

ΠΕΡΙ ΦΥΣΙΟΣ ΑΝΘΡΩΠΟΥ

I. "Οστις μὲν οὖν εἶωθεν ἀκούειν λεγόντων ἀμφὶ τῆς φύσιος τῆς ἀνθρωπείης¹ προσωτέρω ἢ ὅσον αὐτῆς² ἐς ἱητρικὴν ἀφήκει,³ τούτῳ μὲν οὐκ ἐπιτήδειος ὅδε ὁ λόγος ἀκούειν· οὔτε γὰρ τὸ πᾶμπαν ἡέρα λέγω τὸν ἄνθρωπον εἶναι, οὔτε πῦρ, οὔτε ὕδωρ, οὔτε γῆν, οὔτ' ἄλλο οὐδὲν ὃ τι μὴ φανερόν ἐστιν ἐνεὸν⁴ ἐν τῷ ἀνθρώπῳ· ἀλλὰ τοῖσι βουλομένοισι ταῦτα λέγειν παρίημι. δοκέουσι μέντοι⁵ μοι οὐκ ὀρθῶς γινώσκειν οἱ
 10 ταῦτα⁶ λέγοντες· γνώμη μὲν γὰρ τῇ αὐτῇ πάντες χρέονται, λέγουσι δὲ οὐ ταῦτά· ἀλλὰ τῆς μὲν γνώμης τὸν ἐπίλογον τὸν αὐτὸν ποιοῦνται⁷ (φασί τε⁸ γὰρ ἓν τι⁹ εἶναι, ὃ τι ἔστι, καὶ τοῦτο εἶναι τὸ ἓν τε καὶ¹⁰ τὸ πᾶν) κατὰ δὲ τὰ ὀνόματα οὐχ ὁμολογέουσιν· λέγει δ' αὐτῶν ὁ μὲν τις φάσκων ἡέρα τοῦτο εἶναι τὸ ἓν τε καὶ τὸ πᾶν, ὁ δὲ πῦρ, ὁ δὲ ὕδωρ,¹¹ ὁ δὲ γῆν, καὶ ἐπιλέγει ἕκαστος τῷ ἑωυτοῦ λόγῳ μαρτύριά τε καὶ τεκμήρια, ἃ ἔστιν οὐδέν. ὁπότε δὲ γνώμη τῇ αὐτῇ¹² προσ-
 20 χρέονται, λέγουσι δ' οὐ τὰ αὐτά, δῆλον ὅτι οὐδὲ

¹ ἀνθρωπείης A: ἀνθρωπίνης MV.

² αὐτῆς A: αὐτέης M: αὐτέη V.

³ ἀφήκει A: ἀφίκει MV: ἐφήκει Littré.

⁴ ἐνεὸν AV: ἓν ἐδν M. Galen mentions both readings and prefers ἓν ἐδν.

⁵ μέντοι A: δὲ MV.

NATURE OF MAN

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

⁶ ταῦτα A : τὰ τοιαῦτα MV.

⁷ προΐενται A : ποιέονται MV : ποιεῖνται Villaret.

⁸ τε A : MV omit.

⁹ τι MV : τε A.

¹⁰ A omits τὸ ἐν τε καί.

¹¹ ὁ δὲ ὕδωρ· ὁ δὲ πῦρ A : ὁ δὲ πῦρ· ὁ δὲ ὕδωρ MV.

¹² ὁπότε δὲ γνώμη τῇ αὐτῇ A : ὅτι μὲν γὰρ τῇ αὐτῇ γνώμηι πάντες M : ὅτι μὲν γὰρ τῇ αὐτῇ γνώμη πάντες V.

γινώσκουσιν αὐτά.¹ γνοίη δ' ἂν τόδε τις²
 μάλιστα παραγενόμενος αὐτοῖσιν ἀντιλέγουσιν·
 πρὸς γὰρ ἀλλήλους ἀντιλέγοντες οἱ αὐτοὶ ἄνδρες³
 τῶν αὐτῶν ἐναντίον⁴ ἀκροατέων οὐδέποτε τρίς⁵
 ἐφεξῆς ὁ αὐτὸς περιγίνεται ἐν τῷ λόγῳ, ἀλλὰ
 ποτὲ μὲν οὗτος ἐπικρατεῖ, ποτὲ δὲ οὗτος, ποτὲ
 δὲ⁶ ὃ ἂν τύχη μάλιστα ἢ γλῶσσα ἐπιρρυεῖσα⁷
 πρὸς τὸν ὄχλον. καίτοι⁸ δίκαιόν ἐστι τὸν φάντα⁹
 ὀρθῶς γινώσκειν ἀμφὶ τῶν πρηγμάτων παρέχειν
 30 αἰεὶ ἐπικρατέοντα τὸν λόγον τὸν ἐωυτοῦ, εἴπερ
 εόντα γινώσκει καὶ ὀρθῶς ἀποφαίνεται. ἀλλ'
 ἐμοί γε δοκέουσιν οἱ τοιοῦτοι ἄνθρωποι αὐτοὶ
 ἐωυτοὺς¹⁰ καταβάλλειν ἐν τοῖσιν ὀνόμασι τῶν
 λόγων αὐτῶν ὑπὸ ἀσυνεσίας, τὸν δὲ Μελίσσου
 35 λόγον ὀρθοῦν.

II. Περὶ μὲν οὖν τούτων ἀρκεῖ μοι τὰ εἰρημένα.
 τῶν δὲ ἱητρῶν οἱ μὲν τινες λέγουσιν ὡς ὠνθρωπος
 αἶμά¹¹ ἐστίν, οἱ δ' αὐτῶν χολήν φασιν εἶναι τὸν
 ἄνθρωπον, ἔνιοι δὲ τινες φλέγμα· ἐπίλογον δὲ
 ποιέονται καὶ οὗτοι¹² πάντες τὸν αὐτόν· ἐν γὰρ¹³
 εἶναί φασιν, ὅ τι ἕκαστος αὐτῶν βούλεται ὀνο-

¹ A omits αὐτά. Wilamowitz and Villaret read οὐδὲν for οὐδὲ and omit αὐτά.

² τῷδε (τόδε in another hand) τίς A : τῷδέ τις M : τόδε τις V : τις τόδε Littré, with one MS.

³ ἄνδρες A : ἄνθρωποι MV.

⁴ A correcting hand in A has written ω over the ο of ἐναντίον.

⁵ Littré says that a later hand in A has emended τρεῖς to τρίς. The rotograph shows τρεῖς. Both M and V have τρεῖς.

⁶ A reads τότε μὲν . . . τότε δὲ . . . τότε δέ.

⁷ ἐπιρρυεῖσα A : ρυεῖσα MV.

⁸ καίτοι A : καὶ τὸ MV.

too is at fault. The best way to realise this is to be present at their debates. Given the same debaters and the same audience, the same man never wins in the discussion three times in succession, but now one is victor, now another, now he who happens to have the most glib tongue in the face of the crowd. Yet it is right that a man who claims correct knowledge about the facts should maintain his own argument victorious always, if his knowledge be knowledge of reality and if he set it forth correctly. But in my opinion such men by their lack of understanding overthrow themselves in the words of their very discussions, and establish the theory of Melissus.¹

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

¹ A philosopher of the Eleatic School, who appears to have flourished about 440 B.C. He maintained that Being is eternal, infinite, invariable and a unity. The disputants referred to in the text "established the theory of Melissus" by showing how many difficulties are involved in equating Being with any one of the four elements.

Diels' conjecture would give the meaning "by words opposed to their thesis itself."

⁹ τὸν φύσαντα (altered to φήσαντα) A : τὸν φάντα M : τὸ φάντα V.

¹⁰ αὐτοὶ ἑωυτοὺς A : σφᾶς αὐτοὺς MV. Diels conjectures (for ἐν τοῖσιν . . . αὐτῶν) ἀντίοισιν ὀνόμασι τῷ λόγῳ αὐτῷ.

¹¹ After αἶμα V has μούνον. So M (in margin).

¹² οὗτοι A : αὐτοὶ MV.

¹³ MV have ἐν γάρ τι.

μάσας,¹ καὶ τοῦτο² μεταλλάσσειν τὴν ἰδέην καὶ
τὴν δύναμιν, ἀναγκαζόμενον ὑπὸ τε τοῦ θερμοῦ
καὶ τοῦ ψυχροῦ, καὶ γίνεσθαι³ γλυκὺ καὶ πικρὸν
10 καὶ λευκὸν καὶ μέλαν καὶ παντοῖον. ἐμοὶ δὲ
οὐδὲ ταῦτα δοκεῖ ὧδε ἔχειν.⁴ οἱ οὖν⁵ πλείστοι
τοιαῦτά τινα καὶ⁶ ἐγγύτατα τούτων ἀποφαίνον-
ται. ἐγὼ δὲ φημι, εἰ ἐν ἡν ὠνθρωπος, οὐδέποτ'
ἂν ἤλγεεν· οὐδὲ γὰρ ἂν ἡν⁷ ὑφ' ὅτου⁸ ἀλγήσειεν
ἐν ἑῶν.⁹ εἰ δ' οὖν καὶ ἀλγήσειεν, ἀνάγκη καὶ τὸ
ἰώμενον ἐν εἶναι· νῦν δὲ πολλὰ· πολλὰ γάρ
ἐστίν ἐν τῷ σώματι ἐνεόντα, ἃ, ὅταν ὑπ'
ἀλλήλων παρὰ φύσιν θερμαίνεται τε καὶ ψύχη-
ται, καὶ ξηραίνεται καὶ ὑγραίνεται, νούσους
20 τίκει· ὥστε πολλαὶ μὲν ἰδέαι τῶν νοσημάτων,
πολλὴ δὲ καὶ ἡ ἴησις ἐστίν. ἀξιῶ δὲ ἔγωγε
τὸν φάσκοντα αἷμα εἶναι μῦνον τὸν ἄνθρωπον,
καὶ ἄλλο μὴδὲν, δεικνύειν αὐτὸν μὴ μεταλ-
λάσσειν τὴν ἰδέην μὴδὲ¹⁰ γίνεσθαι παντοῖον,
ἀλλ' ἢ ὥρην τινὰ τοῦ ἐνιαυτοῦ ἢ τῆς ἡλικίης τῆς
τοῦ ἀνθρώπου, ἐν ᾗ αἷμα ἐνεὸν φαίνεται μῦνον
ἐν τῷ ἀνθρώπῳ· εἰκὸς γὰρ εἶναι μίαν τινὰ ὥρην,

¹ αὐτῶν βούλεται ὀνομάσας A : ἠθέλησεν ὀνομάσαι αὐτέων M :
ονομάσαι ἠθέλησεν αὐτέων V.

