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GALEN
METHOD OF MEDICINE
III

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GALEN
METHOD OF MEDICINE

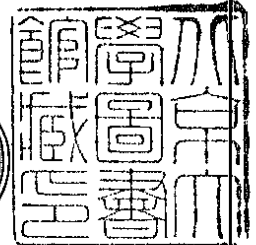
BOOKS 10-14

EDITED AND TRANSLATED BY

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AND

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MANUSCRIPTS

Kühn (= K) vol. X has provided the base text for ours printed here.

The Latin text printed in K (abbreviated by us as KLat in this volume) was produced three hundred years before K was printed, and so is not a translation, or a correction of K's Greek text. It clearly draws on other MSS than those used by K, reflecting different readings in the Greek. This may sometimes alert us to a problem in K; but generally we have not privileged the Latin translation over K's Greek text.

For a list of MSS of the *MM*, see Diels, pp. 91–92. The following manuscripts are referred to in our textual notes with the abbreviation listed.

B—British Library MS Add. 6898 (London; 12th cent.)¹

P1—Parisinus Gr. 2160 (Paris; 14th cent.)

P2—Parisinus Gr. 2171 (Paris; 15th cent.)²

¹ We are not attempting to provide here a full collation of B against K. B exhibits many other differences, e.g., in word order and in orthography; and it is interesting for other reasons as well. But we have very rarely noted these.

² We have not directly consulted the two Paris MSS. We have made use of some of its readings for Books 1 and 2 as they are reported by R. J. Hankinson (1991), App. 1, pp. 235–37.

MANUSCRIPTS

Boulogne (2009), pp. 11, 31, draws upon these three MSS, and also upon three others as well as two fragmentary MSS for his translation. We have included no references to these other five in our textual notes.

ABBREVIATIONS

- Ce Celsus. *De Medicina*. Translated by W. G. Spencer. Loeb Classical Library. 3 vols. Cambridge, MA: Harvard University Press, 1935–1938.
- CMG Corpus Medicorum Graecorum
- Cu Nicholas Culpepper. *The English Physician Enlarged (Culpepper's Herbal)*. London: Folio Society, 2007 [1653].
- D Dioscorides. *The Greek Herbal of Dioscorides*, translated by John Goodyer [1653]. Edited by R. T. Gunther. New York: Hafner, 1968 [1933].
- EANS *The Encyclopedia of Ancient Natural Scientists*. Edited by P. T. Keyser and G. L. Irby-Massie. London: Routledge, 2008.
- G Galen. References to the *MM* are indicated by the Kühn page number; references to other Galenic works are indicated by the Kühn volume and page numbers. His three major pharmacological treatises are *De simplicium medicamentorum temperamentis et facultatibus*, XI.379–892K and XII.1–377K; *De compositione medicamentorum secundum locos*, XII.378–1007K and XIII.1–361K; *De compositione medicamentorum per genera*, XIII.362–1058K.

ABBREVIATIONS

- Gr M. D. Grmek. *Diseases in the Ancient Greek World*. Baltimore, MD: Johns Hopkins University Press, 1991.
- L&S C. T. Lewis and C. Short. *A Latin Dictionary*. Oxford: Clarendon, 1993 [1879].
- LCL Loeb Classical Library.
- LSJ H. G. Liddell, R. Scott, and H. Stuart Jones. *A Greek-English Lexicon*. 9th ed. (1940), with revised suppl. by P. G. W. Glare. Oxford: Clarendon, 1996.
- M C. C. Mettler. *The History of Medicine*. Philadelphia: Blakiston, 1947.
- OCD *Oxford Classical Dictionary*. Edited by S. Hornblower and A. Spawforth. 3rd ed. Oxford: Clarendon, 1996.
- OED *Oxford English Dictionary*. 12 vols. Oxford: Oxford University Press, 1978 [1933].
- S *Stedman's Medical Dictionary*. 27th ed. Baltimore: Lippincott, Williams and Wilkins, 2000.
- Si R. E. Siegel. *Galen on the Affected Parts*. Basel: S. Karger, 1976.
- T Theophrastus. *Enquiry into Plants*. Translated by A. Hort. Loeb Classical Library. 2 vols. Cambridge, MA: Harvard University Press, 1916, 1926.

SYNOPSIS OF CHAPTERS

BOOK X

1. Galen offers a general treatment strategy for fevers. There are three primary factors to be considered—the magnitude of the fever, its cause, and the patient's capacity. Which of these is given primary importance depends on the circumstances. If the patient's capacity is strong and the cures of the fever itself and its cause coincide, there is no problem. If, however, there are conflicting indications, judgment must be exercised.

2. Consideration is given to ephemeral fevers and the causes of these becoming longer in duration (oligohemeral or polyhemeral). Much will depend on whether the cause of the fever remains, and this in turn will depend, at least in part, on the skill of the doctor. Certain causes, like heat-stroke, are by their nature transient. However, when there is significant blockage of the skin pores adversely affecting transpiration, the cause is likely to remain. The patient's capacity, of little importance as an indicator in the ephemeral fevers, becomes significant in the chronic fevers.

3. Galen presents a very detailed case report about a young man with a prolonged fever. The focus is on the patient's capacity and the timing of nourishment for him. In a vivid description of medical brinkmanship, Galen tri-

umphs over the "diatritarians," escapes the wrath of the relatives, and restores the patient to health.

4. Fasting is recognized as a cause of fever. The generation of shivering and rigors is attributed to "gnawing" vapors and humors which are not properly dispersed because the pores in the skin are blocked. The role of a strong capacity in resisting the effects of the "gnawing" humors is described. The relationship of the severity of the shivering and rigors to the amount of these humors is considered. Brief reference is made to other illustrative cases. The importance of providing nourishment and effecting moistness is stressed.

5. Fasting is seen as very bad for the hot and dry states and as a cause of fever in these in particular. Causes of such states, both innate and acquired, are listed. Fasting is considered harmful for hot, dry bodies that are healthy but deadly in those with fever in a hot, dry summer. Typically these are hectic fevers. A case report is given in which Galen is merely an observer—others are responsible for treatment. There is another case report of a patient for whom Galen is the treating doctor. Details of the treatment are given. The merits or otherwise of nourishment given under different circumstances are discussed. The indications for nourishment according to Hippocrates are listed. The importance of the capacity is again stressed.

6. Galen considers the situation of a hectic fever in a person with a strong capacity and what the "diatritarians" would do (wrongheadedly). He then states what should be done. Next he considers what is to be done if inflammation or putrefaction of humors occurs. When fever arises in a dry body without putrefaction, the mainstays of treatment are seen as moistening and cooling remedies.

7. A short summary of these moistening and cooling remedies is given. They will be the subjects of the subsequent chapters.

8. The first is the surrounding (ambient) air. Basically, you have to make do with what there is, although house placement and design do allow some control over the ambient air. Galen considers how the different organs are differently affected by cool air. There may be conflicting effects on the internal organs and the skin beneficial to the former and detrimental to the latter. Some variations in respiratory pattern are described.

9. Next to be considered are the cooling medications applied externally. Obviously these must be cooling, but they must also be free of astringency as far as possible because of the adverse effects of this on the skin. Various specific medications are described as examples with brief reference to two cases.

10. This is a detailed discussion about baths and bathing including reference to Philippus' opposition to bathing when there is wasting. There follows a digression on the particular difficulties of treating multiple, coexisting conditions. Bathing is identified as having a twofold potency, being effective both primarily and accidentally. There is a further digression, this time on difference in general. Shivering and rigors are considered. The chapter ends with a precise account of the sequence of bathing.

11. Galen discusses moist and cold nutriment for hectic fevers. Mention is made of specific remedies. Details of the method of administration of asses' milk are given. Hectic fevers, being hotter, are seen as requiring colder remedies and greater precision in their use.

BOOK XI

1. Galen introduces the subject of the book—the treatment of continuous fevers caused by the putrefaction of humors. He provides a general review of therapeutic indicators and their basis. Opposition is fundamental to treatment.

2. Treatment based on opposition dictates cooling in the case of ephemeral and hectic fevers. In fevers due to putrefying humors there is also a prophylactic component—eradication of the cause of putrefaction.

3. Galen formulates a general statement of the theory behind the method of arriving at the indicators of the type of treatment to be used.

4. Putrefaction which causes fever may occur in all the vessels, in the large vessels only, or in one particular part. The different forms of putrefaction should be recognized and the causes identified. Prevention or eradication of causative factors is of great importance in treating fevers.

5. To determine the quantity and quality of the nutrients to be provided it is necessary, Galen claims, to evaluate the patient's capacity. He identifies two other determinants: the condition associated with the disease and the bodily *krasis*.

6. Some of the differences between the different kinds of fevers—ephemeral, polyhemeral due to putrefaction of humors, and continuous—are listed. Variations in treatment are seen as depending on these differences.

7. Galen gives a systematic account of the indications (*endeixeis*) on which the treatment of fevers due to putrefaction is based.

8. The causes of putrefaction in general, occurring in both living and nonliving bodies, are identified. Factors that prevent normal transpiration and how to correct them are considered in general terms.

9. The management of continuous fevers due to putrefaction in the whole body, including the problem of conflicting indicators, is detailed.

10. The indicators or aims in curing the fevers due to putrefaction are analyzed and related to the issue of sequence in utilizing the various remedies. If possible, remedies that are heating should be avoided; they will tend to increase both putrefaction and fever.

11. The problem of a significant intervening symptom complicating the sequence of treatment is examined. Various symptoms of this kind are listed and some treatment options considered.

12. Galen considers the Hippocratic dictum that opposites cure opposites, with a digression into terminological issues involving reference not only to Hippocrates but also to Plato and Aristotle.

13. The therapeutic indicators in continuous fevers due to putrefaction of humors are considered in terms of the basic classes of those things contrary to nature—causes, diseases, and symptoms. Indications are also taken from what accords with nature—things such as age, climatic conditions, etc. All must be taken into account in planning the sequence of treatment.

14. The use of phlebotomy in fevers due to putrefaction of humors is examined. A key element is seen to be a strong capacity in the patient. Age and other, external factors must also be taken into account. The question of nourishment is considered.

15. The use of poultices and fomentations applied to the hypochondrium and the dangers of such treatments are described. Galen launches a further attack on the Methodics, this time for their claim to be able to teach the medical art in six months. The dangers of overtreatment, comparing the rich to the poor and slaves, are recognized. The uses of relaxing (loosening) and repulsive remedies are described. Consideration is given to the special features of the treatment of the liver and stomach.

16. There is continuing consideration of the methods of treatment of the liver and stomach when these organs are inflamed. Various agents are discussed. A case report is given. Treatment of other organs and structures, particularly the spleen, is outlined.

17. Galen states that astringents (binding agents) must be used less in the chest because they endanger the heart and lungs. Strength must be preserved here by nourishment, he claims. The use of the cupping glass is described.

18. Treatment of inflammation of the brain and meninges is detailed.

19. Galen discusses the importance of maintaining the patency of the proper channels for the excretion of superfluities, which are detailed for the various parts of the body.

20. The benefits and harms of poultices and baths in the treatment of fevers are examined.

21. The timing of treatment and, in particular, nourishment in both intermittent and continuous fevers is outlined. The key element is identified as close observation of the timing and nature of the paroxysms.

BOOK XII

1. Galen considers the types of symptoms that occur in fevers and the issues surrounding their treatment—in particular, the question of symptomatic versus definitive treatment. The importance of the patient's capacity is stressed, and some paregoric medications are discussed.

2. A brief statement is made on measures which cure a condition also preventing symptoms. There is mention of several specific measures, e.g. phlebotomy.

3. The management of patients who are febrile with an abundance of crude humors is described. Clinical features are outlined, including the risk of syncope. The various therapies applicable under differing circumstances are considered.

4. There is discussion of the relative merits of a number of wines available in either Europe or Asia for the treatment of patients who are adversely affected by yellow bile involving the cardiac orifice of the stomach with possible syncope. The wines are considered in terms of color, age, astringency, flavor, and other qualities. Their tendency, or otherwise, to cause headache is detailed, as is their effect on the distribution of nutriment.

5. Syncope is identified as a sudden collapse of capacity (*dunamis*). The substance of the capacity is said to lie in the *pneuma* and the *krasis* of the solid bodies. These are the two things that must be maintained in health and restored in disease. Galen considers the three forms of *pneuma* (psychical, vital, and physical) and *eukrasia* of solid bodies—what disturbs these and how they might be restored in disease.

SYNOPSIS OF CHAPTERS

6. The treatment of patients in whom the humors are excessively thinned and who are at risk of syncope is detailed. In particular, this depends on the strength or weakness of the capacity. The significance of the Hippocratic *facies* is considered. Some specific aspects of nourishment—its rate, the materials to be used, and its temporal relationship to abatements and paroxysms—are detailed.

7. Galen lists five causes of syncope: severe pain, insomnia, excessive evacuation of the stomach, movement in those with delirium, and *dyskrasia* of the "principles." He details the causes of severe pain: dissolution of continuity and sudden change when it involves the parts capable of pain sensation. Strong heating and cooling may produce pain by either mechanism. The chapter concludes with three relatively detailed case reports.

8. The conditions that bring about pain are outlined and their treatment discussed. Regarding causes, a distinction is made between thick, viscid humors, thin, bitter humors, and vaporous *pneuma*. Different structures are considered—gastrointestinal tract, eyes, ears, teeth—and various measures described. This concludes the discussion of symptoms associated with fevers.

BOOK XIII

1. Galen considers abnormal swellings (tumors), beginning with inflammatory swellings, which are the most common. The general signs and symptoms of these are given.

2. The underlying cause of all inflammations is identified as an influx of blood. The theories of the different schools are summarized. The distinction between prophylaxis and therapy is made in relation to inflammation.

SYNOPSIS OF CHAPTERS

3. The increased flow of blood into a part that becomes inflamed is due either to some other part or parts sending it and the inflamed part receiving it, or to the inflamed part drawing the blood to itself. The role of the separative or excretory capacity in this process is examined.

4. The types of abnormal swelling in general (i.e., the differentiae of the genus *onkos*) are said to depend on the predominant nature of the inflow: blood, *pneuma*, yellow bile, black bile, phlegm, or an unspecified thick, viscid humor.

5. The question of why glandular (lymph node) swellings develop, either with or without wounds or ulcers, is considered. Galen details how to treat glandular swellings, including the use of incisions for the drainage of infected glands, and their management.

6. The treatment of inflammation itself is considered. The key components are identified as evacuation and prevention of the inflow of blood. Recognition of the causes of the latter is deemed important. The methods involved are listed, as is the sequence of treatment in inflammation. The treatments of *dyskrasia* and *plethora* are outlined. The treatment of poisonous bites is described.

7. The distinction is made between indications from *homoiomerous* and from organic parts in inflammation pertaining to evacuation.

8. The roles of heating and cooling agents in the treatment of inflammation are considered.

9. Galen presents a breakdown of the components of the key process of the evacuation of blood from the inflamed part.

10. Certain indications are identified which are common to both *homoiomerous* and organic parts.

SYNOPSIS OF CHAPTERS

11. Galen considers some examples of inflammation involving specific organs, starting with the liver. The role of phlebotomy and its contraindications are described.

12. Consideration is given to various medications in relation to specific structures.

13. Galen continues the discussion of the applicability of different medications to inflammation in different parts.

14. The relative merits of certain agents used in the treatment of inflammation of the liver are examined.

15. Galen considers the issue of the different indications from different parts, and provides a case report of inflammation of the liver illustrating (once again) the foolishness of the Methodics. A bad outcome at the hands of a Thessaleian doctor is described.

16. Continuing on the topic of inflammation of the liver, Galen stresses that it is better for those who are unpracticed in logical methods to rely on experience. Treatment of inflammation of the spleen and kidney is detailed. The problem of multiple indications is examined.

17. The treatment of blockage and inflammation of the spleen is outlined. The range of action of agents administered *per os* and *per rectum* is given. The anatomy of the esophagus is discussed.

18. The Thessaleians, being ignorant of anatomy (among other things) according to Galen, don't understand the need to vary treatment according to the part involved. Inflammation of the chest wall is described.

19. The differences in treatment required for parts that are superficial and deep are identified. The role of the cupping glass is considered.

20. Examples are given of the difference the part involved makes to the medications to be used.

SYNOPSIS OF CHAPTERS

21. Galen considers inflammation in some other parts. There is a digression on whether the authoritative part (*hegemonikon*) of the soul is in the head or the chest. The treatment of affections of the head, including the use of oxyrrhodinum and phlebotomy, is outlined. The general application of remedies to the head, regardless of the school of the treating doctor, for affections of the "soul" is seen as providing a practical refutation of the theory of the heart being its "seat."

22. Galen examines the anatomical issues involved in the external application of remedies to the head for affections of the brain. The role of the cranial sutures is identified. Comparison of the head and the eye is offered, relating to the treatments used and how they are applied.

BOOK XIV

1. Galen passes from inflammation to erysipelas. Both are unnatural swellings but can be differentiated on the basis of color. Erysipelas is due to bitter bile (picrocholic humor) passing to and collecting in the skin, hence its yellow coloration.

2. The distinction between erysipelas and inflammation depends on what flows into the affected part to cause the swelling. Two kinds of erysipelas are described: with and without ulceration. A combination of erysipelas and inflammation may occur, although one is likely to predominate.

3. Specific aspects of the treatment of erysipelas are considered. The importance of skin color in determining treatment is emphasized. Mixed conditions such as edematous and scirrhus erysipelas are described.

4. Edema, the next unnatural swelling considered, is attributed to a flux of phlegmatic humor. Galen identifies other causes of edema in which it is a symptom. The treatment of edema, including the use of oxyrrhodinum, is outlined. The pathogenesis of "stones" in joints and renal calculi is considered.

5. Some treatments of swellings of different parts, including tendons and ligaments that have become scirrhus (indurated, hardened), are described. The uses of emollients and vinegar-based medications are outlined.

6. Galen makes a brief digression on nomenclature in relation to scirrhus and edematous swellings.

7. Unnatural swellings due to flatulent *pneuma* and their differentiation from the edemas, including those occurring in muscles due to a blow and those that are chronic, are described. Details of various medications are given. The treatment of priapism, also a swelling due to inflation by *pneuma*, is detailed and exemplified by two brief case reports.

8. Swelling of the tongue is described and illustrated by a case report.

9. The significance of the color of various swellings is considered, as are issues of nomenclature in swellings. The characteristics of another kind of swelling termed "cancer" are detailed and its causation attributed to black bile.

10. Galen describes an affection that is due to a thick and seething humor producing multiple pustules (*anthraxes*). Treatment with phlebotomy and cooling agents is outlined. Methods of treatment of the lesions themselves are listed.

11. Glandular (scrofulous) swellings are described. Is-

ues of nomenclature are again dealt with. The treatment of these swellings by surgery or medications is outlined.

12. Other inflammatory swellings including abscesses and the variable content of these swellings are described. The nature and treatment of the three abnormal swellings termed atheroma, meliceris, and steatoma are outlined.

13. A general description is given of surgical removal of abnormal swellings, including some of those already mentioned and others—for example, warts, bladder stones, cataracts, fibroids, hydroceles, ascites. The contrasting and complementary roles of surgery and medications are considered.

14. A discussion of what is "proper" in terms of number and magnitude and the terminology relating to this is presented. The examples of supernumerary and congenitally absent digits are considered.

15. The general principles of treatment of excesses and deficiencies in terms of number and magnitude are outlined. The management of obesity is discussed and illustrated with a case report.

16. Galen discusses restoration of wasting or atrophy, both general and in a specific part. The treatment of a deficiency of skin on the penis (*leipodermos*) is considered. The treatment of other skin deficiencies termed *colobomata* is described.

17. Various other diseases in which there is excess or deficiency of what accords with nature, including "spontaneous" ulcers, *phagedaenae*, and herpes (herpetic ulceration), are described. A case report of the last is given. The role of *kakochymia* in causation is identified and its management described. Various (unusual) treatments of warts, both pediculated and sessile, are described.

SYNOPSIS OF CHAPTERS

18. The methods of generation of something that is lacking, including hair in alopecia, *ptilosis*, and baldness, are outlined.

19. The treatments of unnatural swellings in the eyes—pterygium, chalazion, cataract, and *hypopyon*—are detailed. The treatment of gastrointestinal worm infestations is described.

ΓΑΛΗΝΟΥ ΘΕΡΑΠΕΥΤΙΚΗΣ ΜΕΘΟΔΟΥ METHOD OF MEDICINE

BIBAION K

661K 1. Ἐπὶ μὲν δὴ τῶν ἐφημέρων πυρετῶν ἀπλή τις ἐστὶν
 ἢ παρὰ φύσιν ἐν τῷ σώματι διάθεσις, ὡς ἂν τῶν
 πρώτων ἐργασαμένων αἰτίων αὐτοὺς οὐκ ἔτ' ὄντων. ἐφ'
 ὧν δ' ἐστὶν ἔτι τὸ ποιοῦν αἴτιον, οὐκ ἐπὶ τούτων οὐθ' ἢ
 διάθεσις οὐθ' ἢ ἴασις ἀπλή. χρῆ γὰρ τὸ μὲν ἤδη
 γεγονὸς τοῦ πυρετοῦ λύειν ἐκ τῆς οἰκείας ἐνδείξεως
 αὐτοῦ, τὸ δὲ γεννησόμενον ἀποτρέπειν τε καὶ κωλύειν
 γενέσθαι κωλυθήσεται δὲ τῆς ποιούσης αἰτίας αὐτὸ
 τελέως ἐκκοπίσης. ὥστ' ἐν μὲν τοῖς ἐφημέροις ἢ τῶν
 662K πρακτέων ἔνδειξις ἐκ τοῦ πυρετοῦ μάλισθ' ἢ ἡμῖν
 ἔσται, συννεπισκοπούμενοι αὐτῷ φύσιν καὶ ἡλικίαν
 καὶ ἔθος, ὥραν τε καὶ κατάστασιν καὶ χώραν καὶ
 δύναμιν. ἐν δὲ τοῖς ἄλλοις ὅσοι τῆν ἀνάπτουσαν
 αὐτοὺς αἰτίαν ἔχουσιν ἔνδον ὁ πρῶτος σκοπὸς τῆς
 ἐνδείξεως ἀπὸ τῆς αἰτίας ἐστίν.

εἴπερ οὖν ὀρθῶς ἡμῖν ἐδείχθη σῆψις χυμῶν αἰτία
 τῶν πολυημέρων εἶναι πυρετῶν, ταύτην ἰάσασθαι χρῆ
 πρώτην, οὐκ ἀμελοῦντας οὐδὲ τοῦ σβεννύναι τὸν ἐξ
 αὐτῆς ἀνῆφθαι φθάσαντα πυρετόν. εἰ μὲν οὖν εἰς
 ταῦτὸ συμβαίνοι τά τε τοῦ πυρετοῦ σβεστήρια καὶ τὰ
 τῆς αἰτίας ἀλεξήτήρια, τὸ δηλούμενον ὑπ' ἀμφοῖν ἐν
 ὄν ἐτοιμῶς πρακτέον. εἰ δὲ ἢ τῶν ἤδη γεγονότων

BOOK X

1. In the ephemeral fevers what is abnormal in the body is 661K
 the condition pure and simple since the causes initially
 bringing the fevers about are not still in existence. But in
 instances where the effecting cause does still exist, neither
 the condition nor the cure is simple. It is necessary, on the
 one hand, to resolve what has already occurred of the fever
 by means of its specific indication and, on the other hand,
 to turn aside what will be produced and prevent it from oc-
 ccurring. It will be prevented if the cause creating it is com-
 pletely eradicated. Consequently, in the ephemeral fevers,
 our indication of what is to be done will be from the fever
 above all, while we consider in conjunction with this nature, 662K
 age, custom, season, climatic conditions, place and
 capacity. In the other fevers, which have within themselves
 the cause that kindles them, the primary object of the indi-
 cation is from the cause.

Therefore, if we correctly identify putrefaction of hu-
 mors as the cause of polyhemeral (chronic) fevers, it is this
 which must be cured first, but not to the neglect of quench-
 ing of the fever kindled beforehand by it. If those things
 that quench the fever and the remedies of the cause come
 together in the same thing, what you must promptly do is
 the one thing indicated by both. If, however, the cure of

663K πυρετῶν ἰασις αὐξάνει τὴν ἀνάπτουσαν αὐτοὺς αἰ-
 τίαν, ἢ τὰ τὴν αἰτίαν ἐκκόπτουτα παροξύνει τοὺς
 πυρετοὺς, ἐπισκεπτέον ἀκριβῶς ὑπὲρ τῆς τῶν βοηθη-
 μάτων ιδέας. ἐπίσκειψις δ' ἀκριβῆς ἂν σοι γένηται
 διελομένῳ τὴν ὅλην σκέψιν εἰς τρεῖς τούτους σκοποὺς,
 ἄρα γε τὸν πυρετὸν ἔστι μόνου ἰατέον ἀμελοῦντα τῆς
 αἰτίας, ἢ τὴν αἰτίαν ἐκκοπτέον οὐδὲν φροντίζοντα τοῦ
 πυρετοῦ, ἢ τὸ μὲν πλείστον τῶν βοηθημάτων ὡς πρὸς
 θάτερον αὐτῶν ἔστι ποιητέον, ἢ οὐκ ἀμελητέον δ' οὐδὲ
 τοῦ λοιποῦ.

τὸ μὲν οὖν πρῶτον τῶν ῥηθέντων οὐκ ἐπαινέσομεν
 εἰ γὰρ οἷς ἂν ἰώμεθα βοηθήμασι τὸ γενόμενον¹ αἰεὶ
 τοῦ πυρετοῦ, ταύθ' ἡμῖν αὐξήσει τὴν ποιούσαν αὐτὸν²
 αἰτίαν, οὐτ' ἀναιρήσομέν ποτε τὴν γένεσιν αὐτοῦ³ οὔτε
 τὸ μέγεθος καθαιρήσομεν ἢ τε⁴ γὰρ γένεσις ἀκολου-
 θήσει τῇ τῆς ποιούσης αἰτίας ιδέα τό τε μέγεθος
 ἐκείνη συναυξηθήσεται. τὸ δὲ δεύτερον τῶν ῥηθέντων
 εἰ διορισώμεθα, γένοιτ' ἂν ἡμῖν χρηστόν. εἰ μὲν γὰρ
 ἀφόρητον εἴη τῷ κάμνοντι τὸ τοῦ πυρετοῦ μέγεθος, οὐ
 χρῆ δι' ὧν τὴν αἰτίαν ἐκκόπτομεν αὐξάνειν τὸν πυρε-
 τόν. ἅμα γὰρ, ὡς ἔοικεν, ἀναιρήσομεν ἀμφοτέρους,
 τὸν τε πυρετὸν καὶ τὸν ἄνθρωπον. εἰ δ' οὕτως εἴη
 μέτριος ὁ πυρετὸς ὥστε μὴ προκαταλῦσαι τὴν δύνα-
 μιν τοῦ νοσοῦντος ἐν ᾧ χρόνῳ πρὸς τὴν αἰτίαν ἐνιστά-
 μεθα μόνην, οὐκ ἀπόβλητος ὁ τοιοῦτος ἂν εἴη τρόπος.
 οὐκ ἀπόβλητος δὲ οὐδὲ ὁ τρίτος, ἀνθίστασθαι μὲν
 κελεύων τῷ μείζονα τὴν ἀξίαν ἔχοντι, μὴ μέντοι μηδὲ
 θατέρου παντάπασιν ἀμελεῖν. ὡς τὰ πολλὰ μὲν οὖν ἢ

the fever that has already occurred increases the cause
 kindling the fever, or those things that eradicate the cause
 aggravate the fever, you must give precise consideration to
 the kind of remedies [to be used]. Your accurate evalua-
 tion depends on your dividing the overall consideration
 into these three objectives: whether you must cure the
 fever alone neglecting the cause; or whether you must
 eradicate the cause without giving thought to the fever; or
 whether you must apply the greatest number of remedies
 to one of these without neglecting the other.

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I shall not recommend the first of the stated options; for
 if we always cure the fever that is occurring with those reme-
 dies that will increase the cause producing it, we shall
 never remove its genesis nor reduce its magnitude. For the
 genesis will follow the kind of effecting cause and be in-
 creased in magnitude. If I were to define the second of the
 stated options, it would be useful to us. If the magnitude of
 the fever is intolerable to the patient, we should not in-
 crease the fever through those things by which we erad-
 cate the cause because, at one and the same time, it seems
 we shall destroy both—the fever and the person. But if
 the fever is moderate such that it does not break up the
 capacity of the patient during the time we are opposing
 the cause alone, such a method is not to be cast aside.
 Nor is the third [option] to be cast aside when it gives
 direction to oppose against what has the greater impor-
 tance without neglecting the other component altogether.
 Generally speaking, the cause has the greater force. How-

¹ K; γένονται B, recte fort.² K; αὐτοῦς B³ K; αὐτῶν B⁴ K; γε B

664K αἰτία μείζονα τὴν ἰσχὺν ἔχει. γένοιτο δ' ἂν ποτε τηλικούτου⁵ τοῦ πυρετοῦ τὸ ἰ μέγεθος ὡς ὑπόγειον ἐπιφέρειν τὸν ὄλεθρον, εἰ μὴ τις αὐτὸ κωλύσειεν ἤνικα γε χρῆ τοῦτ' ἐκκόψαντας πρότερον, ἐπὶ τὴν τῆς αἰτίας ἀναίρεσιν ἰέναι.

ταυτὴ μὲν οὖν, ὦ Εὐγενιανέ, διωρίσθω σοι κατ' ἀρχὰς εὐθέως ὑπὲρ τῶν ἐναντίων ἐνδείξεων. ἐπεὶ δ' ἐν τῷ ταύτας ἐξετάζειν οὐ σμικρὰν μοῖραν εἰς τὸ σωθῆναι τὸν ἄνθρωπον ἢ δύναμις ἔχειν ἐφάνη, γίγνεται ἂν σοι καὶ ἤδη σκοπὸς οὐ σμικρὸς εἰς τὴν τῶν πρακτέων εὔρεσιν. ὥστε εἶναι τοὺς πρώτους τρεῖς σκοποὺς ἐνδεικτικοὺς τῶν ποιητέων ἐν τοῖς ὑποκειμένοις τῇ σκέψει πυρετοῖς· ἓνα μὲν οὖν αὐτὸν τὸν πυρετόν, ἕτερον δὲ τὴν γεννώσαν αὐτὸν αἰτίαν, καὶ τρίτον τὴν δύναμιν. ἀλλὰ τοὺς μὲν δύο πρώτους σκοποὺς ἀναίρειν προσήκει, φυλάττειν δὲ τὸν τρίτον. ἔσται δὴ σοι κἀνθάδε πάλιν ἢ αὐτῇ σκέψις ἣν μικρὸν ἔμπροσθεν ἐσκέψω, παραβάλλοντι τῇ δυνάμει τὸν τε πυρετὸν ἐν μέρει καὶ τὴν αἰτίαν, εἴτα εἰ μὲν τῶν αὐτῶν ἄμφω δέοντω βοηθημάτων, ἐτοίμως λαμβάνονται, μαχομένων δὲ τῶν ἐνδείξεων, ἦτοι τὴν ἀπὸ τῆς δυνάμεως ἢ τὴν ἀπὸ τῆς αἰτίας ἢ τοῦ πυρετοῦ προαιρουμένῳ, ἢ τῷ μὲν ἰσχυροτέρῳ ἢ μᾶλλον ἐπομένῳ, μὴ μέντοι γ' ἀμελοῦντι μηδὲ τῶν ὑπολούπων. ἐκ γάρ τοι τῶν τοιούτων διορισμῶν διδαχθήσῃ πρώτως μὲν τὴν αἰτίαν ἐκκόπτειν καὶ τὸν πυρετόν, ὅταν στοχαζομένῳ σοι φαίνεται τοῖς τοιούτοις ἰάμασιν ἢ δύναμις ἔξαρκούσα· πρώτην δ' αὖ πάλιν ῥωνύναί τὴν δύναμιν, ὅταν ἄρρωστος οὖσα μὴ

665K

ever, sometimes the magnitude of the fever is so great that it carries with it [the threat of] imminent death unless someone prevents it. When that happens, it is necessary to eradicate this first before proceeding to the removal of the cause. 664K

Therefore Eugenianus, let me define for you right from the start the issue of opposite indications. Since in the examination of these indications it is clear that the capacity plays no small part in the salvation of the person, this would also become for you a significant indicator toward the discovery of what is to be done. Consequently, the three primary indicators are indicative of what is to be done in the fevers that are subject to our inquiry. One is the fever itself; another is the cause generating it; and a third is the capacity. What is appropriate is to take away the first two indicators while preserving the third. Now even here there will again be for you the same consideration raised a little earlier: if you compare the fever and the cause in turn with the capacity, and both have need of the same remedies, you will readily accept this. If, however, the indications are conflicting, you choose first either that from the capacity, or that from the cause, or that from the fever, following more that which is the stronger, without of course neglecting the others. From such distinctions, you will be taught primarily to eradicate the cause and the fever, whenever it is obvious to your reckoning that the capacity is sufficient for such cures. Alternatively, strengthen the capacity first, whenever it is weak and 665K

⁵ K; τηλικούτο B

φέρη τά τε τῆς αἰτίας καὶ τὰ τοῦ πυρετοῦ βοηθήματα. καὶ μέντοι καὶ πάντων ἅμα στοχαζέσθαι ποτε δυνατόν, ὡς ὀλίγον ἔμπροσθεν ἐπὶ τε τοῦ πυρετοῦ καὶ τῆς αἰτίας ἐδείχθη.

2. Τριῶν οὖν ὄντων τούτων οἷς χρῆ προσέχειν τὸν νοῦν ἐν ταῖς προκειμέναις τῶν πυρετῶν ἰάσεσιν, αὐτοῦ τε τοῦ πυρετοῦ καὶ τῆς ποιούσης αὐτὸν αἰτίας καὶ τῆς τοῦ κάμνοντος δυνάμεως, εὐρημένων δὲ καὶ τῶν τῆς ἐνδείξεως τρόπων τῶν γενικῶν, οὓς καὶ καθόλου προσ-αγορεύομεν, ἐπὶ τὰς διαφορὰς ἤδη τῶν εἰδικῶν τε καὶ κατὰ μέρος ἰέναι χρῆ βοηθημάτων, ἀναμνήσαντας αὐθις τῶν ἐφημέρων πυρετῶν, ἐπειδὴ τινες ἐξ αὐτῶν μεταπίπτουσιν εἰς τοὺς πολυημέρους, γιγνομένης δὲ τῆς μεταπτώσεως αὐτῶν καθ' ἓνα τρόπον τὸν κοινότατον, δι' ἀμαθίαν τῶν ἰατρῶν, εἰδικωτέρους δὲ δύο, | 666K διότι καὶ αὐτῶν τῶν πυρετῶν ἦτοι γ' ἀπήλλακται τὸ ποιῆσαν αἴτιον ἢ καὶ νῦν ἔτι μένει, περὶ ἀμφοτέρων ἐν μέρει λεκτέον. ἀπήλλακται μὲν οὖν τὸ ποιῆσαν αἴτιον, ὅταν ἐπὶ θυμῷ καὶ λύπῃ καὶ ἀγρυνπνία καὶ φροντιδί καὶ ἡλίω θερινῷ καὶ κόπῃ καὶ βουβῶνι παυσαμένῃ γένηται πυρετὸς ἄνευ στεγνώσεως· οὐκ ἀπήλλακται δέ, ὅταν ὑπὸ τοῦ προκατάρξαντος ἢ αὐτοῦ πυρετοῦ γένηται τις στέγνωσις. ἢ τε γὰρ ψύξις αἰεὶ καὶ ἢ τῶν στυφόντων ὁμιλία διὰ μέσης στεγνώσεως ἐργάζονται πυρετόν, ἢ τ' ἐγκαυσις ἔστιν ὅτε στεγνοὶ τὴν ἕξιν, αὐτὴ τε πολλακίς ἢ ἀρχὴ τοῦ πυρετοῦ φρικώδης γενομένη στέγνωσιν εἰργάσατο. καὶ μέντοι καὶ γλίσχροι καὶ παχεῖς ἢ καὶ πολλοὶ χυμοὶ μετρίαν ἔμφραξιν

might not tolerate the remedies of the cause and the fever. And, of course, it is sometimes also possible to make an estimate of all the factors at the same time, as was shown a little earlier in the case of the fever and the cause.

2. Therefore, since there are these three things to which we must direct our attention in the proposed cures of the fevers—the fever itself, the cause producing the fever, and the capacity of the patient—having discovered the generic modes of the indication, which we also term general, we must now proceed to the differentiae of the remedies which are specific and individual, again making mention of the ephemeral fevers, since some of these change into polyhemeral (chronic) fevers. When change does occur in these, the most common way is through the ignorance of doctors. However, there are two more specific ways, depending on whether the effecting cause of the fever itself has either gone away or still remains. I must speak about both of these in turn. Thus, the effecting cause goes away whenever the fever occurs without stoppage of the pores due to the cessation of anger, grief, insomnia, anxiety, the sun's heat, fatigue or glandular swelling. The effecting cause does not go away whenever some stoppage of the pores occurs due either to the *prokatartik* [external antecedent] cause or the fever itself. Thus cold and the association of astringents always bring about a fever through the medium of stoppage of the pores, and heatstroke may sometimes obstruct the bodily state; and often the actual commencement of the fever, when there is shivering, brings about stoppage of the pores. Indeed, viscid, thick and abundant humors, when they create a moderate block-

666K

ποιησάμενοι τὸν ἐφήμερον ἐνίοτε γεννώσι πυρετόν, ὅταν ἀγαθῶν ἰατρῶν τύχωσιν, ὡς ἔμπροσθεν ἐδείκνυτο. καλοῦνται μὲν οὖν πάντες ἐφήμεροι οἱ τοιοῦτοι πυρετοί, διότι λύεσθαι πεφύκασιν ὅσον ἐφ' ἑαυτοῖς ἡμέρα μίᾱ, συναριθμουμένης αὐτῇ δηλονότι καὶ τῆς νυκτός· ὡσπερ ἐν τῷ λέγειν ἡμερῶν εἶναι τὸν^β μῆνα τριακόντα καὶ τὸν ἐνιαυτὸν τριακοσίων ἐξήκοντα καὶ

667K

πέντε, καὶ τότε τι πέπρακται^γ πρὸς ἰ τριῶν ἡμερῶν, ἢ πραχθήσεται^δ μετὰ τέσσαρας.
οὐ μὴν ἡ αὐτὴ γε διάθεσις ἀπάντων αὐτῶν ἐστίν, ἀλλ' ἐνιοὶ μὲν ἀχώριστον ἔχουσι τὴν στέγνωσιν, ἐνιοὶ δὲ οὐκ ἀχώριστον μὲν, ἦτοι δ' ὡς τὰ πολλὰ συνοῦσαν ἢ ἀμφιδόξως ἢ σπανίως. ἀχώριστος μὲν οὖν ἡ στέγνωσις ἐστὶ τοῖς διὰ τὸ στυπτηριώδες ἢ χαλκανθώδες ὕδαρ ἢ τὸ τοιοῦτον ἕτερον, ἢ διὰ ψύξιν ἢ διὰ βραχείαν ἔμφραξιν πυρέξασιν, ὡς τὸ πολὺ δὲ τοῖς δι' ἔγκανσιν ἀμφιδόξως δὲ τοῖς διὰ κόπον. ὅσοι δὲ διὰ θυμὸν ἢ λύπην, ἢ ἀγρυπνίαν, ἢ σύντονον σκέψιν, ἢ ἀπεψίαν, ἢ βουβῶνα πυρέττουσι, σπανιάκις αὐτοῖς σύνεστι στέγνωσις. οὗτοι πάντες οἱ πυρετοὶ κατὰ τὸν ἑαυτῶν λόγον οὐκ ἀναμένουσι δεύτερον παροξυσμόν, ἀλλ' ἐντὸς τῶν εἴκοσι καὶ τεσσάρων ὥρων παύονται τοῦπίπαν, ἢ εἴ που κατὰ τὸ σπάνιον ἐνίοτε τινὲς αὐτῶν ἐπὶ πλέον ἐκτείνονται, δύο δ' αὐτοῖς αἰτίαι προσγεγόμεναι, κωλύουσι λυθῆναι, μία μὲν ἡ ψύξις ἦτοι γ' ἐκ τοῦ περιέχοντος ἀέρος ἢ ἐξ ἀλείμματός τινος ζέωθεν προσενεχθέντος, ἑτέρα δ' ἡ δαιμονία διάτριτος, ἐὰν ἀναγκασθῶσιν ὑπερβάλλειν αὐτὴν ἰατρῶν ἀμαθία. εἰ

age, sometimes generate an ephemeral fever, whenever they have good doctors, as was shown before. All such fevers are, then, called ephemeral fevers because their very nature is such that they are resolved in one day, this of course including the night also, just as we say a month is thirty days, a year is three hundred and sixty-five days, and such-and-such a thing has been done "three days ago" or will be done "after four days."

667K

Of course, the condition of all these fevers is not the same—some have an inseparable stoppage of pores, whereas in some it is not inseparable, being present frequently, occasionally, or rarely. Stoppage of the pores is inseparable in those patients who are febrile due to astringent or vitriolic water or some other such water, or due to cooling, or a slight blockage; frequent in those febrile due to heatstroke; and occasional in those who are febrile due to fatigue. Stoppage of the pores is seldom present in those who are febrile due to anger, grief, insomnia, intense concentration, apepsia (failure of digestion) or buboes (glandular swellings). All these fevers, by virtue of their own nature, do not wait for a second paroxysm but cease altogether within twenty-four hours. Or if, somehow, when they happen on a rare occasion to extend beyond this, there are two causes preventing their resolution: one is cold, either from the ambient air or from some unguent applied externally, and the other is the "wondrous three-day period," if they are compelled to go through this by the ignorance of doctors. If the ambient air is warm, and

668K

^β B; τὸν om. K

^γ K; πεπράχθαι B, recte fort.

^δ K; πράχθήσεσθαι B, recte fort.

668K δὲ τὸ περιέχον ἀλεινὸν ἢ ὑπάρχει καὶ μηδεὶς τῶν τῆν διάτριτον σεβόντων ἰατρῶν παρείη τῷ κάμνοντι, παύσεται μὲν ὁ πυρετὸς ἐπὶ τῷ πρώτῳ παροξυσμῷ μεθ' ἰδρώτος ἢ νοτίδος ἢ διαπνοῶν ἀτμωδῶν, ὁ κάμνων δ' αἰσθανόμενος ἀπαλλαγῆναι ἑαυτὸν τοῦ πυρετοῦ τὰ συνήθη πράττειν ἐπιχειρήσει λουόμενος ἢ ἀλειφόμενος ἢ καὶ χωρὶς τούτων ἐσθίων, εἴ τις εἴη τῶν ὀρειῶν ἀγροίκων. οἱ μὲν οὖν ἰδιῶται καθάπερ ἄλλα πολλὰ πρὸς αὐτῆς τῶν πραγμάτων τῆς φύσεως διδασκόμενοι πράττουσιν ἄμεινον τῶν σοφιστῶν, οὕτω κὰν τοῖς ἐφημέροις πυρετοῖς ἱκανοὶ το σύμπαν ἑαυτοῖς ἐκπορίζειν εἰσίν, ὅταν γε χωρὶς ἰσχυροτέρας στεγνώσεως συστῶσιν.

εἰ δὲ μετὰ τοιαύτης εἰσβάλοιεν, ἀτυχήσαντες μὲν ἰατρῶν περιπίπτουσί τινι τῶν σεβόντων τῆν διάτριτον, εὐτυχήσαντες δὲ τῶν λουσόντων τε καὶ θρεψόντων αὐτοῦς καὶ τᾶλλα σύμπαντα πραξόντων, ὅπως ἢ στέγνωσις λυθείη. πολλάκις γοῦν, ὡς εἴρηται, δι' ἔμφραξιν βραχεῖαν ἅμα λεληθῆναι πυκνώσει τοῦ δέρματος, ἧτοι διὰ λουτρὸν μοχθηρὸν ἢ δι' ἄλλο τι γενομένη, πυρετοῖς ἐφημέροις ἐάλωσαν ἔνιοι καθ' ὃν καιρὸν ἐὰν μὴ ταχέως τις ἰάσῃται τὴν ἔμφραξιν, ἢ εἰς 669K τοὺς πολυήμερους μεταπίπτουσιν. ἔστι γὰρ ὁ τοιοῦτος πυρετὸς ὅσον μὲν ἐφ' ἑαυτῷ κοινὸς τῶν πολυημέρων τε καὶ τῶν ἐφημέρων, ἀλλὰ διὰ τὴν σμικρότητα τῆς αἰτίας μονήμερος γίνεται, καθάπερ γε καὶ διὰ μεγέθους ἐστὶν ὅτε πολυήμερος· ἀλλ' ὁ γε παροξυσμὸς εἰς αὐτοῦ μέχρι τοῦ τέλους ἀπὸ τῆς ἀρχῆς ἐστίν,

none of the doctors who revere the three-day period is in attendance on the patient, the fever will cease after the first paroxysm along with sweating, moistness or transpired vapors. The patient, when he feels himself freed from the fever, will attempt to carry out his customary activities, washing or anointing himself and also, apart from these actions, eating if he is one of the rural people from the mountains. Thus, just as in many other things they learn from Nature itself, laymen do better than "experts," in the same way, even in the ephemeral fevers, they are altogether adequate to provide for themselves, at least whenever they are in a state that falls short of a stronger stoppage of the pores.

If they are beset by such a stoppage, they are unlucky if they encounter one of the doctors who reveres the three-day period, whereas they are lucky if it is one of those who bathes and nourishes them and does all the other things so that the stoppage of the pores is relieved. Anyway, as I said, people are often seized by ephemeral fevers due to a slight stoppage along with an occult thickening of the skin, or to faulty bathing, or to the occurrence of something else. Unless someone quickly cures the blockage at the time, [the 669K ephemeral fevers] change to polyhemeral (chronic) fevers. For such a fever, inasmuch as it is a fever of itself, is common to both the polyhemeral and ephemeral, but when it is due to a minor cause it becomes monohemeral, just as when it is due to a major cause it is sometimes polyhemeral. But in fact its paroxysm is one from the beginning

ἐὰν μὴ τύχη διαδεξάμενος αὐτὸν ὁ ἐπὶ σήψει χυμῶν. ἔστ' ἂν οὖν μήτ' ἐν τῷ σφυγμῷ μηδέπω τὸ τῆς σήψεως ὑπάρχει γνώρισμα μήτ' ἐν τῇ θέρμῃ μήτ' ἐν τοῖς οὔροις, ἐπ' ἐμφράξει τε μόνῃ τὴν γένεσιν ἔχει καὶ ἰασίς αὐτῷ τῆς ἐμφράξεως ἢ λύσις γίνεσθαι, καὶ ὡς χρῆ λύνει αὐτὴν ἐμπροσθεν εἴρηται.

670K πλείους οὖν αἱ κατὰ μέρος διαφοραὶ φαίνονται τῶν ἐφημέρων πυρετῶν· μία μὲν ὅταν μηδ' ὅλως ἢ μηκέτι τὸ ποιήσαν αὐτοὺς αἴτιον, οἷον ἢ ἔγκαυσις· ἑτέρα δ' ὅταν ἔτι παρείη, καθάπερ ἢ στέρνωσις, ἧς ἐδείχθησαν οὖσαι διτταὶ διαφοραί, πύκνωσις τε τῶν μικρῶν πόρων καὶ ἢν νῦν μεταχειριζόμεθα κατὰ τὸν λόγον ἐμφραξίς. ἔστι δὲ δῆπον καὶ τῆς πυκνώσεως ἢ μὲν διὰ 670K ξηρότητα, καθάπερ | ἐπ' ἐγκαύσεσιν ἢ κόποις ἢ θυμοῖς, ἢ δὲ διὰ ψύξιν ἢτοι γε ἀπλήν ἢ μετὰ στύψεως· ὅπη δ' ἀλλήλων αὐταὶ διαφέρουσιν ἐν τοῖς περὶ φαρμάκων διήρηται. καὶ τῆς ἐμφράξεως δὲ ἢ μὲν τις διὰ πλήθος, ἢ δὲ διὰ ποιότητα γίνεται χυμῶν ἢτοι γλίσχωρων ἢ παχέων ὑπαρχόντων. ἐπικρατήσει δὲ κατὰ τὴν ἰασίς ἐν μὲν τῇ διὰ πλήθος ἀφαίρεσις αἵματος, ἐν δὲ τῇ διὰ ποιότητα τῶν λεπτυνόντων ἢ χρήσις. ὁ δ' ἀπὸ τῆς δυνάμεως σκοπὸς ἐν μὲν τοῖς ἐφημέροις πυρετοῖς μικρός, ἀξιόλογος δ' ἐν τοῖς πολυημέροις ἔστι καὶ μᾶλλον ὅσω περ ἂν ᾧσι μακρότεροι. κατὰ φύσιν μὲν οὖν ἐχούσης τῆς δυνάμεως οὐδὲ τὸ βραχύτατον ἢ τῶν κενωτικῶν βοηθημάτων ἐμποδίζεται χρήσις ἐν τοῖς πολυημέροις πυρετοῖς καὶ τοῖς ὀλιγημέροις, οὐ κατὰ φύσιν δὲ ἐχούσης, λέγω δὲ οὐ κατὰ

to the end, unless it happens to be succeeded by putrefaction of the humors. Therefore, so long as there are not yet signs of putrefaction in the pulse, or in the heat or urine, it has its genesis in the blockage alone, and the cure for it is the resolution of the blockage, which it is necessary to resolve, as was said before.

The individual differentiae of the ephemeral fevers appear to be multiple; one when the cause producing them no longer exists at all—for example heatstroke; another when it is still present, as in the case of stoppage of the pores of which two differentiae were shown, a thickening of the small pores and blockage, which we are now dealing with in the discussion. Of course, there is also the blockage of thickening due to dryness, as in heatstroke, fatigue or 670K anger, or that due to cooling, either simple or with contraction. How these differ from each other was distinguished in the works on medications.¹ Of blockage, there is that due to abundance or that due to the quality of the humors when they are either viscid or thick. In terms of the cure, removal of blood will prevail in the blockage due to abundance, whereas the use of thinning agents will prevail in that due to the quality [of the humors]. The indicator from the capacity is of little significance in the ephemeral fevers, but is highly significant in the polyhemeral fevers, and especially in those that are longer-lasting. Therefore, when the capacity is normal, the use of the evacuating remedies is not hindered to the slightest degree in the polyhemeral or oligohemeral fevers. However, when the capacity is not in accord with nature—I say “not in accord with na-

¹ Possibly a reference to *De simplicium medicamentorum temperamentis et facultatibus*, XII.160K ff.

671K φύσιν, ὅταν ἀρρωστοτέρα πως ὑπάρχη κατὰ τὸ μέγεθος αἰεὶ τῆς ἀρρωστίας, ἐμποδίζεται τὰ κενωτικὰ βοηθήματα. σπανιώτερον μὲν οὖν εὐθύς ἐστὶν ἐν τῇ πρώτῃ τῶν ἡμερῶν ἢ τῇ δευτέρᾳ τὴν δύναμιν ὑπάρχειν ἀσθενῆ. γίνεται δ' ἐπίστε καὶ διὰ καχεξίαν τοῦ κάμνοντος καὶ διὰ γῆρας. ἐπίστε δὲ καὶ ἡ κόπος ἅμα ἐγκαύσει καὶ λύπη καὶ ἀγρυπνία προσγενομένη καὶ ἀσιτία δι' ὅλης ἡμέρας ἐπιγυγνομένη, κᾶπειτα περὶ τὴν ἐσπέραν εἰσβάλλοντος τοῦ πυρετοῦ, πρὶν τραφῆναι τὸν ἄνθρωπον, ἀγρύπνου τε γενομένου τῆς νυκτὸς ἰκανῶς κατέλυσε τὴν δύναμιν.

3. Καὶ σοὶ διηγήσομαι τοιοῦτον ἀρρωστον ἐφ' οὗ πρῶτον ἐτόλμησα τῷ λόγῳ ποδηγούμενος ὑπεριδεῖν μὲν τῆς διατρίτου, στοχάσασθαι δὲ τῆς δυνάμεως. ὕστερον δὲ καὶ ἄλλους ἰδὼν ὁμοίως αὐτῷ θαρρῶν ἦδη τὸν αὐτὸν τρόπον ἰασάμην ὄνπερ κἀκεῖνον. ἡ γὰρ πρώτη πείρα μαρτυρήσασα τοῖς ὑπὸ τῆς⁹ ἐνδείξεως εὐρημένοις θαρσαλεωτέρους ἀποτελεῖ πρὸς τὴν ἐκ δευτέρου χρῆσιν. ὁ τοίνυν ἄλως τῷ πυρετῷ νεανίσκος ἦν μὲν ἑτῶν πέντε καὶ εἴκοσιν, ἰσχνὸς καὶ μυώδης τὸ σῶμα, καθάπερ κύων ξηρὸς καὶ θερμὸς ἀκριβῶς τὴν κρᾶσιν. ἔχαιρε δὲ πως καὶ γυμνασίους καὶ τᾶλλα φροντιστῆς τε καὶ φιλόπονος ἦν. οὗτος ἀποδημῶν, εἶτα πυθόμενός τι τῶν οὐχ ἠδέων ἠνιάθη τε ἅμα καὶ συντείνας ἑαυτὸν εἰς τὴν πόλιν ἠπείγετο. διὰ μὲν οὖν τῆς προτέρας ἡμέρας ἐκοπώθη τε ἡ μετρίως καὶ λουσάμενος καὶ δειπνήσας ἀνεπαύσατο κατὰ τι πανδοχείον ἀγρυπνήσας τὰ πλείω. κατὰ δὲ τὴν ὕστεραίαν

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ture" whenever it is in some way weaker—it does temporarily hinder the evacuating remedies in relation to the magnitude of the weakness. It is quite rare for the capacity to be weak immediately on the first or second days. However, sometimes this does also occur due to *kachexia* of the patient and to age. In some also, fatigue greatly dissipates the capacity when it is preceded by heatstroke, grief or insomnia, or followed by fasting for a whole day, and then around evening there is an attack of fever before the patient is nourished, and sleeplessness occurs through the night.

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3. I shall set out for you in detail a case of such a weak person in whom, guided by reason, I first dared to disregard the three-day period and evaluate the capacity. Later, when I saw other [patients] like him, I was already confident about curing them in the same way I cured that man. For the first experience, because it confirmed those things discovered by indication, brought a greater confidence regarding their use on the second occasion. Thus, a young man aged twenty-five was seized by fever. His body was lean and muscular, and altogether dry and hot in *krasis* like a dog. He took some pleasure in exercises and was thoughtful and industrious. When he was traveling away from home and learned of something unpleasant, he was distressed, and at once exerted himself and made haste to the city. During the previous day he was moderately fatigued and, having bathed and dined, he rested at an inn where he spent, for the most part, a sleepless night. On the

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⁹ B; τοῖς K

ἔτι καὶ μᾶλλον ἠπείχθη καὶ διανύσας ὁδὸν παμπόλ-
λην καὶ ψαμμώδη καὶ αὐχμηράν, ἐν ἡλίῳ θερμῷ
σχεδὸν ὥρας ἑβδόμης καὶ ἡμισείας εἰς τὴν πόλιν
ἀφίκετο. πυθόμενος δὲ ἠδῶ δι' ἄπερ ἔσπευδεν, εἰς
γυμνάσιον ἐπορεύθη λουσόμενος, εἴτ' ἀλειψάμενος
ἀνετρίψατο σὺν τινι τῶν αὐτόθι νεανίσκων. καὶ προ-
τραπείς ὑπ' αὐτοῦ κινήθηαι βραχέα, φιλονεικίας αὐ-
τοῖς ἐγγενομένης, οἷαις πολλάκις εἰώθασι περιπίπτειν
οἱ γυμναστικοί, πλείω τοῦ δέοντος ἐγυμνάσατο· καὶ
ἦν ἤδη ξηρὸς ἀμέτρως.

ἔξελθὼν δὲ τοῦ γυμνασίου καταλαμβάνει μαχο-
μένους τῶν ἐταίρων τινάς· οὓς διαλύων ἔλαθεν αὐθις
ἑαυτὸν ἐτέρῳ περιπεσῶν οὐ μικρῷ γυμνασίῳ, τοὺς μὲν
ἔλκων ἐξ αὐτῶν, τοὺς δὲ ὠθῶν, τοὺς δὲ διαλαμβάνων
μέσους, ἐπιτιμῶν τέ τισιν ἐξ αὐτῶν ὡς ἀδικούσι καὶ
θυμούμενος ὑπὲρ τῶν ἀδικουμένων, ὥσθ' ὑποστρέψαι
ξηρὸς ἐσχάτως οἴκαδε, κόπου τε καὶ ἀνωμαλίας
αἰσθανόμενος. ὕδατος οὖν ὡς εἰώθει πῶν, ἐπειδὴ μη-
δὲν ἐγίνετο κρεῖττον, ἀλλ' ἰεπετέινετο τὰ τῆς ἀνωμα-
λίας αὐτῷ, τοῦτο μὲν ἤμεσεν. ἄμεινον δ' ὑπολαβὼν
εἶναι μηδέπω τρέφεσθαι, κατέκλινε τότε καὶ ἠσύχαζε
ὥρας σχεδόν τι τῆς ἡμέρας ἑνδεκάτης· τοῦτο πράξας,
ἀγρυπνήσας δὲ μετὰ τοῦ πυρέξαι δι' ὅλης τῆς νυκτός,
ἠσύχαζε κατὰ τὴν ἐπιούσαν ἄχρι μεσημβρίας, ἰάσα-
σθαι τὴν ἀγρυπνίαν ἐλπίζων. ἠνίκα δὲ τινες αὐτὸν
ιατροὶ τῆς διατρίτου θεασάμενοι, κατὰ μὲν τὸ παρὸν
ἔφασαν ἀξιόλογον εἶναι πυρετόν, εἰς ἑσπέραν δ' αὐθις
ἴμεσθαι. καὶ τοῖνυν καὶ θεασάμενοι πάλιν ἑσπέρας

following day, he urged himself on even more, traversing a
very long road which was sandy and rough. After spending
almost seven and a half hours in the hot sun, he reached
the city. When he learned that the things he was in such a
hurry about were rather better, he took himself off to the
gymnasium to bathe. Then, after anointing himself, he
spent time with one of the young men who was there. And
when he was urged by him to stir himself a bit, contention
arose between them, of the kind that often happens among
those accustomed to exercise, and he exercised more than
he should have, although he was already excessively dry.

On leaving the gymnasium, he came upon some of his
friends fighting. In parting them, he found himself unex-
pectedly involved in further, by no means slight, exer-
cise, dragging some of them apart and thrusting others
away, grasping them around the waist. He rebuked some
of them because they were behaving badly, and was angry
on behalf of those who were wronged. So he went home
extremely dry and was aware of fatigue and irregularity.
Therefore, he took a drink of water, as was his custom, and
because there was nothing better, but this intensified the
irregularity in him and he vomited it. Assuming it would be
better not to take food yet, he lay down at that time and
rested until almost the eleventh hour of the day. Having
done this, he was sleepless with fever right through the
night. The following day, he rested until noon, hoping to
cure his insomnia. On the third day, when several of the
doctors of the "diatritarian" persuasion saw him, they said
the fever was now significant and they would see him again
toward evening. And further, when they saw him again in

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παρακμάζοντα τὸν πυρετόν, οὐκ ἤξίωσαν οὐδὲ τότε θρέψαι, καίτοι γ' ἄλλου τιδὸς ἱατροῦ συμβουλευόντος, ἀλλὰ ἀντέστησαν ἐκεῖνοι γενναίως, εἰ μὲν γὰρ ἀπύρετος ἐγεγονέι, τάχα ἂν αὐτῷ δοῦναι τροφήν εἰπόντες, ἔτι δὲ πυρέττοντι οὐκ ἂν δοῦναι. καὶ τοῖνυν καὶ κατὰ τὴν τρίτην ἡμέραν ἔωθεν ἀφικόμενοι τὴν διάτριτον ὑπερβάλλειν ἤξιουν. ἦν δ', ὡς εἴρηται πρόσθεν, ἡ ὑποπτος ὥρα τῆς ἡμέρας ἐκείνης ἑνδεκάτη.

χωρισθέντων οὖν αὐτῶν ἐγὼ παραγερόμενος ἐθεασάμην τοῦ νεανίσκου τὸ πρόσωπον οἷόν περ ὁ Ἱπποκράτης ἐν Προγνωστικῷ | γράφει διὰ τῆσδε τῆς ῥήσεως: Ῥῖς ὀξεῖα, ὀφθαλμοὶ κοῖλοι, καὶ τᾶλλα ἅπερ ἴσμεν ἐφεξῆς αὐτῷ εἰρημένα. πάντως οὖν αὐτὸν ἀλώσεσθαι πυρετῷ ἐκτικῷ τε καὶ μαρασμῶδει μὴ τραφέντα πείσας ἐμαντόν, ὅτι τάχιστα παρασκευάσας ἐκ χόνδρου ρόφημα δίδωμι προσενέγκασθαι. ἀλλ' ὅμως καίτοι τοῦτο προσενεγκάμενος, οὐδὲν ἦττον ἐν τῷ καιρῷ τοῦ παροξυσμοῦ περὶ τὴν ἑνδεκάτην ὥραν εἰσβάλλοντος, ἀπεψύχθη τε τὰ ἄκρα δυσκεθερμάντως καὶ ὁ σφυγμὸς αὐτῷ μικρὸς καὶ ἄρρωστος ἐσχάτως ἐγένετο. διὸ δὴ καὶ κατὰ τὴν τετάρτην ἡμέραν ἔωθέν τε καὶ εἰς ἑσπέραν ἔδωκα τροφήν αὐτῷ τὴν τε δύναμιν ἀνακτώμενος καὶ τὸν αὐχμὸν τοῦ σώματος ἐπιτέγγων. ἦν γὰρ αὐτῷ τὸ δέρμα καρφαλέον ὡσπερ βύρσα. διαμέροντος δὲ τοῦ πυρετοῦ λεπτοῦ καὶ ὁμοίου, κατὰ

² See Hippocrates, *Prognostic* II. The full description is as fol-

the evening with the fever in abatement, they did not think it was a good idea for him to take nourishment at that time, and indeed, when another doctor advised this, those men vigorously opposed him, saying that, if he became afebrile, perhaps they would give him nourishment whereas, if he were still febrile, they would not. And so, during the third day, when they came early in the morning, they thought it worthwhile for him to go through the three-day period, the anticipated time being the eleventh hour of that day, as was said before.

So when I arrived after their departure and saw the face of the young man, it was as Hippocrates describes in the *Prognostic*, by way of the following statement: "A sharp nose and hollow eyes," and the other things we know he said to follow.² All in all, having persuaded myself that, because he would be seized by a hectic fever and marasmus if he were not nourished, I gave him thick gruel to take, which I prepared as quickly as possible. But despite having taken this, no less at the time of the paroxysm, which attacked him around the eleventh hour, he was chilled, his extremities were hard to warm, and his pulse became small and extremely weak. On which account, on the fourth day too, I gave him nourishment early in the morning and toward evening, restoring his capacity and moistening the dryness of his body, as his skin was parched like hide. When a fever that was slight and similar persisted, I

lows: "Nose sharp, eyes hollow, temples sunken, ears cold and contracted with their lobes turned outwards, the skin about the face hard and tense and parched, the color of the face as a whole being yellow or black" (translation after W. H. S. Jones, LCL, *Hippocrates*, vol. 2, p. 9). This is, of course, the "Hippocratic facies."

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τὴν πέμπτην αὐθις ἡμέραν ἐδικαίωσα τρέφειν αὐτὸν οὐχ ἀπλῶς ροφήμασιν ὡς ἔμπροσθεν, ἀλλὰ καὶ κόκκους ροῖας ἐμβαλὼν εἰς χόνδρον ἐξ ὕδατος θερμοῦ χωρὶς ἀρτύσεως. κάλλιστον γὰρ ἔδεσμα τοῦτο κάμνοντι πικροχόλῳ στομάχῳ. καὶ γὰρ καὶ ῥώννουσιν αὐτὸν ἢ ροῖά. καὶ χωρὶς τοῦ διαφθαρῆναι μέχρι | πλείστον μένων ὁ χόνδρος ἐν τῇ γαστρὶ πέττεται κατὰ βραχύ, μήτ' ἀποξυνόμενος μήτ' ἐπιπολάζων, ἅπερ εἴωθε τοῖς ροφήμασιν ἔστιν ὅτε συμβαίνειν. ἐγένετο δ' οὖν καὶ κατὰ τὴν πέμπτην ἡμέραν ἢ ἀρχῇ τοῦ παροξυσμοῦ παραπλησία, καὶ πάλιν ἡμῶν κατὰ τὴν ἕκτην καὶ τὴν ἐβδόμην ἡμέραν ὡσαύτως αὐτὸν διαιτησάντων ἢ κατὰ τὴν ὀγδόην αὐθις ὁμοία ταῖς ἔμπροσθεν.

ἐνθα δὴ καὶ μάλιστα τὴν ἀνοίαν ἢ τὴν φιλονεικίαν ἢ οὐκ οἶδ' ὅ τι φῶ τῶν τὸν διάτριτον αὐτὸν ἐν ἀρχῇ κελυσάντων ὑπερβάλλειν ἀκριβῶς ἦν καταμαθεῖν. ἐναργῶς γὰρ τοι φαινομένου πᾶσιν, ὡς οὐκ ἂν εἰς τὴν τετάρτην ἡμέραν ὁ ἄνθρωπος ἀφίκτο, μὴ τραφεῖς πρὸ τοῦ κατὰ τὴν τρίτην παροξυσμοῦ, κακῶς ἐκείνοι καὶ τότε καὶ ταῖς ἐφεξῆς ἡμέραις ἔφασαν αὐτὸν τεθράφθαι. ἀλλὰ γὰρ οὐχ οἶόν τ' ἦν, ἵν' ἐξελέγξῃ τις αὐτούς, προδοῦναι τὸν κάμνοντα μὴ διδόντας¹⁰ τροφήν ἐν τῇ παροξυντικῇ τῶν ἡμερῶν. ὁμοίως οὖν θρέψαντες ἐπὶ τῆς ἐννάτης ἡμέρας τὸν ἄνθρωπον καὶ θεασάμενοι κατὰ τὸν παροξυσμὸν εὐτονώτερον μὲν ἑαυτοῦ γεγονότα τὸν σφυγμὸν, ἔτι μέντοι τὸ ἄρρωστον ἔχοντα μετὰ τῆς | τῶν ἄκρων ψύξεως, οὐχ ὑπ-

thought it fit to nourish him again on the fifth day, not simply with gruel as before, but also putting pomegranate seeds into the gruel made from hot water without seasoning. For this is the best food for an ailing, bilious (picrocholic) stomach, as the pomegranate seeds also strengthen it. And the gruel, when it remains in the stomach for a long time without being corrupted, is gradually digested, neither turning sour nor floating to the surface—things which customarily happen to gruel on occasion. Therefore, on the fifth day also, the beginning of the paroxysm was similar, and I fed him during the sixth and seventh days, and again on the eighth day, the same as before.

So then, here also it was particularly possible to recognize precisely the folly or contentiousness (or whatever one might call it) of those ordering him in the beginning to go through the three-day fast. For although it seemed clear to everyone that the man would not reach the fourth day, if he were not nourished before the paroxysm on the third day, those men also said that both at the time and in the days following he was nourished badly. But it was not possible for anyone to convict them of jeopardizing the patient, if they did not giving nutriment on the days of paroxysm. Therefore, when I nourished the man similarly on the ninth day, and saw that during the paroxysm the pulse was more vigorous than it had been, although it was still weak along with the cooling of the extremities, I did not wait to

¹⁰ *Conj. nos; διδόντα K; δόντα B*

εμείναμεν ἀνέχεσθαι τὴν γλωσσαλγίαν τῶν ἰατρῶν, ἀλλὰ κατὰ τὴν ἑνδεκάτην ἡμέραν προειπόντες τοῖς φίλοις τοῦ κάμνοντος ὡς εἴσονται τήμερον μέχρι τοῦ δεῦρο δι' ἡμᾶς τὸν ἄνθρωπον σωζόμενον ἐπετρέψαμεν ὑπερβάλλειν αὐτὸν τὰς παροξυντικὰς ὥρας.

ἀσφυξίας οὖν ἐν αὐταῖς γενομένης πάντως καὶ καταψύξεως ἰσχυρᾶς ὄλου τοῦ σώματος, ὡς μήτε φθέγγεσθαι μηκέτι καὶ μόγις τῶν θλιβόντων αἰσθάνεσθαι, κληθέντες ἅμα πάντες οἱ ἐξ ἀρχῆς ὄρωντες ἰατροὶ μονοῦ διασπασθῆναι πρὸς τῶν οἰκείων τοῦ κάμνοντος ἐκινδυνεύσαμεν, ἐγὼ μὲν ὡς ἐκὼν προδοῦς τὴν σωτηρίαν αὐτοῦ διὰ φιλονεκίαν, οἱ δ' ἔρασταὶ τῆς διατρίτης διὰ τὴν ἀμαθίαν, ἅμα δὲ καὶ ἀναισθησίαν. ἐκείνοι μὲν οὖν ὠχρότεροι καὶ ψυχρότεροι τοῦ νοσοῦντος αὐτοῦ γενόμενοι μηχανὴν τινα ἐβουλεύσαντο φυγῆς, προνοήσας δ' ἐγὼ τοῦτο τὴν αὐλειον θύραν ἐκέλευσα κλεισθῆναι, καὶ τινι τῶν ἐταίρων προσέταξα λαβόντι τὴν κλείν φυλάττειν· εἶπ' ἐν τῷ μέσῳ καταστάς Ἦδη μὲν οὖν ὑμᾶς, ἔφη, ἀκριβῶς πεπεισθαι τίς ἐστίν ὁ σώσας τὸν ἄνθρωπον ἄχρι τοῦ δεῦρο, σωθήσεται δὲ καὶ νῦν ὑφ' ἡμῶν. οὐ γὰρ ἂν εἰ πάντως αὐτὸν ἀπολέσθαι προσεδοκῆσαμεν | ἐν τῷδε τῷ παροξυσμῷ τοῦ τρέφειν ἀπέστημεν ἄν, ἀλλ' ἐπειδὴ τοσοῦτον αὐτοῦ ῥώμης ἐκ τῆς ἔμπροσθεν διαίτης ἔγνωμεν ὑπάρχειν ὡς δύνασθαι διενεγκεῖν τὸν παροξυσμόν, ἐπετρέψαμεν ὑπερβάλλειν ἀσίτω. κάλλιον μὲν οὖν ἦν τεθράφθαι πρὸ πολλοῦ τὸν ἄνθρωπον. ἀλλ' ἵνα καὶ τούτους ἐξελέγξω καὶ πείσω τινὰς τῶν παρεχόντων

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endure the endless talking of the doctors, but on the eleventh day said in advance to the friends of the patient that they would know today up to what point I allowed the very man I saved to go beyond the paroxysmal hours.

Therefore, when there was complete absence of a pulse and severe cooling of the whole body, so the patient no longer spoke and was scarcely aware of those rubbing him, I and all the doctors called at the same time, who saw him from the beginning, were in danger of all but being torn asunder by the relatives of the patient—I as willingly jeopardizing his safety due to contentiousness and the lovers of the three-day period due to ignorance along with stupidity. The latter then, paler and colder than the patient himself, were devising some means of escape. When I realized this, I ordered the outer door to be shut and assigned one of my companions to watch out for someone removing the bolt. Then, taking my stand in their midst, I said, "You have already been persuaded precisely who it is who has saved the man up to this point, and it is I who will save him now." For if I expected him to perish altogether in this paroxysm, I would not have desisted from nourishing him, but since I knew his strength to be of such a degree from the previous diet as to be able to endure the paroxysm, I relied on him getting through it by fasting. It was better, then, that the man had been nourished long before. But so that I might both refute them and persuade some of those present who

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αὐτοῖς τὰ ὄτα, φάσκουσιν ὑφ' ἡμῶν ἐπιτρίβεσθαι τὸν νεανίσκον, ἀπολέσας ἐκείνον τὸν καιρὸν ἐπιδείξω νῦν αὐτοῖς ὅτι καὶ κατ' αὐτὸν τὸν παροξυσμὸν ἐνίοις τῶν ἀρρωστούντων προσήκει τρέφειν, μήτι γε μὴ πρὸ τοῦ παροξυσμοῦ. τοῦτ' εἰπὼν καὶ διαστήσας τὰς γνάθους αὐτοῦ ἐγχείων πτισάνης χυλὸν δι' ἀγγείου στενοστομίου κνάθων τὸ πλήθος τριῶν, εἶτα ὀλίγον ὕστερον οἴνου λευκοῦ λεπτοῦ κεκραμένου συμμέτρως θερμῷ δύο κνάθους.

ἐφ' οἷς ἀνέβλεπέ τε καὶ ἀκούειν καὶ φθέγγεσθαι καὶ γνωρίζειν τοὺς παρόντας ὑπήρξατο, πρότερον οἴον περ ξύλον ξηρὸν ἐκτεταμένος ἀναίσθητός τε καὶ ἄφωνος. αὐθις οὖν αὐτῷ δοὺς ἄρτου τι καταπιεῖν ἐξ οἴνου καθ' ὃν εἴρηται τρόπον κεκραμένου τελέως ἀνεκτησάμην. καὶ πάλιν ἐπὶ τὴν ἐξ ἀρχῆς ἀγαγὼν ὁδὸν τῆς διαίτης, εὐφόρως τὸν ἐν τῇ τρισκαιδεκάτῃ | παροξυσμὸν ὑπομείναντα θεασάμενος, ἐν τῇ τεσσαρεσκαιδεκάτῃ πάλιν ἔωθεν θρέψας ἔλουσα μετὰ τοῦτο περὶ ὥραν ὀγδόην. εἶτ' αὐθις θρέψας γενναιώτερον ἐπιδούς τε πιεῖν οἴνον· τοῦτο δὲ καὶ κατὰ τὴν δωδεκάτην τε καὶ τρισκαιδεκάτην ἡμέραν ἐπεποιήκειν ἐν τῇ πεντεκαιδεκάτῃ πάλιν ἔωθεν ἔθρεψα. μᾶλλον δὲ αὐτοῦ τότε τὸν παροξυσμὸν ἐνεγκόντος εὐφόρως, αὐθις ἔλουσα κατὰ τὴν ἑκκαιδεκάτην ἡμέραν, καὶ τᾶλλα ὁμοίως ἔπραξα περὶ τὸν ἀνθρωπὸν τοῖς ἔμπροσθεν. ἐπεὶ δὲ κατὰ τὴν ἑπτακαιδεκάτην ἡμέραν ὁ παροξυσμὸς ἄθλιπτος καὶ μικρὸς ἐγένετο, θαρρῶν ἤδη τοῦ λοιποῦ διήτων αὐτὸν ἀναληπτικῶς. οὗτος ὁ ἀρρωστος

gave credence to those saying the young man is being destroyed by me, having lost that opportunity, I shall show them now that it is also appropriate to nourish some of those who are sick during the paroxysm itself, but not at all before the paroxysm. Having said this, I prised open his jaws and poured in juice of ptisan through a narrow-necked vessel to an amount of three ladlefuls; then a little later, thin white wine which had been mixed moderately with hot [water] to the amount of two ladlefuls.

After this, he opened his eyes and began to hear and speak, and to know those present, whereas before he had been stretched out like a piece of dry wood, insensible and unable to speak. Therefore, I again gave him some bread to swallow mixed with wine in the manner stated and completely revived [the man]. And once more I led him along the path of diet from the beginning. When I saw him easily tolerate the paroxysm on the thirteenth day, I nourished him on the fourteenth day again, in the early morning, and bathed him after this around the eighth hour. Then, once again having nourished him more liberally, I gave him wine to drink. And I had done this as well on the twelfth and thirteenth days. On the fifteenth day, again early in the morning, I nourished him. Since at that time he bore the paroxysm particularly well, I bathed him again on the sixteenth day and did the other things in regard to the man in the same way as I had before. When, on the seventeenth day, the paroxysm was slight and not severe, I was now confident to manage him restoratively for the remaining time.

678K

ἐπαίδευσε πολλοὺς τῶν ἡμιμοχθῆρων τε καὶ μὴ παν-
τάπασιον ὄνων ὡς καὶ πρὸ τῶν παροξυσμῶν ἐνίστε χρῆ-
τρέφειν, εἰ καὶ δυοῖν ὥρῶν εἴη τὸ μεταξύ, καὶ πολὺ δὴ
μᾶλλον ἔμπροσθεν τῆς διατρίτου. ἐδίδαξα δέ σε καὶ
κατ' αὐτὴν τὴν εἰσβολὴν τοῦ πρώτου παροξυσμοῦ
τοὺς τοιοῦτους τρέφεσθαι δεομένους. λέγω δὲ τοὺς
τοιούτους ἐφ' ὧν ἡ δυσκρασία τοῦ σώματος ἐπὶ τὸ
ξηρὸν καὶ τὸ θερμὸν ἔκτρεπομένη πυρετοὺς ἀνάπτει. |

679K

4. Ἔστι μὲν οὖν ἴσως καὶ τοῦτο τοῖς πολλοῖς τῶν
ιατρῶν ἄπιστον. ἀλλ' εἴτε τῷ λόγῳ χρῆ παρέχειν
αὐτῷ τὴν πίστιν εἴτε τοῖς ἔργοις, ἀμφοτέροις ἡμεῖς
παρεχόμεθα, τοῖς μὲν ἔργοις ἀνθρώπους ἐπιδεκνύντες
αὐτοῖς, οὓς, εἰς ἀσιτήσασιν ἐπὶ δυοῖν ἡμέραιν, ἀνάγ-
κη πυρέξαι καθάπερ ἐνίους ὀργισθέντας ἢ λυπηθέν-
τας ἢ ἀγρυπνήσαντας. ἐναργέστατα γὰρ ἐπὶ τῶν
ἀναλαμβανομένων ἐκ νόσου μακρᾶς τὰ τοιαῦτα φαί-
νεται γιγνόμενα καὶ τῶν θερμῶν καὶ τῶν ξηρῶν τὴν
κράσιν. τῷ λόγῳ δ' ἡ πίστις τοῦ γινομένου λέλεκται
μὲν ἤδη καὶ δι' ἄλλων, εἰρήσεται δὲ αὐτοῦ καὶ νῦν τὰ
κεφάλαια.

οἱ δακνώδεις ἀτμοὶ καὶ χυμοὶ διὰ τῶν αἰσθητικῶν
σωμάτων φερόμενοι φρίκας καὶ ρίγη γεννῶσιν. ἐν οἷς
στεγνομένου τοῦ δέρματος ἐπισχεθέντα τὰ διαπνεό-
μενα πρόσθεν, ὅταν ἢ λιγυνώδη, πυρετὸν ἐξάπτει.
τοὺς τοιοῦτους οὖν ἀτμοὺς καὶ χυμοὺς αἱ τε κινήσεις
αἱ πολλαὶ καὶ σφοδραὶ καὶ ἀγρυπνίαι καὶ οἱ θυμοὶ καὶ
αἱ λῦπαι καὶ αἱ φροντίδες ἐργάζονται πλέονας. ἐφεξῆς
δὲ τούτων αὐτὸ καθ' ἑαυτὸ μόνον ἰκανὸν ἐνίστε τὸ μὴ

This patient taught many of those who were only half bad and not complete asses that it is sometimes necessary to nourish before the paroxysm, if there is a two-hour interval, and much more of course, before the "three-day period." And I taught you that such people need to be nourished at the actual onset of the first paroxysm—I mean people like this, in whom the *dyskrasia* of the body, turned to the dry and hot, kindles fevers.

4. Perhaps, then, this too is not accepted by the majority of doctors. But it is necessary to provide belief either by reason itself or by actions. I provide both since I have shown people, through my very actions, that if they go without food for two days they will inevitably develop a fever, just as some will when they are made angry, or caused to grieve, or made sleepless. For it is very clear in those recovering from a long illness and those who are hot and dry in terms of *krasis* that such things manifestly occur. Belief in their occurrence based on reason has already been stated elsewhere, and it will also be stated here now in summary.³

679K

The gnawing vapors and humors, when they are carried through bodies capable of sensation, generate shivering and rigors. In these bodies, when the pores of the skin are blocked, those things previously dispersed are held back, and whenever these are sooty, they kindle a fever. Much vigorous movement, insomnia, anger, grief and anxiety bring about more such vapors and humors. Next to these, and sometimes sufficient by itself alone, is not tak-

³ Possibly a reference to *De temperamentis*, I.522K.

680K προσενέγκασθαι τροφήν. ἐκχολούται γὰρ ἐπὶ τῶν
 πικροχόλων | φύσεων ἢ ἕξις ἐπὶ ταῖς μακροτέραις
 ἀσιτίαις. ἐὰν οὖν ἅμα τε τοῦτο συμβῆ καὶ κίνησιν
 τινα κινηθεῖς ὁ κάμνων ἰσχυροτέραν τῆς δυνάμεως
 ἀθροωτέραν ἐργάσθαι τῶν δακνωδῶν περιττωμάτων
 τὴν εἰς τοῦκτὸς φοράν, ἀναγκαῖόν ἐστιν, ὡς ἐν τοῖς
 τῶν συμπτωμάτων αἰτίοις ἐπεδείκνυμεν, ἥτοι ῥίγος ἢ
 φρίκην ἐπιγίγνεσθαι. ῥίγος μὲν οὖν ἔσται διὰ τε τὸ
 πλήθος τῶν φερομένων καὶ τὴν δριμύτητα καὶ τὸ
 τάχος τῆς φορᾶς καὶ τὴν τῆς δυνάμεως ἀσθένειαν. τὰ
 τε γὰρ πολλὰ τῶν ὀλίγων καὶ τὰ ταῖς ποιότησιν
 ἠκριβωμένα τῶν μὴ τοιούτων δάκνει μᾶλλον, ὥσπερ
 γε καὶ τὰ θᾶττον φερόμενα τῶν βραδυτέρων. ἢ τε
 δύναμις ἰσχυρὰ μὲν οὔσα καταφρονεῖ καὶ ἀνέχεται
 πάντων, ἀσθενῆς δὲ γινομένη καὶ πρὸς τῶν τυχόντων
 ἀνίσταται. φρίκη δ' ἂν γένοιτο τῆς τε ποιότητος αὐτῶν
 καὶ τοῦ τάχους τῆς φορᾶς ἐκλυθέντων ἅμα τῷ πλήθει,
 καὶ μάλιστα ὅταν ἡ δύναμις ἀνθίσταται τοῖς λυπού-
 σιν. ἐπὶ πλέον δὲ τῶν εἰρημένων ἐκλυθέντων οὐδὲ
 φρίκη γένοιτ' ἂν, ἀλλ' ἥτοι τις ἐλκώδης αἴσθησις ἢ
 ἀνωμαλία μόνη.

681K πάντων μὲν οὖν τῶν εἰρημένων συνελθόντων τὸ
 σφοδρότατόν | ἐστὶ ῥίγος, ἀπάντων δ' ἐκλυθέντων οὐ-
 δεμία τῆς διεξόδου τῶν περιττωμάτων αἴσθησις. εἰ δὲ
 τὰ μὲν εἴη, τὰ δὲ οὐκ εἴη, καὶ τὰ μὲν μείζω, τὰ δὲ
 σμικρότερα, τὸ ἐν μέσῳ πᾶν ἀπεργασθήσεται πλάτος
 ἐν ταῖς τοιαύταις μίξεσι τοῦ τε μεγίστου ῥίγους καὶ

ing nourishment. For the state produces bile in bilious 680K
 (picrocholic) natures due to overlong fasting. Therefore, if
 this should occur, and at the same time the patient, stirred
 by some movement stronger than his capacity, creates a
 more concentrated passage of the gnawing superfluities to
 the outside, it is inevitable, as I showed in [my work] *On*
the Causes of Symptoms, that either rigors or shivering will
 supervene.⁴ A rigor will be due to the amount of what
 is being carried, to the sharpness and swiftness of the on-
 ward passage, and to the weakness of the capacity. For
 many things [being carried] sting more than few do, and
 those that are exactly of these qualities sting more than
 those things that are not, just as those things being carried
 more quickly sting more than those being carried more
 slowly. And the capacity, when it is strong, makes light of
 and endures all things, whereas when it becomes weak, it is
 distressed by the things it encounters. Shivering may occur
 when the quality of these [superfluities] and the swift-
 ness of their outward passage are released along with the
 abundance, and particularly whenever the capacity op-
 poses those things causing grief. If still more of the things
 mentioned are released, shivering may not occur, but ei-
 ther some perception of wounding or irregularity alone.

Therefore, when all the aforementioned things happen 681K
 to coincide, the rigor is very strong, whereas when they are
 all released, there is no perception of the outward passage
 of the superfluities. If some are and some are not, or some
 are larger and some smaller, a whole middle range will
 be produced in such mixtures between the greatest rigor

⁴ *De symptomatum causis*, VII.85–272K; see particularly VII.182K ff.

τῆς παντελοῦς τῶν περιτωμάτων ἀναισθησίας. οὐδὲν οὖν ἐστὶ θαυμαστὸν εἰ τῷ μὲν ἀνωμαλίαν, τῷ δὲ ἐλκώδη τινα αἰσθησιν ἢ φρίκην ἢ ῥίγος ἕκαστον τῶν αἰτίων αὐτὸ τε καθ' ἑαυτὸ καὶ σὺν ἄλλοις ὁράται φέρον. ὑποκείμεσθωσαν γὰρ ἀσθενεῖς μὲν αἱ δυνάμεις, αἰσθητικὸν δ' ἰκανῶς τὸ σῶμα· καὶ γὰρ καὶ τοῦτο ἐδείχθη συντελεῖν οὐκ ὀλίγον εἰς τὴν τῶν τοιούτων συμπτωμάτων γένεσιν, ἰσχνὴ δὲ ἢ ἕξις καὶ ἡ κρᾶσις πικρόχολος, ὃ τε στόμαχος ἐκχολούμενος ὁμοίως, ἐπὶ τε τούτοις ἅπασιν ἔνδεια γιγνέσθω σιτίων, ἀγρυπνία τε τις καὶ λύπη καὶ φροντίς, ἀναγκαία τε πρόοδος οἴκοθεν ἐπειγούσης τινὸς χρείας. εἴτα τούτων ὑποκειμένων ὅπερ ἐθεάσω ποτὲ γιγνέσθω. προθυμηθῆτω διὰ τὴν χρείαν ὁ τοιοῦτος ἄνθρωπος ὁδὸν μακροτέραν |

682K

ἀνύσαι κατὰ τὴν πόλιν ἐπειγόμενος. ἄρ' οὐχ ἑτοίμως ἐκ τῆς προσγενομένης αὐτῷ κινήσεως τῶν δακνωδῶν περιτωμάτων ἀνωμαλίαν μὲν τινα πρῶτον, αὐτίκα δὲ καὶ φρίκην γενέσθαι; καὶ εἰ ἐπιμείνειε κινούμενος ἢ μὴ φθάσειε λαβεῖν σιτίων, αὐτίκα πυρέττει αὐτόν;

ἔδειξα δέ σοι πυρέξαντας οὕτω τινὰς καὶ μάλιστα τῶν ἐκ νόσου μακρὰς ἀνακομιζομένων· ὧν ἐνὶ κατὰ τύχην ἀπαντήσας, τῆς φρίκης ἀρχομένης ἄρτι δηλώσαντι τὸ γιγνόμενον, ἄρτον ἐξ οἴνου κεκραμένου δοῦς προσενέγκασθαι, παραχρῆμα τὴν φρίκην ἔπαυσα. ἀλλὰ τοῦτον μὲν, ὡς οἴσθα, κατὰ τὴν ὁδὸν εἰς ἐργαστήριον εἰσαγαγὼν ἐκόλωσα πυρέξαι. ἑτέρουσ δ' εἰς τὴν ἑαυτῶν καταγωγὴν ἀφικέσθαι φθάσαντας ἔθρεψα κατὰ τὴν ἀρχὴν τῆς φρίκης ἢ μικρὸν ὕστερον. ἀπλῶς

and complete nonawareness of the superfluities. It is, therefore, not surprising that each of the causes by itself and with others is seen to bring in one case irregularity, but in another a woundlike sensation, shivering or rigor. Where underlying capacities are weak, the body is excessively sensitive. This was shown to contribute to no small extent to the genesis of such symptoms, while the outward appearance is lean, the *krasis* is picrocholic and the stomach is filled with bile similarly, and in addition to all these things, assume there to be a deficiency of foods, some insomnia, grief and anxiety, and a compulsion to leave one's house driven by some need. And so, assuming those things you once saw, and that a man of this sort is willing to take a longer path when he is impelled to the city by some need, wouldn't some irregularity readily arise in him first from the added movement of the biting superfluities, and shivering immediately also occur? And if the man continues to move or does not take food beforehand, does he immediately become febrile?

682K

I showed you some who were feverish in this way, and particularly among some of those who were recovering from a prolonged illness. One of them I encountered by chance indicated what occurred when the shivering began. I gave him bread to take after mixing it with wine, and immediately stopped the shivering. But, as you know, having taken this man along the road to my workplace, I prevented him becoming febrile. Others, however, before they reached their own homes, I nourished at the start of the shivering or a little later. In brief, in all those in whom

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δ' εἰπεῖν οἷς ἔτι τὰ τῆς ἀρχῆς τῶν παροξυσμῶν ἔστι συμπτώματα, τούτοις ἅπασιν ἄρτον ἐξ οἴνου κεκραμένον θερμοῦ διὰ ταχέων προσφέρων ἔπασσά τε παραχρήμα τὴν φρίκην, ἐκώλυσά τε πυρέξαι. ὅσῳ δ' ἂν θάττω αὐτοὺς θρέψις, τοσοῦτ' ἄλλο κωλύσει τὸν πυρετὸν. εἰ δὲ βραδύνεις ποτὲ βραχὺ, πυρετὸς μὲν οὐδ' οὕτω, | θερμασία δὲ αὐτοῖς ἐπιγίγνεται πολλή, τρόπον ὁμοίωτατον τοῖς ἐν κρύει μὲν ὀδοιπορήσασι σφοδρῶ, καταχθεῖσι δ' οἴκαδε καὶ τραφέεσι θερμοῖς, ὡς εἰ γε βραδύνεις πλέον, ἔτι πλείον οὗτοι θερμανθήσονται θερμασίαν τοσαύτην τε καὶ τοιαύτην ὡς ἀμφιβάλλειν εἰ πυρετὸν ἤδη κλητέον αὐτήν. εἰ δ' ὦραι δύο μετὰ τὴν ἀρχὴν τῆς ἀνωμαλίας εἴησαν γεγενημένοι, τρέφειν μέντοι καὶ τότε μενούσης γ' ἔτι τῆς φρίκης, προλέγειν δ' ὅτι πυρέξουσιν οὗτοι πυρετὸν ἄλυτον, ᾧ νοτίδες ἀκολουθήσουσι. καὶ τούτου γενομένου καὶ λούειν χρὴ καὶ τρέφειν αὔθις. εἰ δὲ ἡ μὲν φρίκη παύσσοιτο, πυρέττοιεν δ' ἤδη σαφῶς, μηκέτι τρέφειν αὐτοὺς ἐν ἐκείνῳ τῷ καιρῷ, παρακμάζοντος δὲ τοῦ γενομένου παροξυσμοῦ τρέφειν αὐτίκα μὴ περιμένων ἀπυρεξίαν.

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ἐν ἀπάσαις γὰρ ταῖς αὐχμῶδεσι διαθέσεσιν οὐ παύονται καλῶς οἱ παροξυσμοὶ πρὶν ἢ τοι λουτροῖς ἢ τροφαῖς ὑγραινούσαις τεγχθῆναι. ταῦτα ἐγὼ πάντα δι' ἔργων ἐπιδειξάμενος ἐφ' οἷς, ὡς οἴσθα, παραδοξοποιὸς ὑπὸ τῶν ἐπαινούτων ἢ φθονούτων ἐκλήθη. ὅποτε δὲ λόγῳ διηρχόμεν ὑπὲρ τῶν αὐτῶν ἐπιδεικνύς ὡς χρὴ τινὰς μὲν πρὸ¹¹ τοῦ | παροξυσμοῦ τρέφειν,

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684K

there are still the symptoms of the start of the paroxysm, when I administered bread after promptly mixing it with warm wine, I immediately stopped the shivering and prevented the person developing a fever. The quicker you nourish them the more you will prevent the fever. But if you delay a little sometimes, even when there is no fever, a marked heat supervenes in them in a way very similar to that in which those who have walked in a severe frost are afflicted when they come home and are nourished with hot foods. So if you actually delay further, these people will be heated still more, and to such a degree of heat that there is doubt as to whether you must now call it a fever. If, however, two hours have passed since the beginning of the irregularity, nevertheless nourish at that time while the shivering still persists, preferring that they will become febrile with a painless fever which moistness will follow. And when this occurs, you should also bathe and nourish them again. If the shivering stops but they are now clearly febrile, no longer nourish them at that time, but when the paroxysm that has occurred abates, nourish immediately without waiting for them to become afebrile.

In all parched conditions the paroxysms do not properly cease before the patients are moistened, either with baths or with moistening nutriment. I have shown all these things through my actions, due to which, as you know, I was called a miracle worker, both by those who praised me and those who resented me. When I went over these things in theory and established that it is necessary to

¹¹ B; πρό σμ. K

ἐπίου δὲ καὶ κατ' αὐτὸν ἤτοι παρακμῆς ἀρξαμένης ἢ καὶ νῆ Δία τῆς ἀκμῆς ἐνεστηκυίας, οἶσθ' ὡς τηρικαῦτα παραδοξολόγον ἐκάλουν με. τί ἂν οὖν τις πάθῃ πρὸς ἀνθρώπους μήτε ἔργῳ μήτε λόγῳ πεισθῆναι δυναμένους; Ἄλλ' ἀδύνατόν, φασι, διαγνῶναι τὰς τοιαύτας διαθέσεις. πῶς οὖν ἡμεῖς τὰς τοιαύτας διαγινώσκωμεν; ἀδύνατον εἶναι σοι δοκεῖ διαγινῶναι ξηρὰν καὶ θερμὴν κρᾶσιν, ἢ ἐξ ἀρχῆς γεγεννημένην, ἢ ἐν τῷ νῦν χρόνῳ τοιαύτην ἀποτελεσθείσαν; ἐμοὶ μὲν γὰρ οὕτω ῥᾶστον, ὡς καὶ ταυτὶ γνωρίζειν τὰ γράμματα. τί δ' ὅτι τούτῳ μὲν οὐδέπω σηπεδῶν οὐδεμία χυμῶν ἐστι, τούτῳ δ' ἐστὶν ἀδύνατον εἶναι διαγινῶναι νομίζεις; ἀλλ' οὐχ ἡμεῖς γε. καὶ γὰρ διὰ τῶν σφυγμῶν καὶ διὰ τῶν οὖρων καὶ δι' αὐτῆς ἔστιν ὅτε τῆς κατὰ τὴν θέρμην ποιότητος ἐναργῶς διαγινώσκωμεν. εἰ δ' ἐκ τοῦ μηδὲν αὐτοὶ μήτε μαθεῖν ἐθελῆσαι μήτ' ἀσκησάτω τοῖς ἐπιστήμοσιν ἀπιστοῦσι, τί κωλύει καὶ τοῖς γεωμέτραις αὐτοῖς καὶ τοῖς ἀριθμητικοῖς καὶ τοῖς ἄλλοις ἅπασι τεχνίταις ἀπιστεῖν; |

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5. Ἐάσαντες οὖν ἤδη τοὺς τοιοῦτους ἀνθρώπους αἰθῆς ἀνέλθωμεν ἐπὶ τὸ συνεχὲς τοῦ λόγου. ταῖς θερμαῖς καὶ ξηραῖς ἕξεσιν ἐναντιώτατόν ἐστι καὶ πυρετωδέστατον αἴτιον ἀσιτία. λέγω δ' ἕξεις θερμὰς καὶ ξηρὰς οὐ μόνον ὅταν ἐξ ἀρχῆς ὦσι τοιαῦται κατὰ τὴν οἰκείαν κρᾶσιν, ἀλλὰ καὶ ἐξ ὑστέρου γεννηθῶσιν ἐκ διαίτης θερμῆς καὶ ξηρᾶς καὶ κινήσεων πλειόνων, ἀγρηνυίας τε καὶ φροντίδος καὶ λύπης καὶ χωρίου θερμοῦ καὶ ξηροῦ καὶ ὥρας θερινῆς καὶ καταστάσεως

nourish some patients before the paroxysm, some also either during it or when the abatement begins, or also, by Zeus, when the abatement is established, at that time people called me, as you know, a narrator of marvels. Why, then, would someone be tolerant toward men who cannot be persuaded, either by action or reason? "But," they say, "it is impossible to diagnose such conditions." How, then, do we diagnose such conditions? Does it seem impossible to you to diagnose a dry and hot *krasis* that has either occurred from the beginning or is such that is being brought to completion at the present time? It is very easy for me to do this since I also know these particular books. Do you think it is impossible to recognize that in one case there is not yet any putrefaction of humors but in another there is? I, at least, don't think like this. I clearly recognize [such putrefaction] through the pulse, the urine and sometimes through the actual quality in the heat. However, if there are those who, because they wish neither to learn nor to practice, do not believe those who do know, what is to stop them disbelieving geometers and mathematicians and all the other specialists?

5. Now, letting such people be, let me return once more to the thread of the argument. Fasting is the most inimical and fever-inducing cause for the hot and dry states. I say "hot and dry states" not only when they are such from the beginning, in terms of the specific *krasis*, but also if they are generated later from a hot and dry diet, too much movement, insomnia, anxiety, grief, a place that is hot and dry, the summer season, and hot, dry climatic conditions.

685K

θερμῆς καὶ ξηρᾶς. ἕξεστι δὲ καὶ χωρὶς τοῦ τῆς ὥρας ὀνόματος ἐν τοῖς τοιοῦτοις λόγοις μόνῃς μεμνήσθαι τῆς καταστάσεως. ἄνωθεν γοῦν ἀναληφθέντος τοῦ λόγου μᾶλλον πεισθήσῃ τῷ λεγομένῳ. τὰς θερμὰς καὶ ξηρὰς κράσεις, εἴτ' ἐκ τῆς ἀρχαίας φύσεως εἴτ' ἐκ τῆς διαίτης καὶ πόνων ἀμέτρων καὶ παθῶν ψυχικῶν καὶ χωρίου καὶ καταστάσεως εἰς τοῦτο εἶεν ἡγμέναι, βλάπτουσι ἰκανῶς αἱ ἀσιτίαι. ἐν τούτῳ τῷ λόγῳ παραλείπεται μὲν ἡ ὥρα κατὰ γε τὴν λέξιν, οὐ παραλείπεται δὲ τῇ δυνάμει περιέχεται γὰρ ἐν τῇ καταστάσει τῆς ἄκρως θερμῆς καὶ ξηρᾶς καταστάσεως τὴν εἰρημένην κρᾶσιν ἐργαζομένης, ἢ ἢν οὐχ οἶον τε γενέσθαι κατ' ἄλλην ὥραν οὐδεμίαν ὃ τι μὴ τοῦ θέρους· οὔτε γὰρ ἐν φθινοπώρῳ δυνατὸν οὔτ' ἐν ἡρι, πολὺ δὲ μᾶλλον οὐδ' ἐν χειμῶνι, θερμοτάτην ἅμα καὶ ξηροτάτην γενέσθαι κατὰστασιν ὥσπερ οὐδὲ ψυχροτάτην οὐδὲ ὑγροτάτην ἐν ἄλλῃ τινὶ πλὴν ἐν χειμῶνι. διὰ ταῦτα μὲν δὴ καὶ γὰρ παραλιπῶν ἐνίοτε τὴν ὥραν ἀρκοῦμαι τῇ καταστάσει. ἐξέστω μὲν ἐκάστω χρῆσθαι τοῖς ὀνόμασιν ὡς ἂν ἐθέλοι, φυλάττουσι τῶν πραγμάτων οἷαν ἦδη τε πολλάκις ἔφη, οὐδὲν δὲ ἦττον ἐρῶ καὶ νῦν ὅσα γὰρ ἀναγκαιότατα μὲν εἰς τὰς ἰάσεις ἐστίν, ἀγνοεῖται δὲ μάλιστα, ταῦτ' οὐδ' Ἴπποκράτης ὀκνεῖ διδάσκειν πολλάκις.

ἀσιτία τοίνυν τοῖς ξηροῖς καὶ θερμοῖς σώμασιν ὑγαιίνουσι μὲν βλαβερὰ, πυρέττουσι δ' ἐν θέρει θερμῶ καὶ ξηρῶ τὸν ἐπ' ἐγκαύσει πυρετόν, ἢ πόνοις

It is also possible in such discussions to mention climatic conditions alone, apart from the name of the season. Anyway, if I take up the argument from the beginning, you will be the more persuaded by what I say: [this is] that fasting is extremely harmful to hot and dry *krasias*, whether brought to this by the original nature, or by regimen, immoderate labors, cooling affections, place, and climatic conditions. In this discussion the season (at least in terms of the word) is left out, although it has not been left out in potency; for it is encompassed in the weather of the utterly hot and dry climatic conditions creating the aforementioned *krasis* which cannot possibly occur in any other season but summer. It is impossible for very hot and dry weather to occur in autumn, or spring, or, above all, in winter, just as it is impossible for weather that is simultaneously very cold and very moist to occur in any other season apart from winter. So then, because of this, if I sometimes leave out the season, I am satisfied with the climatic conditions. Let each person be allowed to use these terms according to preference, while preserving the nature of the matters. The nature of the matters is of a kind I have often stated already, and will state no less now too; for whatever is absolutely necessary to cures is nevertheless particularly unknown. These are things Hippocrates did not shrink from teaching often.⁵

Thus, fasting is harmful for healthy bodies that are dry and hot, whereas for bodies susceptible to fever in a hot, dry summer, fasting [brings on] a fever due to heatstroke,

⁵ This is taken as a general reference to Hippocrates' *Airs, Waters, Places*.

ἀμέτρους ἢ ἀγρυπνίας ἢ τοῖς εἰρημένοις πάθει τῆς
 ψυχῆς οὐχ ἀπλῶς βλαβερὸν, ἀλλ' εἴπερ τι καὶ ἄλλο
 τῶν πάντων ὀλέθριον· ἦτοι γὰρ εἰς καυσώδεις ἐμ-
 πίπτουσι πυρετοὺς ἐξ αὐτῆς, ἐξ ὧν ἐὰν μὴ φθάσωσιν
 687K ἀποθανεῖν, εἰς τοὺς ἐκτικοὺς ἢ μεταπίπτουσιν, αὐθις δ'
 ἐκ τούτων εἰς μαρασμόν ἢ ἐξ ἀρχῆς εὐθὺς ὁ ἐκτικὸς
 αὐτοῖς συμπίπτει πυρετός, ὑπερβὰς τὸν καυσώδη.
 μάλιστα δ', ὡς εἴρηται πολλάκις, αἱ ξηραὶ καὶ θερμαὶ
 κράσεις ἀλίσκονται τοῖς ἐκτικοῖς πυρετοῖς εὐθὺς ἐξ
 ἀρχῆς, ὥσπερ καὶ ἐπὶ τῆς ἀνθρώπου, τῆς φθισοπώρου
 μὲν ἀρξαμένης πυρέττειν δι' ἀγρυπνίαν καὶ λύπην, ἐπὶ
 πλείστον δὲ παρατεινάσης τοῦ χειμῶνος· ἦν τεθεά-
 μεθα μὲν, ὡς οἴσθα, τεταρταίαν, ἐγνωρίσαμεν δ' εὐ-
 θέως ἐκτικὸν εἶναι πυρετὸν ἐπιπεπλεγμένον ἐτέρῳ τινι
 τῶν ἐπὶ χυμοῖς. Ἰασις δ' ἦν μόνη διδοῦναι ψυχρὸν ἐν
 καιρῷ μέτριον εἰθισμένη πίνειν αὐτὸ καὶ παρὰ τὸν
 ὑγείας χρόνον· ἀλλ' ἕτεροι μὲν ἐπὶ ταύτης ἐνεπιστεύ-
 οντο τὴν θεραπείαν, ὅθεν ἡμεῖς ἔγνωμεν σιωπᾶν. ἐπ'
 688K ἄλλου δὲ κατὰ τὸν αὐτὸν χρόνον, ὃς ἡμῖν ἐάντων
 ἐπέτρεψε, καθ' ἐκάστην τροφήν ἐδίδομεν, ἀκραιφνοῦς
 πηγαίου ψυχροῦ ποτε μὲν δύο κυάθους, ἔστι δ' ὅτε
 τρεῖς· ἀθρόον γὰρ οἱ τοιοῦτοι ψυχρὸν οὐ φέρουσιν
 ἄνευ τοῦ βλαβῆναι. διὸ κάλλιστόν ἐστιν εὐθὺς ἐν τῷ
 πρώτῳ παροξυσμῷ διαγνόντα τοῦ πυρετοῦ τὴν ιδεάν
 ἀκινδυνότερον χρήσασθαι ψυχρῷ πλείοι ἢ μηδέπω
 ξηρῶν ἰκανῶς τῶν σωματῶν γεγονότων.
 ὁ γοῦν ἐκ θυμοῦ πυρέξας ἐν τοῖς ὑπὸ κύνα καύμασι,
 θερμὸς καὶ ξηρὸς νεανίσκος ἐν τῷ πρώτῳ παροξυσμῷ

immoderate labors, insomnia, or the aforementioned af-
 fections of cold, which is not simply harmful but, above all,
 deadly. For people either fall into a burning fever from
 this, and if they don't die from it first, they change to a hec-
 tic fever, and again, from this to marasmus, or a hectic fe-
 ver immediately befalls them from the start, bypassing the
 burning [fever]. Most of all, as I have often stated, the dry
 and hot *krasias* are seized by the hectic fevers right from
 the start, as happened in the case of the woman who, dur-
 ing autumn, began to be febrile due to sleeplessness and
 grief, extending for most of the winter. I observed her on
 the fourth day, as you know, and straightaway recognised it
 to be a hectic fever mixed with another of those fevers due
 to humors. The only cure was to give her cold water at
 an appropriate time and in moderation, accustomed as
 she was to drink this throughout the time of health. But
 others were entrusted with the treatment of this woman,
 so I knew to remain silent. In the case of another person
 at the same time, who did entrust himself to me, I gave
 at each nourishment pure water from a cold spring, some-
 times two ladlefuls and sometimes three, for such peo-
 ple do not bear concentrated cold water without being
 harmed. Wherefore, it is best to use more cold water im-
 mediately in the first paroxysm when you have diagnosed
 the kind of fever as less dangerous, since bodies have not
 yet become excessively dry. 688K

At all events, someone febrile from anger in the burn-
 ing heat of the "dog days,"⁶ a hot and dry young man in the

⁶ This is the period when the Dog Star rises and sets with sun
 (generally reckoned as July 3 to August 11).

πῶν ὕδατος ψυχροῦ δύο κοτύλας, αὐτίκα μὲν ἤμεσε
 χολῆν ξανθοτάτην, ἐξέκρινε δ' ὀλίγον ὕστερον καὶ
 κάτω. κάπειτ' αἴθις ἐπὶ τῇ τροφῇ λαβὼν ὁμοίως
 ὕδατος ὅσον κοτύλην οὐκέτι ἐπύρεξεν. ἀλλ' ἔνιοι τῶν
 ἰατρῶν ἐν ἀρχῇ μὲν οὐ γνωρίζοντες οὐδεμίαν ἰδέαν
 πυρετοῦ, γνόντες δ' ὕστερον, ὅτε οὐδὲν ὄφελος, εἰς
 ἐκτικὸν ἢ καὶ νῆ Δία ἤδη μαρασμώδη πυρετὸν ἐμ-
 πίπτοντα τὸν ἄρρωστον, ἔδοσαν αὐτῷ ψυχρὸν πιεῖν,
 ἡμᾶς μιμησάμενοι. καὶ πάντες ἀπέτυχον τοῦ σκοποῦ·
 πολλῆς γὰρ ἀκριβείας δεῖται κατὰ τὸ μέτρον ἐπὶ τῶν
 οὕτως ἐχόντων ἢ δόσις τοῦ ψυχροῦ καὶ λεχθίσεται
 περὶ αὐτῆς ὀλίγον ὕστερον, ἐπειδὰν πρότερον ἐπιθῶ
 τελευτήν τοῖς ἐνεστῶσιν. ὁ γὰρ τοι προγεγραμμένος
 ἄρρωστος ἀπάντων παράδειγμά ἐστι τῶν εὐθὺς ἐξ
 ἀρχῆς τρέφεσθαι δεομένων διὰ ξηρότητα, κὰν ἤδη
 πυρέττει ἄρχωνται. γινομένου γὰρ αὐτοῖς τοῦ πυρε-
 τοῦ διὰ τὸ δακνωδὲς τῶν ἐν ταῖς ἡλιώσεσι | καὶ ἀσι-
 τίας καὶ πόνοις ἐκθερμανθέντων καὶ λεπτυνθέντων
 χυμῶν, ἢ ὑγραίνουσα τροφή μέγιστον ἱαμὰ ἐστίν.

689K

ὥσθ' ὅπου γε διὰ πλήθος, ἢ ἔμφραξις, ἢ φλεγμο-
 νῆν, ἢ ἀπλῶς εἰπεῖν σηπεδῶνα τιῶν χυμῶν ὁ πυρετὸς
 γεννᾶται, μέγιστον κακὸν ἐστὶν ἢ τροφή. τούτους μὲν
 οὖν οὐδ' ἐν ταῖς παρακαμῖς ἀβλαβῶς ἂν τρέφοις, μήτι
 γε δὴ κατὰ τὴν εἰσβολὴν τῶν παροξυσμῶν τοὺς
 προειρημένους δὲ ἅπαντι μὲν καιρῷ, μάλιστα δ' ἐν
 τῇ παρακμῇ. καὶ με πολλάκις ἐθεάσω τοὺς ἐπὶ πλήθει
 καὶ φλεγμονῇ νοσοῦντας ἐν ἀσιτίαις διαφυλάξαντα
 μακραῖς οὕτως ὡς μηδ' ὄλως θρέψαι πρὸ τῆς ἐβδόμης

first paroxysm, when he drank two cupfuls of cold water, immediately vomited very yellow bile and excreted a little later and downward. And then again, when he took water in like manner with the nourishment, as much as a cupful, he was no longer febrile. But some of the doctors, although they did not in the beginning recognize any kind of fever, did so later when it was of no help. The sick man had fallen into a hectic and, by Zeus, already marasmic fever, and they gave him cold water to drink, imitating me. And they all failed to hit the mark, for the administration of cold water requires great precision in terms of amount in those so affected, a topic on which something will be said a little later once I put an end to the present matters. For, certainly, the sick man previously written about is an example of all those who need to be nourished immediately from the start due to dryness, even if they are already beginning to be febrile. When the fever has occurred in them due to the biting nature of the humors heated and thinned by the sun, and by fasting and labor, moistening nourishment is the greatest cure.

689K

As a result, where the fever is generated by abundance, blockage, inflammation or, in a word, putrefaction of some humors, nourishment is the greatest evil. You would not then nourish these [patients] in the abatements without harm, much less during the attack of the paroxysms. You could, however, nourish those previously mentioned at any time, but particularly in the abatement. And you often saw me maintain those sick due to abundance and inflammation by means of a prolonged fast in this way, such that I did not nourish them at all before the seventh day, but was sat-

ἡμέρας, ἀλλ' ἀρκεσθῆναι μόνῳ μελικράτῳ τῆς δυνάμειος ἐρρωμένης δηλονότι, τινὰς δ' αὐτῶν οἷς ἡ δύναμις οὐκ ἦν εὖρωστος, ἢ χολώδης ὁ στόμαχος, ἢ ἀσθενής, ἢ περιττῶς αἰσθητικός, ἐπὶ χυλῷ πτισάνης μόνῳ διεφύλαξα μέχρι τῆς ἑβδόμης ἡμέρας μέλλοντός γε δηλονότι κατὰ ταύτην ἦτοι παρακμάζειν τοῦ νοσήματος ἢ καὶ παντάπασι λυθήσεσθαι διὰ κρίσεως.

690K ἔστωσαν δὴ σοι καθ' ἕκαστον ἄρρωστον εὐθέως ἀπὸ πρώτης ἡμέρας οἱ σκοποὶ τοῦ τρέφειν, ὡς Ἴπποκράτης ἰκέλευσεν, ἢ τε τοῦ νοσήματος ἀκμὴ καὶ ἡ τοῦ κάμνοντος δύναμις. εἴτ' εἰ μὲν ἐγχωρεῖ μηδ' ὅλως τρεφόμενον ὑπερβάλλειν τὴν ἀκμὴν, ἐν ἀσιταίαις φύλαττε τὸν ἄνθρωπον· εἰ δὲ βραχείας τινὸς βοηθείας δέοιτο, τὸ μελικράτον ἀρκείτω μόνον· εἰ δὲ ἔτι μείζωνος ἢ κατὰ μελικράτον, ὁ χυμὸς τῆς πτισάνης. εἰ δ' οὐκ ἐγχωρεῖ τὴν ἀκμὴν τοῦ νοσήματος ὑπερβάλλειν, ἦτοι λεπτῶς διαιτώμενον ἢ ἀσιτοῦντα, πειράσθαι τρέφειν τοῦτον εὐθὺς ἐν τῇ τοῦ πρώτου παραξυσμοῦ παρακμῇ. τινὰς δ' αὐτῶν, ὡς εἴρηται, καὶ μέλλοντος εἰσβάλλειν καὶ ἀρχομένου. ξηροὶ δ' εἰσὶν οὗτοι καὶ θερμοὶ τὴν κράσιν, ἦτοι γ' ἐξ ἀρχῆς ἢ κατ' ἐκείνον τὸν χρόνον, ἀσθενεῖς τε τὴν δύναμιν ἐξ ἀνάγκης· οὐ γὰρ ἐνδέχεται ξηρὸν καὶ θερμὸν ἰκανῶς σῶμα πυρέξαν ἐρρῶσθαι ταῖς δυνάμεσιν. εἰ μέντοι ποτὲ συνέλθοι φλεγμονὴ τοῖς τοιούτοις πυρετοῖς τε καὶ σώμασιν ἐπικαίρου μορίου, τεθνήξονται πάντως· ἐθεάσω γὰρ ἡμᾶς καὶ τοῦτο προειπόντας μὲν αἰεὶ, ψευσαμένους δ'

ified with melikraton alone when the capacity was obviously strong. On the other hand, some of those in whom the capacity was not robust, or the stomach bilious, weak or unduly sensitive, I maintained with juice of ptisan alone until the seventh day, since the disease was clearly either going to abate or be completely resolved through a crisis.

690K Make your indicators of nourishment in each sick person immediately from the first day both the peak of the disease and the capacity of the patient, as Hippocrates directed. Then, if it is possible to go beyond the peak without nourishing him at all, keep the person fasting. If, however, he requires some small degree of medical aid, let melikraton alone suffice. If he needs more than melikraton, the juice of ptisan [will suffice]. However, if it is not possible to go beyond the peak of the disease, either feeding him little or fasting him, attempt to nourish him immediately in the abatement of the first paroxysm. [Attempt to nourish] some other patients, as was stated, both when the paroxysm is about to attack and as it is beginning. Those who are hot and dry in terms of *krasis*, either from the beginning or at that time, are necessarily weak in respect of the capacity, for it is not possible for a body that is excessively dry and hot to have strength in the capacities after it has become febrile. If, however, at some time inflammation combines with such fevers, and [involves] a vital part of the body, patients will invariably die. You saw me always state this beforehand and I have never been wrong. This is

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οὐδέποτε. καὶ μᾶλλον, εἰ πνεύμονος, ἢ τοῦ τὰς πλευ-
 691K ρὰς ὑπεζωκότος χιτῶνος, ἢ ἰ γαστρὸς ἢ ἥπατος· αἰεὶ
 γὰρ ἐν τούτοις τοῖς μέρεσι φλεγμοναὶ μὴ ὅτι τοῖς
 οὕτως ἀσθενέσι τὴν δύναμιν, ἀλλὰ καὶ τοῖς ἰσχυροτέ-
 ροις αὐτῶν ὀλέθριαι.

καὶ μία σωτηρία πλευριτικοῖς τε καὶ περιπνευμονι-
 κοῖς, προσκείσθω δὲ καὶ συναγχοῖς, ἢ ῥώμη τῆς
 δυνάμεως· ἔτι τε τούτων οὐδὲν ἦττον οἷς ἦπαρ ἢ
 γαστήρ ἐφλέγηται. ὅσον μὲν γὰρ ἐπὶ ταῖς φλεγμο-
 ναῖς αὐτῶν ἠκιστα προσήκει τρέφειν, ὅσον δ' ἐπὶ τῇ
 τῆς δυνάμεως ἀρρωστίᾳ πολλάκις. ὥστ' ἀναγκαῖον ἢ
 καταλύσαι τὴν δύναμιν ἢ τὰς φλεγμονὰς αὐξήσαι.
 ταυτὶ μὲν οὖν ἐπὶ πλεον ἴσως ἢ τοῖς ἐνεστῶσι ἀρμότ-
 τει λέλεκταί μοι διεγνωκότι γε καὶ τοῦτο τὸ γράμμα
 περὶ τῶν ἀνευ φλεγμονῆς διαλεχθῆναι πυρετῶν. ἀλλὰ
 διὰ τὴν τοῦ λόγου κοινωμίαν ἐξέβην ἐφ' ὅσον ἦν
 ἀναγκαῖον.

6. Αὐθις οὖν ἐπανέλθωμεν ἐπὶ τούσδε τοῖς προειρη-
 μένοις πυρετοῖς συγγενεῖς, οὓς ὀνομάζειν εἰώθαμεν
 ἐκτικούς. ὁ γάρ τοι¹² νεανίσκος, ὃν προέγραψα, τὸν
 ἐκτικὸν ἂν ἐπύρεξε πυρετόν, ὑπερβάλλειν ἀναγκα-
 σθεῖς τὴν θαυμαστὴν διάρριον, εἴπερ γε μὴ φθάσας
 692K ἀπέθανεν ὑπὸ τῶν ἰεθισμένων ἀνευ μεθόδου διαιτῶν.

¹² K; τι B

particularly so if [the inflammation] involves the lung, or
 the membrane underlying the ribs, or the stomach, or the 691K
 liver. For always in these parts it is not only that inflam-
 mations are fatal for those who are weak like this in capacity,
 but also for those who are stronger than them.

One salvation in the pleurisies and peripneumonias,
 and, it must be added, in cynanche,⁷ is the strength of the
 capacity, and besides these, no less in those in whom the
 liver or stomach has become inflamed. For to the extent
 that it is least appropriate to nourish due to inflammations
 of these [organs], so much is it appropriate to nourish often
 due to weakness of the capacity, so that inevitably either
 the capacity is dispersed or the inflammation is increased.
 Perhaps in making a diagnosis, I have stated these particu-
 lar things more than is fitting for the present circum-
 stances; and in fact they have been discussed in the book
 on fevers without inflammation.⁸ But because of the com-
 mon features of the argument, I overstepped to the extent
 that was necessary.

6. Therefore, let me return once more to those fevers
 that are congeners of the previously mentioned fevers—
 those we are accustomed to call hectic. For the young man
 whom I wrote about earlier was febrile with a hectic fe-
 ver when he was forced to get through the wondrous
 "three-day period," at least if he did not die beforehand at
 the hands of those doctors accustomed to feed without 692K

⁷ A somewhat obsolete term for sore throat, possibly to be
 equated with quinsy.

⁸ Galen considers this matter in *De morborum causis*, chapter 2 (VII.2K ff.), and *De totius morbi temporibus*, VII.445K ff. The various kinds of fever are covered in detail in *De differentiis febrium*, VII.273–405K.

ὑποκείσθω τοίνυν ἄλλος τις ἅπαντα μὲν ἔχων τὰ αὐτὰ τῷ προειρημένῳ, τὴν δύναμιν δὲ ἰσχυρότερος εἰς τοσοῦτον ὡς καὶ τὴν διάτριτον ὑπερβάλλων ἀντέχειν. ἀνάγκη τὸν τοιοῦτον οὕτω διαιτώμενον ὡς διαιτώσιν οἱ τὴν διάτριτον ὑμνοῦντες, εἰς τὸν ἑκτικὸν πυρετὸν ἐμπεσεῖν. ἔθρεψαν γὰρ ἂν αὐτὸν ἐν τῇ τετάρτῃ τῶν ἡμερῶν, εἴτ' αὖθις ἐν τῇ ἑκτῇ, κἄπειτ' ὀγδόῃ τε καὶ δεκάτῃ τοιοῦτος γοῦν τις ὁ τύπος τῆς διαίτης αὐτῶν ἐστίν, ὡς ἐθεάσω πολλάκις· ἡ μὲν πρώτη τροφή μετὰ τὴν πρώτην διάτριτον, αἱ δ' ἄλλαι παρὰ μίαν. εὐθύς δ' ἂν, οἶμαι, καὶ δι' ἄρτομέλιτος ἐξήραναν αὐτοῦ τὰ ὑποχόνδρια· καὶ γὰρ καὶ τοῦτο ἐκ τοῦ νόμου τῶν τοιοῦτων ἰατρῶν ἐστίν, εἴτε φλεγμαῖνοι σπλάγχχνον, εἴτε καὶ μή.

κατ' ἀρχὰς μὲν οὖν ὅπως χρῆ διαιτᾶν τοὺς οὕτω κάμνοντας εἴρηται μὲν καὶ πρόσθεν, οὐδὲν δὲ ἤττον ἐν κεφαλαίοις εἰρήσεται καὶ νῦν. ὅταν ἦτοι γε ἐκ κόπων, ἢ θυμῶν, ἢ φροντίδων πλεόνων, ἢ ἀγρυπνίας, ἢ λύπης, ἢ ἐνδείας μακρᾶς, ἢ καὶ πάντων ἅμα συνελθόντων, ὥσπερ ἐπὶ τοῦ προγεγραμμένου νεανίσκου, ξηραίνοντος τοῦ σώματος εἰσβάλλῃ πυρετός, αὐχμηρὸν μὲν ποιῶν τὸ δέρμα, πυρώδη δ' ἔχων τὴν θέρμην, ἐλπίς μὲν δήπου τοῦτον τὸν ἄνθρωπον ἐκτικῶ ληφθῆσεσθαι πυρετῷ καὶ μᾶλλον ἐν θέρει καὶ ἐν θερμῇ καὶ ξηρᾷ καταστάσει. χρῆ δὲ ὅτι τάχιστα διὰ τε πτισάνης χυλοῦ καὶ τῶν διὰ χόνδρου ροφημάτων θρέψαντα καὶ ἄρτου τι προσεπιδιδόντα θεραπεῦσαι πόσει ψυχρᾷ τὸν κάμνοντα. σβέννυται γὰρ αὐτίκα καὶ παύεται

method. Let us suppose, then, someone else having all things the same as the man previously described, but a capacity stronger to the extent that he is also able to endure the course of the three-day period. Of necessity, when such a person is fed in the way that those who praise the three-day period feed, he would fall into a hectic fever. They would nourish him on the fourth day, and again on the sixth, and then on the eighth and the tenth days. Anyway, this is the pattern of their feeding, as you saw often; the first nourishment after the first three-day period, the others on alternate days. They would, I believe, also immediately dry out his hypochondrium with a poultice of bread and honey because this is also part of the custom of such doctors whether a viscus is inflamed or not.

First, how you must feed those suffering in this way was stated earlier, but will also be stated in no less detail now under the chief points. Whenever a fever attacks after the body is dried out due to fatigue, anger, extreme anxiety, insomnia, grief, prolonged starvation, or all of these coming together at the same time, as in the case of the young man previously described, after this makes the skin dry and it has a fiery heat, the expectation is, of course, that this sickly person will be taken by a hectic fever, especially in summer and in hot and dry weather. It is necessary, after nourishing with the juice of ptisan and porridge made of wheat, and adding some bread, to treat the patient as quickly as possible with a cold drink. For the fever is immediately

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τελέως ὁ πυρετὸς ὅταν γε, ὡς εἴρηται, μήτε φλεγμονή τις αὐτῷ συνῆ μήτε σήψις χυμῶν. εἰ δέ γε τούτων τι συνεπιφαίνοιτο, προσέχειν ἀκριβῶς χρῆ καὶ διακρίνειν ἐν τίνι καιρῷ πρώτως τὸ ψυχρὸν ὕδωρ αὐτῷ δοῦναι τολμήσομεν. ἐγὼ γὰρ ἔδωκα πολλοῖς καὶ τῶν τοιούτων, ἄμεινον εἶναι νομίσας ἀξήσαι τὰς φλεγμονὰς τό γε παραντίκα τοῦ περιπεσεῖν ἀνέχεσθαι τὸν ἄνθρωπον ἐκτικῷ πυρετῷ. παντελῶς τοίνυν, ὡς αἰεὶ λέγομεν, ἡ θεραπεία τῇ διαγνώσει τε καὶ προγνώσει συνέπεται.

694K διαγνῶναι μὲν γὰρ χρῆ τὰ παρόντα, προγνῶναι δ' ἐξ αὐτῶν τὰ γενησόμενα τὸν μέλλοντα χρῆσεσθαι βοηθήματι δραστηρίῳ. εἰ μὲν τοίνυν μεγάλην ἔσθαι στοχάζοιο τὴν βλάβην ἦτοι | τῆς σήψεως τῶν χυμῶν ἢ τῆς φλεγμονῆς, ἐπισχεῖν μὲν τὴν δόσιν τοῦ ψυχροῦ, τοῖς δ' ἔξωθεν ἐπιτιθεμένους ψυκτηρίους ἰάμασι χρῆσθαι, ποτὲ μὲν ἐπὶ στόματι τῆς γαστρὸς ἢ καθ' ὅλων τῶν ὑποχονδρίων, ἔστι δ' ὅτε καὶ κατὰ τοῦ θώρακος ἐπιτιθέντα, καθ' ἅπερ ἂν ἠγγησώμεθα μάλιστα τὸ πλείστον εἶναι τῆς θερμῆς. εἴρηται δ' ὅτι καὶ βαλανεῖα τοῖς οὕτω κάμνουσιν ἐπιτήδεια, τουτέστι τοῖς ἐξηρασμένοις μὲν ἰκανῶς τὸ σῶμα, πυρέττουσι δ' ἄνευ χυμῶν σηπεδόνας ἐπὶ τινι τῶν προειρημένων αἰτίων, ἐπιδέδεικται δὲ ἡμῖν ἐν τοῖς περὶ τῶν πυρετῶν λογισμοῖς ὅτι καὶ ταῖς φλεγμοναῖς διὰ τὴν σηπεδόνα τῶν ἐν αὐταῖς χυμῶν ἔπονται πυρετοί. διὰ τοῦτο οὖν ὅταν εἴπω ποτὲ τοῖς ἐπὶ σήψει πυρετοῖς ἦτοι συμφέρειν ἢ μὴ συμφέρειν τόδε τι, καὶ τοὺς ἐπὶ φλεγμο-

quenched and completely ceases, at least whenever neither inflammation nor putrefaction of humors is present with it, as I said. If, however, one of these [complications] does appear at the same time, we must give it close attention and decide at what particular time, primarily, we shall dare to give the patient cold water. I gave such things to many patients, thinking it better to increase the inflammation, at least in the short term, so as to prevent the person from falling into a hectic fever. Thus, as I always say, treatment invariably follows diagnosis and prognosis.

It is necessary for anyone who intends to use effective remedies to diagnose those things that are present and to prognosticate from them what will occur. Therefore, if you suspect the harm of either putrefaction of the humors or of inflammation will be great, hold back the administration of cold water and use cooling cures applied externally, sometimes over the mouth of the stomach or the whole hypochondrium, and sometimes also to the chest at whatever place you might particularly expect the major part of the heat to be. It is said also that bathhouses are useful for those suffering in this way; that is to say, for those who are dried excessively in the body but are febrile without putrefaction of humors due to one of the previously mentioned causes. In the deliberations about fevers,⁹ I have shown that they also follow inflammation due to the putrefaction of the humors in them. Because of this, whenever I say at any time there is either this particular connection or there is not in fevers due to putrefaction, it is also necessary for

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⁹ Presumably in the *De differentiis februm*, VII.273-405K, referred to in the previous note.

ναῖς ἀκούειν σε χρή περιλαμβανομένους ἐν τῷ κοινῷ
γένει τῆς σηπεδόνας. ὅταν δ' ἐξῆς ἀλλήλοις ἀμφοτέ-
ρους ὀνομάζοντος ἀκούης μου, τοὺς ἐπὶ φλεγμοναῖς
ἴσθι τῶν ἐπὶ μόνῃ σήψει τηρικαῦτα διοριζομένους.
ὁποῖα γάρ τις ἔστιν ἢ τῆς φλεγμονῆς διάθεσις εἴρηται
μὲν ἐν τε τῷ Περὶ τῆς ἀνωμάλου δυσκρασίας κὰν τῷ |

695K Περὶ τῶν παρὰ φύσιν ὄγκων.

ἀναμνήσαι δέ σε καὶ νῦν ἀναγκαῖόν ἐστιν ὅτι
κατασκήψαντος αἵματος θερμοῦ πλείονος εἰς τὸ τοῦ
ζῴου μόριον ἐξαίρεται μὲν αὐτίκα τὰ μείζω τῶν ἀγ-
γείων, μὴ στέγοντα τὸ πλήθος, ἐξῆς δ' αὐτοῖς τὰ
σμικρότερα. κάπειθ' οὕτως, ἐπειδὰν μὴδ' ἐν τούτοις
στέγηται, διδρῶνται πρὸς τοῦκτος εἰς τὰς μετὰ τῶν
ἀγγείων εὐρυχωρίας, ὡς καὶ τὰς ἐν τῇ συνθέτῳ σαρκὶ
χώρας ἀπάσας καταλαμβάνειν. αὕτη μὲν ἢ τῆς φλε-
γμονῆς διάθεσις. ἐγχωρεῖ δὲ καὶ χωρὶς αὐτῆς ἐν
αὐτοῖς τοῖς ἀγγείοις σήπασθαι τινας χυμούς, ἥτοι
καθ' ἐν τι τοῦ ζῴου μόριον ἐν τοῖς πέρασιν αὐτῶν
σφηνωθέντας, ἢ καὶ καθ' ὅλας αὐτῶν τὰς εὐρύτητας,
ὁπόσαι μετὰ βουβῶνων τέ εἰσι καὶ μασχαλῶν. ὅταν
οὖν, ὡς ἐλέγομεν, ἄνευ σηπεδόνας αὐχμῶδεὶ σώματι
πυρέττειν συμβῆῃ, τὸ κεφάλαιον τῆς ἰάσεως ἐν τοῖς
ὑγραίνουσι καὶ ψύχουσι βοηθήμασι τίθεσθαι χρή.

7. Δύο δ' εἰσὶν αἱ τούτων ὄλαι κατὰ γένος αἱ
πρώται μία μὲν ἐν τοῖς προσπίπτουσιν ἕξωθεν, ἑτέρα
δὲ ἐν τοῖς εἴσω τοῦ σώματος λαμβανομένοις, αἱ δὴ καὶ
696K προσφερόμενα | καλοῦσιν. ἕξωθεν μὲν οὖν προσπίπτει

you to understand this with regard to inflammation, this
being encompassed in the common class of putrefaction.
But whenever you hear me naming both, one after the
other, you must, under these circumstances, know that I
am always making a distinction between the fevers with in-
flammation and those with putrefaction alone. The kind of
condition inflammation is, was stated in [the works] *On Ir-
regular Dyskrasia* and *On Abnormal Swellings*.¹⁰

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It is now necessary to remind you that, when a rather
large amount of hot blood rushes down to a part of the or-
ganism, it immediately distends most of the vessels, al-
though the abundance does not obstruct them, whereas it
does obstruct the smaller vessels that come after them.
And then, in this way, when it is not retained in these ves-
sels, it transudes toward the outside to the open spaces be-
tween the vessels, so as also to occupy all the spaces in the
compound flesh. This is the condition of inflammation.
And it is possible, apart from this, for certain humors to pu-
trefy in the vessels themselves, either in relation to one
part of the organism where they are plugged up in the ends
of these, or in relation to the whole of their spaces which
are between the groins and the axillae. Therefore, when
fever occurs in a dry body without putrefaction, you must,
as I said, place the chief point of the cure in the moistening
and cooling remedies.

7. The primary materials of these remedies are two in
terms of class. One comprises those remedies that are
applied externally; the other comprises those taken into
the body, which [doctors] also call "exhibited." Externally,

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¹⁰ *De inaequali intemperie*, VII.733-52K, and *De tumoribus praeter naturam*, VII.705-32K.

τό τε περιέχον ἡμᾶς αὐτὸ καὶ ὅσα δυνάμει φαρμάκων ὑγραίνειν τε καὶ ψύχειν πεφύκασι, καὶ τρίτον πρὸς τούτοις ἰδάτων γλυκέων λουτρά. τὰ δ' εἶσω τοῦ σώματος λαμβανόμενα τὰ τε ἐσθιόμενα καὶ τὰ πινόμενα καὶ ὁ εἰσπνεόμενος ἀήρ ἐστίν. ἐκ τούτων χρῆν πειρᾶσθαι τὴν θ' ὑγρότητα καὶ τὴν ψύξιν ἐκπορίζειν τοῖς ἐν τῷδε τῷ λόγῳ προκειμένοις πυρετοῖς. ἀλλ' ἢ μὲν ψύξις ὡς ἂν ὑπὸ δραστηρίου ποιότητος γινομένη ὀλιγοχρόνιος τ' ἐστὶ καὶ σφαλερά, πολυχρόνιος δὲ ἢ τῶν ἐξηρασμένων ἐπανόρθωσις ὑπάρχει δι' ὑγρότητος, ἥττόν τε σφαλερὰ τῆς διὰ ψύξεως. ἐπέλθωμεν οὖν ἐφεξῆς τὰς εἰρημένας ἐξ διαφορᾶς τῆς ὕλης, ἀπὸ τοῦ περιέχοντος ἀρξάμενοι.

697K 8. Τοῦτω τοίνυν εὐκράτῳ μὲν ὄντι χρηστέον ὡς ἔχει, μηδὲν περιεργαζομένους. εἰ δ' ἦτοι θερμὸν ἰκανῶς ἢ ψυχρὸν ὑπάρχοι, τῷ μὲν θερμῷ τούναντίον ἐπιτεχνᾶσθαι καταγείους οἴκους, ψυχροτάτους τε καὶ εὐπνουστάτους ἐξευρίσκοντας, πρὸς ἄρκτον ἐστραμμένους αὔρας τέ τινας ἠδείας | αὐτοῖς μηχανωμένους, ἐνίοτε μὲν ἐξ εὐρίπων εἰς οὓς καταρράσσουσιν ὕδατος κρουνοὶ πλείους, ἐνίοτε δ' ἐξ ἀγγείων εἰς ἀγγεῖα μεταρρέοντος ὕδατος ψυχροῦ. εὐθύς δὲ τοῦτο καὶ ὑπνωτικὸν ὑπάρχει, ραίνοντάς τε συχνῶς τὸν οἶκον ἀκραιφνεῖ ψυχρῷ καὶ ῥόδα πολλὰ κατὰ τῆς γῆς ἐκχέοντας, ἢ ἀμπέλων ἔλικας, ἢ βάτων ἀκρέμονας, ἢ σχίνων κλώνας, ἢ τι τῶν ἄλλων φυτῶν ὅσα ψύχει· λέλεκται δὲ ὑπὲρ αὐτῶν ἤδη καὶ πρόσθεν. εἴργοντας δὲ δηλονότι καὶ πλῆθος ἀνθρώπων εἰσιέναι· καὶ γὰρ καὶ τοῦτο

there are the ambient air falling upon us, those medications that moisten in potency and cool by nature, and third, besides these, baths of sweet waters. Things taken into the body are foods, drinks and the inspired air. It is from these things that we must attempt to provide moisture and cooling for the fevers before us in this discussion. But cooling, as it may occur over a short time due to an efficacious quality, is also dangerous, whereas the correction of those who are dried by what is moistening occurs over a long time, and is less dangerous than correction by cooling. Therefore, let me go through successively the six different materials mentioned, starting with the ambient air.

8. You must make use of this as it is when it is *eukratic*, and not overdo things. If it is excessively hot or dry, build houses underground against the heat, searching out those that are very cool and very well ventilated, and are turned toward the north wind, contriving certain sweet breezes in them, sometimes from channels into which many fountains of water cascade down and sometimes from cold water flowing back and forth between vessels. This also is immediately sleep-inducing. Sprinkle the house continuously with pure cold water and strew on the ground many roses, or tendrils of vines, or branches of brambles, or twigs of mastich, or one of the other plants that cool. I have already spoken about these things earlier. Obviously you must also prevent a large number of people entering the house, as

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θερμαίνει τὸν οἶκον. οὕτω μὲν τὸν θερμότετον ἀέρα πειράσθαι ψύχειν, ἐν θέρει δηλονότι θερμῶ καὶ ξηρῶ συνιστάμενον· οὐ γὰρ ἂν χειμῶνί ποτε γένοιτο θερμότετος, ὡσπερ οὐδὲ ψυχρότατος ἐν θέρει. τὸν ψυχρὸν δὲ μετρίως μὲν ὑπάρχοντα τοιοῦτον ἀγαπᾶν καὶ δέχεσθαι, μηδὲν αὐτὸν ἐπιτεχνώμενον ἢ ἐξαλλάττοντα τὴν κρᾶσιν αὐτοῦ· ψυχρότατον δ' ὄντα, καθ' ὅσον μὲν εἰσπνέεται προσίσθαι· ψύχει γὰρ ἰκανῶς τὴν ἐν τῇ καρδίᾳ θέρμη· οὐ μὴν καθ' ὅσον ἕξωθεν γε ἄπτεται τοῦ κάμνοντος, πυκνοὶ γὰρ καὶ συνάγει τὸ δέρμα καὶ κωλύει τὰς ἀπορροὰς διαπνεῖσθαι τῶν σηπεδονωδῶν |
 698K χυμῶν· διὰ μὲν γὰρ τοῦ πνεύμονος ἀραιοὶ σπλάγχχονο χαλεπὸν οὐδὲν ἐπὶ τὴν καρδίαν ἀφικνεῖσθαι βραδίως οὐ μόνην τὴν ποιότητα, ἀλλὰ καὶ τὴν οὐσίαν αὐτοῦ· διὰ μέντοι τοῦ δέρματος οὔτε τὴν ποιότητα δυνατὸν οὔτε τὴν οὐσίαν ἐπὶ τὴν καρδίαν ἀφικνεῖσθαι, φθάνοντος πυκνοῦσθαι.

τὸ γὰρ ἐν τοῖς Περὶ τῆς τῶν ἀπλῶν φαρμάκων δυνάμεως ῥηθὲν ἐπὶ τῶν ἰσχυρῶς στυφόντων ἀναμνησασαί χρητὰ καὶ γινῶναι τὸν ἄγαν ψυχρὸν ἀέρα τὰς ὁδοὺς ἀποκλείειν ἑαυτῶ, τὸ δέρμα στεγνόντ' αἰεὶ μείζονα μέντοι γνωστέον ἐσομένην ἐκ τῆς ψυχρᾶς εἰσπνοῆς τὴν ὠφέλειαν ἥπερ ἐκ τῆς τοῦ δέρματος πυκνώσεως τὴν βλάβην, καὶ μάλιστα ὅταν δι' ἐπιβλημάτων οἶόν τε θάλπειν αὐτό. χρῆσθαι δ' ἀέρι τοιοῦτῳ κατ' ἐκείνους μάλιστα τῶν ἐκτικῶν πυρετῶν ἐν οἷς ἡ καρδία πάσχει πρῶτως, καθάπερ γε καὶ εἰ ἡ γαστήρ πρῶτη ἐπεπόνθει, διὰ τῶν ἐσθιομένων καὶ

this also warms it. In this way, attempt to cool the very hot air which clearly exists in a hot, dry summer; very hot air would not occur at any time in winter just as very cold air would not in summer. Be content with air that is moderately cold and accept this, doing nothing to it and not changing its *krasis*. When the air is very cold, allow it to be breathed in to the extent that is sufficient to cool the heat in the heart, but not to the extent that it affects the patient externally, for it thickens and contracts the skin and prevents the outflow of the putrefied humors from being transpired. It is not difficult for both the quality of the air and also its substance to come to the heart easily through the lung which is an organ of loose texture. However, it is not possible for either the quality or the substance of the air to come to the heart through the skin when it has been thickened beforehand.

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It is necessary to call to mind here what was said in the writings *On the Potencies of Simple Medications* in the case of things that are strongly astringent, and to be aware that very cold air closes off the channels in the skin, always obstructing its pores.¹¹ You must realize, of course, that the benefit from inhaling cold air will be greater than the harm from the thickening of the skin, particularly when it is possible to warm the skin with coverings. Use such air especially in those hectic fevers in which the heart is affected primarily just as also, if the stomach is the first to have been affected, help it with foods and drinks, because

¹¹ See *De simplicium medicamentorum temperamentis et facultatibus*, XII.160K ff.

699K πινομένων ἀρήγειν αὐτῇ ταύτῃ μὲν γὰρ ἐκεῖνα τὴν
 δύναμιν εἰλικρινῆ φυλάττοντα προσπίπτει, τῇ καρδίᾳ
 δὲ ὁ εἰσπνεόμενος ἀήρ. ἤπατι δὲ ἐκ μὲν τῆς εἰσπνοῆς
 οὐδὲν ὄφελος, ὠφελείται δ' ἦττον μὲν τῆς κοιλίας, οὐ |
 μὴν ἀμυδρῶς γε, διὰ τῶν ἐσθιομένων τε καὶ πινο-
 μένων.

700K κοινῇ δ' ἀπάντων ἴασις ἢ διὰ τῶν ἕξωθεν ἐπιτιθε-
 μένων ὑγραίνοντων τε καὶ ψυχόντων. ἐπὶ τούτοις μὲν
 οὖν τοῖς σπλάγχχοις ὡς τὰ πολλὰ τοὺς ἐκτικοὺς καὶ
 μαρασμώδεις ἐθεασάμεθα πυρετούς. ἐπιγίνονται μὴν
 ἐνίοτε καὶ ταῖς τοῦ πνεύμονος ξηραῖς καὶ θερμαῖς
 δυσκρασίαις· ἀλλ' οὐκ ἐπιτήδειον εἰς τοὺς τοιούτους
 πυρετούς τὸ σπλάγχχον, ὑγρὸν καὶ χαῖνον ὑπάρχον.
 ἐπιγίνονται δὲ καὶ θώρακι καὶ μεσαραίῳ καὶ κύστει
 καὶ νήσσει καὶ κώλῳ καὶ ποτε καὶ μήτρῳ καὶ νεφροῖς.
 ἐπὶ δὲ τῷ διαφράγματι μαρασμὸν μὲν οὐκ εἶδον,
 ἐκτικὸν δ' ἐθεασάμην πυρετόν, ἅπαξ μὲν ἀκριβῶς
 ἀπεργασθέντα, πολλάκις δ' ἀποκτείναντα πρὶν ἀκρι-
 βῶς συμπληρωθῆναι. δύσπνοιά τε γὰρ ἔπεται καὶ
 παραφροσύνη ταῖς τοιαύταις διαθέσεσιν ἐφ' αἷς ἀπο-
 θνήσκουσιν ὡς τὰ πολλὰ πρὶν ἐκτικὸν ἀκριβῶς γενέ-
 σθαι τὸν πυρετόν. ῥάστη δ' αὐτῶν ἢ διάγνωσις τῇ τε
 σκληρότητι τοῦ σφυγμοῦ καὶ τῷ τὸ ὑποχόνδριον ἐπὶ
 πλείστον ἀνασπᾶσθαι καὶ τῷ δυσπνοεῖν ἀνώμαλόν τέ
 τινα καὶ πολυειδῆ δύσπνοιαν. ἐπὶ πλείστον μὲν γὰρ |
 ἐνίοτε σμικρὸν καὶ πυκνὸν ἀναπνεύουσιν, αὐθις δ'
 ἔστιν ὅτε βραδύνουσι σαφῶς. εἴτ' ἐξαίφνης ὥσπερ
 στενάζοντες ἀνέπνευσαν, ἢ διπλῆν τὴν εἴσω φωνὴν

when foods and drinks that are pure encounter it, they pre-
 serve the capacity, as the inspired air does for the heart.
 There is no benefit to the liver from the inspired air, and it
 is benefited less than the stomach by what is eaten and 699K
 drunk, which is hardly surprising.

