On Ancient Medicine Hippocrates by Francis Adams———————————————————————————————————-1having undertaken to speak or write on Medicine, have firstdown for themselves some hypothesis to their argument, such as, or cold, or moist, or dry, or whatever else they choose (thustheir subject within a narrow compass, and supposing onlyor two original causes of diseases or of death among mankind),all clearly mistaken in much that they say; and this is the moreas relating to an art which all men avail themselveson the most important occasions, and the good operators and practitionerswhich they hold in especial honor. For there are practitioners,bad and some far otherwise, which, if there had been no suchas Medicine, and if nothing had been investigated or found outit, would not have been the case, but all would have been equallyand ignorant of it, and everything concerning the sick wouldbeen directed by chance. But now it is not so; for, as in allother arts, those who practise them differ much from one anotherdexterity and knowledge, so is it in like manner with Medicine.I have not thought that it stood in need of an empty hypothesis,those subjects which are occult and dubious, in attempting towhich it is necessary to use some hypothesis; as, for example,regard to things above us and things below the earth; if anyshould treat of these and undertake to declare how they are constituted,reader or hearer could not find out, whether what is deliveredtrue or false; for there is nothing which can be referred to into discover the truth. ———————————————————————————————————-2all these requisites belong of old to Medicine, and an originway have been found out, by which many and elegant discoveriesbeen made, during a length of time, and others will yet be found, if a person possessed of the proper ability, and knowing thosewhich have been made, should proceed from them to prosecuteinvestigations. But whoever, rejecting and despising all these,to pursue another course and form of inquiry, and says hediscovered anything, is deceived himself and deceives others,the thing is impossible. And for what reason it is impossible,will now endeavor to explain, by stating and showing what the artis. From this it will be manifest that discoveries cannot possiblymade in any other way. And most especially, it appears to me, thattreats of this art should treat of things which are familiarthe common people. For of nothing else will such a one have toor treat, but of the diseases under which the common peoplelabored, which diseases and the causes of their origin and departure,increase and decline, illiterate persons cannot easily findthemselves, but still it is easy for them to understand thesewhen discovered and expounded by others. For it is nothingthan that every one is put in mind of what had occurred to himself.whoever does not reach the capacity of the illiterate vulgar andto make them listen to him, misses his mark. Wherefore, then,is no necessity for any hypothesis. ———————————————————————————————————-3the art of Medicine would not have been invented at first, norit have been made a subject of investigation (for there wouldbeen no need of it), if when men are indisposed, the same foodother articles of regimen which they eat and drink when in goodwere proper for them, and if no others were preferable to these.now necessity itself made medicine to be sought out and discoveredmen, since the same things when administered to the sick, whichwith them when in good health, neither did nor do agree with. But to go still further back, I hold that the diet and foodpeople in health now use would not have been discovered, providedhad suited with man to eat and drink in like manner as the ox,horse, and all other animals, except man, do of the

productionsthe earth, such as fruits, weeds, and grass; for from such thingsanimals grow, live free of disease, and require no other kindfood. And, at first, I am of opinion that man used the same sortfood, and that the present articles of diet had been discoveredinvented only after a long lapse of time, for when they sufferedand severely from strong and brutish diet, swallowing thingswere raw, unmixed, and possessing great strength, they becameto strong pains and diseases, and to early deaths. It is likely,, that from habit they would suffer less from these things thenwe would now, but still they would suffer severely even then;it is likely that the greater number, and those who had weaker, would all perish; whereas the stronger would hold outa longer time, as even nowadays some, in consequence of usingarticles of food, get off with little trouble, but others withpain and suffering. From this necessity it appears to me thatwould search out the food befitting their nature, and thus discoverwhich we now use: and that from wheat, by macerating it, strippingof its hull, grinding it all down, sifting, toasting, and baking, they formed bread; and from barley they formed cake (maza), performingoperations in regard to it; they boiled, they roasted, they mixed,diluted those things which are strong and of intense qualitiesweaker things, fashioning them to the nature and powers of man,considering that the stronger things Nature would not be ablemanage if administered, and that from such things pains, diseases,death would arise, but such as Nature could manage, that