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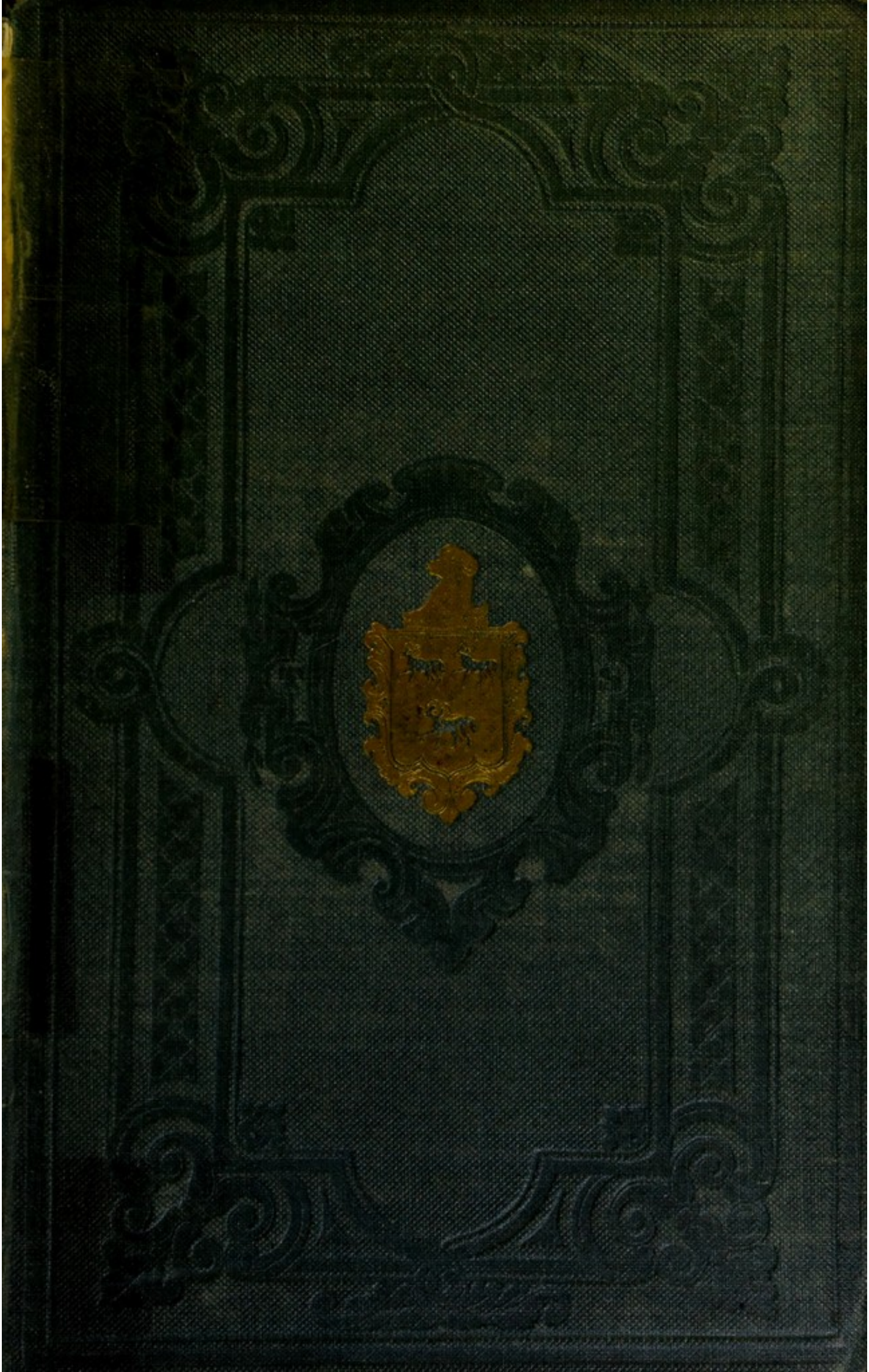

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ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΤΑ ΣΩΖΟΜΕΝΑ.

THE EXTANT WORKS

OF

ARETÆUS, THE CAPPADOCIAN.

EDITED AND TRANSLATED BY

FRANCIS ADAMS, LL.D.

LONDON:

PRINTED FOR THE SYDENHAM SOCIETY.

M.DCCC.LVI.

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THE Council of the Sydenham Society, nearly two years ago, having consulted me respecting a purposed Edition of ARETÆUS, I felt too much honoured by the compliment, to hesitate about meeting their views; and, accordingly, it was arranged, that I should undertake to give a new Edition of the text, and a literal translation of the same into English.

In the Preface, I have entered so fully into the consideration of our author's merits as a professional authority, and the characters of the existing Editions, that it would be superfluous to add anything further on these points, either in justification of the Council for engaging in such an undertaking, or of myself for giving them advice to this effect. Whatever may be thought of previous Editions, it cannot be denied that such of them as are at all trustworthy, are so scarce and so expensive, that few medical libraries in the country possess a copy of any one of them. To supply this desideratum, therefore, was surely an object highly deserving the attention of a Society like the Sydenham, which was professedly formed for such purposes. Whether, indeed, my Edition may meet the requirements of the present age, remains to be seen; but, at all events, I feel conscious of having spared no pains to render it so. The reader will remark, however, that, contrary to the rule followed by me in the other works of a like kind which I have had the honour of executing for

the Society, the matters contained in the annotations are mostly of a philological nature—nearly everything professional having been excluded by the advice of the Council. In the present instance, it was felt that our primary object was to supply the profession with an improved text of the original, and a correct translation; and that there was no necessity either for a running commentary on every chapter, as was given in the "Paulus"—or for elaborate annotations embracing a comparison of ancient with modern opinions on the various subjects treated of, as was done in the two volumes of "Hippocrates."

Although the edition of Kühn formed the basis of mine, I have admitted the sub-division of the chapters introduced by Wigan. In orthography and accentuation I have endeavoured to conform to the present usage at the University Press of Oxford, except in a few instances, when I have deviated from it on what I conceived to be sufficient grounds.

The Index is constructed very much upon the plan of Wigan's, and, like it, is merely applicable to the translation. An index to the text would have been valued by so few of my readers, that I did not think of undertaking so very formidable a task.

I think it my duty to acknowledge publicly, that in constructing the text, and in conducting the work through the press, I have derived much assistance from my learned friend, Professor Geddes, of King's College, Old Aberdeen, who carefully examined every proof-sheet along with me, and kindly afforded me his opinion on many important questions connected with the minute structure of the Greek language.

Banchory, April 21st, 1856.

THE EDITOR'S PREFACE.

§ 1.—On the age of ARETÆUS, his doctrines, and character as a medical author.

Nothing definite can be determined respecting the age in which Aretæus flourished, beyond a probable approximation to the period. When we take into account how eminent both Galen and he were, as professional authorities, it appears singular that neither of them should have made the slightest allusion to the other. For, on the one hand, considering how voluminous the works of Galen are, and the frequency with which he refers to the names of almost every author at all distinguished in the literature of medicine, from Hippocrates down to his own day, one cannot but think it improbable that he would have neglected to mention Aretæus if the latter had acquired his mature reputation at the time when Galen was engaged with the composition of his own works. And, on the other hand, Galen, both in his own lifetime, and for many centuries afterwards, was so indisputably regarded as the *facile princeps* of medical authorities, that one cannot conceive it at all likely that a subsequent writer would have treated in an elaborate and critical manner of the same subjects, without making any allusion to doctrines which were then commanding such universal applause. We cannot, then, reconcile these difficulties otherwise than by supposing that the two authors must have been contemporaries; and that whether from a concealed feeling of rivalry, or in accordance with the established usage of living authors to one another,

the one had avoided to mention the other. It is deserving of remark that we have a still more extraordinary example of two contemporary authors under similar circumstances, mutually neglecting to quote one another, in the case of two writers who lived a short time before Galen, namely Dioscorides and the Elder Pliny; both of whom are most voluminous and accurate writers, and both handle the same subjects critically, yet, as we have stated, neither of them takes the slightest notice of the other.[1] In this instance, indeed, there are various circumstances which lead us to infer that the Roman writer, who is merely a great compiler on all subjects, was indebted to the Greek authority on the Materia Medica, and hence the learned are pretty generally agreed that the work of Dioscorides must have preceded that of Pliny, although both were productions of the same age. One thing, at least, is indisputable respecting them, as every person familiar with their productions must be convinced, that there is such a congeniality and accordance between their opinions on various subjects which they treat of in common, that we can have no hesitation in setting them down as authors who had lived about the same time. And I am clearly of opinion from my

[1] It would appear to have been the rule in the age of Quintilian, who lived only a short time before Galen, for contemporary writers not to notice one another by name, it being probably held to be impossible to pass judgment on them *sine ira aut studio*. Of this we have a notable example in the tenth Book of his work, where, treating of all the great satirical poets, he dismisses Juvenal and his other contemporaries with the remark: "sunt clari hodieque et qui olim nominabuntur." In the preceding generation, however, the practice would appear to have been very different, for Virgil, Horace, Tibullus, Propertius, and Ovid, are constantly mentioning one another in terms of the greatest kindness. Mæcenas seems to have possessed the wonderful talent of keeping up the best feeling among the literary worthies whom he patronised. But there are abundant proofs in Grecian literature that professional rivalry was even a stronger passion in ancient than in modern times. See in particular Hesiod, Op. et Dies; Callimachus, Hymn. in Apoll.; and Pindar, Ol. ii.

long familiarity with the works of Galen and Aretæus, that one can decidedly detect a corresponding coincidence between the literary and professional views of these authors. Both had chosen Hippocrates for their model, and had their minds thoroughly imbued with his opinions. Both show an intimate acquaintance with the true spirit of the Platonic philosophy, as manifested in the first and succeeding centuries. Both display a great acquaintance with Sphygmology, and use the same identical terms in describing the varied conditions of the arterial pulse. Both possess a more intimate knowledge of Anatomy than any of the other authorities on ancient medicine. In Therapeutics, also, there is a striking coincidence between them; and, in regard to the Materia Medica, both not only prescribe the same simples, but also, in many instances, the same compound medicines. Altogether, then, there is such a conformity between both their theoretical and practical views in their profession as we never find to exist except between authors who lived in or about the same period. It is true there is one striking difference between them—the one writes modern Attic in a style worthy of Xenophon or Theophrastus, whereas the other uses Ionic or old Attic, bearing a considerable resemblance to the language of Hippocrates and Herodotus. This, however, when attentively considered, will be found to be a confirmation of my views regarding the identity of the age in which the two authors in question flourished; for it would appear to have been the practice of learned men in the second century, from some unexplained taste, to write sometimes in the one dialect and sometimes in the other. Thus Arrian, who flourished in the earlier part of that century—that is to say, immediately before Galen—although in most of his historical and philosophical works he uses very pure Attic, has made use of Ionic, or at least a modified imitation of it, in one of his works, the *Indica*. In like manner his contemporary Lucian, whose general style is chaste and

elegant Attic, has left among his books two tracts written in the Ionic dialect, namely *de dea Syria* and *de Astrologia*. In the same way we can account for a difference between the practice of our two authors in regard to the class of poets which they familiarly quote, our author always quoting Homer, and Galen the dramatic poets; for this difference of taste is obviously the necessary consequence of the style affected by each of them, since the Ionic dialect is inseparably connected with the Homeric poems, and the Attic with the Athenian drama.

From what has been stated it will be seen there is a large amount of probabilities that our author must have been a contemporary of Galen, respecting whom it is satisfactorily ascertained that he was born A.D. 131, and that he died about the end of that century. We cannot then be far from the truth if we assume it as a settled point in the chronology of medical literature, that Aretæus flourished about the middle of the second century of the Christian era.

From the epithet "Cappadocian" with which his name is always associated, it may be assumed that he was a native of one of the most eastern departments of the Roman empire. Although nothing is related of his education and course of life, we are warranted in believing that his literary and professional reputation was not acquired amongst his native mountains, but that his ambition had taken him, like his great contemporary of Pergamus, and the scarcely less celebrated Archigenes, to try his fortune in the great seat of empire. This is further inferred to have been the case from his prescribing to his patients the use of the most approved Italian wines of that period, namely, the Falernian, the Fundan, the Signine, and the Surrentine.[2] He himself has left it on record that besides the present work, he had written on Fevers, on Surgery,[3] and Pharmacy.[4]

[2] De curat. Morb. Acut. ii. 3. [3] Ibid i. 1. [4] Morb. diuturn. ii. 12.

It cannot but appear remarkable, that, notwithstanding the indisputable merit of our author's works, they should be so seldom noticed by subsequent writers. Aëtius, probably of the fifth, and Paulus Ægineta, probably of the seventh century, and the author of the *Euporista*, formerly ascribed to Dioscorides, but now generally admitted to have been of a much later date, are the only ancient authorities that have quoted Aretæus by name. By the Latin and Arabian writers he is wholly unnoticed; but for this oversight a probable reason can be assigned without referring it to his obscurity. Of the Latin authorities after his age no one has any pretensions to learned research; and the silence of the Arabians respecting him may be supposed to be owing to the circumstance that as a considerable space of time had elapsed between his age and the dawn of the Arabian celebrity in science, all the treasures of Grecian medicine had been previously methodized and compiled by Aëtius, Oribasius, Alexander, and Paulus Ægineta, from whose works the Arabian authorities were content to extract the information they required, without being at the trouble of referring to the original sources of information. Another reason why our author is so seldom noticed by subsequent authorities is supposed, by Wigan, to be that his reputation, although deservedly high, was eclipsed by that of Archigenes, an author of very great reputation in the age immediately preceding his, and the greatest ornament of the celebrated sect to which he belonged, namely, the PNEUMATIC.

Of the principles of this Sect, I should have thought myself called upon to give a detailed exposition in this place, if I had not done so already, in the argument prefixed to the translation of the Hippocratic treatise "On the Sacred Disease."[5] The doctrine of the *Pneuma*, it is there stated, namely, of an

[5] Hippocrates' works, Syd. Soc. Edit. t. ii. pp. 837, 838.

etherial principle existing in the microcosm, by means of which the mind performs all the functions of the body, may be traced as far back as the Hippocratic treatises, and was very generally received as the established opinion of the *sçavans* of antiquity, and more especially of the Stoics, whose doctrines were then in high repute, as being patronised by the illustrious Marcus Antoninus the Roman emperor. It is identical with the Innate Heat,—the θέρμη ἔμφυτος of our author, and the *calidum innatum* of modern physiologists, especially those of the seventeenth century,[6]—a principle of animal life which we are now content to dispense with, although it will be admitted, that in default of it, scarcely all the resources of Chemistry and Natural Philosphy are sufficient to account for the extraordinary powers of the human organism, whereby it is enabled to preserve its temperature unabated at more than 100° below the point of congelation in our thermometers. Holding, then, the existence of this vital principle, it is not to be wondered at if the learned physicians of Greece and Rome supposed it to play a very important part in the animal economy, both in regard to the preservation and the restoration of health. Accordingly, as already stated, it figures in the medical theories as early as the time of Hippocrates; but it was not until the first century of the Christian era that this principle was made to form the basis of the system of an important sect, the Pneumatists, which originated with Athenæus of Attaleia, and soon afterwards acquired still greater celebrity from Archigenes, who flourished in Rome during the reign of Trajan; that is to say, in the beginning of the second century. The dogmas of this author are animadverted upon by Galen in many parts of his works, more especially in his elaborate Treatises on the Pulse; and if our conclusions, formerly announced, be well founded, he must have been the

[6] See in particular the works of Harvey, *pluries*.

immediate predecessor, and, perhaps, the preceptor of Aretæus. Of late, it has been disputed whether or not our author did actually belong to the Pneumatic sect; and this is one of those controversies which can never come to a satisfactory result, since all the works of the acknowledged Pneumatists are lost, and the only information we can obtain respecting the principles of the sect must necessarily be incomplete, as being derived at second hand. For my own part I need only declare in this place, that having familiarised myself with the works of all the ancient writers on medicine which have come down to us, I give it as my decided conviction, that the doctrine of the Pneuma holds a more prominent position in the works of Aretæus than in those of any of the other authorities, and hence I am satisfied that he belongs to the same sect as Athenæus and Archigenes. It is unnecessary for me to quote fully and comment on all the passages in his works, from the examination of which I have been led to draw this conclusion, but I subjoin references which will enable the reader, if so disposed, to satisfy himself whether or not my opinion on this subject be well founded.[7]

After the second century, the Pneumatic sect had ceased to exist by name, this system and all the others having been extinguished by the prevalence of the Galenic. Galen, it is true, continued to recognise the *pneuma* as a principle in the animal economy which ministers to the preservation and restoration of health, but it no longer played the same prominent part in medical theory as it did in the system of the Pneumatists.[8]

[7] De signis Morb. Acut. iii. 3, p. 40
" Diuturn. i. 16, p. 121
" " ii. 5, p. 144
" " ii. 7, p. 150
" " ii. 12, p. 169
De curat. Morb. Acut. i. 1, p. 193
" " i. 1, p. 199
" " ii. 2, p. 247
" " ii. 4, p. 269
Kühn's edition.

[8] See, in particular, de diffic. respir., iii.: de natural. facult., iii.: de locis affectis, iii.

In modern times, the closest resemblance to the Pneumatic hypothesis is found in the system of Van Helmont, more especially as expounded and upheld by Stahl and Hoffmann. That the *archeus* of Helmont was in many respects identical with the *pneuma* of the ancient authorities, must appear obvious to any one who is familiar with his works; indeed, he himself explains it by comparison with the "impetum faciens" of Hippocrates, and proclaims it to be, sometimes a "causa efficiens," and at others an "aura genialis," and "spiritus seminis." After the fashion of this system had passed away, the spiritual essence which had been supposed to perform so important a function in the animal frame, may be said to have lost its independent existence in medical theory, when it was held, in the Cullenian system, to be a mere virtue or energy of the body, under the appellation of a *vis medicatrix naturæ*. Of late, in the philosophy of medicine, life has ceased to be held connected with a vital principle, although it will scarcely be denied, that many of the symptoms of disease and many of the undoubted phænomena of Animal Magnetism cannot otherwise be well accounted for. But it would be out of place to prosecute these reflexions further at present. Suffice to say, in conclusion, that whoever approaches the study of the Pneumatic hypothesis with an unbiassed mind, must be disposed to recognise in it a great and important truth as its basis, however much he may be inclined to think that an exaggerated importance was attached to it by the followers of Athenæus and Agathinus, in the second century, and by those of Helmont in the eighteenth. *Sed hæc hactenus.*

On the virtues of Aretæus, as a medical author, I shall only add a few words. His descriptions of diseases have been universally admitted to be unsurpassed for elegance and accuracy. No doubt, it must be admitted, that they do not convey the impression of being original copies from nature, so much as those of Hippocrates; but, on the other hand, they

are more comprehensive and more studiously elaborated. As a solitary proof of their value, I may mention that Hippocrates and Aretæus are almost the only authorities among his predecessors, in whose works Laennec detects any anticipations of his own system of diagnosis in diseases of the chest. To have his name thus honourably connected by so great a master in Semeiology, is a eulogium to which it would be superfluous to attempt any addition. In a word, no one can fail to perceive that he was gifted with the rare talent of giving a more striking delineation of a series of morbid phænomena, in one page, than most authors would give in a long treatise.

His system of treatment also can scarcely be too highly commended, being generally founded on rational and judicious indications, which, as soon as stated, command the assent of the unprejudiced reader. Even at the present day, when judged of impartially, it will be difficult to convict him of having in any single instance laid down erroneous rules of treatment. And not only are his general principles in therapeutics to be admired, but also the skill and taste with which he reduces them to practice. For, in general, it will be admitted that it would be difficult to accomplish the fulfilment of the indications laid down, by any more appropriate means than those he makes use of. As a practitioner of the art, he would appear to have attained the happy medium between feeble timidity and reckless audacity. Moreover, there is scarcely a single class of remedies presently in use from which he does not at one time or another draw certain specimens, from the simplest and most delicious of the culinary preparations up to the most potent resources of Surgery and of Pharmacy. The fermented juice of the grape, and other savoury potations; acids, bitters, astringents, carminatives, narcotics, diuretics, emmenagogues, cathartics, and emetics; soap to cleanse the skin, and cantharides or mustard to stimulate it; the lancet, and, in extreme cases, the actual cautery: such are the remedial means recom-

mended and employed by the learned Cappadocian, with admirable skill and discrimination, to combat the multifarious symptoms of disease which he himself has so graphically delineated. As a record, then, of the opinions of a most talented and experienced physician, in a remote age, on some of the most vital questions connected with medical practice, there is surely no member of the profession but must feel interested in the remains of such an author, and deeply deplore the loss of those portions which have unfortunately perished.

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§ II.—On the Editions of Aretæus.

The first edition of Aretæus was the Latin translation of Junius Paulus Crassus, printed at Venice, A.D. 1552, in quarto. The editor, in his preface, announces that the work in Greek, bearing the name of Aretæus, the Cappadocian, had accidentally fallen into his hands, and that with great labour and care he had made his version, and published it, lest such valuable fragments, in so perishable a state as he found them, should be altogether lost. This Latin version was reprinted in 1554, at Paris, by William Morel and James Putianus; and in 1567, by Henry Stephens, in his work "Medicæ Artis Principes." In 1581, another edition, carefully amended by the editor, was published at Basle, after his death. The translation of Crassus bears evident marks of having been prepared by a scholar well competent for the task; and who, although he had not the advantage of examining several codices which have since been discovered, would appear to have enjoyed the privilege of consulting some MS. which has since disappeared. This version, then, must always deserve the careful attention of any one who undertakes to give an edition of our author.

The first Greek edition was issued at Paris, in 1554, by Jacobus Goupylus, from the press of the celebrated Adrian Turnebus, the King's printer. The editor professes to have followed principally a MS. in the Royal library. This edition is executed on good paper, and in the elegant type for which Turnebus has always been held remarkable. It would appear to have been the same type as that used by him in his edition of Æschylus, printed about that time. Like other editions, however, of that age, it is faulty in punctuation; and, as no conjectural emendations are admitted, the text in many places is so corrupt as to be altogether unintelligible. But, at the end, there are some curious attempts to amend the corruptions of the text. Altogether, this—the Editio princeps of our author—is a performance highly creditable to the editor, the printer, and the age in which it appeared.

The next edition was the Greek and Latin edition of Henisch, published at Augsburgh, in 1603. The editor professes to have formed his text from the collation of three MSS., "Venetum, Bavaricum, Augustanum." This edition contains a good many different readings in the margin, but these, in general, are of little value; and, as regards accuracy of the text, the printing is execrable. The commentary at the end is made up of common-place matters, from which little or no information can be gathered. This edition, then, possesses very little value in any point of view.

The third edition is one of a very different stamp, namely, the magnificent edition of Wigan, printed at the Clarendon Press of Oxford, 1723, and dedicated to the celebrated Dr. Freind, of London. As announced in the title-page, the text is mainly formed from a collation of the Vatican and Harleyan MSS.; in fact, it is formed almost entirely on the latter, and this it is which constitutes its main defect, as monstrosities are often retained in the text which even the most cautious editor ought to have no scruple in expunging. In most other

respects, the performance is beyond all praise; for as to elegance and accuracy of typography, and all the other embellishments of a classical edition, it is unsurpassed. In particular, the notes and emendations, along with the copious dissertations on all matters connected with Aretæus, are most interesting and valuable.

The next edition is that which bears the name of the famous Herman Boerhaave, having been got up under his patronage by Dr. Groeneveld. It was printed at Leyden, 1735. As regards typography and style of execution, it is far inferior to the Oxford edition, which had come out a few years previous; but, withal, it is enriched with a large amount of valuable matters, collected from a variety of sources. In particular, it contains the very important commentaries of Peter Petit, the celebrated Parisian physician, which are about the most ingenious and judicious labours of the kind which have ever been expended on an ancient author. One can scarcely over-rate the benefits which the cause of Medical Literature owes to Petit, insomuch that it may be doubted if in this line he has any equal, unless, perhaps, Foës, the admirable editor of Hippocrates. The Leyden edition, also, possesses the annotations and conjectural emendations of Triller, along with the Greek index and other matters supplied to the Oxford edition by Maittaire, a high authority in classical literature at that time. The text of this edition is the same as that of the editio princeps, but at the bottom of every page is given a convenient collection of *lectiones variantes* and conjectural emendations.

The next edition is that of Kühn, published at Leipsic, 1828. The text is little else than a reprint of the preceding edition in an octavo shape; but both in paper and typography, it is of a very inferior stamp. In particular, the punctuation is so faulty, that no one can possibly read the works of our

author with any pleasure or advantage from this edition. The only recommendation it possesses is, that it contains, in a very convenient shape, most of the valuable matters originally published in the edition of Boerhaave.

We now come to the latest edition of our author, namely, that of Dr. Franciscus Zacharias Ermerins, published at Utrecht, 1847, in 4to. No competent judge can hesitate to say of this edition, that it is a most elaborate performance, executed with much care, and indicative of great critical acumen. The editor makes it appear that he had carefully collated nearly all the existing MSS., and all the previous editions of our author. From the careful study of all these—in many instances with much success, although, in not a few, with too bold a spirit of innovation—he gives a very excellent and, on the whole, an improved text of our author. How highly I estimate his labours will be seen by the many references made to them in my notes; and, where I think myself compelled to reject his proposed alterations, I shall readily be believed sincere when I say, that it is with much respect for the talent and attainments of my predecessor. Having spoken freely of the blemishes of defunct editors, I must be permitted slightly to touch upon the defects of my contemporary. Though his work in general bespeaks much elaboration, I was rather disappointed to find so many instances of very inferior Latinity, both in the Prolegomena and Notes; and even in the text, the lapses, as regards accentuation and typography, are more numerous than in the Oxford edition. I have also remarked, in several instances, that the Latin translation has not been altered, so as to suit the changes of the text introduced by the editor. But, as already hinted, my principal ground of objection to this otherwise valuable edition is the enormous amount of conjectural emendations, more especially the freedom with which he has—"suo periculo"—ejected hundreds of words from the text, on the un-

proved assumption, that they are interpolations which have crept into it from the Glossema.

There have been two English translations, both very incomplete, namely, the translation by Moffat, London, 1785, and that of Reynolds, London, 1837. As neither of the translators lays claim to any critical acquaintance with our author, it cannot be expected that I should admit having received any important assistance from my predecessors in this line.

Of my own preparations for undertaking the task of editing Aretæus it now becomes my duty to say something. I beg to state, then, that I had been familiarly acquainted with our author's work, through the study of most of the previous editions, long before I thought of offering to edit it; and that since I undertook this task, I have diligently examined the text in all the existing editions, and collated with some care all the MSS. to be found in Great Britain, namely, the three following:—

I. Codex Harleyanus, VICIↃCCCXXVI; small in folio, of the end of the 16th century.—British Museum.

II. Cod. Askew; commencement of the 16th century.—Library of the Medical Society of London.

III. Cod. Philipp.; of the 15th century.—Library of Sir Thomas Phillips, of Middle-hill, Worcestershire.

To the examination of all these editions and MSS. I have added, in most instances, a comparison of collateral passages in all the other authorities on Ancient Medicine; and have further endeavoured to prepare myself for my editorial duties by a diligent revision of all the Greek writers who used the peculiar dialect of Aretæus, from Herodotus and Hippocrates down to Arrian and Lucian. I trust, also, it will be seen indirectly, that I have not been remiss in availing myself of the distinguished labours of contemporary philologists, especially of Dindorf and Daremberg, and the lexicographers of Oxford.

Having bestowed so much pains on my work, I shall certainly feel some disappointment if it is not such as to satisfy the reasonable expectations both of the classical scholar and of the learned physician. More especially, I shall be curious to ascertain how my attempted emendations of several corrupt passages, which had defied the ingenuity of preceding editors, will be received by the few scholars now existing in Europe, who are possessed of the requisite amount of professional and philological knowledge to sit in judgment on such literary attempts. Satisfied, indeed, as I have long been of the rare combination of critical acumen and practice required for restoring the decayed remains of Ancient Literature, it is not without considerable misgivings that I have ventured to assume myself to be possessed, even in a small degree, of a "curiosa felicitas," which has reflected so much honour on the names of Elmsley and of Porson.

There is one omission in this edition, for which I feel myself called upon to furnish an explanation. I have not thought it necessary to imitate the example of several preceding editors, in giving at the end a list of the *lectiones variantes*, having been principally deterred from doing so by the trouble and expense which would have been thereby incurred. The reader may form a pretty correct estimate what these would have amounted to, when I state that in the Leyden edition they occupy twenty-three closely printed pages in folio. To these, if I had added all the conjectural emendations and erasions of Ermerins, and all the alterations suggested by myself, I should have required more than sixty pages for this purpose. The members of the Sydenham Society will, therefore, see that they would thus have been subjected to a very great additional expenditure, and myself to a great sacrifice of time and of labour, without any corresponding amount of benefit to any reader of the volume. Indeed, I may venture to repeat the judgment which Wigan pronounced on these

different readings:—"Haud facile ex iis, ut opinor, quispiam eruet, quod faciliorem reddet Aretæi lectionem," etc. Moreover, there are very few scholars who take delight in the minutiæ of philological criticism, who have not access to one or more of the preceding editions which contain the *lectiones variantes*.

Of the Translation, I need only say, that it is scrupulously close, and that I have taken every pains to make it correct.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΠΕΡΙ

ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΟΞΕΩΝ ΠΑΘΩΝ,

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

	Κεφ.
Περὶ Φρενιτικῶν * * * * * * *	*α'.*
Περὶ Ληθαργικῶν * * * * * * *	*β'.*
Περὶ Μαρασμοῦ * * * * * * *	*γ'.*
Περὶ Ἀποπληξίης * * * * * * *	*δ'.*
Περὶ Ἐπιληψίης * * *	*ε'.*
Περὶ Τετάνου	*ϛ'.*
Περὶ Συνάγχης	*ζ'.*
Περὶ τῶν κατὰ τὴν Κιονίδα παθῶν	*η'.*
Περὶ τῶν κατὰ Παρίσθμια ἑλκῶν	*θ'.*
Περὶ Πλευρίτιδος	*ι'.*

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ ΠΕΡΙ ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΟΞΕΩΝ ΠΑΘΩΝ, ΒΙΒΛΙΟΝ Α΄.

Κεφ. ε΄. Περὶ Παροξυσμοῦ Ἐπιληπτικῶν.

* * ἀμβλύτητες, ἴλιγγοι, τενόντων βάρεα, φλεβῶν ἐν τῷ τραχήλῳ πληρώσιες καὶ διατάσιες, ναυτία τε πολλὴ μὲν ἐπὶ σιτίοις, οὐχ ἥκιστα δὲ καὶ ἐπ᾽ ἀσιτίῃσι καὶ βληχρή·[1] καὶ φλέγμα ἐμεῖται συχνόν· ἀποσιτίη καὶ ἀπεψίη ἐπὶ σμικροῖσι ἐδέσμασι· φυσώδεες, ἐπηρμένοι ὑποχόνδρια. τάδε μὲν οὖν διηνεκέα.

[1] In all the former editions, instead of τε πολλὴ, we read τὰ πολλὰ; and, with the exception of that of Dr. Ermerins, all have κἀὶ before βληχρή. The Latin translation of this clause by Wigan, Kühn, and Ermerins, is this: "Nausea præcipuè quidem post cibum, sed quæ per abstinentiam quoque lentè continuat," which is evidently very loose and vague. That of Crassus is far more strict and accurate: "Nausea frequentius quidem e cibis, non minimè tamen et ab inedia pusilla quædam nausea sequitur." The English translation of the text as it formerly stood would run thus: "Nausea for the most part, indeed, after food; but also, not unfrequently, slight nausea after abstinence." It appears to me, however, that the meaning is so much improved by the slight change I have ventured to make, that I flatter myself no argument is required to prove it to be the true reading. The contrast between πολλὴ in the one case, and βληχρὴ in the other, is most suitable to the sense. That the repetition of καὶ is legitimate in this clause of the sentence, will not be questioned by any one who is familiar with the style of Galen. See, for example, De Locis Affectis, v. i., *prope initium*; t. iii. p. 296, ed. Basil.

Ἤν δὲ πλησίον ἤδη[2] ᾖ τοῦ παροξυσμοῦ, κύκλῳ μαρμαρυγαὶ πρὸ τῆς ὄψιος πορφυρέων ἢ μελάνων, ἢ πάντων ὁμοῦ συμμεμιγμένων, ὡς δοκέειν τὴν ἐν οὐρανῷ τετανύσθαι ἶριν. ἦχοι ὤτων, βαρυοδμίη· ὀργίλοι, πικρόχολοι παραλόγως· κατέπεσον γοῦν τινες ὑπὸ προφάσιος, ἐξ ἀθυμίης· μετεξέτεροι δὲ ῥεύματι ποταμοῦ ἀτενὲς ἐνιδόντες, ἢ τροχῷ δινευμένῳ, ἢ βέμβικι ἐλισσομένῃ· ἄλλοτε δὲ ὄσφρησις βαρεῶν ὀσμῶν κατέβαλε, ὥσπερ γαγάτου λίθου. τοῖσδε μὲν οὖν ἐν τῇ κεφαλῇ τὸ κακὸν ἐστηρίχθη τε, καὶ ἐντεῦθεν πημανθὲν ἄρχεται· μετεξετέροισι δὲ καὶ ἀπὸ τῶν πορρωτέρω τῆς κεφαλῆς νεύρων, ὁκόσα ξυμπαθέα τῇ ἀρχῇ γίγνεται. δάκτυλοι γοῦν μεγάλοι χειρῶν ἢ ποδῶν ξυνέλκονται, καὶ πόνος καὶ νάρκη καὶ τρόμος ἕπεται, καὶ ἐς κεφαλὴν τουτέων ἡ ὁρμὴ ἧκεν. ἢν ἕρπον τὸ κακὸν εἰς τὴν κεφαλὴν ἵκηται, πάταγος τουτέοισι γίγνεται ὡς ἀπὸ πληγῆς ἢ ξύλου, ἢ λίθου. καὶ ἐξαναστάντες ἐκδιηγεῦνται, ὡς ὑπό τευ ἐξ ἐπιβουλῆς παταχθέντες. ἤδε μέντοι ἀπάτη γίγνεται ὁκόσοισι τόδε πρῶτον τὸ κακὸν ξυνέπεσε· οἷς δὲ ξύνηθες τὸ πάθος, ἢν ἐπίῃ μὲν ἡ νοῦσος, ἐς δάκτυλον δὲ ἤδη ἀφίκηται, ἢ ἀπό τευ ἄρξηται, ξυνήθεας

[2] The common reading in the MSS. is εἴδεος, which is evidently inadmissible. Petit, in his Commentary, suggests that the true reading is δέος ᾖ. Wigan also prefers πλησίον εἴη δέος. Ermerins accordingly reads πλησίον ἔῃ δέος. None of these editors, however, refers to any authority for this expression, which appears to me quaint and unnatural —"but if the dread of a paroxysm be at hand." I prefer ἤδη on the authority of many parallel passages, as for example—πλησίον δὲ ἤδη τοῦ φρενίζειν ὄντες, Galen, *de loc. affect.* iii.; ἐνστάντος δὲ ἤδη τοῦ συμπτώματος, P. Æg. iii. 5, in the chapter on epilepsy. Ermerins very properly restores it, in another passage of our author, where ἤδε had been substituted for it (Sympt. diut. morb. i. 9). Indeed ἤδη, in such cases, occurs frequently in the works of our author.

Moreover, in the margin of the celebrated Reiske's copy of Henisch's edition, there is found this emendation—ἤδη δέος. See G. Dindorf's Appendix to Kühn's edition. The Latin translation of Crassus would agree very well with the reading I propose; while it is unsuitable to the text when δέος is admitted: "Quum vero accessio appropinquat."

ἀρωγοὺς καλέουσι τοὺς παρεόντας, προγνώσι τοῦ μέλλοντο ὑπ᾽ ἐμπειρίης· διασφίγγειν τε καὶ ἀνακλάειν καὶ συντείνειν δέονται τὰ κατάρχοντα μέρεα· καὶ αὐτοὶ δὲ ἑωυτέοισιν ἕλκουσι τὰ μέρεα, ὅκωσπερ τὴν νοῦσον ἐξαιρούμενοι· καὶ σφέων ἡ τοιήδε ἐπικουρίη κοτὲ καὶ ἐς ἡμέρην τῆν σημασίην διώσατο.[3] πολλοῖσι δὲ φόβος ἐστὶ ὡς ἐπιόντος θηρίου, ἢ σκιῆς φαντασίη, καὶ οὕτω κατέπεσον.

Ἐν δὲ τῇ σημασίῃ ἀναισθήτως μὲν κέεται ὥνθρωπος, χεῖρες δέ οἱ σπασμῷ ξυνέρχονται, σκέλεα οὐ διαπεπλιγμένα μοῦνον, ἀλλὰ τῇδε κἀκεῖσε βαλλόμενα αὐτοῖς ἀπὸ τῶν τενόντων. ἐσφαγμένοισι ταύροισι ἤδε ἰκέλη ἡ ξυμφορή· αὐχὴν ἀγκύλος, κεφαλὴ ποικίλως διάστροφος· ἄλλοτε μὲν γὰρ ἐς τὸ πρηνὲς τοξοῦται, εὖτε ἐς τὸ στέρνον ἡ γένυς ἐρείδει, ἄλλοτε δὲ ἐς τὸ μετάφρενον ἀνακλᾶται, ὅκως τοῖς ἀπὸ τῆς κόμης ἑλκομένοισι βίῃ, εὖτε ἔνθα ἢ ἔνθα ἐπὶ τοὺς ὤμους ἰζάνει. χάσκουσι μέγα, στόμα ξηρὸν, γλῶσσα προμήκης, ὡς καὶ κίνδυνον τρώματος μεγάλου γίγνεσθαι, ἢ ἀποτομῆς, εἴ κοτε σπασμῷ ξυνερείσουσιν οἱ ὀδόντες. ὀφθαλμοὶ ἐνδεδινημένοι, βλέφαρα τὰ πολλὰ διέχοντα ξὺν παλμῷ· ἢν δὲ ἐπιμύσαι κοτὲ ἐθέλοιεν, οὐ ξυμβάλλουσι τὰ βλέφαρα, ὡς καὶ τὰ λευκὰ ὁρῆσθαι ἐξ ὑποφάσιος. ὀφρύες ἄλλοτε μὲν ἐς τὸ μεσόφρυον ἀνειμέναι,[4] ὅκως τοῖς χαλεπαίνουσι, ἄλλοτε δὲ ἐς τοὺς κροτάφους ἀπηγμέναι, πολλόν τι μᾶλλον, ὡς τὸ δέρμα περὶ τὸ μέτωπον σφόδρα περιτετάσθαι καὶ τὰς τοῦ μεσοφρύου ῥυτίδας ἐξαληλίφθαι· μῆλα ἐρυθρὰ, παλλόμενα·

[3] The common reading in the MSS. is *καὶ ἐς τὴν ἡμετέρην σημασίην διώσατο*. In the margin of the edition of Henisch we find *ἡμέρην*, which is adopted by Wigan. Ermerins transposes *τὴν* from before *ἡμέρην*, as above.

[4] Dr. Ermerins, on pure conjecture, substitutes *ξυνηγμέναι*, as I think unnecessarily. *Ἀνειμέναι* may be interpreted literally, "inclining," i. e. "drawn upwards." See Foes Œc. Hippocrat., under *ἀνιοῦται*. Would not *ἀνιέμεναι* be a suitable reading? I have translated the passage accordingly.

χείλεα, κοτὲ μὲν ἄμφω ἐς ὀξὺ μεμυκότα, ἄλλοτε δὲ ἐς τὰ πλάγια ἀπηγμένα, εὖτε τοῖσι ὀδοῦσι περιτείνεται, τοῖσι μειδιῶσι ὁμοίως.

Ἐν αὔξῃ δὲ τοῦ κακοῦ καὶ πελιδνότης τοῦ προσώπου προσγίγνεται, ἀγγείων τῶν ἐν τῷ αὐχένι διάτασις, ὡς ἐν πνιγὶ ἀφωνίη, ἀναισθησίη, καὶ εἰ μέγα ἐμβοῇς· μυγμὸς δὲ καὶ στεναγμὸς ἡ φωνὴ, καὶ ἡ ἀναπνοὴ πνὶξ, ὡς ἀπαγχομένῳ·[5] σφυγμοὶ σφοδροὶ καὶ ταχέες, καὶ σμικροὶ ἐν τῇσι ἀρχῇσι· μεγάλοι δὲ καὶ βραδέες καὶ νωθροὶ ἐπὶ τῷ τέλει, ἄτακτοι δὲ ἐς τὸ ξύνολον· αἰδοίων ξύντασις. τάδε μὲν οὖν ἐς τέλος τῆς σημασίης πάσχουσι.

Ἢν δὲ ἐς ἄφεσιν ἀφικνέωνται τοῦ κακοῦ, οὖρα αὐτόματα, κοιλίης περίπλυσις· μετεξετέροισι δὲ καὶ γονῆς ἀπόκρισις τῇ θλίψι καὶ πιέσι τῶν ἀγγείων, ἢ γαργαλισμῷ τοῦ πόνου, καὶ ὑγρασίης προκλήσι. γίγνονται γὰρ ἐν νεύροισι πόνοι καὶ τοῖσδε. στόμα δίυγρον, φλέγμα πολλὸν, παχὺ καὶ ψυχρὸν, καὶ εἰ ἕλκοις αὐτὸ, ἐπὶ μᾶλλον ἂν πλῆθος αὐτέου μηρύσαιο. ἦν δὲ χρόνῳ μακρῷ καὶ πόνῳ πολλῷ βρασθῇ μὲν τὰ ἔνδον τοῦ θώρηκος, πνεῦμα δὲ ἐγκατειρχθὲν τὰ πάντα σείσῃ, σπασμὸς δὲ καὶ τάραχος τῶν αὐτέων ἔῃ, κλύδων δὲ ὑγρῶν ἀναπλέῃ ἐς τὰς διαπνοὰς, στόμα καὶ ῥῖνα, σὺν ὑγρῷ δὲ τὸ πνεῦμα, ἄνεσις δὴ τῆς πρόσθεν πνίξιος ἁπάντων ἔοικε. ἀφρὸν δὲ ἀποπτύουσι ὥσπερ ἐπὶ τοῖσι μεγάλοισι πνεύμασι ἡ θάλασσα τὴν ἄχνην·[6] εὖτε καὶ ἐξανίστανται δῆθεν ὡς τελευτήσαντος τοῦ κακοῦ· ἐπὶ δὲ τῇ ἀποπαύσι νωθροὶ τὰ μέλεα τὰ πρῶτα, καρηβαρικοὶ, διαλελυμένοι, πάρετοι, ὠχροὶ, δύσθυμοι, κατηφέες, καμάτῳ καὶ αἰσχύνῃ τοῦ δεινοῦ.

[5] The common reading before Ermerins was *καὶ ἡ πνίξ*. I have cheerfully adopted, also, his emendation of *νυγμὸς* into *μυγμὸς*, as suggested by Petit; and only wonder that neither of them refers to the Eumenides of Æschylus (l. 116) as an authority for this meaning of the term.

[6] Homer, Iliad. iv. 421, *et seq.*

Κεφ. ϛ΄. Περὶ Τετάνου.

Σπασμοὶ οἱ τέτανοι, κάρτα μὲν ἐπίπονοι, ὀξύτατοι δὲ κτεῖναι, ἀτὰρ οὐδὲ ῥηΐδιοι λυθῆναι. μυῶν τῶν ἐν γνάθοισι καὶ τενόντων τάδε πάθεα· ξυνδιδοῖ δὲ τὸ κακὸν εἰς τὸ πᾶν· ἅπαντα γὰρ ξυμπαθέα τῇσι ἀρχῇσι γίγνεται· ἰδέαι δὲ τῆς ξυνολκῆς ἔασι τρεῖς· ἐς εὐθὺ, ἐς τὸ κατόπιν, ἐς τοὔμπροσθεν. ἐς εὐθὺ μὲν ὁ τέτανος, εὖτε ἀστραβὴς ὤνθρωπος καὶ ἀκαμπὴς ἐντέταται· αἱ δὲ ἐς τοὐπίσω, ἢ ἐς τοὔμπροσθεν ξυνολκαὶ ξὺν τῇ τάσι καὶ τῷ χωρίῳ ἴσχουσι τὴν ἐπίκλησιν. τὴν μὲν γὰρ κατόπιν τοῦ νοσέοντος ἀνάκλισιν ὀπισθότονον καλέομεν, τῶν τῇδε πεπονθότων νεύρων. ἐμπροσθότονον δὲ, ἢν ἐς τοὔμπροσθεν καμπύλληται ὤνθρωπος ἐπὶ τοῖσι πρόσθεν νεύροισι· τόνος γὰρ νεύρων καὶ ἐντάσιος οὔνομα.

Προφάσιες δὲ τῶνδε μυρίαι. καὶ γὰρ ἐπὶ τρώματι φιλέουσι γίγνεσθαι ὑμένος, ἢ μυῶν, ἢ νεύρων νυγέντων, εὖτε τὰ πολλὰ θνήσκουσι, ἐπὶ τρώματι γὰρ σπασμὸς θανάσιμον[1] σπᾶται δὲ καὶ ἐπὶ ἀμβλώματι ἡ γυνὴ, ἀτὰρ καὶ ἥδε οὐ μάλα περιγίγνεται. καί τευ πατάξαντος μεγάλως τὸν αὐχένα μετεξέτεροι σπῶνται. καὶ ψύξις δὲ κάρτα ἰσχυρὴ γίγνεται αἰτίη. διὰ τόδε χεῖμα μὲν μάλιστα πάντων τίκτει τάδε τὰ πάθεα, δεύτερον δὲ ἦρ σὺν τῷ μετοπώρῳ, θέρος δὲ ἥκιστα, εἰ μὴ κατάρξῃ τρῶμα ἢ νούσων ἀλλοδαπῶν ἐπιδημίη· γυναῖκες δὲ ἀνδρῶν σπῶνται μὲν μᾶλλον, ὅτι ψυχραί· ἀτὰρ αἵδε περιγίγνονται μᾶλλον, ὅτι ὑγραί. ἡλικίαι δὲ, παῖδες μὲν συνεχὲς, ἀλλ᾽ οὐ μᾶλλον θνήσκουσι, ὅτι ξύνηθες καὶ οἰκεῖον πάθος· νέοι δὲ τουτέων ἧσσον πάσχουσι, μᾶλλον δὲ θνήσκουσι, ἀκμάζοντες ἥκιστα· γέροντες δὲ πάντων μᾶλλον καὶ πάσχουσι καὶ θνήσκουσι. αἰτίη γὰρ ψύξις καὶ ξηρότης

[1] Hippocrat. Aph. v. 2.

γήραος, καὶ θανάτου ἥδε φύσις.[2] ἢν δὲ ἡ ψύξις ἔῃ σὺν ὑγρῷ, ἀσινέστεροί τε καὶ ἀσφαλέστεροι εἰς κίνδυνον οἱ σπασμοί.

Ξύνεστι μὲν αὐτέοισι, ἀθρόον μὲν εἰρῆσθαι, ἅπασι πόνος καὶ ἔντασις τενόντων καὶ ῥάχεος, καὶ μυῶν τῶν ἐν γνάθοισι καὶ θώρηκι, ἐρείδουσι γὰρ τὴν κάτω γένυν πρὸς τὴν ἄνω, ὡς μηδὲ μοχλοῖσιν ἢ σφηνὶ διὰ ῥηϊδίως στῆσαι δύνασθαι. ἢν δὲ καὶ βίῃ διαγαγὼν τοὺς ὀδόντας ἐνστάξῃ τις ὑγρὸν, οὐ καταπίνουσι, ἀλλ' ἐκχέουσι, ἢ ἐν τῷ στόματι ἴσχουσι, ἢ ἐς τὰς ῥῖνας ἀνακόπτεται. ὅ τε γὰρ ἰσθμὸς συνερείδεται καὶ τὰ παρίσθμια σκληρὰ καὶ ἐντεταμένα ἐόντα οὐ ξυμπίπτει εἰς τὴν ἔνθλιψιν τοῦ καταπινομένου. πρόσωπα ἐρυθρὰ, πεποικιλμένα, ὀφθαλμοὶ μικροῦ δεῖν ἀτενέες, μόλις περιδινούμενοι, πνὶξ ἰσχυρὴ, ἀναπνοὴ κακὴ, χειρῶν καὶ σκελέων τάσις, μύες παλλόμενοι, πρόσωπα ποικίλως διάστροφα, μῆλα καὶ χείλεα τρομώδεα, γένυς παλλομένη, ὀδόντων ἄραβος· ἐπ' ἄλλῳ δ' ἄν τινι καὶ τὰ ὦτα, ἐγὼ δὲ ἐθηεύμην καὶ ἐθωύμαζον. οὖρα ἐπισχόμενα μέχρι δυσουρίης καρτερῆς, ἢ αὐτομάτως ἐκχεόμενα θλιβομένης τῆς κύστεος. τάδε μὲν οὖν ξὺν πάσῃ ἰδέῃ σπασμῶν.

Ἴδια δὲ ἑκάστης, τετάνου μὲν ἡ ἐς εὐθὺ ἀπότασις ὅλου ἀστραβὴς πάντη καὶ ἀκλινὴς, εὐθέα δὲ καὶ σκέλεα καὶ χεῖρες.

Ὀπισθότονος δὲ κατόπιν ἀγκύλλει τὸν ἄνθρωπον, ὡς τὴν κεφαλὴν ἀνακεκλασμένην μεσσηγὺ τῶν ὠμοπλατέων κέεσθαι, βρόγχος ἐξέχει, γένυς τὰ πολλὰ διΐσταται, σπάνιον δὲ εὖτε ξυνερείδει τῇ ἄνω, ῥωχμὸς ἡ ἀναπνοὴ, προπετέες κοιλίην καὶ θώρηκα. οὖρον τουτέοισι μᾶλλον ἀκρατές. ἐπιγάστριον ἐπιτεταμένον καὶ, εἰ ἐπικρούοις, ἐνηχοῦν· χεῖρες ἐν ἐκτάσι

[2] The common reading is *θανάτου ἡ φύσις*, to which Ermerins adds *ἥδε*, which I have substituted for *ἡ*, so as to produce a suitable reading with little violence to the text.

κατόπιν κεκλασμέναι, σκέλεα ξυγκεκαμμένα· ἐναντίως γὰρ ἰγνύῃ κατόπιν[3] κάμπτεται.

Ἥν δὲ ἐς τὸ ἔμπροσθεν ἕλκωνται, κυρτοὶ μὲν τὰ νῶτα, ἐπ' ἶσον τοῖσι μεταφρένοισι τῶν ἰσχίων ἐξωθευμένων· ῥάχις ὅλη ἐς εὐθύ·[4] κορυφὴ πρηνὴς, κεφαλὴ ἐς θώρηκα συννενευκυῖα, γένυς ἐπὶ τοῖσι στέρνοισι πεπηγυῖα, χεῖρες συνηρεισμέναι, σκέλεα ἐκτεταμένα. πόνοι καρτεροὶ, φωνὴ ἁπάντων κλαυθμώδης· στενάζουσι δὲ μύζοντες βύθιον. ἢν μὲν οὖν τοῦ θώρηκος καὶ τῆς ἀναπνοῆς λάβηται τὸ κακὸν, ῥηϊδίως τοῦ ζῆν ἀπήγαγε· ἀγαθὸν μὲν τῷ νοσέοντι ἐς πόνων καὶ διαστροφῆς καὶ αἰσχύνης ἀπαλλαγὴν, ἀλυπότερον δὲ καὶ τοῖσι παρεοῦσι, κἢν υἱὸς, ἢ πατὴρ ἔῃ. ἢν δὲ ἐς τὸ ζῆν ἔτι διαρκέῃ, τῆς ἀναπνοῆς, εἰ καὶ κακῆς, συντελουμένης δ' οὖν, ἐς τὸ πρόσθεν οὐ τοξοῦνται μόνον, ἀλλὰ καὶ σφαιροῦνται, ὡς τὴν κεφαλὴν ἐπὶ τοῖσι γούνασι ἔχειν, καὶ τὰ σκέλεα καὶ τὰ νῶτα ἐς τὸ πρόσθεν κεκλάσθαι, ὡς δοκέειν ἐς ἰγνύην κατὰ γόνυ τὸ ἄρθρον ἐξῶσθαι.

Ἐξάνθρωπος ἡ συμφορὴ, καὶ ἀτερπὴς μὲν ἡ ὄψις, ὀδυνηρὴ δὲ καὶ τῷ ὀρέοντι θέη· ἀνήκεστον δὲ τὸ δεινόν· ἀγνωσία δὲ ὑπὸ διαστροφῆς καὶ τοῖς φιλτάτοις ἀνθρώποις· εὐχὴ δὲ τοῖσι παρεοῦσι ἡ πρόσθεν οὐχ ὁσίη, νῦν ἀγαθὴ γίγνεται, ἀπελθέμεναι τοῦ βίου τὸν κάμνοντα, ἐς ἀπαλλαγὴν ξὺν τῷ ζῆν καὶ τῶν πόνων καὶ τῶν ἀτερπέων κακῶν. ἀτὰρ οὐδὲ ἰητρὸς παρεὼν καὶ ὀρέων, οὔτε ἐς ζωὴν, οὔτε ἐς ἀπονίην, ἀτὰρ οὔτε ἐς μορφὴν ἔτι ἐπαρκέει. εἰ γὰρ καὶ ἐπευθῦναι ἐθέλοι τὰ μέλη, ζῶντα ἄν διατμήξαι καὶ κατάξαι τὸν ἄνθρωπον. τοῖσι

[3] The common reading, *κακόν τι*, is obviously at fault. The present reading is adopted by Ermerins, only using *ἰγνύῃ* in place of *ἰγνύη*. Still there is something unsatisfactory in the text. Ἰγνὺς and *ἰγνύη* are applied, in strictness, to the back part of the thigh at its lower extremity.

[4] Ermerins adopts this reading, partly on the suggestions of Petit, and partly from the margin of Henisch. It is also the reading of the Askew MS. The common reading is ἕλκει. Neither the one nor the other is quite satisfactory.

οὖν κεκρατημένοισι οὐκέτι ἐγχειρέων ξυνάχθεται μοῦνον. ἥδε ἐστὶ τοῦ ἰητροῦ μεγάλη ξυμφορή.

Κεφ. ζ'. Περὶ Συνάγχης.

Ἡ συνάγχη κάτοξυ μέντοι πάθος· ἀναπνοῆς γὰρ ἡ πίεσις. δύο δὲ τὰ εἴδεα· ἢ γὰρ τῶν ὀργάνων τῶν τῆς ἀναπνοῆς ἐστι φλεγμονὴ, ἢ μούνου τοῦ πνεύματος πάθος, ἐφ' ὠυτέου την αἰτίην ἴσχοντος.

Ὀργάνων δὲ, παρισθμίων, ἐπιγλωσσίδος, φαρυγγέθρου, κίονος, ἄκρης ἀρτηρίης· ἣν δὲ ἐπινέμηται ἡ φλεγμονὴ, καὶ γλώττης καὶ γνάθων τῶν εἴσω· εὖτε προβάλλουσι τῶν ὀδόντων τὴν γλῶτταν ὑπερβολῇ μεγέθεος. πίμπλησι γὰρ τὴν χώρην τοῦ στόματος, καὶ τὸ περιττὸν αὐτέης ὑπὲρ τοὺς ὀδόντας ἐκχεῖται. κυνάγχη τόδε καλέεται, ἤτοι τῷ ξυνεχέϊ πάθεϊ τῶνδε τῶν ζώων, ἢ τῷ ξυνήθεϊ τῆς προβολῆς τῆς γλώσσης, καὶ ἐν ὑγείῃ.

Τῷ ἑτέρῳ δὲ εἴδεϊ τὰ ἐναντία ξύνεστι· ξύμπτωσις τῶν ὀργάνων, καὶ ἰσχνότης ἐπὶ μᾶλλον τῆς ἑκάστου φύσιος· καὶ πνὶξ καρτερὴ, ὡς δοκέειν σφίσι αὐτέοισι ἐς θώρηκα ἐς τὸ ἀφανὲς ἐγκεκρύφθαι τὴν φλεγμονὴν ἀμφὶ καρδίην καὶ πνεύμονα· συνάγχην τήνδε καλέομεν, οἷον συνεύουσαν ἔνδον καὶ ἄγχουσαν. ἐμοὶ δὲ δοκέει αὐτέου τοῦ πνεύματος μούνου τὸ κακὸν ἔμμεναι, τροπὴν πονηρὴν ἐς τὸ θερμότατον καὶ ξηρότατον τρεπομένου, ἄνευθεν τοῦ σώματός τινος φλεγμονῆς. ἔστι δὲ οὐ μέγα τὸ θωῦμα. καὶ γὰρ ἐν Χαρωνίοισιν αἱ πνίξιες οὐ σωμάτων πάθεϊ ὀξυτάτῳ γίγνονται, ἀλλὰ καὶ μιᾷ εἰσπνοῇ θνήσκουσι ὥνθρωποι, πρὶν τὸ σῶμα κακόν τι παθέειν. ἀτὰρ καὶ ἀπὸ γλώσσης κυνὸς εἰσπνεύσαντος μοῦνον ἐς τὴν ἀναπνοὴν, οὔτι μὴν ἐνδακόντος, λυσσᾷ ὁ ἄνθρωπος. τοιήνδε οὖν τῆς ἀναπνοῆς τὴν τροπὴν οὐκ ἀδύνατον γίγνεσθαι ἔνδοθεν· ἐπεὶ καὶ ἄλλα μυρία τῶν ἐν ἀνθρώπῳ

τὴν αὐτὴν ἰδέην τοῖς ἔξωθεν αἰτίοις ἴσχει. χυλοὶ φθείροντες ἔσωθεν καὶ ἔξωθεν· ἀτὰρ καὶ νοῦσοι φαρμάκοισι δηλητηρίοισι ἴκελαι, καὶ ἀπὸ φαρμάκων ἐμέουσι ὁκοῖα πυρετῶν εἵνεκα. ὅθεν οὐδ' ἀπεοικὸς ἐν τῷ λοιμῷ τῷ ἐν Ἀθήνῃσι μετεξετέρους δοκέειν εἰς τὰ φρέατα ἐν τῷ Πειραιεῖ ὑπὸ Πελοποννησίων ἐμβεβλῆσθαι φάρμακα. οὐ γὰρ ξυνίεσαν ὥνθρωποι τὸ ξυνὸν τοῦ κακοῦ τοῦ λοιμώδεος πρὸς τὰ δηλητήρια.

Ξύνεστι δὲ τοῖσι μὲν κυναγχικοῖσι φλεγμονὴ παρισθμίων, φαρυγγέθρου, παντὸς τοῦ στόματος. γλῶσσα προπετὴς ὑπὲρ τοὺς ὀδόντας καὶ τὰ χείλεα· σιελοχόοι, φλέγμα παχύτατον, ἀπορρέον καὶ ψυχρόν· ἐρυθροὶ τὰ πρόσωπα, καὶ ἐπηρμένοι, ὀφθαλμοὶ ἐξίσχοντες, ἀναπετέες, ἐξέρυθροι· τὸ ποτὸν ἐς τὰς ῥῖνας ἀνακόπτεται· πόνοι καρτεροὶ, ἀλλὰ καὶ ὑπὸ τῆς πνιγὸς συνδιωκόμενοι ἀμαυροῦνται. θώρηξ καὶ καρδίη φλέγεται· ποθὴ ψυχροῦ ἠέρος· εἰσπνέουσι δὲ μικρὸν πάνυ, ἔς τε καὶ ἀπεπνίχθησαν, ἐμφραγείσης τῆς ἐς τὸν θώρηκα διόδου. ἐνίοισι δὲ ἐς πνεύμονα ἡ ξύνδοσις ῥηϊδίως· οἱ δὲ μεταστάσι θνήσκουσι· πυρετοὶ νωθροὶ, μαλακοὶ, οὐδὲν ὠφελέοντες. εἰ δέ τῳ ἐς ἀγαθὸν τρέποιτο, ἀποστάσιες γίγνονται ἔνθα καὶ ἔνθα παρ' οὓς ἔξω, ἢ ἔνδον ἐς τὰ παρίσθμια· κὴν μὲν ξὺν νάρκῃ, μὴ κάρτα βραδέως, περιγίγνονται μὲν, ξὺν πόνῳ δὲ καὶ κινδύνῳ· ἢν δὲ τρεπομένων ἐς ἀπόστασιν ὄγκος μέζων ὑπογίγνηται, ἐς κορυφὴν τῆς ἀποστάσιος ἀνισταμένης, ἀθρόον πνίγονται. τάδε μὲν τὰ κυνάγχης εἴδεα.

Ξυνάγχης δὲ, σύμπτωσις, ἰσχνότης, ὠχρότης σύνεστι· ὀφθαλμοὶ κοῖλοι, εἴσω δεδυκότες· φάρυγξ καὶ γαργαρέων ἀνεσπασμένοι, παρίσθμια ἐπὶ μᾶλλον προσίζοντα, ἀφωνίη· πνὶξ ἡ τοῦδε τοῦ εἴδεος τῆς πρόσθεν πολλόν τι κραταιοτέρη, ἐν θώρηκι ἐόντος τοῦ κακοῦ, ἔνθα ἡ ἀρχὴ τῆς ἀναπνοῆς· οἱ δὲ ὀξύτατοι θνήσκουσι αὐτῆμαρ, ἔσθ' ὅπη καὶ πρὶν καλέ-

σασθαι τὸν ἰητρὸν, οἱ δὲ καὶ ἐσκαλεσάμενοι οὐδὲν ὤναντο. ἀπέθανον γὰρ πρὶν ἢ τὸν ἰητρὸν ἐπὶ τέχνῃ χρήσασθαι. ὁκόσος δὲ ἐς ἀγαθὸν τρέπεται, ἐπιφλεγμαίνει πάντα, ἐς ἅπερ ἐς τὸ ἔξω ἡ φλεγμονὴ ἐξωκείλει, ὡς κυνάγχην ἀπὸ συνάγχης γίγνεσθαι[1] ἀγαθὸν δὲ καὶ ἐν θώρηκι οἴδημα καρτερὸν, ἢ ἐρυσίπελας ἐμφανέως. καὶ ἰητρὸς δὲ ἀγαθὸς ἡ σικύη εἰς τὸν θώρηκα τὸ κακὸν ἀνήγαγε, ἢ σίνηπι ἐς τὰ στέρνα καὶ ἐς τὰ παρὰ γνάθους μέρεα ἐπιθεὶς, εἵλκυσε ἔξω καὶ διέπνευσε· μετεξετέροισι δὲ ἐς μὲν βραχὺ τὸ κακὸν ὑπὸ τουτέων ἀπελάθη ἔξω, ἀπεταθὲν[2] δὲ ἀθρόως ἐπαλινδρόμησε καὶ ἔπνιξε.[3]

Προφάσιες δὲ μυρίαι, ψύξιες μᾶλλον, ἧσσον ἐκκαύσιες, πληγαὶ, ὀστέων ἰχθύων διαπάρσιες ἐς τὰ παρίσθμια, ψυχροποσίαι, μέθαι, πλησμοναὶ, καὶ τὰ ἀπὸ τῆς ἀναπνοῆς κακά.

Κεφ. η΄. Περὶ τῶν κατὰ τὴν Κιονίδα παθῶν.

Τὸ ἀπὸ τῆς ὑπερώης ἐκκρεμὲν σῶμα στερρὸν, μεσηγὺ τῶν παρισθμίων, κίων καὶ γαργαρεὼν καλέεται. σταφυλὴ γὰρ πάθεός ἐστιν οὔνομα. νεῦρον δέ ἐστι ἡ κιονὶς τὴν φύσιν, ἀλλ' ὑγρόν· ἐν γὰρ ὑγρῷ κέεται χωρίῳ. ὅδε οὖν ὁ γαργαρεὼν πλεῦνα πάσχει πάθεα. καὶ γὰρ ἐπὶ φλεγμονῇ παχύνεται, ἶσος ἀπὸ τῆς βάσιος ἄχρι τοῦ πέρατος ἄκρου, ἐπιμήκης γιγνόμενος, καὶ ἐρύθημα ἴσχει. κίων δὲ τοῦδε τοῦ πάθεος

[1] I have followed Wigan and Ermerins in interchanging the places of *συνάγχη* and *κυνάγχη* as they stood in all the MSS. I have also, like them, substituted *ὁκόσοις* for *ὁκόσον*; and have added *ἐς* before *ἅπερ*, on the authority of Ermerins. But all this patchwork still leaves the sentence in a very unsatisfactory condition.

[2] Ermerins has substituted the two words above for *ἀπετάθη* and *ἀπολυθὲν*, which have no proper signification in this place. It must be admitted, that although some improvement, the substituted terms are not quite suitable; as it can scarcely be said, that an internal disease is "driven outwards" by an external application.

[3] The common reading is *ἐπάνηξε*. The other word occurs in the *Codex Philipp.*, and is no doubt the true reading.

ἡ ἐπίκλησις. εἰ κατὰ πέρας μοῦνον στρογγύλλεται, καὶ μεγέθεϊ πελιδνὸς γίγνεται, καὶ ὑπομελανίζει, σταφυλὴ ἐπώνυμον τόδε τὸ πάθος. πάντα γὰρ ἴκελα αὐτέῃ, καὶ σχῆμα, καὶ χροιὴ, καὶ μέγεθος. τρίτον πάθος ἐστὶ ὑμένων, ἔνθα καὶ ἔνθα, οἷόν τι λέπεα πλατέα, ἢ νυκτερίδων πτέρυγες ἐκφαίνονται· ἰμάντιον τόδε καλέεται. ἰμᾶσι γὰρ ἴκελαι αἱ τῶν ὑμένων εἰς πλάτος ἐξαπλώσιες. ἐι δὲ ἐς λεπτὸν καὶ εὐμήκη ὑμένα τελευτᾷ κιονὶς, οἷόν τι οὐρίαχον κατὰ πέρας ἴσχουσα, κράσπεδον τὴν ἐπωνυμίην ἴσχει. γίγνεται δὲ τόδε καὶ αὐτομάτως μὲν ἐκ ῥεύματος, ὅκωσπερ καὶ ἕτερα· ἀτὰρ καὶ ἀπὸ τομῆς ἐπικαρσίης, ἐγκαταλιπόντος τοῦ ἰητροῦ ὑμένα κατὰ μίαν πλευρήν. ἢν δὲ δικρόα ὑμέσι δισσοῖσι ἐκκρεμέσι ἔνθα καὶ ἔνθα γίγνηται, οὔνομα μὲν οὐκ ἴσχει τόδε πάθος ἔκδηλον, ἅπαντι δὲ ῥηΐδιον θεησαμένῳ γιγνώσκειν.

Πνὶξ δὲ ἐπ' αὐτέοισι πᾶσι, καὶ ἥκιστα ῥηϊδίως καταπίνουσι. βὴξ ἐπὶ πᾶσι μὲν, μάλιστα δὲ ἐπὶ τοῖσι ἱμαντίοισι, καὶ ἐπὶ τοῖς κρασπέδοισι. γαργαλισμὸς γὰρ τῆς ἀρτηρίης ἀπὸ τῶν ὑμένων γίγνεται· ἔσθ' ὅπη δὲ καὶ ἐνστάζει τι τοῦ ὑγροῦ λάθρη ἐς τὴν ἀρτηρίην, ὅθεν ἀναβήσσουσι· ἐπὶ δὲ τῇ σταφυλῇ καὶ τῷ κίονι δύσπνοια ἐπὶ μᾶλλον, καὶ κάρτα πονηρὴ κατάποσις. καὶ γὰρ ἐς τὰς ῥῖνας ἐπὶ τῶνδε τὸ ὑγρὸν ἀναθλίβεται, συμπαθίῃ τῶν παρισθμίων. γηραιοῖσι ὁ κίων συνήθης, σταφυλὴ δὲ νέοισι καὶ ἀκμάζουσι· πολύαιμοι γὰρ καὶ ἐπιφλεγμαίνει μᾶλλον. ἡβάσκουσι δὲ καὶ παισὶ τὰ ὑμενώδεα. τάμνειν δὲ πάντα ἀσινέα· ἐπὶ δὲ τῇ σταφυλῇ ἔτι ἐρυθριώσῃ, αἱμορραγίη καὶ πόνοι καὶ φλεγμονῆς ἐπίδοσις.[1]

[1] Hippocrates, Aphor. iii. 6. We are indebted to Ermerins for changing ἐρυθριῶσι into ἐρυθριώσῃ.

Κεφ. θ΄. Περὶ τῶν κατὰ τὰ παρίσθμια ἑλκῶν.

Ἕλκεα ἐν τοῖσι παρισθμίοισι γίγνεται, τὰ μὲν ξυνήθεα, εὐήθεα καὶ ἀσινέα, τὰ δὲ ξενὰ, λοιμώδεα καὶ κτείνοντα. εὐήθεα μὲν ὁκοῖα καθαρά ἐστι καὶ σμικρὰ καὶ ἀβαθῆ, οὐδὲ ἐπιφλεγμαίνει, καὶ ἀνώδυνα· λοιμώδεα δὲ ὁκόσα πλατέα, κοῖλα, ῥυπαρὰ, ἐπιπάγῳ λευκῷ, ἢ πελιδνῷ, ἢ μέλανι συνεχόμενα· ἄφθαι τοὔνομα τοῖσι ἕλκεσι. ἢν δὲ καὶ ὁ ἐπίπαγος ἴσχῃ βάθος, ἐσχάρη τὸ πάθος καὶ ἔστι καὶ καλέεται· ἐν κύκλῳ δὲ τῆς ἐσχάρης ἐρύθημα γίγνεται καρτερὸν καὶ φλεγμονὴ καὶ πόνος φλεβῶν, ὡς ἐπ᾽ ἄνθρακος, καὶ μικρὰ δὲ ἐξανθήματα ἀραιὰ γιγνόμενα, ἔπειτα προσεπιγιγνόμενα συνήφθη τε ἂν καὶ πλατὺ ἕλκος ἐγένετο. κὴν μὲν ἔξω ἐς τὸ στόμα νέμηται, ἐπὶ τὴν κιονίδα ἦκέ τε μὴν, καὶ τὴν ἀπέταμεν, καὶ ἐς τὴν γλῶσσαν ἐσκεδάσθη, καὶ ἐς οὖλα, καὶ ἐς χαλινούς· καὶ ὀδόντες ἐκινήθησαν καὶ ἐμελάνθησαν· καὶ ἐς τὸν τράχηλον ἡ φλεγμονὴ ἐξώκειλε. καὶ οἵδε μὲν οὐ πολυήμεροι θνήσκουσι φλεγμονῇ καὶ πυρετοῖσι, κακωδίῃ καὶ ἀποσιτίῃ. ἢν δὲ ἐς τὸν θώρηκα νέμηται διὰ τῆς ἀρτηρίης, καὶ αὐτῆμαρ ἀπέπνιξε. πνεύμων γὰρ καὶ καρδίη, οὔτε ὀδμῆς τοιῆσδε, οὔτε ἑλκέων, οὔτε ἰχώρων ἀνέχονται, ἀλλὰ βῆχες καὶ δύσπνοιαι γίγνονται.

Αἰτίη μὲν οὖν τοῦ ἔργου τῶν παρισθμίων, κατάποσις ψυχρῶν, τρηχέων, θερμῶν, ὀξέων, στυφόντων· τάδε γὰρ τὰ μέρεα καὶ θώρηκι εἰς φωνὴν καὶ ἀναπνοὴν, καὶ κοιλίῃ ἐς τροφῆς διαπομπὴν, καὶ στομάχῳ ἐς κατάποσιν διακονέεται· εἰ δὲ καὶ τοῖσι ἔνδον τι συμβαίη πάθος, κοιλίῃ, καὶ στομάχῳ, καὶ θώρηκι, ἐς τὸν ἰσθμὸν καὶ τὰ παρίσθμια καὶ τὰ τῇδε χωρία τοῦ κακοῦ ἡ ἀναφορὴ καὶ ἀπερεύξιες. διὰ τόδε παιδία μάλιστα πάσχει ἄχρις ἥβης· μάλιστα γὰρ παιδία καὶ μέγα καὶ ψυχρὸν ἀναπνέει· πλεῖστον γὰρ τὸ θερμὸν ἐν τουτέοισι·

ἀκρατέα δὲ καὶ ἐδωδῆς, καὶ ποικίλων ἐπιθυμία, καὶ ψυχροποσίη· καὶ βοῆσαι μέγα καὶ ἐν ὀργῇ καὶ ἐν παιδιῇ. καὶ κούρῃσι δὲ μέχρι καθάρσιος ἐπιμηνίων τάδε ξυνήθεα. χώρη δὲ τίκτει Αἴγυπτος μάλιστα, καὶ γὰρ ἐς ἀναπνοὴν ἀὴρ ξηρὴ καὶ ἡ ἐδωδὴ ποικίλη.[1] ῥίζαι γὰρ καὶ βοτάναι καὶ λάχανα πολλὰ καὶ σπέρματα δριμέα, καὶ ποτὸν παχὺ, ὕδωρ μὲν ὁ Νεῖλος, δριμὺ δὲ τὸ ἀπὸ τῶν κριθέων τὸ τῶν βρυτέων πόμα.[2] τίκτει δὲ καὶ ἡ Συρίη, μάλιστα κοίλη· ὅθεν Αἰγύπτια καὶ Συριακὰ ἕλκεα τάδε κικλήσκουσι.

Τρόπος δὲ θανάτου οἴκτιστος· πόνος μὲν δριμὺς καὶ θερμὸς, ὡς ἐπ' ἄνθρακος, ἀναπνοὴ κακή. ἀναπνέουσι γὰρ ὀδωδὸς σηπεδόνα καρτερήν· τὸ αὐτὸ δὲ πάλιν συντόνως ἐς τὸν θώρηκα ἐμπνέουσι· ἀσηροὶ, ὡς μηδὲ ἑωυτέων τὴν ὀδμὴν ἀνέχεσθαι· ὠχροὶ ἢ πελιδνοὶ τὰ πρόσωπα, πυρετοὶ ὀξέες, δίψος, ὡς ἐκ πυρός, τὸ δὲ ποτὸν οὐ προσίενται, δέει τῶν ἔνθεν πόνων.[3] ἄσσονται γὰρ, ἢν τοῖσι παρισθμίοισι ἐνθλίβωσι, ἢ ἐς τὰς ῥῖνας ἀνατρέχῃ. καὶ ἢν μὲν κατακέωνται, ἀνακαθίζουσι, ἀνακεκλίσθαι οὐκ ἀνεχόμενοι· ἢν δὲ ἀνακαθίσωσι, ὑπὸ ἀπορίης αὖθις ἀνακλίνονται. τά πολλὰ δὲ ὀρθοστάδην περιΐασι· ἀκρασίῃ γὰρ ἡσυχίης τὴν ἠρεμίην φεύγουσι, πόνῳ πόνον λῦσαι θέλοντες. ἀναπνοὴ εἴσω μεγάλη· ψυχρὸν γὰρ ἠέρα ποθέουσι ἐς ἔμψυξιν· ἔξω δὲ σμικρή.

[1] The common reading is ἔῃ instead of ἀὴρ; ἐς instead of ἡ; and ἐδωδὴν instead of ἐδωδή. Ermerins merely changes the ἔῃ into ἥδε. I trust every candid and learned reader will admit, that I have greatly improved the meaning by the slight changes which I have ventured to make. From the translation of Crassus, it may be inferred that he had read ἀὴρ, or at least had seen the necessity of introducing it into the text: "Aer enim spirando siccus adducitur." I need scarcely add, that in the old Ionic, which our author affects, ἀὴρ is often put in the feminine gender. This was also the case in old Latin. See A. Gellius, xiii. 19.

[2] Ermerins suppresses the words ἀπὸ τῶν κριθέων; but this seems an unwarrantable liberty. By a small alteration I have made, the text becomes sufficiently amended. On the ancient *Zythi*, see Appendix to the Edinburgh Greek Lexicon.

[3] Ermerins has ingeniously substituted the last two words for ἐμπόνων, a vocable of doubtful meaning.

πυρίκαυτα γὰρ ἐόντα τὰ ἕλκεα προσεμπίπραται ὑπὸ θέρμης τῆς ἀναπνοῆς.[4] βράγχος, ἀφωνίη, καὶ τάδε ἐπὶ τὸ κάκιον ἐπείγει, εὖτε ἀθρόον καταπεσόντες εἰς τὴν γῆν ἐξέλιπον.

Κεφ. ι'. Περὶ Πλευρίτιδος.

Ὑπὸ τῆσι πλευρῆσι καὶ τῇ ῥάχει καὶ τῷ ἔνδον θώρηκι ἄχρι κλειδῶν ὑμὴν λεπτὸς κραταιὸς ὑπέστρωται, τοῖσι ὀστέοισι προσπεφυκὼς, ὑπεζωκὼς τοὔνομα. ὧδε ἐπὴν φλεγμονὴ γένηται, πῦρ ξὺν βηχὶ καὶ πτυάλοισι ποικίλοισι, πλευρῖτις τὸ πάθος καλέεται. χρὴ δὲ ταῦτα ἀλλήλοισι ξυνωδὰ καὶ ξύμπνοα ἔμμεναι, ἀπὸ μιῆς αἰτίης ξύμπαντα· ὁκόσα γὰρ τουτέων σποράδην ἄλλο ὑπ' ἄλλης αἰτίης γίγνεται, κὴν τὰ πάντα ἅμα ἐπιφοιτήσῃ, οὐ καλέεται πλευρῖτις· ξύνεστι δὲ πόνος ὀξὺς κληϊδέων, πῦρ δριμὺ, κατάκλισις ἐπὶ μὲν τὴν φλεγμαίνουσαν πλευρὴν εὔφορος· ἐν ἕδρῃ γὰρ ἵζει τῇ ἑωυτέου ὁ ὑμήν· εἰς τὸ ἐπέκεινα δὲ ἐπώδυνος· ὑπὸ γὰρ τοῦ ἄχθεος καὶ τῆς φλεγμονῆς καὶ τῆς ἐξαρτήσιος ἀποτέταται ἡ ὀδύνη ἄχρι τῆς ἀπάσης ξυναφίης τοῦ ὑμένος ἐς ὦμους καὶ κληῖδας, μετεξετέροισι δὲ καὶ ἐς νῶτα καὶ ἐς ὠμοπλάτην. νωτιαίην τὴν δὲ πλευρῖτιν ἐκάλεον οἱ πρόσθεν.[1] παρέπεται δὲ δύσπνοια, ἀγρυπνίη, ἀποσιτίη, μήλων ἐρύθημα φαιδρὸν, βὴξ ξηρὴ, πτύελα μόλις ἀναγόμενα, φλέγμα ἢ χολῶδες, ἢ δίαιμον κατακορέως, ἢ ὑπόξανθον· καὶ τάδε τάξιν οὐκ ἴσχοντα, ἄλλοτε δὲ ἄλλα ἐπιφοιτέοντα καὶ ἀπογιγνόμενα· κάκιον δὲ ἁπάντων, ἢν τὸ δίαιμον ἐκλείπῃ, γίγνονται δὲ παράληροι· ἔστι δ' ὅτε καὶ κωματώδεες, καὶ ἐν τῇ καταφορῇ παράφοροι.

Ἢν μὲν οὖν ἐς κακὸν τρέπηται ἡ νοῦσος, πάντων ἐπὶ τὸ κάκιον ἐπιδιδόντων, ἐντὸς ἑβδόμης οἵδε θνήσκουσι ἐς συγ-

[4] Wigan and Ermerins read θερμῆς τῆς ἀναπνοῆς; but the alteration seems to me uncalled for. I should prefer ὑπὸ τῆς θερμῆς ἀναπνοῆς to their reading.

[1] Hippocrat. de Morbis, iii. 16, t. vii. p. 144, ed. Littré.

κοπὴν ἐμπεσόντες. ἢν δὲ ἀπὸ τῆς δευτέρας ἑβδομάδος ἡ ἀρχὴ τῆς ἀναγωγῆς τῶν πτυέλων γίγνηται καὶ τῶν ξυντεινόντων κακῶν, ἐς τὴν τεσσαρεσκαιδεκάτην θνήσκουσι. ἔσθ' ὅπη δὲ μεσηγὺ τουτέου τοῦ χρόνου ἐς πνεύμονα πάντων ξύνδοσις γίγνεται. ἕλκει γὰρ πνεύμων ἐς ἑωυτὸν, καὶ μανὸς καὶ θερμὸς ἐὼν, καὶ ἐς ὁλκὴν τῶν πέλας κινεύμενος, εὖτε ἀθρόον ἀπεπνίγη ὥνθρωπος, μεταστάσι τοῦ πάθεος. ἢν δὲ ταύτην ὑπερέλθῃ ὁ νοσέων, καὶ ἐντὸς εἰκοστῆς μὴ ἀποθνήσκῃ, ἔμπυος γίγνεται. τάδε μὲν οὖν, ἢν ἐς κακὸν ἐπιδιδῷ.

Ἢν δὲ ἐπὶ τὸ ἀγαθὸν τράπηται, αἱμορραγίη διὰ ῥινῶν λάβρως, εὖτε ἀθρόον λύεται ἡ νοῦσος· ἕπεται καὶ ὕπνος καὶ ἀναγωγὴ φλεγμάτων, ἔπειτα δὲ χολωδέων λεπτῶν, ἐπὶ δὲ μᾶλλον λεπτοτέρων, αὖθις δὲ διαίμων, παχέων, σαρκοειδέων. κἢν ἐπὶ τῶν διαίμων παλινδρομέῃ μὲν ἡ χολὴ, ἐπ' αὐτῇ δὲ φλέγμα, ἀσφαλὴς ἡ ἀποκατάστασις· καὶ τάδε, ἢν ἀπὸ τρίτης ἡμέρης ἄρχηται, καὶ ῥηϊδίως ἀναβήσσουσι, λεῖα, ὁμαλὰ, ὑγρὰ, (οὐ) στρογγύλα.[2] ἐς ἑβδόμην γὰρ καθίστανται, εὖτε καὶ κοιλίης ἐκταραχθείσης χολωδέων, ἀναπνοῆς κατάστασις, γνώμη εὐσταθὴς, πυρετοὶ ἐνδιδόντες, εὔσιτοι· ἢν δὲ ἀπὸ τῆς δευτέρης ἑβδομάδος τάδε ἄρξηται, ἐς τὴν τεσσαρεσκαιδεκάτην καθίστανται.

Ἢν δὲ μὴ, εἰς ἐμπύημα τρέπεται, εὖτε ῥίγεα ἐνδείκνυται, πόνοι νυγματώδεες, ἀνακαθίγνυσθαι θέλουσι, ἀναπνοὴ κακίων· δέος τότε μᾶλλον μὴ πνεύμων ἀθρόον τὸ πῦον ἑλκύσας ἀποπνίξῃ τὸν ἄνθρωπον, τὰ πρῶτα καὶ τὰ μείζω διαφυγόντα κακά. ἢν δὲ ἐς τὸ μεσηγὺ τῶν πλευρέων ῥέψῃ, καὶ διαστήσῃ τάσδε, καὶ κορυφὴν ἐς τὸ ἔξω προβάληται, ἢ ἐς ἔντερον ἐναγῇ, τὰ πολλὰ περιγίγνεται ὁ ἄνθρωπος.

Φέρει δὲ τὴν νοῦσον, ὥρη μὲν, χειμὼν μάλιστα πάντων, δεύτερον φθινόπωρον, ἦρ δὲ ἧσσον, ἢν μή κοτε ψυχρὸν γίγ-

[2] The negative seems to be required here. See Petit and Ermerins.

νοιτο· θέρος δὲ ἥκιστα. ἡλικίη, πρῶτον τῶν ἄλλων πάσχουσι γέροντες, οἳ καὶ μᾶλλον ἑτέρων τὸ πάθος διαδιδράσκουσι. οὔτε γὰρ μεγάλη ἂν γίγνοιτο φλεγμονὴ ἐν ξηρῷ τῷ σκήνεϊ, οὔτε ἐς πνεύμονα ἡ μετάστασις. ψυχρότερος γὰρ ἢ ἐπὶ ἄλλης ἡλικίης, καὶ ἀναπνοὴ σμικρὴ, καὶ ἡ ὁλκὴ ἁπάντων ὀλίγη. νέοι δὲ καὶ οἱ ἐπὶ ἀκμῆς, οὐ μάλα μὲν πάσχουσι, ἀτὰρ οὐδὲ μάλα περιγίγνονται· οὐ γὰρ ἂν πάθοιεν ἐπὶ σμικρῇ αἰτίῃ οὐδὲ σμικρὴν φλεγμονήν[3] *ἐπὶ δὲ τοῖσι μεγάλοισι μείζων ὁ κίνδυνος. παῖδες ἥκιστα νοσέουσι πλευρῖτιν· ἀτὰρ καὶ ἧσσον θνήσκουσι. τά τε γὰρ σώματα μανὰ, καὶ τὰ ὑγρὰ εὔροα, καὶ πολλὴ ἡ διαπνοὴ καὶ ἀποφορή. ὅθεν οὐδὲ μεγάλη ξυνίσταται φλεγμονή· ἥδε τῆς ἡλικίης εὐτυχίη ἐν τῷδε τῷ πάθεϊ.*

[3] This is the reading in the Askew MS., which is approved of by Ermerins. There are considerable variations in the other editions.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΠΕΡΙ

ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΟΞΕΩΝ ΠΑΘΩΝ,

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

	Κεφ.
Περὶ Περιπνευμονίης	α′.
Περὶ Αἵματος Ἀναγωγῆς	β′.
Περὶ Συγκοπῆς	γ′.
Περὶ Καύσων	δ′.
Περὶ Χολέρης	ε′.
Περὶ Εἰλεοῦ	ϛ′.
Περὶ τῶν κατὰ τὸ Ἧπαρ ὀξέων παθῶν	ζ′.
Περὶ τῆς κατὰ τὴν Κοίλην ὀξείης νούσου	η′.
Περὶ τῶν κατὰ τοὺς Νεφροὺς ὀξέων παθῶν	θ′.
Περὶ τῶν κατὰ τὴν Κύστιν ὀξέων παθῶν	ι′.
Περὶ Ὑστερικῆς Πνιγός	ια′.
Περὶ Σατυριήσεως	ιβ′.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ ΠΕΡΙ ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΟΞΕΩΝ ΠΑΘΩΝ, ΒΙΒΛΙΟΝ Β΄.

Κεφ. α΄. Περὶ Πνευμονίης.

Δυοῖσι τοῖσι πρώτοισι, τροφῇ καὶ πνεύματι, τὰ ζῷα ζῇ, τουτέων δὲ πολλὸν ἐπικαιροτέρη ἡ ἀναπνοή. ἢν γὰρ ἐπίσχῃ τις ὠυτὴν, οὐκ εἰς μακρὰν διαρκέσει, ἀλλ᾽ αὐτίκα θνήσκει ὥνθρωπος. ὄργανα δὲ μυρία, ἀρχὴ μὲν ῥῖνες, ὁδὸς ἀρτηριη, χώρη δὲ πνεύμων, θώρηξ δὲ πνεύμονος ἔρυμα καὶ δοχή· ἀλλὰ τἆλλα μὲν ὅκως ὄργανα μοῦνον διακονέεται τῷ ζῴῳ· πνεύμων δὲ καὶ τὴν αἰτίην ἴσχει τῆς ὁλκῆς. ἐνίζει γὰρ αὐτέου μέσον σπλάγχον θερμὸν ἡ καρδία, ζωῆς καὶ ἀναπνοῆς ἀρχή. ἥδε καὶ τῷ πνεύμονι τῆς ὁλκῆς τοῦ ψυχροῦ ἠέρος τὴν ποθὴν ἐνδιδοῖ· ἐκφλέγει γὰρ αὐτὸν, ἕλκει δὲ καρδίη. πρῶτον τοιγαροῦν ἢν μὲν ἡ καρδίη πάθῃ, οὐκ εἰς μακρὸν τοῦ θανάτου ἡ ἐμβολή.

Ἢν δὲ πνεύμων, ἐπὶ μὲν σμικρῇ τῇ αἰτίῃ, δύσπνοια· ζώει κακῶς, θάνατος μήκιστος, ἢν μή τις ἀκέηται· ἐπὶ δὲ μεγάλῳ πάθεϊ, ὁκοῖον ἡ φλεγμονὴ, πνιγμὸς, ἀφωνίη, ἄπνοια, ὄλεθρος αὐτίκα· ἥδε ἐστὶν ἣν καλέομεν περιπνευμονίην, φλεγμονὴ τοῦ πνεύμονος, ξὺν ὀξέϊ πυρετῷ, εὖτε ξύνεστιν αὐτέοισι βάρος τοῦ θώρηκος, ἀπονίη, ἢν μοῦνος φλεγμήνῃ ὁ πνεύμων.

ἄπονος γὰρ ἡ φύσις αὐτέου· μανὸς μὲν γὰρ τὴν οὐσίην, εἰρίοισιν ἴκελος. ἀρτηρίαι δὲ διελήλανται τρηχεῖαι, χονδρώδεες, καὶ αἵδε ἄπονοι· μύες δὲ οὐδαμῆ, σμικρὰ δὲ νεῦρα, λεπτὰ, ἐς κίνησιν ἐπίκαιρα. ἥδε τῆς ἀπονίης αὐτὴ ἡ αἰτίη. ἢν δὲ καί τις τῶν ἀμφ' αὐτὸν ὑμένων ἐπιφλεγμήνῃ, οἷσι πρὸς τὸν θώρηκα προσέρχεται, ξύνεστι καὶ πόνος, ἀναπνοὴ κακὴ, θερμὴ, ἀνακαθίγνυσθαι ἐθέλουσι σχῆμα ὄρθιον ἐς ἀναπνοήν. τόδε γὰρ ῥῆϊστον τῶν σχημάτων. ἐρυθροὶ τὰ πρόσωπα· ἐπὶ δὲ μᾶλλον τὰ μῆλα· τὰ λευκὰ τῶν ὀφθαλμῶν λαμυρώτατα καὶ πίονα. ῥὶς ἄκρη σιμὴ, φλέβες ἐν κροτάφοισιν ἢ καὶ τραχήλῳ διηρμέναι, ἀποσιτίη, σφυγμοὶ τὰ πρῶτα μεγάλοι, κενοὶ, πυκνότατοι, ὁκοῖόν τι συνεληλαμένοι· θερμασίη ἡ μὲν ἐς τὸ ἔξω ἀμυδρὴ, ὑγροτέρη· ἡ δὲ ἐς τὸ ἔνδον ξηρὴ, θερμοτάτη· ἐφ' ᾗ ἀναπνοὴ θερμὴ, δίψος, γλώσσης ξηρότης, ἐπιθυμίη ψυχροῦ ἠέρος, γνώμης ἀπορίη, βὴξ ξηρὰ τὰ πολλά. ἢν δέ τι ἀνάγηται, φλέγμα ἀφρῶδες, ἢ ὑπόχολον κατακορὲς, ἢ δίαιμον ἀνθηρὸν σφόδρα· τόδε ἔστι τὸ δίαιμον τῶν ἄλλων κάκιον.

Ἢν δὲ ἐπὶ τὸ θανατῶδες ἐπιδιδοῖ, ἀγρυπνίη, ὕπνοι σμικροὶ, νωθροὶ, κωματώδεες, φαντασίαι ἀξύνετοι· παράληροι τὴν γνώμην, ἐκστατικοὶ οὐ μάλα. ἀγνωσίη τῶν παρεόντων κακῶν. ἢν γοῦν ἐπανείρῃ περὶ τῆς νούσου, οὐδὲν ὁμολογέουσι δεινόν· ἄκρεα ψυχρὰ, ὄνυχες πελιδνοὶ, γρυποί· σφυγμοὶ μικροὶ, πυκνότατοι, ἐκλείποντες, εὖτε ἀγχοῦ τουτέου ὄλεθρος. ἑβδομαῖοι γὰρ τὸ πλέον θνήσκουσιν.

Ἢν δέ κοτε ἐπαναφέρῃ ἡ νοῦσος, καί τι ἐς ἀγαθὸν τρέπηται, αἱμορραγίη λάβρως ἐκ ῥινῶν, κοιλίης ἐκτάραξις πολλῶν χολωδέων, ἐπάφρων, οἷα δοκέειν ἀπὸ πνεύμονος εἰς τὴν νειαιρὴν γαστέρα ἐξεῶσθαι, ἢν ἀγάγῃ πολλὸν ὑγρότερον ῥηϊδίως. ἔστι δὲ ὅτε καὶ ἐς οὖρα ἐτράπετο. ὁκόσοισι δὲ πάντα ὁμοῦ ξυμπίπτει, οἵδε ὀξύτατοι ῥηΐζουσι.

Μετεξετέροισι δὲ πῦον πολλὸν γίγνεται ἐν πνεύμονι, ἢ

μετάστασις ἀπὸ τοῦ πλευρέου, ἢν μέζον τὸ ἀγαθὸν ὑπογίγνηται. κἢν μὲν ἐς ἕντερον ἢ κύστιν τὸ ἀπὸ τῆς πλευρῆς παρωχετεύθῃ πῦον, ἐς μὲν τὸ παραυτίκα ἐρήϊσαν ἀπὸ τῆς περιπνευμονίης· ἕλκος δὲ μακροχρόνιον ἴσχουσιν ἐν πλευρῇ, ἀλλὰ περιγίγνονται. ἢν δὲ ἐς τὸν πνεύμονα ὁρμήσῃ τὸ πῦον, εἰσὶν οἳ ἀπεπνίγησαν καὶ ἀθρόῃ ἐκχύσι, καὶ ἀναγωγῆς ἀπορίῃ. ὁκόσοι δὲ διαδιδράσκουσι τὴν ἐκ τῆς ἀπορρήξεως πνίγα, ἕλκος οἵδε πολλὸν ἴσχουσι ἐν πνεύμονι, καὶ ἐς φθόην μεθίστανται· καὶ ἀπὸ μὲν τῆς ἀποστάσιος καὶ τῆς φθόης γέροντες οὐ πάνυ τοι περιγίγνονται· ἀπὸ δὲ τῆς περιπνευμονίης νέοι καὶ ἀκμάζοντες.

Κεφ. β΄. Περὶ Αἵματος Ἀναγωγῆς.

Αἵματος φορῆς τῆς διὰ στόματος ἰδέαι δύο· ἡ μὲν διὰ στόματος ἀπὸ κεφαλῆς καὶ τῶν τῇδε ἀγγείων· ὁδὸς δὲ ὑπερώη, φαρύγγεθρον, ἔνθα καὶ ἀρχαὶ στομάχου καὶ ἀρτηρίης. ἀναχρέμψισι δὲ καὶ βηχὶ σμικρῇ καὶ προχειροτέρῃ ἐς τὸ στόμα ἀπερεύγονται τὸ αἷμα· ὡς τῇ γε ἀπὸ στόματος, οὐδὲ ἀνάχρεμψις παρομαρτεῖ· ἔμπτυσις ἥδε καλέεται· ἐπὶ δὲ μᾶλλον, ἢν βραχέη ἡ φορὴ τοῦ αἵματος, καὶ στάγδην καὶ ἀθρόον ἀπὸ τῆς κεφαλῆς, ἢ ἀπὸ τοῦ στόματος ἔῃ, οὔ κοτε ἀναγωγὴ καλέεται, ἀλλ᾽ ἢ τὸ αὐτὸ, ἢ πτύσις,[1] ἢ αἱμορραγίη.

Ἤν δὲ νέρθεν ἀνίῃ ἀπὸ θώρηκος καὶ τῶν τῇδε σπλάγχνων, πνεύμονος, τρηχείης ἀρτηρίης, τῶν παρὰ τὴν ῥάχιν, ἡ ἀπὸ τουτέων φορὴ οὐ πτύσις, ἀλλ᾽ ἀναγωγὴ καλέεται, τῆς ἄνω ἴξιος τῆς ὁδοῦ τοὔνομα ἔχουσα.[2]

Σημεῖα δ᾽ ἀμφοῖν τὰ μὲν ξυνὰ σμικρὰ καὶ παῦρα, ὁκόσον καὶ τὸ χωρίον, ἔνθα καὶ ἀναγωγῆς καὶ πτύσιος ἡ ξυναγωγή·

[1] Ermerins suppresses ἢ πτύσις, as I think, unnecessarily.

[2] Wigan is not satisfied with τῆς ὁδοῦ; and Ermerins does not hesitate to expunge these words, as being a gloss on the text. Instead of doing this, I should rather be disposed to read, τῆς ἐξόδου.

τὰ δὲ ἑκάστης ἴδια μεγάλα καὶ πολλὰ καὶ ἐπίκαιρα, οἷσιν ἑκατέρην ῥηΐδιον διαγνῶναι. ἢν οὖν ἀπὸ κεφαλῆς ἔῃ, ἐπὶ μὲν πολλῷ τῷ αἵματι μέζω καὶ πλέω τὰ παρεόντα, σμικρὰ δὲ ἐν ὀλίγῃ καὶ σμικρῇ τῇ πτύσι· βάρος αὐτέοισι, πόνος, ὤτων ἦχοι, ἐρύθημα προσώπου, φλεβῶν διαστάσιες, σκοτόδινος· καὶ πρὸ τούτων δὲ ἡ αἰτίη εὔσημος, πληγὴ, ψύξιες, ἐγκαύσιες, οἰνοφλυγίη· ἤδε γὰρ ἀθρόον πίμπλησι τὴν κεφαλὴν, ἀθρόον καὶ ἐκχέει ἐκραγέντος ἀγγείου· ἐπὶ δὲ σμικρῇ μέθῃ πτύσιες ἐξ ἀραιώσιος. ἴσχεταί ποτε διὰ ῥινῶν αἱμορραγίη ξυνήθης· εἰς ὑπερώην δὲ τρεπομένη ἀναγωγῆς φαντασίην παρέχει. ἢν οὖν ἀπὸ κεφαλῆς ἔῃ, γαργαλισμὸς ὑπερώης, ἀνάχρεμψις πυκνὴ, καὶ ἐπὶ τῇδε ἡ πτύσις βύζεται· θυμὸς ἐγγίγνεται, καὶ εὖ μάλα βήσσουσι. ἢν δὲ ἐς τὴν ἀρτηρίην ἀπὸ τῆς ὑπερώης ἐσρυῇ, τότε βήσσοντες ἀνάγουσι· καὶ ἥδε ἐστὶ ἡ ἀπάτη τοῖσι ἠγευμένοισι ἀπὸ σπλάγχνων τῶν κάτωθεν ἀνάγεσθαι. ἐσρέει δὲ καὶ ἐς τὸν στόμαχον ἀπὸ τῆς κεφαλῆς, εὖτε ξὺν ναυτίῃ ἐμέουσι· ἔστι δὲ καὶ ἥδε ἀπάτη, ὡς ἀπὸ στομάχου φέρεσθαι δοκέειν. ἢν δὲ τὸ ἀπὸ τῆς πτύσιος αἷμα, παχὺ μὲν οὐ κάρτα, χροιῇ δὲ μέλαν, λεῖον, ὁμαλὸν, ἀμιγὲς ἑτέρης οὐσίης. χρεμπτομένοισι γὰρ εὐθὺς ἐπὶ τὴν γλῶσσαν ἔρχεται στρογγύλον, ῥηϊδίως ἀπολυόμενον· ἢν δὲ καὶ τὴν ὑπερώην καθορέῃς, δασυτέρην καὶ ἑλκώδεα ὄψεαι, καὶ τὰ πολλὰ ὕφαιμον· ἰητρίη δὲ ἀρκέσει ἁπλῇ, σμικρὴ, στύμματα μὲν ἐς τὴν ὑπερώην, καὶ τάδε ψυχρά. ἐπὶ γὰρ τοῖσι θερμαίνουσι καὶ τοῖσι ἀραιοῦσι καὶ εὐρύνουσι ἡ φορὴ μέζων· καὶ τόδε τὸ τέκμαρ τῆς ἀπὸ τῆς κεφαλῆς πτύσιος· ἐς δὲ τὴν κεφαλὴν κενώσιες ἢ διὰ φλεβῶν, ἢ διὰ ῥινέων, ἢ δι' ἑτέρης διαπνοῆς. καὶ τάδε χρὴ ταχέως δρῆν, ἢν γὰρ τὸ αἷμα ἐπὶ πολλὸν χρόνον ἴῃ, μελέτη μὲν ἐγγίνεται τῇ φορῇ· ἔθος δὲ τοῖσι τῇδε χωρίοισι ἐς ὑπόδεξιν τοῦ αἵματος· ἑλκοῦται δὲ καὶ ἀρτηρία, καὶ βήσσουσι ἀντὶ τῆς χρέμψιος. τοὐντεῦθεν δὲ φθορῆς γίγνεται ἡ ἀρχή.

Ἡ δὲ ἀπὸ θώρηκος καὶ τῶν νέρθεν σπλάγχνων αἵματος φορὴ ἀναγωγὴ καλέεται· ἔστι δὲ κάρτα μὲν ὀλεθρίη, ἢν ἀπό του τῶν ἐπικαίρων ἐκραγέντων ἔῃ, ἢ κοίλης φλεβὸς τῆς ἐν καρδίῃ ἀπὸ τοῦ ἥπατος διακονευμένης τὸ αἷμα, ἢ τῆς τῇ ῥάχι παρατεταμένης παχείης ἀρτηρίης. αἱμορραγίῃ γὰρ ὅκωσπερ ἐν σφαγῇ καὶ δυσπνοῇ ὤκιστος ὄλεθρος· οἷσι δὲ ἀπὸ πνεύμονος, ἢ πλευρῆς, ἢ ἀρτηρίης τῆς τρηχείης, ἧσσον μὲν ὀξέως θνήσκουσι, οὐχ ἥκιστα δὲ ἔμπυαι καὶ φθίσιες γίγνονται. τουτέων δὲ ἀσθενεστέρη ἡ ἀπὸ τῆς τρηχείης ἀρτηρίης· ἢν δὲ ἀπὸ στομάχου ἢ κοιλίης ἐμέηται, οὔτε κάρτα ὀλεθρίως ἴσχουσι, κἢν πάνυ πολλὴ αἱμορραγίη ἔῃ, οὔτε ἡ ἄλθεξις μακρὴ καὶ ποικίλη· ἢν δὲ ἀπὸ ἥπατος καὶ σπληνὸς, οὐ ῥηϊδίη μὲν, οὐδὲ ξυνεχής· ἐς γὰρ τὴν κοιλίην καὶ ἕντερα τουτέων ἡ ἀπόκρισις ἑτοιμοτέρη. οὐ μὴν οὐδὲ ἡ ἄνωθεν διὰ πνεύμονος καὶ ἀρτηρίης, ἀδύνατος, ἢ ἄπιστος. καὶ γὰρ ἐν πυρετοῖς ἀπὸ σπληνὸς καὶ ἥπατος διὰ ῥινῶν αἱμορραγέουσι, κατ᾽ ἶξιν τοῦ σπλάγχνου τοῦ μυκτῆρος ῥέοντος. τόποι μὲν οὖν ἀφ᾽ ὧνπερ ἡ ἀγωγὴ οἵδε· καὶ ἡ ἐς κίνδυνον ἢ ὄλεθρον διαφορή.

Οἱ δὲ τρόποι τρεῖς ἔασι· ἢ γὰρ ἀπὸ ῥήξιος ἀγγείου, ἢ διαβρώσιος, ἢ ἀραιώσιος ἀνάγεται. ῥήγνυται μὲν οὖν ἐξαπιναίως, ἢ πληγῇ, ἢ ἐντάσι ἄχθεος, ἢ ἀνωθήσει,[3] ἢ ἀπὸ ὕψους ἅλματι, ἢ καὶ βοῇ, καὶ ὀργῇ μεγάλῃ, ἤ τεῳ ἄλλῃ ὁμοίῃ αἰτίῃ, εὖτε αὐτίκα ἐπὶ τῇ ἀρτηρίᾳ λάβρως τὸ αἷμα ἐκχέεται· ἢν δὲ ἀπὸ βρώσιος, χρὴ ἐπανερωτῆν, εἴ κοτε πρόσθεν ἔβηξε ὥνθρωπος, ἢ δύσπνους γέγονε, ἢ ναυτίη, ἢ ἔμετος ἦγχε πάρος. ἐκ γὰρ τοιῶνδε πολυχρονίων διεσθίεται τὰ ἀγγεῖα ῥεύματι ξυνεχέϊ καὶ πολλῷ καὶ δριμέϊ. ἐπὴν οὖν

[3] The common reading is *ἀναθέσει*. Ermerins reads *ἢ ἐντάσι ἄχθεος ἀναθέσει*, a very equivocal emendation. My conjectural reading, I feel confident, will be admitted to be the true one by any impartial critic.

πολλὸν ξυντακέντα καὶ λεπτυνθέντα ἐς τέλος ἀπαναλωθῇ τὰ ἀμπέχοντα ὑμένια, τὸ αἷμα ἐκχέει· ἡ δὲ ἐξ ἀραιώσιος ἀρραγὴς μὲν, διὰ τόδε οὔτε πολλὴ, οὔτε ἀθρόη, οὔτε παχέος αἵματος· ἀραιώσι δὲ τῶν ἀγγείων τὸ λεπτὸν ἀποτιθέεται· ἢν δὲ πολλὸν αὐλισθὲν ἐν κοίλῃ χώρῃ αὖθις ἀνάγηται, παχύτερον μὲν ἑωυτοῦ γίγνεται, οὐ μὴν παχὺ κάρτα, οὐδὲ μέλαν, ὁκοῖον αἱμάλωψ· πλεῖον δὲ τῷ πλήθεϊ, ὡς ἀπὸ ἀθροίσιος, εὐθὺς ἀναφέροιτο. τόδε τὸ εἶδος τῆς ἀγωγῆς, γυναιξὶ ὡς ἐπίπαν οὐ καθαιρομένῃσι τάδε ἐπιμήνια γίγνεται, καὶ ἐν τῇσι αὐτῇσι περιόδοισι τῆς καθάρσιος ἐπιφαίνεται, καὶ ἐπὶ τῇσι προθεσμίῃσι τῆς ἀποπαύσιος ἴσχεται· κἢν μὴ ἰηθῇ ἡ γυνὴ, ἐς πολλὰς περιόδους ἀντιπεριεῖσι ἡ ἀναγωγή· μετεξετέρῃσι δὲ καὶ ἀπερράγη τὰ ἀγγεῖα τῷ πλήθεϊ.

Διαφορὴ τῆς ἀναγωγῆς, καὶ εἰ ἐξ ἀρτηρίης, ἢ φλεβὸς ἀνάγοιτο. μέλαν μὲν γὰρ καὶ παχὺ καὶ ῥηϊδίως πηγνύμενον, ἢν ἀπὸ φλεβὸς, καὶ ἧσσον ἐς κίνδυνον ῥέπει, καὶ ἐπίσχεται θᾶσσον. ἢν δὲ ἀπ' ἀρτηρίης, ξανθὸν καὶ λεπτὸν, καὶ οὐ μάλα πήγνυται, καὶ ὁ κίνδυνος ὠκύτερος, καὶ ἡ ἐπίσχεσις οὐ μάλα ῥηϊδίη. αἱ γὰρ διασφύξιες τῆς ἀρτηρίης αἱμορραγίης πρόκλησιν ποιέονται, καὶ τὸ τρῶμα οὐ συμφύει τῇ πολυκινησίῃ.

Ἄλθεξις δὲ, ἢν μὲν ἀπὸ διαβρώσιος μακρὴ, καὶ οὐ ῥηϊδίη, καὶ σφαλερή· ὑπὸ γὰρ ἐλλείψεως ἐς σύμφυσιν τὸ ἕλκος οὐκ ἀφικνέεται· ἕλκος γὰρ, οὐ τρῶμα γίγνεται· ἐπὶ δὲ τῇσι ῥήξισι ἡ σύμφυσις ἑτοιμοτέρη. ψαύει γὰρ ἀλλήλων τοῦ τρώματος τὰ χείλεα· ἔστι ἥδε ὧν ἡ διαφορὴ δευτέρη ἐς κίνδυνον. ἀσινεστάτη δὲ ἡ ἐπὶ τῇσι ἀραιώσισι· ἴσχεται γὰρ αὐτομάτως, καὶ ἰητρίη στύψις καὶ ἔκψυξις ἱκανή.

Σημαντέοι δὲ καὶ οἱ τόποι, ἀφ' ὧνπερ ἀνάγεται. ξυνὰ γὰρ πολλὰ σημεῖα, καὶ ἡ ἀπάτη ῥηϊδίη, καὶ ἰητρίη ἑτέρη. ἀπὸ στομάχου μὲν οὖν οὔτε λίην ἐξ ἀραιώσιος ἀνάγεται· ἡ γὰρ τῶν βρωμάτων τε καὶ τῶν πομάτων ψύξις τε καὶ στύψις

ἐς πύκνωσιν ἄγει τὰ μέρεα· ἀτὰρ οὐδὲ διαβρώσιες ξυνεχέες εἰσὶ, καί τοι μᾶλλον τῆς προτέρης· τὰ γὰρ ἀναδάκνοντα τῶν ῥευμάτων οὐ προσίσχεται πολλὸν χρόνον, ὀλλ᾽ ἤ ἀπεπτύσθη, ἢ διηλάθη κάτω. συνηθεστέρη δὲ στομάχῳ ἐστὶν ἡ ῥῆξις. εἰ οὖν ἀπορραγῇ κοτε, αἱμορραγίαι οὐ κάρτα μεγάλαι, ὁκοῖαι ἀπὸ θώρηκος. ἰσχνὰ γὰρ τῇδε τὰ φλεβία, σμικραὶ δὲ καὶ ἀρτηρίαι· ἰδέῃ δὲ τὸ αἷμα οὐ κάρτα μέλαν, ἢ ὑπόξανθον οὐ κατακορέως, λεῖον, ἢ σιάλοισι μεμιγμένον, ξὺν ναυτίῃ καὶ ἐμέτῳ ἀναφερόμενον. βὴξ μικρὴ, ἄλλοτε μὲν ξύν τῳ, ἄλλοτε δὲ μούνη ἄνευθεν ἀναγωγῆς· ξυνταλαιπωρέει γὰρ ἡ ἀρτηρίη τῷ στομάχῳ, παρατεταμένη καὶ ξυνημμένη· δῆξις, ἢ στύψις τοῦ ἕλκεος ἐπὶ τοῖσι καταπινομένοισι· πολλὸν δὲ μᾶλλον, ἢν ψυχρὰ κάρτα ἢ θερμὰ ἢ στρυφνὰ ἔῃ· ἐγγίγνεται δὲ καὶ πόνος τοῦ στομάχου, μετεξετέροισι δὲ μέσφι μεταφρένου· ἔμετοι φλεγματώδεες· ἐπαναφέρουσι δέ κοτε, ἐπὴν ἐς μῆκος ἡ νοῦσος ἐπιταθῇ, καὶ μέζων ἔῃ ἀποσιτίη, τουτέων πλῆθος πολύ· πυρετοὶ οὐ μάλα ξυνεχέες, ἀλλὰ ῥεμβώδεες.

Ἀπὸ δὲ κοιλίης ἀνάγοιτο μέλαν καὶ πηγνύμενον, κὴν ἀπὸ ἀρτηρίης ᾖ· ἢν δὲ ἀπὸ φλεβὸς, πολλόν τι μελάντερον, πολλὸν δὲ καὶ παγετώτερον· ναυτίη πολλὴ καὶ ἔμετος φλεγμάτων καὶ χολωδέων, τοῖσι σιτίοισι συμμιγνύμενον τὸ αἷμα, ἢν προβεβρώκῃ ὥνθρωπος· ἐν γὰρ τῇ αὐτῇ χώρῃ ἄμφω ἅμα ἁλίζεται καὶ ἡ τροφὴ καὶ τὸ αἷμα. ἐξερεύξιες πολλαὶ, βρωμώδεες· κὴν μὲν πολλὴ ξυλλεγῇ, ἀπορίη, σκοτόδινος· ἢν δὲ ἐμεθῇ τάδε, ῥηΐζουσι. ἔκλυτοι, καυσώδεες τὸ σύμπαν, πόνος ξυνεχὴς τῆς κοιλίης.

Ἀπὸ δὲ τῆς τρηχείης ἀρτηρίης μικρὸν καὶ σφόδρα ξανθὸν τὸ αἷμα καὶ ξὺν βηχὶ ἀνάγουσι· κὴν μὴ ἀνάγωσι δὲ, διηνεκέως βήσσουσι· αἴσθησις δὲ καὶ πόνου, ἔνθα ὁ βρόγχος, ἢ μικρόν τι νέρθεν ἢ ὕπερθεν· φωνὴν βραγχώδεες, ἀσαφέες·

Ἢν δὲ ἀπὸ πνεύμονος ᾖ, ἀθρόως ἡ ἀναγωγὴ, ἐπὶ δὲ μᾶλλον,

εἰ ἐκ διαβρώσιος, ξὺν βηχὶ πολλῇ ξανθὸν κατακορέως, ἀφρῶδες, στρογγύλον, ὡς ἄλλην ἀπ᾽ ἄλλης ἀναγωγὴν διακεκρίσθαι· ἀλλὰ καὶ ἡ ἐν ξυνῷ ἀγγείῳ φορὴ τῶν τοῦ θώρηκος ἀναγομένων ἄλλη· καὶ διαστήσαις ἂν τὰ ξυμμεμιγμένα ἐκ παραθέσιος, ὡς ὄντα μέρεα θώρηκος· τὴς τὰ δὲ ἰδέην σαρκοειδέα δοκοίης ἂν πλεύμονος ἔμμεναι μέρεα. θώρηκος βάρος, ἀπονίη, ἐρύθημα προσώπου πολλόν τι μᾶλλον τουτέοισι.

Ἦν δὲ ἀπὸ θώρηκος ἐπανίῃ, ἐς τὸ πρόσθεν κατὰ τὸ στέρνον πόνος διασημαίνει τοῦ ἐρρωγότος μέρεος. βὴξ σύντονος καὶ μόλις ἀνάγουσα. τὸ δὲ αἷμα ξανθὸν οὐ κάρτα, μέσως παχὺ, ἄναφρον. ἢν δὲ καὶ πνεύμων ἐκ τῆς παρόδου ξυμπαθήσῃ, προσδιδοῖ τοῦ ἀφρώδεος· ὁδὸς γὰρ θώρηκος ἐς ἀρτηρίην πνεύμων.

Ἦν δὲ ἀπὸ πλευρῆς, ξὺν βηχὶ μὲν, μέλαν δὲ καὶ λεῖον, κάκοδμον, βρωμῶδες, ὁκοῖον τῆς σηπεδόνος, πόνος τῆς πλευρῆς ὀξύς. πολλοὶ γοῦν θνήσκουσι πλευριτικὸν τρόπον ξὺν πυρετῷ.

Ὥρη δὲ φέρει ὑγρὴ καὶ θερμή. τοιόνδε τὸ ὑγρὸν καὶ θερμὸν ἔαρ. δεύτερον τὸ θέρος· μετόπωρον ἧσσον, χειμὼν δὲ ἥκιστα· θνήσκουσι δὲ θέρους μὲν μάλιστα αἱμορραγίῃ· φλεγμοναὶ γὰρ οὐ κάρτα μεγάλαι γίγνονται τότε· ἔαρος δεύτερον, φλεγμονῇ καὶ πυρετοῖσι καυσώδεσι. φθινοπώρῳ δὲ ὡς ἐπίπαν ῥηϊδίως φθόαι γίγνονται.

Ἀθρόον δὲ εἰρῆσθαι, ἐπὶ πάσῃ αἵματος ἀναγωγῇ, κἢν μικρὴ ἔῃ, κἢν ἤδη μεμύκῃ τὰ ῥαγέντα, ἕπεται δυσθυμίη, δυσελπιστίη, ἀπόγνωσις τοῦ βίου. τίς γὰρ οὕτως εὐσταθὴς ὡς ὁρῆν μὲν ἑωυτὸν σφαγῇ ἴκελον πεπονθότα, μὴ ὀρρωδέῃ δὲ ἀμφὶ θανάτου; καὶ γὰρ καὶ τὰ μέζω τῶν ζῴων καὶ τὰ ἀλκιμώτερα, ὁκοῖον οἱ ταῦροι, αἱμορραγίῃ θνήσκουσι ὤκιστα. ἀλλὰ τόδε μὲν οὐ μέγα τὸ θώϋμα. θώϋμα δὲ μέγα τόδε. ἐπὶ γὰρ τῇ ἀπὸ πνεύμονος φορῇ μούνῃ χαλεπωτάτῃ ἐούσῃ

οὐκ ἀπογιγνώσκουσι ἑωυτῶν οἱ ἄνθρωποι, κἢν ἐν τῷ ἐσχάτῳ ἔωσι. δοκέω δὲ ἔγωγε τὴν τοῦ πνεύμονος ἀπονίην αἰτίην ἔμμεναι· πόνος γὰρ κἢν σμικρὸς ἔῃ, θάνατον ὀρρωδέει· καὶ ἔστι ἐν τοῖσι πλείστοισι φοβερώτερος ἢ κακίων· ἀπονίη δὲ καὶ ἐν τοῖσι μεγάλοισι κακοῖσι, ἀφοβίη θανάτου, καὶ ἔστι κακίων ἢ φοβερωτέρη.

Κεφ. γ΄. Περὶ Συγκοπῆς.

Εὖ γε ὅλως ὁ ἰητρὸς, ἠδὲ ὁ δημότης, εὖ γε ἐπικλήσιος τοῦδε τοῦ πάθεος. ὠκυτάτου κακοῦ ἐστι οὔνομα·[1] τί μὲν γὰρ μέζον ἢ ὠκύτερον συγκοπῆς δυνάμιος; τί δὲ οὔνομα ἕτερον εἰς ἐπίκλησιν τοῦδε τοῦ πράγματος μᾶλλον εὔσημον; τί δὲ καρδίης ἄλλο καιριώτερον ἐς ζωὴν ἢ ἐς θάνατον; οὐδὲ τὴν συγκοπὴν ἄπιστον τῆς καρδίης νοῦσον ἔμμεναι, ἢ αὐτὴν σίνος τῆς ἐν αὐτέῃ τοῦ ζῆν δυνάμιος· τόσον τε τάχος τοῦ ὀλέθρου, τοιήδε καὶ ἰδέη. ἔστι γὰρ τὸ πάθος λύσις τῶν δεσμῶν τῆς εἰς ζωὴν δυνάμιος, ἀντίξουν τῇ συστάσει τοῦ ἀνθρώπου ἐόν. τῆσδε γὰρ ἀπρὶξ λαβόμενον οὐ μεθίησι, ἀλλ᾽ ἐς διάλυσιν τρέπει. καὶ οὐ μέγα τὸ θώϋμα. καὶ γὰρ καὶ ἕτερα πάθεα ἴδια καὶ ἐπίκαιρά τινων μερέων ἐστὶ, οἷσίπερ ἐμφύνει, καὶ τουτέων ἐξάπτεται· βουβῶνες μὲν οἱ

[1] The reading in all the MSS. is, *ὦ κύφων οὖ*—words which evidently have no meaning. Ermerins accordingly erases them, with the three following—*κακοῦ ἐστι οὔνομα*—altogether. This, I think, will generally be admitted to be too bold a procedure. The emendation suggested by Fabricius and Mattaire, and adopted by Wigan (namely, *ὠκυφόνου*), is so plausible, and requires so little change of the characters, that I should have had no hesitation in adopting it, provided there were any authority for it; but this, I fear, is not the case. I have therefore ventured to substitute *ὠκυτάτου* in place of it; and I am persuaded that, upon mature consideration, it will be approved of by every competent judge. I need scarcely remark, that it is of common occurrence in the works of the medical authorities, and that it is very applicable in this place.

λοιμώδεες καὶ σφόδρα κακοήθεες ἐξ ἥπατος[2] ἐξ ἄλλου δὲ γίγνονται οὐδενός. νεύρων δὲ τέτανος, ἐπιληψίη δὲ κεφαλῆς. ὧδε οὖν καὶ ἡ συγκοπὴ καρδίης ἐστὶ καὶ ζωῆς νοῦσος. ὁκόσοι δὲ στομάχου ἡγέονται τὸ πάθος ἔμμεναι, οὕνεκα σιτίοισί τε καὶ οἴνῳ, μετεξετέροισι δὲ καὶ ψυχρῷ, ἡ δύναμις ἐστάθη, καὶ τὸ κακὸν ἐξηλάθη, οἱ δέ μοι δοκέουσι καὶ τὴν φρενῖτιν τριχῶν τῆς κεφαλῆς, καὶ τοῦ δέρματος νοῦσον ἡγέεσθαι, οὕνεκεν κουρῇ καὶ τέγξι αὐτέων ῥηίζουσι οἱ φρενιτικοί. ἀλλὰ γὰρ τῆς καρδίης γειτόνημα καιριόν ἐστι ὁ στόμαχος, ἐξ οὗπερ ἕλκει ἡ καρδίη οἰκεῖον ἢ ἀξύμφορον. καὶ γὰρ καὶ διὰ πνεύμονος ἕλκει πνεῦμα εἰς ἀναπνοὴν ἡ καρδίη, ἀλλ' οὐχὶ πνεύμων ἐξ ἴσης ἀρχῆς ἀναπνέει.[3] οὐ γὰρ ἐν τοῖσι ὀργάνοισι αἱ δυνάμιες, ἀλλ' ἔνθα ἀρχὴ ζωῆς ἦν καὶ ἰσχύος. στόμαχος δὲ οὔτε ἀρχὴ οὔτε χωρίον ζωῆς· βλαβήσεται δέ τις διὰ ἀτονίην. καὶ γὰρ καὶ τὰ καρδιοβόλα βρώματα οὐ τὸν στόμαχον σίνεται, ἀλλὰ δι' αὐτέου τὴν καρδίην· ἐπεὶ καὶ οἱ ἐπὶ τοῖσδε θνήσκοντες σημεῖα ἴσχουσι καρδίης πάθεος, σφυγμοὺς μικροὺς, ἀδρανέας, πάταγον τῆς καρδίης, ἐπὶ πηδήσι καρτερῇ, σκοτόδινος, λειποθυμίη, νάρκη, καὶ παρέσιες μελέων, ἱδρὼς ἄσχετος, πουλὺς, ψύξις ὅλου, ἀναισθησίη, ἀφωνίη. ποῦ δὴ τὸν στόμαχον πάσχειν τάδε; ἄττα δὲ αὐτέου ἴδια, ναυτίη, ἔμετος, ἀποσιτίη, λὺγξ, ἐρεύξιες, ὀξυρεγμίη· ἐπὶ δὲ τοῖσι καρδιώσσουσι καὶ αἰσθήσι ὀξύτεροι, ὡς ἰδεῖν καὶ ἀκοῦσαι μᾶλλον ἢ πρόσθεν, καὶ γνώμῃ εὐσταθέσ-

[2] I must own, that I feel somewhat disposed to follow the suggestion of Wigan, and read ἤβης: for it is well known that pestilential buboes occur principally in the groin (i. e. near the pubes), as is first noticed by Procopius (*de Bello Persico*, 22, 23). I am not aware, moreover, that any of the ancient authorities refer the pestilential buboes to the liver, but to the glands of the groin. See Agathias, Hist. v. and the other authorities quoted at P. Æginet. t. i. p. 232, Syd. Soc. Edit.

[3] Were I disposed to indulge in conjectural emendation, I should certainly not hesitate in this place to read, ἐξ ἴσης τῇ ἀρχῇ. I wonder the present unsatisfactory reading has escaped the animadversions of all the editors and commentators.

τεροι, καὶ ψυχῇ καθαρώτεροι, καὶ τάδε οὐκ εἰς τὰ παρεόντα μοῦνον, καὶ ἐς τὰ μέλλοντα μάντιες ἀτρεκέες. μὴ οὖν καὶ αἵδε στομάχου αἱ δυνάμιες, ἀλλὰ καρδίης, ἔνθα καὶ ἡ ψυχὴ καὶ ἡ φύσις αὐτέης, εἰς ἣν καὶ τὸ πάθος ᾗ τῶν τῇδε δυνάμεων.

