

ΠΕΡΙ ΙΕΡΗΣ ΝΟΥΣΟΥ

I. Περὶ τῆς ἱερῆς νούσου καλεομένης ὧδ' ἔχει. οὐδέν τί μοι δοκεῖ τῶν ἄλλων θειοτέρη εἶναι νούσων οὐδὲ ἱερωτέρη, ἀλλὰ φύσιν μὲν ἔχει καὶ πρόφασιν, οἱ δ' ἄνθρωποι¹ ἐνόμισαν θεῖόν τι πρῆγμα² εἶναι ὑπὸ ἀπειρίης καὶ θαυμασιότητος, ὅτι οὐδὲν ἔοικεν ἑτέροισι· καὶ κατὰ μὲν τὴν ἀπορίην αὐτοῖσι τοῦ μὴ γινώσκειν τὸ θεῖον διασφύζεται, κατὰ δὲ τὴν εὐπορίην τοῦ τρόπου τῆς ἰήσιος ὧ ἰῶνται,³ ἀπόλλυται, ὅτι
 10 καθαρμοῖσί τε ἰῶνται καὶ ἐπαοιδῇσιν. εἰ δὲ διὰ τὸ θαυμάσιον θεῖον νομιεῖται, πολλὰ τὰ ἱερὰ νοσήματα ἔσται καὶ οὐχὶ ἓν,⁴ ὥς ἐγὼ ἀποδείξω ἕτερα οὐδὲν ἦσσον ἔοντα θαυμάσια οὐδὲ τερα-

¹ φύσιν μὲν ἔχει καὶ πρόφασιν, οἱ δ' ἄνθρωποι κ.τ.λ. my emendation: φύσιν μὲν ἔχει καὶ τὰ λοιπὰ νοσήματα ὅθεν γίνεται φύσιν τε αὐτῇ (αὐτὴν ι) καὶ πρόφασιν οἱ δ' ἄνθρωποι θι: M has δὲ for τε and omits δ'. The punctuation of θ is very erratic here. φύσιν μὲν ἔχει ἦν καὶ τὰ λοιπὰ νοσήματα, ὅθεν γίνεται. φύσιν δὲ αὐτῇ καὶ πρόφασιν οἱ ἄνθρωποι κ.τ.λ. Littré: φύσιν μὲν ἔχειν, ἦν καὶ τὰ λοιπὰ νοσήματα, ὅθεν γίνεται. φύσιν δὲ αὐτῇ καὶ πρόφασιν οἱ ἄνθρωποι κ.τ.λ. Ermerins: φύσιν μὲν ἔχει καὶ τᾶλλα νοσήματα καὶ πρόφασιν ἕκαστα ὅθεν γίνεται, φύσιν δὲ καὶ τοῦτο καὶ πρόφασιν· οἱ δ' ἄνθρωποι κ.τ.λ. Reinhold: φύσιν μὲν ἔχει καὶ τᾶλλα νοσήματα, ὅθεν γίνεται, φύσιν δὲ καὶ αὕτη καὶ πρόφασιν· οἱ δ' Wilamowitz.

² M omits τι πρῆγμα.

³ ὧ πῶνται θ: M has ἰήσιος ἰῶνται· ἀπολύονται γὰρ ἡ καθαρμοῖσιν ἡ ἐπαοιδῇσιν (the final ν is very faint).

THE SACRED DISEASE

I. I AM about to discuss the disease called "sacred." It is not, in my opinion, any more divine or more sacred than other diseases, but has a natural cause, and its supposed divine origin is due to men's inexperience, and to their wonder at its peculiar character.¹ Now while men continue to believe in its divine origin because they are at a loss to understand it, they really disprove its divinity by the facile method of healing which they adopt, consisting as it does of purifications and incantations. But if it is to be considered divine just because it is wonderful, there will be not one sacred disease but many, for I will show that other diseases are no less

¹ I am by no means satisfied that the text I have given is correct, but I am sure that the received text is wrong. However, as our best manuscript has δ' before ἄνθρωποι, probably φύσιν μὲν ἔχει is answered by οἱ δ' ἄνθρωποι ἐνόμισαν, in which case the intervening words are a gloss, or parts of a gloss. The fact is that φύσιν μὲν ἔχει, even without πρόφασιν, is enough to make clear the writer's meaning, as we can see from the passage in *Airs Waters Places*, XXII. (Vol. I. p. 126), which was certainly in his mind: ἕκαστον δὲ αὐτῶν ἔχει φύσιν τὴν ἑωυτοῦ καὶ οὐδὲν ἄνευ φύσιος γίνεται. But a scholiast would be very tempted to round off the sentence, and in particular to explain πρόφασιν. Hence arose, I think, καὶ τὰ λοιπὰ νοσήματα and ὅθεν γίνεται. Whatever the correct reading may be, and this is uncertain, the sense of the passage is perfectly clear.

⁴ So M: τούτου εἵνεκεν θ.

- τώδεα,¹ ἃ οὐδεὶς νομίζει ἱερὰ εἶναι. τοῦτο μὲν οἱ πυρετοὶ οἱ ἀμφημερινοὶ καὶ οἱ τριταῖοι καὶ οἱ τεταρταῖοι οὐδὲν ἡσπὸν μοι δοκέουσιν ἱεροὶ εἶναι καὶ ὑπὸ θεοῦ γίνεσθαι ταύτης τῆς νούσου, ὧν οὐ θαυμασίως ἔχουσιν· τοῦτο δὲ ὁρῶ μαινομένους ἀνθρώπους καὶ παραφρονέοντας ἀπὸ οὐδεμιῆς
- 20 προφάσιος ἐμφανέος, καὶ πολλά τε καὶ ἄκαιρα ποιέοντας, ἔν τε τῷ ὕπνῳ οἶδα πολλοὺς οἰμώζοντας καὶ βοῶντας, τοὺς δὲ πιυγομένους, τοὺς δὲ καὶ ἀναΐσσοντάς τε καὶ φεύγοντας ἔξω καὶ παραφρονέοντας μέχρι ἐπέγρωνται,² ἔπειτα δὲ ὑγίειας εὐντας καὶ φρονέοντας ὥσπερ καὶ πρότερον, εὐντας τ' αὐτοὺς ὠχρούς τε καὶ ἀσθενέας, καὶ ταῦτα οὐχ ἅπαξ, ἀλλὰ πολλάκις. ἄλλα τε πολλά ἐστι καὶ παντοδαπὰ ὧν περὶ ἐκάστου λέγειν
- 29 πολλὺς ἂν εἴη λόγος.

- II. Ἐμοὶ δὲ δοκέουσιν οἱ πρῶτοι τοῦτο τὸ νόσημα ἱερώσαντες τοιοῦτοι εἶναι ἄνθρωποι οἷοι καὶ νῦν εἰσι μάγοι τε καὶ καθάρται καὶ ἀγύρται καὶ ἀλαζόνες, οὗτοι δὲ καὶ³ προσποιέονται σφόδρα θεοσεβέες εἶναι καὶ πλεόν τι εἰδέναι. οὗτοι τοίνυν παραμπεχόμενοι καὶ προβαλλόμενοι τὸ θεῖον τῆς ἀμηχανίης τοῦ μὴ ἔχειν ὅ τι προσενέγκαντες ὠφελήσουσι, καὶ ὥς μὴ κατάδηλοι ἔωσιν οὐδὲν ἐπιστάμενοι, ἱερὸν ἐνόμισαν τοῦτο
- 10 τὸ πάθος εἶναι· καὶ λόγους ἐπιλέξαντες ἐπιτηδεῖους τὴν ἴησιν κατεστήσαντο ἐς τὸ ἀσφαλὲς σφίσιν αὐτοῖσι, καθαρμοὺς προσφέροντες καὶ ἐπαιοιδάς, λουτρῶν τε ἀπέχεσθαι κελεύοντες⁴ καὶ ἐδεσμάτων πολλῶν καὶ ἀνεπιτηδείων ἀνθρώποισι

¹ θ omits οὐδὲ τερατώδεα.

THE SACRED DISEASE, I.—II.

wonderful and portentous, and yet nobody considers them sacred. For instance, quotidian fevers, tertians and quartans seem to me to be no less sacred and god-sent than this disease,¹ but nobody wonders at them. Then again one can see men who are mad and delirious from no obvious cause, and committing many strange acts; while in their sleep, to my knowledge, many groan and shriek, others choke, others dart up and rush out of doors, being delirious until they wake, when they become as healthy and rational as they were before, though pale and weak; and this happens not once but many times. Many other instances, of various kinds, could be given, but time does not permit us to speak of each separately.

II. My own view is that those who first attributed a sacred character to this malady were like the magicians, purifiers, charlatans and quacks of our own day, men who claim great piety and superior knowledge. Being at a loss, and having no treatment which would help, they concealed and sheltered themselves behind superstition, and called this illness sacred, in order that their utter ignorance might not be manifest. They added a plausible story, and established a method of treatment that secured their own position. They used purifications and incantations; they forbade the use of baths, and of many foods that are unsuitable for sick folk—of sea

¹ Because of the regularity of the attacks of fever, which occur every day (quotidians), every other day (tertians), or with intermissions of two whole days (quartans).

² So θ : μέχρις ἐξεγρέωνται M.

³ M has ἀφιερῶσαντες αὐτοὶ τοιοῦτοι, and δόκοι for οὔτοι δὲ καί.

⁴ ἀπέχεσθαι κελεύοντες M: ἀπέχοντες θ .

νοσέουσιν ἐσθίειν· θαλασσίων μὲν τρίγλης, με-
 λανούρου, κεστρέως, ἐγγέλυος (οὔτοι γὰρ ἐπικη-
 ρότατοί εἰσιν),¹ κρεῶν δὲ αἰγείων² καὶ ἐλάφων καὶ
 χοιρίων καὶ κυνός (ταῦτα γὰρ κρεῶν ταρακτι-
 κώτατά ἐστι τῆς κοιλῆς), ὀρνίθων δὲ ἀλεκτρυόνος³
 20 καὶ τρυγόνος καὶ ὀτίδος, ἔτι δὲ ὅσα⁴ νομίζεται
 ἰσχυρότατα εἶναι, λαχάνων δὲ μίνθης, σκορόδου
 καὶ κρομμύων (δριμὺν γὰρ ἀσθειέοντι οὐδὲν συμ-
 φέρει), ἰμάτιον δὲ μέλαν μὴ ἔχειν (θανατῶδες
 γὰρ τὸ μέλαν), μηδὲ ἐν αἰγείῳ κατακεῖσθαι δέρ-
 ματι μηδὲ φορεῖν, μηδὲ⁵ πόδα ἐπὶ ποδὶ ἔχειν,
 μηδὲ χεῖρα ἐπὶ χειρὶ (πάντα γὰρ ταῦτα κωλύματα
 εἶναι). ταῦτα δὲ τοῦ θεοῦ εἵνεκα προστιθέασιν,
 ὡς πλέον τι εἰδότες, καὶ ἄλλας προφάσιας λέ-
 γοντες, ὅπως, εἰ μὲν ὑγιῆς γένοιτο,⁶ αὐτῶν ἡ δόξα
 30 εἴη καὶ ἡ δεξιότης, εἰ δὲ ἀποθάνοι, ἐν ἀσφαλεῖ
 καθισταῖντο αὐτῶν αἱ ἀπολογίαι καὶ ἔχοιεν πρό-
 φασιν ὡς οὐδὲν αἴτιοί εἰσιν, ἀλλ' οἱ θεοί· οὔτε
 γὰρ φαγεῖν οὔτε πιεῖν ἔδοσαν φάρμακον οὐδέν,
 οὔτε λουτροῖσι καθήψησαν, ὥστε δοκεῖν αἴτιοι
 εἶναι. ἐγὼ δὲ δοκέω Λιβύων ἂν τῶν τὴν μεσόγειον
 οἰκεόντων οὐδέν' ἂν⁷ ὑγιαίνειν, ὅτι ἐπ' αἰγείοισι
 δέρμασι κατακέονται καὶ κρέασιν αἰγείοισι
 χρέονται,⁸ ἐπεὶ οὐκ ἔχουσιν οὔτε στρώμα οὔτε
 ἰμάτιον οὔτε ὑπόδημα ὃ τι μὴ αἰγείον ἐστίν· οὐ
 40 γάρ ἐστιν αὐτοῖς ἄλλο προβάτιον οὐδὲν ἢ αἶγες

¹ ἐπικηρότατοι θι: ἐπικαιρότατοι M, Littré, Ermerins, Reinhold. Some MSS. have οἱ ἰχθύες after γάρ.

² After αἰγείων θ adds καὶ τύρου αἰγείου. The MSS. vary at this point between adjectives and nouns, but the sense is quite plain.

³ ἀλεκτρίονος M: ἀλεκτόριδος θ.

⁴ ἔτι δὲ ὅσα M: & θ.

THE SACRED DISEASE, II.

fishes: red mullet, black-tail, hammer and the eel (these are the most harmful sorts); the flesh of goats, deer, pigs and dogs (meats that disturb most the digestive organs); the cock, pigeon and bustard, with all birds that are considered substantial foods; mint, leek and onion among the vegetables, as their pungent character is not at all suited to sick folk; the wearing of black (black is the sign of death); not to lie on or wear goat-skin, not to put foot on foot or hand on hand (all which conduct is inhibitive).¹ These observances they impose because of the divine origin of the disease, claiming superior knowledge and alleging other causes, so that, should the patient recover, the reputation for cleverness may be theirs; but should he die, they may have a sure fund of excuses, with the defence that they are not at all to blame, but the gods. Having given nothing to eat or drink, and not having steeped their patients in baths, no blame can be laid, they say, upon them. So I suppose that no Libyan dwelling in the interior can enjoy good health, since they lie on goat-skins and eat goats' flesh, possessing neither coverlet nor cloak nor footgear that is not from the goat; in fact they possess no cattle save

¹ Here is probably a reference to "binding" by sorcery. So Wilamowitz. But may not *κωλύματα* mean that if the patient follows the advice of the quacks an attack (so it is said) will be "prevented"?