fromfood, growth, and health, would arise. To such a discovery andwhat more suitable name could one give than that of? since it was discovered for the health of man, for his nourishmentsafety, as a substitute for that kind of diet by which pains,, and deaths were occasioned. ———————————————————————————————————————-4if this is not held to be an art, I do not object. For it is notto call any one an artist of that which no one is ignorant, but which all know from usage and necessity. But still the discoverya great one, and requiring much art and investigation. Whereforewho devote themselves to gymnastics and training, are alwayssome new discovery, by pursuing the same line of inquiry, where,eating and drinking certain things, they are improved and growthan they were. ———————————————————————————————————————-5us inquire then regarding what is admitted to be Medicine; namely,which was invented for the sake of the sick, which possessesname and practitioners, whether it also seeks to accomplish theobjects, and whence it derived its origin. To me, then, it appears,I said at the commencement, that nobody would have sought for medicineall, provided the same kinds of diet had suited with men in sicknessin good health. Wherefore, even yet, such races of men as makeuse of medicine, namely, barbarians, and even certain of the Greeks,in the same way when sick as when in health; that is to say,take what suits their appetite, and neither abstain from, northemselves in anything for which they have a desire. Butwho have cultivated and invented medicine, having the same objectview as those of whom I formerly spoke, in the first place, I suppose,the quantity of the articles of food which they used, andalone would be sufficient for certain of the sick, and be manifestlyto them, although not to all, for there would be some soas not to be able to manage even small quantities of theirfood, and as such persons would seem to require something weaker,invented soups, by mixing a few strong things with much water,thus abstracting that which was strong in them by dilution and. But such as could not manage even soups, laid them aside,had recourse to drinks, and so regulated them as to mixture and, that they were administered neither stronger nor weakerwhat was

required. ———————————————————————————————————————-6this ought to be well known, that soups do not agree with certainin their diseases, but, on the contrary, when administeredthe fevers and the pains are exacerbated, and it becomes obviouswhat was given has proved food and increase to the disease, butwasting and weakness to the body. But whatever persons so affectedof solid food, or cake, or bread, even in small quantity,be ten times and more decidedly injured than those who had taken, for no other reason than from the strength of the food in referencethe affection; and to whomsoever it is proper to take soups andeat solid food, such a one will be much more injured if he eatthan if he eat little, but even little food will be injurioushim. But all the causes of the sufferance refer themselves to this, that the strongest things most especially and decidedly hurt, whether in health or in disease. ——————————————————————————————————————-7other object, then, had he in view who is called a physician,is admitted to be a practitioner of the art, who found out theand diet befitting the sick, than he who originally foundand prepared for all mankind that kind of food which we all now, in place of the former savage and brutish mode of living? Toit appears that the mode is the same, and the discovery of a similar. The one sought to abstract those things which the constitutionman cannot digest, because of their wildness and intemperature,the other those things which are beyond the powers of the affectionwhich any one may happen to be laid up. Now, how does the one differthe other, except that the latter admits of greater variety,requires more application, whereas the former was the commencementthe process? ——————————————————————————————————————-8if one would compare the diet of sick persons with that of personshealth, he will find it not more injurious than that of healthyin comparison with that of wild beasts and of other animals., suppose a man laboring under one of those diseases which areserious and unsupportable, nor yet altogether mild, but suchthat, upon making any mistake in diet, it will become apparent,if he should eat bread and flesh, or any other of those articlesprove beneficial to healthy persons, and that, too, not in great, but much less than he could have taken when in good health;that another man in good health, having a constitution neitherfeeble, nor yet strong, eats of those things which are wholesomestrengthening to an ox or a horse, such as vetches, barley, andlike, and that, too, not in great quantity, but much less thancould take; the healthy person who did so would be subjected toless disturbance and danger than the sick person who took breadcake unseasonably. All these things are proofs that Medicine isbe prosecuted and discovered by the same method as the other.——————————————————————————————————————-9if it were simply, as is laid down, that such things as are strongerinjurious, but such as are weaker prove beneficial and nourishing,to sick and healthy persons, it were an easy matter, for thensafest rule would be to circumscribe the diet to the lowest point.then it is no less mistake, nor one that injuries a man less,a deficient diet, or one consisting of weaker things thanmare proper, be administered. For, in the constitution of man,may enervate, weaken, and kill. And there are many other, different from those of repletion, but no less dreadful, arisingdeficiency of food; wherefore the practice in those cases isvaried, and requires greater accuracy. For one must aim at attainingcertain measure, and yet this measure admits neither weight norof any kind, by which it may be accurately determined,it be the sensation of the body; wherefore it is a task tothis accurately, so as not to commit small blunders either onone