² After τοῦτο MV have ἐν ἐόν.

³ After γίνεσθαι MV have καί.

⁴ ἐμοὶ δὲ οὐδέν τι (altered to τοι by another hand) δοκέει
ταῦτα οὕτως ἔχειν A : ἐμοὶ δ' οὐδὲ ταῦτα δοκέει ὧδε ἔχειν M :
ἐμοὶ δ οὐ δοκέει ταῦτα ὧδε ἔχειν V.

⁵ οἱ οὖν A : οἱ μὲν οὖν MV.

⁶ After καὶ MV have ἔτι. Ermerins reads ἢ ὅτι, perhaps
rightly.

⁷ ἡν ἂν A : ἂν ἡν MV.

⁸ ὑφ' οὗ A : ὑπὸ τοῦ MV : ὑφ' ὅτου Littre after Galen.

⁹ ἐόν AMV : ἐών Littre with one MS.

NATURE OF MAN, II.

wish to give it; this changes its form and its power,¹ being constrained by the hot and the cold, and becomes sweet, bitter, white, black and so on. But in my opinion these views also are incorrect. Most physicians then maintain views like these, if not identical with them; but I hold that if man were a unity he would never feel pain, as there would be nothing from which a unity could suffer pain. And even if he were to suffer, the cure too would have to be one. But as a matter of fact cures are many. For in the body are many constituents, which, by heating, by cooling, by drying or by wetting one another contrary to nature, engender diseases; so that both the forms² of diseases are many and the healing of them is manifold. But I require of him who asserts that man is blood and nothing else, to point out a man when he does not change his form or assume every quality, and to point out a time, a season of the year or a season of human life, in which obviously blood is the only constituent of man. For it is only natural that there should be

¹ By "power" (*δύναμις*) is probably meant the sum total of a thing's characteristics or qualities. See Vol. I. pp. 338, 339. Recent research, however, makes it likely that in the medical writers *δύναμις* is often used with *ιδέα* or *φύσις* to form a tautological phrase meaning "real essence."

² A. E. Taylor (*Varia Socratica*, p. 229) thinks that this phrase must mean "there are many substances in which disease arises," *i.e.* disease is not necessarily "diseased state of the blood."

¹⁰ A has αἷμα μόνον εἶναι τὸν ἄνθρωπον καὶ ἄλλο μηδὲν εἶναι δεικνύειν αὐτὸν μήτε ἀλάσσοντα τὴν ιδέην μήτε. Ermerins reads αὐτὸ (sc. τὸ αἷμα) μὴ μεταλλάσσειν. Villaret has μήτε μεταλλάσσοντα . . . μήτε γινόμενον, probably rightly.

- ἐν ᾗ φαίνεται αὐτὸ ἐφ' ἑαυτοῦ ἐνεόν.¹ τὰ αὐτὰ δὲ λέγω καὶ περὶ τοῦ φάσκοντος φλέγμα² εἶναι τὸν
 30 ἄνθρωπον, καὶ περὶ τοῦ χολὴν φάσκοντος εἶναι.
 ἐγὼ μὲν γὰρ ἀποδείξω, ἃ ἂν φήσω τὸν ἄνθρωπον
 εἶναι, καὶ κατὰ τὸν³ νόμον καὶ κατὰ τὴν³ φύσιν,
 αἰεὶ τὰ αὐτὰ ἑόντα ὁμοίως,⁴ καὶ νέου ἑόντος καὶ
 γέροντος, καὶ τῆς ὥρης ψυχρῆς ἐούσης καὶ
 θερμῆς, καὶ τεκμήρια παρέξω, καὶ ἀνάγκας
 ἀποφανῶ, δι' ἃς ἕκαστον αὖξεται τε καὶ φθίνει
 37 ἐν τῷ σώματι.

III. Πρῶτον μὲν οὖν ἀνάγκη τὴν γένεσιν
 γίνεσθαι μὴ ἀφ' ἐνός· πῶς γὰρ ἂν ἓν γ' ἑόν τι
 γεννήσειεν, εἰ μὴ τινι μιχθείη; ἔπειτα οὐδ', ἐὰν⁵
 μὴ ὁμόφυλα ἑόντα μίσγηται καὶ τὴν αὐτὴν
 ἔχοντα δύναμιν, γεννᾷ,⁶ οὐδ' ἂν ταῦτα ἡμῖν
 συντελέοιτο. καὶ πάλιν, εἰ μὴ τὸ θερμὸν τῷ
 ψυχρῷ καὶ τὸ ξηρὸν τῷ ὑγρῷ μετρίως πρὸς

¹ εἰκὸς γὰρ ἔς τινα (corrected to ἔστιν τινα) ὥρην ἐν ᾗ φαίνεται· αὐτὰ ἐν ἑαυτῷ ἑόν ὃ ἐστὶν Α (with εἰκὸς γὰρ εἶναι ὥρην in margin). εἰκὸς γὰρ εἶναι μίαν τινα ὥρην ἐν ᾗ φαίνεται αὐτὸ ἐν ἑωυτῷ ἐνεόν, followed by ὃ τι ἐστὶν erased, M, which has μίαν also written over an erasure. V agrees with M, except that it has ἐόν for ἐνεόν without ὃ τι ἐστίν. Littré with Galen would read μίαν γέ τινα and with Foes ἐφ' ἑωυτοῦ. Villaret reads ἐφ' ἑωυτοῦ ἐόν, ὃ ἐστίν.

² After φλέγμα Α has μόνον written underneath the line.

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

⁴ τὰ αὐτὰ ὁμοία ἑόντα Α : εἰ ταῦτα ἑόντα ὁμοία ΜV. The text is Littré's, who follows certain later MSS. in reading αἰεὶ and ὁμοίως.

⁵ εἴ ποῦ δ' ἐὰν (with ὃ over εἴ) Α : ἔπειτα οὐδὲ ἂν ΜV : ἔπειτα οὐδ' ἐὰν Littré : ἐπεὶ οὐδ' ἐὰν Wilamowitz.

⁶ Α has γενναι with αν written over αι. It also omits ταῦτα, for which Galen reads τὰ αὐτά. I give Littré's text, but I suggest that the true reading is ὅπου δ' ἂν μὴ ὁμόφυλα

NATURE OF MAN, II.—III.

one season in which blood-in-itself appears as the sole constituent.¹ My remarks apply also to him who says that man is only phlegm, and to him who says that man is bile. I for my part will prove that what I declare to be the constituents of a man are, according to both convention and nature,² always alike the same; it makes no difference whether the man be young or old, or whether the season be cold or hot. I will also bring evidence, and set forth the necessary causes why each constituent grows or decreases in the body.

III. Now in the first place generation cannot take place from a unity. How could a unity generate, without copulating? Again, there is no generation unless the copulating partners be of the same kind, and possess the same qualities; nor would there be any offspring.³ Moreover, generation will not take place if the combination of hot with cold and of dry

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

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

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

έόντα μίσγεται καὶ τὴν αὐτὴν ἔχοντα δύναμιν γεννᾶν, οὐδὲν ἂν ἡμῖν συντελέοιτο. Ermerins would read ἔπειτα δέ, ἔαν . . . δύναμιν, γέννα οὐδ' ἂν οὕτω ἡμῖν συντελέοιτο. Villaret has εἴτ' οὐδ' ἔαν . . . γέννα οὐδ' ἂν μία συντελέοιτο.

- ἄλληλα ἔξει καὶ ἴσως, ἀλλὰ θάτερον θατέρου
πολὺ προέξει καὶ τὸ ἰσχυρότερον¹ τοῦ ἀσθε-
10 νεστέρου, ἢ γένεσις οὐκ ἂν γένοιτο. ὥστε πῶς
εἰκὸς ἀπὸ ἐνός τι γεννηθῆναι, ὅτε οὐδ' ἀπὸ
τῶν πλειόνων γεννᾶται,² ἢν μὴ τύχη καλῶς
ἔχοντα τῆς κρήσιος τῆς πρὸς ἄλληλα; ἀνάγκη
τοίνυν, τῆς φύσιος τοιαύτης ὑπαρχούσης καὶ τῶν
ἄλλων ἀπάντων καὶ τῆς τοῦ ἀνθρώπου, μὴ ἐν
εἶναι τὸν ἄνθρωπον, ἀλλ' ἕκαστον τῶν συμβαλλο-
μένων ἐς τὴν γένεσιν ἔχειν τὴν³ δύναμιν ἐν τῷ
σώματι, οἷον περ συνεβάλετο. καὶ πάλιν γε
ἀνάγκη ἀναχωρεῖν⁴ ἐς τὴν ἐωυτοῦ φύσιν ἕκαστον,
20 τελευτῶντος τοῦ σώματος τοῦ ἀνθρώπου, τό τε
ὑγρὸν πρὸς τὸ ὑγρὸν καὶ τὸ ξηρὸν πρὸς τὸ ξηρὸν
καὶ τὸ θερμὸν πρὸς τὸ θερμὸν καὶ τὸ ψυχρὸν
πρὸς τὸ ψυχρὸν. τοιαύτη δὲ καὶ τῶν ζώων
ἐστὶν ἡ φύσις, καὶ τῶν ἄλλων πάντων· γίνεταιί
τε ὁμοίως πάντα καὶ τελευτᾷ ὁμοίως πάντα·
συνίσταται τε γὰρ αὐτῶν ἡ φύσις ἀπὸ τούτων
τῶν προειρημένων πάντων, καὶ τελευτᾷ κατὰ τὰ
εἰρημένα ἐς τὸ αὐτὸ ὅθεν περ συνέστη ἕκαστον.
29 ἐνταῦθα οὖν καὶ ἀπεχώρησεν.⁵

IV. Τὸ δὲ σῶμα τοῦ ἀνθρώπου ἔχει ἐν ἐωυτῷ
αἷμα καὶ φλέγμα καὶ χολὴν ξανθὴν καὶ μέλαιναν,
καὶ ταῦτ' ἐστὶν αὐτῷ ἡ φύσις τοῦ σώματος, καὶ
διὰ ταῦτα ἀλγεῖ καὶ ὑγιαίνει. ὑγιαίνει μὲν οὖν
μάλιστα, ὅταν μετρίως ἔχη ταῦτα τῆς πρὸς
ἄλληλα κρήσιος καὶ⁶ δυνάμιος καὶ τοῦ πλήθους,
καὶ μάλιστα⁷ μεμιγμένα ἢ· ἀλγεῖ δὲ ὅταν τού-

¹ For ἰσχυρότερον A reads ἰσχυρόν.

² γεννᾶται MV: γίνεται A.

³ τὴν A: τινὰ MV.

NATURE OF MAN, III.—IV.

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

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

⁴ ἀναχωρέειν A : ἀποχωρέειν MV.