Ἔστι δὲ ἡ τῆς νούσου ἰδέη ἔκλυσις τοῦ τόνου τῆς φύσιος ἐπ᾽ αἰτίῃ ψύξι καὶ ὑγρότητι. καὶ γὰρ ἄθερμοι, καὶ τὰ εἴσω καὶ τὰ ἔξω, καὶ ἄδιψοι· καὶ ψυχρὸν ἀναπνέουσι, κἢν ἐκ μεγάλων καὶ καυσωδέων ἐστὶ πυρετῶν, ἐξ ὧνπερ ἐξάπτεται ἡ ξυγκοπή. εὖτε μὲν γὰρ ἔρρωται ἡ φύσις, καί ἐστιν εὔκρατος, πάντων μὲν κρατέει, πᾶσι δὲ σημαίνει, καὶ ὑγρῷ, καὶ πνεύματι, καὶ στερεοῖσι, καὶ τῇ τούτων εὐταξίῃ καὶ ξυμμετρίῃ ἐς ζωὴν διέπει τὸν ἄνθρωπον· ἢν δὲ τῆς φύσιος ὁ δεσμὸς, τουτέστι ὁ τόνος, λυθῇ, τότε γίγνεται τὸ πάθος. κατάρχει δὲ αὐτέου καῦσος, ὅς ἐστι τοιόσδε.

Κεφ. δ΄. Περὶ Καύσων.

Πῦρ μὲν πάντη καὶ δριμὺ καὶ λεπτὸν, μάλιστα δὲ τὰ εἴσω· ἀναπνοὴ θερμὴ, ὡς ἐκ πυρὸς, ἠέρος ὁλκὴ μεγάλη, ψυχροῦ ἐπιθυμίη, γλώσσης ξηρότης, αὐασμὸς χειλέων καὶ δέρματος, ἄκρεα ψυχρὰ, οὖρα χολόβαφα κατακορέως, ἀγρυπνίη, σφυγμοὶ πυκνοὶ, σμικροὶ, ἔκλυτοι· ὀφθαλμοὶ εὐαγέες, λαμπροὶ, ὑπέρυθροι· προσώπου εὐχροίη.

Ἦν δὲ ἐπὶ μᾶλλον αὔξῃ τὸ πάθος, μέζω τὰ πάντα καὶ κακίω· σφυγμοὶ σμικρότατοι καὶ πυκνότατοι, πῦρ ξηρότατον καὶ δριμύτατον, γνώμη παράφορος, πάντων ἀγνωσίη, διψώδεες, ψαῦσαι ψυχροῦ ἐπιθυμίη, τοίχου, ἐσθῆτος, ἐδάφεος, ὑγροῦ· χεῖρες ψυχραὶ, θέναρα θερμότατα, ὄνυχες πελιδνοὶ, ἀναπνοὴ πυκινὴ, νοτὶς περὶ μέτωπα καὶ κληῖδας.

Ἦν δὲ ἐς ἄκρον ξηρότητος καὶ θερμασίης ἥκῃ ἡ φύσις, τὸ μὲν θερμὸν ἐς ψυχρὸν, ὁ δὲ αὐχμὸς ἐς ἐπομβρίην τρέπεται.

αἱ γὰρ τῶν πρηγμάτων ἐς τὸ ἔσχατον ἐπιτάσιες εἰς τὴν ἐναντίην μεταβάλλουσι ἰδέην. ἐπὴν οὖν λυθῇ τῆς φύσιος τὰ δεσμὰ, τόδε ἐστὶ ἡ συγκοπὴ, τότε ἰδρὼς ἄσχετος πάντη τοῦ σώματος, ἀναπνοὴ ψυχρὴ, ἀτμὸς ἀνὰ ῥῖνας πουλὺς, ἄδιψοι, ἐξήρανται γὰρ τά τ' ἄλλα, ἀτὰρ καὶ τὰ ἄλλα διψαλέα ὄργανα, στόμα, στόμαχος·[1] οὖρα λεπτὰ, ὑδατώδεα· κοιλίη τὰ πολλὰ μὲν ξηρὴ, ἔστι δὲ καὶ οἷσι ὑποφέρει βραχέα χολώδεα, πουλὺς πλάδος, διαρρέει δὲ καὶ τὰ ὀστέα λυόμενα· καὶ ἀπὸ πάντων ὡς ἐν ποταμῷ ἐς τὰ ἔξω ἡ φορή.

Ψυχῆς κατάστασις,[2] αἴσθησις σύμπασα καθαρὴ, διάνοια λεπτὴ, γνώμη μαντική. προγιγνώσκουσι μὲν οὖν πρώτιστα μὲν ὠυτέοισι τοῦ βίου τὴν μεταλλαγήν· ἔπειτα τοῖσι παρεοῦσι προλέγουσι τὰ αὖθις ἐσόμενα· οἱ δὲ αὐτέους μὲν ἔσθ' ὅτε καὶ ἀλλοφάσσειν[3] δοκέουσι· τῇ ἀποβάσι δὲ τῶν εἰρημένων θωϋμάζουσι ὦνθρωποι. μετεξέτεροι δὲ καὶ προσλαλέουσι τῶν κατοιχομένων τισὶ, τάχα μὲν παρεόντας ὁρεῦντες αὐτοὶ μοῦνοι, ὑπὸ λεπτῆς καὶ καθαρῆς αἰσθήσιος, τάχα δ' αὐτῶν τῆς ψυχῆς προγγινωσκούσης, καὶ διηγευμένης τοὺς ἄνδρας οἷσι ξυνέσονται. πρόσθεν μὲν γὰρ ἐν τοῖσι ὑγροῖσι

[1] Ermerins transposes all this clause, *ἐξήρανται.....στόμαχος*, to the beginning of the chapter, after *δέρματος*. I find difficulty in reconciling myself to this change; indeed, in either place, the meaning of these words is not clear.

[2] There has been much difference of opinion respecting these two words. I regard the construction as an Attic anacoluthon, of which many examples occur in our author's works, and in those of Ælian and Arrian, who were about his age. Ermerins mentions that Kühn was disposed to regard them as belonging to the Glossema. This, I know, was suggested to him by the late Dr. Kerr, of Aberdeen, whose correspondence with Kühn I saw at the time it took place, about thirty years ago.

[3] This conjectural emendation of Petit, which is adopted by Ermerins and Wigan, is an ingenious substitute for the common reading, *ἄλλο φασὶ*, which evidently has no meaning. A still more simple emendation, however, would be, *ἄλλο φάσθαι* —that is to say, the spectators "fancy that they speak strange, i.e. incoherent." See Liddel and Scott's Lexicon under *ἄλλος*, for this meaning of the word.

ὡς ἐν ἰλύϊ ἔνην καὶ ζόφῳ.[4] ἐπεὶ δὲ τάδε ἐξήντλησε ἡ νοῦσος, καὶ ἀπὸ τῶν ὀφθαλμῶν τὴν ἀχλὺν ἕλε, ὁρέουσι τά τε ἐν τῷ ἠέρι, καὶ γυμνῇ τῇ ψυχῇ γίγνονται μάντιες ἀτρεκέες· οἱ δὲ ἐς τοσόνδε λεπτότητος ὑγρῶν καὶ τῆς γνώμης ἀφιγμένοι οὐ μάλα τοι περιγίγνονται, ἐξηερωμένης ἤδη τῆς ζωτικῆς δυνάμιος.

Κεφ. ε'. Περὶ Χολέρης.

Ἡ χολέρη παλίνορσός ἐστι φορὴ τῆς ὕλης τῆς ἐν τῳ παντὶ ἐς τὸν στόμαχον καὶ τὴν κοιλίην καὶ τὰ ἔντερα, ὀξύτατον κακόν· διεκθέει δὲ ὕπερθεν μὲν ἐς ἔμετον τὰ ἐν τῷ στομάχῳ ἁλιζόμενα· διὰ δὲ τῆς κάτω διεξόδου τὰ ἐν τῇ κοιλίῃ καὶ τοῖς ἐντέροις ὑγρά. ἰδέην δὲ τὰ πρῶτα μὲν ὑδατώδεα τὰ δι' ἐμέτου, τὰ δὲ δι' ἕδρης κόπρανα ὑγρὰ, δυσώδεα· ἀπέψιες γὰρ ξυνεχέες αἱ τῆσδε προφάσιες· ἢν δὲ τάδε ἀποκλυσθῇ, φλεγματώδεα, ἔπειτα χολώδεα· τὰ πρῶτα μὲν ῥηϊδίως, ἀπόνως· ἔπειτα δὲ ξὺν ἐντάσεσι μὲν ὁ στόμαχος, γαστὴρ δὲ μετὰ στρόφων.

Ἢν δὲ ἐς τὸ κάκιον ἐπιδιδῷ, καὶ στρόφοι μείζονες, λειποθυμίη, ἔκλυσις μελέων, ἀπορίη, ἀποσιτίη· ἢν δὲ καί τι προσενέγκωνται, πολλῷ ῥοίζῳ ξὺν ναυτίῃ ἐς ἔμετον διεκθέει ξανθὴ χολὴ κατακορέως καὶ τὰ διαχωρήματα ὅμοια· σπασμοὶ, ξυνολκαὶ μυῶν τῶν ἐν τῇ κνήμῃ καὶ βραχιόνων· δάκτυλοι καμπύλοι, σκοτόδινος, λὺγξ, ὄνυχες πελιδνοὶ, κατάψυξις, ἄκρεα ψυχρὰ, καὶ τὸ ὅλον ῥιγώδεες.

[4] Ermerins does not hesitate to expunge the word *ὑγροῖσιν* altogether; but this seems to me an unwarrantable liberty. By the addition of one short word, *ὡς*, and a little transposition, I flatter myself that I have greatly improved the text. Petit proposes to read *ἰλυώδεσι ὑγροῖσι*, but without referring to any medical authority for such an expression. In illustration of the general meaning of this sentence, see an important passage on the *Pneuma*, below. Therap. I. i.

Ἦν δὲ ἐς τελευτὴν ἥκῃ τὸ κακὸν, ἀτὰρ ἰδροῖ ὥνθρωπος,[1] χολὴ μέλαινα ἄνω καὶ κάτω. οὖρα σχεθεῖσα κύστις ὑπὸ σπασμοῦ· ἀλλ᾽ οὐδὲ οὖρον ἀλίζεται ὑπὸ τῆς ἐς τὸ ἔντερον τῶν ὑγρῶν μετοχετεύσεως· ἀφωνίη, σφυγμοὶ σμικρότατοι καὶ πυκνότατοι, ὁκόσοι ἐπὶ ξυγκοπῇ· ἐντάσιες ἐμέτου ξυνεχέες κενεαὶ, προθυμίαι τεινεσμώδεες, ξηραὶ, ἄχυλοι· θάνατος ἐπώδυνος καὶ οἴκτιστος, σπασμῷ καὶ πνιγὶ καὶ ἐμέτῳ κενῷ.

Φέρει μὲν τὸ πάθος ὥρη μὲν θέρεος, δεύτερον δὲ φθινόπωρον, ἦρ ἧσσον, χειμὼν ἥκιστα· ἡλικίαι δὲ, αἱ τῶν νέων καὶ ἀκμαζόντων· γῆρας ἥκιστα, παιδία δὲ τουτέων μᾶλλον, ἀλλ᾽ οὐ θανατώδεα.

Κεφ. ϛ′. Περὶ Εἵλεοῦ.

Ἐντέροισι γίγνεται μὲν φλεγμονὴ, ὀδύνην ὀλεθρίην ἐμποιοῦσα. θνήσκουσι γὰρ μυρίοι στρόφοισι καρτεροῖσι· ἐγγίγνεται δὲ καὶ πνεῦμα ψυχρὸν, ἀργὸν, οὔτε κάτω περῆσαι ῥηΐδιον οὔτε ἄνω ἀνελθέμεναι· μίμνει δὲ ἐπιπολὺ ἑλισσόμενον ἐν ὀλίγῃσι τῶν ἄνω ἑλίξεσι· τοὔνεκεν καὶ τὸ πάθος ἐπίκλησιν ἔσχεν εἰλεόν. κὴν πρὸς τοῖς στρόφοις δὲ καὶ πίεσις καὶ μάλθαξις τῶν ἐντέρων ἔῃ, καὶ πουλὺ τὸ ὑπογάστριον ὑπερίσχῃ, χορδαψὸς τὸ τοιοῦτόν ἐστι οὔνομα· ἔψησις μὲν γὰρ ἡ μάλθαξις· χορδὴ δὲ ἐντέρων ἐπώνυμον. καὶ γὰρ καὶ ἐπιχορδίδα τὸ μεσεντέριον ἐκίκλησκον οἱ πρόσθεν, τά τε μεσηγὺ νεῦρα καὶ τὰ ἀγγεῖα καὶ τοὺς ὑμένας τοὺς ἀνοχῆας τῶν ἐντέρων.

Αἰτίη τοῦ εἵλεοῦ συνεχὴς μὲν διαφθορὴ σιτίων πολλῶν τε καὶ ποικίλων καὶ οὐ ξυνηθέων, καὶ ἄλλη ἐπ᾽ ἄλλῃ ἀπεψίη, μάλιστα δ᾽ ἐπὶ τοῖσι εἰλεώδεσι, ὁκοῖόν τι μελὰν σηπίης. οὐκ ἀδόκητος δὲ πληγὴ, ἢ ψύξις, ἢ ψυχροποσίη ἐφ᾽ ἰδρῶτι,

[1] Ermerins places the words ἀτὰρ ἰδροῖ ὥνθρωπος after ῥιγώδεες, but the necessity for this change is not very clear.

ἄδην ἡ χανδόν· καὶ οἷσι δὲ ἔντερον ἐς τὸν ὄσχεον ξὺν κόπρῳ κατέβη, καὶ οὐκ ἀνώσθη ἐς τὴν κοιλίην, ἀλλ᾽ ἀνελήφθη βίῃ,[1] τουτέοισι ἔθος ἐπιφλεγμαίνειν τὰ κάτω ἔντερα. ξύνηθες δὲ τὸ πάθος παιδίοισι, οἷσίπερ ἂν καὶ ἀπεψίη ᾖ, καὶ τὸ βλάβος διαδιδράσκουσι μᾶλλον διά τε τὸ ἔθος καὶ τὴν ὑγρότητα τῶν ἐντέρων· ὀλισθηρὰ γάρ· γέροντες δὲ οὐ μάλα μὲν πάσχουσι, περιγίγνονται δὲ ἥκιστα. ὥρη θέρεος τίκτει μᾶλλον ἦρος, φθινόπωρον δὲ χειμῶνος, ἀμφοῖν δὲ ἐπὶ μᾶλλον θέρος.

Πολλοὶ μὲν οὖν ἐπὶ τούτοισι στρόφοισι θνήσκουσι αὐτίκα· μετεξετέροισι δὲ καὶ πῦον ἐγγίγνεται, καὶ αὖθις μελανθὲν τότε τὸ ἔντερον καὶ διασαπὲν ἐξέπεσε, καὶ οὕτως ἐξέλιπον. ξύνεστι δὲ αὐτέοισι, εἰ μὲν ἐπιεικὴς εἰλεὸς εἴη, πόνος ἐλισσόμενος, στομάχου πλάδος, ἔκλυσις, μαλακίη, ἐρεύξιες κεναὶ καὶ οὐδὲν ὠφελοῦσαι, κοιλίη ὑποβορβορίζουσα φύσῃσι, ὁδοιπορίη μεσφὶ ἕδρης, διέξοδοι δὲ ἀτελέες.

Ἢν δὲ ἐπίτασιν ἴσχῃ ὁ εἰλεὸς, πάντων ἄνω ἡ φορὴ, πνευμάτων, φλέγματος, χολῆς. ἐμοῦσι γοῦν τάδε· ἔξωχροι, ψυχροὶ τὸ πᾶν σκῆνος· πόνος πουλὺς, ἀναπνοὴ κακὴ, διψαλέοι·

Ἢν δὲ καὶ θνήσκειν μέλλωσι, ἱδρὼς ψυχρὸς, δυσουρίη, ἕδρη ἀπολελημμένη, ὡς μηδὲ ἰσχνὸν ἔλασμα διελάσαι· κόπρων ἔμετοι, ὤνθρωποι ἄφωνοι, σφυγμοὶ πρόσθεν μὲν ἀραιοὶ, σμικροί· πρὸ θανάτου δὲ σμικρότατοι, καὶ πυκνότατοι καὶ ἐκλείποντες. τάδε μὲν οὖν τοῖσι λεπτοῖσι ἐντέροισι ξυμπίπτει.

Ἀτὰρ καὶ κώλῳ τὰ αὐτὰ πάθεα γίγνεται, καὶ τὰ ξυνόντα ὅμοια, καὶ ἡ αὐτὴ συμφορή. τουτέων δὲ μετεξέτεροι διαδιδράσκουσί κοτε, ἢν πῦον ἐγγένηται τῷ κώλῳ. αἰτίη δὲ τὸ βάθος τὸ σαρκοειδὲς τοῦ ἐντέρου. πόνος δὲ ἰσχνὸς μὲν, ἠδὲ ὀξὺς ἐπὶ τοῖσι λεπτοῖσι ἐντέροισι, πλάτος δὲ καὶ βάρος

[1] Should we not read ἤ? See the Notes of Wigan and Ermerins, which explain the difficulties about the text without removing them.

ἴσχων ἐπὶ τῷ κώλῳ.[2] διαΐσσει δὲ ὁ πόνος, ἄλλοτε μὲν ἐπὶ τῇσι πλευρῇσι, εὖτε φαντασίη ἐγγίγνεται πλευρίτιδος· καὶ γὰρ καὶ πυρεταίνουσι οἵδε· ἄλλοτε δὲ ὑπὸ τῇσι νοθῇσι ἐνθάδε καὶ ἔνθα, ὡς δοκέειν τὴν ὀδύνην ἥπατος ἢ σπληνὸς ἔμμεναι· αὖθίς κοτε ἐν τοῖσι κενεῶσι, πολλὸν γὰρ τὸ κῶλον καὶ πάντη ἕλικας ποιεύμενον· μετεξετέροισι δὲ καὶ ἐς τὸ ἱερὸν ὀστέον ἐρείδει, καὶ ἐς μηροὺς, καὶ διδύμων κρεμαστῆρας. ἐπὶ δὲ τοῖσι κωλικοῖσι ἔμετοι πλεῦνες κενοὶ, τὰ δὲ ἐμεύμενα λεπτὰ, χολώδεα, ἐλαιοειδέα. ἔστι δὲ ὁ ἐντεῦθεν κίνδυνος τοσόνδε ἀσινέστερος, ὁκόσον καὶ τὸ κῶλον τῶν λεπτῶν ἐντέρων σαρκοειδέστερον καὶ παχύτερον καὶ ἀνεξικακώτερον.

Κεφ. ζ'. Περὶ τῶν κατὰ τὸ Ἧπαρ ὀξέων παθῶν.

Τῶν ἀπὸ καρδίης οἱ ἀπὸ ἥπατος οὐκ ὠκύτερον μὲν, ἐπιπονώτερον δὲ θνήσκουσι. ἔστι γὰρ αἵματος πάγος τὸ πλεῖστον ἧπαρ· ἢν δὲ ἐν τῇσι πύλῃσι αὐτέου ξυμπέσῃ τις θανάτου αἰτίη, οὐ μεῖον ὀξέως ἢ οἱ ἀπὸ καρδίης θνήσκουσι. ὑμέσι γὰρ, καὶ τόνοισι ἐπικαίροισι καὶ λεπτοῖσι, καὶ φλεψὶ μεγάλῃσι ἐξύφανται τάδε τὰ μέρεα. ὡς δὲ καὶ τῶν σοφῶν ἀφηγέονταί τινες, καὶ ψυχῆς ἐπιθυμίη τῇδε ἐγκάθηται. αἱμορραγίῃ μὲν γὰρ ὑπερίσχει πάντα πολλόν· ῥίζωσις γὰρ φλεβῶν ἧπαρ.[1] γίγνεται ὧν ἐν αὐτέῳ μεγάλη μὲν φλεγμονὴ, οὐ κάρτα ξυνεχέως, οὐδὲ ἐν τοῖσιν ἐς τὰ ἐπίκαιρα χωρία.[2] φθάνει γὰρ ἐξελθὼν τοῦ ζῆν ὥνθρωπος. σμικροτέρη δὲ θαμινά· τοὔνεκεν διαδιδράσκουσι μὲν τὸν ὄλεθρον,

[2] Ermerins deserves great credit for his ingenious emendation of this passage. The common reading is πλάδος and ἴσχον, from which no suitable meaning can be drawn. In the Askew MS. we read *ἰσχνὸν* and κώλω. In it, by the way, the iota subscriptum is generally wanting.

[1] Hippocrat. de Aliment.

[2] I have followed Ermerins in substituting ὧν for ὢν, and τοῖσιν for τισίν. Still neither the reading nor the punctuation is satisfactory.

μακρότερα δὲ νοσέουσι. ἔργου γὰρ αὐτέου τοῦ κατὰ τὴν ἐξαιμάτωσιν οὐκ ἔστιν ἀνάπαυλα, οὐδὲ ἀμβολή· ἐπὶ δὲ τὴν καρδίην καὶ τὰ νέρθεν τοῦ διαφράγματος ἐντεῦθεν γὰρ τοῦ αἵματος ἀφέσιες.

Ἢν ἐπὶ μέζονι αἰτίῃ, πληγῇ, ἢ διαφθορῇσι ξυνεχέσι πολλῶν καὶ κακῶν σιτίων, καὶ οἰνοφλυγίῃ, ἢ ψύξι καρτερῇ, καὶ ἐν τῇσι πύλῃσι γίγνεται φλεγμονὴ, ὤκιστος ὄλεθρος. πῦρ μὲν γὰρ ὑποβρύχιον, ἀλαμπὲς, δριμὺ, σφυγμοὶ νωθροὶ, πόνου ἰδέη ποικίλη καὶ παντοίη, ἄλλοτε μὲν ἡ ὀδύνη ἐπὶ τὰ δεξιὰ διειληλαμένη, ὡς δοκέειν ὀξὺ βέλος ἐγκέεσθαι, ἄλλοτε δὲ στρόφῳ ἰκέλη· αὖθις δέ κοτε πόνος βαρὺς, βαρύτατος· μεσηγὺ δὲ τῆς ὀδύνης ἀτονίη καὶ ἀφωνίη· διάφραγμα καὶ ὑπεζωκὼς ἕλκονται· ἀπὸ τῶνδε γὰρ ἄχθος τὸ ἧπαρ ἤρτητο· διὰ τόδε ἐς τὴν κατ' ἴξιν κληῖδα ὀδύνη καρτερή· βὴξ δὲ ἀτελὴς· προθυμίη δὲ μοῦνον· κὴν ἐς τέλος κοτὲ ἀφίκηται, ξηρή. ἀναπνοὴ κακή· οὐ γὰρ ξυντιμωρέει τῷ πνεύμονι τὸ διάφραγμα, ξυνομαρτέον ἐς ξυναγωγὴν καὶ διάστασιν. πνεῦμα σμικρὸν ἕλκουσι, ἐκπνέουσι μέζον· χροιὴν μελάγχλωροι, μολιβδοειδέες· ἀπόσιτοι· ἢν δέ τι προσενέγκωνται φυσώδεες τῷ ὑποχονδρίῳ, ἐρεύξιες χολώδεες, ὀξίζουσαι, βρωμώδεες· ναυτίη, διάστασις κενεὴ, γαστὴρ ἀπολελυμένη τὰ πολλὰ, χολώδεα, γλίσχρα, βραχέα·[3] ἀεὶ δὲ ἐπαυξέα γίγνεται τὰ πάθεα· γνώμη οὐ κάρτα παράφορος, νωθρὴ, μετέωρος, τετυφωμένη, ὄκνος πουλὺς, ψύξις ἀκρέων, τρόμοι, ῥίγεα, λὺγξ κενὴ, σπασμώδης, ἴκτερος, χολὴ ἄκρητος, χολόβαφοι τὸ πᾶν. ἢν δὲ καὶ πρὸ ἑβδόμης φανῇ, καὶ ἄλλους ἔκτεινε συχνούς.[4]

Ὁκόσοι δὲ ἢ αἱμορραγίῃ, ἢ κοιλίης ταράχῳ πολλοῖσι χολώδεσι, ἢ οὔροισι ἀκρήτοισι συχνοῖσι τὸν ὄλεθρον διηλλάξαντο,

[3] Ermerins reads ἀπολελημμένη, introduces ἢ before χωλώδεα and διαδιδοῦσα after βραχέα. But, after comparing the chapter of Paulus Ægineta on hepatic diseases (iii. 46), I resolved not to alter the text.

[4] Hippocrat. Aph. iv. 63; iv. 62; Epidem. iii. 1, 2.

τουτέοισι δὲ μετὰ τρεῖς ἑβδομάδας ἐς ἀπόστασιν πύου τὸ ἧπαρ τρέπεται· ἢν δὲ ἔτι πολλὸν ὑπερβάλλῃ χρόνον ἄνευ ἀποστάσιος, ἐς ὕδρωπα ἄφυκτον τελευτᾷ· διψαλέοι, βραχυπόται, ξηροὶ τὸ σκῆνος, ἀλιπέες. ὀξέων ἐπιθυμίη, ἄποιος ἡ γεῦσις.

Τίκτει δὲ τόδε τὸ πάθος φθινόπωρον σὺν πλήθους ὡραίων, καὶ ποικίλων ἀπεψίη· ἡλικίη δὲ, πασέων μᾶλλον ἀκμή.[5]

Κεφ. η΄. Περὶ τῆς κατὰ τὴν κοίλην φλέβα ὀξείης νούσου.

Ἀπὸ τῶν πυλέων τοῦ ἥπατος εὐρεῖα φλὲψ διαΐσσει μέση τῶν τοῦδε περάτων. ἀεὶ γὰρ ἐς λεπτὰ καὶ πλεῦνα σχιζομένη ἐπὶ τέλος ἐς ἀφανέα τῇσι ὄψισι πάντη τοῦ ἥπατος σκίδναται· τοῖσι δὲ τουτέων πέρασι ἄλλων φλεβῶν περατώσιες κατὰ τὸ στόμα ξυγκέονται, αἵπερ ἐκ λεπτῶν καὶ πλεύνων μέζονες καὶ ἐλάσσονες γίγνονται· ἐπὶ τέλεος ἐν μέσῳ τῷ ἥπατι ἐς μίαν φλέβα μεγάλην συναγείρονται. ἐντεῦθεν δὲ δοιαὶ ἐξ ἀποσχίσιος γιγνόμεναι πέρην τοῦ ἥπατος ἀφικνέονται. ἡ μὲν γὰρ ἄνω τὸν πρῶτον λοβὸν διαπερήσασα ἐς τὰ κυρτὰ αὐτέου ἐξεφαάνθη· ἔπειτα περήνασα τὸ διάφραγμα ἐμφύνει τῇ καρδίῃ· κοίλη φλὲψ ἥδε καλέεται. ἡ δὲ ἑτέρη, τὸν κάτω λοβὸν τὸν πέμπτον διαπερήνασα μέχρι τῶν κυρτῶν, ἐπὶ τὴν ῥάχιν ἔξεισι, καὶ τῇδε παρατέταται μέχρι τῶν ἰσχίων. ἀτὰρ καὶ ἥδε κοίλη. οὔνομα τὸ αὐτὸ, οὕνεκεν μία καὶ ὠυτή ἐστιν ἡ φλὲψ τὴν ἀρχὴν ἀπὸ τοῦ ἥπατος ἴσχουσα. εἰ γάρ τις ἐθέλοι, διελάσαι ἂν ἔλασμα καὶ ἀπὸ τῆς ἄνωθεν τῆς ἐπὶ τὴν καρδίην κοίλης φλεβὸς ἐς τὴν

[5] Ermerins reads *ἀκμαίη*. But the common reading is quite in accordance with the usage of our author, and is retained by Ermerins himself in chap. x. of this book, near the end. It is, in short, an Attic anacoluthon, very common in the works of that age, such as those of Ælian and Arrian.

παρὰ τὴν ῥάχιν, καὶ ἀπὸ τῆς ῥάχεος διὰ τοῦ ἥπατος ἐπὶ τὴν καρδίην. ἄνοδος γὰρ ἡ αὐτή.

Ἥδε οὖν ἡ φλὲψ, ὡς ἐγὼ δοκέω, ἡ ξύμπασα νοσέει ὀξέσι πάθεσι, καρτεροῖσι· μία γάρ ἐστι πᾶσα· μετεξετέροισι δὲ ἰητροῖσι μούνη δοκέει παρὰ τὴν ῥάχιν νοσέειν, οὕνεκα τῆς ἐς τὴν καρδίην τὰ σημεῖα οὐ προφανέα. ἐντὸς γὰρ τοῦ θώρηκος διατέταται πρὸς οὐδὲν προσισχομένη, ἀλλ' ἐναιωρευμένη τῷ θώρηκι, ἔς τ' ἂν ἀπὸ τοῦ διαφράγματος ἐμφύῃ τῇ καρδίῃ. ἢν οὖν τι μεγάλων κακῶν ἴσχῃ τήνδε τὴν φλέβα, ξυνέκρυψε ἀμπέχων ὁ θώρηξ.

Γίγνεται δ' οὖν ἀμφὶ τήνδε τὴν φλέβα καὶ κέδματα· εὖτε ῥηγνυμένη αἱμορραγίῃ ὤκιστα κτείνει· ὕπερθεν μὲν διὰ πλεύμονος καὶ ἀρτηρίης ἐκχεομένου, ἢν ἐν τῷ θώρηκι ῥαγῇ· ἢν δὲ παρὰ τὴν ἀρχὴν, ἐς τὴν κάτω κοιλίην τοῖσι ἐντέροισι περιχέεται, ὡς ἐμπλείειν τὰ ἔντερα, εὖτε πρὶν ἢ καθὲν[1] ἐκφανῆναι τὸ αἷμα, θνήσκουσι οἵδε· ἢν δὲ ἡ κοιλίη πληρευμένη αἵματος.

Γίγνεται δὲ καὶ φλεγμονὴ ἀμφὶ τὴν φλέβα, ἀτὰρ καὶ ἥδε ὀξέως κτείνει, ἢν μεγάλη ἔῃ· πῦρ μὲν γὰρ δριμὺ, δακνῶδες, ἐν τῇσι κοιλίῃσι ἀμφοῖν ἐγκαθειργμένον, βραχὺ δὲ μοῦνον ὑπερίσχον, ὡς δοκέειν ἁπτομένῳ λεπτὴν ἔμμεναι θέρμην· ὁ δὲ ἄνθρωπος καίεσθαι δοκέει· σφυγμοὶ σμικροὶ, πυκνότατοι, ὁκοῖόν τι πεπιεσμένοι καὶ δεδιωγμένοι. ψύξις ἀκρέων, δίψος καρτερὸν, στόματος ξηρότης, προσώπου ἐρύθημα ξὺν ἀχροίῃ· ὑπέρυθροι δὲ τὸ ξύμπαν σῶμα· ὑποχόνδρια σκληρὰ, ἀνεσπασμένα, ὀδύνη ἐπὶ δεξιὰ μᾶλλον, καὶ παλμὸς τῇδε παραμήκης, μέχρι τῆς λαγόνος· μετεξετέροισι δὲ καὶ τῆς ἀρτηρίης τῆς παρὰ τὴν ῥάχιν, ἢν ὁ σφυγμὸς ἐς τὸ ἕτερον ὑποχόνδριον διασημαίνῃ. ξυμπαθὴς γὰρ καὶ ἥδε γίγνεται παρ' αὐτέην ἐπ' ἀριστερὰ κειμένη, ὡς τῆς ἐπὶ τῷ παντὶ

[1] The common reading is πρώην καθ' ἓν, which can scarcely admit of any interpretation. See Petit, Wigan and Ermerins.

διαπνοῆς[2] οὐδὲν ἐπικουφιζούσης, ἀλλ᾽ οὐδὲ τὸ δέρμα μαλθαζούσης· ξηρὸν δὲ τόδε καὶ ῥυσὸν καὶ τρηχύ· καὶ ἐπὶ δὲ μᾶλλον ἐν τοῖσι ἐξίσχουσι ὀστώδεσι· οἷον ὀλεκράνῳ, γούνασι, ἢ κονδύλοισι· ὕπνοι ταραχώδεες, κοιλίη τοῖς μὲν οὐδὲν ἐκδιδοῖ, τοῖς δὲ σμικρὸν, δριμὺ, χολῶδες· οὖρα ξανθὰ, δακνώδεα· τὴν γνώμην οὐ παράφοροι μὲν, νωθροὶ δὲ καὶ μαρασμώδεες. εὖτε ὁκόσοι τήνδε τὴν κατάστασιν εἶδον, καῦσον ἐκάλεον.[3] καὶ γὰρ καὶ τοῦ γένους τοῦ καύσου τὰ παρεόντα, καὶ ἐν φθινοπώρῳ γίγνεται ἐπὶ τὸ θηριῶδες καὶ ἀκμάζουσι καὶ νέοισι, οἷσι ἰσχνὴ ὑπὸ διαίτης πονηρῆς καὶ ταλαιπωρίης ἡ ἕξις. τεσσαρεσκαιδεκαταῖοι οἵδε τὰ πολλὰ θνήσκουσι· οἷσι δ᾽ ἂν ἐς μῆκος ἡ νοῦσος ἀφίκηται, ἐν διπλασίοισι ὄλλυνται. ὁκόσοι δὲ ἢ σμικρὴν ἀρχῆθεν ἴσχουσι τὴν φλεγμονὴν, ἢ τῆς μεγάλης κατὰ βραχὺ διαλυομένης, διαδιδράσκουσι μὲν τὸν ὄλεθρον, οὐδέκω δὲ ἀφίενται τοῦ κακοῦ. οἱ δὲ μακρὸν μὲν τὸν χρόνον τὸν καῦσον νοσέουσι· ἀποπαύεται δὲ τὰ κινδυνώδεα, αἱ ὀδύναι καὶ ξυντάσιες τῶν ὑποχονδρίων, καὶ ἡ κακοσφυξίη, καὶ τῆς γνώμης τὸ νωθές· ἔτι δὲ ἔμπης ἔασιν ἀσώδεες, ἀλύοντες ξὺν ἀπορίῃ· ξύνεστι δὲ ὅ τε καῦσος καὶ τὸ δίψος καὶ τῆς γλώσσης καὶ τοῦ στόματος ἡ ξηρότης· ἀναπνέουσι πολλὸν, μακρὸν ἕλκοντες καὶ ἀθρόον, ὅλον τὸν ἠέρα ἐς ἔμψυξιν ἐπισπώμενοι· ἀτὰρ εἴτε πίνουσι ψυχρὸν χανδὸν πολὺ πλεῖστον, καὶ ἐς μὲν βραχὺ ἀνεκουφίσθησαν, εἶτ᾽ αὐτοῖς ἐξάπτεται τὸ δίψος, αὖθις ἄδην πίνουσι· καὶ ἥδε ἡ διαδοχὴ τοῦ κακοῦ· καὶ ἰητρὸς δὲ ἀγαθὸς ψυχρὸν ἂν δῴη πολλὸν ἀσινέως, ὅκως ἐν τοῖσι ἄλλοισι καύσοισι· ἀσφαλέστερον δὲ τοῖσι ἀπὸ τῆς κοίλης φλεβὸς νοσέουσι τὸν καῦσον.

[2] This word is supplied by Ermerins on his own conjecture. Certainly some such term seems to be wanting in this place.

[3] Ermerins reads *καύσου ἰδέην*, which, no doubt, makes very good sense; but the common reading appears quite satisfactory. It is but justice to Ermerins to add, that he improves the next clause of the sentence very much by a change in the punctuation.

κὴν μὲν ἡ γαστὴρ ἢ ἡ κύστις τὸ ποτὸν ὑποφέρῃ, οὐδὲ ἐμέτου δεῖ· εἰ δὲ μὴ, ἐπὶ πολλῷ τῷ ψυχρῷ τὸ πολλὸν ἐμέσαι χρή. ἐκραγείη γὰρ ἂν ὥνθρωπος, εἰ τοσόνδε πίνων μηδὲν διαχωροίη, ἢ ἱδρῶσι, ἢ οὔροισι, ἢ κοιλίῃ.

Κεφ. θ'. Περὶ τῶν κατὰ τοὺς Νεφροὺς ὀξέων παθῶν.

Νεφροὶ, τὴν μὲν τοῦ σώματος ἰδέην, οὐ κάρτα ἐπίκαιροι ἐς κίνδυνον, ἢν καί τι πάθωσι ὀξέως. ἀδενώδεες γὰρ τὴν φύσιν, ἐς δὲ ὄλεθρον εὐήθεες·[1] ἐπίκαιρον δὲ αὐτέων τὸ ἔργον, ἥ τε διάκρισις τῶν οὔρων ἀπὸ τοῦ αἵματος καὶ ἡ ἀπόκρισις.

Ἐπέχει δὲ τήνδε ἢ λίθος, ἢ ἐγγιγνομένη φλεγμονὴ, ἢ αἱμάλωψ, ἤ τι τοιόνδε· εὖτε ἐκ ξυμπαθίης μὲν τῆς διὰ τὴν ἰδέην τοῦ σώματος κακὸν γίγνεται οὐδὲν, ἡ δὲ ἐπίσχεσις τῶν οὔρων πάντα τὰ δεινὰ πρήσσει.[2] πῦρ μὲν γὰρ δριμὺ, ἀσῶ-

[1] It appears to me that all the translators have misunderstood the meaning of these words, *ἐς δὲ ὄλεθρον εὐήθεες*, which Henisch and Boerhaave translate, "ad mortem vero inferendam benè habiles sunt:" Wigan and Ermerins,—"ægrum tamen facile interimunt." Moffat rather oddly, — "well calculated for bearing an attack." Now the literal meaning of the words obviously is, "they are innocent as regards death;" which surely can imply nothing but that the affections of the kidneys are not naturally deadly. (See Liddel and Scott's Lexicon under the word.) In fact, whoever will read the context carefully must see that this meaning is the only one in accordance with it, and with what is said below, namely, that the majority of cases are not fatal. Ermerins, in this instance, vitiates the text by meddling with it, and substituting *γὰρ* for *δὲ* after *ἐπίκαιρον*.

[2] Here, again, nearly all the translators and editors have misunderstood the meaning of the passage from not perceiving that *σώματος* is here applied not to the whole body, but to the organ or part of the body of which the author is treating, namely, the kidneys. It would be superfluous to multiply references to passages in which Aretæus applies *σῶμα* to a particular part of the body. See Morb. Diut. i. 10; Curat. Morb. Diut. i. 13; also Galen, De Locis Affectis, i. 9. Indeed Aristotle applies it expressly to the kidneys, in the sense of the fleshy part of the organ, or viscus, *H. A.* i. 17, 15. The meaning of the passage in question, therefore, evidently is, that "no mischief from sympathy arises in this

δες, ὀδύνη κατ᾽ ὀσφὺν ἐπὶ ῥάχι βαρεῖα, διάτασις τῶν μερῶν, μᾶλλον δὲ τῶν ἀμφὶ τὸ ὑποχόνδριον· οὖρου ἐπίσχεσις, οὐκ ἐς τὸ πάμπαν, ἀλλὰ στάγδην μὲν οὐρέουσι, ἐπιθυμίη δὲ πολλὸν ἐκχέαι· πλημμύρης γὰρ αἴσθησις. ἦν δὲ καὶ τὸ οὖρον δριμὺ καὶ δακνῶδες ἐγγένηται, ψύξιες, τρόμοι, σπασμοὶ, διατάσιες καὶ πληρώσιες τῶν ὑποχονδρίων· ἰκέλη ἡ ξυμφορὴ ἥδε καὶ ξυναίσθησις γίγνεται τοῖσι ἀπὸ πλήθεος σιτίων καὶ διαφθορῆς ἐμφυσηθεῖσι τὴν κοιλίην· σφυγμοὶ τὰ πρῶτα μὲν ἀραιοὶ, νωθροί· ἦν δὲ ἐπὶ μᾶλλον τὸ κακὸν πιέζῃ, σμικροὶ, πυκνοὶ, ταραχώδεες, ἄτακτοι, ὕπνοι λεπτοὶ, ὀδυνώδεες, οὐ διηνεκέες, καὶ ἐξαπίνης ἐκθορνύμενοι ὡς ὑπὸ νύξιος, εἶτα ὑποφέρονται ἐς κῶμα, ὡς ὑπὸ καμάτου· τὴν γνώμην οὐ κάρτα παράφοροι, ληρώδεες, πελιδνοὶ τὰ πρόσωπα· ἦν δὲ ἥκῃ αὖθίς κοτε τῆς οὐρήσιος ἡ προθυμίη, ἐπὶ σπασμοῖσι καὶ μεγάλῃσι ὀδύνῃσι βραχὺ ἂν καὶ στάγδην ἐξέκρινε, εὖτε σμικρὸν ἐπανῆκε τῶν πόνων· εἶτα ἐς τὰ αὐτὰ παλινδρομέες· ὀξύτατα δὲ θνήσκουσι τῶνδε οἷσιν οὐδὲν ἐκκρίνει, ὁκόσοι δὴ θνήσκουσι· οἱ πλεῦνες γὰρ περιγίγνονται, ἢ τοῦ λίθου ἐς τὴν κύστιν διὰ τῶν οὔρων ἐκπεσόντος, ἢ τῆς φλεγμονῆς ἐς πῦον τρεπομένης, ἢ κατὰ βραχὺ διαπνεομένης. ἦν γὰρ καὶ ἐπὶ σμικρὸν ἐνδεῶς διεξίῃ τὸ οὖρον ῥηϊδίως διαδιδρήσκουσι τὸν ὄλεθρον·[3] χρόνῳ δὲ μακρῷ φθίνουσι τὴν ἕξιν. ὀρθῶς τάδε οἱ νοσέοντες πάσχουσι, καὶ καταγίγνονται ἐς σύντηξιν ὑπο-

case, owing to the peculiar nature of the affected viscus itself, but the retention of the urine produces most horrible mischief." Wigan translates the passage thus, — "reliqui corporis species, nullo affectus ex consensu, perturbatur." Boerhaave thus:—"quandoquidem ex consensu affectionis ob formam corporis provenientis nulla creatur offensio;" and Ermerins thus: "quo facto nullum quidem malum oritur propter cæterarum partium cum renis subitantia consensum." Of these translations that of Ermerins approaches nearest to the true import of the passage. The other two have no distinct meaning.

[3] The text in all the MSS. is evidently vitiated. I have adopted the emendations partly of Wigan and partly of Ermerins. The reforms of the latter are sometimes too radical for my conservative judgment.

φερόμενοι. ὧραι δὲ καὶ χῶραι καὶ ἡλικίαι φέρουσι, αἵπερ καὶ τὰ κατὰ τὰς κοίλας φλέβας.

Ἐξερράγη κοτὲ αἷμα ἀπὸ τῶν νεφρῶν πολλὸν ἀθρόον, καὶ πολλῇσι ἡμέρῃσι ξυνεχὲς ἔρρεε· ἀλλ' οὔ τινες αἱμορραγίῃ θνήσκουσι, ἀλλὰ τῇ φλεγμονῇ τῇ ξὺν αἱμορραγίῃ γιγνομένῃ, ἢν ἐπισχεθῇ τὸ αἷμα· τὰ πολλὰ δὲ ἐξ ἐπισχέσιος ἐπὶ μεγάλῃ φλεγμονῇ θνήσκουσι.

Κεφ. ι'. Περὶ τῶν κατὰ τὴν Κύστιν ὀξέων παθῶν.

Κύστις χαλεπὴ μὲν ἐν νούσοισι ὀξέῃσι πονῆσαι· κὴν ἄλλοισι ξυμπεπόνθῃ· χαλεπωτέρη δὲ καὶ θανατωδεστέρη, ἢν ἀφ' ἑωυτῆς ἄρξηται. καὶ γὰρ καὶ δυνατωτάτη πάντα ξυμπαθέα ποιῆσαι, καὶ νεῦρα, καὶ γνώμην. νεῦρον γὰρ ἡ κύστις ψυχρὸν καὶ λευκὸν, ἀτὰρ καὶ πορρωτάτω τοῦ οἰκείου θάλπεος· ἐγγυτάτω δὲ τῆς ἔξω ψύξιος. ἐν γὰρ τῇ νειαιρῇ γαστρὶ κατωτάτω ἵζει προσωτάτω τοῦ θώρηκος· ἀλλὰ καὶ ἔργον αὐτέης ἐπίκαιρον ἡ τῶν οὔρων ἔξοδος.

Κὴν οὖν μοῦνον ἥδε ἐπισχεθῇ λίθοισι, ἢ θρόμβοισι, ἤ τεῳ ἄλλῃ ἰδίῃ, ἢ ἀλλοτρίῃ ξυμφορῇ, θανατῶδες. ἐπὶ γυναικῶν μὲν γὰρ αὐτέων καὶ ὑστέρων φλεγμονὴ ἀναπιέζει,[1] ἐπ' ἀνδρῶν δὲ, τὸ ἔσχατον, τὸ εὐθὺ, τὸ παράμηκες ἔντερον. ἐν πολλοῖσι δὲ ἐκ καρτερίης ἀεκουσίου ὑπ' αἰδοῦς ἐν ξυλλόγοισι ἢ ξυνδείπνοισι πληρουμένη διατέταται, ἀδρανίῃ τε περιστολῆς οὐκέτι μεθίησι. ἐπὴν οὖν ἐπίσχῃ τὰ οὖρα, πληρώσιες καὶ τῶν ὕπερθεν μερέων· νεφρῶν, οὐρητήρων διατάσιες·

[1] In all the MSS. the common reading is φλεγμονὰς, from which no suitable meaning can be elicited. Ermerins introduces many changes; thus he reads,—αὐτέην καὶ ὑστέρη φλεγμήνασά ἂν πιέζει; and, in the next clause he erases τὸ εὐθὺ. By merely changing φλεγμονὰς into -ὴ, I am persuaded that a legitimate reading is obtained. Ἀναπιέζω is a Hippocratic term. Art. 807, ed. Föes. It is to be borne in mind that the φλεγμονὴ of the ancients was a Phlegmon rather than an inflammation; i.e. it was ὄγκος ὀδυνηρός. See Föes, *Œc. Hipp.*

λαγόνων ὀδύνη βαρείη, σπασμὸς, τρόμος, ῥίγεα, γνώμην παράφοροι. ἢν δὲ πρὸς τοῖσι καὶ ἕλκος πεπόνθῃ ἢ φλεγμονὴν, πολλὰ μὲν τὰ κακὰ, ὄλεθρος δὲ πολλόν τι ἑλκέων ὤκιστος. ἀλλ᾽ ἀμφὶ μὲν ἕλκεος καὶ ἀποστάσιος πυώδεος, καὶ τῶν ὁκόσα μὴ ὀξύτατα ᾖ, ἐν τοῖσι χρονίοισι λελέξεται· ὁκόσα δὲ κατόξεα, καὶ ἐν ιδ᾽ ἡμέρῃσιν, ἢ ὀλίγῳ θᾶσσον, ἢ βράδιον κτείνει, ὁκοῖον φλεγμονὴ, ἢ θρόμβοι, ἢ λίθος ἐς τὸν τράχηλον ἐμπεσὼν, περὶ τῶνδε νῦν ἐρέω. ἢν οὖν τι τουτέων ξυμβῇ, οὖρων ἐπισχέσιες, ὄγκος ἐν τῷ ὑπογαστρίῳ, ὀδύνη ὀξείη, πάντη τῆς κοιλίης· περίτασις τῆς κύστιος, ὁ ὠχρὸς ἱδρὼς τῇ δεκάτῃ, ἔμετοι φλεγματώδεες, ἔπειτα χολώδεες, ψύξις ὅλου, ποδῶν δὲ μᾶλλον· ἢν δὲ ἐπὶ μέζον τὸ κακὸν ἕρπῃ, πυρετοὶ λυγγώδεες, σφυγμοὶ, ἀταξίῃ πυκνοὶ, καὶ μικροὶ, ἐρύθημα τοῦ προσώπου, διψώδεες, ἀπορίη, γνώμην παράφοροι, σπασμοί. ἐπὶ δὲ φαρμάκοισι δηλητηρίοισι, κανθαρίσι, ἢ βουπρήστι, καὶ πνεύμασι ἐμπίπραται ἡ κύστις, καὶ ἡ ξύμπασα κοιλίη βιαιοτέρη, καὶ πάντα κακίω, καὶ οὐκ εἰς μακρὸν ἡ τοῦ θανάτου ἀμβολή.

Αἱμορραγέει κοτὲ κύστις· ξανθόν τε καὶ λεπτὸν τῇδε τὸ αἷμα· ἀλλ᾽ οὐδέν τι διὰ τήνδε θνήσκουσι, κἂν μὴ ῥηϊδίη ἡ ἐπίσχεσις· ἀλλ᾽ ἐπὶ τοῖσι θρόμβοισι καὶ τῇ φλεγμονῇ ὁ κίνδυνος. ψύξις γὰρ καὶ νέκρωσις, καὶ γαγγραινώσιες, καὶ τὰ ἐπὶ τῇδε κακὰ ῥηϊδίως κτείνει.

Φέρει δὲ τὰς νόσους, χεῖμα, καὶ μετόπωρον. ἡλικίη δὲ ἀκμὴ, ἔτι δὲ μᾶλλον γῆρας· αἱ δὲ ἄλλαι ὧραι καὶ αἱ ἡλικίαι οὔτε ξυνεχέως καὶ ἥκιστα κτείνουσι. ἀσινέστατα δὲ πάντων τὰ παιδία.

Κεφ. ια΄. Περὶ Ὑστερικῆς Πνιγός.

Ἐν τῇσι λαγόσι τῶν γυναικῶν μέσῃσι ἐγκέεται ἡ μήτρη, σπλάγχνον γυναικήϊον ἄγχιστα ζωῶδες. κινέεται γὰρ ἐξ

ἑωυτέης ἔνθα καὶ ἔνθα ἐπὶ τὰς λαγόνας· ἀτὰρ καὶ ἐς τὰ ἄνω, κατ' ἴξιν μὲν ὑπὸ τὸν χόνδρον τοῦ θώρηκος, ἐς τὰ πλάγια δὲ ἐπὶ δεξιὰ, ἢ ἐς ἀριστερὰ, ἢ ἐς ἦπαρ, ἢ σπλῆνα,[1] γίγνεται δὲ καὶ προπετεστέρη ἐς τὰ κάτω, καὶ ξυλλήβδην εἴπωμεν, πάντη ἐστὶ πλανώδης· καὶ εὐώδεσι ὀσμήσεσι τέρπεται, καὶ ἐπ' αὐτὰ ἴεται· ἄχθεται δὲ τοῖσι κακόδμοισι, καὶ αὐτὰ φεύγει· καὶ τὸ ξύμπαν ἐν τῇ ἀνθρώπῳ ἐστὶ ἡ ὑστέρη, ὁκοῖόν τι ζῷον ἐν ζῴῳ.

Ἥδε οὖν ἢν ἐξαπίνης ἀνώϊστος γένηται, καὶ ἐπιπολὺ ἄνω μείνῃ, καὶ ἐκβιάσηται τὰ σπλάγχνα, ἀπεπνίχθη κοτὲ ἡ ἄνθρωπος, τρόπον τὸν ἐπιληπτικὸν, ἄνευθεν σπασμῶν· ἐπιέζετο γὰρ ὠκέως στενοχωρίῃ ἦπαρ, διάφραγμα, πνεύμων, καρδίη. τοὔνεκεν ἀπνοίη ξυνεῖναι δοκέει καὶ ἀφωνίη. ἀτὰρ καὶ αἱ καρωτίδες ξυμπαθίῃ τῆς καρδίης πιέζονται. διὰ τόδε καρηβαρίαι τε, καὶ ἀναισθησία ξύνεστι καὶ κάρος.

Γίγνεται δὲ καὶ ἄλλο πάθος αὐτέῃσι ἴκελον τῇδε ξυμμορφῇ, ξὺν πνιγὶ καὶ ἀφωνίῃ, ἀλλ' οὐκ ἀπὸ ὑστέρης. καὶ γὰρ τόδε καὶ ἀνδράσι γίγνεται κατοχώδεα τρόπον. ἀλλὰ τῇσι μὲν ἀπὸ ὑστέρης κακώδεες ἐπαρήγουσι ὀδμαὶ, καὶ εὐωδέων πρὸς τὰ γυναικήϊα ὑποθέσιες· τῇσι δὲ ἑτέρῃσι τάδε οὐδὲν ἐπαρήγει· καὶ τὰ μέλεα κινέονται ἀπὸ ὑστέρης, ἀπὸ δὲ τοῦ ἑτέρου πάθεος ἥκιστα. ἔτι δὲ τρόμοι αὐτόματοι καὶ οὐκ αὐτόματοι,.....[2] ἀλλ' ἐξ ὑποθέσιος ἀμβλωθριδίου. ψύξιες καρτεραὶ τῆς ὑστέρης, αἱμορραγίης ἀθρόης ἐπίσχεσις καὶ ὁκόσα τοιάδε.

Ἤν οὖν ἄρξηται πάσχειν κινευμένης ἄνω τῆς ὑστέρης, ὄκνος ἔργων πρήξιος, ἔκλυσις, ἀτονίη, γουνάτων ἀκρασίη,

[1] Ermerins judiciously adopts the suggestion of Wigan, and substistutes *σπλῆνα* for *σπλάγχνα*, the common reading.

[2] As suggested by Wigan and Ermerins, there appears evidently to be a lacuna in the text here. None, however, occurs in any of our British MSS.

σκοτόδινος, καὶ τὰ γυῖα λύονται, κεφαλῆς πόνος, καρηβαρίη. τὰς φλέβας τὰς ἑκατέρωθεν τῆς ῥινὸς ἀλγέει ἡ γυνή.

Ἤν δὲ καταπέσωσι, καρδιώσσουσι,.....ἐν τοῖσι ὑποχονδρίοισι, λαγόνες κεναὶ, ἔνθα ἡ ἕδρη τῆς ὑστέρης, σφυγμοὶ διαλείποντες, ἄτακτοι, ἐκλείποντες, πνὶξ καρτερὴ, ἀφωνίη, ἀναισθησίη, ἡ ἀναπνοὴ ἄσημος, ἀσαφὴς, ὤκιστος καὶ ἄπιστος ὁ θάνατος. οὐδὲν γὰρ ἴσχουσι νεκρῶδες· ἐς χροιὴν ζωώδεες. ἐρυθρότεραι μᾶλλον μέχρι πολλοῦ τοῦ θανάτου· ὀφθαλμοὶ μικρόν τι ἐξίσχοντες, λαμπροὶ, οὐ κάρτα μὲν ἀτενέες, ἀτὰρ οὐδὲ κάρτα κεκαμμένοι.

Ἤν δὲ μετακινέηταί κοτε ἐς ἕδρην ἡ ὑστέρη, πρὶν ἐς τέλος ἰέναι τὸ πάθος, διαδιδράσκουσι τὴν πνίγα· εὖτε κοιλίη ὑποβορβορύζει, ὑγρότης τῶν γυναικηίων τόπων, ἀναπνοὴ δασυτέρη καὶ σαφεστέρη· ὠκίστη ἐκ τοῦ πάθεος ἡ ἔγερσις, ὅκως καὶ ὁ θάνατος ὤκιστος. καὶ γὰρ ῥηϊδίως τοῖσι ἄνω προσχωρέει· ἀτὰρ ἠδὲ ῥηϊδίως ἀφίσταται· ἀκρόπλοός τε γὰρ ἡ ὑστέρη· ὑγροὶ δὲ καὶ οἱ ὑμένες οἱ ὀχῆες αὐτῆς· ὑγρὸν δὲ καὶ τὸ χωρίον, ἔνθα κέεται ἡ ὑστέρη· πρὸς δὲ φυγῇ τε καὶ ὁρμῇ χρέεται ἡδέων τε καὶ ἀηδέων. ῥηϊδίως οὖν νεύει ὅκως πρέμνον ἔνθα καὶ ἔνθα, ἄνω τε καὶ κάτω πλώει. διὰ τόδε νεήνισι τὸ πάθος γίγνεται, γεραιτέρῃσι δὲ ἥκιστα. ἧσι γὰρ ἡλικίη τε καὶ βιοτὴ καὶ γνώμη πλανωδεστέρη, τῇσι καὶ ὑστέρη ἐστὶ ῥεμβώδης· ἀπηλικεστέρῃσι[3] δὲ εὐσταθέα καὶ ἡλικίη καὶ βίος, καὶ γνώμη, καὶ ὑστέρη. ἥδε μὲν οὖν ἡ ἀπὸ ὑστέρης πνὶξ μούνῃσι γυναιξὶ παρομαρτέει.

Γίγνεται δὲ καὶ ξυνὰ πρὸς ἄνδρας πάθεα τῇ ὑστέρῃ, φλεγμονὴ, αἱμορραγίη· ξυνὰ δὲ καὶ τὰ παρεόντα σημεῖα, πυρετοὶ, ἀσφυξίη, ψύξις, ἀφωνίη· ἐπὶ δὲ τῇ αἱμορραγίῃ καὶ ὀξύτεροι οἱ θάνατοι, ὁκοῖόν τι ἐν ζῴῳ σφαγή.

[3] This is, undoubtedly, the true reading, and not πηλικωτέρῃσι, which has no suitable meaning. See Wigan and Ermerins.

Κεφ. ιβ΄. Περὶ Σατυριάσεως.

Οἱ σάτυροι τοῦ Διονύσου ἱεροὶ ἐν τῇσι γραφῇσι καὶ τοῖσι ἀγάλμασι ὄρθια ἴσχουσι τὰ αἰδοῖα, ξύμβολον τοῦ θείου πρήγματος. ἔστι δὲ καὶ πάθεος ἰδέη, ἀνίσχοντος ὄρθια τοῦ πάσχοντος τὰ αἰδοῖα· ἐπίκλησις σατυρίησις ἐς ὁμοιότητα τοῦ θεοῦ σχήματος.

Ὁρμὴ δέ ἐστι ἄσχετος ἐς ὁμιλίην· ἀτὰρ οὐδ' ἐν τῇσι προσόδοισι οὐδὲν ὠφελέονται· οὐδὲ ἐπὶ πολλῇσι καὶ συνεχέεσι ὁμιλίῃσι πρηΰνονται τὸ ὄρθιον. σπασμοὶ δὲ ἁπάντων τῶν νεύρων, καὶ ἔντασις τενόντων, καὶ βουβώνων, καὶ πληχάδος, φλεγμονὴ τῶν αἰδοίων καὶ πόνος, ἐρύθημα προσώπου, καὶ ἰκμὰς νοτίδι ἰκέλη. περιστελλόμενοι, ἡσυχῇ ἐπίλυποι, κατηφέες, ὥσπερ ἀχθόμενοι τῇ ξυμφορῇ· ἢν δὲ ὑπερίσχῃ καὶ τὴν αἰδῶ τοῦ ἀνθρώπου τὸ πάθος, ἀκρατέες μὲν γλώσσης ἐς τὸ ἄκοσμον· ἀκρατέες δὲ ἐς τὸ ἄμφαδον καὶ τῆς τοῦ ἔργου πρήξιος, παράφοροι τὴν γνώμην ἐς τὸ ἄσχημον. κατέχειν γὰρ οὐ δύνανται· διψώδεες, φλέγμα πολλὸν ἐμέουσι· ἔπειτεν τοῖσι χείλεσι ἀφρὸς ἐφιζάνει, ὅκωσπερ τοῖσι ὀργῶσι τῶν τράγων· ἀτὰρ ἠδὲ ὀσμὴ ὁμοίη. οὖρον ἐξ ἐπισχέσιος πολλῆς, λευκὸν, παχὺ, γονοειδές. κοιλίη ἀπολελημμένη, γαργαλισμοὶ αὐτόματοι πλευρέων καὶ μασχαλῶν, σπασμώδεες, ἀπόσιτοι, εἰ δὲ προσφέροιντο, ἁρπάγδην, ταραχώδεες·

Ἦν δὲ ἐς ὄλεθρον ἥκῃ τὸ κακὸν, φυσώδεες· κοιλίην ἐπηρμένοι, τενόντων καὶ μυῶν τῶν πάντων ξύντασις, δυσκινησίη, ξυνολκαὶ μελέων, σφυγμοὶ μικροὶ, ἀσθενέες, ἄτακτοι.

Ἔλυσέ κοτε τάδε πάντα κοιλίη ἐκταραχθεῖσα πολλοῖσι φλεγματώδεσι, χολώδεσι, ἔμετος ὁμοίως. οὐκ ἄνευθεν κινδύνου ἴησις, ὕπνος βαθὺς καὶ μήκιστος· ψύξις γὰρ καὶ πάρεσις καὶ νάρκη νεύρων, ὕπνος πουλύς. νάρκη δὲ καὶ ψύξις σατυρίησιν ἰῆται.

Γίγνεται δὲ τὸ πάθος ἦρος μάλιστα καὶ θέρεος· ἡλικίῃσι δὲ, μειρακίοισι καὶ νέοισι. μάλιστα δὲ ὁκόσοισι ἡ φύσις ἐς ξυνουσίην ἑτοίμη· ὀξύτατον ἠδὲ ἀτερπὲς, ἠδὲ ἄκοσμον κακόν. τὰ πολλὰ γὰρ ἐν ἑβδόμῃ θνήσκουσι. λόγος δὲ ὅτι καὶ γυναῖκες πάσχουσι τοῦτο τὸ πάθος, καὶ ἥ τε ἐς τὰ ἀφροδίσια ὁρμὴ ὁμοίη καὶ τὰ λοιπὰ ξύμπαντα τὰ αὐτά· ἐγὼ δὲ μαχλοσύνην μὲν γυναιξὶ ὑγρῇσι πείθομαι γίγνεσθαι, ἐς ἔκχυσιν τοῦ πλήθεος τούτων· σατυρίησιν δὲ ἥκιστα. οὔτε γὰρ ἡ φύσις αὐτέων ἑτοίμη· ψυχρὴ γάρ· ἀλλ᾽ οὐδὲ μόρια ἐς ὀρθίησιν, ὅκωσπερ σάτυρος, ἴσχει γυνὴ, ὥσπερ τὸ πάθος ἐπώνυμον. οὐδὲ γὰρ οὐδὲ πνίγα τὴν ἀπὸ ὑστέρης νοσέουσι ἄνδρες, οὕνεκεν οὐκ ἴσχει ὑστέρην ἀνήρ.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΠΕΡΙ

ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΧΡΟΝΙΩΝ ΠΑΘΩΝ,

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

	Κεφ.
Περὶ Χρονίων παθῶν	α'.
Περὶ Κεφαλαίης	β'.
Περὶ Σκοτωματικῶν	γ'.
Περὶ Ἐπιληψίης	δ'.
Περὶ Μελαγχολίης	ε'.
Περὶ Μανίης	ς'.
Περὶ Παραλύσεως.	ζ'.
Περὶ Φθίσιος	η'.
Περὶ Ἐμπυϊκῶν	θ'.
Περὶ τῶν κατὰ τὸν Πνεύμονα ἀποστάσεων . . .	ι'.
Περὶ Ἄσθματος	ια'.
Περὶ Πνευμωδῶν	ιβ'.
Περὶ Ἥπατος	ιγ'.
Περὶ Σπληνός	ιδ'.
Περὶ Ἰκτέρου	ιε'.
Περὶ Καχεξίης	ις'.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ ΠΕΡΙ ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΧΡΟΝΙΩΝ ΠΑΘΩΝ, ΒΙΒΛΙΟΝ Α΄.

Κεφ. α΄. Προοίμιον.

Χρονίων νούσων πόνος μὲν πουλὺς, χρόνος δὲ μακρὸς συντήξιος, καὶ ἀβέβαιος ἡ ἄλθεξις. ἢ γὰρ οὐδ' ἐξηλάθησαν ἐς τὸ πάμπαν, ἢ ἐπὶ σμικρῇ ἁμαρτωλῇ παλινδρομέουσι αἱ νοῦσοι. οὔτε γὰρ ἀτρεμέειν οἱ νοσέοντες τολμέουσι ἐς τέλος· ἀτὰρ ἠδὲ ἁμαρτάνουσι ἐν τῇσι μακρῇσι διαίτῃσι, κἢν ἀτρεμέωσι· ἢν δὲ καὶ πόνος ἔῃ ἐπιπόνου ἰήσιος, δίψης, λιμοῦ, φαρμάκων πικρῶν καὶ ὀδυνωδέων, ἢ τομῆς, ἢ καύσιος, ὥνπέρ ἐστι ἐν τῇσι δολιχῇσι νούσοισι χρέος, ὑποδιδρήσκουσι οἱ κάμνοντες, ὡς θανάτου δῆθεν αὐτέου ὀρεγόμενοι. ἔνθα δὴ ἀρετὴ διαείδεται ἀνδρὸς ἰητροῦ, καὶ μακροθυμίης, καὶ ποικιλίης, καὶ χάριτος ἀβλαβοῦς τῶν ἡδέων, καὶ παραιφάσιος· ἀτὰρ καὶ τὸν νοσέοντα χρὴ ἄλκιμον ἔμμεναι, καὶ ξυνίστασθαι τῷ ἰητρῷ κατὰ τοῦ νοσήματος. οὐ γὰρ τοῦ σώματος μοῦνον ἁπρὶξ λαβόμενον ταχὺ ἀνασμύχει τε καὶ δάπτει, ἀλλὰ ἐς πολλὰ καὶ τὴν αἰσθησίην ἐκτρέπει, ἀλλὰ καὶ τὴν ψυχὴν ἐκμαίνει ἀκρασίῃ τοῦ σώματος. τοιήνδε τὴν μανίην καὶ τὴν μελαγχολίην ἴσμεν, περὶ ὧν αὖθις ἐρέω· τανῦν δ' ἀμφὶ κεφαλαίης φράσω.

Κεφ. β'. Περὶ Κεφαλαίης.

Ἤν ἀλγέῃ κεφαλὴ σχεδίως ἐπὶ προσκαίρῳ αἰτίῃ, κἢν ἐπὶ πλεῦνας, κεφαλαλγίη καλέεται. ἢν δὲ διεθίζῃ χρόνῳ μακρῷ τὸ ἄλγημα, καὶ περιόδοισι μακρῇσι καὶ πολλῇσι, καὶ προσεπιγίγνηται μέζω τε καὶ πλεῦνα δυσαλθῆ, κεφαλαίην κικλήσκομεν.

Ἰδέαι δὲ μυρίαι. τισὶ μὲν γὰρ ἀΐδιος ὁ πόνος καὶ σμικρὸς, ἀλλ' οὐ διαλείπων· τισὶ δὲ ἐς περίοδον περιπλεῖ, ὅκως τοῖσι πυρεταίνουσι ἀμφημερινὸν παρ' ἡμέρην· ἄλλοισι δ' ἀπὸ δύσιος ἐς μεσημβρίην, καὶ τῇδε τέλεον ἀποπαύεται· ἢ ἀπὸ μεσημβρίης ἐς ἑσπέρην· ἢ ἐπίπροσθεν ἐς νύκτα. ἤδε ἡ περίοδος οὐ κάρτα δηθύνει· καὶ τοῖσι μὲν ἡ κεφαλὴ ἀλγέει πᾶσα· καὶ ἤδε ἄλλοτε μὲν ἐπὶ δεξιά· ἄλλοτε δὲ ἐπ' ἀριστερά· ἢ μέτωπον, ἢ βρέγμα, καὶ ταῦτα ἐν τῇ αὐτῇ ἡμέρῃ ῥεμβώδεα τρόπον.

Τοῖσι δὲ καὶ τὰ δεξιὰ μοῦνον, ἢ τὰ λαιὰ μοῦνον, ἐς ὅσον ὁρίζων κρόταφος, ἢ ὦς, ἢ καὶ ὀφρὺς μία, ἢ ὀφθαλμὸς εἷς, ἢ ῥὶς μέσφι μέσου ἐς ἶσα τέμνει, ἐπέκεινα δὲ τὸ ἄλγημα οὐ περῇ ἀλλ' ἐν ἡμίσεϊ μίμνει τῷ τῆς κεφαλῆς χωρίῳ.[1] ἑτεροκρανίη τόδε μοῦνον καλέεται· οὐκ εὔηθες κακὸν, κἢν διαλείπῃ, κἢν σμικρὸν ἔμμεναι δοκέῃ· ἢν γὰρ ἐμπέσῃ κοτὲ ὀξέως, αἰσχρὰ καὶ δεινὰ πρήσσει· σπασμὸς καὶ διαστροφὴ τοῦ προσώπου γίγνεται· ὀφθαλμοὶ ἢ ἀτενέες κέρασι ἴκελοι πεπήγασι, ἢ τῇδε κἀκεῖσε σπασμώδεες ἔνδον εἰλῶνται· σκοτόδινος· ὀφθαλμῶν ὑποβρύχιος πόνος ἄχρι μηνίγγων. ἱδρὼς ἄσχετος, τενόντων ἐξαπίνης ἄλγος,[2] ὡσπερεί τινος πατά-

[1] The changes in the text here introduced by Ermerins, are absolutely demanded by the confused state of matters as they stand in the MSS.

[2] The common reading is ἱδρὼς ἄσχετος τενόντων ἐξαπίνης ἄλογος, which Ermerins alters to ἱδρὼς ἄσχετος· τενόντων πόνος ἐξαπίνης, ἄλογος; but the obvious objection

ξαντος ξύλῳ· ναυτίη, ἔμετος χολωδέων, κατάπτωσις τοῦ ἀνθρώπου· ἢν δ' ἐπιτείνῃ κοτὲ τὸ πάθος, ὤνθρωπος ἐτελεύτησε. ἢν δὲ σμικρότερον ᾖ, καὶ ἐς ὄλεθρον ἀσινὲς, χρονίζει, ὄκνος πουλὺς, καρηβαρίη, ἀπορίη, ζωὴ δύσφορος. καὶ γάρ πως φεύγουσι τὴν αὐγήν· σκότος δὲ πρηΰνει τουτέοισι τὴν νοῦσον· οὐ δὲ ἐσιδεῖν τι ἢ ἀκοῦσαι τερπνὸν εὔφοροι· κάκοδμοι τὴν ὄσφρησιν, καὶ οὔτε τι εὐῶδες αὐτέους τέρπει, ἐκτρέπονται δὲ καὶ τὰ κακώδεα· ἄχθονται τῷ βίῳ, θανατῶσι ὤνθρωποι.

Αἰτίη δὲ τουτέων ξὺν ξηρότητι ψύξις· ἢν δὲ δηθύνῃ καὶ ἐς μέζον ἕρπῃ ἐπὶ τοῖσι πόνοισι, τὸ πάθος σκότωμα γίγνεται.

Κεφ. γ΄. Περὶ Σκοτωματικῶν.

Ἤν ζόφος τὰς ὄψιας σχῇ, καὶ δῖνος ἀμφὶ τὴν κεφαλὴν ἐλίσσηται, καὶ ὦτα βομβέῃ ὄκως ῥεόντων καναχηδὸν ποταμῶν, ἢ οἷον ἄνεμος ἱστίοισι ἐγκυβερνῇ,[1] ἢ αὐλῶν, ἢ καὶ συρίγγων ἐνοπὴ, ἢ τρισμοῦ ἀμάξης ἰαχὴ, ὀνομάζομεν σκότωμα τὸ πάθος, κακὸν μὲν, κὴν σύμπτωμα κεφαλῆς, κακὸν δὲ, κὴν ἐκ διαδέξιος κεφαλαίης, ἢ ἐξ ἑωυτέης χρονίου νούσου φύῃ. ἢν γὰρ τάδε μὲν μὴ ἀπογίγνηται, μίμνῃ δὲ ἡ σκοτοδίνη, ἢ χρόνῳ μακρῷ τελεωθῇ τοῖσι ἰδίοισι συμπτώμασι οὔ τινος ἀκεομένου, πάθος τὸ σκότωμα γίγνεται, ἐπ' αἰτίῃ ὑγρῇ τε

to this emendation is, that it does not account for the omission of πόνος in the common text. On my own authority, I altered the passage as above; but I find that I had been anticipated by Wigan in so far.

[1] This word can scarcely be the right reading; but it is difficult to find a proper substitute for it. Were I disposed to bold attempts at emendation, I should propose to substitute ἐμβρέμεται in place of it; for, considering how fond our author is of Homeric diction, nothing seems so natural as to suppose that he had in mind the celebrated passage in the Iliad,—

———ἀνέμοιο δὲ δεινὸς ἀήτης
Ἱστίῳ ἐμβρέμεται (xv. 627).

Wigan suggests ἐγκυρκανέῃ or ἐγκυκανέῃ; but these words are at least as objectionable as the one they are intended to supply a substitute for. In the MS. in the British Museum, we read εὐεργεῖ νηΐ: and this, perhaps, is the true reading.

καὶ ψυχρῇ· ἀλλὰ καὶ ἀρχὴ παθέων ἄλλων, ἣν ἐς ἀνήκεστον τραπῇ, μανίης, μελαγχολίης, ἐπιληψίης, προσεπιγιγνομένων ἑκάστῃ τῶν ἰδίων ξυμπτωμάτων· σκοτάματος δὲ ἡ ἰδέα, βάρος τῆς κεφαλῆς, ὀφθαλμῶν μαρμαρυγαὶ ἐπὶ πολλῷ τῷ σκοτώδεϊ· ἀγνωσίη ἑωυτέων τε καὶ τῶν πέλας· καὶ ἢν ἐπ' αὐξήσει ἡ νοῦσος γίγνηται, τά τε γυῖα λύονται, καὶ ἕρπονται χαμαί· ναυτίη καὶ ἔμετος φλέγματος, ἢ χολωδέων, ξανθῶν, ἢ μελάνων. εὖτε ἐπὶ μὲν ξανθῇ χολῇ, μανίαι γίγνονται· ἐπὶ δὲ τοῖσι μέλασι, μελαγχολίη· ἐπὶ δὲ τῷ φλέγματι, ἡ ἐπιληψίη. πασῶν γὰρ ἥδε νούσων τροπή.[2]

Κεφ. δ'. Περὶ Ἐπιληψίης.

Ποικίλον ἠδὲ ἀλλόκοτον κακὸν ἡ ἐπιληψίη, θηριῶδες μὲν ἐν παροξυσμοῖσι καὶ κάτοξυ καὶ ὀλέθριον. ἔκτεινε γάρ κοτε παροξυσμὸς εἷς· ἢν δὲ μελέτῃσι φέρῃ ὥνθρωπος, ζῇ μὲν αἴσχεα καὶ ὀνείδεα καὶ ἄλγεα φέρων, ῥηϊδίως δὲ οὐκ ἄπεισι ἡ νοῦσος, ἀλλὰ ἐν ἡλικίῃσί τε τῇσι κρείττοσι ἐνοικέει καὶ ὥρῃ τῇ ὡραίῃ. ξυνδιαιτᾶταί τε παισὶ καὶ μειρακίοισι. ἐξηλάθη δέ κοτε ὑπ' εὐτυχίης, δι' ἄλλης ἡλικίης μέζονος, εὖτε τῷ κάλλεϊ συνέξεισι τῆς ὥρης· ἀλλὰ καὶ τότε μετεξετέρους αἰσχροὺς ἀποδείξασα, ἀπόλλυσι τοὺς παῖδας φθόνῳ τοῦ κάλλεος, ἢ χειρὸς ἀκρασίῃ, ἢ προσώπου διαστροφῇ, ἢ πηρώσι τινὸς αἰσθήσιος·[1] ἢν δὲ φωλεύσῃ τὸ κακὸν ἐς ῥίζην,

[2] Ermerins finds great difficulty in explaining the exact meaning of the last sentence. He does not seem to have adverted that our author had in view § 75, 76, 77, 78, 79, 80, of the seventh section of the Aphorisms of Hippocrates. See the Commentary of Galen, and the English edition, Syd. Soc. Ed. t. ii. p. 773. I must say, however, that τῶνδε seems wanting in this place.

[1] Our author here has evidently in view a passage contained in the Hippocratic treatise "On the Sacred Disease." See Syd. Soc. Ed. t. ii. p. 851. I cannot see the same objection to φθόνῳ, the common reading, as Ermerins does, who proposes to substitute φθόρῳ in place of it. The other, although metaphorical, is quite in the style of our author.

οὔτε ἰητρῷ οὔτε ἡλικίης μεταβολαῖς ἐς ἔξοδον πείθεται, ἀλλὰ ξυμβιοῖ μέσφι θανάτου. ποτὶ καὶ ἐπίπονος ἡ νοῦσος σπασμοῖσι καὶ διαστροφῇσι μελέων τε καὶ ὄψιος, ἔτρεψε δέ κοτε καὶ γνώμην ἐς μανίην. ἀτερπὴς μὲν ἡ τοῦ παροξυσμοῦ θέη, αἰσχρὴ δὲ καὶ ἡ ἀπόλειψις αὐτέου, ἐπὶ ἀφόδῳ καὶ οὔροισι καὶ αὐτομάτῳ κοιλίῃ.

Ἀλλὰ καὶ ἄδοξος ἡ ξυμμορφή· δοκέει γὰρ τοῖσι ἐς τὴν σελήνην ἀλιτροῖσι ἀφικνεῖσθαι ἡ νοῦσος· τοὔνεκεν ἱερὴν κικλήσκουσι τὴν πάθην· ἀτὰρ καὶ δι' ἄλλας προφάσιας, ἢ μέγεθος τοῦ κακοῦ· ἱερὸν γὰρ τὸ μέγα· ἢ ἰήσιος οὐκ ἀνθρωπίνης, ἀλλὰ θείης, ἢ δαίμονος δόξης ἐς τὸν ἄνθρωπον εἰσόδου, ἢ ξυμπάντων ὁμοῦ, τήνδε ἐκίκλησκον ἱερήν.

Ὁκόσα μὲν οὖν ὡς ἐπὶ ὀξείῃ γίγνεται τῇ νούσῳ, πρόσθεν μοι λέλεκται· ἢν δὲ ἐν χρόνῳ μίμνῃ, οὐδὲ ἐπὶ τοῖσι διαλείμμασι ἀσινέες, νωθροὶ, ἄθυμοι, κατηφέες, ἐξάνθρωποι, ἄμικτοι, οὐδὲ ἡλικίῃσι μειλίχιοι, ἄγρυπνοι, δυσόνειροι πολλοῖσι ἀλλοκότοισι, ἀπόσιτοι, πέψαι κακοὶ, ἄχροοι, μολιβδώδεες, δυσμαθέες νωθείῃ γνώμης τε καὶ αἰσθήσιος, βαρυήκοοι, ἦχοι, βόμβοι ἀνὰ τὴν κεφαλήν. γλῶσσα ἀσαφὴς καὶ παράφορος· ἢ ὑπὸ τῆς διαθέσιος τῆς νούσου, ἢ ὑπὸ τρωμάτων ἐν τῇσι καταλήψεσι, σπασμώδεες. γλῶσσα μὲν στρωφᾶται ἐν τῷ στόματι ποικίλως· ὑποτείνεται δέ κοτε καὶ τὴν διάνοιαν ἡ νοῦσος, ὡς τὰ πάντα μωραίνειν· ἀτὰρ καὶ τοῖσδε αἰτίη ξὺν ὑγρότητι ψύξις.

Κεφ. ε'. Περὶ Μελαγχολίης.

Μέλαινα χολὴ, ἐν μὲν ὀξέσι ἄνωθεν φανεῖσα, κάρτα ὀλέθριον· κάτω δὲ ἐξιοῦσα οὐ κάρτα ἀνώλεθρον· ἐν δὲ τοῖσι χρονίοισι, ἢν μὲν ὑπίῃ κάτω, ἐς δυσεντερίην καὶ ἥπατος πόνον τελευτᾷ· γυναιξὶ δὲ κάθαρσις ἀντὶ τῶν ἐπιμηνίων, ἢν τὰ ἄλλα ἀνώλεθροι ἔωσι· ἢν δὲ ἄνω ῥέπῃ ἐς στόμαχον, ἢ ἐς φρένας,

μελαγχολίην τεύχει. φῦσάν τε γὰρ ἐμποιέει καὶ ἐρυγὰς κακώδεας, ἰχθυώδεας· διαπέμπει δὲ καὶ κάτω φύσας ψοφώδεας, συντρέπει δὲ καὶ τὴν γνώμην. διὰ τόδε καὶ μελαγχολικοὺς καὶ φυσώδεας τούσδε ἐκίκλησκον οἱ πρόσθεν· μετεξετέροισι δὲ οὔτε φῦσα οὔτε μέλαινα χολὴ ἐγγίγνεται, ὀργὴ δὲ ἄκρητος καὶ λύπη καὶ κατηφείη δεινή. καὶ τούσδε οὖν μελαγχολικοὺς καλέομεν, χολῇ μὲν τῆς ὀργῆς συμφραζομένης· μελαίνῃ δὲ, πολλῆς καὶ θηριώδεος· τέκμαρ δὲ Ὅμηρος, ἔνθα φησὶ,

Τοῖσι δ' ἀνέστη
Ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἀχνύμενος· μενεος δὲ μέγα φρένες ἀμφὶ μέλαιναι
Πίιπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην.

τοιοίδε γιγνονται οἱ μελαγχολώδεες, εὖτ' ἂν ὑπὸ τοῦ κακοῦ κτεινέωνται.

Ἔστι δὲ ἀθυμίη ἐπὶ μιῇ φαντασίῃ, ἄνευ τε πυρετοῦ· δοκέει τε δέ μοι μανίης τε ἔμμεναι ἀρχὴ καὶ μέρος ἡ μελαγχολίη. τοῖσι μὲν γὰρ μαινομένοισι ἄλλοτε μὲν ἐς ὀργὴν, ἄλλοτε δ' ἐς θυμηδίην ἡ γνώμη τρέπεται, τοῖσι δὲ μελαγχολῶσι ἐς λύπην καὶ ἀθυμίην μοῦνον.[1] ἀτὰρ καὶ μαίνονται μὲν ἐς τὰ πλεῖστα τοῦ βίου, ἀφρονέοντες καὶ δεινὰ καὶ αἰσχρὰ πρήσσοντες· μελαγχολῶσι δὲ οὐκ ἐπὶ ἐνὶ εἴδεϊ ἕκαστοι· ἀλλ' ἢ πρὸς φαρμακίην ὕποπτοι, ἢ ἐς ἐρημίην φεύγουσι μισανθρωπίῃ, ἢ ἐς δεισιδαιμονίην τρέπονται, ἢ μῖσός ἐστι τοῦ ζῆν τουτέοισι. ἢν δὲ ἐξ ἀθυμίης ἄλλοτε καὶ ἄλλοτε διάχυσις γένηται, ἡδονὴ προσγίγνεται ἐπὶ τοῖσι πλείστοισι· οἱ δὲ μαίνονται.

Ὅκως δὲ, καὶ ἀπὸ κοίων χωρίων τὰ πολλὰ γίγνονται φράσω. ἢν μὲν ἐν τοῖσι ὑποχονδρίοισι μίμνῃ ἡ αἰτίη, ἀμφὶ τὰς φρένας εἰλέεται, καὶ διεξίει χολὴ ἄνωθεν, ἢ κάτωθεν μελαγ-

[1] The sense evidently requires *ἀθυμίην* in place of *θυμηδίην*, the common reading. See Petit and Ermerins.

χολῶσιν· ἢν δὲ καὶ κεφαλὴν ἐς ξυμπαθείην ἄγῃ, καὶ ἀμείβεται τὸ παράλογον τῆς ὀξυθυμίης ἐς γέλωτα καὶ ἡδονὴν ἐς τὰ πολλὰ τοῦ βίου, οἱ δὲ μαίνονται αὔξῃ τῆς νούσου μᾶλλον ἢ ἀλλαγῇ πάθεος.

Ἐπ' ἀμφοῖν δὲ ξηρότης αἰτίη. ἄνδρες μὲν οὖν μαίνονται καὶ μελαγχολῶσι, ἢ καὶ ἀνδρῶν ἐλάσσους· κάκιον δὲ ἀνδρῶν αἱ γυναῖκες ἐκμαίνονται· ἡλικίη, πρὸς ἀκμὴν, καὶ οἱ ἀκμάζοντες· ὥρη θέρος μὲν καὶ φθινόπωρον τίκτει, ἔαρ δὲ κρίνει.

Τεκμήρια μὲν οὖν οὐκ ἄσημα. ἢ γὰρ ἥσυχοι, ἢ στυγνοὶ, κατηφέες, νωθροὶ ἔασι ἀλόγως, οὔ τινι ἐπ' αἰτίῃ, μελαγχολίης ἀρχή. ἔτι δὲ καὶ ὀργίλοι προσγίγνονται, δύσθυμοι, ἄγρυπνοι, ἐκ τῶν ὕπνων ἐκθορυβούμενοι.

Ἔχει δὲ αὐτέους καὶ τάρβος ἔκτοπον, ἢν ἐς αὔξησιν τὸ νόσημα φοιτῇ, εὖτε καὶ ὄνειροι ἀληθέες, δειματώδεες, ἐναργέες. ὁκόσα γὰρ ὑπὰρ ἐκτρέπονται ὁποίου ὢν κακοῦ, τάδε ἐνύπνιον ὀρέουσι ὥρμησε·[2] πρὸς τὸ ῥηΐδιον μεταγνῶναι εὔκολοι, αἰσχροὶ, σμικρολόγοι, ἄδωροι, καὶ μετ' οὐ πολὺ ἁπλοῖ, ἄσωτοι, πολύδωροι, οὐκ ἀρετῇ ψυχῆς, ἀλλὰ ποικιλίῃ νοσήματος· ἢν δὲ ἐπὶ μᾶλλον τὸ κακὸν πιέζῃ, μῖσος, φυγανθρωπίη, ὀλόφυρσοι ἐς κενεὰ, ζωῆς κακήγοροι· ἔρανται δὲ θανάτου. πολλοῖσι δὲ ἐς ἀναισθησίην καὶ μώρωσιν ἡ γνώμη ῥέπει, ὅκως ἀγνῶτες ἁπάντων, ἢ ἐπιλήσμονες ἑωυτέων, βίον ζώωσι ζωώδεα· ξυντρέπεται δὲ καὶ τοῦ σκήνεος ἐς πονηρὸν ἡ ἕξις· χροιὴ μελάγχλωρος, ἢν μὴ διεξίῃ κάτω ἡ χολὴ, ἀλλὰ ἀναχέηται ξὺν τῷ αἵματι ἐς τὸ πᾶν· βοροὶ μὲν, ἰσχνοὶ δέ· ὕπνος γὰρ αὐτέοισι, οὔτε πόσει οὔτε βρωτῷ συγκρατέει τὰ μέλεα· ἀγρυπνίη δὲ σκίδνησι ἐς τὴν ἔξω φορήν· τοιγαροῦν κοιλίη ξηρὴ οὐδὲν διεῖσα. ἢν δέ κοτε ἐκδιδῷ, ξηρὰ, στρογγύλα, ξὺν περιῤῥῷ μέλανι, χολώδεα, οὖρα σμικρὰ, δριμέα,

[2] This passage, in all the MSS., is confessedly corrupt. I have adopted the conjectural emendation of Ermerins, although very bold, and, I must add, not quite satisfactory.

χολόβαφα· φυσώδεες καθ' ὑποχόνδριον, ἐρυγαὶ κακώδεες, βρωμώδεες, ὡς ἐξ ἁλὸς ὀρυγμίη· ἀνέπλω κοτὲ καὶ ὑγρὸν δριμὺ ξὺν χολῇ. σφυγμοὶ ὡς ἐπίπαν σμικροὶ, νωθροὶ, ἀδρανέες, πυκνοὶ, ἴκελοι τῷ ψύχεϊ.

Λόγος ὅτι τῶν τοιῶνδέ τις ἀνηκέστως ἔχων, κούρης ἦρα τε καὶ τῶν ἰητρῶν οὐδὲν ὠφελούντων, ὁ ἔρως μιν ἰήσατο· δοκέω δ' ἔγωγε ἐρᾶν μὲν αὐτὸν ἀρχῆθεν, κατηφέα δὲ καὶ δύσθυμον ὑπ' ἀτυχίης τῆς κούρης ἔμμεναι, καὶ μελαγχολικὸν δοκέειν τοῖσι δημότῃσιν· οὗτος οὔτε μὴν ἦν ἔρωτα ἐγγιγνώσκων· ἐπεὶ δὲ τὴν ἔρωτα ξυνῆψε τῇ κούρῃ, παύεται τῆς κατηφείης, καὶ διασκίδνησι ὀργήν τε καὶ λύπην, χάρμῃ δὲ ἐξένηψε τῆς δυσθυμίης· καθίσταται γὰρ τὴν γνώμην ἔρωτι ἰητρῷ.

Κεφ. ϛ'. Περὶ Μανίης.

Μανίης τρόποι εἴδεσι μὲν μυρίοι, γένεϊ δὲ μοῦνος εἷς· ἔκστασις γάρ ἐστι τὸ σύμπαν χρόνιος, ἄνευθεν πυρετοῦ· εἰ γάρ κοτε καὶ πυρετὸς ἐπιλάβοι, οὐκ ἀπὸ μανίης ἂν ἴδιος γίγνοιτο, ἀλλ' ἐκ συντυχίης ἄλλης· ἐκφλέγει γὰρ καὶ οἶνος ἐς παραφορὴν ἐν μέθῃ· ἐκμαίνει δὲ καὶ τῶν ἐδεστῶν μετεξέτερα, ἥ μανδραγόρη, ἥ ὑοσκύαμος, ἀλλ' οὔ τί πω μανίη τάδε κικλήσκεται. ἐπὶ γὰρ σχεδίου γιγνόμενα καθίσταται θᾶττον· τὸ δὲ ἔμπεδον ἡ μανίη ἴσχει· τῇδε τῇ μανίῃ οὐδέν τι ἴκελον ἡ λήρησις, γήραος ἡ ξυμφορή. αἰσθήσιος γάρ ἐστι νάρκη, καὶ γνώμης νάρκωσις ἠδὲ τοῦ νοῦ ὑπὸ ψύξιος·[1] μανίη δὲ θερμόν τι καὶ ξηρὸν τῇ αἰτίῃ, καὶ ταραχῶδες τῇσι πρήξεσι· ἡ μὲν γὰρ λήρησις ἀρχομένη ἀπὸ γήραος οὔτε διαλείπει, καὶ

[1] I flatter myself that every person who is familiar with the metaphysics of the ancients, will admit that I have improved this sentence by changing ἥδε into ἡδέ. Ermerins, not recognising the difference between the γνώμη and the νοῦς, expunges τοῦ νοῦ from the text. On the distinction between these portions or powers of the mind, see Aristotle de Anima, iii. 10, etc.; Metaphysica, pluries.

ξυναποθνήσκει· μανίη δὲ καὶ διαλείπει καὶ μελεδῶνι ἐς τέλος ἀποπαύεται· διάλειψις δὲ ἀτελὴς, ἢν τῷ τῆς μανίης λόγῳ γίγνηται, οὐκ εἰκότως ἀκεομένου τοῦ κακοῦ ἰητρείῃ, ἢ τῆς ὥρης εὐκρασίῃ.[2] μετεξετέρους γὰρ δοκέοντας ἀσινέας ἔμμεναι, ἡ ὥρη τὸ ἔαρ, ἢ ἁμαρτωλὴ διαίτης, ἢ ὀργὴ ἐκ συντυχίης ἐς ἀνάκλησιν ἤγαγε.

Καὶ γὰρ δὴ νοσέουσι οἱ φύσι ὀργίλοι, ὀξύθυμοι, ῥέκται, εὐμαρέες, ἱλαροὶ, παιδιώδεες· ἀτὰρ καὶ οἷσι ἐς ἐναντίην ἰδέην ἡ φύσις ῥέπει, ὁκόσοι νωθροὶ, ἐπίλυποι, βραδεῖς μὲν ἐκμαθεῖν, ἐπίμονοι δὲ προσκαμεῖν, ποτὶ καὶ μαθόντες, ἀμνήμονες, οἵδε καὶ μελαγχολῆσαι ἑτοιμότεροι, οἱ δὲ καὶ πρόσθεν ἐκμαίνονται. ἀτὰρ καὶ ἡλικίῃσι, οἷσι τὸ θερμὸν καὶ αἷμα πουλὺ, οἵδε μαίνονται. τοῖσι ἀμφὶ ἥβην καὶ νέοισι καὶ οἷσι πάντων ἡ ἀκμή· ὁκόσοισι δὲ τὸ θερμὸν ἐκ μελαίνης χολῆς ἐξάπτεται, τό τε εἶδος ἐς ξηρὸν τρέπεται, τουτέοισι μελαγχολῆσαι ῥῄϊστον· δίαιτα δὲ ἄγει, πουλυφαγίη, πλησμονὴ ἄμετρος, μέθη, λαγνείη, ἔρωτες ἀφροδισίων· ἐμάνησάν κοτε καὶ γυναῖκες ὑπὸ ἀκαθαρσίης τοῦ σκήνεος, εὖτε αὐτέῃσι ἀπηνδρώθησαν αἱ μῆτραι· ἄλλαι δὲ, οὐ μᾶλλον δὲ ῥηϊδίως ἐκμαίνονται· μάλα δὲ χαλεπῶς ἐκμαίνονται. αἵδε αἱ προφάσιες. καὶ γὰρ ἄνδρα ἐξάπτουσι, ἢν ξυνήθη αἵματος ἔκκρισιν, ἢ χολῆς, ἢ ἱδρῶτος ἐπίσχῃ τις αἰτίη.

Καὶ οἷσι μὲν ἡδονὴ ἦ ἡ μανίη, γελῶσι, παίζουσι, ὀρχεῦνται νυκτὸς καὶ ἡμέρης, καὶ ἐς ἀγορὴν ἀμφαδὸν, καὶ ἐστεμμένοι κοτὲ ὅκως ἐξ ἀγωνίης νικηφόροι ἔασιν· ἄλυπος τοῖσι πέλας ἡ ἰδέη· μετεξέτεροι δὲ ὑπὸ ὀργῆς ἐκμαίνονται. ἔσθ' ὅτε ἐσθῆτάς τε ἐρρήξαντο, καὶ θεράποντας ἀπέκτειναν, καὶ ἑωυτέοισι χεῖρας ἐπήνεγκαν· ἥδε καὶ τοῖς πέλας οὐκ ἀκίνδυνος ἡ ξυμφορή· ἰδέαι δὲ μυρίαι, τοῖσι μέν γε εὐφυέσι τε καὶ

[2] The text in this sentence is not in a satisfactory state, either as it is, or as altered by Ermerins, who replaces ἢν with ἄν.

εὐμαθέσι ἀστρονομίη ἀδίδακτος,[3] φιλοσοφίη αὐτομάτη, ποίησις δῆθεν ἀπὸ μουσέων. ἴσχει γάρ τι καὶ ἐν νούσοισι εὔχρηστον ἡ εὐπαιδευσίη· τοῖσι δὲ ἀπαιδεύτοισι ἀχθοφορίη, πηλοεργίη, τέκτονες, ἢ λιθοξόοι· γίγνονται δὲ καὶ ἀλλόκοτοι φαντασίαι. ἐδεδίει γάρ τις ληκύθων ἔκπτωσιν.....καὶ ἄλλος οὐκ ἔπινε, δοκέων ἑωυτὸν πλίνθον ἔμμεναι, ὡς μὴ τῷ ὑγρῷ λυθείη.

Μυθολογέεται δὲ καὶ τόδε· τέκτων ἤδη ἐπὶ οἴκου μὲν σαόφρων ἐργάτης ἦν, μετρῆσαι ξύλον, κόψαι, ξύσαι, ξυγγομφῶσαι, ἁρμόσαι, ξυντελέσαι δόμον νηφαλέως, τοῖσι ἐργοδότῃσι ὁμιλῆσαι, ξυμβῆναι, ἀμεῖψαι τὰ ἔργα μισθοῦ δικαίου. ὁ δὲ ἐπὶ μὲν τοῦ χωρίου τοῦ ἔργου ὧδε εἶχε γνώμης· ἦν δὲ ἐξίῃ κοτὲ ἐς ἀγορὴν, ἐπὶ λουτρὸν, ἤ τιν' ἑτέρην ἀνάγκην, τιθεὶς τὰ ὅπλα πρῶτον ἔστενεν, εἶτα ἐπῆγεν ὤμω ἐξιών· ἐπὴν δὲ ἀπῆλθε τῆς τε τῶν οἰκετῶν θέης καὶ τῆς τοῦ ἔργου πρήξιος καὶ τοῦ χωρίου, πάμπαν ἐξεμαίνετο· κὴν παλινδρομήσῃ ταχὺ, αὖθις ἐσωφρόνεε. καὶ ἤδε τοῦ χωρίου καὶ τῆς γνώμης ἡ ξυμβολή.

Ἴσχουσι δὲ τὴν αἰτίην τοῦ νοσήματος κεφαλὴ καὶ ὑποχόνδρια, ἄλλοτε μὲν ἅμα ἄμφω ἀρξάμενα, ἄλλοτε δὲ ἀλλήλοισι ξυντιμωροῦντα· τὸ δὲ κῦρος ἐν τοῖσι σπλάγχνοισί ἐστι ἐπὶ μανίῃ καὶ μελαγχολίῃ, ὅκωσπερ ἐν τῇ κεφαλῇ καὶ τοῖσι αἰσθήσεσι τὰ πολλὰ τοῖσι φρενιτικοῖσι. οἵδε μὲν γὰρ παραισθάνονται, καὶ τὰ μὴ παρεόντα ὁρέουσι δῆθεν ὡς παρεόντα, καὶ τὰ μὴ φαινόμενα ἄλλῳ κατ' ὄψιν ἐνδάλλεται·

[3] Though I have not meddled with the text, I am much inclined to think that the true reading would be *αὐτοδίδακτος*. It occurs in Æschylus, Agamem. 964. By the way, the example referred to by the Oxford lexicographers, to prove that *ἀδίδακτος* is sometimes used synonymously with *αὐτοδίδακτος* (namely, Lucian, Hist. Conscr. 34), is not in point here. We cannot say that "astronomy" is untaught, in the same sense that we can say that "political sagacity" is so.

οἱ δὲ μαινόμενοι ὀρέουσι μόνως ὡς χρὴ ὁρῆν· οὐ γιγνώσκουσι δὲ περὶ αὐτέων ὡς χρὴ γιγνώσκειν.

Ἦν οὖν μέγα ᾖ τὸ κακὸν, εὐκίνητοι, ὀξέες τὴν αἴσθησιν, ὕποπτοι, ὀργίλοι, οὐκ ἐπ' αἰτίῃ τινὶ, δύσθυμοι μὲν ἀλόγως, οἷσι ἐς σκυθρωπὸν ἡ μανίη τρέπεται· οἷσι δὲ ἐς θυμηδίην, εὔθυμοι· ἀλλ' οἵδε παραλόγως ἄγρυπνοι, ἄμφω ἀλλοιώδεες τὰς ὄψιας, κεφαλαλγέες, ἢ πάντως γε βάρος τῆς κεφαλῆς ξύνεστι· εὐήκοοι δὲ, ἀλλὰ βράδιστοι τὴν γνώμην. ἐπ' ἐνίοισι γὰρ ἔασι δὴ ἦχοι ὥτων, καὶ βόμβοι, μέχρι δή γε σαλπίγγων τε καὶ αὐλῶν· ἢν ἐς αὔξησιν ἡ νοῦσος γίγνηται, φυσώδεες, ἀσώδεες, βοροὶ καὶ λάβροι ἐν τῇ ἐδωδῇ. ἀγρυπνέουσι γάρ· ἀγρυπνίη δὲ βορόν· ἀτὰρ οὐδὲ ἰσχνοὶ ὡς νοσέοντες· μελαγχολώντων μᾶλλον εὐσαρκίη·[4] καὶ ὕπωχροι. ἢν δέ τι τῶν σπλάγχνων ἐν φλεγμασίῃ ᾖ γεγονὸς, τὴν ὄρεξιν ἢ τὴν θρέψιν ἀμβλύνει· ὀφθαλμοὶ κοῖλοι, οὐ σκαρδαμύττοντες· πρὸ τῶν ὀφθαλμῶν ἰνδάλματα κυάνεα, ἢ μέλανα, οἷσιν ἐς μελαγχολίην ἡ τροπή· ἐρυθρότερα δὲ οἷσιν ἐς μανίην, καὶ φοινίκεα φαντάσματα, πολλοῖσι μὲν ὡς ἀπαστράπτοντος πυρὸς, καὶ τάρβος αὐτέους ὡς ἀπὸ σκηπτοῦ λαμβάνει· μετεξετέροισι δὲ καὶ ἐνέρυθροι καὶ ὕφαιμοι ὀφθαλμοί.

Ἐπὶ κορυφῆς δὲ τοῦ κακοῦ ὀνειρώττουσι· ἀφροδισίων δὲ ἄσχετος ἐπιθυμίη, ἀτὰρ οὐδὲ ἐς τὸ ἄμφαδον αἰδὼς ἢ ὄκνος ὁμιλίης· νουθεσίῃ δὲ καὶ ἐπιπλήξει ἐς ὀργὴν ἐκριπισθέντες ἐς τὸ πάμπαν ἐκμαίνονται. τοὐντεῦθεν ἄλλος ἄλλῃ μαίνεται· οἱ μὲν θέουσι ἀσχέτως, οὔτε ὅπως εἰδότες ἐς ταὐτὰ παλινδρομέουσι· οἱ δὲ ἐς δηρὸν τοῖσι πέλας ἀφικνέονται· ἄλλοι δ' αὖ βοῶσι ὀλοφυρόμενοι ἁρπαγὴν, ἢ βίην. οἱ δὲ φυγανθρωπεύουσι ἐς ἐρημίην, σφίσι αὐτέοισι ὁμιλέοντες.

Εἰ δὲ ἐπ' ἄνεσιν ἤκοιεν τοῦ κακοῦ, νωθροὶ, ἥσυχοι, ἐπίλυποι.

[4] It must be admitted, that Ermerins has strong grounds for holding that *ἀσαρκίη* is the true reading.

ἐς ἐπιστασίην γὰρ τῆς νούσου ἀφικνεόμενοι, ἄχθονται τῇ ξυμφορῇ.

Μανίης εἶδος ἕτερον.

Τέμνονταί τινες τὰ μέλεα, θεοῖς ἰδίοις, ὡς ἀπαιτοῦσι, χαριζόμενοι εὐσεβεῖ φαντασίῃ· καὶ ἔστι τῆς ὑπολήψιος ἡ μανίη μοῦνον, τὰ δὲ ἄλλα σωφρονέουσι. ἐγείρονται δὲ αὐλῷ καὶ θυμηδίῃ, ἢ μέθῃ, ἢ τῶν παρεόντων προτροπῇ. ἔνθεος ἥδε ἡ μανίη· κὴν ἀπομανῶσι, εὔθυμοι, ἀκηδέες, ὡς τελεσθέντες τῷ θεῷ, ἄχροοι δὲ καὶ ἰσχνοὶ, καὶ ἐς μακρὸν ἀσθενέες πόνοις τῶν τρωμάτων.

Κεφ. ζ'. Περὶ Παραλύσεως.

Ἀποπληξίη, παραπληγίη, πάρεσις, παράλυσις, ἅπαντα τῷ γένεϊ τωὐτά. ἢ γάρ κινήσιος, ἢ ἀφῆς, ἢ ἀμφοῖν ἐστι ἔκλειψις· κοτὲ καὶ γνώμης, κοτὲ καὶ τῆς ἄλλης αἰσθήσιος. ἀλλ' ἀποπληξίη μὲν ὅλου τοῦ σκήνεος, καὶ τῆς αἰσθήσιός τε καὶ γνώμης καὶ κινήσιός ἐστι παράλυσις. τοιγαροῦν ἀποπληξίην λῦσαι ἰσχυρὴν μὲν ἀδύνατον, ἀσθενῆ δὲ οὐ ῥηΐδιον.[1] παραπληγίη δὲ πάρεσις μὲν ἀφῆς καὶ κινήσιος, ἀλλὰ μέρεος, ἢ χειρὸς, ἢ σκέλεος· παράλυσις δὲ ὡς ἐπίπαν κινήσιος μοῦνον, ἐνεργείης τε πάρεσις· ἢν δὲ ἀφὴ ἐκλείπῃ μούνη κοτέ, —σπάνιον δὲ τὸ τοιόνδε,—ἀναισθησίη μᾶλλον ἢ πάρεσις κικλήσκεται· ἢν δὲ ἀπόπληκτον ὁ Ἱπποκράτης εἴπῃ σκέλος τὸ κατ' ἴξιν, ὡς νεκρῶδες, τὸ ἀχρεῖον καὶ τὸ ἀναλδὲς θέλει φράσαι.[2] ὃ γὰρ ἐπὶ τῷ ξύμπαντι ἀποπληξίη ἐστὶ ἰσχυρὴ, τόδε ἐν τῷ σκέλεϊ παραπληγίην φράζει· κύστιος δὲ οὔρων σχέσιος ἢ ἀκρασίης, πάρεσις τὸ κύριον· βλεφάρων δὲ καὶ μήλων καὶ μυῶν τῶν ἐν γνάθοις, καὶ γένυος ἐπὶ θάτερα παρα-

[1] Hippocrat. Aph. ii. 42.

[2] Hippocrat. Epid iii.; and Prorrhet. ii.

γωγὴ, ἢν ἐπὶ σπασμῷ διαστρέφηται, κυνικὸς σπασμὸς ἡ κλῆσις· ἔκλυσιν δὲ γουνάτων καὶ αἰσθήσιος πρόσκαιρον νάρκην καὶ ἀψυχίην καὶ κατάπτωσιν, λιποθυμίην καλέομεν.

Παρίεται ὧν, ἄλλοτε μὲν μέρεα καθ' ἓν, ὀφρὺς μούνη, ἢ δάκτυλος, ἢ ἔτι μέζω, χεὶρ, σκέλος· ἄλλοτε δὲ ὁμοῦ πλεῦνα· καί ποτε δεξιὰ μοῦνον, ἢ ἀριστερὰ, ἢ ἰδίῃ καὶ ἰδίῃ, ἢ ξύμπαντα· ἐπ' ἀκριβὲς, ἢ ἧσσον. οὐ τὰ διεστῶτα μοῦνον καὶ ὁμώνυμα καὶ ὁμόζυγα, ὀφθαλμοὶ, χεῖρες, σκέλος, ἀλλὰ καὶ τὰ ξυμφυέα, ῥὶς ἐς τὸ ἴσον, καὶ γλῶσσα μέσφι τῶν ὁρίων τοῦ μέσου, καὶ παρίσθμιον ἓν, καὶ ἰσθμὸς, καὶ κατάποσις ἐς ἥμισυ. δοκέω δὲ ἐγώ κοτε καὶ στόμαχον, καὶ τὰ ἔντερα, καὶ κύστιν, καὶ τὸ παράμηκες ἔντερον ἄχρι τῆς ἀρχῆς τωὐτὸ πεπονθέναι· ἀλλὰ τὰ μὲν μέλεα τὰ ἐντὸς ἐκλυόμενα[3] κρυπτὰ καὶ ἀφανέα· ἡμιτελέες δὲ καὶ αἱ ἐνέργειαι· τῇδέ μοι δοκέει καὶ ἡμιπαθέα ἔμμεναι τὰ μέρεα διχῇ ὑπὸ τῆς νοῦσου τετμημένα. τόδε μέντοι τὸ πρῆγμα δίδαγμα διαφορῆς δυνάμιός τε καὶ κρίσιος πρὸς ἀριστερὰ δεξιοῖς. ἴση μὲν γὰρ καὶ ἡ προσίζουσα αἰτίη, ξυναὶ δὲ ἀμφοῖν τοῦ πάθεος αἱ προφάσιες, ἤν τε ψύξις, ἤν τε ἀπεψίη, ἀλλὰ ἄμφω παθεῖν οὐκ ἴσα ἄν. ἰσόρροπος δὲ ἡ φύσις, ὡς ἐν ἰσορρόπῳ, τωὐτὸν δὲ ἐν ἀνίσοις ἀδύνατον. ἢν μὲν οὖν τῆς κεφαλῆς κάτω πάθῃ τις ἀρχὴ, ὁκοῖόν τι τοῦ νωτιαίου μυελοῦ ἡ μῆνιγξ, τὰ ὁμώνυμα καὶ ξυναφέα παραλύεται, δεξιὰ ἐπὶ δεξιοῖσι, καὶ ἐπ' ἀριστεροῖσι λαιά. ἢν δὲ κατάρχῃ κεφαλὴ, ἐπὶ μὲν τοῖσι δεξιοῖσι τὰ λαιὰ παραλύεται, δεξιὰ δὲ ἐπ' ἀριστεροῖσι. αἰτίη δὲ, τῶν ἀρχέων τῶν νεύρων ἡ ἐπαλλαγή. οὐ γὰρ κατ' ἴξιν τὰ δεξιὰ ἐπὶ δεξιὰ ὁδοιπορέει, μέσφι περατῶνται, ἀλλ' ἔμφυτα τῇ ἀρχῇ ἕκαστα εὐθὺς ἐπ' ἐκεῖνα φοιτῇ, ἀλλήλοισι ἐπαλλα-

[3] The common reading, ἐλκέων νένει, having evidently no meaning, I follow Wigan and Ermerins in adopting this word. I am also indebted to the latter for various other amendments in this chapter, which I do not think it necessary to mention singly.

ξάμενα εἰς χιασμὸν σχήματος· ἀθρόον δὲ εἰρῆσθαι, εἴτε ξύμπαντα ὁμοῦ, εἴτε μέρεα παρίεται, ... ἢ ξυναμφοτέρων, νεῦρα δὲ ἄλλοτε μὲν τὰ ἀπὸ κεφαλῆς πάσχει· τάδε μέντοι ἐς ἀναισθησίην τρέπονται, ὡς ἔπος εἰπεῖν· οὐ γὰρ ῥηϊδίως ἐς ἀκινησίην ἐξ ὠυτέων ῥέπει τάδε· κἢν μὲν τοῖσι κινευμένοισι ξυμπαθήσῃ, πάσχει καὶ τάδε σμικρὴν ἀκινησίην· ἴσχει γὰρ καὶ τὴν κίνησιν ἐξ ὠυτέων, εἰ καὶ ἐπὶ ἧσσον φύσι· ἄλλοτε δὲ τὰ ἀπὸ μυῶν[4] ἐς μύας περαιούμενα, τάδε τὸ κῦρος τῆς κινήσιος ἴσχει, καὶ τοῖσι ἀπὸ τῆς κεφαλῆς προσδιδοῖ. καὶ γὰρ αὐτὰ ἀπ' ἐκείνων τὸ πλεῖστον τῆς κινήσιος ἴσχει·[5] ἴσχει δὲ καὶ ἐξ ἑωυτέων καὶ ἔλαττον· τάδε μέντοι ἀκινησίην πάσχει μᾶλλον· σπάνιον δὲ εἴ κοτε ἐξ ἑωυτέων εἰς ἀναισθησίην τρέπονται, δοκεῖ καὶ μὴ εἰς τὸ πάμπαν· ἢν δὲ ξύνδεσμός τις νεύρων λυθῇ τῶν ἐξ ὀστέων πεφυκότων τινὸς, καὶ κραινόντων ἐς ὀστέα, ἢ ῥαγέντος,[6] ἀκρατέα τὰ μέρεα καὶ ἐπισυρόμενα, οὐκ ἀναίσθητα, γίγνεται.

Εἴδεα δὲ παραπληκτικὰ τάδε. ἄλλοτε μὲν ἐς ἔκτασιν λέλυται τὰ μέλεα, οὐδὲ παλινδρομέει ἐς κάμψιν, εὖτε μήκιστα κῶλα φαίνεται· ἄλλοτε δὲ κυλλὰ γίγνεται, οὐδὲ ἐς μῆκος ἀποτείνεται· εἰ δὲ ἐκτανύσαι βιᾶται, ὅκως ξύλα ἐς κανόνα[7] καταξέων, τὰ μέλεα βραχύτερα ἑωυτέων γίγνεται· τάδε πάσχει ἄμφω τὰ εἴδεα, καὶ ἡ ἐν τοῖς ὀφθαλμοῖσι παρ-

Although I have not ventured to alter the reading, it appears to me, from the distinction which our author makes above between the cerebral and spinal nerves, that he refers here to the latter, and that we ought to read, *νωτιαίου μυελοῦ*; or, perhaps, the former word might be dispensed with.

[5] Ermerins does not hesitate to substitute *αἰσθήσιος* in place of *κινήσιος*, as fancying that the sense requires this change.

[6] This can scarcely be the true reading. Should it not be *ῥαγῇ*?

[7] The common reading is *ἱκανὰ*, which appears to have no meaning. The emendation is due to Ermerins. I have adopted it; although I must be permitted to say, it is far from satisfactory. The translation given by Ermerins is: "Quasi ligna ad regulam dolaret"; but it does not seem at all appropriate to the passage.

θένος. καὶ γὰρ ἐκχέεται πολλὸν ἐς μέγεθος, εὖτε πλατυκορίην ὀνομάζομεν. ἀτὰρ ἠδὲ ξυνάγεται ἐς σμικρὸν ἡ κούρη, εὖτε φθίσιν ἣν ἠδὲ μυδρίησιν ἐγὼ κικλήσκω. ἀλλὰ καὶ κύστις παρίεται ἐπὶ τοῖσι ἰδίοισι ἔργοισι. ἢ γὰρ εἰς ἔκτασιν λύεται, ἢ ἀκρατὶ τὰ ὄυρα ἐκχέει, ἢ ξυνειλέεται ἐς ἑωυτέην, εὖτε, ὅταν πλησθῇ οὔρου, οὐ διΐησιν.

Αἰτίαι δὲ παρέσιος μὲν ἕξ· ἄρχονται δὲ τρώματι, πληγῇ, ψύξι, ἀπεψίῃ, λαγνείῃ, οἰνοφλυγίῃ· ἀτὰρ καὶ ψυχῆς ἀκρατέα πάθεα, ἐκπλήξιες, φόβοι, δυσθυμίαι· ἀτὰρ καὶ παιδίοισι δείματα. παρέλυσέ κοτε καὶ χάρμα ἀδόκητον καὶ μέγα, καὶ γέλως ἄσβεστος μέχρι θανάτου. ἀλλὰ τάδε μὲν ἀρχὴ πρώτη· ὑστάτη δὲ καὶ καιρίη, ψύξις ἐμφύτου θερμοῦ· ἐπὶ ὑγρότητι ἢ ξηρότητι πάσχει ἥδε, καὶ δυσαλθὴς τῆς ἑτέρης μᾶλλον· ἀτὰρ καὶ ἐπὶ τρώματι καὶ διακοπῇ νεύρου ἀναλθής· ἡλικίη, γέροντες, καὶ οἵδε δυσαλθέες· παιδίοισι δὲ εὐανάκλητοι· ὥρη, χειμὼν, ἔαρ δεύτερον, ἔπειτα μετόπωρον, θέρος ἥκιστα· ἕξεις, οἱ παχέες κατὰ φύσιν, ὑγροὶ, ἀργοὶ, ζωώδεες.

Τελεσθέντα μὲν οὖν τὰ πάθεα ἔκδηλα ἀκινησίῃ καὶ ἀναισθησίῃ θερμοῦ τε καὶ ψυχροῦ, ἀτὰρ καὶ τιλμῶν καὶ κνησμῶν καὶ ψαυσίων. σπάνιον εὖτε τοῖσι τὰ πέρατα ἀλγέει, ἀλλὰ ἐς ἀνάκλησιν οὐ κακίων ἡ ἀπονίη. γίγνεται μὲν οὖν ἐξαπίνης· ἦν δέ κοτε καὶ ἀρχὰς ἴσχῃ ἐπιμήκεας, βάρος, δυσκινησίη, νάρκη· ψύξιος αἴσθησις, ἄλλοτε θάλπεος ὑπερβολὴ, ὕπνοι σμικροὶ, φαντασίαι μέζονες, εὖτε ἀθρόον παρελύθησαν.

Ἐπὶ δὲ κυνικῷ σπασμῷ ἅπαντα μὲν τὰ τοῦ προσώπου μέρεα σπᾶσθαι οὐ κάρτα ξύνηθες· ἐπὶ δεξιὰ δὲ τὰ ἀριστερὰ, καὶ ἐς ἀριστερὰ τὰ δεξιὰ φοιτῇ, εὖτε καὶ τῆς γένυος ἔνθα ἢ ἔνθα ἐπὶ πολλὸν ἡ παραγωγὴ, ὅκως ἐξ ἕδρης κινουμένης τῆς γνάθου. καὶ γὰρ καὶ τοῖσί κοτε ἐξέβη τὸ ἄρθρον, εὖτε μέγα χανόντων ἐπὶ τὸ ἕτερον ἡ γένυς παρήχθη· ἴλλωσις τοῦ ὀφθαλμοῦ τοῦ σιναροῦ μήλου, ξὺν τῇ ὑποκοιλίδι παλμός· πάλλεται δὲ καὶ τὸ ἄνω βλέφαρον, ἄλλοτε μὲν ξὺν τῷ

ὀφθαλμῷ, ἄλλοτε δὲ μοῦνον· ξυντείνεται δὲ καὶ τὰ χείλεα ἰδίῃ ἑκάτερον· ἄλλοτε δὲ ἄμφω ξυμπεσόντα παφλάζει. ἔστι δὲ οἷς μέμυκε κάρτα, ἀθρόον δὲ διΐσταται, καὶ τὸν ξυνήθεα πτυσμὸν ψοφέει.

Σπᾶται καὶ γλῶσσα· καὶ γὰρ ἥδε μῦς ἐστι καὶ νεῦρα· εὖτε πρὸς τὸν οὐρανὸν ἐς πλάτος ὅλη ἡ ξύμφυσις ἀθρόον ἀφήλατο, καὶ κλόνου πάταγον ἐποίησε. σπᾶται δὲ καὶ κίων, καὶ εἰ μὲν τὸ στόμα συνάγει, τἄνδοθεν ἀδόκητος ὁ πάταγος· ἢν δὲ διαστήσῃ τὸ στόμα, ὄψεαι τὴν κιονίδα, ἄλλοτε μὲν προσφυομένην ἐς πλάτος τῷ οὐρανῷ, ἄλλοτε δὲ ἀποπαλλομένην βίῃ ὠκέως σωλῆνι ὁμοίως, εὖτε καὶ ἤδη παταγεῖ. ἀπάτη δέ τοι ξύνεστι τοῖσι κυνικοῖσι σπασμοῖσι. δοκέει γὰρ τοῖσι θεωμένοισι τὰ ἀπάθεα τὴν νοῦσον ἴσχειν. τῇ γὰρ περιτάσει καὶ τῇ χροιῇ καὶ τῷ τοῦ ὀφθαλμοῦ μέζονι, ὑγιέα τὰ σιναρὰ φαίνεται. ἐλέγχεται δὲ καὶ ἐν γέλωτι καὶ λαλιῇ καὶ καταμύσει. τὰ μέν γε σιναρὰ σπᾶται πάντα πατάγῳ, χεῖλος ἀμειδὲς, ἀκίνητον ἢν λαλῇ, βλέφαρον οὐκ ἐπίτροχον, ὀφθαλμὸς ἀτενὴς, ἀναίσθητος ἡ ἁφή· τὰ δὲ ὑγιέα λαλεῖ, καταμύει, αἰσθάνεται, γελᾷ.

Κεφ. η'. Περὶ Φθίσιος.

Ἢν ἕλκος ἐξ ἀποστάσιος ἐν τῷ πνεύμονι γένηται, ἢ ἐκ βηχὸς χρονίης, ἢ ἀναγωγῆς αἵματος, καὶ ἀναβήσσῃ πῦον, πύη,[1] καὶ φθίσις κικλήσκεται· ἢν δὲ θώρηξ ἢ πλευρὸν ἐμπυήσῃ, ἐπα-

[1] Ermerins does not appear to me to be warranted in substituting φθόη for πύη, contrary to the authority of all the MSS. Moreover, it seems to be excluded from this place by the terms in which our author applies φθόη to a particular state of the diseased parts—ἀλλὰ φθόην μεταλαμβάνει; i.e. "but the disease assumes the peculiar name of Phthoe." He is right, however, in following the suggestion of Petit, and substituting ἕλκος for ἐντὸς at the commencement.

νάγηται δὲ διὰ τοῦ πνεύμονος, ἐμπύη ἤδε τοὔνομα.[2] ἢν δὲ ἐπὶ τοῖσι καὶ ὁ πνεύμων ἕλκος ἴσχῃ, ἀναβρωθεὶς ὑπὸ τοῦ διενεχθέντος πύου, τοὔνομα οὐκέτι ἐμπύη, ἀλλὰ φθόην μεταλαμβάνει· ξύνεστι δὲ καὶ πῦρ ξυνεχὲς, ὡς μὴ δοκέειν,[3] λῆγον μὲν οὔκοτε, λῆθον δὲ δι' ἡμέρης ἱδρῶτι καὶ ψύξι τοῦ σκήνεος. καὶ γὰρ καὶ τὰ ἴδια φθόης ἐστὶ, ἢν ἡ θέρμη ζωπυρῇ, καὶ ἐς νύκτα ἐκλάμπῃ, ἡμέρην δὲ αὖθις ἐν τοῖσι σπλάγχνοισι φωλεύει· δηλοῖ δὲ ἡ δυσφορίη, καὶ ἡ ἀδυναμίη, καὶ αἱ ξυντήξιες. ἢν γὰρ ἀπεδίδρησκε τοῦ σκήνεος δι' ἡμέρης τὸ πῦρ, πῶς οὐκ ἂν ἐσαρκοῦτό τε καὶ ἠδύνατο, καὶ εὐφόρως εἶχεν ὤνθρωπος; εὖτε γὰρ ἀνάγει, ἐπὶ μᾶλλον τὰ δεινὰ αὐξέεται.[4] σφυγμοὶ σμικροὶ καὶ ἀμυδροὶ, ἀγρυπνίη, ἄχροια, καὶ τἄλλα πάντα ὁκόσα οἱ πυρεταίνοντες· ἰδέαι δὲ ὑγρῶν μυρίαι, πελιδνῶν, μελάνων κατακορέων, ἢ ὠχρολεύκων, ἢ λευκοχλωρέων· πλατέων, στρογγύλων· σκληρῶν, δυσλύτων, ἢ μανῶν, λυομένων· ἢ ἀνόσμων, ἢ κακωδέων· ἅπαντα δὲ τάδε πύου ἔασι ἰδέαι. ὁκόσοι γὰρ ἢ πυρὶ ἢ ὕδατι τὰ ὑγρὰ τεκμαίρονται, οὐ κάρτα μοι δοκέουσι φθόην οἵδε γιγνώσκειν· πιστοτέρη γὰρ ἡ ὄψις ἁπάσης ἄλλης αἰσθήσιος, οὐ τῶν ἀναγομένων μοῦνον, ἀλλὰ καὶ τοῦ εἴδεος τοῦ νοσέοντος. ἢν γὰρ καὶ δημότης ἴδῃ τὸν ἄνθρωπον ὠχρὸν, ἀδρανῆ, ἀναβήσσοντα, ξυντετηκότα, ἀτρεκέα μαντεύεται φθόην· ἀτὰρ ἠδὲ ὁκόσοισι μὲν ἕλκος μὲν οὐκ ἔστι ἐν πνεύμονι, ξυντετήκασι δὲ πυρετοῖσι χρονίοισι, πυκνὰ δὲ καὶ σκληρὰ καὶ ἀτελέα

[2] I am not aware that the term ἐμπύη occurs elsewhere. Hippocrates and Galen, I believe, universally use the substantive ἐμπύημα, or the adjective ἔμπυοι—the latter being their more common practice.

[3] At first I was inclined to adopt the alteration of Ermerins, who substitutes μοι for μὴ; but, after reading Cælius Aurelianus's description of Phthisis, I was convinced that μὴ is the preferable reading. The words of Aurelianus are: "Sequitur autem ægrotantes *febricula latens*," etc.

