

ΠΕΡΙ ΑΡΧΑΙΑΣ ΙΗΤΡΙΚΗΣ

Ι. Ὅποσοι μὲν ἐπεχείρησαν περὶ ἰητρικῆς λέγειν
 ἢ γράφειν, ὑπόθεσιν αὐτοὶ αὐτοῖς ὑποθέμενοι τῷ
 λόγῳ, θερμὸν ἢ ψυχρὸν ἢ ὑγρὸν ἢ ξηρὸν ἢ ἄλλο
 τι ὃ ἂν θέλωσιν, ἐς μαχὺ ἄγοντες τὴν ἀρχὴν τῆς
 αἰτίας τοῖσι ἀνθρώποισι νούσων τε καὶ θανάτου,
 καὶ πᾶσι τὴν αὐτὴν, ἐν ἣ δύο ὑποθέμενοι, ἐν
 πολλοῖσι μὲν καὶ¹ οἷσι λέγουσι καταφανέες εἰσὶ
 ἁμαρτάνοντες, μάλιστα δὲ ἄξιον μέμψασθαι, ὅτι
 ἀμφὶ τέχνης εἰσὶ, ἣ χρέονταί τε πάντες ἐπὶ
 10 τοῖσι μεγίστοισι καὶ τιμῶσι μάλιστα τοὺς ἀγαθοὺς
 χειροτεχνᾶς καὶ δημιουργοὺς. εἰσὶν δὲ δημιουργοὶ
 οἱ μὲν φαῦλοι, οἱ δὲ πολλὸν διαφέροντες· ὅπερ, εἰ
 μὴ ἦν ἰητρικὴ ὅλως, μηδ' ἐν αὐτῇ ἔσκεπτο μηδ'
 εὖρητο μηδέν, οὐκ ἂν ἦν, ἀλλὰ πάντες ὁμοίως
 αὐτῆς ἄπειροί τε καὶ ἀνεπιστήμονες ἦσαν, τύχῃ
 δ' ἂν πάντα τὰ τῶν καμνόντων διοικεῖτο. νῦν δ'
 οὐχ οὕτως ἔχει, ἀλλ' ὥσπερ καὶ τῶν ἄλλων τεχνέων
 πασέων οἱ δημιουργοὶ πολλὸν ἀλλήλων διαφέ-
 ρουσιν κατὰ χεῖρα καὶ κατὰ γνώμην, οὕτω δὲ καὶ
 20 ἐπὶ ἰητρικῆς. διὸ οὐκ ἡξίου αὐτὴν ἔγωγε κενῆς²

¹ καὶ MSS. : καινοῖσι Kühlewein after Schöne.

² κενῆς M : καινῆς A.

ANCIENT MEDICINE

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

¹ Or, reading *καινοῖσι κ.τ.λ.*, “of their novelties.”

² Or “manual skill” and “intelligence.”

ὑποθέσιος δεῖσθαι ὥσπερ τὰ ἀφανέα τε καὶ ἀπο-
 ρέόμενα, περὶ ὧν ἀνάγκη, ἣν τις ἐπιχειρῇ τι λέγειν,
 ὑποθέσει χρῆσθαι, οἷον περὶ τῶν μετεώρων ἢ τῶν
 ὑπὸ γῆν· ἃ εἰ¹ τις λέγοι καὶ γινώσκοι ὡς ἔχει,
 οὔτ' ἂν αὐτῷ τῷ λέγοντι οὔτε τοῖς ἀκούουσι δῆλα
 ἂν εἴη, εἴτε ἀληθέα ἐστὶν εἴτε μή. οὐ γὰρ ἐστι
 27 πρὸς ὃ τι χρὴ ἀνενέγκαντα εἰδέναι τὸ σαφές.

II. Ἱητρικῇ δὲ πάλαι πάντα ὑπάρχει, καὶ ἀρχὴ
 καὶ ὁδὸς εὐρημένη, καθ' ἣν τὰ εὐρημένα πολλά τε
 καὶ καλῶς ἔχοντα εὐρηται ἐν πολλῷ χρόνῳ, καὶ
 τὰ λοιπὰ εὐρεθήσεται, ἣν τις ἰκανός τε ἐὼν καὶ τὰ
 εὐρημένα εἰδὼς ἐκ τούτων ὁρμώμενος ζητῇ. ὅστις
 δὲ ταῦτα ἀποβαλὼν καὶ ἀποδοκιμάσας πάντα,
 ἐτέρῃ ὁδῷ καὶ ἐτέρῳ σχήματι ἐπιχειρεῖ ζητεῖν,
 καὶ φησί τι ἐξευρηκέναι, ἐξηπάτηται² καὶ ἐξαπα-
 τᾶται· ἀδύνατον γάρ· δι' ἃς δὲ ἀνάγκας ἀδύνατον,
 10 ἐγὼ πειρήσομαι ἐπιδείξαι, λέγων καὶ ἐπιδεικνύων
 τὴν τέχνην ὃ τι ἐστίν.³ ἐκ δὲ τούτου καταφανὲς
 ἔσται ἀδύνατα εἶντα ἄλλως πῶς τούτων εὐρί-
 σκεσθαι. μάλιστα δέ μοι δοκεῖ περὶ ταύτης δεῖν
 λέγοντα τῆς τέχνης γνωστὰ λέγειν τοῖσι δημότησι.
 οὐ γὰρ περὶ ἄλλων τινῶν οὔτε ζητεῖν οὔτε λέγειν
 προσήκει ἢ περὶ τῶν παθημάτων ὧν αὐτοὶ οὔτοι

¹ & εἰ suggested by Littré: ἀεί A.

² So the MSS. ἐξαπατᾶ τε has been suggested. See Diels in *Hermes* XLV. 125.

³ ὅ τι ἐστίν M: ὅτι A and ἔστιν Kühlewein.

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

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

II. But medicine has long had all its means to hand, and has discovered both a principle and a method, through which the discoveries made during a long period are many and excellent, while full discovery will be made, if the inquirer be competent, conduct his researches with knowledge of the discoveries already made, and make them his starting-point. But anyone who, casting aside and rejecting all these means, attempts to conduct research in any other way or after another fashion, and asserts that he has found out anything, is and has been the victim of deception.² His assertion is impossible; the causes of its impossibility I will endeavour to expound by a statement and exposition of what the art is.³ In this way it will be manifest that by any other means discoveries are impossible. But it is particularly necessary, in my opinion, for one who discusses this art to discuss things familiar to ordinary folk. For the subject of inquiry and discussion is simply and solely the sufferings of these same

in regions where science cannot penetrate are *ὑποθέσεις* legitimate. For this reason I read *κενή*.

² Or, with the reading suggested, "both deceives and is deceived."

³ Or, reading *ὅτι ἔστιν*, "that the art really is an art, really exists."

- νοσεουσὶ τε καὶ πονέουσι. αὐτοὺς μὲν οὖν τὰ σφέων αὐτῶν παθήματα καταμαθεῖν, ὥς γίνεται καὶ παύεται καὶ δι' οἷας προφάσιας αὖξεται τε
 20 καὶ φθίνει, δημότας ἐόντας οὐ ῥηίδιον· ὑπ' ἄλλου δὲ εὐρημένα καὶ λεγόμενα, εὐπετές. οὐδὲν γὰρ ἕτερον ἢ ἀναμιμνήσκεται ἕκαστος ἀκούων τῶν αὐτῷ¹ συμβαινόντων. εἰ δέ τις τῆς τῶν ιδιωτέων γνώμης ἀποτεύξεται καὶ μὴ διαθήσει τοὺς ἀκούοντας οὕτως, τοῦ ἐόντος ἀποτεύξεται. καὶ διὰ
 26 ταῦτα οὖν ταῦτα οὐδὲν δεῖ ὑποθέσιος.

- III. Τὴν γὰρ ἀρχὴν οὐτ' ἂν εὐρέθη ἢ τέχνη ἢ ἰητρικὴ οὐτ' ἂν ἐξηγήθη—οὐδὲν γὰρ αὐτῆς ἔδει—εἰ τοῖσι κάμνουσι τῶν ἀνθρώπων τὰ αὐτὰ διαιτωμένοις τε καὶ προσφερομένοις, ἅπερ οἱ ὑγιαίνοντες ἐσθίουσὶ τε καὶ πίνουσι καὶ τᾶλλα διαιτέονται, συνέφερεν, καὶ μὴ ἦν ἕτερα τούτων βελτίω. νῦν δὲ αὐτὴ ἢ ἀνάγκη ἰητρικὴν ἐποίησεν ζητηθῆναί τε καὶ εὐρεθῆναι ἀνθρώποις, ὅτι τοῖσι κάμνουσι ταῦτα προσφερομένοις, ἅπερ οἱ ὑγιαίνοντες, οὐ
 10 συνέφερεν, ὥς οὐδὲ νῦν συμφέρεi. ἔτι δὲ ἄνωθεν ἔγωγε ἀξιῶ οὐδ' ἂν τὴν τῶν ὑγιαίνόντων δίαιτάν τε καὶ τροφήν, ἣ νῦν χρέονται, εὐρεθῆναι, εἰ ἐξήρκει τῷ ἀνθρώπῳ ταῦτα ἐσθίοντι καὶ πίνοντι βοῖ τε καὶ ἵππῳ καὶ πᾶσιν ἐκτὸς ἀνθρώπου, οἷον τὰ ἐκ τῆς γῆς φυόμενα, καρπούς τε καὶ ὕλην καὶ χόρτον. ἀπὸ τούτων γὰρ καὶ τρέφονται καὶ αὖξονται καὶ ἄπονοι διάγουσιν οὐδὲν προσδεόμενοι ἄλλης διαίτης. καί τοι τὴν γε ἀρχὴν ἔγωγε δοκέω καὶ τὸν ἀνθρώπον τοιαύτῃ τροφῇ κεχρῆσθαι. τὰ
 20 δὲ νῦν διαιτήματα εὐρημένα καὶ τετεχνημένα ἐν

¹ ἐωντῷ most MSS.

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

III. For the art of medicine would never have been discovered to begin with, nor would any medical research have been conducted—for there would have been no need for medicine—if sick men had profited by the same mode of living and regimen as the food, drink and mode of living of men in health, and if there had been no other things for the sick better than these. But the fact is that sheer necessity has caused men to seek and to find medicine, because sick men did not, and do not, profit by the same regimen as do men in health. To trace the matter yet further back, I hold that not even the mode of living and nourishment enjoyed at the present time by men in health would have been discovered, had a man been satisfied with the same food and drink as satisfy an ox, a horse, and every animal save man, for example the products of the earth—fruits, wood and grass. For on these they are nourished, grow, and live without pain, having no need at all of any other kind of living. Yet I am of opinion that to begin with man also used this sort of nourishment. Our present ways of living have, I think, been

πολλῷ χρόνῳ γεγενῆσθαι μοι δοκεῖ. ὥς γὰρ ἔπασχον πολλά τε καὶ δεινὰ ὑπὸ ἰσχυρῆς τε καὶ θηριώδεος διαίτης ὡμά τε καὶ ἄκρητα καὶ μεγάλας δυνάμιας ἔχοντα ἐσφερόμενοι. οἷά περ ἂν καὶ νῦν ὑπ' αὐτῶν πάσχοιεν πόνοισί τε ἰσχυροῖσι καὶ νοῦσοις περιπίπτοντες καὶ διὰ τάχεος θανάτοισι. ἦσσαν μὲν οὖν ταῦτα τότε εἰκὸς ἦν πάσχειν διὰ τὴν συνήθειαν, ἰσχυρῶς δὲ καὶ τότε. καὶ τοὺς μὲν πλείστους τε καὶ ἀσθενεστέρην φύσιν ἔχοντας
 30 ἀπόλλυσθαι εἰκός, τοὺς δὲ τούτων ὑπερέχοντας πλείῳ χρόνον ἀντέχειν· ὥσπερ καὶ νῦν ἀπὸ τῶν ἰσχυρῶν βρωμάτων οἱ μὲν ῥῆϊδίως ἀπαλλάσσονται, οἱ δὲ μετὰ πολλῶν πόνων τε καὶ κακῶν. διὰ δὲ ταύτην τὴν αἰτίην καὶ οὗτοί μοι δοκέουσι ζητήσai τροφὴν ἀρμόζουσαν τῇ φύσει καὶ εὐρεῖν ταύτην, ἣ νῦν χρεώμεθα. ἐκ μὲν οὖν τῶν πυρῶν βρέξαντές σφας καὶ πτίσαντες καὶ καταλέσαντές τε καὶ διασήσαντες καὶ φορύξαντες καὶ ὀπτήσαντες ἀπετέλεσαν ἄρτον, ἐκ δὲ τῶν κριθέων μάζαν· ἄλλα τε
 40 πολλὰ περὶ ταῦτα πρηγματευσάμενοι ἠψήσαν τε καὶ ὥπτησαν καὶ ἔμιξαν, καὶ ἐκέρασαν τὰ ἰσχυρά τε καὶ ἄκρητα τοῖς ἀσθενεστέροις, πλάσσοντες πάντα πρὸς τὴν τοῦ ἀνθρώπου φύσιν τε καὶ δύναμιν, ἡγεύμενοι, ὅσα μὲν ἂν ἰσχυρότερα ἢ ἡ¹ δυνησεται κρατεῖν ἢ φύσις, ἣν ἐμφέρηται, ἀπὸ τούτων δ' αὐτῶν πόνους τε καὶ νοῦσους καὶ θανάτους ἔσεσθαι, ὁπόσων δ' ἂν δύνηται ἐπικρατεῖν, ἀπὸ τούτων τροφὴν τε καὶ αὔξησιν καὶ ὑγιείην. τῷ δὲ εὐρήματι τούτῳ καὶ ζητήματι τί ἂν τις

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

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

¹Or "strong qualities."