side or the other, and in fact I would give great praise tophysician whose mistakes are small, for perfect accuracy is seldombe seen, since many physicians seem to me to be in the same plightbad pilots, who, if they commit mistakes while conducting the shipa calm do not expose themselves, but when a storm and violent hurricanethem, they then, from their ignorance and mistakes, are discoveredbe what they are, by all men, namely, in losing their ship. Andbad and commonplace physicians, when they treat men who haveserious illness, in which case one may commit great mistakes withoutany formidable mischief (and such complaints occur muchfrequently to men than dangerous ones): under these circumstances,they commit mistakes, they do not expose themselves to ordinary; but when they fall in with a great, a strong, and a dangerous, then their mistakes and want of skill are made apparent to. Their punishment is not far off, but is swift in overtaking bothone and the other. ——————————————————————————————————————————————-10that no less mischief happens to a man from unseasonable depletionfrom repletion, may be clearly seen upon reverting to the considerationpersons in health. For, to some, with whom it agrees to take onlymeal in the day, and they have arranged it so accordingly; whilst, for the same reason, also take dinner, and this they do becausefind it good for them, and not like those persons who, for pleasurefrom any casual circumstance, adopt the one or the other customto the bulk of mankind it is of little consequence which of thesethey observe, that is to say, whether they make it a practicetake one or two meals. But there are certain persons who cannotchange their diet with impunity; and if they make any alterationit for one day, or even for a part of a day, are greatly injured. Such persons, provided they take dinner when it is not their, immediately become heavy and inactive, both in body and mind,are weighed down with yawning, slumbering, and thirst; and iftake supper in addition, they are seized with flatulence, tormina,diarrhea, and to many this has been the commencement of a serious, when they have merely taken twice in a day the same foodthey have been in the custom of taking once. And thus, also,one who has been accustomed to dine, and this rule agrees with, should not dine at the accustomed hour, he will straightway feelloss of strength, trembling, and want of spirits, the eyes ofa person will become more pallid, his urine thick and hot, hisbitter; his bowels will seem, as it were, to hang loose; hesuffer from vertigo, lowness of spirit, and inactivity,- suchthe effects; and if he should attempt to take at supper the samewhich he was wont to partake of at dinner, it will appear insipid,he will not be able to take it off; and these things, passingwith tormina and rumbling, burn up his bowels; he experiencesor troubled and disturbed dreams; and to many of themsymptoms are the commencement of some disease. ——————————————————————————————————————————————-11let us inquire what are the causes of these things which happenedthem. To him, then, who was accustomed to take only one meal inday, they happened because he did not wait the proper time, untilbowels had completely derived benefit from and had digested thetaken at the preceding meal, and until his belly had become, and got into a state of rest, but he gave it a new supply whilea state of heat and fermentation, for such bellies digest muchslowly, and require more rest and ease. And as to him who hadaccustomed to dinner, since, as soon as the body required food,when the former meal was consumed, and he wanted refreshment,new supply was furnished to it, he wastes and is consumed fromof food. For all the symptoms which I describe as befalling toman I refer to want of food. And I also say that all men who,in a state of health, remain for two or three days without food,the