[4] I am not satisfied with ἀνάγει in this sentence; but have not been able to find a proper substitute for it. The translation of Crassus is most suitable to the context: "ut enim recessit," etc. Qu. ἀνέθῃ?

βήσσουσι, καὶ ἀνάγουσι οὐδὲν, καὶ τούσδε φθισικοὺς κικλήσκουσι, οὐ πάνυ ἀσήμως. ξύνεστι δὲ τοῦ θώρηκος βάρος· πλεύμων γὰρ ἄπονος,[5] ἄση, δυσφορίη, ἀποσιτίη, ἐσπέρῃ περίψυξις, καὶ θέρμη ἐς τὴν ἕω· ἰδρὼς ἄχρι θώρηκος τῆς θέρμης δυσφορώτερος· βηχὸς ἀναγωγαὶ ποικίλαι, ὁκοίας ἔλεξα.

Φωνὴ βραγχώδης· αὐχὴν ὑποσκόλιος, ῥαδινὸς, οὐκ εὐπαράγωγος· ὁκοῖόν τι ξυντεταμένος· δάκτυλοι ἰσχνοὶ, τὰ δὲ ἄρθρα παχέα· ὀστέων μούνων ἡ ἰδέη· σμύχονται γὰρ καὶ σάρκες· ὄνυχες γρυποὶ δακτύλων, αἱ κοιλίαι ῥυσαὶ καὶ πλατέες·[6] ὑπ᾽ ἀσαρκίας γὰρ οὔτε τὴν περιταινίην οὔτε τὸ στρογγύλον ἴσχουσι. διὰ τόδε καὶ ὄνυχες γρυποί· ἥδε γὰρ ἡ ἀνακωχὴ, καὶ ἡ ὑπόστασις αὐτέων, ἥτις ἐν τῇσι κορυφῇσι πεπλησμένη εἵνεκεν αὐτῶν· ἔστι καὶ ὁ τόνος, ὥσπερ καὶ τὰ στερεά·[7] ῥὶς ὀξείη, ἰσχνὴ, μῆλα ὑπερίσχοντα καὶ ἐρυθρὰ, ὀφθαλμοὶ κοῖλοι, στιλπνοὶ, γανόωντες· οἰδαλέοι, καὶ ὠχροὶ, ἢ πελιδνοὶ τὰ πρόσωπα. γνάθων τὰ λεπτὰ τοῖσι ὀδοῦσι προσιζάνει μειδιῶσι ἴκελον, τὰ πάντα νεκρώδεες. ὧδε καὶ τὰ πάντα ἴσχει· ἰσχνοὶ, ἄσαρκοι, βραχιόνων μύες ἄδηλοι, μαζῶν οὐδὲ ἴχνη, ἐκφανέες δὲ μοῦναι θηλαί. πλευρὰς οὐ καταλέξαι μοῦνον εὔσημον, ἀλλὰ καὶ ὅπη κραίνουσι, ἐσιδεῖν ῥηΐδιον· οὐδὲ γὰρ αἱ πρὸς τοὺς σπονδύλους συναθρώσιες εὐξύγκρυπτοι· δῆλαι δὲ καὶ αἱ εἰς τὸ στέρνον ἐπιβολαί· τὰ

[5] In all the MSS. and editions, except that of Ermerins, we read ἄτονος, which is unsuitable to the place.

[6] Ermerins, on his own authority, substitutes πλατέαι; but the other reading is in accordance with a well-known Ionic usage. All the recent translators have fallen into the mistake of applying this passage to the abdomen; whereas a careful examination of the context will show that *it* is out of the question in this place. Crassus more correctly renders it thus: "Digitorum ventres rugosi et lati." Κοιλίαι in this place evidently applies to the pulps of the fingers.

[7] In this passage we are under obligations to Ermerins; in particular for supplying τόνος instead of πόνος. I have not adopted his other alterations.

μέσα τῶν πλευρέων κοῖλα, ῥομβοειδέα.[8] ὡς ἐς τὴν τῶν ὀστέων περιαγωγὴν ὑποχόνδρια λαγαρὰ, ἀνεσπασμένα, ἐπιγάστριον τῇ ῥάχει προσφυὲς καὶ λαγών. ἄρθρα ἐναργῆ, ἔξαρθρα, ἀσαρκώδεα, καὶ ἡ κνήμη, ἰσχίον τε καὶ βραχίων. ὑπερίσχει ἡ ἄκανθα τῶν σπονδύλων ἡ πρόσθεν κοίλη τῶν ἑκατέρων ἐκτετηκότων μυῶν· ὠμοπλάται ἐκφανέες ὅλαι, ὅκως πτέρυγες ὀρνίθων. τουτέοισι ἢν κοιλίη ἐκταραχθῇ, ἀνέλπιστοι· ἢν δὲ ἐς ὑγείην τρέπηται, τὰ ἐναντία τοῖσι ὀλεθρίοισι ἐπιφοιτῇ.

Γηραιοὶ μὲν οὐ ξυνεχέες πάσχειν[9] διαδιδρήσκουσι δὲ ἥκιστα· νέοι δὲ μέχρι ἀκμῆς ἀπὸ αἵματος ἀναγωγῆς φθινώδεες γίγνονται, καὶ ὑγιάζονται μὲν, οὐ ῥηϊδίως δέ· παιδία ξυνεχῶς τῇ βηχὶ μέχρι φθόης κοτὲ ῥηϊδίως ὑγιάζεται· ἕξιες δὲ ῥαδινοὶ, σανιδώδεες, πτερυγώδεες, ἐξεχέβρογχοι, λευκοὶ, ἀραιότεροι τὸν θώρηκα· χῶραι δὲ ψυχραὶ καὶ ὑγραὶ, ὁκόσαι τῷ εἴδεϊ τοῦ πάθεος ἀδελφαί.

Κεφ. θ΄. Περὶ Ἐμπυϊκῶν.

Οἷσι ἐν τῇσι κοιλίῃσι τὰ ἄνω[1] κατ' ἴξιν τοῦ θώρηκος ἢ τὰ κάτω ὑπὸ τὸ διάφραγμα πύου ἀποστάσιες γίγνονται, ἢν μὲν ἀνάγωσι, ἔμπυοι οἵδε καλέονται· ἢν δὲ τὸ πῦον διεξίῃ κάτω, ἀποστηματίαι κικλήσκονται· καὶ ἐν μὲν θώρηκι ἐν τοῖσι ἕλκεσι, ἤτοι ἐν πλεύμονι, ἢν ἐκδέχεται φθόη, ἢ ὑπεζωκότι ἐν

[8] This word is most probably a false reading. See Wigan and Ermerins. The latter reads *ῥοιβοειδέα*, one of Wigan's conjectural emendations. *Ῥοικοειδέα* and *ῥεβοειδέα* have also been suggested. If I thought myself warranted to make any change in the reading, it would be to adopt *ῥαιβοειδέα*. See Foes, Œc. Hipp.; and Galen, t. i. pp. 244, 246, ed. Daremberg.

[9] The change of *οὖν* into *οὐ*, as made by Ermerins, is indispensable.

[1] Although not inclined to adopt unauthorised emendations, I must say that I think this reading, on the authority of Ermerins, is a great improvement on the common reading, *τοῦ ἀνθρώπου*. In the MSS. of Aretæus, it is quite common to find *ἀνθρώπου* written *ἄνω*, by contraction.

πλευρῷ, ἢ στέρνῳ, ἢ κάτω πη πρὸς τῇ ξυμφύσι τοῦ πνεύμονος κατὰ ῥάχιν, ἤ πη τοῦ θώρηκος ἄλλῃ,—ξυμπάντων δὲ ἐς ἀναγωγὴν ὁδὸς τῷ πύῳ πνεύμων. ὑπὸ δὲ τὸ διάφραγμα ἐν τοῖσι σπλάγχνοισι, ἥπατι, σπληνὶ, νεφροῖσι, κύστις· ἐπὶ γυναικῶν δὲ καὶ ὑστέρη· ἔταμον δὲ καὶ ἐγὼ ἐν κώλῳ τινί κοτε ἀπόστασιν τὰ ἐπὶ δεξιὰ πρὸς ἥπατι· καὶ πολλόν τι ἐσσύθη ἔξω πῦον· πολλὸν δὲ καὶ διὰ νεφρῶν καὶ κύστιος ἐς ἡμέρας πλεῦνας ἐρρύη, καὶ περιεγένετο ὥνθρωπος.

Αἰτίαι δὲ ξυναὶ μὲν ἁπάντων πληγὴ, ἀπεψίη, ψύξις, ἠδὲ ὁκοῖα τοιάδε. τοῖσι δὲ ἐν θώρηκι, βὴξ χρονίη, καὶ πλευρῖτις, καὶ περιπνευμονίη, καὶ ῥεῦμα χρόνιον· ἀτὰρ ἠδὲ ὀξείας νούσου ἐς ἕν τι τουτέων ἀπόσκηψις.

Τὸ δὲ ὑγρὸν ἄλλοτε μὲν ἀεργὸν, ἀδρανὲς, ἐγκέεται τῳ ἄλλῳ· ἄλλοτε μὲν δριμὺ δαπτῶς, καὶ σηπεδόνας ἐμποιέον μέσφι θανάτου. καὶ γὰρ καὶ ἰδέαι μυρίαι, ὁκόσας αὖθις φράσω. θώϋμα δὲ ὅκως ἐξ ὑμένος λεπτοῦ τε καὶ ἰσχνοῦ, βάθος οὐκ ἴσχοντος, τοῦ ὑπεζωκότος, τοσόνδε ῥέει πῦον· πολλὸν γὰρ πολλοῖσι ξυνελέγη. αἰτίη δὲ φλεγμασίη ἀπὸ περιουσίης αἵματος, ἐφ' ᾗ παχύνεται ὁ ὑμὴν, ἀτὰρ ἠδὲ ἐκ πολλοῦ αἵματος πολλὸν γίγνεται ἐν μέσῳ πῦον· κὴν μὲν εἴσω ῥέπῃ, αἱ πλευραὶ τὰ ὀστέα κατὰ χώραν τὴν σφῶν αὐτέων,.....φθίσιν ἔλεξα πρόσθεν ἑτέραν ἔμμεναι συμβεβῶσαν κατὰ φύσιν· ἢν δὲ ἔξω ῥέπῃ, διΐστανται τὰ ὀστέα. ἐς γὰρ ἕν τι τῶν μέσων πλευρῶν τῆς ἀποστάσιος ἡ κορυφὴ ἐγείρεται, εὖτε ἔνθα καὶ ἔνθα πλευρὰ παρωθέεται.

Σημήϊα δὲ τὰ μὲν ἁπάντων ξυνὰ, τὰ δὲ ἑκάστου ἴδια· βάρος ἢ πόνος γε ξυνόν· πνεύμων γὰρ ἄπονος· πυρετοὶ ἀμυδροὶ, ῥίγεα πρὸς ἑσπέρην, ἱδρῶτες ἐπ' ἀνέσι, ἀγρυπνίη, οἰδήματα ἐν ἄκροισι ποσὶ καὶ χειρῶν δακτύλοισι, ἄλλοτε καὶ ἄλλοτε καθιστάμενα, καὶ ἐπαιρόμενα· δυσφορίη, ἀποσιτίη, ἰσχνότης ὅλου· ἢν δὲ καὶ μῆκος ἴσχῃ ἡ μεταβολὴ, ἕξις φθινώδης. οὐ γὰρ ἔτι φύσις ἔργου ἔχεται. οὐ γὰρ πέψις

ὀκοίη πρόσθεν, οὐκ εὐσαρκίη, χροιὴ ζοφώδης· ἀναπνοὴ πᾶσι μὲν κακὴ, κακίων δὲ οἶσι ἐς τὴν ἄνω κοιλίην. ἀτὰρ καὶ βὴξ τὰ πρῶτα, μέσφι ἂν ἡ φλεγμασίη πιέζει, εὖτε καὶ πόνοι μέζονες καὶ ῥίγεα, καὶ θέρμη, καὶ ἀγρυπνίη, καὶ δύσπνοια ἔτι μᾶλλον· σφυγμοὶ σμικροὶ, νωθροὶ, ἀδρανέες, τὴν γνώμην παράληροι, διάτασις τοῦ θώρηκος.

Ἢν δὲ ἤδη εἰς γέννησιν ἥκῃ πύου, πάντα μέγιστα· ἀναγωγὴ δὲ σμικρὴ ἐπὶ βηχὶ μέζονι, καὶ ἐξ ἀποστάσιος βιαίης. τὰ πρῶτα φλεγματωδέων χολοβάφων ἐπὶ τὸ μελάντερον, ὅκως ἐξ αἰθάλης· ἔτι δὲ διαίμων καὶ παχέων· ἢν δὲ καὶ ῥαγήσεσθαι μέλλῃ, καὶ σαρκοειδέων βαθέων· καὶ ἢν ῥαγῇ, κίνδυνος μὲν πνίξιος, ἢν πολλὸν καὶ ἀθρόον ἐκχυθῇ πῦον· ἢν δ' οὖν ἐκρέῃ σχέδην, ἀτρεκέει· πῦον ἢν κάτω περῆσαι θέλῃ, τὰ μὲν ἄνω μέρεα ἔνθα ἡ ἀπόστασις, ὀξὺς πόνος, κοιλίη ὑγρὴ, τὰ πρῶτα ὑδατώδεα ξὺν φλεγματώδεσι· ἔπειτα περίρροια αἱματωδέων, καὶ αὖθις σαρκοειδέων, ἢν ἤδη ῥαγῇ. ἕπεται δὲ τουτέοισι πῦον, ἢ διὰ κοιλίης, ἢ οὖρων· ἀγαθαὶ δὲ πάντων μᾶλλον, αἱ ἐς νεφροὺς καὶ κύστιας μεταλήψιες.

Φέρεται δὲ, ἤν τε ἄνω, ἤν τε κάτω, χρόος πύου ποικίλον, ὠχρὸν, ἢ λευκὸν, ἢ τεφρίζον, ἢ πελιδνὸν, ἢ μέλαν, καὶ κακώδες· ἢ ἄνοσμον καὶ παχύτατον· ἢ μέσως ἴσχον, ἢ λεῖον, ὁμαλὸν, ἢ τρηχὺ, ἀνώμαλον, καὶ σαρκοειδέα τὰ ἐμπλόωντα, στρογγύλα, ἢ πλατέα, ῥηϊδίως ἀποπλυνόμενα, ἢ ἰξώδεα· ἀθρόον δὲ περὶ πύου εἰρῆσθαι, ὁκόσα μὲν λευκὰ, πέπονα, ἄνοσμα, λεῖα, στρογγύλα, καὶ ἀναβήσσεται θᾶσσον, ἢ ὑποφέρεται, περιεστηκότα· ὁκόσα δὲ ἔξωχρα, χολώδεα, ἀνώμαλα, μοχθηρά. πολλὸν δὲ τουτέων κακίω, τὰ πελιδνὰ καὶ μέλανα. σηπεδόνα γὰρ καὶ ἀνεσθιόμενα σημαίνουσι τὰ ἕλκεα.

Προσξυνιέναι δὲ τουτέοισι καὶ τὴν ἕξιν, καὶ τὰ ξυνομαρτέοντα τῇ νούσῳ. ἢν γὰρ ἐπὶ τῇ ἐκκρίσι εὐφόρως φέρῃ, ἄπυρος γίγνηται, εὖ τε πέσσῃ, εὔχρους, εὔσιτος· ἢν ἀναβήσσῃ

εὐμαρῶς, εὔσφυκτος, εὔτονος γίγνηται, ἀνώλεθρος ὁ νοσέων· ἢν δὲ ἐπιπυρεταίνῃ, καὶ πάντα ἐς κακὸν τρέπηται, ἀνέλπιστος. προσξυνιέναι δὲ καὶ τὰ χωρία, ἔνθα αἱ ἀποστάσιες· ὁκόσοισι γὰρ ἐν τῷ στέρνῳ τὸ ἐμπύημα γίγνεται, βραδέως ἀφίσταται. ψιλὰ γὰρ καὶ ἄσαρκα καὶ χονδρώδεα τὰ μέρεα· τὰ δὲ τοιάδε οὐ ῥηϊδίως δέχεται φλεγμονῆς περιουσίην· ἀνεκπύητα δὲ μίμνει πουλὺν χρόνον· ψυχρὸν γὰρ οἱ χόνδροι, ἀλλὰ τῶνδε ἀσινέες μὲν αἱ φλεγμοναί,—τῆς ἔξιος δὲ κακαὶ συντήξιες,—μακρὸν γὰρ διαπυΐσκει χρόνον. σπλὴν καὶ ἧπαρ καὶ πνεύμων καὶ διάφραγμα ὀξύτερα μὲν ἐς ἐμπύησιν, ἐπικίνδυνα δὲ καὶ θανατώδεα.

Κεφ. ι΄. Περὶ τῶν κατὰ τὸν Πνεύμονα ἀποστάσεων.

Εὖτε ὁκόσοισι περιπνευμονικοῖσι ἂν φλέγμα ἔῃ, καὶ μὴ διαχέηται, περιγίγνονται· οἱ δὲ διαδιδρήσκοντες τὸ κάτοξυ τοῦ πάθεος ἔμπυοι γίγνονται. τὰ μὲν οὖν μελλούσης ἢ τετελεσμένης ἀποστάσιος σημεῖα ἐν τοῖσι ἐμπύοισι ἔλεξα· ἢν δὲ τελεσθῇ, οὐ βίης καὶ πόνων ἐς ἀπόρρηξιν καὶ ἀναγωγὴν χρέος, ὅπωσπερ ἐν τοῖσι σώμασι· ἀλλὰ γὰρ ῥηϊδίως ἀναφέρεται, διατάσιος μᾶλλον τῶν ἀραιωσίων γενομένης, ἥπερ ἔξιος σωμάτων. μανὸς γὰρ καὶ πολύτρητος ὁ πνεύμων, σπογγίῃ ἴκελος, οὐ χαλεπαίνων τῷ ὑγρῷ, ἄλλην ἀπ' ἄλλης εὐρυχωρίην ἀμείβοντι, μέσφι τῆς τρηχείης ἀρτηρίης ἥκειν. περίοδοι δὲ τῷ ὑγρῷ ῥηΐδιαι. εὐκαμπὲς γὰρ ἠδὲ ὀλισθηρὸν πῦον. ἀτὰρ καὶ ἡ ἀναπνοὴ ἄνω τὸ πνεῦμα φυσῇ.[1] περιγίγνονται δὲ τὰ πολλὰ, εἰ μή κοτέ τις ἀπεπνιγῇ ἀθρόῃ ἑλκύσι τοῦ ὑγροῦ, τῆς ἀρτηρίης οὐ δεχομένης τὸν ἠέρα πλήθεϊ τοῦ πύου. θνήσκουσι δὲ μετεξέτεροι χρόνῳ τὸν φθινώδεα

[1] Although I have not meddled with the text, I cannot but think that we ought to read either πῦον or ὑγρὸν, instead of πνεῦμα.

καὶ τὸν ἐμπυϊκῶν τρόπον· τὰ δὲ πῦα λευκὰ, ἔπαφρα, σιάλῳ μεμιγμένα· ἄλλοτε δ' αὖ τεφροειδέα, ἢ ὑπομελανίζοντα· καὶ βρογχίον κοτὲ ἀνεπτύσθη ἐπὶ ποικίλῳ ἕλκεϊ, ἣν βάθος ἴσχῃ ἡ ἀπόστασις, εὖτε καὶ ἀπορρῶγες ἀναφέρονται τοῦ σπλάγχνου. βραγχώδεες, βραχύπνοοι, βαρύφωνοι, τὰ στήθεά σφιν εὐρέα γίγνεται, καὶ εὐρυτέρων τῆς ὑγρασίης δέονται.[2] ὀφθαλμῶν τὰ μέλανα στιλπνά· τὰ δὲ λευκὰ, λευκότατα καὶ πίονα· μῆλα ἐρευθῆ, φλέβες ἐν τῷ προσώπῳ κυρταί. θώϋμα δὲ ἐπὶ τουτέων. τόνος μὲν γὰρ εὐσαρκίης μείζων, εὐψυχίη δὲ τόνου δυνατωτέρη.

Κεφ. ια'. Περὶ Ἄσθματος.

Εἰ ἀπὸ δρόμου καὶ γυμνασίων καὶ παντὸς ἔργου δυσπνοεῖ ἡ ἀναπνοὴ, ἆσθμα καλεῖται· καὶ ἡ νοῦσος δὲ ὀρθόπνοια, καὶ ἥδε κικλήσκεται ἆσθμα· ἐν γὰρ τοῖσι παροξυσμοῖσι ἀσθμαίνουσι καὶ οἵδε. ὀρθόπνοιαν δὲ ἐκάλεον, οὕνεκεν ὀρθίῳ σχήματι μοῦνον ἀναπνέουσι εὐφόρως· πνὶξ γὰρ ἐν κατακλίσι. εἵνεκεν τοῦ τόνου τοῦ ἐπὶ τῷ πνεύματι ὀρθόπνοια τοὔνομα.[1] ὄρθιος γὰρ ἀνατέταται ἐς ἀναπνοὴν, κἢν ὕπτιος κατακλινθῇ ὥνθρωπος, κίνδυνος πνιγῆναι.

Πάσχει δὲ πλεύμων· ξυμπαθέει δὲ καὶ τὰ ξυντελοῦντα ἐς ἀναπνοὴν, διάφραγμα, θώρηξ· ἢν δὲ καρδίη πάθῃ, οὔκοτε ἐς πολλὸν διαρκέσειε. τῇδε γὰρ ἡ τῆς ἀναπνοῆς καὶ τῆς ζωῆς ἀρχή.

Αἰτίη δὲ ψύξις καὶ ὑγρότης τοῦ πνεύματος·[2] ὕλη δὲ ὑγρὰ,

[2] Surely some such word as *διὰ* is wanting before *τῆς ὑγρασίης*, or the text is otherwise at fault.

[1] Ermerins suppresses the last clause of the sentence altogether, on the ground that it is superfluous and out of place. I fear this must be held to be an unwarrantable liberty on the part of an editor, whose duty it is to restore the words, but not attempt to improve the sense of his author.

[2] Ermerins agrees with Petit in reading *πνεύμονος*. I am doubtful.

παχέα, κολλώδεα· εὐπαθέες δὲ γυναῖκες ἀνδρῶν μᾶλλον, ὅτι περ ὑγραί τε καὶ ψυχραί· οἱ δὲ παῖδες τούτων περιγίγνονται ῥηΐτερον, ἡ γὰρ φύσις ἐν αὐξήσι θερμῆναι δυνατωτάτη. ἄνδρες δὲ εἰ καὶ μὴ ῥηΐδιοι παθεῖν, ἀλλὰ θνήσκουσι θᾶσσον. ἀμβολὴ δὲ θανάτου ὅσοισι ἐν ἔργου πρήξι, ἢ ἐν εἰρίοισι πλεύμων θάλπεται καὶ διαίθεται, ὁκοῖόν τι τοῖσι τῆς τιτάνου ἐργάτῃσι, ἢ χαλκεῦσι, ἢ σιδηρεῦσι, ἢ καὶ λουτρῶν πυρσευτῆρσι.

Μελλησμοῦ δὲ σημήϊα, βάρος τοῦ θώρηκος, ὄκνος ἐς τὸ ξύνηθες ἔργον, ἀτὰρ ἠδὲ ἐς ἅπασαν πρῆξιν, δύσπνοια ἐν δρόμῳ, ἢ πρὸς ὁδὸν ὀρθήν· βραγχώδεες καὶ βηχώδεες, φῦσα ἐν τοῖσι ὑποχονδρίοισι καὶ ἐρυγαὶ παράλογοι, ἀγρυπνίη, θερμασίη νύκτωρ σμικρὴ, ἀσαφής· ῥὶς ὀξείη, ἐς ἀναπνοὴν ἑτοίμη.

Ἤν δὲ ἐπὶ μέζον τὸ κακὸν ἔρπῃ, μῆλα ἐρυθρά· ὀφθαλμοὶ προπετέες, ὡς ἐπ' ἀγχόνῃ, ῥωγμὸς ἐν ἐγρηγόρσι·[3] πολλὸν δὲ μέζον τὸ κακὸν ἐν ὕπνῳ· ὑγρὴ καὶ ἄηχος ἡ φωνή· πολλοῦ καὶ ψυχροῦ ἠέρος ἐπιθυμίη· ἐς τὸ ὕπαιθρον ἴενται, πᾶς γὰρ αὐτέοισι οἶκος ἐς ἀναπνοὴν οὐ διαρκής· ἀναπνέουσι ὄρθιοι, ὅκως ἅπαντα σπάσαι τὸν ἑλκόμενον ἠέρα ποθέοντες, ὑπ' ἀπορίης δὲ τοῦ ἠέρος καὶ διοίγουσι τὸ στόμα, ὡς τῷδε μέζονι χρεόμενοι· ὠχροὶ τὰ πρόσωπα, πλὴν τῶν μήλων. τάδε γὰρ ἐρευθῆ. ἱδρῶς περὶ μέτωπον καὶ κληῖδας· βὴξ συνεχὴς, βιαίη· ἀναγωγὴ σμικρὴ, λεπτὴ, ψυχρὴ, ἰκέλη ὁκοῖόν τι καὶ ἀφροῦ ἐπάνθισμα. τράχηλος οἰδέει πνεύματος πρήσι. ὑποχόνδρια ἀνεσπασμένα. σφυγμοὶ σμικροὶ, πυκινοὶ, πιεζεύμενοι· ἰσχνὰ σκέλεα· κὴν ὑπερταθῇ τάδε, ἀπέπνιξέ κοτε ἐπιληπτικῷ τρόπῳ.

[3] Wigan and Ermerins read *ῥωχμὸς*; but the other seems to me the preferable term. The authority of Cœlius Aurelianus seems to me decisive on this point: "Gutturis stridor quem Græci *rhogmon* vocant." Morb. Acut. ii. 10. See PAULUS ÆGINETA, t. i. p. 482, Syd. Soc. Edit.

Ἤν δὲ ἐς ἀγαθὸν τρέπηται, βὴξ μακροτέρη καὶ ἀραιοτέρη. ἀναγωγὴ πλεύνων τε πύων καὶ ὑγροτέρων· κοιλίης τάραχος πολλῶν ὑδατωδέων· οὖρων ἔκκρισις πολλὴ, κὴν ἐς ὑπόστασιν μηδέκω ἥκῃ· φωνὴ γεγωνοτέρη, ὕπνοι αὐταρκέες, ὑποχονδρίων ἄνεσις· ἧκέ ποτε πόνος ἐς μετάφρενον ἐπ᾽ ἀνέσι. ἆσθμα ἀραιὸν, λεῖον, κερχνῶδες.[4] ὧδε μὲν οὖν διαδιδρήσκουσι τὸν ὄλεθρον ἐν δὲ τῇσι ἐπανέσεσι, κὴν περιΐωσι ὀρθοστάδην, τοῦ πάθεος φέρουσι ξύμβολα.

Κεφ. ιβ΄. Περὶ Πνευμωδῶν.

Ἄσθματος ἰδέη τὸ πνευμῶδες, καὶ ἀπὸ τοῦ πνεύμονος τὸ πάθος ὅκως ἐπ᾽ ἄσθματι. ξυνὰ γὰρ καὶ τὰ παρεόντα· σμικρὸν δὲ καὶ τὸ διάφορον. δύσπνοια μὲν γὰρ καὶ βὴξ καὶ ἀγρυπνίη καὶ θέρμη ξυνά· καὶ ἀποσιτίη καὶ ἰσχνότης ὅλου. καὶ γὰρ ἐς χρόνον[1] τὸ κακὸν ἀποτείνεται, πλὴν οὐ περαιτέρω ἑνὸς ἔτεος. ἤν τε γὰρ τὸ μετόπωρον ἄρξῃ, εἰς τὸ ἔαρ ἢ τὸ θέρος ἀπογίγνονται· ἤν τε χειμὼν, ἐς τὸ μετόπωρον τελευτῶσι τὸν βίον. κοτὲ καὶ γέροντες ἁλῶναι ῥηΐδιοι καὶ ἀπόφρικτοι ἁλόντες, ὅσον βραχείης ῥοπῆς ἐς εὐνὴν θανάτου χρέος·[2]

[4] I am not satisfied that Ermerins was warranted in prefixing *οὐ* to *κερχνῶδες*, contrary to the authority of all the MSS.

[1] I follow Wigan and Ermerins in adopting this reading in place of *αἰσχρὸν ὄν*.

[2] I must say, I have never been able to satisfy myself with any interpretation of this passage which I have seen. Ermerins, indeed, very properly remarks, that in this sentence there is an indirect reference to a celebrated verse in the Œdipus Tyrannus of Sophocles; namely—*σμικρὰ παλαιὰ σώματ᾽ εὐνάζει ῥοπή* —that is, "A slight inclination of the scale sets old persons asleep in death." But then *ἀπόφρικτοι ἁλόντες* create difficulty, inasmuch as the adjective never occurs elsewhere, as far as I am aware; and, moreover, I do not see how a shivering fit should necessarily occasion death. Instead of it, I would prefer *ἀπόφρακτοι*; that is to say, with the meaning, "being seized with obstructed respiration." Still, how-

ἄγχιστα ἅπαντες ἄπνοοι, σφυγμοὶ σμικροὶ, πυκνοὶ, ἀμυδροί. ἀλλὰ τάδε μὲν ξυνὰ πρὸς τὸ ἆσθμα· ἰδίᾳ δὲ ἀναβήσσουσι ὡς ἀνάξοντες. ματαιοπονέουσι δέ· οὐδὲν γὰρ ἀνάγουσι. εἰ δέ τι τοῦ πλεύμονος ἀπορραγείη βίῃ, σμικρὸν, λευκὸν, στρογγύλον, χαλαζῶδες· θώρηξ εὐρύτερος μὲν, ἀδιάστροφος, ἠδὲ ἀνέλκωτος· ἦν δὲ ἀνεκπύητος ὁ πνεύμων ᾖ, ὑγρῶν δὲ ὁκοῖόν τι πεπηγότων ἔμπλεως, διαλήψιες τῶν παροξυσμῶν τοῦδε μέζονες. οἱ μὲν οὖν ἀπεπνίγησαν θᾶσσον, πρίν τι κάκιον ἐς τὸ πᾶν ἀποσκῆψαι· μετεξετέροισι δὲ ἐς ὕδερον περὶ λαγόνα ἢ ἀνὰ σάρκα τὸ πάθος τελευτᾷ.

Κεφ. ιγ'. Περὶ Ἥπατος.

Ἥπαρ σπληνὶ ἐς γένεσιν μὲν ἰσόρροπον· δεξιὰ γὰρ ἠδὲ ἐπ' ἀριστερὰ τὰ σπλάγχνα ἰσάριθμα τῇ φύσι· ἄνισοι δὲ ἐς δύναμιν καὶ ἐν ὑγείῃ καὶ ἐν νούσοισι. ἐν ὑγείῃ μὲν, ὅτιπερ τὸ κράτος τῆς τροφῆς τὸ ἧπαρ ἴσχει· ῥίζωσις γὰρ φλεβῶν ἧπαρ·[1] ἀτὰρ ἐν νούσοισι καὶ ἐς ὑγείην πολλόν τι ἰσχυροτέρην ἔχει καὶ τοῦ θανάτου τὴν αἰτίην.[2] ὁκόσον οὖν ἧπαρ ἐς ὑγείην κρέσσον, τοσόνδε κάκιον ἐν νούσοισι· καὶ γὰρ ἐπιφλεγμαίνει θᾶσσόν τε καὶ βιαιότερον, καὶ ἀφίσταται ξυνεχέστερόν τε καὶ ὀλεθριώτερον. ἐπὶ σκίρρῳ δὲ ὠκύτερον σπληνὸς καὶ περιαλγέστερον κτείνει. τὰ μὲν οὖν τῆς φλεγμασίης ἐν τοῖσι ὀξέσι ἔλεξα.

Ἢν δὲ ἐς πῦον τρέπηται, ὀδύνη ὀξεῖα ἴσχει μέσφι κλειδὸς,

ever, there is a difficulty, inasmuch as it would not be easy to find any authority for this participle, although the verb be not uncommon. See Liddel and Scott. One might think of ἀπόπληκτοι, which would be a very suitable term, as this is a very natural cause of sudden death in asthma.

[1] Hippocrat. de Aliment.

[2] I have not ventured to eject ἐς ὑγείην from this clause, as suggested by Wigan and practised by Ermerins.

ἢ ἄκρου ὤμου. ὑπὸ γὰρ τοῦ ἄχθεος ἕλκεται τὸ διάφραγμα, ἐξ οὗ τὸ ἧπαρ ἤρτηται· τὸ δὲ διάφραγμα τὸν ὑπὸ τῆσι πλευρῇσι ὑμένα βρίθει· ξυνῆπται γὰρ αὐτέῳ· ὁ δὲ ἐπὶ τὴν κληῖδα ἠδὲ ἄκρῳ τῶν ὤμων ἀποτέταται, καὶ τάδε ξυνεφέλκεται κάτω. πῦρ δριμὺ ξὺν ῥίγεσι ἐπὶ τῇ ἀποστάσει, βὴξ ξηρὴ, οὐ μάλα πυκινὴ, χροιὴ χλοήβαφος. ἦν δὲ κατακορέως ἔωσιν ἰκτερώδεες, τοῦ λευκοχρόου εἴδεος· ὕπνοι καθαροὶ φαντασίης οὐ μάλα. νηφαλέοι μὲν ἐς πάντα· ἐς ἓν δέ τι τῶν προσκαίρων ἐξαπίνης παρακοπαὶ, καὶ κατεστάθησαν εὐθέως· ὄγκος ὑπὸ τιτθῇσι ἢ πλευρῇσι, ἀπάτη δὲ πολλοῖσι ὅκως περιτοναίου γίγνεται. ἀλλ' ἦν μὲν ᾖ ὑπὸ τὰς νόθας ὄγκος καὶ ὀδύνη πιεζευμένοις, τὸ ἧπαρ οἰδέει· ἔμπλεων γὰρ ὑγρασίης· ἦν δὲ μὴ ὑπὸ τὸ ὀστέον [* μίμνωσι οἰδέει[3]], τοῦ ὑμένος τὸ σημεῖον· καὶ τοῦ μὲν περιγραφῇ καὶ τὰ ὅρια δῆλα· μετὰ γὰρ τὴν περιαγωγὴν τῶν λοβῶν ἐς λαγαρὸν τὸ ἐπιγάστριον πιέζουσα χεὶρ ἰζάνει· περιτοναίου δὲ ἀόριστος ἡ σκληρίη καὶ τοῦ πέρατος ἡ ἀπόφυσις ἀφανής. ἦν μὲν εἴσω ἡ ἀπόστασις ῥέπῃ, πολλόν τι κρέσσον ἡ φύσις ἰητροῦ· ἢ γὰρ ἐς ἔντερα, ἢ ἐπὶ κύστιν τρέψει τὸ πῦον· ἀσινεστέρη δὲ πολλὸν ἡ ἐς κύστιν ὁδός. ἦν δὲ ἔξω ῥέπῃ, κακὸν μὲν μὴ τάμνειν. ἤν τε γὰρ οὕτως ἔῃ, ἀνεσθίεται ὑπὸ τοῦ πύου τὸ ἧπαρ, καὶ οὐκ ἐς ἀμβολὴν ὁ θάνατος. ἦν δὲ θέλῃς τάμνειν, αἱμορραγῆσαι κίνδυνος, καὶ αὐτίκα τὸν ἄνθρωπον ἐκθανεῖν. ἄσχετος γὰρ αἱμορραγίη ἐφ' ἥπατι. ἦν οὖν ἐς ἀνάγκην τομῆς κατίῃς κοτὲ, καυτῆρα ἔμπυρον διαφανέα πυρῶσαι, καὶ διῶσαι μέσφι τοῦ πύου. τωὐτὸ γάρ σοι τέμνει τε καὶ καίει. καὶ ἢν περιγίγνηται, πῦον ἐκρεύσει λευκὸν, πέπον, λεῖον, κακῶδες, ὅτι παχύ· τοῖσδε καὶ πυρετοὶ καὶ τὰ δεινὰ ξυνδιδοῖ· ῥηϊδίως τε

[3] In most of the editions there is the mark of a lacuna before these words; and Ermerins suppresses them altogether, as being redundant. No lacuna appears in any of our British MSS. which I have examined.

ἀλθέξεται πάντα. ἢν δὲ ἐς ἔντερον τὸ πῦον ἐγχέηται, ἡ γαστὴρ πρώτιστα μὲν ὑδατώδεα διαρρέει· ἔπειτα κρεῶν πλύμασι ἴκελα· αὖθις αὖ δυσεντεριώδεα ὁκοῖα ἐφ' ἕλκεσι. ἀτὰρ καὶ αἱμάλωψ κοτὲ καὶ θρόμβος ἠνέχθη. φέρεται καὶ χολὴ ξανθὴ κατακορὴς, ἢ πρασοειδὴς, καὶ ὑστάτη ἐς ὄλεθρον μέλαινα.

Ἢν δὲ ἀνεκπύητον τὸ ἕλκος γίγνηται, καὶ κακώδεα ἡ γαστὴρ ὁκοῖόν τι σηπεδόνα ὑπάγει, τροφὴ ἄπεπτος διεκθέει ὑπ' ἀκρασίης κοιλίης τε καὶ ἐντέρων. οὐ πέπτει γὰρ αὖθις εὖ ἔχον τὸ ἦπαρ· πῦρ τε ἐπὶ τοῖσδε δριμὺ, καὶ πάντως ἐς κακὸν ἡ τροπή. σαρκῶν ξυντήξιες, σφυγμοὶ σμικροὶ, δύσπνοοι, εὖτε οὐκ εἰς μακρὸν ἐτελεύτησαν τὸν βίον. μετεξετέροισι δὲ ἡ δυσεντερίη μὲν καὶ τὸ ἕλκος ἰήθη, ἐς ὕδρωπα δὲ κατέστρεψε ἡ νοῦσος. ἢν δὲ ἅπαντα ξυνδιδῷ, πῦον λευκὸν, λεῖον, ὁμαλὸν, ἄνοσμον γὰρ ἐκρέει, ἡ γαστὴρ πέττει τε τὰ σιτία, εὔελπις ὤνθρωπος.[4] ἄριστον δὲ δι' οὔρων κεκρίσθαι· ἀσφαλεστέρη δὲ καὶ ἀσινεστέρη ἡ τῇδε τοῦ πύου ὁδός.

Ἢν δὲ ἀπὸ τῆς φλεγμονῆς ἀνεκπύητον ᾖ τὸ ἦπαρ, ἄπονον μὲν οὐ γίγνεται,[5] τὸν ὄγκον τε τὸν σκληρὸν ἶζον εἰς σκίρρον ἱδρύεται. εὖτε πόνος μὲν οὐ ξυνεχὴς, νωθὴς δὲ κὴν παρῇ· ἀραιὴ δὲ καὶ θέρμη· ἀποσιτίη, πικρῶν γευμάτων ἡδονὴ, γλυκέων ἀηδίη, ῥιγώδεες, ὑπόλευκοι, χλωροὶ, οἰδαλέοι ὀσφὺν καὶ πόδας. πρόσωπα ῥυσὰ, γαστὴρ ξηρὴ, διαχωρήσιες πυκιναί. κορυφὴ γὰρ τῶν κακῶν ὕδρωψ.

Ἐπὶ τῷ ὕδρωπι, ἢν μὲν οὖρα πολλὰ, παχέα, ἐπίδοσιν ἔχοντα πολλὴν ἰλυώδεα καταρραγῇ, ἐλπὶς ἐκρεῦσαι τὸν

[4] I at first changed *ἐκρέει*, for which there is no authority in a transitive form, into *ἐκχέει*. (Ermerins suppresses *γὰρ*, and further reads *διεκρέει*, to which, however, there is the same objection as to *ἐκρέει*.) But, upon second thoughts, by a slight change of the punctuation, I flatter myself that I have brought the text to a passable state.

[5] Ermerins substitutes *ἄπονον* for *ἄπορον*, which latter word evidently is wrong. See Wigan.

ὕδερον· ἢν δε λεπτὰ καὶ ἀνυπόστατα καὶ ὀλίγα, τῷ ὕδρωπι τιμωρέει· ἢν δὲ μεταβάλλῃ εἰς τὸ ἀρχαῖον ἡ φύσις, καὶ καταρραγῇ κοτε εἰς κοιλίην, ἐπὶ πολλοῖσι ὑδατώδεσι καὶ τὸν ὕδρωπα ἰήσατο· σφαλερὴ δὲ ἡ τοιαύτη ἐπικουρίη· ἐπὶ γὰρ τῇσι ἀθρόῃσι κενώσεσι ἠδὲ τῇσι ἐσχάτῃσι ξυμπτώσεσι ἐξέθανόν κοτε ὑπ᾽ ἀδυναμίης οἱ κάμνοντες, ὅκως ἐξ αἱμορραγίης. ἀσινέστερον δὲ λύει ἱδρὼς, ἢν πολὺς ἐκρυῇ. οὐ πάνυ γὰρ ἰκμαλέοι οἱ ὑδρωπιώδεες. ἥδε τῶν ἐν ἥπατι παθέων ἡ τελευτὴ γίγνεται.

Ἢν δὲ ἐμπυέῃ τὸ ἧπαρ, ... μείρακες καὶ οἱ μέσφι ἀκμῆς, ἧσσον γυναῖκες· προφάσιες δὲ ἀκρασίη καὶ νοῦσος μακρὴ, μάλιστα ἐπὶ δυσεντερίῃ καὶ ξυντήξεσι. καὶ γὰρ δὴ καὶ τούσδε ἐκίκλησκον ξυντηκτικοὺς, τοὺς ἐπὶ ἕλκεσι ἥπατος ἰσχνοὺς ἀποθνήσκοντας.

Κεφ. ιδ΄. Περὶ Σπληνός.

Σπληνὶ ξύνηθες χρόνιον νόσημα, σκίρρος. ἔμπυος δὲ οὐ ῥηϊδίως, γίγνεται δ᾽ οὖν. εὖτε πόνος μὲν οὐ τρηχὺς, ὄγκος δὲ πουλὺς τῆς ἐπιπονίης μέζων· ἐπὶ δεξιὰ γὰρ ὤφθη μέσφι τοῦ ἥπατος ὅλῃ τῇ κοινωνίῃ ἐποιδέων. τοὔνεκεν πολλοῖσι ἀπάτη γίγνεται, ὡς τοιοῦδε οὐκ ἐόντος σπληνὸς, ἀλλὰ τοῦ ὑμένος πάθεος. τὸ γὰρ περιτόναιον φλεγμάινειν σφίσι δοκέει. ἀπηνὴς δὲ καὶ ἀτέραμνος ὅκως λίθος. τοιόσδε τὰ πολλὰ ἐπὶ σκίρρῳ γίγνεται σπλὴν, εὖτε καὶ ἀπορίη ξύνεστι παντελής.

Ἢν δὲ καὶ ἐμπυΐσκῃ, εὐαφὴς μὲν, εἴκων ἐπὶ τῇ θίξι κατὰ κορυφὴν, ἔνθα ἡ τοῦ πύου γέννα· ὅπη δὲ ἀνεκπύητος, οὐκ εἴκει. ἄλλοτε δὲ τῇ κοιλίῃ ἅπας ἐπαιώρηται, τῇδε κἀκεῖσε πρὸς τὰς ἀπώσιας φερόμενος, ἔς τ᾽ ἂν σμικρότερος ἐὼν χώρην ἐς τὸ ἐμπλώειν ἴσχῃ. ναυτίη, ἀπορίη, μάλιστα πρὸς τῇσι ῥήξεσι.

Ἐπὶ δὲ τάσιος σημήϊα, πυρετοὶ, πόνοι καὶ ῥίγεα. τὰ πολλὰ γὰρ ἔασι ἄρριγοι δὲ ἐπὶ βραχείῃ θέρμῃ καὶ ἀνώδυνοι, τῇδε καὶ λέληθέ κοτε ἐς σπλῆνα ἀπόστασις. μανὸν γὰρ καὶ ἐπαναίσθητον καὶ ἐν ὑγείῃ τὸ σπλάγχνον· οἰδαλέοι, ὑδερώδεες, μελάγχλωροι, ξὺν δυσφορίῃ ἡ δύσπνοια ὡς ἀπὸ βάρεος τοῦ θώρηκος. ἐπίδηλον γὰρ τὸ κακόν· ἄχρι τῶν ἄνω γαστὴρ πίμπλαται ὑπὸ πνεύματος παχέος, ὁμιχλώδεος, ὑγροῦ ὡς δοκέειν, οὐκ ἔτ' ἐόντος ὑγροῦ· βῆξαι πολλὸν θυμὸς ἐγγίγνεται, καὶ βραχέα ξηρὰ βήσσουσι. κοιλίη ἦν τι κάτω φέρῃ ὑδατώδεα, τὸ πρῶτον σμικρὸν ἐπικουφίζουσα· εἰ δὲ ἐπὶ μᾶλλον ἐκδιδῷ, ξυντήκει μὲν τὸν ἄνθρωπον· ὠφελέει δὲ οὐδὲν ἧττον.

Ἦν δὲ καὶ ἐκραγῇ, πῦον μὲν καθαρὸν, πέπον ὄυκοτε ἐσσύθη, ὑπόλευκον δὲ καὶ τεφροειδὲς, ἄλλοτε δὲ τρυγῶδες ἢ πελιδνόν· ἦν δὲ καὶ βαθυτέρη ἡ ἀπόστασις γένηται, καὶ μέλαν τὸ ὑγρόν· εὖτε καὶ τοῦ χυμοῦ τι τοῦ σπληνὸς ἔξεισι συντακέντος. μετεξετέροισι δὲ καὶ ὅλα μέλεα τοῦ σπληνὸς ἠνέχθη· εὔλυτος γὰρ καὶ φύσι σπλήν· ἦν δὲ καὶ μὴ καθίστηται τὸ ἕλκος, μίμνῃ δὲ ἐς πολλὸν χρόνον, ἀπόσιτοι, καχέκται, οἰδαλέοι, ἰδεῖν ἀπρεπέες, πολυελκέες πάντη· μάλιστα δὲ ἐς κνήμας· στρογγύλα, πελιδνὰ, κοῖλα, ῥυπαρὰ, δυσαλθέα τὰ ἕλκεα· τῇδε ἐπιξυντακέντες ὤλοντο.

Ἐπὶ δὲ σμικρῷ ὄγκῳ μετὰ σκληρίης, ἀντιτυπίης, ἀπονίη· διὰ τόδε πολλὸν χρόνον ζῶσι οἵδε· εἰ δὲ τοῦ πάθεος ἥττηντο, χρεὼν ὕδρωψ, ἡ φθίσις, καὶ τοῦ σκήνεος τηκεδὼν ἐπιγίγνεται· ἀτὰρ ἠδὲ οὗτος ὁ τρόπος τοῦ ὀλέθρου σφέας τοῦ ζῆν ἐξάγει.

Παιδία μὲν οὖν καὶ νέοι παθεῖν τε ῥηΐτεροι καὶ ἀπαλλαγῆναι ῥηΐτεροι· γέροντες δὲ οὐκ εὐπαθέες μὲν, διαδρῆναι δὲ ἀδύνατοι· ἀτὰρ καὶ πρεσβῦται ἔλαθόν τινες ὑπὸ σπληνὸς διαφθαρέντες. καὶ γὰρ καὶ ἐπὶ σμικρῷ ὄγκῳ τοῦ ὀλέθρου

σφίσιν ἡ ῥοπή· φέρει δὲ καὶ νοῦσος μακρὴ, φθινώδης, καὶ νέοισι ἀργίη μάλιστα, ὁκόσοισι ἀπ' ἀγωνίης, ἢ γυμνασίων πολλῶν, ἄπονον τὸ σῶμα. χωρία ἑλώδεα, ὕδατα παχέα, ἁλμυρὰ, βρωμώδεα· ὡρῶν, τὸ θηριῶδες μετόπωρον.

Κεφ. ιε'. Περὶ Ἰκτέρου.

Ἤν χολῆς ξανθῆς, λεκιθώδεος, ἢ κροκοειδέος, ἢ τῆς μελαγχλώρου, ἐς τὸ παντελὲς ἀνάχυσις ἀπὸ τοῦ σπλάγχνου γένηται, τὸ πάθος ἴκτερος κικλήσκεται, χαλεπὸν μὲν ἐν ὀξέσι· οὐ γὰρ μόνον πρὸ ἑβδόμης κτείνει φανὲν, ἀλλὰ καὶ μετὰ ἑβδόμην ἔκτεινε μυρίους· σπανίως δὲ εὖτε ἔκρινε πυρετὸν ἐς τέλος τὸ πάθος, ἀλλ' αὐτὸς οὐ ῥηϊδίως λύεται.

Ξυνίσταται δὲ οὐκ ἐπ' αἰτίῃ μοῦνον ἥπατος, ὅκως τισὶ τῶν ἰητρῶν δοκέει, ἀλλὰ κοιλίῃ καὶ σπληνὶ καὶ νεφροῖσι καὶ κώλῳ· καὶ ἐφ' ἥπατι μὲν ὧδε· ἢν φλεγμαίνῃ μὲν ἡ σκίρρον ἴσχῃ τὸ ἧπαρ, ἄτρεπτον δὲ τὸ ἐς ἐργασίην ἔῃ, τίκτει μὲν ἐν τῷ ἥπατι χολὴν, καὶ διακρίνει τήνδε ἡ ἐν ἥπατι οὖσα κύστις· ἀλλ' ἢν αἱ φέρουσαι ἐς τὸ ἔντερον τὴν χολὴν ὁδοὶ ὑπὸ τῆς φλεγμασίης, ἢ τοῦ σκίρρου φραχθῶσι, πλημμυρῇ δὲ ἡ κύστις, παλίσσυτος ἡ χολή· τῷ αἵματι οὖν μίσγεται. τὸ δὲ αἷμα, ἐς πᾶν τὸ σκῆνος φοιτέον, ἄγει τὴν χολὴν παντὶ τῷ σώματι· γίγνεται δ' ἡ ἰδέη χολῆς· λευκὰ δὲ καὶ ἀργιλώδεα τὰ σκύβαλα· οὐ γὰρ γίγνεται χολήβαφα, ὅτι περ οὐκ ἴσχει τοῦ χυμοῦ τὴν ἐπιρροήν· τῇδε καὶ γαστὴρ ἐπίξηρος· οὔτε γὰρ ὑγραίνεται οὔτε δάκνεται χολῇ· χροιὴ δὲ τοῦ λευκοχλώρου εἶδεος.

Ἐπὶ σπληνὶ δὲ ἢν ἴκτερος φανῇ, μελάγχλωρος· μέλαινα γὰρ αὐτέου ἡ τροφὴ, ὅτιπερ ἐκμαγεῖόν ἐστιν αἵματος μέλανος, οὗ τὴν ἀκαθαρσίην ἐοῦσαν οὐ δέχεται, οὐδὲ ἐκπονέει νοσέων ὁ σπλήν· ἡ δὲ ξὺν τῷ αἵματι πάντη φοιτῇ. διὰ τόδε μελάγχλωροι ἀπὸ σπληνὸς ἰκτέρου· ἀτὰρ καὶ ἐπὶ τοῖσι

σκυβάλοισι τοῖσι ξυνήθεσι, ἔτι καὶ μελαντέρη χροιή. τῆς γὰρ σπληνὸς τροφῆς τὸ περιττὸν ἐς ἔξοδον περίττωμα γίγνεται.

Καὶ ἐπὶ κώλῳ καὶ γαστρὶ ἴκτερος, ἤνπερ εἰς πέψιν ἡ γαστὴρ καὶ τὸ κῶλον κακωθῇ· καὶ γὰρ καὶ ἐν κώλῳ πέψις, καὶ ἀπὸ τοῦδε ἡ ἐς τὸ ἧπαρ ἀναγωγὴ τροφῆς. ἢν οὖν ὠμοτέρην τὸ ἧπαρ τὴν ἄλλην τροφὴν λάβῃ, τὴν μὲν ἰδίην ἐργασίην πονέει, τὴν δὲ ὀθνείην·ἐᾷ.[1] τὸ γὰρ ἐν τῇ ἀναδόσι αἷμα τὴν ἀεργίην τὴν τοῦ κώλου ἐπέχον διασπείρει παντὶ χεόμενον· ἀπεψίη δὲ ἡ ἐν κώλῳ χολῆς ἐστι ἐργασίη.[2]

Ὧδε καὶ ἐπὶ παντὶ γίγνεσθαι σπλάγχνῳ δυνατὸν ἴκτερον, οὐ μόνον τῶν ἐς τὸ ἧπαρ πεμπόντων τροφὴν, ἀλλὰ κἢν ἀπὸ ἥπατος λαμβάνῃ. οὐ γὰρ ὀχετοῖσι αἰσθητοῖσι μοῦνον ἡ φύσις παντὶ διαπέμπει τὴν τροφὴν, ἀλλὰ πολλῷ πλέον ἀτμοῖσι, οἵπερ ἀπὸ παντὸς εἰς πᾶν ἐνεχθῆναι ῥηΐδιοι, τῆς φύσιος αὐτοὺς καὶ διὰ στερεῶν καὶ πυκινῶν ἀγούσης· γίγνονται οὖν οἱ ἀτμοὶ χολόβαφοι, καὶ χρώζουσι, ᾗ ἂν ἵζωσι τοῦ σώματος. οὐ μὴν ἐπὶ κώλῳ ἡ τῆς κοιλίης ἔκκρισις λευκή. ἀσινὲς γὰρ τὸ ἧπαρ ἐς γένεσιν, καὶ ἐκροὴν ἴσχει ἐπὶ ἕντερα χολῆς.

Δυνατωτάτη δὲ καὶ ἡ ἐπὶ τῷ παντὶ ἕξις ἴκτερον τεκεῖν. ἴσχει γὰρ καὶ ἐν ὅλῳ τὴν αἰτίην. ἔστι δὲ τοιήδε· παντὶ μὲν τὸ θερμὸν ἐς πέψιν, παντὶ δὲ ὑγρῶν γέννα καὶ διάκρισις, ἄλλων μὲν ἄλλη, ἑκάστῳ δὲ οἰκείη· ἐν σαρκὶ μὲν ἱδρῶς, ἐν ὀφθαλμοῖσι δὲ δάκρυον, ἐν ἄρθροισι δὲ καὶ ῥινὶ μύξη, ἐν ὠσὶ κυψελίς. ἢν οὖν ἐς ἕκαστον ἔργον τὸ θερμὸν ἐγκάμῃ, αὐτὸ μὲν ἐς δριμὺ καὶ πυρῶδες ἐτράπη· τὰ δὲ ὑγρὰ πάντα γίγνεται χολή· πυρὸς γὰρ ἔργα πικρὰ καὶ χολόβαφα. ἢν δὲ

[1] Although I have adopted Ermerins' change of *ὠμότερον* into *-ην*, I must say I am still not satisfied with this sentence.

[2] This sentence is evidently in an unsatisfactory state.

καὶ ἐν αἵματι ἀπεψίη ξυμβῇ, γίγνεται τὸ αἷμα χολοειδὲς, σκίδναται δὲ παντὶ τρέφον· διὰ τόδε παντὶ φαίνεται χολή· δεινὸν μὲν γὰρ τὸ πάθος, φοβερὴ δὲ ἡ χρόη εἴδεϊ, καὶ χρυσοειδέες ἔασι τὴν χροιήν· οὐ γὰρ ἀνθρώπῳ εὐπρεπὲς ὅ γε ἐν λίθῳ καλὸν ἔῃ· περιττὸν δέ μοι φράζειν καὶ πόθεν τοὔνομα, πλὴν ὁκόσον τῶν χερσαίων ἰκτίδων τῶν τετραπόδων θηρίων, τοιοῖσι δὲ ἔασι οἱ ὦπες διοίδε.

Εἴδεα τοῦ πάθεος δοιά. ἢ γὰρ ἐς τὸ ξανθὸν καὶ τὸ κροκῶδες ἐτράπη τοῦ λευκοχλώρου εἴδεος, ἢ ἐς τὸ πελιδνὸν καὶ μέλαν. τῶνδε μέντοι ἡ αἰτίη ἡ δὴ καὶ χολῶν ἐστι αἰτίη· καὶ γὰρ καὶ τῆσδε ἡ μὲν ξανθὴ, λεπτὴ, διειδὴς, λευκοτέρου εἴδεος, ἡ δὲ κατακορὴς, ὡς κρόκον, ἢ λέκιθον φάναι, τοῦ αὐτοῦ εἴδεος.[3] δευτέρη δὲ μελαντέρης χροιῆς, πρασίζουσα, ἰσσατώδης, μέλαινα· μυρίαι δὲ ἐν μέσῳ τῶν χροιῶν παραλλαγαί· παρὰ δὲ τὸ θερμὸν τουτέων καὶ τὰ ὑγρὰ ἡ τροπή. ἀλλὰ καὶ τὰ σπλάγχνα τοῦδέ ἐστι αἴτια· ἢν ᾖ ξανθὸν, ὡς τὸ ἧπαρ· ἢ πελιδνὸν, ὡς ὁ σπλήν· ἢν μὲν ἐπὶ σπλάγχνῳ τινὶ ἴκτερος γένηται, ἐπὶ ἥπατι μὲν, τὰ ἥπατος προφανέα· ἐπὶ δὲ σπληνὶ, τὰ σπληνός. ἕκαστα δὲ τὰ τῶν ἄλλων ἑκάστου· ἢν δὲ μηδενὸς φαίνηται, τῆς ὅλης ἕξιός ἐστι ἡ πάθη. διαφανῆ δὲ κατὰ τὰ λευκὰ ἐν τοῖσι ὀφθαλμοῖσι·[4] μετώπου δὲ, πρὸς κροτάφοισι μᾶλλον· τοῖσι λευκοῖσι φύσι, καὶ ἐπὶ σμικρῷ ἰκτέρῳ ἡ χροιὴ μέζων ἐπανθέει.

Ὁκόσοισι μὲν οὖν μέλας ὁ ἴκτερος, χροιῇ μελάγχλωροι, ῥιγώδεες, ἀδρανέες, ὄκνῳ εἴκοντες, ἄθυμοι, βρωμώδεες δὲ τὴν ὀσμὴν, πικροὶ δὲ τὴν γεῦσιν, τὴν ἀναπνοὴν οὐκ εὔκολοι, γαστρὶ δακνώδεες, διαχωρήματα πρασοειδέα, ὑπομέλανα, ξηρὰ, μόλις διαχωρούμενα, οὖρα κατακορέα ἐπὶ τὸ μελάντε-

[3] The text here given, is as amended by Petit and Ermerins. In the MSS. it is much vitiated.

[4] The common reading, *διαφανῆ δὲ καὶ τὰ ἐν τοῖσι λευκοτάτοισι ὀφθαλμοῖσι*, being evidently at fault, I have not scrupled to adopt the conjectural emendation of Ermerins.

ρον. ἄπεπτοι, ἀπόσιτοι, ἄγρυπνοι, ἄθυμοι, μελαγχολώδεες.

Ἐπὶ δὲ τὸ λευκότερον, χροιῇ μὲν λευκόχλωροι, γνώμῃ δὲ φαιδρότεροι· σιτίων ἄρξασθαι μὲν ὀκνηροὶ, ἐμφαγεῖν δὲ οὐκ ἀγενεῖς, πέψαι ῥηΐδιοι τῶν πρόσθεν μᾶλλον· διαχωρέουσι λευκὰ, ξηρὰ, ἀργιλώδεα· οὐρέουσι ξανθὰ, ὠχρὰ, κροκοειδέα.

Ἀμφοῖν δὲ τὸ ξύμπαν σῶμα κνησμώδες· θέρμη ἀνὰ ῥῖνας σμικρὴ μὲν, δακνώδης δέ. ἀμύσσον τὸ χολῶδες· γεῦσις μὲν πικρῶν οὐ πικρὴ, τὸ θωῦμα, οὐ μὴν γλυκέη· γλυκέων δὲ πικρή. ἡ γὰρ ἐν τῷ στόματι χολὴ ἐνίζουσα τῇ γλώσσῃ, ἐπίπροσθεν τῶν ἐδεστῶν ἐντυγχάνουσα, τὴν αἴσθησιν σοφίζεται τήνδε. ἡ γὰρ γλῶσσα ἀναπιοῦσα τῆς χολῆς τῆσδε, οὐκ ἐκείνων αἰσθάνεται· καὶ τὸν μὲν πρόσθεν τὸν τῆς ἀποσιτίης χρόνον ἀτρεμέει ἡ χολὴ, ἀτὰρ οὐδὲ ἡ γλῶσσα τῷ ἤθεϊ ἄχθεται· ἢν δὲ ἀναζέσῃ γεύμασι ἐπίπροσθεν τῶν ἐδεστῶν τὴν γλῶσσαν ἥδε κινέει.[5] ἤν τε οὖν πικρὸν ἔῃ σιτίον, πικρῶν αἴσθησις· ἤν τε γλυκὺ, χολώδεος· φθάνει γὰρ ἡ αἴσθησις τῆς χολῆς· ἀπάτη δὲ ξύνεστι τοῖσι ἡγευμένοισι τὰ πικρὰ γλυκέα φαίνεσθαι. οὐ γὰρ οὕτως ἔχει. ἀλλ᾽ ὅτι μὴ ἐπὶ τῷ ἰζαίνοντι πικρῷ πικράζεται, μόνον διὰ τὸ ξύνηθες τῆς νούσου, φαντασίη γλυκάζοντος γίγνεται. ἡ ὠυτὴ δὲ κατάστασις καὶ ἐν γλυκέσι καὶ πικροῖσι γεύμασι· ἀπατηλῶν ἄρα γευμάτων προκάλυμμα ἡ χολή.

Ἤν μὲν οὖν μὴ ξύν τινος σπλάγχνου θερμασίῃ φανῇ, ἀσινὲς μὲν ὡς ἐπίπαν, μακρότερον δέ· ἢν δὲ καὶ ἐγχρονίσῃ καὶ ἐπιφλεγμαίνῃ σπλάγχνον, ἐς ὕδρωπα τὰ πολλὰ καὶ καχεξίην τελευτᾷ. πολλοὶ δὲ καὶ δίχα ὕδρωπος ἐκτακέντες ὤλοντο. ξύνηθες δὲ μειρακίοισι, νέοισι, καὶ τοῖσι δὲ ἀσι-

[5] The common reading, εἶδε κινεῖν, having scarcely any meaning, I have adopted that of Ermerins, previously suggested by Petit. Wigan reads, οἶδε κινέειν, which also is not unsuitable.

νέστερον· παιδίοισι δὲ, οὐκ ἄηθες πάγχυ· οὐ πάντη δὲ ἀσφαλές.

Κεφ. ιε'. Περὶ Καχεξίης.

Ξυμπάντων ὁμοῦ παθέων καχεξίη τροπή. ἅπασαι γὰρ αἱ νοῦσοι τῆσδε ἀποτόκοι. ἀτὰρ καὶ ἥδε μούνη ἄνευθεν τῶν ἄλλων, φαρμάκων ἐπίδοσιν ἔχουσα πολλὴν, ἰλυώδεα κατὰ πρώτιστα γίγνεται πάθος.[1] καὶ ἕξις μὲν κακὴ σχέδιος ξυνὴ πάντων, καὶ ξυμπτώματα πολλὰ, καὶ οὔνομα τόδε ξύμβολον· ἰσχνότης δὲ ἡ ὦχρος ἡ οἶδος καὶ εἴ τι ἕτερον πρόσκαιρον ἀνὰ τὸ σῶμα· καχεξίη δὲ ἑνὸς μεγάλου πάθεος ἰδέη, καὶ τοῦδε τοὔνομα· ἡ γὰρ τοῦ ἀνθρώπου ἐς τὰ πάντα εὐεξίη, καὶ ἡ ἐς πέψιν ἡ ἐς ἀνάδοσιν αἵματος γέννα· ἠδὲ πᾶν ἔργον φύσιος, ἐφ' οἷσι εὔπνοια, εὐτονίη, εὐχροίη, τὸ πρόσθεν ὑγείη. ἢν δὲ ἐς ἀσθενίην κακοχυμίης ἡ φύσις τραπῇ, τόδε ἐστὶν ἡ καχεξίη.

Ἡ νοῦσος ἥδε δυσαλθὴς, ἠδὲ μήκιστον κακόν. καὶ γὰρ

[1] It appears to me most remarkable, that all the editors should have pronounced this passage thoroughly corrupt, and in particular that Ermerins should have gone the length of ejecting the greater part of the last clause altogether from the text. He reads thus: *ἀτὰρ καὶ ἥδε μούνη ἄνευθεν τῶν ἄλλων κατὰ πρώτιστα γίγνεται πάθος.* This is truly an heroical way of solving the Gordian knot! I flatter myself I have unravelled all the intricacies of the noose by a much more lenient process; namely, by merely shifting the accent of *ἀπότοκοι* to the penult syllable, as suggested by Petit, and placing the comma [,] before *ἰλυώδεα*, instead of after it, as it stood in the former editions, and putting a comma after *ἄλλων*, for which I have the authority of Wigan. I do not hesitate to affirm, that *φαρμάκων* and the other words connected with it are indispensable to the full signification of the passage, as any one may be convinced who will compare the account of Cachexia given by other authors. Thus, among the causes of Cachexia enumerated by Cælius Aurelianus, we find "item ex medicaminibus sæpissime potatis"—and "curatione mala medicantis." Tard. Pass. iii. 6. And much in the same style Celsus, treating of Cachexia, says: "Quod fere fit, cum longo morbo vitiata corpora, etiamsi illo vacant, refectionem tamen non recipiunt; aut cum malis medicamentis corpus affectum est." iii. 22.

τίκτεται χρόνῳ μακρῷ, καὶ οὐδὲ ἐπὶ μιῇ τοῦ σώματος κακίῃ, καὶ οὐδὲ ἐπὶ σπλάγχνῳ ἑνί· ἀλλὰ γὰρ τῶν ἁπάντων τροπῇ ἐς πονηρόν. τοιγαροῦν τὰ ἀπότοκα τοῦδε νοσήματα ἄφυκτα γίγνεται, ὕδρωπες, ἢ φθίσιες, ἢ ξυντήξιες. καὶ γάρ τοι καὶ τῆς καχεξίης προφάσιες ἀδελφαὶ τῆς ξυντήξιος ἔασι· ἡ δὲ νοῦσος μακρὴ δυσεντερίη ξυνεχής· νούσων ὑποστροφαὶ ἐνίοισι. εὐσιτίη μὲν γὰρ,—καί τοι καὶ προσφέρονται πολλά,—ὠμῶν δὲ καὶ ἀτρέπτων ἡ ἀνάδοσις. ἐργασίη γὰρ τροφῆς ἡ ἐς πέψιν, ἄπορος.

Αἰτίη δὲ καὶ αἱμορροΐδων ῥόου ἐπίσχεσις, ἢ ἐμέτων ξυνήθων ἀπαλλαγή· γυμνασίων ἀργίη, αὐασμὸς ἱδρώτων, καὶ μεγάλων πόνων ῥαθυμίη· εὖτε τῶν παρεόντων ἕκαστον, ὡς τὸ μηδὲν, οὐκ ἐπιστρέφει,[2] βάρος τοῦ σκήνεος, ὦχρος ἄλλοτε καὶ ἄλλοτε, γαστὴρ φυσώδης, ὀφθαλμοὶ κοῖλοι, ὕπνοι βαρέες, νωθροί. ἀλλὰ τάδε, ῥεμβώδεα μὲν γιγνόμενα, νούσου ἀπιστίην ἴσχει· ἢν δὲ ῥιζώσαντα μίμνῃ, μηδὲ ἀπιέναι ἐθέλῃ, μεγάλου κακοῦ ἐστι σύμβολα. ἑσταότες μὲν οἰδαλέοι πόδας τε καὶ κνήμας, κατακλινόμενοι δὲ τὰ κεκλιμένα μορία· κἢν ἐναλλάξῃ τὴν κατάκλισιν, τὸ οἴδος ἐπ' ἐκεῖνα φοιτᾷ· ὑγροῦ τε καὶ ψυχροῦ ἐς τὸ βάρος περίοδος. ἢν γὰρ ἡ θέρμη τὸ ὑγρὸν ἐξατμίζῃ, τοῦδε οὐκ ἀναχεομένου, εἶτα καταρρέει. εὔσιτοι μὲν πολλῶν σιτίων, ἀδηφάγοι κάρτα. ἀνάδοσις ταχυτέρη πέψιος, ὠμοτέρων μᾶλλον ἢ ἀπέπτων. ἐξανέργαστον δὲ ἡ θρέψις. ἀλλὰ τόδε οὐκ ἐν τῷ ὅλῳ πέσσεται ὑπὸ τῆς φύσιος. ἡ γὰρ ἐν τῇ κοιλίῃ τοῦ θερμοῦ ἀτονίη, καὶ ἐν τῷ σκήνεϊ, ὁμοίη. τοιγαροῦν οὐδὲ χρηστὸν, οὐδὲ εὔχρουν αἷμα γίγνεται.

Καὶ ἐπὴν ὠμῶν ὅλον τὸ σῶμα πλησθῇ, καὶ ἡ ἐς τὰ σιτία ὄρεξις οἴχηται, καὶ τῆς καχεξίης ὧδε μέσφι στομάχου

[2] I do not think myself warranted in adopting the text in this place as it is remodelled by Ermerins. Even as altered by him, it appears to me to be in a most unsatisfactory state.

νεμομένης, καὶ τοῦ πάθεος κορυφὴν ἴσχοντος ἤδη, οἰδαλέοι μὲν, ἀδρανέες δὲ, καὶ ἐς πᾶσαν πρῆξιν ἄθυμοι. κοιλίη δὲ ξηροτέρη. ἄχολα τὰ πολλὰ καὶ λευκὰ, τρηχέα, καὶ ὠμὰ διαχωρέουσι. τὸ σκῆνος αὖοι, ἀνίδρωτες, κνησμώδεες, ὕπνος ἑδραῖος μὲν οὐδαμῆ, κεκλιμένῳ δὲ νυσταγμός. βραδύπνοοι, σφυγμοὶ ἀμαυροὶ, ἀσθενέες, πυκνοί· πυκνότατοι δὲ ἐπὶ πάσῃ καὶ σμικρῇ πρήξι. ἆσθμα δὲ ἐπὶ τοῖσδε ἡ ἀναπνοή· φλέβες ἐπὶ τοῖσι κροτάφοισι ἐπῃρμέναι ἀσαρκίῃ τῶν πέριξ, ἀτὰρ καὶ ἐπὶ τοῖσι καρποῖσι πολὺ μέζονες διοιδέουσαι, μελάγχλωρον τὸ αἷμα. ἐπὶ τοῖσδε φθίσις, ἢ σύντηξις ἀνὰ σάρκα ὕδρωπα, ἤ τινα ἀσκίτην ἤγαγε. καὶ τῶνδε ἄφυκτος ἡ γέννα.

Φέρουσι δὲ ἡλικίαι, γῆρας, καὶ οὐκ ἀποδιδρήσκουσι· παῖδες ταχὺ παθεῖν τε εὔκολοι καὶ ἀπαλλαγῆναι ῥηΐτεροι· ἀκμάζοντες οὐ πάγχυ μὲν παθεῖν ἕτοιμοι· οὐ πάμπαν δὲ ἀπαλλαγῆναι εὔκολοι. ὥρη δὲ οὔ μίη φέρει τόδε, οὐδὲ ἐς μίην τελευτᾷ· ἀλλὰ φθινόπωρον μὲν κύει, χειμὼν τιθηνεῖ, ἔαρ δὲ ἐς κορυφὴν τελεσφορεῖ, θέρος δὲ κτείνει.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΠΕΡΙ

ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΧΡΟΝΙΩΝ ΠΑΘΩΝ,

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

	Κεφ.
Περὶ Ὑδρωπος	α′.
Περὶ Διαβήτεω	β′.
Περὶ τῶν κατὰ τοὺς Νεφροὺς παθῶν	γ′.
Περὶ τῶν ἐν Κύστι	δ′.
Περὶ Γονορροίας	ε′.
Περὶ Στομαχικῶν	ϛ′.
Περὶ Κοιλιακῆς διαθέσιος	ζ′.
Περὶ Κωλικῶν	η′.
Περὶ Δυσεντερίης	θ′.
Περὶ Λειεντερίης	ι′.
Περὶ Ὑστερικῶν	ια′.
Περὶ Ἀρθρίτιδος καὶ Ἰσχιάδος	ιβ′.
Περὶ Ἐλέφαντος	ιγ′.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ ΠΕΡΙ ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΧΡΟΝΙΩΝ ΠΑΘΩΝ, ΒΙΒΛΙΟΝ Β′.

Κεφ. α′. Περὶ Ὕδρωπος.

Ὕδρωψ ἀτερπὲς μὲν ἐσιδεῖν πάθος, χαλεπὸν δὲ καὶ παθεῖν. διαδιδρήσκουσι γὰρ τόδε πάγχυ παῦροι ὑπ᾽ εὐτυχίης, καὶ θεῶν μᾶλλον ἢ τέχνης· τὰ γὰρ μέζονα πάντα ἰῶνται μοῦνοι θεοί. ἢ γὰρ ἐν σπλάγχνῳ καιρίῳ νόσημα φωλεῦσαν ἔτρεψε ἐς καχεξίην τὸ πᾶν, ἢ τὸ ξύμπαν σκῆνος λοιμοῦ κατάρξαντος ἐς κακοχυμίην ἤμειψε τὰ σπλάγχνα· εὖτε ἀλλήλοισι ἄμφω ἐς τὸ κακὸν ξυντιμωρέει, ἀσινὲς δὲ οὐδὲν, ἐξ οὗπερ καὶ σμικρὴ τῇ φύσι γίγνοιτο ἂν ἐπικουρίη· ἔστι δὲ ἐς ἐπομβρίην ῥεῦμα ψυχρὸν, παχὺ, ὁκοῖον ἡ ὁμίχλη τῷ παντί.[1] *ἢ τροπὴ ὑγρῆς καὶ ψυχρῆς αἰτίης, ἐς τοιήνδε ἕξιν ἑτεροιούσης τὸν ἄνθρωπον. οὐ γὰρ τὸ ἐν τῇ κολίῃ τῇ κάτω ἁλιζόμενον ὑγρὸν ὕδρωπα καλέομεν, ἐπεὶ οὐδὲ τὸ πάθος τῇδέ ἐστι, ἀλλ᾽*

[1] Petit and Wigan suggest *πνεῦμα* instead of *ῥεῦμα*; but the former reading is defended by Ermerins. Though the general import of the passage be obvious, there is still something unsatisfactory in the language. Of course, reference is here made by our author to the saying of Heraclitus, as told by Diogenes Laertius. The philosopher having become dropsical, proposed a riddle to his physicians:—"If from rainy weather they could make dryness" —*εἰ δύναιντο ἐξ ἐπομβρίης αὐχμὸν ποιῆσαι.*

ὅτε ξυμπαρομαρτέει τῇ νούσῳ ὁ ὄγκος, τὸ οἶδος, ἡ χροιὴ, ἠδὲ ἐς τὸ ὕδωρ ξυντήκουσα ἕξις, ὕδρωψ τέ ἐστι καὶ καλέεται. κἢν γὰρ ἐκραγῇ κοτε τὸ ὕδωρ αὐτομάτως ἔξω, ἢ ταμών τις τὸ ὑποχόνδριον ἐκχέῃ, ἐφ' ἕδρης ἔασι οἱ ὑδρωπιώδεες. ἡ μὲν οὖν πρωτίστη αἰτίη καχεξίη.

Ἰδέαι δὲ πλεῦναι, ἧς ἀτὰρ ὄνομα ἕτερον καὶ ἕτερον. ἢν μὲν γὰρ ἡ παρέγχυσις ἔνυγρος ἐν τῇσι λαγόνεσι ἐμπλώῃ, καὶ ἀπὸ τῆς πρήσιος ἐν τοῖσι πατάγοισι δοκέῃ πως τυμπάνῳ, τυμπανίης κικλήσκεται. ἢν δὲ ὕδωρ ἅλις ἐς τὸ περιτόναιον ἐμπεριέχηται, ἐμπλώῃ δὲ τῷ ὑγρῷ τὰ ἔντερα, καλέομεν ἐπίκλησιν ἀσκίτην. ἢν δὲ αἱ λαγόνες μὲν μηδὲν τουτέων ἴσχωσι, τὸ πᾶν δὲ παροιδαίνῃ σκῆνος, ἢν μὲν ἐπὶ λευκῷ φλέγματι καὶ παχέϊ καὶ ψυχρῷ, φλεγματίης καλέεται. ἢν δὲ ἐς χυμὸν αἱμάλωπα, ὑδατώδεα, λεπτὸν, συντακῶσι αἱ σάρκες, ἀνὰ σάρκα γίγνεται ὕδρωψ· κακὴ μὲν ἡ ἑκάστου ξύστασις. κακίων δὲ πολλόν τι ἡ τῶνδε ἐπιμιξίη.[2] τῶνδε γὰρ ἀμφὶ τὰς λαγόνας εἷς ἐνὶ τῶν ἀνὰ τὸ πᾶν ξυμβῇ γέ κοτε· χαλεπώτατος δὲ, ἢν ὁ τυμπανίας τῷ ἀνὰ σάρκα μιχθῇ. καὶ γὰρ ἰδίῃ τῶν μὲν ἀμφὶ τὰς λαγόνας, ἀσκίτου τυμπανίας χερείων, τῶν δὲ ὅλου τοῦ σκήνεος ὁ λευκοφλεγματίας τοῦ ἀνὰ σάρκα μείων· ἐπιεικὴς μὲν ὢν, ἐν ἀπελπίστοισι, ἢν ὁ μείων ξυστῇ τῷ μείονι· κακίων δὲ εἴ τις τῶν μειόνων ἐνὶ τῶν μεζόνων ἐς τὠυτὸ ξυμβῇ· ἢν δὲ ἐς ἄκρας ἡ μίξις ἅμ' ἥκηται δυοῖν μεγάλοιν, μέζον κακὸν τὸ ἔκγονον.

Σημεῖα δὲ μέγιστα καὶ ῥῄϊστα ἰδεῖν καὶ θιγέειν καὶ εἰσακοῦσαι· ἐπὶ μὲν τῷ ἀσκίτῃ ἰδέειν ὄγκον ἐν τῇσι λαγόσι, οἶδος ἀμφὶ τὼ πόδε· πρόσωπα δὲ καὶ βραχίονες καὶ τὰ ἄλλα ἰσχνὰ, οἰδέουσι ὄρχιές τε καὶ πόσθη, καὶ ὁ ξύμπας καυλὸς σκολιὸς ἐξ ἀνίσου τοῦ οἴδεος. θίγειν ἠδὲ ἐρείσαντά πη τὴν

[2] I have followed Crassus, Petit, and Wigan in suppressing *οὐ* before *κακίων*; and am surprised that Ermerins should have persisted in retaining the negative.

χεῖρα κατὰ λαγόνα[3] εἰσωθεῖν· τὸ γὰρ ὑγρὸν ἐπὶ τὰ ἄλλα μέρεα μεταρρέει· ἀτὰρ καὶ ἐν τῇσι τοῦ ἀνθρώπου τῇδε ἢ τῇδε ἐπιστροφῇσι, ἐς τὰς μετακλίσιας τὸ ὑγρὸν, ὄγκον τε καὶ κλύδωνα ποιέει, ἐσακούειν τε καὶ τοῦ κλύδωνος· ἀλλὰ κἢν πη τὸν δάκτυλον ἐρείσῃς, ὁ χῶρος γίγνεται κοῖλος, ἐς χρόνον τε πουλὺν μίμνει κοῖλος. τάδε μὲν τὰ ἀσκίτου.

Τυμπανίης δὲ πρὸς τῇ τοῦ ὄγκου θέῃ καὶ ἀκοῦσαί ἐστι δονέων. ἢν γὰρ πατάξῃς τῇ χειρὶ, τὸ ἐπιγάστριον δονέει, οὐδὲ μεταχωρέει τὸ πνεῦμα ἐν τῇσι ἐπιστροφῇσι. πνεῦμα γὰρ, κἢν μετακλιθῇ τὸ ἀμπέχον ἄνω τε καὶ κάτω, ἴσον πάντη μένει· ἢν δὲ ἐς ὀμίχλην καὶ ὕδωρ τρέπηται τὸ πνεῦμα, (καὶ γὰρ ἀσκίτης ἀπὸ τυμπανίου,) ἀμείβεται μὲν, ἢν μὴ ἐς τέλος τραπῇ κοτε, ἡμιτελὴς μεταρρέων.

Ὀδὲ ἀνὰ σάρκα ἠδὲ τοῦ λευκοῦ φλέγματος, τὰς μὲν λαγόνας ἴσχουσι κενεὰς, οἰδαλέοι ἔασι καὶ πρόσωπα καὶ βραχίονας· ἀτὰρ ἠδὲ ὁκόσα τοῖσι ἄλλοισι κενεὰ, τοῖσδε γίγνεται πλήρεα. φλέγμα μὲν γὰρ λευκὸν ἐπὶ τῷ λευκῷ φλεγματίᾳ συνίσταται, ψυχρόν τε καὶ παχύ· τοῦδε ἐμπίπλαται τὸ πᾶν, οἰδαίνει δὲ τὸ πρόσωπον, αὐχήν τε καὶ βραχίονες· παχὺ δὲ τὸ ἐπιγάστριον ἀπὸ τοῦ οἴδεος· μαζοὶ δὲ ἐς ὄγκον αἴρονται, ὁκόσοι νέοι ἀκμὴν ὄντες ἐν εὐτυχίῃ τῆς ἡλικίης· ἐπὶ δὲ τῷ ἀνὰ σάρκα τηκεδὼν τῆς σαρκὸς ἐς χυμὸν σαρκοειδέα, ἰχὼρ τε αἱμάλωπος, ὁκοῖος ῥέει ἀπὸ ἐντέρων ἕλκεσι· τοιόσδε καὶ ἐπὶ θλάσμασι ἀπὸ βάρεος ἐμπεσόντος, ἢν τάμῃς τι ἐπιπολῆς, ὁ χυμὸς ἐκρέει· ἡ δὲ τῶν δυοῖν ἐπιμιξίη ἀμφοῖν ἴσχει τὰ σημήϊα.

Ξύμπασι δὲ ὁμοῦ ξύνεστι, ὦχρος, δύσπνοια, βὴξ, ἄλλοτε καὶ ἄλλοτε νωθέες, ὄκνος πουλὺς, ἀπόσιτοι· ἢν δέ τι προσαίρωνται, κἢν βραχὺ καὶ ἄφυσον, φυσώδεες, διατάσιες ὡς ἀπὸ

[3] I have followed Wigan and Ermerins in adopting this reading, instead of κατὰ λόγον; which, however, does not seem to me so unsuitable as they represent.

πλησμονῆς· ἄνικμοι, διὸ οὐδὲ ἐπὶ λουτροῖσι ἱκμαλέοι. λευκοὶ, γυναικώδεες· οἱ δὲ ἀνὰ σάρκα, μελάγχλωροι, μελανόφλεβες. ἀσκίτῃσι μὲν καὶ τυμπανίῃσι ἐπιφανέες καὶ ἐν προσώπῳ[4] καὶ καρποῖσι καὶ ἐπιγαστρίῳ. ἐπὶ δὲ τοῖσι ἀνὰ σάρκα καὶ τῷ φλεγματίῃ οἴδεϊ ἅπαντα κρύπτεται, ὕπνοι βαρέες, νωθροὶ, σμικροὶ, ἀψυχίη, σμικρολογίη, φιλοζωΐη. καρτερίη οὐκ ἀπ᾽ εὐθυμίης καὶ εὐελπιστίης ὅκως τοῖσι ἐν εὐτυχίῃ, ἀλλ᾽ ἐξ αὐτέου τοῦ πάθεος· οὔτι φατὸν τὴν αἰτίην, θωυμάσαι δὲ τόδε μέγα, ἐπὶ μέν γε ἄλλοισι οὐ πάμπαν ὀλεθρίοισι οἱ νοσέοντες ἄθυμοι, κατηφέες, ἐράται τοῦ θανάτου· ἐπὶ δέ τισι εὐέλπιδες καὶ φιλόζωοι γίγνονται. ἄμφω δὲ τὰ ἐναντία τίκτουσι αἱ νοῦσοι.

Γίγνεται ὕδρωψ καὶ ἐξαπίνης κοτὲ ἐπ᾽ ἀθρόῃ ψυχροποσίῃ, ἢν ὑπὸ δίψιος χανδὸν πολὺ ψυχρὸν ἐγχέῃ ὕδωρ, εἶτα τὸ ὑγρὸν ἐς περιτόναιον ἐνεχθῇ· δι᾽ ἃ δὲ τῇσι κοιλίῃσι τὸ ἔμφυτον θερμὸν κατεψύχθη, ἔπειτα εἰς τοὺς κενεῶνας σταγόνες ἐκρέουσι, αἳ πρόσθεν εἰς διαπνοὴν ἐξηερούμεναι διεφοροῦντο. τόδε οὖν εἰ γίγνεται, ῥηϊτέρη ἡ τῶνδε ἴησις, πρίν τι τῶν σπλάγχνων ἢ ὅλον τὸν ἄνθρωπον παθεῖν. ἀτὰρ ἠδὲ ἔδεσμα φυσῶδες καὶ ἀπεψίη καὶ βούπρηστις ἔτεκον ὕδρωπας.

Ἔστι δὲ ξυνὸν πάντων τὸ κακὸν, ἀνδρῶν, γυναικῶν, ἡλικίης πάσης, ὁκόσον ἄλλοι ἐς ἄλλο εἶδος ἔασι ὡραῖοι, ἀνὰ σαρκα παῖδες ἠδὲ τοῦ λευκοῦ φλέγματος· νέοι δὲ μέχρι ἀκμῆς, οἱ κατὰ λαγόνας πλήσμιοι· γέροντες μὲν πάντα παθέειν ἑτοῖμοι, ἀπόθερμοι· ψυχρὸν γὰρ τὸ γῆρας· ἀλλ᾽ ἐς ὑγροῦ πλῆθος ἔασι ἀναίτιοι. τοῖσδε οὖν τυμπανίης ξυνήθης.

Ἅπαντα μὲν οὖν πονηρὰ τὰ εἴδεά ἐστι·[5] ὕδρωψ γὰρ πάντων τῶν νοσημάτων κακόν· ἀλλὰ τουτέων λευκοφλεγματίης

[4] This is the reading suggested by Wigan in place of *εὐπρόσωποι*.

[5] The text is not in a satisfactory state; but yet I cannot bring myself to adopt the multifarious alterations introduced by Ermerins.

μὲν εὐηθέστερος. πολλὴ γὰρ καὶ ποικίλη ἐπὶ τοῦδε ἡ εὐτυχίη ἱδρῶτος ἢ οὔρων, ἢ κοιλίη κοτὲ ἐπ' αὐτέοις κατερράγη, λυομένης ἤδη τῆς τοῦ ὕδρωπος ἕξιος. χαλεπὴ δὲ τυμπανίης, καὶ τοῦδε ὁ ἀνὰ σάκρα μᾶλλον· τὸν δὲ ἰητρὸν ἐν τῷδε πάθεϊ ὅλον χρὴ τὸν ἄνθρωπον ἀλλάξαι. τόδε μέντοι οὐδὲ θεοῖσι ῥηΐτερον.

Ὑδεριᾷ δὲ καὶ ἐν σμικρῷ κοτε ἄνθρωπος, ἢ κεφαλὴν ἐπὶ ὑδροκεφάλῳ, ἢ πνεύμονα μοῦνον, ἢ ἧπαρ, ἢ σπλῆνα, καὶ ἐπὶ γυναικῶν ὑστέρη.[6] καὶ τῶν ἄλλων ἥδε εὐαλθεστέρη. ἦν γὰρ τὸ στόμιον ἀνῇ ἐκ τῆς πρόσθεν μύσιος, ὑγρὸν μὲν εἰ ἔχοι, ἐκχέει ἔξω. ἦν δὲ πνεῦμα, ἐξεφυσήθη τόδε· ἦν δέ τι ἀνὰ σάρκα ἡ ὑστέρη πάθῃ, ὡς ἐπίπαν ὅλη ἡ ἄνθρωπος ὑδεριᾷ.

Ἰδέη τις ἑτέρη ὕδρωπος ἥδε γιγνώσκεται, κύστιες σμικραὶ, συχναὶ, πλήρεες ὑγροῦ, ἐγκέονται τῷ χωρίῳ ἔνθα ὁ ἀσκίτης ξυνίσταται· ἀτὰρ ἢν ἐμπλέωσι τῷ πολλῷ ὑγρῷ· τέκμαρ δέ· ἢν γὰρ τετρήνας τὸ ἐπιγάστριον ἐκχέῃς ἐπὶ βραχείῃ φορῇ τοῦ ὑγροῦ, ἔνδοθεν ἂν ἐπέφραξεν ἡ κύστις, κἢν τὸ ὄργανον διώσῃ, αὖθις ἐκρέει· τόδε μέντοι τὸ εἶδος οὐκ εὔηθες. πόθεν γὰρ ἂν ἐκπέσωσι αἱ κύστιες, ὁδὸς οὐκ εὔπορος· λόγος δὲ μετεξετέροισι ὅτι ἦκόν κοτε δι' ἐντέρων τοιαίδε κύστιες· ἐγὼ δὲ οὐκ ὤπωπα, διὰ τόδε νῦν οὐδὲν γράφω· οὐδὲ γὰρ περὶ αὐτέων ὅ τι λέξω ἔχω· εἴτε γὰρ ἐκ τοῦ κώλου, ἢ τῆς γαστρὸς ἡ φορὴ, τίς ὁ τρόπος τῆς ξυστάσιος; ὁδὸς γὰρ ἐς ἔξοδον ἁπάντων δι' ἕδρης εὔροος· ἡ δὲ αὐτοῦ τοῦ ὑγροῦ τῆς ἐν λαγόνι ξυλλογῆς, ἄπιστος ἡ τῶν ἐντέρων ῥαγή. οὐ γὰρ ἀσινὲς οὐδ' ἀνώλεθρον τρωθὲν ἔντερον.[7]

[6] It seems difficult to account for this term being in the nominative, while those of all the other organs are in the accusative; yet we find it so in all the MSS. and editions.

[7] The text in the last part of this chapter is corrupt. Should we not read διὰ before τῶν, κ.τ.λ.?

Κεφ. β'. Περὶ Διαβήτεω.

Θώϋμα τὸ διαβήτεω πάθος, οὐ κάρτα ξύνηθες ἀνθρώποισι· σαρκῶν καὶ μελέων ἐς οὖρον ἡ ξύντηξις· ὑγρὴ καὶ ψυχρὴ, ὅκως ἐν ὕδρωψι, αἰτίη. ὁδὸς δὲ ἡ ξυνήθης, νεφροί τε καὶ κύστις. οὐ γὰρ διαλείπουσι οὐρέοντες, ἀλλὰ ὅκωσπερ ἐξ ἀφέσιος ὀχετῶν ἄπαυστος ἡ φορή. χρονίη μὲν ἡ τῆς νούσου φυὴ, μακρῷ κυΐσκεται χρόνῳ· βραχύβιος δὲ ὤνθρωπος, ἢν ἡ κατάστασις τελεσθῇ· ὀξείη γὰρ ἡ τηκεδὼν, ταχὺς δὲ ὁ θάνατος, ποτὶ καὶ βίος αἰσχρὸς καὶ ἐπίπονος· δίψος ἀκρατές· πολυποσίη ἀνισόμετρος οὔροισι πολλοῖσι· πλεῖον γὰρ ἐκρεῖ τὸ οὖρον, καὶ οὐκ ἂν ἐπίσχοι τις αὐτέους, οὔτε πίνοντας οὔτε οὐρέοντας. ἢν δὲ ἐπ' ἀκαρὲς ἀντίσχωσι, ἢν μὲν τοῦ πιεῖν, ἄνικμοι μὲν τὸ στόμα, αὐαλέοι δὲ τὸ σκῆνος· τὰ δὲ σπλάγχνα καίεσθαι δοκέουσι, ἀσώδεες, ἄποροι, οὐκ ἐς μακρὸν θνήσκουσι· πυριφλεγέες δίψαι. ἀπουρέειν δὲ τίς ἂν ἐπίσχοι τρόπος; ἢ τίς αἰσχύνη πόνου κρέσσων; ἀλλὰ κὴν ἐς μικρὸν ἐγκρατέες γένωνται, παροιδέουσι ὀσφὺν, ὄρχιας καὶ ἰσχία· κὴν ἀνῶσι, ἐκχέουσι μὲν τὸ οὖρον ἁλέν· τὰ δ' ἐποιδέοντα ἐξαρύεται.[1] ξυνδίδοται γὰρ ἐς κύστιν ἡ πλημμύρα.

Κὴν μὲν τελεσθῇ τὸ κακὸν, εὔσημον· ἐπὴν δὲ μέλλῃ, ἄνικμοι τὸ στόμα, σίαλος λευκὸς, ἀφρώδης, ὅκως ἀπὸ δίψεος, καὶ οὐδέκω δίψος, ὑποχονδρίων βάρος· αἴσθησις ἀπὸ τῆς γαστρὸς ἐς κύστιν θέρμης, ἢ ψύξιος, ὅκως πρόσοδος παρέοντος τοῦ νοσήματος[2] ἀτὰρ ἠδὲ οὐρέουσι τοῦ ξυνήθεος μικρόν τι μᾶλλον· δίψος τε, ἀλλ' οὐδέκω μέγα.

[1] The common reading is *ἐξαήρεται*. Petit suggests *ἐξηροῦνται*; but Ermerins' reading, as given above, is preferable.

[2] I have adopted *παρέοντος* in place of *πορέοντος*, as it agrees better with the sense of the passage, and seems to be sustained by the translation of Crassus: "Prout adventantis morbi processus est." Ermerins reads, *ὁδοιπορέοντος*.

Ἤν δὲ ἐπὶ μᾶλλον αὔξηται, θέρμανσις μικρὴ μὲν, δακνώδης δὲ, ἐνίζουσα τοῖσι σπλάγχνοισι· ἐπιγάστριον ῥυσσοὶ, ἐπίφλεβοι, ἰσχνοὶ δὲ τὴν ὅλην ἕξιν, εὖτε καὶ ἡ οὔρησις καὶ τὸ δίψος ἐπαυξέα γίγνεται ἤδη κοτέ· κὴν ἐς ἄκρον τὸν καυλὸν ἡ συναίσθησις φανῇ, εὐθὺς οὐρέουσι. τῇδέ μοι δοκέει καλέεσθαι διαβήτης ἐπίκλησιν, ὁκοῖόν τι διαβήτης ἐὼν, οὕνεκεν ἐν τῷ σκήνεϊ τὸ ὑγρὸν οὐ μίμνει, ἀλλὰ ὅκως διαβάθρῃ τῷ ἀνθρώπῳ ἐς ἔξοδον χρέεται.[3] διαρκέουσι δὲ ἐς χρόνον τινὰ, εἰ καὶ μὴ κάρτα πολλὸν, ὅτι πινεῦντες οὐρέουσι,[4] τηκεδὼν δὲ γίγνεται δεινή· οὔτε γάρ τι ἐκ τῆς πόσιος μέγα ἐς τὸ σκῆνος ἔρχεται, καὶ ξυναπέρχεται τῶν σαρκῶν ἐς τὰ οὖρα μυρία.

Αἰτίη δὲ, ὀξεῶν νούσων τις ἀπέσκηψεν ἐς τόδε, καὶ ἐν κρίσι κρύβδην τὸ κακόηθες ἐγκατέλιπον αἱ νοῦσοι. οὐκ ἀδόκητον καὶ δηλητήριόν κοτε τήνδε τὴν αἰτίην ἴσχειν τῶν ὁκόσα κύστι καὶ νεφροῖσι ἐνσκήπτει· ἀτὰρ εἰ ἐδάκη τις ὑπὸ τῆς διψάδος, τοιήδε τοῦ ἕλκεος ἡ πάθη· διψὰς δὲ τὸ ἑρπετὸν θηρίον, ἢν δάκῃ τινὰ, ἄσχετον δίψος ἐξάπτει. πίνουσί τε ἄδην οὐκ ἐς δίψεος ἄκος, ἀλλ' ἐς τὴν τῆς κοιλίης πλημμύραν ἀκορίῃ ποτοῦ· ἢν δὲ ἀλγέῃ τις περιτάσι τῆς κοιλίης, καὶ ἀχθέῃ, καὶ τὸ ὑγρὸν ἐπίσχῃ ἐς μικρὸν, αὖθις ἄδην πίνουσι διψῶντες, καὶ ἥδε τῶν κακῶν ἡ ἀμοιβή. συντιμωρέει γὰρ ἀλλήλοισι δίψος καὶ ποτόν. ἄλλοι δὲ οὐκ οὐρέουσι. οὐδέ τις ἄλλη τοῦ πινομένου διαπνοή. τοιγαροῦν ἀκορίῃ μὲν τοῦ ποτοῦ, πλημμύρῃ δὲ ὑγροῦ, περιτάσι δὲ τῆς κοιλίης, ἐξερράγησαν ἀθρόως.

[3] The common reading is *διαβητήσεων*, which is evidently faulty. Even as corrected by Wigan and Ermerins, the sentence is still in an unsatisfactory state. See note to the translation.

[4] Dr. Ermerins improves the sense very much by substituting *πινεῦντες* for *πονέοντες*. It is well known that intense thirst and wasting are the characteristics of Diabetes.

Κεφ. γ'. Περὶ τῶν κατὰ τοὺς Νεφροὺς παθῶν.

Νεφροὶ τὴν φυὴν μὲν ἀδενώδεες, χροιὴν δὲ ἐρυθρότεροι, ὁκοῖόν τι ἦπαρ, μᾶλλον ἢ μαζοὶ καὶ ὄρχιες. καὶ γὰρ καὶ οἵδε ἀδένες, ἀλλὰ λευκότεροι. σχῆμα δὲ διδύμοισι ἴκελοι, πλατέες μᾶλλον ἔασι ἅμα καὶ καμπύλοι. κοιλίαι δὲ σμικραὶ ἠθμοειδέες ἐς τὴν τῶν οὔρων διήθησιν. ἐκπεφύκασι δὲ ὀχετοὶ νευρώδεες, ὁκοῖόν τι αὐλοὶ ἀφ' ἑκατέρου. ἐμπεφύκασι δὲ οἵδε τοῖσι ὤμοισι τῆς κύστιος ἑκάτερθεν. ἴση δὲ τῶν οὔρων ἀπὸ νεφρῶν ἡ ὁδὸς ἐς κύστιν.

Ἀμφὶ δὲ τήνδε, τοὺς νεφροὺς, καὶ τοὺς πόρους τούσδε, πολλὰ καὶ ποικίλα γίγνεται πάθεα, τὰ μὲν ὀξέα, ἐν αἱμορραγίῃ καὶ πυρετοῖσι, καὶ φλεγμονῇσι κτείνοντα, ὁκόσα μοι λέλεκται· τὰ δὲ χρόνια τηκεδόνι λύοντα τὸν ἄνθρωπον, ἀνώλεθρα μὲν, ἀναλθέα δὲ καὶ ξυναποθνήσκοντα· χρόνια οὖν, ἀποστάσιες, ἕλκεα, λίθων γέννα, αἱμορροΐδες. ἕλκεα μὲν ἐξ ἀποστάσιος μήκιστα, ἠδὲ δυσαλθέα πάντα τοῦ ἀνθρώπου.

Τῶν λίθων δὲ χρονίη μὲν ἡ γέννα· ὀδυνώδεες σφηνώσιες. οὐ γὰρ ῥηΐστη ἡ διέξοδος· χαλεπὴ δὲ πρὸς τοῖσι καὶ ἡ τῶν οὔρων ἐπίσχεσις. ἀλλ' εἰ εἰσὶ πολλοὶ σμικροὶ, ἀλληλουχίῃ μίμνουσι, ἢ εἷς μέγας ἐμφραχθῇ, καὶ ἐπ' ἀμφοῖν τοῖν νεφροῖν ξυμβῇ τάδε, ἐς οὔρων σχέσιν καὶ διάτασιν, ὀλιγήμεροι θνήσκουσι. εὖ γε μέντοι ἡ φύσις ἐπιμήκεα καὶ ἰσομεγέθεα τοῖσι οὐρητῆρσι τὴν κοιλίην τῶν νεφρῶν τεύξασα, σμικρὸν ἄρα μέζονα, ὅκως ἂν, ἢν ἄνω συστῇ λίθος, ῥηΐστην ὁδὸν τὴν ἐς κύστιν ἴσχῃ. διὰ τόδε καὶ ἐπιμήκεες οἱ λίθοι γίγνονται· πρὸς γὰρ τοῖσι οὐρητῆρσι τὰ πολλὰ πήγνυνται· καὶ ὁκόσοι τῇδε ἐς πάχος ἄνισοι, λεπτοὶ μὲν ἔασι τὰ πρόσω, διὰ τοὺς οὐρητῆρας στενοτέρους ἐόντας· παχέες δὲ τὰ ὀπίσω διὰ τὸ τοὺς νεφροὺς κάτω ῥεῖν. ἐγγίγνονται δὲ τοῖσι νε-

φροῖσι μοῦνον, ἀλλὰ τοῖσι διαπύροισι. οὐδὲ ἔδρην γὰρ ἐν τοῖσι οὐρητῆρσι οὐκ ἴσχουσι οἱ λίθοι, ἀλλὰ τὰ ψαμμία σὺν τοῖσι οὔροισι κάτω διαπλέει· τάπερ καὶ σημήϊα καὶ ὕλη τοῦ πάθεος γίγνεται· ἢν δὲ ἐμφραχθῇ κοτε τῇ κοιλίῃ μέζων τελεσθεὶς, πόνοι τῆς ὀσφύος ἀμφὶ τὰς ψόας μέσφι τῶν μέσων πλευρέων. πολλοῖσι γοῦν ἀπάτη πόνου, ὡς ἀπὸ πλευρίτιδος· βάρος ἰσχίου, κατὰ ῥάχιν δυσκαμπέες ὡς ξυννεῦσαι χαλεπῶς· ἐπώδυνοι στρόφοι, βαρέες, ἀνείλυστοι. τὸ γὰρ ἔντερον ἑλικοειδές. ἢν καὶ πλημμύρῃ τὸ οὖρον, καὶ διατάσιες, προθυμίη ἀπουρήσιος ὅκωσπερ ὠδίνων. φυσώδεες, ἀδιέξοδοι δὲ αἱ φῦσαι· πυρετοὶ δακνώδεες, ἐπίξηροι. αὐαλέη μὲν γλῶσσα, ξηρὴ δὲ ἡ κοιλίη· ἰσχνοὶ, ἀπόσιτοι· κἤν τι προσαίρωνται, οὔτε πέψαι οὔτε ἀναλαβεῖν ῥηΐδιοι. ἢν δὲ ἐς τὸν οὐρητῆρα ὁ λίθος ἐμπέσῃ, βρασμὸς ὡς ἀπὸ ῥίγεος, αἴσθησις τοῦ λίθου ὁδοιπορέοντος ξὺν ὠσμῷ βιαίῳ·[1] κἢν ἐς τὴν κύστιν ἐμπέσῃ, οὖρων ἅλις ὑδατωδέων ἔκχυσις, κοιλίης ἔξοδοι φυσώδεες, στομάχου κατάστασις, ἐρεύξιες, ἀνάπαυσις τῶν πρόσθεν κακῶν· προσεχύθη κοτὲ καὶ πρὸς τῶν οὔρων αἷμα, ἀναδορῇ τοῦ πόρου· ἀγωνίη δὲ δευτέρη τοῦ λίθου ἡ διὰ τοῦ καυλοῦ διέξοδος. ἢν γὰρ μέζων τῆς οὐρήθρης ἔῃ, ἐνίσχεται πολλὸν χρόνον, καὶ πλημμυρεῖ ἡ κύστις, καὶ ἰσχουρίη νὺν ἐπαλγεστέρη· ξὺν γὰρ τῇδε καὶ οὐρητῆρες πίμπρανται· χαλεπωτάτη δὲ ἡ τῶν σκολιῶν ἔξοδος. καὶ γὰρ ἀγκιστροειδέας ὤπωπα, καὶ ἐπὶ τοῖς πόροις ἐπιπωρώσιας.[2] ἐπιμήκεες δὲ τὰ πολλὰ διαπλασσόμενοι ὑπὸ τῆς τῶν πόρων ἴξιος. χροιῇ δὲ ἄλλοι μὲν λευκοὶ, ἀργιλώδεες, τὰ πολλὰ παιδίοισι· ἄλλοι δὲ ξανθοὶ, κροκοειδέες, γέρουσι, οἷσί περ καὶ ἐν νεφροῖσι οἱ λίθοι ξυνήθεες. ἐν κύστι γὰρ

[1] The ordinary reading, ξυνῷ ὁμοβιαίῳ, being evidently faulty, there seems to be no alternative but either to adopt πόνῳ, as suggested by Wigan, or ὠσμῷ, according to Ermerins.

[2] Ermerins reads πώροις, with some show of reason.

παιδίοισι μᾶλλον. διτταὶ δὲ αἱ αἰτίαι τῆς πήξιος. γέρουσι μὲν τὸ σῶμα ψυχρὸν, παχὺ τὸ αἷμα· ψυχρὸν δὲ τὰ πάχεα θᾶσσον πήγνυσι. τέκμαρ δὲ, τῶν ὑδάτων τῶν θερμῶν φύσι αἱ πηγαί· ἀποψυχθέντα γὰρ, εἰς πωρωειδέα λίθον πήγνυται. παιδίοισι δὲ πολλὸν ὑπὸ τοῦ αἵματος τὸ ἰλυῶδες ἐψηθὲν, γενέσιος, ὅκως πῦρ, τὴν ἕδρην ἴσχει.[3]

Λίθων μὲν οὖν ἀμφὶ γενέσιος τοιάδε πάθη. μετεξέτεροι ἐν περιόδοισι οὐρέουσι αἷμα· τοῖσι ἀπὸ αἱμορροΐδων ἰκέλη ἥδε ἡ ξυμφορή· ὁμοίη δὲ καὶ ἡ τοῦ σκήνεος κατάστασις, ἔξωχροι, νωθροὶ, ἄπρηκτοι, ἀπόσιτοι, ἄπεπτοι· κὴν μὲν ἐκκριθῇ, ἔκλυτοι, πάρετοι τὰ μέλεα· κεφαλὴν δὲ κοῦφοι καὶ ἐλαφρότεροι· ἢν δὲ ἐς τὴν περίοδον μηδὲν ἐκρυῇ, κεφαλαλγέες, ἀμαυροὶ τὰς ὄψιας, σκοτώδεες, ἀμφιδινεύμενοι· ἐντεῦθεν ἐπίληπτοι μυρίοι· ἄλλοι οἰδαλέοι, ἀπαχλυούμενοι, ὑδρωπιώδεες· ἄλλοι δὲ μελαγχολώδεες ἢ παράλυτοι. ἐπισχέσιος γὰρ αἱμορροίης ξυνήθεος ἀπότοκα τάδε. ἢν μὲν οὖν ἐκρέῃ τὸ αἷμα καθαρὸν, ἀμιγὲς οὔροισι, τὰ πολλὰ ἐκρέει ἀπὸ κύστιος τῶν οὔρων τὸ αἷμα. φέρεταί κοτε καὶ ἀπὸ ῥήξιος τῶν νεφρῶν πολὺ ἀθρόον· ἀτὰρ ἠδὲ πάγον ἴσχει, καὶ γίγνονται θρόμβοι ὡς ἔξω χυθέν· ἐπάγη κοτὲ καὶ ἐν κύστι, εὖτε ἰσχουρίη γίγνεται δεινή.

Ἐπὶ δὲ τῇ ῥαγῇ ἕλκεα συμβαίνει χρόνια καὶ δυσαλθέα. τέκμαρ δὲ ἐφελκὶς, ἢ ὑμένιον, εὖτε ἀράχνιον, ἐρυθρὸν ἐκκριθὲν, ἢ πῦον λευκὸν οὐρηθὲν, ἄλλοτε μὲν καθαρὸν, ἀμιγὲς, ἄλλοτε δὲ οὔροισι ξυμμεμιγμένον· τοῖσδε χρὴ καὶ ἀποστάσιας διαγιγνώσκειν, ἢν προσγένωνται πυρετοὶ ἐς ἑσπέρην καὶ ῥίγεα· πόνοι ἀμφὶ τὴν ὀσφὺν, κνησμοί· ἢν δὲ καὶ ἐκραγῇ,

[3] I am so satisfied that the text is corrupt, that for once I felt a strong inclination to adopt the following conjectural reading of Ermerins, although, in the present instance, even he is afraid to admit it into the text:—Παιδίοισι δὲ πολλὸν ὑπὸ θερμοῦ τοῦ σώματος τὸ ἰλυῶδες ἐψηθὲν γενέσιος ὅκως περ τὴν ἕδρην ἴσχει. Instead of θερμοῦ, however, I should prefer θέρμης.

θρόμβοι πυώδεες, σαρκοειδέες, ἀτὰρ ἠδὲ λευκοῦ πύου ἀπόστασις· τὰ δὲ ἕλκεα, δακνώδεα, ἄλλοτε μὲν καθαιρόμενα, ἄλλοτε δὲ ῥυπαρὰ ὄντα. δηλοῖ δὲ τὸ πῦον, ἀτὰρ ἠδὲ οὖρα κάκοδμα, ἢ ἄνοδμα· ἔαρ μὲν οὖν αἱμορραγίας τίκτει καὶ ἀποστάσιας· χειμὼν δὲ καὶ φθινόπωρον, λίθους· ἦν δὲ ἐπὶ λίθοισι ἕλκεα γένηται, ἀναλθέες μὲν αἱ νοῦσοι, ταχείη τηκεδὼν καὶ θάνατος.

Κεφ. δ'. Περὶ τῶν ἐν Κύστι.

Τῶν ἐν τῇ κύστι νούσων οὐδὲν εὔηθες· τὰ μὲν ὀξέα φλεγμασίῃ καὶ τρώμασι, σπασμῷ καὶ πυρετοῖσι ὀξέσι κτείνοντα· ἕλκος δὲ καὶ ἀποστάσιες, ἢ παράλυσις, ἢ λίθος μέγας χρόνια μὲν, ἀναλθῆ δέ.[1] οὔτε γὰρ θρύπτεται, ἢ πόσι, ἢ φαρμακῳ, ἢ ἀμφιθρύπτοιτο, οὔτε ἀσινέως τέμνεται.[2] χρὴ γὰρ καὶ τὰ λεπτὰ τῆς κύστιος ξυντάμνειν· τὸ δὲ αὐτῆμαρ ἔκτεινε, ἢ ὀλίγαις ἡμέρῃσι, σπασμοῖσι καὶ πυρετοῖσι θνήσκουσι· ἢν δὲ μὴ τάμῃς, εἰς οὔρων σχέσιν, καὶ πόνοισι, καὶ πυρετοῖσι ἢ τηκεδόσι σμύχεται ὥνθρωπος· ἢν δὲ μὴ κάρτα μέγας ὁ λίθος ἔῃ, σχέσιες μὲν οὔρων ξυνεχέστεραι. ἐς γὰρ τὸν αὐχένα ῥηϊδίως ἐμπίπτων ἀποέργει οὔρων ἔξοδον. τάμνειν δὲ εἰ καὶ τῶν μεζόνων ἀσφαλέστεροι, ἀλλὰ τέμνεται κύστις, κἢν τις τὸν τοῦ

[1] I have followed the reading suggested by Wigan, and adopted by Ermerins. Χρόνια is wanting in all the MSS., but seems indispensable.

[2] I admit there is something equivocal in the text of this remarkable sentence; but I have not ventured to alter it. Wigan reads: Οὔτε γὰρ θρύπτεται ἢ πόσι, ἢ φαρμάκῳ ἀμφιθρύπτῳ, κ.τ.λ. Ermerins is still bolder in the liberties he uses: Οὔτε γὰρ ὅδε θρύπτεται πόσι, οὔτε ἀσινέως τέμνεται. By the way, he might well have spared one word which he ejects, by reading πόσι φαρμάκων. Were I to meddle with the text at all, I should propose to read as follows: Οὔτε γὰρ θρύπτεται ἢ πόσι φαρμάκων, ἢ ἀμφιθρύπτοιτο (ἀμφιθρύπτεται?) οὔτε ἀσινέως τέμνεται. I am willing to believe that the passage contains allusions to Lithotripsy, Lithotrity, and Lithotomy!! See PAULUS ÆGINETA, t. ii. p. 359, Syd. Soc. Ed.

θανάτου κίνδυνον ἐκφύγῃ, ῥυάδος γίγνεταί οἱ πάθος· κἢν ἀκίνδυνον ἔῃ, ἀλλ' οὐ φορητὸν ἐλευθέροισι ἀέννaον ἐκρέειν οὖρον, κἢν βαδίζῃ, κἢν εὕδῃ, ἀτερπὲς δὲ ἢν βαδίζῃ. οἱ δὲ κάρτα σμικροὶ τὰ πολλὰ τάμνονται ἀσινέως· ἢν δὲ ξυμπεφύκῃ τῇ κύστι λίθος, διάδηλος μὲν τῇσι μελεδώνεσι, ἀτὰρ οὐδὲ ἀσινεῖς πόνοισι καὶ βάρεϊ, κἢν ἂν ᾖ δυσουρίης ἄτερ· ἢν δὲ μὴ, καὶ δυσουρέει. ξύμπαντας δὲ τοὺς λίθους διαγνοίης ἂν τῇσι τῶν ψαμμίων ἐν τοῖσι οὔροισι ὑποστάσεσι· ἀτὰρ ἠδὲ πρόκωποι τὰ αἰδοῖα γίγνονται. εὖτε γὰρ ἀπουρέουσι, καὶ ὕπεστι καὶ ὁ λίθος, ὀδυνέονται, καὶ ἀμφαφόωσι, καὶ ἕλκουσι τὰ αἰδοῖα, ὅκως τὸν λίθον ξὺν τῇ κύστι ἐξαιρεύμενοι· ξυμπαθεῖ δὲ καὶ ἕδρη κνησμώδης γιγνομένη· προπετὴς δὲ καὶ ἀρχὸς βίῃ καὶ ἐντάσεσι, φαντασίῃ ὡς ἐκκρίσιος δῆθεν τοῦ λίθου. ἄμφω γὰρ συγκέονται ἀλλήλοισι ἕδρη τε καὶ κύστις. ὧν ἑκατέρου πάσχοντος πάσχει καὶ θάτερον[3] . . . . διὰ τόδε καὶ ἐπὶ φλεγμασίῃ ἀρχοῦ, ἰσχουρέει κύστις, καὶ ἐπὶ τῇσι τῆς κύστιος ἀκίσι οὐ διΐησι ἕδρη, κἢν μὴ ἐπίξηρος ἡ γαστὴρ ἔῃ. τοῖα μὲν ἄλγεα τὰ λίθων.

Αἱμορραγίη δὲ κἢν μὴ κάρτα ὀξέως κτείνῃ, χρόνῳ δὲ ἐξέλυσε μυρίους· οἱ δὲ ἀπ' αὐτέης θρόμβοι, ἰσχουρίῃ ὀξέως ὀλέθριοι, ὅκωσπερ οἱ λίθοι· καὶ γὰρ ἦν τὸ αἷμα λεπτόν τε καὶ ξανθὸν καὶ μὴ πάγχυ ᾖ εὐπαγὲς, ἀλλ' ἡ κύστις ἐς πολλὸν ἀλίζει χρόνον, καὶ ἥδε θερμαίνουσα καὶ ἑψοῦσα πηγνύει, καὶ ὧδε γίγνεται θρόμβος. ἰσχουρίη μὲν οὖν δυνατωτάτη κτεῖναι. προσεπιγίγνεται δὲ τουτέοισι ἄλγος ὀξὺ, πῦρ δριμὺ, γλῶσσα ξηρὴ, καὶ ἐπὶ τοῖσδε παράφοροι θνήσκουσι.

Ἢν δὲ ἐπὶ τρώματι ἄλγος ἐκφανῇ, τρῶμα μὲν ὀλέθριον· τὸ δὲ ἕλκος κἢν μὴ ἀρχῆθεν κτείνῃ, πυρετοῖς ἢ φλεγμονῇ ἀνήκεστον γίγνεται· λεπτὴ μὲν τὸ πάχος κύστις· νεῦρον δὲ

[3] The last four words are added by Ermerins to supply a lacuna in the text. The lacuna is not marked in our British MSS.

τὴν φυήν· τάπερ οὐδὲ σαρκοῦται οὔτε ῥηϊδίως ἐπωτειλοῦται. ποτὶ καὶ τὸ οὖρον χολῶδες, δριμὺ, δακνῶδες· τοῦ ἕλκεος ἡ ξυνὴ δίαιτα ἥδε ἐν μὲν τῇσι πληρώσεσι διατέταται· ἢν δὲ κενωθῇ, ξυνίζει· πάσχει οὖν ἄρθρου πάθεϊ ἐν ἐκτάσι τε καὶ κάμψι· ἄρθρῳ δὲ οὐκ εὐαλθὲς ἕλκος οὐδέν.

Καὶ ἔμπυος δὲ ἐξ ἀποστάσιος γίγνεται· κύστιος σημήϊα, τάπερ ἐπ᾽ ἄλλοισι· ἐπὶ φλεγμασίῃ γὰρ, καὶ ἐπὶ πυρετοῖσι, καὶ ῥίγεσι, ἡ ἀπόστασις· κίνδυνοι οἱ ὠυτοί· πῦον δὲ ἀλλ᾽ εἰ παχὺ, λευκὸν, οὐ κάκοδμον ἐκδιδοῖ, εὐηθέα τὰ ἀπὸ τῶνδε ἕλκεα· ἢν δὲ ἐπινέμηται, τρυγώδεα, μυξοποιὰ, κάκοδμα οὐρέουσι· τῶν τοιῶνδε οὐ βραδύνει θάνατος· δακνώδεα μὲν τὰ οὖρα· ὀδυνηρὰ δὲ ἡ πρόεσις αὐτῶν, διαΐσσει δὲ ἡ ὀδύνη μέσφι ἄκρων τοῦ καυλοῦ· βλάπτει δὲ αὐτέους πάντα καὶ τἀναντία· καὶ πλησμονὴ καὶ κένωσις, καὶ ἀργίη καὶ κίνησις, καὶ λουτρὰ καὶ ἀλουσίη, καὶ τροφὴ καὶ ἀτροφίη, καὶ γλυκέα καὶ ὀξέα, ἄλλων ἄλλα μὲν ὠφελεύντων, ἄλλα δὲ βλαπτόντων, εἰς ἓν ξυμβῆναι μὴ δυναμένων.

Κεφ. ε΄. Περὶ Γονορροίας.

Ἀνώλεθρον μὲν ἡ γονόρροια, ἀτερπὲς δὲ καὶ ἀηδὲς μέσφι ἀκοῆς. ἢν γὰρ ἀκρασίη καὶ πάρεσις τὰ ὑγρὰ ἴσχῃ καὶ γόνιμα μέρεα, ὅκως δι᾽ ἀψύχων ῥέει ἡ θορὴ, οὐδὲ ἐπίσχειν αὐτέην ἐστὶ οὐδὲ ἐν ὕπνοισι. ἀλλὰ γὰρ ἢν τε εὕδῃ, ἤν τε ἐγρηγορέῃ, ἀνεπίσχετος ἡ φορὴ, ἀναίσθητος δὲ ἡ ῥοὴ τοῦ γόνου γίγνεται· νοσέουσι δὲ καὶ γυναῖκες τήνδε τὴν νοῦσον, ἀλλ᾽ ἐπὶ κνησμοῖσι τῶν μορίων καὶ ἡδονῇ προχέεται τῇσι ἡ θορὴ, ἀτὰρ καὶ πρὸς ἄνδρας ὁμιλίῃ ἀναισχύντῳ· ἄνδρες δὲ οὐδ᾽ ὅλως ὀδάξονται· τὸ δὲ ῥέον ὑγρὸν, λεπτὸν, ψυχρὸν, ἄχρουν, ἄγονον. πῶς γὰρ ζωογόνον ἐκπέμψαι σπέρμα ψυχρὴ οὖσα ἡ φύσις; ἢν δὲ καὶ νέοι πάσχωσι, γηραλέους χρὴ γενέσθαι πάντας τὴν ἕξιν, νωθώδεας, ἐκλύτους, ἀψύχους,

ὀκνέοντας, κωφοὺς, ἀσθενέας, ῥικνοὺς, ἀπρήκτους, ἐπώχρους, λευκοὺς, γυναικώδεας, ἀποσίτους, ψυχροὺς· μελέων βάρεα, καὶ νάρκας σκελέων, ἀκρατέας, καὶ ἐς πάντα παρέτους. ἥδε ἡ νοῦσος ὁδὸς ἐς παράλυσιν πολλοῖσι γίγνεται. πῶς γὰρ οὐκ ἂν τῶν νεύρων ἤδη ἡ δύναμις πάθοι, τῆς ἐς ζωῆς γένεσιν φύσιος ἀπεψυγμένης; καὶ ἡμέας ἄνδρας ποιέει ζωοῦσα ἡ θορὴ, θερμοὺς, ἐνάρθρους, λασίους, εὐφώνους, εὐθύμους, κραταιοὺς νοῆσαί τε καὶ ῥέξαι· δηλοῦσι οἱ ἄνδρες. οἷσι δὲ οὐκ ἔνεστι ζωοῦσα ἡ θορὴ, ῥικνοὶ, ἀσθενέες, ὀξύφωνοι, ἄτριχες, ἀγένειοι, γυναικώδεις· δηλοῦσι οἱ εὐνοῦχοι.[1] ἦν δέ τις ἀνὴρ καὶ ἐγκρατὴς ἔῃ τῆς θορῆς, κραταιὸς, εὔτολμος, ἀλκήεις μέσφι θηρίων· τέκμαρ δὲ ἀθλητῶν οἱ σαόφρονες. καὶ γὰρ καὶ οἱ φύσι τινῶν κρέσσονες, ὑπ' ἀκρασίης πολλὸν τῶν χειρόνων γίγνονται χερείονες. πολλὸν δὲ οἱ φύσι χερείους ὑπ' ἐγκρατίης γίγνονται κρεσσόνων κρέσσονες. ἀτὰρ οὐδὲ ζῷον ἐξ ἄλλου τευ γίγνεται κραταιὸν ἢ θορῆς. μέγα οὖν καὶ ἐς ὑγείην, καὶ ἐς ἀλκὴν, καὶ ἐς εὐψυχίην, καὶ ἐς γένεσιν ζωοῦσα ἡ θορή. ἀπὸ σατυριήσεως ἐς γονορροίης ἀπόσκηψιν ἡ κατάστασις.[2]

Κεφ. ϛ'. Περὶ Στομαχικῶν.

Στόμαχος ἡδονῆς καὶ ἀηδίης ἡγεμών· καρδίης καίριον γειτόνευμα ἐς τόνον καὶ θυμὸν, ἢ ἀθυμίην, τῆς ψυχῆς συμπαθείῃ· ἥδε στομάχου πρώτιστα δύναμις. τάδε μὲν οὖν μοι ἄλλῃ λέλεκται. ἀπότοκοι ἡδονῆς μὲν, εὐπεψίη, εὐσαρκίη, εὐχροίη τοῦ σώματος· ἀηδίης δὲ τουτέων τἀναντία, κοτὲ καὶ ἀθυμίη

[1] Ermerins ventures to erase the last three words, and also *δηλοῦσι οἱ ἄνδρες*, above, from the text. Non felicissimè audax!

[2] I cannot but think that the true reading must be *μετάστασις*. I do not think myself warranted, however, in making such an alteration without authority. Ermerins reads, *γονορροίην ἀπόσκηψις*, which does not appear to me to be an improvement.