⁵ ἐνταῦθα οὖν καὶ ἀπεχώρησεν reads like a gloss, or an alternative reading for τελευτᾷ ἐς τὸ αὐτό.

⁶ A omits κρήσιος καί.

⁷ After μάλιστα MV have ἦν and A has εἰ above the line in a corrector's hand.

- των τι ἔλασσον ἢ πλέον ἢ ἡ¹ χωρισθῇ ἐν τῷ
 σώματι καὶ μὴ κεκρημένον ἢ τοῖσι σύμπασιν.²
 10 ἀνάγκη γάρ, ὅταν τούτων τι χωρισθῇ καὶ ἐφ'
 ἑωυτοῦ στῇ, οὐ μόνον τοῦτο τὸ χωρίον ἔνθεν
 ἐξέστη ἐπίνοσον γίνεσθαι, ἀλλὰ καὶ ἔνθα ἂν
 στῇ καὶ ἐπιχυθῇ,³ ὑπερπιμπλάμενον ὀδύνην τε
 καὶ πόνον παρέχειν. καὶ γὰρ ὅταν τι τούτων
 ἔξω τοῦ σώματος ἐκρυσθῇ πλέον τοῦ ἐπιπολάζοντος,
 ὀδύνην παρέχει ἢ κένωσις. ἦν τ' αὖ πάλιν ἔσω
 ποιήσεται τὴν κένωσιν καὶ τὴν μετάστασιν καὶ
 τὴν ἀπόκρισιν ἀπὸ τῶν ἄλλων, πολλὴ αὐτῷ
 ἀνάγκη διπλὴν τὴν ὀδύνην παρέχειν κατὰ τὰ
 20 εἰρημένα, ἔνθεν τε ἐξέστη καὶ ἔνθα ὑπερέβαλεν.

- V. Εἶπον δὲ,⁴ ἂν φήσω τὸν ἄνθρωπον εἶναι,
 ἀποφανεῖν αἰεὶ⁵ ταῦτὰ ἑόντα καὶ κατὰ νόμον καὶ
 κατὰ φύσιν· φημὶ δὲ εἶναι⁶ αἷμα καὶ φλέγμα
 καὶ χολὴν ξανθὴν καὶ μέλαιναν. καὶ τούτων
 πρῶτον μὲν κατὰ νόμον τὰ ὀνόματα διωρίσθαι
 φημὶ καὶ οὐδενὶ αὐτῶν τὸ αὐτὸ ὄνομα εἶναι, ἔπει-
 τα κατὰ φύσιν τὰς ιδέας κεχωρίσθαι, καὶ οὔτε τὸ
 φλέγμα οὐδὲν εἰκέναι τῷ αἵματι, οὔτε τὸ αἷμα
 τῇ χολῇ,⁷ οὔτε τὴν χολὴν τῷ φλέγματι. πῶς
 10 γὰρ ἂν εἰκότα ταῦτα εἴη ἀλλήλοισιν, ὧν οὔτε
 τὰ χρώματα ὅμοια φαίνεται προσορώμενα, οὔτε
 τῇ χειρὶ ψαύοντι ὅμοια δοκεῖ εἶναι;⁸ οὔτε

¹ A omits ἢ ἡ, perhaps rightly. M omits, with εἴη ἡ in margin. V has εἴη ἡ in the text.

² Σύμπασιν MV: πᾶσιν A.

³ The reading is that of A. MV have ἔνθεν τε ἐξέστηκεν· οὐ μόνον τοῦτο τὸ χωρίον νοσερὸν γίνεται, and omit στῇ καί.

⁴ εἰπὼν δὲ A: εἶπον δὲ MV.

⁵ ἀποφανεῖν αἰεὶ A (Littré says ἀποφανῆναι οἱ out of ἀποφανεῖν αἰεὶ, but the rotograph only shows that εἰ is

NATURE OF MAN, IV.-V.

felt when one of these elements is in defect or excess, or is isolated in the body without being compounded with all the others. For when an element is isolated and stands by itself, not only must the place which it left become diseased, but the place where it stands in a flood must, because of the excess, cause pain and distress. In fact when more of an element flows out of the body than is necessary to get rid of superfluity, the emptying causes pain. If, on the other hand, it be to an inward part that there takes place the emptying, the shifting and the separation from other elements, the man certainly must, according to what has been said, suffer from a double pain, one in the place left, and another in the place flooded.

V. Now I promised to show that what are according to me the constituents of man remain always the same, according to both convention and nature.¹ These constituents are, I hold, blood, phlegm, yellow bile and black bile. First I assert that the names of these according to convention are separated, and that none of them has the same name as the others; furthermore, that according to nature their essential forms are separated, phlegm being quite unlike blood, blood being quite unlike bile, bile being quite unlike phlegm. How could they be like one another, when their colours appear not alike to the sight nor does their touch seem alike to the hand? For they are

¹ See p. 9.

written over some mark, and that *οἱ* is, apparently, on a thorough erasure): ἀποφαίνειν αἰεὶ MV.

⁶ δὲ εἶναι A : δ' εἶναι MV : δὴ εἶναι Littré.

⁷ τῷ αἵματι ἢ χολῇ A : τῷ αἵμα (*sic*) M.

⁸ ὁμοία δὲ (οὐ above the line) δοκεῖ A.

γὰρ θερμὰ ὁμοίως ἐστίν, οὔτε ψυχρά, οὔτε
ξηρά, οὔτε ὑγρά. ἀνάγκη τοίνυν, ὅτε τοσοῦτον
διήλλακται ἀλλήλων τὴν ἰδέην τε καὶ τὴν
δύναμιν, μὴ ἐν αὐτὰ εἶναι, εἴπερ μὴ πῦρ τε καὶ
ὔδωρ ἐν ἐστίν.¹ γνοίης δ' ἂν τοῖσδε, ὅτι οὐχ ἐν
ταῦτα πάντα ἐστίν, ἀλλ' ἕκαστον αὐτῶν ἔχει
δύναμιν τε καὶ φύσιν τὴν ἐωυτοῦ· ἦν γάρ τινι
20 διδῶς² ἀνθρώπῳ φάρμακον ὃ τι φλέγμα ἄγει,
ἐμεῖταί σοι φλέγμα, καὶ ἦν διδῶς φάρμακον ὃ
τι χολὴν ἄγει, ἐμεῖταί σοι χολή. κατὰ ταῦτα
δὲ καὶ χολὴ μέλαινα καθαίρεται,³ ἦν διδῶς
φάρμακον ὃ τι χολὴν μέλαιναν ἄγει· καὶ ἦν
τρώσης αὐτοῦ τοῦ σώματος τι ὥστε ἕλκος⁴
γενέσθαι, ῥυήσεται αὐτῷ αἷμα. καὶ ταῦτα ποιήσει
σοι πάντα πᾶσαν ἡμέρην καὶ νύκτα καὶ χειμῶνος
καὶ θέρεος, μέχρι ἂν δυνατὸς ἦ τὸ πνεῦμα ἕλκειν
ἐς ἐωυτὸν καὶ πάλιν μεθιέναι, ἢ ἔστ' ἂν τινος
30 τούτων στερηθῇ τῶν συγγεγονότων. συγγέγονε
δὲ ταῦτα τὰ εἰρημένα· πῶς γὰρ οὐ συγγέγονε;
πρῶτον μὲν φανερός ἐστίν ὧνθρωπος ἔχων ἐν
ἐωυτῷ ταῦτα πάντα αἰεὶ⁵ ἕως ἂν ζῇ, ἔπειτα δὲ
γέγονεν ἐξ ἀνθρώπου ταῦτα πάντα ἔχοντος,
τέθραπταί τε ἐν ἀνθρώπῳ ταῦτα πάντα ἔχοντι,
36 ὅσα ἐγὼ φημι τε καὶ ἀποδείκνυμι.

VI. Οἱ δὲ λέγοντες ὡς ἐν ἐστίν ὧνθρωπος,
δοκέουσί μοι ταύτῃ τῇ γνώμῃ χρῆσθαι.⁶ ὀρέοντες
τοὺς πίνοντας τὰ φάρμακα καὶ ἀπολλυμένους
ἐν τῇσιν ὑπερκαθάρσεσι, τοὺς μὲν χολὴν ἐμέ-

¹ ὔδωρ ἐν ἐστίν A: ὔδωρ ταυτόν ἐστίν MV: ὔδωρ ἐν τε καὶ
ταυτόν ἐστίν Littre after Galen.

² εἰ γάρ τι δόλης (not διδοίης, as Littre says) A: ἦν γάρ
τινι δίδωσ MV.

NATURE OF MAN, v.-vi.

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

VI. Those who assert that man is composed of one element seem to me to have been influenced by the following line of thought. They see those who drink drugs and die through excessive purgings vomiting,

³ χολή μέλαινα καθαίρεται A : χολήν μέλαιναν καθαίρει MV.

⁴ ἔλκος A : τραῦμα MV (in M over an erasure).

⁵ αἰεὶ M : ἀεὶ V : ἰδεῖν A.

⁶ χρῆσθαι AV : κεχρήσθαι M.