- 50 ὄνομα δικαιότερον ἢ προσήκον μᾶλλον θείῃ ἢ
 ιητρικῇ; ὅτι γε εὖρηται ἐπὶ τῇ τοῦ ἀνθρώπου
 ὑγιείῃ τε καὶ σωτηρίῃ καὶ τροφῇ, ἄλλαγμα ἐκείνης
 τῆς διαίτης, ἐξ ἧς οἱ πόνοι καὶ νοῦσοι καὶ θάνατοι
 54 ἐγίνοντο.

IV. Εἰ δὲ μὴ τέχνη αὕτη νομίζεται εἶναι, οὐκ
 ἀπεικός· ἥς γὰρ μηδεὶς ἐστὶν ἰδιώτης, ἀλλὰ
 πάντες ἐπιστήμονες διὰ τὴν χρῆσίν τε καὶ ἀνάγκην,
 οὐ προσήκει ταύτης οὐδένα τεχνίτην καλεῖσθαι·
 ἐπεὶ τό γε εὖρημα μέγα τε καὶ πολλῆς σκέψιος
 τε καὶ τέχνης. ἔτι γοῦν καὶ νῦν οἱ τῶν γυμνασίων
 τε καὶ ἀσκησίων ἐπιμελόμενοι αἰεὶ τι προσεξευ-
 ρίσκουσιν κατὰ τὴν αὐτὴν ὁδὸν ζητέοντες ὃ τι
 ἐσθίων τε καὶ πίνων ἐπικρατήσῃ τε αὐτοῦ μάλιστα
 10 καὶ ἰσχυρότερος αὐτὸς ἐωυτοῦ ἔσται.

V. Σκεψώμεθα δὲ καὶ τὴν ὁμολογεομένως ιητρι-
 κήν, τὴν ἀμφὶ τοὺς κάμνοντας εὐρημένην, ἣ καὶ
 ὄνομα καὶ τεχνίτας ἔχει, ἥρᾳ τι καὶ αὕτῃ τῶν
 αὐτῶν ἐθέλει, καὶ πόθεν ποτὲ ἦρκεται. ἐμοὶ μὲν
 γάρ, ὅπερ ἐν ἀρχῇ εἶπον, οὐδ' ἂν ζητῆσαι ιητρικὴν
 δοκεῖ οὐδεὶς, εἰ ταῦτὰ διαιτήματα τοῖσί τε κάμνουσι
 καὶ τοῖσι ὑγιαίνουσιν ἥρμοζεν. ἔτι γοῦν καὶ νῦν
 ὅσοι ιητρικῇ μὴ χρέονται, οἳ τε βάρβαροι καὶ
 τῶν Ἑλλήνων ἔνιοι, τὸν αὐτὸν τρόπον, ὅνπερ οἱ
 10 ὑγιαίνοντες, διαιτέονται πρὸς ἡδονήν, καὶ οὗτ' ἂν
 ἀπόσχοιντο οὐδενὸς ὧν ἐπιθυμέουσιν οὔθ' ὑπο-
 στείλαιντο ἄν. οἱ δὲ ζητήσαντες καὶ εὐρόντες
 ιητρικὴν τὴν αὐτὴν ἐκείνοισι διάνοιαν ἔχοντες,
 περὶ ὧν μοι ὁ πρότερος λόγος εἴρηται, πρῶτον
 μὲν, οἶμαι, ὑφείλον τοῦ πλήθους τῶν σιτίων αὐτῶν
 τούτων, καὶ ἀντὶ πλειόνων ὀλίγιστα ἐποίησαν.
 ἐπεὶ δὲ αὐτοῖσι τοῦτο ἔστι μὲν ὅτε πρὸς τινὰς

could be given than medicine, seeing that it has been discovered with a view to the health, saving and nourishment of man, in the place of that mode of living from which came the pain, disease and death?

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

V. Let us consider also whether the acknowledged art of medicine, that was discovered for the treatment of the sick and has both a name and artists, has the same object as the other art,¹ and what its origin was. In my opinion, as I said at the beginning, nobody would have even sought for medicine, if the same ways of life had suited both the sick and those in health. At any rate even at the present day such as do not use medical science, foreigners and some Greeks, live as do those in health, just as they please, and would neither forgo nor restrict the satisfaction of any of their desires. But those who sought for and discovered medicine, having the same intention as the men I discussed above, in the first place, I think, lessened the bulk of the foods, and, without altering their character, greatly diminished their quantity. But they found that this treatment was

¹ *I. e.* that of dieting in health. See Chapter VII.

τῶν καμνόντων ἤρκεσε καὶ φανερόν ἐγένετο ὠφελήσαν, οὐ μέντοι πᾶσί γε, ἀλλ' ἡσάν τινες οὕτως
 20 ἔχοντες, ὥς μὴ ὀλίγων σιτίων δύνασθαι ἐπικρατεῖν, ἀσθενεστέρου δὲ δὴ τινος οἱ τοιοῖδε ἐδόκεον δεῖσθαι, εὖρον τὰ ῥυφήματα μίξαντες ὀλίγα τῶν ἰσχυρῶν πολλῶ τῷ ὕδατι καὶ ἀφαιρεόμενοι τὸ ἰσχυρὸν τῇ κρήσει τε καὶ ἐψήσει. ὅσοι δὲ μὴδὲ τῶν ῥυφημάτων ἐδύναντο ἐπικρατεῖν, ἀφείλον καὶ ταῦτα, καὶ ἀφίκοντο ἐς πόματα, καὶ ταῦτα τῇσι τε κρήσεσι καὶ τῷ πλήθει διαφυλάσσοντες ὥς μετρίως ἔχοι, μήτε πλείω τῶν δεόντων μήτε ἀκρι-
 29 τέστερα προσφερόμενοι μὴδὲ ἐνδεέστερα.

VI. Εὖ δὲ χρὴ τοῦτο εἰδέναι, ὅτι τισὶ τὰ ῥυφήματα ἐν τῇσι νούσοισιν οὐ συμφέρει, ἀλλ' ἀντικρυς,¹ ὅταν ταῦτα προσαίρωνται, παροξύνονται σφισι οἷ τε πυρετοὶ καὶ τὰ ἀλγήματα· καὶ δῆλον τὸ προσενεχθέν τῇ μὲν νούσῳ τροφή τε καὶ αὐξήσις γενόμενον, τῷ δὲ σώματι φθίσις τε καὶ ἀρρωστίη. ὅσοι δὲ ἂν τῶν ἀνθρώπων ἐν ταύτῃ τῇ διαθέσει ἑόντες προσενέγκωνται ξηρὸν σιτίον ἢ μᾶζαν ἢ ἄρτον, καὶ ἦν πάνυ σμικρόν,
 10 δεκαπλασίως ἂν μᾶλλον καὶ ἐπιφανέστερον κακωθεῖεν ἢ ῥυφέοντες, δι' οὐδὲν ἄλλο ἢ διὰ τὴν ἰσχὺν τοῦ βρώματος πρὸς τὴν διάθεσιν· καὶ ὅτῳ ῥυφεῖν μὲν συμφέρει, ἐσθίειν δ' οὐ, εἰ πλείω φάγοι, πολὺ ἂν μᾶλλον κακωθεῖη, ἢ εἰ ὀλίγα·² καὶ εἰ ὀλίγα δέ, πονήσειεν ἄν. πάντα δὲ τὰ αἷτια τοῦ πόνου ἐς τὸ αὐτὸ ἀνάγεται, τὰ ἰσχυρότατα μάλιστα τε καὶ ἐπιφανέστατα λυμαίνεσθαι τὸν ἄνθρωπον καὶ
 18 τὸν ὑγιᾶ ἑόντα καὶ τὸν κίμνοντα.

¹ ἀντικρυς M : φανερώς A : Hesychius gives φανερώς as an explanation of ἀντικρυς.

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

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

² ἡ εἰ δ' αἰγά Ermerins: ἡ δ' αἰγά A: the words are generally omitted in MSS.

- VII. Τί οὖν φαίνεται ἑτεροῖον διανοηθεῖς ὁ καλούμενος ἰητὸς καὶ ὁμολογεομένως χειροτέχνης, ὃς ἐξεύρε τὴν ἀμφὶ τοὺς κάμνοντας δίαιτάν τε καὶ τροφήν, ἢ ἐκεῖνος ὁ ἀπ' ἀρχῆς τοῖσι πᾶσιν ἀνθρώποισιν τροφήν, ἢ νῦν χρώμεθα, ἐξ ἐκείνης τῆς ἀγρίης τε καὶ θηριώδους διαίτης εὐρών τε καὶ παρασκευασάμενος; ἔμοι μὲν γὰρ φαίνεται ὁ αὐτὸς λόγος καὶ ἐν καὶ ὅμοιον τὸ εὖρημα. ὁ μὲν, ὅσων μὴ ἐδύνατο ἡ φύσις ἢ ἀνθρωπίνη ὑγιαίνουσα
- 10 ἐπικρατεῖν ἐμπιπτόντων διὰ τὴν θηριότητά τε καὶ τὴν ἀκρισίην, ὁ δέ, ὅσων ἡ διάθεσις, ἐν οἷ ἂν ἐκάστοτε ἕκαστος τύχῃ διακείμενος, μὴ δύνηται ἐπικρατεῖν, ταῦτα ἐζήτησεν ἀφελεῖν. τί δὲ τοῦτο ἐκείνου διαφέρει ἀλλ' ἢ [†] πλεον[†] ¹ τό γε εἶδος, καὶ ὅτι ποικιλώτερον καὶ πλείονος πρηγματίας, ἀρχὴ
- 16 δὲ ἐκείνη ἢ πρότερον γενομένη;

- VIII. Εἰ δέ τις σκέπτοιτο τὴν τῶν καμνόντων δίαιταν πρὸς τὴν τῶν ὑγιαινόντων, εὖροι ἂν τὴν τῶν θηρίων τε καὶ τῶν ἄλλων ζώων οὐ βλαβερωτέρεν πρὸς τὴν τῶν ὑγιαινόντων. ἀνὴρ γὰρ κάμνων νοσήματι μήτε τῶν χαλεπῶν τε καὶ ἀπόρων μήτε αὖ τῶν παντάπασιν εὐηθέων, ἀλλ' ὅ τι αὐτῷ ἐξαμαρτάνοντι μέλλει ἐπίδηλον ἔσεσθαι, εἰ ἐθέλοι καταφαγεῖν ἄρτον καὶ κρέας ἢ ἄλλο τι ὧν οἱ ὑγιαίνοντες ἐσθίωντες ὠφελέονται, μὴ πολλόν,
- 10 ἀλλὰ πολλῷ ἔλασσον ἢ ὑγιαίνων ἂν ἐδύνατο, ἄλλος τε τῶν ὑγιαινόντων φύσιν ἔχων μήτε

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

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

VII. What difference then can be seen between the purpose of him we call physician, who is an acknowledged handicraftsman, the discoverer of the mode of life and of the nourishment suitable for the sick, and his who discovered and prepared originally nourishment for all men, which we now use, instead of the old savage and brutish mode of living? My own view is that their reasoning was identical and the discovery one and the same. The one sought to do away with those things which, when taken, the constitution of man in health could not assimilate because of their brutish and uncompounded character, the other those things which the temporary condition of an individual prevented him from assimilating. How do the two pursuits differ, except in their scope¹ and in that the latter is more complex and requires the greater application, while the former is the starting point and came first in time?

VIII. A consideration of the diet of the sick, as compared with that of men in health, would show that the diet of wild beasts and of animals generally is not more harmful, as compared with that of men in health.² Take a man sick of a disease which is neither severe and desperate nor yet altogether mild, but likely to be pronounced under wrong treatment, and suppose that he resolved to eat bread, and meat, or any other food that is beneficial to men in health, not much of it, but far less than he could have taken had he been well; take again a man in health, with a constitution neither altogether weak nor altogether

² The text here is very uncertain; I have combined that of Littré with that of Kühlewein so as to give a good sense: "The diet of men in health is as injurious to the sick as the diet of wild beasts is to men in health."

παντάπασιν ἀσθενέα μήτε αὖ ἰσχυρὴν φάγοι τι
 ὦν βούς ἢ ἵππος φαγὼν ἂν ὠφελοῖτό τε καὶ
 ἰσχύοι, ὀρόβους ἢ κριθὰς ἢ ἄλλο τι τῶν τοιούτων,
 μὴ πολὺ, ἀλλὰ πολλῷ μείον ἢ δύναίτο, οὐκ ἂν
 ἦσσαν ὁ ὑγιαίνων τοῦτο ποιήσας πονήσείε τε καὶ
 κινδυνεύσειε κείνου τοῦ νοσέοντος, ὃς τὸν ἄρτον ἢ
 τὴν μᾶζαν ἀκαίρως προσηνέγκατο. ταῦτα δὲ
 πάντα τεκμήρια, ὅτι αὕτη ἡ τέχνη πᾶσα ἡ ἰητρικὴ
 20 τῇ αὐτῇ ὁδῷ ζητεομένη εὐρίσκοιτο ἂν.