μὴ ἔχων τροφὴν, μελαγχολώδεσι δὲ κἀποσιτίῃ. ἦν οὖν ὅδε νοσέῃ, μῖσος καὶ ἀποστροφὴ τῶν γευμάτων, οὐκ ἦν προσαίρωνται μόνον, ἀλλὰ κἦν ἀθέητα μὲν ᾖ τὰ σιτία. ἀναπεμπάζονται δὲ ναυτίῃ, ἢ ἀπορίῃ, ἢ πλάδῳ, ἢ καρδιαλγίῃ· καὶ σιαλοχόοι δὲ, καὶ ἔμετοι ἐνίοις. κἦν ὁμῶς τὸ σῶμα τείρῃ, ἦν γαστὴρ μείνῃ κενεὴ τῶνδε, τόνδε πόνον ῥηΐτερον φέρει τῆς προσάρσιος. ἦν δὲ καὶ ὑπ᾽ ἀνάγκης κοτὲ ἐς τὴν ἐδωδὴν ἴῃ, πολλὸν κάκιον ὅδε πόνος τοῦ λιμοῦ· ἐν τῷ στόματι λεῆναι ἄλγος, καταπιεῖν μέζων ὀδύνη· ἀτὰρ καὶ οὐχὶ πρὸς μὲν τὰ οἰκεῖα τοιῶσδε· ἐς δὲ τὰ ἀλλόκοτα χρηστῶς, ἀλλαγῇ τῶν κατὰ φύσιν ἐς τὸ ἔμπαλιν· ἀχθηδὼν ἐς πάντα, καὶ φυγὴ καὶ μῖσος σιτίων· ἐπὶ δὲ τοῖσι μεσσηγὺ τῶν ὠμοπλατέων χωρίοισιν ἄλγος· πολὺ δὲ καὶ μέζον, ἦν προσφέρωνται καὶ καταπίνωσι· ἄση, ἀπορίη, ὄψιες ἀμαυραὶ, ὤτων ἦχοι, βάρεα κεφαλῆς, νάρκη μελέων. καὶ τὰ γυῖα λύονται· παλμὸς ἐν τοῖσι ὑποχονδρίοισι, φαντασίη τῆς ῥάχιος ἐς τὼ σκέλεε κινευμένης, ἄλλοτε ἄλλῃ τῇδε κἀκεῖσε φέρεσθαι δοκέουσι, κἦν ἑστήκωσι, κἦν κατακέωνται, ὅκως ὑπὸ αὔρης ἀνέμων κάλαμοι, ἢ δένδρεα· φλέγμα ψυχρὸν, ὑδαρὲς ἀποβλύζουσι. ἐπὴν δὲ καὶ χολὴ ᾖ πικροχόλοισι, σκοτώδεες, ἄδιψοι[3] κἦν ἐπ᾽ ἐδέσμασι διψῆν δοκέωσι, ἄγρυπνοι, νωθροὶ, νυσταλέοι, οὐχ ὕπνῳ ἀτρεκέϊ· κωματώδεσι δ᾽ ὁμοιοπαθέες, ἰσχνοὶ, ἔξωχροι, ἀσθενέες, ἔκλυτοι, λειποδρανέες, ἄψυχοι, δειλοὶ, ἡσύχιοι· ἐξαπίνης δὲ ὀργίλοι· κάρτα μελαγχολώδεες. καὶ γὰρ ἐξώκειλάν κοτε ἐς μελαγχολίην οἱ τοιοίδε.

Τάδε μέντοι τῆς ψυχῆς, τοῦ στομάχου ἐνδιδόντος, εἶναι δεῖ τὴν πάθην· οἱ δὲ δὴ ἄνθρωποι οὐκ εἰδότες τὰ ξυμπαθέα μέρεα, ἐφ᾽ οἷσι τὰ δεινότατα γίγνεται, τὸν στόμαχον αἴτιον ἡγοῦνται· μέγα δὲ ἐς πίστιν ὧν λέγω ἡ ξυνάφεια τῆς καρδίης, ἔνθα πάντων ἡ ἀρχή. μέσον γὰρ ἐνίζει τῷ πνεύμονι ἡ

[3] Ermerins alters the text to χολὴ ᾖ, πικρόχολοι; but no change seems to be required.

καρδίη, ἡ δὲ τούτων μεσότης τὸν στόμαχον συνάπτει· ἄμφω δὲ προσπεφύκασι τῇ ῥάχι· διὰ τόδε πρὸς τὴν καρδίην γειτόνημα, καὶ καρδιαλγίη, καὶ ἔκλυσις, καὶ τὰ μελαγχολώδεα.

Αἰτίαι δὲ τῆς νούσου, καὶ ἄλλαι μὲν μυρίαι, καιρίη δὲ, πῦον συχνὸν ἀπὸ κοιλίης διὰ στομάχου χυθέν. ξύνηθες δὲ καὶ τοῖς ὑπό τε ἀνάγκαις ἐκδεδιητημένοις λεπτῇ καὶ σκληροτέρῃ διαίτῃ, ἀτὰρ καὶ τοῖσι ἐς παιδείην πονεῦσι, καὶ ἐς τήνδε τλήμοσι, οἷσι θείης μὲν μαθήσιος ποθὴ, ὀλιγοσιτίη δὲ καὶ ἀγρυπνίη, καὶ μελεδώνη λόγων τε καὶ πρηγμάτων σοφῶν· οἷσι ὑπεροψίη μὲν διαίτης ἁδρῆς καὶ ποικίλης, λιμὸς δὲ ἡ τροφὴ, καὶ ὕδωρ ποτὸν, καὶ ἐν ὕπνῳ ἀϋπνίη. οἷσι μαλθακὴ μὲν εὐνὴ ἄστρωτος χαμαὶ, ἀμφίβλημα δὲ εὐτελὲς, ἀμπεχόνη ἀραιὴ, τὸ δὲ τοῦδε κράνος ὁ κοινὸς ἀὴρ, πλοῦτος δὲ ἐννοίης θείης περιουσίη τε καὶ χρῆσις. τάδε γὰρ αὐτέοισι ἀγαθὰ γίγνεται ἔρωτι παιδείης· καὶ εἰ προσαίρονται, εὐτελὲς μὲν σιτίον, οὐδὲ ἐς κόρον ἐδωδῆς, ἀλλ' ἐς ζωὴν μοῦνον· οὐκ ἐπ' οἴνῳ θώρηξις, οὐ θυμηδίη· οὐ ῥέμβος καὶ περίοδοι, οὐ σωμάτων ἄσκησις, οὐδὲ σαρκῶν περιβολή. τίνος γὰρ οὐκ ἂν ἀπάγοι παιδείης ἔρως; πατρίδος, τοκήων, κασιγνήτων, ἑωυτῶν μέσφι θανάτου. τοῖσδε οὖν τηκεδὼν μὲν τοῦ σκήνεος, ἄχροοι τὴν μορφὴν, καὶ ἐν νεότητι γηραλέοι, καὶ ὑπ' ἐννοίης κωφοὶ, ψυχὴν δὲ ἀμειδέες, ἀμείλιχοι· στομάχου δὲ κακοσιτίη· ταχὺς ὁ κόρος τῆς ξυνήθεος εὐτελέος καὶ ἑτοίμου τροφῆς, ἀηθείῃ δὲ ποικίλης ἐδωδῆς ὄκνος δὲ πάντων γευμάτων. ἢν δὲ καὶ λάβωσί τι τῶν ξένων, βλάβη, ἀπόστροφοι εὐθὺς ἐς πάντα. ἥδε ἐστὶ στομάχου χρονιη νοῦσος· φλεγμοναὶ δὲ καὶ ῥεύματα, καὶ καρδιωγμὸς, ἢ πόνος, στομαχικὸν οὐ κικλήσκεται πάθος.

Θέρος ἄγει τήνδε νοῦσον· ἔνθα καὶ πέψιος καὶ ὀρέξιος καὶ πάντων ἀδυναμίη. ἡλικίη δὲ γῆρας, οἷσι καὶ δίχα πάθεος διὰ τὸ τοῦ βίου τέλος, καὶ ἡ ὄρεξις ἐς τέρμα ἥκει.

Κεφ. ζ'. Περὶ Κοιλιακῆς διαθέσιος.

Κοιλίη, σπλάγχνον πεπτήριον, κάμνει τὴν πέψιν, ὁκότε διάρροια τὸν ἄνθρωπον ἴσχει· καὶ ἔστιν ὑγρῆς τροφῆς ἀπέπτου ἡ διάρροια· ἀλλ' ἢν μὴ ἐπὶ σχεδίου τῆς αἰτίης γίγνοιτο τόδε ἐς μίην ἢ δευτέρην ἡμέρην μούνην, πρὸς δὲ καὶ ὅλος ὁ ἄνθρωπος ἀσθενέει, ἀτροφίῃ τοῦ σκήνεος, χρονίη νοῦσος ἡ κοιλιακὴ γίγνεται, ἀτονίῃ τοῦ πέσσοντος θερμοῦ, καὶ ψύξι τῆς κοιλίης· εὖτε λύεται μὲν ἐς θερμὸν ἡ τροφή· ἀλλ' οὐκ ἐκπέσσει θερμὸν, οὐδὲ ἐς χυμὸν οἰκεῖον τρέπει, ἡμιτελέα δὲ λείπει ἀδρανείῃ τοῦ τέλεος.[1] ἡ δὲ ἀφεθεῖσα τῆς ἐργασίης ἐς κακὸν ἀλλοιοῦται καὶ χροιῇ καὶ ὀδμῇ καὶ συστάσι. λευκὴ μὲν γὰρ καὶ ἄχολος ἡ χροιὴ, κάκοδμα δὲ καὶ βορβορώδεα· ὑγρὴ δὲ καὶ ἀσύστατος ἀπραγίῃ, μούνην δὲ ἀρετὴν ἴσχουσα τῆς πέψιος τὴν ἀρχήν.

Διὰ τόδε φυσώδεες ἐς τὴν γαστέρα, ἐρυγαὶ ξυνεχέες, κακώδεες, ἢν δὲ καὶ κάτω περήσωσι, τρύζει μὲν τὰ ἔντερα, φῦσαι δὲ διεξιᾶσι δασεῖαι, ὑγραὶ, ἀργιλώδεες· φαντασίαι δὲ ἐπ' αὐτέοισι ὡς διεκθέοντος ὑγροῦ· πόνος τῆς κοιλίης βαρὺς, ὁκοῖον νύγμα, ἄλλοτε καὶ ἄλλοτε· ἰσχνὸς δὲ καὶ ἄτροφος ὤνθρωπος, ὠχρὸς, ἀδρανής· οὐδέν τι πρῆξαι τῶν συνήθων εὔτονος. ἀλλὰ κἢν βαδίζῃ, λύεται τὰ μέλεα, φλέβες κροτάφων ἐπηρμέναι, ἀτροφίῃ γὰρ κοιλοκρόταφοι, ἐπίφλεβοι δὲ καὶ παντὶ τῷ σώματι. οὐ γὰρ οὐ πέσσει μοῦνον ἡ νοῦσος, ἀλλ' οὐδὲ τὴν ἀρχὴν ἐς τὸν ὄγκον ἀναδιδοῖ. δοκέει γάρ μοι οὐ τῆς πέψιος μοῦνον, ἀλλὰ καὶ τῆς ἀναφορῆς τὸ πάθος ἔμμεναι.

[1] Ermerins reads as follows: *ἡμιτελέα δὲ λείπει ἀδρανίῃ· ἡ δὲ ἀφεθεῖσα τοῦ τέλεος τῆς ἐργασίης*, κ.τ.λ. I must say, I cannot recognise the necessity for this alteration, which appears to me anything but an improvement.

Ἢν δὲ καὶ ἐπ᾽ αὐξήσει ἡ νοῦσος γίγνηται, ἄγει καὶ τὰ ἀπὸ τοῦ παντὸς εἰς τὴν κοιλίην πάλιν, εὖτε ἤδη τηκεδὼν τῆς ἕξιος. αὐαλέοι δὲ τὸ στόμα, ἄνικμοι δὲ τὴν ἐπιπολὴν, ἀνίδρωτες, κοιλίη ἄλλοτε πυριφλεγὴς ὡς ἀπ᾽ ἄνθρακος, ἄλλοτε δὲ ὡς ἀπὸ κρυστάλλου ψυχροσταγής. κοτὲ δὲ καὶ αἷμα τοῖσι ἐσχάτοισι ἐν σκυβάλοισι ἐπιρρέει ξανθὸν, ἄκρητον, ἀμιγὲς, ὡς δοκέειν φλεβὸς στόμιον ἀνεῶχθαι. ἀνεσθίει γὰρ τὸ δριμὺ τὰς φλέβας. μήκιστον καὶ δυσαλθὲς κακὸν, καὶ γὰρ ἢν δοκέῃ πεπαῦσθαι, ἄνευ φανερῆς προφάσιος παλινδρομέει ἐσαῦθις ἠδὲ καὶ ἐπὶ σμικρῇ ἁμαρτωλῇ παλίνορσος ἥκει. ἐς περίοδον γοῦν ἤδη φοιτῇ.

Γέρουσι ξύνηθες τὸ κακὸν, καὶ γυναιξὶ μᾶλλον ἢ ἀνδράσι. παιδίοισι δὲ διάρροια μὲν ξυνεχὴς, ἐφημέρῳ ἀκρασίῃ τροφῆς. ἀλλ᾽ οὐ κοιλίης κύτεϊ ἡ νοῦσος.[2] τίκτει δὲ θέρος τῶν ἄλλων ὡρέων μᾶλλον· μετόπωρον δεύτερον, χειμὼν δὲ ὁ ψυχρότατος, ἢν ἀγχοῦ σβέσιος τὸ θερμὸν ἥκῃ· ἐπὶ χρονίῃ δὲ νούσῳ καὶ ἥδε καὶ δυσεντερίη καὶ λειεντερίη τίκτεται. ἀλλὰ καὶ χανδὸν ψυχροποσίη κοτὲ ξυνέστησε τὴν νοῦσον.

Κεφ. η΄. Περὶ Κωλικῶν.

Κωλικοὶ δὴ κτείνονται εἰλεῷ καὶ στρόφῳ ὀξέως. πάνυ μὲν οὖν αἴτια μυρία ἴσχει τῆς διαθέσιος· σημήϊα, βάρος μὲν ἐπ᾽ ἀσιτίῃ, ἔνθα δὴ τὸ πάθος μάλιστά γε κραίνει· ὄκνος πουλὺς, νωθέες, ἀπόσιτοι, ἰσχνοὶ, ἄγρυπνοι, οἰδαλέοι πρόσωπα· κῆν μὲν πρὸς τῷ σπληνὶ νοσέῃ κῶλον, μελάγχλωροι. λευκόχλωροι δὲ, ὁκόσοις πρὸς ἥπατι, ξυμπαθείῃ τῶν ἄγχιστα σπλάγχνων· ἢν δὲ προσαίρωνται τροφὴν, καὶ ἐπὶ σμικρῇ καὶ ἀφύσῳ κάρτα φυσώδεες, καὶ προθυμίη μὲν ἐς διαπνοὴν,

[2] Κύτεϊ in this clause is not a satisfactory reading; and yet I would hesitate to adopt *πάθεϊ* with Wigan, or *κοιλίῃ ἐνσκήπτει* with Ermerins. It is worthy of remark, that *kyte* is a Scottish term for stomach. It occurs in Burns' Poems.

ἀδιέξοδοι δὲ φῦσαι, ἐρυγαί τε ἄνω βιώμεναι, ἀτὰρ καὶ αἴδε ἀτελέες. ἢν δέ πη περήσῃ βίᾳ, φῦσαι βρωμώδεες μὲν αἱ ἄνω καὶ ὀξυρεγμιώδεες· νεφροὶ καὶ κύστις ξυμπαθέα πόνῳ καὶ ἰσχουρίῃ· τουτέοισι ἄλλα ἀντ' ἄλλων. θωῦμα δὲ τουτέων μέζον, ἐς ὄρχιας καὶ κρεμαστῆρας ἀδόκητον ἄλγος ἐπιφοιτῇ· πολλοὺς τῶν ἰητρῶν ἥδε ἡ ξυμπαθείη λήθει. καὶ γὰρ καὶ ἐξέταμόν κοτε τοὺς κρεμαστῆρας, ὡς ἰδίην ἔχοντας αἰτίην. ἀλλὰ γὰρ καὶ τουτέοισι ἀντ' ἄλλων ἄλλα.

Γίγνονται δὲ καὶ ἀπότοκοι τοῦδε νοῦσοι, ἀποστάσιες μὲν καὶ ἕλκεα οὐκ εὐήθεα· ὕδεροι δὲ καὶ φθίσιες, ἀναλθέα. ἐπὶ γὰρ ψύξι καὶ χυμοῖσι παχέσι καὶ φλέγματι πολλῷ κολλώδεϊ ξυνίσταται ἡ νοῦσος· ἀτὰρ καὶ ἡλικίῃ καὶ ὥρῃ ψυχρῇ ἐπιφοιτῇ, χώρῃ, καὶ χείματι καρτερῷ.

Κεφ. θ'. Περὶ Δυσεντερίης.

Ἐντέρων τὰ μὲν ἄνω λεπτὰ καὶ χολώδεα μέσφι τοῦ τυφλοῦ, χολάδες ἐπίκλην· ἀπὸ δὲ τουτέων τὰ κάτω παχέα καὶ σαρκώδεα μέσφι τῆς ἀρχῆς τοῦ εὐθέος ἐντέρου.

Ἐγγίγνεται οὖν ἐν ἅπασι ἕλκεα· δυσεντερίη δὲ τῶνδε τῶν ἑλκέων αἱ ἰδέαι. διὰ τόδε ποικίλαι ἔασι αἱ νοῦσοι. τὰ μὲν γὰρ ἐπιπολῆς ξέει ἔντερα, ἀναδορὴν μούνην ποιεύμενα, καὶ ἔστιν ἀσινέα. ἀτὰρ δὲ ἀσινέστερα πολλὸν, ἢν κάτω ᾖ τὰ πάθη· ἀλλ' ἢν δὲ σμικρῷ μὲν ἔτι βαθύτερα τὰ ἕλκεα, οὐκ εὐήθεα δὲ καὶ τάδε. ἄλλα βαθέα καὶ οὐχ ἱστάμενα, ἀλλ' ἐσθιόμενα, ὀδυνώδεα, ἕρποντα, καὶ ἐπισφακελίζοντα, θανατώδεα.[1] ἀτὰρ καὶ φλέβια ἐπὶ τῇσι νομῇσι γίγνονται περίβρωτα, ἔν τε τοῖσι ἕλκεσι καὶ στάξιες αἱμορραγίας· τὸ μέζον ἄλλο εἶδος ἑλκέων· ὀχθώδεα, τρηχέα, ἀνώμαλα, τυλαί-

[1] In this sentence I have not hesitated to adopt Petit's suggestion, and have read *ὀδυνώδεα* in place of *ἀδενώδεα*. Ermerins substitutes *φαγεδαινώδεα*; but for this term he can quote no authority.

νια, ὡς ἐν ξύλῳ ὄζον εἴπομεν. δυσαλθέα τάδε, οὔτε γὰρ ὠτειλὴν ῥηϊδίως ἴσχει, ῥηΐτερόν τε γὰρ λύονται.

Αἰτίαι δὲ δυσεντερίης μυρίαι, ἐπίκαιροι δὲ, ἀπεψίαι, ψύξιες συνεχέες, δριμέων πρόσαρσις, μυττωτῶν, κρομμύου αὐτοῦ, σκορόδου, κρεῶν παλαιῶν δριμέων ἐδωδή. ἐφ' οἷσι ἀπεψίη· ὑγρὸν ἄηθες, κυκεὼν, ἢ βρυτέων πόμα, ἢ οἷα κατὰ χώρην ἑκάστην ἀντὶ οἴνου γίγνεται δίψεος ἄκεα. ἀτὰρ καὶ πληγὴ καὶ ψύξις καὶ ψυχροποσίη τίκτουσι ἕλκεα.

Αἱ δὲ ἐκκρίσιες καὶ τὰ ξυνεόντα τοῖσι ἕλκεσι ἕτερα καὶ ἕτερα, ἐπ' ἄλλοισι καὶ ἄλλοισι. ἢν μὲν γὰρ ἐπιπολῆς ἔῃ, ἄνωθεν μὲν λεπτὰ, χολώδεα, ἄνοσμα, πλὴν ὁκόσον ἀπ' ἐντέρων. τὰ δὲ ἀπὸ τῆς νήστιος κατακορέα μᾶλλον, κροκοειδέα, κακώδεα· τὰ δὲ καὶ ξὺν τῇ τροφῇ λελυμένῃ μὲν, ἀλλὰ τρηχείῃ, ἄλλοτε κάκοδμόν ἐστι, τὰ δὲ ἕλκεα σηπεδώνεα ἄλλοτε δὲ ἴσχει, ὡς ἀπὸ σκυβάλων μοῦνον τὴν ὀσμήν· ἀπὸ δὲ τῶν κάτω ἐπὶ τοῖσι ἕλκεσι, ὑδατώδεα, λεπτὰ, ἄνοσμα· ἢν δὲ ἐπὶ μᾶλλον βαθέα, ἰχωροειδέα, ὑπέρυθρα, οἰνώδεα, ἢ ὅκως κρεῶν πλύμα. ἄλλοτε μὲν ἰδίῃ τάδε, ἄλλοτε δὲ ξὺν τοῖσι κοπρίοισι· καὶ τάδε ὑγρὰ λελυμένα τῷ περιρρόῳ, ἄχολα, ἄνοσμα· ἢ ξυνεστῶτα, ξηρὰ ἐξίασι, ὀλισθηρὰ τῷ περιρρόῳ· ἢν δὲ μέζω καὶ λειότερα ᾖ τὰ ἕλκεα, ἐπὶ μὲν τοῖσι ἄνω, χολώδεα, καὶ ἀφ' ὧν καὶ δι' ὧν ἔρχεται—καὶ γὰρ τὴν ἕδρην, —δάκνει. δριμεῖα γὰρ ἡ χολὴ, καὶ ἐπὶ μᾶλλον ἢν ἀφ' ἕλκεος· καὶ ἡ χολὴ δὲ πίων ὅκως λίπας. ἐπὶ δὲ τοῖσι βαθυτέροις τοῖσι κάτω αἱμάλωψ παχὺς σὺν φλέγματι, σαρκοειδέα οὐ κάρτα πίονα, ξυσματώδεα, ὡς ἀπ' ἐντέρων εἶναι. ἀτὰρ καὶ ὅλα συμμέμικται μέρεα· φέρεται λευκὰ, παχέα, μυξώδεα, στέατι ξυγκοπέντι ἴκελα, ξὺν τῷ περιρρόῳ. τάδε μέντοι ἀπὸ τοῦ εὐθέος τοῦ παραμήκεος ἐντέρου. ἄλλοτε δὲ μυξώδεα μοῦνον, ὀδαξώδεα, σμικρὰ, στρογγύλα, δακνώδεα, ἐξαναστάσιας πυκινὰς, καὶ προθυμίην ξὺν ἡδονῇ ποιεύμενα, ἐκκρίσιας δὲ κάρτα σμικράς· τεινασμὸς τοῦδε ἡ ἐπίκλησις. ἀπὸ δὲ

τοῦ κώλου φέρονται καὶ σάρκες ἐξέρυθροι καὶ μεγάλαι, περιγραφὴν πολλὸν μέζονα ἔχουσαι· εἰ δὲ βαθέα γίγνεται τὰ ἕλκεα, καὶ αἷμα παχὺ, τρυγῶδες, τάδε κάκοδμα τῶν πρόσθεν μᾶλλον. ἐπὴν δὲ ἕρπῃ καὶ ἐσθίῃ τὰ ἕλκεα, καὶ ἴσχηται μηδαμᾶ ἐπὶ μηδενὶ, ἄνωθεν μὲν πρὸς τοῖσι χολώδεσι τοῖσι κατακορέσι, κροκώδεα, καὶ ἔπαφρα, τρυγίζοντα, καὶ μέλανα, ἰσατώδεα, πρασοειδέα, παχύτερα τῶν πρόσθεν, κακώδεα, ὅκως ἡ σηπεδὼν, διαχωρέει. τροφὴ νῦν ἀπεπτοτέρη, ὡς ὑπὸ ὀδόντων λάβρων τετριμμένη μοῦνον. ἢν δὲ τὰ κάτω ἀνεσθίηται, αἱμάλωπες μέλανες, παχέα, σαρκοειδέα, ἐξέρυθρα, θρομβώδεα, ἄλλοτε μὲν μέλανα, ἄλλοτε δὲ παντοίως ποικίλα, κάκοδμα, οὐ φορητὰ, ἀφέσιες τῶν ὑγρῶν ἀβούλητοι· ἀπελύθη κοτὲ καὶ εὔμηκες ἄκριτον κατὰ πλεῦνα, ὅκως ὑγιὲς τὸ ἕντερον, καὶ δέος παρέσχεν ἀμφὶ ἕντερον τοῖσι ἀγνοοῦσι τοῦ πρήγματος. τὸ δέ ἐστι τοιόνδε. τῶν ἐντέρων, ὅκως τῆς κοιλίης, χιτῶνες ἔασι δοιοί· ἀτὰρ καὶ ἀλλήλοισι ἐπιβάλλουσι οἵδε λοξοί. ἢν οὖν ἡ διπλόη λυθῇ, ὁ μὲν ἐντὸς χιτὼν ἀποστὰς ἐς μῆκος ἔξω χωρέει, ὁ δὲ ἐκτὸς μίμνει μοῦνος, καὶ σαρκοῦται, καὶ ἐπωτειλοῦται, καὶ ἀλθέξονται, καὶ ζώωσι ἀσινέες. πάσχει δὲ τὸ κάτω μοῦνον, αἰτίη δὲ τῶν χιτώνων τὸ σαρκοειδές. ἢν δὲ αἷμα ἀπό τευ ἀγγείου φέρηται ξανθὸν, ἢ μέλαν, καθαρὸν ῥέει, ἀμιγὲς τροφῆς, ἢ σκυβάλων ἄτερ. εἰ δὲ ἐπίπαγος ἐπιπετάννυτο πλατέσι ἀραχνίοισι ἴκελος θρομβοῦται, ἢν ψυχθῇ· οὐδὲ γὰρ ἡ πίστις αἵματος ἔκκρισις· τῷ δὲ ῥοίζῳ πολλῷ ξὺν πνεύματι μέζων τῆς περιστάσιος ἡ φαντασίη τῆς ἐκκρίσιος. γίγνεταί κοτε καὶ ἐν κώλῳ πύου ἀπόστασις, οὐδέν τι τῶν ἄλλων τῶν ἐντὸς ἑλκέων ξενοπρεπεστέρη. καὶ γὰρ τὰ σημήϊα καὶ τὸ πῦον καὶ ἡ ἄλθεξις τῶν ἑλκέων ἡ ὠυτή. ἢν δὲ ἐκκρίσιες σκληραὶ τῶν σαρκοειδέων ἔωσι, τετριμμέναι, τρηχέσι σώμασι ἴκελαι, ἡ ἀπόστασις οὐ τοῦ εὐήθεος τρόπου· ῥέει κοτὲ πολλὸν ἀπὸ τοῦ κώλου ὕδωρ,

δυσεντεριώδεα τρόπον. ὕδρωπος τόδε μυρίους ἐρρύσατο.[2] τὰ μὲν ἕλκεα, ὡς ἔπος εἰπεῖν, τὰ ἐν τοῖσι ἐντέροισι τοιάδε· ἀτὰρ ἠδὲ καὶ ἡ τῶνδε ἰδέη, καὶ αἱ ἀπὸ τῶνδε ἐκκρίσιες, ὁκόσας ἔλεξα.

Φράσω δὲ καὶ τὰ ξυνεόντα ἑκάστοισι τῶν νοσεόντων, ἤν τε εὐήθεα, ἤν τε σιναρὰ ᾖ τὰ ἕλκεα. ἀθρόον μὲν οὖν εἰρήσθω, ἢν ἐπιπολῆς ἀναδορὴ, ἤν τε ἄνω, ἤν τε κάτω ἔῃ, ἄπυροι, ἄπονοι, ὀρθοστάδην ὑγιαζόμενοι, σμικρῆσι τῇσι διαίτῃσι ἑτεροίως. ἢν δὲ ἕλκος ἐγγένηται, ἐπὶ μὲν τοῖσι ἄνω στρόφος δακνώδης, δριμὺς, ὡς ἀπὸ χολῆς θερμῆς σμικρῆς, ἔμπυοι ἄλλοτε καὶ ἄλλοτε· τὸ δὲ πλέον, ἔμπυοι.[3] ἢ πέψιες ἡμιτελέες, οὐκ ἀπόσιτοι· ἢν δὲ τοῖσι κάτω ἕλκεα γένηται, πολλόν τι ἀσινέστερα τῶν ἄνω· καὶ γὰρ τὰ ἔντερα πολλόν τι μᾶλλον τῶν ἄλλων σαρκοειδέα. ἢν δὲ κοῖλα καὶ ἀνεσθίοντα ἐς τὰ ἄνω γένηται, πυρετοὶ ὀξέες, ἀλαμπέες, ἐν τοῖσι σπλάγχνοισι ὑποβρύχιοι, περίψυξις, ἀποσιτίη, ἀγρυπνίη· ἐρυγαὶ κακώδεες, ναυτίη, χολῆς ἔμετοι, σκοτοδίνη· ἢν δὲ πολλὴ μὲν ἡ φορὴ, χολωδεστέρων δὲ γίγνηται, ἐπίμονοι στρόφοι, καὶ ἄλλοι πόνοι μᾶλλον· ποτὶ καὶ ἐκλύσιες δυνάμιος, ὑπολύσιες γουνάτων, καυσώδεες, διψαλέοι, ἀσώδεες, ναυτίη μελάνων, γλῶσσα ξηρὴ, σφυγμοὶ σμικροὶ, ἄτονοι. τουτέων ἀδελφὰ, ὁκόσα ἐπὶ τοῖσι κακοειδέσι ἕλκεσι ἔλεξα τὰ θανατώδεα. καρδιώσσουσι μέσφι λειποθυμίης. μετεξέτεροι δὲ οὐδὲ ἐς ἀνάκτησιν ἐπαλινδρόμησαν· ἀλλ' οὕτως ἐξέθανον· τάδε τὰ δεινὰ ξυνὰ καὶ τῇσι ἀπὸ τῶν κάτω ἐντέρων διαβρώσεσι, ἢν νέμηται μὲν τὰ ἕλκεα, ἄσχετος δὲ ἡ φορή· πλὴν ὁκόσον οἱ στρόφοι καὶ οἱ πόνοι ὑπὸ τὸν ὀμφαλὸν κάτω, ἔνθα τὰ ἕλκεα.

[2] Hippocrat. Aph. vi. 14.

[3] The text, which is by no means in a satisfactory state, is thus attempted to be emended by Ermerins:—ἢν δὲ ἕλκος ἐγγένηται, ἐπὶ μὲν τοῖσιν ἄνω στρόφος δακνώδης, δριμὺς, ὡς ἀπὸ χολῆς, θέρμη σμικρὴ ἄλλοτε καὶ ἄλλοτε, τὸ γὰρ πλέον ἔμπυοι.

ἰδέαι δὲ αἵδε τῶν ἐκκρίσεων, ὁκοίας ἔλεξα. ἢν δὲ ἐπὶ τοῖσι πρώτοισι σμικρὰ ᾖ, ἀνακωχὴ δὲ εἰς μακρὸν ᾖ νομῆς, ἄλλα ἐπ' ἄλλοις ἕλκεα γίγνεται, τῶν μὲν πρηϋνομένων, ἄλλων δὲ κορυφουμένων, ὅκως ἐν θαλάσσῃ κύματα. τοιόνδε τὸ τῶν ἑλκέων χύμα. ἢν δὲ καί κοτε ἐπαρκέσῃ μὲν ἡ φύσις, συνασκήσῃ δὲ καὶ ὁ ἰητρὸς, πέπαυται μὲν ἡ νομὴ, καὶ θάνατον οὐκ ὀρρωδέει, σκληρὰ δὲ καὶ ὀχθώδεα μίμνει τὰ ἔντερα, καὶ τῶνδε ἐς μακρὸν ἡ ἄλθεξις.

Αἱμορραγίῃ δὲ ἀπ' ἐντέρων, ἢν μὲν μεγάλης φλεβὸς ἢ ἀρτηρίης ἔῃ, ὠκὺς ὁ θάνατος. οὐδὲ γὰρ οὐδὲ τὴν χεῖρα δυνατὸν ἔσω ἐσμάσασθαι, καὶ τοῦ ἄλγεος θιγεῖν, ἢ φάρμακον αὐτῷ τῷ ἕλκεϊ προσβάλλειν. καί τοι καὶ εἰ ἐπίσχοιτο ἡ αἱμορραγίη φαρμάκῳ, οὐκ ἀτρεκὴς τοῦ θανάτου ἡ φυγή. μετεξετέροισι γὰρ μεγάλης ἐσχάρης ἔκπτωσις τῆς φλεβὸς τὸ στόμιον ἐς μέζον εὐρύνει· εὖτε καὶ θρόμβοι ἔνδον ἐγγίγνονται καὶ μίμνουσι ἔσω, ἄφυκτος ἡ νοῦσος. χρὴ οὖν ἀρχομένῃσι αἱμορραγίῃσι ἀρήγειν. δήλη δὲ ὡς ἐπίπαν γίγνεται μέλλουσα, εἰ καὶ μὴ πάμπαν εὔσημος· ἄσῃ ξύνεστι, ἀπορίη, βάρος τοῦ τόπου, ἔνθα ῥήσσεται, ἐρύθημα τοῦ προσώπου, ἢν μηδέκω ῥαγῇ· κἢν μὲν ἡ φλὲψ νεορραγὴς ἔῃ, ὡς ἐπίπαν μαλθάσσεται πάμπαν. ἢν δὲ πρόσω ᾖ χρόνου, χαλεπώτερον καὶ βραδύτερον. τοιάδε μὲν τὰ ἐν ἐντέροις ἕλκεα.

Γίγνεται δὲ θέρεος ὥρῃ· δεύτερον φθινοπώρου, ἧσσον ἦρος, ἥκιστα χειμῶνος. καὶ διάρροιαι μὲν, παιδίοισι καὶ μειρακίοισι· δυσεντερίη δὲ ἀκμάζουσι καὶ νέοισι· γῆρας δὲ δυσαλθὲς καὶ ἐς ὠτειλὴν χρόνιον· τὰ δὲ ἀνεσθιόμενα γέρουσι ἀήθεα· ἀτὰρ καὶ αἱμορραγίη ξύμφωνος γήρᾳ.[4]

[4] The common reading is ambiguous. Ermerins reads ἀξύμφωνος. Perhaps our author refers to the bloody discharges from piles, which are not uncommon in old age.

Κεφ. ι΄. Περὶ Λειεντερίης.

Ἤν ἐπὶ δυσεντερίῃσι καὶ ἕλκεσι πλατέσι καὶ κάρτα βαθέσι τῶν ἄνω ἐντέρων ὠτειλαὶ ἐγγίγνωνται πυκναὶ, παχεῖαι, στερέμνιοι, τὰ σιτία ἐκ τῶνδε ἐς τὰ κάτω διεκθέει, ὑγρὰ, ἀδιάκριτα τοῦ τροφίμου· τὸ γὰρ τῶν ἐντέρων ἀραιὸν δι᾽ οὗπερ ἐς τὴν ἄνω φορὴν ἡ τροφὴ ἀναΐσσει, ἀπέκλεισεν ἡ ὠτειλή. ἀτροφίη οὖν τὸν ἄνθρωπον ἴσχει καὶ ἀχροίη, καὶ ἀτονίη. ἐπικλην τὸ πάθος λειεντερίη ἴσχει,—τὸ ἐπὶ τῇ οὐλῇ λέγω τῶν ἐντέρων,—τοὔνομα. καὶ νῦν μὲν ἐξ ἑλκέων ἐστὶ ἡ πάθη· ἄλλοτε δὲ ἔντερα μὲν ὠτειλὴν οὐκ ἴσχει· ἔθος δὲ καὶ μελέτη διαρρυεῖσα ἐκδιδάσκει τὰ ἔντερα. τὸ γὰρ ἐν τουτέοισι θερμὸν ἦν καταψυχθέν κοτε μήτε καταπέσσῃ, μήτε ἐς τὴν ἀναφορὴν ἀναΐσσῃ, ἄκρατον δὲ ὑπ᾽ ἀσθενίης ἔῃ, διαδιδρήσκει πᾶν ἔργον ἡ τροφή. ἀλλ᾽ ἢν μὲν σχέδιος καὶ μὴ ἑδραίη γένηται ἡ κάθαρσις, ἀλλὰ φαύλη, ἁπλοῦς ἔμετος ἀπὸ σιτίων ἔλυσε τὴν νοῦσον. ἢν δὲ προσοκείλῃ χρόνῳ, καὶ ἐν ἕδρῃ ἵζῃ ἡ αἰτίη τουτέων, οὐδὲν ὠφελέει.

Τίκτει δὲ καὶ χρονίη νοῦσος, καὶ ὀρθοστάδην καχεξίη· ἀτὰρ καὶ ὕδρωπές κοτε ἐς τόδε ἀπέσκηψαν εὐτυχῶς, ἐς κακὸν μὲν ἐκ κακοῦ, ἀλλὰ κρέσσων ἡ διαδοχή.

Κεφ. ια΄. Περὶ Ὑστερικῶν.

Τῇσι γυναιξὶ ὑστέρη ἀγαθὴ μὲν ἐς κάθαρσιν καὶ τόκον, ξυμφορὴ δὲ νούσων μυρίων τε καὶ κακῶν. οὐ γὰρ ἑλκέων ἢ φλεγμασίης ἢ ῥοῦ μοῦνον, ἀλλὰ κὴν ἐξαπίνης ὅλη ἄνω κινέηται, ὠκέως κτείνει. γεγράφαται μὲν οὖν ἐν ἄλλοισι, ὁκοῖα τῶν ἀπ᾽ αὐτέης ἦν ὀλέθρια ὀξέα. τὰ δὲ χρόνια ῥόος διπλόος, σκληρίη, ἕλκεα, τὰ μὲν ἀσινέα, τὰ δὲ κακοήθεα· πρόπτωσις ὅλης, ἢ μέρεος.

Ῥόος μὲν οὖν, ἐρυθρὸς, ἢ λευκόχροος· ἰδέα δηλοῖ. ἐρυθρὸς μὲν, ἢν αἷμα ξανθὸν, καὶ αἱ τοῦδε ἰδέαι, ἢ πελιδνὸν ἢ μέλαν, καὶ λεπτὸν, ἢ παχὺ καὶ πεπηγὸς, οἷον θρόμβοι· λευκὸς ὡς ὕδωρ, ἢ ὠχρόξανθος ὡς χολή. παχὺς δὲ ὅκως ὑπόλεπτος,[1] ἢ λεπτὸς ἰχὼρ καὶ κάκοδμος. λευκὸς δὲ ὡς πῦον, ὁ δὲ ἀτρεκὴς, ὡς λευκὸς ὄρρος· ἀτὰρ καὶ αἱμάλωψ κοτὲ τῷ πύῳ συνεκρέει. μυρίαι δὲ ἄλλαι παρὰ τὸ μᾶλλον τουτέων καὶ ἧττον ἰδέαι. περίοδος δὲ ἄλλοτε μὲν ἡ ἐπὶ μῆνα κάθαρσις, ἀλλ' οὐκ ἐς τὴν ἀρχαίην ξυνίσταται προθεσμίην. οὐ πολλὸν μὲν τὸ αἷμα, ἐν ἡμέρῃσι δὲ πολλῇσι ἐκρέει· ὀλιγήμερος δὲ ἡ διάλειψις, ἀλλὰ καθαρή. ἄλλος περιόδου τρόπος, εἰς προθεσμίην δὲ καὶ οὐκ ἐς πλῆθος περὶ πλεῖστον ἡ πρώτη κάθαρσις· δὶς δὲ καὶ τρὶς καθαίρονται ἀνὰ πάντα τὸν μῆνα· ἄλλη ἰδέη, ἄσχετος μὲν ἡ ῥοὴ καὶ σμικρὴ ἐφ' ἡμέρης ἑκάστης, ἀλλὰ εἰς τὸν ὅλον μῆνα οὐ πάγχυ βαιή. οὐδὲ γὰρ ὑστέρη μύει τὸ στόμα, ἀλλὰ οἴγνυται, πάρεσιν ἐς ῥύσιν ὑγρότητος πάσχουσα· εἰ δὲ μήτε διαλείπει μήτε σμικρὸν ἐκρέει, αἱμορραγίῃ θνήσκουσι. σημήϊα δὲ, πρὸς τῇσι χροιῇσι τοῦ ῥόου ἡ χροιὴ τῆς ἀνθρώπου· ἄγρυπνοι, ἀπόσιτοι, ἀσσώδεες, ἔκλυτοι ἐπὶ τὸ ἐρυθρὸν μᾶλλον, καὶ ὀδυνώδεες, καὶ κάκοδμον ἐπ' ἀμφοῖν τὸ ῥεῦμα· ἀλλὰ μᾶλλον καὶ ἧσσον ἄλλοτε καὶ ἄλλοτε. ὁ μὲν γὰρ λευκὸς κακίων, ἢν μέζων που ἡ σηπεδὼν ἔῃ· ἄλλοτε δὲ ὁ ἐρυθρὸς, ἢν ἀγριαίνῃ ἡ διάβρωσις. ἀθρόον δὲ εἰρήσθω, μέλας μὲν ἁπάντων κακίων, πελιδνὸς δεύτερον, ὠχρὸς δὲ καὶ λευκὸς καὶ πυώδης, μακρότεροι μὲν, ἧσσον δὲ κινδυνώδεες. τούτων δὲ αὐτέων ὁ ὠχρὸς κακίων μὲν, πολλὸν δὲ κρέσσων ὁ τῷ συνήθεϊ μεμιγμένος. ξυνήθης δὲ ἐρυθρὸς μὲν καὶ τὰ τοῦδε εἴδεα· τὸ δὲ ἀληθὲς γεραιτέρῃσι κακίονες οἱ ἐρυθροί· ἥκιστα δὲ νεήνισι οἱ λευ-

[1] Ermerins reads, on his own conjectural judgment, *ὑπάλειπτον*, which signifies a sort of Ocular Collyrium.

κοί. ἀτὰρ καὶ ἀσινέστεροι ταύτῃσι οἱ ξυνήθεες·[2] ἄλλος ῥόος λευκὸς, ἡ ἐπιμήνιος κάθαρσις λευκὴ, δριμεῖα, καὶ ὀδαξώδης ἐς ἡδονήν· ἐπὶ δὲ τοῖσι καὶ ὑγροῦ λευκοῦ, παχέος, γονοειδέος πρόκλησις. τόδε τὸ εἶδος γονόρροιαν γυναικείαν ἐλέξαμεν. ἔστι δὲ τῆς ὑστέρης ψύξις, οὕνεκεν ἀκρατὴς τῶν ὑγρῶν γίγνεται· ἀτὰρ καὶ τὸ αἷμα ἐς χροιὴν λευκὴν ἀμείβει. τοῦ γὰρ πυρὸς οὐκ ἴσχει τὸ φοινίσσον. τήνδε τὴν πάθην καὶ στόμαχος νοσέει καὶ ἐμέει φλέγμα· ἀτὰρ καὶ ἕντερα ὁμοίην ἴσχει, εὖτε τὴν διάρροιαν νοσέει.

Γίγνεται ἕλκεα καὶ ἐν ὑστέρῃ, τὰ μὲν πλατέα, κνησμώδεα, ἅπερ ἄλια, ὅκως ἀναδορή τις ἐπιπολῆς, πῦον παχὺ, ἄνοσμον, ὀλίγον. εὐήθεα τάδε τὰ ἕλκεα· ἄλλα τουτέων βαθύτερα καὶ κακίονα, οἷς πόνοι σμικροὶ, πῦον ὀλίγῳ πλεῖον, μᾶλλον κάκοδμα, ἀλλ' ἔμπης εὐήθεα καὶ τάδε. ἢν δὲ ἐπὶ μᾶλλον βαθέα γίγνηται, καὶ τὰ χείλεα τῶν ἕλκεων ἀπηνέα ἢ τρηχέα, ἰχὼρ τις κακώδης, καὶ πόνος τῶν πρόσθεν μέζων, ἀνεσθίει δὲ τὴν ὑστέρην τὸ ἕλκος· ἐξήκει δέ κοτε καὶ ἀπολυθέν τι σαρκίον· μὴ εἰς ὠτειλὴν ἰὸν μήκιστον κτάνει τόδε, ἢ χρόνιον γίγνεται κάρτα.[3] τόδε καὶ φαγέδαινα κικλήσκεται. ὀλέθρια δὲ τὰ ἕλκεα, ἢν πρὸς τοῖσι ἄλγος ὀξύνῃ, καὶ ἡ ἄνθρωπος ἀπορῇ. σηπεδὼν δὲ ἀπὸ τοῦ ἕλκεος ῥέει οὔτε αὐτέῃσι φορητὴ, ἀγριαίνει ψαύσεσί τε καὶ φαρμάκοισι, καὶ χαλεπαίνει πως καὶ ἰητρίῃ· φλέβες δὲ ἐν ὑστέρῃ ἐς ὄγκον αἴρονται ξὺν περιτάσεσι τῶν πέλας· ἔστι δὲ πεπνυμένοισι οὐκ ἄσημον τῇ ἁφῇ.[4] οὐ γὰρ ἄλλως δῆλον· πῦρ δὲ καὶ ἄση τοῦ παντὸς

[2] Ermerins certainly does appear to improve the clause, *ἀτὰρ.... ξυνήθεες*, by transferring them to this place. Formerly the words followed *εἴδεα*.

[3] Ermerins suppresses this clause. I have merely ventured to add *ἢ* before *χρόνιον*, and altered the punctuation.

[4] Ermerins, contrary to all authority, reads *πεπνευμένῃσι*, on the ground that, in ancient times, midwives alone were entrusted with the treatment of diseases of the female genital organs. This, however, was evidently not the case, as must be obvious to any one who has carefully read the Hippocratic treatise on this subject, and the other works contained in the *Gynæcia*.

καὶ σκληρίη ξύνεστιν, ἥπερ τοῖσι θηριώδεσι, θανατώδεα ὄντα ἕλκεα,[5] ἀτὰρ καὶ ἐπίκλησιν ἴσχει καρκίνων. ἄλλος καρκίνος· ἕλκος μὲν οὐδαμῆ, ὄγκος δὲ σκληρὸς, ἀτέραμνος· ξυντιταίνει δὲ τὴν ὑστέρην ὅλην, ἀτὰρ καὶ ἄλγεα κατὰ τὰ ἄλλα ὅσα ἐφέλκει· ταῦτα δὲ ἄμφω τὰ καρκινώδεα καὶ χρόνια καὶ ὀλέθρια· πολλὸν δὲ τὸ ἕλκος τοῦ ἀνελκώτου κάκιον καὶ ὀσμῇ, καὶ πόνοισι, καὶ ζωῇ, καὶ θανάτῳ.

Ἐξίσταταί κοτε τῆς ἕδρης ἡ ὑστέρη ὅλη, καὶ ἐπὶ τοῖσι μηροῖσι τῆς γυναικὸς ἵζάνει· ἄπιστος ἡ ξυμφορὴ, ἀλλ' οὐκ ἀθέητος ἡ ὑστέρη, οὐδὲ ἀγέννητος ἡ αἰτίη. ξυνδίδουσι γὰρ οἱ ὑμένες, οἱ πρὸς τοὺς λαγόνας, ὀχῆες τῆς ὑστέρης ἐόντες νευρώδεες· οἱ μὲν κατὰ πυθμένα πρὸς τὴν ὀσφὺν λεπτοί· οἱ δὲ κατ' αὐχένα ἔνθα καὶ ἔνθα πρὸς τοὺς λαγόνας· οἱ δὲ μάλιστα νευρώδεες, πλατέες ὅκως νεὼς λαίφεα. πάντες οὖν ξυνδίδουσι οἵδε, ἢν ἔξω ἡ ὑστέρη ἀΐσσῃ. κτείνει μὲν οὖν τὰ πολλὰ ἔκπτωσις ἥδε. γίγνεται γὰρ ἐπὶ ἀμβλωσμῷ, καὶ σεισμοῖσι μεγάλοισι, καὶ βιαίῳ τόκῳ· ἢν δὲ μὴ κτάνῃ, ἐς μακρὸν αἴδε ζώουσιν, ὀρέουσαι τὰ μὴ θεητὰ καὶ τιθηνοῦσαι ἔξω καὶ βαυκαλῶσαι τὴν ὑστέρην.[6] δοκέει δέ κοτε τῆς διπλόης τῆς ὑστέρης ὁ ἔνδον ὑπεζωκὼς χιτὼν, ἀποσπᾶσθαι τοῦ ξυναφέος. δοιαὶ γὰρ αἱ σχίδες μὲν αἱ ἐπηλλαγμέναι χιτῶνος·[7] ὅδε οὖν ἀφίσταται μὲν καὶ ῥεύματι, καὶ ἐντρωσμῷ καὶ βιαίῳ τόκῳ, εὖτε ἐπὶ τῷ χορίῳ προσπέφυκεν αὐτέη. ἢν γὰρ τόδε ἕλκηται βίῃ, συνεκπεράσας ὁ τῆς ὑστέρης χιτὼν . . . . . ἀλλὰ ἢν μὴ ἐκθάνῃ ἡ γυνὴ, παλίνορσος τὸ αὐτὸ συνήφθη κοτὲ στάθμῃ, ἢ σμικρὸν ἔξω φαίνεται· σκέπει γὰρ τοῖσι μηρίοισι ἡ γυνή. προσπίπτει κοτὲ τὸ στόμιον τῆς ὑστέρης μοῦνον μέσφι τοῦ αὐχένος, ἀλλ' αὖθις εἴσω

[5] This clause, which had puzzled all the former editors, is expunged from the text altogether by Ermerins.

[6] I have followed Petit and Ermerins in reading *βαυκαλῶσαι* instead of *καυκαλῶσαι*. Ermerins further suppresses *καὶ τιθηνοῦσαι*.

[7] The text here is under great obligations to Ermerins.

δύεται, ἢν ὀσφραίνηται ἡ ὑστέρη θυμιήσι κακώδεϊ. ἕλκει δὲ αὐτέην καὶ ἡ γυνὴ, ἢν ὀσφραίνηται θυμιητῶν εὐωδέων. ἀτὰρ καὶ χερσὶ μαίης ἀτρέμα εἴσω θέει, ἡσυχῇ πιεζευμένη καὶ χριομένη πρόσθεν τοῖσι ὑστέρης μειλίγμασι.[8]

Κεφ. ιβ'. Περὶ Ἀρθρίτιδος καὶ Ἰσχιάδος.

Ξυνὸς μὲν ἁπάντων τῶν ἄρθρων πόνος ἡ ἀρθρῖτις· ἀλλὰ ποδῶν μὲν ποδάγρην καλέομεν, ἰσχιάδα δὲ ἰσχίων, χειράγρην δὲ χειρῶν· ἤν γε μὲν σχέδιος ᾖ ἐπί τινι τῶν προσκαίρων αἰτίων ὁ πόνος, ἢ κρύβδην δὲ μελετήσῃ πολλὸν χρόνον ἡ νοῦσος, εὖτε ἐπὶ προφάσι σμικρῇ ὁ πόνος καὶ ἡ νοῦσος ἐξήφθη·[1] ἔστι δὲ ἁπάντων ξυλλήβδην τῶν νεύρων ἡ πάθη, ἢν αὐξηθὲν τὸ κακὸν ἅπασι ἐπιφοιτῇ· ἀρχὴ δὲ νεῦρα τὰ δεσμὰ τῶν ἄρθρων, καὶ ὁκόσα ἐξ ὀστέων πέφυκε καὶ ἐν ὀστέοισι ἐμφύνει. θώϋμα δὲ τουτέων μέγα. οὐ πονέει μὲν γὰρ θρὶξ,[2] οὐδ' ἂν τέμνῃ τις ἢ θλίβῃ· ἢν δὲ ἐξ ἑωυτέων πονῇ, οὐδὲ ἕτερον ἀλγέει τοῦδε δυνατώτερον, οὐ σιδηρὰ σφίγγοντα, οὐ δεσμὰ, οὐ τιτρῶσκον ξίφος, οὐ καῖον πῦρ. καὶ γὰρ καὶ ταῦτα ἐπαναιροῦνται ὡς μεζόνων πόνων ἄκεα·

[8] I am not aware that this word occurs elsewhere in any medical author, as applied here. I am persuaded, then, that the proper reading is *μαλάγμασι*. On the malagmata or emollient plasters of the ancients, see PAULUS ÆGINETA, Syd. Soc. Edit. b. iii. pp. 576—581. They were much used in uterine diseases. See Ibid. b. iii. c. 68, etc.

[1] I have ventured to read *ἡ* instead of *ἤν*, on my own authority; and have substituted *τινι* in place of *τι*, on the authority of Ermerins; but have rejected his alteration of *μὴν* into *μὴ*, which I think spoils the passage; and have preferred *μὲν*, which has the authority of the Vatican MS.

[2] *Θρὶξ* here is used in an unusual sense. The literal translation of the expression would be, "They are not pained a hair," or "a hair's-breadth," i.e. in the slightest degree. Ermerins refers to Theocritus, Idyll. xiv. 9, for an example of this usage. See further Liddel and Scott's Lexicon, under the word. This usage of it appears very forced in the present instance, and I suspect the reading to be corrupt.

καὶ ἢν τάμῃ τις αὐτὰ πονεῦντα, ἀμαυροῦται ὁ τῆς τομῆς πόνος σμικρὸς ὑπὸ τοῦ μέζονος· ἢν δὲ ὅδε κρατέῃ, ἡδονὴ σφέας λάζυται ἐπιλήθουσα τῶν πάρος· πάσχουσι δὲ τοῦτο ὀδόντες καὶ ὀστέα.

Αἰτίην δὲ ἀτρεκέα μὲν ἴσασι μοῦνοι θεοὶ, ἐοικυῖαν δὲ καὶ ἄνθρωποι· ἔστι δὲ ὡς ἔπος εἰπεῖν τοιόνδε. τὸ μὲν κάρτα πυκνὸν ἀναίσθητον ψαύσιος καὶ τρώσιος, τῇδε καὶ ἄπονον ψαύσι καὶ τρώσι. ἄλγος γὰρ τρηχείᾳ ἐν αἰσθήσι, τὸ δὲ πυκινὸν ἀτρήχυντον· διὰ τόδε καὶ ἄπονον· τὸ δὲ ἀραιὸν, εὐαισθητὸν, καὶ τρηχύνεται τρώματι. ἀλλ' ἐπεὶ καὶ τὰ πυκνὰ ζῇ ἐμφύτῳ θέρμῃ, καὶ αἴσθεται τῇδε τῇ θέρμῃ· εἰ μὲν οὐσιώδης ἡ δρῶσα αἰτίη ἔοι, οἷον ἡ μάχαιρα ἢ λίθος, τὸ οὐσιῶδες τοῦ πάσχοντος οὐκ ἀλγέει· πυκνὸν γὰρ τὴν φυήν. ἢν δὲ τῆς ἐμφύτου θέρμης δυσκρασίη λάβηται, αἰσθήσιος γίγνεται τροπή. τοῦτο ὦν ἐξ ἑωυτέης πονέει ἡ θέρμη, ἐκ τῆς κατ' αἴσθησιν ἔσωθεν ἐγείρεται ὥσιος. φύσιος δὲ τῆς ἐς μέζω, ἢ περιουσίης, τὰ ἄλγεα.

Ἐγχρίμπτεται δὲ ἡ ἀρθρῖτις ἄλλοτε ἐς ἄλλα ἄρθρα, τοῖς μὲν ἐς ἰσχία, καὶ τὰ πολλὰ τῇδε ἐπιμίμνει γυιὸς,[3] ἄσσα τε μέλεά κοτε μικρὸν, εὖτε οὐδὲ ἐπὶ τὰ σμικρὰ φοιτῇ, πόδας τε καὶ χεῖρας. ἢν γὰρ μειζόνων λάβηται μελέων χωρῆσαι τὴν νοῦσον δυναμένων, οὐχ ὑπερβαίνει τὰ ὄργανα· ἢν δὲ ἀπὸ τοῦ σμικροῦ ἄρξηται, ἔστι εὐήθης καὶ ἀδόκητος ἡ εἰσβολή. ἰσχιάδος μὲν ἀπὸ μηροῦ κατόπιν, ἢ ἰγνύος, ἢ

[3] In the common editions, and I believe in all the MSS., we find γύϊος, which is obviously at fault, at least as regards accentuation. Ermerins, accordingly, does not hesitate to expunge the term altogether. But to γυιὸς I can see no objection. It is thus explained in the Lexicon of Hesychius: Γυιὸς, χωλὸς, νοσώδης, πηρώδης. This is sufficient authority for the word, although it is not in common use. See also Liddel and Scott's Lexicon, under the term. There are other difficulties in the remaining part of the sentence, which I cannot bring myself to remove by expunging all the difficult words, after the example of Ermerins.

κνήμης, ἡ ἀρχή. ἄλλοτε δὲ ἐπὶ τῇ κοτύλῃ τὸ ἄλγημα φαίνεται, αὖθις ἐς γλουτὸν ἢ ὀσφὺν ὀκέλλει, καὶ πάντα μᾶλλόν ἐστιν ἢ δόκησις ἰσχίου. ἀτὰρ καὶ τὰ ἄρθρα ὧδέ πως ἄρχεται· τοῦ ποδὸς τὸν μέγαν δάκτυλον ἀλγέει, αὖθις τὴν ἐπιπρόσω πτέρνην, ᾗ ποτε στηριζόμεθα· ἔπειτα ἐς τὸ κοῖλον ἦκε· τὸ δὲ σφυρὸν ἐξῴδησε ὕστατον. πρόφασιν δὲ αἰτιῶνται ἀναίτιον, οἱ μὲν κρηπῖδος καινῆς τρίβον, οἱ δὲ μακρὴν περίοδον· ἄλλος δὲ πληγὴν ἢ πάτημα· οὐδεὶς δὲ φράσει τὴν οἴκοθεν οὖσαν, ἀτὰρ καὶ ἀκούσασι τοῖσι πάσχουσι τὸ ἀτρεκὲς ἔδοξε ἄπιστον· διὰ τόδε ἐς ἀνήκεστον ἐτράπη, ὅτιπερ τῇσι ἀρχῇσι ὁκότε ἀσθενεστάτη ἐστὶ ἡ νοῦσος, ὁ ἰητρὸς οὐκ ἐνίσταται· ἢν δὲ χρόνῳ κρατυνθῇ, ἀνόνητος ἡ μελέτη. τισὶ μὲν οὖν ἐς ποδῶν ἄρθρα μίμνει μέσφι θανάτου, τισὶ δὲ νέμεται ἐς τὴν τοῦ παντὸς σκήνεος περίοδον· τὰ πολλὰ δὲ ἀπὸ τῶν ποδῶν ἐς χεῖρας ἤϊξε. οὐ γὰρ μεγάλα τὰ ὅρια τῇ νούσῳ χειρῶν τε καὶ ποδῶν, ὅτι ἄμφω ὁμοφυέα, ἰσχνὰ καὶ ἄσαρκα καὶ ἐγγυτάτω τοῦ ἔξω ψύχεος· ἀπωτάτω δὲ τοῦ ἔσω θάλπεος. αὖθις ἀγκὼν καὶ γόνυ· ἐπὶ δὲ τοῖσι κοτύλαι, περίστροφος ἥδε μετάβασις ἐς νώτου μύας καὶ θώρηκος.[4] ἄπιστον εἰς ὅσον ἕρπει τὸ κακόν. σπόνδυλοι ἀλγέουσι ῥάχεός τε καὶ αὐχένος, καὶ ἐς ἄκρον ἐρείδει τοῦ ἱεροῦ ὀστέου· καὶ ξυμπάντων τοῦ βουβῶνος καὶ ἰδίῃ ἡ ἑκάστου ὀδύνη.[5] ἀτὰρ

[4] Though the text be not in quite a satisfactory state, I prefer leaving it as it stands, rather than adopt the slashing alterations made in it by Ermerins. He reads the last clause thus: *ἐπὶ δὲ τοῖσι κοτύλῃσι περίστροφος· ἥδη μετάβασις ἐς νώτου μύας καὶ θώρηκος.* Wigan merely proposes to read *περίστροφοι ἠδὲ*.

[5] The following most extraordinary reading occurs in all the MSS.: *Καὶ ξυμπάντων τε ὁ βοῦς, ὄνος, καὶ ἡ ἰδέη* (*ἰδίη*, Harl.) *ἑκάστου ὀδύνη*; which words, in the old translation of Crassus, are rendered literally,—"Simulque omnium bos, asinus, et proprius cujusque dolor." What can an ox or an ass have to do with an attack of Schiatica?

Fortunately the Askew MS. belonging to the Medical Society of London, has guided me to what I do not hesitate to pronounce the true reading. In the margin of this MS., opposite the corrupted words, stand the following characters, ap-

οἱ δὲ τένοντες ἠδὲ μύες ξὺν ἐντάσι ἀλγέουσι. γνάθων καὶ κροτάφων μύες· νεφρῶν καὶ κύστιος ἡ διαδοχή. ὦ τοῦ θώματος, ἐπὶ πᾶσι πάσχει ῥῖνας, καὶ ὦτα, καὶ χείλεα, πάντη γὰρ νεῦρα καὶ μύες· τῆς κεφαλῆς ἤλγεέ τις ῥαφὰς, οὐκ εἰδὼς μὲν ὅ τι πονέει, ἐδείκνυε τῶν ῥαφῶν τὰ εἴδεα, λοξὴν, εὐθείην, ἐπικάρσιον, ὀπίσω τε καὶ πρόσω· ἰσχνὴν δὲ τὴν ὀδύνην καὶ τοῖσι ὀστέοισι ἐμπεπαρμένην. πᾶσαν γὰρ ὀστέων

parently in the handwriting of the amanuensis:—

ἴσ^ς βουβῶν^ο.

That is to say, ἴσως, βουβῶνος. Now, that "pain of the groin" is a constant attendant of Schiatica, every practical physician is well aware; and, in fact, this is one of the symptoms enumerated in the best descriptions of the disease furnished by the ancient authorities. For example, Cælius Aurelianus has the following words in his chapter on Schiatica and Lumbago: "Et primo, in vertebra dolor sentitur, dehinc partis suæ penetrans loca usque ad mediam natem, *ac superius ad inguen*," etc. Tard. Pass. v. 1. In like manner, Aëtius describes the symptoms as follows: πολλοῖς δὲ ἡ ὀδύνη ἐρείδεται κατὰ τοῦ βουβῶνος ὅτε καὶ ἡ κύστις μεταλαμβάνουσα τῆς δυσκολίας δυσουρίαν ἐπιφέρει. Ex. MS. in Bibl. Bodl. Cod. Canon. Græc. cix.

In a word, the substitution of τοῦ βουβῶνος for τε ὁ βοῦς, ὄνος, is so natural, that I feel persuaded no reasonable critic will demur to adopt it. Some other slight changes, however, are requisite in this passage, which might be effected in two or three different ways. I subjoin a few of my own attempts, some of which may perhaps be thought superior to the reading I have adopted:—

1. καὶ ξυμπάντων τοῦ βουβῶνος [τόπων] καὶ ἡ ἰδίη ἑκάστου ὀδύνη.

2. καὶ ξυμπάντων τε βουβῶνος καὶ ἰδίῃ ἡ ἑκάστου ὀδύνη.

3. καὶ ξύμπαντος τοῦ βουβῶνος καὶ ἡ ἰδίῃ ἑκάστου ὀδύνη.

4. καὶ ἐς ξύμπαν τῶν τοῦ βουβῶνος καὶ ἰδίη ἑκάστου ὀδύνη.

Every one of these specimens of an emended text brings out an appropriate meaning; namely, that "there is a general pain of the whole inguinal region, and a particular pain of every part situated therein."

I have now to state briefly the emendations of this passage proposed by preceding editors and commentators. Wigan, while he retains the vitiated reading of the MSS., adds in a note at the end: "Certè legendum ὁμοῦ πόνος. Ita eleganter vehementia doloris describitur, *Vertebræ et dolore torquentur, qui omnes æquè occupare præcipitur, et alium etiam insuper sentiunt, qui singulis suus et proprius videtur.*" Petit's emendation is very nearly the same: καὶ ξυμπάντων τε ὁμοῦ πόνος, καὶ ἡ ἰδίη ἑκάστου ὀδύνη. It is adopted by Ermerins with a slight change: καὶ ξυμπάντων τε ὁμοῦ πόνος καὶ ἰδίῃ ἑκάστου ὀδύνη.

ξυμβολὴν νέμεται ἡ νοῦσος, ὅκως ποδὸς ἢ χειρὸς ἄρθρον. γίγνονται δὲ τῶν ἄρθρων καὶ ἐπιπωρώσιες· τὰ πρῶτα μὲν ὁκοῖον ἀποστάσιες ἴσχουσι· ἐπὶ δὲ μᾶλλον πυκνοῦνται, καὶ πηγνυμένου τοῦ ὑγροῦ ἀπηνέες αἱ ἀφέσιες· τέλος δὲ πῶροι στερροὶ, λευκοὶ ξυνίστανται· ἐς δὲ πᾶν ὄγκοι σμικροὶ ὁκοῖον ἴονθοι καὶ μέζονες· ὑγρὸν δὲ παχὺ, λευκὸν, χαλαζῶδες. καὶ γὰρ τοῦ παντὸς ἡ νοῦσος ψυχρὴ ὅκως χάλαζα· δοκέει δὲ θέρμης ἢ ψύξιος ἴσχειν διαφορήν. καὶ γάρ τισι τῶν αὖ βδελυκτῶν ἡδονή·[6] ἐμοὶ δὲ ἀνδάνει μίην μὲν αἰτίην τὴν ἔμφυτον ψύξιν ἔμμεναι, μίην δὲ καὶ πάθην· ἀλλ' ἢν μὲν εὐθέως ἐπιδῴῃ καὶ θέρμη φανῇ, ἐμψύξιος χρέος καὶ τοῖσι τέρπεται. ὀνομάζουσι δὲ θέρμην τήνδε· ἢν δὲ ὁ πόνος ἐν τοῖσι νεύροισι εἴσω μίμνῃ, ξυμπεπτώκῃ δὲ τὸ ἄρθρον ἄθερμον, μηδὲ ἐποιδέῃ, ψυχρὴν τήνδε φαίην ἔμμεναι, ἐφ' ἧς θερμῶν φαρμάκων ἐς ἀνάκλησιν θέρμης χρέος. χρὴ δὲ τάδε πολλὰ τῶν κάρτα δριμέων, θερμασίη γὰρ τά τε ξυμπεπτωκότα μέρεα εἰς ὄγκον ἤγειρε, καὶ τὴν ἔσω θέρμην ἐς ἀνάκλησιν ἤγαγε· εὖτε τῶν ψυχρῶν χρέος. πίστις· τοῖσι γὰρ αὐτέοισι οὐ τὰ αὐτὰ ξυμφέρει· καὶ γὰρ ὅ κοτε ξυνήνεγκε, τοῦτ' ἔβλαψεν ἄλλοτε· ὡς δὲ ἔπος εἰπεῖν, θέρμης ἐπὶ τῇ ἀρχῇ, ψύξιος δὲ ἐπὶ τῷ τέλει χρέος. ξυνεχὴς μὲν οὖν ποδάγρη οὐ ῥηϊδίως γίγνεται, διαλείπει δὲ ἔσθ' ὅπη χρόνον μακρόν, λεπτὴ γάρ· καὶ Ὀλυμπίασι ἐνίκησε ποδαγρὸς ἐπ' ἀνέσι δρόμον.

Ἀλλ' ἄνδρες μὲν παθεῖν ῥηΐτεροι, γυναικῶν δὲ ἐλαφρότερον· γυναῖκες δὲ ἀραιότερον μὲν ἀνδρῶν, χαλεπώτερον δέ.

[6] The common reading, καὶ γὰρ οἵσι τῶν εὖ βδελυκτέων ἡδονή, has evidently no meaning. Petit and Ermerins try their hands at conjectural emendations, but in such a style as I cannot approve. Petit suggests the following as a probable substitute for the vitiated text: καὶ γὰρ οἵσι τῶν θερμῶν, εὖτε δὲ ψυκτικῶν ἡδονή. Ermerins boldly substitutes the following sentence for the words he expunges: καὶ γὰρ οἱ μέν τινα τουτέων φεύγουσι, τοῖσι δὲ αὖ ἐκ τῶν ἄλλοισι βδελυκτῶν ἡδονή.

τὸ γὰρ μὴ ἐν ἔθεϊ μηδὲ οἰκεῖον, ἢν ὑπὸ ἀνάγκης κρέσσον γένηται, βιαστὴν μέζονα τίκτει τὴν ξυμφορήν· ἡλικίη τὰ πολλὰ μὲν ἀπὸ ἐτέων πέντε καὶ τριήκοντα. θᾶσσον δὲ καὶ βράδιον ἐκ τῆς ἑκάστου φύσιος καὶ διαίτης. δεινοὶ μὲν οὖν οἱ πόνοι, καὶ τὰ παρεόντα πόνων μέζονα· λειποθυμίη ἐπὶ τῇσι ψαύσεσι, ἀκινησίη, ἀποσιτίη, δίψος, ἀγρυπνίη· ἢν δὲ ἐπανέλθωσι, τοῦτο μὲν, ὅκως ἐκ θανάτου πεφευγότες, ἄνετοι τὸν βίον, ἀκρατέες, ἁπλοῖ, εὔθυμοι, δωροδόκοι, καὶ ἐς τὴν δίαιταν ἁβροί· τοῦτο δὲ ὡς ἐκ θανάτου αὖθις ἐσόμενοι ἄδην χρέονται τῇ παρούσῃ ζωῇ.[7] ἀπέσκηψε πολλοῖσι ἐς ὕδρωπα ἡ ποδάγρη, ἄλλοτε δὲ ἐς ἆσθμα· καὶ τῶνδε ἄφυκτος ἡ διαδοχή.

Κεφ. ιγ΄. Περὶ Ἐλέφαντος.

Ἐλέφαντι τῷ πάθεϊ καὶ τῷ θηρίῳ τῷ ἐλέφαντι ξυνὰ μυρία καὶ ἰδέῃ καὶ χροιῇ καὶ μεγέθεϊ καὶ βιοτῇ· ἀτὰρ οὐδὲ ἄλλῳ τῳ ἴκελα, οὔτε τὸ πάθος πάθεϊ, οὔτε τὸ ζῷον ζῴῳ· ἐλέφας μέν γε τὸ θηρίον καὶ κάρτα διαφέρον· πρώτιστα μέν γε μέγιστον καὶ πάχιστον· μεγέθεϊ μὲν ὁκόσον ἂν ζῷον ἐπ' ἄλλῳ ζῴῳ πυργηδὸν ἀναθείης μέγα· πάχιστον δὲ ἐς πλεῦνα ζῷα πάχιστα, εἰ παράλληλα ξυνθείης. ἀτὰρ οὐδὲ ἰδέην κάρτα τῳ ἴκελον· χροιὴν μὲν μέλανες κατακορέως ἅπαντες καὶ δι' ὅλου τοῦ σκήνεος. ἵππος μέν γε ἄλλος μὲν λευκότατος, ὅκως οἱ Θρήϊκες Ῥήσου·[1] ἄλλοι δὲ πόδαργοι, ὅκως Μενέλεω πόδαργος.[2] οἱ δὲ ξανθοὶ, ὅκως ἑκατὸν καὶ πεντήκοντα·[3] ἄλλοι δὲ κυάνεοι· ἵππῳ εἰσάμενος παρελέξατο κυανοχαίτῃ.[4] ὧδε καὶ βόες, ὧδε καὶ κύνες, ἠδὲ ὁκόσα ἀνὰ

[7] Ermerins ventures to introduce οὐκ before αὖθις; and it seems to be required.

[1] Iliad. x. 437.

[2] Iliad. xxiii. 255.

[3] Iliad. xi. 680.

[4] Iliad. xx. 224.

τὴν γῆν ἑρπετὰ καὶ ζῷα φέρβεται. ἐλέφαντες δὲ μοῦνοι, ζοφοειδέες τὴν χροιήν· νυκτὶ δὲ καὶ θανάτῳ ἴκελοι· ἰδέην δὲ, κάρηνα μὲν μελάντατα κατέχων καὶ πρόσωπα ἄσημα, ἀΐδηλα τὴν μορφὴν, ἐπ' αὐχένι σμικρῷ, ὡς δοκέειν τὴν κεφαλὴν ἐπὶ τοῖσι ὤμοισι ἰζάνειν· καὶ ὧδε οὐκ ἔκδηλον. ὦτα γὰρ μεγάλα, πλατέα, πτερυγώδεα, μέσφι κληΐδων τε καὶ στέρνου, ὥστε κρύψαι τὸν αὐχένα τοῖσι ὠσὶ, ὅκως νῆες λαίφεσι. κέρατα δὲ θώϋμα διάλευκα ὁ ἐλέφας ἐπὶ μελαντάτῳ· μετεξέτεροι τάδε ὀδόντας κικλήσκουσι· τάδε μοῦνα λευκότατα, ὅκως οὐδενὸς ἄλλου τε οὐδὲν οὐδὲ λευκοῦ ζῴου· καὶ τάδε οὐχ ὑπὲρ μέτωπα καὶ κροτάφους, ὅκως τοῖσι κερασφόροισι ἡ φυή· ἀλλὰ κατὰ στόμα καὶ τὴν ἄνω γνάθον, ὄρθια μὲν ἐς τὸ πρόσθεν οὐ κάρτα· ἀλλὰ ἄνω σμικρόν τι καμπύλα· ὅκως δατύσσεσθαι ἐκ τοῦ ὀρθίου ἐνείη, καὶ ἄρασθαι ἄχθος ἐν τοῖσι ὀδοῦσι σιμοῖς. μεγάλα δὲ τὰ κέρατα, μῆκος μὲν ὁκόσον ὀργυιὴν οἱ μέσοι. ἄλλοι δὲ πολλόν τι τουτέων μέζους μέσφι διπλῶν· προβολὴν δ' ἴσχει ἡ ἄνω γνάθος ἀπὸ τοῦ χείλεος μακρὴν, ἀνόστεον, σκολιὴν, ἑρπετώδεα. δοιαὶ δὲ ἐπὶ τὸ ἄκρον τῆς προβολῆς ἔασι ἐκτρήσιες· καὶ τάσδε διαμπερὲς μέσφι τοῦ πνεύμονος ἐτέτρηνεν ἡ φύσις, ὅκως αὐλὸν διφυέα· χρέεται δὲ τὸ ζῷον ἐς ἀναπνοὴν, ὅκως ῥινὶ τῇδε τῇ σύριγγι· ἀτὰρ καὶ χερσὶ τῇδε· καὶ κωθωνίην τε γὰρ λάζοιτο, ὁκότε θέλει, τῇ προβολῇ· ἀμφιλαμβάνει τε καὶ ἴσχει κραταιῶς, καὶ οὐκ ἄν τις ἀφέλοιτο αὐτέου βίῃ, ἢν μὴ κρέσσων ἄλλος ἐλέφας· ἀτὰρ καὶ ποίην ἐς νομὴν τῇδε μαστεύει, οὐδὲ τῷ στόματι καὶ τοῖσι σμικροῖσι ὀδοῦσι ἔσθων σάρκας ζῇ. πόδες γὰρ εὐμήκεες ὕπερθεν τῆς γῆς πολλὸν τὸ ζῷον ἀνέχοντες· ἀτὰρ καὶ σμικρὸς αὐχὴν ὅκως ἔλεξα. οὔκουν δύναται τῷ στόματι εἰς τὴν γῆν νέμεσθαι. ποτὶ καὶ ἡ τῶν κεράτων πρὸ τοῦ στόματος ἔκφυσις εἴργει τῆς ποίης ἅπτεσθαι τὸ στόμα. τοιγαροῦν ἀνιμᾶται τῇ προβολῇ φόρτον μέγαν· ἔπειτα, ὅκως ἀμαλλοδετῆρι, τῇδε ξυνδήσας

ἐντίθησι πολλὸν τῇ κοιλίῃ·[5] εὖτε οἱ πρῶτοι προβοσκίδα τήνδε καλέουσι. ἐπίπροσθεν γὰρ τοῦ ζῴου τῇδε βόσκεται. ἀτὰρ οὐδὲ πιεῖν ἀπὸ λίμνης ἢ ποταμοῦ τῷ στόματι θέμις· ἡ ὠυτὴ γὰρ αἰτίη. ἀλλὰ ἢν διψῇ, ἐντίθεται μὲν τῷ ὕδατι τῆς προβοσκίδος ἄκρην τὴν ῥῖνα· ἔπειτα ὅκως ἀναπνέων, ἀντὶ τοῦ ἠέρος, τοῦ ὕδατος ἕλκει πολλόν· ἐπὴν δὲ πλήσῃ, ὅκως κώθωνα, τὴν ῥῖνα, τῷ στόματι ποταμηδὸν ἐγχέει· εἶτα αὖθις ἕλκει καὶ αὖθις ἐγχέει, ἕς τ' ἂν πλήσῃ ὅκως φορτίδος νηὸς τὴν γαστέρα. ῥινὸν τρηχὺν καὶ πάχιστον, ὀχθώδεας ῥωγμοὺς ἴσχοντα, αὐλῶνας ἐπιμήκεας, ἑτέρας ἐντομὰς κοίλας, ἐπικαρσίους, ἄλλας δὲ λοξὰς, βαθείας κάρτα, ἴκελον τὸ ξύμπαν τριπόλῳ νειῷ.[6] τρίχες δὲ ἄλλοισι μὲν ζῴοισι φύσι ἠδὲ καὶ χαῖται· ἐλέφαντι δὲ τόδε ἐστὶ ὁ χνοῦς· μυρίαι δὲ καὶ ἄλλαι παραλλαγαὶ πρὸς τὰ ἀλλὰ ζῷα· καὶ γὰρ ὀπίσω κοτὲ κατὰ γόνυ κάμπτει, ὅκως ἄνθρωπος, καὶ μαζὸν πρὸς τῇσι μασχάλῃσι ἴσχει ὅκως γυναῖκες· ἀλλ' οὔτι μοι χρέος τανῦν ἀμφὶ τοῦ ζῴου γράφειν, πλὴν ὁκόσον ἔξαλλόν τι καὶ ἡ νοῦσος ὁ ἐλέφας καὶ ὁκόσα ἴκελα ἡ ἰδέη τοῦ νοσοῦντος ἴσχει τῇ τοῦ ζῴου φυῇ· ἐκίκλησκον δὲ καὶ λέοντα τὸ πάθος, τοῦ ἐπισκυνίου τῆς ὁμοιότητος εἵνεκεν, ἣν ὕστερον φράσω· ἠδὲ σατυρίησιν τῶν τε μήλων τοῦ ἐρυθήματος καὶ τῆς ἐς συνουσίην ὁρμῆς ἀσχέτου τε καὶ ἀναισχύντου. ἀτὰρ καὶ ἡράκλειον ὅτι τοῦδε μέζον οὐδὲν οὐδὲ ἀλκιμώτερον.

Μέγα μὲν οὖν τὸ πάθος ἐς δύναμιν· κτείναι γὰρ πάντων μᾶλλον δυνατώτατον· ἀτὰρ καὶ ἰδέσθαι αἰσχρὸν καὶ δειματῶδες τὰ πάντα ὡς ἐλέφας τὸ θηρίον· ἀλλ' ἄφυκτος ἡ

[5] I have here adopted an emendation suggested by Bernard, and received into the text by Ermerins. In the MSS. it stands thus: *ἔπειτα ὁκόσα τῇ ῥινὶ.....μᾶλλον δὲ τηρεῖ τῇδε ξυνδῆσαι τῷ στόματι, ἐντίθησι πολλὸν τῇ κοιλίῃ.* No meaning can be drawn from these words.

[6] The reading in the MSS. is *τριποδονίῳ*, a word of no meaning. That which we have given was suggested by Wigan and is adopted by Ermerins.

νοῦσος· τίκτεται γὰρ θανάτου ἐπ᾽ αἰτίῃ. ψύξις ἐστὶ τοῦ ἐμφύτου θερμοῦ οὐ μικρά γε, ἢ καὶ πάγος, ὡς ἕν τι μέγα χεῖμα, εὖτε τὸ ὕδωρ τρέπεται ἐς χιόνα, ἢ καὶ χάλαζαν, ἢ κρύσταλλον, ἢ πάγον. ἥδε ἐστὶ ἡ ξυνὴ θανάτου καὶ τοῦ πάθεος αἰτίη, ἀτὰρ οὐδὲ ἴσχει τέκμαρ οὐδὲν ἡ ἀρχὴ τῆς νούσου μέγα· οὐδέ τι ξενοπρεπὲς κακὸν τὸν ἄνθρωπον ἐπιφοιτῇ· οὐδὲ ἐπὶ τοῖσι ἐπιπολῆς τοῦ σκήνεος φαντάζεται, ὡς ἰδεῖν τε εὐθὺς καὶ ἀρχομένῳ ἀρῆξαι. ἀλλὰ τοῖσι σπλάγχνοισι ἐμφωλεῦσαν ὅκως ἀΐδηλον πῦρ, ἤδη τύφεται, καὶ τῶν εἴσω κρατῆσαν αὖθίς κοτε ἐπιπολαίως ἐξάπτεται, τὰ πολλὰ μὲν ὅκως ἀπὸ σκοπιῆς τοῦ προσώπου ἀρχόμενον τηλεφανὲς πῦρ κακόν. μετεξετέροισι δὲ ἀπὸ τοῦ ἄκρου ἀγκῶνος, γούνατος, κονδύλων χειρῶν τε καὶ ποδῶν. τῇδε καὶ ἀνέλπιστοι οἱ ἄνθρωποι, ὅτι περ ὁ ἰητρὸς οὐ πρὸς τὰς ἀρχὰς τὰς ἀσθενεστάτας τοῦ πάθεος τῇ τέχνῃ χρέεται, ῥαθυμίῃ καὶ ἀγνοίῃ τῶν καμνόντων τῆς ξυμφορῆς. νωθέες μὲν γὰρ, ὡς ἀπὸ σχεδίου προφάσιος, ὑπναλέοι, ἡσύχιοι, τὴν κοιλίην ἐπίξηροι. τάδε καὶ τοῖσι ὑγιαίνουσι κάρτα οὐκ ἀήθεα· ἐπὶ δὲ τῇσι αὐξήσεσι τοῦ πάθεος ἀναπνοὴ βρωμώδης ἐκ τῆς ἔνδον διαφθορῆς τοῦ πνεύματος. τοιάδε ὁ ἀὴρ, ἤ τι τῶν ἔξωθεν αἰτίην ἴσχειν δοκέει· οὖρα παχέα, λευκὰ, θολερὰ, οἷον ὑποζυγίου. ἀπὸ σιτίων ὠμῶν τε καὶ ἀπέπτων ἡ ἀνάδοσις, καὶ οὔτε τουτέων ἐστὶ αἴσθησίς τε καὶ μελέτη. οὐδὲ γὰρ οὐδ᾽ ἢν μὴ πέψωσι γιγνώσκουσι· ὁμοίη ἀπεψίη καὶ πέψις ἥδε· εἰς χρηστὸν γὰρ ἢ οἰκεῖον, οὐ ξυνήθης αὐτέοισι ἡ πέψις. ἀνάδοσις δὲ ῥηϊδίη, ὅκως ἐς τὴν ἑωυτέων τροφὴν ἁρπάγδην ἕλκοντος τοῦ πάθεος. διὰ τόδε ἐπίξηροι τὴν κάτω κοιλίαν· ὄχθοι ἐπανιστάμενοι, ἄλλοι παρ᾽ ἄλλους ξυνεχέες μὲν οὐδέκω, παχέες δὲ καὶ τρηχέες, καὶ τὸ μεσηγὺ τῶν ὄχθων ἔρρηκται, ὅκως τὸν ῥινὸν ἐλέφας.[7] εὐρεῖαι δὲ φλέβες

[7] The common reading, ἐρρεῖτο, has no meaning. The substitute for it was suggested by Petit and adopted by Ermerins.

οὐ πλημμύρῃ τοῦ αἵματος, ἀλλὰ τῷ τοῦ δέρματος πάχεϊ· οὐκ ἐς πολλὸν δὲ καὶ ἕδρα δήλη, τοῦ παντὸς εἰς ἶσον ὄχθον ἐγειρομένου· τρίχες ἐν μὲν τῷ παντὶ προτεθνήσκουσι, χερσὶ, μηροῖσι, κνήμῃσι, αὖθις, ἥβῃ, γενείοισι ἀραιαὶ, ψεδναὶ δὲ καὶ ἐπὶ τῇ κεφαλῇ κόμαι· τὸ δὲ μᾶλλον πρόωροι πολιοὶ καὶ φαλάκρωσις ἀθρόη. οὐκ εἰς μακρὸν δὲ ἥβη καὶ γένειον ψιλά· εἰ δὲ καὶ ἐπιμίμνοιεν παυραὶ τρίχες, ἀπρεπέστεραι τῶν ἀποιχομένων· δέρμα τῆς κεφαλῆς κατερρωγὸς εἰς βάθος· ῥυτίδες δὲ συχναὶ, βαθεῖαι, τρηχεῖαι· ὄχθοι ἐς τὸ πρόσωπον σκληροὶ, ὀξέες· ἄλλοτε μὲν ἐς κορυφὴν λευκοί· ποιωδέστεροι δὲ τὴν βάσιν· σφυγμοὶ σμικροὶ, βαρέες, νωθροὶ, ὅκως δι' ἰλύος μόλις κινεύμενοι· φλέβες κροτάφων ἐπηρμέναι, καὶ ὑπὸ τῆς γλώσσης· κοιλίαι χολώδεες. γλῶσσα χαλαζώδεσι ἰόνθοισι τρηχεῖα· οὐκ ἀδόκητον καὶ τὸ ξύμπαν σκῆνος ἔμπλεων τοιῶνδε ἔμμεναι. καὶ γὰρ καὶ τοῖσι κακοχύμοισι ἱερείοισι τὰ κρέα χαλάζης ἐστὶ ἔμπλεα· ἢν δὲ πολλὸν αἴρηταί τι ἀπὸ τῶν ἔνδοθεν, ἡ πάθη καὶ ἐπὶ τοῖσι ἄκροισι φαίνηται, λειχῆνες ἐπὶ τοῖσι ἄκροισι δακτύλοισι, γούνασι κνησμοὶ, καὶ τῶν κνησμῶν ἅπτονται μεθ' ἡδονῆς· ἀμπίσχει δὲ ὁ λειχὴν καὶ γένειόν κοτε ἐν κύκλῳ· ἐρεύθει δὲ καὶ μῆλα ξὺν ὄγκῳ οὐ κάρτα μεγάλῳ· ὀττίες ἀχλυώδεες, χαλκώδεες· ὀφρύες προβλῆτες, παχεῖαι, ψιλαὶ, βρίθουσαι κάτω, μεσοφρύων ξυνηγμένων ὀχθώδεες· χρῶμα πελιδνὸν ἢ μέλαν. ἐπισκύνιον οὖν μέγα ἕλκεται καλύπτειν ὄσσε, ὅκως τοῖς θυμουμένοις, ἢ λέουσι· διὰ τόδε καὶ λεόντιον κικλήσκεται. τοιγαροῦν οὐ λέουσι οὐδὲ ἐλέφαντι μοῦνον, ἀλλὰ καὶ νυκτὶ θοῇ ἀταλάντος ὑπώπια.[8] ῥὶς, σὺν ὄγκοισι μέλασι, ὀκριοειδέες, χειλέων προβολὴ παχείη· τὸ δὲ κάτω πελιδνόν· ἔκρινες· ὀδόντες οὐ λευκοὶ μὲν, δοκέοντες δὲ ὑπὸ μέλανος, ὦτα ἐρυθρὰ, μελανόεντα, κεκλεισμένα, ἐλεφαντώδεα, ὡς

[8] Iliad. xii. 463.

δοκέειν μέγεθος ἴσχειν μέζον τοῦ ξυνήθεος· ἕλκεα ἐπὶ τῇσι βάσεσι τῶν ὤτων, ἰχῶρος ῥύσις, κνησμώδεα· ῥυσοὶ τὸ πᾶν σκῆνος ῥυτίσι τρηχείῃσι· ἀτὰρ καὶ ἐντομαὶ βαθεῖαι, οἷον αὔλακες μέλανες τῶν ῥινῶν. διὰ τοῦτο καὶ ὁ ἐλέφας τοῦ πάθεος τοὔνομα· ἰχνέων καὶ πτερνέων μέσφι τῶν μέσων τῶν δακτύλων ῥήξιες. ἢν δὲ ἐπὶ μᾶλλον αὔξῃ τὸ κακὸν, ἑλκώδεες τοὺς ὄχθους, μήλων, γενείου, δακτύλων, γονάτων, κάκοδμα καὶ ἀναλθέα τὰ ἕλκεα. ἄλλα γὰρ ἐπ' ἄλλοισι ἐξανίσταται, ἐπ' ἄλλοισι ἄλλα πρηΰνεται. ἤδη κοτὲ καὶ τῶν μελέων προαποθνήσκει τοῦ ἀνθρώπου ἄχρι ἐκπτώσιος, ῥίς, δάκτυλοι, πόδες, αἰδοῖα καὶ ὅλαι χεῖρες. οὐδὲ γὰρ θανατοῖ τὸ κακὸν εἰς ἀπαλλαγὴν βίου αἰσχροῦ καὶ ἀλγέων δεινῶν πρόσθεν ἢ ἐς μέλεα διατμηθῆναι τὸν ἄνθρωπον· ἀλλὰ μακρόβιόν ἐστι, ὅκως ἐλέφας τὸ ζῷον. ἢν δὲ καὶ ἄλγος ἀρτίως ἔῃ τῶν μελέων, πολλόν τι ἐπικόπτει βαρύτερον, ἄλλῃ καὶ ἄλλῃ πλανεύμενον· σιτίων ὄρεξις οὐκ ἀγεννὴς, ἄποιος ἡ γεῦσις, οὐδὲ τερπνὸν ἡ ἐδωδὴ καὶ ἡ πόσις· ἁπάντων δὲ ὑπ' ἀχθηδόνος, μῖσος, ἀτροφίη, ἐπιθυμίη λυσσώδης· κόποι αὐτόματοι, μελέων ἑκάστου ἰδέη βαρεῖα, καὶ τὸν ἄνθρωπον ἀχθέει καὶ τὰ σμικρὰ μέλεα· ἀτὰρ καὶ τὸ σῶμα πρὸς ἅπαντα ἄχθεται, οὐ λουτροῖσι τέρπεται οὐκ ἀλουσίῃ, οὐ τροφῇ, οὐκ ἀσιτίῃ, οὐ κινήσι, οὐκ ἠρεμίῃ. πᾶσι γὰρ ἐφέστηκεν ἡ νοῦσος. ὕπνος λεπτὸς, ἀγρυπνίης κακίων φαντασίῃ· δύσπνοια καρτερή· πνῖγες ὡς ἀπ' ἀγχόνης. ὧδε γοῦν τινὲς κατέστρεψαν τὸν βίον, νήγρετον ὕπνον ἐς θάνατον εὕδοντες.

Τοιούσδε οὖν ἐόντας τίς οὐκ ἂν φύγοι ἢ τίς οὐκ ἂν ἐκτραπείη, κἢν υἱὸς, ἢ πατὴρ ἔῃ, κἢν κασίγνητος τύχῃ; δέος καὶ ἀμφὶ μεταδόσιος τοῦ κακοῦ. πολλοὶ γοῦν ἐπ' ἐρημίης καὶ ἐς ὄρεα τοὺς φιλτάτους ἐξέθεσαν, οἱ μὲν ἐς χρόνον ἐπαρήγοντες τῷ λιμῷ, οἱ δὲ ἥκιστα, ὡς σφέας ἐθέλοντες ἐκθανεῖν. λόγος δὲ ὡς τῶν ἐπ' ἐρημίης ἀφιγμένων τις ἐξερπύσαντα

ἐκ τῆς γῆς ἔχιν ἰδὼν, ὑπ᾽ ἀνάγκης τοῦ λιμοῦ ἢ τῷ πάθει ἀχθεσθεὶς, ὡς ἀμείψασθαι τὸ κακὸν κακῷ, ζῶντος ἐνέφαγε τοῦ ἔχιος, καὶ οὐ πρόσθεν ἐτελεύτησε πρὶν ἢ πάντα αὐτῷ διασαπῆναι καὶ ἀποστῆναι τὰ μέλεα. ἄλλον δὲ ἰδεῖν ἔχιν εἰς πίθον γλεύκεος ἐρπύσαντα, πιόντα τε τοῦ γλεύκεος εἰς κόρον ἀποβλύσαι, πολλὸν δὲ καὶ τοῦ ἰοῦ συνεκχεῖν τῷ γλεύκεϊ· ἐπεὶ δὲ ἀπεπνίγη τὸ θηρίον ἐν τῷ γλεύκεϊ, χανδὸν καὶ πολλὸν τοῦ γλεύκεος πιεῖν τὸν ἄνθρωπον, ἀπαλλαγὴν τοῦ βίου καὶ τοῦ πάθεος διζήμενον· ὡς δὲ ἐς κόρον ἦκε καὶ μέθην, ἔκειτο μὲν χαμαὶ τὰ πρῶτα ὅκως ἀποθνήσκων· ἐπεὶ δὲ ἐκ τοῦ κάρου καὶ τῆς μέθης ἐξήγρετο, περιερρύησαν μὲν τὰ πρῶτα αἱ κόμαι, ἔτι δὲ δάκτυλοί τε καὶ ὄνυχες· ἐξῆς δὲ περιτετήκεισαν πάντα. ἐπεὶ δὲ ἔτι ἐν σπέρματι ἡ δύναμις ἦν, ἐκηροπλάστεεν αὖθις, ὅκως ἐκ γενετῆς, τὸν ἄνθρωπον ἡ φύσις· ἐξέθρεψε μὲν ἄλλας κόμας καὶ ὄνυχας νέους καὶ σάρκα καθαρὴν, καὶ ἐξέδυ μὲν τὸν παλαιὸν ῥινὸν, ὡς γῆρας ἑρπετοῦ· ἐπανεκλήθη δὲ ἐς φῦμα ζωῆς, ὅκως ἄλλος ἄνθρωπος. ὧδε μὲν οὖν ὁ μῦθος, οὐ κάρτα μὲν ἀτρεκὴς, οὐ πάγχυ δὲ ἄπιστος. κακὸν γὰρ κακῷ βλαφθῆναι πιστόν. τὴν φύσιν δὲ ἐπὶ τῷ ἐόντι ζωπύρῳ ἀνανεῶσαι τὸν ἄνθρωπον, οὐκ ἄπιστον ἐς τέρατος ἰδέην.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΟΞΕΩΝ ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

	Κεφ.
Προοίμιον	
Θεραπεία Φρενιτικῶν	α'.
Θεραπεία Ληθαργικῶν	β'.
Θεραπεία Μαρασμοῦ	γ'.
Θεραπεία Ἀποπληξίης	δ'.
Θεραπεία παροξυσμοῦ Ἐπιληπτικῶν	ε'.
Θεραπεία Τετάνου	ς'.
Θεραπεία Συνάγχης	ζ'.
Θεραπεία τῶν κατὰ τὴν Κιονίδα παθῶν	η'.
Θεραπεία τῶν κατὰ τὴν Φάρυγγα λοιμικῶν παθῶν . .	θ'.
Θεραπεία Πλευρίτιδος	ι'.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ ΟΞΕΩΝ ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ ΒΙΒΛΙΟΝ Α΄.

Προοίμιον.

Ὀξεῶν νούσων ἄκεα ξυναφέα τῇσι σημηΐων ἰδέῃσι, ἀμφὶ ὧν τοῖς ξυγγράμμασι, ἄσσα μοι πρόσθεν γεγράφαται. ὁκόσα μὲν ὧν ἐν πυρετῶν θεραπείῃ γίγνεται κατά τε τὴν τούτων διαφορὴν, καὶ κατὰ τὴν τῶν νοσημάτων ἰδέην, καὶ τὴν ἐν αὐτοῖς ποικιλίην, τουτέων τὰ πλείω ἐν τοῖσι ἀμφὶ πυρετῶν λόγοισι λελέξεται· ὁκόσα δὲ ξὺν πυρετοῖσι ὀξέα γίγνεται πάθεα, ὁκοῖον ἡ φρενῖτις, ἢ ἄνευθε πυρετῶν, ὁκοῖον ἀποπληξίη, ἀμφὶ τῶνδε μοῦνον τὰ ἄκεα φράσω· ὡς δὲ μὴ διαμαρτάνειν, μηδὲ μακρηγορέειν, ἕτερα ἐν ἑτέροισι γράφοντα, ἀρχὴ ἡ ωὐτὴ ἢ καὶ ἀμφὶ τῶν παθέων, καὶ τελευτὴ ἡ ωὐτή.

Κεφ. α΄. Θεραπεία Φρενιτικῶν.

Κατακεκλίσθαι χρὴ τὸν νοσέοντα ἐν οἴκῳ εὐμέτρῳ, εὐκρήτῳ, χειμῶνος μὲν ἐν ἀλέῃ, θέρεος δὲ ἐν ψύχεϊ νοτερῷ· ἔαρος δὲ καὶ φθινοπώρου πρὸς τὰς ὥρας τεκμαίρεσθαι. ἔπειτα ἡσυχίην ἄγειν κελεύειν καὶ αὐτὸν νοσέοντα καὶ τοὺς ἐπὶ τῆς οἰκίης ἅπαντας· ὀξυήκοοι γὰρ ἠδὲ ψόφου καθαπτόμενοι

φρενιτικοί· ἀτὰρ ὑπὸ τῶνδε μαίνονται. τοῖχοι λεῖοι, ὁμαλοὶ, μηδ' ὑπερίσχοντες, μηδὲ ἄχναις μηδὲ γραφῇσι εὔκοσμοι· ἐρεθιστικὸν γὰρ τοιχογραφίη. καὶ γὰρ πρὸ τῶν ὀφθαλμῶν ἀμφαιρέουσί[1] τινα ψευδέα ἰνδάλματα, καὶ τὰ μὴ ἐξίσχοντα ἀμφαφόωσι ὡς ὑπερίσχοντα· καὶ πᾶσα πρόφασις ἀναιτίη πρόκλησις χειρῶν φορῆς. κλίνης μῆκος καὶ πλάτος σύμμετρον, ὡς μήτε βληστρίζεσθαι ἐν τῇ πλατείῃ, μήτε ἀπὸ τῆς στενῆς ἐκπίπτειν κοίτης. ἐν ψιλοῖσι τοῖσι στρώμασι, ὡς μὴ κροκυδίζειν ὑπόμνησις ἔοι. ἀτὰρ ἠδὲ ἐν μαλθακοῖσι, ἀστεργὴς γὰρ τοῖσι νεύροισι ἡ σκληρὴ κοίτη. οὐχ ἥκιστα δὲ τῶν ἄλλων τοῖσι φρενιτικοῖσι τὰ νεῦρα πονέει, μάλα γάρ τοι σπῶνται φρενιτικοί. εἴσοδοι τῶν φιλτάτων· μῦθοι καὶ λαλιὴ μὴ θυμοδακεῖς· πάντα γὰρ εὐθυμέεσθαι χρὴ, μάλιστα τοῖσι ἐς ὀργὴν ἡ παραφορή· κατάκλισις ἢ ἐν ζόφῳ, ἢ ἐν φωτὶ πρὸς τὸ νόσημα τεκμαρτέη. ἦν γὰρ πρὸς τὴν αὐγὴν ἀγριαίνωσι, καὶ ὀρέωσι τὰ μὴ ὄντα, καὶ τὰ μὴ ὑπεόντα φαντάζωνται, ἢ ἀνθ' ἑτέρων ἕτερα γιγνώσκωσι, ἢ ξένα ἰνδάλματα προβάλλωνται, καὶ τὸ ξύνολον τὴν αὐγὴν ἢ τὰ ἐν αὐγῇ δεδίττωνται, ζόφον αἱρέεσθαι χρή· ἦν δὲ μὴ, τοὐναντίον.[2] ἀγαθὸν δὲ πρὸς αὐγὴν σωφρονέειν τε καὶ πρηΰνεσθαι τὴν παραφορήν. ἀσιτίη μὴ μακρή· σιτία δὲ ὑγρότερα καὶ βραχύτερα καὶ συνεχῆ. μειλίγματα γὰρ θυμοῦ σιτία· εὐκαιρίη δὲ

[1] Ermerins ventures to substitute *παμφαίνουσι* for this word, for no other reason but because he fancies it more suitable to the passage than the one in the text. Our author has in view Hippocrat. Prognost. 4.

[2] Ermerins, following in the wake of Wigan, suppresses, first, the clause *καὶ ὀρέωσι τὰ μὴ ὄντα*; and, second, *ἢ ἀνθ' ἑτέρων ἕτερα γιγνώσκωσι*, as being mere glosses on the clauses connected with them. I must say, decidedly, that I cannot approve of such editorial practices. If the works of the ancient authorities are to be thus modified agreeably to the tastes and caprices of modern editors, we shall by-and-bye be at a loss to know what is ancient and what modern, in works reputed to be of olden date. And, moreover, although the clauses in question may not be indispensable to the meaning, I cannot but think that they give effect to the other clauses in this passage.

ἐν τῇσι ἐπανέσεσι ἀμφοῖν, καὶ πυρετοῦ καὶ παραφορῆς. ἢν δὲ ὑπ' ἀσιτίης ἐκμαίνωνται, καὶ ἢν μὴ παρήκῃ ὁ πυρετὸς, διδόναι μὴ μεγάλα ἐπὶ πυρετῷ βλάπτοντα. ἀγαθὸν δὲ ξυμφωνέειν καὶ τὸν πυρετὸν, καὶ τὴν παραφορὴν, ἔς τε τοὺς παροξυσμοὺς καὶ τὰς ἐπανέσιας.

Ἢν ὧν ἥκῃ ὁ καιρὸς ἐς θρέψιν, πρώτιστα σκεπτέον εἰ χρὴ ἀφαιρέειν αἷμα. ἢν μὲν ὧν ἡ παραφορὴ ξὺν πυρετῷ ἀρχῆθεν εἰσβάλλῃ τῆς πρώτης ἢ δευτέρης ἡμέρης, τάμνειν φλέβα τὴν ἐπ' ἀγκῶνι, μάλιστα τὴν μέσην· ἀτὰρ καὶ ἢν ἐς τρίτην ἢ τετάρτην ἡμέρην ἡ παραφορὴ ἥκῃ, μέσφι τῆς πρώτης τῶν κρισίμων περιόδου τάμνειν· εἰ δὲ προσωτέρω τοῦ δέοντος χρόνου ἑκταίῳ ἐόντι ἢ ἑβδομαίῳ, ἐὴν, πολλὸν πρὸ τῶν κρισίων ἐν τοῖσι ὀξέσι κενοῦν χρὴ, ἢ φαρμακεύειν, ἢ τοῖσι ἄλλοισι ἐρεθισμοῖσι χρέεσθαι. ἀτὰρ καὶ φλέβα τάμνων μὴ πολλὸν ἀφαιρέειν, κἢν ἐν ἀρχῇ τάμνῃς. φρενῖτις γὰρ εὔτρεπτον ἐς συγκοπὴν κακόν· ἢν δὲ πολυπληθὴς ὁ νοσέων ἔῃ, καὶ νεηνίης, καὶ ἐξ ἀδηφαγίης καὶ οἰνοφλυγίης,—οἵδε οὐ τῆς φρενίτιδος ἔασι οἱ λογισμοὶ,—ἀλλὰ καὶ ἄνευ παραφορῆς πολλὸν τουτέων ἀφαιρέειν αἷμα· πολλὸν δὲ μεῖον ἀφαιρέειν, ἢν οἵδε ἔωσι οἱ φρενιτικοί· τάμνειν δὲ φλέβα τουτέων εὐτολμότερον, ἢν ἐξ ὑποχονδρίων καὶ μὴ ἀπὸ κεφαλῆς ἡ νοῦσος ᾖ. ἐνθάδε γὰρ τῆς ζωῆς ἐστι ἡ ἀρχή· κεφαλὴ δὲ χῶρος μὲν αἰσθήσιος καὶ νεύρων ἀφέσιος· αἷμα δὲ παρὰ καρδίης ἕλκει μᾶλλον ἢ ἄλλοισι διδοῖ. ἢν ὧν πεπόνθῃ ἥδε, οὐ χρὴ τὴν ἐπ' ἀγκῶνι τάμνειν φλέβα. τάδε γὰρ πάθεα κενεαγγέειν ἐφ' οἷσι ἡ βλάβη οὐ σμικρή. κἢν μὲν ἡ δύναμις ἀντέχῃ εἰς τὸ ἱκανὸν τῆς κενώσιος, ἅπαξ ἀφαιρέειν, ὅκως μὴ ἐν τῇ διαστάσι τῆς ἐπαφαιρέσιος διολλύηται τῆς τροφῆς ἡ ἐγκαιρίη. ξυνεχέες γὰρ τοῖσι φρενιτικοῖσι οἱ πυρετοὶ, καὶ οὐδὲ ἐπανέσιας μακρὰς, ἀλλὰ βραχείας καὶ ἀσήμους κουφισμοὺς ποιεύμενοι. ἢν δὲ πρὸ τῆς ξυμμετρίης ἀπαυδήσῃ ὁ νοσέων, ἐς δευτέρην ἐπάνεσιν ὑπερβάλλεσθαι, ἢν μὴ ἐς μακρὸν ἐκπίπτῃ· εἰ δὲ

μὴ, ἀνακαλεσάμενον ὀσμῇσι, καὶ ψαύσεσι προσώπου, καὶ πιέσι ποδῶν αὐτίκα ἀφαιρέειν· γνῶμα δὲ τῆς αὐταρκίης ἡ δύναμις.

Τροφὴ ὑγρὴ πᾶσι μὲν τοῖσι πυρεταίνουσι, οὐκ ἥκιστα δὲ φρενιτικοῖσι· ἐπιξηρότεροι γὰρ πυρετῶν μούνων. τὸ δὲ μελίκρητον, ἢν μὴ χολώδεες ἔωσι· ἄπεπτον γὰρ τοῖσι πικροχόλοισι.[3] χόνδροι πλυτοὶ ξὺν ὕδατι, ἢ μελικρήτῳ. ἀγαθὸν δὲ καὶ ἐκ τῶνδε ῥοφήματα διδόναι ἁπλᾶ, ὁποῖα θύμβρης, ἢ σελίνου, ἢ ἀνήθου ἐνηψημένων· εὔπνοα γὰρ τάδε καὶ διουρητικά. σύμφορον δὲ φρενιτικοῖσι οὔρησις· λαχάνων πάντων μὲν, μάλιστα δὲ μαλάχης. ἀγαθὸν γὰρ τὸ γλίσχρασμα καὶ ἐς λειότητα γλώσσης καὶ ἀρτηρίης, καὶ ἐς τὴν τῶν κοπρίων διέξοδον· ἄριστον δὲ καὶ τεῦτλον, καὶ βλίτον, καὶ κορωνόπους, καὶ κολοκύνται καθ' ὥρην, καὶ ὅ τι ἂν ἐφ' ἑκάστης ὥρης ἄριστον ᾖ. πτισάνης δὲ χυλὸς ὑγρότατος μὲν ἐν πρώτοισι, ὡς ἀτροφώτερος ἐοι· ἐπὶ δὲ μᾶλλον παχύτερος, ὁκόσον ἂν ἡ νοῦσος προήκοι χρόνον. ὑποστέλλεσθαι δὲ ἐν τῇσι κρίσεσι, καὶ μικρόν τι πρὸ τῶν κρισίων. ἢν δὲ ἐς μῆκος ἡ νοῦσος ἴῃ, μὴ ἀφαιρέειν τῶν προσθεσίων, ἀλλὰ σιτώδεα διδόναι, ὡς ἐξαρκέσῃ ὁ νοσέων· εὖτε καὶ κρεῶν ἀκρέων καὶ πετεινῶν χρέος, τὰ πολλὰ τοῖσι χυλοῖσι ἐντηκομένων· κάρτα γὰρ χρὴ τάδε ἐν τῇ ἑψήσι λύεσθαι· ἰχθύων οἱ πετραῖοι τῶν ἄλλων κρέσσονές εἰσι. ἐπίπαν δὲ τοὺς ἐν τῇ χώρᾳ ἀρίστους αἱρετέον· ἄλλη γὰρ ἄλλας φέρειν ἰχθύων ἰδέας πεπίστευται χώρη. ὀπώρας οἰνώδεος ὑποστέλλεσθαι, κεφαλῆς γὰρ καὶ φρενῶν ἄψιν ποιέει· ἢν δὲ ἀνάγκη ἔῃ, τῆς

[3] I have adopted the reading substituted by Ermerins in place of the ordinary text which stood thus: *οὐδὲ μελίκρητον, ἢν μὴ χολώδεες ἔωσι, εὔπεπτον γὰρ τοῖσι πικροχόλοισι.* Petit proposes to improve the text by leaving out *μὴ*, and substituting *ὕποπτον* for *εὔπεπτον*. But the emendation substituted by Ermerins seems preferable, being founded on the rules laid down by Hippocrates in his work, "On Aliment in Acute Diseases."—See Syd. Soc. Edit. t. i.

δυνάμιος, ἢ τοῦ στομάχου βιαζομένων, ἐφθὰ ἐν μελικρήτῳ, ἢ ὀπτὰ ἐν στέατι, ὁκοῖον μῆλα, δοτέον. τῶν ἄλλων θερμῷ ὕδατι ἕκαστον ἐκλύειν, ἢν ἐς μούνην τὴν τοῦ στομάχου παραμυθίην διδῷς· ἢν δὲ καὶ ἐς δύναμιν δέῃ, μὴ κάρτα τὸ οἰνῶδες ἐκλύειν. τροφὴ μὲν ὧν, ὡς ἔπος εἰπεῖν, τοιήδε.

Τέγγειν δὲ τὴν κεφαλὴν ἐς ἔμψυξιν, λίπαϊ ἐλαίης ὄμφακος τετριμμένης. ἀλεαίνεσθαι γὰρ ἡ κεφαλὴ οὐ φιλέει φρενιτικοῖσι· ἢν δὲ καὶ ἀγρυπνίη καὶ φαντασίη ἔωσι, ῥοδίνου μίσγειν ἶσον ἴσῳ τὰ πρῶτα· ἔτι δὲ μᾶλλον τὸ ῥόδινον ἔστω πλέον ἐς στῦψιν καὶ ἔμψυξιν τῆς κεφαλῆς. ἢν δὲ καὶ τὴν γνώμην παρακινέωνται, καὶ τὴν φθέγξιν ἐξαλλάσσωνται, ἑρπύλου κόμης ἐνεψητέον ἐν τοῖσι ἐλαίοισι, ἢ κισσοῦ χυλὸν, ἢ πολυγόνου παραχυτέον· ἢν δ' ἐπὶ μᾶλλον ἡ παραφορὴ ἐξάπτηται, καὶ πευκέδανον καὶ σπονδύλιον τοῖσι ἐλαίοισι ἐνεψεῖν, καὶ ὄξους παραχεῖν. ἀτμῶν γὰρ τάδε καὶ θέρμης διαπνευστικὰ, καὶ παχέων χυμῶν διαλυτικὰ, ἃ τῆς παραφορῆς ξυναίτια. πεφυλάχθαι δὲ χρὴ τάδε, ὡς μὴ ἐς τὸν αὐχένα καὶ τοὺς τένοντας ἡ τέγξις ἥκῃ. πολεμίη γὰρ τένουσι καὶ νευροῖσι. καιρὸς δὲ πᾶς τέγξιος, πλὴν τῆς ἐσβολῆς τοῦ παροξυσμοῦ· ἀραιοτέρη δὲ ἐν τῇ ἀναβάσι· πάντων δὲ μάλιστα ἐν ἀκμῇ· ᾗ δ' ἂν ἐκμαίνωνται, τῇδε μάλιστα τέγγειν ψυχρῷ, καὶ ψυχομένῳ ἐπὶ μᾶλλον θέρεος ὥρῃ· χειμῶνος δὲ χλιαρῷ. εἰς δὲ τὸ πρηΰνειν τὴν παραφορὴν, ὀξυκρήτῳ, ἢ κονύζης ἐψήματι, καὶ σπογγιῇ τὰ πρόσωπα πυριῆν· ἔπειτα χρίειν οἰνανθίνῳ, ἢ κροκίνῳ λίπαϊ, καὶ τὰς ῥῖνας καὶ τὰ ὦτα τοισίδε διαχρίειν.

Τάδε μέντοι καὶ ὕπνου ἀγωγά. ἢν γὰρ πάννυχοι μὲν ἐγρήσσωσι, μηδὲ δι' ἡμέρης εὕδωσι, ἀτενέες δὲ τὸ ξύμπαν[4] ὀφθαλμοὶ, ὁκοῖόν τι κέρας ἑστήκωσι, βληστρίζωνται δὲ καὶ

[4] Ermerins erases the clause *ἀτενέες δὲ τὸ ξύμπαν ἔωσι* altogether. By merely deleting the last word, and *δὲ* in the following clause, I flatter myself that I have succeeded in emending the text satisfactorily.

ἐξανιστῶνται, ὕπνον αὐτέοισι καὶ ἠρεμίην μηχανέεσθαι, πρώτιστα μὲν διὰ τῶν τῆς κεφαλῆς τεγξίων, ῥοδίνου ἀκρήτου, ἢ ἀμαρακίνου ξὺν χυλῷ κισσοῦ, ἢ ἑρπύλου, ἢ καὶ μελιλώτου ἐναφεψήματι. ἐπὶ μᾶλλον δὲ ὑπνωτικὸν μήκων ἀφεψηθεῖσα ἐν λίπαϊ, ἔς τε τὸ τῆς κεφαλῆς βρέγμα, ἢ ὕδατι ἐς τὸ πρόσωπον ξὺν σπογγιῇ· ὑποτιθέναι δὲ χρὴ καὶ αὐτὰς ὅλας, εἰ εἶεν νεοδρεπεῖς, χλωρὰς τοῖσι ὑποκεφαλαίοισι. παχύνει γὰρ καὶ ὑγραίνει τὸ πνεῦμα ξηρόν τε καὶ λεπτὸν ἐὸν, καὶ ὀμίχλην τῇσι αἰσθήσεσι παρέχει· βαρὺ δὲ καὶ νωθὲς ὀμίχλη, ἥπερ ὕπνου ἀρχή· ἢν δὲ μεζόνων δέωνται, καὶ αὐτὸ τὸ μηκώνειον ἐς τὰ μέτωπα ξὺν ὕδατι χρίειν· ἠδὲ ὑπαλείφειν τὰς ῥῖνας καὶ ἐς τὰ ὦτα ἐγχέειν· ψηλαφίη ποδῶν εὐαφὴς ξὺν λίπαϊ, ψαῦσις τῆς κεφαλῆς, ἀνυτικὸν δὲ καὶ κνῆσις μάλιστα κροτάφων τε καὶ ὤτων. καὶ γὰρ καὶ τὰ θηρία ἐς ἀνάπαυλαν ὀργῆς τε καὶ θυμοῦ κνήσι ὤτων τε καὶ κροτάφων δαμνῶνται. ὕπνου δὲ ἀγωγὰ ἑκάστου καὶ τὰ ξυνήθεα· ναυτίλῳ μὲν, ἡ ἐν ἀκάτῳ κατάκλισις, καὶ ἐν θαλάσσῃ περιφορὴ, καὶ αἰγιαλῶν ἦχος, καὶ κυμάτων κτύπος, ἀνέμων τε βόμβος, καὶ θαλάσσης καὶ νηὸς ὁδμή· μουσικῷ δὲ ἔτι, ἐθισμὸς αὐλῶν ἐφ' ἡσυχίῃ, ἢ ψαλμὸς λύρης, ἢ πηκτίδος, ἢ μελέτη παίδων σὺν ᾠδῇ· διδασκάλῳ δὲ, νηπιάχων μύθων προσομιλίη. ἄλλοισι δ' ἄλλα ὕπνου θελκτήρια.

Τοῖσι δὲ ὑποχονδρίοισι καὶ τῇ κοιλίῃ ἐμβρέγματα, καὶ ἐπιπλάσματα, ἢν φλεγμονῇ καὶ σκληρίῃ ἐπαίρηται καὶ φύσῃ, ἔλαιον δρυπετοῦς ἐλαίης ἐμβάλλειν.[5] παχὺ γὰρ καὶ γλίσχρον καὶ ἀλεαῖνον. τόδε ὢν χρέος ἐν φλεγμασίῃ. ἐνηψήσθω δὲ ἐν αὐτῇ ἄνηθον, κόνυζα· ἀγαθὸν δὲ ὁμοῦ τὰ πάντα· ἢν δὲ καὶ φύσῃ ἐνῇ, κυμίνου καὶ σελίνου τῶν καρπῶν ἠδὲ ὁκόσα οὖρων καὶ φυσέων ἀγωγά· καὶ νίτρον ἐνσείσαντα ἐμ-

[5] I have partially adopted Ermerins' very extensive alterations of the text in this place.

πάσσειν. ἢν δὲ τὸ ἦπαρ τὴν πεῖσιν καὶ τὴν ὀδύνην ἴσχῃ, ἔρια μὲν ἔστω οἰσύπῳ πιναρὰ ἀπὸ τῆς ὄϊος· ἔλαιον δὲ τὸ ἀπὸ τῆς ὄμφακος, ἢ ῥόδινον· μίσγειν δὲ χρὴ σίραιον Ἑλληνικὸν, ἢ Κρῆτα, καὶ ἐνεψεῖν μελίλωτον, μίξαντά τε ἐς ἕνα χυλὸν τὰ πάντα καταιονεῖν τὸ ἦπαρ· σπληνὶ δὲ τὸ ἔλαιον σὺν ὄξεϊ ἔστω, ἢ εἰ μέζων ἢ πρὶν δοκέοι, ὀξύκρητον, καὶ ἀντὶ ἐρίων σπογγιὴ ἁπαλή. μάλα γὰρ τοῖσδε ὁ σπλὴν χαίρει τε καὶ πρηΰνεται. ἢν δὲ τὰ ὑποχόνδρια εἴσω ᾖ, ἠδὲ ἄνω εἰρύηται, καὶ τὸ δέρμα περιτείνηται, ἄριστον μὲν ἀντὶ τοῦ λίπαος, ἢ ξὺν αὐτέῳ, παχὺ πικέριον ἶσον.[6] κόνυζα δὲ ἔστω καὶ λιβανωτὶς τὰ ἐνεψήματα· καὶ ἄνηθον οὐκ ἀτερπές.

Ἢν δὲ ἐπιπλάσσειν εὐκαιρίη ἔῃ, τοῖσι μὲν ἐλαίοισι τοῖσι αὐτέοισι χρέεσθαι ἐπὶ τοῖσι ὁμοίοισι· ὕλη δὲ λίνου σπέρμα, καὶ τῆλις, καὶ ἄλητον κριθῆς λεπτόν· ἀγαθὸν δὲ καὶ κύαμος, καὶ ὄροβος, ἢν ἐξοιδαίνῃ ἡ γαστήρ. κέγχρος δὲ φωχθεῖσα ἐν μαρσύποισι πυρίημα κοῦφον καὶ μαλθακόν· ἀληλεσμένη δὲ καὶ ξὺν μέλιτι, καὶ ἐλαίῳ, καὶ λίνου σπέρματι ὑποχονδρίοισι ἐπίπλασμα ἀγαθόν.[7] ἄνθη δὲ καὶ βοτάναι καὶ σπέρματα, ἄσσα μοι ἐν τοῖσι ἐμβρέγμασι λέλεκται, καὶ ἐν τοῖσι ἐπιπλάσμασι ἔστω τὰ ωὐτά· μέλι δὲ καὶ σὺν αὐτέοισι μὲν ἀγαθὸν ἐς σύστασιν τῶν ξηρῶν, καὶ ἐς μῖξιν τῶν αὐχμηρῶν, καὶ ὡς ἡ θέρμη ἐς πολλὸν διαρκέῃ· ἀγαθὸν δὲ καὶ αὐτὸ μοῦνον, καὶ ἐπίπλασμα ἡμίεφθον, καὶ ἔμβρεγμα ξύν τινι τῶν ὑγρῶν λυθὲν, μαλθάξαι, ἀλεῆναι, φυσέων καὶ οὔρων ἀγωγὸν, πρηῦναι πρήσιας· τάδε γὰρ καὶ μελίκρητον ποιέει ποθὲν, καὶ τουτέων πλέονα καὶ κρέσσονα, εἴσω παρελθὸν ἀρτηρίῃ, καὶ πνεύμονι, καὶ θώρηκι, καὶ κοιλίῃ.

[6] The common reading is πάχεϊ ἐπικαίριον, words of no meaning. Petit was the first to suggest πικέριον, on which see Foes' Œconom. Hippocrat. in voce; also Erotian.

[7] In the original the term ὑδερώδεσι occurs before ξὺν; for which Wigan suggests ὑποχονδρίοισι, which Ermerins adopts; but, as will be seen, removes it a little way down the sentence.

Ξυνεχέως δὲ τὴν κοιλίην ἐρεθίζειν βαλάνοισι, ἢ διαχρίστοισι, (ἐπιξηραίνονται γὰρ πολλὰ), ἔς τε τὴν ὁλκὴν τῶν ἀπὸ τῆς κεφαλῆς, ἀτὰρ ἠδὲ ἐς διαπνοὴν τῶν ἐν τῷ θώρηκι ἀτμῶν, καὶ ἔκκρισιν τῶν ἐν τῇ κοιλίῃ. ἢν δὲ καὶ πολλῶν ἡμερῶν ἡ γαστὴρ ἐπίσχηται, κλύζειν χρὴ μελικρήτῳ, καὶ ἐλαίῳ, καὶ νίτρῳ.

Ἤν δὲ μὴ ἀξίως ὑποκαταστῶσι αἱ τῆς φλεγμονῆς πρηδόνες, σικύην θέντα, ἐντάμνειν, ἔνθα ἂν ἡ φλεγμονὴ κραίνῃ καὶ μέζων ἔῃ· μίην δὲ ἢ δευτέρην, ὅκως ἂν τά τε φλεγμαίνοντα σημαίνῃ καὶ ἡ δύναμις κελεύῃ, ἀτὰρ καὶ τὸ πλῆθος τοῦ αἵματος τοισίδε τεκμαρτέον· ἀμετρίη γὰρ συγκοπῆς αἰτίη. ἐς μὲν ὧν ἡμέρην μίην ἢ δευτέρην τέγξις ἡ ωὐτὴ, ἐς δὲ τὴν τρίτην κηρωτὴ σύν τινι λίπαϊ τῶν ἐμβρεγμάτων. ἔπειτα ἐπιθήματα, ἐν φλεγμασίῃ μὲν ἢν ἐπεῶσι, ὕσσωπος, τῆλις ἑφθὴ ἐν μελικρήτῳ, τερμίνθου τοῦ φυτοῦ ῥητίνη, κηρός· τὰ δὲ ἔλαια ἐπὶ τοῖσι αὐτέοισι τὰ ωὐτά. ἢν δὲ μὴ τουτέοισι ἐπανίῃ μηδὲν ἡ παραφορὴ, κουρῆς τῆς κεφαλῆς χρέος, ἢν μὲν μήκισται εἶεν αἱ κόμαι, τὰ πρώτιστα ἐς ἥμισυ· εἰ δὲ βραχύτεραι, ἐν χρῷ· ἔπειτα μεσηγὺ ἀναλαβόντα τὴν δύναμιν, σικύην κατὰ τῆς κορυφῆς προσβάλλειν ἠδὲ ἀφαιρέειν αἷμα· κούφη δὲ προτέρη ἐς τὰ μετάφρενα κεκολλήσθω.