⁵ *θ* omits *μηδέ*.

⁶ *θ* has the plural throughout this sentence.

⁷ *M* has *ἀν* after *Λιβύων* but not after *οὐδενά*. *θ*₁ have *οὐδὲν ἄν*. It is therefore probable that it should be in both places.

⁸ The MSS. are here unintelligible. The text is Littré's.

εἰ δὲ ταῦτα ἐσθιόμενα καὶ προσφερομένα τὴν νοῦσον τίκτει τε καὶ αὔξει καὶ μὴ ἐσθιόμενα ἰῆται, οὐκέτι ὁ θεὸς αἴτιος ἐστίν, οὐδὲ οἱ καθαρμοὶ ὠφελέουσιν, ἀλλὰ τὰ ἐδέσματα τὰ ἰώμενά ἐστι καὶ τὰ βλάπτοντα, τοῦ δὲ θεοῦ ἀφανίζεται ἡ
46 δύναμις.

III. Οὕτως οὖν ἔμοιγε δοκέουσιν οἵτινες τῷ τρόπῳ τούτῳ ἐγχειρεύουσιν ἰῆσθαι ταῦτα τὰ νοσήματα οὔτε ἱερὰ νομίζειν εἶναι οὔτε θεῖα· ὅπου γὰρ ὑπὸ καθαρμῶν τοιούτων μετάστατα γίνεται καὶ ὑπὸ θεραπείης τοιῆσδε, τί κωλύει καὶ ὑφ' ἐτέρων τεχνημάτων ὁμοίων τούτοις ἐπιγίνεσθαι τε τοῖσιν ἀνθρώποισι καὶ προσπίπτειν; ὥστε τὸ θεῖον μηκέτι αἴτιον εἶναι, ἀλλὰ τι ἀνθρώπινον. ὅστις γὰρ οἶός τε περικαθαίρων ἐστὶ καὶ μαγεύων
10 ἀπάγειν τοιούτον πάθος, οὗτος καὶ ἐπάγοι ἕτερα τεχνησάμενος, καὶ ἐν τούτῳ τῷ λόγῳ τὸ θεῖον ἀπόλλυται.¹ τοιαῦτα λέγοντες καὶ μηχανώμενοι προσποιέονται πλεον τι εἰδέναι, καὶ ἀνθρώπους ἐξαπατῶσι προστιθέμενοι αὐτοῖς ἀγνείας τε καὶ καθάρσιας, ὅ τε πολὺς αὐτοῖς τοῦ λόγου ἐς τὸ θεῖον ἀφήκει καὶ τὸ δαιμόνιον. καίτοι ἔμοιγε οὐ περὶ εὐσεβείης τοὺς λόγους δοκέουσι ποιεῖσθαι, ὡς οἶονται, ἀλλὰ περὶ ἀσεβείης μᾶλλον, καὶ ὡς οἱ θεοὶ οὐκ εἰσὶ, τὸ δὲ εὐσεβὲς αὐτῶν καὶ τὸ θεῖον
20 ἀσεβές ἐστι καὶ ἀνόσιον, ὡς ἐγὼ διδάξω.

IV. Εἰ γὰρ σελήνην καθαιρεῖν² καὶ ἥλιον ἀφανίζειν καὶ χειμῶνά τε καὶ εὐδίην ποιεῖν καὶ ὄμβρους καὶ αὐχμοὺς καὶ θάλασσαν ἄπορον καὶ γῆν ἄφορον³ καὶ τᾶλλα τὰ τοιουτότροπα πάντα

¹ Both θ and M have ἀπολύεται.

² κατὰγειν θι and Wilamowitz (perhaps rightly).

goats. But if to eat or apply these things engenders and increases the disease, while to refrain works a cure, then neither is godhead¹ to blame nor are the purifications beneficial; it is the foods that cure or hurt, and the power of godhead disappears.

III. Accordingly I hold that those who attempt in this manner to cure these diseases cannot consider them either sacred or divine; for when they are removed by such purifications and by such treatment as this, there is nothing to prevent the production of attacks in men by devices that are similar. If so, something human is to blame, and not godhead. He who by purifications and magic can take away such an affection can also by similar means bring it on, so that by this argument the action of godhead is disproved. By these sayings and devices they claim superior knowledge, and deceive men by prescribing for them purifications and cleansings, most of their talk turning on the intervention of gods and spirits. Yet in my opinion their discussions show, not piety, as they think, but impiety rather, implying that the gods do not exist, and what they call piety and the divine is, as I shall prove, impious and unholy.

IV. For if they profess to know how to bring down the moon, to eclipse the sun, to make storm and sunshine, rain and drought, the sea impassable and the earth barren, and all such wonders, whether

¹ ὁ θεός does not imply any sort of monotheism. The article is generic, and the phrase therefore means "a god" rather than "the god." See my article on the vague use of ὁ θεός in *Classical Review*, Dec. 1913.

³ θάλασσαν ἄπορον καὶ γῆν ἄφορον Lobeck (*Aglaophamus* I. 634), Ermerins: θάλασσαν εὐφορον καὶ γῆν ἄφορον Reinhold: θάλασσαν ἄφορον καὶ γῆν MSS.

- ὑποδέχονται ἐπίστασθαι, εἴτε καὶ ἐκ τελετέων
 εἴτε καὶ ἐξ ἄλλης τινὸς γνώμης καὶ μελέτης φασὶ
 ταῦτα οἶόν τ' εἶναι γενέσθαι οἱ ταῦτ' ἐπιτηδεύ-
 οντες, δυσσεβεῖν ἔμοιγε δοκέουσι καὶ θεοὺς οὔτε
 εἶναι νομίζειν οὔτε ἰσχύειν οὐδὲν οὔτε εἶργεσθαι
 10 ἂν οὐδενὸς τῶν ἐσχάτων. ἂ¹ ποιέοντες πῶς οὐ
 δεινοὶ αὐτοῖς εἰσίν; εἰ γὰρ ἄνθρωπος μαγεύων
 καὶ θύων σελήνην καθαιρήσει καὶ ἥλιον ἀφανιεῖ
 καὶ χειμῶνα καὶ εὐδίην ποιήσει, οὐκ ἂν ἔγωγέ
 τι θεῖον νομίσαιμι τούτων εἶναι οὐδέν, ἀλλ' ἄν-
 θρώπινοι, εἰ δὴ τοῦ θεοῦ ἡ δύναμις ὑπὸ ἀνθρώπου
 γνώμης κρατεῖται καὶ δεδούλωται. ἴσως δὲ οὐχ
 οὕτως ἔχει ταῦτα, ἀλλ' ἄνθρωποι βίου δεόμενοι
 πολλὰ καὶ παντοῖα τεχνῶνται καὶ ποικίλλουσιν
 20 ἐς τε τᾶλλα πάντα καὶ ἐς τὴν νούσον ταύτην,
 ἐκάστω εἶδει τοῦ πάθεος θεῷ τὴν αἰτίην προστι-
 θέντες.² καὶ ἦν μὲν γὰρ αἶγα μιμῶνται, καὶ ἦν³ βρύ-
 χωνται, ἦ τὰ δεξιὰ σπῶνται, μητέρα θεῶν φασὶν
 αἰτίην εἶναι. ἦν δὲ ὀξύτερον καὶ εὐτονώτερον φθέγ-
 γηται, ἵππῳ εἰκάζουσι,⁴ καὶ φασὶ Ποσειδῶνα αἴτιον
 εἶναι. ἦν δὲ καὶ τῆς κόπρου τι παρῇ, ὅσα πολλάκις
 γίνεται ὑπὸ τῆς νούσου βιαζομένοισιν, Ἐνοδίῃ
 πρόσκειται ἡ ἐπωνυμία· ἦν δὲ πυκνότερον καὶ
 λεπτότερον, οἶον ὄρνιθες, Ἀπόλλων νόμιος. ἦν δὲ
 ἀφρὸν ἐκ τοῦ στόματος ἀφίῃ καὶ τοῖσι ποσὶ λα-

¹ & my emendation (anticipated by Ermerins): ποιέοντες ἐνεκά γε πῶς M: ποιέοντες ὡς θ: τῶν ἐσχάτων ποιέοντες, ἐνεκά γε τῶν θεῶν. δεινοὶ ἄρ' αὐτοῖσιν εἰσιν Reinhold: τῶν ἐσχάτων ποιεοῖτες ἐνεκά γε θεῶν. εἰ γὰρ κ.τ.λ. Wilam. See *Postscript*.

² After προστιθέντες the MSS., with many variations, have a sentence which in Littré appears as οὐ γὰρ καθάπαξ ἀλλὰ πλεονάκις ταῦτα μέμνηται. θι omit καθάπαξ and add γε μὴν after πλεονάκις. M has ἐν for καθάπαξ, and so have two other

it be by rites or by some cunning or practice that they can, according to the adepts, be effected, in any case I am sure that they are impious, and cannot believe that the gods exist or have any strength, and that they would not refrain from the most extreme actions. Wherein surely they are terrible in the eyes of the gods. For if a man by magic and sacrifice will bring the moon down, eclipse the sun, and cause storm and sunshine, I shall not believe that any of these things is divine, but human, seeing that the power of godhead is overcome and enslaved by the cunning of man. But perhaps what they profess is not true, the fact being that men, in need of a livelihood, contrive and devise many fictions of all sorts, about this disease among other things, putting the blame, for each form of the affection, upon a particular god.¹ If the patient imitate a goat, if he roar, or suffer convulsions in the right side, they say that the Mother of the Gods is to blame. If he utter a piercing and loud cry, they liken him to a horse and blame Poseidon. Should he pass some excrement, as often happens under the stress of the disease, the surname Enodia is applied. If it be more frequent and thinner, like that of birds, it is Apollo Nomius. If he foam at the mouth and kick, Ares has the

¹ If the sentence be retained which I have deleted as a gloss the general meaning will be: "Again and again do they bethink themselves of this trick."

MSS. M and θ have *μεμίμηται*. Ermerins reads *οὐ γὰρ ἐν ἀλλὰ πολλὰ ταῦτα μέμνηται*: Reinhold *οὐ γὰρ καθάπαξ ἐνί, ἀλλὰ πλεόνεσι ταῦτα νενέμηται*. The last reading is the most intelligible, but I reject the whole sentence as a gloss. So apparently Wilamowitz.

³ θ omits *γὰρ το καὶ ἤν*.

⁴ *ικάζουσι* (or *ικάζουσι*) θ.

- 20 κτίξῃ, ἡ Ἀρης τὴν αἰτίην ἔχει. οἷσι δὲ νυκτὸς δεί-
 ματα παρίσταται καὶ φόβοι καὶ παράνοiai καὶ
 ἀναπηδήσεις ἐκ τῆς κλίνης¹ καὶ φεύξιες ἔξω,
 Ἐκίτης φασὶν εἶναι ἐπιβολὰς καὶ ἡρώων ἐφόδους.
 καθαρμοῖσί τε χρέονται καὶ ἐπαιοιδῆσι, καὶ ἀνο-
 σιώτατόν τε καὶ ἀθεώτατον πρῆγμα ποιοῦσιν,
 ὥς ἔμοιγε δοκεῖ· καθαίρουσι γὰρ τοὺς ἐχομένους
 τῇ νούσῳ αἵματί τε καὶ ἄλλοισι τοιούτοις
 ὥσπερ μίασμά τι ἔχοντας, ἢ ἀλάστορας, ἢ πε-
 φαρμακευμένους² ὑπὸ ἀνθρώπων, ἢ τι ἔργον
 40 ἀνύσιον εἰργασμένους, οὓς ἐχρῆν τάναντία τού-
 των ποιεῖν, θύειν³ τε καὶ εὐχεσθαι καὶ ἐς τὰ ἱερὰ
 φέροντας ἰκετεύειν τοὺς θεούς· νῦν δὲ τούτων
 μὲν ποιοῦσιν οὐδέν, καθαίρουσι δέ. καὶ τὰ μὲν
 τῶν καθαρμῶν⁴ γῇ κρύπτουσι, τὰ δὲ ἐς θάλασσαν
 ἐμβάλλουσι, τὰ δὲ ἐς τὰ ὄρεα ἀποφέρουσιν,⁵ ὅπη
 μηδεὶς ᾗσεται μηδὲ ἐμβήσεται· τὰ δ' ἐχρῆν ἐς
 τὰ ἱερὰ φέροντας τῷ θεῷ ἀποδοῦναι, εἰ δὴ ὁ θεὸς
 ἐστὶν αἴτιος· οὐ μέντοι ἔγωγε ἀξιῶ ὑπὸ θεοῦ
 ἀνθρώπου σῶμα μαιίνεσθαι, τὸ ἐπικηρότατον ὑπὸ
 50 τοῦ ἀγνοτάτου· ἀλλὰ καὶ ἦν τυγχάνῃ ὑπὸ ἐτέρου
 μεμιασμένον ἢ τι πεπονθός, ὑπὸ τοῦ θεοῦ καθαι-
 ρεσθαι ἂν αὐτὸ καὶ ἀγνίζεσθαι μᾶλλον ἢ μαιί-
 νεσθαι. τὰ γοῦν μέγιστα τῶν ἁμαρτημάτων καὶ
 ἀνοσιώτατα τὸ θεῖόν ἐστι τὸ καθαῖρον καὶ ἀγνίζον
 καὶ ῥύμμα⁶ γινόμενον ἡμῖν, αὐτοὶ τε ὄρους τοῖσι

¹ After κλίνης some MSS. have καὶ φόβητρα, which the editors retain. θι omit.

² πεφαρμακευμένους θι: πεφαρμαγμένους most MSS. and editors.

