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On the Sacred Disease Hippocrates by Francis Adams is thus with regard to the disease called Sacred: it appears to be no more divine nor more sacred than other diseases, but a natural cause from the originates like other affections. Men's nature and cause as divine from ignorance and wonder, because it is not at all like to other diseases. And this notion of its divinity kept up by their inability to comprehend it, and the simplicity the mode by which it is cured, for men are freed from it by purifications and incantations. But if it is reckoned divine because it is wonderful, of one there are many diseases which would be sacred; for, I will show, there are others no less wonderful and prodigious, nobody imagines to be sacred. The quotidian, tertian, and quartan, seem to me no less sacred and divine in their origin than disease, although they are not reckoned so wonderful. And I see become mad and demented from no manifest cause, and at the same doing many things out of place; and I have known many persons sleep groaning and crying out, some in a state of suffocation, jumping up and fleeing out of doors, and deprived of their reason they awaken, and afterward becoming well and rational as before, they be pale and weak; and this will happen not once but. And there are many and various things of the like kind, it would be tedious to state particularly. who first referred this malady to the gods appear to me to have just such persons as the conjurors, purificators, mountebanks, charlatans now are, who give themselves out for being excessively, and as knowing more than other people. Such persons, then, the divinity as a pretext and screen of their own inability of their own inability to afford any assistance, have given out the disease is sacred, adding suitable reasons for this opinion, have instituted a mode of treatment which is safe for themselves, by applying purifications and incantations, and enforcing from baths and many articles of food which are unwholesome in diseases. Of sea substances, the surmullet, the blacktail, mullet, and the eel; for these are the fishes most to be guarded. And of flesh, those of the goat, the stag, the sow, and dog: for these are the kinds of flesh which are aptest to disorder bowels. Of fowls, the cock, the turtle, and the bustard, and such as are reckoned to be particularly strong. And of potherbs, garlic, and onions; for what is acrid does not agree with a person. And they forbid to have a black robe, because black is of death; and to sleep on a goat's skin, or to wear it, to put one foot upon another, or one hand upon another; for all things are held to be hindrances to the cure. All these they with reference to its divinity, as if possessed of more knowledge, announcing beforehand other causes so that if the person should, theirs would be the honor and credit; and if he should die, would have a certain defense, as if the gods, and not they, were blame, seeing they had administered nothing either to eat or drink medicines, nor had overheated him with baths, so as to prove the of what had happened. But I am of opinion that (if this were) none of the Libyans, who live in the interior, would be free of this disease, since they all sleep on goats' skins, and live on goats' flesh; neither have they couch, robe, nor shoe that is made of goat's skin, for they have no other herds but goats and. But if these things, when administered in food, aggravate the, and if it be cured by abstinence from them, godhead is not cause at all; nor will purifications be of any avail, but it is food which is beneficial and prejudicial, and the influence of divinity vanishes. , they who try to cure these maladies in this way, appear to me to reckon them sacred nor divine. For when they are removed such purifications, and this method of cure, what is to prevent from being brought upon men and induced by other devices similar these? So that the cause is no longer divine, but human. For whoever able, by purifications and conjurations, to drive away such an affection, be

able, by other practices, to excite it; and, according to view, its divine nature is entirely done away with. By such sayingsdoings, they profess to be possessed of superior knowledge, and mankind by enjoining lustrations and purifications upon them, their discourse turns upon the divinity and the godhead. And it would appear to me that their discourse savors not of piety, they suppose, but rather of impiety, and as if there were no gods, that what they hold to be holy and divine, were impious and unholy. I will now explain. , if they profess to know how to bring down the moon, darken the, induce storms and fine weather, and rains and droughts, and make sea and land unproductive, and so forth, whether they arrogate power as being derived from mysteries or any other knowledge consideration, they appear to me to practice impiety, and either fancy that there are no gods, or, if there are, that they have ability to ward off any of the greatest evils. How, then, are they enemies to the gods? For