The general cure for all these is the external applica-
 tion of moistening and cooling agents. In the case of these
 viscera, I saw for the most part hectic and marasmic fe-
 vers. Sometimes these also supervene in the dry and hot
dyskrasias of the lung, but that organ is not favorable to
 such fevers, being moist and spongy. They also super-
 vene in the chest wall, mesentery, bladder, jejunum and
 colon, and sometimes also in the uterus and kidneys. I
 have not seen a marasmic fever in the diaphragm, although
 I have seen a hectic fever run its complete course once
 only, as they often cause death before they are entirely
 completed. For dyspnea and delirium follow such condi-
 tions in those who die, and in most instances before the fe-
 ver becomes strictly hectic. The diagnosis of these is very
 easy through the hardness of the pulse, and still more
 through palpation of the hypochondrium, and by the irreg-
 ular dyspnea and a certain variable dyspnea. For the most
 part the patient's breathing is either shallow and rapid or 700K
 clearly slow. Then, all of a sudden, just as though sigh-
 ing deeply, they breathe with either a double inspiration

τοῦ πνεύματος οἶον ἐπεισπνέοντες ἢ διπλὴν τὴν ἕξω ποιοῦνται, καθάπερ ἐπεκπνέοντες. ἀναπνέουσι δὲ καὶ τῷ ἄλλῳ θώρακι παντὶ πολλάκις αἰσθητὸν καὶ μέγα, τὰς ὠμοπλάτας ἐξαίροντες· ἐνίοτε δ' ἰκανῶς ἀραιὰν καὶ μεγάλην ποιοῦνται ἀναπνοήν, ὅταν ἐπικρατῇ τὰ τῆς παραφροσύνης.

ἀλλ' οὐ πρόκειται νῦν λέγειν οὔτε τὰ γνωρίσματα τῶν πεπουθότων τόπων οὔτε τὰς αἰτίας αὐτῶν. αἰθις οὖν ἐπὶ τὴν θεραπείαν ἴωμεν, ἐπισκοπούμενοι τῶν προκειμένων ὑλῶν τὰς δυνάμεις ὁποίας τινὰς ἔχουσιν ὡς πρὸς τοὺς ἐκτικοὺς πυρετοὺς. εἴρηται δὲ ἤδη περὶ ἀέρος οὐκ ὀλίγα θερμοῦ καὶ ψυχροῦ καὶ μάλιστα μὲν ὠφελούντος, ὅταν, ὡς εἰώθασιν ὀνομάζειν, ἡ καρδία πρωτοπαθεῖ· βοηθοῦντος δ' οὐκ ὀλίγον οὐδ' ἐν τοῖς ἄλλοις πυρετοῖς, ἐπειδὴ καὶ τούτοις ἐξ ἀνάγκης ἡ καρδία παραπλησίαν ἀναδέχεται δυσκρασίαν. ἥς χωρὶς οὐχ οἶόν τε μὴ ὅτι μαρασμὸν ἢ ἐκτικὸν πυρετόν, ἀλλὰ μηδὲ τῶν ἄλλων μηδένα γενέσθαι. δῆλον οὖν ὅτι

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καὶ ὁ πνεύμων ποτὲ πάθει πρῶτως, ἐμψύχοντος αὐτὸν ἀέρος δεήσεται τῶν ἄλλων ἀπάντων μᾶλλον.

9. Ἐφεξῆς δ' ἂν εἴη σκέψασθαι περὶ τῶν ἕξωθεν ἐπιβαλλομένων φαρμάκων ὑγραινόντων τε καὶ ψυχόντων. ὅτι μὲν δὴ καὶ τούτων ἐκλεκτέα τὰ ψύχοντα χωρὶς τοῦ στύφειν ἰσχυρῶς πρόδηλον παντί. πρὸς γὰρ τῷ μηδ' ὑγραίνειν τὰ τοιαῦτα καὶ δικνεῖσθαι πρὸς τὸ βάθος ἢ ψύξις αὐτῶν ἀδυνατεῖ, συναγόντων τε καὶ σφιγγόντων τὸ δέρμα. κάλλιστα δ' οὐ μόνον ὅσα ψύχει χωρὶς τοῦ στύφειν, ἀλλ' εἰ καὶ τῇ συστάσει τοῦ

like breathing in again, or a double expiration like breathing out. They also breathe with all the rest of the chest wall, often perceptibly and markedly raising their shoulder blades. Sometimes they make an excessively infrequent and large inspiration whenever the features of delirium prevail.

But I don't propose to state now the signs of the affected places or their causes. Therefore, let me go back to the treatment, giving consideration to what kinds of potencies the materials before us have as regards the hectic fevers. Quite a lot has already been said about air that is hot or cold, and particularly that it is beneficial whenever the heart is primarily affected, as they are accustomed to term it, and [the air] provides no little help, even in the other fevers, since in these also the heart necessarily receives a similar *dyskrasia*. Apart from this *dyskrasia* it is not possible for marasmus or a hectic fever to occur, but neither is it possible for any of the others. It is clear, then, that even if the lung is sometimes affected primarily, it will require air that cools it more than all the other organs.

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9. The next matter to consider is the medications applied externally that are moistening and cooling. It is clear to everyone that of these, the ones to be chosen are those that are cooling without being strongly astringent. Apart from the fact that such things do not moisten, their cooling also cannot penetrate deeply because they contract and close off the skin. The best are those that not only cool without being astringent but are also fine-particled in

σώματος εἴη λεπτομερῆ. τελεωτάτην μὲν οὖν εὐρεῖν οὐσίαν λεπτομερῆ καὶ ψυχρὰν ἀκριβῶς ἴσως ἀδύνατον. ἀκριβῶς δ' εἶπον, ἐπειδὴ τὸ πάντων ὧν ἴσμεν ψυχρῶν τῇ δυνάμει λεπτομερέστατον, τὸ ὄξος, ἔχει τινα μεμιγμένην ἑαυτῷ θερμότητα. καὶ μέντοι καὶ ξηραίνει τὰ πλησιάζοντα σώματα καὶ ὑγρὸν εἴη κατὰ τὴν φαντασίαν. ὅθεν οὐδὲ μόνω αὐτῷ ποτε χρώμεθα πρὸς τὰς ὑγραινέσθαι τε ἅμα καὶ ψύχεσθαι δεομένας διαθέσεις, ἀλλ' ὕδατι ψυχρῷ ἢ τοσοῦτω μινύντες ὡς δύνασθαι πιεῖν. ἀλλ' εἰ καὶ τὸ τελῶς λεπτομερές ἅμα καὶ ψυχρὸν σῶμα μὴ δυνατὸν εὐρεῖν, ὅμως ἐκλέγεσθαι χρὴ τὰς ἐπιτηδειοτάτας ὕλας εἰς τὴν τοιούτου σύνθεσιν φαρμάκου. λέλεκται μὲν οὖν ἐπὶ πλεόν ὑπὲρ αὐτῶν ἐν ταῖς περὶ τῶν φαρμάκων πραγματείαις.

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εἰρήσεται δὲ καὶ νῦν ἐπὶ παραδειγμάτων ὀλίγων ἔνεκα τοῦ γυμνάσασθαι σε καὶ κατὰ τοῦτο τὸ γένος ἐν τοῖς κατὰ μέρος. ἄρξομαι δ' ἀπὸ τοῦ πάντων ἀπλουστάτου φαρμάκου τῶν ὑγραινόντων τε καὶ ψυχρόντων, ᾧ καὶ κατὰ τῶν ἐρυσιτελάτων χρώμαι καὶ κατὰ τῶν ἐν αἰδοίοις φλεγμονῶν ἐν ἀρχῇ, πρὶν ὑποφαίνεσθαι τινα νομώδη σηπεδόνα. χρὴ δ' εἰς αὐτὸ παρεσκευάσθαι κηρὸν ὡς κάλλιστον πεπλυμένον. εἴη δ' ἂν κάλλιστος ὁ τε Ποντικός ὁ λευκός, ὃ τε ἐξ Ἀττικῶν κηρίων. ἔστω δὲ καὶ ῥόδινον ἐξ ἐλαίου τοῦ καλουμένου πρὸς τινῶν μὲν ὀμφακίνου, πρὸς ἄλλων δὲ ὀμοτριβούς, ἐσκευασμένον χωρὶς ἁλῶν. ἄριστον δὲ εἶναι καὶ τοῦτο τὸ ἔλαιον ἀκριβῶς λεπτομερές, ὡσπερ τὸ Σαβίνον. ἐπὶ δὲ

the consistency of their bodies. It is, perhaps, impossible to discover a substance that is completely fine-particled and entirely cooling. I said "entirely" since we know that of all the agents cooling in potency, the most fine-particled, which is vinegar, has some heat mixed with it. Besides, it also dries the bodies that are adjacent, even if we imagine it to be moistening. On this account, we never use it alone for the conditions that need to be moistened and cooled at the same time. Instead, we mix it with as much cold water as to be drinkable. But if it is not possible to discover a body that is completely fine-particled at the same time as being cold, it is nevertheless necessary to choose the most useful materials for the compounding of such a medication. More has been said about them in the treatises on medications.¹²

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I shall also say a little more now by way of example for the sake of your becoming practiced in this class [of medications] individually. I shall begin with the simplest medications of all—those that are moistening and cooling, which I also use against erysipelas and inflammation of the genitals in the beginning, before the appearance of a spreading putrefaction. It is necessary to prepare a wax, washed as well as possible, for this. What would be best would be white Pontic and also the one derived from the Attic honeycomb. There should also be oil of roses made from the oil that some call "omphacinum" and others call "omotribes,"¹³ prepared without salt. It is best for this oil to be absolutely fine-particled, as the Sabine is. As regards

¹² See, for example, *De simplicibus medicamentorum temperamentis et facultatibus*, XI.628K.

¹³ The oil of urine olives; see Dioscorides, I.29.

703K τῆς χρείας ἄμφω μιχθέντα τηκέσθω δι' ἀγγείου ἢ δι-
πλοῦ καὶ γενομένης ὑγρᾶς κηρωτῆς. ἔσται δὲ τοιαύτη
τριπλάσιον ἢ τετραπλάσιον ἔχουσα τοῦ κηροῦ τὸ
ρόδιον. ἐπειδὴν δὲ αὐτὴ ψυχθῆ, μιγνύσθω ψυχθείσῃ
κατὰ βραχὺ τοσοῦτον ὕδατος ὅσον ἂν ἐν θυνείᾳ μαλατ-
τομένη σὺν αὐτῷ δέξασθαι δύναιτο. χρῆ δὲ καὶ τὴν
κηρωτὴν αὐτὴν ἱκανῶς ἐψύχθαι καὶ τὸ μιγνύμενον
ὑδωρ αὐτῇ ψυχρότατον ὑπάρχειν. ἱκανῶς δὲ ψύξεις
τὴν κηρωτὴν, ἐπειδὴν μετρίως παγῆ, καθιεῖς εἰς ὑδωρ
ψυχρότατον ὅλον τὸ ἀγγεῖον ἐν ᾧ περιέχεται. μίξας δὲ
εἰ βούλοιο καὶ ὄξους ὀλίγον ἱκανῶς λεπτοῦ καὶ διαυ-
γοῦς, ἔτι δὲ καὶ μᾶλλον ὑγραίνον τε ἅμα καὶ ψύχων
ἐργάση φάρμακον. οὐ χρῆ δ' ἀναμένειν ἐπιχειεῖσθαι
κατὰ τοῦ σώματος αὐτὸ τοῦ κάμνοντος εἰς τοσοῦτον
ὡς θερμανθῆναι σαφῶς, ἀλλ' ὑπαλλάττεσθαι συν-
εχῶς.

704K ἄλλο φάρμακον. ὀξαλίδος ἢ ὀξυλαπάθου χυλός,
ἀλφίτων λεπτῶν ὀλίγων μιχθέντων ἀναλαμβανέσθω
διπτύχῳ ῥάκει τριβακῶ, ψυχρὸν δ' ἱκανῶς ἐπιτιθέσθω
καὶ τοῦτο. μὴ παρόντος δὲ τοιοῦτου ῥάκου, ὀθόνιον
δίπτυχον ἀναδεύσας, ἐπιτίθει τῷ ψύχεσθαι δεομένῳ
μορίῳ, ἢ καὶ μὲν δὴ καὶ ὁ τῆς ἀνδράχνης καὶ ὁ τοῦ
ἀειζώου χυλὸς ἅμα τῷ τῆς ὄμφακος ὁμοίως ἀλφίτοις
μίγνυται. πρὸς τούτοις δ' ἔτι φακὸς ὁ ἀπὸ τῶν τελ-
μάτων καὶ τριβόλου χλωροῦ καὶ πολυγόνου καὶ θρι-
δακίνης καὶ σέρεως χυλός, ὅσα τ' ἄλλα ψύχειν ἐλέχθη
σὺν ἀλφίτοις λεπτοῖς πάντα. καὶ χωρὶς δ' ἀλφίτων
ὄλας τὰς πόας ἔξεστι λειοῦντα χρῆσθαι. καὶ μὲν δὴ

its use, after both have been mixed, let them be dissolved
in a double vessel and made into a moist salve. Such a salve
will be one that has three or four times as much of the oil of
roses as the beeswax. When it cools, mix in gradually as
much water with the cooled salve as it can receive, as it is
being softened in a mortar with it. And it is necessary for
the salve itself to be cooled sufficiently and the water
mixed with it to be very cold. You will cool the salve suf-
ficiently, when it has become moderately stiff, if you let
down the whole vessel in which it is contained into water
that is very cold. After you have mixed it, if you wish to also
add a little vinegar which is sufficiently thin and clear, you
will make an even more moistening and, at the same time,
cooling medication. It is necessary not to let it remain
poured over the body of the patient for so long that it
clearly becomes heated but to change it continuously.

Another medication: the juice of sorrel or curled dock.
When it is mixed with a little thin barley groats, take this up
on a double thickness lint. Apply it extremely cold. If such
a lint is not to hand, soak double thickness linen and place
it on the part that needs to be cooled. And as the next step,
similarly mix the juice of purslane, sengreen and unripe ol-
ives with the barley groats. Besides these as well, there are
lentils from the marshes, the juice of water chestnut, knot-
grass, wild lettuce and endive, and all the other things said
to cool, mixed with the thin barley groats. Apart from bar-
ley groats, it is possible to use whole grasses that have been

καὶ τὸ διὰ τῶν φοινίκων ἐπίθεμα τῶν λιπαρῶν, ὀνομάζουσι δ' αὐτοὺς πατητοὺς, ἀγαθὸν φάρμακον. ἔψευ δὲ χρῆ καὶ τούτων τὴν σάρκα, τὸ ὑμενώδες ἅπαν ἐξάιροντα ποτὲ μὲν δι' ὄξους μόνου διαηγούς, ἔστι δ' ὅτε καὶ ὕδατος αὐτῷ μινύντα τακερᾶς δ' ἱκανῶς γενηθείσης, λειούντα χρῆσθαι. σκληρὸν δ' εἰ φαίνοιτό σοι κατὰ τὴν σύστασιν, ἄμεινον μινύναι τῆς προγεγραμμένης κηρωτῆς. εἰ δὲ καὶ ῥοδίνου ποτὲ τῶν εἰρημένων ἐκάστω μίξαι βουλευθείης, οὐδὲν ἔσται σοι χεῖρον τὸ φάρμακον. ἔστω δὲ ὀλίγιστόν τε τὸ μινύμενον καὶ ἄπλου καὶ ψυχρὸν ἱκανῶς, καὶ ἔλαιον γεγονὸς ἄλας οὐκ ἔχοντος. ἄπλου δ' ὅταν εἴπω ῥοδίνον ἢ ἄλλο τι τῶν τοιούτων, ἀκούειν σε χρῆ τὸ χωρὶς τῶν ἀρωμάτων ἢ ἐσκευασμένον. ἀγαθὸν φάρμακον εἰς τὰ τοιαῦτα καὶ ὁ τῶν ῥόδων χυλὸς ἅμα τοῖς ἀλφίτοις ψυχρός. ἀγαθὸν δὲ καὶ αὐτὰ λειωθέντα καθάπερ οὖν καὶ αἱ λείαι βλάσται τῶν μετρίως στυφόντων φυτῶν, οὕτω δ' ἔστιν ὅτε καὶ βοτάναις χρῆσασθαι μετρίως στυφούσαις δυνατόν, ὥσπερ τῷ στρύχνῳ.

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ἀλλ' ἢ μὲν τοιούτων φαρμάκων ὕλη δι' ἑτέρας πραγματείας εἴρηται πᾶσα· νῦν δ' ἀρκεῖ τὰ λελεγμένα παραδείγματος ἕνεκα. χρῆσθαι δ' οὐχ ὡς οἱ πολλοὶ καθ' ὅλον τοῦ θώρακος ἢ συμπάσης τῆς γαστρῶς, ἀλλὰ κατ' ἐκείνου μάλιστα τοῦ πρώτως πεπονήτος. οὐδὲ γὰρ ἀναγκαῖον ἢ σὺν τῷ ψύχεσθαι σφοδρῶς

¹⁴ The Greek term *strychnon* covers a number of different

brayed, and particularly, also, the application made from the oily dates (they call them "trodden"), which is a good medication. It is, however, also necessary to boil the flesh of these, taking away everything membranous, sometimes mixing it with clear vinegar alone and sometimes also mixing water with it. When this is made sufficiently tender, use it brayed. If it seems to you hard in consistency, it is better mixed with the previously described salve. If you also wish to mix oil of roses on occasion with each of the aforementioned [things] your medication will be none the worse. Make sure that what is mixed is very little, simple, sufficiently cold and made from oil which is without salt. As for "simple," whenever I speak of oil of roses or anything else of this kind, you must understand that this is something prepared without aromatic herbs. The juice of roses which is cold, together with barley groats, is a good medication for such purposes. This is also good when brayed, just as the soft shoots of the moderately astringent plants also are, it being sometimes possible in this way to use moderately astringent plants like the nightshade.¹⁴

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But the material of such medications is spoken of fully in another treatise. What has been said now is enough for the sake of exemplification. Do not, as many do, use these on the whole chest or abdomen, but on that which has been particularly affected in the first place. It is essential that you do not cool one of the parts that does not need strong cooling along with cooling what does need to be

plants; see Dioscorides, IV.71-74. Both Linacre and Peter English take the reference here to be to nightshade. For *solanum* (nightshade), see *De simplicium medicamentorum temperamentis et facultatibus*, XI.588, 740, and 767K.

δεομένῳ ψυχθῆναι τι τῶν οὐχ ὁμοίως δεομένων, ἢ θάπτον τοῦ δεόντος παύσασθαι, δεδιότα βλάψαι τι τῶν γειτνιώντων. ἐγὼ γοῦν οἶδα κατὰ τῶν ὑποχονδρίων ἐπιτεθέντος ποτὲ ψύχοντος φαρμάκου παραχρήμα δυσπνοήσαντα τὸν ἄνθρωπον, ἄλλον δ' αὐτίκα βήξαντα καὶ μικρὸν ὕστερον ἐκατέρῳ παυσάμενον τὸ σύμπτωμα, τοῦ ψύχοντος ἀρθέντος. μὴ βουλομένῳ δέ σοι γενναίως ψύχειν οὐκ ὀλίγον | ὑπάρχει πλήθος ἐμπλαστῶν φαρμάκων κηρωτοειδῶν μετρίως ψυχόντων, ὧν οὐ μόνης τῆς ὕλης τὰς δυνάμεις, ἀλλὰ καὶ τῆς συνθέσεως ἔμαθες τὴν μέθοδον.

10. Ἐγὼ δ' αἰσθανόμενος ὕστερον τὸ μέτρον ἤδη τῆς προκειμένης πραγματείας ἐκπίπτων ἐπὶ τὰ συνεχῆ τοῦ λόγου μεταβήσομαι. συνεχῆς δ' ἐπὶ τοῖς εἰρημένους ἢ περὶ βαλανείου σκέψις αὐτοῦ τε τοῦ πράγματος ἔνεκα ἔτι τε μάλιστα ἐπειδὴ Φίλιππος ἡγγεῖται βλάπτειν αὐτὸ τοὺς μαραινόμενους. ἐγὼ τοίνυν ἦν ἔχω γνώμην ὑπὲρ γε τῆς δυνάμεως ἀπάσης τῶν βαλανείων καὶ προσέτι τῆς¹³ εἰς τοὺς ἐκτικοὺς καὶ μαρασμάδεις ἢ ἀπλῶς εἰπεῖν ἅπαντας, ἐν τῷδε τῷ λόγῳ μάλιστα ἂν διέλθοιμι. μέμνημαι γὰρ ὅτι καὶ πρόσθεν ἐπὶ τῶν ἐφημέρων πυρετῶν ἐπήρουν αὐτὰ καὶ κατὰ τὸν ἑβδομῶν λόγον ἐπὶ τῶν κατὰ ξηρότητα δυσκρασιῶν τῆς γαστρὸς ἀπεπτοῦντων τε καὶ λεπτονομένων ἐκέλευον χρῆσθαι πολλάκις. οὐ μὴν περὶ γε τῆς συμπάσης δυνάμεως ἐν ἑτέρῳ τινὶ λόγῳ διήλθον, ἀλλ' εἰς τοῦτον ἐφύλαξα καθ' ὃν | ἀγωνιστικωτέρα¹⁴

strongly cooled, and that you don't too quickly stop cooling what does need cooling, fearing to harm one of the adjacent parts. Anyway, I know a man who, on the occasion of a cold medication being applied to the hypochondrium, immediately became dyspneic, and another who was immediately seized with coughing. A little while later the symptom ceased in each case when what was cooling was removed. But if you do not wish to cool strongly, there is no small number of ceratelike, emplastic medications that are moderately cooling, of which you learned not just the potencies of the material but also the method of composition.

10. Realizing belatedly that I have already digressed somewhat from the subject proposed, I shall pass to those things connected with the discussion. Linked with what has been stated is the consideration of bathing and, apropos the matter itself, even more so since Philippus believes it harms those who are wasting.¹⁵ Therefore, in this discussion particularly, I would like to go over the knowledge I have about the potency of baths, and besides this, their potency for the hectic and malarial fevers, or put simply, all of them. I mentioned before that I approved of baths in the ephemeral fevers, and in the seventh book, I urged their frequent use often in the *dyskrasias* involving dryness of the stomach when there was failure of digestion and thinning. I did not go over the whole potency in any other book, but reserved [the subject] for this one,

¹⁵ This is Philippus of Rome (ca. 45–95), a Pneumatist mentioned quite frequently by Galen; see EANS, pp. 648–49.

¹³ B; τὸν K

¹⁴ K; ἀγωνιστικωτάτη B

μάλιστα ἐστὶν ἢ χρῆσις αὐτοῦ καὶ τὸν Φίλιππον ἔχει
καλύοντα.

δέδεικται μὲν οὖν ἤδη καὶ πρόσθεν ἐπὶ τῆς τῶν
ἐλκῶν ἰάσεως ἢ αἰτία τῆς ἀγνοίας τῶν καθ' ἕκαστον
πάθος οἰκείων σκοπῶν· εἰρήσεται δ' οὐδὲν ἤττον καὶ
νῦν, εἰς τε τὰ παρόντα καὶ τὰ μέλλοντα χρήσιμος
ὑπάρχουσα. μίας μὲν γὰρ ἐν τῷ σώματι διαθέσεως
οὔσης, εἰ καὶ μὴ τῷ λόγῳ, τῇ πείρᾳ γούν εὐρεῖν οὐ
χαλεπὸν αὐτῆς ἐστὶ τὴν ἴασιν ἐπιπλεκομένων δὲ
δυοῦν ἢ τριῶν, καὶ μάλισθ' ὅταν ἐναντιωτάτων ἀλλή-
λοις δέωνται βοηθημάτων, ἀδύνατον μὲν εὐρεῖν τῇ
πείρᾳ τὸ ποιητέον, οὐ ῥάδιον δ' οὐδὲ τῷ λόγῳ. καὶ γὰρ
καὶ τὴν οὐσίαν ἐκάστης τῶν διαθέσεων ἀκριβῶς χρῆ
γινῶναι καὶ τὴν οἰκείαν τῆς θεραπείας ἐφ' ἐκάστης
αὐτῶν ἐνδειξίν λαβεῖν, ἤντινά τε χρῆ πρώτην τῶν
ἄλλων ἢ μᾶλλον, ἤντινα δ' ἤττον ἢ δευτέραν ἢ τρίτην
ἰάσασθαι. διὰ ταύτην οὖν τὴν αἰτίαν οὐθ' ὅτι πυρετῶν
ἢ πυρετοῖ συμπτάντων ἐστὶν ἴδιον ἴαμα τὸ ψυχρόν, εἶτε
οὖν κατ' ἐνέργειαν εἶτε κατὰ δύναμιν εἴη τοιοῦτον,
ἐγνωσθῆ τῷ πλήθει τῶν ἰατρῶν, οὐθ' ὅτι κατὰ συμ-
βεβηκὸς ἔτερα πολλὰ πέφυκε ψύχοντα πυρετῶν γίνε-
σθαι | βοηθήματα. περὶ ὧν εἴρηται μὲν ἤδη τι κἀν
τοῖς ἔμπροσθεν εἰρήσεται δὲ κἀν τοῖς αὐθις. ἕνα γὰρ
τῶν βοηθημάτων ἐπιπεπλεγμένην τέ πως ἔχει καὶ
διττὴν δύναμιν, ὡς καὶ πρώτως ὀνινάαι καὶ κατὰ
συμβεβηκός, οἶόν περ ἐστὶ καὶ τὸ λουτρόν.

ἢ μὲν γὰρ πόσις τοῦ ψυχροῦ καθ' ἑαυτὴν μὲν
ὀνινησιν, ἐνεργεία ψύχουσα· χυλὸς δ' ὄμφακος τῇ

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in which its use is especially rather contentious and has
Philippus forbidding it. 707K

I have already shown previously, in relation to the cure
of wounds and ulcers, the cause of the ignorance of the
particular indicators in respect of each affection, and I
shall say no less now, that it is useful both for those things
presently [being considered] and those things to come.
For when there is one condition in the body, it is not dif-
ficult to discover what the cure of this is, if not by reason, at
least by experience. When two or three conditions are in-
termingled, and particularly when they require entirely
opposite remedies to each other, it is impossible to dis-
cover by experience what one must do, nor is it easy by rea-
son. It is also necessary to know the substance of each of
the conditions precisely, and to take the specific indication
of treatment in the case of each of them, and which one it is
necessary to cure first or more than the others, and which
second or less, and which third. This is the reason why the
majority of doctors don't know that cooling is a specific
cure of all fevers, insofar as they are fevers, whether it is
this by virtue of function or by virtue of potency, or that
contingently there are many other things, cooling by na-
ture, that are remedies of fevers. Something was already
said about these matters in what has gone before and will
be said again in what follows. For some remedies have an
intermixed and, somehow or other, twofold potency as
they bring benefit both primarily and contingently—bath-
ing is an example. 708K

A drink of cold water brings benefit of itself, being cool-
ing in its action. The juice of unripe grapes is a cooling

δυνάμει ψυκτικὸν φάρμακον. ταυτὶ μὲν οὖν ἀμφοτέρα ψύχει πρῶτως, ὅπερ ἐστὶ καθ' ἑαυτά, διὰ μέσον μηδενός· αἵματος δ' ἀφαίρεσις, ὡς ἔμπροσθεν ἐδείκνυμεν, ἐπὶ τῶν συνόχων καλουμένων πυρετῶν οὐκέτι πρῶτως, ἀλλὰ κατὰ συμβεβηκὸς ἰαταί ποτε τὰς θερμὰς δυσκρασίας. ὡσαύτως δὲ καὶ κλυστήρ καὶ κάθαρσις ἐπιβροχή τε καὶ κατάπλασμα διαφορητικὸν ἢ πεπτικόν. ἑκατέρας δὲ τὰς δυνάμεις ἔχει συλλαβὸν ἐν ἑαυτῷ τὸ προκείμενον ἐν τῷ λόγῳ λουτρὸν, ὡς ἂν οἶμαι σύνθετον ὑπάρχον ἐκ διαφερόντων ταῖς δυνάμεσι τῶν ἑαυτοῦ μερῶν. εἰσελθόντες μὲν γὰρ ὀμιλοῦσιν ἀέρι θερμῷ, μετὰ δὲ ταῦτα εἰς ὕδωρ εἰσίσιασι θερμόν, εἰτ' ἐξελθόντες εἰς ψυχρόν, εἰτ' ἀπομάττονται τὸν ἰδρώτα.

709K

δύναται δὲ τὸ μὲν πρῶτον αὐτοῦ μέρος θερμῆναί τε δι' ὅλου τοῦ σώματος καὶ χέαι τὰς ὕλας, ὁμαλῦναί τε τὰς ἀνωμαλίας, ἀραιῶσαι τε τὸ δέρμα καὶ κενῶσαι πολλὰ τῶν ἔμπροσθεν ὑπ' αὐτοῦ κατεχομένων. τὸ δὲ δεύτερον, ὅταν ἐπὶ ξηρᾷ διαθέσει τοῦ σώματος αὐτῷ τις χρῆται, νοτίδα χρηστὴν ἐνθεῖναι τοῖς στερεοῖς τοῦ ζῴου μορίοις. ἢ δὲ τρίτη μούρα τῶν λουτρῶν, ἐπειδὴν τῷ ψυχρῷ τύχωμεν χρώμενοι, ψύξαι τε σύμπαν τὸ σῶμα καὶ πυκνώσαι τὸ δέρμα καὶ ῥῶσαι τὰς δυνάμεις. τὸ δὲ τέταρτον ἐκκενῶσαι δι' ἰδρώτων τὸ σῶμα χωρὶς τῆς ἐκ τοῦ ψύχεσθαι βλάβης. ταυτ' οὖν δυναμένον περὶ τὸν ἄνθρωπον ἐργάζεσθαι πάντα τῶν ποτίμων ὑδάτων εὐκράτου λουτροῦ καὶ πρὸς τούτοις ἔτι φρίκας τε καὶ πυκνώσεις τοῦ δέρματος, ὅταν ἀκαίρως λούσωνται, πειρατέον ἐφεξῆς διορίσαι πάντα, περὶ πρῶ-

medication in its potency. Thus, both these cool primarily, which is [to say] by virtue of themselves, there being no intermediary. However, removal of blood, as I showed before, does on occasion cure hot *dyskrasias* in the so-called continuous fevers, no longer primarily but contingently. In like manner also, clysters, purging, fomentations and poultices promote dispersion or digestion. Bathing, as proposed in the discussion, possesses each of the two potencies which it brings together in itself, just as, I believe, a compound derived from the components of itself that differ in their potencies [would do]. People come into contact with hot air when they go into [the bathhouse], and after that, when they enter the hot water, and then when they go out into the cold, they wipe off the sweat.

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The first component of this [sequence] is able to heat and dissolve the materials through the whole body, regulate irregularities, reduce the density of the skin, and empty out many of those things previously retained by it. The second [component], when someone uses it due to a dry condition of the body, puts useful moisture into the solid parts of the organism. The third component of bathing, when we happen to use cold water, cools the whole body, thickens the skin, and strengthens the capacities. The fourth component evacuates the body through sweats without the harm of cooling. Since a *eukratic* bath of fresh water is able to effect all these things for the person, and further, in addition to these, to bring about shivering and thickening of the skin whenever people bathe at an inappropriate time, we must attempt to distinguish everything in order,

των ἐκείνων τὸν λόγον ποιησαμένους ὅσοι φρικάδεις γίνονται λουόμενοι. μία μὲν γὰρ αὐτοῖς ἐστὶν ἢ ὡς ἂν εἴποι τις αἰτία συνεκτικὴ τοῦ γινομένου συμπτώματος, ἄλλαι δ' ἐκείνης πλείους προηγούνται.

710K

τὴν μὲν δὴ τὸ φρίττειν ἐργαζομένην αἰτίαν | εἶναι φημι κίνησιν ἀθροωτέραν τῶν δακνωδῶν περιττωμάτων. ὅθεν οἷς ταῦτα μὲν πολλά, πυκναὶ δὲ αἱ σάρκες ἢ τὸ δέρμα φρίττουσιν, ἂν τε εἰς βαλανεῖον εἰσέλθωσιν, ἂν τε ἐν ἡλίῳ στῶσιν, ἂν τε κινήθωσιν ὀπωσοῦν σφοδρότερον ἢτοι δι' αἰωρήσεων ἢ τρίψεων ἢ γυμνασίῳν οἷς δ' ὀλίγα ταῦτ' ἐστὶ καὶ ἢ τοῦ σώματος ἕξις ἐτοιμῆ χαλασθῆναι καὶ ἀραιωθῆναι πρὸς τῆς ἀμφ' αὐτοῦ θερμασίας, οὐ μόνον οὐ φρίττουσιν, ἀλλὰ καὶ βελτίους γίνονται κενουμένων τῶν περιττωμάτων. εἰκότως τοίνυν οὗτ' ἐν τῇ τῆς ἐπισημασίας ἀρχῇ τις ἔλουσεν ἄρρωστον οὗτ' ἐν ἐπιδόσει πεπύκνωται γὰρ ἐν ἐκείνῳ τῷ χρόνῳ καὶ πεπίληται τὸ δέρμα καὶ ἢ ὑποκειμένη μετ' αὐτὸ σαρκώδης οὐσία. κατὰ δὲ τὰς παρακμὰς ἦτοι γε ἀρχομένας ἢ προιούσας ἢ προελθούσας ἐπιπλέον ἡμεῖς τε πολλάκις ἄλλοι τέ τινες ἰατροὶ πολλοὺς τῶν καμνόντων λούσαντες ὠφέλησαν οὐ σμικρά. πότε μὲν οὖν χρῆ τῆς παρακμῆς ἀρχομένης ἢ προελθούσης ἢ καὶ κατὰ τὴν ἀκμὴν ἐνίοτε, καὶ γὰρ καὶ τοῦτο συμβαίνει ποτὲ σπανίως, ἐπὶ τὸ βαλανεῖον ἀπάγειν ἐν τοῖς ἕξῃς διοριῶ.

711K

νυνὶ δὲ ὑπὲρ τῆς καθόλου δυνάμεως | ἐκάστου τῶν τοῦ λουτροῦ διελλθεῖν προθέμενος ἐν τὸ πρῶτον πάν-

beginning the discussion with those who develop shivering when they bathe. For, in them, one cause is what one might call the "synektic"¹⁶ cause of the symptom when it occurs, although there are other causes—and more of them—which precede this.

So then, I say the effective cause of the shivering is the concentrated movement of the gnawing superfluities. This is why those who have many of these superfluities, but in whom the flesh or skin is thick, shiver if they go to the bathhouse, or stand in the sun, or move too vigorously in any way whatsoever, either through passive exercises, rubbing, or active exercises. On the other hand, in those who have few [of these superfluities], the state of the body is readily relaxed and made less dense by the heat around it. Not only do they not shiver, but they also become better when the superfluities are evacuated. Therefore, it is reasonable for someone to bathe the patient neither in the accession of the manifestation nor in the progression, because the skin is thickened at that time and condensed, and the underlying fleshy substance with it. Often both I myself and certain other doctors helped many patients quite considerably by bathing in the abatement, accession, progression or exacerbation [of the fever]. I shall define in what follows when you should lead [the patient] to the bathhouse, either while the abatement is beginning or after it has advanced, or sometimes even at the peak, for this also happens (albeit infrequently).

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Now, since I have undertaken to go over the general potency of each of the components of bathing, I shall dis-

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¹⁶ This is the only use of this Stoic causal term in the *MM*; see I. Johnston (2006), pp. 34–35, and the excerpt from *De causis pulsuum* translated on p. 111.

των δίειμι καί φημι πολλοὺς μὲν καὶ τῶν ἀπεπτη-
 σάντων, ἔτι δὲ πλείους οἷς πλήθός ἐστι δακνωδῶν
 περιττωμάτων, ἅπαντάς τε τοὺς ἐν ἐπισημασίαις ἢ
 ἀναβάσεσι, καὶ τοὺς ἐν ἀκμῇ δὲ πλήν ὀλίγων δῆ-
 τινων, εἰκότως φρίττειν, ἂν τ' εἰς βαλανεῖον εἰσέλθω-
 σιν, ἂν τ' ἐν ἡλίῳ θερμῷ στήσιν, ἂν τε γυμνασίοις ἢ
 τράψεσιν ἢ αἰωρήσεσιν ἐπιχειρήσωσιν· ἕκαστον γὰρ
 τῶν εἰρημένων ἀθρόαν ὀρμὴν ἐργάζεται τῶν περιττω-
 μάτων. ὅταν δὲ ἔτι μὲν ὑπάρχη πυκνὸν οὕτως τὸ
 δέρμα τῶν λουομένων, ὡς κατὰ τὴν πρώτην τοῦ περι-
 έχοντος ἀέρος προσβολήν, μὴ δύνασθαι τὴν κατὰ
 φύσιν ἀπολαβεῖν ἑαυτοῦ διάθεσιν, ἀλλὰ χρόνου πλέ-
 ονος εἶη εἰς τοῦτο δεόμενον, ἀθρόα δὲ ὀρμήσῃ πρὸς
 τοῦκτὸς φέρεσθαι τὰ περιττά, κατέχεσθαι τε τοῦντεῦ-
 θεν ἀναγκαῖον ἐστὶν αὐτοῖς καὶ δάκνειν, ἀθροίζομέ-
 νοις ὑπὸ τὸ δέρμα καὶ διὰ τῶν σαρκῶν φερομένοις.
 δέδεικται δ' ἐν Ταῖς τῶν συμπτωμάτων αἰτίαις ὡς τὰ
 δακνωδῆ περιττώματα διὰ τῶν αἰσθητικῶν σωμάτων
 φερόμενα ρίγη τε καὶ φρίκας ἐργάζεται. τοῦ μὲν δὲ
 φρίττειν ἐν τοῖς λουτροῖς ἅπαντας | τοὺς εἰρημένους
 712K ἐξευρήκαμεν ἤδη τὰς αἰτίας, ὥσπερ γε καὶ τοῦ μὴ
 φρίττειν οἷς ἦτοι μὴδ' ὄλως ἐστὶ δακνωδὲς μὴδὲν ἐν
 τῷ σώματι περιττὸν ἢ τοσοῦτον ὡς ῥαδίως ἐκκενου-
 σθαι.

περὶ τούτων οὖν ἀθῆς αὐτῶν ὁ λόγος ἡμῖν γινέ-
 σθω, δι' οὗς καὶ τῶν φριττόντων ἐμνημονεύσαμεν. εἰ
 γὰρ τις εἰσελθὼν εἰς βαλανεῖον οὐκ ἔφριξεν, ἀλλ'
 ἐχαλάσθη τε καὶ ἠραιώθη τὸ δέρμα, τούτω πάντως

cuss the first one of all and say that many of those who suf-
 fer failure of digestion (apepsia) in whom there is a large
 quantity of gnawing superfluities, and all those in the ac-
 cessions or progressions [of the fever], and those at the
 peak, apart from a few, are likely to shiver should they go
 into the bathhouse, or stand in hot sun, or attempt gymnas-
 tic exercises, rubbings or passive exercises, because each
 of the things mentioned brings about a concentrated
 movement of the superfluities. And besides, whenever the
 skin of those bathing is thick such that, at the first impact of
 the surrounding air, it is unable to recover its own normal
 condition but requires a longer time for this purpose, it
 will set in motion a rush to carry the collected superfluities
 to the outside. And it is inevitable for them to be held
 back from here and to gnaw, since they are collecting to-
 gether under the skin and being carried through the flesh.
 I have shown in the work *On the Causes of Symptoms* that
 the gnawing superfluities which are carried through bod-
 ies endowed with sensation bring about rigors and shiver-
 ing.¹⁷ So then, we have now sought out all the stated causes 712K
 of shivering in baths, just as we also have of not shivering in
 baths where there is altogether no gnawing superfluity in
 the body, or it is such that is easily evacuated.

Therefore, let my discussion once more be about
 those very things due to which I made mention of those
 who shiver. If someone does not shiver on entering the
 bath but has skin that is relaxed and of loose texture,
 what will undoubtedly and inevitably follow are, as previ-

¹⁷ *De symptomatum causis*, Book 2, chapters 5–6, VII.180–
 84K, and I. Johnston (2006), pp. 254–55.

ἀναγκαῖον ἐπεσθαι τὰ πρόσθεν λεχθέντα, κένωσιν τῶν περιττῶν, ὁμαλὴν θερμότητα δι' ὅλου τοῦ σώματος, ἀραίωσιν τῶν πόρων, χάλασιν τῶν συντεταμένων, χύσιν τῶν πεπιλημένων. ἢ μὲν οὖν κένωσις τῶν περιττωμάτων χρησιμωτάτη πᾶσι πυρετοῖς ἐστίν ὡσαύτως δ' ἀραίωσις τε καὶ χάλασις· οὔτε δὲ ἡ χύσις οὐθ' ἡ θερμότης. ἀλλ' ἡ μὲν θερμότης ἄπασιν ἐναντία· ψύχεσθαι μὲν γὰρ αὐτῶν ἡ διάθεσις, οὐ θερμαίνεσθαι δέεται. τὸ διαχεῖσθαι δ' ὁμαλῶς τοῖς μὲν στερεοῖς τοῦ ζῆου μορίοις οὐκ ἀνεπιτῆδειον, τοῖς χυμοῖς δ' αἰλουσιτελές, ἀλλ' ὅταν ἦτοι φλεγμονή τις ἢ ὁμοία φλεγμονῇ διάθεσις ὑπάρχη κατὰ τὸ ζῆον, ἢ πλήθος ὀποτεροῦν, εἴτε τὸ πρὸς τὴν δύναμιν εἴτε τὸ πρὸς τὴν εὐρυχωρίαν τῶν ἀγγείων, ἀπάντων ἐστὶ βλαβερώτατον. αὐξάνονται μὲν οὖν αἱ φλεγμοναὶ τῶν θερμανθέντων καὶ χυθέντων χυμῶν ἐπιρρεόντων αὐταῖς. διατείνονται δ' οἱ χιτῶνες τῶν ἀγγείων, μὴ στέγοντες τὸ πλήθος ἐν τῇ χύσει πνευματωθέν ἢ δύναμις δ' αὐτῷ τούτῳ κακοπαθεῖ. ταῖς τοίνυν θερμαῖς καὶ ξηραῖς διαθέσει τοῦ σώματος, ὑπὲρ ὧν ὁ λόγος ἦν, ἀποχεῖσθαι μὲν τὰ δακνώδη χρηστόν, ἀκίνδυνος γὰρ ἡ χύσις, οὐκ ἀβλαβὴς δ' ἡ θέρμανσις. ἐκ μὲν δὲ τοῦ πρώτου μέρους τῶν λουτρῶν μεμνήσθαι χρὴ ταυτ' ὑπάρξαντα τοῖς οὕτω κάμνουσιν, ὅταν ἐν καιρῷ λούωνται.

μετίωμεν δὴ πού πρὸς τὸ δεύτερον αὐτῶν μέρος, ὅπερ ἦν αὐτὸ τὸ κυριώτατον προσαγορευόμενον λουτρόν. ἐν τούτῳ τοίνυν ὑγραινόμενοι μὲν ὀνίανται,

ously stated: evacuation of superfluities, an even heat through the whole body, rarefaction of the pores, relaxation of those things under tension, and dissolution of those things that have been condensed. The evacuation of the superfluities is very useful for all fevers. The same applies to rarefaction and relaxation but not to dissolution or heating. Heating is inimical to all [fevers] because their condition needs to be cooled, not heated. The regular dispersal to the solid parts of the organism is not without benefit, although it is not always useful to the humors. But whenever either inflammation or a condition akin to inflammation exists in the organism, or an abundance of either, it is most harmful of all to either the capacity or the lumen of vessels. Thus, inflammations are exacerbated when humors that are heated and dissolved flow into them. The walls of the vessels become distended if they do not contain the *pneuma*-infused abundance in the flow, while the capacity suffers harm due to this very thing. Thus, for the hot and dry conditions of the body, which are what the discussion is about, it is useful for what is gnawing to pour out because the dissolution is without danger, whereas heating is not without harm. So then, it is necessary to call to mind the things which befall patients in this way from the first component of bathing whenever they bathe at the proper time.

Let me proceed now to the second component of baths which was called the most important. In this, when patients are moistened, they are benefited, whereas when

θερμαινόμενοι δ' οὐδὲν ὀνίανται. μετέλθωμεν οὖν αὐθις ἐπὶ τὸ τρίτον, ἐν ᾧ ψύχεται μὲν ἀλύτως τὰ τεθερμασμένα, ῥώννυται δ' ἡ δύναμις. ὅσα δ' ἠραιώθη τε καὶ περαιτέρω τοῦ προσήκοντος ἐχαλάσθη, ταῦτα εἰς τὴν κατὰ φύσιν ἐπανέρχεται συμμετρίαν, ὡς δηλοῖ καὶ τὸ τέταρτον τοῦ λουτροῦ μέρος. ἐφ' ὧν γὰρ ἐπράχθη καλῶς ἢ πάντα, καὶ μετὰ τὴν τοῦ ψυχροῦ χρῆσιν ἰδρουσιν ἔτι καὶ πάντ' αὐτῶν ἐκκενοῦνται τὰ περιττά.

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καὶ τοίνυν ἐκ πάντων ὧν εἶπομεν περὶ βαλανείων ἀθρόον κεφάλαιον συμβαίνει, κεκενώσθαι μὲν ὅσον ἦν ἐπὶ τῷ σώματι λιγνυῶδες τε καὶ καπνῶδες· ἐν δὲ τῇ κατὰ φύσιν ὑπάρχειν συμμετρία τὰς σάρκας καὶ τὸ δέρμα, τὸν δὲ τῶν στερεῶν μορίων αὐχμὸν πεπαύσθαι, καὶ τὴν θερμασίαν οὐ μόνον τὴν ἐκ τοῦ λουτροῦ προσγινομένην, ἀλλὰ καὶ τὴν ἔμπροσθεν οὖσαν ὑπὸ τῆς τοῦ ψυχροῦ χρήσεως ἀναιρείσθαι. μέγιστον δὲ τοῦ λόγου τεκμήριον ἡ συμβαίνουσα κατάστασις ἐπὶ τοῖς τοιοῦτοις λουτροῖς, ὅταν ὀδοιπορήσωμεν ἐν ἡλίῳ θερμῷ. παραγινόμεθα μὲν ἐπ' αὐτὰ μηδὲ φθέγξασθαι δυνάμενοι διὰ τὴν ξηρότητα τῆς γλώττης καὶ φάρυγγος, ἅπαν τε τὸ σῶμα καρφαλέον ἔχοντες. ἐξελθόντες δὲ τοῦ ψυχροῦ παραχρῆμα πάντ' ἀνακτώμεθα τὰ κατὰ φύσιν, οὔτε τῇ πυρῶδει θερμασία κάμνοντες οὔτε τῇ ξηρότητι δυσφοροῦντες ἐτοίμως τε φθειγγόμενοι καὶ τῆς δάψης τὸ πλείστον ἰαθέντες.

ἄρ' οὖν ἐναργέστερον ἔτι δύναμιν λουτρῶν γινῶναι ποθεῖς ἐπὶ ξηραῖς καὶ θερμαῖς σωμαίων διαθέσεσιν;

they are heated they are not. Let me move on once more to the third [component of bathing] in which those things that have been heated are painlessly cooled and the capacity is strengthened. Those things that are rarefied and relaxed beyond what is appropriate return to a normal balance, as the fourth component of bathing makes clear. For in those patients in whom everything was done properly, after the use of cold [water] they both sweat further and evacuate all their superfluities.

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Therefore, if all those things I said about bathing are gathered together under one heading, there is evacuation of whatever in the body is sooty and smoky, both flesh and skin exist in a normal balance, the dryness of the solid parts ceases, and the heat, not only that which was added by the bath but also that which previously existed, is taken away by the use of cold [water]. The state which occurs due to such baths, whenever we travel in the hot sun, provides the greatest proof of the argument. We come to the baths unable to speak due to the dryness of the tongue and throat, and with our whole body parched. However, when we come out of the cold [water], we immediately recover our accord with nature in every way, we are not distressed by the burning heat, nor are we adversely affected by the dryness. We speak with ease and are cured of thirst to a great extent.

Do you, then, need to know more clearly still the potency of baths in dry and hot conditions of bodies? I don't

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715K ἐγὼ μὲν οὐκ | οἶμαι. πάρεστι δὲ τοῖς βουλομένοις πει-
ραθῆναι μετὰ τὴν τοιαύτην ὁδοιπορίαν ἀλουτήσασιν
τῆς ἐπομένης βλάβης. ἢ γὰρ εὐθέως πυρέξουσιν ἢ
πολλῆς ἄσης ἀνάπλει διατελέσουσι βαρυνόμενοι
τὴν κεφαλὴν καὶ μάλιστα εἰ μὴδὲπω τῷ ψυχρῷ
σβέσωσι τὸ καῦμα. πολλοὶ μέντοι νεανίσκοι μετὰ τὰς
τοιαύτας ὁδοιπορίας εὐθέως εἰς ὕδωρ ψυχρὸν ἑαυτοὺς
ἐπιρρίψαντες ὠνίαντο, καὶ μάλισθ' ὅσοι περ ἂν ᾧσιν
ἰσχυροὶ καὶ ψυχρῶν λουτρῶν ἐθάδες. οὕτω δὲ καὶ τοῖς
ἀγροῖς, ἐν οἷς οὐκ ἔστι βαλανεῖα, πράττουσιν, εἰς
λίμνας ἢ ποταμοὺς ἑαυτοὺς ἐμβάλλοντες οὐδενὸς ἰα-
τροῦ συμβουλευσάντος αὐτοῖς, ἀλλ' ὑπὸ τῆς διοι-
κούσης τὸ σῶμα φύσεως ἀγόμενοι πρὸς τὸ δέον, ἥτις
καὶ τοῖς ἀλόγοις ζῴοις τὰς ἐπὶ τὰναντία τῶν λυπούν-
των ὁρμᾶς ἐντίθησι. λούεται γὰρ κάκεῖνα ψυχρῷ τῷ
θάλλει καταπονούμενα, καθάπερ γε καὶ θερμὰς εὐνάς
ἐξευρίσκει τῷ κρύει κάμνοντα. κατὰ δὲ τὴν τοιαύτην
ἐναντίωσιν ἐσθίει μὲν πεινῶντα, πίνει δὲ διψῶντα, καὶ
τᾶλλα πάντα πράττει φύσει. καὶ εἴπερ γε διάγνωσιν
ἀκριβῆ τῆς τῶν πυρεπτόντων εἶχονεν φύσεως, ἐτολ-
716K μῶμεν ἂν, οἶμαι, συνεχῶς ἐξ αὐτῶν | λούειν ἐν ὕδασιν
ἐνίους ψυχροῖς βαλανείου χωρὶς. ὅτι μὲν γὰρ εἰσὶ
τινες οἱ δεόμενοι τούτου δῆλον ἐκ τῶν ὠφεληθέντων,
οὓς οὐκ ἂν ὦνησε τὸ ψυχρὸν λουτρόν, εἴπερ μὴ δι-
έκειντο κατ' ἐκείνον τὸν καιρὸν ἐπιτηδείως πρὸς αὐτό.
τῷ δ' ἀγνοεῖν ἡμᾶς ἀκριβῶς τὰς διαθέσεις μεγί-
στην τε τὴν ἐκ τῆς ἀποτυχίας ὑπάρχειν βλάβην
ἀφιστάμεθα τῶν τοιούτων βοηθημάτων καὶ μάλιστα

think so! It is possible for those who wish to take the chance of subsequent harm not to bathe after such a journey. They will either become febrile immediately or will carry on, full of great distress and with a heavy head, especially if the heat is not yet quenched by cold [water]. However, many young men are immediately benefited after such journeys when they throw themselves into cold water. This particularly applies to those who are strong and accustomed to cold baths. And even in the countryside where there are no bathhouses they act in this way, throwing themselves into lakes or rivers without any doctor advising them, but being led to what is needed by the nature which governs the workings of the body, and which also puts into irrational animals the impulses to do what is opposite to those things that are distressing. They too bathe in cold water to counter the effects of heat, just as those suffering from freezing cold will find hot beds. In respect of this kind of opposition, those who are hungry, eat and those who are thirsty, drink, and they do all other things naturally. And if, indeed, we do have a precise diagnosis of the nature of those who are febrile, we will be confident, I believe, to bathe some of them continuously in cold waters quite apart from the bathhouse. For it is clear from those who have derived benefit that there are some who do need this, but whom cold bathing would not have benefited if they were not suitably disposed toward it at that time.

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But because we don't know the conditions precisely—the greatest harm being from failure—we avoid such remedies, and particularly in those with hectic fevers, as the

ἐπὶ τῶν ἐκτικῶν πυρετῶν, ὡς ἂν ὀλιγαίμου καὶ ὀλιγο-
σάρκου κάπιμέλου τοῦ σώματος αὐτοῖς γεγυότος.
οὐδὲν γὰρ ἔχουσι τῶν στερεῶν μορίων πρόβλημα τὴν
ἐκ τοῦ ψυχροῦ προσβολὴν ἀλύπως ἐκδεχόμενον, ἀλλὰ
αὐτοῖς εὐθέως προσπίπτει τοῖς ὁμοιομερέσιw ὀνομαζο-
μένοις, ὑφ' ὧν ἅπασι τοῖς ζώοις αἱ ἐνέργειαι γίνονται.
νέος δ' ἂν τις εὖσαρκος ὥρα θέρουσ ἐν ἀκμῇ πυρε-
τώδους νοσήματος, ἄνευ σπλάγχνου φλεγμονῆς, εἰς
ψυχρὸν ἑαυτὸν ἐμβαλὼν ὕδωρ ἰδρώτα κινήσειεν· εἰ δὲ
καὶ ψυχρολουσίας συνήθησ εἴη, πάνυ θαρρῶν χρή-
σοιτο τῷ βοηθήματι. ἀλλὰ περὶ μὲν τῶν τοιούτων
σωμάτων αὐθις εἰρήσεται.

717K τοῖς δὲ τὸν ἐκτικὸν πυρέττουσι πυρετὸν ἐπὶ θερμῇ
καὶ ξηρᾷ κράσει καὶ μάλιστα τοῖς ἤδη μαραινομένοις |
οὐκ ἀσφαλὲς εἰς ὄλον ἀναρρίπτειν, ἐπὶ τοιούτου ἰοῦσι
βοηθήμα· καθάπερ οὐδ' ὅσοι θέρουσ ὥρα θερμοῦ καὶ
ξηροῦ μακροτέραν ὁδὸν ἀνύσαντες ἰσχυροὶ καὶ ἀσθε-
νεῖς ὄντες ἐμψυχθῆναι δέονται· οὐδὲ γὰρ οὐδὲ τούτοις
ἀκίνδυνος ἢ τοῦ ψυχροῦ χρήσις ἄνευ τοῦ κατὰ βαλα-
νεῖον ὁμαλῶς προθερμανθῆναι. τοιούτου γὰρ τοι συμ-
βαίνειν ἔοικεν ἡμῖν εἰς τὴν ψυχρὰν δεξαμενὴν εἰσιού-
σιν ἐπὶ τοῖς βαλανείοις, οἷόν τι καὶ τῇ τοῦ σιδήρου
βαφῆ· καὶ γὰρ ψυχρόμεθα καὶ τονούμεθα, καθάπερ
ἐκεῖνος, ἐπειδὴν διάπυρος γενόμενος ἐμβάπτηται τῷ
ψυχρῷ. καὶ τούτου χάριν ἐπὶ τῶν ἀσθενεστέρων σω-
μάτων εὐρηται τὰ βαλανεῖα, προθερμαίνοντα καὶ προ-
παρασκευάζοντα τῷ ψυχρῷ λουτρῷ. τοιούτου δὲ δῆ τι
καὶ οἱ χωρὶς τοῦ βαλανεῖου χρώμενοι τῷ ψυχρῷ πράτ-

body is relatively bloodless in them, and lacking in flesh and fat. They have no barrier of the solid parts to receive the impact of the cold [water] painlessly, but this immediately falls upon the so-called *homoiomeres* themselves through which the functions arise in all living creatures. Should some corpulent young man, in the season of summer, at the peak of a febrile disease, without inflammation of an internal organ, throw himself into cold water, he would bring on sweating. If, however, he is also accustomed to bathing in cold water, one can use the remedy with great confidence. But I shall speak further about such bodies again.

In those who are febrile with a hectic fever due to a hot and dry *krasis*, and especially in those already marasmic, it is not safe to run the risk of them proceeding to such a remedy, just as it is not for those who need to be cooled when, in the heat and dryness of summer, they have made an overly long journey and are thin and weak. Nor is the use of cooling without danger to them, if they have not been previously heated evenly in the bathhouse. Such a thing seems to happen to us when we go into the cold tank at the bathhouses, like the tempering of iron, for we too become cooled and braced, just as the iron does when, having become red hot, it is dipped into cold [water]. This is why bathhouses have been devised for weaker bodies—as prior heating and preparation for the cold bath. However, people also act in this way who use cold water apart from the

τουσιν, ὅταν προγυμνασθέντες εἰς αὐτὸ καθάλλωνται. οἶον γάρ τι τὸ βαλανεῖον ἡμῖν ἐστὶ, τοιοῦτον ἐκείνοις τὸ γυμνάσιον οὐ μόνον ἐθερμαίνει, ἀλλὰ καὶ τὴν ἐκ τοῦ βάθους κίνησιν τῆς ἐμφύτου θερμασίας πρὸς τοῦκτος ἐργαζόμενον, ὥστ' ἀπαντήσαι τε τῷ προσπίπτουτι ψυχρῷ καὶ ἀπομαχέσασθαι καὶ κωλύσαι

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βιαίως ἐμπεσεῖν τῷ βάθει | καὶ πλήξαι τι τῶν σπλάγχων. οὔτε γὰρ τὴν οὐσίαν αὐτὴν τοῦ ψυχροῦ μέχρι τῶν σπλάγχων ἐξικέσθαι καλὸν οὔτε ἀκραιφνή τὴν ποιότητα· βέλτιον δὲ καὶ ἀσφαλέστερόν ἐστι τῷ τῆς διαδόσεως λόγῳ πρὸς τὸ βάθος ὁδοιπορήσαι μόνην τὴν ποιότητα χωρὶς τῆς οὐσίας.

καὶ τοῖνυν καὶ ὅσοι τῶν πυρεττόντων ἐκτικῶς ἐπὶ τὸ βαλανεῖον ἤκουσιν, εἰ μὴ τῷ ψυχρῷ βαφεῖεν, οὐδὲν ὀνίανται. τῶν μὲν γὰρ ἄλλως πυρεττόντων οὐδέπω τὰ στερεὰ μόρια δύσλυτον ἔχει τὴν θερμὴν. ὥστ' ἰκανὴ βοήθεια τούτοις ἐστὶν ἢ ἐκ τῶν ἰδρώτων ἅμα ταῖς ἀδήλοις αἰσθήσει διαπνοαῖς. καὶ τῶν γ' ἐφημέρων πυρετῶν αὐτὴν σχεδόν γε τὴν οὐσίαν ἐκκενοῦσθαι συμβαίνει δι' αὐτῶν. ἐπὶ δὲ τῶν διὰ ξηρότητα καὶ θερμασίαν ἐκτικῶς ἀλόντων πυρετοῖς ὁμοία τοῖς διαπύροις σιδήροις ἐστὶν ἢ τῶν στερεῶν μορίων διάθεσις. ὥστ' οὐκ ἀρκεῖ θερμηναίει καὶ τέγξαι μόνον ἐν τοῖς βαλανείοις αὐτούς, τροφήν γὰρ ἂν οὕτω γε καὶ αὔξησιν δόημεν τῷ πυρετῷ· βέλτιον δ' ἐμβάπτοντας τῷ ψυχρῷ σβέσαι τὴν θερμὴν.

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ἀλλ' ἐν τούτῳ κίνδυνος εἰς τούναντίον | ἀγαγεῖν καὶ ψύξαι τὸ σῶμα. τίς δ' οὐ φησιν; οὐ μὴν διὰ τοῦτό γε

bathhouse, when they leap down into it after exercising beforehand. For just as bathing is to us, so exercise is to them, not only heating but also bringing about the movement of the innate heat from the depths toward the exterior, so that it encounters the cold which falls upon them, and counteracts and strongly prevents it intruding deeply and striking one of the internal organs. It is neither good for the actual substance of the cold nor for the quality in its pure form to reach as far as the internal organs. It is better and safer, in theory, for the distribution of the quality only to come to the depths without the substance.

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Therefore, when those who have a hectic fever come to the bath, if they are not dipped in cold water, they don't benefit. Among those who are febrile for other reasons, the solid parts do not yet have heat that is difficult to dissipate. Consequently, an adequate remedy for them is that from sweating along with the invisible but perceptible transpirations. And in the ephemeral fevers, what happens is that the substance itself is almost evacuated through these transpirations. In those who are seized by hectic fevers due to dryness and heat, the condition of the solid parts is like red-hot iron. As a result, it is not enough for them to be heated and moistened only in the baths because, in this way, we would be giving them nourishment and increasing the fever. Better to dip them in cold water to quench the heat.

But in this there is a danger of leading to the opposite and cooling the body. Who denies this? For it is not, in fact,

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τὸ κατορθούμενον ἐν τῷ βοηθήματι προσήκει ψέγειν, οὐδ' ὅτι δύσληπτον τὸ μέτρον ἀφίστασθαι παντάπασι. εἰ μὲν γὰρ οἷόν τ' ἦν ἐτέρως ἰᾶσθαι τοὺς τ' ἄλλους ἐκτικοὺς πυρετοὺς καὶ τοὺς μαρασμῶδεις, ἄμεινον ἂν ἦν τὴν ἀσφαλεστέραν ἰέναι. ἐπεὶ δ' ἐν μὲν τῷ ψύξει καὶ ὑγράναι τὸ κύρος τῆς θεραπείας ἐστίν, ἅπασιν δὲ τοῖς ψυκτικοῖς βοηθήμασιν ἐφεδρεύει βλάβη διὰ τὴν ἰσχνότητα τοῦ σώματος, ἀναγκαῖον οἶμαι γίνεσθαι τὸ τοῦ Θουκυδίδου δράσαντάς τι καὶ κινδυνεύσαι. οἷς μὲν γὰρ ἑτέρα μὲν οὐχ ὑπάρχει τῆς σωτηρίας ὁδός, ἡ δὲ οὕσα μόνη σφαλερὰ καθέστηκεν, ἀναγκαῖον, οἶμαι, τοῦτοις ἐστὶν ὁμοσε τοῖς δεινοῖς ἰέναι. οὐ μὴν οὐδὲ τὸ σφάλμα θανατῶδες οὐδ' ἀβοήθητον. οὐς γὰρ ἂν ἐν τῷ σβεννύναι τὸν πυρετὸν εἰς τὴν ἐναντίαν διάθεσιν ἀγάγη τὸ ψυχρὸν, ἔνεστιν ἰᾶσθαι θερμαίνοντας ἐν τῷ μετὰ ταῦτα χρόνῳ παντί. ἀλλ' οὐδ' ὁ κίνδυνος ἴσος οὐθ' ὁ τῆς διαθέσεως τῆς ψυχρᾶς οὐθ' ὁ τῶν ἰαμάτων αὐτῆς. ἐδείχθη γὰρ ἤδη καὶ πρόσθεν ἐν τῷ τῆσδε τῆς πραγματείας | ἐβδόμῳ γράμματι, δέδεικται δὲ καὶ ἐν τῷ περὶ μαρασμοῦ βιβλίῳ καὶ πρὸ τούτων ἔτι κατὰ τὴν ὑγιεινὴν πραγματείαν, ὡς οὐχ οἷόν τε τὴν τῶν στερεῶν μορίων ξηρότητα τελῶς ἰᾶσθαι, καὶ ὡς, εἴπερ ἦν τοῦτο πράξαι δυνατόν, ἀγῆρως ἂν τις ἐγένετο τοιαύτη διαίτη χρώμενος.

εἴπερ οὖν ἀνίατος μὲν ἐστὶν ἡ ξηρότης τῶν στερεῶν σωμάτων, ὠκυτάτη δ' ἐπ' αὐτὴν ὁδὸς τέτμηται ἡ διὰ τῶν ἐκτικῶν πυρετῶν, ἄμεινον εἰς ψυχρὰν δυσκρα-

appropriate to find fault with what is successfully accomplished by the remedy, nor is it appropriate to avoid it altogether because the measure is hard to understand. If it were possible to cure both the hectic and marasmic fevers in another way, it would be better to travel the safer path. Since, however, the principle of treatment lies in cooling and moistening, and injury is associated with all the cooling remedies due to the thinness of the body, I think the statement of Thucydides, "doing something and facing the danger," necessarily arises.¹⁸ For them there is no other path to safety, while the one path that does exist is perilous, making it necessary, I believe, to meet these terrible things head on. However, it is neither a fatal mistake nor is it irredeemable. For those whom the cooling brings to the opposite condition by quenching the fever can be cured by heating during the whole time after this. But the danger of the condition that is cold is not equal to the danger of its cures. It was already shown before, in the seventh book of this work, and it has been demonstrated in the book on marasmus, and before these also in the work on health, that it is not possible to cure dryness of the solid parts completely, and that, if it were possible to do this, someone could defy aging using such a regimen.¹⁹

Therefore, if dryness of the solid bodies is incurable, then the swiftest path to have cut to it is that through the hectic fevers. It is better that the person, after changing to

¹⁸ See Thucydides, 1.20.2.

¹⁹ See Galen's *De marcore*, VII.666–704K, and *De sanitate tuenda*, particularly Book 5, chapters 3, 4, and 9.

σίαν μεταστήσαντα τὸν ἄνθρωπον ἔχειν ᾧ θεραπεύσομεν. ὁ μὲν γὰρ τοῦτο πράξας ἀναμαχέσαιτ' ἂν ἐξ ὑστέρου τὴν βλάβην, ὁ δ' ἐπιτρέψας ἰέναι τὴν ἐπὶ θάνατον, ἀνέλπιστον τῷ κάμνοντι τὴν σωτηρίαν εἰργάσατο. ὅσῳ τοίνυν ἄμεινόν ἐστι τοῦ χωρὶς ἐλπίδος ἀπολέσθαι βεβαίως τὸ σὺν ἐλπίδι χρηστῆ δράσαντάς τι καὶ κινδυνεύσαι, τοσοῦτ' ἂν τὸ μετὰ μεγάλων βοηθημάτων ἀγωνίσασθαι τοῦ μηδὲν πράξαι βέλτιον, ἐμφύχωμεν οὖν ἅπαντι τρόπῳ τοὺς ἐκτικῶς πυρέσσοντας αὐτικά, πρὶν προσελθόντας εἰς μαρασμὸν τελευτήσαι. τὸν δ' ἀκριβῶς μαρανθέντα μηδ' ἐπιχειρῶμεν ἰᾶσθαι. καὶ γὰρ εἰ τὴν θέρμην αὐτοῦ σβέσαιμεν, ἢ ἀλλ' ἢ γε ξηρότης ὑπολειφθεῖσα γήρως τρόπῳ τὸν ἄνθρωπον ἀπολεῖ, τοσοῦτον ἐπιβιώσαντα χρόνον ὅσον ἀντισχεῖν τὰ στερεὰ μόρια πρὸς τὴν ἐσχάτην ξηρότητα. τάχα δ' ἂν τις ἔλοιτο τῶν οἰκείων τοῦ νοσοῦντος, ἔτι τε μᾶλλον ὁ κάμνων αὐτὸς ἐπιβιώναί τινα χρόνον ἐν γέροντος σχέσει μᾶλλον ἢ τεθνάναι παραχρῆμα. θεραπεύειν οὖν καὶ τούτους μετὰ προρρήσεως, εἰς ἕτερον μεθιστάντας μαρασμὸν, ὃν ἤδη καλεῖν ἔθος ἡμῖν ἐστίν ἐκ νόσου γήρας· ἐγχωρεῖ γὰρ αὐτοὺς οὐ μόνον ἡμέρας πλείους, ἀλλὰ καὶ μῆνας ζῆσαι.

νεανίσκον γοῦν ἐγὼ τινα τῶν οὕτως ἐχόντων ἰασάμενος, εἶθ' ἐξῆς ἀνακομίζων καὶ οἶον γηροτροφῶν αὐτοῦ τὴν πρεσβυτικὴν ἀσθένειαν, οὐ μόνον εἰς μῆνας, ἀλλὰ καὶ εἰς ἔτη διεφύλαξα ζῶντα. χρῆ δ' οὐ νῦν ἀκούειν ποθεῖν τοῦ τοιούτου μαρασμοῦ τὴν ἐπιμέλει-

a cold *dyskrasia*, has that by which we shall treat this. For when someone has done this, he may rejoin the battle against the harm later, whereas when he has allowed the harm to proceed toward death, he brings no hope of salvation for the patient. Therefore, by as much as it is better to do something with some hope, albeit with danger, than to face certain death bravely without hope, it is better to take up the fight with strong remedies rather than do nothing. So let us cool by every means those with a hectic fever straightaway before, progressing to marasmus, they die. Let us not, however, attempt to cure someone who is obviously marasmic. For even if we do quench his heat, the dryness that remains will, in the manner of old age, destroy the man after he has lived for as long a time as the solid parts can hold out against the extreme dryness. Perhaps one of the relatives of the sick person, or even more, the sufferer himself might choose to survive for a time in an aged state rather than die immediately. Therefore, also treat these people with a prognostic statement that, after they have changed to another marasmus, which it is now our custom to call "aging through disease," it is possible for them to live not only for more days but even for months.

Anyway, when I cured a young man who was someone affected in this way, then in due course restored his "geriatric" weakness (like caring for the aged), not only did I keep him alive for months but even for years. You should not need to hear now the care of such a marasmus. It was

721K

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722K αν' ἐν τε γὰρ τῷ τῆσδε τῆς πραγματείας ἐβδόμῳ
 προείρηται δυνάμει, τὰς ξηρὰς καὶ ψυχρὰς δυσκρα-
 σίας ἰωμένων ἡμῶν, ἐν τε τῷ γηροκομικῷ μέρει τῆς
 "Υγιεινῆς πραγματείας. ὁ δ' ἐνεστῶς λόγος οὐ μαρα-
 σμῶν ἐπηγγείλατο θεραπείαν διδάξαι, ἀλλὰ πυρετῶν
 ἐκτικῶν, ἐξ οὗ γένους εἰσὶ καὶ οἱ ἰ μαρασμῶδεις· εἴρη-
 ται δὴ μοι περὶ τούτων ἄλλα τε πολλὰ λόγῳ καὶ πείρᾳ
 κεκριμένα καὶ ὡς οὐ χρῆ δεδιέναι βαλανεῖον, ὥσπερ ὁ
 Φίλιππος εὐλαβέστερον ἴσως αὐτῷ χρώμενος,

723K ὃν τρόπον ἐπὶ τῶν ἄλλων εἰθίσμεθα πυρετῶν ὅσοι
 διὰ φλεγμονὰς καὶ σήψεις γίνονται χυμῶν. ἐπ' ἐκείνων
 μὲν γὰρ οὐδὲν βλάψεις, εἰ καὶ μὴ βάπτοις εἰς τὸ
 ψυχρὸν ὕδωρ αὐτούς, ἀλλ' ὡς εἴθισται περιχέουσ χλιαρὸν
 μὲν πρῶτον, εἴθ' οἶον ἐξ ἡλίου θερινοῦ, κᾶπειτα τούτου
 βραχὺ τι ψυχρότερον. ἐπὶ δὲ τῶν ἐκτικῶν πυρετῶν οὐ
 τὸ θερμὸν λουτρόν ἐστι τὸ τὴν ὠφέλειαν παρέχον,
 ἀλλὰ τὸ ψυχρὸν, ᾧ παρασκευάζει τὰ βαλανεῖα τὸ τοῦ
 κάμνοντος σῶμα, καθάπερ ἐπὶ τῶν ἄλλων ἀπάντων
 τῶν ἐν ὑγείᾳ λονομένων. οὐ μόνον δὲ διὰ τοῦτο δοκεῖ
 μοι Φίλιππος ἀγνοεῖν ἐπὶ τῶν μαραιομένων ὁποῖόν τι
 χρημᾶ ἐστι βαλανεῖον, ὅτι τοὺς οὕτως ἰσχυροὺς οὐδεὶς
 τολμᾶ βάπτει εἰς τὴν ψυχρὰν δεξαμενὴν ἢ τὸ γούν
 ὕστατον ὕδωρ καταχεῖν ψυχρὸν, ἀλλὰ καὶ διότι πολ-
 λάκις ἔζευκταί τις ἄλλος αὐτοῖς πυρετὸς ἐπὶ χυμοῖς
 σηπομένοις ἢ σπλάχνου φλεγμονῇ ἢ καὶ μὲν δὴ καὶ
 ὅτι πάθος ὀλέθριον τῶν μαραιομένων αὐτὸ ὑπάρχει,
 καὶ διὰ τοῦτο οὐκ ὀρθῶς ἔνιοι πάντα μέμφονται τὰ

previously spoken of in the seventh book of this treatise
 in relation to capacity, when I cured the dry and cold
dyskrasias, and in the part on the care of the aged in the
 treatise *On the Preservation of Health*.²⁰ The present dis-
 cussion made no promise to teach a treatment of maras-
 mus—only of the hectic fevers from which class the ma-
 rasmic disorders also are. Now I have said many other
 things about these matters, determined by reason and
 experience, and that you must not be afraid of bathing,
 like Philippus, who perhaps used it too cautiously.

It is a method I am accustomed to use in the case of the
 other fevers such as arise due to inflammation and putre-
 faction of humors. In those fevers you will do no harm at
 all, even if you don't immerse the [patients] in cold water,
 but as is the custom, you first pour lukewarm [water] over
 them, next for example, water warmed by the sun's heat,
 and then water that is a little colder than this. In the hectic
 fevers, it is not the hot but the cold bathing that provides
 the benefit for which the baths prepare the patient's body,
 just as in the case of all the other people who bathe when
 healthy. Because of this, it seems to me that Philippus did
 not know what use bathing is for those who are wasting,
 not only because nobody dares to dip those who are thin in
 this way into the cold tank, or at least to pour extremely
 cold water on them, but also because some other fever is
 frequently joined with them due to putrefying humors or
 inflammation of an internal organ. Furthermore, this is a
 fatal affection of those with wasting, and because of this,
 some quite wrongly blame all the things applied. There is

²⁰ See the reference to Galen's *De sanitate tuenda* in the previ-
 ous note.

προσφερόμενα, δέον οὐκ ἐκείνοις, ἀλλὰ τῇ διαθέσει τὴν αἰτίαν ἀναφέρειν.

ἀναλαβόντες οὖν αὐθις ἅπερ ἐλέγομεν ἐπιθῶμεν ἥδη τῷ λόγῳ κεφαλῆν. ἅπαντας τοὺς ἐκτικὸν νοσοῦντας πυρετὸν καὶ μᾶλλον ἐξ αὐτῶν ὅσοι περ ἂν ἥδη μαραίνωνται, χωρὶς τοῦ τινα ἕτερον ἐπιπεπλέχθαι πυρετὸν αὐτοῖς, ἥτοι γ' ἐπὶ σήψει μόνῃ χυμῶν ἢ μετὰ φλεγμονῆς, λοῦθε θαρρῶν ἄνευ καμάτου παντός, ὡς μὴ καταλῦσαι τὴν δύναμιν ὅπερ οὐχ ἥκιστα καὶ αὐτὸ βλάπτου ἰσχυρῶς αἴτιον γίνεταί τοῦ ψέγεσθαι τὸ λουτρόν. τὸ δ' ἄνευ καμάτου τοιῶνδε τι λέγω. τὸν ἀρρωστοῦντα βούλομαι κομίζεσθαι μὲν ἐπὶ τοῦ σκίμποδος εἰς τὸ βαλανεῖον, ἐτοιμῶς δ' αὐτῷ παρεσκευασμένης σινδόνης θερμῆς, ἐπ' ἐκείνῃ ἐν τῷ πρώτῳ τῶν τριῶν οἴκων τοῦ βαλανείου μεταφέρεσθαι γυμνωθέντα. τέσσαρες δ' ἕστωσαν οἱ κρατοῦντες αὐτόν, εἰς καθ' ἕκαστον πέρας. εἰ μὲν οὖν αὐτάρκως εἴη θερμὸς ὁ πρῶτος οἶκος, ἐν αὐτῷ γυμνωθεὶς ὁ κάμων εἰς τὸν δεύτερον εἰσκομιζέσθω· εἰ δ' ἔτι σοι φαίνοιο ψυχρότερον εἶναι, μὴ γυμνός, ἀλλ' ἐπιβεβλημένος ἥτοι γ' ἐτέραν σινδόνα | μὴ ψυχρὰν ἢ τι τοιοῦτον ἐπίβλημα. δηλον δ' ὡς χρῆ τὴν μέλλουσαν ὀχεῖν αὐτὸν σινδόνα ἰσχυροτέραν ὑπάρχειν· εἰ δ' ἀσθενῆς εἴη, καθ' ἑαυτὴν ἐπιπτύσσοντα διπλὴν ἐργάζεσθαι βέλτιον. ἔστω δὲ ὁ μέσος οἶκος οὐ μόνον τῇ θέσει, ἀλλὰ καὶ τῇ κράσει τοσοῦτῳ τοῦ πρώτου θερμότερος ὅσῳ τοῦ τρίτου ψυχρότερος. ἐν τούτῳ τῷ οἴκῳ τὸ ἔλαιον ἔστω χλιαρόν, ὡς εὐθέως περιχυθῆναι τῷ κάμνοντι κατὰ τῆς σιν-

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no need to attribute the cause to those things. Attribute it, rather, to the condition.

Therefore, taking up again what I was saying, let me now bring completion to the discussion. Confidently bathe without any trouble all those who are ill with a hectic fever, and particularly those who are already wasting, except when there is some other fever involved for them, due either to putrefaction of the humors alone, or with inflammation, as long as you don't break down their capacity. Not least, when this (i.e. bathing) causes severe harm, it becomes a reason to blame bathing. This is what I mean when I say "without any trouble." I like to convey the sick person to the bathhouse on a bed, having prepared for him a warm linen cloth ready to hand by which to transfer him in the first of the three rooms of the bathhouse after he is undressed. There should be four [people] to take hold of him, one to each corner [of the cloth]. If the first room is sufficiently hot, when the patient is undressed in it, let him be carried to the second room. However, if this still seems to you to be too cold, don't strip him but lay on either another linen cloth that is not cold or some such covering. It is clear that the linen cloth that is going to bear him must be quite strong. If it is weak, it is better to make it double, folding it on itself. The middle room must not only be middle in position but also in terms of *krasis*, the first room being hotter than it to the same extent that the third is colder. In this room the oil should be lukewarm so that it can be immediately poured over the patient after he has been carried in

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δόνος εισκομισθέντι. καὶ τοῦτο πράξαντες, εἰς τὸν τρίτον εἰσίτωσαν, εἰς τὴν δεξαμενὴν ἀποκομίζοντες αὐτόν, ὥστε διόδῳ χρῆσασθαι μόνῃ τοῖς τρισὶν οἴκοις τοῦ βαλανείου, μὴ ταχέως βαδιζόντων τῶν εισκομίζόντων τὸν κάμνοντα, ἀλλὰ τοσοῦτον ἐπιμεινάντων κατὰ τοὺς πρώτους οἴκους ὅσον ἐν μὲν θατέρῳ μετατεθῆναι μόνον ἀπὸ τοῦ σκίμποδος, ἐν δὲ τῷ μέσῳ περιχυθῆναι τὸ ἔλαιον.

ἔστω δὲ καὶ ὁ ἀήρ ὁ τῶν οἴκων ἀπάντων μήτε θερμὸς ἄκρως μήτε ψυχρὸς, ἀλλ' εὐκρατος ἰκανῶς καὶ μετρίως ὑγρὸς· ἔσται δὲ τοῦτο προεκχυθέντος ὕδατος εὐκράτου δαψιλῶς ἐκ τῆς δεξαμενῆς, ὡς διαρρηθῆναι διὰ πάντων τῶν οἴκων. ἐν αὐτῷ δὲ τῷ τῆς κολυμβήθρας ὕδατι χρονιζέτω μετρίως, ἰόχουμένος ἐπὶ τῆς συνδόνας, οὐδεμιᾶς ἐπαντλήσεως αὐτῷ γενομένης, οἷας ἐπ' ἄλλων εἰθίσμεθα πράττειν. ἀλλ' οὐδὲ κατὰ τῆς κεφαλῆς αὐτοῦ καταχεῖσθαι βουλοίμην ἂν ἰκανὸν γὰρ καὶ ταύτῃ δύναι δις ἢ καὶ τρίς ἅμα τῷ παντὶ σώματι κατὰ τοῦ ὕδατος, ὑφιέντων μετρίως εἰς τὸ κάτω τὴν συνδόνα, καὶ αἰθῆς ἀνακομιζόντων αὐτόν ὁμοίως νεανίσκων τεττάρων. ἐκκομισθεὶς δ' ἐντεῦθεν εἰς ὕδωρ ψυχρὸν ἀθρόως βαπτέσθω¹⁵ μηδ' ἐπὶ βραχὺ χρονίζων ἐν αὐτῷ. δεδιδάχθαι δὲ χρῆ καὶ τᾶλλα μὲν ἀκριβῶς ἅπαντα τοὺς βαστάζοντας αὐτόν· ἐξαιρετον δ' ἔτι τοῦτ' ἔστω δίδαγμά τε ἅμα καὶ παράγγελμα, τὸ τάχος τῆς βαφῆς. εὐθὺς δ' ἕτερος ἐτοίμην ἔχων συνδόνα κατ' αὐτοῦ βαλέτω, κάπειθ' ἐξῆς ἐπιβληθεὶς τῷ σκίμποδι διὰ σπόγγων μὲν ἀποματτέσθω τὰ πρῶτα,

on the linen cloth. When [the attendants] have done this, let them enter the third room, carrying him to the bathing receptacle so as to make use of a single passageway between the three rooms of the bathhouse. Nor should those carrying the patient walk quickly; they should remain in the first room only for as long as it takes for him to be transferred onto something else from the bed, and in the middle room while the oil is poured over him.

Also, let the air of all the rooms be neither very hot nor very cold, but adequately *eukratic* and moderately moist. This will be so if *eukratic* water is abundantly poured forth from the receptacle so as to flow through all the rooms. Let the patient spend a moderate amount of time in the actual water of the bathing receptacle, supported by the linen cloth, without there being any pouring of water over him of the kind I am accustomed to do in other cases. But I would not wish water to be poured over his head, since it is enough for this to plunge two or three times into the water along with the whole body by letting the linen cloth downward in a measured manner, and then having the four young men lift him up again similarly. When he is carried out from there to the cold water, he must be immersed completely but he must not stay in it for long. And it is necessary for those bearing him to have been instructed in all the other tasks precisely, and there must be specific teaching and instruction on the speed of the immersion. Someone else, who has a linen cloth ready, must throw it over him, and then next, after he is laid on the bed, he must be wiped down, first with sponges and then with soft linen

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¹⁵ B (cf. *mergatur* KLat); βαπτέσθω K

μαλακοῖς δ' ὕστερον ὀθονίοις, μηδ' αὐτῶν τῶν ἀποματτόντων αὐτὸν βιαίως ψανόντων, ἀλλ' ὡς ἐνι μάλιστα πραότατα. μετὰ δὲ ταῦτα ἐπαλείψαντάς τε καὶ περιθέντας ἱμάτια κομίζειν αἰθῆς ἐπὶ τοῦ σκίμποδος εἰς τὸν οἶκον ἐν ᾧ διαιτᾶται, δώσοντας τροφήν. εἴρηται δὲ καὶ τοῖς πρόσθεν, ἡνίκα ἰώμεθα τὰς ξηρὰς δυσκρασίας, ἐν τῷ τῶνδε τῶν ὑπομνημάτων ἐβδόμῳ, |

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τὸν οἶκον ἐξευχθαι χρῆναι τῷ βαλανείῳ. περὶ μὲν οὖν λουτρῶν ἀντάρκης ὁ λόγος εἰς τὰ παρόντα.

11. Συνεχῆ δ' ἐπὶ τοῖς εἰρημένοις τὰ περὶ τῆς δυνάμεως τῶν τροφῶν. ὅτι μὲν οὖν ὑγρὰς καὶ ψυχρὰς εἶναι προσήκει τὰς μελλούσας ὀνήσειν τοὺς ἐκτικοὺς πυρετοὺς εὐδηλον παντί. τοιαῦται δ' εἰσὶν ὁ τε χυλὸς ὁ τῆς πτισάνης ψυχρὸς λαμβανόμενος, ὁ τε χόνδρος ὁμοίως πτισάνης χυλῷ σκευασθεῖς, ὅπερ ἐστὶ δι' ὕδατος καὶ πράσου βραχέος ἀνήθου τε καὶ ἀλῶν ἐλαίου τε καὶ ὄξους. ἐπιτήδειος δὲ τοῖς ὄδε κάμνουσι καὶ ὁ βραχὺς ἄρτος ἐν ὕδατι ψυχρῷ. μηδεὶς δ' αὐτῶν ἢ ψύξις εἰλικρινῆς ἔστω, καθάπερ ἢ τοῦ ποτοῦ. ἐκείνο μὲν γὰρ καὶ θερμαίνεται ταχέως καὶ διεξέρχεται, ταῦτα δ' ἐπὶ πλεόν ἐν τῇ γαστρὶ διαμένοντα τάχ' ἄν που καὶ διαψύξαιεν αὐτὴν ἀμέτρως ὄντα ψυχρά. χρονίου δ' ὑπάρχοντος ἤδη τοῦ πυρετοῦ καὶ τὸ τῆς ὄνου γάλα δοτέον, ἀκριβῶς προσέχοντα τὸν νοῦν, μὴ τυρωθῆ ποτε κατὰ τὴν γαστέρα.

τοῦτο δὲ ἐνίοτε μὲν αὐτὸς ὁ κάμνων ἡμᾶς διδάξει τῆς ἑαυτοῦ φύσεως ἐμπείρως ἔχων, ἐνίοτε δὲ ἡμᾶς αὐτοὺς ἐξευρίσκειν δεήσει, κατὰ | βραχὺ τῇ χρῆσει

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cloths, those who wipe him not touching him vigorously but, as far as possible, very gently. After this, when they have smeared him with oil and covered him with a cloak, they should convey him again on the bed to the house in which he is living and give him nourishment. I said earlier, in the seventh book of this treatise, when we were curing the dry *dyskrasias*, that the house must be joined to the bathhouse. This is enough discussion about baths for the present.

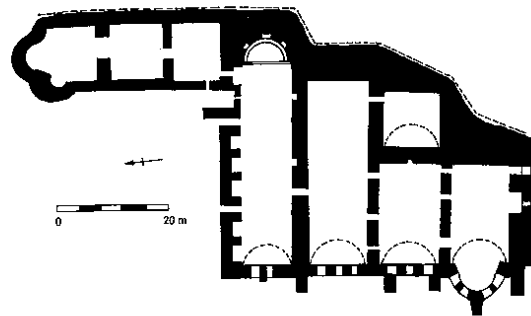
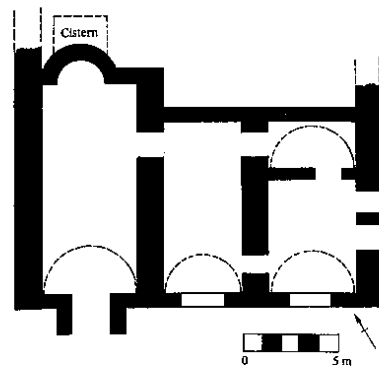
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11. Connected with what has been said are matters pertaining to the potency of the nutriments. It is clear to everyone that it is appropriate for moist and cold nutriments to be those which will help the hectic fevers. Such nutriments are the juice of ptisan when taken cold, and gruel prepared similarly with juice of ptisan made with water, a little piece of leek, dill, salt, oil and vinegar. A little bread with cold water is also useful for those suffering in this way. However, none of these things should be pure cold, like the coldness of the drink is, because the latter heats up quickly and passes through, whereas the former, if they remain in the stomach longer and are cold, perhaps in some way may also cool it, if they are very cold. When the fever has already existed for a long time, you must also give asses' milk, paying careful attention that it does not, at any time, become curdled in the stomach.

Sometimes the patient himself will teach us this, having an experience of his own nature; at other times, we ourselves need to discover it, approaching it gradually by use.

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Figure 10. Two plans of ancient bathhouses. From Andrew Farrington, *The Roman Baths of Lycia: An Architectural Study* (The British Institute of Architecture at Ankara, 1995). Descriptions are given on p. 150 of that work; with permission.



προσερχομένους. ἔτοιμον μὲν οὖν ἦτοι μέλιτος αὐτῷ
 μινύοντας ἢ καὶ βραχὺ τι τῶν ἐδωδίων ἄλων κωλύ-
 σαι τὸ σύμπτωμα. φευκτέον δ' εἰς ὅσον οἶον τε τὸ μέλι
 κατὰ τοὺς ἐκτικοὺς πυρετοὺς καὶ διὰ τοῦτο καὶ τὸ
 μελίκρατον, ἐκχολοῦται γὰρ αὐτίκα καὶ ξηροτέρους
 ἅμα θέρμη δριμεία τοὺς πυρετοὺς ἀπεργάζεται. δο-
 τέον οὖν τὴν πρώτην τὸ γάλα τῆς ὄνου κυάθου μὴ
 πλέον, ὡς ἐθεάσω διδόντας ἡμᾶς εἰσαχθείσης μὲν εἰς
 τὸν κοιτῶνα τῆς ὄνου, πρὸς τὸ μηδένα χρόνον ἐν τῷ
 μεταξύ γενέσθαι, καταπίοντος δ' αὐτὸ τοῦ κάμνοντος
 αὐτίκα, θεωρούντων δ' ἡμῶν ἀκριβῶς καὶ παραβαλ-
 λόντων τὴν κίνησιν τῶν ἀρτηριῶν, τὴν ἐπὶ τῇ προσ-
 φορᾷ γιγνομένην, τῇ πρὸ τοῦ ληφθῆναι τὸ γάλα. εἰ
 μὲν γὰρ διαφθείροτο, τοὺς σφυγμοὺς μικροὺς καὶ
 ἀνωμάλους εὐρήσεις οἶους περ ἐπὶ θλίψει στομάχου
 συμβαίνοντας οἰσθα εἰ δὲ μὴ διαφθείροτο, τοὺς
 σφυγμοὺς μείζους τε καὶ ἰσχυροτέρους γιγνομένους.
 ὥστ' ἐξέσται σοι μετὰ ταῦτα προσφέροντι τὸ πλήθος
 ἀξῆσαι τοῦ γάλακτος ἡμισυ κυάθου, κάπειθ' ἡμισυ
 προσθεῖναι πάλιν, εἰθ' οὕτω κατὰ βραχὺ μέχρι τοῦ
 728K συμμέτρου προσανξῆσαι. τοῦ μέτρου | δὲ οὐ μόνον
 τοῦ γάλακτος, ἀλλὰ καὶ τῶν ἄλλων ἀπάντων σιτίων
 ἔμαθες τοὺς σκοποὺς, ἔνθα τὰς τῆς γαστρὸς ἰώμεθα
 δυσκρασίας, ἐν τῷ τῶνδε τῶν ὑπομνημάτων ἐβδόμῳ.
 πρώτην γὰρ ἐν ἐκείνῳ τῷ λόγῳ τὴν ξηρὰν δυσκρα-
 σίαν αὐτῆς ὑποθέμενοι κεχροισμένην εἰς τοσοῦτον
 ὡς σύμπαν ἤδη τὸ σῶμα λεπτὸν ὑπάρχειν ἐπεδεί-
 ξαμεν, ὅπως ἂν τις ἅμα μὲν ἄμφω καλῶς ἴδῃτο, καὶ τὴν

Thus, when you mix either honey or a little of one of the edible salts with it, you readily prevent the symptom. However, you must avoid honey as far as possible in the hectic fevers and, because of this also, melikraton, since it immediately turns into bile and makes the fevers drier along with a biting heat. At first you must give not more than a cupful of asses' milk, as you saw me give it, leading the ass into the bedroom, so that no time interval occurs and the patient drinks it immediately, while we make precise observations and compare the movement of the arteries occurring after the administration with that before the milk was taken. If the milk is corrupted, you will find a small and irregular pulse, such as you know to occur due to compression of the stomach. If it is not corrupted, the pulse is larger and stronger. As a result, it will be possible for you, by adding an amount after this, to increase the milk by half a cupful, and then to add half again, and so gradually increase it again in this way up to an appropriate amount. You learned the indicators of the limit not only of milk but also of all other foods in the seventh book of this treatise where I was curing the *dyskrasias* of the stomach. For, primarily, in that discussion, having assumed a dry *dyskrasia* of the stomach of such chronicity that the whole body was already thin, I showed how someone might properly cure *dyskrasia* of the stomach and

δυσκρασίαν τῆς γαστρὸς καὶ τὴν ἰσχνότητα τοῦ σώματος. καὶ τοίνυν ἴσως ἄμεινον ὑπὲρ τοῦ μὴ γράφειν πολλὰ πρὸς ἐκείνον ἀναπέμψαι τὸν λόγον ὑπὲρ τῶν ἄλλων ἀπάντων ἐδεσμάτων. ὁμοιοὶ γὰρ αἱ διαθέσεις οὖσαι παραπλησίως χρήζουσι καὶ τῶν ἰαμάτων.

ὅσον δ' ἐστὶν ἡ τῶν ἐκτικῶν πυρετῶν θερμότερα, τοσοῦτον καὶ τῶν βοηθημάτων δεῖται ψυχροτέρων, ἀκριβείας τε πλείονος, ὅπως μὴ τι βλάψαιμεν ἰσχυροῖς βοηθήμασι χρῆσάμενοι. καὶ τοὺς μὲν ἤδη μαραινόμενους, ὡς εἴρηται, λουστέον, ὅσοι δ' ἐν τοῖς ἐκτικοῖς εἰσι πυρετοῖς οὐδέπω μαραινόμενοι, τούτους οἶόν τ' ἐστὶ καὶ χωρὶς σιγδόνος ὑποβεβλημένης λούειν, ὡς ἂν ἰσχυροὺς ἔτι τὴν δύναμιν ὄντας. εἰσφέρειν μέντοι καὶ τούτους | εἰς τὸν οἶκον, ἥτοι γε ἐπὶ σκίμποδος ἢ φορείου τινός, εἴθ' ἑαυτοῖς βαδίζοντας ἐπὶ τὸ θερμὸν ὕδωρ ἀκτέον, ὅπως ἐν ἐκείνῳ χρονίζοιεν. ὅσοι δ' ἀκρατέστεροι τῶν τοιούτων εἰσὶ, σφαλερὸν ἐπιτρέπειν αὐτοῖς ἐμβαίνειν ταῖς ψυχραῖς κολυμβήθραις, ἀλλ' ἕξω μᾶλλον αὐτῶν καταχεῖν ἐπὶ χλιαρῷ τῷ προτέρῳ τὸ δεύτερον ψυχρὸν. ἔστω δ' οὕτω ψυχρὸν τότε κατὰ τὴν δεξαμενὴν ὕδωρ αὐτοῖς παρεσκευασμένον, ὅσον ἐξ ἐκείνης ἂν τις ἀρυσάμενος, αὐταρκες ἀθρόως εἰς ἅπαξ ἐπιχέαι τοῖς λελουμένοις, ὡς μηδεμίαν ἐμφαίνειν σαφῆ ποιότητα μήτε τῶν ἀκριβῶς ψυχρῶν μήτε τῶν χλιαρῶν ὑδάτων, ἀλλ' οἶον τὸ κρηναῖον καλούμενον ἐν μέσῳ φύξεως πληκτικῆς καὶ χλιαρότητος ἐκλυτικῆς. εἰ μὲν οὖν ἀκριβῶς ἅπαντα γίγνοιτο, κατὰ τε τὰ λουτρὰ καὶ τὰς τροφὰς ἐλπίς σωθήσεσθαι τοὺς μα-

thinness of the body both at the same time. Perhaps, therefore, it would be better to refer back to that discussion about all the other foods so I don't write too much because, as the conditions are alike, they also need similar cures.

By as much as the hectic fevers are hotter, so they require colder remedies and greater precision, lest we shall cause harm when we use strong remedies. And you must bathe those who are already marasmic, as I stated, whereas those with hectic fevers who are not yet marasmic, you can also bathe without the linen cloth being placed under them because they are still strong in capacity. Nevertheless, also bring them into the room, either on a bed or a litter, and then you must lead them, walking unaided, to the warm water so that they spend time in that. It is dangerous to allow those of them who are more helpless than such patients to go into the cold bathing pool. Pour water over them externally instead, first lukewarm and second cold. At that time have prepared for them cold water in the tank, as much as someone, having drawn off from this a sufficient amount, can suddenly pour all at once over those who have bathed—water that displays no clear quality of either those waters that are thoroughly cold or those that are lukewarm, but is like a so-called spring, lying between overpoweringly cold and debilitatingly warm. If all these things happen exactly as they should, there is hope that, with the baths and nutriments, those with marasmus will

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730K ραινομένους· εἰ δ' ἀμαρτηθεῖη τι κὰν ἔν, ἀνατρέπει
 τᾶλλα σύμπαντα· τὸ γάρ τοι τῆς διαθέσεως αὐτῶν
 ἀλέθριον οὐδὲ βραχύτατον ἀμαρτημα φέρει, καὶ εἴ τις
 ἐσώθη τῶν τοιούτων, τὸ σαρκῶδες αὐτοῦ γένος ὁ
 μαρασμὸς κατελήφει τῶν στερεῶν δ' αὐτῶν ἐξηρα-
 σμένων | ἀδύνατόν ἐστι τὸν ἀνθρώπον ὑγιασθῆναι τε-
 λέως· ἀλλ' ἀναγκαῖον ἦτοι γ' ἐξ αὐτοῦ τοῦ πυρετοῦ
 τὸν θάνατον ἦκειν εὐθέως ἢ μεταπεσόντος εἰς τὸ
 καλούμενον ἐκ νόσου γῆρας· πρῶτον μὲν γὰρ ὁ τοι-
 οῦτος πυρετὸς ἐκβόσκειται τὴν οἰκίαν ἰκμάδα τῶν
 μορίων, ὑφ' ἧς τρέφεται μεταβαίνει δ' ἐντεῦθεν ἐπὶ τὸ
 σαρκῶδες γένος, ὃ ταῖς ἰσὶ καὶ τοῖς ὑμενώδεσι μορίοις
 τῶν στερεῶν σωμάτων περιπέφυκεν· εἴθ' οὕτως ἄπτε-
 ται καὶ αὐτῶν τῶν στερεῶν μορίων.

καθ' ἕκαστον γάρ τοι μόριον τῶν ἀπλῶν καὶ πρῶ-
 των ὀνομαζομένων, ἐθεάσω κατὰ τὰς ἀνατομὰς τὸ μὲν
 οἶον ἰωῶδες τί ἐστι τῆς οὐσίας αὐτῶν, τὸ δ' ὑμενώδες,
 τὸ δὲ σαρκῶδες· οἶον εἰ τύχοι τῆς φλεβὸς ἓνα χιτῶνα
 κекτημένης λεπτόν, ἔστιν εὐρεῖν κατ' αὐτὴν ἵνας
 πολλὰς ἀραχνοειδέσι διατάσεσι συναπτομένας· αἷς
 ἀμφοτέραις ἢ οἰκεία τῆς φλεβὸς οὐσία περιπέφυκεν,
 ἄλλη κατ' ἄλλο μόριον ὑπάρχουσα, κοινὸν οὐδὲν ὄνο-
 μα κекτημένη· καλεῖν γοῦν αὐτὴν οὐδὲν κωλύει δι-
 δασκαλίας ἕνεκα σαρκοειδῆ φύσιν ἢ καὶ νῆ Δία τὴν
 τοῦδὲ τινοῦ τοῦ μορίου σάρκα, κατὰ γαστέρα μὲν
 731K ἐτέραν | ὑπάρχουσαν, καθ' ἥπαρ δ' ἐτέραν, ὥσπερ γε
 καὶ κατὰ ἀρτηρίαν καὶ μῦν· ὀνόμασται δὲ μόνη σὰρξ
 ἢ ἐν μυσί, τῶν ἄλλων οὐδεμίαν ὀνομάζουσι σάρκα,

be saved. However, if a mistake is made in even one of them, this upsets all the others. For the fatal nature of their condition does not allow the slightest mistake. And if any one of these patients is saved, the marasmus has seized his flesh as a class, whereas when the solid parts themselves have become dried, it is impossible for the person to be completely restored to health. But, inevitably, either death comes immediately from the fever itself or the patient undergoes a change to the so-called "age from disease." In the first place, such a fever consumes the proper moisture of the parts from which they are nourished. From here, it passes to the fleshy class, which grows around the fibrous and membranous parts of the solid bodies. Then, in this way, it also involves the solid parts themselves.

In each of the parts termed simple and primary, you saw from dissections that there is, as it were, a fibrous, membranous or fleshy component of their substance—for example, in the single tunic acquired by a vein it is possible to discover many fibers bound together with weblike extensions, the specific substance of the vein being surrounded by both of these.²¹ Other membranes exist in other parts but have not acquired a common name. At any rate, nothing prevents you from calling this, for didactic purposes, a "natural flesh" or also, by Zeus, the "flesh of this particular part," there being one for the stomach, and another for the liver, just as there is also one for an artery and one for a muscle. It is only called "flesh" in muscles; with very few exceptions no one calls any of the others

²¹ See, for example, *De facultatibus naturalibus*, II.181K, *De anatomicis administrationibus*, II.601K, and *De usu partium*, III.457K.

πλὴν ὀλίγοι δὴ τινες· ἀλλὰ τὰ μὲν ἐν τοῖς σπλάγχ-
 χουσι, οἷον ἥπατι καὶ νεφροῖς καὶ σπληνὶ καὶ πνεύ-
 μοι, παρεγχύματα καλοῦσι τὰς δ' ἐν ἐντέροις καὶ
 γαστρὶ καὶ στομάχῳ καὶ μήτρᾳ ἀνωδύμους ἀπολεί-
 πουσιν, ἀλλὰ σὺ τῶν μὲν ὀνομάτων μηδὲν φρόντιζε,
 γίνωσκε δὲ ἐκάστου τῶν μορίων τὸν ὄγκον τῆς οὐ-
 σίας ὑπὸ τῆς τοιαύτης μάλιστα συμπληροῦσθαι φύ-
 σεως, φθορὰν καὶ γένεσιν ἐπιδεχομένης, ὡς ἔνεστι
 θεάσασθαι σαφῶς ἐπὶ τῶν κοίλων ἑλκῶν. οὐ μὴν οὐθ'
 ἢ τῶν ἰνῶν φύσις οὐθ' ἢ νευρώδης ἢ ὑμενώδης ὄραται
 τὴν αὐτὴν ἔχουσα γένεσιν· οὐδ' ἐγχωρεῖ τὰς ἐν ἐκά-
 στῳ μορίῳ τοιαύτας ἴνας ὑπὸ τῶν κακοηθῶν πυρετῶν
 ἐκτακῆναι, καθάπερ τὰς σάρκας. αἶ γε πρὶν ξηραν-
 θῆναι τελέως διαφθείρουσι τὸ ζῶον.

732K εἰσὶ μὲν οὖν καὶ οἱ μαρασμῶδεις πυρετοὶ πάντες ἐκ
 τοῦ τῶν συντηκόντων γένους, ἀλλὰ διαφέρουσι τῷ τὸ
 συντηκόμενον ἐκάστοτε τῆς σαρκὸς ἐπὶ μὲν τούτων
 διαφορεῖσθαι, καταρρεῖν δ' ἐπ' ἰκεῖνων εἰς γαστέρα.
 φαίνεται δὲ τοῦτο κατὰ τῶν κρεῶν γιγνόμενον ἐναρ-
 γῶς, ὀπτωμένων ἐπὶ τῆς καλουμένης ἐσχάρας· ἐνίων
 μὲν γὰρ ἀπορρεῖ πάμπολυ τὸ σύντηγμα καὶ φέρεται
 κατὰ τῶν ἀνθράκων ἀθρόως· ἐνίων δ' ὅλως οὐδὲν
 αἰσθητὸν ἀπορρέον φαίνεται, κὰν ἴσον ἢ τὸ πλήθος
 τῶν ἀνθράκων. οἱ γοῦν ἄγριοι σῦες ἢ οὐδ' ὅλως ἢ
 ὀλίγιστον ἔχουσι τὸ ἀπορρέον, οἱ δ' ἡμεροὶ πάμπολυ
 καὶ ὅσον περ ἂν ἢ πιμελωδέστερον καὶ σαρκωδέστε-
 ρον τὸ ζῶον, τοσοῦτον τὸ ἀπορρέον αὐτῶν τῶν σαρ-
 κῶν ἐπὶ τῆς ἐσχάρας ὀπτωμένων πλέον φαίνεται. τὸν
 αὐτὸν οὖν τρόπον ἐπὶ τῶν θερμοτάτων πυρετῶν, εἰ μὲν

"flesh." But the [fleshes] in the viscera, such as the liver, kidneys, spleen and lung, they call parenchymas. That in the intestines, stomach, esophagus and uterus, they leave without a name. But give no thought to the names. Know, however, that the bulk of the substance of each of the parts is mostly filled up by such a basic substance which allows of destruction and generation, as can be seen clearly in hollow wounds and ulcers. But in fact the nature of fibers, or nerves (sinews), or membranes is seen not to have the same generation. Nor is it possible for such fibers in each part to be dissolved by the *kakoethical* fevers, like flesh is. In fact, before these fibers are dried out completely, the fevers destroy the organism.

All the marasmic fevers are, then, also from the class of fevers that are colliquative, but they differ on each occasion in the dissolving away of flesh; in some instances it is dissipated and in other instances it flows down to the stomach. This quite obviously happens with meats when they are roasted on a so-called gridiron as the liquefied material of some meats flows away in large part and is carried collectively down to the coals. Of other meats, however, nothing at all perceptible obviously flows away, even if there is an equal quantity of coals. At all events, wild pigs have either nothing at all or very little that flows away, whereas those that are tame have a large amount. And to the degree that the animal is more fatty and fleshy, so what flows away when their flesh is roasted on a gridiron is discernibly more. In the same way, in the very hot fevers, if the flesh is

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οὖν εἰεν σάρκες ὑγραὶ καὶ μαλακαὶ μετὰ πλήθους
 πιμελής, τὰς συντηξέεις αἰσθητὰς ἰσχυοσιν· εἰ δὲ ἄνευ
 πιμελής καὶ ξηραί, τοῖς μαρασμώδεσιν ἀλίσκονται
 πυρετοῖς. ἐναργέστατον δὲ τούτου τεκμήριον οἱ τὰς
 συντηξέεις ἐκκρίνοντες ἄρρωστοὶ διὰ γαστρός, ἣν μὴ
 φθάσωσιν ἀποθανεῖν, ἤτοι γ' ὑπὸ βίας τοῦ νοσήματος
 ἢ διὰ τὴν τῶν ἰατρῶν ἀμαθίαν εἰς τοὺς μαρασμώδεις
 ἐμπίπτουτες πυρετούς. ἄχρι μὲν γὰρ ἂν ἔχωσι τὴν
 ὕλην σαμιλή, ταύτην συντήκουσιν· ὅταν δὲ ἐπιλεί-
 πωσιν αὐτοὺς αἶ τε πιμελαὶ καὶ αἱ σάρκες αἱ μαλακαί,
 733K ξηραίνουσι | τὰς σκληρὰς καὶ δυστήκτους σάρκας, ὧν
 οὐδὲν ἀπορρεῖ διὰ ξηρότητα, καθάπερ οὐδὲ τῶν ταρι-
 χηρῶν κρεῶν, εἰ καὶ ταῦτ' ἐθελήσειας ὀπτᾶν, ἐπιβάλ-
 λων ἴσῳ τοῖς ἄλλοις πυρί· ξηρότεραι μὲν γὰρ αἱ
 σάρκες αὐτῶν ἔσονται καὶ σκληρυνθήσονται γε βύρ-
 σης τρόπον· οὐ μὴν ἐκρνήσεται γε αὐτῶν οὐδεμία
 τηκεδὼν αἰσθητή. ταῦτ' οὖν γινώσκοντί σοι καὶ ἡ τῶν
 συντηκτικῶν πυρετῶν ἐπιμέλεια κατὰ τὰς αὐτὰς γινέ-
 σθω μεθόδους ἐπὶ τε ψυχροῦ δόσω ὅτι τάχιστα παρα-
 γιγνομένῳ καὶ διὰ τῶν ὑγραιόντων καὶ ψυχόντων
 τρέφοντι. μελίκρατον δ' οἰομένῳ πολεμιάτατον εἶναι,
 ᾧ μάλιστα ὀργῆς χρωμένους ἐπὶ τῶν τοιούτων πυρετῶν
 τοὺς πλείστους τῶν ἰατρῶν.

ἀλλὰ περὶ μὲν τῶν συντηκόντων πυρετῶν αὐθις
 ἐξέσται διελθεῖν, ὥσπερ γε καὶ περὶ τῶν ἐν λοιμοῖς
 πυρετῶν ἐκτικῶν, οἷος ὁ νῦν ἐπιδημῶν ἐστίν, εἰρή-
 σεται γὰρ περὶ τούδε κατὰ τοὺς λοιμώδεις πυρετούς.
 τῶν δ' ἄλλων ἐκτικῶν καὶ μαρασμωδῶν αὐτάρκως
 εἰρήσθαι νομίζω τὴν μέθοδον τῆς ἰάσεως.

moist and soft with an abundance of fat, they have a per-
 ceptible colliquescence. On the other hand, if they are
 without fat and are dry, they are seized by marasmic fe-
 vers. The clearest evidence of this comes from sick peo-
 ple who excrete what is liquefied through the stomach. If
 they don't die beforehand, either from the force of the dis-
 ease or because of the ignorance of doctors, they fall into
 marasmic fevers. For as long as they have abundant mate-
 rial, they melt this away. However, when fat and soft flesh
 are deficient in them, they dry out the hard and difficult to
 dissolve flesh, nothing of which flows away due to the dry-
 ness, just as nothing of pickled meats does. And if you
 wished to roast this, you would throw it with other things
 onto an adequate fire, for the flesh of these [meats] will
 be drier and hardened like hide. In fact, no perceptible
 liquefied material will flow away from those meats. There-
 fore you, who know these things, must carry out the care of
 the colliquative fevers according to the same methods, ad-
 ministering a dose of cold [water] as quickly as possible
 and nourishing with foods that are moistening and cooling.
 However, you must regard melikraton as highly inimical,
 although you do see the vast majority of doctors using it in
 such fevers.

But it will be possible to go through the colliquative fe-
 vers again, as it will be to go through the hectic fevers in
 plagues, such as the one now visiting us, for I will speak
 about this in relation to the pestilential fevers. But I think
 enough has been said on the method of cure of the other
 hectic and marasmic fevers.

734K 1. Τῶν δ' ἐπὶ χυμοῖς σηπομένοις ἀναπτομένων πυρε-
 τῶν οἱ πρῶτοι μὲν εἴρηνται σκοποὶ πρόσθεν ἡνίκα
 ἐδείκνυον ὅπως ἐγχωρεῖ καὶ δύο καὶ τρεῖς αὐτοὺς
 ποιῆσαι, κὰν εἰ βουλευθῆίημεν ἕνα. νυνὶ δ' ὥσπερ ἐπὶ
 τῶν ἄλλων πυρετῶν ἐκ τῆς τῶν πρῶτων γενῶν τομῆς
 ἄχρι τῶν ἐσχάτων εἰδῶν ἀφικόμεθα τέμνοντες, οὕτω
 πράξαι πειραθῶμεν καπὶ τῆς προκειμένης διαφορᾶς,
 ἐκείνο πρότερον ἀναμνήσαντες ὃ κὰν τοῖς περὶ δια-
 φορᾶς τῶν σφυγμῶν ὑπομνήμασιν ἐδείξαμεν, ὡς εἶτε
 πρῶτας διαφορᾶς, εἶτε γένη πρῶτα καλεῖν ἐθέλοι τις, |
 735K εἶτε γενικωτάτας ἰδέας, εἴθ' ὅπως οὖν ἄλλως φυλάττων
 ἀκριβῆ τοῦ πράγματος τὴν ἔννοιαν, οὐ διοίσει. τῶν
 μὲν δὴ πυρετῶν αὐτῶν τοὺς ἐφημέρους ὅπως χρῆ
 θεραπεύειν ἐν τῷ τῶνδε τῶν ὑπομνημάτων ὀγδόῳ δι-
 ἠλθον· ὥσπερ γε καὶ ὅπως τοὺς συνόχους ἐν τῷ μετ'
 αὐτό· καὶ τρίτους γε τοὺς ἐκτικούς ἐν τῷ μετ' ἐκείνο
 τῆς ὅλης πραγματείας ὄντι δεκάτῳ, μετὰ τῶν ἰδίων
 ἐκάστῳ πλείστα καὶ τῶν κοινῶν ἐπελθῶν. νυνὶ δ' ὅπως
 ἂν τις ἰψὸ το μεθόδῳ τοὺς ἐπὶ σήψει χυμῶν συνιστα-
 μένους πρόκειται διελθεῖν.

1. The primary indicators of the fevers kindled by putrefy- 734K
 ing humors have been stated before when I showed how it
 is possible to make them two or three, or even one, if we
 wish. Now, when I make divisions as in the case of the
 other fevers, I proceed from the division of the primary
 classes as far as the ultimate kinds. So let me attempt to do
 this in the case of the differentiae before us, first calling to
 mind what I demonstrated in the treatise *On the Differen-*
tiae of the Pulses:¹ that whether someone might wish to call
 them primary differentiae, or primary classes, or the most 735K
 generic kinds, or name them in whatever other way, it will
 make no difference as long as he accurately preserves the
 concept of the matter. I went through in detail how we
 should treat the ephemeral fevers in the eighth book of the
 present treatise, just as I did with the continuous fevers in
 the book after that, and the hectic fevers in the one after
 that, which was the tenth of the whole work, when I cov-
 ered the majority of those things specific to each of them
 and those that are common [to them all]. I now propose to
 go through in detail how someone might cure by method
 the continuous fevers which arise due to putrefaction of
 humors.

¹ One of Galen's four major tracts on the arterial pulse: *De differentis pulsuum*, VIII.493-765K.

οἱ σκοποὶ δ' οἱ θεραπευτικοὶ κατὰ μὲν τὴν εἰς δύο τομὴν ἢ τε διάθεσις ἢν θεραπεύομεν ὑπάρχει καὶ ἡ τῶν τοῦ κάμνοντος μορίων κράσις. ἐγχωρεῖ δ', ὡς ἐλέχθη, καὶ δι' ἐνὸς ἐρμηνεύσαι κεφαλαίου, θεραπευτικὸν εἰπόντων ἡμῶν εἶναι σκοπὸν ἕνα κοινὸν ἀπάντων νοσημάτων, τὴν ἐναντίωσιν οὗ τεμνομένου γενεῖσθαι τοὺς δύο, τοῦ μὲν νοσήματος ἐνδεικνυμένου τὴν τῶν ἐναντίων ἑαυτῷ βοηθημάτων χρῆσιν, τῆς δὲ τοῦ θεραπευσομένου κράσεως ὀριζούσης ἅμα τῷ νοσήματι τὸ μέτρον τῆς ἐναντιώσεως. ἐρρήθη δ' ἐν ἐκείνοις ὡς καὶ τὸ περιέχον ἡμᾶς ἕνα ποιήσασθαι | τὸν σκοπὸν ἐγχωρεῖ. καὶ ὡς ὁπότεν εἰς δύο μόνους τὴν πρώτην ποιησώμεθα τομὴν, ἦτοι γ' ἐν τοῖς νοσηροῖς αἰτίοις ἢ ἐν τοῖς ὑγιεινοῖς, τίθεσθαι χρῆ τὸ περιέχον. ὄντων δ' αἰτίων ὑγιεινῶν ἀπάντων τῶν ποιοῦντων ὑγείαν, ἐν ἑξ' αὐτῶν ἐστὶ τὸ καλούμενον βοήθημα, κατὰ διαφόρους ἐννοίας ἔσχατον καὶ πρῶτον ὑγιεινὸν αἰτιον ὀρθῶς λεγόμενον. ἔσχατον μὲν γὰρ ἔσται τῷ χρόνῳ, διότι φύσις καὶ τέχνη καὶ τύχη τῷ χρόνῳ πρότερα τῶν βοηθημάτων ἐστὶν ὑγείας αἷτια. πρῶτον δὲ καθ' ὅσον αὐτὸ ψαύει τοῦ νοσοῦντος, ἀλλοιοῦν τὴν διάθεσιν αὐτοῦ· καὶ διὰ τὴν ἐκ τούτου γινομένην ἀλλοίωσιν τῶν νοσοῦντων σωμάτων εἰς ὑγείαν ἀγομένων ἢ τέχνη καὶ ὁ τεχνίτης καὶ ἡ τύχη αἷτια τῆς ὑγείας γίνεται, οὐ τῷ πρώτῳ αὐτὰ τὰς νόσους ἐκκόπτειν, ἀλλὰ τῷ δι' ἐτέρων ὑλῶν ἐπιτηδείων, αἷτινες ὀνομάζονται βοηθήματα.

φλεβοτομία γὰρ αὐτὴ μὲν καθ' ἑαυτὴν αὐτὸ δὴ

The therapeutic indicators, based on a twofold division, are the condition which we are treating and the *krasis* of the parts of the patient. However, it is also possible, as I said, to describe them under one heading, if we say there is one common therapeutic indicator of all diseases—opposition. When this is divided, it generates the two, since the disease indicates the need of remedies opposite to itself while the *krasis* of the person who will be treated, along with the disease, determines the measure of the opposition. It was said in that treatise that it is also possible to make the indicator a single one: what surrounds us (the ambient air). It was also said that, whenever we make the primary division into two only, we must place the ambient air either in the causes of disease or the causes of health. Since the causes of health are all those things that bring about health, one of these is what we call a remedy which, depending on different concepts, is rightly termed both a last and a first cause of health. It will be last in time because nature, craft and chance are prior in time to remedies as causes of health. It is first to the extent that it affects the one who is diseased and changes his condition and, because of the change occurring from this when diseased bodies are brought to health, the craft, the craftsman and chance become causes of health, not because they eradicate the diseases primarily, but because [they do so] through other suitable materials which are termed remedies.

Thus phlebotomy, in and of itself, has actually acquired

737K τοῦτο τὸ νῦν εἰρημένον ὄνομα κέκτηται βλάβασα δὲ τὸν ἄνθρωπον ἐκ τῶν αἰτίων γίνεται τῶν νοσῶδων, ὥσπερ γε καὶ ὠφελήσασα τῶν ὑγιεινῶν. καὶ διὰ τοῦτο καλεῖται βοήθημα, καθ' ὃν ἂν ὠφελῆ καιρόν' ὡς | καὶ πάσης ὕλης τῆς ὁπωσοῦν ἀλλοιούσης τὸ σῶμα καθ' ὃν ἂν ὠφελῆ χρόνον ὀνομαζομένης βοηθήματος. οὕτως οὖν καὶ περιέχοντος ἡμᾶς ἴδιον μὲν ὄνομα κατὰ τὴν ἑαυτοῦ φύσιν ὁ ἀήρ· ἐν δὲ τῇ πρὸς ἡμᾶς σχέσει ποτὲ μὲν βοήθημα καὶ τῶν αἰτίων ἐν τι τῶν ὑγιεινῶν γίνεταί, ποτὲ δὲ τῶν ἐναντίων αὐτοῖς τῶν νοσῶδων. ἐπεὶ δ' ἐκ τε τῆς ἐνεστάσης καταστάσεως καὶ τῆς ὥρας τοῦ ἔτους καὶ τῆς τοῦ χωρίου φύσεως ὁ ἀήρ ἴσχει τὰς καθ' ὑγρότητα καὶ ξηρότητα καὶ θερμότητα καὶ ψυχρότητα μεταβολάς, ἐξ ἐκείνων πάλιν ἐκάστω γίνονται τινες ἐνδείξεις μερικώτεραι.

738K τύχη μὲν οὖν καὶ τέχνη καὶ τεχνίτης διὰ μέσων τῶν ὑλῶν ἔχουσι τὸ δρᾶν· ἡ φύσις δ' αὐτῇ δι' ἑαυτῆς, ἐκ τριῶν τούτων συμπληρουμένη μορίων τῆς τε τοῦ πνεύματος οὐσίας καὶ τῆς τῶν ὄντως στερεῶν, ἅπερ ἐκ σπέρματος ἐδείχθη γιννόμενα, καὶ τρίτης ἐπ' αὐτοῖς τῆς σαρκοειδοῦς οὐσίας, ἐν ἐκάστω τῶν μορίων ἰδίας ὑπαρχούσης. ἐκαστον δὲ τῶν εἰρημένων τριῶν ἰδίαν τιὰ ἔχει ποσότητα καὶ ποιότητα κατὰ φύσιν. ἡ μὲν οὖν ποιότης αὐτῶν ἐκ τῆς πρεπούσης κράσεως ὑγρᾶς καὶ ξηρᾶς καὶ ψυχρᾶς καὶ θερμῆς | συνίσταται. τὸ ποσὸν δὲ τῶν μὲν στερεῶν σωμάτων ἴσον αἰεὶ διαμένει, τοῖς μὲν ἀξαναμένοις ἔτι κατὰ τὸν ἀριθμὸν μόνον, τοῖς δ' ἤδη τετελειωμένους καὶ κατὰ τὸ μέγεθος. τῆς

this very name just mentioned. When it harms a person, it becomes one of the causes of disease just as, when it brings benefit, it is one of the causes of health. Because of this, at the time it brings benefit it is called a remedy, like every material which changes the body in any way whatsoever, should it be of benefit at the time, is also called a remedy. Similarly, the specific name for what surrounds us, based on its own nature, is the air. In its state in respect to ourselves, it sometimes becomes a remedy and one of the causes of health, while at other times it becomes one of the oppositions to these; that is, a cause of diseases. Since the air is susceptible to changes in moistness, dryness, heat and cold due to the existing climatic conditions, the season of the year and the nature of the place, more specific indications arise from each of these in turn.

738K Chance, craft and craftsman act through the medium of the materials. The nature acts through itself, being made up of the following three components: the substance of the *pneuma*, the substance of the truly solid parts (which, it was shown, arises from a seed), and third, in addition to these, the fleshy substance which is specific in each of the parts. Each of these three components has some specific quantity and quality in accord with nature. Thus, their quality consists of a suitable *krasis* of moist, dry, cold and hot. The quantity of the solid bodies always remains the same: in those that are still increasing [in magnitude], in number alone; in those already brought to completion, also in terms of magnitude. However, the magnitude of

σαρκοειδούς δ' ούσας ἐξαλλάττεται τὸ μέγεθος, εἰ καὶ μηκέτι αὐξοιο τὸ ζῶον. οὕτως δὲ καὶ ἡ τοῦ πνεύματος οὐσία μονοноῦ καθ' ἐκάστην ῥοπήν ἐλάττων τε καὶ πλείων γίνεται. καὶ τοίνυν καὶ ἡ δύναμις ἐφ' οἷς ἔμπροσθεν εἶπον σκοποῖς ἦτοι μόνη προστίθεται κατὰ τὴν τῶν εἰρημένων τριῶν οὐσιῶν συναριθμησιν, ἢ τῆς κράσεως ἀφορισθείσης ἰδίᾳ καθ' ἑαυτήν. ἦτις αὖ πάλιν καὶ αὐτὴ ποτὲ μὲν, ὡς ἐδείκνυτο, διχῆ τέμνεται, εἰς τε τὴν ἐξ ἀρχῆς φύσιν καὶ τὴν ἐπίκτητον διάθεσιν· ὥστε ἀπὸ τούτων καὶ τῶν ἄλλων τῶν προειρημένων γίνεσθαι τινα ἔνδειξιν ἰαμάτων ἰδίων ἐκάστου. πολλάκις δὲ ἡ ἐπίκτητος κράσις εἰς τὰς ποιητικὰς αἰτίας ἀναχθείσα τὴν ἔνδειξιν ἐκείναις ἐχαρίσατο. κατὰ τοῦτον οὖν ἔφαμεν τὸν τρόπον ἐξ ἡλικίας ἐπιτηδευμάτων τε καὶ ἐθῶν ἔνδειξιν βοθημάτων γίνεσθαι, συμφωνεῖν δ' ἀλλήλαις ἀπάσας τὰς εἰρημένας ἐνδείξεις· ἐν γὰρ ταῖς ἰδικωτέραις αἰεὶ περιέχεται τὰς ἰ γενικωτέρας. ἄγεσθαι δ' εἰς χρῆσιν τὰς ἰδικωτέρας, εὐρισκομένης ἐκ τῆς τῶν γενικωτέρων τομῆς.

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2. Ἢ γάρ τοι πρώτη πασῶν ἔνδειξις θεραπευτικὴ ἐξ αὐτοῦ τοῦ θεραπευομένου νοσήματος γιγνομένη τὴν ἐναντίωσιν ἐδίδαξεν. ἐπεὶ δ' ἔστι πλείονα γένη τῶν νόσων, ἕκαστον αὐτῶν ἰδίαν ἔξει τὴν ἐναντίωσιν. ἀλλὰ τὰ μὲν ἄλλα παρεῖσθω τό γε νῦν εἶναι. προκεχωρήσθω δὲ μόνον ἡμῖν εἰς τὰ παρόντα τῆς θεραπευομένης νόσου τὸ γένος ἐν δυσκρασίᾳ κείμενον. ἰαθήσεται τοίνυν τοῦτο διὰ τῆς ἐναντίας αὐτῷ δυσκρασίας.

the fleshy substance changes if the organism is no longer increasing. In the same way too, the substance of the *pneuma* in effect becomes less or more every moment. And accordingly, also, the capacity is added to the indicators I spoke of before, either on its own in relation to the enumeration of the aforementioned three substances, or when the *krasis* is distinguished individually by itself. And this itself is again sometimes divided in two ways into the original nature and the acquired condition, as was shown. As a result, from these things and from others previously mentioned, there arises a certain indication of cures specific for each. Often the acquired *krasis*, when it is reckoned in regard to the effecting causes, yields the indication for those. In this way, then, I said that the indication of the remedies arises from age, habits and customs, and that all the aforementioned indications agree with one another, for always those indications that are more general are included in those that are more particular. And [I said that] we are led to the use of the more particular indications which are discovered from the division of the more general ones.

739K

2. Certainly, the foremost therapeutic indication of all arising from the actual disease being treated directs us to opposition. Since there are more classes of diseases, each of these will have a specific opposition. But let the other classes be disregarded, at least for the moment. Let us, instead, bring forward for present consideration only the class of disease being treated—that which lies in a *dyskrasia*. Accordingly, this will be cured through the *dyskrasia* opposite to it. But since it is a hot *dyskrasia* that

ἀλλ' ἐπεὶ τοῦ γένους ὄλου τῶν πυρετῶν ἢ δυσκρασία θερμότης ἐστί, διὰ ψυχρότητος ἰαθήσεται, ὥστε ἀλλήλαις ὁμολογεῖν ἀπάσας τὰς ἐνδείξεις. εἴαν τε γὰρ εἴπωμεν ἀπλῶς οὕτως ὡς χρὴ τὸν πυρετὸν ἰᾶσθαι διὰ τῶν ἐναντίων εἴαν τε προσθέντες ὡς διὰ τῶν ἐναντίων τῇ κράσει μάχην οὐδεμίαν ἔξουσιν οἱ λόγοι· κατὰ δὲ τὸν αὐτὸν τρόπον οὐδ' εἰ φαίημεν ἰᾶσθαι χρῆναι διὰ τῶν ψυχόντων τὸν πυρετὸν, ὥσπερ γε οὐδ' εἰ τέμνοντες τοῦτο φαίημεν ἐνίοτε μὲν ἰᾶσθαι τὸν πυρετὸν ἡμᾶς διὰ τῶν ἐνεργείᾳ ψυχόντων, ἐνίοτε ἰ δὲ διὰ τῶν δυνάμει, καὶ ποτε αὖθις διὰ τῶν κατὰ συμβεβηκός, ἢ καὶ συντιθέντες ταῦτα μάχην οὐδεμίαν ἔξει τοῖς προειρημένους ὁ λόγος, ὥσπερ γε οὐδ' εἰ φαίημεν ὅσα μὲν κατ' ἐνέργειαν ἢ δύναμιν ἢ κατὰ συμβεβηκός θερμαίνει χείρονας ἐαυτῶν ἀποτελεῖν τοὺς πυρετούς, ὅσα δ' αὖ κατ' ἐνέργειαν ἢ δύναμιν ἢ κατὰ συμβεβηκός ψύχει θεραπεύειν αὐτούς. ἢ γὰρ ἀπὸ τῆς διαθέσεως ἐνδείξεις εἰς τοσοῦτους ἐτμήθη τοὺς κατὰ μέρος σκοπούς. αὐτοὶ δὲ πάλιν οὗτοι οἱ σκοποὶ τὴν ὕλην τῶν βοηθημάτων εὐρίσκουσι κατὰ τὰς ἐν τοῖς περὶ φαρμάκων εἰρημένας μεθόδους· ἀρχὴ γὰρ ἐκείνων ἐστὶν εἰς ὅπερ ἐτελεῦτησεν ἢ ἐκ τῆς θεραπευομένης διαθέσεως τομῆ.

κυριωτάτη μὲν οὖν ἐν τῷ λυθῆναι τὴν νόσον θερα-

² The three works, often referred to, on simple and compound medications: *De simplicium medicamentorum temperamentis et*

characterizes the whole class of fevers, it will be cured through cooling, so that all the indications are in agreement with one another. And if we were to say simply that it was necessary to cure the fever in this way through the opposites, and if we add that it is through the opposites in terms of *krasts*, the arguments will have no point of contention. Similarly, there would be no point of contention, if we were to say the fever needs to be cured through cooling agents. Likewise, when we divide this, if we were to say that we sometimes need to cure the fever through agents that are cooling by action and sometimes through those that are cooling by potency and, at other times again, through those agents that cool contingently, or also when we add these together, the argument will have no point of contention in regard to the previously mentioned matters. The same would apply, if we were to say that those things which heat, in relation to action, capacity or contingency, make the fevers worse than they were, whereas those things which cool, in relation to action, capacity or contingency, cure them. For the indication from the condition was divided into such indicators individually. Again, these same indicators reveal the material of the remedies in respect to the methods spoken of in the works on medications.² For the principle of those [methods] is division, which reaches completion from the condition being treated.

Therefore, the treatment considered most effective in

facultatibus (XI.379–892K and XII.1–377K), *De compositione medicamentorum secundum locos* (XII.378–1007K and XIII.1–361K), and *De compositione medicamentorum per genera* (XIII.362–1038K).

741K πεία νοείται, καταχρωμένων δὲ καὶ τὸ μικτὸν γένος ἔκ τε τῆς ὄντως θεραπείας καὶ ἣν ὀνομάζουσι προφυλακῆν. τῶν μὲν οὖν ἐφημέρων πυρετῶν ἢ ὄντως ἐστὶ θεραπεία, καθάπερ γε καὶ ἡ τῶν ἐκτικῶν. ὅσοι δ' ἐπὶ χυμοῖς συνίστανται σηπομένοις ἢ λεγομένην θεραπεία τὴν προφυλακῆν προσείληφεν, ἥτις ἐστὶ τὸ τὴν νόσον ἐργαζόμενον αἷτιον ἐκκόπτειν. ὀνομάζεται δὲ καὶ αὐτὸ |
741K τοῦτο τὸ μέρος τῆς τέχνης θεραπευτικόν, ἀποκεχωρισμένον τοῦ καθαρῶς τε καὶ εἰλικρινῶς προφυλακτικοῦ τῷ γενέσθαι τὴν νόσον μὲν αἰσθητῶς ὑπὸ τῆς αἰτίας ἤδη, μέλλειν δὲ ἔσεσθαι κατὰ τὰς προφυλακτικὰς. τοῖς μὲν οὖν ὀνόμασιν ὡς ἂν ἐθέλοι τις χρῆσθαι, τοῦτο γὰρ ἀναμμνήσκειν αἰεὶ χρῆ, φυλαττέτω δὲ τὴν ἐφ' ἐκάστου τῶν πραγμάτων ἔνδειξιν τῶν ἰαμάτων, ὡς εἴ γε παραλείποι τι κἂν ἐν ἑξ αὐτῶν, ἀνάλογον ἐκείνου τῷ μεγέθει τε καὶ τῇ δυνάμει βλάψει τὴν ἴασιν.

3. Ὅνπερ δὲ τρόπον ἀπὸ τῆς διαθέσεως ἐπὶ τὰς ὕλας τῶν βοηθημάτων ἀφικόμεθα, τὸν αὐτὸν τρόπον ἀφ' ἐκάστου τῶν ἄλλων γενῶν τῶν πρώτων κατέρχεσθαι χρῆ πρὸς αὐτάς· οἷον ἀπὸ τῆς δυνάμεως ἀντιτέτακται γὰρ αὕτη τῇ νόσῳ καθάπερ τις ἀνταγωνιστής· καὶ πρόκειται γε τῷ ἰατρῷ βοηθεῖν ταύτη καὶ συναγωνίζεσθαι τῷ παντί. τίς οὖν πρῶτος σκοπὸς ἀπὸ τῆς δυνάμεως ἢ τίς ἔνδειξις προτέρα; καὶ γὰρ κἀνταῦθα λεκτέον ὡς ἂν ἐθέλοι τις, αὐτὴν μὲν τὴν δυνάμιν ἕνα τὸν πρῶτον σκοπὸν τιθέμενος, τὸ δ' | ὑπ' αὐτῆς ἐνδεκνύμενον ἕτερον σκοπὸν δεύτερον. ἐπεὶ
742K

resolving the disease is when we make full use of the class compounded from what is truly treatment and what people term prophylaxis. This is actually the treatment for the ephemeral fevers, just as it is for the hectic fevers. In those fevers which exist due to humors that are putrefying, the treatment spoken of adds a prophylactic component as well, which is to eradicate the cause bringing about the disease. This itself is also called the therapeutic part of the craft, and is separated from what is purely and absolutely prophylactic by virtue of the fact that the disease already perceptibly exists due to the cause, whereas prophylaxis pertains to what is going to exist in the future. Therefore, however someone might wish to make use of these terms, it is always necessary to remember this: he must preserve the indication of the cures in each of the matters because, if he were to leave out even one of these, he would harm the cure in proportion to both the magnitude and the power of that [which is overlooked].

3. We arrive at the materials of the remedies from the condition in the very same way by which we must come down to them from each of the other classes that are primary; for example, from the capacity. The capacity is set in opposition to the disease like some opponent; and what confronts the doctor is to aid this [capacity] and fight alongside it in every way. What, then, is the primary indicator from the capacity or what the prior indication? And even here one must speak as one wishes, putting the capacity itself as one primary indicator while there is another, second indicator displayed by this capacity. Therefore,
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τοίνυν ἐδείχθη τὴν ἑαυτῆς ἐνδεικνυμένη φυλακὴν, ὥσπερ ἡ νόσος τὴν ἀναίρεσιν, ἔσται πάλιν ὁ δεύτερος ἐπὶ τῇ δυνάμει σκοπὸς ἡ φυλακὴ, καθάπερ ἐπὶ τῶν νοσημάτων ἡ ἀναίρεσις. ἀλλ' ἡ μὲν φυλακὴ τὴν τῶν ὁμοίων ἐνδείξεται προσαγωγῆν, ἡ δ' ἀναίρεσις τὴν τῶν ἐναντίων. ἐπειδὴ δὲ τῆς δυνάμεως οὐσία συνεπληροῦτο διὰ τε τοῦ πνεύματος καὶ τῆς σαρκώδους ιδέας καὶ τῶν στερεῶν, ἐκ τῶν ὁμοίων ἐκάστῳ πορίζεσθαι χρὴ τὴν διαμονήν· τῷ μὲν πνεύματι διὰ τῆς ἀναπνοῆς τε καὶ διαπνοῆς καὶ τῆς ἐκ τοῦ αἵματος ἀναθυμιάσεως, ἐξέστω δὲ κἀνταῦθα τῷ βουλομένῳ καλεῖν ἀέρωσιν, ἢ λεπτοποίησιν αἵματος, ἢ εἰς ἀτμοὺς λύσιν, ἢ χύσιν, ἢ ὅπως ἂν αὐτὸς ἐθέλοι· τῷ δὲ τῶν στερεῶν γένει διὰ τῆς στερεᾶς τροφῆς, ὥσπερ γε καὶ τῷ τῶν σαρκώδων διὰ τῆς ἐν μέσῳ φύσεως ὑγρῶν τε καὶ στερεῶν σωμάτων.

743K ἐκάστου δὲ τούτων εὐρήσεις τὸ μὲν ποσὸν ἐκ τῆς κατὰ τὴν φυλαττομένην οὐσίαν ποσότητος, τὸ δὲ ποῖον ἐκ τῆς κράσεως. αὐτῆς δὲ τῆς κράσεως καθ' ἕκαστον αὐτῶν ἦτοι | γε ἀρίστης ὑπαρχούσης ἢ μεμπτῆς κατὰ τι, τὴν μὲν ἀρίστην αἰεὶ φυλάττειν χρὴ, τὴν μεμπτὴν δὲ ἐπὶ μὲν τῶν ὑγιαίνοντων ἦτοι φυλάττειν ἢ ἀλλοιοῦν· ἐπὶ δὲ τῶν νοσούντων φυλάττειν, ἐξ οὗ λογισμοῦ πρόσθεν ἐδείκνυτο μεγίστην ἔνδειξιν ἔχον τὸ ἔθος, ἢ γὰρ τὴν ἐξ ἀρχῆς αὐτοῦ φυλάττειν κράσιν ἢ τὴν ἐπίκτητον ἐργάζεσθαι. γίγνεσθαι δ', ὡς ἐλέγετο, τὴν ἔνδειξιν τοῦ μέτρου τῶν βοηθημάτων ἐκ τῆς νῦν κράσεως, ὥσπερ γε καὶ τῆς ἡλικίας, οὐχ ἥς

since the capacity was shown to indicate its own preservation, just as the disease was shown to indicate its own removal, preservation in the case of the capacity will in turn be the second indicator, just as in the case of the diseases removal will be. But preservation will indicate the administration of like things while removal will indicate the administration of opposite things. Since the substance of the capacity is jointly made up by the *pneuma*, [bodies] of the fleshy kind and those that are solid, it is necessary to bring about the continuation of each [of these] from like things; for the *pneuma* through respiration, transpiration and the vapor from the blood (and here let it be acceptable for someone who should so wish, to call this rarefaction or making the blood fine, or dissolution to a vapor, or dispersion, or whatever he may prefer); for the class of the solid [bodies] through solid nutriment; and for what is fleshy by that which is intermediate in nature between liquid and solid bodies.

You will discover the quantity of each of these from the quantity of substance being preserved, and the quality from the *krasis*. Since, however, the actual *krasis* of each of these is either optimum or at fault in some way, it is always necessary to preserve what is optimum, while in respect of what is at fault in the case of those who are healthy, it is necessary either to preserve it or change it. In the case of those who are diseased, it is necessary to preserve it, and from the previous reckoning, custom was shown to be the most important indication for either preserving its own original *krasis* or bringing about the acquired *krasis*. It was shown, on the other hand, that the indication of the measure of the remedies arises, as I said, from the current *krasis*, just as it does from the age, and not from the *krasis*

ἔμπροσθεν εἶχεν ὁ κάμνων, ἀλλ' ἥς νῦν ἔχει. διαφορᾶς δ' οὐκ ὀλίγης ὑπαρχούσης ἐν τῇ κράσει τῶν τοῦ ζῶου μορίων, ἴδιον ἐκάστῳ τὸ μέτρον ἔσεσθαι τῶν ὁμοίων ἑαυτῷ, τῷ μὲν γεωδестέρῳ τῶν γεωδестέρων, τῷ δὲ ὑγροτέρῳ τῶν ὑγροτέρων· οὕτω δὲ καὶ τῷ μὲν ἀερωδестέρῳ τῶν ἀερωδῶν, τῷ δὲ θερμότερῳ τῶν πυρωδῶν.

744K ἐντεῦθεν οὖν ἤδη τὰς ὕλας ἐξευρίσκειν ἀπάντων τῶν κατὰ μέρος, ἐν τροφαῖς καὶ πόμασι καὶ ἀέρι καὶ τοῖς ἐπιτηδευομένοις ἅπασιν. ἔνθα δ' ἀλλήλαις ἐναντιοῦνται τινες ἐνδείξεις, τῇ πρόσθεν εἰρημένη | χρῆσθαι μεθόδῳ, πρὸς τὴν τῶν πρακτέων εὔρεσιν ἐπιβλέποντα μέγεθος τε καὶ ἀξίωμα τῶν ἐνδεικνυμένων σκοπῶν. αἰρεῖσθαι γὰρ ἐδείκνυμεν χρῆναι τὰς ἀπὸ τῶν ἀξιολογωτέρων τε καὶ μειζόντων ἐνδείξεις σκοπῶν. ἀξίωμα μὲν οὖν αὐτῶν εἰς ζωὴν ἢ ὑγείαν ἀποβλεπόντων κρίνεσθαι, μέγεθος δ' εἶναι διττόν, ἥτοι κατὰ τὴν οἰκείαν οὐσίαν ἢ τὴν τοῦ κατὰ φύσιν ἐκτροπήν. ἐπὶ ταύταις οὖν ἤδη ταῖς μεθόδοις γυμνασθῶμεν ἐν τῷ γένει τῶν ἐπὶ σηπεδόνι πυρετῶν.

4. Ἐπεὶ δὲ ἡ σηπεδὸν ἥτοι γε ὁμοτίμως ἐν ἅπασιν συνίσταται τοῖς ἀγγείοις ἢ ἐν τοῖς μεγίστοις καὶ κυριωτάτοις, ἀ δὴ μετὰ βουβῶνων τ' ἐστὶ καὶ μασχάλων, ἢ καθ' ἓν τι μόριον ἥτοι φλεγμαῖνον, ἢ καὶ χωρὶς φλεγμονῆς, ἐν ἑαυτῷ περιέχον οἶόν περ ἐν ἐστία τινὶ τὴν ἀρχὴν τοῦ πυρετοῦ, καθ' ἐκάστην τῶν εἰρημένων διαφορῶν ἰδίᾳ χρῆναι γυμνάσασθαι. καὶ πρώτῃν γε τὴν ἥτοι κατὰ τὰ μέγιστα τῶν ἀγγείων ἢ

which the patient previously had but from that which he has now. Since there is no small difference in the *krasis* of the parts of the organism, the measure of the things similar to itself will be specific to each part—of those things more earthy to what is more earthy, of those things more moist to what is more moist and, in the same way, of those things that are airy to what is more airy, and of those things that are fiery to what is hotter.

Thus, from here you now discover the materials of all those things individually in the foods, drinks, air, and all the customary activities. Then, when some indications are in opposition to each other, use the previously mentioned method for the discovery of what has to be done, paying close attention to the magnitude and worth of the demonstrated indicators. I showed that you need to choose the indications from the more important and significant indicators. Their importance is to be judged by giving consideration to life and health, while their magnitude is twofold, pertaining to either the specific substance or to the deviation from an accord with nature. Therefore, let us now become practiced in these methods in the class of the fevers due to putrefaction.

4. Since the putrefaction arises either uniformly in all the vessels or in the largest and most important ones, which are those between the groins and the armpits, or in one particular part, either inflamed or without inflammation, containing in itself, very much as if in a hearth, the origin of the fever, it is necessary to be practiced in each of the stated differentiae individually. And let us choose, as the first differentia for discussion, that involving the larg-

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745K σύμπανθ' ἅμα γινομένην τῷ λόγῳ προχειρησόμεθα. τὸν γὰρ ἐπὶ τῇ τοιαύτῃ διαθέσει πυρετὸν εἶναι μὲν δῆπου σύνοχον ἀναγκαῖον, ἰαθῆναι δ' ἀδύνατον ἄνευ τοῦ | παύσασθαι τὴν σηπεδόνα. παύσασθαι δ' οὐ δύναται μενούσης τῆς αἰτίας. ἐκκόπτειν οὖν χρὴ τὴν αἰτίαν αὐτῆς, εἰ μέλλει προτέρα μὲν ἢ σήψις, ἐπ' αὐτῇ δ' ὁ πυρετὸς ἰαθήσεσθαι. τίς οὖν ἡ αἰτία τῆς ὁμοτίμου σηπεδόνας ἐν ἅπασιν τοῖς ἀγγείοις ἀναμνησθῆναι χρὴ πρῶτον, ἢ τίς ποθ' ἡμῖν ἐδείκνυτο σηπεδόνας αἰτία, κάπειθ' ἐξῆς ζητήσῃ τὴν τῆς ὁμαλῶς γινομένης ἐν ἅπαντι μέρει τοῦ ζώου.