³ θύειν omitted by θ.

⁴ καθαρμῶν. Should not this be καθαυμάτων?

⁵ φέρουσιν θ.

blame. When at night occur fears and terrors, delirium, jumpings from the bed and rushings out of doors, they say that Hecate is attacking or that heroes are assaulting.¹ In making use, too, of purifications and incantations they do what I think is a very unholy and irreligious thing. For the sufferers from the disease they purify with blood and such like, as though they were polluted, blood-guilty, bewitched by men, or had committed some unholy act. All such they ought to have treated in the opposite way; they should have brought them to the sanctuaries, with sacrifices and prayers, in supplication to the gods. As it is, however, they do nothing of the kind, but merely purify them. Of the purifying objects² some they hide in the earth, others they throw into the sea, others they carry away to the mountains, where nobody can touch them or tread on them. Yet, if a god is indeed the cause, they ought to have taken them to the sanctuaries and offered them to him. However, I hold that a man's body is not defiled by a god, the one being utterly corrupt the other perfectly holy. Nay, even should it have been defiled or in any way injured through some different agency, a god is more likely to purify and sanctify it than he is to cause defilement. At least it is godhead that purifies, sanctifies and cleanses us from the greatest and most impious of our sins; and we ourselves fix

¹ The person is "possessed," as we say.

² If *καθαριμάτων* be right, the translation will be "refuse," "off-scourings." I am not sure that my emendation is right, because what are *καθαρμοὶ* before the process of purification become *καθάρματα* afterwards.

θεοῖσι τῶν ἱερῶν καὶ τῶν τεμενέων ἀποδείκνυμεν,¹
 ὡς ἂν μηδεὶς ὑπερβαίνειν ἦν μὴ ἀγνεύη, ἐσιόντες
 τε ἡμεῖς περιρραϊνόμεθα οὐχ ὡς μαινόμενοι, ἀλλ'
 εἴ τι καὶ πρότερον ἔχομεν μύσος, τοῦτο ἀφαγνιού-
 60 μενοι.² καὶ περὶ μὲν τῶν καθαρμῶν οὕτω μοι
 61 δοκεῖ ἔχειν.

V. Τὸ δὲ νόσημα τοῦτο οὐδέν τί μοι δοκεῖ
 θειότερον εἶναι τῶν λοιπῶν, ἀλλὰ φύσιν ἔχει ἦν
 καὶ τὰ ἄλλα νοσήματα, καὶ πρόφασιν ὅθεν
 ἕκαστα γίνεται.³ καὶ ἰητὸν εἶναι, καὶ οὐδέν
 ἡσσον ἐτέρων, ὅ τι ἂν μὴ ἤδη ὑπὸ χρόνου πολλοῦ
 καταβεβιασμένον ᾖ, ὥστε ἤδη⁴ ἰσχυρότερον εἶναι
 τῶν φαρμάκων τῶν προσφερομένων. ἄρχεται δὲ
 ὥσπερ καὶ τᾶλλα νοσήματα κατὰ γένος· εἰ γὰρ
 ἐκ φλεγματώδεος φλεγματώδης, καὶ ἐκ χολώδεος
 10 χολώδης γίνεται, καὶ ἐκ φθινώδεος φθινώδης, καὶ
 ἐκ σπληνώδεος σπληνώδης,⁵ τί κωλύει ὅτῳ
 πατὴρ ἢ μήτηρ εἴχετο νοσήματι, τούτῳ⁶ καὶ τῶν
 ἐκγόνων ἔχεσθαί τινα; ὡς ὁ γόνος ἔρχεται
 πάντοθεν τοῦ σώματος, ἀπὸ τε τῶν ὑγιερῶν
 ὑγιερὸς, καὶ ἀπὸ τῶν νοσερῶν νοσερός. ἕτερον δὲ

¹ ἀποδείκνυμεν Ermerins and Reinhold: ἀποδεικνύμενοι (δείκνυνται θι) MSS. Reinhold also reads οἷους for ὡς, an ingenious correction. In θ we have τεμεν and then a gap followed by δείκνυνται.

² From ἀλλ' to ἀφαγνιούμενοι is omitted by θ but is found in M. Probably the eye of the scribe of θ passed from the first -μενοι to the second.

³ The MSS. (with slight variations) read μὲν after φύσιν, and after γίνεται have φύσιν δὲ τοῦτο καὶ πρόφασιν ἀπὸ ταῦτοῦ τὸ θεῖον γίνεσθαι ἀφ' οὗ καὶ τᾶλλα πάντα. There is obviously corruption here as in Chapter I, one passage having been compared by a scribe to the other. It is hard to mark off the two passages as they were written originally. Reinhold

boundaries to the sanctuaries and precincts of the gods, so that nobody may cross them unless he be pure; and when we enter we sprinkle ourselves, not as defiling ourselves thereby, but to wash away any pollution we may have already contracted. Such is my opinion about purifications.

V. But this disease is in my opinion no more divine than any other; it has the same nature as other diseases, and the cause that gives rise to individual diseases.¹ It is also curable, no less than other illnesses, unless by long lapse of time it be so ingrained as to be more powerful than the remedies that are applied. Its origin, like that of other diseases, lies in heredity. For if a phlegmatic parent has a phlegmatic child, a bilious parent a bilious child, a consumptive parent a consumptive child, and a splenetic parent a splenetic child, there is nothing to prevent some of the children suffering from this disease when one or the other of the parents suffered from it; for the seed comes from every part of the body, healthy seed from the healthy parts, diseased seed from the diseased parts.

¹ Possibly *ὅθεν ἕκαστα γίνεται* is also part of the gloss; in which case the translation will be, "it has the same nature and cause as other diseases."

emends Chapter I and reads here *τῶν λοιπῶν, ἀλλ' ἀπὸ ταύτου γίγνεσθαι ἀφ' οὗ καὶ τᾶλλα πάντα, καὶ ἡτὸν εἶναι κ.τ.λ.* I believe that not only has there been corruption due to comparison, but also glosses have crept in.

⁴ *θ* has *ὥς* for *ὥστε* ἤδη.

⁵ *θ* has *σπληνίας*.

⁶ *εἶχετο νοσήματι, τούτῳ Reinhold: εἶχετο τοῦτῳ τῷ νοσήματι θι.*

- μέγα τεκμήριον ὅτι οὐδὲν θειότερόν ἐστι τῶν
λοιπῶν νοσημάτων· τοῖσι γὰρ¹ φλεγματώδεσι
φύσει γίνεται· τοῖσι δὲ χολώδεσιν οὐ προσπίπτει·
καίτοι εἰ θειότερόν ἐστι τῶν ἄλλων, τοῖσιν ἅπασιν
20 ὁμοίως ἔδει γίνεσθαι τὴν νοῦσον ταύτην, καὶ μὴ
21 διακρίνειν μήτε χολώδεα μήτε φλεγματώδεα.

- VI. Ἄλλα γὰρ αἴτιος ὁ ἐγκέφαλος τούτου τοῦ
πάθεος, ὥσπερ καὶ τῶν ἄλλων νοσημάτων τῶν
μεγίστων· ὅτῳ δὲ τρόπῳ καὶ ἐξ οἷης προφάσιος
γίνεται, ἐγὼ φράσω σύφα. ὁ ἐγκέφαλος ἐστι
τοῦ ἀνθρώπου διπλῆος ὥσπερ καὶ τοῖσιν ἄλλοισι
ζώοις ἅπασιν· τὸ δὲ μέσον αὐτοῦ διείργει
μῆνιγξ λεπτή· διὸ οὐκ αἰεὶ κατὰ τὸν τῆς
κεφαλῆς ἀλγεῖ, ἀλλ' ἐν μέρει ἐκάτερον, ὅτε δὲ
ἅπασαν. καὶ φλέβες δ' ἐς αὐτὸν τείνουσιν ἐξ
10 ἅπαντος τοῦ σώματος, πολλαὶ καὶ λεπταί, δύο δὲ
παχείαι, ἡ μὲν ἀπὸ τοῦ ἥπατος, ἡ δὲ ἀπὸ τοῦ
σπληνός. καὶ ἡ μὲν ἀπὸ τοῦ ἥπατος ὧδ' ἔχει·
τὸ μὲν τι τῆς φλεβὸς² κάτω τείνει διὰ τῶν ἐπὶ
δεξιὰ παρ' αὐτὸν τὸν νεφρὸν καὶ τὴν ψυχὴν ἐς
τὸ ἐντὸς τοῦ μηροῦ, καὶ καθήκει ἐς τὸν πόδα, καὶ
κυλεῖται κοίλῃ φλέψι· ἡ δὲ ἐτέρη ἄνω τείνει διὰ
φρενῶν τῶν δεξιῶν³ καὶ τοῦ πλεύμονος· ἀπέσχι-
σται δὲ καὶ ἐς τὴν καρδίην καὶ ἐς τὸν βραχίονα
τὸν δεξιόν· καὶ τὸ λοιπὸν ἄνω φέρει διὰ τῆς
20 κληίδος ἐς τὰ δεξιὰ τοῦ αὐχένος, ἐς αὐτὸ τὸ
δέρμα, ὥστε κατάδηλος εἶναι· παρ' αὐτὸ δὲ τὸ
οὖς κρύπτεται καὶ ἐνταῦθα σχίζεται, καὶ τὸ μὲν
παχύτατον καὶ μέγιστον καὶ κοιλότατον ἐς τὸν
ἐγκέφαλον τελευτᾷ, τὸ δὲ ἐς τὸ οὖς τὸ δεξιόν, τὸ
δὲ ἐς τὸν ὀφθαλμὸν τὸν δεξιόν, τὸ δὲ ἐς τὸν

Another strong proof that this disease is no more divine than any other is that it affects the naturally phlegmatic, but does not attack the bilious. Yet, if it were more divine than others, this disease ought to have attacked all equally, without making any difference between bilious and phlegmatic.

VI. The fact is that the cause of this affection, as of the more serious diseases generally, is the brain. The manner and the cause I will now set forth clearly. The brain of man, like that of all animals, is double, being parted down its centre by a thin membrane. For this reason pain is not always felt in the same part of the head, but sometimes on one side, sometimes on the other, and occasionally all over. Veins lead up to it from all the body, many of which are thin, while two are stout, one coming from the liver, the other from the spleen. The vein from the liver has the following character. One part of it stretches downwards on the right side, close by the kidney and the loin, to the inner part of the thigh, reaching down to the foot; it is called the hollow vein. The other part of it stretches upwards through the right diaphragm and lung. It branches away to the heart and the right arm. The rest leads upwards through the collar-bone to the right of the neck, to the very skin, so as to be visible. Right by the ear it hides itself, and here it branches, the thickest, largest and most capacious part ending in the brain, another in the right ear, another in the right eye, and the last in the nostril.

¹ τοῖσι γὰρ M : τοῖσι δὲ λοιποῖσι θ.

² τῆς φλεβὸς M : τοῦ σπληνὸς θ.

³ M and θ read τῶν φλεβῶν and place τῶν δεξιῶν after πλεῦμονος.

μυκτῆρα. ἀπὸ μὲν τοῦ ἥπατος οὕτως ἔχει τὰ τῶν
φλεβῶν. διατέταται δὲ καὶ ἀπὸ τοῦ σπληνὸς
φλέψ ἐς τὰ ἀριστερὰ καὶ κάτω καὶ ἄνω, ὥσπερ
καὶ ἡ ἀπὸ τοῦ ἥπατος, λεπτοτέρη δὲ καὶ
30 ἀσθενεστέρη.

VII. Κατὰ ταύτας δὲ τὰς φλέβας καὶ ἐπαγόμεθα
τὸ πολὺ τοῦ πνεύματος· αὗται γὰρ ἡμῖν
εἰσὶν ἀναπνοαὶ τοῦ σώματος τὸν ἡέρα ἐς σφᾶς
ἔλκουσαι, καὶ ἐς τὸ σῶμα τὸ λοιπὸν ὀχετεύουσι
κατὰ τὰ φλέβια, καὶ ἀναψύχουσι καὶ πάλιν
ἀφιαῖσιν. οὐ γὰρ οἶόν τε τὸ πνεῦμα στηῖναι,
ἀλλὰ χωρεῖ ἄνω τε καὶ κάτω· ἦν γὰρ στῆ που
καὶ ἀποληφθῆ, ἀκρατὲς γίνεται ἐκεῖνο τὸ μέρος
ὅπου¹ ἂν στῆ· τεκμήριον δέ· ὅταν κατακειμένῳ
10 ἡ καθημένῳ φλέβια πιεσθῆ, ὥστε τὸ πνεῦμα² μὴ
διεξιέναι διὰ τῆς φλεβός, εὐθύς νάρκη ἔχει.
12 περὶ μὲν τῶν φλεβῶν οὕτως ἔχει.

VIII. Ἡ δὲ νοῦσος αὕτη γίνεται τοῖσι μὲν
φλεγματίησι, τοῖσι δὲ χολώδεσιν οὔ. ἄρχεται
δὲ φύεσθαι ἐπὶ τοῦ ἐμβρύου ἔτι ἐν τῇ μήτρῃ
έόντος· καθαίρεται γὰρ καὶ ἀνθεῖ, ὥσπερ τᾶλλα
μέρεα, πρὶν γενέσθαι, καὶ ὁ ἐγκέφαλος. ἐν ταύτῃ
δὲ τῇ καθάρσει ἦν μὲν καλῶς καὶ μετρίως
καθαρθῆ καὶ μήτε πλέον μήτε ἔλασσον τοῦ
δέοντος ἀπορρυῆ, οὕτως ὑγιηροτάτην τὴν κεφαλὴν
ἔχει· ἦν δὲ πλέονα ρυῆ ἀπὸ παντὸς τοῦ ἐγκεφάλου
10 καὶ ἀπότηξίς πολλὴ γένηται, νοσώδεά τε τὴν
κεφαλὴν ἔξει ἀξανόμενος καὶ ἤχου πλέην, καὶ
οὔτε ἥλιον οὔτε ψυχὸς ἀνέξεται· ἦν δὲ ἀπὸ ἐνός

¹ καθὸ M : καθότι θ.