IX. Καὶ εἰ μὲν ἦν ἀπλοῦν, ὥσπερ ὑφήγητο,
 ὅσα μὲν ἦν ἰσχυρότερα, ἔβλαπτεν, ὅσα δ' ἦν
 ἀσθενέστερα, ὠφέλει τε καὶ ἔτρεφεν καὶ τὸν κάμ-
 νοντα καὶ τὸν ὑγιαίνοντα, εὐπετές ἂν ἦν τὸ πρῆγμα·
 πολλὸν γὰρ τοῦ ἀσφαλέος ἂν ἔδει περιλαμβά-
 νοντας ἄγειν ἐπὶ τὸ ἀσθενέστερον. νῦν δὲ οὐκ
 ἔλασσαν ἀμάρτημα, οὐδὲ ἦσσαν λυμάνεται τὸν
 ἄνθρωπον, ἦν ἐλάσσονα καὶ ἐνδεέστερα τῶν ἱκα-
 νῶν προσφέρηται. τὸ γὰρ τοῦ λιμοῦ μένος δύνα-
 10 ται ἰσχυρῶς ἐν τῇ φύσει τοῦ ἀνθρώπου καὶ γινῶσαι
 καὶ ἀσθενέα ποιῆσαι καὶ ἀποκτείνειν. πολλὰ δὲ
 καὶ ἄλλα κακὰ ἑτεροῖα τῶν ἀπὸ πληρώσιος, οὐχ
 ἦσσαν δὲ δεινά, καὶ ἀπὸ κενώσιος. διότι πολλὸν
 ποικιλώτερά τε καὶ διὰ πλείονος ἀκριβείης ἐστί.
 δεῖ γὰρ μέτρον τινὸς στοχάσασθαι. μέτρον δὲ
 οὔτε ἀριθμὸν οὔτε σταθμὸν ἄλλον, πρὸς ὃ ἀναφέ-
 ρων εἴσῃ τὸ ἀκριβές, οὐκ ἂν εὖροις ἀλλ' ἢ τοῦ
 σώματος τὴν αἴσθησιν. διὸ ἔργον οὕτω κατα-
 μαθεῖν ἀκριβέως, ὥστε σμικρὰ ἀμαρτάνειν ἔνθα
 20 ἢ ἔνθα. καὶ ἐγὼ τοῦτον τὸν ἰητρὸν ἰσχυρῶς
 ἐπαινέοιμι τὸν σμικρὰ ἀμαρτάνοντα. τὸ δὲ ἀτρε-
 κές ὀλιγύκεις ἐστί κατιδεῖν. ἐπεὶ οἱ πολλοὶ γε
 τῶν ἰητρῶν τὰ αὐτὰ μοι δοκέουσιν τοῖσι κακοῖσι

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

IX. If the matter were simple, as in these instances, and both sick and well were hurt by too strong foods, benefited and nourished by weaker foods, there would be no difficulty. For recourse to weaker food must have secured a great degree of safety. But as it is, if a man takes insufficient food, the mistake is as great as that of excess, and harms the man just as much. For abstinence has upon the human constitution a most powerful effect, to enervate, to weaken and to kill. Depletion produces many other evils, different from those of repletion, but just as severe. Wherefore the greater complexity of these ills requires a more exact method of treatment. For it is necessary to aim at some measure. But no measure, neither number nor weight, by reference to which knowledge can be made exact, can be found except bodily feeling. Wherefore it is laborious to make knowledge so exact that only small mistakes are made here and there. And that physician who makes only small mistakes would win my hearty praise. Perfectly exact truth is but rarely to be seen. For most physicians seem to me to be in the same

κυβερνήτησι πάσχειν. καὶ γὰρ ἐκεῖνοι ὅταν ἐν
γαλήνῃ κυβερνῶντες ἀμαρτάνωσιν, οὐ καταφανέες
εἰσὶν· ὅταν δὲ αὐτοὺς κατάσχη χειμῶν τε μέγας
καὶ ἄνεμος ἐξώστης, φανερώς πᾶσιν ἤδη ἀνθρώ-
ποις δι' ἀγνωσίην καὶ ἀμαρτίην δηλοὶ εἰσιν ἀπο-
λέσαντες τὴν ναῦν. οὕτω δὲ καὶ οἱ κακοὶ τε καὶ
30 οἱ πλείστοι ἰητροί, ὅταν μὲν θεραπεύωσιν ἀνθρώ-
πους μηδὲν δεινὸν ἔχοντας, ἐς οὓς ἂν τις τὰ
μέγιστα ἐξαμαρτάνων οὐδὲν δεινὸν ἐργάσαιτο—
πολλὰ δὲ τοιαῦτα νοσήματα καὶ πολλόν τι πλείω
τῶν δεινῶν ἀνθρώποις συμβαίνει—ἐν μὲν τοῖσι
τοιούτοις ἀμαρτάνοντες οὐ καταφανέες εἰσὶν τοῖσιν
ιδιώτησιν· ὅταν δ' ἐντύχωσιν μεγάλῳ τε καὶ
ἰσχυρῷ καὶ ἐπισφαλεῖ νοσήματι, τότε σφέων τά
τε ἀμαρτήματα καὶ ἡ ἀτεχνίη πᾶσι καταφανής·
οὐ γὰρ ἐς μακρὸν αὐτῶν ἑκατέρου αἰ τιμωρίαί,
40 ἀλλὰ διὰ τάχους πάρεσιν.

Χ. "Ὅτι δ' οὐδὲν ἐλάσσους ἀπὸ κενώσιος ἀκαίρου
κακοπάθειαι γίνονται τῷ ἀνθρώπῳ ἢ ἀπὸ πληρώ-
σιος, καταμανθάνειν καλῶς ἔχει ἐπαναφέροντας
ἐπὶ τοὺς ὑγιαίνοντας. ἔστι γὰρ οἷσιν αὐτῶν
συμφέρι μονοσιτεῖν, καὶ τοῦτο διὰ τὸ συμφέρον
οὕτως αὐτοὶ ἐτάξαντο, ἄλλοισι δὲ ἀριστὴν διὰ
τὴν αὐτὴν ἀνάγκην· οὕτω γὰρ αὐτοῖσι συμφέρι.
καὶ μὴν τοῦτ' εἰσὶ οἱ¹ δι' ἡδονὴν ἢ δι' ἄλλην τινὰ
συγκυρίην ἐπετήδευσαν ὁπότερον αὐτῶν. τοῖς
10 μὲν γὰρ πλείστοισι τῶν ἀνθρώπων οὐδὲν διαφέρει,
ὁπότερον ἂν ἐπιτηδεύσωσιν, εἴτε μονοσιτεῖν εἴτε
ἀριστὴν, τούτῳ τῷ ἔθει χρῆσθαι. εἰσὶ δέ τινες
οἱ οὐκ ἂν δύναιντο ἔξω τοῦ συμφέροντος ποιέοντες
ῥηϊδίως ἀπαλλάσσειν, ἀλλὰ συμβαίνει αὐτῶν

¹ καὶ μὴν τοῦτ' εἰσὶ οἱ Reinhold : μὴ τούτοιςιν οἱ MSS.

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

X. That the discomforts a man feels after unseasonable abstinence are no less than those of unseasonable repletion, it were well to learn by a reference to men in health. For some of them benefit by taking one meal only each day, and because of this benefit they make a rule of having only one meal; others again, because of the same reason, that they are benefited thereby, take lunch also. Moreover some have adopted one or other of these two practices for the sake of pleasure or for some other chance reason. For the great majority of men can follow indifferently either the one habit or the other, and can take lunch or only one daily meal. Others again, if they were to do anything outside what is beneficial, would not get off easily, but if they

ἐκατέροισι παρ' ἡμέρην μιαν καὶ ταύτην οὐχ ὅλην μεταβάλλουσιν ὑπερφυῆς κακοπάθεια. οἱ μὲν γὰρ ἦν ἀριστήσωσιν μὴ συμφέροντος αὐτοῖσι, εὐθέως βαρέες καὶ νωθοὶ καὶ τὸ σῶμα καὶ τὴν γνώμην χάσμης τε καὶ νυσταγμοῦ καὶ δίψης πλήρεις· ἦν
 20 δὲ καὶ ἐπιδειπνήσωσι, καὶ φῦσα καὶ στρόφος καὶ ἡ κοιλίη καταρρήγνυται. καὶ πολλοῖσιν ἀρχὴ νούσου αὕτη μεγάλῃς ἐγένετο, καὶ ἦν τὰ σιτία, ἃ μεμαθήκεσαν ἅπαξ ἀναλίσκειν, ταῦτα δις προσ- ἐνέγκωνται καὶ μηδὲν πλείω. τοῦτο δέ, ἦν ἀρι- στὴν μεμαθηκώς τις—καὶ οὕτως αὐτῷ συμφέρον ἦν—μὴ ἀριστήσῃ, ὅταν τάχιστα παρέλθῃ ἡ ὥρη, εὐθύς ἀδυναμίῃ δεινῇ, τρόμος, ἀψυχίῃ· ἐπὶ τού- τοις ὀφθαλμοὶ κοῖλοι, οὖρον χλωρότερον καὶ θερμότερον, στόμα πικρόν, καὶ τὰ σπλάγχνα
 30 δοκεῖ οἱ κρέμασθαι, σκοτοδινίῃ, δυσθυμίῃ, δυσερ- γείῃ. ταῦτα δὲ πάντα, καὶ ὅταν δειπνεῖν ἐπιχει- ρήσῃ, ἀηδέστερος μὲν ὁ σίτος, ἀναλίσκειν δὲ οὐ δύναται ὅσα ἀριστιζόμενος πρότερον ἐδείπνει. ταῦτα δὲ αὐτὰ μετὰ στρόφου καὶ ψόφου κατα- βαίνοντα συγκαίει τὴν κοιλίην, δυσκοιτέουσί τε καὶ ἐνυπνιάζουσι τεταραγμένα τε καὶ θορυβώδεα.
 37 πολλοῖσι δὲ καὶ τούτων αὕτη ἀρχὴ νούσου ἐγένετο.

XI. Σκέψασθαι δὲ χρή, διὰ τίνα αἰτίην αὐτοῖσιν ταῦτα συνέβη. τῷ μὲν, οἶμαι, μεμαθηκότι μονο- σιτεῖν, ὅτι οὐκ ἀνέμεινεν τὸν χρόνον τὸν ἰκανόν, μέχρι αὐτοῦ ἡ κοιλίη τῶν τῇ προτεραίῃ προσενη- νεγμένων σιτίων ἀπολαύσῃ τελέως καὶ ἐπικρα- τήσῃ καὶ λαπαχθῇ τε καὶ ἡσυχάσῃ, ἀλλ' ἐπὶ

change their respective ways for a single day, nay, for a part of a single day, they suffer excessive discomfort. Some, who lunch although lunch does not suit them, forthwith become heavy and sluggish in body and in mind, a prey to yawning, drowsiness and thirst; while, if they go on to eat dinner as well, flatulence follows with colic and violent diarrhœa. Many have found such action to result in a serious illness, even if the quantity of food they take twice a day be no greater than that which they have grown accustomed to digest once a day. On the other hand, if a man who has grown accustomed, and has found it beneficial, to take lunch, should miss taking it, he suffers, as soon as the lunch-hour is passed, from prostrating weakness, trembling and faintness. Hollowness of the eyes follows; urine becomes paler and hotter, and the mouth bitter; his bowels seem to hang; there come dizziness, depression and listlessness. Besides all this, when he attempts to dine, he has the following troubles: his food is less pleasant, and he cannot digest what formerly he used to dine on when he had lunch. The more food, descending into the bowels with colic and noise, burns them, and disturbed sleep follows, accompanied by wild and troubled dreams. Many such sufferers also have found these symptoms the beginning of an illness.

XI. It is necessary to inquire into the cause why such symptoms come to these men. The one who had grown accustomed to one meal suffered, I think, because he did not wait sufficient time, until his digestive organs had completely digested and assimilated the food taken the day before, and until they had become empty and quiet, but had taken fresh

ζέουσάν¹ τε καὶ ἐζυμωμένην καινὰ ἐπεσηνέγκατο.
αἱ δὲ τοιαῦται κοιλίαι πολλῶ τε βραδύτερον
πέσσουσι καὶ πλείονος δέονται ἀναπαύσιός τε καὶ
10 ἡσυχίης. ὁ δὲ μεμαθηκὼς ἀριστίζεισθαι, διότι,
ἐπειδὴ τάχιστα ἐδείχθη τὸ σῶμα τροφῆς καὶ τὰ
πρότερα κατανάλωτο καὶ οὐκ εἶχεν οὐδεμίαν
ἀπόλαυσιν, οὐκ εὐθέως αὐτῷ προσεγένετο καινὴ
τροφὴ, φθίνει δὲ καὶ συντήκεται ὑπὸ λιμοῦ. πάντα
γάρ, ἃ λέγω πάσχειν τὸν τοιοῦτον ἄνθρωπον,
λιμῷ ἀνατίθημι. φημὶ δὲ καὶ τοὺς ἄλλους ἀνθρώ-
πους ἅπαντας, οἵτινες ἂν ὑγιαίνοντες ἄσιτοι δύο
ἡμέρας ἢ τρεῖς γένωνται, ταῦτα πείσεσθαι, οἷάπερ
19 ἐπὶ τῶν ἀναρίστων γενομένων εἶρηκα.