οντας, τοὺς δὲ τινὰς φλέγμα, τοῦτο δὲ ἕκαστον
 αὐτῶν ἐνόμισαν εἶναι τὸν ἄνθρωπον, ὃ τι κα-
 θαιρόμενον εἶδον αὐτὸν ἀποθανόντα· καὶ οἱ τὸ
 αἷμα φάντες εἶναι τὸν ἄνθρωπον τῇ αὐτῇ¹ γνώμῃ
 χρέονται· ὁρέοντες ἀποσφαζομένους τοὺς ἀν-
 10 θρώπους καὶ τὸ αἷμα ῥέον ἐκ τοῦ σώματος, τοῦτο
 νομίζουσιν εἶναι τὴν ψυχὴν τῷ ἀνθρώπῳ· καὶ
 μαρτυρίοισι τούτοισι πάντες χρέονται ἐν τοῖσι
 λόγοισιν. καίτοι τὸ μὲν πρῶτον² ἐν τῇσιν
 ὑπερκαθάρσεσιν οὐδεὶς πῶ ἀπέθανε χολὴν μού-
 νον καθαρθεῖς· ἀλλ' ὅποταν πῖνῃ τις φάρμακον
 ὃ τι χολὴν ἄγει, πρῶτον μὲν χολὴν ἐμεῖ, ἔπειτα
 δὲ καὶ φλέγμα· ἔπειτα δὲ ἐπὶ τούτοισιν ἐμέουσι
 χολὴν μέλαιναν ἀναγκαζόμενοι,³ τελευτῶντες δὲ
 καὶ αἷμα ἐμέουσι καθαρὸν. τὰ αὐτὰ δὲ πᾶσχοусι
 20 καὶ ὑπὸ τῶν φαρμάκων τῶν τὸ φλέγμα ἀγόντων·
 πρῶτον μὲν γὰρ φλέγμα ἐμέουσιν, ἔπειτα δὲ χολὴν
 ξανθὴν, ἔπειτα δὲ μέλαιναν, τελευτῶντες δὲ αἷμα
 καθαρὸν, καὶ ἐν τῷδε ἀποθνήσκουσιν. τὸ γὰρ
 φάρμακον, ὅταν ἐσέλθῃ εἰς τὸ σῶμα, πρῶτον μὲν
 ἄγει ὃ ἂν αὐτῷ κατὰ φύσιν μάλιστα ἢ τῶν ἐν τῷ
 σώματι ἐνεόντων, ἔπειτα δὲ καὶ τᾶλλα ἔλκει τε
 καὶ καθαίρει. ὥς γὰρ τὰ φυόμενά τε καὶ σπειρό-
 μενα, ὅποταν εἰς τὴν γῆν ἔλθῃ, ἔλκει ἕκαστον τὸ
 κατὰ φύσιν αὐτῷ ἐνεὸν ἐν τῇ γῇ, ἐνὶ δὲ καὶ ὁξὺ
 30 καὶ πικρὸν καὶ γλυκὺ καὶ ὑλμυρὸν καὶ παντοῖον·
 πρῶτον μὲν οὖν πλείστον τούτου εἴλκυσε ἐς
 ἑωυτό, ὃ τι ἂν ἢ αὐτῷ κατὰ φύσιν μάλιστα,
 ἔπειτα δὲ ἔλκει καὶ τᾶλλα· τοιοῦτον δὲ τι καὶ
 τὰ φάρμακα ποιεῖ ἐν τῷ σώματι· ὅσα ἂν χολὴν
 ἄγῃ, πρῶτον μὲν ἀκρητεστάτην ἐκάθηρε χολὴν,
 ἔπειτα δὲ μεμιγμένην· καὶ τὰ τοῦ φλέγματος

NATURE OF MAN, vi.

in some cases bile, in others phlegm; then they think that the man is composed of that one thing from the purging of which they saw him die. Those too who say that man is composed of blood use the same line of thought. They see men who are cut¹ bleeding from the body, and so they think that blood composes the soul of a man. Such is the evidence they all use in their discussions. Yet first, nobody yet in excessive purgings has vomited bile alone when he died. But when a man has drunk a drug which withdraws bile, he first vomits bile, then phlegm also. Afterwards under stress men vomit after these black bile, and finally they vomit also pure blood. The same experiences happen to those who drink drugs which withdraw phlegm. First they vomit phlegm, then yellow bile, then black, and finally pure blood, whereon they die. For when the drug enters the body, it first withdraws that constituent of the body which is most akin to itself, and then it draws and purges the other constituents. For just as things that are sown and grow in the earth, when they enter it, draw each that constituent of the earth which is nearest akin to it—these are the acid, the bitter, the sweet, the salt and so on—first the plant draws to itself mostly that element which is most akin to it, and then it draws the other constituents also. Such too is the action of drugs in the body. Those that withdraw bile first evacuate absolutely pure bile, then bile that is mixed.

¹ Literally, "have their throat cut."

¹ τοιαύτη A.

² καίτοι τὸ μὲν πρῶτον A : καὶ πρῶτον μὲν MV.

³ ἀναγκαζόμενοι MV : A omits.

φάρμακα πρῶτον μὲν ἀκρητέστατον τὸ φλέγμα
 ἄγει, ἔπειτα δὲ μεμιγμένον· καὶ τοῖσιν ἀποσφα-
 ζομένοισι τὸ αἷμα ρεῖ πρῶτον θερμότατόν¹ τε
 40 καὶ ἐρυθρότατον, ἔπειτα δὲ ρεῖ φλεγματωδέστερον
 41 καὶ χολωδέστερον.

VII. Αὖξεται δὲ ἐν τῷ ἀνθρώπῳ τὸ φλέγμα
 τοῦ χειμῶνος· τοῦτο γὰρ τῷ χειμῶνι κατὰ φύσιν
 ἐστὶ μάλιστα τῶν ἐν τῷ σώματι ἐνεόντων,
 ψυχρότατον γὰρ ἐστίν.² τεκμήριον δὲ τούτου,
 ὅτι τὸ μὲν φλέγμα ψυχρότατον, εἰ θέλοισ³
 ψαῦσαι φλέγματος καὶ χολῆς καὶ αἵματος,⁴ τὸ
 φλέγμα εὐρήσεις ψυχρότατον εἶναι· καίτοι γλισ-
 χρότατόν ἐστι καὶ βίῃ μάλιστα ἄγεται μετὰ⁵
 χολὴν μέλαιναν· ὅσα δὲ βίῃ ἔρχεται, θερμότερα
 γίνεται, ἀναγκαζόμενα ὑπὸ τῆς βίης· ἀλλ' ὅμως
 10 καὶ πρὸς ταῦτα πάντα ψυχρότατον εἶναι τὸ
 φλέγμα φαίνεται ὑπὸ τῆς φύσιος τῆς ἐωυτοῦ.
 ὅτι δὲ ὁ χειμῶν πληροῖ τὸ σῶμα φλέγματος,
 γνοίης ἂν τοῖσδε· οἱ ἄνθρωποι πτύουσι καὶ
 ἀπομύσσονται φλεγματωδέστατον τοῦ χειμῶνος,
 καὶ τὰ οἰδήματα λευκὰ⁶ γίνεται μάλιστα ταύ-
 την τὴν ὥρην, καὶ τᾶλλα νοσήματα φλεγμα-
 τώδεα. τοῦ δὲ ἥρος τὸ φλέγμα ἔτι μένει ἰσχυρόν⁷
 ἐν τῷ σώματι, καὶ τὸ αἷμα αὖξεται· τὰ τε γὰρ
 ψύχεα ἐξανίει,⁸ καὶ τὰ ὕδατα ἐπιγίνεται, τὸ δὲ
 20 αἷμα κατὰ ταῦτα⁹ αὖξεται ὑπὸ τε τῶν ὄμβρων

¹ τὸ αἷμα ρεῖ πρῶτον θερμότατον A : τὸ αἷμα ρεῖ πρῶτον μὲν θερμότατον MV.

² τοῦτο γὰρ τῷ χειμῶνι κατὰ φύσιν μάλιστα τῶν ἐν τῷ σώματι ἐνεόντων ψυχρότατον ἐστίν A : τοῦτο γὰρ τῷ χειμῶνι κατὰ φύσιν μάλιστα τῶν ἐν τῷ σώματι ἐνεόντων ψυχρότατον γὰρ ἐστὶ M : τοῦτο γὰρ τῷ χειμῶνι μάλιστα κατὰ φύσιν τῶν ἐν τῷ σώματι ἐνεόντων ψυχρότατόν ἐστι V.

NATURE OF MAN, VI.-VII.

Those that withdraw phlegm first withdraw absolutely pure phlegm, and then phlegm that is mixed. And when men are cut,¹ the blood that flows is at first very hot and very red, and then it flows with more phlegm and bile mixed with it.

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

¹ Literally "have their throats cut."

³ θέλοις A: ἐθέλοις M: ἐθέλεις (-οις?) V.

⁴ A omits καὶ αἵματος.

⁵ μετὰ MV: μετὰ δὲ A.

⁶ λευκά A: λευκότατα MV.

⁷ ἔτι μὲν ἰσχυρὸν τὸ φλέγμα ἐστὶν A: τὸ φλέγμα ἔτι μὲν ἰσχυρότερον M: τὸ φλέγμα ἔστι μὲν ἰσχυρότερον V: τὸ φλέγμα ἔτι μένει ἰσχυρὸν Littré, from Galen and notes in Foes.

⁸ ἐξανείει τε A: ἐξανείει MV.

⁹ A omits κατὰ ταῦτα.

καὶ ὑπὸ τῶν θερμημεριῶν· κατὰ φύσιν γὰρ αὐτῷ ταῦτά ἐστι μάλιστα τοῦ ἐνιαυτοῦ· ὑγρόν τε γάρ ἐστι καὶ θερμόν. γνοίης δ' ἂν τοῖσδε· οἱ ἄνθρωποι τοῦ ἡρος καὶ τοῦ θέρεος μάλιστα ὑπὸ τε τῶν δυσεντεριῶν ἀλίσκονται, καὶ ἐκ τῶν ῥινῶν τὸ αἷμα¹ ῥεῖ αὐτοῖσι, καὶ θερμότατοί εἰσι καὶ ἐρυθροί· τοῦ δὲ θέρεος τό τε αἷμα ἰσχύει ἔτι, καὶ ἡ χολὴ αἵρεται ἐν τῷ σώματι καὶ παρατείνει ἐς τὸ φθινόπωρον· ἐν δὲ τῷ φθινο-
30 πώρῳ τὸ μὲν αἷμα ὀλίγον γίνεται, ἐναντίον γὰρ αὐτοῦ τὸ φθινόπωρον τῇ φύσει ἐστίν· ἡ δὲ χολὴ τὴν θερείην² κατέχει τὸ σῶμα καὶ τὸ φθινό-
πωρον. γνοίης δ' ἂν τοῖσδε· οἱ ἄνθρωποι αὐτόματοι ταύτην τὴν ὥρην χολὴν ἐμέουσι, καὶ ἐν τῇσι φαρμακοποσίησι χολωδέστατα καθαίρονται, δῆλον δὲ καὶ τοῖσι πυρετοῖσι καὶ τοῖσι χρώμασι τῶν ἀνθρώπων. τὸ δὲ φλέγμα τῆς θερείης³ ἀσθενέστατόν ἐστιν αὐτὸ ἐωυτοῦ· ἐναντίη γὰρ αὐτοῦ τῇ φύσει ἐστὶν ἡ ὥρη, ξηρὴ τε ἐοῦσα⁴ καὶ
40 θερμή. τὸ δὲ αἷμα τοῦ φθινοπώρου ἐλάχιστον γίνεται ἐν τῷ ἀνθρώπῳ, ξηρόν τε γάρ ἐστι τὸ φθινόπωρον καὶ ψύχειν ἤδη ἄρχεται τὸν ἄνθρωπον· ἡ δὲ μέλαινα χολὴ τοῦ φθινοπώρου πλείστη τε καὶ ἰσχυροτάτη ἐστίν. ὅταν δὲ ὁ χειμὼν καταλαμβάνη, ἡ τε χολὴ ψυχομένη ὀλίγη γίνεται, καὶ τὸ φλέγμα αὔξεται πάλιν ὑπὸ⁵ τε τῶν ὑετῶν τοῦ πλήθεος καὶ⁶ τῶν νυκτῶν τοῦ μήκεος. ἔχει μὲν οὖν ταῦτα πάντα αἰεὶ⁷ τὸ σῶμα τοῦ ἀνθρώπου, ὑπὸ δὲ τῆς ὥρης περι-
50 ταμένης ποτὲ μὲν πλείω γίνεται αὐτὰ ἐωυτῶν, ποτὲ⁸ δὲ ἐλάσσω, ἕκαστα κατὰ μέρος καὶ⁹ κατὰ

¹ τὰ αἵματα A : αἷμα MV.