² πνεῦμα most MSS. : αἷμα θ.

Such is the character of the veins from the liver. From the spleen too extends a vein downwards and upwards to the left; it is similar to the one from the liver, but thinner and weaker.

VII. By these veins we take in the greater part of our breath, for they are vents of our body, drawing the air to themselves, and they spread it over the body in general through the minor veins and cool it; then they breathe it out again. For the breath cannot rest, but moves up and down. If it is caught anywhere and rests, that part of the body where it rests becomes paralysed. A proof is that should minor veins be so compressed, when a man is lying or seated, that the breath cannot pass through the vein, a numbness immediately seizes him. Such is the character of the veins.¹

VIII. This disease attacks the phlegmatic, but not the bilious. Its birth begins in the embryo while it is still in the womb, for like the other parts, the brain too is purged and has its impurities² expelled before birth. In this purging if the action be thorough and regulated, and if there flow away neither more nor less than is proper, the infant has a perfectly healthy head. But if the flux from all the brain be too abundant, and a great melting³ take place, he will have as he grows a diseased head, and one full of noise, and he will not be able to endure either sun or cold. If an excessive flux come from one eye

¹ Compare with this the argument of the treatise *Breaths*.

² ἀνθεῖ is a difficult word. It seems to be equivalent to ἐξανθεῖ, but may be corrupt. The meaning, however, is plain. The old explanation was that ἀνθεῖ means "grows," but it surely is connected with ἐξανθεῖ lower down.

³ "Deliquescence" would be the modern technical term.

- τινος γένηται ἢ ὀφθαλμοῦ ἢ ὠτός, ἢ φλέψ τις
 συνισχανθῇ, ἐκείνο κακοῦται τὸ μέρος, ὅπως ἂν
 καὶ τῆς ἀποτιξίσις ἔχῃ· ἣν δὲ κάθαρσις μὴ
 ἐπιγένηται, ἀλλὰ συστραφῇ τῷ ἐγκεφάλῳ, οὕτως
 ἀνάγκη φλεγματώδεια εἶναι. καὶ οἷσι μὲν παιδίοις
 ἐοῦσιν ἐξανθεῖ ἔλκεα καὶ ἐς τὴν κεφαλὴν καὶ ἐς
 τὰ ὦτα καὶ ἐς τὸν χρῶτα, καὶ σιαλῶδεα γίνεται
 20 καὶ μυξόρροα, ταῦτα μὲν ῥήιστα διάγει προϊούσης
 τῆς ἡλικίης· ἐνταῦθα γὰρ ἀφίει καὶ ἐκκαθαίρεται
 τὸ φλέγμα, ὃ ἐχρῆν ἐν τῇ μήτρῃ καθαρθῆναι· καὶ
 τὰ οὕτω καθαρθέντα¹ οὐ γίνεται ἐπίληπτα
 τῇ νούσῳ ταύτῃ ἐπὶ τὸ πολὺ. ὅσα δὲ καθαρὰ
 τέ ἐστι, καὶ μὴθ' ἔλκος μηδὲν μήτε μύξα μήτε
 σίαλον αὐτοῖς προέρχεται, μήτε ἐν τῇσι μήτρησι
 πεποίηται τὴν κάθαρσιν, τούτοισι δὲ ἐπικίνδυνόν
 28 ἐστὶν ἀλίσκεσθαι ὑπὸ ταύτης τῆς νούσου.

- IX. Ἦν δὲ ἐπὶ τὴν καρδίην ποιήσῃται ὁ
 κατάρροος τὴν πορείην, παλμὸς ἐπιλαμβάνει καὶ
 ἄσθμα, καὶ τὰ στήθεα διαφθείρεται, ἔνιοι δὲ
 καὶ κυφοὶ γίνονται· ὅταν γὰρ ἐπικατέλθῃ τὸ
 φλέγμα² ψυχρὸν ἐπὶ τὸν πλεύμονα καὶ τὴν
 καρδίην, ἀποψύχεται τὸ αἷμα· αἱ δὲ φλέβες πρὸς
 βίην ψυχόμεναι πρὸς τῷ πλεύμονι καὶ τῇ καρδίῃ
 πηδῶσι, καὶ ἡ καρδίη πάλλεται, ὥστε ὑπὸ τῆς
 ἀνάγκης ταύτης τὸ ἄσθμα ἐπιπίπτειν καὶ τὴν
 10 ὀρθοπνοίην. οὐ γὰρ δέχεται τὸ πνεῦμα ὅσον
 ἐθέλει, ἄχρι³ κρατηθῇ τοῦ φλέγματος τὸ ἐπιρρυέν
 καὶ διαθερμανθὲν διαχυθῇ ἐς τὰς φλέβας· ἔπειτα
 παύεται τοῦ παλμοῦ καὶ τοῦ ἄσθματος· παύεται

¹ καθαρθέντα: four MSS. (including θι) have παιδευθέντα.

² φλέγμα M: πνεῦμα θ.

³ ἄχρι θι: μέχρις M: μέχρις ἂν some MSS. and the editors

or one ear, or if a vein be reduced in size, that part suffers a lesion in proportion to the melting. Should the purging not take place, but congestion occur in the brain, then the infants cannot fail to be phlegmatic. If while they are children sores break out on head, ears and skin, and if saliva and mucus be abundant, as age advances such enjoy very good health, for in this way the phlegm is discharged and purged away which should have been purged away in the womb. Those who have been so purged are in general not attacked by this disease. Those children, on the other hand, that are clean,¹ do not break out in sores, and discharge neither mucus nor saliva, run a risk of being attacked by this disease, if the purging has not taken place in the womb.

IX. Should the discharge make its way to the heart, palpitation and difficulty of breathing supervene, the chest becomes diseased, and a few even become hump-backed; for when the phlegm descends cold to the lungs and to the heart, the blood is chilled; and the veins, being forcibly chilled, beat against the lungs and the heart, and the heart palpitates, so that under this compulsion difficulty of breathing and orthopnoea result. For the patient does not get as much breath as he wants until the phlegm that has flowed in has been mastered, warmed and dispersed into the veins. Then the palpitation and difficulty of breathing cease. It ceases in pro-

¹ This use of *καθαρός* in the sense of “unpurged,” “showing no discharge,” is peculiar. It should mean “needing no purgation,” not that the necessary purging does not take place. One suspects that the correct reading should be: *ὅσα δὲ μήτε καθαρά ἐστι.*

δὲ ὅπως ἂν καὶ τοῦ πλήθους ἔχῃ· ἦν μὲν γὰρ πλεόν ἐπικαταρρυῇ, σχολαίτερον,¹ ἦν δὲ ἔλασσον, θῆσσαν· καὶ ἦν πυκνότεροι ἔωσιν οἱ κατάρροοι, πυκνότερα ἐπίληπτος γίνεται. ταῦτα μὲν οὖν² πᾶσχει, ἦν ἐπὶ τὸν πλεύμονα καὶ τὴν καρδίην
19 ἦν³ ἦν δὲ ἐς τὴν κοιλίην, διάρροιαι λαμβάνουσιν.

X. Ἦν δὲ τούτων μὲν τῶν ὁδῶν ἀποκλεισθῇ, ἐς δὲ τὰς φλέβας, ἃς προείρηκα, τὸν κατάρροον ποιήσεται, ἄφωνος γίνεται καὶ πνίγεται, καὶ ἀφρὸς ἐκ τοῦ στόματος ἐκρεῖ,⁴ καὶ οἱ ὀδόντες συνηρείκασιν, καὶ αἱ χεῖρες συσπῶνται, καὶ τὰ ὄμματα διαστρέφονται, καὶ οὐδὲν φρονέουσιν, ἐνίοισι δὲ καὶ ὑποχωρεῖ ἡ κόπρος⁵ κύτῳ.⁶ ὅπως δὲ τούτων ἕκαστον πᾶσχει ἐγὼ φράσω· ἄφωνος μὲν ἐστὶν ὅταν ἐξαίφνης τὸ φλέγμα⁷ ἐπικατελθὼν
10 ἐς⁸ τὰς φλέβας ἀποκλείσῃ τὸν ἥερα καὶ μὴ παραδέχῃται μήτε ἐς τὸν ἐγκέφαλον μήτε ἐς τὰς φλέβας τὰς κοίλας μήτε ἐς τὰς κοιλίας,⁹ ἀλλ' ἐπιλάβῃ τὴν ἀναπνοήν· ὅταν γὰρ λάβῃ ἄνθρωπος κατὰ τὸ στόμα καὶ τοὺς μυκτῆρας τὸ πνεῦμα, πρῶτον μὲν ἐς τὸν ἐγκέφαλον ἔρχεται, ἔπειτα δὲ ἐς τὴν κοιλίην τὸ πλεῖστον μέρος, τὸ δὲ ἐπὶ τὸν πλεύμονα, τὸ δὲ ἐπὶ τὰς φλέβας. ἐκ τούτων δὲ σκίδνυται ἐς¹⁰ τὰ λοιπὰ μέρεα κατὰ τὰς φλέβας· καὶ ὅσον μὲν ἐς τὴν κοιλίην ἔρχεται, τοῦτο μὲν
20 τὴν κοιλίην διαψύχει, καὶ ἄλλο οὐδὲν συμβάλλεται· ὁ δ' ἐς τὸν πλεύμονά τε καὶ τὰς φλέβας

¹ σχολαίτερον M: σχολέτερον θ.

² θ omits οὖν.

³ ἦ θ: εἴη M.

⁴ ἐκρεῖ M: ρεῖ θ.

⁵ ἡ κόπρος omitted by θ.

⁶ After κάτω the MSS. have (with slight variations) καὶ ταῦτα γίνεται ἐνίοτε μὲν ἐς τὰ ἀριστερά, ὅτε δὲ ἐς τὰ δεξιὰ, ὅτε δὲ ἐς ἀμφοτέρα. It is surely a gloss.

portion to the quantity of the flux, that is, slower if the flux be great, quicker if it be less. And if the fluxes be frequent, the attacks are frequent. Such are the symptoms when the flux goes to the lungs and heart; when it goes to the bowels, the result is diarrhoea.

X. If the phlegm be cut off from these passages, but makes its descent into the veins I have mentioned above, the patient becomes speechless and chokes, froth flows from the mouth; he gnashes his teeth and twists¹ his hands; the eyes roll and intelligence fails, and in some cases excrement is discharged.² I will now explain how each symptom occurs. The sufferer is speechless when suddenly the phlegm descends into the veins and intercepts the air, not admitting it either into the brain, or into the hollow veins, or into the cavities, thus checking respiration. For when a man takes in breath by the mouth or nostrils, it first goes to the brain, then most of it goes to the belly, though some goes to the lungs and some to the veins. From these parts it disperses, by way of the veins, into the others. The portion that goes into the belly cools it, but has no further use; but the air that goes into the lungs and the veins is of use

¹ Possibly "clenches." The word can denote any sort of convulsion.

² The omitted words mean: "These symptoms manifest themselves sometimes on the left, sometimes on the right, sometimes on both sides."

⁷ φλέγμα θ: πνεῦμα M.

⁸ ἐς M: ἐπὶ θ.

⁹ μήτε ἐς τὰς κοιλίας is in M but is omitted by θ, perhaps rightly.

¹⁰ ἐς M: ἐπὶ θ.

ἄῃρ συμβάλλεται ἐς τὰς κοιλίας ἐσιῶν καὶ ἐς τὸν
 ἐγκέφαλον,¹ καὶ οὕτω τὴν φρόνησιν καὶ τὴν
 κίνησιν τοῖσι μέλεσι παρέχει, ὥστε, ἐπειδὰν
 ἀποκλεισθῶσιν αἱ φλέβες τοῦ ἡέρος ὑπὸ τοῦ
 φλέγματος καὶ μὴ παραδέχωνται,² ἄφωνον
 καθιστᾷσι καὶ ἄφρονα τὸν ἄνθρωπον. αἱ δὲ
 χεῖρες ἀκρατεῖς γίνονται καὶ σπῶνται, τοῦ
 αἵματος ἀτρεμίσαντος καὶ οὐ διαχεομένου³ ὥσπερ
 30 εἰώθει. καὶ οἱ ὀφθαλμοὶ διαστρέφονται, τῶν
 φλεβίων ἀποκλειομένων τοῦ ἡέρος καὶ σφυζόντων.
 ἀφρὸς δὲ ἐκ τοῦ στόματος προέρχεται ἐκ τοῦ
 πλεύμονος· ὅταν γὰρ τὸ πνεῦμα μὴ ἐσίῃ ἐς αὐτόν,
 ἀφρεῖ καὶ ἀναβλύει ὥσπερ ἀποθνήσκων. ἡ δὲ
 κόπρος ὑπέρχεται ὑπὸ βίης πιυγομένου· πνίγεται
 δὲ τοῦ ἥπατος καὶ τῆς ἄνω κοιλίης πρὸς τὰς
 φρένας προσπεπτωκότων καὶ τοῦ στομάχου τῆς
 γαστρὸς ἀπειλημμένου·⁴ προσπίπτει δ' ὅταν τὸ
 πνεῦμα μὴ ἐσίῃ ἐς τὸ στόμα⁵ ὅσον εἰώθει.
 40 λακτίζει δὲ τοῖσι ποσὶν ὅταν ὁ ἄῃρ ἀποκλεισθῇ
 ἐν τοῖσι μέλεσι καὶ μὴ οἷός τε ἢ διεκδῦναι ἕξω
 ὑπὸ τοῦ φλέγματος· αἰσσων δὲ διὰ τοῦ αἵματος
 ἄνω καὶ κάτω σπασμὸν ἐμποιεῖ καὶ ὀδύνην, διὸ
 λακτίζει. ταῦτα δὲ πάσχει πάντα, ὁπόταν τὸ⁶
 φλέγμα παραρρυῇ ψυχρὸν ἐς τὸ αἷμα θερμὸν
 εἶν· ἀποψύχει γὰρ καὶ ἴστησι τὸ αἷμα· καὶ ἦν
 μὲν πολὺ ἢ τὸ ρεῦμα καὶ παχύ, αὐτίκα ἀποκτείνει·
 κρατεῖ γὰρ τοῦ αἵματος τῷ ψύχει⁷ καὶ πήγνυσιν·
 ἦν δὲ ἔλασσον ἢ, τὸ μὲν παραντίκα κρατεῖ
 50 ἀποφράξαν τὴν ἀναπνοήν· ἔπειτα τῷ χρόνῳ

¹ Here θ has ἔρχεται.

