

ΠΕΡΙ ΔΙΑΙΤΗΣ

ΤΟ ΠΡΩΤΟΝ

Ι. Εἰ μὲν μοί τις ἔδοκει τῶν πρότερον συγγραψάντων περὶ διαίτης ἀνθρωπίνης τῆς πρὸς ὑγίην ὀρθῶς ἐγνωκῶς συγγεγραφέναι πάντα διὰ παντός, ὅσα δυνατόν ἀνθρωπίνη γνώμη περιληφθῆναι, ἱκανῶς εἶχεν ἄν μοι, ἄλλων ἐκπονησάντων, γνόντα τὰ ὀρθῶς ἔχοντα, τούτοισι χρῆσθαι, καθότι ἕκαστον αὐτῶν ἔδόκει χρήσιμον εἶναι. νῦν δὲ πολλοὶ μὲν ἤδη συνέγραψαν, οὐδεὶς δὲ πω ἔγνω ὀρθῶς καθότι ἦν αὐτοῖς συγγραπτέον· ἄλλοι δὲ
10 ἄλλο ἐπέτυχον· τὸ δὲ ὅλον οὐδεὶς πω τῶν πρότερον. μεμφθῆναι μὲν οὖν οὐδενὶ αὐτῶν ἄξιόν ἐστιν εἰ μὴ ἐδυνήθησαν ἐξευρεῖν, ἐπαινέσαι δὲ πάντας ὅτι ἐπεχείρησαν γοῦν¹ ζητῆσαι. ἐλέγχειν μὲν οὖν τὰ μὴ ὀρθῶς εἰρημένα οὐ παρεσκευάσμαι· προσομολογεῖν δὲ τοῖς καλῶς² ἐγνωσμένοις διανενόημαι· ὅσα μὲν γὰρ ὀρθῶς ὑπὸ τῶν πρότερον εἴρηται, οὐχ οἷόν τε ἄλλως πως ἐμὲ συγγράψαντα ὀρθῶς συγγράψαι· ὅσα δὲ μὴ ὀρθῶς εἰρήκασιν, ἐλέγχων μὲν ταῦτα, διότι οὐχ οὕτως ἔχει, οὐδὲν
20 περανῶ· ἐξηγεύμενος δὲ καθότι δοκεῖ μοι ὀρθῶς ἔχειν ἕκαστον, δηλώσω ὃ βούλομαι. διὰ τοῦτο

¹ ἀλλ' ἐπεχείρησαν γ' οὖν θ: ἀλλ' ἐπεχειρήσαντο M with ἀλλ' and -το erased: ἀλλ' ἐπεχείρησάν γε Diels.

² καλῶς θ: ἱκανοῖς M.

REGIMEN

BOOK I

I. IF I thought that any one of my predecessors to write on human regimen in its relation to health had throughout written with correct knowledge everything that the human mind can comprehend about the subject, it would have been enough for me to learn what had been correctly worked out by the labours of others, and to make use of these results in so far as they severally appeared to be of use. As a matter of fact, while many have already written on this subject, nobody yet has rightly understood how he ought to treat it. Some indeed have succeeded in one respect and others in another, but nobody among my predecessors has successfully treated the whole subject. Now none of them is blameworthy for being unable to make complete discoveries; but all are praiseworthy for attempting the research. Now I am not prepared to criticise their incorrect statements; nay, I have resolved to accept what they have well thought out. The correct statements of my predecessors it is impossible for me to write correctly by writing them in some other way; as to the incorrect statements, I shall accomplish nothing by exposing their incorrectness. If, however, I explain how far each of their statements appears to me correct I shall set forth my wish. These preliminary remarks are made

δὲ τὸν λόγον τοῦτον προκατατίθεμαι, ὅτι οἱ¹
πολλοὶ τῶν ἀνθρώπων ὁκόταν τινὸς προτέρου
ἀκοίσωσι περὶ τινος ἐξηγευμένου, οὐκ ἀποδέχονται
τῶν ὕστερον διαλεγομένων περὶ τούτων, οὐ γι-
νώσκοντες ὅτι τῆς αὐτῆς ἐστὶ διανοίης γινῶναι τὰ
ὀρθῶς εἰρημένα, ἐξευρεῖν τε τὰ μήπω εἰρημένα.
ἐγὼ οὖν, ὥσπερ εἶπον, τοῖσι μὲν ὀρθῶς εἰρημένοισι
προσομολογήσω· τὰ δὲ μὴ ὀρθῶς εἰρημένα δηλώσω
30 ποῖα ἐστίν· ὁκόσα δὲ μὴδὲ ἐπεχείρησε μὴδεὶς
τῶν πρότερον δηλώσαι, ἐγὼ ἐπιδείξω καὶ ταῦτα
32 οἷά ἐστι.

II. Φημὶ δὲ δεῖν τὸν μέλλοντα ὀρθῶς συγγρά-
φειν περὶ διαίτης ἀνθρωπίνης² πρῶτον μὲν
παντὸς φύσιν ἀνθρώπου γινῶναι καὶ διαγινῶναι·
γινῶναι μὲν ἀπὸ τίνων συνέστηκεν ἐξ ἀρχῆς,
διαγινῶναι δὲ ὑπὸ τίνων μερῶν κεκράτηται· εἴτε
γὰρ τὴν ἐξ ἀρχῆς σύστασιν μὴ γινώσεται, ἀδύ-
νατος ἔσται τὰ ὑπ' ἐκείνων γινόμενα γινῶναι·
εἴτε μὴ γινώσεται τὸ ἐπικρατέον ἐν τῷ σώματι,
οὐχ ἱκανὸς ἔσται τὰ συμφέροντα προσενεγκεῖν
10 τῷ ἀνθρώπῳ. ταῦτα μὲν οὖν δεῖ³ γινώσκειν τὸν
συγγράφοντα, μετὰ δὲ ταῦτα σίτων καὶ ποτῶν
ἀπίντων, οἷσι διαιτώμεθα, δύναμιν ἥντινα ἕκαστα⁴
ἔχει καὶ τὴν κατὰ φύσιν καὶ τὴν δι' ἀνάγκην καὶ
τέχνην ἀνθρωπίνην.⁵ δεῖ γὰρ ἐπίστασθαι τῶν
τε ἰσχυρῶν φύσει ὥς χρὴ τὴν δύναμιν ἀφαιρεῖσθαι,
τοῖσι τε ἀσθενέσιν ὅπως χρὴ ἰσχὺν προστιθεῖναι
διὰ τέχνης, ὅκου ἂν ὁ καιρὸς ἐκάστῳ⁶ παρα-
γένηται. γνοῦσι δὲ τὰ εἰρημένα οὕτω ἀντάρκης
ἢ θεραπείῃ τοῦ ἀνθρώπου, διότι οὐ δύναται

¹ οἱ omitted by M.

² ἀνθρωπίνης θ.

³ δεῖ θ M: χρὴ Litré and vulgate.

for the following reasons: most men, when they have already heard one person expounding a subject, refuse to listen to those who discuss it after him, not realising that it requires the same intelligence to learn what statements are correct as to make original discoveries. Accordingly, as I have said, I shall accept correct statements and set forth the truth about those things which have been incorrectly stated. I shall explain also the nature of those things which none of my predecessors has even attempted to set forth.

II. I maintain that he who aspires to treat correctly of human regimen must first acquire knowledge and discernment of the nature of man in general—knowledge of its primary constituents and discernment of the components by which it is controlled. For if he be ignorant of the primary constitution, he will be unable to gain knowledge of their effects; if he be ignorant of the controlling thing in the body he will not be capable of administering to a patient suitable treatment. These things therefore the author must know, and further the power possessed severally by all the foods and drinks of our regimen, both the power each of them possessed by nature and the power given them by the constraint of human art. For it is necessary to know both how one ought to lessen the power of these when they are strong by nature, and when they are weak to add by art strength to them, seizing each opportunity as it occurs. Even when all this is known, the care of a man is not yet complete, because

⁴ ἥντινα ἕκαστα ἔχει M: ἥντινα ἔχουσι θ.

⁵ ἀνθρωπινήν M. ⁶ ἐκάστωι θ: ἐκάστων M.

- 20 ἐσθίων ὁ ἄνθρωπος ὑγιαίνειν, ἣν μὴ καὶ πονῇ.
 ὑπεναντίας μὲν γὰρ ἀλλήλοισιν ἔχει τὰς δυνά-
 μιας σίτα καὶ πόνοι, συμφέρονται δὲ πρὸς ἄλληλα
 πρὸς ὑγείην· πόνοι μὲν γὰρ πεφύκασιν ἀναλῶσαι
 τὰ ὑπάρχοντα· σίτα¹ δὲ καὶ ποτὰ ἐκπληρῶσαι
 τὰ κενωθέντα. δεῖ δὲ, ὥς ἔοικε, τῶν πόνων
 διαγινώσκειν τὴν δύναμιν καὶ τῶν κατὰ φύσιν
 καὶ τῶν διὰ βίης γινομένων, καὶ τίνες αὐτῶν αὔξη-
 σιν παρασκευάζουσιν ἐς σάρκας καὶ τίνες ἔλλει-
 ψιν, καὶ οὐ μόνον ταῦτα, ἀλλὰ καὶ τὰς συμ-
 30 μετρίας τῶν πόνων πρὸς τὸ πλῆθος τῶν σίτων
 καὶ τὴν φύσιν τοῦ ἀνθρώπου καὶ τὰς ἡλικίας
 τῶν σωμάτων, καὶ πρὸς τὰς ὥρας τοῦ ἐνιαυτοῦ
 καὶ πρὸς τὰς μεταβολὰς τῶν πνεύματων, πρὸς
 τε τὰς θέσεις τῶν χωρίων² ἐν οἷσι διαιτέονται,
 πρὸς τε τὴν κατάστασιν τοῦ ἐνιαυτοῦ. ἄστρον
 τε ἐπιτολὰς καὶ δύσιας γινώσκειν δεῖ, ὅπως
 ἐπίσπεται τὰς μεταβολὰς καὶ ὑπερβολὰς φυλάσ-
 σειν καὶ σίτων καὶ ποτῶν καὶ πνευμάτων καὶ
 τοῦ ὅλου κόσμου, ἐξ ὧν περ τοῖσιν ἀνθρώποισι
 40 αἱ νοῦσοι εἰσίν.³ ταῦτα δὲ πάντα διαγνόντι
 οὐπω αὐταρκες τὸ εὖρεμά ἐστιν· εἰ μὲν γὰρ ἦν
 εὐρετὸν ἐπὶ τούτοις πρὸς ἐκάστου⁴ φύσιν σίτου
 μέτρον καὶ πόνων ἀριθμὸς σύμμετρος μὴ ἔχων
 ὑπερβολὴν μήτε ἐπὶ τὸ πλεόν μήτε ἐπὶ τὸ
 ἔλασσον, εὖρητο ἂν ὑγείη τοῖσιν ἀνθρώποισιν
 ἀκριβῶς. νῦν δὲ τὰ μὲν προειρημένα πάντα
 εὖρηται, ὁκοῖά ἐστι, τοῦτο δὲ ἀδύνατον εὖρεῖν.
 εἰ μὲν οὖν παρεῖη τις καὶ ὁρώη, γινώσκει ἂν τὸν
 ἄνθρωπον ἐκδύνοντά τε καὶ ἐν τοῖσι γυμνασίοις

¹ σίτα θ: σιτία M.² χωρέων Zwinger Diels.

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eating alone will not keep a man well; he must also take exercise. For food and exercise, while possessing opposite qualities, yet work together to produce health. For it is the nature of exercise to use up material, but of food and drink to make good deficiencies. And it is necessary, as it appears, to discern the power of the various exercises, both natural exercises and artificial, to know which of them tends to increase flesh and which to lessen it; and not only this, but also to proportion exercise to bulk of food, to the constitution of the patient, to the age of the individual, to the season of the year, to the changes of the winds, to the situation of the region in which the patient resides, and to the constitution of the year. A man must observe the risings and settings of stars, that he may know how to watch for change and excess in food, drink, wind and the whole universe, from which diseases exist among men. But even when all this is discerned, the discovery is not complete. If indeed in addition to these things it were possible to discover for the constitution of each individual a due proportion of food to exercise, with no inaccuracy either of excess or of defect, an exact discovery of health for men would have been made. But as it is, although all the things previously mentioned have been discovered, this last discovery cannot be made. Now if one were present and saw, he would have knowledge¹ of the patient as he stripped and

¹ With the reading of Ermerins and Diels: "saw the patient as he stripped . . . he would know how it is necessary to keep him," etc.

³ φύονται vulgate, Littré.

⁴ ἐκάστου θ: ἐκάστην M.

- 50 γυμναζόμενον, ὥστε¹ φυλάσσειν ὑγιαίνοντα, τῶν μὲν ἀφαιρέων, τοῖσι δὲ προστιθείς· μὴ παρεόντι δὲ ἀδύνατον ὑποθέσθαι ἐς ἀκριβείην σίτα καὶ πόνους· ἐπεὶ ὁκόσον γε δυνατόν εὐρεῖν ἐμοὶ εἴρηται. ἀλλὰ γὰρ εἰ καὶ πάνυ μικρὸν ἐνδεέστερα² τῶν ἐτέρων γίνοιτο, ἀνάγκη κρατηθῆναι ἐν πολλῷ χρόνῳ τὸ σῶμα ὑπὸ τῆς ὑπερβολῆς καὶ ἐς νοῦσον ἀφικέσθαι. τοῖσι μὲν οὖν ἄλλοισι μέχρι τούτου ἐπικεχείρηται ζητηθῆναι· εἴρηται³ δὲ οὐδὲ ταῦτα· ἐμοὶ δὲ ταῦτα ἐξεύρηται, καὶ πρὸ
- 60 τοῦ κάμνειν τὸν ἄνθρωπον ἀπὸ τῆς ὑπερβολῆς, ἐφ' ὁκότερον⁴ ἂν γένηται, προδιάγνωσις. οὐ γὰρ εὐθέως αἱ νοῦσοι τοῖσιν ἀνθρώποισι γίνονται, ἀλλὰ κατὰ μικρὸν συλλεγόμεναι ἀθρόως⁵ ἐκφαίνονται. πρὶν οὖν κρατεῖσθαι ἐν τῷ ἀνθρώπῳ τὸ ὑγιὲς ὑπὸ τοῦ νοσηροῦ, ἃ πάσχουσιν ἐξεύρηταί μοι, καὶ ὅπως χρὴ ταῦτα καθιστάναι ἐς τὴν ὑγείην. τούτου δὲ προσγενομένου πρὸς τοῖσι γεγραμμένοισι, τελευτᾷ⁶ τὸ ἐπιχείρημα τῶν
- 69 διανοημάτων.

III. Συνίσταται μὲν οὖν τὰ ζῶα τά τε ἄλλα πάντα καὶ ὁ ἄνθρωπος ἀπὸ δυοῖν, διαφόρου μὲν τὴν δύναμιν, συμφόρου δὲ τὴν χρῆσιν, πυρὸς καὶ ὕδατος. ταῦτα δὲ συναμφότερα αὐτάρκεά ἐστι τοῖσί τε ἄλλοισι πᾶσι καὶ ἀλλήλοισιν, ἐκάτερον δὲ χωρὶς οὔτε αὐτὸ ἐωυτῷ οὔτε ἄλλῳ οὐδενί. τὴν μὲν οὖν δύναμιν αὐτῶν ἐκάτερον

¹ Diels (after Ermerins) puts γινώσκειν ἂν after γυμναζόμενον, reading ὡς δεῖ φυλάσσειν. θ has ὥστε διαφυλάσσειν.

² After ἐνδεέστερα Diels (perhaps rightly) adds τὰ ἕτερα.

³ εἴρηται θ M : εὔρηται has been suggested.

⁴ ἀφ' ὁκοτέρων Diels, from the *de qua provenit* of P.

practised his exercises, so as to keep him in health by taking away here and adding there. But without being present it is impossible to prescribe the exact amount of food and exercise, since how far it is possible to make discoveries I have already set forth. In fact, if there occur even a small deficiency of one or the other, in course of time the body must be overpowered by the excess and fall sick. Now the other investigators have attempted to carry their researches to this point, but they have not gone on to set them forth.¹ But I have discovered these things, as well as the forecasting of an illness before the patient falls sick, based upon the direction in which is the excess. For diseases do not arise among men all at once; they gather themselves together gradually before appearing with a sudden spring. So I have discovered the symptoms shown in a patient before health is mastered by disease, and how these are to be replaced by a state of health. When to the things already written this also has been added, the task I have set before myself will be accomplished.

III. Now all animals, including man, are composed of two things, different in power but working together in their use, namely, fire and water. Both together these are sufficient for one another and for everything else, but each by itself suffices neither for itself nor for anything else. Now the power that

¹ Or, "but neither have these things been set forth (discovered)." The conjecture *εὑρηται* would suggest that the writer had been successful in making a discovery which other authorities had unsuccessfully tried to reach.

⁵ ἀθρόον θ.

⁶ τελευτὰ θ: τελέεται M: *finem accipit* P.

- ἔχει τοιήνδε· τὸ μὲν γὰρ πῦρ δύναται πάντα διὰ παντὸς κινῆσαι, τὸ δὲ ὕδωρ πάντα διὰ παντὸς
 10 θρέψαι· ἐν μέρει δὲ ἐκάτερον κρατεῖ καὶ κρατεῖται ἐς τὸ μήκιστον καὶ ἐλάχιστον¹ ὥς ἀνυστόν. οὐδέτερον γὰρ κρατῆσαι παντελῶς δύναται διὰ τόδε· τὸ μὲν πῦρ ἐπεξιὸν ἐπὶ τὸ ἔσχατον τοῦ ὕδατος ἐπιλείπει ἢ τροφή· ἀποτρέπεται οὖν ὁκόθεν μέλλει τρέφεσθαι· τὸ δὲ ὕδωρ ἐπεξιὸν ἐπὶ τὸ ἔσχατον τοῦ πυρός, ἐπιλείπει ἢ κίνησις· ἴσταται οὖν ἐν τούτῳ· ὁκόταν δὲ στή, οὐκέτι ἐγκρατές ἐστίν, ἀλλ' ἤδη τῷ ἐμπίπτουσι πυρὶ ἐς τὴν τροφήν καταναλίσκεται. οὐδέτερον δὲ
 20 διὰ ταῦτα δύναται κρατῆσαι παντελῶς· εἰ δὲ ποτε κρατηθείη καὶ ὁκότερον πρότερον,² οὐδὲν ἂν εἴη τῶν νῦν ἑόντων ὅσπερ ἔχει νῦν· οὕτω δὲ ἐχόντων αἰεὶ ἔσται τὰ αὐτά, καὶ οὐδέτερα καὶ οὐδὲ ἅμα³ ἐπιλείψει. τὸ μὲν οὖν πῦρ καὶ τὸ ὕδωρ, ὥσπερ εἴρηται μοι, αὐτάρκεά ἐστι πᾶσι διὰ παντὸς ἐς
 26 τὸ μήκιστον καὶ τοῦλάχιστον ὡσαύτως.

IV. Τούτων δὲ προσκεῖται ἐκατέρῳ τάδε· τῷ μὲν πυρὶ τὸ θερμὸν καὶ τὸ ξηρόν, τῷ δὲ ὕδατι τὸ ψυχρὸν καὶ τὸ ὑγρόν· ἔχει δὲ ἀπ' ἀλλήλων τὸ μὲν πῦρ ἀπὸ τοῦ ὕδατος τὸ ὑγρόν· ἐνὶ γὰρ ἐν πυρὶ⁴ ὑγρότης· τὸ δὲ ὕδωρ ἀπὸ τοῦ πυρός τὸ ξηρόν· ἐνὶ γὰρ ἐν ὕδατι ξηρόν. οὕτω δὲ τούτων ἐχόντων, πολλὰς καὶ παντοδαπὰς ιδέας ἀποκρίνονται ἀπ' ἀλλήλων καὶ σπερμάτων καὶ ζώων, οὐδὲν ὁμοίων⁵ ἀλλήλοισιν οὔτε τὴν ὄψιν οὔτε

¹ Before ἐλάχιστον Litré adds τὸ.

² Several authorities would omit πρότερον.

³ Some would read καὶ οὐδέτερον οὐδαμὰ, "and neither will fail altogether." This is very likely the correct reading.

each of them possesses is this. Fire can move all things always, while water can nourish all things always; but in turn each masters or is mastered to the greatest maximum or the least minimum possible. Neither of them can gain the complete mastery for the following reason. The fire, as it advances to the limit of the water, lacks nourishment, and so turns to where it is likely to be nourished; the water, as it advances to the limit of the fire, find its motion fail, and so stops at this point. When it stops its force ceases, and hereafter is consumed to nourish the fire which assails it. Neither, however, can become completely master for the following reasons. If ever either were to be mastered first, none of the things that are now would be as it is now. But things being as they are, the same things will always exist, and neither singly nor all together will the elements fail. So fire and water, as I have said, suffice for all things throughout the universe unto their maximum and the minimum alike.

IV. These elements have severally the following attributes. Fire has the hot and the dry, water the cold and the moist. Mutually too fire has the moist from water, for in fire there is moisture, and water has the dry from fire, for there is dryness in water also. These things being so, they separate off from themselves many forms of many kinds, both of seeds and of living creatures, which are like to one another neither in their appearance nor in their power.¹

¹ Probably δύναμις here means φύσις, "nature," "essence."

⁴ For ἐν πυρὶ M has ἀπὸ τοῦ ὕδατος.

⁵ ὅμοιον θ M: ὁμοίων Zwinger. A. L. Peck has [ἀπ' αὐτῶν] καὶ σπέρματα καὶ ζῶα, καὶ οὐδέν ὅμοιον ἄλλο ἄλλῳ. Before πολλὰς Fredrich places ἐς.

- 10 τὴν δύναμιν· ἅτε γὰρ οὐποτε κατὰ τωὐτὸ ἴστα-
μενα, ἀλλ' αἰεὶ ἀλλοιούμενα ἐπὶ τὰ καὶ ἐπὶ τὰ,¹
ἀνόμοια ἐξ ἀνάγκης γίνεται καὶ τὰ ἀπὸ τούτων
ἀποκρινόμενα. ἀπόλλυται μὲν νυν οὐδὲν ἀπάν-
των χρημάτων, οὐδὲ γίνεται ὅ τι μὴ καὶ πρόσθεν
ἦν· συμμисγόμενα δὲ καὶ διακρινόμενα ἀλλοιοῦ-
ται· νομίζεται δὲ ὑπὸ τῶν ἀνθρώπων τὸ μὲν ἐξ
"Αἰδου ἐς φάος αὖξηθὲν γενέσθαι, τὸ δὲ ἐκ τοῦ
φάεος ἐς "Αἰδην μειωθὲν ἀπολέσθαι· ὀφθαλμοῖσι
γὰρ πιστεύουσι μᾶλλον ἢ γνώμη, οὐχ ἱκανοῖς
20 εἶναι οὐδὲ περὶ τῶν ὀρεομένων κρίναι.² ἐγὼ δὲ
τάδε γνώμη ἐξηγέομαι. ζῶα³ γὰρ καὶ κείνα καὶ
τάδε· καὶ οὔτε, εἰ ζῶον, ἀποθανεῖν οἶόν τε, εἰ μὴ
μετὰ πάντων· ποῖ⁴ γὰρ ἀποθανεῖται; οὔτε τὸ
μὴ ὄν γενέσθαι, πόθεν γὰρ ἔσται;⁵ ἀλλ' αὖξεται
πάντα καὶ μειοῦται ἐς τὸ μήκιστον καὶ ἐς τὸ
ἐλάχιστον, τῶν γε δυνατῶν. ὅ τι δ' ἂν διαλέγωμαι
γενέσθαι ἢ⁶ ἀπολέσθαι, τῶν πολλῶν εἵνεκεν ἔρμη-
νεύω· ταῦτα⁷ δὲ συμμίσγεσθαι καὶ διακρίνεσθαι
δηλῶ· ἔχει δὲ καὶ⁸ ὥδε· γενέσθαι καὶ ἀπολέσθαι
30 τωὐτό, συμμιγῆναι καὶ διακριθῆναι τωὐτό, αὖξη-
θῆναι καὶ μειωθῆναι τωὐτό, γενέσθαι, συμμιγῆναι

¹ ἐπὶ τὰ καὶ ἐπὶ τὰ Corais: ἔπειτα καὶ ἔπειτα MSS.

² ὀφθαλμοῖσι δὲ πιστεύεσθαι μᾶλλον, ἢ γνώμῃ· ἐγὼ δὲ τάδε γνώμη κ.τ.ε. M.

³ ζῶα M: ζῶει Littré (from θ's ζῶ εἰ γὰρ). For εἰ ζῶον Fredrich and Gomperz read τὸ αἰίζων.

⁴ ποῦ MSS: ποῖ A. L. Peck after H. Rackham.

⁵ This is practically the reading of θ. M has καὶ οὔτε τὸ ζῶον ἀποθανεῖν οἶόν τε μὴ μετὰ πάντων, καὶ γὰρ ἀποθανεῖται· οὔτε τὸ μὴ ὄν γενέσθαι, πόθεν παραγενήσεται. Both MSS. have ὄν not ἐδν.

⁶ ὅ τι δ' ἂν διαλέγωμαι θ: ὅ τι δὲν διαλέγωμαι M. ἢ θ: καὶ τὸ M

⁷ ταῦτα Bywater after Bernays.

⁸ καὶ omitted by M.

For as they never stay in the same condition, but are always changing to this or to that, from these elements too are separated off things which are necessarily unlike. So of all things nothing perishes, and nothing comes into being that did not exist before. Things change merely by mingling and being separated.¹ But the current belief among men is that one thing increases and comes to light from Hades, while another thing diminishes and perishes from the light into Hades. For they trust eyes rather than mind, though these are not competent to judge even things that are seen. But I use mind to expound thus. For there is life in the things of the other world, as well as in those of this. If there be life, there cannot be death, unless all things die with it. For whither will death take place? Nor can what is not come into being. For whence will it come? But all things increase and diminish to the greatest possible maximum or the least possible minimum. Whenever I speak of "becoming" or "perishing" I am merely using popular expressions; what I really mean is "mingling" and "separating." The facts are these. "Becoming" and "perishing" are the same thing; "mixture" and "separation" are the same thing; "increase" and "diminution" are the same thing; "becoming" and "mixture" are the same thing;

¹ The passage, "So of all things . . . and being separated," is almost verbally the same as a fragment of Anaxagoras quoted by Simplicius (*Phys.* 163, 20). It runs: τὸ δὲ γίνεσθαι καὶ ἀπόλλυσθαι οὐκ ὁρθῶς νομίζουσιν οἱ Ἕλληνες· οὐδὲν γὰρ χρῆμα γίγνεται οὐδὲ ἀπόλλυται, ἀλλ' ἀπὸ ἐόντων χρημάτων συμμίσγεται τε, καὶ διακρίνεται καὶ οὕτως ἂν ὁρθῶς καλοῖεν τό τε γίνεσθαι συμμίσγεσθαι καὶ τὸ ἀπόλλυσθαι διακρίνεσθαι.

τῷτό, ἀπολέσθαι, μειωθῆναι, διακριθῆναι¹
τῷτό, ἕκαστον πρὸς πάντα καὶ πάντα πρὸς
ἕκαστον τῷτό, καὶ οὐδὲν πάντων τῷτό.² ὁ

35 νόμος γὰρ τῇ φύσει περὶ τούτων ἐναντίος.

V. Χωρεῖ³ δὲ πάντα καὶ θεῖα καὶ ἀνθρώ-
πινα ἄνω καὶ κάτω ἀμβιβόμενα. ἡμέρη καὶ
εὐφρόνη ἐπὶ τὸ μήκιστον καὶ ἐλάχιστον· ὡς
καὶ τῇ σελήνῃ τὸ μήκιστον καὶ τὸ ἐλάχιστον,⁴
πυρὸς ἔφοδος καὶ ὕδατος, ἥλιος⁵ ἐπὶ τὸ μακρότα-
τον καὶ βραχύτατον, πάντα ταῦτά καὶ οὐ ταῦτά.
φάος Ζηνί, σκότος Ἄιδη, φάος Ἄιδη, σκότος
Ζηνί, φοιτᾷ κείνα ὦδε, καὶ τάδε κείσε, πᾶσαν
ὥρην, πᾶσαν χώραν⁶ διαπρησόμενα κείνά τε τὰ
10 τῶνδε, τάδε τ' αὖτὰ κείνων.⁷ καὶ ἂ⁹ μὲν πρήσσουσιν
οὐκ οἶδασιν, ἂ δὲ οὐ⁸ πρήσσουσι δοκέουσιν εἰδέναι·
καὶ ἂ⁹ μὲν ὀρέουσιν οὐ γινώσκουσιν, ἀλλ' ὅμως
αὐτοῖσι πάντα γίνεται δι' ἀνάγκην θείην καὶ ἂ
βούλονται καὶ ἂ μὴ βούλονται. φοιτεόντων δ'
ἐκείνων ὦδε, τῶν δέ τε κείσε,¹⁰ συμμισγομένων
πρὸς ἄλληλα, τὴν πεπρωμένην μοῖρην ἕκαστον
ἐκπληροῖ, καὶ ἐπὶ τὸ μέζον καὶ ἐπὶ τὸ μείον.

¹ ἀπολέσθαι <καὶ> διακριθῆναι Diels: Bywater brackets μειωθῆναι.

² καὶ οὐδὲν . . . τῷτό omitted by M: P 7027 has *nihil ex omnibus idem est*.

³ χωρεῖ Bernays: χωρὶς MSS.

⁴ ὡς καὶ . . . ἐλάχιστον omitted by θ. Burnet in his *Early Greek Philosophy* suggests the following reading of the passage. ἡμέρη καὶ εὐφρόνη ἐπὶ τὸ μήκιστον καὶ ἐλάχιστον· ἥλιος, σελήνη ἐπὶ τὸ μήκιστον καὶ ἐλάχιστον· πυρὸς ἔφοδος καὶ ὕδατος. This is very Heracleitean, and may represent the passage of Heracleitus paraphrased by the author of *περὶ διαίτης*.

⁵ οὕτως before ἥλιος Diels.

“perishing,” “diminution” and “separation” are the same thing, and so is the relation of the individual to all things, and that of all things to the individual. Yet nothing of all things is the same. For in regard to these things custom is opposed to nature,¹

V. But all things, both human and divine, are in a state of flux upwards and downwards by exchanges. Day and night, to the maximum and minimum; just as the moon has its maximum and minimum, the ascendancy of fire and of water, so the sun has its longest and its shortest course—all the same things and not the same things. Light for Zeus, darkness for Hades; light for Hades, darkness for Zeus—the things of the other world come to this, those of this world go to that, and during every season throughout every place the things of the other world do the work of this, and those of this world do the work of that. And what men work they know not, and what they work not they think that they know; and what they see they do not understand, but nevertheless all things take place for them through a divine necessity, both what they wish and what they do not wish. And as the things of the other world come to this, and those of this world go to that, they combine with one another, and each fulfils its allotted destiny, both unto the greater and unto the less. And destruction

¹ This and the following chapters contain a mixture of the philosophies of Empedocles, Anaxagoras and Heracleitus. See the Introduction, p. xliii.

⁶ *πᾶσαν χώραν* omitted by M.

⁷ *τάδε τ' αὖ τὰ κείνων* Diels (*ταῦτα* M).

⁸ M omits *οὐ*.

⁹ *τὰ θ* M: *θ'* & Littré.

¹⁰ *τῶν δε τι κείσε θ: τῶν δέ τε κείοσι* M.

φθορὴ δὲ πᾶσιν ἀπ' ἀλλήλων, τῷ μέζονι ἀπὸ τοῦ
 μείονος καὶ τῷ μείονι ἀπὸ τοῦ μέζονος, αὐξάνεται
 20 τὸ μέζον ἀπὸ τοῦ ἐλάσσονος, καὶ τὸ ἐλάσσον ἀπὸ
 21 τοῦ μέζονος.¹

VI. Τὰ δ' ἄλλα πάντα, καὶ ψυχὴ ἀνθρώπου,
 καὶ σῶμα ὁκοῖον ἢ ψυχῇ, διακοσμεῖται. ἐσέρπει
 δὲ ἐς ἄνθρωπον μέρεα μερέων, ὅλα ὅλων, ἔχοντα
 σύγκρησιν πυρὸς καὶ ὕδατος, τὰ μὲν ληψόμενα,
 τὰ δὲ δώσοντα· καὶ τὰ μὲν λαμβάνοντα πλείον
 ποιεῖ, τὰ δὲ διδόντα μείον. πρίουσιν ἄνθρωποι
 ξύλον· ὁ μὲν ἔλκει, ὁ δὲ ὠθεῖ. τὸ δ' αὐτὸ τοῦτο
 ποιέουσι, μείον δὲ ποιέοντες πλείον ποιέουσι.
 τοιοῦτον φύσις ἀνθρώπων, τὸ μὲν ὠθεῖ, τὸ δὲ
 10 ἔλκει· τὸ μὲν δίδωσι, τὸ δὲ λαμβάνει· καὶ τῷ μὲν
 δίδωσι, τοῦ δὲ λαμβάνει· καὶ τῷ μὲν δίδωσι²
 τοσούτῳ πλέον, οὗ δὲ³ λαμβάνει τοσούτῳ μείον.
 χώραν δὲ ἕκαστον φυλάσσει τὴν ἐωυτοῦ, καὶ τὰ
 μὲν ἐπὶ τὸ μείον ἰόντα διακρίνεται ἐς τὴν ἐλάσσονα
 χώραν· τὰ δὲ ἐπὶ τὸ μέζον πορευόμενα, συμ-
 μισγόμενα ἐξαλλάσσει ἐς τὴν μέζω τάξιν· τὰ δὲ
 ξεῖνα μὴ ὁμότροπα⁴ ὠθεῖται⁵ ἐκ χώρας ἄλλο-
 τρίας. ἐκάστη δὲ ψυχὴ μέζω καὶ ἐλάσσῳ ἔχουσα
 περιφοιτᾷ τὰ μόρια τὰ ἐωυτῆς, οὔτε προσθέσιος
 20 οὔτε⁶ ἀφαιρέσιος δεομένη τῶν μερέων, κατὰ δὲ
 αὕξησιν τῶν ὑπαρχόντων καὶ μείωσιν δεομένη
 χώρας, ἕκαστα διαπρήσσεται ἐς ἥντινα ἂν

¹ καὶ τὸ . . . μέζονος omitted by M. Diels writes αὔξη
 τε τῷ μέζονι ἀπὸ τοῦ ἐλάσσονος καὶ τῷ ἐλάσσονι ἀπὸ τοῦ
 μέζονος. So Friedrich and Wil.

² τοῦ δὲ . . . δίδωσι omitted by θ.

³ οὐδὲν θ M: τοῦ δὲ Littré. Bywater reads οὗ δὲ λαμβάνει.

⁴ μὴ ὁμοιότροπα bracketed by Bywater: καὶ μὴ ὁμοιότροπα
 Diels.

comes to all things from one another mutually, to the greater from the less, and to the less from the greater, and the greater increases from the smaller, and the smaller from the greater.

VI. All other things are set in due order, both the soul of man and likewise his body. Into man enter parts of parts and wholes of wholes, containing a mixture of fire and water, some to take and others to give. Those that take give increase, those that give make diminution. Men saw a log; the one pulls and the other pushes, but herein they do the same thing, and while making less they make more. Such is the nature of man. One part pushes, the other pulls; one part gives, the other takes. It gives to this and takes from that, and to one it gives so much the more, while that from which it takes is so much the less.¹ Each keeps its own place; the parts going to the less are sorted out to the smaller place, those advancing to the greater mingle and pass to the greater rank, and the strange parts, being unsuitable, are thrust from a place that is not theirs. Each individual soul, having greater and smaller parts, makes the round of its own members; needing neither to add to, nor to take from, its parts, but needing space to correspond to increase or decrease of what exists already, it fulfils its several duties into whatsoever space it enters, and receives the

¹ Should we read ϕ for $\tau\phi$?

⁵ ὠθέεται M: ἐκχωρέεται θ.

⁶ οὐ προσθέσιος οὐδὲ ἀφαιρέσιος δεομένης M. Diels adds αὐτῇ δ' before οὐτε προσθέσιος.

ἐσέλθῃ, καὶ δέχεται τὰ προσπίπτοντα. οὐ γὰρ δύναται τὸ μὴ ὁμότροπον ἐν τοῖσιν ἀσυμφοροῖσι χωρίοισιν ἐμμένειν.¹ πλανᾶται μὲν γὰρ ἀγνώμονα· συγγινόμενα² δὲ ἀλλήλοισι γινώσκει πρὸς ὃ προσίζει· προσίζει γὰρ τὸ σύμφορον³ τῷ συμφόρῳ, τὸ δὲ ἀσύμφορον πολεμεῖ καὶ μάχεται καὶ διαλλάσσει ἀπ' ἀλλήλων. διὰ τοῦτο
 30 ἀνθρώπου ψυχὴ ἐν ἀνθρώπῳ αὐξάνεται, ἐν ἄλλῳ δὲ οὐδενί· καὶ τῶν ἄλλων ζώων τῶν μεγάλων ὡσαύτως· ὅσα ἄλλως, ἀπ' ἄλλων⁴ ὑπὸ βίης
 33 ἀποκρίνεται.

VII. Περὶ μὲν⁵ τῶν ἄλλων ζώων εἴσω, περὶ δὲ ἀνθρώπου δηλώσω. ἐσέρπει δὲ⁶ ἐς ἄνθρωπον ψυχὴ πυρὸς καὶ ὕδατος σύγκρησιν ἔχουσα, μοῖρην σώματος ἀνθρώπου· ταῦτα δὲ καὶ θήλεα καὶ ἄρσενα πολλὰ καὶ παντοῖα τρέφεταί τε⁷ καὶ αὐξεται διαίτῃ τῇ περὶ τὸν ἄνθρωπον⁸ ἀνάγκη δὲ τὰ μέρεα ἔχειν πάντα τὰ ἐσιόντα· οὔτινος γὰρ μὴ ἐνεῖη μοῖρῃ ἐξ ἀρχῆς οὐκ ἂν⁹ αὐξηθεῖη οὔτε πολλῆς τροφῆς ἐπιούσης οὔτε ὀλίγης, οὐ γὰρ ἔχει
 10 τὸ προσαυξόμενον· ἔχον δὲ πάντα, αὐξεται ἐν χώρῃ τῇ ἐωυτοῦ ἕκαστον, τροφῆς ἐπιούσης ἀπὸ ὕδατος ξηροῦ καὶ πυρὸς ὑγροῦ,¹⁰ τὰ μὲν εἴσω βιαζόμενα, τὰ δὲ ἔξω. ὥσπερ οἱ τέκτονες τὸ

¹ ἐμμένων M: μὴ ὁμονοεῖν θ.

² συγγινόμενα θ: συμμισγόμενα M: συγγνώμονα Diels.

³ συγγινώσκει· προσίζει γὰρ τὸ σύμφορον κ τ. ἐ. M.

⁴ ὡσαύτως ὅσα διαλλάσσει ἀπ' ἀλλήλων, Diels: ὅσα ἄλλως θ: ἰκόσα δ' ἄλλως M. ὅσα ἄλλοῖα ἀπ' αὐτῶν Wil.

⁵ μὲν θ: μὲν οὖν M.

⁶ δὲ θ: γὰρ M.

⁷ τρέφεταί τε καὶ αὐξεται θ: τρέφεταί· τρέφεταί δὲ καὶ αὐξεται M.

⁸ τῇ περὶ τὸν ἄνθρωπον M: τηπερ ἄνθρωπος θ Diels.

attacks that are made. For that which is not suitable cannot abide in regions not adapted to it. Now such wander without thought, but combining with one another they realise what they are joining.¹ For the suitable joins the suitable, while the unsuitable wars and fights and separates itself. For this reason a man's soul grows in a man, and in no other creature. It is the same with the other large animals. When it is otherwise, there is forcible separation from others.

VII. I shall say nothing about the other animals, confining my attention to man. Into man there enters a soul, having a blend of fire and water,² a portion of a man's body. These, both female and male, many and of many kinds, are nourished and increased by human diet. Now the things that enter must contain all the parts. For that of which no part were present would not grow at all, whether the nutriment that were added were much or little, as having nothing to grow on to it. But having all, each grows in its own place, nutriment being added from dry water and moist fire, some things being forced inside, others outside. As carpenters saw the log, and one pulls and the

¹ Diels' reading would mean: "They wander when at variance, but when they are of one mind they realise," etc.

² That soul is a mixture of fire and water, and that the character of soul is relative to that mixture, is doctrine directly derived from Heracleitus. See p. 493. "It is death to souls to become water."

⁹ $\alpha\nu$ is not in θ . It could easily fall out before $\alpha\upsilon\chi\eta\theta\epsilon\iota\eta$; on the other hand, potential optatives without $\alpha\nu$ are not infrequent in the Hippocratic Collection. Bywater puts a comma at $\alpha\rho\chi\eta\varsigma$.

¹⁰ Before $\tau\grave{\alpha} \theta$ has $\kappa\alpha\iota$.

ξύλον πρίζουσι,¹ καὶ ὁ μὲν ἔλκει, ὁ δὲ ὠθεῖ, τωὐτὸ ποιέοντες· κάτω δ' ὁ πιέζων τὸν ἄνω ἔλκει,² οὐ γὰρ ἂν παραδέχοιτο³ κάτω ἵεναι· ἣν δὲ βιάζονται,⁴ παντὸς ἀμαρτήσονται. τοιοῦτον τροφή ἀνθρώπου· τὸ μὲν ἔλκει, τὸ δὲ ὠθεῖ· εἴσω δὲ βιαζόμενον⁵ ἔξω ἔρπει· ἣν δὲ βιῇται παρὰ και-
 19 ρόν, παντὸς ἀποτεύζεται.

VIII. Χρόνον δὲ τοσοῦτον ἕκαστα τὴν αὐτὴν τάξιν ἔχει,⁶ ἄχρι μηκέτι δέχεται ἢ τροφή, μηδὲ χώρην⁷ ἱκανὴν ἔχει εἰς τὸ μήκιστον τῶν δυνατῶν· ἔπειτ' ἐναμείβει εἰς τὴν μέζονα χώρην, θήλεα καὶ ἄρσενα, τὸν αὐτὸν τρόπον ὑπὸ βίης καὶ ἀνάγκης διωκόμενα· ὅκόσα δ' ἂν πρότερον ἐμπλήσῃ τὴν πεπρωμένην μοίρην, ταῦτα διακρίνεται πρῶτα, ἅμα δὲ καὶ συμμίσγεται· ἕκαστον
 10 μὲν γὰρ διακρίνεται πρῶτα, ἅμα δὲ καὶ συμμίσγεται· χώρην δὲ ἀμείψαντα καὶ τυχόντα ἀρμονίης ὀρθῆς ἐχούσης συμφωνίας τρεῖς, συλλήβδην διεξιόν⁸ διὰ πασέων, ζῶει καὶ αὔξεται τοῖσιν αὐτοῖσιν οἷσι καὶ πρόσθεν· ἣν δὲ μὴ τύχῃ τῆς ἀρμονίης, μηδὲ σύμφωνα τὰ βαρέα τοῖσιν ὀξέσι γένηται ἐν τῇ πρώτῃ συμφωνίᾳ, ἢ τῇ δευτέρῃ, ἢ τῇ διὰ παντός,⁹ ἐνὸς¹⁰ ἀπογενομένου

¹ τρυπῶσι θ M: πρίζουσι in corrector's hand over τρυπῶσι θ.

² δὲ πιεζόντων ἀνέρπει θ: δὲ πιέζοντον ἄνω ἔρπει M: δ' ὁ πιέζων τὸν ἄνω ἔλκει (from several Paris MSS.) Littré: κάτω δὲ πιεζόντων ἄνω ἔρπει Diels: πιεζόμενον ἄνω Fred.

³ οὐ γὰρ ἂν παρὰ <καιρὸν> δέχοιτο Diels. See Appendix, p. 296.

⁴ βιάζονται . . . ἀμαρτήσονται M: βιάζεται . . . ἀμαρτῆσεται θ.

⁵ βιαζόμενον M: βιαζομένου θ. Perhaps the readings of θ are a correction due to a scribe or editor who did not realise that besides the deponent βιάζομαι there exists βιάζω.

other pushes, though they do the same thing. The one that presses below pulls the one above, otherwise the saw could not descend. If force be applied they will lose all. Such is the nutriment of a man. One part pulls, the other pushes; what is forced inside comes outside. But if untimely violence be applied there is no success.¹

VIII. Each keeps the same position until nourishment no longer receives it, and it has not sufficient room for the greatest possible extension; then it passes into larger room, female and male, driven along in the same manner by force and necessity. Such as first fill the allotted portion are the first to be separated, and at the same time they also commingle. For each separates first, and at the same time also commingles. And if, on changing position, they achieve a correct attunement, which has three harmonic proportionals, covering altogether the octave, they live and grow by the same things as they did before. But if they do not achieve the attunement, and the low harmonize not with the high in the interval of the fourth, of the fifth, or in the octave, then the failure of one makes the whole

¹ There is a kind of "one-way traffic" through the body. Interference with the circuit means disease or death.

⁶ ἕκαστον τὴν αὐτὴν τάξιν ἔχει θ: ἕκαστα τὴν αὐτὴν τάξιν ἔχει M: ἕκαστα τὴν αὐτὴν ἔχει τάξιν Littré.

⁷ ἡ χώρα· μηδὲ τροφήν M: ἡ τροφή· μηδὲ χώραν θ.

⁸ διεξιόντα Erm.: διεξιούσας Mack. See Littré VII. liv. for Bernay's conjecture συλλαβὴν δι' ὀξείων.

⁹ γένηται. ἡ πρώτη συμφωνίη· ἡ δὲ δευτέρη γένεσις. τὸ διαπαντός θ: γένηται, ἡ πρώτη συμφωνίη· ἡν δὲ δευτέρη γένεσις ἦ, τὸ διαπαντός M: γένηται, ἡν ἡ πρώτη συμφωνίη, ἡν ἡ δευτέρη γεννηθῇ ἢ τὸ διὰ παντός Littré ("mais le passage est désespéré"): γένηται ἐν τῇ πρώτῃ συμφωνίῃ ἢ τῇ δευτέρῃ ἢ τῇ διὰ παντός, Diels.

¹⁰ For ἐνός θ has τινός.

πᾶς ὁ τόνος μάταιος· οὐ γὰρ ἂν προσαείσαι·
 ἀλλ' ἀμείβει ἐκ τοῦ μέζονος ἐς τὸ μείον πρὸ
 19 μοίρης· διότι οὐ γινώσκουσιν ὅ τι ποιέουσιν.

ΙΧ. Ἀρσένων μὲν οὖν καὶ θηλέων διότι ἐκάτερα
 γίνεται, προϊόντι τῷ λόγῳ δηλώσω. τούτων δὲ
 ὁκότερον ἂν τύχη ἐλθὼν καὶ ¹ τύχη τῆς ἀρμονίης,
 ὑγρὸν ἐὼν κινεῖται ὑπὸ τοῦ πυρός· κινεούμενον δὲ
 ζωπυρεῖται καὶ προσάγεται τὴν τροφήν ἀπὸ τῶν
 ἐσιόντων ἐς τὴν γυναῖκα σίτων καὶ πνεύματος, τὰ
 μὲν πρῶτα πάντη ὁμοίως, ἕως ἔτι ἀραιὸν ἐστίν,
 ὑπὸ δὲ τῆς κινήσιος καὶ τοῦ πυρὸς ξηραίνεται
 καὶ στερεοῦται· στερεούμενον δὲ πυκνοῦται πέριξ,
 10 καὶ τὸ πῦρ ἐγκατακλειόμενον οὐκέτι τὴν τροφήν
 ἱκανὴν ἔχει ἐπάγεσθαι, οὐδὲ τὸ πνεῦμα ἐξωθεῖ
 διὰ τὴν πυκνότητα τοῦ περιέχοντος· ἀναλίσκει
 οὖν τὸ ὑπάρχον ὑγρὸν εἴσω. τὰ μὲν οὖν στερεὰ
 τὴν φύσιν ἐν τῷ συνησθηκότι καὶ ξηρῷ οὐ κατα-
 ναλίσκεται τῷ πυρὶ ἐς τὴν τροφήν· ἀλλ' ἐγκρατέα
 γίνεται καὶ συνίσταται τοῦ ὑγροῦ ἐκλείποντος,
 ἅπερ ὁστέα καὶ νεῦρα ὀνομάζεται. τὸ δὲ πῦρ
 ἐκ τοῦ συμμιγέντος κινεούμενον, ² τοῦ ὑγροῦ,
 διακοσμεῖται τὸ σῶμα κατὰ φύσιν διὰ τοιήνδε
 20 ἀνάγκην· διὰ μὲν τῶν στερεῶν καὶ ξηρῶν οὐ
 δύναται τὰς διεξόδους χρονίας ποιεῖσθαι, διότι
 οὐκ ἔχει τροφήν· διὰ δὲ τῶν ὑγρῶν καὶ μαλακῶν
 δύναται· ταῦτα γάρ ἐστιν αὐτῷ τροφή· ἔνι δὲ
 καὶ ἐν τούτοισι ξηρότης οὐ καταναλισκομένη ὑπὸ

¹ ἐλθὼν καὶ θ: omitted by M.

² κινεούμενον Diels: the MSS. have the genitive.

scale of no value, as there can be no consonance, but they change from the greater to the less before their destiny. The reason is they know not what they do.

IX. As for males and females, later on in my discourse I shall explain why each severally come to be. But whichever of the two happens to come and achieves the attunement, it is moist and is kept in movement by the fire. Being in movement it gets inflamed, and draws to itself its nourishment from the food and breath that enter the woman. At first, while it is still rare, this occurs equally throughout; but owing to the movement and the fire it dries and solidifies; as it solidifies it hardens all round, and the fire being imprisoned can no longer draw to itself its nourishment in sufficient quantity, while it does not expel the breath owing to the hardness of its envelope. So it consumes the available moisture inside. Now the parts in the compacted, dry mass that are solid in substance are not consumed by the fire for its nourishment, but they prove powerful, and as the moisture fails they become compact, and are called bones and sinews. The fire, meanwhile, being moved¹ out of the moisture which was mixed with it, arranges the body according to nature through the following necessity. Through the hard and dry parts it cannot make itself lasting passages, because it has no nourishment; but it can through the moist and soft, for these are its nourishment. Yet in these too there is dryness not consumed by the fire,

¹ The MSS. reading (*κινουμένου* or *κινευμένου*) will give the rendering: "out of the moisture mixed with it, and put in motion by it, arranges," etc.

τοῦ πυρός· ταῦτα δὲ συνίσταται πρὸς ἄλληλα. τὸ μὲν οὖν ἐσωτάτῳ καταφραχθὲν πῦρ καὶ πλείστον ἐστὶ καὶ μεγίστην τὴν διέξοδον ἐποιήσατο· πλείστον γὰρ τὸ ὑγρὸν ἐνταῦθα ἐνῆν, ὅπερ κοιλίη καλεῖται· καὶ ἐξέπεσεν ἐντεῦθεν, 30 ἐπεὶ οὐκ εἶχε τροφήν, ἔξω, καὶ ἐποιήσατο τοῦ πνεύματος διεξόδους καὶ τροφῆς ἐπαγωγὴν καὶ διύπεμψιν· τὸ δὲ ἀποκλεισθὲν ἐς¹ ἄλλο σῶμα περιόδους ἐποιήσατο τρισσάς,² ὅπερ ἦν ὑγρότατον τοῦ πυρός, ἐν τούτοισι τοῖσι χωρίοισιν, αἵτινες φλέβες καλέονται κοῖλαι· ἐς δὲ τὰ μέσα τούτων τὸ ὑπολειπόμενον τοῦ ὕδατος συνιστάμενον 37 πηγνυται, ὅπερ καλεῖται σάρκες.

X. Ἐνὶ δὲ λόγῳ πάντα διεκοσμήσατο κατὰ τρόπον αὐτὸ ἐωυτῷ τὰ ἐν τῷ σώματι τὸ πῦρ, ἀπομίμησιν τοῦ ὅλου, μικρὰ πρὸς μεγάλα καὶ μεγάλα πρὸς μικρά· κοιλίην μὲν τὴν μεγίστην, ὕδατι ξηρῷ καὶ ὑγρῷ ταμείον, δοῦναι πᾶσι καὶ λαβεῖν παρὰ πάντων, θαλάσσης δύναμιν, ζώων συμφόρων³ τροφόν, ἀσυμφόρων δὲ φθορόν· περὶ δὲ ταύτην ὕδατος ψυχροῦ καὶ ὑγροῦ σύστασιν, διέξοδον πνεύματος ψυχροῦ καὶ θερμοῦ· ἀπο- 10 μίμησιν γῆς, τὰ ἐπείσπιπτοντα πάντα ἀλλοιούσης. καταναλίσκον δὲ καὶ αὔξον⁴ σκέδασιν ὕδατος λεπτοῦ καὶ πυρὸς ἐποιήσατο ἡερίου,⁵ ἀφανέος καὶ φανεροῦ, ἀπὸ τοῦ συνεστηκότος ἀπόκρισιν, ἐν ᾧ φερόμενα ἐς τὸ φανερόν ἀφικνεῖται ἕκαστον μοῖρῃ

¹ Between ἐς and ἄλλο Diels inserts τό.

² περιόδους ἐποιήσατο τρισσάς is placed by Diels after χωρίοισιν. Friedrich marks an hiatus after κοῖλαι.

³ συμφόρων Wilamowitz: συντρόφων θ: ἐντρόφων M.

and these dry parts become compacted one with another. So the fire shut up in the innermost part both is most abundant and made for itself the greatest passage. For there the moisture was most abundant, and it is called the belly. Therefrom the fire burst forth, since it had no nourishment, and made passages for the breath and to supply and distribute nourishment. The fire shut up in the rest of the body made itself three passages, the moistest part of the fire being in those places called the hollow veins. And in the middle of these that which remains of the water becomes compacted and congeals. It is called flesh.

X. In a word, all things were arranged in the body, in a fashion conformable to itself, by fire, a copy of the whole, the small after the manner of the great and the great after the manner of the small. The belly is made the greatest, a steward for dry water and moist, to give to all and to take from all, the power of the sea, nurse of creatures suited to it, destroyer of those not suited. And around it a concretion of cold water and moist, a passage for cold breath and warm, a copy of the earth, which alters all things that fall into it. Consuming and increasing,¹ it made a dispersion of fine water and of ethereal fire, the invisible and the visible, a secretion from the compacted substance, in which things are carried and come to light, each

¹ With the reading of Diels: "Consuming some and increasing other."

⁴ καταναλίσκοντα δὲ αὔξον (αὐξον θ) θM: καταναλίσκον δὲ καὶ αὔξον Zwinger, Littré: καὶ τὰ μὲν καταναλίσκον, τὰ δὲ αὔξον Diels.

⁶ Should we read ἀροισῶ?

πεπρωμένη. ἐν δὲ τούτῳ ἐποίησατο τὸ πῦρ¹
 περιόδους τρισσάς, περαινούσας πρὸς ἀλλήλας
 καὶ εἴσω καὶ ἔξω· αἱ μὲν πρὸς τὰ κοῖλα τῶν
 ὑγρῶν, σελήνης δύναμιν, αἱ δὲ πρὸς τὴν ἔξω
 περιφορὴν,² πρὸς τὸν περιέχοντα πάγον, ἄστρων
 20 δύναμιν, αἱ δὲ μέσαι καὶ εἴσω καὶ ἔξω περαίνουσai.³
 τὸ θερμότατον καὶ ἰσχυρότατον πῦρ, ὅπερ πάντων
 ἐπικρατεῖται, διέπον ἅπαντα κατὰ φύσιν, αἶκτον⁴
 καὶ ὄψει καὶ ψαύσει, ἐν τούτῳ ψυχὴ, νόος,
 φρόνησις, αὔξησις, κίνησις, μείωσις, διάλλαξις,⁵
 ὕπνος, ἔγερσις· τοῦτο πάντα διὰ παντὸς κυβερνᾷ,
 26 καὶ τάδε καὶ ἐκεῖνα, οὐδέποτε ἀτρεμίζον.

XI. Οἱ δὲ ἄνθρωποι ἐκ τῶν φαιερῶν τὰ ἀφανέα
 σκέπτεσθαι οὐκ ἐπίστανται· τέχνησι γὰρ χρεό-
 μενοι ὁμοίησιν ἀνθρωπίνῃ φύσει οὐ γινώσκουσιν·
 θεῶν γὰρ νόος ἐδίδαξε μιμεῖσθαι τὰ ἐωυτῶν,
 γινώσκοντας ἃ ποιέουσιν, καὶ οὐ γινώσκοντας ἃ
 μιμέονται. πάντα γὰρ ὅμοια, ἀνόμοια ἔοντα·
 καὶ σύμφορα πάντα, διάφορα ἔοντα· διαλεγόμενα,
 οὐ διαλεγόμενα· γνώμην ἔχοντα, ἀγνώμονα·
 ὑπεναντίως ὁ τρόπος ἐκάστων, ὁμολογεόμενος.
 10 νόμος γὰρ καὶ φύσις, οἷσι πάντα διαπρησσόμεθα,
 οὐχ ὁμολογεῖται ὁμολογεόμενα· νόμον γὰρ ἄνθρω-
 ποι ἔθεσαν αὐτοὶ ἐωυτοῖσιν, οὐ γινώσκοντες περὶ
 ὧν ἔθεσαν, φύσιν δὲ πάντων θεοὶ διεκόσμησαν.⁶

¹ τὸ πῦρ Diels: πυρὸς MSS.

² αἱ δὲ <ὡς> πρὸς τὴν ἔξω περιφορὴν Diels. Perhaps a gloss.

³ After περαίνουσai Diels has a comma, followed by <πρὸς τὰς ἑτέρας, ἡλίου δύναμιν,> τὸ θερμότατον.

⁴ αἰκτον θ: ἄψοφον M: αἶκτον Littré: ἄθικτον Bernays, Diels. Bernays himself preferred ἄψανστον.

⁵ θ omits κίνησις, μείωσις, διάλλαξις.

according to its allotted portion. And in this fire made for itself three groups of circuits, within and without each bounded by the others: those towards the hollows of the moist, the power of the moon; those towards the outer circumference, towards the solid enclosure, the power of the stars; the middle circuits, bounded both within and without. The hottest and strongest fire, which controls all things, ordering all things according to nature, imperceptible to sight or touch, wherein are soul, mind, thought, growth, motion, decrease, mutation, sleep, waking. This governs all things always, both here and there, and is never at rest.

XI. But men do not understand how to observe the invisible through the visible. For though the arts they employ are like the nature of man, yet they know it not. For the mind of the gods taught them to copy their¹ own functions, and though they know what they are doing yet they know not what they are copying. For all things are like, though unlike, all compatible though incompatible, conversing though not conversing, intelligent without intelligence. The fashion of each is contrary, though in agreement. For custom and nature, by means of which we accomplish all things, do not agree though they do agree. For custom was settled by men for themselves without their knowing those things about which they settled the custom; but the nature of all things was

¹ Probably "the operations of their own bodies," but Littré translates: "les opérations divines."

⁶ θεὸς διεκόσμησεν θ, altered to θεοὶ διεκόσμησαν (or the reverse). Is the latter a Christian correction?

τὰ μὲν οὖν ἄνθρωποι διέθεσαν οὐδέποτε κατὰ
 τῷτὸ ἔχει οὔτε ὀρθῶς οὔτε μὴ ὀρθῶς· ὁκόσα δὲ
 θεοὶ διέθεσαν αἰὲ ὀρθῶς ἔχει· καὶ τὰ ὀρθὰ καὶ
 17 τὰ μὴ ὀρθὰ τοσοῦτον διαφέρει.

XII. Ἐγὼ δὲ δηλώσω τέχνας φανεράς ἀν-
 θρώπου παθήμασιν ὁμοίας ἐούσας καὶ φανεροῖσι
 καὶ ἀφανέσι. μαντικὴ τοιόνδε· τοῖσι μὲν φανε-
 ροῖσι τὰ ἀφανέα γινώσκει, καὶ τοῖσιν ἀφανέσι τὰ
 φανερά, καὶ τοῖσιν ἐοῦσι τὰ μέλλοντα, καὶ τοῖσιν
 ἀποθανοῦσι τὰ ζῶντα, καὶ τῷ ἀσυνέτῳ¹ συνίασιν,
 ὁ μὲν εἰδὼς αἰὲ ὀρθῶς, ὁ δὲ μὴ εἰδὼς ἄλλοτε
 ἄλλως. φύσιν ἀνθρώπου καὶ βίον ταῦτα μι-
 μεῖται· ἀνὴρ γυναικὶ συγγενόμενος παιδίον
 10 ἐποίησε· τῷ φανερῷ τὸ ἄδηλον γινώσκει ὅτι
 οὔτως ἔσται. γνώμη² ἀνθρώπου ἀφανὴς γινώ-
 σκουσα τὰ φανερά ἐκ παιδὸς ἐς ἄνδρα μεθίσταται·
 τῷ ἐόντι τὸ μέλλον γινώσκει. οὐχ ὅμοιον ἀπο-
 θανῶν ζῶντι· τῷ τεθνηκότι οἶδεν τὸ ζῶν.³
 ἀσύνητον γαστήρ· ταύτῃ συνίεμεν ὅτι διψῇ ἢ
 πεινῇ. ταῦτα⁴ μαντικῆς τέχνης καὶ φύσιος
 ἀνθρωπίνης πάθεα, τοῖσι μὲν γινώσκουσιν αἰὲ
 ὀρθῶς, τοῖσι δὲ μὴ γινώσκουσιν αἰὲ ἄλλοτε
 19 ἄλλως.

¹ τῶν ἀσυνέτων (θ omits τῶν) MSS. : τῷ ἀσυνέτῳ Bywater.

² ὅτι <συνέλαβεν>· οὔτως ἔσται γνώμη Diels.

³ οὐχ ὅμοιον ἀποθανῶν ζῶντι· τῷ τεθνηκότι οἶδεν τὸ ζῶν Diels : οὐχ ὅμοιον ἀποθανῶν ζῶντι τῷ τεθνηκότι οἶδεν τὸ ζῶν θ : οὐχ ὅμοιον ἀπὸ θανάτου ζῶντι. τῷ τεθνηκότι τὸ ζῶν οἶδε M : οὐχ ὁ μὴ ὢν ἀπὸ θανάτου, ζῶν δὲ, κ.τ.ε. Littié : διότι οὐχ ὅμοιον τὸ ἀποθανὸν τῷ ζῶντι Ermerins.

arranged by the gods. Now that which men arrayed never remains constant, whether right or wrong; but whatsoever things were arranged by the gods always remain right. So great the difference between the right and the wrong.

XII. But I will show that arts are visibly like to the affections of man, both visible and invisible. Seercraft is after this fashion. By the visible it gets knowledge of the invisible, by the invisible knowledge of the visible, by the present knowledge of the future, by the dead knowledge of the living, and by means of that which understands not men have understanding—he who knows, right understanding always, he who knows not, sometimes right understanding, sometimes wrong. Seercraft herein copies the nature and life of man. A man by union with a woman begets a child; by the visible he gets knowledge of the invisible that so it will be. The invisible human intelligence, getting knowledge of the visible, changes from childhood to manhood; by the present it gets knowledge of the future. A corpse is not like a living creature; by the dead he knows the living. The belly is without consciousness, yet by it we are conscious of hunger and thirst. The characteristics of seercraft and of human nature are these:¹ for those who know, always rightly interpreted;² for those who know not, sometimes rightly and sometimes not.

¹ Or (with ταῦτά) “the same.”

² The grammar is curious. With ὁρθῶς some participle (or verb) must be understood, perhaps γινωσκόμενα or γινώσκεται. The αἰ before ἄλλοτε is suspicious.

⁴ For ταῦτα perhaps we should read ταῦτά.