XII. Τὰς δὲ τοιαύτας φύσις ἔγωγέ φημι τὰς
ταχέως τε καὶ ἰσχυρῶς τῶν ἀμαρτημάτων ἀπο-
λανούσας ἀσθενεστέρας εἶναι τῶν ἑτέρων. ἐγγύ-
τατα δὲ τοῦ ἀσθενέοντός ἐστιν ὁ ἀσθενής, ἔτι δὲ
ἀσθενέστερος ὁ ἀσθενών, καὶ μᾶλλον αὐτῷ προσ-
ῆκει ὅ τι ἂν τοῦ καιροῦ ἀποτυγχάνῃ πονεῖν.
χαλεπὸν δὲ² τοιαύτης ἀκρίβειας εὐούσης περὶ τὴν
τέχνην τυγχάνειν αἰεὶ τοῦ ἀτρεκεστάτου. πολλὰ
δὲ εἶδεα κατ' ἰατρικὴν ἐς τοσαύτην ἀκρίβειαν ἵκει,
10 περὶ ὧν εἰρήσεται. οὐ φημι δὲ δεῖν διὰ τοῦτο
τὴν τέχνην ὥς οὐκ εὐούσαν οὐδὲ καλῶς ζητεομένην
τὴν ἀρχαίην ἀποβάλλεσθαι, εἰ μὴ ἔχει περὶ πάντα
ἀκρίβειαν, ἀλλὰ πολὺ μᾶλλον διὰ τὸ ἐγγὺς οἶμαι
τοῦ ἀτρεκεστάτου δύνασθαι ἥκειν λογισμῷ³ ἐκ
πολλῆς ἀγνωσίης θαυμάζειν τὰ ἐξευρημένα, ὥς
16 καλῶς καὶ ὀρθῶς ἐξεύρηται καὶ οὐκ ἀπὸ τύχης.

¹ ἐπὶ ζέουσιν Zwinger: ἐπιζέουσιν MSS.

² Littré with some MSS. reads μὴ here.

³ After λογισμῷ in a MS. now lost occurred the words προσίεσθαι καί.

food while the organs were still in a state of hot turmoil and ferment. Such organs digest much more slowly than others, and need longer rest and quiet. The man accustomed to take lunch, since no fresh nourishment was given him as soon as his body needed nourishment, when the previous meal was digested and there was nothing to sustain him, naturally wastes and pines away through want. For I put down to want all the symptoms which I have said such a man shows. And I assert furthermore that all other men besides, who when in good health fast for two or three days, will show the same symptoms as I have said those exhibit who do not take their lunch.

XII. Such constitutions, I contend, that rapidly and severely feel the effects of errors, are weaker than the others. A weak man is but one step removed from a sickly man, but a sickly man is weaker still, and is more apt to suffer distress whenever he misses the due season. And, while the art can admit of such nice exactness, it is difficult always to attain perfect accuracy. But many departments of medicine have reached such a pitch of exactness, and I will speak about them later. I declare, however, that we ought not to reject the ancient art as non-existent, or on the ground that its method of inquiry is faulty, just because it has not attained exactness in every detail, but much rather, because it has been able by reasoning to rise from deep ignorance to approximately perfect accuracy, I think we ought to admire the discoveries as the work, not of chance, but of inquiry rightly and correctly conducted.

XIII. Ἐπὶ δὲ τῶν τὸν καινὸν τρόπον τὴν τέχνην
ζητεύντων ἐξ ὑποθέσιος τὸν λόγον ἐπανελθεῖν
βούλομαι. εἰ γάρ τί ἐστιν θερμὸν ἢ ψυχρὸν ἢ
ξηρὸν ἢ ὑγρὸν τὸ λυμαινόμενον τὸν ἄνθρωπον, καὶ
δεῖ τὸν ὀρθῶς ἰητρεύοντα βοηθεῖν τῷ μὲν θερμῷ
ἐπὶ τὸ ψυχρὸν, τῷ δὲ ψυχρῷ ἐπὶ τὸ θερμὸν, τῷ
δὲ ξηρῷ ἐπὶ τὸ ὑγρὸν, τῷ δὲ ὑγρῷ ἐπὶ τὸ ξηρὸν.
ἔστω μοι ἄνθρωπος μὴ τῶν ἰσχυρῶν φύσει, ἀλλὰ
τῶν ἀσθενεστέρων· οὗτος δὲ πυροὺς ἐσθιέτω, οὓς
10 ἀν' ἀπὸ τῆς ἄλλω ἀνέλη, ὠμοὺς καὶ ἀργούς, καὶ
κρέα ὠμὰ καὶ πινέτω ὕδωρ. ταύτῃ χρεώμενος τῇ
διαίτῃ εὖ οἶδ' ὅτι πείσεται πολλὰ καὶ δεινὰ· καὶ
γὰρ πόνους πονήσει καὶ τὸ σῶμα ἀσθενὲς ἔσται
καὶ ἡ κοιλίη φθαρήσεται καὶ ζῆν πολὺν χρόνον
οὐ δυνήσεται. τί δὴ χρὴ βοήθημα παρεσκευάσθαι
ὧδ' ἔχοντι; θερμὸν ἢ ψυχρὸν ἢ ξηρὸν ἢ ὑγρὸν;
δῆλον γὰρ ὅτι τούτων τι. εἰ γὰρ τὸ λυμαινόμενόν
ἐστιν τούτων τὸ ἕτερον, τῷ ὑπεναντίῳ προσήκει
λῦσαι, ὡς ὁ ἐκείνων λόγος ἔχει. τὸ μὲν γὰρ
20 βεβαιότατόν τε καὶ προφανέστατον φάρμακον
ἀφελόντα τὰ διαιτήματα, οἷς ἐχρήτο, ἀντὶ μὲν
τῶν πυρῶν ἄρτον δίδόναι, ἀντὶ δὲ τῶν ὠμῶν κρεῶν
ἐφθά, πιεῖν τε ἐπὶ τούτοισιν οἶνου. ταῦτα μετα-
βαλόντα οὐχ οἷόν τε μὴ οὐχ ὑγιᾶ' γενέσθαι, ἦν
γε μὴ παντάπασιν ἢ διεφθαρμένος ὑπὸ χρόνου τε
καὶ τῆς διαίτης. τί δὴ φήσομεν; πότερον αὐτῷ
ἀπὸ ψυχροῦ κακοπαθέοντι θερμὰ ταῦτα προσε-
νέγκαντες ὠφέλησαν ἢ τὰναντία; οἶμαι γὰρ ἔγωγε
30 τὸν ἄρτον παρασκευάζων τῶν πυρῶν τὸ θερμὸν
ἢ τὸ ψυχρὸν ἢ τὸ ξηρὸν ἢ τὸ ὑγρὸν ἀφείλατο;

XIII. But I want to return to the theory of those who prosecute their researches in the art after the novel fashion, building on a postulate. For if there be such a thing as heat, or cold, or dryness, or moistness, which injures a man, it necessarily follows that the scientific healer will counteract cold with hot, hot with cold, moist with dry and dry with moist. Now suppose we have a man whose constitution is not strong, but weaker than the average. Let this man's food be wheat straight from the threshing-floor, unworked and uncooked, and raw meat, and let his drink be water. The use of this diet will assuredly cause him much severe suffering; he will experience pains and physical weakness, his digestion will be ruined and he will not be able to live long. Well, what remedy should be prepared for a man in this condition? Heat or cold or dryness or moistness? One of these, plainly; for, according to the theory of the new school, if the injury was caused by one of the opposites, the other opposite ought to be a specific. Of course the most obvious as well as the most reliable medicine would be to abandon his old diet, and to give him bread instead of wheat, boiled meat instead of raw meat, and besides these things, a little wine to drink. This change must restore him to his health, unless indeed it has been entirely ruined by long continuance of the diet. What then shall we say? That he was suffering from cold, and that the taking of these hot things benefited him? Or shall we say the opposite? I think that I have nonplussed my opponent. For is it the heat of the wheat, or the cold, or the dryness, or the moistness, that the baker took away from it? For a thing which has been

ὁ γὰρ καὶ πυρὶ καὶ ὕδατι δέδοται καὶ ἄλλοις
πολλοῖσι ἡργασται, ὧν ἕκαστον ἰδίην δύναμιν καὶ
φύσιν ἔχει, τὰ μὲν τῶν ὑπαρχόντων ἀποβέβληκε,
35 ἄλλοισι δὲ κέκρηται τε καὶ μέμικται.

XIV. Οἶδα μὲν γὰρ καὶ τάδε δήπου, ὅτι δια-
φέρει ἐς τὸ σῶμα τοῦ ἀνθρώπου καθαρὸς ἄρτος ἢ
συγκομιστός, ἢ ἀπίστων πυρῶν ἢ ἐπτισμένων,
ἢ πολλῷ ὕδατι πεφυρημένος ἢ ὀλίγῳ, ἢ ἰσχυρῶς
πεφυρημένος ἢ ἀφύρητος, ἢ ἔξοπτος ἢ ἔνωμος,
ἄλλα τε πρὸς τούτοις μυρία. ὥς δ' αὕτως καὶ
περὶ μάξης. καὶ αἱ δυνάμεις μεγάλαι τε ἐκάστου
καὶ οὐδὲν ἢ ἑτέρη τῇ ἑτέρῃ ἐοικυῖα. ὅστις δὲ
ταῦτα οὐκ ἐπέσκεπται ἢ σκεπτόμενος οὐκ οἶδεν,
10 πῶς ἂν τι οὗτος δύναιτο τῶν κατ' ἀνθρώπον
παθημάτων εἰδέναι; ὑπὸ γὰρ ἑνὸς ἐκάστου τούτων
πάσχει τε καὶ ἑτεροιοῦται ὁ ἀνθρώπος ἢ τοῖον ἢ
τοῖον. καὶ διὰ τούτων πᾶς ὁ βίος καὶ ὑγιαίνουντι
καὶ ἐκ νούσου ἀνατρεφομένῳ καὶ κάμνοντι. οὐκ
ἂν οὖν ἕτερα τούτων χρησιμώτερα οὐδὲ ἀναγκαι-
ότερα εἶη εἰδέναι δήπου, ὥς δὲ καλῶς καὶ λογισμῷ
προσέκοντι ζητήσαντες πρὸς τὴν τοῦ ἀνθρώπου
φύσιν εὑρον αὐτὰ οἱ πρῶτοι εὐρόντες καὶ ᾤκησαν
ἀξίην τὴν τέχνην θεῷ προσθεῖναι, ὥσπερ καὶ
20 νομίζεται. οὐ γὰρ τὸ ξηρὸν οὐδὲ τὸ ὑγρὸν οὐδὲ
τὸ θερμὸν οὐδὲ τὸ ψυχρὸν οὐδὲ ἄλλο τούτων
ἡγησάμενοι οὐδὲν οὔτε λυμαίνεσθαι οὔτε προσδεῖ-
σθαι οὐδενὸς τούτων τὸν ἀνθρώπον, ἀλλὰ τὸ
ἰσχυρὸν ἐκάστου καὶ τὸ κρέσσον τῆς φύσιος τῆς
ἀνθρωπείης, οὗ μὴ ἡδύνατο κρατεῖν, τοῦτο βλά-

¹ Or "power."

² Or "powers."

exposed to fire and to water, and has been made by many other things, each of which has its own individual property¹ and nature, has lost some of its qualities and has been mixed and combined with others.

XIV. Of course I know also that it makes a difference to a man's body whether bread be of bolted or of unbolted flour, whether it be of winnowed or of unwinnowed wheat, whether it be kneaded with much water or with little, whether it be thoroughly kneaded or unkneaded, whether it be thoroughly baked or underbaked, and there are countless other differences. Barley-cake varies in just the same way. The properties² too of each variety are powerful, and no one is like to any other. But how could he who has not considered these truths, or who considers them without learning, know anything about human ailments? For each of these differences produces in a human being an effect and a change of one sort or another, and upon these differences is based all the dieting of a man, whether he be in health, recovering from an illness, or suffering from one. Accordingly there could surely be nothing more useful or more necessary to know than these things, and how the first discoverers, pursuing their inquiries excellently and with suitable application of reason to the nature of man, made their discoveries, and thought the art worthy to be ascribed to a god, as in fact is the usual belief. For they did not consider that the dry or the moist or the hot or the cold or anything else of the kind injures a man, or that he has need of any such thing, but they considered that it is the strength of each thing, that which, being too powerful for the human constitution, it cannot assimilate, which causes harm, and