² Both M and θ have παραδέχονται.

when it enters the cavities and the brain, thus causing intelligence and movement of the limbs, so that when the veins are cut off from the air by the phlegm and admit none of it, the patient is rendered speechless and senseless. The hands are paralysed and twisted when the blood is still, and is not distributed as usual. The eyes roll when the minor veins are shut off from the air and pulsate. The foaming at the mouth comes from the lungs; for when the breath fails to enter them they foam and boil as though death were near. Excrement is discharged when the patient is violently compressed, as happens when the liver and the upper bowel are forced against the diaphragm and the mouth of the stomach is intercepted; this takes place when the normal amount of breath does not enter the mouth.¹ The patient kicks when the air is shut off in the limbs, and cannot pass through to the outside because of the phlegm; rushing upwards and downwards through the blood it causes convulsions and pain; hence the kicking. The patient suffers all these things when the phlegm flows cold into the blood which is warm; for the blood is chilled and arrested. If the flow be copious and thick, death is immediate, for it masters the blood by its coldness and congeals it. If the flow be less, at the first it is master, having cut off respiration;

¹ With the reading of θ, "body." Perhaps this reading is correct.

³ For διαχεομένον M and some other MSS. have διαδεχο-
αένου.

⁴ ἀπειλημμένον M: κατειλημμένων θ.

⁵ στόμι M: σώμα θ.

⁶ δόκταν τδ M: δποιαν θ.

⁷ ψύχει M: ψυχρῶ θ.

ὁπόταν σκεδασθῇ κατὰ τὰς φλέβας καὶ μιγῇ τῷ αἵματι πολλῶ ἔοντι καὶ θερμῷ, ἣν κρατηθῇ οὕτως, ἐδέξαντο τὸν ἡέρα αἱ φλέβες, καὶ

54 ἐφρόνησαν.

- XI. Καὶ ὅσα μὲν σμικρὰ παιδιά κατάληπτα γίνεται τῇ νούσῳ ταύτῃ, τὰ πολλὰ ἀποθνήσκει, ἣν πολὺ τὸ ρεῦμα ἐπιγένηται καὶ νότιον· τὰ γὰρ φλέβια λεπτὰ ἔοντα οὐ δύναται ὑποδέχεσθαι τὸ φλέγμα ὑπὸ πάχεος καὶ πλήθους, ἀλλ' ἀποψύχεται καὶ πήγνυται τὸ αἷμα, καὶ οὕτως ἀποθνήσκει. ἣν δὲ ὀλίγον ἢ καὶ ἐς ἀμφοτέρας τὰς φλέβας τὸν κατάρροον ποιήσῃται, ἢ ἐς τὰς ἐπὶ θάτερα, περιγίνεται ἐπίσημα ἔοντα· ἢ γὰρ στόμα
- 10 παρέσπασται ἢ ὀφθαλμός ἢ χεὶρ ἢ αὐχὴν, ὁπόθεν ἂν τὸ φλέβιον πληρωθὲν τοῦ φλέγματος κρατηθῇ καὶ ἀπισχναιθῇ. τούτῳ οὖν τῷ φλεβίῳ ἀνάγκη ἀσθενέστερον εἶναι καὶ ἐνδεέστερον τοῦτο τοῦ σώματος τὸ βλαβέν· ἐς δὲ τὸν πλείω χρόνον ὠφελεῖ ὥς ἐπὶ τὸ πολὺ· οὐ γὰρ ἔτι ἐπίληπτον γίνεται, ἣν ἅπαξ ἐπισημανθῇ, διὰ τόδε· ὑπὸ τῆς ἀνάγκης ταύτης αἱ φλέβες αἱ λοιπαὶ κακοῦνται καὶ μέρος τι συνισχναίνονται, ὥς¹ τὸν μὲν ἡέρα δέχεσθαι, τοῦ δὲ φλέγματος τὸν κατάρροον μηκέτι
- 20 ὁμοίως ἐπικαταρρεῖν· ἀσθενέστερα μέντοι² τὰ μέλεα εἰκὸς εἶναι, τῶν φλεβῶν κακωθείσων. οἷσι δ' ἂν βόρειόν τε καὶ πάνν ὀλίγον παραρρυῇ καὶ ἐς τὰ δεξιὰ, ἀσήμως περιγίνονται· κίνδυνος δὲ συντραφῆναι καὶ συναυξηθῆναι, ἣν μὴ θεραπευθῶσι τοῖσιν ἐπιτηδείοισιν. τοῖσι μὲν οὖν
- 26 παιδίοισιν οὕτω γίνεται, ἢ ὅτι τούτων ἐγγυτάτω.

¹ ὥς M: ὥστε θ.

² After μέντοι both M and θ have ὁμοίως. It is omitted in

but in course of time, when it is dispersed throughout the veins and mixed with the copious, warm blood, if in this way it be mastered, the veins admit the air and intelligence returns.

XI. Little children when attacked by this disease generally die, if the flow come on copious and with a south wind; for the minor veins being thin cannot admit the phlegm because of its thickness and abundance, but the blood is chilled and congeals, causing death. But if the flow be slight, and make its descent either into both veins or into one or the other, the child recovers but bears the marks of the disease—a distortion of mouth, eye, hand or neck, according to the part from which the minor vein, filled with phlegm, was mastered and reduced. So by reason of this minor vein this part of the body which has been injured must be weaker and more defective. But the injury generally proves beneficial in the long run, as a child is no longer subject to the malady if it be once marked, the reason being as follows. In sympathy with this lesion the other veins too suffer and are partially reduced, so that while they admit the air the flux of phlegm that flows down into them is lessened. The limbs, however, are naturally weaker, the veins having suffered injury. When the flux takes place with the wind in the north, and is very slight and to the right, the children recover without a mark. There is a risk however that the disease will be nourished and grow with the patient, unless appropriate remedies be used. Children, then, suffer in this way, or very nearly so.

several Paris MSS. It is probably a repetition of the preceding *ῥησις*.

XII. Τοὺς δὲ πρεσβυτέρους οὐκ ἀποκτείνει, ὅταν ἐπιγένηται, οὐδὲ διαστρέφει· αἷ τε γὰρ φλέβες εἰσὶ κοῖλαι καὶ αἵματος μεσταὶ θερμοῦ, διὸ οὐ¹ δύναται ἐπικρατῆσαι τὸ φλέγμα, οὐδ' ἀποψῦξαι τὸ αἷμα, ὥστε καὶ πῆξαι, ἀλλ' αὐτὸ κρατεῖται καὶ καταμείγνυται τῷ αἵματι ταχέως· καὶ οὕτω παραδέχονται αἱ φλέβες τὸν ἥερα, καὶ τὸ φρόνημα ἐγγίνεται, τί τε σημεῖα τὰ προειρημένα ἦσσαν ἐπιλαμβάνει διὰ τὴν ἰσχύν. τοῖσι δὲ
 10 πρεσβυτάτοις ὅταν ἐπιγένηται τοῦτο τὸ νόσημα, διὰ τὸδε ἀποκτείνει ἢ παράπληκτον ποιεῖ, ὅτι αἱ φλέβες κεκένωνται καὶ τὸ αἷμα ὀλίγον τέ ἐστι καὶ λεπτὸν καὶ ὑδαρές. ἦν μὲν οὖν πολὺ καταρρυῇ καὶ χειμῶνος, ἀποκτείνει· ἀπέφραξε² γὰρ τὰς ἀναπνοὰς καὶ ἀπέπηξε τὸ αἷμα, ἦν ἐπ' ἀμφοτέρα ὁ κατάρροος γένηται· ἦν δ' ἐπὶ θάτερα μῦνον, παράπληκτον ποιεῖ· οὐ γὰρ δύναται τὸ αἷμα ἐπικρατῆσαι τοῦ φλέγματος λεπτὸν ἔον καὶ ψυχρὸν καὶ ὀλίγον, ἀλλ' αὐτὸ κρατηθὲν ἐπάγη,
 20 ὥστε ἀκρατέα εἶναι ἐκεῖνα καθ' ἃ τὸ αἷμα
 21 διεφθάρη.

XIII. Ἐς δὲ τὰ δεξιὰ μᾶλλον καταρρεῖ ἢ ἐς τὰ ἀριστερά, ὅτι αἱ φλέβες ἐπικοιλότεραί³ εἰσι καὶ πλέονες ἢ ἐν τοῖς ἀριστεροῖς.⁴ ἐπικαταρρεῖ δὲ καὶ ἀποτήκεται τοῖσι μὲν παιδίοισι μάλιστα, οἷς ἂν διαθερμανθῇ ἡ κεφαλὴ ἦν τε ὑπὸ ἡλίου, ἦν τε ὑπὸ πυρός, καὶ ἐξαπίνης⁵ φρίξῃ ὁ ἐγκέ-

¹ διὸ οὐ Ermerins, Reinhold: ἃ οὐ θ: ὅτι οὐ M: & οὐδὲ Littré.

² ἀπέφραξε θ: ἀπέπνιξε M.

³ Before ἐπικοιλότεραι Ermerins adds ἐνταῦθα.

⁴ After ἀριστεροῖς θ has ὅτι ἀπὸ τοῦ ἥπατος (αἵματος μ)

XII. Older people are not killed by an attack of the disease, nor are they distorted; for their veins are capacious and full of hot blood, so that the phlegm cannot gain the mastery, nor chill the blood so as to congeal it; but is itself quickly mastered by the blood and mixed with it. So the veins admit the air, intelligence is present, and the symptoms already mentioned attack less violently because the patient is strong. When this disease attacks very old people it kills or paralyses them, the reason being that their veins are emptied, and their blood is scanty, thin and watery. Now if the flux be copious and in winter, death results; for it chokes respiration and congeals the blood should the flux take place to both sides. If on the other hand the flux be to one side only it causes paralysis; for the thin, cold, scanty blood cannot master the phlegm, but is itself mastered and congealed, so that those parts are powerless where the blood has been corrupted.

XIII. The flux is to the right rather than to the left because the veins are more capacious and more in number than on the left. The flux and melting occur mostly in children when the head has been heated by sun or fire, and then suddenly the brain

τείνουσι καὶ ἀπὸ τοῦ σπληνός. M has ἀπὸ γὰρ τοῦ ἥπατος τείνουσι καὶ ἀπὸ τοῦ σπληνός. Ermerins (after Dietz) reads ἀπὸ γὰρ τοῦ ἥπατος τείνουσι καὶ οὐκ ἀπὸ τοῦ σπληνός. Reinhold rewrites this: ὅτι αἱ φλέβες αἱ ἀπὸ τοῦ ἥπατος τείνουσαι ἐπικολιότєраί εἰσι καὶ πλείους ἢ ἐν τοῖσιν ἀριστεροῦσιν αἱ ἀπὸ τοῦ σπληνός. I feel that the sentence is a note which has crept into the text.

⁵ Before καὶ ἐξαπίνης the MSS. have ἦν τε. Littré, followed by Ermerins, deletes. Reinhold adds ἐπειδὴν before διαθερμανθῇ and reads ἐπειτα for ἦν τε καὶ before ἐξαπίνης.

φалος· τότε γὰρ ἀποκρίνεται τὸ φλέγμα. ἀποτή-
 κεται μὲν γὰρ ἀπὸ τῆς θερμασίης καὶ διαχύσιος
 τοῦ ἐγκεφάλου· ἐκκρίνεται δὲ ἀπὸ τῆς ψύξιός
 10 τε καὶ συστάσιος, καὶ οὕτως ἐπικαταρρεῖ. τοῖσι
 μὲν αὕτη ἡ πρόφασις γίνεται, τοῖσι δὲ καὶ ἐπειδὰν
 ἐξαπίνης μετὰ βόρεια πνεύματα νότος μεταλάβῃ,
 συνεστηκότα τὸν ἐγκέφαλον καὶ εὐσθενέοντα¹
 ἔλυσε καὶ ἐχάλασεν, ὥστε πλημμυρεῖν τὸ φλέγμα,
 καὶ οὕτω τὸν κατάρροον ποιεῖται. ἐπικαταρρεῖ
 δὲ καὶ ἐξ ἀδήλου² φόβου γινομένου, καὶ ἡν δέιση
 βοήσαντός τινος, ἢ μεταξὺ κλαίων μὴ οἷός τε
 ἢ τὸ πνεῦμα ταχέως ἀναλαβεῖν, οἷα γίνεται
 παιδίοισι πολλάκις· ὅ τι δ' ἂν τούτων αὐτῷ
 20 γένηται, εὐθὺς ἔφριξε τὸ σῶμα, καὶ ἄφωνος γενό-
 μενος τὸ πνεῦμα οὐχ εἴλκυσεν, ἀλλὰ τὸ πνεῦμα
 ἠρέμησε, καὶ ὁ ἐγκέφαλος συνέστη, καὶ τὸ αἷμα
 ἐστάθη, καὶ οὕτως ἀπεκρίθη καὶ ἐπικατερρύνῃ τὸ
 φλέγμα. τοῖσι μὲν παιδίοιςιν αὐται αἱ προφά-
 σιες τῆς ἐπιλήψιός εἰσι τὴν ἀρχήν. τοῖσι δὲ
 πρεσβύτησιν ὁ χειμὼν πολεμιώτατός ἐστιν· ὅταν
 γὰρ παρὰ πυρὶ πολλῷ διαθερμανθῇ τὴν κεφαλὴν
 καὶ τὸν ἐγκέφαλον, ἔπειτα ἐν ψυχῇ γένηται καὶ
 ῥιγώση, ἢ καὶ ἐκ ψύχεος εἰς ἀλέην ἔλθῃ καὶ παρὰ
 30 πῦρ πολὺ, τὸ αὐτὸ τοῦτο πᾶσχει, καὶ οὕτως
 ἐπίληπτος γίνεται κατὰ τὰ προειρημένα. κίνδυ-
 νος δὲ πολὺς καὶ ἥρος παθεῖν τωὐτὸ τοῦτο, ἢν
 ἡλιωθῇ ἡ κεφαλὴ· τοῦ δὲ θέρεος³ ἥκιστα, οὐ γὰρ
 γίνονται μεταβολαὶ ἐξαπιναῖοι. ὅταν δὲ εἵκοσιν

¹ εὐσθενέοντα Littre, with one MS.: ἀσθενέα ὄντα θ: ἀσθενέοντα M.