XIII. Σιδήρου ὄργανα· † τέχνησι †¹ τὸν σίδηρον πυρὶ² τήκουσι, πνεύματι ἀναγκάζοντες τὸ πῦρ, τὴν ὑπάρχουσαν τροφήν ἀφαιρέονται,³ ἀραιὸν δὲ ποιήσαντες παίουσι καὶ συνελαύνουσιν, ὕδατος δὲ ἄλλου τροφῇ ἰσχυρὸν γίνεται. ταῦτα⁴ πάσχει ἄνθρωπος ὑπὸ παιδοτρίβου· τὴν ὑπάρχουσαν τροφήν πυρὶ ἀφαιρεῖται, ὑπὸ πνεύματος ἀναγκαζόμενος· ἀραιούμενος⁵ κόπτεται, τρίβεται, καθαίρεται, ὑδάτων δὲ ἐπαγωγῇ⁶ ἄλλοθεν ἰσχυρὸς
10 γίνεται.

XIV. Καὶ οἱ γναφῆες τοῦτο⁷ διαπρήσσονται· λακτίζουσι, κόπτουσιν, ἔλκουσι, λυμαινόμενοι ἰσχυρότερα ποιέουσι,⁸ κείροντες τὰ ὑπερέχοντα καὶ παραπλέκοντες καλλίω ποιέουσι· ταῦτα
5 πάσχει ἄνθρωπος.

XV. Σκυτέες τὰ ὅλα κατὰ⁹ μέρη διαιρέουσι, καὶ τὰ μέρη ὅλα ποιέουσι, τήκνοντες δὲ καὶ κεντέοντες τὰ σαθρὰ ὑγιέα ποιέουσιν. καὶ ἄνθρωπος δὲ ταῦτα¹⁰ πάσχει· ἐκ τῶν ὅλων μέρη διαιρεῖται, καὶ ἐκ τῶν μερέων συντιθεμένων ὅλα γίνεται· κεντέόμενοί τε καὶ τεμνόμενοι τὰ σαθρὰ ὑπὸ τῶν ἰητρῶν ὑγιάζονται.¹¹ καὶ τόδε ἰητρικῆς· τὸ λυπέον ἀπαλλάσσειν, καὶ ὑφ' οὗ πονεῖ ἀφαιρέοντα ὑγιέα ποιεῖν. ἡ φύσις αὐτομάτη ταῦτα¹²
10 ἐπίσταται· καθήμενος πονεῖ ἀναστῆναι, κινεό-

¹ τέχνησι (θ) is corrupt, and so is the τέχνης of M. Perhaps we should read τεχνῖται.

² πυρὶ τήκουσι Bywater: περιτήκουσι MSS.

³ ἀφαιρέονται θ: ἀφαιρέοντες M.

⁴ ταῦτα MSS.: ταῦτα Ermerins and Diels.

⁵ ἀραιούμενα θ: ὑπὸ τῶν θ: ἀραιούμενος δὲ M.

⁶ ἐπαγωγῇ θ: ὑπαγωγῇ M: ὑπὸ τῶν for ὑδάτων θ.

⁷ τοῦτο θ: τῶιϋτὸ M.

XIII. Iron tools. Craftsmen melt the iron with fire, constraining the fire with breath; they take away the nourishment it has already; when they have made it rare, they beat it and weld it; and with the nourishment of other water it grows strong. Such is the treatment of a man by his trainer. By fire the nourishment he has already is taken away, breath constraining him. As he is made rare, he is struck, rubbed and purged. On the application of water from elsewhere he becomes strong.

XIV. This do also the fullers. They trample, strike and pull; by maltreating they make stronger; by cutting off the threads that project, or by weaving them in, they beautify. The same happens to a man.

XV. Cobblers divide wholes into parts and make the parts wholes; cutting and stitching they make sound what is rotten. Man too has the same experience. Wholes are divided into parts, and from union of the parts wholes are formed. By stitching and cutting, that which is rotten in men is healed by physicians. This too is part of the physician's art: to do away with that which causes pain, and by taking away the cause of his suffering to make him sound. Nature of herself knows how to do these things. When a man is sitting it is a labour to rise; when he is moving it is a labour to come

⁸ κόπτουσιν· ἔλκουσι· λυμαινόμενοι· ἰσχυρότερα ποίεουσιν· θ: παίουσιν λυμαινόμενοι κόπτουσιν ἔλκουσι λυμαινόμενοι ἰσχυρότερα ποίεουσιν· M.

⁹ κατα M: καὶ τὰ θ.

¹⁰ ταῦτα θ: τῶϊϋτὸ M: ταῦτα Bywater.

¹¹ ὑγιαίνουνται Ermerins: ὑγιαίνονται MSS.

¹² Bywater has ταῦτά.

μενος πονεῖ ἀναπαύσασθαι, καὶ ἄλλα τὰ αὐτὰ
12 ἔχει ἢ φύσις ἡτρικῇ.¹

XVI. Τέκτονες πρίοντες ὁ μὲν ὠθεῖ, ὁ δὲ ἔλκει·
τὸ αὐτὸ ποιέοντες ἀμφοτέρως.² † τρυπῶσιν, ὁ μὲν
ἔλκει, ὁ δὲ ὠθεῖ. † πιεζόντων ἄνω ἔρπει, τὸ δὲ
κάτω· μείω ποιέοντες³ πλείω ποιέουσιν.⁴ φύσιν
ἀνθρώπου μιμέονται. πνεῦμα τὸ μὲν ἔλκει,
τὸ δὲ ὠθεῖ· τὸ αὐτὸ ποιεῖ ἀμφοτέρως.⁵ τὰ μὲν
κάτω πιέζεται, τὰ δὲ ἄνω ἔρπει. ἀπὸ μῆς
ψυχῆς διαιρεομένης πλείους καὶ μείους καὶ
9 μέζονες καὶ ἐλάσσονες.

XVII. Οἰκοδόμοι ἐκ διαφόρων σύμφορον⁶ ἐργά-
ζονται, τὰ μὲν ξηρὰ ὑγραίνοντες, τὰ δὲ ὑγρὰ
ξηραίνοντες, τὰ μὲν ὅλα διαιρέοντες, τὰ δὲ
διηρημένα συντιθέντες· μὴ οὕτω δὲ ἐχόντων οὐκ
ἂν ἔχοι ἢ δεῖ.⁷ δίαιταν ἀνθρωπίνην μιμεῖται· τὰ
μὲν ξηρὰ ὑγραίνοντες, τὰ δὲ ὑγρὰ ξηραίνοντες,
τὰ μὲν ὅλα διαιρέουσιν, τὰ δὲ διηρημένα συντι-
8 θέασιν· ταῦτα πάντα διάφορα ἔοντα συμφέρει.⁸

XVIII. [Μουσικῆς ὄργανον ὑπάρχει δεῖ πρῶτον,
ἐν ᾧ δηλώσει ἃ βούλεται] ἀρμονίης συντάξιες⁹
ἐκ τῶν αὐτῶν οὐχ αἱ αὐταί, ἐκ τοῦ ὀξέος, ἐκ τοῦ
βαρέος, ὀνόματι μὲν ὁμοίων, φθόγγῳ δὲ οὐχ

¹ Bywater's emendation. The MSS. have τοιαῦτα or τὰ τοιαῦτα and ἡτρικῆς.

² τῷτο ποιεῖ. ἀμφοτέρως φέρει M: τῷτο ποιέοντες ἀμφο-
τεροί θ. See Appendix, p. 296.

³ μιον οἶοι ἔδντες M: μίω ποιέοντες θ.

⁴ After ποιέουσιν Litré adds καὶ πλείω ποιέοντες μείω
ποιέουσιν because the Latin MS. 7027 has *et maius facientes
minuunt*.

⁵ ἀμφοτέρως φέρει, σίτων M: καὶ ἀμφοτέρως θ M also has
ποιεῖν before ἀμφοτέρως.

⁶ θ omits σύμφορον.

⁷ ἡδεῖ θ: ἰδίως M.

to rest. In other respects too nature is the same as the physician's art.

XVI. When carpenters saw, one pushes and the other pulls, in both cases doing the same thing. [When boring, one pulls and the other pushes.] When they press the tool, this goes up, that goes down.¹ When they diminish they increase. They are copying the nature of man. This draws breath in, that expels it; in both cases the same thing is done. Some parts <of the food> are pressed down, some come up. From one soul when divided come more and less, greater and smaller.

XVII. Builders out of diverse materials fashion a harmony, moistening what is dry, drying what is moist, dividing wholes and putting together what is divided. Were this not so, the result would not be what it should. It is a copy of the diet of man; moistening the dry, drying the moist, they divide wholes and put together what is divided. All these being diverse are harmonious.

XVIII. [First there must be an instrument of music, whereby to set forth what is intended.] From the same notes come musical compositions that are not the same, from the high and from the low, which are alike in name² but not alike in

¹ Probably this means that as the saw goes down the log appears to come up and *vice versa*. Perhaps, however, τὸ δὲ applies to a different action of the saw, "When they press, it first goes up, then down."

² *I.e.* they are all called "notes."

⁸ After συμφέρει M adds τῇ φύσει.

⁹ ἁρμονίη συντάξεις M: ἁρμονίης σύνταξις θ. The words Μουσικῆς . . . βούλεται should probably be deleted as a marginal note which has been incorporated into the text.

ὁμοίων· τὰ πλεῖστον¹ διάφορα μάλιστα συμφέρει,
τὰ δὲ ἐλάχιστον διάφορα ἥκιστα συμφέρει· εἰ δὲ
ὅμοια πάντα ποιήσῃ τις, οὐκέτι² τέρψις· αἱ
πλεῖσται μεταβολαὶ καὶ πολυειδέσταται μάλιστα
τέρπουσιν.

- 10 Μάγειροι ὄψα σκευάζουσιν ἀνθρώποισι δια-
φόρων, συμφόρων, παντοδαπὰ συγκρίνοντες, ἐκ
τῶν αὐτῶν οὐ τὰ αὐτά, βρώσιν καὶ πόσιν
ἀνθρώπων·³ ἣν δὲ πάντα ὅμοια ποιήσῃ, οὐκ ἔχει
τέρψιν· οὐδ' εἰ ἐν τῷ αὐτῷ πάντα συντάξῃεν,
οὐκ ἂν ἔχοι ὀρθῶς. κρούεται τὰ κρούματα ἐν
μουσικῇ τὰ μὲν ἄνω, τὰ δὲ κάτω. γλῶσσα
μουσικὴν μιμεῖται διαγινώσκουσα μὲν τὸ γλυκὺ
καὶ τὸ ὀξύ τῶν προσπιπτόντων, καὶ διάφωνα
καὶ σύμφωνα· κρούεται δὲ τοὺς φθόγγους⁴ ἄνω
20 καὶ κάτω, καὶ οὔτε τὰ ἄνω κάτω κρουόμενα ὀρθῶς
ἔχει οὔτε τὰ κάτω ἄνω· καλῶς δὲ ἡρμოსμένης
γλώσσης, τῇ συμφωνίῃ⁵ τέρψις, ἀναρμόστου δὲ
23 λύπη.

XIX. Νακοδέψαι⁶ τείνουσι, τρίβουσι, κτενί-
ζουσι, πλύνουσι· ταῦτά⁷ παιδίων θεραπείη.
πλοκές ἄγοντες κύκλῳ πλέκουσιν, ἀπὸ τῆς
ἀρχῆς ἐς τὴν ἀρχὴν τελευτῶσι· τὸ αὐτὸ⁸ περίοδος
5 ἐν τῷ σώματι, ὁκύθεν ἄρχεται, ἐπὶ τοῦτο τελευτᾷ.

XX. Χρυσίον ἐργάζονται, κόπτουσι, πλύνουσι,
τήκουσι· πυρὶ μαλακῷ, ἰσχυρῷ δὲ οὐ, συνίσταται·
ὑπειργασμένοι πρὸς πάντα χρῶνται· ἄνθρωπος

¹ πλεῖστον and ἐλάχιστον Wilamowitz: πλεῖστα and ἐλά-
χιστα MSS.

² οὐκέτι θ: οὐκ ἔτι M.

³ ἀνθρώποι θ: ἀνθρώπων M.

⁴ τοὺς φθόγγους, bracketed by Diels after Bywater.

⁵ τῇ συμφωνίῃ θ: τῆς συμφωνίης M.

sound. Those that are most diverse make the best harmony; those that are least diverse make the worst. If a musician composed a piece all on one note, it would fail to please. It is the greatest changes and the most varied that please the most.

Cooks prepare for men dishes of ingredients that disagree while agreeing, mixing together things of all sorts, from things that are the same, things that are not the same, to be food and drink for a man. If the cook make all alike there is no pleasure in them; and it would not be right either if he were to compound all things in one dish. The notes struck while playing music are some high, some low. The tongue copies music in distinguishing, of the things that touch it, the sweet and the acid, the discordant from the concordant. Its notes are struck high and low, and it is well neither when the high notes are struck low nor when the low are struck high. When the tongue is well in tune the concord pleases, but there is pain when the tongue is out of tune.

XIX. Carriers stretch, rub, comb and wash. Children are tended in the same way. Basket-makers turn the baskets round as they plait them; they end at the place from which they begin. The circuit in the body is the same; it ends where it begins.

XX. Men work on gold, beat it, wash it and melt it. With gentle, not strong, fire it is compacted. When they have wrought it they use it for all purposes. So a man beats corn, washes it,

⁶ ἱακοδέψαι θ: σκυτοδέψαι M. ⁷ ταῦτὰ Ermerins; ταῦτα MSS.

⁸ τὸ αὐτὸ Diels: τοῦτο MSS. M omits συμφόρων (l. 11) and καὶ σύμφωνα (l. 19); and θ omits χρῶνται (l. 8) and reads ἀπεργαζάμενοι.

σίτον κόπτει, πλύνει, ἀλήθει, πυρώσας χρήτα·
 ἰσχυρῶ μὲν πυρὶ ἐν τῷ σώματι οὐ συνίσταται,
 6 μαλακῶ δέ.

XXI. Ἀνδριαντοποιοὶ μίμησιν σώματος ποιέ-
 ουσιν πλὴν ψυχῆς,¹ γνώμην δὲ ἔχοντα οὐ ποιέ-
 ουσιν, ἐξ ὕδατος καὶ γῆς, τὰ ὑγρά ξηραίνοντες
 καὶ τὰ ξηρὰ ὑγραίνοντες·² ἀφαιρέονται ἀπὸ τῶν
 ὑπερεχόντων, προστιθέασι πρὸς τὰ ἐλλείποντα,
 ἐκ τοῦ ἐλαχίστου ἐς τὸ μέγιστον αὖξοντες.
 ταῦτα³ πᾶσχει καὶ ἄνθρωπος· αὖξεται ἐκ τοῦ
 ἐλαχίστου ἐς τὸ μέγιστον, ἐκ τῶν ὑπερεχόντων
 ἀφαιρέόμενος, τοῖσιν ἐλλείπουσι προστιθείς, τὰ
 10 ξηρὰ ὑγραίνων καὶ τὰ ὑγρά ξηραίνων.

XXII. Κεραμέες τροχὸν δινέουσι, καὶ οὔτε
 πρόσω οὔτε ὀπίσω προχωρεῖ, † ἀμφοτέρως ἅμα
 τοῦ ὅλου ἀπομιμα τῆς περιφορῆς·†⁴ ἐν δὲ τῷ
 αὐτῷ ἐργάζονται περιφερομένῳ παντοδαπά, οὐδὲν
 ὅμοιον τὸ ἕτερον τῷ ἐτέρῳ ἐκ τῶν αὐτῶν τοῖσιν
 αὐτοῖσιν ὀργάνοισιν.⁵ ἄνθρωποι ταῦτα⁶ πᾶσ-
 χουσι καὶ τᾶλλα ζῶα· ἐν τῇ αὐτῇ περιφορῇ
 πάντα ἐργάζονται, ἐκ τῶν αὐτῶν οὐδὲν ὅμοιον
 τοῖσιν αὐτοῖσιν ὀργάνοισιν, ἐξ ὑγρῶν ξηρὰ
 10 ποιέοντες καὶ ἐκ τῶν ξηρῶν ὑγρά.

XXIII. Γραμματικὴ τοιόνδε· σχημάτων σύν-
 θεσις, σημήϊα ἀνθρωπίνης φωνῆς, δύναμις τὰ
 παροιχόμενα μνημονεῦσαι, τὰ ποιητέα δηλῶσαι·
 δι' ἑπτὰ σχημάτων ἢ γνώσεις· ταῦτα πάντα

¹ πλὴν ψυχῆς is bracketed by Diels. It has the appearance of a note that has crept into the text.

² καὶ τὰ ξηρὰ ὑγραίνοντες omitted by M.

³ Perhaps ταῦτα.

grinds it, applies fire and then uses it. With strong fire it is not compacted in the body, but with gentle fire.

XXI. Statue-makers copy the body without the soul, as they do not make intelligent things, using water and earth, drying the moist and moistening the dry. They take from that which is in excess and add to that which is deficient, making their creations grow from the smallest to the tallest. Such is the case of man. He grows from his smallest to his greatest, taking away from that which is in excess, adding to that which is deficient, moistening the dry and drying the moist.

XXII. Potters spin a wheel, which shifts neither forwards nor backwards, yet moves both ways at once, therein copying the revolution of the universe. On this wheel as it revolves they make pottery of every shape, and no two pieces are alike, though they are made from the same materials and with the same tools. Men and the animals too are in the same case. In one and the same revolution they make all things, without two being alike, from the same materials and with the same tools, making dry from moist and moist from dry.

XXIII. The art of writing is of this sort: the putting together of figures, symbols of human voice, a power to recall past events, to set forth what must be done. Through seven figures¹ comes

¹ *I.e.* the seven vowels α, ε, η, ι, ο, υ, ω.

⁴ ἀμφοτέρως ἅμα τοῦ ὅλου ἀπομιμα (sic) τῆς περιφορῆς (θ) is corrupt. M has καὶ ἀμφοτέρωσε, ἅμα τοῦ ὅλου μιμητῆς περιφορῆς. Diels would read ἄγει for ἅμα.

⁵ τοῖσιν αὐτοῖσιν ὀργάνοισιν omitted by M.

⁶ Perhaps ταῦτά.

ἄνθρωπος διαπρήσσεται, καὶ ὁ ἐπιστάμενος γράμματα καὶ ὁ μὴ ἐπιστάμενος. δι' ἐπτὰ σχημάτων καὶ αἱ αἰσθήσεις ἀνθρώπῳ,¹ ἀκοὴ ψόφου, ὄψις φανερῶν, ῥὶν ὁσμῆς, γλῶσσα ἡδονῆς καὶ ἀηδίας, στόμα διαλέκτου, σῶμα ψαύσιος, θερμοῦ ἢ
 10 ψυχροῦ πνεύματος διέξοδοι ἔξω καὶ ἔσω· διὰ
 11 τούτων ἀνθρώποισιν γνῶσις, ἀγνωσίη.²

XXIV. Παιδοτριβίη τοιόνδε· διδάσκουσι παρνομεῖν κατὰ νόμον, ἀδικεῖν δικαίως, ἐξαπατᾶν, κλέπτειν, ἀρπάζειν, βιάζεσθαι τὰ αἰσχιστα καὶ κάλλιστα.³ ὁ μὴ ταῦτα ποιέων κακός, ὁ δὲ ταῦτα ποιέων ἀγαθός· ἐπίδειξις τῆς τῶν πολλῶν ἀφροσύνης· θεῶνται ταῦτα καὶ κρίνουσιν ἓνα ἐξ ἀπάντων ἀγαθόν, τοὺς δὲ ἄλλους κακούς· πολλοὶ θαυμάζουσιν, ὀλίγοι γινώσκουσιν. ἐς ἀγορὴν ἐλθόντες ἄνθρωποι ταῦτα διαπρήσσονται· ἐξαπατῶσι
 10 ἄνθρωποι πωλέοντες καὶ ὠνεόμενοι· ὁ πλείστα ἐξαπατήσας, οὗτος θαυμάζεται. πίνοντες καὶ μαινόμενοι ταῦτα διαπρήσσονται. τρέχουσι, παλαίουσι, μάχονται, κλέπτουσιν, ἐξαπατῶσιν· εἰς ἓκ πάντων κρίνεται. ὑποκριτικὴ ἐξαπατᾶ εἰδότας· λέγουσιν ἄλλα καὶ φρονέουσιν ἕτερα,⁴ οἱ αὐτοὶ ἐσέρπουσι καὶ ἐξέρπουσιν οὐχ οἱ αὐτοί· ἔνι⁵ δὲ ἀνθρώπῳ ἄλλα μὲν λέγειν, ἄλλα δὲ ποιεῖν,⁶ καὶ τὸν αὐτὸν μὴ εἶναι τὸν αὐτόν, καὶ τότε μὲν

¹ καὶ αἱ αἰσθήσεις ἀνθρώπων θ: καὶ ἡ αἰσθησις ἡ ἀνθρώπων M: ἀνθρώπῳ Bywater.

² So θ. M has γνῶσις ἀνθρώποισιν ἀγωνίη.

³ τὰ κάλλιστα καὶ αἰσχιστα M: τὰ αἰσχιστα καὶ κάλλιστα θ. We ought perhaps to delete καί, which might easily be a repetition of the first syllable of κάλλιστα.

⁴ εἰδότας ἃ λέγουσιν ἄλλα καὶ φρονέουσιν· θ: εἰδότας λέγουσιν ἄλλα. καὶ φρονέουσιν ἕτερα· M. Diels suggests ἄλλα λέγουσιν

knowledge. All these things a man performs, both he who knows letters and he who knows them not. Through seven figures come sensations for a man; there is hearing for sounds, sight for the visible, nostril for smell, tongue for pleasant or unpleasant tastes, mouth for speech, body for touch, passages outwards and inwards for hot or cold breath. Through these comes knowledge or lack of it.

XXIV. The trainer's art is of this sort: they teach how to transgress the law according to law, to be unjust justly, to deceive, to trick, to rob, to do the foulest violence most fairly. He who does not these things is bad; he who does them is good. It is a display¹ of the folly of the many. They behold these things and judge one man out of all to be good and the others to be bad. Many admire, few know. Men come to the market-place and do the same things; men deceive when they buy and sell. He who has deceived most is admired. When drinking and raving they do the same things. They run, they wrestle, they fight, they trick, they deceive. One out of them all is judged. The actor's art deceives those who know. They say one thing and think another; they come on and go off, the same persons yet not the same. A man too can say one thing and do another; the same man can be not the same; he may be now of one mind, now of

¹ Bernays suggested ἀπόδειξις, "proof."

καὶ ἄλλα φρονέουσιν, which is probably the correct reading. Peck suggests ἰδόντας for εἰδόντας. So too Friedrich.

⁵ ἐν MSS. I thought of ἐν before I knew that the suggestion had already been made by Bernays.

⁶ ποιεῖν M: ἀκούειν θ.

ἄλλην τότε δὲ ἄλλην ἔχειν γνώμην.¹ οὕτω μὲν
20 αἱ τέχναι πᾶσαι τῇ ἀνθρωπίνῃ φύσει ἐπικοινων-
21 νέουσιν.

XXV. Ἡ δὲ ψυχὴ τοῦ ἀνθρώπου, ὥσπερ μοι
καὶ προεΐρηται, σύγκρησιν ἔχουσα πυρὸς καὶ
ὑδατος, μέρη δὲ ἀνθρώπου, ἐσέρπει ἐς ἅπαν
ζῶον, ὃ τι περ ἀναπνεῖ, καὶ δὴ καὶ ἐς ἀνθρώπον
πάντα καὶ νεώτερον καὶ πρεσβύτερον. αὖξεται
δὲ οὐκ² ἐν πᾶσιν ὁμοίως, ἀλλ' ἐν μὲν τοῖσι
νέοις τῶν σωμάτων, ἅτε ταχείης ἐούσης τῆς
περιφορῆς καὶ τοῦ σώματος αὐξίμον, ἐκπυρουμένη
καὶ λεπτυνομένη καταναλίσκεται ἐς τὴν αὖξιν
10 τοῦ σώματος· ἐν δὲ τοῖσι πρεσβυτέροις, ἅτε
βραδέης ἐούσης τῆς κινήσεως καὶ ψυχροῦ τοῦ
σώματος, καταναλίσκεται ἐς τὴν μείωσιν τοῦ
ἀνθρώπου. ὅσα δὲ τῶν σωμάτων ἀκμάζοντά
ἐστί καὶ ἐν³ τῇσιν ἡλικίῃσιν τῇσι γονίμῃσι,
δύναται τρέφειν καὶ αὔξειν· δυνάστης δὲ ἀνθρω-
πος, ὅστις δύναται πλείστους ἀνθρώπους τρέφειν,
οὗτος⁴ ἰσχυρός· ἀπολειπόντων δέ, ἀσθενέστερος.
τοιούτων καὶ ἕκαστα τῶν σωμάτων· ὁκοῖα πλείσ-
τας δύναται ψυχὰς τρέφειν, ταῦτα ἰσχυρότατα,⁵
20 ἀπελθόντων δὲ τούτων ἀσθενέστερα.

XXVI. Ὅ τι μὲν ἂν ἐς ἄλλο ἐσέλθῃ, οὐκ
αὖξεται· ὃ τι δὲ ἐς τὴν γυναῖκα, αὖξεται, ἣν
τύχῃ τῶν προσηκόντων. καὶ διακρίνεται τὰ
μέλεα πάντα ἅμα καὶ αὖξεται, καὶ πρότερον
οὐδὲν ἕτερον ἐτέρου οὐδ' ὕστερον.⁶ τὰ δὲ μέζω

¹ τότε μὲν ἄλλην· τότε δὲ ἄλλην μὴ ἔχειν γνώμην· θ: τότε μὲν ἄλλην ἔχειν γνώμην M.

² οὐκ is omitted by θ.

³ ἐν omitted by θ.

⁴ οὗτος is omitted by θ, perhaps rightly. M has δυνάσται δὲ ἀνθρωποι. ὅστις κ.τ.ξ., but reads οὗτος.

another. So all the arts have something in common with the nature of man.

XXV. The soul of man, as I have already said, being a blend of fire and water, and the parts of man, enter into every animal that breathes, and in particular into every man, whether young or old. But it does not grow equally in all; but in young bodies, as the revolution is fast and the body growing, it catches fire, becomes thin and is consumed for the growth of the body; whereas in older bodies, the motion being slow and the body cold, it is consumed for the lessening of the man. Such bodies as are in their prime and at the procreative age can nourish it and make it grow. Just as a potentate is strong who can nourish¹ very many men, but is weaker when they desert him, even so those bodies are severally strongest that can nourish very many souls, but are weaker when this faculty has departed.²

XXVI. Whatever enters into something else does not grow; but whatever enters a woman grows if it meets with the things that suit it. And all the limbs are separated and grow simultaneously, none before or after another; although those by nature

¹ τρέφειν can mean "to keep" pets or servants, as well as "to nourish" the body.

² ἀπελθόντων δὲ τούτων is strange. To what does it refer? And how can a body nourish many souls?

⁵ τοιούτων καὶ ἕκαστα τῶν σωμάτων πλείστα· ὁκοῖα πλείστα δύναται ψυχὰς τρέφειν, ταῦτα ἰσχυρότερον· M: τοιούτων ὁκοῖ ἕκαστα τῶν σωμάτων πλείστας δύναται τρέφειν ταῦτα ἰσχυρότατα θ.

⁶ οὔτε πρότερον οὐδὲν ἕτερον ἐτέρου, οὐδ' ὕστερον M: οὔτε πρότερον . . . οὔθ' ὕστερον Littré, following a later correction in H.

φύσει πρότερα φαίνεται τῶν ἐλασσόνων, οὐδὲν
 πρότερα γινόμενα. οὐκ ἐν ἴσῳ δὲ χρόνῳ πάντα
 διακοσμεῖται, ἀλλὰ τὰ μὲν θᾶσσον, τὰ δὲ βραδύ-
 10 τερων, ὅκως ἂν καὶ τοῦ πυρὸς τύχη ἕκαστα καὶ
 τῆς τροφῆς· τὰ μὲν οὖν ἐν τεσσαράκοντα ἡμέρησιν
 ἴσχει πάντα φανερά, τὰ δ' ἐν δύο μηνί, τὰ δ'
 ἐν¹ τρισί, τὰ δ' ἐν τετραμήνῳ. ὥς δ' αὐτως καὶ
 γόνιμα γίνεται τὰ μὲν θᾶσσον ἐπτάμηνα τελέως,
 τὰ δὲ βραδύτερον ἐννέα μηνὶ τελέως· ἐς φάος
 ἀναδείκνυνται ἔχοντα τὴν σύγκρησιν ἥνπερ καὶ
 16 διὰ παντὸς ἔξει.²

XXVII. Ἄρρενα μὲν οὖν καὶ θήλεα ἐν τῷδε
 τῷ τρόπῳ γίνοιτ' ἂν ὡς ἀνυστόν· τὰ δὲ θήλεα
 πρὸς ὕδατος μᾶλλον ἀπὸ τῶν ψυχρῶν καὶ ὑγρῶν
 καὶ μαλακῶν αὖξεται καὶ σίτων καὶ ποτῶν καὶ
 ἐπιτηδευμάτων· τὰ δὲ ἄρσена πρὸς πυρὸς μᾶλλον,
 ἀπὸ τῶν ξηρῶν καὶ θερμῶν καὶ σίτων καὶ διαίτης.
 εἰ οὖν θῆλυ τεκεῖν βούλοιτο, τῇ πρὸς ὕδατος
 διαίτῃ³ χρηστέον· εἰ δὲ ἄρσεν,⁴ τῇ πρὸς πυρὸς
 ἐπιτηδεύσει διακτέον· καὶ οὐ μόνον⁵ τὸν ἄνδρα
 10 δεῖ τοῦτο διαπρήσσεσθαι, ἀλλὰ καὶ τὴν γυναῖκα.
 οὐ γὰρ ἀπὸ τοῦ ἀνδρὸς μόνον ἀποκριθὲν αὖξιμόν
 ἐστίν, ἀλλὰ καὶ ἀπὸ τῆς γυναικός, διὰ τὰδε·⁶
 ἐκάτερον μὲν τὸ μέρος οὐκ ἔχει ἱκανὴν τὴν κίνησιν
 τῷ πλήθει τοῦ ὑγροῦ, ὥστε καταναλίσκειν τὸ
 ἐπιρρέον καὶ συνιστάναι δι' ἀσθενείην τοῦ πυρός·
 ὁκόταν δὲ κατὰ τῶντὸ ἀμφότερα συνεκπεσόντα⁷
 τύχη, συμπίπτει⁸ πρὸς ἄλληλα, τὸ πῦρ τε πρὸς

¹ πάντα φανερά, . . . τὰ δ' ἐν omitted by M.

² ἔξει M: ἔχει θ.

³ διαίτη θ: διαιτήσσει M.

⁴ ἄρσεν θ: ἄρσена M.

⁵ καὶ οὐ μόνον θ: οὐ μόνον δὲ M.

larger become visible before the smaller, yet they are formed none the earlier. Not all take the same time to form; some take less time, some longer, according as they severally meet with fire and nourishment. Some have everything visible in forty days, some in two months, some in three months and others in four. Similarly also some are formed before others; those that grew quicker are fully formed in seven months, those that grew more slowly in nine months; and they appear in the light with the same blend as they will have always.¹

XXVII. Males and females would be formed, so far as possible, in the following manner. Females, inclining more to water, grow from foods, drinks and pursuits that are cold, moist and gentle. Males, inclining to fire, grow from foods and regimen that are dry and warm. So if a man would beget a girl, he must use a regimen inclining to water. If he wants a boy, he must live according to a regimen inclining to fire. And not only the man must do this, but also the woman. For growth belongs, not only to the man's secretion, but also to that of the woman, for the following reason. Either part alone has not motion enough, owing to the bulk of its moisture and the weakness of its fire, to consume and to solidify the oncoming water. But when it happens that both are emitted together to one place, they conjoin, the fire to the fire and the

¹ It might perhaps be well to punctuate with a colon at *γίνεται*, no colon at *τελέως* and a comma at *ἀποδείκνυται*.

⁶ So *θ*. *M* reads οὐ γὰρ τὸ ἀπὸ τοῦ ἀνδρὸς μόνον αὐξιμόν ἐστιν ἀποκριθὲν, ἀλλὰ καὶ τὸ ἀπὸ τῆς γυναικὸς διὰ τὸδε·

⁷ συνεκπεσόντα *θ*: συνεμπεσόντα *M*.

⁸ συμπίπτει *θ*: περιπίπτει *M*.

- τὸ πῦρ καὶ τὸ ὕδωρ ὡσαύτως. ἦν μὲν οὖν ἐν
 20 ξηρῇ τῇ χώρῃ πέσῃ, κινεῖται, εἰ καὶ κρατεῖ τοῦ
 συνεκπεσόντος¹ ὕδατος, καὶ ἀπὸ τούτου αὔξεται
 τὸ πῦρ, ὥστε μὴ κατασβέννυσθαι ὑπὸ τοῦ ἐπι-
 πίπτοντος² κλύδωνος, ἀλλὰ τό τε ἐπιὸν δέχεσθαι
 καὶ συνιστάναι πρὸς τὸ ὑπάρχον· ἦν δὲ ἐς ὑγρὸν
 πέσῃ, εὐθέως ἀπ' ἀρχῆς κατασβέννυται τε³ καὶ
 διαλύεται ἐς τὴν μείω τάξιν. ἐν μιῇ δὲ ἡμέρῃ
 τοῦ μηνὸς ἐκάστου δύναται συστήναι καὶ κρατῆσαι
 τῶν ἐπιόντων, καὶ ταῦτ' ἦν τύχῃ συνεκπεσόντα⁴
 28 παρ' ἀμφοτέρων κατὰ τόπον.

- XXVIII. Συνίστασθαι δὲ δύναται καὶ τὸ θῆλυ
 καὶ τὸ ἄρσεν πρὸς ἄλληλα, διότι καὶ ἐν ἀμφο-
 τέροις ἀμφότερα τρέφεται, καὶ διότι ἡ μὲν ψυχὴ
 τῷτὸ πᾶσι τοῖσιν ἐμψύχοισι, τὸ δὲ σῶμα δια-
 φέρει ἐκάστου. ψυχὴ μὲν οὖν αἰεὶ ὁμοίῃ καὶ ἐν
 μέζονι καὶ ἐν ἐλάσσονι· οὐ γὰρ ἀλλοιοῦνται οὔτε
 διὰ φύσιν οὔτε δι' ἀνάγκην· σῶμα δὲ οὐδέποτε
 τῷτὸ οὐδενὸς οὔτε κατὰ φύσιν οὔθ' ὑπ' ἀνάγκης,
 τὸ μὲν γὰρ διακρίνεται ἐς πάντα, τὸ δὲ συμ-
 10 μίσγεται πρὸς ἅπαντα. ἦν μὲν οὖν ἐς⁵ ἄρσενα
 τὰ σώματα ἀποκριθέντα ἀμφοτέρων⁶ τύχῃ,
 αὔξεται κατὰ τὸ ὑπάρχον, καὶ γίνονται οὔτοι
 ἄνδρες λαμπροὶ τὰς ψυχὰς καὶ τὸ σῶμα⁷
 ἰσχυροί, ἦν μὴ ὑπὸ τῆς διαίτης βλαβῶσι τῆς
 ἔπειτα. ἦν δὲ τὸ μὲν ἀπὸ τοῦ ἀνδρὸς ἄρσεν
 ἀποκριθῇ, τὸ δὲ ἀπὸ τῆς γυναικὸς θῆλυ, καὶ

¹ εἰ μὲν οὖν ἐν ξηρῇ τῇ χώρῃ πέσῃ. κινεῖται· εἰ καὶ
 κρατεῖ τοῦ συνεκπεσόντος ὕδατος· θ: ἦν μὲν νῦν ἐν ξηρῇ τῇ
 χώρῃ περικενεῖται, κρατεῖ τοῦ συνεκπεσόντος ὕδατος M.

² ἐπιπίπτοντος θ: ἐμπίπτοντος M.

³ After τε M adds ὑπὸ τοῦ ἐμπίπτοντος κλύδωνος.

⁴ συνεκπεσόντα θ: ξυνεκπεσόντα M.

water likewise. Now if the fire fall in a dry place, it is set in motion, if it also master the water emitted with it, and therefrom it grows, so that it is not quenched by the onrushing flood, but receives the advancing water and solidifies it on to what is there already. But if it fall into a moist place, immediately from the first it is quenched and dissolves into the lesser rank.¹ On one day in each month it can solidify, and master the advancing parts, and that only if it happen that parts are emitted from both parents together in one place.

XXVIII. Male and female have the power to fuse into one solid, both because both are nourished in both and also because soul is the same thing in all living creatures, although the body of each is different. Now soul is always alike, in a larger creature as in a smaller, for it changes neither through nature nor through force. But the body of no creature is ever the same, either by nature or by force, for it both dissolves into all things and also combines with all things. Now if the bodies secreted from both happen to be male, they grow up to the limit of the available matter,² and the babies become men brilliant in soul and strong in body, unless they be harmed by their subsequent diet. If the secretion from the man be male and that of the woman female, should

¹ Littré translates: "passant au rang de décroissance." Does it refer to "lifeless" matter, *i.e.* matter that cannot form a living embryo?

² Littré says: "ils croissent sur le fonds existant."

⁵ ἐς is omitted by M.

⁶ ἀμφοτέρων is omitted by θ.

⁷ τὸ σῶμα M: τὰ σώματα θ.

- ἐπικρατήσῃ τὸ ἄρσεν, ἢ μὲν ψυχὴ προσμίσγεται πρὸς τὴν ἰσχυροτέραν ἢ ἀσθενεστέραν, οὐ γὰρ ἔχει πρὸς ὃ τι ὁμοτροπώτερον¹ ἀποχωρήσει τῶν
 20 παρεόντων· προσέρχεται γὰρ καὶ ἡ μικρὴ πρὸς τὴν μέζω καὶ ἡ μέζων πρὸς τὴν ἐλάσσονα.² κοινῇ δὲ τῶν ὑπαρχόντων κρατέουσι· τὸ δὲ σῶμα τὸ μὲν ἄρσεν αὖξεται, τὸ δὲ θῆλυ μειοῦται καὶ διακρίνεται ἐς ἄλλην μοῖρην. καὶ οὗτοι ἦσσαν μὲν τῶν προτέρων λαμπροί, ὅμως δέ, διότι ἀπὸ τοῦ ἀνδρὸς τὸ ἄρσεν ἐκράτησεν, ἀνδρεῖοι γίνονται, καὶ τοῦνομα τοῦτο δικαίως ἔχουσιν. ἦν δὲ ἀπὸ μὲν τῆς γυναικὸς ἄρσεν ἀποκριθῇ, ἀπὸ δὲ τοῦ ἀνδρὸς θῆλυ, κρατήσῃ δὲ τὸ ἄρσεν, αὖξεται τὸν
 30 αὐτὸν τρόπον τῷ προτέρῳ· τὸ δὲ μειοῦται· γίνονται δὲ οὗτοι ἀνδρόγυνοι καὶ καλέονται τοῦτο ὀρθῶς. τρεῖς μὲν οὖν³ αὗται γενέσεις τῶν ἀνδρῶν, διάφοροι δὲ πρὸς τὸ μᾶλλον καὶ ἦσσαν τὸ τοιοῦτον⁴ εἶναι διὰ τὴν σύγκρησιν τοῦ ὕδατος τῶν μερέων καὶ τροφᾶς καὶ παιδεύσεως καὶ συνηθείας. δηλώσω δὲ προϊόντι τῷ λόγῳ καὶ
 37 περὶ τούτων.

XXIX. Τὸ δὲ θῆλυ γίνεται κατὰ τὸν αὐτὸν τρόπον· ἦν μὲν ἀπ' ἀμφοτέρων θῆλυ ἀποκριθῇ, θηλυκώτατα καὶ εὐφυέστατα γίνεται· ἦν δὲ τὸ μὲν ἀπὸ τῆς γυναικὸς θῆλυ, τὸ δὲ ἀπὸ τοῦ ἀνδρὸς ἄρσεν, κρατήσῃ δὲ τὸ θῆλυ,⁵ θρασύτεραι μὲν τῶν πρόσθεν, ὅμως δὲ κόσμιαί καὶ αὗται.⁶ ἦν δὲ τὸ μὲν ἀπὸ τοῦ ἀνδρὸς θῆλυ, τὸ δ' ἀπὸ τῆς γυναικὸς

¹ ὁμοτροπώτερον θ: ὁμοτροφώτερον M.

² προσδέχεται γὰρ ἡ μικρὴ τὴν μέζω· καὶ ἡ μέζω, τὴν ἐλάσσονα· M: προσέρχεται γὰρ καὶ ἡ μικρῇ πρὸς τὴν μέζω· καὶ ἡ μέζω πρὸς τὴν ἐλάσσονα· θ.

the male gain the mastery, the weaker soul combines with the stronger, since there is nothing more congenial present to which it can go. For the small goes to the greater and the greater to the less, and united they master the available matter. The male body grows, but the female body decreases into another part.¹ And these, while less brilliant than the former, nevertheless, as the male from the man won the mastery, they turn out brave, and have rightly this name. But if male be secreted from the woman but female from the man, and the male get the mastery, it grows just as in the former case, while the female diminishes. These turn out hermaphrodites ("men-women") and are correctly so called. These three kinds of men are born, but the degree of manliness depends upon the blending of the parts of water, upon nourishment, education and habits. In the sequel I shall discuss these matters also.

XXIX. In like manner the female also is generated. If the secretion of both parents be female, the offspring prove female and fair, both to the highest degree. But if the woman's secretion be female and the man's male, and the female gain the mastery, the girls are bolder than the preceding, but nevertheless they too are modest. But if the man's secretion be female, and the woman's male,

¹ Or, "destiny."

³ *οὐδὲν* is omitted by *θ*.

⁴ For *τὸ τοιοῦτον θ* has *τοιοῦται*.

⁵ A few MSS. (but neither *M* nor *θ*) have after *θῆλυ* the words *αἴξεται τὸν αὐτὸν τρόπον καὶ*. Littré prints them.

⁶ *αὐται θ: αὐταί M*.

- ἄρσεν, κρατήσῃ δὲ τὸ θῆλυ, αὖξεται τὸν αὐτὸν
τρόπον, γίνονται δὲ τολμηρότεραι τῶν προτέρων
10 καὶ ἀνδρεῖαι ὀνομάζονται. εἰ δέ τις ἀπιστεῖ
ψυχὴν μὴ προσμίσγεσθαι ψυχῇ,¹ ἀφορῶν ἐς
ἄνθρακας, κεκαυμένους πρὸς κεκαυμένους² προσ-
βάλλων, ἰσχυροὺς πρὸς ἀσθενέας, τροφὴν αὐτοῖσι
διδούς, ὅμοιον τὸ σῶμα πάντες παρασχήσονται
καὶ οὐ διάδηλος ἕτερος τοῦ ἐτέρου,³ ἀλλ' ἐν
ὁποίῳ σώματι ζωπυρέονται, τοιοῦτον δὴ τὸ πᾶν⁴
ἔσται· ὁκόταν δ' ἀναλώσωσι τὴν ὑπάρχουσαν
τροφὴν, διακρίνονται ἐς τὸ ἄδηλον· τοῦτο καὶ
19 ἀνθρωπίνῃ ψυχῇ πάσχει.

- XXX. Περὶ δὲ τῶν διδύμων γινομένων ὧδε ὁ
λόγος δηλώσει. τὸ μὲν πλείστον τῆς γυναικὸς ἢ
φύσις αἰτίῃ τῶν μητρέων· ἦν γὰρ ὁμοίως ἀμφο-
τέρωσε πεφύκωσι κατὰ τὸ στόμα, καὶ ἀναχάσ-
κωσιν ὁμοίως, καὶ ξηραίνωνται ἀπὸ τῆς καθάρσιος,
δύνανται τρέφειν, ἦν τὰ τοῦ ἀνδρὸς συλλαμβάνῃ
ὥστε εὐθὺς ἀποσχίζεσθαι⁵ ἐς ἀμφοτέρας τὰς
μήτρας ὁμοίως. ἦν μὲν οὖν πολὺ ἀπ' ἀμφοτέρων
τὸ σπέρμα καὶ ἰσχυρὸν ἀποκριθῇ, δύναται ἐν
10 ἀμφοτέρῃσι τῇσι χώρησιν αὖξεσθαι· κρατεῖ γὰρ
τῆς τροφῆς τῆς ἐπιούσης. ἦν δέ πως ἄλλως
γένηται, οὐ γίνεται δίδυμα. ὁκόταν μὲν οὖν
ἄρσεν ἀπ' ἀμφοτέρων ἀποκριθῇ, ἐξ ἀνάγκης

¹ ψυχῇ M: φύσει θ.

² Between πρὸς and κεκαυμένους Litré without MS.
authority inserts μή. For ἀφορῶν ἐς M has ἀφρῶν ἐστίν.

and the female gain the mastery, growth takes place after the same fashion, but the girls prove more daring than the preceding, and are named "mannish." If anyone doubts that soul combines with soul, let him consider coals. Let him place lighted coals on lighted¹ coals, strong on weak, giving them nourishment. They will all present a like substance, and one will not be distinguished from another, but the whole will be like the body in which they are kindled. And when they have consumed the available nourishment, they dissolve into invisibility. So too it is with the soul of man.

XXX. How twins are born my discourse will explain thus. The cause is chiefly the nature of the womb in woman. For if it has grown equally on either side of its mouth, and if it opens equally, and also dries equally after menstruation, it can give nourishment, if it conceive the secretion of the man so that it immediately divides into both parts of the womb equally. Now if the seed secreted from both parents be abundant and strong, it can grow in both places, as it masters the nourishment that reaches it. In all other cases twins are not formed. Now when the secretion from both parents

¹ Or, with Littré's reading, "unlighted." But it seems more natural, if the male soul be the strong burning coal, for the female soul to be represented by a weak burning coal. When combined, the two coals burn with one flame, with that flame, in fact, appropriate "to the substance in which they are kindled."

³ So M. θ has ἅπαν παρσχηκότος· καὶ οὐ διάδηλον ἕτερον τοῦ στεροῦ. Peck reads: πᾶν παρσχήσεται καὶ οὐ διάδηλον τὸ ἕτερον τοῦ ἑτέρου—perhaps rightly.

⁴ So θ. M has τοιοῦτον ἀπὸ πάντων.

⁵ After ἀποσχίεσθαι M has οὕτω γὰρ ἀνάγκη σκίδνασθαι.

ἐν ἀμφοτέροις ἄρσενα γεννᾶσθαι.¹ ὁκόταν δὲ
θήλεα ἀπ' ἀμφοτέρων, θήλεα γίνεται· ὅταν δὲ
τὸ μὲν θήλυ, τὸ δὲ ἄρσεν, ὁκότερον ἂν ἐκατέρου
κρατήσῃ, τοιοῦτον ἐπαύξεται. ὅμοια δὲ ἀλλή-
λοισι τὰ δίδυμα διὰ τάδε² γίνεται, ὅτι πρῶτον
μὲν τὰ χωρία ὅμοια³ ἐν οἷσιν αὖξεται, ἔπειτα
20 ἅμα ἀπεκρίθη, ἔπειτα τῇσιν αὐτῇσι τροφῇσιν
21 αὖξεται, γόνιμά τε γίνεται ἅμα⁴ ἐς φάος.

XXXI. Ἐπίγονα δὲ τῷδε τῷ τρόπῳ γίνεται·
ὅταν αἱ τε μήτραι θερμαί τε καὶ ξηραὶ φύσει
ἕωσιν, ἢ τε γυνὴ τοιαύτη, τό τε σπέρμα ξηρὸν
καὶ θερμὸν ἐμπέσῃ, οὐκ ἐπιγίνεται⁵ ἐν τῇσι
μήτρησιν ὑγρασίῃ οὐδεμίῃ, ἣτις τὸ εἰσπίπτον⁶
σπέρμα κρατήσῃ· διὰ τοῦτο συνίσταται ἐξ ἀρχῆς
καὶ ζῶει, διατελεῖν δὲ οὐ δύναται, ἀλλὰ τὸ
ὑπάρχον προσδιαφθείρει,⁷ διότι οὐ ταῦτὰ συμ-
9 φέρει ἀμφοῖν.⁸

XXXII. Ὑδατος δὲ τὸ λεπτότατον καὶ πυρὸς
τὸ ἀραιότατον σύγκρησιν λαβόντα ἐν ἀνθρώπου
σώματι ὑγιεινοτάτην ἕξιν ἀποδεικνύει διὰ τάδε,
ὅτι ἐν τῇσι μεταβολῇσι τοῦ ἐνιαυτοῦ τῶν ὥρέων
τῇσι μεγίστησιν οὐκ ἐπιπληροῦται τὸ ἔσχατον
οὐδέτερον,⁹ οὔτε τὸ ὕδωρ ἐς τὸ πυκνότατον ἐν¹⁰
τῇσι τοῦ ὕδατος ἐφόδοισιν, οὔτε τὸ πῦρ ἐν τῇσι
τοῦ πυρὸς, οὔτε τῶν ἡλικιέων¹¹ ἐν τῇσι μετα-

¹ γεννᾶσθαι θM: γεννᾶται Littré.

² τῷδε M: τάδε θ.

³ τὰ χωρία ὅμοια θ: τὰ χωρία M.

⁴ γόνιμά τε γίνεται ἅμα θ: γονημά τε ἀναγίνεται M: γόνιμα
τε ἀνάγεται ἅμα Littré.

⁵ οὐκ ἐπιγίνεται θ: οὐκέτι γίνεται M (perhaps rightly).

⁶ εἰσπίπτον θ: ἐπεισπίπτον M.

is male, of necessity boys are begotten in both places;¹ but when from both it is female, girls are begotten. But when one secretion is female and the other male, whichever masters the other gives the embryo its sex. Twins are like one another for the following reasons. First, the places are alike in which they grow; then they were secreted together; then they grow by the same nourishment, and at birth they reach together the light of day.

XXXI. Superfotation occurs in the following way. When the womb is naturally hot and dry, and the woman is also such, and the seed that enters it is dry and hot, there is no superfluous moisture in the womb to master the seed that enters. Therefore, though it congeals at first and lives, yet it cannot last, but destroys as well the embryo already there, as the same things do not suit both.

XXXII. (1) The finest water and the rarest fire, on being blended together in the human body, produce the most healthy condition for the following reasons. At the greatest changes in the seasons of the year neither is fulfilled to the extreme limit; the water is not fulfilled to the densest limit at the onsets of the water, nor is the fire at the onsets of the fire, whether these be due to alterations in age or to

¹ If we accept the reading of θ M the grammar is peculiar; we have γεννᾶσθαι as though ἀνάγκη (and not ἐξ ἀνάγκης) had preceded.

⁷ προσδιαφθείρει M: διαφορει θ . M has καὶ (perhaps rightly) after ἀλλὰ.

⁸ ἀμφοῖν M: αὐτοῖν θ , which has ταῦτα for ταῦτά.

⁹ M omits οὐκ . . . οὐδέτερον.

¹⁰ ἐν θ : ἐστι M.

¹¹ ἡλικιωὺν θ : μικρέων M.

- στάσεσιν, οὔτε τῶν σίτων καὶ ποτῶν ἐν τοῖσι
 10 δαιτηήμασι. δύνανται γὰρ γενεσὶν τε πλείστην
 δέξασθαι ἀμφοτέρα καὶ πλησμονήν· χαλκὸς ὁ
 μαλακώτατός τε¹ καὶ αραιότατος πλείστην
 κρῆσιν δέχεται καὶ γίνεται κάλλιστος· καὶ
 ὕδατος τὸ λεπτότατον καὶ πυρὸς τὸ ἀραιότατον
 σύγκρησιν λαμβάνοντα² ὡσαύτως. οἱ μὲν οὖν
 ταύτην ἔχοντες τὴν φύσιν ὑγιαίνοντες διατε-
 λέουσι τὸν πάντα χρόνον, μέχρι τεσσαράκοντα
 ἐτέων, οἱ δὲ καὶ μέχρι γήρως τοῦ ἐσχάτου·
 20 ὁκόσοι δ' ἂν ληφθῶσιν ὑπὸ τινος νοσήματος
 ὑπὲρ τεσσαράκοντα ἔτεα, οὐ μάλα ἀποθνήσκου-
 σιν.³ ὁκόσα δὲ τῶν σωμάτων σύγκρησιν λαμ-
 βάνει πυρὸς τοῦ ἰσχυροτάτου καὶ ὕδατος τοῦ
 πυκνοτάτου, ἰσχυρὰ μὲν καὶ ἐρρωμένα τὰ σώματα
 γίνεται, φυλακῆς δὲ πολλῆς δεόμενα· μεγάλας
 γὰρ τὰς μεταβολὰς ἔχει ἐπ' ἀμφοτέρα, καὶ ἐν
 τῇσι τοῦ ὕδατος ἐφόδοισιν ἐς νοσήματα πίπτουσι,
 30 ἐν τε τῇσι τοῦ πυρὸς ὡσαύτως. τοῖσιν οὖν
 δαιτηήμασι συμφέρει χρῆσθαι τὸν τοιοῦτον πρὸς
 τὰς ὥρας τοῦ ἔτεος ἐναντιούμενον, ὕδατος μὲν
 ἐφόδου γινομένης, τοῖσι πρὸς πυρός, πυρὸς δὲ
 ἐφόδου γενομένης, τοῖσι πρὸς ὕδατος χρῆσθαι,
 κατὰ μικρὸν μεθιστάντα μετὰ τῆς ὥρης. ὕδατος
 δὲ τοῦ παχυτάτου καὶ πυρὸς τοῦ λεπτοτάτου
 συγκρηθέντων ἐν τῷ σώματι, τοιαῦτα συμβαίνει
 ἐξ ὧν διαγινώσκειν χρὴ ψυχρὴν φύσιν καὶ

¹ M omits τε after μαλακώτατος, as it also does after θερμαί at the beginning of Chapter XXXI.

² σύγκρησιν λαμβάνοντα omitted by θ.

³ ἀποθνήσκουσιν θ : διαφυγάνουσι M.

the foods and drinks that comprise diet.¹ For both <finest water and rarest fire> can admit the amplest generation and fullness. It is the softest and rarest bronze that admits of the most thorough blending and becomes most beautiful; even so is it with the finest water and the rarest fire, when they are blended together. Now those who have this nature continue in good health all the time till they are forty years of age, some of them till extreme old age, while such of them as are attacked by some illness after the age of forty do not generally die of it.² (2) Such bodies as are blended of the strongest fire and the densest water turn out strong and robust physically, but need great caution. For they are subject to great changes in either direction, and fall into illnesses at the onsets of the water and likewise at those of the fire. Accordingly it is beneficial for a man of this type to counteract the seasons of the year in the diet he follows, employing one inclined to fire when the onset of water occurs, and one inclined to water when the onset of fire occurs, changing it gradually as the season itself changes. (3) When the thickest water and the finest fire have been blended in the body, the results are such that we must discern a nature cold and moist. These

¹ Referring apparently to the *ἐφοδοί* of water or of fire that may take place at the change from one period of life to another, or through peculiarities of diet.

² The *διαφυγάνουσι* of M ("rarely escape death") is an obvious correction based upon a misunderstanding of the argument. The verb applies not to the average man over forty, who may be "a bad life," but to the man whose elements are a happy blend of "the finest water and the rarest fire." Such a man, the writer asserts, is "a good life" all his days. This passage is a clear proof of the general superiority of *θ* over our other MSS.

ὑγρὴν· ταῦτα τὰ σώματα ἐν τῷ χειμῶνι νοσε-
 ρώτερα ἢ ἐν τῷ θέρει, καὶ¹ ἐν τῷ ἡρι ἢ ἐν τῷ
 φθινοπώρῳ. τῶν ἡλικιέων, ὑγιηρότατοι τῶν
 τοιούτων οἱ παῖδες, δεύτερον νεηνίσκοι, νοσε-
 40 ρώτατοι δὲ οἱ πρεσβύτατοι καὶ οἱ ἔγγιστα, καὶ
 ταχέως γηράσκουσιν αἱ φύσεις αὐται. διαιτᾶσ-
 θαι² δὲ συμφέρει τοῖσι τοιούτοις ὅκοσα
 θερμαίνει καὶ ξηραίνει καὶ πόνοισι καὶ σίτοισι,
 καὶ πρὸς τὰ ἔξω τοῦ σώματος μᾶλλον τοὺς
 πόνους³ ποιεῖσθαι ἢ πρὸς τὰ εἴσω. εἰ δὲ λάβοι⁴
 πυρὸς τε τὸ ὑγρότατον καὶ ὕδατος τὸ πυκνότατον
 σύγκρησιν ἐν τῷ σώματι, τοισίδε γινώσκειν ὑγρὴν
 καὶ θερμὴν φύσιν· κάμνουσι μὲν μάλιστα οἱ
 τοιοῦτοι ἐν τῷ ἡρι, ἥκιστα δὲ ἐν τῷ φθινοπώρῳ,
 50 ὅτι ἐν μὲν τῷ ἡρι ὑπερβολὴ τῆς ὑγρασίας, ἐν δὲ
 τῷ φθινοπώρῳ συμμετρίῃ τῆς ξηρασίας· τῶν
 δὲ ἡλικιέων νοσερώταται ὅσαι νεώταταί εἰσιν·
 αὖξεται δὲ τὰ σώματα ταχέως, καταρροώδεις δὲ
 οἱ τοιοῦτοι γίνονται. διαιτῆσθαι δὲ συμφέρει
 ὅσα ξηραίνοντα ψύχει καὶ σίτων καὶ ποτῶν καὶ
 πόνων,⁵ τοὺς δὲ πόνους τούτοις εἴσω τοῦ σώματος
 ποιεῖσθαι συμφέρει μᾶλλον. εἰ δὲ σύγκρησιν
 λάβοι πυρὸς τε τὸ ἰσχυρότατον καὶ ὕδατος τὸ
 λεπτότατον, ξηρὴ φύσις καὶ θερμή. νοῦσος μὲν
 60 τοῖσι τοιούτοις ἐν τῇσι τοῦ πυρὸς ἐφόδοισιν,
 ὑγείῃ δὲ ἐν τῇσι τοῦ ὕδατος· ἡλικίῃσιν ἀκμα-
 ζούσῃσι πρὸς σαρκὸς εὐεξίην νοσερώτατοι,
 ὑγιηρότατοι δὲ οἱ πρεσβύτεροι καὶ τὰ ἔγγιστα
 ἐκατέρων. δίδαιται ὅσαι⁶ ψύχουσιν καὶ ὑγραί-

¹ καὶ M : ἢ θ.

² διαιτᾶσθαι θ : διαιτεῖσθαι M, with η written over the εἰ-,

bodies are more unhealthy in winter than in summer, and in spring more than in autumn. As for age, such persons are most healthy in childhood, next come youths, while the least healthy are the very old and the elderly; such constitutions age rapidly. Such persons ought to use a regimen that warms and dries, whether it be exercise or food, and their exercise should be directed more to the outside of the body than to the inner parts. (4) If the moistest fire and the densest water be blended in the body, from the following signs discern a nature moist and warm. Such persons are sick most in spring and least in autumn, because in spring there is excess of moisture, but in autumn a moderate amount of dryness. As for age, the youngest are the most unhealthy. Their bodies grow quickly, but such persons prove to be subject to catarrhs. Their regimen should consist of such things as dry and cool, both food, drink and exercise, and these persons profit more if their exercise be directed to the internal parts of the body. (5) If there be blended the strongest fire and the finest water, the constitution is dry and warm. Such persons fall sick at the onsets of fire, and are healthy at the onsets of water. It is at the prime of life, and when the body is stoutest, that these fall sick most; the most healthy are the aged. It is the same with those nearest these ages. Regimen should be such

³ τοὺς πόνοὺς θ: τοῦ πόνου M.

⁴ εἰ δὲ λάβοι θ: ἦν δὲ λάβηι M.

⁵ θ omits καὶ πόνων and M omits καὶ ποτῶν.

⁶ ὀκόσαι M: ὀσαι θ. Littré wrongly says that θ omits the word.

νουσι, καὶ τῶν πόνων ὅσοι ἥκιστα ἐκθερμαίνουσι καὶ συντήκουσι καὶ¹ πλείστην ψύξιν παρασχίσουσιν· αἱ τοιαῦται φύσεις μακρόβιοι καὶ εὐγηροὶ γίνονται. ἦν δὲ σύγκρησιν λαβῇ πυρὸς τοῦ ἀραιοτάτου καὶ ὕδατος τοῦ ξηροτάτου, ξηρὴ καὶ ψυχρὴ ἢ τοιαύτη φύσις, νοσερὴ μὲν ἐν τῷ φθινοπώρῳ, ὑγιερὴ δὲ ἐν τῷ ἡρι καὶ τοῖσιν ἔγγιστα ὡσαύτως· ἡλικίαι πρὸς ἕτεα τεσσαράκοντα νοσεραί· παῖδες δὲ ὑγιηρότατοι καὶ τὰ προσέχοντα ἐκατέροισιν. δίαται ὅσαι θερμαὶ εἶναι ὑγραίνουσι· καὶ πόνοι ἐξ ὀλίγου προσαγόμενοι, ἡσυχῇ διαθερμαίνοντες, μὴ πολὺ ἀπὸ τῶν ὑπαρχόντων φέροντες. περὶ μὲν οὖν φύσιος διαγνώσιος οὕτω χρὴ διαγινώσκειν τῆς ἐξ ἀρχῆς
 79 συστάσιος.

XXXIII. Αἱ δὲ ἡλικίαι αὗται πρὸς ἐωυτὰς ὧδε ἔχουσι· παῖς μὲν οὖν κέκρηται ὑγροῖσι καὶ θερμοῖσι, διότι ἐκ τούτων συνέστηκε καὶ ἐν τούτοισιν ἠϋξήθη· ὑγρότατα μὲν οὖν καὶ θερμότατα ὅσα ἔγγιστα γενέσιος, καὶ αὖξεται ὡς πλείστον, καὶ τὰ ἐχόμενα ὡσαύτως. νεηνίσκος δὲ θερμοῖσι καὶ ξηροῖσι, θερμοῖσι μὲν, ὅτι τοῦ πυρὸς ἐπικρατεῖ ἢ ἔφοδος τοῦ ὕδατος· ξηροῖσι δέ, ὅτι² τὸ ὑγρὸν ἤδη κατανάλωται τὸ ἐκ τοῦ παιδός, τὸ
 10 μὲν ἐς τὴν αὖξησιν τοῦ σώματος, τὸ δὲ ἐς τὴν κίνησιν τοῦ πυρός, τὸ δὲ ὑπὸ τῶν πόνων. ἀνὴρ, ὁκόταν στῇ³ τὸ σῶμα, ξηρὸς καὶ ψυχρὸς, διότι τοῦ μὲν θερμοῦ ἢ ἔφοδος οὐκ ἔτι ἐπικρατεῖ, ἀλλ' ἔστηκεν, ἀτρεμίζον δὲ τὸ σῶμα τῆς αὖξήσιος

¹ M has ὁκόσοι ἥκιστα ἐκθερμαίνοντες καὶ συντήκοντες πλείστην ψύξιν παρασχίσουσιν.

as cools and moistens, with such exercises as warm and dissolve least and produce the most thorough cooling. Such natures have long life and a healthy old age. (6) Should there be a blending of the rarest fire and the driest water, such a nature is dry and cold, unhealthy in autumn and healthy in spring, "autumn" and "spring" denoting approximate periods. At the age of forty (more or less) they are unhealthy; childhood (and the periods just before and after) is the most healthy time. Regimen should be such as is warm and at the same time moistens. Exercise should be mild at first, gradually increasing, gently warming and not taking too much from the available strength. In this way then ought one to judge of the nature of the original constitution of a man.

XXXIII. The various ages stand thus in relation to each other. A child is blended of moist, warm elements, because of them he is composed and in them he grew. Now the moistest and warmest are those nearest to birth, and likewise those next to it, and these grow the most. A young man is composed of warm and dry elements; warm because the onset of the fire masters the water, dry because the moisture from the child is already spent, partly for the growth of the body, partly for the motion of the fire, and partly through exercise. A man, when his growth is over, is dry and cold, because the onset of the warm no longer has the mastery, but stands, and the body, now that

² M has θερμὸς μὲν, ὅτι τοῦ πυρὸς ἐπικρατεῖ ἡ ἔφοδος, τοῦ ὕδατος. ξηρὸς δέ, ὅτι κ.τ.ε.