- πτειν ἡγήσαντο καὶ τοῦτο ἐξήτησαν ἀφαιρεῖν.
 ἰσχυρότατον δ' ἐστὶ τοῦ μὲν γλυκέος τὸ γλυκύ-
 τατον, τοῦ δὲ πικροῦ τὸ πικρότατον, τοῦ δὲ ὀξέος
 τὸ ὀξύτατον, ἐκάστου δὲ πάντων τῶν ἐνεόντων ἢ
 30 ἀκμῇ. ταῦτα γὰρ ἑώρων καὶ ἐν τῷ ἀνθρώπῳ
 ἐνεόντα καὶ λυμαινόμενα τὸν ἄνθρωπον. ἐνὶ γὰρ
 ἐν ἀνθρώπῳ καὶ ἀλμυρὸν καὶ πικρὸν καὶ γλυκὺ
 καὶ ὀξὺ καὶ στρυφνὸν καὶ πλαδαρὸν καὶ ἄλλα
 μυρία παντοίας δυνάμιας ἔχοντα πληθὺς τε καὶ
 ἰσχύν. ταῦτα μὲν μεμιγμένα καὶ κεκρημένα
 ἀλλήλοισιν οὔτε φανερά ἐστιν οὔτε λυπεῖ τὸν
 ἄνθρωπον. ὅταν δέ τι τούτων ἀποκριθῇ καὶ αὐτὸ
 ἐφ' ἑωυτοῦ γένηται, τότε καὶ φανερόν ἐστι καὶ
 λυπεῖ τὸν ἄνθρωπον· τοῦτο δέ, τῶν βρωμάτων
 40 ὅσα ἡμῖν ἀνεπιτήδειά ἐστιν καὶ λυμαίνεται τὸν
 ἄνθρωπον ἐμπεσόντα, τούτων ἐν ἑκάστῳ ἢ πικρὸν
 ἐστὶν ἢ ἀλμυρὸν ἢ ὀξὺ ἢ ἄλλο τι ἄκρητόν
 τε καὶ ἰσχυρόν, καὶ διὰ τοῦτο ταρασσόμεθα
 ὑπ' αὐτῶν, ὥσπερ καὶ ὑπὸ τῶν ἐν τῷ σώματι
 ἀποκρινομένων. πάντα δὲ ὅσα ἄνθρωπος ἐσθίει
 ἢ πίνει, τὰ τοιαῦτα βρώματα ἥκιστα τοιούτου
 χυμοῦ ἀκρήτου τε καὶ διαφέροντος δηλὰ ἐστιν
 μετέχοντα, οἷον ἄρτος τε καὶ μᾶζα καὶ τὰ ἐπόμενα
 τούτοις, οἷς εἴθισται ὁ ἄνθρωπος πλείστοισί τε
 50 καὶ αἰεὶ χρῆσθαι, ἔξω τῶν πρὸς ἡδονὴν τε καὶ κόρον
 ἡρτυμένων τε καὶ ἐσκευασμένων. καὶ ἀπὸ τούτων
 πλείστων ἐσιόντων ἐς τὸν ἄνθρωπον τάραχος καὶ
 ἀπόκρισις τῶν ἀμφὶ τὸ σῶμα δυνάμιων ἥκιστα
 γίνεται, ἰσχύς δὲ καὶ αὔξησις καὶ τροφή μάλιστα
 δι' οὐδὲν ἕτερον γίνεται ἢ ὅτι εὖ τε κέκρηται καὶ
 οὐδὲν ἔχει οὔτε ἄκρητον οὔτε ἰσχυρόν, ἀλλ' ὅλον
 57 ἐν τε γέγονε καὶ ἀπλοῦν.

this they sought to take away. The strongest part of the sweet is the sweetest, of the bitter the most bitter, of the acid the most acid, and each of all the component parts of man has its extreme. For these they saw are component parts of man, and that they are injurious to him; for there is in man salt and bitter, sweet and acid, astringent and insipid,¹ and a vast number of other things, possessing properties of all sorts, both in number and in strength. These, when mixed and compounded with one another are neither apparent nor do they hurt a man; but when one of them is separated off, and stands alone, then it is apparent and hurts a man. Moreover, of the foods that are unsuitable for us and hurt a man when taken, each one of them is either bitter, or salt, or acid, or something else uncompounded and strong, and for this reason we are disordered by them, just as we are by the secretions separated off in the body. But all things that a man eats or drinks are plainly altogether free from such an uncompounded and potent humour, *e.g.* bread, cake, and suchlike, which men are accustomed constantly to use in great quantity, except the highly seasoned delicacies which gratify his appetite and greed. And from such foods, when plentifully partaken of by a man, there arises no disorder at all or isolation of the powers² resident in the body, but strength, growth and nourishment in great measure arise from them, for no other reason except that they are well compounded, and have nothing undiluted and strong, but form a single, simple whole.

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

- XV. Ἀπορέω δ' ἔγωγε, οἱ τὸν λόγον ἐκείνους λέγοντες καὶ ἄγοντες ἐκ ταύτης τῆς ὁδοῦ ἐπὶ ὑπόθεσιν τὴν τέχνην τίνα ποτὲ τρόπον θεραπεύουσι τοὺς ἀνθρώπους, ὥσπερ ὑποτίθενται. οὐ γάρ ἐστιν αὐτοῖς, οἶμαι, ἐξευρημένον αὐτό τι ἐφ' ἑωυτοῦ θερμὸν ἢ ψυχρὸν ἢ ξηρὸν ἢ ὑγρὸν μηδενὶ ἄλλῳ εἶδει κοινωνέον. ἀλλ' οἶομαι ἔγωγε ταῦτα βρώματα καὶ πόματα αὐτοῖσι ὑπάρχειν, οἷσι πάντες χρεώμεθα. προστιθέασι δὲ τῷ μὲν εἶναι
 10 θερμῷ, τῷ δὲ ψυχρῷ, τῷ δὲ ξηρῷ, τῷ δὲ ὑγρῷ, ἐπεὶ ἐκείνῳ γε ἄπορον προστάξαι τῷ κάμνοντι θερμὸν τι προσενέγκασθαι. εὐθὺ γὰρ ἐρωτήσῃ τί; ὥστε ληρεῖν ἀνάγκη ἢ ἐς τούτων τι τῶν γνωσκομένων καταφεύγειν. εἰ δὲ δὴ τυγχάνει τι θερμὸν εἶναι στρυφνόν, ἄλλο δὲ θερμὸν εἶναι πλαδαρόν, ἄλλο δὲ θερμὸν ἄραδον ἔχον—ἔστι γὰρ καὶ ἄλλα πολλὰ θερμὰ καὶ ἄλλας δυνάμιας ἔχοντα ἑωυτοῖς ὑπεναντίας—ἢ διοίσει τι¹ αὐτῶν προσενεγκεῖν τὸ θερμὸν καὶ στρυφνόν ἢ τὸ θερμὸν καὶ
 20 πλαδαρόν ἢ ἅμα τὸ ψυχρὸν καὶ στρυφνόν—ἔστι γὰρ καὶ τοιοῦτο—ἢ τὸ ψυχρὸν τε καὶ πλαδαρόν. ὥσπερ γὰρ ἐγὼ οἶδα, πᾶν τοῦναντίον ἀφ' ἑκατέρου αὐτῶν ἀποβαίνει, οὐ μόνον ἐν ἀνθρώπῳ, ἀλλὰ καὶ ἐν σκύτει καὶ ἐν ξύλῳ καὶ ἐν ἄλλοις πολλοῖς, ἃ ἐστιν ἀνθρώπου ἀναισθητότερα. οὐ γὰρ τὸ θερμὸν ἐστιν τὸ τὴν μεγάλην δύναμιν ἔχον, ἀλλὰ τὸ στρυφνόν καὶ τὸ πλαδαρόν καὶ τᾶλλα ὅσα μοι εἴρηται καὶ ἐν τῷ ἀνθρώπῳ καὶ ἔξω τοῦ ἀνθρώπου, καὶ ἐσθιόμενα καὶ πινόμενα καὶ ἔξωθεν ἐπιχρίόμενα
 30 μενὰ τε καὶ προσπλασσομένα.

¹ ἢ διοίσει τι M: εἰ δεοίσει τί A: εἰ δεήσει τι most MSS.: δεήσει δέ τι Littré: ἢ μὴ διοίσει τι; Gomperz.

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

- XVI. Ψυχρότητα δ' ἐγὼ καὶ θερμότητα πασέωι
 ἥκιστα τῶν δυναμίων νομίζω δυναστεύειν ἐν τῷ
 σώματι διὰ τάσδε τὰς αἰτίας· ὃν μὲν ἂν δήπου
 χρόνον μεμιγμένα αὐτὰ ἐωυτοῖς ἅμα τὸ θερμόν
 τε καὶ ψυχρὸν ἐνῇ, οὐ λυπεῖ. κρήσις γὰρ καὶ
 μετριότης τῷ μὲν θερμῷ γίνεται ἀπὸ τοῦ ψυχροῦ,
 τῷ δὲ ψυχρῷ ἀπὸ τοῦ θερμοῦ. ὅταν δ' ἀπο-
 κριθῇ χωρὶς ἐκάτερον, τότε λυπεῖ. ἐν δὲ δὴ
 10 τούτῳ τῷ καιρῷ, ὅταν τὸ ψυχρὸν ἐπιγένηται
 καί τι λυπήσῃ τὸν ἄνθρωπον, διὰ τάχεος
 πρῶτον δι' αὐτὸ τοῦτο πάρεστιν τὸ θερμόν
 αὐτόθεν ἐκ τοῦ ἀνθρώπου, οὐδεμιῆς βοηθείης οὐδὲ
 παρασκευῆς δεόμενον. καὶ ταῦτα καὶ ἐν ὑγιάι-
 νουσι τοῖς ἀνθρώποις ἀπεργάζεται καὶ ἐν κίμνουσι.
 τοῦτο μὲν, εἴ τις θέλει ὑγιάινων χειμῶνος διαψύξαι
 τὸ σῶμα ἢ λουσάμενος ψυχρῷ ἢ ἄλλῳ τῷ τρόπῳ,
 ὅσῳ ἂν ἐπὶ πλείον αὐτὸ ποιήσῃ, καὶ ἦν γε μὴ
 παντάπασιν παγῇ τὸ σῶμα, ὅταν εἴματα λάβῃ
 καὶ ἔλθῃ εἰς τὴν σκέπην, ἔτι μᾶλλον καὶ ἐπὶ
 20 πλείον θερμαίνεται τὸ σῶμα· τοῦτο δέ, εἰ ἐθέλοι
 ἐκθερμανθῆναι ἰσχυρῶς ἢ λουτρῷ θερμῷ ἢ πυρὶ
 πολλῷ, ἐκ δὲ τούτου τὸ αὐτὸ εἶμα ἔχων ἐν τῷ
 αὐτῷ χωρίῳ τὴν διατριβὴν ποιεῖσθαι ὥσπερ διε-
 ψυγμένος, πολὺ φαίνεται καὶ ψυχρότερος καὶ
 ἄλλως φρικαλεώτερος· ἢ εἰ ῥιπιζόμενός τις ὑπὸ
 πνίγεος καὶ παρασκευαζόμενος αὐτὸς ἐωυτῷ ψύχος
 ἐκ τοιούτου ἂν τρόπου διαπαύσαιτο τοῦτο ποιεῶν,
 δεκαπλάσιον ἔσται τὸ καῦμα καὶ πνίγος ἢ τῷ
 μηδὲν τοιούτο ποιέοντι.
- 30 Τόδε δὴ καὶ πολὺ μέζον· ὅσοι ἂν διὰ χιόνος
 ἢ ἄλλου ψύχεος βαδίσαντες ῥιγώσωσι δια-
 φερόντως πόδας ἢ χεῖρας ἢ κεφαλὴν, οἶα

XVI. And I believe that of all the powers¹ none hold less sway in the body than cold and heat. My reasons are these. So long as the hot and cold in the body are mixed up together, they cause no pain. For the hot is tempered and moderated by the cold, and the cold by the hot. But when either is entirely separated from the other, then it causes pain. And at that season, when cold comes upon a man and causes him some pain, for that very reason internal heat first is present quickly and spontaneously, without needing any help or preparation. The result is the same, whether men be diseased or in health. For instance, if a man in health will cool his body in winter, either by a cold bath or in any other way, the more he cools it (provided that his body is not entirely frozen) the more he becomes hotter than before when he puts his clothes on and enters his shelter. Again, if he will make himself thoroughly hot by means of either a hot bath of a large fire, and afterwards wear the same clothes and stay in the same place as he did when chilled, he feels far colder and besides more shivery than before. Or if a man fan himself because of the stifling heat and make coolness for himself, on ceasing to do this in this way he will feel ten times the stifling heat felt by one who does nothing of the sort.

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

¹ Or "properties."

πάσχουσιν ἐς τὴν νύκτα, ὅταν περισταλεώσι
 τε καὶ ἐν ἀλέῃ γένωνται ὑπὸ καύματος καὶ
 κνησμοῦ. καὶ ἔστιν οἷσι φλύκταιναι ἀνίστανται
 ὥσπερ τοῖς ἀπὸ πυρὸς κατακεκαυμένοις. καὶ οὐ
 πρότερον τοῦτο πάσχουσιν, πρὶν θερμανθῶσιν.
 οὕτως ἐτοιμῶς ἐκάτερον αὐτῶν ἐπὶ θάτερον παρα-
 γίνεται. μυρία δ' ἂν καὶ ἄλλα ἔχοιμι εἰπεῖν. τὰ
 δὲ κατὰ τοὺς νοσέοντας, οὐχὶ ὅσοις ἂν ῥίγος
 40 γένηται, τούτοις ὀξύτατος ὁ πυρετός ἐκλάμπει;
 καὶ οὐχὶ ὅπως¹ ἰσχυρός,² ἀλλὰ καὶ πανόμενος
 δι' ὀλίγου, καὶ ἄλλως τὰ πολλὰ ἀσινῆς καὶ ὅσον
 ἂν χρόνον παρῇ διάθερμος; καὶ διεξιὼν διὰ παντός
 τελευτᾷ ἐς τοὺς πόδας μάλιστα, οὐπερ τὸ ῥίγος
 καὶ ἡ ψῦξις νεηνικωτάτη καὶ ἐπὶ πλεῖον ἐνεχρό-
 νισεν· πάλιν τε ὅταν ἰδρώσῃ τε καὶ ἀπαλλαγῇ ὁ
 πυρετός, πολὺ μᾶλλον διέψυξε ἢ εἰ μὴ ἔλαβε τὴν
 ἀρχήν. ὧ οὖν διὰ τάχους οὕτω παραγίνεται τὸ
 ἐναντιώτατόν τε καὶ ἀφαιρεόμενον τὴν δύναμιν
 50 ἀπὸ τῶντομάτου, τί ἂν ἀπὸ τούτου μέγα ἢ δεινὸν
 51 γένοιτο; ἢ τί δεῖ πολλῆς ἐπὶ τούτῳ βοηθείης;

XVII. Εἴποι ἂν τις· ἀλλ' οἱ πυρεταίνοντες
 τοῖσι καύσοισί τε καὶ περιπνευμονίῃσι καὶ ἄλλοις
 ἰσχυροῖσι νοσήμασι οὐ ταχέως ἐκ τῆς θέρμης
 ἀπαλλάσσονται, οὐδὲ πάρεστιν ἐνταῦθα ἔτι τὸ
 θερμὸν ἢ τὸ ψυχρόν. ἐγὼ δέ μοι τοῦτο μέγιστον
 τεκμήριον ἡγεῦμαι εἶναι, ὅτι οὐ διὰ τὸ θερμὸν
 ἀπλῶς πυρεταίνουσιν οἱ ἄνθρωποι, οὐδὲ τοῦτο εἴη
 τὸ αἴτιον τῆς κακώσιος μῦνον, ἀλλ' ἔστι καὶ
 πικρὸν καὶ θερμὸν τὸ αὐτό, καὶ ὀξύ καὶ θερμόν,

¹ οὐχὶ ὅπως Diels : οὐχὶ οὕτως A : οὐχ οὕτως M.