² I have adopted the readings of θμ in this sentence. The editors omit καὶ before ἡν and put a comma at ἀδήλου, as

has been chilled, for then it is that the phlegm separates off. It melts owing to the heat and diffusion of the brain; it separates owing to the chill and contraction, and so flows down. This is one cause. In other cases the cause is that the south wind, suddenly coming on after north winds, loosens and relaxes the brain when it is braaced and strong, so that the phlegm overflows, and thus it produces the flux. It is also caused by fear of the mysterious, if the patient be afraid at a shout, or if while weeping he be unable quickly to recover his breath, things which often happen to children. Whichever of them occur, the body is immediately chilled, the patient loses the power of speech and does not breathe, the breath stops, the brain hardens, the blood stays, and so the phlegm separates off and flows down. Such among children are the causes of the seizure¹ to begin with. Of old patients the greatest enemy is winter. For when an old man has been heated in head and brain by a large fire, and then comes into the cold and is chilled, or if he leave the cold for warmth and a large fire, he experiences the same symptoms and has a seizure, according to what has been said already. There is a serious risk of the same thing happening in spring also, if the head be struck by the sun. In summer the risk is least, as there are no sudden

¹ ἐπίληψις occurs only here in this treatise.

though the meaning were, "obscure causes too produce it, for instance a shout, etc." The objection to this is that the examples given are certainly not ἄδηλα.

² τοῦ δὲ θέρους M : τὸ δὲ θέρους θ.

ἔτεα παρέλθῃ, οὐκέτι ἡ νοῦσος αὕτη ἐπιλαμβάνει, ἣν μὴ ἐκ παιδίου σύντροφος ἦ, ἀλλ' ἡ ὀλίγους ἢ οὐδένα· αἱ γὰρ φλέβες αἵματος μεστὰι πολλοῦ εἰσίν, καὶ ὁ ἐγκέφαλος συνέστηκε καὶ ἐστὶ στρυφνός, ὥστε οὐκ ἐπικαταρρεῖ ἐπὶ τὰς φλέβας·
 40 ἣν δ' ἐπικαταρρυῇ, τοῦ αἵματος οὐ κρατεῖ,¹
 41 πολλοῦ ἔοντος καὶ θερμοῦ.

XIV. Ὅτι δὲ ἀπὸ παιδίου συνηύξηται καὶ συντέθραπται, ἔθος πεποιήται ἐν τῇσι μεταβολῇσι τῶν πνευμάτων τοῦτο πάσχειν, καὶ ἐπίληπτον γίνεται ὡς τὰ πολλά, καὶ μάλιστα ἐν τοῖσι νοτίοισιν· ἢ τε ἀπάλλαξις χαλεπὴ γίνεται· ὁ γὰρ ἐγκέφαλος ὑγρότερος γέγονε τῆς φύσιος καὶ πλημμυρεῖ ὑπὸ τοῦ φλέγματος, ὥστε τοὺς μὲν καταρρόους πυκνοτέρους γίνεσθαι, ἐκκριθῆναι δὲ μηκέτι οἷον τε εἶναι τὸ φλέγμα, μηδὲ ἀναξηρανθῆναι τὸν ἐγκέφαλον, ἀλλὰ διαβεβρέχθαι καὶ εἶναι ὑγρόν. γνοίῃ δ' ἂν τις τόδε² μάλιστα τοῖσι προβάτοισι τοῖσι καταλήπτοισι γινομένοις ὑπὸ τῆς νοῦσου ταύτης καὶ μάλιστα τῇσιν αἰξίν· αὐταὶ γὰρ πυκνότατα λαμβάνονται· ἣν διακόψῃς³ τὴν κεφαλὴν, εὐρήσεις τὸν ἐγκέφαλον ὑγρὸν ἔοντα καὶ ὕδρωπος περίπλεων καὶ κακὸν ὄζοντα, καὶ ἐν τούτῳ δηλονότι γινώσκει ὅτι οὐχ ὁ θεὸς τὸ σῶμα λυμαίνεται, ἀλλ' ἡ νοῦσος. οὕτω δ' ἔχει καὶ τῷ ἀνθρώπῳ· ὁπότεν γὰρ ὁ χρόνος γένηται τῇ νοῦσῳ,
 20 οὐκ ἔτι ἰήσιμος γίνεται· διεσθίεται γὰρ ὁ ἐγκέφαλος ὑπὸ τοῦ φλέγματος καὶ τήκεται, τὸ δὲ ἀποθηκόμενον ὕδωρ γίνεται, καὶ περιέχει τὸν ἐγκέφαλον ἐκτὸς καὶ περικλύζει· καὶ διὰ τοῦτο πυκνότερον ἐπίληπτοι γίνονται καὶ ῥᾶον. διὸ δὴ πολυχρόνιος ἡ νοῦσος, ὅτι τὸ περιρρέον λεπτόν ἐστιν ὑπὸ

changes. After the twentieth year this disease does not occur, or occurs but rarely, unless it has been present from infancy. For the veins are full of abundance of blood, and the brain is compact and hard, so that either there is no flux to the veins, or, if there be a flux, it does not master the blood, which is copious and hot.

XIV. But when the disease dates from infancy and has grown and been nourished with the body, the habit has been formed of the flux occurring at the changes of the winds, and the patient generally has an attack then, especially if the wind be in the south. Recovery, too, proves difficult; the brain is unnaturally moist, and flooded with phlegm, so that not only do fluxes occur more frequently but the phlegm can no longer separate, nor the brain be dried, being on the contrary soaked and moist. The truth of this is best shown by the cattle that are attacked by this disease, especially by the goats, which are the most common victims. If you cut open the head you will find the brain moist, very full of dropsy and of an evil odour, whereby you may learn that it is not a god but the disease which injures the body. So is it also with a man. In fact, when the disease has become chronic it then proves incurable, for the brain is corroded by phlegm and melts, and the part which melts becomes water, surrounding the brain outside and flooding it, for which reason such people are attacked more frequently and more readily. Wherefore the disease lasts a long time, because the surrounding fluid is thin

¹ κροτείει θ: κατακράτείει M.

² τόδε M: τῷδε θ.

³ διακόψης M: διακόψας οὔρις (sic) θ.

πολυπληθείης, καὶ εὐθύς κρατεῖται ὑπὸ τοῦ
27 αἵματος καὶ διαθερμαίνεται.

XV. "Οσοι δὲ ἤδη ἐθάδες εἰσὶ τῇ νούσῳ, προγινώσκουσιν ὅταν μέλλωσι λήψεσθαι, καὶ φεύγουσιν ἐκ τῶν ἀνθρώπων, ἣν μὲν ἐγγὺς ἢ αὐτῷ τὰ οἰκία,¹ οἴκαδε, ἣν δὲ μή, ἐς τὸ ἐρημότατον, ὅπη μέλλουσιν αὐτὸν ἐλάχιστοι ὄψεσθαι πεσόντα, εὐθύς τε ἐγκαλύπτεται· τοῦτο δὲ ποιεῖ ὑπ' αἰσχύνης τοῦ πάθους καὶ οὐχ ὑπὸ φόβον, ὥς οἱ πολλοὶ νομίζουσι,² τοῦ δαιμονίου. τὰ δὲ παιδάρια τὸ μὲν πρῶτον πίπτουσιν ὅπη ἂν τύχωσιν ὑπὸ ἀηθίης· ὅταν δὲ πολλάκις³ κατάληπτοι γένωνται, ἐπειδὴν προαίσθωνται, φεύγουσι παρὰ τὰς μητέρας ἢ παρὰ ἄλλον ὄντινα μάλιστα γινώσκουσιν, ὑπὸ δέους καὶ φόβου τῆς πάθης· τὸ γὰρ αἰσχύνεσθαι⁴ οὐπω γινώσκουσιν.

XVI. Ἐν δὲ τῇσι μεταβολῇσι τῶν πνευμάτων διὰ τὰδε φημὶ ἐπιλήπτους γίνεσθαι, καὶ μάλιστα τοῖσι νοτίοισιν, ἔπειτα τοῖσι βορείοισιν, ἔπειτα τοῖσι λοιποῖσι πνεύμασι· ταῦτα γὰρ τῶν λοιπῶν πνευμάτων ἰσχυρότατά ἐστι καὶ ἀλλήλοις ἐναντιώτατα κατὰ τὴν στήσιν καὶ κατὰ τὴν δύναμιν. ὁ μὲν γὰρ βορέης συνίστησι τὸν ἥερα καὶ τὸ θολερόν τε καὶ τὸ νοτῶδες ἐκκρίνει καὶ λαμπρόν τε καὶ διαφανέα ποιεῖ· κατὰ δὲ τὸν αὐτὸν τρόπον
10 καὶ τᾶλλα πάντα ἐκ τῆς θαλάσσης ἀρξάμενα⁵ καὶ τῶν ἄλλων ὑδάτων· ἐκκρίνει γὰρ ἐξ ἀπάντων τὴν νοτίδα καὶ τὸ δνοφερόν, καὶ ἐξ αὐτῶν τῶν ἀνθρώπων, διὸ καὶ ὑγιηρότατός ἐστι τῶν ἀνέμων.

¹ ἢ αὐτῷ τὰ οἰκία θ: αὐτῶν ὁ οἶκος ἔη M.

² Here θ adds καὶ.

through its abundance, and is immediately mastered and warmed by the blood.

XV. Such as are habituated to their disease have a presentiment when an attack is imminent, and run away from men, home, if their house be near, if not, to the most deserted spot, where the fewest people will see the fall, and immediately hide their heads. This is the result of shame at their malady, and not, as the many hold, of fear of the divine. Young children at first fall anywhere, because they are unfamiliar with the disease; but when they have suffered several attacks, on having the presentiment they run to their mothers or to somebody they know very well, through fear and terror at what they are suffering, since they do not yet know what shame is.

XVI. At the changes of the winds for these reasons do I hold that patients are attacked, most often when the south wind blows, then the north wind, and then the others. In fact the north and south are stronger than any other winds, and the most opposite, not only in direction but in power. For the north wind contracts the air and separates from it what is turbid and damp, making it clear and transparent. It acts in the same way upon everything as well that rises from the sea or waters generally. For it separates the moist and the dull from everything, including men themselves, for which reason it is the most

³ πολλάκις θ: πλεονάκις other MSS. and the editors.

⁴ Before οὕτω the MSS. except M and θμ have παῖδες ὄντες. Littré retains, and so does Reinhold. I think it must be a gloss (we should expect ἐόντες) and so, I find, do Ermerins and Wilamowitz.

⁵ ἀρξάμενα MSS.: ἐξάρμενα Mack's Codex Medicus: ἀρξάμενος Ermerins: ἐξαερούμενα Reinhold.