Ἐπεὶ δὲ καὶ θώρηκα ἐν πάσῃσι τῇσι ὀξείῃσι νούσοισι ἀκέεσθαι χρὴ, τὸν πάντη κάμνοντα, ξὺν καρδίῃ, καὶ πνεύμονι, πρώτιστα μὲν ὑπ' ἀνάγκης τῆς ἀναπνοῆς ἄλλοτε μὲν θερμῆς, ἄλλοτε δὲ ψυχρῆς· ἔτι δὲ ὑπὸ πυρετοῦ καυσώδεος, καὶ βηχὸς, καὶ ὑγρῶν πονηρίης, καὶ νεύρων κοινωνίης, καὶ στομάχου συμφορῆς, καὶ ὑπεζωκότος τε καὶ διαφράγματος κακίης· (καρδίη γὰρ ἢν πάθῃ μέζον τι δεινὸν οὔποτε ἀκέεται)· ἐπὶ δὲ τοῖσι φρενιτικοῖσι καὶ μάλα χρὴ τάδε μειλίσσειν. παραφορὴ μὲν γὰρ μετεξετέροισι ἔκ τινος τῶν ἐν τῷ θώρηκι· ἀναπνοὴ θερμή τε καὶ ξηρή· δίψος δριμὺ, οὐκ εὔφορον πῦρ, τῷ πάντη ἐς θώρηκα ξυρρέειν. καὶ κακίη μὲν ἀπὸ τοῦ

οἰκείου θάλπεος τετραμμένου· μέζων τε καὶ δυσφορωτέρη ἡ ἀπὸ τῶν ἄλλων ἐς θώρηκα ξύνδοσις. ἄκρεα γὰρ ψυχρὰ, κεφαλὴ, πόδες τε, καὶ χεῖρες·[8] ὕπερθεν δὲ τῶνδε ὁ θώρηξ. καὶ δέεται ὧν ἀρήγειν ὑγρασίῃ καὶ ψύξι. τέγξις μὲν ὧν ἔλαιον ξὺν χαμαιμήλῳ ἑψηθὲν ἢ νάρδῳ· θέρεος δὲ καὶ σίραιος Ἑλληνικός· ἦν δὲ καὶ ἐπιθέτοισι δέῃ χρέεσθαι, φοίνικες ἐν οἴνῳ αὐστηρῷ δευθέντες· ἔπειτα λεῖοι ἐς μᾶζαν τετριμμένοι ξὺν νάρδῳ, ἀλφίτοισι, οἰνάνθῃ, προσηνὲς θώρηκι ἐπίπλασμα· ψυκτικὸν δὲ καὶ μῆλα θλασθέντα ξὺν μαστίχῃ καὶ μελιλώτῳ. πάντα δὲ κηρῷ καὶ νάρδῳ ἀναλαμβάνειν· ἦν δὲ καὶ τὸν στόμαχον ἔχῃ νάρκη καὶ ἀποσιτίη, ἀψινθίου χυλὸν ἢ κόμην τοισίδε ξυλλεαίνειν· καὶ τῷδε ἑψηθέντι ξὺν λίπαϊ καταιονεῖν τὸ ὑποχόνδριον. πιπίσκειν δὲ καὶ τὸ ἀπόβρεγμα ἢ χυλὸν αὐτέου πρὸ τῆς τροφῆς, ὁκόσον κυάθους δύο τοῦ ἀποβρέγματος, ἢ κύαθον πικροῦ τοῦ χυλοῦ ξὺν ὕδατος κυάθοις δύο. ἦν δὲ καὶ καῦσος ἔχῃ τὸν στόμαχον, οὐκ ἀπὸ τῆς καταστάσεως τῆς νούσου, ἀλλ' αὐτοῦ μούνου ἀπὸ χυμῶν δριμέων καὶ ἁλμυρῶν, ἢ ὑπὸ χολῆς δακνομένου, καὶ δίψεϊ αὐαινομένου, ὑδρομιγὲς γάλα δοτέον ἐν τροφῇ, ὅσον ἡμικοτύλιον τοῦ γάλακτος ἐν ὕδατος κυάθῳ ἑνί· ῥυμφάνειν δὲ αὐτέου τὸ πλεῖστον. βραχὺ δέ τι καὶ σὺν ἄρτῳ ἀναλίσκειν.

Ἦν δὲ καὶ καῦσος ἔχῃ τὸν ἄνθρωπον, καὶ δίψος, καὶ ἀπορίη, καὶ μανίη, καὶ ἐπιθυμίη ψυχροῦ ὕδατος, διδόναι μεῖον μὲν ἢ ὁκόσον ἐν καύσου νούσῳ ἄνευ φρενίτιδος. τῶνδε γὰρ ἀμφὶ τῶν νεύρων ὀρρωδέειν χρή. διδόναι ὧν ὁκόσον ἐς στομάχου ἄκος· ὀλίγον δὲ ἀπαρκέει· βραχυπόται γὰρ οἱ φρενιτικοί.

Ἦν δὲ καὶ εἰς συγκοπὴν τράπωνται, γίγνεται γὰρ καὶ

[8] Ermerins does not hesitate to eject these five words from the text, without any good reason as far as I can see. Τῶνδε applies only to the feet and hands.

τόδε· τῆς μὲν δυνάμιος λυομένης, ἱδρῶτι δὲ χεομένου τοῦ ἀνθρώπου, πάντων δὲ εἰς τὸ ἐκτὸς τὴν φορὴν ποιευμένων τῶν ὑγρῶν, καὶ τοῦ τόνου λυομένου καὶ τοῦ πνεύματος, ἔς τε ἀκηδίην μὲν τῆς παραφορῆς, δέος δὲ εἰς ἀτμὸν λυθῆναι καὶ ὑγρασίην τὸν ἄνθρωπον· ἄλκαρ μοῦνόν ἐστι οἶνος, θρέψαι μὲν ὠκέως κατ' οὐσίην, καὶ πάντη μέχρι περάτων μολεῖν· τόνῳ δὲ προσθεῖναι τόνον, καὶ πνεῦμα νεναρκωμένον ἐγεῖραι, ψῦξιν ἀλεῆναι, στῦψαι πλάδον, φερομένων ἔξω καὶ ῥεόντων κρατῆσαι, ἡδὺς μὲν ὀσφραίνεσθαι ἐς ἡδονὴν, κραταιὸς δὲ στηρίξαι δύναμιν ἐς ζωήν· ἄριστος δὲ μειλίξαι θυμὸν ἐν παραφορῇ· τάδε μέντοι ποθεὶς ἅμα πάντα πρήσσει. θυμόν τε γὰρ πρηΰνονται μαλθάξι φρενῶν, καὶ ἐξ ἑωυτέων ἐς δύναμιν τρέφονται· ἀτὰρ ἡδὲ ἑωυτέοισι ἐμπνέουσι ἐς ἡδονήν.[9]

Ὅταν πρόσω μὲν ἴδῃ πολλὸν ἥκῃ χρόνου, ὅ τε πυρετὸς νωθὴς ἔῃ, ἀτὰρ ἡδὲ ἡ παραφορὴ ἐς μώρωσιν τρέπηται· τὸ δὲ ὑποχόνδριον μὴ πολλόν τι προσβλάπτηται ἢ ὄγκῳ, ἢ φυσήσι, ἢ σκληρίῃ, κεφαλὴ δὲ τὸ πλέον ἔχῃ τῆς αἰτίης, χρὴ τολμέοντα λούειν ἡδὲ καταιονεῖν πολλόν τι τὴν κεφαλήν. ἤ τε γὰρ ἕξις ὑγρανθήσεται, καὶ ἡ κεφαλὴ διαπνευσθήσεται, καὶ τὸ ξύμπαν σκῆνος διατμισθήσεται. ὧδε γὰρ τὸ μὲν ξηρὸν ἀμβλύνεται, καὶ καθαρεύεται δὲ τῆς ὀμίχλης ἡ αἴσθησις· ἡ δὲ γνώμη εὐσταθὴς ἡδὲ ἔμπεδος μίμνει. τάδε μέντοι τῆς λύσιος τῆς νούσου γνώματα.

[9] The last clause of this sentence seems decidedly to be corrupt. How much is it to be lamented that this eulogium on wine, which appears to be so judicious and so eloquent, should be marred, in so far, by the corruptions of the text! Petit suggests ἑωυτέους ἐμπλέουσι, which would be an improvement of the sense, in my opinion; but it is rejected by Ermerins.

Κεφ. β΄. Θεραπεία Ληθαργικῶν.

Ληθαργικοῖσι κατάκλισις ἐν φωτὶ καὶ πρὸς αὐγήν· ζόφος γὰρ ἡ νοῦσος· ἠδὲ ἐν ἀλέῃ μᾶλλον· ψῦξις γὰρ ἔμφυτος ἡ αἰτίη. κοίτη εὐαφὴς, τοιχογραφίη, στρώματα ποικίλα, πάντα ὁκόσα περ ἐρεθιστικὰ ὄψιος, λαλιὴ, ψηλαφίη ξὺν πιέσι ποδῶν· τιλμοί· κνησμοί. ἢν βαθὺ κῶμα ἴσχῃ, ἐμβόησις, νουθεσίη ὀργίλη, δεῖμα, ἐφ᾽ οἷσι δειμαίνει. προσαγγελίη τῶν ὁκόσα ἐπόθεε καὶ προσεδόκεε. πάντα ἐς ἐγρήγορσιν ἐναντίως τοῖσι φρενιτικοῖσι.

Ἀμφὶ δὲ καὶ κενώσιος ληθαργικῶν τάδε χρὴ γινώσκειν. ἢν μὲν ἐξ ἑτέρης νούσου, ὁκοῖόν τι φρενίτιδος, διαδέξηται ἡ λήθη, φλέβα μὲν μὴ τάμνειν, μηδὲ ἀθρόον ποθὲν κενοῦν αἷμα. ὑποκλύζειν δὲ τὴν κοιλίην, μὴ τοῦ κοπρώδεος εἵνεκε μοῦνον, ἀλλ᾽ ὅκως τι καὶ ἄνωθεν ἀντισπασθῇ, καὶ ἀπὸ τῆς κεφαλῆς ὀχετευθῇ. πλέον οὖν ἔστω ἁλῶν τε καὶ νίτρου. ἄριστον δὲ τῷ κλύσματι εἰ καστόριον ἐμπάσσοις· ψυχρὸν γὰρ τὸ κάτω ἕντερον ληθαργικοῖσι καὶ πρὸς ἔκκρισιν νεκρῶδες. ἢν δὲ μὴ ἐκ διαδέξιος νούσου, ἀλλ᾽ ἑωυτέου ἄρχηται ὁ λήθαργος, καὶ δοκέῃ πεπλῆσθαι ὁ νουσέων, ἢν μὲν αἵματος, φλέβα τὴν ἐπ᾽ ἀγκῶνι τάμνειν· ἢν δὲ φλέγματος ὑδατώδεος εἴτε ἄλλων χυμῶν, καθαίρειν χρὴ κνεώρῳ σὺν τῇ πτισάνῃ, ἢ ἐλλεβόρῳ μέλανι ξὺν μελικρήτῳ, πρὸς τῇσι ἀρχῇσι, ἢν μετρίως βούλῃ· ἢν δὲ μεζόνως, τοῦ φαρμάκου τῆς ἱερῆς καλευμένης νήστι διδόναι ὁλκῆς <β΄, ξὺν μελικρήτου κυάθοις τρισὶ, καὶ περιμείναντα καθήρασθαι, τότε διδόναι σιτία, ἢν καιρὸς ᾖ· ἢν δὲ μὴ, εἰς τὴν ἐπιοῦσαν ἡμέρην ἡ τροφή· εὐκαιρίη δέ κοτε καὶ ἐν ἑσπέρῃ γίγνεται τῆς ἱερῆς ὁλκῆς <α΄ ὕδατι ἢ μελικρήτῳ λυομένης, κυάθοις δύο.

Ἀτροφίη κακὸν, κακὸν δὲ καὶ πολυτροφίη. χρὴ ὧν ὀλι-

γοσιτίῃ χρέεσθαι ἐς ἑκάστην ἡμέρην· ἀθρόον δὲ μὴ ἀσιτεῖν· ὑπομνήσιός τε γὰρ ἠδ' ἀλέης τῷ στομάχῳ χρέος ἀνὰ πᾶσαν τὴν ἡμέρην. ἀτὰρ καὶ ἡ τροφὴ ἔστω λεπτύνουσα καὶ διαχωρητικὴ ἐν ζωμοῖσι μᾶλλον ἢ ὀπτοῖσι ἀλεκτορίδι, κεγχρίδι.[1] λινόζωστις δὲ ξυνεψείσθω καὶ ὄξος παραχεέσθω. καὶ τοῖσι δὲ χυλοῖσι ἐμβάλλειν, εἴ ποι δέοι χυλῷ χρέεσθαι πτισάνης, εὔπνοον ἠδὲ οὖρων ἀγωγὸν, μάραθρον, σέλινον, τὰ λάχανα, ἢ τουτέων τοὺς καρπούς. ἀγαθὸν δὲ καὶ πράσον τῇ δριμύτητι, καὶ κράμβη ξὺν ἐλαίῳ καὶ γάρῳ· ἄριστον δὲ καὶ κύμινον γλυκὺ, ξὺν κράμβῃ, φυσέων ἠδὲ οὖρων· ἐρεθιστέα γὰρ ἡ κύστις, ἠδὲ γαστὴρ, ἐν πάσῃ τῇ νούσῳ.[2]

Τέγξιες τῆς κεφαλῆς, αἴπερ καὶ τοῖσι φρενιτικοῖσι. Ἀμφοῖν γὰρ αἱ αἰσθήσιες πλέαι γίγνονται ἀτμῶν, ἃς ἀπελαύνειν χρὴ ψύξεϊ καὶ στύψι, ῥοδίνῳ, καὶ κισσοῦ χυλῷ· ἢ ἐξατμίζειν ἐς διαπνοὴν τοῖσι λεπτύνουσι, οἷον ἑρπύλῳ ἐν ὄξεϊ σὺν τῷ ῥοδίνῳ· ἢν δὲ νεύρων πόνος ἔῃ καὶ ψῦξις ὅλου, πολλῷ δὲ μᾶλλον ἀκρέων, τῷ καστορίῳ ξὺν ἀνηθίνῳ λιπαίνειν, ἠδὲ τέγγειν τὴν κεφαλὴν καὶ τὸν αὐχένα, καὶ τὴν ῥάχιν χριειν τῷ αὐτῷ ξὺν λίπαϊ, σικυωνίῳ, ἢ γλευκίνῳ, ἢ παλαιῷ· ξυγχρίειν δὲ καὶ τὼ χεῖρε ἀπὸ τῶν ὤμων, καὶ τὼ πόδε ἀπὸ τῶν βουβώνων. τοισίδε μέντοι καὶ τὴν κύστιν καταιονεῖν, καὶ ὡς νεῦρον πάσχουσαν, καὶ ὡς οὖρων ὁδὸν κάμνουσαν, ἀτὰρ καὶ τῇ δριμύτητι τῶν χυμῶν ἀχθομένην· χολώδεα γὰρ τὰ οὖρα. ἢν δὲ μέζων ὁ τρόμος ἔῃ, καὶ κίνδυνος σπασμοῦ, καὶ σικυωνίῳ εἰς τὴν κεφαλὴν ὑπ' ἀνάγκης χρέεσθαι· ὀλίγη δὲ ἤτω ἡ χρῖσις· ἢν δὲ καὶ φλεγμασίαι τῶν ὑποχονδρίων ἔωσι, καὶ πρήσιες καὶ φῦσαι, καὶ περιτάσιες τοῦ δέρματος, ἢ κοῖλον γίγνηται, εἴσω εἰρυομένου τοῦ ὑποχονδρίου, ἐμ-

[1] I have adopted ὀπτοῖσι instead of ὀσπρίοισι, as suggested by Petit.

[2] Ermerins has entirely remodelled this passage—altering, ejecting, and introducing words, to make his author use the language which the editor fancies he ought to have used. I have adopted only a few of his changes.

βρέγματα καὶ ἐπιπλάσματα, ὁκόσα μοι ἐν φρενιτικοῖσι λέλεκται.

Σικύῃ ἥκιστα χρέεσθαι ἢν ἀπὸ φρενίτιδος ἔωσι. εὐτολμότερον δὲ ἢν ἀρχῆθεν ἡ νοῦσος εἰσβάλλῃ. ἢν δὲ γλῶσσα μελαίνηται καὶ ὄγκος ἐν τοῖσι ὑποχονδρίοισι σημαίνῃ, ὑπ' ἀνάγκης τῇ σικύῃ χρέεσθαι· ἐπὴν δὲ πρὸς τῷ μήκεϊ τοῦ χρόνου κενωθήσεται τῇσι αἰσθήσεσι, τἄλλα δ' εὐπετέστερον φέρῃ, τῇ κορυφῇ τῆς κεφαλῆς προσβάλλειν· ἄλυπον γὰρ τῇ δυνάμι τὸ ἐντεῦθεν κενοῦν.

Ἄγειν τε καὶ φύσας ἄνω τε καὶ κάτω. φυσέων γὰρ συναγωγὸν λήθαργος καὶ ἐν τῇσι κοιλίῃσι καὶ ἐν τῷ ὅλῳ σκήνεϊ ἀργίῃ καὶ νωθίῃ καὶ ἀψυχίῃ· διαπνευστικὸν δὲ κίνησις ἠδὲ ἐγρήγορσις. διαχρίειν οὖν πήγανον χλωρὸν τρίβοντα ξὺν μέλιτι καὶ νίτρῳ· ἀγωγόν τέ ἐστι μᾶλλον φυσέων ξὺν τουτέοισι καὶ τερμίνθου ῥητίνης μέρος ἕν· καὶ πυρίη προκλητικὴ φυσέων, ἢ πιναροῖσι θερμοῖσι ἐρίοις, τρηχέσι παλαιοῖς ῥάκεσι, ἢ σπογγιῇ ξὺν ὕδατι, ἔνθ' ὕσσωπον, ἢ ὀρίγανον, ἢ γλήχων, ἢ ῥυτὴ ἕψηται· ἄγοι δ' ἂν φύσας, ἠδὲ ὁκόσα πρὸ τῶν σιτίων πίνεται, τάπερ καὶ φλέγμα καὶ χολὴν ἐν τοῖσι ἐντέροισι καὶ στομάχῳ ἄγει, ὕσσωπον ἐν μελικρήτῳ ἑψηθὲν, δίκταμνον τὸ Κρητικὸν, ὀρίγανον· δριμέα μὲν, ἀγωγὰ δὲ ἀδίαντον, ἄγρωστις· τάδε μέντοι καὶ φυσέων καὶ οὔρων καταρρηκτικά.

Ἢν δὲ τρόμος χειρῶν καὶ κεφαλῆς ἔῃ, καστόριον πιπίσκειν δραχμῆς ὁλκῆς ἥμισυ ξὺν μελικρήτου κυάθοις τρισὶ ἐς ἡμέρας πλεῦνας· ἢν δὲ μὴ πίνῃ τόδε, ἐντήκειν ξυμφόρῳ ἐλαίου,[3] ἔνθα πήγανον ἐνεζέσθη κυάθοις τρισὶ, τὸ δὲ διπλόον

[3] The reading in most of the MSS., ἔκτευξιν ξυμφορῆς ξὺν ἐλαίῳ, has evidently no meaning. Petit mentions, that on the margin of a certain good MS. he found ἐς ἔκφευξιν, which certainly gives a passable meaning, with little violence to the text. Wigan suggests ξυμφέροι or ξύμφερον ἐψεῖν. Ermerins creates a reading to suit his own fancy—ἐς τέγξιν ξύμφερον. Such a change appears to me utterly inadmissible

ἐς τὸ κάτω ἕντερον ἐγχέειν, καὶ τόδε ἐς πλεῦνας ἡμέρας. μετὰ δὲ τὸ ἐκ τουτέου ξύμφορον, (φύσας γὰρ ἄγει ἄνω τε καὶ κάτω· μετεξετέροισι δὲ καὶ οὖρα καὶ κόπριον·) ἢν δὴ ποθὲν εἰς τὸ πᾶν διαθέον ἥκῃ, ἄτρομα ἠδὲ κραταιὰ τὰ νεῦρα γίγνεται καὶ τὰς ἕξιας ἐς τὸ θερμὸν καὶ ξηρὸν ἀλλοιοῖ καὶ τὰς καταστάσιας τῶν νούσων τρέπει. ἄριστον δὲ καὶ ἐς τὰς ῥῖνας ἐμφυσῆν· καὶ γὰρ καὶ τῇδε πνευμάτων καταρρηκτικὸν πταρμοῖσι· καὶ ὁκοῖόν τι κύστις ἀγωγὸν οὔρων καὶ ῥὶν μύξης· πρήσσει δὲ θέρμῃ προσηνεῖ τάδε τῇδε καὶ τῶν ἄλλων τῶν πταρμικῶν κρέσσον, πεπέρεος, ἐλλεβόρου, στρουθίου, εὐφορβίου. τάδε γὰρ ἐς τὴν πρώτην ἠδὲ πυμάτην θίξιν ἀπηνέα καὶ ταρακτικὰ κεφαλῆς τε καὶ αἰσθήσιος, ἐκ προσαγωγῆς δὲ τὸ καστόριον ἀλεαίνει· κεφαλῇσι δὲ καὶ ἄλλως ξύμφορον, ὅτιπερ τὰ νεῦρα πάντη ἐνθένδε περιφύεται· νούσων δὲ νεύρων καστόριον ἰητήριον. ἀλλὰ ξυμμίσγειν τόδε τῶν γεγραμμένων τινὶ ἤ τισι, οὐκ ἄχαρι. ἢν γὰρ μιγῇ, μὴ αὐτίκα μὲν κεφαλὴν ξυμμέτρως ταράξαι, ἐς μακρὸν δὲ τὴν θέρμην ἐξάψαι.

Ὑγρῆναι τὴν ῥῖνα προκλήσι· ὀσμαῖς δριμείαις μὲν ἐς αἴσθησιν, ἐς δύναμιν δὲ θερμαῖς· ὁκοῖον αὐτὸ τὸ καστόριον, ἢ θύμβρα, ἢ γλήχων, ἢ θύμος, χλωρὰ, ἢ ξηρὰ δευθέντα ὄξεϊ.

Δριμέων φαρμάκων χρίσιες κατὰ τῶν ποδῶν καὶ γουνάτων. ὕλη δὲ ἔστω ἀλεαίνουσα καὶ δάκνουσα ἐκ προσαγωγῆς. ἀμφοῖν γὰρ χρέος ληθαργικοῖσι ἐς θάλψιν καὶ ἐγρήγορσιν. τὰ πρῶτα μὲν ὧν καὶ κνίδῃ μαστίζειν τὰ σκέλεα. προσίζουσα γὰρ ἡ ἄχνη οὐκ ἐς πολλὸν μὲν διαρκέει, ἄλυπον δὲ ὀδαξησμὸν καὶ πόνον ἐνδιδοῖ. μετρίως δὲ ἐρεθίζει τε καὶ παροιδίσκει, καὶ θερμασίην προκαλέεται. ἢν δὲ ἐπὶ μᾶλλον

as being both violent and introducing a meaning not suitable to the place. It will be seen that I have tried my skill in emending this passage—with what success, *judicent eruditi.*

ἐθελήσῃς τάδε τοι γίγνεσθαι, λημνήστιδος ἠδ' εὐφορβίου ἶσα ξὺν λίπαϊ γλευκίνῳ χρίειν. ἄριστον καὶ σκίλλης ὠμῆς λεπτοῖσι ἐκτρίβειν· χρὴ δὲ ἀπομάξαντα τῶν μελέων τὸ ἐλαιῶδες· (ἄδηκτον γὰρ πᾶν δριμὺ ξὺν λίπαϊ ἢν μὴ φαρμακῶδες), ἢ κυπρίνῳ, ἢ γλευκίνῳ, ἢ σικυωνίῳ. ἢν δὲ ἐπὶ τουτέοισιν ἔτι βαθὺ κῶμα ἴσχῃ, σίκυον χρὴ τὸν ἄγριον ξὺν ὄξεϊ τρίψαντα σινήπιος ἴσῃ μάζῃ ξυμμίξαντα, τιθέναι· δριμὺ δὲ τὸ ἐπίπλασμα καὶ ὠκέως ἐρυθήματα ἐντεῦξον, ὠκέως δὲ οἰδαλέα θέμενον· εἰ κίνδυνος δὲ φλυκταινώσιος καὶ τρωμάτων, ξυνεχέως ἐπαίρειν τὸ ἐπίπλασμα, καθορέοντα μή τι τουτέων ξυμβῇ. τάδε μὲν ὧν ἐς τὸ νωθὲς καὶ νεκρῶδες αὐτέου, καὶ ἐς πάντα καιρὸν, πλὴν τῇσι ἐσβολῇσι τῶν παρόξυσμῶν.

Ἢν δὲ ἀναφέρῃ μὲν ἤδη τὴν αἴσθησιν, βάρος μέν τι ἐπὶ τῆς κεφαλῆς, καὶ ἦχος, ἢ βόμβος ἔῃ, καὶ διὰ τοῦ στόματος ἄγειν φλέγμα, μαστίχην τὰ πρῶτα ἐς μάσησιν διδόντα, ὡς ξυνεχὲς ἀποπτύοι· ἔπειτα δ' αὖθις ἀσταφίδος ἀγρίης, κόκκου τοῦ τῆς Κνίδου, πάντων δὲ μάλιστα σινήπιος, ὅτι τε ξύνηθες, ἀτὰρ ἠδὲ ὅτι τῶν ἄλλων μᾶλλον τόδε φλεγμάτων ἀγωγόν· κἢν μὲν καταπίῃ τις ἑκὼν, ἱκανὸν μὲν τὰ ἐν τῷ στομάχῳ λῦσαι· δυνατὸν δὲ καὶ ὑγρῆναι γαστέρα καὶ φύσας ἀγαγεῖν· καὶ γάρ μοί κοτε ἐκ ξυντυχίης τάδε ξυνέβη, καταπιόντος τοῦ ἀνθρώπου κατὰ γνώμην τὴν ἐμήν· ἀγαθὴ δὲ διδάσκαλος ἡ πείρη· χρὴ δὲ καὶ αὐτὸν πειρῆν· εὐλαβίη γὰρ ἀπειρίη.

Χρὴ δὲ καὶ τὴν κεφαλὴν μετὰ τὴν κουρὴν τὴν ἐν χρῷ, ἢν μὴ μέγα ἦδε ἀνύῃ, ξυρεῖν ἐς διαπνοήν· ἀτὰρ ἠδὲ ἐς φαρμάκων δριμέων χρίσιν, τοῦ διὰ τῆς λημνήστιδος, ἢ ἀδάρκην,[4] ἢ θαψίην, ἢ σίνηπι ὑγρὸν ἐξ ὕδατος ξὺν ἄρτῳ διπλῷ ἐς τρύχ-

[4] In the text of all the MSS. we read *ὑδὰρ*, which is evidently a monstrosity. Upon the whole, I think it most probable that the Adarce is meant (see Ed. Gr. Lexicon *in voce*). Ermerins expunges it altogether; and perhaps he does right; for *λημνῆστις* and *ἀδάρκη* were the same, or nearly the same, thing.

νιον ἐγχρίσαντα ἐμπάσσειν τὴν κεφαλήν· φυλάξαντα δὲ ἐς ὥρην μίην εὐκαιρίῃ σπόγγοισι θερμοῖσι πυριῆν.

Οὐκ ἀνωφελὲς δὲ καὶ λούειν, ἤδη πάντων μὲν, ἢ τῶν γε πλείστων καὶ καιρίων τῶν ἐς τὴν νοῦσον λελυμένων. τῆς δὲ νωθείης μενούσης, εὖτε καὶ αἰώρης χρέος, καὶ τρίψιος, καὶ πάσης προσηνοῦς κινήσιος.

Κεφ. γ'. Μαρασμοῦ Θεραπεία.

Τοισίδε μέντοι κὴν μαρασμὸς ἔῃ, ἀρήγειν θᾶσσον ἰόντα ἐπὶ λουτρὰ καὶ κινήσιας. μαρασμοῦ μέντοι καὶ γάλα ἰητήριον, καὶ θρέψαι, καὶ ἀλεῆναι καὶ ὑγρῆναι γαστέρα, καὶ κύστιν πρηΰναι· ἀτὰρ ἠδὲ κατόχοις τωὐτὰ τὰ ξυμφέροντα. ὁμοίη γὰρ καὶ ἡ ωὐτὴ τῶνδε τῶν νούσων ἡ ἰδέη. καστόριον δὲ τουτέοισι καιριώτερόν τε καὶ εὐμενέστερον πιεῖν τε καὶ χρίσασθαι καὶ ἐς τὸ ἔντερον ἐνεῖναι. τῇσι δὲ γυναιξὶ ὁκοῖα τουτέοισι ἴκελα πάθεα ἀπὸ ὑστέρης γίγνεται, ἐν τοῖσι γυναικείοσι λελέξεται.

Κεφ. δ'. Θεραπεία Ἀποπληξίης.

* * * *[1] Ἀποπληξίη ἰσχυρὴ μὲν εἴη, ἅπαντα γὰρ ἔασι νεκρώδεες, ἢν καὶ ὁ νουσέων γηραιὸς ᾖ, τοῖσί περ ξύνηθες τὸ πάθος. οὐ γὰρ περιγίγνονται τῷ τε μεγέθεϊ τοῦ κακοῦ καὶ τῇ τῆς ἡλικίης ξυμφορῇ. ὅκως δὲ τεκμαρτέα τὰ μεγέθεα, πρόσθεν μοι λέλεκται. ἢν δὲ νεηνίης, καὶ ἀσθενὴς ἡ ἀποπληξίη πέλῃ, ἰῆσθαι μὲν οὐ ῥηΐδιον, πειρῆσθαι δὲ ὤν. ἰσόρροπον μὲν ὢν ἰητήριον, ὡς μεγάλῳ πάθεϊ μέγα βοήθημα, φλεβοτομίη, ἢν μή τις ἐς ἁμαρτωλὴν ἴῃ τοῦ πλήθεος· δυσ-

[1] Although some words are evidently wanting at the beginning, it is singular that there is no lacuna in any of the British MSS.

τέκμαρτον δὲ τὸ μέτρον. ἦν τε γὰρ σμικρῷ πλέον ἀφέλῃς, προσαπέπνιξας τὸν ἄνθρωπον. ἐς γὰρ τὸ ζῆν τουτέοισι καὶ τὸ σμικρὸν αἷμα δυνατώτατον, καὶ ἡ ἀλέη τῆς ζωῆς τοῦ σκήνεος καὶ τῆς τροφῆς ἐόν·[2] ἦν τε μεῖον τῆς αἰτίης, οὐδὲν μέγα ὤνησας διὰ μεγάλου ἄκεος· ἔτι γὰρ ἡ αἰτίη μίμνει· κρέσσον δὲ ἐς τὸ ἔλασσον ἁμαρτάνειν. ἦν γὰρ καὶ δοκέῃ μὲν ἐνδέειν, χρησταὶ δέ τινες ὑποφάσιες γίγνοιντο, αὖθις ἐπανατάμνειν τὴν φλέβα. τάμνειν δὲ τὴν ἐν τῷ κοίλῳ τοῦ ἀγκῶνος, εὔροος γὰρ ἥδε ἐν τῷ λαιῷ· ξυντεκμαίρεσθαι δὲ ἐν τῇ σμικρῇ ἀποπληξίῃ καὶ τὰ πάρετα μέρεα, εἰ ἐπ' ἀριστερὰ, ἢ δεξιὰ, ἡ πάρεσις. ἀπὸ γὰρ τῶν ὑγιηρῶν, ὡς ἔπος εἰπεῖν, τὴν ἀφαίρεσιν χρὴ ποιέειν. τῇδε γὰρ τὸ αἷμα εὔροον· τῇδε καὶ ἡ παροχέτευσις ἀπὸ τῶν σιναρῶν. ἦν μὲν ὦν ἄνευ φανερῆς προφάσιος ἀπόπληκτοι γίγνωνται, ὧδε χρὴ συλλογίζεσθαι ἀμφὶ τῆς ἀφαιρέσιος· ἦν δὲ ἀπὸ πληγῆς, ἢ καταφορῆς, ἢ πιέσιος ξυμβῇ, οὐ χρὴ ἀναβάλλεσθαι.[3] μετεξετέροισι δὲ τόδε μοῦνον εἰς ἄκεσιν ἠδὲ ζωὴν ἤρκεσεν.

Ἢν δὲ μὴ δοκέῃ τάμνειν φλέβα, ψύξιος πολλῆς καὶ νάρκης καὶ ἀναισθήσιος ἀμφισχούσης τὸν ἄνθρωπον, ὑποκλύζειν ἐς κένωσιν τοῦ πλήθεος τῶν ἐν τοῖσι ἐντέροισι (τὰ πολλὰ γὰρ ὑπ' ἀδηφαγίης καὶ οἰνοφλυγίης παραπλῆγες γίγνονται), καὶ εἰς τὴν ἀντίσπασιν τῶν τὴν κεφαλὴν ἀμφεχόντων χυμῶν· ἔστω δὲ τὸ κλύσμα δριμὺ, καὶ φλεγμάτων καὶ χολῆς ἀγωγὸν, ὡς μὴ νίτρον ἔχειν μοῦνον, ἀλλὰ καὶ εὐφόρβιον, ὅσον ὁλκῆς τριώβολον, ἐς τόδε ξύνηθες πλῆθος τοῦ κλύσματος, καὶ κολοκυνθίδος τὸ ἐντός, ἢ κενταυρίου τῆς κόμης ἀφεψήματος εἰς ἔλαιον, ἢ ὕδωρ. ἄριστον δὲ κλύσμα καὶ τὸ τοιόνδε· τοῦ

[2] The text is not quite satisfactory; but we cannot venture to adopt the bold alteration introduced by Ermerins: *καὶ ἀλέη τῆς ζωῆς καὶ τοῦ σκήνεος τροφὴ ἐόν*. The meaning seems to be, that it is the animal heat which imparts life to food introduced into the system.

[3] Wigan suggests the necessity of *οὐ* before *χρὴ*, and Ermerins accordingly adopts it.

μέλιτος τῷ ξυνήθει πήγανον ξὺν τῷ λίπαϊ ἐψηθὲν, καὶ τερμίνθου τοῦ δένδρεος τῆς ῥητίνης, καὶ ἁλῶν ἀντὶ νίτρου, καὶ ὑσσώπου ἐψήματος.

Καὶ ἢν ἐκ τῶνδε μικρὸν ἀνέγρηται ὁ ἄνθρωπος, ἢ κινεόμενος τοῖσι πυρετοῖσι, ἢ αἰσθανόμενος ἀπὸ τῆς ἀναισθησίης, ἢ εὐσφυξίη γένοιτο, ἢ ὅλως τὸ πρόσωπον εὔσημον ᾖ, εὔελπιν χρὴ ἔμμεναι, ἠδ' ἀρήγειν εὐτολμότερον. κρατύναντα ὧν μεσηγὺ τὴν δύναμιν τῆς ἱερῆς τοῦ καθαρτηρίου διδόναι νήστεϊ, μάλιστα μὲν τὸ πᾶν τῆς πόσιος· εἰ δὲ κώλυμα ἡ δύναμις ἔοι, ἐς τὸ ἥμισυ σὺν μελικρήτῳ. Καὶ κινέειν αὐτὸν ἐν δίφρῳ ἐνθέντα ἀνακλίτῳ, ἀτρέμα μὲν αἰωρούντων τῶν φερόντων, διαναπαύοντα δὲ ξυνεχὲς διὰ τὸ ἄκοπον· κὴν μὲν ἡ γαστὴρ εὐρόως ὑποφέρῃ, δέχεσθαι· εἰ δὲ μὴ, ὕδωρ ἢ μελίκρητον πιπίσκειν, ὅσον κυάθους δύο· ἢν δὲ καὶ ναυτίη μὲν ἔλῃ ἐπὶ τῇσι καθάρσεσι, μὴ ἀποτρέπειν. ἥ τε ἔντασις ἐς ἐγρήγορσιν ἔχει τι ζώπυρον, καὶ ὁ τῶν φλεγμάτων ἔμετος τὴν αἰτίην τῆς νούσου ἄγει. αἰσθήσιος δὲ, καὶ κεφαλῆς, καὶ νεύρων καθαρτήριον ἡ ἱερὴ τὸ φάρμακον. ἀμφὶ μὲν ὧν κενώσιος παντοίης, τῆς ἐν ἀρχῇσι, ἅλις.

Ὅλον δὲ χρὴ τὸν ἄνθρωπον ἐρίοισι εἰλίξαντα καταιονεῖν λίπαϊ σικυωνίῳ, ἢ γλευκίνῳ, ἢ παλαιῷ, ἢ ἰδίῃ ἑκάστῳ, ἢ ξυμπάντεσσι συμμεμιγμένοισι· ἄριστον δὲ κηροῦ μικρὸν ἐντήκειν ἐς πάχος τῶν ἀλειφάτων· . . . . . ποιέειν δὲ χρὴ δυνατωτέρην τήνδε· ἐμπάσσειν δὲ καὶ νίτρου καὶ πεπέρεος. ἔστω δὲ λεπτὰ σησθέντα κρησέρῃ· μέγα δὲ ἐς δύναμιν τῶν παρέντων καὶ τὸ καστόριον· καὶ ἄλειμμα, ξύν τινι λίπαϊ τῶν εἰρημένων, πολλὸν δὲ δυνατώτερον καὶ πιπίσκειν ξὺν μελικρήτῳ. τὸ δὲ πλῆθος ὁκόσον ἐπὶ ληθαργικῶν ἴσμεν· ξυντεκμαίρεσθαι δὲ καὶ τὴν ἡλικίην καὶ τὴν γνώμην τοῦ νοσέοντος, εἰ πιεῖν ἐς πλεῦνας ἡμέρας ἑτοῖμος. ἔστι δὲ καὶ χρίσματα κρέσσονα τῆς τέγξιος, εὐφορέστερά τε καὶ δυνατώτερα. οὔτε γὰρ περιρρέει ἐς τὸ τῶν στρωμάτων αἶσχος· ἀχάριστον γὰρ

τοῖσι κάμνουσι τὸ τοιόνδε, καὶ προσίζεται τῷ σκήνεϊ, ἔς τε τὰ ξυντακέντα ὑπό τε τῆς ἀλέης ἀνεπόθη.[4] ἀλλὰ καὶ τὸ ἀΐδιον αὐτέων ὀνηϊστόν, περιρρέει γὰρ ἡ τέγξις. ὕλη δὲ ἀλειφάτων μὲν ὁκόσα μοι λέλεκται· ξὺν αὐτέοισι δὲ καστόριον, ῥητίνη τερμίνθου τοῦ δένδρεος, εὐφορβίου, λημνήστιδος, πυρέθρου ἶσα· πεπέριος, χαλβάνης ἐς ἥμισυ· ξὺν νίτρῳ Αἰγυπτίῳ τριπλάσιον, κηροῦ ὁκόσον ἐς σύστασιν ὑγρήν. πολλὸν δὲ τουτέων φαρμακίη ποικιλωτέρη καὶ πλέον καὶ ἰδίῃ λέλεκται.[5] ἐπιπλάσματα τῇσι σκληρίῃσι καὶ τῇσι ἐντάσεσι τῶν μερέων ἐπιθετέον· ὕλη δὲ, λίνου σπέρμα, τῆλις, ἄλφιτον κρίθινον, μέλι, ἔλαιον ἔνθα πήγανον ἢ ἄνηθον ἐζέσθη, ἀλθαίης ῥίζα κοπεῖσα καὶ ἐν μελικρήτῳ ἑψηθεῖσα, ὡς κηροειδὴς γενέσθαι· ἔστω δὲ εὐαφέα καὶ προσηνέα τῇ ξυστάσι. ἢν μὲν ὦν ἄπυροι ἔωσι ἔτι, ἢ σμικρὸν ἐπιπυρεταίνωσι, τάδε χρὴ πρήσσειν οὐκ ἀλεγίζοντα τῆς θέρμης.

Ἢν δὲ πυρετοὶ ὀξέες ἔωσι καὶ ἡ ἄλλη νοῦσος σμικροτέρη τῶνδε φαίνηται, καὶ ἐς τὸν κίνδυνον οἵδε ξυνεπείγωσι, πρὸς τούσδε χρὴ τὴν δίαιταν καὶ τὴν ἄλλην θεραπείην ἁρμόζεσθαι. τροφῇσί τε ὧν τελέως λεπτῇσι, εὐπέπτοισι χρέεσθαι· καὶ τῇ εὐκαιρίῃ προσεκτέον νῦν μᾶλλον· καὶ τοὺς παροξυσμοὺς ὑποστέλλεσθαι ἐς πᾶσαν ἰητρείην, καὶ τὸ ξύμπαν τοῖσι πυρετοῖσι προσκέεσθαι χρή.

Ἢν δὲ πρόσω προήκῃ χρόνῳ καὶ τὴν κεφαλὴν ἐν αἰτίῃ ἴσχῃ, σικύην χρῆ ἐς τὸ ἰνίον προσβάλλοντα, αἱμάσσειν ἀφειδέως. καὶ γὰρ φλεβοτομίης ὀνίνησι μᾶλλον, καὶ τὰς δυνάμιας οὐκ ἀφαιρέει. προτέρη δὲ μεσηγὺ τῶν ὠμοπλατέων κουφὴ τιθέσθω ἐς ἀντίσπασιν τῆς ἐν τῷ ἰνίῳ.

Παρελύθη κοτὲ καὶ κατάποσις, ἥπερ μούνη ἀποπλήκ-

[4] I have ventured to substitute *ἀχάριστον* for *ἄχρηστον*, and *καὶ* for *εἰ*. Ermerins changes *ἄχρηστον* into *εὔχρηστον*, and otherwise introduces very many alterations into the text.

[5] The text is very unsatisfactory.

τοισι ἄλκαρ ἐστὶ σωτηρίης, εἴς τε τὴν τῆς τροφῆς κατάποσιν καὶ ἐς τὴν τῶν φαρμάκων πάροδον. οὐ γὰρ ἀτροφίης καὶ λιμοῦ κίνδυνος μοῦνον, ἀλλὰ καὶ βηχὸς, καὶ δυσπνοίης, καὶ πνίξιος. κὴν γὰρ καὶ ἐγχέῃ τις εἰς τὸ στόμα ὑγρὸν σιτίον, ἐς τὴν ἀρτηρίην ὑπορρέει, οὔτε τῶν παρισθμίων ξυμπιπτόντων ἐς τὸν ὠσμὸν τῶν σιτίων, οὔτε τῆς ἐπιγλωττίδος ἐνιζούσης ἐς τὴν ἑωυτῆς ἕδρην, ἥτις ἐπίθημα τῆς ἀρτηρίης πέφυκε. χρὴ ὧν μελίκρητον ἢ χυλὸν ἐγχέαντα μυστίλῃ μακρῇ ὑπεραίροντα ὑπὲρ τῆς ἀρτηρίης ἐς τὸν στόμαχον ἐγχέειν. τόδε γὰρ ἔτι ἐς κατάποσιν ὑπουργέει· εἰ δ' ὁ νοσέων ἐς ὄλεθρον ἴῃ ὕστατον, ὁ δὲ αὐχὴν σὺν τῇ ἀναπνοῇ πηγνύηται, τόν τε αὐχένα καὶ τὸν ἀνθερεῶνα θερμάσμασι χρίειν τε καὶ πυριῆν. ματαιόπονοι δὲ καὶ ἀΐδριες ὁκόσοι σικύην ἐς τὸν ἀνθερεῶνα προσβάλλουσι ἐς εὐρύτητα τοῦ στομάχου. οὐ γὰρ διαστάσιος χρέως ἐς ἔνθεσιν τῆς τροφῆς, ἀλλὰ ξυμπτώσιος ἐς κατάποσιν. προσδιαστέλλει δὲ σικύη, κὴν καταπίνειν θέλῃ, ἐπίσχει τῇ ἀποστάσι τε καὶ ἀνθολκῇ· ἐπανιέναι δὲ χρὴ ἐς τὴν περιστολὴν τῆς καταπόσιος· πρὸς δὲ τουτέοισι τὴν ἀρτηρίην πληροῖ ἐς κίνδυνον ἀποπνίξιος. ἀλλ' οὐδ' εἰ ἔνθα καὶ ἔνθα τοῦ βρόγχου θείης ἀρήγει· μύες γὰρ καὶ νεῦρα, καὶ τένοντες, καὶ φλέβες ἐπίπροσθεν ἔασι αὐτέου.

Κύστις δὲ καὶ τὸ χαλαρὸν ἀρχοῦ ἄλλοτε μὲν ἐς ἔκκρισιν παρεῖται, καὶ ἔστι τῶν περιττῶν ἀεὶ ἔντερα[6] πλήρεα, κύστις δὲ καὶ ἐς ὄγκον μέγιστον ἀείρεται, ἄλλοτε δὲ εἰς κάθεξιν αὐτέων, διαρρέει γὰρ τὰ περιττὰ ὡς δι' ἀψύχων. ἔνθα ὧν ἐς μὲν τὴν κύστιν τῷ καθετῆρι ὀργάνῳ οὐκ εὔτολμον χρέεσθαι·

[6] The common reading, ἰόντα, is evidently inadmissible; and although Ermerins changes it into ἰόντων, I cannot see that even then the text is much improved. I flatter myself that my amendment is both natural and obvious when suggested. See further towards the end of the chapter, where this term occurs.

κίνδυνος γὰρ σφακελίζειν τῇ κύστι, ἠδὲ σπασμὸν διδόναι τῷ ἀνθρώπῳ. ὑποκλύζειν δὲ μὴ πολλῷ πλήθεϊ τοῦ χυλοῦ κρέσσον· κὴν ἐκκοπρωθῇ τὸ ἔντερον, προσενιέναι ξὺν ἐλαίῳ καστόριον. ἐλπὶς δὲ μούνη καὶ πάντων ὁμοῦ τῶν παρέτων, καὶ ἰδίῃ τῶν μερέων, ἡ εἰς ἔλαιον ἐνίζησις. ὁ δὲ τρόπος αὐτέης ἐν τοῖσι χρονίοισι εἰρήσεται.

Κεφ. ε΄. Θεραπεία παροξυσμοῦ Ἐπιληπτικῶν.

Τῆς ἐπιληψίης ὀλεθρίη μὲν ἡ πρωτίστη κατάπτωσις, ἢν ὀξέως εἰσβάλλῃ ἡ νοῦσος. ἔκτεινε γάρ κοτε καὶ ἡμέρῃ μιῇ. κινδυνώδεες δὲ καὶ οἱ ἐν τῇσι περιόδοισι παροξυσμοί. διὰ τάδε μὲν ὧν καὶ ἐν τοῖσι ὀξέσι καταγέγραπται ἡ ἐπιληψίη· ἢν δὲ ἐς μελέτην μὲν ἵκῃ τοῦ κακοῦ ὥνθρωπος, ἡ δὲ νοῦσος ἀπρὶξ ἐμφῦσα ἔχηται, οὐ χρονίη μοῦνον γίγνεται, ἀλλὰ μετεξετέροισι αἰωνίη. ἢν γὰρ ὑπερβάλλῃ τὴν ἀκμὴν τῆς ἡλικίης, ξυγγηρᾷ τε καὶ ξυναποθνήσκει.

Ὁκόσα μὲν ὧν ὡς χρονίῃ ἐστὶν ἰητήρια ἐν τοῖσι χρονίοισι λελέξεται· ὁκόσα δὲ ἐς τὸ τάχος τοῦ ὀλέθρου πρηκτέα, τῶνδε τὰ πλεῦνα μὲν ἐπὶ τοῖσι ἀποπληκτικοῖσι λέλεκται, φλεβοτομίη, κλύσματα, χρίσιες, σικύη. τάδε γὰρ ἐς ἀνέγερσιν δυνατώτατα. ὁκόσα δὲ ἴδια καταπτώσιος ἄκεα, τάδε νῦν φράσω. παιδίοισι μὲν ὧν οἷσι ἐκ διαφθορῆς, ἢ ἐκ ψύξιος ἰσχυρῆς, ξύνηθες τὸ πάθος, ἔμετος, ἢ σιτίων, ἢ φλέγματος, ἢ ἄλλου χυμοῦ τινος ὀνηϊστόν. πτίλα δὲ ἰρίνῳ μύρῳ δευθέντα ναυτίην ἐρεθίζει· ἀτὰρ καὶ τὸ ἴρινον οὐκ ἄχρηστον εἰς τὴν τῶν παρισθμίων χρίσιν. ξυμπιέζειν δὲ τὴν λαγόνα πρηέως ἐπὶ γαστέρα ἐκκρεμὲς προβάλλοντα τὸ παιδίον. τόδε γὰρ τὸ σχῆμα πρὸς ἔμετον ῥήϊστον· ἢν δὲ καὶ σπᾶται ἢ διαστρέφηται τὴν κάτω γνάθον, ἢ τῷ χεῖρε καὶ τὰ σκέλεα ῥίπτηται, καὶ ξύμπας τιταίνηταί οἱ ὦψ, τὰ γυῖα ψηλαφίῃ ξὺν λίπαϊ μαλθάσσειν, ἀπιθύνειν τε τῆς ὄψιος τὰ διάστροφα·

πρηέως δὲ διακρατέειν, ὡς μὴ διαστρέφηται τὰ ἰθέα. τὰ ψυχρὰ πυριῆν ἢ πιναροῖσι ἐρίοισι ἢ παλαιοῖσι τρύχεσι· διαχρίειν τε τὴν ἕδρην μέλιτι ξὺν πηγανίνῳ ἐλαίῳ, ἢ ξὺν νίτρῳ, ἢ ῥητίνῃ ὑγρῇ ξὺν τοῖσδε, καὶ διωθεῖν πρηέως ἔσω τῆς ἕδρης. τάδε γὰρ φυσέων ἀγωγά· φύσας δὲ διεξίουσι ἐπὶ τῆσδε τῆς νούσου παῖδες. ἢν δὲ καταπίνειν δύνωνται, διδόναι τοῦδε τοῦ φαρμάκου· καρδαμώμου μέρος ἕν, χαλκοῦ κερ. ά. τάδε ξὺν μελικρήτῳ πιπίσκειν. ἢ γὰρ ἐξήμεσαν ξὺν τοῖσι ἐν τῷ στομάχῳ πιέζουσι, ἢ ὑπηλάθη ἡ γαστήρ. ἄριστον δὲ ἔκλειγμα καὶ τόδε· τοῦ καρδαμώμου, καὶ σινήπιος, καὶ ὑσσώπου τῆς κόμης ἴσα, ἴριδος τῆς ῥίζης μέρος ᾱ, ξὺν νίτρου διπλασίῳ, πεπέριος ἐς τρίτον, μέλιτι φυράσαντα ὁμοῦ τὰ πάντα, διαστήσαντα τὴν γένυν ἐς τὸ στόμα ἐγχέειν, ἀτὰρ καὶ ἔτι προσωτέρω τῶν παρισθμίων, ὅκως καταπίοιεν. τάδε μὲν ὧν παιδίοισι· τοῖσι δὲ νεηνίῃσι καὶ τάδε ξύμφορα. ἀτὰρ καὶ φάρμακα δυνατώτερα ἐς ἔμετον αἱρέεσθαι, νάρκισσου βολβοὺς, σινήπιος καὶ ὑσσώπου ἴσα, καὶ χαλκοῦ καὶ πεπέριος, μοίρης τῶν προτέρων ἐς ἥμισυ, σὺν μέλιτι φυράσαντα διδόναι· τάδε μὲν ὧν ἐς ἀνέγερσιν τοῦ παροξυσμοῦ· τὰ δὲ ἐς λύσιν τοῦ νοσήματος ἐν τοῖσι χρονίοισι λελέξεται.

Κεφ. ϛ′. Θεραπεία Τετάνου.

Νῦν μάλα χρὴ κοίτην μαλακὴν, εὐαφέα, λείην, προσηνέα, θερμὴν ἔμμεναι. ἀπηνέα γὰρ καὶ σκληρὰ καὶ τιταινόμενα τὰ νεῦρα ὑπὸ τῆς νούσου γίγνεται. ἀτὰρ καὶ τὸ δέρμα πᾶν καρφαλέον καὶ τρηχὺ περιτέταται, τὰ πρόσθεν εὔτροχα βλέφαρα μόγις τοῖσι ὀφθαλμοῖσι ἐπιμύει. ὀφθαλμοὶ δὲ ἀτενέες, ἐνδεδινημένοι. ἀτὰρ καὶ τὰ ἄρθρα ξυνδέδεται οὐ κινεύμενα τῇ τάσι. ἔστω δὲ καὶ ὁ οἶκος ἀλεεινὸς, κὴν θέρεος ᾖ, μὴ μέχρι ἱδρώτων, ἢ ἐκλύσιος. ἐς συγκοπὴν γὰρ ἡ νοῦσος

ῥέπει. χρὴ δὲ μηδὲ ἐς τὰ ἄλλα τὰ μεγάλα ἄκεα μέλλειν· οὐ γὰρ καιρὸς ἀμβολῆς. εἴτε ὦν διὰ ψύξιν ἄνευ φανερῆς προφάσιος γένοιτο τέτανος, εἴτε ἐπὶ τρώματι, εἴτε ἐπ᾽ ἀμβλώσει γυναικὸς, φλέβα τὴν ἐπ᾽ ἀγκῶνι τάμνειν. προμηθευόμενον καὶ τὴν πίεσιν τοῦ βραχίονος ἐν τῇ ἐπιδέσι, ὡς ἐς ἄνεσιν ἔχοι, καὶ τὴν τομὴν ὡς εὐαφέως καὶ ῥηϊδίως γένοιτο. τάδε γὰρ σπασμῶν προκλήσιες· καὶ ἐσάπαξ ἀφαιρέειν εὐμέτρως, μὴ μέχρι λειποθυμίης καὶ περιψύξιος. μηδ᾽ ἐπ᾽ ἀσιτίης ἔῃ· ψυχρὸν καὶ ξηρὸν λιμός. διδόναι ὧν μελικρήτου παχέος ἀκρητεστέρου, καὶ πτισάνης χυλοῦ ξὺν μέλιτι. τάδε γὰρ καὶ παρισθμίοισι ἐς ἔκθλιψιν ἀπονώτατα, καὶ στομάχῳ ἐς κατάποσιν λεῖα καὶ ῥήϊστα, καὶ ἐς μάλθαξιν κοιλίης μαλακώτατα, καὶ ἐς δύναμιν δυνατώτατα· τὸ δὲ ξύμπαν σκῆνος ἐρίοισι κατειλίχθω δεδευμένοισι ἐλαίῳ γλευκίνῳ, ἢ κροκίνῳ, ἐν οἷς ἥ λιβανωτὶς, ἢ κόνυζα, ἢ ἀρτεμισίη ἐνήψηται. καὶ τὰ πάντα θερμὰ ἐς δύναμιν καὶ ἐς θίξιν ἔστω· χρίειν δὲ τῷ διὰ τῆς λημνήστιδος, καὶ εὐφορβίου, καὶ νίτρου, καὶ πυρέθρου ἀλείμματι· προσβάλλειν δὲ τοῖσδε τοῦ καστορίου συχνόν· εὖ δὲ καὶ τοὺς τένοντας ξυλλαμβάνειν τοῖσι ἐρίοισι, καὶ χρίειν καὶ τὰ παρ᾽ οὓς καὶ ἀνθερεῶνα. τάδε γὰρ μάλιστα πάσχει τε δεινὰ καὶ τείνει.[1] πυριῆν δὲ κούφοις θερμάσμασι τένοντας καὶ κύστιν, μαρσίποις ἔχουσι κέγχρον πεφωγμένην, ἢ κύστεσι βοῶν ἐλαίου θερμοῦ ἡμιπλῆρέσι, ὡς εἰς πλάτος ἐπικέηνται τῶν πυριωμένων χωρίων. ἐβιήσατό κοτε ἀνάγκη πυριῆσαι κεφαλὴν, οὐκ ἀσφαλὲς μὲν αἰσθήσεσι, νεύροισι δὲ ἀγαθόν. τάσδε μὲν γὰρ ὀμίχλης ἐπ᾽ ἀναφορῇ ἀτμῶν πίμπλησι, ἀνίησι δὲ τὰ νεῦρα.[2] χρὴ οὖν τῷ τρόπῳ

[1] The common reading, *τείνει*, Ermerins alters to *κτείνει*, on the authority of a Parisian MS. Maittaire holds *τείνει* to be an example of an active verb taken in a passive signification (ed. Wigan). We would render it by *tenduntur, entenduntur*, "we are on the stretch." Similar examples occur in Latin; as, "prora avertit." Virg. Æn. i. 104.

[2] I have adopted the conjectural arrangement of the words introduced by Ermerins.

τε τῆς πυρίης ὡς ἀσφαλεστάτῳ χρέεσθαι, καὶ ὕλῃ μὴ σφόδρα βαρυόδμῳ μιῇ· ἀλλὰ ὕλη μὲν ἔστω ἔλαιον τὸ ἐν κύστεσι ἄκνισον ἐν διπλῷ ἀγγείῳ ἐψηθὲν, ἢ ἅλες λεπτοὶ ἐν τῷ μαρσιπίῳ. κέγχρος γὰρ καὶ λίνου σπέρμα εὐαφέα μὲν, ἀτμώδεα δὲ καὶ βαρύοδμα. τρόπος δὲ πυρίης· ὑποτετάσθαι δεῖ τοῖς τένουσι ὑπτίοισι τὰ πυριάματα ἄχρι τῆς κορυφῆς· προσωτέρω δὲ ἐπὶ τὸ βρέγμα μὴ προβαίνειν. τόδε γὰρ τὸ χωρίον ἁπάσης μὲν τῆς αἰσθήσιός ἐστι κοινὸν καὶ ἀπὸ τοῦδε πᾶσαι αἱ ἀφέσιες ὠφελίης τε καὶ βλάψιος· ἢν δὲ ἐπιπλάσσειν δέῃ τοὺς τένοντας, νέρθεν ἔστω τοῦ ἰνίου.[3] ἀνωτέρω γὰρ εἰ θείης, τὴν κεφαλὴν πλήσεις ἀτμῶν τοῦ λίνου σπέρματος καὶ τῆς τήλεως· ἐπὶ δὲ τοῖσι ἐπιπλάσμασι ἀγαθὸν ἡ σικύη ἐς τὸ ἰνίον τῆς ῥάχιος ἑκατέρωθεν· ἔστω δὲ φειδὼ πολλὴ τῆς φλογός· ὀδυνηρὸν γὰρ καὶ σπασμῶδες τῶν χειλέων τῆς σικύης ἡ ἀμφίθλασις. χρὴ ὧν ἐς δηρὸν ἕλκειν καὶ μαλθακῶς μᾶλλον, ἢ ἀθρόον ἐν ὀλίγῳ χρόνῳ. ὧδε γὰρ ἄν σοι κυρτωθείη τὸ χωρίον ἀπόνως, ὅπερ ἐπιτάμνειν χρή. τέκμαρ δέ σοι τῆς αἱμάξιος τῆς συμμετρίης ἡ δύναμις γιγνέσθω. τάδε μὲν ὧν τῶν ἄνευ ἑλκέων τετάνων τὰ ἄκεα.

Ἢν δὲ ἐπὶ τρώματι σπασμὸς γένηται, ὀλέθριον μὲν καὶ δυσέλπιστον· ἀρήγειν δὲ χρή· μετεξέτεροί τε γὰρ καὶ ἐκ τοιῶνδε ἐσώθησαν. χρὴ ὧν, πρὸς τῇ ἄλλῃ ἰητρείῃ καὶ τὰ ἕλκεα ἰῆσθαι, τέγξι θερμαινόντων, ἄσσα μοι λέλεκται, καὶ πυρίῃ καὶ ἐπιπλάσμασι, φαρμάκοισί τε ὁκόσα ῥηϊδίως θερμαίνει τε καὶ πολλὸν τεύξει πῦον. ξηρὰ γὰρ ἐπὶ τετάνῳ τὰ ἕλκεα. ἔστω ὧν λιβανωτοῦ τῆς μάννης, καὶ πολίου τῆς κόμης, καὶ ῥητίνης ἀπὸ τερμίνθου καὶ πίτυος τῶν δενδρέων, καὶ ἀλθαίης ῥίζης, καὶ πηγάνου καὶ κονύζης τῆς βοτάνης. τάδε χρὴ συμμίσγειν τοῖς ἐπιπλάσμασι, τὰ μὲν τήκοντα, τὰ δὲ ἐμπάσσοντα, τὰ δὲ ξὺν ἐλαίῳ προλεαίνοντα· ἐν μελι-

[3] The common reading, ὄρθιον ἔστω τὸ ἰνίον, is altered as above by the joint labours of Wigan and Ermerins.

κρήτῳ δὲ τὴν ἀλθαίην κεκομμένην προεψεῖν· ἐπιπάσσειν δὲ τῷ ἕλκεϊ καὶ τοῦ καστορίου· οὐ σμικρὴ δὲ ἡ ἔνθεν ἀλέη ὅλῳ τῷ σκήνεϊ, ὅτι καὶ τὰ ῥίγεα τὰ ἀπὸ τῶν ἑλκέων κακοήθεα. ἐγχρίειν δὲ τὰς ῥῖνας τῷ καστορίῳ ξὺν κροκίνῳ λίπαϊ· ἀλλὰ καὶ πιπίσκειν τοῦδε ξυνεχέως ὁκόσον ὁλκῆς τριώβολον· ἢν δὲ πρὸς τόδε ἀπαυδήσῃ ὁ στόμαχος, μεσηγὺ σιλφίου ῥίζης διδόναι τῆς ὁλκῆς τὸ ἶσον τῷ καστορίῳ, ἢ σμύρνης, τοῦ σιλφίου ἥμισυ. ἅπαντα δὲ ξὺν μελικρήτῳ πιπίσκειν. εἰ δὲ εὐπορίη ὀποῦ τοῦ σιλφίου τοῦ ἀπὸ τῆς Κυρήνης γένοιτο, τόνδε χρὴ μέλιτι ἑφθῷ ἐνειλίξαντα, ὁκόσον ὀρόβου μέγεθος, καταπιεῖν διδόναι. ἄριστον γὰρ ὧδε, ὡς τὴν ὑπερώην λάθοι παραλλάξας· δριμὺς γὰρ καὶ τὴν ἐρυγὴν ἀπηνὴς, κάκοδμος ἐών. ἢν δὲ μὴ δύνηται ὧδε καταπιεῖν, μελικρήτῳ λύσαντα διδόναι. ἀπάντων γὰρ τῶν καταποτῶν δυνατώτερον, ὁκόσα πέφυκε ἀλεαίνειν τε καὶ ὑγραίνειν, καὶ ἀνιέναι τῆς τάσιος, καὶ μαλθάσσειν νεῦρα. ἢν δὲ μηδὲν καταπίνωσι, ἐς τὴν ἕδρην ἐγχέειν ξὺν ἐλαίῳ, τοῦ καστορίου. τῷδε καὶ χρίειν τὴν ἕδρην ξὺν λίπαϊ ἢ μέλιτι· τῷδε καὶ τὴν κύστιν τέγγειν τε καὶ χρίειν ἐς πάχος ξὺν κηρῷ τήξαντα. ἢν δὲ καὶ φύσας καὶ κόπριον ἄγειν καιρὸς ᾖ, τῆς ἱερῆς τοῦ καθαρτηρίου ὁλκῆς < δύο ξὺν μελικρήτῳ καὶ ἐλαίῳ ἐνιέναι. ξὺν γὰρ τῷ ἄγειν τάδε ἔτι καὶ τὸ ἔντερον καὶ τὴν κάτω κοιλίην ἐκπυριῇ. ποικίλον γὰρ καὶ θερμὸν φάρμακον ἡ ἱερή.

Κεφ. ζ'. Θεραπεία Συνάγχης.

Δοιαὶ συνάγχης ἔασι ἰδέαι. ἡ μὲν σὺν θερμασίῃ καὶ μεγάλῃ πρήσι τῶν παρισθμίων, καὶ ἐξογκώσι ἔξω· ἀτὰρ καὶ ἡ γλῶσσα, καὶ ὁ γαργαρεὼν, καὶ πάντα τὰ τῇδε μέρεα ἐς ὄγκον ἀείρεται· ἡ δὲ ἑτέρη ξύμπτωσίς ἐστι τουτέων ἠδὲ ἐς τὸ ἔσω πίεσις, ξὺν ἀγχόνῃ μέζονι, ὡς δοκέειν τὴν φλεγμασίην εἴσω

μέσφι τῆς κραδίης ἐρηρεῖσθαι. τῇδε χρὴ μάλιστα ὠκέως ἀρήγειν· τῇδε γὰρ καὶ ὠκέως θνήσκουσι.

Ἤν μὲν ὦν ἀπὸ κραιπάλης καὶ οἰνοφλυγίης ἔωσι, ὑποκλύζειν αὐτῆμαρ. ἀλλὰ καὶ δισσοῖς κλύσμασι, τῷ μὲν ξυνήθεϊ, ὡς ἄγειν κοπρώδεα· τῷ δὲ ὡς ἀποσπᾶσθαί τι τῶν χυμῶν ἀπὸ τῶν παρισθμίων τε καὶ θώρηκος. ἔσται ὧν, ἀλλὰ μήτε ἀκρητεστέρη, ... [1] καὶ κενταυρίου καὶ ὑσσώπου ἐψήματα. τάδε γὰρ καὶ φλεγμάτων ἀγωγά. κὴν δὲ ἀπὸ λεπτῆς διαίτης ἔωσι, τάμνειν φλέβα τὴν ἐπ' ἀγκῶνι. μέζονα δὲ τὴν τομὴν σχάζειν, ὅκως ῥοιζηδὸν ἠδὲ ἀθρόον ῥέῃ τὸ αἷμα. ὅδε γὰρ ὁ ῥόος ἱκανὸς μὲν ὡς ὤκιστα θερμασίην πρηῦναι, δυνατὸς δέ ἀγχόνην λῦσαι καὶ πάντα μειῶσαι. οὐκ ἀγεννὲς δὲ καὶ μέχρι λειποθυμίης ἄγειν, μὴ μέντοι λειποθυμέειν. μετεξέτεροι γὰρ ξὺν τῇ πληγῇ ἐξέθανον ἐπὶ τῇ λειποψυχίῃ. . . . . ἢ δεσμοῖσι σφίγγοντες ὑπὲρ σφυρὰ καὶ γούνατα· ἄριστον δὲ καὶ ὑπὲρ καρποὺς ἐς πήχεας καὶ ὑπὲρ πήχεας ἐς βραχίονα· ἢν δὲ καταπίνειν ῥῄϊστον ᾖ, ἐλατήριον διδόναι ξὺν μελικρήτῳ καὶ ὀρρῷ γάλακτος, ὁκόσον ἂν καθῆραι ἱκανὸν ᾖ τὸν ἄνθρωπον. ἐλατήριον δὲ τοῖσδε τῶν ἄλλων καθαρτηρίων κρέσσον· ξύμφορον δὲ καὶ κνέωρον καὶ νᾶπυ. τώδε γὰρ ἄμφω τὰς κοιλίας καθαίρει· ἐπὶ δὲ τοῖσι ἢν μὴ ἐνδίδωσι αἱ πρήσιες, πρὸς τὸν οὐρανὸν ἀνακλάσαντα τὴν γλῶσσαν τάμνειν τὰς ἐν αὐτέῃ φλέβας. κὴν εὐρόως καὶ πολλὸν ῥυῇ τὸ αἷμα, τῶν ἄλλων μᾶλλον ἂν ὤνησε. τέγξιες ἐπὶ τοῖσι φλεγμαίνουσι, τὰ πρῶτα μὲν στύφουσαι, ὅκως ἐς παλίρροιαν ἴωσιν αἱ ὕλαι· ἔριά τ' ὧν πιναρὰ ξὺν οἰσύπῳ, δευθέντα οἴνῳ καὶ ἀλείφατι τῷ ἀπὸ τῆς ἐλαίης τῆς ὄμφακος. ἀτὰρ καὶ τὰ ἐπιπλάσματα ἴκελα τῇ τέγξι, φοίνικες ἐν οἴνῳ δεδευμένοι, λεῖοι ξὺν ῥοδίοισι πετάλοισι. ὡς δὲ γλίσχρον

[1] Although some words certainly appear to be wanting here and a short distance below, there is no lacuna in either place, in any of our British MSS.

τε καὶ μαλακὸν ἔῃ τὸ ἐπίπλασμα, καὶ ἄλητον ἔστω, ἢ λίνου σπέρμα, καὶ μέλι, καὶ ἔλαιον, ἐς τὴν ἁπάντων μίξιν. ἢν δὲ ἐς πύησιν τρέπηται, τοῖσι θερμοῖσι χρέεσθαι, οἷσπερ καὶ ἐπὶ τῆς ἑτέρης συνάγχης. τῆλις ὧν ἔστω τὸ ἄλητον, καὶ μάννα, καὶ ῥητίνη τὰ τηκτά· καὶ πολίου κόμη ἐμπασσέσθω. καὶ πυρίη θερμὴ σπόγγοισι δάφνης τοῦ καρποῦ καὶ ὑσσώπου ἐψήματι. ἐς δὲ ἐμπύησιν δυνατώτατον, πελιάδων ἢ κυνῶν κόπρον προσεπιπάσσειν λεπτὴν ἀπὸ κρησέρης· διακλύσματα δὲ, μελίκρητον ξὺν φακῆς ἢ ὑσσώπου ἐψήματι, ἢ ῥόδων, ἢ φοινίκων, ἢ ὁμοὺ πάντων. ἐγχρίειν δὲ τὸ στόμα πᾶν μέχρι τῆς ἔσω φάρυγγος, ἁπλοῖσι μὲν,—χυλῷ μόρων, ῥοιῶν ὕδατι λεανθέντων, ἢ φοινίκων ἐψήματι· φαρμάκοισι δὲ τῇ διὰ τῶν μόρων, ἢ καὶ τῇ βησασᾷ, καὶ χυλῷ ῥοὸς, καὶ τῇ διὰ τῶν χελιδόνων. ἢν δὲ ἕλκεα ἐσχάρων ἔωσι, διακλύσματα τάδε καὶ ἀνακογχυλισμοὶ, ὑσσώπου ἀφεψήματι ἐν μελικρήτῳ, ἢ σύκων τῶν πιόνων ἐν ὕδατι καὶ ἐπὶ τοῖσδε ἄμυλος διεθεὶς ἐν μελικρήτῳ, ἢ πτισάνης χυλῷ, ἢ τράγου.

Ἐπὶ δὲ τῆς μετὰ ξυμπτώσιος συνάγχης, ἔσωθεν ἔξω ἄγειν πάντα, καὶ ὑγρὰ, καὶ θέρμην, καὶ σάρκα πᾶσαν, ὡς ἐξογκέῃ ἔξω τὸ πᾶν. ἔστωσαν ὧν θερμαὶ αἱ τέγξιες ξὺν πηγάνῳ καὶ ἀνήθῳ, ἐμπασσομένου νίτρου· καὶ ἐπιπλάσματα ξὺν τουτέοισι τὰ πρόσθεν. ἀγαθὸν δὲ κηρωτὴν σὺν νίτρῳ καὶ σινήπι τιθέναι ἐς θερμασίην. θερμασίη δὲ ἡ ἐς τὰ ἔξω τὰ τοιάδε ἰῆται. ἀτὰρ ἠδὲ ἐξογκέει ἐς τὸν αὐχένα· ὄγκος δὲ περιπνευμονίης ῥύεται ἐπαιωρεύμενος ἔξω· εἴσω δὲ τοῖσι συναγχικοῖσι ὀλέθριον κακόν· ὁκόσοι δὲ ὑπ᾽ εὐλαβίης τῆς ἐπὶ τῆς συνάγχης πνιγὸς τὴν ἀρτηρίην ἔταμον ἐς ἄναπνοὴν, οὔ μοι δοκέουσι πεῖρῃ τὸ πρῆγμα πιστώσασθαι· ἥ τε γὰρ θερμασίη τῆς φλεγμασίης μέζων ἐκ τοῦ τρώματος γίγνεται καὶ προστιμωρέει τῇ πνιγὶ, καὶ βήσσουσι· ἢν δὲ καὶ ἄλλως ἐκφύγωσι τόνδε τὸν κίνδυνον, οὐ ξυνάγεται τοῦ τρώματος τὰ

χείλεα. ἄμφω γὰρ χονδρώδεα καὶ ἀξύμφυτα. * *
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Κεφ. η'. Θεραπεία τῶν κατὰ τὴν Κιονίδα παθῶν.

Τῶν παθέων ὁκόσα ἀμφὶ τὴν κιονίδα γίγνεται, τὰ μὲν ὑποτάμνειν χρὴ, ἀλλ' οὐ τοῦ παρεόντος λόγου ἡ τῶνδε χειρουργίη· τὰ δὲ ὡς ὀξέα ἰῆσθαι. ῥηϊδίως γὰρ πνίγει καὶ δυσπνοίῃ τινὰ τουτέων κτείνει. τοιάδε μέντοι ἐστὶ, ἣν καλέομεν σταφυλήν τε καὶ κιονίδα. ἄμφω γὰρ ξὺν φλεγμασίῃ καὶ πάχεϊ καὶ μήκεϊ ξυνίστανται, ὡς ἐς τὴν ἀρτηρίην ἐκκρεμέα γίγνεσθαι· ἴσῳ μὲν πάχεϊ ἀπὸ τῆς βάσιος μέσφι ἄκρου τοῦ οὐρανοῦ ὁ κίων· ἀνίσῳ δὲ ἡ σταφυλή. τῆσδε γὰρ ἰσχνὴ μὲν ἡ ἀπὸ τοῦ οὐρανοῦ βάσις· ἐς δὲ τὸ ἄκρον στρογγύλη καὶ παχεῖα, ξὺν ἐρυθήματι, ἢ πελιδνώσι· τῇδε καὶ σταφυλὴν ἐπίκλησιν ἔσχηκε τὸ πάθος. τοῖσι ὧν χρὴ ὠκέως ἀρήγειν. ὤκιστος γὰρ ὁ ἀπὸ πνιγὸς ὄλεθρος.

Ἢν μὲν ὦν νεηνίαι οἱ πεπονθότες ἔωσι, τάμνειν τὴν ἐπ' ἀγκῶνι φλέβα, ἠδ' ἀθρόον κενοῦν μέζονι τῇ τομῇ. ὡς γὰρ ἀπ' ἀγχόνης ἀπέλυσε τῆς πνιγὸς ἡ τοιήδε ἀφαίρεσις· δεῖ δὲ ὑποκλύζειν κλυσμῷ πρηεῖ, ἔπειτα δὲ δριμέϊ ἄλλοτε καὶ ἄλλοτε, ἔς τ' ἂν ἑλκύσῃ τι ἄνωθεν ἐς μετάστασιν. περικεέσθωσαν δὲ καὶ δεσμοὶ σφίγγοντες ἄκροισι τοῖσι σκέλεσι ὑπὲρ σφυρὰ καὶ γούνατα καὶ ὕπερθεν καρπῶν καὶ πήχεων ἐς βραχίονας. εἰ δέ τι ἡ πνὶξ ἐπισπέρχοι, σικύην ἐπὶ τὸ ἰνίον, ἠδὲ ἐς τὸν θώρηκα προσβάλλειν, καὶ τουτέων ἐντάμνειν τινὰ· πρήσσειν τε ἅπαντα, ὁκόσα μοι ἐν τῇ συνάγχῃ λέλεκται. ωὐτὸς γὰρ ἀμφοῖν ὀλέθρου τρόπος· ἀλλὰ καὶ τοῖσι ἐς τὸ στόμα φαρμάκοισι τοῖσι αὐτέοισι χρέεσθαι καὶ στύψεσι καὶ

μαλθακτηρίοις, καὶ πυρίῃ τῇ ἔξωθεν, καὶ ἐπιπλάσμασι, καὶ ἐς τὸ στόμα ἐγχρίσμασι· περὶ δὲ τὸν κίονα ἢ τὴν σταφυλὴν ἔστω στῦμμα, ῥοὸς χυλὸς, μέλιτι ἢ ὕδατι λυθεῖσα ἀκακία, ὑποκιστὶς, γῇ Σαμίη, ἢ Λημνίη, ἢ Σινῶπις, ἠδὲ ὀμφάκιον· ἢν δὲ ἑλκώδης ἔῃ, κόμμι καὶ ἄμυλον δευθέντα ῥόδων ἢ φοινίκων ἀφεψήματι, καὶ πτισάνης, ἢ τράγου χυλός· ἐπὶ δὲ τοῦ κίονος ἔστω πλέον τι τῶν εὐτονωτέρων, διὰ σμύρνης τε καὶ κόστου, καὶ κυπέρου. ἀνέχεται γὰρ τῶνδε τῶν δριμέων ὁ κίων. ἢν δὲ ἔμπυος ὅδε ὁ χῶρος γένηται, μετεξετέροισι ἠδὲ τὰ τῆς ὑπερώης ὀστέα ἐφθάρη, καὶ ἐς μακρὸν φθίνοντες τὸν βίον ἐτελεύτησαν. τῶνδε μέντοι τὰ ἄκεα ἑτέρωθι λελέξεται.

Κεφ. θ'. Θεραπεία τῶν κατὰ τὴν Φάρυγγα λοιμικῶν παθῶν.

Πῇ μὲν ξυνὴ καὶ τῶνδε πρὸς τἄλλα πάθεα τὰ ἐν τοῖσι παρισθμίοισι ἰητρειη, πῇ δὲ ἰδίη. ἐπὶ φλεγμασίῃ καὶ ἀγχόνῃ, κλυσμοὶ, φλεβοτομίη, τέγξιες, ἐπιπλάσιες, πυρίη, διάδεσμοι, σικύη, πάντα τωὐτά. χρίσιες δὲ φαρμάκων δυνατωτέρων· οὐ γὰρ ἀτρεμέει τὰ ἕλκεα, οὐδὲ ἐσχάραι γίγνονται ἐπιπολῆς· ἀλλὰ κὴν ἰχὼρ ἀπὸ τουτέων εἴσω στάξῃ, ὥκιστα μὲν ἑλκοῦται τὰ μέρη, κὴν ἀσινέα ᾖ· ὥκιστα δὲ εἰς τὸ εἴσω νέμεται καὶ κτείνει. πυρὶ μὲν ὧν καίειν τὸ πάθος ἀρωγὸν, ἀλλ' ἀξύνετον διὰ τὸν ἰσθμόν· φαρμάκοισι δὲ πυρὶ ἰκέλοισι χρέεσθαι ἔς τε τὴν ἐπίσχεσιν τῆς νεμήσιος, ἀτὰρ ἠδὲ ἐς τὴν τῶν ἐσχαρέων ἔκπτωσιν. ἔστι δὲ στυπτηρίη ξὺν μέλιτι, κηκὶς, βαλαύστιον, ξηρὰ, ἢ ξὺν μελικρήτῳ. τοῖσι δὲ αὐτοῖς καὶ ἐμφυσῆν καλάμῳ, ἢ πτίλῳ, ἢ καυλῷ παχέϊ καὶ ἐπιμήκεϊ, ὡς τῶν ἑλκέων θιγγάνειν τὰ φάρμακα.[1] ἄριστον δὲ καὶ χαλ-

[1] Ermerins introduces most extensive alterations in this passage; but I have not ventured to adopt any of them. I have merely introduced ἢ after ξηρά, which the sense absolutely requires.

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κῖτις ὀπτὴ ξὺν καδμίῃ λείῃ ξὺν ὄξεϊ· ἔστὼ δὲ μοίρης διπλάσιον τῆς καδμίης, καὶ ῥήου ἡ ῥίζα ξύν τινι ὑγρῷ. φυλάσσεσθαι δὲ χρὴ τῶνδε τὰς ἐπιθλίψιας· ὑγραίνει γὰρ τὰ ἕλκεα καὶ ἐπὶ μᾶλλον νέμεται. χρὴ ὧν πτερῷ τὰ ξηρὰ καταπάσσειν· τὰ δὲ ὑγρὰ ὑγρότατα ποιέοντα ἐς τὸν γαργαρεῶνα ἐγχέειν. ἢν δὲ αἱ ἐσχάραι ἤδη τε ἀπολύωνται, τὰ δὲ ἕλκεα ἐρυθρὰ γίγνηται, κίνδυνος τότε μάλιστα σπασμοῦ. ἐπιξηραίνεται γὰρ ὡς ἐπίπαν τὰ ἕλκεα, καὶ τοῖσι δὲ τὰ νεῦρα ξυντείνεται. χρὴ ὧν γάλακτι ξὺν ἀμύλῳ καὶ χυλῷ πτισάνης, ἢ τράγου, ἢ λίνου σπέρματι, ἢ τήλιος μαλθάσσειν καὶ ὑγραίνειν. μετεξετέροισι δὲ καὶ ἡ κιονὶς διεβρώθη μέχρις ὀστέου τοῦ τῆς ὑπερώης, καὶ τὰ παρίσθμια ἄχρι βάσιος καὶ ἐπιγλωττίδος, καὶ ἐπὶ τῇ ὠτειλῇ καταπίνειν οὔτε στερεὸν, οὔτε ὑγρὸν ἠδύναντο, ἀλλὰ καὶ τὸ ποτὸν ἀνακοπτόμενον ἀπέπνιγέ κοτε τὸν ἄνθρωπον λιμῷ.

Κεφ. ι'. Θεραπεία Πλευρίτιδος.

Οὐκ ἀμβολῆς καιρὸς ἐν πλευριτικοῖσι, οὐδ' ὑπερθέσιος μεγάλης ἰητρείης· ὅ τε γὰρ πυρετὸς, κάτοξυς ἐὼν, ἐς ὄλεθρον ὁρμᾷ· ἥ τε ὀδύνη τοῦ ὑπεζωκότος ξυνεπείγει ἐπὶ τὸ κάκιον· ἀτὰρ καὶ βῆχες κλονέουσαι τὸν θώρηκα καὶ τὴν κεφαλὴν ὑπολύουσι τὰς δυνάμιας. μάλιστα μὲν ὧν αὐτῆμαρ φλέβα τάμνειν· ἢν δὲ ἀπὸ πλήσιος σίτων καὶ ποτῶν ἔῃ, ἐπ' ἀσιτίης μίην ἡμέρην φυλάξαντα, ἀφαιρέειν ἀπ' ἀγκῶνος τῆς ἐν τῷ κοίλῳ φλεβὸς, τοῦ κατ' ἴξιν τῇσι ἑτέρῃσι πλευρῇσι·[1] κρέσσον γὰρ ἀπωτάτω ἄγειν. τὸ δὲ πλῆθος μὴ μέχρι λειπο-

[1] The common reading is τοῦ μὴ; but it is clear that the negative cannot stand with the words that follow: τῇσι ἑτέρῃσι πλευρῇσι. Ermerins gets over the difficulty by suppressing the last three words. I have effected the same purpose by merely suppressing the negative μή. I have adopted his reading of ἀπ' in place of ὕπ', in the same sentence.

θυμίης· περιπνευμονίην γὰρ ἐπιφοιτῆσαι κίνδυνος, ἢν τὸ σῶμα ἐπιψυχθὲν τὴν ψυχὴν ἐκλείπῃ.[2] εἴσω γὰρ τὰ ὑγρὰ ξυνθέει, τῆς ἐκτὸς ἀφαιρεθέντα θέρμης τε καὶ τάσιος. πνεύμων δὲ μανός τε καὶ θερμὸς, καὶ ἐς ὁλκὴν δυνατώτατος. πλευρῶν δὲ γειτόνημα, πνεύμων, καὶ κοινωνὸς ἀλγέων· ἀτὰρ καὶ αἱ τοῦδε διαδέξιες οὐ μάλα περιγίγνονται. περιεστηκυῖα δὲ πλευρῖτις ἀπὸ περιπνευμονίης, εὐηθέστερον γάρ.[3] χρὴ ὧν ἐπὶ ξυμμέτρῳ τῇ ῥοῇ τοῦ αἵματος μεσηγὺ τὸν ἄνθρωπον ξυλλέξαντα αὖθις ἀφαιρέειν· εἰ μὲν εὖ ἔχοι, αὐτῆμαρ, τῆς ἐπανέσιος μακρῆς γιγνομένης· ἢν δὲ μὴ, τῆς ὑστέρης· ἢν δὲ μηδὲ ὁ πυρετὸς ἐνδιδῷ·—τὰ πολλὰ γὰρ μίην ἡμέρην ὁ πυρετὸς ἴσχει τε καὶ αὔξει.—τῇ τρίτῃ ἐν τῇ δευτέρῃ ἐπανέσι ἀφαιρέειν, τῇπερ καὶ τὰ προσάρματα δοτέον, λιπαρῶς μὲν χρίσαντα ὅλον τὸν ἄνθρωπον· ἐπὶ δὲ τῇ πλευρῇ καὶ ἔλαιον θέντα μαλθακὸν ξὺν ἀλείφατι θερμῷ πηγάνου ἢ ἀνήθου ἀφεψήματος· καταιονεῖν δὲ τὸ πλευρὸν εὖ μάλα προσηνέως. μετεξετέροισι δὲ καὶ τὸ ἄλγημα καὶ ἡ φλεγμασίη ἔξω ὤκειλε, ὡς δοκέειν τῶν τῇδε τὸ πάθος εἶναι· τὸ δέ ἐστι τῶν ἔνδον αὔξησις.

Τροφῆς δὲ νῦν, ὡς ἀμφὶ πάσης ἰητρείης ἔστω λόγος, ὡς μηδὲν ἐς ἁμαρτωλὴν εἴη. ἐν τροφῇ γὰρ κείσεται τὰ φάρμακα, ἀτὰρ καὶ τὰ φάρμακα ἐν τροφῇ.[4] γένεϊ μὲν ὧν θερμὴ καὶ ὑγρὴ, ἠδὲ λείη καὶ ὁμαλὴ, σμηγματώδης, διαλυτικὴ, λῦσαι, λεπτῦναι φλέγμα δυναμένη. σιτίων μὲν ὧν ἁπάντων πτισάνη προκεκρίσθω· ἐν ἀρχῇ μὲν εἰς χυλὸν διηθημένη, ὡς

[2] Though I have not ventured to alter the text, I cannot but think that we ought to read ἡ ψυχή. For in λειποθυμία and λειποψυχία, it surely is thought that the spirit for a time leaves the body—not that the body leaves the spirit. In the Iliad, the act of swooning is thus described: Τὸν δ' ἔλιπε ψυχὴ (v. 696); upon which words the scholion is, οὗτος δὲ ἐλειποψύχησεν.

[3] Compare Williams on Pneumonia, Encycl. of Med., t. iii. 435.

[4] Hippocrat. de Aliment.; Föes, t. i. 435.

τὸ στερεὸν αὐτέης διακεκρίσθαι, ξὺν μέλιτι πεποιημένη μοῦνον. πτισάνης δὲ τὰ ξυνήθεα ἐς ἡδονὴν καὶ ποικιλίην φάρμακα ἀπέστω, νῦν γὰρ ἀρκεῖ ὁ χυλὸς μοῦνος· ἱκανὴ μὲν ὑγρῆναι καὶ θερμῆναι, δυνατὴ δὲ λῦσαι φλέγμα καὶ σμῆξαι· ἄνω δὲ ἀνάγειν μὲν ἀπόνως ὁκόσα ἀνάγεσθαι χρή· ὑπάγειν δὲ ῥηϊδίως τὴν κοιλίην. προσηνὲς δὲ τὸ λεῖον αὐτῆς καὶ ἐς κατάποσιν εὔκολον. ἀτὰρ καὶ τὸ γλίσχρασμα θερμασίας πρηΰνει, ὑμένας καθαίρει, πεπαίνει βῆχας, πάντα μαλθάσσει. αἵδε κριθῆς ἔασι ἀρεταί· δευτέρην δὲ χώρην ἔχουσι οἱ χόνδροι, ὀλίγοισί τισι τῆς πτισάνης ἀγαθοῖσι καὶ αὐτοὶ ἄριστοι ἐόντες. τὸ γλίσχρασμα γὰρ, τὸ λεῖον, τὸ προσηνὲς ἐς κατάποσιν, ξυνόν· τὰ δ' ἄλλα πάντα μείους· πεποιήσθωσαν δὲ καὶ οἵδε ἁπλοῖ ξὺν μέλιτι μοῦνον. ἀγαθοὶ δὲ καὶ τράγοι. κακίων δὲ ἐπ' αὐτῶν ὄρυζα ξηρῆναι, τρηχῆναι, ἐπίσχειν κάθαρσιν πλευρῶν μᾶλλον ἢ οὐρῆσαι· ἄριστος δὲ καὶ ἄρτος ξηρὸς κοπεὶς, κρησέρῃ σεσησμένος, εὔκρητος, εὔπεπτος, ξὺν μελικρήτῳ διαρκὴς τροφή. ἢν δὲ ἤδη μὲν προήκῃ ἡ νοῦσος, πρὸς δὲ τὰ σιτία ἀπηυδήκῃ ὥνθρωπος, πτισάνη μὲν ἐκ κριθῆς διδόσθω λείη, κάθεφθος· ἄνηθον δὲ ἔστω καὶ ἅλες πτισάνης τὰ ὄψα· καὶ ἔλαιον λεπτὸν, ἄποιον, ἄγλισχρον, ἀτρήχυντον· κρέσσον δὲ ξὺν τῇ πτισάνῃ, ὡς μὴ πολλὸν τοῦ ἐλαίου ἑψεῖν. καὶ γὰρ πῖον ἴσχει τὸ ῥόφημα, καὶ τὴν κακίην τὸ ἔλαιον ὄλλυσι. οὐδὲ γὰρ ἐμφανὲς ἔτι γίγνεται τῇ πολλῇ ἑψήσι εἰς τὸν χυλὸν ἀναποθέν. ἔστω δὲ καὶ πράσον ξὺν τῇ κόμῃ καὶ ἀμύγδαλα πικρὰ ξὺν τῷ χυλῷ ἑψόμενα. εὔπνοόν τε γὰρ καὶ φαρμακῶδες ὑπὸ τῶνδε γίγνεται, καὶ τὰ πράσα βρωθῆναι ὑπὸ τοῦ χυλοῦ, ὀνησιφόρα καὶ ἥδιστα. ἤδη δὲ καὶ ὠῶν καιρὸς εὐχύλων· ἢν δὲ ὑγρὴ καὶ πολλὴ ἀναγωγὴ ἔῃ, θείου τοῦ ἀπύρου ἐμπασσέσθω καὶ νίτρου. ἄριστον δὲ τῶν ἀρτιτόκων ὠῶν δοθῆναι ἐκ πυρὸς ἀπύρων. ἀπὸ γὰρ τῆς μητρὸς ἡ θέρμη, ὑγροτέρη μὲν πυρὸς, οἰκειοτέρη δὲ τῷ νοσέοντι, ὅκως ἐκ ζῴου ζῴῳ. ἢν δὲ φλέγμα κολλῶδες ἔῃ καὶ γλίσχρον,

ἐς τὰ ὠὰ ἔλαιον ἔγχέειν καὶ ῥητίνης τῆς ξηρῆς τῆς ἀπὸ πίτυος ἐμπάσσειν, ὅκως τὸ θεῖον κρέσσον ἔῃ, καὶ τῆς ἀπὸ τερμίνθου δὲ τήξαντα· καὶ πέπερι ὀνηϊστὸν καὶ ἐν ὠοῖς καὶ ἐν πτισάνῃ καὶ ἅπασι τοῖσι ἐδέσμασι καὶ ὁκόσα πεπέρεϊ ξυνῳδά· κρεῶν ἀκρόποδες ἐν χυλοῖσι τακεροὶ, πέλειαι, ἀλεκτορίδες ἐφθαί· συῶν ἐγκέφαλοι, ὀπτοὶ μὲν σὺν τῷ ἐπιπλόῳ· ἄνευ δὲ τουτέου ἄκνισοι.[5] ἢν δὲ ἄκερχνος ἔῃ, δοτέον καὶ θαλασσίων, ἢ πεταλίων ὅ τι ἂν ἄριστον ἡ χώρη φέρῃ. ὡς δὲ μὴ ἁμαρτάνῃ ἐπιθυμίῃ, μηδὲ σμήχηται ἐν τῇ λεπτῇ διαίτῃ ὁ νοσέων, χαρίζεσθαι ὀπώρης, μήλων ἐφθῶν ἐν ὕδατι ἢ μελικρήτῳ, ἢ στέατι ὀπτῶν—ἀφαιρέειν δὲ χρὴ τοῦ λέπους καὶ τῶν ἐντὸς τρηχέων ξὺν τοῖσι σπέρμασι·—ἐφ' ὥρης δὲ καὶ σύκων. ἀτὰρ καὶ τῆς ἄλλης δοτέον, ὁκόσον ἂν ᾖ ἀβλαβὴς ἡ ὀπώρη, ἀλλὰ καὶ ὀνηϊστός. ἀμφὶ μὲν ὧν τροφῆς τάδε.

Ἐπὶ δὲ τῷ πλευρῷ κέεσθαι χρὴ ἔρια θυμιηθέντα θείῳ, λίπαϊ δεδευμένα, ἔνθα ἄνηθον ἕψηται, ἢ πήγανον. ξυνεχὲς δὲ τουτέοισι τὸ πλευρὸν καταιονεῖν, ἠδὲ ἐπιπλάττειν πρὸ τῆς προσάρσιος· πρὸς τοῖσι ξυνήθεσι πλάσμασι, μελίλωτον ἑψηθὲν ξὺν μελικρήτῳ, ξυμμίσγοντα μήκωνος τῆς σαρκὸς ἐνηψημένης, καὶ μάννης ἄλητον ἐμπάσσειν· ἢν δὲ ὑγροτέρη ᾖ ἀναγωγὴ καὶ πολλὴ, αἴρης ἄλητον ἢ ἐρυσίμου ξυμμίσγειν καὶ νίτρον ἐμπάσσειν· ἢν δὲ μῆκος ἤδη τῆς νούσου γίγνηται, καὶ τῆς ὀδύνης ἐγκεομένης, καὶ ὑγρῆς καθάρσιος γιγνομένης, ἔμπυον μὲν ἐλπὶς τὸν ἄνθρωπον ἔσεσθαι· σίνηπι δὲ ξυμμίσγειν καὶ κάγχρυ τοῖσι ἐπιπλάσμασι. ἢν δὲ καὶ ψυχρῶν τῶν τόπων εἴσωθεν τοῖσι κάμνουσι αἴσθησις γίγνηται, ὄξος παραχέειν. χρὴ δὲ ἐνεργὸν ποιέεσθαι, ἐς πολλὸν τὴν θερμασίην τῶν ἐπιπλασμάτων διαρκέειν. κρέσσων γὰρ ἤδη καὶ ἡ

[5] There is something inexplicable in this paragraph; for not only does no one of the other authorities recommend brains in the treatment of Pleurisy, but also no one says anything of roasting the brains of swine in their cauls. I suspect the text must be corrupt.

θέρμη τῆς τῶν ἐπιπλασμάτων νεωχμώσιος. ἔστωσαν ὧν θάλψιες ἐν κυρβασίῃσι διὰ ἁλῶν, ἢ κέγχρου, ἢ λίπαος θερμοῦ ἐν κύστεσι.[6] κοῦφον δὲ ἔστω πᾶν μηχάνημα πυρίης, ὡς μὴ τὰ ἄχθεα πρὸς τῷ πόνῳ πόνον ἐνδιδῷ. τοῖσδε μέντοι καὶ ἐπὶ τῇ τροφῇ χρέεσθαι, ἢν ξυνεπείγῃ τὸ ἄλγος.

Ἤδη δὲ ἐπὶ τοῖσδε καὶ σικύης καιρὸς γένοιτο· ἄριστος δὲ ὁ μετὰ ἑβδόμην, πρόσθεν δὲ μὴ ξυνεπειχθείης. οὐ γὰρ εὐήθεες αἱ νοῦσοι, ὁκόσαι πρὸ ἑβδόμης ἀπαιτέουσι σικύην. ἔστω δὲ μεγάλη, εὐρεῖα πάντη, ἀμφισχεῖν τὸ ἀλγέον χωρίον ἱκανή. οὐ γὰρ εἴσω ἐνδιδοῖ τὸ ἄλγος, ἀλλ' εἰς εὖρος κέχυται. ἔστω δὲ καὶ ἡ ὑπὸ τῇ σικύῃ φλὸξ πολλὴ, ὡς μὴ μοῦνον ἑλκύσαι, ἀλλὰ καὶ ἀλεῆναι πρὸ τῆς ἀποσβέσιος τοῦ πυρός· καὶ μετὰ τὴν ἀπόσβεσιν ἀποσχάσαντα ἀφαιρέειν αἷμα, ὁκόσον ἂν ἡ δύναμις παρείη. πολλὸν δὲ ἔστω πλέον ἢ εἰ ἀπ' ἄλλης προφάσιος ἀπὸ τῶν ὑποχονδρίων ἀφαιρέοις αἷμα. ἐπιδηλοτάτη γὰρ ἐπὶ τῶν πλευριτικῶν ἡ ἀπὸ σικύης ὠφελείη· ἅλες δὲ ἢ νίτρον ἐπὶ τοῖσι σχάσεσι, δηκτικὸν μὲν καὶ ἀλγεινὸν, ὑγιεινὸν δέ. ἀλλὰ ξυντεκμαίρεσθαι τὰς δυνάμιας καὶ τοῦ ἀνθρώπου τὸν τρόπον. ἢν γὰρ ἀλκήεις τὴν ψυχὴν καὶ καρτερὸς ἔῃ, ἐμπάσσειν τῶν ἁλῶν, μὴ αὐτοῖσι τοῖσι ἕλκεσι ὡς αὐτέων ψαύειν, τῇ δὲ ὀθόνῃ ἐπιπάσσειν δεδευμένῃ τῷ λίπαϊ, ἠδὲ ἐπιπετάζειν τῷ χωρίῳ. οἱ γὰρ ἐκ τῆς συντήξιος ἰχῶρες τῶν ἁλῶν εἰσι ἀδηκτότεροι. πολλὸν δὲ τοῦ λίπαος καταιονεῖν χρὴ, ὅκως τῷ προσηνέϊ τοῦδε ἀμβλύνῃ τὸ ἄλγος τῆς δήξιος. δευτέρῃ δὲ ἡμέρῃ ἄριστον τὴν σικύην προσβάλλειν, ὡς ἐκ τῶν τρωμάτων ἕλκηταί τις λεπτὸς ἰχώρ. τόδε πολλὸν μὲν τῆς ἐπίπροσθεν σικύης ἀνυσιμώτερον, πολλὸν δὲ τῆς δυνάμιος φυλακτικώτερον. οὐ γὰρ αἷμα, ἡ τροφὴ, ἀλλὰ

[6] The common reading is *εἴδων*, for which Wigan and Ermerins properly substitute *ἁλῶν*. I have made a few more alterations of my own, in justification of which, see Nonnus, Epit. § 129.

ἰχὼρ ἐκρέει. καὶ τόδε μέντοι προευκρινήσας ἀμφὶ τῆς δυνάμιος πρήσσειν. τῇ τρίτῃ δὲ κηρωτὴν ξὺν τῷ κυπρίνῳ καὶ πηγάνῳ τιθέναι. ἢν δὲ ἔτι καθάρσιος τὰ πτύαλα δέηται, τοῖσι κηρώμασι ῥητίνης ξυντήκειν, ἢ τοῦ θείου τοῦ ἀπύρου ξυμμίσγειν· καὶ αὖθις πυρίην τὸ χωρίον ἔχειν· ὡς τρόπος δὲ σικύης· ἔχειν ὧν χρὴ κεραμεοῦν κοῦφον ἁρμόζον τῇ πλευρῇ, εὐρὺ, ἤ τι χάλκεον, πρηνὲς ἐπὶ τὰ χείλεα ἀμφιθεῖναι τοῖσι ἀλγέουσι· ὑποτιθέναι δὲ φλόγα μεγάλην ξὺν λίπαϊ, ὅκως ζῶσα ἐς πολλὸν διαρκέῃ χρόνον· μὴ περισφίγγειν δὲ τὰ χείλεα πρὸς τῇ σαρκὶ, ἀλλ' ἐς διαπνοὴν διαδοχή τις ἔστω ὡς μὴ διασβεσθέῃ τῇ πνιγί· ἐς πολλὸν δὲ ἐξάπτεσθαι ἔνι· ἡ γὰρ ἔνδον ἐκείνου θέρμη, ἄριστον μὲν πυρίημα, ἀγαθὴ δὲ πρόκλησις ἱδρώτων.

Χρὴ δὲ μηδὲ τὴν κάτω ἰητρείην ὑπερορῆν, ἀνδράσι μὲν ἐς τὸ ἕντερον πηγάνινον ἔλαιον ἐγχέοντα, γυναιξὶ δὲ καὶ ἐς ὑστέρην· διηνεκέα δὲ τὰ πινόμενα καὶ κατάποτα ἔστω, μελίκρητον ξὺν τῷ πηγάνῳ, καὶ χυλῷ πτισάνης, ἣν ξυνεχὲς βήσσῃ, ὡς ἐν τροφῇ φάρμακον· ἢν δὲ μὴ τροφῆς καιρὸς ἔῃ, ἔστω δή τι καὶ τῶν ποικίλων· πινέριον ξὺν μέλιτι ἐψηθὲν ἐς σύστασιν. τὰς δὲ χρὴ σφαίρας μέγεθος ὅσον κυάμου στρογγύλας οὔσας διδόναι ὑπὸ τὴν γλῶτταν ἔχειν, διαφέροντα τῇδε κἀκεῖσε, ὡς μὴ κατάποτον, ἀλλὰ τηκτὸν ἔῃ· προσηνὲς δὲ καὶ τὸ διὰ τῆς μήκωνος ξὺν μέλιτι καὶ μελιλώτῳ φάρμακον λεῖον καὶ ὑπνικόν. τάδε μέντοι καὶ πρὸ τῆς ἄρσιος, καὶ ἐπ' αὐτέῃ, καὶ ἐπὶ τῷ ὕπνῳ διδόναι· ἀσίτῳ δὲ τὰ φαρμακώδεα, κνίδης καὶ λίνου τοῦ σπέρματος, καὶ ἀμύλου, καὶ κώνου τοῦ κοκκάλου λείου, ἑκάστου κύαθον· καὶ ἀμύγδαλων τῶν πικρῶν πέντε καὶ εἴκοσι τὸν ἀριθμόν· τόσοι δὲ καὶ πεπέριος κόκκοι. φωχθέντα δὲ χρὴ λεῖα μέλιτι ἐς ἂν ἔκλειγμα φυρῆν· τῶν δόσις μυστίλη μίη· ἢν δὲ ὑγρὰ καὶ ἄπεπτα ἀνάγῃ, σμύρνης ὁλκῆς < δύο, κρόκου μίη, πεπέριος κόκκοι δεκαπέντε, μέλιτος φυρῆναι λίτρᾳ μίῃ. τόδε μέντοι ἤδη τὸ φάρμακον καὶ πρὸ τῆς ἄρσιος

δοτέον, μυστίλης ἥμισυ. ἀγαθὸν τόδε ἐπὶ τοῖσι χρονίζουσι, εὖτε καὶ ὀξύμελι διδόναι χρὴ, ἢν δύσπνοια ξυνεπείγῃ.

Ψυχρὸν δὲ ὕδωρ ὁκόσοι τῶν ἰητρῶν τοῖσι πλευριτικοῖσι ἔδοσαν, οὔτε ὁκοίῳ λόγῳ ξυμβαλέειν ἔχω, οὔτε τῇ πείρῃ πιστώσασθαι. εἰ γάρ τινες ἀπὸ ψυχροῦ διηλλάξαντο τὸν κίνδυνον, οἵδε μοι οὐκ ἐδόκεον εἶναι πλευριτικοὶ, ἀλλὰ καὶ τοῖσι παλαιοτέροισι ἰητροῖσι ἰδέη τις ξυνδρομῆς πλευρῖτις ἐκικλήσκετο, χολῆς ἔκκρισις ἐοῦσα ξὺν πόνῳ πλευροῦ ἐπὶ σμικρῷ πυρετῷ, ἢ καὶ ἄνευ πυρετῶν. τόδε μέντοι τὸ πάθος οὔνομα μὲν πλευρίτιδος, τὸ δὲ πρῆγμα οὐκ ἴσχει· ἀλλὰ καὶ πνεῦμά κοτε, ξυνιστὰν ἐν πλευρῷ, δίψαν ἐνδιδοῖ καὶ ὀδύνην πονηρὴν, μαλθακήν τε θέρμην· καὶ τόδε ἐκάλεσαν ἄνδρες ἀΐδριες πλευρῖτιν. ἐπὶ τῶνδε ὧν ὕδωρ ψυχρὸν ἄκος ἂν γίγνοιτο εὐτυχίῃ τοῦ χρεομένου· ἐσβέσθη μὲν ἂν τὸ δίψος, ἡ δὲ χολὴ καὶ τὸ πνεῦμα ὑπηλάθη, καὶ διέπνευσε τὸ ἄλγος καὶ ἡ θέρμη· ἐπὶ δὲ φλεγμασίῃ πλευροῦ, καὶ τοῦ ὑπεζωκότος πρήσι, οὐ μόνον ὕδωρ ψυχρὸν, ἀλλὰ καὶ ἀναπνοὴ ψυχρὴ κακόν.

Ἦν ὧν ἐκ τῆς πρόσθεν ἰητρείης περιγίγνωνται οἱ πλευριτικοὶ, ἔτι δὲ βραχέα βήσσωσι καὶ θέρμη ἄλλοτε καὶ ἄλλοτε ἴσχῃ, σπεύδειν χρὴ διαλύειν τάδε· ἢ γὰρ ὑποστροφὰς ποιέει τὰ ἐγκαταλιμπανόμενα, ἢ ἐς ἐμπύησιν τρέπεται.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΟΞΕΩΝ ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

	Κεφ.
Θεραπεία Περιπνευμονίης	α′.
Θεραπεία Αἵματος Ἀναγωγῆς	β′.
Θεραπεία Καρδιακῶν	γ′.
Θεραπεία Χολέρας	δ′.
Θεραπεία Εἰλεοῦ	ε′.
Θεραπεία τῶν κατὰ τὸ Ἧπαρ ὀξέων παθῶν . . .	ϛ′.
Θεραπεία Νωτιαίας Φλεβὸς καὶ Ἀρτηρίας ὀξείας νούσου	ζ′.
Θεραπεία τῆς κατὰ τοὺς Νεφροὺς ὀξείας νούσου . .	η′.
Θεραπεία τῶν κατὰ τὴν Κύστιν ὀξέων παθῶν . .	θ′.
Θεραπεία Ὑστερικῆς Πνιγός	ι′.
Θεραπεία Σατυριήσεως	ια′.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ ΟΞΕΩΝ ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ ΒΙΒΛΙΟΝ Β′.

Κεφ. α′. Θεραπεία Περιπνευμονίης.

Κάτοξυ καὶ ἐπίκαιρον κακὸν φλεγμασίη καὶ πρῆσις τοῦ πνεύμονος, ἐφ᾽ οἷσι πνὶξ ὀλιγοχρονίη. χρὴ ὧν ἀντίξοα ἠδὲ ὠκέα ἔμμεναι τὰ ἀλεξήματα· τάμνειν αὐτίκα τὰς ἐπ᾽ ἀγκῶνι φλέβας· ἠδ᾽ ἄμφω ἅμα ἐπὶ δεξιὰ καὶ ἀριστερὰ μᾶλλον, ἢ ἐκ μιῆς μέζονος,—ὡς ἀφ᾽ ἑκατέρης τῆς χώρης τοῦ πνεύμονος ἡ ἀντίσπασις τῶν ὑγρῶν ἔῃ· μὴ μέσφι λειποθυμίης· προστιμωρέει γὰρ τῇ πνιγὶ ἡ λειποψυχίη. ἀλλὰ κὴν σμικρὸν ἀναπνεύσωσι, ἐπισχόντα χρὴ τὴν ῥοὴν αὖθις ἀφαιρέειν. ἢν γὰρ ἐξ αἵματος αἱ προφάσιες ἔωσι, αὐτὴν τὴν αἰτίην ἡ φλεβοτομίη ἄγει· ἤν τε φλέγμα, ἢ ἀφρὸς, ἤ τι ἄλλο τῶν ὑγρῶν πρήσσῃ, αἱ τῶν φλεβῶν κενώσιες εὐρυτέρην τὴν τοῦ πνεύμονος ποιέουσι χώρην ἐς δίοδον τῆς ἀναπνοῆς.

Χρὴ δὲ καὶ κάτω ἄγειν ὑγρὰ καὶ φύσας, ἐπὶ μὲν φλεβοτομίης διαχρίοντα τὴν ἕδρην λίτρῳ, μέλιτι, πηγάνῳ, ῥητίνῃ τῇ ἀπὸ τῆς τερμίνθου τῇ ὑγρῇ. ἀντὶ δὲ τῆς φλεβοτομίης, εἰ μέζων ἡ κώλυσις ἔοι, ὑποκλύζειν χυλῷ δριμέϊ, ἁλσὶ μὲν πρὸς τῷ λίτρῳ, ἡ ῥητίνη δὲ τῆς τερμίνθου ξὺν τῷ μέλιτι·

πήγανον δὲ ἐν τῷ ἐλαίῳ καὶ ὕσσωπον ἐν τῷ ὕδατι ἑψηθέντα. καὶ κολοκύντης δὲ τῆς ἀγρίης αἱ σάρκες, αἱ εἴσω, ἑψηθεῖσαι ξὺν ὕδατι, ἄρισται.

Σίκυαι κοῦφαι ἐς τὰ μετάφρενα καὶ τὸν νῶτον καὶ τὰ ὑποχόνδρια πάντη ξύμφοροι. ἢν δέ πως ὁ θώρηξ εὔσαρκος ἔῃ, ὅκως μὴ ἀμφὶ τοῖσι ὀστέοισι τὸ δέρμα ἡ σικύη ἀμφιθλάσῃ ἐρείδουσα, καὶ τῷδε προσβάλλειν· ἢν γὰρ πάντη τοῦ σώματος τά τε ὑγρὰ ἐφέλκηται καὶ τὸ πνεῦμα ἔξω τιταίνηται, οἷσί περ ὁ πνεύμων πνίγεται, ἀνάπνευσις ἂν γίγνοιτο τοῦ κακοῦ. πάντη γὰρ πολιορκέειν χρὴ τὴν περιπνευμονίην.

Ἀτὰρ μηδὲ τῶν διὰ στόματος ὠφελούντων φαρμάκων ὑπερορῆν μηδέν. ἕλκει γὰρ ὁ πνεύμων καὶ ἐν ὑγείῃ ὑγρὸν, καὶ ἢν νοσῇ. φαρμάκων διδόναι ὧν ὁκόσα λεπτύνει τὰ ὑγρὰ ἐς διαπνοὴν, ἠδὲ ὀλισθηρὰ καὶ εὔροα ἐς ἀναγωγὴν τεύξει· πίνειν μὲν ἐς τάχος τῆς ὠφελείης λίτρον ξὺν ὑσσώπου ἑψήματι, ἢ ἅλμην ξὺν ὄξεϊ καὶ μέλιτι, ἢ σίνηπι ὑγρὸν ξὺν μελικρήτῳ. ἐμπάσσειν δὲ ἑκάστῳ καὶ τῆς ἴριδος τῆς ῥίζης καὶ πεπέριος εὔτολμον· ἀτὰρ καὶ τάδε ξηρὰ σήσαντα ξὺν μέλιτι διδόναι. ἢν δὲ ἄϋπνοι ἔωσι δι' ἡμέρης, ἠδὲ ἐγρηγορῶσι πάννυχοι, δέος μὴ ὁ ἄνθρωπος μανῇ, καὶ ποικίλων φαρμάκων ὑπνωτικῶν χρέος, ἢν μή τι ἐνδιδῷ ἡ νοῦσος, ὅκως καὶ τὴν ταλαιπωρίην ὁ τῶν φαρμάκων καιρὸς εὐνάσῃ. τὰ πολλὰ γὰρ γίγνεται καρώδεα. ἢν δὲ ἐν ἀκμῇ τῆς πνιγὸς καὶ ὑπὸ τῷ ὀλέθρῳ φάρμακον διδῷς, θανάτου ἂν εἴης παρὰ τοῖσι δημότῃσι αἴτιος.

Χρὴ δὲ καὶ τὰ σιτία ἵκελα ἔμμεναι, δριμέα, λεπτὰ, διαλυτικὰ παχέος, σμηγματώδεα· λαχάνων, πράσον, ἢ κορωνόπους, ἢ κνίδη, ἢ κράμβη ἐν ὄξεϊ ἑψηθεῖσα. αὐστηρῶν δὲ, πτισάνης ὁ χυλὸς, τῆς ὀριγάνου ἢ ὑσσώπου προσλαβὼν, ἠδὲ πεπέριος καὶ λίτρου πλεῖον ἀντὶ τῶν ἁλῶν· χόνδροι ξὺν μέ-

λικρήτῳ κάθεφθοι.[1] ἄφυσα δὲ πάντα ἐν τῇ ἑψήσι ἔστω. κακὸν γὰρ περιπνευμονικοῖσι φῦσαι. οἶνος ποτὸν, ἢν ἄπυροι ἔωσι, μὴ πολλόν τι τῆς στύψιος ἔχων. πυκνωτικὸν γὰρ σωμάτων ἡ στῦψις. χρὴ δὲ τουτέοισι ἀραιοῦν μὲν τὰ μέρεα μᾶλλον. πολλὸν δὲ ἄγειν τὰ πτύελα· τὸ ξύμπαν δὲ, ὀλίγον ἔστω ποτόν· πνεύμονι γὰρ τέγξις κακὸν, οὕνεκεν πνεύμων ἀπὸ στομάχου ἕλκει καὶ κοιλίης.

Θώρηξ δὲ ἐσκεπάσθω εἰρίοισι ξὺν λίπαϊ, καὶ λίτρῳ, ἢ ἁλσί. ἄριστον δὲ χρῖσμα τὸ διὰ τῆς λιμνήστιδος, σίνηπι ξηρὸν ξὺν κηρωτῇ ὑγρῇ. καὶ τὸ ξύμπαν ἔξω ἄγειν καὶ ὑγρὰ καὶ θερμασίην καὶ πνεῦμα. ἀρήγει καὶ ὄσφρησις δριμέων, χρίσιες, ἄκρων δεσμός. τάδε μέντοι ποιέοντι ἢν μὴ εἴκῃ ἡ νοῦσος, ἀνέλπιστος ὁ ἄνθρωπος.

Κεφ. β'. Θεραπεία Αἵματος Ἀναγωγῆς.

Πᾶσαι δὲ ἰδίαι ἀναγωγῆς αἵματος οὐκ εὐήθεες, οὐ τοῦ τρόπου μοῦνον, ἢν ἐκ ῥήξιος, ἢ διαβρώσιος, ἀλλὰ κἢν ἀραίωσις φέρῃ· οὐδ' ἢν ἀπὸ θώρηκος, ἢ πνεύμονος, ἢ στομάχου, ἢ ἥπατος, τῶν κινδυνωδέων· ἀλλὰ κἢν ἀπὸ κεφαλῆς ἡ ἀσινεστέρη. αἵματος γὰρ ἡ φορή· αἷμα δὲ πάντων τροφὴ, πάντων δὲ θέρμη, πάντων δὲ χροιή· καὶ φοβερὸν μὲν ἰδεῖν διὰ στόματος ὁκωσοῦν ῥέον· κακὸν δὲ, ἤν γε ἀπὸ σπλάγχνου καιρίου· κάκιον δὲ ἢν ἐκ ῥήξιος καὶ διαβρώσιος.

Χρὴ ὦν τὸν ἰητρὸν τοῦ πάθεος ξυνεπείγειν μᾶλλον ἀρήγοντα. καὶ πρῶτον μὲν ψυχρότερον αἱρέεσθαι ἠέρα ἐς ἀναπνοὴν, σηκὸν ἐπίπεδον, κλίνην ἑδραίην, ὅκως μηδὲν σείηται—ἐρεθιστικὸν γὰρ αἱ σείσιες—κοίτη δὲ στερεὴ, μὴ κάρτα εἴκουσα μηδὲ βαθείη, ἄθερμος· ὄρθιον δὲ τὸ σχῆμα· ἡσυχίη

[1] Ermerins, on the authority of one Parisian MS., reads *κάτεφθοι*, to avoid the recurrence of aspirates. The other reading is retained by Littre, the latest editor of Hippocrates, t. vii. p. 176.

λαλιῆς, ἠδὲ ἀκουσμάτων. ψυχῆς ἀταραξίη, εὐθυμίη. πάγχυ δὲ τοῖσι τουτέοισι ξυνομαρτέει δυσελπιστίη. τίς γὰρ ἐμέων αἷμα θάνατον οὐκ ὀρρωδέει;

Ἤν ὧν πολύαιμοι καὶ ἐπίφλεβοι ἔωσι, ἐπὶ πάσῃ ἰδέῃ ἀναγωγῆς τάμνειν φλέβα· ἤν τε γὰρ ἐκ ῥήξιος ἢ διαβρώσιος, εὐάρμοστος φλεβοτομίη· ἤν τε ἐπ᾽ ἀραιώσι, δέος μὴ ἀπορρήξῃ τὸ πλῆθος· τάμνειν δὲ τὴν ἐπ᾽ ἀγκῶνι κοίλην· εὕροόν τε γὰρ τὸ αἷμα τῆσδε καὶ κατασχάζεσθαι ῥηϊδίη, καὶ ἐς πλεῦνας ἡμέρας ῥέειν ἀσινέως εὔστομος. ἐπὶ πᾶσι δὲ πάντων, ὡς ἔπος εἰπεῖν, τῶν καιρίων σπλάγχνων ὁδὸς ἥδε αἵματος. ἡ δὲ ἀνωτέρη τῆσδε, καὶ ἥδε, ἀποσχίδες ἔασι, μιῆς τῆς ἀπὸ τοῦ βραχίονος, ἄμφω. ὥστε οὐδὲν μέζον ἡ ἀνωτέρω τῆς μέζης ἐς ὄνησιν ἴσχει. ἀΐδριες γὰρ τῶν ἀποσχισίων, ὅσοι στομάχῳ καὶ ἥπατι ξυνῆψαν τὴν ἄνω. ἢν δὲ ἀπὸ σπληνὸς[1] ῥέῃ, τάμνειν τῆς ἀριστερῆς χειρὸς τὴν μέσην δακτύλων μικροῦ τε καὶ παραμέσου. τήνδε γὰρ τῶν ἰητρῶν μετεξέτεροι δοκέουσι ἐπὶ σπλῆνα κραίνειν· ἀτὰρ καὶ ἥδε τῶν ἐπ᾽ ἀγκῶνι τῆς κάτω ἐστὶ ἡ ἀπόσχισις. τί ὧν πλέον εἰ πρὸς τοῖσι δακτύλοις, καὶ μὴ ἐπ᾽ ἀγκῶνι τάμνοι τις αὐτέην; μείζων γὰρ τῇδε καὶ εὔροος. τὸ ξύμπαν μὲν ὧν πρόσω λειποθυμίης ἐπισχεῖν· ἀτὰρ μηδὲ πολλὸν ἀφαιρέειν. ἱκανὴ γὰρ καὶ ἡ αἱμορραγίη γυιῶσαι τὸν ἄνθρωπον. ξυνεχὲς δὲ καὶ ἀπὸ σμικρῆς ἀφαιρέσιος ἐπαφαιρέειν, καὶ αὐτῆμαρ, καὶ τῆς ὑστεραίης, καὶ ἐπὶ τῆς ἄλλης ὑστέρης. ἢν δὲ ὁ ἀσθενέων ἰσχνὸς καὶ λείφαιμος ἔῃ, μὴ τάμνειν φλέβα. τάδε μὲν ὧν ἀμφὶ ἀφαιρέσιος αἵματος.

Ἀρήγειν δὲ καὶ δεσμοῖσι ἄκροις· ποδῶν μὲν, ὑπὲρ σφυρὰ καὶ γούνατα· χειρῶν δὲ, ὑπὲρ καρπὸν καὶ βραχίονα· ταινίη πλατείη, ὅκως ἡ διάσφιγξις κραταιὴ μὲν ᾖ, ἄλγος δὲ μὴ φέρῃ· τοῖσι δὲ αἱμορραγέουσι χωρίοισι ἐπιβάλλειν χρὴ

[1] This is evidently the proper reading, and not πνεύμονος.

ἔρια μὲν πινόεντα οἰσύπῳ ἀπὸ τῆς ὀΐος· τέγγειν δὲ χυμῷ, οἴνῳ αὐστηρῷ, καὶ ῥοδίνῳ, ἢ μυρσίνῳ λίπαϊ. ἢν δὲ ξυνεπείγῃ ἡ αἱμορραγίη, ἀντὶ μὲν τῶν ἐρίων σπόγγοισι χρέεσθαι· ὄξεϊ δὲ, ἀντὶ τοῦ οἴνου. ὑπαλειφέσθω δὲ μυρσίνῳ τὸ χωρίον· ἐπιπάσσειν δὲ τοῖσι σπόγγοισι τῆς ἀκακίης, ἢ ὑποκιστίδος ξηρῶν τῶν χυλῶν, ἢ καὶ ἀλόης. ἄριστον δὲ καὶ τὸ ὀμφάκιον ὄξεϊ λυθέν. ἢν δὲ ἡ τέγξις ἄσηρον ᾖ καὶ δύσφορον, ἐμπλάστροισι χρέεσθαι. καὶ γὰρ τὸ δέρμα περιτείνουσι, καὶ οἷον τῇ χειρὶ κρατέουσι. ἀτὰρ καὶ αἱ δυνάμεις αὐτέων στῦψαι καὶ ξηρῆναι δυνατώταται. μυρίαι δὲ καὶ ἄλλοισι ἄλλαι πείρῃ ἔασι πισταί· ἄρισται δὲ ὁκόσαι ὄξος ἴσχουσι καὶ ἰτέης φύλλων χυλὸν, ἠδὲ καὶ ἄσφαλτον, καὶ ἰὸν, καὶ στυπτηρίην, καὶ λιβανωτὸν, καὶ σμύρνην, καὶ χαλκὸν κεκαυμένον καὶ λεπίδα, καὶ ὁκόσαι τοιαῖδε ἐπὶ τοῖσι ἐμπλάστροισι· ἢ ἔρια τὰ πινόεντα, ἢ οἱ σπόγγοι ἐν βραχέϊ δευθέντες ὄξεϊ· ἢν δὲ τὴν τάνυσιν τῶν ἐμπλάστρων μὴ φέρωσι, ἐπίθεμα ποιέειν· φοίνικες οἱ πίονες ἐν οἴνῳ μέλανι αὐστηρῷ δευθέντες ἐς μᾶζαν τρίβονται· ἔπειτα ἀκακίη ἐμπάσσεται λείη καὶ σίδια· ἐγχρισθέντα δὲ ἐς τρύχιον κατὰ τοῦ θώρηκος τίθεται. ἄλφιτα οἴνῳ, ἢ ὄξεϊ δευθέντα, ἠδε φακῆς ἄλητον λεπτὸν, κρησέρῃ σεσησμένον, κηρωτῇ ἢ ῥοδίνῳ μύρῳ ἀναλαμβάνοντα τιθέναι. μίσγειν δὲ καὶ συμφύτου τῆς ῥίζης σεσησμένης. Ἄλλο· βραβύλων ἀγρίων ῥίζας ἑψεῖν ἐν ὄξεϊ καὶ τρίψαντα ἐς μᾶζαν, παραμίσγειν ῥοὸς, καὶ κόμμιος, καὶ μυρσίνης βραχύ. τῶνδε μέντοι γε ἄλλα ἄλλοισι ξυμμίσγειν, ὅκως ἂν ἰσχύος τῆς τῶν φαρμάκων καὶ προσηνείης καὶ ὀσμήσιος δέηται. χρὴ γὰρ καὶ τοῖσι κάμνουσι χαρίσασθαι. τάδε μὲν ἐκτὸς θετὰ ἄκη.