² ἰσχυρὸς Coray : ἰσχυρῶς MSS.

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

XVII. An opponent may retort, "But patients whose fever comes from ardent fevers,² pneumonia, or other virulent disease, do not quickly get rid of their feverishness, and in these cases the heat and cold no longer alternate." Now I consider that herein lies my strongest evidence that men are not feverish merely through heat, and that it could not be the sole cause of the harm; the truth being that one and the same thing is both bitter and hot, or acid and

¹ Or "power."

² *καῦσος* was almost certainly a form of remittent malaria. See my *Malaria and Greek History* (index).

- 10 καὶ ἄλμυρόν καὶ θερμόν, καὶ ἄλλα μυρία, καὶ
 πάλιν γε ψυχρόν μετὰ δυναμίων ἐτέρων. τὰ μὲν
 οὖν λυμαινόμενα ταῦτ' ἐστὶ· συμπάρεστι δὲ καὶ
 τὸ θερμόν, ῥώμης μὲν ἔχον ὅσον τὸ¹ ἡγεύμενον
 καὶ παροξυνόμενον καὶ αὐξόμενον ἅμα ἐκείνῳ,
 15 δύναμιν δὲ οὐδεμίαν πλείω τῆς προσηκούσης.

- XVIII. Δῆλα δὲ ταῦτα ὅτι ὧδε ἔχει ἐπὶ τῶνδε
 τῶν σημείων· πρῶτον μὲν ἐπὶ τὰ² φανερώτερα,
 ὧν πάντες ἔμπειροι πολλάκις ἐσμέν τε καὶ ἐσύ-
 μεθα. τοῦτο μὲν γάρ, ὅσοισι ἂν ἡμέων κόρυζα
 ἐγγένηται καὶ ῥεῦμα κινηθῇ διὰ τῶν ῥινῶν, τοῦτο
 ὡς τὸ πολὺ δριμύτερον τοῦ πρότερον γινομένου
 τε καὶ ἰόντος ἐκ τῶν ῥινῶν καθ' ἐκάστην ἡμέρην
 καὶ οἶδεῖν μὲν ποιεῖ τὴν ῥίνα καὶ συγκαίει θερμὴν
 τε καὶ διάπυρον ἐσχάτως, ἣν δὴ³ τὴν χεῖρα προσ-
 10 φέρης· κῆν πλείω χρόνον παρῇ, καὶ ἐξελκοῦται
 τὸ χωρίον ἄσαρκόν τε καὶ σκληρὸν ἐόν. παύεται
 δέ πως τὸ καῦμα ἐκ τῆς ῥινός, οὐχ ὅταν τὸ ῥεῦμα
 γίνηται καὶ ἡ φλεγμονὴ ἦ, ἀλλ' ἐπειδὰν παχύ-
 τερόν τε καὶ ἡσσον δριμὺ ῥέη, πέπον καὶ μεμιγμέ-
 νον μᾶλλον τοῦ πρότερον γινομένου,⁴ τότε δὲ ἤδη
 καὶ τὸ καῦμα πέπαυται. ἀλλ' οἷσι δὲ⁵ ὑπὸ ψύχους
 φανερώς αὐτοῦ μούνου γίνεται μηδενὸς ἄλλου
 συμπαραγενομένου, πᾶσι δὲ ἡ αὐτὴ ἀπαλλαγή,
 ἐκ μὲν τῆς ψύξιος διαθερμαιθῆναι, ἐκ δὲ τοῦ
 20 καύματος διαψυχθῆναι, καὶ ταῦτα ταχέως παρα-
 γίνεται καὶ πέψιος οὐδεμιῆς προσδεῖται. τὰ δ'

¹ μὲν ἔχον ὅσον τὸ Reinhold : μετέχον, ὡς ἂν τὸ MSS.

² ἐπὶ τὰ AM : ἐστὶ many MSS. : ἔπι τὰ Kühlewein.

³ ἐσχάτως, ἣν δὴ Coray : ἐσχάτως. ἣν δὲ MSS.

⁴ τοῦ πρότερον γινομένου Coray and Reinhold : τὸ πρότερον
 γινόμενον A : τῷ πρότερον γινόμενον M.

⁵ ἀλλ' οἷσι δὲ Littré : ἄλλοισι δὲ MSS.

hot, or salt and hot, with numerous other combinations, and cold again combines with other powers.¹ It is these things which cause the harm. Heat, too, is present, but merely as a concomitant, having the strength of the directing factor which is aggravated and increases with the other factor, but having no power² greater than that which properly belongs to it.

XVIII. That this is so is plain if we consider the following pieces of evidence. First we have the more obvious symptoms, which all of us often experience and will continue so to do. In the first place, those of us who suffer from cold in the head, with discharge from the nostrils, generally find this discharge more acrid than that which previously formed there and daily passed from the nostrils; it makes the nose swell, and inflames it to an extremely fiery heat, as is shown if you put your hand upon it.³ And if the disease be present for an unusually long time, the part actually becomes ulcered, although it is without flesh and hard. But in some way the heat of the nostril ceases, not when the discharge takes place and the inflammation is present, but when the running becomes thicker and less acrid, being matured and more mixed than it was before, then it is that the heat finally ceases. But in cases where the evil obviously comes from cold alone, unaccompanied by anything else, there is always the same change, heat following chill and chill heat, and these supervene at once, and need no coction. In all other instances,

¹ Or "properties."

² Or "effect."

³ Or, with the MSS. reading, "And if you keep putting your hand to it, and the catarrh last a long time," etc.

ἄλλα πάντα, ὅσα διὰ χυμῶν δριμύτητος καὶ ἀκρησίας, φημὶ ἔγωγε γίνεσθαι τὸν αὐτὸν τρόπον
 24 καὶ ἀποκαθίστασθαι πεφθέντα καὶ κρηθέντα.

XIX. "Ὅσα τε αὖ ἐπὶ τοὺς ὀφθαλμοὺς τρέπεται τῶν ρευμάτων, ἰσχυρὰς καὶ παντοίας δριμύτητος ἔχοντα, ἐλκοῖ μὲν βλέφαρα, κατεσθίει δ' ἐνίων γνάθους τε καὶ τὰ ὑπὸ τοῖσι ὀφθαλμοῖσι, ἐφ' ὃ τι ἂν ἐπιρρυῇ, ῥήγνυσσι δὲ καὶ διεσθίει τὸν ἀμφὶ τὴν ὄψιν χιτῶνα. ὀδύναι δὲ καὶ καῦμα καὶ φλογμὸς ἔσχατος κατέχει μέχρι τινός, μέχρι ἂν τὰ ρεύματα πεφθῇ καὶ γένηται παχύτερα καὶ λήμη ἀπ' αὐτῶν ἦ. τὸ δὲ πεφθῆναι γίνεται ἐκ τοῦ μυχθῆναι καὶ
 10 κρηθῆναι ἀλλήλοισι καὶ συνεψηθῆναι. τοῦτο δέ, ὅσα ἐς τὴν φάρυγγα, ἀφ' ὧν βράγχοι γίνονται καὶ συνάγχει, ἐρυσσιπέλατά τε καὶ περιπνευμοῖαι, πάντα ταῦτα τὸ μὲν πρῶτον ἄλμυρά τε καὶ ὑγρὰ καὶ δριμέα ἀφίει, καὶ ἐν τοῖσι τοιούτοις ἔρρωται τὰ νοσήματα. ὅταν δὲ παχύτερα καὶ πεπαίτερα γένηται καὶ πάσης δριμύτητος ἀπηλλαγμένα, τότε ἤδη καὶ οἱ πυρετοὶ παύονται καὶ τᾶλλα τὰ λυπέοντα τὸν ἄνθρωπον. δεῖ δὲ δήπου ταῦτα αἷτια ἐκάστου ἡγεῖσθαι εἶναι, ὧν παρεόντων μὲν τοιού-
 20 τότροπον γίνεσθαι ἀνάγκη, μεταβαλλόντων δὲ ἐς ἄλλην κρῆσιν παύεσθαι. ὅποσα οὖν ἀπ' αὐτῆς τῆς θερμῆς εἰλικρινέος ἢ ψύξιος γίνεται καὶ μὴ μετέχει ἄλλης δυνάμιος μηδεμιᾶς, οὕτω παύοιτο ἂν, ὅταν μεταβάλλῃ ἐκ τοῦ θερμοῦ ἐς τὸ ψυχρὸν καὶ ἐκ τοῦ ψυχροῦ ἐς τὸ θερμόν. μεταβάλλει δὲ ὥνπερ προεῖρηταί μοι τρόπον. ἔτι τοίνυν τᾶλλα ὅσα κακοπαθεῖ ὁ ἄνθρωπος πάντα ἀπὸ δυνάμιων γίνεται. τοῦτο μὲν γάρ, ὅταν πικρότης τις ἀποχυθῇ, ἣν δὴ χολὴν ξανθὴν καλέομεν, οἶαι ἄσαι

where acrid and unmixed humours come into play, I am confident that the cause is the same, and that restoration results from coction and mixture.

XIX. Again, such discharges as settle in the eyes, possessing powerful, acrid humours of all sorts, ulcerate the eyelids, and in some cases eat into the parts on to which they run, the cheeks and under the eyes; and they rupture and eat through the covering of the eyeball. But pains, burning and intense inflammation prevail until the discharges are concocted and become thicker, so that rheum is formed from them. This coction is the result of mixture, compounding and digestion. Secondly, the discharges that settle in the throat, giving rise to soreness, angina, erysipelas and pneumonia, all these at first emit salt, watery and acrid humours, whereby the diseases are strengthened. But when they become thicker and more matured, and throw off all trace of their acridness, then the fevers too subside with the other symptoms that distress the patient. We must surely consider the cause of each complaint to be those things the presence of which of necessity produces a complaint of a specific kind, which ceases when they change into another combination. All conditions, then, resulting from heat or cold pure and simple, with no other power¹ as a factor, must cease when heat changes into cold or cold into heat. This change takes place in the manner I have described above. Moreover, all other complaints to which man is liable arise from powers.² Thus, when there is an out-pouring of the bitter principle, which we call yellow

¹ Or "quality."

² Or "qualities."

- 30 καὶ καύματα καὶ ἀδυναμίαι κατέχουσιν· ἀπαλ-
 λασσόμενοι δὲ τούτου, ἐνίοτε καὶ καθαιρόμενοι, ἢ
 αὐτόματοι ἢ ὑπὸ φαρμάκου, ἢ ἐν καιρῷ τι αὐτῶν
 γίνηται, φανερώς καὶ τῶν πόνων καὶ τῆς θέρμης
 ἀπαλλάσσονται. ὅσον δ' ἂν χρόνον ταῦτα μετέ-
 ωρα ἢ καὶ ἄπεπτα καὶ ἄκρητα, μηχανὴ οὐδεμία
 οὔτε τῶν πόνων παύεσθαι οὔτε τῶν πυρετῶν.
 καὶ ὅσοισι δὲ ὀξύτητες προσίστανται δριμεῖαί τε
 καὶ ἰώδεις, οἷαι λύσσαι καὶ δήξιες σπλάγχνων καὶ
 θώρηκος καὶ ἀπορίῃ· οὐ παύεται τι¹ τούτου πρό-
 40 τερον, πρὶν ἢ ἀποκαθαρθῇ τε καὶ καταστορεσθῇ
 καὶ μιχθῇ τοῖσιν ἄλλοισιν· πέσσεσθαι δὲ καὶ
 μεταβάλλειν καὶ λεπτύνεσθαι τε καὶ παχύνεσθαι
 ἐς χυμῶν εἶδος δι' ἄλλων εἰδέων καὶ παντοίων—
 διὸ καὶ κρίσεις καὶ ἀριθμοὶ τῶν χρόνων ἐν τοῖσι
 τοιούτοισι μέγα δύνανται—πάντων δὲ τούτων
 ἥκιστα προσήκει θερμῷ ἢ ψυχρῷ πάσχειν· οὔτε
 γὰρ ἂν τοῦτό γε σαπείῃ οὔτε παχυνθείῃ. τί
 γὰρ αὐτὸ φήσωμεν εἶναι; κρήσιας αὐτῶν ἄλλην
 πρὸς ἄλληλα ἐχούσας δύναμιν.†² ἐπεὶ ἄλλω γε
 50 οὐδενὶ τὸ θερμὸν μιχθὲν παύσεται τῆς θέρμης ἢ

¹ τι Ermerins from a lost MS : τε M : omitted by A.