if a man by magical arts and sacrifices bring down the moon, and darken the sun, and induce storms, or weather, I should not believe that there was anything divine, human, in these things, provided the power of the divine were by human knowledge and subjected to it. But perhaps it be said, these things are not so, but, notwithstanding, men in want of the means of life, invent many and various things, devise many contrivances for all other things, and for this disease, every phase of the disease, assigning the cause to a god. Nor do remember the same things once, but frequently. For, if they imitate goat, or grind their teeth, or if their right side be convulsed, say that the mother of the gods is the cause. But if they speak a sharper and more intense tone, they resemble this state to a, and say that Poseidon is the cause. Or if any excrement be, which is often the case, owing to the violence of the disease, appellation of Enodia is adhibited; or, if it be passed in smaller denser masses, like bird's, it is said to be from Apollo Nomius. if foam be emitted by the mouth, and the patient kick with his, Ares then gets the blame. But terrors which happen during the, and fevers, and delirium, and jumpings out of bed, and frightful, and fleeing away, -all these they hold to be the plots Hecate, and the invasions the and use purifications and incantations,, as appears to me, make the divinity to be most wicked and most. For they purify those laboring under this disease, with the sorts of blood and the other means that are used in the case those who are stained with crimes, and of malefactors, or who have enchanted by men, or who have done any wicked act; who ought do the very reverse, namely, sacrifice and pray, and, bringing to the temples, supplicate the gods. But now they do none of things, but purify; and some of the purifications they conceal the earth, and some they throw into the sea, and some they carry the mountains where no one can touch or tread upon them. But these ought to take to the temples and present to the god, if a god the cause of the disease. Neither truly do I count it a worthy to hold that the body of man is polluted by god, the most by the most holy; for were it defiled, or did it suffer from other thing, it would be like to be purified and sanctified rather polluted by god. For it is the divinity which purifies and sanctifies greatest of offenses and the most wicked, and which proves our from them. And we mark out the boundaries of the temple the groves of the gods, so that no one may pass them unless he pure, and when we enter them we are sprinkled with holy water, as being polluted, but as laying aside any other pollution which formerly had. And thus it appears to me to hold, with regard to. this disease seems to me to be no more divine than others; but has its nature such as other diseases have, and a cause whence originates, and its nature and cause are divine only just as much all others are, and it is curable no less than the

others, unless, the from of time, it is confirmed, and has become stronger than remedies applied. Its origin is hereditary, like that of other. For if a phlegmatic person be born of a phlegmatic, and bilious of a bilious, and a phthisical of a phthisical, and one spleen disease, of another having disease of the spleen, what to hinder it from happening that where the father and mother were to this disease, certain of their offspring should be so affected? As the semen comes from all parts of the body, healthy particles come from healthy parts, and unhealthy from unhealthy parts. another great proof that it is in nothing more divine than others, that it occurs in those who are of a phlegmatic constitution, does not attack the bilious. Yet, if it were more divine than others, this disease ought to befall all alike, and make no distinction the bilious and phlegmatic. the brain is the cause of this affection, as it is of other very diseases, and in what manner and from what cause it is formed, will now plainly declare. The brain of man, as in all other animals, double, and a thin membrane divides it through the middle, and the pain is not always in the same part of the head; for it is situated on either side, and sometimes the whole is; and veins run toward it from all parts of the body, many which are small, but two are thick, the one from the liver, and another from the spleen. And it is thus with regard to the one from liver: a portion of it runs downward through the parts on the, near the kidneys and the psoas muscles, to the inner part of thigh, and extends to the foot. It is called vena cava. The other upward by the right veins and the lungs, and divides into branches the heart and the right arm. The remaining part of it rises upward the clavicle to the right side of the neck, and is superficial as to be seen; near the ear it is concealed, and there it divides; thickest, largest, and most hollow part ends in the brain; another vein goes to the right ear, another to the right eye, and another the nostril. Such are the distributions of the hepatic vein. And vein