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

² τοῦ θέρεος A : τὴν θερίην M : τὴν θερείην V.

³ τοῦ θέρεος A : τῆς θερίης M : τῆς θερείης V. Littré records a reading τῆς θέρεος θερείης.

⁴ εἶδ' ὅσα A : γὰρ ἐστὶ MV.

⁵ ὑπὸ A : ἀπὸ MV.

⁶ MV read ὑπὸ before τῶν νυκτῶν.

⁷ ἀτρία A : ἀεὶ MV.

⁸ ποτὲ . . . ποτὲ MV : τότε . . . τότε A.

⁹ κατὰ μέρος τε καὶ A.

φύσιν. ὥς γὰρ¹ ὁ ἐνιαυτὸς μετέχει μὲν πᾶς
 πάντων καὶ τῶν θερμῶν καὶ τῶν ψυχρῶν καὶ
 τῶν ξηρῶν καὶ τῶν ὑγρῶν, οὐ γὰρ ἂν μείνειε
 τούτων² οὐδὲν οὐδένα χρόνον ἄνευ πάντων τῶν
 ἐνεόντων ἐν τῷδε τῷ κόσμῳ, ἀλλ' εἰ ἔν τί γε³
 ἐκλίποι, πάντ' ἂν ἀφανισθείη⁴ ἀπὸ γὰρ τῆς
 αὐτῆς ἀνάγκης πάντα συνέστηκε τε καὶ τρέφεται
 ὑπ'⁵ ἀλλήλων· οὕτω δὲ καὶ εἴ τι ἐκ τοῦ ἀν-
 60 θρώπου ἐκλίποι τούτων τῶν συγγεγονότων, οὐκ
 ἂν δύναίτο ζῆν ὠνθρωπος. ἰσχύει δ' ἐν τῷ
 ἐνιαυτῷ τοτὲ μὲν ὁ χειμὼν μάλιστα, τοτὲ δὲ
 τὸ ἔαρ, τοτὲ δὲ τὸ θέρος, τοτὲ δὲ τὸ φθινόπωρον·
 οὕτω δὲ καὶ ἐν τῷ ἀνθρώπῳ τοτὲ μὲν τὸ φλέγμα
 ἰσχύει, τοτὲ δὲ τὸ αἷμα, τοτὲ δὲ ἡ χολή, πρῶτον
 μὲν ἡ ξανθή, ἔπειτα δ' ἡ μέλαινα καλεομένη.
 μαρτύριον δὲ σαφέστατον, εἰ θέλοις⁶ τῷ αὐτῷ
 ἀνθρώπῳ δοῦναι τὸ αὐτὸ φάρμακον τετράκις τοῦ
 ἐνιαυτοῦ, ἐμεῖταί σοι τοῦ μὲν χειμῶνος φλεγμα-
 70 τωδέστατα, τοῦ δὲ ἡρος ὑγρότατα, τοῦ δὲ θέρεος
 71 χολωδέστατα, τοῦ δὲ φθινοπώρου μελάντατα.

VIII. Ὁφείλει οὖν, τούτων ὧδε ἐχόντων, ὅσα
 μὲν τῶν νοσημάτων χειμῶνος αὔξεται, θέρεος
 φθίνειν,⁷ ὅσα δὲ θέρεος αὔξεται, χειμῶνος λήγειν,
 ὅσα μὴ αὐτῶν ἐν περιόδῳ ἡμερέων ἀπαλλάσσεται
 τὴν δὲ περίοδον αὐτὶς φράσω τὴν τῶν ἡμερέων.
 ὅσα δὲ ἡρος γίνεται νοσήματα, προσδέχεσθαι χρὴ
 φθινοπώρου τὴν ἀπάλλαξιν ἔσεσθαι αὐτῶν·
 ὅσα δὲ φθινοπωρινὰ νοσήματα, τούτων τοῦ ἡρος

¹ ὥς γὰρ A: ὥσπερ MV.

² μείνειεν A: μενηιεν τουτέων M: μενεῖ τουτέων V.
 Holkhamensis 282 reads μενεῖ, but according to Littré C
 has μένει.

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

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

³ ἔν τί γε A: ἔν τι MV.

⁴ ἀφανισθείη MV: ἀφανισθῇ A.

⁵ ὑπ' A: ἀπ' MV.

⁶ θέλοις AV: ἐθέλοις M: ἐθέλεις Littré.

⁷ φθίνειν A: λήγειν MV.

ἀνάγκη τὴν ἀπάλλαξιν γενέσθαι· ὅτι δ' ἂν τὰς
 10 ὥρας ταύτας ὑπερβάλλῃ¹ νόσημα, εἰδέναι χρὴ ὥς
 ἐνιαύσιον αὐτὸ² ἐσόμενον. καὶ τὸν ἱητρὸν οὕτω
 χρὴ ἰῆσθαι³ τὰ νοσήματα ὥς ἐκάστου τούτων
 14 κατὰ φύσιν ἐοῦσαν μάλιστα.

IX. Εἰδέναι δὲ χρὴ καὶ τάδε πρὸς ἐκείνοις·
 ὅσα πλησμονὴ τίκτει νοσήματα, κένωσις ἰῆται,
 ὅσα δὲ ἀπὸ κενώσιος γίνεται, πλησμονὴ ἰῆται,
 ὅσα δὲ ἀπὸ ταλαιπωρίας γίνεται, ἀνάπαυσις
 ἰῆται, ὅσα δ' ὑπ' ἀργίης τίκτεται, ταλαι-
 πωρίῃ ἰῆται.⁴ τὸ δὲ σύμπαν γινῶναι, δεῖ τὸν
 ἱητρὸν ἐναντίον ἵστασθαι τοῖσι καθεστειῶσι⁵ καὶ
 νοσήμασι καὶ εἵδεσι⁶ καὶ ὥρησι καὶ ἡλικίῃσι, καὶ
 τὰ συντείνοντα λύειν, καὶ τὰ λελυμένα συντείνειν·
 10 οὕτω γὰρ ἂν μάλιστα τὸ κάμνον ἀναπαύοιτο, ἢ τε
 ἱησις τοῦτό μοι δοκεῖ εἶναι. αἱ δὲ νοῦσοι γίνονται,
 αἱ μὲν ἀπὸ τῶν διαιτημάτων, αἱ δὲ ἀπὸ τοῦ
 πνεύματος, ὃ ἐσαγόμενοι ζῶμεν. τὴν δὲ διάγνω-
 σιν χρὴ ἐκατέρου ὧδε ποιεῖσθαι· ὅταν μὲν ὑπὸ
 νοσήματος ἐνὸς πολλοὶ ἄνθρωποι ἀλίσκωνται
 κατὰ τὸν αὐτὸν χρόνον, τὴν αἰτίην χρὴ ἀνατιθέναι
 τούτῳ ὅτι κοινότατόν ἐστι καὶ μάλιστα αὐτῷ
 πάντες χρεόμεθα· ἔστι δὲ τοῦτο ὃ ἀναπνέομεν.
 φανερόν γὰρ δὴ ὅτι τά γε διαιτήματα ἐκάστου
 20 ἡμῶν οὐκ αἰτιά ἐστιν, ὅτε γε⁷ ἅπτεται πάντων
 ἡ νοῦσος ἐξῆς καὶ τῶν νεωτέρων καὶ τῶν πρεσβυ-
 τέρων, καὶ γυναικῶν καὶ ἀνδρῶν ὁμοίως, καὶ τῶν

¹ ὑπερβάλλῃ A and Holk. 282: ὑπερβάλῃ M: ὑπερβάλλῃ V.

² αὐτὸ deleted by Wilamowitz.

³ οὕτω χρὴ ἰῆσθαι πρὸς MV: χρὴ οὕτως ἰᾶσθαι A.

⁴ ὅσα δὲ ὑπερτέρη ἀργίῃ νοσήματα τίκτει, ταῦτα ταλαιπωρίῃ

departure in spring. Whenever a disease passes these limits, you may know that it will last a year. The physician too must treat diseases with the conviction that each of them is powerful in the body according to the season which is most conformable to it.

IX. Furthermore, one must know that diseases due to repletion are cured by evacuation, and those due to evacuation are cured by repletion; those due to exercise are cured by rest, and those due to idleness are cured by exercise. To know the whole matter, the physician must set himself against the established character of diseases, of constitutions, of seasons and of ages; he must relax what is tense and make tense what is relaxed. For in this way the diseased part would rest most, and this, in my opinion, constitutes treatment. Diseases¹ arise, in some cases from regimen, in other cases from the air by the inspiration of which we live. The distinction between the two should be made in the following way. Whenever many men are attacked by one disease at the same time, the cause should be assigned to that which is most common, and which we all use most. This it is which we breathe in. For it is clear that the regimen of each of us is not the cause, since the disease attacks all in turn, both younger and older, men as much as women, those who drink wine as much as

¹ This passage is quoted, or rather paraphrased, in the *Anonymus Londinensis* VII. 15.

ἰᾶται A : δόσα δ' ὑπ' ἀργίης νοσήματα τίκτεται ταλαιπωρή ἰῆται MV.

⁵ καθεστεῶσι MV : καθεστηκόσι A.

⁶ εἶδεσι MV : ἰδέησι A.

⁷ ὅτε γε A : ὅτε τε MV.