² τί γὰρ αὐτὸ φήσωμεν εἶναι; κρήσιας αὐτῶν ἄλλην πρὸς ἄλληλα ἐχούσας δύναμιν. So A. M has τί δ' ἂν αὐτὸ φαίημεν . . . κρή-
 σίς τε αὐτέων ἐστι, πλὴν πρὸς ἄλληλα ἔχουσα δύναμιν. Kühle-
 wein reads φήσωμεν, deletes the question stop at εἶναι and
 puts it after δύναμιν. Littré has τί δ' ἂν αὐτὸ φαίημεν εἶναι;
 κρήσιας αὐτέων, ἄλλην πρὸς ἄλληλα ἐχούσας δύναμιν.

¹ Or "distress."

² Or "property."

³ There are many reasons for supposing that this sentence
 is either (a) in its wrong place, or (b) an interpolation. It
 seems quite irrelevant, and αὐτῶν should grammatically refer
 to τὸ θερμὸν and τὸ ψυχρὸν, but there is *no* a crisis of these,

bile, great nausea, burning and weakness prevail. When the patient gets rid of it, sometimes by purgation, either spontaneous or by medicine, if the purging be seasonable he manifestly gets rid both of the pains and of the heat. But so long as these bitter particles are undissolved, undigested and uncompounded, by no possible means can the pains and fevers be stayed. And those who are attacked by pungent and acrid acids suffer greatly from frenzy, from gnawings of the bowels and chest, and from restlessness.¹ No relief from these symptoms is secured until the acidity is purged away, or calmed down and mixed with the other humours. But coction, alteration, thinning or thickening into the form of humours through other forms of all sorts (wherefrom crises also and fixing their periods derive great importance in cases of illness)—to all these things surely heat and cold are not in the least liable. For neither could either ferment or thicken. †For what shall we call it? Combinations of humours that exhibit a power² that varies with the various factors.³† Since the hot will give up its heat only when mixed with the cold, and the cold can be

but only of *χυμοί*. Hot and cold mixed produce only hot or cold, not a crisis. The sentence might be more relevantly placed at the end of Chapter XVIII, as an explanation of the process ἀποκαθίστασθαι πεφθέντα καὶ κρηθέντα. But transposition will not remove the other difficulties of the sentence. What is αὐτό? Health or disease? If health, then there is but one crisis producing it, not “many, having various properties.” If disease, then it cannot be a crisis at all, but ἀκρασία. Finally, ἄλλην πρὸς ἄλληλα is dubious Greek. The whole sentence looks like an interpolation, though it is hard to say why it was introduced. The scribe of M seems to have felt the difficulties, for he wrote κρήσις, πλὴν for ἄλλην, and ἔχουσα.

τῷ ψυχρῷ οὐδέ γε τὸ ψυχρὸν ἢ τῷ θερμῷ. τὰ δὲ ἄλλα πάντα τὰ περὶ τὸν ἄνθρωπον, ὅσῳ ἂν πλείοσι μίσγηται, τοσούτῳ ἡπιώτερα καὶ βελτίω. πάντων δὲ ἄριστα διάκειται ὁ ἄνθρωπος, ὅταν πᾶν¹ πέσσηται καὶ ἐν ἡσυχίῃ ἢ, μηδεμίαν δύναμιν ἰδίην ἀποδεικνύμενον, περὶ οὗ ἡγεῦμαι ἐπιδεδείχθαι.

XX. Λέγουσι δέ τινες ἰητροὶ καὶ σοφισταί, ὡς οὐκ εἴη δυνατόν ἰητρικὴν εἰδέναι ὅστις μὴ οἶδεν ὅ τί ἐστὶν ἄνθρωπος. ἀλλὰ τοῦτο δεῖ καταμαθεῖν τὸν μέλλοντα ὀρθῶς θεραπεύσειν τοὺς ἀνθρώπους. τείνει δὲ αὐτοῖς ὁ λόγος ἐς φιλοσοφίην, καθάπερ Ἐμπεδοκλῆς ἢ ἄλλοι οἱ περὶ φύσιος γεγράφασιν ἐξ ἀρχῆς ὅ τί ἐστὶν ἄνθρωπος, καὶ ὅπως ἐγένετο πρῶτον καὶ ὁπόθεν συνεπάγη.² ἐγὼ δὲ τοῦτο μὲν, ὅσα τινὲ εἴρηται ἢ σοφιστῇ ἢ ἰητρῷ ἢ γέγραπται
 10 περὶ φύσιος, ἡσσον νομίζω τῇ ἰητρικῇ τέχνῃ προσήκειν ἢ τῇ γραφικῇ. νομίζω δὲ περὶ φύσιος γνῶναί τι σαφές οὐδαμόθεν ἄλλοθεν εἶναι ἢ ἐξ ἰητρικῆς· τοῦτο δὲ οἷόν τε καταμαθεῖν, ὅταν αὐτὴν τις τὴν ἰητρικὴν ὀρθῶς περιλάβῃ· μέχρι δὲ τούτου πολλοῦ μοι δοκεῖ δεῖν· λέγω δὲ ταύτην τὴν ἱστορίην εἰδέναι, ἄνθρωπος τί ἐστὶν καὶ δι' οἷας αἰτίας γίνεται καὶ τᾶλλα ὑκριβέως. ἐπεὶ τοῦτό γέ μοι δοκεῖ ἀναγκαῖον εἶναι ἰητρῷ περὶ φύσιος εἰδέναι καὶ πάνυ σπουδάσαι ὡς εἴσεται, εἴπερ τι μέλλει
 20 τῶν δεόντων ποιήσῃ, ὅ τί τέ ἐστὶν ἄνθρωπος πρὸς τὰ ἐσθιόμενά τε καὶ πινόμενα καὶ ὅ τι πρὸς

¹ πᾶν added by Kühlewein.

² Reinhold transposes from καὶ ὅπως to συνεπάγη to the end of the first sentence of the chapter.

neutralized only by the hot. But all other components of man become milder and better the greater the number of other components with which they are mixed. A man is in the best possible condition when there is complete coction and rest, with no particular power¹ displayed. About this I think that I have given a full explanation.

XX. Certain physicians and philosophers assert that nobody can know medicine who is ignorant what a man is; he who would treat patients properly must, they say, learn this. But the question they raise is one for philosophy; it is the province of those who, like Empedocles, have written on natural science,² what man is from the beginning, how he came into being at the first, and from what elements he was originally constructed. But my view is, first, that all that philosophers or physicians have said or written on natural science no more pertains to medicine than to painting.³ I also hold that clear knowledge about natural science can be acquired from medicine and from no other source, and that one can attain this knowledge when medicine itself has been properly comprehended, but till then it is quite impossible—I mean to possess this information, what man is, by what causes he is made, and similar points accurately. Since this at least I think a physician must know, and be at great pains to know, about natural science, if he is going to perform aught of his duty, what man is in relation to foods and drinks,

¹ Or "property."

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

³ Or, perhaps, "pertains even less to medicine than to literature."

- τὰ ἄλλα ἐπιτηδεύματα, καὶ ὅ τι ἀφ' ἐκάστου ἐκάστῳ συμβήσεται, καὶ μὴ ἀπλῶς οὕτως· πονηρόν ἐστιν βρώμα τυρός. πόνον γὰρ παρέχει τῷ πληρωθέντι αὐτοῦ, ἀλλὰ τίνα τε πόνον καὶ διὰ τί καὶ τίνι τῶν ἐν τῷ ἀνθρώπῳ ἐνεόντων ἀνεπιτήδειον. ἔστι γὰρ καὶ ἄλλα πολλὰ βρώματα καὶ πόματα πονηρά, ἃ διατίθῃσι τὸν ἄνθρωπον οὐ τὸν αὐτὸν τρόπον. οὕτως οὖν μοι ἔστω οἶον· οἶνος
- 30 ἄκριτος πολλὸς ποθεὶς διατίθῃσί πως τὸν ἄνθρωπον· καὶ πάντες ἂν οἱ εἰδότες τοῦτο γνοίησαν, ὅτι ταύτη δύναμις οἴνου καὶ αὐτὸς αἷτιος·† καὶ οἷσί γε τῶν ἐν τῷ ἀνθρώπῳ τοῦτο δύναται μάλιστα, οἶδαμεν. τοιαύτην δὲ βούλομαι ἀληθείην καὶ περὶ τῶν ἄλλων φανῆναι. τυρός γάρ, ἐπειδὴ τούτῳ σημεῖῳ ἐχρησάμην, οὐ πάντας ἀνθρώπους ὁμοίως λυμαίνεται, ἀλλ' εἰσὶν οἵτινες αὐτοῦ πληρούμενοι οὐδ' ὅτιοῦν βλάπτονται, ἀλλὰ καὶ ἰσχύν, οἷσιν ἂν συμφέρῃ, θαυμασίως παρέχεται. εἰσὶ
- 40 δ' οἱ χαλεπῶς ἀπαλλάσσουνσι. διαφέρουσιν οὖν τούτων αἱ φύσεις. διαφέρουσιν δὲ κατὰ τοῦτο, ὅπερ ἐν τῷ σώματι ἔνεστι πολέμιον τυρῷ καὶ ὑπὸ τούτου ἐγείρεται τε καὶ κινεῖται· οἷς ὁ τοιοῦτος χυμὸς τυγχάνει πλείων ἐρεῶν καὶ μᾶλλον ἐνδυναστεύων ἐν τῷ σώματι, τούτους μᾶλλον καὶ κακοπαθεῖν εἰκός. εἰ δὲ πάσῃ τῇ ἀνθρωπίνῃ φύσει ἦν κακόν, πάντας ἂν ἐλυμήνατο. ταῦτα δὲ εἴ τις
- 48 εἰδείῃ, οὐκ ἂν πάσχοι τάδε.¹

XXI. Ἐν τῇσιν ἀνακομιδῇσι τῇσιν ἐκ τῶν νούσων, ἔτι δὲ καὶ ἐν τῇσι νούσοισι τῇσι μακρῇσι γίνονται πολλαὶ συνταράξεις, αἱ μὲν ἀπὸ τωῦτομάτου, αἱ δὲ καὶ ἀπὸ τῶν προσενεχθέντων τῶν

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

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

¹ See Appendix on p. 64.

¹ The MSS have $\pi\acute{\alpha}\sigma\chi\omicron\iota$. $\tau\grave{\alpha}$ δ' $\epsilon\nu$ $\kappa.\tau.\lambda$. I have adopted the punctuation of Gomperz.

- τυχόντων. οἶδα δὲ τοὺς πολλοὺς ἰητρούς, ὥσπερ
 τοὺς ἰδιώτας, ἣν τύχωσι περὶ τὴν ἡμέρην ταύτην
 τι κεκαινουργηκότες, ἢ λουσάμενοι ἢ περιπατή-
 σαντες ἢ φαγόντες τι ἑτεροῖοι, ταῦτα δὲ πάντα
 βελτίω προσενηνεγμένα ἢ μή, οὐδὲν ἦσσαν τὴν
 10 αἰτίην τούτων τινὲ ἀνατιθέντας καὶ τὸ μὲν αἴτιον
 ἀγνοεῖντας, τὸ δὲ συμφορώτατον, ἣν οὕτω τύχη,
 ἀφαιρέοντας. δεῖ δὲ οὐ, ἀλλ' εἰδέναι, τί λουτρὸν
 ἀκαίρως προσγενόμενον ἐργάζεται ἢ τί κόπος.
 οὐδέποτε γὰρ ἢ αὐτὴ κακοπάθεια τούτων οὐδε-
 τέρου, οὐδέ γε ἀπὸ πληρώσιος οὐδ' ἀπὸ βρώματος
 τοίου ἢ τοίου. ὅστις οὖν ταῦτα μὴ εἴσεται ὡς ἑκα-
 στα ἔχει πρὸς τὸν ἄνθρωπον, οὔτε γινώσκειν τὰ
 18 γινόμενα ἀπ' αὐτῶν δυνησεται οὔτε χρῆσθαι ὀρθῶς.

- XXII. Δεῖν δέ μοι δοκεῖ καὶ ταῦτα εἰδέναι, ὅσα
 τῷ ἀνθρώπῳ παθήματα ἀπὸ δυναμίων γίνεται καὶ
 ὅσα ἀπὸ σχημάτων. λέγω δέ τι τοιοῦτον, δύνα-
 μιν μὲν εἶναι τῶν χυμῶν τὰς ἀκρότητάς τε καὶ
 ἰσχύν, σχήματα δὲ λέγω ὅσα ἔνεστιν ἐν τῷ
 ἀνθρώπῳ, τὰ μὲν κοιλὰ τε καὶ ἐξ εὐρέος ἐς
 στενὸν συνηγμένα, τὰ δὲ καὶ ἐκπεπταμένα, τὰ δὲ
 στερεά τε καὶ στρογγύλα, τὰ δὲ πλατέα τε καὶ
 ἐπικρεμάμενα, τὰ δὲ διατεταμένα, τὰ δὲ μακρά,
 10 τὰ δὲ πυκνά, τὰ δὲ μαλά τε καὶ τεθηλότα, τὰ δὲ
 σπογγοειδέα τε καὶ ἀραιά. τοῦτο μὲν οὖν,
 ἐλκύσαι ἐφ' ἐωυτὸ καὶ ἐπισπιάσασθαι ὑγρότητα
 ἐκ τοῦ ἄλλου σώματος, πότερον τὰ κοιλὰ τε καὶ
 ἐκπεπταμένα ἢ τὰ στερεά τε καὶ στρογγύλα ἢ τὰ
 κοιλὰ τε καὶ ἐς στενὸν ἐξ εὐρέος συνηγμένα δύ-
 ναιτο ἂν μάλιστα; οἶμαι μὲν τὰ τοιαῦτα, τὰ ἐς
 στενὸν συνηγμένα ἐκ κοίλου τε καὶ εὐρέος. κατα-
 मानθάνειν δὲ δεῖ ταῦτα ἔξωθεν ἐκ τῶν φανερῶν.

administered. I am aware that most physicians, like laymen, if the patient has done anything unusual near the day of the disturbance—taken a bath or a walk, or eaten strange food, these things being all beneficial—nevertheless assign the cause to one of them, and, while ignorant of the real cause, stop what may have been of the greatest value. Instead of so doing they ought to know what will be the result of a bath unseasonably taken or of fatigue. For the trouble caused by each of these things is also peculiar to each, and so with surfeit or such and such food. Whoever therefore fails to know how each of these particulars affects a man will be able neither to discover their consequences nor to use them properly.