from the spleen is distributed on the left side, upward and, like that from the liver, but more slender and feeble. these veins we draw in much breath, since they are the spiracles our bodies inhaling air to themselves and distributing it to the of the body, and to the smaller veins, and they and afterwards sit. For the breath cannot be stationary, but it passes upward downward, for if stopped and intercepted, the part where it is becomes powerless. In proof of this, when, in sitting or lying, small veins are compressed, so that the breath from the larger does not pass into them, the part is immediately seized with; and it is so likewise with regard to the other veins. malady, then, affects phlegmatic people, but not bilious. It to be formed while the foetus is still in utero. For the brain, the other organs, is depurated and grows before birth. If, then, this purgation it be properly and moderately depurated, and neither more nor less than what is proper be secreted from it, the head is in the most healthy condition. If the secretion (melting) the the brain be greater than natural, the person, when he grows, will have his head diseased, and full of noises, and will neither able to endure the sun nor cold. Or, if the melting take place any one part, either from the eye or ear, or if a vein has become, that part will be deranged in proportion to the melting., should depuration not take place, but congestion accumulate in brain, it necessarily becomes phlegmatic. And such children as an eruption of ulcers on the head, on the ears, and along the of the body, with copious discharges of saliva and mucus, - these, after life, enjoy best health; for in this way the phlegm which to have been purged off in the womb, is discharged and cleared, and persons so purged, for the most part, are not subject to of this disease. But such as have had their skin free from, and have had no discharge of saliva or mucus, nor have the proper purgation in the womb, these persons run the of being seized with this disease. should the

defluxion make its way to the heart, the person is with palpitation and asthma, the chest becomes diseased, and also have curvature of the spine. For when a defluxion of cold takes place on the lungs and heart, the blood is chilled, and veins, being violently chilled, palpitate in the lungs and heart, the heart palpitates, so that from this necessity asthma and orthopnoea. For it does not receive the spirits as much breath as he until the defluxion of phlegm be mastered, and being heated distributed to the veins, then it ceases from its palpitation and of breathing, and this takes place as soon as it obtains abundant supply; and this will be more slowly, provided the defluxion more abundant, or if it be less, more quickly. And if the defluxion more condensed, the epileptic attacks will be more frequent, but if it be rarer. Such are the symptoms when the defluxion upon the lungs and heart; but if it be upon the bowels, the person attacked with diarrhoea. If, being shut out from all these outlets, its defluxion be determined the veins I have formerly mentioned, the patient loses his speech, chokes, and foam issues by the mouth, the teeth are fixed, they are contracted, the eyes distorted, he becomes insensible, and some cases the bowels are evacuated. And these symptoms occur sometimes the left side, sometimes on the right, and sometimes in both. The of everyone of these symptoms I will now explain. The man becomes when the phlegm, suddenly descending into the veins, shuts the air, and does not admit it either to the brain or to the vena, or to the ventricles, but interrupts the inspiration. For when person draws in air by the mouth and nostrils, the breath goes first to the brain, then the greater part of it to the internal cavity, part to the lungs, and part to the veins, and from them it is to the other parts of the body along the veins; and what ever to the stomach cools, and does nothing more; and so also with to the lungs. But the air which enters the veins is of use (to the body) by entering the brain and its ventricles, and thus its sensibility and motion to all the members, so that when they are excluded from the air by the phlegm and do not receive it, man loses his speech and intellect, and the hands become powerless, are contracted, the blood stopping and not being diffused, as was wont; and the eyes are distorted owing to the veins being excluded the air; and they palpitate; and froth from the lungs issues the mouth. For when the breath does not find entrance to him, he and sputters like a dying person. And the bowels are evacuated consequence of the violent suffocation; and the suffocation is when the liver and stomach ascend to the diaphragm, and the of the stomach is shut up; this takes place when the breath not enter by the mouth, as it is wont. The patient kicks with feet when the air is shut up in the lungs and cannot find an outlet, to the phlegm; and rushing by the blood upward and downward, occasions convulsions and pain, and therefore he kicks with his. All these symptoms he endures when