³ For ἀνὴρ, ὁκότεν στῆθ has ὥσπερ.

ἔψυκται· ἐκ δὲ τῆς νεωτέρης ἡλικίης τὸ ξηρὸν
 ἔνι· ἀπὸ δὲ τῆς ἐπιούσης ἡλικίης καὶ τοῦ ὕδατος
 τῆς ἐφόδου οὐκ ἔχων τὴν ὑγρασίην, διὰ ταῦτα¹
 τοῖσι ξηροῖσι² κρατεῖται. οἱ δὲ πρεσβῦται
 ψυχροὶ καὶ ὑγροί,³ διότι πυρὸς μὲν ἀποχώρησις,
 20 ὕδατος δὲ ἔφοδος· καὶ ξηρῶν μὲν ἀπάλλαξις.
 21 ὑγρῶν δὲ κατάστασις.

XXXIV. Τῶν δὲ πάντων τὰ μὲν ἄρσενα
 θερμότερα καὶ ξηρότερα, τὰ δὲ θήλεα ὑγρότερα
 καὶ ψυχρότερα διὰ τὰδε, ὅτι τε ἀπ' ἀρχῆς ἐν
 τοιούτοισιν ἐκάτερα ἐγένετο καὶ ὑπὸ τοιούτων
 αὔξεται, γενόμενα τε τὰ μὲν ἄρσενα⁴ τῇσι
 διαίτησιν ἐπιπονωτέρησι χρῆται, ὥστε ἐκθερ-
 μαίνεσθαι καὶ ἀποξηραίνεσθαι, τὰ δὲ θήλεα
 ὑγροτέρησι καὶ ῥαθυμοτέρησι τῇσι διαίτησι
 χρέονται, καὶ κάθαρσιν⁵ τοῦ θερμοῦ ἐκ τοῦ
 10 σώματος ἐκάστου μηνὸς ποιεῖονται.

XXXV. Περὶ δὲ φρονήσιος ψυχῆς ὀνομαζομένης
 καὶ ἀφροσύνης ὧδε ἔχει· πυρὸς τὸ ὑγρότατον καὶ
 ὕδατος τὸ ξηρότατον κρήσιν λαβόντα ἐν σώματι
 φρονιμώτατον, διότι τὸ μὲν πῦρ ἔχει ἀπὸ τοῦ
 ὕδατος τὸ ὑγρόν, τὸ δὲ ὕδωρ ἀπὸ τοῦ πυρὸς τὸ
 ξηρόν· ἐκάτερον δὲ οὕτως αὐταρκέστατον·⁶ οὔτε

¹ θ omits from τὸ ξηρὸν το διὰ ταῦτα. οὐκω is an emendation of Littré; M has οὐκό.

² τοῖσι ξηροῖσι θ: ξηροῖσι καὶ ὑγρυγοῖσι (sic) M.

³ πρεσβῦται ψυχροὶ καὶ ὑγροὶ M: πρεσβύτεροι ψυχροισι θ.

⁴ τὰ μὲν ἄρσενα is omitted by θ and M. Littré gives this reading on the authority of his MS. K'.

⁵ For καὶ κάθαρσιν θ has καὶ θράνσι (an interesting haplography from καὶ κάθαρσιν).

⁶ There is a large gap in θ here. Fol. 191 v. ends ἀπὸ τοῦ ὕδατος τὸ ὑ, while fol. 192 r. begins τὴν τροφήν· συμφέρει δὲ καὶ ἐμέτοισι χρέεσθαι. See p. 284. οὐπω for οὕτως Fredl.

it has rest from growth, is cooled. But the dryness from the younger age is still in him, and he is mastered by the dry elements because he has not yet got the moisture which advancing years and the onset of the water will bring. Old men are cold and moist,¹ because fire retreats and there is an onset of water; the dry elements have gone and the moist have established themselves.

XXXIV. The males of all species are warmer and drier, and the females moister and colder, for the following reasons: originally each sex was born in such things and grows thereby, while after birth males use a more rigorous regimen, so that they are well warmed and dried, but females use a regimen that is moister and less strenuous, besides purging the heat out of their bodies every month.

XXXV. The facts are as follow with regard to what are called the intelligence² of the soul and the want of it. The moistest fire and the driest water, when blended in a body, result in the most intelligence, because the fire has the moisture from the water, and the water the dryness from the fire. Each is thus most self-sufficing. The fire is not in

¹ The reading of *θ*, "older men are mastered by cold elements," is less adapted to the context than that of *Μ*, but may possibly be right.

² *φρόνησις* seems to mean the power of the soul to perceive things, whether by the mind or by the senses. "Intelligence" is not a satisfactory rendering, nor yet is "sensitiveness," which has been suggested as an equivalent. Perhaps "quick at the uptake." Peck thinks that sensations only, not mind, are referred to, and would translate everywhere "sensitive" and "sensitiveness."

- τὸ πῦρ τῆς τροφῆς ἐνδεέστερον ἐπὶ πολὺ φοιτᾷ, οὔτε τὸ¹ ὕδωρ τῆς κινήσιος δεόμενον κωφούται· αὐτό τε οὖν ἐκάτερον οὕτως αὐταρκέστατόν ἐστι
- 10 πρὸς ἄλληλά τε κρηθέντα. ὃ τι γὰρ ἐλάχιστα τῶν πέλας δεῖται, τοῦτο μάλιστα τοῖσι παρεούσι προσέχει, πυρός τε τὸ ἥκιστα κινεόμενον μὴ ὑπ' ἀνάγκης, καὶ ὕδατος τὸ μάλιστα μὴ ὑπὸ βίης. ἐκ τούτων δὲ ἡ ψυχὴ συγκρηθεῖσα φρονιμωτάτη καὶ μνημονικωτάτη· εἰ δέ τι ἐπαγωγῇ χρεομένη τούτων ὀκοτερονοῦν αὐξηθεῖη ἢ² μαραῖνοι, ἀφρονέστατον ἂν γένοιτο, διότι οὕτως ἔχοντα αὐταρκέστατα. εἰ δὲ πυρὸς τοῦ εἰλικρινεστάτου καὶ ὕδατος³ σύγκρησιν λάβοι, ἐνδεέστερον δὲ τὸ πῦρ εἶη τοῦ
- 20 ὕδατος ὀλίγον, φρόνιμοι μὲν καὶ οὗτοι, ἐνδεέστεροι δὲ τῆς προτέρης, διότι κρατεόμενον τὸ πῦρ ὑπὸ τοῦ ὕδατος καὶ⁴ βραδείην τὴν κίνησιν ποιεόμενον, νωθρότερον προσπίπτει πρὸς τὰς αἰσθήσιας· παραμόνιμοι δ' εἰσὶν ἐπιεικέως αἱ τοιαῦται ψυχαὶ πρὸς ὃ τι ἂν προσέχωσιν· εἰ δὲ ὀρθῶς διαιτῶτο,⁵ καὶ φρονιμώτερος καὶ ὀξύτερος γένοιτο⁶ παρὰ τὴν φύσιν. συμφέρει δὲ τῷ τοιούτῳ τοῖσι πρὸς πυρὸς διαιτήμασι μᾶλλον χρῆσθαι καὶ μὴ πλησμονῇσι μήτε σίτων μήτε πομάτων. δρόμοισιν οὖν
- 30 χρῆσθαι ὀξέσιν, ὅπως τοῦ τε ὑγροῦ κενῶται τὸ σῶμα καὶ τὸ ὑγρὸν ἐφιστῆται⁷ θᾶσσον· πάλῃσι

¹ οὔτε τὸ Littré (with apparently the authority of some Paris MSS.): τό τε M.

² ἢ omitted by M.

³ An adjective agreeing with ὕδατος seems to have fallen out here.

⁴ καὶ omitted by M.

⁵ διαιτῶντο M (and Littré, with plurals to follow).

want of nourishment so as to wander far, nor is the water in such need of motion as to be dulled. So each is thus most self-sufficing by itself, as are both when blended with one another. For that which has least need of its neighbours attends most closely to the things at hand, as is the case with such fire as moves the least and not by necessity, and by such water as moves the most and not by force. The soul blended of these is most intelligent and has the best memory. But if by the influence of some addition one or the other of these grow or diminish, there will result something most unintelligent, because things blended in the original way are most self-sufficing.¹ If there be a blend of the purest fire and water, and the fire fall a little short of the water, such persons too are intelligent, but fall short of the former blend, because the fire, mastered by the water and so making slow motion, falls rather dully on the senses. But such souls are fairly constant in their attention, and this kind of man under right regimen may become more intelligent and sharper than natural endowment warrants. Such a one is benefited by using a regimen inclining rather towards fire, with no surfeit either of foods or of drinks. So he should take sharp runs, so that the body may be emptied of moisture and the moisture may be stayed

¹ It is difficult to be satisfied with this sentence, although the MS. tradition shows no important variants. Can *τινι ἐπαγωγῇ χρεομένη*, "by an addition which uses them," with no expressed object, be right? Littré's "par l'usage de quelque addition," seems very strange. One might conjecture (without much confidence) *χρεόμενον* or *ἐρχομένη*.

⁶ Before *παρὰ* Zwinger adds *ἄν*, but in the *Corpus* the plain optative is often equivalent to the optative with *ἄν*.

⁷ *ἐφίστηται* Littré: *ἐφίσταται* Mack: *ἐπίσταται* M.

δὲ καὶ τρίψεσι καὶ τοῖσι τοιούτοισι γυμνασίοισιν οὐ συμφέρεи χρησθαι, ὅκως μὴ κοιλοτέρων τῶν πόρων γινομένων πλησμονῆς¹ πληρῶνται, βαρύνεσθαι γὰρ ἀνάγκη τῆς ψυχῆς τὴν κίνησιν ὑπὸ τῶν τοιούτων· τοῖσι περιπάτοισι συμφέρεи χρησθαι καὶ ἀπὸ δείπνου καὶ ὀρθρίοισι καὶ ἀπὸ τῶν δρόμων, ἀπὸ δείπνου μὲν, ὅκως τροφήν ξηροτέραν ἢ ψυχὴ δέχεται ἀπὸ τῶν ἐσιόντων, 40 ὀρθρου δέ, ὅκως αἱ διέξοδοι κενῶνται τοῦ ὑγροῦ καὶ μὴ φράσσωνται οἱ πόροι τῆς ψυχῆς, ἀπὸ δὲ τῶν γυμνασίων, ὅκως μὴ ἐγκαταλείπεται ἐν τῷ σώματι τὸ ἀποκριθὲν ἀπὸ τοῦ δρόμου, μηδὲ συμμίσγεται τῇ ψυχῇ, μηδὲ ἐμφράσση τὰς διεξόδους, μηδὲ συνταράσση τὴν τροφήν. συμφέρεи δὲ καὶ ἐμέτοισι χρησθαι, ὅκως ἀποκαθαίρηται τὸ σῶμα, εἴ τι ἐνδεέστερον οἱ πόνοι διαπρήσσονται, προσάγειν δὲ ἀπὸ τῶν ἐμέτων, 50 κατὰ μικρὸν προστιθέντα τούτοισι πλείονας ἡμέρας ἢ² τέσσαρας τὰς ἐλαχίστας. χρίεσθαι δὲ συμφορώτερον ἢ λούεσθαι, λαγνεύειν δὲ ὕδατος ἐφόδων γινομένων,³ ἐν δὲ τῇσι τοῦ πυρὸς⁴ μείον. εἰ δέ τι⁵ ἐνδεεστέραν τὴν δύναμιν τὸ πῦρ λάβοι τοῦ ὕδατος, βραδυτέραν⁶ ἀνάγκη ταύτην εἶναι, καὶ καλέονται οἱ τοιοῦτοι ἡλίθιοι· ἅτε γὰρ βραδείης ἐούσης τῆς περιόδου, κατὰ βραχὺ τι προσπίπτουσιν αἱ αἰσθήσεις, ὀξεῖαι ἐοῦσαι, καὶ ἐπ' ὀλίγον συμμίσγονται διὰ βραδυτῆτα τῆς περιόδου· αἱ γὰρ αἰσθήσεις τῆς ψυχῆς ὁκόσαι μὲν δι' ὄψιος

¹ πλησμονὴν M (perhaps rightly).

² τούτοις πλείονας ἡμέρας ἢ θ: τὸ σιτίον, ἐς ἡμέρας M.

³ After γινομένων M adds πλείονα, with μείονα at the end of the sentence.

⁴ After πυρὸς some authorities add ἐπιφορῇσι.

sooner. But it is not beneficial for such to use wrestling, massage or like exercises, for fear lest, the pores¹ becoming too hollow, they be filled with surfeit. For the motion of the soul is of necessity weighed down by such things. Walks, however, are beneficial, after dinner, in the early morning and after running; after dinner, that the soul may receive drier nourishment from the things that enter; in the early morning, that the passages may be emptied of moisture and the pores of the soul may not be obstructed; after exercise, in order that the secretion from running may not be left behind in the body to contaminate the soul, obstruct the passages and trouble the nourishment. It is beneficial also to use vomiting, so that the body may be cleansed of impurities left behind owing to any failure of exercise to purify, and after the vomiting gradually to increase the amount of food for more than four days at least. Unction is more beneficial to such persons than baths, and sexual intercourse should take place when the onsets of water occur, less, however, at the onsets of fire. If in any case fire receive a power inferior to that of water, such a soul is of necessity slower, and persons of this type are called silly. For as the circuit is slow, the senses, being quick, meet their objects spasmodically, and their combination is very partial owing to the slowness of the circuit. For the senses of the soul that act through sight or hearing are quick; while

¹ The word *πόρος* means any "passage" or "way" in the body, and is not limited to the pores of the skin.

⁵ *τινι* M: *τι* θ.

⁶ *βραδυτέρην* Zwinger and others: *βραχυτέρην* θ M.

- 60 ἡ ἀκοῆς εἰσὶν, ὀξεῖαι, ὀκόσαι δὲ διὰ ψαύσιος, βραδύτεραι καὶ εὐαίσθητότεραι. τούτων μὲν οὖν αἰσθάνονται καὶ οἱ τοιοῦτοι οὐδὲν ἤσσουν, τῶν ψυχρῶν καὶ τῶν θερμῶν καὶ τῶν τοιούτων· ὅσα δὲ δι' ὄψιος ἢ δι' ἀκοῆς αἰσθέσθαι¹ δεῖ, ἃ μὴ πρότερον ἐπίστανται, οὐ δύνανται αἰσθάνεσθαι· ἦν γὰρ μὴ σεισθῇ ἡ ψυχὴ ὑπὸ τοῦ πυρὸς πεσόντος, οὐκ ἂν αἰσθοίτο ὀκοῖόν ἐστιν. αἱ οὖν τοιαῦται ψυχαὶ οὐ πάσχουσι τοῦτο διὰ παχύτητα· εἰ δὲ ὀρθῶς διαιτῶντο, βελτίους γίνοντο
- 70 ἂν καὶ οὗτοι. συμφέρει δὲ τὰ διαιτήματα ἅπερ τῷ προτέρῳ, ξηροτέροισι καὶ ἐλάσσοσι,² τοῖσι δὲ πόνοισι πλείοσι καὶ ὀξυτέροισι· συμφέρει δὲ καὶ πυριῆσθαι, καὶ ἐμέτοισι χρῆσθαι ἐκ τῶν πυριησίων, καὶ προσαγωγῇσι τῇσιν³ ἐκ τῶν ἐμέτων ἐκ πλείονος χρόνου ἢ τὸ πρότερον, καὶ ταῦτα ποιέων ὑγιεινότερος ἂν καὶ φρονιμώτερος εἴη. εἰ δὲ κρατηθεῖν ἐπὶ πλεῖον τὸ πῦρ ὑπὸ τοῦ ἐόντος ὕδατος, τούτους ἤδη οἱ μὲν ἄφρονας ὀνομάζουσιν, οἱ δὲ ἐμβροντήτους. ἔστι δ' ἡ μανίη τοιούτων⁴ ἐπὶ
- 80 τὸ βραδύτερον·⁵ οὗτοι κλαίουσιν τε οὐδενὸς ἔνεκα,⁶ δεδίασιν τε τὰ μὴ φοβερά, λυπέονται τε ἐπὶ τοῖσι μὴ προσήκουσι, αἰσθάνονται τε ἐτεῇ οὐδενὸς ὥς⁷ προσήκει τοὺς φρονέοντας. συμφέρει δὲ τούτοις πυριῆσθαι καὶ ἐλλεβόροιςιν καθαίρεσθαι⁸ ἐκ τῶν πυριησίων, καὶ τῇ διαίτῃ χρῆσθαι ἥπερ πρότερον· ἰσχυρασίης⁹ δεῖται καὶ ξηρασίης. εἰ δὲ τὸ ὕδωρ ἐνδεεστέραν τὴν δύναμιν λάβοι, τοῦ πυρὸς εἰλι-

¹ So M. θ has διόψιος αἰσθάνονται δεῖ.

² M has ξηροτέροιςιν δὲ καὶ ἐλάσσοσι τοῖσι σιτίοιςιν.

³ For προσαγωγῇσι τῇσιν M. has προσαγωσι.

⁴ τοιούτο M : τοῦτο θ : τοιούτων Littré.

those that act through touch are slower, and produce a deeper impression. Accordingly, persons of this kind perceive as well as others the sensations of cold, hot and so on, but they cannot perceive sensations of sight or hearing unless they are already familiar with them. For unless the soul be shaken by the fire that strikes it, it cannot perceive its character. Souls of such a kind have this defect because of their coarseness. But if their regimen be rightly regulated, even these may improve. The regimen that benefits is the same as in the former case, with food drier and less, and with exercise more in amount and more vigorous. Vapour baths too are beneficial, as is the use of vomiting after them, and the food after the vomiting should be increased at longer intervals than in the former case; following such a regimen will make such men more healthy and more intelligent. But if the fire should be mastered to a greater extent by the water in the soul, we have then cases of what are called by some "senseless" people, and by others "grossly stupid." Now the imbecility of such inclines to slowness; they weep for no reason, fear what is not dreadful, are pained at what does not affect them, and their sensations are really not at all those that sensible persons should feel. These persons are benefited by vapour baths followed by purging with hellebore, the diet to be the same as before. Reduction of flesh and drying are called for. But if the power of the water prove insufficient, and the

⁵ βραδύτερον M: βραχύτερον θ.

⁶ For ἔνεκα some MSS. have λυπέοντος ἢ τύποντος.

⁷ ἡτιη οὐδένως θ: αἰτίη οὐδέν οὖν M.

⁸ ἐκκαθαίρεσθαι M.

⁹ After ἰσχυασίης M has τε πλεύμονος οὗτος.

κρινῇ τὴν σύγκρησιν ἔχοντας, ἐν ὑγιαίνουσι
 σώμασι φρόνιμος ἢ τοιαύτη ψυχὴ καὶ ταχέως
 90 αἰσθανομένη τῶν προσπιπτόντων καὶ οὐ μετα-
 πίπτουσα πολλάκις. φύσις μὲν οὖν ἢ τοιαύτη
 ψυχῆς ἀγαθῆς· βελτίων δὲ καὶ οὗτος ὀρθῶς
 διαιτεόμενος γίνοιτο ἄν, καὶ κακίων μὴ ὀρθῶς.
 συμφέρεи δὲ τῷ τοιούτῳ τῇ διαίτῃ χρῆσθαι τῇ
 πρὸς ὕδατος μᾶλλον, ὑπερβολὰς φυλασσόμενον
 καὶ σίτων καὶ ποτῶν καὶ πόνων, καὶ δρόμοισι
 καμπτοῖσι καὶ διαύλοισι καὶ πάλῃ καὶ τοῖσιν
 ἄλλοισι γυμνασίοισιν πᾶσιν ὑπερβολὴν οὐδενὸς
 ποιέμενον. ἦν γὰρ ἔχῃ ὑγιερῶς τὸ σῶμα¹ καὶ
 100 μὴ ὑπ' ἄλλου τινὸς συνταράσσεται,² τῆς ψυχῆς
 φρόνιμος ἢ σύγκρησις. εἰ δ' ἐπὶ πλείον κρατηθεῖη
 ἢ τοῦ ὕδατος δύναμις ὑπὸ τοῦ πυρός, ὀξυτέρην
 μὲν τοσοῦτῳ ἀνάγκη εἶναι τὴν ψυχὴν ὅσῳ θᾶσσον
 κινεῖται, καὶ πρὸς τὰς αἰσθήσιας θᾶσσον προσ-
 πίπτειν, ἥσσον δὲ μόνιμον³ τῶν πρότερον,⁴ διότι
 θᾶσσον ἐκκρίνεται⁵ τὰ παραγινόμενα καὶ ἐπὶ
 πλείονα ὀρμᾶται διὰ ταχυτήτα. συμφέρεи δὲ
 τῷ τοιούτῳ διαιτῆσθαι τῇ πρὸς ὕδατος⁶ διαίτῃ
 μᾶλλον ἢ τῇ προτέρῃ· καὶ μᾶζην μᾶλλον ἢ τῷ
 110 ἄρτῳ, καὶ ἰχθυῖσιν ἢ κρέασι· τῷ ποτῷ ὑδαρεστέρω·
 καὶ λαγνείῃσιν ἐλασσόσι χρῆσθαι· καὶ τῶν πόνων
 τοῖσι κατὰ φύσιν μάλιστα καὶ πλείστοισι· τοῖσι
 δ' ὑπὸ βίης χρῆσθαι μὲν ἀνάγκη, ἐλάττοσι δέ·
 καὶ ἐμέτοισιν ἐκ⁷ τῶν πλησμονῶν, ὅκως κενῶται

¹ ἦν γὰρ ὑπογῆρως ἔχεται τὸ σῶμα· θ: the text is that of M.

² After συνταράσσεται θ adds τὸ σῶμα.

³ μονίμους θ.

⁴ προτέρων θ.

⁵ διὸ θᾶσσον ἐκκρίνεται θ: διότι κρίνεται M.

fire have a pure blend, the body is healthy, and such a soul is intelligent, quickly perceiving without frequent variations the objects that strike it. Such a nature implies a good soul; correct regimen, however, will make it too better, and bad regimen will make it worse. Such a person is benefited by following a regimen inclining to water, and by avoiding excess, whether of food, drink or exercise, with exercises on the circular and double¹ tracks, wrestling and all other forms of athletics, but he must in no case fall into excess. For if his body be in a healthy state and be not troubled from any source, the blend of his soul is intelligent. But if the power of the water be further mastered by the fire, the soul must be quicker, in proportion to its more rapid motion, and strike its sensations more rapidly, but be less constant than the souls discussed above, because it more rapidly passes judgment on the things presented to it, and on account of its speed rushes on to too many objects. Such a person is benefited by a regimen inclining more to water than the preceding; he must eat barley bread rather than wheaten, and fish rather than meat; his drink should be well diluted and his sexual intercourse less frequent; exercises should be as far as possible natural and there should be plenty of them; violent exercise should be sparingly used, and only when necessary; vomiting should be employed after surfeits, in such

¹ The δίαυλος was a race to the end of the 200 yards track and then back again.

⁶ After ὕδατος M has a long passage, which is practically a repetition of the preceding lines, beginning μάλλον ὑπερβολῆς φυλασσόμενον.

⁷ Before ἐκ θ adds καί.

μὲν τὸ σῶμα, θερμαίνεται δὲ ὡς ἥκιστα. συμ-
 φέρει δὲ καὶ ἀσαρκεῖν τοῖσι τοιούτοις πρὸς τὸ
 φρονίμους εἶναι· πρὸς γὰρ σαρκὸς εὐεξίην καὶ
 αἵματος¹ φλεγμονὴν ἀνάγκη γίνεσθαι· ὁκόταν
 δὲ τοῦτο πάθῃ ἢ τοιαύτη ψυχὴ, ἐς μανίην καθίς-
 120 τатаι, κρατηθέντος τοῦ ὕδατος, ἐπισπασθέντος²
 τοῦ πυρός. συμφέρει δὲ τοῖσι τοιούτοις καὶ τὰς
 πρήξιας πρήσσειν βεβρωκόσι μᾶλλον ἢ ἀσίτοισι·
 στασιμωτέρη γὰρ ἡ ψυχὴ τῇ τροφῇ καταμισγο-
 μένη τῇ συμφόρῳ μᾶλλον ἢ ἐνδεὴς ἐοῦσα τροφῆς.
 εἰ δέ τινι³ πλεόν ἐπικρατηθείη τὸ ὕδωρ ὑπὸ⁴ τοῦ
 πυρός, ὀξεῖν⁵ ἢ τοιαύτη ψυχὴ ἄγαν, καὶ τούτους
 ὄνειρώσσειν ἀνάγκη·⁶ καλέουσι δὲ αὐτοὺς ὑπο-
 μαινομένους·⁷ ἔστι δὲ ἔγγιστα μανίης τὸ τοιοῦτον·
 καὶ γὰρ ἀπὸ βραχείης φλεγμονῆς ἀσυμφόρου
 130 μαίνονται, καὶ ἐν τῇσι μέθῃσι καὶ ἐν τῇσιν
 εὐεξίῃσι τῆς σαρκὸς καὶ ὑπὸ τῶν κρηφαγιῶν.
 ἀλλὰ χρὴ τὸν τοιοῦτον τούτων μὲν πάντων
 ἀπέχεσθαι καὶ τῆς ἄλλης πλησμονῆς, καὶ γυμ-
 νασίων τῶν ἀπὸ βίης γινομένων, μάζῃ δὲ ἀτρίπτῳ
 διαιτῆσθαι, καὶ λαχάνοισιν ἐφθοῖσι πλὴν τῶν
 καθαρτικῶν, καὶ ἰχθυδίοισιν ἐν ἄλμῃ, καὶ ὕδρο-
 ποτεῖν βέλτιστον, εἰ δύναιτο· εἰ δὲ μή, ὅ τι
 ἐγγιστότατα τούτου, ἀπὸ μαλακοῦ οἴνου καὶ
 λευκοῦ· καὶ τοῖσι περιπάτοις τοῖσιν ὀρθρίοις
 140 πολλοῖσιν, ἀπὸ δείπνου δὲ ὁκόσον ἐξαναστῆναι,

V

¹ For καὶ αἵματος M has κάματος.

² M has ἐπισπασθεῖσα without τοῦ πυρός.

³ τινι θ: τι M.

⁴ ὑπὸ M: ἀπὸ θ.

⁵ Folio 193 v. of θ ends with the ὁ- of ὀξεῖν and 194 r. begins -τασπᾶσαι ἀφανέα οὐχοῖονται· ὡς αὐτως δὲ καὶ τῆς φωνῆς. See p. 292.

a way as to empty the body with a minimum of heat. To reduce the flesh of such persons conduces to their intelligence; for abundance of flesh cannot fail to result in inflammation of the blood, and when this happens to a soul of this sort it turns to madness, as the water has been mastered and the fire attracted. Such persons are also benefited if they eat a meal before they go about their duties, instead of doing them without food, as their soul is more stable when it is mixed with its appropriate nourishment than when it lacks nourishment. But if in any case the water be yet more mastered by the fire, such a soul is too quick, and men of this type inevitably suffer from dreams. They are called "half-mad"; their condition, in fact, is next door to madness, as even a slight untoward inflammation results in madness, whether arising from intoxication, or from overabundance of flesh, or from eating too much meat. Such persons ought to abstain from all these things and from surfeit of every kind, as well as from violent forms of exercise; their diet should consist of unkneaded barley bread, boiled vegetables (except those that purge), and sardines, while to drink water only is best, should that be possible, otherwise the next best thing is a soft white wine. There should be plenty of walking in the morning, but after dinner

⁶ ἀνάγκη K': M omits.

⁷ οἱ δέ, ὑπομαίνεσθαι. M: αὐτοὺς ὑπομαινομένους Littré, from second hand in H. The first hand reads τὸ ὑπομαίνεσθαι, and Littré's E has ὑπομαίνεσθαι after ὑπομαινομένους. The reading of M ("others <give> ὑπομαίνεσθαι") is a note which has crept into the text.

ὅκως τὰ μὲν σῖτα μὴ ξηραίνωνται ἀπὸ τῶν ἀπὸ
 δείπνου περιπάτων, τὸ δὲ σῶμα κενῶται ὑπὸ τοῦ
 ὀρθρίου· λούεσθαι δὲ χλιερῶ ὕδατι περικλύδην
 μᾶλλον ἢ χρίεσθαι· συμφέρεи δὲ καὶ ἐν τῷ θέρει
 τῆς ἡμέρας ὕπνοισι χρῆσθαι βραχέσι μὴ¹ πολ-
 λοῖσιν, ὅκως μὴ ἀποξηραίνεται τὸ σῶμα ὑπὸ τῆς
 ὥρης· ἐπιτήδειον δὲ τοῦ ἥρος καὶ ἐλλεβόροισι
 καθαίρειν προπυριθέντας, εἴτα ἐπάγειν πρὸς
 150 μὴδὲ τοῦτον ποιεῖσθαι· ἐκ ταύτης τῆς ἐπιμελείης
 151 ἢ τοιαύτη ψυχὴ φρονιμωτάτη ἂν εἴη.

XXXVI. Περὶ μὲν οὖν φρονίμου καὶ ἄφρονος
 ψυχῆς ἡ σύγκρησις αὕτη αἰτίη ἐστίν, ὥσπερ μοι
 καὶ γέγραπται· καὶ δύναται ἐκ τῆς διαίτης καὶ
 βελτίων καὶ χείρων γίνεσθαι· δρόμοισι δὲ πυρὸς
 ἐπικρατέοντος, τῷ ὕδατι προστιθέναι δυνατόν²
 ἂν ἴσως, καὶ τοῦ ὕδατος ἐπικρατέοντος ἐν τῇ
 συγκρήσει τὸ πῦρ αὐξήσαι· ἐκ τούτων δὲ φρο-
 μώτεραι καὶ ἀφρονέστεραι γίνονται· τῶν δὲ
 τοιούτων οὐκ ἐστὶν ἡ σύγκρησις αἰτίη· οἶον
 10 ὀξύθυμος, ῥάθυμος, δόλιος, ἀπλοῦς, δυσμενής,
 εὖνους· τῶν τοιούτων ἀπάντων ἡ φύσις τῶν
 πόρων δι' ὧν ἡ ψυχὴ πορεύεται, αἰτίη ἐστὶ·
 δι' ὁκοίων γὰρ ἀγγείων ἀποχωρεῖ καὶ πρὸς ὁκοῖά
 τινα προσπίπτει καὶ ὁκοίοις τισὶ καταμίσγεται,
 τοιαῦτα φρονέουσι· διὰ τοῦτο οὐ³ δυνατόν τὰ
 τοιαῦτα ἐκ διαίτης μεθιστάναι· φύσιν γὰρ μετα-
 πλάσαι ἀφανέα οὐχ οἶόν τε· ὡσαύτως δὲ καὶ

¹ βραχέσιν ἢ M : βραχέσι μὴ Litré after van der Linden.

² προστιθέντα ἀδύνατον M : προστιθέναι ἀδύνατον Mack :
 προστιθέναι δυνατόν Litré.

only just enough to unbend the limbs; the object is to empty the body by the morning walk, but not to dry the food as the result of walking after dinner. Preferable to unction is a tepid shower-bath. It is also beneficial to have in summer a short, occasional siesta, to prevent the body being dried up by the season. In spring it is a good thing to purge with hellebore after a vapour bath; then the usual diet should be restored gradually, as this type of man, like the preceding, must not go about duties fasting. With this treatment such a soul may be highly intellectual.

XXXVI. It is this blending, then, that is, as I have now explained, the cause of the soul's intelligence or want of it; regimen can make this blending either better or worse. When the fire prevails in his courses, it is doubtless possible to add to the water, and, when the water prevails in the blend, to increase the fire. These things are the source of greater or less intelligence in souls. But in the following cases the blend is not the cause of the characteristic:—irascibility, indolence, craftiness, simplicity, quarrelsomeness and benevolence. In all these cases the cause is the nature of the passages through which the soul passes. For such dispositions of the soul depend upon the nature of the vessels through which it passes, upon that of the objects it encounters and upon that of the things with which it mixes. It is accordingly impossible to change the above dispositions through regimen, for invisible nature cannot be moulded differently. Similarly, the nature of voice too depends

³ οὐ A. L. Peck: οὐν M: γοῦν Littré: ἀδύνατον (for οὐν δυνατόν) Linden, Mack.

τῆς φωνῆς ὁκοίη τις ἂν ᾗ, οἱ πόροι αἵτιοι¹ τοῦ
 πνεύματος· δι' ὁκοίων γὰρ ἂν² τινων κινῆται ὁ
 20 ἡὲρ καὶ πρὸς ὁκοίους τινὰς προσπίπτῃ,³ τοιαύτην
 ἀνάγκη τὴν φωνὴν εἶναι. † καὶ ταύτην⁴ μὲν
 δυνατὸν καὶ βελτίω καὶ χείρω ποιεῖν, διότι
 λειοτέρους καὶ τραχυτέρους⁵ τοὺς πόρους τῷ
 πνεύματι δυνατὸν ποιῆσαι, κείνο⁶ δὲ ἀδύνατον
 25 ἐκ διαίτης ἀλλοιῶσαι. †

¹ For αἵτιοι θ has αὔξονται.

² γὰρ ἂν omitted by θ.

³ προσπίπτει θ: προσπίπτειν M.

⁴ ταύτην K': ταῦτα θM.

⁵ πλειοτέρους καὶ βραδυτέρους θ: λειοτέρους καὶ βραχυτέρους
 M: λειοτέρους καὶ τραχυτέρους Littré. θ omits τοὺς πόρους
 and M reads τοὺς πόρους. A. L. Peck would read βελτίω
 ποιεῖν, διότι <δὲ> λειοτέρους καὶ . . . ἀδύνατον ποιῆσαι, κείνο
 ἀδύνατον ἐκ διαίτης.

⁶ Query: κείνα.

upon the passages of the breath. The character of voice inevitably depends upon the nature of the passages through which the air moves, and upon the nature of those it encounters. In the case of voice, indeed, it is possible to make it better or worse, because it is possible to render the passages smoother or rougher for the breath, but the aforesaid characteristics cannot be altered by regimen.¹

¹ I am satisfied with no restoration of this sentence. Peck's reading makes good sense logically, but requires us to take *ταῦτα* = characteristics that can be changed and *κεῖνο* = characteristics that cannot—a strange use of the words to say the least. If with K' (and Mack) we read *ταύτην*, and alter *κεῖνο* to *κεῖνα* the sense is: we *can* change the *πόροι* (throat, nose) that give characteristics to voice, but we cannot get at the internal *πόροι* along which *ψυχή* travels. *κεῖνα* = the characteristics (or vessels) mentioned above. But no MS. gives *κεῖνα*, and it is hard to see why it should have been changed to *κεῖνο*.

APPENDIX

In Chapter VII both θ and M give $\tau\rho\nu\pi\omega\sigma\iota$, though a second hand in θ has written over it $\pi\rho\acute{\iota}\zeta\omicron\upsilon\sigma\iota$. In Chapter XVI occurs the sentence $\tau\rho\nu\pi\omega\sigma\iota\nu$, $\acute{o}$ $\mu\acute{\epsilon}\nu$ $\acute{\epsilon}\lambda\kappa\epsilon\iota$, $\acute{o}$ $\delta\grave{\epsilon}$ $\acute{\omega}\theta\epsilon\acute{\iota}$, which some editors bracket. Boring with an auger seems an impossible action to represent by $\acute{\epsilon}\lambda\kappa\epsilon\iota$ and $\acute{\omega}\theta\epsilon\acute{\iota}$, and so these editors regard the words as a stupid note which has crept into the text. But the MS. authority is very strong, and causes misgivings. Dr. Peck thinks that a horizontal auger could be worked up and down by a leather thong. But though you can pull a thong you cannot push it. Perhaps there is a reference to the working of an auger by means of a bow, the string of which was twisted round the top of the auger, and then the bow was worked just as a saw. See the *Dictionary of Antiquities*, s. v. *terebrum*. I do not, however, feel confident enough to adopt the reading $\tau\rho\nu\pi\omega\sigma\iota$, though it is quite possible that it is right. Diels' reading of the next sentence in VII will mean: "As they press below, up it comes, for it could not admit of going down at a wrong time," with reference to $\pi\alpha\rho\grave{\alpha}$ $\kappa\alpha\iota\rho\acute{o}\nu$ lower down. Timely force works well, untimely force spoils everything. $\beta\iota\alpha\acute{\zeta}\acute{o}\mu\epsilon\nu\alpha$, $\beta\iota\acute{\alpha}\zeta\omicron\nu\tau\alpha\iota$ and $\beta\iota\alpha\acute{\zeta}\acute{o}\mu\epsilon\nu\omicron\nu$ are probably passives, although a meaning might be wrung out of the middle voice.

REGIMEN II

ΠΕΡΙ ΔΙΑΙΤΗΣ

XXXVII. Χωρέων δὲ θέσιν καὶ φύσιν ἐκάστων
 χρή ὧδε διαγινώσκειν. κατὰ παντὸς μὲν εἰπεῖν
 ὧδε ἔχει· ἢ πρὸς μεσημβρίην κειμένη θερμότερη
 καὶ ξηροτέρη τῆς πρὸς τὰς ἄρκτους κειμένης,
 διότι ἐγγυτάτω¹ τοῦ ἡλίου ἐστίν. ἐν δὲ ταύτησι
 τῇσι χώρησιν ἀνάγκη καὶ τὰ ἔθνεα τῶν ἀνθρώπων
 καὶ τὰ φυόμενα ἐκ τῆς γῆς ξηρότερα καὶ θερμότερα
 καὶ ἰσχυρότερα εἶναι ἢ ἐν τῇσιν ἐναντίησιν· οἶον
 τὸ Λιβυκὸν ἔθνος πρὸς τὸ Ποντικὸν καὶ τὰ
 10 ἐγγιστα ἐκατέρων. αὐταὶ² δὲ καθ' ἑωυτὰς αἰ
 χώραι ὧδε ἔχουσι· τὰ ὑψηλὰ καὶ ἀψχηρὰ καὶ
 πρὸς μεσημβρίην κείμενα ξηρότερα τῶν πεδίων
 τῶν ὁμοίως κειμένων, διότι ἐλάσσους³ ἰκμάδας
 ἔχει· τὰ μὲν γὰρ οὐκ ἔχει στάσιν τῷ ὁμβρίῳ
 ὕδατι, τὰ δὲ ἔχει. τὰ δὲ λιμναῖα καὶ ἐλώδεα
 ὑγραίνει καὶ θερμαίνει· θερμαίνει μὲν, διότι κοῖλα
 καὶ περιέχεται⁴ καὶ οὐ διαπνεῖται· ὑγραίνει δέ,
 διότι τὰ φυόμενα ἐκ τῆς γῆς ὑγρότερα, οἷσι
 20 τρέφονται οἱ ἄνθρωποι, τό τε πνεῦμα ὃ ἀναπνέο-
 μεν⁵ παχύτερον διὰ τὸ ὕδωρ ἀπὸ τῆς ἀκινησίης.
 τὰ δὲ κοῖλα καὶ μὴ ἐννυδρα ξηραίνει καὶ θερμαίνει·
 θερμαίνει μὲν, ὅτι κοῖλα καὶ περιέχεται, ξηραίνει
 δὲ διὰ τε τῆς τροφῆς τὴν ξηρότητα, καὶ διότι τὸ
 πνεῦμα, ὃ ἀναπνέομεν, ξηρὸν ἐόν, ἔλκει ἐκ τῶν

¹ ἐγγυτάτω θ: ἐγγυτέρω M.

² αὐταὶ my emendation: αὐται θ M.

REGIMEN II

XXXVII. THE way to discern the situation and nature of various districts is, broadly speaking, as follows : The southern countries are hotter and drier than the northern ; because they are very near the sun. The races of men and plants in these countries must of necessity be drier, hotter and stronger than those which are in the opposite countries. For example, compare the Libyan race with the Pontic, and also the races nearest to each. Countries considered by themselves have the following characters. Places which are high and scorched and are situated to the south are drier than plains though so situated, because they have less moisture ; for they do not retain the rain that falls, but the others do. Marshy and boggy places moisten and heat. They heat because they are hollow and encompassed about, and there is no current of air. They moisten, because the things that grow there, on which the inhabitants feed, are more moist, while the air which is breathed is thicker, because the water there stagnates. Hollows that are without water dry and heat. They heat because they are hollow and encompassed ; they dry both by reason of the dryness of the food, and by reason that the air which is breathed, being dry, attracts the moisture from our bodies for

³ ἐλάσσους Littré : ἐλάσσωι θ : ἐλάσσω M.

⁴ περιέχεται θ : περιεχόμενα M.

⁵ ἀναπνέομεν θ : ἀναφέρομεν M.

- σωμάτων τὸ ὑγρὸν ἐς τροφήν ἐωυτῷ, οὐκ ἔχον
 πρὸς ὃ τι ἂν ὑγρότερον προσπίπτον τρέφεται.
 ὅκου δὲ τοῖσι χωρίοισιν ὄρεα προσκείται πρὸς
 νότου,¹ ἐν τούτοισιν αὐχμώδεις² οἱ νότοι καὶ
 νοσεροὶ προσπνέουσιν. ὅκου δὲ βόραθεν ὄρη
 30 πρόσκειται, ἐν τούτοισιν οἱ βορέαι ταρασσουσι
 καὶ νούσους ποιέουσιν. ὅκου δὲ βόραθεν κοῖλα
 χωρία τοῖσιν ἄστεσι προσκείται, ἣ καὶ ἐκ
 θαλάσσης νήσος ἀντίκειται,³ πρὸς⁴ τῶν θερινῶν
 πνευμάτων θερμὸν καὶ νοσερὸν τοῦτο τὸ χωρίον,
 διότι οὔτε βορέης διαπνέων καθαρὴν τὴν ἐπαγω-
 γὴν τοῦ πνεύματος παρέχει, οὔτε ὑπὸ τῶν θερινῶν
 πνευμάτων διαψύχεται. τῶν δὲ νήσων αἱ μὲν
 ἐγγὺς τῶν ἡπείρων δυσχειμερώτεραι εἰσιν, αἱ δὲ
 40 καὶ πάγοι ἐν μὲν τῇσιν ἡπείροις ἔχουσι στάσιν
 καὶ τὰ πνεύματα ψυχρὰ πέμπουσιν ἐς τὰς
 ἐγγὺς νήσους, τὰ δὲ πελάγια οὐκ ἔχει στάσιν ἐν
 43 χειμῶνι.

- XXXVIII. Περὶ δὲ πνευμάτων ἥντινα φύσιν
 ἔχει καὶ δύναμιν ἕκαστα, ὧδε χρὴ διαγινώσκειν.
 φύσιν μὲν ἔχει τὰ πνεύματα πάντα ὑγραίνειν καὶ
 ψύχειν τὰ τε σώματα τῶν ζώων καὶ τὰ φυόμενα
 ἐκ τῆς γῆς διὰ τάδε· ἀνάγκη τὰ πνεύματα ταῦτα
 πνεῖν ἀπὸ χιόνος καὶ κρυστάλλου καὶ πάγων
 ἰσχυρῶν καὶ ποταμῶν καὶ λιμνῶν καὶ γῆς
 ὑγρανθείσης καὶ ψυχθείσης. καὶ τὰ μὲν ἰσχυρό-
 10 τέρων, τὰ δὲ ἀσθενέστερα ἀπὸ μειόνων καὶ
 ἀσθενεστέρων· ὥσπερ γὰρ καὶ τοῖσι ζώοις
 πνεῦμα ἔνεστιν, οὔτω καὶ τοῖσιν ἄλλοις πᾶσι

¹ θ omits πρὸς νότον.

its own nourishment, having nothing moister to assail in order to nourish itself therefrom. In places where mountains are situated to the south, the south winds that blow are parching and unhealthy; where the mountains are situated to the north, there northern winds occasion disorders and sickness. Where there are hollows on the north side of a town, or where it is faced by an island to the north, such a district becomes hot and sickly with the summer winds, because no north wind blows across to bring a pure current of air, nor is the land cooled by the summer winds. Islands which are near the mainland have very severe winters; but those which are further out to sea are milder in winter. The reason is because the snow and ice on the mainland remain, and send cold winds to the neighbouring islands; but islands situated in mid-ocean have no snow remaining in the winter.

XXXVIII. You may distinguish the nature and power of every particular wind in the following way. All winds have a power of moistening and cooling both animal and vegetable bodies for this reason; because all these winds must come either from snow or ice or places severely frozen, or from rivers or lakes, or from moist and cold land. The stronger winds come from these conditions when widely extended and strongly intensified, weaker winds from these conditions less widely extended and less intensified. As there is breath in the animals, so there is in

² θ omits from ἀρχμώδες to τούτοιςιν.

³ M omits ἢ καὶ . . . ἀντίκειται.

⁴ θ has πρὸ τῶν θερί at the end of fol. 194^v; 194^r begins ρῆς οὐκέτι ὁμοίος παραγίνεται. See Chapter XXXVIII, p. 302.

- τοῖσι μὲν ἔλασσοι, τοῖσι δὲ¹ κατὰ μέγεθος. φύσιν μὲν οὖν ἔχει ψύχειν καὶ ὑγραίνειν τὰ πνεύματα πάντα. διὰ θέσιν δὲ χωρίων καὶ τόπων, δι' ὧν παραγίνεται τὰ πνεύματα ἐς τὰς χώρας ἐκάστας, διάφορα γίνεται ἀλλήλων, ψυχρότερα, θερμότερα, ὑγρότερα, ξηρότερα, νοσερώτερα, ὑγιεινότερα. τὴν δὲ αἰτίην ἐκάστων
- 20 ὧδε χρὴ γινώσκειν· ὁ μὲν βορέας ψυχρὸς καὶ ὑγρὸς πνεῖ, ὅτι ὀρμᾶται ἀπὸ τοιούτων χωρίων, πορεύεται τε διὰ τοιούτων τόπων, οὐστinas ὁ ἥλιος οὐκ ἐφέρπει, οὐδ' ἀποξηραίνων τὸν ἡέρα ἐκπίνει τὴν ἰκμάδα, ὥστε παραγίνεται ἐπὶ τὴν οἰκεομένην, τὴν ἐωυτοῦ δύναμιν ἔχων, ὅκου μὴ διὰ τὴν θέσιν τῆς χώρας διαφθείρεται· καὶ τοῖσι μὲν οἰκέουσιν ἔγγιστα ψυχρότατος, τοῖσι δὲ προσωτάτω ἥκιστα. ὁ δὲ νότος πνεῖ μὲν ἀπὸ τῶν ὁμοίων τὴν φύσιν τῷ βορέα· ἀπὸ γὰρ τοῦ
- 30 νοτίου πόλου πνέων, ἀπὸ χιόνος πολλῆς καὶ κρυστάλλου καὶ πάγων ἰσχυρῶν ὀρμώμενος, τοῖσι μὲν ἐκείσε πλησίον αὐτοῦ οἰκέουσιν ἀνάγκη τοῖον πνεῖν ὁκοῖόν περ ἡμῖν ὁ βορέας. ἐπὶ δὲ πᾶσαν χώραν οὐκ ἔτι ὅμοιος παραγίνεται· διὰ γὰρ τῶν ἐφόδων τοῦ ἡλίου καὶ ὑπὸ τὴν μεσημβρίην πνέων, ἐκπίνεται τὸ ὑγρὸν ὑπὸ τοῦ ἡλίου· ἀποξηραίνόμενος δὲ ἀραιούται· διὸ ἀνάγκη θερμὸν αὐτὸν καὶ ξηρὸν ἐνθάδε παραγίνεσθαι. ἐν μὲν οὖν τοῖσιν ἔγγιστα χωρίοισιν ἀνάγκη τοιαύτην
- 40 δύναμιν ἀποδιδόναι θερμὴν καὶ ξηρὴν, καὶ ποιεῖ τοῦτο ἐν τῇ Λιβύῃ· τά τε γὰρ φυόμενα ἐξαναίνει,² καὶ τοὺς ἀνθρώπους λανθάνει ἀποξηραίνων· ἅτε γὰρ οὐκ ἔχων οὔτε ἐκ θαλάσσης ἰκμάδα λαβεῖν οὔτε ἐκ ποταμοῦ, ἐκ τῶν ζώων καὶ ἐκ τῶν φυομένων

everything else : some have less, some more according to size. Now all winds have a cooling and moistening nature. But winds differ from one another according to the situation of the countries and places through which they come to the various regions, being colder, hotter, moister, drier, sicklier or healthier. You may know the cause of each in the following way. The north wind blows cold and moist, because it blows from such countries, and passes through places which the sun does not approach to dry the air and consume the moisture, so that it comes to the habitable earth with its own power, unless this be destroyed by the situation of the place. It is most cold to those who dwell nearest to these places and least to those who are farthest from them. The south blows sometimes from places that are of the same nature as the north ; for when it blows from the south pole and starts from much snow, ice and severe frosts, it must of necessity blow to those who dwell there near it after the same manner as the north does to us. But it does not come the same to every country ; for instance, when it blows through the approaches of the sun under the south, the moisture is absorbed by the sun. As it dries it becomes rare, and therefore of necessity it must reach here hot and dry. Therefore in the most adjacent countries it must impart such a hot and dry quality, as it does in Libya, where it parches the plants, and insensibly dries up the inhabitants. For as it cannot get any moisture either from sea or river, it drinks up the moisture of animals and

¹ Before κατὰ μέγεθος M has πῶ.

² ἐξαναίρεται M.

ἐκπίνει τὸ ὑγρόν. ὅταν δὲ τὸ πέλαγος περαι-
 ὴση, ἅτε θερμὸς ἐὼν καὶ ἄραιός, πολλῆς ὑγρασίης
 ἐμπύμπλησι τὴν χώραν ἐμπίπτων.¹ ἀνάγκη δὲ
 τὸν νότον θερμόν τε καὶ ὑγρόν εἶναι, ὅπου μὴ
 τῶν χωρίων αἱ θέσιες αἰτιαί εἰσιν. ὡσαύτως
 50 δὲ καὶ αἱ τῶν ἄλλων πνευμάτων δυνάμεις ἔχουσιν.
 κατὰ δὲ τὰς χώρας ἐκάστας τὰ πνεύματα ἔχει
 ὧδε· τὰ μὲν ἐκ θαλάσσης πνεύματα ἐς τὰς
 χώρας² ἐσπίπτοντα, ἢ ἀπὸ χιόνος ἢ πάγων ἢ
 λιμνέων ἢ ποταμῶν, ἅπαντα ὑγραίνει καὶ ψύχει
 καὶ τὰ φυτὰ καὶ τὰ ζῶα, καὶ ὑγείην τοῖσι σώμασι
 παρέχει ὅσα μὴ ὑπερβάλλει ψυχρότητι· καὶ
 ταῦτα δὲ βλάπτει, διότι μεγάλας τὰς μεταβολὰς
 ἐν τοῖσι σώμασιν ἐμποιεῖ τοῦ θερμοῦ καὶ τοῦ
 ψυχροῦ· ταῦτα δὲ πάσχουσιν ὅσοι ἐν χωρίοις
 60 οἰκέουσιν ἐλώδεσι καὶ θερμοῖσιν ἐγγὺς ποταμῶν
 ἰσχυρῶν. τὰ δ' ἄλλα τῶν πνευμάτων ὅσα πνεῖ
 ἀπὸ τῶν προειρημένων, ὠφελεῖ, τὸν τε ἡέρα
 καθαρὸν³ καὶ εἰλικρινέα παρέχοντα καὶ τῷ τῆς
 ψυχῆς θερμῷ ἱκμάδα διδόντα. ὅσα δὲ τῶν
 πνευμάτων κατὰ γῆν παραγίνεται, ξηρότερα
 ἀνάγκη εἶναι, ἀπὸ τε τοῦ ἡλίου ἀποξηραινόμενα
 καὶ ἀπὸ τῆς γῆς· οὐκ ἔχοντα δὲ τροφήν ὁκόθεν
 ἐπαγάγηται,⁴ τὰ πνεύματα, ἐκ τῶν ζώων ἔλκοντα
 τὸ ὑγρόν, βλάπτει καὶ τὰ φυτὰ καὶ τὰ ζῶα. καὶ
 70 ὅσα ὑπὲρ τὰ ὄρεα ὑπερπίπτοντα παραγίνεται ἐς
 τὰς πόλιας, οὐ μόνον ξηραίνει, ἀλλὰ καὶ ταρασσει
 τὸ πνεῦμα ὃ ἀναπνέομεν, καὶ τὰ σώματα τῶν ἀν-
 θρώπων, ὥστε νούσους ἐμποιεῖν. φύσιν μὲν οὖν καὶ
 δύναμιν ἐκάστων οὕτω χρὴ γινώσκειν· ὅπως δὲ
 76 χρὴ πρὸς ἕκαστα παρεσκευάσθαι, προϊόντι τῷ
 λόγῳ δηλώσω.

plants. But when the wind, being hot and rare, has passed the ocean, it fills the country where it strikes with much moisture. The south wind must necessarily be hot and moist, where the situation of the countries does not cause it to be otherwise. The powers of other winds too are similarly conditioned. The properties of winds due to varieties of region are as follow. The winds which strike regions from off the sea, or from snow, frost, lakes or rivers, all moisten and cool both plants and animals, and are healthy unless they be cold to an excess, when they are hurtful by reason of the great changes of cold and heat which they make in bodies. Those are subject to these changes who inhabit marshy and hot places near great rivers. All other winds which blow from the foresaid places are beneficial, as they afford a pure and serene air, and a moisture to temper the heat of the soul. The winds which come by land must necessarily be drier, being dried both by the sun and the earth. These winds, not having a place whence to draw nourishment, and attracting moisture from living creatures, hurt both plants and animals. The winds which pass over mountains to reach cities do not only dry, but also disturb the air which we breathe, and the bodies of men, so as to engender diseases. This is the way to judge of the nature and power of various winds. I will show in the subsequent discourse how we must provide against each.

¹ ἐμπίπτων θ : ἐκπίπτων M.

² M has ἐσπίπτοντα. ξηρότερα πῶς ἐστι· τὰ δὲ ἀπο χιόνος.

³ θ has καθαίροντα.

⁴ ἐπαγάγεται θ : σπάσεται M : σπάσεται Littré.

- XXXIX. Σίτων δὲ καὶ ποτῶν¹ δύναμιν ἐκάστων καὶ τὴν κατὰ φύσιν καὶ τὴν διὰ τέχνης ὥδε χρὴ γινώσκειν. ὅσοι μὲν κατὰ παντὸς ἐπεχείρησαν εἰπεῖν περὶ τῶν γλυκέων ἢ λιπαρῶν ἢ ἁλμυρῶν ἢ περὶ ἄλλου τινὸς τῶν τοιούτων τῆς δυνάμειος, οὐκ ὀρθῶς γινώσκουσιν· οὐ γὰρ τὴν αὐτὴν δύναμιν ἔχουσιν οὔτε τὰ γλυκέα ἀλλήλοισιν οὔτε τὰ λιπαρὰ οὔτε τῶν ἄλλων τῶν τοιούτων οὐδέν· πολλὰ γὰρ τῶν γλυκέων διαχωρεῖ, τὰ δ' 10 ἴστησι, τὰ δὲ ξηραίνει, τὰ δὲ ὑγραίνει. ὡσαύτως δὲ καὶ τῶν ἄλλων ἀπάντων· ἔστι δὲ ὅσα στύφει καὶ διαχωρεῖται, τὰ δὲ οὐρεῖται, τὰ δὲ οὐδέτερα τούτων. ὡσαύτως δὲ καὶ τῶν θερμαντικῶν καὶ τῶν ἄλλων ἀπάντων, ἄλλην ἄλλα δύναμιν ἔχει. περὶ μὲν οὖν ἀπάντων οὐχ οἷόν τε δηλωθῆναι ὁποῖά τινά ἐστι· καθ' ἕκαστα δὲ ἦντινα δύναμιν 17 ἔχει διδάξω.

- XL. Κριθαὶ φύσει μὲν ψυχρὸν καὶ ὑγρὸν καὶ ξηραίνει· ἐνὶ δὲ καὶ καθαρτικόν τι² ἀπὸ τοῦ χυλοῦ τοῦ ἀχύρου· τεκμήριον δέ· εἰ μὲν ἐθέλοις³ κριθὰς ἀπτίστους ἐψῆσαι, καθαίρει ὁ χυλὸς ἰσχυρῶς· εἰ δὲ πτίσας,⁴ ψύχει μᾶλλον καὶ ἴστησιν· ὅταν δὲ πυρωθῶσι, τὸ μὲν ὑγρὸν καὶ καθαρτικὸν ὑπὸ τοῦ πυρὸς παύεται,⁵ τὸ δὲ καταλειπόμενον ψυχρὸν καὶ ξηρόν. ὁκόσα δὲ δεῖ ψῦξαι καὶ ξηρῆναι, ἄλφιτον διαπρήσσεται ὥδε 10 χρεομένω⁶ μάζῃ παντοδαπῇ· δύναμιν δὲ ἔχει ἢ μᾶζα τοιήνδε. τὰ συγκομιστὰ ἄλευρα τροφήν μὲν ἔχει ἐλάσσω, διαχωρεῖ δὲ μᾶλλον· τὰ δὲ

¹ σιτῶν δὲ καὶ ποτῶν θ : σιτίων δὲ καὶ ποματων M.

² τι omitted by θ.

³ τεκμήριον μὲν· εἰ μὲν θέλεις M : τεκμήριον δὲ εἰ μὲν ἐθέλοις θ.

XXXIX. The power of various foods and drinks, both what they are by nature and what by art, you should judge of thus. Those who have undertaken to treat in general either of sweet, or fat, or salt things, or about the power of any other such thing, are mistaken. The same power does not belong to all sweet things, nor to all fat things, nor to all particulars of any other class. For many sweet things are laxative, many binding, many drying, many moistening. It is the same with all other kinds; some are astringent or laxative, some diuretic; there are some that are neither. It is the same with things which are heating and with all other things, one has one power, another, another. Since therefore it is impossible to set forth these things in general, I will show what power each one has in particular.

XL. Barley in its own nature is cold, moist and drying, but it has something purgative from the juice of the husks. This is proved by boiling unwinnowed barley, the decoction of which is very purgative; but if it be winnowed, it is more cooling and astringent. When it is parched, the moist and purgative quality is removed by the fire, and that which is left is cool and dry. When, therefore, it is necessary to cool and dry, barley meal thus used will do it, no matter how the cake is prepared; such, in fact, is the power of the barley cake.¹ The meal together with the bran has less nourishment, but passes better by stool. That which is cleaned from

¹ The words μάζη τοιήνδε seem out of place. Should the words μᾶζα παντοδαπή· δύναμιν κ.τ.ε. be transposed and placed after ἥσσαν δὲ διαχωρεῖ?

⁴ πρίσας θ: πρίσαι M: ἐπισμέννας K Mack Littré.

⁵ παύεται θ: οἴχεται M. ⁶ χρώμεθα M.

καθαρὰ τροφιμώτερα, ἦσσον δὲ διαχωρεῖ. μᾶζα
 προφυρηθεῖσα, ῥαντή, ἄτριπτος, κούφη, καὶ
 διαχωρεῖ, καὶ ψύχει· ψύχει μὲν διότι¹ ψυχρῶ
 ὕδατι ὑγρὴ ἐγένετο, διαχωρεῖ δὲ διότι ταχέως
 πέσσεται, κούφη δὲ διότι πολλὴ τῆς τροφῆς μετὰ
 τοῦ πνεύματος ἔξω ἀποκρίνεται. στενότεραι²
 γὰρ αἱ διέξοδοι τῇ τροφῇ³ εἶναι ἄλλην ἐπιούσαν
 20 οὐκ ἐπιδέχονται· καὶ τὸ μὲν σὺν τῷ πνεύματι
 λεπτυνόμενον ἀποκρίνεται ἔξω, τὸ δ' αὐτοῦ
 μένον⁴ φῦσαν ἐμποιεῖ· καὶ τὸ μὲν ἄνω ἐρυγγάνε-
 ται, τὸ δὲ κάτω ὑποχωρεῖ· πολλὴ οὖν τῆς τροφῆς
 ἀπὸ τοῦ σώματος ἀπογίνεται.⁵ εἰ δὲ ἐθέλοις⁶
 εὐθέως συμφυρήσας τὴν μᾶζαν⁷ διδόναι, ἢ τοιαύτη
 ξηραντικὴ· ἅτε γὰρ τὸ ἄλφιτον ξηρὸν εἶναι καὶ
 ἀπὸ τοῦ ὕδατος διάβροχον οὕτω⁸ γεγεννημένον,
 ἐμπεσὼν ἐς τὴν κοιλίην, ἔλκει ἐξ αὐτῆς τὸ ὑγρὸν
 θερμὸν εἶναι· πέφυκε γὰρ τὸ μὲν θερμὸν ψυχρὸν
 30 ἔλκειν, τὸ δὲ ψυχρὸν τὸ θερμὸν· καταναλισκο-
 μένου δὲ τοῦ ὑγροῦ ἐκ τῆς κοιλίης ἀνάγκη
 ξηραίνεσθαι, τοῦ δὲ ὕδατος τοῦ σὺν τῇ μάζῃ
 ἐσελθόντος † ψύχει ψύχεσθαι ἐπαγόμενον.†⁹ ὅσα

¹ M has ὅτι (three times).

² M has στενοτοποροι.

³ τῆς τροφῆς M.

⁴ μένον θ: ἐμμένον M.

⁵ ἀπογίνεται θ: ἀποπνέεται M.

⁶ εἰ δὲ ἐθέλοις θ: εἰ δὲ θέλεις M: ἦν δὲ θέλῃς Littré.

⁷ τὴν μᾶζαν εὐθέως φυρήσας M.

⁸ οὕτω ἰδιάβροχον θ: διάβροχον οὕτω M.

⁹ ἐπαγόμενον ὅν θ: ἐπαγόμενον M. θ has ψύχεσθαι without ψύχει, M ψύχει without ψύχεσθαι. I give Littré's reading within daggers.

¹ προφυρηθεῖσα seems to mean "mixed some time before it is cooked (or required)."

² This is a very perplexing sentence. Whether we take the reading of θ or that of M the grammar is abnormal.

the bran is more nourishing, but does not pass so well by stool. Barley cake made into a paste betimes,¹ sprinkled with water but not well kneaded, is light, passes easily by stool, and cools. It cools because it is moistened with cold water; it passes by stool because that it is soon digested, and it is light because that a great part of the nourishment is secreted outside with the breath. For the passages, being too narrow for the nourishment, will not receive a new addition, and part of it is attenuated and secreted outside with the breath, while a part remains and causes flatulence; of this some is belched upwards, and some passes out downwards. A great part, therefore, of the nourishment passes out of the body. If you will give the barley cake as soon as it is mixed, it is drying, for the barley meal, being dry, and moist only by the water which is mixed with it, coming into the belly attracts its moisture as being hot; for it is natural for the hot to attract the cold, and the cold the hot. The moisture of the belly being consumed it must necessarily grow dry, and when the water mixed with the barley cake has entered the belly it must grow cool.² So when

Littre, combining the two readings, translates: "Le liquide qui est dans le ventre se consume et se dessèche nécessairement, et celui qui y est appelé se refroidit par le froid de l'eau introduite avec la polenta." He takes τὸ ὑγρὸν as the subject of both infinitives and ψύχει as a noun. But we should certainly require τῷ ψύχει and τὸ ἐπαγόμενον, and it is also hard to distinguish (as Littre does) the ὑγρὸν ἐπαγόμενον from the ὑγρὸν ἐσελθόν. I am tempted to think that ψύχει ἐπαγόμενον ("cools when introduced") is a note that has crept into an original text which read τοῦ . . . ἐσελθόντος ψύχεσθαι, and that the subject of both infinitives is τὴν κοιλίην.