Ἡ δὲ τῶνδε καιριωτέρη ἴησις ἐν τοῖσι ποτοῖσι καὶ καταπότοισι κέεται, ὡς ἄγχιστα τῶν τετρωμένων ἔῃ τὰ φάρμακα. τρισσὴ δὲ τουτέων ἡ ἰδέη· ἢ τοὺς ὀχετοὺς τοῦ ῥοοῦ δῆσαι, ξυναγωγῇ καὶ πιέσι τῶν ἀγγείων, ἢ τὸ ῥέον παχῦναί τε καὶ πῆξαι ὡς μὴ διαρρέῃ, κἢν παραπέμπωσι οἱ ὀχετοί· ἢ ξηρῇ-

ναι τὰς ἐφόδους πρὸς ἕδρην τὴν ἀρχαίην τὸ αἷμα στήσαντα, ὅκως μὴ τῇ ἐπιρροῇ κενεόμενοι οἱ χῶροι προσμενέωσι, πλημμυρῶσι δὲ ἔνθα ἡ ξύνδοσις. ἐπὶ μὲν τῆς ἀραιώσιος τῶν φλεβῶν ἡ στῦψις ἀρκέει. διαρρέει γὰρ, ὡς ὑδρεῖον νέον δευθὲν,[2] τῇσι ἀραιώσεσι. ἀτὰρ ἠδὲ ἐπὶ τῇσι διαιρέσεσι στῦψις μὲν ἰητρείη ἐς τὴν ξυναγωγὴν τῶν χειλέων· μέζοσι δὲ καὶ δυνατωτέροισι τοῖσι φαρμάκοις χρέεσθαι. ἢν δὲ ὁ τῆς διαβρώσιος ἔῃ τρόπος, καὶ μὴ ξυνάγηται ὑπὸ τῆς στύψιος τοῦ ἕλκεος τὰ χείλεα, σεσήρῃ δὲ τὸ τρῶμα, ἀξύμβατον ἐκ τῆς διαθλίψιος ἐὸν, πάγον χρὴ τοῦ αἵματος, ἀτὰρ ἠδὲ τῆς θέρμης ποιέειν. ἀκινησίῃ γὰρ τῶνδε καὶ πήξι ἵσταται ὁ ῥόος. ὀξύκρητον μὲν ὦν τοῖσι ἀραιοῖσι ἱκανὸν ἐς στῦψιν. οὐδὲ γὰρ οὐδὲ αἷμα ἄκρητόν ἐστι τὸ ῥέον, ἀλλὰ τοῦδε ἰχὼρ διὰ σμικρῶν τῶν στομίων· καὶ τοῦδε οὐ πολλοῦ οὐδὲ πολλάκις χρέος· μετεξετέροισι δὲ καὶ ἡ ἔξωθεν ἰητρείη· ἀτὰρ καὶ φοινίκων ἢ κεράτιων ἐδωδίμων ἔψημα ποθὲν, μοῦνον ἤρκεσε. ἔστω δὲ τὸ ὄξος οἴνων μὲν τῶν στυφόντων τῷ γένεϊ, εἰ μὴ φαρμακείῃ δὲ, ἀλλὰ τῷ χρόνῳ δριμύ τε καὶ στῦφον. ἐπὶ δὲ τῇσι διαστάσεσι τῶν τρωμάτων πρὸς τῷ ὀξυκρήτῳ ἔστω φάρμακα ἁπλᾶ τὴν πρώτην, ἀρνογλώσσου χυλὸς, ἢ πολυγόνου, ἢ σέριδος, ἑκάστου μοίρη πρὸς τῷ ὀξυκρήτῳ· ἢν δ' ἐπὶ μᾶλλον ῥέῃ, ὑποκιστίδος, ἢ ἀκακίης ξηρῶν ἐμπάσσειν, ἐς γ' κυάθους τοῦ ὀξυκρήτου, ὁλκῆς τῶνδε δραχμὴν μίην. ἄριστος δὲ καὶ χυλὸς ὄμφακος. ἢν δὲ κρέσσων ἡ ξυμφορὴ τῷδε γίγνηται, κηκίδα λείην καὶ βάτου ῥίζην ξηρὴν, καὶ λίθον τὴν ἐξ ἁλὸς κουράλλιον λείην ξηρὴν ἐμπάσσειν. δυνατωτέρη δὲ τῶνδε τοῦ ῥήου ἡ ῥίζα, ἐμψῦξαι, ξηρῆναι, στῦψαι, τὰ πάντα ποιῆσαι· ἀτὰρ καὶ ἥδε ξὺν τῷ ὀξυκρήτῳ μούνῳ· ἢν δὲ μεζόνων ἀρήγειν χρέος, τοῖσι χυλοῖσι

[2] Petit was the first to remark, that the common reading, *οὐθὲν*, is inadmissible.

τῆς σέριδος, ξὺν ἀρνογλώσσῳ, τῆς ῥίζης ἐμπάσσειν ὁλκῆς τριώβολον, ἐς κυάθους τοῦ ὑγροῦ τρεῖς ἢ τέσσαρας. ἐπὶ δὲ τῇσι διαβρώσεσι τότε ὅλως ἐν ἐκείνῃ στῦψιν ἐμποιέειν ἐς πάγον τοῦ διαρρέοντος αἵματος· καὶ τοῖσι δεχομένοισι ὅκως ἀπὸ πολλοῦ τοῦ τρώματος μύωσιν αἱ φλέβες· ἀλλὰ καὶ τὰ πινόμενα ἔστω κραταιὰ, δυνατὰ ποιῆσαι πάγον. χυλὸν ὧν κοριάνου ξὺν ὄξεϊ, ἠδὲ λαγοῦ ταμισὸς, ἢ νεβροῦ, ἢ ἐρίφου, μὴ πολλὸν δὲ διδόναι. ἔκτεινε γάρ κοτε τουτέων τι τῷ πλήθεϊ· ἀλλὰ τοῦ μὲν χυλοῦ τοῦ κοριάνου μὴ μεῖον μὲν ἡμικυάθου ἐς τρεῖς τοῦ ὀξυκρήτου, τῆς δὲ ταμισοῦ ὀβολοὶ μὲν τρεῖς, τὸ δὲ πλεῖστον ὀβολοὶ δ'. ἐς δὲ τὰ τοιάδε εἴδεα τῆς φορῆς, καὶ γῇ ἀρίστη Σαμία, καὶ ἀστὴρ κάρτα λευκὸς, καὶ Ἐρετριὰς,[3] καὶ Σινῶπις, καὶ σφραγὶς ἡ Λημνία. τουτέων δὲ ὁλκὴ σταθμοῦ, τὸ μεῖον, < ά. τρεῖς δὲ τὸ πλεῖστον· ξύν τινι τῶν ἐψημάτων, φοινίκων, ἢ κερατίων ἐδωδίμων, ἢ ῥιζῶν βάτων· ἢν δὲ τρηχύνηται ἡ ἀρτηρίη καὶ ἐπὶ τῷδε βήσσῃ, σιραίῳ τῷ Κρητικῷ ἐμπάσσειν τάδε. ἄριστον ἐς λείωσιν ἀρτηρίης καὶ ἄμυλος ξὺν τοῖσι δευθείς· ξὺν γὰρ τῷ λείῳ καὶ τὸ παγερὸν ἴσχει. ἢν μὲν ὦν μὴ ξυνεπείγῃ ἡ φορὴ, ἅπαξ τῆς ἡμέρης πρὸ τῆς προσάρσιος δοτέον· ἢν δὲ, καὶ δὶς καὶ τρίτον ἐς τὴν ἑσπέρην.[4] ἐκ δὲ τῶν φαρμάκων καὶ κατάποτα ποιέειν ξηρῶν ἐν μέλιτι ἑφθῷ ἐς σύστασιν· κηκὶς λείη· ἄριστον δὲ καὶ ῥόος ἐς τὰ ὄψα, γίγαρτα, καὶ ὁ ὀξυλαπάθου καρπὸς, καὶ ἰδίῃ ἑκάστου, καὶ ξυνῇ. τάδε μέντοι καὶ ὑπὸ τῇ γλώσσῃ ἔχειν ἐς τὸ διηνεκὲς τῆς συντήξιος. ἀτὰρ καὶ κόμμι ξὺν τῷ φυτῷ καὶ τράγου τῆς ἀκάνθης τὸ

[3] In all the MSS. and editions, the words καὶ Ἐρετριὰς come in between the Samian earth, and Samian aster. That they have been transposed by mistake, must be quite obvious to any one who will read the account of these substances given by Dioscorides, M. M. v. 171; and Galen, de Simpl. viii. t. ii. p. 118, ed. Basil. On these medicinal earths, see further, Paulus Ægineta, t. iii. pp. 83—85, Syd. Soc. Edit.

[4] I have ventured to transpose the negative, μὴ, from the second clause of this sentence to the first; the sense absolutely requiring it.

δάκρυον·[5] ποικίλων δὲ φαρμάκων μυρίη μὲν ἡ πείρη, ποικίλαι δὲ καὶ χρήσιες, τροχίσκων, τοῦ διὰ τῆς Αἰγυπτίας ἀκάνθης, καὶ ἑτέρου δι' ἠλέκτρου, καὶ ἄλλου τοῦ κροκώδεος, ὧν ἡ σκευασίη ἰδίῃ λέλεκται.

Ἄνευ μὲν ὧν πυρετῶν ἅπαντα τολμέειν ἐπὶ τοῖσι φαρμάκοισι, καὶ πολλὰ καὶ πολλάκις διδόντα· ἢν δὲ ἐπιπυρεταίνωσι,—τὰ πολλὰ καὶ ἐπὶ τῇσι φλεγμασίῃσι τῶν τρωμάτων γίγνονται πυρετοὶ,—μήτε ἀθρόον ἴσχειν τὴν φορὴν, μήτε ἐν τοῖσι παροξυσμοῖσι φάρμακα πιπίσκειν. πολλοὶ γὰρ ὑπὸ πυρετῶν θᾶσσον ὄλλυνται ἢ ὑπὸ τῆς τοῦ αἵματος φορῆς.

Τροφαὶ ποικίλαι καὶ τὴν ἰδέην ὁκοῖα τὰ φάρμακα. ἀτὰρ καὶ τὰ φάρμακα ἐν τροφῇ. οὔτε γὰρ ἐπὶ μιῇ μούνῃ ἅπαντα εὑρεῖν τὰ τροφῆς ἀγαθὰ εὔπορον, οὔτε, ἢν μὲν οὖν μούνη ἐς ἰητρείην ἀρκέῃ, μιῇ μούνῃ χρέεσθαι, διὰ τὸν κόρον ῥηϊδιον. καὶ γὰρ τὰ ποικίλα εἴκειν, εἰ δὴ ἀπὸ χρόνιον γίγνεται.[6] ἔστω ὧν στύφουσα καὶ ἐς δύναμιν ψύχουσα· ἀτὰρ ἡδὲ ἐς θίξιν· θέρμη γὰρ αἵματος πρόκλησις. χόνδροι πλυτοί· ὄρυζα ἐς ὀξύκρητον· ἢν δὲ τὸ ὄξος βῆχας ἐμποιέῃ, φοινίκων ἕψημα, ἄρτος ὀπτὸς, κατάξηρος, κοπεὶς, ἡδὲ καὶ ἐς ἄλητον σεσησμένος. ἁπάντων ὧν ῥόφημα ξὺν λίπαϊ· θύμβρη ἁλσὶ ἡδυνθεῖσα, ῥοὸς ἐπίπασμα. ἢν δὲ καὶ χαρίσασθαί τι κάμνοντι ἐθέλῃς, κορίανον ἔστω ἐς ἡδονὴν ὅτῳ φίλον, ἤ τι τῶν οὐρητικῶν ἡδὲ εὐπνόων σπερμάτων. φακὸς, ἢν μὲν ἡ αἱμορραγίη ἐπείγῃ, ξὺν ἀρνογλώσσου χυλῷ· ἢν δὲ μὴ, τοῦ χυλοῦ ἔστω φειδώ. οὐ γὰρ εὔπεπτον οὐδὲ προσηνὲς ἐς γεῦσιν. χρὴ δὲ τουτέοισι ἥκιστα πάντων δύσπεπτα διδόναι. ἢν δὲ ἐξ αἱμορραγίης θάνατον ὀρρωδέῃς, καὶ ἀτερπὲς καὶ δύσπεπτον· ἡδὲ ἀπηνέα ἔστω τὰ σώζοντα. κηκὶς ὧν ξηρὴ, λείη, προσε-

[5] On this form of circumlocution, see below. Morb. Diuturn. Curat. II. 7.

[6] Ermerins, in this sentence, has amended the text most felicitously, by a few slight alterations. *O, omnia si sic!* The common reading is ἤδη δὲ ἀπὶ χρονίων.

πιπασσέσθω φακῷ τῷ ξηρῷ καὶ ψυχρῷ· ὠὰ ἑψήσι παχέα, ξὺν ῥοιῆς σιδίοισι, ἢ κηκῖδι. ἥδε ἐστὶ ὑπ' ἀνάγκης ἐν φαρμάκῳ τροφή· ποτὸν δὲ τὸ ξύμπαν ὀλίγον ἔστω· ξηρῇ γὰρ διαίτῃ ὑγρὸν ἀξύμφορον. τοιάδε μὲν, στῦψαι καὶ ψῦξαι εἰ ἐθέλεις· ἢν δὲ παχῦναι καὶ αἷμα καὶ πνεῦμα, γάλα καὶ ἄμυλος καὶ χόνδροι, ἄλλοτε μὲν ξὺν ἀμύλῳ, ἄλλοτε δὲ ξὺν χόνδρῳ γάλα· ἐς πῆξιν δὲ ἡ σύστασις ὡς μὴ ῥόφημα ὑγρὸν ᾖ. ἢν δὲ ἐπὶ μᾶλλον παχῦναι καὶ στῦψαι ἐθέλῃς, οἱ χόνδροι μὲν ξὺν φοίνιξι ἑψείσθωσαν· ἐς δὲ τὴν σύστασιν, ἄμυλος ἔστω, καὶ γάλα, ἄριστον καὶ φὰρ τὸ Τυρρηνικὸν, παχὺ ἐὸν καὶ γλίσχρον, καὶ κολλῶδες ξὺν τῷ γάλακτι·[7] ταμισοῦ δὲ τοῦ ἐρίφου ὑγροῖσι τοῖσι ἑψήμασι προσεγχέειν ἐς πῆξιν, ὅκως ἐπὶ γάλακτι ἐς νέου τυροῦ ξύστασιν ἴσχει· παχύτερον δὲ τουτέων, κέγχρος ἑφθὸς ξὺν γάλακτι ὡς τὸ φὰρ, καὶ τὸ ἐπίπαστον ἡ κηκὶς καὶ τὰ σίδια. τεκμαίρεσθαι δὲ τὰς ξυμμετρίας τῶν ξηραινόντων ἢ παχυνόντων· καὶ γὰρ βηχώδεα ταῦτα, ὑπερβολῇ τε ξηρότητος μετεξετέροισι προσέρρηξε τὰς φλέβας. ἢν δὲ εὖ πρήσσηται μὲν,[8] ἴσχηται δὲ τὸ αἷμα, ἐς τἀναντία ἐκ προσαγωγῆς ἡ μεταβολή· καὶ μηδὲν ἄγαν. φιλόστροφα γὰρ τάδε καὶ κακοήθεα. χρὴ δὲ σαρκοῦν ἤδη τὸν ἄνθρωπον καὶ τὰς ὠτειλὰς ἐς τὸ πιηρὸν ἄγειν, αἰώρῃς, ἢ τρίψεσι μαλθακῇσι, περιόδοισι, θυμηδίῃσι, τροφῇ ποικίλῃ καὶ ξυνήθεϊ.[9]

[7] The *far* of the Romans was a variety of the spelt. See Appendix to the Edinburgh Lexicon.

[8] I have ventured to read *πρήσσηται* instead of *πρήσηται*, on the suggestion of Petit; and to add *εὖ* on my own authority—supported, indeed, by that of the Latin translation of Crassus.

[9] Ermerins boldly changes *πιηρὸν* to *στερεὸν*, a word bearing no resemblance whatever to the one in the text. I prefer leaving matters as they are, although I must say, I have a strong wish to expunge the words *τὰς ὠτειλὰς* altogether, as being quite out of place. Our author seems to say, that in hæmoptysis it is a good thing to put flesh and fat on the patient. Of course, *πιηρὸς* is intended as the Ionic of *πιαρός*. Wigan uses *τὸν πῶρον* instead of *τὸ πιηρὸν*; but I am not aware that there is any authority for this term being applied to a cicatrix in the fleshy parts.

Τάδε μὲν ὦν, ἢν ἐκ τῆς φορῆς τοῦ αἵματος τὸ τρῶμα ξυμπέσῃ, καὶ ὁ χῶρος ὑγιασθῇ εὐακέως· ἢν δὲ ἐγκαταλείπηται ἕλκος, καὶ διάπυον γίγνηται, ἑτέρης μελέτης χρέος· καὶ γὰρ καὶ ἑτέρων διαδέχεται ἡ φορή. περὶ τῆσδε μέντοι ἐν τοῖσι χρονίοισι λελέξεται.

Κεφ. γ'. Θεραπεία Καρδιακῶν.

Ἐν συγκοπῇ μάλα χρὴ τὸν ἰητρὸν πρόνοιαν ἐπιτηδεύειν· μέλλουσαν μὲν γὰρ ἢν προγιγνώσκῃς, τά τε παρεόντα ἐπεσσυμένως συνεργοίεν σοι,[1] ἀτὰρ ἠδὲ ἐξελάοις ἂν αὐτέην πρὶν ἥκειν. παρεοῦσαν δὲ οὐ ῥηϊδίως διδρήσκουσι οἱ νοσεῦντες. λύσιν γὰρ τῆς φύσιος τὴν συγκοπὴν ἔλεξα· οὐ παλίσσυτος δὲ φύσις λυθεῖσα. τήνδε ὦν μάλιστα μὲν μέλλουσαν κωλύειν· ἢν δὲ μὴ, ἄρτι ἀρχομένην. προγιγνώσκειν δὲ χρὴ τοῖσι ἐν τοῖσι ἀμφὶ τῶν ὀξεῶν νούσων λελεγμένοισι, εὖτε τὴν αἰτίην, ἀτὰρ ἠδὲ καὶ τὰ σημήϊα ἐφραζόμεθα. καῦσος μὲν γὰρ ὁ πυρετὸς ἀρχή. ἐπὶ δὲ τῷ καύσῳ κάκιστα σημήϊα, ξηρότης, ἀγρυπνίη, θερμασίη τῶν σπλάγχνων, ὅκως ἀπὸ πυρὸς, ψυχρὰ δὲ τὰ ἔξω· χεῖρες καὶ πόδες ἄκροι ψυχρότατοι· ἀναπνοὴ ἐς ὁλκὴν μακρή· ποθέουσι γὰρ ψυχρὸν ἠέρα, οὕνεκεν ἐκπνέουσι πῦρ. σφυγμοὶ μικροὶ, πυκνότατοι, τρομώδεες. ἐκ τῶνδε ὦν τεκμαιρόμενος ἠδ' ὁκόσα μοι ἐν τοῖσι σημήϊοισι λέλεκται, αὐτίκ' ἐξ ἀρχῆς ἀρήγειν.

Ἢν ὦν μὴ πάντα κωλύῃ, ἕξις, ἡλικίη, ὥρη, ἀψυχίη τοῦ ἀνθρώπου, τάμνειν φλέβα· κἢν πολλὰ κωλύῃ, εἷς δέ τις ἀριθμὸς ἐπίκαιρος ᾖ, ὁκοῖον γλῶσσα τρηχείη καὶ ξηρὴ καὶ

[1] The common reading, *συνεργὰ ἔνσειο*, is evidently inadmissible. Petit suggests *ἐνστήσῃ*. Ermerins has *ἂν εἴη σοι*.

μέλαινα· ἥδε τοι γὰρ τὰ εἴσω πάντα σημαίνει·[2] ξυντεκμαίρεσθαι δὲ ἐπὶ πᾶσι τὴν δύναμιν, εἰ μὴ προαπηύδηκε ἐκ τῆς νούσου πόνων τε καὶ διαίτης. οὐδὲ γὰρ οὐδὲ ἐνδείῃ μοῦνον, ἀλλὰ καὶ πνιγί. ἢν δ' ὑπὸ πλήθεος γίγνηται συγκοπὴ, καὶ φλεγμασίη τις ὑποχονδρίου, ἢ ἥπατος, μέγα διασημαίνῃ, οὐδὲ ἀμβολῆς χρέος. τάμνειν δὲ τὴν ἐπ' ἀγκῶνι τὴν κοίλην· ἀτὰρ ἠδὲ διὰ σμικρῆς τῆς σχάσιος ἀφαιρέειν, ὡς μὴ σφόδρα τῇ δυνάμει ἐπίδηλον ᾖ. ἐλέγχει γὰρ τὴν φύσιν τὸ ἀθρόον· καὶ πολλόν τι μεῖον ἢ δι' ἄλλας προφάσιας ἀφαιρέειν. ἢν γὰρ ἐπὶ συγκοπῇ καὶ σμικρὸν ἁμαρτῴῃ, ῥηϊδίως εἰς ᾅδου τρέπει. αὐτίκα ὧν διδόναι τροφὴν ἐς νεόχμωσιν τῆς δυνάμιος· γάνυται γὰρ ἡ φύσις καὶ τῇ τῶν παλαιῶν ἀπαλλαγῇ, καὶ τῇ τῶν ποταινίων προσθήκῃ.

Ἢν δὲ φλεβοτομίην μὲν ἡ δύναμις ἀποτρέπῃ, φλεγμασίαι δὲ ἔωσι, σικύην τῇδε προσβάλλειν πολὺ πρόσθεν τῆς κρίσιος τοῦ νοσήματος. ἐν κρισίμοισι γὰρ ἡ συγκοπή· ἐπεὶ τῇσι αὐτέῃσι περιόδοισι αἵ τε φύσιες κρίνουσι, αἵ τε νοῦσοι κτείνουσι. κὴν γὰρ ἐς ἀνάγκην οἰνοποσίης ἥκῃ ὁ ἄνθρωπος, οὐ κάρτα ἀσφαλὲς ἐπὶ φλεγμονῇσι οἰνοποτέειν. οἶνος γὰρ φλεγμαίνουσι μὲν πόνων ἐπίδοσις, ἀφλεγμάντοισι δὲ φύσιος αὔξησις. ἐπίπροσθεν δὲ τῆς σικύης, πρὸ μιῆς ἢ δευτέρης, ἐπιπλάσιος χρέος, ἔς τε ἄνεσιν τῶν μερέων, ἀτὰρ ἠδὲ ἐς εὑρὴν τοῦ αἵματος· μετεξετέροισι δὲ καὶ ἐπὶ τῇ σικύῃ ἐς τὴν δευτέρην ἐπιπλάσσειν. ἔστω δὲ καὶ τῇδε φειδώ· κίνδυνος γὰρ αὐτὸς τοῦ αἵματος τῆς ἀμετρίης καὶ ἐπὶ τῇ σικύῃ. κλυσμοῖσι δὲ ἐπὶ σκυβάλοισι παλαοῖσι μοῦνον χρέο·[3] τῆς δυνάμιος δὲ φείδεο.

[2] In this clause I have found it necessary to follow the conjectural emendation of Petit, which is adopted also by Ermerins, whose annotations on this passage are highly important. The language would appear to be imitated from the Hippocratic treatise De Morbis, iii. 6.

[3] This is evidently the true reading, and not χρέος.

Τέγξιες κεφαλῆς ψυχραὶ, ὁκόσαι μοι ἐπὶ φρενιτικοῖσι λελέχαται, ὅκως εὐμετρίης ὀλίγῳ μέζω. καθαρὸς ἠὴρ, ψυχρότερος, ἐς ἀνάπνευσιν. ὄψιος τερπωλὴ, φυτῶν, γραφῆς, ὑδάτων, ὡς ὁρῆσθαι τὰ πάντα ἡδέως. λαλιὴ τῶν παρεόντων φιλομειδής· ἡσυχίη, θυμηδίη τοῦ νοσέοντος. ὀσμαὶ εὐώδεες, ἀβαρέες ἐς κεφαλῆς αἴσθησιν. ἀτὰρ καὶ τῶν τρεφόντων ἔστωσαν ὀσμαὶ, ἀλφίτων ξὺν ὕδατι δευθέντων, ἢ ὄξεϊ· ἄρτων θερμῶν νεοπέπτων· οἴνῳ δὲ μὴ κάρτα κλύζειν στόμα, μηδὲ ἅμα εἴργειν.

Ποτὸν θᾶσσον καὶ συνεχέστερον ἢ τοῖσι ἄλλοισι· τροφὴ ἀνὰ πᾶσαν ἡμέρην κούφη, εὔπεπτος, τὰ πολλὰ σιτώδης ἠδὲ καὶ ἡδεῖα, κἢν μικρὸν χείρων ἔῃ. τοῖσίδε γὰρ τῶν ἄλλων μᾶλλον χαριστέον. οὐχ ἥκιστα γὰρ τῷ στομάχῳ ἐς ἔκλυσιν ἡ νοῦσος ἐμφύνει. ἀσιτία δὲ, ἢ λιμὸς, οὐδαμᾶ. ἱκανὴ γὰρ ἡ νοῦσος τὰ πάντα λαφύξαι. ἢν δὲ ἥκῃ μὲν ἤδη ἡ περίοδος ἐς κρίσιν, νοτὶς δὲ κληῖδα καὶ μέτωπον ἰζάνῃ, καὶ ἄκρεα ψυχρὰ, σφυγμὸς δὲ σμικρότατος ἠδὲ πυκνότατος, ὁκοῖον ἕρπων, ἀμυδρὸς τὸν τόνον, μικρόν τι ἄρα λαβεῖν χρὴ σίτων, καὶ οἴνου ἐνεργῶς ἅπτεσθαι. χρὴ δὲ κεφαλὴν προησφαλίσθαι τέγξεσι, ἠδὲ τὴν κύστιν. λέλεκται δέ μοι τάδε τὰ ἄκεα ἐπὶ τοῖσι φρενιτικοῖσι. διδόναι δὲ οἴνου μὴ χανδὸν, μηδὲ ἄδην. μετεξέτεροι δὲ πλησμονῆς ἀκαιρίῃ, ἀνορεξίῃ τε, καὶ ἀδρανίῃ τοῦ φαγεῖν τε καὶ πιεῖν, ἀπώλοντο· πολλοῖσι δὲ, καὶ εὐσίτοισι ἐοῦσι, λελυμένης ἤδη τῆς φύσιος, οὐδὲν τὸ πλῆθος ἐς τὸ μὴ θανεῖν ἤρκεσε, ἐς μὲν τὴν γαστέρα κατιόντων τῶν σιτίων, οὐκ ἀνιόντων δὲ ἐς τὴν δύναμιν ἀπὸ τῆς κοιλίης. ἔστω ὧν σιτία μὲν ποικίλα, τὰ πολλὰ σιτώδεα, ὡς ῥυμφάνειν μᾶλλον ἢ μασᾶσθαι· κἢν στερεὰ ἔῃ, ὀλισθηρὰ γιγνέσθω. ὠὰ μὴ κάρτα ξυνεστῶτα, μηδ' ὀπτὰ ὅλα, τοῦ στερεοῦ γυμνά· ψωμοὶ διάβροχοι οἴνῳ, τὰ πρῶτα θερμῷ, δύο ἢ τρεῖς· ἐπὶ δὲ τοῖσι τὰ πάντα ψυχρὰ, ἢν μὴ ὑποικουρέωσι φλεγμοναί· οἶνος εὐώδης, μὴ κάρτα στύφων, παχὺς δὲ ὡς ἥκιστα. Ἑλ-

ληνικοὶ μὲν Χῖος, ἢ Λέσβιος, ὁκόσοι τε ἄλλοι νησιῶται λεπτοί· Ἰταλῶν δὲ, Σουρεντῖνος, ἢ Φουνδανὸς, ἢ Φαλερῖνος, ἢ Σιγνῖνος, ἢν μὴ σφόδρα στύφῃ· παραιτέεσθαι δὲ τῶνδε τὸν κάρτα παλαιὸν, ἢ νεώτερον. διδόναι ὧν, τὰ πρῶτα, θερμὸν, μὴ μεῖον κυάθων τεσσάρων, πρὸ τῆς κρίσιος, μηδὲ κοτύλης πλεῖον, κἢν εὔποτος ἔῃ· ἐπὶ δὲ τῶνδε σιτίον διδόντα, εἰ τὰ τῆς φλεγμασίης παρήκοι, αὖθις ψυχρὸν ὀρέγειν, ὅκως ἐς ἄκος δίψεος. πρὸς ἀνάγκην δὲ, μὴ μόνον μὲν, ξὺν σιτίῳ δέ· προυπερηρεῖσθαι δὲ χρὴ, ὡς μὴ ἄψιν φρενῶν ὁ οἶνος ποιέηται. καὶ ἐπὶ τοῖσι δὲ συνανέχειν· κἢν ἐκ διαστάσιος εὕδειν θέλῃ, ἡσυχίη προσακτέη. ἢν δὲ πουλὺς μὲν ἱδρὼς ἐκρέῃ, σφυγμοὶ δὲ πρὸς ἀκινησίην, ὀξεῖα δὲ φωνὴ, ἄθερμα δὲ καὶ τὰ στήθεα, διδόναι τοῦ οἴνου ὁκόσον ἂν δύνηται πιεῖν. μοῦνος γὰρ οἶνος ἐλπὶς ἐς ζωὴν ψυχροῖς. καὶ οἶνος ὢν ξυνήθης εἰ εἴη, ἄλλοτε μὲν πιεῖν, ἄλλοτε δὲ αὖ σιτίον ξὺν οἴνῳ φαγεῖν. ἐκ διαστήσιος μὲν ἐς ἀνάπαυλαν τοῦ καμάτου, τοῦ ἔκ τε τῆς νούσου καὶ τῆς τροφῆς. ἐν γὰρ σμικρῇ τῇ ἰσχύϊ μογέουσι κάρτα καὶ ἐπὶ τῇ ἐδωδῇ. χρὴ ὧν αὐτόν τε ἀλκήεντα καὶ εὔθυμον ἔμμεναι, καὶ τὸν ἰητρὸν ἔπεσι μὲν παραφάσθαι ἐς εὐελπιστίην ἔμμεναι, ὡς δὲ ἀρήγειν ποικίλῃ τροφῇ τε καὶ οἴνῳ.

Χρὴ δὲ καὶ τῇ ἄλλῃ ἰητρείῃ ἐνεργῷ χρέεσθαι, ἔς τε τὴν τῶν ἱδρώτων κάθεξιν, καὶ τῆς δυνάμιος ἀνάστασιν ἐς τὸ ζώπυρον· ἔστω ὧν ἐπίθημα τῷ θώρηκι ἐς τὸν ἀριστερὸν μαστὸν, φοίνικες ἐν οἴνῳ λεῖοι, ξὺν ἀλόῃ καὶ μαστίχῃ, κηρωτῇ δὲ ξὺν νάρδῳ πεποιημένῃ ἀνειλήφθω τάδε· καὶ ἢν τόδε ἀσηρὸν γίγνηται, ἄλλο ἐπιτιθέναι ἐπίθημα, μήλων ἐξελόντα τὸ σπέρμα καὶ ὅτι περ ἂν σκληρὸν ᾖ, θλάσαντα, ξυμμίσγειν ἀλφίτοισι εὐώδεσι. ἔπειτα ἀψινθίου κόμην, καὶ μυρσίνης, ἠδ' ἀκακίης, καὶ μάννης σεσησμένων, ξυμμίσγειν· ὁμοῦ δὲ τὰ πάντα φυράσαντα, κηρωτῇ ἀναλαμβάνειν οἰνανθίνῃ· ἢν δὲ ὑπὸ τῶνδε μὴ ἴσχηται ὁ ἱδρὼς, ὄμφακος χυλὸς εἰς φύρησιν

ξυντεθεὶς,[4] καὶ ἀκακίη, καὶ κόμμι, ἠδὲ ῥοὸς τὸ ἐδώδιμον, καὶ στυπτηρίη, καὶ φοίνικες, καὶ ῥόδων χυλὸς εὔπνοος· ἅμα πάντα νάρδῳ τε καὶ οἰνάνθης τῷ λίπαϊ, ἐς τὸν θώρηκα τιθέναι· καὶ γὰρ τόδε ἐμψύχει τε καὶ στύφει. κατακεέσθω δὲ ἐν ἠέρι ψυχρῷ, εἴτε καὶ πρὸς ἄρκτον ὁ οἶκος· εἰ δὲ καὶ εἴη αὔρη βορέου ψυχρὴ ἐπιπνείουσα, ζωγρήσει κακῶς κεκαφηότα θυμόν.[5] ἔστω δὲ καὶ εἰς λειμῶνας καὶ πηγὰς καὶ κελαρύζοντας ὀχετούς· καὶ γὰρ καὶ τὸ εὔπνοον τῶνδε καὶ ἡ θυμηδίη καὶ τὴν ψυχὴν θάλπει καὶ τὴν φύσιν ζωγρεῖ. ἀτὰρ καὶ πρόκλησις τοῦ φαγεῖν τε καὶ πιεῖν· ἢν δὲ ὑπ᾽ ἀπορίης μὴ τάδε τις εὐτυχῇ, μιμέεσθαι χρὴ καὶ αὔρην ψυχρὴν, πτόρθων εὐωδέων ἡδονῆς ῥιπίσι, καὶ ὥρην εἰαρὸς φύλλοισι ἠδ᾽ ἄνθεσι τοῖσι παρεοῦσι στορέσαντα τὴν γῆν. ἀτὰρ καὶ ἐπίβλημα ἔστω κοῦφον, παλαιὸν, ὡς δέχηται μὲν τὸν ἠέρα, διαπνέῃ δὲ τοῦ θώρηκος τὴν θέρμην. ἄριστον δὲ ὀθόνη παλαιή. πάσσειν δὲ αὐχένας καὶ κληῖδας ἀλφίτοισι, καὶ θώρηκα· τρέφειν μὲν τῷ εὐόσμῳ, τῷ δὲ αὐχμηρῷ ξυνέχειν. καὶ παιπάλῃ δὲ τοῦ σώματος τὸ ἀραιὸν ἐμπάσσειν. ἀτὰρ καὶ τὰ πρόσωπα τῇ γῇ τῇ Σαμίῃ, τῇ κρησέρῃ σεσησμένῃ ἐς ὀθόνην ἀραιὴν ἐνδήσαντα, καταπάσσειν, ὡς διασήθηται ἐς τὰ μέτωπα καὶ τὰ μῆλα ἡ ἄχνη· καὶ τίτανον ἐσβεσμένην, καὶ γύψον ὀπτὴν, σησθέντα ἐν κρησέρῃ μικρῇ, ἐμβάλλειν ἐπὶ τοῖσι ἰκμαλέοισι· ἔστησέ τε κοτὲ ἱδρῶτας καὶ σπογγίη ψυχροῦ ἐς τὰ πρόσωπα προσβληθεῖσα, πήξι μὲν τῶν διαρρεόντων ὑγρῶν, πυκνότητι δὲ τῆς ἀραιώσιος. διαχρίειν δὲ τὴν ἕδρην, ὅκως ἡ τοῦ ψυχροῦ φῦσα καὶ τῆς τροφῆς ἐκχέηται. ἠδὲ ἀνακαλέσασθαι τῶν ἄκρων τὴν θέρμην γλευκίνῳ ἢ σικυωνίῳ λίπαϊ ξὺν πεπέρεϊ, καὶ τῷ καστορίῳ, καὶ νίτρῳ,

[4] In this place I have deleted these two words, *ὀμφάκιον ἀκμαῖον* instead of the former clause, *ὄμφακος*, κ.τ.λ., as is done by Ermerins. One thing seems clear—that both cannot stand, since they are synonymous.

[5] Iliad. v. 696.

καὶ κάχρυ, κηροῦ σμικρὸν ἐντήκοντα, ὡς ποθίζῃ τὸ χρῖσμα· καὶ διὰ τῆς λιμνήστιδος, ἠδ' εὐφορβίου, καὶ δάφνης τοῦ καρποῦ ἀλείμματι, ἐπανάκλησιν θέρμης ποιέεσθαι. ἀτὰρ καὶ βολβοὶ ὠμοὶ οἱ σμικροί τε καὶ ἐρυθροὶ ξὺν πεπέρεϊ καὶ ὄξους τρυγίῃ λείῃ ἄριστον ἐπίπλασμα τῶν ποδῶν, καθ' ὥρην ξυνεχέστατα ἀείροντα· κίνδυνος γὰρ ἑλκέων ἠδὲ φλυκταινώσιος. ἐπὶ τοῖσι ἐλπὶς τὸν ὧδε νοσέοντα διαδρῆναι τὸν ὄλεθρον.

Κἢν πάντα μὲν τὰ κατὰ λόγον ἰητρὸς ἔρδῃ, εὖ δὲ πάντα χωρέῃ, ξὺν τῇ ξυγκοπῇ καὶ εἰ φλεγμασίαι ἐπιέασι, ἐκλύονται· καὶ ἱδρὼς μὲν οὐδαμᾶ, θέρμης δὲ ἀνάκλησις πάντη, ἀτὰρ καὶ ἐς ἄκρους πόδας καὶ ἀνὰ ῥῖνα· τὸ δὲ πρόσωπον εὔχροον· σφυγμοὶ ἐς μέγεθος ἠρμένοι, ἄτρομοι, σφοδροί· φωνὴ δὲ ξυνήθης, εὔφωνος, καὶ τὰ πάντα ζωώδης· κάματος οὐκ ἀγεννὴς, ἀτὰρ ἠδ' εὕδων ὁρᾶται· καὶ ἢν ἕλῃ μιν ὕπνος, ἐξέπεψε μὲν τὰ σιτία, ἐξένηψε δὲ τὴν αἴσθησιν, ἀτὰρ ἠδ' ἐξεβλάστησε τὴν φυήν. κἢν ἐξ ὕπνου ἔγρηται, εὔπνοος, εὐσταλὴς, εὔτονος, ἀναπεμπάζεται δὲ, ὅκως περ ὄναρ, τὴν νοῦσον.

Μετεξετέροισι δὲ πυρετοὶ ἀμαυροὶ ἐγκαταλείπονται, καί πη καὶ φλεγμασίαι σμικραὶ, καὶ γλῶσσα ξηρή· ἄνικμοι, ῥιγώδεες, νωθροὶ, διαλελυμένοι, οἷσι ἐς μαρασμὸν ἡ περιτροπή. εὖτε οὐ καταβλακεύειν χρὴ ἠρεμίῃ καὶ λεπτῇ διαίτῃ· ἀλλ' ἐς κινήσιας ἄγειν, αἰώρης καὶ τρίψιος, καὶ λουτρῶν, ὅκως ἐκ τοῦ νεκρώδεος ἐνταθέῃ καὶ ἀνατραφέῃ τὸ ξώπυρον. διδόναι δὲ καὶ γάλα, μάλιστα μὲν γυναικὸς νεοτόκου καὶ κουροτρόφου. καὶ γὰρ οἵδε ἀνατροφῆς, ὅκως ἀρτίτοκοι παῖδες, δέονται. ἢν δὲ μὴ, ὄνου μὴ παλαιοτόκου· ἐξίτηλον γὰρ τὸ τοιόνδε γάλα. καὶ ἐπὶ τοῖσδε ἐς ἀνάληψιν ἄγειν καὶ τὰ συνήθεα.

Κεφ. δ'. Θεραπεία Χολέρης.

Ἐν χολέρῃ ἡ τῶν φερομένων ἐπίσχεσις κακόν· ἄπεπτα γὰρ. χρὴ ὧν ἡμᾶς ῥηϊδίως αὐτόματα δέχεσθαι· ἢν δὲ μὴ, ὀτρύνειν, διδόντας ὕδατος εὐκρήτου ῥυμφαίνειν, ξυνεχές γε μὴν, ὀλίγον δὲ, ὅκως μὴ ἐντάσιες ἔωσι κεναὶ στομάχῳ, σπασμώδεες· ἢν δὲ καὶ στρόφοι ἔωσι, καὶ ποδῶν ψύξιες, τέγγειν μὲν τὴν κοιλίην λίπαϊ θερμῷ ξὺν πηγάνῳ καὶ κυμίνῳ ἐψηθέντι, ἐς τὰς τῶν φυσέων διακρίσιας, καὶ ἐπιτιθέναι εἴριον. καὶ τὼ πόδε λιπαίνοντα ἡσυχῇ τρίβειν, ἀμφαφόωντα μᾶλλον ἢ πιέζοντα. ἀτὰρ καὶ μέχρι τῶν γουνάτων γιγνέσθω τάδε, ἐς ἀνάκλησιν θέρμης. καὶ μέσφι μὲν κόπρια κάτωθεν διαχωρέει, ἄνωθεν δὲ χωρέει χολώδεα, τάδε χρὴ ποιέειν.

Ἤν δὲ ὑπεληλύθῃ μὲν ὁ πᾶς παλαιὸς σῖτος, χολαὶ δὲ διΐωσι, καὶ χολώδης ἔμετος καὶ διάτασις ἔῃ, ἠδὲ καὶ ἄση, καὶ ἀπορίη, καὶ ἀδυναμίη, ψυχροῦ ὕδατος κυάθους δύο, ἢ τρεῖς, διδόναι, ἔς τε τὴν τῆς κοιλίης στῦψιν, ὅκως ἐπίσχῃ τὴν παλίρροιαν, ἠδὲ τὸν στόμαχον αἰθόμενον ἐμψύξῃ. ξυνεχέως δὲ τόδε, ἐπὴν τὸ ποθὲν ἐμέσῃ, πρήσσειν. ῥηϊδίως μὲν τὸ ψυχρὸν ἐν τῇ κοιλίῃ θάλπεται· ἀτὰρ ἠδὲ ἐξεμεῖ ὁ στόμαχος, ἀχθηδόνι τοῦ θερμοῦ καὶ ψυχροῦ· ξυνεχέως δὲ ποθέει ψυχρὸν ποτόν.

Ἤν δὲ καὶ σφυγμοὶ μὲν ἐς τὸ μικρὸν ξυμπέσωσι, ἠδὲ ἐς τὸ ξυνεχὲς καὶ πυκνὸν διώκωνται, ἱδρὼς δὲ περὶ μέτωπα καὶ κληῖδας, καὶ πάντη τοῦ σώματος στάγδην ῥέῃ, καὶ γαστὴρ μὴ ἐπίσχηται, καὶ ὁ στόμαχος ἐμέῃ ἔτι ξὺν τάσι καὶ λειποψυχίῃ, καὶ οἴνου βραχὺ ἐπιστάζειν τῷ ὕδατι τῷ ψυχρῷ, εὐώδεος, στύφοντος, ἔς τε τὴν τῆς αἰσθήσιος ἀνάκλησιν ὑπὸ τῆς ὀσμῆς καὶ ἐς τὴν τούτου ῥῶσιν[1] ὑπὸ τῆς δυνάμιος, καὶ

[1] Τούτου here refers to the stomach. Indeed, I felt inclined to change the text to τοῦ στομάχου. I do not approve of Ermerins' alteration to τοῦ σώματος.

ἐς τὴν τοῦ σώματος πρόσθεσιν ὑπὸ τῆς θρέψιος. οἶνος γὰρ ὠκὺς μὲν ἐς τὴν ἄνω ἴξιν ὡς τὴν παλιρροίην σχέθειν· λεπτὸς δὲ, ὡς ῥηϊδίως χυθεὶς τῇ φύσι τὴν ἔξιν ἐρρῶσθαι.[2] κραταιὸς δὲ, ὡς δύναμιν στῆσαι ῥέουσαν. ἐπιπάσσειν δὲ καὶ ἀλφίτων κοτὲ, νέων, εὐπνόων. ἦν δὲ ξυνεπείγῃ πάντα, ἱδρὼς καὶ ἔντασις, οὐ τοῦ στομάχου μοῦνον, ἀλλὰ καὶ νεύρων, λὺγξ κενεὴ, καὶ πόδες ξυντιταίνωνται, καὶ κοιλίη ὑποφέρῃ πολλὰ, καὶ ἀχλυώδης ὤνθρωπος, σφυγμοὶ δὲ πρὸς ἀκινησίην ἔωσι, τότε χρὴ φθάνειν τήνδε τὴν κατάστασιν· εἰ δὲ καὶ παρῇ, ψυχροῦ καὶ οἴνου πολλόν τι διδόναι, μὴ ἀκρητεστέρου δὲ, διὰ τὴν μέθην καὶ τὰ νεῦρα, ξὺν σιτίῳ ψωμοῖσι διαβρόχοισι· διδόναι δὲ καὶ τῆς ἄλλης τροφῆς, ὁκοῖα ἐν συγκοπῇ μοι λέλεκται, ὀπώρην στύφουσαν, οὖα, μέσπιλα, μῆλα κυδώνια, σταφυλήν.

Ἦν δὲ τὰ πάντα ἐμέῃ, καὶ ὁ στόμαχος μηδὲν ἴσχῃ, ἐς τὰ θερμὰ καὶ ποτὰ καὶ βρώματα παλινδρομέειν· μετεξετέροισι γὰρ ἔστησεν ἡ μεταβολή· τὰ θερμὰ δὲ ἔστω θερμότατα· ἦν δὲ μηδέν τι τούτων ἀρήγῃ, σικύην ἐς τὸ μεσηγὺ τῶν ὠμοπλατέων προσβάλλειν, καὶ κάτωθεν ὀμφαλοῦ τρέπειν· συνεχῶς δὲ τὰς σικύας μεθιζάνειν. ὀδυνηρὸν γὰρ τὸ ἐπίμονον καὶ κίνδυνον φέρον φλυκταινώσιος. ὤνησέ κοτε κίνησις αἰώρης εὔπνοος ὡς καὶ τὸ πνεῦμα ζωγρῆσαι, καὶ τὴν τροφὴν ἐν τῇ κοιλίῃ σχέθειν, καὶ εὔπνοον καὶ εὔσφυκτον τὸν νοσέοντα θέμεναι.

Ἦν δὲ ἐπὶ μέζω γίγνηται τάδε, ἐπὶ τῆς κοιλίης καὶ τοῦ θώρηκος τιθέναι· καὶ τάδε ἔστω ὁκοῖα ἐς συγκοπὴν, φοίνικες ἐν οἴνῳ δεδευμένοι, ἀκακίη, ὑποκιστίς. τάδε ξὺν ῥοδίνῃ κηρωτῇ ἀναλαβόντα, ἐγχρίσαντα δὲ ἐς ὀθόνην, ἐπὶ τὴν κοιλίην τιθέναι. ἐς δὲ τὸν θώρηκα, μαστίχην, ἀλόην, ἀψινθίου κόμην λείαν ξὺν κηρωτῇ ναρδίνῳ ἢ οἰνάνθης, ἐπιπλάσαι ὅλῳ τῷ θώρηκι· ἐς δὲ τοὺς πόδας καὶ τοὺς μύας, ἢν τιταίνωνται,

[2] I have adopted this reading from Petit and Ermerins, instead of συνέξειν.

σικυώνιον, γλεύκινον, ἢ παλαιὸν ἄλειφα, ξὺν κηρῷ σμικρῷ χρίειν· ἐπιπάσσειν δὲ καὶ τοῦ κάστορος· ἢν δὲ καὶ ψυχροὶ ἔωσι οἱ πόδες, καὶ τῷ διὰ τῆς λιμνήστιδος καὶ εὐφορβίου χρίειν ἀλείμματι, καὶ ἐρίοισι ἀμφελίσσειν, καὶ ψηλαφίῃ χειρῶν ἀπιθύνειν· ἀλλὰ καὶ τὴν ῥάχιν, καὶ τοὺς τένοντας καὶ τοὺς μύας τῶν τε σιηγόνων, τοῖσι αὐτέοισι χρίειν.

Κἢν μὲν ἐπὶ τοῖσι ἴσχηται μὲν ὁ ἱδρὼς καὶ ἡ γαστὴρ, ὅ τε στόμαχος δέχηται τὰ σιτία καὶ μὴ ἐμέῃ, σφυγμοὶ δὲ μεγάλοι τε καὶ εὔτονοι ἔωσι, καὶ ἡ ξύντασις ἀπολείπῃ, θέρμη δὲ καὶ πάντα ἀναίρῃ καὶ ἐς τὰ ἄκρα ἀφίκῃ, ὕπνος δὲ πάντα πέσσῃ, δευτέρῃ ἡμέρῃ ἢ τρίτῃ λούσαντα, τρέπειν ἐς τὰ ξυνήθεα· ἢν δὲ πάντα μὲν ἀπεμέῃ, ἱδρὼς δὲ ἄσχετος ῥέῃ, ψυχρὸς δὲ καὶ πελιὸς γίγνηται ὥνθρωπος, σφυγμοὶ δὲ πρὸς ἀπόσβεσιν ἔωσι, καὶ ἀπηυδήκῃ, ἀγαθὸν ἐν τοῖσι τουτέοισι εὐπρεπέα εὑρέσθαι φυγήν.

Κεφ. ε'. Θεραπεία Εἱλεοῦ.

Ἐν εἱλεῷ πόνος ἐστὶ ὁ κτείνων ἐπὶ φλεγμονῇ ἐντέρων, ἢ ἔντασις καὶ πρῆσις· ὤκιστος ἠδὲ κάκιστος ὄλεθρος. μετεξέτεροι μὲν γὰρ ἀνελπίστως νοσέοντες θάνατον προφανέα μοῦνον ὀρρωδέουσι· οἱ δ' ἐν εἱλεῷ πόνου ὑπερβολῇ, θανάτου ἔρανται. χρὴ ὧν μήτε σμικρότερόν τι γίγνεσθαι τὸν ἰητρὸν τοῦ πάθεος, μήτε βραδύτερον. ἀλλὰ, ἢν μὲν φλεγμασίην αἰτίην εὕρηται, τάμνειν φλέβα τὴν ἐπ' ἀγκῶνι μεγάλῃ τῇ σχάσι, ὅκως ἀθρόως διεκρέῃ τὸ αἷμα, τῆς φλεγμασίης ἡ τροφὴ, κἢν μέσφι λειποθυμίης· τόδε γὰρ ἢ ἀπονίης ἀρχὴ γιγνεται, ἢ νάρκης ἐς ἀναισθησίην· ἀνάπνευσις δὲ ἐν εἱλεῷ, κἢν ὑπ' ἀγνοίης ἐς βαιὸν χρόνον ἔῃ τοῦ πόνου ἀμβολή· ἐπεὶ καὶ τὸ θνήσκειν τοῖς μὲν ὧδε πονέουσι εὐδαιμονίη· τῳ ἀρχιητρῷ δὲ οὐ θέμις πρήσσειν. θέμις δέ κοτε προγιγνώ-

σκοντα σάφα τὰ παρεόντα ὡς οὐ φύξιμα, καρηβαρέῃ νωθρῇ εὐνᾶσθαι.

Ἢν δὲ ἄνευ φλεγμασίης, ἐπὶ διαφθορῇ ἡ ψύξι κραταιῇ γίγνεται ὁ εἰλεὸς, φλεβοτομίην μὲν ἴσχειν, τὰ δὲ λοιπὰ ἅμα πάντα πρήσσειν· ἐμέειν ἀπὸ ὕδατος θαμινὰ, συχνὸν πίνειν ἔλαιον, εἶτα αὖθις ἐξεμέειν. φύσας ἄγειν κάτω ἐρεθίσμασι· ἐρεθιστικὸν μὲν κυκλαμίνου χυλὸς, καὶ νίτρον, ἢ ἅλες· φυσέων δὲ ἀγωγὰ κύμινον, ἠδὲ πήγανον. χρὴ ὧν πάντα ὁμοῦ ξὺν ῥητίνῃ τῇ τοῦ τερμίνθου διαχρίειν τάδε, καὶ σπόγγοισι πυριῆν, ἢ τοῖσδε ὑποκλύζειν ξὺν ἐλαίῳ καὶ μέλιτι, καὶ ὑσσώπῳ, καὶ κολοκύντης ἀγρίας τῆς σαρκὸς ἐψήματι· κἢν ἐκκριθῇ κόπρος, αὖθις ἔλαιον θερμὸν ξὺν πηγάνῳ ἐνιέναι· τόδε γὰρ ἦν εἴσω μίμνῃ, πυρίημα τοῖσι ἐντέροισι εὐμενές. τέγγειν δὲ τὰ πονέοντα χωρία ἐλαίῳ ξὺν πηγάνῳ καὶ ἀνήθῳ ἄδην ἐψηθέντι. ἔστω δὲ καὶ πυρίη, φακῶν τῶν κεραμήων, ἢ χαλκέων, ἢ κέγχρου καὶ ἁλῶν φωχθέντων. ἐπιπλάσματα πρὸς τοῖσι ξυνοῖσι ἔστω αἴρης ἄληтον καὶ κύμινον καὶ ὑσσώπου ἢ ὀριγάνου κόμη· σικύαι δὲ κοῦφαι μὲν, συχναὶ δὲ, ἄλλη πρὸς ἄλλας τιθεμένη, ἐς τὸ ἐπιγάστριον, ἐς τὰς ἰξύας μέσφι βουβώνων· ἠδὲ κατόπιν ἐς ἰσχία πρὸς νεφροὺς καὶ ῥάχιν. πάντη γὰρ ἀντισπᾶν τὸν πόνον ξυμφέροι.[1] προπίνειν δὲ κυμίνου ἢ πηγάνου ἀφεψήματος, καὶ τοῦ σίσωνος, ἢ ξὺν τουτέοισι τῶν φαρμάκων τῶν ἀνωδύνων τινά· μυρία δὲ ἄλλοισι ἄλλα πείρῃ γεγόνασι πιστά. ἀγαθὸν δὲ καὶ τὸ δι' ἐχιδνῶν φάρμακον, μέζον τοῦ μέτρου πρὸς τὸ ξύνηθες ποθέν· ἢν δὲ μήτε ὁ πόνος ἐνδιδῷ, μήτε φῦσα, μήτε κόπριον ἀναδοίη, τοῦ καθαρτηρίου τῆς ἱερῆς ὑπ' ἀνάγκης διδόναι. ἢ γὰρ ἀπηλάθη ξὺν φλέγματι καὶ χολῇ τὸ φάρμακον, ἢ διῆλθεν ἐξάγον φύσας, σκύβαλα, φλέγμα, χολὴν, τοῦ κακοῦ τὰς

[1] The common reading in all the MSS. is ἄν τις πάντα, which was most felicitously amended as above by Wigan.

ἐντάσιας. τροφὴ διεξάγουσα· ζωμοὶ ἀλεκτορίδων, κογχαρίων, πτισάνης ὁ χυλὸς κάθεφθος, ξὺν πολλῷ λίπαϊ ἀρχῆθεν προσεγχυθέντι τῆς ἐψήσιος· συνεψεῖν τῷδε,[2] κύμινον, λίτρον, πράσον ξὺν τῇ κόμῃ· ἢ ἰητρείη ξὺν ζωμῷ τινι διαχωρητικῷ, κοχλίαι ἄκρως ἐφθοὶ, καὶ ὠὐτῶν δὲ χυμὸς ἢ τελλίνης· ὕδωρ ποτὸν, ἢν πυρεταίνῃ, ξὺν ἀσάρῳ, ἢ νάρδῳ, ἢ κάγχρυ ἐψηθέν. καὶ γὰρ φύσης ἀγωγὰ, καὶ οὐρητικὰ, καὶ εὔπνοα· ἢν δὲ ἄπυρος ἔῃ, καὶ οἶνος ἔς τε τὴν τῶν ἐντέρων θέρμην, ἀτὰρ ἠδὲ ἐς ἀνάκλησιν τῆς δυνάμιος, ἀρήγει· καὶ μαράθρου ῥίζης ἕψημα ποθὲν, καὶ ἀδίαντον, καὶ κινάμωμον.

Ἤν δὲ ἐς ἀπόστασιν τρέπηται ἡ φλεγμασίη, τῇδε ξυμβάλλειν ἄμεινον, τοῖσι ἐς ἀπόστασιν φαρμάκοισι χρεόμενον· γεγράφαται δὲ τάδε ἐν τοῖσι χρονίοισι, ἔνθα κωλικῶν θεραπείη ἐγράφη.

Κεφ. ϛ′. Θεραπεία τῶν κατὰ τὸ ἧπαρ ὀξέων παθῶν.

Ἐν ἥπατι τοῦ αἵματος ἡ γέννα, καὶ ἐς τὸ πᾶν ἔνθεν ἡ τοῦδε ἄφεσις.[1] καὶ τὸ ξύμπαν ἧπαρ ὁκοῖον αἵματος πάγος. ὀξύταται ὧν αἱ τῇδε φλεγμοναί. ἐγκέεται γὰρ τῷ χωρίῳ τῷδε ἡ τροφή. ἢν μὲν ἑτέρωθί πη φλεγμονὴ συστῇ, οὐ κάρτα γίγνεται ὀξέη· ζέει γὰρ ἡ τοῦ αἵματος ἐπιρροή.[2] ἐπὶ

[2] I here adopt the ingenious conjecture of Ermerins, in place of the common reading, ἔχειν ᾧδε.

[1] This reading, instead of the common one, τοῦ ἀφεχή, was first suggested by Petit.

[2] The common reading is νέει, which Ermerins makes νέῃ, having adopted it from Bernard, ad Nonnum, i. p. 52. It occurs also in Cod. Harley. But neither the one nor the other furnishes any meaning suitable to the place. To my mind, there can be no doubt that the proper reading is ζέει, which occurs in Alexander's description of inflammation of the liver, as follows:—Ὅτι μὲν ὥσπερ ἅπασα φλεγμονὴ ἐκ ζέοντος αἵματος ἔχει τὴν γένεσιν, οὕτω καὶ ἡ ἐν τῷ ἥπατι, κ.τ.λ. (vi. 19). The meaning, then, obviously is, that in inflammations of other

δὲ τῷ ἥπατι οὐ χρέος ἑτέρωθεν ἥκειν· ἢν γάρ τις ἔμφραξις τὰς ἐξόδους ἐπίσχῃ, πίμπραται τὸ ἧπαρ τῆς ἐκροῆς ἀμερθέν· ὁ δὲ τῆς τροφῆς εἴσρους ἐς τὸ ἧπαρ ἔτι μίμνει· οὐχ ἑτέρη γὰρ ὁδὸς τῆς τροφῆς ἐς τὸ πᾶν σκῆνος ἀπὸ τῆς κοιλίης καὶ τῶν ἐντέρων.[3]

Εὐπόρως ὦν χρὴ τὴν κένωσιν ἐμποιέειν, τάμνοντα φλέβας τὰς ἐπ' ἀγκῶνι, συχνὸν μὲν ἀφαιρέοντα, μὴ ἀθρόον δέ. ἀποσιτίη μὲν τὰ πρῶτα, ὀλιγοσιτίη δὲ αὖθις, ὅκως καὶ τοῖσι εἰσιοῦσι τὸ ἧπαρ κενεὸν ᾖ. χρὴ δὲ καὶ τοῖσι ἐπιθέτοισι διασκιδνάναι τὰ ἐν τῷ ἥπατι σταθέντα.[4] τέγξις μὲν ὦν ξὺν ἀλόῃ ἢ λίτρῳ· εἴρια πινόεντα οἰσύπῳ. χρέος ὦν ἐμψύξιος, οὕνεκα τῷ αἵματι αἴθεται τὸ ἧπαρ· θερμὸν γὰρ τὸ αἷμα. τοιάδε χρὴ καὶ τὰ ἐπιπλάσματα ἔμμεναι, ἀλήτων μὲν αἰρίνων, ἢ ἐρυσίμων, ἢ κριθῆς, καὶ λίνου σπέρματος· χυμῶν δὲ, οἴνου ὀξέος, μήλων τοῦ χυλοῦ, ἑλίκων τῆς ἀμπέλου, οἰνάνθης τῆς ὡραίης, ἢ τοῦ σὺν τῇδε λίπαος· πυρίη, σπόγγοισι καρποῦ δαφνῆς ἐψήματος, σχίνου, γλήχωνος, ἴριδος.

Ἐπὴν δὲ τουτέοισι πρηῦνῃς, σικύην προσβάλλειν μέζονα ὡς ἀμφιλαβεῖν πάντη τὸ ὑποχόνδριον, ἐντάμνειν δὲ βαθύτερα ὡς πολλὸν ἑλκύσειας αἷμα· μετεξετέροισι δὲ αἱ βδέλλαι, ἢ σχάσαι, κρέσσον. παρεισδύεται δὲ τοῦ ζῴου ἡ δῆξις· ἀτὰρ ἠδὲ μέζονας διαβρώσιας ποιέεται· τῇδε καὶ δυσεπίσχετος ἡ ἀπὸ τῶν ζῴων αἱμόρροια· κἢν ἄδην πιὸν ἐκπέσῃ τὸ θηρίον, σικύην προσβάλλειν· νέρθεν γὰρ ἕλκει τὸ νῦν. κἢν ἅλις ἔχῃ κενώσιος, ἐς μὲν τὰ τρώματα ἰσχαίμασι χρέεσθαι

parts, the blood, which is the pabulum of the inflammation, has to come from another place to the part inflamed; whereas in inflammations of the liver, the blood is inflamed in the place where it is originally formed.

[3] The negative, *οὐχ*, is wanting in all the MSS.; but, as Wigan remarks, it is evidently required by the sense.

[4] The common reading, *στάθεα*, has no meaning. I have adopted the conjectural emendation of Wigan, in preference to *στειριχθέντα*, which is the reading of Ermerins.

ἀδήκτοισι, ἀραχνίων ὑφάσμασι, μάννῃ, ἀλόῃ, ἐπιπάσσειν· ἠδὲ ἄρτῳ ἑφθῷ ξὺν πηγάνῳ ἢ μελιλώτῳ, ἀλθαίης ῥίζῃσιν. ἐς δὲ τὴν τρίτην ἡμέρην, κήρωμα ξὺν μυροβαλάνῳ, ἢ ἀψινθίου κόμῃ καὶ ἴριδι. ἀτὰρ καὶ τὰ μαλάγματα τοιάδε χρὴ ἔμμεναι ὁκοῖα λεπτῦναι, ἢ ἐξαραιῶσαι, ἢ οὔρησιν τρέψαι. ἄριστον μὲν ὧν τὸ διὰ τῶν σπερμάτων, ὧν ἅπασι ἰητροῖσι ἡ πείρη εὔγνωστος. ἀγαθὸν δὲ καὶ ἔνθα ἡ σάμψυχος, ἢ τὸ μελίλωτον ἐγκέεται.

Τροφαὶ δὲ λεπταὶ, εὔδρομοι, οὐρήσιος προκλητικαὶ, εὐδίοδοι· χόνδροι ξὺν μελικρήτῳ, καὶ ῥόφημα ἐκ τῶνδε ξὺν ἁλσὶ ἠδὲ ἀνήθῳ. πτισάνης δὲ χυλὸς καὶ σμηγματώδης. ἢν δὲ καὶ δαύκου τοῦ καρποῦ ἐγχέῃς τι, κρέσσον ἐς οὔρησιν. ὑπεξάγει γὰρ διὰ τῶν ὀχετῶν, οἵπερ ἀπὸ ἥπατος ἐς νεφροὺς κραίνουσι· καιρίη δὲ τοῖς ἀπὸ ἥπατος ἐκρέουσι ἡ τῇδε ἔξοδος, εὐρύτητί τε τῶν ἀγγείων καὶ ἰθύτητι τῆς ὁδοῦ. χρὴ ὧν καὶ σικύῃ τῇδε ἕλκειν ἐς τὴν χώραν προσβάλλοντα τῶν νεφρῶν κατ᾽ ἰσχίον[5] ἀτὰρ καὶ τέγγειν τάδε λίπαϊ ξὺν πηγάνῳ, ἢ σχοίνῳ, ἢ καλάμῳ τῷ ἀρωματικῷ. ἐπὶ δὲ τοῖσδε ἐλπὶς τὸν νοσέοντα διαδρᾶναι τὸν ὄλεθρον.

Ἤν δὲ ἐς ἐμπύησιν τρέπηται, τοῖσι πυοποιοῖσι χρέεσθαι, ὁκόσα μοι ἐπὶ κωλικοῖσι λελέξεται. ἢν δὲ καὶ πῦον γένηται, ὅκως μὲν τάμνειν, ὅκως δὲ ἰητρεύειν, ἄλλῃ πη γεγράψεται· τάδε μοι καὶ ἐπὶ σπληνὶ γεγράφθω, ἤν κοτε ξυμφορὴ φλεγμασίης ὀξέης καὶ τόνδε καταλάβῃ.

[5] Ermerins alters the last two words to *κατ᾽ ἰξύων*.

ΛΕΒΕΔΕ SCHOOL OF MEDICINE

Κεφ. ζ΄. Θεραπεία Νωτιαίας Φλεβὸς καὶ Ἀρτηρίης ὀξείας νούσου.

Τὴν τῆς κοίλης φλεβὸς φλεγμασίην καὶ παχείης ἀρτηρίης, αἳ παρὰ τὴν ῥάχιν τέτανται, καύσου ἰδέην ἐκάλεον οἱ πρόσθεν. καὶ γὰρ καὶ καύσοισι ἴκελα πάθεα ἐπὶ τοῖσι γίγνεται· πῦρ ὀξὺ καὶ δριμὺ, ἄση, δίψος, ἀπορίη, σφυγμὸς παλμώδης ἐν ὑποχονδρίῳ ἠδὲ τοῖσι μεταφρένοισι· ἄλλα, ὁκόσα μοι ἐπὶ τοῖσι σημείοισι γεγράφαται. ἀτὰρ καὶ ἐς ξυγκοπὴν ὀκέλλει τὸ πῦρ, ὅκως ἐπὶ τῇσι καύσεσι. τῆς μὲν γὰρ φλεβὸς ῥίζωσις ἦπαρ, τῆς δ' ἀρτηρίης ἀρχὴ, κραδίη. δοκέοις ἂν ὧν μὲν τὰ ἄνω μέρεα τῶνδε τῶν σπλάγχνων νοσέειν τὰ καίρια. θέρμην μὲν γὰρ ἡ κραδίη ἐνδιδοῖ τῇ ἀρτηρίῃ, τῇ φλεβὶ δὲ τὸ ἦπαρ αἷμα. ἀμφοῖν δὲ μεγάλοιν μεγάλα τὰ ἔγγονα αἱ φλεγμοναί.

Τάμνειν ὧν αὐτίκα τὰς ἐπ' ἀγκῶνι φλέβας· καὶ συχνὸν μὲν ἀφαιρέειν αἷμα, μὴ ἀθρόον δὲ, ἀλλὰ καὶ δὶς, καὶ τρὶς, καὶ τῆς ἄλλης ἡμέρης, ὡς μεσηγὺ ἡ δύναμις ἀναλάβῃ· ἔπειτα ἐπιπλάσμασι χρέεσθαι καὶ σικύῃ ἐς τὸ ὑποχόνδριον, ἔνθα ἡ διάσφυξις τῆς ἀρτηρίης· ἀτὰρ ἠδὲ μεσηγὺ τῶν ὠμοπλατέων. καὶ γὰρ καὶ τῇδε σφύξιες ἔασι· σχάζειν τε ἀφειδῶς, ἠδὲ πολλὸν ἀφαιρέειν αἷμα. οὐ κάρτα γὰρ ἐκ τῆς κενώσιος τῶνδε λειποθυμέουσι ὤνθρωποι· ἰσχομένη δὲ καὶ γαστὴρ πολλόν τι τοῦ ξυνήθεος· κλυσμοῖσι ἐς ὄλισθον χρέεσθαι μαλθακοῖσι, δριμέσι δὲ ἥκιστα· ἐπιπυρεταίνουσι γὰρ οἵδε ἅλμῃ καὶ νίτρου τήξι. λίνου ὧν καρποῦ χυλὸς ἔστω, καὶ τήλιος καὶ μαλάχης τῶν ῥιζῶν ἕψημα, καὶ ἐς πρόκλησιν καὶ δῆξιν ἱκανόν· μέλη ἄκρεα, πόδες καὶ χεῖρες, τεθάλφθωσαν γλευκίνῳ, ἢ σικυωνίῳ λίπαϊ, ἢ τῷ διὰ τῆς λιμνήστιδος χρίσματι. κάρτα γὰρ ψυχρὰ αὐτῶν τάδε γίγνεται. πιπίσκειν

τε πρὸ τῶν σιτίων ὁκόσα οὖρον ἐξάγει, μῆον, ἄσαρον, ἀψίνθιον· ἐμπασσέσθω δὲ καὶ λίτρου· πάντων δὲ κράτιστον κασσίη καὶ κιννάμωμον, ἤν τις εὐπορῇ· γάλα τοῖσδε καὶ τροφὴ καὶ φάρμακον. ἐμψύξιος γὰρ δέονται, ἔνδον ὁκοῖόν τι πυρὸς εἰλευμένου· καὶ τροφῆς γλυκείης, ἀτὰρ ἠδ' ἐν ὀλίγῳ ὄγκῳ πολλῆς. τάσδε μέντοι ἐν τροφῇ τὰς ἀρετὰς ἴσχει τὸ γάλα· εὐπορείσθω δὲ νεοτόκου, καὶ ἐς δύο κυάθους τοῦ γάλακτος ἐμβεβλήσθω εἷς ὕδατος· ἄριστον δὲ καὶ τὸ τῆς βοός· τρίτον δὲ αἰγός· τροφαὶ εὔπεπτοι, τὰ πολλὰ χυλοὶ μαράθρου ῥίζης, καὶ σελίνου καρπὸς ἐμβεβλήσθω καὶ μέλι· τὸ ὕδωρ δὲ τὸ πινόμενον ἐχέτω τάδε.

Ἀτὰρ καὶ ἱδρῶτας χρὴ κινέειν, καὶ πάντα διαπνοὰς ὑγρὰς καὶ εὐρόους ποιέειν. τέγξις κεφαλῆς ὁκοῖον ἡ ἐν καύσοισι· ἐπίθημα ἐς θώρηκα καὶ μαζὸν ἀριστερὸν ὁκοῖον ἐν συγκοπῇ· κοίτη, κατάκλισις ὄρθιος, ὅκως ἴκελα πάντα τοῖσι ἐν καύσοισι ᾖ· αἰώρη σμικρὴ ἐς ἱδρώτων πρόκλησιν· ἠδὲ λουτρὸν, ἢν οὕτος ὑπεκκαυθῇ. οὐ γὰρ κρίσεσι τάδε τὰ πάθεα λύεται, εἰ καὶ καύσου ἔασι ἰδέαι.

Κεφ. η'. Θεραπεία τῆς κατὰ τοὺς Νεφροὺς ὀξείας νούσου.

Κάτοξυ μὲν ἐν νεφροῖσι φλεγμασίη· συμφλεγμαίνουσι γὰρ ἀπὸ ἥπατος ἐς νεφροὺς κραίνουσαι φλέβες· τῇσι δὲ τὸ ἧπαρ· οὐ κάρτα ἐπιμήκεες ἐοῦσαι, κάρτα δὲ εὐρεῖαι, ὡς δοκέειν τοὺς νεφροὺς ἐξηρτῆσθαι ἀγχοῦ τοῦ ἥπατος· ἀτὰρ καὶ ἰσχουρίη ἐπὶ φλεγμασίῃ γίνεται ξυντιμωρέουσα τῷ ὀξέϊ τῆς φλεγμασίης· πίμπλαται γὰρ ἡ τῶν νεφρῶν κοιλίη ὑπὸ πλημμυρίης τῶν οὔρων οὐ διεκθεόντων· τόδε μέντοι καὶ ἐπὶ λίθων γίγνεται, ἢν φύῃ μὲν ἐν νεφροῖσι μέζων τῆς εὐρύτητος τῶν οὐρητήρων· ἐνίζει μὲν μὴ διεξιὼν, ἀτὰρ καὶ τὰ οὖρα ὅδε

ἐπίσχει. ἀλλὰ ἀμφὶ μὲν τῆς γενέσιος τῶν λίθων ἐν τοῖσι χρονίοισι λελέξεται, ὅκως ἢ μὴ ξυνήσωνται, ἢ θρύπτωνται γιγνόμενοι. ἀμφὶ θερμασίης, ἠδ' ἐμφράξιος ὁκόσα ὀξέως κτείνει, τῇδέ μοι γεγράψεται.

Ἢν ἐνστάσιες λίθων ἔωσι, ἤν τε φλεγμασίη,[1] τάμνειν φλέβα τὴν ἐπ' ἀγκῶνι, ἢν μὴ κωλύῃ τις ἡλικίη· εὔροον δὲ καὶ πολλὸν ἔστω τὸ αἷμα. οὐ γὰρ αἱ φλεγμοναὶ πρηΰνονται μοῦνον κενώσι· ἀλλὰ καὶ σφηνώσιες τῶν λίθων χαλῶνται τῇσι τῶν ἀγγείων κενώσεσι. ἀτὰρ ἠδὲ ἐν οὐρήσι διεκθέουσι οἱ λίθοι. ἔπειτα τέγξεσι γλευκίνου λίπαος, ἢ κυπρίνου, καὶ πυρίῃσι, καὶ ἐπιπλάσμασι ἀνίεται τὰ μέρεα. ἀρτεμισίη δ' ἔστω ἡ βοτάνη, καὶ σχοῖνος, καὶ κάλαμος ὁ εὐώδης ἐν τοῖς καταπλάσμασι· ἔπειτα σικύην προσβάλλειν ἐς νεφροὺς κατ' ἰσχίον, μάλιστα δ' ἂν ἡ ἀπὸ τοῦδε τοῦ χωρίου κένωσις ὤνησε· λελαπάχθω δὲ κοιλίη κλυσμοῖσι ὀλισθηροῖσι, γλίσχροισι μᾶλλον ἢ δριμέσι, μαλάχης ἢ τήλιος χυλοῖσι· κοτὲ δὲ φάρμακα πρὸ τῶν σιτίων οὐρητικὰ, ὁκοῖα ἐπὶ ἥπατος λέλεκται· ἀτὰρ καὶ σιτία ἴκελα, εὔπεπτα. κακὸν γὰρ τουτέοισι ἀπεψίη. ἄριστον δὲ γάλα, μάλιστα μὲν ὄνου, ἵππου δὲ δεύτερον καὶ ὄϊος δὲ καὶ αἰγὸς χρήσιμον, ὅτι γάλα. ἢν μὲν οὖν ἄπυροι[2] ἔωσι, καὶ λούειν κρέσσον· ἢν δὲ μὴ, ἐς ἕψημα τῶν βοτανῶν ἐνίζεσθαι, ἄχρις ὀμφαλοῦ τὸ ἄγγος πληροῦντα· ἢν δὲ ἐς πῦον τρέπηται, ὁκοίοισι χρὴ ἐπιπλά-

[1] The common reading is ἢν ἐνστάσιες λίθων ἔωσι ἔν τε φλεγμασίῃ, in all the editions, which is improved greatly by a very slight alteration, as above. I have ventured to make it on my own authority.

[2] The common reading, ἄποροι, is obviously at fault. Wigan, on good MS. authority, reads ἄπυροι, which is adopted by Ermerins. Petit suggests ἄπυοι, which would be most suitable to the place, if it were supported by as good authority as the amendment of Wigan. It is found, indeed, in the Lexicon of Suidas; but I am not aware that it occurs elsewhere.

σμασι ἠδὲ φαρμάκοισι χρέεσθαι, ἐπὶ πολλοῖσι μὲν καὶ πρόσθεν ὑποκέεται.[3]

Ἤν δὲ ἐνστήκῃ λίθος, πυρίῃσι μὲν καὶ ἐπιπλάσμασι τοῖσι αὐτέοισι χρέεσθαι. θρύπτειν δὲ τοὺς λίθους τοῖσι πινομένοισι φαρμάκοισι· ἁπλαῖ μὲν, σίον καὶ πριονίτης αἱ βοτάναι, ἐφθαὶ ξὺν ἐλαίῳ, ἢ ὄξεϊ ἐδωδίμῳ καὶ τῶνδε χυλὸς προπινόμενος· ποικίλα δὲ ἡ Βηστίνου καλευμένη καὶ ἡ δι' ἐχιδνῶν καὶ σκίγκου[4] τοῦ θηρίου, ὁκόσα τε δοκέουσι ἔμμεναι τῇ πείρῃ κράτιστα· αἰῶραι τοῖσδε καὶ σείσιες ἐς κίνησιν καὶ πρόωσιν τῶν λίθων. κάρτα γὰρ ἐπίπονος τῶν λίθων ἡ ἐς τὴν κύστιν ὁδοιπορίη. ἢν δὲ ἐκπέσωσι ἔνθεν, ἄπονοί τε γίγνονται, οὐδ' ὄναρ ἀπηλλάχθαι[5] δοκέειν τοῦ πόνου εἰθισμένοι· ἀτὰρ καὶ ὡς ἐξ ἀφύκτων κακῶν τὴν ψυχὴν καὶ τὰ μέλεα λύονται.[6]

Κεφ. θ'. Θεραπεία τῶν κατὰ τὴν Κύστιν ὀξέων παθῶν.

Καὶ τῇ κύστι πάθεα ὀξέα ἴκελα τοῖσι νεφροῖσι γίγνεται, φλεγμοναὶ καὶ ἕλκεα καὶ λίθοι καὶ θρόμβων ἐμφράξιες, ἐφ' οἷσι ἰσχουρίη, στραγγουρίη· ἀλλὰ ὀξύτερος τῇδε ὁ πόνος καὶ ὄλεθρος ὤκιστος· νεῦρον γὰρ πλατὺ ἡ κύστις. νεφροὶ δὲ, ὁκοῖον αἱμάλωψ, τῆς ἥπατος ἔασι ἰδέης· ἀλλὰ καὶ αἰνότατοι καὶ οἴκτιστοι,

ἔνθα μάλιστα
Γίγνετ' Ἄρης ἀλεγεινὸς ὀϊζυροῖσι βροτοῖσι.[1]

[3] This is a fortunate emendation of Ermerins for *ὑπερκέεται*. Compare Herodotus, iii. 40.

[4] The common reading, *κοσκίνου*, is evidently inadmissible. See P. Æ. t. iii. p. 342.

[5] This word is not in the text, but some such word is evidently required; and accordingly Ermerins has supplied it.

[6] The common reading is *κατὰ μέλεα*.

[1] Iliad. xiii. 567.

τάμνειν ὧν αὐτίκα τὸν κενεῶνα,[2] καταιονεῖν δὲ τὴν κύστιν λίπαϊ συχνῷ ξὺν πηγάνῳ καὶ ἀνήθῳ. ἢν δὲ θρόμβοι ἔωσι τοῦ πόνου καὶ τῆς ἰσχουρίης αἴτιοι, ὀξύμελι πιπίσκειν, ἢ τιτάνου μικρὸν ξὺν μελικρήτῳ, ἐς τὴν διάλυσιν τῶν θρόμβων, ἠδὲ ὁκόσα οὐρήσιας προκαλέεται, καὶ βοτάνας, καὶ σπέρματα· ἢν δὲ ἐξ αἱμορραγίης ὁ κίνδυνος, ἴσχειν μὲν οὐκ εἰς ἀμβολὴν τῶνδε μᾶλλον· ἀτὰρ καὶ ὅδε οὐχ ἥκιστα ὁ κίνδυνος. ἀρήγειν μὲν ὧν καὶ τοῖσι αἷμα ἐπέχουσι. ἀρήγει δὲ ἡ ψῦξις τῆς κύστιος· ῥοδίνου καὶ οἴνου τέγξις, καὶ εἰρίων κατείλησις ἀπὸ οἰσύπου. ἐπίθημα, φοίνικες ἐν οἴνῳ δευθέντες ξὺν ῥοιῇ, ἢ χυλῷ τοῦ ῥοός· ἢν δὲ ἐκτρέπηται καὶ τῶν ἐπιθημάτων τὰ βάρεα, καὶ τὰς μεγάλας ψύξιας ἐκτρέπειν· χρὴ γὰρ μὴ κάρτα ψύχειν ψυχρήν τε φύσι καὶ λεπτὴν ἐοῦσαν τὴν κύστιν· καταχρίειν δὲ γλευκίνῳ, ἢ ἀκακίῃ, ἢ ὑποκιστίδι, ξὺν οἴνῳ. σπόγγοισι δὲ, ἢν μὴ σφόδρα ἐπείγῃ ἡ αἱμορραγίη, μὴ χρέεσθαι. τροφαὶ σιτώδεες, εὔπεπτοι, εὔχυμοι, οὐρητικαὶ, ὁκοῖαί μοι ἐπὶ νεφροῖσι λελέχαται· γάλα, οἶνος γλυκὺς, Θηραιὸς[3] ἢ Σκυβαλίτης. φάρμακα πινόμενα, οὐρητικὰ, εὐώδεα, εὔροα· καὶ τἆλλα τὰ τοιαῦτα· ἄριστον δὲ κύστι τέττιγες, ἐφ' ὥρας μὲν ὀπτοὶ, ἔδεσμα· ἔξωροι δὲ ξηροὶ, λεῖοι, ξὺν ὕδατι. ἔστω δὲ καὶ τῆς ῥίζης τῆς νάρδου βραχὺ ξὺν τοῖσι τέττιξι ἀφεψηθεῖσι. τοῖσι αὐτέοισι ἐνίζεσθαι ἀντὶ λουτροῦ ἐς ἄνεσιν τῆς κύστιος.

Ἢν δὲ λίθων ἔμφραξις ἐπίσχῃ τὴν οὔρησιν, τῷ ὀργάνῳ τῷ καθετηρίῳ ὠθεῖν τὸν λίθον ἠδὲ ἄγειν τὸ οὖρον, ἢν μὴ ἔωσι φλεγμοναί. ἐπὶ γὰρ φλεγμονῇσι οὔτε ὁ πόρος δέχεται τὸ ὄργανον, πρὸς δὲ τιτρώσκονται τῷ καθετῆρι. ἢν δὲ

[2] Wigan suggests *ἀγκῶνα*, and Ermerins accordingly receives this term into his text. Perhaps our author alludes to scarifications in the loins, or cupping, which is a practice recommended by Rufus and other ancient authorities, in diseases of the kidneys. See PAULUS ÆGINETA, Syd. Soc. Edit. t. i. p. 553.

[3] Should it not be *Θηραῖος*? See Herodot. i. 150. Ed. Dindorf.

ἄπορος μὲν ᾖ ἡ τῶνδε ἰητρείη, θνήσκῃ δὲ ὀδύνῃσι ὥνθρωπος· τάμνειν τὴν πλιχάδα[3] καὶ τὸν τῆς κυστίδος τράχηλον, ἔς τε τὴν τῶν λίθων ἔκπτωσιν καὶ τὴν τῶν οὔρων ἔκχυσιν. καὶ μάλιστα μὲν ἀκέσασθαι ἐς ὠτειλὴν ἄγοντα τὸ τρῶμα· ἢν δὲ μὴ, ῥυάδα γενέσθαι τοῦ οὔρου βέλτιον ἐς τὸν αὖθις τοῦ ἀνθρώπου βίον, ἢ τῇ ὀδύνῃ οἰκτίστως θανεῖν.[4]

Κεφ. ι΄. Θεραπεία Ὑστερικῆς Πνιγός.

Ἡ ὑστέρη τῇσι γυναιξὶ ὑμένων ἀποτάσιας ἔνθα καὶ ἔνθα κατὰ λαγόνας ἴσχει, ἀτὰρ ἠδὲ ζῴου πάθη ἐν ὀσφρήσι· ἴεται γὰρ ἐπὶ τοῖσι εὐώδεσι πρὸς ἡδονὴν, καὶ τὰ κάκοσμα καὶ ἀτερπέα ὑπὸ ἀχθηδόνος φεύγει. ἢν μὲν ὦν τῶν ἄνω τι λυπῇ, πρόεισι γυναικηΐων ἔξω.[1] ὧν δὲ κατὰ στόμα τι ἂν εἴη, ὀπίσω χάζεται ἠδὲ ἄνω· ἴῃ δ' ἄν ποτε καὶ ἔνθα καὶ ἔνθα ποτὶ σπλῆνα καὶ ἧπαρ· ξυνδιδοῖ δὲ τὰ ὑμένια ἐς ἀπόστασιν καὶ ξυναγωγὴν, ὅκως νηὸς λαίφεα.

Πάσχει δὲ τάδε καὶ ὑπὸ φλεγμασίης. καὶ γὰρ προπετεστέρη τῷ πάθεϊ καὶ τῷ ὄγκῳ τοῦ αὐχένος γίγνεται· ἡ γὰρ κατὰ πυθμένα φλεγμασίη ἄνω ῥέπει, ἢν μὲν ἐς πόδας, ἔξω.[2] ἀσηρὸν μὲν ὦν καὶ ἀλεγεινὸν, καὶ ἀτερπές· δύσχρηστον δὲ

[3] This would appear to be the true reading. See Petit's Comment. and the note of Ermerins. In all the MSS. it is *τριχάδα*.

[4] In the MSS. the reading is *ῥοιάδα πύου*. See Wigan and Ermerins; also Liddel and Scott's Lexicon.

[1] All the commentators are agreed that the common reading, *προσιόντων*, cannot stand. I have followed Ermerins in adopting a conjectural emendation suggested by Petit in part.

[2] It must be admitted, that the text is not in a satisfactory state; and yet I have not seen any emendation which I can think of adopting. For *πάθεϊ*, Ermerins reads *βάθεϊ*, which occurs in the margin of Henisch's edition; but I am not aware that this term is ever applied to any part of the uterus. The same objection applies to his use of *τὼ πόδε* in the next sentence. Were I disposed to meddle with the text at all, I should substitute *βάρεϊ*.

καὶ βαδίσαι, καὶ ἐς πλευρὰν κατακέεσθαι, καὶ ὑπτίην, ἢν μὴ τὼ πόδε φλεγμήνῃ ἡ γυνή· ἢν δὲ ἄνω φοιτοίη, ὡς ὀξύτατα μὲν τὴν ἄνθρωπον ἀπέπνιξε, πιέζει δ' ἀγχόνῃ τῆς ἀναπνοῆς. οὐδὲ γὰρ οὐδὲ φθάνει πονέειν τε καὶ βοᾶν, καὶ τοὺς παρόντας κικλήσκειν ἀρωγούς. τῇσι γὰρ ἀναπνοῆς ἐπίσχεσις θᾶττον πολλῇσι, τῇσι δὲ φωνῆς. εἰκὸς ἂν ὧν τοῖς ἐν τουτέοισι καλέσαι τὸν ἰητρὸν, πρὶν τὴν ἄνθρωπον θανεῖν. ἀλλ' ἤν κοτε ἐκ συντυχίης ἥκῃς, γνόντα τὴν φλεγμονὴν, σχάσαι φλέβα, μάλιστα μὲν τὴν ἐπὶ τῷ σφυρῷ. ἢν δὲ μὴ εὔροον ἔῃ, τὴν ἐπ' ἀγκῶνι· ἐπαφαιρέειν δὲ ἀπὸ τοῦ σφυροῦ. πρήσσειν δὲ τὰ ἄλλα, ὁκόσα ἂν καὶ ἄνευ φλεγμασίης ἀρήγῃ πνιγί. δεσμοὶ χειρῶν καὶ ποδῶν, σφίγγοντες ἄχρι ναρκώσιος· ὀσμὴ κακωδέων, πίσσης ὑγρῆς, τριχῶν, εἰρίου κεκαυμένων· λύχνου φλογὸς ἐσβεσμένης, καστορίου, πρὸς τῷ κακώδει καὶ τὰ νεῦρα ψυχθέντα θάλπειν. οὖρον παλαιὸν καὶ τὴν αἴσθησιν ἐξανίστησι κάρτα τοῦ νεκρώδεος, καὶ τὴν ὑστέρην κάτω διώκει. τοιγαρῶν καὶ τοῖσι προσθέτοισι εὐώδεα ἐς τὴν χώρην ἐπιβλητέον τῆς ὑστέρης· μύρον ὁκοῖον ἂν ἔῃ προσηνὲς, ἠδὲ ἄδηκτον τὴν ἀφὴν, νάρδον, ἢ βάκχαρι τὸ Αἰγύπτιον· ἢ τὸ διὰ τῶν φύλλων τοῦ μαλαβάθρου, τοῦ δένδρεος τοῦ Ἰνδικοῦ, ἢ κιννάμωμον κοπὲν ξὺν τῶν εὐόσμων τινὶ λίπαϊ· ἐγχρίειν δὲ τάδε τοῖσι γυναικηΐοισι χώροισι. ἀτὰρ ἠδὲ ἔγχυτον ἐκ τῶνδε ἐγχεῖν τῇ ὑστέρῃ· διαχρίειν δὲ καὶ τὴν ἕδρην φυσέων ἀγωγοῖς· ἠδὲ ὑποκλύζειν μὴ δριμέσι, μαλθακοῖσι, γλίσχροισι, ὀλισθηροῖσι, ἐς τὴν τῶν κοπρίων ἔξοδον μοῦνον, ὅκως ἡ χώρη τῆς ὑστέρης λαπαρὴ γίγνηται· ἀλθαίης χυλῷ, ἢ τήλιος· μελίλωτον δὲ ἢ σάμψυχον ξὺν τῷ λίπαϊ ἑψείσθω· ἢν δὲ βίης ἡ λαπάξιος ἡ ὑστέρη δέηται, χείρεσι μὲν πιέζειν τὸ ὑποχόνδριον γυναικὸς εὐτόνου, ἢ ἀνδρὸς εὐαφοῦς, καὶ διαζῶσαι ταινίαις σφίγγοντα, ὁκόταν διελάσῃ τὸν χῶρον, ὡς μὴ αὖθις ἄνω θέειν· πταρμοὺς ποιέοντα ἐπιλαμβάνειν τὰς ῥῖνας· τῷ γὰρ πταρμῷ καὶ τῇ ἐντάσι μετεξε-

τέρῃσι ἡ ὑστέρη ἐς χώρην ἤιξε· ἐμφυσῆν δὲ ἐς ῥῖνας οἷά γε στρουθίου ῥίζης, ἢ πεπέρεος, ἢ τοῦ κάστορος·[3] προσβάλλειν δὲ σικύας κούφας μηροῖσι, λαγόσι, ἰσχίοισι, βουβῶσι, ἕλκοντα τὴν ὑστέρην· προσβάλλειν δὲ καὶ πρὸς ῥάχιν, ἐς τὸ μεσηγὺ τῶν ὠμοπλατέων, τῇ πνιγὶ ἀρήγοντα· ἢν δὲ ἐπὶ φλεγμονῇ πνίγηται, καὶ διασχάσαι τὴν ἐπὶ τῷ κτενὶ οἰχευμένην φλέβα καὶ ἀφαιρέειν συχνὸν αἷμα. ἀνατρίψιες τοῦ προσώπου, τιλμοὶ τριχῶν, ξὺν ἐμβοήσι[4] ἐς ἀνάκλησιν· ἢν δὲ καὶ μικρὸν ἐπανενέγκωσι, ἐς ἀφέψημα ἀρωμάτων ἐνίζειν, καὶ εὐώδεα θυητὰ ὑποθυμιῆν· πιπίσκειν δὲ πρὸ τῶν σιτίων τοῦ κάστορος, καὶ τῆς ἱερῆς μικρὸν ξὺν τῷ κάστορι· καὶ ἢν ἐπανενέγκῃ, λούειν· καὶ ἐς ὥρην ἐς τὰ ξυνήθεα τρέπειν· μελεδαίνειν δὲ τὴν ἄνθρωπον, ὅκως ἄγηται τὰ ἐπιμήνια εὔροα.

Κεφ. ια΄. Θεραπεία Σατυριάσεως.

Τ'ὼν ἐν τοῖς αἰδοίοισι νεύρων ἡ φλεγμασίη ὄρθιον ἀνίσχει τὸ αἰδοῖον, ξὺν ἐπιθυμίῃ καὶ λύπῃ ἀφροδισίων ἔργων πρήξιος. ἐντάσιες δὲ γεννῶνται σπασμώδεες, οὐδαμᾶ πρηϋνόμεναι· ἀλλὰ καὶ ἐπὶ τοῖσι ἀφροδισίοισι ἀμάλθακτος ἡ ξυμφορή. προσεκμαίνονται δὲ καὶ τὴν γνώμην, τὰ πρῶτα μὲν ἐς ἀναισχυντίην, ἐπὶ παρρησίῃ τοῦ πράγματος. θαρσέας γάρ σφεας ποιέει ἡ ἀκυρίη τῆς ξυνουσίης· μετέπειτα δὲ, ... ἐπάν ἀναλωφήσωσι, εὖτ' ἂν σφισι ἡ γνώμη τέλεον μίμνῃ.

Πάντων ὧν εἵνεκα τάμνειν φλέβα τὴν ἐπ' ἀγκῶνι, καὶ τὴν ἐπὶ τῷ σφυρῷ. καὶ πολλὸν ἀφαιρέειν καὶ πολλάκις. οὐδὲ

[3] I gratefully acknowledge the benefit I have derived from many verbal emendations made by Ermerins in this chapter.

[4] The common reading, ἐμποιήσι, is condemned by all the editors. I have adopted the ingenious emendation of Ermerins.

γὰρ ἄκαιρον νῦν λειποθυμίην ἐμποιέειν, ἔς τε νάρκην τῆς γνώμης, καὶ ἐς τὰς τῆς φλεγμασίης ξυνδόσιας, καὶ ἐς τὰς τοῦ θερμοῦ τοῦ κατ᾽ αἰδοῖον πρηΰνσιας. αἷμα γὰρ πολλὸν θερμασίης μὲν καὶ τόλμης ἔξαψις καρτερή· φλεγμασίης δὲ τροφὴ, ταράχου δὲ γνώμης καὶ ἀταξίης ἔκκαυμα· καθαίρειν δὲ καὶ τὸ ξύμπαν σκῆνος φαρμάκῳ τῇ ἱερῇ· οὐ γὰρ καθάρσιος δέονται μοῦνον, ἀλλὰ καὶ φαρμακίης προσηνέος. δρῆν μέντοι τάδε ἄμφω ἱερὴ δύναται· κατειλίσσειν δὲ τὰ τε αἰδοῖα καὶ τὰς ἰξύας καὶ τὴν πλιχάδα καὶ τοὺς ὄρχιας ἐρίοισι τοῖσι ἀπὸ ὄϊος ῥυπῶσι· ῥοδίνῳ δὲ καὶ οἴνῳ διῆναι χρὴ τὰ ἔρια, καὶ τέγγειν τὰ μέρεα, πολλόν τι μᾶλλον τάδε καταιονοῦντα, ὅκως μήτε θάλψις ἐκ τῶν ἐρίων ἔοι, ἀτὰρ ἡ ἔμφυτος θέρμη ὑπὸ ψυχρῆς δυνάμιος τῶν χυμῶν πρηΰνηται. τοιάδε χρὴ καὶ τὰ ἐπιπλάσματα τιθέναι· ἄρτον ξὺν ἀρνογλώσσου χυλῷ καὶ στρύχνῳ, καὶ σέριδι, καὶ φύλλοισι μήκωνος καὶ τοῖσι ἄλλοισι, ὅσα νάρκην καὶ ψύξιας ἐμποιέει. ἀτὰρ καταχρίειν τοῖσι ἰκέλοισι τὰ αἰδοῖα καὶ τὴν πλιχάδα καὶ τὰ ἰσχία, κωνείῳ, ξὺν ὕδατι, ἢ οἴνῳ, ἢ ὄξεϊ· μανδραγορίῃ, ἀκακίῃ· καὶ σπόγγοισι ἀντὶ τῶν εἰρίων χρέεσθαι. μεσηγὺ δὲ ὑποκλύζειν μαλάχης ἐψήματι, καὶ ἐλαίῳ, καὶ μέλιτι. δριμὺ δὲ πᾶν . . . . . ἀντερείσθωσαν σικύαι κατ᾽ ἰσχίου, ἢ ἤτρου. ἄρισται δὲ καὶ βδέλλαι νέρθεν ἑλκύσαι αἷμα· καὶ ἐπὶ τοῖσι τρώμασι ἐπίπλασμα, αἱ ψίχες ξὺν ἀλθαίῃ· ἔπειτα ἐνίζειν ὕδατι ἀρτεμισίης, ἑλελισφάκου, κονύζης ἐψήματι· καὶ εὖτ᾽ ἂν προσωτέρω μὲν ἥκῃ[1] χρόνου, μὴ κατὰ λόγον δὲ τὸ πάθος ἐνδιδῷ, δέος δὲ σπασμοῦ· (μάλα γάρ τοι ἐπὶ τῷδε σπῶνται)· μεταβάλλειν χρὴ τὴν θεραπείην τοῖσι θερμαίνουσι· χρέος μὲν γλευκίνου, ἢ σικυωνίου ἀντὶ ῥοδίνου σὺν[2]

[1] I have adopted the ingenious emendation of Ermerins in place of the common reading, *μένῃ μήκεϊ*, which is evidently at fault.

[2] I have ventured to introduce the preposition *σὺν*, as something seems wanting in this clause of the sentence.

εἰρίοισι δὲ καθαροῖσι καὶ ἐπιπλάσμασι ἀλεαίνουσι. ἐμάλαξε γάρ κοτε τῶν νεύρων τὰς πρήσιας ἡ τοιήδε θεραπείη. ἀτὰρ καὶ πιπίσκειν τοῦ κάστορος ξὺν μελικρήτῳ. τροφαὶ ἄτροφοι, ψυχραὶ, βραχέα μὲν τὰ σιτώδη· τὰ πλεῖστα, λάχανα, μαλάχη, βλίτον, θριδακίνη, ἐψητὴ κολοκύντη, σίκυος ἐφθὸς, πεπέων ὡραῖος· οἴνου δὲ, καὶ κρειῶν, μέσφι πολλῆς ἀναλήψιος, φειδώ. οἶνος γὰρ θάλψις μέν ἐστι νεύρων, μάλθαξις δὲ ψυχῆς, ἐπανάκλησις δὲ ἡδονῆς, γονῆς γένεσις, καὶ πρόκλησις ἀφροδισίων.

Τάδε μοι ἐς τὰ ὀξέα γεγράφθω ἄκεα. χρὴ δὲ καὶ αὐτόν τινα ξυνευπορέειν, μὴ πάντα ἀλλοτρίῃ ξυγγραφίῃ προσίσχοντα τὸν νόον. οὕτω τὰ ὀξέα πάθεα γίγνεται, ὡς ἐν τάξι τε τοῖσι γεγραμμένοισι, καὶ μούνοισι, ἢ ἅπασι χρέεσθαι.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΧΡΟΝΙΩΝ ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

	Κεφ.
Προοίμιον	α'.
Θεραπεία Κεφαλαίης.	β'.
Θεραπεία Σκοτωματικῶν	γ'.
Θεραπεία Ἐπιληψίης	δ'.
Θεραπεία Μελαγχολίης	ε'.
Θεραπεία Μανίης * * * * * *	ς'.
Θεραπεία Παραλύσιος * * * * * *	ζ'.
Θεραπεία Φθίσιος * * * . . .	η'.
Θεραπεία Ἐμπυϊκῶν * * * * * *	θ'.
Θεραπεία τῶν ἐς τὸν Πνεύμονα Ἀποστασίων * *	ι'.
Θεραπεία Ἄσθματος * * * * * *	ια'.
Θεραπεία Πνευμωδῶν * * * * * *	ιβ'.
Θεραπεία Ἥπατος * * * . . .	ιγ'.
Θεραπεία Σπληνός * * * . . .	ιδ'.
Θεραπεία Ἰκτέρου * * * * * *	ιε'.
Θεραπεία Καχεξίης * * * * * *	ις'.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ ΧΡΟΝΙΩΝ ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ ΒΙΒΛΙΟΝ Α′.

Κεφ. α′. Προοίμιον.

Ἐν τῇσι χρονίῃσι νούσοισι ἡ ἀμβολὴ τῆς ἰητρείης κακόν. ὑπ᾽ ἀμβλακίης γὰρ ὀκέλλει ἐς ἀνήκεστα πάθεα. φύσι γὰρ ὠδὶ ἴσχει, ὡς μὴ ῥηϊδίως ἀποφοιτῆσαι, ἢν ἐσβάλλῃ ἅπαξ.[1] ἢν δὲ καὶ ἐκδηθύνῃ, χρόνῳ καρτερὰ ἔσται καὶ ξυναποθνήσκειν γίγνεταί κοτε· καὶ τὰ σμικρὰ μεζόνων ποιέεται διαδέξιας· κἢν τὸ πρόσθεν ἐς κίνδυνον ἀσινὲς ᾖ, ὁ τόκος τῶνδε γίγνεται ὀλέθριος. χρὴ ὧν μήτε τὸν νοσέοντα σιγῆν αἰδοῖ τοῦ ἐλέγχου τῆς νούσου, μηδὲ ὑποδιδρήσκειν δέει τῆς ἰητρείης, μήτε τὸν ἰητρὸν καταμβλακεύειν. ἄμφω γὰρ ἐς τὸ ἀνήκεστον ξυνάδοι.[2] μετεξέτεροι δὲ τῶν καμνόντων, ὑπ᾽ ἀγνωσίης τε τῶν παρεόντων καὶ τῶν αὖθις ἐσομένων ἐς τέλος ξυνδιαιτέονται τῇ νούσῳ. ἐπὶ γὰρ τοῖσι πλείστοισι οὔτε ὄλλυνται, οὔτε ὀρρωδέουσι θάνατον. διὰ τάδε ὧν ἰητρῷ σφεας αὐτοὺς οὐδ᾽ ἐπιτρέπουσι. πίστις δὲ τουτέων κεφαλαίη, ἧς ἄμφι πρότερον φράσω.

[1] The common reading, φυσίωσις, having no suitable meaning, Ermerins did right in altering this clause, agreeably to the suggestion of Wigan.

[2] Either ἂν or something else seems to be wanting in this sentence.

Κεφ. β'. Θεραπεία Κεφαλαίης.

Κεφαλὴ δὲ, ὁκόσον ἐς ζωὴν ἀναγκαῖον, τοσόνδε νούσῳ χαλεπωτάτη· καὶ τῶν ἀμφὶ τήνδε νούσων ἡ μὲν ἐσβολὴ εὐπαθὴς, ἐπὶ σμικρῷ ἄλγεϊ καὶ ἤχοισι ὤτων καὶ βάρεϊ. εἰ δὲ αὔξησιν προσλάβοι, καὶ τὰ τέλη ὀλέθρια. μὴ ὧν μηδὲ τὰ σμικρὰ ὑπερορῆν ἄλγεα· σμικροῖσι γὰρ καὶ τοῖσι ἄκεσι μετεξετέροισι ἰήθη. ἢν δὲ πρόσω μὲν ἥκῃ χρόνου, μέζω γὰρ προσεπιγίγνεται ἄχθεα, τάμνειν τὴν ἐπ' ἀγκῶνι φλέβα· πρόσθεν δὲ δυοῖν ἡμέραιν οἶνον πιπίσκειν. ξυντεκμαιρόμενον δὲ τὴν δύναμιν τὸ πλῆθος ἀφαιρέειν. ἄριστον δὲ μὴ ἐσάπαξ, ὡς ἡ δύναμίς τε ἀνέχηται τὴν πληθὺν τῆς ἀφαιρέσιος, ξυνεχές τε τοῖσι αὐτέοισι μοχλεύηται ἡ νοῦσος. ὧδε μέντοι πάσῃσι τῇσι χρονίῃσι νούσοισι ξυνῳδόν· μεσηγὺ δὲ τριῶν ἢ τεσσάρων ἡμερῶν ἀδροτέρως διαιτᾶν, ἔπειτα τὴν ἱερὴν, τὸ καθαρτήριον, ξὺν μελικρήτῳ πιπίσκειν. ἀπάγει γὰρ μάλιστα ἥδε ἀπὸ τῆς κεφαλῆς τῆς νούσου τὴν τροφήν. πλῆθος δὲ τοῦ φαρμάκου, ὁκόσον τέσσαρες ἢ πέντε ὁλκῆς δραχμαί· κὴν εὖ καθαίρηται, λούειν τε καὶ οἶνον διδόναι καὶ τὴν δύναμιν αὔξειν· ἔπειτα αὖθις τάμνειν φλέβα τὴν ἐπὶ τῷ μετώπῳ τὴν ὀρθήν. κυριωτάτη γὰρ ἥδε ἡ ἀφαίρεσις· τὸ δὲ πλῆθος ὅσον κοτύλης ἢ σμικρῷ πλεῖον. λύειν τε μὴ περαιτέρω, κενεαγγέειν γὰρ οὐ χρή· ἔπειτα τὰς κόμας ξυρῷ ἀφαιρέοντα σικύην τῇ κορυφῇ προσβάλλειν προτέρην. τὴν δὲ ἑτέρην τὴν μεσηγὺ τῶν ὠμοπλατέων ἐρείδειν ἀναίμακτον, σχάζειν τε τὴν ἐπὶ τῆς κορυφῆς ἀφειδέως ἔς τε πλήθεος ὁλκὴν καὶ ἐς τὴν τοῦ βάθεος ἐντομήν· κεφαλαίην γὰρ τὰ μέχρις ὀστέων ὀνίνησι ἰήματα. ἢν δὲ ἐς ὠτειλὴν ἥκῃ τὰ τρώματα, τὰς ἀρτηρίας ἐκτάμνειν. διπλαῖ δέ· αἱ μὲν κατόπιν εἰσὶ ὤτων σμικρόν τι προσωτέρω, δῆλαι δὲ ταῖς διασφύξεσι· αἱ δὲ τοῦ ὠτὸς ἐς τοὔμπροσθεν, αὐτῶν πλησίον. παράγεται γὰρ τῷ ἀντιτράγῳ,

ἀτὰρ καὶ αἴδε δῆλαι διασφύξεσι. τάμνειν δὲ πρὸς τοῖς ὀστέοις τὰς μέζονας· αἴδε γὰρ ὀνῃσταί. ἐπικέαται καὶ ἕτεραι ἑκάστῃσι, κάρτα λεπταὶ, ἃς οὐδ' ὄφελος ἐκτάμνειν. ὁ δὲ τρόπος ἐν τῇσι χειρουργίῃσι λέλεκται. μέγα δὲ τὸ ἄκος κεφαλαίῃσι καὶ ἐπιληψίῃ, καὶ σκοτώμασι, καὶ ξυμβλήδην ἀπάσῃσι τῇσι τῆς κεφαλῆς νούσοισι.[1]

Ἐπὶ πᾶσι δὲ φλέγμα ἄγειν χρὴ προκενώσαντα τὴν γαστέρα ἢ καταπότῳ ὑπηλάτῳ, ἢ κλυσμῷ· ἄλλοτε μὲν ἐκ ῥινῶν πταρμικοῖσι, ἄλλοτε δὲ διὰ στόματος τοῖσι ἄγουσι φλέγμα. εἴδη δὲ πταρμικῶν μὲν πέπερι, στρουθίου ἡ ῥίζα, κάστορος ὄρχις· τάδε καὶ ξυνῆ· ἐς λεπτὰ δὲ κόψαντα καὶ σήσαντα καλάμῳ ἐμφυσῆν ἢ καυλῷ πτεροῦ χηνὸς παχέϊ. ἀγωγότερον δὲ τῶνδε καὶ βιαιότερον εὐφόρβιον ξύν τινι τῶνδε μιχθέν· ἀτὰρ καὶ ἐλαίοισι δὲ μίσγεται γλευκίνῳ, σικυωνίῳ, ἢ τῷ ἀπὸ στύρακος μύρῳ. ὑγρὸν δὲ γίγνεται κάρτα ὡς ἔκχυτον· ἐγχεῖται δὲ διὰ τοῦ ῥινός γ' αὐλοῦ. δίδυμοι δὲ οἵδε ξυμφυέες ἀπὸ μιῆς ἐκροῆς, ὡς ἐσάπαξ ἀμφοτέροισι ἐγχέειν. οὐ γὰρ ἀνασχετὸν ἡ διάστασις ἑκατέρου μυκτῆρος ἰδίῃ καὶ ἰδίῃ. πίμπραται γὰρ ἡ κεφαλὴ αὐτίκα καὶ δριμὺ ἄλγος αἱρέει· τὰ δὲ διὰ τοῦ στόματος ἄγοντα φλέγμα, σίνηπι, κόκκος ὁ τῆς κνίδης, πέπερι, σταφὶς ἀγρίη· τάδε ξὺν ἀλλήλοισι, καὶ ἰδίῃ· ἐπεὶ δὲ καὶ τῷ μασήσασθαι μὲν αὐτὰ καὶ τὸ πτύειν ξυνεχές ἐστι· καὶ ὕδατι ἢ μελικρήτῳ μίξαντα διδόναι, κλύζειν τε τὸ στόμα καὶ ἐς τὰ παρίσθμια παρώσαντα ἀνατάσι τοῦ αὐχένος, τῷ τῆς ἐκπνοῆς πνεύματι κλύζειν· ἐπὴν δὲ, ἐς ὅσον θέλῃς, τὸ φλέγμα ἀγάγῃς, λούειν καὶ καταιονεῖν τὴν κεφαλὴν κάρτα πολλῷ θερμῷ ὕδατι ἐς διαπνοήν. ἰσχυραὶ γὰρ γίγνονται σφηνώσιες.

Δεῖπνον εὐτελές· ἔστω δὲ καὶ οἶνος ἐς ἀνάκλησιν τοῦ στομάχου· μάλα γάρ τοι καὶ ὅδε πονέει. ἐπὴν δὲ μεσηγὺ τὴν δύναμιν ἑδράσῃς, κλυσμῷ χρέω τῷ ξυνήθεϊ, λίτρου

[1] The common reading, instead of *μέγα*, is *μετά*; in Kühn's edition, *κατά*. The reading I have introduced seems to me self-evident.

πολλὸν ἐμπάσσων, ἢ ῥητίνης τῆς ἀπὸ τῆς τερμίνθου τοῦ δένδρεος ἐντήκων ὁλκῆς δραχμὰς δύο· ἐς δὲ τὴν ἐπιοῦσαν ἡμέρην αἷμα τῆς ῥινὸς ἔνδον ἀφαιρέειν, ὡς εἴσω παρωθεῖσθαι τὸ ὄργανον κατειάδιον εὔμηκες, ἢ τὸ καλεόμενον τορύνην.[2] ἢ εἴ τις ἐλλειπῶς πρὸς τάδε ἔχει, χηνὸς χρὴ πτεροῦ τοῦ καυλοῦ τοῦ παχέος ἀπογλύψαντα τάμνειν τὰ νεῦρα ἐς ὀδόντας ὅκως πριστῆρα· καὶ τόδε ἐς ῥῖνα κατιέναι, μέσφι τῶν ἠθμοειδῶν·[3] ἔπειτα ἀμφοτέραισι χερσὶ κινέειν, ὡς ξυγχαράσσοιτο ὑπὸ τῶν ὀδόντων ὁ χῶρος. ῥηϊδίη δὲ καὶ πολλὴ τοῦ αἵματος ἡ φορή· φλέβες γὰρ ἰσχναὶ τῇδε κραίνουσι καὶ τὰ σώματα μαλακὰ καὶ εὔτμητα. ἔασι δὲ καὶ τοῖσι δημότῃσι πολλοὶ τῆς ἐγχαράξιος οἱ τρόποι καὶ βοτάνῃσι τρηχείῃσι καὶ φύλλοισι δάφνης ξηροῖσι, ἐνθέντες τάδε τοῖσι δακτύλοισι κινέειν εὐτόνως. κενώσαντα δὲ ὁκόσον χρή· (ἔστω δὲ πλῆθος ἐς κοτύλης τὸ ἥμισυ·) μάσσειν σπόγγοισι καὶ ὀξυκρήτῳ, ἢ ξηρόν τι ἴσχαιμον ἐμφυσῆν, κηκῖδα, ἢ σχιστὴν στυπτηρίην, ἢ βαλαύστιον.

Ἤν δὲ ἐπὶ τουτέοισι ἡ κεφαλαλγίη μίμνῃ, κἢν ποτε ἀποπαύηται, αὐτὸ χρὴ ἐς τέλος ἥκειν τῆς ἰητρείης. φιλυπόστροφον γὰρ κακὸν, καὶ ἐν ἕδρῃ ἶζον τὰ πολλὰ φωλεύει. χρὴ ὧν ἀφαιρέοντα τὰς κόμας ξυρῷ, (καὶ γὰρ τόδε κεφαλῇ ὀνῃϊστὸν,) καίειν πυρίῃσι καυτήρων,[4] ἐπιπολῆς μὲν ἐς μύας· ἢν δὲ μέσφι ὀστέου ἐθέλῃς, ἀπάνευθεν καὶ τῶν μυῶν· μύες γὰρ καυθέντες ἔασι σπασμῶν προκλήσιες. κἢν μὲν ἐπιπολῆς καύσῃς, οἶνον εὐώδη λευκὸν ξὺν ῥοδίνῳ καταιονεῖν ἅλις. ὀθόνην δὲ χρὴ τέγξαντα ἐπιπεταννύναι τῇσι ἐσχάρῃσι μέσφι ἡμέρης τρίτης· ἢν δὲ βαθεῖαι ἔωσι αἱ ἐσχάραι, πρά-

[2] Ermerins does right in substituting this word for *στορύνη*. See, in particular, Pollux, and the note of Föes, Œc. Hippocrat., under this word. It was a sort of ladle.

[3] The common reading in all the editions, except that of Ermerins, is *ἰσθμοειδῶν*.

[4] Though I have not ventured to change *πυρίῃσι* into *πυρῆνι*, I have little doubt that the latter (which signifies the knob of a specillum or cautery) is the true reading. See P. Æ. vi. 66, *et pluries*.

σου χρὴ κόμην ξὺν ἁλὶ τρίψαντα ἠδὲ ἐς ὀθόνην ἐγχρίσαντα τιθέναι· τῇ δὲ τρίτῃ κηρωτὴν ἐκ ῥοδίνου ἐπὶ τοῖσι ἐπιπολαίοισι, ἢ φακὸν ξὺν μέλιτι ἐπὶ τῇσι βυθίοισι ἐσχάρῃσι τιθέναι. ὁκόσα δὲ ἐπὶ ὠτειλῇ φάρμακα ἄλλῃ πῃ γεγράψεται. ἔταμόν τινες ὑπὲρ μέτωπον κατὰ τὴν στεφάνην τὸ δέρμα ἄχρις ὀστέου· καὶ τόδε ἐπιξέσαντες ἢ ἐπικόψαντες μέσφι διπλόης ἐς σάρκωσιν ἤγαγον. οἱ δὲ καὶ ἐσέτρωσαν τῷ ὀστέῳ, μέσφι μήνιγγος. εὔτολμα δὲ τὰ ἄκεα· ἀλλὰ χρῆσθαι, κὴν ἐπὶ πᾶσι μὲν ἡ κεφαλαίη ἐπιμίμνῃ, ὁ δὲ νοσέων εὔθυμος, καὶ ὁ τόνος τοῦ σώματος ἀγαθός.

Ἢν ἐκ προσαγωγῆς ἔωσι, γυμνάσια ὀρθὰ ἐς στέρνα καὶ ὤμους, χειρονομίη, ἁλτήρων βολὴ, ἔξαλσις, καὶ ἡ ξυνευπαίδευτος ἐν τούτοις ἀνείλησις· τρῖψις τὰ πρῶτα καὶ τὰ ὕστατα σκελῶν, κεφαλῆς δὲ ἐς μέσον.

Πιττοκοπίη τῷ ἐμπάττειν ξυνεχής·[5] φοινίσσειν δὲ καὶ τὴν κεφαλὴν, ἄλλοτε μὲν σίνηπι ξὺν ἄρτῳ διπλόῳ ἐγχρίοντα, ὡς μὴ ἀφόρητον εἴη τὸ πῦρ· ἄλλοτε δὲ φάρμακα ξυναλείφοντα, ὡς τὸ ξύνθετον τὸ διὰ τῆς λιμνήστιδος καὶ εὐφορβίου καὶ πυρέθρου· ἔχει δὲ καὶ ἀνώδυνον περί τε τὸν ἐν καιρῷ πόνον καὶ ἐς μόχλευσιν τῆς ῥίζης τοῦ κακοῦ, θαψίης ὁ ὀπὸς, καὶ τὰ ξὺν τῇδε φάρμακα, ὁκόσα ἐσοιδαίνει τὸ δέρμα, καὶ ἰόνθοισι ἴκελα ἐκφύει βλαστήματα.

Δίαιτα δὲ ἡ μὲν ἐφ' ἑκάστῳ τῶν ἀλγέων λεπτὴ, ὀλιγοποτίη καὶ ὑδροποτίη, ἐπίπροσθεν μάλιστα ἄκεός τινος. ξύμπαν δὲ, δριμέων μὲν ἄφεξις, κρομμύων καὶ σκορόδων καὶ ὀποῦ τοῦ σιλφίου, σινήπιος δὲ μὴ πάγχυ, καὶ γὰρ τὸ δριμὺ αὐτέου πρὸς τῇ τοῦ στομάχου ἀρετῇ καὶ ἐς κεφαλὴν οὐκ ἄχαρι, φλέγμα χύον, καὶ διαπνέον, ἢ διελαῦνον κάτω. ὀσπρίων κάκιστον κύαμος καὶ τὰ τοῦδε εἴδεα, πισσοὶ, καὶ ὠχροὶ, καὶ δολιχοί· δεύτερον φακοὶ, οἵ γε ἔχουσι μέν τινας ἀρετὰς πέψιός τε καὶ ἐκκρίσιος, κεφαλῆς δὲ πλήσμιοι καὶ πόνου

[5] Ermerins suppresses *τῷ ἐμπάττειν* altogether; and seemingly these are superfluous, and unsuitable to this place.

ποιητικοί· πλὴν ἐψηθέντες ξὺν πεπέρι οὐκ ἀποξενωτέοι· χόνδροι δὲ οἵ τε πλυτοὶ χαρίεντες ξὺν οἴνῳ, καὶ μέλιτι ὅσον ἡδῦναι· καὶ τὸ ἐκ τουτέων ῥόφημα καὶ οἱ ξὺν ἁπλοῖσι ζωμοῖσι. καλοὶ γὰρ καὶ οἱ ἐν τῇ καρυκείᾳ καρποὶ, κάρου, κοριάνου, ἀνίσου, σελίνου· τουτέων δὲ κρέσσων ἡ ἡδύοσμος ἡ βοτάνη, καὶ γλήχων πρὸς τοῖσι εὐώδεσι, ἴσχουσί τι καὶ οὖρων ἀγωγὸν καὶ φυσῶν ἔξοδον. κρεῶν δὲ πονηρὰ μὲν τὰ παλαιὰ πάντα· νεοσφαγῆ δὲ ἀλέκτορος, πτηνῶν ἡ φάσσα, ἡ πελειὰς, καὶ τὰ ἄλλα ὁκόσα μὴ μάλιστα πίονα. συῶν τὰ ἄκρεα, λαγωὸς ὀπτός· βοὸς δὲ καὶ ὄϊος παχῦνόν τε καὶ κεφαλῆς πλήσμιον· ἔριφος δὲ οὐ πάντη κακός· γάλα καὶ τυροὶ κεφαλαλγέες. ἰχθύων οἱ πετραῖοι, ἠδὲ ὁκόσοι κατὰ χώρην ἄριστοι. λαχάνων δὲ ἑφθῶν μὲν ὁκόσα οὖρων καὶ κοιλίας ὑπαγωγὰ, μαλάχη, βλίτον, τεῦτλον, ἀσπάραγοι· δριμὺ δὲ καὶ κράμβη· ὠμὰ δὲ, θριδακίνη πάντων ἄριστον· ῥίζαι δὲ πονηραὶ καὶ ἑφθαὶ, ῥαφανῖδες, γογγυλίδες, σταφυλῖνοι· οὐρητικὰ μὲν, πλήσμια δέ· σίσαρον φυσῶδες μὲν καὶ στομάχου ἐπαρτικόν. οἶνος λευκὸς, λεπτὸς, γλυκὺς μὲν ἐγγεγράφθω, στύψιος ἔχων, ὡς μὴ ἴσχειν τὴν γαστέρα· τράγημα πᾶν κεφαλαλγὲς, πλὴν φοίνικες πάσης ἰδέης· σῦκον δὲ ὀπώρῃ καὶ σταφυλὴ προσηνὲς, καὶ ὅ τι ἂν ἐπὶ τῆς ὥρης ἄριστον·[6] πλησμονὴ πάντων καὶ τῶν ὠφελούντων κακόν. κάκιον δὲ ἀπεψίη· κόποι ἀπεψίης μὲν ἀσινέστεροι, ἐπιβλαβέες δὲ καὶ οἵδε. περίπατοι ἔωθεν, ἐπὶ τῆς κοιλίης ἐκκρίσι· εὔπνοοι δὲ καὶ εὔφοροι· ἄριστοι δὲ καὶ οἱ ἐπὶ τῷ δείπνῳ· αἰώρη μακρὰ, νήνεμος, ἀνήλιος τῇ κεφαλῇ· κακὸς γὰρ αὐτέῃ ὁ σείριος. ὁμιλίη γυναικὸς κεφαλῇ, νεύροις, κακὸν ἐπίσπαστον. ἀποδημίη ἐς θερμότερον ἀπὸ ψυχρῶν, καὶ ἀπὸ ὑγρῶν ἐς ξηρότερον. ξύμφορος δὲ πλοῦς καὶ ἐν θαλάσσῃ διεξαγωγὴ τοῦ βίου· κἢν παράλιός τις ᾖ, ἀγαθὸν λούεσθαί τε τῇ ἅλμῃ ψυχρῇ,

[6] The common reading is *σύκων δὲ ὀπώρη*, which Ermerins has altered to *ὀπώρης δὲ σῦκα*. It will be seen that, by a less violent change, I have succeeded in amending the text.

καὶ νήχεσθαι τῇ θαλάσσῃ, καὶ τῇσι ψάμμοισι ἐγκαλινδέεσθαι, καὶ βιοτεύειν ἐς θάλασσαν.

Ἑτεροκρανίης ταὐτὰ ἄκεα. ὁκοῖα γὰρ τῇ κεφαλῇ ὅλῃ ἄκεα πρόσφορα, τοῖσδε πρὸς ἅπαν τῆς κεφαλῆς μέρος χρέεσθαι καλόν. ὁκόσοισι δὲ ἐκ τῶνδε ἄφυκτος ἡ νοῦσος, ἐλλεβόρῳ χρέεσθαι, τῇ ἐσχάτῃ καὶ δυνατωτάτῃ πάντων ἀγωγῇ.

Κεφ. γ΄. Θεραπεία Σκοτωματικῶν.