- ὁ δὲ νότος τάναντία τούτῳ ἐργάζεται· πρῶτον μὲν ἄρχεται τὸν ἥερα συνεστηκότα κατατήκειν καὶ διαχεῖν, καθότι καὶ οὐκ εὐθύς πνεῖ μέγας, ἀλλὰ γαληνίζει¹ πρῶτον, ὅτι οὐ δύναται ἐπικρατῆσαι τοῦ ἥερος αὐτίκα, τοῦ πρόσθεν πυκνοῦ τε ἔοντος καὶ συνεστηκότος,² ἀλλὰ τῷ χρόνῳ διαλύει· τὸ δ'
- 20 αὐτὸ τοῦτο καὶ τὴν γῆν ἐργάζεται καὶ τὴν θάλασσαν καὶ ποταμοὺς καὶ κρήνας καὶ φρέατα καὶ ὅσα φύεται καὶ ἐν οἷς τι ὑγρὸν ἔστιν· ἔστι δὲ ἐν παντί, ἐν τῷ μὲν πλέον, ἐν τῷ δὲ ἔλασσον· ἅπαντα δὲ ταῦτα αἰσθάνεται τοῦ πνεύματος τούτου, καὶ ἐκ τε λαμπρῶν δνοφώδει γίνεται, καὶ ἐκ ψυχρῶν θερμά, καὶ ἐκ ξηρῶν νοτώδεα· ὅσα δ' ἐν οἰκήμασι κεράμια ἢ κατὰ γῆς ἔστι μεστὰ οἴνου ἢ ἄλλου τινὸς ὑγροῦ, πάντα ταῦτα αἰσθάνεται τοῦ νότου καὶ διαλλάσσει τὴν
- 30 μορφὴν ἐς ἕτερον εἶδος· τὸν τε ἥλιον καὶ τὴν σελήνην καὶ τἄλλα ἄστρα πολὺ ἀμβλυωπότερα καθίστησι τῆς φύσιος. ὅτε οὖν καὶ τούτων οὕτω μεγάλων ἔοντων καὶ ἰσχυρῶν τοσοῦτον ἐπικρατεῖ καὶ τὸ σῶμα ποιεῖ αἰσθάνεσθαι καὶ μεταβάλλειν ἐν τῶν ἀνέμων τούτων τῇσι μεταλλαγῇσι, ἀνάγκη τοῖσι μὲν νοτίοισι λύεσθαι τε καὶ φλυδᾶν τὸν ἐγκέφαλον καὶ τὰς φλέβας χαλαρωτέρας γίνεσθαι, τοῖσι δὲ βορείοισι συνίστασθαι τὸ ὑγιηρότατον τοῦ ἐγκεφάλου, τὸ δὲ νοσηλότατον
- 40 καὶ ὑγρότατον ἐκκρίνεσθαι καὶ περικλύζειν ἔξωθεν, καὶ οὕτω τοὺς καταρρώους ἐπιγίνεσθαι ἐν τῇσι μεταβολῇσι τούτων τῶν πνευμάτων. οὕτως αὕτη ἡ νοῦσος γίνεται καὶ θάλλει ἀπὸ τῶν προσιόντων τε καὶ ἀπιόντων, καὶ οὐδέν ἐστιν ἀπορωτέρα τῶν ἄλλων οὔτε ἰῆσθαι οὔτε γινῶναι,
- 46 οὐδὲ θειότερη ἢ αἱ ἄλλαι.

healthy of the winds. But the action of the south wind is the opposite. At first it begins to melt and diffuse the condensed air, inasmuch as it does not blow strong immediately, but is calm at first, because it cannot at once master the air, that before was thick and condensed, but requires time to dissolve it. In exactly the same way it acts upon earth, sea, rivers, springs, wells, and everything that grows in which there is moisture, and moisture is in everything, though more in some things than in others. All these things feel the effects of this wind, and become dull instead of bright, hot instead of cold, wet instead of dry. Vessels of pottery too kept in rooms or underground, which are full of wine or other liquid always feel the effects of the south wind and change their shape to a different form. The sun, moon and stars it makes much duller than they naturally are. Since then it so masters even things that are so big and strong, makes the body feel its effects and change with the changes of these winds, of necessity a south wind relaxes and moistens the brain and enlarges the veins, while north winds press together the healthiest part of the brain, separating the most diseased and moist, and washing it out; for which reason the fluxes occur at the changes of these winds. Thus this disease is born and grows from the things that come to the body and leave it, is no more troublesome to understand and cure than are others, and is no more divine than others are.

¹ γαληνίζει θυ : λαγανίζει M : λαγνίζει Ermerius.

² So M : θ has αὐτίκα τοῦ πρόσθεν ἡέρος πυκνοῦ κ.τ.λ.

- XVII. Εἰδέναι δὲ χρή τοὺς ἀνθρώπους, ὅτι ἐξ οὐδενὸς ἡμῖν αἰ ἡδοναὶ γίνονται καὶ¹ εὐφροσύναι καὶ γέλωτες καὶ παιδιαὶ ἢ ἐντεῦθεν,² καὶ λῦπαι καὶ ἀνίαι³ καὶ δυσφροσύναι καὶ κλαυθοί. καὶ τούτῳ φρονέομεν μάλιστα⁴ καὶ βλέπομεν καὶ ἀκούομεν καὶ διαγινώσκομεν τά τε αἰσχροὰ καὶ καλὰ καὶ κακὰ καὶ ἀγαθὰ καὶ ἡδέα καὶ ἀηδέα, τὰ μὲν νόμῳ διακρίνοντας, τὰ δὲ τῷ συμφέροντι αἰσθανόμενοι.⁵ τῷ δὲ αὐτῷ τούτῳ καὶ μαινόμεθα⁶
- 10 καὶ παραφρονέομεν, καὶ δείματα καὶ φόβοι παρίστανται ἡμῖν, τὰ μὲν νύκτωρ, τὰ δὲ καὶ μεθ' ἡμέρην, καὶ ἀγρυπνίαι καὶ πλάνοι ἄκαιροι, καὶ φροντίδες οὐχ ἰκνεύμεναι, καὶ ἀγνωσίαι τῶν καθεστώτων καὶ ἀηθίαι. καὶ ταῦτα πύσχομεν ἀπὸ τοῦ ἐγκεφάλου πάντα, ὅταν οὗτος μὴ ὑγιαίνει, ἀλλὰ θερμότερος τῆς φύσιος γένηται ἢ ψυχρότερος ἢ ὑγρότερος ἢ ξηρότερος, ἢ τι ἄλλο πεπόνθη πάθος παρὰ τὴν φύσιν ὃ μὴ ἐώθει. καὶ μαινόμεθα μὲν ὑπὸ ὑγρότητος· ὅταν γὰρ ὑγρότερος
- 20 τῆς φύσιος ἦ, ἀνάγκη κινεῖσθαι, κινευμένου δὲ μήτε τὴν ὄψιν ἀτρεμίζειν μήτε τὴν ἀκοήν, ἀλλ' ἄλλοτε ἄλλα ὁρᾶν καὶ ἀκούειν, τὴν τε γλῶσσαν τοιαῦτα διαλέγεσθαι οἷα ἂν βλέπη τε καὶ ἀκούῃ ἐκάστοτε· ὅσον δ' ἂν ἀτρεμῇ ὁ ἐγκέφαλος
- 25 χρόνον, τοσοῦτον καὶ φρονεῖ ὁ ἄνθρωπος.

XVIII. Γίνεται δὲ ἡ διαφθορὴ τοῦ ἐγκεφάλου ὑπὸ φλέγματος καὶ χολῆς· γνώσει δὲ ἐκάτερα

¹ Before εὐφροσύναι some MSS. have αἰ. It is omitted by *θε*, and in *M* was first omitted and then restored.

² After ἐντεῦθεν *θε* have ὅθεν, which is read by Wilamowitz

³ ἀνίαι *M*: μανίαι *θε*.

⁴ After μάλιστα the MSS. (except *θε*) and the editors have καὶ νοεῖμεν.

XVII. Men ought to know that from the brain, and from the brain only, arise our pleasures, joys, laughter and jests, as well as our sorrows, pains, griefs and tears. Through it, in particular, we think, see, hear, and distinguish the ugly from the beautiful, the bad from the good, the pleasant from the unpleasant, in some cases using custom as a test, in others perceiving them from their utility. It is the same thing which makes us mad or delirious, inspires us with dread and fear, whether by night or by day, brings sleeplessness, inopportune mistakes, aimless anxieties, absent-mindedness, and acts that are contrary to habit. These things that we suffer all come from the brain, when it is not healthy, but becomes abnormally hot, cold, moist, or dry, or suffers any other unnatural affection to which it was not accustomed. Madness comes from its moistness. When the brain is abnormally moist, of necessity it moves, and when it moves neither sight nor hearing are still, but we see or hear now one thing and now another, and the tongue speaks in accordance with the things seen and heard on any occasion. But all the time the brain is still a man is intelligent.

XVIII. The corruption of the brain is caused not only by phlegm but by bile. You may distinguish

⁵ After αἰσθανόμενοι the MSS. have: τῷ δὲ καὶ τὰς ἡδονὰς καὶ τὰς ἀηδίας τοῖς καιροῖς διαγιγνώσκοντες, καὶ οὐ (οὐ without καὶ θμ) ταῦτὰ ἀρέσκει ἡμῖν. Reinhold reads διαγιγνώσκουσιν οὐ. Littré and Ermerins retain. I reject the phrase, as being a gloss. Wilamowitz has τῷ δὲ τὰς ἡδονὰς καὶ τὰς ἀηδίας τοῖσι καιροῖσι διαγιγνώσκοντες, οὐ ταῦτὰ ἀρέσκει ἡμῖν. This restores the grammar to a simple anacoluthon, but in sense it is little more than a repetition of the preceding words.

⁶ θ has μαινομένεθαι.

- ὧδε· οἱ μὲν ὑπὸ φλέγματος μαινόμενοι ἥσυχοί
 τέ εἰσι καὶ οὐ βοηταὶ οὐδὲ θορυβώδεις,
 οἱ δὲ ὑπὸ χολῆς κεκράκται τε καὶ κακοῦρ-
 γοι καὶ οὐκ ἄτρεμαῖοι, ἀλλ' αἰεὶ τι ἄκαι-
 ρον δρῶντες. ἦν μὲν οὖν συνεχῶς μαίνωνται,
 αὐταὶ αἱ προφάσιές εἰσιν· ἦν δὲ δείματα καὶ
 φόβοι παριστῶνται, ὑπὸ μεταστάσιος τοῦ ἐγ-
 10 κεφάλου· μεθίσταται δὲ θερμαίνόμενος· θερμαίνε-
 ται δὲ ὑπὸ τῆς χολῆς, ὅταν ὁρμήσῃ ἐπὶ τὸν
 ἐγκέφαλον κατὰ τὰς φλέβας τὰς αἱματίτιδας
 ἐκ τοῦ σώματος· καὶ ὁ φόβος παρέστηκε μέχρι
 ἀπέλθῃ πάλιν ἐς τὰς φλέβας καὶ τὸ σῶμα· ἔπειτα
 πέπαυται. ἀνιάται δὲ καὶ ἀσᾶται παρὰ καιρὸν
 ψυχομένου τοῦ ἐγκεφάλου καὶ συνισταμένου
 παρὰ τὸ ἔθος· τοῦτο δὲ ὑπὸ φλέγματος πᾶσχει·
 ὑπ' αὐτοῦ δὲ τοῦ πάθεος καὶ ἐπιλήθεται. ἐκ
 νυκτῶν δὲ βοᾷ καὶ κέκραγεν, ὅταν ἐξαπίνης ὁ
 20 ἐγκέφαλος διαθερμαίνεται· τοῦτο δὲ πᾶσχουσιν
 οἱ χολώδεις, οἱ δὲ φλεγματώδεις οὗ.¹ διαθερμαί-
 νεται δὲ καὶ ἐπὶ τὸ αἷμα ἐπέλθῃ ἐπὶ τὸν ἐγκέ-
 φαλον πολὺ καὶ ἐπιζέσῃ. ἔρχεται δὲ κατὰ τὰς
 φλέβας πολὺ τὰς προειρημένας, ὅταν τυγχάνῃ
 ὦνθρωπος ἐνύπνιον ὀρώϊ φοβερὸν καὶ ἐν τῷ φόβῳ²
 ἢ ὥσπερ οὖν καὶ ἐγρηγορότι τότε μάλιστα τὸ
 πρόσωπον φλογιᾷ, καὶ οἱ ὀφθαλμοὶ ἐρεύθονται,
 ὅταν φοβῇται, καὶ ἡ γνώμη ἐπινοῇ τι κακὸν
 ἐργάσασθαι, οὕτω καὶ ἐν τῷ ὕπνῳ πᾶσχει.
 30 ὅταν δὲ ἐπέγρηται καὶ καταφρονήσῃ καὶ τὸ αἷμα
 31 πάλιν σκεδασθῇ ἐς τὰς φλέβας³ πέπαυται.

¹ M places the δὲ after φλεγματώδεις.

² τῷ φόβῳ M: πόσι θ.

them thus. Those who are mad through phlegm are quiet, and neither shout nor make a disturbance; those maddened through bile are noisy, evil-doers and restless, always doing something inopportune. These are the causes of continued madness. But if terrors and fears attack, they are due to a change in the brain. Now it changes when it is heated, and it is heated by bile which rushes to the brain from the rest of the body by way of the blood-veins. The fear besets the patient until the bile re-enters the veins and the body. Then it is allayed. The patient suffers from causeless distress and anguish when the brain is chilled and contracted contrary to custom. These effects are caused by phlegm, and it is these very effects that cause loss of memory. Shouts and cries at night are the result of the sudden heating of the brain, an affection from which the bilious suffer but not the phlegmatic. The brain is heated also when the blood rushes to it in abundance and boils. The blood comes in abundance by the veins mentioned above, when the patient happens to see a fearful dream and is in fear. Just as in the waking state the face is flushed, and the eyes are red, mostly when a man is afraid and his mind contemplates some evil act, even so the same phenomena are displayed in sleep. But they cease when the man wakes to consciousness¹ and the blood is dispersed again into the veins.

¹ Or, "and comes to his senses."

³ Littré with some inferior MSS. inserts τὰς προειρημένas before πέπαυται. Reinhold reads τὰς κατὰ τὸ σῶμα.