same unpleasant symptoms as those which I describedthe case of him who had omitted to take dinner. ———————————————————————————————————————-12, I say, that such constitutions as suffer quickly and stronglyerrors in diet, are weaker than others that do not; and thatweak person is in a state very nearly approaching to one in disease;a person in disease is the weaker, and it is, therefore, morethat he should suffer if he encounters anything that is unseasonable.is difficult, seeing that there is no such accuracy in the Art,hit always upon what is most expedient, and yet many cases occurmedicine which would require this accuracy, as we shall explain.on that account, I say, we ought not to reject the ancient Art,if it were not, and had not been properly founded, because it didattain accuracy in all things, but rather, since it is capablereaching to the greatest exactitude by reasoning, to receive itadmire its discoveries, made from a state of great ignorance,as having been well and properly made, and not from chance.———————————————————————————————————————-13I wish the discourse to revert to the new method of those whotheir inquiries in the Art by hypothesis. For if hot, or, or moist, or dry, be that which proves injurious to man, andthe person who would treat him properly must apply cold to the, hot to the cold, moist to the dry, and dry to the moist- letbe presented with a man, not indeed one of a strong constitution,one of the weaker, and let him eat wheat, such as it is suppliedthe thrashing-floor, raw and unprepared, with raw meat, and letdrink water. By using such a diet I know that he will suffer muchseverely, for he will experience pains, his body will become weak,his bowels deranged, and he will not subsist long. What remedy,, is to be provided for one so situated? Hot? or cold? or moist?dry? For it is clear that it must be one or other of these. For,to this principle, if it is one of the which is injuringpatient, it is to be removed by its contrary. But the surest andobvious remedy is to change the diet which the person used, andof wheat to give bread, and instead of raw flesh, boiled,to drink wine in addition to these; for by making these changesis impossible but that he must get better, unless completely disorganizedtime and diet. What, then, shall we say? whether that, as he sufferedcold, these hot things being applied were of use to him, or the? I should think this question must prove a puzzler to whomsoeveris put. For whether did he who prepared bread out of wheat removehot, the cold, the moist, or the dry principle in it?- for theis consigned both to fire and to water, and is wrought withthings, each of which has its peculiar property and nature, somewhich it loses, and with others it is diluted and mixed.———————————————————————————————————————-14this I know, moreover, that to the human body it makes a greatwhether the bread be fine or coarse; of wheat with or withouthull, whether mixed with much or little water, strongly wroughtscarcely at all, baked or raw- and a multitude of similar differences;so, in like manner, with the cake (maza); the powers of each,, are great, and the one nowise like the other. Whoever pays noto these things, or, paying attention, does not comprehend, how can he understand the diseases which befall a man? For,every one of these things, a man is affected and changed this waythat, and the whole of his life is subjected to them, whether in, convalescence, or disease. Nothing else, then, can be moreor more necessary to know than these things. So that theinventors, pursuing their investigations properly, and by atrain of reasoning, according to the nature of man, madediscoveries, and thought the Art worthy of being ascribed togod, as is the established belief. For they did not suppose thatdry or the moist, the hot or the cold, or any of these are eitherto man, or that man

stands in need of them, but whatevereach was strong, and more than a match for a man's constitution,he could not manage, that they held to be hurtful, and soughtremove. Now, of the sweet, the strongest is that which is intensely; of the bitter, that which is intensely bitter; of the acid,which is intensely acid; and of all things that which is extreme,these things they saw both existing in man, and proving injurioushim. For there is in man the bitter and the salt, the sweet andacid, the sour and the insipid, and a multitude of other thingsall sorts of powers both as regards quantity and strength., when all mixed and mingled up with one another, are not apparent,do they hurt a man; but when any of them is separate, andby itself, then it becomes perceptible, and hurts a man. And, of articles of food, those which are unsuitable and hurtfulman when administered, every one is either bitter, or intensely, or saltish or acid, or something else intense and strong, andwe are disordered by them in like manner as we are by thein the body. But all those things which a man eats andare devoid of any such intense and well-marked quality, suchbread, cake, and many other things of a similar nature which manaccustomed to use for food, with the exception of condiments and, which are made to gratify the palate and for luxury.from those things, when received into the body abundantly, thereno disorder nor dissolution of the powers belonging to the body;strength, growth, and nourishment result from them, and this forother reason than because they are well mixed, have nothing inof an immoderate character, nor anything strong, but the wholeone simple and not strong substance. ———————————————————————————————————————-15cannot think in what manner they who advance this doctrine, andArt from the cause I have described to hypothesis, will cureaccording to the principle which they have laid down. For, asas I know, neither the hot nor the cold, nor the dry, nor the, has ever been found unmixed with any other quality; but I supposeuse the same articles of meat and drink as all we other men do.to this substance they give the attribute of being hot, to that, to that dry, and to that moist. Since it would be absurd tothe patient