δέδεικται τοίνυν ἐν ταῖς τῶν νόσων αἰτίαις ὡς ἐκεῖνα μόνῃ σήπεται τῶν σωμάτων ὅσα φύσιν ἔχοντα θερμὴν καὶ ὑγρὰν ἀδιάπνευστα καὶ ἀρρίπιστα μένει ἐν θερμῷ καὶ ὑγρῷ χωρίῳ. εἰ δ' ἐν κινήσει τε εἴη καὶ ῥιπίζοιτο καὶ διαπνέοιτο, δύναται ἂν ἄσηπτα φυλάττεσθαι, καὶ μάλισθ' ὅσα σώματα διοικοῦσιν αἱ φύσεις, ὥσπερ τὰ τῶν ζώων τε καὶ τῶν φυτῶν αὐταὶ γὰρ ἐξ ἀρχῆς ἑαυταῖς ἔχουσι συμφύτους κινήσεις, ὡς ἐν τοῖς τῶν φυσικῶν δυνάμεων ὑπομνήμασιν ἐδείκνυμεν, αἷς ἀποκρίνουσι τὰ περιττά. δέδεικται δὲ καὶ δι' ἄλλων δυοῖν βιβλίων πηλίκῃ τίς ἡ χρεία τῆς τ' ἀναπνοῆς ἐστὶ καὶ τῶν σφυγμῶν, ὑπὲρ τοῦ | ῥιπίζεσθαι καὶ διαπνεῖσθαι τὸ σῶμα καὶ τὴν κατὰ φύσιν ἑαυτοῦ φυλάττειν θερμοσίαν.

εὔπερ οὖν τι μέλλει σαφῶς σήπεσθαι τῶν κατ'

3 See *De morborum causis*, chapter 2, VII.2-10K.

4 See *De naturalibus facultatibus*, II.1-2K.

745K est of the vessels or occurring in all the vessels at the same time; for surely the fever due to such a condition is inevitably continuous, and cannot be cured without the putrefaction being brought to an end. However, it is not possible for the putrefaction to be brought to an end if the cause remains. We must, then, eradicate the cause of the putrefaction, if the intention is to cure the putrefaction first, followed by the fever. Therefore, it is necessary to call to mind initially what the cause of the putrefaction that is of equal significance in all the vessels is, or what we showed once to be the cause of putrefaction, and then to inquire next into the cause of the putrefaction occurring equally in every part of the organism.

Accordingly, it was shown in relation to the causes of diseases that only those bodies putrefy which have a hot and moist nature and remain unventilated and uncooled in a hot and dry place.³ If, however, they are in motion, and are fanned and ventilated, it would be possible for them to be maintained without putrefaction, and particularly those bodies whose natures govern them, as is the case with animals and plants. For these have in themselves from the beginning innate movements, as I showed in the treatise *On the Natural Faculties*,⁴ with which they separate the superfluities. And it has been shown through two other books how great the use of respiration is and of the pulse for fanning and bringing air to the body, and preserving its own heat in accord with nature.⁵ 746K

Therefore, if one of the things in the body is clearly go-

⁵ The two works referred to are *De utilitate respirationsis*, IV.470-511K, and *De usu pulsuum*, V.149-80K. Both are translated into English by D. J. Furley and J. S. Wilkie (1984).

αὐτό, τὰς εἰρημένας χρῆ διαπνοὰς ἐπισχεθῆναι. πῶς δ' ἂν καὶ δύναιντο αἱ καθ' ὅλον τὸ ζῶον εἰς τοῦτ' ἐλθεῖν ἄνευ στεγνώσεως, ἥτοι γ' ἐν τοῖς πέρασι τῶν ἀγγείων γινομένης ἢ κατὰ σύμπαν τὸ δέρμα; κατὰ μὲν οὖν τὰ πέρατα τῶν ἀγγείων ἢ στέγνωσις γίγνεται ἂν, ἢ διὰ σφοδρὰν τινα ἕξωθεν ψύξιν, ἢ διὰ πάχος, ἢ πλήθος, ἢ γλισχρότητα τῶν περιεχομένων ἐν αὐτοῖς χυμῶν, ἀθροώτερον βρυσάντων ἐπὶ τὴν ἕξω φορὰν. γίγνεται δ' αὐτοῖς τοῦτο καὶ διὰ γυμνάσια τὰ κατὰ παλαιστράν ἢ ἄλλως ἐπιτηδεύθοντα καὶ δι' ὀδοιπορίας συντόνους ἢ διὰ τὸ περιέχον ἕξαιφνης ἐκ κρύους εἰς θάλπος μεταβαλόν. ἐνίοτε δὲ καὶ διὰ θυμὸν οἱ χυμοὶ ζέσαντες ἀθρόα καὶ χρησάμενοι τῇ πρὸς τοῦκτὸς φύσει τὰς εἰρημένας στεγνώσεις εἰργάσαντο.

747K χρῆ τοίνυν ὅστις ἰᾶσθαι μέλλει τὸν προκείμενον ἐν τῷ λόγῳ πυρετόν, ἅμα μὲν ἐκκόπτειν αὐτοῦ τὴν αἰτίαν, ἅμα δὲ καὶ τὴν ἤδη γεγενημένην ὑπ' αὐτῆς ἐν τῷ ζῶῳ θερμασίαν ἐμφύχειν, ὅπως μὲν οὖν ἐκείνην χρῆ ψύχειν ἔμπροσθεν εἴρηται τὴν δ' αἰτίαν ἐκκόπτειν προσήκει, | κατὰ τὴν ἰδίαν ἐκάστης φύσιν ἕξευρίσκοντα τὴν ἐναντίωσιν· εἰ μὲν ὑπὸ ψυχρᾶς αἰτίας ἐπιλήθη τε καὶ πυκνὸν εἰργασται τὸ σῶμα, χαλῶντα καὶ ἀραιοῦντα παντοίως αὐτό· δι' ἔμφραξιν δὲ τοῦτο παθὸν ἐκφράττοντα. τὸ δὲ ἐκφράττον εὐρήσεις κἀνταῦθα, τῷ τῆς ἐναντιώσεως προσέχων σκοπῷ· τοὺς μὲν γὰρ πολλοὺς χυμοὺς κενώσεις, τοὺς παχείς δὲ καὶ γλίσχρους ἐργάσῃ λεπτοῦς τε καὶ ῥυτούς. εἰ δὲ καὶ πλείω συνέλθωι ποτὲ αἴτια, πρὸς ἅπαντα ἐνιστάμενος ἕξ ὑπεναντίου

ing to putrefy, it is necessary for the aforementioned transpirations to be held back. But how would it be possible, in the whole organism, for these transpirations to come to this without obstruction occurring either in the ends of the vessels or in the whole skin? The obstruction in the ends of the vessels could occur due to severe cooling externally, or to a thickening, or an abundance, or the viscosity of the humors contained in them when they flow in a more concentrated fashion in their outward passage. This happens to them due to exercises, either in the wrestling school or carried out otherwise, or due to arduous journeys, or due to a sudden change in the ambient air from very cold to very hot. Sometimes, also, the humors seethe due to anger and, by needing to flow outward all at once, bring about the aforementioned obstructions.

It is necessary, therefore, for someone who intends to cure the fever proposed in the discussion, to eradicate the cause of it and, at the same time, to cool the heat that has already occurred in the organism due to this cause. How you must cool that heat was stated earlier; it is appropriate to eradicate the cause by finding out what is opposite to the specific nature of each cause. If the body is condensed due to a cold cause and this brings about thickening, relax and rarefy it in various ways. If the body is affected by blockage, remove the blockage. And even here you will find what removes the blockage when you direct your attention to the indicator of contrariety; for you will evacuate the abundant humors and make those that are thick and viscous, thin and fluid. And if, at some time, more causes come together, counteract all of them with their opposites,

δυνατὸν γὰρ δῆπου καὶ πεπιλῆσθαι τὸ σῶμα καὶ πεπυκνώσθαι τοὺς πόρους καὶ πολλοὺς καὶ γλίσχρους εἶναι τοὺς χυμούς. ἐν δὲ ταῖς τοιαύταις ἐπιπλοκαῖς, εἴ τι μεμνήμεθα τῶν ἐν τοῖς ἔμπροσθεν εἰρημένων, ἀρχεσθαι προσήκει ἀπὸ τῆς φλεβοτομίας, ἐκκενοῦντα τὸ πλήθος, ἀφικνεῖσθαι δ' ἐπὶ τῷ λεπτύνειν τοὺς χυμούς, εἶθ' ἐξῆς ἐπὶ τὸ χαλᾶν τὰ πεπιλημένα καὶ ἀραιοῦν τὰ πεπυκνωμένα. ταῦτ' ἔκ τῆς νοσώδους διαθέσεως ἐνδεικτικῶς ληπτέον.

748K 5. Ἀπὸ δὲ τῆς δυνάμεως, ἐπειδὴ σιτία καὶ ποτὰ καὶ πνεύματα ταύτην ἐφύλαττον,¹ ἐν μέτρῳ τέ τιμι | καὶ ποιότητι δεούσῃ προσφερόμενα, καὶ ἦν αὐτῶν τὸ μὲν τοῦ ποσοῦ μέτρον ἀπὸ τῆς οὐσίας τῆς δυνάμεως εὐρισκόμενον, τὸ δὲ τῆς ποιότητος ἀπὸ τῆς κράσεως, ἐπισκεπτέον ὅπως ἔχουσιν αἱ διοικοῦσαι τὸ σῶμα δυνάμεις. εὐρώστων μὲν γὰρ οὐσῶν θαρρῶν χρῶ τοῖς κενωτικοῖς βοηθήμασιν, ἅπερ ἐκ τῆς κατὰ τὴν νόσον ἐλήφθη διαθέσεως· ἀρρωστοτέρων δὲ γεγενημένων εὐλαβῶς μεταχειρίζου τὰ κενωτικὰ βοηθήματα. καὶ μὲν δὴ καὶ τὸ τῶν τροφῶν ποσὸν ἐντεῦθεν σοι ληπτέον. ἐρρωμένων γὰρ τῶν δυνάμεων κατὰ τὸν ἑαυτῶν λόγον καὶ τῆς ἀκμῆς τοῦ νοσήματος ἐν τάχει προσδοκαμένης ἔξεστι λεπτότατα διαιτᾶν, ἀρρωστοτέρων δ' οὐσῶν οὐκ ἔξεστιν ἄνευ ζημίας μεγάλης· ἀλλὰ χρῆ προστιθέναι τοῖς τρέφουσι τοσοῦτον ὅσον ἀφήρηται τῆς εὐτονίας αἱ δυνάμεις.

¹ K; ἐφύλαττεν B

insofar as it is possible, of course, in a body that has been condensed, for the pores to be closed up, and for the humors to be both many and viscous. In such complicated circumstances, if we call to mind some of those things previously spoken of, it is appropriate to begin with phlebotomy, and when the abundance has been evacuated, to come to the thinning of the humors, and then in turn to the relaxation of what has been condensed and the rarefaction of what has been thickened. These things must be chosen indicatively from the diseased condition.

5. From the capacities (since foods, drinks and *pneumas* preserve these when provided in a certain moderation and required quality, the measure of their quantity being discovered from the substance of the capacity and that of the quality from the *krasis*), it behooves us to consider how the capacities which govern the body are.⁶ When these are strong, use with confidence the evacuating remedies, which are found from the condition in the disease. However, when the capacities have become weaker, employ the evacuating remedies cautiously. But here too you must choose the amount of the nutriments. For when the capacities are strong in their own right and you expect the peak of the disease within a short time, it is possible to use a very thin diet, whereas when they are weaker, this is not possible without very considerable damage. But it is necessary to add to the nutriments an amount commensurate with the extent to which the capacities are deprived of their vigor.

⁶ In this complicated sentence Linacre's use of parentheses is followed, as is his use of the plural for the first *dynamis*; see his p. 552.

749K ἐκ τούτων μὲν τῶν σκοπῶν τὸ ποσὸν τῆς τροφῆς
 ληπτέον, ἐκ δὲ τῆς διαθέσεως τῆς κατὰ τὴν νόσον ἅμα
 τῇ κατὰ φύσιν κράσει ἐν τῷ τότε χρόνῳ τῶν στερεῶν
 σωμάτων τὸ ποιόν, ἀπὸ μὲν τῆς διαθέσεως, εἰ ἔμ-
 φραξις εἴη, τὰς λεπτινοῦσας, ἀπὸ δὲ τῆς κατὰ φύσιν
 αὐτῶν κράσεως ἅμα τοῖς ἔθεσι, καθὼς καὶ περὶ |
 749K τούτων διώρισται πρόσθεν. ὁ δὲ καιρὸς τῆς τροφῆς
 ἐπὶ μὲν τῶν ἄλλων ἀπάντων πυρετῶν, ὅσοι σήψουσιν
 ἔπονται, προϊόντος εἰρήσεται τοῦ λόγου τοῖς δ' ἕνα
 μόνον ἀπ' ἀρχῆς ἄχρι τέλους ἔχουσι παροξυσμὸν,
 ὑπὲρ τούτων γὰρ ἡμῖν ὁ ἐνεστὼς λόγος, ἢ τ' εὐφορία
 καὶ τὸ ἔθος οἱ σκοποῖ· τηρικαῦτα γὰρ ἂν αὐτοῖς
 δοτέον ὅταν εὐφορώτατοι σφῶν αὐτῶν ὑπάρχωσι, καὶ
 μάλιστα κατ' ἐκείνον τὸν καιρὸν τῆς ἡμέρας ἐν ᾧ καὶ
 πρόσθεν ὑγιαίνοντες ἔθος εἶχον σιτέεισθαι μάλιστα
 γὰρ ἂν εὐφόρως ἐνέγκαιεν τὰ σιτία κατὰ τούτους τοὺς
 σκοποὺς λαβόντες. ὅτι δὲ καὶ τὸ ψυχρὸν τοῖς οὕτω
 νοσοῦσι δοτέον, ὅταν ἤδη πέττωνται μὲν οἱ χυμοί, τὸ
 δὲ πάχος αὐτῶν ἢ προλελεπτυσμένον, ἐκ τῶν ἐν τοῖς
 ἔμπροσθεν εἰρημένων εὐδηλον.

750K 6. Ἐπαμφοτερίζοντος γὰρ τοῦ τοιούτου πυρετοῦ
 τοῖς τ' ἐπὶ σήψει χυμῶν ἐν περιόδοις τισὶ παροξυνο-
 μένοις καὶ τοῖς ἐφημέροις ὀνομαζομένοις, ἐν ἑκατέρῳ
 τῷ γένει προσηκόντως ἐμνημονεύσαμεν τούτων, ἕνα
 μὲν ἐχόντων παροξυσμὸν ὡς ἐφημέρων, ἐπὶ σήψει δὲ
 750K γυγνομένων | καὶ ἤδη πολυημέρων πως ὄντων. ὥσθ' ἐν
 μὲν ἕξουσι κοινὸν πρὸς τοὺς ἐφημέρους, δύο δὲ πρὸς

From these indicators, you must choose the amount of
 nutriment; from the condition, which relates to the disease
 together with the natural *krasis* of the solid bodies at the
 actual time, you must choose the quality of the nutriment.
 From the condition, if this is an obstruction, choose those
 things that are thinning; from the natural *krasis* of the bod-
 ies along with the customs, [choose] according to what was
 749K previously defined regarding these. The time for nourish-
 ment in all the other fevers that follow putrefactions will
 be spoken of as the discussion proceeds. In those that have
 only one paroxysm from beginning to end (for our present
 discussion is about those), the indicators are the sense of
 well-being and the custom. Under these circumstances,
 you should give patients [nourishment] whenever they
 have the greatest sense of well-being in themselves, and
 especially at that time of day when it was customary for
 them to eat when they were previously healthy, because
 they would be particularly able to tolerate foods easily
 when taken on the basis of such indicators. It is clear from
 what was said in the previous [books] that you must also
 give cold [water] to those who are sick in this way when-
 ever the humors are already concocted and their thickness
 has previously been made thin.

6. Since such a fever can be of both kinds, that is, those
 due to putrefaction of humors in which [patients] suf-
 fer certain periodic paroxysms, and those termed ephemer-
 al, it was appropriate that I made mention of those in
 each class, because those that are ephemeral have the
 one paroxysm while those occurring due to putrefaction
 are already in some way of many days' duration (poly-
 hemeral). As a consequence, they will have one thing in
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τοὺς ἐπὶ σήψει πολυημέρους. τὸ δ' ἕτερον γένος τῶν συνόχων δύο μὲν ἔχει κοινὰ πρὸς τοὺς ἐφημέρους, τό τε χωρὶς σήψεως γίνεσθαι καὶ χωρὶς περιόδου τὸ τρίτον δ' οὐ κοινόν, εἰς γὰρ τὴν πέμπτην ἡμέραν ἐκτείνεται πολλάκις. ἡ μὲν οὖν τῶνδε τῶν πυρετῶν θεραπεία γέγραπται πρόσθεν, ἡ δὲ τῶν ἐπὶ σήψει συνόχων ἑκατέρῳ τῷ γένει κοινωνούσα καὶ ἡμᾶς ἠνάγκασεν ἐν ἀμφοτέροις τοῖς λόγοις ὑπὲρ αὐτῆς διελθεῖν. ἀλλ' ἡ μὲν οὐσία καὶ ἡ σύμπασα φύσις αὐτῶν ἐκ τοῦ γένους ἐστὶ τοῦ ἴνυ ἡμῖν προκειμένου. καθ' ἓν δέ τι τῶν συμβεβηκότων αὐτοῖς ἐκοινωνήσαν τοῖς ἐφημέροις, ὅπερ ἦν εἰς ὃ σύμπας παροξυσμὸς ὅλης τῆς νόσου. χρῆ τοῖνυν καὶ τὰ τῆς ἰάσεως αὐτοῖς καθ' ἓν μὲν τοῦτο μόνον εἰς κοινωνίαν ἦκειν τοῖς ἐφημέροις, κατὰ δὲ τᾶλλα σύμπαντα διχῆ τμηθῆναι, καὶ τοὺς μὲν τινὰς σκοποὺς θεραπευτικοὺς ἐκ τοῦ γένους τῶν ἐπὶ σήψει λαβεῖν, τοὺς δὲ τινὰς ἐκ τῆς οἰκείας αὐτῶν οὐσίας. οὕτω δὲ καὶ τὰς ἄλλας | διαφορὰς τῶν ἐπὶ σήψει χυμῶν ἰασθαι προσήκει, καθάπερ ἤδη πολλάκις ἐμπροσθεν εἴρηται, τὴν ἔνδειξιν ἀπὸ τε τοῦ κοινοῦ γένους αὐτῶν λαμβάνοντα καὶ τῆς καθ' ἕκαστον ἰδίας διαφορᾶς.

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7. Ἀναλαβόντες οὖν αὐτῶν εἴπωμεν ὅποσαι μὲν εἰσὶν αἱ πᾶσαι διαφοραὶ τῶν ἐπὶ σηπεδόνι χυμῶν ἀναπτωμένων πυρετῶν, τίς δ' ἡ κοινὴ τοῦ γένους αὐτῶν ἔνδειξις τῶν ἰασομένων βοηθημάτων, εἰθ' ἐξῆς ὅποια τις ἡ καθ' ἕκαστον ἰδία. χρῆ γὰρ δήπου τό τε κοινόν

common with the ephemeral, but two with the polyhemeral due to putrefaction. The other class (that is, the continuous) has two things in common with the ephemeral: they occur without putrefaction and without periodicity. The third factor, which is not common, [is that] they often extend to the fifth day. I have previously written about the treatment of these fevers. However, because the treatment of the continuous fevers due to putrefaction has features common to each class, I was compelled to go over it in both discussions. But the substance and the whole nature of these fevers is from the class of what now lies before us. In one of those things that happen to them they have common ground with the ephemeral—there is, in all, one paroxysm throughout the whole disease. Accordingly, it is necessary that those things pertaining to the cure of these fevers relate to this one thing alone which brings them to a common ground with the ephemeral [fevers]. However, in all other respects it is necessary to make a twofold division, and to take some therapeutic indicators from the class of those fevers due to putrefaction, and other [indicators] from their specific essence. In the same way too, it is appropriate to cure the other differentiae due to putrefaction of the humors, as was previously stated, and often, when we took the indication from their common class and from the specific differentia relating to each.

7. Therefore, taking up the matter again, let me state of what kind all the differentiae of the fevers kindled by putrefaction are, what the common indication of the class of those remedies that will cure them is, and then in turn, what kind of indication is specific in each case. It is, I presume, necessary that what is common to them all also has a

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αὐτοῖς ἅπασι κοινὴν καὶ τὴν ἔνδειξιν ἔχειν, τό τ' ἐν ἐκάστῳ διάφορον εἰς ὅσον ἀποκεχώρηκε τῶν ὁμογενῶν, εἰς τοσοῦτον καὶ τὴν ἔνδειξιν ἀφωρισμένην ἐκείνων ἔχειν. εἰσὶ δὲ τῶν ἐπὶ σήψει χυμῶν αἱ διαφοραὶ αἶδε.² μία μὲν ἐκ τοῦ παρεῖναι τὰς αἰτίας αὐτοῖς τῆς σηπεδόνας, ἢ μὴ παρεῖναι, δευτέρα δὲ ἐκ τοῦ καθ' ὅλον τὸ ζῶον ἢ κατὰ μέρος ὑπάρχειν τὴν σηπεδόνα, καὶ τρίτη καθ' ὅσον ἦτοι μετὰ φλεγμονῆς ἢ χωρὶς ταύτης εἶη.

ἐπισκεπτέον οὖν ἡμῖν ἐστὶ τί μὲν ἔχει κοινὸν ἢ ἀπὸ τῆς αἰτίας ἔνδειξις ὑπαρχούσης ἔτι, τί δ' ἢ τῆς σηπεδόνας αὐτῆς· κάπειθ' ἐξῆς τί μὲν ἢ καθ' ὅλον τὸ ζῶον ἢ τὰ γε κυριώτατα τῶν ἀγγείων αὐτοῦ· τί δὲ ἢ καθ' ἓν τι μόριον, ἔπειθ' ἐξῆς τῶν καθ' ἓν τι μορίων τὰς διαφοράς. ἄλλην μὲν γὰρ εἰκὸς ἔνδειξιν εἶναι τὴν μετὰ φλεγμονῆς, ἑτέραν δὲ τὴν χωρὶς ταύτης. ἐν αὐταῖς δὲ ταύταις πάλιν ἑτέραν μὲν ἔτι παρουσίας τῆς ποιούσης αἰτίας, ἑτέραν δ' οἰχομένης αὐτῆς. εἴθ' ἐξῆς τὰς καθ' ἐκάστην αἰτίαν ἔτι παρούσαν διαφοράς, ἐπὶ πάντων τῶν εἰρημένων κατὰ τὴν τομὴν εἰδῶν· ἐνταῦθα γὰρ ἡμῖν ἀναγκαῖον ἐστὶν εἰς τὰς ἀπὸ τῶν θεραπευομένων διαθέσεων ἐνδείξεις τελευτῆσαι. μετὰ δὲ ταύτας δηλονότι τὰς ἀπὸ τῶν θεραπευομένων μορίων ἐνδείξεις ληψόμεθα κατὰ τὴν προειρημένην μέθοδον· αἷς προσθέντες τὰς ἀπὸ τῆς δυνάμεως τελείαν ἔξομεν ἤδη τὴν μέθοδον τῆς ἀπάντων τῶν ἐπὶ σήψει πυρετῶν ἰάσεως. |

² K; αἶδε om. B

common indication and, to the extent that what is different in each case has departed from its congeners, the indication is also distinct from those to the same degree. The differentiae due to putrefaction of the humors are as follows: one is from the presence or otherwise of the causes of putrefaction in them; a second is whether the putrefaction involves the whole organism or a part only; and a third is the extent to which it is accompanied by inflammation or not.

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We must consider, then, what the indication from the cause that still exists has that is common and what the indication from the putrefaction itself has that is common. Next, we must consider what the indication is in relation to the whole organism, or at least in relation to the most important of its vessels, and what the indication is in relation to some one part; and then, sequentially, the differentiae in relation to one of the parts. It is probable that there is one indication in connection with inflammation and another when this is not present. Again, among these indications themselves, there is one if the effecting cause is still present and another if this has gone. Then, in turn, there are the differentiae in relation to each cause that is still present according to the division of all the kinds mentioned. Then it is necessary for us to bring finality to the indications from the conditions being treated. After these, obviously, we shall take the indications from the parts that will be treated according to the previously mentioned method. When we have added to these the indications from the capacity, we shall now have the complete method of cure of all fevers due to putrefaction.

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8. Ἀρξώμεθα οὖν ἀπὸ τοῦ πρώτου σκοποῦ κατὰ τὴν διαίρεσιν, ὅπερ ἦν ἡ σηπεδὼν τῶν χυμῶν, καὶ σκαλώμεθα τίσιν ἂν τις προσέχων σκοποῖς καὶ τίσιν ἐνδείξεισι χρώμενος ἐξεύροι τὴν θεραπείαν αὐτῆς. ἀρχὴ δ' εἰς τὴν εὔρεσιν ἡ φύσις ἔσται τοῦ πράγματος ὑπὲρ οὗ σκοπούμεθα· καὶ γὰρ καὶ τοῦτο ἐμάθομεν ἐν ταῖς ἀποδεικτικαῖς μεθόδοις. τίς οὖν ἡ φύσις τῆς σηπεδῶνος ἔστιν; ἡ μεταβολὴ τῆς ὅλης τοῦ σώματος σηπομένης οὐσίας ἐπὶ φθορὰν ὑπὸ τῆς ἕξωθεν θερμασίας. οὐ γὰρ δὴ ὑπὸ γε τῆς οἰκείας τι φθείρεται, τούναντίον δ' ἅπαν αὐξάνεται τε καὶ ῥώννυται καὶ ὑγιαίνει καὶ ζῆ τῶν ὄντων ἕκαστον ὑπὸ τῆς οἰκείας θερμασίας διοικούμενον· ὥσπερ ἀμέλει καὶ αὐτὰ τὰ τῶν ζῴων σώματα καίτοι τὸ πλεῖστον τῆς ἑαυτῶν οὐσίας ὑγρὸν καὶ θερμὸν ἔχοντα, διαρκεῖ πάμπολυν ἐτῶν ἀριθμὸν ἄσηπτά τε καὶ ὑγιῆ καὶ ζῶντα φυλαττομένης αὐτῶν, ὡς ἐπιδέδεικται, τῆς οἰκείας θερμασίας, ἐν μὲν τῷ τῆς καρδίας σώματι διὰ τῆς ἀναπνοῆς, ἐν ἅπασιν δὲ τοῖς ἄλλοις μέρεσιν διὰ τε τῆς πρὸς τὴν καρδίαν κοινωνίας καὶ δι' ἑτέρου τινὸς | εἶδους ἀναπνοῆς, ὃ καθ' ὅλον τὸ δέρμα γυγνόμενον ὠνόμασται διαπνοή.

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τῇ δὲ τούτων βλάβη συγκακῶται μὲν τὸ κατὰ φύσιν θερμόν· ὀθνεῖον δέ τι καὶ παρὰ φύσιν ἕτερον ἐγγυγνόμενον τοῖς σώμασι τοὺς μὲν χυμοὺς πρώτους δι' ὑγρότητα σήπει τε καὶ διαφθείρει, τῷ χρόνῳ δὲ καὶ τῆς πιμελῆς ἄπτεται καὶ τῆς σαρκός. ὥσπερ οὖν ὅσα

8. Let me begin from the first indicator according to the division, which is the putrefaction of the humors, and let me consider to what indicators someone might direct his attention, and by using what indications he might discover the treatment of this putrefaction. The nature of the matter will be the starting point for discovery of what we are considering. This is also what we learned in [my work] on the demonstrative methods.⁷ What, then, is the nature of putrefaction? It is the change of the whole putrefying substance of the body toward corruption due to external heat. For it is surely not due to its own heat that something is corrupted; on the contrary, each and every living thing is increased, strengthened, made healthy and lives when governed by its own heat. Of course, even though the actual bodies of animals do indeed have the greatest part of their own substance moist and hot, they nevertheless last a great number of years without putrefaction, and are healthy and alive when, as has been shown, their own heat is preserved in the body of the heart by respiration, and in all the other parts through their connection to the heart and through some other form of respiration which, when it occurs in the whole skin, is called transpiration.

753K

754K

The natural heat is, however, jointly harmed by injury to these processes, while something else alien and contrary to nature, when it supervenes in bodies, putrefies and corrupts the primary humors due to moisture, and in time also involves the fat and the flesh. Therefore, just as in the case

⁷ Presumably the lost work *Logical Demonstration* or *On Demonstration* in fifteen books; see Galen's *De libris propriis*, XIX.39K ff. for reference to this and other works on similar matters.

τῶν μὴ ζώντων σωμάτων σήπεται, πρῶτον μὲν ἀποφράττουσιν αὐτῶν ὅσον ἤδη σέσηπται, εἰθ' ἐξῆς τὸ λοιπὸν αἰωρήσαντες ἐν ἀέρι ψυχρῷ διαπνοὰς εὐψυχεῖς μηχανῶνται, κατὰ τὸν αὐτὸν τρόπον ἰασόμεθα τὴν ἐν τοῖς ζῴοις σηπεδόνα, τὸ μὲν ἤδη διεφθαρμένον ἐκκενοῦντες ἅπαντι τρόπῳ, τὸ δὲ ὑπόλοιπον αἰωρήσει μετρίαις καὶ διαπνοαῖς εὐψυχέσιν εἰς τὴν ἀκριβῆ συμμετρίαν ἐπαναγαγόντες. ἢ μὲν δὴ κένωσις αὐτῶν δι' οὖρων τε καὶ διαχωρημάτων ἐμέτων τε καὶ ἰδρώτων ἔσται μετὰ δὲ ταῦτα κινήσεις μετρίαις ἅμα τῇ τοῦ περιέχοντος εὐκρασίᾳ προσάξομεν. ὅπως δ' ἂν τις ἕκαστον τούτων ὀρθῶς μεταχειρίζοιτο, μικρὸν ὕστερον ἐπισκεψόμεθα.

755K νυνὶ δ' ἐπὶ τὸ δεύτερον ἐκ τῆς διαιρέσεως ἤδη μεταβῶμεν, ἵ ὡς ἂν τις κάλλιστα τῆς ποιούσης αἰτίας τὴν σήψιν ἔτι μενούσης ἐξεύροι τὴν ἴασιν. ἔστι δ' οὐδ' ἐνταῦθα χαλεπὸν οὐδὲν ἐξευρεῖν, ὅτι διὰ τῶν ἐναντίων ἀναιρουμένης αὐτῆς. ἐπεὶ τοίνυν ἢ κώλυσις τῆς διαπνοῆς εἰργάζετο τὴν σήψιν, ἀναιρετέον αὐτήν. ἀλλ' ἐπεὶ πολυειδῶς ἐγίνετο καὶ πυκνουμένων τῶν πόρων καὶ πιλουμένων τῶν σωμάτων καὶ διὰ πλήθος καὶ πάχος καὶ γλισχρότητα τῶν χυμῶν ἐμφραττομένων, ἐκάστην τῶν εἰρημένων διαθέσεων ἰασθαι χρὴ διὰ τῶν ἐναντίων· τὴν μὲν πύκνωσιν τοῖς ἀραιούσι, τὴν δὲ πύκνωσιν τοῖς χέουσι, τὸ δὲ πλήθος τοῖς κενούσι, καὶ τὸ πάχος τοῖς τέμνουσι, καὶ τὴν γλισχρότητα τοῖς ῥύπτουσι. καὶ εἰ μὲν καθ' ὅλον εἴη τὸ σῶμα τῶν εἰρημένων ἕκαστον, ὅλῳ τῷ σώματι διὰ τῶν ἐναντίων

of those nonliving bodies that putrefy, people first get rid of however much of them has already putrefied, then next, after lifting up what remains into cold air, they contrive an agreeably cool ventilation, in the same way we shall cure the putrefaction in living creatures, when we have evacuated in every way what has already been corrupted and have stirred up what remains with moderate passive exercises and agreeably cooling transpiration to achieve a precise balance. Their evacuation will be through the urine, feces, vomit and sweat. After this, we shall introduce moderate movements along with *eukrasia* of the ambient air. I shall consider a little later how someone might handle each of these things correctly.

But for the present, let me pass now to the second of the divisions, so that someone might best discover the cure when the cause bringing about putrefaction still remains. In this case the cure is not difficult to discover because the cause is removed through its opposites. Accordingly, when the prevention of transpiration brings about putrefaction, you must remove this. But when it has occurred in various ways—that is, when the pores are compressed and the bodies are condensed and blocked up due to the abundance, thickness and viscosity of the humors, it is necessary to cure each of the conditions mentioned through their opposites: condensation by those things that rarefy, contraction by those things that cause flow, abundance by those things that evacuate, thickness by those things that cut, and viscosity by those things that cleanse. And if there is each of the aforementioned things in the whole body, then we give succor to the whole body through the oppo-

τιμωρούντες καθ' ἓν δέ τι τῶν μορίων ὑπαρχούσης τῆς σηπεδόνας, ἐν ἐκείνῳ τὰ εἰρημένα μηχανώμεθα. οὐ τῶν αὐτῶν δὲ δηλονότι δεήσεται πάντα κενώσεως φαρμάκων, ὡς ἂν καὶ ταῖς κράσεσι καὶ ταῖς θέσεσι καὶ ταῖς διαπλάσεσι καὶ τῇ συμπίσῃ κατασκευῇ καὶ φύσει διαφέροντα ἀλλήλων. |

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9. Ὅπως οὖν χρὴ βοηθεῖν ἐκάστῳ μετὰ ταῦτα σκεψόμεθα κατὰ τὴν οἰκείαν τοῦ λόγου τάξιν ἥς τὴν ἀρχὴν ἀπὸ τῆς ἐν ὄλῳ τῷ σώματι σηπεδόνας ποιησόμεθα, γεννώσης καὶ αὐτῆς τοὺς συνόχους ὀνομαζομένους πυρετούς. ἐκκαθαίρειν οὖν χρὴ τὰ σεσηπότα τῶν οὕτω καμνόντων σωμάτων δι' οὕρων τε καὶ γαστρὸς καὶ ἰδρώτων· εἰ δ' αὐτόματόν ποτε τὴν ὄρμην ἐπὶ τὸ στόμα τῆς γαστρὸς ποιήσαιο, καὶ δι' ἐμέτων· ἄλλως δὲ οὐ χρὴ παρὰ φύσιν ἐρεθίζειν αὐτά. ἔστι μὲν οὐκ ὀλίγη τις ὕλη τῶν τὰς εἰρημένας ἐκκρίσεις προτρέποντων, ἀλλ' εἰ πλείους αὐτῶν θερμαὶ καὶ ξηραὶ ταῖς δυνάμεσιν οἶσαι τὸν πυρετὸν ἐπαύξονται. ἐκλεκτέον οὖν τῷ ἰατρῷ ὅσα χωρὶς τοῦ θερμαίνειν καὶ ξηραίνειν ἱκανῶς τὰς εἰρημένας κενώσεις ἐργάζονται, καθάπερ ὁ τε τῆς πτισάνης χυλὸς καὶ τὸ μελικράτον ὀξύμελί τε καὶ ἀπόμελι καὶ ἡ τοῦ σελίνου ῥίζα κατὰ τὸ πινόμενον ὕδωρ ἐφομένη.

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αὐτὰ δὲ ταῦτα καὶ κατὰ κοιλίαν ἀγαθὰ· μὴ διαχωρούσης δὲ τῆς κοιλίας, κλύζειν μελικράτῳ μετ' ἐλαίου. τὸ δ' ὄλον | σῶμα πρὶν μὲν κενῶσαι, μανοῦν οὐ χρὴ· κενώσαντα δ' ἐγχωρεῖ μανοῦν φαρμάκῳ χλιαρὰν ἔχοντι τὴν θερμασίαν, ὁποῖόν ἐστι τὸ διὰ τοῦ χαμαι-

sites. When putrefaction exists in one of the parts, we contrive the things stated in that part. Obviously, not all of these will require evacuating medications, as they differ from each other in terms of *krasis*, position, conformation, and their whole constitution and nature.

9. After these things, according to the proper order of the discussion, I shall consider how it is necessary to provide help in each case. I shall make a start from the putrefaction in the whole body, since this is also what generates the fevers termed continuous. It is necessary to purge those things that have putrefied in patients' bodies in this way through the urine, stomach and sweat, while if at some time they produce a spontaneous impulse toward the opening of the stomach, also through vomiting. Otherwise, if there is not, you should stir up those things that are contrary to nature. There is no little material of the things that impel the aforementioned excretions onward, but if the majority of them are hot and dry in their capacities, they increase the fever. Therefore, what the doctor must select are those things that bring about the evacuations referred to without being excessively heating and drying—for example, the juice of ptisan, melikraton, oxymel, apomel, and the root of wild celery (smallage) boiled in water and drunk.

These same things are also good for the stomach. If, however, the stomach is not excreting, wash it out using melikraton with oil. You should not rarefy the whole body prior to evacuation. However, when it has been evacuated, it is permissible to rarefy it with a medication that is luke-

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μήλου. ἐν τούτῳ τῷ καιρῷ καὶ οἶνος ὑδατώδης πινό-
 μενος ἀπάσας κινεῖ τὰς ἐκκρίσεις καὶ λουτρον εὐ-
 κρατον ἐκ γλυκέος ὕδατος. εἰ δὲ καὶ μὴ προσκείτο
 ποτε κατὰ τὴν λέξιν τὸ γλυκύ, προσυπακούειν χρὴ
 γινώσκοντας ὅτι περὶ τοῦ τοιοῦτου λουτροῦ διὰ παν-
 τὸς ὁ λόγος ἡμῖν ἐπὶ τῶν πυρετῶν ἐστίν, οὐκ
 ἀσφαλτώδους ἢ θειώδους, ἢ στυπτηριώδους, ἢ χαλ-
 κανθώδους, ἢ ἀλμώδους ἢ θαλάττης αὐτῆς. ἀλλ' ὅταν
 ἀνθίσταται τὸ μέγεθος τοῦ πυρετοῦ, καθάπερ ἐπὶ τῶν
 συνόχων, οὐτ' οἴνω χρηστέον οὔτε λουτρῷ οὔτε ἀλείμ-
 μασιν ἀραιωτικοῖς· ἀλλὰ τὸ ψυχρὸν ὕδωρ ἐν τούτοις
 τοῖς πυρετοῖς πινόμενον, ὡς ἔμπροσθεν εἶπομεν, ἐπι-
 τηδεώτατον, εἰ μὴ καὶ τοῦτο κωλύει τι τῶν εἰρημένων.
 αὐτοῦ μὲν γὰρ τοῦ πυρετοῦ διαπαντὸς ἴαμα τὸ ψυχρὸν
 ποτόν, οὐ μὴν τοῦ γ' ἐκκενωθῆναι τὰ σηπόμενα διὰ
 γαστρός, οὔρων ἢ ἰδρώτων.

758K διὸ χρὴ γεγυμνασμένον ἐν ταῖς νῦν διδασκομέναις
 μεθόδοις, ἐπὶ τῶν καμνόντων | σκοπέεσθαι, τίνα μὲν
 ἐστὶν αὐτοῦ τοῦ πυρετοῦ τὰ ἰάματα, τίνα δὲ τῆς
 σήψεως αὐτῆς καθ' ἑαυτὴν ἐγκειμένης μόνης, τίνα δὲ
 τῆς ποιούσης αὐτὴν αἰτίας, καὶ ταύτης αὐτῆς καθ'
 ἑαυτὴν ἐγκειμένης. οὐ γὰρ ὁμολογεῖ πάντα ἀλλήλους
 διὰ παντός, ἀλλ' ἐναντιοῦται πλειστάκις. ἔνθα χρὴ
 μεμνημένον ὧν ἐμάθομεν ἐπὶ τὸ μέγιστον ἀπάντων
 ἔρχεσθαι καὶ τοῦτ' ἦτοι πρῶτον ἢ μᾶλλον τῶν ἄλλων
 ἰᾶσθαι. χαλεπὸν μὲν οὖν εἶ ἴσθαι καὶ γνώμης ὀξείας
 δεόμενον ἀλλήλους παραβάλλειν τὸν πυρετὸν καὶ τὴν
 σηπεδόνα καὶ τὴν ποιούσαν αἰτίαν, ὅταν ἔτι καὶ αὐτῇ

warm in terms of heat, such as that made from chamomile. At this time also, if watery wine is drunk, it stimulates all the excretions, as does a bath made *eukratic* by sweet water. And if ever the term "sweet" is not added to the statement, you should understand it, knowing that our discussion throughout is about such a bath in the case of febrile patients, and not one that is full of asphalt, or sulfurous, or astringent, or vitriolic, or salty, or of seawater itself. But whenever the magnitude of the fever stands in opposition, as in the case of the continuous fevers, you must not use wine, bathing, or rarefying unguents. Rather, as I said before, cold water when drunk during these fevers is very suitable unless any of the things previously mentioned also prevents this. Cold water is invariably a cure of the fever itself, but definitely not of the putrefied materials being evacuated through the stomach, urine or sweat.

On this account, it is necessary to become practiced in those methods now being taught, and to consider in patients what the cures of the fever itself are, and of the actual putrefaction that exists in and of itself, and of the cause bringing this putrefaction about, which also exists in and of itself. For these do not all invariably agree with each other but are very often opposite. Then, having called to mind those things I taught, it is necessary to come to the most important of all, and to cure this either first or more than the others. Be well aware that it is difficult and requires keen judgment to compare the fever, the putrefaction, and the effecting cause with each other, whenever

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759K παρῆ· χαλεπώτερον δὲ εἰ καὶ τὴν δύναμιν αὐτοῖς παραβάλλοις, ὅπερ ἀναγκαῖον μὲν αἰεὶ διὰ τὸν τῆς ζωῆς σκοπόν, ὡς ἔμπροσθεν ἐδείκνυμεν, ἐνίοτε δὲ καὶ κατὰ τὸ συμβεβηκὸς ὡς πρὸς τὴν ἴασιν τῶν νοσημάτων, ὅπερ ὑπεσχόμεθα δείξειν. εἰ μὲν γὰρ ἰμάτιον εἶη τὸ σηπόμενον, ἢ τι τῶν ἀψύχων ἄλλων σωμάτων, ἐκ τῶν εἰρημένων ἂν ὑπῆρχεν ἡμῖν μόνον ἢ ἐνδειξις· ἐπεὶ δ' ἐν ζῶντι σώματι γίνεται σήψις, ἀλλοιοῦν δυνάμεν καὶ πέττειν, ἐπανάγειν τε πρὸς τὸ χρηστὸν ὅσα | τῶν σηπομένων οἶον ἡμισαπῆ τ' ἐστὶ καὶ ἡμιμόχθηρα, τὴν δύναμιν αὐτοῦ ταύτην ἢ πέττειν πέφυκεν ἐπεγείρων καὶ βωννύων ἴαση τὰ σηπόμενα.

διὸ καὶ τότε μάλιστα τολμῶμεν ἥτοι λούειν ἐν τοῖς βαλανείοις αὐτοὺς ἢ τοῖς ἀραιωτικοῖς χρῆσθαι φαρμάκοις, ἢ ὕδωρ ψυχρὸν ἢ οἶνον διδόναι πίνειν, ὅταν ἴδωμεν τὰ γνωρίσματα τῶν πεττομένων χυμῶν. οὐ γὰρ δὴ τῆς γε σφνυμικῆς δυνάμεως ἐρρωμένης μόνης εἰς τὰ τοιαῦτα χρῆζομεν, ὡσπερ οὐδὲ τῆς καθ' ὄρμῆν ἡμᾶς κινούσης, ἀλλ' ὡς εἴρηται τῆς πεπτικῆς μᾶλλον. εἰ μὲν οὖν αἰ τε δυνάμεις ἰσχυραὶ πᾶσαι τυγχάνοιεν οὐσαι καὶ ὁ πυρετὸς διακαέστατος καὶ τὰ τῆς πέψεως ἐναργῆ σημεῖα, τὸ ψυχρὸν αὐτῷ διδόναι θαρροῦντα· δῆλον γὰρ ὅτι μηδὲ πρεσβύτης ἐστὶν ὁ τοιοῦτος ἐξ ὧν προειρήκαμεν ἀπάσας ἰσχυρὰς ὑπάρχειν αὐτῷ τὰς δυνάμεις. εἰ δὲ καὶ εὐσαρκος εἶη καὶ ἡ κατάστασις θερμῆ καὶ ξηρά, κἂν εἰς κολυμβήθραν αὐτὸν ἐμβάλῃς ψυχρὰν, οὐ βλαβήσεται. κατὰ τὸν τοιοῦτον γοῦν καιρὸν οἱ ρίψαντες σφᾶς αὐτοὺς εἰς ὕδωρ ψυχρὸν ἴδρω-

this [cause] is still present. It is more difficult if you compare the capacity with these, which is always necessary because it is the indicator of life, as I showed before. Sometimes, also, it pertains contingently to the cure of diseases which I undertook to show. For if what is putrefied is a cloak or one of the other inanimate bodies, the indication would arise for us only from those things spoken of, but since putrefaction arises in a living body that is able to change, concoct and restore to usefulness those things that are putrefied and are, as it were, half putrid and half bad, when you stir up and strengthen its capacity, which is of a nature to concoct, you will cure those things that are putrefied.

On which account also, at that time particularly, we may undertake either to wash the patient in the bathhouse, or use rarefying medications, or give cold water or wine to drink, whenever we see the signs of the humors being concocted. For we do not, surely, need the pulse capacity alone to be strengthened in regard to such things, just as we do not need that of voluntary movement, but as I said, that of concoction particularly. Therefore, if all the capacities happen to be strong, and the fever very hot, and the signs of concoction clear, you should be confident to give cold water to the patient, for it is clear from those things I said before that such a person is not old, and all the capacities are strong in him. If he is well fleshed and the climatic conditions are warm and dry, even if you plunge him into a cold swimming bath, he will not be harmed. At any rate, those who throw themselves into cold water at such a time

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760K σάν τε | πάντως αὐτίκα καὶ ἡ γαστήρ οἰστισιν αὐτῶν
κατέρρηξε χολώδη.

μετρίου δ' ὑπάρχοντος τοῦ πυρετοῦ καὶ τῶν δυνα-
μειν οὐσῶν οὐκ ἰσχυρῶν ἅμα τοῖς τῆς πέψεως σημεί-
οις ὠφελεῖ τοὺς τοιοῦτους τὰ τε βαλανεῖα καὶ ἡ τοῦ
οἴνου πόσις, ὅσα τε τῶν ἀλειμμάτων ἐστὶ μανωτικά,
καὶ πολὺ μᾶλλον ὅταν ἢ τὸ περιέχον ψυχρὸν. οὐδὲ
γὰρ ἐπιθυμοῦσιν ὡς τὰ πολλὰ ψυχρῶν λουτρῶν ἢ
πόσεων ἐν ταῖς τοιαύταις καταστάσεσιν, ἀναψυχό-
μενοι διὰ παντὸς ταῖς εἰσπνοαῖς· ὡς εἴ γε συμβαίη
ποτὲ ψυχροῦ τοῦ περιέχοντος ἀέρος ὄντος ἰσχυρῶς
καυσοῦσθαι τὸν κάμνοντα, βραχείας ἐπ' αὐτοῦ σωτη-
ρίας ἐλπίδας ἔχειν. εἰ δὲ μηδὲ τὰ τῆς πέψεως εἶη
σημεῖα, μηδὲ τὰς δυνάμεις ἰσχυρὰς ἔχειν φαίνοιτο,
σωθῆναι τοῦτον ἀδύνατον ὥστε οὔτε λούσεις αὐτὸν
οὔτ' ἀλείψεις τοῖς μανωτικοῖς φαρμάκοις, οὔτ' οἶνον
δώσεις οὔτε ψυχρὸν· ἐφ' οὗ γὰρ ἀνέλπιστος ἡ σωτη-
ρία μάταιον ἂν εἶη διαβάλλειν τοῖς ιδιώταις τὰ πολ-
λοὺς σφύζοντα βοηθήματα. ἐγὼ γοῦν οἶδά τινας
ἰατροὺς ἀμεθόδους μμησαμένους τὰ ὑφ' ἡμῶν πρα-
τόμενα καὶ τοῖς αὐτοῖς χρησαμένους βοηθήμασιν ἐπὶ
761K τῶν πάντως τεθνηξομένων, ἀλλ' | οὔτ' ἀνύσαντάς τι
καὶ τὴν εὐκαιρον αὐτῶν χρῆσιν ὑποπτὸν τε καὶ φοβε-
ρὰν ἐργασαμένους. ἀλλ' ἡμεῖς γε καιροὺς δηλονότι
καὶ βοηθήματα γράφομεν ἐπὶ τῶν σωθῆναι δυνα-
μένων, ὡς ὅσοι γε ἀνίατοι τῶν νοσοῦντων εἰσὶν, οὔτε
καιρὸς ἐπιτήδειος οὔτε βοήθημα τούτοις ἐστὶ. καὶ χρῆ
μεμνήσθαι τούδε παρ' ὅλον τὸν λόγον, ὑπὲρ τοῦ μὴ

sweat all over immediately and in some of them the stom- 760K
ach breaks down what is bilious.

When the fever is moderate and the capacities are not
strong, along with the signs of concoction being present,
baths benefit such people, as does a drink of wine and
those unguents that are rarefying, and much more so when
the ambient air is cold. They do not, for the most part, de-
sire cold baths or drinks in such climatic conditions, since
they are being cooled continuously by inspirations. So if it
should happen at any time that the patient burns up in-
tensely although the ambient air is cold, there is little hope
of salvation for him. If there are neither the signs of con-
coction nor capacities that appear to be strong, it is impos-
sible for him to be saved. As a result, you will neither bathe
him nor will you smear him with rarefying medications,
and you will not give him wine or cold water. When re-
covery is not anticipated, it would be rash to discredit, in
the eyes of laymen, those remedies that bring salvation to
many. I, at any rate, know certain amethodical doctors who
have mimicked the things I have done and have used these
same remedies in those who will undoubtedly die. When
761K they don't accomplish anything, they make the timely use
of these [remedies] a matter of suspicion and fear. But I, at
least, write quite clearly about times and remedies in those
who can be saved; for those who cannot be cured of their
diseases, there is neither a suitable time nor a suitable
remedy. And it is necessary to remember this throughout

δόξαι ποτὲ τὸν κυριώτατον καὶ πρῶτον σκοπὸν ἀπάντων διαβάλλεσθαι.

λέγοντος γοῦν Ἱπποκράτους τὰ ἐναντία τῶν ἐναντίων ἰάματα τί καλύει πᾶσιν ἐξῆς τοῖς πυρέττουσιν ὕδωρ ψυχρὸν διδόναι; ἀλλ' οὔτε δοτέον οὔτ' ἀνατρέπεται κατ' ἐκείνον τὸν χρόνον ὁ καθόλου σκοπὸς ἀπάσης τῆς θεραπείας. ἐν μὲν γάρ τι τῶν ψυχρότων ἐνεργεῖα τὸ ψυχρὸν ὕδωρ ἐστί, πλείω δ' ἄλλα τὰ μὲν κατὰ δύναμιν, ὡς εἴρηται, ψύχει, τὰ δὲ κατὰ συμβεβηκός· ὧν ἄλλοτ' ἄλλω χρώμεθα διὰ τὴν ἐπιπλοκὴν τῶν ἐναντιουμένων ἀλλήλοις σκοπῶν. εἴρηται δ' ἡ μέθοδος τῆς τοῦ συμφέροντος ἐκάστοτε πρὸ τῶν ἄλλων αἰρέσεως. εἰδείχθη δὲ καὶ ὡς ὅσον μὲν ἐπ' αὐτῷ τῷ πυρετῷ τὸ ψυχρὸν ὕδωρ αἰεὶ βοήθημά ἐστιν, ὅσον δ' ἐπὶ τοῖς ἄλλοις | οὐκ αἰεὶ· καθάπερ οὐδ' ὅταν ἔμφραξις γλίσχρων καὶ παχέων χυμῶν ἐργάσῃται τὴν σηπεδόνα τῶν χυμῶν. ὑποκείσθω δὲ σὺν αὐτοῖς εἶναι καὶ πλήθος ἐν ὅλῳ τῷ σώματι καὶ ἡ δύναμις οὐκ ἀσθενής. ἐν γὰρ ταῖς τοιαύταις ἐπιπλοκαῖς πολλῶν ἐν τῷ σώματι παρὰ φύσιν ὑπαρχόντων ἔνια μὲν αἷτια προηγούμενα γενήσεται, καθάπερ τὸ πλήθος ἅμα τοῖς γλίσχροις καὶ παχέσι χυμοῖς· ὑπὸ τούτων γὰρ ἡ ἔμφραξις ἀπειργάσθη, νόσημα οὖσα τῶν ἐμφραττομένων σωμάτων ὀργανικόν. ἐπὶ ταύτῃ δὲ σύμπτωμα ἐγένετο τῆς διαπνοῆς ἢ ἐπίσχεσις, ἐφ' ἣ ἄλλοις ἢ πάλιν ἡ σηπεδῶν τῶν χυμῶν αἰτιόν τι προηγούμενον τοῦ πυρετοῦ.

⁸ See Hippocrates, *Aphorisms*, II.22.

the whole discussion so the most important and primary indicator of all will not seem to be discredited at any time.

Anyway, since Hippocrates said that opposites are cures of opposites, what prevents you giving cold water to everyone with a fever as a routine?⁸ But you must not give it, nor is the general indicator of every treatment overturned at that time. Cold water is just one of the things that are cooling in action. There are, however, many other things that cool, as I said—some in terms of potency and some contingently. Of these, we use different ones at different times due to the combination of indicators which oppose each other. The method of choosing which of these is appropriate over the others on each occasion has been discussed. And it was shown that as much as cold water is always a remedy for the fever itself, it is not always also a remedy for the other things, just as it is not whenever blockage of the viscous and thick humors brings about putrefaction of the humors. Let us assume that together with these, there is also abundance in the whole body and the capacity is not weak. In such combinations, when many things contrary to nature exist in the body, some of them will be *proegoumenic* causes⁹ like the abundance along with the viscous and thick humors are. For it is by these things that the blockage is brought about, being an organic disease of obstructed bodies. Due to this, a symptom occurs—stoppage of transpiration—and due to this again the putrefaction of the humors is a *proegoumenic* cause of the fever.

⁹ The two causal terms, *proegoumenic* (as used here) and *prokatarttic* (used later in this book), may be understood as “internal antecedent” and “external antecedent” respectively; see Introduction, section 6, on terminology.

10. Τοῖς οὖν ἐπιχειροῦσιν ἰᾶσθαι τὸν πυρετὸν ἀναγκαῖόν ἐστι παύειν τὴν σήψιν, ὥστε δύο γενέσθαι σκοπούς, τὸν μὲν ἀπὸ τοῦ πυρετοῦ, τὸν δὲ ἀπὸ τῆς σήψεως. ἄλλοι δ' αὖ πάλιν ἔσονται δύο σκοποί, ἵνα τὸ μὲν γεγονὸς ἤδη τοῦ πυρετοῦ θεραπεύηται, τὸ δὲ γιγνόμενον κωλύηται. ἄλλοι δ' αὖ πάλιν ἔσονται ἀπὸ τῆς σήψεως δύο σκοποί, τὸ μὲν γεγονὸς ἤδη τῆς σήψεως ἰώμενοι, τὸ δὲ γινόμενον | κωλύοντες. ἦν δὲ τὸ γιγνόμενον ἐκ τῆς ἀδιαπνευστίας· οὐδὲν γὰρ χεῖρον οὕτως αὐτὴν ὀνομάσαι σαφοῦς ἔνεκα διδασκαλίας. ὥστε καὶ περὶ ταύτης ἕτεραι δύο ἐνδείξεις ἔσονται, τὸ μὲν ἐπεσχημένον ἐκκευόντων, τὸ δ' ἐπέχεσθαι μέλλον κωλύοντων. κωλυθήσεται δὲ διὰ τῶν τὴν ἔμφραξιν ἰωμένων. ἧς πάλιν καὶ αὐτῆς τὸ μὲν ἤδη γεγονὸς ἰατέον ἐστί, τὸ δὲ ἐσόμενον κωλυτέον. ἰαθήσεται μὲν οὖν τὸ γεγονὸς ὑπὸ τῶν ἐκφραττόντων, κωλυθήσεται δὲ τὴν ἐπιρροὴν τῶν ἐμφραττόντων χυμῶν ἀνεργόντων. ὅπερ οὖν ἔσχατον εὐρέθη κατὰ τὴν ἀναλυτικὴν μέθοδον, ἐν τῇ θεραπείᾳ πρῶτον ἀπάντων χρῆ χρηθῆναι.

δέδεικται γὰρ ἐν τοῖς ἔμπροσθεν λόγοις ὡς, εἰ ἐθελήσωμεν τοῖς ἐκφρακτικοῖς βοηθήμασι χρῆσθαι, ἄνευ τοῦ προκεινῶσαι τὸ πλῆθος οὐ μόνον οὐδὲν ἀνύσομεν, ἀλλὰ μείζονα τὴν διάθεσιν ἐργασόμεθα, μαχομένων ἀλλήλαις τῶν ἐνδείξεων. ἀλλ' εἰ κενώσαντες πρότερον ἐπὶ τὸ θεραπεύειν ἴωμεν τὴν ἔμφραξιν, ἐκφραττόντων ἡμῖν δεήσει φαρμάκων. ἀλλ' ἐπεὶ τούτων | ἐστὶ τὰ πλείστα θερμά, κίνδυνος αὐξήσαι καὶ τὴν

10. Therefore, for those who are attempting to cure the fever, it is necessary to stop the putrefaction, so that two indicators arise: one from the fever and one from the putrefaction. In turn, there will be two other indicators, so that the fever which has already occurred is treated and the fever which is in the process of occurring is prevented. Once again, there will be two other indicators from the putrefaction: that we cure the putrefaction that has already occurred and that we prevent the putrefaction which is in the process of occurring. That which is in the process of occurring is from the suppression of transpiration—we would do well to term it thus for the sake of clear teaching. As a result, there will also be two other indications pertaining to this: the evacuation of what is retained and the prevention of future retention. The latter will be prevented by those things that cure the blockage. Of this [blockage] in turn, we must also cure what has already occurred and we must prevent what will occur. What has occurred will be cured by those things that remove the blockage, whereas [what will occur] will be prevented if we hold back the flow of the obstructing humors. Therefore, what is discovered last in the analytic method is what must be done first of all in the treatment.

For it has been shown in prior discussions that, if we wish to use the remedies that clear away blockages without first evacuating the abundance, not only will we accomplish nothing, but we will make the condition more severe, since the indications are at odds with each other. But if, after we have first evacuated, we proceed to the treatment of the blockage, we shall require medications for removing obstructions. But since the majority of these are hot, there is a danger of increasing both the putrefaction and the fe-

σηπεδόνα καὶ τὸν πυρετόν. ὅσα τοίνυν ἄνευ τοῦ θερμαίνεῖν ἐκφράττειν δύναται, τούτοις χρῆσόμεθα· μετὰ δὲ τὸ διαρρῦσαι καὶ τεμεῖν τὰ ἐμφράττοντα, κενουῖν αὐτοὺς πειρασόμεθα διὰ τε γαστρὸς καὶ οὔρων καὶ ἰδρώτων. οὐσῶν δὲ καὶ τῶν ταῦτα ἐργαζομένων ὑλῶν θερμῶν ἀναγκαῖον μὲν ἐν τούτῳ τῆν τε σῆψιν αὐξάνειν καὶ τοὺς πυρετούς. ὥστε καθ' ὅσον ἐνδέχεται πειρατέον ἐκλέγεσθαι τὰς ἥττον θερμαινούσας ὕλας· ἢ εἴ τις εὐρίσκειτο μὴ θερμαίνουσα, καθάπερ ἐν τῷ καιρῷ τῷδε τὸ βαλανεῖον, ἐπ' αὐτὴν ἔρχεσθαι. πειραῖσθαι δ' ἐν τούτῳ τῷ χρόνῳ καὶ τῆν δύναμιν ῥωνύειν, ὅπως πέττη τοὺς χυμούς, ἐκνικῶσα τῆν σῆψιν. αὐτοῦ δὲ τοῦ πυρετοῦ τὸ γεγονός ἤδη ψυκτέον· ἔσχατος γὰρ ἐν τῇ τῶν βοηθημάτων τάξει σκοπὸς ὁ ἀπὸ τοῦδε, καίτοι καθ' ἕτερον τρόπον ὑπάρχων πρῶτος· ἀπ' αὐτοῦ γοῦν ἤρξατο καὶ ἡ τῶν βοηθημάτων εὐρετικὴ μέθοδος.

765K 11. Εἰ μὲν οὖν μηδὲν ἰσχυρὸν ἐν τῷ μεταξὺ σύμπτωμα προσγενόμενον ἕασειεν οὕτω προελθεῖν ἀπὸ τῆς | ἀρχῆς τοῦ νοσήματος ἄχρι τῆς τελευτῆς, τὰ βοηθήματα ταχίστη λύσις ἐπακολουθήσει τοῦ πυρετοῦ· παρεμπεσόντος δὲ τοιούτου τινὸς ὡς ἐφ' ἑαυτοῦ τῆν ὅλην ἐπιστρέψαι θεραπείαν, ἀναγκαῖόν ἐστι βράδυναι τὸ τέλος τῆς ἰάσεως. τὸ γὰρ παρεμπύπτον τοῦτο τοῦπίπαν ἦτοι γ' ἐναντίον ἐστὶ τοῖς λύουσι βοηθήμασι τὸν προειρημένον στοίχον, τῶν τ' αἰτίων καὶ διαθέσεων καὶ συμπτωμάτων, ἢ πάντως γ' οὐδὲν ὀνήνησιν. εἰ μὲν οὖν ἡ τοῦ παρεμπύπτουτος ἰασίς ἐναντία

ver. Accordingly, if there are those things which are able to remove blockages without heating, we shall use them. After thoroughly cleaning out and cutting those things that are causing the blockage, we shall attempt to evacuate them through the stomach, urine and sweat. Since the materials which bring about these evacuations are hot, in [doing] this it is unavoidable that the putrefaction and the fever are increased. Consequently, as far as possible, we must attempt to choose the materials that heat least. Or if something that was nonheating were to be found, as bathing is at the right time, proceed to this. Also attempt at this time to strengthen the capacity so that, as it prevails over the putrefaction, it may concoct the humors. We must cool what has already occurred of the fever itself. In the sequence of remedies, the last indicator is from this—and yet in another way, it is the first. At any rate, the method of discovery of the remedies begins from it.

11. If no significant symptom supervenes in the meantime which prevents it, so that the remedies are allowed to go forward from the beginning of the disease to the end, resolution of the fever will very quickly follow. If, however, some such symptom does intervene, so as to turn about the whole treatment by itself, the completion of the cure is, of necessity, delayed. For what does intervene in this way is either opposite to the remedies that resolve the previously mentioned sequence—that of causes, conditions and symptoms—or is, at least, not helpful in any way at all. Therefore, if the cure of what intervenes is in opposition to

ἢ τῇ προειρημένη τάξει τῶν βοηθημάτων, ἀναγκαῖον ἐν ἐκείνῳ τῷ χρόνῳ πάντα χεῖρω γενέσθαι· εἰ δὲ μήτ' ὠφελοῖ τι πάντῃ μήτε βλάπτει τὴν ἐξ ἀρχῆς διάθεσιν ἢ τοῦ μεταξὺ γενομένου παθήματος ἐπανόρθωσις, εἰς τὸ τάχος τῆς ὅλης θεραπείας ἐμποδισθησόμεθα· βλαπτούσης δ' ἀναγκαῖον ἦτοι γ' εἰς ἔτι πλεονα χρόνον ἐκταθῆναι τὴν σύμπασαν ἴασιν ἢ κίνδυνον ἀκολουθῆσαί τινα ἢ συναμφότερον γενέσθαι. φέρε γὰρ ἐν τῷ μεταξὺ κακωθέντος στομάχου συγκοπὴν ἐμπροσθεῖν, ἣν ἀναγκαζομένων ἰασθαι τροφὰς ἀκαίρους δοθῆναι χρὴ σὺν οἴνῳ καὶ ψυχρῷ. τῇ γὰρ τούτων χρήσει τὰς ἐμφράξεις καὶ τὴν στέγνωσιν καὶ τὴν σήψιν ἀναγκαῖον αὐξηθῆναι, καὶ διὰ τὴν τούτων ἰ αὐξησιν καὶ αὐτὸν τὸν πυρετόν.

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ἀλλ' ὅταν ἡ τε δύναμις ἐξαρκῆ καὶ μηδέν, ὡς εἴρηται, παρεμπέση καθάπερ ἄρτι μὲν ἐρρέθη συγκοπὴ κακωθέντος στομάχου, οὐ γένοιτο δ' ἂν ποτε καὶ αἰμορραγία καὶ ἀγρυπνία καὶ ἄλγημα καὶ τι τῶν ἀμαρτανομένων ὑπὸ τοῦ κάμνοντος ἢ τινος τῶν ἀμφοῦ αὐτόν, ἢ εἰρημένη μικρὸν ἔμπροσθεν ἅπαντα τῶν βοηθημάτων τάξις ἰάσεται τὸν ἄνθρωπον. οὐτ' αὐτῇ καθ' ἕκαστον βοήθημα τὰ παρὰ φύσιν ἐκθεραπεύουσα πάντα. τὸ γοῦν μελίκρατον, ὅσον μὲν ἐπὶ τὸ τέμνειν τοὺς παχεῖς χυμοὺς καὶ ρύπτειν τοὺς γλίσχρους καὶ τὰς ἐκκρίσεις προτρέπει, ἀριστον ἂν εἴη βοήθημα κατὰ τοὺς ἐπὶ στεγνώσει καὶ σήψει συνόχους· ὅσον δ' ἐπὶ τὸ τὴν θερμὴν αὐξάνειν τοῦ πυρετοῦ βλαβερόν· ὅθεν εἴπερ ἀμετρος ἦδε εἴη, φείδεσθαι μὲν χρὴ τοῦ

the previously mentioned sequence of remedies, inevitably, in that time, everything becomes worse. If, on the other hand, the correction of the affection occurring in the meantime neither benefits nor harms the original condition in any way, we shall hold back the speed of the whole treatment. If the correction does cause harm, inevitably either the whole cure is extended over a still greater time, or some danger will follow, or both will occur. Suppose that meanwhile, because the opening of the stomach (cardiac orifice) is adversely affected, syncope occurs, which we are compelled to cure, making it necessary for foods to be given at inappropriate times with wine and cold water. By the use of these things, blockages, stoppage of the pores and putrefaction are inevitably exacerbated, and by their increase, the fever itself is also exacerbated.

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But whenever the capacity is sufficient and, as I said, nothing intervenes, like syncope when the opening of the stomach is adversely affected, as was mentioned just now, and if hemorrhage, insomnia, pains and an error by the patient or one of his attendants does not occur, the whole sequence of remedies spoken of a little earlier will cure the person. This sequence, in relation to each remedy, does not act as a complete cure of all the things contrary to nature. At any rate, melikraton, to the extent that it cuts the thick humors, cleans out those that are viscous and impels the excretions onward, would be the best remedy in the continuous fevers due to stoppage of the pores and putrefaction. However, to the extent that it increases the heat of the fever, it is harmful. As a result, if this heat is severe, it

767K μελικράτον, χρῆσθαι δὲ τῷ χυλῷ τῆς πιτισάνης· εἰ δὲ τὰς ἐμφράξεις δυσλύτους εἶναι λογιζόμεθα, καὶ ὄξυ-μέλιτι. καὶ τοῦτο δ' αὖ πάλιν αὐτῷ χρησαμένων ἀμέτρως, ἔντερόν τε ξύει καὶ βήχα κινεῖ καὶ τὰ νευρώδη βλάπτει. ὥστ' εἶναι τῶν δυσχερεστάτων εὐρεῖν τι βοήθημα | τοιοῦτον ὃ μηδὲν βλάπτει ὀνίνησι μεγά-λως. καὶ τοῦθ', ὡς ἐδείχθη, γίνεται διὰ τὴν ἐπιπλοκὴν τῶν παρὰ φύσιν ἐν τῷ σώματι συνισταμένων διαθέσεων ἅμα τοῖς προηγουμένοις αὐτῶν αἰτίοις καὶ τοῖς ἐπομένοις συμπτώμασι.

12. Οὐ μὴν διὰ γε τοῦτο ποτὲ μὲν ἀληθὲς γίνεται τὸ τὰ ἐναντία τῶν ἐναντίων ὑπάρχειν ἰάματα, ποτὲ δὲ ψεῦδος· ἀλλὰ διὰ παντὸς μένει ἀληθὲς· οὐδὲ γὰρ οἷόν τε τὰ παρὰ φύσιν ἰαθῆναι δι' ἄλλης τινὸς ἰαμάτων ιδέας. οὐ μὴν αἰεὶ γε βέλτιον ἰᾶσθαι πάντα τὰ παρὰ φύσιν, ἀλλ' ὅταν μόνα τύχη καθ' ἑαυτὰ συνιστάντα μετ' ἄλλων δ' εἰ γένοιτο, πολλάκις ἕτερα χρῆ πρὸ ἐκείνων ἰᾶσθαι, καθάπερ ἐπὶ τῶν κοίλων ἑλκῶν, ὅταν ἅμα φλεγμονὴ συστή. μένει γὰρ καὶ νῦν ἀληθὲς τὸ ὑπὸ τῶν σαρκούντων αὐτὰ θεραπεύεσθαι· χρῆσθαι δὲ οὐχ οἷόν τε τοιοῦτοις πρὶν ἰᾶσθαι τὴν φλεγμονήν. ἀλλ' ὅπότε ἂν γε ταύτην ἰώμεθα, τὸ ἑλκος τὸ κοῖλον οὐχ ὅπως ἑαυτοῦ κρείττον, ἀλλὰ καὶ κοιλότερον γίνε-ται. κἂν εἰ βουληθείης δὲ χρῆσασθαι τοῖς σαρκω-768K τικοῖς | φαρμάκοις, οὔτε σαρκώσεις αὐτὸ καὶ τὴν φλεγμονὴν αὐξήσεις. τὰ γάρ τοι σαρκωτικά τῶν ἀφλεγμάντων σωμαμάτων, οὐ τῶν ἔτι φλεγμαινόντων, ἐστὶ σαρκωτικά.

is necessary to steer clear of melikraton and use the juice of ptisan instead. If, however, we reckon the blockages to be difficult to resolve, we also use oxymel. And this again, if we use it immoderately, abrades the intestines, provokes coughing and harms the neural parts. As a result, it is a matter of the greatest difficulty to discover a remedy of a kind that helps greatly but does no harm. And this, as was shown, occurs due to the combination of the conditions contrary to nature existing in the body at the same time with their *proegoumenic* causes and their consequential symptoms. 767K

12. It is not the case that because of this it is sometimes true that opposites are cures of opposites and sometimes false. This remains true at all times. It is impossible for those things contrary to nature to be cured by any other kind of cures. Nor is it always better to cure all things contrary to nature, but only when they happen to exist independently. If they occur with other things, it is often necessary to cure the other things before curing them, as in the case of hollow wounds and ulcers when they coexist with inflammation. For it also remains true that the treatment of these is by the enfleshing agents. It is, however, not possible to use such medications before curing the inflammation. But whenever we cure the inflammation, the hollow wound is not thereby made better than it was; it actually becomes more hollow. And even if you wish to use the enfleshing medications, you will not en flesh the wound, but will increase the inflammation. For truly, those things that are enfleshing for bodies that are not inflamed are not enfleshing for bodies that are still inflamed. 768K

τοῦτο οὖν τὸ οὕτω μικρὸν ἐν τῇ λέξει, τὸ τὰ ἐναντία τῶν ἐναντίων ὑπάρχειν ἰάματα, μέγιστον εὐρίσκειται τῇ δυνάμει. συγχέεται γὰρ ἡ θεραπευτικὴ μέθοδος ἅπαντα τῷ περιδόντι τοῦτον τὸν σκοπὸν, ἀπάντων τῶν παρὰ φύσιν ὑπὸ τῶν ἑαυτοῖς ἐναντίων θεραπευομένων. διττῆς δὲ οὐσης αὐτῶν τῆς πρώτης διαφορᾶς, τὰ μὲν γὰρ ὑπάρχει καθ' ἑαυτά, τὰ δ' ἐν τῷ γίνεσθαι τὸ εἶναι λαμβάνει ταῖς διαθέσεις ἐπόμενα, δίκην σκιῶν, ἡ μὲν ἴασις ἀναίρεσις ἐστὶ τῶν διαθέσεων, ἀκολουθεῖ δ' αὐτῇ ἡ τῶν συμπτωμάτων ἀναίρεσις. οἷς οὐδὲν αὐτοῖς προσάγεται πρώτως, ἀλλὰ καπὶ τούτων γε μένει τὸ καθόλου, τὸ τὰ ἐναντία τῶν ἐναντίων ὑπάρχειν ἰάματα. τὰς γὰρ διαθέσεις αἷς ἔπεται τὰ συμπτώματα θεραπεύοντες εἰς ἐναντίαν κατάστασιν ἄγομεν. ὥσθ' ὅσα συμπτώματα διὰ πύκνωσιν ἐγένετο πόρων, ὑπὸ τῆς ἀραιώσεως ἀναιρεθῆσεται. | εἰ δὲ δὴ καὶ αὐτῷ τῷ συμπτώματι τῷ διὰ τὴν πύκνωσιν τῶν πόρων γυγνομένῳ, τουτέστι ταῖς ἐλάττοσι τῶν συμμέτρων ἀπορροαῖς, ὅπερ ἐκαλέσαμεν ὀλίγον ἔμπροσθεν ἀδιαπνευστίαν, ἕτερον ἐθέλοις φάναι συμπτώματος εἶδος ἀντεισάγειν ἐναντίον, οὐδ' οὕτως ἄπορος ὁ λόγος· εἰσι γὰρ αἱ πλείους τῶν συμμέτρων ἀπόρροιαί ταῖς ἐλάττοσιν ἐναντίαι.

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ὥστε κἂν ἐν τοῖς συμπτώμασιν αὐτοῖς ἐθέλη τις λέγειν τὰ ἐναντία τῶν ἐναντίων ἰάματα, φυλάττεσθαι καπὶ τούτων τὸν πρῶτον ἀπάντων τῶν παρὰ φύσιν σκοπὸν τῆς ἰάσεως. ἀμεινον δ', ὡς ἐλέγετο, τῶν ὄντως τε καὶ πρώτως θεραπευομένων ὑπολαμβάνειν τὰ ἐναν-

In this way, then, the brief statement that opposites are the cures of opposites is found to be very powerful. For the therapeutic method as a whole is confounded if deprived of this indicator: that all things contrary to nature are treated by those things opposite to themselves. And since there is a twofold primary differentiation of these (for there are those that exist of themselves and those that derive their existence from being concomitants of the conditions, like shadows), the cure is the removal of the conditions, while the removal of the symptoms follows it. Nothing is applied primarily to the symptoms themselves, but even in their case the general principle at least remains, which is that opposites are the cures of opposites. When we treat the conditions, we bring the symptoms that follow them to the opposite state. As a result, those symptoms that arise due to a condensation of pores will be abolished by rarefaction. Certainly, if you wish to say you are restoring another and opposite kind of symptom to the actual symptom arising from the condensation of the pores, that is to say to the reduced outflows compared to the norm, which we called a little earlier *adipneusis*, the argument is not in this way invalidated; for outflows greater than the norm are the opposites to those that are less.

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So even in respect of the symptoms themselves, someone might wish to say that opposites are the cures of opposites, and to preserve in their case the primary indicator of the cure of all those things contrary to nature. However, it is better, as I said, to suppose that opposites are remedies for those things actually and primarily being treated—that

770K τία εἶναι βοηθήματα, τουτέστι τῶν ἐν τῷ σώματι
 διαθέσεων, αἵπερ ὄντως εἰσὶν ὄντα. τὰς γὰρ ἐνεργείας
 αὐτῶν, ὡσπερ οὖν καὶ τὰς βλάβας, γινόμενα μὲν εἶναι
 φατέον, ὄντα δὲ ἀπλῶς οὐ ῥητέον. οὔτε γὰρ τὸ ἐκ-
 τείνειν οὔτε τὸ κάμπτεν τὴν χεῖρα τῶν ὄντων ἀπλῶς
 ἐστὶν εἰπεῖν, ἀλλὰ τῶν γιγνομένων, οὔτε πολὺ μᾶλλον
 τὴν ἀκνησίαν αὐτῆς, ὅπερ καὶ αὐτὸ σύμπτωμά ἐστι
 770K τῆς ἐν τοῖς ἰμυσὶν ἢ τοῖς νεύροις διαθέσεως, ἀλλὰ τὴν
 μὲν διάθεσιν, ἐν τι τῶν ὄντων ὑπάρχουσαν, ἐναντίων
 δεῖσθαι βοηθημάτων, ἔπεσθαι δ' αὐτῇ λυομένη τὴν
 ἐναντίαν κατάστασιν, ἥπερ ἐστὶν ἡ ὑγεία· καὶ ταύτη
 πάλιν ἐνεργεῖάν τινα φύσεως, ἐναντίαν τῷ πανσαμένῳ
 συμπτώματι, μὴ μέντοι μηδ' ὑπὸ τῶν ὀνομάτων ἐξ-
 απατᾶσθαι, πολλάκις μὲν ἐν ἐτέρῳ σχήματι λεγομέ-
 νων ἢ ὡς τοῖς ἐναντίοις προσήκει, πολλάκις δ' ὅλως
 οὐκ ὄντων ὀνομάτων, ἀλλ' ἐξ αὐτῆς τῶν πραγμάτων
 τῆς φύσεως εὐρίσκειν τὸ ἐναντίον, ἔχοντά γε δὴ καὶ
 τούτου σκοπὸν ὁμολογούμενον, ὡς ἐστὶν ἐναντία τὰ
 πλείστον ἀλλήλων διεστῶτα³ καθ' ἐν τι γένος. ἐννο-
 ῆσας οὖν τὸ σύμμετρον ἐν ἐκείνῳ τῷ γένει, τούτο δ',
 ὡς πολλάκις ἐδείχθη, μέσον τῶν ἄκρων ἐστίν, εὐρή-
 σεις ἐντεῦθεν ἄπειρόν τι πλήθος ἐναντίων πραγμάτων,
 ἐν τῷ μᾶλλον τε καὶ ἥττον ἀλλήλων διαφερόντων. ἐν
 μὲν γὰρ ταῖς διαθέσεσιν, εἰ οὕτως ἔτυχε, τὴν συμ-
 μετρίαν τῶν πόρων, ἧς ἐφ' ἐκάτερα διττὰς ἀμετρίας
 ἀλλήλαις ἐναντίας· ἐν δὲ ταῖς ἐνεργείαις τὴν συμ-
 771K μετρίαν τῶν κενουμένων, ἧς καὶ αὐτῆς ἐστὶν ἑκατέ-
 ρωθεν ἀμετρία. ἀλλὰ κατὰ μὲν τοὺς πόρους ὀνόματα

is to say, for the conditions in the body which actually exist.
 One must speak of their functions, and also of the damages
 [to function], as being things that arise and not say they are
 things that simply exist. For example, it is not possible to
 speak of extending or flexing the hand as things that simply
 exist; they are things that occur; much more is it not possi-
 ble with failure of movement of the hand, which is a symp-
 tom in its own right pertaining to the condition in the mus-
 cles and nerves. Rather, [one speaks of] the condition, 770K
 which is one of those things that exists, and requires oppo-
 site remedies, while the opposite state, which is health, fol-
 lows its resolution. And following this in turn is a certain
 function of nature opposite to the symptom when it has
 ceased. Do not, however, be deceived by the names, since
 these are often stated in a different form than that which is
 appropriate for opposites. Often there are no names at all,
 but it is appropriate for someone to discover the opposite
 from the actual nature of the matters, when he has, in fact,
 the agreed indicator of this also—that opposites are those
 things that stand apart from each other to the greatest ex-
 tent in a single class. If you give thought to the mean in that
 class, which, as was frequently shown, is the midpoint of
 the extremes, you will discover here a countless number of
 opposite matters differing from each other in terms of
 more or less. In the conditions, for example, there is the
 balance of the pores of which each of the two imbalances is
 opposite to the other, whereas in the functions, in respect
 to the balance of the evacuations, there are imbalances on
 either side of this balance. But in relation to the pores, 771K

³ K; ἀφεστῶτα B

κεῖται ταῖς ἀμετρίαις, πύκνωσις τε καὶ μάνωσις, ἐν δὲ τοῖς κενουμένοις οὐ κεῖται.

διώπερ ἀναγκαζόμεθα λέγειν ἐλάττους τε καὶ πλείους ἀπορροίας, ὥσπερ εἰ καὶ τῶν πόρων ἀναγκαζόμεθα τοὺς μὲν ἐλάττους τῶν κατὰ φύσιν, τοὺς δὲ μείζους λέγειν, οὐκ ἔχοντες οὔτε τὸ τῆς πυκνώσεως, οὔτε τὸ τῆς μανώσεως ὄνομα. τοῦτο οὖν ὡς ἔφη, ἐν τοῖς μάλιστα φυλακτέον ἡμῖν ἐστίν, ἅμα δὲ καὶ γυμναστέον ἀμφ' αὐτὸ πρὸς τὸ ταχέως εὐρίσκειν δύνασθαι παντὸς τοῦ λεχθέντος οὕτω τὸ ἐναντίον. οὐ γὰρ ἐν τοῖς ποιοῖς σώμασιν μόνον, ἀλλὰ καὶ τοῖς ποσοῖς ἐστὶν εὐρεῖν τὴν τοιαύτην ἐναντίωσιν, ἣν οἱ περὶ τὸν Ἀριστοτέλη καλοῦσιν ἀντίθεσιν, οὐκ ἐναντίωσιν. οὔτε γὰρ τὸ μέγα τῷ μικρῷ φασὶν ὑπάρχειν ἐναντίον, ἀλλ' ἀντικείμενον ἐν τῷ πρὸς τι, οὔτε τὸ πολὺ τῷ ὀλίγῳ κατὰ δὲ τὸν αὐτὸν τρόπον οὐδ' ἀραιὸν τῷ πυκνῷ, οὐδὲ τῷ συντεταμένῳ τὸ κεχαλασμένον, οὐδὲ τῷ κατὰ φύσιν αὐτὸ τὸ παρὰ φύσιν. ἀλλὰ κατὰ γε τὸν Ἱπποκράτη πάντα τὰ τοιαῦτα τὴν τῶν ἐναντίων ἔχει προσηγορίαν, ὥσπερ γε καὶ κατὰ Πλάτωνα | τὰς γενέσεις ἐκ τῶν ἐναντίων εἶναι φάσκοντα. δέδεικται δέ μοι καὶ δι' ἐτέρων ὅτι καὶ Ἀριστοτέλης αὐτὸς οὐκ ἐφύλαξε τὴν ἑαυτοῦ νομοθεσίαν ἐν τοῖς ὀνόμασιν, ἠνίκα τὰς ἀρχὰς τῶν ὑπὸ φύσεως διοικουμένων ὕλην ἔθετο καὶ εἶδος καὶ στέρησιν. ἀλλ' ὅπερ αἰεὶ λέγομεν ἐπόμενοι τῷ θεῷ Πλάτωνι, καταφρονεῖν μὲν χρὴ τῶν ὀνομάτων, μὴ καταφρονεῖν δὲ τῆς τῶν πραγμάτων

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names are established for the imbalances (condensation and rarefaction), whereas in the evacuations they are not.

For this reason, we are forced to speak of lesser and greater outflows, just as we would be forced to speak of the pores as being less or more than accords with nature, if we did not have the terms condensation and rarefaction. This, as I said, is among the things we must be particularly on our guard against. At the same time, too, we must become practiced in that by which we are quickly able to discover the opposite of anything said in this way. For not only in the qualities of bodies, but also in the quantities as well, there is the kind of opposition to discover, which the followers of Aristotle call an "opposition" and not a "contrariety."¹⁰ They do not say the large is opposite to the small but that it is set in opposition to it in respect of opposing something. Nor do they say the many is opposite to the few, nor in the same way is the rarefied [opposite] to the dense, nor the tense to the relaxed, nor again is what is contrary to nature [opposite] to what is in accord with nature. But as far as Hippocrates is concerned, all such things have the designation of opposites, just as they also do for Plato, who says that the generations are from their opposites. I have also shown elsewhere that Aristotle himself did not preserve his own ruling on names when he set out the principles of those things governed by Nature in respect to material, kind and negation.¹¹ But what I always say, following the divine Plato, is that we should think little of names but not think little of knowledge of the matters. It is this that

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¹⁰ The Greek terms are *antithesis* and *enantiōsis*; see Aristotle's *Metaphysics*, 986b.

¹¹ See Aristotle, *Categories*, 12a96, and *Metaphysics*, 1004b27.

ἐπιστήμης. αὕτη μὲν γὰρ εἰς σωτηρίαν ἀνθρώπων διαφέρει καὶ τὸ σφάλμα αὐτῆς εἰς ὄλεθρον τελευτᾶ.

τοῖς δ' ὀνόμασιν ἂν τε κυρίως ἂν τε ἀκύρως χρησώμεθα, τοῖς κάμνουσιν οὐδὲν οὔτε πλεόν οὔθ' ἦττον ἐκ τοῦ τοιούτου. μάθους δ' ἂν ἐναργέστερον, εἰ μὴ τὰ ἐναντία τῶν ἐναντίων, ἀλλὰ τὰ ἀντικείμενα λέγοις, ἥπερ ἐκείνοις φίλον, ἀλλήλων ὑπάρχειν ἰάματα. τὸ μὲν γὰρ πλήθος ἢ κένωσις ἰᾶται, τὴν δ' ἔνδειαν αἰ τροφαί, καὶ ὅλως τὸ μὲν ὑπερβάλλον ἢ ἀφαίρεσις, τὸ δ' ἑλλείπον ἢ πρόσθεσις. ὅθεν, οἶμαι, καὶ δι' ἐτέρου λέλεκται γράμματος ὀρθῶς τῷ παλαιῷ ἰατρικῇ γὰρ ἐστὶ πρόσθεσις καὶ ἀφαίρεσις· πρόσθεσις μὲν τῶν ἑλλειπόντων, ἀφαίρεσις δὲ τῶν πλεονάζοντων. ἑλλείπει δὲ καὶ πλεονάζει τὰ μὲν κατὰ τὸ ποσὸν δηλονότι, 773K τὰ δὲ κατὰ τὸ ποιόν· κατὰ μὲν | τὸ ποσόν, ὅταν αἷμα πλεόν ἢ τοῦ δέοντος ἢ πάλιν ἔλαττον γένηται· κατὰ δὲ τὸ ποιόν, ὅταν ἦτοι θερμὸν ἢ ψυχρὸν ἢ παχύτερον ἢ λεπτότερον. εἴτ' οὖν ἐναντίωσιν εἴτ' ἀντίθεσιν ὀνομάζειν ἐθέλοις, τοῦ ἐξ ἀπάντων τῶν παρὰ φύσιν σκοποῦ τῆς ἰάσεως αἰὲ μὲνησο καὶ πρόσεχε τὸν νοῦν αὐτῷ, μάλιστα μὲν, ὡς εἴρηται πρόσθεν, ἐν ταῖς διαθέσεσιν, ἥδη δὲ καὶ τοῖς συμπτώμασιν ὧν οὔτε πρῶτως ἐστὶν ἴασις οὔτ' ἐναντίωσις κυρίως, ἀλλ' ἢ μὲν ἴασις ἅμα ταῖς διαθέσεσι κατὰ συμβεβηκός, ἐναντίον δὲ καταχρηστικῶς ὀνομαζόντων ἕνεκα σαφοῦς τε ἅμα καὶ συντόμου διδασκαλίας.

13. Ἀνέλθωμεν οὖν ἀθῆς ἐπὶ τοὺς θεραπευτικούς σκοποὺς τοῦ προκειμένου γένους τῶν πυρετῶν, ἀνα-

makes a difference to the safety of people, and errors in it end in their destruction.¹²

Whether we use the names properly or improperly is neither here nor there to patients. You will understand more clearly if you don't say that opposites [are the cures] of their opposites, but that antitheticals (by which you please those men) are cures of each other. For evacuation cures abundance, nutrients cure deficiency and, in general, removal cures excess and addition cures deficiency. Whence, I think, it has been rightly said in another work by our ancient [teacher]¹³ that the art of medicine lies in adding to and taking away from—adding those things that are lacking and taking away those things that are in excess. Deficiency and excess quite clearly relate to quantity in some instances and to quality in others: to quantity when- 773K ever blood has become more than it ought to be or, on the contrary, less; and to quality whenever it has become hot or cold, thicker or thinner. Therefore, whether you wish to term this "opposition" or "contrariety," always bear in mind the indicator of the cure from all those things contrary to nature, and direct your attention to this particularly in the conditions and now even in the symptoms, as I said before. The cure of these is not primarily or properly opposition, but takes place contingently with the cure of the conditions when it is termed opposition catachrestically for the sake of clarity as well as brevity of teaching.

13. Therefore, let me return once more to the therapeutic indicators of the class of the fevers before us, and let

¹² See Plato, *Euthydemus*, 277e–78d.

¹³ See Hippocrates, *Breaths*, I, LCL, *Hippocrates*, vol. 2, p. 229.

774K μνήσωμέν τε τὰ γένη τῶν παρὰ φύσιν ἐν ἡμῖν τῶν τε αἰτίων καὶ τῶν νοσημάτων καὶ τῶν συμπτωμάτων αἰτίων μὲν τοῦ πλήθους καὶ τοῦ πάχους καὶ τῆς γλισχρότητος τῶν χυμῶν, αἰτίου δ' ἅμα καὶ συμπτώματος τῆς κατὰ τὴν διαπνοὴν ἐπισχέσεως, ὥσπερ αἷ πάλιν αἰτίου τε ἅμα καὶ διαθέσεως | τῆς σήψεως, νοσήματος δὲ τῆς ἐμφράξεως καὶ τοῦ πυρετοῦ, συμπτώματος δὲ τῆς ἐπισχέσεως τῆς διαπνοῆς. ἐνδείξεται τοιγαροῦν, ὡς ἐλέχθη, τῶν μὲν προηγουμένων αἰτίων ἕκαστον ἰδίον τι τὸ μὲν πλήθος ἐν τῷ πρὸς τι κατὰ τὴν τοῦ ποσοῦ προσηγορίαν⁴ τὴν κένωσιν, ἢ δὲ γλισχρότης καὶ τὸ πάχος κατὰ τὴν τοῦ ποιοῦ διάθεσιν ὑπάρχοντα τὴν διὰ τῶν ἐναντίων ἴασιν.

ἄτε δὲ οὐκ ὄντων ἐν ταῖς πλείσταῖς ἀντιθέσεσι συνηθῶν ὀνομάτων, ἀπατᾶσθαι συμβαίνει τοὺς ἀγυμνάστους τὴν περὶ τῶν πραγμάτων ἐπιστήμην, ὅταν ὀνομάσαι μιᾷ προσηγορίᾳ μὴ δυνηθῶσι τὸ νοούμενον, ὡς οὐδ' ὄλως ὄντος ἀφισταμένους· ὅπερ ἀμέλει καὶ κατὰ τοὺς γλισχρούς καὶ παχείς χυμούς πεπόνθησιν. ὁ μὲν γὰρ παχὺς χυμὸς ἀντικείμενον ἔχει τὸν λεπτόν, ὁ δὲ γλίσχρος, ὡς μὲν ἐγὼ πρῶτον ὠνόμασα, τὸν ῥυπτικόν, ὡς δ' ἂν τις ἴσως ἀπὸ στερεῶν σωμάτων ὀρμώμενος φαίη, τὸν κραῦρον. οὕτω γὰρ φαίνεται καὶ ὁ Ἀριστοτέλης αἰεὶ ποιούμενος τὴν ἀντίθεσιν· ἀλλ' οὐκ ἐπὶ τῶν χυμῶν, ὡς ἔφην, ἀλλ' ἐπ' αὐτῶν τῶν στερεῶν 775K σωμάτων. | εἰ δὲ νοήσαις τοῦ γλίσχρου χυμοῦ τὴν φύσιν, ὡς παντὸς τοῦ ψεύσαντος ἀντέχεται δυσλύτως, εἰκότως, οἶμαι, τὸν μὴ συμπλεκόμενον ἀπορρῦπτοντά

me recall the classes of those things contrary to nature in us—causes, diseases and symptoms. Among the causes [of this kind of fever] are abundance, thickness and viscosity of the humors; what is both a cause and a symptom is the stoppage of transpiration just as, in turn, what is both a cause and a condition is putrefaction. The disease is the blockage and the fever; the symptom is the stoppage of transpiration. So, as I said, each of the *proegoumenic* causes will indicate something specific: the abundance in that which pertains to something is designated as the evacuation of quantity, while the viscosity and thickness relate to the condition of quality, the cure of which is by opposites. 774K

Inasmuch as customary terms do not exist in most oppositions, it happens that those unpracticed in the knowledge of the matters are deceived whenever they are unable to name the concept with a single term, because they dismiss it as not existing at all, which, of course, they also do in relation to those affected by viscid and thick humors. For the thick humor has what is thin as its opposite, while the viscid, as I first named it, has what is cleansing or—as someone might perhaps wish to say when impelled to do so by the solid bodies—the friable. Aristotle, too, always clearly makes the antithesis in this way, although not in the case of the humors, as I stated, but in the case of the solid bodies themselves. If, however, you understand the nature of the viscid humor as adhering to everything it touches in a way that is difficult to loosen, you will say (reasonably I think) that what does not become adherent and also washes those 775K

⁴ K; κατηγορίαν B

τε τοὺς συμπλεκόμενους ἐναντίον εἶναι φήσεις αὐτῶ.
κατὰ γοῦν τὰ προηγούμενα τῶν αἰτιῶν αἱ ἀντιθέσεις
αὐτάρκως εἴρηται· κατὰ δὲ τὴν ὀργανικὴν νόσον,
ἥπερ ἐστὶν ἔμφραξις, τὸ ἐναντίον ταύτῃ ἢ ἐκφραξις
ὑπάρχει· κατὰ δὲ τὸ σύμπτωμα τὸ τῆς ἐποχῆς τῶν
διαπνεομένων ἢ ἐκκρισις αὐτῶν ἐστὶ τὸ ἐναντίον· κατὰ
δὲ τὴν σηπεδόνα τῶν χυμῶν ἢ τε ἐκκρισις καὶ ἢ
ἀνάψυξις καὶ ἢ ρίπισις καὶ ἢ τῶν ἡμισαπῶν πέψις·
αὐτῶν δὲ τῶν πυρετῶν ἢ ἀντίθεσις ψύξις ἐστίν.

776K ἐξ ὧν δ' ἂν τις μεθόδῳ εὖροι τὴν ἐργαζομένην
ἐκαστον τῶν εἰρημένων ὕλην ἤδη εἴρηται· μαχομένων
οὖν αὐτῶν, ὥσπερ ἐλέγομεν, ἄλλοτ' ἄλλη κρατεῖ τῶν
ἐνδείξεων τε καὶ ὕλων· καὶ κατὰ τοῦτό τινες ἀγνοή-
σαντες ὡς ἀφ' ἐκάστου τῶν ὄντων ἐνδειξίς ἐστὶν αἰ
μία, καὶ ὡς εἰ μὲν εἴη τῶν παρὰ φύσιν τι τὸ ἐνδεικνύ-
μενον, ἢ ἐνδειξις αὐτοῦ τὸ ἐναντίον ἐστίν, εἰ δὲ τῶν
κατὰ φύσιν, οὐ τὸ ἐναντίον, ἀλλὰ τὸ ὅμοιον, οὐκ
ἠδυνήθησαν οὔτε θεραπευτικὴν ἢ οὔτε ὑγιεινὴν συστή-
σασθαι μέθοδον· ὅπου γὰρ ἐν τοῖς πρώτοις ἐσφάλη-
σαν σκοποῖς, πολλὴ δὴπου μάλλον ἔμελλον ἐν τοῖς μετ'
αὐτοῦς σφαλῆσεσθαι· χρὴ γάρ, οἶμαι, τὰ θεμέλια
τοῖς οἰκοδομήμασιν ἰσχυρὰ προκαταβεβλήσθαι· καὶ
τὴν τρόπιν τοῖς σκάφεσιν, εἰ μέλλει τι τῶν ἐπ' αὐτοῖς
οἰκοδομουμένων τε καὶ πηγνυμένων ἀσφαλῆς γενήσε-
σθαι· ὅπου δ' ἂν ἐξ ἀρχῆς εὐθὺς ἢ πρώτη κρηπίτις
σαθρὰ συμπαγῆ, τίς μηχανῆ τῶν ἐπ' αὐτῇ τι γενήσε-
σθαι μὴ σαθρόν;

things that have become adherent is the opposite to it. At any rate, enough has been said about the oppositions pertaining to the *proegoumenic* causes. In relation to the organic disease, which is blockage, the opposite to this is removal of the blockage. In relation to the symptom, which is the retention of those things that undergo transpirations, the opposite is separation of these. In relation to the putrefaction of the humors, separation, cooling, ventilation and concoction of those things that are semiputrefied are the opposites. The opposite of the fevers themselves is cooling.

How someone might discover from these by method the effective material in respect of each of the things mentioned has already been stated. Therefore, when these are at odds, as I am wont to say, one or other of both the indications and the materials prevails at different times. In relation to this, some people, because they don't know that there is always one indication from each of those things existing, and they don't know that, if what has been demonstrated is among the things contrary to nature, the indication is the opposite of this, whereas if it is one of the things in accord with nature, it is not the opposite but the like, are rendered unable to establish either a therapeutic or health-preserving method. For where they erred in the first indicators, by very much more, certainly, are they going to err in those that come after them. I believe it is necessary to have laid strong foundations for buildings beforehand, and the same with the keels of boats, if something that is erected on or attached to these is going to be safe. Where the primary foundation is made unsound right from the start, won't whatever structure that is created on it be unsound?

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ἐπεὶ τοῖνυν τῶν κατὰ τὴν προκειμένην στέγνωσιν συνόχων, οὐ γὰρ ὀκνητέον αὐθις καὶ αὐθις ἀναλαμβάνειν τὸν λόγον, ὑπὲρ τοῦ μαθεῖν τοὺς πολλοὺς τῶν ἰατρῶν κἂν νῦν γοῦν τὴν ἀληθῆ μέθοδον, ἐπὶ μὲν ὑπέκειτο τὰ παρὰ φύσιν, ἀφ' ὧν αἱ ἐνδείξεις, πλήθος χυμῶν καὶ πάχος καὶ γλισχρότης ἔμφραξις τε καὶ τῶν ἀναπνεομένων ἐπίσχεσις καὶ σήψις καὶ πυρετὸς οὐκ ἔχων διάλειμμα· καὶ ταῦτ' ἐνεδείκνυτο πάντως τὸ ἐναντίον. ἔξωθεν δ' αὐτῶν ἐνδείξις ἀπὸ τῶν κατὰ φύσιν ἐκ τῆς κράσεως τοῦ τε νοσοῦντος | μορίου καὶ τῶν ἄλλων ἀπάντων τῶν κυρίων ἐκ τοῦ ποσοῦ τῆς οὐσίας αὐτῶν καὶ ἐκ τοῦ ποσοῦ τε καὶ ποιοῦ τῆς τοῦ πνεύματος οὐσίας· αἱ δὲ ἀπὸ τούτων ἐνδείξεις οὐ τῶν ἐναντίων ἦσαν, ἀλλὰ τῶν οἰκείων⁵ εἰς δὲ τὴν διάγνωσιν αὐτῶν, ὡς ἐλέγομεν, ἢ θ' ἡλικία καὶ τὸ ἔθος ἅπαντά τε τὰ προκατάρξαντα τῆς νόσου συντελεῖ· προερχομένων δὲ κἀντεῦθεν ἐνδείξεων οὐκ ὀλίγων, εἰς ἀπάσας χρῆ βλέπειν ἅμα τὸν ἰατρόν, ἢ ἐξέυρη τίμιν μὲν πρῶτον καὶ μᾶλλον, τίμιν δ' ἡττόν τε καὶ δεύτερον, τίμιν αὐθις τε καὶ τρίτον καὶ οὕτως ἐφεξῆς ἄλλω μετ' ἄλλο χρήσεται βοηθήματι.

14. Τῶν μὲν γὰρ δυνάμεων ἰσχυρῶν ὑπαρχουσῶν τοῦ τὸν ἐπὶ σηπεδόνι πυρετὸν πυρέττοντος, ὡς ὑπόκειται, φλεβοτομητέον αὐτίκα χωρὶς ἀπειρίας τῆς κατὰ γαστέρα τοῦ νοσήματος ὑπαρξάμενον. τῆς δυνάμεως δὲ ἀσθενεστεράς οὐσης, ἢ τῆς ἡλικίας κωλυούσης, οὐ

⁵ B, K; ὁμοίων conj. nos (cf. similitudinem KLat)

Therefore, since in the proposed stoppage of pores of the continuous fevers (I must not shrink from taking up the argument again and again so the majority of doctors may learn the true method even now), there are seven things postulated that are contrary to nature, from which the indications [are taken]—abundance, thickness and viscosity of humors, obstruction, suppression of transpiration, putrefaction and a fever which is without intervals. In every case these indicate their opposite. Apart from these, there is an indication from those things in accord with nature: from the *krasis* of the diseased part and all the other parts of importance, from the quantity of their substance, and from the quantity and quality of the substance of the *pneuma*. The indications from these are not of their opposites but of their similars. As I am wont to say, the age, custom, and all those things that stand in a *prokatartikic*¹⁴ relation to the disease, jointly contribute to the diagnosis of these [fevers]. Since quite a number of indications also arise from that source, it is necessary for the doctor to look into all these at the same time, so that he may discover which one is primary and more [important], which one is less [important] and secondary, and which one is next and third. In this way, he will use one remedy after another in succession.

14. When the capacities are strong in someone who is febrile due to putrefaction, as is postulated, you must carry out phlebotomy immediately the disease begins, except when there is failure of concoction in the stomach. However, when the capacity is weaker or when age prevents,

¹⁴ On this causal term, see note 9 above.

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χρη̄ τέμνειν φλέβα. λέλεκται δ' ἔμπροσθεν ὡς οὐδὲ
 συνεισβάλλει τῷ τοιοῦτῳ πυρετῷ δύναμις ἄρρωστος·
 εὐεκτικῶν τε γὰρ ἔστι σωμαίων καὶ ἡλικίας θερμῆς ὁ
 σύννοχος πυρετὸς οἰκέλος. ἀλλ' ἢ ἐὰν ἐν παιδίῳ γένηται
 μήπω τεσσαρεσκαιδέκατον ἔτος ἄγοντι, φλεβοτομῆν
 οὐ προσήκει, διότι τοῖς τηλικούτοις γε θερμοῖς καὶ
 ὑγροῖς οὖσι καθ' ἑκάστην ἡμέραν ἀπορρεῖ καὶ διαφο-
 ρεῖται πάμπλου τῆς τοῦ σώματος οὐσίας. ὥσθ' ὅπερ
 ἂν ἐκ τῆς φλεβοτομίας ἐμμηχανησάμεθα, τοῦτ' αὐτό-
 ματον ἐκ τῆς τοῦ θεραπευομένου σώματος ὑπάρχει
 φύσεως.

εἰ δ' ὑπὲρ τεσσαρεσκαιδέκατον ἔτος εἴη τὸ σῶμα,
 σκεπτέον αὐτοῦ τὴν σχέσιν ὅποια τίς ἐστίν, ἂρ' ἰσχνή
 καὶ πικνὴ καὶ σκληρὰ καὶ πολύαιμος ἢ τάναντία· καὶ
 οὕτως ἐπὶ μὲν τῇ προτέρᾳ παραλήψῃ τὴν φλεβοτο-
 μίαν, ἐπὶ δὲ τῆς δευτέρας οὐκέτι. καὶ μὲν δὴ καὶ τὸ
 μέτρον σοι τῆς κενώσεως ἐκ τῶν αὐτῶν σκοπῶν λαμ-
 βανέσθω. καὶ γὰρ εἰ τριακονταετῆς μὲν ὁ φλεβοτο-
 μούμενος εἴη, πλαδαρός τε καὶ μαλακὸς καὶ πιμελώ-
 δης καὶ λευκὸς καὶ μικρὰς ἔχων τὰς φλέβας, ἦτοι γ'
 οὐδ' ὅλως φλεβοτομήσεις αὐτὸν ἢ ὀλίγον ἀφαιρήσεις·
 οὐδ' ὅλως μὲν ἐν ὥρᾳ θερινῇ καὶ πνιγῶδει χωρίῳ,
 θερμῆς καὶ ξηρᾶς οὖσης τῆς καταστάσεως, ὀλίγον δ'
 ἐν ταῖς ἄλλαις ὥραις καὶ χώραις καὶ καταστάσεσιν.

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εἰ μὲν γὰρ μήτ' ἔμφραξις ὑπέκειτο μήτε σηπεδῶν,
 ἀλλὰ μόνον ἦν ἢ τὸ πλήθος τῶν χυμῶν, εὐθὺς ἂν ἐπὶ
 τῇ φλεβοτομίᾳ κατὰ φύσιν ἔσχευ. ὥστε ἀφαιρεῖν ἦν
 προσήκον ἐν ἀπάσῃ κράσει σώματος καὶ πάσῃ χώρᾳ

you must not open a vein. It has been said before that a
 weak capacity does not appear together with such a fever,
 since a continuous fever is characteristic of healthy bodies
 and an age that is hot. But if it occurs in a child who has not
 yet reached the fourteenth year, it is not appropriate to
 carry out phlebotomy because, in ages that are hot and
 moist, a great part of the substance of the body flows away
 and is dispersed every day. As a result, what we might have
 achieved by phlebotomy occurs spontaneously by virtue of
 the nature of the body being treated.

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If, however, the body is over fourteen years, you must
 consider what kind of state it is in—whether it is lean,
 dense, hard and blood-filled, or the opposites. Thus, if it is
 in the former state, you will undertake phlebotomy; if in
 the latter, you will not. You must also take the measure of
 the evacuation from the same indicators. So if the person
 being phlebotomized is thirty years of age, and is flabby,
 soft, fat and pale, and has small veins, you will either not
 phlebotomize him at all or you will take only a little [blood].
 “Not at all” [applies] in summer and in a stifling place, and
 when climatic conditions are hot and dry; “a little” [ap-
 plies] in the other seasons, places and climatic conditions.

For if there is no underlying blockage or putrefaction
 but only the abundance of humors, [the patient] would im-
 mediately return to normal with the phlebotomy so that it
 is appropriate, in every *krasis* of the body, place, season

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καὶ ὥρα καὶ καταστάσει τοσοῦτον τῶν χυμῶν ὅσον ὑπὲρ τὸ κατὰ φύσιν ἠΰξειτο. ἐπεὶ δ' οὔτε τὴν ἔμφραξιν οὔτε τὴν σηπεδόνα δυνατὸν ἐστι θεραπεύσαι διὰ τῆς φλεβοτομίας, ἐτέρων δεομένης βοηθημάτων, ὡς ἔμπροσθεν ἐδείκνυμεν, ἀποθέσθαι χρή τι τοῦ αἵματος εἰς τὸν τῆς θεραπείας χρόνον, ὅπως μήποτ' ἀνάγκη καταλάβῃ τις ἡμᾶς ἀκαίρως τρέφειν. ὅσον μὲν γὰρ ἐπὶ τοιοῦτῳ πυρετῷ θρεπτέον οὐδ' ὅλως ἐστίν. ἐδείχθη γάρ σοι καὶ πρόσθεν ὁ ἀπὸ τῆς δυνάμεως σκοπὸς μόνος ἐνδεικνύμενος τὴν τροφήν ὅσον δ' ἐπὶ τῷ κεκνωσθαι τὸ σῶμα δεήσει τρέφειν. ὥστ' ἀναγκαῖον ἔσται δυοῖν θάτερον, ἢ τρέφοντα τὸν πυρετὸν αὐξάνειν, ἢ μὴ τρέφοντα καταλείπειν τὴν δύναμιν. ἀμεινον οὖν, ὡς εἴρηται, καταλιπεῖν τι τοῦ αἵματος οἰκείαν τροφήν τοῖς τοῦ ζῴου μορίοις· αὐτὸν δ' ἀρκεσθῆναι προσφοραῖς ὀλιγίσταις ῥοφημάτων καὶ ποτῶν, ἢ ὧν ὡς φαρμάκων μᾶλλον ἢ τροφῶν χρήζομεν. ἐδείχθη γάρ σοι καὶ περὶ τοῦδε πρόσθεν, ὅθεν οὐ χρή μηκύνειν ἔτι περὶ αὐτῶν.

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15. Ἄλλὰ καὶ περὶ καταπλασμάτων τε καὶ περὶ τῆς τῶν ὑποχονδρίων αἰονήσεως λεκτέον. ὁ μὲν γὰρ πολὺς ὄμιλος τῶν ἰατρῶν ἐν τι καὶ τοῦτο τῶν ἐκ τοῦ νόμου τῆς ἀμεθόδου θεραπείας ἔθετο. καὶ πάντας ὥσπερ τρέφουσι μετὰ τὴν διάτριτον, οὕτω καὶ προκαταντλοῦσιν ἐλαίῳ, κάπειτα μίαν ὑπερβαλόντες αἰθις τρέφουσι προκαταπλάττοντες, εἰ δέ που γαστήρ ἐπισχεθείη, καὶ κλύζοντες ὥστε τό γε κατὰ τούτους ὥρα μὴ δύνασθαι μαθεῖν τινα τέχνην διαιτητικὴν. οὐ μὴν ὧδ'

and climatic condition, to take away as much of the humors as there is excess over what accords with nature. Since neither blockage nor putrefaction can be treated by phlebotomy, requiring other remedies as I previously demonstrated, the matter of the blood must be put aside to the time of treatment, so that at no point does necessity compel us to nourish [the patient] in an untimely manner. As far as it pertains to such a fever, you must not nourish at all. I also demonstrated to you earlier that the indicator from the capacity is the only one that indicates nourishment. However, to the extent to which the body has been evacuated, it will need to be nourished. And so, inevitably, there will be the two conflicting aspects: if you nourish, you increase the fever; if you don't nourish, you break down the capacity. It is better, then, as I said, to leave behind some of the blood as proper nourishment for the parts of the organism, and this will be adequately provided for by very small administrations of gruel and drink which we need as medications more than as foods. This I also showed you previously so it is not necessary to delay further on these matters.

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15. I must also speak about poultices and fomentation of the hypochondrium. For the great throng of doctors established this as one of the habitual practices of the amethodical treatment. And just as they nourish all [patients] after the three day period, so too do they give them a prior bathing with oil; and when they have gone beyond one day, they again nourish them after having applied poultices beforehand, while if the stomach is retaining to some degree, they also administer a clyster. And so, according to them at least, you are able to learn a kind of dietetic craft in one hour. The truth, however, is not like this.

ἔχει τὰληθές. ἀλλ' ὅλης οὔσης μεγάλης τῆς τέχνης ἐν
 τι τῶν μερῶν αὐτῆς οὐ τὸ φαυλότατόν ἐστιν ἐπιστήμη
 διαίτης, ἥτις ἐκ τούτων μάλιστα συμπληροῦται τῶν
 βοηθημάτων, τροφῶν καὶ πομάτων ἐπιβροχῶν τε καὶ
 καταπλασμάτων καὶ κλυστήρων. ἡ γὰρ τοι φλεβοτο-
 μία κατὰ τὴν ἀρχὴν καὶ αὐτὴ μόνη πρὸς τῶν αὐτῶν
 781K ιατρῶν παραληφθεῖσα τὴν ἐφεξῆς ἅπασαν ἴασις τοῦ
 νοσοῦντος ἐπιτρέπει τῇ διαίτῃ. ἰ μιᾶς οὖν ὥρας, ὡς
 ἔφην, ἐστὶν ἡ μάθησις τῆς διαίτης αὐτῶν. εἰ δ' ὁ
 μανθάνων εἴη συνετὸς οὐδὲ ταύτης ὅλης, ἀλλ' ὀλιγο-
 στοῦ μέρους αὐτῆς, ἐν ᾧ τούτων τῶν νῦν λεχθησομέ-
 νων ἀκούσαι δυνατὸν ἐστίν.

ἅπαντας τοὺς πυρέττους ἐν ἀρχῇ μὲν φλεβοτο-
 μήσεις, εἰάν ἰσχυροὶ τὴν δύναμιν ὧσι καταπλήσας δ'
 ἐλαίῳ μετὰ τὴν διάτριτον, ἤτοι μελικράτῳ μετὰ χόν-
 δρου θρέψεις ἢ ροφήματι. κἄπειθ' ἐξῆς τρέφε παρὰ
 μίαν, ἀρτομέλιτι προκαταπλάττων. εἰ δ' ἐπισχεθείη
 ποτὲ ἢ γαστήρ, ὑπάγειν αὐτὴν κλυστήρι. τὴν μὲν οὖν
 ἐκείνων διαιτητικὴν τέχνην ἤδη σύμπασαν ἀκήκοας
 ἐν τοῖσδε τοῖς ῥήμασι, οὐκ ἐν ἕξ μηνσίν, ἀλλ' ἐν ἕξ
 στίχοις. τὴν δ' οὕτως διαιτητικὴν ἐξῆς ἀκουσον. θερ-
 μαίνειν ὑποχόνδρια καταπλάσμασι ἢ αἰονήσεσιν οὐ
 διὰ παντὸς ἀσφαλές, ἀλλ' ἐπ' ἐκείνων μόνων τῶν
 ἀρρώστων, ἐφ' ὧν οὐκέτ' ἀλάται περιττὸν ἐν ὄλῳ τῷ
 σώματι. τοῖς δ' ἄλλοις ἅπασι κακὸν ἔσχατον. εἰάν τε
 γὰρ ἢ πλήθος ὀποτεροῦν, εἴτε τὸ πρὸς τὴν δύναμιν
 εἴτε πρὸς τὴν εὐρυχωρίαν τῶν ἀγγείων, εἰάν τε περι-

Rather, the whole range of the craft is great; the knowledge
 of regimen is just one part of it, and by no means the most
 trivial. It comprises these remedies particularly: foods and
 drinks, bathings, poultices and clysters. Now when phle-
 botomy is employed at the beginning and alone, these
 same doctors entrust the whole remaining cure of the sick
 person to regimen. Learning about regimen for them takes
 one hour, as I said. If, however, the person learning is intel-
 ligent, it is not the whole hour but a very small part of it in
 which they can listen to those things I shall now speak
 about.

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If they are strong in terms of capacity you will phle-
 botomize all those who are febrile at the start. Having
 bathed [them] with oil, you will nourish them after the
 three-day period, either with melikraton along with gruel
 or with broth. And then, next, nourish them on alternate
 days, applying a poultice of bread and honey. If, however,
 the stomach is constrained at some time, purge it with a
 clyster. You have now heard the entire dietetic art of those
 people in these words—and not in six months but in six
 lines! Now listen to the real dietetics. To heat the hypo-
 chondrium with poultices or fomentations is not safe in
 every case, but only in those patients in whom superfluity
 has not yet spread to the entire body. In all others the bad
 effect is extreme. If the abundance is one of two things, ei-
 ther involving the capacity or involving the lumina of the

782K τώματα μοχθηρὰ κατὰ τι μόριον ἐν ἧ καὶ πλείω, ταυθ' ἔλκεται πάντα πρὸς ἰ τὸ θερμαινόμενον.

ἐθεάσω γοῦν οὐκ ὀλιγάκις ἀφλέγμανα τελέως ὑποχόνδρια κατὰ τέσσαρας ἡμέρας ἀρχομένων αἰο-
νᾶν αὐτὰ τῶν ἀγελαίων ἰατρῶν φλεγμῆναντα, αὐτὸ
τοῦτό σοι δείξαντος ἐμοῦ καὶ κελεύσαντος ἀκριβῶς
προσέχειν τὸν νοῦν τῇ μελλούσῃ γενήσεσθαι φλε-
γμονῇ. ἐφ' ὧν καὶ μάλιστα ἐγνώς πηλίκον ἐστὶ κακὸν
ἄλογος τριβῆ. διὰ παντὸς γὰρ αὐτοὶ γεννῶντες τὰς
φλεγμονὰς ἐξ ὧν πράττουσιν οὐ γινώσκουσιν, ἀλλ'
αἰεὶ τοῖς αὐτοῖς ἀμαρτήμασι περιπίπτουσιν, ὥσπερ
Ἱπποκράτης ἔλεγε, τοὺς ἔνθεν τε καὶ ἔνθεν ἐπίδούντας
τὰ μεθ' ἔλκουσ κατὰγματα. καὶ γὰρ κἀκεῖνοι φλεγμο-
νὰς ἐργαζόμενοι κατὰ τὸ ἔλκος ὅμως οὐκ ἐπαύοντο,
νομίζοντες οὐ τὴν ἐπίδεσιν αἰτίαν ὑπάρχειν, ἀλλ'
ἄλλην τινὰ ἀποτυχίαν. πῶς δ' ἂν καὶ μετέβησαν ἐφ'
ἕτερον ἰάσεως τρόπον οἱ τὴν ἄλογον πρεσβεύοντες
τριβῆν, ἀφ' ὧν αὐτοὶ τε διὰ παντὸς εἰθίσθησαν οὕτω
πράττειν, τοὺς τε διδασκάλους ἐθεάσαντο πρὸ αὐτῶν;
οὐδὲν γὰρ οὐδ' ἐπιχειρεῖν ἀξιούσιν οἱ τοιοῦτοι δι'
ἐνδείξεως λαμβάνειν, ἀρκοῦμενοι μόνῃ τῇ πείρᾳ. ἀλλ'
783K Ἱπποκράτης ἀπὸ ἰ τῆς τοῦ πράγματος ὀρμηθεὶς φύ-
σεως ἐξεύρε τρόπον ἰάσεως ἐπιτήδειον. οὗ λοιπὸν εἰς
πείραν ἐλθόντος ἐγνώθη πόσον ὁ πρότερος ἐσφάλ-
λετο.

καὶ τοίνυν εἴ τις ἐθελήσειεν ἐπὶ τῶν τοιούτων δια-
θέσεων ἀποστὰς καταπλασμάτων τε καὶ τῆς δι' ἐλαί-
ου καταπλήξεως, ἐπὶ τὴν ἐκ τοῦ λόγου διδασκομένην

vessels, and if the abnormal superfluities involve one or more parts, all these superfluities are drawn toward the heated part. 782K

At any rate, you have frequently seen hypochondria that are completely free of inflammation become inflamed within four days when the common herd of doctors begin to apply fomentations to them, since I have shown you this very thing and directed you to focus your attention precisely on the possible future occurrence of inflammation. In these things, too, you know particularly well how great an evil irrational practice is. Time and again, when these very doctors create inflammation by those things they do in their ignorance, they always fall into the same errors, just as those men do who bandage compound fractures on each side, as Hippocrates said. For those men too, when they bring about inflammation in the wound, nevertheless do not stop since they think the bandaging is not the cause but some other failing. How could they change to another kind of cure, those men who cultivate an irrational practice by those things they are continually accustomed to do in this way and saw their teachers do before them? Such men do not think it worthwhile to attempt to take anything from an indication because they regard experience alone as sufficient. But Hippocrates, making a start from the nature of the matter, discovered a suitable manner of cure. Thereafter, when he came to experience, he learned how much the previous way was in error. 783K

Thus, if someone wished to steer clear of poultices and fomentation with oil in such conditions and to come to a

ἀφικέσθαι θεραπείαν, οὐ χαλεπῶς ἂν οὐδ' αὐτὸς τῇ πείρᾳ κρίνειε πηλίκον ἀμαρτάνουσιν οἱ οὕτω θεραπεύοντες τὰ τε πληθωρικὰ καὶ τὰ μὴ καθαρὰ σώματα. συμβαίνει δ' ἐν τοῖς τοιοῦτοις νοσήμασι τοὺς πλουσίους μᾶλλον τῶν πενήτων κακῶς θεραπεύεσθαι. ἀμφοτέρω γὰρ ἐπ' αὐτῶν ἀμαρτάνεται διὰ τὴν τρυφήν οὐκ ὀλιγάκις, ἢ τε τῆς φλεβοτομίας ἔνδεια καὶ ἡ περιτοτέρα δῆθεν ἐπιμέλεια τῶν ἰατρῶν, ὡς καθ' ἑκάστην τι πράττειν ἡμέραν ἐπὶ τῷ τοῦ κάμνοντος σώματι. κατ' ἀρχὰς μὲν οὖν ὑπὸ τρυφῆς οὐκ ἀνέχονται τῆς φλεβοτομίας οἱ πλείους αὐτῶν, καίτοι μᾶλλον τῶν πενήτων ἀλισκομένοι ταῖς πληθωρικαῖς διαθέσεσιν, ὡς ἂν καὶ μᾶλλον ἐμπιπλάμενοι καὶ βιοῦντες ἀργότερον. οἱ θεραπεύοντες δ' αὐτοὺς ἰατροί, διότι παραλέλειπται μέγιστον βοήθημα τῇ διὰ τῶν ἄλλων χρήσει νομίζουσιν ἀναπληρώσειν ὅποσον ἔνδει. καὶ μέντοι καὶ οἱ κάμνοντες, οἰόμενοι τὴν μὲν ἐφ' ἡσυχίας δίαίταν ἀμέλειαν εἶναι, τὸ δ' ὅτι οὖν πράττειν ἐπιμέλειαν, ἐπαναγκάζουσιν αὐτοὺς ἐκάστης ἡμέρας προσφέρειν τι τοῖς ὑποχονδρίοις· βουλομένοις δὲ δήπου καὶ τοῖς ἰατροῖς ἐτι τοῦτο πρὸς τὸ δοκεῖν ἐνεργεῖν τι διαπαντός, ἐντεῦθεν γὰρ ἐλπίζουσι καὶ τὸν μισθὸν πλείω λήψεσθαι.

συμβαίνει τοιγαροῦν ἐν ἐκείνῳ τῷ χρόνῳ τὰς φλεγμονὰς ἄρχεσθαι τοῖς πλουσίοις, ἐν ᾧ πλησίον ἤδη τῆς λύσεώς ἐστιν ἐπὶ τῶν πενήτων τὸ νόσημα. φλεβοτομηθέντες γὰρ ἐν ἀρχῇ κατὰ τοὺς προκειμένους ἐν τῷ λόγῳ πυρετοὺς οὐ μόνον οἱ πένητες, ἀλλὰ καὶ οἱ δοῦλοι τῶν πλουσίων, οἱ πλείστοι μὲν ἐν τῇ πέμπτῃ

treatment informed by reason, he would have no difficulty in judging by experience how greatly those men erred who treated the plethoric and nonpurified bodies in this way. However, what happens in such diseases is that the rich rather than the poor are treated badly because the former not infrequently go wrong in two ways due to their delicacy: by omitting phlebotomy and by what is really the over-attentiveness of the doctors insofar as they do something to the body of the patient every day. In the first place, then, the majority of these [rich people] do not tolerate phlebotomy because of their delicacy, and further, they are more susceptible to the plethoric conditions than poor people inasmuch as they stuff themselves with food and live a more idle life. Because they leave aside the most important remedy, those doctors who treat them think that by the use of other remedies they will make good what is lacking. And, of course, those who are ill, because they think the regimen of quiet rest constitutes lack of care, whereas to do anything whatsoever constitutes care, force the doctors to apply something to the hypochondrium every day. And the doctors themselves, who no doubt wish to appear to be still doing something continually, hope they will receive a greater fee thereby.

So it happens that in the rich, inflammation begins at the time when the disease is already close to resolution in the poor. For when they are phlebotomized at the start in the fevers, which are the subject under discussion, not only the poor, but also the slaves of the rich in the majority of cases, come to a crisis on the fifth day, although some go

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τῶν ἡμερῶν ἐκρίθησαν, ἔνιοι δὲ ἐς τὴν ἐβδόμην ἀφίκοιτο, πορρωτέρω δ' οὐδεῖς. ἀλλ' οἳ γε πλούσιοι τὸ μὲν πλήθος καὶ τὰ περιττώματα πλείω τῶν πενήτων καὶ δούλων ἔχοντες, παραλιπόντες δὲ τὸ τῆς φλεβοτομίας βοήθημα, ἀπειτα καθ' ἐκάστην ἡμέραν αἰονώμενοι τε δι' ἐλαίου θερμοῦ καὶ καταπλαττόμενοι τοῖς χαλαστικοῖς καταπλάσμασι φλεγμονὴν τινα συνισταμένην ἰσχουσιν, ἣτοι περὶ τὸ ἦπαρ ἢ τὴν κοιλίαν ἢ τι τῶν ἄλλων τῶν τῆδε ἰσπλάγχων, ἔνιοι μὲν ἐν τῇ τετάρτῃ τῶν ἡμερῶν, ἔνιοι δ' ἐν τῇ πέμπτῃ, πάντες δ' οὖν ἐν τῇ ἕκτῃ. οἴσθα δὲ δῆπου καὶ τὸν ἐν αὐτῷ τῷ καταπλῆσθαι δυσπνοήσαντα, τοῦ περιττοῦ παντὸς ἐπὶ τὰς φρένας ἐλχθέντος ὑπὸ τῆς θερμασίας. οὐδὲν τε οὖν ἀπέθανε καὶ ἄλλοι μυρίοι καθ' ἐκάστην ἡμέραν ἀποθνήσκουσιν, ὥσπερ σικύας τοῦ καταπλάσματος ἔλκοντος ἐπὶ τὰ σπλάγχνα τὰ καθ' ὅλον τὸ σῶμα περιττά. τινὲς δ' ἀμέλει καὶ αὐτῇ τῇ σικύᾳ κατ' αὐτῶν ἐχρήσαντο, τοῦθ' ἐν μόνον ἐννοοῦντες κἀκεῖνοι, τὸ φαίνεσθαι τι πράττοντες αἰεὶ περὶ τὸν κάμνοντα.

κάλλιστον μὲν οὖν, ὡς εἴρηται, φλέβα τέμνειν οὐ μόνον ἐν τοῖς συνόχοις πυρετοῖς, ἀλλὰ καὶ τοῖς ἄλλοις ἅπασιν τοῖς ἐπὶ σήψει χυμῶν, ὅταν γε ἦτοι τὰ τῆς ἡλικίας ἢ τὰ τῆς δυνάμεως μὴ κωλύη. κουφισθεῖσα γὰρ ἢ διοικουσα τὰ σώματα ἡμῶν φύσις, ἀποθεμένη τε τὸ βαρῦνον αὐτὴν οἷον πέρ τι φορτίον, ἐπικρατήσει τοῦ λοιποῦ ῥαδίως. ὥστε καὶ πέψει τὸ πεφθῆναι δυνάμενον, ἐκκρινεῖ τε τὸ δυνάμενον ἐκκριθῆναι ἀναμνησθεῖσα τῶν οἰκείων ἐνεργειῶν. ἢ γὰρ τῶν μέσων τοῦ

as far as the seventh day, but none longer. But the rich, who have an abundance and more superfluities than the poor and slaves, and who set aside the remedy of phlebotomy, then have both fomentations with warm oil every day and relaxing poultices applied, and so retain a coexisting inflammation involving either the liver or stomach, or one of the other internal organs, [come to a crisis] on the fourth day in some cases, on the fifth in some, and all by the sixth. And you know, I presume, that the patient has difficulty breathing at the very time of the fomentation, when all the superfluity is drawn to the diaphragm by the heating. Therefore, the person concerned dies, as do countless others every day when the poultice, just like a cupping glass, draws the superfluities in the whole body to the internal organs. Of course, there are also some who use the cupping glass itself on them; that is, those men who think about this one thing alone—to appear to be always doing something to the patient.

It is best, then, as I said, to open a vein, not only in the continuous fevers but also in all the other fevers due to putrefaction of humors, at least whenever the factors of age and capacity do not prevent this. For Nature, which governs our bodies, is relieved when it has cast off a burden that is, as it were, weighing it down, and will prevail over what remains with ease. Consequently, it will concoct what can be concocted and will excrete what can be excreted, calling to mind the specific functions. Giving prior atten-

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σώματος, ὡς οὗτοι καλοῦσι, πρόνοια μέγιστον μὲν κακὸν ἐπὶ τῶν | μὴ φλεβοτομηθέντων ἐστίν, οὐ μέγιστον δὲ ἐπὶ τῶν φλεβοτομηθέντων. ἀλλ' ὅμως κατὰ τούτων τι βλάπτειν πέφυκεν ἐν τοῖς συνόχοις πυρετοῖς· διακαιόμενα γὰρ ὑπὸ τοῦ πλήθους τῆς θερμῆς τὰ σπλάγχνα προσέτι διακαίεται καὶ ἐξοπτᾶται.

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μόνοι τοιγαροῦν ἐκείνοι δεήσονται προνοίας τοιαύτης, οἷς ἢ σῆψις ἐν ἐνὶ συνέστη μορίῳ, προφλεβοτομηθέντες δηλονότι καὶ οὗτοι. ποιησόμεθα δ' αὐτῶν τὴν πρόνοιαν οὐχ ὁμοίως τοῖς ἐκ τῆς τριόδου τούτοις ἰατροῖς, εὐθὺς ἐξ ἀρχῆς χαλῶντες, ἀλλὰ πᾶν τούναντίον ἐπὶ τῶν πλείστων ἐργαζόμενοι. τὰ μὲν γὰρ χαλαστικά τῶν βοηθημάτων ὡσπερ γε⁶ διαφορεῖ τὸ περιεχόμενον ἐν τοῖς μέλεσιν, οὕτως ἐπισπᾶται πλέον ἀντ' αὐτοῦ, κατ' ἀρχὰς προσαγόμενα. φερομένων γὰρ ἔτι τῶν ρευμάτων ἐπὶ τὸ πεπονθός, ἀποκρούεσθαι βέλτιόν ἐστι καὶ ἀναστέλλειν, οὐχ ἔλκειν ἐπ' αὐτά. τὰ δ' ἀποκρουστικά καλούμενα, μετέχοντα δηλονότι τῆς στυπτικῆς δυνάμεως, ἐπιτήδεια πρὸς τὰς ἀρχὰς ἐστίν, ἅμα μὲν ἐντιθέντα τόνον τοῖς πάσχουσι μορίοις, ὡς μὴ ραδίως ὑποδέχοντο τὰ ἐπιρρέοντα τῶν περιττωμάτων, ἅμα δὲ καὶ τῶν ἐν αὐτοῖς | ἤδη περιεχομένων ἀντεκθλίβοντα τὸ λεπτότατον. εἰ δ' ἢ τε φορὰ παύσαιτο διὰ τῶν τοιούτων βοηθημάτων, ἢ τ' ἐκ τῆς στύψεως ἐγγενομένη πύκνωσις τοῖς πεπονθόσι κατέχει τὰ παχύτερα, καιρὸς ἤδη χαλᾶν ὑπὲρ τοῦ κενῶσαι τὰ περιεχόμενα. μάλιστα δ' ὅταν εἰς ἡπαρ ἢ γαστέρα κατασκήπηται τὰ περιττὰ τοῖς στύφουσι χρῆ-

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tion to the central parts of the body, as they call them, is very bad in the case of those who have not been phlebotomized, although it is not so bad in the case of those who have. Nevertheless, even in the latter, there is a natural tendency to harm in the continuous fevers; for the internal organs, having been overheated by the abundance of heat, are still further overheated and thoroughly baked.

For that very reason, only those in whom the putrefaction is established in one part will require such forethought, obviously after they have had prior phlebotomy. We shall provide forethought for them unlike that of these common doctors who cause relaxation right from the start, but in most cases bring about the complete opposite, because the relaxing remedies, just as they disperse what is contained in the parts, so they draw more compared to this when they are introduced at the beginning. When the fluxes are still being carried to the affected part, it is better to drive them away and repel them and not draw them to these parts. Those medications that are called repulsives, since they quite clearly partake of the astringent potency, are suitable at the beginning, simultaneously providing strength to the affected parts so they do not readily receive the fluxes of the superfluities, and squeezing out the thinnest of the superfluities already contained in them. If, however, the movement ceases due to such remedies, or the condensation generated by the astringency retains those that are thicker in the affected [parts], it is already time to loosen those things that are contained, for the purpose of evacuation. Use the astringents especially whenever the superfluities rush down to the liver or stomach

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⁶ K; γε om. B

σθαι κύρια τε γὰρ ἰκανῶς τὰ μόρια καὶ πάντως ἐργάζεσθαι τὸ σφέτερον ἔργον ἀναγκαῖα κὰν ταῖς νόσοις. ἐστὶ δὲ οὐ μικρὸν αὐτῶν τὸ ἔργον, οἷον περ ἐκάστου τῶν ἄλλων, ἃ μόνου ἐκείνου κατεργάζεσθαι πέφυκεν ὑφ' οὗ θρέψεται· ἀλλ' οὕτως εἰς μέγα τῷ ζῳῷ διαφέρειν, ὡς εἰ μήτε κατὰ γαστέρα πεφθειρή καλῶς ἢ τροφή μῆθ' αἱματωθεῖη κατὰ τὸ ἥπαρ, οἷον περ ἐν λιμῷ πάσχομεν ἀπορία βρωμάτων ἀσιτεῖν ἀναγκαζόμενοι, τοιοῦτόν τι καὶ νῦν συμβήσεται πᾶσι τοῖς τοῦ ζῳῶν μορίοις· οὐ γὰρ ἐκ τῶν καταποθέντων, ἀλλ' ἐκ τῶν κατεργασθέντων ἐν τοῖς εἰρημένους σπλάγχνοις ἢ χορηγία τῆς τροφῆς ἐστὶν ὄλω τῷ σώματι.

788K διὰ ταῦτα μὲν δὴ περιττότερον ἢ τὰ ἄλλα μόρια γαστήρ τε καὶ ἥπαρ τῶν στυφόντων χρήζουσιν. ἀμέλει κάπειδ' αὖν καιρὸς ἢ διαφορεῖν τὰ στηριχθέντα, καὶ τότε δεῖται στυφῆσθαι τὰ μέτρια· τὸ γὰρ ἐξ ἐπιμέτρου περὶ τὰ ἄλλα μόρια κατ' ἀρχὰς αὐτοῖς προστιθέμενον τῆς στυφίως ἀεὶ φυλάττεσθαι χρὴ, μενούσης γε τῆς ἐνδειξαμένης αὐτὸ χρεῖας· ἢ χρεῖα δ' ἐστίν, ὡς ὀλίγον ἔμπροσθεν εἶπομεν, ἢ κατεργασία τῆς τροφῆς. ἐὰν οὖν ἀπονήσαντα μὴ πέψη καλῶς, οὐ μόνου οὐδὲν ὄφελος ἔσται τῶν καταποθέντων σιτίων, ἀλλ' ἐπὶ ταῖς διαφθοραῖς αὐτῶν πολλάκις ἐρεθισθείσης τῆς γαστρὸς, συναπέρχεται τι καὶ τῶν προὔπαρχόντων, ὥστε διχόθεν ἤδη τὴν βλάβην γίνεσθαι τῷ παντὶ σώματι, μῆθ' ὑπὸ τῶν σιτίων τραφέντι καὶ τῆς οἰκείας παρασκευῆς τι προσπολλύντι. καὶ χωρὶς δὲ τῶν εἰρημένων αἰ πέψει τῶν σιτίων, ἂν τε καθ' ἥπαρ

because these parts are sufficiently important to make it essential that they carry out their action at all times, even in diseases. Their action is not minor compared to each of the other parts whose only natural actions are to carry out that by which they will be nourished. But [the liver and stomach] do, in this way, make a great difference to the organism because, if concoction is not carried out properly in the stomach and the nutriment is not turned into blood in the liver, we shall suffer from a lack of food, since we are compelled to fast as in a famine, and such a thing will now occur in all the parts of the organism. The supply of nourishment to the whole body is not from those things swallowed down but from those things produced in the aforementioned viscera.

Now for this reason, the stomach and liver need the astringents to a greater extent than the other parts. Of course, whenever it is time to disperse those things that are firmly fixed, there is also, at that time, the need for moderate astringency. To begin with it is necessary to always keep the provision of astringency for these parts in excess of that for the other parts, their ongoing use being an indication of this. The use is, as I said a little earlier, the preparation of nutriment [by digestion]. If, because they are weak, they do not digest properly, not only will they derive no benefit from the foods swallowed, but often when the stomach is irritated by their corruption, some of the foods previously present are passed. Consequently, harm now occurs to the whole body in two ways: it is not nourished by the foods, and additionally it destroys some of what has been properly prepared. And apart from those things mentioned, the concoctions of the foods, should

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ἀτυχήσωσιν, ἂν τε κατὰ γαστέρα, τοὺς πυρετοὺς αὐξάνουσι καὶ δριμντέρους ἐργάζονται τῇ kakochymia. διὰ τοῦτο τοῖνυν πολλὴν χρῆν πεποιῆσθαι πρόνοιαν ἐν ἅπασιν πυρετοῖς πέψεως σιτίων. καὶ διὰ ταύτην τοῦ τόνου τῶν πεπτικῶν ὀργάνων οὐ σμικρὰ φροντιστέον. ἐνιοὶ δ', ὡς φησὶν Ἱπποκράτης, οὐ σμικρὰ κερδαίνουσιν ὅτι ἀγνοοῦσιν. οἴονται ἢ γοῦν ἥπατος φλεγμονὴν ἰᾶσθαι χαλαστικοῖς βοηθήμασιν, ἐξ ὧν ἐν τῇ διαγνώσει σφάλλονται, δόξαν ἑαυτοῖς ποριζόμενοι φαίνεται γὰρ ἐνίοτε τοῦ καθήκοντος εἰς ὑποχόνδρια μὲν ἐκ τῶν πλευρῶν τοῦ θώρακος ἢ περιγραφὴ παραπλησία τῷ ἥπατι. θαναμαστὸν δ' οὐδέν, οἶμαι, τοὺς μῆτ' ἄλλο μηδὲν ἐν τῇ τέχνῃ καλῶς ἐκμαθόντας μῆτ' ἀσκηθέντας ἐν διαγνώσεσι πεπονηθῶτων μορίων τὰ τοιαῦτα κερδαίνειν.

16. Ἐκείνους μὲν οὖν ἐατέον, ἡμεῖς δὲ κἂν ἐλαχίστην ποθ' ὑπόνοιαν σχῶμεν ἥπατος ἢ γαστρὸς κακοπραγούντων, εὐθέως ἀψίνθιον ἐλαίῳ προσαφεψήσαντες αἰονήσομεν τὰ μόρια. διττὴν δὲ ἅπαντος ἀψίνθιον ποιότητα καὶ δύναμιν ἔχοντος, ὡς κἂν τοῖς περὶ φαρμάκων εἴρηται, κατὰ μὲν τὸ Ποντικὸν ἢ στύφουσα ποιότης ἐστὶν οὐκ ὀλίγη, τοῖς δ' ἄλλοις ἅπασιν ἢ μὲν πικρὰ ποιότης ὑπάρχει σφοδροτάτη· στύψεως δ' ἥτοι παντάπασιν ἀμυδρᾶς ἢ καὶ οὐδ' ὄλως ἂν αἰσθιοῦ γευόμενος αὐτῶν. ταῦτά τοι τὸ Ποντικὸν ἀψίνθιον

they fail in both the liver and the stomach, increase the fevers and make them more acute due to the *kakochymia*. Therefore, because of this, it is necessary to give much forethought to the concoction of foods in all the fevers. And through this forethought you must give no little attention to the strength of the digestive organs. However, as Hippocrates says, some [doctors] derive no small gain because they are ignorant. At any rate, they think to cure inflammation of the liver with relaxing remedies, establishing a reputation for themselves from instances where they fail in the diagnosis, for sometimes it seems that the contour of the muscle which passes down to the hypochondrium from the chest wall is like the liver. It is no wonder, I think, that those who learned nothing else properly in the craft, nor are practiced in the diagnoses of the affected parts, derive advantage from such things.

16. Well then, we must let those men be. However, if I have even the slightest suspicion at any time that the liver or stomach is adversely affected, I will immediately foment the parts, after boiling down wormwood in oil. As I said in the writings on medications,¹⁵ all wormwood has a twofold quality and capacity. In the Pontic (wormwood gentle) the astringent quality is not insignificant, whereas in all the others the bitter quality is very strong. However, the astringent quality is either quite indistinct or you do not perceive it at all when you taste them. As a result of these factors it is better to choose the Pontic wormwood

¹⁵ On wormwood, see in particular *De simplicium medicamentorum temperamentis et facultatibus*, XI.798K ff. The different kinds of wormwood, including the Pontic, are considered in Dioscorides, III.26–28.

790K αἰρείσθαι βέλτιόν ἐστιν εἰς τὰς ἥπατος | καὶ γαστρὸς
 φλεγμονάς· ἔστι δ' αὐτοῦ καὶ τὸ φύλλον καὶ τὸ ἄνθος
 πολὺ σμικρότερον ἢ τῶν ἄλλων ἀψινθίων, καὶ ἡ ὀσμὴ
 τούτῳ μὲν οὐχ ὅπως ἀηδής, ἀλλὰ τι καὶ τῶν ἀρω-
 μάτων ἐμφαίνουσα· τοῖς δ' ἄλλοις δυσώδης ἅπασιν
 φεύγειν μὲν οὖν ἐκεῖνα προσήκει, χρῆσθαι δ' αἰεὶ τῷ
 Ποντικῷ. καὶ τῶν ἄλλων δέ τι φαρμάκων ἐμβαλῶν εἰς
 τοῦλαιον, οἷς ἐπιμέμικται τῇ πικρῇ ποιότητι δύναμις
 στυπτική, κατὰ τὸν αὐτὸν τρόπον χρῆσθαι. δέδεικται
 γὰρ ἐν τοῖς περὶ φαρμάκων ἢ πικρὰ ποιότητος ποθη-
 γούσα τὴν στύφουσαν. διὸ καὶ κρεῖττόν ἐστι τὸ τοι-
 οῦτον φάρμακον ἅπαν τοῦ στύφουτος μόνον. εἰ μὲν
 οὖν ἰσχυροτέραν ἐθέλεις ἐργάσασθαι τὴν στύψιν,
 ἔστω σοι καὶ τὸ ἔλαιον στύφον, ὁποῖόν ἐστι τό τε
 Ἰσπάνον ὀνομαζόμενον, ὅσα τ' ἄλλα σκευάζουσι μετὰ
 θαλλῶν ἐλαίας· ἢ οἶόν περ ἐστι τὸ καλούμενον ὀμ-
 φάκινον.

εἰ δ' ἀσθενεστέρα βούλοιο χρῆσασθαι τῇ στύψει,
 τῶν ἄλλων ἐλαίων τι παρασκευάζει καὶ μάλιστα τῶν
 λεπτομερῶν, οἶόν περ ἐστι τὸ Σαβίνον. ἀριστον δὲ ἐν
 791K οἷς στύψεως ἰσχυροτέρας | ἐστὶ χρεία, τὸ Ἰστρικὸν
 ἔλαιον, ὡς ἂν ἐκατέρας ἔχον ἐν ἑαυτῷ τὰς ποιότητας,
 στύφουσαν καὶ πικράν. ἀποροῦντι δ' ἀψινθίου μῆλι-
 νον ἢ μαστίχων ἢ σχίνινον ἀρκέσει τὴν πρώτην· εἰ
 δὲ μικρὸς ὁ πυρετὸς εἴη, καὶ τὸ διὰ τῆς νάρδου μύρον.
 ἔστω δὲ καὶ τούτ' ἀριστον· οὐ σμικρὰ γὰρ ἡ διαφορὰ
 τοῦ τοιούτου πρὸς τὸ φαῦλον· ὃ γούν ἐν Νεαπόλει τῆς

790K for inflammation of the liver and stomach. Both its leaf
 and flower are very much smaller than those of the other
 wormwoods and its smell is not as unpleasant but dis-
 plays something of the aromatics, whereas all the others
 are malodorous. It is therefore appropriate to avoid those
 and always use the Pontic. And you will use it in the same
 way after putting one of the other medications into the oil
 in which the astringent potency has been mixed with the
 bitter quality. For it has been shown in the works on medi-
 cations that the bitter quality paves the way for the as-
 tringent.¹⁶ Because of this, such a medication is alto-
 gether more powerful than the astringent [medication]
 alone. Therefore, if you do wish to make the astringency
 stronger, avail yourself of astringent oil, like the kind called
 Hispanic, and other such things people prepare with the
 young shoots of the olive—an example is the so-called
 “omphacinum.”¹⁷

If you wish to use a weaker astringency, prepare one
 of the other oils, and particularly one that is fine-particled
 like the Sabine. When there is need of stronger astrin-
 gency, the best of them is the Istrian oil as it has both quali-
 ties in itself—the astringent and the bitter. If wormwood
 is not available, oil made from apple blossoms, mastich
 or lentiscinum will suffice to begin with, as will the un-
 guent made from spikenard if the fever is slight. And re-
 gard this as the best, for the difference in quality between
 this and ordinary oil is significant. Anyway, that which they
 791K

¹⁶ On the astringent properties of wormwood, see *De simplicium medicamentorum temperamentis et facultatibus*, XI.844K.

¹⁷ See Dioscorides, V.6, although here the preparation is described as being from unripe grapes (see also I.75).