XIX. Κατὰ ταῦτα νομίζω τὸν ἐγκέφαλον δυνα-
 μιν ἔχειν πλείστην ἐν τῷ ἀνθρώπῳ· οὗτος γὰρ
 ἡμῖν ἐστι τῶν ἀπὸ τοῦ ἡέρος γινομένων ἐρμηνεύς,
 ἣν ὑγιαίνων τυγχάνη· τὴν δὲ φρόνησιν ὁ ἀὴρ
 παρέχεται. οἱ δὲ ὀφθαλμοὶ καὶ τὰ ὄτα καὶ ἡ
 γλῶσσα καὶ αἱ χεῖρες καὶ οἱ πόδες οἶα ἂν ὁ ἐγκέ-
 φαλος γινώσκη, τοιαῦτα πρήσσουσι·† γίνεται γὰρ
 ἐν ἅπαντι τῷ σώματι τῆς φρονήσιος, ὡς¹ ἂν
 μετέχῃ τοῦ ἡέρος.† ἐς δὲ τὴν σύνεσιν ὁ ἐγκέφαλός
 10 ἐστὶν ὁ διαγγέλλων· ὅταν γὰρ σπάσῃ τὸ πνεῦμα
 ὠνθρωπος ἐς ἐωυτόν, ἐς τὸν ἐγκέφαλον πρῶτον
 ἀφικνεῖται, καὶ οὕτως ἐς τὸ λοιπὸν σῶμα σκίδνᾷται
 ὁ ἀὴρ, καταλελοιπῶς ἐν τῷ ἐγκεφάλῳ ἐωυτοῦ
 τὴν ἀκμὴν καὶ ὅ τι ἂν ἡ φρόνιμόν τε καὶ γνώμην
 ἔχον· εἰ γὰρ ἐς τὸ σῶμα πρῶτον ἀφικνεῖτο καὶ
 ὕστερον ἐς τὸν ἐγκέφαλον, ἐν τῇσι σαρκὶ καὶ ἐν
 τῇσι φλεψὶ καταλελοιπῶς τὴν διάγνωσιν ἐς τὸν
 ἐγκέφαλον ἂν ἴοι² θερμὸς ἐὼν καὶ οὐκ ἀκραιφνής,
 ἀλλ' ἐπιμεμιγμένος τῇ ἱκμάδι τῇ ἀπὸ τε τῶν
 20 σαρκῶν καὶ τοῦ αἵματος, ὥστε μηκέτι εἶναι
 21 ἀκριβής.

XX. Διὸ φημὶ τὸν ἐγκέφαλον εἶναι τὸν
 ἐρμηνεύοντα τὴν σύνεσιν. αἱ δὲ φρένες ἄλλως
 ὄνομα ἔχουσι τῇ τύχῃ κεκτημένον καὶ τῷ νόμῳ,
 τῷ δ' ἐόντι οὐκ, οὐδὲ τῇ φύσει, οὐδὲ οἶδα ἔγωγε
 τίνα δύναμιν ἔχουσιν αἱ φρένες ὥστε νοεῖν τε
 καὶ φρονεῖν, πλὴν εἴ τι ὠνθρωπος ὑπερχαρεῖν ἐξ
 ἀδοκίητος ἢ ἀνιηθείη,³ πηδῶσι καὶ ἄλσιν⁴ παρέχου-
 σιν ὑπὸ λεπτότητος καὶ ὅτι ἀνατέτανται μάλιστα

¹ τε ὡς θ M: ὡς Littré. But see *Postscript*.

² ἀνῆει θ M: ἂν ἴοι Littré. Perhaps we should read ἂν ἤει.

XIX. In these ways I hold that the brain is the most powerful organ of the human body, for when it is healthy it is an interpreter to us of the phenomena caused by the air, as it is the air that gives it intelligence. Eyes, ears, tongue, hands and feet act in accordance with the discernment of the brain; in fact the whole body participates in intelligence in proportion to its participation in air. To consciousness the brain is the messenger. For when a man draws breath into himself, the air first reaches the brain, and so is dispersed through the rest of the body, though it leaves in the brain its quintessence, and all that it has of intelligence and sense. If it reached the body first and the brain afterwards, it would leave discernment in the flesh and the veins, and reach the brain hot, and not pure but mixed with the humour from flesh and blood, so as to have lost its perfect nature.¹

XX. Wherefore I assert that the brain is the interpreter of consciousness. The diaphragm has a name due merely to chance and custom, not to reality and nature, and I do not know what power the diaphragm has for thought and intelligence. It can only be said that, if a man be unexpectedly over-joyed or grieved, the diaphragm jumps and causes him to start. This is due, however, to its

¹ Modern psychology has no terms exactly corresponding to *σύνεσις*, *γνώμη*, *φρόνησις*, and *διάγνωσις* in this chapter. It is doubtful if the author distinguished them very clearly. Contrast with this Chapter *Breaths*, xiv.

³ I follow Littré with much diffidence. M has *εἰ τι ὁ ἄνθρωπος ὑπερχαρῇ ἐξ ἀδοκῆτου ἢ ἀνιαιθείη*: θ has *ἤν τι ἄνθρωπος ὑπερχαρῇ ἐξ ἀπροσδοκῆτου πάθους*. The sense is clear but the true reading seems lost.

⁴ ἄσην θ M: ἄλσιν Littré with several Paris MSS.

- ἐν τῷ σώματι, καὶ κοιλίην οὐκ ἔχουσι ἐς ἥντινα
 10 χρὴ δέξασθαι ἢ ἀγαθὸν ἢ κακὸν προσπίπτουν,
 ἀλλ' ὑπ' ἀμφοτέρων τούτων τεθορύβηνται διὰ
 τὴν ἀσθενεῖν τῆς φύσιος· ἐπεὶ αἰσθάνονται γε
 οὐδενὸς πρότερον τῶν ἐν τῷ σώματι ἑόντων, ἀλλὰ
 μίτην τοῦτο τὸ ὄνομα ἔχουσι καὶ τὴν αἰτίην,
 ὥσπερ τὰ¹ πρὸς τῇ καρδίῃ ὧτα καλεῖται,
 οὐδὲν ἐς τὴν ἀκοὴν συμβαλλόμενα. λέγουσι δέ
 τινες ὡς καὶ φρονέομεν τῇ καρδίῃ καὶ τὸ
 ἀνιώμενον τοῦτό ἐστι καὶ τὸ φροντίζον· τὸ δὲ
 οὐχ οὕτως ἔχει, ἀλλὰ σπάται μὲν ὥσπερ αἱ
 20 φρένες καὶ μᾶλλον διὰ ταύτας τὰς αἰτίας·
 ἐξ ἅπαντος τοῦ σώματος φλέβες ἐς αὐτὴν
 τείνουσι, καὶ συγκλείσασα² ἔχει ὥστε αἰσθάνεσθαι,
 ἣν τις πόνος ἢ τύσις γίνηται τῷ
 ἀνθρώπῳ· ἀνάγκη δὲ καὶ ἀνιώμενον φρίσσειν τε
 τὸ σῶμα καὶ συντείνεσθαι, καὶ ὑπερχαίροντα τὸ
 αὐτὸ τοῦτο πιάσχειν· ὅτι ἡ καρδίη αἰσθάνεται
 τε μάλιστα καὶ αἱ φρένες. τῆς μέντοι φρονή-
 σιος οὐδετέρῳ μέτεστιν, ἀλλὰ πάντων τούτων
 αἷτιος ὁ ἐγκέφαλός ἐστιν· ὡς οὖν καὶ τῆς
 30 φρονήσιος³ τοῦ ἡέρος πρῶτος αἰσθάνεται τῶν ἐν
 τῷ σώματι ἑόντων, οὕτω καὶ ἣν τις μεταβολὴ
 ἰσχυρὴ γένηται ἐν τῷ ἡέρι ὑπὸ τῶν ὠρέων, καὶ
 αὐτὸς ἐωυτοῦ διάφορος γίνεται⁴ ὁ ἐγκέφαλος.
 διὸ καὶ τὰ νοσήματα ἐς αὐτὸν ἐμπίπτειν φημὶ
 ὀξύτατα καὶ μέγιστα καὶ θανατωδέστατα καὶ
 36 δυσκριτώτατα τοῖς ἀπείροισιν.

¹ ὥσπερ τὰ Μ: ὥστε θ.

² συγκλείσασα θη: συγκλύσιος Reinhold.

³ φρονήσιος MSS.: ἐφορήσιος Reinhold.

⁴ After γίνεται (for which θ reads γένηται) the MSS. have

being thin, and having a wider extent than any other organ; it has no cavity where it can receive any accident, good or bad, but it is disturbed by both owing to the weakness of its nature. Since it perceives nothing before the other parts do, but is idly named as though it were the cause of perception; just like the parts by the heart called "ears,"¹ though they contribute nothing to hearing. Some people say that the heart is the organ with which we think, and that it feels pain and anxiety. But it is not so; it merely is convulsed, as is the diaphragm, only more so for the following reasons. From all the body veins extend to it, and it so encloses them that it feels any pain or tension that comes upon a man. The body must, too, when in pain, shiver and be strained, and the same effects are produced by excess of joy, because the heart and the diaphragm are best endowed with feeling. Neither, however, has any share of intelligence, but it is the brain which is the cause of all the things I have mentioned.² As therefore it is the first of the bodily organs to perceive the intelligence coming from the air, so too if any violent change has occurred in the air owing to the seasons, the brain also becomes different from what it was. Therefore I assert that the diseases too that attack it are the most acute, most serious, most fatal, and the hardest for the inexperienced to judge of.

¹ Our "auricles." The Greek word *φρένες* can mean either "sense" or "diaphragm."

² The author can distinguish between *αἴσθησις* and *φρόνησις*.

ἐν τῷ ἡέρι, and, after ἐγκέφαλος, πρῶτος αἰσθάνεται. Both appear to be repetitions of phrases which have just occurred.

XXI. Αὕτη δὲ ἡ νοῦσος ἡ ἱερὴ καλεομένη ἀπο
 τῶν αὐτῶν προφασίων γίνεται ἀφ' ὧν¹ καὶ αἱ
 λοιπαὶ ἀπὸ τῶν προσιόντων καὶ ἀπίόντων, καὶ
 ψύχεος καὶ ἡλίου καὶ πνευμάτων μεταβαλλο-
 μένων τε καὶ οὐδέποτε ἀτρεμιζόντων. ταῦτα δ'
 ἐστὶ θεῖα, ὥστε μηδὲν δεῖ² ἀποκρίνοντα τὸ
 νόσημα θεϊότερον τῶν λοιπῶν νομίσαι, ἀλλὰ
 πάντα θεῖα καὶ πάντα ἀνθρώπινα· φύσιν δὲ
 ἕκαστον ἔχει καὶ δύναμιν ἐφ' ἐωυτοῦ, καὶ οὐδὲν
 10 ἀπορόν³ ἐστὶν οὐδὲ ἀμήχανον· ἀκεστά τε τὰ
 πλείστά ἐστι τοῖς αὐτοῖσι τούτοισιν ἀφ' ὧν
 καὶ γίνεται. ἕτερον γὰρ ἐτέρῳ τροφή ἐστι, τοτὲ
 δὲ καὶ κίκωσις. τοῦτο οὖν δεῖ τὸν ἱητρὸν
 ἐπίστασθαι, ὅπως τὸν καιρὸν διαγινώσκων
 ἐκίστου τῷ μὲν ἀποδώσει τὴν τροφήν καὶ αὐξήσει,
 τῷ δὲ ἀφαιρήσει καὶ κακώσει. χρὴ γὰρ καὶ ἐν
 ταύτῃ τῇ νούσῳ καὶ ἐν τῇσιν ἄλλησιν ὑπάσῃσι
 μὴ αὐξεῖν τὰ νοσήματα, ἀλλὰ τρύχειν προσφέ-
 ροντα τῇ νούσῳ τὸ πολεμιώτατον ἐκάστη καὶ μὴ
 20 τὸ σύννηθες· ὑπὸ μὲν γὰρ τῆς συννηθείης θάλλει
 καὶ αὐξεται, ὑπὸ δὲ τοῦ πολεμίου φθίνει τε καὶ
 ἀμαυροῦται. ὅστις δὲ ἐπίσταται ἐν ἀνθρώποισι
 ξηρὸν καὶ ὑγρὸν ποιεῖν, καὶ ψυχρὸν καὶ θερμόν,
 ὑπὸ διαίτης, οὗτος καὶ ταύτην τὴν νοῦσον ἰῶτο
 ἄν, εἰ τοὺς καιροὺς διαγινώσκοι τῶν συμφερόντων,
 26 ἄνευ καθαρμῶν καὶ μαγείης.⁴

¹ θ omits ἀφ' ὧν, perhaps rightly.

² δεῖ is not in the MSS. It was added by Ermerins, who reads μὴ δεῖ; Reinhold has μηδὲν δεῖ ἀποκρίνοντα. In θ the phrase appears as μηδενη (sic) ἀποκρίνοντα. M has διακρίνοντα.

³ ἀπορόν M: ἀπειρόν θ.

⁴ The last sentence in nearly all the MSS. contains many

XXI. This disease styled sacred comes from the same causes as others, from the things that come to and go from the body, from cold, sun, and from the changing restlessness of winds. These things are divine. So that there is no need to put the disease in a special class and to consider it more divine than the others; they are all divine and all human. Each has a nature and power of its own; none is hopeless or incapable of treatment. Most are cured by the same things as caused them. One thing is food for one thing, and another for another, though occasionally each actually does harm. So the physician must know how, by distinguishing the seasons for individual things, he may assign to one thing nutriment and growth, and to another diminution and harm. For in this disease as in all others it is necessary, not to increase the illness, but to wear it down by applying to each what is most hostile to it, not that to which it is conformable. For what is conformity gives vigour and increase; what is hostile causes weakness and decay. Whoever knows how to cause in men by regimen moist or dry, hot or cold, he can cure this disease also, if he distinguish the seasons for useful treatment, without having recourse to purifications and magic.

glosses; τὴν τοιαύτην μεταβολὴν καὶ δύναμιν after ἀνθρώποισι, after διαίτης the words τὸν ἄνθρωπον, and for μαγείης the phrase μαγευμάτων καὶ πάσης ἄλλης βαναυσίης τοιαύτης. I have kept the readings of θ, merely changing the ποιέει of this MS. to ποιεῖν. The reading of M is ὑγρὸν καὶ ξηρὸν ποιεῖν, καὶ θερμὸν καὶ ψυχρὸν ὑπὸ διαίτης, οὗτος καὶ ταύτην τὴν νοῦσον ἰῶτο ἄν, εἰ τοὺς καιροὺς διαγινώσκοι τῶν συμφερόντων, ἄνευ καθαρμῶν καὶ μαγευμάτων καὶ πάσης τῆς τοιαύτης βαναυσίης.