θωρησσομένων καὶ τῶν ὑδροποτεόντων, καὶ τῶν
μάζαν ἐσθιόντων καὶ τῶν ἄρτον σιτευμένων, καὶ
τῶν πολλὰ ταλαιπωρεόντων καὶ τῶν ὀλίγα· οὐκ
ἂν οὖν τά γε διαιτήματα αἷτια εἴη, ὅταν διαιτώ-
μενοι πάντας τρόπους οἱ ἄνθρωποι ἀλίσκωνται
ὑπὸ τῆς αὐτῆς νούσου. ὅταν δὲ αἱ νοῦσοι γίνων-
ται παντοδαπαὶ κατὰ τὸν αὐτὸν χρόνον,¹ δῆλον
30 ὅτι τὰ διαιτήματά ἐστιν αἷτια ἕκαστα ἑκάστοισι,
καὶ τὴν θεραπείην χρὴ ποιεῖσθαι ἐναντιούμενον
τῇ προφάσει τῆς νούσου, ὥσπερ μοι πέφρασαι
καὶ ἐτέρωθι, καὶ τῇ τῶν διαιτημάτων μεταβολῇ.²
δῆλον γὰρ ὅτι οἷσί γε χρῆσθαι εἶωθεν³ ὡνθρωπος
διαιτήμασιν, οὐκ ἐπιτήδειά οἱ ἐστὶν ἢ πάντα, ἢ τὰ
πλείω, ἢ ἓν γέ τι αὐτῶν· ἃ δεῖ καταμαθόντα
μεταβάλλειν, καὶ σκεψάμενον τοῦ ἀνθρώπου τὴν
φύσιν⁴ τὴν τε ἡλικίην καὶ τὸ εἶδος καὶ τὴν ὥρην
τοῦ ἔτεος καὶ τῆς νούσου τὸν τρόπον, τὴν θερα-
40 πείην ποιεῖσθαι, ποτὲ μὲν ἀφαιρέοντα, ποτὲ δὲ⁵
προστιθέντα, ὥσπερ μοι καὶ⁶ πάλαι εἴρηται,
πρὸς ἕκαστα⁷ τῶν ἡλικιῶν καὶ τῶν ὥρέων καὶ
τῶν εἰδέων καὶ τῶν νούσων ἓν τε τῇ φαρμακείῃ⁸
προστρέπεσθαι καὶ ἐν τῇ διαίτῃ.⁹ ὅταν δὲ νο-
σήματος ἐνὸς ἐπιδημίῃ καθεστήκη, δῆλον ὅτι¹⁰ οὐ
τὰ διαιτήματα αἷτιά ἐστιν, ἀλλ' ὃ ἀναπνέομεν,
τοῦτο αἷτιόν ἐστι, καὶ δῆλον ὅτι τοῦτο νοσηρὴν
τινα ἀπόκρισιν ἔχον ἀνίει. τοῦτον χρὴ¹¹ τὸν

¹ κατὰ τὸν αὐτὸν χρόνον MV: κατὰ τοὺς αὐτοὺς χρόνους A.

² ἐκ τῶν διαιτημάτων μεταβάλλειν A: τῶν διαιτημάτων μεταβολῇ MV; τῇ τῶν διαιτημάτων μεταβολῇ Littré with many late MSS. Wilamowitz deletes καὶ . . . μεταβάλλειν.

³ χρῆσθαι εἶωθεν MV: εἰώθη χρεῖσθαι (not χρῆσθαι as Littré says) A.

⁴ A omits τὴν φύσιν.

⁵ ποτὲ μὲν . . . ποτὲ δὲ MV: τὰ μὲν . . . τὰ δὲ A.

teetotallers, those who eat barley cake as much as those who live on bread, those who take much exercise as well as those who take little. For regimen could not be the cause, when no matter what regimen they have followed all men are attacked by the same disease. But when diseases of all sorts occur at one and the same time, it is clear that in each case the particular regimen is the cause, and that the treatment carried out should be that opposed to the cause of the disease, as has been set forth by me elsewhere also, and should be by change of regimen. For it is clear that, of the regimen the patient is wont to use, either all, or the greater part, or some one part, is not suited to him. This one should learn and change, and carry out treatment only after examination of the patient's constitution, age, physique, the season of the year and the fashion of the disease, sometimes taking away and sometimes adding, as I have already said, and so making changes in drugging or in regimen to suit the several conditions of age, season, physique and disease. But when an epidemic of one disease is prevalent, it is plain that the cause is not regimen but what we breathe, and that this is charged with some unhealthy exhalation. During this period these

⁶ MV omit καί.

⁷ ἑκάστα A : ἐκάστας MV.

⁸ τῇ φαρμακείῃ A : τῇσι φαρμακίῃσι M : τῇσι φαρμακείῃσι V.

⁹ τῇ διαίτῃ A : τῇσι διαιτήμασιν M : τοῖσι διαιτήμασιν V.

¹⁰ δῆλον ὅτι M : καὶ δῆλον ᾗ ὅτι A : δηλονότι V.

¹¹ δῆλον ἔτι τοῦτο νοσηρὴν τὴν ἀπόκρισιν ἔχον ἂν εἴη, τοῦτον χρὴ A : καὶ δῆλον ὅτι τοῦτο νοσηρὴν τινὰ ἀπόκρισιν ἔχων ἂν εἴη· τοῦτον χρὴ M : καὶ δῆλον ὅτι τοῦτο νοσηρὴν τινὰ ἀπόκρισιν ἔχον ἂν εἴη· τοῦτον δεῖ V. καὶ δῆλον ὅτι τοῦτο νοσηρὴν τινὰ ἀπόκρισιν ἔχον ἀνίει Littré. Villaret keeps the reading of A from καθεστήκη, putting a full stop at εἴη.

50 χρόνον τὰς παραινέσις ποιεῖσθαι τοῖσιν ἀν-
 θρώποισι τοιάσδε· τὰ μὲν διαιτήματα μὴ μετα-
 βάλλειν, ὅτι¹ γε οὐκ αἰτία ἐστὶ τῆς νούσου, τὸ δὲ
 σῶμα ὀρᾶν, ὅπως ἔσται ὡς ἀογκότατον² καὶ
 ἀσθενέστατον, τῶν τε σιτίων ἀφαιρέοντα καὶ τῶν
 ποτῶν, οἷσιν εἰώθει χρῆσθαι, κατ' ὀλίγον· ἦν γὰρ
 μεταβάλλῃ³ ταχέως τὴν δίαιταν, κίνδυνος καὶ ἀπὸ
 τῆς μεταβολῆς νεώτερόν τι γενέσθαι ἐν τῷ σώματι,
 ἀλλὰ χρὴ τοῖσι μὲν διαιτήμασιν οὕτω χρῆσθαι,
 ὅτε γε⁴ φαίνεται οὐδὲν⁵ ἀδικέοντα τὸν ἄνθρωπον·
 60 τοῦ δὲ πνεύματος ὅπως ἡ ῥύσις ὡς ἐλαχίστη ἐς
 τὸ σῶμα ἐσίῃ⁶ καὶ ὡς ξενωτάτη,⁷ προμηθεῖσθαι,
 τῶν τε χωρίων τοὺς τόπους μεταβάλλοντα⁸ ἐς
 δύναμιν, ἐν οἷσιν ἂν ἡ νοῦσος καθεστήκη, καὶ
 τὰ σώματα λεπτύνοντα· οὕτω γὰρ ἂν ἤκιστα πολ-
 λου τε καὶ πυκνοῦ τοῦ πνεύματος⁹ χρῆζοιεν
 66 οἱ ἄνθρωποι.

X. Ὅσα δὲ τῶν νοσημάτων γίνεται ἀπὸ τοῦ¹⁰
 σώματος τῶν μελέων τοῦ ἰσχυροτάτου, ταῦτα¹¹ δὲ
 δεινότατά ἐστιν· καὶ γὰρ ἦν αὐτοῦ μένη¹² ἔνθα ἂν
 ἄρξηται, ἀνάγκη, τοῦ ἰσχυροτάτου τῶν μελέων
 πονεομένου, ἅπαν τὸ σῶμα πονεῖσθαι· καὶ ἦν ἐπὶ
 τι τῶν ἀσθενεστέρων¹³ ἀφίκεται ἀπὸ τοῦ ἰσχυρο-
 τέρου, χαλεπαὶ αἱ ἀπολύσεις γίνονται. ὅσα δ'
 ἂν ἀπὸ τῶν ἀσθενεστέρων¹⁴ ἐπὶ τὰ ἰσχυρότερα

¹ ὅτι A : ὅτε MV.

² ἀογκότατον A : ὡς ἀογκότατον M (ὡς above the line): ὡς εὐογκότατον V.

³ μεταβάλλῃ M : μεταβάλλειν A : μεταβάλλῃ V.

⁴ ὅτε γε MV : ὅτε A.

⁵ οὐδὲν AMV : μηδὲν Littré.

⁶ σῶμα ἐσίῃ A : σῶμα ἐσίοι MV : στόμα ἐσίῃ Littré.

⁷ ξενωτάτη ἔσται M : ξεναιτάτη A : ξενοτάτη ἔσται V.

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

X. Those diseases are most dangerous which arise in the strongest¹ part of the body. For should the disease remain where it began, the whole body, as the strongest limb in it feels pain, must be in pain; while should the disease move from a stronger part to one of the weaker parts, the riddance of it proves difficult. But when diseases move from weaker parts to stronger parts, it is easier to get rid of

¹ I follow Galen and Littré in taking "the strongest parts" to be those which are naturally, *i.e.* constitutionally, the most healthy members of the body.

⁸ μεταβάλλοντα MV: μεταβάλλοντας A.

⁹ τοῦ πνεύματος A: πνεύματος MV.

¹⁰ ἀπὸ τοῦ MV: ἀπ' αὐτοῦ τοῦ A.

¹¹ ταῦτα MV: ταῦτα δὲ A.

¹² μενεῖ A: μὲν μένη M: μὲν μένη V.

¹³ ἐπὶ τῶν ἀσθενεστέρων τι A: ἐπὶ τῶν ἀσθενεστέρων τι (with ti above the line after ἐπὶ) M: ἐπὶ τι τῶν ἀσθενεστέρων V.

¹⁴ V omits from ἀφίηται τὸ ἀσθενεστέρων.

ἔλθῃ, εὐλυτώτερα ἔστιν, ὑπὸ γὰρ τῆς ἰσχύος ἀνα-
 10 λώσεται¹ ῥηϊδίως τὰ ἐπιρρέοντα.