the cold phlegm passes into warm blood, for it congeals and stops the blood. And if the deflexion copious and thick, it immediately proves fatal to him, for by it it prevails over the blood and congeals it; or, if it be less, in the first place obtains the mastery, and stops the respiration; then in the course of time, when it is diffused along the veins mixed with much warm blood, it is thus overpowered, the veins the air, and the patient recovers his senses. Little children who are seized with this disease, the greater part, provided the defluxion be copious and humid, for the veins being cannot admit the phlegm, owing to its thickness and abundance; the blood is cooled and congealed, and the child immediately dies. If the phlegm be in small quantity, and make a defluxion into the veins, or to those on either side, the children survive, exhibit notable marks of the disorder; for either the mouth is aside, or an eye, the neck, or a hand, wherever a vein being with phlegm loses its tone, and is

attenuated, and the part the body connected with this vein is necessarily rendered weaker defective. But for the most it affords relief for a longer interval; the child is no longer seized with these attacks, if once it has this impress of the disease, in consequence of which the veins are necessarily affected, and to a certain degree attenuated, as just to admit the air, but no longer to permit the influx of. However, the parts are proportionally enfeebled whenever they are in an unhealthy state. When in striplings the defluxions small and to the right side, they recover without leaving any mark the disease, but there is danger of its becoming habitual, and increasing if not treated by suitable remedies. Thus, or very so, is the case when it attacks children. persons of a more advanced age, it neither proves fatal, nor produces. For their veins are capacious and are filled with hot; and therefore the phlegm can neither prevail nor cool the blood, as to coagulate it, but it is quickly overpowered and mixed with blood, and thus the veins receive the air, and sensibility remains; owing to their strength, the aforesaid symptoms are less likely to seize them. But when this disease attacks very old people, it therefore fatal, or induces paraplegia, because the veins are empty, the blood scanty, thin, and watery. When, therefore, the defluxion copious, and the season winter, it proves fatal; for it chokes the exhalents, and coagulates the blood if the defluxion be to the sides; but if to either, it merely induces paraplegia. For being thin, cold, and scanty, cannot prevail over the but being overpowered, it is coagulated, so that those parts in which blood is corrupted, lose their strength. flux is to the right rather than to the left because the veins are more capacious and numerous than on the left side, for on one side they spring from the liver, and on the other from the. The defluxion and melting down take place most especially the case of children in whom the head is heated either by the sun by fire, or if the brain suddenly contract a rigor, and then they are excreted. For it is melted down by the heat and diffusion but it is excreted by the congealing and contracting of it, thus a defluxion takes place. And in some this is the cause of disease, and in others, when the south wind quickly succeeds to breezes, it suddenly unbinds and relaxes the brain, which contracted and weak, so that there is an inundation of phlegm, thus the defluxion takes place. The defluxion also takes place consequence of fear, from any hidden cause, if we are the at any's calling aloud, or while crying, when one cannot quickly recover's breath, such as often happens to children. When any of these occur, the body immediately shivers, the person becoming speechless draw his breath, but the breath (pneuma) stops, the brain is, the blood stands still, and thus the excretion and defluxion the phlegm take place. In children, these are the causes of that first. But to old persons winter is most inimical. For when head and brain have been heated at a great fire, and then they are brought into cold and has a rigor, or when from cold he into warmth, and sits at the fire, he is apt to suffer in the way, and thus he is seized in the manner described above. And is much danger of the same thing occurring, if his head be exposed to the sun, but less so in summer, as the changes are not sudden. a person has passed the twentieth year of his life, this disease not apt to seize him, unless it has become habitual from childhood, at least this is rarely or never the case. For the veins are filled with blood, and the brain consistent and firm, so that it does not down into the veins, or if it do, it does not master the blood, is copious and hot. when it has gained strength from one's childhood, and become habitual, a person usually suffers attacks, and is seized with them in of the winds, especially in south winds, and it is difficult removal. For the brain becomes more humid than natural, and is with phlegm, so that the defluxions become more