to take something hot, for he would straightwaywhat it is? so that he must either play the fool, or have recoursesome one of the well known substances; and if this hot thing happenbe sour, and that hot thing insipid, and this hot thing has theof raising a disturbance in the body (and there are many otherof heat, possessing many opposite powers), he will be obligedadminister some one of them, either the hot and the sour, or theand the insipid, or that which, at the same time, is cold and(for there is such a substance), or the cold and the insipid., as I think, the very opposite effects will result from eitherthese, not only in man, but also in a bladder, a vessel of wood,in many other things possessed of far less sensibility than man;it is not the heat which is possessed of great efficacy, but theand the insipid, and other qualities as described by me, bothman and out of man, and that whether eaten or drunk, rubbed in, and otherwise applied. ———————————————————————————————————————-16I think that of all the qualities heat and cold exercise the leastin the body, for these reasons: as long time as hot andare mixed up with one another they do not give trouble, for theis attempered and rendered more moderate by the hot, and theby the cold; but when the one is wholly separate from the other,it gives pain; and at that season when cold is applied it createspain to a man, but quickly, for that very reason, heat spontaneouslyin him without requiring any aid or preparation. And theseoperate thus both upon men in health and in disease. For example,a person in health wishes to cool his body during winter, and bathesin cold water or in any other way, the

more he does this, unlessbody be fairly congealed, when he resumes his clothes and comesa place of shelter, his body becomes more heated than before.thus, too, if a person wish to be warmed thoroughly either byof a hot bath or strong fire, and straightway having the sameon, takes up his abode again in the place he was in whenbecame congealed, he will appear much colder, and more disposedchills than before. And if a person fan himself on account of aheat, and having procured refrigeration for himself inmanner, cease doing so, the heat and suffocation will be tengreater in his case than in that of a person who does nothingthe kind. And, to give a more striking example, persons travellingthe snow, or otherwise in rigorous weather, and contracting greatin their feet, their hands, or their head, what do they not sufferinflammation and tingling when they put on warm clothing andinto a hot place? In some instances, blisters arise as if fromwith fire, and they do not suffer from any of those unpleasantuntil they become heated. So readily does either of theseinto the other; and I could mention many other examples. Andregard to the sick, is it not in those who experience a rigorthe most acute fever is apt to break out? And yet not so strongly, but that it ceases in a short time, and, for the most part,having occasioned much mischief; and while it remains, ithot, and passing over the whole body, ends for the most part infeet, where the chills and cold were most intense and lasted longest;, when sweat supervenes, and the fever passes off, the patientmuch colder than if he had not taken the fever at all. Why thenthat which so quickly passes into the opposite extreme, andits own powers spontaneously, be reckoned a mighty and serious? And what necessity is there for any great remedy for it?———————————————————————————————-17might here say- but persons in ardent fevers, pneumonia, and otherdiseases, do not quickly get rid of the heat, nor experiencerapid alterations of heat and cold. And I reckon this very circumstancestrongest proof that it is not from heat simply that men get intofebrile state, neither is it the sole cause of the mischief, butthis species of heat is bitter, and that acid, and the other, and many other varieties; and again there is cold combinedother qualities. These are what proves injurious; heat, it is, is present also, possessed of strength as being that which conducts,exacerbated and increased along with the other, but has no powerthan what is peculiar to itself. ———————————————————————————————————-18regard to these symptoms, in the first place those are most obviouswhich we have all often had experience. Thus, then, in such ofas have a coryza and defluxion from the nostrils, this dischargemuch more acrid than that which formerly was formed in and ranthem daily; and it occasions swelling of the nose, and it inflames,of a hot and extremely ardent nature, as you may know, if youyour hand to the place; and, if the disease remains long, thebecomes ulcerated although destitute of flesh and hard; and thein the nose ceases, not when the defluxion takes place and theis present, but when the running becomes thicker andacrid, and more mixed with the former secretion, then it is thatheat ceases. But in all those cases in which this decidedly proceedscold alone, without the concourse of any other quality, therea change from cold to hot, and from hot to cold, and these quickly, and require no coction. But all the others being connected,I have said, with acrimony and intemperance of humors, pass offthis way by being mixed and concocted. ———————————————————————————————————-19such defluxions as are determined to the eyes being possessedstrong and varied acrimonies, ulcerate the eyelids, and in somecorrode the and parts below the eyes upon