Ἰταλίας σκευάζουσιν ὄνομα μόνον ἐστὶ μύρον ναρδί-
νου, παραβαλλόμενον τῷ κατὰ τὴν Ἀσίαν ἔμπροσθεν
μὲν ἐν Λαοδικείᾳ μόνῃ σκευαζόμενον, νυνὶ δὲ ἐν πολ-
λαῖς ἡδὴ πόλεσιν. εἰ δ' ἡ παρακμὴ τοῦ πυρετοῦ, καθ'
ἣν δηλονότι πράττεται τὰ τοιαῦτα, μὴ πάνυ τι πραεῖα
γίγνεται, φυλάττεσθαι μὲν τὴν νάρδον ἄμεινον δὲ
χρησθαι τηρικαῦτα τῷ μηλίῳ μὴ παρόντος δὲ τού-
του, τῷ σχινίῳ καὶ μετ' αὐτὸ τῷ μαστιχίνῳ. πάντων
γὰρ τούτων τὸ νάρδιον μύρον μᾶλλον θερμαίνει· διὸ
καὶ μικτέον αὐτῷ τῶν ἄλλων ἀποροῦντι ῥοδίῳ. ἡ δὲ
τοῦ μυρσίνου στύψις οὐκ ἐπιτήδειος· ἔστι γὰρ τούτο
παχυμερέστερον ἢ ὥστε διὰ βάθους ἰέναι. τὰ μὲν οὖν
792K τοιαῦτα παραδείγματος ἕνεκα | λέλεκται· πολὺ γὰρ
αὐτῶν ἐκλέξῃ πλήθος ἐκ τῶν περὶ φαρμάκων ὑπομη-
μάτων.

ὡσαύτως δὲ καὶ τὸ καταπλάσμα σύνθετον ἐχέτω
τὴν δύναμιν ἕκ τε τῆς χαλαστικῆς λεπτομεροῦς καὶ
πικρᾶς καὶ στυφούσης. ἐπικρατεῖτω δ' ἐν αὐταῖς, εἰ
μὲν ἀποκρούεσθαι τε καὶ τόνον ἐντιθέναι βουλοίμεθα,
τὸ στύφον· εἰ δὲ τέμνειν καὶ διαρρύπτειν τὸ πικρόν. εἰ
δὲ διαφορεῖν, τὰ λεπτομερῆ τῶν χαλόντων· τὰ γὰρ
παχυμερῆ τοῖς ἐκπνήσουσιν ἐδείχθη χρηστά. διωρι-
σμένων δ' ἐν τοῖς περὶ φαρμάκων ὑπομνήμασι τῶν τε
μόνην ἐχόντων ἦτοι τὴν στύφουσαν ἢ τὴν πικρὰν
ποιότητα τῶν τε συναμφοτέρας, ἄριστον μὲν οὖν αἰεὶ
αἰρεῖσθαι τὰ συναμφοτέρας ἔχοντα· μὴ παρόντων δὲ

prepare in Naples in Italy is oil of spikenard in name only,
if it is compared with that previously prepared only in
Laodicea in Asia, but already nowadays in many cities. If
the abatement of the fever, during which you are obviously
doing such things, does not become completely mild, be
on guard against the spikenard [oil]. Under these circum-
stances, it is better to use that from apple blossom, but
if this is not available, use that from lentiscinum, and next
after this use mastic; for the oil of spikenard heats more
than all these. Accordingly, you must mix with it oil of
roses should the others be lacking. The astringency of
oil of myrrh is not suitable in that it is quite thick-particled
so that it does not penetrate deeply. Such things have
been stated by way of examples; you may choose the great
majority of these from the treatises on medications.¹⁸

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Similarly, let the poultice have its potency compounded
from a fine-particled relaxing agent that is both bitter and
astringent. Let the astringency prevail in these qualities
if your wish is to repel and build up strength. If, however,
it is to cut and clean thoroughly, let the bitter prevail.
If your wish is to disperse, let the fine-particled relaxing
agents prevail, for the thick-particled ones were shown to
be useful for suppurations. When a distinction was made
in the treatises on medications between those having ei-
ther the astringent or the bitter quality alone and those
having both together, it was best always to choose those
having both together. If these are not available, mix that

¹⁸ This is taken to be a general reference to the three ma-
jor treatises on simple and compound medications; see note 2
above.

τούτων, αὐτὸν μιγνύναι τὰ πικρὰ τοῖς στύφουσι, ὡσπερ ἐθεάσω ποθ' ἡμᾶς κατάπλασμα συντιθέντας ἥπατος φλεγμαίνοντος ἐκ τῶν παρόντων.

793K ἦν μὲν γὰρ ἰατρὸς ὁ κάμνων· ἐθεασάμεθα δ' αὐτὸν ἤδη λύχνων ἡμμένων, ὡς μηδὲν ἔτι δύνασθαι πρίασθαι παρὰ τῶν καπηλευόντων τὰ τοιαῦτα. παρακμῆν οὖν εὐρόντες ἀξιόλογον, ἐσπέυσαμεν ὅτι τάχιστα χρῆσασθαι τῷ καιρῷ | καὶ μάλισθ' ὅτι τὴν ὑποπτον ὥραν προσεδοκῶμεν ἀρχῆν οἴσειν ἐτέρου παροξυσμοῦ περὶ τὰς τῶν ἀλεκτρούων ὠδᾶς. ἀφεψήσαντες οὖν ἐλαίῳ μὲν ἀψίνθιον, ἐν ὕδατι δὲ κυδώνιον μῆλον. ἐν ᾧ ταῦθ' ἤψητο, μυροβαλάνου πίεσμα καὶ ἴρεως τὴν ρίζαν εὐρόντες ἔνδον καὶ κόψαντες καὶ διαπτήσαντες, εἴτ' ἐμβαλόντες λέβητι⁷ τοῦ τ' ἐλαίου καὶ τοῦ ὕδατος, ὡσπερ ἐσκευάκειμεν, ἀφεψήσαντές τε μετρίως ἐπενεβάλλομεν ἅμα κηρῷ βραχεῖ τὴν μυροβάλανον καὶ τὴν ἴριν. ἔψομεν δ', ὡς οἴσθα, τὸ μῆλον οὐ δι' ὕδατος μόνον, ἀλλὰ καὶ δι' οἴνου πολλακίς αὐστηροῦ· καὶ μίγνυμεν ἐνίοτε καὶ αὐτῆς τι τοῦ μήλου τῆς σαρκὸς ἅπασιν τοῖς τοιούτοις καταπλάσμασιν. ὅταν μὲν γὰρ τό τε ἐπιρρέον εἴη πλέον, ἀτονώτερον τε τὸ μόριον, αὐξάνομεν, ὡς οἴσθα, τὴν στύψιν· ὅταν δὲ τό θ' ὅλον σῶμα κεινόν, οὐκ ἄρρωστόν τε τὸ μόριον, ἐπιρρήγῃ τε μηδὲν ἔτι, βραχύτατον ἔστω τὸ στύφον, ἀξιολογώτερον δὲ αὐτοῦ τὸ χαλαστικὸν καὶ πρὸς τούτοις τό τε πικρὸν καὶ τὸ δριμύ κατὰ τὴν τῶν ἐπεμβαλλομένων ὕλην.

794K εἰ δὲ καὶ μικρὸς ὁ πυρετὸς εἴη, καὶ | ἡ φλεγμονὴ μὴ πάνυ θερμῆ καὶ ἀσιτίαν ὁ κάμνων ἐνεγκεῖν δυνάμενος,

which is bitter with those that are astringent, as you saw me do on one occasion when I made up a poultice for an inflammation of the liver from what was to hand.

The patient was a doctor. When I saw him the lamps were already lit, so it was no longer still possible to buy such things from traders. Therefore, since I found the abatement to be significant, I was eager to make use of the time as quickly as possible, particularly because the suspected hour which I anticipated would bring the beginning of another paroxysm was around cockcrow. Therefore, I boiled up wormwood in oil and quince in water. While these were being boiled, I discovered inside the pressed juice of myrobalan and the root of iris, which I pounded and sifted. Then, when I put into a caldron some oil and water which I had prepared and boiled this up moderately, I put in, along with a little wax, the myrobalan and the iris. I will, as you know, boil the apple, not only with water but also often with astringent wine. And sometimes I also mix some of the actual flesh of the apple in all such poultices. For whenever the flow is greater and the part is weaker, I increase the astringency, as you know. However, when the whole body is empty and the part is not weak, and nothing is still flowing, let what is astringent be very slight but what is relaxing more substantial compared to this and, in addition to these, what is bitter and sharp according to the material of the ingredients.

If, however, the fever is slight, the inflammation not altogether hot, and the patient able to tolerate fasting, you

⁷ K (cf. in lebetem KLat); μέλιτι B, recte fort. (nisi βέλιτι [sic])

αὐξανέσθω σοι τὸ διαφορητικὸν εἶδος τῆς θεραπείας, ἐκκλυομένου τοῦ στυπτικοῦ. οὐ γὰρ δὴ τὴν φλεγμονὴν δυνατὸν ἀφελῆσαι τοῖς στύφουσιν, ἤνίκα μὴτ' ἐπιρρήμη μὴδὲν, ἐστήρικται τε δυσλύτως ἐν τῷ πάσχοντι παχυμερῆς χυμὸς, ἀλλ', ὡς εἴρηται, βραδύνειν αἰρούμεθα μᾶλλον ἐν τῇ θεραπείᾳ μιγνύντες τι τῶν στυφόντων ὑπὲρ τοῦ φυλάξει τῶν μορίων τὸν τόνον. ὅθεν οὔτ' ἐπὶ κώλον πάσχοντος ἢ τῶν ἄλλων ἐντέρων τινὸς οὔτε τῶν καθ' ὑποχόνδρια μυῶν ἢ περιτοναίου μικτέον τὰ στύφοντα καθάπερ οὐδὲ κύστεως ἢ μήτρας, ὅταν γ', ὡς εἴρηται, μὴτ' ἐπιρρήμη μὴδὲν ἔτι μῆτε πλήθος ἢ περιτώματα πολλὰ καθ' ὅλον ὑπάρχη τὸ σῶμα.

νεφροὶ δὲ καὶ θώραξ ἐν μέσῳ τῶν εἰρημένων εἰσίν· ὅσον γὰρ ἀπολείπονται γαστρὸς καὶ ἥπατος, τοσούτον τῶν ἄλλων πλεονεκτοῦνται· ἐπὶ μὲν γὰρ τοῦ ἥπατος ἢ τῆς γαστρὸς ἐκλυθῆναι τὸν τόνον ὀλεθριώτατον, ἐπὶ δὲ τῶν ἄλλων ἀκινδυνότατον. ἐπὶ τούτων δὲ κινδυνώδες μὲν, οὐ μὴν ἐκείνοις | γ' ὁμοίως· πλὴν εἴ ποτε πῶν ἐκκαθαίρειν δέοι περιεχόμενον ἐν θώρακι καὶ πνεύμονι. περὶ δὲ τοῦ σπληνὸς οὐχ ἀπλῶς ἀποφῆναι σθαι δυνατὸν, ἀλλὰ μετὰ τοῦ διορίσασθαι τὴν τε φύσιν ὅλου τοῦ σώματος καὶ τὴν ἐν τῷ τῆς θεραπείας χρόνῳ διάθεσιν. εἰ μὲν γὰρ ἦτοι φύσει τῶν ἀθροίζόντων εἴη περίττωμα μελαγχολικὸν ὁ κάμνων ἢ κατ' ἐκείνον τὸν χρόνον ὁ τοιοῦτος ἐν αὐτῷ πλεονάζει χυμὸς, ἀναγκαῖόν ἐστιν ἐν τῇ θεραπείᾳ τοῦ σπληνὸς ἐπιπλέεσθαι τοῖς ἄλλοις τὰ στύφοντα, χάριν τοῦ φυλάττεσθαι τοῦ σπλάγγνου τὸν τόνον. οὕτω γὰρ

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must increase the discutient form of the treatment, leaving out the astringent. For certainly it is not possible to help the inflammation with astringents when there is nothing flowing and the thick-particled humor is held fast in the affected [part] in a way that is difficult to dislodge. Rather, I choose to proceed more slowly in the treatment, as I said, mixing one of the astringents with the aim of preserving the strength of the parts. For this reason, you must mix in the astringents if neither the colon, nor one of the other intestines, nor the muscles of the hypochondrium, nor the peritoneum is affected. The same applies if neither the bladder nor uterus is affected, at least whenever, as I said, there is nothing still flowing and there is neither an abundance nor many superfluities in the whole body.

The kidneys and chest are betwixt and between the structures mentioned in that, to the extent that they are less than the stomach and liver, they are greater than the other [structures]. In the case of the liver or stomach, it is absolutely fatal for the strength to be dissipated, whereas in the case of the other [structures], there is very little danger. It is dangerous in the latter but not like in the former, unless at some time you need to clear out pus contained in the chest and lungs. Regarding the spleen, the situation cannot be made clear in isolation, but only in conjunction with defining the nature of the whole body and the condition at the time of the treatment. If the patient is by nature one of those who gathers together melancholic superfluity, or such a humor is in abundance in him at that time, it is essential in the treatment of the spleen to mix astringents with the other [agents] for the sake of preserving the strength of the organ. In this way, it will draw the super-

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ἔλξει τε πρὸς ἑαυτὸν τὰ περιττώματα, καὶ καθάρας τὸ σῶμα, πάλιν αὐτὰ ἐκκρινεῖ διὰ τῆς γαστρῆς, ὡς ἐν τοῖς φυσικοῖς περὶ τούτων ἐπιδέδεικται λόγοις. εἰ δὲ μηδὲν οὐδ' ὅλως ἢ περίττωμα μελαγχολικὸν ἢ οὐδ' ὅλως στυπτεόν ἢ ὡς ἥκιστα.

796K προσέχειν δ' ἀκριβῶς τὸν νοῦν οὐ κατὰ τὸν σπλήνα μόνον, ἀλλὰ καὶ κατὰ σύμπαντα τᾶλλα μόρια, καθ' ἃ σήπεται χυμὸς, ὁποῖον μὲν τοι τῶν συμπτωμάτων ἐστὶ τὸ ἰσχυρότατον, ὁποῖον τὸ δεύτερον ἢ τὸ τρίτον, ἔν' ἐξ αὐτῶν τὴν διάθεσιν ἀκριβῶς ἐξευρών, οἰκείαν αὐτῇ καὶ τὴν ἰατρικὴν ἀρμόσσης. ἐνίοτε μὲν γὰρ ἢ θέρμη κρατεῖ κατὰ τὸ πεποιηθός, ἐνίοτε δ' ὄγκος, ἥτοι διὰ τὸ πλήθος τοῦ χυμοῦ σκληρὸς ἢ διὰ τὸ πάχος. εἰ μὲν οὖν ἢ θέρμη κρατοῖ, πειρᾶσθαι διαφορεῖν ἀτρέμα, διὰ τῶν χλιαρῶν ἐχόντων θερμασίαν, οἷόν ἐστι τὸ τε λινόσπερμον καὶ τὸ χαμαίμηλον· ἐπιμυγνύει δ' αὐτοῖς ἄλευρον ἐκ κριθῶν ἢ κνάμων· οὐδέτερον γὰρ αὐτῶν θερμαίνει. πολλὰκις δ', ὡς οἴσθα, τὸ καλούμενον ὑπὸ τῶν ἰατρῶν ἀρτόμελι παρασκευάζοντες εἰς κατάπλασμα τοιαύτης φλεγμονῆς ὕδατος ἐπέμιζαμεν. ἐπὶ δὲ σπληνὸς ἔστιν ὅτε καὶ ὄξους. εἰ δ' ἢ θέρμη τοῦ φλεγμαίνοντος μορίου μὴ πολλὸν τοῦ κατὰ φύσιν ἐσθήκοι, μέγεθος δ' ἀξίολογον εἶη, διαφορεῖν θαρρύντως χωρὶς ὕδατος ἐπιμυγνύντα τοῖς εἰρημένους καὶ τήλην. εἰ δ' οἷον σκιρρώδης τις φλεγμονὴ τύχῃ διὰ τὸ πάχος ἢ τὴν γλισχρότητα τῶν ἐν αὐτῇ χυμῶν, ὄξους τε ἅμα καὶ τι τῶν πικρῶν μικτέον φαρμάκων καὶ

fluidities to itself and, since it purifies the body, it excretes these again through the stomach, as has been shown in the physiological discussions about them.¹⁹ If, however, there is absolutely no melancholic superfluity, you must either not use astringents at all or as little as possible.

Pay diligent attention, not only in relation to the spleen but also in relation to all the other parts in which a humor putrefies, to what kind the strongest of the symptoms is, and to what kind the second and third [symptoms] are, so that when you discover the condition accurately from them, you may also prepare the proper treatment for it. For sometimes heat prevails in the affected part, and sometimes a swelling that is hard due to the abundance or thickness of the humor. If heat does prevail, attempt to disperse it gently with those things that are lukewarm in terms of heat, such as linseed and chamomile. Mix meal [made] from barley or beans with these as neither of them heat. As you know, I often mixed what doctors call artomeli²⁰ with water in preparing a poultice for such an inflammation. In the case of the spleen, sometimes vinegar is mixed too. If the heat of the inflamed part is not far removed from an accord with nature, but is nonetheless significant in amount, disperse it confidently without water, having mixed fenugreek with those things mentioned. If, for example, an inflammation should happen to be scirrhous due to the thickness or viscosity of the humors in it, you must mix in vinegar and, at the same time, one of the bitter medications, particularly in the case of the spleen.

¹⁹ See Galen, *De naturalibus facultatibus*, Book 2, chapter 9 (II.134K).

²⁰ This was a poultice or plaster made from bread and honey; see also 692K and Aëtius, 3.177.

μάλιστ' ἐπὶ σπληνός. τὸ γάρ τοι σπλάγγχρον τοῦτο, διὰ τὸ παχὺν ἐπισπᾶσθαι χυμὸν ἐξ ἥπατος, ὑπὸ τοῦ τοιούτου καὶ νοσεῖ τὰ πολλά.

797K διὰ τοῦτ' οὖν αὐτὸ τά τε δι' ἰδρυμέλιτος καὶ ἰψιψυθίου καὶ καππάρεως ἐπιτήδεια καταπλάσματα. ταῦτ' οὖν ἀγνοοῦντες οἱ πολλοὶ τῶν ἰατρῶν, ἅπαντας αἰονῶσιν ἐλαίῳ καὶ καταπλάττουσι τοῖς χαλαστικοῖς καταπλάσμασι, πρὶν κενῶσαι τὸ σῶμα, πάντων δ', ὡς εἴρηται, μάλιστα τοὺς πλουσίους, οἷς οὐ μόνον εἰς τὰ τοιαῦτα ὑπηρετοῦσιν, ἀλλὰ καὶ λουέσθαι συγχωροῦσιν. ἐγὼ δ' οὔτε λούομαι ἂν οὐδένα τῶν ἐπὶ σηπεδόνι χυμῶν πυρεττόντων οὔτε χαλαστικοῖς χρῆσθαι καταπλάσμασι, πρὶν κενῶσαι τὰ περιττά. κενώσας δὲ καὶ λούομαι ἂν ἤδη θαρρῶν καὶ καταπλάττοιμι τὰ μὲν ἄλλα μόρια τοῖς χαλαστικοῖς, ἥπαρ δὲ καὶ γαστέρα μετὰ τοῦ τὰ μέτρια στύφειν.

17. Ἦττον δὲ ἐπὶ θώρακος τοῖς στύφουσι χρηστέον, ἀποκρούεται γὰρ εἰς πνεύμονα καὶ καρδίαν ἐνίοτε τὰ τοιαῦτα τοὺς τὴν φλεγμονὴν ἐργαζομένους χυμούς. ἀλλὰ διὰ τῶν ἐδεσμάτων αὐτοῖς φυλακτέον τὸν τόνον· οὐ γὰρ ὡσπερ ἐπὶ γαστρὸς καὶ ἥπατος, οὕτω καὶ ἐνθάδε λεπτότατα διαιτῶν ἀναγκαῖον. ἐν ἐκείνοις μὲν γὰρ ἡ τροφή πέττεται καὶ ἰκίνδυνός ἐστι φλεγμαινόντων αὐτῶν μήτε πεφθῆναι καλῶς αὐξηθῆναι τε τὰς φλεγμονάς· εἰς θώρακα δὲ τοσοῦτον ἀφικνεῖται τῶν πεφθέντων ὅσον ἰκανὸν αὐτῷ μόνῳ τῷ τρεφομένῳ μορίῳ. πολὺ δὲ δὴ μάλλον ἐπὶ πνεύμονος φλεγμαινόντος ἀφεκτέον ἐστὶ τῶν στυφόντων, ὅπου

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For indeed, due to its drawing the thick humor from the liver, this organ is very often diseased due to such a humor.

Because of this, the poultices made from oxymel, wormwood and capparitis are suitable.²¹ The majority of doctors use fomentations with oil on everyone, as they are unaware of these things, and apply poultices with the relaxing agents before they purge the body, and, as I said, most of all in the rich, whom they not only minister to with such things but also agree to bathe. I, on the other hand, will not bathe anyone who is febrile due to putrefaction of humors, nor will I use relaxing poultices before purging the superfluities. After purging, I would now have the confidence to bathe and apply poultices with relaxing agents to the other parts, but to the liver and stomach, together with those agents that are moderately astringent.

17. However, in the case of the chest, you must use the astringents less, for sometimes such things drive the humors to the lungs and heart creating inflammation. But you must preserve their strength through foods; it is not the case, as it is with the stomach and liver, that a very meager diet is also essential here in this way. In those [organs] the nourishment is concocted, but there is a danger, when they are inflamed, that it is not properly concocted and that inflammation is increased. As much of what is concocted comes to the chest as is sufficient for the nourishment of that part alone. In the case of a lung that is inflamed, you must avoid the astringents much more, whereas you must

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²¹ Oxymel was basically a mixture of vinegar and honey; for the precise composition, see Dioscorides, V.22. For wormwood, see note 15 above. For capparitis, see Dioscorides, II.204.

γε καὶ τοῖς χαλαστικοῖς μικτέον, ἐπ' αὐτῶν τῶν δριμυτέρων τι καὶ σαφῶς θερμαινόντων ἔλκειν γὰρ ἕξω μᾶλλον ἢ ἀποκρούεσθαι προσήκει. διὸ καὶ αἱ σικύαι προκενωθέντων χρήσιμοι, πληθωρικῶν δὲ ὑπαρχόντων οὐ μᾶλλον ἐκ πνεύμονος εἰς θώρακα μεθιστάσι τι τῶν περιττωμάτων ἢ ἐξ ὄλου τοῦ σώματος ἔλκουσιν εἰς ἀμφότερα.

799K 18. Τῷ δὲ αὐτῷ λόγῳ καπὶ τῶν κατὰ τὸν ἐγκέφαλον καὶ τὰς μήνιγγας φλεγμονῶν οὐ χρῆσόμεθα σικύαις ἐν ἀρχῇ τῶν παθῶν· ἀλλ' ὅταν μήτ' ἐπιρρήη μηδὲν ἔτι καὶ προκενώσωμεν ὄλον τὸ σῶμα, κατὰ τὴν ἀρχὴν δὲ κἀνθάδε τοῖς ἀποκρουστικοῖς ὀνομαζομένοις χρηστέον. ἐπεὶ δὲ τῶν ὀστέων τοῦ κρανίου μέσων κειμένων τὴν δύναμιν | αὐτῶν ἐξικέσθαι βουλοίμεθα πρὸς τὸ βάθος, ἐπιμίξομεν τοῖς ἀποκρουστικοῖς ὀνομαζομένοις τῶν ποδηγείν τι δυναμένων, τουτέστι τῶν λεπτομερῶν κατὰ τὴν οὐσίαν. ὄξος μὲν οὖν οὐ μόνον ἐστὶ λεπτομερές, ἀλλὰ καὶ αὐτῆς τῆς ἀποκρουστικῆς δυνάμεως οὐ μετρίως μετείληφεν. ὅθεν εἰκότως ἐν ἀρχῇ τῶν παθῶν αὐτῷ χρῶνται, τῷ ῥοδίνῳ μινγύντες. ἐπὶ προήκουτι δὲ τῷ χρόνῳ καὶ σπονδυλίου καὶ ἐρπύλλου μινγύουσιν, ἥδη τι καὶ θερμαῖνον ἔχόντων, οὐ μόνον λεπτομερές· ἐν ᾧ καιρῷ χρῆ μεταβαίνειν ἐπὶ τὰ διαπέττοντά τε καὶ διαφοροῦντα πλέον, ἢ κατὰ τὴν χρεῖαν τῶν φλεγμαινόντων αἰρούμενον ἐκάτερον, ὡς ἂν ἐκλυομένης αὐτῶν τῆς δυνάμεως ἐν τῷ μεταξύ τεταγμένων ὀστέων. οὕτως οὖν καὶ τῷ καστορέῳ χρῶμεθα, καίτοι γ' ἐπὶ τῶν ἄλλων οὐ χρώμενοι φλεγμονῶν, οὐδ'

also mix with the relaxing agents things that are sharper and clearly heating. It is more appropriate to draw away externally than it is to repel. And for this reason too, cupping glasses are useful after prior purging because, when people are plethoric, they do not transfer any of the superfluities from the lung to the chest more than they draw to both from the whole body.

18. For the same reason, in inflammations involving the brain and meninges, we will not use cupping glasses at the start of the affections. But whenever there is no longer anything flowing and we have previously purged the whole body, here too at the beginning, we must use the so-called repulsives. However, since we wish the potency of these to reach to the depths of those bones lying in the middle of the cranium, we shall mix with the so-called repulsives one of those things that is able to act as a guide—that is to say, one of those things that is fine-particled in terms of substance. Vinegar is not only fine-particled but also partakes of the repulsive capacity, and not just to a moderate degree. On this account people reasonably use this at the start of the affections after mixing it with roseaceum.²² At the appropriate time, you also mix in spondylium and tufted thyme, since they already have something heating [in them] and are not just fine-particled. At this time, it is necessary to change to those things that are digestive and discutient to a greater degree, having chosen each in relation to the use of the inflamed [parts] so that their potency is released in the interval between the relevant bones. Therefore, we also use castor in this way, although in the case of other inflammations we do not, even if they are at

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²² For the composition of this preparation, also called rhodonin, see Dioscorides, I.53.

800K ἦν ἐν ἐσχάτῳ τῆς παρακμῆς ὥσιν θερμότερον γὰρ ἐστὶν ἢ ὡς ἐν ταῖς φλεγμοναῖς ἐπιτήδειον εἶναι. τοῖς μέντοι κατὰ τὸν ἐγκέφαλον χωρίους ἄριστον ἐν ταῖς παρακαμαῖς τῶν φλεγμονῶν, ὡς ἂν οὐκ εὐθέως αὐτοῖς προσπίπτον, ἀλλὰ διὰ μέσων τῶν ὀστέων. ὑπάρχει δὲ τῷ τοιοῦτῳ φαρμάκῳ καὶ τὸ λεπτομερὲς | τῆς οὐσίας, ὃ καὶ αὐτὸ τοῖς διὰ προβλημάτων στεγανῶν διαπέμψῃν μέλλουσι τὴν ἑαυτῶν δύναμιν ἐπιτήδειον εἶναι.

19. Οἴσθη δὲ δήπου καὶ τοὺς ἐκάστου τῶν μορίων οἰκείους πόρους εἰς τὴν τῶν περιττωμάτων ἔκκρισιν εὖρους ἡμᾶς παρασκευάζοντας· ἐντέρω μὲν καὶ γαστρὶ καὶ μεσαρίῳ καὶ τοῖς σιμοῖς τοῦ ἥπατος τὸν δι' ἀπευθυμένον νεφροῖς δὲ καὶ κύστει καὶ τοῖς κυρτοῖς τοῦ ἥπατος καὶ κοίλῃ φλεβὶ καὶ ἀρτηρίᾳ τῆ μεγάλης καὶ πᾶσι τοῖς κατ' ὀσφύν τὸν τοῖς οὖροις ἀνακειμένον πνεύμονι δὲ καὶ θώρακι τὸν διὰ τραχείας ἀρτηρίας καὶ φάρυγγος· ἐγκεφάλῳ δὲ καὶ μήνιγγι τὸν δι' ὑπερώας καὶ ῥινόσ, ἢ δ' εὖροια τοῖς μὲν δι' ἔδρας ἐκκριθῆσθαι μέλλουσιν ὑπὸ τε μελικράτου γενήσεται καὶ τῶν ἔδεσμάτων ὅσα λαπάττει τὴν γαστέρα, καὶ φαρμάκων ὅσα μετρίως ἐρεθίζειν πέφυκε φυλάττεσθαι γὰρ χρῆ τὰ δριμύτερα, παροξύνοντα τὰς φλεγμονάς. ἐπὶ δὲ γαστρὸς καὶ ἥπατος καὶ σπληνὸς φλεγμαινόντων, οὐδὲ τὸ μελικράτον ἀγαθόν· ἐκχολοῦται γὰρ αὐτίκα καὶ τὰς φλεγμονὰς | αὐξάνει τῶν σπλάγγων. 801K τοῖς δὲ διουρητικοῖς ὀνομαζομένοις φαρμάκοις ἐπ' οὖρα προτρέψει τὴν περιουσίαν ὥσπερ γε καὶ τοῖς βηχικοῖς τὰ κατὰ θώρακα καὶ πνεύμονα διὰ βηχῶν

the very end of the abatement, because they are hotter than is suitable in the inflammations. Nevertheless, in the places around the brain, it is best during the abatements of the inflammations because it would not fall upon them directly but through the intervening bones. On the other hand, in such a medication there is also the fine-particled substance, and this itself is suitable to those who intend to transmit their potency through obstructing coverings. 800K

19. You also know, of course, that we render the proper channels of each of the parts freely patent for the excretion of the superfluities. For the intestines, stomach, mesentery and concavities of the liver, this is through the rectum. For the kidneys, bladder, convexities of the liver, hollow vein, great artery and all those structures in the lower part of the loins, this is assigned to the urine. For the lungs and thorax, it is through the rough arteries (bronchial tree and trachea) and pharynx. For the brain and meninges, it is through the palate and nose. The free passage for those things that are going to be excreted via the rectum will come about due to melikraton, those foods that empty the stomach, and those medications that are moderately irritating in nature. You must, however, guard against those that are too sharp, since they provoke inflammation. In the case of the stomach, liver and spleen, when they become inflamed, melikraton is not good, because it immediately charges with bile and increases the inflammation of the viscera. You will impel the excess toward the urine with the so-called diuretic medications, just as you will evacuate those things in the chest and lungs via coughing with the cough stimulants. In the writings on medica- 801K

ἐκκενώσεις· ἔμαθες δ' ἐν τοῖς περὶ φαρμάκων τὰς ὕλας ἐκάστων οὐ μόνον τῶν εἰρημένων, ἀλλὰ καὶ ὅσα διὰ ῥινῶν ἐκκενοῖ τὰ κατ' ἐγκέφαλόν τε καὶ μήνιγγας περιττά.

20. Καὶ γὰρ καὶ τούτων ἀπάντων ἐν ἐκείνοις τοῖς ὑπομνήμασι τὴν ὕλην ἀφθονον ἔχεις. ὥστ' ἀρκεῖ πρὸς γε τὰ παρόντα περὶ τῆς τῶν φλεγμαινόντων μορίων διαφορᾶς ὅσα λέλεκταί μοι. μελλήσω γὰρ ἐπὶ πλέον ἐρεῖν ὑπὲρ αὐτῶν ἐν τῇ Μεθόδῳ τῆς θεραπείας ἀπάντων τῶν παρὰ φύσιν ὄγκων· οὐδὲ γὰρ οὐδὲ νῦν ὡς ἔργον τι καὶ σπούδασμα μετεχειρισάμην τόνδε τὸν λόγον, ἀλλ' ἐν παρέργῳ διήλθον, ὡς ἐξ ἀκολουθίας τινὸς ἐμπεσῶν αὐτῷ. προὔκειτο γὰρ οὐχ ὡς ἂν τις ἄριστα θεραπεύσειεν ἐν ἑκάστῳ τῶν μορίων φλεγμαῖνον ὑποθέσθαι σοι κατὰ τὸν ἐνεστώτα λόγον, ἀλλ' ἐνδείξασθαι τὴν βλάβην τῶν καταπλαττομένων ἐν πυρετοῖς ἄνευ τοῦ κενωθῆναι | τὸ σύμπαν σῶμα καὶ μάλισθ' ὅταν μὴ φλεγμαῖνη τι τῶν ἔνδον· εἰ γὰρ εἴη τὸ περιέχον θερμὸν ὡς κεχύσθαι τὰς ὕλας ἱκανῶς, μείζων ἢ βλάβη τοῖς τοιούτοις ἔπεται καταπλάσματος ἢ περ τοῖς λουτροῖς. καίτοι δοκοῦσί γε οἱ καθ' ἐκάστην ἡμέραν αἰονῶντές τε καὶ καταπλάττοντες τὰ ὑποχόνδρια ἐκ τούτων μὲν οὐχ ὅπως βλάβην, ἀλλὰ καὶ μεγάλην ὠφέλειαν γίνεσθαι τοῖς νοσοῦσιν, ἐκ λουτρῶν δ' οὐκ ὠφέλειαν γίνεσθαι, ἀλλὰ καὶ μεγίστην βλάβην, ἀγνωστῶντες ὥσπερ τῶν ἄλλων ἀπάντων ἂν περὶ τὸν κάμνοντα πράττουσιν, οὕτω καὶ τῶν βαλανείων τὴν φύσιν.

tions you learned not only the materials of each of the aforementioned medications, but also those that evacuate the superfluities in the brain and meninges through the nostrils.

20. And in fact, you have material in abundance on all these in those treatises.²³ As a result, what I have said about the variation among inflamed parts is enough, at least for our present purposes. For I do intend to say still more in the *Method of Medicine* about all the unnatural swellings themselves.²⁴ I am not taking this subject up now, as some task or pursuit, but to go through it as a secondary matter, having come upon it in the course [of the discussion]. For what I am setting out for you in the present work is not how someone might best treat each one of the parts when it is inflamed, but to show the harm caused by applying poultices in fevers without the whole body being evacuated, particularly when one of the internal parts is not inflamed. For if the ambient air is so hot that it has liquefied the materials excessively, a greater harm follows such poultices than it does baths. Furthermore, those who apply fomentations and poultices to the hypochondrium on a daily basis think that not only does no harm accrue to the patients from these in any way but actually very great benefit, whereas [they think] that not only does no benefit accrue from baths but actually very great harm, since they are ignorant about all the other treatments they perform for the patient, just as they also are about the nature of baths.

²³ Both here and in the previous sentence this is taken to be a general reference to Galen's three major pharmacological treatises; see note 2 above.

²⁴ Book 14 of the present work deals with this topic. There is also the specific work *De tumoribus praeter naturam*, VII.705–32K.

ἐγὼ δὲ περὶ μὲν ὅλης αὐτῶν τῆς δυνάμεως ἔμ-
προσθεν εἴρηκα τελεώτατα, νυνὶ δ' ἀρκεῖ μοι τό γε
τοσοῦτον εἰπεῖν, ὡς ἐπὶ τινῶν μὲν οὐ τι βλάψει τὸ
βαλανείου ὄλως, ἐπὶ τινῶν δὲ τοῦ καταπλάσματος
ἦττον. ὁ γὰρ ἐν τοῖς ὑποχονδρίοις ἐργάζεται τὰ χα-
λαστικά πρὸς αὐτῶν ὀνομαζόμενα βοηθήματα, τοῦτ'
ἐν ὄλῳ τῷ σώματι τὸ βαλανεῖον. ὥσθ' ὅταν ἐν τῇ
παρακμῇ παραλαμβάνηται, διαπνεομένου τοῦ σώμα-
τος ἤδη μετρίως, οὐ σμικρὸν ὄφελος ἐργάζεται, κενῶ-
σαν ἅπαντ' ἐξ αὐτοῦ τὰ λιγνυώδη καὶ | καπνυώδη
περιττώματα. καὶ εἰ γε μηδὲν εἴη τῶν σπλάγχων
ἀσθενές, ὀνήσει τὸν κάμνοντα, χωρὶς τοῦ φριξῆαι τότε
γενόμενον.

803K

τρῆς γὰρ ἔχειν δεῖ τούτους σκοποὺς ἐπὶ τῶν ἐν
ἅπασι πυρετοῖς λουτρῶν ἕνα μὲν εἰ χωρὶς τοῦ φριξῆαι
γένοιτο, δεύτερον δ' εἰ μηδὲν τῶν κυρίων μορίων
ἀσθενές ὑπάρχοι, καὶ τρίτον εἰ μὴ πλήθος ὠμῶν εἴη
χυμῶν κατὰ τὰς πρώτας φλέβας. ἡ μὲν γὰρ φρίκη
λέλεκται πρόσθεν ὅπως οὐ μόνον αὐξάνει τοὺς ὄντας
ἤδη πυρετοῦς, ἀλλὰ καὶ γεννᾶν ἐνίοτε πέφυκε τοὺς οὐκ
ὄντας· ἡ δ' ἀσθένεια τῶν μορίων χυθέντας τοὺς χυ-
μοὺς ὑποδέχεται μᾶλλον ἢ πρὶν χυθῆναι τὸ δὲ τῶν
ὠμῶν χυμῶν πλήθος εἰς ὅλον ἀναδίδοται τὸ σῶμα.
μηδενὸς δὲ τούτων ἐμποδίζοντος ἐπὶ τῶν βαλανείων
δύο ἂν ταῦτα κερδαίνοντο τῷ κάμνοντι, κενωθῆναι τι
τῆς περιουσίας τῶν χυμῶν καὶ διαπνεῦσαι τὸ πολὺ
τῆς τοῦ πυρετοῦ θερμότητος. εἰ δὲ πρὸς τῷ μηδὲν
ἀσθενές εἶναι τῶν κυρίων μορίων, ἔτι καὶ τῶν ἀκέρων

I have previously spoken in the greatest detail about the
whole potency of baths, so now it is enough for me to say
just this: in some cases bathing will do no harm at all while
in other cases it will cause less harm than a poultice. What
the relaxing agents, which they call remedies, bring about
in the hypochondrium, this a bath does in the whole body.
As a result, whenever it is undertaken in the abatement, if
the body is already transpiring moderately, it brings about
no little benefit, evacuating from the body all the sooty and
smoky superfluities. And if none of the internal organs is
weak, it will benefit the patient, provided he is without
shivering fits at that time.

803K

You need to have these three indicators concerning
baths in all fevers. One is if [the fever] occurs without shiv-
ering; the second is if none of the important parts is weak;
and the third is if there is not an abundance of crude hu-
mors in the primary veins. For it has been said previously
that shivering not only exacerbates fevers that already ex-
ist, but also is of a nature to generate sometimes those that
do not [yet] exist. The weakened parts receive the humors
in liquefied form more than before they were liquefied,
while the abundance of crude humors is distributed to the
whole body. If none of these [three indicators] is present as
a contraindication to baths, they would offer two benefits
to the patient: some of the surplus of the humors would be
evacuated and there would be transpiration of the heat of
the fever to a large extent. If, in addition to none of the im-
portant parts being weak, one of the unimportant parts is

804K ἀσθενές ὑπάρχει τι, καθάπερ ἐπὶ μὲν τῶν ποδαγρικῶν οἱ πόδες, ἐπὶ δὲ τῶν ἀρθριτικῶν ἅπαντα τὰ τοῦ σώματος ἄρθρα, μεγίστη τις ἂν ἐκ τοῦ βαλανείου τῷ | κάμνοντι πρὸς τὴν σωτηρίαν ἀπεργασθεῖη μοῖρα, δεξαμένων τὰ περιττὰ τῶν ἀσθενῶν. εἴωθε μὲν γὰρ ἐνίοτε καὶ χωρὶς τῶν βαλανείων ἐπιρρεῖν τοῖς ἀσθενέσι τὸ περιττόν· ἐπὶ βαλανείοις δὲ μᾶλλον, ὡς ἂν καὶ τῶν ὑγρῶν χεομένων καὶ τῶν ὁδῶν αὐτοῖς παρασκευαζομένων εἰς εὐροίαν· ἄμφω γὰρ ταῦτα θερμαινομένοις μετρίως ἀναγκαῖον ἐπακολουθεῖν. λέγω δὲ τὴν τε χύσει τῶν ὑγρῶν καὶ τὴν εὐρυχωρίαν τῶν ὁδῶν.

ὅθεν ὅταν ἦπαρ, ἢ γαστήρ, ἢ πνεύμων, ἢ θώραξ, ἢ τι τῶν οὕτω κυρίων ἀσθενές τύχη, μέγιστα βλάπτονται λουσάμενοι πάντες οἷς ἂν ἦ τι περιττόν ἐν τῷ σώματι· τοῖς δ' αὐτοῖς τούτοις καταπλασθεῖσιν ἢ βλάβη γίνεται διπλασία μετὰ τοῦ μηδὲν ὀνίνασθαι. τὰ μὲν γὰρ βαλανεία καὶ κενοῖ τὸ σύμπαν σῶμα καὶ τὸ καπνώδες ἅμα τῷ λιγνῶδει διαφορεῖ, τὰ δ' εἰρημένα καταπλάσματα τὰ χαλαστικά μετὰ τῶν ὁμοίων αἰουήσεων οὔτε τι τῶν ἀγαθῶν ἔχει καὶ πάνθ' ἔλκει τὰ περιττὰ πρὸς τὸ τῶν μορίων ἀσθενέστερον, ὃ τί περ ἂν ἦ τοῦτο τῶν κατὰ τὰ μέσα τοῦ σώματος, εἴτ' οὖν ἦπαρ, εἴτε γαστήρ, εἴτε φρένες, εἴτε μεσάραιον ἢ νῆστις ἢ κῶλον ἢ νεφροί. |

805K εἰ δ' ἐπιμελέστεροι βουλόμενοι⁸ φαίνεσθαι καὶ τὸν θώρακα συνθερμαίνουιν, ἦτοι γ' εἰς αὐτὸν ἐκέεινον ἔλξουσι τὸ περιττόν ἢ εἰς τὴν καρδίαν ἢ εἰς τὸν πνεύμονα. λέγω δὲ ἀσθενές μόριον ἦτοι τὸ φύσει

also still weak—for example, the feet in the case of gout or all the joints of the body in the case of the arthritis—a very significant component in terms of safety will be provided for the patient from the bath, since the weak parts receive the superfluities. It is also customary sometimes for the superfluity to flow to the weak parts without baths, although more flows with baths, as the fluids are dissolved and the paths are being prepared for them to flow easily. Both these things inevitably follow moderate heatings. I refer to the dispersion of the fluids and the patency of the pathways. 804K

For this reason, whenever the liver, stomach, lungs or chest, or one of the other parts important in this way, happens to be weak, all those who bathe when there is some superfluity in their body harm themselves greatly; but for these same people, if poultices are applied, the injury becomes twofold along with their not bringing any benefit at all. The baths both empty the whole body and disperse the smoky along with the sooty [superfluity], while the aforementioned relaxing poultices together with similar fomentations do nothing good and draw all the superfluities toward the weaker of the parts if this should happen to be one of those in the middle of the body, whether it is the liver, stomach, diaphragm, mesentery, jejunum, colon or kidneys.

If, however, they wish to appear more careful and heat the chest thoroughly, they will in fact draw the superfluity either to that [structure] itself (i.e. the chest) or to the heart or lungs. I call a weak part either one that is very 805K

⁸ B; βουλόμεθα K

δυσκρατότατον, ἄλλω γὰρ ἄλλο τοιοῦτον, ἢ τὸ κατὰ
τινα προηγησαμένην νόσον ἐν δυσκρασίᾳ γενόμενον,
ἢ κατὰ τὸν ἐνεστώτα χρόνον εἰς αὐτὴν ἡγμένον. οὐ
γὰρ ἀπάντων εὐθέως τῶν φλεγμαινόντων μορίων ἢ
σηπομένους χυμοὺς περιεχόντων ἢ ἐμπεφραγμένων ἢ
δύναμις ἀρρωστεῖ· θάπτον μέντοι κάπὶ τούτων εἰς τὸ
πεπονθὸς φέρεται τὸ περιπτόν, ὅπόσον ἂν ἢ διὰ τὴν ἐκ
τοῦ παθήματος θέρμην· ἢ γὰρ οἶον ἐστία τοῦ πυρετοῦ
τὸ τὴν ἐμφραξιν ἢ τὴν σήψιν ἢ τὴν φλεγμονὴν ἐκ-
δεξάμενόν ἐστι μόριον. ὅταν οὖν ἔλκοντι διὰ θέρμην
αὐτῷ προσέλθοι τις ἕξωθεν ἐτέρα πρόφασις, ἕκ τινος
τῶν δυνάμει θερμαινόντων ἀναγκαῖον ἀξάνεσθαι τὴν
διάθεσιν.

εἰ δ', ὡς εἴρηται, προκεκενωμένους ὅλον τὸ σῶμα διὰ
τῶν χαλαστικῶν θεραπεύοιτο, χωρὶς τοῦ μέγιστον
εἶναι τὸν πυρετὸν ὀνίναί' ἂν τι. τηνικαῦτα δ', ὡς
ἐλέχθη, καὶ λούουσ' ἂν ἀβλαβῶς. χρὴ δὲ φυλάττεσθαι
τὴν ἢ ψυχρὰν δεξαμένην τοὺς τοιοῦτους· εἰώθασιν γὰρ
οἱ τ' ὠμοὶ χυμοὶ καὶ οἱ σηπόμενοι δυσδιάπνευστοι
γίγνεσθαι χρονιζόντων ἐν αὐτῇ, βλάπτει δ' αὐτοὺς,
κὰν ἰσχυρῶς εἴη τὸ ὕδωρ ψυχρόν, ἐπειδὴ διαπνέεισθαι
τῶν οὕτω διακειμένων καὶ ὅλον μὲν τὸ σῶμα δέεται,
μάλιστα δὲ τὸ πεπονθὸς. ὥστε ἦτοι περιχέειν αὐτοῖς,
ὡς εἰώθαμεν, ἐπιτήδειον ὕδωρ, ἢ εἰ μετρίως εἴη τὸ
κατὰ τὴν κολυμβήθραν ψυχρόν, ἐπιτρέψαντας ἐμ-
βῆναι διὰ ταχέων ἐξίεναι κελεύειν. ἐπὶ δὲ προήκοντι
τῷ νοσήματι, καθ' ὃν ἤδη καιρὸν ἐκδεδαπάνηται μὲν

dyskratic in nature (for such parts are different in differ-
ent ways), or one that has become *dyskratic* during some
preceding disease, or one brought to a *dyskrasia* at the
present time. For the capacity is not immediately weak in
all parts that are inflamed which contain putrefying hu-
mors or are blocked. Nevertheless, the superfluity is car-
ried more quickly to the affected part even in these cases,
whatever the part might be, due to the heat from the affec-
tion; for the part which has received the blockage, putre-
faction or inflammation is, as it were, the hearth of the fe-
ver. Therefore, whenever some other external cause comes
near to the part as it is drawing up due to heat, the condi-
tion is inevitably increased by something that is heating by
virtue of potency.

If, however, as was said, someone who has previously
evacuated the whole body were to treat by means of relax-
ing agents, unless the fever is very great, he might help to
some degree. Under these circumstances, as I said, he
might also bathe [the patient] without harm. It is necessary
to guard against the cold tank for such people because the
crude and putrefying humors customarily become difficult
to disperse when people spend a long time in this. And if
the water is very cold, it harms them because, when people
are in such a state, their whole body needs to transpire, but
particularly the part that has been affected. Consequently,
either pour suitable water over them, as I am accustomed
to do, or if the water in the swimming pool is moderately
cold and you do allow them to go in, direct them to get
out quickly. In the progression of the disease, at the time
when the superfluities have already been exhausted and

806K

806K

τὰ περιττά, πέπτεται δὲ τὰ ὠμὰ καὶ τὰ σηπόμενα, καὶ καταπλάσμασι χαλῶσι καὶ βαλανείους ἀκίνδυνον χρῆσθαι.

21. Καιρὸς δ' ἐπιτηδειότατος ἐν τοῖς διαλείπουσι πυρετοῖς ὅταν, ὡς εἴρηται, διαπνεῖν ἄρξῃται τὸ πυρετῶδες θερμόν. εὐθὺς γὰρ τῇ τροφῇ παρασκευάζει τὸ σῶμα, δυοῖν τούτοις σκοποῖν καὶ τοῦ ταύτης καιροῦ δεομένου, τῆς τ' ἀκμῆς τοῦ προγεγονότος παροξυσμοῦ καὶ τῆς ἀρχῆς τοῦ γενησομένου. πρὸς τούτους γὰρ ἀποβλέποντας χρῆ πειρᾶσθαι πορρωτάτω τρέφειν ἑκατέρου. εἰ μὲν οὖν ἰκανὸν εἴη τὸ ἐν μέσῳ τῆς τ' ἀκμῆς τοῦ προτέρου παροξυσμοῦ καὶ τῆς ἀρχῆς τοῦ δευτέρου, ῥᾶστον ἐξευρεῖν τὸν καιρὸν εἰ δ' ὀλίγον, ἀναγκαῖόν ἐστι δυοῖν θάτερον, ἢ θερμόν ἰκανῶς ἔτι τὸν κάμνοντα τρέφειν ἢ μελλούσης ὅσον οὐπω τῆς εἰσβολῆς γενέσθαι τοῦ δευτέρου παροξυσμοῦ.

προγνωστικοῦ τοιγαροῦν ὁ τοιοῦτος πυρετὸς δέεται ἰατροῦ, δυναμένου στοχαζέσθαι κατὰ τὰς πρώτας εὐθέως ἡμέρας εἰς πόσον ἐκταθήσεται χρόνον ὁ πυρετός· δῆλον γὰρ ὅτι σύννοχος ὑπάρχων ὀξείαν ἔχει τὴν λύσιν. εἰ μὲν οὖν μὴ πόρρω τῆς ἐβδόμης ἡμέρας μέλλοι προέρχεσθαι, παντάπασιν ἀσιτητέον ἐστὶ τῷ νοσοῦντι στοχασαμένων ἡμῶν εἰ ἢ δύναμις ἐξαρκέσει. εἰ δ' ἦτοι μέχρι τῆς ἐννάτης ἢ ἐνδεκάτης ἢ τεσσαρεσκαίδεκάτης ἐκτείνεσθαι μέλλοι, ἢ καὶ περὶ μὲν τὴν ἐβδόμην λύεσθαι, τὴν δύναμιν δ' ἀσθενεστέραν ἢ ὥστ' ἐξαρκέσαι μέχρι τοσούτου χρόνου δόξειεν ἔχειν ὁ κάμων, ἀναγκαῖον μὲν ἔσται τρέφειν, αἰρεῖσθαι δ', ὡς ἐν ἀπόροις προσήκει, τὰ ἥττον βλαβερὰ

the crude and putrefying humors are concocted, use both relaxing poultices and baths without danger.

21. The most suitable time [for treatment] in the intermittent fevers is, as I said, whenever the feverish heat begins to disperse in vapor. This immediately prepares the body for nourishment, there being these two indicators of the required time for this: the peak of the previously occurring paroxysm and the beginning of the one that is about to occur. Focusing attention on these, you should attempt to nourish at the farthest point from each. So if the interval between the peak of the first paroxysm and the beginning of the next paroxysm is sufficient, it is very easy to identify the time. If, however, it is short, one of two things is necessary: either to nourish the patient when he is still excessively hot or when the onset of the second paroxysm is almost about to occur.

Therefore, such a fever needs a doctor who is able to prognosticate—one who is able to calculate right from the first days how long the fever will last. For it is clear that when a fever is continuous it has an acute resolution. Therefore, if it is not going to advance beyond the seventh day, we must fast the sick person completely provided we have determined that the capacity will be sufficient. If, however, it is going to extend to the ninth, eleventh or fourteenth day, or if it is going to resolve around the seventh day, but the patient seems to have a weaker capacity than will be sufficient for such a long time, it will be essential to provide nourishment, but to choose, as is appropriate in difficult circumstances, those things that are less harmful, distinguishing and demarcating off those that cause less

807K

808K διοριζόμενον τε καὶ ἦττον ἀφορίζοντα τῶν μᾶλλον
βλαπτόντων αὐτὰ τῷ τε τόπῳ τῷ πεπονθότι σὺν τῇ
διαθέσει δηλονότι καὶ τῷ τοῦ ἰ παροξυσμοῦ καὶ τῷ τῆς
ἀρχῆς καὶ τῷ τῆς ἀκμῆς ἦθει. φλεγμαίνοντος μὲν γὰρ
ἥπατος ἢ γαστρὸς δλεθριώτατον θρέψαι πρὸ τοῦ παρ-
οξυσμοῦ· χωρὶς δὲ φλεγμονῆς ἀρρωστούντων τὴν
δύναμιν ὠφελιμώτατον. εἰώθασι γὰρ τῶν οὕτως ἐχόν-
των ἐπὶ μὲν τῷ ἥπατι κακοπραγοῦντι διαχωρήσεις
τοῖς παροξυσμοῖς συνεισβάλλειν, ἐπὶ δὲ τῷ στόματι
τῆς γαστρὸς συγκοπήν.

809K τοῖς δ' εἰρημένους ὀργανοῖς τοῦ ζῶον τὸ ἀνάλογον
ἐπὶ τῶν ἄλλων σκοπεῖν κατὰ γε τὴν θέσιν καὶ τὴν
ἀξίαν τοῦ μορίου· λεχθήσεται δὲ καὶ αὐθις ὑπὲρ αὐ-
τῶν. ἦθος δ' ἀκμῆς καὶ παροξυσμοῦ ἀρχῆς ἀξιώ σε
σκοπεῖσθαι προσέχοντα τὸν νοῦν· ἐπὶ μὲν τῆς ἀκμῆς,
εἰ ξηρὰ καὶ ἀνχμώδης ἄνευ μεγέθους τῆς θερμῆς τῆς
πυρεκτικῆς ἢ διακαῆς χωρὶς ἀνχμοῦ· τὴν μὲν γὰρ
προτέραν ὅτι τάχιστα χρῆ τέγγειν ὑγραινούσαις τρο-
φαῖς· ἐπὶ δὲ τῆς δευτέρας ἀναμένειν λωφήσαι τὸ
πλείστον τῆς θερμότητος. οὕτω δὲ καὶ τῆς ἀρχῆς τοῦ
παροξυσμοῦ τὸ ἦθος ἐν τῷ καταψύχειν τὰ τοῦ σώ-
ματος ἀκρωτήρια καὶ πολλὴν εἶσω ποιεῖσθαι με-
τάστασιν τοῦ αἵματος ἢ χωρὶς ἀπάσης γίγνεσθαι
θλίψεως ἐπισκέψῃ. τῆς μὲν γὰρ δευτέρας εἰρημένης |
809K τῆς ἀθλίπτου καταφρονεῖν ὡς ἐπιεικοῦς, ἐπὶ δὲ τῆς
προτέρας διορίσασθαι. χωρὶς μὲν γὰρ φλεγμονῆς
σπλάγχνου ἢ περιουσίας χυμῶν, ἐπικρατούσης τῆς

harm from those that cause more harm on the basis of the 808K
affected place, along with the condition, obviously, and the
character of the paroxysm, both its onset and its peak.
When the liver or stomach is inflamed, it is absolutely fatal
to nourish before the paroxysm. If, however, there is no in-
flammation, it is most beneficial with respect to the capaci-
ty of those who are weak [to nourish them]. Excretions in
those who are so disposed due to the liver being adversely
affected customarily occur coincidentally with the parox-
ysm, whereas those who are so disposed due to the open-
ing of the stomach being adversely affected suffer syncope
coincidentally with the paroxysms.

In the case of the other [organs], consider them analo-
gously to the aforementioned organs of the person in rela-
tion to the position and importance of the part. There will
also be further discussion about these. I think it worth-
while for you to consider and direct your attention to the
character of the peak and onset of the paroxysm—in the
case of the peak, whether it is dry and squalid without se-
vere feverish heat, or burning hot without squalor. In the
first instance, it is necessary to moisten as quickly as possi-
ble with foods that relax; in the second instance, it is neces-
sary to wait for the greater part of the heat to abate. Also, in
the same way, you will observe the character of the onset
of the paroxysm—whether it cools the extremities of the
body and produces a substantial transfer of the blood inter-
nally, or occurs without any affliction at all. Pay scant at-
tention to the second, termed “nonafflicting,” as being 809K
mild. Make this distinction, however, in the case of the for-
mer. When movement to the depths prevails without in-
flammation of a viscus or a surplus of humors, you will do

εἰς τὸ βάθος κινήσεως, ἐν τοῖς παροξυσμοῖς οὐδὲν βλάβεις ὀλίγω θάπτου τρέφων· εἰ δ' ἤτοι φλεγμονή τις ἢ πλήθος εἴη, φυλακτέον τὴν πρὸ τοῦ παροξυσμοῦ τροφήν ὡς βλαβερώτατον.⁹

⁹ K; βλαβερωτάτον B, *recte fort.*

no harm if you nourish a little more quickly during the paroxysms whereas, if there is either some inflammation or abundance, you must guard against nourishment prior to the paroxysm as this is a very harmful thing [to do].

810K 1. Ούτε γένος οὔτε εἶδος οὔτε διαφορά τίς ἐστὶ πυρε-
 τῶν, ὡς ἔνιοι νομίζουσιν οἱ μετὰ συμπτωμάτων συν-
 ιστάμενοι, ἀλλ' ὡσπερ ἄλλο τι ἄλλῳ νόσημά τε νοσή-
 ματι καὶ σύμπτωμα συμπτώματι καθ' ἓνα χρόνον
 ἐπιπλέκεται περὶ ἓν σῶμα, κατὰ τὸν αὐτὸν τρόπον ἅμα
 πυρετῶ γίγνεται τινα μείζω συμπτώματα, περιτοτέ-
 ρας προνοίας δεόμενα. τῶν μὲν γὰρ μικροτέρων ἐξ
 ἀνάγκης ἐπομένων ταῖς γενέσεσι τῶν πυρετῶν οὐδὲ
 μέμνηται τὴν ἀρχήν, ἀλλ' ὡς οὐδ' ὅλως ὄντα παρα-
 λείπουσιν ἀνώνυμα· τὰ δ' ἦτοι | κατὰ τὸ σπάνιον ἐπι-
 γινόμενα τοῖς πυρέττουσιν ἢ τὸ σύνηθες ὑπερβάλ-
 λοντα μέγεθος ἐξαιρέτου παρὰ τὰλλα διδασκαλίας
 ἀξιοῦσιν.

811K εἰσὶ μὲν οὖν αὐτῶν αἱ πρῶται διαφοραὶ τρεῖς. ἦτοι
 γὰρ ἐν ταῖς τῶν ἐνεργειῶν βλάβαις εἰσὶν ἢ ἐν ταῖς
 τῶν ἐπεχομένων ἢ κενουμένων ἀμετρίαις, ἢ διαθέσει
 σωμάτων ὑπάρχουσι. οὐ γὰρ δὴ τό γε τέταρτον¹ γένος
 ἐν συμπτώμασι θετέον, εἰ καὶ ὅτι μάλιστα πάμπολλοι
 καὶ τοῦτο τοῖς συμπτώμασιν ἔμιξαν, οἷον ἐρυσιπέ-
 λατα καὶ ὀφθαλμίας καὶ ἔλκη καὶ παρωτίδας, ὅσα τ'
 ἄλλα τοιαῦτα. τῶν δ' εἰρημένων τριῶν αἱ μὲν τῶν

1. There is not one class, kind, or differentia of fevers, as
 some [doctors] who conflate them with symptoms think.
 Rather, just as one disease is combined with another dis-
 ease, and one symptom with another symptom at one par-
 ticular time in one body, in the same way, certain more se-
 rious symptoms occur along with a fever, and require quite
 considerable forethought. These doctors don't mention at
 all the origin of the lesser symptoms that necessarily follow
 the genesis of fevers; they leave them unnamed as if they
 were altogether nonexistent. They do, however, think the
 symptoms that either seldom supervene, or that exceed
 the customary magnitude in those with fever are worthy of
 special teaching compared to the other symptoms.

There are three primary differentiae of these symp-
 toms. They lie either in the injuries of functions, or in the
 excesses of those things retained or evacuated, or they are
 in the conditions of bodies. You must definitely not estab-
 lish the fourth class in symptoms, even if it is the case that
 very many [doctors] particularly have mixed this with the
 symptoms. Examples are erysipelas, ophthalmia, wound/
 ulcer, parotid gland swelling, and other such things. Of the
 three differentiae mentioned, the injuries of functions, if

¹ B; οὐ γὰρ τὸ τέταρτον K

ἐνεργειῶν βλάβαι λυπηραὶ γενηθῆσαι πρὸς ἑαυτὰς ἐπιστρέφουσι τὸν ἱατρόν, ἀφίστασθαι τῶν διαθέσεων ἀναγκάζουσαι, καθάπερ γε καὶ αἱ τῶν ἐκκρινόμενων ἢ ἐπεχομένων ἀμετρίαι. τὸ δ' ἐν ταῖς διαθέσει γενος τῶν συμπτωμάτων σημεῖον μὲν ἔστιν ἐτέρας διαθέσεως, ἣν χρὴ θεραπεύειν, αὐτὸ δ' οὐδεμίαν ἐξαίρετον ἴασιν ἔχει, παυόμενον ἅμα τῇ ποιούσῃ διαθέσει.

καθόλου μὲν οὖν εἰπεῖν οὐδὲν τῶν συμπτωμάτων ἢ σύμπτωμα ἔστιν οὗτ' ἐνδείκνυται θεραπείαν οὐθ' ὑπαλλάττει πρῶτως. εἰδείχθη γὰρ ἐκ τῶν νοσημάτων | 812K ἢ ἐνδείξεις τῆς θεραπείας γνωμὴν, καθάπερ ἐκ τῶν αἰτίων ἢ προφυλακῆ. λέλεκται δὲ καὶ ὅπως ἢ προφυλακῆ τῷ τῶν ἰαμάτων μίγνυται γένει. κατὰ συμβεβηκὸς δὲ ποτε καὶ τὰ συμπτώματα τὴν θεραπείαν ἐξαλλάττει, λόγον αἰτίας ἔχοντα κατ' ἐκείνον τὸν χρόνον. ἐν δ' αὐτῶν ἔστιν ἀπάντων κεφάλαιον, ὅταν γ' ὡς αἰτία τὴν θεραπείαν ὑπαλλάττη· λέγω δὲ τὸ ἐν τούτῳ τὴν βλάβην εἶτ' οὖν τῆς δυνάμεως εἴτε τῆς διαθέσεως· ὡς ὅταν γε βλάβη μηδέν, οὐ διακόπτει τὴν ἴασιν. βλάπτει δὲ τὴν μὲν δύναμιν ἀγρυπνία καὶ ὀδύνη καὶ κένωσις ἀμετρος, τὴν διάθεσιν δ' οὐκ αἰετὴ μὲν, ὡς τὰ πολλὰ δὲ καὶ μάλισθ' ὅταν ἀμετρα γένηται. ἐπὶ τούτοις οὖν μόνους ἀναγκαζόμεθα τὴν ἀγωγήν τῆς θεραπείας, ἣν ἐξ ἀρχῆς ἐνεστησάμεθα, μεταβαλόντες ἐν τῷ παρόντι πρῶτον ἐκκόψαι τὸ σύμπτωμα.

καταλυομένης οὖν τῆς δυνάμεως, οὐ μὴν ἤδη γε ἰσχυρῶς καταλελυμένης, ἀλλ' ἀντεχούσης ἔτι, πρὸς τὸ σύμπτωμα μόνον ἀποβλέπομεν, ὅτι τάχιστα σπεύ-

they become distressing, divert the doctor toward themselves, compelling him to set aside the conditions, just as in fact the excesses of those things excreted or retained also do. However, the class of the symptoms in the conditions is a sign of another condition which it is necessary to treat, although it has no special cure, since it ceases along with the condition creating it.

To speak in general terms, there is no symptom *qua* symptom which either indicates treatment or changes it primarily. It was shown that the indication of the treatment arises from the diseases just as the prophylaxis arises from the causes. I have also stated how prophylaxis is connected with the class of cures. On some occasions—that is, when they have the ground of cause at that time—the symptoms do change the treatment contingently. There is one chief point of all these symptoms, at least whenever, by virtue of being causes, they change the treatment. I refer to the damage either of the capacity or the condition, since whenever the symptom damages nothing it does not impact on the cure. Insomnia, pain and excessive evacuation damage the capacity but not always the condition, as very many things do, and particularly whenever they are disproportionate. It is because of these alone that we are compelled, having changed the course of treatment which we instituted from the beginning, to eradicate the symptom first in the prevailing situation.

Therefore, if the capacity is being dissipated, although it has not yet been severely dissipated but is still holding out, we direct our attention to the symptom alone, hasten-

812K

813K δυντες ἀναιρεῖν αὐτό· καταλελυμένης δ' ἰσχυρῶς οὐ
 μόνου τὸ σύμπτωμα παύειν, ἀλλὰ κάκεινην ῥωννύειν
 σπεύδομεν. εἰ δ' ἐνὶ | βοηθήματι καὶ τὸ σύμπτωμα
 παύεσθαι δύναίτο καὶ τὸ νόσημα θεραπεύεσθαι, τοῦτο
 οὐκ ἂν εἴη πρὸς σύμπτωμα βλέπειν ἢ συμπτώματος
 ἕνεκα βοήθημα παραλαμβάνειν, ἀλλ' ἀντικρυς ἢ τοι-
 αῦτη πᾶσα τῶν βοηθημάτων ἰδέα νοσημάτων ἴσῃς
 ἐστίν. οὔτε γὰρ ὅταν ἀλλήματα πλευρᾶς ἐν πλευρίτιδι
 φλεβοτομήσαντες ἢ καθάραντες ἰασώμεθα, συμπτώ-
 ματός ἐστιν ἢ τοιαύτη θεραπεία, οὔθ' ὅταν ἀπόστημα
 διατεινόμενον καὶ σφύζον ὀδυνηρῶς διελόντες ἐκκρί-
 νωμεν τὸ πύον, ἀλλ' ὅταν εἰ οὕτως ἔτυχεν ἐπὶ δυσεν-
 τερικαῖς ἐκκρίσεισι δακνούσαισι σφοδρῶς ἦτοι τράγου
 χυλὸν ἐνίεμεν ἢ στέαρ αἴγειον ἢ ῥοδίνην κηρωτήν. ὑφ'
 ὧν αὐτῆ² μὲν ἢ τῶν ἐντέρων ἔλκωσις οὐ θεραπεύεται
 καὶ μάλισθ' ὅταν ἔχη τι σηπεδονῶδες· ἀναπαύεται δ'
 ἢ δύναμις ἐν τῷ μεταξύ· καὶ τοῦτ' ἐστὶ τὸ πρὸς τὸ
 σύμπτωμα στήναι, τοῦ νοσήματος ἀμελήσαντας παρ'
 ἐκείνον τὸν καιρόν. ὡς ὅταν γε θαρρῶμεν τῷ τόνῳ τῆς
 δυνάμεως, οὐδέποτε πρὸς τὸ σύμπτωμα ἐνιστάμεθα,
 τούναντίον δ' ἅπαν ἐνίστε διὰ τῶν ὀδυνηρῶν βοη-
 θημάτων τὰ νοσήματα θεραπεύομεν, ὥσπερ ἀμέλει
 814K τὴν δυσεντερίαν αὐτὴν δηκτικωτάτοις | φαρμάκοις
 τότε μάλιστα θεραπεύομεν, ὅταν ἦ σφοδροτάτη.

πεντηκοντούτης γοῦν ἰατρός τις νοσῶν, ἐβδόμη
 ἄγων ἐκείνην τὴν νύκτα, μὴ πάνυ τι τὴν δύναμιν
 ἰσχυρός, ἀλλήματος αὐτῷ κεφαλῆς ἰσχυροῦ γενο-

² B; αὐτῆ K

ing to remove it as quickly as possible. However, when the capacity has been severely dissipated, not only do we hasten to put an end to the symptom but we also hasten to strengthen the capacity. But if it were possible to put an end to the symptom and treat the disease with a single remedy, this would not be to focus on the symptom or to take up a remedy for the sake of the symptom. Rather, every kind of remedy of this sort is a cure of diseases outright. For whenever we cure pleuritic pain in pleurisy by phlebotomy or purging, this is not treatment of a symptom, nor is it when, having incised an abscess that is under tension and throbbing painfully, we evacuate the pus, but when, perchance, we introduce the juice of goatwort,¹ or goat fat, or a rosewater salve for the dysenteries with biting evacuations, [this is treatment of a symptom]. The actual ulceration of the intestines is not treated by these things, particularly when there is some putrefaction. However, the capacity is given respite in the meantime, and this is to take a stand against the symptom, having neglected the disease during that time. Even so, when I am confident about the strength of the capacity, I never take action against the symptom. Indeed, sometimes quite the opposite; I treat the disease with painful remedies just as I actually treat the dysentery itself with very mordant medications, especially during the time it is very severe. 814K

Anyway, there was a fifty-year-old doctor whose illness had reached the seventh night, and who was not very strong in terms of capacity. When a severe pain arose in his

¹ This is taken to be a preparation from Tragian Allo (*Tragium calumnae*) which Dioscorides lists as useful for dysentery (IV.50).

μένου κατὰ τὸν δεξιὸν μάλιστα κρόταφον, οὐκ ἀναμείνας ἀφικέσθαι τινὰ τῶν ἐταίρων ἑαυτὸν ἐφλεβοτόμησεν ἐν τῇ νυκτί. καὶ τὸ μὲν ἄλγημα διὰ ταχέων ἐπαύσατο, μέχρι μέντοι χρόνου πολλοῦ κακόχρους καὶ ἄρρωστος τὴν δύναμιν ἰσχυρὸς τε καὶ ἄτροφος ἦν, ὡς μόλις ἀναλαβεῖν τὴν ἐξ ἀρχῆς ἔξι. ἔστι δὲ κἀνταῦθα πρόφασις διττῆ τῶν πρὸς ὀδύνην ἰσταμένων ἰατρῶν, ἐνίοτε μὲν ὑπὲρ τοῦ χαρίσασθαι τῇ μαλακίᾳ τῶν καμνόντων, ἐνίοτε δὲ κατὰ τὸν τῆς τέχνης λόγον. εἰ μὲν γὰρ ἐνδὸν ἀντισχόντα ταῖς ὀδύναις διὰ τῶν ἰσχυρῶν βοηθημάτων ἡμέρᾳ μὲν θεραπευθῆναι, πρὸς τὴν ὀδύνην ἰστατό τις τῆς ὅλης θεραπείας ἀμελῶν, οὐ κατὰ τὸν λόγον τῆς τέχνης, ἀλλὰ τῷ κάμνοντι χαρίζομενος οὕτω πράττει. εἰ δὲ ὑπὸ τῆς ὀδύνης ἢ δύνამιν καταλύοιτο καὶ κίνδυνος ἐφεδρευοί διὰ τοῦτο, πρᾶναι μὲν χρὴ τὸ ἄλγημα, ῥωγνύναι δὲ τὴν δύναμιν, ὅπως ἀντισχεῖν μὲν τῷ νοσήματι | δυνήθῃ, πρὸς τε τὸν χρόνον ἐξαρκέσαι τῆς ἰάσεως.

815K

οἶδα γὰρ ἐνίοις τῶν γενναίων εἶναι προσποιουμένων ἰατρῶν τε καὶ καμνόντων ἀπολλυμένους δι' αὐτὸ τοῦτο τὸ καρτερῶς τε καὶ ἀνδρείως ὁμοσε χωρεῖν αἰ ταῖς ὀδύναις, οὐδὲν τῶν παρηγορικῶν ἐλομένους, ἀλλ' ἐν τοῖς τραχέσι καὶ ὡς ἔλεγον αὐτοὶ τὴν διάθεσιν ἀνασκευάζουσι διαγιγνομένους βοηθήμασιν, οὓς ἐν χρόνῳ πλείονι θεραπεῦσαι βέλτιον ἦν ἢ τοὺς σπεύδοντας ἀνδρείως ἀποθανεῖν. ἰώμενος δὲ τις, ὡς αὐτὸς ἐνόμιζε, γενναίως δυσεντερικοὺς ἰσχυροτάτῳ φαρμάκῳ πολλοὺς μὲν ἐθεράπευσεν ἐν ἡμέρᾳ μὲν, τινὰς δὲ

head, predominantly on the right side of the forehead, he did not wait for one of his associates to attend him but carried out a phlebotomy on himself during the night. This quickly put an end to the pain. However, he remained of bad complexion for a long time, was weak in terms of capacity, and was thin and wasted so that it was difficult to restore his original state. There is here also a twofold motivation in the position of doctors toward pain: sometimes it is about indulging the delicacy of patients and sometimes it relates to the theory of the craft. If it were possible for someone who has withstood the pains to be treated in a single day with strong remedies, and some [doctor] took a stand against the pain while neglecting the treatment as a whole, he would be acting like this, not in accord with the theory of the craft but because he wishes to please the patient. If, however, the capacity is dissipated by the pain and danger is imminent because of this, it is necessary to assuage the pain and strengthen the capacity so it can resist the disease and be strong enough for the time of the cure.

815K

For my part, I know of some who, considering themselves courageous, both doctors and patients, die for this very reason—that they choose to struggle continuously against the pains stoutly and manfully, taking none of the pain-relieving medications, but persevering with the remedies that are harsh and, as they themselves acknowledge, destructive of the condition. These are people whom it would be better to treat over a longer time rather than have them hasten to their death bravely. However, a certain person, when curing dysentery courageously, as he himself thought, with a very strong medication, treated many in

ἀπέκτεινεν. ἦν δὲ ὁ τρόπος αὐτοῦ τῆς θεραπείας τοιοῦτος. κρόμμνα τὰ καρτὰ³ καλούμενα μετὰ ἄρτου διδοῦς⁴ ἐσθίειν καὶ πίνειν ὀλίγον ἡμέρα μιᾶ, κατὰ τὴν ὑστεραίαν ἔωθεν ἔκλυζεν ἄλμη δριμυτάτη, καὶ μετ' αὐτὴν ἐνίει φάρμακον ἰσχυρόν. ὅσοι μὲν οὖν ἀντισχεῖν ἠδυνήθησαν αὐτῷ τελέως ὑγιάσθησαν, ἔνιοι δὲ σπασθέντες ἢ μετὰ νοτίδος ὑπὸ τῆς ὀδύνης συγκοπέντες ἀπέθανον.

816K ὁρος οὖν ἐπὶ καμνόντων τῷ κατὰ τὸν λόγον τῆς τέχνης ἀγωνιζομένῳ γενναίως πρὸς τὸ νόσημα τὸ τῆς ἰάσεως | ἀσφαλές· ὡσπερ γε καὶ τῷ πραῦνοντι τὰς ὀδύνας ἢ τῆς δυνάμεως φυλακῆ. τὸ⁵ δ' ἐπέκεινα τῶνδε σκαίου μὲν ἀνδρὸς ἔργον ἐστίν, ἅμα τῷ νοσήματι καὶ τὴν ζωὴν ἀφελέσθαι τὸν ἄνθρωπον· κόλακος δὲ τὸ χαρίζεσθαι τῷ νοσοῦντι, σκοπὸν ὧν πράττει θέμενον ἠδονὴν, οὐχ ὑγείαν. ἐμπύπτουσι δ' εἰς τὰς τοιαύτας ὑπερβολὰς ἐν πολλαῖς μὲν καὶ ἄλλαις ὕλαις βοηθημάτων οἱ ἰατροί, μάλιστα δ' ἐν τοῖς καλουμένοις ἀνωδύνοις φαρμάκοις, ὅσα δι' ὀποῦ μήκωνος, ἢ ὕοσκυάμου σπέρματος, ἢ μαυδραγόρου ρίζης, ἢ στύρακος, ἢ τινοσ τοιούτου συντιθέασιν. οἱ τε γὰρ χαριζόμενοι τοῖς νοσοῦσι πλεονάζουσιν ἐν τῇ χρήσει τῶν τοιούτων φαρμάκων, οἱ τ' ἀκαίρως καὶ ἀμέτρως γενναῖοι μηδ' ὅλως χρώμενοι διαφθείρουσιν ὀδύνας τοὺς κάμνοντας.

³ καρτὰ B; κάρτα K

⁴ B; ἐδίδου K; ἐδίδου? (cf. dabat KLat)

⁵ Inter φυλακῆ (corr. ex ἀσφαλές) et τό add. B ὡσπερ γε καὶ

one day but killed some. The manner of his treatment was as follows: he was in the habit of giving so-called chopped onions to eat with bread and a small amount to drink on day one. On the following day, early in the morning, he purged [the patient] with very sharp brine and after that, inserted a strong medication *per rectum*. Those who could withstand this were restored to health completely. Some, however, when they suffered convulsions or fainted with sweating due to the pain, died.

Therefore, in those who are ill, the safety of the cure is the determining factor for someone struggling courageously against the disease in accord with the rationale of the craft, just as the preservation of the capacity is for the person soothing the pains. It is the action of an incompetent to exceed these limits and to take away the patient's life along with the disease while it is the action of a flatterer to gratify the sick person, establishing pleasure rather than health as the goal of what he does. Doctors fall into such excesses in many and various materials of remedies, but especially in the so-called anodyne medications which they compound from poppy juice, seed of henbane, root of mandrake, storax,² or some such thing. Those who indulge the sick go to excess in the use of such medications, and those inappropriately and immoderately courageous fellows who don't use them at all, destroy their patients through the pains.

² Storax is the name given to the resin of any of the trees or shrubs of the genus *Styrax*. It had a range of medicinal uses in ancient times; see Dioscorides, I.79.

τῷ πραῦνοντι τὰς ὀδύνας ἢ τῆς, sed ditto gr. statim recognovit scriba.

ὡσπερ οὖν ἐν ἀπάσαις ταῖς καθ' ὅλον τὸν βίον
 ἐξεσί τε καὶ πράξειςιν, οὕτω κἀνταῦθα τὸ μηδὲν ἄγαν
 αἰρετέον, ὅρον ἔχοντα τὴν ὠφέλειαν τοῦ κάμνοντος. εἰ
 μὲν γὰρ οἶόν τε εἴη τοῖς ἰωμένοις τὸ νόσημα βοή-
 θήμασι χρώμενον ἀνύσαι τὸ δέον, ἀφίστασθαι χρὴ
 817K τῶν | καρωτικῶν φαρμάκων, ἃ καλοῦσιν ἀνώδυνα, εἰ
 δὲ ὑπὸ τε τῶν ἀγρυπνιῶν καὶ τοῦ καταλύεσθαι τὴν
 δύναμιν εἰς κίνδυνον ὁ κάμνων ἦκει θανάτου, τότε ἂν
 ἐν καιρῷ χρήσαιο καὶ τοῖς τοιούτοις φαρμάκοις, ἐπι-
 στάμενος μὲν ὅτι βλάψεις τι τὴν ἕξιν τοῦ σώματος,
 αἰρετώτερον δὲ εἶναι νομίζων τοῦ θανάτου τὴν βλά-
 βην. εἰ μὲν γὰρ μὴ πάνυ τις αὐτῆ μεγάλης γένοιτο, κἀν
 ἐκκόψαιμεν αὐτὴν ἐπὶ μακροτέρας σχολῆς· εἰ δ'
 οὕτως ἀμετρος ὡς μηδ' ἐν χρόνῳ πολλῷ τελέως ἰαθῆ-
 ναι, τοῦτο γοῦν αὐτὸ βέλτιον εἶναι νομίζομεν ἢ ἀπο-
 λέσθαι τὸν ἄνθρωπον· κατὰ τοῦτον τὸν λογισμὸν καὶ
 ἡμεῖς αὐτοὶ, καίτοι μάλιστα πάντων ἐξιστάμενοι χρῆ-
 σθαι καρωτικοῖς φαρμάκοις, ἔσθ' ὅτε καὶ κωλικοῖς
 ἐδώκαμεν αὐτὰ καὶ ὀφθαλμοῦς ὀδυνωμένους σφοδρό-
 τατα καὶ οὖς, ἕτερα ἄ τε μόρια κατὰ τὸν αὐτὸν τρόπον.
 ἔσθ' ὅτε καὶ διὰ κατάρρουν λεπτὸν ἀγρυπνοῦντός τε
 καὶ βήττοντος ἰσχυρῶς τοῦ κάμνοντος ἐδώκαμεν ὀλί-
 γον τι τοῦ τοιούτου φαρμάκου, ῥᾶστον εἶναι νομί-
 ζοντες ἐπανορθώσασθαι τὴν βλάβην τῷ χρόνῳ, εἰ τις
 ἀπαξ χρήσαιο καρωτικῷ φαρμάκῳ.

818K διαφέρει δὲ δήπου καὶ αὐτὰ τὰ φάρμακα | σφῶν
 αὐτῶν. τὰ μὲν γὰρ πλείστον ἔχοντα τῶν καρούνητων
 εὐδοκιμῆ μὲν ἐν τῷ παραυτικά μαλλον, ἰσχυρὰν δὲ

Therefore, just like in all the states and actions in life as
 a whole, here too you must choose "nothing in excess,"³
 making the determining factor the benefit of the patient. If
 it is possible to achieve the desired result by using the reme-
 dies that are curative for the disease, you should keep
 away from the soporific medications which they call ano-
 dyne. If, however, due to wakefulness and destruction of
 817K the capacity, the patient faces the danger of death, you
 might, at that time, also use such medications appropri-
 ately, recognizing that you will harm the state of the body
 to some extent, but thinking it better to choose harm
 rather than death. If some harm which is not very great
 were to occur, we would also eradicate this in turn over a
 longer time. If it is so excessive as not to be completely
 cured even over a long time, I do think this is, at any rate,
 better than the man dying. By the same reasoning, al-
 though I abhor above all the use of soporific medications,
 there are times I have given them, both to those with colic
 and to those with very severe pains of the eyes and ears,
 and of other parts. There are also times when I have given
 a little of such a medication if the patient cannot sleep and
 has a violent cough due to a thin catarrh, thinking it easiest
 to correct the harm over time if someone were to use a
 soporific medication once only.

Of course, the actual medications differ among them-
 selves. Thus, those that are most soporific are more highly
 regarded in the short term but produce a coldness in the
 818K

³ The maxim attributed to Chilon; see Aristotle, *Rhetorica*, 1389b4.

καὶ δύσλυτον ἐναποτίθεται τὴν ψύξιν τῷ τοῦ κάμνον-
 τος σώματι· τὰ δ' ἔλαττον μὲν τούτων ἔχοντα, τῶν
 μινυγνύμενων δὲ αὐτοῖς θερμαντικῶν πλείστον, ὅσον
 ἀπρακτότερα πρὸς τὸ παρὸν ὑπάρχει, τοσοῦτον ἀβλα-
 βέστερα πρὸς τὸ μέλλον. ἅπαντα δ' ἀμείνω τὰ τοι-
 αῦτα μετ' ἐνιαυτὸν τῆς συνθέσεως λαμβανόμενα,
 καθάπερ καὶ τὸ τοῦ Φίλωνος οὐδενὸς ἦττον ἐνδοξον
 ὀδύνας πρᾶναι ναρκῶσαν τὴν αἴσθησιν. ἔστι δὲ καὶ
 ἄλλα πολλὰ φάρμακα διὰ τῶν σπερμάτων ὀνομα-
 ζόμενα καὶ τρίγωνα, μετριώτερα μὲν εἰς τὴν ἐν τῷ
 παραχρῆμα νάρκη, ἀκινδυνότερα δὲ εἰς τὸ μέλλον·
 ἅπαντα δ' ἀμείνω καὶ ταῦτα μετ' ἐνιαυτὸν τοῦ συν-
 τίθεσθαι λαμβανόμενα. τό γε μὴν τοῦ Φίλωνος εἰ καὶ
 δυοῖν ἢ καὶ τριῶν ἢ καὶ τετάρων ἐτῶν εἴη, πολὺ
 δήπου βέλτιον οὐκ ἄχρηστον δ' οὐδ' ἐν τοῖς ἐφεξῆς
 ἔτεσιν ἄχρι που ἐτῶν δέκα. τὸ γὰρ ἐπὶ πλέον κεχρο-
 νισμένον ἀβλαβέστερον μὲν εἰς τοσοῦτον εἰς ὅσον
 819K χρονιώτερον | ἤδη δ' ἐξίτηλόν ἐστι τὴν δύναμιν,
 ὥστε ἀσθενῶς ἀνέινει οὐ χάριν ἐσκευάσθη. ὥσπερ
 οὐδὲν χρὴ φυλάττεσθαι καθ' ὅσον οἶόν τε τὴν τῶν
 τοιούτων φαρμάκων χρῆσιν, οὕτως ἀναγκασθέντας
 χρῆσασθαι, μήτε νέα ἱκανῶς προσφέρειν ἰσχυρὰν ἐπι-
 δύναμιν ἐχόντων τῶν ἐν αὐτοῖς ψυκτικῶν, μήθ' οὕτως
 παλαιὰ ὡς ἀμαρτεῖν τοῦ σκοποῦ· ἀλλ' ὡς εἴρηται,
 τοσοῦτον ἀναμένειν χρόνον ἐν ᾧ κολασθήσεται τὸ
 βίαιον τῶν ψυκτικῶν ὑπὸ τῆς τῶν θερμαινόντων δυνά-
 μεως. ἢ μὲν δὴ τῶν τοιούτων φαρμάκων χρῆσις ὡς
 πρὸς σύμπτωμά ἐστιν ἰσταμένων καὶ μάλισθ' ὅταν

patient's body that is severe and difficult to resolve. On the
 other hand, those that have less of these things but have
 the most calefacients mixed with them, are more ineffec-
 tual for the present purpose to the extent that they are less
 harmful for the future. All such medications are better
 when taken after they have been compounded for a year.
 The same applies to the medication of Philo which has
 no peer for soothing pains because it dulls sensation.⁴
 There are also many other medications named "made from
 seeds" (*diaspermaton*) and *trigona* which are more moder-
 ate in terms of narcosis in the immediate situation and less
 dangerous in terms of the future. All these too are better
 when taken after they have been compounded for a year.
 In fact, the medication of Philon would, I presume, also be
 much better if it were two, three, or four years old, and is
 not without effect in subsequent years, anywhere up to ten
 years. That which is even older is less harmful the older it
 is. It is, however, already declining in terms of potency so
 that it is [only] weakly effective for the purpose for which it
 was prepared. Therefore, just as it is necessary to guard
 against the use of such medications as far as possible, so
 too, if you are compelled to use them, do not apply them
 when they are new enough to still have a strong cooling in
 them, nor when they are so old as to fail to achieve their ob-
 jective. But, as I said, await such a time that the strength of
 the cooling features will be mitigated by the potency of
 those features that are heating. Certainly, the use of such
 medications is characteristic of those who are taking a
 stand against symptoms, and particularly whenever the

819K

⁴ Philo of Tarsus (AD 10–35). For a brief description of his medication and other references to this, see *EANS*, pp. 657–58.

ὑπὸ ψυχρᾶς αἰτίας ἢ ὀδύνη συνίστηται· βλάπτει γὰρ ἰσχυρῶς τὴν διάθεσιν ὅλην ταῦτα καὶ δύσλυτον ἀπεργάζεται.

820K 2. Φλεβοτομία δέ γε ἢ μὴ καταλύουσα τὴν δύναμιν οὐ πρὸς τὸ σύμπτωμα βλέπόντων ἐστί, ἀλλὰ τὴν διάθεσιν ὅλην ἐκκοπτόντων. οὕτω δὲ καὶ λουτρὸν καὶ κάθαρσις καὶ πυρία καὶ οἶνον πόσις. ὦν ἀπάντων Ἰπποκράτης ἐπὶ ὀφθαλμῶν ὀδυνωμένων ἐμνημόνευσεν, ἐν Ἀφορισμοῖς λέγων ὧδε· Ὀδύνας ὀφθαλμῶν ἀκρατοποσίη ἢ λουτρὸν ἢ ἢ πυρίη ἢ φλεβοτομίη ἢ φαρμακίη λύει. ἅπαντα γὰρ ταῦτα τὰς διαθέσεις ἰώμενα συνεχιάται τὰς ὀδύνας αὐτῶν. οὕτω δὲ καὶ τροφή, καθάπερ καὶ ἐν τοῖς ἔμπροσθεν εἶπον, ξηρῶ⁶ καὶ αὐχμῶδει σώματι⁷ κάμνοντος στομάχου διδομένη τὴν διάθεσιν ἰωμένη κωλύει συγκόπτεσθαι. οὐ μὴν ἢ γε διὰ πλήθος ψυχρῶν ἦτοι γ' ἔκλυσις ἢ στομαχικὴ συγκοπή τῆς τροφῆς ὡς ἰάματος δεῖται· καίτοι πολλάκις ἐν ταῖς τοιαύταις διαθέσεσιν οὐ τροφήν μόνον, ἀλλὰ καὶ οἶνον τι δοῦναι τοῖς κάμνουσιν ἀναγκαζόμεθα, τὸν ἐν τῷ παραχρῆμα κίνδυνον ἀποτρέποντες, οὐ τὴν διάθεσιν ἰώμενοι. κένωσις γὰρ μᾶλλον ἢ πρόσθεσις ἢ τῶν τοιούτων ἐστὶν ἴασις· καὶ πλείστους ἰδεῖν ἐστὶ τῶν οὕτως ἐχόντων ὀσημέραι διαφθειρομένους ἀμαθίᾳ τῶν ἰατρῶν. ὑπὲρ ὧν μοι δοκεῖ καιρὸς εἶναι τὸν λόγον ἐπιστήσαντα διελθεῖν.

3. Ἄρχονται τοῖνυν πυρέττειν ἔνιοι, πάμπολυ πλη-

⁶ K; εἶπομεν, ἐν ξηρῶ B

⁷ K; νοσήματι B

pain arises due to a cold cause, because these pains harm the whole condition substantially and make it difficult to resolve.

2. Phlebotomy, since it does not dissipate the capacity, is not among those [treatments] directed against a symptom, but is one of those which eradicates the whole condition. The same applies to bathing, purging, the external application of heat and drinking wine. Hippocrates made mention of all these measures for pains in the eyes when, in the *Aphorisms*, he said this: "Drinking neat wine, bathing, the external application of heat, phlebotomy, or the use of drugs resolve pains of the eyes."⁵ For all these things that cure the conditions jointly heal the pains that accompany them. In the same way too, as I said before, nourishment given to a dry and parched body of an affected cardiac orifice, having cured the condition, prevents the occurrence of syncope, for neither faintness nor gastric syncope arising from an abundance of cold humors requires nourishment as a cure. Nevertheless, in such conditions, we are often compelled to give patients not only nourishment but also some wine, not to cure the condition but to turn aside the immediate danger. Evacuation rather than administration of food is the cure of such conditions. It is possible to see very many of those patients, when they are in such a state, dying every day due to the ignorance of their doctors. It seems to me to be time now to go over these things, having initiated the discussion.

3. Thus some people begin to be febrile when they have

⁵ *Aphorisms* VII.46, *Hippocrates*, LCL, vol. 4, pp. 202-3. The text is somewhat different; see also Jones' note 10, p. 202.

821K θος ὠμῶν χυμῶν ἠθροικότες, ἅμα τῷ κεκακῶσθαι τὸ στόμα τῆς γαστρῶς· ὃ δὴ καὶ στόμαχον ὀνομάζουσι, ἦτοι | γ' ἐξ ἀπειμῶν ἢ καὶ ἄλλως πως ἐμπεφύσθηται τοῦτοις τὸ ὑποχόνδριον, ἐν ὄγκῳ τε μείζονι τοῦ κατὰ φύσιν ὄλον τὸ σῶμά ἐστι καὶ ἡ χροιά τοῖς μὲν ἐπὶ τὸ λευκότερόν τε καὶ ὑδαλεώτερον ἐκτέτραπται τοῦ κατὰ φύσιν, ἔστι δὲ οἷς ἐπὶ τὸ μελάντερον ἢ πελιδνότερον, οὓς ἔνιοι τῶν ἰατρῶν ὀνομάζουσι μολιβδοχρῶτας. οἱ σφυγμοὶ δὲ ἀπάντων μικρότεροί τε εἰσιν ἢ κατὰ λόγον τῆς θερμῆς, ἀμυδροὶ δὲ καὶ πάντως ἀνώμαλοι, πολλάκις μὲν κατὰ τὴν συστηματικὴν ὀνομαζομένην ἀνωμαλίαν, αἰεὶ δὲ τὴν κατὰ μίαν πληγὴν ἐπ' οὐδενὸς τῶν τοιούτων αἵματος ἀφαίρεσις ἀνευ μεγίστης εἴωθε γίγνεσθαι βλάβης, καίτοι δέονταί γε κενώσεις· ἀλλ' οὔτε φλεβοτομίαν οὔτε κάθαρσιν φέρουσιν, εἴ γε καὶ χωρὶς τούτων ἐξαίφνης συγκόπτονται.

822K πῶς οὖν χρὴ τοὺς τοιούτους ἰᾶσθαι, δεομένους μὲν κενώσεως, μὴ φέροντας δὲ τὰ κενωτικὰ βοηθήματα, οὐδεμίαν ἄλλην εὐρον ἐπ' αὐτῶν κένωσιν πλὴν τὴν τῆς διατρίψεως. ἀρχεσθαι δ' εὐθέως ἐν ἀρχῇ τῆς νόσου προσήκει, τὸ μὲν πρῶτον ἀπὸ τῶν σκελῶν ἀνωθεν κάτω διὰ συνδόνων μὴ πάνυ μαλακῶν, ἀλλὰ τι μέτριον ἔχουσῶν τραχύ· χρὴ γὰρ | ἀμύττεσθαι πρὸς αὐτῶν τὸ δέρμα, θερμαίνεσθαι τε ὁμοῦ αὐτὸ καὶ διαφορεῖσθαι δεομένου τοῦ κάμνοντος. ἐφεξῆς δὲ καὶ ὄλας τὰς χεῖρας ἀπὸ τῶν ὠμων ἀνωθεν κάτω κατὰ τὸν αὐτὸν τρόπον τρίβειν. ἐπειδὴν δὲ ἰκανῶς ἅπαντα τὰ κῶλα φαίνεται θερμὰ καὶ φόβος ἢ κοπάδη τιὰ

accumulated crude humors in great abundance at the same time as the the opening of the stomach (which they also term *stomachos*) has been damaged, either from the humors being undigested or in some other way. In these [patients] the hypochondrium is inflated and the whole body is swollen to an abnormal degree. Also, in some the color is changed to become paler and more "dropsical" than normal, while in others, whom some doctors call "leaden colored," it is darker and more livid. In all cases, the pulse is smaller than would be expected on the basis of the heat, and is faint and altogether irregular, often in relation to what is termed a systematic irregularity, and is always of a single beat. In none of these patients is it customary for the withdrawal of blood to occur without the greatest harm, and yet they do in fact require purging. But they tolerate neither phlebotomy nor purging, even if they are liable to sudden fainting without these measures.

How, then, should we cure those patients who require evacuation but do not tolerate the evacuating remedies? I have found no other evacuation for them apart from that of rubbing. It is appropriate to start this immediately from the onset of the disease First [rub] the legs from above downward with linen cloths that are not very soft but have a moderate roughness, as it is necessary for the skin to be "scraped" by these, since it needs to be heated and, at the same time, made to perspire. Next, rub the arms in their entirety from the shoulders above downward in the same way. When all the limbs seem sufficiently hot and there is fear of some painful feeling arising in them because the

αἰσθησιν αὐτοῖς γενέσθαι, τεθλασμένης τῆς σαρκὸς ἐπὶ τῷ πλήθει τῆς τρίψεως ἐλαίῳ χαλαστικῶ χρηστέον, οἶόν ἐστι τὸ Σαβίνου. ἀπέχεσθαι δὲ τῶν στυφόντων Ἰσπανοῦ καὶ Ἰστρικοῦ καὶ τοῦ μετὰ θαλλῶν ἢ ἐξ ὠμῆς ἔτι τῆς ἐλαίας ἐσκευασμένον. χειμῶνος δ' ὄντος οὐδὲν ἂν εἴη χεῖρον ἐπὶ τι τῶν διαφορητικῶν ἰένα, οἶον πέρ ἐστι τὸ Σικυώνιον ἔλαιον ἢ τὸ διὰ τοῦ χαμαιμήλου ἢ τὸ παρὰ τοῖς Αἰγυπτίοις εὐδοκιμοῦν.

823K εἰ δὲ μὴ παρείη ταῦτα, τῶν ἐλαίων τι τῶν χαλαστικῶν, οἷς οὐδεμία σύνεστί τις στύψις καὶ μάλιστα εἰ παλαιότερον εἴη λαβόντας ἐμβαλεῖν αὐτῷ σύμμετρον ἀνήθου. κᾶπειτα, ὡς εἰώθαμεν, ἐπ' ἀγγείου διπλοῦ θερμήναντάς τε, ὥστε δέξασθαι μετρίως αὐτὸ τὴν ποιότητα τῆς βοτάνης, ἀλείφειν τε τούτῳ, τρίβοντας καὶ νῦν | ἐπὶ πλείστον τὰ κῶλα· μετὰ δὲ ταῦτα τὸ μὲν ἔλαιον ἀπομάττειν, ἀσηρὸν γάρ, ἰένα δὲ ἐπὶ τὴν ράχιν ὄλην καὶ ταύτην ἀνατρίβειν ὁμοίως, τὰ μὲν πρῶτα ξηρᾷ τρίβει, τῷ λίπει δ' ὕστερον. εἰτ' αὖθις ἐπὶ τὰ σκέλη μετιένα, κακ τούτων αὖθις ἐπὶ τὰς χεῖρας, εἰτ' αὖθις ἐπὶ τὴν ράχιν, ὄλης τῆς ἡμέρας οὕτω πράττοντας ἐν οἴκῳ φῶς ἔχοντι καθαρὸν καὶ ἄνικμον· ἔστω δὲ δηλονότι καὶ τῇ θερμότητι σύμμετρος ὁ οἶκος.

ἐπιτηδειότατον δὲ τούτοις ἔστω τὸ μελικράτον, ἐναφεψηθέντος ὑσσώπου. καὶ χρῆ μῆτε στυτίον αὐτοῖς μῆτε ρόφημα μῆθ' ὕδωρ διδόναι μῆτ' ἐπιτρέπειν ὄλας πίνειν δαιμιλῶς, ἀλλὰ τῷ μελικράτῳ μόνῳ χρῆσθαι κατὰ τὰς τρεῖς τὰς πρῶτας ἡμέρας, ἐκ διαδοχῆς τρίβοντα καὶ μόνον ἐκεῖνον ἀνιέντα τὸν καιρὸν, ἐν ᾧ περ

flesh has been bruised by the amount of rubbing, you must use a relaxing oil like the Sabine. Stay away from oils that are astringent like the Spanish and the Istrian,⁶ and that which is prepared from young shoots, or from oil that is still raw. However, in winter, it would be no worse to go to one of the discutient oils such as the Sicyonian, or that made from chamomile, or that held in high repute among the Egyptians.

If these are not available, taking one of the relaxing oils in which there is no astringency, and particularly if you choose one that is older, throw into it a suitable amount of dill. Then, as I am accustomed to do, having heated it in a double vessel so that it receives the quality of the herb to a moderate degree, anoint with it, now also rubbing the limbs as much as possible. After this, wipe away the oil because it causes discomfort. Then proceed to the whole spine and rub this in the same way, first with a dry massage and subsequently with oil. Then, in turn, move to the legs, and from these back again to the arms, and then again to the spine, following this procedure for the whole day in a house that has pure light and is without moisture. And let the house also be quite clearly moderate in terms of heat.

823K Regard melikraton as the most useful [medication] for these [patients] after hyssop has been boiled down in it. You should give them neither food, gruel nor water, and you should not allow them to drink copiously in any way, but use melikraton alone during the first three days, rubbing [the parts mentioned] in turn, avoiding only that time

⁶ A region on the shore of the Adriatic Sea bordering on Illyria.

ἀν ὕπνος αὐτοὺς καταλάβῃ· συνεργεῖ δ' εἰς τοῦτο μάλιστα καὶ ἡ πλείων τρίψις· ὥστε καὶ κατὰ τοῦτ' ἀν εἶη βοήθημα χρηστὸν οὐ μόνον τὸ κενοῦν, ἀλλὰ καὶ τὸν ὕπνον ἐμποιοῦν. οὐ μὴν οὐδ' ὁ πλείων ὕπνος ἀγαθὸς τοῖς τοιοῦτοις· οὔτε γὰρ ἐπιτρέπει διαφορῆσαι τοὺς ὠμούς χυμοὺς καὶ βαρύνει τὰ σπλάγχνα· ἀλλ' εἴπερ τις ἄλλη διάθεσις ἐκατέρων | δέχεται μετρίων, ὕπνου τε καὶ ἐργηγόρσεως, οὕτω καὶ ἦδε. πέπτει μὲν γὰρ ὁ ὕπνος, διαφορεῖ δὲ ἡ ἐργήγορσις· ἀμφοτέρων δ' ἐστὶ χρεία τοῖς ἐκ πλήθους ὠμῶν χυμῶν νοσοῦσιν· ἐν μέρει τοῖων μετρίως γινόμενα τιμωρεῖν ἀλλήλους δυνήσονται χρηστῶς.

εἰ μὲν γὰρ ὁ σφνυγμὸς αὐτοῖς μικρὸς ἰκανῶς εἶη καὶ ἄρρωστος, ἢ καὶ πρὸς τούτοις ἀνώμαλος ἰσχυρῶς, ἔσχατος ὁ κίνδυνος, καὶ χρῆ πρᾶττειν τὰ λελεγμένα μῆδὲν ἄλλο περιεργαζόμενον. εἰ δὲ καὶ τόνου μετρίως ἔχοι καὶ μεγέθους, ἀθλιπτός τε εἶη καὶ ὀμαλός, ἐπισκέπτου τὰ κατὰ γαστέρα καὶ κλύζε θαρρῶν, εἰ μὴ καλῶς αὐτομάτως διεξέρχουτο. συμβαίνει γὰρ ἐπὶ τῷ μελικράτῳ κενοῦσθαι ταύτῃ χρηστῶς ἅπασαν τὴν περιουσίαν τὴν ἐν ταῖς πρώταις τῶν φλεβῶν εἰωθυῖαν ἀθροίζεσθαι ταῖς καθ' ἡπάρ τε καὶ μεσεντέριον. εἰ δὲ πλείων τοῦ δέοντος ἡ ὀρμὴ τῶν περιττῶν ἐπὶ τὴν γαστέρα γένοιο, τὴν μὲν πρώτην ἐπὶ πλεόν ἔψευ τὸ μελικράτον· ἦττον γὰρ ὑπάγον τὸ τοιοῦτον τρέφει μᾶλλον· ὥσπερ γε τὸ ὠμὸν ἦττον μὲν τρέφει, μᾶλλον δὲ ὑπάγει. μετὰ δὲ ταῦτα φερομένης ἐπὶ πλεόν κάτω |

in which sleep descends upon them. More rubbing also helps, particularly with regard to this (i.e. sleeping) so that also, for this purpose, evacuation would not only be a useful remedy but also one that brings about sleep. Nevertheless, too much sleep is not good for such people as it does not allow the crude humors to be dispersed, and it weighs down the internal organs. But even if there is some other condition that requires moderate amounts of each, [that is] of sleep and wakefulness, this one also certainly does because sleep digests while wakefulness disperses, and there is a use for both to those who are ill from an abundance of crude humors. Accordingly, when sleep and wakefulness occur moderately in turn, they will be able to bring useful relief for each other.

If the pulse in these patients is exceedingly small and weak, or if, in addition to these features, it is also strongly irregular, the danger is extreme and it is necessary to do those things that have been mentioned without wasting effort on anything else. But if the pulse is moderately strong and large, and is not oppressed, and is even, turn your attention to those things in the stomach and, if they don't pass through it spontaneously and well, wash the latter out with confidence. What happens after melikraton is that all the surplus which usually gathers in the first of the veins—that is, those of the liver and mesentery—is properly evacuated in this way. If, however, the impulse of the superfluities toward the stomach occurs more than is required, first boil the melikraton further, for the less it draws off the more it nourishes, just as what is undigested nourishes less but draws off even more. After this, if the surplus is car-

825K τῆς περιουσίας μηδ' οὕτως μὲν ἴστασθαι, διδόναι δ' ἀντὶ τοῦ μελικράτου πτισάνης χυλόν.

εἰ δ' ἐπιμένει φερόμενα, τῷ ἐκ τοῦ χόνδρου ροφήματι τρέφειν, παρακολουθοῦντα δηλονότι τοῖς σφυγμοῖς· ἔσθ' ὅτε γὰρ ἐξαίφνης μεταβάλλουσιν εἰς ἀρρωστίαν ἢ ἀνωμαλίαν ἢ μικρότητα. καθ' ὃν καιρὸν ἄρτον ἐξ οἴνου κεκραμένου διδόναι προσήκει μήτε γαστρὸς δηλονότι μήτ' ἥπατος φλεγμαινόντων· ὡς εἶγε φλεγμαίνουεν, ὁμῶν χυμῶν πεπληρωμένον τοῦ σώματος ἀνέλπιτος ὁ κάμνων ἐστί, τῶν σφυγμῶν οὕτω τραπέντων. ἐπὶ μὲν δὴ τῶν τοιούτων ἀρρώστων προλέγων τὸν θάνατον, ἀνέγκλητον φυλάξαις σεαυτὸν, μηδενὶ βοηθήματι γενναίῳ χρώμενος. ἐφ' ὧν δ' ἔλπις σωτηρίας, ἐπὶ πάντων δ' ἐστί τῶν χωρὶς φλεγμονῆς οὕτω νοσοῦντων, ὅταν ἐξ ἀρχῆς παραλαμβάνωμεν αὐτούς, αἰσχροτάτον εἶναι μοι δοκεῖ συγκοπήναι τὸν κάμνοντα· καίτοι γ' ὁσημέραι γίγνεται τοῦτο, διὰ τὴν ἀμαθίαν τῶν ἰατρῶν. ἀλλ' οὐ πρὸς τούτους χρῆ βλέπειν, οὐδὲ τούτοις παραβάλλειν ἑαυτὸν, ἀλλ' ὅστις ἂν οὕτως ἢ τέχνης ἰατρικῆς ἐπιστήμων αἰσχρὸν εἶναι νομίσει⁸ | ἐξαίφνης ἄρρωστον συγκοπήναι μήτε προειπόντος αὐτοῦ τὸ σύμπτωμα μήτε παρεσκευασμένου πρὸς αὐτὸ μήτε κωλύσαντος. εἴρηται δέ μοι καὶ πρόσθεν ὡς ἐν ταῖς τοιαύταις διαθέσεσιν αὐτοὶ κατασκευάζουσι τὰς φλεγμονὰς οἱ διαπαντὸς τοῖς ὑποχονδρίοις λαμβούμενοι διὰ καταπλασμάτων τε καὶ καταπλήσεων.

οὐκουν χρηστέον αὐτοῖς πρὶν ἢ τὸ πολὺ τοῦ πλή-

ried downward still more, don't stand in the way of this 825K but give juice of ptisan instead of melikraton.

If, however, those things flowing continue, nourish with porridge made from wheat, following the pulse closely of course, because sometimes it suddenly changes to become weak, irregular and small, at which time it is appropriate to give bread soaked in wine provided, that is to say, neither the stomach nor the liver is inflamed. If they are in fact inflamed, when the body has been filled with crude humors, the patient is without hope, the pulse having been altered as described. Certainly, in the case of such patients, if you predict death, you yourself will remain blameless if you use no notable remedy. In those in whom there is hope of safety, which is all those diseased in this way without inflammation whenever we attend them from the beginning, it seems to me to be most shameful for the patient to suffer syncope. And yet this happens every day due to the ignorance of doctors. But we should pay no attention to these doctors, nor should we compare ourselves to them. Rather, anyone who is truly knowledgeable in the medical art will think it disgraceful for the sick person to suddenly suffer syncope without he himself having predicted the symptom, or prepared [the patient] for it, or prevented it. I said before that in such conditions, those who continually irritate the hypochondrium with poultices and fomentations themselves establish the inflammations.

You must not, therefore, use these [measures] before

⁸ K; νομίζειν B.

θους τὸ μὲν ἐκκενῶσαι, τὸ δὲ πέψαι· τμηκαῦτα δὲ ἤδη χρηστέον αὐτοῖς οὐχ ἀπλῶς χαλῶντας, ἀλλ' αἰονῶντας δι' ἀψινθίου μετρίως, ἣν ὁ πυρετὸς ὑπάρχη μὴ πάνυ μέγας. εἰ δ', ὡς εἴρηται, θεραπευόντί σοι τὰς τρεῖς τὰς πρώτας ἡμέρας μηδὲν ἀπαντήσῃ χειρὸν, ἐπὶ τῶν αὐτῶν ἄγειν ἄχρι τῆς ἐβδόμης, μελικράτῳ μόνῳ χρωμένους ὑσσωπον ἔχοντι· μακροτάτην γὰρ οἱ οὕτω διακειμένοι φέρουσιν ἀσιτίαν, ἐξ αὐτῶν ὧν ἔχουσιν ὠμῶν χυμῶν πεπτομένων τρεφομένου τοῦ σώματος. εἰ δὲ μὴ μόνον ὠμοὶ τύχοιεν ὄντες, ἀλλὰ καὶ διαφθορᾶς εἰς τοσοῦτον ἦγοντες ὡς μὴ δύνασθαι πεφθῆναι τελῶς, ἀδύνατον σωθῆναι τοὺς οὕτω νοσοῦντας.

827K ἀλλὰ τοὺς γε σωθῆναι δυναμένους, εἰ μηδὲν ἰ
ἀμαρτάνοιτο, μέχρι τῆς ἐβδόμης ἐπὶ μελικράτῳ μόνῳ
διαιτᾶν ἢ εἰ ποτ' ἄρα δεήσειεν ἦτοι τῆς γαστρὸς
ἐκκρινούσης ἢ ἀποστραφέντων αὐτῶν τὸ μελικράτον,
ἐπὶ τὸν τῆς πτισάνης ἰέναι χυλόν. εἰ δὲ καὶ τοῦτον
ἀποστρέφωιτο, χόνδρον ὁμοίως ἀρτύειν πτισάνῃ· καὶ
γὰρ οὐδὲ βλάπτει τοὺς οὕτω διακειμένους ὄξος· ἀλλ'
ἦν αἴσθιοιό ποτε παχεῖς ἰκανῶς εἶναι τοὺς ὠμούς
χυμούς ὀξύμελι διδόναι διὰ παντός, ἀντὶ τοῦ μελι-
κράτου. εἰ δ' ἄχθονται τῷ συνεχῆι τῆς δόσεως, ἐξαι-
λάττειν μὲν ἐπὶ μελικράτον καὶ πτισάνην· ἐπανέρ-
χεσθαι δ' αὖθις ἐπ' αὐτό· μάλιστα δὲ ἐπὶ τῶν μικρὸν
ἐχόντων καὶ ἀραιὸν καὶ βραδὺν τὸν σφυγμὸν ἠγγέ-
σθαι ψυχροὺς εἶναι τοὺς χυμούς. εὐθὺς δὲ τοῦτοις
σύνεστι καὶ ἡ τοῦ παντός σώματος ἄχροια σαφῶς,

the greater part of the surplus has either been evacuated or digested. However, when these circumstances already obtain, you must use them, although if the fever is not very great, do not simply use those that are relaxing but those that are moderately moistening by means of absinthe. If, as I said, nothing worse should happen during the first three days of your treatment, continue with the same measures as far as the seventh day, using only melikraton which has hyssop in it, as patients in this state tolerate very long fasting because the body is nourished from the concoction of the crude humors which they themselves have. If, on the other hand, it should happen that the humors are not only crude but have also reached such a degree of corruption that they cannot be concocted completely, it is impossible for those who are diseased in this way to be saved.

But, with respect to those who can be saved if nothing goes wrong, feed them with melikraton alone up to the seventh day. Or if, at some time, the need arises, either if the stomach rejects [it] or if the patient is averse to melikraton, resort to the juice of ptisan. If they are also averse to this, prepare gruel in like manner to the ptisan, for truly vinegar does not harm those in such a state. But if you sense, at some time, that the crude humors are excessively thick, give oxymel throughout instead of melikraton. If, however, [the patient] is distressed by the continued administration [of the former], change to melikraton and ptisan and then return again to the oxymel, particularly in those who have a small, thin and slow pulse, considering the humors to be cold. In these [patients], there is also present, immediately and obviously, a decoloration of the

οἷα περ πρόσθεν εἴρηται. δόξει δέ τισιν ἴσως ἀδύνατον εἶναι τὸ λεγόμενον οὐδενὶ τῶν πυρεσσόντων οὔτε βραδυτέρων οὔτε ἀραιωτέρων γινομένων τῶν σφυγῶν.

828K ἀλλὰ κατὰ διττὸν γε τρόπον ἀληθὲς ὑπάρχει τὸ εἰρημένον· ἓνα μὲν ἐπειδὴ σαφῶς ἐν τοῖς παροξυσμοῖς καὶ βραδυτέροι καὶ ἀραιότεροι | γίνονται τοῦ κατὰ φύσιν· ἕτερον δέ, διότι καὶ κατὰ τοὺς ἄλλους καιροὺς τοῦ παροξυσμοῦ πάντων τῶν ὁπωσοῦν πυρεττόντων ἀραιωτέρον τε καὶ βραδυτέρον αἱ τούτων ἀρτηρίαὶ σφύζουσιν. εἰ μὲν γὰρ δὴ θέρος εἴη καὶ ψυχροπότης ὁ νοσῶν, ψυχρὸν τούτῳ δίδοναι τὸ ὀξύμελι, χειμῶνος δ' ὄντος ἅπασι θερμόν, ὡσαύτως ψυχροπότης τε καὶ θερμοπότης· ὥσπερ εἰ καὶ ἄμετρον καύμα θέρους ὦρα ψυχρὸν καὶ τοῖς θερμοπότης, εἰ μηδὲν εὐπαθὲς ἔχουεν σπλάγγχον. ἐναντιώτατα δὲ τούτοις ἐστὶ βαλανεία καὶ ὁ περιέχων ἀήρ, εἰ θερμοὺς ἱκανῶς ἢ ψυχροὺς. ὅθεν οὔτε λούειν προσήκει καὶ κατακλίνειν ἐν οἴκῳ ὦρα μὲν θέρους ψυχρῶν, χειμῶνος δ' ἀλεινῶν. βλάπτονται γὰρ ἱκανῶς ὑφ' ἑκατέρας τῆς ἀμετρίας ἐν μὲν τοῖς βαλανείοις, ὡς κὰν τῷ θέρει καὶ πάσῃ τῇ κατὰ τὸ θερμόν αὐξήσει χρομένων τῶν ὠμῶν χυμῶν καὶ πάντῃ τοῦ σώματος ρεόντων, ὡς κίνδυνον εἶναι καὶ πρὸς τὸν πνεύμονα καὶ τὴν καρδίαν ἀφικέσθαι καὶ ποτε καὶ εἰς τὸν ἐγκέφαλον ἀναδραμεῖν, ἄμεινον ὑπάρχον μακρῶν 829K περὶ τε τὸ ἦπαρ αὐτοῖς ἔτι | μένειν καὶ τὰς πρώτας φλέβας.

ἐν δὲ τοῖς ἀμέτρως ψυχροῖς οἴκοις καὶ χειμῶνι καὶ

whole body, such as was spoken of before. Perhaps what is being said will seem to some to be impossible, for in none of those who are febrile does the pulse become slower or thinner.

But what was said is, in fact, true in two situations. One is in the paroxysms when the pulse clearly does become 828K slower and thinner than normal. The other is because, at the other times besides the paroxysm, the arteries of all those who are febrile in any way whatsoever, pulsate more thinly and slowly. So then, if it is summer and the sick person is accustomed to cold drinks, give him the oxymel cold whereas, if it is winter, make the drink hot for everyone, both those accustomed to cold drinks and those accustomed to hot drinks. Similarly, if there is also excessive heat in summer, give it cold, even to those who are accustomed to hot drinks, if they have no internal organ that is easily affected. Most inimical to these measures are baths and the ambient air, if it is excessively hot or cold. On which account, it is not appropriate for patients to bathe or to recline in a cool house in summer, or in a warm one in winter, for they are harmed unduly by each extreme in the baths since, in the summer, and in every increase in heat, the crude humors liquefy and flow to every part of the body, so there is a danger of them reaching even the lungs and heart and sometimes also of passing up to the brain. It is better by far for them (i.e. the crude humors) to remain 829K near the liver and the primary veins.

In houses that are excessively cold, in winter, and in

ὅλως ψυχρῶ τῷ περιέχοντι δύσπεπτοί τε μένουσιν οἱ ὠμοὶ χυμοὶ καὶ τὰς κατὰ τὸ ἥπαρ ἐμφράξεις, εἰ μὲν εἶεν μικραί,⁹ παραύξουσιν· εἰ δ' οὐκ εἶεν, γεννώσιν διὰ πάχος ἰσχύομενοι καὶ σφηνούμενοι. ταῦτα μὲν οὖν οὕτω πρακτέον, ὅταν ἀπὸ πρώτης ἡμέρας αὐτὸς ἄρχῃ τῆς θεραπείας αὐτῶν. εἰ δὲ συγκοπτομένων ἤδη κληθείης, ἀφλεγμάτων ὄντων ὧν εἶπον χωρίων, διδόναι μὲν αὐτοῖς ἄρτου μὴ πολύ, δι' οἴνου δὲ τῶν ἀνάδοσιν ἐργαζομένων ταχείαν· εὐθέως δ' ἐπὶ τὴν τρίψιν ἵεναι καὶ χρῆσθαι κατὰ τὸν εἰρημένον ὀλίγον ἔμπροσθεν τρόπον. εἰ μὲν οὖν εἴη θέρος καὶ τὸ χωρίον φύσει θερμὸν καὶ πνιγῶδες ἢ ἡ κατάσταση ἰκανῶς θερμῆ, μεθ' ὕδατος ψυχροῦ δοτέον τὸν οἶνον· εἰ δὲ μηδὲν τῶν τοιούτων εἴη, μετὰ θερμοῦ. τὸ μέντοι δεύτερον καὶ τρίτον ἐκ παντὸς τρόπου πειρᾶσθαι θερμὸν διδόναι ποτόν. εἰ γὰρ τὴν ὅλην θεραπείαν, ἧς ἕνεκα καὶ τὰς τρίψεις παραλαμβάνομεν, ἄμεινον τὸ θερμὸν ταῖς πέψεσι τῶν ὠμῶν χυμῶν συνεργεῖν. |

830K

4. Ἐφ' ὧν δὲ διὰ χολῆν ξαυθὴν ἀδικήσασαν τὸ στόμα τῆς γαστρὸς ἢ συγκοπὴ γένοιτο, ψυχρὸν τούτοις χρῆ προσφέρειν τὸ ποτόν. οἶνον μέντοι τῇ φύσει θερμὸν εἰς ἀνάδοσιν ὀρμῶντα τοῖς συγκοπτομένοις ἅπασιν δοτέον· ἀναδοθῆναι γὰρ βουλόμεθα τὴν λεφθέισαν τροφήν, οὐκ ἐν τῇ γαστρὶ μέναι. δῆλον δὲ ὅτι τοὺς οἴνους κίρρους μὲν τῇ χροίῳ, λεπτοὺς δὲ τῇ συστάσει, παλαιοὺς δὲ τὴν ἡλικίαν ἐκλεκτέον, εὐθὺς δ' ἂν εἶεν εὐώδεις οἱ τοιοῦδε. καὶ μέντοι καὶ αὐτῷ σοι

general, in cold surroundings, the crude humors remain difficult to concoct, and they increase blockages in the liver if the veins are small. If, however, they are not, the crude humors create obstructions when they adhere and plug up due to their thickness. You must, therefore, do these things in this way whenever you yourself begin their treatment from the first day. If, however, you are called in when they are already suffering syncope, if the places which I mentioned are without inflammation, give the patient bread (not much), with one of the wines that make distribution swift, and proceed immediately to the rubbing, using this in the manner spoken of a little earlier. If it is summer and the place is naturally hot and stifling, or the climatic conditions are excessively hot, you must give the wine with cold water. If, however, none of these things obtain, [give it] with hot water. Nevertheless, attempt to give the second and third drink hot as far as possible because, in respect to the whole treatment, for the sake of which we also undertook the rubbings, heat is better to help the concoction of the crude humors.

4. In the case of those in whom syncope occurs due to yellow bile having harmed the cardiac orifice of the stomach, it is necessary to administer a cold drink. Of course, we must give wine that is hot in nature to all those affected with syncope, as it stimulates distribution, because we want the nourishment that has been taken to be distributed and not to remain in the stomach. It is clear that we must select wines that are tawny yellow in color, thin in consistency, and old in age—such wines would be naturally fragrant. Furthermore, it is also possible for you your-

830K

⁹ B (cf. leves KLat); μικραί K, Linacre, p. 611.

πάρεστι καταπίοντι βραχὺ κραθέντων αὐτῶν αισθάνεσθαι θερμασίας εἰς ὅλον ἰούσης τὸ σῶμα. μὴ μέντοι πικροὶ γε ἔστωσαν ὑπὸ παλαιότητος οἱ οἶνοι καὶ μάλιστα ἐφ' ὧν ὁ τοῦ κάμνοντος στόμαχος ὑπὸ τῆς ξανθῆς ἀδικεῖται χολῆς. οὔτε γὰρ ἔτι τὸ τῶν οἴνων εὐχυμον καὶ τρόφιμον ἔχουσιν οἱ τοιοῦτοι καὶ ἀηδεῖς ὄντες αὐτῷ τούτῳ τὸν στόμαχον ἀνιώσιν.

ἄριστοι τοίνυν εἰσὶν ὅσοι τῶν οἴνων αὐστηροὶ τὴν φύσιν ὄντες αισθητὴν μὲν οὐκέτι τὴν στύψιν ἔχουσι διὰ τὴν παλαιότητα, σαφῆ δ' ἰκανῶς τὴν θερμασίαν. ἅπαντα γὰρ ὧν δεόμεθα ποιήσουσιν, ἐφ' ὧν ὁ στόμαχος ἐστὶ | πικρόχολος, ἠδέως τε λαμβανόμενοι καὶ πέψει καὶ ἀναδόσει συνεργούντες καὶ τὴν κακίαν τοῦ χυμοῦ πραινόντες καὶ θερμὴν τὴν ἕξιν ἐργαζόμενοι καὶ ῥωννύντες τὸν στόμαχον. ἄριστοι δ' εἰσὶ τῶν τοιούτων οἴνων Σουρρεντίνος, Σιγνίνος, Σαβίνος, Τιβουρτίνος, Μάρσος, Ἰταλιῶται πάντες οὗτοι, στύφοντες μὲν, ἀλλ' οὐχ ὁμοίως ἅπαντες. ὁ μὲν γὰρ Σουρρεντίνος μετρίως τε στύφει καὶ θερμότερος τῶν ἄλλων καὶ ἠδίων ἐστίν. ἐφεξῆς δ' ὁ Τιβουρτίνος ὁ εὐγενής· ἐστὶ γὰρ τις καὶ ἄλλος Τιβουρτίνος ἄτονος ὁμοίως Σαβίνῳ, βραχείας μετέχων στύψεως. ὁ δὲ Σιγνίνος αὐστηρότερος· καὶ τούτου πολὺ μᾶλλον ὁ Μάρσος. πάντες οὗτοι χρηστοὶ πικροχόλῳ στομάχῳ. καὶ διὰ τοῦτ' αὐτοῖς χρηστέον, ὅταν γ' ἦτοι ὑπὸ καυσωδῶν πυρετῶν ἀδικηθεῖς ἐπιφέρῃ συγκοπὴν, ἢ καὶ ἄλλως πολλῆς εἰς αὐτὸν ἦτοι ρυείσης ἢ ἀναποθείσης χολῆς.

self, if you drink a little of these [wines] when they are mixed, to sense the warmth as it spreads to the whole body. Do not, however, let the wines be bitter due to great age, and particularly in those instances where the patient's cardiac orifice is adversely affected by yellow bile; such wines are no longer wholesome and nutritious, and being unpleasant, harm the cardiac orifice of the stomach for this very reason.

Therefore, the best wines are those that are naturally sharp and no longer have any perceptible astringency due to their age, but have a heat that is very clear, for they will do everything we require for those in whom the cardiac orifice of the stomach is picrocholic, since they are pleasant to take, facilitate digestion and distribution, mitigate the badness of the humor, bring about a state that is hot, and strengthen the cardiac orifice of the stomach. The best of such wines are the Sorrentine, Signine, Sabine, Tiburtine, and Marsyan; all these are Italian and astringent, but not all in like manner.⁷ The Sorrentine is moderate in terms of astringency and more warming and more pleasant than the others. Next in order is the Tiburtine of high quality; for there is another Tiburtine which is weak like the Sabine and partakes of little astringency. The Signine is more harsh and the Marsyan much more than this. All these are useful for the cardiac orifice of the stomach that is picrocholic and, because of this, we must use them whenever someone is either adversely affected by a burning fever which brings syncope, or otherwise when there is much bile either flowing or attracted to the cardiac orifice of the

⁷ See Galen's *De sanitate tuenda*, Book 5, chapter 5, for a more detailed consideration of the various wines.

οἷς μέντοι δι' ὤμοις χυμοὺς ὁ κίνδυνος τῆς συγκοπῆς,
ὁ Φαλερίνος ἀμείνων τῶν εἰρημένων εἰς τοσοῦτον εἰς
832K ὅσον εὐχυνότερός τε ἔστι καὶ θερμότερος· ἀναδοθή-
σεται γὰρ αὐτῶν θάπτον καὶ τῇ πέψει | τῶν ὤμων
χυμῶν συνεργήσει.

τῶν δ' εἰρημένων ἕκαστος ὁ μὲν μᾶλλον, ὁ δ' ἥττον,
ἅπαντες δ' οὖν Φαλερίνοι τουοῦσι μᾶλλον τὸν στόμα-
χον. ἐπεὶ δὲ καὶ αὐτῶν τῶν Φαλερίνων ὁ μὲν τις ἱκανός
ἔστι γλυκὺς, ὃν ὀνομάζουσι Φαυστίνον, ὁ δ' ὡς μὲν
πρὸς ἐκείνον αὐστηρὸς, ὡς δὲ πρὸς τὸν Σιγνίνον τε
καὶ Μάρσον γλυκὺς, ἐκλεκτέον εἰς τὰ τοιαῦτα τὸν
δεύτερον. εἰ δ' ὁ κάμων εἴθιστο χρῆσθαι περὶ τὸν τῆς
ὑγείας χρόνον οἴνοις γλυκέσιν, οὐδὲν κωλύει τούτῳ
δοῦναι τὸν γλυκύτερον Φαλερίνον. ἐπὶ μέντοι τῆς
Ἀσίας καὶ τῆς Ἑλλάδος, ὅσα τε τούτοις ἔθνη γεινῆ,
μὴ παρόντων τῶν εἰρημένων οἴνων, ἔσθ' ὅτε κάλλι-
στος πρὸς ἀνάδοσιν τῶν ἐν ἐκείνοις τοῖς χωρίοις
εὐπορουμένων οἴνων ὁ Ἀρουϊσίος τε καὶ ὁ Λέσβιος· ὁ
μὲν οὖν Λέσβιος εὐδηλὸς ἔστι καὶ τῆς προσηγορίας
ἐν Λέσβῳ γινόμενος, ὁ δ' Ἀρουϊσίος ἐν χωρίοις τισὶ
τῆς Χίου γεωργεῖται. τριῶν δὲ οὐσῶν ἐν Λέσβῳ πό-
λεων, ἥττον μὲν εὐώδης καὶ γλυκὺς ἐν Μιτυλήνῃ
γεννᾶται, μᾶλλον δ' εὐώδης καὶ γλυκὺς ἐν Ἐρεσῶ,
κάπειτα ἐν Μηθύμνῃ. λαμβάνειν δ' ἀπαραχύτους,
833K οὕτω δ' ὀνομάζουσιν οἷς οὐ μέμικται | θάλασσα, μεγί-
στην βλάβην ἡγουμένους ἐφ' ὧν μέμικται γενήσε-
σθαι. οὐ μὴν οὐδὲ εἰώθασιν τοῖς εὐγενέσιν οἴνοις, ὑπὲρ
ὧν ὁ λόγος ἐστί, μιγνύναι τῆς θαλάσσης ἐν Λέσβῳ,

stomach. However, in those in whom there is danger of
syncope due to crude humors, the Falernian is better than
those mentioned to the extent that it is more wholesome
and hotter, and so will be distributed quicker than the oth-
ers and will help with the concoction of the crude humors. 832K

However, each of the wines spoken of does strengthen
the cardiac orifice of the stomach to a greater or lesser de-
gree, although more so all the Falernian wines. And since,
of the Falernian wines themselves, one is excessively sweet
(the one they call Faustian), while another is harsh if you
compare it with that, although it is sweet in comparison to
the Signine and the Marsyan, you must choose the second
for such matters. But if the patient had been accustomed
to using sweet wines during a time of health, there is noth-
ing to prevent you giving him the sweeter Falernian. Nev-
ertheless, in the case of Asia and Greece, and those nations
adjoining them, if the wines spoken of are not available,
sometimes the best of the wines in abundance in these re-
gions in respect to distribution are the Ariusian and Les-
bian. Obviously from its name the Lesbian is produced in
Lesbos while the Ariusian is cultivated in certain regions of
Chios. Since there are three cities on Lesbos, [you should
know that] the less fragrant and sweet [wine] is produced
in Mitylene, the more fragrant and sweet [wine] in
Eressos, and that in between in Methymna. Find those
that are unmixed, for this is how those who think that the
greatest harm will be generated from wines that have been
mixed describe the wines with which seawater has not
been mixed. In Lesbos they are not accustomed to mix sea-
water with the high-quality wines, about which the discus- 833K

καθάπερ οὐδ' ἐν Χίῳ τῷ Ἀρουσιῳ. γεννᾶται δὲ καὶ κατὰ τὴν Ἑλλησποντιακὴν Μυσίαν οἶνος ὁμοῖος τῷ Σουρρεντίνῳ. Μύσιος ὀνομαζόμενος κατ' ἐξοχὴν.

οὗτοι πάντες οἱ οἶνοι κίρροι καὶ θερμοὶ καὶ εὐώδεις εἰσὶ καὶ τῇ συστάσει μέσοι τῶν θ' ὑδατωδῶν καὶ τῶν παχέων. ὑδατώδεις μὲν οὖν εἰσι τὴν σύστασιν ὃ τε Ἀδριανός¹⁰ καὶ Σαβίνος καὶ Ἀλβανός καὶ Γαυριανός καὶ Θούσκος, ὃ τε Νεαπολίτης ὁ Ἀμιναῖος, ἐν τοῖς περὶ Νεάπολιν χωρίοις γενόμενος· ὥστε καὶ ὀνομάζουσι οὕτως αὐτόν. ἐπὶ δὲ τῆς Ἀσίας ὃ τε Τιβηκίνος καὶ ὁ Τιτακαζηνός καὶ τρίτος μετ' αὐτοὺς ὁ Ἀρουσίνος. ἔμπαλι δὲ παχεῖς οἶνοι, καθάπερ τὸ σίραιον, ὃ παρ' ἡμῖν ὀνομάζουσι ἔψημα, ὁ Σκυβελλίτης καὶ ὁ Θηραῖος καὶ Ἀλβάτης· ἐπὶ δὲ τῆς Ἀσίας Αἰγέατης τε καὶ Περπερίνος.¹¹ ἐφ' ᾧ οὖν διὰ πλῆθος ὁμῶν χυμῶν ἢ συγκοπὴ γίγνεται, τοὺς μὲν παχεῖς φευκτέον ὡς βλάπτουτας, τοὺς δὲ ὑδατώδεις ὡς ἀπράκτους· αἰρετέον δὲ τοὺς μέσους αὐτῶν κίρρους, ὡς εἴρηται, καὶ θερμούς ὄντας. οὐδὲ γὰρ ἂν εὖροις οὐδένα τῶν λευκῶν οἶνων θερμόν, ὅπου γε καὶ οἱ αὐστηροὶ καὶ μετρίως λευκοὶ παλαιούμενοι κίρρότεροί πως γίνονται. εἰ δ' ἄλλως ἐθέλεις ὀνομάζειν τὸ κίρρον χρῶμα, δύναιο ἂν λέγειν πυρρὸν ἢ ὠχρόν. ὅσοι δ' ἐν αὐτοῖς εἰσι θερμότατοι, ξανθοὶ πάντες εἰσὶν· ὁποῖος καὶ ὁ Καΐκουβος ἐπὶ τῆς Ἰταλίας. ὃς οὐχ ἔν τι γένος ἐστὶν οἴνου τοιούτου ἐξ ἀρχῆς, ὡς ἔνιοι νομίζουσι, ἀλλ' ὑπὸ παλαιότητος εἰς τοῦθ' ἤκων, ὡς πυρρὰν ἔχειν χροῖαν, ὅθεν περ καὶ τὸ ὄνομα αὐτῷ· ἤκουσι δ' οὐ πάντες εἰς

834K

sion is, just as they are not in Chios with the Ariusian. Also, in Hellespontian Mysia, there is a wine produced like the Sorrentine that is called Mysian by virtue of its excellence.

All these wines are tawny yellow, warm and fragrant, and midway in consistency between those that are watery and those that are thick. The wines that are watery in consistency are the Adrian, the Sabine, the Alban, the Gaurian, the Tuscan, and the Neapolitan Aminean produced in those regions around Naples, so that they also name it accordingly. In Asia, there are the Tibecine, the Titacazene and third, after them, the Arsynian. Conversely, thick wines, like new wine boiled down—which our folk call *hepsema*—are the Scybelline, the Theraean and the Albate. In the province of Asia there are the Aegeate and the Perperine. In those [patients] in whom syncope occurs due to an abundance of crude humors, you must avoid the thick wines as harmful and the watery wines as ineffectual. You must choose those wines that lie between these [extremes], which are, as I said, [the wines that are] tawny yellow and hot. You would find none of the white wines hot since both the harsh and the moderately white as they age somehow become more tawny yellow. If you wish to name the tawny yellow color in another way, you could speak of yellowish red or yellow. Among these, those that are hottest are all yellow. In Italy the Caecubine is a wine of this kind. This is not one sort of such wine from the beginning, as some think, but has come to this by being old, so as to have a yellowish red color, from which perhaps the name for it also comes. However, not all these wines

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¹⁰ K; Ἀρσήνιος B.¹¹ K; Περπερηνός B.

τοῦτο φθάνοντες παχύνεσθαι, πρὶν ἐν τῷ διαυγεί τὸ ξανθὸν λαβεῖν χρώμα. τῶν δ' ἄλλων οἴνων τῶν αὐστηρῶν ὅσοι μετρίως λευκοὶ καὶ παχεῖς, οὐδεὶς ἐπιτήδειος εἰς ἀνάδοσιν εἰ μέντοι παλαιωθῆεν ἰκανῶς, χρήσασθαι ἂν τις αὐτοῖς ἐτέρων μὴ παρόντων εὐστόμαχοι δ' εἰσὶν οἱ τοιοῦτοι πάντες παλαιούμενοι.

835K ὅπως δὲ καὶ τούτων ἔχους τι παράδειγμα, τοῦ τ' ἀπὸ τῆς Νικομηδίας ἀναμυμνήσκω σε πᾶσιν ἀνθρώποις γνωρίμου ἢ καὶ τοῦ Σικελοῦ τοῦ Ἀμναίου τοῦ ἐν τοῖς μεγάλοις κεραμείοις· ὁ γὰρ ἐν τοῖς μικροῖς λαγυνίοις ἐναντιώτατος τῷδε, κακοστόμαχος ἅμα καὶ κεφαλαλγῆς ὑπάρχων. πειράσθαι μὲν οὖν αἰετὸν ἀριστον αἰρεῖσθαι μὴ παρόντος δὲ τὸν ὁμοιώτατον ἐκείνῳ κατὰ τὰ λελεγμένα γνωρίσματα. κάλλιστοι γούνη¹² εἰς ἀνάδοσιν ὁ τ' Ἀριουσιός¹³ ἐστὶ καὶ ὁ Δέσβιος· ἀλλ' εἰ μὴ παρέιεν, ἐν Ἀσίᾳ δὲ εἴημεν, ἦτοι τὸν Ἀφροδισιαῖον ληπτέον ἢ τὸν αὐστηρὸν Τρωλίτην ἢ τινα τῶν ὁμοίων αὐτοῖς, κερρὸν τῇ χροῇ καὶ θερμαίνοντα σαφῶς, εἰ ποθείη παραχρήμα. ἐπισκέπτεσθαι δὲ χρῆ πρὸ πάντων ὁποῖα τις ἢ τοῦ κάμνοντός ἐστὶ φύσις. εἰ μὲν γὰρ ἀσθενῆς τὴν κεφαλὴν εἴη καὶ ῥαδίως ὑπὸ τῶν θερμῶν οἴνων πληρούμενος, ἐπὶ τοὺς ἦττον θερμοὺς ἔρχεσθαι μᾶλλον χρῆ· εἰ δ' ἰσχυρὸς τὴν κεφαλὴν ἢ καὶ χαίρων οἴνοις τοῖς τοιοῦτοις ἢ εἰθισμένος ἀλύπως φέρειν, χρηστέον αὐτοῖς θαρρύντως. κεφαλαλγείας δὲ εἰσὶν ὅσον ἐφ' ἑαυτοῖς οἶνοι πάντες οἱ εὐώδεις καὶ κερροὶ· διὰ τοῦτο καὶ ὁ Φαλερίνος καὶ ὁ Τρωλίτης καὶ ὁ Δέσβιος ἀσθενεῖ κεφαλῇ

come to this, since they are thickened first before they take a yellow color in translucency. Of the other wines that are harsh, none of those that are moderately white and thick are useful to distribution. Nevertheless, if they are aged sufficiently, you might use them when others are not available; all such wines are good for the stomach as they age.

So that you may have an example of these, I remind you of the wine from Nicomedia, which is known to all men, and the Sicilian Aminaeon in the large earthenware jars; for what is kept in small flasks is most contrary to this since it is bad for the stomach and at the same time provokes headache. Attempt always to choose the best. If this is not available, choose the one most similar to it according to the indicators mentioned. At any rate, the best with regard to distribution are the Ariusian and the Lesbian. But if they are not available, and we are in Asia, we must choose either the Aphrodisian, or the harsh Tmolitan, or one of those like them, tawny yellow in color and clearly heating, if we need it immediately. It is necessary, above all, to consider what kind of nature the patient has. For if he is weak with respect to the head and easily filled by the hot wines, it is necessary instead to go to those wines that are less hot. If, however, he is strong in respect to the head and enjoys such wines, or is accustomed to tolerate them without distress, you must use them with confidence. All wines that are fragrant and tawny yellow are to some degree headache-producing in themselves. Because of this, the Falernian, the Tmolitan and the Lesbian are harmful to a

835K

¹² K; δ' οὖν B.

¹³ B; Ἀριουσιος K (cf. Aruisium KLat).

836K βλαβεροί. ὅποια δὲ ἐν τοῖς Φαλερίνοις οἴνοις | εἴρηται
 διαφορὰ, τοιαύτη κὰν τοῖς Τρωλίταις· ὁ μὲν γὰρ
 ἕτερος ἱκανῶς γλυκύς, ὁ δὲ ἕτερος αὐστηρός, ὡς ἐκεί-
 νῳ περιβάλλειν θερμοὶ δ' ἱκανῶς ἀμφοτέροι καὶ διὰ
 τοῦτο κεφαλαλγεῖς.

οἱ δὲ αὐστηροὶ τὴν τε γαστέρα ῥωννύουσι καὶ
 ἄλνποι τῇ κεφαλῇ πάντων οἴνων μάλιστα¹⁴ εἰσὶν· εἰς
 ἀνάδοσιν δὲ οὐχ ὀρμῶσιν ὥστε σοι φευκτέον αὐτοῦς
 ἐπὶ τῶν συγκοπτομένων οὐδὲν ἦτον ὕδατος. ἐπιτή-
 δειος δὲ εἰς ἀνάδοσιν καὶ ὁ Ἴπποδαμάντειος παλαιω-
 θεὺς ἐκ τῆς ἰδέας ὦν τοῦ τε Φαλερίνου γλυκέος καὶ τοῦ
 Τρωλίτου· πρόσσεσι δὲ αὐτῷ στήψις σαφής, ἥπερ
 ἐκείνων οὐδετέρῳ, καὶ διὰ τοῦτό ἐστιν εὐστομαχώ-
 τερος. ἀπορούντι δὲ σοι τῶν οἰκείων οἴνων ἐν ἐκατέρῳ
 τῇ συγκοπῇ, λέγω δὲ τῇ τε διὰ πλήθος ὁμῶν καὶ τῇ
 διὰ χολήν, ἀναγκαζομένῳ τε πάντως οἴνω χρήσα-
 σθαι, φευκτέοι μὲν, ὡς εἴρηται, πάντες οἱ αὐστηροὶ
 καὶ νέοι· φευκτέοι δὲ καὶ οἱ παχείς· αἰρετέοι δὲ οἱ
 ὕδατώδεις καὶ μᾶλλον εἰ παλαιοὶ τύχοιεν ὄντες· οὐ
 θερμαίνουσι μὲν γὰρ ἱκανῶς οἱ τοιοῦτοι, ῥαδίως δὲ
 ἀναδίδονται.

837K ὥστε τοῦ τάχους τῆς ἀναδόσεως κοινού τοῖς |
 τοιοῦτοις οἴνοις πρὸς τοὺς κίρροὺς ὄντος, ἡ διαφορὰ
 γένηται ἂν¹⁴ ἐν τοῖσδε· πέψει μὲν τῇ κατὰ τὴν γαστέ-
 ρα καὶ φλέβας οἱ κίρροὶ συναίρονται μᾶλλον, ὅτι καὶ

¹⁴ K; γένουτο ἂν B, recte fort.

weak head. The kind of difference that was spoken of in the Falernian wines is the same with the Tmolitan; for the one is excessively sweet while the other is harsh when compared to that. Both, however, are excessively hot and, for this reason, headache-producing.⁸

The harsh wines strengthen the stomach and are the least headache-producing of all the wines. They do not, however, stimulate distribution, so that you must avoid them in those who are syncopal no less than you must avoid water. The Hippodamantine wine that has been aged is also suitable for distribution, and is of the same kind as the sweet Falernian and the Tmolitan wines. In addition to this, it has a clear astringency which neither of the others have and, because of this, it is better for the stomach. If you are in doubt about the proper wines in either [kind of] syncope—I refer to that due to the abundance of the crude humors and that due to bile—and if you are absolutely compelled to use wine, you must avoid, as I said, all the harsh and young wines. You must also avoid those that are thick. The ones to choose are the watery wines, and more so if they happen to be aged, for such wines do not heat excessively and are easily distributed.

Consequently, since the swiftness of distribution is common to such wines compared with the tawny yellow, the difference would arise in the following: the tawny yellow wines are more conducive to digestion in the stomach and the veins because they are also more heating, and are

⁸ Apart from the chapter in *De sanitate tuenda* referred to in the previous note, information on the various wines can be found in modern works such as P. E. McGovern (2003), *Ancient Wines*, and C. Sellman (1957), *Wines in the Ancient World*.

μᾶλλον θερμαίνουσιν, ἐπικεραστικοὶ δ' εἰσὶ καὶ θρεπτικοί· καὶ διὰ τοῦτο καὶ ταῖς εὐχυμίαις συντελοῦσιν. ὧν οὐδὲν ὑπάρχει τοῖς ὑδατώδεσιν, ἥκιστα γὰρ ἐκ τῆς τούτων οὐσίας ὁμοιοῦται τι τῷ αἵματι. πληττόντων δὲ τῶν κιρρῶν τὴν κεφαλὴν, ἀλυπότατοι πεφύκασιν οἱ ὑδατώδεις· οὐρητικοὶ δὲ εἰσιν ἀπάντων οἴνων μάλιστα. δεύτεροι δ' ἐπ' αὐτοῖς ὅσοι λεπτότατοι τῶν κιρρῶν, οὓς μάλιστ' ἂν τις εἰς συγκοπὰς αἰροῖτο. βραδυπορώτεροι δὲ τούτων οἱ κιρροὶ καὶ παχεῖς· ἀλλ' ὅμως τῶν αὐστηρῶν ἀπάντων ποριμώτεροι. τρέφουσι δὲ μᾶλλον τῶν λεπτῶν, κακοχυμίαν τε τάχιστα πάντων τῶν οἴνων ἐπανορθοῦνται, χρηστὸν αἷμα γεννῶντες. ἐπ' ἀρχὴν οὖν αὐθις ἐπαναγάγωμεν τὸν λόγον.