Καὶ ἐκ διαδέξιος μὲν κεφαλαίης γίγνεται σκοτοδινίη· ἀτὰρ καὶ αὐτὴ πρώτη ἐπ' αἰτίῃσι φύεται, αἱμορροΐδων ῥόου ἐπισχέσι· κἢν ἀπὸ ῥινὸς αἷμα μὴ ῥέῃ, πρόσθεν ῥέον, ἢ μὴ διαπνέηται τὸ σκῆνος, ἢ ἱδρῶτι, ἢ πόνῳ, πρόσθεν πονεύμενον. ἢν μὲν ὦν ἐπὶ τῇ κεφαλαίῃ ξυστῇ, τάδε χρὴ πρήσσειν ἐς ἴησιν, ὁκόσα ἐπὶ τῇσι κεφαλαίῃσι λέλεκται· τίσι δὲ καὶ βιαιότερον ἰῆσθαι χρὴ ἐς τέλος τῶν ἀκέων, ὕστερον φράσω· ἢν δὲ ἀπό τευ ἐπισχέσιος ὑγρῶν ἡ νοῦσος ἀποβῇ, τὴν ξυνήθη ἔκκρισιν κινέειν. ὑγιεινὸν γὰρ τῆς φύσιος ἡ παλινδρομίη. ἢν δὲ ἡ μὲν μέλλῃ, τὸ δὲ πάθος αὔξῃ, ἐπὶ μὲν τῇσι ἄλλῃσι ἐπισχέσεσι, τῇσι διὰ ῥινὸς, ἢ ἱδρώτων, φλέβα τάμνειν τὴν ἐπ' ἀγκῶνι· ἢν δ' ἐπὶ ἥπατι πλημμύροντι, ἢ σπληνὶ, ἤ τινι τῶν ἐν τοῖσι μέσοισι σπλάγχνων, ἀρῆγον ἡ σικύη. χρὴ δὲ ὁκόσον ἂν ἐκ φλεβὸς πολλὸν ἐκρέῃ, τοσόνδε ἐκ τῶνδε ἀφαιρέειν αἷμα. τόδε γὰρ τῆς προφάσιος ἡ τροφὴ, ὥσπερ δὴ καὶ γαστήρ· ἐπὶ δὲ τῷδε τὰ τῆς κεφαλῆς ἄκεα ξυνάπτειν, φλέβα τὴν ἐπὶ τῷ μετώπῳ ὀρθὴν τάμνοντα, ἢ τὰς ἑκατέρωθεν τῆς ῥινὸς πρὸς τοῖσι κανθοῖσι, σικύην τῇ κορυφῇ προσβάλλειν, ἐκκόπτειν τὰς ἀρτηρίας· ξυρεῖν τὴν κεφαλὴν, φοινίσσειν, φλέγμα ἄγειν διὰ ῥινῶν πταρμικοῖσι, ἢ διὰ στόματος, ὅκως ἔλεξα· ἅπαντα πρήσσειν ἐν κόσμῳ τῷ ἐπὶ τῇ κεφαλαίῃ εἰρημένῳ, πλὴν ὁκόσον κυκλαμίνου χυλὸς, ἢ ἀναγαλλίδος, ἐγχυτὸς εἰς τὴν ῥῖνα, ἔχει τὴν πρόσθεσιν.

Ἐπὴν δὲ τῶν ἀμφὶ τὴν κεφαλὴν ἀκέων ἵκῃ ἐς τέλος, ὁκοσα βιαιότερα ἐς τοὺς σκοτώδεας, τάδε χρὴ πρήσσειν· ἐμέτοισι τοῖσι ἀπὸ δείπνου, ἠδὲ τοῖσι ἀπὸ ῥαφανίδων χρέεσθαι, τὸ ἐκ τοῦδε δέον ἐστὶ, ἀτὰρ ἠδὲ ἐς ἑλλεβόρου παρασκευήν· μελέτῃσι γὰρ χρὴ τοῦ στομάχου ἐμέειν, ἐπὶ τοῖσι δεινοτέροισι ἐμετηρίοισι· ἀτὰρ καὶ τὸ φλέγμα λεπτότερον νῦν γίγνεται, καὶ ἐς τὸν ἑλλέβορον εὔχυτον· ἑλλεβόρου δὲ δόσιες πλεῦνες, τοῖσι μὲν ἰσχυροτέροισι ὀρέξαι ἐς μέγεθος σησάμου,[1] ἢ ὀλίγον ἀδρότερον τετμημένον· ξὺν χόνδρῳ τε πλυτῷ ἢ φακῷ ἡ δόσις· σταθμὸς δὲ ὁλκῆς δραχμαὶ δύο. ἐπὶ δὲ τῶν ἀσθενεστέρων καὶ ἰσχνοτέρων τὸ ἔψημα ξὺν μέλιτι· μέτρον μυστίλαι δύο ἢ τρεῖς· τῆσδε ποιήσιος ὁ τρόπος ἄλλῃ πη λελέξεται. μεσηγὺ δὲ ἑκάστου ἄκεος, ὑπανατρέφειν τὸν νοσέοντα, ἐς τὴν τῶν μέσων ὑπομονήν.

Ἀρήγειν δὲ καὶ ἐπὶ τοῖσι παροξυσμοῖσι ὧδε· διαδέειν μὲν τὰ σκέλεα ὑπὲρ σφυρὰ καὶ γούνατα, καὶ χειρὸς καρπούς τε καὶ βραχίονας ἔνερθε τῶν ὤμων πρὸς τοῖσι ἀγκῶσι. τέγξιες κεφαλῆς· ῥόδινον μύρον ξὺν ὄξεϊ· ἐνεψῆσαι δὲ χρὴ τῷ ἐλαίῳ ἑρπύλλιον, ἢ σπονδύλιον, ἢ κισσοὺς, ἤ τι τοιόνδε. ἀνάτριψις ἄκρων καὶ προσώπου· ὄσφρησις ὄξεος, γλήχωνος, ἡδυόσμου, καὶ τάδε ξὺν ὄξεϊ. διάστασις τῆς γένυος· ἔσθ' ὅπη γὰρ ἐρείδουσι τὰς γνάθους· γαργαλισμὸς παρισθμίων, ἐμετοῦ πρόκλησις. ἐπὶ γὰρ ἐγχύσι κοτὲ φλέγματος ἀνέγροντο ἐκ τοῦ ζόφου. τάδε μὲν ὧν ἐς τὴν τοῦ παροξυσμοῦ παρηγορίην, καὶ σκέδασιν τοῦ ζοφώδεος.

Διαίτης δὲ περὶ ἁπάσης τῆς ἐν τῇ θεραπείῃ καὶ τῆς ἐς αὖθις τάδε γιγνώσκω. ὕπνος πουλὺς κακὸν, καὶ ἀϋπνίη. πουλὺς μὲν γὰρ ναρκᾷ τὰς αἰσθήσιας τῆς κεφαλῆς. ἀτμῶν πλημμύρᾳ, ὄκνος ἁπάσης πρήξιος.[2] τάδε μέντοι βάρεος καὶ

[1] Ermerins, following the suggestion of Petit, substitutes this word for ἄμης, which is quite unsuitable to the place.

[2] Ermerins suppresses this clause altogether.

ἤχων καὶ μαρμαρυγῶν ἐστι αἴτια, τῆς νούσου τὰ ξύμβολα· ἀγρυπνίη δὲ ἄπεπτον, ἄτροφον, καματηρὸν τῷ σκήνεϊ, ἄθυμον, εὐπαράγωγος ἡ γνώμη· διὰ τάδε ῥηϊδίως μαίνονται καὶ μελαγχολέουσι οἵδε· ξύμφορος δὲ ὁ μέτριος, ἐς τὴν τῆς τροφῆς οἰκονομίην, καὶ ἐς ἀνάπαυλαν τῶν δι' ἡμέρας καμάτων. πρόνοια καὶ ἐπιμονή[3] προεδρίη τῆς κοιλίης ἐς ἀπόκρισιν· διαπνοῆς γὰρ ἡ μέζων αἰτίη, κοιλίη. ἀνάτριψις αὖθις σκελῶν δι' ἡμιτυμβίων τρηχέων μέσφι φοινίξιος, ἔπειτα νώτου καὶ πλευρέων, ὕστατα κεφαλῆς· ἀπὸ τουτέων περίπατοι, προσηνέες μὲν ἀρχῆθεν καὶ ἐς ἀπόπαυσιν, ἐπίτροχοι δὲ οἱ μέσοι, ἠρεμίη, κατάστασις τοῦ πνεύματος ἐπὶ τοῖσι περιπάτοισι ἔστω. ἀναφωνέειν χρὴ, τοῖσι βαρέσι φθόγγοισι μᾶλλον χρεόμενον ἠχέειν. ὀξέες γὰρ, κεφαλῆς διαστάσιες, κροτάφων παλμοὶ, ἐγκεφάλου διασφύξιες, ὀφθαλμῶν πρήσιες, ἤχων ἀκοή· μετρίη ὀξυφωνίη κεφαλῇ ὀνήϊστον· ἔπειτα δὲ καιρὸς αἰώρης, ἐς διαπνοὴν τοῦ παντὸς κεφαλῆς βάρεος, πλῆθος δὲ ἔσται πολλὸν, πλὴν ὁκόσον ἀκάματον ᾖ· μηδὲ ἐπὶ ἐλιγμοῖσι τοῖσι τοῦ χωρίου, μηδὲ ξυνεχέσι καμπῇσι, αἰώρη γιγνέσθω. ἰλίγγων γὰρ τάδε προκλήσιες. εὐθέες δὲ καὶ μακροὶ καὶ λεῖοι ἔστων καὶ οἱ περίπατοι. ἦν μὲν ὦν ἐν ἔθει ἔωσι ἀρίστου, ἄρτου μόνου ὀρέγειν, ὁκόσον μηδὲν ἐμποδὼν τοῖσι γυμνασίοισι ἔμμεναι, προπεπέφθαι γὰρ χρή· κεφαλὴ καὶ χεῖρες, καὶ αἱ τῶνδε τρίψιες· ἐπὶ δὲ τοῖσι οἷον πρηέως ἐς ἀνάκλησιν θέρμης, καὶ εὐσαρκίης, καὶ τόνου· ἔπειτα κεφαλὴν τρίβεσθαι ὄρθιον ἑωυτέου μέζονι ὑπέχοντα· ἀτὰρ καὶ τὰ γυμνάσια ἐς τραχήλου πρήσιας, καὶ ἐς δίωσμον χειρῶν συντείνει, εὐπαιδεύτως· ὑπεραιωρεῦντα δὲ χρὴ τὴν κεφαλὴν, καὶ τὰς ὄψιας γυμνάζειν χειρονομίῃ, ἢ δίσκων βολῇ, ἢ φιλονεικεῦντα πυγμῇ· κακὸν δὲ σφαῖρα, μικρή τε καὶ μεγάλη· τῆς γὰρ κεφαλῆς καὶ τῶν ὀφθαλμῶν αἱ δινήσιές τε καὶ ἐνστάσιες σκοτώματα ποιέουσιν.

[3] Ermerins also erases these words, which do not seem to be needed. See, further, Petit and Wigan.

ἄριστον ἀφάλσεις καὶ δρόμοι. τὸ ὀξὺ μὲν πᾶν ἐς τὰ σκέλεα πάντων τονώσιες· ψυχρολουσίη ἀλουσίης κρέσσων· ἀλουσίη δὲ θερμολουσίης· στῦψαι, πυκνῶσαι, ξηρῆναι κεφαλὴν ψυχρολουσίη δυνατωτάτη, ὑγείης ἡ κατάστασις· ὑγρῆναι, λῦσαι, ἀχλυῶσαι, θερμολουσίη δυνατωτάτη. κεφαλῆς γὰρ νούσου αἱ προφάσιες· τοιοίδε καὶ οἱ νότοι, βαρυήκοοι. ἡσυχίη ἐπὶ τοῖσι γυμνασίοισι, ἐς κατάστασιν τοῦ ταράχου. πίεσις τῆς κεφαλῆς ἐς τὴν τοῦ δέρματος ξῦσιν.

Προπόσιες ὕδατος, ἢ οἴνου ὑδαρέος· ἄριστον εὐτελές· λαχάνων κόμης τὰ μαλθακτήρια, μαλάχης, τεύτλου, βλίτου. ἔμβαμμα εὐστόμαχον, εὔστομον, κοιλίης μαλθακτικὸν, ἀβαρὲς δὲ κεφαλῇ, διὰ θύμου, ἢ θύμβρης, ἢ σινήπιος. ὠῶν τὰ θερμὰ χειμῶνος· θέρεος δὲ τὰ ψυχρὰ, γυμνὰ τοῦ ὀστρακώδεος, μὴ ὀπτά· ἐλαῖαι, φοίνικες, τάριχος ὡραῖον, χόνδρος πλυτὸς, ξύν τινι τῶν γλυκέων, ὁκόσον ἡδῦναι, αἱρετόν. ἐπὶ τοῖσδε ἄλες. ἠρεμίη, ἡσυχίη καὶ ἀκοῆς καὶ λαλιῆς. περίπατοι, ἔνθα ἂν εὔπνοον καὶ εὔχαρι, δένδρεσι, ἢ βοτάνῃσι· ἢν δὲ ἐς δεῖπνον ἥκῃ, μάλιστα μὲν αὖθις ψυχρολουτέειν, σμικρὸν ὑποχρισάμενον λίπαϊ· εἰ δὲ μὴ, σκέλεα μοῦνον. τὸ δεῖπνον σιτῶδες, οἷον ἰτρίον, ἢ ῥόφημα χόνδρου, ἢ πτισάνη ἄφυσος, ἑψήσι εὔπεπτος· φάρμακα δὲ τὰ ἐς ἡδονὴν τῆς πτισάνης, πέπερι, γλήχων, ἡδύοσμον, κρομμύων ἢ πράσων σμικρὸν, μηδὲ ὁκόσον ἐμπλεῦσαι· ὄξεος δὲ τὸ δριμὺ ξύμφορον· κρεῶν τὰ ἐκ πιόνων μὴ πίονα· συῶν πόδες καὶ κεφαλή· πτηνὰ πάντα· τῷ πλήθεϊ δὲ τεκμαίρεσθαι· λαγώς καὶ τὰ θηρευτὰ δέ· ἀλεκτορὶς εὔπορος καὶ ξύμφορος. τράγημα πᾶν κεφαλαλγὲς, πλὴν φοίνικος, ἢ τῶν ὡραίων σύκων, ἢ σταφυλῆς, ἢν ἄφυσος ὦνθρωπος ἔῃ· ἠδὲ πεμμάτων εὔπεπτα, καὶ ἄκνισα, καὶ κοῦφα. περίπατοι· θυμηδία· ἐν ἡσυχίῃ ἐς ὕπνον ἄφεσις.

Κεφ. δ'. Θεραπεία Ἐπιληψίης.

Ἀκέων ὅτι περ μέγα καὶ δυνατώτατον ἐς ἐπιληψίην χρέεσθαι. φυγὴ γὰρ οὐ μοῦνον ἐπιπόνου πάθεος καὶ κινδυνώδεος ἐφ' ἑκάστης ὑπομνήσιος, ἀλλὰ καὶ ἰδέης αἴσχεος, καὶ ὀνείδεος τῆς συμφορῆς. καί μοι δοκέω, εἴπερ εἰς ἀλλήλους ἐν τοῖσι παροξυσμοῖσι ἐνέβλεπον, ὁκόσα πάσχουσι οἱ νοσεῦντες, οὐκ ἂν ἔτι ζώειν τλαῖεν ἄν. ἀλλὰ γὰρ τὰ δεινὰ ἑκάστῳ καὶ τὰ αἰσχρὰ ἀναισθησίη καὶ ἀθεησίη κρύπτει· ξυνομαρτεῖν δὲ τὴν ἰητρείην τῇ ῥαστώνῃ τῆς φύσιος ἄριστον, εὖτε τῇσι μεταβολῇσι τῆς ἡλικίης ἐς μέγα ἀμείβει τὸν ἄνθρωπον. ἦν γὰρ ἡ ξυνήθης τῷ κακῷ δίαιτα, ἐν ᾗ ἐμβιοτεύει ἡ νοῦσος, οἴχετο, οὐκέτι ἐπιφοιτέει ἐς τὸν ἄνθρωπον· ξυναποίχεται γὰρ τῷ πρόσθεν ἡδέϊ.

Ἤν ὦν τῆς κεφαλῆς λάβηται, ἐνοικέει· τῇδε ἅπαντα χρὴ πρήσσειν, ὁκόσα μοι ἀμφὶ κεφαλαίης λέλεκται, ἀμφί τε τὰς τοῦ αἵματος ἀφαιρέσιας,—ἠδ' ἀμφὶ τὰς καθάρσιας,[1]—φλεβῶν τῶν ἐπ' ἀγκῶνος, μετώπου τῆς ὀρθίας, σικύης· τὰς δὲ ἀφαιρέσιας μὴ μέσφι λειποθυμίης ποιέεσθαι, πρόκλησις γὰρ τοῦ πάθεος λειποθυμίη· ἀρτηρίας τάμνειν ἁπάσας, τάς τε ὦτων πρόσω τε καὶ ὀπίσω· καθάρσιας δὲ ποιέεσθαι ἐξοχέας τουτέων πάντων, τῇ ἱερῇ τῷ καθαρτηρίῳ καὶ τῆς κεφαλῆς τοῖσι ἄγουσι φλέγμα· πολλῷ δὲ δυνατώτερα ἔστω φάρμακα· φέρει γὰρ ἡ ἕξις τῶνδε τοὺς πόνους· εὐθυμίη δὲ καὶ εὐελπιστίη τίθησι τοὺς νοσέοντας τλήμονας. χρεὼν καὶ πῦρ φέρειν ἐς τὴν κεφαλήν· ἀνύει γάρ. τετρῆναι δὲ χρὴ

[1] I wonder that Ermerins should have thought it necessary to expunge these words. It appears to me that, from the commencement of this paragraph down to τλήμονας, we have one of those long and complicated sentences in which Thucydides, Demosthenes, and other of the great writers of antiquity delighted. This style of composition is very different from the periodic style in which Roman, French, and English authors compose their works. Clarendon, Milton, and Cobbett are the best examples we have, in English, of the old Grecian style of writing in long sentences.

πρῶτα τὸ ὀστέον μέχρι διπλόης, ἔπειτα κηρωτῇσι καὶ ἐπιπλάσμασι χρέεσθαι. ἔς τ' ἂν ἡ μῆνιγξ τῶν ὀστέων ἀποστῇ, τερέτρῳ χρὴ περικόπτειν τὰ γυμνὰ ἢν ἔτι σμικρὰ ἀντέχῃ μέχρι αὐτομάτου ἀποσπάσιος, ὅτε μέλαινά κοτε τουτέων καὶ παχείη εὑρεθῇ ἡ μῆνιγξ· καὶ ἐπὴν ἐς μύδησιν, ἢ καὶ κάθαρσιν, τοῦ ἰητροῦ εὐτόλμως ἀκεομένου, ἐς ὠτειλὴν ξυμβῇ τὸ τρῶμα, ὤνθρωπος ἐξῆλθε τῆς νούσου. ἐπὶ πᾶσι, φοινίξιες κεφαλῆς, ξυνήθεες μὲν, ὁκόσαι μοι ἐν τοῖσι πρόσθεν εἰρέαται· δυνατωτέρη δὲ ἡ διὰ τῶν κανθαρίδων· χρὴ δὲ ἐπίπροσθεν τῆς χρήσιος, τριῶν ἡμερῶν πίνειν γάλα ἐς τὴν τῆς κύστιος φυλακήν. κανθαρίδες γὰρ κάρτα σίνονται κύστιν. τάδε μὲν ὧν ἦν κεφαλὴ πεπόνθῃ.

Ἤν δὲ τὰ μέσα εἰσάγῃ τὴν αἰτίην καὶ τάδε ἐπάγει τὴν νοῦσον,—ἥκιστα δὲ τάδε γίγνεται· ξυμπαθέει γὰρ κεφαλῇ τὰ μέσα μᾶλλον, ὡς ἐπὶ μεγάλῳ κακῷ, ἥπερ ἀρχὴ τῆς νούσου,—ὅκως δ' οὖν ἴσχῃ, φλέβα τάμνειν τὴν ἐπ' ἀγκῶνι καὶ ἐπὶ τῶνδε· ἀπὸ σπλάγχνων γὰρ ἡ ῥοή· ἀτὰρ καὶ καθαίρειν τούσδε μᾶλλον τῶν ἄλλων, καὶ τῇ ἱερῇ, καὶ κνεώρῳ, καὶ κόκκῳ κνίδης· τάδε γὰρ φλεγμάτων ἀγωγά. τὸ δὲ καίριον αὐτέων ἡ σικύη· ἐπιθημάτων δὲ, καὶ ἐπιπλασμάτων, ὁ φόρτος εὔδηλος, καὶ πάντη γράφειν περιττὸν, εἰ μὴ ὁκόσον δύναμιν αὐτέων γινώσκειν, ὅτι χρὴ τοῖσδε λεπτῦναι, διαπνεῦσαι, εὔροα καὶ εὔπνοα ποιέειν· καὶ πεπτηρίοισι φαρμάκοισι, θερμοῖσι, ξηροῖσι, καὶ οὔρων ἀγωγοῖσι χρεόμενον, καὶ ἐν τροφῇ καὶ ἐν φαρμακίῃ· κρέσσον δὲ πάντων κάστορος ὄρχις, πινόμενος ἐν μελικρήτῳ πολλάκις τοῦ μηνὸς, ὁκόσα τε ποικίλα φάρμακα τωὐτὸν πρήσσει, ἡ διὰ τῶν θηρίων ποικίλη, καὶ ἡ τοῦ Μιθριδάτεω ἐπιποικιλωτέρη· πίνειν δὲ καὶ τὴν Βηστίνου· εὔπεπτα γὰρ καὶ εὔχυμα ταῦτα καὶ οὔρων ἀγωγά. ὁκόσα γὰρ χρὴ γράφειν τῶν ἁπλῶν φαρμάκων, αἵδε ἔχουσι αἱ δυνάμιες, κιννάμωμον καὶ κασίην, φύλλα τὰ μαλαβάθρου, καὶ πεπέριος καὶ σεσέλιος πάσας ἰδέας. καὶ τί γὰρ οὐκ ἂν εὕροις ἐν τοῖσδε τῶν δυνατωτάτων; λόγος, ὅτι καὶ γυπὸς

ἐγκέφαλος καὶ αἰθυίης ὠμῆς κραδίη, καὶ αἱ κατοικίδιοι γαλέαι[2] βρωθέντες λύουσι τὴν νοῦσον· ἐγὼ δὲ τῶνδε μὲν οὐκ ἐπειρήθην· ἐθεασάμην δὲ ἀνθρώπου γε νεοσφαγέος ὑποθέντας φιάλην τῷ τρώματι καὶ ἀρυσαμένους τοῦ αἵματος πίνοντας. ὧ τῆς παρεούσης μεγάλης ἀνάγκης, τλῆναι κακὸν ἀκέσασθαι μιάσματι κακῷ· εἰ δὲ καὶ ὑγιέες ἐκ τούτου ἐγένοντο, ἀτρεκὲς οὐδεὶς ἔχει μοι λέγειν· ἄλλη δέ τις γραφὴ ἔφραζεν, ἦπαρ ἀνθρώπου φαγεῖν. ἀλλὰ τάδε μὲν γεγράφθω τοῖσι μέχρι τῶνδε τλήμοσι.

Προσαρήγειν δὲ καὶ τῇ διαίτῃ, καὶ ἑκάστοισι τῶν γινομένων, ἢ δι' ἄλλων, ἢ δι' αὐτοῦ. νῦν δὲ χρὴ οὐδὲν ὑπερορῆν, μηδὲ πρήσσειν τι εἰκῇ, μάλιστα μὲν ἐφ' ἑκάστοισι σμικροῖσι πάντως ὠφελεῦντα· ἢν δὲ μὴ, βλάπτοντα μηδέν.[3] καὶ γὰρ ὁρήματα ὁκόσα μὴ θηητὰ, καὶ ἀκούσματα, καὶ γεύματα, καὶ θυητὰ μυρία ἐλέγχει τὴν νοῦσον. φράζεσθαι ὧν περὶ πάντων μάλα. ὕπνος πολλὸς, παχυτὴς, ἀργίη, ὁμίχλη τῆς αἰσθήσιος· ἀγαθὸν δὲ ξυμμετρίη· κοιλίης ἔκκρισις ἐπὶ τοῖσι ὕπνοισι ἄριστον, μάλιστα πνευμάτων καὶ φλεγμάτων. περίπατοι μακροὶ, εὐθέες, ἀνέλικτοι, εὔπνooι, ὑπὸ δένδρεσι μὲν μυρσίνης, ἢ δάφνης, ἢ τοῖσι δριμέσι, καὶ εὐώδεσι βοτάνῃσι δὲ, καλαμίνθῃ, γλήχωνι, θύμῳ, ἡδυόσμῳ· μάλιστα μὲν τοῖσι ἀγρίοισι, αὐτομάτοισι· ἢν δὲ μὴ, κἀν ποιητοῖσι· ἐν τοῖσι καὶ αἰῶραι μακραὶ καὶ αἶδε εὐθέες· ὁδοιπορίῃσι καλὸν χρέεσθαι, μὴ παρὰ ποταμὸν εἰς τὸ ῥεῦμα ἐνορῆν, (ἰλίγγων γὰρ ποιητικὸν ῥόος,) μηδὲ ἐς κύκλον στρωφώμενον, μηδὲ βέμβικα δινεύμενον.[4] ἀσθενέστερος γὰρ ἑδραῖον

[2] That this is the true reading, and not *οἱ ἐνοικάδιοι γαλεοὶ*, is quite obvious from Dioscorides, ii. 27. All the *γαλεοὶ* were sea animals. See Appendix to Dunbar's Greek Lexicon.

[3] Ermerins, following the advice of Petit, by the addition of *μὴ*, and slightly altering the punctuation, greatly improves the text in this place. Our author evidently alludes to the celebrated passage in the Epidemics of Hippocrates. See vol. i. p. 360, Syd. Soc. Edit.

[4] The common reading is *μηδὲ ἐν κύκλῳ στροφούμενον*, for which Ermerins proposes to substitute the above, on the authority of a Parisian MS.

ἱστάναι τὸ πνεῦμα· ξυνελίσσεται γὰρ τῷ κύκλῳ. δίνησις δὲ σκοτώματος καὶ τῆς ἐπιληψίης πρόκλησις· ἀπὸ δὲ τῆς αἰώρης, περίπατος ἠρεμαῖος· ἔπειτα ἡ ἡσυχίη, ἐς ἀποκατάστασιν τοῦ ἐν τῇ αἰώρῃ ταράχου· γυμνάσια δὲ ἐπὶ τούτοισι πρὸς χεῖρας, τριβέντων τῶν ἄκρων ἀφ' ἡμιτυμβίου λινοῖσι ὠμοῖσι·[5] ἄλειμμα μὴ κάρτα λιπαρόν· τρῖψις ἐν μελλήσει μὲν οὖσα,[6] σκληροτέρη δ' ἐς πύκνωσιν· οἰδαλέοι γὰρ καὶ παχέες οἱ πλεῖστοι. μεσηγὺ δὲ ὅλης τῆς τρίψιος κεφαλὴ ὀρθίη τετρίφθω. γυμνάσια τὰ εἰς τὸν αὐχένα καὶ ὤμους· χειρονομίη· πάντα ὁκόσα μοι ἐπὶ σκοτωματικῶν λέλεκται. ἅλις δὲ ἐνθάδε τοῦ ἐκεῖ φόρτου. πλὴν ὁκόσα ὀξύτερα χρὴ τὰ τῶνδε γυμνάσια ἔμμεναι ἐς ἱδρῶτα καὶ θέρμην. τάδε γὰρ πάντα λεπτύνει. ἀτὰρ καὶ ἐν τῷ παντὶ βίῳ χρὴ ὀξυθυμίην ἀόργητον ἐμποιέειν.

Τροφαὶ πᾶσαι παχέεσι ὀσπρίοισι, κακόν· σιτώδεις δὲ, ἄρτοι ξηρότεροι, χόνδροι πλυτοὶ, καὶ τὰ ἐκ τῶνδε ῥοφήματα· τὰ δὲ ἐς ἡδονὴν φάρμακα ταὐτὰ τοῖς πρόσθεν. τῶν δριμέων δὲ νῦν ἔστω πλεῦνα, πεπέριος, ζιγγιβέριος, λιγυστικοῦ. ἐμβάμματα δὲ, δι' ὄξεος καὶ κυμίνου, καὶ ἡδέα καὶ χρήσιμα. κρεῶν μάλιστα μὲν ἀπείρχθω πάμπαν· εἰ δὲ μή γε, ἐν τῇ θεραπείῃ· ἐς δὲ τὴν ἀνάληψιν ἔστω ὁκόσα κοῦφα ᾗ φύσι, οἷόν τι τὰ πτηνὰ, πλὴν νήσσης· καὶ τῇ πέψι, ὅκως λαγωοὶ, ὑῶν πόδες, τάριχος· καὶ ἐπὶ τοῖσι, δίψος ἀγαθόν. οἴνου ὀλιγοποσίη, λευκοῦ, λεπτοῦ, εὐώδεος, οὐρεομένου· λαχάνων ἐφθῶν, ὁκόσα ἐς δύναμιν δριμέα λεπτῦναι, οὖρα κινῆσαι, ὁκοῖόν τι κράμβη, ἀσπάραγος, κνίδη· ὠμῶν δὲ θριδακίνη ἐφ' ὥρῃ· σίκυος δὲ καὶ πέπων ἀνδρὶ μὲν κρατερῷ περιττὰ, τισὶ δὲ δοτέον μέσφι γεύσιος. κακὸν γὰρ τῶνδε ἡ πληθὺς, ψυχρῶν ἐόντων καὶ ὑγρῶν. σύκου χλωροῦ καὶ σταφυλῆς ἡ

[5] I have not scrupled, in this sentence, to follow Ermerins in substituting *τριβέντων* for *ἐνόντων*, which has no meaning suitable to the place. The passage is still obscure.

[6] Instead of *ἐν μελλήσει*, Ermerins reads *ἐμμέλης*. I am doubtful.

χρῆσις ὡραῖος· περίπατοι· ἐπὶ τοῖσι δὲ θυμηδίη ἄλυπος.

Ὀργὴ δὲ καὶ λαγνείη, κακόν· καὶ γὰρ τὸ πρῆγμα τῆς νούσου φέρει τὰ σύμβολα. ἀπάτη δέ τις ἔς τε μετεξετέρους ἰατροὺς συνουσίης. ἐπεὶ γὰρ ἡ τῆς φύσιος εἰς ἄνδρα μεταβολὴ ἀγαθόν τι πρήσσει, μετεβιάσαντο τὴν παίδων φύσιν ἀώρῳ ξυνουσίῃ, ὡς θᾶσσον ἀναρρώσοντες· ἀγνοέουσι δὲ τῆς φύσιος τὴν αὐτομάτην προθεσμίην, ἐφ' ᾗ πάντα γίγνεται τὰ ἄκεα· ἥδε γὰρ ἑκάστῃ ἡλικίῃ συντίκτει τὰ οἰκεῖα ἐν χρόνοις ὡραίοισι. ἐν χρόνῳ γὰρ οἱ πεπασμοὶ σπέρματος, γενείου, πολιῆς. τίς ὧν ἰητρὸς προσαλλάξαι τῆς φύσιος τοῦτο μὲν τὴν ἀρχῆθεν τῶν σπερμάτων μεταβολὴν, τοῦτο δὲ τὴν ἐς ἑκάστου προθεσμίην; ἀλλὰ καὶ προσέκοψαν ἐς τὴν φύσιν τοῦ νοσήματος. οὐκέτι γὰρ ἔγκαιροί τινες ἔασι τῇ ἀρχῇ τῆς ξυνουσίης, προσινόμενοι ἀωρίῃ τοῦ πρήγματος.

Βιοτεύειν δὲ χρὴ ἐν χώρῃσι θερμῇσι, ξηρῇσι. ψυχρὸν γὰρ, καὶ ὑγρὸν, ἡ νοῦσος.

Κεφ. ε΄. Θεραπεία Μελαγχολίης.

Χρεὼ βουλῆς ἀμφὶ αἵματος ἀφαιρέσιος ἐν τοῖσι μελαγχολικοῖσι, ἀφ' οὗ γίγνεται ἡ νοῦσος, ἀλλὰ καὶ κακοχυμίης, οὐδ' ἐπὶ σμικρῷ τῷ πλήθεϊ· ἢν μὲν ὧν ἡλικίης νέης λάβηται καὶ ὥρης ἐαρινῆς, τάμνειν φλέβα τὴν ἐπ' ἀγκῶνι τῷ δεξιῷ μέσην, ὅκως ἀπὸ τοῦ ἥπατος εἴη ἐπίκαιρος ἡ ῥοή. τόδε γὰρ τὸ σπλάγχνον αἵματος αἱ πηγαὶ, χολῆς δὲ ἡ γένεσις, ἄμφω μελαγχολίης ἡ τροφή· τάμνειν δὲ κὴν ἰσχνοὶ ἔωσι, καὶ λείφαιμοι· σμικρὸν δὲ ἀφαιρέειν, ὁκόσον αἴσθοιτο τομῆς ἡ δύναμις· οὐκ ἐλεγχθείη δὲ ἐπὶ τῷ τόνῳ. καὶ γὰρ εἰ παχὺ, καὶ χολῶδες, καὶ πεπηγὸς εἴη τὸ αἷμα, καὶ μέλαν ὅκως ἀμόργη, ἀλλὰ τόδε ἐστὶ τῆς φύσιος ὁ χῶρος καὶ ἡ τροφή. ἢν ὧν τοῦ δέοντος πολλὸν ἀφέλῃς, ἀτροφίῃ ἡ φύσις ἐξίσταται τῆς

ἕδρης· ἢν δὲ πολύαιμος ᾖ, τὰ πολλὰ μὲν οὐ κάρτα γίγνεται πονηρόν· τάμνειν δὲ τὴν φλέβα· καὶ μὴ αὐτῆμαρ ὁκόσον χρὴ ἀφαιρέειν, ἀλλ' ἐκ διαστάσιος· καὶ αὐτῆμαρ δέ· τὸ δὲ πλῆθος δηλώσουσιν αἱ δυνάμιες. μεσηγὺ δὲ, ἀδροτέρως διαιτᾶν ἐς ἄλλης κενώσιος ὑπομονήν. χρὴ γὰρ καὶ τῷ στομάχῳ ἀρήγειν, καὶ τῷ νοσέοντι καὶ κάμνοντι, τῷδε τῆς μελαίνης χολῆς ἐγκεομένης. ἐπίπροσθεν μιῆς ἡμέρης λεπτῶς διατηθέντι, μέλανος ἐλλεβόρου δοτέον ξὺν μελικρήτῳ, σταθμοῦ ὁκόσον ὁλκὰς δύο. ὑπάγει γὰρ ὅδε μέλαιναν χολήν· ἀτὰρ καὶ τοῦ θύμου τοῦ Ἀττικοῦ ἡ κόμη, καὶ ἥδε ἄγει μέλαιναν χολήν· ἄριστον δὲ ξυμμίσγοντα διδόναι ἑκάστου μέρος ἓν ἐς ὁλκὴν < δύο ἀμφοῖν. λούειν τε ἀπὸ τῆς καθάρσιος, καὶ οἴνου βραχὺ διδόναι, καὶ τῆς ἄλλης τῆς ἐν τῇ τροφῇ χάριτος. στομάχου γὰρ τῇ δυνάμει καματηρὸν ἡ κάθαρσις. μεταβαίνειν αὖθις ἐπὶ τὰ μέσα· ἄχρι δὲ προχαλάσαντα ἐπιπλάσματι καὶ τέγξι, σικύην πρὸς τὸ ἧπαρ καὶ τὴν κοιλίην, ἢ τὸ στόμα ταύτης, προσβάλλειν. ἥδε γὰρ ἡ ἀφαίρεσις πολλόν τι ἐπικαιροτέρη τῆς φλεβοτομίης· προσβάλλειν δὲ καὶ τοῖσι μεταφρένοισι μεσηγὺ τῶν ὠμοπλατέων· ἐνταῦθα τοῦ στομάχου ἐστὶ ἡ πρόσφυσις. εἶτ' αὖθις ἐπανατρέφειν, καὶ ἢν τῇ διαίτῃ βλαστηθῇ ἡ δύναμις, τὴν κεφαλὴν ξυρέειν· ἔπειτα σικύην τῇ κεφαλῇ προσβάλλειν, καὶ γὰρ ἡ πρώτη καὶ μεγίστη τῆς νούσου ἐν τοῖσι νεύροισι[1] αἰτίη. ἀλλ' οὐδὲ αἱ αἰσθήσιες ἔασι ἀσινέες, ἐκεῖθεν γάρ σφεων ἡ ἀπόστασις καὶ ἡ ἀρχή. ξυντρέπονται ὧν καὶ αἵδε, κοινωναὶ οὖσαι τῆς πάθης· μετεξέτεροι δὲ καὶ παραισθάνονται, παραφορῇ τῆς αἰσθήσιος· χρὴ δὲ μάλιστα τῷ στομάχῳ ἀρήγειν, καὶ τοῦδε νοσέοντος, καὶ ἐν τῷδε τῆς μελαίνης χολῆς ἐγκεομένης. πιπίσκειν ὧν χρὴ τοῦ χυλοῦ τοῦ ἀψινθίου ξυνεχῶς, ἀπὸ σμικροῦ τοῦ μεγέθεος ἄχρι κυάθου. κώλυμα γὰρ τόδε χολῆς γενέσιος. ἀγαθὸν δὲ καὶ ἁλόη, ἥδε γὰρ ὑπάγει εἰς τὸ κάτω

[1] Wigan and Ermerins have very properly substituted this word for *νούσοισι*. Petit suggests *ἐν τοῖσι ἄλλοισι*.

ἕντερον τὴν χολήν. ἢν μὲν ὦν νεότοκον τὸ πάθος ᾖ, καὶ μὴ πολλὸν ὤνθρωπος ἐκτραπῇ, οὐκ ἄλλης μὲν ἐπὶ τοῖσι ἰήσιος, τῆς δὲ λοιπῆς διαίτης χρέος, ἔς τε ἀνάληψιν τῆς ἕξιος, καὶ ἐς κάθαρσιν ἀκριβέα τοῦ πάθεος, καὶ ἰσχὺν τῆς δυνάμιος, ὡς μὴ παλινδρομέωσι αἱ νοῦσοι· φράσω δὲ αὖθις τὴν ἐν τῇ ἀναλήψι βιοτήν.

Ἢν δὲ ἐπὶ τοῖσδε σμικρόν τι ὑποπτώξασα ἡ νοῦσος παλίνορσος ὀφθῇ, μεζόνων ἀκέων χρέος. μὴ ὦν ἀμβολὴ χρόνου γιγνέσθω· ἀλλ᾽ ἢν ἐπὶ σχέσι γυναικὸς καταμηνίων, ἢ ἀνδρὸς αἱμορροΐδων ῥόου, ἡ νοῦσος παρῇ, ἐρεθίζειν τὰ χωρία, προχέειν τι τοῦ ξυνήθεος· ἢν δὲ μέλλῃ καὶ μὴ ἥκῃ, ἄλλῃ πῃ τοῦ αἵματος μεταρρυέντος, ἐπισπέρχῃ δὲ ἡ νοῦσος, κενώσιας ποιέεσθαι αὐτῷ, ἡγεόμενον ἀπὸ τῶν σφυρῶν. κἢν μὴ ἐς ὅσον χρὴ ἐντεῦθεν ἀφέλῃς, καὶ τὴν ἐπ᾽ ἀγκῶνι τάμνειν φλέβα. μεσηγὺ δὲ τριῶν ἢ τεσσάρων ἡμερῶν ἀναθρέψιος τὴν ἱερὴν τὸ καθαρτήριον φάρμακον πιπίσκειν· ἔπειτα σικύην τοῖσι μέσοισι προσβάλλειν, τῷ ἥπατι ἐγχρίμπτοντα, πρήσσειν τε τὰ ἔργα ᾗ τάχος ἀνύοντα. σμικροῖσι μὲν γὰρ ἄκεσι οὐ πείθεται. κἢν ἐς τὰ μεγάλα δηθύνῃ, ἐν ἕδρῃ ἵζει ἡ μελαγχολίη· καὶ ἢν πάντη τοῦ σώματος ἐνοικήσῃ, αἰσθήσεσι, γνώμῃ, αἵματι, χολῇ, λάβηται δὲ καὶ νεύρων, αὐτή τε ἐς ἀνήκεστον τρέπεται, ἐντίκτει[2] τε τῷ σκήνεϊ ἑτέρων νοσημάτων τόκους, σπασμοῦ, μανίης, παραλύσιος· κἢν ἐκ μελαγχολίης τάδε γίγνηται, τὰ ἐπιγιγνόμενα ἀνήκεστα. ἐλλεβόρῳ ὦν χρέεσθαι ἐς ἴησιν τοῦ κακοῦ. ἐπίπροσθεν δὲ τοῦ ἐλλεβόρου χρὴ τόν τε στόμαχον μελετῆσαι ἐξεμέειν, καὶ τὰ ὑγρὰ λεπτῦναι, καὶ τὸ σκῆνος εὔροον ποιέειν· ἔμετοι δὲ τάδε πρήσσουσι, ἄλλοτε μὲν οἱ νήστιες, ἄλλοτε δὲ ῥαφανῖδες. φράσω δὲ τόν τε τρόπον καὶ τὴν ὕλην· φράσω δὲ καὶ τοῦ ἐλλεβόρου τὰ εἴδεα, καὶ τῆς χρήσιος τοὺς τρόπους, καὶ

[2] The common reading, ἐγκοτεῖ, being evidently inadmissible, I have preferred the reading adopted by Ermerins, in preference to ἐγκροτεῖ, as suggested by Petit, or ἐγκύει as proposed by Wigan.

ὅκως προευκρινῆσαι ἕκαστον χρὴ, καὶ ὅκως ἐν τοῖσι ἐμέτοισι ἀρήγειν. ἄπιστον, ἐπὶ τοῖσδε εἰ μὴ ἐλύθη ἐς τὸ πάμπαν ἡ νοῦσος, ἢ πολλῶν ἐτέων ἔσχε διαλείψιας. τὰ πολλὰ γὰρ τοῦδε ἀπότοκοι μελαγχολίαι· ἢν δὲ ἔμπεδος ἥδε, μὴ ἤδη περιμένειν. χρὴ ὧν τὰ ἐς τὸν ἑλλέβορον ἅπαντα πρήσσειν. ὑγιέας μὲν ὧν ἅπαντας ποιέειν ἀδύνατον τοὺς νοσέοντας· ἦ γὰρ ἂν ἰητρὸς κρέσσων θεοῦ.[3] ἀπονίην δὲ καὶ διαλείψιας καὶ νούσων ἐπικρύψιας, δρῆν θέμις ἰητρόν. ἢ ὧν ἀπαυδῆν ἐπὶ τοῖσδε καὶ ἀπαρνεῖσθαι, προϊσχομένους τὸ ἄναλθες, ἢ καὶ ἐς τέλος τοῖσι ἔργοισι ὁμιλέειν· διδόναι δὲ καὶ τῆς ἱερῆς τῆς δι' ἁλόης ἄλλοτε καὶ ἄλλοτε· καίριον γὰρ φάρμακον τῆς μελαγχολίης τόδε, στομάχου, καὶ ἥπατος, καὶ χολῆς καθάρσιος ἄκος ἐόν· ἀτὰρ καὶ μαλάχης σπέρματος, ὁκόσον ὁλκῆς δραχμὴν, πιπίσκειν ξὺν ὕδατι, ἄριστον πείρῃ τις ἐπιστώσατο. μυρία δὲ τῶν ἁπλῶν φαρμάκων ἄλλα ἄλλοισι ἔῃ χρηστά.

Ἐπὶ δὲ τοῖσι πόνοισι τοῖσδε ἐς ἀνάληψιν ἄγειν. μετεξετέροισι γὰρ ἐς μὲν τὸν τῆς ἰητρείης καιρὸν ἡ νοῦσος ἐξ ἕδρης δὲ ἐκινήθη· ἢν δὲ ἐς ἀνάπλασιν σαρκῶν καὶ δυνάμιος ὤνθρωπος ἥκῃ, ξυναπηλάθη πάντα τῆς νούσου τὰ ἴχνια. δύναμις μὲν γὰρ φύσιος ὑγείαν τίκτει, ἀσθένεια δὲ νοῦσον. ἀπίτω ὧν ἐς ἀνάληψιν ὁ νοσέων, πεφυκόσι θερμοῖσι ὕδασι ἐνδιαιτώμενος. καὶ γὰρ τὰ ἐν τοῖσδε φάρμακα ὀνῃστὰ,[4] ἄσφαλτος, ἢ θεῖον, ἢ στυπτηρίη, πολλὸν πλεῦνες τουτέων ἄλλαι δυνάμιες. ἀγαθὸν μὲν γὰρ ὑγρασίη ἐξ αὐχμοῦ τῆς νούσου καὶ ταλαιπωρίῃ τῆς ἰήσιος· ἀραιαὶ δὲ καὶ μαλθακαὶ σάρκες ῥηϊσταὶ πρὸς ἄφεσιν τοῦ νοσήματος· ξηραὶ δὲ καὶ πυκναὶ τοῖς μελαγχολῶσι αἱ σάρκες. ἄλειμμα λιπαρὸν ἅμα τρίψιος εὐαφοῦς, πολλῷ τῷ λίπαϊ δέχοντα . . . . . ἄρτοι πλυτοὶ, ξύν τινι γλυκεῖ, σιραίῳ τῷ Κρητικῷ[5] καὶ σκυ-

[3] Hippocrat. Prognost.

[4] It is so accented in all the MSS. and editions.

[5] Wigan has substituted this reading for θηραίῳ τῷ κρητί.

βελιτῇ τῷ Παμφύλῳ. ἡ οἶνος καὶ μέλι μίξιος παλαιῆς· ὠῶν, καὶ ψυχροτέρων καὶ θερμῶν, τῶν γυμνῶν ἀπὸ τοῦ ὀστρακώδεος· κρεῶν, τὰ μὴ πίονα καὶ σμηγματώδεα· συῶν μὲν πόδες, καὶ τὰ τῆς κεφαλῆς, πτηνῶν τὰ πτερὰ ἀπίονα· θηρίων, λαγωῶν, δορκάδων, πτωκός· ὀπώρης, ὁκοῖόν τι ἄριστον ᾖ. ἐπὶ τῇ τοῦ στομάχου ἀναφορῇ προμηθέεσθαι πρὸ τῆς τροφῆς, ὅκως μὴ καταποθεὶς ἀνεμῆται. διδόναι ὧν πρὸ πάντων σιτίων μελίκρητον, κυάθου ἥμισυ, καὶ πιόντα ἐξεμέειν ἐς τὴν τοῦ στομάχου κάθαρσιν. ὧδε γάρ σοι ἡ τροφὴ ἑδραίη μένει· φάρμακα δὲ τῶν ἀναγκαίων καθαρτήρια, πίτυος καρπὸς καὶ κνίδης, τῶν σπερμάτων τοῦ κοκκάλου, καὶ πεπέριος, ἀμυγδάλων αἱ πικραὶ, καὶ μέλι ᾗ τῷδε ἡ ξύστασις· ἢν δὲ ξηρῆναι θέλῃς, ἄριστον σμύρνα, καὶ ἴρεως ἡ ῥίζα, καὶ τὸ διὰ τῶν θηρίων φάρμακον, καὶ ἡ τοῦ Βηστίνου, καὶ Μιθριδάτου, καὶ ἄλλαι μυρίαι· ἐπιθήματα δὲ, ἡ τῶν ἐπιπλασμάτων ὕλη, μελίλωτον, καὶ μήκωνες, καὶ τερμίνθου δάκρυον, καὶ ὕσσωπον, καὶ λίπας τὸ ἀπὸ ῥόδων, ἢ τῆς οἰνάνθης. κηρὸς δὲ τουτέων πάντων πάγος. ἄλειμμα λιπαρόν· αἰῶραι· περίπατοι· ἄλλ᾽ ὅσα σαρκῶν τε ἀνάπλασιν ποιέεται καὶ δυνάμιος ἰσχὺν, καὶ τῆς φύσιος ἐς τὸ ἀρχαῖον ἀποκατάστασιν.

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Κεφ. η΄. Θεραπεία Φθίσιος.

* * * ὅκως ἐν νηΐ καὶ γαλήνῃ. καὶ γὰρ, εἰ εὐτυχοίη ὁ νοσέων, ἐν θαλάσσῃ γίγνοιτ᾽ ἂν αἰώρη καὶ βιοτή. καὶ γάρ τι ξηρὸν ἐς τὰ ἕλκεα ξυνδίδωσι ἅλμη· ἀπὸ δὲ τῆς αἰώρης ἐφησυχάσαντα χρίεσθαι νῦν λιπαρῷ λίπαϊ, ἐπὶ τῇσι τρίψεσι ἐξεχὲς καταιονούμενον . . . . . ἀπ᾽ ὀλίγου ἐκ προσαγωγῆς, ἐς κοτύλας πέντε, ἢ ἓξ, ἢ πολλόν τι πλεῖον· ἢν δὲ μὴ, ὁκόσον τις δύνηται· πολλάκι γὰρ τόδε μοῦνον ἀντὶ πάσης τροφῆς ἤρκεσε· γάλα δὲ ἡδὺ μὲν προσάρασθαι· πιεῖν δὲ ῥήϊστον,

στερεὸν θρέψαι, καὶ τροφῆς ἁπάσης ἐκ παιδὸς ξυνηθέστερον· ἰδεῖν δὲ τερπνὸν τῇ χροιῇ· φάρμακον δὲ ἀρτηρίῃ ἄκερχνον, διαπτερῶσαι βρόγχον, ἄγειν φλέγμα, εὔπνοον, ὀλισθηρὸν δὲ τὴν κάτω διέξοδον· ἕλκεσι δὲ φάρμακον γλυκὺ καὶ ἄλλου παντὸς εὐμενέστερον. ἢν μὲν ὦν τις πολλὸν τοῦδε πίνῃ, οὐδεμίης τροφῆς ἄλλης χρέος. ἀγαθὸν γὰρ ἐν νούσῳ ἕνι φάρμακον γάλα τωὐτὸν γίγνεσθαι καὶ τροφήν. καὶ γὰρ ἀνθρώπων τῶν γαλακτοφάγων τὰ ἔθνεα σῖτον οὐκ ἔδει· ἄριστον δὲ ξὺν γάλακτι, καὶ πολτοὶ, καὶ ἰτρία, καὶ χόνδροι πλυτοὶ, καὶ ὁκόσα ἐδεστὰ ἐκ γάλακτος γίγνεται. καὶ τροφῆς ἢν ἑτέρης δέῃ, ἔστω ὁμοίη, πτισάνης ὁ χυλὸς, εὔπεπτος, λιτή· χρὴ δὲ τοσόνδε ἡδύνθαι, ὁκόσον ῥυμφάνεσθαί ἐστι ῥηΐστη· ἢν καὶ τῶν ἐς ἡδονήν τι λαμβάνῃ, καὶ τόδε ἔστω φάρμακον, λιγυστικοῦ κόμην, γλήχωνα, ἡδύοσμον, ἁλῶν βραχὺ, ὄξος, ἢ μέλι. ἢν μὲν στόμαχος ἀπεπτέῃ, τόδε παρέχειν· ἢν δὲ μηδὲν ὅδε προσαναγκάζῃ, πάντων ἐστὶ πτισάνη κρέσσων· ἔξεστι δὲ τὴν πτισάνην ἐς χόνδρον ἀλλάξαι· ἀφυσότερος γὰρ, καὶ εὐπεπτότερος καὶ σμηγματώδης ἢν ὡς πτισάνη πτίσθῃ.[1] ἐν τῇσι ὑγροτέρῃσι ἀναγωγῇσι κύαμος καθαίρει ἕλκεα, ἀλλ' ἔστι φυσώδης. πισὸς καὶ ὠχρος, ὁκόσον ἀφυσότερα, τοσόνδε ἑλκέων ἀκαθαρτότερα. ξυντεκμαιρόμενον ὧν πρὸς τὰ παρέοντα, τοῖσδε χρῆσθαι· ὄψα δὲ αὐτέων, ἄσσα καὶ ἐπὶ πτισάνῃ λέλεκται· ὠὰ δὲ ἐκ πυρὸς μὲν ὑδαρέα, θερμά· ἄριστον δὲ ἐκ ζώων ἀρτίτοκα, πρὶν τὴν * * * *
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Κεφ. ιγ'. Θεραπεία Ἥπατος.

* * * ἥπατι ἕλκος ἔοι ὀλέθριον. ἡ χαλεπωτάτη δὲ ἐς τὴν γαστέρα ξύρροια τοῦ πύου, ἢν τὸν στόμαχον ἴσχῃ ὁδὸν ἐς τὴν ἄνω φορήν. τροφὴ γὰρ αἰτίη τοῦ ζῆν· τροφῆς δὲ ἡγε-

[1] The common reading is ἢν καὶ ὡς πτισάνη μιγματώδης ὀπτίσθω; which Ermerins alters to σμηγματώδης πτισθῇ, the meaning of which seems to me very equivocal.

μὼν ὁ στόμαχος· ποτὶ καὶ τὰ φάρμακα ὅδε τοῖσι εἴσω διαφέρει. ἢν ὦν πρὸς ἅπαντα μὲν ὄκνος καταπόσιος ἔλθῃ, θᾶσσον ἐκθανεῖν ἀνάγκη νόσῳ τε καὶ λιμῷ. γνώματα δὲ ἑκάστου χώρου, ὅπη τὸ πῦον τρέψεται, ἕτερα καὶ ἕτερα. ἤν τε δι' ἐντέρων ἥκῃ, στρόφοι, γαστὴρ ὑγρὴ, φλέγματα καὶ χολὴ, ἔπειτα ξὺν περιρροῇ αἱμάλωψ, ἢ περίπλυσις ὁκοίη κρεῶν ὠμῶν· ἢν δὲ ἐς κύστιν ἔῃ, βάρος ἐν νεφροῖσι καὶ ὀσφύϊ. τὰ μὲν ὦν πρῶτα πολλὰ καὶ χολοβαφέα· ἔπειτα θολερὰ, ἀνυπόστατα καὶ ἀκατάστατα· ἐπὶ πᾶσι δὲ καὶ ἡ ὑπόστασις λευκὴ παρείη. ἢν δὲ ἐς στόμαχον ἄνω ῥέπῃ, ναυτίη, ἀποσιτίη, ἔμετοι φλέγματος, ἢ χολῆς, λειποθυμίη, σκοτοδινίη, μέσφι ξυρραγῇ.

Μάλιστα μὲν ὦν ἀποτρέπειν τήνδε· πονηρὴ γὰρ ἡ ὁδός. ἢν δὲ τὸ πῦον βιαιότερον ῥεύσῃ, χρὴ πάντα ποιέειν καὶ τῷ στομάχῳ ἀρήγειν καὶ τροφῇσι, καὶ φαρμάκοισι, καὶ διαίταις, πάντα μειλίχως. φαρμάκοισι ἐς τὴν τοῦ κόλπου ῥαγήν· βοτάνης τῆς ὑσσώπου ξὺν μελικρήτῳ πιπίσκειν, καὶ πρασίου τῆς κόμης, καὶ τῆσδε ξὺν μελικρήτῳ καὶ χυλῷ τῆς ἀψίνθου. τάδε μέντοι πρὸ τῶν σιτίων πίνειν χρεὼν, ὡς λεπτὰ μὲν τὰ ὑγρὰ γίγνηται, εὔροα δὲ τὰ χωρία, εὔρηκτα δὲ τὰ ἔμπυα σώματα. διδόναι καὶ ὄνου γάλα, λεῖον, ἄχολον, εὔτροφον, ἐς τυρὸν ἀσύστατον, ἥπερ ἐστὶ γάλακτος ἀρετή. προστίθει δὲ καὶ χάριτας πόματος καὶ σίτου. κὴν μικρῷ χείρω τῶν ὠφελεύντων ἔωσι, διδόναι,—ἔσται γὰρ διέξοδος ναυτιώδεϊ καὶ ἀτέρπεϊ ὑγρῷ·—μετεξετέρους γὰρ ἡ τοῦ πύου δίοδος βλάψαι. μήπω τι καὶ ἀπόσιτοι ἔσονται· κἢν τι λάβωσι εὐημέες. χρὴ δὲ καὶ ἐπὶ τῇσι ἄλλῃσι ἐκροῇσι παντοίην μελέτην τοῦ στομάχου ποιέεσθαι· ὅδε γὰρ ἡ πάντων φαρμάκων ὁδός· μεμνῆσθαι δὲ καὶ τοῦ ἥπατος χρεὼν, ἔνθα τῶν ἑλκέων ἐστὶ ἡ ῥίζα.[1] ἢν δὲ ἐς κύστιν ὁρμᾷ, οὐρη-

[1] Though I have not ventured to alter the text, I must say that I think the true reading would be φλεβῶν, instead of ἑλκέων. I cannot see the significance of the latter, whereas the former is of frequent use with our author as applied to the liver.

τικοῖσι ἐξάγειν, ἀσάρου τῆς ῥίζης, καὶ φοῦ, καὶ ἀδιάντου, καὶ μήου, τῶν ἐμπότων. τάδε μέντοι ξὺν μελικρήτῳ πιπίσκειν· ποικίλον μὲν τὸ Βηστίνου φάρμακον, καὶ τὸ διὰ τῶν φυσαλίδων ἄριστον, ἠδ' ὁκόσα διὰ πείρης τισὶ ἐπαινέεται. ἢν δὲ δι' ἐντέρων ἄγῃς, τὸ ἀγωγὸν ἔχεις γάλα, μάλιστα μὲν ὄνου, ἢν δὲ μὴ, αἰγὸς, ἢ μήλων. χυλοὶ δὲ ὀλισθηροὶ καὶ σμηγματώδεες, ὁ τῆς πτισάνης· ὄψα, πέπερι, ζιγγίβερι, λιγυστικόν. ἀθρόον δὲ εἰρῆσθαι ἀμφὶ πάσης διαίτης, ἐπὶ πάσῃ συρρήξι, τροφαὶ μὲν εὔχυμοι, εὐστόμαχοι, εὔπεπτοι· ἢ χυλοὶ, ἢ οἱ διὰ γάλακτος πόλτοι, ἄμυλος, ἰτρία ξὺν γάλακτι. * * * * * * *

Κεφ. ιδ'. Θεραπεία Σπληνός.

Σκίρρου[1] τοῦ ἐπὶ σπληνὶ λύσεις οὐ ῥᾴϊστα. ἢν δὲ καὶ ἀπότοκοι τῶνδε νοῦσοι γένωνται, ὕδρωψ ἢ καχεξίη, ὀκέλλει τὸ κακὸν ἐς ἀνήκεστον, ... τὸν ἰητρὸν τὸν σκίρρον ἰῆσθαι. χρὴ ὧν ἀποτρέπειν γιγνομένους, καὶ λύειν ἄρτι ἀρχομένους· ἐνίστασθαι δὲ τῇσι φλεγμονῇσι, ἥνπερ οἱ σκίρροι διάδοχον . . . . ἐς διαπνοὴν ἄγωνται . . . . τὴν ἀπόστασιν. τάδε γὰρ φλεγμασίης· * * * * ἰητηρίοισι δὲ χρέεσθαι ὁκόσα μοι ἐν τῇσι ὀξείῃσι λέλεκται. ἢν δὲ πάντα σοι πρήσσοντι ἐν φλεγμασίῃ ὁ σκίρρος ἐμμένῃ καὶ πυρὶ ἰκέλοισι χρέο ἐς μάλθαξιν τῆς σκληρίας, τέγξεσι δι' ὀξέος καὶ ἐλαίου, καὶ μέλιτος· ἀντὶ δὲ εἰρίων πτύγματα ἔστω ἀπὸ λίνου. ἐμπάσσειν ὧδε τῆς μυροβαλάνου σεσησμένης, ἐπιπλάσμασί τε τοῖσι μαλθακωτάτοισι. * * * * * * * * * * * * * *

[1] Liddel and Scott, conformably to analogy, but in opposition to general usage, read σκῖρος.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΧΡΟΝΙΩΝ ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ

ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

	Κεφ.
Θεραπεία Ὑδρωπος * * * * * *	α'.
Θεραπεία Διαβήτου	β'.
Θεραπεία τῶν κατὰ τοὺς Νεφροὺς παθῶν . . .	γ'.
Θεραπεία τῶν ἐν Κύστι * * * * * *	δ'.
Θεραπεία Γονορροίης	ε'.
Θεραπεία Στομαχικῶν	ϛ'.
Θεραπεία Κοιλιακῆς διαθέσιος	ζ'.
Θεραπεία Κωλικῶν * * * * * *	η'.
Θεραπεία Δυσεντερίης * * * * * *	θ'.
Θεραπεία Λειεντερίης * * * * * *	ι'.
Θεραπεία Ὑστερικῶν * * * * * *	ια'.
Θεραπεία Ἀρθρίτιδος καὶ Ἰσχιάδος * * * .	ιβ'.
Θεραπεία Ἐλέφαντος	ιγ'.

ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ ΧΡΟΝΙΩΝ ΠΑΘΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ ΒΙΒΛΙΟΝ Β'.

Κεφαλὴ πρώτη λείπει.

Κεφ. β'. Θεραπεία Διαβήτου.

Ὕδρωπος ἰδέη τὸ διαβήτεω πάθος αἰτίῃ καὶ διαθέσι, χώρῃ δὲ μούνῃ διάφορον, ἔνθα τὸ ὑγρὸν ἐκρέει. ἀσκίτῃ μὲν γὰρ δοχεῖον, τὸ περιτόναιον, οὐδ' ἐκροὴν ἴσχει, ἀλλὰ μίμνον τῇδε πλημμυρεῖ. διαβήτεω δὲ φορὴ μὲν ὑγροῦ ἡ ἀπὸ τοῦ πάσχοντος ἡ ὠὐτὴ, καὶ σύντηξις· ἐς δὲ νεφροὺς καὶ κύστιν ἡ ξύνδοσις τὰ περὶ ἔξοδον φέρει. ἤδε τοῖσι ὑδεριῶσι ἡ ὁδὸς ἐπιγίγνεται, ἣν ἐς ἀγαθὸν ἡ νοῦσος τρέπηται. ἀγαθὸν δὲ ἡ λύσις τῆς αἰτίης, καὶ μὴ τοῦ ἄχθεος ἐλαφρίη μοῦνον· δίψος δὲ τουτέοισι μέζον, ἐκρέον γὰρ τὸ ὑγρὸν αὐαίνει.

Ἔστι δὲ τὰ ἄκεα ἐς τὴν ἐπίσχεσιν τῆς ξυντήξιος, τὰ ὠὐτὰ τοῖσι ὕδρωψι· ἐς δὲ τὸ δίψος μεγάλης ἰητρείης χρέος, τόδε γὰρ ἐν τῷ εἴδεϊ ἀλγέων πάντων μέζον. καὶ ἢν πίωσί τι ὑγρὸν, πρόκλησις οὐρήσιος. ποτὶ καὶ ἐκθέον τόδε ξυναπάγει τῆκον τὰ ἐν τῷ σκήνεϊ. φαρμάκων ὧν ἀδίψων χρέος· δίψος γὰρ μέγα, ἀκορίῃ ποτοῦ. ποτὸν γὰρ οὐδ' ὅσον γίγνηται δίψεος ἄκος. πάντη δεῖ τῷ στομάχῳ ἀρήγειν ἔνθα

τοῦ δίψεος αἱ πηγαί. ἢν ὦν τῇ ἱερῇ καθαίρῃς, ἐπιθήμασι χρέο, νάρδῳ, μαστίχῃ, φοίνιξι, μήλοισι κυδωνίοισι ὠμοῖσι· τῶνδε ὁ χυλὸς μὲν ξὺν νάρδῳ καὶ ῥοδίνῳ, ἄριστον ἐς τέγξιν· ἐπίπλασμα δὲ ἡ σάρξ αὐτέων ξὺν μαστίχῃσι καὶ φοίνιξι· ἐν κηρῷ δὲ καὶ νάρδῳ τῷ μύρῳ ἡ τουτέων μῖξις ἀγαθὴ, ἢ οἱ χυλοὶ ἀκακίης τε καὶ ὑποκιστίδος ἔς τε τὰς τέγξιας καὶ ἐς τὰ ἐπιπλάσματα.

Ἀτὰρ καὶ ὕδωρ τὸ ποτὸν ξὺν τῇσι ὀπώρῃσι ἑψείσθω. τροφαὶ δὲ, καὶ γάλα, καὶ ξὺν τῷδε σιτία, ἄμυλοι, χόνδροι, ῥοφήματα. οἶνοι στύφοντες ἐς τὸν τοῦ στομάχου τόνον, ἀκρητέστεροι μᾶλλον, ἐς τὴν τῶν ἄλλων χυμῶν ἐξηέρωσίν τε καὶ διάνιψιν· ἁλμώδεσι γὰρ δίψος· οἶνος δὲ, στύφων θ' ἅμα καὶ ψύχων, μεταβολῇ τε καὶ εὐκρασίῃ χρήσιμος·[1] ἐς δύναμιν δὲ κὴν οἶνος γλυκὺς, ὁκοῖον αἷμα ἔῃ, ἐς τὴν αὐτοῦ γένναν. φάρμακα ποικίλα τὰ ωὐτὰ, ἡ διὰ τῶν θηρίων, ἡ τοῦ Μιθριδάτεω, ἡ διὰ τῶν ὀπωρέων, τά τε ἄλλα ὁκόσα ὕδρωπος ὀνηϊστά. ἀτὰρ καὶ ἡ ξύμπασα δίαιτα καὶ ὁ βίος ωὐτός.

Κεφ. γ'. Θεραπεία λιθιάσεως καὶ ἑλκώσεως Νεφρῶν.

Ἀμφὶ μὲν φλεγμασίης, καὶ αἱμορραγίης, καὶ ὁκόσα ὀξέως ἀπὸ νεφρῶν κτείνει, ἐν τοῖσι ὀξέσι γεγράφαται· ἀμφὶ δὲ ἑλκώσιος, ἠδὲ λίθων γενέσιος, ὁκόσα τὰ πολλὰ ξυναποθνήσκει πρεσβύτῃσι, μάλιστα νῦν γράφω· ἄγχιστα μὲν ἐς ἄκεσιν· εἰ δὲ μὴ, οἷσι ὅγε παρηγορήσεται.

Λίθων μὲν ὦν εὐφυῆ γένναν ἐς ἄγονον τρέψαι, ἀδύνατον. ῥηΐτερον μὲν γὰρ μήτρην ἄτοκον θέμεναι, ἢ νεφροὺς λιθιῶν-

[1] This word, or some other of similar import, is evidently required in this place, as Petit was the first to suggest. Ermerins does not hesitate to adopt it.

τας ἀλίθους. ἐς διέξοδον ὅκως ἀρηγειν χρή· ἢν ὦν ἐν ἕδρῃ ἵζωσι οἱ λίθοι, τὰ ἄκεα φράσω. κάρτα γὰρ ὀδυνέονται, ποτὶ καὶ ἐξέθανον στρόφοισι καὶ εἰλέῳ κώλου καὶ ἰσχουρίῃ. ξυναφέα γὰρ ἀλλήλοισι νεφροί τε καὶ κῶλον. ἢν γὰρ λίθων ἐντάσιες ἔωσι, ἐπὶ δὲ τοῖσι ἰσχουρίη τε καὶ στρόφοι, τὴν ἐπὶ τῷ σφυρῷ τάμνειν φλέβα τῷ κατ᾽ ἴξιν τοῦ νεφροῦ. αἱ γὰρ τοῦ αἵματος ἀπὸ νεφρῶν ἔκροιαι ἀνιᾶσι τῶν λίθων τὰς σφίγξιας. φλεγμονὴ γὰρ δήσασα ἴσχει τὰ πάντα· φλεγμονῆς δὲ κενεαγγείη λύσις· τέγγειν τε τὰς ψύας ἔνθα τῶν νεφρῶν ἡ χώρη· λίπας δὲ παλαιὸν, ἢ τὸ νέον, ῥύτην ἰσχέτω· οὐρητικὸν δὲ καὶ ἀνήθου ἡ κόμη καὶ λιβανωτὶς, ἢ σάμψυχον. τοῖσδε χρὴ, ὅκως ὕδατι, καταιονεῖν· σμικρὸν γὰρ αἱ χρίσιες. ἀτὰρ καὶ τοῖσδε πυριῆν, βοείῃσι κύστεσι ἐγχέοντα ἔλαιον ἀνθέμιδος. ἐπιπλασμάτων νῦν ὕλη ξὺν τοῖσι ἀλήτοισι ἡ ωὐτή. ἔλυσε καὶ σικύη κούφη κοτὲ τῶν λίθων τὴν ἔνστασιν· ἄριστον δὲ κῆν ἐπὶ φλεγμασίης σχάσῃς. ἢν δὲ τάδε σοι ποιέοντι ἔτι μίμνωσι οἱ λίθοι, ἐς ἔλαιον τὸν ἄνθρωπον καθιέναι. τόδε γάρ τοι ἅμα πάντα ποιέει· ἀλέῃ μὲν χαλᾷ, πῇ δὲ ἐκγλισχραίνει· τὸ δριμὺ δὲ ἐς προθυμίην δάκνει. τάδε μέντοι ἔξοδα λίθων καὶ σφῶν προκλήσιες· πίνειν δὲ φαρμάκων τῶν ἁπλῶν μὲν ῥίζας, φοῦ, μῆον, ἄσαρον· βοτάνας δὲ, τὴν πριονίτην, ἢ πετρόσελινον, ἢ σίον· ποικίλων δὲ, μύρα μὲν ὁκόσα ἴσχει νάρδον, κασίην, σμύρναν, κιννάμωμον.[2]

* * * * * * * *

ἀπουλώσει σίνηπι, καὶ ἐκ πυρὸς ἐσχάραι, καὶ ἐπιθήματα ἃ πρόσθεν μοι λέλεκται· δίαιτα δὲ καὶ ἄλειψις, καὶ πλοῦς, καὶ ἡ ἐν θαλάσσῃ βιοτὴ, ἅπαντα τοῖσι ἐπὶ νεφρῶν ἐστὶ ἄκεα.

[2] In the Askew MS. there is a lacuna here, occupying a whole page, but none at the end of the chapter, as in the printed editions.

Κεφ. ε'. Θεραπεία Γονορροίης.

Καὶ τοῦ ἀτερπέος τοῦ πάθεος εἵνεκεν, καὶ τοῦ κατὰ σύντηξιν κινδυνώδεος, καὶ τῆς ἐς διάδεξιν γένεος χρείης, λύειν χρὴ μὴ βραδέως τὴν γονόρροιαν, πάντων κακῶν οὖσαν αἰτίην. πρώτιστα μὲν ὧν ὅκως ῥεῦμα κοινὸν ἰῆσθαι· στύψεσι τῶν ἀμφὶ τὴν κύστιν καὶ τὴν ῥοὴν χωρίων· καὶ ἐμψύξεσι ψυῶν, λαγόνος, αἰδοίων, διδύμων, ὅκως μὴ ῥέῃ ἐς πολλὸν ἡ γονή· εἶτα αὖθις ἀλεῆναι τὸ πᾶν, ἐς τὸ τὰς ἀφόδους ξηραίνειν. στύψεσι μὲν ὧν καὶ τέγξεσι· ἔριον μὲν τὸ ἀπὸ τῆς ὄϊος ξὺν τοῖς λύμασι. λίπας δὲ τὸ ῥόδινον μύρον, ἢ τὸ διὰ τῆς οἰνάνθης, ξὺν οἴνῳ λευκῷ, εὐώδεϊ. ἐκ προσαγωγῆς δε ἀλεαίνοντα λίπας τὸ καινὸν, καὶ μελίλωτον ἐκζεσθὲν σὺν αὐτῷ, καὶ σάμψυχον, καὶ λιβανωτὶς, ἢ κόνυζα. ἄριστον καὶ ἀνήθου κόμη, καὶ ἔτι μᾶλλον ἡ ῥυτή. τοῖσδε ἐς τὰ ἐπιπλάσματα χρέο, κριθῶν καὶ ὀρόβων ἀλήτοισι, καὶ ἐρυσίμου τοῦ σπέρματος καὶ νίτρῳ· μέλι δὲ ἐς τὴν ἁπάντων ξύμπνοιαν καὶ ξυνάφειαν. τοιάδε καὶ ἐπιπλάσματα ὁκόσα φοινίσσει, καὶ ἰόνθους ἐγείρει καὶ τὸ ῥεῦμα παροχετεύει, καὶ ἀλεαίνει τὰ χωρία· τοιόνδε τὸ χλωρὸν ἐπίπλασμα, καὶ τὸ διὰ τοῦ καρποῦ τῆς δάφνης. πιπίσκειν δὲ καὶ τοῦ κάστορος συχνὸν, καὶ τῆς ῥίζης τοῦ ἁλικακκάβου ὁκόσον δραχμὴν ὁλκῆς, καὶ τῆς ἡδυόσμου τὸ ἔψημα· ποικίλων δὲ, τὸ διὰ τῶν δύο πεπερέων, ἡ Σύμφωνος, ἡ Φίλωνος· ἄριστον καὶ τὸ διὰ τοῦ σκίγκου τοῦ θηρίου φάρμακον ποτὸν, καὶ ἡ τοῦ Βηστίνου, καὶ ἡ διὰ τῶν ἐχιδνῶν τῶν ἑρπετῶν. τὸ ξύμπαν δὲ διαίτῃ διδόναι· ἐπιτρέπειν τε καὶ πιστεύειν χρὴ καὶ γυμνασίοις, καὶ περιπάτοισι καὶ αἰώρῃσι. τάδε γὰρ τὴν ἕξιν ἐς θερμασίην τρέπει, ὅπερ ἐστὶ τῷ πάθεϊ χρέος· εἰ δὲ καὶ σώφρων ἔοι ἐπὶ τοῖσι ἀφροδισίοισι, καὶ λούοιτο ψυχρῷ, ἐλπὶς ὡς ὤκιστα ἀνδρωθῆναι τὸν ἄνθρωπον.

Κεφ. ϛ'. Θεραπεία Στομαχικῶν.

Ἡ ἐν τοῖσι ἄλλοισι πάθεσι μετὰ τὴν θεραπείην δίαιτα ἐς ἰσχὺν καὶ κράτος τοῦ σώματος εὐπεψίῃ ἀγαθή· στομαχικοῖσι δὲ μούνοις ἥδε γίγνεται πλημμελής. ὅκως ὧν αὕτη γίγνοιτο, φράσω. ἱκανὴ γὰρ αἰώρη, περίπατοι, γυμνασίη, φωνασκίη, τροφαὶ ἐς πέψιν ἀγαθαὶ, ἀναμαχέσασθαι τὴν τοῦ στομάχου κακοσιτίην· ἀδύνατον δὲ τάδε καὶ ἀπεψίην λῦσαι μακρὴν, καὶ τὴν σκελετίην τοῦ σκήνεος εὔογκον σάρκα ποιῆσαι· πολλὸν δὲ μέζον ἐπὶ τουτέων ἔστων αἱ τοῖσι κάμνουσι χάριτες, καὶ τὸ καθαρῶς ἅπαν δρᾶν, καὶ τῇσι ἐπιθυμίῃσι ἕπεσθαι τὸν ἰητρὸν, μὴ μεγάλα βλάπτοντα· ἄριστον γὰρ τόδε, ἢν μὴ κάρτα ὠφελεύντων ὄρεξις ἥκῃ. φάρμακα δὲ ποτὰ, χυλοὶ, ἀψίνθιον, καὶ νάρδος τὸ μύρον,[1] καὶ ἡ διὰ τῶν θηρίων, καὶ τοῦ ἐν πέτραις ὁ καρπὸς,[2] καὶ ζιγγιβέριος, καὶ πεπέριος, καὶ σεσέλιος. τάδε πεπτήρια· καὶ κατὰ τοῦ στέρνου ἐς στῦψιν ἐπίθημα, νάρδοι, μαστίχαι, ἀλόαι, ἀκακίαι, καὶ μήλων κυδωνίων ὁ χυλὸς, καὶ αὐταὶ δὲ τῶν μήλων αἱ σάρκες ἀμφιθλασθεῖσαι ξὺν φοίνιξι ἐπίθημα στῦφον. ἀτὰρ καὶ τἄλλα ὁκόσα μοι ἐς διαβήτεω γεγράφαται, ἐς δίψεος ἄκος. τὰ αὐτὰ γὰρ καὶ τοῖσι δίψος γίγνεται· ὁ δὲ τόνος τοῦ στομάχου ἄδιψον στομαχικοῖσι.

[1] Ermerins erases τὸ μύρον, fancying that the ointment could not be suitable in this place. However, Actuarius recommends the Nardinum Unguentum expressly for Stomachics. Meth. Med. vi. 10.

[2] If the text here be sound, the expression must be understood as a strange circumlocution for πετροσελίνου or σελίνου τοῦ ἐν πέτραις. See below, in the next chapter. It is worthy of remark, that this mode of circumlocution was much practised by the writers in the Ionic dialect. See Gregorius Corinthus, under περὶ Ἰάδος.

Κεφ. ζ'. Θεραπεία Κοιλιακῶν.

Ἢν τῶν σιτίων ἀκρατὴς ἡ κοιλίη ἔῃ, διαρρέῃ δὲ ἡ τροφὴ ἄπεπτος, ἄθρεπτος, ὠμὴ, καὶ μηδὲν εἰς τὸν ὄγκον ἀνίῃ, κοιλιακοὺς τούσδε κικλήσκομεν. ψύχεϊ μὲν ἐμφύτου τῆς ἐς πέψιν θερμασίης, ἀτονίῃ δὲ τῆς ἐς ἀνάδοσιν δυνάμιος.

Χρὴ ὧν τὴν κοιλίην πρώτιστα μὲν πόνων ἀνιέναι ἠρεμίῃ καὶ ἀποσιτίῃ· ὧδε γὰρ παλινδρομέουσι αἱ δυνάμιες. ἢν δὲ καὶ πλήθεος τῶν ἐν τῷ στομάχῳ φαντασίη ἔῃ, νήστεσι ἐμέτοισι χρέεσθαι ἀφ' ὕδατος, ἢ μελικρήτου· τὴν κοιλίην δὲ σκέπειν καὶ τέγγειν ἐς στῦψιν, ἐρίοισι μὲν τοῖς ἐξ ὄϊος πιναροῖσι· λίπαϊ δὲ, ῥοδίνῳ μύρῳ, ἢ τῷ διὰ τῆς οἰνάνθης, ἢ μηλίνῳ· ἄριστον, κὴν ἀπὸ τοῦ σχίνου, καὶ ὑποκιστίδι, ἢ ὀμφακίῳ· ξὺν τοῖσδε δὲ ἐπιπλάσματα, θερμὰ μὲν ἐς θίξιν, ἐς δύναμιν δὲ στρυφνά· καὶ ἤν πη τοῦ ἥπατος, ἢ τῆς κοιλίης κατὰ στόμα ἐντάσιες, ἢ φλεγμασίαι ἔωσι, σικύην προσβάλλοντα ἐντάμνειν· καὶ ἔστι οἷσι τόδε μοῦνον ἤρκεσε· ἐπὴν δὲ κηρωτῇσι ἐς ὠτειλὴν ἥκῃ τὰ τρώματα, ἠδὲ ἐπὶ σκληρίῃ κραίνῃ, τῇδε βδέλλας τὰ θηρία προσβάλλειν· ἔπειτα ἐπιθήματα πεπτικὰ τιθέναι, ὁκοῖον τὸ διὰ τῶν σπερμάτων, ἢν ἴσχῃ χαμαιλέοντος ῥίζαν· ἄριστον καὶ ἔνθα οἱ τῆς δάφνης ἔασι καρποὶ, καὶ τὸ μάλαγμα ἐπίκλησιν τὸ χλωρὸν, καὶ τοὐμὸν τὸ μυστήριον. τάδε γὰρ μαλάσσει τε καὶ ἀμύσσει, καὶ θερμασίην ἐγείρει, καὶ ἄφυσα τὰ σπλάγχνα ποιέει, ὧν περ ἐς στῦψιν χρέος. ἀτὰρ καὶ σίνηπι, καὶ λίμνηστις, καὶ εὐφόρβιον, καὶ ὁκόσα τοιάδε πάντα τὴν μὲν ψῦξιν κωλύει, ἀνάκλησιν δὲ θέρμης ποιέεται. τοιάδε χρὴ καὶ πιπίσκειν φάρμακα ἐς στῦψιν. χρέος μὲν πρώτιστα . . . . . ὁ τοῦ ἀρνογλώσσου χυλὸς ξὺν ὕδατι ἐστυμμένῳ μύρτοισι, ἢ κυδωνίοισι μήλοισι· ἄριστον καὶ γίγαρτον σταφυλῆς ὀμφακιτίδος· οἶνοι τῶν κάρτα στυφόντων. ἔπειτα δὲ τὰ ἀλθαίνοντα τὴν

γαστέρα φάρμακα ποτὰ, ὁκόσα διὰ ζιγγιβέριος καὶ πεπέριος, καὶ σελίνου τοῦ καρποῦ τοῦ ἀγρίου τοῦ ἐν πέτραις, τὸ διὰ τῶν θηρίων τῶν ἐχιδνῶν πεπτικώτατον· ἢν δὲ ἐπὶ τοῖσι μηδὲν, ἢ σμικρὸν ἐνδιδῷ, τοῖσι ἀπὸ ῥαφανίδων ἐμέτοισι χρέο· ἢν δὲ καὶ ἐγκρύψῃς ταῖσδε ἐλλεβόρου τοῦ λευκοῦ ῥίζαν ἐς μίην νύκτα, εὐτονωτάτη ἄν σοι γένοιτο ἡ κάθαρσις, ἔς τε τὴν τῶν ὑγρῶν τῶν ψυχρῶν κάθαρσίν τε καὶ ἔκκρισιν, καὶ ἐς τὴν ἔξαψιν τοῦ θερμοῦ.

Ἀτὰρ καὶ ἡ δίαιτα, καὶ ὁ βίος, τοῖσδε ἔστω ξύμμετρα. οἱ ὕπνοι νύκτωρ μὲν, δι' ἡμέρης δὲ περίπατοι, ἀναφωνήσιες, αἰώρη, ἥ τε ἐν δάφνῃσι, ἢ μυρρίναισι, ἢ θύμῳ. ἔχει γάρ τι ἡ διαπνοὴ καὶ ἡ ἀναπνοὴ τοιῶνδε φάρμακον πεπτήριον· γυμνάσια, τρίψιες, χειρονομίη, ἀλτήρων βολαῖσι τοῦ θώρηκος, καὶ τῆς κοιλίης κόποι· προπόσιες· σμικρότατα γὰρ εἰς τόνον εὐσταλὲς ἄρτος. ἐπὶ τῶνδε φοίνιξις, περίπατοι ῥαθυ—

* * * * * * * * *
* * * * * * * * *
* * * * * * * * *

Κεφ. ιβ'. Θεραπεία Ἀρθρίτιδος καὶ Ἰσχιάδος.

* * * σιτίων καὶ ῥαφανίδων πολλάκις.[1] ἔπειτα ἐς τὸν ἐλλέβορον ἄγειν. δίαιτα δὲ ἡ ἐπὶ τοῖσδε ξυνὴ τοῖσι ἄλλοισι πάθεσι· καὶ ἐπὶ τῇ διαίτῃ ἄλειψις, ψυχρολουσίη θαλασσίη· μάλιστα μὲν ὧν ἅπασι ἀρθριτικοῖσι ξυνὰ ἄκεα· καὶ γὰρ καὶ τοῖσι ποδαγρικοῖσι ἐλλέβορος τὸ μέγα ἄκος, ἀλλὰ ἐν τῇσι πρώτῃσι προσβολῇσι τοῦ πάθεος. ἢν δὲ ἐκ πολλῶν μὲν

[1] There can be little or no doubt that the words in the lacuna immediately adjoining *σιτίων*, were *ἔμετος ἀπό*. On the popular modes of producing easy vomiting in ancient times, see Paulus Ægineta, t. i, pp. 52—54. On the use of emetics in the cure of Arthritis and Schiatica, see further, Ibid. t. i. pp. 652—676, *passim*.

ἤδη χρόνων ἔῃ, ἀτὰρ καὶ ἐκ διαδέξιος πατέρων φανῇ, ξυναποθνήσκει ἡ νοῦσος. ἐς δὲ τοὺς παροξυσμοὺς τῶν ἄρθρων τάδε χρὴ πρήσσειν. εἰρία μὲν ἔστω ἐξ ὄϊος τὰ οἰσυπώδεα· τέγξιες δὲ διὰ ῥοδίνου καὶ οἴνου· μετεξετέροισι δὲ καὶ σπογγίη ξὺν ὀξυκρήτῳ ὤνησεν. ἔπειτα ἐπίπλασμα, ἄρτος ξὺν τοῖσι ψύχουσι κολοκύντης, καὶ πέπονος· καὶ σικύη λιτὴ, καὶ ἀρνόγλωσσον ἡ βοτάνη, καὶ ῥόδων τὰ φύλλα. ἀτὰρ καὶ ἡ σιδηρῖτις ἄπονος ξὺν ἄρτῳ, καὶ βρύον, καὶ συμφύτου ῥίζα, καὶ πεντάφυλλος ἡ βοτάνη, καὶ πράσιος ἡ τοῖσι φύλλοισι λεπτή. τῆσδε μέντοι τὸ μὲν ἀφέψημα ἐξάντλημα ἄπονον· αὐτὴ δὲ, ἐπίπλασμα, ξὺν ψιξὶ, ἢ κριθῶν ἀλήτῳ· μήλων τε τῶν κιτρίων τὸ ἄβρωτον ξὺν ἀλφίτοισι ἄριστον· σῦκα ξηρὰ, καὶ θάσια ξύν τινι τῶν ἀλήτων. ἥδε μέντοι ψύξιος ἡ ὕλη· καὶ τόδε μέντοι ἄλλοτε ἄλλον ὤνησε καὶ τωὐτὸν ἄλλοτε ἄλλῳ.[2] μετεξετέροισι δὲ τὰ ἀλεαίνοντα ξυμφέρει, καὶ τωὐτὸν ἄλλοτε ἄλλῳ ὠφελέει. λόγος δὲ καὶ τόδε κάρτα ἄπονον ἔμμεναι· αἶγα χρὴ βοτάνης τῆς ἴριδος ἐμφαγεῖν· ἐπὴν δὲ πλησθῇ, διαλείποντα ὁκόσον ἡ νομὴ ἐν τῇ γαστρὶ μαχθείη, καταθῦσαι τὴν αἶγα, ἠδὲ ἐντὸς τῆς γαστρὸς ἐς τὴν κόπρον ἐγκρύψαι τὼ πόδε. φάρμακα δὲ μυρία. καὶ γὰρ τοὺς νοσέοντας ἑωυτῶν φαρμακέας εὐπόρους τίθησι ἡ ξυμφορή· τῶν δὲ ἰητρῶν τὰ φάρμακα ἐν τῇσι γραφῇσι λελέξεται.

Κεφ. ιγ'. Θεραπεία Ἐλέφαντος.

Τῶν νούσων μέζονα χρὴ τὰ ἄκεα ἐς λύσιν αὐτέων ἔμμεναι. ἐλέφαντος δὲ τηλίκου κακοῦ τίς ἀξιόνικος γίγνοιτ' ἂν ἰητρείη; οὐ γὰρ μέρεϊ, ἢ σπλάγχνῳ ἐνὶ, ἢ ἔνδον ἐνσκήπτει μοῦνον, ἢ

[2] There is evidently something wanting in the text. Petit and Ermerins substitute ὠφελέει after ἄλλῳ. I cannot but think, however, that the more natural reading would be μὴ; meaning, that the remedies in certain cases proved beneficial, and in others not.

ἔξω τὸ κακὸν ἕρπει, ἀλλὰ ἔνδοθί τε ὅλῳ τῷ ἀνθρώπῳ ἐνοικέει, καὶ ὅλον ἔξωθεν ἀμπέχει. ἀτερπὲς μὲν καὶ φοβερὸν ἰδεῖν· θηρίου γὰρ ἰδέη· δέος δὲ ξυμβιοῦν τε καὶ ξυνδιαιτᾶσθαι, οὐ μεῖον ἢ λοιμῷ. ἀναπνοῆς γὰρ ἐς μετάδοσιν ῥηϊδίη βαφή. τί ἂν ὧν εὕροι τις ἐν ἰητρικῇ τοῦδε ἄξιον ἔχον ἄκος;[1] ἀλλὰ γὰρ πάντα χρὴ ξυμφέρειν φάρμακα, καὶ διαίτην, καὶ σίδηρα, καὶ πῦρ· καὶ τάδε κἢν μὲν ἔτι νεοτόκῳ τῷ πάθεϊ προσβάλῃς, ἐλπὶς ἰήσιος· ἢν δὲ ἐς ἀκμὴν ἥκῃ γενέσιος, καὶ ἐν τοῖσι σπλάγχνοισι ἑδραῖον ἵζῃ, ποτὶ καὶ ἐς τὰ πρόσωπα προσβάλλῃ, ἀνέλπιστος ὁ νοσέων.

Τάμνειν ὧν τὰς ἐπ᾽ ἀγκῶνι φλέβας· ἄμφω δέ· τάμνειν δὲ καὶ τὰς ἐπὶ σφυροῖσι μὴ αὐτῆμαρ·[2] κρέσσον γὰρ ἡ διάστασις ἔς τε πολλὴν τὴν τοῦ αἵματος ῥοὴν, καὶ ἐς ἀνάκλησιν τῆς δυνάμιος. χρεὼν γὰρ αἷμα πολλάκις καὶ πολλὸν ἐκχέαι, τοῦ πάθεος τὴν τροφήν. σμικρὸν δὲ ἐν αὐτέῳ τὸ χρηστὸν, τῆς φύσιος ἡ τροφή. ξυντεκμαίρεσθαι ὧν, ἀφαιρέοντα τὸ πονηρὸν, καὶ ἔντηκτον μεσηγὺ τὸ οἰκεῖον, μέσφι ἂν προαπαυδήσῃ ἀτροφίῃ ἡ νοῦσος. ἡ γὰρ νεαρὴ, ξυμπλακεῖσα τῷ σώματι, χρόνῳ μακρῷ ἠμαύρωσε τὴν παλαιήν· ἔπειτα τὴν ἱερὴν πιπίσκειν μὴ ἐσάπαξ· ἀλλὰ γιγνέσθω πάντα πολλάκις ἐξ ἀναλήψιος καὶ παλινδρομίης. ἔστω καὶ ἡ ἄλλη κάθαρσις φαρμακώδης ἐν σιτίῳ· ἡ ἐπὶ τῷ ἰσχίῳ, ἣν ἔλεξα, ἔστω. ἠδὲ γάλα ἀδιάκριτον—πολλὸν δὲ ἔστω τόδε—ἐς διαχώρησιν πιεῖν. ἐχέτω δὲ μοίρην τὴν πέμπτην ὕδωρ, ὡς πᾶν τὸ γάλα διεκθέειν. ἐς ἐμέτους δὲ θᾶσσον ἄγειν, νήστιας τὸ πρῶτον, ἀπὸ σίτων δ᾽ αὖθις, ἔπειτα ἀπὸ ῥαφανίδων· πολλάκις δὲ καὶ ξυνεχέως πάντα γιγνέσθω. ἐς ἑλλέβορον ἄγοντα καιρῷ παντὶ, μᾶλλον δὲ ἔαρος καὶ φθινοπώρου διδό-

[1] The common reading, ἄξιον ἔχον, is changed by Ermerins to ἀξιόνικον. I cannot see that this change is any improvement.

[2] Petit, Wigan, and Ermerins are all agreed, that the negative particle, although wanting in the MSS., is here required by the sense.

ναι, ἡμέραν ἀφ' ἡμέρας, καὶ αὖθις ἐς νέωτα· κἢν ἡ νοῦσος κρατυνθῇ, φαρμάκων ποτῶν ὁκόσα τις γιγνώσκει πιπίσκειν· ἀγαθὸν γὰρ φαρμακεύειν πολλὸν ἐς ὄνησιν. κἀγὼ δὲ ὁκόσα γιγνώσκω γράφω· κεδρίης κύαθον ἕνα, κράμβης δύο μίσγοντα, διδόναι. ἄλλο· σιδηρίτιδος τοῦ χυλοῦ κύαθος εἷς, τριφυλλίου εἷς, οἴνου καὶ μέλιτος κύαθοι δύο. ἄλλο· ἐλέφαντος τοῦ ὀδόντος ῥινήματος ὁλκῆς δραχμὴ, ξὺν οἴνῳ Κρητὶ ἐς κυάθους δύο· ἀτὰρ καὶ τῶν ἕχεων τῶν ἑρπετῶν θηρίων αἱ σάρκες, καὶ αἵδε ἐς ἀρτίσκους πεπλασμέναι πίνονται· ἀποτάμνοντα δὲ χρὴ τῆς κεφαλῆς καὶ τῆς οὐραίης ἑκάστου, ὁκόσον δακτύλους τέσσαρας, τὸ λοιπὸν ἑψεῖν ἐς διάκρισιν τῶν ἀκανθῶν. τὰς δὲ σάρκας, ἀρτίσκους διαπλάσαντας, ψύχειν ἐν σκιῇ· πιπίσκειν δὲ τούσδε, ὅκως καὶ τὴν σκίλλην· καὶ αὐτοὶ δὲ οἱ ἔχιες ὄψον ἐν δείπνῳ· ὡς ἰχθύας δὲ χρὴ τούτους σκευάσαι· ἢν δὲ τὸ δι' ἐχιδνῶν, τὸ ποικίλον, παρέῃ φάρμακον, ἀντὶ πάντων πίνειν τόδε· ἴσχει γὰρ πάντα ὁμοῦ· ῥύπτειν δὲ καὶ τὸ σκῆνος, καὶ τοὺς ὄχθους λεαίνειν. φάρμακα δὲ ἄλλα μυρία . . . . . τῶν Κελτέων, οἳ νῦν καλέονται Γάλλοι, τὰς λιτρώδεις τὰς ποιητὰς σφαίρας, ᾗσι ῥύπτουσι τὰς ὀθόνας, σάπων ἐπίκλην, τῇσι ῥύπτειν τὸ σκῆνος ἐν λουτρῷ ἄριστον· καὶ ἀνδράχνη καὶ ἀείζωον ξὺν ὄξεϊ, ἀτὰρ καὶ λαπάθου ῥιζέων ἀφέψημα ξὺν ἀπύρῳ θείῳ ῥύπτει καλῶς. ποικίλον δὲ, ἀλκυονίου τοῦ λείου, καὶ νίτρου, καὶ τρυγὸς ὄξεος κεκαυμένης, καὶ στυπτηρίης σχιστῆς, καὶ θείου τοῦ ἀπύρου, καὶ κόστου, καὶ ἴριδος, καὶ πεπέριος· τάδε χρὴ πάντα μίσγειν, ἑκάστῳ τὸ πρὸς δύναμιν, ἄλλο δὲ ἄλλῳ ἴσον· καὶ τόδε καταπάσσοντα ἀνατρίβειν. ἐς δὲ τοὺς ὄχθους τοῦ προσώπου, κλημάτων τὴν σποδιὴν ξύν τινι θηρίων στέατι μίσγοντα χρίειν, λέοντος, ἢ παρδάλιος, ἢ ἄρκτου, ἢν δὲ μὴ, χηναλώπεκος. ὅμοιον γὰρ ἐν ἀνομοίῳ, ὅκως πίθηκος ἀνθρώπῳ, ἄριστον· καὶ ἀμμωνιακὸν τὸ θυμίημα ξὺν ὄξεϊ, καὶ ἀρνογλώσσου χυλῷ, ἢ πολυγόνου, καὶ ὑποκιστὶς καὶ λύκιον·

ἢν δὲ πελιδναὶ ἔωσι αἱ σάρκες, προεγχαράσσειν ἐκχυλώσιος εἵνεκεν· ἢν δ' ἐπὶ τοῖσι δριμέσι ῥεύμασι ἀναδαρέντα πρηΰνειν τὰ μέρεα ἐθέλῃς, τήλιος ἀφέψημα, ἢ πτισάνης χυλὸς, ῥύμμα μαλθακόν· λίπας δὲ ῥόδινον, ἢ σχίνινον. λουτρὰ δὲ ξυνεχέα ξύμφορα ἐς ὑγρασμὸν καὶ ἐς διαπνοὴν τῶν κακῶν χυμῶν.

Τροφὴ δὲ καθαρὴ, εὔχυμος, εὔπεπτος, ἁπλῆ· καὶ δίαιτα εὐκρινὴς πάντη, καὶ ἐν ὕπνοισι, καὶ περιπάτοισι, καὶ χώρῃσι· γυμνάσια, δρόμοι, καὶ ἀνειλήσιες, καὶ κωρυκοβολίαι· ἅπαντα ἀκάματα ξὺν ἐμμελεῖ ἐπιτάσι· ἔστω δὲ καὶ ἀναφώνησις, τοῦ πνεύματος γυμνάσιον τὸ καίριον. ἐσθὴς ἔστω καθαρὴ, οὐχ ὡς ὁρῆσθαι μοῦνον ἥδε, ἀλλ' ὅτι καὶ τὰ πινόεντα ὀδαξώδεα τῷ δέρματι. πιπίσκειν ἀψινθίου τοῦ οἴνου νήστιας. ἄριστον δὲ ἄρτος ἐκ κριθῶν, καὶ τάριχος ὡραῖος, καὶ σμικρόν τι μαλάχης ἢ κράμβης ἡμίεφθον, ξὺν κυμίνου ἐμβάμματι· ἐς δὲ δεῖπνον, σταφυλίνου ἡ ῥίζα, καὶ χόνδροι, ξὺν τῷ οἴνῳ καὶ τῷ μέλιτι παλαίῳ τὴν μῖξιν, καὶ τὰ θαλάσσια, ὁκόσα τὴν γαστέρα ὑπολύει, τελλίνων ζωμοὶ, ὄστρεα, ἐχῖνοι καὶ τῶν ἰχθύων οἱ πετραῖοι· χερσαίων δὲ, τὰ θηρία, λαγώς, ἢ σῦς. πετεινῶν, πέρδικες πᾶσαι, φάσσαι, πελειάδες, καὶ ὁκόσα ἡ χώρη ἄριστα ἴσχει. ἀκροδρύων τὰ ὡραῖα· οἶνοι γλυκεῖς οἰνωδέων κρείσσονες. λουτρὰ φύσι θερμὰ, θειώδη· καὶ βίος ἐν ὕδασι μακρὸς, ἠδὲ καὶ θάλασσα, καὶ πλοῦς.

Ἑλλεβορισμοί· ἑλλέβορος λευκὸς μὲν τῆς ἄνω κοιλίης κάθαρσις· μέλας δὲ τῆς κάτω· καὶ ἔστιν ὁ λευκὸς οὐκ ἐμετήριον μοῦνον, ἀλλὰ καὶ ξυμπάντων ὁμοῦ καθαρτηρίων ὁ δυνατώτατος, οὐ τῷ πλήθεϊ καὶ τῇ ποικιλίῃ τῆς ἐκκρίσιος· τόδε γὰρ καὶ χολέρη πρήσσει·—οὐδ' ἐντάσεσι καὶ βίῃ τῇσι ἐπὶ τοῖσι ἐμέτοισὶ,—ἐς τόδε γὰρ ναυτίη καὶ θάλασσα κρέσσον· ἀλλὰ δυνάμι καὶ ποιότητι οὕτι φαύλῃ, τῇπερ καὶ ὑγιέας τοὺς κάμνοντας ποιέει, καὶ ἐπ' ὀλίγῃ τῇ καθάρσι, καὶ ἐπὶ σμικρῇ τῇ ἐντάσι· ἀτὰρ καὶ πάντων τῶν χρονίων νοσημά-

των ἐς ῥίζαν ἱδρυμένων, ἢν ἀπαυδήσῃ τὰ λοιπὰ ἄκεα, τόδε μοῦνον ἰητήριον. πυρὶ ἴκελον γὰρ ἐς δύναμιν λευκὸς ἐλλέβορος· καὶ ὅ τί περ πῦρ ἐργάζεται ἐκκαῖον, τοῦδε πλέον ἐλλέβορος εἴσω παρεκθέων πρήσσει, εὔπνοιαν μὲν ἐκ δυσπνοίης, ἐξ ἀχροίης δὲ εὐχροίην, καὶ ἀπὸ σκελετίης εὐσαρκίην.

OF

ARETÆUS, THE CAPPADOCIAN,

ON THE

CAUSES AND SYMPTOMS OF ACUTE DISEASES

BOOK I.

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OF

ARETÆUS, THE CAPPADOCIAN.

ON THE

CAUSES AND SYMPTOMS OF ACUTE DISEASES

BOOK I.

CHAPTER V.

ON THE PAROXYSM OF EPILEPTICS.

* * * * sluggishness, vertigo, heaviness of the tendons, plethora and distension of the veins in the neck; and much nausea indeed after food, but also, not unfrequently, with abstinence, there is a faint nausea; and phlegm is often vomited; want of appetite and indigestion after little food: they have flatulence and meteorism in the hypochondria. These symptoms, indeed, are constant.

But, if it be near the accession of the paroxysm, there are before the sight circular flashes of purple or black colours, or of all mixed together, so as to exhibit the appearance of the rainbow expanded in the heavens; noises in the ears; a heavy smell; they are passionate, and unreasonably peevish. They fall down then, some from any such cause as lowness of spirits, but others from gazing intently on a running stream, a rolling

wheel, or a turning top. But sometimes the smell of heavy odours, such as of the gagate stone (*jet*), makes them fall down. In these cases, the ailment is fixed in the head, and from it the disorder springs; but, in others, it arises also from the nerves remote from the head, which sympathise with the primary organ. Wherefore the great fingers of the hands, and the great toes of the feet are contracted; pain, torpor, and trembling succeed, and a rush of them to the head takes place. If the mischief spread until it reach the head, a crash takes place, in these cases, as if from the stroke of a piece of wood, or of stone; and, when they rise up, they tell how they have been maliciously struck by some person. This deception occurs to those who are attacked with the ailment for the first time. But those to whom the affection has become habitual, whenever the disease recurs, and has already seized the finger, or is commencing in any part, having from experience a foreknowledge of what is about to happen, call, from among those who are present, upon their customary assistants, and entreat them to bind, pull aside, and stretch the affected members; and they themselves tear at their own members, as if pulling out the disease; and such assistance has sometimes put off the attack for a day. But, in many cases, there is the dread as of a wild beast rushing upon them, or the phantasy of a shadow; and thus they have fallen down.

In the attack, the person lies insensible; the hands are clasped together by the spasm; the legs not only plaited together, but also dashed about hither and thither by the tendons. The calamity bears a resemblance to slaughtered bulls; the neck bent, the head variously distorted, for sometimes it is arched, as it were, forwards, so that the chin rests upon the breast; and sometimes it is retracted to the back, as if forcibly drawn thither by the hair, when it rests on this shoulder or on that. They gape wide, the mouth is dry; the tongue protrudes, so as to incur the risk of a great wound, or

of a piece of it being cut off, should the teeth come forcibly together with the spasm; the eyes rolled inwards, the eyelids for the most part are separated, and affected with palpitation; but should they wish to shut the lids they cannot bring them together, insomuch that the white of the eyes can be seen from below. The eyebrows sometimes relaxed towards the mesal space, as in those who are frowning, and sometimes retracted to the temples abnormally, so that the skin about the forehead is greatly stretched, and the wrinkles in the inter-superciliary space disappear: the cheeks are ruddy and quivering; the lips sometimes compressed together to a sharp point, and sometimes separated towards the sides, when they are stretched over the teeth, like as in persons smiling.

As the illness increases lividity of countenance also supervenes, distension of the vessels in the neck, inability of speech as in suffocation; insensibility even if you call loudly. The utterance a moaning and lamentation; and the respiration a sense of suffocation, as in a person who is throttled; the pulse strong, and quick, and small in the beginning,—great, slow, and feeble in the end, and irregular throughout; tentigo of the genital organs. Such sufferings do they endure towards the end of the attack.

But when they come to the termination of the illness, there are unconscious discharges of the urine, and watery discharges from the bowels, and in some cases an evacuation also of the semen, from the constriction and compression of the vessels, or from the pruriency of the pain, and titillation of the humours; for in these cases the pains are seated in the nerves. The mouth watery; phlegm copious, thick, cold, and, if you should draw it forth, you might drag out a quantity of it in the form of a thread. But, if with length of time and much pain, the matters within the chest ferment, but the restrained spirit (*pneuma*) agitates all things, and there is a convulsion and disorder of the same, a flood, as it were, of humours swells up to

the organs of respiration, the mouth, and the nose; and if along with the humours the spirit be mixed, it appears like the relief of all the former feelings of suffocation. They accordingly spit out foam, as the sea ejects froth in mighty tempests; and then at length they rise up, the ailment now being at an end. At the termination, they are torpid in their members at first, experience heaviness of the head, and loss of strength, and are languid, pale, spiritless, and dejected, from the suffering and shame of the dreadful malady.

CHAPTER VI.

ON TETANUS.

TETANUS, in all its varieties, is a spasm of an exceedingly painful nature, very swift to prove fatal, but neither easy to be removed. They are affections of the muscles and tendons about the jaws; but the illness is communicated to the whole frame, for all parts are affected sympathetically with the primary organs. There are three forms of the convulsion, namely, in a straight line, backwards, and forwards. Tetanus is in a direct line, when the person labouring under the distention is stretched out straight and inflexible. The contractions forwards and backwards have their appellation from the tension and the place; for that backwards we call Opisthotonos; and that variety we call Emprosthotonos in which the patient is bent forwards by the anterior nerves. For the Greek word τόνος is applied both to a nerve, and to signify tension.

The causes of these complaints are many; for some are apt to supervene on the wound of a membrane, or of muscles, or of punctured nerves, when, for the most part, the patients die; for, "spasm from a wound is fatal." And women also suffer from

this spasm after abortion; and, in this case, they seldom recover. Others are attacked with the spasm owing to a severe blow in the neck. Severe cold also sometimes proves a cause; for this reason, winter of all the seasons most especially engenders these affections; next to it, spring and autumn, but least of all summer, unless when preceded by a wound, or when any strange diseases prevail epidemically. Women are more disposed to tetanus than men, because they are of a cold temperament; but they more readily recover, because they are of a humid. With respect to the different ages, children are frequently affected, but do not often die, because the affection is familiar and akin to them; striplings are less liable to suffer, but more readily die; adults least of all, whereas old men are most subject to the disease, and most apt to die; the cause of this is the frigidity and dryness of old age, and the nature of the death. But if the cold be along with humidity, these spasmodic diseases are more innocent, and attended with less danger.

In all these varieties, then, to speak generally, there is a pain and tension of the tendons and spine, and of the muscles connected with the jaws and cheek; for they fasten the lower jaw to the upper, so that it could not easily be separated even with levers or a wedge. But if one, by forcibly separating the teeth, pour in some liquid, the patients do not drink it but squirt it out, or retain it in the mouth, or it regurgitates by the nostrils; for the isthmus faucium is strongly compressed, and the tonsils being hard and tense, do not coalesce so as to propel that which is swallowed. The face is ruddy, and of mixed colours, the eyes almost immoveable, or are rolled about with difficulty; strong feeling of suffocation; respiration bad, distension of the arms and legs; subsultus of the muscles; the countenance variously distorted; the cheeks and lips tremulous; the jaw quivering, and the teeth rattling, and in certain rare cases even the ears are thus affected. I myself have beheld

this and wondered! The urine is retained, so as to induce strong dysuria, or passes spontaneously from contraction of the bladder. These symptoms occur in each variety of the spasms.

But there are peculiarities in each; in Tetanus there is tension in a straight line of the whole body, which is unbent and inflexible; the legs and arms are straight.

Opisthotonos bends the patient backward, like a bow, so that the reflected head is lodged between the shoulder-blades; the throat protrudes; the jaw sometimes gapes, but in some rare cases it is fixed in the upper one; respiration stertorous; the belly and chest prominent, and in these there is usually incontinence of urine; the abdomen stretched, and resonant if tapped; the arms strongly bent back in a state of extension; the legs and thighs are bent together, for the legs are bent in the opposite direction to the hams.

But if they are bent forwards, they are protuberant at the back, the loins being extruded in a line with the back, the whole of the spine being straight; the vertex prone, the head inclining towards the chest; the lower jaw fixed upon the breast bone; the hands clasped together, the lower extremities extended; pains intense; the voice altogether dolorous; they groan, making deep moaning. Should the mischief then seize the chest and the respiratory organs, it readily frees the patient from life; a blessing this, to himself, as being a deliverance from pains, distortion, and deformity; and a contingency less than usual to be lamented by the spectators, were he a son or a father. But should the powers of life still stand out, the respiration, although bad, being still prolonged, the patient is not only bent up into an arch but rolled together like a ball, so that the head rests upon the knees, while the legs and back are bent forwards, so as to convey the impression of the articulation of the knee being dislocated backwards.

An inhuman calamity! an unseemly sight! a spectacle painful even to the beholder! an incurable malady! owing to the distortion, not to be recognised by the dearest friends; and hence the prayer of the spectators, which formerly would have been reckoned not pious, now becomes good, that the patient may depart from life, as being a deliverance from the pains and unseemly evils attendant on it. But neither can the physician, though present and looking on, furnish any assistance, as regards life, relief from pain or from deformity. For if he should wish to straighten the limbs, he can only do so by cutting and breaking those of a living man. With them, then, who are overpowered by the disease, he can merely sympathise. This is the great misfortune of the physician.

CHAPTER VII.

ON ANGINA, OR QUINSEY.

ANGINA is indeed a very acute affection, for it is a compression of the respiration. But there are two species of it; for it is either an inflammation of the organs of respiration, or an affection of the spirit (*pneuma*) alone, which contains the cause of the disease in itself.

The organs affected are, the tonsils, epiglottis, pharynx, uvula, top of the trachea; and, if the inflammation spread, the tongue also, and internal part of the fauces, when they protrude the tongue outside the teeth, owing to its abnormal size; for it fills the whole of the mouth, and the protuberance thereof extends beyond the teeth. This species is called Cynanche, either from its being a common affection of those animals, or from its being a customary practice for dogs to protrude the tongue even in health.

The opposite symptoms attend the other species; namely, collapse of the organs, and diminution of the natural size, with intense feeling of suffocation, insomuch that it appears to themselves as if the inflammation had disappeared to the internal parts of the thorax, and had seized upon the heart and lungs. This we call Synanche, as if from the disease inclining inwardly and producing suffocation. It appears to me that this is an illness of the spirit (*pneuma*) itself, which has undergone a morbid conversion to a hotter and drier state, without any inflammation of the organ itself. Nor is this any great wonder. For in the Charonæan caves the most sudden suffocations occur from no affection of any organ,[1] but the persons die from one inspiration, before the body can sustain any injury. But likewise a man will be seized with *rabies*, from respiring the effluvia of the tongue of a dog, without having been bitten. It is not impossible then, that such a change of the respiration should occur within, since many other phenomena which occur in a man bear a resemblance to external causes, such as juices which become spoiled both within and without. And diseases resemble deleterious substances, and men have similar vomitings from medicines and from fevers. Hence, also, it was not a wonderful thing, that in the plague of Athens, certain persons fancied that poisonous substances had been thrown into the wells in the Piræus by the Peloponnesians; for these persons did not perceive the affinity between a pestilential disease and deleterious substances.

Cases of Cynanche are attended with inflammation of the tonsils, of the fauces, and of the whole mouth; the tongue protrudes beyond the teeth and lips; they have salivation, the

[1] The Charonæan ditches or pits here mentioned, were in Phrygia. See Strabo, xii. 8. They are mentioned by Galen, de usu partium, vii.; Epid. i. t. xvii. p. 10, ed. Kühn; and Pliny, H.N. vii. 93. Their pestilential exhalations are often noticed by ancient authors.

phlegm running out very thick and cold; they have their faces ruddy and swollen; their eyes protuberant, wide open, and red; the drink regurgitates by the nostrils. The pains violent, but obscured by the urgency of the suffocation; the chest and heart are in a state of inflammation; there is a longing for cold air, yet they inspire but little, until they are suffocated from the obstruction of the passage to the chest. In certain cases, there is a ready transference of the disease to the chest, and these die from the metastasis; the fevers feeble, slight, bringing no relief. But if, in any case, there is a turn to the better, abscesses form on either side, near the ears externally, or internally about the tonsils; and if these occur with torpor, and are not very protracted, the patients recover, indeed, but with pain and danger. But, if a particularly large swelling should occur, in such cases as are converted to an abscess, and the abscess is raised to a point, they are quickly suffocated. Such are the peculiar symptoms of cynanche.

Those of Synanche are, collapse, tenuity, and paleness; the eyes hollow, sunk inwardly; the fauces and uvula retracted upwards, the tonsils approaching one another still more; loss of speech: the feeling of suffocation is much stronger in this species than in the former, the mischief being seated in the chest whence the source of respiration. In the most acute cases, the patients die the same day, in some instances, even before calling in the physician; and in others, although called in, he could afford them no relief, for they died before the physician could apply the resources of his art. In those in which the disease takes a favourable turn, all the parts become inflamed, the inflammation being determined outwardly, so that the disease becomes cynanche in place of synanche. It is also a good thing when a strong swelling, or erysipelas, appears externally on the chest. And the skilful physician diverts the mischief to the chest by means of the cupping-instrument, or

by applying mustard to the breast and the parts near the jaws he determines outwardly and discusses the disease. In certain cases, indeed, the evil by these means has been for a time driven outwards, but when so driven out it speedily reverts, and produces suffocation.

The causes are infinite, more especially exposure to cold, and, less frequently, to heat; blows, fish-bones fixed in the tonsils, cold draughts, intoxication, repletion, and the ills from respiration.

CHAPTER VIII.

ON THE AFFECTIONS ABOUT THE UVULA.

The solid body suspended from the roof of the mouth between the two tonsils is called columella and gurgulio. Uva is the name of the affection. The columella (*uvula*) is of a nervous nature, but humid, for it is situated in a humid region. Wherefore this body, the columella, suffers from various affections, for it becomes thickened from inflammation, being elongated and of equal thickness from the base to the extremity, and is attended with redness. Columna is the appellation of this affection. If it be rounded towards the extremity alone, and with its enlargement become livid and darkish, the name of the affection is Uva; for it altogether resembles a grape in figure, colour, and size. A third affection is that of the membranes when they have the appearance of broad sails, or the wings of bats, on this side and on that. This is called Lorum, for the lengthened folds of the membranes resemble thongs. But if the columella terminates in a slender and elongated membrane, having at its extremity a resemblance to the butt-end of a spear, it gets the name of

Fimbria. This affection arises spontaneously from a defluxion, like the others, but also from an oblique incision when the surgeon leaves the membrane at one side.[1] But if the organ (uvula) become bifid with two membranes hanging on this side and on that, it has no distinct appellation, but it is an easy matter for any one who sees it to recognise the nature of the disease.

A sense of suffocation accompanies all these affections, and they can by no means swallow with freedom. There is cough in all the varieties, but especially in those named lorum and fimbria. For a titillation of the trachea is produced by the membrane, and in some cases it secretly instils some liquid into the windpipe, whence they cough. But in uva and columella there is still more dyspnœa and very difficult deglutition; for, in these cases, the fluid is squeezed up to the nostrils, from sympathy of the tonsils. The columella is common in old persons, the uva in the young and in adults; for they abound in blood, and are of a more inflammatory nature. The affections of the membranes are common in puberty and infancy. It is safe to apply the knife in all these varieties; but in the uva, while still red, hemorrhage, pains, and increase of inflammation supervene.

CHAPTER IX.

ON ULCERATIONS ABOUT THE TONSILS.

Ulcers occur on the tonsils; some, indeed, of an ordinary nature, mild and innocuous; but others of an unusual kind, pestilential, and fatal. Such as are clean, small, superficial, without inflammation and without pain, are mild; but such as

[1] Our author alludes here to the surgical operation, excision of the tonsils, described by Paulus Ægineta, vi. 30.

are broad, hollow, foul, and covered with a white, livid, or black concretion, are pestilential. Aphtha is the name given to these ulcers. But if the concretion has depth, it is an Eschar and is so called: but around the eschar there is formed a great redness, inflammation, and pain of the veins, as in carbuncle; and small pustules form, at first few in number, but others coming out, they coalesce, and a broad ulcer is produced. And if the disease spread outwardly to the mouth, and reach the columella (*uvula*) and divide it asunder, and if it extend to the tongue, the gums, and the alveoli, the teeth also become loosened and black; and the inflammation seizes the neck; and these die within a few days from the inflammation, fever, fœtid smell, and want of food. But, if it spread to the thorax by the windpipe, it occasions death by suffocation within the space of a day. For the lungs and heart can neither endure such smells, nor ulcerations, nor ichorous discharges, but coughs and dyspnœa supervene.

The cause of the mischief in the tonsils is the swallowing of cold, rough, hot, acid, and astringent substances; for these parts minister to the chest as to the purposes of voice and respiration; and to the belly for the conveyance of food; and to the stomach for deglutition. But if any affection occur in the internal parts, namely, the belly, the stomach, or the chest, an ascent of the mischief by the eructations takes place to the isthmus faucium, the tonsils, and the parts there; wherefore children, until puberty, especially suffer, for children in particular have large and cold respiration; for there is most heat in them; moreover, they are intemperate in regard to food, have a longing for varied food and cold drink; and they bawl loud both in anger and in sport; and these diseases are familiar to girls until they have their menstrual purgation. The land of Egypt especially engenders it, the air thereof being dry for respiration, and the food diversified, consisting of roots, herbs of many kinds, acrid seeds, and thick drink;

namely, the water of the Nile, and the sort of ale prepared from barley. Syria also, and more especially Cœlosyria, engenders these diseases, and hence they have been named Egyptian and Syrian ulcers.

The manner of death is most piteous; pain sharp and hot as from carbuncle;[1] respiration bad, for their breath smells strongly of putrefaction, as they constantly inhale the same again into their chest; they are in so loathsome a state that they cannot endure the smell of themselves; countenance pale or livid; fever acute, thirst is if from fire, and yet they do not desire drink for fear of the pains it would occasion; for they become sick if it compress the tonsils, or if it return by the nostrils; and if they lie down they rise up again as not being able to endure the recumbent position, and, if they rise up, they are forced in their distress to lie down again; they mostly walk about erect, for in their inability to obtain relief they flee from rest, as if wishing to dispel one pain by another. Inspiration large, as desiring cold air for the purpose of refrigeration, but expiration small, for the ulceration, as if produced by burning, is inflamed by the heat of the respiration. Hoarseness, loss of speech supervene; and these symptoms hurry on from bad to worse, until suddenly falling to the ground they expire.

CHAPTER X.

ON PLEURISY.

UNDER the ribs, the spine, and the internal part of the thorax as far as the clavicles, there is stretched a thin strong mem-

[1] The term in the original, ἄνθραξ, may either signify "a live coal," or the disease "Carbuncle." See Paulus Ægineta, iv. 25. It is somewhat doubtful to which of these significations our author applies it here; indeed, the former would be the more emphatic.

brane, adhering to the bones, which is named *succingens*. When inflammation occurs in it, and there is heat with cough and parti-coloured sputa, the affection is named Pleurisy. But all these symptoms must harmonise and conspire together as all springing from one cause; for such of them as occur separately from different causes, even if they all occur together, are not called pleurisy. It is accompanied by acute pain of the clavicles; heat acrid; *decubitus* on the inflamed side easy, for thus the membrane (*pleura*) remains in its proper seat, but on the opposite side painful; for by its weight, the inflammation and suspension of the membrane, the pain stretches to all its adhesions at the shoulders and clavicles; and in certain cases even to the back and shoulder blade; the ancients called this affection Dorsal pleurisy. It is attended with dyspnœa, insomnolency, anorexia, florid redness of the cheeks, dry cough, difficult expectoration of phlegm, or bilious, or deeply tinged with blood, or yellowish; and these symptoms observe no order, but come and go irregularly; but, worst of all, if the bloody sputa cease, and the patients become delirious; and sometimes they become comatose, and in their somnolency the mind wavers.

But if the disease take a bad turn, all the symptoms getting worse, they die within the seventh day by falling into syncope; or, if the commencement of the expectoration, and the more intense symptoms occurred with the second hebdomad, they die on the fourteenth day. It sometimes happens that in the intermediate period there is a transference of all the symptoms to the lungs; for the lung attracts to itself, being both porous and hot, and being moved for the attraction of the substances around, when the patient is suddenly suffocated by metastasis of the affection. But if the patient pass this period, and do not die within the twentieth day, he becomes affected with empyema. These, then, are the symptoms if the disease get into a bad state.

But if it take a favourable turn, there is a profuse hemorrhage by the nostrils, when the disease is suddenly resolved; then follow sleep and expectoration of phlegm, and afterwards of thin, bilious matters; then of still thinner, and again of bloody, thick, and flesh-like; and if, with the bloody, the bile return, and with it the phlegm, the patient's convalescence is secure; and these symptoms, if they should commence on the third day, with an easy expectoration of smooth, consistent, liquid, and (not) rounded sputa, the resolution takes place on the seventh day, when, after bilious discharges from the bowels, there is freedom of respiration, the mind settled, fever diminishing, and return of appetite. But if these symptoms commence with the second week, the resolution occurs on the fourteenth day.

But if not so, it is converted into Empyema, as indicated by rigors, pungent pains, the desire of sitting erect, and the respiration becoming worse. It is then to be dreaded, lest, the lungs suddenly attracting the pus, the patient should be thereby suffocated, after having escaped the first and greater evils. But if the abscess creep in between the ribs and separate them, and point outwardly; or, if it burst into an intestine, for the most part the patient recovers.

Among the seasons of the year winter most especially engenders the disease; next, autumn; spring, less frequently; but summer most rarely. With regard to age, old men are most apt to suffer, and most readily escape from an attack; for neither is there apt to be a great inflammation in an arid frame; nor is there a metastasis to the lungs, for old age is more frigid than any other age, and the respiration small, and the attraction of all things deficient. Young men and adults are not, indeed, very apt to suffer attacks; but neither, also, do they readily recover, for from a slight cause they would not experience even a slight attack of inflammation, and from great attacks there is greater danger. Children are least of all

liable to pleurisy, and in their case it is less frequently fatal; for their bodies are rare, secretions copious, perspiration and exhalation abundant; hence neither is a great inflammation formed. This is the felicity of their period of life in the present affection.

OF

ARETÆUS, THE CAPPADOCIAN,

ON THE

CAUSES AND SYMPTOMS OF ACUTE DISEASES

BOOK II.

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OF

ARETÆUS, THE CAPPADOCIAN,

ON THE

CAUSES AND SYMPTOMS OF ACUTE DISEASES

BOOK II.

CHAPTER I.

ON PNEUMONIA.

ANIMALS live by two principal things, food and breath (*spirit, pneuma*); of these by far the most important is the respiration, for if it be stopped, the man will not endure long, but immediately dies. The organs of it are many, the commencement being the nostrils; the passage, the trachea; the containing vessel, the lungs; the protection and receptacle of the lungs, the thorax. But the other parts, indeed, minister only as instruments to the animal; but the lungs also contain the cause of attraction, for in the midst of them is seated a hot organ, the heart, which is the origin of life and respiration. It imparts to the lungs the desire of drawing in cold air, for it raises a heat in them; but it is the heart which attracts. If, therefore, the heart suffer primarily, death is not far off.

But if the lungs be affected, from a slight cause there is difficulty of breathing; the patient lives miserably, and death is the issue, unless some one effects a cure. But in a great affection, such as inflammation, there is a sense of suffocation,

loss of speech and of breathing, and a speedy death. This is what we call Peripneumonia, being an inflammation of the lungs, with acute fever, when they are attended with heaviness of the chest, freedom from pain, provided the lungs alone are inflamed; for they are naturally insensible, being of loose texture, like wool. But branches of the aspera arteria are spread through them, of a cartilaginous nature, and these, also, are insensible; muscles there are nowhere, and the nerves are small, slender, and minister to motion. This is the cause of the insensibility to pain. But if any of the membranes, by which it is connected with the chest, be inflamed, pain also is present; respiration bad, and hot; they wish to get up into an erect posture, as being the easiest of all postures for the respiration. Ruddy in countenance, but especially the cheeks; the white of the eyes very bright and fatty; the point of the nose flat; the veins in the temples and neck distended; loss of appetite; pulse, at first, large, empty, very frequent, as if forcibly accelerated; heat indeed, externally, feeble, and more humid than natural, but, internally, dry, and very hot, by means of which the breath is hot; there is thirst, dryness of the tongue, desire of cold air, aberration of mind; cough mostly dry, but if anything be brought up it is a frothy phlegm, or slightly tinged with bile, or with a very florid tinge of blood. The blood-stained is of all others the worst.

But if the disease tend to a fatal termination, there is insomnolency; sleep brief, heavy, of a comatose nature; vain fancies; they are in a doting state of mind, but not violently delirious; they have no knowledge of their present sufferings. If you interrogate them respecting the disease, they will not acknowledge any formidable symptom; the extremities cold; the nails livid, and curved; the pulse small, very frequent, and failing, in which case death is near at hand, for they die mostly on the seventh day.