οὖν δεῖ ψῦξαι ἢ ξηρῆναι ἢ διαρροίῃ ἐχόμενον¹ ἢ ἄλλη τινὶ θερμασίῃ, ἢ τοιαύτῃ μᾶζα διαπρήσσεται. ἢ δὲ ξηρὴ τριπτὴ ξηραίνει μὲν οὐχ ὁμοίως διὰ τὸ πεπιλῆσθαι ἰσχυρῶς, τροφήν δὲ τῷ σώματι πλείστην δίδωσιν, ἅτε γὰρ ἡσυχῇ τηκομένης δέχονται τὴν τροφήν αἱ δίοδοι.² διαχωρεῖ μὲν οὖν
 40 βραδέως, φῦσαν δὲ οὐκ ἐμποιεῖ οὐδὲ ἐρυγγάνεται, ἢ δὲ προφυρηθεῖσα τριπτὴ τρέφει μὲν ἥσσον,
 42 διαχωρεῖ δὲ καὶ φῦσαν ἐμποιεῖ μᾶλλον.

ΧΛΙ. Κυκεὼν δὲ σὺν ἀλφίτοισι³ μούνον ἐφ' ὕδατι μὲν ψύχει καὶ τρέφει, ἐπ' οἴνῳ δὲ θερμαίνει καὶ τρέφει καὶ ἴστησιν· ἐπὶ μέλιτι δὲ θερμαίνει μὲν ἥσσον καὶ τρέφει, διαχωρεῖ δὲ μᾶλλον, ἣν μὴ ἄκρητον⁴ ἢ τὸ μέλι· εἰ δὲ μή, ἴστησιν. ἐπὶ δὲ γάλακτι τρόφιμοι μὲν πάντες, ἀτὰρ τὸ μὲν ὄϊον⁵ ἴστησι, τὸ δὲ αἷγιον μᾶλλον διαχωρεῖ, τὸ δὲ βόειον⁶ ἥσσον, τὸ δὲ ἵππειον καὶ τὸ ὄνειον
 9 μᾶλλον διαχωρεῖ.

ΧΛΙΙ. Πυροὶ ἰσχυρότεροι κριθῶν καὶ τροφιμώτεροι, διαχωρέουσι δὲ ἥσσον καὶ αὐτοὶ καὶ ὁ χυλός. ἄρτος δὲ ὁ μὲν συγκομιστὸς ξηραίνει καὶ διαχωρεῖ, ὁ δὲ καθαρὸς τρέφει μὲν μᾶλλον, διαχωρεῖ δὲ ἥσσον. αὐτῶν δὲ τῶν ἄρτων ὁ μὲν ζυμίτης κοῦφος διαχωρεῖ· κοῦφος μὲν, ὅτι ἀπὸ τῆς ζύμης τοῦ ὀξέος τὸ ὑγρὸν προανάλωται,⁷ ὅπερ ἐστὶν ἡ τροφή· διαχωρεῖ δὲ ὅτι

¹ χεόμενον M.

² ὄδοι θ: δίοδοι M.

³ M omits σὺν ἀλφίτοισι.

⁴ μὴ ἄκρητον M: ατηκτον θ.

⁵ βόϊον μὲν θ: μὲν ὄϊον M.

⁶ δῖον (ὄϊον?) θ: βόειον M.

⁷ προσανάλωται M.

¹ The base of cyceon was barley meal, mixed with water, wine or milk. To this was added honey, or salt or herbs.

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it is necessary to cool or to dry a sufferer from diarrhœa or from any sort of inflammation, barley cake of this sort serves well. Barley cake that is dry and well kneaded does not dry so much, by reason that it is more tightly compressed, but it is very nourishing, because as it gently dissolves the passages admit the nourishment; so it passes slowly without occasioning wind either downwards or upwards. That which has been mixed beforehand and well kneaded nourishes less, but passes by stool and causes more wind.

XLI. Cyceon made with barley only¹ added to water cools and nourishes, with wine it heats, nourishes and is astringent. With honey it heats and nourishes less, but is more laxative unless the honey be unmixed;² with unmixed honey it is astringent. With milk all cyceons are nourishing; made with sheep's milk they are astringent, with goats' milk they are more laxative, with cows' milk less, but with mares' or asses' milk they are more laxative.

XLII. Wheat is stronger and more nourishing than barley, but both it and its gruel are less laxative. Bread made of it without separating the bran dries and passes; when cleaned³ from the bran it nourishes more, but is less laxative. Of the various breads themselves the fermented is light and passes. It is light because the moisture is quickly used up owing to the acid of the leaven, and this is the nourishment.⁴ It passes, because it is

² With ἀτηκτον: "if the honey be unmelted."

³ *I.e.* "white" bread, as opposed to "brown" (συνκομιστός).

⁴ *I.e.* the consumption of moisture is nourishment.

- ταχέως πέσσειται. ὁ δὲ ἄζυμος διαχωρεῖται¹
 10 μὲν ἦσσον, τρέφει δὲ μᾶλλον. ὁ δὲ τῷ χυλῷ
 πεφυρημένος κουφότατος,² καὶ τρέφει ἱκανῶς, καὶ
 διαχωρεῖ· τρέφει μὲν ὅτι καθαρὸς, κοῦφος δέ, ὅτι
 τῷ κουφοτάτῳ πεφύρηται καὶ ἐξύμωται ὑπὸ
 τούτου καὶ πεπύρωται· διαχωρεῖ δὲ ὅτι τὸ γλυκὺ
 καὶ διαχωρητικὸν τοῦ πυροῦ³ συμμέμικται. καὶ
 αὐτῶν δὲ τῶν ἄρτων οἱ μέγιστοι τροφιμώτατοι,
 ὅτι ἦκιστα ἐκκαίονται ὑπὸ τοῦ πυρὸς τὸ ὑγρόν·
 καὶ οἱ ἱπνῖται τροφιμώτεροι τῶν ἐσχαριτῶν καὶ
 ὀβελιέων, διότι⁴ ἦσσον ἐκκαίονται ὑπὸ τοῦ
 20 πυρὸς. οἱ δὲ κλιβανίται καὶ οἱ ἐγκρυφαί
 ξηρότατοι, οἱ μὲν διὰ τὴν σποδόν, οἱ δὲ διὰ τὸ
 ὄστρακον ἐκπινόνται τὸ ὑγρόν. οἱ δὲ σεμιδα-
 λίται ἰσχυρότατοι τούτων πάντων, ἔτι δὲ μᾶλλον
 οἱ ἐκ τοῦ χόνδρου καὶ τρόφιμοι σφόδρα, οὐ
 μέντοι διαχωρέουσιν ὁμοίως. ἄλητον καθαρὸν καὶ
 πινόμενον ἐφ' ὕδατι ψύχει, καὶ πλῦμα σταιτὸς
 ἐπὶ πυρί. πιτύρων χυμὸς ἐφθὸς⁵ κοῦφος καὶ
 διαχωρεῖ. τὰ δὲ ἐν γάλακτι ἐψόμενα⁶ ἄλητα
 διαχωρεῖ μᾶλλον ἢ τὰ ἐν τῷ ὕδατι, διὰ τοὺς
 30 ὀρρούς, καὶ μάλιστα ἐν τοῖσι διαχωρητικοῖσιν.
 ὅκοσα δὲ σὺν μέλιτι καὶ ἐλαίῳ ἔψεται ἢ
 ὀπτᾶται ἐξ ἀλήτων, πάντα καυσώδεα καὶ
 ἐρευγματώδεα·⁷ ἐρευγματώδεα μὲν διότι τρόφιμα
 εἶντα οὐ διαχωρητικά ἐστι, καυσώδεα δὲ διότι
 λιπαρὰ καὶ γλυκέα καὶ ἀσύμφορα ἀλλήλοισιν
 εἶντα,⁸ οὐ τῆς αὐτῆς καθεψήσιος δεόμενα, ἐν τῷ

¹ διαχωρεῖ M.² κουφότερος M.³ πυρὸς M.⁴ After διότι θ has περιπλάσσεται τος ταις ὀβολίσκοις. This looks like a marginal note; τος perhaps represents ἄρτος.⁵ ὀπτὸς θ: ἐφθὸς M.⁶ διδόμενα M.⁷ ἐρευγμώδεα M.

soon digested; but that which is not fermented does not pass so well, but nourishes more. That which is mixed with wheat gruel is lightest, affords good nourishment, and passes. It nourishes because it is made of pure wheat. It is light because it is tempered with what is most light, and is fermented by it and baked. It passes because it is mixed with the sweet and laxative part of the wheat. Of loaves themselves the largest are the most nourishing, because the moisture of these is least consumed by the fire. Those which are baked in an oven are more nourishing than those which are baked on the hearth or on a spit, because that they are less burnt by the fire. Those which are baked in a pan or under the ashes are the most dry; the latter by reason of the ashes, the former by reason of the earthen pan which imbibes their moisture. The bread made of finest flour called *similago* is the most strengthening of all, except that which is made of groats, which is very nourishing, but does not pass so well by stool. Fine flour mixed with water and drunk is refreshing, and so is the water wherein flour of spelt has been washed over a fire. A decoction of bran when boiled is light and passes well by stool. Meal boiled in milk passes better by stool than that boiled in water by reason of the whey, and especially if it is mixed with laxatives. All foods from meals boiled or fried with honey and oil are heating and windy; windy because they are very nourishing and do not pass by stool, heating because in one place are fat, sweet and ill-assorted ingredients, which should not be

⁸ καὶ ἀσύμφορα δὲ ἀλλήλοισιν ἐόντα· θ: ξύμφορα ἀλλήλοισιν ὄντα M.

αὐτῷ ἐστί. σεμίδαλις καὶ χόνδρος ἐφθά,¹ ἰσχυρὰ
38 καὶ τρόφιμα, οὐ μέντοι διαχωρεῖ.

XLIII. Τίφη, ζεῖα² κουφότερα πυρῶν, καὶ τὰ
ἐξ αὐτῶν γινόμενα ὁμοίως ὥσπερ ἐκ τῶν πυρῶν,
καὶ διαχωρεῖ δὲ μᾶλλον. βρόμος ὑγραίνει καὶ
4 ψύχει ἐσθιόμενος καὶ ρόφημα πινόμενος.³

XLIV. Τὰ πρόσφατα ἄλφита καὶ ἄλητα
ξηρότερα τῶν παλαιῶν, διότι ἔγγιον τοῦ πυρὸς
καὶ τῆς ἐργασίης εἰσὶ παλαιούμενα δέ, τὸ μὲν
θερμὸν ἐκπνεῖ, τὸ δὲ ψυχρὸν ἐπάγεται. ἄρτοι
θερμοὶ μὲν ξηραίνουσι, ψυχροὶ δὲ ἥσσον, ἔωλοι
6 δέ τι ἥσσον,⁴ ἰσχυρασίνην δέ τινα παρέχουσιν.

XLV. Κύαμοι, τρόφιμον καὶ στατικὸν καὶ
φυσῶδες· φυσῶδες μὲν ὅτι οὐ δέχονται οἱ πόροι
τὴν τροφήν ἀλέα ἐπιούσαν· στάσιμον δὲ ὅτι
ὀλίγην⁵ ἔχει τὴν ὑποστάθμην τῆς τροφῆς. οἱ
δὲ πισοὶ φυσῶσι μὲν ἥσσον, διαχωρέουσι δὲ
μᾶλλον. ὥχροι καὶ δόλιχοι διαχωρητικώτεροι⁶
τούτων, ἥσσον δὲ φυσῶδες, τρόφιμοι δέ. ἐρέ-
βινθοι λευκοὶ διαχωρέουσι καὶ οὐρέονται καὶ
τρέφουσιν· τρέφει μὲν τὸ σαρκῶδες· οὐρεῖται δὲ
10 τὸ γλυκύ· διαχωρεῖται δὲ τὸ ἄλμυρόν. κέγχρων
χόνδροι καὶ κυρήβια,⁷ ξηρὸν καὶ στάσιμον,⁸ μετὰ
σύκων ἰσχυρὸν τοῖσι πονέουσιν·⁹ αὐτοὶ δὲ οἱ

¹ ἐφθός M.

² τιφηζεία θ: στρύγισ (and ἐξ αὐτῆς) M.

³ πινόμενος θ: γενόμενος M.

⁴ ἔωλοι δέ τι ἥσσον omitted by M. I suggest δ' ἔτι
"yesterday's still less."

⁵ ὀλὴν M.

⁶ διαχωρητικοὶ θ: διαχωρητικώτερα M. Also φυσῶδες and
τρόφιμα.

⁷ χονδρια κυρηβαζία θ: χόνδροι· κυβηρία M.

⁸ ξηρὰ καὶ στάσιμα M.

cooked in the same way. Similago and groats boiled are strengthening and very nourishing, but do not pass by stool.

XLIII. The spelts¹ are lighter than wheat, and preparations therefrom are as light as² those from wheat, and more laxative. Oats, whether eaten or drunk as a decoction, moisten and cool.

XLIV. Freshly cooked meal and flour are drier than those which are stale, because they are nearer the fire with which they were prepared; for as they grow stale the heat exhales and the cold succeeds. Hot bread dries, cold dries less, yesterday's bread somewhat less, and causes a certain amount of leanness.

XLV. Beans afford an astringent and flatulent nourishment; flatulent because that the passages do not admit the abundant nourishment which is brought, astringent because that it has only a small residue from its nourishment. Peas are less windy and pass better by stool. The chick-pea, called *ochrus*, and the bean called *dolichus* pass better by stool than these, and are less windy but nourishing. The white chick-pea passes by stool and urine, and nourishes. The substantial part nourishes, the sweet passes by urine, and the saline passes by stool. Millet groats and husks are dry and binding; with figs they are strong nourishment for hard workers. Whole millet by itself boiled is

¹ *Triticum monocorcom* and *triticum spelta*.

² I am not satisfied with θ's reading (in the text), nor with Littré's τοῖς for ὥσπερ. An old emendation, τῶν, has more to be said for it: "preparations therefrom are similarly lighter than those from wheat."

- κέγχροι ἐφθοὶ τρόφιμοι, οὐ μέντοι διαχωρεύουσιν. φακοὶ κανσώδεις καὶ ταρακτικοί,¹ οὔτε διαχωρεύουσιν οὔτε ἴστασιν. ὄροβοι στάσιμον καὶ ἰσχυρὸν καὶ παχύνει καὶ πληροῖ καὶ εὐχρουν ποιεῖ τὸν ἄνθρωπον. λίνου καρπὸς τρόφιμον καὶ² στάσιμον· ἔχει δέ τι καὶ ψυκτικόν. ὀρμίνου καρπὸς παραπλήσια διαπρήσσεται.
- 20 θέρμοι φύσει μὲν ἰσχυρὸν καὶ θερμόν, διὰ δὲ τὴν ἐργασίην κουφότερον καὶ ψυκτικώτερον καὶ διαχωρεῖ. ἐρύσιμον ὑγραίνει καὶ διαχωρεῖ. σικύου σπέρμα διουρεῖται μᾶλλον ἢ διαχωρεῖ. σήσαμα ἄπλυτα διαχωρεῖται,³ πληροῖ δὲ καὶ παχύνει· διαχωρεῖ μὲν διὰ τὸ ἄχυρον τὸ ἔξω, παχύνει δὲ διὰ τὴν σάρκα· πεπλυμένα δὲ διαχωρεῖ μὲν ἡσσον,⁴ παχύνει δὲ καὶ πληροῖ μᾶλλον, αὐαίνει⁵ δὲ καὶ καίει διὰ τὸ λιπαρὸν καὶ πῖον. κνίκος διαχωρεῖ.⁶ μήκων στάσιμον, μᾶλλον ἢ
- 30 μέλαινα, ἀτὰρ καὶ ἡ λευκή· τρόφιμον μέντοι καὶ ἰσχυρὸν. τούτων δὲ οἱ χυλοὶ⁷ διαχωρητικώτεροι τῆς σαρκός· δεῖ οὖν τῇ ἐργασίῃ φυλάσσειν, ὅκόσα μὲν βούλει ξηραίνειν, τοὺς χυλοὺς⁸ ἀφαιρέοντα τῇ σαρκὶ χρῆσθαι· ὅκόσα δὲ διαχωρῆσαι,⁹ τῷ μὲν χυλῷ πλέονι, τῇ δὲ σαρκὶ
- 36 ἐλάσσονι καὶ εὐχυλοτέρῃ.¹⁰

XLVI. Περὶ δὲ τῶν ζώων τῶν ἐσθιομένων ὧδε χρὴ γινώσκειν. βοὸς¹¹ κρέα ἰσχυρὰ καὶ στάσιμα

¹ καταρρηκτικόν M. ² τρόφιμον καὶ omitted by M.

³ σήσαμα ἄπλυτα διαχωρεῖται omitted by M.

⁴ After ἡσσον M adds δέ.

⁵ αὐαίνει θ: ὑγραίνει M.

REGIMEN, II. XLV.—XLVI.

nourishing, but it does not pass by stool. Lentils are heating and trouble the bowels; they are neither laxative nor astringent. Bitter vetches are binding, strengthening, fattening, filling, and give a person a good colour. Linseed is nourishing, astringent, and somewhat refreshing. Clary seed is much of the same nature as linseed. Lupins are in their nature strengthening and heating, but by preparation they become more light and cooling than they are naturally, and pass by stool. Hedge-mustard seed moistens and passes by stool. Cucumber seeds pass better by urine than by stool. Unwashed sesame seeds pass by stool, fill and fatten; they pass by stool by reason of their outward skins, they are fattening by reason of their substance; when washed they pass less by stool, but they fatten and fill more; they dry and heat because they are fat and oily. Wild saffron passes by stool. Poppy is binding, the black more than the white, but the white also. It is nourishing, however, and strengthening. Of all these seeds the juices are more laxative than their substance. When, therefore, you have a mind to dry, you must take care in preparation to remove their juices, and to make use of their substance; when you have a mind to loosen, to make use of more of their juices, less of their substance, and only of those that are very succulent.

XLVI. As to animals which are eatable, you must know that beef is strong and binding, and hard of

⁶ θ omits κνίκος διαχωρεῖ.

⁷ χυλοὶ θ: χυμοὶ M.

⁸ χυλοὺς θ: χυμοὺς M.

⁹ διαχωρῆσαι θ: διαχωρεῖ M.

¹⁰ ἐνχυλοτέρῃ θ: ἐνχυμοτέρα M, which also has χυμῶι.

¹¹ βοὺς θ: βόεια M.

καὶ δύσπεπτα τῇσι κοιλίῃσι, διότι παχύαιμον
καὶ πολύαιμόν ἐστι τοῦτο τὸ ζῶον· καὶ τὰ κρέα
βαρέα ἐς τὸ σῶμα,¹ καὶ αὐταὶ αἱ σάρκες καὶ τὸ
γάλα καὶ τὸ αἷμα. ὁκόσων δὲ τὸ γάλα λεπτὸν
καὶ τὸ αἷμα ὁμοιον, καὶ αἱ σάρκες παραπλήσιοι.
τὰ δὲ αἷγια κουφότερα τούτων καὶ διαχωρεῖ
μᾶλλον. τὰ δὲ ὕγια ἰσχὺν μὲν τῷ σώματι
10 ἐμποιεῖ μᾶλλον τούτων, διαχωρεῖ δὲ ἱκανῶς διότι
λεπτὰς τὰς φλέβας ἔχει καὶ ὀλιγαίμους, σάρκα
δὲ πολλήν. ἄρνεια δὲ κουφότερα ὄϊων, καὶ
ἐρίφεια αἰγείων, καὶ διότι ἀναιμότερα καὶ ὑγρότερα.
ξηρὰ γὰρ καὶ ἰσχυρὰ φύσει καὶ τὰ ζῶα, ὁκόταν
μὲν ἀπαλὰ ᾗ, διαχωρεῖ, ὁκόταν δὲ αὐξηθῇ, οὐχ
ὁμοίως. καὶ τὰ μόσχεια τῶν βοείων ὡσαύτως.
τὰ δὲ χοίρεια τῶν σνείων βαρύτερα· φύσει γὰρ
εὖσαρκον ὂν τὸ ζῶον καὶ ἀναιμον ὑπερβολὴν
ὑγρασίης ἔχει τέως ἂν νέον ᾗ· ὁκόταν οὖν οἱ
20 πόροι μὴ δέχωνται τὴν τροφὴν ἐπιούσαν, ἐμμένον
θερμαίνει καὶ ταράσσει τὴν κοιλίην. τὰ δὲ ὄνεια
διαχωρεῖ, καὶ τῶν πώλων ἔτι μᾶλλον, καὶ τὰ
ἵππεια δ' ἔτι κουφότερα. κύνεια ξηραίνει καὶ
θερμαίνει καὶ ἰσχὺν ἐμποιεῖ, οὐ μέντοι διαχωρεῖ·
σκυλάκεια δὲ ὑγραίνει καὶ διαχωρεῖ, οὐρεῖται δὲ
μᾶλλον. ὑὸς ἀγρίου ξηραίνει καὶ ἰσχὺν παρέχει
καὶ διαχωρεῖ. ἐλάφου δὲ ξηραίνει μὲν, ἥσσον
δὲ διαχωρεῖ, οὐρεῖται δὲ μᾶλλον. λαγῶα ξηρὰ
καὶ στάσιμα, οὕρησιν δὲ τινα παρέχει. ἄλω-
30 πέκων ὑγρότερα, καὶ οὐρεῖται δέ· καὶ ἐχίνων
χερσαίων οὕρητικά, ὑγραίνει δέ.

XLVII. Ὀρνίθων δὲ περί ὧδε ἔχει· σχεδόν τι
πάντα ξηρότερα ἢ τὰ τετράποδα· ὁκόσα γὰρ

¹ σῶμα θ: στόμα M: ἐν τῷ σταθμῷ Zwinger.

REGIMEN, II. XLVI.—XLVII.

digestion, because this animal abounds with a gross thick blood. The meat is heavy to the body, the flesh itself, the milk and the blood. Those animals which have a thin milk, and the blood the same, have flesh too of the like nature. Goats' flesh is lighter than these, and passes better by stool. Swine's flesh affords more strength to the body than these and passes well by stool, because this animal has small anaemic veins, but much flesh. Lambs' flesh is lighter than sheep's, and kids' than goats', because they do not abound with so much blood, and are more moist. For animals too which are naturally dry and strong, when tender, pass by stool; but when they are grown up, not so much; it is just the same with veal compared to beef. But young pigs' flesh is heavier than pork; for this animal, abounding naturally in flesh and not in blood, has excess of moisture whilst young; so when the passages refuse the entering nourishment, it remains, grows hot, and deranges the belly. The flesh of asses passes by stool, and that of their foals still better, though horseflesh is somewhat lighter. Dogs' flesh dries, heats, and affords strength, but does not pass by stool. The flesh of puppies moistens and passes by stool, still more by urine. Wild boars' flesh is drying and strengthening, and passes by stool. Deer's flesh is drying and passes not so well by stool, but better by urine. Hares' flesh is dry and constipating, but is somewhat diuretic. Foxes' flesh is moister, and passes by urine. Hedgehogs' is diuretic and moistens.

XLVII. With birds it is as follows. All birds almost are drier than beasts, for those creatures

- κύστιν οὐκ ἔχει οὔτε οὐρεῖ οὔτε σιαλοχοεῖ¹ διὰ θερμότητα τῆς κοιλίης· ἀναλίσκεται γὰρ τὸ ὑγρὸν ἐκ τοῦ σώματος ἐς τὴν τροφήν τῷ θερμῷ, ὥστε οὔτε οὐρεῖται οὔτε σιαλοχοεῖ· ἐν οἷῳ δὲ μὴ ἔνι τοιαύτῃ ὑγρασίῃ,² ξηρὰ εἶναι ἀνάγκη· ξηρότατον μὲν οὖν φαίνεται φύσσης, δεύτερον πέρδικος, τρίτον περιστερῆς καὶ ἀλεκτρύνος καὶ
 10 τρυγόνος· ὑγρότατον δὲ χηνός. ὅσα δὲ σπερμολογεῖ ξηρότατα τῶν ἐτέρων. νήσσης δὲ καὶ τῶν ἄλλων ὁκόσα ἐν ἔλεσι³ διαιτῆται ἢ ἐν ὕδασι,
 13 πάντα ὑγρά.

- XLVIII. Τῶν δὲ ἰχθύων ξηρότατοι μὲν οἶδε, σκορπίος, δράκων, καλλιώνυμος, κόκκυξ, γλαῦκος, πέρκη, θρίσσα· κοῦφοι δὲ οἱ πετραῖοι σχεδόν τι πάντες, οἶον κίχλη, φυκίς, κωβίος, ἐλεφιτίς·⁴ οἱ τοιοῦτοι τῶν ἰχθύων κουφότεροι τῶν πλανήτων· ἅτε γὰρ ἀτρεμίζοντες ἀραιὴν τὴν σάρκα ἔχουσιν καὶ κούφην. οἱ δὲ πλανῆται καὶ κυματοπλήγες τεθρυμμένοι τῷ πόνῳ στερεωτέραν καὶ βαθυτέραν τὴν σάρκα ἔχουσιν. νάρκαι δὲ καὶ ῥίnai καὶ
 10 ψῆσσαι καὶ τὰ τοιαῦτα κοῦφα. ὁκόσοι δὲ ἐν τοῖσι πηλώδεσι καὶ ὑγροῖσι⁵ χωρίοισι τὰς τροφὰς ἔχουσιν, οἶον κέφαλοι, κεστραῖοι, ἐγχέλυνες, οἱ τοιοῦτοι τῶν ἰχθύων βαρύτεροί εἰσι, διότι ἀπὸ τοῦ ὕδατος καὶ τοῦ πηλοῦ καὶ τῶν ἐν τούτοις φυομένων τὰς τροφὰς ἔχουσιν, ἀφ' ὧν καὶ τὸ πνεῦμα ἐσιὼν ἐς τὸν ἄνθρωπον βλάπτει καὶ βαρύνει. οἱ δὲ ποτάμιοι καὶ λιμναῖοι ἔτι βαρύ-

¹ I have adopted here the readings of θ. M has: σιαλοχοεῖ διὰ γὰρ θερμότητα τῆς κοιλίης ἀναλίσκεται τὸ ὑγρὸν κ.τ.ε.

² So θ. M has ὅτῳ δὲ μὴ ἐνι τοιαῦται ὑγρασίαι ξηραίνειν ἀναγκη.

REGIMEN, II. XLVII.—XLVIII.

which have no bladder neither make urine nor have spittle, by reason of the heat of the belly. For the moisture of the body is consumed to nourish the heat; wherefore they neither urinate nor spit. Therefore that which wants such moisture must necessarily be dry. The flesh of ringdoves is the driest, secondly partridges, thirdly pigeons, cocks and turtles. The flesh of geese is the most moist. Those which feed on seed are drier than the others. Ducks and other fowls that feed on marshes or waters are all moist.

XLVIII. As to the flesh of fish, these are the driest. The scorpion fish, dragon fish,¹ the fish called callionymos, the piper, the grey fish, the perch, the fish called thrissa. The fish that frequent stony places are almost all light, as the thrush fish, the hake, the gudgeon and elephitis. These are lighter than those which move from place to place, for these remaining quiet have a rare and light flesh, but those which wander and are wave-tossed have a more solid and deeper flesh, being much battered by the toil. The torpedo, skate, turbot and such-like are light. All those fish that feed in muddy and marshy places, as mullet, cestreus, eels and the like are heavier (of digestion), because they feed upon muddy water and other things which grow therein. The air of which also, entering a person, hurts and oppresses him. The fish of rivers and ponds are heavier than these. The

¹ The great weever.

³ θ has εαεσι—an interesting survival of a mistake made when the manuscripts were in uncials; ΕΑΕΣΙ and ΕΑΕΣΙ.

⁴ Said to be corrupt. Corrected by Coraes to ἀλφιστής.

⁵ ὑγροῖσι θ: ἰδρηλοῖσι M.

- τεροι τούτων. πολύποδες δὲ καὶ σηπίαι καὶ τὰ τοιαῦτα οὔτε κοῦφα, ὡς δοκεῖ, ἐστὶν οὔτε
 20 διαχωρητικά, τοὺς δ' ὀφθαλμοὺς ἀπαμβλύνουσιν.¹ οἱ μέντοι χυμοὶ τούτων διαχωρέουσιν. τὰ δὲ κογχύλια, οἷον πίνναι, λεπάδες, πορφύραι, κήρυκες, ὄστρεα, αὐτὴ μὲν ἢ σὰρξ ξηραίνει,² οἱ δὲ χυλοὶ διαχωρητικοί. μύες δὲ καὶ κτένες καὶ τελλίνοι μᾶλλον τούτων διαχωρέουσιν· αἱ δὲ κνίδαι μάλιστα καὶ τὰ σελάχεα ὑγραίνει καὶ διαχωρεῖ. ἐχίνων ὡὰ καὶ τὸ ὑγρὸν καράβων διαχωρεῖ, καὶ ἄρκοι,³ καὶ καρκίνοι, μᾶλλον μὲν οἱ ποτάμιοι, ἅτὰρ καὶ οἱ θαλάσσιοι, καὶ οὐρέται.⁴
 30 οἱ τάριχοι ξηραίνουνσι καὶ ἰσχυαίνουνσι· τὰ δὲ πίονα⁵ διαχωρεῖ ἐπιεικέως· ξηρότατοι μὲν τῶν ταρίχων οἱ θαλάσσιοι, δεύτερον δὲ οἱ ποτάμιοι, ὑγρότατοι δὲ οἱ λιμναῖοι. αὐτῶν δὲ τῶν ταρίχων,
 34 οἵπερ καὶ ἰχθύες ξηρότατοι, οὗτοι καὶ τάριχοι.⁶

XLIX. Τῶν δὲ ζώων τῶν τιθασσῶν,⁷ τὰ ὑλόνομα καὶ ἀγρόνομα⁸ τῶν ἔνδον τρεφομένων ξηρότερα, ὅτι πονοῦντα ξηραίνεται καὶ ὑπὸ τοῦ ἡλίου καὶ ὑπὸ τοῦ ψύχεος, καὶ τῷ πνεύματι ξηροτέρῳ χρήται.⁹ τὰ δὲ ἄγρια τῶν ἡμέρων ξηρότερα,¹⁰ καὶ τὰ ὀλιγοφάγα τῶν πολυφάγων, καὶ τὰ †χλωροφάγα†¹¹ τῶν ποηφάγων, καὶ τὰ καρ-

¹ ἀπαμβλύνουσιν θ: βαρύνουσιν M.

² αὐτὴ μὲν ἢ σὰρξ ξηραίνει θ: αὐτὰ μὲν ξηρὰ M.

³ καὶ ἄρκοι omitted by θ, which also reads οἱ for καὶ (before καρκίνοι). M has καράβου μύες καὶ ἄρκοι καὶ καρκίνοι.

⁴ M has καὶ διαχωρεῖ καὶ οὐρέεται.

⁵ πίονα θ: πλείονα M.

⁶ αὐτῶν δὲ τῶν ταρίχων οἱ περ καὶ ἰχθύες M: αὐτῶν δὲ τῶν ταρίχων οἱ περκαὶ ἰχθύες θ: αὐτέων δὲ τῶν θαλασσιῶν οἱ λεγόμενοι πέρκαι ἰχθύες Littré (from Paris MSS.), suggesting αἱ λεγόμεναι πηλαμύδες.

polypus, cuttle and the like are neither light, as they are thought to be, nor do they pass by stool, but they dull the eyes. The broth of them, however, passes by stool. Shell-fish, as the pinna, limpet, purple fish, trumpet and oysters, have a flesh that dries, but their broths pass by stool. Mussels, cockles and tellines pass better than these by stool; sea-nettles do so especially; fish that are cartilaginous moisten and pass by stool. The spawn of urchins and the juice of spiny lobsters pass by stool; arcos too and crabs, the river variety more than others, but also sea-crabs; they are also diuretic. Pickled fish are drying and attenuating; oily ones are gently laxative. The driest of pickled fish are those of the sea, the next those of the rivers, while the moistest are those of the lakes. Of pickled fish considered by themselves those are driest which are made from the driest fish.

XLIX. As to animals which are tamed, those which feed in the woods and fields are drier than those fed within doors, because their labours in the sun and the cold dry them, while they breathe an air that is drier. Wild beasts are drier than tame; small eaters than great eaters; hay eaters than grass eaters;¹ fruit eaters than non-fruit eaters; small drinkers than

¹ This is evidently the sense of the sentence, but neither the *χλωροφάγα* of *θ* nor the *καρποφάγα* of *M* can bear the meaning "hay eating." Perhaps we should adopt the conjecture of Zwinger.

⁷ For *τιθασσῶν θ* has *πόλεων*.

⁸ *ἀγρόνομα M*: *ὕγρόνομα θ*.

⁹ *χρηται θ*: *τρέφεται M*.

¹⁰ *M* has *καὶ τὰ ὠμοφάγα· καὶ τὰ ὕλοφάγα*. after *ξηρότερα*.

¹¹ *χλωροφάγα θ*: *καρποφάγα M*: *χορτοφάγα Zwinger*.

ποφάγα τῶν μὴ καρποφάγων, καὶ τὰ ὀλιγόποτα
 τῶν πολυπότων, καὶ τὰ πολύαιμα τῶν ἀναίμων
 10 καὶ ὀλιγαίμων, καὶ τὰ ἀκμάζοντα μᾶλλον ἢ τὰ
 λίην παλαιὰ καὶ τὰ νέα, καὶ τὰ ἄρσενα τῶν
 θηλείων, καὶ τὰ ἔνορχα τῶν ἀνόρχων, καὶ μέλανα
 λευκῶν, καὶ τὰ δασέα ψιλῶν· τὰ δ' ἐναντία
 ὑγρότερα. αὐτῶν δὲ τῶν ζώων ἰσχυρόταται μὲν
 αἱ σάρκες αἱ μάλιστα πονέουσai καὶ ἐναιμόταται
 καὶ ἐν ἥσιν κατακλίνεται, κουφόταται δὲ τῶν
 σαρκῶν αἱ ἥκιστα πονέουσai καὶ ὀλιγαιμόταται,¹
 καὶ ἐκ τῆς σκιῆς, καὶ ὅσαι ἐσώταται τοῦ ζῶου.
 τῶν δὲ ἀναίμων ἐγκέφαλος καὶ μυελὸς ἰσχυρό-
 20 τατα· κουφότατα δὲ κεφαλαί, πόδες, κτένες, καὶ
 μύες. τῶν δὲ ἰχθύων ξηρότατά ἐστι τὰ ἄνω,
 κουφότατα δὲ τὰ ὑπογάστρια, καὶ κεφαλαί
 23 ὑγρότεραι διὰ τὴν πιμελὴν καὶ τὸν ἐγκέφαλον.

Λ. Ὡὰ δὲ ὀρνίθων ἰσχυρὸν καὶ τρόφιμον καὶ
 φυσῶδες· ἰσχυρὸν μὲν, ὅτι γένεσις ἐστὶ ζῶου,
 τρόφιμον δέ, ὅτι γάλα ἐστὶ τοῦ ζῶου, φυσῶδες
 1 δέ, ὅτι ἐκ μικροῦ ὄγκου ἐς πολὺ διαχεῖται.

ΛΙ. Τυρὸς δὲ ἰσχυρὸν καὶ καυσῶδες καὶ τρόφι-
 μον καὶ στάσιμον.² ἰσχυρὸν μὲν, ὅτι ἔγγιστα
 γενέσιος, τρόφιμον δέ, ὅτι τοῦ γάλακτος τὸ
 σαρκῶδες ἐστὶν ὑπόλοιπον, καυσῶδες δέ, ὅτι
 λιπαρόν, στάσιμον δέ, ὅτι ὀπῶ καὶ πυτὴ
 6 συνέστηκεν.

ΛΙΙ. Ὑδωρ ψυχρὸν καὶ ὑγρόν.³ οἶνος θερμὸν
 καὶ ξηρόν· ἔχει δέ τι καὶ καθαρτικὸν ἀπὸ τῆς
 ὕλης. τῶν δὲ οἶνων οἱ μέλανες καὶ αὐστηροὶ

¹ καὶ ὀλιγαιμόταται is omitted by M.

² καὶ στάσιμον omitted by M.

³ ψυκτικόν M: ψυχρὸν καὶ ὑγρόν θ.

great drinkers; those which abound in blood than those which have little or no blood; those which are in their vigour than those which are very old or young; males than females; entire than gelded; the black than the white; the hairy than those which have little or no hair. The opposite to these are more moist. As to the flesh of animals as a class, that is the strongest which labours most, abounds most in blood, and on which they lie. Those are lightest which have laboured least, have least blood, are most in the shade, and are placed most inwardly in the animal. Of the bloodless parts the brain and the marrow are the strongest; the lightest parts are the head, the feet, the region of the genitals and those that are tendinous.¹ Of fish, the driest parts are the upper, the lightest those below the stomach; the head is more moist by reason of the fat and brain.

L. Birds' eggs are strong, nourishing and windy. An egg is strong because it is the origin of an animal; nourishing because it is the milk of the animal; windy, because from small bulk it expands to a great one.

LI. Cheese is strong, heating, nourishing and binding; it is strong because it is nearest to a creature's origin; it is nourishing because the fleshy part of the milk remains in it; it is heating because it is fat; binding, because it is coagulated by fig juice or rennet.

LII. Water is cooling and moist. Wine is hot and dry, and it has something purgative from its original substance. Dark and harsh wines are more dry, and

¹ For the meaning of *μύες* see Littré's note.

ξηρότεροι καὶ οὔτε διαχωρέονται οὔτε οὐρέονται¹
οὔτε πτύονται.² ξηραίνουνσι δὲ τῇ θερμασίῃ,³ τὸ
ὑγρὸν ἐκ τοῦ σώματος καταναλίσκοντες. οἱ δὲ
μαλακοὶ μέλανες ὑγρότεροι, καὶ φυσῶσι καὶ
διαχωρέουσι μᾶλλον. οἱ δὲ γλυκέες μέλανες
ὑγρότεροι καὶ ἀσθενέστεροι,⁴ καὶ φυσῶσιν ὑγρα-
10 σίην ἐμποιέοντες. οἱ δὲ λευκοὶ⁵ αὐστηροὶ
θερμαίνουνσι μὲν, οὐ μὴν ξηραίνουνσιν, οὐρέονται
δὲ μᾶλλον ἢ διαχωρέουσιν. οἱ νέοι μᾶλλον τῶν
οἴνων διαχωρέουσι, διότι ἐγγυτέρω τοῦ γλεύκεός
εἰσι καὶ τροφιμώτεροι, καὶ οἱ ὄζοντες τῶν
ἀνόδμων τῆς αὐτῆς ἡλικίης, διότι πεπειρότεροί
εἰσι, καὶ οἱ παχέες τῶν λεπτῶν. οἱ δὲ λεπτοὶ
οὐρέονται μᾶλλον· καὶ οἱ λευκοὶ καὶ οἱ λεπτοὶ
γλυκέες οὐρέονται μᾶλλον ἢ διαχωρέουσι, καὶ
ψύχουσι μὲν καὶ ἰσχυαίνουνσι καὶ ὑγραίνουνσι τὸ
20 σῶμα,⁶ καὶ τὸ αἷμα ἀσθενὲς ποιέουσιν, αὔξοντες
τὸ ἀντίπαλον τῷ αἵματι ἐν τῷ σώματι.⁷ γλεῦ-
κος φυσᾷ καὶ ἐκταράσσει καὶ τὴν κοιλίην ὑπάγει.⁸
φυσᾷ μὲν, ὅτι θερμαίνει, ὑπάγει δὲ ἐκ τοῦ
σώματος ὅτι καθαίρει,⁹ ταράσσει δὲ ζέον ἐν τῇ
κοιλίῃ καὶ διαχωρεῖ. οἱ ὄξινοι οἶνοι ψύχουσι
καὶ ὑγραίνουνσι καὶ ἰσχυαίνουνσι, ψύχουσι μὲν
καὶ ἰσχυαίνουνσι κένωσιν¹⁰ τοῦ ὑγροῦ ἐκ τοῦ
σώματος ποιούμενοι, ὑγραίνουνσι δὲ ἀπὸ τοῦ
ἐσιόντος ὕδατος σὺν τῷ οἴνῳ. ὄξος ψυκτικόν,

¹ οὔτε οὐρέονται omitted by θ.

² πτύονται θ: πτύουσι M.

³ τῇ θερμασίῃ θ: τὴν θερμασίην M.

⁴ καὶ ἀσθενέστεροι θ: θερμαίνουνσι M.

⁵ After λευκοὶ M adds καὶ.

⁶ οἱ δὲ λεπτοὶ γλυκέες· οὐρέονται μᾶλλον καὶ διαχωρέουσι καὶ ὑγραίνουνσι τὸ σῶμα M: οἱ δὲ λεπτοὶ οὐραίνονται μᾶλλον· καὶ οἱ

they pass well neither by stool nor by urine, nor by spittle. They dry by reason of their heat, consuming the moisture out of the body. Soft dark wines are moister ; they are flatulent and pass better by stool. The sweet dark wines are moister and weaker ; they cause flatulence because they produce moisture. Harsh white wines heat without drying, and they pass better by urine than by stool. New wines pass by stool better than other wines because they are nearer the must, and more nourishing ; of wines of the same age, those with bouquet pass better by stool than those without, because they are riper, and the thicker wines better than the thin. Thin wines pass better by urine. White wines and thin sweet wines pass better by urine than by stool ; they cool, attenuate and moisten the body, but make the blood weak, increasing in the body that which is opposed to the blood. Must causes wind, disturbs the bowels and empties them. It causes wind because it heats ; it empties the body because it purges ; it disturbs by fermenting in the bowels and passing by stool. Acid wines cool, moisten and attenuate ; they cool and attenuate by emptying the body of its moisture ; they moisten from the water that enters with the wine. Vinegar is refreshing,

λευκοὶ καὶ οἱ λεπτοὶ γλυκέες οὖραίνονται μᾶλλον. ἢ διαχωρέουσι· καὶ ψύχουσι μὲν καὶ ἰσχυαίνουσι· καὶ ὑγραίνουσι τὸ σῶμα θ.

⁷ αὖξονται τε ἐς τὸ ἀντίπαλον τῷ αἵματι ἐν τῷ σώματι θ : αὖξοντές τε τὸ ἀντίπαλον τοῦ σώματος τὸ αἷμα ἐν τῷ σώματι M.

⁸ φυσᾷ καὶ ὑπάγει καὶ ἐκταράσσεται ζέον ἐν τῇ κοιλίῃ καὶ διαχωρεῖ M : φυσᾷ καὶ ἐκταράσσει· καὶ τὴν κοιλίην ὑπάγει· θ.

⁹ ὅτι καθαίρει Littré : καθαροῖν θ M.

¹⁰ ψύχουσι μὲν καὶ ἰσχυαίνουσι omitted by θ. M has κενώσει, θ κένωσι. Perhaps some ancient texts had κένωσιν ποιούμενοι and others κενώσει (sc. τοῦ ὑγροῦ).

- 30 διότι τήκον τὸ ὑγρὸν τὸ ἐν τῷ σώματι κατα-
ναλίσκει, ἴστησι δὲ μᾶλλον ἢ διαχωρεῖ διότι
οὐ τρόφιμον καὶ δριμύ. ἔψημα θερμαίνει καὶ
ὕγραίνει καὶ ὑπάγει, θερμαίνει μὲν ὅτι οἰνώδες,
ὕγραίνει δὲ ὅτι τρόφιμον, ὑπάγει δὲ ὅτι γλυκὺ
καὶ πρὸς, καθηψημένον¹ ἐστίν. τρύγες στεμφυ-
λίτιδες ὑγραίνουσι καὶ ὑπάγουσι καὶ φυσῶσι,
37 διότι² καὶ τὸ γλεῦκος τὸ αὐτὸ ποιεῖ.

LIII. Μέλι θερμαίνει καὶ ξηραίνει ἄκρητον,
σὺν ὕδατι δὲ ὑγραίνει καὶ διαχωρεῖ τοῖσι χολώ-
δεσι, τοῖσι δὲ φλεγματώδεσιν ἴστησιν. ὁ δὲ
γλυκὺς οἶνος διαχωρεῖ μᾶλλον τοῖσι φλεγ-
5 ματίησι.

- LIV. Περὶ δὲ λαχάνων ὧδε ἔχει. σκόροδον
θερμὸν καὶ διαχωρητικὸν καὶ οὐρεῖται, ἀγαθὸν
τοῖσι σώμασι, τοῖσι δ' ὀφθαλμοῖσι φλαῦρον·
κάθαρσιν γὰρ ἐκ τοῦ σώματος πολλὴν ποιεόμενον,
τὴν ὥψιν ἀπαμβλύνει· διαχωρεῖ δὲ καὶ οὐρεῖται,
διὰ τὸ καθαρτικόν· ἐφθὸν ἀσθενέστερον ἢ ὠμόν·
φῦσαν δὲ ἐμποιεῖ διὰ τοῦ πνεύματος τὴν ἐπί-
στασιν.³ κρόμμυον τῇ μὲν ὥψει ἀγαθόν, τῷ δὲ
σώματι κακόν, διότι θερμὸν καὶ καυσῶδες ἐστι
10 καὶ οὐ διαχωρεῖ· τροφὴν μὲν γὰρ οὐ δίδωσι τῷ
σώματι οὐδὲ ὠφελείην· θερμαῖνον δὲ ξηραίνει διὰ
τὸν ὀπόν. πρᾶσον θερμαίνει μὲν ἡσσον, οὐρεῖται
δὲ καὶ διαχωρεῖ· ἔχει δέ τι καὶ καθαρτικόν·
ὕγραίνει δὲ καὶ ὀξυρεγμίην παύει· ὕστατον δὲ
ἐσθίειν. ράφανις ὑγραίνει διαχέουσα τὸ φλέγμα
τῇ δριμύτητι, τὰ δὲ φύλλα ἡσσον. πρὸς τὰ
ἀρθρικὰ μοχθηρὸν ἢ ρίζη, ἐπιπολλάζον δὲ καὶ

¹ καθάπερ ἡψημένον M: προσκαθήμενον θ: προσκαθειψημένον
(sic) Littré.

because it dissolves and consumes the moisture in the body ; it is binding rather than laxative because it affords no nourishment and is sharp. Boiled-down wine warms, moistens and sends to stool. It warms because it is vinous, moistens because it is nutritious, and sends to stool because it is sweet and moreover boiled-down. Wine from grape-husks moistens, sends to stool and fills with wind, because must also does the same.

LIII. Honey unmixed warms and dries ; mixed with water it moistens, sends to stool those of bilious temperament, but binds those who are phlegmatic. But sweet wine tends to send the phlegmatic to stool.

LIV. The qualities of vegetables are as follow. Garlic warms, passes well by stool and by urine, and is good for the body though bad for the eyes. For making a considerable purgation of the body it dulls the sight. It promotes stools and urine because of the purgative qualities it possesses. When boiled it is weaker than when raw. It causes flatulence because it causes stoppage of wind. The onion is good for sight, but bad for the body, because it is hot and burning, and does not lead to stool ; for without giving nourishment or help to the body it warms and dries on account of its juice. The leek warms less, but passes well by urine and by stool ; it has also a certain purgative quality. It moistens and it stops heartburn, but you must eat it last. The radish moistens through melting the phlegm by its sharpness, but the leaves do so less. The root is bad for arthritis, and it repeats and is hard to digest. Cress

² διότι M : ὅπερ θ.

³ ἐπίστασιν M : ἐπίσπασι θ.

δύσπεπτον. κάρδαμον θερμαντικὸν καὶ τὴν
 σάρκα τήκον· συνίστησι φλέγμα λευκόν, ὥστε
 20 στραγγουρίην ἐμποιεῖν. νᾶπυ θερμόν· διαχωρεῖ,
 δυσουρεῖται δὲ καὶ τοῦτο· καὶ εὖζωμον παρα-
 πλήσια τούτοις διαπρήσσεται. κορίανον θερμόν
 καὶ στατικόν, καὶ ὀξυρεγμίην παύει, ὕστατον δ'
 ἐπεσθιόμενον καὶ ὑπνοποιεῖ. θρίδαξ ψυχρό-
 τερον πρὶν τὸν ὀπὸν ἔχειν· ἀσθενεῖν δ' ἐνίοτε¹
 ἐμποιεῖ τῷ σώματι. ἄνηθον² θερμόν καὶ στα-
 τικόν, καὶ παρμὸν παύει ὀσφραϊνόμενον. σέλι-
 νον οὐρεῖται μᾶλλον ἢ διαχωρεῖ, καὶ αἱ ρίζαι
 μᾶλλον ἢ αὐτὸ διαχωρέουσιν. ὠκιμον ξηρὸν καὶ
 30 θερμόν³ καὶ στάσιμον. πήγανον οὐρεῖται μᾶλλον
 ἢ διαχωρεῖ, καὶ συστρεπτικόν τι ἔχει, καὶ πρὸς
 τὰ φάρμακα τὰ βλαβερά ὠφελεῖ προπινόμενον.
 ἀσπάραγος ξηρὸν καὶ στάσιμον. ἐλελίσφακον
 ξηρὸν καὶ στατικόν. στρύχνος ψύχει καὶ ἐξονει-
 ρώσσειν οὐκ ἐᾷ. ἀνδράχνη ψύχει ἢ ποταινίη,⁴
 τεταριχευμένη δὲ θερμαίνει. κνίδη⁵ καθαίρει.
 καλαμίνθη θερμαίνει καὶ καθαίρει.⁶ μίνθη
 θερμαίνει καὶ οὐρεῖται καὶ ἐμέτους ἴστησι, καὶ
 ἦν πολλάκις ἐσθίῃ τις, τὴν γονὴν τήκει ὥστε
 40 ρεῖν, καὶ ἐντείνειν κωλύει, καὶ τὸ σῶμα ἀσθενὲς
 ποιεῖ. λάπαθον θερμαῖνον διαχωρεῖ. ἀνδράφαξις
 ὑγρόν, οὐ μέντοι διαχωρεῖ. βλίτον θερμόν, οὐ
 διαχωρητικόν.⁷ κράμβη θερμαίνει καὶ διαχωρεῖ·
 χολώδεα δὲ ἄγει. σεύτλου ὁ μὲν χυλὸς διαχωρεῖ,
 αὐτὸ δὲ ἴστησιν, αἱ δὲ ρίζαι τῶν σεύτλων διαχω-
 ρητικώτεραι. κολοκύνθη θερμαίνει⁸ καὶ ὑγραίνει

¹ δ' ἐνίοτε θ: δὲ τινὰ Μ.

² Before θερμόν θ adds ἥσσον.

³ καὶ θερμόν is omitted by θ.

is heating and melts the flesh; it congeals white phlegm, so as to produce strangury. Mustard is hot and passes well by stool; it too passes hardly by urine. Rocket also has effects like those of mustard. Coriander is hot and astringent; it stops heartburn, and when eaten last also causes sleep. Lettuce is rather cooling before it has its juice, but sometimes it produces weakness in the body. Anise is hot and astringent, and the smell of it stops sneezing. Celery passes better by urine than by stool, and the root passes by stool better than does the stalk. Basil is dry, hot and astringent. Rue passes better by urine than by stool, and it has a certain congealing quality, while if drunk beforehand it is a prophylactic against poisons. Asparagus is dry and astringent. Sage is dry and astringent. Night-shade cools and prevents nightly pollutions. Purslane when fresh cools, when preserved it warms. Nettles purge. Catmint warms and purges. Mint warms, passes easily by urine, and stops vomiting; if eaten often it melts the seed and makes it run, preventing erections and weakening the body. Sorrel warms and passes well by stool. Orach is moist without passing well by stool. Blite is warm without passing well by stool. Cabbage warms, passes well by stool and evacuates bilious matters. Beet juice passes well by stool, though the vegetable itself is astringent; the roots of beet are rather more aperient. The pumpkin

⁴ ποταινίη Foes (in note), Mack, Littré: ποταμινι θ: ποταμίνη M.

⁵ For κνίδη M has καί.

⁶ θ omits καθαίρει. μίνθη θερμαίνει καί.

⁷ βλίτον· θερμόν, οὐδιαχωρητικόν M. Omitted by θ, while Littré has οὐ θερμόν, διαχωρητικόν.

⁸ ψύχει Littré: θερμαίνει θ M.

καὶ διαχωρεῖ, οὐκ οὐρεῖται δέ. γογγυλὶς καυσῶδες, ὑγραίνει δὲ καὶ ταρασσει τὸ σῶμα, οὐ μέντοι διαχωρεῖ, δυσουρεῖται¹ δέ. γλήχων θερμαίνει καὶ διαχωρεῖ. ὀρίγανον θερμαίνει, ὑπάγει δὲ χολώδεα. θύμβρη παραπλήσια διαπρήσσεται. θύμον θερμόν, διαχωρεῖ καὶ οὐρεῖται, ἄγει δὲ φλεγματώδεα. ὕσσωπος θερμαίνει καὶ ὑπάγει φλεγματώδεα. τῶν δὲ ἀγρίων λαχάνων ὅσα ἐν τῷ στόματι θερμαντικὰ καὶ εὐώδεα, ταῦτα θερμαίνει καὶ οὐρεῖται μᾶλλον ἢ διαχωρεῖ· ὁκόσα δὲ ὑγρὴν φύσιν ἔχει καὶ ψυχρὴν καὶ μωρὴν ἢ ὀσμὰς βαρείας, ὑποχωρεῖται μᾶλλον ἢ οὐρεῖται· ὁκόσα δὲ ἐστὶ στρυφνὰ ἢ αὐστηρά, στάσιμα·
 60 ὅσα δὲ δριμέα καὶ εὐώδεα, διουρεῖται· ὁκόσα δὲ δριμέα καὶ ξηρὰ ἐν τῷ στόματι, ταῦτα ξηραίνει· ὁκόσα δὲ ὀξέα,² ψυκτικά. οἱ δὲ χυμοὶ διουρητικοί, κρήθμου, σελίνου, σκοροόδου ἀποβρέγματα, κυτίσου, μαράθρου, πράσου,³ ἀδιάντου, στρύχνου· ψύχει σκολοπένδριον,⁴ μίνθη, σέσελι, σέρις, καυκαλίδες, ὑπερικόν, κνίδαι· διαχωρητικοὶ δὲ καὶ καθαρτικοί, ἐρεβίνθων, φακῆς, κριθῆς, σεύτλων, κρίμβης, λινοζώστιος, ἀκτῆς, κνήκου·
 69 ταῦτα μᾶλλον ὑποχωρεῖται ἢ διουρεῖται.

LV. Περὶ δὲ ὁπώρης ὧδε ἔχει. τὰ μὲν

¹ For δυσουρεῖται θ has οὐραίεται.

² Before ψυκτικά M has καί.

³ θ has μαράθρου πράσων, and M μαράθρων· πράσων·

warms,¹ moistens, and passes easily by stool though not by urine. The turnip is heating, moistening, and disturbing to the body; but it does not pass easily, either by stool or by urine.² Pennyroyal warms and passes easily by stool. Marjoram warms, and also evacuates bilious matters. Savory acts in a similar way. Thyme is hot, passes easily by stool and urine, and evacuates phlegmatic humours. Hyssop is warming and expels phlegmatic humours. Of wild vegetables, those that are warming in the mouth, and of a sweet smell, warm and pass more readily by urine than by stool; those that have a moist, cold and sluggish nature, or a strong smell, pass more easily by stool than by urine; those that are rough or harsh, are binding; those that are sharp and of a sweet smell pass easily by urine; those that are sharp and dry in the mouth are drying; those that are acid are cooling. Diuretic juices are those of samphire, celery, garlic (in infusions), clover, fennel, leek, maiden-hair, nightshade. Cooling are hart's tongue, mint, *seseli*, endive, bur-parsley, hypericum, nettles. Juices that send to stool or purge are those of chick-pea, lentils, barley, beet, cabbage, mercury, elder, carthamus. These help stools rather than urine.

LV. The following are the qualities of fruits.

¹ It is difficult to accept this reading, although the authority for it is very strong. Littré's reading (*ψύχει*, but he does not give his authority) may be correct, but it is difficult to see why it should have been changed to *θερμαίνει*.

² With the reading of *θ*: "does not pass easily by stool, though it does by urine."

⁴ *θ* has ἀδιάντου καὶ ψύχει στρυχνόν. καὶ τοῦτο ψύχει καὶ σκολοπένδριον.

ἐγκάρπια ¹ διαχωρητικώτερα, τὰ δὲ χλωρὰ τῶν
 ξηρῶν. ἡ δὲ δύναμις εἰρήσεται ² αὐτῶν. μόρα
 θερμαίνει καὶ ὑγραίνει καὶ διαχωρεῖ. ἅπιοι
 πέπειροι θερμαίνουσιν καὶ ὑγραίνουσιν καὶ διαχω-
 ρέουσιν· αἱ δὲ σκληραὶ στάσιμον· ἀχράδες δὲ
 χειμέριοι πέπειροι διαχωρέουσιν καὶ τὴν κοιλίην
 καθαίρουσιν· ³ αἱ δὲ ὠμαὶ στάσιμον. μῆλα γλυ-
 κέα δύσπεπτα, ὀξέα δὲ πέποννα ἦσσον· κυδώνια
 10 στυπτικὰ καὶ οὐ διαχωρέουσιν· ⁴ οἱ δὲ χυλοὶ τῶν
 μήλων πρὸς τοὺς ἐμέτους στατικοὶ καὶ οὐρητικοί·
 καὶ ὀδμαὶ πρὸς τοὺς ἐμέτους· τὰ δὲ ἄγρια μῆλα
 στατικά, ἐφθὰ δὲ μᾶλλον διαχωρεῖ· πρὸς δὲ τὴν
 ὀρθοπνοίην οἷ τε χυλοὶ αὐτῶν καὶ αὐτὰ πινόμενα
 ὠφελεῖ. οὐα ⁵ δὲ καὶ μέσπιλα καὶ κράνια καὶ ἡ
 τοιαύτη ὀπώρη στατικὴ καὶ στρυφνὴ. ῥοιῆς
 γλυκείης χυλὸς διαχωρεῖ, καυσῶδες δὲ τι ἔχει· αἱ
 οἰνώδες φουσώδες· αἱ δὲ ὀξεῖαι ψυκτικώτεραι· ⁶
 οἱ δὲ πυρῆνες πασέων στάσιμον. σίκυνοι ὠμοὶ
 20 δύσπεπτον· ⁷ πέπονες δὲ οὐρέονται καὶ διαχω-
 ρέουσι, ⁸ φουσώδες δέ. βότρυνες θερμὸν καὶ ὑγρὸν

¹ For ἐγκάρπια θ has κάρπιμα.

² εἰρήσεται θ: εἴρηται M.

³ καθαίρουσιν θ: καθαίρει M.

⁴ θ has μῆλα κυδώνια δύσπεπτα ὀξέα πέποννα ἦσσον· ἔχει δὲ τι στυπτικόν.

⁵ For οὐα θ has a blank space.

⁶ θ has ὁ οἰνώδης φουσώδης· ἡ δὲ ὀξία ψυκτικωτέρη· οἱ δὲ πύρινες πάντων στάσιμον. M. has αἱ οἰνώδες. ἦσσον καυσῶδες· αἱ δὲ ὀξεῖαι ψυκτικώτεραι· οἱ δὲ πύρινες πάντων στάσιμοι. Littré reads αἱ οἰνώδες τῶν ῥοιῶν φουσώδες· αἱ δὲ ὀξεῖαι ψυκτικώτεραι· οἱ δὲ πυρῆνες πασέων στάσιμοι.

⁷ The text is that of θ. The reading of M is σικυνοὶ ὠμοὶ ψυχροὶ καὶ δύσπεπτοι. Littré has the reading of M, and continues: οἱ δὲ πέπονες οὐρέονται.

⁸ θ has διαχωρέουσι δέ, M διαχωρεῖνται.

Fruit generally¹ is rather relaxing, more so when fresh than when dry. The properties of fruits shall now be given. Mulberries warm, moisten and pass easily by stool. Pears when ripe warm, moisten and pass easily by stool, but when hard they are binding. Wild winter pears when ripe pass easily by stool and purge the bowels; when unripe they are binding. Sweet apples are indigestible, but acid apples when ripe are less so. Quinces are astringent, and do not pass easily by stool. Apple juice stops vomiting and promotes urine. The smell too of apples is good for vomiting. Wild apples are astringent, but when cooked they pass more easily by stool. For orthopnœa their juice, and the apples themselves when a draught is made of them, are beneficial. Service berries, medlars, cornel berries and such fruit generally are binding and astringent. The juice of the sweet pomegranate is laxative, but has a certain burning quality. Vinous pomegranates are flatulent.² The acid are more cooling. The seeds of all³ are astringent. Unripe gourds⁴ are indigestible; ripe gourds⁵ pass easily by urine and stool, but are flatulent. Grapes are warming and moist, passing easily by

¹ ἐγκάρπιος means literally, "containing seed within it." It may therefore mean here "with the seed formed," i.e. "ripe," as Littré takes it. I prefer, however, to make ἐγκάρπια = fruit generally, those things "whose seed is in themselves." The reading of θ (κάρπιμα) can scarcely be right, as κάρπιμος means "fruitful" or "fruit-bearing." It is possible that ἐγκάρπια refers to fruit as distinguished from nuts. ὁπώρα includes both.

² With the reading of M, "less burning."

³ The reading πάντων has overwhelming authority. Can it mean "of all fruits" (pomegranates included)?

⁴ Apparently the cucumber.

⁵ Apparently the melon.

καὶ διαχωρεῖ, μάλιστα μὲν οἱ λευκοί· οἱ μὲν οὖν
 γλυκέες θερμαίνουσιν ἰσχυρῶς, διότι πολὺ ἤδη
 τοῦ θερμοῦ ἔχουσιν· οἱ δὲ ὀμφακῶδες ἦσσον
 θερμαίνουσιν, καθαίρουσι δὲ πινόμενοι· ἀσταφίδες
 δὲ καυσῶδες, διαχωρεῖ δέ. σῦκον χλωρὸν ὑγραί-
 νει καὶ διαχωρεῖ καὶ θερμαίνει· ὑγραίνει μὲν διὰ
 τὸ ἔγχυλον εἶναι,¹ θερμαίνει δὲ διὰ τὸν γλυκὺν
 ὁπὸν καὶ διαχωρεῖ· τὰ πρῶτα τῶν σῦκων κά-
 30 κιστα, ὅτι ὀπωδέστατα, βέλτιστα δὲ τὰ ὕστατα·
 ξηρὰ σῦκα καυσῶδεα μὲν, διαχωρεῖ δέ. αἱ
 ἀμυγδάλαι καυσῶδες, τρόφιμον δέ· καυσῶδες μὲν
 διὰ τὸ λιπαρόν, τρόφιμον δὲ διὰ τὸ σαρκῶδες.
 κύρυα στρογγύλα παραπλήσια· τὰ δὲ πλατέα
 τρόφιμα πέπονα, καὶ διαχωρεῖ² καθαρὰ ἐόντα, καὶ
 φύσαν ἐμποιεῖ· οἱ δὲ χιτῶνες αὐτῶν στάσιμον.
 ἄκυλοι δὲ καὶ βάλανοι δρύϊνοι³ στατικά ὡμί·⁴
 38 ἐφθὰ ἦσσον.

LVI. Τὰ πίονα τῶν κρεῶν καυσῶδεα, διαχωρεῖ
 δέ. κρέα ταριχηρὰ ἐν οἴνῳ μὲν ξηραίνει καὶ
 τρέφει, ξηραίνει μὲν διὰ τὸν οἶνον, τρέφει δὲ διὰ
 τὴν σάρκα· ἐν ὄξει δὲ τεταριχευμένα θερμαίνει
 μὲν ἦσσον διὰ τὸ ὄξος, τρέφει δὲ ἱκανῶς· ἐν ἁλὶ
 δὲ κρέα ταριχηρὰ τρόφιμα μὲν ἦσσον, διὰ τὸ
 ἄλας⁵ τοῦ ὑγροῦ ἀπεστερημένα, ἰσχυαίνει δὲ
 καὶ ξηραίνει καὶ διαχωρεῖ ἱκανῶς. τὰς δὲ δυνά-
 10 εἰδότα ὅτι⁶ πυρὶ καὶ ὕδατι πάντα συνίσταται

¹ So θ: M has διότι ἔγχυλόν ἐστι.