5. Ὅτι μὲν οὖν ἡ συγκοπή κατὰπτωσίς ἐστιν ὀξεία δυνάμεως εἶρηται τοῖς πρὸ ἡμῶν. ἐπεὶ δὲ ἡ οὐσία τῶν |
838K διοικουσῶν ἡμᾶς δυνάμεων ἔν τε τῷ πνεύματι καὶ τῇ τῶν στερεῶν σωμάτων ἐστὶ κράσει, ταύθ' ἡμῖν φυλακτέον ἐστὶ παρόντα καὶ ἀνασωστέον διαφθειρόμενα. πῶς μὲν οὖν χρῆ φυλάττειν αὐτὰ κατὰ τὸν τῆς ὑγείας χρόνον, ἐν τοῖς Ἵγεινοῖς δεδήλωται· πῶς δὲ ἐν ταῖς νόσοις, εἶρηται μὲν ἤδη καὶ διὰ τῶν ἔμπροσθεν ὑπομνημάτων, εἰρήσεται δὲ καὶ νῦν. οὐ μὴν ἤδη γέ πω τὸ σύμπαν εἰς πρέπουσαν ἦκει σύνοψιν, οὐδὲ τοιαύτην ἔχει μέθοδον οἶαν τᾶλλα τὰ πρότερα. ὅπερ οὖν ἐνδεῖ, προσθεῖναι καιρός. τὴν τοῦ πνεύματος οὐσίαν ἅμα τοῖς στερεοῖς σώμασι φυλακτέον ἡμῖν ἐστιν ἐν ταῖς

tempering of the humors and nourishing. And because of this, they also contribute to [a state of] *euchymia*. None of these characteristics exists in the watery wines, for least of all is something like blood made from the substance of these. However, of the wines that are overpowering to the head, the watery wines are by their nature the least pain-producing, whereas they are the most diuretic of all the wines. Second to these are the thinnest of the tawny yellow wines which one might particularly choose for syncope. Of these, the tawny yellow are slower to pass and thick. Nevertheless, they are more able to find a passage than all the harsh [wines]. They nourish more than those that are thin, and of all the wines they correct *kakochymia* most rapidly because they generate useful blood. Let us, then, bring the discussion back to the beginning.

5. That syncope is an acute collapse of capacity has been stated by my predecessors. Since, however, the substance of the the capacities controlling us lies in the *pneuma* and in the *krasis* of the solid bodies, what we must do is preserve these when they are present and restore them when they are weakened. How we must preserve them in a time of health has been shown in my work *On the Preservation of Health*.⁹ How we must preserve them in the diseases has already been stated in my earlier works and will also be stated now. Up to this point, however, the whole overview has not yet arrived at an appropriate general statement, nor does it have the kind of method that pertains to the other things considered earlier. Therefore, it is time to add what is lacking. What we must do is preserve the substance of the *pneuma* along with the solid

⁹ This is taken to be a general reference to *De sanitate tuenda*, VI.1-452K (English translation by R. M. Green, 1951).

νόσοις, ὥστε καὶ τῇ ποιότητι καὶ τῇ ποσότητι καθ' ὅσον ἐνδέχεται κατὰ φύσιν ἔχειν αὐτά. εἰ μὲν οὖν ἐνεχώρει τοῦ τε μὴ κενουσθῆαι τι τῆς οὐσίας αὐτῶν καὶ τοῦ μηδ' ὅλως ἀλλοιούσθαι προνοήσασθαι, τοῦτο ἂν ἦν ἄριστον.

839K ἐπεὶ δ' ἐν τοῖς Ὑγιεινοῖς ὑπομνήμασιν ἀδύνατον ἐδείχθη τὸ τοιοῦτον ὑπάρξαι ποτὲ τῷ γεννητῷ σώματι, πειράσθαι χρῆ τὸ μὲν ἐκρέον τῆς οὐσίας ἐπανορθοῦσθαι προσθέσει, τὸ δὲ ἀλλοιούμενον εἰς εὐκράσιαν | ἐπανάγειν δι' ἐναντίας ἀλλοιώσεως. εἰ μὲν οὖν ἢ τε κένωσις ἢ τε ἀλλοίωσις γίγνοιτο κατὰ βραχύ, καὶ ἢ ἐπανόρθωσις ἀμφοῖν ἔσται κατὰ βραχύ· καὶ τοῦτ' ἐστὶν ἔργον, ὡς ἐδείχθη, τῆς ὑγιεινῆς τέχνης. εἰ δὲ καὶ ἀθρόως καὶ κατὰ μεγάλα μὴ μόνον αἰ κενώσεις, ἀλλὰ καὶ αἰ προσθέσεις ποτὲ γένοιτο, νόσος ἂν οὕτω γε συσταίη, θεραπευτικῆς δὲ ἂν εἰς τὴν ἴασιν αὐτῶν δεοίμεθα μεθόδου. ὥσπερ οὖν τῆς ὑγιεινῆς ἦν ἔργον τὸ κατὰ μικρὰ τὴν εἰς τὸ παρὰ φύσιν ἐκτροπὴν ἐπανορθοῦσθαι, οὕτω τῆς θεραπευτικῆς ἐστὶ τὸ κατὰ μεγάλα. τοῦ μὲν δὴ ψυχικοῦ πνεύματος ἐναργῶς ἐδείξαμεν οἶον πηγῆν τινα οὐσαν τὸν ἐγκέφαλον, ἀρδομένου καὶ τρεφομένου διὰ τε τῆς εἰσπνοῆς καὶ τῆς ἐκ τοῦ δικτυοειδοῦς πλέγματος χορηγίας. τοῦ δὲ ζωτικοῦ πνεύματος οὐχ ὁμοίως μὲν ἐναργῶς ἢ ἀπόδειξις ἦν, οὐ μὴν ἀπίθανόν γε κατὰ τε τὴν καρδίαν αὐτὸ καὶ τὰς ἀρτηρίας δοκεῖν περιέχεσθαι, τρεφόμενον καὶ τοῦτο μάλιστα μὲν ἐκ τῆς ἀναπνοῆς, ἤδη δὲ καὶ τοῦ αἵματος. 840K εἰ δὲ ἐστὶ τι καὶ φυσικὸν πνεῦμα, περιέχου' | ἂν καὶ

bodies in diseases so that, in terms of both quality and quantity, they are in accord with nature as far as possible. If it is possible to make provision so that nothing of the substance of these is evacuated or changed in any way at all, this would be best.

Since, however, in *On the Preservation of Health* it was shown to be impossible that such a thing should ever exist in the mortal body, what we must attempt is to correct the outflow of the substance by an addition and restore what is being changed to *eukrasiā* through an opposite change. If 839K both the evacuation and the change occur gradually, then the correction of both will be gradual, and this is the work of the craft of health, as was shown. If, however, not only the evacuations but also the additions occur all at once and in large amounts, this would constitute a disease and we would require a therapeutic method for the cure of these. Just as the correction of a small deviation to a contrariety to nature is the task of the craft of health, so too the correction of a large deviation is the task of the craft of therapeutics. Now I showed clearly that the brain is a fount, as it were, of the psychic *pneuma* which is refreshed and nourished by the inspiration of air and from what the netlike plexus arrangement (*rete mirabile*) provides. My exposition of the vital *pneuma* was not, however, similarly clear. It is certainly not implausible that it seems to be contained in the heart and arteries, this too being nourished particularly from the respiration, but now from the blood as well. If there is a physical *pneuma*, it too would be contained 840K

τοῦτο κατά τε τὸ ἥπαρ καὶ τὰς φλέβας. εἴρηται δὲ ἐπὶ πλείστον ὑπὲρ οὐσίας δυνάμεων ἐν τοῖς Περὶ τῶν Ἱπποκράτους καὶ Πλάτωνος δογμάτων.

ἡ δὲ τῶν στερεῶν σωματῶν οὐσία δέεται μὲν δῆπου ποσὴ τις ὑπάρχειν καὶ διὰ τοῦτο αἱ τροφαὶ διασφύζουσι τὸ θνητὸν γένος. οὐ μὴν ἦττον εὐκрасίας χρῆζει τῶν συνθετικῶν αὐτῶν στοιχείων καὶ λέλεκται πολλάκις ἤδη δι' ὧν χρῆ φυλάττειν αὐτὴν εὐκρατον. ἀλλ' ἢ γε κατάπτωσις τῆς δυνάμεως, ὑπὲρ ἧς νῦν πρόκειται λέγειν, ἐπὶ μὲν τῇ στερεῶν οὐσία διαφορομένη κατά γε τὰ χρονιώτατα νοσήματα γίνεται πολλάκις, ἀτροφία λεπτυνθέντος τοῦ ζώου καὶ τῶν ὀξέων ἐν τοῖς συντηκτικοῖς πυρετοῖς. ἐπὶ δὲ τῇ κράσει μεταβαλλοῦση θερμανθέντων αὐτῶν ἀμέτρως ἢ ψυχθέντων ἢ ὑγρανθέντων ἢ ξηρανθέντων ἢ κατὰ συζυγίαν τι τούτων παθόντων. ἡ δὲ τοῦ πνεύματος ἀλλοίωσις διὰ τε μοχθηροῦς γίνεται χυμοῦς καὶ τὴν τοῦ περιέχοντος ἀέρος κακίαν ἄλλοτε ἐξ ἄλλης αἰτίας εἰς τοῦτ' ἀχθέντος, ἔτι τε τὰς δηλητηρίους δυνάμεις ἢ τοὺς τῶν ἰοβόλων ζώων ἰούς.

841K

ἀλλ' ἴ ἐξηρήσθω γε ταῦτα τῆς ἐνεστώσης ὑποθέσεως. ἡ δὲ τῆς οὐσίας τοῦ πνεύματος φθορὰ γενήσεται τε κινδυνεύουσα καὶ ἡ ἤδη γινομένη διὰ τε πάθος ψυχικὸν καὶ ὀδύνην ἰσχυρὰν καὶ κινήσεις πλείους· ἐξ οὗ γένους ἐστὶ καὶ ἀγρυνπία καὶ προσέτι δι' ὑπερβάλλουσαν αὐτοῦ λεπτότητα καὶ τῶν περιεχόντων αὐτὸ σωματῶν ἀραιώσιν καὶ δὴ καὶ πρὸ τούτων

in the liver and the veins. There was a very full discussion about the substance of capacities in my work *On the Opinions of Hippocrates and Plato*.¹⁰

The substance of the solid bodies needs, of course, to be of a certain quantity, and because of this, the nutrients preserve the class of living things. No less does it need the *eukrasia* of the actual constituent elements that compose it, and it has been stated often already by what means we must preserve these in a *eukratic* state. But the collapse of the capacity, about which I now propose to speak, frequently occurs after the destruction of substance of solid [bodies] in the course of the most chronic diseases, when the organism is thinned by atrophy, and in the colligative (*syntectic*) fevers that are acute. It arises after a change in *krasis* when [the solid bodies] have been disproportionately heated, cooled, made moist or dry, or are affected by some conjunction of these. The change of the *pneuma* occurs due to humors in a bad state and the bad quality of the ambient air when it has been brought to this on some occasion for one reason or another, and further, due to the noxious potencies or poisons of venomous animals.

But let these things be put aside from the present purpose. The destruction of the substance of the *pneuma* requires a more precise restoration, both when it is at risk of occurring and when it has already occurred due to a psychological affection, severe pain and much movement (insomnia is also from this class) and besides this, due to excessive thinness of it and rarefaction of the bodies containing it,

841K

¹⁰ See *De placitis Hippocratis et Platonis libri ix*, V.181-805K—in particular, Book 6 (P. H. De Lacy, 1984, vol. 2, pp. 360-427).

ἀπάντων δι' ἐπίσχεσιν τῆς ἀναπνοῆς καὶ τροφῆς ἀπορίαν ἐπανορθώσεως ἀκριβεστέρας δέεται.

τὰ μὲν οὖν πάθη τὰ ψυχικὰ φόβοι τέ εἰσιν ἑξαίφνιδιοι καὶ σφοδροί, οὓς ἐκπλήξεις καλοῦσιν αἱ τ' ἐναντίαι τοῖς φόβοις ἡδοναὶ μέγιστα, καλοῦσι δὲ καὶ ταύτας περιχαρείας. ἴσμεν γὰρ ἐξ ἀμφοῖν ἀποθανόντας τινάς. ἤδη δὲ καὶ οἱ ἄλλοι φόβοι πάντες οἱ μεγάλοι σὺν ταῖς μεγίσταις ἡδοναῖς εἰ καὶ μὴ ἀπέκτειναν, ἀλλ' ἔκλυτον ἐργάζονται καὶ ἄτονον τὸ πνεῦμα. καὶ λῦπαι δὲ καὶ ἀγωνίαι καὶ θυμοὶ καὶ φροντίδες, ἐν οἷω τρόπῳ καὶ αἱ πλείους ἀγρυπνίαι, βλάπτουσι καταλύουσαι τὴν δύναμιν. ἐν μὲν δὴ τούτοις ἀπασιν αὐτὴ καθ' ἑαυτὴν ἡ ψυχὴ κινεῖται, κατὰ δὲ τὰς πρακτικὰς ἐνεργείας τὸ σῶμα κινεῖ· καταλύει δὲ αὐτῆς τὸν |
842K τόνον ἑκάτερα τὰ γένη τῶν οἰκείων κινήσεων εἰς ἀμετρίαν ἐκταθέντα. περὶ δὲ πόνων τί δεῖ λέγειν; ὅπως ἀνεῖλον μὲν τινας ἀξήθηντες ἐπὶ τὸ σφοδρότερον, ἔβλαψαν δὲ πάντας, εἰ καὶ μὴ τύχοιεν ἀποκτείναντες. ἐν τοῖς τοιούτοις ἀπασιν ἐναργῶς φαίνονται λειποδρανοῦντές τε καὶ καταλύμενοι τὴν δύναμιν οἱ κάμνοντες· ἔνιοι δ', ὡς εἴρηται, καὶ ἀποθνήσκοντες, ἔσθ' ὅτε μὲν ἀπολλυμένου τοῦ πνεύματος, ἔσθ' ὅτε δὲ ἀλλοιουμένου, ποτὲ δὲ ἐκ μέρους διαφορουμένου, πολ-
λάκις δ' ἀμφότερα ταῦτα πάσχοντος. διήρηται γὰρ ἐπὶ πλέον ὑπὲρ αὐτῶν ἐν ἄλλοις τέ τισι κὰν τοῖς Περὶ τῶν Ἱπποκράτους καὶ Πλάτωνος δογμάτων.

and certainly also, before all these things, due to stoppage of the breathing and lack of nourishment.

The affections that are psychic—sudden and strong fears, which people call terrors, and the extreme pleasures, the opposite to the fears, which they call excessive joys—are both things we know some people have died from. And all the other great fears as well as the extreme pleasures, even if they have not caused death, at least create *pneuma* that is dissipated and weakened. Grief, anguish, outbursts of strong anger and anxiety, and in like manner frequent episodes of insomnia also cause harm by dissipating the capacity. Now in all these the *psyche* moves itself by itself and, in terms of its practical functions, moves the body. However, each class of its specific movements, if extended to an excessive degree, dissipates its own strength. What
842K needs to be said about sufferings? How they have destroyed some people when increased to a more violent level, and have harmed everyone if they don't happen to have killed them. In all such instances, the patients quite obviously fail in strength and suffer dissipation of the capacity. As I said, some people obviously also die, sometimes when the *pneuma* is being destroyed and sometimes when it is being changed and in part destroyed, often suffering both these things. A more detailed analysis has been made of these matters in certain other [writings] and in that *On the Opinions of Hippocrates and Plato*.¹¹

¹¹ The other writings are presumably those on the soul—*De propriorum animi cuiuslibet affectuum dignotione et curatione*, V.1–57K, and *De animi cuiuslibet peccatorum dignotione et curatione*, V.58–103K. The theories of Hippocrates and Plato are given detailed consideration in the work referred to in note 10 above.

843K εἰς δέ γε τὰ παρόντα τὸν μὲν τρόπον ᾧ βλάπτειν ἕκαστον πέφυκεν οὐκ ἀναγκαῖον ζητεῖν· τὸ δὲ ὅτι βλάπτει, λαβόντα παρὰ τῆς ἐναργείας χρῆσθαι συμφερόντως εἰς φυλακὴν δυνάμεως ἐν νόσοις. οὕτω δ' εἰ καὶ λεπτυνθείη ποτὲ περαιτέρω τοῦ δέοντος ἢ τῶν διοικούντων ἡμᾶς πνευμάτων οὐσία, γίγνεται ἂν ἀσθενῆς κατ' ἀμφοτέρα, καὶ ὡς ἠλλοιωμένη τὴν κρᾶσιν καὶ ὡς εὐσκέδαστος ἢ εὐδιαφόρητος ἢ ὅπως ἂν τις ὀνομάζειν ἐθέλη γεγεννημένη. ἰ κατὰ δὲ τὸν αὐτὸν τρόπον εἰ καὶ τὸ σῶμα σύμπαν εἰς ἄμετρον ἐκτραπέη μανότητα, διαφοροῦτ' ἂν ἢ τῶν πνευμάτων οὐσία ῥαδίως, αὐτὴ τε λεπτομερῆς ὑπάρχουσα καὶ τῶν σωμάτων μὴ στεγόντων αὐτήν. οὐκ οὖν οὐδ' ἀραιοῦν ἀμέτρως χρῆ τοῦ νοσοῦντος τὸ σῶμα, συνέχειν ἐν ἑαυτῷ τὸ πνεῦμα προαιρούμενον, οὔτε λεπτύνειν ἰσχυρῶς τὰ κατ' αὐτὸ διὰ τῶν ἐσθιομένων τε καὶ πινομένων. ὅτι δὲ καὶ αὐτῶν τῶν τροφῶν ἅμα τοῖς ποτοῖς οὐ σμικρὸν ἐστὶ φροντιστέον εἰς ῥώμην δυνάμεως, ὅπως τῇ τε ποσότητι σύμμετροι καὶ ταῖς ποιότησιν ἠκριβωμένοι εἶεν, πρόδηλον εἶναι νομίζω. πρόδηλον δὲ οὐδὲν ἦττον, ὡς καὶ τῆς εἰσπνεομένης οὐσίας φροντιστέον, ὅπως εὐκρατοτάτη τ' εἴη καὶ παντὸς τοῦ μαίνοντος αὐτὴν καθαρωτάτη, μήτ' ἐκ μετάλλων ἢ καμίνων ἢ βαράθρων ἐπιμιξίαν τινα λαμβάνουσα, μήτε ἐκ σηπεδόνος ὀσπρίων ἢ λαχάνων ἢ ζώων ἢ ὀτουδήποτε, μήτ' ἀτμοῦς ἐκ λιμνῶν ἢ ἐλῶν ἢ ποταμῶν δεχομένη. ταῦτ' οὖν ἅπαντα προνοεῖσθαι χρῆ, διασώζειν βουλούμενον τὴν δύναμιν ἀβλαβῆ.

For present purposes, it is not necessary to seek the manner by which each thing naturally does harm, but it is necessary to accept the fact that it does do harm and use [this knowledge] expeditiously for the preservation of capacity in diseases. And if, in this way, the substance of the *pneumas* governing us were to be at some time thinned further than it should be, it would become weak in both respects, having been changed in terms of its *krasis* and having become easy to disperse or easy to evaporate, or whatever someone might wish to call it. In the same way too, if the whole body were to change toward an disproportionate looseness of texture, the substance of the *pneuma* would be easily dispersed, since it is fine-particled and the containing bodies do not retain it. We must not, therefore, thin the body of the sick person disproportionately if we are proposing to preserve the *pneuma* in it, nor must we thin excessively those things in it through what is eaten and drunk. I think it is clear too, that we must take heed of the nutriments themselves along with the drinks to no small extent in regard to the strength of the capacity in order that they may be moderate in quantity and precise in quality. It is no less clear that we must also take heed of the substance of [the air] being inspired in order that it may be most *eukratic* and extremely pure without anything defiling it, not taking on any admixture from mines, kilns or pits, nor receiving [anything] from the putrefaction of pulses or herbs, or animals, or anything whatsoever, or of vapor from stagnant pools, marshes or rivers. You must, then, give forethought to all these things, if you wish to preserve the capacity unharmed.

844K ἔτι τε πρὸς | τούτοις αὐτῶν τῶν στερεῶν σωμάτων,
 ἐν οἷς δὴ καὶ μάλιστα ἔοικεν ἢ οὐσία τῶν δυνάμεων
 ὑπάρχειν, οὐ σμικρῶς προνοητέον, ὅπως ὑγιεινὰ ταῖς
 κράσεσιν εἴη τοῦτο μὲν οὖν ἀπάντων μορίων κοινοῦν
 ἀγαθόν. ἐξαίρετον δὲ εἰς ῥώμην δυνάμεως καὶ προφυ-
 λακὴν τοῦ μή ποτ' ἐξαίφνιδιον ἐπιπεσεῖν παροξυσμὸν
 συγκοπτικὸν ἢ φυλακὴν τῆς εὐκρασίας ἐστὶ, πρῶτον
 μὲν τῶν τριῶν ἀρχῶν, ἔπειτα δὲ καὶ τῶν ἄλλων μορίων
 ὅσα τὰς ἀρχὰς εἰς συμπάθειαν ἐπισπάται ῥαδίως,
 οἷον πέρ ἐστι καὶ τὸ τῆς γαστρὸς στόμα τῷ περιττῷ
 τῆς αἰσθήσεως, ἄλλα τε πολλὰ συμπτώματα καὶ συγ-
 κοπὰς ἐπιφέρουν. ἢ μὲν οὖν προειρημένη διάθεσις τῶν
 ὁμῶν χυμῶν, εἰ μὲν καὶ τῷ πλήθει βαρύνουεν οὐτοι
 τὴν δύναμιν, ἐμφράττουεν τε διὰ πλήθος καὶ πάχος
 τοῦ ζῶον τοὺς πόρους, κατὰ πολλὰς προφάσεις δλέ-
 θριῶς τέ ἐστι καὶ συγκοπτικὴ, καὶ τῷ μὴ τρέφεσθαι τὸ
 ζῶον καὶ τῷ καταπνίγεσθαι καὶ ἀλλοιοῦσθαι καὶ δια-
 φθειρεσθαι τῆς κράσεως τὴν συμμετρίαν. οἱ μὲν γὰρ
 ὁμοὶ τρέφουεν οὐ δύνανται πρὶν πεφθῆναι, οἱ δὲ πολλοὶ |
 845K βαρύνουσιν· εἰ δ' ἐμφράττουσι τὰς διαπνοάς, σβεννύ-
 ουσιν τὸ θερμόν· εἰ δὲ μήτ' ἐμφράττουεν μήτε βαρύ-
 νοιεν, οὐ συγκοπὰς οὐτοί γε φέρουσιν, ἀλλὰ τὰς
 καλουμένας λειποψυχίας· ἐκλύονται γάρ, εἰ μὴ τρέ-
 φοιντο συνεχέστερον, οἱ τοιοῦτοι.

διδόναι δὲ οὐ χρὴ πλήθος εἰς ἅπαξ αὐτοῖς, οὐ μὴν

¹² Taken to be the three components of the *psyche* according to Plato; see *Timaeus*, 89e.

And in addition to these things, we must give consider- 844K
 able forethought to the solid bodies themselves in which,
 above all, it seems that the substance of the capacities lies,
 because health lies in the mixtures. This is a common good
 for all parts. Of particular importance for strength of ca-
 pacity and prophylaxis against a sudden paroxysmal syn-
 copal attack at any time is the preservation of *eukrasia*, first
 of the three "principles"¹² and then also of those other
 parts [of the body] that easily draw the "principles" on to a
 sympathetic affection.¹³ For example, the mouth of the
 stomach, by virtue of its excess of sensitivity, brings many
 other symptoms as well as syncope. Thus, the aforemen-
 tioned condition of the crude humors, if they were also to
 weigh down the capacity by their abundance and block up
 the pores of the organism by their amount and thickness,
 is deadly for many reasons and predisposes to syncope,
 both by the fact that the organism is not nourished and by
 stifling, changing and corrupting the balance of the *krasis*.
 For the crude [humors] are not able to nourish before they
 have been concocted and, if there are many [such hu-
 mors], they weigh down [the organism]. But if they ob-
 struct the transpirations, they quench the heat. If they nei-
 ther obstruct nor weigh down, they do not in fact bring on
 syncope but the so-called "swooning."¹⁴ Such patients are
 weakened if they are not nourished quite frequently.

We should not, however, give them a large amount all at

¹³ On sympathetic affection see *De morborum causis*, VII.127-8K, VII.136-7K and I. Johnston (2006), pp. 226, 231.

¹⁴ It is not clear what this distinction is in modern terms. K.Lat has *syncopen* and *deliquia*; Peter English has "swooning" and "raving."

οὐδὲ παχείας ἢ ψυχρὰς τὴν δύναμιν τροφάς, ἀλλ' ὡς εἴρηται πρόσθεν, ἐκ τοῦ γένους τῶν λεπτυνουσῶν τε καὶ θερμαινουσῶν. οὕτω δὲ αὐτοῖς καὶ τὰ φάρμακα δοτέον, ὅσα γε λαβεῖν δύναται πυρέττων ἄνθρωπος, φάρμακα λεπτύνοντα καὶ θερμαίνοντα. τούτοις ὁ ὕδατώδης οἶνος εὐθέως ἐξ ἀρχῆς ἐπιτήδειος, εἰ μὴ σφοδρῶς πυρέττοιεν, ὅπερ οὐ πάνν τι συμβαίνει κατὰ τὴν εἰρημένην διάθεσιν· ἔτι δὲ μᾶλλον εἰ πρεσβῦται τύχοιεν ὄντες, οἶνον αὐτοῖς δοτέον ἐφ' ἐκάστη τροφῇ καὶ μᾶλλον εἰ τὰ διαλείμματα εἴη μέτρια. παροξύνονται δὲ ἐπὶ τοῖς τοιούτοις χυμοῖς καθ' ἐκάστην ἡμέραν καὶ μᾶλλον εἰς ἑσπέραν τε καὶ νύκτωρ, οὐχ ἔωθεν δὲ οὐδ' ἄχρι μεσημβρίας. περὶ μὲν δὴ τούτων καὶ ταύθ' ἱκανά ἐστι. |

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6. Μεταβῶμεν δὲ ἐπὶ τοὺς ἐναντίαν μὲν ἔχοντας αὐτοῖς τὴν διάθεσιν, ὁμοίως δὲ τούτοις συγκοπτομένους, ἂν μὴ προσχῆ τις ἀκριβῶς αὐτοῖς. εἰσὶ δ' οὗτοι λεπτοὺς ἱκανῶς ἔχοντες τοὺς χυμοὺς, ὡς διαφορεῖσθαι τάχιστα. καὶ δὴ καὶ θεραπευτέον αὐτοὺς ἐναντίως τοῖς προειρημένους. ἐκείνους μὲν γὰρ ἐκενοῦμεν κατὰ βραχὺ συνεχῶς διὰ τὸ μὴ φέρειν ἀθρόαν τὴν κένωσιν· τοὺς δ' οὕτως ἔχοντας θρέψομεν κατὰ βραχὺ συνεχῶς. εἰ δ' ἐξ ἀρχῆς παραλάβωμεν ἔτι τῆς δυνάμεως ἔρρωμένης, οὐδὲ κατὰ βραχὺ δύναται γὰρ οἱ τοιοῦτοι καὶ πλείονος εἰς ἅπαξ δοθείσης περιγίγνεσθαι τροφῆς. ὥσπερ δὲ τοὺς ἐκ πλήθους ὁμῶν χυμῶν κινδυνεύοντας συγκοπήναι παντάπασιν ἐλέγομεν ὀλεθρίως ἔχειν, ὅταν τὸ ἥπαρ αὐτῶν ἢ ἡ κοιλία φλεγμαί-

once, nor should we give them those nutriments that are thick and cold in terms of potency but, as I said before, nutriments from the class of those that are thinning and heating. In the same way too, we must give them the medications that a person who is febrile is able to take; that is, medications that are thinning and heating. Among these, watery wine is useful right from the start, if they are not severely febrile, which is not very likely to happen in the condition mentioned. Still more, if they happen to be old, we must give them wine on the occasion of each nourishment, and more so if the intervals are moderate. There are paroxysms daily due to such humors, and especially toward evening and during the night, but not early in the morning, nor up until midday. This, then, is enough about these things.

6. Let us pass on to those [patients] who, although they have a condition opposite to the ones [mentioned above], nevertheless suffer syncope in like manner to these if someone does not attend to them assiduously. These are people who have the humors excessively thinned so as to be very quickly dissipated. In particular, we must treat them oppositely to those previously spoken of. Those we evacuate gradually and continuously due to their being unable to tolerate a concentrated evacuation, whereas these, when so affected, we will nourish gradually and continuously. If, however, we were to undertake their care from the beginning, when the capacity was still strong, it would not be gradually because such people are able to survive, even when too much food has been given all at once. Just as I said that those who are in danger of syncope from an abundance of crude humors are undoubtedly affected fatally whenever their liver or stomach is inflamed, in the

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νη, κατὰ τὸν αὐτὸν τρόπον καὶ τοὺς νῦν ὑποκειμένους ἐν τῷ λόγῳ νομιστέον ἀνιάτως ἔχειν, ἣν φλεγμῆν τι τούτων σπλάγχνον, καμνούσης ἤδη τῆς δυνάμεως· οὔτε γὰρ οἶόν τε τρέφειν αὐτοὺς συνεχῶς, ἀλλ' ἐν ταῖς παρακμαῖς μόνον, οὔτε μὴ τρέφοντας οἶόν τε διασφίξειν αὐτοὺς ἔστιν.

847K ἐπὶ μὲν τῶν τοιούτων διαθέσεων ἢ νεκράδης ἐν τῷ προσώπῳ κατάστασις ἐν τάχει γίνεται ρῖς ὀξεία, ὀφθαλμοὶ κοῖλοι καὶ τᾶλλα ὅσα τούτοις ἐφεξῆς λέλεκται. εἰάν τε γὰρ ἐκκρίνωσι πλεόν, εἰάν τε ἀγρυπνήσωσιν ἢ λυπηθῶσιν, ἢ μὴ θάττον τραφῶσιν, αὐτίκα τοιούτον ἴσχουσι τὸ πρόσωπον. εἰ μὲν οὖν σὺν τινι τούτων ἢ τισιν ὀφθεῖεν οἱ τοιοῦτοι, μικρότερον εἶναι νόμιζε τὸ κακὸν ἢ εἰ χωρὶς τούτων ἐλεπτύνθησαν· εἰ δ' ἄνευ τούτων, ὀλέθριον· ἔτι δὲ μᾶλλον, εἰ κατ' ἀρχὰς τοῦ νοσήματος οὕτως ἔχουεν· οὐδὲ γὰρ ἐξαρκέσουσιν εἰς τὴν πέψιν αὐτοῦ. ταῦτ' ἄρα καὶ ὁ Ἱπποκράτης ἔφη· Καὶ ἦν μὲν τι τουτέων ὁμολογῆ, ἦττον νομίζεω δεινὸν εἶναι. κατ' ἀρχὴν μὲν γὰρ τοῦ νοσήματος, ὡς προείπον, εἰ καὶ μετὰ τινος τῶν προειρημένων οὕτως ἔχουεν, οὐκ ἀγαθόν· ἦττον μὲν τοῦτο δεινὸν ἢ εἰ καὶ μὴδὲ μετὰ τούτων τινός· ἀλλὰ τῷ διαφορεῖσθαι ῥαδίως χαλεπόν. οὐ μόνον δὲ ἀπολεπτινθέντος οὕτω τοῦ τε πνεύματος αὐτοῖς καὶ τοῦ αἵματος ἢ διαφορήσις εἴωθε γίνεσθαι πολλάκις, ἀλλὰ καὶ τῆς ἀποκριτικῆς δυνάμεως τῆς καθ' ὅλον τὸν ὄγκον ἀμετροτέρου· 848K κινήσεως. ὅπερ εἴωθε μάλιστα γίνεσθαι διὰ τὴν ἀμετρίαν τῆς καθεκτικῆς.

same way too, one must deem those now under consideration in the discussion to be affected incurably, if one of their internal organs is inflamed when the capacity is already suffering. It is not possible to nourish them continuously but only in the abatements, and yet it is not possible to save them without nourishing them.

In such conditions the cadaveric appearance in the face 847K occurs very quickly. The nose is sharp, the eyes sunken and there are, successively, those other [features] that have been described in them. If they expel more, are sleepless or distressed, and are not quickly nourished, they immediately have such a facies.¹⁵ If such people are seen with one or several of these features, consider the harm to be less than if they are emaciated apart from them. If, however, they are without these features, [the disease] is fatal. Still more is this so if they are like this at the beginning of the disease, for they will not be strong enough for the concoction of it. This is why Hippocrates said: "If any one of these is consistent consider it to be less dire."¹⁶ At the start of the disease, as I said before, if the patient has one of the previously mentioned features, the situation is not good. It is less dire than if it is not with one of these, but the difficulty lies in [the *pneuma*] being easily dispersed. However, not only when the *pneuma* and the blood have been attenuated in this way in these patients is it customary for dissipation to occur often, but also when the separative capacity is activated more immoderately in the whole mass of the body. This is something which customarily occurs through 848K an imbalance of the retentive [capacity] in particular.

¹⁵ The Hippocratic *facies*; see *Prognostic*, II.

¹⁶ *Ibid.*

τὸ μὲν δὴ τρέφειν ἀναγκαῖον, ὅ τι περ ἂν ἦ τούτων ἀναγκαῖον δὲ καὶ τὸ πυκνοῦν τὴν ἐπιφάνειαν, ὥσπερ τῶν προτέρων ἀραιοῦν· ἐκ διαμέτρου γὰρ ἀλλήλαις αἱ διαθέσεις ὑπάρχουσαι καὶ τῆς τῶν βοηθημάτων ιδέας ἐναντιωπάτης δεήσονται. ψυχρὸν οὖν ἐπὶ τούτων τὸν ἀέρα καὶ στύφοντα ποιητέον· εἴρηται δὲ ἔμπροσθεν ὅπως χρῆ ταῦτα πράττειν. ἀλειπτέον δὲ αὐτοὺς ὁμοίως τοῖς στύφουσιν ἀλείμμασι. καὶ τροφὰς δοτέον οὐ πᾶν τι διαρρεούσας ἐτοιμῶς, οὔτε μελικρατον οὔτε χυλὸν πτισάνης, ἀλλ' ἄρτους καὶ τὰ διὰ τοῦ χόνδρου ῥοφήματα καὶ ὀπώρας αὐστηρὰς καὶ δυσσφάρτους, αὐτὰς τε καθ' ἑαυτὰς καὶ μετ' ἄρτου καὶ χόνδρου δι' ὕδατος ἐψημένον. δοτέον δὲ τούτοις ἔστιν ὅτε καὶ ψὰ καὶ μᾶλλον τὰς λεκίθους αὐτῶν, δύσπεπτον γὰρ τὸ λευκόν. ἀλεκτρονίων τε τῶν γάλακτι τεθραμμένων τοὺς ὄρχεις· δοτέον δὲ καὶ τοὺς ἐγκεφάλους τοὺς νεύους, ἧτοι γ' ὀπηθέντας ἀκριβῶς· ἔναιμοι γὰρ δοθέντες ἐσχάτως βλάπτουσιν· ἢ διὰ τοῦ λευκοῦ ζωμοῦ καλῶς ἐψημένους, ἔμβεβλημένον πράσου καὶ ἀνήθου. |

849K

καὶ ὅλως ἅπαντα πρακτέον ὑπὲρ τοῦ παχυτέραν μὲν ἐργάσασθαι τὴν ὕλην τῶν χυμῶν, πυκνώσαι δὲ τὸ δέρμα καὶ διακωλύσαι τὰς διαπνοάς. ἀναγκαῖος δὲ τούτοις ὁ ὕδατώδης οἶνός ἐστιν, εὐθύς ἐπὶ τοῖς σιτίοις ἐξ ἀρχῆς λαμβανόμενος. εἰ δ' ὡς ἐλπίζομεν ἅπαντα γίγνοιτο, καὶ κρεώδους τροφῆς ἐπιδώσομεν αὐτοῖς τι καὶ μάλιστα μετὰ τὴν τετάρτην ἡμέραν, ἥδη τῶν τοὺς πυρετοὺς γεννῶντων χυμῶν εἰς πέψιν ἠκόντων.

ἐν τοιαύτῃ διαθέσει γενομένου νεανίσκου κατὰ τὸν

So then it is necessary to nourish whichever of these there should happen to be. It is necessary also to thicken the outer surface [of the body], just as it is necessary to rarefy those of the former sort. Because the conditions are diametrically opposite to each other, they will also need the form of the remedies to be entirely opposite. You must, therefore, make the air cold and astringent in these cases. I said before how you should do these things. You must smear them similarly with the astringent unguents. And you must give nutriments that are not very readily diffuent; [that is], neither melikraton nor juice of ptisan, but bread and porridge made from gruel and astringent fruits which are not easily corrupted, [giving] these either by themselves or with bread and gruel, when it has been boiled with water. You must also give them eggs sometimes, and particularly their yolks (for the white is difficult to digest), and the testicles of cocks that have been nourished with milk. You must also give sows' brains, either roasted thoroughly (if blood-filled ones are given they are extremely harmful) or well boiled by means of white broth and with leek and dill added. And, in general, you must do everything to make the material of the humors thicker, to thicken the skin and to prevent transpirations. Watery wine is necessary for these [patients], taken from the beginning immediately after food. If all these things happen as we hope, we will give them some meat and food too, particularly after the fourth day when the humors which create the fevers have already come to concoction.

849K

I made mention, in the tenth book, of a young man who

δέκατον ἐμνήσθην λόγον, ὃν ἐτρέφομεν, ὡς εἶπον, ἐκάστης ἡμέρας καὶ μάλιστα γὰρ πρὸ τοῦ παροξυσμοῦ. καὶ ὡς ἐξεπίτηδες ἄπαξ μου μὴ διδόντος αὐτῷ τροφήν ἢ εἰσβολὴ τοῦ παροξυσμοῦ μετὰ συγκοπῆς ἐγένετο. κατὰ τὰς τοιαύτας οὖν θεραπείας ἀπάσας ἤδη μὲν συγκοπτομένου τοῦ κάμνοντος ὁ πρὸς τὸ σύμπτωμα κρατεῖ σκοπός· οὐδέπω δὲ εἰς τοῦθ' ἦκοντος ἀμφοτέρων στοχαζόμεθα, τοῦ τε μὴ γενέσθαι τὸ σύμπτωμα καὶ τοῦ κατὰ βραχὺ λύειν τὸ νόσημα. θάττον δ' ἂν ἐλύσαμεν αὐτό, μὴ δεδιότες τὸ σύμπτωμα. τὸν μὲν γὰρ ὑπὸ τοῦ πλήθους τῶν ὠμῶν χυμῶν βαρυνόμενον, ἄπαξ ἂν οἶμαι | κενώσαντες ἀπηλλάξαμεν τῆς διαθέσεως, εἶπερ οἶός τε ἦν ἐνεγκεῖν ἀθροῖαν κένωσιν καὶ μηδεὶς φόβος ἐφέδρευε συγκοπῆς· τὸν δ' εὐδιαφόρητον οὐκ ἂν πρὸ τοῦ παροξυσμοῦ τρέφειν ἀναγκαζόμενοι μακρότερον εἰργαζόμεθα τὸ νόσημα. περὶ μὲν δὴ τούτων ἀρκείτω τὰ λελεγμένα.

850K

7. Τῶν δ' ἄλλων προφάσεων ἐφ' αἷς συγκόπνται μνημονεύσομεν ἐφεξῆς. εἰσὶ δὲ τέσσαρες, ἄλλημά τε σφοδρὸν καὶ ἀγρυπνία καὶ κένωσις ἄμετρος γαστρῶς· ἐπὶ δὲ τῶν παραπαίωντων καὶ ἡ κίνησις ἔστιν ὅτε. καὶ εἰ βούλει καὶ πέμπτην προστίθει τὴν δυσκρασίαν τῶν ἀρχῶν, ὑπὲρ ἧς ἐπὶ τελευτῇ τοῦ λόγου διαλεξόμεθα, καὶ μάλισθ' ὅτι διττῶς γίνεταί, ἦτοι κατὰ ψιλὰς τὰς ποιότητος ἀλλοιουμένων τῶν μορίων ἢ κακοχυμίας τινὸς ἐν αὐτοῖς παραλαμβανομένης. ἐξῆς οὖν ὑπὲρ ἀπάντων ῥητέον τῶν διηρημένων, ἀρξαμένου ἀπὸ τῶν ἀλγημάτων. εἰ μὲν οὖν δυναίμεθα τὴν αἰτίαν

was in such a condition, and whom I nourished each day, as I said, and particularly before the paroxysm. And when, on one occasion, I deliberately did not give him nourishment, an attack of the paroxysm occurred with syncope. In relation to all such treatments, when the patient is already suffering syncope, the aim is directed to the symptom. But if he has not yet come to this, we aim at both—that the symptom should not occur and that the disease should gradually resolve. And we would resolve this quicker if we did not fear the symptom because, in the case of someone weighed down by the abundance of crude humors, if we had carried out evacuation, I think we would have removed the condition once and for all, should such a person be able to bear a sudden evacuation and no fear of syncope was lying in wait. If we are compelled to nourish someone who concocts easily before the paroxysm, we would not make the disease more protracted. Let what has been said be enough on these matters.

850K

7. I shall make mention, in order, of the other causes due to which people suffer syncope. There are four: severe pain, insomnia, excessive evacuation of the stomach and sometimes, in addition, movement in those who are delirious. And if you wish, also add as a fifth, *dyskrasia* of the "principles," which I shall go over at the end of the discussion, and particularly because it occurs in a twofold manner: either when the parts are changed in terms of their qualities being simple or when some *kakochymia* is taken up in them. Therefore, I must speak next about all these features that have been distinguished, starting with the pains. If we could eradicate the actual cause due to which

851K αὐτὴν ἐκκόψαι δι' ἣν ἀλγοῦσιν, οὕτως ἂν οὐ πρὸς σύμπτωμα εἶμεν ἐνεργοῦντες, ἀλλ' ἰώμενοι τὸν κάμνοντα· κωλυόμενοι δὲ διὰ τινα πρόφασιν ἐπὶ τὴν διάθεσιν ἰέναι πραῦνομεν τὸ τῶν ἰατρῶν ἀλλημάτων σφοδρόν. ἐπεὶ δ' οὔτε ἀναιρεῖν οἷόν τε ἐστὶ τὰς τῶν ἀλλημάτων αἰτίας οὔτ' ἀμβλύνειν τὰς σφοδρότητας ἀνευ τοῦ γινῶναι τοῦτ' ἃλληματα τὸ περὶ τὸν κάμνοντα συνεστηκὸς ὑπὸ τίνος αἰτίας γίνεται, προσκείμεναι χρὴ δηλονότι τὰς αἰτίας καὶ τὰ σημεῖα δι' ἃν ἂν τις αὐτὰς γνωρίσειεν ὡς τὰ πολλὰ γὰρ ἄδηλοι ταῖς αἰσθήσεσιν ὑπάρχουσαι, γεγυμνασμένου δέονται περὶ τὴν τοιαύτην θεωρίαν ἀνδρός.

852K εἴρηται μὲν οὖν ἡμῖν οὐκ ὀλίγα δι' ἐτέρων πραγματειῶν ὑπὲρ ἀλλημάτων γενέσεως, ἀπάντων δὲ αὐτῶν τοῦ καιροῦ νῦν ἤκοντος, ἀναγκαῖον εἶναι νομίζω διελεθῆναι ἐπὶ κεφαλαίων ὄλον τὸν λόγον. ἐπεὶ τοίνυν ἐν τῷ τοῦ ζῶου σώματι κατὰ πάσας τὰς αἰρέσεις οὐ πάντα ἐστὶν αἰσθητικὰ τὰ μόρια, δηλον ὡς οὐκ ὀδυνήσεται τὰ τελέως ἀναίσθητα. μόνοις οὖν τοῖς αἰσθητοῖς τῆς ὀδύνης ὑπαρχούσης, ἐφέξῃς σκεπτέον· ἀρὰ γε διὰ παντὸς ὀδυνηθήσεται τὰ τοιαῦτα τῶν σωμάτων ἢ καθ' ἓνα τινα χρόνον ἐγγυωμένης αὐτοῖς διαθέσεως ὀδυνηρᾶς; ἀλλ' εἶπερ αὐτὸ τὸ φαινόμενον ἐναργῶς ἡμᾶς διδάσκει πολὺν εἶναι χρόνον ἐν ᾧ μηδ' ὅλως ὀδυνώμεθα, ἢ δηλον ὡς κατὰ τινα χρόνον ἐγγυωμένης ἐκάστῳ τῶν ὀδυνωμένων ὀδυνηρᾶς διαθέσεως ἀναγκαῖον ἀλγεῖν ἐστίν. ἐὰν οὖν εὗρωμεν ἥτις ποτ' ἐστὶν ἢ τοῖς αἰσθητοῖς σώμασιν ἐγγυωμένη διάθεσις, καθ' ἣν ἀνι-

patients suffer pain, we would be acting in this way, not against the symptom but curing the patient. However, when we are prevented for some reason from proceeding against the condition, we mitigate the severity of the pains. But since it is not possible to remove the causes of pains or dull their severity without knowing what has caused this particular pain that has become established in the patient, it is clearly necessary to consider beforehand the causes, and the signs by means of which someone might recognize these [causes]. As they are obscure to the senses in the majority of cases, they require a man practiced in such speculation.

I have said quite a lot in other treatises about the genesis of pains and, since the right time has now come for all these [pains to be considered], I think it is necessary to go over the discussion as a whole under the chief points. Accordingly, since it is accepted by all the sects that not all the parts in the body of the organism have sensation, it is clear that those entirely without sensation will not feel pain. Therefore, as pain exists only in those parts with sensation, what I must consider next is: will such parts of the body feel pain continuously, or only at one particular time when a painful condition arises in them? But if what is actually apparent clearly teaches us that there is a long time in which we do not feel pain at all, it is obvious that at the particular time when a painful condition is engendered in each of the parts that feel pain, there is inevitably pain. If we should discover what, at some time, the condition is which is engendered in the perceiving bodies, by virtue of

ἄται τὸ ζῶον, ἐαλωκὸς ἂν εἴη ἡμῖν τὸ ζητούμενον. ἐνταύθ' οὖν ἀπὸ τῶν κατὰ φύσιν ἐννοιῶν, αἱ δὴ καὶ κοιναὶ πᾶσιν ἡμῖν εἰσιν, ἰέναι χρὴ μεθόδῳ πρὸς τὸ σκέμμα. διδάσκει δὲ ἡ κατὰ φύσιν ἐννοια τὸ πάθος χρῆναι τοῦ σώματος, ᾧ μέλλει πονήσειν, ἥτοι συνεχείας λύσιν ἢ ἀλλοίωσιν εἶναι τινα.

διὸ καὶ καλῶς ἐλέγετο τοῖς ἐξ ἀτόμων ἢ ἀναισθητῶν ἢ ἀνάρμων στοιχείων συντιθείσι τὸ σῶμα παντάπασι ἀπορον εἶναι διάθεσιν εὔρειν, ὑφ' ἧς ὀδύνη γίγνεται. φαίνεται γὰρ οὐδὲν τῶν ἀπλῶς ψανόντων ὀδυνηρόν· ἀπλῶς δ' ἀλλήλων ψαύει τὰ τοιαῦτα σώματα. κἂν εἰ μὴ ψαύοι δὲ μόνον, ἀλλὰ καὶ θραύοι κατὰ τὴν πρόπτωσιν ἀλληλα, πλέον οὐδὲν εἰς ἀλγήματος γένεσιν, ἀναισθητῶν ὑποκειμένων τῶν θραυόμενων· εἰ μὴ τι καὶ τοὺς λίθους ὀδυνᾶσθαι φήσομεν διαιρουμένων. ἀλλὰ περὶ ἡ μὲν τούτων ἐπὶ πλέον ἐν ἄλλοις τέτισι κἂν τῷ πέμπτῳ Περὶ τῶν Ἀσκληπιάδου δογμάτων ἐσκεψάμεθα. νυνὶ δὲ ἀρχὴν ὁμολογουμένην λαμβάνοντες, ὡς ἀναγκαῖον ἥτοι διαίρεσιν εἶναι τὴν διάθεσιν τῆς ὀδύνης ἢ ἀλλοίωσιν, ἀναμνησθῶμεν αὖθις ὡς οὐδ' ἡ ἀλλοίωσις ἢ κατὰ βραχὺ γινομένη δύναται ἂν ποτε ὀδυνῆσαι τὸ ζῶον, ἀλλ' ἀναγκαῖον ἀθρόαν τε ἅμα καὶ βιαίαν γίνεσθαι τὴν μεταβολήν, εἰ μέλλει τις ὀδύνη γενήσεσθαι. φαίνεται γὰρ οὐ μόνον εἰς τὸ παρὰ φύσιν ἀθρόως ἀγόμενα τὰ σώματα λυπηρὰν ἴσχειν τὴν μεταβολήν, ἀλλὰ καὶ τὴν εἰς τὸ κατὰ

¹⁷ See Galen's *De elementis secundum Hippocratem*, I.30.

which the organism is distressed, we would have found what it is we were seeking. Here then, from the notions of those things in accord with nature, which are also common to all of us, we must proceed by method toward the matter in question. However, the notion of accord with nature teaches us that the affection of the body due to which there is going to be pain must be either a dissolution of continuity or some change.

For this reason, it was said correctly by those who would put together the body from atoms, or impassible and indivisible elements, that it is quite impossible to find a condition from which pain arises.¹⁷ For it is obvious that nothing that simply touches is painful, yet such bodies simply touch each other. Even if they don't only touch but also break each other in the collision, there is nothing more for the creation of pain if the things broken exist without sensation, unless we shall say that stones too feel pain when they are divided. But I gave consideration to these matters at greater length in certain other [works] and in the fifth book of *On the Opinions of Asclepiades*.¹⁸ For the present, if we take it as an agreed principle that it is necessary for the condition producing pain to be either a division or a change, let us remind ourselves again that it is not the change which occurs gradually that is able at any time to cause pain to the organism; the change must be, at one and the same time, sudden and violent, if some pain is going to be produced. For it seems that not only do bodies, when suddenly brought to [a state that is] contrary to nature, have a change that is painful, but so too is the actual return

¹⁸ On the lost work *On the Opinions of Asclepiades*, see Galen's *De libris propriis*, XIX.38K.

φύσιν ἐπάνοδον αὐτήν, εἰ μὴ κατὰ βραχὺ λαμβάνοι, κὰν τοῦτω πονοῦντα. τοὺς γοῦν ὀδοιπορήσαντας ἐν σφοδρῷ κρύει θερμαινομένους ἄθρόως ἴσμεν ἀλγοῦντας οὕτως ἰσχυρῶς τὰ περὶ τὰς ρίζας τῶν ὀνύχων, ὡς μὴ δύνασθαι φέρειν. εἰ μὲν οὖν καὶ αὐτὸ τὸ σφοδρῶς θερμαίνεσθαι ἢ ψύχεσθαι διαίρεσίν τινα τῆς συνεχείας ἐργάζεται, πλείονος ἴσως δέεται λόγου, καὶ δέδεικται καὶ τοῦτο ἐν τοῖς Περὶ τῆς | τῶν ἀπλῶν φαρμάκων δυνάμεως ὑπομνήμασιν.

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ἀλλ' εἷς γε τὰ παρόντα τί ποιοῦν τὸ θερμαίνον ἰσχυρῶς ἢ ψύχον σφοδρῶς ὀδύνην ἐργάζεται, ζητεῖν οὐκ ἀναγκαῖον· εἴτε γὰρ ὡς τέμνον τὸ συνεχές τῆς οὐσίας τῶν αἰσθητῶν, εἴθ' ὡς ἀλλοιοῦν αὐτήν ἄθρόως, οὐδὲν διαφέρει πρὸς τὴν ἐξρεσιν τῶν ἰασομένων τὰς ὀδύνας, εἴαν γε μόνον εἰδῶμεν ὡς τὸ θερμαίνον ἢ ψύχον βιαίως ὀδυνηρὸν γίνεται τοῖς αἰσθανομένοις σώμασιν. εἴπερ γοῦν ἄρχεσθαι μὲν ἀπὸ τῶν ἐναργῶν δεῖ, φαίνεται δὲ ἐναργῶς ταῦτα μόνα τῶν πλησιαζόντων ἡμῖν ὀδυνηρά, τὰ τ' ἰσχυρῶς θερμαίνοντά τε καὶ ψύχοντα καὶ τὰ διαιροῦντα τὸ συνεχές τῆς οὐσίας, ἀπερ ἐν τοῖς θλώσί τε καὶ τέμνουσι καὶ τείνουσι περιέχεται, ζητήσωμεν εὐρεῖν τὴν ἴασιν αὐτῶν ὀδῶν τι προϋόντες ἀπὸ τῆς τῶν ζητουμένων φύσεως, ὅπερ ὀνομάζεται μέθοδος. ἄνωθεν οὖν αὐθις ἀρξάμενοι λέγωμεν. ἐπειδὴ ζητοῦμεν ὅπως ἐν νόσοις ὀδυνώμεθα μηδενὸς ἡμῖν ἔξωθεν ὀδυνηροῦ πλησιαζόντος, ἀναγ-

to an accord with nature [painful], if they do not receive this gradually, and that they are distressed also in this. At any rate, we know that when those who have walked in severe cold are heated suddenly, they feel pain around the roots of the nails so strongly that they cannot bear it. Therefore, whether the act of being strongly heated or strongly cooled itself also creates some division of continuity perhaps requires a longer discussion. This has also been shown in the treatise *On the Mixtures and Potencies of Simple Medications*.¹⁹

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But for present purposes at least it is not necessary to inquire into what it is that creates the severe pain of strongly heating or cooling. Whether the continuity of the substance of those [parts] capable of sensation is divided, or this substance is suddenly changed, makes no difference to the discovery of those things that will cure the pains, as long as we know that what heats or cools violently creates pain in bodies capable of sensation. At any rate, since we ought to begin from those things that are obvious, and since it seems clear that of those things that approach us, the only ones that are painful are those that heat or cool strongly and those that divide the continuity of the substance, which are encompassed in the bruising, cuttings and stretchings, let us seek to discover their cure, proceeding by some path from the nature of what is sought, which is called method. Let me say again what I said above, when I began. Since what we are inquiring into is how we suffer pain in diseases when there is nothing pain-producing near us externally, it is essential to seek out what the cause

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¹⁹ *De simplicium medicamentorum temperamentis et facultatibus*, XI.379–892K and XII.1–377K.

855K καίον ἐν τῷ σώματι ζητῆσαι τί τῶν τοιούτων | αἴτιον, ὃ θερμαῖνον σφοδρῶς ἢ ψύχον ἢ διαιροῦν τὴν οὐσίαν ἐνός γέ τινος αἰσθητοῦ σώματος ἀνιαρὸν ἡμῖν γίνε-
ται.

καὶ πρῶτόν γε θεασώμεθα τίνας εἶναι χρὴ φύσεως ὃ διαιρήσει τὴν συνέχειαν. ἀναγκαῖον οὖν ἦτοι ῥῆξις ἢ θλάσις ἢ διάβρωσις εἶναι τὴν διάθεσιν ἐν τῷ διαιρεῖσθαι τὸ συνεχές. ἀλλ' ἢ μὲν ῥῆξις ἐκ τάσεώς τινος, ἢ δὲ θλάσις ἐκ βάρους, ἢ δὲ διάβρωσις ἐκ δακνώδους γίνεται ποιότητος. ὅταν οὖν ἕξωθεν μὲν μηδὲν ἢ τὸ τέλλιον ἢ βαρῦνον ἢ δάκνον, ἐξ ἑαυτοῦ δὲ τι πάσχη τούτων τὸ σῶμα, παντί που δήλον ὡς ἢ μὲν τάσις ὑπὸ τινος ἔνδον οὐσίας πολλῆς διατεινούσης τὸ περιέχον αὐτὴν σῶμα γίνουτ' ἂν ἢ ἀμέτρου ξηρότη-
τος, ἢ δὲ θλάσις ἕξωθεν ἐπιπέπτωκυίας οὐσίας σκλη-
ρᾶς ἢ μεγάλης ἢ βαρείας ἢ συναμφοτέρων, ἢ δὲ δῆξις ὑπὸ χυμοῦ δακνώδη φύσιν ἔχοντος· ἐπισκεπτέον οὖν ἡμῖν ἐν ταῖς σφοδραῖς ὀδύνασις ἦτοι χυμὸν πολλὸν ἢ πνεῦμα διεξοδὸν οὐκ ἔχον, ἢ βαρὺν ὄγκον, ἢ δακνώδες
856K ὑγρὸν ἢ διάθεσιν ξηρᾶν· ἔτι δὲ πρὸς τούτοις, ὡς | ἐν ἀρχῇ διήρηται, τὸ θερμαῖνον ἰσχυρῶς ἢ ψύχον. ὦν πάλιν αὐτῶν τὰς αἰτίας ἢ ἐν τῷ πνεύματι θετέον ἢ ἐν τοῖς ὑγροῖς ἢ ἐν τοῖς στερεοῖς· ὃ τι γὰρ ἂν αὐτῶν ἰσχυρῶς ψυχθὲν ἢ ὑποθερμανθὲν ψαυῆ τῶν πλησια-
ζόντων, ὀδυνηρὸν αὐτοῖς γίνεσθαι.

πῶς μὲν οὖν χρὴ διαγιγνώσκειν ἕκαστον τῶν εἰρη-
μένων καὶ ὡς οὐχ ἀπάντων ἔχομεν ἐναργῆ σημεῖα καὶ ὡς εἴπερ τι ἄλλο καὶ ἢ διάγνωσις τῶν ἀδήλων πρὸς

of such things is in the body—whether strong heating or cooling, or division of the substance of one of the bodies capable of sensation has occurred to distress us.

First, let us look into what the nature of that which will divide continuity must be. It is, of necessity, a rupture, contusion or erosion—that is, a condition in which continuity is divided. But rupture arises from some tension, contusion from a weighing down and erosion from a biting quality. Therefore, when there is nothing external stretching, weighing down or biting and yet, of itself, the body suffers one of these, it is surely clear to everyone that tension arises when the body is stretched significantly by some large substance which it contains within, or by excessive dryness; contusion arises when a hard, substantial, or heavy substance, or all of these together, has impinged on it from without; gnawing arises due to a humor which has a biting nature. What we must consider, then, in severe pains is either abundant humor, or *pneuma* not having a path out, or a heavy mass, or a biting fluid, or a dry condition. Over and above these are severe heating or cooling, as I distinguished at the start. We must, in turn, establish the
856K causes of these same things, either in the *pneuma*, or in the fluids, or in the solid [parts] because, if one of those that has been strongly cooled or heated touches the parts adjacent, it generates pain in them.

So it has been demonstrated elsewhere how we should diagnose each of the things mentioned, and how we do not possess clear signs of them all, and how—if indeed there is anything else—even our diagnosis of causes and condi-

αἰσθησιν αἰτιῶν τε καὶ διαθέσεων ἐκ πολλῆς μὲν γυμνασίας, ἐπιμελοῦς δ' ἀπάντων περισκέψεως ἡμῖν περιγίνεται, δι' ἑτέρων δεδήλωται. νυνὶ δὲ οὐ τοῦτο πρόκειται σκοπεῖν, ἀλλ' αὐτὴν μόνην διέρχεσθαι τὴν θεραπευτικὴν μέθοδον. ἐξ ἧς ἐπιστημονικῶς διαγνωσθείσης ἡλικίᾳ βοήθεια καὶ ὠφέλεια γίνεται τοῖς ἰατροῖς οὐ μόνον εἰς βοηθημάτων τε καὶ ἰαμάτων εὐπορίαν, ἀλλ' ἔστιν ὅτε καὶ εἰς τὴν τῆς διαθέσεως γνῶσιν, ἐναργῶς ὑμῖν ἔδειξα πολλάκις ἐπ' αὐτῶν τῶν καμνόντων, ὧν ἤδη μνημονεύσω δυοῖν ἢ τριῶν οὐ πρὸ πολλοῦ θεραπευθέντων.

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ὁ μὲν γε τεσσαρακοντούτης ἦν, ὡς οἴσθα, | κωλικὸς εἶναι νομιζόμενος, οὐ μόνον οὐδὲν ὀνινάμενος ὑπὸ καταπλήσεων καὶ πυρίας καὶ καταπλασμάτων καὶ κλυσμάτων, οἷς συνήθως εἰώθασιν ἐπὶ τῶν τοιούτων χρῆσθαι διαθέσεων, ἀλλὰ καὶ παροξυνόμενος ὑπὸ τῶν πλείστων. ἐπὶ γοῦν ἐλαίῳ πηγαίνῳ διὰ τῆς ἔδρας ἐνεθέντι χείρων ἐγένετο καὶ αἰθῆς ἐπὶ καστορίῳ καὶ μέντοι καὶ μέλι ποτὲ προσενεγκάμενος ἐφθὼν ἔχον πέπερι ἐσχάτως ὠδυνήθη καὶ τὸν χυλὸν δὲ τῆς ἐφθῆς τήλεως ἅμα μέλιτι λαβῶν ἰκανῶς παρωξύνθη. στοχασάμενος οὖν ἐγὼ χυμοὺς δακνώδεις ἐν αὐτοῖς τοῖς χιτώσι τῶν ἐντέρων ἀναπεπόσθαι, συνδιαφθείροντας ἑαυτοῖς τά τε κάτωθεν ἐνιέμενα καὶ τὰ διὰ τοῦ στόματος λαμβανόμενα, δύσφθαρτον αὐτῷ τροφὴν δούς. εἰπ' ἰδὼν ὀδυνώμενον ἔγνω χρῆναι τὴν κακοχυμίαν ἐκκαθαίρειν. ὄντος δ' ἀρίστου πρὸς τὰς τοιαύτας κακοχυμίας φαρμάκου τοῦ διὰ τῆς ἀλόης, ὃ καλοῦσιν

tions not apparent to the senses is the result of much practice and our careful consideration of everything. I do not, however, propose to consider this now, but to go over the therapeutic method itself alone. I have clearly shown you on many occasions in actual patients how great a help and benefit arises for doctors from this when we diagnose scientifically, not only for the easy means of providing remedies and cures, but sometimes also for the recognition of the condition. I shall now call to mind two or three of those [patients] I treated not long ago.

One was a man forty years of age, as you know. Although he was thought to be suffering from colic, he not only derived no benefit from fomentations, applications of heat, poultices and clysters, which [doctors] are habitually accustomed to use in such conditions, but he also suffered exacerbations with most of them. At any rate, after oil of rue was inserted *per rectum*, he became worse, and worse again after castor. Furthermore, when he employed honey which had been boiled with pepper, he was afflicted with extreme pain; and when he took the juice of boiled fenugreek along with honey, he suffered severe irritation. Therefore, I guessed that there had been biting fluids absorbed in the actual walls of the intestines, and these were corrupting along with themselves those medications that were being inserted *per rectum* and also those things being taken *per os*, and I gave him nourishment that was not easily corrupted. Then, when I saw him in pain, I knew there was a need to purge the *kakochymia*. Although the best medication for such *kakochymias* is that made of bitter aloes, which people are now accustomed to call "higry-

857K

858K ἤδη συνήθως πικράν, ἀθρόως μὲν οὐκ ἐτόλμησα καθ-
αίρειν αὐτὸν τὸν ἄνθρωπον, ὑπὸ τε τῆς ὀδύνης καὶ τῆς
ἐνδείας καθηρημένον ἤδη πού δυοῖν μηνῶν. ἐκ δια-
στημάτων δέ τινων σύμμετρον | τοῦτ' ἐργαζόμενος
ἡμέρας ὡς οἴσθ' αὖ πεντεκαίδεκα τελέως ἰασάμην
αὐτὸν οὐδὲν οὐκέτι αὐτῷ προσαγαγῶν ἄλλο βοήθημα.
οὗτος μὲν οὖν ἐν ἐκείνῳ τῷ χρόνῳ πρῶτον οὕτως
ἠνωχλείτο, μηδέπω πρότερον ἀλγήσας ἔντερα.

859K νεανίσκος δέ τις ἐγγυς ἐκείνῳ τὴν ἡλικίαν, οὐκ
ὀλιγάκις ἔμπροσθεν ἠνωχλημένος ὑπὸ κωλικῶν ἀλ-
γημάτων, ἐκαθάρθη λαβὼν σκαμμωνίας ὀπὸν. ἀξιο-
λόγου δὲ τῆς καθάρσεως γενομένης, ἐν μὲν τῇ πρώτῃ
τῶν ἡμερῶν λουσάμενος εἰς ἑσπέραν καὶ λαβὼν πι-
σάνης χυλὸν πρῶτον, εἴτ' ἐπιφαγῶν ἰχθύας ἡμισε τὰ
ληφθέντα διὰ νυκτός. ἐν δὲ τῇ δευτέρᾳ λουσάμενος
ἔφαγε πρῶτον μὲν θριδακίνης, εἶτα κρεῶν ὀρνυθίων
ἐψομένων ἐν λευκῷ ζωμῷ κάπειτα προσηνέγκατο χόν-
δρον, ἐξ ὕδατος ἐπιβαλὼν οἶνον αὐστηρόν. μετρίως δὲ
διάγειν δόξας ἐπ' αὐτοῖς, διητήθη μὲν καὶ τῇ τρίτῃ
τῶν ἡμερῶν παραπλησίως, ἐξέδωκε δὲ ἡ γαστήρ αὐ-
τοῦ μετὰ τοῦ δηχθῆναι πλείω τῆς τῶν ἐδεσμάτων
ἀναλογίας. εἶτα κατὰ τὴν τετάρτην ἡμέραν ἔτι καὶ
μᾶλλον ὠδυνήθη τὰ κατὰ τὴν γαστέρα· καὶ δόξας
ἐν τῷ βαλανεῖῳ πού λεληθότως ἐψύχθαι, πηγάνων
859K ἔλαιον ἐνεθείς, | ὠδυνήθη τε σφοδρότερον καὶ μετὰ
ταῦτα ἐξέκρινεν ὑγρὸν διαχώρημα πάμπολυ, σαφῶς
ἐνδεικνύμενον ὡς κακὰ τοῦ σώματος ὄλου τι φέρεται

pigry" (*hiera picra*),²⁰ I did not dare purge this particular
man suddenly because he had already been affected by
pain and lack of food for, I suppose, two months. When I
did purge him moderately, and at certain intervals for a
fortnight or so, I completely cured him, as you know, with-
out applying any other remedy to him. This was the first
time he was being troubled in such a way, never having
experienced pain in the intestines previously. 858K

[Another] young man, close to the previous one in age,
who had been troubled with colicky pains on a number
of previous occasions, was purged by taking the juice of
scammony. When a significant purging had occurred, he
bathed toward evening on the first day and initially took
the juice of ptisan. Then, after eating dried fish, he vom-
ited during the night those things he had taken. On the
second day, having bathed, he ate: first wild lettuce and
then the flesh of birds boiled in white broth. And then he
took gruel made from water, having added bitter wine.
When he seemed to manage moderately well as a result of
these things, he was also nourished similarly on the third
day. However, his stomach gave out a greater than ex-
pected proportion of the foods in conjunction with being
"bitten." Then, on the fourth day, he suffered even more
pain in the stomach, and when he thought he had been
cooled in the bath somehow without realizing it, having in-
serted oil of rue *per rectum*, he suffered stronger pains, 859K
and after these, he expelled watery excrement in a great
amount, which clearly revealed that something was being
borne from the whole body toward the lumen of the stom-

²⁰ A purgative medication made from aloes and canella bark.

πρὸς τὰ κατὰ τὴν γαστέρα χωρία. κάπειθ' ἐξῆς ἐκ περιόδων ὁμοίως ἠνωχλεῖτο.

πυθόμενοι¹⁵ δ' ἡμεῖς αὐτῷ τὰ συμπτώματα, τὴν βλάβην ἐκ τῆς σκαμμωνίας ἔγνωμεν ἐν ἐκείνοις μάλιστα γεγονέναι τοῖς ἐντέροις, ἃ καὶ πρότερον ἦν ἀσθενῆ, ὥσθ' οἶον ρευματικὴν τινα συνίστασθαι διάθεσιν. οἶσθ' οὖν ὅπως ἰασάμην καὶ τοῦτον ἀπορρῦσαι μὲν κελύσας τὰ κωλικά βοηθήματα, τραφήναι δὲ χόνδρω θερμῷ, δι' ὕδατος ἠψημένῳ, κόκκους ροιᾶς ἐμβαλὼν αὐτῷ. κοιμηθεῖς δ' ὅλη τῇ νυκτὶ χωρὶς ὀδύνης ἐθαύμασε δῆπου τὸ παράδοξον τῆς βοηθείας, ἠρώτα δ' ὅ τι χρῆ πείν. ἐδώκαμεν οὖν αὐτῷ πείν ὕδαρῆ ροῦ χυλόν, ὅπως εἴτε τις ἐπιπολῆς εἴη γεγεννημένη περὶ τὸ ἔντερον ἐλκώδης διάθεσις ἀποστύψειεν, εἴτε καὶ ῥέη τι κατὰ τὸ σύνηθες ἐκ τῶν ἄνω χωρίων εἰς τὸ πεπονηθὸς ἀναστείλειεν ἀρίστῳ τε αὐτῷ χρῆσασθαι προσετάξαμεν οὕτως· εἶπ' εἰς ἑσπέραν δειπνεῖν οἴνων τιὰ τῶν αὐστηρῶν μὲν φύσει, παλαιῶν δέ, διαβραχέντος ἢ ἄρτου καθαροῦ. συνεχωρήσαμεν δὲ καὶ τῶν αὐστηρῶν ὀπωρῶν λαβεῖν ἧς ἂν αὐτὸς ἐθέλη μῆλων ἢ ἀπίων ἢ ροιᾶς. ὁμοίως δὲ καὶ τῇ τρίτῃ τῶν ἡμερῶν διαιτηθεῖς ἐν τῇ τετάρτῃ πῖων τῆς θηριακῆς, ὑγιᾶς τελείως ἐγένετο, καὶ τοῦ λοιποῦ τοῖς συνήθεσι χρώμενος οὐδὲν ἐβλάπτετο.

παραπλησίως δὲ ἕτερόν τινα διακείμενον ὥρα θέρους, ἐπειδὴ διψώδης ἰκανῶς ὑπῆρχε πρὸς τοῖς ἄλλοις τοῖς εἰρημένοις καὶ ψυχρῷ ποτῷ συνεχώρησα χρῆσθαι. μὴ τοίνυν ζῆτει σημεῖα τοιαῦτα καθ' ἐκάστην

ach. Thereafter, he was periodically troubled in the same way.

When I learned of his symptoms, I recognized that injury from the scammony had occurred, particularly in those intestines that were also previously weak, so that a certain flux-inducing condition, as it were, was developing. You know how I cured this man also, having directed him to cast aside the remedies for colic and to be nourished with warm gruel which had been boiled in water into which he had put pomegranate seeds. When he had slept the whole night without pain he was amazed, presumably at the unexpected [efficacy] of the remedy, and asked what he ought to drink. I gave him the watery juice of sumac to drink in order either to provide astringency, if some superficial ulcerated condition had occurred involving the intestines, or to check anything that was flowing in the customary way from the places above to the affected place. I directed him, in this way, to use it for lunch and then, toward evening, to have for his evening meal one of the wines that was harsh in nature, but old, after soaking pure bread [in it]. I also allowed him to take whichever one of the bitter fruits he wished—apples, pears or pomegranates. After also observing this regimen in the same way on the third day, when he had drunk theriac on the fourth day, he became completely healthy, and thereafter, when he used the customary things, he came to no harm.

In the case of another person in a similar state in summer, since he was excessively thirsty in addition to the other things mentioned, I allowed him to use cold water. Thus, do not seek in each condition the kind of signs that

¹⁵ B (cf. audientes KLat); πειθόμενοι K

διάθεσιν, οἷα πλευρίτιδος ἔστιν ἢ δυσεντερίας. ἐπισημονικὴ μὲν γὰρ ἢ τῶν τοιούτων νοσημάτων διάγνωσις, ὀρισμένοις σημείοις γνωριζομένη, στοχαστικὴ δὲ ἢ τῶν ἀρτίως εἰρημένων καὶ μόνοις τοῖς ἀκριβῶς ἐπισταμένοις ἐκάστου νοσήματος τὴν οἰκείαν θεραπείαν εὐρίσκεισθαι δυναμένη. ὥστ' ἐπεὶ περὶ ταύτης πρόκειται νῦν λέγειν, αὐτὴ καθ' ἑαυτὴν περαινεσθῶ, μὴ προσαπτομένων ἡμῶν τῆς διαγνώσεως τῶν διαθέσεων· καὶ μάλισθ' ὅταν ἐκ στοχαστικῶν ἀρχομένων σημείων συνάπτηται τῇ τῶν ὀφελούντων ἢ βλαπτόντων διαγνώσει. τὴν γὰρ ἐν τούτοις μέθοδον τε καὶ γυμνασίαν ἐν ταῖς | τῶν νοσημάτων διαγνώσεσιν ἰδίᾳ ποιούμεθα καθ' ἑαυτήν, ἵνα τεχνωθεῖς τις εὐρίσκη καθ' ἕκαστον ἄρρωστον, ὥσπερ καὶ ἡμεῖς τὰ τε πεπονητά μόρια καὶ τὰς διαθέσεις αὐτῶν.

861K

8. Ἐπανέλθωμεν οὖν αὖθις ἐπὶ τὰς τὴν ὀδύνην ἐργαζομένας διαθέσεις. εἰ μὲν γὰρ αἵματος πλήθος εἶη τὸ διατείνον, ὥσπερ ἀμέλει καὶ ἐν τοῖς φλεγμαίνουσι γίνεταί, φλεβοτομητέον αὐτίκα τῆς δυνάμεως ἰσχυρᾶς οὐσης· εἰ δ' ἤτοι φοβοῖτο τὴν φλεβοτομίαν ὁ ἄνθρωπος ἢ ἄρρωστοτέρος εἶη τὴν δύναμιν, ἀντισπαστέον τε καὶ παροχευτέον· εἶρηται δὲ ἔμπροσθεν ὅπως χρὴ ταῦτα ποιεῖν. εἰ δὲ καὶ τούτων γενομένων ἐτι μένοι τὸ ἄλγημα, δῆλον μὲν δήπου κατὰ τὸ πεπονηθὸς μόριον ἐσφηνώσθαι τὸ λυποῦν. εὐδηλος δὲ ἡ θεραπεία τοῖς διαφορητικοῖς γινομένη φαρμάκοις. ὡσαύτως δὲ καὶ τὰς διὰ φνισώδες πνεῦμα γινομένας ὀδύνας ἰασόμεθα, προσβοηθοῦντες ἐπ' αὐτῶν μᾶλλον τοῖς λεπτύ-

occur, for example, in pleurisy or dysentery. The diagnosis of such diseases is scientific, recognized through determinate signs, but the diagnosis of those things just mentioned is conjectural, and can only be discovered by those with a precise knowledge of the specific treatment of each disease. Consequently, since I propose to speak about this matter now, let it be brought to conclusion of itself, lest we become fixed upon the diagnosis of the conditions, and particularly whenever, beginning from the conjectural signs, it links with the diagnosis of those things that help or harm. We create the method by these things and the practice in the diagnoses of the diseases specific to itself, so that someone who is practiced may discover, in each person who is ill, the affected parts and their conditions, just as we do.

861K

8. Therefore, let us return once again to the conditions that bring about pain. If what distends is an abundance of blood, such as occurs, of course, in the inflammations, we must carry out phlebotomy immediately, if the capacity is strong. If, however, the person either fears phlebotomy or his capacity is rather weak, we must draw off by another outlet and divert [the blood]. I have said before how we ought to do these things. If they have also been done and the pain still remains, it is, I presume, clear that what is causing pain is plugged up in the affected part. Obviously the treatment is by the discutient medications. In like manner too, we shall cure the pains arising due to vaporous

862K νουσι ἐδέσμασί τε καὶ πόμασιν ἐνέμασί τε καὶ κατα-
πλάσμασιν αἰονήσεσιν τε καὶ πυριάμασιν. εἰ δ' ὄγκος
βαρύνων ἢ θλῶν ὀδύνην ἐργάζοιτο, τὸν ὄγκον ἰατέον.
εἰ δὲ δακνώδες ὑγρὸν, ἢ ἐναντιώτατα τούτοις ἐστὶ τὰ
λεπτύνοντα καὶ θερμαίνοντα. χρήζει γὰρ ἢ τοιαύτη
διάθεσις, εἰ μὲν ἰαθήσεσθαι μέλλει, τῆς κενώσεως τῶν
λυπούντων· εἰ δ' εἴη τοῦτο ποιεῖν ἀδύνατον, τῆς ἐπι-
κράσεως· εἰ δὲ καὶ τοῦτο ἀδύνατον, διὰ τῆς τῶν ναρ-
κωτικῶν φαρμάκων προσφορᾶς· ἥτις ἐστὶ μὲν κοινή,
βλάπτει δὲ ἥκιστα τῶν ἄλλων τὰς τοιαύτας διαθέσεις.
λεπτὰ γὰρ ὑπάρχει ταῖς συστάσεσι καὶ θερμὰ ταῖς
δυνάμεσι τὰ πλεῖστα τῶν τοιούτων ὑγρῶν· ὅσα δὲ δι'
ὀπίου καὶ ὑοσκυάμου καὶ τῶν οὕτως ψυχόντων σκευ-
άζεται φάρμακα, ψύχει τε ἅμα καὶ ξηραίνει πάντως·
κατὰ τοῦτο γοῦν οὐ μόνον ὡς αἰσθήσεως ναρκωτικῆ
χρήσιμα καθέστηκεν, ἀλλὰ καὶ ὡς συνιστάντα καὶ
παχύνοντα τὴν τῶν ὑγρῶν λεπτότητα καὶ προσέτι καὶ
τὴν θερμότητα σφοδρὰν ὑπάρχουσαν ἐμφύχοντα.

863K παχέων δὲ ὑγρῶν ἢ γλισχρῶν ἐπικρατούντων ἐναν-
τιώτατα ὑπάρχει τὰ ναρκωτικὰ φάρμακα καὶ πᾶν
χρὴ φυλάττεσθαι τὴν χρῆσιν αὐτῶν ἐπὶ ταῖς τοι-
αύταις διαθέσεσιν. οὐ μὴν οὐδ' ὀδύνη τις ἐπεται σφο-
δρὰ τοῖς τοιούτοις χυμοῖς μόνοις οὔσιν. εἰ δέ ἢ ποτε
συμπλακείη κατὰ τι συμβεβηκός, ἀτμῶδες πνεῦμα
τῶν περιεχόντων ἑαυτὸ σωματίων ἀδυνατοῦν διεξιέναι,
σφοδρότατα πάντως οἱ οὕτως ἔχοντες ὀδυνῶνται. ἐπε-
ται δ' αὐτοῖς τοῦτο κατὰ διττὴν αἰτίαν, ἥτοι γ' ἔμφρα-
ξις ἢ θερμασίαν· ἥ τε γὰρ ἔμφραξις ἵσχει τὸ πνεῦμα

pneuma, helping in this case particularly with thin foods
and drinks, enemas, poultices and moist vapor baths. If,
however, a swelling brings about pain by weighing down or
bruising, we must cure the swelling. On the other hand, if
it is a biting fluid, those agents that are thinning and heat-
ing are most inimical to these. If the pain is going to be
cured, such a condition requires the evacuation of those
things that are pain-producing; but if it is impossible to do
this, what is required is a "tempering" [of humors]. If this
too is impossible, it requires the administration of [one of
the] narcotic medications—one that is common but in-
jures such conditions less than the others. The majority of
such humors are thin in consistency and hot in capacity,
whereas those medications that are prepared from poppy
juice and henbane, and the things cooling in this way, cool
and dry completely at the same time. At all events, in rela-
tion to this, they are useful, not only as establishing a dull-
ing of sensation, but also as compounding and thickening
the thinness of the humors as well as cooling the strong
heat that exists.

On the other hand, when thick and viscous humors pre-
vail, narcotic medications are most inimical, and we must
particularly guard against their use in such conditions. Se-
vere pain does not follow such humors when they exist
alone. If, however, at some time, contingently, vaporous
pneuma which is unable to pass through the bodies con-
taining it is intermingled, those so affected assuredly suffer
very severe pain. This follows in them for two reasons:
either blockage or heating. The blockage holds back the

καὶ κωλύει διεξιέναι. θερμαινόμενά τε τὰ παχέα καὶ γλίσχρα φυσῶδες πνεῦμα γεννᾶν πέφυκε. τοιαῦται μάλιστα γίνονται διαθέσεις τοῖς ἐμπεπλησμένοις ἐδεσμάτων, ψυχρῶν μὲν ταῖς κράσεσι, παχέων δὲ καὶ γλίσχρων ταῖς συστάσεσιν, ὅταν ἐν αὐτοῖς περιέχῃται τοῖς χιτῶσι τῶν ἐντέρων τὸ φυσῶδες πνεῦμα.

864K δυοῖν γὰρ ὄντων αὐτῶν, ἐπειδὴν ἐν τῇ μεταξὺ χώρα τοιοῦτός τις ἀθροισθῆ χυμὸς, εἰς φυσῶδες μεταβάλλει πνεῦμα. παχὺ δὲ δὴ που τοῦτ' ἔστι καὶ ψυχρὸν καὶ βραδύπορον. ὅταν οὖν ἴσχηται τε καὶ διατείνῃ τοὺς χιτῶνας, ὃ τε χυμὸς ἐξ οὗ τὴν γένεσιν ἔχει ψύχει σφοδρῶς τὰ ψαύοντα μόρια τῶν ἐντέρων, κατὰ δύο προφάσεις οἱ οὕτω κάμνοντες ὀδυνῶνται. τὸ μὲν οὖν παραντίκα τελῶς ἀνώδυνοι γίνονται, πίνοντες τι τῶν ναρκωτικῶν φαρμάκων, αὐξάνεται δὲ ἡ διάθεσις αὐτοῖς παντοίως. | οἱ τε γὰρ χιτῶνες τῶν ἐντέρων πυκνότεροι καὶ δυσδιαπνευστότεροι γίνονται τῇ ψυχρότητι τῶν φαρμάκων, ὃ τε χυμὸς παχύτερος καὶ δυσκινητότερος. ὥστε καὶ χρόνου πλείονος ἀναγκαῖον ἔσται δεηθῆναι τὸν κάμνοντα καὶ τοῦ θεραπεύοντος εἰς ἄκρον γεγυμνασμένου κατὰ τὴν τέχνην. εἰ γὰρ ὡς ἔτυχεν αἰθίς ἐγχειρήσειε τῇ θεραπείᾳ, κίνδυνος ἐκ δευτέρου πνευματωθέντος τοὺς χυμοὺς τὴν αὐτὴν ὀδύνην ἐργάσεσθαι. εἴτ' ἐκ δευτέρου δηλονότι δοθῆναι τι τῶν ναρκωτικῶν φαρμάκων δεῖ, τῆς αὐτῆς ἀνάγκης καταλαβούσης. ὡσαύτως δὲ καὶ τρίτου καὶ τετάρτου καὶ πολλάκις ἐφεξῆς, ἄχρις ἂν ὁ ἄνθρωπος ἀνίατος

pneuma and prevents it passing through and those things that are heating are wont to create a vaporous *pneuma* which is thick and viscous in nature. Such conditions occur particularly in those who are filled full of foods that are cold in terms of *krasis* and thick and viscous in terms of consistency, whenever the vaporous *pneuma* is contained in the actual walls of the intestines.

There are two of these walls, and when some such a humor is collected in the space between them, it changes to vaporous *pneuma*. It may be that this is thick, cold and slow to pass. Therefore, whenever it is retained and distends the walls, and the humor from which it has its genesis strongly cools the parts of the intestines that it touches, those who suffer in this way experience pain for two reasons. Thus, when they drink one of the narcotic medications, they immediately become completely pain-free, but their condition is increased in every way because the walls of the intestines become thicker and are less able to disperse [the liquid] due to the coldness of the medications, and the humor becomes thicker and more difficult to move. Consequently the patient will necessarily require a longer time and someone to treat him who is practiced in the craft to the highest degree. For if, as may happen, he should attempt the treatment again, there will be a danger of the humors, having been turned to a vapor a second time, bringing about the same pain. Then, on this second occasion, quite clearly one of the narcotic medications needs to be given, since the same necessity compels this. The same also applies on a third, or fourth, or frequent occasions in succession, until the man becomes incurable

γενόμενος εἰς καχεξίαν τε τοῦ παντός σώματος ἀφίκεται καὶ πολλῷ χρόνῳ κακοπαθήσας ἀποθάνη.

865K πῶς οὖν χρή τὰς διὰ τοὺς ψυχροὺς χυμοὺς ἐν τῷ μεταξύ τῶν ἐντέρων ἡβροισμένας ὀδύνας ἰᾶσθαι; οὐ θερμαίνοντες σφοδρῶς αἰονήσεσιν ἢ καταπλάσμασιν ὑπὸ γὰρ τῶν θερμαινόντων, εἰ μὴ καὶ διαφορηθεῖεν ἰκανῶς, χέονται καὶ πνευματοῦνται πάντες οἱ γλίσχροι καὶ παχεῖς καὶ ψυχροὶ χυμοί. προσήκει τοίνυν αὐτοὺς τέμνειν τε ἅμα καὶ πέττειν, ὅπερ ἐκ τῶν λεπτυνόντων γίνεται φαρμάκων καὶ μάλισθ' ὅταν μὴ θερμαίνωσι σφοδρῶς. ὅτι δὲ καὶ τούτων αὐτῶν ὅσα ταῖς δυνάμεσιν ἐστὶν ἀφυσώτερα καὶ ξηραντικώτερα, ταῦθ' αἰρεῖσθαι χρή μᾶλλον εὐδηλον παντί. καὶ πολλῶν ἰδιωτῶν ἐστὶν ἀκοῦσαι πολλάκις ἤττον ἀλγείν φασκόντων τὸ κῶλον, ὅταν μῆτε καταπλάττωνται τινι μῆτε καταπλῶνται δι' ἐλαίου μῆτε κλύζωνται. καὶ ὅσοι γενναῖοί εἰσι καὶ ἰσχυροί, μετρίως διαιτηθέντες ἐν χρόνῳ πλέονι συντομώτερον καὶ ἀκινδυνότερον ἐκθεραπεύονται τῶν βιαιότερος ὡς εἴρηται θερμαίνοντων. οὐδὲν γὰρ οὕτω χρή δεδιέναι κατὰ τοὺς τοιοῦτους χυμοὺς ὡς θερμότητα χέουσιν μὲν καὶ πνευματοῦσαν αὐτούς, διαφορεῖν δ' ἀδυνατοῦσαν. ἐθεασάμην γοῦν τινα τῶν κατ' ἀγρὸν ἐργατῶν, ὃς ἐπειδὴ ἤσθετο κωλικῆς ὀδύνης, ἐζῶννυτο μὲν ἀντίκα, πρότερον οὐ ζωννύμενος, ἤσθει δὲ μετ' ἄρτου σκόροδα, μηδεμίαν ἐκλείπων συνήθη πρᾶξιν, ἔπιπε δὲ δι' ὅλης μὲν ἡμέρας οὐδέν, εἰς ἐσπέραν δὲ ἀκρατέστερον εἶτα κοιμώμενος δι' ὅλης νυκτὸς ἔωθεν ἀνίστατο παντάπα-

and reaches a cachectic disposition of the whole body and, after suffering over a long period, dies.

How, then, must we cure the pains due to cold humors that have collected together in the middle of the intestines? It is not by heating vigorously with fomentations and poultices, because due to those things that are heating, unless they are also dispersed sufficiently, all the viscid, thick and cold humors flow and turn into vapor. Therefore, it is appropriate to cut and concoct them at the same time—something which occurs through the thinning medications, particularly when they do not heat strongly. It is clear to everyone that, of these very things, you must choose especially those that are more flatus-dispelling and more drying in their capacities. And you often hear many ordinary people saying there is less pain in the colon whenever they are neither treated with poultices, nor fomentations with oil, nor clysters. Those who are excellent [in health] and strong, if they have followed a moderate regimen over a longer time, are cured more quickly and less dangerously than those who are heated vigorously, as I said. For in relation to such humors, we should fear nothing so much as heat which causes them to flow and be converted to wind, but is not able to disperse them. At any rate, I saw a certain man, a farmworker who, when he felt a colicky pain, immediately girded himself, not having done so before, and ate garlic with bread, leaving out no customary activity; and he drank nothing through the whole day but toward evening he drank more unrestrainedly. Then, having slept through the whole night, he rose

865K

866K σιν ἀνώδυνος. ἔστι γὰρ ἀμέλει καὶ ἰ τὰ σκόροδα τῶν ἀφύσων καὶ ἀδίψων βρωμάτων.

ἔνιοι δὲ ἀπείρως ἔχοντες αὐτῶν ὑπολαμβάνουσι κρομμύων εἶναι διψωδέστερα τοῦ παντὸς ἀμαρτάνοντες· οὐ μόνον γὰρ οὐκ ἔστι διψωδέστερα κρομμύων, ἀλλ' οὐδὲ διψώδη τὴν ἀρχήν, ἀφυσότατά τε πάντων βρωμάτων. ὥστ' ἔγωγε τῶν ἀγροίκων θηριακὴν ὀνομάζω τὸ βρώμα, καὶ εἴ τις ἢ Θρακῆς ἢ Κελτοὺς ἢ ὅλως τοὺς ψυχρὰν γοῦν οἰκοῦντας εἴρξειεν ἔσθιεν σκοροδῶν, οὐ σμικρὰ βλάψει τοὺς ἀνθρώπους. ὅσοι μὲν οὖν ἄνευ πυρετῶν ἀλγοῦσι σφοδρῶς ἔντερα, διὰ τὴν εἰρημένην αἰτίαν καὶ σκοροδῶν ἐγγχωρεῖ τούτους ἔσθιεν καὶ τῆς διὰ τῶν ἐχιδνῶν πίνειν, ὠφελούσης ἄκρως τὰς τοιαύτας διαθέσεις. ἐν πυρετοῖς δὲ εἴ ποτε γένοιτο, πειρατέον μὲν πρῶτον εἰ προσίενται τὴν διὰ τῶν κέγχρων πυρίαν ξηράν· εἰ δὲ ἐπὶ τῆσδε μὴ παύσαιτο, τῶν ἀφύσων τι σπερμάτων ἐψήσαντας ἐν ἐλαίῳ λεπτομερεῖ, κάπειτα δι' ὀθόνην διηθήσαντας ὡς καθαρὸν γενέσθαι τοῦλαιον, εἴτ' ἐν αὐτῷ τήξαντας στέαρ χηνὸς ἐνιέναι. μὴ παρόντος δὲ τοῦ χηνείου

867K στέατος ὀρνιθείῳ ἰ χρῆσθαι πρὸ παντὸς δὲ ἔστω τὸ καλούμενον ἀναλον· ἔστω δὲ μὴ πάνυ παλαιὸν· ἐγγχωρεῖ δὲ καὶ προσφάτω χρῆσθαι καὶ μάλιστα τῷ χηνείῳ. εἰ δὲ μὴδ' ἐπὶ τούτῳ καθίστανται, δεύτερον αὔθις ἐνιέναι ταυτό, βραχὺ προσεπεμβάλλοντας καστορίου καὶ ὀπίον, μέγεθος δὲ ἑκατέρου μὴ μείζον κυάμων· τὸ δὲ τοῦ ἐλαίου πλήθος ἔστω κοτύλη. ἀναλαμβάνεται δὲ ἐκ τούτου τοῦ φαρμάκου καὶ κροκιδίου

early in the morning completely pain-free. Garlic is, of course, also among the foods that dispel flatus and do not cause thirst. 866K

There are some who, being without experience, assume garlic causes more thirst than onions, but they are altogether mistaken. Not only is garlic not more thirst-producing than onions, but it is not thirst-producing fundamentally and is the most flatus-dispelling of all foods, so that I myself call the food a "theriac for rustics." And if someone were to prevent Thracians or Celts, or those who live in cold regions generally, from eating garlic, it would harm those people to no small extent. Therefore, it is permissible for those who, without fevers, feel severe pain in the intestines due to the cause spoken of, to eat garlic and drink what is made from theriac, since it greatly benefits such conditions. But if such a pain should occur at some time in a fever, you must first try a dry fomentation made of millet if the pains allow it. If, however, the pains do not settle with this, you must try one of the flatus-dispelling seeds that has been boiled in thin oil and then strained through fine linen, so that the oil becomes pure, and having dissolved goose fat in this, insert it *per rectum*. If goose fat is not available use that of a cock; but above all let it be what is called unsalted and not very old. It is also permissible to use what is recent and especially that of the goose. If the pains do not settle after this, insert the same thing again for a second time, putting in a little castor and the juice of poppy, the amount of each not more than a bean. Make the amount of oil a kotyle. Take up some of this medication on 867K

τι χρῆ δὲ ἐξάπαντας αὐτὴν ἰσχυροῦ νήματος ἐπὶ πλείστον εἶσω κατὰ τὸ ἀπευθυσμένον ἔντερον ἐπιθέναι, πρὸς τῷ καὶ ῥαδίως ὅτε βούλει κομίζεσθαι καὶ τὴν ὠφέλειαν ἐναργῆ παρέχεσθαι.

κατὰ δὲ τὸν αὐτὸν τρόπον καὶ τὰ τῶν ὀφθαλμῶν καὶ τὰ τῶν ὠτων ἀλγῆματα διὰ τοιοῦτον χυμὸν ἢ πνεῦμα φυσῶδες ἐν πυρετοῖς γινόμενα πρᾶννεν προσήκει, τῇ τε διὰ τῶν κέγχρων πυρία χρώμενον, ἐπειδὴ καὶ κουφότατόν ἐστιν ἀπάντων τοῦτο καὶ ξηραντικώτατον, ἀλύπους τε τὰς ἀπορροίας ἔχει καὶ ἀδήκτους, ἐγχεόντά τε τοῖς ὡσὶ τὸ διὰ καστορίου καὶ ὀπίου φάρμακον, ᾧ συνήθως χρώμεθα πρὸς τὰ τοιαῦτα. τὸ δὲ ὑγρὸν ᾧ ἀναδεύεται ταῦτα, τὸ παρ' ἡμῶν καλούμενον ἰψήμα ἐστίν· οἱ πλείστοι δὲ τῶν ἰατρῶν ὀνομάζουσιν αὐτὸ σίραιον. εἰ δὲ καὶ καταπλάττει ποτὲ δεήσειε, κωδίας ἐν ὕδατι καθέποντα,¹⁶ δι' ἀλέυρου τήλεως ἢ κριθῶν ἢ λινοσπέρμου ἐμβαλλομένου τῷ ὕδατι, τὸ κατάπλασμα συνθετόν. εἰδέναι δὲ χρῆ τὸ διὰ καστορίου φάρμακον οὐ μόνον ὠτων ἀλγῆμα πρᾶννεν, ἀλλὰ καὶ ὀφθαλμῶν καὶ ὀδόντων ἐνσταζόμενον τοῖς ὡσίν. ἴσασι δὲ δήπου πάντες ἤδη καὶ τὰ δι' ὀπίου κολλύρια σφοδροτάτας ὀδύνας ὀφθαλμῶν πρᾶννοντα. χρηστότερον δ' αὐτοῖς, ὡς εἴρηται, μεγίστης ἀνάγκης καταλαβούσης, εἰδότα μὲν ὅτι βλαβήσεται τι τὰ μόρια καὶ ἀσθενέστερα πρὸς τὸ λοιπὸν τοῦ βίου γενήσεται ψυχθέντα, τὸ δὲ σωθῆναι τὸν ἄνθρωπον ἐν τῷ παραχρήμα τῆς εἰς ὕστερον ἀκολουθούσης βλά-

868K

a wool suppository. It is necessary to insert this into the rectum as far as possible, having attached a strong thread to it so as to recover it easily when you wish to, and to provide obvious benefit.

In the same way too, it is appropriate to soothe the pains of the eyes and ears that occur due to such a humor or vaporous *pneuma* in fevers, using the fomentation made from millet, since this is both the lightest of all things and the most drying and has harmless and nonbiting emanations, and to pour into the ears the medication made from castor and poppy juice which we customarily use in such cases. The fluid with which these things are mixed into a paste I call "hepsema" although the majority of doctors call it *siraeon*.²¹ If at some time there is also need to apply a poultice, you must compound this, boiling down poppy heads in water using meal of fenugreek, barley or linseed put in the water. You should know that the medication made from castor not only soothes pains of the ears, but also of the eyes and teeth when instilled into the ears. Everyone already knows, of course, that the collyriums made from the juice of poppy soothe the very severe pains of the eyes. You must use them, as I said, when constrained by the greatest necessity, knowing that the parts will be harmed in some way and, having been cooled, will become weaker for the rest of the person's life, although he will be saved in the short term, preferring this despite the later,

868K

²¹ Here the terms are taken to refer to what is boiled down and not necessarily wine; see Galen's *De compositione medicamentorum secundum locos*, XIII.8K.

¹⁶ B; καθέποντας K

869K βης προαιρούμενον. ἐπεὶ τοί γ' ὅτι πολλοὶ τῶν χρησα-
μένων αὐτοῖς ἐγγὺς ἦκον, οἱ μὲν τοῦ μηδ' ὄλως ὄραν,
οἱ δὲ τοῦ κωφωθῆναι, γινώσκειται πᾶσι. ὅθεν ἡμεῖς εἴ
ποτε ἀναγκασθῆμεν αὐτοῖς χρῆσασθαι, μετὰ ταῦτα
κατὰ τὴν τῆς ὑγείας καιρὸν ἐκθερμαίνομεν τὰ μόρια,
τοῖς μὲν ὡσὶν ἐγγέροντες τὸ διὰ μόνου τοῦ καστορίου,
τοῖς δ' ὀφθαλμοῖς | τὰ θερμαίνοντα κολλύρια μόνα
μάλιστα δὲ ἐπαινοῦμεν εἰς ταῦτα τὸ διὰ κινναμώμου.

870K περὶ μὲν οὖν ὀδύνης τῆς ἐπὶ παχέσιν ἢ γλισχροῖς
ἢ ψυχροῖς χυμοῖς ἢ φυσῶδει πνεύματι καὶ ταυτ'
ικανά. παραπλησία γὰρ ἀπάντων αὐτῶν ἐστὶν ἡ θερα-
πεία διὰ τῶν εἰρημένων ὑλῶν περαινομένη, πλὴν ἡ γε
διὰ πνεῦμα φυσῶδες ἐξαίρετον ἴαμα κέκτηται τὴν
σικύαν πολλάκις προστιθεμένην ἅμα δαψιλεῖ φλογί.
καὶ δόξει σοι τὸ βοήθημα τοῦτο μαγεία τινὶ παραπλή-
σιον ἐργάζεσθαι κατὰ τὰς τοιαύτας διαθέσεις, εἴτε
κατὰ τι τῶν ἐντέρων, εἴτε κατ' ἄλλο τι τοῦ σώματος
γένοιτο μόριον. αὐτίκα γὰρ ἀνώδυνοί τε ἅμα καὶ εἰς
τέλος ὑγιεῖς οἱ διὰ πνεῦμα φυσῶδες ὀδυνώμενοι
γίνονται, προσβληθείσης σικύας. εἰ δὲ μὴ μόνον εἴη
πνεῦμα φυσῶδες, ἀλλὰ καὶ χυμὸς ἐξ οὗ τοῦτο γεν-
νᾶται, παραχρῆμα μὲν ἀνώδυνοι γίνονται, πάλιν δ'
αὐτοῖς ἦτοι διὰ τῆς ἐπιούσης νυκτὸς ἢ κατὰ τὴν
ὑστεραίαν ἡμέραν, ἢ καὶ διὰ τρίτης, ὅμοιαι συμβαί-
νουσιν ὀδύνη, καὶ μάλιστα' ὅταν ἐξαμαρτάνωσι τι
περὶ τὴν δίαιταν ἢ φιλοτιμότερον | ἐκθερμαίνωσι τὰ
μόρια. σοὶ δὲ καὶ τοῦτο μὲν αὐτὸ μέγιστον ἔστω
γνώρισμα τῆς διαθέσεως. ἐπέσθω δὲ καὶ ἡ θεραπεία

consequent damage. Mark you, everyone knows that many people, when they use these things, in some cases come close to losing their sight altogether, and in other cases to being made deaf. On which account, if we should ever be compelled to use them, after their use, in a time of health, we heat the parts, pouring into the ears [oil] made from castor alone, and into the eyes the heating collyriums alone. I particularly commend those made from cinnamon for these purposes. 869K

This is enough on the subject of pain due to thick, viscous or cold humors, or to vaporous *pneuma*. The treatment of all these things is similar because it is accomplished by the aforementioned materials. A notable exception is the cure of pain due to vaporous *pneuma* which is achieved with a cupping glass, often when applied along with abundant heat. And it will seem to you that this remedy acts like magic in such conditions, whether they occur in some part of the intestines or in some other part of the body. Those who are suffering pains due to vaporous *pneuma* become pain-free immediately and, at the same time, completely healthy when the cupping glass has been applied. If, however, it is not only vaporous *pneuma* but also a humor from which this pain is generated, they immediately become pain-free, but similar pains recur in them, either during the following night, or the next day, or the third [day], and particularly whenever they err in some respect in their regimen or heat the parts too liberally. Let this also be an important sign of the condition for you. And 870K

προσήκουσα μὴ θερμαίνοντι μὲν ἐπιφανῶς τὸ μόριον, ἀγωγή δὲ ἐπιμελείας χρωμένῃ λεπτυνούσῃ. εἰ δὲ καὶ κατὰ γαστέρα τῶν τοιούτων τι συμβαίνει, θαυμαστῶς ὑπὸ κλυσμάτων ὀνίανται δριμέων. χρῆ δὲ πρῶτον μὲν αὐτῶν ἰᾶσθαι τὸν παροξυσμὸν τῆς ὀδύνης, προσβάλλοντα σικύαν ὑπὲρ τοῦ διαπνεύσαι τὸ φυσῶδες πνεῦμα· μετὰ ταῦτα δὲ ἐκκενοῦν τὸν χυμὸν, ἐνέιντα τῶν τοιούτων τι φαρμάκων, ἐγὼ δὲ εἴωθα χρῆσθαι τῶν λεπτομερῶν ἐλαίων τινί, πῆγανον ἐναφεψῶν. ἔνιοι δὲ ὑπὸ τὴν τοιαύτην θεραπείαν ἀχθέντων, ὅταν παραδέξωνται τοῦλαιον, ὀδυνῶνται σφοδρότατα· κᾶπειτ' ὀλίγον ὕστερον ἐκκρίνουσιν ὑαλώδη χυμὸν· ἐφ' ᾧ παραχρήμα τὴν τ' ὀδύνην ἅμα καὶ τὴν διάθεσιν ἐκθεραπεύονται· κενωθέντος γὰρ τοῦ τὸ φυσῶδες πνεῦμα γεννῶντος αἰτίου πάντα παύεται.

871K τοιούτοις χυμοῖς ἐναντιωτάτην μὲν ἔχουσι φύσιν οἱ λεπτοὶ καὶ δριμεῖς, ὁμοίαν δὲ τὴν ὀδύνην· ἐνίστε δὲ καὶ σπασμοὺς συντόνους ἐπιφέρουσιν ἐν τῷ | στόματι τῆς γαστρὸς ἀθροισθέντες· ὥσπερ καὶ πρῶην τῷ μικρὸν ὕστερον ἐμέσαντι τὸν ἰώδη χυμὸν. ἄμεινον δὲ οὐκ ἰώδη λέγειν αὐτόν, ἀλλ' ἀκριβέστατον ἶον· ἦν γὰρ δὴ τοιοῦτος οἶος ὁ κάλλιστος ἴος. ἀλλὰ τούτῳ γε τῷ νεανίσκῳ μετὰ τοῦ σπᾶσθαι καὶ συγκόπτεσθαι καὶ τινες ἐγένοντο νοτίδες ψυχραὶ καὶ ὁ σφυγμὸς ἐσχάτως μικρὸς ἦν. ἐξ ὧν περ καὶ τεκμηράμενος ἐν τῷ στόματι τῆς γαστρὸς, ὃ συνήθως ὀνομάζομεν στόμαχον, εἶναι τινα δακνῶδη χυμὸν, ἔδωκα πιεῖν αὐτῷ ὕδατος χλιαροῦ· μεθ' ὃ παραχρήμα τοιοῦτον ἤμεσεν οἶόν περ εἰ

let the appropriate treatment follow, not significantly heating the part but using the treatment that is thinning. If one of these pains also occurs in the stomach, it is benefited marvelously by bitter clysters. But first it is necessary to cure the paroxysm of their pain, applying the cupping glass for dissipating the vaporous *pneuma* and, after this, evacuating the humor by inserting one of these medications *per rectum*. It is my custom to use one of the thin oils, boiling it down with rue. Some who are treated in this way, when they have received the oil, suffer very strong pains and then, a little later, evacuate a glassy humor. After this, they are immediately and effectively cured in terms of the pain and the condition at the same time because, when the cause generating the vaporous *pneuma* has been evacuated, everything settles down.

The humors that are thin and bitter have a nature that is absolutely opposite to such humors, but the pain is similar. Sometimes, they also bring on strong spasms when they are gathered in the opening of the stomach, just as [happened] to the person who, a little while later, vomited rust-colored humor. It is better not to speak of this as rust-colored but more precisely as verdigris, for it was like the most beautiful rust. But in this particular young man certain moist coolings occurred along with spasms and syncope, and the pulse was extremely small. Having conjectured from these things that there was also evidence of a certain biting humor in the opening of the stomach, which we customarily call the cardiac orifice, I gave him lukewarm water to drink which he immediately vomited—the kind of effect for which, if perchance you wished to

καὶ σὺ βουλευθείης ἐργάσασθαι, μίξας ὕδατι τὸν εὐαν-
θέστατον ἴον.

ὅταν μὲν οὖν ἐν τῇ γαστρὶ συνίσταται τοιοῦτος
χυμὸς, ἐμέτοις ἐκκαθαίρειν αὐτὸν ὅταν δὲ ἐν τοῖς
ἐντέροις, ἐνίεναι διὰ τῆς ἑδρας ἐπιτήδειόν τι τῶν
τοιούτους χυμοὺς κατακλύζειν δυναμένων. εἶναι δὲ
χρῆ τοῦτο ῥυπτικὸν μὲν πάντως. ἀλλ' ἐπειδὴ τὰ πλεί-
στα τῶν τοιούτων δάκνει, κάλλιστα ἂν εἴη τῶν ἀδή-
κτων τι ῥυπτικὸν ἐκλέγεσθαι τοιοῦτον δέ ἐστιν ἐν τοῖς
μάλιστα πτισάνης χυλός. ἐδέσματα δὲ αὐτοῖς εὐχυμά-
872K τε καὶ δύσφθαρτα δοτέον, ὧν ἡ εἶρηται καὶ παραδεί-
γματα κατὰ τὸν ἔμπροσθεν λόγον.

ἐπεὶ δὲ καὶ τῶν διὰ ξηρότητα σφοδρὰν τεινομένων
τε ἅμα καὶ ὀδυνωμένων ἐμνημόνευσα, προσθεῖναι τι
καὶ περὶ τούτων ἄμεινον. εἰδέναι γὰρ χρῆ τὴν τοιαύ-
την διάθεσιν ἐνδεικνυμένην μὲν εἰ μέλλει θεραπεύειν
τις αὐτήν, ὑγρότητα, χαλεπὴν δ' οὖσαν ἢ καὶ παντά-
πασιν ἀδύνατον ἐκθεραπεύεσθαι, λόγῳ πυρετοῦ γενο-
μένην, ἔπεται δὲ μάλιστα ταῖς ὀλεθρίαις φρενίτισι καὶ
σωθέντα τινὰ τῶν οὕτω σπασθέντων οὐτ' αὐτὸς εἶδον
οὐτ' ἄλλον λέγοντος ἤκουσα. τὰ πολλὰ γὰρ οἱ σπα-
σμοὶ γίνονται διὰ τε πλήρωσιν τῶν νευρωδῶν μορί-
ων, ἢ λόγῳ καὶ τοῖς φλεγμαίνουσιν ἰσχυρῶς ἔπονται
καὶ προσέτι καὶ διὰ δακνώδη χυμὸν λεπτὸν, ἀναβι-
βρώσκοιντα τὰ νευρώδη μόρια· καὶ ψύξιν ἰσχυράν,
ὁμοίον τι πήξει δρώσαν. οὗτοι μὲν οἱ εἰρημένοι τρεῖς
σπασμοὶ θεραπεύονται πολλάκις· ἀνίατος δὲ ὁ διὰ
ξηρότητα τῶν νευρωδῶν μορίων γιγνόμενος.

bring it about, you would mix the brightest verdigris with
water.

Whenever such a humor exists in the stomach, purge it
by vomiting. On the other hand, whenever it exists in the
intestines, it is useful to insert *per rectum* one of those
things capable of washing away such humors. It is neces-
sary for this to be thoroughly cleansing. But since the ma-
jority of such things are biting, it would be best for one of
those that is nonbiting to be chosen as a cleansing agent. Of
such a kind, particularly, is juice of ptisan. And to these
[patients] you must give foods productive of good humors
and not easily spoiled, examples of which have also been
872K mentioned in the previous discussion.

Since I also made mention of those who lie stretched
out and in pain due to severe dryness, it is better that I add
something about them too. It is necessary to know, if one
intends to treat such a condition, that it indicates [the need
for] moisture, although it is difficult or altogether impossi-
ble to treat successfully if it has occurred by reason of a fe-
ver. It particularly follows the deadly phrenitides, and I
myself have not seen anyone who has been saved after hav-
ing suffered convulsions in this way, nor have I heard an-
other say [he has]. In the majority of cases the convulsions
occur due to the repletion of the nervous parts, for which
reason they also follow in those with severe inflammation.
And in addition, they may also occur due to a thin biting
humor which erodes the nervous parts, and due to a strong
cooling which acts in a similar way to freezing. The three
[kinds of] convulsion mentioned are often treatable,
whereas that occurring due to dryness of the nervous parts
is incurable.

873K ἐδείχθη γάρ μοι κἀν τῷ Περὶ μαρασμοῦ λόγῳ παντάπασις ἀθεράπευτος ἢ τῶν στερεῶν σωματῶν ξηρότης. ὥστ' οὐδὲν ἔτι χρὴ περὶ γε τῶν τοιούτων λέγειν συμπτωμάτων οὐ μὴν | οὐδὲ περὶ τῶν διὰ κένωσιν ἀμέτρων¹⁷ ἢτοι διὰ γαστρὸς ἢ δι' ἐμέτου¹⁸ ἢ δι' αἱμορραγίας· εἴρηται γὰρ ὑπὲρ αὐτῶν ἤδη μετρίως ἐν τοῖς ἔμπροσθεν αὐθίς τε διελθεῖν ἀναγκαῖον ἔσται καὶ μάλισθ' ὅταν ὁ λόγος μοι γίγνηται περὶ τῶν παρὰ φύσιν ὄγκων. καταπαύσω τοιγαροῦν ἤδη τὸν ἐνεστῶτα λόγον, ἐπειδὴ περὶ τῶν ἀναγκαιοτάτων συμπτωμάτων καὶ μάλιστα τῶν συνέζευγμένων αὐταῖς ταῖς διαθέσεσι τῶν πυρετῶν αὐτάρκως διήλθον.

¹⁷ K; ἄμετρον B

¹⁸ K; ἐμέτων B, recte fort.

I demonstrated in the work *On Marasmus*²² that dryness of the solid parts is altogether untreatable. As a result, there is nothing I still need to say, at least about such symptoms; and certainly not about immoderate ones due to evacuation, whether through the stomach, or through vomiting, or through hemorrhage. For I already spoke, within limits, about these matters in what has gone before, and it will be necessary to go over them again, and especially when my discussion turns to swellings contrary to nature.²³ So then, I shall put an end to the present discussion now, since I have gone over the most necessary symptoms sufficiently, and particularly those connected with the actual conditions of the fevers. 873K

²² *De marcore*, VII.666–704K; English translation by Th. C. Theophrastus (1971).

²³ Reference to Books 13 and 14 of the present work. See also Galen's *De tumoribus praeter naturam*, VII.705–32K.

874K 1. Δύο μὲν ἤδη γένη νοσημάτων ὅπως ἂν τις ἰῶτο μεθόδῳ δεδήλωται· τὸ μὲν ἕτερον, ἢ δυσκρασία, παλαιὰν ἔχουσα προσηγορίαν, τὸ δ' ἕτερον ὑφ' ἡμῶν ὀνομασμένον, ἢ τῆς συνεχείας λύσις. ὑπὲρ ἧς πρώτης γράψαντες ἐν τῷ τρίτῳ καὶ τετάρτῳ καὶ πέμπτῳ καὶ ἕκτῳ τῶνδε τῶν ὑπομνημάτων, ἐφέξῃς αὐτῇ τὰ κατὰ δυσκρασίαν γιγνόμενα μέχρι τοῦ δωδεκάτου διήληθομεν. ἐν δὲ τῷδε τῷ τρισκαιδεκάτῳ τῆς ὅλης πραγματείας ὄντι περὶ τῶν παρὰ φύσιν ὄγκων ἀρξόμεθα λέγειν, ἐν οἷς δηλονότι κατὰ μέγεθος ἐξίσταται τὰ ἢ μέλη¹ τοῦ κατὰ φύσιν. ὑγίαιν δὲ καλεῖν ἢ κατὰ φύσιν οὐ διοίσει πρὸς γε τὰ παρόντα. πολλῶν δὲ κατ' εἶδος ὄντων ἐν αὐτοῖς παθῶν, περὶ πρώτης ἐροῦμεν τῆς φλεγμονῆς.

875K ἄμεινον γὰρ ἀπὸ ταύτης ἀρξασθαι διὰ τε τὸ συνεχέστατα γίνεσθαι καὶ πυρετούς τε καὶ ἄλλα συμπτώματα ἐργάζεσθαι σφαλερώτατα. λεγόντων δὲ πολλὰκις τῶν παλαιῶν φλεγμονὴν τὴν φλόγωσιν, ἰστέον νῦν ἡμᾶς οὐ περὶ ταύτης διέρχεσθαι τῆς φλεγμονῆς, ἀλλ' ἥτις ἅμα τῇ φλογώσει καὶ τάσιν ἔχει περὶ τὸ

¹ K, B; μέρη conj. Boulogne (cf. partes KLat)

1. It has now been shown how someone might cure two 874K classes of diseases by method. One, *dyskrasia*, has an ancient name; the other, dissolution of continuity, I myself named. Having first written about the latter in the third, fourth, fifth and sixth books of these treatises, after that I went through the diseases occurring as a result of *dykrasia*, as far as the twelfth book. In this, which is the thirteenth [book] of the whole treatise, I shall begin to discuss swellings contrary to nature¹ in which the parts manifestly differ in magnitude from what accords with nature. Whether we call the latter "health" or "accord with nature" will 875K make no difference, at least for our present purposes. Since, however, there are many kinds of affection among these [swellings], I shall speak first about inflammation.

It is better to begin with this because it occurs most frequently and gives rise to fevers and other very dangerous symptoms. Although the ancients often used *phlegmonē* for *phlogōsis*, we must now realize that we are not discussing this particular kind of *phlegmonē* but that which, together with *phlogōsis*, also holds the part in a state of ten-

¹ Throughout this book the translation "swelling" is used for *onkos*, although "tumor" in the general sense of "any swelling or tumefaction" (S) could also be used.

μόριον, ἡμῖν θ' ἀπτομένοις φαινομένην αὐτῷ τε τῷ κάμνοντι διὰ τῆς ἰδίως ὀνομαζομένης συναισθήσεως. οὐδὲν δ' ἦττον τῆς τάσεως ἀντίτυπόν ἐστι τὸ φλεγμαῖνον μόριον ἐν ὄγκῳ τε μείζονι τοῦ κατὰ φύσιν. ὀδύνη δ' αὐτῷ σύνεστιν ἥτοι γ' ἐλάττων ἢ μείζων. ἐνίοτε δὲ καὶ μετὰ σφυγμοῦ συναισθήσεως, ὅταν ἐπιπλέον αὐξηθῇ τὸ νόσημα, καὶ μάλισθ' ἠνίκα ἐκπίσκειται. οὕτω δὲ καὶ τὸ καλούμενον ἔρευθος ἥτοι γ' ἦττον ἢ μᾶλλον. αἰεὶ δὲ πάντως ἐστὶν ἐν τοῖς φλεγμαῖνοσι μορίοις. ὥστε κἂν ἐν τῷ τοῦ ποδὸς ἰχρῆι, κἂν κατὰ τὸ τῆς χειρὸς ἔνδον γένηται μεγάλη φλεγμονή, καὶ ταῦτα φαίνεσθαι πως ἑαυτῶν ἐνίοτε ἐρυθρότερα.

876K

2. Δέδεικται γάρ τοι πᾶσα φλεγμονὴ δι' ἐπιρροὴν αἵματος γιγνομένη τισὶ μὲν εὐθέως θερμοῦ πλέον ἢ κατὰ φύσιν ἦν θερμόν, ἅπασιν δ' οὖν ἐν τῷ φλεγμαῖνοντι μορίῳ θερμότερον γιγνομένου. καὶ τοῦτο κοινὸν ἀπάσαις ταῖς αἰρέσεσιν ἐστίν, εἴτε σφῆνωσιν μόνην αἰτιῶνται κατὰ τὰ πέρατα τῶν ἀγγείων, εἴτε παρέμπωσιν τοῦ αἵματος ἐν μόναις ταῖς ἀρτηρίαις, εἴτ' ἔμφραξίν τινα, εἴτε ἔνστασιν ἐν λόγῳ θεωρητοῖς ἀραιώμασιν. ὥστε καὶ ὁ τῆς ἰάσεως σκοπὸς ἀπάσαις κοινὸς ἢ κένωσις τοῦ πλεονάζοντος αἵματος ἐν τῷ φλεγμαῖνοντι μορίῳ. γιγνομένης δ' ἐτι τῆς φλεγμονῆς διττὸς ὁ σκοπὸς ὥσπερ καὶ τῶν ἄλλων ἀπάντων ἐδεί-

² LSJ offers several meanings for the term "synesthesia," which has come to have a specific technical sense in modern usage. The sense here is an accompanying sensation of the disease which the patient himself has, as found in Aretaeus, *On Causes*

sion which is apparent not only to us when we palpate it but also to the patient himself through what is termed, in a particular sense, "accompanying sensation."² In respect of the inflamed part, firmness of the tension is no less than in a swelling that is greater than normal. Pain is present in it, either more or less, sometimes with an accompanying throbbing sensation when the disease is increased still more, and especially when there is suppuration. Similarly too, the so-called redness is either less or more. Under any circumstances, redness is always present in inflamed parts so that, even if severe inflammation occurs in the sole of the foot or the palm of the hand, these parts also appear redder than normal in some way.

876K

2. So then, it has been shown that every inflammation arises through an influx of blood that in some cases is immediately hotter than accords with nature, but in all cases becomes hotter in the inflamed part itself. This [view] is common to all the sects, whether they blame obstruction at the ends of the vessels alone, or *paremptosis* of blood in the arteries alone, or some blockage, or impaction in the "theoretical" pores.³ As a result, the aim of treatment, which is actually common to all [sects], is the evacuation of the excess blood in the inflamed part. However, when the inflammation is still in the process of occurring, there is a

and *Signs of Acute Diseases*, 2.9, and *On Causes and Signs of Chronic Diseases*, 2.2.

³ *Paremptosis* is a concept particularly associated with Erasistratus and indicates a passage (spillover) of blood from veins to arteries; see Galen, *De plenitudine*, VII.542K. "Theoretical" pores (literally, pores visible to reason) are considered in the Introduction, section 2, on Methodic theory.

877K χθη νοσημάτων, ὅσα τὴν γένεσιν ἐνεστῶσαν ἔτι καὶ μὴπω συμπεπληρωμένην ἔχει. τὸ μὲν γὰρ γεγονός αὐτῶν ἤδη τῷ θεραπευτικῷ μέρει τῆς ἰατρικῆς ὑποπέπτωκε, τὸ δ' ἔτι γιγνόμενον τῷ προφυλακτικῷ. καὶ τὴν ὅλην ἐπιμέλειαν τῶν ἔτι γιγνόμενων παθῶν ἐκ προφυλακτικῆς τε καὶ θεραπευτικῆς.

ὥσπερ γε καὶ εἰ μὴδ' ὅλως ἄρχοιτο φλεγμαίνειν μηδέπω, φαίνονται δὲ τὸ τῶν γεννῆσαι δυναμένων αἰτίων εἶδος ἤδη κατὰ τὸ σῶμα, σκοπὸς καπὶ τούτων ἀπάντων ἡ προφυλακὴ μόνη. μηδέπω δ' αἰτίας μηδὲ μᾶς ὑποτροφεμένης ἐν τῷ σώματι, τὸ καλούμενον ὑγιεινὸν μέρος τῆς τέχνης προνοεῖται καὶ οὕτως ἐχόντων. ὅσα τοῖνυν αἷτια τὴν φλεγμονὴν ὁρᾶται γεννῶντα, ταῦτα ὅταν μὲν ἤδη πως ἦ κατὰ τὸ σῶμα, μικρὰ δ' ἔτι καὶ ἀρχόμενα, κωλύειν αὐτὰ δεῖ μείζω γενέσθαι, καὶ τοῦτ' ἐστὶν ἡ προφυλακὴ τῆς φλεγμονῆς. εἰ δὲ τηλικούτου ἔχει τὸ μέγεθος ὡς ἤδη ποιεῖν φλεγμονὴν, ἐκκόπτειν μὲν χρὴ ταῦτα, τὸ δὲ ἤδη γεγονός αὐτῆς ἰᾶσθαι.

878K 3. Γένεσις μὲν οὖν κοινὴ πάσαις ταῖς φλεγμοναῖς ἐξ αἵματος ἐπιρροῆς ἐστὶ πλείονος ἢ ὅσου δέεται τὸ μέρος, ὡς ἔν τε τῷ Περὶ τῶν παρὰ φύσιν ὄγκων ἐδείχθη | καὶ τῷ Τῆς ἀνωμάλου δυσκρασίας. ἐπιρρεῖ δὲ πλέον, ἐνίοτε μὲν ἐτέρου τινὸς ἢ ἐτέρων τινῶν μορίων εἰς αὐτὸ πεμπόντων, ὑποδεχομένου δὲ τοῦ φλεγμαίνεν ἀρχομένου, ποτὲ δὲ ἔλκοντος ἐφ' ἑαυτὸ τοῦ πάσχον-

twofold objective, as was also shown for all other diseases that are still in the evolving phase and are not yet fully established. For what has already occurred of these diseases falls under the therapeutic part of medicine, whereas what is still coming into existence falls under the prophylactic part. And because of this, I said that the complete care of affections that are still in evolution is not simple but compound, involving both prophylactic and therapeutic elements.

877K

In fact, in similar fashion, if inflammation is not yet beginning at all, but the kinds of causes that can generate [inflammation] are already apparent in the body, the aim, in all such instances, is prophylactic alone. And even if no single cause has yet arisen in the body, the part of our craft that is referred to as "pertaining to health" provides also for people in this condition. Therefore, regarding those causes that are seen to generate inflammation, whenever these are already in the body in some way, but are still small and incipient, we must prevent them becoming greater, and this is the prophylaxis of inflammation. If, on the other hand, these causes have such magnitude that they already bring about inflammation, we ought to eradicate them and cure what has already occurred of the inflammation itself.

3. Therefore, a common genesis for all inflammations is from a flow of blood greater in amount than the part requires, as I demonstrated in the work *On Abnormal Swellings* and in *On Anomalous Dyskrasias*.⁴ Sometimes, a greater amount [of blood] flows when one or several different parts send it and the parts beginning to become inflamed receive it, and sometimes when the affected part

878K

larly p. 723), and *De inaequali intemperie*, VII.733-52K (see particularly p. 738).

⁴ *De tumoribus praeter naturam*, VII.705-32K (see particu-

τος. τὰ μὲν οὖν πέμποντα ποτὲ μὲν, ὡς τῷ πλήθει περιττὸν ἢ ἀνιαρὸν τῇ ποιότητι, διωθεῖται τὸν χυμὸν, ἐνίοτε δὲ καὶ δι' ἄμφω τὰ δὲ ἔλκοντα διὰ θερμότητα νοσώδη. κατὰ δὲ τὰς ὀδύνας ἄρχεται μὲν ἐκ τοῦ τὴν ὀδύνην ἔχοντος ἢ αἰτία, τὰ δ' ὑπερκείμενα τὸ σύμπαν ἐργάζεται τῆς φλεγμονῆς. τὸ μὲν οὖν ἐπὶ τὸ θερμαινόμενον ἤτοι γ' ἔλκεσθαι τοὺς πλησιάζοντας χυμούς, ὡς ἡμεῖς φαμεν, ἢ ὡς Ἀσκληπιάδης ἐνόμιζε, ρεῖν, ἐναργῶς φαίνεται καὶ φυλαττέσθω τῷ λόγῳ κἀνταῦθα τὸ ἀληθές ἐξ αὐτοῦ τοῦ βλέπεσθαι.

τά γε μὴν ὀδυνώμενα φαίνεται μὲν καὶ τὰτα φλεγμαίνοντα διὰ τὴν ὀδύνην, ἢ δ' αἰτία τισὶ μὲν οὐδ' ὄλως εἴρηται, τισὶ δ' οὐδαμῶς πιθανή. καθ' ἡμᾶς δ' ἐστὶ τοιαύδε. δέδεικται δὲ κατὰ τὴν πραγματείαν ἣν Περὶ τῶν φυσικῶν δυνάμεων ἐποισάμεθα μία καὶ ἥδε τῆς φύσεως δύναμις, ἣν ἀποκριτικὴν ἢ ὀνομάζομεν. ἐνεργεῖ δ' αὐτὴ κατ' ἐκείνους τοὺς καιροὺς ἐν οἷς ἀν αἰσθηταὶ λυποῦντός τινος. ἐν δέ τι τῶν λυποῦντων αὐτῆν ἐστὶ καὶ τὸ τὴν ὀδύνην ἐργαζόμενον αἷτιον, ὃ τί ποτ' ἀν ἦ. τοῦτ' οὖν ἀποτρίψαι σπεύδουσα φλεγμονὴν ἔστιν ὅτε κατὰ τὸ μέρος ἐργάζεται. ὅταν γὰρ ταῖς πρώταις ἐαυτῆς κινήσεσι μηδὲν ἀνύσῃ, τηνικαὐτ' ἤδη σφοδρότερον ἐπιχειροῦσα τὸ λυποῦν ἀποτρίψασθαι συνεκθλίβει τι πρὸς τὸ μέρος ἐκ τῶν ὑπερκειμένων αἷμα καὶ πνεῦμα. κἀντεῦθεν ἐπὶ ταῖς ὀδύνασι εἰς ὄγκον αἴρηται² τὸ μέρος ἀνάλογον τῷ πρὸς αὐτὸ ῥυέντι χυμῷ.

² B (cf. attollatur KLat); εἴρηται K

draws the blood to itself. The parts that send [the blood] expel the humor, sometimes because there is excess in quantity, sometimes because it is distressing in quality, and sometimes for both reasons. Those parts which attract do so because of a morbid heat. As for pain, the cause arises from what has the pain whereas the overlying parts bring about all the inflammation. Therefore, it is clearly apparent that there is either a drawing of the adjacent humors to the part that is heated, as I say, or a flow, as Asclepiades thought; and here too the truth in the theory must be maintained by what is actually observed.

At any rate, in parts that sense pain, those that are inflamed are apparent because of the pain, although the cause is not stated at all in some, and not at all reliably in others. My view is as follows: it was shown in the treatise I wrote *On the Natural Capacities* that there is this one capacity of Nature which I called separative.⁵ This functions on those occasions when there is a perception of something distressing. One of the things that is distressing is the cause which brings about the pain itself, whatever that might be. Therefore, when the separative capacity hastens to get rid of this, it sometimes brings about an inflammation in the part. Whenever nothing is achieved in the first actions of this [capacity], since it now, under these circumstances, attempts to get rid of what is distressing more vigorously, it squeezes out some blood and *pneuma* from what is overlying the part. And here, due to the pains, the part is raised up into a swelling in proportion to the humor flowing to it.

⁵ See *De naturalibus facultatibus*, II.1-214K, in particular II.149K ff.

4. Καὶ μέντοι καὶ πάντων τῶν παρὰ φύσιν ὄγκων ἡ ποικιλία τῆς διαφορᾶς ἔπεται τῇ τῶν ἐπιρρεόντων φύσει. πνευματωδέστεροι μὲν γάρ, ὅταν ἡ πνευματώδης οὐσία πλείων ἀφίκηται, γίνονται φλεγμονωδέστεροι δέ, ὅταν ἡ τοῦ αἵματος ἐρυσιπελατώδεις δέ, ὅταν ὁ τῆς ξανθῆς χολῆς χυμὸς οἰδηματώδεις δέ, ὅταν ὁ τοῦ φλέγματος, ὡσπερ γε καὶ σκιρρώδεις, ὅταν ἦτοι παχὺς ἢ καὶ γλίσχρος ἰκανῶς ὁ κατασκήψας εἰς τὸ μόριον ἢ χυμὸς. ὁ μὲν οὖν παχὺς ἤδη πῶς ἐστὶ μελαγχολικὸς καὶ ἦτοι γε ἦττον ἢ μᾶλλον. ὁ δὲ γλίσχρος ἔκ | τε γλίσχρων ἐδεσμάτων γίνεταί, καὶ ποτε καὶ αὐτῶν τῶν νευρωδῶν μορίων περίπτωμα πολλὸν γεννησάντων. ἀλλὰ περὶ μὲν τῶν ἄλλων ὄγκων ἐφεξῆς εἰρήσεται.

880K

περὶ δὲ τῆς φλεγμονῆς τὰ κοινὰ πάντων λαβόντες εἰς τὸν λόγον οὕτως αὐτοῖς προσθῶμεν, ὅσα μόνης αὐτῆς ἐστὶν ἴδια. ὅταν οὖν ἄρχηται τι φλεγμαίνειν μόριον, ἐπισκεπτέον εἶτε διὰ θερμασίαν τινὰ παρὰ φύσιν ἐν αὐτῷ γενομένην εἶτε δι' ὀδύνην ἦτοι γ' οἰκείαν ἢ τινα τῶν πλησιαζόντων εἰς τοῦθ' ἦκεν ἵνα σοι παύοντι τὴν αἰτίαν ἢ φλεγμονὴν μηκέτ' αὐξάνηται. μετὰ δὲ τήνδε τὴν ἐπίσκεψιν ἐφεξῆς θέασαι μὴ τι τῶν πλησιαζόντων μορίων ἐπιπέμπει πλέον αἶμα τῷ φλεγμαίνοντι καὶ μετὰ τοῦτο μὴ καὶ σύμπαν τὸ σῶμα πληθωρικῶς διάκειται.

5. Μενῆσθαι δ' οἰμαί σε καὶ τούτου τοῦ δεδευγμέ-

⁶ The problems associated with the term *neuron* and its cog-

4. But, in truth, the diversity in the differentiae of all the swellings contrary to nature follows from the nature of the inflow. For the more airlike swellings arise whenever an airlike substance arrives in greater amount; more inflammatory swellings arise whenever the inflow is of blood; erysipelatoid swellings arise whenever the humor is yellow bile; edematous swellings arise whenever the inflow is of phlegm, just as scirrhus swellings arise whenever a thick or excessively viscid humor rushes down to the part. The thick humor, then, is already in some way "melancholic," and is in fact either less or more. However, the viscid humor arises from viscid foods, and sometimes also from those "nerve-like" parts⁶ when they generate a large amount of superfluity. But I shall say more about the other swellings in due course.

880K

On the matter of inflammation, having dealt with the generalities, let me advance the argument in the same way to those things that are specific to inflammation alone. Thus, whenever some part begins to become inflamed, what must be considered is whether the inflammation is due to some abnormal heat arising in it, or due to pain, either of the part itself or coming to it from one of the adjacent parts so that, if you put a stop to the cause, the inflammation does not increase any further. The next consideration after this is to see whether one of the adjacent parts is sending excess blood to the inflamed part and, after this, whether or not the whole body is in a plethoric state.

5. I think I should remind you also of what has been
nates have been mentioned earlier; see vol. I, 160K, note 3.

881K νου πολλάκις, ὡς ἐκ τῶν ἰσχυροτέρων μορίων ὠθούμενα τὰ περιττὰ κατὰ πλήθος ἢ ποιότητα τοῖς ἀσθενέστεροις ἐγκατασκήπτει· καὶ διὰ τοῦτό γε καὶ οἱ ἀδένες ἐτοιμῶς δέχονται τὸ ρέμμα καὶ μάλισθ' ὅσοι μανώτεροι φύσει. | σφοδρότερος μὲν γὰρ ὁ τῶν ἀρτηριῶν καὶ φλεβῶν καὶ νεύρων καὶ μυῶν ἐστὶ τόνοσ· ἀσθενέστερος δὲ καὶ ἴσως οὐδ' ὅλως ὁ τῶν ἀδενωδῶν σωματίων. οὕτως οὖν καὶ δι' ἕλκος ἐν δακτύλῳ γενόμενον ἦτοι ποδὸς ἢ χειρὸς οἱ κατὰ τὸν βουβῶνα καὶ τὴν μασχάλην ἀδένες ἐξαίρονται τε καὶ φλεγμαίνουσι, τοῦ καταρρέοντος ἐπ' ἄκρον τὸ κῶλον αἵματος ἀπολαβόντες πρῶτοι. καὶ κατὰ τράχηλον δὲ καὶ παρ' ὧτα πολλάκις ἐξήρθησαν ἀδένες, ἑλκῶν γενομένων ἦτοι κατὰ τὴν κεφαλὴν ἢ τὸν τράχηλον ἢ τι τῶν πλησίων μορίων· ὀνομάζουσι δὲ τοὺς οὕτως ἐξαρθέντας ἀδένας βουβῶνας. εἰ δὲ σκιρρωδεστέρα ποτ' αὐτῶν ἢ φλεγμονὴ γένοιτο, δυσίατός τε ἐστὶ καὶ καλεῖται χοιράς. ἦτις μὲν οὖν ἐστὶν ἢ τῶν χοιράδων ἴασις ἴδια, κατὰ τὸν ἐξῆς λόγον εἰρήσεται.

882K νυνὶ δὲ περὶ τῶν φλεγμονῶν ἐπειδὴ περὶ τούτων πρόκειται διελθεῖν, ἀναλαβόντες περὶ τούτων ἀθῆς λέγωμεν· ὡς τὸ κωλύειν αὐτὰς ἀρχομένας ἐκκοπτῶν τὴν γεννώσαν αἰτίαν γίνεσθαι. καὶ πρῶτόν γε περὶ τῶν ἐφ' ἕλκεσι φλεγμονῶν εἴπωμεν· ἐπειδὴν γὰρ ἐγγὺς ἀρτηρίας μεγάλης ἢ φλεβὸς ἕλκος γένηται, τάχιστα | μὲν οἱ βουβῶνες ἀνίστανται. φαίνεται δ' ἐνίοτε καὶ ἡ φλὲξ αὐτῇ καθ' ὅλον τὸ κῶλον ἐρυθρὰ τε καὶ θερμὴ καὶ τεταμένη, καὶ εἰ θίγῃς αὐτῆς ὀδυνωμένη.

demonstrated often—that the superfluities thrust out from the stronger parts on account of amount or quality pass down to the weaker [parts] and, because of this, the glands also readily receive the flux, especially those that are by nature looser in texture. The strength of the arteries, veins, nerves and muscles is quite considerable whereas that of the glandular bodies is weaker, and perhaps not there at all. So it is that, due to a wound [or ulcer] occurring in a digit of either a foot or hand, the glands in the groin and armpit respectively are swollen and inflamed because they are first to receive the blood flowing to the farthest point of the limb. And the glands in the neck or behind the ears are often swollen when wounds [or ulcers] occur in the head or neck, or one of the adjacent parts. They call glands swollen in this way “buboes.” If, however, the inflammation arising in them becomes harder at some point, it is difficult to cure and is called “scrofulous.”⁷ What the specific treatment of the scrofulous swellings is, I shall speak about in the discussion that follows.

Now, about inflammations, since they are what I propose to go over, having brought them to the fore, let me say again about these that preventing them arising lies in eradicating the generating cause. Let me speak first about inflammation due to wounds [or ulcers] because, whenever they occur near a major artery or vein, glandular swellings very quickly build up. Sometimes it seems that the vein itself is also red, hot and tense through the whole limb, and painful if you touch it. If the whole body is either plethoric

⁷ Both these terms remain in use, albeit uncommonly. *Bubo* retains its ancient meaning; *scrofula* has become restricted to tuberculous glandular swellings, particularly in the neck, which were also called “King’s-evil” (see, e.g., Peter English).

πληθωρικοῦ μὲν οὖν ὄντος ἢ κακοχύμου τοῦ παντός σώματος ἢ θεραπεία δύσκολος γίνεται, ὑγμειοῦ δ' ἀκριβῶς ῥαδία. θερμαίνειν τε γὰρ καὶ ὑγραίνειν χρῆ μετρίως ὅλον τὸ κῶλον, ὅπως ἀνωδύνου γένοιτο, γινώσκεις δὲ δήπου τὴν τῶν τοιοῦτων ὕλην, αὐτῷ μὲν οὖν τῷ ἔλκει τῆς τετραφαρμάκου δυνάμεως ἐπιτιθέμενης ἐν μοτῷ λύεται δὲ ῥοδίνῳ μὲν μάλιστα, μὴ παρόντος δὲ αὐτοῦ, τῶν χαλαστικῶν ἐλαίῳ τινί· τῷ δὲ ὄλῳ κῶλῳ περιελιττομένου πιλήματος ἐλαίῳ θερμῷ βεβρηγμένου.

καὶ μέντοι καὶ αὐτῷ τῷ ἔλκει τὸ φάρμακον ἐπιτιθέσθαι χρῆ θερμόν, ἕξωθέν τε καταπλάττειν αὐτῷ θερμῷ καταπλάσματι τὸ μὲν ἄλευρον ἤτοι κρίθινον ἢ πύρινον ἢ μικτὸν ἐξ ἀμφοῖν ἔχοντι, τὸ δὲ ὑγρὸν ὕδωρ μετ' ἐλαίου βραχέος. οὕτω δὲ καὶ αὐτῷ τῷ ἀδένι τῷ φλεγμαίνειν ἠργμένῳ παρηγορικῶς χρῆ προσφέρεσθαι τὴν γε πρώτην ἡμέραν ἐξ ἐλαίου θερμοῦ διάβροχον ἔριον ἐπιτιθέντας, οὐχ ὡς τινας εὐθέως μεθ' ἀλῶν | 883K ὕστερον γὰρ ἐκείνους χρησόμεθα, τοῦ τε καθ' ὅλον τὸ κῶλον ὄγκου παρηγορηθέντος, ἀνωδύνου τε τοῦ ἔλκους γενομένου. καὶ μέντοι γε καὶ τὸ Μακεδονικὸν καλούμενον φάρμακον, ὡσαύτως τῇ τετραφαρμάκῳ δυνάμει κατὰ τῶν ἐλκῶν ἐπιφέρειν προσήκει· καὶ γὰρ καὶ παραπλήσιά πως ἀλλήλοις ἐστί, μόνῳ τῷ λιβανωτῷ πλεονεκτοῦντος τοῦ Μακεδονικοῦ.

πληθωρικοῦ δ' ὄντος ἢ κακοχύμου τοῦ σώματος ἢ διὰ τῶν οὕτω θερμαινόντων ἀγωγῇ ρευματίζει τὸ κῶ-

or *kakochymous*, treatment becomes difficult, whereas if it is healthy, treatment is easy, it being necessary to heat and moisten the whole limb to a moderate degree, so that it becomes pain-free—I presume you know the material for such things, which is to place the “tetrapharmaceutical potency”⁸ in lint on the wound itself. It is best if this is dissolved in oil of roses or, if this is not available, in some oil of a relaxing kind, bandaging the whole limb with compressed wool soaked in warm oil.

However, it is also necessary to apply the warm medication to the wound or ulcer itself, and to cover it externally with a warm poultice made of meal, either barley or wheat, or a mixture of both, the moisture of the water having with it a little oil. Similarly, it is also necessary, at least on the first day, to gently apply wool moistened with warm oil to the actual gland that has begun to become inflamed and not, as some do, immediately with [added] salt. Later, we shall use salt when the swelling involving the whole limb has settled and the wound or ulcer has become pain-free. It is, of course, also appropriate to apply the so-called “Macedonian” medication⁹ to wounds or ulcers in the same way as the “tetrapharmaceutical potency” because, somehow, there are similarities between them, [the only difference being that] the Macedonian [medication] has a greater amount of frankincense.

If, however, the body is plethoric or *kakochymous*, treatment with things that heat in this way creates flow in

⁸ On the composition of this (from wax, tallow, pitch, and resin), see Galen, *De elementis secundum Hippocratem*, I.452K, and *De simplicium medicamentorum temperamentis et facultatibus*, XII.328K.

⁹ There is no other reference to this in the Kühn index.

λον. οὐ μὴν οὐδ' ἄλλη τινὶ χρῆσθαι δυνατὸν. ἀναγκα-
ζόμεθα τοιγαροῦν ἐνίοτε κενοῦν αἵματος ἤτοι φλέβα
τέμνοντες ἢ ἀποσχάζοντες τὰ μὴ πεπονθότα κῶλα.
χειρὸς μὲν γὰρ κακῶς ἐχούσης τὰ σκέλη, τοῦ δ'
ἐτέρου τῶν σκελῶν πεπονθότος τὸ λοιπόν. ταύτας γὰρ
τὰς κενώσεις ἐνδείκνυται τὸ πλήθος, ὥσπερ γε καὶ ἡ
κακοχυμία τὴν τοῦ πλεονάζοντος χυμοῦ κάθαρσιν. ὡς
τὰ πολλὰ μὲν οὖν ἐπὶ τοῖς εἰρημένους βοηθήμασι
παύεται τῶν ἀδένων ἢ φλεγμονῇ. πολλάκις δ' ἤτοι τοῦ
θεραπεύοντος βραδύνοντος περὶ τὴν τοῦ παντὸς σώ-
ματος κένωσιν ἢ αὐτοῦ τοῦ κάμνοντος ὑπὸ μαλακίας
884K αὐτὴν οὐ προσιεμένου, μείζων ἢ φλεγμονῇ ἰ γίνεται
τῶν ἀδένων, ὡς εἰς ἐκπύσιν ἔρχεσθαι.

καὶ μέντοι καὶ τὰ καλούμενα φύματα κατ' αὐτοὺς
τοὺς ἀδένας συμβαίνει, διὰ ρεῦμα κατασκήψαν ἄνευ
τῆς ἔλκουσ προφάσεως. ὅταν οὖν ποτε διατείνωνται
σφοδρῶς ἀδένες ἢ ἀπλῶς ὀτιοῦν μόριον ἄλλο φλε-
γμαῖνον, ἀναγκαζόμεθα προκενώσαντες τὸ ὅλον ἀπο-
σχάζειν αὐτό. κενούμεν δὲ τὸ ὅλον, ὡς κὰν τῷ Περὶ
πλήθους ἐδείξαμεν, οὐ μόνον ἐν πληθωρικῇ διαθέσει
γιγνόμενον, ἀλλὰ καὶ διὰ μέγεθος τοῦ πάθους, ἐν
συμμετρίᾳ χυμῶν καθεστηκότος τοῦ παντὸς σώματος.
ἡ γὰρ ὀδύνη καὶ ἡ θερμασία τοῦ φλεγμαίνοντος
μέλους αἰτία ρεύματος γίνονται, κὰν ἀπέριπτον ἦ τὸ
σύνπαν σῶμα. χρῆ τοίνυν ἐνδεέστερον αὐτὸ ποιεῖν
τηνικαῦτα κενοῦντα κένωσιν, ἥτις ἂν ἀρμόττειν φαί-
νηται μάλιστα τῇ θ' ἡλικίᾳ καὶ τῇ φύσει τοῦ κάμνον-

the limb. And yet it is not possible to use any other treat-
ment. Therefore, we are sometimes forced to drain blood,
either by opening a vein or by scarifying the nonaffected
limbs. When the hand is badly affected, scarify the legs;
when one of the legs is involved, scarify the other leg.
Abundance indicates these evacuations, just as *kakochy-
mia* indicates purging of the excessive humor. For the most
part, then, after the aforementioned remedies, the inflam-
mation of the glands ceases. Often, when either the person
carrying out the treatment is tardy in purging the whole
body, or the patient himself does not respond to the purg-
ing because of weakness, the inflammation of the glands
becomes more marked such that it goes on to suppuration.

884K

And the so-called "phymata"¹⁰ also occur in relation to
the glands themselves due to a flux falling on them without
a causative wound or ulcer. Whenever glands are markedly
distended on any occasion, or simply when any other part
whatsoever is inflamed, we are forced to scarify the whole
[body] after prior purging. We evacuate the whole [body],
as I showed in the work *On Plethora*,¹¹ not only when it is
in a plethora condition, but also because of the magnitude
of the affection when the whole body is in a state of
humoral balance. The pain and the heat of the inflamed
part are the causes of flux, even if the whole body is free of
superfluities. Therefore, it is necessary for the one who
carries out the purging to make the body deficient in these
circumstances to the extent that seems to accord best with
the age and nature of the patient, attention also being

¹⁰ It is not possible to identify this with a specific lesion; see Celsus, V.28 (9) for a description.