which they flow, andoccasion rupture and erosion of the tunic which surrounds the. But pain, heat, and extreme burning prevail until the defluxionsconcocted and become thicker, and concretions form about the eyes,the coction takes place from the fluids being mixed up, diluted,digested together. And in defluxions upon the throat, from whichformed hoarseness, cynanche, crysipelas, and pneumonia, all theseat first saltish, watery, and acrid discharges, and with thesediseases gain strength. But when the discharges become thicker,concocted, and are freed from all acrimony, then, indeed, thepass away, and the other symptoms which annoyed the patient;we must account those things the cause of each complaint, which,present in a certain fashion, the complaint exists, but it ceasesthey change to another combination. But those which originatepure heat or cold, and do not participate in any other quality,then cease when they undergo a change from cold to hot, and fromto cold; and they change in the manner I have described before., all the other complaints to which man is subject arisepowers (qualities?). Thus, when there is an overflow of the bitter, which we call yellow bile, what anxiety, burning heat,loss of strength prevail! but if relieved from it, either by beingspontaneously, or by means of a medicine seasonably administered,patient is decidedly relieved of the pains and heat; but whilethings float on the stomach, unconcocted and undigested, nocould make the pains and fever cease; and when there areof an acrid and aeruginous character, what varieties of, gnawing pains in the bowels and chest, and inquietude, prevail!these do not cease until the acidities be purged away, or aredown and mixed with other fluids. The coction, change, attenuation,thickening into the form of humors, take place through many andforms; therefore the crises and calculations of time are ofimportance in such matters; but to all such changes hot andare but little exposed, for these are neither liable to putrefactionthickening. What then shall we say of the change? that it is a(crasis) of these humors having different powers towardanother. But the hot does not loose its heat when mixed with anything except the cold; nor again, the cold, except when mixedthe hot. But all other things connected with man become the moreand better in proportion as they are mixed with the more things. But a man is in the best possible state when they are concoctedat rest, exhibiting no one peculiar quality; but I think I haveenough in explanation of them. ————————————————————————————————-20sophists and physicians say that it is not possible for anyto know medicine who does not know what man is [and how he wasand how constructed], and that whoever would cure men properly,learn this in the first place. But this saying rather appertainsphilosophy, as Empedocles and certain others have described whatin his origin is, and how he first was made and constructed. Butthink whatever such has been said or written by sophist or physiciannature has less connection with the art of medicine thanthe art of painting. And I think that one cannot know anythingrespecting nature from any other quarter than from medicine;that this knowledge is to be attained when one comprehends thesubject of medicine properly, but not until then; and I saythis history shows what man is, by what causes he was made, andthings accurately. Wherefore it appears to me necessary to everyto be skilled in nature, and strive to know, if he wouldto perform his duties, what man is in relation to the articlesfood and drink, and to his other occupations, and what are theof each of them to every one. And it is not enough to knowthat cheese is a bad article of food, as disagreeing with whoeverof it to satiety, but what sort of disturbance it creates, and, and with what principle in man it disagrees; for

theremany other articles of food and drink naturally bad which affectin a different manner. Thus, to illustrate my meaning by an example,wine drunk in large quantity renders a man feeble; and everybodythis knows that such is the power of wine, and the cause thereof;we know, moreover, on what parts of a man's body it principallyits action; and I wish the same certainty to appear in other. For cheese (since we used it as an example) does not proveinjurious to all men, for there are some who can take it towithout being hurt by it in the least, but, on the contrary,is wonderful what strength it imparts to those it agrees with;there are some who do not bear it well, their constitutions are, and they differ in this respect, that what in their bodyincompatible with cheese, is roused and put in commotion by suchthing; and those in whose bodies such a humor happens to prevailgreater quantity and intensity, are likely to suffer the more from. But if the thing had been pernicious to of man, it would haveall. Whoever knows these things will not suffer from it.