² τὰ δὲ πλατέα πέπονα. τρόφιμον καὶ διαχωρεῖ M: τὰ δὲ
 πλατέα κρέα. τρόφιμα· πέπονα· καὶ διαχωρεῖ θ.

³ δρύϊνοι θ: καὶ φηγηι M: καὶ φηγοὶ Littre.

⁴ After ὡμί M adds καὶ ὀπτά.

stool; white grapes are especially so. Sweet grapes are very heating, because by the time they are sweet they have absorbed much heat. Unripe grapes are less warming, but a draught made from them is purgative. Raisins are burning, but pass well by stool. The green fig moistens, passes well by stool and warms; it moistens because it is juicy, warms and passes well because of its sweet juice. The first crop of figs is the worst, because such figs have most juice; the latest are the best. Dry figs are burning, but pass well by stool. Almonds are burning but nutritious; burning because they are oily, and nutritious because they are fleshy. Round nuts¹ are similar. Flat nuts² are nutritious when ripe, pass easily by stool when peeled, and cause flatulence. Their skins, however, are binding. Ilex nuts and acorns are binding when raw, but less so when boiled.

LVI. Rich meats are burning, but pass well by stool. Meats preserved in wine are drying and nutritious; drying because of the wine, and nourishing because of the flesh. When preserved in vinegar they are less warming because of the vinegar, but they are quite nutritious. Meats preserved in salt are less nutritious, because the brine has deprived them of their moisture, but they attenuate, dry, and pass by stool quite well. The powers of foods severally ought to be diminished or increased in the following way, as it is known that out of fire and water are composed all things, both animal and

¹ Ordinary nuts.

² Chestnuts.

⁵ θ has $\alpha\lambda\iota$ and $\tau\acute{o}$ $\acute{\alpha}\lambda\alpha$, M $\alpha\lambda\sigma\iota$ and $\tau\acute{o}$ $\acute{\alpha}\lambda\epsilon\varsigma$. Two MSS. have the late form $\tau\acute{o}$ $\acute{\alpha}\lambda\alpha\varsigma$ (so Mack and Littré).

⁶ $\epsilon\iota\delta\acute{o}\tau\alpha$ $\delta\tau\iota$ omitted by M.

- καὶ ζῶα καὶ φυτά, καὶ ὑπὸ τούτων αὖξεται καὶ ἐς ταῦτα διακρίνεται. τῶν μὲν οὖν ἰσχυρῶν σιτίων ἐψῶντα πολλάκις καὶ διαψύχοντα τὴν δύναμιν ἀφαιρεῖν, τῶν δὲ ὑγρῶν πυροῦντα καὶ φῶζοντα τὴν ὑγρασίην ἐξαιρεῖν, τῶν δὲ ξηρῶν βρέχοντα καὶ νοτίζοντα, τῶν δὲ ἀλμυρῶν βρέχοντα καὶ ἐψῶντα, τῶν δὲ πικρῶν καὶ δριμέων τοῖσι γλυκέσι διακιρνῶντα, τῶν δὲ στρυφνῶν τοῖσι λιπαροῖσι· καὶ τῶν ἄλλων
- 20 πάντων ἐκ τῶν προειρημένων χρὴ γινώσκειν. ὁκόσα πυρούμενα ἢ φωζόμενα στασιμά ἐστι¹ μᾶλλον τῶν ὠμῶν, διότι τὸ ὑγρὸν ὑπὸ τοῦ πυρὸς ἀφῆρηται καὶ τὸ ὀπῶδες καὶ τὸ λιπαρόν· ὅταν οὖν ἐς τὴν κοιλίην ἐμπέσῃ, ἔλκει τὸ ὑγρὸν ἐκ τῆς κοιλίης ἐφ' ἑωυτά, καὶ συγκαίει² τὰ στόματα τῶν φλεβῶν, ξηραίνοντα καὶ θερμαίνοντα, ὥστε ἴστησι τὰς διεξόδους τῶν ὑγρῶν.³ τὰ δὲ ἐκ τῶν ἀνύδρων καὶ ξηρῶν καὶ πνιγερῶν χωρίων ἅπαντα ξηρότερα καὶ θερμότερα καὶ ἰσχὺν πλείω
- 30 παρέχεται ἐς τὸ σῶμα, διότι ἐκ τοῦ ἴσου ὄγκου βαρύτερα καὶ πυκνότερα καὶ πολύνοστά⁴ ἐστίν ἢ τὰ ἐκ τῶν ὑγρῶν τε καὶ ἀρδομένων καὶ ψυχρῶν· ταῦτα δὲ ὑγρότερα καὶ κουφότερα καὶ ψυχρότερα. οὐκ οὖν⁵ δεῖ τὴν δύναμιν αὐτοῦ μόνον γινῶναι τοῦ τε σίτου καὶ τοῦ πόματος καὶ τῶν ζώων, ἀλλὰ καὶ τῆς πατρίδος⁶ ὁκόθεν εἰσίν. ὅταν μὲν οὖν βούλωνται τροφὴν ἰσχυροτέραν τῷ σώματι προσενεγκεῖν ἀπὸ τῶν αὐτῶν σίτων, τοῖσιν ἐκ τῶν ἀνύδρων χωρίων χρηστέον καὶ σιτίοισι καὶ
- 40 πόμασι καὶ ζώοισιν· ὁκόταν δὲ κουφοτέρῃ τροφῇ

¹ ὁκως ἀπυρούμενα ἢ φωζόμενα στασιμά ἐστι M : ὅσα πυροῦνται ἢ φωζομένα στατικά ἐστι θ.

vegetable, and that through them all things grow, and into them they are dissolved. Take away their power from strong foods by boiling and cooling many times; remove moisture from moist things by grilling and roasting them; soak and moisten dry things, soak and boil salt things, bitter and sharp things mix with sweet, and astringent things mix with oily. All other cases judge in accordance with what has been already said. Foods grilled or roasted are more binding than raw, because the fire has taken away the moisture, the juice and the fat. So when they fall into the belly they drag to themselves the moisture from the belly, burning up the mouths of the veins, drying and heating them so as to shut up the passages for liquids. Things coming from waterless, dry and torrid regions are all drier and warmer, and provide the body with more strength, because, bulk for bulk, they are heavier, more compact and more nutritious¹ than those from moist regions that are well-watered and cold, the latter foods being moister, lighter and colder. Accordingly, it is necessary to know the property, not only of foods themselves, whether of corn, drink or meat, but also of the country from which they come. So those who wish to give the body a stronger nourishment, without increasing the bulk of the food, must

¹ Or (reading *πολύναστα*) "more compressed."

² ἐπ' αὐτὰ συγκλείων M: ἐφ' ἑωυτοῦ καὶ συγκαίων θ. Perhaps we should read ἐφ' ἑωυτό, συγκαίον κ.τ.ξ. with singular participles following. The subject then would be "such food as this."

³ τῶν ὑγρῶν θ: τοῦ ὑγροῦ M.

⁴ πολύνοστά M: πολυναστα θ.

⁵ οὐκοῦν θ M.

⁶ τὰς πατρίδας θ: τῆς πατρίδος M.

καὶ ὑγροτέρῃ, τοῖς ἐκ τῶν ἀρδομένων χρηστέον. τὰ γλυκέα καὶ τὰ δριμέα καὶ τὰ ἄλυκὰ καὶ τὰ πικρὰ καὶ τὰ αὐστηρὰ καὶ τὰ σαρκώδεα θερμαίνειν πέφυκε, καὶ ὅσα ξηρὰ ἐστὶ καὶ ὅσα ὑγρά.¹ ὁκόσα μὲν οὖν ξηροῦ μέρος πλέον ἐν αὐτοῖσι ἔχει, ταῦτα μὲν θερμαίνει καὶ ξηραίνει· ὁκόσα δὲ ὑγροῦ μέρος ἔχει πλέον, ταῦτα πάντα θερμαίνοντα ὑγραίνει καὶ διαχωρεῖ μᾶλλον ἢ τὰ ξηρὰ· τροφήν γὰρ μᾶλλον ἐς τὸ σῶμα διδόντα, ἀντί-
 50 σπασιν ποιεῖται ἐς τὴν κοιλίην,² καὶ ὑγραίνοντα διαχωρεῖ. ὅσα θερμαίνοντα ξηραίνει ἢ σῖτα ἢ ποτά, οὔτε πτύσιν οὔτε διούρησιν οὔτε διαχώρησιν ποιέοντα ξηραίνει τὸ σῶμα διὰ τὰδε· θερμαινόμενον τὸ σῶμα κενούται τοῦ ὑγροῦ, τὸ μὲν ὑπ' αὐτῶν τῶν σιτίων, τὸ δὲ ἐς³ τὴν τροφήν τῷ τῆς ψυχῆς θερμῷ καταναλίσκεται, τὸ δὲ διὰ τοῦ χρωτὸς ἐξωθεῖται θερμαινόμενον καὶ λεπτυνόμενον. τὰ γλυκέα καὶ τὰ πίονα καὶ τὰ λιπαρὰ πληρωτικά ἐστὶ, διότι ἐξ ὀλίγου ὄγκου πολύχρῳά
 60 ἐστὶ· θερμαινόμενα δὲ καὶ διαχεόμενα πληροῖ τὸ θερμὸν ἐν τῷ σώματι καὶ γαληνίζειν⁴ ποιεῖ. τὰ δὲ ὀξέα καὶ δριμέα καὶ αὐστηρὰ καὶ στρυφνὰ καὶ⁵ συγκομιστὰ καὶ ξηρὰ οὐ πληροῖ, διότι τὰ στόματα τῶν φλεβῶν ἀνέωξέ τε καὶ διεκάθηρε· καὶ τὰ μὲν ξηραίνοντα, τὰ δὲ δάκνοντα, τὰ δὲ στύφοντα φρίξαι καὶ συστήναι ἐς ὀλίγον ὄγκον ἐποίησεν τὸ ὑγρὸν τὸ ἐν τῇ σαρκί· καὶ τὸ κενὸν πολὺ ἐγένετο ἐν τῷ σώματι. ὅταν οὖν βούλῃ ἀπ' ὀλίγων πληρῶσαι ἢ ἀπὸ πλειόνων κενῶσαι,

¹ πικρά θ: ὑγρά M.

² So θ M. The vulgate has ἀντίστασιν and ἐν τῇ κοιλίῃ.

³ δ' εἰς θ: δὲ M.

use corn, drink and meat from waterless regions. When they need lighter and moister nourishment, they must use things from well-watered regions. Things sweet, or sharp, or salt, or bitter, or harsh, or fleshy are naturally heating, whether they are dry or moist. Things that have in themselves a greater portion of the dry, these warm and dry; those that have a greater portion of the moist in all cases warm, moisten and pass by stool better than things that are dry; for being more nourishing to the body they cause a revulsion to the belly, and, moistening, pass readily by stool. Such foods or drinks as warm and dry, producing neither spittle nor urine nor stools, dry the body for the following reasons. The body growing warm is emptied of its moisture, partly by the foods themselves, while part is consumed in giving nourishment to the warmth of the soul, while yet another part, growing warm and thin, forces its way through the skin. Things sweet, or fat, or oily are filling, because though of small bulk they are capable of wide diffusion. Growing warm and melting they fill up the warmth in the body and make it calm. Things acid, sharp, harsh, astringent, †—† and dry are not filling, seeing that they open and thoroughly cleanse the mouths of the veins; and some by drying, others by stinging, others by contracting, make the moisture in the flesh shiver and compress itself into a small bulk, and so the void in the body becomes great. So when you wish to fill with little food, or empty with more, use foods of

⁴ γαληνίζειν θ: γαληνιάζειν M.

⁵ συγκομιστὰ M: δυσκόμιστα θ. The true reading has been lost, as we need a word meaning harsh or dry. συγκομιστὸς means "assorted" and δυσκόμιστος "intolerable."

70 τοιούτοις χρήσθαι. τὰ πρόσφατα πάντα ἰσχύειν παρέχεται πλείω τῶν ἄλλων διὰ τόδε, ὅτι ἔγγιον τοῦ ζῶντός ἐστι· τὰ δὲ ἔωλα καὶ σαπρὰ διαχωρεῖ μᾶλλον τῶν προσφάτων, διότι ἔγγιον τῆς σηπεδόνης ἐστί. τὰ δὲ ἔνωμα στροφώδεα καὶ ἐρευγμώδεα, διότι ἂν δεῖ τῷ πυρὶ κατεργάζεσθαι, ταῦτα ἢ κοιλὴ διαπρήσσεται ἀσθενεστέρῃ ἐοῦσα τῶν ἐσιόντων. τὰ δὲ ἐν τοῖσιν ὑποτρίμμασιν ὄψα σκευαζόμενα καυσώδεα καὶ ὑγρά, ὅτι λιπαρὰ καὶ πυρώδεα καὶ θερμὰ καὶ ἀνομοίους τὰς
80 δυνάμεις ἀλλήλοισιν ἔχοντα ἐν τῷ αὐτῷ ἵζει.¹ τὰ δὲ ἐν ἄλμῃ ἢ ὄξει βελτίω καὶ οὐ καυσώδεα.

LVII. Περὶ δὲ λουτρῶν ὧδε ἔχει· ὕδωρ πότιμον ὑγραίνει καὶ ψύχει, δίδωσι γὰρ τῷ σώματι ὑγρασίην· τὸ δὲ ἄλμυρὸν λουτρὸν θερμαίνει καὶ ξηραίνει, φύσει γὰρ θερμὸν ἔλκει ἀπὸ τοῦ σώματος τὸ ὑγρόν. τὰ δὲ θερμὰ λουτρὰ νῆστιν μὲν ἰσχυαίνει καὶ ψύχει· φέρει γὰρ ἀπὸ τοῦ σώματος τὸ ὑγρὸν τῇ θερμασίῃ· κενουμένης δὲ τῆς σαρκὸς τοῦ ὑγροῦ, ψύχεται τὸ σῶμα· βεβρωκότα δὲ θερμαίνει καὶ ὑγραίνει, διαχέοντα τὰ ὑπάρχοντα
10 ἐν τῷ σώματι ὑγρά εἰς πλείονα ὄγκον. ψυχρὰ δὲ λουτρὰ τοῦναντίον· κενῶ μὲν τῷ σώματι δίδωσι θερμόν τι †ψυχρὸν ἐόν· βεβρωκότος δὲ ἀφαιρεῖ ὑγροῦ ἐόντος ξηρὸν ἐόν, καὶ πληροῖ τοῦ ὑπάρχον-
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this kind. Fresh foods in all cases give more strength than others, just because they are nearer to the living creature. But stale and putrid things pass more readily by stool than do fresh because they are nearer to corruption. Raw things cause colic and belching, because what ought to be digested by the fire is dealt with by the belly, which is too weak for the substances that enter it. Meats prepared in sauces¹ are burning and moist, because there are united in one place things oily, fiery, warm, and with mutually opposite properties. Preparations in brine or vinegar are better and are not burning.

LVII. As to baths, their properties are these. Drinkable² water moistens and cools, as it gives moisture to the body. A salt bath warms and dries, as having a natural heat it draws the moisture from the body. Hot baths, when taken fasting, reduce and cool, for they carry the moisture from the body owing to their warmth, while as the flesh is emptied of its moisture the body is cooled. Taken after a meal they warm and moisten, as they expand to a greater bulk the moisture already existing in the body. Cold baths have an opposite effect. To an empty body they give a certain amount of heat; after a meal they take away moisture and fill with

¹ The *υπότρυμμα* (like the Latin *moretum*) was a piquant dish of various ingredients grated together.

² *I.e.* what we call "fresh" water.

¹ καὶ ἀνόμοια ἐς τὰς δυνάμεις· ἀλλήλοισιν αὐτὶς ἔχοντα ἐν τῷ αὐτῷ ἵζει. θ: καὶ ἀνομοίας τὰς δυνάμεις ἀλλήλοισι ἔχοντα ἐν τῷ αὐτέῳ ἵζει M.

τος ξηροῦ.†¹ ἀλουσίη ξηραίνει καταναλισκομένου
 15 τοῦ ὑγροῦ, καὶ ἀνηλειψίη ὡσαύτως.²

LVIII. Λίπος δὲ θερμαίνει καὶ ὑγραίνει καὶ
 μαλάσσει. ἥλιος δὲ καὶ πῦρ ξηραίνει διὰ τάδε·
 θερμὰ ἔοντα καὶ ξηρὰ ἔλκει ἐκ τοῦ σώματος τὸ
 ὑγρόν. σκιὴ δὲ καὶ ψύχρα τὰ μέτρια ὑγραίνει·
 δίδωσι γὰρ μᾶλλον ἢ λαμβάνει. ἰδρῶτες πάντες
 ἀπιδόντες καὶ ξηραίνουσι καὶ ἰσχυαίνουσιν, ἐκλεί-
 ποντος τοῦ ὑγροῦ ἐκ τοῦ σώματος. λαγνείη
 ἰσχυαίνει καὶ ὑγραίνει καὶ θερμαίνει· θερμαίνει
 μὲν διὰ τὸν πόνον καὶ τὴν ἀπόκρισιν τοῦ ὑγροῦ,
 10 ἰσχυαίνει δὲ διὰ τὴν κένωσιν, ὑγραίνει δὲ διὰ τὸ
 ὑπολειπόμενον ἐν τῷ σώματι τῆς συντήξιος τῆς
 12 ὑπὸ τοῦ πόνου.

LIX. Ἐμετοὶ ἰσχυαίνουσι διὰ τὴν κένωσιν τῆς
 τροφῆς, οὐ μέντοι ξηραίνουσιν, ἣν μή τις τῇ
 ὑστεραίῃ θεραπεύῃ ὀρθῶς, ἀλλ' ὑγραίνουσι μᾶλ-
 λον διὰ τὴν πλήρωσιν³ καὶ διὰ τὴν σύντηξιν
 τῆς σαρκὸς τὴν ὑπὸ τοῦ πόνου· ἣν δέ τις ἐάσῃ

¹ κένωσι μὲν τῷ σώματι δίδωσι· θερμῷ ἔοντι ψυχρὸν ἔον·
 βεβρωκότος δὲ ἀφαιρέει θερμοῦ ἔοντος· καὶ πληροῖ ψυχροῦ ἔοντος
 τοῦ ὑπάρχοντος ὑγροῦ θ· κενῷ μὲν τῷ σώματι δίδωσι θερμόν τι
 ψυχρὸν· βεβρωκότι δὲ ἀφαιρέεται ὑγροῦ ἔοντος· καὶ πληροῖ ψυχρὸν
 ἔον τοῦ ὑπάρχοντος ξηροῦ M.

The text within daggers is Littré's, but does not claim to
 be the original, which probably will never be recovered.
 Littré, however, is right when he says: "le sens est déter-
 miné par opposition." Perhaps the reading originally was
 something like this; κενῷ μὲν τῷ σώματι δίδωσι θερμόν τι·
 βεβρωκότος δὲ ἀφαιρεῖ ὑγροῦ ἔοντος καὶ πληροῖ ψυχροῦ ἔοντος τοῦ
 ὑπάρχοντος ξηροῦ. We should certainly expect, from the
 sentence ψυχρὰ δὲ λουτρά τούναντίον, a passage of which the
 correct summary is:—

(1) θερμὰ λουτρά

(a) νῆστιν ἰσχυαίνει καὶ ψύχει.

(b) βεβρωκότα θερμαίνει καὶ ὑγραίνει.

their dryness, which is cold.¹ To refrain from baths dries, as the moisture is used up, and so does to refrain from oiling.

LVIII. Oiling warms, moistens and softens. The sun and fire dry for the following reason. Being warm and dry, they draw the moisture from the body. Shade and moderate cold moisten, for they give more than they receive. All sweats on their departure both dry and reduce, as the moisture of the body leaves it. Sexual intercourse reduces, moistens and warms. It warms owing to the fatigue and the excretion of moisture; it reduces owing to the evacuation; it moistens because of the remnant in the body of the matters melted by the fatigue.

LIX. Vomitings reduce through the evacuation of the nourishment. They do not, however, dry, unless appropriate treatment be applied on the following day; they tend rather to moisten through the repletion² and through the melting of flesh caused by the fatigue. But if on the morrow one

¹ See critical note on this passage.

² The "repletion" must mean fulness caused by the added emetic. This does not give a very good sense, and one is tempted to think that the *πικρῶσι* (i.e. *πικρῶσιν*) of *θ* is either the correct reading or at least a near corruption of it. Perhaps the sharp taste of certain emetics is referred to, which tends to extract moisture from glands. See p. 51.

(2) *ψυχρὰ λουτρὰ*

(a) *νῆστιν πληροῖ καὶ θερμαίνει.*

(b) *βεβρωκότα ψύχει καὶ ξηραίνει.*

I have in my translation given the general sense of the passage as I conceive it to have been originally written.

² *καὶ ἀναλυμῆι ὥσαύτως θ: καὶ ἀναληφίῃ ὥσαύτως M: ὥσαύτως δὲ καὶ ἡ ἀνηλειψίῃ Littré.*

³ *πλήρῳσιν M: πικρῶσι θ.*

- ταῦτα καταναλωθῆναι τῇ ὑστεραίῃ ἐς τὴν τροφήν τῷ θερμῷ, καὶ τῇ διαίτῃ ἡσύχως προσαγάγῃ, ξηραίνουσιν. κοιλίην δὲ συνεστηκυῖαν διαλύει ἔμετος, καὶ διαχωροῦσαν μᾶλλον τοῦ καιροῦ
- 10 ἴστησι, τὴν μὲν διυγραίνων, τὴν δὲ ξηραίνων.¹ ὁκόταν μὲν οὖν στήσαι βούλῃ, τὴν ταχίστην φαγόντα χρὴ ἐμείν, πρὶν αἶν ὑγρὸν εἶν τὸ σιτίον καταβιβασθῇ κάτω,² καὶ τοῖσι στρυφνοῖσι καὶ τοῖσιν αὐστηροῖσι σιτίοισι μᾶλλον χρῆσθαι· ὁκόταν δὲ λῦσαι τὴν κοιλίην βούλῃ, ἐνδιατρίβειν ἐν τοῖσι σιτίοις ὥς πλείστον χρόνον συμφέρει, καὶ τοῖσι δριμέσι καὶ ἀλμυροῖσι καὶ λιπαροῖσι
- 18 καὶ γλυκέσι σιτίοις καὶ πόμασι χρῆσθαι.

- LX. Ὑπνοι δὲ νῆστιν μὲν ἰσχυαίνουσι καὶ ψύχουσιν, ἣν μὴ μακροὶ ἔωσι, κενοῦντες τοῦ ὑπάρχοντος ὑγροῦ· ἣν δὲ³ μᾶλλον, ἐκθερμαίνοντες συντήκουσι τὴν σάρκα, καὶ διαλύουσι τὸ σῶμα, καὶ ἀσθενὲς ποιέουσι· βεβρωκότα δὲ θερμαίνοντες ὑγραίνουσι, τὴν τροφήν ἐς τὸ σῶμα διαχέοντες· ἀπὸ δὲ τῶν ὀρθρίων περιπάτων ὕπνος μάλιστα ξηραίνει. ἀγρυπνίῃ δὲ ἐν μὲν τοῖσι σιτίοις βλάπτει, οὐκ ἔωσα τὸ σιτίον
- 10 τήκεσθαι· ἀσίτῳ δὲ ἰσχυασίην μὲν τινα δίδωσι, βλάπτει δὲ ἥσσον. ῥαθυμίῃ ὑγραίνει καὶ ἀσθενὲς τὸ σῶμα ποιεῖ. ἀτρεμίζουσα γὰρ ἡ ψυχὴ οὐκ ἀναλίσκει τὸ ὑγρὸν ἐκ τοῦ σώματος· πόνος δὲ ξηραίνει καὶ τὸ σῶμα ἰσχυρὸν ποιεῖ. μονοσιτίῃ ἰσχυαίνει καὶ ξηραίνει καὶ τὴν κοιλίην ἴστησι, διότι τῷ τῆς ψυχῆς θερμῷ τὸ ὑγρὸν ἐκ τῆς

¹ ξηραίνων Littré: ἀντισπῶν θ: M omits τὴν δὲ ξηραίνων. The ἀντισπῶν of θ is possibly correct, and ξηραίνων a gloss.

lets the moisture be consumed by the warmth for its nourishment, and increase nourishment gradually, vomitings dry. Constipated bowels are relaxed by vomiting, and too relaxed bowels are bound thereby; it moistens the former and dries the latter. When, therefore, you wish to bind the bowels, take a meal and administer an emetic as quickly as possible, before the food can be moistened and drawn downwards; the food used should by preference be astringent and dry. But when you wish to loosen the bowels, it is beneficial to keep the food as long as possible, and to take food and drink that are sharp, salt, greasy and sweet.

LX. Sleep when fasting reduces and cools, if it be not prolonged, as it empties the body of the existing moisture; if, however, it be prolonged, it heats and melts the flesh, dissolves the body and enfeebles it. After a meal sleep warms and moistens, spreading the nourishment over the body. It is especially after early-morning walks that sleep is drying. Want of sleep, after a meal, is injurious, as it prevents the food from dissolving; to a fasting person it is less injurious, while it tends to reduce flesh. Inaction moistens and weakens the body; for the soul, being at rest, does not consume the moisture out of the body. But labour dries and strengthens the body. Taking one meal¹ a day reduces, dries and binds the bowels, because, through the warmth of the soul the moisture

¹ The *μονόσιτοι* took the *δείπνον* only; others took the *ἄριστον* as well.

² *πρὶν διυγρηνθῆναι τὸν σῖτον καὶ κατασπασθῆναι κάτω* M: *πρὶν ἂν ὑγρὸν εἶναι τὸ σιτίον καταβιβασθῇ κάτω* θ.

³ After *δὲ θ* adds *μακροὶ ἐῶσι*.

κοιλίης καὶ τῆς σαρκὸς καταναλίσκεται.¹ ἄριστον
 δὲ τὰναντία διαπρήσσεται τῇ μονοσιτίῃ. ὕδωρ
 πόμα² θερμὸν ἰσχυαίνει πάντα, καὶ ψυχρὸν
 20 ὡσαύτως. τὸ δὲ ὑπερβάλλον ψυχρὸν καὶ πνεῦμα
 καὶ σιτίον καὶ ποτὸν πηγνυσι τὸ ὑγρὸν τὸ ἐν
 τῷ σώματι καὶ τὰς κοιλίας συνίστησι τῇ πήξει
 καὶ ψύξει· κρατεῖ γὰρ τοῦ τῆς ψυχῆς ὑγροῦ.
 καὶ τοῦ θερμοῦ δὲ πάλιν αἱ ὑπερβολαὶ πηγνύουσι,
 καὶ οὕτως ὥστε μὴ διάχυσιν ἔχειν. ὅσα δὲ
 θερμαίνοντα τὸ σῶμα, τροφὴν μὴ διδόντα, κενοῖ
 τοῦ ὑγροῦ τὴν σάρκα μὴ ὑπερβολὴν ποιέοντα,
 πάντα ψύξιν τῷ ἀνθρώπῳ παραδίδωσι· κενου-
 μένου γὰρ τοῦ ὑπάρχοντος ὑγροῦ, πνεύματος
 30 ἐπακτοῦ πληρεύμενον ψύχεται.

LXI. Περὶ δὲ τῶν πόνων ἥντινα ἔχουσι δύνα-
 μιν διηγῆσομαι. εἰσὶ γὰρ οἱ μὲν κατὰ φύσιν, οἱ
 δὲ διὰ βίης· οἱ μὲν οὖν κατὰ φύσιν αὐτῶν εἰσιν³
 ὄψιος πόνος, ἀκοῆς, φωνῆς, μερίμνης. ὄψιος μὲν
 οὖν δύναμις τοιῆδε·⁴ προσέχουσα ἢ ψυχὴ τῷ
 ὁρατῷ⁵ κινεῖται καὶ θερμαίνεται· θερμαινομένη δὲ
 ξηραίνεται, κεκενωμένου τοῦ ὑγροῦ. διὰ δὲ τῆς
 ἀκοῆς ἐσπίπτοντος τοῦ ψόφου σείεται ἢ ψυχὴ
 καὶ πονεῖ, πονέουσα δὲ θερμαίνεται καὶ ξηραί-
 10 νεται. ὅσα μεριμνᾷ ἄνθρωπος, κινεῖται ἢ ψυχὴ

¹ καταναλίσκει θ: καταναλίσκεται M.

² πόμα M: πολὺ θ.

³ Before ὄψιος θ has οἱ δὲ.

⁴ τοιῆδε θ: τοιαύτη M.

⁵ M has ὁρεομένῳ, perhaps rightly.

¹ The word *πόνος* cannot always be represented by the same English equivalent. It may mean "toil" generally, voluntary toil (or "exercise"), or even the "pain" caused by toil (usually *κόπος*). The division of *πόνοι* into natural

is consumed from out the belly and the flesh. To take lunch has effects opposite to those of taking one meal only. Hot water as a drink is a general reducer of flesh, and cold water likewise. But excessive cold, whether of breath, food or drink, congeals the moisture in the body, and binds the bowels by the congealing and the cold; for it overpowers the moisture of the soul. Then again excess of heat too causes congealing, to such an extent as to prevent diffusion. Such things as warm the body without affording nourishment, and empty the flesh of its moisture, even when there is no excess, in all cases cause chill in a man; for, the existing moisture being emptied out, the body is filled with breath from outside and grows cold.

LXI. I will now discuss the properties of exercises.¹ Some exercises are natural and some violent. Natural exercises are those of sight, hearing, voice and thought. The nature² of sight is as follows. The soul, applying itself to what it can see, is moved and warmed. As it warms it dries, the moisture having been emptied out. Through hearing, when noise strikes the soul, the latter is shaken and exercised, and as it is exercised it is warmed and dried. By all the thoughts that come to a man the

and violent corresponds to no modern division, as is proved by the enumeration of "natural" exercises, while by "violent" exercise we mean "excessive" exercise, but *οἱ διὰ βίης πόνοι* means rather exercises that are artificial, the result of conscious and forced effort. Apparently all muscular exercises are "violent."

² The word *δύναμις* means much the same thing as *δύναμιν* in the first sentence. The essential qualities are referred to in both cases, but it seems preferable to use different equivalents in the translation, as *δύναμιν* refers mostly to the *qualities* and *δύναμις* to the *essence* of exercises.

ὑπὸ τούτων καὶ θερμαίνεται καὶ ξηραίνεται, καὶ τὸ ὑγρὸν καταναλίσκουσα πονεῖ, καὶ κενοῖ¹ τὰς σάρκας, καὶ λεπτύνει τὸν ἄνθρωπον. ὁκόσοι δὲ πόνοι φωνῆς, ἢ λέξεις ἢ ἀναγνώσεις ἢ ὠδαί,² πάντες οὗτοι κινέουσι τὴν ψυχὴν· κινεομένη δὲ θερμαίνεται καὶ ξηραίνεται, καὶ τὸ ὑγρὸν κατα-
 17 ναλίσκει.

LXII. Οἱ δὲ περίπατοι κατὰ φύσιν μὲν εἰσὶ, καὶ οὗτοι μάλιστα τῶν λοιπῶν, ἔχουσι δέ τι βίαιον. δύναμις δὲ αὐτῶν ἐκάστων³ τοιγὰρ ὁ ἀπὸ δείπνου περίπατος ξηραίνει τὴν τε κοιλίην καὶ τὸ σῶμα, καὶ τὴν γαστέρα οὐκ ἐᾷ πείραν γίνεσθαι⁴ διὰ τάδε· κινευμένον τοῦ ἀνθρώπου, θερμαίνεται τὰ σιτία καὶ τὸ σῶμα· ἔλκει οὖν τὴν ἰκμάδα ἢ σάρξ, καὶ οὐκ ἐᾷ περὶ τὴν κοιλίην συνίστασθαι· τὸ μὲν οὖν σῶμα πληροῦται, ἢ δὲ
 10 κοιλίη λεπτύνεται. ξηραίνεται δὲ διὰ τάδε· κινευμένον τοῦ σώματος καὶ θερμαινομένου, τὸ λεπτότατον τῆς τροφῆς καταναλίσκεται, τὸ μὲν ὑπὸ τοῦ συμφύτου θερμοῦ, τὸ δὲ σὺν τῷ πνεύματι ἀποκρίνεται ἔξω, τὸ δὲ καὶ διουρεῖται· ὑπολείπεται δὲ τὸ ξηρότατον ἀπὸ τῶν σιτίων ἐν τῷ σώματι,⁵ ὥστε τὴν κοιλίην ἀποξηραίνεσθαι καὶ τὴν σάρκα. καὶ οἱ ὀρθριοὶ περίπατοι ἰσχυαίνουσι, καὶ τὰ περὶ τὴν κεφαλὴν κοῦφά τε καὶ εὐαγέα⁶ καὶ εὐήκοα παρασκευάζουσι, καὶ τὴν
 20 κοιλίην λύουσιν· ἰσχυαίνουσι μὲν ὅτι κινεύμενον τὸ σῶμα θερμαίνεται, καὶ τὸ ὑγρὸν λεπτύνεται καὶ καθαίρεται, τὸ μὲν ὑπὸ τοῦ πνεύματος, τὸ δὲ μύσσεται καὶ χρέμπτεται, τὸ δὲ ἐς τὴν τροφήν

¹ M transposes κενοῖ and λεπτύνει.

² So θ. M has λέξεις· ἢ ἀνάγνωσις· ἢ ὠδὴ·

soul is warmed and dried; consuming the moisture it is exercised, it empties the flesh and it makes a man thin. Exercises of the voice, whether speech, reading or singing, all these move the soul. And as it moves it grows warm and dry, and consumes the moisture.

LXII. Walking is a natural exercise, much more so than the other exercises, but there is something violent about it. The properties of the several kinds of walking are as follow. A walk after dinner dries the belly and body; it prevents the stomach becoming fat for the following reasons. As the man moves, the food and his body grow warm. So the flesh draws the moisture, and prevents it accumulating about the belly. So the body is filled while the belly grows thin. The drying is caused thus. As the body moves and grows warm, the finest part of the nourishment is either consumed by the innate heat, or secreted out with the breath or by the urine. What is left behind in the body is the driest part from the food, so that the belly and the flesh dry up. Early-morning walks too reduce [the body], and render the parts about the head light, bright and of good hearing, while they relax the bowels. They reduce because the body as it moves grows hot, and the moisture is thinned and purged, partly by the breath, partly when the nose is blown and the throat cleared, partly being consumed by

³ ἐκάστων is omitted by M, which reads in its place ἐστὶ.

⁴ γίνεσθαι θ: γενέσθαι M.

⁵ ἐν τῷ σώματι is omitted by M, perhaps rightly.

⁶ εὐαγέα Littré (after Foës, Zwinger and Mack): εὐπαγῇ θ: εὐπαγέα M.

τῷ τῆς ψυχῆς θερμῷ καταναλίσκεται· τὴν δὲ κοιλίην λύουσι, διότι θερμῇ ἐούσῃ τοῦ ψυχροῦ πνεύματος ἐπεισπίπτοντος¹ ἄνωθεν, ὑποχωρεῖ τὸ θερμὸν τῷ ψυχρῷ. κοῦφα δὲ τὰ περὶ τὴν κεφαλὴν ποιεῖ διὰ τάδε· ὅταν κενωθῇ ἡ κοιλίη, ἔλκει ἐς ἐωυτὴν ἕκ τε τοῦ ἄλλου σώματος καὶ
 30 ἐκ τῆς κεφαλῆς τὸ ὑγρὸν θερμῇ ἐούσῃ. κενουμένης δὲ τῆς κεφαλῆς, ἀποκαθαίρεται ἢ τε ὄψις καὶ ἡ ἀκοή· καὶ γίνεται εὐαγής.² οἱ δὲ ἀπὸ τῶν γυμνασίων περίπατοι καθαρὰ τὰ σώματα παρασκευάζουσι καὶ ἰσχνά,³ οὐκ ἐῶντες τὴν σύντηξιν τῆς σαρκὸς τὴν ὑπὸ τοῦ πόνου συν-
 36 ἴστασθαι, ἀλλ' ἀποκαθαίρουσιν.

LXIII. Τῶν δὲ δρόμων δύνανται οἱ μὴ καμπτοὶ καὶ μακροί,⁴ ἐξ ὀλίγου προσαγόμενοι, θερμαίνοντες τὴν σάρκα συνεψεῖν καὶ διαχεῖν, καὶ τῶν σίτων τὴν δύναμιν τὴν ἐν τῇ σαρκὶ καταπέσσουσι,⁵ βραδύτερά τε καὶ παχύτερα τὰ σώματα παρασκευάζουσι τῶν τρόχων· τοῖσι δὲ πολλὰ ἐσθίουσι συμφορώτεροι, καὶ χειμῶνος μᾶλλον ἢ θέρεος. οἱ δὲ ἐν τῷ ἱματίῳ δρόμοι τὴν μὲν δύναμιν τὴν αὐτὴν ἔχουσι, θᾶσσον δὲ διαθερμαί-
 10 νοντες⁶ ὑγρότερα τὰ σώματα ποιέουσιν, ἀχρώ-

¹ θερμῇ ἐούσῃ τοῦ ψυχροῦ . . . ἐπισπίπτοντος θ: θερμῇ ἐούσῃ . . . ἐσπίπτοντος M. Some MSS. have θερμοῦ for ψυχροῦ.

² γίνεται εὐαγής θ: γίνονται εὐαγέες M.

³ ἰσχνα θ (which also reads καθαρώτατα): ἰσχναίνουσι M.

⁴ τῶν δὲ δρόμων δύνανται· οἱ μὲν καμπτοὶ καὶ μακροί. θ: τῶν δὲ δρόμων γίνονται· οἱ μὲν μακροὶ καὶ καμπτοὶ M, with δύνανται after διαχεῖν. ἄκαμπτοι and μὴ καμπτοὶ have been suggested by early editors.

⁵ For καταπέσσουσι θ has καταπέσσει, and βαθύτερα for παχύτερα.

the heat of the soul for the nourishment thereof. They relax the bowels because, cold breath rushing into them from above while they are hot, the heat gives way before the cold. It makes light the parts about the head for the following reasons. When the bowels have been emptied, being hot they draw to themselves the moisture from the body generally, and especially from the head; when the head is emptied sight and hearing are purged, and the man becomes bright.¹ Walks after gymnastics render the body pure and thin, prevent the flesh melted by exercise from collecting together, and purge it away.

LXIII. Of running exercises, such as are not double² and long, if increased gradually, have the power to heat, concoct and dissolve the flesh; they digest the power of the foods that is in the flesh, making the body slower and more gross than do circular runnings, but they are more beneficial to big eaters, and in winter rather than in summer. Running in a cloak has the same power, but heating more rapidly it makes the body more moist but less

¹ It is tempting to give *εὐαγής* here and above an active sense, "with clear vision." It is not possible, however, to find a parallel, except perhaps Euripides, *Supp.* 652: *ἔστην θεατῆς πύργον εὐαγῇ λαβών*, where *εὐαγῇ* may mean, not "clearly seen," but "affording a clear view." "Affording a clear view," however, is not the same thing as "having good eyesight." So one has to fall back upon the general sense of "bright" or "clear." Perhaps "alert."

² The "double" exercise consisted in running along a double track to a goal and back again to a starting-point. It was of a fixed length and could not be "increased gradually" as readily as could distances along a single track.

⁶ M has *μᾶλλον δὲ διαθερμαίνουσι καὶ*.

τερα δέ, διότι οὐκ ἀποκαθαίρει προσπίπτον τὸ πνεῦμα τὸ εἰλικρινές, ἀλλ' ἐν τῷ αὐτῷ ἐγγυμνάζεται πνεύματι· συμφέρεи οὖν τοῖσι ξηροῖσι καὶ τοῖσι πολυσάρκοισιν, ὅστις καθελεῖν τὴν σάρκα βούλεται, καὶ τοῖσι πρεσβυτέροις διὰ ψύξιν¹ τοῦ σώματος. οἱ δὲ δίαυλοι καὶ ὑπήριοι² τὴν μὲν σάρκα ἥσσον διαχέουσιν, ἰσχυαίουσι δὲ μᾶλλον, διότι τοῖς εἴσω³ τῆς ψυχῆς μέρεσιν οἱ πόνοι ὄντες ἀντισπῶσιν⁴ ἐκ τῆς σαρκὸς τὸ ὑγρὸν
 20 καὶ τὸ σῶμα λεπτύνουσι καὶ ξηραίνουσιν. οἱ δὲ τρόχοι τὴν μὲν σάρκα ἥκιστα διαχέουσιν, ἰσχυαίνουσιν δὲ καὶ προσστέλλουσιν⁵ τὴν τε σάρκα καὶ τὴν κοιλίην μάλιστα, διότι ὀξυτάτῳ τῷ πνεύματι χρώμενοι τάχιστα τὸ ὑγρὸν ἔλκουσιν
 25 ἐφ' ἐωυτούς.

LXIV. Τὰ δὲ παρασείσματα ξηροῖσι μὲν καὶ ἐξαπίνης,⁶ ἀσύμφορα· σπᾶσματα γὰρ ἐμποιεῖ διὰ τὸδε. τεθερμασμένον τὸ σῶμα, τὸ μὲν δέρμα

¹ διὰ ψύξιν θ: διαψύχειν M.

² οἱ δὲ δίαυλοι καὶ ὑπήριοι θ: οἱ δὲ δίαυλοι καὶ ἡπειροὶ ἵπποι. M: οἱ δὲ δίαυλοι καὶ ὑπήριοι ἵπποι Littré. The ἵπποι of M is probably a corruption of ὑπήριοι.

³ εἴσω θ: ἔσω M: ἔξω Littré, with inferior MS. authority.

⁴ ἀντισπῶσιν M: ἀντισπῶντες θ: ἀνασπῶσιν Zwinger.

⁵ πρὸς στέλλουσι θ: διαστέλλουσι M.

⁶ After ἐξαπίνης M adds οὐκ ἐπιτήδεια καὶ. It also has διὰ τεθερμυσμένον, while θ has τεθερμασμένον only. Littré reads διατεθερμασμένον.

¹ This means that the body becomes thinner but less flabby. The δίαυλος was a καμπτὸς δρόμος of roughly 200 yards each way, i.e. of 400 yards in all.

² Both the reading and the interpretation of this sentence are uncertain. Probably the mental strain of the "quarter-mile" is referred to; it is the most strenuous of the foot races and may well be said to be concerned with the "inner

tanned, because this is not cleansed by meeting the rush of pure air, but remains in the same air while it is exercised. So this kind of running is beneficial to those who have a dry body, to those who have excess of flesh which they wish to reduce, and, because of the coldness of their bodies, to those who are getting on in years. The double course, with the body exposed to the air, dissolves the flesh less, but reduces the body more,¹ because the exercises, being concerned with the inner parts² of the soul, draw by revulsion the moisture out of the flesh, and render the body thin and dry. Running in a circle dissolves the flesh least, but reduces and contracts the flesh and the belly most, because, as it causes the most rapid respiration, it is the quickest to draw the moisture to itself.

LXIV. Swinging the arms, for persons of dry flesh, and when jerky, is inexpedient, as it causes sprains, in the following way. The body having been warmed,³ this swinging makes the skin consider- parts of soul." Probably the reading ξξω is an attempt to connect psychologically this mental strain with the profuse perspiration caused by the διάυλος. I believe that ἵπποι is a mere corruption of ὑπήριοι, but its adoption may have been encouraged by a desire to explain the introduction of "mental exercises"; the comparative inaction of riding suggests an active mental factor.

³ This sentence appears to contain such an undoubted instance of a *nominativus pendens* that it renders less likely my substitution (in Chapter LXII) of θερμῇ εἰούσῃ for θερμῇ εἰούσα in order to avoid such an anacoluthon. One way out of the grammatical difficulty would be to take as the subject τεθερμασμένον τὸ σῶμα, in the sense of "bodily heat," but it seems too violent to say σῶμα λεπτύνει. Another way would be to read διὰ τεθερμασμένον (with M). The chief objection to this is that local διὰ with the accusative appears to be confined to the poets. Fortunately the general sense is clear, that the flesh becomes hot, dry and brittle.

- ἰσχυρῶς λεπτύνει, τὴν δὲ σάρκα ἥσσον συνίστησι τῶν τρόχων, κενοῖ δὲ τὴν σάρκα τοῦ ὑγροῦ. τὰ δὲ ἀνακινήματα καὶ ἀνακουφίσματα τὴν μὲν σάρκα ἥκιστα διαθερμαίνει,¹ παροξύνει δὲ καὶ τὸ σῶμα καὶ τὴν ψυχὴν, καὶ τοῦ πνεύματος κενοῖ. πάλῃ δὲ καὶ τρὶς τοῖσι μὲν ἔξω τοῦ σώματος παρέχει τὸν πόνον μᾶλλον, θερμαίνει δὲ τὴν σάρκα καὶ στερεοῖ καὶ αὔξεσθαι ποιεῖ διὰ τόδε· τὰ μὲν στερεὰ φύσει τριβόμενα† συνίστησι†, τὰ δὲ κοῖλα αὔξεται,² ὅσαι φλέβες εἰσὶ· θερμαίνονται δὲ αἱ σάρκες καὶ ξηραίνονται ἔλκουσιν ἐφ' ἐωυτὰς τὴν τροφήν διὰ τῶν πόρων,³ εἴτα αὔξονται. ἀλίνδῃσι παραπλήσια πάλῃ διαπρήσσεται, ξηραίνει δὲ μᾶλλον διὰ τὴν κόνιν καὶ σαρκοῖ ἥσσον. ἀκροχειρισμὸς⁴ ἰσχυαίνει καὶ τὰς σάρκας ἔλκει ἄνω, καὶ κωρυ-
 20 κομαχίῃ καὶ χειρονομίῃ παραπλήσια διαπρήσσεται. πνεύματος δὲ κατάσχεσις τοὺς πόρους διαναγκάσαι καὶ τὸ δέρμα λεπτῦναι καὶ τὸ
 23 ὑγρὸν ἐκ τοῦ δέρματος ἐξῶσαι δύναται.

LXV. Τὰ ἐν κόνει καὶ τὰ ἐν ἐλαίῳ⁵ γυμνάσια διαφέρει τοσόνδε· κόνις μὲν ψυχρόν, ἔλαιον δὲ θερμόν· ἐν μὲν τῷ χειμῶνι τὸ ἔλαιον αὔξιμώτερον, διότι τὸ ψῦχος κωλύει φέρειν ἀπὸ τοῦ σώματος· ἐν δὲ τῷ θέρει τὸ ἔλαιον ὑπερβολὴν θερμασίης ποιεῖν⁶ τήκει τὴν σάρκα, ὅταν ὑπὸ τῆς ὥρης ἐκθερμαίνεται καὶ τοῦ ἐλαίου καὶ τοῦ

¹ M has διαθερμαίνουσιν and later κενοῦσι.

² After αὔξεται M reads τῆς γοῦν σαρκὸς τὸ μὲν πυκνὸν τριβόμενον ξυνίσταται· τὰ δὲ κοῖλα αὔξεται καὶ ὁκόσαι φλέβες εἰσὶ κ.τ.ε. This appears to be an attempt to mend the grammar of the corrupt sentence preceding. It has probably crept into the text from the margin.

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ably thinner, but contracts the flesh less than running in a circle, and empties the flesh of its moisture. Sparring and raising the body¹ heat the flesh least, but they stimulate both body and soul, while they empty the body of breath. Wrestling and rubbing give exercise more to the exterior parts of the body, but they warm the flesh, harden it and make it grow, for the following reason. Parts that are naturally hard are compressed by rubbing, while hollow parts grow, such as are veins. For the flesh, growing warm and dry, draws to itself the nourishment through the passages, and then it grows. Wrestling in the dust has effects like to those of ordinary wrestling, but it dries more because of the dust, and it increases flesh less. Wrestling with the fingers reduces and draws the flesh upwards; the punch-ball and arm exercises have like effects. Holding the breath has the property of forcing open the passages, of thinning the skin, and of expelling therefrom the moisture.

LXV. Exercises in dust differ from those in oil thus. Dust is cold, oil is warm. In winter oil promotes growth more, because it prevents the cold from being carried from the body. In summer, oil, producing excess of heat, melts the flesh, when the latter is heated by the season, by the oil and by the

¹ Or, "the arms." The *lexica* neglect this word. I take it to refer either to raising the body from a prone position or to arm exercises.

³ πόρων θ: φλεβῶν M.

⁴ ἀκροχειρισμός θ: ἀκροχεῖριξ δ' M.

⁵ ἐν κονίῃ καὶ ἐλαίῳ M.

⁶ ποιεῦν θ: ποιεύμενον M.

ΠΕΡΙ ΔΙΑΙΤΗΣ

πόνου. ἡ δὲ κόνις ἐγγυμνάζεται ἐν τῷ θέρει αὐξιμώτερον.¹ ψύχουσα γὰρ τὸ σῶμα οὐκ ἔα
 10 ἐκθερμαίνεσθαι ἐς ὑπερβολήν· ἐν δὲ τῷ χειμῶνι
 διαψυκτικὸν καὶ κρυμῶδες.² ἐνδιατρίβειν δὲ ἐν
 τῇ κόνει μετὰ τοὺς πόνους ἐν τῷ θέρει, ὀλίγον
 μὲν χρόνον ὠφελεῖ ψύχουσα, πολλὴν δὲ ὑπερξη-
 ραίνει καὶ τὰ σώματα σκληρὰ καὶ ξυλῶδεα
 ἀποδεικνύει. τρίψις ἐλαίου σὺν ὕδατι μαλίσσει
 16 καὶ οὐ ἔα πολλὰ³ διαθερμαίνεσθαι.

LXVI. Περὶ δὲ κόπων τῶν ἐν τοῖσι σώμασιν
 γινομένων ὧδε ἔχει· οἱ μὲν ἀγύμναστοι τῶν
 ἀνθρώπων ἀπὸ παντὸς πόνου κοπιῶσι· οὐδὲν
 γὰρ τοῦ σώματος διαπεπóνηται πρὸς οὐδένα
 πόνον· τὰ δὲ γεγυμνασμένα τῶν σωμάτων ὑπὸ⁴
 τῶν ἀηθῶν⁵ πόνων κοπιᾷ· τὰ δὲ καὶ ὑπὸ τῶν
 συνήθων γυμνασίων κοπιᾷ, ὑπερβολῇ χρησάμενα.
 τὰ μὲν οὖν εἶδεα τῶν κόπων ταῦτά⁶ ἐστίν· ἡ
 δὲ δύναμις αὐτῶν ὧδε ἔχει· οἱ μὲν οὖν ἀγύμνα-
 10 στοι ὑγρὴν τὴν σάρκα ἔχοντες, ὅταν πονήσωσι,
 θερμαινομένου τοῦ σώματος, σύντηξιν πολλὴν
 ἀφιασιν· ὅ τι μὲν οὖν ἂν ἐξιδρώσῃ ἢ καὶ σὺν
 πνεύματι ἀποκαθαρθῇ, οὐ παρέχει πόνον ἄλλοι
 ἢ τῷ κενωθέντι τοῦ σώματος παρὰ τὸ ἔθος· ὅ τι
 δ' ἂν ἐμμένῃ τῆς συντήξεως, οὐ μόνον τῷ
 κενωθέντι τοῦ σώματος παρὰ τὸ ἔθος παρέχει
 πόνον,⁷ ἀλλὰ καὶ τῷ δεξαμένῳ τὸ ὑγρόν· οὐ γάρ
 ἐστι σύντροφον⁸ τῷ σώματι, ἀλλὰ πολέμιον. ἐς
 μὲν δὴ τὰ ἄσαρκα τῶν σωμάτων οὐ συνίσταται

¹ M has ἐγγυμνάζεται, δὲ after ἐν and αὐξιμώτερος.

² κρυμῶδες θ: κρυμῶδες M.

³ οὐκ ἐα πολλὰ θ: οὐ δεινῶς ἐα M.

⁴ For ὑπὸ Linden and Mack would read ἀπὸ (probably rightly).

exercise. In summer it is exercise in dust that promotes growth more, for by cooling the body it prevents its being heated to excess. But in winter dust is chilling, or even freezing. To remain in the dust after exercise in summer benefits by its cooling property, if it be for a short time ; if it be for long, it dries the body to excess and renders it hard as wood. Rubbing with oil and water softens the body, and prevents its becoming over-heated.

LXVI. The fatigue pains that arise in the body are as follow. Men out of training suffer these pains after the slightest exercise, as no part of their body has been inured to any exercise ; but trained bodies feel fatigue pains after unusual exercises, some even after usual exercises if they be excessive. These are the various kinds of fatigue pains ; their properties are as follow. Untrained people, whose flesh is moist, after exercise undergo a considerable melting, as the body grows warm. Now whatever of this melted substance passes out as sweat, or is purged away with the breath, causes pain only to the part of the body that has been emptied contrary to custom ; but such part of it as remains behind causes pain not only to the part of the body emptied contrary to custom, but also to the part that has received the moisture, as it is not congenial to the body but hostile to it. It tends to gather, not at the fleshless, but at the fleshy parts of the body, in

⁵ ἀήθων θ : ἀνεθίστων M.

⁶ ταῦτά θ : τοιαντά M.

⁷ M has ὅτι δ' ἦν ἐμμένῃ τῆς ἀποκρήσιος οὐ παρέχει τὸν πόνον κ.τ.ε.

⁸ σύντροφον θ : σύμφορον M.

- 20 ὁμοίως, ἐς δὲ τὰ σαρκώδεα, ὥστε τούτοις πόνον παρέχειν ἕως ἂν ἐξέλθῃ. ἅτε δὴ οὐκ ἔχον περίοδον,¹ ἀτρεμίζον ἐκθερμαίνεται αὐτό τε καὶ τὰ προσπίπτοντα· ἦν μὲν οὖν πολὺ γένηται τὸ ἀποκριθὲν, ἐκράτησε καὶ τοῦ ὑγιαίνοντος, ὥστε συνεκθερμανθῆναι τὸ πᾶν² σῶμα, καὶ ἐνεποίησε πυρετὸν ἰσχυρόν.³ θερμανθέντος γὰρ τοῦ αἵματος καὶ ἐπισπασθέντος, ταχείην ἐποίησε⁴ τὴν περίοδον τὰ ἐν τῷ σώματι, καὶ τό τε ἄλλο σῶμα καθαίρεται ὑπὸ τοῦ πνεύματος, καὶ τὸ συν-
- 30 εσθηκὸς θερμαινόμενον λεπτύνεται τε καὶ ἐξωθεῖται⁵ ἐκ τῆς σαρκὸς ἔξω ὑπὸ τὸ δέρμα, ὅπερ ἰδρὼς καλεῖται θερμός. τούτου δ' ἀποκριθέντος, τό τε αἷμα καθίσταται ἐς τὴν κατὰ φύσιν κίνησιν,⁶ καὶ ὁ πυρετὸς ἀνίησι, καὶ ὁ κόπος παύεται μάλιστα τριταῖος. χρή δὲ τοὺς τοιούτους κόπους⁷ ὧδε θεραπεύειν· πυρίησι καὶ λουτροῖσι θερμοῖσι διαλύοντα τὸ συνεσθηκός, περιπάτοισι τε μὴ⁸ βιαίοισιν, ὡς ἀποκαθαίρωνται, καὶ ὀλιγοσιτίησι καὶ ἰσχυασίησι συν-
- 40 στάναι τῆς σαρκὸς τὴν κένωσιν, καὶ ἀλείφεσθαι⁹ τῷ ἐλαίῳ ἡσυχῇ πολὺν χρόνον, ὅπως μὴ βιαίως διαθερμαίνωνται,¹⁰ καὶ τοῖσι χρίσμασι τοῖσιν ἰδρωτικοῖσι¹¹ χρίεσθαι καὶ μαλακευεῖν¹² συμφέρει. τοῖσι δὲ γυμναζομένοισιν ἀπὸ τῶν ἀνεθίστων πόνων διὰ τάδε γίνεται ὁ κόπος· ὅ τι ἂν μὴ

¹ πάροδον θ : περίοδον M.² τὸ πᾶν θ : ὅλον τὸ M.³ ἰσχυρόν is omitted by θ.⁴ ἐποιήσατο θ : ἐποίησε M. θ has τὴν ἐν and M τὰ ἐν.⁵ M has συνεξωθεῖται.⁶ κίνησι θ : σύστασιν M.⁷ τὸν τοιοῦτον κόπον M.⁸ M omits τε μὴ.⁹ ἀλίφεσθαι θ : τρίβεσθαι M¹⁰ ἀναθερμαίνεται M.

such a way as to cause them pain until it has passed out. Now as it has no circulation, it remains still and grows hot, as do also the things that touch it. Now if the secretion prove abundant it overpowers even that which is healthy, so that the whole body is heated and a high fever follows. For when the blood has been attracted and heated, the things in the body set up a rapid circulation, and the body generally is cleansed by the breath, while the collected moisture, becoming warm, is thinned and forced outwards from the flesh to the skin, and is called "hot sweat." When the secretion of this is over, the blood is restored to its natural motion,¹ the fever subsides, and the fatigue pains cease about the third day. Pains of this sort should be treated thus. Break up the collected humour by vapour baths, and by hot baths, and make firm the reduced flesh² by gentle walks, in order to effect purgation, by restricted diet and by practices that cause leanness; it is beneficial to apply oil gently to the body for a long time, that the heating be not violent, to use sudorific unguents, and to lie on a soft bed. Those in training suffer fatigue pains from unaccustomed exercises for the following reasons. Any

¹ I retain θ's κείνησι (i.e. κίνησιν). If correct it throws light upon the early history of the circulation of the blood. But M's σύστασιν is quite probably correct.

² Littré says "on soutient la réduction de la chair," but this can scarcely represent συνιστάναι. The whole of this sentence is grammatically loose; it is difficult, for instance, to decide how far συμφέρει extends its influence, and what infinitives (if any) are imperatival.

¹¹ τοῖσιν ἰδιωτικοῖσι θ: τοῖσι ἰδρωτικοῖσι καὶ τοῖσι μαλακτικοῖσι M.

¹² μαλακευεῖν Littré: μαλακυνεῖν θ: μαλακύνειν M.

πεπονήκη τὸ σῶμα, ὑγρὴν ἀνάγκη τὴν σάρκα
εἶναι πρὸς τοῦτον τὸν τόπον,¹ πρὸς ὃν μὴ εἴθισται
πονεῖν, ὥσπερ ἀγυμνάστων πρὸς ἕκαστα· τὴν
μὲν οὖν² σάρκα συντήκεσθαι ἀνάγκη καὶ
50 ἀποκρίνεσθαι καὶ συνίστασθαι ὥσπερ τῷ προ-
τέρῳ. συμφέρει δὲ θεραπεύεσθαι ὧδε· τοῖσι
μὲν γυμνασίοισι χρῆσθαι τοῖσι συνήθεσιν, ὅκως
τὸ συνεστηκὸς θερμαίνόμενον λεπτύνηται καὶ
ἀποκαθαίρηται, καὶ τὸ ἄλλο σῶμα μὴ ὑγραίνηται,
μηδ' ἀγύμναστον γίνηται. τοῖσι δὲ λουτροῖσι
θερμοῖσι καὶ τούτοισι συμφέρει³ χρῆσθαι, καὶ
τῇ τρίψει ὁμοίως ὥς καὶ τοῖς ἔμπροσθεν.⁴ τῆς
δὲ πυριήσις οὐδὲν δεῖται· οἱ πόνοι γὰρ ἱκανοὶ
θερμαίνοντες λεπτύνειν καὶ ἀποκαθαίρειν τὸ
60 συστάν. οἱ δὲ ἀπὸ τῶν συνήθων γυμνασίων
κόποι τῷδε τῷ τρόπῳ γίνονται· ἀπὸ μὲν συμ-
μέτρου πόνου κόπος οὐ γίνεται.⁵ ὅταν δὲ πλείον
τοῦ καιροῦ πονήσῃ,⁶ ὑπερεξήρηνε τὴν σάρκα·
κενωθεῖσα δὲ τοῦ ὑγροῦ, θερμαίνεται τε καὶ
ἀλγεῖ καὶ φρίσσει καὶ ἐς πυρετὸν μακρότερον
καθίσταται, ἣν μὴ τις ἐκθεραπεύσῃ ὀρθῶς.
χρὴ δὲ πρῶτον μὲν αὐτὸν τῷ λουτρῷ μὴ σφόδρα
πολλῷ μηδὲ θερμῷ ἄγαν λούσαι, εἶτα πίσαι⁷
αὐτὸν ἐκ τοῦ λουτροῦ μαλθακὸν οἶνον, καὶ
70 δειπνεῖν ὥς πλείστα καὶ παντοδαπὰ σιτία, καὶ

¹ τόπον M: πόνον θ.² μὲν οὖν M: γοῦν θ.³ τοῖσι θερμοῖσι συμφέρει καὶ τοῦτον χρέεσθαι M.⁴ ὅμοια. ὥς καὶ τοὺς ἔμπροσθεν θ: ὁμοίως ὥς καὶ τὸν
πρόσθεν M.⁵ γίνεται θ: κινέεται M.⁶ ὅτ' αὖν δὲ πλείον τοῦ καιροῦ πονήσῃ θ: ὁκόταν δὲ πλείον τοῦ
καιροῦ πόνος ἦι M: ὁκόταν δὲ πλείων τοῦ καιροῦ πόνος ἦ
Littre.

unexercised part of the body must of necessity have its flesh moist, just as persons out of training are moist generally throughout.¹ So the flesh must of necessity melt, secrete itself and collect itself, as in the former case. Beneficial treatment of such cases is as follows. Accustomed exercises should be practised, so that the collected humour may grow warm, become thin, and purge itself away, while the body generally may become neither moist nor yet unexercised. It is beneficial to employ hot baths in these cases also, with rubbing as before. But there is no need of vapour baths, as the exercises, being warming, are sufficient to thin and purge away the humour that has collected. Fatigue pains from accustomed exercises arise in the following way. Moderate toil is not followed by pain; but when immoderate it dries the flesh overmuch, and this flesh, being emptied of its moisture, grows hot, painful and shivery, and falls into a longish fever, unless proper treatment be applied. First the patient should be washed in a bath not too copious nor yet over-hot; then after the bath give him to drink a soft wine; he should eat as heartily as possible of a many-coursed dinner, and drink copiously of a soft

¹ This is the general sense of the passage, with the reading τόπον. It must be confessed, however, that the accusative is strange to express (with πρὸς) "place where," and grammatically the reading πόνον is superior. But how can flesh be "moist in relation to one particular exercise"? If for εἶναι the MSS. had γενέσθαι one would without hesitation read πόνοι, and translate: "whatever be the unusual exercise, the flesh must become moist with this exercise, just as persons out of training become moist with any exercise."

⁷ λούσαι· εἶτα πείσαι θ : λούεσαι· εἶτα πιας M.

ποτῶ ὕδαρεῖ, μιλθακῶ δ' οἶνῳ χρῆσθαι καὶ πολλῶ,¹ εἴτ' ἐνδιατρῖψαι πλέω χρόνον μεχρι ἂν αἱ φλέβες πληρωθεῖσαι ἄρθωσιν· εἴτα ἐξεμείτω, καὶ ἐξαναστάντα² ὀλίγον καθεύδειν μαλθακῶς· εἴτα προσάγειν ἡσυχῇ τοῖσι σιτίοισι καὶ τοῖσι πόνοισι τοῖσι συνήθεσιν ἐς ἡμέρας ἕξ, ἐν ταύτησι δὲ καταστήσαι ἐς τὸ σύνηθες καὶ σίτου καὶ ποτοῦ. δύναμιν δὲ ἔχει ἡ θεραπείη τοιγύδε· ἀνεξηρασμένον τὸ σῶμα ἐς ὑπερβολὴν
80 ἐξυγρῆναι δύναται ἄτερ ὑπερβολῆς· εἰ μὲν οὖν δυνατόν ἦν, τὴν ὑπερβολὴν τοῦ πόνου³ γνόντα ὁκόση τίς ἐστι, τοῦ σίτου τῇ συμμετρίῃ ἀκέσασθαι, εὖ ἂν εἶχεν οὕτω· νῦν δὲ τὸ μὲν ἀδύνατον, τὸ δὲ ῥάδιον· ἐξηρασμένον γὰρ τὸ σῶμα, σίτων ἐμπεσόντων παντοδαπῶν, ἔλκει τὸ σύμφορον αὐτὸ ἐωυτῶ⁴ ἕκαστον τοῦ σώματος ἐκάστου σίτου, πληρωθὲν δὲ καὶ ὑγρανθὲν, κενωθείσης τῆς κοιλίης ὑπὸ τοῦ ἐμέτου, ἀφίησι πάλιν τὴν ὑπερβολὴν· ἡ δὲ κοιλίη κενὴ ἐοῦσα ἀντισπᾷ.
90 τὸ μὲν οὖν ὑπερβάλλον ὑγρὸν ἐξερεύγεται ἢ σάρξ, τὸ δὲ σύμμετρον οὐκ ἀφίησιν, ἢν μὴ διὰ βίης ἢ φαρμάκων ἢ πόνων ἢ ἄλλης τινὸς ἀντισπάσιος. τῇ δὲ προσαγωγῇ χρησάμενος καταστήσεις τὸ σῶμα ἐς τὴν ἀρχαίην δίαιταν⁵
95 ἡσυχῇ.