¹¹ *De plenitudine*, VII.513-83K.

885K τος, ἐπισκοποῦντα καὶ τὴν ὥραν καὶ τὴν χώραν καὶ τὰ ἔθη τοῦ νοσοῦντος· ὑπὲρ ὧν ἤδη πολλάκις ἐν πολλοῖς εἵπομεν, ὥστε κἂν μὴ προσκείηται ποτε τῷ λόγῳ, συνυπακούειν αὐτὰ χρή. ὅταν τὸ οἶον ζέον τῆς φλεγμονῆς παύσῃται, τῶν παρηγορικῶν ἀποχωροῦντα καταπλασμάτων ἐπὶ | τὰ διαφορητικὰ χρή μεταβαίνειν κατὰ βραχύ, πρῶτον μὲν τοῖς παρηγορικοῖς μινύντα μέλιτος ὀλίγον, εἴτ' ἀφαιροῦντα μὲν ὄλον τὸ πύρινον ἄλευρον, ἀρκοῦμενον δὲ τῷ κριθίνῳ μετὰ τοῦ καὶ τὸ μέλι προσάξω, εἴθ' ἐξῆς ἐπὶ τι τῶν διαφορῶντων ἰέναι φαρμάκων ὅσα ταῖς συστάσεσιν ἦτοι γ' ὑγρὰ τοῖς ἐμμότοις ὁμοίως ἐστὶν ἢ κηρωτοειδῆ.

886K ἀφίστασθαι δὲ τῶν σκληρῶν, οἷα πολλὰ τῶν ἐμπλαστῶν ἐστι· συντείνει τε γὰρ τὰ λείψανα τῶν φλεγμονῶν, ἀθθίς τε φλεγμαίνειν ἀναγκάζει τὰ πεπονηθότα μόρια. κἂν εἰ πῦον δέ τι κατὰ τὸ διαπυήσαν ἀξιόλογον εἶη περιεχόμενον, οὐ χρή τέμνειν αὐτίκα, καθάπερ ἔνιοι πράττουσιν, ἀλλὰ διαφορεῖν ἐπιχειρεῖν τοῖς τοῦτο δρᾶν πεφύκοσι φαρμάκοις, ὧν ἡ χρήσις ἐστοχάσθω τῆς διαθέσεως· ὅταν μὲν γὰρ ἔτι φλεγμονῶδες τι κατὰ τὸ μόριον ἦ, τὰ δριμέα τῶν φαρμάκων ἐρεθίζει μᾶλλον ἢ διαφορεῖ. ὅταν δὲ φαίνεται σοι τὸ τῆς φλεγμονῆς λείψανον σκιρῶδες γινόμενον, θαρρεῖν ἤδη τοῖς ἰσχυροῖς φαρμάκοις, ἐπιβλέποντα δις τῆς ἡμέρας ὁποῖόν τι δρᾶ κατὰ μὲν τὴν ἑῶ τὸ πρότερον, εἰς τὴν ἑσπέραν δὲ τὸ δεύτερον. εἰ δὲ καὶ βαλανεῖω χρωτῶ, καὶ κατὰ | τὸν ἐκείνου καιρόν.

885K given to the time of year, the region, and the habits of the person diseased. I have already spoken frequently about these things in many [places], so that even if they don't, at some particular time, come into the discussion, we ought to take them as understood. Whenever the fiery heat, as it were, of the inflammation has subsided and the pain-relieving cataplasms have been withdrawn, it is necessary to make the transition gradually to those things that disperse, first mixing a little honey with the paregorics. Next, avoiding wheaten flour altogether, we should satisfy ourselves with barley flour, enhancing this with honey. Then, next, we should move on to one of the discutient medications such as those that are moist or waxy in composition like salves.

886K But we should keep away from hard things like many of the plasters because they draw together what remains of the inflammation and force the affected parts to become inflamed once again. Even if a significant amount of pus is contained in the suppurating part, it is not necessary to make an immediate incision, as some do; attempt, rather, to disperse it with strong medications, letting the use of these be estimated from the condition, for whenever there is still some inflammation in the part, the sharp medications irritate more than they disperse. On the other hand, whenever it seems to you that what remains of the inflammation is scirrhous, have the confidence now to use strong medications, examining twice a day what it (i.e. the inflammation) is doing, first in the morning and second in the evening. And if the patient also uses bathing, do so at the time of that as well.

ὅταν οὖν ἴδῃς ποτὲ διὰ τὴν τοῦ φαρμάκου δριμύτητα τὸ πεπονθὸς μέρος ἡρεθισμένον ὡς ὀγκωδέστερον ἢ ἐρυθρότερον ἢ ὀδυνωδέστερον γεγονέναι, παρηγόρει μεταξὺ τῆ διατῶν σπόγγων πυρία. καὶ αὕτη δέ σοι ποτὲ μὲν ἐξ ὕδατος ἔστω ποτίμου, ποτὲ δ' ἄλλων ἔχοντός τι κατὰ τὰς σκιρραδεστέρας δηλονότι φλεγμονάς. εἰ δὲ καὶ νικηθεῖ ποτὲ τὰ φάρμακα πρὸς τοῦ πλήθους τοῦ πύου καὶ φαίνουτο μὴ δυνάμενα διαφορησαί πᾶν αὐτό, τέμνειν χρὴ τὸ οὕτως ἀφιστάμενον, ἔνθα μάλιστα ἔστιν ὑψηλότατον ἑαυτοῦ· καὶ γὰρ λεπτότατον εὐρήσεις ἐνταῦθα τὸ δέρμα. μέμνησο δὲ καὶ θατέρου σκοποῦ τοῦ τῆς ὑπορρύσεως ἐν τῇ τομῇ· καὶ πρὸς ἀμφοτέρα ἀποβλέπων οὕτως σχάζε τὸ διαπυῆσαν ἐπιτίθει τε φάρμακον ἐφεξῆς τῶν ξηραίνοντων ἀδήκτως. εἰ δὲ καὶ σεσηπέναι φαίνουτό τινα τοῦ διαπυῆσαντος, ἐκκόπτειν ἀναγκαῖον αὐτά. τινὲς δ' ἐπὶ τῶν κατὰ μασχάλην καὶ βουβῶνα διαπυῖσκόντων αἰε κελεύουσι μυρσινοειδῶς ἐκτέμνειν τοῦ δέρματος, ἐπειδὴ φύσει χαλαρὸν ἐν αὐτοῖς ἔστι καὶ διὰ τοῦτο δεχόμενον ἐτοίμως πᾶν τὸ παραγινόμενον ἐπ' αὐτό· καὶ φλεγμαίνουσι ῥαδίως ἐπὶ σμικραῖς προφάσεσι. καὶ μεγίστας γ' ἔνοιαι τὰς περιτομὰς εἰώθασιν ποιεῖσθαι, δι' ἃς αἰσχιστόν τε τὸ μέρος εἰς οὐλήν ἀχθὲν γίνεται καὶ προσέτι καὶ ἀσθενέστερον ἐμποδίζει τε πολλάκις εἰς τὰς κινήσεις. ταῦτ' οὖν ἡμεῖς φυλαττόμενοι τὰ μὲν πλείεστα μόνῃ τῇ τομῇ μετὰ φαρμάκων ξηραίνοντων ἰκανῶς ἰασάμεθα τὰς τοιαύτας διαθέσεις· εἰ δὲ ποτε καὶ περιτέμνειν ἐδέησε, διὰ τὸ πλήθος οὐ τοῦ πύου

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Therefore, whenever you see the affected part irritated at any time by the sharpness of the medication such that it becomes more swollen, reddened or painful, you will alleviate it in the meantime with a fomentation applied by sponges. Sometimes you should make this from fresh water and sometimes from [water] containing some salts when the inflammation is obviously harder. If on occasion the medications are overwhelmed by the large amount of pus and seem unable to disperse this completely, it is necessary to incise what is prominent in this way, for here, particularly, is the highest part of it (i.e. the inflammatory swelling), so you will find the skin thinnest at that point. However, in the incision, you must also keep in mind the other objective which is that of drainage. Directing your attention to both aspects, incise the suppuration in this way. Next, apply one of the medications that is drying without being stinging. But if some part of what is suppurating seems to have putrified, it is necessary to cut this out. With suppuration in the axilla or groin, some direct that the skin incision should always be shaped like a myrtle leaf since the skin is, by nature, loose in these places and, because of this, readily receives anything that comes to it; [these sites] are easily inflamed due to minor causes. Some customarily make very large encircling incisions, as a result of which the part becomes ugly when a scar is formed, and in addition, is also weaker and often acts as an impediment to movement. Therefore, I guard against these things for the most part, using a single incision and treating such conditions vigorously with drying medications. If, on the other hand, it is sometimes necessary to make an encircling incision, not only because of the amount of pus but also be-

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μόνον, ἀλλὰ καὶ τῶν ἐφθαρμένων σωματίων, ἤρκεσεν ἡμῖν οὐ πᾶν μεγάλη μυρσινοειδῆς περιαίρεσις. ἐχούσης δὲ τῆς τοιαύτης τὸ μήκος μείζον τοῦ πλάτους, ἐγκάρσιον ἔστω τὸ μήκος ἐπὶ τοῦ βουβῶνος, οὐ κατ' εὐθὺ τοῦ κώλου. καὶ γὰρ κατὰ φύσιν οὕτως ἐπιπτύσσεται τὸ δέρμα ἑαυτῷ, καμπτόντων τὸ κῶλον.

888K ἐπὶ δὲ τῇ περιαιρέσει πληροῦν χρῆ τὸ πεπονθὸς μόριον τῇ καλουμένῃ μάννῃ· ἔστι δὲ ὑπόσεισμα λιβανωτοῦ τὸ φάρμακον τοῦτο, στύψεώς τε μετέχον ὀλίγης καὶ κατὰ τοῦτο καὶ αὐτοῦ τοῦ λιβανωτοῦ πρὸς ἕνια βέλτιον. ἐκεῖνος γὰρ ἐκ τῆς πνητικῆς δυνάμεώς ἐστι μόνης, ὡς ἂν μὴ μετέχων στύψεως, καὶ μᾶλλον ὁ λιπαρώτερος ἢ ἐν αὐτῷ καὶ τῇ χροιά λευκότερος, ὥσπερ γε ὁ τοῦδε ξανθότερος ξηραντικώτερός ἐστι. τῇ δὲ μάννῃ καὶ φλοιοῦ τι λιβανωτοῦ μέμικται σμικρόν, ἀφ' οὗ τὸ στύφον ἔχει. τοῦτο δ' αὐτὸ τὸ φάρμακον ὁ φλοιὸς τοῦ λιβανωτοῦ καὶ στύφει καὶ ξηραίνει γενναίως. διὸ καὶ πρὸς τὰς μετριωτέρας αἰμορραγίας αὐτῷ χρώμεθα μόνῳ, καθάπερ γε καὶ πρὸς τὰς σφοδρωτέρας καυθέντι μόνῳ καὶ τῷ τε διηθημένῳ δηλονότι καὶ χνοώδει γεγονότι. καὶ μὲν δὴ καὶ παρηγορηῆσαι χρῆ πρότερον τὸ τμηθέν, ὡς εἴρηται, μέρος εἰς ὅσον ἂν φαίνηται δεόμενον, ἐπιβροχῆς μὲν πρῶτον, εἶτα καταπλάσματος, εἶτα τῶν ὑγραινόντων τινὸς φαρμάκων ἢ μὴ ξηραινόντων, ἔξωθεν ἐπιτιθεμένων δηλονότι τούτων. κατ' αὐτοῦ γὰρ τοῦ ἡλκωμένου τῆν τε μάννην, ὡς εἴρηται, καὶ τῶν ἐμμότων φαρμάκων τὰ διαπυύσκοντα μὲν πρῶτον, εἰτ' ἀνακαθαίροντα θετέον

cause of the amount of the corrupted bodies, I find an encircling incision in the shape of a not particularly large myrtle leaf is enough. In such incisions, the length is greater than the width; in the groin make the long incision transverse and not vertical along the line of the limb, for when we bend the limb, the skin produces natural folds in this way.

After the encircling cut, it is necessary to fill the affected part with so-called "manna,"¹² a medication which is the dust of frankincense and partakes of a little astringency and, by virtue of this, is in some instances better than frankincense itself. For the latter is based on the purifying capacity alone inasmuch as it does not possess astringency and, in particular, and the more oiliness there is, the whiter it is in color, just as the yellower form of this is more drying. When a little of the bark of frankincense is mixed with manna, it acquires astringency from this. The bark of frankincense, as a medication in its own right, is markedly astringent and drying, and because of this we use it on its own in moderate hemorrhages, just as, for more severe hemorrhages, we use it on its own after burning it, but filtered obviously and made into fine powder. Nevertheless, it is first necessary to soothe the part that is cut, as was said, to the extent that there seems to be a need for fomentation first, then a poultice, then one of the moistening or nondrying medications, applying these externally, obviously. On the wounded part itself you must place manna, as I said, and then, of the salvelike medications, first those that bring about suppuration, and then those that cleanse

888K

¹² On manna, see Dioscorides, I.83, and Galen, *De compositione medicamentorum secundum locos*, XII.722 and 845K.

ἐστίν ἐφ' οἷς εἰ μὲν εἴη κοιλότης ἔτι, τὰ σαρκούντα προσφέρειν, εἰ δ' οὐκ εἴη, τὰ συνουλωτικά τε καὶ ἐπουλωτικά καλούμενα, καθάπερ καὶ τὸ διὰ τῆς καδμίας.

889K ἐπεὶ δὲ καὶ | κατὰ τὴν τούτων χρῆσιν οὐ σμικρὸν τι παροράται τοῖς πλείστοις τῶν ἰατρῶν, ἄμεινον ἂν εἴη καὶ περὶ τούτων δηλώσαι. τηνικαῦτα γὰρ εἰς οὐλήν ἄγειν ἄρχονται τὰ ἔλκη, τοῖς ἐπουλωτικοῖς χρώμενοι φαρμάκοις, ὁπότεν ἀκριβῶς ἀναπληρωθῆ καὶ μηδὲν ἔτ' ἔχη κοῖλον, εἴτ' αὐτοῖς συμβαίνει τὰς οὐλὰς ἐργάζεσθαι τοῦ περίξ δέρματος ὑψηλοτέρας. ὅπως οὖν ἐκείνῳ γίγνουντο ἴσαι, τοῖς τοιοῦτοις φαρμάκοις χρῆσθαι προσήκει, πρὶν ἀκριβῶς ὁμαλὲς ἀποδειχθῆναι τὸ ἔλκος, ἐπὶ μὲν τὰ χεῖλη διὰ μήλης πυρῆνος ἐπιθέντας τῶν ξηρῶν τι φαρμάκων, ὧν ἐν τῇ τῶν ἐλκῶν ἐμνημονεύσαμεν θεραπείᾳ· τῷ δ' ἄλλῳ μοτῶ σκέπουτας, κεχρισμένῳ τῶν ἐπουλωτικῶν τινι φαρμάκων, ὑγρῶν τῇ συστάσει. προκοπτοῦσης δέ σοι τῆς θεραπείας καὶ τοῦτο ἀφαιρήσεις ὕστερον, μόνῳ τῷ ξηρῷ φαρμάκῳ χρώμενος ἐφ' ὅλου τοῦ ἔλκους, ἐπικυλιόμενου τοῦ τῆς σπαθομίλης πυρῆνος. ἔξωθεν δ' ἀρκεί μοτὸς ἦτοι ξηρὸς ἢ ἐξ οἴνου. καὶ μᾶλλον ὁ ἐκ τῶν μαλακῶν ἐλλυχνίων, οἷά περ ἔστι τὰ Ταρσικά· καὶ γὰρ καὶ αὐτὰ ἔχει τι καθαιρετικὸν τῶν ὑπερσαρκούντων | ἐλκῶν. ταῦτα μὲν οὖν εἴρηται τῇ κοινωνίᾳ τῶν πραγμάτων ἀκολουθήσαντός μου.

890K

completely. If, after these, there is still a cavity, apply en-fleshing medications and, if there is not, apply the medications that are called cicatrizing, such as that made from calamine.

889K However, since there is much that is overlooked by most doctors in the use of these things, it would be better to provide clarification about them. For in those circumstances they begin by bringing the wound to a scar, using the cicatrizing medications whenever [the wound] has been completely filled in and there is no longer any cavity left, and then they find that these medications make the scars more raised than the surrounding skin. Therefore, so that they become level with the skin, it is appropriate to use such medications before the wound is made entirely level, placing one of the drying medications, which I mentioned in the treatment of wounds, on the margins [of the wound] with the round head of a probe, covering it with another lint pledget soaked with one of the cicatrizing medications that is fluid in consistency. When your treatment has made progress, you will subsequently remove this, making use of the drying medication alone over the whole wound, rolling [the medication] over it with the round head of the flat probe. Externally, a lint pledget, either dry or moistened with wine, is sufficient, and particularly one of the soft dressings like those from Tarsus,¹³ since these have a reducing effect on exuberant wounds [ulcers]. I have said these things, inferring from what is 890K common to the matters.

¹³ A form of surgical dressing described by Soranus, 2.11, and Aëtius, 15.1, and also mentioned again by Galen in the next book (984K).

6. Πάλιν δ' ἐπὶ τὸν περὶ τῆς φλεγμονῆς λόγον ἀφικόμενοι λέγωμεν ὡς κοινὸς μὲν ἀπασῶν σκοπὸς ἡ κένωσις, ὅσαι δ' ἐπι γίνονται, πρότερον τοῦ κενοῦν ἐστὶ κωλύσαι τὸ αἷμα βεῖν ἐπὶ τὸ φλεγμαίνον. ἔσται δὲ τοῦτο καλῶς, εἰ τοῦ βένυματος αἰτίαν εὔροιμεν. ἔσται δὲ καὶ αὕτη διττὴ· ποτὲ μὲν ἐξ αὐτοῦ τοῦ φλεγμαίνοντος ὀρμωμένη μορίου, ποτὲ δὲ ἐξ ἄλλου τινὸς ἢ ἄλλων. ἐξ αὐτοῦ μὲν, ὅταν ἦτοι θερμότερον ἢ ὀδυνώμενον γένηται, καθότι καὶ πρόσθεν εἴρηται οὐκ ἐξ αὐτοῦ δέ, ὅταν ἦτοι γ' ἐξ ἐτέρου τινὸς ἢ ἐτέρων αὐτῷ πέμπηται τὸ περιττόν, ἢ καὶ τῆς καθ' ὅλον τὸ σῶμα διαθέσεως. θερμότερον μὲν οὖν γίνεται διὰ κίνησιν ἀμετροτέραν ἢ τινα θάψιν ἐξ ἡλίου καὶ πυρός, ἢ διὰ δριμύν φάρμακον. ὀδυνᾶται δὲ διὰ τε δυσκρασίαν καὶ τραῦμα καὶ θλάσμα καὶ στρέμμα καὶ τάσιν, ἔτι τ' ἔμφραξίν τινα καὶ πνεῦμα φυσῶδες. ἡ δυσκρασία δὲ ποτὲ μὲν ἔξωθεν αὐτῷ γίνεταί, ποτὲ δὲ ἐκ τῶν | κατὰ τὸ σῶμα χυμῶν. ἔξωθεν μὲν ἐπὶ τινι τῶν ἰοβόλων ὀνομαζομένων³ ζῳῶν ἢ φαρμάκῳ θερμαίνονται σφοδρῶς ἢ ψύχονται, κάκ τοῦ περιέχοντος ἐνίοτε, διὰ δὲ τὸ σῶμα τοῦ κάμνοντος αὐτὸ μοχθηροῦς ἀθροῖσαν χυμοὺς ἀνομοίους ταῖς δυνάμεσι.

ταῦτ' οὖν ἅπαντα διασκεψάμενος, ὅσαι μὲν ἐπι γίνονται φλεγμοναί, τὰς αἰτίας αὐτῶν ἔκκοπτε πρότερον, ὅσαι δ' ἤδη γεγόνασιν, αὐτὰς μόνας θεράπευε. πῶς οὖν χρή σε τοῦ παντὸς σώματος ἐπιμελεῖσθαι μοχθηρῶς διακειμένου, λέλεκται μὲν οὖν οὐκ ὀλίγα

6. Returning once again to the discussion on inflammation, let me state that the common objective for all cases is evacuation. However, for those in whom the inflammation is still in evolution, the aim is to prevent blood flowing to the inflamed part prior to evacuation. If we discover the cause of the flow, this will be [done] properly. This, however, is twofold as well. Sometimes it arises from the inflamed part itself, and sometimes it arises from one or several other parts. It is from the inflamed part itself whenever this becomes either hotter or painful, as I said before. It is not from the inflamed part itself whenever the superfluity is sent to it from one or several different parts, or it arises from the condition of the whole body. Thus, it becomes hotter due to immoderate movement or to some kind of heat from the sun or a fire, or due to a bitter medication. It becomes painful due to a *dyskrasia*, wound, contusion, sprain or tension, and also due to some obstruction or flatulent *pneuma*. The *dyskrasia* sometimes arises from something external, and sometimes from the humors in the body. It is external when caused by one of the so-called venomous animals or by a strongly heating or cooling medication, or sometimes by the surroundings; it is due to the actual body of the sick person when it collects bad humors which are dissimilar in their capacities.

Having considered all these things, the first priority in those inflammations that are still in evolution is to eradicate their causes, while in those that are already established it is to treat the inflammations alone. How you must take care of the whole body when it is in a pathological state is something I have spoken about at length, both

³ K; ὀνομαζομένων om. B, recte fort.

καὶ διὰ τῶν ἔμπροσθεν, εἶρηται δὲ κὰν τῷ Περὶ
πλήθους γράμματι καὶ νῦν δ' εἰρήσεται τὰ κεφάλαια
τῶν λόγων. ὅταν μὲν γὰρ ὁμοτίμως ἀλλήλοις ἀυξη-
θῶσιν οἱ χυμοί, πλήθος τοῦτο καὶ πληθώραν ὀνο-
μάζουσιν. ὅταν δ' ἤδη ξανθῆς χολῆς ἢ μελαίνης ἢ
φλέγματος ἢ τῶν ὀρρωδῶν ὑγρῶν μεστὸν γένηται τὸ
σῶμα, κακοχυμία, οὐ πληθώραν καλοῦσι τὴν τοι-
αύτην διάθεσιν. ἢ μὲν οὖν πληθώρα διὰ τε τῆς τοῦ
αἵματος ἀφαιρέσεως θεραπεύεται καὶ διὰ λουτρῶν
πλεόνων καὶ γυμνασίων καὶ τρίψεων, ἔτι δὲ καὶ⁴ φαρ-
μάκων διαφορῶντων, | καὶ πρὸς τούτους ἅπασιν ἀσι-
τίαις, ὑπὲρ ὧν ἐν τοῖς ὑγιεινοῖς ὑπομνήμασι εἶρηται
τελέως. ἢ κακοχυμία δὲ διὰ τῆς οἰκείας ἐκάστου τῶν
πλεοναζόντων χυμῶν καθάρσεως. εἶρηται δὲ καὶ περὶ
ταύτης ἐν τῷ προφυλακτικῷ μέρει τῆς Ἰγυεινῆς
πραγματείας. ἐκεῖθεν οὖν αὐτὰ μεταφέρειν ἐνταῦθα
σκοπούμενον ὅτ' ἀβέλτιον ἐξ αὐτῶν⁵ χρῆσθαι.⁶

πυρέττοντος γὰρ ἤδη τοῦ κάμνοντος οὔτε γυμνα-
σίοις ἔτι δυνατὸν ἐκκενωσάει τὸ πλήθος οὔτε θερμαί-
νουσι χρίσμασι οὔτε τρίψει πολλῇ, καθάπερ οὔτε
τοῖς λουτροῖς· ἀφαιρέσει δ' αἵματος ἅμα ταῖς ἀσιτίαις
ἢ καθάρσει τινί. μηδέπω δὲ πυρέττοντος ἅπασιν τοῖς
εἰρημένοις χρῆσθαι, τὸ βέλτιον εἰς τὰ παρόντα προαι-
ρούμενον. εὐδηλον γὰρ δήπου, κὰν ἐγὼ μὴ λέγω, περὶ
μὲν τῆς ἐν σκέλει φλεγμονῆς ὡς οὐ προσήκει διὰ
περιπάτων ἢ δρόμων γυμνάζειν· ἀλλ' οὐδ' ἐστάναι
τούτῳ κάλλιον· ἄμεινον δὲ καθήμενον ἐπὶ πολὺ τρίψα-

892K

throughout what has gone before and also in the work *On Plethora*.¹⁴ Now I shall speak of the chief points of the discussions. Whenever the humors are increased to an equal degree to each other, [doctors] call this "abundance" or "plethora." On the other hand, whenever the body is already full of yellow or black bile, or phlegm, or the serous humors, they call such a condition *kakochymia* and not plethora. Plethora is treated by the letting of blood, and by numerous baths, exercises and rubbings, as well as by discutient medications, and in addition by all fastings, which I covered comprehensively in the treatises on health. *Kakochymia*, however, is treated by the specific evacuation appropriate for each of the humors in excess. There was also discussion about this in the section on prophylaxis in the work *On the Preservation of Health*. I ought then to transfer those things from that place to consider here which of them is better to use.

892K

If the patient is already febrile, it is no longer possible to purge the abundance with exercises, heating ointments, much rubbing, or baths, or, indeed, with bloodletting along with fasting and some purging. However, if the patient is not yet febrile, it is possible to use all the measures spoken of, choosing beforehand what is better for the existing circumstances. For it is, I presume, clear, even if I do not say so, that with inflammation in the leg it is not appropriate to exercise by walking or running. Instead, not standing is better for this. What is best is much massage

¹⁴ *De plenitudine*, VII.513-83K.

⁴ B; καὶ om. K ⁵ B; εὐδῶν B

⁶ *χρή fort. omissum est ante χρῆσθαι per haplogr.*

893K σθαι, κάπειτα διὰ τῆς τῶν χειρῶν κινήσεως γυμνάσασθαι. τῷ δ' ἐν τοῖς ἄνω μέρεσιν ἔχοντι τὸ φλεγμαίνειν ἀρχόμενον ἢ διὰ περιπάτων ἢ δρόμων κίνησις ὀφέλιμος. | οὕτω δὲ καὶ ἡ τρίψις τούτοις μὲν ἢ τῶν σκελῶν μᾶλλον, οἷς δ' ἐν σκέλεσι τὸ φλεγμαῖνον ἢ τῶν ἄνω τὸ γὰρ τῆς ἀντισπάσεως παράγγελμα κοινὸν ἐπὶ τοῖς τοιούτοις ἅπασιν· οὐκ οὐκ οὐδ' ὅταν ἦτοι κατὰ τὴν ἔδραν ἢ τι τῶν πλησίων μορίων ἀρχὴ φλεγμονῆς γίνηται, γαστέρα λαπάξεις, ὥσπερ οὐδ' εἰ κατὰ κύστιν ἢ αἰδοῖον ἢ νεφροὺς οὐρητικὰ φάρμακα καταπίνειν κελεύσεις· οὐδ' εἰ γυναικὶ κατὰ μήτραν ἢ αἰδοῖον ἔμμηνα κινήσεις, ἀλλ' ἐπὶ τὰ πορρώτατα τὴν ἀντίσπασιν αἰεὶ ποιήσεις, προσέχων δηλονότι καὶ τῷ τῆς φλεγμονῆς μεγέθει καὶ τῇ τοῦ παντὸς σώματος διαθέσει.

894K παμπόλλου μὲν γὰρ ὄντος τοῦ πλήθους οὔτε γυμνασίου οὔτε λουτροῦ ἀκίνδυνον χρῆσθαι, βραχέος δ' ὑπάρχοντος ἐγχωρεῖ καὶ διὰ τούτων κενοῦν. ἀλλ' ὅπερ ἔφην, ἐν τε τῷ προφυλακτικῷ μέρει τῆς Ὑγιεινῆς πραγματείας γέγραπται ταῦτα καὶ τῷ Περὶ πλήθους γράμματι, καὶ τοῖς περὶ φλεβοτομίας, ἔτι καὶ τῷ Περὶ τῆς τῶν καθαιρόντων δυνάμεως. ὅσον δ' ἀναμνησθαι μόνον αὐτῶν, αὐτάρκως εἴρηται καὶ νῦν, ἐπὶ | τοὺς ἰδίους οὖν μόνως τῆς φλεγμονῆς ἀφικώμεθα λόγους. ὧν εἰσιν εἰκότως πρῶτοι γιγνομένης αὐτῆς

¹⁵ The four works referred to are the *De sanitate tuenda*, VI.1–

893K while sitting and then to exercise through movement of the arms. For someone who has inflammation beginning in the upper parts, movement through walking or running is beneficial. Similarly, rubbing of the legs is better for them than rubbing of the upper parts whereas, for those with inflammation in the legs, rubbing of the upper parts is better. The precept of "revulsion" is common to all such cases. You will not, therefore, empty the stomach whenever the start of the inflammation occurs in the anus or one of the adjacent parts, just as you will not order the drinking of diuretic medications if it involves the bladder, genitals, or kidneys. Nor, in women, will you provoke menstruation if there is involvement of the uterus or genitals. Rather, you will always create a "revulsion" toward the most distant parts, paying attention, obviously, to both the magnitude of the inflammation and the condition of the whole body.

894K If the abundance is very great, it is not possible to use either exercise or baths without risk whereas, if it is slight, it is possible to effect evacuation through these measures. But, as I said, these things have been covered in the section on prophylaxis in the work *On the Preservation of Health* and even in the work *On Plethora*, and in the writings on venesection, and further, in the work *On the Potencies of Purgative Medications*.¹⁵ I shall call to mind only as much of these matters as is sufficient for my present subject. Let me proceed, then, to the arguments specific to inflammation alone. Appropriately, the first of these is when the

452K (particularly Book 6), *De plenitudine*, VII.513–83K, the three works on venesection (XI.147–86K, XI.187–249K, and XI.250–316K, all translated into English by P. Brain, 1984), and *De purgantium medicamentorum facultate*, XI.323–42K.

διὰ τὴν ἐν αὐτῷ τῷ φλεγμαίνοντι μορίῳ διάθεσιν· εὐδηλον γὰρ ὡς ἐκέλευν μὲν σοι πρότερον θεραπευτέον, ἐφεξῆς δὲ αὐτὸ τὸ γεγεννημένον ἤδη τῆς φλεγμονῆς. ἐνίοτε δὲ διὰ τῶν αὐτῶν ἀμφοτέρων καθισταμένων· οἷον ὅταν ἐπὶ φυσῶδει πνεύματι καὶ πυκνώσει τοῦ μορίου γένηται τις ὀδύνη. τηρικαῦτα γὰρ ἢ τῶν θερμαινόντων μετρίως, ἃ δὴ καὶ χαλαστικά προσαγορεύομεν, ἀρμόττει χρήσις, ἅμα μὲν ἀραιούσα τὰ μμυκώτα τοῦ σώματος, ἅμα δὲ λεπτύνουσα τὸ φυσῶδες πνεῦμα καὶ διαφοροῦσα τὸ γεγεννημένον ἤδη τῆς φλεγμονῆς.

οὕτω δὲ καὶ τοῦ ψυχροῦ κρατοῦντος ἢ δυσκρασία γίνονται· θερμαίνων γὰρ καὶ τότε τὴν δυσκρασίαν ἅμα καὶ τὴν φλεγμονὴν ἐκθεραπεύσεις, ὥσπερ γε καὶ εἰ διὰ θερμασίαν πλείονα τοῖς ψύχουσιν ἰάμασιν ἄμφω καταστήσει· ἢ μὲν γὰρ δυσκρασία τῶν ἐναντίων ἀεὶ δέεται. κενούται δὲ τὸ πεπληρωμένον οὐ μόνον τοῖς διαφορητικοῖς φαρμάκοις, ἀλλὰ καὶ τοῖς στύφουσι | καὶ τοῖς ψύχουσι. καὶ μᾶλλον γ' ἐπὶ τῶν ἀρχομένων φλεγμονῶν τοῖς ψύχουσι καὶ στύφουσι χρηστέον ἤπερ τοῖς διαφοροῦσιν· ζῆτι δὲ μᾶλλον ὅταν μὴ παχὺ τὸ ἐπιρρέον ἦ. σφοδρᾶς δὲ τῆς τῷ φλεγμαίνοντι μορίῳ σφηνώσεως γεγυνίας οὐκ ἔθ' οἶδον τέ τοῖς ἀποκρονομένοις χρῆσθαι, ἀλλ' ἐπὶ τὸ διαφορεῖν ἰέναι καιρός. ὅταν δὲ ἐπὶ θηρίῳ νύξαντί πως ἢ δάκνοντι τὴν ὀδύνην γίνεσθαι συμβαίνει, διττὸς τῆς ἀνωδυνίας ὁ σκοπός, ἢ κενῶσαι τὸν ἰδὸν ἢ ἀλλοιώσαι τὸ τὴν ὀδύνην ἐργαζόμενον. κενούται μὲν οὖν διὰ τῶν

895K

inflammation occurs due to the condition in the inflamed part itself, for clearly it is that condition which you must treat first, and next, what has already occurred of the inflammation. Sometimes both are removed by the same [remedies]—for example, whenever pain occurs due to flatulent *pneuma* and thickening of the part. Under these circumstances, the use of those agents that are moderately heating is fitting; i.e. those we also call relaxing, and which simultaneously rarefy what has been made dense in the body, thin the flatulent *pneuma*, and disperse what has already occurred of the inflammation.

And even the *dyskrasia* when cold prevails is like this, for by heating you will completely cure both the *dyskrasia* and the inflammation at the same time, just as you will also settle both with cooling remedies, if [the *dyskrasia*] is due to excess heat, because the *dyskrasia* always requires opposites. However, what has been filled is evacuated not only by discutient medications but also by those that are astringent and cooling. And, in fact, particularly in the case of incipient inflammations, you must use those medications that are cooling and astringent rather than those that are dispersing. Still more is this so whenever what flows in is not thick. If a severe impaction (of blood) has occurred in the inflamed part, it is no longer possible to use the “repulsives”; it is time to go to the discutients. Whenever it should happen that the pain arises due to a stinging or biting animal, there is a twofold objective of pain relief—either to evacuate the poison or to change what brought about the pain. Evacuation is through strongly drawing medications while change is through opposites, either in terms of qualities or in the whole substance. It was shown

895K

σφοδρῶς ἐλκόντων φαρμάκων, ἀλλοιοῦται δὲ διὰ τῶν ἐναντίων, ἤτοι κατὰ τὰς ποιότητας ἢ καθ' ὅλην τὴν οὐσίαν. ἐδείχθη γὰρ ἐν τοῖς περὶ φαρμάκων ἕνια μὲν ὅλαις ταῖς οὐσίαις ἀλλήλοις ἐναντία, τινὰ δὲ ταῖς ποιότησι μόναις. ἐδείχθη δὲ καὶ ὡς ἐπὶ μὲν τῶν ἐναντίων κατὰ ποιότητα μέθοδός τις ἔστιν, ἐπὶ δὲ τῶν κατὰ τὴν οὐσίαν οὐκ ἔστιν, ἀλλ' ἐκ πείρας εὔρηται πάντα

896K καὶ σὺ τοῖνυν ὅσα μὲν ἐκ Μεθόδου θεραπευτικῆς ἐντεῦθεν μάνθανε, τὰ δ' ἐκ μόνης τῆς ἰπείρας ἐγνωσμένα κατὰ τὰς περὶ τῶν φαρμάκων πραγματείας ἔχεις ἠθροισμένα, μίαν μὲν τὴν περὶ τῆς δυνάμεως αὐτῶν, ἑτέραν δὲ τὴν περὶ τῆς συνθέσεως, καὶ τρίτην τὴν περὶ τῶν εὐπορίστων ὀνομαζομένων, ἐν αἷς ἐπιδέδεικται μοι τίνα μὲν ἐκ μόνης τῆς πείρας εὔρηται φάρμακα, τίνα δὲ ἐκ μόνου τοῦ λόγου, τίνα δ' ἐξ ἀμφοτέρων. ἢ τοῖνυν μέθοδος, ὑπὲρ ἧς ἐν τῆδε τῇ πραγματεῖα πρόκειται λέγειν, ἐπὶ ταῖς ὀδύνας ἀπάσαις, ὅσαι διὰ θηρίων ἢ φαρμάκων γίνονται, διττὸν ἔχει τὸν σκοπὸν, κένωσίν τε καὶ ἀλλοίωσιν τοῦ τὴν ὀδύνην ἐργαζομένου. κενῶι μὲν οὖν τὰ θερμαίνοντα πάντα καὶ τὰ χωρὶς τοῦ θερμαίνειν ἔλκοντα σφοδρῶς, ὥσπερ αἱ τε σικύαι καὶ τίνα τῶν κοίλων κεράτων, οἷς ὡς σικύαις ἔνιοι χρώνται. τινὲς δὲ καὶ δι' αὐτοῦ τοῦ στόματος ἔλκουσι τὸν ἰόν, αὐτοὶ προσπίπτοντες τῷ πεπονηθῶτι μορίῳ καὶ περιλαμβάνοντες αὐτὸ τοῖς χεῖλεσιν. ἔχεται γὰρ μὴν καὶ τοῦ προειρημένου σκοποῦ τὸ καυτήριον, ὅσα τε φάρμακα παραπλησίως τοῖς καυ-

in the writings on medications¹⁶ that some things are opposites to others in terms of the whole substance whereas others are opposites in terms of qualities alone. However, it was also shown what the method is in the case of opposites in terms of qualities, but not what it is in the case of those pertaining to substance. Instead, in all instances it is discovered by experience.

Accordingly, also among those things you must learn here from the *Method of Medicine* are those known from experience alone, collected together for you in the writings on medications; the one on their potency, the second on their composition, and the third on what is called their ease of procurement. In these works, I have been shown what medications are discovered by experience alone, what by reason alone, and what by both. Therefore, the method, which is what I propose to speak about in this particular work, in all pains which occur due to animals or medications has a twofold objective—evacuation and change of what has brought about the pain. All the medications that are heating, evacuate, as do those things that are strongly drawing apart from heating, such as cupping glasses and certain hollow horns which some use as cupping glasses. There are also some who draw the poison out with their own mouth, applying it to the affected part and surrounding the part with their lips. In fact, the cautery also achieves the aforementioned objective as do those

¹⁶ These are the three works frequently referred to: *De simplicium medicamentorum temperamentis et facultatibus*, XI.379–892K and XII.1–377K, *De compositione medicamentorum secundum locos*, XII.378–1007K and XIII.1–361K, and *De compositione medicamentorum per genera*, XIII.362–1058K.

897K τηρίους ἐσχάραν ἐργάζεται. ταῦτα μὲν οὖν ἐκκενοῖ
 πάντα τὴν ἰοσύαν ὅλην τοῦ λυποῦντος. ἕτερον δὲ
 γένος ἐστὶ βοθημάτων ἀλλοιούντων τὴν ποιότητα
 διὰ τῶν ἐναντίων, εἰ μὲν θερμασίας ὁ κάμνων αἰσθά-
 νοιτο σφοδρᾶς ἦτοι κατ' αὐτὸ τὸ δεδηγμένον ἢ καθ'
 ὅλον τὸ σῶμα, τὰ ψύχοντα φάρμακα προσφερόντων
 ἡμῶν· εἰ δὲ ψύξεως, τὰ θερμαίνοντα. μεμάρηκας δὲ ἐν
 ταῖς περι τῶν φαρμάκων πραγματείαις ἐκάτερα. τοι-
 αῦται μὲν οὖν αἰ κοινὰί πάσης φλεγμονῆς ἰάσεις·
 ὑπαλλάττονται δὲ κατὰ τὰ πεποιηθέντα μόρια. δέδεικται
 γὰρ ἤδη καὶ τῇ τῶν ἐλκῶν θεραπείᾳ τοῦτο· καὶ πολ-
 λῶν οὐ δεῖ λόγων τῷ μεμνημένῳ τῶν ἐν ἐκείνοις
 εἰρημένων, ἀλλ' ἀρκέσει διὰ βραχέων ἐπελθεῖν αὐτά.

7. Μία μὲν οὖν ἔνδειξις ἐκ τῶν ὁμοιομερῶν καλου-
 μένων γίνεται μερῶν τοῦ σώματος· ἕτερα δὲ ἐκ τῶν
 ὀργανικῶν. ἡ μὲν οὖν ἐκ τῶν ὁμοιομερῶν τὸ ποσὸν τοῦ
 θερμαίνειν, ἢ ψύχειν, ἢ ξηραίνειν, ἢ ὑγραίνειν διο-
 ρίζει, ἢ δ' ἐκ τῶν ὀργανικῶν τὸν τόπον δι' οὗ χρῆ
 κενῶσαι καὶ προσέτι τὸν τρόπον τῆς κενώσεως· ἐπι τε
 πρὸς τοῦτοις τὸ μᾶλλον τε καὶ ἧττον ἐν τῇ τῶν
 898K ὁμοειδῶν φαρμάκων χρήσει. ἰ περὶ μὲν οὖν τῆς ἀπὸ
 τῶν ὁμοιομερῶν ἐνδείξεως λέλεκται πρόσθεν ἐν τῇ τῶν
 ἐλκῶν ἰάσει, περὶ δὲ τῆς τῶν ὀργανικῶν ἐν τῷδε
 λεχθήσεται.

8. Τῆς γάρ τοι φλεγμονῆς κατὰ διττὸν τρόπον
 ἐξεστῶσης τοῦ κατὰ φύσιν, ὅτι τε πεπλήρωται τὸ
 μόριον αἵματος πολλοῦ καὶ ὅτι θερμότερόν ἐστιν, ὁ

medications that create an eschar like cauteries. Thus, all
 these things evacuate the whole substance of what is dis-
 tressing. There is also another class of remedies which
 897K change the quality through the opposites—for example,
 when we apply cooling medications, if the patient senses
 strong heat either in the part that has been bitten or in the
 whole body, or conversely, when we apply heating medica-
 tions, if the patient senses cooling. You have learned each
 [of these] in the works on medications. Such things are,
 then, the common cures of every inflammation; the differ-
 ences lie in the affected parts. This has already been shown
 in the treatment of wounds.¹⁷ There is no need for pro-
 longed discussion to recall what was said about those—a
 brief run-through will suffice.

7. Thus, one indication arises from what are called the
homoiomorous parts of the body and another from the or-
 ganic parts. The indication from the *homoiomorous* parts
 determines the quantity of heating, cooling, drying or
 moistening, while the indication from the organic parts de-
 termines the place through which it is necessary to evacua-
 te as well as the manner of the evacuation and, in addition
 to these factors, it determines the issue of more or less in
 the use of similar kinds of medications. I have spoken
 898K about the indication from the *homoiomeres* previously in
 relation to the cure of wounds and ulcers; I shall speak
 about the indication in relation to the organic parts here.

8. Now since inflammation departs from an accord with
 nature in a twofold manner—because the part has been
 filled with a lot of blood and because it is hotter—the indi-

¹⁷ This is taken as a general reference to Books 3–6 of the pres-
 ent work.

τῆς κενώσεως σκοπὸς ἐπικρατεῖ μᾶλλον τοῦ τῆς ἐμφύξεως, οὐχ ὡς ἐν τοῖς ἐρυσιπέλασιν· ἐπ' ἐκείνων γὰρ ὁ τῆς ἐμφύξεως ἐπείγει πρὸ τοῦ τῆς κενώσεως. καίτοι τό γε κεφάλαιον τῆς θεραπείας ἀμφοτέρων τῶν παθῶν κοινόν ἐστίν ἢ κένωσις τοῦ λυποῦντος χυμοῦ. καὶ διὰ τοῦτο μετὰ τὴν ἐμφυξίν τῶν ἐρυσιπελάτων ἐπὶ τὰ διαφορητικὰ παραγινόμεθα φάρμακα. ἐπὶ τοίνυν τῆς φλεγμονῆς ζεούσης εἰς τοσοῦτον ψυκτέον ἐστίν, εἰς ὅσον ἐκκόψαι τε καὶ κωλύσαι τὴν αὔξησιν αὐτῆς συμφέρει. καὶ γὰρ ὀδυνώσης τῆς πλέονος θερμασίας καὶ τι καὶ πρὸς τὸ πεπονθὸς ἔλκουσης, ἐξ ἀμφοῖν αὐξάνεσθαι συμβαίνει τὴν φλεγμονήν. ὅσον μὲν οὖν ὡς θερμῷ νοσήματι τῇ φλεγμονῇ τῆς ψύξεως ἀρμόττει, τοῦτο κωλυτικόν ἐστὶ τῆς αὐξήσεως. | ὡσαύτως δὲ καὶ καθ' ὅσον ἀναστέλλει τὸ ἐπιρρέον. ὅσον δὲ τοῦ περιεχομένου κατὰ τὸ φλεγμαῖνον ἀποκρουστικόν εἰς τὰ πλησιάζοντα μόρια, θεραπευτικόν τοῦτ' ἐστὶ τῆς οὔσης ἤδη φλεγμονῆς. ὡσαύτως δὲ καὶ τὰ θερμαίνοντα μετρίως ἐνίοτε κατ' ἀμφοτέρους τοὺς τρόπους ὀνύησι, ὅταν τὴν ὀδύνην παύη καὶ διαφορῇ τὸ περιεχόμενον ἐν τοῖς πεπονθόσι μορίοις· ἐν μὲν τῷ παύειν τὴν ὀδύνην κωλύει τὴν αὔξησιν, ἐν δὲ τῷ διαφορεῖν ἵαται τὸ γεγονός ἤδη τῆς φλεγμονῆς.

9. Ἐπεὶ τοίνυν τὸ κύρος ἅπαν ἐστὶ τῆς τῶν φλεγμαινόντων θεραπείας ἐν τῷ κενῶσαι τὸ περιττὸν αἷμα τοῦ φλεγμαίνοντος μορίου, κένωσις δὲ ἐπινοεῖται διττῇ τῶν οὕτως ἐχόντων, ἢ μειωσταμένου πρὸς ἕτερα χωρία τοῦ περιεχομένου κατὰ τὸ φλεγμαῖνον

cator of evacuation takes precedence over that of cooling, unlike in erysipelas, for in that [disease] the objective of cooling is more pressing than that of evacuation. And yet, the chief point of treatment, common to both affections, is the evacuation of the distressing humor. Because of this, after the cooling of the erysipelas, we proceed to the discutient medications. Therefore, in the case of a seething inflammation, it must be cooled to a degree that is appropriate to eradicate it altogether or to prevent it from increasing. And because too much heat excites pain and also draws something to the affected part, what happens is that the inflammation is increased by both these factors. Therefore, the amount of cooling that is fitting for inflammation as for a hot disease is the amount that prevents the increase, and the same also applies to the amount that keeps back the flux. As much of what is contained in relation to what is inflamed that can be repelled to the adjacent parts is therapeutic of the inflammation that already exists. Similarly, things that are moderately heating are sometimes beneficial in both ways when they stop the pain and disperse what is contained in the affected parts; on the one hand, by stopping the pain, they prevent the increase and, on the other, by dispersing, they cure what already exists of the inflammation.

9. Therefore, since the whole principle of the treatment of inflammations lies in evacuating the excess blood of the inflamed part, this evacuation is thought of in a twofold way: the transfer of blood contained in what is

αἵματος, ἢ ἔξωθεν τοῦ σώματος ἐκκρινομένου, βέλτιόν ἐστιν ἀμφοτέροις χρῆσθαι προσέχοντα τὸν νοῦν, μὴ κατὰ συμβεβηκὸς ἔπηται τις βλάβη. διττῆς τοίνυν ἑκατέρας τῶν εἰρημένων κενώσεως οὔσης, εἰς τέσσαρας τὰς πάσας ἢ τομὴ γίνεται τῶν κενωτικῶν ἀπάντων | βοθημάτων, τῆς μὲν εἰς τὰ ἄλλα μόρια μεταρρύσεως τοῦ αἵματος ἢ μὲν ἕτερα διωθουμένων αὐτὸ τῶν φλεγμαιόντων μορίων, ἢ δ' ἕτερα τῶν ἀπαθῶν ἐλκόντων γίνεται τῆς δὲ ἔξω τοῦ σώματος κενώσεως ἢ μία μὲν αἰσθηταῖς ἐκροαῖς, ἢ δὲ ἕτερα λόγῳ θεωρηταῖς ἐπιτελεῖται. καὶ τῆς αἰσθηταῖς ἐκροαῖς γινομένης ἢ μὲν ἕτερα δι' αὐτοῦ τοῦ φλεγμαίνοντος, ἢ δ' ἕτερα διὰ τῶν συναναστομουμένων αὐτῶ. διὸ καὶ χρεῖα τῆς ἀνατομῆς ἐστὶν εἰς διάγνωσιν τῆς τοιαύτης κοινωνίας. αὗται μὲν οὖν ἀπὸ τῆς φύσεως τῶν μορίων ἐνδείξεις προέρχονται, τὴν θεραπείαν ὑπαλλάττουσαι τῶν φλεγμαιόντων· ἔτι τε πρὸς ταύταις ἢ ἐκ τῆς θέσεώς τε καὶ διαπλάσεως, ἃς ὡς ὀργανικὸν ἐνδείκνυται τὸ πεπονθός, οὐχ ὡς ὁμοιομέρες.

10. Ἐπι δ' ἄλλαι κοιναὶ τῶν ὀργανικῶν εἰσι καὶ τῶν ὁμοιομερῶν, ὅταν ἐπισκεπτώμεθα τὴν τ' ἐνέργειαν αὐτῶν, καὶ εἰ ἀραιὸν ἢ πυκνόν, ἢ ἀναίσθητον, ἢ δυσαίσθητόν ἐστιν, ἢ εὐαίσθητον. εἰς ἃς ἀπάσας ἀποβλέπειν χρὴ τὸν ἐπιχειροῦντα θεραπεύειν ὀρθῶς. |

11. Ἐπεὶ δέ, ὡς αἰεὶ λέγομεν, οὐχ ἰκανόν ἐστὶν αὐτὰ

inflamed to other parts, and the evacuation of the body externally. It is better to give attention to using both lest some contingent damage follows. Accordingly, since each evacuation of those things mentioned is twofold, there is the division of all the evacuating remedies into four. One component of the transfer of blood to other parts is getting rid of it from the inflamed parts and the other is drawing it from the nonaffected parts. On the evacuation of the body to the outside, one component is by perceptible discharges and the other is accomplished by those pathways that are "theoretical" (i.e. pores contemplated by reason).¹⁸ And of the evacuation occurring by perceptible effluxes, one component is through the inflamed part itself and the other is through those things joined by an opening with it. On this account, anatomy is useful for the recognition of such associations. These indications proceed from the nature of the parts and change the treatment of parts that are inflamed. In addition to these, there are the indications from the position and conformation, which are indicative in respect to what is affected as an organic part and not as a *homoiomere*.

10. There are still other indications which are common to both organic parts and *homoiomeres* when we examine their function; whether they are loose in texture or dense, are without sensation, or with disturbed sensation, or with normal sensation. Anyone attempting to carry out the proper treatment must pay attention to all these factors.

11. Since, however, as I always say, it is not enough only

¹⁸ That is, pores not directly perceptible.

μόνον γινώσκειν τὰ καθόλου χωρὶς τοῦ γεγυμνάσθαι περὶ τὰ κατὰ μέρος, οὕτω καὶ νῦν πράξομεν οὐ διὰ πάντων τῶν κατὰ μέρος ἰόντες, ἀλλ' ὅσα περ ἂν ἡμῖν ἱκανὰ δόξῃ τοῖς ἀναγνωσομένοις αὐτὰ γενήσεσθαι. ὑποκείσθω τοίνυν ἡπαρ ἀρχόμενον φλεγμαίνειν καὶ ζητείσθω τίς ἀρίστη θεραπεία γενήσεται τοῦ πάθους. ἐπισκέπτου δὴ πρῶτον μὲν ἀπάντων, ἀφ' ὧν εἶπον ὀρμώμενος, εἰ δέεται κενώσεως τὸ πᾶν σῶμα. κἂν εὖροις δεόμενον, ἐφεξῆς σκέπτου τὴν ῥώμην τοῦ κάμνοντος, εἰ δύναται κένωσιν ἀθρόαν ἐνεγκεῖν. ἔστω δὴ πρότερον ἐρρῶσθαι τὴν δύναμιν ἐφεξῆς σκέπτου τὴν ἡλικίαν. εἰ γὰρ παιδίον εἴη, τὴν διὰ φλεβοτομίας οὐκ οἴσει κένωσιν, ὡς ἔμπροσθεν εἰδείχθη κατὰ μὲν τὸν τῆς ἡβης καιρὸν οἱ παῖδες ἤδη φέρουσι τὴν διὰ τῆς φλεβοτομίας κένωσιν.

ἀντισπαστέον οὖν ἅμα καὶ κενωτέον τὸ φερόμενον ἐπὶ τὸ ἡπαρ αἷμα τῇ φλεβοτομίᾳ, κατὰ τὸν δεξιὸν ἀγκῶνα τὴν ἔνδον φλέβα τέμνοντες, ἐπεὶ κατ' εὐθὺ καὶ δι' εὐρείας ὁδοῦ τῇ κοίλῃ καλουμένῃ κοινωνεῖ· μὴ φαινομένης δὲ ταύτης | τὴν μέσσην τέμνειν· εἰ δὲ μήτ' αὐτὴ φαίνοιτο, τὴν λοιπὴν καὶ τρίτην. τὸ δὲ ποσὸν τῆς κενώσεως ἕκ τε τῆς κατὰ τὸ πλήθος εὐρήσεις ποσότητος, ὅσα τ' ἄλλα κατὰ τὸν ἔμπροσθεν εἴρηται λόγον, ἡλικία τε καὶ φύσις ὥρα τε καὶ χώρα καὶ ἔθος, ἔτι τε πρὸ τούτων καὶ ἡ δύναμις τοῦ κάμνοντος. ἐφ' ἀπάντων γὰρ ταῦτα κοινά. τὸ δ' ἦτοι τὴν ἔνδον ἢ τὴν μέσσην ἢ

¹⁹ The veins mentioned are, respectively, the basilic, median

to know these things in general without becoming practiced in them individually, what I shall now do is not go through all of them one by one but only those that may seem to me to be sufficient for those who will read this. Therefore, let us assume that the liver is starting to become inflamed, and let us inquire into what the best treatment for the affection will be. Consider first, from all those things I spoke of when beginning, whether there is a need for evacuation of the whole body. And if you do find this is needed, consider next the strength of the patient and whether he is able to tolerate a complete evacuation. Let it be the case, first, that the capacity is strong. Next consider the age. If the patient is a child, he [or she] will not tolerate evacuation by phlebotomy, as was shown previously. However, children who have already reached puberty do tolerate evacuation by phlebotomy.

You must draw off and evacuate by phlebotomy the blood carried to the liver, incising the inner vein in the right antecubital fossa, since this is on a level and connects by a wide channel with the so-called [inferior] vena cava. If this [vein] is not visible, cut the medial vein, and if this is not visible, the remaining and third vein.¹⁹ You will discover the amount of the evacuation from the amount of the abundance and those other things mentioned in the previous discussion—the age, the nature, the time of year, the place, the way of life, and more important than all these, the strength of the patient. These things are common in all cases. Which vein to cut, whether it should be the internal

cubital, and cephalic; see *Gray's Anatomy*, 15th ed., p. 585, fig. 330. There is also a note by Tillaux on the relative merits of the veins described for venesection.

τὴν ὠμιαίαν φλέβα τέμνειν, ἢ τὴν παρὰ τὸ σφυρόν, ἢ τὴν ἐν ἰγνυί, παρὰ τοῦ πεπονθότος μορίου τὴν ἔνδειξιν ἔχει, καὶ διώριστα μὲν ἤδη καὶ τοῖς περὶ φλεβοτομίας ὑπὲρ τῶν τοιούτων ἀπασῶν κενώσεων.

903K εἰρήσεται δὲ καὶ νῦν ὅσον εἰς τὰ παρόντα χρήσιμον, αὐτὸ τε τοῦτο πρῶτον, ὡς οὐκ ἄρκει μόνον ὅτι κενωτέον ἐστὶν ἐξευρεῖν, ὡς ἂν φαίεν οἱ τὴν ἀμέθοδον αἵρεσιν μετιόντες, οὐδὲν φροντίζοντες τῆς διαφορᾶς τῶν πεπονθότων μορίων. οὐ γὰρ ὁ λόγος μόνον, ἀλλὰ καὶ ἡ πείρα δείκνυσι ἄλλην ἄλλω μορίῳ κένωσιν ἀρμόττουσαν. ἐθέασω γοῦν ἐνίους τῶν ἀρξαμένων φλεγμαίνειν ὀφθαλμούς αὐτῶ μόνῳ τῷ καθαρθῆναι διὰ τῆς κάτω γαστρὸς ἡμέρα μῆθεραπευθέντας. | ὅπερ εἰάν ἐφ' ἡπατος ἀρχομένου φλεγμαίνειν ἐπιχειρήσῃ τις πράξαι, μεγίστην ἐργάσεται τὴν φλεγμονήν, ὥσπερ γε καὶ εἰ τῶν νεφρῶν ἢ τῆς κύστεως φλεγμαίνειν ἀρξαμένων οὐρητικὰ ποτίζοι φάρμακα καταμήνιά τε κινοὶ μήτρας φλεγμαινούσης· ἀντισπᾶν γὰρ χρὴ τῶν ἀρχομένων ρευματίζεσθαι πορρωτάτω τὸ περιτόν, οὐχ ἔλκειν ἐπ' αὐτά. κατὰ τοῦτον οὖν τὸν λόγον οὐδὲ γαστρὸς οὐδ' ἐντέρων ἀρξαμένων φλεγμαίνειν ὑψηλάτω χρῆσθαι προσήκει. τὴν δ' αὐτὴν ἔνδειξιν ἔχει τούτοις μὲν μήτρα, τοῖς δ' οὐρητικοῖς

²⁰ These are the three works previously mentioned: *De venae sectione adversus Erasistratum*, XI.147–86K, *De venae sectione adversus Erasistrateos Romae degentes*, XI.187–249K, and *De*

or the medial vein, or the humero-cephalic vein, or the vein adjacent to the ankle, or that in the popliteal fossa, has its indication from the affected part. The distinction between all such evacuations has already been made in the writings on phlebotomy.²⁰

I shall now speak about what is useful for our present purposes. The first thing is this: that it is not enough just to discover that you must evacuate, as those who attend to the amethodical school would say, not giving any thought to the difference between the affected parts. It is not reason alone but also experience which shows that evacuation is suitable for one part rather than another. At all events, you have seen some of those who are starting to develop inflammation in the eyes being treated in a single day by purging through the stomach downward. Should someone attempt to do this in the case of a liver starting to become inflamed, he will bring about a very severe inflammation, and the same applies with a developing inflammation of the kidneys or bladder, if someone were to drink diuretic medications, or if someone were to initiate menstruation when the uterus was developing inflammation. It is necessary to draw the superfluity in the opposite direction as far away as possible when parts are beginning to suffer from a flux, and not to draw to them. By the same argument, when there is an evolving inflammation in either the stomach or intestines, it is not appropriate to use purging below. The uterus has the same indication as these while the genitalia have the same indication as the urine-producing organs. In

curandi ratione per venae sectionem, XI.250–316K. An English translation of all three is to be found in P. Brain (1986).

ὀργάνους αἰδοῖα. τό γε μὴν ἐμέτους χρήσθαι τῶν αἰδοίων πεπονηθέντων ἀντισπαστικόν ἐστι βοήθημα.

κατὰ δὲ τὸν αὐτὸν λόγον ἐπὶ μὲν τοῖς κατὰ τὴν κεφαλὴν ἅπασιν ὑπήλατον φάρμακον, ὅσα δὲ κατὰ τὸν φάρυγγα καὶ οὐρανίσκον, ἢ τὴν ὑπερώαν, ἢ τὴν γλῶτταν, ἢ ὅλως κατὰ τὸ στόμα φλεγμαίνειν ἄρχεται, φυλακτέον ἐπὶ τούτων ἀπάντων τοὺς καλουμένους ἀποφλεγματισμούς. ὁμοῖον γὰρ τοῦτο τῷ καθαίρειν 904K
κάτω τῶν ἐντέρων πεπονηθέντων καὶ τῷ ἰσθμῷ κινεῖν τῶν κατὰ τοὺς νεφροὺς ἢ κύστιν ἐχόντων κακῶς, ἢ ἐμέτους τῶν κατὰ τὸν στόμαχον. ἄμεινον οὖν ἐπὶ τὴν ῥίνα παροχετεύειν, ἀρχομένων τῶν κατὰ τὸ στόμα μορίων φλεγμαίνειν. οὕτω δὲ καὶ φλέβα τέμνειν, εἰ μὲν ταῦτα πεπόνθοι, τὴν ὠμιαίαν ἐν χειρὶ, καὶ ταύτης μὴ φαινομένης τὴν μέσην· εἰ δ' ἦπαρ ἢ θώραξ ἢ πνεύμων ἢ καρδιά, τὴν ἔνδον. ἐπὶ δὲ συνάγχης πρώτας μὲν τὰς ἐν χερσὶ, δευτέρας δὲ τὰς ὑπὸ τὴν γλῶτταν. τῶν δὲ κατ' ἰνίον πασχόντων καὶ τὴν ἐν ἀγκῶν μὲν, οὐχ ἥκιστα δὲ καὶ τὴν ἐν τῷ μετώπῳ. ἐπὶ δὲ νεφρῶν καὶ κύστεως αἰδοίου τε καὶ μήτρας τὰς ἐν τοῖς σκέλεσι, μάλιστα μὲν τὰς κατὰ τὴν ἰγνύαν, εἰ δὲ μή, τὰς παρὰ σφυρόν. αἰεὶ δ' ἐπὶ πάντων τὰς κατ' εὐθύ. τοῦ μὲν ἥπατος ἀρχομένου φλεγμαίνειν, τὰς ἐν τῇ δεξιᾷ χειρὶ, τοῦ δὲ σπληνός, ἔμπαλιν. ὥστ' εὐθύς ἢ διαφορὰ

²¹ Medications that promote the discharge of mucus or phlegm; on what these are and when they should be used, see *De compositione medicamentorum secundum locos*, XIII.566K.

fact, the use of vomiting is a revulsive remedy for affections of the genital organs.

On the same grounds, in regard to all those things that involve the head, a purging medication [is appropriate] whereas, in the case of those parts in the pharynx, roof of the mouth, palate or tongue that are starting to become inflamed, you must, in all these cases, guard against the so-called "apophlegmatics."²¹ This is similar to the purging downward of affected intestines, and to provoking urination in those in whom the kidneys or bladder are bad, or provoking vomiting in those in whom the stomach is bad. It is better, then, when the parts in the mouth are beginning to become inflamed, to redirect [the evacuation] via the nose. So too is it better to open a vein if these parts are affected; the (humero-)cephalic vein in the arm or, if this is not visible, the median cubital [vein], and if the liver, thorax, lungs or heart [are involved], the inner (basilic) vein. In cyanache,²² first [cut the veins] in the arms and second those under the tongue. When parts in relation to the occiput [are affected], [cut the vein] in the elbow, and no less also that in the forehead. In respect to the kidneys, bladder, genitalia and uterus, [cut] those in the legs, especially those in relation to the popliteal fossa; if not, cut those beside the ankle. Always, in all these instances, cut straight. When the liver is starting to become inflamed, [cut] the veins in the right arm and, when the spleen is involved, the opposite (i.e. in the left arm). And so simply

904K

²² The original Greek term is preserved in English although not in common use. Alternatives are the old English word "squincancy" (used by Peter English) or the current terms "quinsy" and "angina."

905K τῶν κενώσεων πρῶτον κατὰ τὴν τῶν μορίων διαφορὰν ὑπαλλάττεται καὶ δῆλον ὅτι τὸ κοινὸν τῆς ἐνδείξεως οὐ μᾶλλον ὠφελείας ἢ βλάβης αἴτιον. ὅτι μὲν γὰρ κενωτέον, ἐνδείξεις | κοινή· τὸ δ' ὅθεν ἢ ὅπως, οἱ πεπονηότες τόποι διδάσκουσιν. οὕτω γοῦν καὶ οἱ τῶν κῶλων ἐπενοήθησαν δεσμοὶ θώρακος ἢ γαστροῦ, ἢ τῶν κατὰ τὸν τράχηλον, ἢ τῆν κεφαλὴν μορίων φλεγμαινόντων. οὐ γὰρ δὴ τὸ φλεγμαίνον γε αὐτὸ δῆσει κῶλον, ἀλλ' ἐπὶ μὲν σκελῶν τὰς χεῖρας, ἐπὶ χειρῶν δὲ τὰ σκέλη.

906K 12. Καὶ μὴν καὶ τὸ ψύχειν καὶ στύφειν ἐν ἀρχῇ τὰ φλεγμαίνοντα χωρὶς τῆς περὶ τῶν πεπονητότων ἐνδείξεως οὐ μᾶλλον ὠφελείας ἢ βλάβης αἴτιον. ἐπὶ μὲν γὰρ τῶν κατὰ τὸ κῶλον μορίων ἀρκεῖ καὶ σπόγγον ἐπιθεῖναι, βρέξαντας ἤτοι γε ὕδατι ψυχρῷ μικρὸν ὄξους μινύντας ἢ ὕδατι μόνῳ καθάπερ γε καὶ οἶνω τινὲ τῶν αὐστηρῶν. ἥπατος δ' ἀρξαμένου φλεγμαίνει οὐδεὶς ἂν χρήσαιτο τούτων οὐδενὶ νοῦν ἔχων ἀνθρώπος· ἀλλ' οὐδ' εἰ μήλιον ἐπιβρέξαις ἢ μύρσινον, ἢ μαστίχινον, ἢ νάρδιον, ἢ σχίνινον, ἢ τι τῶν στυφόντων ἐλαίων ἢ καὶ τῶν ἄλλων ἐναφεψήσας ἀψίνθιον, οὐδὲ τούτων οὐδὲν ἀρμόττει ψυχρὸν, ὥσπερ οὐδὲ κατάπλασμα ψυχρὸν οὐδέν. ἀλλὰ μήλα μὲν ἐναφεψῶν οἶνω, καὶ μάλιστα | κυδῶνια, κατάπλασμα σκενάσους δι' αὐτοῦ, φλεγμονῆς ἥπατος ἔτι ἀρχομένης, ψυχρὸν δ' οὐδὲ τούτο προσοίσεις· ὥσπερ οὐδὲ τὸ ἔλαιον ἐσκευασμένον, ὡς εἴρηται, τοῖς ὀφθαλμοῖς ἢ τοῖς ἐν τῷ στόματι μορίοις ἀρχομένοισι φλεγμαίνουσιν. ὡτὶ δὲ

the difference of the evacuations varies primarily according to the difference of the parts; and it is clear that the general indication is not more useful than a cause of harm. For the general indication is that you must purge. The affected places teach you the where and the how. At all events, in this way too, bindings of the limbs are contrived when the chest, abdomen or the parts in the neck or head are inflamed. Definitely do not bind the inflamed limb itself but, in the case of the legs, bind the arms and, in the case of the arms, bind the legs.

12. Furthermore, to cool and contract what is inflamed at the outset, independent of the indication of the parts affected, is less a benefit than a cause of harm. In the case of parts in the limb, it is also sufficient to apply a sponge soaked in cold water, having mixed with it a little vinegar, or in water alone, just as it also is [to apply a sponge soaked] in one of the bitter wines. However, when the liver is starting to become inflamed, no man of sense would use any of these things, nor would you pour on apple extract, myrtle, mastich, nard, what is made from mastich or any of the astringent oils, nor also any other things which you have boiled in wormwood, nor is any of the cold things suitable just as no cold cataplasm is suitable. Nor would you apply something cold such as apples boiled down in wine or particularly quinces, if you should prepare a cataplasm from this when the liver has a still evolving inflammation, just as oil is not prepared, as was said, for the eyes or for those parts in the mouth which are starting to become inflamed.

κᾶν ὄξος ἐγγέης μετὰ ροδίνου, βλάψεις οὐδέν. ἀλλ' οὐκ ὀφθαλμοῖς γε φλεγμαίνουσιν ἀγαθὸν τοῦτο, καθάπερ οὐδὲ τὸ διὰ μόρων φάρμακον ἢ τι τῶν στοματικῶν ὀνομαζομένων ἄλλο· πάντα γὰρ ἀνιαρὰ τὰ τοιαῦτα τοῖς ὀφθαλμοῖς, καίτοι κατὰ τὸ γένος ὄντα τῆς ἐνδείξεως. ἀδένων δὲ φλεγμαίνειν ἀρχομένων ἤρκεσε πολλάκις ἔλαιον μόνον θερμόν.

13. Ἄλλα καὶ ἡ ἄλλη δίαιτα τοῖς μὲν ἀδένας ἢ τι τῶν κατὰ τὰ κῶλα μορίων ἔχουσι φλεγμαίνον, ἕνα μόνον λαμβάνει σκοπόν, ὡς τοσαῦτα καὶ τοιαῦτα προσφέρεσθαι δεῖν, ὅσα δὴ καὶ οἶα πεφθῆσεται ῥᾶστα. διαφέρει δ' οὐδέν ἢ χόνδρον, ἢ πτισάνην, ἢ μελίκρατον, ἢ ῥόαν, ἢ μῆλον, ἢ τι τοιοῦτον προσενέγκασθαι. φλεγμαίνοντος δ' ἥπατος ἀκριβεστάτης διαίτης ἐστὶ χρεία, καθάπερ γε καὶ γαστρός. τὸ ἰ γὰρ ἔργον αὐτῶν ἅπαντι τῷ ζῳῷ κοινόν ἐστι, καὶ μὴ πεφθείσης καλῶς τῆς τροφῆς ἢ μὴ προσηκόντως αἱματωθείσης, ἅπασι τοῖς τοῦ ζῳοῦ μέλεσι μεγίστη βλάβη προσγίνεται. τὰ δὲ τῶν κῶλων μόρια τοσοῦτον λαμβάνει τῆς τροφῆς, ὅσον τρέφεσθαι πέφυκε. διὸ κᾶν ἐκ μῆλου καλῶς ἐν τῇ γαστρὶ πεφθέντος ἀφίκηται πρὸς αὐτὰ τροφή, κᾶν ἐκ χόνδρου, κᾶν ἐκ πτισάνης, οὐ μέγα διαφέρει. κατὰ δὲ τὸ ἥπαρ ὀπόσον ἢ διαφορά τῶν τροφῶν δύναται καὶ ὡς μέγιστον ἐφ' ἐκάτερα, πάρεστί σοι μαρθάνειν.

14. Ἐκκενοῦσθαι μὲν δήπου χρὴ τοῦ ἥπατος ὅσον ἀθροίζεται κατ' αὐτὸ τοῦ τε πικροχόλου χυμοῦ καὶ

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In the ear, however, even if you pour in vinegar with oil of roses, you will do no harm. But this is not, in fact, good for the eyes when they are inflamed, just as the medication made from blackberries is not, nor any other of the so-called "stomatics."²³ All such things are distressing to the eyes and yet they are in the class of those things that are indicated. When glands are starting to become inflamed, warm oil alone is often satisfactory.

13. But also, the other diet for those who have inflammation involving the glands or one of the parts in the legs takes the one objective alone which is that, however many and varied the things are that need to be administered, they must be very easily concocted. It makes no difference whether gruel, barley gruel, melikraton, pomegranate, apple or some such thing is administered. However, when the liver is inflamed, there is need of the most precise diet, just as is also the case with the stomach. The action of these [organs] is common to every animal in that, if the nutriment is not digested properly or is not converted to blood in a suitable fashion, very great harm befalls all the parts of the animal. The parts of the limbs take as much of the nutriment as nourishes them naturally. Because of this, even if nourishment comes to them from apples properly digested in the stomach, or even from gruel or ptilisan, there is no great difference. In the liver, how great the difference between the nutriments can be—that it is very great in each case—is there for you to learn.

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14. Of course, with the liver it is necessary for however much of the picrocholic humor (bitter bile) and the ichors

²³ For details on a number of such medications, see Galen's *De compositione medicamentorum secundum locos*, XII.919K ff., and also the pseudo-Galenic *Introductio sive medicus*, XIV.762K.

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τῶν ἐκ τῆς φλεγμονῆς ἰχώρων. τοῦτο δ' οὐκ ἂν γένοιτο χωρὶς τοῦ διαρρύνεσθαι μὲν τὰ κατὰ τὸ σπλάγχχνον ἀγγεία, τὸν δ' εἰς τὴν νῆστιν καθήκοντα πόρον ἀναστομοῦσθαι. χόνδρος οὖν ἐμπλάττων μὲν τοῦτον, ἐμπλάττων δὲ τὰ κατὰ τὸ ἥπαρ ἀγγεία καὶ μάλιστα τὰ πέρατ' αὐτῶν, κωλύει τὴν τε χολὴν εἰς τὸ ἔντερον ὑπιέναι καὶ τὴν τροφήν εἰς ὄλον ἀναδίδοσθαι τὸ σῶμα. χρεῖα τοίνυν ἐστὶ τῶν ἐκφραττόντων ἡ ἐδεσμάτων τε καὶ φαρμάκων αὐτῷ τε τῷ ἥπατι καὶ τῷ τοῦ χοληδόχου πόρου στόματι. τὰ δὲ τοιαῦτα πάντα γλίσχρα μὲν ἦκιστ' ἐστὶ, λεπτὰ δὲ ταῖς συστάσεσι καὶ δακνώδη ταῖς ποιότησι.

ἀλλὰ πάλιν ὑπὸ τούτων δακνόμενα τὰ φλεγμαίνοντα παροξύνεται καὶ διὰ τοῦτο δεόμεθα τῶν ἄνευ τοῦ δάκνειν αὐτὰ ῥυπτόντων, οἷόν περ ἐστὶ καὶ τὸ μελίκρατον. ἀλλ' ἴσμεν ὅτι τὰ γλυκέα πάντα καὶ σπλήνα καὶ ἥπαρ ἐπὶ πλείστον ἐξαίρει. λοιπὴ τοίνυν ἄμεμπτος ὡς ἐν ἐδέσματι μὲν ἢ πιτισάνῃ χωρὶς γὰρ τοῦ δάκνειν ῥύπτει ὡς ἐν φαρμάκοις δ' ὀξύμελι μεθ' ὕδατος κεραυνύμενον. καὶ γὰρ καὶ ἡ ῥόα καὶ τὸ μῆλον ὅσα τ' ἄλλα στύφει, συνάγοντα τοῦ χοληδόχου πόρου τὸ στόμα, κωλύει τὴν χολὴν ἐκκρίνεσθαι καὶ διὰ τοῦτο βλάπτει φλεγμονὰς ἥπατος, καὶ μάλισθ' ὅταν ἐν τοῖς σιμοῖς ὡσι μέρεσι τοῦ σπλάγχχνου. πρὸς γὰρ τῇ διὰ φλεγμονὴν στενοχωρίᾳ καὶ ἡ ἐκ τῶν στυφόντων τε καὶ γλίσχρων ἐδεσμάτων προσέρχεται. καὶ τὰ δάκνοντα δὲ μᾶλλον βλάπτει τὰς ἐν τοῖς σιμοῖς φλεγμονὰς· ὅσαι γὰρ ἐν τοῖς κυρτοῖς αὐτοῦ μέρεσι

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from the inflammation collect in it, to be expelled. This would not occur without a thorough cleansing of the vessels in the viscus and the opening of the channel that comes down to the jejunum (i.e. the bile duct). Gruel, since it adheres to this and blocks up the vessels of the liver, and particularly the ends of these, prevents the bile from passing down to the intestine and the nutriment from being distributed to the whole body. Thus there is a need for foods and medications which relieve blockage in the liver itself and in the opening of the bile duct. All such things are minimally viscid, thin in consistency, and stinging in quality.

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But contrariwise, the parts that are inflamed, stung by these things, become irritated, and because of this we have need of things that cleanse them without stinging as, for example, melikraton does. But we know that all sweet things stir up the spleen and liver to a very great extent. Therefore, what is left irreproachable, as it is among food, is ptisan, for this cleanses without stinging, and oxymel among medications after it has been mixed with water. Furthermore, both pomegranate and apple, and those other things that are astringent, contract the opening of the bile duct and prevent the secretion of bile. And because of this, they harm the inflamed liver, and especially when they are in the concave parts of the organ, because the narrowing from astringent and viscid foods is added to the narrowing due to the inflammation. And things that are stinging are more harmful to inflammations in the concave [parts of the liver] because, with inflammations that occur

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909K γίγνονται, φθάνει μεταβεβλημένα πρὸς αὐτὰς ἀφ-
ικνεῖσθαι τὰ ληφθέντα | καὶ μήτε τὸ στῦφον ἔτι
στύφειν ὁμοίως μήτε τὸ δάκνον δάκνειν μήτε τὸ διὰ
γλισχρότητα τοῖς στενοῖς ἀγγείοις ἐμπλαττόμενον
ἔτι μένειν ὁμοίως γλίσχρον. ἢ μεταβολὴ δ' αὐτοῖς
διττῆ, τῷ τε προπεπέφθαι καὶ διότι τῷ προὑπάρχοντι
κατὰ τὸ σπλάγχχνον αἵματι μίγνυται. τοῦ δέ γε σιμοῦ
μέρους ἐν ἥπατι φλεγμαίνοντος εὐθὺς μὲν ἀναγκαῖόν
ἔστι καὶ τὰς ἐν τῷ μεσεντερίῳ συμφλεγμαίνειν φλέ-
βας· ἀπὸ γὰρ τῆς ἐπὶ πύλας ἅπασαι πεφύκασιν· εὐθὺς
δὲ καὶ τὰ προσπίπτοντα τοῖς στόμασιν αὐτῶν ἐπι-
δείκνυται τὴν ἑαυτῶν δύναμιν.

15. Ἄρά σοι δοκεῖ σμικρὰ διαφορὰ προσέρχεσθαι
τῇ κοινῇ τῶν φλεγμονῶν θεραπείᾳ παρὰ τῶν μορίων;
ἐμοὶ μὲν γὰρ μεγίστη φαίνεται, κἂν εἰ τὴν Θεσ-
σάλειον ἀναισθησίαν ζηλοῦντες οἴονται τὴν κοινὴν
ἔνδειξιν ἀρκεῖν μόνην. ἀναμνήσαι δέ σε βούλομαι καὶ
τῆς καλῆς αὐτῶν θεραπείας, ἣν ἐπὶ Θεαγένους ἐποιή-
σαντο τοῦ Κυνικοῦ φιλοσόφου ταύτην γὰρ ἔγνωσαν
οὐκ ὀλίγοι διὰ δόξαν ἀνθρώπου, δημοσίᾳ διαλεγο-
μένου κατὰ τὸ τοῦ Τραϊανοῦ γυμνάσιον ἐκάστης
910K ἡμέρας. | ὁ μὲν οὖν θεραπεύων αὐτὸν ἦν εἰς τῶν Σω-
ρανοῦ μαθητῶν, Ἄτταλος τοῦνομα. κατέπλαττε δὲ
ἐκάστης ἡμέρας τὸ ἥπαρ ἀρτομέλιτι, μὴ γινώσκων ὅτι
στύφεισθαι μετρίως δεῖται τὸ σπλάγχχνον τοῦτο, διότι

²⁴ On Attalus, Nutton (in F. Kudlien and R. J. Durling, 1991,

in its convex parts, the things taken which come to them
are changed beforehand, so that what is astringent is not
909K still similarly astringent, what is stinging does not sting, nor
does what adheres to the narrowed vessels due to viscosity
still remain viscid in the same way. The change in these
things is twofold: that due to being previously concocted
and that due to admixture with the blood previously pres-
ent in the organ (liver). In fact, when there is inflammation
of the concave part in the liver, it is immediately inevitable
that the veins in the mesentery are also jointly inflamed as
they all take their origin from the portal vein. Immediately,
too, those things that come upon their openings reveal
their own potency.

15. Does it seem to you that little difference accrues to
the common treatment of inflammations from the parts?
Because, to me, there seems to be a very significant dif-
ference, even if those who admire the obtuseness of a
Thessalus think that the common indication is sufficient
on its own. I would also like you to call to mind their won-
derful treatment which they carried out in the case of
Theagenes, the Cynic philosopher—many are aware of
this because of the reputation of the man, who lectured in
910K public each day at the gymnasium of Trajan. The man who
treated him was one of the pupils of Soranus, Attalus by
name.²⁴ Every day he applied a poultice of bread and
honey to the liver, not realizing that this viscus needs to be

p. 14) writes: "The doctor, Attalus, is almost certainly to be identified with the royal physician, Statilius Attalus of Heraclea." (See also EANS, p. 179.) Theagenes was also a notable person of the time and a pupil of the Peregrinus about whom Lucian wrote an essay.

τῆς θρεπτικῆς δυνάμεως ἀρχὴ τοῖς ζώοις ἐστὶ καὶ τὸ φλεβῶδες γένος ἀπ' αὐτοῦ πέφυκεν. οὕτως οὖν ἐθεράπευσε τὸ σπλάγχνον, ὡς τοὺς βουβῶνας ἀμίκτω καὶ μόνῃ τῇ διὰ τῶν χαλόντων ἀγωγῇ, καταπλάττων μὲν ἀρτομέλιτι, προκαταίωνων δὲ ἐλαίῳ θερμῷ καὶ τρέφων ἐκ χόνδρον ῥοφήματι. ταῦτα γὰρ ἀρκεῖ τὰ τρία σχεδὸν ἅπασιν τοῖς νῦν ἀμεθόδοις Θεσσαλείοις εἰς τὴν τῶν ὀξέων ἴασιν. ἔδοξε δέ μοι κατὰ μόνας εἰπεῖν τῷ Ἀττάλῳ, Προσμιγνύναι τι τῶν στυφόντων καὶ μὴ ψιλῇ χρῆσθαι τῇ διὰ τῶν χαλαστικῶν ἀγωγῇ. περὶ μὲν οὖν τῆς τοῦ σπλάγχνου φύσεως οὐκ ἔμελλον ἐρεῖν αὐτῷ· τοῦτο γὰρ ἦν οὕτως οὐκ μῦθον λέγειν· ὁ δ' ὤμην εἰπὼν πείσειν αὐτόν, ᾧ καὶ πάντας ἀνθρώπους ὁρῶ τάχιστα πειθόμενους, τοῦτο διήλθον μόνον· ὡς ἡ μακρὰ πείρα ἐδίδαξε τοὺς ἰατροὺς θεραπεύειν ἡπαρ ὕλη φαρμάκων μικτῇ γεγραμμένην δ' αὐτὴν εὐρήσεις ἐν τοῖς θεραπευτικοῖς | γράμμασι τῶν ἰατρῶν.

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Ἐὰν οὖν σοι δοκῇ, μίξον, ἔφην, ἀψινθίου τι τῆς κόμης μὲν ἀκριβῶς κεκομμένης τῷ καταπλάσματι, τῆς πόας δ' ὅλης τῷ ἐλαίῳ, καθάπερ ὁρᾶς ἄλλους ἐναφέψοντας αὐτῷ μετρίως. τῷ καταπλάσματι δὲ μυροβαλάνου πίεσμα καὶ ἴριον καὶ σχίνου τὸ ἄνθος ἢ τῆς ναρδίτιδος βοτάνης τὴν ῥίζαν ἢ κυπέρου μίξον· οὐ χεῖρον δὲ καὶ δι' οἴνου ποτ' αὐτὰ κατασκευάσαι καὶ μίξαι ποτὲ τῆς ἰλύος αὐτοῦ, καὶ τι τῶν στυφόντων

²⁵ Reference again to the three treatises listed in note 16 above.

drawn together moderately because it is the origin of the nutritive capacity in animals and because the class of veins is naturally derived from it. Therefore, he treated the viscus in the same way as he treated inguinal swellings, using relaxing agents unmixed and alone, applying a poultice of bread and honey moistened beforehand with warm oil, and fed [the patient] on gruel mixed with porridge, for these three things are almost enough to cure acute [diseases] as far as all the present-day amethodical Thessalians are concerned. However, I decided to say this, at least, to Attalus: "Mix in something astringent and don't use the treatment by means of relaxing agents by themselves." I did not intend to tell him about the nature of the viscus, for truly this would be telling a tale to an ass, but what I did think to persuade him of by speaking (by which I see all men very swiftly persuaded) was to focus on this one thing alone: that long experience has taught doctors to treat the liver with a combination of medications. You will find that I have described this material in the therapeutic treatises for doctors.²⁵

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"Therefore," I said, "if it seems right to you, carefully mix some of the brayed leaf of wormwood with the poultice together with oil of the whole herb, just as you see the other ingredients being boiled down in it to a moderate degree. Mix in the poultice what is expressed from the myrobalan, iris, and the flower of mastich or the leaf and root of spikenard or cyperus.²⁶ And it is not a bad idea, on some occasions, to prepare these things with wine, and sometimes to mix the sediment of the latter, and to boil

²⁶ Myrobalan is the cherry plum. On iris, see Dioscorides, I.1, on mastic, I.89, on spikenard, I.6-8 and on cyperus, I.4.

912K ἐναφεψῆσαι μήλων, ὅποια τὰ κυδωνιά τε καὶ στρουθία καλούμενα καὶ ταῦτα δὴ τὰ πλεονάζοντα κατὰ τὴν Ῥωμαίων πόλιν, ἃ προσαγορεύουσι κεστιανά. τὸ δ' ἔλαιον, ὁρῶ γάρ σε καὶ τοῦτο μινγύντα, μὴ τὸ τυχὸν ἔστω, ἀλλ' ἦτοι τὸ ἀπὸ τῆς Ἰσπανίας ἢ τὸ Ἰστρικόν, ἢ τὸ ὀμφάκιον, ἢ σχίνιον, ἢ μύρτιον, ἢ μήλινον, ἢ νάρδιον μύρον. πολλὴν δὲ καὶ ἄλλην ἔφη ὕλην ἄφθονον εἶναι τῶν ἐναφεψείσθαι δυναμένων. καὶ γὰρ σχίνου τοὺς ἀπαλοὺς κλώνας καὶ μυρσίνης καὶ βάτου καὶ ἀμπέλου καὶ μᾶλλον τῆς ἀγρίας, ἀφ' ἧς καὶ τὴν οἰνάνθημ καλουμένην λαμβάνομεν, οὐ χεῖρον δ' ἂν εἶη καὶ τὸ Ἄττικόν ὕσσωπον | τῷ τε καταπλάσματι καὶ ταῖς κηρωταῖς μινγύναι· καὶ γὰρ καὶ κηρωτάς τινας ἐξ ὕλης τοιαύτης αὐτῷ συνεβούλευον ἐπιτιθέναι μετὰ τὸ κατάπλασμα. καὶ συνάπτειν γ' ἐπειρώμην ἐφεξῆς αὐτῷ τὴν ὄλην ἀγωγῆν, ἵνα καὶ τὰ καλούμενα πρὸς τῶν ἰατρῶν ἐπιθέματα διὰ μικτῆς ὕλης σκευάζη.

Βέλτιον γάρ, ἔφη, ἐστὶν ἀρθέντος τοῦ καταπλάσματος ἐπικεῖσθαι τι τῷ σπλάγχνῳ.

καὶ ὁ Ἄτταλος ὑποτεμνόμενός μου τὸν λόγον, Εἰ μὴ σφόδρα σ' ἐτίμων, ἔφη, τούτων οὐδενὸς ἂν ἠνεσχόμεν· ἐν οἷς γὰρ ἐνανάγησαν οἱ πρόσθεν ἰατροί, πρὶν τὴν ὄντως ἰατρικὴν ὑπὸ τῶν ἡμετέρων εὑρεθῆναι, ταῦτά μοι συμβουλευεῖς ὥσπερ οὐκ εἰδότι. τρεῖς οὖν ἡμέρας ἢ τέσσαρας, ἔφη, συγχώρησόν μοι προνοήσασθαι τοῦ Θεαγένους ὡς ἐγὼ βούλομαι, καὶ θεάσῃ τελείως αὐτὸν ὑγιαίνοντα.

Τί οὖν, ἔφη, ἐὰν ἐξαίφνης ἰδρώτων ὀλίγων καὶ

down something from astringent apples, such as quinces, and those things which are abundant in the city of Rome, which they call *cestiana* apples.²⁷ Don't let the oil (for I see that you also mix this) be just what comes to hand; let it be from Spain or Istria, or grape, mastic, myrtle, or quince." And I spoke of much other material that is plentiful of those things that can be boiled down: the soft twigs of the mastic, myrtle and bramble, and of the grapevine, for preference the wild variety, from which we also take the so-called dropwort. It also might not be a bad idea to mix the Attic hyssop in the poultice and salves. I also recommended to him salves from such a material to apply after the poultice. And I am accustomed to attempt to link the whole course of treatment to it sequentially so that you also prepare those things called "epithemata" by doctors from mixed material.

"What is better," I said, "is to lay something on the viscus when the poultice has been taken away."

912K Atталus, cutting my argument short, said: "If I did not have considerable respect for you, I would tolerate none of these things, for it was in these matters that earlier doctors came to grief, before the art of medicine was truly discovered by our [doctors], [and yet] you advise me on this as if I were ignorant. So give me three or four days," he said, "to take care of Theagenes as I want to, and you will see him completely restored to health."

"What then," I said, "if suddenly, after a few sweats that

²⁷ On these see Pliny, *HN*, 15,11,10, #38.

τούτων γλίσχρων ἐπιφανέντων ἀποθάνη, μνημονεύσεις ὧν ὑπέσχου καὶ μεταῆθ' τοῦ λοιποῦ;

καταγελῶν ἐπὶ τούτοις ὁ Ἄτταλος ἐχωρίσθη, μηκέτ' ἀποκρινόμενος μηδέν, ὥστ' οὐδὲ περὶ τοῦ χόνδρου τι συμβουλευσαί μοι συνεχώρησεν, οὐδ' ὅτι
913K δεήσει τῶν οὐρητικῶν φαρμάκων ἢ μιγνύναι τῷ ὕδατι μικρὸν ὑστερον, ἐπειδὴ τὰ κυρτὰ τοῦ ἥπατος ἐπεπόνθει. καθάπερ γὰρ τὰ σιμὰ διὰ τῆς γαστρὸς ἐκκενωτέον ἐστίν, ὡς ὀλίγον ἔμπροσθεν εἶπον, οὕτω τὰ κυρτὰ διὰ τῶν μετρίως οὐρητικῶν φαρμάκων, οἷόν ἐστι τὸ σέλινον. ἐν δὲ τῷ χρόνῳ προϊόντι πεπτομένης ἤδη τῆς φλεγμονῆς καὶ τοῖς ἰσχυροτέροις ἐγχωρεῖ χρῆσασθαι, τῷ ἀσάρῳ καὶ τῇ Κελτικῇ νάρδῳ καὶ τῷ καλουμένῳ φοῦ καὶ πετροσελίῳ καὶ σμυρνίῳ καὶ μήῳ· καθάπερ γε καὶ διὰ τῆς γαστρὸς κενοῦν, εἰ τὰ σιμὰ πεπόνθασι, κνίκου μιγνύντα τοῖς ἐδέσμασι καὶ ἀκαλήφην καὶ λινοζῶστιν, ἐπίθυμόν τε καὶ πολυπόδιον καὶ πάνθ' ὅσα μετρίως ὑπάγει. ἔτι δὲ μᾶλλον ἐν ταῖς παρακαμαῖς αὐτοῖς τε τούτοις χρῆσθαι θαρσαλεώτερον ἢ πρόσθεν, ὅσα τε τούτων ἐστὶ σφοδρότερα, τὰ μὲν ἐναφέψοντας τῇ πτισάνῃ, τὰ δὲ κόψαντας, ὡς χνοώδη γενέσθαι· διδόναι δὲ καὶ ταῦτα διὰ πτισάνης ἢ μεθ' ὕδατος. ἐγὼ γοῦν καὶ πολυποδίου τι ποτὲ συνέψησα τῇ πτισάνῃ καὶ μέλανος ἑλλεβόρου⁷ φλοιόν.

καὶ διὰ τῶν κλυσμάτων δὲ κενοῦν αὐτοὺς προσήκειν, ἐν ἀρχῇ μὲν ἀρκουμένους ἀλσὶν ἢ νίτρῳ ἢ

⁷ ἑλλεβόρου K (ἐλε- B); ἑλλ- fort. (dial. Att.; ἑλλ- dial. Ion.)

are viscid appear, he dies—will you remember what you promised and change in the future?"

After these exchanges Attalus went off laughing derisively but giving no further response; so he did not agree to consult with me about the spelt grits at all, nor that he would need to mix diuretic medications with water a little later because the convexity of the liver had been affected. For just as the concavity (of the liver) must be evacuated via the stomach, as I stated a little earlier, so too must the convexity be evacuated by moderately diuretic medications, an example being celery.²⁸ When the inflammation has already "ripened" (i.e. softened) with the passage of time, it is also possible to use stronger [medications]—hazewort, Celtic spikenard, the so-called wild spikenard, parsley, Cretan alexanders, and spignel, just as it is possible to evacuate via the stomach, if the concave surface is affected, [using] safflower mixed with foods, nettle, mercury, epithymum, polypody, and all those things that empty moderately. And particularly in those inflammations that are abating, use these things more boldly than before, and those that are stronger than them, boiling down some in ptisan and pulverizing others so they become a fine powder. Give these things by means of ptisan or with water. At all events, I have also sometimes boiled some polypody in psitan and the bark of black hellebore.

And it is also appropriate to purge these [patients] by means of a clyster, being satisfied in the beginning with salts of either niter or aphronitrum that have been mixed

²⁸ For the long list of medications to follow, see the list of medications in the Introduction, section 10.

914K ἀφρονίτρω μεμιγμένους | τῷ μελικράτῳ· κατὰ δὲ τὰς παρακμὰς καὶ μάλιστα ἐὰν σκιρρῶδές τι καταλείπηται τῆς φλεγμονῆς, ἰσχυρότερα μινύοντας φάρμακα· τὸ γοῦν ὕσσωπον ἐναφεϊσόμενον τῷ ὕδατι τριηκᾶντα καὶ τὴν ὀρίγανον καὶ τὴν κολοκυνθίδα καὶ τὸ λεπτὸν κενταύριον. ἐπιτηδειότατα γὰρ ἐστὶ σκιρρωθῆναι τὰ δύο σπλάγχνα, τὸ θ' ἥπαρ καὶ ὁ σπλήν, ἐὰν ἀμελήσῃ τις αὐτῶν ἢ τοῖς γλίσχροις ἐδέσμασι χρήσῃται, καθ' ἅπερ καὶ ὁ Ἄτταλος ἐπὶ τοῦ Θεαγένους ἐκάστης ἡμέρας χόνδρον προσφέρων καὶ μηδὲν διδοὺς τῶν ἐκφραττόντων τε καὶ ῥυπτόντων.

ἀλλὰ τό γε συμβᾶν τῷ Θεαγένει, μᾶλλον δὲ τῷ Ἄττάλῳ, καιρὸς εἰπεῖν. ὡς γὰρ ὑπέσχετό μοι μετὰ τρεῖς ἡμέρας ἐπιδείξειν τὸν ἄνδρα τῆς φλεγμονῆς τοῦ ἥπατος ἀπηλλαγμένον, ὁ μὲν ἔτι δὴ καὶ μᾶλλον ἐπὶ πλεῖστόν τε κατήντει τὸ σπλάγχνον ἐλαίῳ θερμῷ κατέπλαττέ τε συνεχέστερον ἐκ τῆς ἐπιμελείας ἐλπίζων αὐτῷ⁸ προχωρήσειν τὰ τῆς θεραπείας ἄμεινον, ἀπεκρίνατό τε πυνθανομένοις γαυριῶν ὑπὲρ τοῦ Θεαγένους τὰ βελτίω. ἀλλὰ συνέβη γε καθ' ὃν ἐγὼ τρόπον εἶπον, ἐξαίφνης ἀποθανεῖν αὐτόν. καὶ τὸ πάντων γελοιώτατον, ὁ μὲν | Ἄτταλος ἦγε τινος τῶν ἥρωτικῶτων φίλων ὅπως διάγοι, δεῖξαι βουλόμενος αὐτὸν οὕτως ἔχοντα καλῶς ὡς λούεσθαι μέλλειν, ἀγαλλόμενός τε μετὰ πολλῶν εἰσηλθεὶν εἰς τὸν οἶκον ἐν ᾧ κατέκειτο· τὸν Θεαγένη δὲ τεθνεῶτα λούειν ἐνεχείρουν ἔνιοι τῶν φίλων, ταῦτα δὴ τὰ νενομισμένα, Κυνικοί τέ τινες ὄντες καὶ ἄλλως φιλόσοφοι. διὸ καὶ μέχρι τοῦ

with melikraton. In the inflammations that are abating, and particularly if some hardness of the inflammation remains, mix stronger medications. In fact, in these circumstances, hyssop boiled down in water, and oregano, colycynthida and centaury. The two viscera, the liver and spleen, are the most prone to becoming scirrhus, if someone has neglected them or used viscid foods, just like Attalus, who, in the case of Theagenes, administered gruel every day and gave nothing to clear the obstruction or cleanse.

But it is now time to say what happened to Theagenes, or rather Attalus. For as he promised to show me the man free of inflammation of the liver after three days, he poured warm oil over the viscus even more than before, and he applied poultices more frequently, hoping that by this care he would provide better treatment for him. He took pride in answering those who inquired about Theagenes that things were better. But what actually happened to him was as I said—the man suddenly died. And, the most ridiculous thing of all, Attalus brought in some of those friends who asked him how he (the patient) was doing, since he wished to show him as being so well that he was about to take a bath and, in an exalted state, with many people he went into the house in which Theagenes was lying. Some of Theagenes' friends, who were Cynics and philosophers of other persuasions, were taking on the task of washing Theagenes who was dead—this was in fact the customary practice. On which account, Attalus hap-

⁸ B; αὐτῷ K

νεκροῦ παραγενέσθαι συνέβη τῷ Ἀττάλῳ μετὰ τοῦ χοροῦ τῶν θεατῶν, ἅτε μηδενὸς ἔνδον οἰμῶζοντος. οὔτε γὰρ οἰκέτης οὔτε παιδίον οὔτε γυνὴ τῷ Θεαγένει ἦν, ἀλλ' οἱ φιλοσοφοῦντες μόνοι παρήσαν αὐτῷ φίλοι, τὰ μὲν ἐπὶ τοῖς τεθνεῶσι νομιζόμενα πράττοντες, οὐ μὴν οἰμῶζειν γε μέλλοντες. οὕτω μὲν ὁ Θεοσσάλειος ὄνος εὐδοκίμησεν, ἐπὶ πολλῶν θεατῶν ἐπιδείξας ἀπηλλαγμένον τῆς φλεγμονῆς ἐντὸς τῶν τεττάρων ἡμερῶν, ὡς ὑπέσχετο, τὸν ἄνθρωπον. οἱ δ' ἄλλοι Μεθοδικοὶ μυρίους ἀποκτείνοντες ὁσημέραι τὴν ἀγωγὴν τῆς θεραπείας οὐδέπω καὶ νῦν ὑπαλλάξαι τολμῶσιν, οὐδὲ πειραθῆναί ποτε κἂν ἅπαξ τῆς τοῖς ἄλλοις ἰατροῖς, οἷς ὄντως ἐσπουδάσθη τὰ τῆς τέχνης ἔργα, γεγραμμένης· οὕτω δευσοποιοῖν τι πράγμα ἐστὶν ἀμαθία | σφοδρά, καὶ μᾶλλον ὅταν ἀλαζονία μυχθῆ. τοιοῦτοι μὲν οὖν ἐν ἅπασιν οἱ Θεοσσάλειοι.

916K

16. Χρὴ δ' ἡμᾶς φεύγοντας τὰ τοιαῦτα ἀμαρτήματα κἂν εἰ μηδὲν ἄλλο, ἀλλ' οὖν τῇ ἐμπειρίᾳ πιστεύειν. ὅπερ αἰεὶ παραινῶ τοῖς ἀγυμνάστοις περὶ τὸν λόγον. ἀμεινον γὰρ αὐτοῖς ἐστὶ μηδ' ὄλως ἐξ ἀναλογισμῶν τι λαμβάνειν, ὅταν ἀμαθείς τε ἅμα καὶ ἀγύμναστοι τῶν λογικῶν ὧσιν μεθόδων, ἃς νῦν ἡμεῖς γράφομεν. ἢ γάρ τοι τοῦ ἥπατος οὐσία ῥῆστα σκίρροις ἀλίσκεσθαι πέφυκεν, ἔχουσά τι καὶ φύσει πηλῶδες, ὡς παίζων τις ἔλεγεν ἰατρὸς τῶν καθ' ἡμᾶς. ἢ δὲ τοῦ σπληνὸς ἀραιότερα μὲν ἐστὶ τοῦ ἥπατος, ἀλίσκε-

pened to be in attendance right up to Theagenes' death, along with the chorus of spectators, inasmuch as nobody within the house was lamenting because Theagenes had no house slave, child or wife—those who practiced philosophy were the only friends present for him and were the ones carrying out the things customary for the dead, although they were not intending to lament. And so the Thessaleian ass was held in good repute when he displayed to the many spectators the man delivered from the inflammation within four days, as he promised. However, the other Methodics, although they killed countless people every day, did not even once have the courage to change the basis of treatment, nor did they dare, at any time, to put to the test what had been written about by other doctors whose practice in the craft is highly respected, so deeply ingrained is their ignorance, and particularly when it is mixed with quackery. In all cases, the Thessaleians are like this.

916K

16. It is, however, necessary for us to avoid such errors, and even if nothing else, to put our trust in experience. This is what I always advise those unpracticed in reasoning. It is better for them not to totally accept something on the basis of reasoning when they are ignorant of, and, at the same time, unpracticed in the logical methods which I am now writing about. For the substance of the liver is, by its nature, very easily susceptible to scirrhoty, being also naturally "muddy,"²⁹ as one of the doctors among us was wont to say in jest. However, the [substance] of the spleen is thinner than that of the liver but is more frequently

²⁹ For this term, in reference to water, see Aristotle, *History of Animals*, 549b14.

917K ται δὲ συνεχέστερον ἐκείνου τῷ σκιρρώδει παθήματι
διὰ τὴν τῆς τροφῆς ιδέαν ἢ χρηῖται. δέδεικται γὰρ ὑπὸ
τοῦ παχέος αἵματος τρεφόμενος, ὃ καθάπερ τις ἰλύς
ἐστὶ τοῦ καθαρωτέρου καὶ ῥῆστα γίγνεται μέλαινα
χολή· διὸ καὶ μελαγχολικὸν αὐτὸ ἢ μέλαν καλοῦμεν
περίττωμα. ταῦτα μὲν οὖν τὰ δύο σπλάγχχνα καὶ ἡ
ἐμπειρία δείκνυσιν ἐναργῶς ἀλισκόμενα | τοῖς σκιρ-
ρώδεσιν ὄγκοις.

οἱ νεφροὶ δὲ τῷ κατακεκρῦφθαι λανθάνουσι τὴν
ἀφῆν· ὃ γε μὴν λόγος ἡμᾶς διδάσκει καὶ τούτους
ἐτοίμως ἀλίσκεσθαι σκίρροις· καὶ διὰ τοῦτο τὰς μὲν
ἀλύτους τὸ πάμπαν εἶναι νεφρίτιδας, τὰς δὲ δυσλύ-
τους· ἄμφω γὰρ ἔχουσιν οἱ νεφροὶ τὰ λελεγμένα τῶν
προειρημένων σπλάγχχων ὑπάρχειν ἑκατέρῳ, τὴν τε
τῆς οὐσίας ποιότητα καὶ τὴν τῶν διερχομένων ἐν
αὐτοῖς περιττωμάτων φαυλότητα. διὸ καὶ οἱ τὰ παχύ-
χυμα τῶν ἐδεσμάτων ἐσθίοντες ἀλίσκονται τῷ τῆς
λιθιάσεως πάθει. προορᾶσθαι τοιγαροῦν χρὴ τοσ-
οῦτον μᾶλλον, ὅσον δυσιατότεροι τῶν τριῶν τούτων
εἰσὶ σπλάγχχων αἱ σκιρρώδεις διαθέσεις, ὅπως μὴ τις
αὐταῖς περιπέσῃ. μάλιστα δ', ὡς εἴρηται, περιπίπτου-
σιν οἱ φλεγμηνάντων αὐτῶν ἐδέσμασι χρώμενοι πα-
χεῖς ἢ γλίσχρους χυμοὺς γεννώσι. καὶ μέντοι καὶ τὰ
ιάματα τῶν τοιούτων παθῶν ὠμολόγηται πᾶσιν εἶναι
τὰ τέμνοντα καὶ διαλύοντα καὶ θρύπτοντα, τοῦ γένους
μὲν ὄντα δηλονότι τοῦ τῶν ἐκφραττόντων καὶ ῥυπτόν-
των, ἰσχυρότερα γὰρ μὴν ταῖς δυνάμεσι. μεμάθηκας δ'

917K afflicted by a scirrhus affection than the latter because of
the kind of nourishment which it uses. For it has been
shown that when it (i.e. the spleen) is nourished by thick
blood, which is like some slime of more pure blood, this
very readily becomes black bile, because of which we call
this a melancholic or black superfluity. And experience
clearly shows that these two viscera are subject to scirr-
hus swellings.

The kidneys, by virtue of the fact that they are con-
cealed, elude the touch, but reason, at least, teaches us
that they too are readily subject to scirrhusity. Because of
this, some of the renal affections are altogether irremedia-
ble while some are difficult to remedy, since the kidneys
have both things that have been spoken of that are in each
of the previously mentioned viscera: the quality of the sub-
stance and the poor quality of the superfluities passing
through them. And because of this too, those who eat foods
that are viscid are seized by the affection of lithiasis (renal
calculi). Accordingly, it is necessary to make greater provi-
sion, to the extent that the scirrhus conditions of these
three organs are harder to cure, so that someone is not sub-
ject to them. As has been stated, those people particularly
come to grief who use foods that generate thick and viscid
humors when they are suffering from inflammation. In-
deed, the cures of such affections are agreed by all to be
those things that cut, dissolve, and break up, which are
obviously of the class of agents that open up obstructions
and cleanse, but are stronger in their potencies. You have
learned the potency of these and their material in the trea-

ἐν τῇ Περὶ τῶν ἀπλῶν φαρμάκων πραγματεία τὴν τε δύναμιν αὐτῶν καὶ τὴν ὕλην.

918K διὸ καὶ νῦν ὁ ἰ λόγος μοι γενήσεται σύντομος ἀρκουμένῳ ταῖς καθόλου δυνάμεσι καὶ μόνῃ τῇ μεθ' ὁδῶ μετὰ παραδειγμάτων ὀλίγων. ὅπου γὰρ ἢ θ' ὕλη τῶν δυνάμεων ἤδη προπαρασκευάσται σοι καὶ τὰ συνενδεικνύμενα τὴν θεραπείαν ἔμπροσθεν εἴρηται, καταλείπεται νῦν οὐδὲν ἄλλο, πλὴν τῶν οἰκείων ἐκάστου νοσήματος ἐνδείξεων ἐπιμνησθῆναι. τὰ συνενδεικνύμενα δὴ λέγω δηλονότι δύναμιν καὶ φύσιν καὶ ἡλικίαν καὶ ὥραν καὶ χώραν καὶ ἔθος, ὅσα τ' ἄλλα τοιαῦτα. καὶ τοῖνυν περὶ τῆς ἀπὸ τῶν μορίων ἐνδείξεως ἐφεξῆς ἐρῶ, τὴν ἀρχὴν ἀπὸ τῶν κατὰ τὸ ἥπαρ ποιησάμενος. ἐνδείκνυται γὰρ τοῦτο τὰ μὲν ἔξωθεν ἐπιτιθέμενα κατὰ τὰς φλεγμονὰς αὐτοῦ μικτῆς εἶναι χρῆναι δυνάμεως οὐ μόνον ἐν γενέσει τῆς φλεγμονῆς οὕσης, τοῦτο μὲν γὰρ κοινὸν ἀπασῶν φλεγμονῶν, ὅποτε γε καὶ μόνοις τοῖς ἀποκρουστικοῖς βοηθήμασι κατὰ τὸν χρόνον ἐκέεινον οὐκ ἂν τις ἀμάρτοι χρώμενος, ἀλλὰ κάπειδ' ἀν μὴτ' ἐπιρρέη μηδὲν ἔτι, μήτε ἀπώσασθαι δυνατὸν ἢ τὸ ἐν τῷ φλεγμαίνοντι μορίῳ περιεχόμενον.

919K γίγνεται γὰρ καὶ τοῦτο διὰ πλείους αἰτίας. ἐν ἀρχῇ μὲν οὖν ὀλίγον τε τὸ ἐπιρρέον ἐστὶ καὶ λεπτότερον ὡς ἰ τὸ πολὺ· ἐνίοτε δὲ καὶ ἢ κατ' αὐτὸ τὸ δεχόμενον μόριον ἰσχυροτέρα δύναμις, ὡς ἂν μηδέπω κεκτηκυῖα καὶ τὸ περιεχόμενον αὐτὸ κατὰ τὸ φλεγμαίνον οὐδέπω βιαίως ἐσφηνωμένον. ἀκμαζούσης δὲ τῆς φλεγμονῆς

tise *On the Mixtures and Potencies of Simple Medications*.³⁰

918K Because of this, my discussion now will be brief in that I am satisfied with the potencies in general and with the method alone along with a few examples. For where the material of the potencies has already been prepared for you and those things jointly indicating the treatment were spoken of before, nothing else remains now apart from making mention of the specific indications of each disease. Obviously, the joint indications I speak of are capacity, nature, age, time of year, place, custom and other such things. Therefore, I shall speak in order about the indication from the parts, making a start from those pertaining to the liver. For this [viscus] indicates that those remedies applied externally to inflammations of it need to be of mixed potency, not only when the inflammation is at the beginning, for this is common to all inflammations (when, in fact, someone using the revulsive remedies on their own would not fail at that time), but also when nothing is still flowing and it is not possible to drive away what is contained in the inflamed part.

This occurs for many reasons. At the start, what flows [from the part] is small in amount and thinner than usual. Sometimes, however, the capacity in the receiving part 919K itself is stronger, so that, as it is not yet consumed, what is contained in the inflamed part is not yet severely impacted. When the inflammation is at its peak and the con-

³⁰ For example, see *De simplicium medicamentorum temperamentis et facultatibus*, XII.6, 15, and 102K.

τό τε περιεχόμενον αἷμα πολὺ καὶ πολλάκις παχύτερον, ἐσφηνωμένον τε σφοδρῶς, ἢ τε τοῦ μορίου δύναμις ἀσθενεστέρα· δεόμεθα δὲ καὶ ταύτης ἰσχυρούσης, ὡς ὠθεῖν δύνασθαι τὸ περιττὸν ἀφ' ἑαυτῆς· ἐπειδὴ τῶν στυφόντων φαρμάκων ἡ δύναμις οὐχ ἰκανὴ τηρικαῦτα τὸ πᾶν ἐργάσασθαι μόνη. συνάγουσα μὲν γὰρ καὶ σφίγγουσα καὶ οἰονεὶ πιλοῦσα καὶ θλίβουσα τὰ σώματα δύναται τὰ λεπτότερα ταῖς συστάσεσιν ὑγρὰ πρὸς τοὺς περικειμένους ἀποπέμπειν τόπους, οὐ μὴν ἄνευ γε τοῦ συνεπισχεῖν τι καὶ τὴν ἐν τῷ πάσχοντι μορίῳ δύναμιν, ἀξιόλογον αὐτοῖς γίνεται τὸ ἔργον. τηρικαῦτα γοῦν ἢ μὲν ἀπὸ τῆς φλεγμονῆς ἔνδειξις τῶν ποιητέων ἐστὶ μία· καλοῦσι δ' αὐτὴν διαφόρησιν, ἔκκενουσαν λόγῳ θεωρητοῖς πόροις τὸν ἐν τῷ φλεγμαίνοντι μορίῳ χυμὸν. ἢ δ' ἀπ' αὐτοῦ τοῦ μορίου πρὸς τοῦναιτίον ἀντισπᾶ, κελεύουσα φυλάττειν αὐτοῦ τὸν τόνον. | ἐπιπλεκομένων οὖν ἀλλήλαις ἐναντίων ἐνδείξεων ἐπιπεπλέχθαι χρὴ καὶ τὸ φάρμακον. μηροῦ δὲ φλεγμαίνοντος, ἢ κνήμης, ἢ πῆχεος, ἢ βραχίου, ἢ καὶ ἐν αὐτοῖς ἀδένων, οὐ δεόμεθα φυλάττειν τὸν τόνον. οὗτος ὁ σκοπὸς ἔστω σοι κοινὸς ἐπὶ πάντων τῶν μορίων, ὧν ἔργον τι τοιοῦτόν ἐστιν, ὡς ὄλῳ τῷ σώματι χρήσιμον ὑπάρχειν.

17. Οὐκοῦν οὐδὲ τὸν σπλήνα παντάπασι χαλᾶν χρὴ, καὶ γὰρ καὶ οὗτος ἐκκαθαίρει τοῦ ἥπατος ὅσον ἰλυῶδές τέ ἐστι καὶ μελαγχολικόν, ἐπεὶ δ' ὑπὸ τοιούτου τρέφεται. καὶ διὰ τοῦθ', ὅταν ἔμφραξις τις ἢ φλεγμονὴ κατ' αὐτὸν γένηται, καὶ μάλιστα ὅταν ἢ

tained blood is great in amount and often thicker and strongly impacted, and the capacity of the part is weaker, we also need this to be stronger so as to be able to drive out the superfluity from it when the potency of the astringent medications is not sufficient, under these circumstances, to do the whole job alone. For it is able, by drawing together and binding, and as if compacting and compressing the bodies, to send away the fluids that are thinner in consistency to the surrounding places. However, without some contribution from the capacity in the affected part the action does not become worthy of note among them. Anyway, under these circumstances, the indication from the inflammation is one of the things that must be acted upon, and they call this dispersal, since it evacuates the humor in the inflamed part by the "theoretical" pores. However, the indication from the part itself is to drawing toward what is opposite, urging preservation of its strength. Therefore, when opposite indications are interwoven with one another, it is necessary to use a medication that is compound. If the thigh, shank, forearm, upper arm, or also the glands in these structures are inflamed, we do not need to preserve the strength. This must be your general indicator in the case of all the parts whose action is of the kind that is useful to the whole body.

17. It is then necessary not to relax the spleen altogether, for this [viscus] also purifies the liver of whatever is muddy and melancholic because it is nourished by such [a humor]. Also because of this, whenever some blockage or inflammation occurs in it, and particularly whenever it is

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920K

ἔσκιρρωμένος, τῶν ἐκφραττόντων καὶ τεμνόντων ἰσχυροτέρων δέεται. οἶον γάρ ἐστι φάρμακον ἥπατι τὸ ἀψίνθιον, τοιοῦτον τῷ σπληνὶ καππάρεως φλοιός· ὁποῖον δ' ἥπατι τὸ καλούμενον εὐπατόριον, τοιοῦτον τῷ σπληνὶ τὸ σκολοπένδριον. ὁμοίων μὲν γὰρ δέεται φαρμάκων κατὰ τὸ γένος ἀμφοτέρα τὰ σπλάγχνα· τοσοῦτῳ δ' ἰσχυροτέρων ὁ σπλήν, ὅσῳ παχύτερα

921K χρῆται | τροφῇ. σκιρρουμένους οὖν αὐτοῖς αἱ προσήκουσαι τροφαὶ κοιναὶ μὲν τῷ γένει, διαφέρουσαι δὲ τὸ μᾶλλον τε καὶ ἥττον εἰσιν. ὅθεν εἰ καὶ δι' ὀξύμελιτος ἢ κάππαρις ἐσθίωτο, χρησίμη μὲν ἀμφοτέροις ἐστὶ τοῖς σπλάγχχοις, ἀλλ' οὐτ' ἴση τὸ πλήθος οὔθ' ὁμοίως κεκραμένον ἔχουσα τὸ ὀξύμελι· πλείων τε γὰρ αὕτη καὶ δι' ἀκρατεστέρου τοῦ ὀξύμελιτος ἐπὶ τοῦ σπληνὸς ὠφελιμωτέρα γίνονται ἄν. αὕτη μὲν οὖν ἢ διαφορὰ κατὰ τὸ μᾶλλον τε καὶ ἥττον. τῶν δὲ ὁμοίων κατὰ γένος ἢ εἶδος ἢ ὡς ἂν τις ἐθέλοι ὀνομάζειν βοθημάτων, ἕκ τε τῆς ἐνεργείας αὐτῶν εἴληπται καὶ διαπλάσεως.

ἀπὸ δὲ τῆς εἰς⁹ τὰ παρακείμενα κοινωνίας, ὅπερ ἐστὶ ταῦτον τῇ θέσει, τὸ τὰ μὲν κυρτὰ τοῦ ἥπατος ἐκκαθαίρεσθαι διὰ νεφρῶν, τὰ δὲ σιμὰ διὰ τῆς κάτω γαστροῦ. ἐπὶ δὲ σπληνὸς τὴν ἑτέραν μόνην εἶναι κένωσιν τῶν περιττῶν, ἢ γὰρ ἐπὶ τοὺς νεφροὺς οὐκ ἔστι τούτῳ τῷ σπλάγχχῳ. διὰ τοῦτ' οὖν ὅταν φλεγμαίνῃ, τοῖς κατωτερικοῖς ὀνομαζομένοις φαρμάκοις

⁹ K; πρὸς B, recte fort.

scirrhus, it requires stronger [medications] that clear the blockage and are cutting. Wormwood is such a medication for the liver; the bark of the caper plant is such a medication for the spleen. Likewise, as so-called agrimony (eupatorium) is to the liver, so scolopendrium is to the spleen.³¹ Both viscera require similar medications in terms of class although, to the extent that the spleen is stronger, so it uses thicker nutriment. Therefore, for viscera that have become scirrhus, the appropriate nutriments are common in terms of class but different in terms of quantity. Consequently, if [the patient] eats oxymel or capparitis, this is useful to both viscera, but not to an equal extent. The same applies to oxymel when it has been mixed, for if it is greater in amount and made from purer oxymel, the more beneficial it would be for the spleen. The actual difference relates to quantity. For similar remedies in terms of class or kind (or whatever anyone might wish to term it), the choice is made from the function and conformation of the viscera.

Based on the association with those structures adjacent (which is the same as position), the purging of the convexity of the liver [takes place] through the kidneys, whereas the purging of the concavity takes place through the stomach downward. In the case of the spleen, the purging of superfluities is via the stomach alone, since purging by the kidneys does not apply to this viscus. Because of this, whenever the spleen is inflamed, we provoke it with the so-

³¹ For these four medications in Dioscorides see III.26 for absinthum (wormwood), II.204 for capparitis, IV.41 for eupatorium, and III.152 for scolopendrium.

ἐρεθίζομέν τε καὶ διαρρῦπτομεν αὐτόν, ὅπως μεθιῆ καὶ χαλάσῃ τὰ περιττά. | διττὸς δ' ὁ τρόπος ἐστὶ τῆς τῶν τοιούτων φαρμάκων χρήσεως. ἐπὶ μὲν τῶν ἀνωτέρω κειμένων διὰ τῶν μὲν ἐσθιομένων καὶ πινομένων, ἐπὶ δὲ τῶν κατωτέρω διὰ κλυστήρος ἐνιεμένου, ἐπειδὴ τῶν μὲν ἐσθιομένων καὶ πινομένων ἡ δύναμις ἐκλύεται πρὶν ἐπὶ τὰ κάτω μέρη προχωρήσαι, τὰ δ' ἐνιέμενα τὴν ἀρχὴν οὐδ' ἐπαναβῆναι δύνανται πρὸς τὴν νῆστιν· ἀλλ' εἰ καὶ πάνν σφόδρα βιάζοιο, τάχ' ἂν αἷμαιο τῶν λεπτῶν ἐντέρων μόνων. καὶ τοῦτ' οὖν αὐτὸ παρὰ τῆς τῶν μορίων θέσεως ἐδιδάχθημεν, ἐνιέναι μὲν τι τοῖς κατωτέρω κειμένοις ἐντέροις, ἄνωθεν δὲ διδόναι τοῖς τ' ἀνωτέρω καὶ αὐτῇ τῇ γαστρὶ καὶ σπληνὶ καὶ στομάχῳ. λέγω δὲ νῦν στόμαχον, ὅνπερ δὴ καὶ κυρίως ὀνομάζουσιν· ἐνίοτε γὰρ οὕτω καλοῦσι καὶ τὸ στόμα τῆς γαστρός· ὥσπερ ὅταν εἴπωσι συγκόπτεσθαι τινὰς στομαχικῶς. ἀλλ' ἐπὶ γε τοῦ κυρίως ὀνομαζομένου στομάχου καὶ τὰ καταπλάσματα κατὰ τῆς βράχεως ἐπιτίθεμεν, οὐκ ἔμπροσθεν, ὥσπερ ὅταν τὸ στόμα τῆς γαστρός φλεγμαίνῃ· κατὰ γὰρ τοι τῆς βράχεως ὁ στόμαχος ἐπικείται διὰ | τε τοῦ τραχήλου καὶ τοῦ θώρακος φερόμενος κάτω μέχρι τῆς γαστρός.

18. Οὐτ' οὖν ταῦτα γινώσκουσιν οἱ Θεσσαλείοι, καὶ

³² As previously mentioned (and as Galen himself recognizes here), there is some confusion surrounding the terminology of the stomach/esophagus/abdomen generally. The meaning is clear here. For “gastric syncope,” see Galen’s *In Hippocratis librum de acutorum victu*, XV.609K, and Siegel (1973), pp. 251–53. Sted-

called purging medications and thoroughly cleanse it in such a way that it lets go of and releases the superfluities. The mode of use of such medications is twofold: in the case of those parts situated above, it is through things eaten or drunk while, in the case of those parts situated below, it is through the insertion of clysters *per rectum*, since the potency of things that are eaten and drunk is dissipated before they advance to the parts below, whereas things that are first inserted *per rectum* are not able to rise upwards to the jejunum, although if they are very strongly impelled, they might perhaps reach as far as the small intestines only. This is also what we were taught from the position of the parts: to insert something *per rectum* for the intestines situated below and to give something from above (*per os*) for those structures above—the stomach itself, the spleen, and the esophagus. I speak now of esophagus (*stomachus*) which is surely also the proper sense of this term. For sometimes people also name the opening of the stomach in this way, as when they say some people suffer “gastric (*stomachical*) syncope.”³² But in the case of what is properly called the esophagus, we also place poultices down along the spine and not in front, as we do whenever the opening of the stomach is inflamed, for in truth the *stomachus* (esophagus) lies down along the spine and runs through the neck and chest extending down as far as the stomach below.

18. The Thessaleians, then, do not know these things

man lists a deglutition (swallow) syncope, defined as follows: “faintness or unconsciousness upon swallowing. This is nearly always due to excessive vagal effect on the heart that may already have bradycardia or atrioventricular block.”

διὰ τοῦτο πάντας ὁμοίως θεραπεύουσιν, οὐθ' ὅτι πᾶν τὸ φλεγμαῖνον μέλος, εἰ μὴ στεγνὸν ἔχη τὸ περι-
 κείμενον ἑαυτῷ δέρμα, χαλὰ τι καὶ μεθήσιν ἕξω τῶν
 λεπτομερῶν ἰχώρων. καὶ διὰ τοῦτ' ἕκ τε τῶν κατὰ τὸ
 στόμα καὶ τὴν ῥίνα καὶ τὴν φάρυγγα καὶ στόμαχον,
 ἔντερά τε καὶ γαστέρα καὶ τὰ σπλάγχνα πάντα, ῥεῖ τι
 πρὸς τοῦκτός. οὕτω δὲ καὶ κατὰ τὴν ἔνδον ἐπιφάνειαν
 τοῦ θώρακος ἐκκρίνεται τις ἰχώρ, ὅταν φλεγμαῖνη.
 καθάπερ οὖν ὁ μὲν σπλῆν καὶ τὰ σιμὰ τοῦ ἥπατος
 ἐκκαθαίρεται διὰ τῶν ἐντέρων, οἱ νεφροὶ δὲ καὶ κυρτὰ
 τοῦ ἥπατος διὰ τῶν οὐρῶν, οὕτως ὁ θώραξ, ὅταν γε τὰ
 ἔνδον αὐτοῦ φλεγμαῖνη, κατὰ τὸν ὑπέζωκός μεθήσιν
 τι πρὸς τὴν μεταξὺ χώραν ἑαυτοῦ καὶ τοῦ πνεύμονος.
 ἐκκαθαρθῆναι δὲ τοῦτο δεήσεται διὰ τῶν αὐτῶν ὁδῶν
 τῷ πνεύμονι. δώσομεν οὖν τοῖς οὕτω κάμνουσι φάρ-
 μακα τῆς λεπτινότητος δυνάμεως, ὅπως ἀναστομῶνται
 μὲν αἱ ὁδοί, τέμνονται δὲ τὰ | δι' αὐτῶν ὁδοιπορήσει
 μέλλοντα, καὶ μάλισθ' ὅταν ἦ παχέα ταῖς συστάσεσιν
 ἢ γλίσχρα, καθάπερ ἐπὶ τῶν ἐμπύων ἐστίν.

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ἐκλεξόμεθα δὲ καὶ τούτων ὅσα μὲν μέτρια, φλε-
 γμαιόντων ἔτι τῶν πεπονηθέντων μελῶν, ὅσα δὲ ἰσχυ-
 ρότερα, κατὰ τὰς ἀκριβεῖς παρακμὰς τῶν φλεγμονῶν
 ἢ καὶ τελείως μὲν αὐτῶν πεπανμένων, ἐκκριθῆναι δὲ
 τῶν περιττῶν δεομένων. μέτριον μὲν οὖν ἐν τοῖς τοι-
 οῦτοις ἐστὶν ὃ τε τῆς πτισιάνης χυλός καὶ τὸ μελίκρα-
 τον, ἰσχυρότερον δὲ τὸ τῆς ἀκαλήφης σπέρμα, καὶ
 ὅταν ἐμβληθῆ βραχὺ τι τῷ μελικράτῳ τῶν δριμέων
 βοτανῶν, οἶον ὀριγάνου καὶ ὑσσώπου καὶ καλαμίνθης

and, because of this, they treat everyone in the same way. Nor do they know that every structure that is inflamed, if the skin surrounding it is not obstructed, releases and lets go of some of the fine-particled ichors externally. And it is due to this that something from those things in the mouth, nose, pharynx, esophagus, intestines, stomach and all the viscera, flows to the outside. In this way, too, some ichor in the internal aspect of the chest [wall] is separated whenever this part is inflamed. In just the same way as the spleen and the concave part of the liver are purged via the intestines, while the kidneys and the convex part of the liver are purged via the urine, so the chest [wall], when the internal parts of it are inflamed in relation to the pleura and something passes into the space between itself and the lung, will need to be purged via the same channels as the lung. Therefore, we will give those who are suffering in this way, medications of a thinning potency so that the channels are opened up, and medications that are cutting for the things that are going to find a passage through these channels, especially when these things are thick or viscid in consistency, as they are in the case of the empyemas.

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However, we must select those that are moderate when the affected members are still inflamed, but those that are stronger in the abatement of the inflammation or when it has ceased completely, since the superfluities need to be evacuated. Moderate among such things are the juice of ptisan and melikraton; stronger is the seed of the stinging nettle, and whenever a little of one of the sharp herbs is put into the melikraton. Examples of the former are oregano,

καὶ γλήχωνος, ἱρεώς τε τῆς Ἰλλυρίδος ἢ ρίζα. πλέον δ' εἰ μίξαις τούτων ἢ καὶ τὴν ἱριν οὕτω κόψαις καὶ σήσαις ὡς χροώδη ποιῆσαι, κάπειτα ἐπιβάλλοις τῷ μελικράτῳ, τμητικώτατον ἕξεις φάρμακον. οὕτω δὲ καὶ τὸ διὰ πρασίου σκευαζόμενον ὀξύμελί τε καὶ ἄλλα τοιαῦτα, τέμνειν ἱκανῶς πέφυκε τὰ παχύτερα τῶν ἐν θώρακι καὶ πνεύμοι περιπτῶν, καὶ πάντων αὐτῶν τὴν εὐπορίαν ἔχεις ἐν ταῖς περὶ τῶν φαρμάκων πραγματείας. |

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19. Οὐ μόνον δὲ τὴν εἰρημένην τῶν βοηθημάτων διαφορὰν ἐκ τῶν πεπονθότων ἐμάθομεν τόπων, ἀλλὰ καὶ τὰ μὲν ἐπιπολῆς φλεγμαίνοντα τοῖς τῆς φλεγμονῆς ἰδίους βοηθήμασιν ἰάσασθαι, τὰ δ' ἐν τῷ βάθει μετὰ τοῦ μιγνύναι τι καὶ τῶν δριμυτέρων ἐκλύεται γὰρ ἡ δύναμις εἰς τὸ βάθος αὐτῶν διαδιδομένων. οὕτω δὲ καὶ ἡ σικύα βοήθημα γενναῖον εὐρηται τῆς τ' ἕξω φορᾶς τῶν ἐν τῷ βάθει καὶ τῆς οἰονεῖ μοχλείας τῶν ἤδη σκιρρομένων, ἀλλ' οὐ χρηστότερον ἐστὶ σικύα κατ' ἀρχὰς ἐπὶ μορίου φλεγμαίνοντος, ἀλλ' ἐπειδὴν ὄλον τὸ σῶμα κενώσης καὶ χρεῖα σοι γένηται κενῶσαί τι καὶ ἐκμοχεύσαι τῶν κατὰ τὸ φλεγμαίνον ἢ πρὸς τοῦκτος ἀποσπάσασθαι, γινομένων δ' ἔτι τῶν παθῶν οὐκ αὐτοῖς τοῖς ἀρχομένοις κάμνειν μέλεσιν, ἀλλὰ τοῖς συνεχέσιν αὐτῶν ἐπιβάλλειν τὴν σικύαν ἀντισπάσεως ἔνεκεν. οὕτω γοῦν καὶ μήτρας αἰμορραγούσης πρὸς τοὺς τιτθοὺς ἐπιβάλλομεν σικύαν, ἐπ' αὐτῶν ἐρείδοντες μάλιστα τῶν κοινῶν ἀγγείων, θώρακός τε καὶ | μήτρας, τὸ τῆς σικύας στόμα. κατὰ δὲ τὸν αὐτὸν

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hyssop, catmint, pennyroyal, and the root of the Illyrian iris. However, if you mix more of these, or if you also beat and sift the iris in such a way as to make a fine powder and then you put it into the melikraton, you will have a medication that is very cutting. In this way too, the medication made from horehound prepared with oxymel, and other such things are, by nature, sufficient to cut the thicker superfluities in the chest wall and lung. And you have an abundance of all these things in the treatises on medications.³³

19. Not only did we learn the stated differentiation of the remedies on the basis of the affected places, but also that inflamed parts on the surface are cured by the specific remedies of the inflammation, whereas those that are deep are cured by admixture of one of the more pungent [remedies] as well, for the potency of remedies is dissipated when they pass down to the depths. Likewise, the cupping glass is found to be an excellent remedy for the outward passage of those things in the depths and for the dislodgement, as it were, of those things that are already scirrhous. An exception is that the cupping glass must not be used on the inflamed part at the start but only when you evacuate the body, and there is a need for you to evacuate and dislodge any of the things in the inflammation, or to drive them away to the outside. When affections are still evolving, do not apply the cupping glass to the actual structures that are beginning to suffer but to those parts adjacent to them for the purpose of revulsion. And in this way, we place a cupping glass on the breasts when there is uterine bleeding, fixing the mouth of the cupping glass particularly

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³³ The three treatises listed in note 16 above.

τρόπον αἰμορραγίας διὰ ῥινῶν γιγνομένης ἐπιβάλλομεν τοῖς ὑποχονδρίοις μεγίστας σικύας. οὕτω δὲ καὶ πᾶσαν ἄλλην αἰμορραγίαν ἀντισπῶμεν ἐπὶ τὰναντία διὰ τῶν κοινῶν φλεβῶν, ὥσπερ αὖ πάλιν ἔλκομεν, εἰ τούτου δεοίμεθα· κατὰ γοῦν ἐφηβαίου τε καὶ βουβῶνος ἐπιτίθεμεν σικύαν, ἔμμηνα κινῆσαι βουλόμενοι. καὶ κατ' ἰνίου δὲ σικύα τιθεμένη γενναῖόν ἐστι βοήθημα ρεύματος ὀφθαλμῶν. χρῆ δὲ προκεκενωῶσθαι τὸ σύμπαρ σῶμα· πληθωρικοῦ γὰρ ὄντος αὐτοῦ, καθ' ὃ τι περ ἂν ἐρείσεις μέρος τῆς κεφαλῆς τὴν σικύαν, ὅλην αὐτὴν πληρώσεις.

20. Οὗτος οὖν ὁ κοινὸς σκοπὸς ἀπάσης φλεγμονῆς οὐχ ὡσαύτως ἐφ' ἑκάστου τῶν μορίων ἐπιτελεῖται. προσέρχεται δ' ἅσασι τοῖς εἰρημένους οὐ σμικρὰ μοῖρα καὶ ἡ τοῦ προσενεχθησομένου φαρμάκου φύσις. οὐ γὰρ ἀπλῶς εἰ στῆναι δεοίμεθα τὴν ἀρχομένην φλεγμονήν, ἅπαν τὸ στύφον προσοίσομεν ἐπὶ τῶν καταπίνεσθαι μελλόντων, ἀλλ' ὅσοις ἂν αὐτῶν οὐδὲμία μέμικται δύναμις φθαρτικῆ. χάλκανθος | γοῦν ἐν τοῖς μάλιστα στύφει, καθάπερ γε καὶ τὸ μῖσν καὶ σῶρν καὶ χαλκίτης καὶ διφρυγές, ὃ τε κεκαυμένος χαλκὸς ἢ τε λεπὶς αὐτοῦ καὶ τὸ ἄνθος· ἀλλ' ἔστι βλαβερὰ τὰ φάρμακα ταῦτα καταπινόμενα· διόπερ οὐδὲ τοῖς στοματικοῖς ἀσφαλῶς μίγνυνται· παραρρεῖ

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³⁴ The singular is used for the Greek plural here in line with modern usage. ³⁵ See the list of medications (Introduction, section 10) for these substances, and also Dioscorides, V.114, 117, 119, 115, and 143 respectively.

to those vessels that are common to both the chest and the uterus. In the same way, when hemorrhage occurs through the nose, we place a very large cupping glass on the hypochondrium.³⁴ The same also applies to every other hemorrhage: we draw it away to the opposite parts through the common veins, just as we also draw it back again should we need to do this. And if we wish to set in motion the menstrual flow, we place the cupping glass on the pubes and the inguinal glands. Also, a cupping glass placed over theinion (external occipital protuberance) is an excellent remedy for a flux of the eyes. It is, however, necessary to evacuate the whole body beforehand because, if it is plethoric, regardless of what part of the head you might place the cupping glass on, you will fill the whole head [with blood].

20. Therefore, this common indicator of every inflammation is not produced in the same way in each of the parts. Parts also make no little contribution to all those things mentioned and the nature of the medication that is going to be applied. For if we need to draw together the incipient inflammation, we will not simply employ any astringent in the case of the things that are going to be swallowed, but those of them in which no destructive potency is mixed. Chalcantum, at any rate, is among those things that draw together particularly just as, in fact, are also misu, sory, chalcitis, pyrites, and copper that has been burned, and the flake and "flower" of this.³⁵ But these medications are harmful when swallowed and so are not safe to mix with the stomachics, for sometimes something

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γὰρ ἐνίοτε αὐτῶν τι μέχρι τῆς γαστρού. οὐ μὴν οὐδ' ἄλλῃ καλῶς ἂν μιχθείη τοῖς καταπίνεσθαι μέλλουσι φαρμάκοις, ἔνεκα φλεγμονῆς τῶν ἔνδον ἐπειδὴ καὶ ταύτῃ μέμικται τις δύναμις καθαρτικῆ. παρηγμακυίας μέντοι τελέως τῆς φλεγμονῆς, εἴ τις μικρὸν ἄλλῃς μίξειεν ἔνεκα τοῦ τὴν γαστέρα κινήσαι μὴ διακεχωρηκυίαν τελέως, οὐδὲν βλάψει. βέλτιον δὲ διὰ λινοζώστιδος ἢ ἀκαλήφης ἢ κρίκου ἢ τινος τῶν τοιούτων ὑπάγειν τὴν γαστέρα τῶν οὕτω καμνόντων.

928K ὅλως δέ, ἂν τις ἀφέλῃ τὴν ἀπὸ τῶν μορίων ἔνδειξιν, οὐδὲν κωλύει τὴν ἰατρικὴν οὐχ ἕξ μηνῶν, ἀλλ' ἕξ ἡμέραις ὅλην ἐκμαθεῖν. οὐ μὴν οὐδὲ προσθέντες τὴν ἀπὸ τῶν μορίων ἔνδειξιν ἔχομεν ἂν ἤδη τὸ πᾶν εἰς τὴν θεραπείαν ἄνευ τοῦ τὰς περὶ τῶν φαρμάκων ἐκμαθεῖν μεθόδους. ἐπ' ἐκείνας οὖν ἰτέον ἐστὶ τῶ μέλλοντι τελέως ἰάσασθαι τὰ νοσήματα. | νυνὶ γάρ, ὡς πολλάκις εἶπον, εἰ καὶ τινος ἐμνημόνευσα φαρμάκου, παραδείγματος ἔνεκα τοῦτ' ἔπραξα.

21. Προσθῶμεν οὖν ἔτι τῆς ἀπὸ τῶν μορίων ἐνδείξεως ὅσα μήπω λέλεκται, καταβάλλοντες προφανέστατα τὴν τῶν Θεσσαλείων αἴρεσιν οἳ μήτε ἀνατομῆς ἀπτόμενοι μήτ' ἐνεργείας ἢ χρείας εἰδότες, ὅταν ἴδωσί τινα κροκιδίζοντα καὶ καρφολογούντα, τολμῶσιν ὄξυροδίνῳ καταβρέχειν τὴν κεφαλὴν ἡμῖν ἐπόμενοι. διὰ τί γὰρ οὐ τὸν θώρακα μᾶλλον; εἴπερ ἐνδεικτε-

of these flows through until it reaches the stomach. Nor would it be good for aloes to be mixed with medications that are going to be swallowed for the sake of inflammation of those structures that are internal, since there is also some cathartic potency mixed with it. Nevertheless, when the inflammation has completely abated, if someone were to mix a small amount of aloes for the purpose of activating the stomach when it is passing absolutely nothing through, it will do no harm. It is better, however, to purge the stomach of those suffering in this way by means of mercury, stinging nettle, safflower or something of this sort.

On the whole, then, should someone take the indication from the parts, there is nothing to stop him thoroughly learning the entire healing art not in six months but in six days. If we don't add the indication from the parts, we already have everything pertaining to treatment apart from thoroughly learning the methods relating to the medications. It is to those that someone who intends to cure diseases completely must go. For the present, as I often stated, if I made mention of some medication, I did this by way of an example.

21. What I must still add is the indication from those parts I have not yet spoken about, since I reject quite explicitly the sect of Thessaleians who, neither grasping anatomy nor understanding functions or uses, dare to drench the head with oxryrhodium³⁶ following me, whenever they see someone picking at the blankets or tugging at bits of hair. Why is the chest not better if they discover the remedies indicatively? However, it is also possible for a person

³⁶ Oil of roses mixed with vinegar; see Galen, *De simplicium medicamentorum temperamentis et facultatibus*, XI.559K.

κὼς μὲν εὐρίσκουσι τὰ βοηθήματα, δυνατὸν δ' ἐστὶ καὶ τῆς καρδίας πασχούσης φρενιτικὸν γίνεσθαι τὸν ἄνθρωπον. ὁ μὲν γὰρ Ἐμπειρικὸς ἐκ τῆς πείρας φησὶ τὴν τῶν τοιούτων βοηθημάτων εὔρεσιν ἐσχηκέναι, τῷ δὲ καὶ ταύτην ἀτιμάσαντι καὶ τὴν τῶν ἐνεργειῶν ζήτησιν φυγόντι πόθεν ἐπῆλθεν ἀντὶ τοῦ θώρακος ἐλέσθαι τὴν κεφαλὴν ἐπὶ τῶν φρενιτικῶν ἐπιβρέχειν· ἀλλὰ τοῦτό γε τὸ ὀξυρρόδιον ὃ τῇ κεφαλῇ προσφέρομεν ἐπὶ τῶν φρενιτικῶν, ὥσπερ τις ἔλεγε τῶν ἐταίρων, οὐ μόνον τοὺς ἀμεθόδους Θεσσαλείους, ἀλλὰ

929K καὶ τοὺς ἄλλους ἅπαντας ἐξελέγχει φανερώς, ἢ ὅσοι κατὰ τὴν καρδίαν ἡγούνται τὸ ψυχῆς ἡγεμονικὸν ὑπάρχειν. ἰδὼν γοῦν ποτε τῶν ἀπ' Ἀθηναίου τινα τὴν κεφαλὴν αἰονῶντα ῥοδίῳ καὶ ὄξει μεμιγμένους ἐκώλυον ἀξιῶν ἐπιφέρειν τῷ θώρακι τὸ βοήθημα· βεβλάφθαι μὲν γὰρ τῷ παραφρονοῦντι τὸ ἡγεμονικόν, εἶναι δ' ἐν καρδίᾳ τοῦτο κατὰ τὸν Ἀθηναίου, οὐκ οὖν ὀρθῶς αὐτὸν ποιεῖν ἀποστάντα τοῦ θώρακος ἐνοχλεῖν τῇ κεφαλῇ καὶ πράγματα παρέχειν ἀπαθεῖ μορίῳ, ἢ μὲν ὀξυρρόδιῳ καταντλοῦντα, ἢ δὲ ἀποκείρουντα καὶ σπονδύλιον ἢ ἔρπυλλον ἢ τι τοιοῦτον προσφέροντα· καὶ εἰ χρονίζοι τὸ πάθημα καὶ τὸ καστόριον ἢ καὶ νῆ Δία σικύαν· ὁμοίον γὰρ εἶναι τοῦτο τῷ φλεγμαίνοντος μηροῦ τῇ περόνῃ προσάγειν τὸ βοήθημα.

καὶ μὲν δὴ κατὰ τῶν ληθαργικῶν οὐδεὶς ἐστὶν ὃς οὐ προσφέρει τῇ κεφαλῇ τὰ βοηθήματα· καὶ τοῦτο γὰρ τὸ πάθος ἐναντίον μὲν πῶς ἐστὶ κατὰ τὴν ἰδέαν τῇ

to become phrenitic when the heart is affected. The Empiric says that he has come upon the discovery of such remedies by experience, but why does someone who disdains experience and shuns the search for functions choose to pour water on the head rather than the chest in those with phrenitis? But this oxryrhodinum, which we apply to the head in those with phrenitis, clearly refutes not only the amethodical Thessaleians, as one of their own adherents used to say, but also all the others who think the *hegemonikon* (authoritative part) of the soul is in the heart. 929K Anyway, sometimes when I see one of the students of Athenaeus³⁷ moistening the head with oil of roses and vinegar mixed together (i.e. oxryrhodinum), I stop [him], thinking it proper for him to apply the remedy to the chest, since it is the *hegemonikon* which has been injured in someone with delirium, and this is in the heart according to Athenaeus. He is not, therefore, acting correctly if he rejects the chest to trouble the head, thereby creating a difficulty for an unaffected part by now pouring oxryrhodinum over it and cutting off the hair, and applying spondylium, or tufted thyme, or some other such thing, or if the affection becomes chronic, also castor, or even, by Zeus, a cupping glass, for this is like applying the remedy to the shank when the thigh is inflamed.

And even in those with lethargy, there is nobody who does not apply the remedies to the head, for this affection is also, in a way, opposite in terms of kind to phrenitis. It

³⁷ Athenaeus of Attalea was a first-century AD doctor who practiced in Rome. He is generally regarded as a Pneumatist; see EANS, pp. 166–67.