———————————————————————————————————-21convalescence from diseases, and also in protracted diseases,disorders occur, some spontaneously, and some from certain thingsadministered. I know that the common herd of physicians,the vulgar, if there happen to have been any innovation madethat day, such as the bath being used, a walk taken, or anyfood eaten, all which were better done than otherwise, attributethe cause of these disorders, to some of these things,ignorant of the true cause but proscribing what may have beenproper. Now this ought not to be so; but one should know theof a bath or a walk unseasonably applied; for thus there willbe any mischief from these things, nor from any other thing,from repletion, nor from such and such an article of food. Whoevernot know what effect these things produce upon a man, cannotthe consequences which result from them, nor how to apply them.———————————————————————————————————-22it appears to me that one ought also to know what diseases ariseman from the powers, and what from the structures. What do I meanthis? By powers, I mean intense and strong juices; and by structures,conformations there are in man. For some are hollow, andbroad contracted into narrow; some expanded, some hard and round,broad and suspended, some stretched, some long, some dense, someand succulent, some spongy and of loose texture. Now, then, whichthese figures is the best calculated to suck to itself and attractfrom another body? Whether what is hollow and expanded, oris solid and round, or what is hollow, and from broad, graduallynarrow? I think such as from hollow and broad are contractednarrow: this may be ascertained otherwise from obvious facts:, if you gape wide with the mouth you cannot draw in any liquid;by protruding, contracting, and compressing the lips, and stillby using a tube, you can readily draw in whatever you wish. And, too, the instruments which are used for cupping are broad belowgradually become narrow, and are so constructed in order to suckdraw in from the fleshy parts. The nature and construction ofparts within a man are of a like nature; the bladder, the head,uterus in woman; these parts clearly attract, and are always filleda juice which is foreign to them. Those parts which are hollowexpanded are most likely to receive any humidity flowing into, but cannot attract it in like manner. Those parts which areand round could not attract a humidity, nor receive it whenflows to them, for it would glide past, and find no place of restthem. But spongy and rare parts, such as the spleen, the lungs,the breasts, drink up especially the juices around them, and becomeand enlarged by the accession of juices. Such things happenthese organs especially. For it is not with the spleen as withstomach, in which there is a liquid, which it contains

and evacuatesday; but when it (the spleen) drinks up and receives a fluiditself, the hollow and lax parts of it are filled, even the small; and, instead of being rare and soft, it becomes harddense, and it can neither digest nor discharge its contents: theseit suffers, owing to the nature of its structure. Those thingsengender flatulence or tormina in the body, naturally do sothe hollow and broad parts of the body, such as the stomach and, where they produce rumbling noises; for when they do not fillparts so as to be stationary, but have changes of place and movements,must necessarily be noise and apparent movements from them.such parts as are fleshy and soft, in these there occur torporobstructions, such as happen in apoplexy. But when it (the flatus?)a broad and resisting structure, and rushes against suchpart, and this happens when it is by nature not strong so as toable to withstand it without suffering injury; nor soft and rare,as to receive or yield to it, but tender, juicy, full of blood,dense, like the liver, owing to its density and broadness, itand does not yield. But flatus, when it obtains admission,and becomes stronger, and rushes toward any resisting object;owing to its tenderness, and the quantity of blood which it (the) contains, it cannot be without uneasiness; and for these reasonsmost acute and frequent pains occur in the region of it, alongsuppurations and chronic tumors (phymata). These symptoms alsoin the site of the diaphragm, but much less frequently; fordiaphragm is a broad, expanded, and resisting substance, of a(tendinous?) and strong nature, and therefore less susceptiblepain; and yet pains and chronic abscesses do occur about it.———————————————————————————————————-23are both within and without the body many other kinds of structure,differ much from one another as to sufferings both in healthdisease; such as whether the head be small or large; the neckor thick, long or short; the belly long or round; the chestribs broad or narrow; and many others besides, all which you oughtbe acquainted with, and their differences; so that knowing theof each, you may make the more accurate observations.———————————————————————————————————-24, as has been formerly stated, one ought to be acquainted withpowers of juices, and what action each of them has upon man, andalliances towards one another. What I say is this: if a sweetchange to another kind, not from any admixture, but becausehas undergone a mutation within itself; what does it first become?-? salt? austere? or acid? I think acid. And hence, an acid juicethe most improper of all things that can be administered in caseswhich a sweet juice is the most proper. Thus, if one should succeedhis investigations of external things, he would be the better ableto select the best; for that is best which is farthest removedthat which is unwholesome.