¹ οἶνω δὲ μαλακῶι χρέεσθαι πολλῶι M.

² ἐξαναστάντα M: ἀναστὰς θ.

³ τὴν ὑπερβολὴν τοῦ πόνου omitted by θ.

REGIMEN, II. LXVI.

wine, well diluted; then he should let a longish interval pass, until the veins become filled and inflated. Then let him vomit, and, having gone a short stroll, sleep on a soft bed. Then increase gradually his food and usual¹ exercises for six days, in which you must restore him to his usual food and drink. The treatment has the property of moistening without excess the body which has been dried to excess. Now if it were possible to discover the amount of the excess and cure it by an appropriate amount of food, all would be well thus. But as it is, this is impossible, but the other course is easy. For the body, in a state of dryness, after the entrance of all sorts of food, draws to itself what is beneficial from the several foods for the several parts of the body; on being filled and moistened, the belly having been emptied by the emetic, it casts away the excess, while the belly, being empty, exercises a revulsion. So the flesh rejects the excessive moisture, but it does not cast away that which is of an appropriate amount, unless it be under the constraint of drugs, of exercises,² or of some revulsion. By employing gradation, you will restore the body gently to its old regimen.

¹ Or, "usual food and exercises."

² Or, "fatigue."

⁴ σιτῶν ἐμπεσόντων παντοδαπῶν. ἔλκει τὸ σύμφορον αὐτὸ ἐωυτῶι θ: τῶν ἐμπεσόντων παντοδαπῶν ἀφ' ὧν λαμβάνει τὸ συμφερον αὐτὸ ἐωυτῶι M.

⁵ κατέστησε τὸ σῶμα τὴν δίαιταν M.

ΠΕΡΙ ΔΙΑΙΤΗΣ

LXVII. Περὶ διαίτης ἀνθρωπίνης, ὥσπερ μοι καὶ πρόσθεν εἴρηται, συγγράψαι μὲν οὐχ οἶόν τε ἐς ἀκριβεῖν, ὥστε πρὸς τὸ πλῆθος τοῦ σίτου τὴν συμμετρίην τῶν πόνων ποιεῖσθαι· πολλὰ γὰρ τὰ κωλύοντα. πρῶτον μὲν αἱ φύσεις τῶν ἀνθρώπων διάφοροι ἐοῦσαι· καὶ γὰρ ¹ ξηραὶ αὐταὶ ² ἐωυτῶν πρὸς αὐτὰς ³ καὶ πρὸς ἀλλήλας ⁴ μᾶλλον καὶ ἥσσον ξηραί, καὶ ὑγραὶ ὡσαύτως, καὶ αἱ ἄλλαι πᾶσαι· ἔπειτα αἱ ἡλικίαι οὐ τῶν
10 αὐτῶν δεόμεναι· ἔτι δὲ καὶ τῶν χωρίων αἱ θέσεις, καὶ τῶν πνευμάτων αἱ μεταβολαί, τῶν τε ὥρέων αἱ μεταστάσεις, καὶ τοῦ ἐνιαυτοῦ αἱ καταστάσεις. αὐτῶν τε τῶν σίτων πολλαὶ αἱ διαφοραί· ⁵ πυροὶ τε γὰρ πυρῶν καὶ οἶνος οἴνου καὶ τᾶλλα οἷς ⁶ διαιτεόμεθα, πάντα διάφορα ἔοντα ἀποκωλύει μὴ ⁷ δυνατόν εἶναι ἐς ἀκριβεῖν συγγραφῆναι. ἀλλὰ γὰρ αἱ διαγνώσεις ⁸ ἔμοιγε ἐξευρημέναι εἰσὶ τῶν ἐπικρατεόντων ἐν τῷ σώματι, ἣν τε οἱ πόνοι ἐπικρατέωσι τῶν σίτων, ἣν τε τὰ
20 σῖτα τῶν πόνων, καὶ ὡς χρὴ ἕκαστα ἐξακεῖσθαι, προκαταλαμβάνειν τε ὑγείην, ὥστε τὰς νούσους μὴ προσπελάζειν, ⁹ εἰ μὴ τις πάννυ μεγάλα ἐξαμαρτάνοι καὶ πολλάκις· ταῦτα δὲ φαρμάκων

¹ After γὰρ M adds αἱ.

² αὐταὶ M: αῦται θ.

³ ἐωυτὰς M: αὐτὰς θ.

⁴ ἀλλήλας θ: ἄλλος M.

⁵ πολλὰ αἱ διαφοραί· θ: πολλὴ διαφορά M.

REGIMEN III

LXVII. As I have said above, it is impossible to treat of the regimen of men with such a nicety as to make the exercises exactly proportionate to the amount of food. There are many things to prevent this. First, the constitutions of men differ; dry constitutions, for instance, are more or less dry as compared with themselves or as compared with one another. Similarly with moist constitutions, or with those of any other kind. Then the various ages have different needs. Moreover, there are the situations of districts, the shiftings of the winds, the changes of the seasons, and the constitution of the year. Foods themselves exhibit many differences; the differences between wheat and wheat, wine and wine, and those of the various other articles of diet, all prevent its being possible to lay down rigidly exact rules in writing. But the discovery that I have made is how to diagnose what is the overpowering element in the body, whether exercises overpower food or food overpowers exercises; how to cure each excess, and to insure good health so as to prevent the approach of disease, unless very serious and many blunders be made. In such cases there is

⁶ οἷς θ : ὕσα M.

⁷ μὴ omitted by M.

⁸ διαγνώσεις θ : προγνώσεις M.

⁹ προκαταλαμβάνειν τὲ ὑγιήην· ὥστε τὰς νούσους προσπελάζειν θ : προκαταμανθάνειν τε ὑγιέας τὰς φύσεις· μὴ προσπελάζειν τε τὰς νούσους M.

δεῖται ἤδη, ἔστι δ' ἄσσα οὐδ' ὑπὸ τῶν φαρμάκων
 δύναται ὑγιάζεσθαι. ὥς μὲν οὖν δυνατόν
 εὔρεθῆναι, ἔγγιστα τοῦ ὅρου¹ ἐμοὶ εὔρηται, τὸ δὲ
 27 ἀκριβὲς οὐδενί.

LXVIII. Πρῶτον μὲν οὖν τοῖσι πολλοῖσι τῶν
 ἀνθρώπων συγγράψω ἐξ ὧν μάλιστα ἂν ὠφε-
 λοῖντο οἵτινες σίτοισί τε καὶ πόμασι τοῖσι
 προστυχούσι χρῶνται, πόνοισί τε τοῖσιν ἀναγ-
 καίοισιν, ὁδοιπορίῃσί τε τῇσι πρὸς ἀνάγκας,
 θαλασσοργίῃσί τε τῇσι πρὸς² συλλογὴν τοῦ
 βίου, θαλπόμενοί τε παρὰ τὸ σύμφορον,³ ψυχό-
 μενοί τε παρὰ τὸ ὠφέλιμον, τῇ τε ἄλλῃ διαίτῃ
 ἀκαταστάτῳ χρεόμενοι. τούτοισι δὴ συμφέρει
 10 ἐκ τῶν ὑπαρχόντων ὧδε διαιτῆσθαι· τὸν μὲν
 οὖν⁴ ἐνιαυτὸν ἐς τέσσαρα μέρεα διαιρέω,⁵ ἅπερ
 μάλιστα γινώσκουσιν οἱ πολλοί, χειμῶνα, ἡρ,
 θέρος, φθινόπωρον· χειμῶνα μὲν ἀπὸ πλειάδων
 δύσιος ἄχρι ἰσημερίας ἡαρινῆς, ἡρ δὲ ἀπὸ ἰση-
 μερίας μέχρι πλειάδων ἐπιτολῆς,⁶ θέρος δὲ ἀπὸ
 πλειάδων μέχρι ἀρκτούρου ἐπιτολῆς, φθινόπωρον
 δὲ ἀπὸ ἀρκτούρου μέχρι πλειάδων δύσιος. ἐν
 μὲν οὖν τῷ χειμῶνι συμφέρει πρὸς τὴν ὥρην,
 ψυχρὴν τε καὶ συνεστηκυίην, ὑπεναντιούμενοι
 20 τοῖσι διαιτήμασιν ὧδε χρῆσθαι. πρῶτον μὲν
 μονοσιτήσι χρὴ διάγειν, ἣν μὴ πάνυ ξηρὴν
 τις τὴν κοιλίην ἔχῃ· ἣν⁷ δὲ μή, μικρὸν ἀριστὴν·
 τοῖσι δὲ διαιτήμασι χρῆσθαι τοῖσι ξηραντι-

¹ ἔγγιστα τοῦ ὅρου M : εἴ τις τὰ τοῦ ὀρθοῦ θ.

² After πρὸς M adds τὴν.

REGIMEN, III. LXVII.—LXVIII.

need of drugs, while some there are that not even drugs can cure. So as far as it is possible to make discoveries, to the utmost limit my discoveries have been made, but absolute accuracy has been attained by nobody.

LXVIII. Now first of all I shall write, for the great majority of men, the means of helping such as use any ordinary food and drink, the exercises that are absolutely necessary, the walking that is necessary, and the sea-voyages required to collect the wherewithal to live—the persons who suffer heat contrary to what is beneficial and cold contrary to what is useful, making use of a regimen generally irregular. These are benefited by living as follows, so far as their circumstances allow. I divide the year into the four parts most generally recognised—winter, spring, summer, autumn. Winter lasts from the setting of the Pleiads to the spring equinox, spring from the equinox to the rising of the Pleiads, summer from the Pleiads to the rising of Arcturus, autumn from Arcturus to the setting of the Pleiads. Now in winter it is beneficial to counteract the cold and congealed season by living according to the following regimen. First a man should have one meal a day only, unless he have a very dry belly; in that case let him take a light luncheon. The articles of diet to be used are such as are of a drying

³ So M, but θ has $\eta\lambda\iota\upsilon\mu\acute{\epsilon}\nu\omicron\iota\ \tau\acute{\epsilon}\ \pi\alpha\rho\grave{\alpha}\ \tau\omicron\delta\ \sigma\upsilon\mu\phi\acute{\epsilon}\rho\omicron\nu$, a reading so attractive that it is difficult to choose between it and that of M.

⁴ $\omicron\delta\nu$ is omitted by M.

⁵ $\delta\iota\tau\iota\rho\acute{\epsilon}\omega\iota\ \epsilon\varsigma\ \theta$: $\delta\iota\alpha\iota\rho\acute{\epsilon}\omega\sigma\iota\nu$. M: $\delta\iota\alpha\iota\rho\acute{\epsilon}\omicron\upsilon\sigma\iota\nu$ Littré. The reading in the text is that of Mack.

⁶ $\epsilon\pi\iota\tau\omicron\lambda\eta\varsigma$ M: $\upsilon\pi\epsilon\rho\beta\omicron\lambda\eta\varsigma\ \theta$.

⁷ $\eta\nu\ \theta$: $\epsilon\iota$ M.

κοῖσι¹ καὶ θερμαντικοῖσι καὶ συγκομιστοῖσι καὶ ἀκρήτοισιν, ἀρτοσιτίῃ τε² μᾶλλον, καὶ τοῖσιν ὀπτοῖσι τῶν ὄψων μᾶλλον ἢ ἐφθοῖσι, καὶ τοῖσι πόμασι μέλασιν ἀκρητεστέροις καὶ ἐλάσσοσι· λαχάνοισιν ὡς ἥκιστα χρή, πλὴν τοῖσι θερμαντικοῖσι καὶ ξηροῖσι, καὶ χυλοῖσι καὶ ῥοφήμασιν
 30 ὡς ἥκιστα· τοῖσι δὲ πόνοιςι πολλοῖσιν ἅπασιν, τοῖσί τε δρόμοιςι καμπτοῖσιν ἐξ ὀλίγου προσάγοντα, καὶ τῇ πάλῃ ἐν ἐλαίῳ μακρῇ, ἀπὸ κούφων προσαναγκάζοντα· τοῖσί τε³ περιπάτοιςιν ἀπὸ τῶν γυμνασίων ὀξέσιν, ἀπὸ δὲ τοῦ δείπνου βραδέσιν ἐν ἀλέῃ, ὀρθρίοιςι τε πολλοῖσιν ἐξ ὀλίγου ἀρχόμενον, προσάγοντα⁴ ἐς τὸ σφοδρόν, ἀποπαύοντά τε ἡσυχῇ· καὶ σκληροκοιτίησι⁵ καὶ νυκτοβατίησι⁶ καὶ νυκτοδρομίησι⁷ χρῆσθαι
 40 συμφέρεῖ· πάντα γὰρ ταῦτα ἰσχυαίνει καὶ θερμαίνει· χρίεσθαι τε πλείῳ.⁸ ὁκόταν δὲ ἐθέλῃ λούεσθαι,⁹ ἣν μὲν ἐκπονήσῃ ἐν παλαιστρῇ, ψυχρῷ λουέσθω· ἣν δὲ ἄλλῳ τινὶ πόνῳ χρήσεται, τὸ θερμὸν συμφωρότερον. χρῆσθαι δὲ καὶ λαγνείῃ πλέον ἐς ταύτην τὴν ὥρην, καὶ τοὺς πρεσβυτέρους μᾶλλον ἢ τοὺς νεωτέρους. χρῆσθαι δὲ καὶ τοῖσιν ἐμέτοιςι, τοὺς μὲν ὑγροτέρους τρεῖς τοῦ μηνός, τοὺς δὲ ξηροτέρους δις ἀπὸ σίτων παντοδαπῶν, ἐκ δὲ τῶν ἐμέτων προσάγειν ἡσυχῇ πρὸς τὸ εἰθισμένον σιτίον ἐς ἡμέρας τρεῖς, καὶ

¹ τοῖσι δὲ ξηραντικοῖσι θ: τοῖσι ξηροῖσι καὶ αὐστηροῖσι M.

² ἀρτοσιτίῃ τε θ: ἀρτοσιτείειν δὲ M. ³ τε omitted by M.

⁴ προσάγοντα (without ἐς τὸ) M: πρὸς ἅπαντα ἐς τὸ θ.

⁵ σκληρευνίησι θ: σκληροκοιτίησι M.

⁶ νυκτοβαδίησι θ.

⁷ νυκτοδρομίησι θ: κοινοβατίησι καὶ κυνοδρομίησι M.

⁸ χρίεσθαι τὸ πλείῳ θ: χρίεσθαι τε πλείῳ M.

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nature, of a warming character, assorted¹ and undiluted; wheaten bread is to be preferred to barley cake, and roasted to boiled meats; drink should be dark, slightly diluted wine, limited in quantity: vegetables should be reduced to a minimum, except such as are warming and dry, and so should barley water and barley gruel. Exercises should be many and of all kinds; running on the double track increased gradually; wrestling after being oiled, begun with light exercises and gradually made long; sharp walks after exercises, short walks in the sun after dinner; many walks in the early morning, quiet to begin with, increasing until they are violent, and then gently finishing. It is beneficial to sleep on a hard bed and to take night walks and night runs, for all these things reduce and warm; unctions should be copious. When a bath is desired, let it be cold after exercise in the palaestra; after any other exercise, a hot bath is more beneficial. Sexual intercourse should be more frequent at this season, and for older men more than for the younger. Emetics are to be used three times a month by moist constitutions, twice a month by dry constitutions, after a meal of all sorts of food; after the emetic three days should pass in slowly increasing the food to the

¹ συγκομιστός is rendered here by Littré "de substances grossières," by Liddle and Scott (after Foës) "mixed." I suppose that the objection to the latter is its apparent inconsistency with ἀκρήτοισιν. But συγκομιστός applies to foods and ἄκρητος to wine. My own objection to translating συγκομιστός (with Littré) "coarse," "of unbolted meal" (as in *Ancient Medicine*), is that it limits too much the foods to which it applies. I think (with Foës) that "a mixed diet," as we term it, is referred to.

² λούεσθαι θ: λούσασθαι M.

- 50 τοῖσι πόνοισι κουφοτέροισι καὶ ἐλάσσοσι τοῦτον
τὸν χρόνον· ἀπὸ δὲ βοείων καὶ χοιρείων κρεῶν
ἢ τῶν ἄλλων ὃ τι ἂν ὑπερβάλλῃ πλησμονῇ,¹
ἐμείν συμφέρει,² καὶ ἀπὸ τυρωδέων καὶ γλυκέων
καὶ λιπαρῶν ἀνεθίστων πλησμονῆς ἐμείν συμφέ-
ρει· καὶ ἀπὸ μέθης καὶ σίτων μεταβολῆς καὶ
χωρίων μεταλλαγῆς ἐμείν βέλτιον. διδόναι δὲ
καὶ τῷ ψύχει ἐωυτὸν θαρσέων,³ πλὴν ἀπὸ
σίτων⁴ καὶ γυμνασίων, ἀλλ' ἔν τε τοῖσιν ὀρθρίοισι
περιπάτοισιν, ὅταν ἄρξηται τὸ σῶμα διαθερμαί-
60 νεσθαι, καὶ ἐν⁵ τοῖσι δρόμοισι καὶ ἐν τῷ ἄλλῳ
χρόνῳ, ὑπερβολὴν φυλασσόμενος· οὐκ ἀγαθὸν
γὰρ τῷ σώματι μὴ χειμάζεσθαι ἐν τῇ ὥρῃ.⁶
οὐδὲ γὰρ τὰ δένδρεα μὴ χειμασθέντα ἐν τῇ ὥρῃ
δύναται καρποφορεῖν,⁷ οὐδ' αὐτὰ ἐρρῶσθαι.
χρῆσθαι δὲ καὶ τοῖσι πόνοισι πολλοῖσι ταύτην
τὴν ὥρην ἄπασιν· ὑπερβολὴν γὰρ οὐκ ἔχει, ἣν
μὴ οἱ κόποι ἐγγίνωνται· τοῦτο τὸ⁸ τεκμήριον
διδάσκω τοὺς ἰδιώτας. διότι δὲ οὕτως ἔχει
φράσω· τῆς ὥρης ἐούσης ψυχρῆς καὶ συνε-
70 στηκυῖης, παραπλήσια πέπονθε καὶ τὰ ζῷα·
βραδέως οὖν διαθερμαίνεσθαι ἀνάγκη τὰ σώματα
ὑπὸ τοῦ πόνου, καὶ τοῦ ὑγροῦ μικρόν τι μέρος
ἀποκρίνεσθαι τοῦ ὑπάρχοντος· εἴτα τοῦ χρόνου
ὄντινα μὲν πονεῖν ἀποδέδοται, ὀλίγος· ὄντινα δὲ
ἀναπαύεσθαι, πολὺς·⁹ ἢ μὲν γὰρ ἡμέρη βραχεῖη,

¹ πλησμονῇ θ : πλησσομέν-ν M.

² συμφέρει omitted by M.

³ ἐωυτον θαρσέων θ : καθαρων ἐωϋτὸν M.

⁴ ἀπὸ σιτῶν θ : ἀπὸ τῶν σιτίων M. ⁵ ἐν omitted by M.

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usual amount, and exercises should be lighter and fewer during this time. Emetics are beneficial after beef, pork, or any food causing excessive surfeit; also after excess of unaccustomed foods, cheesy, sweet or fat. Further, it is better to take an emetic after drunkenness, change of food or change of residence. One may expose oneself confidently to cold, except after food and exercise, but exposure is wise in early-morning walks, when the body has begun to warm up, in running, and during the other times, though excess should be avoided. For it is not good for the body not to be exposed to the cold of winter, just as trees that have not felt winter's cold can neither bear fruit nor themselves be vigorous. During this season, take also plenty of all sorts of exercise. For there is no risk of excess, unless fatigue-pains follow; this is the sign that I teach laymen, and the reason I will now proceed to explain. As the season is cold and congealed, animals too have the qualities of the season. So the body perforce warms up slowly under exercise, and only a small part of the available moisture is excreted. Then the time devoted to exercise is little, and that devoted to rest is much, as in winter days are short and nights are long. For these reasons neither the length nor the character of the exercise can be excessive. So in this way should this season be

⁶ οὐκ ἀγαθὸν γὰρ τῷ σώματι μὴ χεῖμάζεσθαι ἐν τῇ ὥρῃ· θ: ἀγαθὸν γὰρ τῷ σώματι χεῖμάζεσθαι ἢ γυμνάζεσθαι ἐν τῇ ὥρῃ M.

⁷ καρποφορεῖν θ: καρπὸν φέρειν M.

⁸ τὸ omitted by M.

⁹ ὅντινα μὲν πονέει, ἀποδέδοται ὀλίγος. ὅντινα δὲ ἀναπαύεται, πολὺς. M: ὅντινα μὲν πονέειν ἀποδέδοται ὁ λόγος· ὅντινα δὲ ἀναπαύεσθαι πολὺς θ.

ἡ δὲ εὐφρόνη¹ μακρή· διὰ ταῦτα οὐκ ἔχει
 ὑπερβολὴν ὁ χρόνος καὶ ὁ πόνος. χρὴ οὖν
 ταύτην τὴν ὥρην οὕτω διαιτῆσθαι, ἀπὸ πλειά-
 δων δύσιος μέχρις ἡλίου τροπῶν ἡμέρας τεσσα-
 80 ράκοντα τέσσαρας· περὶ δὲ τὴν τροπὴν ἐν
 φυλακῇ ὡς μάλιστα εἶναι, καὶ ἀπὸ τροπῆς
 ἡλίου ἄλλας τοσαύτας ἡμέρας τῇ αὐτῇ διαίτῃ
 χρῆσθαι. μετὰ δὲ ταῦτα ὥρῃ ἤδη ζέφυρον
 πνεῖν, καὶ μαλακωτέρῃ ἢ ὥρῃ· χρὴ δὲ καὶ τῇ
 διαίτῃ μετὰ τῆς ὥρης ἐφέπεσθαι ἡμέρας πεντε-
 καίδεκα. εἴτα δὲ ἄρκτούρου ἐπιτολή, καὶ χελι-
 δόνα ὥρῃ ἤδη φαίνεσθαι,² τὸν ἐχόμενον δὲ χρόνον
 ποικιλώτερον ἤδη ἄγειν³ μέχρις ἰσημερίας
 ἡμέρας τριήκοντα δύο. δεῖ οὖν καὶ τοῖσι διαιτή-
 90 μασιν ἔπεσθαι⁴ τῇ ὥρῃ διαποικίλλοντα μαλακω-
 τέροισι⁵ καὶ κουφοτέροισι, τοῖσί τε σιτίοισι καὶ
 τοῖσι⁶ πόνοισι, προσάγοντα ἡσυχῇ πρὸς τὸ ἥρ.
 ὁκόταν δὲ ἰσημερίῃ γένηται, ἤδη μαλακώτεραι
 αἱ ἡμέραι καὶ μακρότεραι, αἱ νύκτες δὲ βραχύ-
 τεραι, καὶ ἡ ὥρῃ ἢ ἐπιούσα⁷ θερμὴ τε καὶ ξηρή,
 ἡ δὲ παρεούσα τρόφιμός τε καὶ εὐκρητος. δεῖ
 οὖν, ὥσπερ καὶ τὰ δένδρεα παρασκευάζεται ἐν
 ταύτῃ τῇ ὥρῃ αὐτὰ αὐτοῖς⁸ ὠφελεῖν ἐς τὸ
 θέρος, οὐκ ἔχοντα γνώμην, αὐξησὶν τε καὶ σκιῇν,
 100 οὕτω καὶ τὸν ἄνθρωπον· ἐπεὶ γὰρ γνώμην ἔχει,
 τῆς σαρκὸς τὴν αὐξησὶν δεῖ ὑγιερῇν παρα-
 σκευάζειν. χρὴ οὖν, ὡς μὴ ἐξαπίνης τὴν δίαιταν
 μεταβάλλῃ, διελεῖν τὸν χρόνον ἐς μέρεα ἕξ κατὰ

¹ συφρονη θ: νύξ M.

² ζέφυρον πνέειν καὶ μαλακωτέρῃ ἢ ὥρῃ· χρὴ δὲ καὶ τῇ
 διαίτῃ μετὰ τῆς ὥρης ἐφέπεσθαι. ἡμέρας πεντεκαίδεκα· εἴτα δὲ
 ἄρκτούρου ἐπιτολή· καὶ χελιδόνα ὥρῃ ἤδη φαίνεσθαι· θ: ζέφυρον

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passed, for forty-four days, from the setting of the Pleiads to the solstice. Near the solstice itself the greatest possible caution is required, and for the same number of days after the solstice the same regimen should be adopted. After this interval it is now time for the west wind to blow, and the season is milder ; so for fifteen days regimen should be assimilated to the season. Then Arcturus rises, and it is now the season for the swallow to appear ; from this time onwards live a more varied life for thirty-two days until the equinox. It is accordingly right to assimilate regimen to the season, varying it with the milder and lighter foods and exercises, with a gentle gradation until spring comes. When the equinox has come, the days are now milder and longer, the nights shorter ; the coming season is hot and dry, the actual season is nourishing and temperate. Accordingly, just as trees, which have no intelligence, prepare for themselves growth and shade to help them in summer, even so man, seeing that he does possess intelligence, ought to prepare an increase of flesh that is healthy. It is accordingly necessary, in order that regimen may not be changed suddenly, to divide the time into six parts of eight

καὶ μαλακωτέρῃ ἢ ὥρῃ ἤδη· δεῖ οὖν καὶ τῇ διαίτῃ μετὰ τῆς ὥρῃ· ἔπεσθαι ἡμέρας πεντεκαίδεκα εἰτεδ' ἀρκτούρου ἐπιτολῇ καὶ χελιδόνα ἤδη φέρεσθαι M.

³ ἄγειν θ M : διάγειν Littré, who says: "διάγειν om., restit. al. manu H."

⁴ ἔπεσθαι θ : χρέεσθαι M.

⁵ μαλακωτέροισι θ M : φανλοτέροισι Littré (without giving authority).

⁶ Before πόνοισι Littré has ποτοῖσι καὶ without giving authority. θ M omit.

⁷ M omits ἡ before ἐπιούσα.

⁸ αὐτὰ αὐτοῖς θ : αὐτοῖσι M

ὀκτὼ ἡμέρας. ἐν μὲν οὖν¹ τῇ πρώτῃ μοίρῃ χρῆ
 τῶν τε πόνων ἀφαιρεῖν καὶ τοῖσι λοιποῖσιν
 ἡπιωτέροισι¹ χρῆσθαι, τοῖσί τε σιτίοισι μαλακω-
 τέροισι καὶ καθαρωτέροισι, τοῖσί τε πόμασιν
 ὑδαρεστέροισι καὶ λευκοτέροισι, καὶ τῇ πάλῃ
 σὺν τῷ ἐλαίῳ ἐν τῷ ἡλίῳ χρῆσθαι· ἐν ἐκάστῃ
 110 δὲ ὥρῃ ἕκαστα τῶν διαιτημάτων μεθιστάναι
 κατὰ μικρόν· καὶ τῶν περιπάτων ἀφαιρεῖν, τῶν
 ἀπὸ μὲν τοῦ δεῖπνου² πλέους, τῶν δὲ ὀρθρίων
 ἐλάσσους· καὶ τῆς μάξης ἀντὶ τῶν ἄρτων
 προστίθεσθαι, καὶ τῶν λαχάνων τῶν ἐψανῶν
 προσάγειν, καὶ τὰ ὄψα ἀνισάζειν τὰ ἐφθὰ τοῖσιν
 ὀπτοῖσι, λουτροῖσί τε χρῆσθαι, καί τι καὶ ἐνα-
 ριστὴν μικρόν, ἀφροδισίοισι δὲ ἐλάσσοσι, καὶ
 τοῖσιν ἐμέτοισι, τὸ μὲν πρῶτον ἐκ τῶν τριῶν
 δύο ποιεῖσθαι,³ εἶτα διὰ πλείονος χρόνου, ὅπως
 120 ἂν καταστήσῃ τὸ σῶμα σεσαρκωμένον καθαρῇ
 σαρκί, καὶ τὴν δίαιταν μαλθακὴν ἐν τούτῳ τῷ
 χρόνῳ μέχρι πλειύδων ἐπιτολῆς. ἐν τούτῳ
 θέρος, καὶ τὴν δίαιταν ἤδη δεῖ⁴ πρὸς τοῦτο
 ποιεῖσθαι· χρὴ οὖν, ἐπειδὴν πλειὰς ἐπιτείλῃ,
 τοῖσί τε σίτοισι μαλακωτέροισι καὶ καθαρω-
 τέροισι καὶ ἐλάσσοσι χρῆσθαι, εἶτα τῇ μάξῃ
 πλεῖον ἢ τῷ ἄρτῳ, ταύτῃ δὲ προφυρητῇ⁵ ἀτριπ-
 τοτέρῃ, τοῖσι δὲ πόμασι μαλακοῖσι, λευκοῖσιν,
 ὑδαρέσιν, ἀρίστῳ δὲ ὀλίγῳ, καὶ ὕπνοισιν ἀπὸ
 130 τοῦ ἀρίστου βραχέσι, καὶ πλησμονῇσιν ὥς

¹ For ἡπιωτέροισι M has ὀξυτέροισι.

² M has τοὺς πλείους and Littré has τοὺς before ἐλάσσους (θ M omit).

³ καὶ τοῖσιν ἐμέτοισι· τὸ μὲν πρῶτον ἐκ τῶν τριῶν. δύο ποιεῖσθαι θ: καὶ τοῖσι ἐμέτοισι· τὸ μὲν πρῶτον ἐκ τῶν δύο

days apiece. So in the first portion one ought to lessen the exercises, and such as one adopts should be of a milder type, with foods softer and purer, and drinks more diluted and whiter, with wrestling in the sun, the body oiled. In each season the various items of regimen should be changed gradually. Walks should be lessened, those after dinner more, early-morning walks less. Take barley cake instead of wheaten bread, and eat boiled vegetables; make boiled meats equal to roast; use baths; have a little luncheon; use sexual intercourse less, and also your emetics. At first vomit twice instead of thrice, in the same period,¹ then at longer intervals, so as to furnish the body with permanent pure flesh, while regimen should be mild during this period until the rising of the Pleiads. Then it is summer, and hereafter regimen should be adapted to that season. So when that constellation has risen, eat softer, purer and less food, more barley-cake than wheaten bread, and that well-kneaded but not of finely crushed barley²; drink soft, white, diluted wines; take little luncheon, and only a short sleep after it; avoid as

¹ Namely, one month. See page 371.

² Either the text is wrong or else the dictionaries are at fault, for they give opposite meanings to *προφυρητός* and *ἄτριπτος*. The various readings may represent attempts to smooth away the difficulty. Perhaps *προφυρητός* refers to the kneading of the dough and *ἄτριπτος* to the coarseness of the flour. So apparently Littré.

ποιέσθαι M. Littré does not record the reading of *θ*. Perhaps *τοὺς ἐμέτους* should be read; if not, Littré's punctuation must be changed.

⁴ *δεῖ θ: χρῆ* M.

⁵ M has *προφυραιτῆι*, and Littré records *προσφύραι τῆι*, *πορφύραι τῆι*, *προφυρετῆι*.

ἥκιστα τῶν σιτίων, καὶ τῷ ποτῷ ἱκανῶ¹ ἐπὶ
 τῷ σίτῳ χρῆσθαι· δι' ἡμέρης δὲ ὥς ἥκιστα
 πίνειν, ἣν μὴ ἀναγκαίη τινὶ ξηρασίῃ τὸ σῶμα
 χρήσθαι· χρῆσθαι δὲ τοῖσι λαχάνοις τοῖσιν
 ἐφθοῖσι, πλὴν τῶν καυσωδέων,² χρῆσθαι δὲ καὶ
 τοῖσιν ὠμοῖσι, πλὴν τῶν θερμαντικῶν³ καὶ
 ξηρῶν· ἐμέτοις δὲ μὴ χρῆσθαι, ἣν μὴ τις
 πλησμονὴ ἐγγένηται· τοῖσι δὲ ἀφροδισίοισιν ὥς
 ἥκιστα· λουτροῖσι δὲ χλιεροῖσι χρῆσθαι. ἡ δὲ
 140 ὁπώρα ἰσχυρότερον τῆς ἀνθρωπίνης φύσιος·
 βέλτιον οὖν ἀπέχεσθαι· εἰ δὲ χρῶτό τις, μετὰ
 τῶν σίτων χρεόμενος ἥκιστ' ἂν ἐξαμαρτάνοι.
 τοῖσί τε πόνοις τοῖσι τρόχοις χρὴ γυμνάζεσθαι
 καὶ διαύλοισιν ὀλίγοις μὴ πολὺν χρόνον, καὶ
 τοῖσι περιπάτοισιν ἐν σκιῇ, τῇ τε πάλῃ ἐν κόνει,
 ὅπως ἥκιστα ἐκθερμαίνεται· ἡ γὰρ ἀλίνδῃσις
 βέλτιον ἢ οἱ τρόχοι· ξηραίνουνσι⁴ γὰρ τὸ σῶμα
 κενοῦντες τοῦ ὑγροῦ· ἀπὸ δείπνου δὲ μὴ περιπατεῖν
 ἀλλ' ἢ ὅσον ἐξαναστήναι· πρωτὶ δὲ χρῆσθαι
 150 τοῖσι περιπάτοισιν· ἡλίους δὲ φυλάσσεσθαι⁵
 καὶ τὰ ψύχρα τὰ πρῶτα καὶ τὰ ἐς τὴν ἐσπέρην,⁶
 ὅσα ποταμοὶ ἢ λίμναι ἢ χιόνες ἀποπνέουσιν.
 ταύτῃ δὲ τῇ διαίτῃ προσανεχέτω μέχρις ἡλίου
 τροπέων, ὅπως ἐν τούτῳ τῷ χρόνῳ ἀφαιρήσει
 πάντα ὅσα ξηρὰ καὶ θερμὰ καὶ μέλανα καὶ
 ἄκρητα, καὶ τοὺς ἄρτους, πλὴν εἴ τι σμικρὸν ἡδονῆς
 εἴνεκα. τὸν ἐχόμενον δὲ χρόνον διαιτῆσεται

¹ For τῷ ποτῷ ἱκανῶ M has τῶν ποτῶν ἱκανῶς. Possibly ἱκανῶς is correct.

² After καυσωδέων M adds καὶ ξηρῶν.

³ After θερμαντικῶν θ adds καὶ τῶν ξηραντικῶν· καὶ τῶν.

⁴ ὀλίγοις πούλῳ χρόνον· καὶ τοῖσι περιπάτοισιν ἐν σκιῇ· τῇ τε πάλῃ ἐν κόνει. ὅπως ἥκιστα διαθερμαίνοντο· ἡ γὰρ ἀλινδῃσις

far as possible surfeits of food, and drink plentifully with food. But during the day drink as little as possible, unless the body experience an imperious dryness. Eat boiled vegetables, except those that are heating; eat also raw vegetables, except such as are warming and dry. Refrain from emetics, except in cases of surfeit. Sexual intercourse should be reduced to a minimum, and baths should be tepid. But the season's fruit is too strong for the human constitution. Accordingly, it is better to abstain from it; but if one should take it, by eating it with food the harm is reduced to a minimum. As for exercises, practice on the circular track and in the double stade should be infrequent and short, walking should be in the shade, and wrestling on dust, so as to avoid overheating as much as possible. For wrestling in the dust is preferable to circular running, as this dries the body by emptying it of its moisture. After dinner walking should be restricted to a short stroll, but in the early morning walks should be taken; one should, however, beware of the sun and of morning and evening chills, such as are given off by rivers, lakes or snow. Keep to this regimen until the solstice, so as to cut out during this period everything dry, hot, black, or undiluted, as well as wheaten bread, except just a little for pleasure's sake. During the period

βέλτιον· καὶ οἱ τροχοὶ δὲ βέλτιον· ψύχουσι θ: ὀλίγοισι πουλὺν χρόνον καὶ τοῖσι περιπάτοισι ἐν σκιάι· τῇ τε πάλῃ ἐν κόνει ὅπως ἤκιστα ἐκθερμαίνηται· ἡ γὰρ αλίνδῃσις βέλτιον ἢ οἱ τροχοὶ· ψύχουσιν M. The text is Littré's.

⁵ M has φυλάσσειν.

⁶ τὰ πρῶτα· καὶ τὰ ἐς τὴν ἐσπέρην θ: πρῶτῃ καὶ τὰ ἐς τὴν ἐσπέρην. M: τὰ ἐν τῷ πρῶτῳ καὶ τὰ ἐν τῇ ἐσπέρῃ Littré.

τοῖσι μαλθακοῖσι καὶ ὑγροῖσι καὶ ψυκτικοῖσι,
 λευκοῖσι καὶ καθαροῖσι, μέχρις ἄρκτουρου ἐπι-
 160 τολῆς καὶ ἰσημερίας ἡμέρας ἐνεήκοντα τρεῖς.
 ἀπὸ δὲ ἰσημερίας ὧδε χρὴ διαιτῆσθαι, προσά-
 γοντα πρὸς τὸν χειμῶνα ἐν τῇ φθινοπωρινῇ,¹
 φυλασσόμενον τὰς μεταβολὰς τῶν ψυχέων καὶ
 τῆς ἀλῆς ἐσθῆτι παχείῃ· χρῆσθαι δὲ ἐν τούτῳ
 τῷ χρόνῳ ἐν ἱματίῳ προκινήσαντα τῇ τε τρίψει
 καὶ τῇ πάλῃ τῇ ἐν ἐλαίῳ, ἡσυχῇ προσάγοντα·
 καὶ τοὺς περιπάτους ποιεῖσθαι ἐν ἀλῇ· θερμο-
 λουσίῃ τε χρῆσθαι, καὶ τοὺς ὕπνους ἡμερινούς
 ἀφαιρεῖν, καὶ τοῖσι σιτίοισι θερμοτέροισι καὶ
 170 ἥσσον ὑγροῖσι καὶ καθαροῖσι, καὶ τοῖσι πόμασι
 μελαντέροισι, μαλθακοῖσι δὲ καὶ μὴ ὑδαρέσι,
 τοῖσί τε λαχάνοισι ξηροῖσιν ἥσσόν τε, τῇ τε
 ἄλλῃ διαίτῃ προσάγειν πάσῃ, τῶν δὲ θερινῶν
 ὑφαιρέοντα, τοῖσι δὲ² χειμερίοισι χρῆσθαι μὴ ἐς
 ἄκρον, ὅπως καταστήσει ὡς ἔγγιστα τῆς χειμε-
 ρινῆς διαίτης, ἐν ἡμέραις δυοῖν δεούσαιν πεντή-
 177 κοντα³ μέχρι πλειάδων δύσιος⁴ ἀπὸ ἰσημερίας.

LXIX. Ταῦτα μὲν παραινέω τῷ πλήθει τῶν
 ἀνθρώπων, ὁκόσοισιν ἐξ ἀνάγκης εἰκὴ τὸν βίον
 διατελεῖν ἐστί, μηδ' ὑπάρχει αὐτοῖσι τῶν ἄλλων
 ἀμελήσασι τῆς ὑγιείης ἐπιμελεῖσθαι· ὅτῳ⁵ δὲ

¹ τῇ φθινοπωρινῇ θ: τῷ φθινοπῶρῳ M.

² M omits this δὲ and that before θερινῶν, and has ἀφαιρεῦντα for ὑφαιρέοντα.

³ M has ἐν ἡμέρῃ δυοῖν δεούσαιν ἢ πεντήκοντα.

⁴ For δύσιος θ has λύσιος.

⁵ For ὅτῳ M has οἷσι.

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that follows let regimen consist of things soft, moist, cooling, white and pure, for ninety-three days until the rising of Arcturus and the equinox. From the equinox regimen should be as follows, with a gradation during the autumn season to the winter, and with the use of a thick garment to guard against sudden changes of heat and cold. During this period, after some preliminary exercise in a cloak, have massage and practise wrestling with the body oiled, increasing the vigour gradually. Walks should be taken in the sun; baths should be warm; omit sleep in the day-time; food should be warmer, less moist, and pure,¹ drinks darker, soft and not diluted, vegetables dry and less in quantity; in every respect adopt a regimen departing gradually from that of summer and embracing that of winter, avoiding extremes in such a way as to take the forty-eight days from the equinox to the setting of the Pleiads in reaching the closest possible approximation to the winter regimen.

LXIX. Such is my advice to the great mass of mankind, who of necessity live a haphazard life without the chance of neglecting everything to concentrate on taking care of their health. But

¹ The present seems a suitable place to point out that it is impossible, owing to changes in habits, to find adequate English equivalents for the Greek vocabulary of foods and drinks. *σιτία*, for instance, must for convenience be rendered "food," but does not include meat, vegetables or fruit; while *καθαρός* does not refer to hygienic purity but to freedom from admixture. Finally, *πόμα* refers mainly to wine, practically the only drink favoured by the Greeks (they appear to have been less fond of milk than ourselves), and so *μέλας* will refer to what we call "red" wines, while *μαλθακός* will certainly not mean a "soft" drink, but a mild, gentle wine, not fiery, coarse or harsh.

τοῦτο παρεσκευάσται καὶ διέγνωσται, ὅτι οὐδὲν ὄφελός ἐστιν οὔτε χρημάτων οὔτε τῶν ἄλλων οὐδενὸς ἄτερ τῆς ὑγείης, πρὸς τούτοις¹ ἐστι μοι δίαίτα ἐξευρημένη ὡς ἀνυστὸν πρὸς τὸ ἀληθέστατον τῶν δυνατῶν προσηγμένη. ταύτην μὲν
 10 οὖν προϊόντος τοῦ λόγου² δηλώσω. τόδε δὲ τὸ ἐξεύρημα καλὸν μὲν ἐμοὶ τῷ εὐρόντι, ὠφέλιμον δὲ τοῖσι μαθοῦσιν, οὐδεὶς δέ πω τῶν πρότερον οὐδὲ ἐπεχείρησε συνεῖναι,³ πρὸς ἅπαντα δὲ⁴ τὰ ἄλλα πολλοῦ κρίνω αὐτὸ⁵ εἶναι ἄξιον· ἐστι δὲ προδιάγνωσις⁶ μὲν πρὸ τοῦ κάμνειν, διάγνωσις δὲ τῶν σωμάτων τί πέπονθε, πότερον τὸ σιτίον κρατεῖ τοὺς πόνους, ἢ οἱ πόνοι τὰ σιτία, ἢ μετρίως ἔχει πρὸς ἄλληλα· ἀπὸ μὲν γὰρ τοῦ κρατεῖσθαι ὅποτερονοῦν νοῦσοι ἐγγίνονται· ἀπὸ
 20 δὲ τοῦ ἰσάζειν πρὸς ἄλληλα ὑγείη πρόσεστιν. ἐπὶ ταῦτα δὴ τὰ εἶδεα ἐπέξειμι, καὶ δείξω οἷά ἐστι καὶ γίνεται⁷ τοῖσιν ἀνθρώποισιν ὑγιαίνειν δοκέουσι καὶ ἐσθίουσιν ἡδέως πονεῖν τε δυναμένοισι καὶ σώματος καὶ χρώματος ἱκανῶς
 25 ἔχουσιν.

LXX. Αἱ ῥῖνες ἄτερ προφάσιος φανερῆς ἐμπλάσσονται ἀπὸ τε τοῦ δείπνου καὶ τοῦ ὕπνου, καὶ δοκέουσι μὲν πλήρεις εἶναι, μύσσονται δὲ οὐδέν· ὅταν δὲ περιπατεῖν ἄρξωνται τοῦ ὄρθρου

¹ For τούτοις M has τουτέους.

² προϊόντος τοῦ λόγου θ : προϊοντι τῷ χρόνῳ M.

³ For συνεῖναι M has ξυνθεῖναι. Littré has δ after συνεῖναι.

⁴ δὲ my conjecture : δὴ θM.

⁵ M omits αὐτὸ.

⁶ θ has προδιαγνώσεις and διαγνώσεις.

when a man is thus favourably situated, and is convinced that neither wealth nor anything else is of any value without health, I can add to his blessings a regimen that I have discovered, one that approximates to the truth as closely as is possible. What it is I will set forth in the sequel. This discovery reflects glory on myself its discoverer, and is useful to those who have learnt it, but no one of my predecessors has even attempted to understand¹ it, though I judge it to be of great value in respect of² everything else. It comprises prognosis before illness and diagnosis of what is the matter with the body, whether food overpowers exercise, whether exercise overpowers food, or whether the two are duly proportioned. For it is from the overpowering of one or the other that diseases arise, while from their being evenly balanced comes good health. Now these different conditions³ I will set forth, and explain their nature and their arising in men who appear to be in health, eat with an appetite, can take their exercise, and are in good condition and of a healthy complexion.

LXX. The nostrils without obvious cause become blocked after dinner and after sleep, and they seem to be full without there being need to blow the nose. But when these persons have begun to walk in the

¹ Or, with the reading of M, "to set it forth in a treatise," "to compose an essay about it."

² Or "in comparison with."

³ Littré translates "formes." Professor A. E. Taylor (*Varia Socratica*) maintains that in the *Corpus* εἶδος has the meaning "physical shape or appearance." Such a sense could be attributed to the word here ("healthy or unhealthy looks"), but it hardly suits οἷά ἐστι καὶ γίνεται.

⁷ οἷά ἐστι καὶ γίνεται θ : ὁκοῖα γίγνεται M.

καὶ γυμνάζεσθαι, τότε μύσσονται καὶ πτύουσι, προϊόντος δὲ τοῦ χρόνου καὶ τὰ βλέφαρα βαρέα ἴσχουσι, καὶ τὸ μέτωπον ὥσπερ ξυσμός¹ λαμβάνει, τῶν τε σίτων ἥσσον ἄπτονται,² πίνειν τε ἥσσον δύνανται, ἄχρραι³ τε τούτοισιν ὑπογίνονται, καὶ ἡ⁴ 10 κατάρροοι κινέονται ἡ πυρετοὶ φρικώδεις, καθ' ὃ τι ἂν τύχῃ τοῦ τόπου⁵ ἡ πλησμονὴ κινηθεῖσα. ὅτι δ' ἂν τύχῃ ποιήσας κατὰ τοῦτον τὸν καιρὸν, τοῦτο αἰτιῇται οὐκ αἴτιον εἶναι· τούτῳ γὰρ κρατεῦντα τὰ σιτία τοὺς πόνους, κατὰ σμικρὸν συλλεγομένη ἡ πλησμονὴ ἐς νοῦσον προήγαγεν.⁶ ἀλλ' οὐ χρὴ προῖεσθαι μέχρι τούτου, ἀλλ' ὁκόταν γνῶ τὰ πρῶτα τῶν τεκμηρίων, εἰδέναι ὅτι κρατεῖ τὰ σιτία τοὺς πόνους κατὰ σμικρὸν συλλεγόμενα, ἡ πλησμονὴ ἐστι.⁷ 20 μύξα γὰρ καὶ σίαλον πλησμονῆς ἐστὶ κρίσις.⁸ ἀτρεμίζοντος μὲν δὴ τοῦ σώματος, φραγνύουσι⁹ τοὺς πόρους τοῦ πνεύματος, πολλῆς ἐνεούσης τῆς πλησμονῆς· θερμαινόμενον δὲ ἀπὸ¹⁰ τοῦ πόνου, ἀποκρίνεται λεπτυνόμενον. χρὴ δὲ τὸν τοιοῦτον ἐκθεραπευθῆναι ὧδε· ἐκπονῆσαι ἐν τοῖσι γυμνασίοις τοῖσιν εἰθισμένοις ἀκόπως, θερμῶ λουσάμενον ἐξεμέσαι εὐθὺς σίτοις χρησάμενον παντοδαποῖ-

¹ ὥσπερ ξυσμός θ: ξυσμὴ M.

² ἥσσον ἄπτονται θ: ἀπέχονται M.

³ ἀχρραι θ: ἀχροιη τε (with ὑπογίνεται) M.

⁴ ἡ οὖν M for καὶ ἡ.

⁵ τόπου θ: χρόνου M.

⁶ προήγαγεν θ: ἡγαγεν M.

⁷ ἡ πλεισμονῇ ἐστι θ: πλησμονὴ ἐστι M. I have translated Littré's text, but am persuaded that the words are a gloss.

⁸ μύξαι γὰρ καὶ σίελα πλησμονῆς ἐστὶ κρίσις M.

⁹ φραγνύουσι θ: φράσσουσι M.

¹⁰ ἀπὸ θ: ὑπὸ M.

morning or¹ to take exercise, then they blow the nose and spit; as time goes on the eyelids too are heavy, and as it were an itching seizes the forehead; they have less appetite for food and less capacity for drink; their complexion fades; and there come on either catarrhs or aguish fevers, according to the place occupied by the surfeit that was aroused. But the sufferer always lays the blame unjustly on the thing he may happen to do at the time of the illness. In such a case² food overpowers exercises, and the surfeit gathering together little by little brings on disease. One ought not, however, to let things drift to this point, but to realise, as soon as one has recognised the first of the signs, that exercises are overpowered by foods that gather together little by little, whereby comes surfeit.³ For mucus and saliva are the crisis⁴ of surfeit. Now as the body is at rest, they block up the passages of the breath, the surfeit inside being considerable; but being warmed by exercise, (the humour)⁵ thins and separates itself out. Such a patient should be treated thus. He must take his usual exercise thoroughly yet without fatigue, have a warm bath, and vomit immediately after eating a

¹ Or, possibly, "and."

² Unless the MSS. reading be violently changed, this is an undoubted "nominative absolute." The scholar will accordingly be cautious in altering sentences containing this construction. See page 355.

³ I have translated Littré's reading, with little belief in its correctness. The ἥ . . . ἐστὶ is grammatically possible, but idiomatically strange.

⁴ Or, "test."

⁵ So Littré, and probably rightly. But the grammar is curious, as the natural subject of ἀποκρίνεται is σῶμα. If the middle could mean "gives off a secretion from itself," the sense would be excellent and the grammar normal. I cannot, however, find any support for this meaning of ἀποκρίνεται.

σιν·¹ ἐκ δὲ τοῦ ἐμέτου κλύσαι τὸ στόμα καὶ τὴν
 φάρυγγα οἶνω αὐστηρῶ, ὅπως ἂν στύψῃ² τὰ
 30 στόματα τῶν φλεβῶν καὶ μηδὲν ἐπικατασπασθῇ,
 ὅκοῦα γίνεται ἀπὸ ἐμέτων· εἴτα ἐξαναστὰς³
 περιπατησάτω ἐν ἀλέῃ ὀλίγα· τῇ δὲ ὑστεραίῃ⁴
 τοῖσι μὲν περιπάτοισιν τοῖσιν αὐτοῖσι χρησάσθω,⁵
 τοῖσι δὲ γυμνασίοισιν ἐλάσσοσι καὶ κουφοτέροι-
 σιν ἢ πρόσθεν· καὶ ἀνάριστος διαγέτω, ἣν θέρος
 ἦ· ἣν δὲ μὴ θέρος ἦ,⁶ μικρὸν ἐπιφαγέτω· καὶ τοῦ
 δείπνου ἀφελεῖν τὸ ἥμισυ οὐ εἴωθε δειπνεῖν· τῇ
 δὲ τρίτῃ τοὺς μὲν πόνους ἀποδότω τοὺς εἰθισ-
 μένους πάντας καὶ τοὺς περιπάτους, τοῖσι δὲ
 40 σιτίοισι προσαγέτω ἡσυχῇ, ὅπως τῇ πέμπτῃ
 ἀπὸ τοῦ ἐμέτου κομιεῖται τὸ σιτίον τὸ εἰθισμένοι·
 ἣν μὲν οὖν ἀπὸ τούτου ἱκανῶς ἔχῃ, θεραπευέσθω
 τὰ ἐπίλοιπα τοῖσι μὲν σιτίοισιν ἐλάσσοσι, τοῖσι
 δὲ πόνοισι πλείοσιν· ἣν δὲ μὴ καθεστήκῃ τὰ
 τεκμήρια τῆς πλησμοιῆς, διαλιπὼν δύο ἡμέρας
 ἀφ' ἧς ἐκομίσατο τὰ σιτία, ἐμεσάτω πάλιν καὶ
 προσαγέτω κατὰ τὰ αὐτά· ἣν δὲ⁷ καὶ ἐκ τρίτου,
 48 μέχρῃς ἂν ἀπαλλαγῇ⁸ τῆς πλησμονῆς.

LXXI. Εἰσὶ δέ τινες τῶν ἀνθρώπων οἵτινες,
 ὅταν κρατέωνται οἱ πόνοι ὑπὸ⁹ τῶν σίτων, καὶ
 τοιάδε¹⁰ πάσχουσιν· ἀρχομένης τῆς πλησμονῆς

¹ ἐκπονῆσαι ἐν τοῖσι γυμνασίοισι· τοῖσιν εἰθισμένοις ἀκόπως θερμῶι λουσάμενον· ἐξεμεῦσαι εὐθὺς· σιτοῖσι χρησάμενον παντοδαποῖσιν· θ: διαπονήσαντα ἐν τοῖσι γυμνασίοισι τοῖσι εἰθισμένοις ἀκόπως θερμῶι λουσάμενον παντοδάποισι· Μ: διαπονήσαντα . . . λουσάμενον, σιτίσαι παντοδαποῖσι καὶ ποιῆσαι ἐμέσαι. Littré, from the second hand in H.

² στύψῃ θ: συνστύψῃ Μ.

³ ἐξαναστὰς θ: ἀναστὰς Μ.

⁴ τῇ δ' ὑστεραίῃ θ: ἐς δὲ τὴν ὑστεραίην Μ.

very varied meal.¹ After vomiting flush the mouth and throat with a harsh² wine, so as to contract the mouths of the veins, and prevent any result of the vomiting from being drawn down afterwards. Then one should go out for a short walk in the sun. On the next day one should take the same walks, but less and lighter exercise than before. One should take no luncheon if it be summer; if it be not summer, a light luncheon should be eaten. Reduce the usual dinner by one half. On the third day all usual exercises and walks should be resumed, and food should be gradually increased, until the usual food is restored on the fifth day from the vomiting. If as a result the patient's condition be satisfactory, let his treatment hereafter be to take less food and more exercise. But if the signs of surfeit do not disappear, let the patient wait for two days after the return to the usual diet, vomit again, and follow the same progressive increase. Even if a third vomiting be necessary, the patient should continue until he is rid of the surfeit.

LXXI. There are some men who, when exercise is overpowered by food, experience the following symptoms. At the beginning of the surfeit they

¹ The harsh asyndeton of *θ*'s reading does not warrant our rejecting it.

² *i.e.* "astringent."

⁵ χρῆσασθωιν. *θ*: χρέεσθαι M.

⁶ ἦν μὴ θέρος ἦι. *θ*: ἦν θέρος ἦι. ἦν δὲ μὴ θέρος ἦι. M.

⁷ ἦν δὲ καὶ ἐκ τρίτου *θ*: ἦν δὲ μὴ. καὶ ἐκ τρίτου M.

⁸ μέχρι ἀπαλλαγῇ *θ*: μέχρις ἀπαλλαγῇ M: μέχρις ἂν ἀπαλ. λαγῇ Littré.

⁹ ὑπὸ M: ἀπὸ *θ*.

¹⁰ καὶ τοιάδε *θ*: τοιάδε M: τοιαῦτα Littré (no authority given).

- ὑπνοι μακροὶ καὶ ἡδέες αὐτοῖσιν ἐγγίνονται,¹ καὶ
 τι τῆς ἡμέρης ἐπικοιμῶνται· ὁ δὲ ὕπνος γίνεται
 τῆς σαρκὸς ὑγρανθείσης,² καὶ χεῖται τὸ αἷμα, καὶ
 γαληνίζεται³ διαχεόμενον τὸ πνεῦμα. ὁκόταν
 δὲ μὴ δέχεται ἔτι τὸ σῶμα τὴν πλησμονήν, ἀπό-
 κρισιν ἤδη ἀφίησιν εἴσω ὑπὸ βίης τῆς περιόδου,
 10 ἥτις ὑπεναντιουμένη τῇ τροφῇ τῇ ἀπὸ τῶν
 σίτων τaráσσει τὴν ψυχὴν. οὐκ ἔτι δὴ κατὰ
 τοῦτον τὸν χρόνον ἡδεῖς οἱ ὕπνοι, ἀλλ' ἀνάγκη
 τaráσσεσθαι τὸν ἄνθρωπον, καὶ δοκεῖν⁴ μάχεσ-
 θαι· ὁκοῖα γάρ τινα πάσχει τὸ σῶμα, τοιαῦτα
 ὀρῇ ἢ ψυχῇ, κρυπτομένης τῆς ὀψιος. ὁκόταν
 οὖν ἐς τοῦτο ἦκη ὠνθρωπος, ἐγγὺς ἤδη τοῦ
 κάμνειν ἐστίν· ὅ τι δὲ ἦξει νόσημα, ἄδηλον·
 ὁκοίη γὰρ ἂν ἔλθῃ ἀποκρίσις καὶ ὅτου ἂν
 κρατήσῃ, τοῦτο ἐνοσοποίησεν.⁵ ἀλλ' οὐ χρὴ
 20 προέσθαι τὸν φρονέοντα, ἀλλ' ὁκόταν ἐπιγνώ⁶
 τὰ πρῶτα, τῇσι θεραπείησιν ὥσπερ τὸν πρότερον
 ἐκθεραπευθῆναι,⁷ πλείονος δὲ χρόνου καὶ λιμο-
 23 κτονίης δεῖται.

LXXII. Ἔστι δὲ καὶ τὰ τοιάδε τεκμήρια
 πλησμονῆς· ἀλγεῖ τὸ σῶμα οἷσι μὲν ἅπαν, οἷσι
 δὲ μέρος τι τοῦ σώματος ὅ τι ἂν τύχῃ·⁸ τὸ δὲ

¹ ἐγγίνονται θ: ἐπιγίνονται M.

² ὑγρανθείσης is omitted by θM, and is added by Littré from the second hand of E.

³ γαληνίζεται θ: γαληνίζει M.

⁴ δοκέειν θ: δοκέει M.

⁵ ὅτι ἦξει νόσημα ἄδηλον ὁκοίη γὰρ ἀνέλθῃ ἀποκρίσις· καὶ
 ὅκου ἂν κρατήσῃ τοῦτο. ἐνοσοποίησεν· θ: ὅτι δὲ ἦξει τὸ νόσημα,
 ἡ
 μάλα δῆλον· ὁκοῖα γὰρ ἂν ἔλθῃ ἀποκρίσις· καὶ ὅτου ἦν κρατῆσαι
 τοῦτο, ἐνόσησεν· M.

have fall upon them long and pleasant sleeps, and they slumber for a part of the day. The sleep is the result of the flesh becoming moist¹; the blood dissolves, and the breath, diffusing itself, is calm. But when the body can no longer contain the surfeit, it now gives out a secretion inwards through the force of the circulation,² which, being opposed to the nourishment from food, disturbs the soul. So at this period the sleeps are no longer pleasant, but the patient perforce is disturbed and thinks that he is struggling. For as the experiences of the body are, so are the visions of the soul when sight is cut off. Accordingly, when a man has reached this condition he is now near to an illness. What illness will come is not yet known, as it depends upon the nature of the secretion and the part that it overpowers. The wise man, however, should not let things drift, but as soon as he recognises the first signs, he should carry out a cure by the same remedies as in the first case, although more time is required and strict abstinence from food.

LXXII. The symptoms of surfeit are sometimes as follow. The body aches, in some cases all over, in others that part only of the body that happens to

¹ With the reading of θΜ: "The flesh goes to sleep, the blood dissolves, etc.," that is, "As the flesh, etc."

² For the περίοδος see pp. 241, 361, 427.

⁶ After ἐπιγνώ M has τῶν τεκμηρίων.

⁷ τῇσι θεραπεύουσιν ὥσπερ τὸν πρῶτον ἐκθεραπευθῆναι θ: τῆς θεραπεύειν ἔχεισθαι, ὥσπερ τὸν πρότερον ἐκθεραπευθῆναι Μ: τῆς θεραπεύειν ἔχεισθαι, καὶ δὴ τοῦτον ὥσπερ τὸν πρότερον ἐκθεραπευθῆναι Littré.

⁸ τοῦ σώματος ὃ τι ἂν τύχη omitted by θ.

ἄλγος ἐστὶν οἶονεἰ¹ κόπος· δοκέοντες οὖν κοπιῇν, ῥαθυμίῃσιν τε καὶ πλησμονῇσι θεραπεύονται, μέχρι ἂν² ἐς πυρετὸν ἀφικνέωνται· καὶ οὐδέπω οὐδὲ τοῦτο γινώσκουσιν, ἀλλὰ λουτροῖσιν τε καὶ σίτοισιν χρησάμενοι ἐς περιπλευμονίην κατέστησαν τὸ νόσημα, καὶ ἐς κίνδυνον τὸν ἔσχατον
 10 ἀφικνέονται. ἀλλὰ χρὴ προμηθεῖσθαι πρὶν³ ἐς τὰς νούσους ἀφικνέωνται, καὶ θεραπεύεσθαι τῷδε τῷ τρόπῳ· μάλιστα μὲν πυριθέντα μαλακῇσι πυριῇσι, εἰ δὲ μή, λουσάμενον πολλῶ καὶ θερμῷ, διαλύσαντα τὸ σῶμα ὡς μάλιστα, χρησάμενον τῶν σιτίων πρῶτον μὲν τοῖσι δριμέσι καὶ πλείστοισιν, εἴτα τοῖσιν ἄλλοισιν⁴ ἐξεμέσαι εὖ, καὶ ἐξαναστάντα περιπατῆσαι ὀλίγον χρόνον ἐν ἀλῇ, ἔπειτα καταδαρθεῖν·
 20 πρῶτ' δὲ τοῖσι περιπάτοισιν πολλοῖσιν⁵ ἐξ ὀλίγου προσάγοντα χρῆσθαι καὶ τοῖσι γυμνασίοισιν κούφοισιν καὶ τῇσι προσαγωγῇσι καθάπερ καὶ πρότερον· ἰσχυασίης δὲ τοῦτο πλείστης δεῖται καὶ περιπάτων. ἦν δὲ μὴ προνοηθεὶς ἐς πυρετὸν ἀφίκεται, προσφέρειν μηδὲν ἄλλο⁶ ἢ ὕδωρ ἡμερέων τριῶν· ἦν μὲν οὖν ἐν ταύτησι παύσεται· ἦν δὲ μή, πτισάνης χυλῷ θεραπεύεσθαι· ἢ γὰρ τεταρταῖος ἢ ἐβδομαῖος⁷ ἐκστήσεται καὶ⁸

¹ οἶονεἰ θ : ὁκοῖον M.

² ἂν is omitted by M.

³ After πρὶν some MSS. (not θM) add ἂν.

⁴ τοῖσιν ἄλλοισιν θ : τοῖσι ἄλλοισιν M : Littré says “ἀλυκοῖσιν vulg.” without naming MSS.

⁵ πολλοῖσιν omitted by M.

⁶ ἄλλο η θ : ἄλλ' ἢ M : ἄλλο ἄλλ' ἢ Littré (with apparently the authority of some Paris MS. or MSS.).