XXII. I hold that it is also necessary to know which diseased states arise from powers and which from structures. What I mean is roughly that a “power” is an intensity and strength of the humours, while “structures” are the conformations to be found in the human body, some of which are hollow, tapering¹ from wide to narrow; some are expanded, some hard and round, some broad and suspended, some stretched, some long, some close in texture, some loose in texture and fleshy, some spongy and porous. Now which structure is best adapted to draw and attract to itself fluid from the rest of the body, the hollow and expanded, the hard and round, or the hollow and tapering? I take it that the best adapted is the broad hollow that tapers. One should learn this thoroughly from unenclosed objects² that can be

¹ Or “contracting.”

² *i. e.* objects that are not concealed, as are the internal organs.

- τοῦτο μὲν γάρ, τῷ στόματι κεχηνῶς ὑγρὸν οὐδὲν
 20 ἀνασπάσεις.¹ προμυλλήνας δὲ καὶ συστείλας,
 πιέσας τε τὰ χεῖλεα καὶ ἔπειτεν² αὐλὸν προσ-
 θέμενος ῥηϊδίως ἀνασπάσαις ἂν ὅ τι ἐθέλοις.
 τοῦτο δέ, αἱ σικύαι προσβαλλόμεναι ἐξ εὐρέος
 ἐς στενώτερον συνηγμέναι πρὸς τοῦτο τετέχ-
 νηνται, πρὸς τὸ ἔλκειν ἐκ τῆς σαρκὸς καὶ ἐπι-
 σπᾶσθαι, ἄλλα τε πολλὰ τοιουτότροπα. τῶν δὲ
 ἔσω φύσει τοῦ ἀνθρώπου σχῆμα τοιοῦτον κύστις
 τε καὶ κεφαλὴ, καὶ ὑστέρη γυναιξίν· καὶ φανε-
 ρῶς ταῦτα μάλιστα ἔλκει καὶ πλήρεά ἐστιν
 30 ἐπάκτου ὑγρότητος αἰεὶ. τὰ δὲ κοῖλα καὶ ἐκ-
 πεπταμένα ἐπεσρυνεῖσαν μὲν ὑγρότητα μάλιστα
 δέξαιτο πάντων, ἐπισπάσαιτο δ' ἂν οὐχ ὁμοίως.
 τὰ δέ γε στερεὰ καὶ στρογγύλα οὐτ' ἂν ἐπισπά-
 σαιτο οὐτ' ἂν ἐπεσρυνεῖσαν δέξαιτο· περιολι-
 σθάνοι τε γὰρ καὶ οὐκ ἔχοι ἔδρην, ἐφ' ἧς μένοι.
 τὰ δὲ σπογογειδέα τε καὶ ἄραιά, οἶον σπλήν τε
 καὶ πνεύμων καὶ μαζοί, προσκαθεζόμενα μάλιστα
 ἀναπίνοι καὶ σκληρυνθείη ἂν καὶ αὐξηθείη ὑγρό-
 τητος προσγενομένης ταῦτα μάλιστα. οὐ γὰρ
 40 ἂν³ ὥσπερ ἐν κοιλίῃ, ἐν ᾗ τὸ ὑγρὸν, ἔξω τε
 περιέχει αὐτὴ ἢ κοιλίῃ, ἐξαλίζοιτ' ἂν καθ'
 ἐκάστην ἡμέρην, ἀλλ' ὅταν πῖν καὶ δέξηται αὐτὸ
 ἐς ἑωυτὸ τὸ ὑγρὸν, τὰ κενὰ καὶ ἄραια ἐπληρώθη
 καὶ τὰ σμικρὰ πάντη καὶ ἀντὶ μαλθακοῦ τε καὶ
 ἄραιου σκληρός τε καὶ πυκνὸς ἐγένετο καὶ οὐτ'
 ἐκπέσσει οὐτ' ἀφήσι. ταῦτα δὲ πάσχει διὰ τὴν
 φύσιν τοῦ σχήματος. ὅσα δὲ φύσαν τε καὶ
 ἀνειλήματα ἀπεργάζεται ἐν τῷ σώματι, προσήκει

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

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

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

² ἔπειτεν Kühlewein : καὶ ἐπὶ τε A : καὶ ἔτι τε M.

³ Littré adds, after ἄν, ἐν σπληνί.

- 50 ἐν μὲν τοῖσι κοίλοισι καὶ εὐρυχώροισι, οἷον κοιλίῃ
 τε καὶ θώρηκι, ψόφον τε καὶ πάταγον ἐμποιεῖν.
 ὅτε γὰρ ἂν μὴ ἀποπληρώσῃ οὕτως ὥστε στῆναι,
 ἀλλ' ἔχῃ μεταβολάς τε καὶ κινήσιας, ἀνάγκη
 ὑπ' αὐτῶν ψόφον καὶ καταφανέας κινήσιας γί-
 νεσθαι. ὅσα δὲ σαρκώδεά τε καὶ μαλθακά, ἐν
 τοῖσι τοιούτοις νάρκη τε καὶ πληρώματα οἷα ἐν
 τοῖσι ἀποπληγεῖσι¹ γίνεται. ὅταν δ' ἐγκυρήσῃ
 πλατεῖ τε καὶ ἀντικειμένῳ, καὶ πρὸς αὐτὸ ἀν-
 τιπέσῃ, καὶ φύσει τοῦτο τύχῃ ἐὼν μήτε ἰσχυρόν,
 ὥστε δύνασθαι ἀνέχεσθαι τὴν βίην καὶ μηδὲν
 60 κακὸν παθεῖν, μήτε μαλθακὸν τε καὶ ἀραιόν, ὥστ'
 ἐκδέξασθαι τε καὶ ὑπεῖξαι, ἀπαλὸν δὲ καὶ τε-
 θηλὸς καὶ ἔναιμον καὶ πυκνόν, οἷον ἥπαρ, διὰ μὲν
 τὴν πυκνότητα καὶ πλατύτητα ἀνθέστηκεν τε καὶ
 οὐχ ὑπέκει, φῦσα δ' ἐπισχομένη² αὖξεται τε καὶ
 ἰσχυροτέρη γίνεται καὶ ὁρμᾷ μάλιστα πρὸς τὸ
 ἀντιπαῖον. διὰ δὲ τὴν ἀπαλότητα καὶ τὴν ἐναιμό-
 τητα οὐ δύναται ἄνευ πόνων εἶναι, καὶ διὰ ταύτας
 τὰς προφάσιας ὀδύναί τε ὀξύταται καὶ πυκνό-
 τата πρὸς τοῦτο τὸ χωρίον γίνονται ἐμπυήματά
 70 τε καὶ φύματα πλείστα. γίνεται δὲ καὶ ὑπὸ
 φρένας ἰσχυρῶς, ἥσσον δὲ πολλόν. διάτασις
 μὲν γὰρ φρενῶν πλατεῖ καὶ ἀντικειμένη, φύσις
 δὲ νευρωδεστέρη τε καὶ ἰσχυροτέρη, διὸ ἥσσον
 ἐπώδυνά ἐστιν. γίνεται δὲ καὶ περὶ ταῦτα καὶ
 75 πόνοι καὶ φύματα.

XXIII. Πολλὰ δὲ καὶ ἄλλα καὶ ἔσω καὶ ἔξω
 τοῦ σώματος εἶδεα σχημάτων, ἃ μεγάλα ἀλλήλων
 διαφέρει πρὸς τὰ παθήματα καὶ νοσέοντι καὶ
 ὑγιαίνουντι, οἷον κεφαλαὶ σμικραὶ ἢ μεγάλαι,
 τράχηλοι λεπτοὶ ἢ παχείες, μακροὶ ἢ βραχείες,

rumbling noise naturally occurs in the hollow, broad parts, such as the bowels and the chest. For when the flatulence does not fill a part so as to be at rest, but moves and changes its position, it cannot be but that thereby noise and perceptible movements take place. In soft, fleshy parts occur numbness and obstructions, such as happen in apoplexy. And when flatulence meets a broad, resisting body, and rushes on it, and this happens by nature to be neither strong so as to endure its violence without harm, nor soft and porous so as to give way and admit it, but tender, fleshy, full of blood, and close, like the liver, because it is close and broad it resists without yielding, while the flatulence being checked increases and becomes stronger, dashing violently against the obstacle. But owing to its tenderness and the blood it contains, the part cannot be free from pain, and this is why the sharpest and most frequent pains occur in this region, and abscesses and tumours are very common. Violent pain, but much less severe, is also felt under the diaphragm. For the diaphragm is an extended, broad and resisting substance, of a stronger and more sinewy texture, and so there is less pain. But here too occur pains and tumours.

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

¹ ἀποπληγεῖσι Littré: ἀποσφαγίσι A: ἀποσφαγεῖσι M: ἀποφρυγεῖσι Coray.

² ἐπισχομένη Reinhold: ἐπιχειομένη A: ἐπιδεχομένη M.

κοιλίαι μακραί ἢ στρογγύλαι, θώρηκος καὶ πλευρέων πλατύτητες ἢ στενότητες, ἄλλα μυρία, ἃ δεῖ πάντα εἶδέναι ἢ διαφέρει, ὅπως τὰ αἷτια ἐκάστων εἰδὼς ὀρθῶς φυλάσσεται.

- XXIV. Περὶ δὲ δυναμίων χυμῶν αὐτῶν τε ἕκαστος ὃ τι δύναται ποιεῖν τὸν ἄνθρωπον ἐσκέφθαι, ὥσπερ καὶ πρότερον εἴρηται, καὶ τὴν συγγένειαν ὡς ἔχουσι πρὸς ἀλλήλους. λέγω δὲ τὸ τοιοῦτον· εἰ γλυκὺς χυμὸς ἐὼν μεταβάλλοι εἰς ἄλλο εἶδος, μὴ ἀπὸ συγκρήσιος, ἀλλὰ αὐτὸς ἐξιστάμενος, ποῖός τις ἂν πρῶτος γένοιτο, πικρὸς ἢ ἄλμυρὸς ἢ στρυφνὸς ἢ ὀξύς; οἶμαι μὲν, ὀξύς. ὁ ἄρα ὀξύς χυμὸς ἀνεπιτήδειος προσφέρειν ἂν
- 10 τῶν λοιπῶν εἴη μάλιστα, εἴπερ ὁ γλυκὺς τῶν γε πάντων ἀνεπιτηδείοτατος.¹ οὕτως εἴ τις δύναιτο ζητέων ἔξωθεν ἐπιτυγχάνειν, καὶ δύναιτο ἂν πάντων ἐκλέγεσθαι αἰεὶ τὸ βέλτιστον. βέλτιστον δέ ἐστι αἰεὶ τὸ προσωτάτω τοῦ ἀνεπιτηδείου
- 15 ἀπέχον.

¹ I obtain this reading by combining A, which has ἀνεπιτήδειος, ἂν before τῶν λοιπῶν, and τῶν before γε, with the ἀνεπιτηδείοτατος of M. Other MSS. have ἂν ἐπιτήδειος, omit ἂν before τῶν λοιπῶν and τῶν before γε, and read ἐπιτηδείοτατος. Kühlewein has ὁ ἄρα ὀξύς χυμὸς ἂν ἐπιτήδειος προσφέρειν τῶν λοιπῶν εἴη μάλιστα, εἴπερ ὁ γλυκὺς γε ἐπιτηδείοτατος.

ribs broad or narrow, and there are very many other things, the differences between which must all be known, so that knowledge of the causes of each thing may ensure that the proper precautions are taken.

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

¹ Because :—

(1) Health is a *crasis* of all the humours, none being in excess ;

(2) Sweet humour passes readily into acid ;

(3) Therefore, when sweet is the least suitable as a remedy (there being an excess of it already), acid (which is likely to be reinforced from the sweet) is the next least suitable.

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

APPENDIX

APPENDIX ON CHAPTER XX, p. 54.

οἶνος ἄκρητος πολλὰς ποθεὶς διατίθῃσί πως τὸν ἄνθρωπον· καὶ πάντες ἂν οἱ εἰδότες τοῦτο γνοίησαν, ὅτι αὕτη δύναμις οἴνου καὶ αὐτὸς αἴτιος.

So A; other MSS. have ἀσθενέα after ἄνθρωπον, ἰδόντες for οἱ εἰδότες, ἡ after αὕτη and ἐστὶν after αὐτός.

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

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

I think, therefore, that the right reading is ὅτι τοιαύτη δύναμις οἴνου καὶ οὐκ αὐτὸς αἴτιος. “Such and such a δύναμις of wine (*i. e.* a δύναμις caused by excess of wine acting upon the human φύσις) is to blame and not mere wine by itself” ὅτι τοιαύτη might easily turn into ὅτι αὕτη, and the omission of οὐ by scribes is not uncommon.

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