ΧΙ. Αἱ παχύταται τῶν φλεβῶν ὧδε πεφύκασιν.
 τέσσαρα ζεύγεά ἐστιν ἐν τῷ σώματι, καὶ ἐν μὲν
 αὐτῶν ἀπὸ τῆς κεφαλῆς ὀπισθεν διὰ τοῦ αὐχένος,
 ἔξωθεν παρὰ² τὴν ῥάχιν ἔνθεν τε καὶ ἔνθεν παρὰ³
 τὰ ἰσχία ἀφικνεῖται καὶ ἐς τὰ σκέλεα, ἔπειτα διὰ
 τῶν κνημέων ἐπὶ⁴ τῶν σφυρῶν τὰ ἔξω καὶ ἐς
 τοὺς πόδας ἀφήκει.⁵ δεῖ οὖν τὰς φλεβοτομίας τὰς
 ἐπὶ τῶν ἀλγυμάτων τῶν ἐν τῷ νώτῳ καὶ τοῖσιν
 ἰσχύοισιν ἀπὸ τῶν ἱγνύων ποιεῖσθαι καὶ ἀπὸ τῶν
 10 σφυρῶν ἔξωθεν.⁶ αἱ δ' ἕτεραι φλέβες ἀπὸ⁷ τῆς
 κεφαλῆς παρὰ τὰ ὦτα διὰ τοῦ αὐχένος, αἱ σφα-
 γίτιδες καλεόμεναι, ἔσωθεν παρὰ τὴν ῥάχιν ἐκα-
 τέρωθεν φέρουσι παρὰ τὰς ψόας ἐς τοὺς ὀρχιας καὶ
 ἐς τοὺς μηρούς, καὶ διὰ τῶν ἱγνύων ἐκ⁸ τοῦ ἔσωθεν
 μέρους, ἔπειτα διὰ τῶν κνημέων ἐπὶ⁹ τὰ σφυρὰ τὰ
 ἔσωθεν καὶ τοὺς πόδας. δεῖ οὖν τὰς φλεβοτομίας
 ποιεῖσθαι πρὸς τὰς ὀδύνας τὰς ἀπὸ τῶν ψοῶν καὶ
 τῶν ὀρχίων, ἀπὸ τῶν ἱγνύων καὶ ἀπὸ τῶν σφυρῶν
 ἔσωθεν. αἱ δὲ τρίται φλέβες ἐκ τῶν κροτάφων
 20 διὰ τοῦ αὐχένος ὑπὸ τὰς ὠμοπλάτας,¹⁰ ἔπειτα
 συμφέρονται ἐς τὸν πλεύμονα καὶ ἀφικνεύονται ἢ
 μὲν ἀπὸ τῶν δεξιῶν ἐς τὰ ἀριστερά, ἢ δὲ ἀπὸ τῶν
 ἀριστερῶν ἐς τὰ δεξιὰ, καὶ ἢ μὲν δεξιῇ ἀφικνεῖται
 ἐκ τοῦ πλεύμονος¹¹ ὑπὸ τὸν μαζὸν καὶ ἐς τὸν
 σπλῆνα καὶ ἐς τὸν νεφρόν, ἢ δὲ ἀπὸ τῶν ἀριστε-
 ρῶν ἐς τὰ δεξιὰ ἐκ τοῦ πλεύμονος ὑπὸ τὸν μαζὸν

¹ ἀποκληίζεται A : ἀπαλλάσσεται MV : ἀναλώσεται Littré from a note of Galen.

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

³ Fredrich reads ἐς for παρὰ.

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

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

⁴ ἐπὶ A : καὶ MV.

⁵ διήκει MV : ἀφίκη A.

⁶ ἔξωθεν MV : ποιέεσθαι A.

⁷ φλέβες ἀπὸ A : φλέβες ἔχουσιν ἐκ MV : φλέβες ἐκ Littré.

⁸ Fredrich brackets ἐκ.

⁹ παρὰ MV : ἐπὶ A.

¹⁰ ὠμοπλάτας MV : ὠμοπλάτους A.

¹¹ A omits ἡ δὲ ἀπὸ . . . πλεῦμονος.

καὶ ἐς τὸ ἦπαρ καὶ ἐς τὸν νεφρόν, τελευτῶσι δὲ ἐς
τὸν ἀρχὸν αὐται ἀμφότεραι. αἱ δὲ τέταρται ἀπὸ
τοῦ ἔμπροσθεν τῆς κεφαλῆς καὶ τῶν ὀφθαλμῶν
30 ὑπὸ τὸν αὐχένα καὶ τὰς κληῖδας, ἔπειτα δὲ ἐπὶ ¹
τῶν βραχιόνων ἄνωθεν ἐς τὰς συγκαμπάς, ἔπειτα
δὲ διὰ τῶν πήχεων ἐς τοὺς καρπούς καὶ τοὺς
δακτύλους, ἔπειτα ἀπὸ τῶν δακτύλων πάλιν διὰ
τῶν στηθέων καὶ τῶν πήχεων ἄνω ἐς τὰς συγ-
καμπάς, καὶ διὰ τῶν βραχιόνων τοῦ κάτωθεν
μέρους ἐς τὰς μασχάλας, καὶ ἐκ τῶν πλευρέων
ἄνωθεν ἢ μὲν ἐς τὸν σπλῆνα ἀφικνεῖται, ἢ δὲ ἐς
τὸ ἦπαρ, ἔπειτα δὲ ὑπὲρ τῆς γαστρὸς ἐς τὸ αἰδοῖον
τελευτῶσιν ἀμφότεραι. καὶ αἱ μὲν παχέαι ² τῶν
40 φλεβῶν ὧδε ἔχουσιν. ³ εἰσὶ δὲ καὶ ἀπὸ τῆς
κοιλίης φλέβες ἅνὰ τὸ σῶμα πάμπολλαί ⁴ τε καὶ
παντοῖαι, δι' ὧν ἡ τροφή τῷ σώματι ἔρχεται.
φέρουσι δὲ καὶ ἀπὸ τῶν παχειῶν φλεβῶν ἐς τὴν
κοιλίην καὶ τὸ ἄλλο σῶμα καὶ ἀπὸ τῶν ἔξω ⁵
καὶ ἀπὸ τῶν ἔσω, καὶ ἐς ἀλλήλας διαδιδόασιν ⁶
αἷ τε ἔσωθεν ἔξω καὶ αἱ ἔξωθεν ἔσω. τὰς
οὖν φλεβοτομίας ⁷ ποιεῖσθαι κατὰ τούτους
τοὺς λόγους· ἐπιτηδεύειν δὲ χρὴ τὰς τομὰς ὡς
προσωτάτω τάμνειν ἀπὸ τῶν χωρίων, ἔνθα ἂν αἱ
50 ὀδύнай μεμαθήκωσι ⁸ γίνεσθαι καὶ τὸ αἷμα συλ-
λέγεσθαι· οὕτω γὰρ ἂν ἢ τε μεταβολὴ ἥκιστα
γίνοιτο μεγάλη ἐξαπίνης, καὶ τὸ ἔθος μετα-
στήσαις ⁹ ἂν ὥστε μηκέτι ἐς τὸ αὐτὸ χωρίον
54 συλλέγεσθαι.

¹ ἔπειτα δὲ ἐπὶ A : ἔπειτα ὑπὲρ MV.

² παχέαι A : παχύταται MV.

³ ὧδε ἔχουσιν MV : οὕτω πεφύκασιν A.

⁴ πολλαὶ (sic) A : παμπολλαὶ M : παμπολλαὶ V.

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

⁵ ἐξωτάτων A: ἐξωτάτωι (with -τάτωι καὶ ἀπὸ τῶν deleted) M: ἔξω V.

⁶ διαδίδουσιν A: διαδιδόασιν (with δια. half erased) M: διδόασιν V.

⁷ After φλεβοτομίας A has χρή.

⁸ μεμαθητικόσι with μεμαθήκασι in margin A: μεμαθήκασι MV: μεμαθήκωσι Littré.

⁹ μεταστήσιας A: μεταστήσαι MV: μεταστήσαις Littré.

XII. "Οσοι πῦον πολλὸν πτύουσιν ἄτερ πυρε-
 τοῦ ἔοντες,¹ καὶ οἷσιν ὑπὸ τὸ οὔρον πῦον ὑφίστα-
 ται πολλὸν ἄτερ ὀδύνης ἐοῦσι,² καὶ ὅσοις τὰ
 ὑποχωρήματα αἱματώδεα ὥσπερ ἐν τῇσι δυσεντε-
 ρίησι καὶ χρόνιά ἐστιν ἐοῦσι³ πέντε καὶ τριήκοντα
 ἔτέων καὶ γεραιτέροισι, τούτοις πᾶσιν ἀπὸ τοῦ
 αὐτοῦ τὰ νοσήματα γίνεται· ἀνάγκη γὰρ τούτους
 ταλαιπώρους τε γενέσθαι⁴ καὶ φιλοπόνους τῷ
 σώματι καὶ ἐργάτας νεηνίσκους ἔοντας, ἔπειτα
 10 δὲ ἐξανέθεντας τῶν πόνων σαρκωθῆναι μαλθακῇ
 σαρκὶ καὶ πολὺ διαφερούσῃ τῆς προτέρης, καὶ
 πολλὸν διακεκριμένον ἔχειν τὸ σῶμα τό τε προ-
 ὑπάρχον καὶ τὸ ἐπιτραφέν, ὥστε μὴ ὁμονοεῖν.⁵
 ὅταν οὖν νόσημά τι καταλάβῃ τοὺς οὕτω διακει-
 μένους, τὸ μὲν παραχρῆμα διαφεύγουσιν, ὕστερον
 δὲ μετὰ τὴν νοῦσον χρόνῳ τήκεται τὸ σῶμα, καὶ
 ῥεῖ⁶ διὰ τῶν φλεβῶν, ἣ ἂν εὐρυχωρίας μάλιστα
 τύχῃ, ἰχωροειδές· ἣν μὲν οὖν ὁρμήσῃ ἐς τὴν
 κοιλίην τὴν κάτω, σχεδὸν τι οἷόν περ ἐν τῷ σώματι
 20 ἂν ἐνῇ⁷ τοιοῦτον καὶ τὸ διαχώρημα γίνεται· ἅ τε
 γὰρ τῆς ὁδοῦ κατάντεος ἐούσης, οὐχ ἴσταται⁸
 πολὺν χρόνον ἐν τῷ ἐντέρω. οἷσι δ' ἂν ἐς τὰ
 στήθεα ἐσρῇ, ὑπόπνου γίνεται· ἅτε γὰρ τῆς
 καθάρσιος ἀνάντεος ἐούσης, καὶ χρόνον ἐναυλι-
 ζόμενον πολὺν ἐν τῷ στήθει, κατασῆπεται καὶ
 γίνεται πυοειδές. οἷσι δ' ἂν ἐς τὴν κύστιν ἐξε-
 ρεύγηται, ὑπὸ τῆς θερμότητος τοῦ χωρίου τοῦτο
 καὶ θερμὸν καὶ⁹ λευκὸν γίνεται, καὶ διακρίνεται

¹ ἄτερ πυρετοῦ ἔοντες AV : ἅτε πυρετοῦ ἔοντος M : ἔοντος O
 (according to Littré).

² ἐοῦσι AV : ἐοῦσιν M : ἐούσης Littré.

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

³ ἐστίν, ἐοῦσι A : & (ὅτι ἐστι?) νέοισιν ἐοῦσιν M : & νέοισιν ἐοῦσι V.

⁴ τε γενέσθαι MV : γεγενῆσθαι A.

⁵ ὁμολογέειν AV : ὁμονοέειν M (in margin ὁμολογέειν).