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φρενίτιδι. γίνεται δ' ἐγκεφάλου πάσχοντος, ἐν ᾧ τῆς ψυχῆς ἐστὶ τὸ ἡγεμονικόν. ὅταν μὲν οὖν ὁ πλεονάζων ἐν ἐγκεφάλῳ ψυχρὸς ἢ χυμὸς, ἀναισθησία τε καὶ ἀκίνησία καταλαμβάνει τὸν ἄνθρωπον· ὅταν δὲ θερμὸς, ἡ εὐκίνησία μᾶλλον, ὡς ἂν εἴποι, τις ἅμα τῆ τοῦ λογισμοῦ βλάβῃ. συμβαίνει γάρ, ὡς ἐν τοῖς περὶ τούτων δέδεικται λόγοις, διὰ μὲν τὴν ψύξιν ἢ ἀργία, διὰ δὲ τὴν θερμασίαν ἢ ἄμετρος κίνησις, ἐκ δὲ τῆς χυμῶν μοχθηρίας ἢ ἄνοια. φλεβοτομητέον οὖν ἐστὶν ἐπὶ τῶν τοιούτων παθῶν κατ' ἀρχὰς εὐθὺς ἰσχυρὰς μὲν οὐσῆς εἰς τοσοῦτον τῆς δυνάμεως ὡς ἐνεγκεῖν ἀλύπως τὴν φλεβοτομίαν, ἕτερον δὲ μηδενὸς κωλύοντος ὧν ἐν τοῖς περὶ φλεβοτομίας εἶπομεν, οἷον ἦτοι πλήθους ὠμῶν χυμῶν ἢ παιδικῆς ἡλικίας ἢ ὥρας ἢ χώρας ἐσχατῶς θερμῆς ἢ ψυχρῆς.

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τοῦτο μὲν οὖν κοινὸν ἀμφοτέροις τοῖς νοσήμασι, ὅσα τε μετὰ καταφορᾶς καὶ ὅσα μετ' ἀγρυπνίας γίνεται. κοινὸν δὲ καὶ τὸ κατὰ τὴν ἀρχὴν ὀξυρόδινον προσφέρειν· ἀπώσασθαι γὰρ χρὴ τῆς κεφαλῆς τὸν χυμὸν, ὅποιοις ἂν εἴη. τὰ δ' ἐφεξῆς ἐναντία, πρᾶνεν μὲν γὰρ προσήκει τὰ μετὰ τῶν ἀγρυπνιῶν, ἐπεγείρειν δὲ τὰ μετὰ τῆς ἀκίνησίας. εἰκότως οὖν ἀκμαζόντων αὐτῶν τοῖς μὲν ἀγρυπνιτικοῖς καὶ περικοπτικοῖς νοσήμασι τὰς διὰ μήκωνος κωδειῶν ἐπιβροχὰς προσοίσομεν, ὅσφρανοῦμέν τε καὶ διαχρίζομεν, ἦτοι ἢ τὰ πτερύγια τῆς ῥινὸς ἐκ τῶν ἔνδοθεν μερῶν ἢ τὸ μέτωπον ὁμοίοις φαρμάκοις. καρῶσαι γὰρ χρὴ καὶ ναρκῶσαι ποιῆσαι τὸ ἡγεμονικόν, ἐμψύχοντα δηλονότι τὸν ὑπερ-

occurs when the brain, in which the *hegemonikon* (authoritative part) of the soul lies, is affected. Therefore, whenever the humor predominating in the brain is cold, anesthesia and akinesia befall the person. However, when it is hot, there is more normal movement (*eukinesia*), as one might say, along with damage to reasoning. For inertia (inactivity) is what happens due to cold, as has been shown in the discussions of these matters, whereas excessive movement happens due to heat, and folly due to the vitiosity of humors. You must carry out phlebotomy right at the outset in such affections, if the strength of the capacity is such as to bear the phlebotomy without harm and there is none of the other things I spoke about in the writings on phlebotomy to contraindicate it: for example, an excess of crude humors, young age, the season, the place, or extreme heat or cold.³⁸

930K

This, then, is common to both diseases; [that is], both those that occur with lethargy and those that occur with wakefulness. Common also [to both] is the application of oxyrrhodinum at the outset, for it is necessary to repel the humor from the head, whatever sort it might be. Those things which are opposites follow, for it is appropriate to calm in the diseases with wakefulness and to rouse in the diseases with inertia. It is, then, reasonable, when things are reaching their peak in diseases with wakefulness and raving, that we apply the washings from poppy heads, and that we introduce the smells to, and smear over with, either the alae of the nostrils internally or the forehead with similar medications. For it is necessary to make the *hegemonikon* sleepy and numb, cooling, obviously, the overly

931K

³⁸ See *De curandi ratione per venae sectionem*, XI.269K ff.

τεθερμασμένοι ἐγκέφαλον. ἐπὶ δὲ τῶν ἐναντίων παθῶν ἐπεγείραι καὶ τεμνεῖν καὶ θερμῆναι προσήκει τὸ πάχος τοῦ λυποῦντος χυμοῦ, ὅστις ἄνευ μὲν τοῦ σήψεσθαι καταφορὰς βαθείας ἐργάζεται, χωρὶς πυρετῶν, ἃς ὀνομάζουσιν ἀποπληξίας καὶ κάρους καὶ κατοχάς. εἰ δὲ καὶ σήψουτο ποτε, μετὰ πυρετοῦ γίνεται τὰ τοιαῦτα καὶ καλεῖται τὸ τοιοῦτο νόσημα λήθαργος.

ἐναφεισοῦντες οὖν ὄξει θύμον καὶ γλήχωνα καὶ ὀρίγανον, ὅσα τ' ἄλλα τοιαῦτα, τῇ ῥινὶ τῶν οὐτῶ διακειμένων προσοίσομεν, ὅπως ὁ ἀτμὸς ἐπὶ τὸν ἐγκέφαλον ἀναφερόμενος τέμνη τὸ πάχος τοῦ χυμοῦ. μετὰ δὲ ταῦτα καὶ τὸν οὐρανίσκον ἰσχυροῖς καὶ δριμέσι φαρμάκοις χρίσομεν. ἐξῆς δὲ τούτων καὶ πταρμικοῖς χρῆσόμεθα. καὶ κατὰ τῆς κεφαλῆς ἐπιθήσομεν ὁμοίας δυνάμεις φαρμάκων, ἄχρι καὶ τοῦ νάπτος, ἐπιτείνοντες αἰεὶ τὸ σφοδρὸν αὐτῶν, εἰ χρονίζει τὸ πάθος. ἀλλὰ καὶ ταῖς σικύαις ἐπ' ἀμφοτέρων χρονίζόντων χρῆσόμεθα καὶ τῷ καστορίῳ. | πέττει γὰρ αὐτὸ καλῶς ἐπὶ προήκοντι τῷ χρόνῳ παραληφθέν, ὥστε κἀναυθὰ πάλιν εἰς κοιῆν θεραπείαν ἄγεσθαι λήθαργόν τε καὶ φρενίτιδα ἐπὶ τῆς παρακμῆς. ἐν μὲν δὴ τοῖς τοιούτοις πάθεσιν ἐξελέγχονται προφανῶς οἳ τε ἀπὸ τοῦ Θεοσάλου πάντες οἳ τ' ἐν τῇ καρδίᾳ τὸ ἡγεμονικὸν τῆς ψυχῆς μέρος εἰπόντες ἰατροί. μὴ γὰρ ὅτι τῶν εἰρημένων τινὸς εὐπορήσαι βοηθημάτων αὐτοῖς ἔστι δυνατόν, ἀλλὰ μηδὲ ὅτῳ μορίῳ προσφέρειν δεῖ τὰ βοηθήματα. οὐ γὰρ δὴ ὥσπερ ἐπ' ὀφθαλμίας ἢ πλευρίτιδος ἢ συνάγχης αὐτὸς τε ὁ κάμνων αἰσθάνε-

932K

heated brain. However, in the opposite affections, it is appropriate to rouse and to cut and heat the thickness of the distressing humor which, without putrefaction, creates deep somnolence quite apart from fever. People call these [conditions] apoplexies, torpors, and catalepsies. However, if at some time there is putrefaction, such things occur with a fever, and this disease is called lethargy.

We shall apply Cretan thyme boiled down in vinegar, pennyroyal, oregano and other such things to the nose of those in such a state, so that the air being carried up to the brain might cut the thickness of the humor. After this, we shall also rub the palate with potent and acrid medications. Next after these, we shall also use ptarmic medications. And we shall apply medications of similar potencies to the head, even going as far as mustard, always increasing the strength of these if the affection is chronic. But also, in both cases, if they are chronic, we shall use the cupping glass and castor. For the latter concocts well when taken at the proper time. As a result, here again lethargy and phrenitis lead to a common treatment at the time of their abatement. Certainly, in such affections, all those who follow Thessalus, doctors who say the authoritative part of the soul is in the heart, are quite clearly refuted. For it is not only that the abundance of the remedies spoken of is not available to them, but they also [don't know] to which part they need to apply these remedies. It is certainly not like ophthalmia, phrenitis or cynanche (quinsy, sore

932K

ται τοῦ πεπονθότος μορίου, ἡμῖν τε διὰ τῆς ἀφῆς καὶ τῆς ὄψεως εἰς γνῶσιν ἤκει, κατὰ τὸν αὐτὸν τρόπον ἐπὶ τε ληθάργου καὶ φρενίτιδος ἐπιληψίας τε καὶ παραπληξίας καὶ σπασμῶν καὶ τετάνων, ἔτι τε τῆς καλουμένης ἰδίας κατοχῆς. ἐφ' ὧν ἀπάντων ἡ μὲν ἰδέα τῶν βοηθημάτων ἐκ τῆς τοῦ πάθους φύσεως εὐρίσκεται, τὸ δὲ χωρίον ᾧ μάλιστα χρῆ προσφέρειν αὐτὰ διὰ τοῦ προεγνώσθαι τὰς ἐνεργείας τε καὶ χρείας τῶν μορίων.

933K 22. "Ὅτι δ' αἰεὶ μεμνησθαι χρῆ τῶν συνενδεικνύμενων | ἀπάντων, κὰν παραλειφθῆ ποτε ἐπὶ τῷ λόγῳ, πολλάκις εἴρηται πρόσθεν. ἀλλὰ νῦν γε τὴν ἀπὸ τῶν μορίων ἔνδειξιν μόνην πρόκειται διελθεῖν, οἷον εὐθὺς ἐπὶ τῶν κατὰ τὴν κεφαλὴν, εἰ καὶ μηδὲν ἄλλο, τοῦτο γοῦν ἔνεστιν ἀπαντι νοῆσαι προχείρως, ὅτι πρόκειται τοῦ ἐγκεφάλου πρῶτον μὲν ἡ παχεῖα μῆνιγξ, εὐκυνία ταῖς ἐκτὸς ταύταις βύρσαις· ἐπ' αὐτῇ δ' ἐστὶ τὸ κρανίον. ἀναγκαῖον οὖν ἐκλύεσθαι τῶν ἐπιτιθεμένων φαρμάκων τὴν δύναμιν ἐν τοῖς προβλήμασι πυκνοῖς καὶ σκληροῖς οὖσι καὶ εἰ μὴ ῥαφαί κατὰ τὸ τῆς κεφαλῆς ὄστουν ὑπὸ τῆς φύσεως ἐγεγόνεισαν, οὐδὲν ἂν μέγα τῶν φαρμάκων οὐδὲν ἦνυσεν ἕξωθεν ἐπιτιθέμενον. ἐπεὶ δὲ καὶ αἱ ῥαφαί, καὶ μάλιστα ἡ στεφανιαία, παρήσιν ἔσω ῥαδίως οὐ τὰς ποιότητας μόνας τῶν ἐπιτιθεμένων φαρμάκων, ἀλλὰ καὶ τὰς οὐσίας, ὅταν γε ἡ λεπτομερής, εἰκότως πολλὰ τῶν κατὰ τὸν ἐγκέφαλον ὠφελείται παθῶν ὑπὸ τῆς τῶν ἕξωθεν ἐπιτιθεμένων φαρμάκων δυνάμεως. ἐγὼ γοῦν ἀπ' ἐμαντοῦ πειραθεὶς οἶδα, καταπληθέντος ῥοδίνῳ ψυχρῷ, ταχί-

throat) where the sufferer himself is aware of the affected part; rather, it comes to recognition through our tactile and visual examination, and the same applies in lethargy, phrenitis, epilepsy, hemiplegia, convulsion and *tetanos*, as well as what is called catalepsy specifically. In all such cases, the kind of remedy is discovered from the nature of the affection, while the place to which it is particularly necessary to apply the remedy is discovered through a prior knowledge of the functions and uses of the parts.

22. I have often said before that it is always necessary to call to mind all the joint indications even though they may sometimes be neglected in the argument. But now what I propose to go over is the indication from the parts alone, the immediate example being the parts pertaining to the head. If nothing else, it is at least readily possible for everyone to know this—that the thick membrane (*dura mater*), which is similar to those hides that are external, is placed first over the brain, and after it there is the cranium. It is necessary, then, to release the potency of the applied medications onto obstacles that are thick and hard, and if the sutures in the bones of the head had not been created by Nature, none of the medications applied externally would achieve anything significant. Since, however, there are also the sutures, and in particular the coronal suture, they allow easy inward passage, not only of the qualities of the applied medications but also of their substances, at least whenever this is fine-particled. So in all likelihood, there is benefit for many of the affections in the brain through the potency of externally applied medications. Anyway, I know this from my own experience, having bathed [the head] with

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934K στης τε καὶ σαφειστάτης εἴσω διαδόσεως αισθανό-
μενος ἐν τῷ | κατὰ τὸ βρέγμα τόπῳ. καὶ μέντοι καὶ
διαφορὰ παμπόλλη τοῖς ἀνθρώποις ὁρᾶται πρὸς ἀλ-
λήλους ἐναργῶς ἐπὶ τῆς ῥαφῆς τῆσδε καὶ πρὸ τῆς
ἀνατομῆς. ἔθεασάμεθα γοῦν τινῶν ἐξυρημένων ἔτι ἐν
τῷ μασσᾶσθαι σαφειστάτην κίνησιν τῆς συναρθρώ-
σεως τῶν κατὰ τὴν στεφανιαίαν ῥαφήν ὀστέων, ὡς
εἶναι πρόδηλον ὅτι χαλαρὰ τοῖς ἀνθρώποις ἐκείνοις ἢ
σύνθεσις ἦν τῶν ὀστέων τῆς κεφαλῆς.

εἰκότως οὖν κατὰ τοῦτο μάλιστα τὸ χωρίον ἐπι-
φέρουσι ἅπαντες ἰατροὶ τὰς ἐπιβροχὰς τῆ κεφαλῆ,
κατὰ διαδοχὴν μὲν ἀπὸ τῶν πρώτως εὐρόντων ἐπὶ
τοῦργον ἐρχόμενοι, θεώμενοι δὲ καὶ αὐτοί, ὅσοι γε
προσέχουσι τὸν νοῦν οὐκ ἀργῶς τοῖς γινομένοις,
ὅπως μὲν ἡ ῥαφή φαίνεται κινουμένη σαφῶς, ὅπως
δ' αἰσθάνωνται κατὰ τοῦτο τὸ μέρος οἱ ἄνθρωποι,
τάχιστα θερμαινόμενοι τε καὶ ψυχόμενοι διὰ τῶν
ἐξωθεν αὐτοῖς ὀμιλούντων· πρὸς γὰρ αὐ τοῖς ἄλλοις
καὶ λεπτότατόν ἐστιν ἐν τούτῳ τῷ μέρει τὸ κρανίον καὶ
ἀραιότατον. ὅταν οὖν τινος εἴσω διῆκνείσθαι φαρμά-
κου τὴν δύναμιν ἰσχυρῶς ἐθελήσῃς, κατὰ τοῦτο μάλι-
στα τὸ χωρίον ἐπιτίθει. κάλλιον δὲ καὶ μετὰ ἀνα-
935K τράψεως αὐτὸ πράττειν, | ἀποκείραντα τῶν τριχῶν ἢ
ξυρῶντα τελῶς· εἰ δ' ὑγρὸν εἴη τὸ προσφερόμενον, ἐξ
ὑψηλοτέρου βάλλοντα καὶ οἶον κατακρουνίζοντα δι-
ικνεῖται γὰρ εἴσω μᾶλλον ὑπὸ τῆς βολῆς ὠθούμενον.

ὡσπερ δ' ἐνταῦθα τὸ σφοδρότερον τῆς βολῆς συμ-
φέρον ἐστίν, οὕτως ἐπ' ὀφθαλμῶν ἀλυσιτελές· ἐν κε-

cold oil of roses and observed its very swift and safe distri-
bution inward at the site of the bregma. Nevertheless, a
considerable difference is clearly seen in respect to this su-
934K ture, [comparing] one [person] to another, even before
dissection. At all events, in the palpation of those who have
been shaved, I have seen very distinct movement at the
junction of the bones at the coronal suture, so it is clear
that in those people the junction of the bones of the head is
loose.³⁹

It is, therefore, reasonable for all doctors to apply irri-
gations to the head to this part (i.e. the coronal suture) in
particular, following on those who first discovered it when
they happened upon the action, since those men, at least
those who were not remiss in directing their attention to
what was occurring, saw how the suture is obviously mov-
able, and how people are aware that when things are brought
into contact with this part externally they are very quickly
heated or cooled. For again, in comparison to other [parts],
the cranium is both very thin and very loose in texture in
this part. Therefore, whenever you want the potency of
some medication to penetrate inwardly strongly, you place
it especially in relation to this part. It is also better to do
this with rubbing, after cutting the hair or shaving it off
935K completely. If what is to be applied is moist, put it on from
a height as if pouring it down, for it penetrates inwardly
better when impelled by a force.
But just as here the greater strength of the force is ad-

³⁹ The Greek term used here—*synarthrosis*—is now used to
describe a junction of bones that is “immovable or nearly immov-
able” (S), which would apply to the cranial sutures once fusion has
occurred.

φαλῆ μὲν γὰρ ὅσπουν ἐστὶ τὸ πληττόμενον, ἐπὶ ὀφθαλμοῦ δὲ ὑμενώδη τινὰ καὶ ἀσθενῆ σώματα. καὶ κατὰ μὲν τὴν κεφαλὴν ἕτερον μὲν ἐστὶ τὸ πληττόμενον, ἄλλο δὲ τὸ θεραπευόμενον, ὃ τῆς μὲν πληγῆς οὐκ αἰσθάνεται, τῆς δὲ διὰ τὴν βολὴν ἀφικνουμένης εἰς αὐτὸ δυνάμει ἀπολαύσει· κατὰ δὲ τὸν ὀφθαλμὸν οὐκ ἄλλο μὲν τι τὸ πληττόμενον, ἄλλο δὲ τὸ θεραπευόμενον ἐστίν· ἄλλ' ὅπερ χρὴ θεραπευθῆναι, τοῦτο καὶ πλήττεται σφοδρῶς. ἔτι τε πρὸς τούτοις τὸ μὲν ὅσπουν τῆς κεφαλῆς ἀναίσθητόν ἐστιν, αἰσθητικώτερον δὲ μῦρον ὁ ὀφθαλμός. ἐγγεῖν οὖν αὐτῷ τὰ φάρμακα, πρῶτον μὲν ἐπαίροντας τὸ ἄνω βλέφαρον, ὡς ὅτι μαλακώτατα, δεύτερον δὲ μὴ καταράσσοντας, καθάπερ ἐπὶ τῆς κεφαλῆς. ἐξευρίσκειν δὲ καὶ αὐτὰ τὰ ἐγγεόμενα μετὰ τῶν φαρμάκων ὑγρά, φύσει αἰδηκτοτάτης. |

936K καὶ μοι δοκοῦσιν οἱ παλαιοὶ μετὰ πολλῆς περισκεψέως ἐπὶ τὸ τῶν ὤων ὑγρὸν ἀφικέσθαι, τό τε ἀδηκτότατον αὐτοῦ καὶ τὸ γλίσχρον ἐλόμενοι. διὰ μὲν γὰρ τοῦ μηδ' ὅλως δάκνειν¹⁰ ὁ προειρημένος αὐτοῖς ἐπληροῦτο σκοπός· διὰ δὲ τοῦ γλίσχρου συντέλειά τις εἰς ἀνωδυνίαν ἐγίγνετο· λεαίνει γὰρ πέφυκε τὰ τοιαῦτα τῶν ὑγρῶν ἀπάσας τὰς τραχύτητας, ὅσαι διὰ ρεῦμα γίνονται δριμύ. καὶ προσέτι μονιμώτερα τῶν ὑδατωδῶν τε καὶ λεπτῶν ὑγρῶν ἐστὶ τὰ παχέα μετρίως καὶ γλίσχρα. ὅτι μὲν οὖν τὸ χωρὶς τοῦ δάκνειν γλίσχρον, ὅταν καὶ μετρίως ἢ θερμόν, ἀνωδυνώτατόν ἐστιν, ἔμαθες δὴ πού κάπὶ τῶν κατὰ τὴν

vantageous, so in the eyes it is disadvantageous because, in the head, it is the bone that is struck, whereas in the eye it is certain membranes and weak bodies. And in the head, it is one thing which is struck but another thing which is treated, something which has no perception of the force, but has the benefit of the potency which comes to it through the force. In the eye, what is struck is not something different but what is being treated, so what must be treated is also struck strongly. In addition to these things, the bone of the head is insensitive whereas the eye is a very sensitive part. Therefore, in pouring medications on the latter, first lift the eyelid upward, as it is very soft; second, do not let the medication fall down [onto the eye] as in the head. And, in discovering those moist things to pour on along with the medications, [choose those] which are least stinging in nature.

And the ancients seem to me, after careful consideration, to have come to the liquid [part—i.e. the white] of the egg, [thereby] choosing the least stinging and viscid part of it. For by it being not stinging at all, the previously mentioned objective was fulfilled for them, while by it being viscid, there was some contribution toward it being painless, insofar as such liquids, by their nature, soften all the harshest things which occur due to a sharp flux. And besides, the more stable of the liquids that are watery and thin are those that are moderately thick and viscid. You learned, certainly, that to some degree what is viscid without being stinging, whenever it is also moderately warm, is

936K

¹⁰ μηδ' ὅλως δάκνειν K; μὴ δάκνειν B

γαστέρα δακνωδῶν διαχωρημάτων, ἐφ' ὧν ἐνέμενον
στέαρ εὐθέως πραῦνει τὴν ὀδύνην. ὅτι δὲ καὶ διαμέμενον
ἄμεινόν ἐστι τὸ τοιοῦτον ὑγρὸν ἐν τῷ πεπονθότι μορίῳ
πρόδηλον.

937K ἐπὶ μὲν γὰρ τῶν κατὰ τὴν γαστέρα τὸ κλύζειν
συνεχῶς ἀνιαρόν· ἐπὶ δὲ τῶν κατὰ τὸν ὀφθαλμὸν
ἀνατείνειν τὸ βλέφαρον. ἢ γε μὴν εὐαισθησία τοῦ
μορίου καὶ τὸ λείον αἰρεῖσθαι πάντως τὸ μέλλον
ἐνέεσθαι καὶ μηδὲν ἐν αὐτῷ ἔχειν τραχὺ καὶ ψαμμῶδες
ἐνδείκνυται. διὰ τοῦτ' οὖν | ἐπενοήθη καλῶς ἢ τ' ἐκ τῶν
ᾧων ὑγρότης καὶ τὸ λελειῶσθαι χρῆναι σφόδρα ἀκρι-
βῶς, ὅσα γε τῶν γεωδῶν σωμάτων ἀναμίννυται τοῖς
ὀφθαλμικοῖς φαρμάκοις. ὅταν γε μὴν ὀδύνη γίνω-
νται σφοδραὶ κατ' αὐτούς, ἀναμνησθεῖς ὅσα περὶ γε-
νέσεως ἀπασῶν ὀδυνῶν ἔμαθες, ἐπισκέπτου κατὰ τίνα
διάθεσιν ἐξ αὐτῶν ὀδυνᾶσθαι συμβαίνει τὸν ὀφθαλ-
μὸν ἐν ταῖς φλεγμοναῖς, ὑπὲρ ὧν νῦν ὁ λόγος ἐστίν.
ἦτοι γὰρ ἐπὶ τὸ δάκνεσθαι σφοδρῶς ἐκ τῆς τῶν
ἐπιρρεόντων δριμύτητος, ἢ διὰ τὸ τεῖνεσθαι πεπληρω-
μένους τοὺς χιτῶνας αὐτῶν, ἢ δι' ἔντασιν τινα παχέων
ὑγρῶν ἢ πνευμάτων φυσωδῶν, ὀδύνη γίνονται σφο-
δραὶ κατ' αὐτούς. τὰς μὲν οὖν δήξεις διὰ τε τῶν
καθαίροντων φαρμάκων ἀντισπῶντας κάτω καὶ κε-
νοῦντας θεραπεύειν προσήκει καὶ αὐτῷ τῷ μορίῳ τοῦ
ψοῦ τὸ ὑγρὸν ἐγχεύοντας, ὅπως ἀλύπως ἐκκλύζεται
σὺν αὐτῷ τὸ δριμνὸν ρεῦμα. προπεπεμμένης δὲ τῆς
φλεγμονῆς ἤδη καὶ κενοῦ τοῦ σώματος ὄντος, ἐπι-
τηδειότατα τούτοις ἐστὶ λουτρά· καὶ γὰρ ἀνώδυνον

most pain-relieving in the case of stinging things passing
through the stomach, in which case grease, when inserted
immediately, soothes the pain. It is also clear that it is
better for such liquid to remain in the affected part.

In the case of things befalling the stomach, it is distress-
ing to purge continually, whereas in the case of those be-
falling the eye, lift up the eyelid. In fact, the normal sensa-
tion of the part also shows that what is chosen to be put in
should be completely smooth and have nothing rough and
sandlike in it. Because of this, then, what is considered
good [for the eyes] is the liquid from eggs and those earth-
like bodies that are mixed with the eye medications, which
must be very painstakingly triturated. Whenever severe
pains occur in the eyes, having recalled those things you
learned about the genesis of all pains, you must give con-
sideration to some condition from among those in which
it happens that the eye feels pain in the inflammations,
which is what the discussion is now about. Severe pains oc-
cur in the eyes due either to the severe stinging from the
pungency of things flowing in, or to the stretching of its
membrane when it has been filled full [with humors], or to
a distension of thick humors or flatulent *pneuma*. It is ap-
propriate to treat the stings with purging medications,
effecting revulsion downward and evacuation, or by pour-
ing the white of an egg on the part itself, whereby the sting-
ing flux is painlessly washed away with it. However, when
the inflammation has already "ripened" and the body has
been evacuated, bathing is very suitable for these [cases];

παραχρήμα γίνονται καὶ παύεται τὸ ἐπιρρέον ὑγρὸν τοῖς ὀφθαλμοῖς, ἐκκριθέντος μὲν τοῦ πλείστου δι' ὄλου τοῦ σώματος ἐν τοῖς λουτροῖς, ἐπικερασθέντος δὲ τοῦ λοιποῦ. |

938K τὰς δ' ἐπὶ τῇ πληρώσει τάσεις διὰ τε κενώσεως αἵματος καὶ γαστρὸς ὑπαγωγῆς καὶ τρίψεως τῶν κάτω μορίων ἰάσασθαι προσήκει· εἰ δ' ἀναγκαζοίμεθά ποτε, καὶ δεσμοῖς τῶν κώλων, ἔπειτα πυριάσειν αὐτοῦ τοῦ φλεγμαίνοντος μορίου, δι' ὕδατος ποτίμου θερμοῦ συμμέτρως· τὰς δ' ἐντάσεις προκενώσαντα καὶ τούτων τὸ πᾶν σῶμα καὶ μέντοι καὶ ἀντισπᾶσαντα κάτω τὴν ῥοπήν τῶν χυμῶν. ἐξῆς αὐτοῖς τοῖς τοπικοῖς ὀνομαζομένοις βοηθήμασι θεραπεύειν, οὐ τοῖς ἀποκρονομένοις καὶ ἀναστέλλουσι φαρμάκοις χρώμενον, ἀλλὰ τοῖς διαφοροῦσι. πυριατέον οὖν αὐτούς, ὡς ἀρτίως εἴρηται, καὶ τὸ τῆς τήλεως ἐγχυτέον ἀφέψημα, προπλύναντας ἐπιμελῶς τὴν τήλιν, ὅπως μηδὲν αὐτῇ προσιζηκὸς ἦτοι κόνεως ἢ ψάμμου λάθῃ. διαφορητικὸν γὰρ ἀλύπως ἐστὶ τὸ φάρμακον τοῦτο, πάντων μάλιστα τῶν ὀφθαλμοῖς προσφερομένων. μεμνήσθαι δὲ χρῆ τῶν κοινῶν παραγγελμάτων ἐπὶ πάντων τῶν κατὰ μέρος. ὧν ἐν καὶ τόδ' ἐστίν, ὡς τὰ διαφορητικὰ φάρμακα πλήθους ὄντος ἐν ὄλῳ σώματι μορίοις τισὶ προσφερόμενα |

939K πληροῖ μᾶλλον ἢ κενοῖ. ταῦτά τε οὖν καὶ τὰ ἄλλα θεραπεύων νοσήματα καὶ τὰς φλεγμονάς, ὑπὲρ ὧν νῦν ὁ λόγος ἐστὶ, μηδενὶ θαρρήσεις τῶν διαφορητικῶν ὀνομαζομένων βοηθημάτων, πρὶν τῇ τοῦ σώματος ὄλου χρήσασθαι κενώσει. πρόσεχε δὲ

not only do they immediately become pain-free but also the moisture flowing to the eyes ceases, since the greater part has been expelled through the whole body by the baths and the remainder has become diluted.

It is appropriate to cure the tensions due to repletion by evacuation of blood, downward purging of the stomach, rubbing of the lower parts and sometimes, if we are compelled [to do so], also by binding of the limbs, and afterward with fomentations of the inflamed part itself by water that is fresh and moderately hot. It is appropriate to cure the distensions by prior evacuation of the whole body with respect to the humors and by effecting revulsion of their movement downward. Next, treat with the so-called topical remedies themselves; do not use the medications that are repelling or repercussive but those that are discutient. You must warm them, as I said just now, and you must pour on the decoction of fenugreek, after carefully washing the fenugreek⁴⁰ beforehand so that nothing clinging to it, either dust or sand, escapes notice. This medication is the most painlessly dispersing, especially of all those applied to the eyes. It is, however, necessary to remember the common precepts regarding all these things individually, one of which is this: with discutient medications, if they are applied to certain parts when there is abundance in the whole body, they fill rather than empty. Therefore, when 938K treating these and other diseases, as well as the inflammations, which is what the present discussion is about, do not be over-zealous in using any of the remedies that are termed discutient before purging the whole body. Direct

⁴⁰ On the use of fenugreek (*Trigonella foenum-graecum*), see Dioscorides, II.124.

κακείνω τὸν νοῦν ἐπὶ πάντων παθῶν, οὐ μόνον φλεγμονῶν, ὡς ἐνίστε τὸ μὲν ὅλον σῶμα μετριῶς διάκειται κατὰ τε ποιότητα καὶ συμμετρίαν χυμῶν· ἐν δέ τι τῶν ὑπερκειμένων ἢ δύο τῷ κάμνοντι μορίῳ τὴν ἑαυτοῦ περιουσίαν ἐκπέμπει καθάπερ ἀμέλει καπὶ τῶν ὀφθαλμῶν οὐ σπανιάκις, ἀλλὰ καὶ πάνυ πολλακίς ἰδεῖν ἐστὶ γιγνόμενον, ἐπιπεμπούσης αὐτοῖς τῆς κεφαλῆς τὸ ρεῦμα.

940K πρόδηλον οὖν, οἶμαι, καπὶ τούτων ἐστὶν ὡς χρῆ τὴν κεφαλὴν ἰάσασθαι προτέρα, εὐρόντα τὴν διάθεσιν αὐτῆς, ἢ τῶν περιπτωμάτων ἢ γένεσις ἔπεται. καὶ τὰ γε χρονίζοντα τῶν ὀφθαλμῶν ρεύματα θεραπεύομεν ἀφιστάμενοι μὲν αὐτῶν τῶν ὀφθαλμῶν, ἐπὶ δὲ τὴν τῆς κεφαλῆς ἀφικνούμενοι πρόνοιαν· ἐκ μὲν τοῦ γένους τῶν δυσκρασιῶν οὖσαν, ἐνδεικνυμένην δὲ θεραπείαν ἐναντίαν ἑαυτῇ, καθὼς δέδεικται πρόσθεν, ὡς τὰ πολλὰ μὲν οὖν ἦτοι ψυχρὰ δυσκρασία γίγνεται
940K βλαβερὰ κατὰ τὴν κεφαλὴν ἢ ὑγρὰ· καὶ δῆλον ὅτι καὶ ἀμφότεραι συνέρχονται. σπανιώτεροι δὲ εἰσιν αἱ διὰ θερμότητα δριμύ ρεῦμα τοῖς ὀφθαλμοῖς ἐπιπέμπουσαι, καθ' ἃς οὐ προσήκει τοῖς διὰ θαιψίας καὶ τοῦ νάπνος χρῆσθαι φαρμάκοις, ἀλλὰ τοῖναντιον ἅπαν, ἐλαίῳ μὲν ὀμφακίνῳ τε καὶ Ἰσπανῷ καὶ ῥοδίῳ, λουτροῖς δὲ ποτίμων ὑδάτων πλείοσιν. ἐνίστε μὲν οὖν ὁ ἐγκέφαλος ἐπιπέμπει τὸ ρεῦμα· καὶ χρῆ τούτου μὲν τὴν κρᾶσιν ἐπανορθοῦσθαι τοῖς ὅλης τῆς κεφαλῆς ἐπιθέμασιν.

ἐνίστε δὲ τῶν ἀγγείων ἐστὶ τὸ πάθος ἦτοι τῶν

your attention to that in all affections, not only inflammations, as sometimes the whole body is in a moderate state with regard to the quality and balance of humors, and it is one or two of the parts situated above that send their own surplus to the suffering part. This is, of course, not rare in the case of the eyes, but is also very frequently seen to occur when the head sends forth the flux to them.

I think it is clear, then, that even in these cases, it is necessary to cure the head first, discovering the condition in which the generation of superfluities follows. And in fact, we treat the chronic fluxes of the eyes by disregarding the eyes themselves and coming to a prior consideration of the head. When [the condition] is derived from the class of the *dyskrasias*, it indicates treatment that is opposite to itself, as has been shown before. So then, the many cold or moist *dyskrasias* are harmful to the head, and it is also clear that both occur together. More rare are the *dyskrasias* which due to heat send an acrid flux to the eyes. In these it is not appropriate to use the medications made from the thapsia or sinapi (white mustard)⁴¹ but the complete opposite, i.e. oil from unripe olives, Spanish oil, or oil of roses, and frequent baths of fresh water. Sometimes, the brain sends the flux and it is necessary to correct the *krasis* of this with epithemata applied to the whole head.

Sometimes, however, the affection is of the vessels,

⁴¹ On the two medications, see Dioscorides, IV.157 and II.184 respectively.

φλεβῶν ἢ τῶν ἀρτηριῶν ἀπουωτέρων ὑπαρχουσῶν, ὡς δέχεσθαι τὴν τῶν ἄλλων ἀγγείων περιουσίαν. ἤνικα ἐκτέμνοντες τι μέρος αὐτῶν ἢ καὶ διατέμνοντες ὅλα μέχρι πολλοῦ βάθους, διαλαμβάνομεν οὐλὴν σκληρᾶ τὰ μεταξὺ διορίζοντες μόρια τοῦ τμηθέντος, ὡς μηκέτ' εἶναι συνεχῆ, μηδ' ἐπιρρεῖν ἐκ τοῦ ἐτέρου πρὸς τὸ ἕτερον. ἀλλ' ὅταν γε τῶν ἐν τῷ βάθει κειμένων ἀγγείων τῶν ἀνωθεν ἠκόντων ἅμα τοῖς νεύροις ἐπὶ τοὺς ὀφθαλμοὺς ἢ τὸ πάθημα, τούτων οὐδὲν οἶόν τ' ἐστὶ πράξαι· διὸ καὶ δυσίατα πάντα τὰ τοιαῦτα ρεύματα γίνονται. τὰ δ' ἐξῶθεν ἀγγεία | καὶ χωρὶς χειρουργίας 941K ἐνεστί ρῶσαι, φαρμάκοις καταχρίοντα τονωτικοῖς.

ἐνίοτε δὲ καὶ θερμὸν αἷμα καὶ ἀτμῶν μεστὸν ἐπὶ τὴν κεφαλὴν ἀναφέρεται καὶ πληθύνει μάλιστα κατὰ τὰς ἀρτηρίας. ἐφ' οὗ χρησιμώτατον εὐρηταὶ βοήθημα τοῖς ἰατροῖς ἢ ἀρτηριοτομία. χρὴ δὲ ξυροῦντα τὴν κεφαλὴν ἐπιμελῶς ἄπτεισθαι τῶν τ' ὀπίσω καὶ καθ' ἑκάτερον οὖς ἀρτηριῶν καὶ τῶν ἐν τῷ μετώπῳ τε καὶ τοὺς κροτάφους. ὅσοι δ' αὐτῶν θερμότεραὶ σοι φαίνονται τῶν ἄλλων εἶναι καὶ μάλλον σφύζειν, ἐκείνας τέμνειν ὅσαι δὲ μικραὶ τέ εἰσι καὶ ὑπὸ τῷ δέρματι, καὶ μέρος αὐτῶν ἐκτέμνης, ὥσπερ ἐν τοῖς σκέλεσιν ἐπὶ τῶν κισῶν εἰώθαμεν πράττειν, ἀμεινον ἐργάσθαι. καὶ τῶν καθ' ἡμᾶς γέ τις ὀφθαλμικῶν οὐχ ὁ φαυλότατος ἐξέκοπτε τῶν ἐποχουμένων τοῖς κροταφίταις μυσσὶν ἀρτηριῶν οὐκ ὀλιγίστην μοῖραν.

when either the veins or arteries are very weak, so that they receive the surplus of the other vessels. At which time, if we cut out some part of these or cut through them completely to a great depth, we divide by means of hard scar tissue, effecting a separation between the parts of what has been cut, so there is no longer continuity and nothing flows from one part to the other. But whenever there is an affection of the deep vessels, [that is] of those [vessels] that come upward with the nerves to the eyes, it is not possible to do anything for these. Because of this, all such flows are difficult to cure. However, it is possible to strengthen those vessels which are superficial without surgery by pouring 941K on strengthening medications.

Sometimes, too, blood that is hot and full of air is carried upward to the head and is particularly abundant in the arteries. For this reason, arteriotomy is found to be the most useful remedy by doctors. After carefully shaving the head, you should palpate the arteries behind each ear, and those on the forehead and at the temples.⁴² Cut any of these that seem to you hotter than the others and more pulsatile. Those that are small and under the skin, even if you cut a part of them, as I am accustomed to do in the legs in the case of varicose veins, it will be better. In fact, one of the eye doctors among our contemporaries, and not the worst one, used to cut out a by no means small part of the artery lying on the temporal muscles.

⁴² Presumably the posterior auricular, frontal, and superficial temporal arteries.

ὡς τὰ πολλὰ μὲν οὖν ἀνασπᾶται τῆς ἐκτμηθείσης ἀρτηρίας τὰ καταλειπόμενα μόρια πρὸς τὸ συνεχές ἀμφοτέρων, καὶ μᾶλλον γίνεται τοῦτο ἐπὶ τε τῶν μικρῶν ἀγγείων καὶ ἥττον σφυζόντων. εἰ δ' ἐν τῷ
 942K γυμνοῦν φαίνοιτό | σοι μέγα τὸ ἀγγεῖον ἢ μεγάλας σφύζοι, ἀσφαλέστερον αὐτῷ βρόχον περιβάλλοντα πρότερον, οὕτως ἐκκόπτειν τὸ μεταξύ. γιγνέσθωσαν δ' οἱ τοιοῦτοι τῶν βρόχων ἐξ ὕλης δυσσήπτου τοιαύτη δ' ἐστὶν ἐν Ῥώμῃ μὲν ἢ τῶν Γαῖτανῶν¹¹ ὀνομαζομένων, ἐκ μὲν τῆς τῶν Κελτῶν χώρας κομιζομένων, πιπρασκομένων δὲ μάλιστα κατὰ τὴν Ἱερὰν Ὀδόν, ἥτις ἐκ τοῦ τῆς Ῥώμης ἱεροῦ κατάγει πρὸς τὰς ἀγοράς. τούτων μὲν οὖν ἐν Ῥώμῃ ῥᾶστον εὐπορήσαι καὶ γὰρ εὐωνότατα πιπράσκειται.

κατ' ἄλλην δὲ πόλιν ἰατροῦντί σοι παρασκευάσθω τῶν νημάτων τι τῶν σηρικῶν ὀνομαζομένων. ἔχουσι γὰρ αἱ πλούσιαι γυναῖκες αὐτὰ πολλαχόθι τῆς ὑπὸ Ῥωμαίων ἀρχῆς, καὶ μάλιστα ἐν μεγάλας πόλεσι, ἐν αἷς εἰσι πολλαὶ τῶν τοιούτων γυναικῶν. εἰ δὲ μὴ παρέη τοῦτο, τῶν κατ' ἐκείνην τὴν χώραν ἐν ἥπερ ἂν ὦν τυγχάνης ἐκλέγου τὴν ἀσηπτοτέρα ὕλην, οἷα πέρ ἐστὶν ἢ τῶν ἰσχνῶν χορδῶν. αἱ μὲν γὰρ εὐσηπτοὶ ταχέως ἀποπίπτουσι τῶν ἀγγείων. ἡμεῖς δὲ βουλόμεθα περισαρκοθέντων αὐτῶν ἀποπίπτειν τὸν βρόχον. ἢ γὰρ ἐπιτρεφομένη τοῖς ἀποτετμημένοις μέρεσι
 943K τῶν ἀγγείων σὰρξ | ἐπίθεμα γίνεται καὶ μύει τὸ στόμιον αὐτῶν. ἐπειδὴν δὲ φθάση γενέσθαι, καιρὸς ἤδη τοῖς βρόχοις ἀκινδύνως ἀπορρυῆναι. τὰς μέντοι

So in many instances, the remaining parts of the cut artery retract in continuity with themselves, and this occurs particularly in the case of small vessels and those that are less pulsatile. If the exposed vessel seems to you large, or to pulsate strongly, it is safer to place ligature[s] around it beforehand and then cut what is between them. Such ligatures should be of a material which does not rot easily—the kind that in Rome is called Gallic, which is brought down from the country of the Celts and is sold particularly along the Sacred Way that leads down from the temple of Roma to the markets. It is very easy to provide these in Rome and they are sold very cheaply.

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For you who are practicing medicine in another city, there must be provision of one of the suture materials spun from the so-called silks. Rich women in the Roman Empire very often have these, especially in large cities in which there are many such women. If this is not available, choose the material most resistant to decay in that place in which you happen to be, like for example the material of dried gut, for those materials that readily decay quickly fall off the vessels. We do, however, want the ligature to fall off after the vessel has been covered by flesh, for the flesh that grows between the severed parts of the vessel creates a covering for, and closes over the opening of, these parts. Whenever this, which you anticipate, occurs, it is now time

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¹¹ B; Γαῖτανῶν K

φλέβας, ὅτ' ἂν ποτε ἐκτέμνης τι μόριον αὐτῶν, οὐκ ἀναγκαῖον οὕτως ἀσήπτους ὕλαις διαδεῖν, ἀλλ' ἀρκεῖ καὶ τῶν ἄλλων τις. ἐπὶ μὲν γὰρ τῶν ἀρτηριῶν ἢ διηνεκῆς κίνησις ἀνοίγνυσι τὰ στόματα τῶν τετμημένων ἀγγείων· ἐπὶ δὲ τῶν φλεβῶν, ὅταν ἅπαξ μύση καθ' ὄντιασούν τρόπον ἤτοι πιληθέντα δι' ἐπιδέσεως ἢ στυφθέντα διὰ φαρμάκων, ἐπιτρέπει τῇ πέριξ σαρκὶ περιφύεσθαι, καὶ μάλιστα ὅταν ἀκίνητον ἔχη τὸ μέρος ὃ χειρουργηθεῖς ἄνθρωπος, ἔτι δὲ μᾶλλον, εἰ καὶ ἀνάρροπον ἔχη ἐπὶ κενῷ τῷ σύμπαντι σώματι. καὶ γὰρ τοὶ καὶ τοὺς κισσοὺς οὕτω θεραπεύομεν. ὀνομάζεται δὲ κισσὸς ἢ ἀνευρυσμένη φλέψ. ἀνευρύνεται δ' ἐν ὄρχεσὶ τε καὶ σκέλεσι τοῦπίπαν.

ἐπεὶ δὲ γραφομένων ἔτι τῶνδε τῶν ὑπομνημάτων ἠξιώσαν οὐκ ὀλίγοι τῶν ἐταίρων ἐπὶ τῇ τελευτῇ τῆς ὅλης πραγματείας ἀπάντων ἐφεξῆς με τῶν κατὰ χειρουργίαν μνημονεύσαι, διὰ τοῦτο καὶ νῦν ὁ περὶ τῶν κισσῶν ἀναβεβλήσθω λόγος. ὄντων δ' οὐκ ὀλίγων κατὰ τὸ μέρος ἐν ὀφθαλμοῖς παθῶν εἰδικωτέρας θεραπείας δεομένων, οὐδ' ὑπὲρ ἐκείνων ἔτι λέγειν ἐντανθοῖ προσήκει. τῷ μὲν γὰρ ἐπιμελῶς ἀνεγνωκότη τὰ πρόσθεν εἰρημένα καὶ φύσει συνετῷ ῥᾶστόν ἐστι κατὰ τὴν ἀκολουθίαν ἐξευρίσκειν ἅπαντα· τοῖς δὲ μῆ τοιούτοις ἄμεινον ἰδίᾳ γράψαι θεραπευτικὴν πραγματείαν ἀπάντων τῶν ἐν ὀφθαλμοῖς παθῶν, ἐπεὶ καὶ πολλοὶ τῶν ἐταίρων οὕτως ἀξιοῦσιν.

for the ligatures to be taken off without danger. However, with the veins, if at some time you cut some part of these, it is not necessary to bind them thoroughly with nondecaying materials in the same way; one of the other things is sufficient. In the case of the arteries, the continuous movement opens the mouths of the cut vessels, whereas with the veins, whenever they have been completely closed by whatever means—either compressed by a bandage, or contracted by medications—rely on surrounding flesh growing around them, especially whenever the person carrying out the procedure holds the part immobilized, and still more, if he holds it elevated after the whole body has been evacuated. Certainly, this is also how we treat varices. A dilated vein is termed a varix. Moreover, they are dilated, in general, in the testicles and the legs.

However, since these treatises are still to be written, many of my colleagues thought it right that in the final part of this whole work, I mention in order all those things that pertain to surgery, and because of this, let the discussion about varices be deferred for the present. And although there are many separate affections in the eyes which need more specific treatments, it is no longer appropriate to speak about those here. For to someone who has assiduously read what has been said hitherto and is naturally perceptive, it is a very easy matter to discover all the things in the following treatment. For those who are not like this, it is better to write specifically regarding the therapeutic approach to all the affections in the eyes, since there are also many of my colleagues who think this worthwhile.

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BIBAIION E

BOOK XIV

945K 1. Περὶ μὲν τῶν παρὰ φύσιν ὄγκων ὁπόσοι μὲν εἰσι καὶ ὅποιοι γέγραπται πρόσθεν ἰδία καθ' ἓν βιβλίον. ὡς δ' ἂν τις αὐτοὺς θεραπεύοι μεθόδῳ, τῆς προκειμένης πραγματείας ἴδιον ὄν, ἐν τῷ τρισκαιδεκάτῳ τῶνδε τῶν ὑπομνημάτων ἠρξάμεθα λέγειν. ἐπεὶ δ' ἐν τοῖς ἔμπροσθεν ὑπὲρ ἀπάντων πυρετῶν ὁ λόγος ἐγγόνει, βέλτιον ἔδοξέ μοι περὶ πρώτης φλεγμονῆς διελθεῖν ὡς ἂν συνεχέστατά τε γινομένης καὶ πυρετοὺς ἐπιφερούσης πολλάκις. εἴρηται μὲν οὖν τι κὰν τῇ τῶν πυρετῶν θεραπεία περὶ τῆς φλεγμονῆς ἅμα ταῖς | 946K ἄλλαις αὐτῶν αἰτίαις· ἀλλ' ὁ τέλειός τε καὶ ἴδιος αὐτῆς λόγος ἐν τῷ πρὸ τούτου βιβλίῳ γέγραπται, τὴν μέθοδον τῆς θεραπείας ὅποια τίς ἐστὶ διερχομένων ἡμῶν, οὐ τὴν τῶν βοηθημάτων ὕλην, ὃ τι μὴ παραδείγματος ἕνεκεν, ὡς κὰπὶ τῶν ἔμπροσθεν ἐποιήσαμεν.

οὐ πόρρω δὲ τῆς φλεγμονῆς ἕτερον νόσημά ἐστιν ἐρυσίπελας ὀνομαζόμενον, ἐπὶ χολώδει χυμῷ συνιστάμενον, ὡς ἐδείχθη. βέλτιον δ' ἴσως αὐτὸ μακροτέρῳ λόγῳ διορίσαι τῆς φλεγμονῆς. κοινὰ μὲν οὖν

1. I have previously written about the swellings contrary to nature—how many there are and of what sort—separately in one book.¹ How someone might treat them methodically, which is the particular task of the work before us, I started to speak about in the thirteenth [book] of these treatises. Because in those [books] that preceded [the thirteenth], discussion had taken place about all fevers, it seemed to me better to go over inflammation first, as it occurs very frequently and often brings fever with it. Therefore, I also said something, even in the treatment of fevers, about inflammation together with the other causes of fevers, but the complete and specific discussion of inflammation has been given in the book prior to this one where I went over the method of treatment in terms of kind, but not the material of the remedies, other than for the sake of an example, as I did in the earlier books.

Not far removed from inflammation, there is another disease called erysipelas which arises from a bilious humor, as was shown. It is, perhaps, better to differentiate this from inflammation by means of a lengthier discus-

¹ Again, “swelling” rather than “tumor” is used to translate *onkos* because of the more specialized meaning the latter term has acquired. The book referred to is *De tumoribus praeter naturam*, VII.705–32K.

ἀμφοῖν ὃ τε παρὰ φύσιν ὄγκος ἐστὶ καὶ ἡ θερμασία, διαφέρει δὲ πρῶτα μὲν καὶ μάλιστα τῇ χροιά. ἐρυθρὰς μὲν γὰρ οὔσης αὐτῆς φλεγμονῆν τὸ πάθος ὀνομάζουσιν, ὠχρὰς δ' ἢ ξανθῆς ἢ ὥσπερ ἐξ ὠχροῦ καὶ ξανθοῦ χρώματος μικτῆς, ἐρυσίπελας. ἀτὰρ οὖν καὶ ὁ σφυγμὸς ἴδιον σύμπτωμά ἐστι τῆς μεγάλης φλεγμονῆς· καὶ γὰρ καὶ διὰ βάθους γίνεται μᾶλλον, ὥσπερ γε ἐρυσίπελας ἐν τῷ δέρματι μᾶλλον ἢ ἐν τῷ βάθει. λεπτὸς γὰρ κατὰ τὴν σύστασιν ὁ τῆς ὠχρὰς χολῆς χυμὸς, ὥστε διαρρεῖ ῥαδίως ἐπὶ τὸ δέρμα, τὰ σαρκώδη καὶ ἀραιὰ μόρια διερχόμενος. ἡ δὲ τοῦ δέρματος πυκνότης οὐκέθ' ὁμοίως εὐπόρος τῆδε τῇ χολῇ, πλην εἰ πάνυ λεπτή καὶ ὑδατώδης εἴη, τοιαύτη γὰρ μάλιστα καὶ ἡ καθ' ἑκάστην ἡμέραν ἐστὶ συναπερχομένη τοῖς ἰδρῶσι.

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καὶ πολλῶν ὄψει κατὰ τὰ βαλανεῖα ταῖς στλεγίσι ἀποξεόντων τὸν ἰδρῶτα τοιοῦτον τὴν χροίαν, οἷόν περ καὶ τὸ οὔρον ἐστὶ τοῖς ἐπὶ πλέον ἀσιτήσασιν. οἷσθα γὰρ ὡς χροσιζόντων ἡμῶν ἐν ταῖς ἀσιτίαις ὠχρότερον ἐξ ὑδατώδους γίνεται τὸ οὔρον ὑστερον δέ ποτε καὶ ξανθόν, εἰ μὴ φθάσειε τις ἐπιτέγξει τὸν αἵχμον τοῦ σώματος, ὑγραινούση τε τροφή καὶ ποτῶ. κατὰ φύσιν μὲν οὖν διοικουμένου τοῦ σώματος ὁ πικρόχολος χυμὸς ἀδήλως διαπνεύεται παρὰ φύσιν δὲ κατ' ἄλλα τε πάθη πλεονάζων φαίνεται, περὶ ὧν αὖθις εἰρήσεται, καὶ μέντοι κατὰ τούτῃ τὸ νῦν ἡμῖν προκείμενον, ὃ καλοῦσιν ἐρυσίπελας. ὅταν γὰρ ἦτοι πολὺ πλέον τοῦ κατὰ φύσιν ἢ παχύτερος γενόμενος ἀθρόως

sion.² Common to both are the abnormal swelling and heat; the difference lies primarily and particularly in the color. When the color is red [doctors] call the affection inflammation whereas, when it is pale, or yellow, or a color like a mixture of pale and yellow, [they call it] erysipelas. But throbbing too is a specific symptom of a major inflammation, and it also occurs more in deep locations, just as erysipelas occurs more in the skin than in deep locations because the humor of yellow bile is thin in consistency, so that it flows readily to the skin, passing through the fleshy and loose-textured parts. However, the dense texture of the skin is no longer similarly easy for this bile to pass through, unless it is particularly thin and watery, for this especially is what escapes each day along with the sweat.

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And among the many people who scrape themselves with strigils in the bathhouses, you will see sweat of this color. It is also like the urine in those who fast to excess. You know that when we spend a long time fasting, the urine becomes rather pale from wateriness, and subsequently sometimes also yellow in someone who does not moisten the dryness of the body beforehand with moistening food and drink. Therefore, when the body is ordered in accord with nature, the picrocholic humor (bitter bile) is dissipated insensibly whereas, when the body is ordered contrary to nature, it appears abundant in other affections about which more will be said later, and in relation to the subject now before us, which they call erysipelas. For whenever there is either very much more [picrocholic humor] than accords with nature, or it is quite thick, it will be

² Erysipelas, in the current sense, is an inflammation. For the ancient use of the term, see the list of diseases and symptoms in the Introduction (section 9).

ἐνεχθῆ ἢ πρὸς τὸ δέρμα, διακαίει τε τοῦτο καὶ εἰς ὄγκου αἶρει.

948K 2. Κρείττον δ' ἐστίν, ὥσπερ αἰεὶ λέγομέν τε καὶ πράττομεν, οὕτω καὶ νῦν ἡμᾶς ἀπὸ τῶν πραγμάτων, | οὐ τῶν ὀνομάτων ἀρξασθαι, δευτέραν ἀμείνω τῆς πρόσθεν ἀρχῆς τῷ λόγῳ τήνδε θεμένους. ὅταν αἷματος πολλοῦ κατασκήψαντος εἰς τι μόριον, ὡς μὴ στέγεσθαι πρὸς τῶν ἀγγείων τῶν κατ' αὐτό, διεκπίπτῃ τι δροσοειδῶς ἐκ τῶν ἀγγείων εἰς τὰς τῶν μυῶν χώρας, ἃς ἔχουσι μεταξὺ τῶν συντιθέντων αὐτοῦς ὁμοιομερῶν σωμάτων, ὄγκος μὲν γίνεταί διὰ τὸ πληθός· ἔπεται δὲ αὐτῷ τάσις μὲν τοῦ δέρματος, ὀδύνη δ' ἐν τῷ βάθει καὶ πόνος μετὰ σφυγμοῦ καὶ ἀπτομένοις ἀντιτυπία τις, ἔρευθος τε καὶ θερμότης, ὡς ἂν καὶ τοῦ δέρματος ἀπολαύοντος ὧν πάσχουσιν αἱ ὑπ' αὐτὸ σάρκες. ἀνάλογόν τε τοῖς νῦν εἰρημένους καὶ περὶ τὰ σπλάγχνα γίνεταί διάθεσις. ἔστι γὰρ δὴ καὶ τούτοις ἰδία σάρξ, ἣν ἐνιοὶ παρέγχυμα προσαγορεύουσιν, εἰς ἣν ἀτμοειδῶς ἐκ τῶν πεπληρωμένων ἀγγείων ἐκκρινόμενον τὸ αἷμα τὰ προειρημένα συμπτώματα ἐργάσεται. μία μὲν οὖν ἦδε διάθεσις αἱματώδους ἔκγονος ρεύματος ἐν σαρκοειδέσι σώμασι μάλιστα γινομένη.

949K δευτέρα δ' ἑτέρα χολώδους περὶ τὸ δέρμα συνισταμένη μάλιστα τό τ' ἐκτὸς τοῦτο, τὸ κοινὸν ἀπάντων σκέπασμα τῶν μορίων, | καὶ τὸ καθ' ἕκαστον τῶν ἐντὸς περιτεταμένων ὑμενώδες τε καὶ λεπτόν. ὥσπερ οὖν ἢ προτέρα συνεπιλαμβάνει τι καὶ τοῦ δέρματος, οὕτω καὶ ἦδε τῆς ὑποκειμένης αὐτῷ σαρκός. εἰ δὲ καὶ

carried all together to the skin, burning this and raising it to a swelling.

2. It is better, as I always say and do, and as I am now doing, to begin from the matters [themselves] and not from the names, and it would be better to lay this down as secondary to the aforesaid starting point of the discussion. Whenever a lot of blood has rushed down into some part such that it is not contained by the vessels in that part, then something dewlike escapes from the vessels into the spaces of the muscles that exist between the *homoiomeric* bodies which constitute them, so a swelling arises due to the excess. Tension of the skin follows this, and deep pain and distress, along with throbbing and some resistance to those palpating, and redness and heat, as if the skin is also affected by the things the flesh under it suffers. A condition analogous to those now being discussed also occurs involving the viscera. For assuredly, there is a specific flesh in these too, which some call "parenchyma," in which the blood, evacuated vaporously from the overfilled vessels, will bring about the aforementioned symptoms. This, then, is one condition springing from a bloody flux which occurs particularly in fleshy bodies.

Another, and second, arising from a bilious flux, exists around the skin, particularly that which is external and is the common covering of all parts, but also that which is membranous and thin, enclosing each of the parts within. Therefore, just as the prior [condition] also involves some of the skin, in the same way too, this condition involves the flesh underlying it. If the humor is thicker and more acrid,

παχύτερος ὁ χυμὸς εἶη καὶ δριμύτερος, ἀποδέρει τὴν ἐπιδερμίδα καὶ ποτ' ἐν τῷ χρόνῳ πρὸς τὸ βάθος ἐξικνεῖται τοῦ δέρματος ἢ ἔλκωσις. αὕτη μὲν οὖν ἢ διάθεσις ἐρυσίπελας ὀνομαζέσθω, διττὴν δὲ ἔχον, ὡς εἴρηται, διαφορὰν, ἥτοι χωρὶς ἐλκώσεως, ἢ σὺν ταύτῃ γιγνώμενον. ἢ προτέρα δὲ μονοειδῆς ἐστὶ καὶ καλεῖσθω φλεγμονή. ὅταν οὖν μήτε ἀκριβῶς ἢ χολῶδες τὸ ρεῦμα μήτ' αἱματώδες, ἀλλ' ἐξ ἀμφοῖν μικτόν, ἀπὸ μὲν τοῦ κρατοῦντος ἐν τῇ μίξει τοῦνομα αὐτῷ τιθέσθω, κατηγορεῖσθω δὲ τοῦτο τὸ κρατούμενον, ὡς ἦτοι φλεγμονὴν ἐρυσιπελατώδη καλεῖν ἡμᾶς ἢ ἐρυσίπελας φλεγμονώδες. εἰ δὲ μηδέτερον ἐπικρατοῖη, μέσον ἐρυσιπελατός τε καὶ φλεγμονῆς ὀνομαζέσθω τὸ πάθος.

950K 3. Ἡ δὲ τῆς θεραπείας μέθοδος ὡς ἐπὶ τῶν ἄλλων συνθέτων, οὕτω καὶ νῦν γιγνέσθω τὴν ἀρχὴν ἀπὸ τῶν ἀπλῶν ποιησαμένοις. κοινὸς μὲν οὖν σκοπὸς ἅπασιν τοῖς οὕτω παρὰ φύσιν ὄγκοις ἢ κένωσις. οὕτω δ' εἶπον ἀναμιμνήσκων τοῦ πλήθους τῶν ἐργαζομένων αὐτοὺς χυμῶν. εἰ γὰρ τις τούτους κενώσῃ, τὴν κατὰ φύσιν ἔξιν ἀναλήψεται τὸ μόριον. ἀλλὰ καὶ ἢ κένωσις ὁμοίως ἅπασιν διττῇ, μία μὲν οὖν ἀπωθουμένων ἡμῶν αὐτοὺς εἰς ἕτερα μόρια, δευτέρα δὲ διαφοροῦντων ἔξω κατὰ τὴν ἀδηλον αἰσθήσει διαπνοήν. ἐπεὶ δ' οὐ τῷ ποσῷ μόνον ἀνῶ τὸ ἐρυσίπελας, ἀλλὰ καὶ τῷ ποιῶ, σφοδρὰν ἔχον τὴν φλόγωσιν, ἐμφύξεως δεήσεται περιττοτέρας ἢ κατὰ τὴν φλεγμονήν. οὐ μὴν ἀκίν-

it excoriates the epidermis and, on some occasions, ulceration of the skin goes deep over time. Therefore, let this condition be called erysipelas, being of two types, occurring either without or with ulceration, as was said. The former is of one form—let it be called inflammation. Whenever the flux is neither entirely bilious nor entirely bloody but is a mixture of both, let the name for this be taken from what is predominant in the mixture, and let this signify the predominant [component], so that we call it either an erysipelitic inflammation or an inflammatory erysipelas. And if neither predominates, let the affection be termed intermediate between erysipelas and inflammation.

3. As is the case in other composite [conditions], so also now the initial method of treatment must be by doing those things derived from the simple conditions. Therefore, evacuation is, in this way, the common aim for all the swellings contrary to nature. However, I speak thus bearing in mind the great number of humors which produce them. For if someone were to evacuate these, the part would regain the state of accord with nature. But also the evacuation is, in a similar manner, twofold for all instances: the first component is when we drive the humors back to other parts and the second is when we dissipate them externally in imperceptible transpiration. Since erysipelas causes distress not only by quantity but also by quality, and is severe in respect to the burning heat (*phlogosis*), it will require cooling to a greater extent than a phlegmon.³ Nor

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³ The point here is taken to be the distinction between the severity of the heat in a generalized inflammation of the skin (as seen in what is currently termed erysipelas) and that in a localized purulent infection indicated by the somewhat archaic term "phlegmon."

δυνός γε ἢ τοιαύτη θεραπεία τῷ παντὶ σώματι, διὰ τὸ φέρεσθαι τὴν χολὴν ἐνίοτε πρὸς τι τῶν ἐπικαίρων μορίων, ὅπου γε οὐδ' ὅταν αἷμα ψύχεται πλεονάζον, ἀκίνδυνον ἐκ τῶν ἀκύρων μερῶν ἀποθείσθαι τὸ ῥεύμα.

καθάπερ οὖν ἐπ' ἐκείνου μετὰ τῆς τοῦ παντὸς σώματος κενώσεως τοῖς ἀποκρουστικοῖς ὀνομαζομένοις ἐχρώμεθα βοηθήμασιν, οὕτω καὶ νῦν πράξομεν ἀντὶ μὲν φλεβοτομίας χολαγωγῶ φαρμάκῳ καθαίροντες, αὐτὸ δὲ τὸ πεπονθὸς μέρος ἐμφύχοντες. ὄρος δ' ἔστω
951K τοῦ ψύχειν ἢ | τῆς χροῆς μεταβολή. καὶ γὰρ τό γε ἀκριβὲς ἐρυσίπελας εὐθὺς ἅμα ταύτῃ παύεται, τὸ δ' οὐκ ἀκριβὲς, ἀλλ' ἤδη πως φλεγμονώδες πελιδνὸν ἀποφαίνει τὸ δέρμα, ψυχόντων ἐπὶ πλέον. εἰ δὲ μὴδ' οὕτως τις παύοιτο, μελαίνεται, καὶ μάλιστα ἐπὶ τῶν πρεσβυτικῶν σωμάτων ὥστ' ἔνια τῶν οὕτω ψυχθέντων οὐδὲ τοῖς διαφορητικοῖς φαρμάκοις ἐκθεραπεύεται τελέως, ἀλλ' ὑπολείπει τινὰ περὶ τὸ μόριον ὄγκον σκιρρώδη, μεταβαίνειν οὖν ἄμεινον ἀπὸ τῶν ψυχόντων τε καὶ στυφόντων ἐπὶ τὰναντία καθ' ὃν ἂν καιρὸν ἴδῃς ἡλλοιωμένον τὸ χρῶμα τοῦ πάσχοντος μορίου, πρὶν ἢτοι πελιδνὸν ἢ καὶ παντάπασι μέλαν γενέσθαι.

λέλεκται δ' ἐν ταῖς περὶ φαρμάκων πραγματείαις ἢ τῶν ψυχόντων ὕλη, τὸ στρύχνον καὶ τὸ ἀείζωον, ἢ τ' ἀνδράχνη καὶ ἢ κοτυληδὼν καὶ τὸ ψύλλιον, ὃ θ' ὑοσκύαμος καὶ ἢ θριδακίνη καὶ ἢ σέρις, ὃ τε ἀπὸ τῶν

⁴ The term "cholagogic" in modern usage has a more re-

is such a treatment free of danger to the whole body because sometimes the bile is carried to one of the important parts. But at least whenever the excess blood becomes cooled, there is no danger in driving back the flux from the unimportant parts.

Therefore, just as in that case, along with the evacuation of the whole body, we make use of the so-called repulsive remedies, so too will we do this now. But instead of phlebotomy and purging with a cholagogic medication,⁴ we cool the affected part itself. Let the end point of the cooling be the change of color. For, in fact, pure erysipelas also immediately ceases along with the change of color whereas, if it is not pure (erysipelas) but is already to some extent inflammatory, the skin appears livid when you cool to excess. Unless someone stops this in some way it becomes black, particularly in the case of elderly bodies, so that some of those cooled like this are not completely cured with the discutient medications but some induration remains around the swollen part. Therefore, it is better to change from the cooling and astringent [medications] to their opposites at the time when you see the color of the affected part change and before it becomes either livid or altogether black.

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I have spoken about the material of things that are cooling in the treatises on medications⁵—sleepy nightshade, houseleek, purslane, navelwort, fleawort, henbane, wild lettuce, endive, the lentils from marshes, the salves [made]

stricted sense, indicating promotion of the flow of bile from the gallbladder into the intestine only.

⁵ See particularly *De simplicium medicamentorum temperamentis et facultatibus*, XI.740K ff.

τελμάτων φακός, αἱ τε δι' ὕδατος πάνυ ψυχροῦ κηρω-
 τὰι καὶ ἄλλα ὅσα τοιαῦτα. μεταπεσοῦσης δὲ τῆς
 φλογώσεως τοῦ πεπονθότος μορίου, καταπλάττειν
 αὐτό, πρὶν πελιδνὸν γενέσθαι δι' ὠμῆς λύσεως, ὀνο-
 μάξω δ' οὕτω τὸ κρίθινον ἄλευρον. εἰ δὲ καὶ πελιδνὸν |
 952K γενέσθαι φθάσειεν, ἀποσχάζοντα καταπλάττειν αἰο-
 νᾶν τε τὰ μὲν πλείστα δι' ὕδατος θερμοῦ καὶ θάλασ-
 σα δὲ καὶ ἄλμη ποτὲ συννοίσει. καὶ αὐτῷ δὲ τῷ κατα-
 πλάσματι μίγνυται τοιοῦτον ὕδωρ ἢ ὄξος ἢ ὀξάλμη.
 ἐν τούτῳ δὲ τῷ καιρῷ καὶ κοριανοῦ μετ' ἀλφίτων ἔνιοι
 πειραθέντες ἔγραψαν ὡς ἀγαθὸν εἶναι φάρμακον ἐρυσι-
 πελάτων.

εἰτ' αὖθις ἕτεροι κατ' ἀρχὰς χρῆσάμενοι μεγάλης
 βλάβης τῷ κάμνοντι κατέστησαν αἴτιοι. καὶ ἡ διὰ τοῦ
 ροδίνου δὲ κηρωτῆ λαμβάνουσα τῆς τιτάνου κατὰ τὸν
 αὐτὸν τρόπον ἐνίοις γέγραπται βοηθεῖν ἐρυσιπέλασι
 καὶ ἄλλα τινὰ τοιαῦτα τῶν θερμαινόντων ἰκανῶς, ὧν
 οὐδέν ἐστιν ἐρυσιπέλατος ἴαμα πρὶν μεταπεσόν αὐτὸ
 παύσασθαι μὲν ὅπερ ἦν ἐξ ἀρχῆς, ἕτερον δ' ἐναντίον
 ἐκείνῳ γενέσθαι. πῶς γὰρ οὐκ ἐναντίον ἔσται τῷ¹
 θερμῷ πάθει τὸ ψυχρόν, ἢ τῷ ξανθῷ τὴν χροάν ἢ
 ὠχρῷ τὸ πελιδνὸν ἢ μέλαν; ὥσπερ δὲ πολλάκις ἐπι-
 μίγνυται φλεγμονῇ τὸ ἐρυσίπελας, οὕτως ἐνίοτε τῷ
 οἰδήματι καὶ καλείσθω τηνικαῦτα τὸ μικτὸν ἐξ ἀμ-
 φοῖν ἐρυσίπελας οἰδηματώδες, ὥσπερ γε κάπειδαν
 953K ψυχόμενον | σκληρόν τε καὶ δύσλυτον γένηται, κλη-
 θήσεται σκιρρώδες ἐρυσίπελας. καὶ τοῖον καὶ ἡ θερα-

¹ B; τό K

from very cold water and other such things. When the
 burning heat of the affected part undergoes a change, ap-
 ply a poultice of uncooked wheat (this is what I call barley
 meal) to the part before it becomes livid. If it has already
 become livid, apply a poultice moistened copiously with
 952K warm water to those areas that have been scarified; both
 seawater and brine are sometimes useful. And mix some
 water of this kind with the poultice itself, or vinegar, or a
 vinegar/brine mixture.⁶ Some men, speaking from experi-
 ence, wrote that coriander with barley groats is a good
 medication for erysipelas at this time.

Then again others, when they used this from the begin-
 ning, were responsible for great harm to the patient. Also,
 the salve made from oil of roses, which partakes of white
 earth, has in the same way been described by some to be a
 remedy for erysipelas, [as have] others among those agents
 that are sufficiently heating. None of these is a cure for ery-
 sipelas before it has undergone a change, ceasing to be
 what it was from the start and becoming something else
 opposite to that. For how will cold not be the opposite of a
 hot affection, or what is livid or black [the opposite] of yel-
 low and pale in terms of color? Just as erysipelas is often
 mixed with inflammation, so too is it sometimes mixed with
 edema. Under such circumstances, the mixture of both
 should be called "edematous erysipelas," just as whenever,
 by being cooled, it becomes hard and difficult to resolve, it
 will be called "scirrhus erysipelas." Therefore, your treat-
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⁶ The Greek term "oxalme" is used by both Linacre and Peter
 English; see also *De alimentorum facultatibus*, VI.616K. The
 same term is given to a natural product from Sicily used medici-
 nally; see Aristotle, *Meteorologica*, 359b15–16.

πέια καθάπερ ἐν ἅσασι τοῖς συνθέτοις, οὕτω καὶ πὶ τούτων σοι γινέσθω καὶ μάλιστα μὲν ἀνθισταμένω πρὸς τὸ κρατοῦν, οὐκ ἐπιλελησμένω δ' οὐδὲ τῆς ἀπὸ τοῦ μυχθέντος ἐνδείξεως.

954K 4. Ὡσπερ γὰρ ἐπὶ χολῶδει ρεύματι τὸ ἐρυσίπελας, οὕτως ἐπὶ φλέγματι τὸ οἴδημα γίνεταί χαῦνός τις ὄγκος ἀνώδυνος. ἴσμεν δὲ δήπου καὶ ἄλλως οἰδήματα γινόμενα περὶ τοὺς πόδας ἐν ὑδερικαῖς διαθέσεσι καὶ φθόαις καὶ καχεξίαις ἐτέραις ἰσχυραῖς. ἐπ' ἐκείνων μὲν οὖν σύμπτωμά ἐστι τὸ οἴδημα τοῦ κατέχοντος πλήθους τὸν ἄνθρωπον, οὐδὲ μίᾳς ἰδίας ἐξαιρέτου θεραπείας δεόμενον. ἀρκεῖ γάρ, εἴπερ ἄρα, τηρικαῦτα ἀνατρίβειν τὰ σκέλη ποτὲ μὲν δι' ὄξυροδίνου, ποτὲ δὲ δι' ἐλαίου καὶ ἀλῶν, ἧ καὶ αὐτῷ τῷ ὄξυροδίνῳ τῶν ἀλῶν ἐπεμβάλλοντα. διὰ δὲ τὸν φλεγματώδη χυμὸν ἐπιρρύνετα μορίῳ συνιστάντος οἰδήματος, ἱκανὸς ἐνίστε καὶ σπόγγος μόνος ὕδατι βεβρεγμένος ὀλίγον ὄξους ἔχοντι. γενέσθω δ' ἡ κράσις ἥτοι γ' ὡς ἂν καὶ πίοι τις ἢ οὐ πολλῶ γε τούτου | πλέον ἔχουσα τὸ ὄξος. ἐπιδείν δὲ χρῆ τὸν σπόγγον ἐκ τῶν κάτω μερῶν ἀρχόμενον καὶ ἄνω τελευτῶντα. καινὸς δ' ἔστω πάντως, εἰ μέλλοι τι χρῆστὸν ἐργάσασθαι. μὴ παρόντος δέ σοι καινοῦ, διαρρῦπτειν χρῆ καὶ καθαίρειν τὸν ἐπιτυχόντα νύτρω τε καὶ ἀφρονίτρω καὶ τῇ καλουμένῃ κοιλία στακτῇ. μὴ καταστάντος δὲ ἐπὶ τοῖσδε τοῦ

ment too must be like this in these cases, as in all those things that are composite—that is, particularly directed against what prevails without overlooking the indication from what is mixed.

4. Just as erysipelas arises due to a bilious flux, so too does edema arise due to phlegmatic flux and is a spongy, painless swelling. However, we also recognize, of course, edemas that arise in other ways, involving the feet in the dropsical and wasting conditions, and other severe *kachexias*. In those, edema is a symptom of the *plethora* afflicting the person and does not require one specific and special treatment. If it does indeed need treatment, it is sufficient under these circumstances to rub the legs with oxryrhodium on some occasions and with oil and salts on others, or also with oxryrhodium after mixing in salts. However, when edema arises due to a phlegmatic humor flowing into the part, sometimes a sponge moistened with water having a little vinegar [in it] is sufficient alone. Make the mixture such that either someone might drink it, or at least that it has not much more vinegar [than this]. It is, however, necessary to bind the sponge on, beginning from the parts below and ending at the parts above. And [the sponge] must be absolutely fresh if it is going to be beneficial. If a fresh [sponge] is not available to you, it is necessary to wash thoroughly and purify whatever sponge there happens to be with niter, saltpeter and so-called “purified lye.”⁷ If [the edema] does not subside with these things, when you are

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⁷ It is not clear what these substances are. LSJ has “native sodium carbonate.” Linacre has *colatum lixivium* (purified lye). L&S have “efflorescence of salt-petre” (potassium nitrate). Peter English has “nitre,” “salt-petre,” and “boiled water.”

οιδήματος, ἐπειδὴν αὐθις ἐπιδέης, ἐπεμβάλλειν καὶ βραχὺ τῆς στυπτηρίας καὶ σπόγγον καινὸν προσοιστέον· εἰ δ' οὐκ ἔχοις καινόν, ἀμεινον χρῆσθαι τούτῳ δὴ τῷ καλουμένῳ πρὸς τῶν πολλῶν ἔλλυχνίῳ. μαλακὸν δ' ἔστω πρὸ πάντων, ὁποῖον τὸ Ταρσικόν· εἰ δ' ἐκείνου τις εὐποροίη, θαρρῶν χρῆσθω· βέλτιον γὰρ ἐνεργήσει τοῦ σπόγγου. δευέσθω δὲ δηλονότι τῷ τῆν στυπτηρίαν ἔχοντι ὀξυκράτῳ καὶ ἐπιδείσθω, καθότι προείρηται, κάτωθεν ἄνω. σφίγγειν δ' οὕτω συμμέτρως, ὡς ἐν κατάγματι, καὶ μᾶλλον μὲν τὰ κάτω πρῶτα· κατὰ βραχὺ δ' ἐκλύειν τὴν σφίγγειν· οὐ μὴν εἰς τοσοῦτόν γε, ὡς χαλαρὸν γενέσθαι τι μέρος τῆς ἐπιδέσεως. ἀγαθὸν δὲ φάρμακον εἰς ταῦτα καὶ τὸ γλαύκιον αὐτό τε καθ' ἑαυτὸ δι' ὀξυκράτου λυθέν, ἔτι

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τε μᾶλλον τὸ δι' αὐτοῦ συντιθέμενον ἡμέτερον φάρμακον, οὗ τῆν σύνθεσιν ἔχεις ἐν τῇ περὶ τῶν φαρμάκων πραγματεία λεγομένη.

ἦσαν δέ μοι μέχρι δεῦρο τρεῖς, ἢ τε περὶ τῶν ἀπλῶν, καὶ μετὰ ταύτην ἢ περὶ τῆς συνθέσεως αὐτῶν, εἴθ' ἢ περὶ τῶν εὐπορίστων. ἔοικα δὲ καὶ τετάρτην ἄλλην ποιήσειν, ἐπειδὴ καὶ πολλοὶ τῶν ἐταίρων οὕτως ἀξιούσιν ἐν ἧ περὶ τῶν κοινῶν καὶ ἰδίων ἐκάστου μορίου καὶ πάθους φαρμάκων ὁ λόγος ἐστὶ μοι. ἀλλὰ

⁸ The primary meaning listed by LSJ is “a lamp wick,” but ellychnium is also listed as a surgical dressing, citing this passage and Soranus, 2.11.

⁹ See Dioscorides, II.105, and Galen, XI.439K.

binding it again, throw in a little alum, and apply a fresh sponge. If you don't have a fresh sponge, it is better to use that which is called “ellychnium”⁸ by many people. Above all, this must be soft, like that from Tarsus. If some of that is available, use it boldly because it works better than a sponge. Obviously it must be steeped in the oxykratos⁹ having astringency, and must be bound in the manner previously described—i.e. upward from below. Bind moderately tightly in this way, as with a fracture, and particularly bind the things below first. Gradually loosen the binding, but not to such a degree that some part of it becomes loose. Also glaucium¹⁰ is a good medication for these things, either by itself or dissolved in oxykratos; even better is my own medication compounded from this. You have its composition in my treatise on medications.¹¹

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Up to this point there have been three [such treatises] by me: one about the simples, and after this, one about the combination of these, and one about their ease of procurement. It seems likely I shall also do another, fourth treatise, since many of my colleagues think it right that I do so. In this, my discussion will be about the medications that are common and specific for each part and affection.¹² But

¹⁰ LSJ has “the juice of the horned poppy (Glaucium corniculatum)”; see also Dioscorides, III.86, I.64, and Galen, XI.857K. “Glaucium” is Linacre's term. Peter English translates this as “Glaucian Medicine.”

¹¹ See *De simplicium medicamentorum temperamentis et facultatibus*, XI.857K.

¹² The four treatises referred to are Galen's three surviving major pharmacological treatises (see Book 13, note 16) and presumably an additional treatise either never completed or now lost.

τοῦτό γε τὸ διὰ τοῦ γλαυκίου φάρμακον οὐκ οιδήματα μόνον, ἀλλὰ καὶ πολὺ δὴ μᾶλλον αὐτῶν ἐρυσσιπέλατά τε καὶ φλεγμονὰς² ἀρχομένας ἴαται, καὶ μάλιστα τὰς θερμάς. εὐδηλον δὲ ὅτι καὶ τὰς ἐρυσσιπελατώδεις φλεγμονὰς ἐρυσσιπέλατά τε τὰ φλεγμονώδη θεραπεύσεις ταύτῃ τούτῳ τῷ φαρμάκῳ. οὐ μὴν τὰς τε σκίρρουμένας ἤδη τῶν φλεγμονῶν ἢ τὰ ψυχθέντα τῶν ἐρυσσιπελάτων, οὐθ' ὅλως οὐδεμίαν διάθεσιν σκίρρωδη περιὲν εἶρηται μὲν τι κὰν τῷ πέμπτῳ Περὶ τῆς τῶν ἀπλῶν φαρμάκων δυνάμεως, εἰρήσεται δὲ καὶ νῦν. ὁ μὲν γὰρ χυμὸς ὁ τὸ τοιοῦτον πάθος ἐργαζόμενος ἢ ἦτοι γλίσχρος ἐστὶν ἢ παχὺς, ἢ ἀμφοτέρα. τῆς θεραπείας δὲ αὐτοῦ κοινὸς ὁ σκοπὸς ἐκκενῶσαι τὸ περιεχόμενον ἐν τῷ μορίῳ παρὰ φύσιν ἅπαν. ἴδιος δ' ὁ τρόπος τῆς κενώσεως· ἀπορρῦψαι γὰρ αὐτὸν χρὴ δυσλύτως ἐμπεπλασμένον.

εἰάν οὖν ἀθρώως ἔλκουσί τε καὶ διαφοροῦσι φαρμάκοις ἐγχειρῆ τις κενῶν, ἄνευ τοῦ μαλάττειν τε καὶ χεῖν τοῖς ὑγραίνουσι καὶ θερμαίνουσιν, ἐν ὀλίγαις μὲν ἡμέραις ταῖς πρώταις ἀξιόλογον ἐπίδοσιν δόξει λαμβάνειν ἢ θεραπεία, τό γε μὴν ὑπόλοιπον τῆς διάθεσεως ἀνίατον ἔσται· διαφορηθέντος γὰρ ἅπαντος τοῦ λεπτομεροῦς κατ' αὐτήν, ὁμοίον τι πῆξει λιθώδει τὸ λοιπὸν λήψεται. καὶ γὰρ οὖν καὶ τῶν ἐν ταῖς ἀρθρίτισι πύρων ἢ γένεσις ἐξ ὑγροῦ παχέος ἐστὶ καὶ γλίσχρον μὴ κατὰ βραχὺ διαφορηθέντος, ἀλλ' ἀθρώως ξηραθέντος ὑπὸ βιαιῶν φαρμάκων. οὕτω δὲ κὰν τοῖς νεφροῖς οἱ λίθοι γεννῶνται, κατοπτηθέντος ἐν αὐτοῖς

this medication [made] from glaucium cures not only edemas but also, much more than them, erysipelas and incipient inflammations, especially the hot ones. However, it is also clear that you will treat erysipelitic inflammation and inflammatory erysipelas with this same medication, but not inflammations that are already scirrhus, nor erysipelas that is cold, nor, in general, any scirrhus condition. Something was said about these in the fifth [book] of *On the Mixtures and Potencies of Simple Medications*,¹³ and will also be said now. The humor which brings about such an affection is either viscous, or thick, or both. The indicator of the treatment of this, which is general, is to evacuate everything contrary to nature contained in the part. The manner of evacuation is, however, specific, for it is necessary to cleanse thoroughly what has indissolubly filled up.

Therefore, if someone should attempt to evacuate suddenly and with medications that draw and disperse without softening and melting with medications that moisten and heat, the treatment will seem to make notable progress in the first few days, but what remains of the condition will be incurable because, when everything in it that is fine has been dispersed, what is left will take on something like a stony solidity. Thus, the genesis of gout is from a thick and viscous humor when this is not dispersed gradually but is dried out all at once by strong medications. In the same way, too, stones are generated in the kidneys when a thick

¹³ See *De simplicium medicamentorum temperamentis et facultatibus*, XI.704–88 K.

² τε καὶ φλεγμονάς B; τε τὰς φλεγμονάς K

957K χυμοὶ παχέος καὶ γλίσχρου. διὰ τοῦτ' οὖν ἐπὶ τῶν σκιρραδῶν διαθέσεων οὐδὲν τῶν ἰσχυρῶς θερμαινόντων ἢ ξηραίνοντων φαρμάκων ἀρμόττει, μόνα δὲ ὅσα μετὰ τοῦ μαλάττειν ἱκανὰ ἢ διαφορεῖν ἔστιν, οἷον ὁ ἐλάφειος μυελὸς καὶ μύσχειος καὶ στέαρ αἰγείου τε καὶ ταύρειον καὶ λεόντειον, ἔτι τε πρὸς τούτοις ἀμμωνιακὸν θυμίαμα καὶ βδέλλιον ἐκάτερον, καὶ μᾶλλον τὸ Σκυθικὸν ὅσῳ περ ὑγρότερόν ἐστιν. ὡσαύτως δὲ καὶ ὁ στύραξ ὁ ὑγρότερος ἀμείνων τοῦ ξηροῦ. τούτοις οὖν προσέχων τοῖς σκοποῖς καὶ τὰς ἐπιπελεγμένας διαθέσεις ἰᾶσθαι δυνήσῃ, κατὰ τὴν εἰρημένην ἤδη πολλάκις ἐπὶ πάντων τῶν συνθέτων παθῶν μέθοδον.

5. Ἐμοὶ δὲ καιρὸς ἂν εἴη περὶ τῆς τῶν πασχόντων μορίων ἀναμνήσαι διαφορᾶς, ἧς ἀεὶ μνημονεύειν ἠξίουν ἐπὶ πάντων τῶν νοσημάτων τε καὶ συμπτωμάτων. εἴρηται δ' οὐκ ὀλίγα καὶ κατὰ τὸ πρὸ τούτου γράμμα περὶ τῆς ἀπ' αὐτῶν ἐνδείξεως. ὁ μὲν γὰρ πρῶτος σκοπὸς τῆς ἰάσεως ἀπάντων τῶν παρὰ φύσιν ὄγκων ἐν οἷς οὐδέπω γεγόνασι πῶροι κένωσις ἔστιν. ἢ δὲ τῶν σκιρρουμένων μορίων κένωσις ὑπὸ τῶν προειρημένων γίνεται φαρμάκων, ἃ καλεῖν ἔθος ἔστι τοῖς ἰατροῖς μαλακτικά. τῷ δ' εἶναι τῶν μορίων τὰ μὲν 958K ἀραιότερα φύσει, ἢ τὰ δὲ πυκνότερα, καὶ τὴν κένωσιν ἐτέρων δεῖσθαι κατ' εἶδος βοηθημάτων ἀναγκαῖόν ἐστι. διὰ τοῦτ' οὖν ἐπὶ τενόντων τε καὶ συνδέσμων ἔδοξέ μοι βέλτιον εἶναι παραμυγνύναι τι τῇ διὰ τῶν

¹⁴ Bdellium is the gum from trees of the genus *Commiphora*.

and viscous humor is "baked" in them. Because of this, then, in the case of the scirrhus conditions, none of the medications that are strongly heating or drying is suitable, but only those that are sufficient to disperse as well as soften; for example, the marrow from deer or calves, or fat from goats, bulls or lions and, besides these, ammoniacal incense and both forms of bdellium, but more so the Scythian by virtue of its being more moist, and similarly storax, the more moist [form being] better than the dry.¹⁴ Therefore, paying attention to these indicators, you will be able to cure the offending conditions according to the method mentioned often already in the case of all composite affections.

5. It is now time for me to make mention of the variations in the affected parts which, in all the diseases and symptoms, I always consider worthwhile calling to mind. A lot was said in the book prior to this one about the indication from these.¹⁵ The primary indicator of the cure of all the swellings contrary to nature in which stones have not yet formed is evacuation. The evacuation of the scirrhus parts is by the previously mentioned medications which it is customary for doctors to call softening agents (emollients). Because some of the parts are more loose-textured by nature and some more dense, the evacuation necessarily requires different kinds of remedies. For this reason, in the case of tendons and ligaments [which have become scirrhus],¹⁶ it seemed to me better, in the treatment by

Storax is the resin from any of the trees or shrubs from the genus *Styrax*. See Dioscorides I.80 and I.79 respectively. Scythia was a region north and east of the Black Sea. ¹⁵ See Book 13, chapter 8ff. ¹⁶ Added following Linacre, p. 706.

μαλαπτόντων φαρμάκων ἀγωγῆ τῆς τμητικῆς ὀνομαζομένης, ὧν τοὺς μάλιστα ὄξος ἐστὶ τοιοῦτον. ἐνίοτε μὲν οὖν αὐτῷ χρώμεθα κατὰ τῶν ἄλλων μορίων σκιρρωθέντων, ὡς ἐρῶ μικρὸν ὕστερον.

ἐπὶ δὲ τενόντων τε καὶ συνδέσμων ᾧδὲ πως. ὄξει δριμυτάτῳ σβέννυμι λίθον διάπυρον, εἰ μὲν οὖν οἶόν τε, τὸν πυρίτην λίθον καλούμενον, ὃς οὐδ' αὐτός ἐστι σπάνιος ἐν ταῖς μεγάλαις πόλεσι, μὴ παρόντος δὲ τούτου, τὸν μυλίτην ὀνομάζουσι δὲ οὕτως ἐξ οὗ τὰς μύλας ἐφ' ὧν ἀλούσι κατασκευάζουσιν. εἶτα ἀναφερομένου τινὸς ἀτμοῦ θερμοῦ μετὰ τὸ καταχυθῆναι τοῦ λίθου τὸ ὄξος, ἐν ἐκείνῳ τὸν ἐσκιρρωμένον σύνδεσμον ἢ τένοντα διακινεῖν ἀναγκάζω καὶ μετὰ τοῦτο πάλιν ἐπιτίθημι τὸ μαλακτικὸν φάρμακον. ἐλαίῳ γε μὴν ἀπ' ἀρχῆς τῆς θεραπείας οὐχ ὕδατι καταυτλῶ τὸ πεπονηθὸς μόριον, ἄχρι παντὸς ἐκάστης ἡμέρας. ἐχέτω δὲ τοῦτο μηδεμίαν στύψιν, ἀλλ' ἀκριβῶς ἔστω λεπτομερές, οἶόν | πέρ ἐστι τὸ Σαβίνον. ἐναφεψῶ δ' ἐνίοτε τῷ ἐλαίῳ καὶ τῆς ἀλθαίας τὴν ρίζαν, ἀγρίου τε σικύου καὶ εἴ τις ἄλλη τοιαύτη. καὶ τούτῳ χρώμαι καθ' ἐκάστην ἡμέραν, ὡς εἶπον. ἢ δὲ δι' ὄξους θεραπεία χρησιμὸς ἐστὶν ἐπὶ προσήκοντι τῷ πάθει, προπαρασκευασμένου τοῦ μέρους ὑπὸ τῶν μαλακτικῶν.

ἐπεινόησα δὲ τινα καὶ σύνθετα φάρμακα δι' ὄξους, ἃ μεταξὺ τῶν μαλακτικῶν ἐπιτίθημι πρὸς μίαν ἡμέραν. ἢ γάρ τοι τοῦ ὄξους δύναμις, εἴαν τις αὐτῇ μετρίως τε καὶ κατὰ τὸν προσήκοντα καιρὸν χρῆσθαι, ὠφελεῖ τὰς τοιαύτας διαθέσεις τέμνουσα καὶ

the emollient medications, to mix in one of the so-called cutting [medications], of which vinegar particularly is an example. Therefore, we sometimes use this, even in the case of other scirrhus parts, as I shall say a little later.

In the case of tendons and ligaments [the treatment] is somewhat like this: I quench a red hot stone with the sharpest vinegar, or if this is not possible, a so-called "firestone" which is not scarce in the big cities, or if this is not available, a millstone, for so people call what they prepare for grinding grain. Then, while a certain hot vapor is being carried up after the vinegar has been poured on the stone, I force the ligament or tendon that has become scirrhus to move in that. After this, I again apply the emollient medication. In fact, from the beginning of the treatment, I bathe the affected part with oil and not water continually each day. This oil must have no astringency but must be strictly fine-particled like the Sabine oil.¹⁷ Sometimes I also boil down the root of marshmallow, wild cucumber, or something else of this kind, in the oil. And as I said, I use this every day. The treatment with vinegar is useful for the appropriate affection, if the part has been previously prepared by the emollient [medications].

I also devised some composite medications with vinegar which I apply for one day between the emollients. Certainly, the potency of the vinegar, if someone will use this potency moderately and at the appropriate time, helps such conditions by cutting and dissolving the thick hu-

¹⁷ This is oil made from overripe olives, i.e., the opposite to omotribes; see *De simplicium medicamentorum temperamentis et facultatibus*, XI.872K.

διαλύουσα τοὺς παχείς χυμούς· εἰ δὲ ἀμετρότερον ἢ οὐκ ἐν καιρῷ τῷ προσήκοντι, τὸ λεπτότερον ἕξα-
 πάζουσα τὸ καταλείπον ἐξ λιθοῦσθαι. καὶ μέντοι καὶ
 μέχρι πλείονος, εἴ τις αὐτῷ χρώτο, τῆς οὐσίας ἀπτεται
 τῶν νεύρων. διὰ τοῦτ' οὖν οὔτε πολλάκις οὔτε κατ'
 ἀρχὰς οὔτ' ἐν χρόνῳ πολλῷ χρηστέον ἐστὶ τοῖς δι'
 ὄξους φαρμάκοις ἐπὶ συνδέσμων τε καὶ τενόντων. ἐπὶ
 μέντοι σπληνὸς ἢ τῶν σαρκωδῶν μερῶν τοῦ μυῶς
 ἐσκιρρωμένων ἀκίνδυνος ἢ χρήσις· ἀραιά τε γὰρ
 ταῦτα φύσει καὶ φόβος οὐδεὶς ἐστὶ πληγῆναι τι νεύ-
 ρον ὑπὸ τῆς ἰδυνάμεως αὐτοῦ. τῷ μὲν οὖν ἀμμωνιακῷ
 960K θυμιάματι μετ' ὄξους πολλοὶ καὶ ἄλλοι χρῶνται κατὰ
 τοῦ σπληνὸς ἐπιτιθέντες πηλῶδες τῷ πάχει, τὸ μικτὸν
 ἐξ ἀμφοῖν ἐργαζόμενοι καὶ πολλάκις γε τοῦτο μόνον
 ἤρκεσεν εἰς τὴν θεραπείαν αὐτοῦ.

ἐπὶ δὲ τῶν μυῶν ἄλλον μὲν οὐκ εἶδον, ἐγὼ δ'
 ἐχρησάμην πολλάκις ἐν τῷ μεταξὺ τῶν μαλακτικῶν.
 ἐπ' ἐκείνοις μὲν οὖν οὐδεμία σαφῆς ὠφέλεια γίγνεται·
 προμαλαχθέντος δ' ὑπ' αὐτῶν τοῦ σκιρρώδους ὄγκου
 μεγίστην ὠφέλειαν ἐργάζεται τὸ δι' ὄξους λυθὲν ἀμ-
 μωνιακόν. ἀπόχρη δὲ καὶ τούτῳ κατὰ μίαν ἢ καὶ
 δευτέραν ἡμέραν χρῆσαμένους ἐπανελθεῖν αἰθῆς ἐπὶ
 τὰ μαλακτικά· πάλιν δ' ἐκείνοις χρῆσαμένους ἡμέραις
 πλείοσιν ἀφικνεῖσθαι πάλιν ἐπὶ τὸ δι' ὄξους φάρ-
 μακον, εἴτ' οὖν ἀμμωνιακὸν εἴτε καὶ τῶν ἄλλων τι τῶν
 μαλακτικῶν ὅσα μικρὸν ἔμπροσθεν εἶπον. οὐ γὰρ δὴ
 ἄλλο γέ τι δεῖ προσφέρειν, οἷα τὰ πολλὰ τῶν ξηρῶν
 ὀνομαζομένων ἐστὶ φαρμάκων· εὐδοκιμήσει μὲν γὰρ

mors. If, however, [the use] is too immoderate or not at the
 appropriate time, it forcibly draws out what is thinner and
 allows what is left to become stony. Furthermore, if some-
 one uses it for too long, it attacks the substance of the
 nerves. Because of this, then, you must not use the medica-
 tions made with vinegar frequently, or at the beginning,
 or for a long time in the case of ligaments and tendons.
 However, in the case of the spleen or the fleshy parts of
 muscles when they have become scirrhus, the use [of vine-
 gar] is without danger because these structures are loose-
 textured in nature and there is no fear of any nerve being
 damaged by its potency. Many others use the ammoniacal
 fumigations along with vinegar, applying these to the
 spleen when it is claylike in thickness, making a mixture
 from both ingredients. And often this alone is sufficient for
 its treatment.

In the case of the muscles, I have not seen anyone else
 [use this], but I do often use it in between the emollients.
 With those, nothing clearly beneficial occurs, but when the
 scirrhus swelling has been softened by them beforehand,
 the ammoniacal mixture dissolved with vinegar produces a
 very considerable benefit. It is enough to use this on the
 first or even the second day and then go back to the emol-
 lients. Then, when I have used those again for many days, I
 come back once more to the medication made with vine-
 gar, either the ammoniacal or one of the other emollients
 that I spoke about a little earlier. Nor is there need to apply
 anything else, such as the many so-called drying medica-
 tions, for the medication is highly regarded in the begin-

961K ἐν ἀρχῇ τὸ φάρμακον, ἀνίατον δ' ἐργάζεται τὸ λείψανον τῆς διαθέσεως. διὰ τοῦτο γοῦν ἐγὼ πολλάκις ἐν τῷ μεταξὺ καὶ καταπλάσματι τῷ δι' ἀλθαίας ἢ ἐρησάμην ὀνομάζουσι δὲ αὐτὴν ἀναδενδρομαλάχην οἱ πολλοί· ταύτης οὖν ἡ ῥίζα λυομένη μετὰ στέατος ἀγαθὸν εἰς τὰ τοιαῦτα φάρμακα. ἔστω δὲ τὸ στέαρ, εἰ μὲν οἶόν τ' εἴη, χήνειον· εἰ δὲ μὴ παρέιη τοῦτο, ὀρνίθειον· εἰ δὲ μηδὲ τοῦτο, τῷ τῶν ὑῶν χρηστέον. ἀλλὰ καὶ τῆς ἀγρίας μαλάχης, ἥτις πανταχόθι φύεται, τὰ φύλλα λειωθέντα μετὰ τινοσ τῶν εἰρημένων ὀνήσει. ἀμείνω δὲ τῶν ὤμων ἔστι τὰ προαφηνημένα μετρίως.

τὰ μὲν δὴ τοιαῦτα βοηθήματα καὶ τὸ ποικίλλειν, ὡς εἴρηται, τὴν θεραπείαν ἀπάντων μορίων ἔστι κοινά, ὅσα περ ἂν ἀλφ πάθει σκιρρώδει, καθάπερ γε καὶ ἡ τῶν οἰδημάτων ἴασις, ἣν ὀλίγον ἔμπροσθεν εἶπον, ἐξαλλάττεται κατὰ τὰ μόρια ταῖς εἰρημέναις διαφοραῖς. αὐτίκα γέ τοι τοῖς καθ' ὑποχόνδριον οἰδήμασιν οὐκ ἂν τις ψυχρὸν ἐπιθείη σπόγγον ἐξ ὄξυκράτου· καθάπερ οὐδὲ τοῖς ἄλλοις ὄγκοις τοῖς κατ' αὐτό. τίς δ' ἀψίνθιον ἐναποζέσας ἐλαίῳ κατήντησέ ποτε τὸ γόνυ; τίς δὲ ὀφθαλμὸν ἢ τι τῶν ἔνδον τοῦ στόματος ὀπωσοῦν πάσχον; ἀλλ' ἥπατί τε κακοπραγοῦντι καὶ σπληνὶ προσφέρεται πολλάκις ὠφελιμώτατα.

962K μαρτυρεῖ δ' αὐτοῖς καὶ ἡ πείρα δεικνύσα τὴν δύνάμιν ἐναργῶς οὐδὲν ἦττον τοῦ λόγου. νυνὶ δ' ἡμεῖς μόνην ἐν τῇδε τῇ πραγματείᾳ τὴν κατὰ μέθοδον εὑρεσιν τῶν ἰαμάτων ὅποια τίς ἔστι διερχόμεθα. κατὰ μὲν-

ning but makes what is left of the condition incurable. Anyway, because of this, I have often used in between times a poultice made with marshmallow, although many people call this hollyhock. A good thing for such medications is the root of this dissolved with fat. If possible, it must be goose fat, or if this is not available, chicken fat, or if this is not, you must use the fat of pigs. But the leaves of the wild mallow, which grows everywhere, when triturated with one of those things spoken of, will also be beneficial. It is better if [the leaves] are moderately decocted beforehand rather than being uncooked.

Now such remedies and the variability in treatment are, as I said, common for all parts that are troubled by a scirrhus affection. In the same way too, the treatment of the edemas, which I mentioned a little earlier, changes in relation to the parts through the differences mentioned. For example, surely nobody would apply a sponge cooled by oxykraton for edema involving the hypochondrium, just as they would not for other swellings involving this. And who would ever pour wormwood decocted in oil on the knee? Who would do so in respect to the eye or any of those things within the mouth that are affected in any way? But in a liver that is failing or a spleen, it is often applied with the greatest benefit.

It is also evident from these things that experience shows the potency clearly, no less than theory. For the present, I am only going through the discovery of cures by method in this work; [that is], what kind of discovery [is in-

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τοι τὰς περὶ φαρμάκων ἀμφοτέρας ἐμίξαμεν, ἅπαντα γινώσκων ἀξιούντες τὸν ἰατρόν, ὅσα τ' ἐκ πείρας εὕρηται μόνῃς, ὅσα τ' ἐκ λόγου μόνου· καὶ τρίτα γε πρὸς αὐτοῖς ὅσα συντελούντων ἀμφοτέρων εἰς τὴν εὐρεσιν. ἅπασιν δ' οὖν αὐτοῖς ὁρθῶς χρῆσεται μόνος ὁ γεγυμνασμένος ἐν τῇδε τῇ μεθόδῳ.

6. Περὶ μὲν οὖν φλεγμονῆς καὶ σκίρρου καὶ οἰδήματος ἀρκείτω τὰ εἰρημένα μεμνημένων ἡμῶν ὡς σκίρρον ὀνομάζομεν ὄγκον σκληρὸν ἀνώδυνον, οὐ μὴ ἀναίσθητόν γε πάντως· ὁ γὰρ τοιοῦτος ἀνίατος· οἱ δ' ἄλλοι πάντες ὥσπερ ἀναισθητότερον τε καὶ δυσαισθητότερον ἀποφαίνουσι τὸ πάσχον μόριον, οὕτως οὐ παντελῶς ἀναίσθητον, ὅταν γ' αἰσθητικὸν ἢ φύσει τοὺς γὰρ συνδέσμους ἴσμεν ἀναισθήτους ὄντας. εἰ δέ τις ἐκείνους μόνους τῶν παρὰ φύσιν ὄγκων ὀνομάζειν ἀξιοῖ σκίρρους, ὅσοι παντάπασιν εἰσιν | ἀναίσθητοι, τοὺς δὲ ἄλλους οὐ σκίρρους, ἀλλ' ὄγκους σκιρρώδεις, ὑπὲρ ὀνόματος ἴστω ζυγομαχῶν καὶ καλέσομεν οὕτω καὶ ἡμεῖς τὸ πάθος, ὅταν ἐκείνῳ διαλεγώμεθα· καὶ γὰρ καὶ ἔθος ἡμῖν ἐστὶν οἷς ἂν τις ὀνόμασι χαίρη, τούτοις αὐτῷ διαλέγεσθαι.

7. Καιρὸς οὖν ἤδη περὶ τῶν ἐμφυσημάτων διελεῖν, οὐ τὴν αὐτὴν ἐχόντων θεραπείαν τοῖς οἰδήμασιν. ἐκεῖνα μὲν γάρ, ὡς ἔφην, ὑπὸ φλεγματώδους γίνεται χυμοῦ· καὶ διὰ τοῦτο θλιβόντων εἴκει μέχρι βάθους ἰκανοῦ τῶν δακτύλων ἐγκαταβαίνοντων εἰς αὐτά. τὰ δ' ἐμφυσήματα φυσώδους πνεύματος ἀθροιζομένου γίγνεται ποτὲ μὲν ὑπὸ τῷ δέρματι, ποτὲ δὲ ὑπὸ τοῖς

involved]. However, I mixed both [experience and method in the works] on medications, thinking it worthwhile for the doctor to know all these—those that are discovered by experience alone and those that are discovered by theory alone. And third, in addition to these, there are those that come to discovery from both [experience and theory] jointly. It is only the person who has had thorough training in this particular method who will use all these [medications] correctly.

6. Therefore, let what I have said be enough about inflammation, both scirrhus and edematous, bearing in mind that I call scirrhus a hard, painless swelling, but not one that is altogether without sensation, for such a thing is incurable. All the others show the affected part more anesthetic or dysesthetic, but not altogether anesthetic, at least whenever it is capable of sensation by nature, for we know that ligaments are without sensation. If, however, someone thinks it right to call those alone, of the swellings contrary to nature, scirrhusities—[that is] those that are altogether anesthetic—but the others not scirrhusities but scirrhus swellings, he must realize that he is contending about terminology, and that I too shall name the affection in this way whenever I dispute with him. Furthermore, it is my custom to use the same terms that please him when debating with him.

7. It is time now to go over the inflations which do not have the same treatment as the edemas. For the latter arise due to a plegmatic humor, as I said, and because of this yield when palpating fingers are pressed into them to a sufficient depth. The inflations, on the other hand, arise when a flatulent *pneuma* collects, sometimes under the skin, sometimes under the periosteal membranes, or the mem-

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περιστέοις ὑμέσιν, ἢ τοῖς τοῦ μῦς περιέχουσιν ἢ τι τῶν σπλάγχων. ἀθροίζεται δ' οὐκ ὀλίγον ἐνίοτε καὶ κατὰ τὴν γαστέρα καὶ τὰ ἔντερα κἂν τῷ μεταξὺ τούτων τε καὶ τοῦ περιτοναίου. καὶ διαφέρει γε τῶν οἰδημάτων τῷ μὴ βοθροῦσθαι πιεζόμενα καὶ ψοφεῖν ὡσπερ τύμπανον· ἔτι τε καὶ τῷ περιέχεσθαι πολλάκις ἐν αἰσθητῇ κοιλότητι καὶ ταύτῃ γ' ἔστιν ὅτε μεγίστη.

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σκοπὸς ἢ δ' ἔστω σοὶ κατὰ τούτων ὁ μὲν ἀπάντων αὐτῶν κοινός, ἐκκενώσαι τὸ παρὰ φύσιν, ἐν ὧ περ ἂν εἴη περιεχόμενον· ὁ δ' ἴδιος ἐπὶ τῷ κοινῷ, τὸ διὰ τῶν λεπτομερεστάτων τε καὶ θερμότερων ταῖς δυνάμεσι φαρμάκων διαφορῆσαι. ἐπὶ μὲν οὖν τῶν κατὰ τὴν γαστέρα τε καὶ σπλάγχνα λεπτομερὲς ἔλαιον ἐργάσεται τοῦτο, πῆγανον ἐναπειεσμένον ἔχον ἢ τι τῶν θερμαινόντων σπερμάτων, οἷόν περ ἔστι τό τε τοῦ κυμίνου καὶ τὸ τοῦ σελίνου τε καὶ πετροσελίνου. καί ποτε καὶ σικύα μεγάλη χωρὶς ἀμυγῶν δις ἢ τρίς ἐπιβαλλομένη κατὰ μέσσην τὴν γαστέρα. περιλήψεται δὲ δηλονότι τὸν ὀμφαλὸν ἢ τηλικαύτη τε καὶ οὕτω τιθεμένη. κατὰ δὲ τὰ κῶλα καὶ τοὺς ὑπὸ τῷ δέρματι μῦς ἢ τινὰς τῶν περισσῶν ὑμένων ἐμφυσηματος γενομένου, χωρὶς μὲν ὀδυνῶν ὑγρόν τι τῶν λεπτομερεστάτων ἰκανόν, οἷόν περ ἔστι τὸ τῆς στακτῆς ὀνομαζομένης κονίας, ἀναλαμβάνομένης σπόγγῳ καινῷ· συνούσης δὲ ὀδύνης ὑπαλείφειν τὸ μόριον ἐλαίῳ χαλαστικῷ.

γίνονται δὲ ἐκ πληγῶν αἰ τοιαῦται διαθέσεις· ἐν αἷς

branes surrounding the muscles, or one of the viscera. It also gathers sometimes, and to no small extent, in the stomach and intestines, and in the space between these and the peritoneum. And this differs from the edemas by not pitting when pressed, and by making a sound like a drum, and often by being encompassed within a cavity capable of sensation, which is sometimes large.

In these cases, your aim must be that which is common to all these things—namely, to evacuate what is contrary to nature in whatever it might be contained. The specific aim in addition to the general aim is the dispersal by medications that are very fine-particled and quite heating in their potencies. Therefore, in the case of the inflations involving the stomach and viscera, a fine-particled oil which has rue or one of the warming seeds (for example, cumin, common celery or parsley) boiled down in it, will do this; and sometimes a large cupping glass is placed over the middle of the abdomen, without scarification, two or three times. Clearly, under these circumstances, it is placed in such a way that it will surround the umbilicus. When inflation occurs without pain in the limbs, or the muscles under the skin, or some of the periosteal membranes, one of the very fine-particled fluids is sufficient, as for example, so-called lye ashes¹⁸ is, when it is taken up by a fresh sponge. However, when pain is present, smear the part with a relaxing oil.

Such conditions arise from blows in which either a

¹⁸ Linacre has lixivium (or lye ashes); see Pliny, 28,18,75 #244; Caelus Aurelianus, tard 2.3.70; and Galen, XIII.569K. Peter English has "Lee made of Ashes administered with the root of Sparage" (p. 314).

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ἤτοι μῦς τις ἢ περίστυπος ὑμῶν θλάται. κατὰ μὲν οὖν τοῦ περισσύτερου τὸν εἰρημένον ἐπιτιθέναι | σπόγγον ἐπὶ δὲ τῶν μῦων, ὀδυνῶνται γὰρ ἐνίοτε, παρηγορικωτέρου χρεία φαρμάκου. διόπερ οὐ μόνη τῇ κοιλία χρώμεθα κατὰ τούτους, ἀλλὰ μινύντες αὐτῇ τὸ καλούμενον ἔψημα μετ' ἐλαίου βραχέος. ἄμεινον δὲ μηδ' ὅλως κατ' ἀρχὰς τότε μινύναι τὴν κοιλίαν, ἀλλὰ τῷ εἴψηματι χρῆσθαι μετὰ οἴνου καὶ ὄξους βραχέος, ἔλαιον ἐπιχέοντα συμμέτρως· ἐπειδὴν δὲ μίξης αὐτὰ θερμῆνας συμμέτρως, ἐπιτίθει βρέχων ἕριον ἄπλυτον, ὃ καλοῦσιν οἰσυπηρόν. εἰ δὲ μὴ τοῦτο ἔχεις, ἀλλὰ τὴν οἰσυπον ἐκείνου ἐπεμβάλλειν τῷ μιχθέντι, διὰ τῶν εἰρημένων· ὅτι δ' ἄμεινον ὃ Ἀττικὸς οἰσυπος ἄπαντος ἄλλου, κἂν ἐγὼ μὴ λέγω, γινώσκεις. καὶ τοῖνον καὶ ἡ δι' αὐτοῦ κηρωτῆ τῶν ἅπασιν γινωσκομένων ἐστὶ φαρμάκων καὶ χρώνταιί γε πάμπολλοι κατὰ τῶν ἐν ὑποχονδρίῳ φλεγμονῶν ταύτῃ. καὶ ταύτης οὖν ἐμβάλλων, ὅταν οἰσυπος μὴ παρῆ, τὸ δέον ἐργάσῃ. χρῆ γὰρ τοὺς τεθλασμένους μῦς παρηγορήσαι, διὰ φαρμάκου μικτὴν ἔχοντος δύναμιν, ὡς καὶ πέττειν ἅμα καὶ διαφορεῖν καὶ στύφειν μετρίως· ὡς ὅταν γε μηδὲν ἔχη στύψεως, αὐξάνει | τὰς φλεγμονὰς ἐνίοτε καὶ μάλιστα ἐπὶ τῶν πληθωρικῶν σωμάτων.

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μεινημένος οὖν τῶν εἰρημένων τριῶν σκοπῶν ἐπὶ τῶν ἐμπεφυστημένων διὰ πληγῆν τινα μῦων, εἰ μὲν ὀδύνη μείζων εἴη, τῷ παρηγορικωτέρῳ χρωῶ τρόπῳ· μὴ

¹⁹ The two terms—oesyperon and oesypon—are applied to

muscle or periosteal membrane is bruised. Therefore, place the previously mentioned sponge over the periosteum. In the case of the muscles, for they are sometimes painful, there is need for a more soothing medication. This is why we do not use lye ashes alone in these (i.e. the muscles), but mix with it what is called "hepsema" with a little oil. It is better not to mix lye ashes at all at the beginning but to use the hepsema with wine or a little vinegar, pouring the oil on moderately. Whenever you mix these, having heated them moderately, place them on unwashed wool soaked in water, which they call "oesypum" (wool grease).¹⁹ If, however, you don't have this, but do have the grease from it, apply it with the mixture of those things spoken of. You know that the Attic wool grease is better than any other, even if I do not say so. Therefore, the salve from this is also better than all the known medications, and the great majority use this for inflammations involving the hypochondrium. If you also put this [salve] on whenever wool grease is not available, you will achieve what is needed. It is necessary to soothe the bruised muscles with a medication which has a mixed potency such as to be digestive and discutient, and at the same time, moderately astringent because, whenever it has no astringency, it sometimes increases the inflammation, particularly in the case of plethoric bodies.

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Having called to mind the three previously stated indicators in the case of muscles inflated due to a blow, if pain is a major factor, use the more soothing method; if pain is

the greasy sweat and dirt of unwashed wool used for cosmetic purposes by Roman women; see Dioscorides, II.74, and Pliny, 29.2.10 #35.

παρούσης δὲ ταύτης, ἀγωνιστικωτέρῳ, καλεῖν δὲ οὕτως εἴωθα τοὺς διὰ συντόμων ὁδῶν ἐπὶ τὸ τέλος ἰόντας. αἱ σύντομοι δ' ὁδοὶ διὰ τῶν ἰσχυρὰν δύνάμιν ἔχόντων γίνονται φαρμάκων ἰσχυρὰ δὲ δύνάμεις ἐστὶ μάλιστα μὲν ἐν τῇ κοιλίᾳ τε καὶ τῷ ὄξει, δεύτερον δ' ἐν οἴνῳ. τούτων οὖν πλέον μίξεις, ὅταν τοῦ παρηγορεῖσθαι καταφρονήσης. αὐτῶν δὲ τούτων πάλιν ἀποκρούσασθαι μὲν βουλόμενος οἶνον ἐμβαλεῖς πλείονα. κάλλιστος δ' εἰς ταῦτα μέλας αὐστηρός. διαφορῆσαι δὲ προαιρούμενος, τὴν κοιλίαν. ὄξος δ' αὐτῇ μινύμενον εἰς ἄμφω συννεργεῖ· διότι καὶ μικτὴν δύνάμιν ἔχει ἐδέιχθη. ἀνωδύνου δὲ γινομένου τοῦ μυὸς ἕξεστί σοι μὴ παρούσης τῆς κοιλίας ἀντ' αὐτῆς ἐμβάλλειν ἀφρόνιτρον· ἔστω δὲ τοῦτο μὴ λιθῶδες, ἀλλ' ἀφρῶδες μᾶλλον. ἔστι δὲ τὸ μὲν λιθῶδες σκληρὸν καὶ πυκνὸν

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καὶ δυσκόλως διαχεόμενον ἐν τῷ μίγνυσθαι | τοῖς εἰρημένοις ὕγροις· τὸ δὲ ἀφρῶδες μαλακὸν καὶ χαῦνον, ἔτι τε λευκότερον τοῦ λιθῶδους. τοῦτ' οὖν καὶ λύεται τάχιστα πρὸς τῆς ὑγρότητος, ὀνύησί τε μάλιστα λεπτομερές ὑπάρχον.

ὅσα δὲ τῶν τοιούτων ἐμφυσημάτων ἀμεληθέντα χρονίζει, πρῶτον μὲν ἐπ' αὐτῶν τῷ διὰ τῆς κοιλίας, ὡς εἴρηται, χρήσαιο· δεύτερον δὲ τῶν ἐμπλαστωδῶν τινι παραδειγμα δ' ἐρῶ καὶ τῶνδε. γλοιὸν ἀναζέσας διήθησον πρῶτον, ὡς γενέσθαι καθαρὸν· εἴτ' αὐθις ἐμβαλὼν τῇ κακκάβῃ τίτανον ἄσβεστον λείαν ὡς ἄλευρον

not present, use the more potent. I am accustomed to speak of the latter as approaching the goal via the shortest path. The shortest path is via the medications having a strong potency and a strong potency is greatest in lye ashes and vinegar, and next in wine. You will, therefore, mix a greater amount of these whenever you are not concerned about soothing. When you wish to drive away these same things again, you will put in more wine. Best for this purpose is black, bitter [wine]. When you have made a prior decision to disperse, [then use] lye ashes. If vinegar has been mixed with it, it works jointly to both ends because it was shown to have a mixed potency. When the muscle is not painful, it is possible, if lye ashes is not available to you, to put in aphonitrum in its place. However, this must not be stony but more frothy. What is stony is hard, dense and dispersed with difficulty when it is mixed with the previously mentioned fluids. What is frothy is soft and spongy, and, in addition, is whiter than the stony. This also dissolves very quickly in the presence of the liquid and is particularly advantageous because it is fine-particled.

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In the case of inflations that have been neglected and are chronic, you use, in the first place, the medication made with lye ashes, as I said, and in the second place, one of the plasters. I shall also mention an example of these: *gloios*²⁰ which you have boiled down and filtered first so that it becomes pure, and after that, when you have thrown it into a three-legged pot, stuff in unslaked lime as smooth

²⁰ The *gloios* referred to here is perhaps that described in Dioscorides, I.36 as "Rupos gymnasium," or grime from the gymnasium walls. The sweat scraped off wrestler's bodies is another possibility; see Dioscorides, I.35.

ἐμπλαττε μέχρι πηλώδους συστάσεως. ἀγαθὸν δ' ἐπὶ
τούτοις ἐστὶ καὶ τὸ διὰ τοῦ συκομόρου φάρμακον, ὅσα
τ' ἄλλα τοιαῦτα. νυνὶ γάρ, ὡς εἴρηται πολλάκις ἤδη,
παραδείγματα μόνα γράφω τῶν φαρμάκων, ὧν ἡ
καθόλου δύναμις ὑπὸ τῆς θεραπευτικῆς εὐρίσκεται
μεθόδου. ὡσπερ δὲ τῶν φαρμάκων τῆς χρήσεως ἐν-
ταυθοὶ παραδείγματα γράφεται χάριν τοῦ νοησαί τε
σαφέστερον ὄλην τὴν μέθοδον, εὐπορώτερόν τε γίνε-
σθαι περὶ τὴν εὕρεσιν τῆς ὕλης, οὕτω καὶ τῶν πεπον-
θῶτων μορίων τοῦ σώματος.

968K ἀντίκα γέ τοι πάθος ἐστὶ τὸ καλούμενον ὑπὸ τῶν |
νεωτέρων πριαπισμός, ἐπειδὴ τὸ αἰδοῖον ἀκουσίως
ἐξάιρεται τῶν οὕτω διακειμένων ὃ θεασάμενός τις τῶν
ἐν τοῖσδε τοῖς ὑπομνήμασι προγεγυμνασμένων ἐτοί-
μως γνωριεῖ τοῦ τῶν ἐμφυσημάτων ὑπάρχον γένους.
ἀναμνησθεῖς τὰ τε κατὰ τὴν ἀνατομὴν φαινόμενα τοῦ
μορίου καὶ τὰ κατὰ τοὺς φυσικοὺς ὑπὲρ τῆς ἐνεργείας
αὐτοῦ καὶ τῆς χρείας λόγους, οὐ χαλεπῶς ἐννοήσει ὅτι
τὸ πληρούμενον ἀτμῶδους πνεύματος, τὸ σηραγγῶδες
νεῦρον, ὃ τὴν ἰδίαν οὐσίαν συνίστησι τοῦ αἰδοίου, τὸ
πάθος ἐργάζεται τοῦτο. πνεῦμα δ' ἀτμῶδες ἐν τοῖς τῶν
ζῴων σώμασιν ἐμάθομεν ἐκ χυμῶν θερμαινομένων
ἠρέμα γίνεσθαι. ἐνθα μὲν γὰρ ἰσχυρόν τ' ἐστὶ τὸ
ἐμφυτον θερμόν, ἢ θ' ὑγρότης τοῦ μορίου κατειρ-
γασμένη τελείως, εἰς ἀτμοὺς λεπτομερεῖς λυομένη,
κατὰ τὴν ἀδηλον αἰσθήσει διαπνοὴν εἰς τὸ περιέχον

as wheat meal until it becomes claylike in consistency. Good in addition to these is also the medication made from sycamore, and other such things. Now, as I already said often, I shall write down a single example of the medications, the potency of which is discovered, in general, by the therapeutic method. Just as here examples of the use of the medications are written for the sake of knowing the method as a whole more clearly and being better provided in regard to the discovery of the material, so too [are exam-
ples] of the affected parts of the body.

To begin with, let me tell you, there is an affection called priapism in young men when the penis of those in such a state is erect against the person's will. Someone who is well versed in these books, when he sees this, will readily recognize it to be of the class of inflations. Having called to mind the appearances of the part from anatomy, and those things pertaining to its function and use in [the books] on the physical theories,²¹ he will realize without any difficulty that when the "spongy nerve" is filled with vaporous *pneuma* which coexists with the specific substance of the penis, it brings about this affection. And we learned that vaporous *pneuma* in the bodies of animals arises from humors that are slowly heated. When the innate heat is strong, or the moisture of the part is overcome completely and is dissolved to a thin vapor, it flows off to the surround-

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²¹ See Book 15 of *De usu partium*. M. T. May (1968) has the following translation of the sentence relevant to the present discussion: "For that it does happen when the hollow nerve is filled with *pneuma* is appropriate to the business now in hand; how it happens belongs to a work on natural philosophy" (vol. 2, p. 659). The "spongy nerve" is presumably the corpus cavernosa.

ἀπορρεῖ. ἔνθα δ' ἦτοι τὸ σύμφυτον θερμὸν ἀσθενέστερον ἔστιν ἢ τὸ κατὰ φύσιν ὑγρὸν ἡμίπεπτόν τε καὶ παχὺ καὶ γλίσχρον, ἔνταυθα παχύτερος ὁ ἀτμὸς ἢ ὡς διαπνεῖσθαι γεννᾶται, καὶ μάλισθ' ὅταν καὶ τὸ μόριον αὐτὸ πυκνωθῆ ποτε. πολλάκις δὲ τὸ μὲν ἐν τῷ μορίῳ περιεχόμενον ἢ ὑγρὸν ὑπόψυχρόν τ' ἔστι καὶ παχὺ καὶ γλίσχρον· αὐξηθεῖσα δὲ ἢ θερμότης εἰς ἀτμούς αὐτὸ διαλύει παχείς. ὅπερ καὶ μάλιστά σοι σκεπτέον ἔστι καὶ διοριστέον, ὡς πρὸς τὴν θεραπείαν.

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ἢ μὲν γὰρ ἀρχὴ κοινὴ τῶν διαθέσεων ἀμφοτέρων προκενῶσαι τὸν ὅλον ὄγκον, ἣν ἂν οἶόν τ' εἶη δέξασθαι κένωσιν. εἴρηται δὲ πολλάκις ὑπὲρ τῆς ἐν τοῖς κενωτικοῖς βοηθήμασι δυνάμεως, ἅπερ ἔστι φλεβοτομία καὶ κάθαρσις, ἢ τε διὰ τῶν ὑψηλῶν φαρμάκων καὶ ἢ διὰ τῶν ἀνωτερικῶν ἢ ἐμετικῶν ὀνομαζομένων· ἔτι τε τρίψις πολλὴ καὶ κίνησις πᾶσα καὶ λουτρά καὶ μάλισθ' ὅσα διαφορητικῶν ὑδάτων ἔστι. οὕτω δὲ καὶ τὰ δριμύα φάρμακα χριόμενα διαφορεῖ καὶ πάνθ' ἀπλῶς ὅσα θερμαίνουσι τε καὶ ξηραίνουσι. κατὰ συμβεβηκὸς δὲ τι καὶ ἡ ἀσιτία δέδεικται κενῶν καὶ μάλισθ' ὅταν ἢ τὸ περιέχον θερμὸν. ὅπερ ἂν οὖν ἐκ τούτων τῶν βοηθημάτων ὁ κάμνων ἐπιτηδειότατος ἢ προσίεσθαι, τούτῳ κενωτέον αὐτὸν ἐπιτιθέντα τῷ μορίῳ φάρμακον, εἰ μὲν θερμότερον εἶη γεγονός, τῶν ψυχρόντων, ἀνάλογον τῇ πλεονεξίᾳ τῆς θερμασίας· εἰ δὲ μή, ἢ κατ' ἀρχὰς μὲν πάντως μετρίως ψύχον, ὕστερον δ' οὐκ ἀναγκαῖον. οὕτω δὲ καὶ τὰ κατὰ τὴν ὀσφύν ἅπαντα μόρια παραληπτέον ἔστι φαρμάκῳ τὴν αὐτὴν

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ings through insensible transpiration. However, when either the innate heat or natural fluid is semidigested, thick and viscid, then the vapor is generated too thickly to allow transpiration, and particularly when the part itself is also made dense on some occasions. And oftentimes, if the fluid contained in the part is somewhat cold, thick and viscid, when the heat is increased, it breaks this up into thick vapors. You must particularly consider and distinguish this because it bears on the treatment.

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For the common principle of both conditions is first to evacuate the whole mass [of the body] if it can tolerate evacuation. I have often spoken about the potency in the evacuating remedies, which are phlebotomy and evacuation. The latter [is effected] both through medications which carry off downward (purgatives) and through those acting upward, namely the emetics. Besides these, there is considerable rubbing and all movement and bathing, particularly bathing in discutient fluids. In like manner too, the pungent medications disperse when rubbed on, as all those that are warming and drying generally do. By chance, it also happens that fasting has been shown to purge, particularly whenever the ambient air is hot. Therefore, you must evacuate the patient with whichever of these remedies he is fit to tolerate, applying this medication to the part. If the part has become too hot, [apply] one of the cooling [agents] in proportion to the excess of heat. However, if it has not, being altogether moderately cold from the beginning, later this is not necessary. Similarly you must also make provision for all the parts in the loins

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δύναμιν ἔχοντι. καὶ τὴν ἄλλην δίαιταν ἄφυσόν τε καὶ ξηραντικὴν παραληπτέον. γίνεται δὲ οὐ πολλοῖς μὲν τὸ πάθος τοῦτο, νεανίαις γε μὴν μᾶλλον ἢ κατ' ἄλλην ἡλικίαν· ὥστε καὶ ἡ φλεβοτομία μάλιστα αὐτοῦς ὀνίνησι, ὡς ἂν καὶ τῆς ἡλικίας οὐκ ἀρνούμενης αὐτῶν.

οἶδα γοῦν ἐγὼ τινα τῶν ὑπ' ἐμοῦ θεραπευθέντων ἐν τρισὶν ἡμέραις εἰς τὸ κατὰ φύσιν ἐπανελθόντα διὰ τε φλεβοτομίας καὶ φαρμάκου τοιοῦδε κηρωτὴν διὰ ῥοδίου τοῦ ἀπλοῦ ποιήσας ὑγρὰν οὕτως, ὡς ἐπὶ τῶν καταγμάτων χρώμεθα μεθ' ὕδατος ψυχροῦ, καὶ γὰρ θέρους ἦν ἀρχή, δεύσας τε καὶ ἀναφυράσας ἐπέθηκα τῷ αἰδοίῳ καὶ ταῖς ψόαις ὀνομαζομέναις. οὗτος μὲν οὕτως ἐθεραπεύθη. τούτου δ' οὐχ ἦττον ἄλλος ἐπὶ τῇ φλεβοτομίᾳ τῷ διὰ τοῦ χαμαιμήλου χρησάμενος ὑγρῷ φαρμάκῳ. δίδωμι δ' αὐτοῖς καὶ τῆς νυμφαίας πίνειν τό γε κατ' ἀρχάς, ἐφεξῆς δὲ τῆς ἄγνου τὸ σπέρμα· καὶ εἰ ἐπιχρoυρίζοι, πηγάνου δαμιλὲς ἐσθίειν.

971K ἔστι γὰρ καὶ τοῦτο | τὸ παράγγελμα κοινὸν ἐπὶ πάντων σχεδὸν τῶν διὰ μοχθηροῦς χυμοὺς συστάτων νοσημάτων, ὡς ἐπὶ τῇ τελευτῇ τοῖς θερμαίνουσι καὶ ξηραίνουσι χρῆσθαι· τελῶς γὰρ ἐκκόπτει ταῦτα τὸ καταλειπόμενον τοῦ χυμοῦ.

8. Γλωττάν γε μὴν οὕτως ἐξαρθεῖσαν εἶδομεν, ὡς μὴ χωρεῖσθαι πρὸς τοῦ στόματος τοῦ ἀνθρώπου, μήτε πεφλεβοτομημένου ποτὲ καὶ τὴν ἡλικίαν ἐξηκοντούτου· δεκάτη δὲ που σχεδὸν ὥρα τῆς ἡμέρας ἦν, ἡνίκα τὸ πρῶτον εἶδον αὐτόν. καὶ μοι καθαρτέος ἔδοξεν

with a medication having the same potency. And a different regimen, which is without flatulence and which causes drying, must be provided. This affection does not occur in many people, but more in youths than in any other age group, so that phlebotomy is especially beneficial, as their age presents no contraindication.

Anyway, I know one of those I treated who returned to an accord with nature in three days with phlebotomy and a medication such as the following: a salve made from oil of roses alone as a liquid, of the kind we use with cold water in the case of fractures. And because it was the beginning of summer, having wet and mixed it up well, I applied it to the penis and what are called the psoas muscles. This is how he was treated. No less than this person, there was another [in whom], after phlebotomy, I used a moist medication made with chamomile. I also give these [patients] drinks made from the waterlily, at least at the beginning, and after that, the seed of the chaste tree.²² If [the problem] is chronic, I give them an abundance of rue to eat, because this is also the common precept in nearly all the diseases that are associated with bad humors, i.e. to use, at the end, those things that heat and dry. For finally, these things eradicate what remains of the humor.

8. I have in fact seen a tongue so swollen that it could not be contained in the mouth of the person—someone aged sixty who had never been phlebotomized. It was almost the tenth hour of the day when I first saw him, and he seemed to me to be someone who must be purged with the

²² For a description of the widespread use of this medication, see Dioscorides, I.135.

972K εἶναι τοῖς συνήθεσι καταποτίοις, ἃ διὰ τῆς ἀλόης καὶ σκαμμωνίας καὶ κολοκυνθίδος συντίθεμεν, εἰς ἑσπέραν δοθέντος τοῦ φαρμάκου ἐπ' αὐτὸ μέντοι τὸ πεπονηθὸς μέρος ἐπιθεῖναι τι συνεβούλευσα τῶν ψυχόντων τῆν γε πρώτην ὑστερον γάρ, ἔφην, ἄρμοσόμεθα πρὸς τὸ ἀποβαῖνον. ἀλλ' ἐνὶ γέ τιμι τῶν ἰατρῶν οὐκ ἐδόκει καὶ διὰ τοῦτο τῶν μὲν καταποτίων ἔλαβεν ἀνεβλήθη δ' ἢ περὶ τοῦ τοπικοῦ φαρμάκου σκέψις εἰς τὴν ὑστεραίαν, ἡνίκα καὶ μᾶλλον ἀνύσειν τι τὸ δοκιμασθὲν ἠλπίζετο, προκεκενωμένου δὲ τοῦ παντὸς σώματος, ἀντισπάσεώς τε πρὸς τὰ κάτω γεγενημένης. ἰ ἀλλὰ διὰ γε τῆς νυκτὸς ἐναργέστατον ὄναρ αὐτῷ γενόμενον ἐπήνεσέ τε τὴν ἐμὴν συμβουλήν, ὥρισέ τε τοῦ φαρμάκου τὴν ὕλην, θριδακίνης χυλῷ διακλύζεσθαι κελεύσαν· ᾧ δὴ καὶ μόνῳ χρησάμενος ὁ ἄνθρωπος ἄνητο τελέως, ὡς μηκέτ' ἄλλου δεηθῆναι. τό γε μὴν ἐπὶ τοῦ πριαπισμοῦ μᾶλλον ἐμετικοῖς φαρμάκοις χρῆσθαι τῶν ὑπηλάτων, ἐπὶ δὲ τῆς γλώττης ἔμπαλιν, εὐδηλον ὡς ἐκ τῆς τοῦ μορίου θέσεως ἔχει τὴν ἐνδειξιν. ἢ γὰρ ὑφ' Ἰπποκράτους ἀντίσπασις ὀνομαζομένη τὴν εὐρεσιν οὐκ ἀπὸ τῆς οὐσίας, ἀλλ' ἀπὸ τῆς θέσεως τοῦ θεραπευομένου λαμβάνει μορίον.

9. Καίρως οὖν ἤδη μεταβαίνειν ἐφ' ἕτερον ὄγκου γένος, ἀπὸ τοῦ πράγματος ἀρξαμένους μᾶλλον ἢ τῆς προσηγορίας· αὕτη γὰρ ἀναμφισβήτητός τ' ἐστὶ καὶ ὄντως ἐπιστημονικὴ διδασκαλία. τὸ μὲν οὖν ἐπιρρεῖν τινα χυμὸν ἅπασιν τοῖς τοιούτοις ὄγκοις ἐν τῷ Περὶ τῶν παρὰ φύσιν ὄγκων ἐπιδέδεικται γράμματι. τὸ δὲ

customary little pills which I compound from aloes, scammony and colocynth, the medication being given toward evening. However, I advised that one of the cooling [agents] be placed on the affected part itself as the first measure. Later, I said, we will adapt according to what happens. But to one of the doctors this did not seem good and because of this, the patient took some of the little pills. Consideration of the topical medication was put off to the next day when he hoped something which was tried might be effective after prior evacuation of the whole body and a revulsion downward had occurred. However, during the night, a very clear dream appeared to him, which approved my advice and determined the material of the medication, ordering a thorough washing with the juice of lettuce. And certainly, when he used this alone, the man benefited completely so as to no longer need anything else. On the one hand, in priapism, it is better to use emetic medications rather than those that purge downward. Contrariwise, in the case of the tongue, it clearly takes the indication from the position of the part. For what is termed revulsion by Hippocrates takes its discovery not from the substance but from the position of the part being treated.

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9. It is, then, already time to pass on to another class of swelling, starting from the matter rather than the name, for this is, beyond dispute, the truly scientific teaching. That there is the flow of some humor to all such swellings has been demonstrated in the work *On Abnormal*

973K μὴ τὸν αὐτὸν ἐν ἅπασιν εἶναι διὰ τῆς αἰσθήσεως ἐναργῶς φαίνεται, διαφερόντων γε τῶν ὄγκων οὐ τῆ χροῖα μόνον, ἀλλὰ καὶ ταῖς κατὰ θερμότητα | καὶ ψυχρότητα καὶ σκληρότητα καὶ μαλακότητα διαφοραῖς. ὁ μὲν οὖν ἐρυθρὸς ὄγκος ἐναργῶς ἐνδείκνυται τὸν χυμὸν ὑπάρχειν αἷμα, καθάπερ γε καὶ ὁ ξανθὸς καὶ ὠχρὸς τὴν τοιαύτην χολήν· ὁ δ' ὑπόλευκός τε καὶ χαῦνος τὸ φλέγμα. γίνονται δέ τινες ὄγκοι παρὰ τούσδε, τῆ μὲν χροῖα μεταξὺ τῶν ἐρυθρῶν τε καὶ μελάνων, οἷόν περ τὸ φαῖόν ἐστι χρῶμα. καλοῦσι δ' αὐτὸ πολλάκις ἐν τοῖς τοῦ σώματος μέρεσι γενόμενον οἱ πλείστοι τῶν ἰατρῶν πελιδνόν. ἢ δ' ἀντιτυπία καὶ τούτοις τοῖς ὄγκοις ἱκανή· καὶ εἰ φλέβας ἀξιολόγους ἔχει τὸ μόριον, ἐξαιρουμένας ἰδεῖν ἔστιν αὐτὰς ὑπὸ παχέος τε καὶ μελαντέρου πῶς αἵματος, οἷόν περ ἐνίοτε καὶ κατὰ γαστέρα πολλοῖς τῶν ἥπατικῶν ἐκκρίνεται. καὶ τινες τῶν ἰατρῶν οὐ κακῶς μοι δοκοῦσιν εἰκάζειν αὐτὸ τῆ τοῖς οἴνοις ὑφιζανούση τρυγί.

974K ἐπὶ πλέον δ' οὖν ὁ χυμὸς οὗτος ἐκθερμανθεὶς ἦτο διὰ σήψην ἢ πυρετὸν φλεγμονώδη τὴν μέλαιναν ἐργάζεται χολήν, ἧς οὔτε ζῳὸν τι γεύεται μέχρι καὶ τῶν μυῶν ἢ τε γῆ ξύεται πρὸς αὐτῆς, ἕκαστόν τε τῶν ἀποξυθέντων μερῶν εἰς ὕψος αἶρεται καὶ καλεῖται τὸ γιγνώμενον, | ὡς που καὶ Πλάτων ἔφη, ζέσις τε καὶ ζύμωσις. ἔστι γὰρ ὁ τοιοῦτος χυμὸς, οἷόν περ τὸ ὄξος ἐδείξαμεν ὑπάρχειν, ὑφ' οὗ καὶ αὐτοῦ κατὰ γῆς ἐκχυθέντος ταῦτό γίνεται σύμπωμα. διὸ καὶ καλοῦσιν οἱ παλαιοὶ τὸν χυμὸν τὸν τοιοῦτον ὀξύν, καθάπερ τὸν

973K *Swellings*.²³ However, that [the humor] is not the same in all swellings is clearly apparent through perception, since they differ not only in color but also in the differences in heat and coldness, and in hardness and softness. Thus, a red swelling clearly shows the humor to be blood just as a yellow or pale swelling shows it be this sort of bile (i.e. yellow bile), while a whitish or spongy swelling shows it to be phlegm. Some swellings occur besides these, which are between red and black in color, like the color gray. The majority of doctors call this livid when it occurs often in the parts of the body. The resistance in these swellings is also considerable, and if the part has major veins, it is possible to see them lifted up somehow by the thick and rather black blood of the sort that is sometimes separated through many of the hepatic veins in the abdomen. Certain doctors seem to me, not inappropriately, to liken this to the settling sediment in wines.

974K This humor, when it has been heated still more, either through putrefaction or an inflammatory fever, creates the black bile which no animal, not even mice, would taste. Earth is scratched by it, each of the parts scratched being raised to a height and this occurrence is called, as Plato also said somewhere, "seething and fermentation."²⁴ For there is such a humor—the kind we showed vinegar to be—due to which this same occurrence happens when it is poured out onto earth. Accordingly, the ancients also call such a humor "acidic" just as they call pale bile, "bitter."

²³ See *De tumoribus praeter naturam*, VII.707K.

²⁴ The translation follows Linacre's punctuation of the Latin; see his p. 717. The reference to Plato is *Timaeus* 66B.

τῆς ὠχρᾶς χολῆς πικρόν. οὐχ ἥκιστα δὲ καὶ κατὰ τοὺς ἐμέτους φαίνεται τοιοῦτος. ὥσπερ δ' ὀλίγον ἔμπροσθεν ἔλεγον, ἐν μὲν τι πάθος ἀκριβῆ σκίρρον ὑπάρχειν, ᾧ πρὸς τοῖς ἄλλοις ἀναισθησία σύνεστι, τοὺς δ' ἄλλους ὄγκους, ὅσοι μηδέπω παντάπασιν εἰσιν ἀναίσθητοι, διχῶς ὀνομάζεσθαι πρὸς τῶν ἰατρῶν, ἦτοι σκίρρους, ἐπειδὴ τοῦ γένους εἰσὶ τῶν σκίρρων, ἢ σκιρρώδεις ὄγκους· οὕτω καὶ τῶν χυμῶν ἢ μὲν ἀναμφισβητήτως μέλαινα χολῆ τοιαύτη τίς ἐστὶν οἷαν ἄρτι διήλθον, ὀξεία καὶ ζυμοῦσα τὴν γῆν, ἀηδής τε πᾶσι τοῖς ζώοις. ἢ δ' ἐπιτηδεία γενέσθαι τοιαύτη καλεῖται διχῶς, ἦτοι μελαγχολικὸς χυμὸς ἢ μέλαινα χολῆ, τῶν οὕτως ὀνομαζόντων αὐτὴν ἐρούτων ἂν ἐτέραν μὲν εἶναι μέλαιναν ἐν τῷ κατὰ φύσιν ἔχειν τῷ ζῳῷ ἐκάστης ἡμέρας γινομένην, ἐτέραν δὲ τὴν ἐκ συγκαύσεως καὶ οἶον κατοπήσεως ἀποτελουμένην. |

975K ὅπερ δ' αἰεὶ παρακελεύομαι, καταφρονεῖν μὲν ὀνομάτων, ἐπιστήμην δ' ἀσκεῖν ἀκριβῆ τῆς τῶν πραγμάτων φύσεως, οὕτω καὶ νῦν ποιητέον, ὀνομάζοντας μὲν ὡς ἂν ἐπέλεθῃ, λόγῳ δ' ἐρμηνεύοντας ὡς γίνονται τινας ὄγκοι παρὰ φύσιν ὑπὸ τοῦ τοιοῦτου χυμοῦ τὴν φύσιν οἷα πέρ ἐστὶν ἐν οἴνῳ μὲν ἢ τρυξί, ἐν ἐλαίῳ δ' ἀμόργη· καὶ ὡς οὗτοι τῷ χρόνῳ προϊῶντι σηπομένου τοῦ χυμοῦ διὰ τὴν ἐν τοῖς ἀγγείοις σφῆνωσιν ἔλκονται. ὥσπερ οὖν τᾶλλα πάθη πάντα παμπόλλην ἔχει διαφορὰν κατὰ τὸ μέρος ἐν τῷ μᾶλλον τε καὶ ἥττον, οὕτω καὶ τοῦτο. τῆς γάρ τοι φλεγμονῆς ἢ μὲν ἐξέρυθρός ἐστίν,

No less does it also appear in such vomitings. As I said a little earlier, one such affection is, in a strict sense, a scirrhus which, besides its other [features], is without sensation; the other swellings that are not yet entirely without sensation are named in two ways by doctors—either a scirrhus because it is of a class with the scirrhus, or a scirrhus swelling.²⁵ In this way, in the humors what is indubitably black bile is of such a character which I went over just now, and is acidic and ferments earth and is unpleasant to all animals. It is suitable to name such a thing in two ways: either a black bilious (melancholic) humor or black bile, since those who name it in this way would say that the one is black and arises each day in the animal in accord with nature while the other is produced from burning and, as it were, roasting.

What I always advise is to pay little regard to names but to cultivate a precise knowledge of the nature of matters, which is what we must also do now, naming [things] as they come up but interpreting by theory those swellings contrary to nature as they occur subject to the nature of such a humor like, for example, the lees in wine or the watery part in oil, and that in these things, with the passage of time, when the humor putrefies, there is ulceration due to obstruction in the vessels. Therefore, just as all the other affections have a very considerable difference individually in terms of more or less, so too does this. Certainly, on the one hand there is the marked redness of inflammation, while on the other hand there is redness that is only slightly

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²⁵ It is not entirely clear what distinction is being made here in modern terms. Stedman defines scirrhus as an "obsolete term for any fibrous indurated area, especially an indurated carcinoma."

ἢ δ' ὀλίγη τιμὴ τοῦ κατὰ φύσιν ἐρυθροτέρα. τὸ δ' οὖν εἶδος ἢ γένος ἢ ὅπως ἂν ἐθέλης ὀνομάζειν, ἀμφοτέραις ταῦτόν ἐρυθρότεραί τε γάρ εἰσι τοῦ κατὰ φύσιν, ὀδύνη τε πάντως αὐταῖς σύνεστι, παμπόλλην ἔχουσα καὶ ἡδε διαφορὰν ἐν τῷ μᾶλλον τε καὶ ἥττον· οὕτω δὲ καὶ ἡ ἀντιτυπία καὶ ἡ τάσις τοῦ δέρματος οὐκ ἴση πάσαις· ἀλλὰ κοινόν γε ἐπ' αὐτῶν ἀντιτυπώτερον εἶναι τὸ μέρος ἢ πρόσθεν ἦν ὅτ' εἶχε κατὰ φύσιν, ἐξῆρθαι τε εἰς ὄγκον ἢ τινα συνεκτεινομένου τε καὶ παρατεινομένου τοῦ δέρματος, εἰς ὅσον ἂν ὁ ὄγκος αἴρηται.