⁷ ἢ γὰρ τεταρταῖος· ἢ ἐβδομαῖος θ : ἢ τεταρταῖος ἢ ἐβδομαῖος M : καὶ ἢ τεταρταῖος ἢ ἐβδομαῖος Littré (with apparently some authority).

be affected. The ache resembles the pain of fatigue. Accordingly, under the impression that they are suffering fatigue pains, these patients adopt a treatment of rest and over-feeding, until they fall into a fever. Even then they fail to realise the true state of affairs, but indulging in baths and food they turn the illness into pneumonia, and fall into the direst peril. But what is necessary is to exercise forethought before the diseases attack, and to adopt the following treatment. Take by preference gentle vapour baths, the next best thing being copious hot baths, so as to dilate the body as much as possible, and then, after meals, at first of harsh foods and very copious, afterwards of the other kinds¹ of food, there should be a thorough emptying of the body by vomiting; after this there should be taken a short stroll in the sun, followed by sleep. In the morning walks should be long², though short to begin with, and gradually increased; exercises should be light, and with the same gradual increases as in the former case. Such a state requires severe reduction of flesh and plenty of walking exercise. And if through lack of forethought there is an attack of fever, nothing should be given for three days except water. If the fever go down in that time, well and good; if it does not, treat the patient with barley water, and on the fourth or the seventh day he will sweat and be quit of the

¹ Or (with the reading ἀλυκοῖσιν), "of salt foods."

² So Littré. It is doubtful in the *Corpus* whether πολὺς refers to quantity or to number, an ambiguity that often occurs in *Epidemics I* and *III*. "Many" is a possible meaning here, as of course the treatment is spread over several days.

³ καὶ θ: ἡ Μ: εἰ Littré, with some Paris authority.

ἐξιδρώσει· ἀγαθὸν δὲ τοῖσι χρίσμασι χρῆσθαι
τοῖσιν ἰδρωτικοῖσιν ὑπὸ τὰς κρίσιαις, ἐξαναγ-
30 κάζουσι γάρ.

LXXIII. Πάσχουσι δέ τινες καὶ τοιάδε ἀπὸ
πλησμονῆς· τὴν κεφαλὴν ἀλγέουσι καὶ βαρύ-
νουνται, καὶ τὰ βλέφαρα πίπτει αὐτοῖσιν ἀπὸ τοῦ
δείπνου, ἔν τε τοῖς ὕπνοις ταράσσονται,¹ καὶ
δοκεῖ θερμὴ εἶναι, ἢ τε κοιλίῃ ἐφίσταται ἐνίοτε·
ὁκόταν δὲ ἀφροδισιάσῃ, δοκεῖ κουφότερος εἶναι
ἐς τὸ παραντίκα, ἐξ ὑστέρου δὲ μᾶλλον βαρύ-
νεται· τούτοισιν ἡ κεφαλὴ τὴν πλησμονὴν
ἀντισπῶσα τὴν τε κοιλίην ἐφίστησι, καὶ αὕτῃ
10 βαρύνεται· κίνδυνοί τε ἐπικέινται² κακοί, καὶ
ὅκου ἂν ῥαγῇ ἡ πλησμονή, τοῦτο διαφθείρει.
ἀλλὰ χρὴ προμηθεῖσθαι ὧδε· ἥν μὲν βούληται
τὴν θεραπείην ποιεῖσθαι ταχυτέραν,³ προπυρι-
θέντα ἐλλεβόρῳ καθαρθῆναι, εἴτα προσάγειν
τοῖσι σιτίοισι κούφοις καὶ μαλθακοῖσιν ἐφ'
ἡμέρας δέκα· τοῖσι δὲ ὄψοις⁴ διαχωρητικοῖσιν,
ὅπως κρατήσῃ ἡ κάτω κοιλίῃ τὴν κεφαλὴν τῇ
κάτω ἀντισπάσει· καὶ τοῖσι δρόμοις βραδέσι
καὶ τοῖσιν ὀρθρίοις περιπάτοις ἱκανοῖς, τῇ
20 τε πάλῃ ἐν ἐλαίῳ· ἀρίστῳ τε χρήσθω καὶ ὕπνῳ
ἀπὸ τοῦ ἀρίστου μὴ μακρῷ· ἀπὸ τοῦ δείπνου
δὲ ὅσον ἐξαναστῆναι ἱκανόν· καὶ τὸ μὲν λούεσθαι,
τὸ δὲ χρίεσθαι, λούεσθαι⁵ δὲ χλιερῷ, λαγνείης
δὲ ἀπέχεσθαι· αὕτη μὲν ἡ ταχυτάτῃ⁶ θεραπείῃ·
εἰ δὲ μὴ βούλοιο φαρμακοποιεῖν, λουσάμενον

¹ After ταράσσονται θ has τὲ (sic) which may (without the accent) be correct, but probably is dittography.

² M has ὑπόκειται, omits κακοί and reads ὅκει.

³ ταχυτέραν θ : ταχείην (before ποιεῖσθαι) M.

REGIMEN, III. LXXII.—LXXIII.

trouble.¹ It is good to use sudorific unguents at the approach of a crisis, as they bring on sweating.

LXXIII. In certain cases the sufferers from surfeit experience the following symptoms. The head aches and feels heavy; their eyelids close after dinner; they are distressed in their sleep; they appear to be feverish, and occasionally the bowels are constipated. After sexual intercourse they seem to be for the moment more at ease, but afterwards the feeling of heaviness increases. In these cases the head, acting by revulsion on the surfeit, makes the bowels constipated and itself becomes heavy. Nasty dangers threaten, and the surfeit infects that part where it has broken out. But forethought of the following kind is required. If the quicker treatment is desired, after a vapour bath purge with hellebore, and for ten days gradually increase light and soft foods, and meats that open the bowels, that the lower belly may overpower the head by the revulsion below. Practise slow runs, longish early-morning walks, and wrestling with the body oiled. Take luncheon and a short sleep after it. After dinner a stroll is sufficient. Use baths and unguents, the baths tepid, and abstain from sexual intercourse. This is the quickest method of treatment. But if the patient wish to avoid drug-taking,² he should take a hot

¹ With the reading of Littré: "he will get rid of the trouble if he sweat."

² This refers to the hellebore mentioned earlier in the chapter. In the *Corpus* "drugs" are purges.

⁴ ὄψοισι θ (not ὀπτοῖσι as Littré says): σιτίοισι M.

⁵ For λούεσθαι θ has λοῦσθαι.

⁶ ταχυτάτη θ: ταχυτέρη M.

θερμῶ,¹ ἐμέσαι σιτίοισι χρησάμενον τοῖσι δριμέ-
 σιν, ὑγροῖσι καὶ γλυκέσι καὶ ἀλμυροῖσιν,²
 ἐξ ἐμέτου δὲ ὅσον ἐξαναστῆναι· πρῶτ' δὲ τοῖσι
 περιπάτοισι πράξει προσάγειν καὶ τοῖσι γυμ-
 30 νασίοισι γεγραμμένοισιν ἐς ἡμέρας ἕξ· τῇ δὲ
 ἐβδόμῃ πλησμονὴν προσθέντα ἔμετον ποιῆ-
 σαι³ ἀπὸ τῶν ὁμοίων σιτίων, καὶ προσάγειν
 κατὰ τωυτό· χρῆσθαι δὲ τούτοισιν ἐπὶ τέσσαρας
 ἐβδομάδας, μάλιστα γὰρ ἐν τοσούτῳ χρόνῳ
 καθίσταται· εἴτα προσάγειν τοῖσί τε σίτοισι καὶ
 τοῖσι πόνοισι, τοὺς τε ἐμέτους σὺν πλείονι χρόνῳ
 ποιεῖσθαι, τά τε σιτία ἐν ἐλάσσονι προσάγειν,
 ὅπως τὸ σῶμα ἀνακομίσηται, καθιστάναι τε τὴν
 39 δίαιταν ἐς τὸ σύνηθες κατὰ μικρόν.

LXXIV. Γίνεται δὲ καὶ τοιάδε ἀπὸ πλησμονῆς·
 ὁκόσοισιν ἢ μὲν κοιλίῃ καταπέσσει τὸ σιτίον, αἱ
 δὲ σάρκες μὴ δέχονται, ἐμμένουσα ἢ τροφὴ
 φῦσαν ἐμποιεῖ· ὅταν δὲ ἀριστήσῃ, καθίσταται,
 ὑπὸ γὰρ τοῦ ἰσχυροτέρου τὸ κουφότερον ἐξελαύ-
 νεται, καὶ δοκέουσιν ἀπηλλάχθαι· τὸ δὲ πολὺ
 πλέον ἐς τὴν ὑστεραίην παραγίνεται· ὅταν δὲ
 καθ' ἡμέρην ἐκάστην αὐξανόμενον ἰσχυρὸν γένη-
 ται, ἐκράτησε τὸ ὑπάρχον τῶν ἐπεισενεχθέντων,
 10 καὶ ἐξεθέρμηκε, καὶ ἐτάραξεν ἅπαν τὸ σῶμα, καὶ
 ἐποίησε διαρροίην· τοῦτο γὰρ ὀνομάζεται, ἕως ἂν

¹ θερμῶι θ: πολλῶι M.

² ἐμεσαι σιτίοισι καὶ γλυκέσι καὶ ἀλμυροῖσι M.

REGIMEN, III. LXXIII.—LXXIV.

bath, and then vomit after eating foods that are sharp, moist, sweet and salt¹; after vomiting let him go for a short stroll. In the morning let him take gentle walks to begin with, and gradually increase them, and the exercises described above, for a period of six days. On the seventh day add a surfeit of like foods, and then vomit; after which make the same progressive increase. Follow this regimen for four weeks, for this is about the time required for a recovery. Then gradually increase food and exercise; increase the interval between vomitings; lessen the time taken in increasing food to the normal, so that the body may recreate itself, and restore the regimen to what is usual little by little.

LXXIV. Surfeit shows also the following symptoms. When the belly digests the food, but the flesh rejects it, the nutriment, remaining inside, causes flatulence. After luncheon, the flatulence subsides, for the lighter is expelled by the stronger, and the trouble seems to have been got rid of; but on the next day the symptoms recur much intensified. But when, owing to the daily growth, the surfeit becomes strong, what is already present overpowers the things added from without, generates heat, disturbs the whole body and causes diarrhœa. For such is the name given to

¹ Littré translates as though all four epithets applied to one food. The Greek suggests (a) foods sharp (acid) and moist, (b) sweet foods, (c) salt foods; perhaps (a) acid and moist, (b) sweet and moist, (c) salt and moist. At any rate the four qualities (which to a Greek of 400 B.C. were substances) had to be combined in one meal. As δριμύς is generally opposed to γλυκύς, it is not surprising that the manuscript M omits two epithets.

² ποιῆσαι θ: ποιήσασθαι M.

αὐτὴ μούνη σαπείσα ἢ τροφὴ ὑποχωρῇ.¹ ὁκόταν δὲ θερμαινομένου τοῦ σώματος κάθαρσις δριμέα γένηται, τό τε ἔντερον ξύεται καὶ ἐλκούται καὶ διαχωρεῖται αἱματώδεα, τοῦτο δὲ δυσεντερίη καλεῖται, νοῦσος χαλεπὴ καὶ ἐπικίνδυνος. ἀλλὰ χρὴ προμηθεῖσθαι καὶ τὸ ἄριστον ἀφαιρεῖσθαι καὶ τοῦ δείπνου τὸ τρίτον μέρος· τοῖσι δὲ πόνοισι πλείοσι, τῇσι πάλησι καὶ τοῖσι δρόμοις καὶ
 20 περιπάτοις² χρῆσθαι, ἀπὸ τε τῶν γυμνασίων καὶ ὀρθρου· ὅταν δ' ἡμέραι δέκα γένωνται, προσθέσθαι³ τοῦ σίτου τὸ ἥμισυ τοῦ ἀφαιρεθέντος, καὶ ἔμετον ποιήσασθαι, καὶ προσάγειν⁴ ἐς ἡμέρας τέσσαρας· ὁκόταν δὲ ἄλλη δεκάς γένηται, τὸν τε⁵ σῖτον τὸν λοιπὸν προσθέσθαι, καὶ ἔμετον ποιήσασθαι, καὶ προσάγων πρὸς τὸν σῖτον ὑγιέα ποιήσεις ἐν τούτῳ τῷ χρόνῳ· τοῖσι δὲ
 28 πόνοις⁶ θαρρεῖν τὸν τοιοῦτον πιέζων.

LXXV. Γίνεται δὲ καὶ τοιάδε· ἐς τὴν ὑστεραίην⁷ τὸν σῖτον ἐρυγγάνεται ὡμὸν ἄτερ ὀξυρεγμῆς, ἢ δὲ κοιλίῃ διαχωρεῖ, ἐλάσσω μὲν ἢ πρὸς τὰ σῖτα, ὅμως δὲ ἱκανῶς, πόνος δὲ οὐδεὶς ἐγγίνεται· τούτοιςιν ἢ κοιλίῃ ψυχρὴ ἐοῦσα οὐ δύναται καταπέσσειν τὸν σῖτον ἐν τῇ νυκτί· ὁκόταν οὖν κινηθῇ, ἐρυγγάνεται τὸν σῖτον ὡμόν. δεῖ οὖν τούτῳ παρασκευάσαι τῇ κοιλίῃ θερμασίην ἀπὸ τε τῆς διαίτης καὶ⁸ τῶν πόνων· πρῶτον μὲν οὖν
 10 χρὴ ἄρτῳ θερμῷ⁹ χρῆσθαι ζυμίτῃ, διαθρύπτοντα

¹ For ὑποχωρῇ θ has χωρέει.

² τοῖσι δὲ δρόμοις πλείοσι καὶ τῇσι παλῆσι καὶ τοῖς περιπάτοις M.

³ προσθέσθαι θ : προσθῆναι M.

⁴ προσάγειν θ : προσαγαγεῖν M.

⁵ τὸν τε M : τότε θ.

the disorder so long as the waste products¹ only of food pass by stool. But when, as the body grows hot, the purging becomes harsh, the bowel is scraped, ulcers form and the stools passed are bloody; this disorder is called dysentery, a difficult and dangerous disease. Precautions must be taken, lunch omitted and dinner lessened by one-third. Use more exercises, wrestling, running and walks, both after the gymnastic practice and in the early morning. When ten days are gone, add one half of the food that has been taken away, take an emetic, and gradually increase the food for four days. When another ten days are gone, add the food that is still lacking, take an emetic, and gradually increasing the food you will effect a cure in this interval of time. Such a case as this you can without fear exercise rigorously.

LXXV. There also occurs the following kind of surfeit. On the following day the food is brought up undigested, without heartburn, copious stools are passed, but not proportionate to the food eaten, and there are no fatigue pains. In these cases the belly, being cold, cannot digest the food in the night. So when it is disturbed it brings up the food undigested. So for such a patient it is necessary to procure warmth for the belly both from regimen and from exercises. So first one should use warm, fermented bread,

¹ For σήψις see p. 409.

⁶ θαρρεῖν M: θαρρεῖ (θάρρει?) θ.

⁷ τοιάδε ἐς τὴν ὑστεραίην M: τοιάδε ἐς τὴν ὑστέραν· ἦν θ: τοιάδε πλησμονή· ἐς τὴν ὑστεραίην Littré (with some authority).

⁸ After καὶ M adds ἀπό τε.

⁹ θερμῶι θ: συγκομιστῶι M.

ἐς οἶνον μέλανα ἢ ἐς ζωμὸν ὕειον· τοῖσί τε
 ἰχθύσιν ἐφθοῖσιν ἐν ἄλμῃ δριμείῃ· χρῆσθαι δὲ
 καὶ τοῖσι σαρκώδεσιν, οἶον ἀκροκωλίοισι¹ τε
 διέφθοισι τοῖσιν ὑείοισι, τοῖσί τε πίοσιν ὑείοισιν
 ὀπτοῖσι, τοῖσι δὲ² χοιρείοισι μὴ πολλοῖσι καὶ
 σκυλάκων μηδὲ³ ἐρίφων· λαχάνοισι δὲ πράσοισί
 τε καὶ σκοροδοῖσιν ἐφθοῖσι καὶ ὠμοῖσι, βλίτῳ
 τε ἐφθῶ καὶ κολοκύντῃ·⁴ ποτοῖσί τε ἀκρήτοισιν,
 ἀναριστῆν τε τὴν πρώτην.⁵ ὕπνοισί τε ἀπὸ τῶν
 20 γυμνασίων, τοῖσί τε δρόμοισι καμπτοῖσιν, ἐξ
 ὀλίγου προσάγων, πάλῃ τε μαλακῇ ἐν ἐλαίῳ,
 λουτροῖσί τε ὀλίγοισι, χρίσμασι πλείοσι, τοῖσι
 πρῶτ' περιπάτοισι πλείστοισιν, ἀπὸ δείπνου δὲ⁶
 ὀλίγοισι καὶ τὸ σῦκον μετὰ τῶν σίτων ἀγαθόν,
 ἄκρητός τε ἐπ' αὐτῷ. ἐκ δὲ ταύτης τῆς θερα-
 πείης καθίσταται τοῖσι μὲν θᾶσσον, τοῖσι δὲ
 27 βραδύτερον.

LXXVI. Ἄλλοι δέ τινες τοιάδε πάσχουσιν·
 ἀχροοῦσι, καί, ὅταν φάγωσιν, ἐρυγγάνουσιν
 ὀλίγον ὕστερον ὀξύ,⁷ καὶ ἐς τὰς ῥίνας ἀνέρπει
 τὸ ὀξύ. τούτοισι τὰ σώματα οὐ καθαρὰ ἐστίν·
 ὑπὸ γὰρ τοῦ πόνου πλείον τὸ συντηκόμενον τῆς
 σαρκὸς ἢ τὸ ἀποκαθαιρόμενον⁸ ὑπὸ τῆς περιόδου·
 ἐμμένον δὴ τοῦτο ἐναντιοῦται τῇ τροφῇ, καὶ
 βιάζεται, καὶ ἀποξύνει. ἢ μὲν οὖν τροφή ἐρυγ-
 γάνεται, αὐτὸ δὲ ὑπὸ τὸ δέρμα⁹ ἐξωθεῖται, καὶ
 10 τῷ ἀνθρώπῳ ἄχροϊαν ἐμποιεῖ, καὶ νούσους ὑδρω-

¹ ἀκροκωλίοισι M: ἄκροισ θ.

² τοῖσι τε πίοσιν ὑείοις ὀπτοῖσι· τοῖσι δὲ θ: καὶ τοῖσι πλείοσι
 ὑοῖσι ἐφθοῖσιν· τοῖσι τε M.

³ μηδὲ θ: καὶ M.

⁴ τῆς τε κολοκύντης θM: καὶ κολοκύντῃ Littre: possibly
 τῇσί τε κολοκύντῃσι.

crumbling it into dark wine or into pork broth. Also fish boiled in acrid brine. Use also fleshy meats, such as pig's feet well boiled and fat roast pork, but be sparing of sucking-pig, and the flesh of puppies and kids. Vegetables should be leeks and onions, boiled and raw, boiled blite and the pumpkin. Drink should be undiluted, and no luncheon should be taken at first. There should be sleep after exercises, running in the double course, increased gradually, gentle wrestling with the body oiled, few baths, more anointings than usual, plenty of¹ early-morning walks, but only short ones after dinner. Figs with food are good, and neat wine therewith. This treatment brings recovery, in some cases rapid, in others slower.

LXXVI. In other cases the following symptoms are experienced. There is paleness, and acid belching shortly after food, the acid matter rising into the nose. In such cases the body is impure. For the flesh melted by the fatigue is greater than that purged away by the circulation. Now this excess, remaining in the body, is antagonistic to the nourishment, forces it along, and renders it acid. So the nourishment is belched up, and the excess is pushed out under the skin, causing in the patient paleness

¹ Or, "long."

⁵ ποιοισι τὲ ἀκρήτοισιν ἀναριστην τὲ τὴν πρώτην· θ: πόμασι τε ἀκρητεστέροισι· ὕπνοισι τε μακροῖσι ἀναριστησίησι τὴν πρώτην M.

⁶ δὲ θ: τε M.

⁷ ὀξύ θ: ὀξέα M.

⁸ ἀπὸ γὰρ τοῦ πόνου πλείονος ἐόντος· συντηκομένης τῆς σαρκός· τὸ ἀπὸ καθαιρόμενον θ. The text is that of M, which, however, has τε for γὰρ.

⁹ αὐτὸ δὲ τὸ ὑπὸ τὸ δέρμα θ: αὐτὸ δὲ ὑπὸ τοῦ δέρματος M.

ποειδέας. ἀλλὰ χρὴ προμηθεῖσθαι ὧδε· ἡ μὲν ταχυτέρη θεραπείη, ἐλλέβορον πίσαντα προσάγειν, ὥσπερ μοι πρότερον γέγραπται· ἡ δὲ ἀσφαλεστέρη¹ ὑπὸ τῆς διαιτήσιος ὧδε· πρῶτον μὲν λουσάμενον θερμῷ ἔμετον ποιήσασθαι, εἶτα προσάγειν ἐς² ἡμέρας ἑπτὰ τὸ σιτίον τὸ εἰθισμένον. δεκάτῃ δὲ ἡμέρῃ ἀπὸ τοῦ ἔμετου αὐθις ἐμεῖτω, καὶ προσαγέτω κατὰ τωυτό· καὶ τὸ τρίτον ὡσαύτως ποιησάτω· τοῖσι δὲ τρόχοισιν ὀλίγοις
 20 καὶ ὀξέσι καὶ ἀνακινήμασι³ καὶ τρίψει, καὶ διατριβῇ⁴ πολλῇ χρήσθω ἐν τῷ γυμνασίῳ, καὶ ἀλινδήσει χρήσθω·⁵ τοῖσί τε περιπάτοις πολλοῖσιν ἀπὸ τῶν γυμνασίων, χρήσθαι δὲ καὶ ἀπὸ δείπνου, πλείστοις δὲ τοῖσιν ὀρθρίοις· ἐγκονιόμενος⁶ δὲ χριέσθω· ὅταν δὲ λούεσθαι θέλῃ, θερμῷ λουέσθω· ἀνάριστος δὲ διατελείτω τοῦτον τὸν χρόνον. καὶ ἦν μὲν ἐν μηνὶ καθιστῆται, θεραπευέσθω τὸ λοιπὸν τοῖσι προσήκουσιν· ἦν δέ τι
 29 ὑπόλοιπον ἦ, χρήσθω τῇ θεραπείῃ.

LXXVII. Εἰσὶ δέ τινες οἷσιν ἐς τὴν ὑστεραίην ὀξυρεγμίαι γίνονται· τούτοις ἐν τῇ νυκτὶ ἀπόκρισις ἀπὸ πλησμονῆς γίνεται·⁷ ὁκόταν οὖν κινήθῃ ἐκ τοῦ ὕπνου τὸ σῶμα, πυκνοτέρῳ τῷ

¹ For ἀσφαλεστέρη θ has βραδυτέρη.

² ἐς is omitted by M.

³ ἐγκινήμασι θM: ἀνακινήμασι Zwinger.

⁴ For διατριβῇ M has ἐνδιατριβῇ.

⁵ ἐν τῷ . . . χρήσθω omitted by θ.

⁶ For ἐγκονιόμενος M has ἐκκονίων ιωένοισι.

⁷ M has ἡ before ἀπόκρισις, τῆς before πλησμονῆς, and ὑπὸ for ἀπὸ. θ has ἀποκρίσεις.

and dropsical diseases. The following precautions should be taken. The quicker method of treatment is to give a draught of hellebore and then to adopt the progressive diet that I have already described. The safer method, however, is by the following regimen. First a hot bath should be taken, then an emetic, and then the usual diet should be regained by a gradual increase spread over seven days. On the tenth day after the emetic another should be taken, followed by the same gradual increase of food. The treatment should be repeated a third time. Short but sharp runs should be taken in the circular course, with arm exercises, massage, long practice in the gymnasium and wrestling in dust. Plenty of walking after exercises, after dinner, but especially in the early morning. The body should be anointed when covered with dust. When the patient wishes to bathe, let the water be hot. During this time no luncheon should be taken. If recovery occur in a month, let the patient take hereafter the fitting treatment; but if the illness has not completely disappeared, let the patient continue the treatment.¹

LXXVII. In some cases the morrow brings heart-burn. When this is so, a secretion arises in the night from surfeit. Accordingly, when the body has moved after sleep, breathing more rapidly it forces

¹ The argument appears to be faulty. Why should "fitting treatment" follow complete recovery? Ermerins, seeing the difficulty, would revive an old reading (or conjecture) and add *πρότερον* before *θεραπείῃ*. This does not touch the difficulty of the clause *θεραπευέσθω . . . προσήκουσιν*. It is just possible that this clause is merely a misplaced variant of *χρησθω τῇ <πρότερον> θεραπείῃ*, and in the original text there was an *aposiopesis* after *καθιστῆται*. "If the patient recover in a month, well and good; if not, continue the treatment."

πνεύματι χρησάμενον, βιάζεται ἔξω σὺν τῷ πνεύματι θερμόν τε καὶ ὀξύ· ἐκ τούτου νοῦσοι γίνονται, ἣν μή τις προμηθεῖη χρήσεται. συμφέρει δὲ καὶ τούτοισιν ὥσπερ καὶ τῷ προτέρῳ¹ θεραπευθῆναι· τοῖσι δὲ πόνοισι πλείοσι τοῦτον
 10 χρῆσθαι.

LXXVIII. Γίνεται δέ τισι καὶ τοιαύδε· ἐν τοῖσι πυκνοσάρκοισι τῶν σωμάτων, ὅταν τὰ σιτία θερμαίνηται καὶ διαχέηται ἀπὸ πρώτου ὕπνου, θερμαινομένης τῆς σαρκὸς ὑπὸ τε τῶν σιτίων διὰ τε² τὸν ὕπνον, ἀπόκρισις γίνεται ἀπὸ τῆς σαρκὸς πολλὴ ὑγρῆς ἐούσης.³ εἶτα τὴν μὲν τροφήν ἢ σὰρξ οὐ δέχεται πυκνὴ ἐοῦσα, τὸ δὲ ἀπὸ τῆς σαρκὸς ἀποκριθὲν ἐναντιούμενον τῇ τροφῇ καὶ βιαζόμενον ἔξω⁴ πνίγει τὸν ἄνθρωπον καὶ θερ-
 10 μαίνει, μέχρι ἐξεμέσῃ· ἔπειτα δὲ κουφότερος ἐγένετο· πόνος δὲ οὐδεὶς ἐν τῷ σώματι φανερός· ἀχροίη δὲ ἔνεστι· προϊόντος δὲ τοῦ χρόνου πόνοι τε γίνονται καὶ νοῦσοι. πάσχουσι δὲ τούτοισι παραπλήσια καὶ ὁκόσοι ἀγύμναστοι ἔόντες, ἐξα-
 10 πίνης πονήσαντες, σύντηξιν τῆς σαρκὸς πολλὴν ἐποίησαν.⁵ χρὴ δὲ τοὺς τοιούτους ὧδε θερα-
 20 πεύειν· ἀφελεῖν τῶν σίτων τὸ τρίτον μέρος· τοῖσι δὲ σίτοισι χρῆσθαι τοῖσι δριμέσι καὶ ξηροῖσι καὶ αὐστηροῖσι καὶ εὐώδεσι καὶ οὐρητικοῖσι, τοῖσι δὲ
 20 δρόμοισι τοῖσι μὲν πλείστοισι καμπτοῖσιν ἐν ἱματίῳ, γυμνὸς δὲ⁶ καὶ τοῖσι διαύλοισι καὶ τοῖσι τρόχοις, τρίψεσι δὲ καὶ πάλῃ ὀλίγῃ,⁷ ἀκρο-

¹ τὸν πρότερον θΜ: τῷ προτέρῳ Littré. It is possible, but rather awkward, to understand a verb to govern τὸν πρότερον.

² τε is omitted by M.

³ πολλῆς ὑγρῆς ἐούσης θ: πολλὴ ὑγρασίη M.

out with the breath hot and acid matter.¹ From this come diseases, unless precautions be taken. In such cases it is beneficial to take the same treatment as that last described, but the patient must increase the amount of exercise.

LXXVIII. The following symptoms also occur. In persons of firm flesh, when the food warms and melts during first sleep, the flesh warming owing to the food and through the sleep, a copious secretion comes from the moist flesh. Then the flesh owing to its firmness will not receive the nourishment, while the secretion from the flesh, being opposed to the nourishment and forced out, warms and chokes the man until he has vomited it forth. Relief follows the vomiting, and no pain is felt in the body though the complexion is pale. In course of time, however, pain and disease occur. Similar symptoms are experienced by those who, when out of training, suddenly take violent exercise, causing a copious melting of their flesh. Such persons must be treated thus. Reduce their food by one-third. The food to be used should be acrid, dry, astringent, aromatic and diuretic. Running should be mostly on double tracks, with the cloak worn, while the double stade and circular course should be run stripped; use massage, a little wrestling, and wrestling with the

¹ Perhaps a τ has dropped out of the text here owing to the influence of $\piνεύματι$ or $\tau\epsilon$.

⁴ $\xi\zeta\omega$ M: $\epsilon\iota\sigma\omega$ θ .

⁵ $\sigmaύντηξι$ $τῆς$ $σαρκὸς$ $πολλὴν$ $ἐποίησαντο$ θ : $\sigmaύντηξιν$ $τῆς$ $σαρκὸς$ $καὶ$ $πολλὴν$ $ἐποίησαν$ M: $\sigmaύντηξιν$ $τῆς$ $σαρκὸς$ $βιαίαν$ $καὶ$ $πολλὴν$ $ἐποίησαν$ Littré.

⁶ $\epsilon\nu$ $\iotaματίοισι$ $γυμνὸς$ $δέ$ $\kappa α ι$ θ : $\epsilon\nu$ $\iotaματίῳ$ $γυμνοῖσι$ $δὲ$ $\kappa α ι$ M.

⁷ For $\acute{o}\lambda\acute{\iota}\gamma\eta$ θ has $\alpha\pi\alpha\lambda\eta$ (*sic*).

χειρισμοῖσιν· (ἀκροχείρισις¹ καὶ κωρυκομαχίη
 συμφορώτερον) τοῖσι δὲ περιπάτοισιν ἀπὸ τῶν
 γυμνασίων πολλοῖσι καὶ τοῖσιν ὀρθρίοισι καὶ
 ἀπὸ δείπνου· φωνῆς δὲ πόνος ἐπιτήδειον· κένωσιν
 γὰρ τοῦ ὑγροῦ ποιούμενος ἀραιοῖ τὴν σάρκα·
 συμφέρει δὲ ἀνάριστον διάγειν· χρῆσθαι δὲ τοῖσι
 τοιούτοισιν² ἐν ἡμέρησι δέκα· εἴτα προσθέσθαι
 30 τὸ ἥμισυ τοῦ σίτου³ τοῦ ἀφαιρεθέντος ἐς ἡμέρας
 ἕξ, καὶ ἔμετον ποιήσασθαι, ἐκ δὲ τοῦ⁴ ἐμέτου
 προσάγειν ἐς ἡμέρας τέσσαρας τὸ σίτον· ὅταν
 δὲ ἡμέραι δέκα γένωνται ἀπὸ τοῦ ἐμέτου, κομι-
 σάσθω⁵ τὸ ἀφαιρεθὲν σιτίον ἅπαν· τοῖσι δὲ
 πόνοισι καὶ τοῖσι περιπάτοισι προσεχέτω καὶ
 ὑγιῆς ἔσται. ἡ δὲ τοιαύτη φύσις πόνου πλείονος
 37 δεῖται ἢ σίτου.

LXXIX. Πάσχουσι δέ τινες καὶ τοιάδε· δια-
 χωρεῖ αὐτοῖσι τὸ σιτίον ὑγρὸν ἄπεπτον οὐ διὰ
 νόσημα, οἷον λειεντερίην, οὐδὲ⁶ πόνον οὐδένα
 παρέχει· πάσχουσι δὲ τοῦτο μάλιστα αἱ κοιλίαι
 ὅσαι ψυχραὶ καὶ ὑγραὶ εἰσιν· διὰ μὲν οὖν ψυχρό-
 τητα οὐ συνεψεί, διὰ δὲ ὑγρότητα διαχωρεῖ· τὸ
 οὖν σῶμα τρύχεται τροφήν οὐ λαμβάνον τὴν
 προσήκουσαν, αἳ τε κοιλίαι διαφθείρονται, ἐς
 10 θείσθαι· συμφέρει δὲ τούτῳ τῶν μὲν σίτων

¹ ἀκροχείρισις is omitted by θ. Ermerins omits ἀκροχειρισ-
 μοῖσιν.

² τοιούτοισιν θ: σιτίοισι M

³ τοῦ σίτου omitted by M.

⁴ ἐκ δὲ τοῦ θ: ἐκάστου M.

⁵ After κομισάσθω θ adds ἀπὸ τοῦ σιτοῦ, omitting σιτίον.

⁶ οὐ διανόσημα· οἷον λειεντερίην οὐδὲ θ: οἷον λειεντερίην οὐδὲ M :
 ἄλλ' ἐκ λειεντερίης Littré, Ermerins.

hands (hand-wrestling and the punch-ball are more than usually valuable),¹ with long walks after exercises, in the early morning and after dinner. Voice exercises are useful, for by evacuating the moisture they rarefy the flesh. It is beneficial to abstain from luncheon. Follow this treatment for ten days; then add half the food taken away, continue thus for six days and administer an emetic. After the emetic increase the food gradually for four days. When ten days have elapsed since taking the emetic, restore food to the full original amount, keeping, however, the exercises and the walks, and the patient will recover. A constitution of such a nature needs more exercise than food.

LXXIX. The following symptoms are experienced by some patients. Their food passes watery and undigested; there is no illness like lientery to cause the trouble,² and no pain is felt. It is especially bowels that are cold and moist that show these symptoms. The coldness prevents digestion, and the moistness makes the bowels loose. So the body wastes away through not receiving its proper nourishment, while the bowels become diseased and illnesses occur. Precautions ought to be taken. It is beneficial in this case to reduce food by one-

¹ This sentence may be a marginal note that has crept into the text. Ermerinus' emendation is probably correct. "Hand-wrestling and punch-ball are better than πάλη."

² The reading οἶον ἐκ λιεντερίας was probably due to a corrector who scented an inconsistency between οὐ διὰ νόσημα and ἐς νούσους τε ἐμπίπτουσιν later on. The true meaning of the passage is that, while the state of the bowels is not caused by one of the diseases that commonly do cause it, yet illnesses follow this disordered condition unless precautions be taken.

- ἀφελεῖν τὸ τρίτον μέρος· ἔστω δὲ τὰ σῖτα ἄρτοι
 συγομιστοὶ ἄζυμοι, κλιβανῖται, ἢ ἐγκρυφαίαι,
 θερμοὶ ἐς οἶνον αὐστηρὸν¹ ἐμβαπτόμενοι, καὶ
 τῶν ἰχθύων τὰ νωτιαῖα καὶ οὐραῖα, τὰ δὲ κεφάλαια
 καὶ ὑπογάστρια ἐὰν² ὡς ὑγρότερα· καὶ τοὺς μὲν
 ἐφθοὺς ἐν ἄλμῃ, τοὺς δὲ ὀπτοὺς ἐν ὄξει· καὶ τοῖσι
 κρέασι τεταριχευμένοισιν ἐν ἄλσιν³ καὶ ὄξει·
 καὶ τοῖσι κυνείοισιν ὀπτοῖσι⁴ καὶ φάσσης καὶ
 τῶν λοιπῶν τοιούτων ὀρνίθων, ἐφθοῖσι καὶ ὀπτοῖσι.
 20 λαχάνοισι δὲ ὡς ἥκιστα· οἶνῳ δὲ μέλανι ἀκρη-
 τεστέρῳ αὐστηρῳ⁵ καὶ τοῖσι περιπάτοισιν ἀπό-
 τε τοῦ δείπνου πολλοῖσι καὶ τοῖσιν ὀρθρίοισι,
 καὶ ἐκ τοῦ περιπάτου κοιμάσθω·⁶ δρόμοισι δὲ
 καμπτοῖσιν ἐκ προσαγωγῆς· ἔστω δὲ καὶ τρῖψις
 πολλή· καὶ πάλιν βραχείῃ καὶ ἐν τῷ ἐλαίῳ καὶ
 ἐν τῇ κόνει, ὅπως⁷ διαθερμαινομένη ἡ σὰρξ
 ἀποξηραίνεται τε καὶ τὸ ὑγρὸν ἐκ τῆς κοιλίης
 ἀντισπᾶ· ἀλείφεσθαι δὲ συμφέρεи μᾶλλον ἢ
 λούεσθαι· ἀνάριστος δὲ διαγέτω· ὅταν δὲ γένωνται
 30 ἡμέραι ἐπτά, προσθέσθω τὸ ἥμισυ τοῦ σίτου τοῦ
 ἀφαιρεθέντος, καὶ ἔμετον ποιησάσθω,⁸ καὶ προσ-
 αγέτω ἐς τέσσαρας ἡμέρας τὸ σιτίον· τῇ δὲ
 ἄλλῃ ἐβδόμῃ κομισάσθω ἅπαν· καὶ ἔμετον πάλιν
 34 ποιησάμενος προσαγέτω κατὰ τὸ αὐτό.

LXXX. Ἄλλοισι δὲ τισι γίνεται τοιάδε· τὸ
 διαχώρημα ἄσηπτον διαχωρεῖ, καὶ τὸ σῶμα
 τρύχεται τῶν σίτων οὐκ ἐπαυρισκόμενον·⁹ οὗτοι

¹ For αὐστηρὸν θ has θερμὸν.

² ἐὰν ὡς omitted by θ.

³ For ἄλσιν θ has αλεῖ.

⁴ For ὀπτοῖσι θ has ἐφθοῖσι.

⁵ M omits δὲ and ἀκρητεστέρῳ αὐστηρῳ.

third. The food should consist of unleavened bread, made from unbolted meal, baked in a pot or under ashes, dipped warm into a dry wine. Of fish the parts about the back and tail; those about the head and belly are too moist and should not be taken. Fish may be boiled in brine or grilled with vinegar. Meat may be preserved in either salt or vinegar. Dog's flesh roasted; the flesh of pigeons, and of other such-like birds, boiled or roasted. Vegetables to be reduced to a minimum. Wine should be dark, dry and but little diluted. Long walks should be taken after dinner and in the early morning, with sleep after the walk. The double track should be gradually increased. Let there be plenty of massage. There should be a little wrestling, both in oil and in dust, so that the flesh may become hot and dry, and draw by revulsion the moisture from the belly. Anointing is more beneficial than bathing. The patient should not take luncheon. After seven days have passed, restore one-half of the food that has been taken away; then an emetic should be drunk, and the food increased gradually for four days. A week later restore the diet to what it was originally, administer an emetic again, and follow it by a similar gradual increase.

LXXX. In some other cases appear the following symptoms. The stools that pass are undigested, and the body wastes away, getting no profit from

⁶ κοιμάσθω θ: κοιμᾶσθαι M.

⁷ ὅπως θ: ὅπως M. Usually M has the -κ- forms of the relatives and θ the others.

⁸ After ποιησάσθω θ adds τὸ ἥμισυ τοῦ σιτοῦ.

⁹ For οὐκ ἐπαυρισκόμενον θ has ἐπαυρίσκεται.

- δὲ προϊόντος τοῦ χρόνου ἐμπίπτουσιν ἐς¹ νούσους·
 τούτοις αἱ κοιλίαι ψυχραὶ καὶ ξηραί· ὁκόταν
 οὖν μήτε σίτοιςι προσήκουσι χρέωνται μήτε
 γυμνασίοιςι, πάσχουσι ταῦτα. συμφέρει δὴ
 τούτῳ² ἄρτοιςι καθαροῖςιν ἱπνίτησι χρῆσθαι, καὶ
 τοῖςιν ἰχθύςιν ἐφθοῖςιν ἐν ὑποτρίμμασι, καὶ
 10 κρέαςιν ἐφθοῖςιν ὑείοιςι, καὶ τῷςιν ἀκροκωλίοιςι
 διέφθοιςι, καὶ τοῖςι πίοσιςιν ὀπτοῖςι,³ καὶ τῶν
 δριμέων καὶ τῶν ἀλυκῶν τοῖςιν ὑγραίνουσι, καὶ
 τοῖςιν ἀλμυροῖςιν· οἶνοιςι δὲ μέλασι μαλακοῖςι·
 καὶ τῶν βοτρύνων καὶ τῶν σύκων ἐν τοῖςι σίτοιςι·⁴
 χρῆ δὲ καὶ ἐναριστὴν μικρόν· τοῖςι δὲ γυμνασίοιςι
 πλείοσι χρῆσθαι, δρόμοιςι καμπτοῖςιν ἐκ προσ-
 αγωγῆς, ὑστάτοιςι τε τρόχοιςι, πάλῃ δὲ μετὰ
 τὸν δρόμον ἐν ἐλαίῳ·⁵ περιπάτοιςι δὲ μὴ πολ-
 λοῖςιν ἀπὸ τῶν γυμνασίων· ἀπὸ δείπνου δὲ ὅσον
 20 ἐξαναστῆναι· ὄρθρου δὲ πλείοσι περιπάτοιςι
 χρῆσθαι· λουέσθω δὲ θερμῷ· χρήσθω δὲ καὶ
 κρίσμασιςιν· ὕπνον δὲ πλείονα διδότη καὶ μαλα-
 κευνεῖτω· χρῆ δὲ καὶ ἀφροδισιάσαι τι· τῶν δὲ
 σίτων ἀφελεῖν τὸ τρίτον μέρος· ἐν ἡμέρῃςι δὲ
 25 δέκα δύο⁶ προσάγειν αὐτὸν πρὸς τὰ σιτία.

LXXXI. Εἰςὶ δὲ τινες οἷςι τὸ διαχώρημα
 ὑγρὸν καὶ σεσηπὸς διαχωρεῖ, τοῖςιν ἄλλως
 ὑγιαίνουσι καὶ γυμναζομένοιςι, καὶ πόνον οὐ
 παρέχει· οἱ δὲ τινες ἀποκλείονται τῶν προση-

¹ Before νούσους M has τὰς.

² δὴ τούτῳ θ: δὲ τῷ τοιούτῳ M.

³ καὶ τοῖςι μὲν ἄκροις διεφθοῖς· τοῖςι δὲ πίοσις ἐφθοῖςι· θ: καὶ
 τοῖςιν ἀκροκωλίοιςι διέφθοιςι καὶ τοῖςι πλείστοιςι ὀπτοῖςι M.

⁴ ἐν τοῖςι σιτοῖςι· θ: τοῖςι δὲ σιτίοιςι· M: ἐμφορεῖσθαι ἐν γε
 τοῖςι σιτίοιςι· Littré.

⁵ M has πάλῃ τε and τῷ before ἐλαίῳ.

⁶ M has τὸ τέταρτον μέρος ἐν ἡμέρῃςι δέκα· καὶ.

the food. In course of time such people fall ill. In these cases the bowels are cold and dry. So when they take neither suitable food nor suitable exercises, their symptoms are those I have said. This kind of person is benefited by taking bread of bolted meal, oven-baked, boiled fish in sauce, boiled pork, extremities thoroughly boiled, fat meats roasted, of acrid, salt foods such as are moistening, and also piquant sauces.¹ Wines to be dark and soft. Some grapes and some figs to be taken with food. A little luncheon too should be eaten. Exercises should be above the average, double-track running should be gradually increased, while the last running should be on the circular track; after the running should come wrestling with the body oiled. After the exercises there should be short walks, after dinner mere strolls, but in the early morning longer walks. Let the bath be warm. Unguents should be used. Let sleep be plentiful and on a soft bed. Some sexual intercourse is necessary. Reduce food by one-third. Take twelve days to bring food back to normal.

LXXXI. In some cases the stools are watery and of waste matter;² the general health is good, exercise is taken and no pain is felt. Others, however,

¹ The word *άλμυρός* is difficult, as it is hardly to be distinguished from *άλυκός*. I suppose that it refers here to pungent dishes generally.

² The process whereby the digestive organs make waste matter was called *σῆψις*, the process of digestion *πέψις*. Hence both *ἀπεπτος* and *ἀσηπτος* mean "undigested," while *σεσηπός* means that there is plenty of waste matter, without undigested food in it; apparently the food is turned to waste without normal assimilation. Ermerins translates both *ἀπεπτος* and *ἀσηπτος* by "incoctus," *σεσηπός* by "concoctus." Littré has "non digéré," "non corrompu," "corrompu."

- κόντων· προϊόντος δὲ τοῦ χρόνου, καὶ τὰς σάρκας ἐπισπᾶται τῇ θερμασίῃ ἢ κοιλίῃ, πόνον τε παρέχει, τῶν τε σίτων ἀποκλείονται, ἥ τε κοιλίη ἐξελκοῦται, στήσαι δὲ χαλεπὸν ἤδη γίνεται αὐτήν. ἀλλὰ χρὴ πρότερον προμηθεῖσθαι γνόντα
- 10 τὴν κοιλίην θερμὴν καὶ ὑγρὴν παρὰ τὸ προσῆκον, πόνων τε ὑπερβολὴν ἀσυμφόρων ἐγγενομένων. τῇ οὖν διαίτῃ δεῖ ψῦξαι καὶ ξηρῆναι. πρῶτον μὲν χρὴ τὰ γυμνίσια τὰ ἡμίσεα ἀφελεῖν, τῶν τε σίτων τὸ τρίτον μέρος· χρῆσθαι δὲ μάζησι¹ προφυρητῆσι τριπτῆσι, καὶ τοῖσιν ἰχθύσι τοῖσι ξηροτάτοισιν ἐφθοῖσι, μήτε λιπαροῖσι μήτε ἄλμυροῖσι· χρῆσθω δὲ καὶ ὀπτοῖσι· κρέασι δὲ τοῖσιν ὀρنيθίοισιν, ἐφθοῖσι μὲν φάσσης, περιστερῆς, περδίκων δὲ καὶ ἀλεκτορίδων ὀπτοῖσιν ἡδύντοισι,²
- 20 λαγῶοισι ἐφθοῖσιν ἐν ὕδατι, καὶ τοῖσιν ἀγρίοισι λαχάνοισιν ὅσα ψυκτικά, τοῖσι τεύτλοις καθέφθοισιν ὀξηροῖσι.³ οἶνω δὲ μέλανι αὐστηρῶ· γυμνασίοισι τε τρόχοισιν ὀξέσι· τρῖψις μὴ πολλὴ προσέστω,⁴ ἀλλ' ὀλίγη, μηδὲ πάλῃ· ἀκροχειρισμὸς δὲ⁵ καὶ χειρονομία καὶ κωρυκομαχία καὶ ἀλίνδῃσις ἐπιτηδείῃ⁶ μὴ πολλή· τοῖσι δὲ περιπάτοις καὶ ἀπὸ τοῦ γυμνασίου χρῆσθω πρὸς τὸν πόνον ἱκανοῖσι, καὶ ἀπὸ δείπνου πρὸς τὰ σιτία πλείστοις, καὶ πρῶτ' πρὸς τὴν ἕξιν
- 30 συμμέτρως· λούσθω δὲ χλιερῶ ἀτρέμας· οὕτω δὲ διαιτηθεὶς ἡμέρας δέκα προσθέσθω τοῦ τε

¹ M has the singular, μάζῃ κ.τ.έ.

² ἀνῆδύντοισι M: ἡδυντοισι θ.

³ Ermerins after ὀξηροῖσι adds καὶ τοῖσι ἀγρίοισι ἄπασι. This may be correct.

⁴ προσιυγέσθω M.

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cannot attend to their duties. In course of time the belly by its heat draws the flesh to itself; pain is felt; there is loss of appetite; ulcers form in the belly, and hereafter the diarrhœa is difficult to arrest. Precautions should be taken early, with the knowledge that the belly is over-hot and over-watery, and that there has been excess of unsuitable exercises. Regimen, accordingly, must be such as to cool and dry the belly. First, exercise should be reduced by one-half, food by one-third. Barley cake should be eaten, the grain ground and well-kneaded. Fish of the driest kinds, that are neither rich nor salt, may be eaten boiled. They may also be grilled. As to the flesh of birds, doves and pigeons should be boiled, partridges and chickens roasted, with seasoning. Eat hares boiled in water, and such wild vegetables as are cooling; beet thoroughly boiled and with vinegar.¹ Wine should be dark and dry. Exercises to be sharp runs on the round track. Massage, but only a little, not much. No wrestling proper; but hand-wrestling, arm exercises, punch-ball and wrestling in the dust are suitable when not in excess. Walks are to be taken after exercise that are adequate considering the fatigue; after dinner they should be as long as possible considering the food; in the morning they should be proportioned to the habit of body. The bath should be tepid and taken quietly. After ten days of this regimen restore half of the food and one-

¹ The text here is very uncertain, and I have done my best to make sense of the reading of θ . It is tempting to adopt the reading of Ermerins: "vegetables that are cooling, such as beet . . ., and all wild vegetables."

⁵ ἀκροχέλρησις M.

⁶ ἐπιτήδεια M: ἐπιτηδείη: θ .

σίτου τὸ ἥμισυ καὶ τῶν πόνων τὸ τρίτον μέρος· καὶ ἔμετον ποιησάσθω ἀπὸ τῶν ξηρῶν καὶ στρυφνῶν, καὶ μὴ διατριβέτω¹ ἐν τῷ σιτίῳ, ἀλλὰ ἐμείτω τὴν ταχίστην· ἐκ δὲ τοῦ ἐμέτου προσαγέτω ἐς ἡμέρας τέσσαρας² τὸν σίτον καὶ τὸ ποτὸν³ καὶ τὸν πόνον μερίζων· ὅταν δὲ δεκάς γένηται, προσθέσθω τὸν σίτον τὸν λοιπὸν † καὶ τῶν οἴνων τὸ πότιμον, πλὴν τῶν πόνων ἐνδεέστε-
 40 ρον· †⁴ καὶ ἔμετον ποιησάμενος προσαγέτω, καθάπερ γέγραπται· μονοσιτεῖν δὲ τοῦτον τὸν
 42 χρόνον συμφέρει μέχρι ἂν καταστῇ.

LXXXII. Ἄλλοισι δέ τισι ξηρὸν καὶ συγκεκαυμένον τὸ διαχώρημα γίνεται, καὶ τὸ στόμα ξηρὸν, ποοῖόντος δὲ τοῦ χρόνου καὶ πικρὸν γίνεται, καὶ ἡ κοιλίη ἴσταται καὶ οὔρησις· ὁκόταν γὰρ μὴ ἔχη τὸ ἔντερον ὑγρασίην, περὶ τὸν ἀπόπατον περιοιδήσαν ἀποφράσσει τὰς διεξόδους, καὶ ὀδύνην τε παρέχει, καὶ θερμὴ λαμβάνει, καὶ ὅ τι ἂν φάγη ἢ πῖν ἔξεμεῖ· τελευ-
 10 ὁκόταν ἐς τοῦτο ἔλθῃ. ἀλλὰ χρὴ πρότερον προμηθεῖσθαι γινώσκοντα ὅτι ξηρασίῃ θερμῇ κρατεῖται ὦνθρωπος. διαιτῆσθαι οὖν χρὴ αὐτὸν τῇ τε μάζῃ προφυρητῇ ῥαντῇ καὶ ἄρτῳ σιτανίων πυρῶν τῷ τε χυμῷ⁶ τῶν πιτύρων ἐξυμωμένῳ, λαχάνοισί τε χρῆσθαι πλὴν τῶν δριμέων καὶ

¹ διατριβέτω M: διατριβε θ.

² τέσσαρας is omitted by θ.

³ καὶ τὸ ποτὸν is omitted by M.

⁴ καὶ τῶν σιτῶν πρὸς τὸν πόνον ἐνδεεστέρας· θ: καὶ τῶν σίτων τὸ πότιμον τὸν πόνον ἐνδεέστερον· M: καὶ τῶν οἴνων τὸ πότιμον, πλὴν τῶν πόνων ἐνδεέστερον· Littré: καὶ τὸν οἶνον, πλὴν τῶν πόνων ἐνδεέστερον· Ermerins. I have printed Littré's text

third of the exercise. An emetic should be taken after a meal of dry and astringent food, which must not remain long in the stomach; in fact the emetic should follow with all speed. After the emetic for four days increase gradually by <equal>¹ portions food, drink and exercise. When ten days are passed, add the rest of food and drink, but not quite all the exercises.² After an emetic proceed progressively, as has been described. It is beneficial to take during this period one meal only a day until health is restored.

LXXXII. In some other cases the stools pass dry and burnt up, and the mouth becomes dry, in course of time becoming bitter also, while bowels and kidneys cease to act. For when the intestines have no moisture, they swell around the fæces and block up the passages, causing pain, while fever comes on and everything eaten or drunk is vomited. Finally, dung too is brought up. When this point is reached life may be despaired of. Precautions should be taken betimes, with the knowledge that the patient is overpowered by a dry heat. So his diet should consist of barley cake, well-kneaded and sprinkled, with buck-wheat bread fermented with the gruel of its bran. Vegetables should be taken except those that are acrid and dry, and they should be

¹ The word *μερίζων*, "dividing them," may more fully emphasize the notion of progressive increase implied in *προσαγέτω*.

² The Greek admits the rendering, "but not quite enough to match the exercise." But the sense of the passage suffers.

between daggers and given a translation that represents the general sense.

⁵ *τελευτῶν* . . . *ἐμει* omitted by *θ*.

⁶ *χυμῶι θ*: *χυλῶι* *Μ*.

- ξηρῶν καὶ ἐψανοῖσι· καὶ τῶν ἰχθύων τοῖσι
 κουφοτάτοισιν ἐφθοῖσι· καὶ τοῖσι κεφαλαίοισι
 τῶν ἰχθύων καὶ καράβων· μυσὶ καὶ ἐχίνοισι καὶ
 τοῖσι καρκίνοισι, καὶ τῶν κογχυλίων τοῖσι
 20 χυμοῖσι καὶ αὐτοῖσι τοιούτοισιν ὑγροτάτοις·
 κρέασι δὲ τοῖσιν υἱείοισιν ἀκροκωλίοισιν ἐμ-
 προσθίοισιν¹ ἐφθοῖσι καὶ ἐρίφων καὶ ἄρνων
 καὶ σκυλάκων ἐφθοῖσιν· ἰχθύων δὲ τοῖσι ποτα-
 μίοισι καὶ λιμναίοισιν ἐφθοῖσιν· οἶνῳ μαλακῶ,
 ὕδαρεϊ· τοῖσι δὲ πόνοις μὴ πολλοῖσι μηδὲ
 ταχέσιν, ἀλλ' ἡσύχοισιν ἅπασιν· τοῖσι δὲ περι-
 πάτοις πρῶτ' μὲν χρήσθω, πρὸς τὴν ἕξιν ἱκανοῖσι
 καὶ ἀπὸ γυμνασίου πρὸς τὸν πόνον συμμέτροισιν·
 ἀπὸ δείπνου δὲ μὴ περιπατεῖτω· λουτροῖσι δὲ
 30 χρήσθω καὶ ὕπνοισι μαλακοῖσι καὶ ἀρίστῳ·
 ὕπνῳ τε μετὰ τὸ ἄριστον μὴ μακρῶ· ὁπώρῃ τε
 τῇ ὑγραινούσῃ μετὰ τῶν σιτίων² χρήσθω· καὶ
 τοῖσιν ἐρεβίνθοισι τοῖσι χλωροῖσι, καὶ ξηροῦς
 δὲ βρέξας ἐν ὕδατι· ἀφελέσθω δὲ τῶν πόνων καὶ
 οὗτος ἐξ ἀρχῆς τοὺς ἡμίσεας τῶν πρόσθεν· καὶ
 ποιησάσθω³ ἕμετον ἀπὸ γλυκέων καὶ λιπαρῶν
 καὶ ἀλμυρῶν καὶ πιόνων,⁴ ἐνδιατριβέτω δὲ ὥς
 πλείστον χρόνον ἐν τοῖσι σιτίοις πρὸς τοὺς
 ἐμέτους· εἶτα προσαγέτω τὸ σιτίον ἐς ἡμέρας
 40 τρεῖς, μηδ' ἀνάριστος ἔστω· ὅταν δὲ ἡμέραι δέκα
 γένωνται, τῶν πόνων προσαγέσθω⁵ πλείονας·
 ἣν μὲν οὖν ἡ πλησμονὴ ἐνῇ ἀπὸ τοῦ σίτου ἢ τῆς
 κοιλίης πλημμέλεια, ἐμεσάτω· ἣν δὲ μή, οὕτω
 44 θεραπεύεσθω τὸν ἐπίλοιπον χρόνον.

¹ ἐμπροσθίοις M : ἐμπροσθιδίοισιν θ.

² σιτίων M : λοιπῶν θ (perhaps rightly).

³ For ποιησάσθω θ reads ποιησάτω.

boiled. Fish must be of the lightest and boiled. He may eat the heads of fish and of lobsters. Mussels, sea-urchins, crabs, soups from cockles, and cockles themselves of the most watery kind. Among meats, pigs' fore-feet boiled, and flesh of kids, lambs and puppies, also boiled. Fish from rivers and lakes, boiled. Soft wine, well-diluted. Exercises neither long nor sharp, but gentle in all cases. Walks are to be taken in the morning, long enough for the habit of body, and, after exercise, proportioned to the fatigue; after dinner no walk must be taken. Baths should be taken, gentle sleep, and luncheon, but the sleep after luncheon should not be long. Moistening fruit should be eaten with food. Chick-peas should be taken when fresh; if dried let them be first soaked in water. This patient too must reduce, from the very first, his former exercise by one-half. Let him also take an emetic after a meal of sweet, rich, salt, fatty¹ foods; let this meal lie in the stomach as long as possible consistently with vomiting it up. Then let the patient increase the food for three days, not forgetting to take luncheon. After ten days let him resume gradually the greater part of the exercises. If now after food there be experienced surfeit, or a disorder of the belly, let an emetic be taken. Otherwise, the same treatment should be continued for the rest of the time.

¹ The reading of M, *πλειόνων*, "more than usually copious," may be right. It is hard to distinguish *πιδόνων* from *λιπαρῶν*. Perhaps the former is "fatty," the latter "sickly."

⁴ For *πιδόνων* M reads *πλειόνων*.

⁵ For *προσαγέσθω* M reads *προσαγέτω*.

LXXXIII. Γίνεται δὲ καὶ τοιάδε· φρίκαι ἀπὸ τῶν περιπάτων ἐγγίνονται τῶν ὀρθρίων,¹ καὶ τὴν κεφαλὴν βαρύνονται τοσούτῳ ὀκόσῳ² πλείονες οἱ περίπατοι τῆς συμμετρίας· κενεόμενον δὲ τὸ σῶμα καὶ ἡ κεφαλὴ τοῦ ὑγροῦ φρίσσει τε καὶ βαρύνεται· προϊόντος δὲ τοῦ χρόνου ἐς πυρετὸν ἀφικνεῖται φρικώδεα. ἀλλ' οὐ χρὴ προῖεσθαι ἐς τοῦτο, ἀλλ' ἐκθεραπεύεσθαι πρότερον ὧδε· ὅταν γένηται τάχιστα τῶν τεκ-
 10 μηρίων τι, χρισάμενον καὶ ἀνατριψάμενον ὀλίγα, ἄριστον ποιήσασθαι πλέον τοῦ εἴθισμένου, καὶ πιεῖν ἱκανὸν οἶνον μαλακόν, εἴτα ὕπνῳ χρῆσθαι³ ἀπὸ τοῦ ἀρίστου ἱκανῶ·⁴ ἐς τὴν ἐσπέρην δὲ κούφοισι χρυσάμενον γυμνασίοισι θερμῶ⁵ λου-
 σάμενον δειπνήσαι τὸ εἴθισμένον· περιπάτῳ δὲ μὴ χρῆσθαι ἀπὸ δείπνου, διατρίβειν δὲ χρόνον· τῇ δὲ ὑστεραίῃ ἀφελέσθω τῶν γυμνασίων πάντων καὶ τῶν περιπάτων τὸ τρίτον μέρος, τοῖσι δὲ σίτοις χρυσάσθω ὥσπερ εἴθιστο· λουέσθω δὲ
 20 χλιαρῶ, καὶ τῷ ἐλαίῳ ἀλειφέσθω⁶ ἐν τῷ ὕδατι· ὕπνοις τε μαλακοῖσι διαγέτω, ἐν ἡμέρησι δὲ
 22 πέντε τοὺς πόρους προσαγέτω⁷ κατὰ μικρόν.

LXXXIV. Εἰσὶ δέ τινες οἳ φρίσσουν ἐκ τῶν γυμνασίων, καὶ ἐπειδὰν ἐκδύσωνται⁸ μέχρι διαπονήσωσιν· ὅταν δὲ ψύχῃται, πάλιν φρίσσει·

¹ For ὀρθρίων M reads ὕρθρον.

² So θ. M has βαρύνεται· τούτῳ πλείονες.

³ For χρῆσθαι M has χρήσασθαι.

⁴ For ἱκανῶ M has ἱκανῶς.

⁵ For θερμῶ M has θερμῶς.

LXXXIII. The following symptoms also occur. Rigors come on after the early-morning walk, with heaviness of the head proportionate to the excess of the walking over the proper amount. The reason for the rigors and the heaviness is because the body and the head are emptied of their moisture. In course of time the patient falls into a fever attended by rigors. Instead of letting things slide thus far, the following treatment should be carried out before. On the first appearance of the symptoms¹ let the patient have a little unction and a little massage, take a heartier luncheon than usual, with plenty of soft wine to drink, and then a long sleep after the luncheon. In the evening light exercises should be taken, a hot bath and the usual dinner. No walk after dinner; the patient should just pass away the time. On the next day reduce all the exercises and the walks by one-third, but the usual food should be eaten. Let the patient take his bath tepid, and in the water anoint himself with oil. He must take his sleep on a soft bed, and spend five days in resuming his exercises little by little.

LXXXIV. Some have rigors as a result of² their exercises, that is to say, from the time they put off their clothes to the time they finish, and the rigors are renewed on cooling down. The teeth

¹ The *τι* seems to refer, not to one of the symptoms, but to their first appearance in a slight form: "as soon as the symptoms appear at all." *τῶν τεκμηρίων τι*, in fact, means, not "one symptom," but "something of the symptoms."

² Or "after," in which case *καί* means "and." I take the clauses after *καί* to explain *ἐκ τῶν γυμνασίων*.

⁶ M omits *τῶν γυμνασίων . . . ἀλειφέσθω*.

⁷ M omits *πόνους* and reads *προσαγείσθω*.

⁸ For *ἐκδύσονται* M has *ἐκδύηται*.

βρυγμός τε τὸ σῶμα ἔχει· ὑπνώσσει τε, ὅταν δὲ ἐξέγρηται, χασμῶται πολλάκις· ἐκ δὲ τοῦ ὕπνου τὰ βλέφαρα βαρέα· προϊόντος δὲ τοῦ χρόνου καὶ πυρετοὶ ἐπιγίνονται ἰσχυροί,¹ καὶ φλυαρεῖ. φυλάσσεσθαι οὖν χρή καὶ μὴ προῖεσθαι² ἐς τοῦτο, ἀλλὰ ἐκδιαιτήσασθαι ὧδε· πρῶτον μὲν τῶν
 10 γυμνασίων ἀφελέσθω πάντα ἢ τὰ ἡμίσεα· τοῖσι δὲ σίτοισιν πᾶσι χρήσθω ὑγροτέροισι τε καὶ ψυχροτέροισι, καὶ τοῖσι πόμασι μαλακωτέροισι καὶ ὑδαρεστέροισιν· ὁκόταν δὲ παρέλθωσιν ἡμέραι πέντε, προσθέσθω τῶν πόνων τὸ τρίτον μέρος τῶν ἀφαιρεθέντων· τοῖσι δὲ σίτοισι χρήσθω τοῖσιν αὐτοῖσι· πέμπτη δὲ ἄλλη ἡμέρῃ τοὺς ἡμίσεας τῶν λοιπῶν πόνων προσθέσθω· αὐθις δὲ πέμπτη μετὰ τοῦτο ἀπόδος τοὺς πόνους πάντας κουφοτέρους καὶ ἐλάσσονας, ὥς μὴ πάλιν
 20 ὑπερβολὴ γένηται.