frequent, the phlegm can no longer be the nor the brain be dried up, but becomes wet and humid. This you may ascertain in particular, from of the flock which are seized with this disease, and more especially, for they are most frequently attacked with it. If you will open the head, you will find the brain humid, full of sweat, and a bad smell. And in this way truly you may see that it is not god that injures the body, but disease. And so it is with man. For the disease has prevailed for a length of time, it is no longer, as the brain is corroded by the phlegm, and melted, and what melted down becomes water, and surrounds the brain externally, overflows it; wherefore they are more frequently and readily seized the disease. And therefore the disease is protracted, because influx is thin, owing to its quantity, and is immediately overpowered the blood and heated all through. such persons as are habituated to the disease know beforehand they are about to be seized and flee from men; if their own house at hand, they run home, but if not, to a deserted place, where few persons as possible will see them falling, and they immediately themselves up. This they do from shame of the affection, and from fear of the divinity, as many suppose. And little children first fall down wherever they may happen to be, from inexperience. when they have been often seized, and feel its approach beforehand, flee to their mothers, or to any other person they are acquainted, from terror and dread of the affection, for being still infants do not know yet what it is to be ashamed. , they are attacked during changes of the winds, and especially winds, then also with north winds, and afterwards also with others. These are the strongest winds, and the most opposed to another, both as to direction and power. For, the north wind condenses air, and separates from it whatever is muddy and nebulous, and it clearer and brighter, and so in like manner also, all the which arise from the sea and other waters; for they extract humidity and nebulosity from all objects, and from men themselves, therefore it (the north wind) is the most wholesome of the winds. the effects of the south are the very reverse. For in the first it begins by melting and diffusing the condensed air, and therefore does not blow strong at first, but is gentle at the commencement, it is not able at once to overcome the and compacted air, yet in a while it dissolves. It produces the same effects upon land, the sea, the fountains, the wells, and on every production contains humidity, and this, there is in all things, some more, less. For all these feel the effects of this wind, and from clear become cloudy, from cold, hot; from dry, moist; and whatever then vessels are placed upon the ground, filled with wine or any fluid, are affected with the south wind, and undergo a change. the a change. And the sun, and the moon, it renders blunter appearance they naturally are. When, then, it possesses such powers over so great and strong, and the body is made to feel and undergo in the changes of the winds, it necessarily follows that the should be dissolved and overpowered with moisture, and that the should become more relaxed by the south winds, and that by the the healthiest portion of the brain should become contracted, the most morbid and humid is secreted, and overflows externally, that catarrhs should thus take place in the changes of these winds. is this disease formed and prevails from those things which enter and go out of the body, and it is not more difficult to understand to cure than the others, neither is it more divine than other diseases. ought to know that from nothing else but the brain come joys, laughter and sports, and sorrows, griefs, despondency, and. And by this, in an especial manner, we acquire wisdom knowledge, and see and hear, and know what are foul and what are, what are bad and what are good, what are sweet, and what unsavory; we discriminate by habit, and some we perceive by their utility. this we distinguish objects of

relish and disrelish, according to the seasons; and the same things do not always please us. And by some organ we become mad and delirious, and fears and terrors, some by night, and some by day, and dreams and untimely, and cares that are not suitable, and ignorance of present, desuetude, and unskillfulness. All these things we endure the brain, when it is not healthy, but is more hot, more cold, moist, or more dry than natural, or when it suffers any other and unusual affection. And we become mad from its humidity, when it is more moist than natural, it is necessarily put into, and the affection being moved, neither the sight nor hearing be at rest, and the tongue speaks in accordance with the sight and hearing. long as the brain is at rest, the man enjoys his reason, but the of the brain arises from phlegm and bile, either of which may recognize in this manner: Those who are mad from phlegm are, and do not cry out nor make a noise; but those from bile are, malignant, and will not be quiet, but are always doing improper. If the madness be constant, these are the causes. But