⁶ ῥεῖ A : ῥέει M : διαρρέει V.

⁷ ἐνῇ A : ἐνέη MV : ἐν ἐνέη Littré.

⁸ ἴσταται A : ἴσχεται MV.

⁹ τοῦτο καὶ θερμὸν καὶ omitted by A.

καὶ τὸ μὲν ἀραιότατον ἐφίσταται¹ ἄνω, τὸ δὲ
 30 παχύτατον κάτω, ὃ δὲ πῦον καλεῖται. γίνονται
 δὲ καὶ οἱ λίθοι τοῖσι παιδίοισι διὰ τὴν θερμότητα
 τοῦ χωρίου τε τούτου καὶ τοῦ ὅλου σώματος,
 τοῖσι δὲ ἀνδράσιν οὐ γίνονται λίθοι διὰ τὴν
 ψυχρότητα τοῦ σώματος. εὖ γὰρ χρὴ εἰδέναι,
 ὅτι ὁ ἄνθρωπος τῇ πρώτῃ τῶν ἡμερέων θερμότα-
 τός ἐστιν αὐτὸς ἐωυτοῦ, τῇ δὲ ὑστάτῃ ψυχρότα-
 τος· ἀνάγκη γὰρ αὐξανόμενοι καὶ χωρέον τὸ
 σῶμα πρὸς βίην θερμὸν εἶναι· ὅταν δὲ ἄρχηται
 μαραίνεισθαι² τὸ σῶμα, καταρρέον πρὸς εὐπέτειαν,
 ψυχρότερον γίνεται· καὶ κατὰ τοῦτον τὸν λόγον,
 40 ὅσον τῇ πρώτῃ τῶν ἡμερέων πλείστον αὖξεται ὁ
 ἄνθρωπος, τοσούτον θερμότερος³ γίνεται, καὶ τῇ
 ὑστάτῃ τῶν ἡμερέων, ὅσον πλείστον καταμα-
 ραίνεται, τοσούτον ἀνάγκη ψυχρότερον⁴ εἶναι.
 ὑγιέες δὲ γίνονται αὐτόματοι οἱ οὕτω δια-
 κείμενοι, πλείστοι μὲν ἐν τῇ ὥρῃ, ἣ ἂν ἄρξωνται
 τήκεσθαι, πεντεκαίτεσσαρακονθήμεροι·⁵ ὅσοι δ'
 ἂν τὴν ὥρην ταύτην ὑπερβάλλωσιν, ἐνιαυτῷ
 αὐτόματοι ὑγιέες γίνονται,⁶ ἢν μή τι ἕτερον κακουρ-
 49 γῇται ὧνθρωπος.

XIII. Ὅσα τῶν νοσημάτων ἐξ ὀλίγου γίνεται,
 καὶ ὅσων αἱ προφάσιες εὖγνωστοι, ταῦτα δὲ
 ἀσφαλέςτατά ἐστι προαγορεύεσθαι· τὴν δὲ ἔησιν
 χρὴ ποιεῖσθαι αὐτὸν⁷ ἐναντιούμενον τῇ προφάσει
 τῆς νόσου· οὕτω γὰρ ἂν λύοιτο τὸ τὴν νόσον
 6 παρασχὼν ἐν τῷ σώματι.⁸

¹ ἐφίσταται MV : ἀμφίσταται A.

² ἄρχηται μαραίνεισθαι MV : ἄρξηται θερμαίνεισθαι A.

³ θερμότερος MV : θερμότατος A.

⁴ ἀνάγκη ψυχρότερον MV : ψυχρότατον ἀνάγκη A.

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

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

⁵ A omits *τήκεσθαι* and has *Β τε καὶ μ̃ ἡμερέων*. Galen mentions readings with 45 and 40. Villaret reads, *δυοῖν καὶ τεσσαράκοντα ἡμερέων*.

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

⁷ *αὐτὸν* A : *αὐτέων* MV.

⁸ *οὕτω γὰρ λύοι τὸ τὴν νοῦσον παρεχον τῷ σώματι* A : *οὕτω γὰρ ἂν λύοιτο τὸ τὴν νοῦσον παρασχὼν ἐν τῷ σώματι* M : *οὕτω γὰρ ἂν λύοι το τὴν νοῦσον παρασχὼν ἐν τῷ σώματι* V. Littré says that C has *παρασχών*.

- XIV. Οἷσι δὲ ψαμμοειδέα ὑφίσταται ἡ πῶροι ἐν τοῖσιν οὔροις, τούτοις τὴν ἀρχὴν φύματα ἐγένετο πρὸς τῇ φλεβί τῇ παχείῃ, καὶ διεπύησεν, ἔπειτα δέ, ἅτε οὐ ταχέως ἐκραγέντων τῶν φυμάτων, πῶροι συνετράφησαν ἐκ τοῦ πύου, οἷτινες ἔξω θλίβονται¹ διὰ τῆς φλεβὸς σὺν τῷ οὔρῳ ἐς τὴν κύστιν. οἷσι δὲ μῶνον αἱματώδεα² τὰ οὔρηματα, τούτοις δὲ αἱ φλέβες πεπονήκασιν· οἷσι δὲ ἐν τῷ οὔρηματι παχεῖ ἔοντι σαρκία
- 10 σμικρὰ τριχοειδέα συνεξέρχεται, ταῦτα δὲ ἀπὸ τῶν νεφρῶν εἶδέναι χρὴ ἔοντα καὶ ἀπὸ ἀρθριτικῶν·³ ὅσοις δὲ καθαρὸν τὸ οὔρον, ἄλλοτε δὲ καὶ ἄλλοτε οἶον πίτυρα ἐμφαίνεται⁴ ἐν τῷ οὔρηματι,
- 14 τούτων δὲ ἡ κύστις ψωριᾷ.

- XV. Οἱ πλείστοι τῶν πυρετῶν γίνονται ἀπὸ χολῆς· εἶδεα δὲ σφέων ἐστὶ τέσσαρα, χωρὶς τῶν ἐν τῇσιν ὀδύνησι γινομένων τῇσιν ἀποκεκριμένῃσιν· ὀνόματα δ' αὐτοῖσιν ἐστὶ σύννοχος καὶ ἀμφημερινὸς καὶ τριταῖος καὶ τεταρταῖος. ὁ μὲν οὖν σύννοχος καλεόμενος γίνεται ἀπὸ πλείστης χολῆς καὶ ἀκρητεστάτης, καὶ τὰς κρίσις ἐν ἐλαχίστῳ χρόνῳ ποιεῖται· τὸ γὰρ σῶμα οὐ διαψυχόμενον οὐδένα χρόνον συντήκεται ταχέως,
- 10 ἅτε ὑπὸ πολλοῦ τοῦ θερμοῦ θερμαινόμενον. ὁ δὲ ἀμφημερινὸς μετὰ τὸν σύννοχον ἀπὸ πλείστης χολῆς γίνεται, καὶ ἀπαλλάσσεται τάχιστα τῶν ἄλλων, μακρότερος δὲ ἐστὶ τοῦ συνόχου, ὅσῳ ἀπὸ ἐλάσσονος γίνεται χολῆς, καὶ ὅτι ἔχει ἀνάπαυσιν τὸ σῶμα, ἐν δὲ τῷ συνόχῳ οὐκ ἀνα-

¹ ἐξ ὧν λείβονται A : ἐκ τοῦ πύου· οἷτινες ἔξω θλίβονται MV.

² MV omit μῶνον and insert μὲν after αἱματώδεα.

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

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

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

³ A omits καὶ ἀπὸ ἀρθριτικῶν.

⁴ ἄλλοτε δὲ καὶ ἄλλοτε οἶον πίτυρα ἐμφαίνεται A: ἄλλοτε καὶ ἄλλοτε· ὁκοῖον εἰ πίτυρα ἐπιφαίνεται MV.

- παύεται οὐδένα χρόνον. ὁ δὲ τριταῖος μακρό-
 τερός ἐστι τοῦ ἀμφημερινοῦ, καὶ ἀπὸ χολῆς
 ἐλάσσονος γίνεται· ὅσω δὲ πλείονα χρόνον ἐν τῷ
 τριταίῳ ἢ ἐν τῷ ἀμφημερινῷ τὸ σῶμα ἀναπαύε-
 20 ται, τοσοῦτω χρονιώτερος οὗτος ὁ πυρετός τοῦ
 ἀμφημερινοῦ ἐστίν. οἱ δὲ τεταρταῖοι τὰ μὲν
 ἄλλα κατὰ τὸν αὐτὸν λόγον, χρονιώτεροι δέ
 εἰσι τῶν τριταίων, ὅσω ἔλασσον μετέχουσι μέρος
 τῆς χολῆς τῆς τὴν θερμασίην παρεχούσης, τοῦ
 τε¹ διαψύχεσθαι τὸ σῶμα πλέον μετέχουσιν·
 προσγίνεται δὲ αὐτοῖσιν ἀπὸ μελαίνης χολῆς τὸ
 περισσόν² τοῦτο καὶ δυσάπλλακτον· μέλαινα
 γὰρ χολὴ τῶν ἐν τῷ σώματι ἐνεόντων χυμῶν γλι-
 σχρότατον, καὶ τὰς ἑδρας χρονιωτάτας ποιεῖται.
 30 γνώση δὲ τῷδε, ὅτι οἱ τεταρταῖοι πυρετοὶ μετέ-
 χουσι τοῦ μελαγχολικοῦ· φθινοπώρου μάλιστα
 οἱ ἄνθρωποι ἀλίσκονται ὑπὸ τῶν τεταρταίων καὶ
 ἐν τῇ ἡλικίῃ τῇ ἀπὸ πέντε καὶ εἴκοσιν³ ἐτέων
 εἰς τὰ πέντε καὶ τεσσαράκοντα,⁴ ἢ δὲ ἡλικίῃ αὕτη
 ὑπὸ μελαίνης χολῆς κατέχεται μάλιστα πασέων
 τῶν ἡλικιῶν, ἢ τε φθινοπωρινὴ ὥρη μάλιστα
 πασέων τῶν ὥρέων. ὅσοι δ' ἂν ἀλῶσιν ἔξω τῆς
 ὥρης ταύτης καὶ τῆς ἡλικίης ὑπὸ τεταρταίου, εὖ
 40 μὴ ἄλλο τι κακουργῇται ὄνθρωπος.

¹ τοῦ τε A : τοῦ δὲ MV.² τό τε περισσόν A : τὸ περισσόν MV.³ (εἰ καὶ) κ A : εἴκοσιν M : τριήκοντα V.⁴ β τε καὶ μ A : πέντε καὶ τεσσαράκοντα MV.

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

¹ With the reading of A, "forty-two."