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οὕτως οὖν καὶ τὸ νῦν ἡμῖν ἐρμηνεύμενον πάθος ἐνίστε μὲν ἀμυδρὰ καὶ σμικρὰ τὰ συμπτώματα καὶ λαθεῖν πως δυνάμενα τοὺς πολλοὺς ἐπιφέρει, πολ- λάκις δ' οὕτως ἰσχυρὰ καὶ μεγάλα καὶ σαφῆ πάσιν, ὡς μηδὲ παῖδα λαθεῖν. ἀλλὰ τό γε κοινὸν ἐν ἅπασιν τοῖς κατὰ μέρος ἐφ' ἑαυτὸ καλοῦν τὴν νόσησιν ἔν γε νόσημα τὸ τοιοῦτον ἐνδείκνυται καὶ προσηγορίαν μίαν ἐπ' αὐτῷ ἀναγκάζει τίθεσθαι. μεγάλων μὲν οὖν ἀπάντων ὄντων οὐδεὶς ἀμφισβητεῖ τῆς προσηγορίας, ἀλλ' ὀνομάζουσι συμφώνως τὸ τοιοῦτον πάθημα καρ- κῖνον. ἀρχόμενον δ' ἔτι λανθάνειν εἰκός ἐστι τοὺς πολλοὺς, ὥσπερ ἀμέλει καὶ τὰ τῆς γῆς ἀνίσχοντα φυτὰ· καὶ γὰρ καὶ ταῦτα μόνοις τοῖς ἀγαθοῖς γεωρ- γοῖς διαγινώσκεται. τίς οὖν ἢ τε κοινὴ καὶ ἰδία τῆς θεραπείας ἐνδειξις ἐπὶ καρκίνου, καιρὸς ἤδη λέγειν.

ἢ μὲν κοινὴ κενῶσαι μὲν ἐν τῷ παραχρήμα τὸν γεν- ὠντα τὸ πάθος χυμόν, ὁμοίῳ γένοι κενώσεως τῇ τῶν

more than normal. Therefore, the kind or class, or what- ever else you might wish to call it, is the same for both, for they are redder than normal and pain is present in all of them, this too having a very great difference in terms of more or less. In the same way, the resistance and the ten- sion of the skin are not equal in them all, but what is com- mon is that the part is more resistant than it was before when it was normal, and is raised to a swelling when the skin is extended together [with it] and stretched out to whatever degree the swelling might raise it.

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Therefore, in this way too, the affection I am now ex- plaining sometimes brings symptoms that are faint and slight, and are somehow able to escape the notice of many. However, they are often so severe, major and clear to all as not even to escape the notice of a child. But what is com- mon in all of the individual instances, what draws the un- derstanding to itself, shows it to be one particular disease and compels us to apply one name to it. In all those in- stances that are major, nobody disputes the name, but by common consent, they term such an affection "cancer." However, when it is still incipient, it is likely to escape the notice of many, just as of course the emerging plants of the earth are also overlooked, for these are detected by good farmers only. It is now time to state what the common and the specific indications of treatment are in cancer.

The common [indication] is to immediately evacuate the humor which generates the affection in it with a similar

977K ἄλλων ὄγκων ἔμπροσθεν εἰρημένη· | κωλύσαι δὲ τοῦ
λοιποῦ μάλιστα μὲν, εἰ οἶόν τε, μηδ' ἀθροίζεσθαι
κατὰ τὰς φλέβας τοιοῦτον χυμὸν εἰ δὲ μή, ἀλλὰ
κενοῦν τε πάντως αὐτὸν ἐκ διαλειμμάτων ἅμα καὶ τῷ
ῥαννύειν τὸ μόριον, ἵνα μηδὲν φέρηται πρὸς αὐτὸ τῆς
τῶν χυμῶν περιουσίας. ὥσπερ οὖν τὸν πικρόχολον
χυμὸν ἐκκενοῦμεν, καθαίροντες φαρμάκῳ τοιοῦτον ἔλ-
κειν ἐπιτηδείῳ χυμὸν, οὕτω καὶ τὸν μελαγχολικὸν
ἐκκενώσομεν ἢ διὰ τῶν ἀπλῶν τινος, οἶόν ἐστι τὸ
ἐπίθυμον, οὗ πλῆθος δραχμῶν τεττάρων ἐν ὄρῳ γά-
λακτος ἢ μελικράτῳ δίδομεν· ἢ τινος τῶν συνθέτων,
οἶόν πέρ ἐστι καὶ τὸ ἡμέτερον συγκείμενον ἐκ δυοῖν
καὶ τριάκοντα ἀπλῶν φαρμάκων. ἀλλὰ τὴν μὲν τούτων
ἕλλην ἐν ἑτέροις ἔχεις γεγραμμένην·

978K ἐνταῦθα δὲ τὰ τῆς μεθόδου λεγέσθω, μετὰ γάρ τοι
τὴν κάθαρσιν ἐπὶ πάντων τούτων ἐρρέθη πρόσθεν ὡς
ἦτοι γ' ὀπίσω χρὴ διώσασθαι τὸν κατασκήψαντα
χυμὸν εἰς τι μόριον ἢ διαφορῆσαι· καὶ ὡς κατ' ἀρχὰς
μὲν ἐν τε τῷ τῆς καθάρσεως καιρῷ καὶ πρὸ αὐτῆς
ἀπαθῆσαι, διαφορεῖν δὲ προκαθάραντα ἀκριβῶς ὅλον
τὸ σῶμα. μετρίας μὲν τοί γε | τῆς καθάρσεως γενο-
μένης μικτὸν εἶναι χρὴ τὸ προσφερόμενον φάρμακον
ἐκ διαφορούσης τε καὶ ἀποκρομένης δυνάμεως. ἐκά-
τεραι δ' εἰσὶν ἀπρακτοὶ περὶ τὸν παχὺν χυμὸν· αἱ μὲν
γὰρ ἀσθενεῖς αὐτῷ τῷ μηδὲν ἐργάζεσθαι μέγα, αἱ δ'
ἰσχυραὶ τῷ σφοδρῶς μὲν ἦτοι διαφορεῖν ἢ ἀπαθεῖ-
σθαι τὸ λεπτότερον ἐν τῷ κατὰ τὰς φλέβας αἵματι τὸ
δὲ παχὺ καὶ μελαγχολικόν, ὃ τῇ τρυγί προσεϊκάζομεν,
οὐτ' ἐκκενοῦν οὐτ' ἀποκρούεσθαι.

977K class of evacuation to that spoken of previously for the
other swellings. Thereafter, particularly if it is possible,
prevent such a humor collecting in the veins. If this is not
possible, then evacuate it completely from the interstices
along with also strengthening the part so that it does not
bring upon itself any excess of the humors. Therefore, just
as we evacuate the picrocholic humor (bitter bile), purging
such a humor with a medication suitable for drawing, so
too do we purge the melancholic humor, either with one of
the simples (epithymum is an example, of which we give an
amount of four drachms in a serum of milk or in melikraton),
or by one of the compound medications (for example,
my own compound [made] from thirty-two of the simple
medications). But you have the material of these recorded
in other [treatises].²⁶

978K Here, however, let the matters of method be spoken of,
for certainly, after the purging in all these cases, it was said
before that it is necessary to either drive back the humor
which has fallen down to some part, or to disperse it, and
that at the outset, both at the time of the purging and prior
to it, to repel and disperse it, having previously purged the
whole body thoroughly. In fact, when there has been a
moderate purging, the medication must be applied after a
mixture of discutient and revulsive potencies. Each of the
two singly is ineffectual in respect of the thick humor, for
those potencies that are weak in this effect nothing sig-
nificant while those that are strong in this either disperse
violently or drive out what is thinner in the blood in the
veins. What is thick and melancholic, which I compare to
the sediment [of wine], is neither purged nor repelled.

²⁶ See particularly Galen, *De simplicium medicamentorum
temperamentis et facultatibus*, XII.208K.

τούτους οὖν χρωμένῳ κατ' ἀρχὰς μὲν ἦττον ὁ ὄγκος ἐπίδηλος ἔσται, τὸ λείψανον δ' αὐτοῦ δύσλυτον ἀπεργασθήσεται. διὸ τῶν συμμέτρων ταῖς δυνάμεσι φαρμάκων ἔστι χρεία, μήτε νικωμένων διὰ τὴν ἀσθένειαν μήτε παχυνόντων ἰσχυρῶς τὸ αἷμα διὰ τὸ σφοδρὸν τῆς ἐνεργείας, ἔτι δὲ πρὸς τούτοις ἀδήκτων παντάπασιν ἢ γὰρ κακοήθεια τοῦ πάθους ὑπὸ τῶν δακνόντων παροξύνεται καὶ ὥσπερ εἰώθασι λέγειν ἀγριοῦται, διὰ τοῦτ' οὖν ὅσα σύμμετρα μὲν ἔστι ταῖς δυνάμεσιν, ἀδηκτα δὲ ταῖς ποιότησιν, ἀρμόττει τοῖς τοιούτοις πάθεσιν. εὐπορία δὲ τῆς ὕλης αὐτῶν, ὡς ἐν τοῖς περὶ φαρμάκων ὑπομνήμασι ἐδείχθη, διὰ τῶν κεκαυμένων καὶ πεπλυμένων ἢ μεταλλικῶν ἔστι. τὰ μὲν γὰρ διὰ τούτων συγκείμενα φάρμακα μεγάλως τοὺς ἀρχομένους καρκίνους ἅμα ταῖς καθάρσεσιν ἰᾶσθαι δύναται τοὺς μείζονας δ' ἱκανὸν αὐτοῖς ἔστι κωλύειν αὐξηθῆναι. τοὺς γε μὴν ἰαθέντας, ὅπως μηκέτι γεννηθῶσι προφυλάξασθαι, τῆς ὑγιεινῆς ἔστι πραγματείας ἔργον, ἧς μόριόν ἔστι καὶ ἡ περὶ τῶν ἐδεσμάτων. εἴ γε μὴν ἐγχειρήσεις ποτὲ διὰ χειρουργίας ἰᾶσθαι καρκίνου, ἀρξαι μὲν κενοῦν ἀπὸ καθάρσεως τοῦ μελαγχολικοῦ χυμοῦ. περικόψας δὲ πᾶν ἀκριβῶς τὸ πεπονθός, ὡς μηδεμίαν ἀπολείπεσθαι ρίζαν, ἔασον ἐκχυθῆναι τὸ αἷμα καὶ μὴ ταχέως ἐπίσχυης, ἀλλὰ καὶ θλίβε τὰς πέριξ φλέβας, ἐκπιέζων αὐτῶν τὸ παχὺ τοῦ αἵματος· εἴτα θεράπευε τοῖς ἄλλοις ἔλκεσι παραπλησίως.

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Therefore, by using these from the beginning, the swelling will be less obvious but the remnant of it will be made difficult to disperse. Accordingly, there is need of medications moderate in their capacities which can neither be overcome due to weakness nor thicken the blood strongly due to the strength of their action and, in addition to these things, are altogether nonbiting, for the malignancy of the affection is provoked by those that are biting and, as people are accustomed to say, it becomes "wild." Because of this, then, those that are moderate in their potencies and nonbiting in their qualities are suitable for such affections. An abundance of the material of these, as was shown in the treatises on medications, comes from metallics²⁷ that have been burned and washed. For the medications compounded with these have a significant capacity to cure incipient cancers [when used] along with the purgatives, while in the more advanced [cancers], they are sufficient to prevent them from being increased. In fact, in respect of those who are cured, how to guard against further generation (recurrence) is a function of the business of health, a part of which concerns foods. At any rate, if you will sometimes undertake to cure the cancer through surgery, you will start by evacuating the melancholic humor by purging. When you have accurately cut off the whole affected part so as to leave no root behind, allow the blood to flow out and do not quickly control it, but also compress the surrounding veins, squeezing out of these the blood that is thick. Then proceed to treat it similarly to other wounds.

979K

²⁷ On these, see Dioscorides, V.84ff., and Galen, XII.208K and XIII.478K.

10. Ἔστι γε μὴν καὶ ἄλλο πάθος ὑπὸ χυμοῦ πα-
 χέος τε καὶ ζέοντος γινόμενον. ἄρχεται δὲ τὰ πολλὰ
 μὲν ἀπὸ φλυκταίνης, ἐνίοτε δὲ καὶ χωρὶς ταύτης. ἀλλὰ
 980K κνῦνται γε πάντως ἐν ἀρχῇ τὸ μόριον· εἴτ' ἀνίσταται
 φλύκταινά τις, ἣς ῥηγγυμένης ἔλκος ἐσχαρῶδες
 γίνεται. πολλάκις δὲ οὐ μία φλύκταινα γεννᾶται κνη-
 σαμένων, ἀλλὰ πολλαὶ μικραὶ καθάπερ τινὲς κέγγχροι
 καταπακνοῦσαι τὸ μέρος· ὧν ἐκρηγγυμένων ὁμοίως
 ἐσχαρῶδες ἔλκος γεννᾶται. κατὰ δὲ τοὺς ἐπιδημήσαν-
 τας ἀνθρακας ἐν Ἀσίᾳ καὶ χωρὶς φλυκταινῶν ἐνίοις
 εὐθέως ἀπεδάρη τὸ δέρμα.

ἅπασιν οὖν, ὡς ἔφην, ἔλκος ἐσχαρῶδες γίνεται,
 ποτὲ μὲν τεφρώδους ἐσχάρας, ποτὲ δὲ μελαίνης. ἢ τε
 περίξ ἅπασα αὐτοῖς σὰρξ εἰς ἐσχάτην ἀφικνεῖται
 φλόγῳσιν· οὐ μὴν τῇ χροῖᾳ γ' ἔοικεν ἐρυσιπέλατι, ἀλλ'
 ἔτι καὶ τῆς φλεγμονῆς ἐπ' αὐτῷ γίνεται τὸ χρῶμα
 μελάντερον, ὡς εἰ καὶ μίξαις ἐρυθρῷ πλέονι τοῦ μέλα-
 νος ἔλαττον. ὅτι δὲ πυρέττουσιν οἱ οὕτως ἔχοντες ἐξ
 ἀνάγκης οὐδὲν ἦπτον, ἀλλ' ἔτι καὶ μάλλον ἐκείνων οἷς
 ἐρυσιπελατώδης ἐστὶν ἡ φλεγμονή, πρόδηλον παντί.
 καὶ μὲν δὴ καὶ ὡς ἀπὸ φλεβοτομίας ἀρκτέον ἐστὶ τῆς
 ἰάσεως εὐδηλον εἶναι νομίζω τοῖς μεμνημένοις ὅσα
 981K περὶ φλεβοτομίας εἴρηται κατὰ τὴν τῶν πυρετῶν
 θεραπείαν. οὐκ ἄδηλον δ' οὐδ' ὅτι μέχρι λειποθυμίας
 ἐπ' αὐτῶν ἡ κένωσις γινομένη ἢ μειζόνως ὠφελήσειε,
 πλὴν εἰ μὴ τῶν ἄλλων τι παρείη τῶν κωλύοντων

10. There is another affection that also arises due to a
 thick and seething humor. However, it begins in many in-
 stances from a pustule (*phlyktaina*), although sometimes
 also without this. But certainly at the start, a pustule
 980K springs up, and when this bursts, a crusted wound arises.
 Often, however, it is not a single, itchy pustule that is pro-
 duced, but many small ones like grains of millet thickly
 studded over the part and when these break out, a crusted
 wound is generated in the same way. In the blisters (*an-
 thrakes*) which are prevalent in Asia and without the pus-
 tules [described above], the skin in some is immediately
 excoriated.²⁸

In all these, a crusted wound arises, as I said, the crust
 sometimes being ashlike in color and sometimes black. All
 the flesh around these develops a severe burning heat. It
 does not, in fact, resemble erysipelas in color but the still
 darker color of inflammation arises in it, as if you were to
 mix less of the black with more red. It is clear to everyone
 that those affected in this way are inevitably not less but
 more febrile than those in whom the inflammation is
 erysipelitic. Moreover, that you must start the treatment
 with phlebotomy is, I think, quite clear to those who recall
 what was said about phlebotomy in the treatment of fevers.
 What is not obscure is that the evacuation [of blood] which
 occurs to the point of fainting will be of greater benefit in
 these cases, unless one of the other things which contrain- 981K

²⁸ It is not clear what precisely the distinction is here. *Phlyk-
 tainai* (translated as "blisters" by Jones) are described under
 empyema in Hippocrates, *Prognostic*, xvii, while *anthrakes* (trans-
 lated by Jones as "pustules") are described in Hippocrates, *Epi-
 demics*, iii.7, in what is clearly a generalized disease.

φλεβοτομείν. ἐπὶ δὲ τοῦ πεπονηότος μέρους, ὅσον μὲν ἐπὶ τῇ φλογώσει τῶν χυμῶν, τῶν ψυχόντων ἐστὶ χρεία· διὰ δὲ τὸ πάχος τοῦ χυμοῦ καὶ μέντοι καὶ τὴν κακοήθειαν οὐτ' ἀποτρέψεις ποτὲ τὸ ρεῦμα· καὶ εἰ τούτου ποτὲ τύχοις, ἔξτερόν τι ἐν τῷ βάθει βλάβεις. οὐ μὴν οὐδ' ἐπιρρεῖν αὐτῷ συγχωρητέον ἐστίν, ἀλλ' εὐρίσκειν φάρμακα μετὰ τοῦ μετρίως ἀποκρούεσθαι καὶ διαφορεῖν δυνάμενα. τοιοῦτον δ' ἐστὶ τό τε δι' ἀρνογλώσσου κατάπλασμα καὶ τὸ δι' ἐφθῆς φακῆς, ἄρτου κλιβανίτου μινύντων ἡμῶν αὐτοῖς ὅσον ἀπαλόν. ἔστω δὲ μὴ πάνυ τι καθαρὸς, ὥσπερ οὐδὲ ῥυπαρὸς γε ἄγαν. ὁ μὲν γὰρ ἀκριβῶς καθαρὸς ἐμπλαστικωτέρας οὐσίας ἐστίν, ὁ δὲ πιτυρίας ἀδρομερεστέρας.

κατ' αὐτοῦ δὲ τοῦ ἔλλους ἐπιτιθεμένου τινὸς τῶν ἰσχυρῶν φαρμάκων, οἷόν ἐστι τὸ Ἄνδρωνος ἢ Πασίωνος ἢ Πολυείδου, λύοντα μετὰ τινος τῶν γλυκῶν οἴνων αὐτά, μέχρι γλοιώδους συστάσεως. κάλλιστοι δὲ οἴνων εἰς τοῦτο Θηραλὸς τε καὶ Σκυβελίτης ἐστίν· 982K ὧν μὴ παρόντων σιραίῳ χρηστέον, ὃ καλεῖται παρ' ἡμῖν ἔψημα. τὰ δὲ τοῖς ἄλλοις ἔλκεσι προσφερόμενα φάρμακα πέττοντά τε καὶ διαπύσκοντα, ταῦτα οὐ χρῆν ἔχειν προσφέρειν· ἀλέξεις γὰρ τὴν σηπεδόνα τοῦ μορίου. καὶ μὴν καὶ ἀποσχάζειν τοὺς τοιοῦτους ὄγκους, ὅταν γε προφλεβοτομήσης, οὐκ ἀνεπιτήδειον· ἔστωσαν δὲ βαθύτεραι τῶν συμμέτρων αἱ ἀμυχαι διὰ τὸ πάχος τοῦ λυπούντος χυμοῦ. παυσασμένης δὲ τῆς φλογώσεως ὁμοίως τοῖς ἄλλοις ἔλκεσιν εἰς οὐλήν

dicates phlebotomy is present. In the affected part, there is a need of those things that are cooling to the extent that there are the humors due to inflammation. But because of the thickness of the humor and, of course, the malignancy, you will never turn back the flux. And if, at some time, you should achieve this, you will harm something else in a deep location. You must certainly not allow it to flow to the [part] itself, but find medications that are able to repel and disperse it in a moderate way. Such a medication is the poultice made with plantain, or with boiled lentils, after we have mixed with these baked wheat bread that is soft. This must not be something very refined, just as it must not in fact be very unrefined. For what is completely unrefined is of a more adherent substance, whereas the bread made with bran is more coarse-grained.

On the wound itself, place one of the strong medications, examples of which are those of Andron, Pasion or Polyeides, dissolving them in one of the sweet wines until there is a glutinous consistency.²⁹ The best of the wines for this [purpose] are those from Thera or Scybela. If neither of these is available, you must use new wine boiled down, which I call "hepsema." You must not now apply the medications that are applied to other wounds, which are digesting and pus-producing, because you will increase the putrefaction of the part. And further, to scarify such swellings, at least when you have carried out phlebotomy, is not unsuitable. But the scarifications must be deeper than just moderate due to the thickness of the distressing humor. However, when the inflammation has ceased, you will

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²⁹ For the eponymous troches devised by these men, see the list of medications in the Introduction (section 10).

ἄξεις τὸ ἔλκος. ἀρκεῖν ἡγοῦμαι καὶ περὶ τῶν ἀνθρώπων εἰρήσθαι τοσαῦτα.

11. Τῶν δ' ἄλλων ὄγκων ἐφεξῆς μνημονεύσω καὶ πρῶτόν γε τῶν καλουμένων χοιράδων. γίνονται δ' αὐταὶ σκιρρουμένων ἀδένων. καὶ ἡ θεραπεία γ' αὐτῶν, ὅσον μὲν ἐπὶ τῷ πάθει, κοινὴ τοῖς ἐν ἄλλῳ τινὶ μέρει γινόμενοις σκίρροις· ὅσον δ' ἐπὶ τῇ φύσει τοῦ μορίου, κατὰ τινὰς ἀδένας ἑτέρους προσλαμβάνει σκοποῦς διττοῦς. ἄμεινον δ' ἴσως κἀνταῦθα διαστείλασθαι τι περὶ τῶν ὀνομάτων ἔνεκα σαφοῦς | διδασκαλίας. ὅσοι μὲν γὰρ ἀδένες ἀγγείων σχιζομένων ἀναπληροῦσι τὸ ἐν μέσῳ, στήριγμα γινόμενοι τῆς σχίσεως αὐτῶν, οὐ μεγάλη τούτων ἡ χρεία τοῖς ζώοις ἐστίν, ἀλλ' ἐκ περιττῆς μὲν προνοίας ὥσπερ ἄλλ' ἅττα τοὺς τοιούτους ἀδένας ἡ φύσις ἐδημιούργησε. τῶν δ' ἦτοι σίελον ἢ γάλα παρασκευαζόντων ἢ σπέρμα, καὶ μέντοι καὶ ὅσοι φλεγματώδη τινα γεννῶσιν ὑγρότητα κατὰ μεσεντέριον ἢ φάρυγγα καὶ λάρυγγα, μείζων ἡ χρεία. καὶ τινες οὐδὲ ἀδένας ὀνομάζουσι τοὺς τοιούτους, ἀλλ' ἀδενώδη σώματα πολὺ τῶν ἄλλων ἀδένων ἀραιότερά τε καὶ σπογγοειδέστερα τὴν οὐσίαν ὄντα· καὶ μέντοι καὶ καθήκουσιν εἰς τοὺς τοιούτους ἀδένας ἀρτηρίαί τε καὶ φλέβες αἰσθηταί. σκιρρωθέντας τε θεραπευτέον αὐτοὺς ὡσαύτως τοῖς ἄλλοις ἄπασι μορίου. ὅσοι δ' ἐν ταῖς μεταξὺ χώραις τῶν ἀγγείων εἰσίν, ἕτερος ἐν τούτοις προσέρχεται σκοποῦς τῆς ἰάσεως· ἐν ᾧ συναίρειται τῷ πάθει τὸ μέρος. ἐστὶ δὲ καὶ αὐτὸς

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bring the wound to a scar in a similar way to other wounds. Such things are, I think, enough to say about the blisters.

11. Next, I shall mention the other swellings, and first, the so-called scrofulous swellings,³⁰ these are scirrhous (indurated) glands. Their treatment, to the extent that it depends on the affection, is common to the scirrhosities occurring in any other part. To the extent that it depends on the nature of the part, it takes in addition two indicators in relation to certain other glands. However, it is perhaps better here to expand somewhat on the terms for the sake of clear instruction. Some glands fill the space between vessels that have divided, being the basis of their division. Their use to animals is not great, but Nature, out of her abundant forethought, crafted such glands just as it crafted others. Of those adapted for saliva, milk or sperm, and of course those [adapted for] the generation of a certain phlegmatic fluid in the mesentery, pharynx and larynx, the use is greater.³¹ And there are some people who do not term such things glands but call them glandular bodies, since they are very much less dense and more spongy than other glands in terms of substance, and perceptible arteries and veins pass down to such glands. You must treat these, when they are indurated, in a similar way to all other parts. For those that lie in the spaces between vessels, another aim of cure is added in those in which the part is removed with the affection. And this removal itself is also

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³⁰ These are glandular swellings possibly attributable to tuberculosis. Linacre calls them "choerada." Peter English uses the later, popular term "King's Evil."

³¹ This represents something of an anatomical potpourri—salivary glands, mammary tissue, testes and lymph nodes.

984K

οὗτος διττός, ἤτοι γ' ἐκκοπτόντων ἡμῶν σμίλη τὸ πεπουθὸς ὄλον, ὡς | ἐπὶ τῶν καρκίνων, ἢ σηπότων φαρμάκοις. ἤτις δ' ἐστὶν ἡ τῶν τοιούτων φαρμάκων ὕλη κατὰ τὰς περὶ τῶν φαρμάκων πραγματείας ἔχεις.

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12. Ἐμοὶ δ' ἤδη καιρὸς ὑπὲρ τῶν ἄλλων ὄγκων εἰπεῖν, ὧν πρῶτός ἐστι τὸ καλούμενον ἀπόστημα. διττὸν δὲ καὶ τούτου τὸ γένος, ἐν μὲν ὅταν ἐκπησάσης φλεγμονῆς ἀθροισθῆ τὸ πύον, οἶον ἐν κόλπῳ τινί· τὸ δ' ἕτερον ἄνευ φλεγμονῆς προηγησαμένης ὑγροῦ τινος εὐθὺς ἐξ ἀρχῆς ἄλλοτε μὲν ἄλλου κατ' εἶδος, ἀλλὰ πάντως γε μὴν δριμέος ἀθροιζομένου κατὰ τι μόριον. ὑποδέρει δὲ τοῦτο τὰ περικείμενα σώματα· χώραν δὲ αὐτῷ παρασκευάζων ἤτοι μεταξὺ δυοῖν χιτώνων ἢ ὑπὸ τισιν ὑμέσιν. ὑποδέρει δὲ πάντως μὲν τῷ πλήθει διατείνων, ἔστι δ' ὅτε ἐν τῷ χρόνῳ δριμύτητά τινα σηπεδονάδῃ προσλαμβάνων. εὐρίσκονται δὲ διαιρουμένων σμίλη τῶν τοιούτων ἀποστημάτων ιδιότητες οὐχ ὑγρῶν μόνων, ἀλλὰ καὶ στερεῶν τινων σωμάτων οὐκ ὀλίγαι. καὶ γὰρ ὀνύχων καὶ τριχῶν καὶ ὀστέων καὶ ὀστράκων καὶ λίθων καὶ πώρων θραύσμασιν εὐρέθη τινὰ σώματα παραπλήσια. | καὶ μέντοι καὶ τῶν ὑγρῶν αὐτῷ τὸ μὲν οἶον βόρβορος ἢ πηλός, ἢ ἐλαίου τις ἰλύς, ἢ οἴνου τρύξι· τὸ δ' οὐτὰ δυσῶδες ὡς δυσχεραίνειν ἅπαντας. ἀλλὰ ταῦτα μὲν ἐστὶ σπανιώτερα.

συνηθέστατα δὲ γιγνόμενα τοῦ γένους τοῦδε τῶν νοσημάτων εἶδη ἐστὶ τρία, προσηγορίας ἕκαστον αὐτῶν ἰδίας τετυχηκός, ἀθήρωμα καὶ μελικηρὶς καὶ στε-

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twofold: either we cut out what is affected in its entirety with a scalpel, as in the case of cancers, or we putrefy with medications. What the material of such medications is you have in the treatises on medications.³²

12. It is now time for me to speak about other swellings, the first of which is what is called an abscess. There are also two classes of this: one whenever the inflammation has undergone suppuration and the pus is collected as if in some cavity, and the other when there is a fluid of one kind or another right from the start without preceding inflammation, which is, in general, pungent, collected in some part. This excoriates the surrounding bodies when it prepares a space for itself either between two coverings or under certain membranes. At all events it excoriates, distending by its magnitude, while it is possible, over time, for it to take on a certain acrid putrefaction. When such abscesses are divided by a scalpel, peculiar things are discovered, and not only fluids but also quite a number of solid bodies. For nails, hairs, bones, hard shells, stones, fragments of stones and certain other similar bodies are found. Furthermore, among the fluids in them, there is that which is like mire or earth, or slime of oil, or sediment of wine, foul-smelling in such a way as to disgust everyone.³³ But these are rarer.

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The most commonly occurring of this class of diseases are three in kind—atheroma, meliceris and steatoma, each

³² Taken as a general reference to Galen's three major pharmacological treatises; see Book 13, note 16.

³³ From the description, teratomas are included under abscesses.

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ἀτώμα, ἀπὸ τῆς ὁμοιότητος τῶν περιεχομένων οὐσιῶν κατὰ τοὺς ὄγκους. ἔστι γὰρ αὐτῶν ἢ μὲν τις οἶον περ τὸ στέαρ, ἢ δὲ οἶον μέλι, καὶ τις ἀθήρα παραπλήσιος. οἱ σκοποὶ δὲ τῆς θεραπείας κοινοὶ διαφορῆσαι τὸ περιεχόμενον ἢ σῆψαι πᾶν ἢ ἐκτεμεῖν. ἐνιοὶ μὲν οὖν ὄγκοι τοῖς τρισὶν ὑποπίπτουσι σκοποῖς, ὅσοι λεπτότερον ὑγρὸν ἔχουσιν, ὡς ἡ μελικηρίς· ἐνιοὶ δὲ τοῖς δύο μόνοις, ὡσπερ τὸ ἀθήρωμα· καὶ γὰρ ἐκτεμεῖν καὶ σῆψαι οἶόν τε τοῦτο· τὸ δὲ στεάτωμα διὰ χειρουργίας μόνης θεραπεύεται μῆτε σαπῆναι μῆτε διαφορηθῆναι δυνάμενον.

986K ἐπὶ δὲ τῶν ἐν βάθει συνισταμένων ἀποστημάτων καὶ μάλιστα κατὰ τὰ σπλάγχνα τὰ διὰ τῶν ἀρωμάτων φάρμακα λυσιτελέστατα ἢ εἰσιν, ὧν ἡ δύναμις εἰς ἀτμούς τε λῦσαι καὶ διαφορῆσαι τὸ συνιστάμενον ὑγρὸν. ἔστι δὲ καὶ ἄλλα πολλὰ μὲν τοιαῦτα· μάλιστα δὲ αὐτῶν εὐδόκιμα τό τε διὰ τῶν ἐχιδνῶν, ὅπερ ὀνομάζουσι θηριακὴν ἀντίδοτον, ἢ τ' ἀθανασία καλουμένη καὶ ἀμβροσία· ταῦτα μὲν οὖν πολυτελεῖ τῶν δ' εὐτελῶν ἀριστόν ἐστιν τὸ ἡμέτερον, ὃ διὰ τῆς Κρητικῆς καλαμίνθης σκευάζομεν. ἅπαντα δὲ τὰ τοιαῦτα κατὰ τὴν περὶ τῶν φαρμάκων πραγματείαν ἀθροίσομεν,³ ἢν, ὡς ὀλίγον ἔμπροσθεν ἔφην, ἐπὶ ταῖς τρισὶ ταῖς ἔμπροσθεν ἄμεινον εἶναι νομίζω προσθεῖναι, χάριν τοῦ λείπεσθαι μηδέν.

³ B (cf. colligemus KLat); ἀθροιζόμενα K

of them acquiring its name from the likeness of the substance contained in the swelling.³⁴ For one of these is like fat, one like honey, and one like gruel. The indicators (aims) of treatment are common [to all three]: to disperse what is contained, to putrefy the whole thing or to excise it. Some swellings fall under three indicators: [that is] those that have a thinner fluid like the meliceris. Some fall under two only, like the atheroma, for this can either be excised or putrefied. The steatoma is treated by surgery alone, neither putrefaction nor dispersion being possible.

In the case of all the abscesses situated in deep locations, and particularly those in relation to the viscera, the medications made from the aromatic herbs are most useful; the potency of these either dissolves to vapor or disperses the associated fluid. And there are many other such things; particularly highly regarded among these is that made from vipers which they call the theriac antidote, or what are called *athanasia* and *ambrosia*.³⁵ These are very expensive, while of those that are cheap, the best is my own medication that I prepare with Cretan catmint. All such things are gathered together in the work on medications in respect to which, as I said a little earlier, I think it is better for these three things to be added so nothing is left out.

³⁴ It is not entirely clear what the modern counterparts of these three swellings or tumors are, hence the retention of the Greek names (which are also found in Linacre and Peter English). Possible candidates are, respectively, lipomas, fluid-filled cysts, and sebaceous cysts. It is also unclear what the process of "digestion" is. ³⁵ According to LSJ, these are alternative names for the same substance, although Galen's subsequent comments suggest three separate items are being listed.

13. Ἐπεὶ δὲ τῶν κατὰ τὴν χειρουργίαν πραττομένων οἱ σκοποὶ τὸ μὲν τι κοινὸν ἔχουσι, τὸ δ' ἴδιον, ἄμεινον εἶναί μοι δοκεῖ μὴ διασπᾶν αὐτοὺς, ἀλλ' ἀθρόως ἅπαντας ἐν τοῖς τελευταίοις τῆσδε τῆς πραγματείας εἰπεῖν. νυνὶ δὲ τοσοῦτον ἔτι περὶ τῶν παρὰ φύσιν ὄγκων ῥητέον ἐστίν, ὡς ὅσοι μὲν αὐτῶν ὅλη τῷ γένει παρὰ φύσιν εἰσὶ, ἐνδείκνυνται τὴν ἄρσιν, ὑπαγόμενοι κοινοτέρῳ σκοπῷ τῷ κατὰ πάντων ἐκτεταμένῳ τῶν τοιούτων, ὅσα ταῖς οὐσίαις | ὄλαις ἐξέστηκε τοῦ κατὰ φύσιν, ὥσπερ ἐπὶ τῶν στεατωμάτων καὶ ἀθερωμάτων ἔχει. τούτου δὲ γένους ἐστὶ καὶ ἡ καλουμένη μυρμηκία καὶ ἡ ἀκροχορδῶν, ὃ τ' ἐν τῇ κύστει λίθος ὑπόχυμά τε καὶ ἡ τῆς μύλης κύησις, ἐπὶ γυναικῶν, ὀνομάζουσι δ' οὕτω τὴν ἀδιάπλαστον σάρκα· πάντα γὰρ τὰ τοιαῦτα τελῶς ἐκκόψαι σπεύδομεν.

ὦν δὲ καὶ ὁ πεποιηθὼς τόπος ἔν τι τῶν κατὰ φύσιν ἐστὶ μορίων, ὁ μὲν πρῶτος σκοπὸς ἰᾶσθαι τὸ πάθος, ὁ δ' ἐπ' αὐτὸ δεύτερος, ὅταν ἀνίατον ᾖ, συνεκκόψαι τῷ πάθει τὸ μέρος, ὡς ἐπὶ καρκίνου τε καὶ τῶν ἀθεραπεύτων ἀπάντων ἐλκῶν. ἔμπαλιν δ' ὡς ἐπὶ τῶν ὑποχυμάτων ἀποπίπτοντες τοῦ πρώτου σκοποῦ πρὸς ἕτερον ἄγομεν αὐτὰ τόπον ἀκρύτερον. ἔνιοι δὲ καὶ ταῦτα κενοῦν ἐπεχείρησαν, ὡς ἐν τοῖς χειρουργουμένοις ἐρῶ. νυνὶ δ' ἀρκέσει τοσοῦτον εἰπεῖν, ὡς τὸ κατὰ τὰς ὑδροκῆλας ὑγρὸν ἀλλότριόν ἐστι τῆς τοῦ σώματος οὐσίας ὅλη τῇ φύσει καὶ τὸ κατὰ τοὺς ἀσκίτας ὑδέρους ὑδαρ. ὦν ἡ κένωσις ἤτοι διὰ φαρμάκων γίγνεται διαφορητικῶν ἢ διὰ | χειρουργίας· ἐπὶ μὲν

13. Since the indicators of those matters pertaining to surgery have something common and something specific, it seems to me better not to separate them, but to speak of them all collectively in the final [sections] of this particular treatise. Now what must still be said about the unnatural swellings is that those of them that are in the whole class "contrary to nature" indicate removal, since they are subsumed under the more common indicator of excision in relation to all such things that in their whole substance depart from an accord with nature, just as obtains in the cases of steatomas and atheromas. Of this class also are the so-called sessile warts and the thin-necked warts. Further, there are stone in the bladder, cataract, and the hard formation of the womb in women which they call the "as-yet-unformed flesh."³⁶ For all such things we strive for complete excision.

On the other hand, of those where the affected place is one of the parts in accord with nature, the first indicator is to cure the affection, but second after this, whenever the affection is incurable, it is to cut out the part together with the affection, as in the case of a cancer and all untreatable ulcers. Contrariwise, having abandoned the first indicator, as in the case of cataracts, we lead these things to another, less important place. Some [doctors], however, also attempt to evacuate these things, as I shall speak of in the [writings] on surgery. For the moment it will suffice to say this: that the fluid in hydroceles is foreign to the substance of the body in its whole nature, as is the fluid in ascites also. The evacuation of these things is by discutient medications

³⁶ Presumably fibroids.

τῆς ὑδροκῆλης διὰ καθέσεως σίφωνος, ἐπὶ δὲ τῶν
υἰτέρων διὰ παρακεντήσεως.

συνεκτέμεται δὲ τῷ πάθει τὸ πεπουθὸς μόριον,
ὡσπερ ἐπὶ τῶν ἔμπροσθεν εἰρημένων, οὕτω καπὶ τῶν
κηλητῶν τοῦ περιτοναίου τι μέρος. ὡσαύτως δὲ καὶ ὁ
γαργαρέων ἐνίοτε τῷ πάθει συνεκτέμεται κατὰ τε τὰ
σκέλη καὶ τοὺς ὄρχεις αἱ φλέβες τοῖς κηρσοῖς, ὃ τ' ἐν
τῇ ῥινὶ χιτῶν τῷ πωλύτῳ καὶ ὁ τετρημένος ὁδοὺς τῷ
τρήματι. ἀλλὰ τούτων μὲν οὐδὲν δυνατὸν ἐστὶν ἐς τὸ
κατὰ φύσιν ἀγαγεῖν· ἐπὶ δὲ τοῦ γαργαρέωνος ἐρ-
γάζεσθαι χρῆ τούτο παντὶ τρόπῳ καὶ μὴ σπεύδειν
ἐκτεμεῖν· ὅταν δὲ ἰσχυρὸς καὶ ἱμαντώδης γένηται ποτε,
τηνικαῦτα ἀφαιρεῖν. τοιοῦτον μὲν οὖν αὐτὸν ἐργάσει-
ται χρόνος μακρότερος· οἷον δ' Ἱπποκράτης ἔγραψε
κατὰ τὸ Προγνωστικὸν ὀλίγων ἡμερῶν ἀριθμὸς.

989K οὕτω δὲ καὶ τὰλλα τὰ κατὰ μέγεθος ἐξιστάμενα τοῦ
κατὰ φύσιν, ἐν οἷς ἐστὶ καὶ τὰ ὑπερσαρκοῦντα πάντα
καὶ ἐγκανθίδες, οἳ τε κατὰ τὴν ἔδραν ὀνομαζόμενοι
θύμιοι. τινὰ δὲ τῶν τοιούτων ἐλκῶν ἐπαμφοτερίζει ταῖς
ιδέαις, ὡσπερ αἱ τε πολλὰ τοῦ περίξ δέρματος ἐξέχου-
σαι τῶν | οὐλῶν καὶ τὰ κατὰ τοὺς ὀφθαλμοὺς πτερύ-
για. τῆς γε μὴν ἰάσεως ἐπ' αὐτῶν ὁ σκοπὸς πρόδηλος.
ἐκκόπτεσθαι⁴ γὰρ δεῖ τὰ τοιαῦτα πάντα· καὶ χρῆ
σκοπούμενον αἰεὶ τοὺς τρόπους τῆς ἀναιρέσεως ἐπὶ τὸν
ἄριστον ἐξ αὐτῶν ἵεναι. σκοποὶ δ' εἰσὶ τῆς κρίσεως

⁴ B; ἐγκόπτεσθαι K

or by surgery: in the case of hydrocele it is by insertion of a siphon and in the case of hydrops it is by paracentesis. 988K

On the other hand, the affected part is excised along with the affection in ruptures of some part of the peritoneum, as in the case of those things previously spoken of. In like manner too, the uvula is sometimes excised together with its affection, as are the veins that are varicose in the legs and the testicles, and the membrane of the nose with a polyp, and a tooth bored through with a hole. But it is not possible to bring any of these things to an accord with nature whereas, in the case of the uvula, one must try to do this in every way and not hasten to excise it, although sometimes, when it becomes thin and fibrous, remove it under these circumstances. A longer period of time will effect this; for example, Hippocrates wrote in the *Prognostic* that the number was a few days.³⁷

In the same way too, other things depart from an accord with nature in relation to magnitude; among them are all the excesses of flesh, the encanthides (tumors of the inner angle of the eye) and the so-called warty excrescences in relation to the anus. Some wounds such as these partake of both kinds, as do the scars that stand out very prominently from the surrounding skin³⁸ and pterygia in the eyes. The indicator of the cure in these things is clear; it is necessary to eradicate all such things and always to consider which of the ways of excision is the best to proceed with. There are three indicators relating to the judgment of what is best: 989K

³⁷ This exact statement was not located in the *Prognostic*, although avoidance of early excision in relation to the uvula is spoken of in *Prognostic*, xxii.26-38.

³⁸ Presumably keloid.

τῶν ἀρίστων τρεῖς, ἢ τε τοῦ χρόνου τῆς θεραπείας βραχύτης, τό τ' ἀνωδύνως αὐτὴν ἐργάσασθαι, καὶ τρίτος ἐπὶ τούτοις ἡ ἀσφάλεια. καὶ αὐτῆς τῆς ἀσφαλείας ἴδιοι σκοποὶ τρεῖς· εἰς μὲν καὶ πρῶτος ὡς τυχεῖν τοῦ τέλους πάντως· ἕτερος δὲ τὸ κἂν ἀποτύχωμέν ποτε τοῦ τέλους, ἀλλὰ μηδέν γε βλάψαι τὸν κάμνοντα· καὶ τρίτος, ὡς μὴ ῥαδίως ὑποτροπιάσαι τὸ νόσημα.

κατὰ ταῦτά σοι κρίνουντι τὴν ἀρίστην ὁδὸν τῆς ἰάσεως ἐπὶ πάντων τῶν νῦν ἡμῖν προκειμένων εὐρεθήσεται ποτὲ μὲν ἢ διὰ τῆς χειρουργίας αἰρετωτέρα, ποτὲ δὲ ἢ διὰ τῶν φαρμάκων, ἢ μὲν οὖν διὰ τῆς χειρουργίας ἔν γε τοῖς νῦν ἡμῖν προκειμένοις ἐπὶ τὴν ἀναίρεσιν αὐτῶν σπεύδει τελείως ἐκκόψαι τοῦ ζῶου τὸ παρὰ φύσιν, ὅλω τῷ γένει προαιρουμένη· τούτου δ' ἀποτυγχάνουσα τοῦ σκοποῦ δεύτερον ἔχει τὸν τῆς μεταθέσεως ἐπὶ τῶν ὑποχυμάτων. ἢ δὲ διὰ τῶν φαρμάκων πρώτῳ μὲν χρῆται σκοπῶ κενῶσαί τε καὶ διαφορῆσαι τὸ παρὰ φύσιν· εἰ δ' οὗτος ἀδύνατος εἴη, διὰ τὴν τοῦ μορίου φύσιν ἢ καὶ τὸ τοῦ πάθους ἀνίατον ἐκπνήσαι τε καὶ διασηῆσαι· δεύτερος δ' ἐπ' αὐτῶν σκοπὸς οὗτος. οὕτω γοῦν κατὰ τοῦ γαργαρεῶνος ποιούμεν, εἰς τὸ κατὰ φύσιν μὲν πρῶτον ἐπανάγοντες αὐτόν· εἰ δ' ἀποτύχοιμεν τούτου, τελείως ἐκκόπτοντες ἤτοι διὰ χειρουργίας ἢ διὰ φαρμάκων καυστικῶν. ἀλλὰ τὰ μὲν φάρμακα κάλλιον εἰς τὴν περὶ τῶν φαρμάκων ἀναβάλλεσθαι πραγματείαν, ἐπειδὴ τετάρτην ἄλλην ἄμεινον ἔδοξεν ἐπὶ τρισὶ πραγματεῦσθαι.

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the shortness of time of the treatment, that it is done painlessly, and third, in addition to these, safety. And there are three indicators specific to safety itself. One, and the first, is to reach the goal completely. Another is that even if we fail sometimes to achieve the goal, at least we do nothing that will harm the patient, and the third is that the disease does not readily recur.

In these considerations, the best path of cure for you who are making the judgment in all the matters now lying before us will be found sometimes to be by means of surgery as the most preferred, and sometimes to be through medications. The path through surgery, at least in those matters now before us, which hastens to the destruction of these things by excising what is contrary to nature completely from the organism, is preferable in its entire class. However, if this fails to reach its objective, there is a second option which is the goal of change, as in cataracts. The path through medications uses evacuation and dispersion of what is contrary to nature as the first objective. However, if this is not possible because of the nature of the part or because of the incurability of the affection, [the next step is] to bring about suppuration and putrefaction. This is the second objective in the case of medications. Anyway, this is what we do in the case of the uvula, restoring it first to an accord with nature. If we fail in this, finally we eradicate it, either by surgery or by caustic medications. But the medications are better deferred to the treatise about medications, since it seemed preferable to provide another,

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τὴν δὲ χειρουργίαν ἐπὶ τῇ τελευτῇ τάξαι τῆσδε τῆς πραγματείας.

14. Οὐκ οὖν ἔτι χρὴ διατρίβειν ἐν τοῖσδε μεταβῆναι δὲ πρὸς τὰ παραπλήσια ἰάσεως δεόμενα τοῖς εἰρημένοις. ἔστι δὲ ταῦτα τὰ θ' ὑπερβάλλοντα τοῦ προσήκουτος ἐν ἀριθμῷ τε καὶ πηλικότητι καὶ τὰ κατ' ἄμφω ταῦτα ἐνδέοντα. νυνὶ μὲν οὖν ἀνόμαστα τοῦ προσήκουτος· εἰ δὲ | καὶ τοῦ συμφέροντος ἢ κατὰ φύσιν ἢ χρησίμου ποτ' εἴπομι, τὴν αὐτὴν ἕξει δύναμις ὁ λόγος. εἴρηται μὲν ἐτέρωθι περὶ τῶνδε μακρότερον ἀναμνήσαι δὲ καὶ νῦν ἐπὶ κεφαλαίῳ ἀπαντα ἄμεινον εἶναι μοι δοκέει. πρῶτον τῶν κατὰ τὸ σῶμα πάντων ἐστὶν οὐ μάλιστα χρῆζομεν, ἢ τῶν μορίων ἀόχλητος ἐνέργεια. ταύτην τε ἔχοντες φύσει διὰ τοῦτο συνήθως λέγομεν ὀρέγεσθαι τοῦ κατὰ φύσιν ἐνεργεῖν. ἐπεὶ δὲ τοῦτο αὐτὸ συνήπται τῷ κατὰ φύσιν ἔχειν, εἰκότως οὐδὲν ἠγοούμεθα διαφέρειν ἢ κατὰ φύσιν ἔχειν εἰπεῖν, ἢ κατὰ φύσιν ἐνεργεῖν. ἀλλὰ καὶ χωρὶς προσθήκης ἐνίοτε λέγομεν ἐφίεσθαι τοῦ κατὰ φύσιν ὑπακουόμενον τῇ λέξει τοῦ ἔχειν ἢ ἐνεργεῖν, ἢ ἀφοτέρων. αὐτὴ μὲν ἢ αἰτία τοῦ καλῶς εἰθίσθαι τοῖς ἰατροῖς τῇ τοῦ κατὰ φύσιν χρῆσθαι φωνῇ περὶ πάντων ὧν αἰρούμεθα κατὰ τὸ σῶμα.

μαθεῖν δ' ἐστὶν ὅτι μὴ πρῶτον μηδὲ δι' αὐτὸ τὸ κατὰ φύσιν ἡμῖν ἐστὶν αἰρετέον, ἀλλὰ δευτέρως τε καὶ κατὰ συμβεβηκός, ἐν οἷς ἢ φύσις ἀποτυγχάνει. καὶ γὰρ ἔκτος δάκτυλος εὐθὺς ἐξ ἀρχῆς συνεγενήθη | τισὶ καὶ λείπων πέμπτος ἐγένετο καὶ τινα τοιαῦτα ἕτερα, τὰ

fourth part in addition to the three, and to assign the surgical [method] to the last part of this treatise.

14. Therefore, we ought not waste time further on these things but rather go on to those things needing similar kinds of cures to those spoken of. These are the things that exceed what is proper in number and magnitude, and those that are lacking in both these respects. Just now I used the term "what is proper," but if I were to say at some time "what is of benefit," or "in accord with nature," or "of use," the argument will have the same force. More has been said about these matters elsewhere. It seems to me better to mention them all now under the chief points. The first is that of all the things in the body, what we most have need of is the undisturbed function of the parts. And because we have this naturally, on this account we customarily say we strive for function in accord with nature. Since this itself is linked to being "in accord with nature," I think it is unreasonable to make a distinction between saying "to be in accord with nature" and "to function in accord with nature." But also, without addition, we sometimes say "aim at an accord with nature," understanding in the phrase either "to be" or "to function" or both. This is the actual reason for it being customary for doctors rightly to use the term "accord with nature" about all the things which we desire in relation to the body.

It is possible to learn that it is not up to us to choose primarily or for its own sake what is in accord with nature but secondarily and contingently from among the things in which Nature fails. For in some people a sixth digit is present right from birth and in some a fifth is missing, and

μὲν ἀριθμῶ, τὰ δὲ μεγέθει τοῦ προσήκοντος ἐσφαλμένα. καὶ εἶπερ συνεχῶς μὲν ταῦτα, σπάνια δ' ἐγίνετο τὰ κατορθώματα, τοῦναντίον ἂν ἐπὶ τῶν τῆς φύσεως ἔργων ἐπράττομεν, οὐ φυλάττοντες ὥσπερ νῦν, ἀλλ' ἀνααιροῦντες αὐτά. οὗτος ὁ λόγος ἀεὶ σοι μνημονεύεσθω, διαφέρων εἰς τὴν τῶν ὀνομάτων χρῆσιν, ἐξ απατησῆσαι δυναμένων τοὺς ἀσκέπτους ἐμπουῆσαι τε διαφωρίας φαντασίαν, εἰάν ὁ μὲν τις λέγῃ τὸ παρὰ φύσιν ἅπαν ἐκκόπτει δεῖν· ὁ δὲ τὸ βλάπτον ἢ ἀσύμφορον ἢ λυμαινόμενον ταῖς ἐνεργείαις.

15. Αἰθῆσι οὖν ἀναλαβόντες ὑπὲρ τῶν πραγμάτων λέγωμεν, ἐπειδὴ τὰ τῶν ὀνομάτων ἡμῖν διώρισται, τὴν ἀρχὴν τῷ λόγῳ τήνδε ποιησάμενοι. παράκειται τοῖς εἰρημένους νοσήμασι τὰ κατ' ἀριθμὸν ἢ μέγεθος ἐξεστώτα τοῦ προσήκοντος. ἐφ' ὧν ἐκκόπτει μὲν χρῆ τὸ περιττόν, ἥτοι κατὰ μέγεθος ἢ κατ' ἀριθμὸν ἀνατρέφειν τε καὶ κατασκευάζειν τὸ λείπον, ὅταν γε δυνατὸν ἦ τοῦτο πράξαι. τὸν γάρ τοι πέμπτον δάκτυλον ἢ τοιοῦτόν τι μόριον ἕτερον οὐχ οἶόν τε | γεννησῆαι τοῖς ἰατροῖς, ἀλλ' ἔστι μόνῃς τῆς φύσεως ἔργα τὰ τοιαῦτα πάντα. τὸ μέντοι τελέως ἀφαιρεῖν τὸ κατ' ἀριθμὸν ὑπερβάλλον ἢ ἀποκόψαι τι τοῦ κατὰ τὸ μέγεθος ὑπεραυξηθέντος οὐδ' ἡμῖν ἀδύνατον. ἐν γούν ἔστι τῶν ἰατρῶν ἔργων οὐ τὸ φαυλότατον, ὅταν εἰς πολυσαρκίαν ἐκτραπῆ τὸ σῶμα τοσαύτην ὥστε μηδὲ βαδίζειν ἀλύπως δύνασθαι μηδ' ἄψασθαι τῆς ἔδρας διὰ τὸν ὄγκον τῆς γαστροῦς, ἀλλὰ μηδ' ἀναπνεῖν ἀκωλύτως, ἐκτῆκεν αὐτὸ καὶ καθαίρειν ὥσπερ γε

there are other such variants where things have fallen short of "what is proper," either in number or magnitude. And if these things were frequent while those things that are correct were rare, we would be doing the opposite to the actions of Nature if we did not preserve them as they are but took them away. You must always be mindful of this argument, which bears on the use of names, since names can deceive those who are unreflecting and create the illusion of discord, if someone were to speak of the need to excise everything contrary to nature while another were to speak of harm, inconvenience or injury to the functions.

15. Therefore, to reiterate, let me speak again about these matters, since I made the definition of terms the beginning of this discussion. Present among the diseases mentioned are those which depart from what is proper in terms of number and magnitude, in which it is necessary to excise the excess in either magnitude or number, and nurture and prepare what remains, at least whenever it is possible to do this. For certainly, with respect to a fifth finger or some other such part, it is not possible for doctors to create [this], but all such actions are for Nature alone. However, it is not impossible for us to completely remove what is in excess in number, or to excise what is increased unduly. At all events, it is one of the occupations of doctors, and by no means the most trivial, that whenever the body turns to obesity to such a degree that the person is neither able to walk without distress nor to sit on account of the mass of the belly, and is not able to breathe freely, to melt this away and get rid of it. It is just the same when some-

κάπειδαν ἐν ἀτροφία γένηται παραπλησία τοῖς ἐχομέ-
νοις φθόῃ, τῆς ἀναθρέψεως αὐτοῦ προνοεῖσθαι. πολ-
λάκις δ' οὐχ ὅλον, ἀλλ' ἐν τι μέρος ἐν ἀτροφία γίνεται
προηγησαμένης ἢτοι παραλύσεως ἢ δυσκρασίας μο-
ρίου. καί σοι καιρὸς ἤδη περὶ τῆς τούτων θεραπείας
ἐπισκέπτεσθαι τὴν ἀρχὴν ἀπὸ τῶν εἰς τὴν πολυσαρ-
κίαν ἄμετρον ἐκπεσόντων ποιησαμένῳ.

δέδεικται δ' ἐν τοῖς Περὶ κράσεων ἢ θερμότερα τε
καὶ ξηροτέρα κρᾶσις ἰσχυρὸν ἐργαζομένη τὸ σῶμα.
τοιαύτην οὖν σοι ποιητέον ἐστὶ τὴν τῶν παχέων σω-
μάτων, εἰ μέλλοι γενήσεσθαι σύμμετρος. μεμάθηκας
994K δ' ἐν τῷ κατ' ἐκείνην μὲν τὴν | πραγματείαν, ἀλλὰ καὶ
κατὰ τὴν τῶν ὑγιεινῶν οὐδὲν ἦττον, ὀξέα γυμνάσια
καὶ ἡ λεπτύνουσα διαίτα καὶ φάρμακα τοιαῦτα καὶ
τῆς ψυχῆς αἱ φροντίδες ἀποφαίνουσι τὴν τε κρᾶσιν
ὄλην θερμότεραν καὶ ξηροτέραν καὶ διὰ ταύτην τὸ
σῶμα λεπτότερον. ἐν μὲν δὲ τοῖς γυμνασίοις οἱ ὀξύτα-
τοι δρόμοι μάλιστα ἀρμόζουσιν. ἡ δ' ἕλλη τῆς λεπту-
νούσης διαίτης ἰδίᾳ γέγραπται καθ' ἐν ὅλον βιβλίον.
εἰ δὲ καὶ φαρμάκων δέονται τῶν λεπτυνόντων, εἴρηται
μὲν καὶ ταῦτα κατὰ τὰς περὶ τῶν φαρμάκων πραγμα-
τείας.

εἰρήσεται δὲ καὶ νῦν ὅσα δραστηκώτατα τῶν τοιού-
των ἐστίν, οἷς ἀξιῶ σε χρῆσθαι καθάριεν ἐπιχειροῦν-
τα πολυσαρκίαν ἄμετρον. οἷς οὖν εἰώθασιν ἕνεκα

³⁹ See, particularly, *De temperamentis*, Book 2, chapter 4.

thing like atrophy occurs in those with consumption, and we provide for the nourishing of the body. Often, however, it is not the whole body but some single part that becomes atrophic when either paralysis or *dyskrasia* of the part leads the way. It is timely for you now to give consideration to the treatment of these things, making a start from those [bodies] that have degenerated into excessive obesity.

It has been shown in the work *On Krasias (Mixtures)* that a hotter and colder *krasis* makes the body lean.³⁹ Such a *krasis* is, then, what you must bring about for thickened bodies if they are to become normal. You have learned this matter in that treatise, but also no less in *On the Preservation of Health*,⁴⁰ viz. that brisk exercise, a thinning diet, such medications, and anxieties of the soul represent a *krasis* that is, as a whole, hotter and drier, and because of this *krasis*, the body is thinner. Among exercises, very swift running is particularly suitable. The material of the thinning diet has been written about separately in one complete book.⁴¹ If people also require medications that are thinning, these were spoken about in the treatises on medications.⁴²

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However, what I shall now speak about is which of these medications is most effective and which ones I think it worthwhile for you to use in attempting to get rid of excessive obesity. Some [doctors] are accustomed to use

⁴⁰ See *De sanitate tuenda*, Book 6, chapter 8.

⁴¹ Presumably *De victu attenuante*, not included in Kühn but found in K. Kalbfleisch (1898), CMC V.4,2, and in an Italian translation by N. Marinone (1973).

⁴² See, particularly, *De simplicium medicamentorum temperamentis et facultatibus*, XI.594K and XI.627K.

παθῶν ἀρθριτικῶν ἐνιοι χρῆσθαι τμητικοῖς τὴν δύναμιν ἰκανῶς οὖσι, τούτοις καὶ σὺ χρῶ, θεραπεύειν ὑπερβάλλουσαν εὐσαρκίαν πειρώμενος. ἔστι δὲ τοιαῦτα πηγάνου τὸ σπέρμα καὶ μᾶλλον τοῦ ἀγρίου σὺν αὐτοῖς τοῖς κορύμβοις, ἀριστολοχία θ' ἢ στρογγύλη καὶ τὸ λεπτὸν κενταύριον, ἢ τε γεντιανή καὶ τὸ πόλιον ὅσα τε τῶν οὐρητικῶν ὀνομαζομένων ἰσχυρά, καθάπερ τὸ πετροσέλινον, ἕκαστον γὰρ τῶν τοιούτων καὶ αὐτὸ | καθ' αὐτὸ καὶ σὺν ἄλλοις λεπτύναι τε τοὺς χυμοὺς ἰκανὸν καὶ κενῶσαι, τὰ μὲν τοι δι' οὐρῶν αἰσθητῶς, τὰ δὲ τοι καὶ κατὰ τὴν ἄδηλον αἰσθήσει διαπνοήν· ἀλλὰ καὶ οἱ διὰ τῶν κεκαυμένων ἐχιδῶν ἅλες ἰκανῶς λεπτύνουσι, καὶ πολλοὶ τῶν ἰσχυρότερον ἢ μέσως εὐσάρκων ὑπὸ τῶν τοιούτων φαρμάκων πόσεως ἀπώλοντο, κατοπτηθέντος αὐτοῖς τοῦ αἵματος. ὤρμησαν δ' ἐπ' αὐτὰ θεασάμενοί τινες ἀπηλλαγμένους ἀρθριτικῶν παθῶν, οὐκ ἐπιλογισάμενοι τὴν κρᾶσιν τῶν ὠφεληθέντων, ὑγροτέραν τε καὶ φλεγματικωτέραν οὖσαν, οἷα πέρ ἐστι καὶ ἡ τῶν παχέων, ἐφ' ᾧ ἀκίνδυνος ἢ τῶν τοιούτων χρῆσις φαρμάκων.

ἐγὼ γοῦν ἐθεράπευσα τινὰ νεανίσκον ἐτῶν ἐγγύς τεσσαράκοντα, παχὺν ἰκανῶς γεγονότα, τῇ τε πρὸς τοὺς ἀρθριτικοὺς ἀντιδότῳ καὶ τοῖς ἀλοσι τῆς θηριακῆς, αὐτῇ τε τῇ θηριακῇ μετὰ τοῦ καὶ τῇ ἄλλῃ διαίτῃ τῇ λεπτινούσῃ χρῆσθαι καὶ γυμνασίῳ δρόμοις ὠκέσι. παρεσκευάζον δ' αὐτὸν ἐπὶ τὸν δρόμον, ἀνατρίβων μὲν πρῶτον ὠμολίνους τραχέςιν, ἄχρι τοῦ φοινίξαι τὸ δέρμα, τρίβων ἐφεξῆς τρίψει δι' ἐλαίου τῶν διαφορη-

those that are extremely thinning in terms of capacity for affections of the joints, and you must also use these when trying to treat an excess of normal flesh. Such medications are the seeds of rue, and especially that which is wild, with the actual clusters of ivy fruit, aristolochia which is round, thin centaury, gentian, hellebore and those of the so-called urine-producing medications that are strong, like parsley. For each of these, either by itself or with other medications, is sufficient to thin the humors and to evacuate [them], some perceptibly through the urine and others through imperceptible transpiration. But the salt [made] from burned vipers is also adequately thinning. And many of those who are quite thin or moderately plump have perished due to the drinking of such medications because their blood becomes overheated. However, [doctors] rush to these medications when they see some are freed from affections of the joints, without considering the *krasis* of those who were helped—whether it was more moist and more phlegmatic, as it is in those who are obese and in whom the use of such medications is without danger.

Anyway, I treated a young man, close to forty, who was excessively fat, with an antidote against the arthritides and with the salt of theriac, and with theriac itself, along with the thinning diet, and exercised him with fast running. However, I did prepare him for the running by rubbing him first with rough cloths until the skin was reddened, and next rubbing him with oil containing some of the

996K τικῶν τι φαρμάκων ἔχοντος, ἢ ῥῆ καὶ μετὰ δρόμον ἐχρώμην αὔθις. ἔστι δὲ ταῦτα σικίου ρίζα τοῦ ἀγρίου καὶ ἡ ἀλθαία καὶ ἡ γεντιανὴ καὶ ἡ ἀριστολοχία καὶ ἡ τοῦ πάνακος ρίζα καὶ τὸ πόλιον καὶ τὸ κενταύριον. ἐν δὲ τῷ χειμῶνι καὶ μετὰ τὸ λουτρὸν ἐπαλείφειν συμφέρει τῷ εἰρημένῳ ἐλαίῳ. οὐκ εὐθὺς δὲ τὴν τροφήν ἐπὶ τοῖς λουτροῖς διδόναι προσήκεν, ἀλλὰ κοιμᾶσθαι πρότερον, ἐπιτρέπειν δ', εἰ βούλονται καὶ αὔθις λουσασθαι πρὶν ἢ τραφήναι. κάλλιον δ' ἔστι καὶ τὸ ὕδωρ τῶν διαφορητικῶν.

εἰ μὲν οὖν αὐτοφνῆς ἔχοιμεν, ἐκείνῳ χρωμένους ὁποῖον ἔστι καὶ τὸ κατὰ τὴν Λέσβον ἀπὸ τεσσαράκοντα σταδίων τῆς Μιτυλήνης· εἰ δὲ μὴ κατασκευάζοντας αὐτοὺς παραπλήσιον. ἔστι δὲ τὸ κατὰ τὴν Μιτυλήνην καὶ χρόα καὶ δυνάμει τοιοῦτον, ὁποῖον ἂν γένοιτο μυχθέντος ἀλὸς ἄνθους ὕδατι θαλάσσης. τουτὶ γὰρ τὸ ὕδωρ καὶ τοῖς ὑδριώσι καὶ τοῖς ἄλλοις οἰδαλέοις ἐπιτήδειον ἔστιν, ἰσχυρῶς ξηραίνον· ὡσαύτως δὲ δὴ καὶ τοῖς πολυσάρκοις καὶ μάλιστα ὅταν αὐτοὺς ἀναγκάζῃ τις ἐν αὐτῷ κολυμβᾶν ὀξύτατα καὶ λουσαμένους πλεον μὴ παραχρῆμα πίνειν ἢ ἐσθίειν, 997K ἀλλ' ἤτοι κοιμᾶσθαι πρότερον ἢ πάντως γε ἡσυχάζειν. εἰδέναι δὲ χρῆ καὶ προλέγειν τῷ θεραπευομένῳ τὴν πολυσαρκίαν ὡς ἔσθ' ὅτε διὰ κίνησιν ἀθροωτέραν εἰκός ἐστι καὶ πυρέξαι αὐτόν· ὅτι τε μήθ' ὁ πυρετὸς ἀνάρμοστος εἰς τὰ παρόντα γενήσεται, τοῦ ἱατροῦ καλῶς ἅπαντα πράττοντος. εὐδηλον γὰρ ὡς ὅταν ἐπὶ κόπων πυρέξωσιν καὶ οἱ οὕτω θεραπευόμενοι,

discutient medications, which I used again after the running. These [medications] are the root of the wild cucumber, marshmallow, gentian, aristolochia, the root of panax, hulkwort and centaur. In the winter, it is also of use to smear [the patient] with the aforementioned oil after a bath. It is, however, not appropriate to give [patients] food immediately after bathing, but [for them] to sleep first, and to allow them, if they wish, to bathe again before being nourished. It is better, too, if the water has discutient properties.

If we are to depend on natural [waters], they should use the kind that is in Lesbos, forty stadia from Mytilene. If not, let them prepare what is similar. The water at Mytilene is of such a kind, in terms of color and potency, as would be the case if lustrous salts were mixed with seawater. For this water is suitable both for those with hydrops and for the other swellings, being strongly drying. Similarly, it is also suitable for those who are obese, and particularly when someone also compels them to swim more in it quickly, and after bathing more, not to drink or eat immediately but either to sleep beforehand, or at least rest completely. It is, however, also necessary to realize you should say beforehand to the one being treated for obesity that there are times when, due to more concentrated movement, he is likely to also become febrile, and that the fever will not be inappropriate to the prevailing circumstances, if the doctor does everything properly. It is clear that whenever those who are treated in this way be-

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καταστήσαντες αὐτῶν τὸν πυρετὸν, αἰθίς ἐπὶ τὴν αὐτὴν ιδέαμ τῆς ὄλης θεραπείας ἀφιζόμεθα. φεύγειν δ' ἐπ' αὐτῶν χρῆ καὶ τοὺς τροφίμους οἴνους, οἰοί πέρ εἰσιν οἱ παχεῖς· τοῖς δὲ ὑδατώδεσι χρῆσθαι, τουτέστι τοῖς λευκοῖς μὲν τῇ χροῖα, λεπτοῖς δὲ κατὰ τὴν σύστασιν, ἢ τοῖς τεθαλαττωμένοις.

16. Ὅσους δ' ἀνατρέφειν βουλόμεθα καταλελεπτυσμένους, οἶνον μὲν δώσομεν τὸν παχύν, ἐδέσματα δὲ τὰ παχύχυμα καὶ γυμνάσια τὰ βραχέα καὶ τρύψιν τὴν μετρίαν· καὶ ἀπλῶς εἰπεῖν, ἅπαντα τοῖς εἰρημένοις ἐναντία πράξομεν. ἐπιτήδειον δ' αὐτοῖς ἐστὶ καὶ τὸ πιπτοῦσθαι δι' ἡμερῶν ἤτοι τριῶν ἢ τετάρων· κάλλιστον γὰρ τοῦτο φάρμακον εἰς σάρκωσιν, ὥστ' εἰ καὶ
998K τι μόριον ἐν ποτε πάθῃ, διὰ τούτου | τοῦ βοηθήματος ἀνατρέφειν αὐτό. καὶ ἡμῖν ἤρκεσεν ἐπὶ πάντων σχεδὸν μόνον τοῦτο· καὶ γὰρ καὶ θερμαίνει καὶ ὑγραίνει πλῆθος αἵματος ἐπισπώμενον. οὗτ' οὖν συνεχῶς χρῆ προσφέρειν αὐτὸ τοῖς κάμνουσι σώμασιν, οὐθ' ὅτε χρῆ καταχρίειν πολλάκις, ἀλλ' ἐν μὲν χειμῶνι δῖς, ἐν θέρει δ' ἅπαξ ἀρκεῖ. τοῖς δ' ἐκ γενετῆς ἔχουσιν ἰσχυρότερα μόρια καὶ οἱ ἀνδραποδοκάπηλοι βοηθοῦσι διὰ τοῦ βοηθήματος τοῦδε μετὰ τῆς καλουμένης ἐπικρούσεως, ἔστι δὲ κακείνους συμμετρία τις, ὡς μὴ μᾶλλον τοῦ δέοντος γίγνοιτο μήτ' ἔλαττον, οὔσης τοιαύσδε. ναρθήκια λεῖα μετρίως ἀηλιμμένα κατὰ τῶν ἰσχυρῶν μορίων ἐπαράσσουσιν, ἄχρι περ ἂν ἐξαρθῇ μετρίως· ἐν τούτῳ γὰρ τὸ ὄλον ἐστίν, ὥσπερ καὶ Ἰπποκράτης ἔλεγεν ἐπὶ καταπλήσεως ὕδατος θερμοῦ,

come febrile through fatigue when we establish their fever, we will come again to the same form of the whole treatment. It is also necessary, in their case, to avoid wines that are nourishing, [that is] those that are thick, whereas we do use those that are watery, that is to say, those that are white in color and thin in consistency, or have been mixed with seawater.

16. However, when we wish to feed up those who have been made very thin, we will give wine which is thick, foods which are thick-humored, little exercise and moderate rubbing—in short, we will do all the things opposite to those mentioned [for obesity]. The application of pitch over three or four days is also suitable for them, for this is the best medication for the creation of flesh, so that even if one single part is at some time affected, build it up with this remedy. And pitch alone is almost sufficient for us in the case of all [these], for when much blood is drawn, it heats and moistens. Therefore, it is not necessary to apply this continuously to the patients' bodies nor is it necessary to smear them often; twice in winter and once only in summer is enough. In those who have certain parts thinner from birth, slave traders also help with this remedy along with the so-called "percussion,"⁴³ so there is some symmetry in those parts such that they are not more or less than necessary. This is how [it is done]: they strike rods against the thin parts until they are moderately raised, for the whole matter is in this, just as Hippocrates said in the case of pouring on warm water that "first [the part] is raised up

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⁴³ For this method, see also Paulus Aeginata, 3.69 and 6.51.

τὸ μὲν πρῶτον αἰείρεται, ἔπειτα δ' ἰσχυαίνεται. πάντ' οὖν ἂ εὐσαρκῶσαι βουλόμεθα μόρια καὶ τρίβειν χρῆ καὶ καταπλῆν καὶ παίειν καὶ πιττοῦν ἄχρι περ ἂν ἐξαρθῆ γεινομένου δὲ τούτου, παραχρῆμα παύεσθαι χρῆ πρὶν ἄρξασθαι διαφορεῖσθαι. τὰ γάρ τοι θερμαίνοντα πάντα | καθάπερ ἔλκειν πέφυκεν, οὕτω καὶ διαφορεῖν. ἐὰν οὖν ἀναμείνης διαφορηθῆναι τὸ ἐλχθέν, οὐδὲν ἕξεις πλέον.

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οὕτω καὶ πυγὰς τις ἀνδραποδοκάπηλος ἔναγχος ἠῆξῃσεν ἐν ὀλίγῳ χρόνῳ παιδὸς ὑπολέπτου, συμμέτρως μὲν τῇ κατακρούσει χρώμενος ἐκάστης ἡμέρας ἢ παρὰ μίαν, συμμέτρως δὲ πιττῶν. ἀλλὰ τοῖς γε τὸ σύμπαν σῶμα λεπτοῖς καὶ λούεσθαι μετὰ τροφήν ἐπιτήδειον. ὥσπερ δὲ τοῖς λεπτύνουσι βοθηθήμασι κίνδυνος ἦν ἀκολουθῆσαι πυρετὸν ὑπερθερμανθέντος ἀμέτρως τοῦ σώματος, οὕτω καὶ τοῖς λουομένοις ἐπὶ τροφαῖς κίνδυνός ἐστι κατὰ τὸ ἦπαρ ἔμφραξιν γενέσθαι, καὶ μάλιστα διὰ τὸ τῶν ἔδεσμάτων εἶδος ἔμφράττει γὰρ καὶ ἄλλως τὰ παχύχυμα, χρωμένων ἐπὶ πλέον αὐτοῖς. ὅπου δὲ καὶ ἄλλως τοῦτο δρᾶν πέφυκε, πολὺ δὲ μᾶλλον ἐπὶ βαλανείοις ἅμα τροφῇ τοῦτο δράσει.

γίνεται γε μὴν καὶ λίθων ἐν νεφροῖς σύστασις ἐπὶ τῇ τοιαύτῃ διαίτῃ χρονιζούσῃ· διὰ τί δέ, οὐ πᾶσι γίνεται πρόδηλον. ἐνίους μὲν γὰρ εἰκός ἐστιν ἦτοι πυκνοὺς ἔχειν τοὺς νεφροὺς ἢ στενὰς τὰς ἀναστομώσεις τῶν ἐν ἦπατι φλεβῶν, ἐνίους δὲ τὰναντία. καὶ τούτων | διάγνωσις οὐδεμία σαφῆς ἐστιν· ἀλλ' ἐπερωτᾶν χρῆ τὸν διαιωόμενον, ὡς εἴρηται, συνεχῶς εἴ τις

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and then reduced."⁴⁴ All those parts that we wish to be "well-fleshed," we must rub and pour [water] on, strike, and apply pitch to until they become raised. When this has happened, we must immediately stop before they start to be dispersed. Certainly, all things that are heated disperse, just as they naturally attract. If you wait for what has been attracted to be dispersed, you will have nothing more.

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In this manner, a slave trader recently increased the buttocks of a rather thin child in a short time by using a moderately narrow incision either every day or on alternate days and applying pitch moderately. But for those who are thin in the whole body, bathing after food is also useful. However, just as with the thinning remedies, there is always the danger of a fever following when the body is immoderately overheated, so too, in those bathing after food, there is a danger of blockage occurring in the liver, and this particularly depends on the kinds of foods, for those that are otherwise thick-humored cause blockage if we use them to excess. Where people are accustomed by nature to do this under other circumstances, they will do it much more by bathing at the same time as taking nourishment.

In fact, the formation of stones in the kidneys also occurs due to the prolonged use of such a diet. It is, however, clear why this does not occur to everyone in that it is likely for some to have thickened kidneys or narrowed openings in the veins of the liver, and some to have the opposite. And there is no clear way of recognizing these variants. Instead, it is necessary to inquire of the person following the diet, as

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⁴⁴ Hippocrates, *Office*, 13.

αὐτῷ βάρους αἰσθησις ἐν ὑποχοδρίῳ δεξιῷ καὶ κατὰ τοὺς ψόας γίγνεται. κὰν αἰσθηταί ποτε τοιοῦτου τινός, αὐτίκα δι' ὄξυμέλιτος διδόναί κάππαριν ἐν ἀρχῇ τῆς τροφῆς, ἄχρι περ ἂν καταστή τὸ βάρος. ἐπὶ δὲ τῶν δυσκόλως ἀνατρεφόμενων μορίων καὶ πλέον ἤδη κατεψυγμένων ἐχρησάμεν ἐνίοτε καὶ θαψία, ποτὲ μὲν μετὰ μέλιτος ἐπιχρίων τὸ μόριον, ἔστι δ' ὅτε καὶ κηρωτῆς· ἐπισπάται γὰρ καὶ αὕτη τοῖς μορίοις οἷς ἂν ἐπιτεθῆ πλήθος αἵματος.

1001K ἐφ' ὧν δὲ ὀλίγον ἐνδεῖ τῷ δέρματι τοῦ αἰδοίου πρὸς τὸ κατὰ φύσιν, ἐπὶ τούτων ἄνευ θαψίας πολλάκις μόνῃ τῇ τάσει τὸ δέον εἰργασάμεν, ἵνα χάρτου μαλακῆν καὶ εὐτονον ἐν κύκλῳ περιελίττων ὑποκεχρισμένῳ τῷ δέρματι κόμμεως. εὐδηλον δὲ δήπουθεν ὅτι καὶ τὸ τῆς ἰνὸς πέρας ἐπικολλᾶν χρῆ διὰ κόμμεως τῷ ὑποβεβλημένῳ ἄνω μέρει τῆς ἰνός· ἐν τάχει τε γὰρ ξηραίνεται καὶ ἀλύπως σφίγγει. προὔποτιθέσθαι δὲ χρῆ τοῦ δέρματος τῆς ποσθῆς ἐκ τῶν ἔνδον | μερῶν στρογγύλον τι σύμμετρον, ὃ καὶ μετὰ τὸ κολληῆσαι τὴν ἵνα βῆδῖος ἐξαιρήσεις. ἐνιοὶ δὲ τῶν διὰ θαψίας ἐπαγόντων τὴν ποσθὴν τὸ στρογγύλον τοῦτο μολύβδινον ἐποίησαν ὥσπερ τι σωληνάριον· εἴτ' ἔξωθεν αὐτὸ περιτείνοντες τὸ δέρμα τῆς ποσθῆς καταδοῦσιν ἱμᾶντι μαλακῷ. καὶ γένοιτ' ἂν ποτε καὶ τοῦτο χρήσιμον ἐφ' ὧν ἐνδεῖ πολὺ τοῦ δέρματος· εἰ δ' ὀλίγον εἴη τὸ λείπον, ἀρκεῖ μόνον, ὡς εἴρηται, τὸ χαρτίον ἐν κύκλῳ περιελιττόμενον· ἐν αὐτῷ δὲ τῷ περιβάλλειν τε τῷ δέρματι καὶ κατα-

I said, if he has any sense of heaviness continuously in the right hypochondrium and in the loin muscles. If he does at some time have the sense of such a thing, then immediately give oxymel with capers at the beginning of food until the heaviness settles down. In those parts that are restored with difficulty, and some when they are already more chilled, I am accustomed to use thapsia⁴⁵ also, sometimes smearing the part with honey and at other times with a salve also, for this draws out the excess blood from the parts to which it is applied.

In those who have a minor lack of the skin of the penis in terms of what is normal, I have often brought about what is needed by stretching alone without thapsia, wrapping a soft and firm strip of papyrus in a circle around the skin smeared with gum.⁴⁶ It is, of course, clear that it is also necessary to smear the upper edge of the strip with gum by placing it underneath, for then it dries quickly and binds painlessly. It is necessary to set something moderately round under the skin of the penis from the parts within—something which you will also remove easily after gluing the strip [of papyrus]. However, some of those who lay this round object on the penis with thapsia make it of lead, like a small pipe, and then, stretching the skin of the penis, bind it with a soft cord externally. This is also useful sometimes in the case of those who have a major lack of skin. If there is a little remaining, it is enough just to wind the papyrus around in a circle, as was said. However, in placing this around the skin and gluing it, we must put the

⁴⁵ *Thapsia garganica*; see Dioscorides, IV.157.

⁴⁶ This is presumably a treatment of *letpodermos*; see Celsus, VII.25.1, LCL, vol. 3, pp. 420–23, and the pseudo-Galenic *Definitiones medicae*, XIX.445K; for a modern account see J. P. Rubin (1980), *Urology*, XVI, pp. 121–24.

κολλᾶν αὐτὸ προὔποκεῖσθαι χρῆ τὸ σωληνᾶριον. ἐγὼ δὲ εἴωθα, εἰ καὶ μηδὲν τούτων παρῆ, τοῦ χάρτου σύμμετρον ἐλίπτων ἐνθῆναι στήριγμα τοῦ περιβλήματος, ἢ ὕστερον, ὅταν ἀκριβῶς παγῆ τὸ περιελιττόμενον ἐξῶθεν ἐξαρθέντος τοῦ στήριγματος, εὐκόλως οὐρεῖν ὑπάρχη τῷ θεραπευομένῳ. πρόδηλον δ' ὅτι καὶ τοῦτο τὸ πάθημα τοῦ γένους τῶν νοσημάτων ἐστίν, ὃ κατὰ πηλικότητα τοῦ κατὰ φύσιν ἐξέστηκεν, ἐνίοτε μὲν ἀποσαπίσης τῆς ποσθῆς γινόμενον, ἐνίοτε δὲ ἐξ ἀρχῆς ἔλαττον συγγενόμενον. ὑπάγεται δὲ καὶ χειρουργίας τρόπῳ διττῷ ποτὲ μὲν ἄνω κατὰ τὴν ἀρχὴν τοῦ αἰδοίου τὸ δέρμα τεμνόντων κυκλοτερῶς, ἔνεκα λυθείσης αὐτοῦ τῆς συνεχείας ἔλκεσθαι κάτω μέχρι τοῦ σκεπάσαι τὴν καλουμένην βάλανον ὄλην. ἐνίοτε δὲ ὑποδρόντων σμίλη κατὰ τὰ ἔνδον ἀπὸ τῆς κατὰ τὴν βάλανον ρίζης, εἴθ' ἐλκόντων κάτω, κᾶπειτα δεσμευόντων, ὡς εἴρηται, μαλακῶ τινι.

1002K

λεχθήσεται δὲ περὶ τῶν τοιούτων τρόπων ἐπὶ προήκοντι λόγῳ, καθάπερ γε καὶ περὶ κολοβομάτων οὕτως γὰρ ὀνομάζουσι τὰ κατὰ χεῖλος ἢ πτερυγίου ῥινὸς ἢ οὖς ἐλλείποντα. μεθοδεύεται γὰρ πῶς καὶ ταῦτα πρῶτον μὲν ὑποδρόντων ἐκατέρωθεν τὸ δέρμα, μετὰ δὲ τοῦτο ἐπαγόντων καὶ συναγόντων ἀλλήλοις τὰ χεῖλη τῶν δερμάτων, ἀφαιρούντων τε τὸ τετυλωμένον ἐκατέρου, κᾶπειτα ραπτόντων τε καὶ κολλῶντων. ἐκ ταύτου δὲ τοῦ γένους εἰσὶ καὶ αἱ κατὰ τὸν

⁴⁷ Coloboma here appears to refer to both congenital and

small pipe under beforehand. If none of these things is available, I am accustomed, after winding the papyrus around moderately, to put in a support of what is placed around, so that later, after what surrounds is fixed in place accurately on the exterior, it is possible, when the support is removed, for the man being treated to pass urine easily. It is clear that this affection is also of the class of diseases in which there has been a departure in terms of magnitude from what accords with nature, sometimes occurring when there is putrefaction of the penis and sometimes when there is a congenital deficiency. Surgery is introduced in a twofold manner; sometimes above in relation to the origin of the penis, when doctors cut the skin in a circular fashion so as to draw it down after its connection is released until it covers the so-called glans in its entirety, and sometimes, after stripping off the skin with a scalpel internally from the root of the glans when this is drawn downward, to bind, as I said, with something soft.

1002K

I shall speak about such ways as the discussion proceeds, just as I shall also speak about the colobomata, for so they term deficiencies in the lip, the alae of the nostrils and the ears.⁴⁷ For these are also treated in some way by first stripping off the skin below on each side and, after this, leading on and drawing together the margins of the skin on each side, having removed what of each has become hard, and then suturing and conglutinating them. Also from this same class are the rhyades⁴⁸ involving the

acquired deficiencies involving different structures. The transliterated term has been retained, although it is now used primarily in connection with the eye.

⁴⁸ Rhyades, which is a term not now in use, appears to be an acquired tissue defect following eye surgery; see Celsus, VII.7.4.

μέγαν κανθὸν ῥυάδες, ἢ μειωθέντος ἐπὶ πλεόν ἢ τε-
λέως ἀπολλυμένου τοῦ κανθοῦ. τελείως μὲν οὖν ἀπολ-
λυμένου παντάπασιν ἀνίατον γίνεται τὸ νόσημα, μει-
ωθέντος δὲ διὰ τῶν μετρίως στυφόντων θεραπεύεται
μετὰ τοῦ προκαθάραι πρῶτον μὲν ὄλον τὸ σῶμα,
1003K δεύτερον δὲ τὴν κεφαλὴν. ἔστι δὲ μετρίως στυφοντα
φάρμακα τὰ τε διὰ γλαυκίου καὶ κρόκου | καὶ τὰ
νάρδινα καλούμενα, καὶ μάλισθ' ὅσα δι' οἴνου σκευ-
άζεται. συνελόντι δὲ εἰπεῖν, ἐπὶ πάντων ἐν οἷς ἀπώ-
λετό τις οὐσία μάλιστα μὲν αὐτὴν ὁμοιοτάτην πει-
ρᾶσθαι χρὴ κατασκευάζειν· εἰ δ' ἀδύνατον εἶη τοῦτο,
τῆς γε αὐτῆς χρείας ἔστοχασμένων ἡμῶν ἔσται δὲ
καὶ αὐτὴ κατὰ τοῦθ' ὁμοία.

τοῦ γοῦν τῆς κνήμης ὅσπου πολλάκις ἀναγκασθέν-
τες ἐκκόψαι συχνόν, εἰς τὴν χώραν αὐτοῦ φύσαι τινα
ἐτέραν οὐσίαν τὴν φύσιν προκαλούμεθα διὰ τῶν σαρκω-
τικῶν φαρμάκων, ἥτις ἐν ἀρχῇ μὲν οἷα περ σκληρὰ
σάρξ ἐστιν, ὕστερον δὲ πάρος σκληροτέρου λαμβάνει
σύστασιν, καὶ τῷ χρόνῳ κρατυθείσα πρὸς τὰς βαδί-
σεις αὐτ' ὅσπου⁵ γίνεται ἐπιτηδεία. καὶ σκυταλίδας δὲ
δακτύλων ἐκκόπτοντες ὁρῶμεν ἐν τῇ χώρᾳ τῶν ἐκκο-
πεισῶν ἐτέραν οὐσίαν, οἷαν περ εἶρηκα γεννωμένην.
ὅτι δὲ καὶ φλέβας αἰσθητὰς ἐνίοτε γεννωμένας εἶδο-
μεν εἶρηται πρόσθεν. αὗται μὲν οὖν οὐχ ὅμοιαι ταῖς
ἀπολλωλῆταις, ἀλλ' αἱ αὐταὶ γίνεσθαι λέγοντ' ἄν,
ὥσπερ γε καὶ ἡ ἐν τοῖς κοίλοις ἔλκεσι σάρξ. ἢ δ' ἐν τῷ
1004K τυλοῦσθαι ταύτην οὐλλῇ γεννωμένην δέρματι μὲν ἔστιν
ὁμοιοτάτη, δέρμα δ' οὐκ ἔστι | πυκνοτέρα γοῦν αὐτοῦ

greater canthus [of the eye] when the canthus is either re-
duced still more or destroyed altogether. When it is de-
stroyed altogether, the disease becomes completely incur-
able; when it is reduced, it is treated by moderate
astringents along with prior purging, first of the whole
body and second of the head. The medications that are
moderately astringent are those made from the glaucium,
crocus, and the so-called nard, and particularly those that
are prepared with wine. In short, in all those cases in which
some substance is destroyed, we must especially attempt
to provide that which is most like [what is destroyed] while,
if this is not possible, we aim at the actual use and this will
be in relation to these same things.

At all events, often when we are forced to cut out a large
part of the bone of the shank, we call forth some other sub-
stance (in terms of nature) to grow up in its place by way of
flesh-producing medications. This is, in the beginning, a
kind of hard flesh and later takes on the consistency of a
harder callus, and over time is strengthened and becomes
serviceable for walking in place of bone. And when the
phalanges of the fingers have been cut out, we see in the
space of what is cut out, another substance generated of
the kind I have described. Also, I said before that I some-
times saw the perceptible veins regenerate. These are not
the same as those that have been destroyed, although they
might be said to become so, like the flesh in hollow
wounds. In being hardened, this scar that is generated is
very similar to skin but is not actually skin and seems to be

⁵ B (cf. ossis loco KLat); αὐτοῦ

φαίνεται διά τε τῆς ὄψεως καὶ τῆς ἀφῆς, καὶ μέντοι καὶ τῷ λογισμῷ τεκμαιρομένοις ἐκ τοῦ μὴ φύειν τρίχας. ταῦτ' οὖν ἔχων αἰεὶ πρόχειρα πρὸς τὰς θεραπείας εὐπορήσεις ὦν σε χρὴ πράττειν.

17. Ἐμοὶ δ' ἤδη καιρὸς ἐπ' ἄλλα προΐεναί νοσημάτων εἶδη, κοινωνοῦντα τοῖς προειρημένοις. ὁ μὲν οὖν ἔρπηθι ὀνομαζόμενος ἐκ τοῦ αὐτοῦ γένους ἐστὶ τοῖς ἠλκωμένοις ἐρυσσιπέλασιν, ἢ σαρκοκῆλη δὲ τοῖς σκίρροις. ὀφίασις δὲ καὶ ἀλωπεκία καὶ ἡ πτίλωσις ἐκ τοῦ γένους ἐστὶ τῶν νοσημάτων ἐν οἷς ἀπόλωλέ τι τῶν κατὰ φύσιν, ὥσπερ γε καὶ ἡ μυρμηκία τῷ ὄλῳ γένει παρὰ φύσιν ἐστὶ. τρίτη δ' ἀπάντων αὐτῶν ἡ διαφορὰ. τινὰ μὲν γὰρ ἐκ μεταβολῆς γίνεται τῶν στερεῶν σωμάτων, ὡς ἡ μυρμηκία καὶ ἡ λεύκη καὶ ὁ ἀλφὸς καὶ ὁ σφάκελος, ἐλέφας τε καὶ ψώρα καὶ λέπρα, τινὰ δ' οὐδ' ὄλως ὄντα πρότερον ὕστερα γίνεται, καθάπερ καὶ ἡ μελικηρὶς, ἀθερώματ' αὐτὰ τε καὶ στεατώματα· καὶ καθ' ἕτερον τρόπον ἔλμινθες καὶ ἀσκαρίδες καὶ κηρία· καλοῦσι γὰρ οὕτω μὲν μακρὰν καὶ πλατεῖαν ἔλμινθα· 1005K καὶ πάντα τὰ πρόσθεν | εἰρημένα, ἃ κατὰ τινα τῶν ἀποστημάτων εὐρίσκειται, πῶροις, ἢ λίθοις, ἢ ὄστοις, ἢ θριξίν, ἢ τισιν ἑτέροις τῶν τοιούτων εἰκότα. προσέχειν οὖν αἰεὶ χρὴ τὸν νοῦν ἐπὶ πάντων τῶν παρὰ φύσιν ἀκριβῶς ἐπισκοπούμενον ἐκ τίνος γένους ἐστίν· εἴπερ γε τὴν πρώτην ἔνδειξιν ὀρμητήριον ἐσομένην ἀπασῶν τῶν ἐφεξῆς ὀρθῶς εἴπομεν ἐκ τοῦ γένους λαμβάνεσθαι.

thicker than skin both to sight and touch, and furthermore, to those who judge on the grounds of it not growing hair. Therefore, when you have these things always to hand, you will be well supplied in terms of the treatments which you ought to carry out.

17. It is time now for me to proceed to other kinds of diseases associated with those previously spoken of. Thus, what is called herpes is from the same class as ulcerating erysipelas while sarcocele is from the same class as the scirrhoties (indurations). Ophiasis, alopecia and ptilosis are from that class of diseases in which something which accords with nature is destroyed, just as sessile warts are in the whole class contrary to nature. There is a threefold differentiation of all these. Some arise from a change of solid bodies, as, for example, sessile warts, leuke, alphas, sphacelus, elephas, psora and lepra. There are others that did not exist at all before and later arise, like meliceris, atheroma and steatoma and, in another way, helminths, ascarides and ceria (for so they call the long and flat helminths), and there are all those things mentioned before which are found in some of the abscesses, like gravel, 1005K stones, bones, hair or certain other such things. Therefore, you must always direct your attention, in the case of all the things contrary to nature, to considering accurately from which class they are, if in fact I am right in saying the primary indication will be taken to be the starting point of all the things to follow from the class.

τὸν γοῦν ἔρπητα χολώδης γεννᾷ χυμός· ὥστε κατὰ γε τοῦτο ταύτου γένους ὑπάρχειν ἐρυσιπέλατι, καὶ τοῦτό γ' αὐτοῦ μᾶλλον ἔτι τὸ ἠλκωμένον. διαφέρει δὲ τῆ λεπτότητι τοῦ χυμοῦ· πάνυ γάρ ἐστι λεπτός ὁ τὸν ἔρπητα γεννῶν, ὡς μὴ μόνον διὰ πάντων διέρχεσθαι τῶν ἔνδον μορίων, ὅποσα σαρκώδη τὴν οὐσίαν ἐστίν, ἀλλὰ καὶ δι' αὐτοῦ τοῦ δέρματος ἄχρι τῆς ἐπιδερμίδος, ἣν μόνην ἀναβιβρώσκει τε καὶ διεσθίει τῷ στέγεσθαί τι πρὸς αὐτῆς· ὡς εἶ γε καὶ ταύτην διεξείη τοῖς ἰδρώσιν ὁμοίως, οὐκ ἂν ἔλκος εἰργάσατο. κοινὸν γάρ δὴ τοῦτο τοῖς γιγνομένοις ἐκ χυμοῦ δακνώδους ἔλκεσιν, ἅπερ αὐτόματα | ἔλκη προσαγορεύουσιν, ἴσχεσθαί τε καὶ βραδύνειν ἐν τῇ διεξόδῳ τὸν ἐργαζόμενον αὐτὰ χυμόν. τῷ δ' ἦττον καὶ μᾶλλον ἕτερον ἑτέρου χυμὸν ἦτοι λεπτόν ἢ παχὺν ὑπάρχειν αἱ κατὰ τὸ βάθος ἐν τοῖς ἔλκεσιν γίνονται διαφοραί. τούτου τοῦ γένους ἐστὶ καὶ ἡ φαγέδαινα καὶ οἱ ἠλκωμένοι τῶν καρκίνων. ἐφ' ὧν ἀπάντων ἡ μὲν κοινὴ θεραπεία κωλύσαντα τὸν ἐπιρρέοντα χυμὸν ἰᾶσθαι τὸ ἔλκος· ἡ δ' ἰδία καθ' ἕκαστον ἐκ τε τῆς τοῦ μορίου φύσεως εὐρίσκεται καὶ τῆς ιδέας τε καὶ ποσότητος τοῦ χυμοῦ. λεπτότατος μὲν οὖν ἐν τοῖς τοιούτοις χυμοῖς ἐστὶν ὁ τὸν ἐλκούμενον ἔρπητα γεννῶν παχύτατος δὲ ὁ τὸν καρκίνον· ἐφεξῆς δὲ τούτων κατὰ γε τὸ πάχος ὁ τὰς φαγεδαίνας ὀνομαζομένης. ὧν ἰδέαι τινὲς εἰσι τὰ τε χειρώνια καὶ τηλέφια καλούμενα.

καὶ ἥδη τινὲς ἄλλαι τοιαῖδε προσηγορίαι γεγόνασιν, ἄχρηστοί τε καὶ περιέργοι πρὸς γὰρ τοι τὴν

Anyway, a bilious humor generates herpes, so this is of the same class as erysipelas and even more than this, the ulcerated [form] of erysipelas. The difference lies in the thinness of the humor; for that which generates herpes is particularly thin so as not only to pass through all the parts within, however fleshy they are in substance, but also through the skin itself up to the epidermis, which alone it corrodes and eats through by being covered somewhat by it, since if it were also to go through this like sweat, it would not create an ulcer. For this is certainly common to those ulcers arising from a biting humor which they call "spontaneous ulcers," the humor which creates these being held back and delayed in its passage. By virtue of one humor being less or more than another, or thin or thick, the differentiae in relation to depth arise in the ulcers. Of this class also are the phagedaenae and the ulcerations of the cancers. In all these, the common treatment is to cure the ulcer by preventing the influx of humor. The specific treatment for each will be discovered in terms of the nature of the part and the form and quantity of the humor. Therefore, the thinnest among such humors is what generates the herpetic ulceration, and the thickest is what generates the cancerous. Next of these, at least in terms of thickness, is what generates the so-called "phagadaenae." There are certain forms of these called chironian and telephian.⁴⁹

And now certain other such terms have come into existence but they are useless and superfluous, for what we

⁴⁹ See Book 2, note 5.

1007K *θεραπείαν ἐπίστασθαι χρὴ τό τε πλῆθος τοῦ χυμοῦ καὶ τὴν δύναμιν καὶ τὴν σύστασιν, οἷον εὐθέως ἐπὶ τῶν ἐρπήτων, ἐπειδὴ λεπτός ἐστιν ὁ χυμός, ἐκ τοῦ γένους ὧν δηλονότι τῆς ξανθῆς χολῆς, ὅταν ἀναδείρῃ τὴν ἐπίδερμίδα | διαφορηθείς, ἐπιτρέπει συνουλωθῆναι τῷ ἔλκει. ἔαν μὲν οὖν φθάσῃ τις ἐκκαθάραι τὸ σύμπαν σῶμα, μετὰ τοῦ τοῖς ἀναστέλλουσιν τε καὶ ἀποκρουομένοις τοῖς ἐπιρρέοντας χυμοῖς χρῆσασθαι φαρμάκοις ἰάσατο τὸν ἔρπητα. μηδέτερον δὲ ἐργασάμενος τούτων, ἀλλὰ μόνοις ἀρκεσθεῖς τοῖς ἐπουλοῦσι, τὴν ἠλκωμένην ἐπίδερμίδα ταύτην μὲν ἰάσατο, τὴν συνεχὴ δ' αὐτῇ παθεῖν οὐκ ἐκόλυσε. εἰτ' αὖθις πάλιν ἐκείνης ἐπουλουμένης ἢ συνεχῆς ἀναδέρεται, καὶ τοῦτ' ἐπὶ πλείστον γίνεται, καθάπερ ἔρποντος τοῦ πάθους ἄχρι περ ἂν ὁ ἐργαζόμενος αὐτὰ χυμὸς ἐκκενωθῇ.*

γυνὴ γοῦν τις ἐν Ῥώμῃ τῶν ἐπιφανῶν ἔρπητα κατὰ τὸ σφυρὸν ἔχουσα πρῶτον μὲν ἐχρήσατο τῷ διὰ φύκος φαρμάκῳ, τάχιστα δὲ ἐπουλωθέντος αὐτοῦ τὸ συνεχές εὐθὺς ἐπιπολῆς ἀνεδάρη δέρμα, καθάπερ ἐξ ἀποσύρματος. ᾧ πάλιν ἐπιτιθέντος τοῦ φαρμάκου τὸ συνεχές αὖθις ἠλκώθη. καὶ τοῦτ' οὐκ ἐπαύετο γινόμενον, ἀλλ' ἦκειν ὑστερον ἢ ἔλκωσις ἐπὶ τὸ γόνυ, πάντα μᾶλλον αὐτῆς παθεῖν ἐτοίμης οὔσης ἢ καθαρθῆναι χολαγωγῷ φαρμάκῳ. καὶ τοῖνυν ὅπερ εἰώθει ἐν 1008K τοῖς τοιοῦτοις γίνεσθαι, | διὰ τὸ τοὺς πλείστους αἰτιᾶσθαι τὰ ἀνάττια, καταγνοῦσα τοῦ διὰ φύκος φαρμάκου, τῶν ἄλλων τι προσφέρειν ἐκέλευσε. ἐχρώ-

1007K must know with regard to treatment is the amount of the humor, and its potency and consistency. For example, in herpes, since the humor is thin and clearly from the class of those humors of yellow bile, whenever it is dispersed, it excoriates the epidermis and allows the ulcer to be complete cicatrized. Therefore, if someone carries out prior purging of the whole body along with the use of medications holding back and repelling the flowing humors, he will cure the herpes. On the other hand, someone who does neither of these two things but is satisfied with scarring over alone, will cure this epidermal ulceration but will not prevent the epidermis contiguous with it from being affected. Then again, contrariwise, when that is being scarred over or excoriated continuously, this occurs to a marked degree, just as when there is an herpetic affection, until such time as the humor creating it is evacuated.

At all events, a certain well-known woman in Rome, who had herpes on the ankle, first used the medication made from seaweed, and although the ulcer very quickly became scarred over, the contiguous skin of the surface was immediately excoriated as if from an abrasion. When the medication was again applied to it, what was contiguous again became ulcerated. And this did not stop occurring, so later the ulceration reached the knee, since she was more ready to suffer anything rather than be purged by a cholagogic medication. And accordingly, for this is what customarily happens in such instances because most 1008K people blame what is blameless, she gave a judgment against the medication made from seaweed, and directed me to apply one of the other medications. Therefore, I

μεθα οὖν ἐφεξῆς τῷ διὰ σάνδυκος. ὡς δὲ καὶ τοῦτο τὸ μὲν ἠλκωμένον ἐπούλου, τὸ δ' ἐλκούμενον οὐκ ἐκώλυεν, ἀνελήλυθε δὲ τὸ πάθος ἐγγὺς ἤδη τοῦ βουβῶνος ὑπὸ τῆς ἀνάγκης βιασθεῖσα γάλακτος ὄρρον ὑπέσχετο λήψεσθαι. παρεμβαλόντες οὖν ἡμεῖς αὐτῷ λάβρα σκαμμωνίας ἐλάχιστον, ἄκουσαν αὐτὴν ἐκκαθάραντες ἐθεραπεύσαμεν.

οὐπερ οὖν ἔνεκα ταῦτα λέγεται πάλιν ἀναμνήσω. τὸν κοινὸν σκοπὸν ἐπὶ τῶν ὑπὸ ταῦτ' ἔνους ἀπάντων νοσημάτων ἐπειδὴν λάβης, οὐκ ἀναιρήσεις μὲν αὐτὸν ἐν τοῖς κατὰ μέρος, εἰς διαφορὰν δ' ἄξεις ἕκαστον πρέπουσαν ταῖς τε διαθέσεσι καὶ ταῖς ἐργαζομέναις αὐτὰς αἰτίαις, ὥσπερ ἐπὶ τῶν αὐτομάτων ἐλκῶν ἐδείχθη. κενώσεις γὰρ δηλονότι τὸν πλεονάζοντα χυμὸν ἐνίοτε μὲν τῷ τὴν ὠχρὰν χολὴν ἐκκαθαίρουσι φαρμάκῳ· πολλάκις δὲ τῷ τὴν μέλαιναν, ἔστι δ' ὅτε μικτῷ, χολὴν τε ἅμα καὶ φλέγμα κενοῦντι, ὥσπερ ἐπὶ θατέρου τῶν ἐρπητῶν, ὃν ἀπὸ τῆς πρὸς τὰς κέγχρους ὁμοιότητος ὀνομάζουσι | κεγχρίαν. οὗτος γὰρ οὐκ εὐθέως ἔλκος ἐργάζεται καθάπερ ὁ ἕτερος, ἀλλὰ μικρὰς πάνυ φλυκταίας ὥσπερ κέγχρους, αἱ καὶ αὐταὶ τοῦ χρόνου προϊόντος εἰς ἔλκος τελευτῶσι.

καὶ τισιν οὐκ ἀλόγως ἔδοξεν ἐπιμεμίχθαι τῇ χολῇ φλέγματος ἐν τῷ τοιούτῳ πάθει. γίγνεται δὲ ποτε καὶ χωρὶς τῆς τοῦ παντὸς σώματος ἰσχυρᾶς κακοχυμίας ἐν μέρει ἔλκη, ἃ θεραπεύομεν ῥαδίως ὑπὸ φαρμάκων μικτῆν ἐχόντων δύναμιν ἀποκρουστικὴν τε καὶ δια-

next used the medication made from sandyx.⁵⁰ This did also effect cicatrization in what was ulcerated but it did not prevent the ulceration, and, as the affection had already advanced almost to the groin, she was compelled by necessity to promise to take the whey of milk. I then stealthily inserted the smallest amount of scammony into it and, having purged her despite her unwillingness, cured her.

I shall mention again the reason for saying these things. Whenever you take the common indicator in all diseases under the same class, you will not remove this from the individual diseases but will relate each to the differentiae which are appropriate to the conditions and the causes bringing these about, just as was shown in the case of spontaneous ulcers. For obviously you will evacuate the excess humor, sometimes by a medication purging yellow bile, but often by one purging black bile, and sometimes by one that is mixed, purging bile and phlegm at the same time, as in the case of the other herpetides which they call "miliary" from the resemblance to millet seeds. This does not immediately create an ulcer like the other, but very small pustules like millet seeds, and these themselves, over a period of time, progress and end up as ulcers.

To some it does not seem illogical that there is a mixture of phlegm with bile in such an affection. Sometimes, however, apart from there being a severe *kakochymia* of the whole body, ulcers also occur in a part which we treat easily with medications having a mixed potency, both repulsive

⁵⁰ Also called cerussa; see Dioscorides, V.103, where it is described as having "a cooling, pore-stopping, mollifying, filling, attenuating, and moreover a gently repressing of excrescencies, and a cicatrizing faculty" (Goodyer, p. 636).

φορητικήν. ἀποκρούεται μὲν οὖν τὰ τε στύφοντα καὶ τὰ χωρὶς τοῦ στύφειν ψύχοντα· διαφορεῖ δὲ τὰ θερμαίνοντα. καὶ δήλον ὅτι κατὰ μὲν τὴν γένεσιν τῶν ἑλκῶν ἐπικρατεῖν χρῆ τὰ τὴν ἀποκρουστικὴν δύναμιν ἔχοντα· μηκέτι δ' ἐπιρρέοντος τοῦ χυμοῦ τοῦ μοχθηροῦ τῷ μορίῳ, τὴν διαφορητικήν. τὴν μὲν γὰρ ὀλίγην κακοχυμίαν κἂν ἀπόσηται τις αὐτὴν ἐπὶ τε τὰ σπλάγχνα καὶ τὰς μεγάλας φλέβας, οὐδὲν ἐργάσεται κακὸν αἰσθητόν· εἰ δὲ ἀξιόλογος ἦ, εἷς τι κύριον ἐνίοτε κατασκήπτει μόριον, ὅταν γε μὴ διὰ ῥώμην τῆς φύσεως ἐκκαθαιρούσης τὸ σῶμα κενωθῆναι | φθάσῃ διὰ τῶν διαχωρημάτων, ἢ τῶν οὕρων ἢ καὶ διὰ τοῦ περιέχοντος ὅλον τὸ σῶμα δέρματος. ἐπὶ μὲν οὖν τῆς ὠχρᾶς χολῆς αἱ κενώσεις ἐτοιμότεραι, τὸ δὲ φλέγμα, καὶ μάλιστα ὅσον αὐτοῦ παχύτερόν τε καὶ γλίσχρον ἐστίν, ὡσαύτως δὲ καὶ ἡ μέλαινα χολὴ δυσκόλως ἐκκενοῦται καὶ διὰ τοῦτο δεόμεθα καθαίροντος φαρμάκου. κατὰ δὲ τοὺς ἔρπητας, ἐπειδὴ λεπτός ἐστιν ὁ τὸ πάθος ἐργαζόμενος χυμός, ἀρκεῖ καὶ λαπάξαι γαστέρα διὰ τῶν ἐπιτυχόντων, ἢ οὖρα κινήσαι διὰ τῶν μετρίως οὐρητικῶν.

ἀλλ' ἐπειδὴ περὶ φαρμάκων μεθόδον γέγραπται τι κἂν τοῖς ἔμπροσθεν, οὐκ ὀλίγα δὲ καὶ κατὰ τὰς ἰδίας αὐτῶν εἶρηται πραγματείας, ἄμεινον ἂν εἶη μηκέτ' ἐκτείνειν τὸν λόγον· ἵκανά γὰρ καὶ ταῦτα τῷ γε προσέχοντι τὸν νοῦν, οὐδὲ γὰρ ἡμεῖς αὐτὰ παρὰ τῶν Μουσῶν ἐμάθομεν. ἀλλ' ἢ τῶν πραγμάτων φύσιν ἀνδρὶ συνετῷ καὶ φιλοπόνῳ καὶ γεγυμνασμένῳ τὸν

and discutient. The astringents repel and are cooling, apart from being astringent, while those that disperse are heating. And it is clear that, in relation to the genesis of the ulcers, those [medications] which have the repulsive potency must prevail, but when there is no longer flow of the bad humor to the part, those having the discutient potency must prevail. Even if a minor *kakochymia* is repulsed to the viscera and the great veins, it will do no perceptible harm. If, however, the *kakochymia* is major, it sometimes attacks an important part, at least whenever the body has not been evacuated beforehand by means of the strength of the natural purging occurring through the feces or urine, or also through the skin surrounding the whole body. In the case of yellow bile, the evacuations occur more readily, whereas with phlegm, and particularly phlegm that is thicker and viscid, and in like manner too, black bile, they are evacuated with difficulty and, because of this, we need a purging medication. In relation to the herpetides, since the humor which creates the affection is thin, it is sufficient to empty the belly through proven measures or to stimulate urine flow with moderate diuretics.

But since I have written something about a method of medications in what has gone before, and have also spoken at length of this in the specific treatises on them,⁵¹ it would be better not to extend the discussion further, for these are adequate, at least for someone who pays attention to them, because we do not learn these things from the Muses. But the nature of the matters suggests to a man who is intelligent, diligent and trained in his mind, what must be done

⁵¹ See the three major pharmacological treatises listed in Book 13, note 16.

1011K

νοῦν ὑπαγορεύει τὸ ποιητέον· ὅταν δὲ καὶ τὰς ὁδοὺς τῆς εὐρέσεως τις ὑφ' ἑτέρου διδαχθείσας ἔχη, ῥᾶστον αὐτῷ προσέρχεσθαι κατ' αὐτάς. ἱκανὸν δέ σοι μαρτύριον ἔστω τὸ τοὺς τοιοῦτους ἀνδρας | ἔργοις μεγίστοις κοσμηῆσαι τὴν τέχνην· ὅσοι δ' ἀσύνετοι, μηδὲν εὐρίσκεισθαι πλέον αὐτοῖς, εἰ καὶ δι' ὅλου τοῦ βίου μυρίων ἔργων ἰατρικῶν αὐτόπται γίγνονται.

1012K

πάμπολλα γοῦν ἐπινοεῖται μέχρι τήμερον, οὐδέπω τοῖς ἔμπροσθεν εὐρημένα· καθάπερ νῦν ἐπὶ Ῥώμης ἐπενόησέ τις ἰᾶσθαι διὰ στόματος ἀκροχορδόνας τε καὶ μυρμηκίας. ἀλλ' ἐπὶ μὲν τῶν ἀκροχορδόνων, ὡς ἂν ἐξεχουσῶν τοῦ δέρματος, οὐδὲν θαυμαστόν· τὸ δὲ τῶν μυρμηκίων καὶ μάλισθ' ὅσαι τελῶς εἰσὶν ἰσόπεδοι τῷ δέρματι, θαυμαστόν ἐδόκει. ἀλλ' ὅμως καὶ ταῦτα πρῶτον μὲν τῇ θέσει τῶν χειλῶν ὡσπερ βδάλλων ἐπεσπᾶτό τε καὶ τῆς ρίζης ἐμόχλευεν· εἶτα τοῖς προσθίοις ὀδοῦσιν παραλαμβάνων ἀθρόως ἐξέσπα. καὶ μὴν καὶ διὰ μυρσίνης σμίλης καὶ διὰ τοῦ καλουμένου σκολοπομαχαιρίου γεγυμνασμένος ταῖς χερσὶ ῥαδίως ἂν τις ἐκκόψειεν αὐτάς, ἰδίαν ἐχούσας περιγραφὴν, ἣ χωρίζονται τοῦ περίξ δέρματος. ὡσαύτως δὲ καὶ διὰ τινος ἰσχυροῦ πτεροῦ, περιτιθεμένου κυκλωτερώς τῇ μυρμηκίᾳ, ποιούμεθα τὴν ἄρσιν αὐτῆς. χρῆ δὲ σύμμετρον ἔχειν δηλονότι τὴν ἑαυτοῦ κενὴν σύριγγα τὸ πτερόν τῷ πάχει μυρμηκίας, | ἵνα τε πανταχόθεν αὐτὴν ἀκριβῶς σφίγγῃ, κάπειτα περιστρέψαι μετὰ τοῦ κάτω βιάζεσθαι τάχιστα· τε γὰρ ἂν οὕτω καὶ σὺν αὐτῇ τῇ ρίζῃ τὴν μυρμηκίαν ὅλην ἐκβάλλοις. εὐδηλον

and, whenever someone follows the paths of discovery having been taught by another, it is very easy for him to come to these paths. Let this be enough evidence for you that men like this are an adornment to our craft by their very great works. However, as for those who are devoid of understanding, nothing more will be discovered by them, even if, through their whole life, they happen to see with their own eyes countless medical undertakings. 1011K

At all events, very many things are contrived even today which had not yet been discovered by our predecessors, just as now in Rome someone had the idea of curing thin-necked and sessile warts with his mouth. Truly, in the case of the thin-necked warts, as they project from the skin, this is not surprising whereas, in the case of sessile warts, and especially those that are completely level with the skin, it does seem surprising. Nevertheless, in respect of these too, after first placing their lips in position, they draw them as if by sucking, and begin to dislodge them from the root, and then, taking hold of them with their front teeth, they remove them altogether. But also someone practiced with a convex scalpel or what is called a *scolopomachairion* (pointed surgical knife) might easily cut these out with his hands as they have a distinct outline by which they are demarcated from the surrounding skin. In the same way too, with a strong quill placed around the sessile wart in circular fashion, we effect its removal. It is necessary, clearly, for the empty channel of the quill to be equal in diameter to the sessile wart so that it encloses it accurately everywhere, and then the quill is rotated with a downward force, for in this way you very quickly remove the whole sessile wart along with its actual root. It is also clear that the margin of 1012K

δὲ καὶ ὅτι τὸ πέρασ τοῦ περιγλύφοντος αὐτὴν πτεροῦ λεπτόν τε ἅμα καὶ ὀξύ καὶ ἰσχυρόν εἶναι χρή. διὸ τὰ τε τῶν παλαιῶν ἀλεκτρούων πτερὰ εἰς τοῦτο χρῆσιμα καὶ μᾶλλον ἔτι τὰ τῶν ἀετῶν. ἀποτέμνουν δ' αὐτῶν χρῆ πρὸς τῇ ρίζῃ τοσοῦτον, ὡς περιλαβεῖν ἱκανῶς τὴν μυρμηκίαν. εὐθὺς δὲ ἀπὸ τῆς ἀποτομῆς, εἰ καλῶς γίγνοιτο, καὶ τὴν ὀξύτητα παρέξει αὐτῷ. καὶ τοῦτ' οὖν ὁ λογισμὸς εὖρεν, οὐ περίπτωσις.

ὅτι δὲ διὰ τῶν ἐλκόντων σφοδρῶς φαρμάκων ἀνασπασθήσεται καὶ ὅτι διὰ τῶν σηπόντων νεκρωθήσεται, τῷ λογισμῷ μὲν τις εὖρε θαρρήσας δὲ χρῆσθαι, πρὸς τῆς πείρας ἐμαρτυρήθη. τινὰ μὲν γὰρ ἀντικρὺς ἔστι καὶ πρὸ τῆς πείρας πιστά, καθάπερ εἰ τύχοι τὸν ἀρτίως ἐμπεπαρμένον ἐξελεῖν σκόλοπα καὶ τὸ βέλος, ὅσα τε τοῖς ὀφθαλμοῖς ἐμπίπτει ψαμμία. τινὰ δὲ ἐπινοεῖται μὲν ὑπὸ τοῦ λογισμοῦ, βεβαιοῦται δὲ ὑπὸ τῆς πείρας. 1013K *zeneka* δὲ τοῦ ῥῆον εὕρισκειν σε | καὶ κατὰ σαντὸν ὁδοῦς τοιαύτας εἰς εὐπορίαν ἰαμάτων οὐκ ὀκνήσω προσθεῖναι τι παράδειγμα τῶν ἐκ τοῦ προκειμένου γένους. ὀνομάζομεν δὲ αὐτὸ κατὰ τὸν ἀριθμὸν τῶν μορίων. ἐπειδὴ γὰρ ἕνια μὲν ἐλλείπει, καθάπερ ὁδοῦς ἢ δάκτυλος ἢ ῥίνος πτερυγίου, ἢ ὠτός τι μόριον, ἢ αἰδοίου δέρμα, τινὰ δὲ πλεονάζει, καθάπερ ἔκτος δάκτυλος, αἱ τ' ἐξοστῶσεις καλούμεναι καὶ τῶν ὀδόντων οἱ παραφνόμενοι τοῖς κατὰ φύσιν ἐξελεῖν μέντοι τὸ περιττὸν οὐδὲν χαλεπὸν, ἕτερον δὲ γεννῆσαι τῷ μηκέτ' ὄντι παραπλήσιον ἐπὶ τινῶν μὲν ῥάδιον, ἐπὶ τινῶν δὲ χαλεπὸν, ἐπὶ τινῶν ἀδύνατον. ἐὰν μὲν δὴ

the quill, as you trim it, must be thin and, at the same time, both sharp and strong. For this reason, the quills from old roosters are useful for this purpose and still more so those from eagles. You must cut toward the root of these to such a degree that you encompass the sessile wart sufficiently. If the quill is well prepared, you will immediately establish its sharpness by the cut. This is discovered by reason and not by trial and error.

That they will be drawn out strongly by drawing medications and that they will be necrosed by putrefying medications, someone discovers by reason whereas to use these things confidently is established by experience. Some things are utterly reliable even prior to experience; for example, to remove a stake or dart, if it should happen to have just become embedded, and grains of sand that fall on the eyes. Some things are understood by reason and confirmed through experience. So that you can discover more easily, and also for yourself, such paths to a wealth of cures, 1013K I shall not hesitate to add some example of these from the class under consideration. We name this in respect to the number of the parts. For when some are lacking, such as a tooth, or finger, or an ala of the nose, or some part of the ear, or the skin of the penis, or when some are in excess, like a sixth digit, or a so-called exostosis, or teeth which grow up beside those that accord with nature, it is not difficult to take away what is superfluous, whereas to create something similar to what does not yet exist is in some cases easy, in some cases difficult, and in some cases impossible. Certainly, if something fleshy is missing, it should

σαρκώδες ἢ τὸ λείπων, οὐ χαλεπῶς ἄν τις αὐτὸ γεννήσειεν· εἴρηται δ' ἔμπροσθεν ἡ μέθοδος ἐπὶ τῶν κοίλων ἐλκῶν. εἰ δὲ ὀστοῦν ἦ, αὐτὸ μὲν ἀδύνατον, ἀντ' αὐτοῦ δὲ ἕτερον τι σκληρὸν οὐκ ἀδύνατον ἐργάσασθαι. λέλεκται δέ τι καὶ περὶ τῆς τῶν φλεβῶν γενέσεως ἔμπροσθεν, ὡς ἐνίοτε μὲν αἰσθητῶς εἶδομεν ἑτέρας νέας γεννηθείσας, ἐνίοτε δ' ἅπαντα μηχανωμένων οὐκ ἔφυσαν. |

1014K

18. Εἰ δὲ δάκτυλος ὁ λείπων ἢ τι τοιοῦτον εἴη, παντάπασι ἀδύνατος ἡ γένεσις αὐτοῦ. λέλεκται δέ τι καὶ περὶ ποσθῆς ἔμπροσθεν, ὅπως ἄν τις αὐτὴν ἐργάσῃται. τὰ δ' ἐπὶ ῥινὸς ἢ ὠτὸς ἢ χεῖλους ἐλλείποντα γεννήσαι μὲν ἀδύνατον, εὐπρεπὴ δ' ἐργάσασθαι δυνατόν, εἰ ὑποδείρας τις ἐκατέρωθεν τὸ δέρμα, κάππειτα συναγαγὼν κολλῆσαι δυνήθη. καθ' ἕτερον δὲ τρόπον ἐκ τούτου τοῦ γένους ἐστὶ τῶν νοσημάτων ἀθερώματά τε καὶ στεατώματα καὶ μελικηρίδες, ἀσκαρίδες τε καὶ κηρία καὶ ἔλμυθες, οἷ τε κατ' ἄρθρα καὶ πνεύμονα πῶροι, καὶ οἱ κατὰ νεφροῦς καὶ κύστιν λίθου κοινὸν γὰρ ἐπὶ πάντων αὐτῶν ἡ τῆς οὐσίας γένεσις οὐκ οὐσῆς πρότερον. ἔμπαλι δὲ κατὰ τὰς ἀλωπεκίας καὶ τὰς ὀφιάσεις καὶ τὰς πιλωσεις, εἴ τι τὴν φαλάκρῳσι, ἀπώλεια μορίου τινὸς ἐστὶ χρησίμως γεγυότος. ὡσπερ οὖν ἐπὶ πάντων τῶν ἄλλων, ἐν οἷς γεννηθῆναι τι βουλόμεθα, τὰς κινήσεις τῆς φύσεως ἀκωλύτους ἐργαζόμεθα, κατὰ τὸν αὐτὸν τρόπον ἐπὶ τῶν ἀπολωλυῶν τριχῶν. ἔργον γὰρ τῆς φύσεώς ἐστιν, ὡσπερ ἡ

not be difficult for someone to generate this, the method being that spoken of before in the case of hollow wounds and ulcers. If, however, it is bony, then it is impossible, although it is not impossible to create something else hard. What has been said before about the creation of veins is that sometimes we see other, new ones being generated perceptibly, although sometimes all of the methods devised do not generate them.

18. If a finger or something like this is lacking, creation is altogether impossible. I have also said something about the foreskin before; that is, how someone might create this, while the creation of what is lacking in the nose, ears or lips is impossible. It is possible to create something acceptable if you strip off some skin from either side and are then able, having brought it together, to conglutinate it. Different from this class of diseases are atheroma, steatoma, meliceris, ascarides, ceria, helminthes, the chalk stones in joints and lungs, and the stones in kidneys and bladder, for what is common in them all is the creation of a substance not previously in existence. Contrariwise, in the alopecias, ophiases and ptiloses, and even more, in baldness, there is destruction of some part which had been useful. Therefore, just as in all the other instances in which we wish something to be generated, we carry out the actions as though they were those of Nature unimpeded, in the same way [do we do so] in the case of hairs that are destroyed. For this is an action of Nature like the generation

1014K

1015K

τῆς σαρκὸς γένεσις ἐν τοῖς κοίλοις ἔλκεσιν, οὕτω καὶ ἢ τῶν τριχῶν ἐπὶ τε τῆς κεφαλῆς καὶ τῶν βλεφάρων.

ἀναμνησθεὶς οὖν ὧν ἔμαθες ἐν τοῖς φυσικοῖς λόγοις περὶ τριχῶν γενέσεως, ἐξ ἐκείνων εὐρήσεις τὰς τῆς ἀπωλείας αὐτῶν αἰτίας. ἐδείχθη δ' ὅτι τῶν διαπνεομένων χυμῶν ὅσον ἰλυώδες ἔστιν ἐξ ἀρχῆς τ' εὐθέως τὰς τρίχας ἐγέννησε καὶ τοῦ λοιποῦ καθ' ὑπόφυσιν αὐξάνει. τοῦτ' οὖν, ὅταν ἦτοι γ' ἀπόληται παντάπασι ἢ μοχθηρὸν γενηθῆ, φθείρεσθαι τὰς τρίχας ἀναγκαῖον ἔστι. καὶ γὰρ οὖν καὶ τὰ φυτὰ κατὰ διττὴν αἰτίαν ἀπόλλυται, ποτὲ μὲν ἀποροῦντα τῆς τρεφούσης ὑγρότητος, ἔστι δ' ὅτε οὐκ οἰκείῳ χρώμενα. τελῶς μὲν ἀπολουμένου τοῦ τρέφοντος χυμοῦ τὰς τρίχας ἢ φαλάκρωσις γίνεται, μοχθηροῦ δ' ἀποτελεσθέντος αἱ τ' ὀφιάσεις καλούμεναι καὶ αἱ ἀλωπεκίαι.

1016K

πρῶτον μὲν οὖν εὐρήσεις ἐκ τῆς κατὰ φύσιν αὐτῶν διοικήσεως τὴν παρὰ φύσιν αἰτίαν. ἐφεξῆς δὲ τῆς θεραπείας εὐπορήσεις ἐνδεικτικῶς ὑπὸ τῶν κοινῶν ἀγομένης σκοπῶν ἅπασιν τοῖς προειρημένοις, ἐφ' ὧν ἐκ κακοχυμίας ἦτοι γ' ἄλλο τι πάθος ἢ ἔλκος γίνεται. κωλύσαι μὲν γὰρ χρὴ τὸ ἐπιρρέον, ἐκδαπανῆσαι δὲ καὶ διαφορῆσαι τὸ φθάσαν ἐν τῷ πεποιθότι ἢ μορίῳ περιέχασθαι. καθάπερ οὖν ἐπ' ἐκείνων ἐλκῶν καθάρσεις τοῦ λυποῦντος χυμοῦ πρῶτον ἐγγίνοντό σοι, τὸν αὐτὸν τρόπον ἐπὶ τῶν τριχῶν αὐτῶν, ἀπ' αὐτῶν δ' ἀρξῆ τῆς θεραπείας, ἐπισκεψάμενος ἀκριβῶς ὅποια τις ἢ χροῖα γέγονε τοῦ δέρματος, ἐξ οὗ τὰς τρίχας ὀρῆς ἀπολλυμένας. εἰ μὲν γὰρ λευκοτέρα τοῦ κατὰ φύσιν, ἐπὶ τὴν τῶν φλεγματοδῶν χυμῶν ἀφικνου

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of flesh in the hollow wounds and ulcers, and, in like manner, that of the hair in the case of the head and eyelids. 1015K

Having called to mind those things you learned about the genesis of hair in the physiological books,⁵² you will discover from those the causes of their destruction. It was shown that the transpired humors which are muddy from the beginning immediately generate hair and increase the underlying attachments of what remains. This [humor], whenever it is altogether destroyed or generated badly, is necessarily destructive to the hair. In addition, the roots are also destroyed by virtue of a twofold cause: sometimes there is a lack of the nourishing fluid and sometimes it is not used properly. Finally, when the humor nourishing the hair is washed away, baldness arises, while when it has been rendered bad, the so-called ophiasis and alopecias arise.

First, therefore, from the regulation of those things in accord with nature, you will find the cause of what is contrary to nature. Next, you will find a way of treatment indicatively brought on by the common indicators for all the things previously mentioned, in the case of which, from a *kakochymia*, either some other affection or an ulcer arises. It is necessary to prevent the flow and to consume and disperse what had previously come to be encompassed in the affected part. Therefore, just as in those ulcers evacuations of the harmful humor are primary for you, in the same way, in the case of hair itself, you will begin the treatment from these [humors], observing accurately the color of the skin of the part where you see the hair being destroyed. If it is whiter than normal, you move to the purg-

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⁵² See *De usu partium*, Book 11, M. T. May (1968), pp. 530-36.

κάθαρσιν· εἰ δ' ὠχροτέρα πως, ἐπὶ τὴν τῆς τοιαύτης
 χολῆς, ὥσπερ γε καὶ εἰ μελαντέρα, τὰ τῶν μελανῶν
 ἀγωγὰ δώσεις φάρμακα. πρὸς δὲ τὴν ἀκριβεστέραν
 τῆς κακοχυμίας διάγνωσιν οὐ μικρὰ καὶ τῆς προηγη-
 σαμένης διαίτης ὠφεληθήσῃ, μεμαθηκώς γε τίνα μὲν
 ἐδεσμάτων τὸν μελαγχολικὸν ἀθροίζει χυμὸν, τίνα δὲ
 τὸν τῆς ὠχρᾶς χολῆς καὶ τοῦ φλέγματος.

ὅταν οὖν ἤδη θαρρήσῃς ὡς ἐπὶ καθαρωτάτῳ
 σώματι, τὸν ἐν τῷ πεπονθότι δέρματι περιεχόμενον
 χυμὸν ἐκδαπανήσεις τοῖς διαφορητικοῖς φαρμάκοις,
 φυλαττόμενος ἐν αὐτοῖς οὕτω θερμὰ καὶ δριμύα προσ-
 ἄγειν φάρμακα ὡς ἐλκωθῆναι τὸ δέρμα. καὶ μέντοι καὶ
 τὰ ξηραίνοντα σφοδρῶς φυλάττεσθαι χρή, μὴ πως
 ἅμα τῷ μοχθηρῷ χυμῷ συνεκδαπανήσῃς καὶ τὸν
 ἐπιρρέοντα χρηστόν, ὥσπερ ἐπὶ τῇ φαλακρώσει |
 γίνεται. ταῦτ' οὖν ἐννοήσας ἐγὼ πρῶτον ἕμιξα τοῖς
 τὰς ἀλωπεκίας θεραπεύουσι φαρμάκοις βραχὺ τι θα-
 ψίας. εἶτα προσέχων καθ' ἑκάστην ἡμέραν, ὅπως ἢ
 τοῦ κάμνοντος φύσις ὑπ' αὐτοῦ διατίθεται, κάπειδὰν
 ἦτοι γε οἰδισκόμενον ἐπὶ πλέον ἢ ἀναδερόμενόν πως
 ἴδω, τοῦ φαρμάκου μὲν ἀφίσταμαι καθ' ἐκείνην τὴν
 ἡμέραν, ἐπαλείφω δὲ τετηκότι στέατι τὸ μόριον ἦτοι
 γ' ὄρνιθος ἢ χηνός, ἐπειδὴ λεπτομερέστερα ταῦτά
 ἔστι καὶ κατὰ βάθος εἰσδύεται. κάπειτα κατὰ τὴν
 ὑστεραίαν, εἰ μὲν ἐπιμένει τι τῶν εἰρημένων, ὁμοίως
 ἐπαλείφω μὴ μενόντων δὲ τῷ φαρμάκῳ χρώμαι ὅπως
 δ' εἰς βάθος δύοιτο, προσανατρίβω τὸ δέρμα τῇ σι-
 δόνι μέχρι τοῦ σαφῶς ἐρυθρὸν γενέσθαι. εἴ γε μὴν

ing of the phlegmatic humors. If, however, it is in some way
 more yellow, move to the purging of bile of the same
 [color] just as, if it is blacker, you will give the medications
 that draw away the black [bile]. In respect of the more ac-
 curate diagnosis of the *kakochymia*, you will be helped to
 no small extent by the preceding regimen, having learned,
 at least, what foods gather together the melancholic hu-
 mor, what the humor of yellow bile, and what that of
 phlegm.

Therefore, when you are already confident that, as in the
 case of the very purified body, you will consume the humor
 contained in the affected skin with discutient medications,
 taking care to apply those that are hot and pungent in these
 instances in such a way that the skin is not ulcerated. How-
 ever, you should also be on your guard against medications
 that are excessively drying lest you somehow completely
 consume the good humor that is flowing toward it along
 with the bad humor, as happens with baldness. So, after
 taking note of this, I first mix a little thapsia with the medi-
 cations for treating the alopecias. Then, paying attention
 each day to how the nature of the patient is affected by this,
 whenever I see him either swelling to a greater extent or
 being excoriated in some way, I withdraw the medication
 on that day and smear the part with melted fat, either from
 a rooster or a goose, since these [fats] are more fine-particled
 and penetrate deeply. Then, on the next day, if something
 remains of those things spoken of, I smear in like manner,
 whereas if nothing remains, I use the medication. So that it
 might penetrate into the depths, I rub the skin with a cloth
 beforehand until it becomes obviously red. If, after bath-

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μετὰ τὸ λουτρὸν χρῆσθαι βούλοιο τῷ τοιοῦτῳ φαρμάκῳ παρὰ τοῦ βαλανείου, τοῦθ' ἔξεις γινόμενον δὲ πρόσθεν ὑπὸ τῆς ἀνατρέψεως, καὶ τοὺς ἀπολλύντας δὲ τὰς ἐκ τῶν βλεφάρων τρίχας, οὓς ὀνομάζουσι πτίλους, ὁμοίοις μὲν τῷ γένει θεραπεύσεις φαρμάκοις.

1018K 19. Ἐκλέξῃ δ' ὕλην ἐπιτήδειον τοῖς ὀφθαλμοῖς μετὰ τοῦ φροντίζειν δηλονότι καὶ τοῦ μὴ παραρρεῖν ἔσω τὸ | φάρμακον εἰς τοὺς χιτῶνας αὐτῶν. ὅθεν ἀμείνω τὰ ξηρά, περὶ ὧν ὥσπερ καὶ τῶν ἄλλων ἐν ταῖς ἡμετέραις τῶν φαρμάκων πραγματείαις λέλεκται. νυνὶ γάρ, ὅπερ ἔφην, ἀρκεῖ μόνα τὰ γένη διεξέρχασθαι τῶν φαρμάκων, ἄνευ τῶν κατὰ μέρος ὑλῶν, ὅπως μὴ πολλάκις ἀναγκαζοίμην ὑπὲρ αὐτῶν λέγειν. ὅσα μὲν τοίνυν ἀλλότρια τῆς κατὰ φύσιν ἐστὶ διοικήσεως, ἐξαιρεῖν ὅλα αὐτὰ προσήκει ὅσα δ' οἰκεία μὲν, ἀλλὰ διέφθαρταί πως, ἀνασώζειν αὐτὰ, καθόσον ἐνδέχεται. λέλεκται δ' ἔμπροσθεν ὡς ἐπαμφοτερίζει τινα. λέλεκται δὲ ὡς καὶ τῶν ἀλλοτρίων ἔνια ταῖς οὐσίαις ὄλαις ἐστὶν ἀλλότρια, λογικῆς ζητήσεως οὐκ ἐς τὴν θεραπείαν χρησίμης οὐσης κατὰ τοῦτον τὸν τόπον ἐπ' ἐνίων παθῶν. τὸ γάρ τοι περυγίων ὅτι μὲν ἀλλοτρίον ἐστὶ τῆς ὑγιεινῆς καταστάσεως εὐδηλον εἶναι νομίζω πᾶσιν· οὐ μὴν ἀλλοτρίον γε κατὰ τὴν οὐσίαν ἐστίν, ὥσπερ ἀθήρωμα καὶ μελικηρίς. ἴασις δὲ καὶ τοῦτου μικροῦ μὲν ὄντος ἔτι καὶ μαλακοῦ διὰ τῶν ῥυπτόντων φαρμάκων, οἷά περ ἐστὶ καὶ τὰ τραχωματικά καλούμενα· μεγάλου | δὲ καὶ σκληροῦ γενομένου διὰ χειρουργίας. ὁμοίως δὲ καὶ τῶν ὑδατίδων τὰς μεγάλας

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ing, you wish to use such a medication near the bathhouse, you will have happen what was previously happening due to the rubbing. And with medications that are similar in class, you will cure what people call "ptili" which destroy the eyelashes.

19. Choose a material suitable to the eyes, with consideration clearly also that the medication is not one to run off into their tunics. On which account, the dry medications, about which I have spoken (as I also have the others) in the treatises on medications, are better. As I was saying, for the present it is enough to go over the classes of medications alone without [going over] the materials individually, so that I am not frequently compelled to speak about them. Therefore, it is appropriate to exclude all those things that are alien to the orderly arrangement that accords with nature. However, it is appropriate to preserve those that are compatible [with this arrangement] but have in some way been destroyed, as far as is possible. I have said before that some are both. I have also said that some of those that are alien are alien in their whole substance and on theoretical grounds are not useful for treatment in relation to this place, in some affections. For, certainly, that the pterygium is alien to the healthy state is, I think, clear to everyone, but it is not, in fact, alien in terms of substance, as atheroma and meliceris are. And the cure of this (i.e. pterygium), when it is still small and soft, is by cleansing medications, like the so-called "trachomatics," but when it becomes large and hard, [the cure] is by surgery. You must also treat the large hydatids in similar fashion, although the

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θεραπευτέον· τὰς μικρὰς δὲ τὰ ξηραντικὰ τῶν φαρμάκων ὀνίνησι. τὸ δὲ χαλάζιον, ἔστι γὰρ ἐν τι καὶ τοῦτο τῶν ἐν ὀφθαλμοῖς γινομένων, ὅλω τῷ γένει παρὰ φύσιν ὑπάρχον ἐκκόπτεσθαι δεῖται. οὕτω δὲ καὶ τὸ πῦον ὑπὸ τῶν ὑποπύων ὀνομαζομένων ὀφθαλμῶν· ἀλλὰ τοῦτο μὲν ὡς τὰ πολλὰ διαφορεῖται φαρμάκοις. ὑπόχυμα δὲ ἀρχόμενον μὲν διαφορεῖται, σύστασιν δ' ἱκανῆν λαβὸν οὐκέτι.

τῶν καθ' ἡμᾶς δὲ τις ὀφθαλμικῶν Ἰούστος ὄνομα καὶ διὰ κατασείσεως τῆς κεφαλῆς πολλοὺς τῶν ὑποπύων ἐθεράπευσε, καθίζων μὲν αὐτοὺς ὀρθίους ἐπὶ δίφρου, περιλαμβάνων δὲ τὴν κεφαλὴν ἐκατέρωθεν ἐκ τῶν πλαγίων, εἶτα διασείων οὕτως ὥσθ' ὄραν ἡμᾶς ἐναργῶς κάτω χωροῦν τὸ πῦον. ἔμενε δὲ κάτω καίτοι τῶν ὑποχυμάτων μὴ μενόντων, εἰ μὴ πάνυ τις ἀκριβῶς αὐτὰ σφηνώσσειε διὰ τὸ βαρὺ τῆς οὐσίας. κούφοτερον γάρ ἐστιν, ὡς ἂν εἴποι τις εἰκάζων, ἢ νεφελωδέστερον τὸ ὑπόχυμα τοῦ πύου πλὴν ὅσα καὶ τούτων αὐτῶν ἔνια, λέγω δὴ τῶν ὑποχυμάτων, ὀρρωδεστέρας | ὑγρότητός ἐστιν. ἃ δὴ καὶ περικεντούντων διαλύεται μὲν ἐν τῷ παραντίκα, χρόνῳ δ' ὕστερον οὐ μακρῷ καθάπερ τις ἱλὺς ὑποχωρεῖ κάτω. τὸ δ' ἐν τοῖς ὀφθαλμοῖς πῦον ὅταν διαφορῆσαι βουλώμεθα, τοῖς διὰ σμύρνης μάλιστα κολλυρίοις χρηστέον, ἃ δὴ καὶ καλοῦσιν ἰδίως διάσμυρνα· τούτων δ' ἦπτον, ἄμεινον δὲ τῶν ἄλλων ἐνεργεῖ τὰ διὰ λιβάνου, τὰ δ' ἱκανῶς

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drying medications help those that are small. The chalazion, for this is one of the things occurring in the eyes, needs to be cut out, being contrary to nature in its whole class. The same applies also [in the case of] the pus due to eyes that are termed "suppurating," but in many instances, this is dispersed by medications. Hypochyma (cataract) in its early stages is dispersed, but when it is sufficiently established, this is no longer so.

Of the ophthalmic doctors in our own time, a certain Justus by name treated many of those with hypopyon (suppuration of the eyes) by shaking of the head, sitting them down on a couch in an upright position, encompassing the head on either side from the sides, then shaking [it] violently in such a manner that we might clearly see the pus move downward.⁵³ And, indeed, it stayed down, even though the hypochyma did not remain, unless particularly somebody were to plug it up with precision, because of the weight of the substance. It is lighter, as someone might say in making a comparison, the hypochyma being more cloudlike than pus. Apart from those, there are also some of them (I speak of the hypochymas) that are more wheylike than watery. Also, those that have been pierced on all sides are dissolved straightaway, although a short time later it is as if some slime passes off below. Whenever we wish to disperse the pus in the eyes, we must use particularly the collyriums made with myrrh, which they also call, in a special sense, *diasmyrnon*.⁵⁴ Inferior to these but better than others are those that act through frankincense.

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⁵³ Little is known about Justus the Ophthalmologist; see the Introduction, section 2.

⁵⁴ See Galen, *De simplicium medicamentorum temperamentis et facultatibus*, XII.257K, and *De compositione medicamentorum secundum locos*, XII.806K.

ξηραίνοντα παραχρήμα μὲν ἰκανῶς ἔκκενοι, τὸ δ' ὑπόλοιπον πήγνυσι δυσλύτως, ὡς ἐπὶ τῶν σκιρρουμένων ἔμπροσθεν εἴρηται. πολλάκις δὲ πῦον ἀθρόως ἐκενώσαμεν διελόντες τὸν κερατοειδῆ μικρὸν ὑπεράνω τοῦ χωρίου, καθ' ὃ συμφύονται πρὸς ἀλλήλους ἅπαντες οἱ χιτῶνες. ὀνομάζουσι δὲ ἔνιοι μὲν ἴριν, ἔνιοι δὲ στεφάνην τὸ χωρίον. ὥστε καὶ τοῦτο τὸ πάθημα τοῖς τρισὶν ὑποπίπτει τρόποις τῆς κενώσεως καὶ διὰ χειρουργίας ἀθρόως ἐκκενούσης καὶ διὰ φαρμάκου κατὰ βραχὺ καὶ πρὸς ἀκυρότερον ἀπαγόμενον τόπον, ὡς ἐν ταῖς κατασείσεσι.

1021K τὸ γένους δ' εἰσὶν, ὡς ἔφην, τῶν ὄλαις ταῖς οὐσίαις παρὰ φύσιν ἐχόντων καὶ αἱ ἀσκαρίδες, αἶθ' ἔλμινθες, ἢ εἴτ' οὖν στρογγύλαι τινές εἰσιν εἴτε καὶ πλατεῖαι. διὸ καὶ τελῶς αὐτὰς ἐξαιρεῖν χρὴ τοῦ σώματος. ἐξαιρήσεις⁶ δὲ ἀποκτείνας. ἀποκτενεῖς δὲ τοῖς πικροῖς φαρμάκοις. ζῶσαι μὲν γὰρ ἀντέχονται τῶν ἐντέρων, ἀποθανοῦσαι δὲ συνεκκενοῦνται τῇ κόπρῃ. συνεκκενοῦνται δὲ ζῶσαι μὲν ἔτι σκοτωθῆσαι καὶ ὡς ἂν εἴποι τις ἡμιθνήτες γινόμεναι. τὰς μὲν οὖν στρογγύλας ἔλμινθας ἰκανὸν ἀποκτείνειν ἀψίνθιον. ἢ πλατεῖα δὲ ἰσχυροτέρων δεῖται φαρμάκων, ὁποῖόν ἐστι καὶ ἡ πτέρις, ἔτι δὲ καὶ ἡ καλουμένη ἀσκαρίς. ἀλλὰ περὶ μὲν τῆς τῶν φαρμάκων εὐπορίας οὐ νῦν πρόκειται λέγειν. ἐνταῦθα οὖν ἤδη τελευτάτω καὶ οὗτος ὁ λόγος.

⁶ K; ἐξερήσεις (-ε- pro -αι-) B

Those that dry excessively immediately evacuate strongly but what remains is fixed indissolubly, as was said before in the case of the indurations. Often I evacuated the pus all together, having divided the external coat of the eye just above the tunic at the place where all the tunics grow together with each other. Some call the place the "iris," others the "crown." As a result, this affection also falls under three kinds of evacuation: suddenly by surgery, gradually by medication, and by being led off to a less important place as in the shakings.

Of the class of those things that are contrary to nature in their whole substance, there are also, as I said, the ascarides and the helminthes, some of which are round and some flat. On which account, it is necessary to remove them completely from the body. You will remove them once you have killed them, and you will kill them with bitter medications, for they live clinging to the intestines and will die when they are evacuated with the feces. When they are evacuated, they live still stupefied and, as someone might say, are half-dead. Wormwood is sufficient to kill the round helminths; the flat ones need stronger medications, such as *pteris*,⁵⁵ as does the so-called ascaris. But now is not an appropriate time to speak about the provision of the medications. Therefore, let this discussion come to an end here and now.

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⁵⁵ See Dioscorides, IV.186, 187.

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