if terrors and fears assail, they are connected with of the brain, and derangement is owing to its being heated. it is heated by bile when it is determined to the brain along blood vessels running from the trunk; and fear is present until returns again to the veins and trunk, when it ceases. He is grieved and troubled when the brain is unseasonably cooled and contracted its wont. This it suffers from phlegm, and from the same affection patient becomes oblivious. He calls out and screams at night when brain is suddenly heated. The bilious endure this. But the phlegmatic not heated, except when much blood goes to the brain, and creates ebullition. Much blood passes along the aforesaid veins. But when man happens to see a frightful dream and is in fear as if awake, his face is in a greater glow, and the eyes are red when they are in fear. And the understanding meditates doing some mischief, thus it is affected in sleep. But if, when awakened, he returns himself, and the blood is again distributed along the veins, it. these ways I am of the opinion that the brain exercises the greatest in the man. This is the interpreter to us of those things which from the air, when the brain happens to be in a sound state. the air supplies sense to it. And the eyes, the ears, the tongue, the feet, administer such things as the brain cogitates. For in much as it is supplied with air, does it impart sense to the body. is the brain which is the messenger to the understanding. For when man draws the breath into himself, it passes first to the brain, thus the air is distributed to the rest of the body, leaving in brain its acme, and whatever has sense and understanding. For it passed first to the body and last to the brain, then having in the flesh and veins the judgment, when it reached the brain would be hot, and not at all pure, but mixed with the humidity of flesh and blood, so as to be no longer pure. , I say, that it is the brain which interprets the understanding. the diaphragm has obtained its name (frenes) from accident and, and not from reality or nature, for I know no power which it, either as to sense or understanding, except that when they are affected with unexpected joy or sorrow, it throbs and produces, owing to its thinness, and as having no belly to receive good or bad that may present themselves to it, but it is into commotion by both these, from its natural weakness. It perceives beforehand none of those things which occur in the, but has received its name vaguely and without any proper reason, the parts about the heart, which are called auricles, but which nothing towards hearing. Some say that we think with the, and that this is the part which is grieved, and experiences. But it is not so; only it contracts like the diaphragm, and more so for the same causes. For veins from all parts of the run to it, and it has valves, so as to as to perceive if any or pleasurable emotion befall the man.

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For when grieved the body shudders, and is contracted, and from excessive joy it affected in like manner. Wherefore the heart and the diaphragm particularly sensitive, they have nothing to do, however, with operations of the understanding, but of all but of all these this is the cause. Since, then, the brain, as being the primary seat of sense and of the spirits, perceives whatever occurs in the body, any change more powerful than usual take place in the air, owing to the seasons, the brain becomes changed by the state of the air., on this account, the brain first perceives, because, I say, almost acute, most powerful, and most deadly diseases, and those are most difficult to be understood by the inexperienced, fall to the brain. the disease called the Sacred arises from causes as the others., those things which enter and quit the body, such as cold, sun, and the winds, which are ever changing and are never at rest. these things are divine, so that there is no necessity for making distinction, and holding this disease to be more divine than the, but all are divine, and all human. And each has its own peculiar power, and none is of an ambiguous nature, or irremediable. the most of them are curable by the same means as those by which other things are food to one, and injurious to another. Thus, then, physician should understand and distinguish the season of each, that at one time he may attend to the nourishment and increase, at another to abstraction and diminution. And in this disease in all others, he must strive not to feed the disease, but endeavor wear it out by administering whatever is most opposed to each disease, not that which favors and is allied to it. For by that which is allied to it, it gains vigor and increase, but it wears out and disappears the use of that which is opposed to it. But whoever is acquainted with such a change in men, and can render a man humid and dry, hot and cold by regimen, could also cure this disease, if he recognizes proper season for administering his remedies, without minding, spells, and all other illiberal practices of a like. END