LXXXV. Τοῖσι γὰρ πάσχουσι ταῦτα τὰ τεκμήρια οἱ πόνοι κρέσσους εἰσὶ³ τῶν σιτίων· ἀνισάζειν οὖν χρή. ἔνιοι δὲ οὐ ταῦτα πάντα πάσχουσιν, ἀλλὰ τὰ μὲν, τὰ δ' οὐ. πάντων δὲ τούτων τῶν τεκμηρίων οἱ πόνοι κρατέουσι τῶν σίτων, καὶ θεραπείῃ ἢ αὐτῇ. συμφέρει δὲ τούτοισι θερμολουτεῖν, μαλακευεῖν, μεθυσθῆναι ἄπαξ ἢ δῖς, μὴ ἐς ὑπερβολὴν· ἀφροδισιάσαι τε ὅταν ὑποπῇ·⁴ ῥαθυμῆσαι πρὸς τοὺς πόνους,
 10 πλὴν τῶν⁵ περιπάτων.

¹ For ἰσχυροί M has φαῦλοι.

² προσίεσθαι θ : πρόεσθαι M (which omits καί).

³ θ omits τοῖσι γὰρ . . . εἰσὶ.

⁴ So M. θ reads ὑποπτή, omitting τε.

⁵ τῶν is omitted by M.

chatter.¹ The patient is sleepy, and after waking up he yawns frequently. After sleep the eyelids are heavy. In course of time high fever too comes on with delirium. So care must be taken not to let things drift so far, and the following change of regimen should be adopted. First drop all exercises or reduce them by one-half. All the food taken should be of the moister and more cooling sort, and the drink of the milder sort, well diluted. When five days are passed, let the patient add one-third of the exercises that have been dropped. The food taken should be the same. After another five days restore one-half of the remaining exercises. After another five resume all the exercises, but let them be less strenuous and less prolonged, in order that excess may not recur.

LXXXV. When patients exhibit these symptoms exercises are in excess of food. Accordingly, a due correspondence must be restored. In some cases not all the symptoms are experienced, but only some of them. But with all these symptoms exercises overpower food, and the treatment is the same. These patients ought to take their baths warm, to sleep on a soft bed, to get drunk once or twice, but not to excess, to have sexual intercourse after a moderate indulgence in wine, and to slack off their exercises, except walking.

¹ Ermerins deletes τὸ σῶμα, and the words are strange, although supported by all the MSS. Perhaps we should read τὸ στόμα. I am loth, however, to depart from the MSS., as we really know too little about Greek idioms of this type to be quite sure that the phrase τὸ σῶμα would be impossible in this context.

ΠΕΡΙ ΔΙΑΙΤΗΣ

ΤΟ ΤΕΤΑΡΤΟΝ

Η

ΠΕΡΙ ΕΝΥΠΝΙΩΝ

LXXXVI. Περὶ δὲ τῶν τεκμηρίων τῶν ἐν τοῖσιν ὕπνοισιν ὅστις ὀρθῶς ἔγνωκε, μεγάλην ἔχοντα δύναμιν εὐρήσει πρὸς ἅπαντα. ἡ γὰρ ψυχὴ ἐγρηγορότι μὲν τῷ σώματι ὑπηρετέουσα, ἐπὶ πολλὰ μεριζομένη, οὐ γίνεται αὐτὴ ἐωυτῆς, ἀλλ' ἀποδίδωσί τι¹ μέρος ἐκάστῳ τοῦ σώματος, ἀκοῇ, ὄψει, ψαύσει, ὁδοιπορίῃ, πρήξει παντὸς τοῦ σώματος·² αὐτὴ δὲ ἐωυτῆς ἢ διάνοια οὐ γίνεται.³ ὅταν δὲ τὸ σῶμα ἡσυχάσῃ, ἢ ψυχὴ
10 κινεομένη καὶ ἐγρηγορέουσα⁴ διοικεῖ τὸν ἐωυτῆς οἶκον, καὶ τὰς τοῦ σώματος πρήξιας ἀπάσας αὐτὴ διαπρίσσεται. τὸ μὲν γὰρ σῶμα καθεῦδον οὐκ αἰσθάνεται, ἡ δὲ ἐγρηγορέουσα γινώσκει πάντα,⁵ καὶ ὁρᾷ⁶ τε τὰ ὁρατὰ καὶ ἀκούει τὰ ἀκουστά,⁷ βαδίζει, ψαύει, λυπεῖται, ἐνθυμεῖται, ἐνὶ λόγῳ,⁸ ὁκόσαι⁹ τοῦ σώματος ὑπηρεσίαι ἢ τῆς ψυχῆς, πάντα ταῦτα¹⁰ ἢ ψυχὴ ἐν τῷ ὕπνῳ

¹ τι M : τὸ θ.

² So θ : M has πρήξει· πάντῃ τοῦ σώματος δ. ἀνοίη.

³ αὕτη δὲ ἢ διάνοια. ἐωυτῆς οὐ γίνεται θ : αὕτη δὲ αὐτῆς ἢ διάνοια οὐ γίνεται M.

⁴ ἐγρηγορέουσα. τὰ πρήγματα θ : ἐπεξέρπουσα τὰ σώματα M : ἐπεξέρπουσα τὰ μέρη τοῦ σώματος Littré.

⁵ πάντα θ : M omits.

⁶ καὶ ὁρᾷ θ : καθορᾷ M.

REGIMEN IV

OR

DREAMS

LXXXVI. He who has learnt aright about the signs that come in sleep will find that they have an important influence upon all things. For when the body is awake the soul is its servant, and is never her own mistress, but divides her attention among many things, assigning a part of it to each faculty of the body—to hearing, to sight, to touch, to walking, and to acts of the whole body; but the mind never enjoys independence. But when the body is at rest, the soul, being set in motion and awake,¹ administers her own household, and of herself performs all the acts of the body. For the body when asleep has no perception; but the soul when awake has cognizance of all things—sees what is visible, hears what is audible, walks, touches, feels pain, ponders. In a word, all the functions of body and of soul are performed by

¹ The reading of M would mean, “pervading the body.” The words τὰ πρήγματα, which θ has after ἐγρηγορέουσα, I take to be a note on τὸν ἐσωτῆς οἶκον which has crept into the text. The unusual form ἐγρηγορέουσα may possibly account for the disturbed state of the manuscript tradition.

⁷ ἀκούει θ : διακούει M.

⁸ ἐνὶ λόγῳ Mack : ἐν ὀλίγῳ. M : ἐν ὀλίγῳ ἐοῦσα θ.

⁹ ὁκόσαι M : ὁκόσα θ.

¹⁰ πάντα· ταῦτα θ : ταῦτα πάντα M.

διαπρήσσεται. ὅστις οὖν ἐπίσταται κρίνειν

19 ταῦτα ὀρθῶς μέγα μέρος ἐπίσταται σοφίης.¹

LXXXVII. Ὅκόσα μὲν οὖν τῶν ἐνυπνίων
θεϊά ἐστι καὶ προσημαίνει² ἢ πολέσι ἢ ἰδιώτῃσι
ἢ κακὰ ἢ ἀγαθὰ† μὴ δι' αὐτῶν ἁμαρτίην,† εἰσὶ
οἱ κρίνουσι περὶ τῶν τοιούτων τέχνην³ ἔχοντες·
ὁκόσα δὲ ἢ ψυχὴ τοῦ σώματος παθήματα
προσημαίνει, πλησμονῆς ἢ κενώσιος ὑπερβολὴν⁴
τῶν συμφυτῶν, ἢ μεταβολὴν τῶν ἀθένων, κρί-
νουσι μὲν καὶ ταῦτα, καὶ τὰ μὲν τυγχάνουσι,
τὰ δὲ ἁμαρτάνουσι, καὶ οὐδέτερα⁵ τούτων γινώ-
10 σκουσι δι' ὅ τι⁶ γίνεται, οὐθ' ὅ τι⁷ ἂν ἐπιτύχωσιν
οὐθ' ὅ τι ἂν ἁμάρτωσι, φυλάσσεσθαι δὲ παραι-
νέοντες μή τι κακὸν λάβῃ. οἱ δ' οὖν⁸ οὐ διδάσκου-
σιν ὡς χρὴ φυλάσσεσθαι,⁹ ἀλλὰ θεοῖσιν εὐχεσθαι¹⁰
κελεύουσιν· καὶ τὸ μὲν εὐχεσθαι ἀγαθόν.¹¹ δεῖ δὲ
καὶ αὐτὸν συλλαμβάνοντα τοὺς θεοὺς¹² ἐπικα-
16 λεῖσθαι.

LXXXVIII. Ἐχει δὲ περὶ τούτων ὧδε·¹³ ὁκόσα
τῶν ἐνυπνίων τὰς ἡμερινὰς¹⁴ πρήξιας τοῦ
ἀνθρώπου ἢ διανοίας¹⁵ ἐς τὴν εὐφρόνην¹⁶ ἀπο-

¹ θ omits σοφίης. ² θ omits ἢ . . . προσημαίνει.

³ So M. Some MSS. read ἀκριβῆ τέχνην.

⁴ θ has ἢ before ὑπερβολὴν, and so Diels would read προσημαίνει, ἢ ὑπερβολὴν τῶν συμφυτῶν κ.τ.λ., perhaps rightly. Ermerins for κενώσιος has κακώσιος, without authorities or comment.

⁵ So M. θ has τυγχάνουσι. τὰ δ' οὐδέτερα.

⁶ διότι οὖν θ M: οὖν is omitted by the first hand in H.

⁷ οὐδότι . . . οὐδότι θ.

⁸ οιδων θ: οἱ δ' ἂν Diels.

⁹ φυλάσσεσθαι M.

¹⁰ εὔξασθαι M. In θ the -ῖσιν of θεοῖσιν has been erased.

¹¹ The vulgate has εὐχεσθαι πρέπον καὶ λίην ἐστὶν ἀγαθόν. M has εὐχεσθαι δεῖ καὶ ἀγαθόν.

¹² In θ the -υς of τοὺς and θεοὺς has been erased.

the soul during sleep. Whoever, therefore, knows how to interpret these acts aright knows a great part of wisdom.

LXXXVII. Now such dreams as are divine, and foretell to cities or to private persons things evil or things good,¹ have interpreters in those who possess the art of dealing with such things. But all the physical symptoms foretold by the soul, excess, of surfeit or of depletion, of things natural, or change to unaccustomed things, these also the diviners interpret, sometimes with, sometimes without success. But in neither case do they know the cause, either of their success or of their failure. They recommend precautions to be taken to prevent harm,² yet they give no instruction how to take precautions, but only recommend prayers to the gods. Prayer indeed is good, but while calling on the gods a man should himself lend a hand.

LXXXVIII. This is the truth of the matter. Such dreams as repeat in the night a man's actions or thoughts in the day-time, representing them as

¹ The words within daggers I have omitted from my translation. Littré translates "non causés par la faute des parties intéressées." But such a meaning can apply only to κακά, not to ἀγαθά. If the words be kept, αὐτῶν must be emended to αὐτῶν or ἐκ αὐτῶν, otherwise the order of the words is wrong.

² The punctuation of this passage is uncertain. I have taken παραινέοντες as a slight anacoluthon for παραινέουσι, but it might be better to put a colon or full-stop at ἀμάρτωσι and a comma at λάβη. So Littré and Ermerins.

¹³ In M appears here the title Ἱπποκράτους π^ε ἐνιπνίων ΚΓ.

¹⁴ ἡμερινὰς M : ἐσπερινὰς θ.

¹⁵ ἡ διανοίας θ : ἡ διάνοια M.

¹⁶ εὐφρονην M : εὖ φρονεῖν θ. After εὐφρονην M has ἐνυπνιάζεται ἐοπέρην.

- δίδωσι κατὰ τρόπον γινομένης¹ ὥσπερ² τῆς
 ἡμέρας ἐπρήχθη ἢ ἐβουλεύθη ἐπὶ³ δικαίῳ
 πρήγματι, ταῦτα τῷ ἀνθρώπῳ ἀγαθὰ· ὑγιείνην
 γὰρ σημαίνει, διότι ἡ ψυχὴ παραμένει τοῖσιν
 ἡμερινοῖσι βουλεύμασιν, οὔτε πλησμονῇ κρα-
 τηθεῖσα οὔτε κενώσει οὔτε ἄλλῳ οὐδενὶ ἔξωθεν
 10 προσπесόντι. ὅταν δὲ πρὸς τὰς ἡμερινὰς
 πρήξιας ὑπεναντιῶται τὰ ἐνύπνια καὶ ἐγγίνηται
 περὶ αὐτῶν ἡ μάχη ἢ νίκη,⁴ σημαίνει τάραχον⁵
 ἐν τῷ σώματι· καὶ ἦν μὲν ἰσχυρὴ ἢ, ἰσχυρὸν
 τὸ κακόν,⁶ ἦν δὲ φαύλη, ἀσθενέστερον. περὶ
 μὲν οὖν τῆς πρήξις εἴτ' ἀποτρέπειν δεῖ εἴτε
 μή,⁷ οὐ κρίνω· τὸ δὲ σῶμα θεραπεύεσθαι συμ-
 βουλεύω· πλησμονῆς γάρ τινος ἐγγενομένης
 ἀπόκρισις τις γενομένη⁸ ἐτάραξε τὴν ψυχὴν.
 ἦν μὲν οὖν ἰσχυρὸν ἢ τὸ ἐναντιωθέν, ἔμετόν τε
 20 συμφέρει ποιήσασθαι καὶ τοῖσι σίτοισι κούφοις
 προσάγειν ἐς ἡμέρας πέντε, καὶ τοῖσι περιπά-
 τοις ὀρθρίοις πολλοῖς καὶ ὀξέσιν ἐκ προσα-
 γωγῆς χρῆσθαι, καὶ τοῖς γυμνασίοις, ὅστις
 ἐπιγυμνάζεται,⁹ συμμέτροις πρὸς τὴν προσα-
 γωγὴν τῶν σίτων·¹⁰ ἦν δὲ ἀσθενέστερον τὸ
 ὑπεναντίον¹¹ γένηται, ἀφελὼν τὸν ἔμετον τὸ

¹ γινομένης θ: γενόμενα M.² ὥσπερ M: ὑπερ θ.³ ἐπὶ θ: ἐν M.⁴ ἡ μάχη· ἡ νίκη θ: ἡ μάχη. ἡνίκα ἐν (with σημαίνει) M: the text is Diels'.⁵ τάραχον θ: ταραχὴν M.⁶ θ has καὶ ἦν ἰσχυρὰ ἰσχυρὸν τὸ σῶμα. Diels would read καὶ ἦν μὲν ἰσχυρὴ, ἰσχυρὸν (sc. τὸν τάραχον σημαίνει); this is quite possibly correct.⁷ Both θ and M omit δεῖ, which the vulgate places after μή. M. has οὔτε for εἴτε.

occurring naturally, just as they were done or planned during the day in a normal¹ act—these are good for a man. They signify health, because the soul abides by the purposes of the day, and is overpowered neither by surfeit nor by depletion nor by any attack from without. But when dreams are contrary to the acts of the day, and there occurs about them some struggle or triumph, a disturbance in the body is indicated, a violent struggle meaning a violent mischief, a feeble struggle a less serious mischief. As to whether the act should be averted or not I do not decide, but I do advise treatment of the body. For a disturbance of the soul has been caused by a secretion arising from some surfeit that has occurred. Now if the contrast be violent, it is beneficial to take an emetic, to increase gradually a light diet for five days, to take in the early morning long, sharp walks, increasing them gradually, and to adapt exercises, when in training,² so as to match the gradual increase of food. If the contrast be milder, omit the emetic, reduce food

¹ The word *δικαίῳ* is difficult. Littré's "dans une juste affaire," and Ermerins' "in re iusta," hardly bring out the meaning, which has no reference to ethics, but only to the "sanity" of the act or thought.

² The reading *ἐπιγυμνάζεσθαι* is the easier, as few Greeks were ever "out of training." It is hard, however, to discard the reading of so good a MS. as *θ*, especially when we remember that "difficilior lectio potior."

⁸ ἀποκρίσις τίς γενομένη θ: ἀπόκρισις γέγονεν τίς. ἥτις M: ἀπόκρισις ἐγένετό τις, ἥτις Diels.

⁹ ὅστις ἔτι γυμνάζεται θ: ἐπιγυμνάζεσθαι M.

¹⁰ σιτῶν θ: σιτίων M.

¹¹ ὑπεράντιον θ: ὑπεραντιωθὲν M.

τρίτον μέρος ἄφελε τῶν σίτων,¹ καὶ τοῦτο²
 ἡσυχῇ προσάγου³ πάλιν ἐπὶ πένθ' ἡμέρας· καὶ
 τοῖσι περιπάτοισι πιέζειν καὶ τοῖσι τῆς φωνῆς
 30 πόνοισι χρῆσθαι,⁴ καὶ καταστήσεται ἡ ταραχή.⁵

LXXXIX. "Ἡλιον καὶ σελήνην καὶ οὐρανὸν
 καὶ ἄστρα⁶ καθαρὰ καὶ εὐαγέα, κατὰ τρόπον
 ὁρεόμενα⁷ ἕκαστα, ἀγαθὰ· ὑγιεινὴ γὰρ τῷ σώ-
 ματι σημαίνει ἀπὸ πάντων τῶν ὑπαρχόντων·
 ἀλλὰ χρὴ διαφυλάσσειν ταύτην τὴν ἕξιν τῇ
 παρούσῃ διαίτῃ. εἰ δέ τι τούτων ὑπεναντίον
 γένοιτο, νοῦσόν τινα τῷ σώματι σημαίνει, ἀπὸ
 μὲν τῶν ἰσχυροτέρων ἰσχυροτέραν, ἀπὸ δὲ τῶν
 ἀσθενεστέρων κουφοτέραν. ἄστρον μὲν οὖν ἡ
 10 ἡ ἕξω περίοδος, ἡλίου δὲ ἡ μέση, σελήνης δὲ
 ἡ πρὸς τὰ κοῖλα. ὅ τι μὲν οὖν δοκέει⁸ τῶν
 ἄστρον βλάπτεσθαι ἢ ἀφανίζεσθαι ἢ ἐπίσχε-
 σθαι⁹ τῆς περιόδου, ἦν μὲν ὑπ' ἡέρος ἢ νεφέλης,
 ἀσθενέστερον· εἰ δὲ καὶ ὕδατος ἢ χαλάζης,
 ἰσχυρότερον· σημαίνει δὲ ἀπόκρισιν ἐν τῷ
 σώματι ὑγρὴν καὶ φλεγματώδεα γενομένην ἐς
 τὴν ἕξω¹⁰ περιφορὴν ἐσπεπτωκέναι. συμφέρει
 δὲ τούτῳ τοῖσιν τε δρόμοισιν ἐν τοῖσιν ἱματίοις

¹ τῶν σιτῶν θ: τοῦ σιτίου M.

² τὸ M.

³ προσαγάγου θ M.

⁴ χρῆσθω M.

⁵ After ταραχή θ has καὶ τοῖσι θεοῖσιν εὐχεσθαι with -ισι and -ισιν erased. M has καὶ τοῖσι θεοῖσι εὐχεσθαι.

⁶ ἄστρα θ: ἀστέρας M.

⁷ ὁρώμενα M: ὁραιομένα θ: ἦν before καθαρὰ and ὁρεώμενα Diels.

⁸ δοκέει θ: δοκοῖν M.

⁹ ἐπίσχεσθαι M: ἐπίχεσθαι θ.

¹⁰ ἕξω θ: ἔσω M.

¹ "Agiles" Littre; "suo motu agitata" Ermerins, as though εὐαγέα came from ἄγω.

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by a third, resuming this by a gentle, gradual increase spread over five days. Insist on vigorous walks, use voice-exercises, and the disturbance will cease.

LXXXIX. To see the sun, moon, heavens and stars clear and bright,¹ each in the proper order, is good, as it indicates physical health in all its signs,² but this condition must be maintained by adhering to the regimen followed at the time. But if there be a contrast between the dream and reality, it indicates a physical illness, a violent contrast a violent illness, a slighter contrast a lighter illness. The stars are in the outer sphere, the sun in the middle sphere, the moon in the sphere next the hollow.³ When any one of the heavenly bodies appears to be disfigured, to disappear, or to be arrested in its revolution, if it be through mist or cloud, the malign influence is comparatively weak; if through rain also or hail, the influence is more powerful. In any case it is indicated that a moist and phlegm-like secretion, arising in the body, has fallen to the outer circuit.⁴ It is beneficial for this man to make his runs long, wearing

² "De la part de tout ce qui y est" Littré; "omniumque eius partium" Ermerins. τὸ ἐπάρχον in this book often mean an apparition in a dream. See p. 431.

³ The moon was supposed to be in the first and lowest of the eight concentric spheres, the sun in the fourth, the fixed stars in the eighth and outermost. τὰ κοῖλα means the concavity of the inmost sphere, by which we are surrounded. I owe this note to the kindness of Professor A. E. Housman.

⁴ There is supposed to be a connexion between the spheres in which the stars move and the "circuits" or circulations in the body described in *Regimen I*.

- χρῆσθαι πολλοῖσιν, ἐξ ὀλίγου προσάγοντα,
 20 ὅπως ἐξιδρώσῃ¹ ὥς μάλιστα, καὶ τοῖσι περιπά-
 τοισιν ἀπὸ τοῦ γυμνασίου πολλοῖσι, καὶ ἀνά-
 ριστον διάγειν· τῶν τε² σίτων³ ἀφελόμενον
 τὸ τρίτον μέρος προσάγειν ἐς πένθ' ἡμέρας· εἰ
 δὲ δοκοίῃ ἰσχυρότερον εἶναι καὶ πυρίῃ⁴ χρῆσθαι·
 τὴν γὰρ κάθαρσιν διὰ τοῦ χρωτὸς συμφέρει
 ποιεῖσθαι, διότι ἐν τῇ ἔξω περιφορῇ ἐστὶ τὸ
 βλάβος· τοῖσι δὲ σίτοισι χρῆσθαι ξηροῖσι,
 δριμέσιν, αὐστηροῖσιν, ἀκρήτοισι, καὶ τοῖσι
 πόνοισι τοῖσι ξηραίνουσι μάλιστα. εἰ δέ τι
 30 τούτων ἢ σελήνη πάσχοι, εἴσω τὴν ἀντίσπασιν
 ποιεῖσθαι συμφέρει, ἐμέτω τε⁵ χρῆσθαι ἀπὸ τῶν
 δριμέων καὶ ἀλμυρῶν καὶ μαλακῶν σίτων· τοῖσί
 τε τρόχοισιν⁶ ὀξέσι καὶ τοῖσι περιπάτοισι·
 τοῖσί τε τῆς φωνῆς πόνοισι, καὶ ἀναριστήσι,
 τοῦ τε σίτου τῇ ἀφαιρέσει καὶ προσαγωγῇ
 ὡσαύτως. διὰ τοῦτο δὲ εἴσω ἀντισπαστέον,
 διότι πρὸς τὰ κοῖλα τοῦ σώματος τὸ βλαβερὸν
 ἐφάνη. εἰ δὲ ὁ ἥλιος τοιοῦτό τι⁷ πάσχοι, ἰσχυ-
 ρότερον τοῦτο ἤδη καὶ δυσεξαγωγότερον· δεῖ δὲ
 40 ἀμφοτέρως τὰς ἀντισπάσιας ποιεῖσθαι, καὶ
 τοῖσι δρόμοισι τοῖσί τε καμπτοῖσι καὶ τοῖσι⁸
 τρόχοισι χρῆσθαι καὶ τοῖσι περιπάτοισι καὶ
 τοῖσιν ἄλλοισι πόνοισι πᾶσι, τῶν τε σίτων τῇ
 ἀφαιρέσει καὶ τῇ προσαγωγῇ ὡσαύτως. ἔπειτα

¹ ἐξιδρώσει Littré. Diels.² τε M: δὲ θ.³ σίτων M: σιτῶν θ.⁴ πυρ:η M: πυριήσει θ.⁵ τε added by Diels.⁶ τροχοῖσι M: πόνοισιν θ.⁷ θ omits τι.⁸ M omits καὶ τοῖσι.

¹ "Non tempérés" Littré, that is, with their properties unmitigated by the addition of other ingredients.

his cloak the while, to increase them gradually, that he may perspire as freely as possible, and after exercise to take long walks; luncheon should be left out. Reduce food by one-third, and take five days in gradually resuming the normal quantity. Should the trouble appear to be of the more potent kind, use also the vapour-bath; for, as the mischief lies in the outer circuit, it is expedient to make the purgation through the skin. The foods employed are to be dry, acrid, astringent and unmixed;¹ the exercises such as are the most drying. But if it be the moon that shows these signs at all,² it is beneficial to effect the revulsion inwards, and to administer an emetic after foods that are acrid, salt and soft. There should be sharp circular runs, walks,³ voice-exercises, omission of luncheon, the same reduction and gradual increase of food. The revulsion must be directed inwards because the harm showed itself at the hollow parts of the body. But if it be the sun that manifests the phenomena, the malady is more potent, and harder to eliminate. It is necessary to effect the revulsions in both directions, to employ running on the double track and on the round track, walks and all other exercises, the same reduction and gradual increase of food. After an emetic should come another

² Or "any one of the signs." See note 1, p. 417.

³ Littré omits *τοῖσι τε τρόχοις . . . περιπάτοις*, on the ground that the revulsion is directed inwards. The articles I take to be generic, and the influence of *ὡσαύτως* to extend backwards only as far as *τοῦ τε σίτου*. The reading of *θ* looks like an attempt to extend this influence back to the beginning of the sentence, and to assimilate this prescription to the preceding, which, however, does not contain voice-exercises.

ἐξεμέσαντα αὐτὶς προσάγειν πρὸς τὰς πέντε·
 εἰ δὲ αἰθρίας ἐούσης θλίβεται,¹ καὶ ἀσθενέα δοκεῖ
 εἶναι καὶ² ὑπὸ τῆς ξηρασίας τῆς περιόδου
 κρατεῖσθαι, σημαίνει κίνδυνον ἐς νοῦσον ἐμπε-
 σεῖν.³ ἀλλὰ χρὴ τῶν πόνων ἀφαιρεῖν, τῇ τε
 50 διαίτῃ τῇ ὑγροτάτῃ⁴ χρῆσθαι, τοῖσί τε λου-
 τροῖσι καὶ ῥαθυμίᾳ πλείονι, καὶ ὑπνοῖσι, μέχρι
 καταστῆ. εἰ δὲ πυροειδὲς τὸ ὑπεναντιούμενον
 δοκοῖν εἶναι καὶ θερμόν, χολῆς ἀπόκρισιν ση-
 μαίνει· εἰ μὲν οὖν κρατοίῃ τὰ ὑπάρχοντα,
 νοῦσον σημαίνει.⁵ εἰ δὲ καὶ ἀφανίζοιτο τὰ
 κρατούμενα, κίνδυνος ἐς θάνατον ἐκ τῆς νοῦσου
 ἐλθεῖν. εἰ δὲ τρεφθῆναι δοκοῖν ἐς φυγὴν τὸ
 ὑπάρχον, φεύγειν δὲ ταχέως, τοὺς δὲ διώκειν,
 κίνδυνος μανῆναι τὸν ἄνθρωπον, ἣν μὴ θερα-
 60 πευθῆ. συμφέρει δὲ τούτοις πᾶσι μάλιστα μὲν
 ἐλλεβόρῳ καθαρθέντας διαιτῆσθαι· εἰ δὲ μή,
 τῇ πρὸς ὕδατος διαίτῃ συμφέρει χρῆσθαι, οἶνον
 δὲ μὴ πίνειν, εἰ μὴ⁶ λευκόν, λεπτόν, μαλακόν,
 ὑδαρέα· ἀπέχεσθαι δὲ θερμῶν,⁷ δριμέων, ξηραντι-
 κῶν, ἁλμυρῶν· πόνοισι δὲ τοῖσι κατὰ φύσιν
 πλείστοις χρήσθω καὶ δρόμοισιν ἐν ἱματίῳ
 πλείστοις· τρίψις δὲ μὴ ἔστω, μηδὲ πάλῃ, μηδὲ
 ἀλίνδησις· ὕπνοις πολλοῖς μαλακευνείτω·
 ῥαθυμείτω πλὴν ἐκ⁸ τῶν κατὰ φύσιν πόνων·
 70 ἀπὸ δείπνου περιπατείτω· ἀγαθὸν δὲ καὶ πυρι-

¹ θ has θλίβηται and δοκῆι.

² καὶ omitted by θ M. First added by Zwinger.

³ ἐνπεσεῖν θ: πεσεῖν M.

⁴ ὑγροτέρῃ μαλακῇ (without τῇ) M.

⁵ εἰ μὲν οὐ κρατοίῃ τὰ . . . σημαίνει θ. M omits, and Ermerins reads οὐν for οὐ.

⁶ μὴ θ: δὲ μὴ M: δ' οὐν Littré, Ermerins.

⁷ M omits θερμῶν, but has θερμαντικῶν after ξηραντικῶν.

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gradual increase spread over five days. But if in a clear sky the heavenly bodies are crushed, seeming to be weak and overpowered by the dryness of the revolution,¹ it indicates a danger of falling into a disease. What is necessary is to reduce food, to employ the moistest regimen, baths and increased rest, and sleep, until there is a recovery. If the hostile influence appear to be fiery and hot, a secretion of bile is indicated. Now if the force² win, a disease is indicated. If the vanquished be also annihilated, there is a danger that the disease will have a fatal issue. But if the force² seem to be put to flight, and to flee quickly, pursued by the stars, there is a danger that the patient will become delirious, unless he be treated. In all these cases it is most beneficial to be purged with hellebore before submitting to regimen. The next best course is to adopt a watery regimen, and to abstain from wine unless it be white, thin, soft and diluted. There should be abstinence from things that are hot, acrid, drying and salt. Let there be plenty of natural exercises and long runs with the cloak worn. Let there be no massage, no ordinary wrestling, and no wrestling on dust. Long sleeps on a soft bed; rest except after³ the natural exercises; let there be a walk after dinner. It is a good thing too to take a vapour-bath. After the

¹ If with Ermerins we transpose *καὶ* to before *σημαίνει*, and read *κρατεῖται*, we must translate: "they are overpowered, etc. and it indicates."

² Would the word "Thing" (capital T) represent the mysterious influence suggested by *τὸ ὑπάρχον*?

³ Or (with *ἐκ* omitted) "from."

⁸ *ἐκ* is omitted by M.

σθαι· καὶ ἐμεῖν ἐκ τῆς πυριῆς· τριήκοντα δὲ
 ἡμερέων μὴ πληρωθῇ· ὁκόταν δὲ πληρωθῇ, τρὶς
 ἐν τῷ μηνὶ ἐμεσάτω ἀπὸ τῶν γλυκέων καὶ ὑδα-
 ρέων καὶ κούφων. ὁκόσα δὲ τούτων πλανᾶται
 ἄλλοις ἄλλως,¹ ψυχῆς τάραξιν τινα σημαίνει ὑπὸ
 μερίμνης· συμφέρει δὲ τούτῳ ῥαθυμῆσαι· τὴν
 ψυχὴν τραπέσθαι² πρὸς θεωρίας, μάλιστα μὲν
 πρὸς τὰς γελοίας, εἰ δὲ μή, ἄλλας τινὰς ἄς³
 80 ὅτι μάλιστα ἡσθήσεται θεησάμενος, ἡμέρας δυο
 ἢ τρεῖς, καὶ καταστήσεται· εἰ δὲ μή, κίνδυνος
 ἐς νοῦσον πίπτειν. ὅτι δ' ἂν ἐκ τῆς περιφορῆς
 ἐκπίπτειν δοκῇ τῶν ἄστρον, ὁκόσα μὲν καθαρὰ
 καὶ λαμπρὰ καὶ πρὸς ἔω φέρεται, ὑγείην σημαί-
 νει· ὅτι δ' ἂν ἐν τῷ σώματι καθαρὸν ἐνεὸν
 ἐκκρίνηται ἐκ τῆς περιόδου κατὰ φύσιν ἀφ'
 ἐσπέρας πρὸς ἡῶ,⁴ ὀρθῶς ἔχει· καὶ γὰρ τὰ ἐς
 τὴν κοιλίην ἀποκρινόμενα καὶ τὰ ἐς τὴν σάρκα
 ὑπερευγόμενα πάντα ἐκ τῆς περιόδου ἐκπίπτει.
 90 ὅτι δ' ἂν τούτων μέλαν καὶ ἀμυδρὸν καὶ πρὸς
 ἐσπέρην δοκῇ φέρεσθαι, ἢ ἐς θάλασσαν ἢ ἐς
 τὴν γῆν ἢ⁵ ἄνω, ταῦτα σημαίνει τὰς νοῦσους·
 τὰ μὲν ἄνω φερόμενα κεφαλῆς ρεύματα· ὅσα δὲ
 ἐς θάλασσαν, κοιλίης νοσήματα· ὅσα δὲ ἐς γῆν,

¹ For the ἄλλοις ἄλλως of θ, M has ἄλλο τε ἄλλῃ μὴ ὑπο
 ἀνάγκης, with τινὰ after ψυχῆς.

² M has τραπῆναι καὶ for τραπέσθαι.

³ M omits ἄλλας τινὰς, perhaps rightly.

⁴ M reads ὅτι γὰρ, ἐὸν and προση.

⁵ θ omits ἢ and M has μᾶλλον after ἄνω.

¹ I take ἄλλοις ἄλλως to be an adverbial phrase independent
 syntactically of the rest of the sentence. I can discover
 no exact parallel for this, but that is no reason for reject-
 ing the reading in a work in which a strict adherence to

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vapour-bath an emetic is to be drunk. Until thirty days are gone the appetite should not be fully satisfied, and when the time has come for this full satisfaction, let an emetic be taken three times a month after a meal of sweet, watery and light foods. Whenever the heavenly bodies wander about, some in one way and others in another,¹ it indicates a disturbance of the soul arising from anxiety. Rest is beneficial in such a case. The soul should be turned to the contemplation of comic things, if possible, if not, to such other things as will bring most pleasure when looked at, for two or three days, and recovery will take place. Otherwise there is a risk of falling ill. Whenever a heavenly body appears to fall away from its orbit, should it be pure and bright, and the motion towards the east, it is a sign of health. For whenever a pure substance in the body is secreted from the circuit in the natural motion from west to east, it is right and proper. In fact secretions into the belly and substances disgorged into the flesh all fall away from the circuit. But whenever a heavenly body seems to be dark and dull, and to move towards the west, or into the sea, or into the earth, or upwards, disease is indicated. When the motion is upwards, it means fluxes of the head; when into the sea, diseases of the bowels; when

syntax is not always followed. Perhaps we should read, with the same sense, ἄλλοτε ἄλλως. M's reading would mean, "now in one direction and now in another." Perhaps ἄλλοις may refer to the dreamers: "in the way the particular dreamer may happen to see them." Professor D. S. Robertson assures me that the last interpretation is the only one consistent with ἄλλοις ἄλλως. But the Greek of *Regimen* is often abnormal.

φύματα μάλιστα σημαίνει τὰ ἐν τῇ σαρκὶ
 φυόμενα. τούτοις συμφέρει τὸ τρίτον μέρος τοῦ
 σίτου ἀφελέσθαι, ἐμέσαντας δὲ προσάγειν ἐς
 ἡμέρας πέντε, ἐν ἄλλῃσι δὲ πέντε κομίσασθαι τὸ
 σιτίον· καὶ ἐμέσας πάλιν προσαγέσθω κατὰ
 τὸ αὐτό. ὃ τι δ' ἂν τῶν οὐρανίων δόξῃ σοι¹
 100 ἐφέξεσθαι καθαρὸν μὲν καὶ ὑγρὸν ἐὼν ὑγιαίνειν
 σημαίνει, διότι ἐκ τοῦ αἰθέρος τὸ ἐς τὸν ἄνθρω-
 πον καθαρὸν ἐστὶ, τοιοῦτον δὲ καὶ ἡ ψυχὴ ὀρῇ
 οἶόν περ ἐσήλθεν· ὃ τι δ' ἂν μέλαν ἢ καὶ μὴ
 καθαρὸν μηδὲ διαφανές, νοῦσον σημαίνει, οὔτε
 διὰ πλησμονὴν οὔτε διὰ κένωσιν, ἀλλ' ἔξωθεν
 ἐπαγωγῇ. συμφέρει δὲ τούτῳ τρόχοισιν ὀξέσι
 χρῆσθαι, ὅπως σύντηξις μὲν ὡς ἐλαχίστη τοῦ
 σώματος γένηται, πνεύματι δὲ ὡς πυκνοτάτῳ
 χρησάμενος ἐκκρίνῃ τὸ παρελθόν· ἀπὸ δὲ τῶν
 110 τρόχων περιπάτοισιν ὀξέσιν. ἡ δίαίτα μαλακὴ
 καὶ κούφη² προσαχθήτω ἐς ἡμέρας τέσσαρας.
 ὃ τι δ' ἂν παρὰ θεοῦ δοκῇ λαμβάνειν καθαρὸν
 καθαρὸν, ἀγαθὸν πρὸς ὑγείην· σημαίνει γὰρ τὰ
 ἐς τὸ σῶμα ἐσιόντα εἶναι καθάρια. ὃ τι δ' ἂν
 τούτου ἐναντίον δοκῇ ὀρῇ, οὐκ ἀγαθόν· νοσηρὸν
 γάρ τι³ σημαίνει ἐς τὸ σῶμα ἐσεληλυθέναι·
 χρὴ οὖν ὥσπερ τὸν πρότερον θεραπευθῆναι καὶ
 τοῦτον. εἰ δὲ δοκοίῃ ὕεσθαι ὕδατι μαλθακῶ ἐν
 εὐδίῃ, καὶ μὴ σφόδρα βρέχεσθαι μηδὲ δεινῶς

¹ σοι is not in θ, which has, however, *θειφίξεσθαι*.

² Both θ and M have datives τῇ . . . κούφῃ. Either read nominatives, or omit *προσαχθήτω* (understanding *χρῆσθαι*). Possibly, however, *προσαχθήτω* could take a dative.

into the earth, most usually tumours growing in the flesh. In such cases it is beneficial to reduce food by one-third and to take an emetic, to be followed by a gradual increase of food for five days, the normal diet being resumed in another five. Another emetic should be followed by the same gradual increase. Whenever a heavenly body seems to settle on you, if it be pure¹ and moist, it indicates health, because what descends from the ether on to the person is pure, and the soul too sees it in its true character as it entered the body. But should the heavenly body be dark, impure and not transparent, it indicates disease caused neither by surfeit nor by depletion, but by the entrance of something from without. It is beneficial in this case to take sharp runs on the round track, that there may be as little melting of the body as possible, and that by breathing as rapidly as possible the patient may secrete the foreign body. After these runs let there be sharp walks. Diet to be soft and light² for four days. Whatsoever a man seems to receive pure from a pure god is good for health; for it indicates that the matter is pure that enters the body. But whatever he seems to see that is the opposite thereof is not good; for it indicates that something diseased has entered the body. Accordingly the treatment in this case should be the same as the former. Should it seem to rain with a gentle shower from a clear sky, with neither a violent

¹ That is, "clear."

² Perhaps we should add "gradually increased" (*προσάχθητω*). It is often uncertain whether *προσάγω* carries this meaning or not.

- 120 χειμάζειν, ἀγαθόν· σημαίνει γὰρ σύμμετρον καὶ
καθαρόν τὸ πνεῦμα ἐκ τοῦ ἡέρος ἐληλυθέναι.
εἰ δὲ τούτων τάναντία, σφόδρα ὕεσθαι καὶ
χειμῶνα καὶ ζάλην εἶναι, ὕδατί τε μὴ καθαρῷ,
νοῦσον σημαίνει ἀπὸ τοῦ πνεύματος τοῦ ἐπακτοῦ·
ἀλλὰ χρὴ καὶ τοῦτον ὡσαύτως διαιτηθῆναι,
σίτοισι δὲ ὀλίγοις παντελῶς τοῦτον.¹ περὶ μὲν
οὖν τῶν οὐρανίων σημείων οὕτω γινώσκοντα χρὴ
προμηθεῖσθαι καὶ ἐκδιαιτῆσθαι καὶ τοῖσι θεοῖσιν
εὐχεσθαι, ἐπὶ μὲν τοῖσι ἀγαθοῖσι Ἡλίῳ, Διὶ
130 οὐρανίῳ, Διὶ κτησίῳ, Ἀθηνᾶ κτησίῃ, Ἑρμῇ,
Ἀπόλλωνι, ἐπὶ δὲ τοῖσι ἐναντίοις τοῖσι ἀπο-
τροπαίοις, καὶ Γῇ καὶ ἡρωσιν, ἀποτρόπαια τὰ
133 χαλεπὰ εἶναι πάντα.²

XC. Προσημαίνει δὲ καὶ τάδε ἐς ὑγείην· τῶν
ἐπὶ γῆς ὁξὺ ὄρην καὶ ὁξὺ³ ἀκούειν, ὁδοιπορεῖν
τε ἀσφαλῶς καὶ τρέχειν ἀσφαλῶς καὶ ταχὺ⁴
ἄτερ φόβου, καὶ τὴν γῆν ὄρην λείην καὶ καλῶς
εἰργασμένην, καὶ τὰ δένδρεα θαλέοντα καὶ πολὺ-
καρπα καὶ ἡμερα, καὶ ποταμοὺς ῥέοντας κατὰ
τρόπον καὶ ὕδατι καθαρῷ μήτε πλέονι μήτε
ἐλάσσονι τοῦ προσήκοντος, καὶ⁵ τὰς κρήνας καὶ
τὰ φρέατα ὡσαύτως. ταῦτα πάντα σημαίνει
10 ὑγείην τῷ ἀνθρώπῳ, καὶ τὸ σῶμα κατὰ τρόπον
πάσας τε τὰς περιόδους καὶ τὰς προσαγωγὰς καὶ
τὰς ἀποκρίσεις εἶναι. εἰ δέ τι τούτων ὑπεναντίον
ὀρῶτο, βλάβος σημαίνει τι ἐν τῷ σώματι· ὄψιος
μὲν καὶ ἀκοῆς βλαπτομένων, περὶ τὴν κεφαλὴν
νοῦσον σημαίνει· τοῖσιν οὖν ὀρθρίοις περιπάτοισι

¹ M has σιτίοισι τε ὀλίγοις πάντας τούτους.

² I have followed M in this passage. θ has been
“bowdlerized” by some Christian enthusiast, who has

downpour nor a terrible storm, it is a good sign; for it indicates that the breath has come from the air in just measure and pure. If the reverse occur, violent rain, storm and tempest, and the water be foul, it indicates disease from the breath that comes from without. In this case also the same regimen must be employed, and diet must be very strictly limited. So with this knowledge about the heavenly bodies, precautions must be taken, with change of regimen and prayers to the gods; in the case of good signs, to the Sun, to Heavenly Zeus, to Zeus, Protector of Home, to Athena, Protectress of Home, to Hermes and to Apollo; in the case of adverse signs, to the Averters of evil, to Earth and to the Heroes, that all dangers may be averted.

XC. The following too are signs that foretell health. To see and hear clearly the things on the earth, to walk surely, to run surely, quickly and without fear, to see the earth level and well tilled, trees that are luxuriant, covered with fruit and cultivated, rivers flowing naturally, with water that is pure, and neither higher nor lower than it should be, and springs and wells that are similar. All these indicate health for the dreamer, and that the body with all its circuits, diet and secretions are proper and normal. But if anything be seen that is the reverse of these things, it indicates some harm in the body. If sight or hearing be impaired, it indicates disease in the region of the head. In addition to the preceding regimen the dreamer

erased the -σιν of θεοῖσιν, and also about a line and a quarter (ἡλίῳ . . . Ἀπόλλωνι) to avoid the heathen deities.

³ ὁξὺ omitted by M. which has τε after τὰς.

⁴ ταχὺ omitted by M.

⁵ καὶ omitted by M.

- καὶ τοῖσιν ἀπὸ δείπνου πλείοσι χρηστέον πρὸς τῇ
 προτέρῃ διαίτῃ. τῶν σκελέων δὲ βλαπτομένων,
 ἔμέτοισιν ἀντισπαστέον, καὶ τῇ πάλῃ πλείονι
 χρηστέον πρὸς τῇ προτέρῃ διαίτῃ.¹ γῇ δὲ
 20 τραχείῃ² οὐ καθαρὴν τὴν σάρκα σημαίνει· τοῖσιν
 οὖν ἀπὸ τῶν γυμνασίων περιπάτοισι πλείοσι
 χρηστέον.³ δένδρων ἀκαρπία σπέρματος τοῦ
 ἀνθρωπίνου διαφθορὴν δηλοῖ· ἣν μὲν οὖν φυλ-
 λορροοῦντα ἢ τὰ δένδρα, ὑπὸ τῶν ὑγρῶν καὶ
 ψυχρῶν βλάπτεται· ἣν δὲ τεθήλη μὲν, ἄκαρπα
 δὲ ἦ, ὑπὸ τῶν θερμῶν καὶ ξηρῶν· τὰ μὲν οὖν
 θερμαίνειν καὶ ξηραίνειν τοῖσι διαιτήμασι χρή,
 τὰ δὲ ψύχειν τε καὶ ὑγραίνειν. ποταμοὶ δὲ
 30 κατὰ τρόπον μὴ γινόμενοι αἵματος περίοδον
 σημαίνουνσι, πλεον μὲν ρέοντες ὑπερβολὴν, ἔλασ-
 σον δὲ ρέοντες ἔλλειψιν· δεῖ δὲ τῇ διαίτῃ τὸ μὲν
 αὐξῆσαι, τὸ δὲ μειῶσαι. μὴ καθαρῷ⁴ δὲ ρέοντες
 ταραχὴν σημαίνουνσι.⁵ καθαίρεται δὲ ὑπὸ τῶν
 τρόχων καὶ τῶν περιπάτων πνεύματι πυκνῷ
 διακινεόμενα.⁶ κρῆναι καὶ φρέατα περὶ τὴν
 κύστιν τι σημαίνει.⁷ ἀλλὰ χρή τοῖσιν οὖρητικοῖσιν
 ἐκκαθαίρειν. θάλασσα δὲ ταρασσομένη κοιλίης
 νοῦσον σημαίνει· ἀλλὰ χρή τοῖσι διαχωρητικοῖσι
 καὶ κούφοισι καὶ μαλακοῖσιν ἐκκαθαίρειν. γῇ
 40 κινευμένη ἢ οἰκίῃ ὑγιαίνουντι μὲν ἀσθενείην
 σημαίνει, νοσέοντι δὲ ὑγείην καὶ μετακίνησιν τοῦ
 ὑπάρχοντος. τῷ μὲν οὖν⁸ ὑγιαίνουντι μεταστή-
 σαι τὴν δίαιταν συμφέρει· ἐμεσάτω δὲ πρῶτον,

¹ θ omits τῶν σκελέων . . . διαίτῃ.

² τῇ δε ταχεια θ: τῇι δὲ τραχείῃ M.

³ χρηστέον θ: πονητέον M.

⁴ καθαροὶ M. ⁵ σημαίνει θ.

REGIMEN, IV. xc.

should take longer walks in the early morning and after dinner. If it be the legs that are injured, the revulsion should be made with emetics, and in addition to the preceding regimen there should be more wrestling. For the earth to be rough indicates that the flesh is impure. So the walks after exercises must be made longer. Fruitless trees signify corruption of the human seed. Now if the trees are shedding their leaves, the harm is caused by moist, cold influences; if leaves abound without any fruit, by hot, dry influences. In the former case regimen must be directed towards warming and drying; in the latter towards cooling and moistening. When rivers are abnormal they indicate a circulation of the blood; high water excess of blood, low water defect of blood. Regimen should be made to increase the latter and lessen the former. Impure streams indicate disturbance of the bowels. The impurities are removed by running on the round track and by walks, which stir them up by accelerated respiration. Springs and cisterns indicate some trouble of the bladder; it should be thoroughly purged by diuretics. A troubled sea indicates disease of the belly; it should be thoroughly purged by light, soft aperients. Trembling of the earth or of a house indicates illness when the dreamer is in health, and a change from disease to health when he is sick. So it is beneficial to change the regimen of a healthy dreamer. Let him first take an emetic, that he may resume nourish-

⁶ διακινούμενα θ : ἀνακινούμενα M.

⁷ M has κρῆναι δὲ καὶ φρέατα πνεύματα περὶ τὴν κύστιν τι σημοίει.

⁸ οὖν M : νῦν θ.

ἵνα προσδέξηται αὐτὶς κατὰ μικρόν· ἀπὸ γὰρ τῆς
 ὑπαρχούσης κινεῖται¹ πᾶν τὸ σῶμα. τῷ δὲ
 ἀσθενέοντι συμφέρει χρῆσθαι τῇ αὐτῇ διαίτῃ·
 μεθίσταται γὰρ ἤδη τὸ σῶμα ἐκ τοῦ παρεόντος.
 κατακλυζομένην γῆν ἀπὸ ὕδατος ἢ θαλάσσης
 ὀρῆν νοῦσον σημαίνει, ὑγρασίας πολλῆς ἐνεούσης
 50 ἐν τῷ σώματι· ἀλλὰ χρὴ τοῖσιν ἐμέτοισι καὶ τῇσιν
 ἀναριστήσιν² καὶ τοῖσι πόνοισι καὶ τοῖσι διαιτή-
 μασι ξηροῖσι· ἔπειτα προσάγειν ἐξ ὀλίγων καὶ
 ὀλίγοισιν.³ οὐδὲ μέλαιναν ὀρῆν τὴν γῆν οὐδὲ
 κατακεκαυμένην ἀγαθόν, ἀλλὰ κίνδυνος ἰσχυροῦ
 νοσήματος ἀντιτυχεῖν καὶ θανασίμον· ξηρασίας
 γὰρ ὑπερβολὴν σημαίνει ἐν τῇ σαρκί· ἀλλὰ χρὴ
 τοὺς τε πόνους ἀφελεῖν, τοῦ τε σίτου ὅσα τε ξηρὰ
 καὶ⁴ δριμέα καὶ οὐρητικά· διαιτησθαί τε τῆς τε
 πτισάνης καθέφθω τῷ χυλῷ, καὶ⁵ σίτοισι
 60 κούφοισιν ὀλίγοισι, ποτῷ δὲ πλέονι ὕδαρεϊ λευκῷ,
 λουτροῖσι πολλοῖσι·⁶ μὴ ἄσιτος λονέσθω, μαλα-
 κευνείτω, ῥαθυμεῖτω, ψῦχος καὶ ἥλιον φυλασ-
 σέσθω· εὐχέσθαι δὲ Γῇ καὶ Ἑρμῇ καὶ ἥρωσιν.⁷
 εἰ δὲ κολυμβῆν ἐν λίμνῃ ἢ ἐν θαλάσῃ ἢ ἐν
 ποταμοῖσι δοκεῖ,⁸ οὐκ ἀγαθόν· ὑπερβολὴν γὰρ
 ὑγρασίας σημαίνει· συμφέρει δὲ καὶ τούτῃ
 ξηραίνειν τῇ διαίτῃ, τοῖσί τε⁹ πόνοισι πλείοσι
 69 ὑπὸ τῶν ὑγρῶν.

XCΙ. Ὅτι δ' ἄν τις περὶ αὐτοῦ ὀρῇ κατὰ τρόπον

¹ κρίνεται θ.

² τῇ ἀναριστήσει M: τῇσιν ἀναριστήσιν θ.

³ καὶ ὀλίγοισιν is omitted by θ.

⁴ After καὶ M has θερμὰ καί.

⁵ After καὶ M has πᾶσι τοῖσι μαλακοῖσι καὶ instead of σίτοισι.

ment again little by little, for it is the present nourishment that is troubling all the body. A sick dreamer benefits by continuing the same regimen, for the body is already changing from its present condition. To see the earth flooded by water or sea signifies a disease, as there is much moisture in the body. What is necessary is to take emetics, to avoid luncheon, to exercise and to adopt a dry diet. Then there should be a gradual increase of food, little by little, and little to begin with. It is not good either to see the earth black or scorched, but there is a danger of catching a violent, or even a fatal disease, for it indicates excess of dryness in the flesh. What is necessary is to give up exercises and such food as is dry and acrid and diuretic. Regimen should consist of barley-water well boiled, light and scanty meals, copious white wine well diluted, and numerous baths. No bath should be taken on an empty stomach, the bed should be soft and rest abundant. Chill and the sun should be avoided. Pray to Earth, Hermes and the Heroes. If the dreamer thinks that he is diving in a lake, in the sea, or in a river, it is not a good sign, for it indicates excess of moisture. In this case also benefit comes from a drying regimen and increased exercises. But for a fever patient these dreams are a good sign, for the heat is being suppressed by the moisture.

XCI. The sight of something connected with the

⁶ After πολλοῖσι M has θερμοῖσι.

⁷ The "Christian" corrector of θ has struck out the words Γῆ . . . ἥρωσιν.

⁸ δοκοιη θ : δοκέειν M.

⁹ M has τοῖσι τε πόνοισι χρῆσθαι. θ omits τε.

γινόμενον, πρὸς τὴν φύσιν τὴν ἐωυτοῦ μήτε μέζω μήτε ἐλάσσω, ἀγαθὸν πρὸς ὑγείην σημαίνει· καὶ ἐσθῆτα λευκὴν τὴν ὑπάρχουσαν¹ καὶ ὑπόδεσιν τὴν καλλίστην, ἀγαθόν. ὃ τι δ' ἂν ἦ μείζον τῶν μελέων ἢ ἔλασσον, οὐκ ἀγαθόν· ἀλλὰ χρὴ τὸ μὲν² αὔξειν τῇ διαίτῃ, τὸ δὲ μειοῦν. τὰ δὲ μέλανα νοσερώτερα καὶ ἐπικινδυνώτερα.³ ἀλλὰ χρὴ μαλίσσειν καὶ ὑγραίνειν. καὶ τὰ καινὰ
 10 μεταλλαγὴν σημαίνει.

XCII. Τοὺς δὲ ἀποθανόντας ὀρήν καθαρὸς ἐν ἱματίοισι λευκοῖσιν ἀγαθόν, καὶ λαμβάνειν τι παρ' αὐτῶν καθαρὸν ὑγείην σημαίνει καὶ τῶν σωμάτων καὶ τῶν ἐσιόντων· ἀπὸ γὰρ τῶν ἀποθανόντων αἱ τροφαὶ καὶ αὔξήσιες καὶ σπέρματα γίνεται· ταῦτα δὲ καθαρὰ ἐσέρπειν ἐς τὸ σῶμα ὑγείην σημαίνει. εἰ δὲ τοῦναντίον τις ὀρώῃ γυμνοὺς ἢ μελανοεῖμονας ἢ μὴ καθαρὸς ἢ λαμβάνοντάς τι ἢ φέροντας ἐκ τῆς οἰκίης, οὐκ ἐπιτήδειον· σημαίνει γὰρ
 10 νοῦσον· τὰ γὰρ ἐσιόντα ἐς τὸ σῶμα βλαβερά· ἀλλὰ χρὴ τοῖσι τρόχοισι καὶ τοῖσι περιπάτοισιν ἀποκαθαίρεσθαι, καὶ τῇ τροφῇ τῇ μαλακῇ τε καὶ
 13 κούφῃ προσάγειν ἐμέσαντα.

XCIII. Ὅκόςα δὲ ἀλλόμορφα σώματα φαίνεται ἐν τοῖσιν ὕπνοισι καὶ φοβεῖ τὸν ἄνθρωπον, σιτίων ἀσυνήθων σημαίνει πλησμονὴν καὶ ἀπόκρισιν καὶ χολέραν καὶ νοῦσον κινδυνώδεα· ἀλλὰ χρὴ ἔμετον ποιήσασθαι καὶ προσάγειν ἐς ἡμέρας

¹ τὴν ὑπάρχουσαν θM: ἐνδεδύσθαι Littre, Ermerins.

² θ has τὰ μὲν followed by τὰ δὲ.

³ M has τε before καὶ and reads ἐπικίνδυνα.

¹ It is tempting to think that Ermerins is right in reading μέζον and ἔλασσον. The sentence thus becomes far more

REGIMEN, IV. xci.-xciii.

person that is normal, and for which the physique is neither too large nor too small,¹ is a good sign for the health. To be wearing white clothes, and the most beautiful shoes, is also a good sign. But anything too large or too small for the limbs is not good. What is necessary is in the latter case to increase by regimen, in the former to diminish. Black objects indicate a worse and more dangerous disease; what is necessary is to soften and to moisten. New objects indicate a change.

XCII. To see the dead clean² and in white cloaks is a good sign, and to receive something clean from them indicates both health of body and the healthiness of the things that enter it. For from the dead come nourishment, growth and seed, and for these to enter the body clean² indicates health. But if, on the contrary, one should see them naked, or clothed in black, or not clean, or taking something, or bringing something out of the house, the sign is unfavourable, as it indicates disease, the things entering the body being harmful. What is necessary is to purge them away by runs on the round track and by walks, and after an emetic gradually to increase a soft and light diet.

XCIII. Monstrous bodies that are seen in sleep and frighten a man indicate a surfeit of unaccustomed food, a secretion, a bilious flux and a dangerous disease. What is necessary is an emetic, followed

idiomatic, though the sense is not materially altered: "neither too large nor too small for the physique."

² The word *καθαρός* is difficult, and to render it consistently by one English word is impossible. Littré uses "pur" in both these cases; Ermerins has "nitidus" and "purus." "Neat" or "tidy" seems to be the meaning in the first case, "pure" in the other.

πέντε σίτοισιν ὡς κουφοτάτοισι, μὴ πολλοῖσι μηδὲ
 δριμέσι, μήτε τοῖσι ξηροῖσι μήτε τοῖσι θερμοῖσι,
 καὶ τῶν πόνων τοῖσι κατὰ φύσιν μάλιστα, πλὴν
 τῶν ἀπὸ δείπνου περιπάτων· χρῆσθαι δὲ καὶ
 10 θερμολουσίῃ καὶ ῥαθυμίῃσιν· ἥλιον δὲ καὶ ψυχὸς
 φυλασσέσθω. ὁκόταν¹ δὲ ἐν τῷ ὕπνῳ ἐσθίειν
 δοκῇ ἢ πίνειν τῶν συνήθων ποτῶν ἢ σιτίων,²
 ἔνδειαν σημαίνει τροφῆς καὶ ψυχῆς ἀθυμίην·†³
 κρέα δὲ τὰ μὲν ἰσχυρότατα, μεγίστης ὑπερβολῆς,
 τὰ δὲ ἀσθενέστερα ἦσσαν· ὥσπερ γὰρ ἐσθιό-
 μενον ἀγαθόν, οὕτω καὶ ὀρεόμενον· ἀφαιρεῖν οὖν
 τῶν σιτίων συμφέρεи· τροφῆς γὰρ ὑπερβολὴν
 σημαίνει·†⁴ καὶ ἄρτοι τυρῶ καὶ μέλιτι πεποιη-
 μένοι ὡσαύτως σημαίνουν. ὕδωρ πινόμενον
 20 καθαρὸν οὐ βλάπτει· τὰ δὲ ἄλλα πάντα
 βλάπτει. ὁκόσα δὲ δοκεῖ ἄνθρωπος θεωρεῖν τῶν
 συνήθων, ψυχῆς ἐπιθυμίην σημαίνει. ὅσα δὲ
 φεύγει πεφοβημένος, ἐπίστασιν τοῦ αἵματος
 σημαίνει ὑπὸ ξηρασίης· συμφέρεи δὲ ψῦξαι καὶ
 ὑγρῆναι τὸ σῶμα. ὅσα δὲ μάχεται ἢ κεντεῖται
 ἢ συνδεῖται ὑπ' ἄλλου, ἀπόκρισιν σημαίνει
 ὑπεναντίην τῇ περιόδῳ γεγενέσθαι ἐν τῷ σώματι·
 ἐμεῖν συμφέρεи καὶ ἰσχυαίνειν καὶ περιπατεῖν·
 οἵτοισι κούφοισι χρῆσθαι, καὶ προσάγειν ἐκ τοῦ

¹ ὁκόταν θ: ἦν M.

² ποτῶν· ἢ σιτίων θ: σιτίων ἢ πομάτων M.

³ M has ἔνδειαν σημαίνει ψυχῆς καὶ τροφῆς ἀθυμίην. Littré and Ermerins read ψυχῆς ἐπιθυμίην.

⁴ Littré would rewrite the passage between daggers. For μεγίστης ὑπερβολῆς he reads ἐνδείας ὑπερβολὴν; he adds οὐ before συμφέρεи and ἐνδείας before ὑπερβολὴν.

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by a gradual increase, for five days, of the lightest food possible, neither abundant nor acrid, neither dry nor hot, with such exercises as are most natural, excepting walks after dinner. The dreamer should take hot baths and rest, and avoid the sun and cold. Whenever in his sleep a man thinks he is eating or drinking his usual food or drink, it indicates a want of nourishment and depression of the soul. †Meats if they be very strong show a very great excess; if they be weaker, a less excess. For just as eating is good, so eating in a dream is a good sign. So it is beneficial to reduce the quantity of food, for an excess of nourishment is indicated.†¹ The meaning is the same when bread is eaten, prepared with cheese and honey. To drink clean water in dreams is no sign of harm, but it is to drink any other kind. Whenever a man thinks that he beholds familiar objects, it indicates a desire of the soul. Whenever he runs away in fear, it indicates that the blood is arrested by dryness. It is in this case beneficial to cool and moisten the body. Fighting, or to be pierced or bound by another, indicates that there has occurred in the body a secretion opposed to the circuit. It is beneficial to take an emetic, to reduce the flesh, to walk, to eat light foods, and after the

¹ It is easy to see that the passage within daggers, which is a translation of *θ*, cannot represent the original. But the bold emendations of Littré, although they yield a possible sense, are most unlikely to be correct. I cannot solve the difficulties satisfactorily, but a great many are removed by transposing the sentence *κρέα . . . ἥσσον'* to after *ὀρεόμενον*. We then get the following sequence of ideas. "To eat in dreams one's usual food is a good sign; but to dream one is eating strong meat indicates excess, and diet should be reduced."

- 30 ἐμέτου πρὸς ἡμέρας τέσσαρας.¹ καὶ πλάνοι καὶ
 ἀναβάσιες χαλεπαὶ ταῦτὰ σημαίνουσιν. ποτα-
 μῶν διαβάσιες καὶ ὀπλῖται πολέμιοι καὶ ² τέρατα
 ἀλλόμορφα νοῦσον σημαίνει ἢ μανίην. συμφέρει
 σίτοισιν ὀλίγοις κούφοις μαλακοῖς χρήσθαι
 καὶ ἐμέτοις, προσάγειν ἡσυχῇ ἐς ἡμέρας πέντε,³
 καὶ πόνοις τοῖς κατὰ φύσιν πολλοῖς πλὴν
 ἀπὸ τοῦ δείπνου, θερμολουσίην, ῥαθυμίην, ψῦχος,
 ἥλιον φυλάσσεσθαι. τούτοις χρώμενος ὥς
 γέγραπται, ὑγιανεῖ τὸν βίον, καὶ εὖρηταί μοι
 40 δίαίτα ὥς δυνατὸν εὐρεῖν ἄνθρωπον εὐόντα σὺν
 41 τοῖς θεοῖς.

¹ M has ἐς ἡμέρας πέντε.

² With Littré I insert καὶ here. θM omit.

³ Before καὶ θ has καὶ σιτοῖς.

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emetic to increase food gradually for four days. Wanderings and difficult ascents have the same meaning. Crossing rivers, enemy men-at-arms and strange monsters indicate disease or raving. It is beneficial to take small meals of light, soft food, and emetics, and gently to increase food for five days, with plenty of natural exercise except after dinner; but hot baths, rest, cold and sun are to be avoided. Using these means in the way I have described a man will live a healthy life: in fact I have discovered regimen, with the gods' help, as far as it is possible for mere man to discover it.