But if the disease abate and take a favourable turn, there is

a copious hemorrhage from the nose, a discharge from the bowels of much bilious and frothy matters, such as might seem to be expelled from the lungs to the lower belly, provided it readily brings off much in a liquid state. Sometimes there is a determination to the urine. But they recover the most speedily in whose cases all these occur together.

In certain cases much pus is formed in the lungs, or there is a metastasis from the side, if a greater symptom of convalescence be at hand. But if, indeed, the matter be translated from the side to the intestine or bladder, the patients immediately recover from the peripneumony; but they have a chronic abscess in the side, which, however, gets better. But if the matter burst upon the lungs, some have thereby been suffocated, from the copious effusion and inability to bring it up. But such as escape suffocation from the bursting of the abscess, have a large ulceration in the lungs, and pass into phthisis; and from the abscess and phthisis old persons do not readily recover; but from the peripneumony, youths and adults.

CHAPTER II.

ON THE BRINGING UP OF BLOOD.

THERE are two species of the discharge of blood by the mouth. The one that by the mouth from the head and the vessels there; the passage is by the palate and fauces, where are situated the commencement of the œsophagus and trachea; and with hawking, and small and more urgent cough, they eructate the blood into the mouth; whereas, in that from the mouth, neither does hawking accompany, and it is called *Emptysis* [*or* spitting of blood]. But when the discharge is more scanty, and by drops, or when it comes more copiously from the head,

or from the mouth, it is no longer called a bringing up, but either the same, or a spitting, or a hemorrhage. But if it ascend from the chest, and the viscera there, the lungs, aspera arteria, the parts about the spine, the discharge from these is not called a spitting, but a bringing up (in Greek, *ἀναγωγή*, the name being expressive of its coming upwards).[1]

The symptoms of both are partly common, small and few in number, such as the seat of them, in which there is a coincidence between the bringing up and the spitting. But the peculiarities of each are great, many, and of vital importance, by which it is easy to distinguish either of them from the other. If, therefore, it came from the head, with a large discharge of blood, greater and more numerous symptoms will arise, but scanty from a slight and small spitting; in these cases, there is heaviness of the head, pain, noises of the ears, redness of countenance, distension of the veins, vertigo; and these are preceded by some obvious cause, such as a blow, exposure to cold, or heat, or intoxication; for drinking of wine speedily fills the head, and speedily empties it, by the bursting of a vessel; but from a slight intoxication there may be spitting, proceeding from rarefaction. Occasionally an habitual hemorrhage from the nostrils is stopped, and being diverted to the palate, produces the semblance of a bringing up of blood. If, therefore, it be from the head, there is titillation of the palate, frequent hawking, and with it a copious spitting takes place; a desire supervenes, and they readily cough. But if it flow into the aspera

[1] Cælius Aurelianus, under the head of "Sanguinis fluor," thus explains the term:—"Improprium est enim fluorem vocare id quod ascensu quodam non lapsu fertur. Sed hæc Græci versa vice posuerunt, derivationem nominis intuentes. Hi enim anagogen vocant quod magis ex inferioribus ad superiora fluorem significat."—*Tard. pass.* iii. 9. We are at a loss for a proper vocable in English to express this term. It is usually translated *rejectio* in Latin, which, however, is not sufficiently expressive. The most suitable in English, which I can think of, is "a bringing up."

arteria from the palate, they then bring it up by coughing, and this it is which deceives them into the supposition that it comes from the viscera below. It runs, also, from the head into the stomach, when it is vomited up with nausea, and thus proves a source of deception, as appearing to come from the stomach. The blood brought up by spitting is not very thick, but dark in colour, smooth, consistent, unmixed with other substances; for, being hawked up, it comes immediately upon the tongue in a round shape, being readily separated; and if you examine the roof of the palate, you will find it thickened and ulcerated, and, for the most part, bloody; and a slight and simple plan of treatment will suffice, namely, astringents applied to the palate in a cold state; for by hot, relaxing, and dilating applications the flow is increased, and this is an indication that the spitting is from the head, in which case evacuations are to be made from the head by the veins, the nostrils, or by any other channel of discharge. And these things must be done speedily; for if the blood is discharged a considerable time, the flow will become permanent, and the parts there will contract the habit of receiving the blood. The trachea, also, becomes ulcerated, and the patients cough instead of hawking; and this proves the commencement of a consumption.

The flow of blood from the chest and viscera below is called a bringing up (in Greek, *ἀναγωγή*). It is truly of a fatal nature, if it proceed from any of the vital parts which are ruptured—either the *vena cava* in the heart, which conveys the blood from the liver, or from the large vein which lies along the spine. For from hemorrhage, as from slaughtering or impeded respiration, death is very speedy. But in those cases in which the blood comes from the lungs, the side, or the trachea, they do not die so speedily; but, nevertheless, they become affected with Empyema and Phthisis. Of these the least formidable is that from the trachea. But if the vomiting come from the stomach or bowels, the cases are not of a very

fatal nature, even though the hemorrhage be large; neither is the recovery slow and changeable. But if it proceed from the liver and spleen, it is neither readily nor constantly discharged upwards, but the defluxion is more easy into the stomach and intestines. Yet neither is the discharge upwards by the lungs impossible or incredible, for in fevers there occur hemorrhages of blood from the liver and spleen by the nostrils, the blood flowing from the nostril on the same side as the viscus from which it comes. These, then, are the places from which the blood comes in the bringing up, and such the differences as to danger or mortality.

But the modes are three; for it is brought up either from rupture of a vessel, or from erosion, or from rarefaction. Rupture, then, takes place suddenly, either from a blow, straining at a load, or lifting a weight upward, or a leap from a height, or from bawling aloud, from violent passion, or some other similar cause, when blood is instantly poured forth from the vessel in great quantity.

But if it proceed from erosion, the patient is to be interrogated if he ever had a cough before, or was affected with dyspnœa, and whether nausea or vomiting ever afflicted him previously. For from such chronic affections the vessels are corroded by a continued, copious, and acrid defluxion. When, therefore, the containing vessels, having been long wasted and attenuated, at length give way, they pour forth blood.

But the mode by rarefaction is, indeed, unattended by rupture, and on that account the discharge is neither copious nor sudden, nor does it consist of thick blood; for by the rarefaction of the vessels, the thin portion is excreted. But if much collect in a cavity, and be again brought up, it becomes thicker than natural, but yet not very thick, neither black, like a clot; but it is quickly brought up in greater quantity, as being from a collection. This mode of bringing up blood is common with women who have not their monthly pur-

gation, and appears at the periods of the purgation, and stops during the intervals between them; and if the woman is not cured, the discharge upwards of blood will revert for many periods, and also, in certain cases, the vessels burst from fulness.

And there is a difference of the discharge, whether it be brought up from an artery or a vein. For it is black, thick, and readily coagulates, if from a vein; it is less dangerous, and is more speedily stopped; but if from an artery, it is of a bright yellow colour and thin, does not readily coagulate, the danger is more imminent, and to stop it is not so easy; for the pulsations of the artery provoke the hemorrhage, and the lips of the wound do not coalesce from the frequent movements of the vessel.

Recovery, if from erosion, is protracted, difficult, and doubtful; for, owing to loss of substance, the parts of the ulcer do not come together, for it is an ulcer, and not a wound; and adhesion takes place more readily in ruptures, for the lips of the wound touch one another. This, then, is another difference as to danger. The mode attended with least danger is that from rarefaction; and in it the styptic and refrigerant method of treatment is sufficient.

The places are to be indicated from which the blood is brought up; for many of the symptoms are common, deception is easy, and the cure different. Blood, then, from erosion is not readily brought up from the stomach, for the coldness and stypticity of the articles of food and drink bring the parts to a state of condensation. Neither, also, are cases from erosion common, although more so than the former; for acrid defluxions do not adhere for any length of time, but are either brought up or are passed downwards. Rupture is more common in the stomach. If, then, any rupture take place, the hemorrhage is not very great, such as that from the thorax; for the veins there are slender, and the arteries also are small.

But in appearance the blood is not very black, not intensely yellowish, smooth, or mixed with saliva, being brought up with nausea and vomiting, slight cough, sometimes with some discharge, and sometimes alone, without any expectoration; for the trachea sympathises with the gullet, being extended along and connected with it. There is pinching or constriction of the ulcer from the things swallowed, more especially if they are very cold, hot, or austere; and in certain cases pain is produced in the stomach, extending as far as the back; vomitings of phlegm, and sometimes, when the disease is long protracted, and there has been long abstinence from food, they bring up a great quantity of them; fevers, not of a continual type, but of an irregular kind.

But, from the stomach, what is brought up may be black and coagulated, even if it proceed from an artery; but if it proceed from a vein, it is much blacker and much more compact; much nausea and vomiting of pituitous and bilious matter; blood mixed up with the food, provided the man had eaten previously, for both the food and the blood are collected together in the same place; eructations frequent and fœtid, and, if much collect together, there is anxiety of mind and vertigo; but if these be vomited they are relieved. They are prostrate in strength, generally affected with a burning heat, and constant pain of the stomach.

But from the aspera arteria they bring up scanty and very fluid blood, with a cough; or, if they do not bring it up, they cough incessantly. There is a painful feeling in the throat, either a little below or above; voice hoarse and indistinct.

But if it be from the lungs, the discharge is copious, especially if from erosion, with much cough, of an intense yellow colour, frothy, rounded; so that what is brought up from one part may be distinguished from what is brought up from another. But the defluxion, though contained in a common vessel, from the chest, is diversified after mixture, and you

may distinguish parts of them as being portions of the thorax, and parts which have a fleshy appearance as being portions of the lungs. There is heaviness of the chest, freedom from pain, and much redness of the face, particularly in these cases.

But if brought up from the thorax, pain stretching to the anterior part of the breast is indicative of the ruptured part; cough intense, expectoration difficult, the blood not very fluid, moderately thick, without froth. But if, in passing, the lung be affected by consent, a certain amount of froth is imparted to it, for the passage from the chest to the trachea is by the lungs.

But if, indeed, from the side there be discharged with cough blood which is black, smooth, fœtid, stinking, as from putrefaction, with acute pain of the side, many die after the manner of pleuritics with fever.

A season that is humid and hot engenders these affections. Spring is thus humid and hot. Next the summer; autumn less, but winter least of all. They die in summer mostly from hemorrhage, for great inflammations do not readily occur then; secondly, in spring, from inflammation and ardent fevers; but in autumn, attacks of *phthisis* readily occur.

In a word, every discharge of blood upwards, even if small, and although the ruptured vessels may have already united, is attended with lowness of spirits, dejection, and despair of life. For who is so firm in mind as to see himself enduring a state resembling that of a slaughtered animal, and yet have no fear of death? For the largest and most powerful animals, such as bulls, die very quickly from loss of blood. That, however, is no great wonder. But this is a mighty wonder: in the discharge from the lungs alone, which is particularly dangerous, the patients do not despair of themselves, even although near the last. The insensibility of the lungs to pain appears to me to be the cause of this; for pain, even although slight, makes one to fear death, and yet, in most cases, it is more dreadful than perni-

cious; whereas the absence of pain, even in the great illnesses, is attended with absence of the fear of death, and is more dangerous than dreadful.

CHAPTER III.

ON SYNCOPE.

WELL by all means has the physician, and well have the common people succeeded in the appellation of this affection! It is, indeed, the name of a very acute malady; for what is there greater or more acute than the power of *Syncope?* and what other name more appropriate for the designation of this matter? what other organ more important than the heart for life or for death? Neither is it to be doubted that syncope is a disease of the heart, or that it is an injury of the vital powers thereof—such is the rapidity and such the mode of the destruction. For the affection is the solution of the bonds of the vital power, being antagonistic to the constitution of the man; for having seized fast thereon, it does not let go its hold, but brings him to dissolution. Nor is it any great wonder; for other diseases are peculiar to, and prove fatal to, certain organs, in which they are engendered, and to which they attach themselves. Thus pestilential and very malignant buboes derive their origin from the liver, but from no other part; tetanus, in like manner, from the nerves, and epilepsy from the head. Thus, therefore, syncope is a disease of the heart and of life. But such persons as regard it to be an affection of the stomach, because by means of food and wine, and in certain cases by cold substances, the powers have been restored and the mischief expelled—these, it would seem to me, ought to hold phrenitis to be a disease of the hair and skin of the

head, since the phrenitics are relieved by the shaving and wetting thereof. But to the heart the vicinity of the stomach is most important, for from it the heart draws both what is suitable and what is unsuitable to itself. And by the lungs the heart draws spirit (*pneuma*) for respiration, but yet the lungs do not hold a primary place in respiration; for the powers are not in the organs, but there where is the original of life and strength. But the stomach is neither the original nor seat of life; and yet one would be injured by atony thereof: for food which proves injurious to the heart does not hurt the stomach itself, but by it the heart; since those dying in such cases have symptoms of heart-affections, namely, pulse small and feeble, *bruit* of the heart, with violent palpitation, vertigo, fainting, torpor, loss of tone in their limbs, sweating copious and unrestrainable, coldness of the whole body, insensibility, loss of utterance. How should the stomach endure such symptoms? For those peculiar to it are nausea, vomiting, loss of appetite, hiccup, eructation, acidity; whereas in cardiac affections the patients are more acute in their senses, so that they see and hear better than formerly; they are also in understanding more sound, and in mind more pure, not only regarding present things, but also with regard to futurity they are true prophets. These, then, are the powers, not of the stomach, but of the heart, where is the soul and the nature thereof, and to it is to be referred this affection of its powers.

But this form of disease is a solution of the natural tone from a cold cause and humidity, and therefore they are not affected with heat, either internally or externally, neither do they suffer from thirst, and their breath is cold even when the disease proceeds from strong and ardent fevers, by which syncope is usually kindled up. For when nature is strong, and of the proper temperament, it rules all and commands all, whether humour, spirit (*pneuma*), or solid, and, by their good order and symmetry, regulates the man in life; but if the bond

of nature—that is to say, its tone—be dissolved, then this affection is produced. The original of it is *causus*, which is in this form.

CHAPTER IV.

ON CAUSUS, OR ARDENT FEVER.

HEAT, indeed, everywhere, both acrid and subtil, but especially in the internal parts; respiration hot, as if from fire; inhalation of air large; desire of cold; dryness of tongue; parchedness of lips and skin; extremities cold; urine intensely tinged with bile; insomnolency; pulse frequent, small, and feeble; eyes clear, glancing, reddish; healthy colour of the countenance.

But if the affection increase, all appearances become greater and worse; the pulse very small and very frequent; heat very dry and very acrid; intellect wavering; ignorance of all things; they are thirsty; a desire to touch anything cold, whether a wall, a garment, the floor, or a fluid; hands cold, palms thereof very hot, nails livid; breathing thick; perspiration like dew about the forehead and clavicles.

But if nature attain the extremity of dryness and of heat, the hot is converted into cold, and the parched into humidity; for extreme intensities of things change to the opposite state. When, therefore, the bonds of life are dissolved, this is syncope. Then is there an irrestrainable sweat over all the body; respiration cold, much vapour about the nostrils; they have no thirst, and yet the other parts are parched except the organs of thirst, namely, the mouth and stomach; the urine thin and watery; belly for the most part dry, yet in certain cases the discharges are scanty and bilious; a redundancy of

humours; even the bones, being dissolved, run off; and from all parts, as in a river, there is a current outwards.

As to the state of the soul, every sense is pure, the intellect acute, the gnostic powers prophetic; for they prognosticate to themselves, in the first place, their own departure from life; then they foretell what will afterwards take place to those present, who fancy sometimes that they are delirious; but these persons wonder at the result of what has been said. Others, also, talk to certain of the dead, perchance they alone perceiving them to be present, in virtue of their acute and pure sense, or perchance from their soul seeing beforehand, and announcing the men with whom they are about to associate. For formerly they were immersed in humours, as if in mud and darkness; but when the disease has drained these off, and taken away the mist from their eyes, they perceive those things which are in the air, and with the naked soul become true prophets. But those who have attained such a degree of refinement in their humours and understanding will scarcely recover, the vital power having been already evaporated into air.

CHAPTER V.

ON CHOLERA.

CHOLERA is a retrograde movement of the *materiel* in the whole body on the stomach, the belly, and the intestines; a most acute illness. Those matters, then, which collect in the stomach, rush upwards by vomiting; but those humours in the belly, and intestines, by the passages downwards. With regard to appearance, then, those things which are first discharged by vomiting, are watery; but those by the anus, liquid and

fetid excrement, (for continued indigestion is the cause of this disease); but if these are washed out, the discharges are pituitous, and then bilious. At first, indeed, they are borne easily, and without pain; but afterwards the stomach is affected with retchings, and the belly with tormina.

But, if the disease become worse, the tormina get greater; there is fainting, prostration of strength in the limbs, anxiety, loss of appetite; or, if they take anything, with much rumbling and nausea, there is discharged by vomiting bile intensely yellow, and the downward discharges are of like kind; spasm, contractions of the muscles in the legs and arms; the fingers are bent; vertigo, hiccup, livid nails, frigidity, extremities cold, and altogether they are affected with rigors.

But if the disease tend to death, the patient falls into a sweat; black bile, upwards and downwards; urine retained in the bladder by the spasm; but, in fact, sometimes neither is there any urine collected in the bladder, owing to the metastasis of the fluids to the intestine; loss of utterance; pulse very small, and very frequent in the cases affected with syncope; continual and unavailing strainings to vomit; the bowels troubled with tenesmus, dry, and without juices; a painful and most piteous death from spasm, suffocation, and empty vomiting.

The season of summer, then, engenders this affection; next autumn; spring, less frequently; winter, least of all. With regard to the ages, then, those of young persons and adults; old age least of all; children more frequently than these, but their complaints are not of a deadly nature.

CHAPTER VI.

ON ILEUS.

An inflammation takes place in the intestines, creating a deadly pain, for many die of intense tormina; but there is also formed a cold dull flatus (*pneuma*), which cannot readily pass either upwards or downwards, but remains, for the most part rolled up in the small convolutions of the upper intestines, and hence the disease has got the appellation of *Ileus* (*or Volvulus*). But if in addition to the tormina, there be compression and softening of the intestines, and the abdomen protrude greatly, it is called *Chordapsus*, from the Greek word ἔψησις, which signifies softening, and χορδὴ, which is a name for the intestines; and hence the Mesentery, which contains all the nerves, vessels, and membranes that support the intestines, was called ἐπιχορδὶς by the ancients.[1]

The cause of Ileus is a continued corruption of much multifarious and unaccustomed food, and repeated acts of indigestion, especially of articles which are apt to excite Ileus, as the ink of the cuttle-fish. And the same effects may be expected from a blow, or cold, or the drinking of cold water largely and greedily in a state of sweating; and in those cases, in which the gut has descended into the scrotum with fæces, and has not been replaced into the belly, or has been restored to its place with violence, in such cases it is customary for the

[1] Both Petit and Ermerins have animadverted on this singular derivation of the term χορδαψός. As Petit remarks, the true derivation is no doubt from ἅπτεσθαι, and χορδή. The Greeks, it is well known, were very fanciful etymologists, of which we have striking proofs in the Cratylus of Plato.

lower intestines to get inflamed.[2] This affection is customary with children, who are subject to indigestion, and they more readily escape from the mischief, owing to their habits and the humidity of their intestines, for they are loose. Old persons do not readily suffer from the complaint, but rarely recover. The season of summer engenders the disease rather than that of spring; autumn, than winter; but the summer more than both.

Many therefore die speedily of these tormina. But in other cases pus is formed; and then again, the intestine having become black and putrified, has separated, and thus the patients have died. In these cases, provided the Ileus is mild, there is a twisting pain, copious humours in the stomach, loss of tone, languor, vacant eructations bringing no relief, borborygmi in the bowels, the flatus passing down to the anus, but not making its escape.

But if the attack of Ileus acquire intensity, there is a determination upwards of everything, flatus, phlegm, and bile; for they vomit all these; they are pale, cold over the whole body; much pain; respiration bad, they are affected with thirst.

If they are about to die, there is cold sweat, dysuria, anus constricted, so that you could not pass a slender metal plate by it;[3] vomiting of fæces; the patients are speechless; pulse, at last

[2] The substance of all the information to be found in the works of the ancient authorities on the subject of Hernia, may be seen in Paulus Ægineta, b. vi., 65, p. 66, Syd. Soc. Edit. I may mention, however, that although there be nothing in the works of the medical authorities which would lead us to suppose that the ancient surgeons were in the practice of operating to relieve incarcerated Hernia, the following passage in one of Martial's Epigrams would almost lead us to suppose the contrary, "Mitius implicitas Alcon secat enterocelas," *Epigr.* xi. 84; which might be thus translated, "The surgeon Alcon inflicts less pain in cutting for incarcerated intestinal hernia.'

[3] Perhaps he means "a needle." See Testa, *Mal. del Cuore*, t. iii.

rare and small, but before death very small, very dense, and failing. These symptoms attend the disease in the small intestines.

But the same affections occur also in the colon, and the symptoms are similar, as also the issue; some of these escape if pus form in the colon, the reason of which is the fleshy thickness of this intestine. The pain is slender and sharp in the small intestines, but broad and heavy in the colon; the pain also sometimes darts up to the ribs, when the disease puts on the appearance of pleurisy; and these, moreover, are affected with fever; but sometimes it extends to the false ribs, on this side or on that, so that the pain appears to be seated in the liver and spleen; again it affects the loins, for the colon has many convolutions in all directions; but in other cases it fixes on the sacrum, the thighs, and the cremasters of the testicles. But in colic affections, they have rather retchings; and what is vomited is then bilious and oily. And the danger therefrom is so much the less, as the colon is more fleshy, and thicker than the small intestines, and consequently more tolerant of injury.

CHAPTER VII.

ON THE ACUTE AFFECTIONS ABOUT THE LIVER.

In the affections of the liver, the patients do not die, indeed, more quickly than in those of the heart; but yet they suffer more pain; for the liver is, in a great measure, a concretion of blood. But if the cause of death happen to be situated in its *Portæ*, they die no less speedily than from the heart; for these parts are tissues formed of membranes, of important and slender nerves, and of large veins. Hence certain of the philo-

sophers have held that the desires of the soul are seated there. In hemorrhage it greatly surpasses all the others; "for the liver is made up from the roots of veins." Wherefore a great inflammation does form in it, but not very frequently, nor in its vital parts, for the patient would die previously. But a smaller inflammation often takes place, whence it happens that they escape death, indeed, but experience a more protracted state of disease. For of its office, as regards sanguification, there is no stop nor procrastination, as from it a supply of blood is sent to the heart, and to the parts below the diaphragm.

If from a greater cause—a stroke, or continued indigestion of much and bad food, and intoxication, or great cold—an inflammation forms in the portal system, a very speedy death is the result. For there is a latent, smothered, and acrid heat; pulse languid; the kind of pain varied, and every way diversified, sometimes darting to the right side, so as to resemble a sharp weapon fixed in the place, and sometimes resembling tormina; again, at other times the pain is deep—nay, very deep; and, intermediate between the pain, atony and loss of utterance. The diaphragm and succingens (*pleura*) are dragged downwards; for from them the liver is suspended as a weight. For this reason, a strong pain extends to the clavicle on the same side; an ineffectual cough, or only a desire thereof, and when it comes to a conclusion, dry; respiration bad, for the diaphragm does not co-operate with the lungs, by assisting them in contraction and dilatation. They draw in a small breath, but expire a larger; colour, a dark-green, leaden; they loathe food, or if they force themselves to take any, they become flatulent in the epigastrium; eructations bilious, acid, fetid; nausea, retchings, belly mostly loose, discharges bilious, viscid, small in quantity. The affections always go on increasing; mind not very much deranged, but torpid, unsettled, stupid; much timidity; coldness of the extremities, tremblings, rigors,

hiccup of a spasmodic nature, jaundice, bile intense, the whole body tinged with bile. But if it appear before the seventh day, it proves fatal in many cases.

But those who have escaped a fatal termination, either by a hemorrhage, or a rapid discharge from the bowels of bilious matters, or from frequent discharges of intense urine, in these cases, after three weeks, the liver is converted into a purulent abscess. But if it pass considerably this period without an abscess, it ends inevitably in dropsy; the patients are thirsty, drink little, are dried in body, lose fat; there is a desire for acids, and an insensibility to taste.

Autumn engenders this affection, along with the indigestion produced by much summer-fruit and multifarious food. Of all ages, the adult is most subject to it.

CHAPTER VIII.

ON THE ACUTE DISEASE OF THE VENA CAVA.

From the portæ of the liver, there passes a wide vein through the space intermediate between its extremities, which, being always divided into slender and more numerous branches, is distributed at last all over the liver in vessels imperceptible to the sight; and with their extremities anastomose the extremities of other veins, which, at first, are slender and numerous, grow larger and fewer in number, and, at last, they are collected into one large vein; hence, having become two by division, these pass through the liver. The upper one, then, having passed through the first lobe, appears on its convex side; then, having passed the diaphragm, it is inserted into the heart: this is called the *vena cava*. The other, having passed through the lower lobe, the fifth, to its concave side, makes its

exit near the spine, and is extended along it as far as the ischiatic region; and it, also, is called *vena cava*. It obtains the same name, as being one and the same vein, which derives its origin from the liver. For if one choose, one may pass a plate of metal from the vena cava connected with the heart to that by the spine, and from the spine through the liver to the heart; for it is the same passage leading upwards.

This vein, then, as I think, is all diseased in acute and strong affections; for it is altogether one vein. But other physicians fancy that only the part along the spine is affected, because there are no manifest symptoms in regard to the portion about the heart; for it is extended through the chest, having no adhesions, but floating in the chest, until, from the diaphragm, it adheres to the heart. If, then, any of the great ailments seize this vein, they are concealed by the thorax surrounding it.

Wherefore *kedmata*[1] also form about this vein when a hemorrhage, bursting forth quickly proves fatal, the blood being discharged by the lungs and the arteria aspera, if it burst in the chest; but if, at its origin, the blood is poured into the lower belly, so that the bowels float in it, when the patients die before the blood makes its appearance, the belly being filled with blood.

Inflammation likewise forms about the vein, and it, also, proves fatal, if it be great; for there is an acrid and pungent heat enclosed in the cavities of both, but little surpassing what is natural, so that to the touch the heat appears to be slight; but the patient fancies himself burning hot; pulse small, very frequent, so as to appear compressed and forcibly accelerated;

[1] See the note on the English translation of Hippocrates, Syd. Soc. Edit., vol. i. p. 216, and the authorities there referred to. The aneurismal varix would apply best to it in this place. It is not unlikely that aortal aneurisms were sometimes confounded with it. On this subject, see further Testa, *Malattie del Cuore*, t. iii.

coldness of the extremities; intense thirst; dryness of the mouth; redness of countenance, along with paleness; he is reddish over the whole body; hypochondriac region hard, and retracted upwards; pain principally on the right side, and palpitation therein, extending to the flanks; and in certain cases, also, of the artery along the spine, provided the pulsation displays itself in the other hypochondriac region; for lying, as it does, on the left side, it sympathises with the other; the exhalation in the general system affording no relief, and not even making the skin soft, for it is dry, shrivelled, and rough; and more especially in the regions of the body where the bones are prominent, such as the back part of the elbow, the knees, or the knuckles. Sleep disturbed; the bowels, in certain cases, discharging nothing, and in others, the discharges small, acrid, bilious; urine, a bright yellow and pungent; not disordered, indeed, in mind, but they are torpid and wasted. Hence, those who have seen this constitution of disease have called it Causus, for the present symptoms are those of a species of Causus; and in autumn there is a tendency to malignity, both in adults and the young, in whom the habit of body is slender, from bad diet and hard labour. These, for the most part, die on the fourteenth day; but when the disease is protracted, they die in double that period. But those who either originally have a slight inflammation, or when a great inflammation is gradually resolved, escape the disease indeed, but never get rid of the mischief; for they labour under causus a long time. But the dangerous symptoms cease, namely, the pains, distension of the hypochondria, the bad pulse, and torpor of the intellect; but still they have nausea, are ill at ease, with distress of mind; and, moreover, these are attended with an accession of causus and thirst, dryness of the tongue and mouth; they inspire largely, drawing in a long and copious breath, as if wishing to draw in the whole atmosphere, for the purpose of refrigeration. And if they drink a large draught of cold water, they are

relieved, indeed, for a short time; but then again the thirst is kindled up, and again they drink copiously. And this is the successive course of the malady. And a good physician would give with impunity a copious cold draught, as in other species of causus, and even with less risk, in the case of those labouring under causus from disease of the *vena cava*. And if either the bowels or the bladder carry off the drink, there is no necessity for inducing vomiting; but if not, after much cold drink much vomiting must be induced. For the patient would burst, if, after drinking so much, he should have no discharges by sweating, by urine, or by the bowels.

CHAPTER IX.

ON ACUTE AFFECTIONS OF THE KIDNEYS.

THE kidneys, as far as regards the peculiar structure of the organ, are not productive of any great danger, even if they should suffer acutely; for, being of a glandular nature, they are mild and do not experience deadly diseases. But their office is important, namely, the secretion of the urine from the blood, and its expulsion.

It is stopped either by a stone, or an inflammation arising there, or a clot of blood, or something such; when no mischief arises from sympathy, owing to the peculiar nature of the organ affected, but the retention of the urine produces all sorts of dreadful symptoms. Heat, which is acrid, and induces nausea; a heavy pain along the spine at the loins; distention of the parts, especially of those about the hypochondrium; suppression of urine, not entirely, but they pass urine in drops, and have a desire to pass more, for there is the sensation of an overflow. But if the urine become acrid and pungent, coldness, tremblings, spasms, distention and fulness of the hypo-

chondria supervene. This miserable state and the conjoined feeling become similar to that of tympanites produced by indigestion, from the taking of too much food. Pulse, at first, indeed, slow and languid; but, if the evil press harder, small, frequent, tumultuous, and irregular: sleep slight, painful, not continued; and suddenly starting up as if from the stroke of a sharp instrument, they fall over again into a deep sleep as if from fatigue: they are not much deranged in intellect, but talk incoherently; the countenance livid. But if the desire of making water return again, the patients pass a small quantity in drops, along with spasms and great pains, when, for a short time, they are relieved from their sufferings, and again they experience a relapse. Of those that die, they sink most quickly who pass no urine; but the greater part recover, either from the stone dropping down into the bladder along with the urine, or from the inflammation being converted into pus, or from being gradually dispelled. For, if the urine pass easily even in small quantity, they escape death; but for a length of time they waste in constitution; the patients undergo these sufferings while still able to keep up, but gradually fall into a state of consumption. The same seasons, places, and ages induce these affections as induce those in connection with the venæ cavæ.

Sometimes blood bursts from the kidneys suddenly in large quantity, and flows continuously for many days. None, however, die from the hemorrhage itself, but from the inflammation accompanying the hemorrhage, if the bleeding is stopped; but most frequently they die of strong inflammation induced by the stoppage.

CHAPTER X.

ON THE ACUTE AFFECTIONS ABOUT THE BLADDER.

THE bladder is a dangerous part to suffer in acute diseases, even when it merely sympathizes with other parts; but more dangerous and fatal if the affection begin with itself; for it is very potent to make the other parts sympathise with it, as the nerves and the understanding: for the bladder is a cold and white nerve, at a very great distance from the innate heat, but very near the external cold: for it is situated in the lowest part of the belly, at the greatest distance from the chest. But, also, its office is of vital importance, namely, the passage of the urine.

Even, then, when the passage is only stopped by stones, or clots, or from any native or foreign mischief, it is of a deadly nature. In women, the phlegmonous tumour of the uterus may compress it; and in men, the straight intestine at the end bowels, called the Rectum. In many cases, too, owing to involuntary restraint from modesty in assemblies and at banquets, being filled it becomes distended; and, from the loss of its contractile power, it no longer evacuates the urine. When, then, the urine is stopped, there is fulness of the parts above, namely, the kidneys; distension of the ureters, grievous pain of the loins, spasms, tremblings, rigors, alienation of mind. But if it suffer from an ulcer or inflammation, there are, indeed, many bad symptoms; but death from the ulcers is by far the most speedy. With regard, however, to the ulceration and purulent abscess, and those other affections which are not very acute, they will be treated of among the chronic diseases; but such as are acute, and prove fatal in fourteen days, or a little earlier or later, such as inflammation, thrombus, or a stone falling down to the neck of the bladder, of these I will now treat. If, therefore, any of these occur, there is retention

of urine; swelling in the hypogastric region; acute pain all over the abdomen; distension of the bladder; a sallow sweat on the tenth day; vomitings of phlegm, then of bile; coldness of the whole body, but especially of the feet: but, if the mischief spread farther, there come on fevers attended with hiccup, pulse irregularly frequent and small, redness of the countenance, thirst, distress of mind, delirium, spasms. From deleterious substances, such as cantharides and buprestis, both the bladder is distended with flatus, and the whole belly suffers violence; and all things get worse, and death cannot be long delayed.

The bladder also sometimes suffers from hemorrhage; the blood there is bright and thin, but the patients never die from it, although it may not be easy to stop. But from the clots and the inflammation there is danger; for the coldness, mortification, gangrene, and the other evils consequent upon it readily prove fatal.

Winter and autumn bring on these diseases. As to age, manhood, but still more old age. The other seasons and periods of life do not generally produce the diseases, and they very rarely prove fatal. Of all others, infants are most free from danger.

CHAPTER XI.

ON HYSTERICAL SUFFOCATION.

In the middle of the flanks of women lies the womb, a female viscus, closely resembling an animal; for it is moved of itself hither and thither in the flanks, also upwards in a direct line to below the cartilage of the thorax, and also obliquely to the right or to the left, either to the liver or spleen; and it likewise is subject to prolapsus downwards, and, in a word, it is

altogether erratic. It delights, also, in fragrant smells, and advances towards them; and it has an aversion to fetid smells, and flees from them; and, on the whole, the womb is like an animal within an animal.

When, therefore, it is suddenly carried upwards, and remains above for a considerable time, and violently compresses the intestines, the woman experiences a choking, after the form of epilepsy, but without convulsions. For the liver, diaphragm, lungs and heart, are quickly squeezed within a narrow space; and therefore loss of breathing and of speech seems to be present. And, moreover, the carotids are compressed from sympathy with the heart, and hence there is heaviness of head, loss of sensibility, and deep sleep.

And in women there also arises another affection resembling this form, with sense of choking and loss of speech, but not proceeding from the womb; for it also happens to men, in the manner of *catochus*. But those from the uterus are remedied by fetid smells, and the application of fragrant things to the female parts; but in the others these things do no good; and the limbs are moved about in the affection from the womb, but in the other affection not at all. Moreover, voluntary and involuntary tremblings . . . . . but from the application of a pessary to induce abortion, powerful congelation of the womb, the stoppage of a copious hemorrhage, and such like.

If, therefore, upon the womb's being moved upwards, she begin to suffer, there is sluggishness in the performance of her offices, prostration of strength, atony, loss of the faculties of her knees, vertigo, and the limbs sink under her; headache, heaviness of the head, and the woman is pained in the veins on each side of the nose.

But if they fall down they have heartburn . . . . . in the hypochondriac regions; flanks empty, where is the seat of the womb; pulse intermittent, irregular, and failing; strong sense

of choking; loss of speech and of sensibility; respiration imperceptible and indistinct; a very sudden and incredible death, for they have nothing deadly in their appearance; in colour like that of life, and for a considerable time after death they are more ruddy than usual; eyes somewhat prominent, bright, not entirely fixed, but yet not very much turned aside.

But if the uterus be removed back to its seat before the affection come to a conclusion, they escape the suffocation. When the belly rumbles there is moisture about the female parts, respiration thicker and more distinct, a very speedy rousing up from the affection, in like manner as death is very sudden; for as it readily ascends to the higher regions, so it readily recedes. For the uterus is buoyant, but the membranes, its supporters, are humid, and the place is humid in which the uterus lies; and, moreover, it flees from fetid things, and seeks after sweet: wherefore it readily inclines to this side and to that, like a log of wood, and floats upwards and downwards. For this reason the affection occurs in young women, but not in old. For in those in whom the age, mode of life, and understanding is more mobile, the uterus also is of a wandering nature; but in those more advanced in life, the age, mode of living, understanding, and the uterus are of a steady character. Wherefore this suffocation from the womb accompanies females alone.

But the affections common to men happen also to the uterus, such as inflammation and hemorrhage, and they have the common symptoms; namely, fever, asphexy, coldness, loss of speech. But in hemorrhage the death is even more sudden, being like that of a slaughtered animal.

CHAPTER XII.

ON SATYRIASIS.

THE Satyrs, sacred to Bacchus, in the paintings and statues, have the member erect, as the symbol of the divine performance. It is also a form of disease, in which the patient has erection of the genital organ, the appellation of Satyriasis being derived from its resemblance to the figure of the god.

It is an unrestrainable impulse to connection; but neither are they at all relieved by these embraces, nor is the tentigo soothed by many and repeated acts of sexual intercourse. Spasms of all the nerves, and tension of all the tendons, groins, and perineum, inflammation and pain of the genital parts, redness of countenance, and a dewy moisture. Wrapped up in silent sorrow, they are stupid, as if grievously afflicted with their calamity. But if the affection overcome the patient's sense of shame, he will lose all restraint of tongue as regards obscenity, and likewise all restraint in regard to the open performance of the act, being deranged in understanding as to indecency; for they cannot restrain themselves, are thirsty, and vomit much phlegm. Afterwards, froth settles on their lips, as is the case with goats in the season of rutting, and the smell likewise is similar. The urine, after long retention, is white, thick, and like semen; bowels constipated; spontaneous titillations of the sides and arm-pits; they have convulsions, loathe food, or, if presented to them, they snatch it confusedly.

But if the illness tend to death, they become flatulent, belly protuberant, tension of the tendons and of all the muscles, difficulty of movement, contraction of the limbs, pulse small, weak, and irregular.

All these symptoms have been sometimes removed by copious discharges from the bowels of phlegm and bile, and by

vomiting in like manner, not without danger. The proper cure is deep and very protracted sleep; for much sleep induces coldness, paralysis, and torpor of the nerves; and torpidity and refrigeration cure Satyriasis.

The affection, for the most part, is formed in spring and summer. Of the periods of life, it occurs principally in boys and striplings, more especially in such as are naturally prone to sexual intercourse. It is a most acute, disgusting, and unseemly ailment. For the most part, the patients die on the seventh day. It is said, that women also suffer from this affection; that they have the same impulse to venery, and the other symptoms the same. I believe, indeed, that lust is engendered in women of a humid temperament, so as to induce a copious discharge of the superfluous humours; but I do not at all believe that they are affected with Satyriasis, for their nature, being cold, is not adapted to it. But neither, also, has woman the parts necessary for erection, like those of a Satyr, whence the affection derives its name; and neither also are men subject to suffocation from the womb, because men have not an uterus.

OF

ARETÆUS, THE CAPPADOCIAN,

ON THE

CAUSES AND SYMPTOMS OF CHRONIC DISEASES

BOOK I.

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OF

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BOOK I.

CHAPTER I.

THE PROŒMIUM.

Of chronic diseases the pain is great, the period of wasting long, and the recovery uncertain; for either they are not dispelled at all, or the diseases relapse upon any slight error; for neither have the patients resolution to persevere to the end; or, if they do persevere, they commit blunders in a prolonged regimen. And if there also be the suffering from a painful system of cure,—of thirst, of hunger, of bitter and harsh medicines, of cutting or burning,—of all which there is sometimes need in protracted diseases, the patients resile as truly preferring even death itself. Hence, indeed, is developed the talent of the medical man, his perseverance, his skill in diversifying the treatment, and conceding such pleasant things as will do no harm, and in giving encouragement. But the patient also ought to be courageous, and co-operate with the physician against the disease. For, taking a firm grasp of the body, the disease not only wastes and corrodes it quickly, but

frequently disorders the senses, nay, even deranges the soul by the intemperament of the body. Such we know mania and melancholy to be, of which I will treat afterwards. At the present time I shall give an account of *cephalæa*.

CHAPTER II.

ON CEPHALÆA.

If the head be suddenly seized with pain from a temporary cause, even if it should endure for several days, the disease is called Cephalalgia. But if the disease be protracted for a long time, and with long and frequent periods, or if greater and more untractable symptoms supervene, we call it Cephalæa.

There are infinite varieties of it; for, in certain cases, the pain is incessant and slight, but not intermittent; but in others it returns periodically, as in quotidian fevers, or in those which have exacerbations every alternate day: in others it continues from sunset to noon, and then completely ceases; or from noon to evening, or still further into night; this period is not much protracted. And in certain cases the whole head is pained; and the pain is sometimes on the right and sometimes on the left side, or the forehead, or the bregma; and these may all occur the same day in a random manner.

But in certain cases, the parts on the right side, or those on the left solely, so far that a separate temple, or ear, or one eyebrow, or one eye, or the nose which divides the face into two equal parts; and the pain does not pass this limit, but remains in the half of the head. This is called *Heterocrania*, an illness by no means mild, even though it intermits, and although it appears to be slight. For if at any time it set in acutely, it occasions unseemly and dreadful symptoms; spasm

and distortion of the countenance take place; the eyes either fixed intently like horns, or they are rolled inwardly to this side or to that; vertigo, deep-seated pain of the eyes as far as the meninges; irrestrainable sweat; sudden pain of the tendons, as of one striking with a club; nausea; vomiting of bilious matters; collapse of the patient; but, if the affection be protracted, the patient will die; or, if more slight and not deadly, it becomes chronic; there is much torpor, heaviness of the head, anxiety, and *ennui*. For they flee the light; the darkness soothes their disease: nor can they bear readily to look upon or hear anything agreeable; their sense of smell is vitiated, neither does anything agreeable to smell delight them, and they have also an aversion to fetid things: the patients, moreover, are weary of life, and wish to die.

The cause of these symptoms is coldness with dryness. But if it be protracted and increase, as regards the pains, the affection becomes Vertigo.

CHAPTER III.

ON VERTIGO, OR SCOTOMA.

If darkness possess the eyes, and if the head be whirled round with dizziness, and the ears ring as from the sound of rivers rolling along with a great noise, or like the wind when it roars among the sails, or like the clang of pipes or reeds, or like the rattling of a carriage, we call the affection *Scotoma* (or *Vertigo*); a bad complaint indeed, if a symptom of the head, but bad likewise if the sequela of cephalæa, or whether it arises of itself as a chronic disease. For, if these symptoms do not pass off, but the vertigo persist, or if, in course of time, from the want of any one to remedy, it is

completed in its own peculiar symptoms, the affection vertigo is formed, from a humid and cold cause. But if it turn to an incurable condition, it proves the commencement of other affections—of mania, melancholy, or epilepsy, the symptoms peculiar to each being superadded. But the mode of vertigo is, heaviness of the head, sparkles of light in the eyes along with much darkness, ignorance of themselves and of those around; and, if the disease go on increasing, the limbs sink below them, and they crawl on the ground; there is nausea and vomitings of phlegm, or of yellow or black bilious matter. When connected with yellow bile, mania is formed; when with black, melancholy; when with phlegm, epilepsy; for it is liable to conversion into all these diseases.

CHAPTER IV.

ON EPILEPSY.

EPILEPSY is an illness of various shapes and horrible; in the paroxysms, brutish, very acute, and deadly; for, at times, one paroxysm has proved fatal. Or if from habit the patient can endure it, he lives, indeed, enduring shame, ignominy, and sorrow: and the disease does not readily pass off, but fixes its abode during the better periods and in the lovely season of life. It dwells with boys and young men; and, by good fortune, it is sometimes driven out in another more advanced period of life, when it takes its departure along with the beauty of youth; and then, having rendered them deformed, it destroys certain youths from envy, as it were, of their beauty, either by loss of the faculties of a hand, or by the distortion of the countenance, or by the deprivation of some one sense. But if the mischief lurk there until it strike root,

it will not yield either to the physician or the changes of age, so as to take its departure, but lives with the patient until death. And sometimes the disease is rendered painful by its convulsions and distortions of the limbs and of the face; and sometimes it turns the mind distracted. The sight of a paroxysm is disagreeable, and its departure disgusting with spontaneous evacuations of the urine and of the bowels.

But also it is reckoned a disgraceful form of disease; for it is supposed, that it is an infliction on persons who have sinned against the Moon: and hence some have called it the Sacred Disease, and that for more reasons than one, as from the greatness of the evil, for the Greek word ἱερὸς also signifies *great*; or because the cure of it is not human, but divine; or from the opinion that it proceeded from the entrance of a demon into the man: from some one, or all these causes together, it has been called Sacred.

Such symptoms as accompany this disease in its acute form have been already detailed by me. But if it become inveterate, the patients are not free from harm even in the intervals, but are languid, spiritless, stupid, inhuman, unsociable, and not disposed to hold intercourse, nor to be sociable, at any period of life; sleepless, subject to many horrid dreams, without appetite, and with bad digestion; pale, of a leaden colour; slow to learn, from torpidity of the understanding and of the senses; dull of hearing; have noises and ringing in the head; utterance indistinct and bewildered, either from the nature of the disease, or from the wounds during the attacks; the tongue is rolled about in the mouth convulsively in various ways. The disease also sometimes disturbs the understanding, so that the patient becomes altogether fatuous. The cause of these affections is coldness with humidity.

CHAPTER V.

ON MELANCHOLY.

BLACK bile, if it make its appearance in acute diseases of the upper parts of the body, is very dangerous; or, if it pass downwards, it is not free from danger. But in chronic diseases, if it pass downward, it terminates in dysentery and pain of the liver. But in women it serves as a purgation instead of the menses, provided they are not otherwise in a dangerous condition. But if it be determined upwards to the stomach and diaphragm, it forms melancholy; for it produces flatulence and eructations of a fetid and fishy nature, and it sends rumbling wind downwards, and disturbs the understanding. On this account, in former days, these were called melancholics and flatulent persons. And yet, in certain of these cases, there is neither flatulence nor black bile, but mere anger and grief, and sad dejection of mind; and these were called melancholics, because the terms *bile* (χολὴ) and *anger* (ὀργὴ) are synonymous in import, and likewise *black* (μέλαινα), with *much* (πολλὴ) and *furious* (θηριώδης). Homer is authority for this when he says:—

> "Then straight to speak uprose
> The Atreidan chief, who 'neath his sway a wide-spread empire held:
> Sore vexed was he; his mighty heart in his dark bosom swelled
> With rage, and from his eyes the fire like lightning-flashes broke."[1]

The melancholics become such when they are overpowered by this evil.

It is a lowness of spirits from a single phantasy, without

[1] ——————— Τοῖσι δ' ἀνέστη
Ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
Πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην.
Iliad, i. 101, etc.

fever; and it appears to me that melancholy is the commencement and a part of mania. For in those who are mad, the understanding is turned sometimes to anger and sometimes to joy, but in the melancholics to sorrow and despondency only. But they who are mad are so for the greater part of life, becoming silly, and doing dreadful and disgraceful things; but those affected with melancholy are not every one of them affected according to one particular form; but they are either suspicious of poisoning, or flee to the desert from misanthropy, or turn superstitious, or contract a hatred of life. Or if at any time a relaxation takes place, in most cases hilarity supervenes, but these persons go mad.

But how, and from what parts of the body, the most of these complaints originate, I will now explain. If the cause remain in the hypochondriac regions, it collects about the diaphragm, and the bile passes upwards, or downwards in cases of melancholy. But if it also affects the head from sympathy, and the abnormal irritability of temper change to laughter and joy for the greater part of their life, these become mad rather from the increase of the disease than from change of the affection.

Dryness is the cause of both. Adult men, therefore, are subject to mania and melancholy, or persons of less age than adults. Women are worse affected with mania than men. As to age, towards manhood, and those actually in the prime of life. The seasons of summer and of autumn engender, and spring brings it to a crisis.

The characteristic appearances, then, are not obscure; for the patients are dull or stern, dejected or unreasonably torpid, without any manifest cause: such is the commencement of melancholy. And they also become peevish, dispirited, sleepless, and start up from a disturbed sleep.

Unreasonable fear also seizes them, if the disease tend to increase, when their dreams are true, terrifying, and clear:

for whatever, when awake, they have an aversion to, as being an evil, rushes upon their visions in sleep. They are prone to change their mind readily; to become base, mean-spirited, illiberal, and in a little time, perhaps, simple, extravagant, munificent, not from any virtue of the soul, but from the changeableness of the disease. But if the illness become more urgent, hatred, avoidance of the haunts of men, vain lamentations; they complain of life, and desire to die. In many, the understanding so leads to insensibility and fatuousness, that they become ignorant of all things, or forgetful of themselves, and live the life of the inferior animals. The habit of the body also becomes perverted; colour, a darkish-green, unless the bile do not pass downward, but is diffused with the blood over the whole system. They are voracious, indeed, yet emaciated; for in them sleep does not brace their limbs either by what they have eaten or drunk, but watchfulness diffuses and determines them outwardly. Therefore the bowels are dried up, and discharge nothing; or, if they do, the dejections are dried, round, with a black and bilious fluid, in which they float; urine scanty, acrid, tinged with bile. They are flatulent about the hypochondriac region; the eructations fetid, virulent, like brine from salt; and sometimes an acrid fluid, mixed with bile, floats in the stomach. Pulse for the most part small, torpid, feeble, dense, like that from cold.

A story is told, that a certain person, incurably affected, fell in love with a girl; and when the physicians could bring him no relief, love cured him. But I think that he was originally in love, and that he was dejected and spiritless from being unsuccessful with the girl, and appeared to the common people to be melancholic. He then did not know that it was love; but when he imparted the love to the girl, he ceased from his dejection, and dispelled his passion and sorrow; and with joy he awoke from his lowness of spirits, and he became restored to understanding, love being his physician.

CHAPTER VI.

ON MADNESS.

THE modes of mania are infinite in species, but one alone in genus. For it is altogether a chronic derangement of the mind, without fever. For if fever at any time should come on, it would not owe its peculiarity to the mania, but to some other incident. Thus wine inflames to delirium in drunkenness; and certain edibles, such as mandragora and hyoscyamus, induce madness: but these affections are never called mania; for, springing from a temporary cause, they quickly subside, but madness has something confirmed in it. To this mania there is no resemblance in the dotage which is the calamity of old age, for it is a torpor of the senses, and a stupefaction of the gnostic and intellectual faculties by coldness of the system. But mania is something hot and dry in cause, and tumultuous in its acts. And, indeed, dotage commencing with old age never intermits, but accompanies the patient until death; while mania intermits, and with care ceases altogether. And there may be an imperfect intermission, if it take place in mania when the evil is not thoroughly cured by medicine, or is connected with the temperature of the season. For in certain persons who seemed to be freed from the complaint, either the season of spring, or some error in diet, or some incidental heat of passion, has brought on a relapse.

Those prone to the disease, are such as are naturally passionate, irritable, of active habits, of an easy disposition, joyous, puerile; likewise those whose disposition inclines to the opposite condition, namely, such as are sluggish, sorrowful, slow to learn, but patient in labour, and who when they learn anything, soon forget it; those likewise are more prone to melancholy, who have formerly been in a mad condition. But in those periods of life with which much heat and blood are

associated, persons are most given to mania, namely, those about puberty, young men, and such as possess general vigour. But those in whom the heat is enkindled by black bile, and whose form of constitution is inclined to dryness, most readily pass into a state of melancholy. The diet which disposes to it is associated with voracity, immoderate repletion, drunkenness, lechery, venereal desires. Women also sometimes become affected with mania from want of purgation of the system, when the uterus has attained the development of manhood; but the others do not readily fall into mania, yet, if they do, their cases are difficult to manage. These are the causes; and they stir up the disease also, if from any cause an accustomed evacuation of blood, or of bile, or of sweating be stopped.

And they with whose madness joy is associated, laugh, play, dance night and day, and sometimes go openly to the market crowned, as if victors in some contest of skill; this form is inoffensive to those around. Others have madness attended with anger; and these sometimes rend their clothes and kill their keepers, and lay violent hands upon themselves. This miserable form of disease is not unattended with danger to those around. But the modes are infinite in those who are ingenious and docile,—untaught astronomy, spontaneous philosophy, poetry truly from the muses; for docility has its good advantages even in diseases. In the uneducated, the common employments are the carrying of loads, and working at clay,—they are artificers or masons. They are also given to extraordinary phantasies; for one is afraid of the fall of the oil-cruets . . . . . and another will not drink, as fancying himself a brick, and fearing lest he should be dissolved by the liquid.

This story also is told:—A certain joiner was a skilful artisan while in the house, would measure, chop, plane, mortice, and adjust wood, and finish the work of the house correctly; would associate with the workmen, make a bargain with them,

and remunerate their work with suitable pay. While on the spot where the work was performed, he thus possessed his understanding. But if at any time he went away to the market, the bath, or on any other engagement, having laid down his tools, he would first groan, then shrug his shoulders as he went out. But when he had got out of sight of the domestics, or of the work and the place where it was performed, he became completely mad; yet if he returned speedily he recovered his reason again; such a bond of connection was there between the locality and his understanding.

The cause of the disease is seated in the head and hypochondriac region, sometimes commencing in both together, and the one imparting it to the other. In mania and melancholy, the main cause is seated in the bowels, as in phrenitis it is mostly seated in the head and the senses. For in these the senses are perverted, so that they see things not present as if they were present, and objects which do not appear to others, manifest themselves to them; whereas persons who are mad see only as others see, but do not form a correct judgment on what they have seen.

If, therefore, the illness be great, they are of a changeable temper, their senses are acute, they are suspicious, irritable without any cause, and unreasonably desponding when the disease tends to gloom; but when to cheerfulness, they are in excellent spirits; yet they are unusually given to insomnolency; both are changeable in countenance, have headache, or else heaviness of the head; they are sharp in hearing, but very slow in judgment; for in certain cases there are noises of the ears, and ringings like those of trumpets and pipes. But if the disease go on to increase, they are flatulent, affected with nausea, voracious and greedy in taking food, for they are watchful, and watchfulness induces gluttony. Yet they are not emaciated like persons in disease (*embonpoint* is rather the condition of melancholics) and they are somewhat pale.

But if any of the viscera get into a state of inflammation, it blunts the appetite and digestion; the eyes are hollow, and do not wink; before the eyes are images of an azure or dark colour in those who are turning to melancholy, but of a redder colour when they are turning to mania, along with purple-coloured phantasmata, in many cases as if of flashing fire; and terror seizes them as if from a thunderbolt. In other cases the eyes are red and blood-shot.

At the height of the disease they have impure dreams, and irresistible desire of venery, without any shame and restraint as to sexual intercourse; and if roused to anger by admonition or restraint, they become wholly mad. Wherefore they are affected with madness in various shapes; some run along unrestrainedly, and, not knowing how, return again to the same spot; some, after a long time, come back to their relatives; others roar aloud, bewailing themselves as if they had experienced robbery or violence. Some flee the haunts of men, and going to the wilderness, live by themselves.

If they should attain any relaxation of the evil, they become torpid, dull, sorrowful; for having come to a knowledge of the disease they are saddened with their own calamity.

ANOTHER SPECIES OF MANIA.

Some cut their limbs in a holy phantasy, as if thereby propitiating peculiar divinities. This is a madness of the apprehension solely; for in other respects they are sane. They are roused by the flute, and mirth, or by drinking, or by the admonition of those around them. This madness is of divine origin, and if they recover from the madness, they are cheerful and free of care, as if initiated to the god; but yet they are pale and attenuated, and long remain weak from the pains of the wounds.[1]

[1] Our author, as Petit remarks, evidently refers here to the worship of Cybele; on which see in particular, the *Atys* of Catullus, and Apuleius, viii.

CHAPTER VII.

ON PARALYSIS.

Apoplexy, *Paraplegia*, *Paresis*, *Paralysis*, are all generically the same. For they are all a defect of motion, or of touch, or of both; sometimes also of understanding, and sometimes of other sense. But apoplexy is a paralysis of the whole body, of sensation, of understanding and of motion; wherefore to get rid of a strong attack of apoplexy is impossible, and of a weak, not easy. But paraplegia is a remission of touch and motion, but of a part, either of the hand or of the leg. Paralysis for the most part is the remission (*paresis*) of motion only, and of energy.[1] But if the touch alone is wanting—(but such a case is rare)—the disease is called Anæsthesia rather than paresis. And when Hippocrates says, "the leg on the same side was apoplectic," he means to say that it was in a death-like, useless, and incurable state; for what is strong apoplexy in the whole body, that he calls paraplegia in the limb. *Paresis*, properly speaking, is applied to suppression or incontinence of urine in the bladder. But distortion of the eye-brows, and of the cheeks, and of the muscles about the jaws and chin to the other side, if attended with spasm, has got the appellation of Cynic spasm. Loss of tone in the knees, and of sensibility for a time, with torpor, fainting, and collapse, we call *lipothymia*.

Wherefore, the parts are sometimes paralysed singly, as one eye-brow, or a finger, or still larger, a hand, or a leg; and sometimes more together; and sometimes the right or the left

[1] It is difficult to find an appropriate word either in the Latin or English for the term πάρεσις. It would seem to be particularly applied to "a partial loss" either of sensibility or of motion. Alexander, however, makes little or no distinction between it and paralysis, x. 2.

only, or each by itself, or all together, either entirely or in a less degree; and the parts only which are distant, homonymous, and in pairs—the eyes, hands, and legs; and also the parts which cohere, as the nose on one side, the tongue to the middle line of separation, and the one tonsil, the isthmus faucium, and the parts concerned in deglutition to one half. I fancy, also, that sometimes the stomach, the bladder, and the rectum, as far as its extremity, suffers in like manner; but the internal parts, when in a paralytic state, are concealed from the sight. Their functions, however, are but half performed; and from this I conclude, that these parts are half affected, as being cut in twain by the disease. And, indeed, this thing teaches us a lesson in respect to the diversity of power and discrimination between the right side and the left. For the inherent cause is equal; and means which occasion the affection are common in both cases, whether cold or indigestion, and yet both do not suffer equally. For Nature is of equal power in that which is equally paired; but it is impossible that the same thing should happen where there is an inequality. If, therefore, the commencement of the affection be below the head, such as the membrane of the spinal marrow, the parts which are homonymous and connected with it are paralysed: the right on the right side, and the left on the left side. But if the head be primarily affected on the right side, the left side of the body will be paralysed; and the right, if on the left side. The cause of this is the interchange in the origins of the nerves, for they do not pass along on the same side, the right on the right side, until their terminations; but each of them passes over to the other side from that of its origin, decussating each other in the form of the letter X. To say all at once, whether all together or separate parts be affected with paralysis . . . . . or of both; sometimes the nerves from the head suffer (these, generally, induce loss of sensibility, but, in a word, they do not readily occasion loss of sensibility; but if they sympathise with the

parts which are moved, they may undergo, in a small degree, the loss of motion); and sometimes those which pass from muscle to muscle (*from the spinal marrow to the muscles*),[2] these have the power of motion, and impart it to those from the head; for the latter possess the greater part of their motory power from them, but yet have it, to a small extent, of themselves: the former, too, principally suffer loss of motion, but rarely of themselves experience anæsthesia; indeed, as appears to me, not at all. And if the ligaments of nerves, which derive their origin from certain of the bones, and terminate in others, be loosened or torn, the parts become powerless, and are impeded in their movements, but do not become insensible.[3]

The varieties of paralysis are these: sometimes the limbs lose their faculties while in a state of extension, nor can they be brought back into the state of flexion, when they appear very much lengthened; and sometimes they are flexed and cannot be extended; or if forcibly extended, like a piece of wood on a rule, they become shorter than natural. The pupil of the eye is subject to both these varieties, for sometimes it is much expanded in magnitude, when we call it *Platycoria;* but the pupil is also contracted to a small size, when I call it *Phthisis* and *Mydriasis.* The bladder, also, is paralysed in respect to its peculiar functions; for either it loses its powers as regards distension, or it loses its retentive powers, or it becomes contracted in itself, when being filled with urine, it cannot expel the same. There are six causes of paralytic disorders; for they arise from a wound, a blow, exposure to cold, indigestion, venery, intoxication. But so likewise the vehement affections of the soul, such as astonishment, fear, dejection of spirits, and, in children, frights. Great and unexpected joy has also occa-

[2] See the note on the text.

[3] It will readily be understood that our author here refers to the ligaments proper of the joints. On this use of the term "Nerve," see Hippocrates "On the articulations," *pluries.*

sioned paralysis, as, likewise, unrestrained laughter, even unto death. These, indeed, are the primary causes; but the ultimate and vital cause is refrigeration of the innate heat. It suffers from humidity, or dryness, and is more incurable than the other; but if also in connection with a wound, and complete cutting asunder of a nerve, it is incurable. In respect to age, the old are peculiarly subject, and difficult to cure; in children, the cases are easily restored. As to seasons, the winter; next, the spring; afterwards, the autumn; least of all, the summer. Of habits, those naturally gross, the humid, indolent, brutish.

When the affections are confirmed, they are made manifest by loss of motion, insensibility of heat and cold; and also of plucking the hair, of tickling, and of touching. It is rare indeed when in them the extremities are painful; but insensibility to pain is not worse as regards recovery. Wherefore the disease occurs suddenly; but if at any time it have prolonged onsets, there supervene heaviness, difficulty of motion, torpor, a sensation of cold, sometimes an excess of heat, short sleeps, greater phantasies, when they become suddenly paralytic.

But in the Cynic spasm, it is not usual for all parts of the face to be cramped; but those of the left side are turned to the right, and those of the right to the left, when there is a considerable distortion of the jaw to this side or to that, as if the jawbone were dislocated. And in certain of these cases, also, there is luxation at the joint, when in yawning the jaw is displaced to the opposite side: strabismus of the affected eye, and palpitation in the under eyelid; the upper eyelid also palpitates, sometimes along with the eye, and at other times alone. The lips are distended, each on its own side; but sometimes both being collapsed, they splutter; in others, they are closely compressed, and are suddenly separated so as to expel the common spittle with a noise.

The tongue, also, is drawn aside; for it consists of a muscle and nerves, and at certain times, along its whole extent, it starts up to the palate, and makes an unusual sound. The uvula, also, is drawn aside; and if the mouth is shut, there is an unexpected noise within. And if you separate the mouth, you will perceive the uvula sometimes attached to the palate through its whole surface, and sometimes swiftly palpitating with force, like a bag-fish, when likewise a sound is produced. But there is apt to be deception in cynic spasms; for to the spectator it appears as if the parts unaffected were those possessed by the disease; for owing to the tension and colour of the affected parts, and the enlargement of the eye, they appear as if they were diseased. But in laughter, speaking, or winking, the true state of matters becomes manifest; for the parts affected are all drawn aside with a smack; the lip expresses no smile, and is motionless in talking; the eyelid is immoveable, the eye fixed, and the sense of touch is lost; while the sound parts speak, wink, feel, laugh.

CHAPTER VIII.

ON PHTHISIS.

If an ulcer form in the lungs from an abscess, or from a chronic cough, or from the rejection of blood, and if the patient spit up pus, the disease is called *Pye* and *Phthisis*. But if matter form in the chest or side, or be brought up by the lungs, the name is *Empyema*. But if, in addition to these symptoms, the lungs contract an ulcer, being corroded by the pus passing through it, the disease no longer gets the name of empyema, but takes that of *Phthoe* instead of it. It is accompanied with febrile heat of a continual character, but latent

ceasing, indeed, at no time, but concealed during the day by the sweating and coldness of the body; for the characteristics of phthoe are, that a febrile heat is lighted up, which breaks out at night, but during the day again lies concealed in the viscera, as is manifested by the uneasiness, loss of strength, and colliquative wasting. For had the febrile heat left the body during the day, how should not the patient have acquired flesh, strength, and comfortable feeling? For when it retires inwardly, the bad symptoms are all still further exacerbated, the pulse small and feeble; insomnolency, paleness, and all the other symptoms of persons in fever. The varieties of the sputa are numerous: livid, black, streaked, yellowish-white, or whitish-green; broad, round; hard, or glutinous; rare, or diffluent; devoid of smell, fetid. There are all these varieties of pus. But those who test the fluids, either with fire or water, would appear to me not to be acquainted with *phthoe*;[1] for the sight is more to be trusted than any other sense, not only with regard to the sputa, but also respecting the form of the disease. For if one of the common people see a man pale, weak, affected with cough, and emaciated, he truly augurs that it is *phthoe* (consumption). But in those who have no ulcer in the lungs, but are wasted with chronic fevers—with frequent, hard, and ineffectual coughing, and bringing up nothing, these, also, are called *consumptive,* and not without reason. There is present weight in the chest (for the lungs are insensible of pain), —anxiety, discomfort, loss of appetite; in the evening coldness, and heat towards morning; sweat more intolerable than the heat as far as the chest; expectoration varied, as I have described.

Voice hoarse; neck slightly bent, tender, not flexible,

[1] Our author would appear to allude here to certain passages in the pseudo-Hippocratic treatises, wherein these tests of pus are recommended. See de Morbis, ii. 47, t. vii. p. 72, ed. Littré; Coæ prænot. et alibi. See also Paulus Ægineta, t. i. 452, etc., Syd. Soc. edit.

somewhat extended; fingers slender, but joints thick; of the bones alone the figure remains, for the fleshy parts are wasted; the nails of the fingers crooked, their pulps are shrivelled and flat, for, owing to the loss of flesh, they neither retain their tension nor rotundity; and, owing to the same cause, the nails are bent, namely, because it is the compact flesh at their points which is intended as a support to them; and the tension thereof is like that of the solids. Nose sharp, slender; cheeks prominent and red; eyes hollow, brilliant and glittering; swollen, pale, or livid in the countenance; the slender parts of the jaws rest on the teeth, as if smiling; otherwise of a cadaverous aspect. So also in all other respects; slender, without flesh; the muscles of the arms imperceptible; not a vestige of the mammæ, the nipples only to be seen; one may not only count the ribs themselves, but also easily trace them to their terminations; for even the articulations at the vertebræ are quite visible; and their connections with the sternum are also manifest; the intercostal spaces are hollow and rhomboidal, agreeably to the configuration of the bone; hypochondriac region lank and retracted; the abdomen and flanks contiguous to the spine. Joints clearly developed, prominent, devoid of flesh, so also with the tibia, ischium, and humerus; the spine of the vertebræ, formerly hollow, now protrudes, the muscles on either side being wasted; the whole shoulder-blades apparent like the wings of birds. If in these cases disorder of the bowels supervene, they are in a hopeless state. But, if a favourable change take place, symptoms the opposite of those fatal ones occur.

The old seldom suffer from this disease, but very rarely recover from it; the young, until manhood, become phthisical from spitting of blood, and do recover, indeed, but not readily; children continue to cough even until the cough pass into *phthoe*, and yet readily recover. The habits most prone to the disease are the slender; those in which the sca-

pulæ protrude like folding doors, or like wings; in those which have prominent throats; and those which are pale and have narrow chests. As to situations, those which are cold and humid, as being akin to the nature of the disease.

CHAPTER IX.

ON PERSONS AFFECTED WITH EMPYEMA.

THOSE persons in whose cavities above, along the region of the chest, or, in those below the diaphragm, abscesses of matter form, if they bring it up, they are said to be affected with Empyema; but if the matter pass downwards, they are said to labour under Apostemes. And in the ulcers in the chest, or in the lungs, if *phthoe* supervene, or in the pleura, or the sternum, or anywhere below at the junction of the lungs with the spine — in all these cases the passage for the matter upwards is by the lungs. But in the viscera below the diaphragm, the liver, spleen, and kidneys, it is by the bladder; and in women by the womb. And I once made an opening into an abscess in the colon on the right side near the liver, and much pus rushed out, and much also passed by the kidneys and bladder for several days, and the man recovered.

The common causes of all are a blow, indigestion, cold and the like. Of those in the chest also, chronic cough, pleuritis, peripneumony, and protracted defluxion; but also the determination of some acute diseases to any one of them.

The humour is sometimes inert, weak, and rests on something else; sometimes bitingly acrid, and occasioning putrefactions even unto death. And there are many other varieties, as I shall presently declare. It is a wonder how

from a thin, slender membrane, having no depth, like that which lines the chest, so much pus should flow; for in many cases there is a great collection. The cause is an inflammation from redundancy of blood, by which the membrane is thickened; but from much blood much pus is formed intermediately. But if it be determined inwards, the ribs being the bones in this region. . . . . I have said above, that another species of *phthisis* would naturally occur. But if it point outwards, the bones are separated, for the top of the abscess is raised in one of the intercostal spaces, when the ribs are pushed to this side or to that.

There are certain symptoms common to all, and certain ones peculiar to each. A heaviness rather than pain is a common symptom (for the lungs are insensible), weak fevers, rigor towards evening, sweats in the remission, insomnolency, swellings in the extremities of the feet, and fingers of the hands, which at one time abate and at another increase; uncomfortable feeling; loss of appetite; wasting of the whole body; and if the change be prolonged, the phthisical habit is formed; for Nature can no longer perform her office, for the digestion is not as before, nor is there the plump habit of body; the colour dark; respiration in all cases bad, but worse in those affecting the upper cavity; but also cough at first as long as the inflammation is urgent, when the pains also are greater, and rigor, and heat, and watchfulness, and dyspnœa still more; pulse small, sluggish, feeble; they are disordered in the intellect; distension of the thorax.

But if it be already come to the formation of pus, all the the greatest symptoms take place. Expectoration small with greater cough, and from an urgent abscess, at first of pituitous matters, tinged with bile of a darker colour as if from soot, but likewise tinged with blood, and thick; but if about to burst, of fleshy and deep-seated matter. And, if it burst, there is danger of suffocation should much pus be suddenly

poured forth; but if gradually, there is no danger. If then the pus is going to pass downwards, the upper part, where the abscess is situated, experiences sharp pain; discharges from the bowels fluid, at first watery with phlegm, afterwards bloody matter; and then again, substances resembling flesh floating in a fluid, if it has already burst. Pus follows them either by the bowels or the urine. Metastasis to the kidneys and bladder peculiarly favourable.

The pus, whether it be carried upwards or downwards, is of various colours—pale, white, ash-coloured, or livid, black and fetid; or devoid of smell and very thick; or intermediate; or smooth and consistent; or rough and unequal, with fleshy substances floating in it, these being round or broad, readily separated or viscid. To say all in a word respecting the pus, such kinds as are white, concocted, devoid of smell, smooth, rounded, and are quickly coughed up, or pass downwards, are of a salutary character; but such as are very pale, bilious, and inconsistent, are bad. Of these by far the worst are the livid and black, for they indicate putrefaction and phagedenic ulcers.

Along with these things, it will be proper to know also the habit and other concomitants of the disease. If at the time of the discharge, he feels comfortable, and gets rid of the fever; has good digestion, good colour, and a good appetite, if he coughs up readily, has a good pulse, and good strength; the patient is free from danger. But if fever supervene, and all the other symptoms turn worse, he is in a hopeless state. One ought also to consider the places in which the abscesses are seated. For where the matter forms in the sternum, it is slowly turned to a suppuration; for the parts are slender, devoid of flesh and cartilaginous; and such parts do not readily receive the superfluities of inflammation, but remain a long time without being formed into pus; for cartilage is of a cold nature, but the inflammations thereof are

innocuous. The wasting of the constitution is bad; for the suppuration lasts a long time; the spleen, the liver, the lungs, and diaphragm pass more quickly into suppuration, but they are dangerous and fatal.

CHAPTER X.

ON ABSCESSES IN THE LUNGS.

When, in cases of peripneumonia, the patients survive, though the inflammation be not discussed, those who escape the acute stage of the affection have suppurations. The symptoms, then, of an incipient and of a formed abscess have been stated by me under Empyema. If formed, then, there is no necessity for the same harsh measures and pains to procure the rupture and discharge of it as in the solid parts of the body, as it is readily brought up; for the distension of its pores is required rather than of the solid texture of its parts; for the lungs being a porous body and full of perforations like a sponge, it is not injured by the humour, but transmits it from pore to pore, until it reach the trachea. Thus the fluid finds a ready outlet, the pus being a flexible and slippery substance, and the respiration blows the breath (*pneuma*) upwards. For the most part they recover, unless at any time one be suffocated by the copious influx of the fluid, when, owing to the quantity of the pus, the trachea does not admit the air. Others die a protracted death, after the manner of those labouring under *phthisis* and *empyema*. The pus is white and frothy, being mixed with saliva, but sometimes ash-coloured or blackish. And sometimes one of the bronchia has been spit up in a case of large ulceration, if the abscess is deep, when portions of the

viscus are also brought up. Hoarse, breathing short, voice heavy-toned, their chest becomes broad, and yet they stand in need of its being still broader, owing to the collection of fluid; the dark parts of the eyes glancing, the whites are very white and fatty; cheeks ruddy; veins in the forehead protuberant. There is a marvel in connection with these cases, how the strength is greater than the condition of the body, and the buoyancy of spirits surpasses the strength.

CHAPTER XI.

ON ASTHMA.

If from running, gymnastic exercises, or any other work, the breathing become difficult, it is called *Asthma* (ἆσθμα); and the disease *Orthopnœa* (ὀρθόπνοια) is also called Asthma, for in the paroxysms the patients also pant for breath. The disease is called *Orthopnœa,* because it is only when in an erect position (ὀρθίῳ σχήματι) that they breathe freely; for when reclined there is a sense of suffocation. From the confinement in the breathing, the name *Orthopnœa* is derived. For the patient sits erect on account of the breathing; and, if reclined, there is danger of being suffocated.

The lungs suffer, and the parts which assist in respiration, namely the diaphragm and thorax, sympathise with them. But if the heart be affected, the patient could not stand out long, for in it is the origin of respiration and of life.

The cause is a coldness and humidity of the spirit (*pneuma*); but the *materiel* is a thick and viscid humour. Women are more subject to the disease than men, because they are humid and cold. Children recover more readily than these, for nature in

the increase is very powerful to heat. Men, if they do not readily suffer from the disease, die of it more speedily. There is a postponement of death to those in whom the lungs are warmed and heated in the exercise of their trade, from being wrapped in wool, such as the workers in gypsum, or braziers, or blacksmiths, or the heaters of baths.

The symptoms of its approach are heaviness of the chest; sluggishness to one's accustomed work, and to every other exertion; difficulty of breathing in running or on a steep road; they are hoarse and troubled with cough; flatulence and extraordinary evacuations in the hypochondriac region; restlessness; heat at night small and imperceptible; nose sharp and ready for respiration.

But if the evil gradually get worse, the cheeks are ruddy; eyes protuberant, as if from strangulation; a *râle* during the waking state, but the evil much worse in sleep; voice liquid and without resonance; a desire of much and of cold air; they eagerly go into the open air, since no house sufficeth for their respiration; they breathe standing, as if desiring to draw in all the air which they possibly can inhale; and, in their want of air, they also open the mouth as if thus to enjoy the more of it; pale in the countenance, except the cheeks, which are ruddy; sweat about the forehead and clavicles; cough incessant and laborious; expectoration small, thin, cold, resembling the efflorescence of foam; neck swells with the inflation of the breath (*pneuma*); the præcordia retracted; pulse small, dense, compressed; legs slender: and if these symptoms increase, they sometimes produce suffocation, after the form of epilepsy.

But if it takes a favourable turn, cough more protracted and rarer; a more copious expectoration of more fluid matters; discharges from the bowels plentiful and watery; secretion of urine copious, although unattended with sediment; voice louder; sleep sufficient; relaxation of the præcordia; sometimes

a pain comes into the back during the remission; panting rare, soft, hoarse. Thus they escape a fatal termination. But, during the remissions, although they may walk about erect, they bear the traces of the affection.

CHAPTER XII.

ON PNEUMODES.

PNEUMODES is a species of asthma; and the affection is connected with the lungs as is the case in asthma. The attendant symptoms are common, and there is but little difference; for dyspnœa, cough, insomnolency, and heat are common symptoms, as also loss of appetite and general emaciation. Moreover, the disease is protracted for a time, yet not longer than one year; for, if the autumn begin it, the patients die in the spring or in the summer; or if the winter, they terminate their life towards the autumn. Old persons also are at certain times readily seized; and being seized with rigors, it requires but a slight inclination of the scale to lay them on the bed of death. All labour in particular under want of breath; pulse small, frequent, feeble. But these symptoms are also common to asthma; they have this as peculiar; they cough as if going to expectorate, but their effort is vain, for they bring up nothing; or if anything is forcibly separated from the lungs, it is a small, white, round substance, resembling a hailstone.[1] The thorax is broader, indeed, than natural, but not altered in shape, and is free from ulceration; yet, though the lungs be free from suppuration, they are filled with humours, which are, as it were, compacted. The intervals of the paroxysms in this affection

[1] See in particular Galen, de loc. affect. iv.; Alexander, vi. 1; and Paulus Ægineta, Syd. Soc. Edit. t. i. p. 474.

are greater. Some, indeed, die speedily of suffocation before anything worse is transferred to the general system. In other cases the affection terminates in dropsy about the loins, or in anasarca.

CHAPTER XIII.

ON THE LIVER.

In the formation of the body, the liver and spleen are equally balanced; for these viscera are equal in number, the one on the right side and the other on the left. They are unequal, however, in power, as regards health and diseases. In health, indeed, inasmuch as the liver has the power of nutrition, for "the roots of all the veins unite to form the liver": but in diseases it has much greater power to restore health and occasion death. As far, then, as the liver is superior in health, so much the worse is it in diseases, for it experiences more sudden and violent inflammations, and has more frequent and more fatal abscesses. In scirrhus, too, it proves fatal more quickly and with greater pain than the spleen. Those things which relate to inflammations thereof I have described among the acute affections.

If it be converted into pus, a sharp pain possesses the parts as far as the clavicle and the tops of the shoulders, for the diaphragm from which the liver is suspended is dragged down by the weight, and the diaphragm drags the membrane lining the ribs to which it is attached, and this membrane (the *pleura*) is stretched up to the clavicle and top of the shoulders, which also are dragged down. Along with the abscess there is acrid heat and rigors; cough dry and very frequent; colour grass-green; and if the patients be intensely jaundiced, it is of

the white kind; sleep not quite clear of phantasies; on the main, their understanding settled; or if, from any temporary cause, there be delirium, it quickly passes off; swelling under the nipples or sides, which deceives many, as if it proceeded from the peritoneum. But if there be swelling and pain on pressure below the false ribs, the liver is swelled; for it is filled by a collection of fluid. But if the collection is not below the bone, it is a symptom of the membrane (the peritoneum) being affected, and its boundaries are distinctly circumscribed; for the hand applied in pressure, after passing the circumference of the liver, sinks down into an empty space in the abdomen. But the hardness of the peritoneum is undefined, and no process at its extremity is apparent. If the process incline inwardly, nature is far superior to the physician; for it is either turned upon the bowels or the bladder, and far the least dangerous is the passage by the bladder: but if it incline outwards, it is bad not to make an incision, for otherwise the liver is corroded by the pus, and death is not long deferred. But, if you intend to make an incision, there is danger of hemorrhage, from which the patient may die suddenly; for hemorrhage in the liver cannot be checked. But if you are reduced to the necessity of making an incision, heat a cautery in the fire to a bright heat, and push it down to the pus, for it at the same time cuts and burns: and if the patient survive, there will run out a white, concocted, smooth, not fetid, very thick pus, by which the fever and other bad symptoms are diminished, and altogether the health is restored. But if the pus passes into the intestines, the belly has watery discharges at first, but afterwards they resemble the washings of flesh, and, again, they are like those in dysentery proceeding from ulcerations; but sometimes a bloody ichor, or thrombus is passed. Bile also is discharged, intensely yellow, or leek-green, and, lastly, before death, black.

But if the abscess do not suppurate, and the discharges from

the bowels are fetid like putrefaction, the food passes undigested, owing to the stomach and intestines having lost their tone; for thus the liver, even though now in good condition, does not perform digestion; along with these symptoms there is acrid heat, and altogether there is a turn to the worse; colliquative wasting of the flesh, pulse small, difficulty of breathing, when at no distance of time their life is at an end. In certain cases, the dysentery and the ulceration have healed, but the disease changed to dropsy. But if all these symptoms abate, if pus that is white, smooth, consistent, and inodorous, is discharged, and the stomach digests the food, there may be good hopes of the patient. But the best thing is for it to be discharged by the urine; for the passage by it is safer and less troublesome than the other.

But if, after the inflammation, the liver does not suppurate, the pain does not go off, its swelling, changing to a hard state, settles down into scirrhus; in which case, indeed, the pain is not continued, and when present is dull; and the heat is slight; there is loss of appetite; delight in bitter tastes, and dislike of sweet; they have rigors; are somewhat pale, green, swollen about the loins and feet; forehead wrinkled; belly dried up, or the discharges frequent. The cap of these bad symptoms is dropsy.

In the dropsy, provided there is a copious discharge of thick urine, having much re-crementitious sediment, there is a hope that the dropsical swelling may run off; but if the urine be thin, without sediment, and scanty, it conspires with the dropsy. But if nature change to her pristine state, and burst upon the bowels, along with copious watery discharges, it has also sometimes cured the dropsy. This mode of cure, however, is dangerous; for what from the copious evacuations, and the extreme prostration, the patients have sometimes died of weakness, as from hemorrhage. Sweating, if copious, carries off the disease with less danger, for dropsical persons

generally have not a moist skin. Such is the termination of the affections in the liver.

But if the liver suppurate . . . . . children, and those till manhood; women less so. The causes are intemperance, and a protracted disease, especially from dysentery and colliquative wasting; for it is customary to call these persons *tabid* who die emaciated from ulcers of the liver.

CHAPTER XIV.

ON THE SPLEEN.

SCIRRHUS, a chronic disease, is habitual to the spleen (suppuration does not readily occur in it, and yet it does occur sometimes), when the pain is not severe, but swelling much greater than the pain; for it has been seen swelled on the right side as far as the liver in the whole common space between them, hence many have been deceived in supposing that it is not an affection of the spleen, but of the membrane, for it appears to them that the peritonæum is inflamed. It is hard and unyielding as stone. Such the spleen generally becomes in scirrhus, when also it is attended with great discomfort.

But if it suppurate, it is soft to the touch, yielding to pressure at its top, when there is a formation of pus; but when it is not suppurated it does not yield. Sometimes it hangs entire in the abdomen, being moved about to this side and to that, whilst it remains a small body, and has space to float in. Nausea, restlessness, especially about the time of breaking.

The symptoms of distension are, fevers, pains, and rigors (for generally they are free of rigors, and of pain when the heat is small, and hence abscess about the spleen is sometimes latent); for the viscus is porous and insensible even in health: they are swollen, dropsical, of a dark-green colour, along

with disquietude, dyspnœa as if from weight of the chest, for the evil is well marked. Even to its upper parts the abdomen is filled with a flatus (*pneuma*), thick, misty, humid in appearance but not in reality; much desire of coughing comes on, and their expectoration is small and dry. If there be watery discharges from the bowels, they at first bring some slight relief; but if they increase, they waste the patient, and yet nevertheless they do good.

But, if it should break, pure concocted pus is never discharged, but whitish and ashy, sometimes feculent, or livid. If the abscess become deeper, the fluid is dark, when likewise some of the juice of the melted spleen is discharged. In certain cases, entire portions of the spleen have been brought up, for the spleen is of a soluble nature. And if the ulcer does not heal, but remains for a long time, they lose appetite, become cachectic, swollen, unseemly to look at, having many ulcers on all parts of the body, especially on the legs, where the sores are round, livid, hollow, foul, and difficult to heal. Wasted thereby, they expire.

In a small tumour, with hardness and resistance, pain is wanting; on this account they live a long time. But if overpowered by the affection, dropsy, phthisis, and wasting of the body necessarily supervene; and this form of death removes them from life.

Children, then, and young persons are most readily affected, and most readily escape from it. Old persons, indeed, do not often suffer, but they cannot escape; but certain elderly persons have been cut off by latent disease of the spleen; for, even with a small swelling, the scale of death has turned with them. A protracted and consumptive disease induces these affections, and in young persons inactivity especially, when, after contention and many exercises, the body has become inactive. As to localities, the marshy; as to waters, the thick, saltish, and fetid. Of the seasons, autumn is pecularly malignant.

CHAPTER XV.

ON JAUNDICE, OR ICTERUS.

If a distribution of bile, either yellow, or like the yolk of an egg, or like saffron, or of a dark-green colour, take place from the viscus, over the whole system, the affection is called Icterus, a dangerous complaint in acute diseases, for not only when it appears before the seventh day does it prove fatal, but even after the seventh day it has proved fatal in innumerable instances. Rarely the affection has proved a crisis to a fever towards the end, but itself is not readily discussed.

It is formed not only from a cause connected with the liver, as certain physicians have supposed, but also from the stomach, the spleen, the kidneys, and the colon. From the liver in this manner: if the liver become inflamed or contract scirrhus, but remain unchanged with regard to its functional office, it produces bile, indeed, in the liver, and the bladder, which is in the liver, secretes it; but if the passages which convey the bile to the intestine, be obstructed from inflammation or scirrhus, the bladder gets over-distended, and the bile regurgitates; it therefore becomes mixed with the blood, and the blood, passing over the whole system, carries the bile to every part of the body, which acquires the appearance of bile. But the hardened fæces are white and clayey, as not being tinged with bile, because the bowels are deprived of this secretion. Hence also the belly is very much dried up; for it is neither moistened nor stimulated by the bile. The colour in this species is whitish-green.

If jaundice make its appearance in connection with the spleen, it is dark-green, for its nutriment is black, because the spleen is the strainer of the black blood, the impurities of which it does not receive nor elaborate when diseased, but

they are carried all over the body with the blood. Hence patients are dark-green from icterus in connection with the spleen; but the colour is darker than usual in the customary discharges from the bowels, for the superfluity of the nutriment of the spleen becomes recrement from the bowels.

And icterus also is formed in connection with the colon and stomach, provided their powers of digestion be vitiated; for digestion takes place even in the colon, and from it a supply of nutriment is sent upwards to the liver. Provided, then, the liver receive its other food in a cruder state than usual, it indeed goes through its own work, but leaves that of the other undone; for in distribution it diffuses the blood which carries the marks of the inactivity of the colon to all parts of the body. The indigestion in this case is connected with the formation of the bile in the colon.

Thus icterus may be formed in any viscus, not only of those which send nutriment to the liver, but also of those which receive it from the liver. For nature sends nutriment to all parts, not only by ducts perceptible to the senses, but much more so by vapours, which are readily carried from all parts to all, nature conducting them even through the solid and dense parts. Wherefore these vapours become tinged with bile, and discolour any part of the body in which they get lodged. Moreover, in jaundice connected with the colon, the evacuations are not white; for the liver is not disordered as regards the function of bile, and is not impeded in the transmission of bile to the intestines.

The general system, likewise, is most powerful in producing icterus; for the cause is seated in the whole body. It is of this nature: in every part there is heat for concoction; in every part for the creation and secretion of humours, different in different places, but in each that which is peculiar to it: in flesh, indeed, sweat; in the eyes, tears; in the joints and nose, mucus; in the ears, wax. If the heat, then, fails in the per-

formance of each of its operations, it is itself converted into that which is acrid and fiery; but all the fluids become bile, for the products of heat are bitter, and stained with bile. But if indigestion happens in the blood, the blood assumes the appearance of bile, but is distributed as nourishment to all parts, wherefore bile appears everywhere. For it is a dire affection, the colour being frightful in appearance, and the patients of a golden colour; for the same thing is not becoming in a man which is beautiful in a stone. It is superfluous in me to tell whence the name is derived, further than that it is derived from certain four-footed and terrestrial animals, called ἰκτίδες, whose eyes are of this colour.[2]

There are two species of the affection; for the colour of the whitish-green species either turns to yellow and saffron, or to livid and black. The cause of these is the same as the cause of the two kinds of bile; for, of the latter, one species—namely, the light-coloured—is yellow, thin, and transparent; but this species is also sometimes tinged so as to resemble saffron or the yolk of an egg. The other is of a darker character, like leeks, woad, or wholly black. There are innumerable intermediate varieties of colour, these being connected with the heat and humours. The viscera, also, co-operate in this; for the viscus is either a bright-red, like the liver, or dark-red, like the spleen. When, therefore, the icterus is connected with any viscus, if from the liver, it bears traces of this viscus, and if from the spleen, of it; and so, also, with regard to all the others. But if it possesses no appearance of any, it is an affection of the general habit. These appear manifest in the white of the eyes especially, and in the forehead about the temples; and in those naturally of a white complexion, even from a slight attack, the increased colour is visible.

In cases, therefore, of black icterus, the patients are of a

[2] A species of ferret; either the *Mustela Erminea* or the *M. Furo*.

dark-green colour, are subject to rigors, become faintish, inactive, spiritless; emit a fetid smell, have a bitter taste, breathe with difficulty, are pinched in the bowels; alvine evacuations like leeks, darkish, dry, passed with difficulty; urine deeply tinged with black; without digestion, without appetite; restless, spiritless, melancholic.

In the whiter species, the patients are of a light-green colour, and more cheerful in mind; slow in beginning to take food, but eat spiritedly when begun; of freer digestion than those of the former species; alvine discharges, white, dry, clayey; urine bright-yellow, pale, like saffron.

In both cases the whole body is itchy; heat at the nostrils, small, indeed, but pungent; the bilious particles prickly. The taste of bitter things is not bitter; and yet, strange to tell, it is not sweet; but the taste of sweet things is bitter. For in the mouth the bile lodged in the tongue, prevailing over the articles of food, sophisticates the sensation; for the tongue, having imbibed the bile, does not perceive them, while, during the season of abstinence from food, the bile remains torpid, neither is the tongue unpleasantly affected with that to which it is habituated; but the bile, if heated up by the tastes of the articles of food, impresses the tongue. When, therefore, the food is bitter, the sensation is of the bitter things; but when sweet, of the bilious. For the sensation of the bile anticipates the other, and thus deceives those who suppose that bitter things appear sweet; for it is not so, but because it is not exacerbated by the bitter lodged in it from being habituated to the disease, the phantasy of sweet is created; and there is the same condition in sweet and bitter tastes; for the bile is the screen of the fallacious tastes.

When, therefore, it appears without inflammation of any viscus, it is usually not dangerous, though protracted; but if prolonged, and the viscus gets inflamed, it terminates most commonly in dropsy and cachexia. And many have died

emaciated, without dropsy. It is familiar to adolescents and young men, and to them it is less dangerous; it is not altogether unusual also with children, but in them it is not entirely free from danger.

CHAPTER XVI.

ON CACHEXIA, OR BAD HABIT OF BODY.

CACHEXIA arises as the conversion of nearly all diseases; for almost all diseases are its progenitors. But it likewise is formed by itself, separately from all others, as an original affection of the noxious kind, by deriving its increase from the administration of many and improper medicines. And "a bad habit" for a season is common to all complaints, with many symptoms; and of this its name is significant. There is emaciation, paleness, swelling, or whatever else happens for the time to be prevalent in the body. But cachexia is the form of one great affection, and gives its name to the same. For "the good habit of the patient" (*Euhexia*) in all respects, as regards digestion, the formation of blood for distribution, and every natural operation whence arise good breathing, good strength, and good colour, constitutes the pristine state of good health. But if its nature become changed to the weakness of cacochymy, this constitutes cachexia.

This disease is difficult to cure, and is a very protracted illness; for it is engendered during a protracted space of time, and not from one infirmity of the body, nor in connection with only one viscus; for it is formed by the conversion of all into a vitiated state. Wherefore those diseases which are its offspring are incurable, as dropsy, phthisis, or wasting; for, indeed, the causes of cachexia are akin to those of wasting.

The disease is a protracted and continuous dysentery, and the relapses of diseases in certain cases. Generally there is sufficient appetite, and plenty of food is taken; but the distribution thereof takes place in a crude and undigested condition, for the operation of digestion is not performed upon the food.

The cause of it also may be the suppression of the hemorrhoidal discharge, or the omission of customary vomiting, inactivity as regards exercises, and indolence as to great labours. When each of its attendants has ceased to return, there is heaviness of the whole body, now and then paleness, flatulence of the stomach, eyes hollow, sleep heavy, and inactivity. But these symptoms occurring in an erratic form conceal the existence of the disease; but if they remain and strike root, nor readily give way, they are significant of a mighty illness. When in an erect posture, then they become swollen in their feet and legs; but, when reclining, in the parts they lay upon; and if they change their position, the swelling changes accordingly, and the course of the cold humour is determined by its weight. For when the heat evaporates the humidity, if it be not diffused, the humidity again runs in a liquid state. They have an appetite for much food, and are very voracious; the distribution is more expeditious than the digestion, of matters that are crude rather than undigested; but digestion is not at all performed, nor is it digested in the whole body by nature. For the weakness of the heat in the belly and in the system is the same, neither is good and well-coloured blood formed.

And when the whole body is filled with crudities, and the desire as to food is gone, the cachexy having now extended to the stomach, and the affection having now attained its summit, they become swollen, inactive, and spiritless towards every exertion. The belly is dried up, and, for the most part, the alvine discharges are without bile, white, hard, and undigested. They are parched in person, without perspiration, troubled with

itchiness; sleep at no time settled, but drowsiness in the reclining position; respiration slow; pulse obscure, feeble, frequent, and very frequent upon any, even a very small, exertion; respiration in these cases asthmatic; veins on the temples elevated, with emaciation of the parts around; but at the wrists the veins much larger and tumid; blood of a dark-green colour. Along with these, *phthisis* or *tabes* induces anasarca or ascites, and from their progeny there is no escape.

With regard to the ages which induce this disease, in the first place, old age, in which there is no recovery; children are readily affected, and more readily recover; adults are not very much exposed to the affection, but have by no means easy recoveries. No one season produces this disease, nor does it terminate in any one; but autumn indeed conceives it, winter nurses it, spring brings it to its full growth, and summer despatches it.

OF

ARETÆUS, THE CAPPADOCIAN,

ON THE

CAUSES AND SYMPTOMS OF CHRONIC DISEASES

BOOK II.

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OF

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BOOK II.

CHAPTER I.

ON DROPSY.

Dropsy is indeed an affection unseemly to behold and difficult to endure; for very few escape from it, and they more by fortune and the gods, than by art; for all the greater ills the gods only can remedy. For either the disease lurking in a vital organ has changed the whole system to cachexy, or the general system from some plague that has gone before has changed the viscera to a Cacochymy, when both co-operate with one another to increase the illness, and no part is uninjured from which even a slight assistance might be rendered to Nature. It is a cold and dense vapour converted into humidity, resembling a mist in the universe; or, it is the conversion of a humid and cold cause which changes the patient to such a habit. For a fluid rolling about in the lower belly we do not call Dropsy, since neither is the affection situated in that place; but when the tumour, swelling, colour, and the habit melting down to water, conspire in the disease, it both is, and is called Dropsy. For, even should the water at any

time burst outwardly, or should one give vent to it, by making an incision in the hypochondrium, the dropsical affection will still remain confirmed; wherefore the primary cause of it is cachexia.

There are many varieties, each having different names. For if the watery suffusion float in the flanks, and, owing to its fulness, when tapped it sound like a drum, the disease is called *Tympanites*. But if the water be confined in large quantity in the peritonæum, and the intestines float in the liquid, it gets the appellation of *Ascites*. But if the lower belly contain none of these, but the whole body swell, if in connexion with a white, thick, and cold phlegm, the disease is called *Phlegmatias ;* but if the fleshy parts are melted down into a sanguineous, watery, or thin humour, then the species of dropsy called *Anasarca* is formed. The constitution of each of them is bad; but the combination of them is much worse. For sometimes the variety which forms in the lower belly (*Ascites*), is associated with that variety in which the fluid is diffused all over the body. But the most dangerous is that form in which Tympanites is mixed with Anasarca. For of the dropsies that form in the lower belly, Tympanites is particularly worse than Ascites. But of those affecting the whole body, Leucophlegmatia is less than Anasarca. It is mild then, so to speak of such hopeless diseases, when a smaller affection is combined with another smaller one. But it is much worse if one of the smaller enters into combination with one of the greater. But if a complete mixture of two great affections take place, the product thereof is a greater evil.

The symptoms are very great and very easy to see, to touch, and to hear; in Ascites, for example, to see the tumidity of the abdomen, and the swelling about the feet; the face, the arms, and other parts are slender, but the scrotum and and prepuce swell, and the whole member becomes crooked,

from the inequality of the swelling:—To touch—by strongly applying the hand and compressing the lower belly; for the fluid will pass to other parts. But when the patient turns to this side or that, the fluid, in the change of posture, occasions swelling and fluctuation, the sound of which may be heard. But if you press the finger firmly on any part, it becomes hollow, and remains so for a considerable time. These are the appearances of Ascites.

Tympanites may be recognised, not only from the sight of the swelling, but also by the sound which is heard on percussion. For if you tap with the hand, the abdomen sounds; neither does the flatus (*pneuma*) shift its place with the changes of posture; for the flatus, even although that which contains it should be turned upwards and downwards, remains always equally the same; but should the flatus (*pneuma*) be converted into vapour and water (for Ascites may supervene on Tympanites), it shifts its form, indeed, the one half running in a fluid state, if the conversion be incomplete.

In Anasarca and Leucophlegmatia the lower belly is empty, the patients are swelled in the face and arms; and likewise, in these cases, whatever parts are empty in the others, in them become full. For in Leucophlegmatia there is collected a white, cold, and thick phlegm; with it the whole body is filled, and the face is swollen, and also the neck and arms; but the abdomen is full from the swelling; but the mammæ are raised up into a swelling in the case of such youths as are still in the happy period of life. But, in Anasarca, there is wasting of the flesh to a fleshy humour, and a bloody ichor, such as runs from ulcerations of the bowels, and such as flows from bruises produced by the fall of weights, if the outer skin be scarified. But the combination of the two has the symptoms of both.

In all the species there are present paleness, difficulty of breathing, occasional cough; they are torpid, with much languor

and loss of appetite; but if they take any food, however small in quantity and free from flatulence, they become flatulent, and have distension as if from repletion; skin dry, so that it does not become moist even after the bath; they are white and effeminate; but in Anasarca they are of a dark-green colour, and have dark veins; in Ascites and Tympanites these are prominent, both in the face, and in the wrists, and the abdomen. But in Anasarca and Leucophlegmatia all the parts are concealed by the swelling; sleep heavy; they are torpid, with slight dejection of spirit; concern about trifles; fondness of life; endurance not from good spirits and good hopes like those in prosperity, but from the nature of the affection. It is not possible exactly to state the cause; but this is a mighty wonder, how in certain diseases, not altogether dangerous, the patients are spiritless, dejected, and wish to die, but in others they have good hopes and are fond of life. Diseases produce both these contraries.

Dropsy sometimes is occasioned suddenly by a copious cold draught, when, on account of thirst, much cold water is swallowed, and the fluid is transferred to the peritonæum; by which means the innate heat in the cavities is congealed, and then the drops which formerly were converted into air and dissipated, flow into the cavities. If this, therefore, happen, the cure of these cases is easier before any of the viscera or the whole person is affected. Moreover flatulent food, indigestion, and the Buprestis[1] have sometimes occasioned dropsies.

It is an illness common to all, men and women, in every period of life, only that certain ages are more exposed to certain species of the disease; children to Anasarca and Leucophlegmatia; young men until manhood are subject to swelling about the lower belly (*Ascites?*) Old persons are prone to suffer all kinds, as being deficient in heat, for old age is cold;

[1] The *Meloe vesicatoria*. See Paulus Ægineta, Syd. Soc. edit., t.iii. p.74; and Dioscorides, ii. 69.

but they are not exposed to collections of humours, and to them, therefore, Tympanites is the familiar form.

All the species, indeed, are unfavourable; for dropsy, in all its forms of disease, is bad. But of these, leucophlegmatia is the more mild; for in it there are many and various chances of good fortune, such as an evacuation of sweat, of urine, or from the bowels, by which the dropsical habit is carried off. But tympanites is of a difficult nature, and still more so anasarca; for in this affection the physician would require to change the whole person, a thing not easy for the gods themselves to accomplish.

Sometimes the dropsy forms in a small space, such as the head in hydrocephalus; or in the lungs alone; or in the liver, or the spleen; or the womb in women; and this last is easier to cure than any of the others, for provided its mouth relax from its former constriction, if it contains a fluid, it discharges the same outwardly, and if a flatus, it is dissipated. But if the uterus suffer at all in anasarca, for the most part the whole woman becomes dropsical.

This other form of dropsy is known: small and numerous bladders, full of fluid, are contained in the place where ascites is found; but they also float in a copious fluid, of which this is a proof; for if you perforate the abdomen so as to evacuate the fluid, after a small discharge of the fluid, a bladder within will block up the passage; but if you push the instrument farther in, the discharge will be renewed. This species, then, is not of a mild character; for there is no ready passage by which the bladders might escape. It is said, however, that in certain cases such bladders have come out by the bowels. I have never seen such a case, and therefore write nothing of them; for I am unable to tell whether the discharge be from the colon, or the stomach. What is the mode of their formation? For the passage whereby all matters may be discharged by the anus is patent; but the discharge of the water collected

about the loins by the bowels is incredible. For a wounded intestine is not free from trouble and danger.

CHAPTER II.

ON DIABETES.

DIABETES is a wonderful affection, not very frequent among men, being a melting down of the flesh and limbs into urine. Its cause is of a cold and humid nature, as in dropsy. The course is the common one, namely, the kidneys and bladder; for the patients never stop making water, but the flow is incessant, as if from the opening of aqueducts. The nature of the disease, then, is chronic, and it takes a long period to form; but the patient is short-lived, if the constitution of the disease be completely established; for the melting is rapid, the death speedy. Moreover, life is disgusting and painful; thirst, unquenchable; excessive drinking, which, however, is disproportionate to the large quantity of urine, for more urine is passed; and one cannot stop them either from drinking or making water. Or if for a time they abstain from drinking, their mouth becomes parched and their body dry; the viscera seem as if scorched up; they are affected with nausea, restlessness, and a burning thirst; and at no distant term they expire. Thirst, as if scorched up with fire. But by what method could they be restrained from making water? Or how can shame become more potent than pain? And even if they were to restrain themselves for a short time, they become swelled in the loins, scrotum, and hips; and when they give vent, they discharge the collected urine, and the swellings subside, for the overflow passes to the bladder.

If the disease be fully established, it is strongly marked;

but if it be merely coming on, the patients have the mouth parched, saliva white, frothy, as if from thirst (for the thirst is not yet confirmed), weight in the hypochondriac region. A sensation of heat or of cold from the stomach to the bladder is, as it were, the advent of the approaching disease; they now make a little more water than usual, and there is thirst, but not yet great.

But if it increase still more, the heat is small indeed, but pungent, and seated in the intestines; the abdomen shrivelled, veins protuberant, general emaciation, when the quantity of urine and the thirst have already increased; and when, at the same time, the sensation appears at the extremity of the member, the patients immediately make water. Hence, the disease appears to me to have got the name of *diabetes*, as if from the Greek word διαβήτης (*which signifies a siphon*), because the fluid does not remain in the body, but uses the man's body as a ladder (διαβάθρη), whereby to leave it.[1] They stand out for a certain time, though not very long, for they pass urine with pain, and the emaciation is dreadful; nor does any great portion of the drink get into the system, and many parts of the flesh pass out along with the urine.

The cause of it may be, that some one of the acute diseases may have terminated in this; and during the crisis the diseases may have left some malignity lurking in the part. It is not improbable, also, that something pernicious, derived from the

[1] Altogether, this interpretation is so unsatisfactory, that I was almost tempted to alter the text quite differently from Wigan and Ermerins, and to read ὁκοῖόν τις διαβησείων, when the passage might be rendered thus — "it got the name of diabetes, as if signifying one having a frequent desire of descending, because the fluid does not remain in the system, but uses the man's person as a ladder for its exit." At all events, the reading of Wigan and Ermerins seems inadmissible; for how can the two comparisons, to a siphon, and to a ladder, be admitted together? It is possible, however, that διαβάθρη is faulty, and that we ought to read διαβήτη.

other diseases which attack the bladder and kidneys, may sometimes prove the cause of this affection. But if any one is bitten by the dipsas,[2] the affection induced by the wound is of this nature; for the reptile, the dipsas, if it bite one, kindles up an unquenchable thirst. For they drink copiously, not as a remedy for the thirst, but so as to produce repletion of the bowels by the insatiable desire of drink. But if one be pained by the distension of the bowels and feel uncomfortable, and abstain from drink for a little, he again drinks copiously from thirst, and thus the evils alternate; for the thirst and the drink conspire together. Others do not pass urine, nor is there any relief from what is drank. Wherefore, what from insatiable thirst, an overflow of liquids, and distension of the belly, the patients have suddenly burst.

CHAPTER III.

ON THE AFFECTIONS ABOUT THE KIDNEYS.

THE kidneys are of a glandular nature, but redder in colour, like the liver, rather than like the mammæ and testicles; for they, too, are glands, but of a whiter colour. In shape they resemble the testicles, but are broader, and, at the same time, curved. Their cavities are small and like sieves, for the percolation of the urine; and these have attached to each of them nervous canals, like reeds, which are inserted into the shoulders of the bladder on each side; and the passage of the urine from each of the kidneys to the bladder is equal.

About it, the kidneys, and those passages, many and complicated diseases are formed, partly acute, proving fatal by hemorrhage, fevers, and inflammation, as has been described by me;

[2] The dipsas was a species of viper. See Paulus Ægineta, ii. p. 185.

but partly chronic, others wearing out the patient by wasting, and although not of a fatal character, incurable, and persisting until death. Wherefore, the chronic are—abscesses, ulcers, the formation of stones, and hemorrhoids. The ulcerations from abscess in man are all very protracted, and difficult to cure.

The formation of stones is a long process, the stoppage of them painful, for the passage of them is not easily accomplished; and in addition to these, the retention of urine is formidable. But if several small ones stop together in the passage, or a large one be impacted; and if these occur to both kidneys, so as to occasion retention of urine and distension of the parts, the patients die in a few days. Nature, therefore, did well in forming the cavity of the kidneys oblong, and of equal size with the ureters, and even a little larger, so that if a stone formed above, it might have a ready passage to the bladder. On this account, also, the stones have an oblong form, because, for the most part, they are consolidated in the ureters; and such in that place as are of unequal thickness are slender before, owing to the ureters being narrow, but thick behind, because the kidneys verge downwards. They are formed in the kidneys only, but when in a heated state; for the stones have no fixed place in the ureters, but the gravel floats downwards with the urine, and thus is both indicative of the affection, and furnishes the *materiel* of it. But if an unusually large one at any time be detained in the pelvis of the kidney, pains of the loins, about the regions of the *psoæ*, as far as the middle of the ribs, take place, and hence, in many cases, the pain leads to mistake, as if it proceeded from pleurisy; heaviness of the hips; painful flexion about the spine, so that they stoop forward with difficulty; very painful tormina; at the same time, the pains are heavy with a sense of twisting, for the intestine is convoluted. But if the urine be retained in large quantity, and with distension, the desire of making water resembles the pains of labour; they are troubled with flatu-

lence, which cannot find vent; the fevers are pungent, and of a dry nature. Tongue parched; the belly, also, dried up; they are emaciated, and lose appetite; or if they take anything, they cannot readily swallow or digest it. But if the stone fall down into the ureters, there is shivering, as if from rigor, the sensation as if from the passing of a stone with violent exertion. And if it fall down into the bladder, there is an abundant evacuation of watery urine, flatulent discharges from the bowels, the stomach settled, eructations, rest from former illnesses; and sometimes blood is poured out along with the urine, from excoriation of the passage. Another painful operation is the passage through the member; for if the stone be larger than the urethra, it is detained for a long time, the bladder is filled behind, and the ischuria is very painful, for along with the bladder the ureters, also, are filled. The passage of crooked stones is most difficult, for I have seen hooked protuberances on certain of these concretions. But, for the most part, they are oblong, being formed according to the shape of the passages. In colour, some are white, clayey, as is mostly the case with children; others are yellow, and saffron-coloured in old persons, in whom the stones usually form in the kidneys, whereas in children it is rather in the bladder. The causes of the concretion are two-fold: in old persons, a cold body and thick blood. For cold concretes thick fluids more readily than heat, the proof of which is seen in the Thermal springs; for when congealed, the water gets concreted into a sort of chalk-stones. But in children, the copious recrement of the blood, being overheated, gives origin to their formation, like fire.

Such are the affections connected with the formation of stones. Certain persons pass bloody urine periodically: this affection resembles that from hemorrhoids, and the constitution of the body is alike; they are very pale, inert, sluggish, without appetite, without digestion; and if the discharge has taken

place, they are languid and relaxed in their limbs, but light and agile in their head. But if the periodical evacuation do not take place, they are afflicted with headache; their eyes become dull, dim, and rolling: hence many become epileptic; others are swollen, misty, dropsical; and others again are affected with melancholy and paralysis. These complaints are the offspring of the stoppage of a customary discharge of blood. If, then, the blood flow pure and unmixed with urine, for the most part the blood of the urine flows from the bladder. Sometimes it is discharged in great quantity from rupture of the kidneys; sometimes it is coagulated, and a thrombus is formed of extravasated blood; sometimes it is coagulated in the bladder, when dreadful ischuria comes on.

After the rupture there succeed ulcers, which are slow and difficult to heal; the indication of which is a scab, or red film, like a spider's web, or white pus passed in the urine, sometimes pure and unmixed, and sometimes mixed up with the urine. And by these symptoms we may also diagnose abcesses, if, in addition, fevers and rigors supervene towards evening; pains about the loins, pruritus; but if it burst, clots of a purulent and fleshy nature, and now a discharge of white pus. But the ulcers are pungent, sometimes clear, and sometimes foul. This is indicated by the pus and the urine, whether fetid or free of smell.

Spring, then, induces hemorrhages and abscesses; winter and autumn, stones. But if along with the stones ulcers be formed, the diseases indeed are incurable, there is speedy emaciation and death.

CHAPTER IV.

ON THOSE IN THE BLADDER.

Of the diseases in the bladder no one is mild: the acute proving fatal by inflammation, wounds, spasm, and acute fevers; while an ulcer, abcess, paralysis, or a large stone, are chronic and incurable. For it (*a large stone?*) can neither be broken by a draught, nor by medicine, nor scraped outwardly, nor cut without danger. For the small ones of the bladder are to be cut out, but the other proves fatal the same day, or in a few days, the patients dying from spasms and fevers; or, if you do not cut him, retention of the urine takes place, and the patient is consumed slowly with pains, fevers, and wasting. But if the stone is not very large, there is frequent suppression of urine; for by falling readily into the neck of the bladder, it prevents the escape of the urine. Although it be safer to cut in these cases than for the large stones, still the bladder is cut; and although one should escape the risk of death, still there is a constant drain of water; and although this may not be dangerous, to a freeman the incessant flow of urine is intolerable, whether he walk or whether he sleep; but is particularly disagreeable when he walks. The very small ones are commonly cut without danger. If the stone adhere to the bladder, it may be detected with care; and, moreover, such cases prove troublesome from the pain and weight, even when there is no dysuria, but yet the patient may have difficulty of making water. You may diagnose all cases of stone by the sediments of sand in the urine, and, moreover, they have the genital parts enlarged by handling them; for when they make water, and there is a stone behind, they are pained, and grasp and drag the genital parts, as if with the intention of tearing out the stone along with the bladder. The fundament sympathises by becoming itchy, and the anus is protruded with the forcing

and straining, from the sensation, as it were, of the passage of the stone. For the bladder and anus lie close to one another, and when either suffers, the other suffers likewise. Wherefore, in inflammations of the rectum, the bladder is affected with ischuria; and in acute pains of the bladder, the anus passes nothing, even when the bowels are not much dried up. Such are the sufferings connected with calculi.

Hemorrhage, although it may not prove fatal very speedily, yet in the course of time has wasted many patients. But the clots of blood produced by it are quickly fatal by inducing ischuria, like as in stones; for even if the blood be thin, of a bright colour, and not very coagulable, yet the bladder accumulates it for a length of time, and its heating and boiling (as it were) coagulates the blood, and thus a thrombus is formed. Ischuria, then, is most peculiarly fatal. But on these symptoms there supervene acute pain, acrid heat, a dry tongue, and from these they die delirious.

If pain come on from a wound, the wound itself is dangerous; but the sore, even if not fatal at first, becomes incurable from fever or inflammation; for the bladder is thin, and of a nervous nature, and such parts do not readily incarnate nor cicatrise. Moreover, the urine is bilious, acrid, and corrosive. The ordinary condition of the ulcer is this:—when the bladder is filled, it is stretched; but when emptied, it contracts: it is in the condition, then, of a joint in extension and flexion, and no ulcer in a joint is easy of cure.

The bladder also suppurates from an abscess. The symptoms of an abscess of the bladder are the same as in other cases; for the abscess in forming is attended with inflammation, fevers, and rigors. The dangers are the same. But if it discharges urine which is thick, white, and not fetid, the ulcers from them are mild; but if it spread, they pass urine which is feculent, mixed with pus, and of a bad smell: of such persons the death is not distant. The urine, indeed, is pungent, and the

evacuation thereof painful, and the pain darts to the extremity of the member. All things, even those which are opposed to one another, prove injurious to them; repletion and inanition, inactivity and exercise, baths and abstinence from baths, food and abstinence from food, sweet things and acid things; certain articles being serviceable in certain cases, but proving injurious in others, not being able to agree in any one.

CHAPTER V.

ON GONORRHŒA.

GONORRHŒA is not, indeed, a deadly affection, but one that is disagreeable and disgusting even to hear of. For if impotence and paralysis possess both the fluids and genital organs, the semen runs as if through dead parts, nor can it be stopped even in sleep; for whether asleep or awake the discharge is irrestrainable, and there is an unconscious flow of semen. Women also have this disease, but their semen is discharged with titillation of the parts, and with pleasure, and from immodest desires of connection with men. But men have not the same prurient feelings; the fluid which runs off being thin, cold, colourless, and unfruitful. For how could nature, when congealed, evacuate vivifying semen? And even young persons, when they suffer from this affection, necessarily become old in constitution, torpid, relaxed, spiritless, timid, stupid, enfeebled, shrivelled, inactive, pale, whitish, effeminate, loathe their food, and become frigid; they have heaviness of the members, torpidity of the legs, are powerless, and incapable of all exertion. In many cases, this disease is the way to paralysis; for how could the nervous power not suffer when nature has become frigid in regard to the generation of life? For it is the semen, when possessed of

vitality, which makes us to be men, hot, well braced in limbs, hairy, well voiced, spirited, strong to think and to act, as the characteristics of men prove. For when the semen is not possessed of its vitality, persons become shrivelled, have a sharp tone of voice, lose their hair and their beard, and become effeminate, as the characteristics of eunuchs prove. But if any man be continent in the emission of semen, he is bold, daring, and strong as wild beasts, as is proved from such of the athletæ as are continent. For such as are naturally superior in strength to certain persons, by incontinency become inferior to their inferiors; while those by nature much their inferiors by continency become superior to their superiors: but an animal becomes strong from nothing else than from semen. Vital semen, then, contributes much to health, strength, courage, and generation. From satyriasis a transition takes place to an attack of gonorrhœa.

CHAPTER VI.

ON THE STOMACHIC AFFECTIONS.

THE stomach is the president of pleasure and disgust, being an important neighbour to the heart for imparting tone, good or bad spirits, from the sympathy of the soul. This is the primary power of the stomach. These things have been described by me in another place. The offspring of pleasure are, good digestion, good condition, and good colour of the body; of disgust, their contraries, and also sometimes depression of spirits, when proper nutrition is wanting; and in melancholic patients, loathing of food. If, then, this organ be diseased, there is dislike and abomination of articles of food, not only if administered, but even if the food is not seen;

nay, the very remembrance of them is attended with nausea, distress, water-brash, and heart-ache; and in certain cases there is salivation and vomiting. Even when the body wastes, provided their stomach remain empty, they bear this pain more easily than that produced by the administration of food. But if at any time they are compelled by necessity to take food, the pain is worse than hunger; the act of masticating in the mouth occasions sufferance, and to drink is a still greater pain. And it is not that they suffer thus from suitable food, and bear more unusual food well; owing to a change from that which is natural to the opposite, there is a painful sensation as to everything, an aversion to, and dislike of, all kinds of food. Along with these there is pain between the scapulæ, much greater after the administration of food or drink; loathing, distress, sight dull, noises of the ears, heaviness of the head, torpidity of the limbs, their joints sink under them; palpitation in the hypochondriac region; phantasy, as of the spine being moved towards the lower limbs; they seem as if carried about, now this way and now that, whether they stand, or lie down, like reeds or trees shaken by a gale of wind; they belch out a cold and watery phlegm. But if there be bile in bilious persons, they have dimness of sight, and no thirst, even when owing to the food they appear thirsty; are sleepless, torpid, drowsy, not from true sleep, but like those in comatose affections; emaciated, very pale, feeble, relaxed, imbecile, dispirited, timid, inactive, quick to passion, very moody; for such persons at times have fallen into a state of melancholy.

These mental emotions necessarily attend the affection when in connection with the stomach; but certain people, recognising the parts which sympathise, and from which the most dreadful symptoms arise, reckon the stomach as the cause. But the contiguity of the heart, which is of all organs the first, is a strong confirmation of the truth of what I say; for

the heart is placed in the middle of the lungs, and this intermediate space comprehends the stomach; and, moreover, both are connected with the spine; and from this vicinity to the heart arise the heart-ache, prostration of strength, and symptoms of melancholy.

There are other, and, indeed, innumerable causes of this disease; but the principal is, much pus poured forth by the belly through the stomach. It is familiar to such persons as from their necessities live on a slender and hard diet; and to those who, for the sake of education, are laborious and persevering; whose portion is the love of divine science, along with scanty food, want of sleep, and the meditation on wise sayings and doings—whose is the contempt of a full and multifarious diet; to whom hunger is for food, water for drink, and watchfulness in place of rest; to whom in place of a soft couch, is a hammock on the ground without bed-clothes, a mean coverlet, a porous mantle, and the only cover to whose head is the common air; whose wealth consists in the abundant possession and use of divine thought (for all these things they account good from love of learning); and, if they take any food, it is of the most frugal description, and not to gratify the palate, but solely to preserve life; no quaffing of wine to intoxication; no recreation; no roving or jaunting about; no bodily exercise nor plumpness of flesh; for what is there from which the love of learning will not allure one?—from country, parents, brothers, oneself, even unto death. Hence, to them, emaciation of the frame; they are ill-complexioned; even in youth they appear old, and dotards in understanding; in mind cheerless and inflexible; depraved appetite, speedy satiety of the accustomed slender and ordinary food, and from want of familiarity with a varied diet, a loathing of all savoury viands; for if they take any unusual article of food, they are injured thereby, and straightway abominate food of all kinds. It is a chronic disease of the stomach. But inflammations,

defluxions, heart-burn, or pain thereof, are not called the Stomachic affection.

Summer brings on this disease, whence springs the complete loss of digestion, of appetite, and of all the faculties. With regard to the period of life, old age; for in old men, even without any disease, owing to their being near the close of life, the appetite is nearly gone.

CHAPTER VII.

ON THE CŒLIAC AFFECTION.

The stomach being the digestive organ, labours in digestion, when diarrhœa seizes the patient. Diarrhœa consists in the discharge of undigested food in a fluid state; and if this does not proceed from a slight cause of only one or two days' duration; and if, in addition, the patient's general system be debilitated by atrophy of the body, the Cœliac disease of a chronic nature is formed, from atony of the heat which digests, and refrigeration of the stomach, when the food, indeed, is dissolved in the heat, but the heat does not digest it, nor convert it into its proper chyme, but leaves its work half finished, from inability to complete it; the food then being deprived of this operation, is changed to a state which is bad in colour, smell, and consistence. For its colour is white and without bile; it has an offensive smell, and is flatulent; it is liquid, and wants consistence from not being completely elaborated, and from no part of the digestive process having been properly done except the commencement.

Wherefore they have flatulence of the stomach, continued eructations, of a bad smell; but if these pass downwards, the bowels rumble, evacuations are flatulent, thick, fluid, or

clayey, along with the phantasy, as if a fluid were passing through them; heavy pain of the stomach now and then, as if from a puncture; the patient emaciated and atrophied, pale, feeble, incapable of performing any of his accustomed works. But if he attempt to walk, the limbs fail; the veins in the temples are prominent, for owing to wasting, the temples are hollow; but also over all the body the veins are enlarged, for not only does the disease not digest properly, but it does not even distribute that portion in which the digestion had commenced for the support of the body; it appears to me, therefore, to be an affection, not only of the digestion, but also of the distribution.

But if the disease be on the increase, it carries back the matters from the general system to the belly, when there is wasting of the constitution; the patients are parched in the mouth, surface dry and devoid of sweat, stomach sometimes as if burnt up with a coal, and sometimes as if congealed with ice. Sometimes also, along with the last scybala, there flows bright, pure, unmixed blood, so as to make it appear that the mouth of a vein has been opened; for the acrid discharge corrodes the veins. It is a very protracted and intractable illness; for, even when it would seem to have ceased, it relapses again without any obvious cause, and comes back upon even a slight mistake. Now, therefore, it returns periodically.

This illness is familiar to old persons, and to women rather than to men. Children are subject to continued diarrhœa, from an ephemeral intemperance of food; but in their case the disease is not seated in the cavity of the stomach. Summer engenders the disease more than any other of the seasons; autumn next; and the coldest season, winter, also, if the heat be almost extinguished. This affection, dysentery and lientery, sometimes are engendered by a chronic disease. But, likewise, a copious draught of cold water has sometimes given rise to this disease.

CHAPTER VIII.

ON COLICS.

Persons in colic are cut off speedily by volvulus and tormina. There are very many causes of this affection. The symptoms are, heaviness during abstinence from food, particularly in the part most affected; much torpor; they are inactive, lose appetite, become emaciated, sleepless, swollen in countenance. And if the colon be affected in connection with the spleen, they are of a dark-green colour; but of a light-green when in connection with the liver, from the sympathy of the nearest viscera. And if they take food, even in small quantity, and such as is not flatulent, they become very flatulent, and have a desire to pass wind, which, however, does not find vent: forced eructations upwards, but without effect; or, if any should be forcibly expelled, the flatus is fetid and acid which escapes upwards. The kidneys and bladder sympathise, with pain and ischuria; but in such cases the symptoms interchange with one another. But a greater wonder than these, —an unexpected pain has passed down to the testicles and cremasters; and this sympathetic affection has escaped the observation of many physicians, who have made an incision into the cremasters, as if they were the particular cause of the disease. But in these cases also the symptoms interchange with one another.

From this disease are produced other diseases; abscesses and ulcers, of no mild character; dropsies and phthisis, which are incurable. For the disease is formed from cold and thick humours, and a copious and glutinous phlegm; but, also, it comes on with a frigid period of life, a cold season, and a cold locality, and during a hard winter.

CHAPTER IX.

ON DYSENTERY.

Of the intestines, the upper being thin and bilious (χολώδεα) as far as the *cæcum*, have got the Greek name χολάδες. From these proceed the lower, which are thick and fleshy, as far as the commencement of the Rectum.

Wherefore ulcers form in all of them; and the varieties of these ulcers constitute Dysentery: on this account, these diseases are complex. For some of them erode the intestines superficially, producing only excoriation; and these are innocuous; but they are far more innocent if the affections be low down. Or if the ulcers be yet a little deeper, they are no longer of a mild character. But ulcers which are deep and have not stopped spreading, but are of a phagedænic, painful, spreading, and gangrenous character, are of a fatal nature; for the small veins get corroded in the course of their spreading, and there is an oozing of blood in the ulcers. Another larger species of ulcers: thick edges, rough, unequal, callous, as we would call a knot in wood: these are difficult to cure, for they do not readily cicatrise, and the cicatrices are easily dissolved.

The causes of dysentery are manifold; but the principal are, indigestion, continued cold, the administration of acrid things, such as *myttôtos*,[1] onions by themselves, garlic, food of old and acrid flesh, by which dyspepsia is produced; also unaccustomed liquids, *cyceon*,[2] or *zythus*[3] (ale), or any similar beverage produced in any country as a substitute for wine to

[1] A sort of condiment, containing garlic and other acrid things. See Pollux, Onomast. vi.

[2] A thick soup prepared from various substances, that is to say, cheese, wine, etc. It is mentioned both in the Iliad and Odyssey.

[3] On the composition of the ancient *zythi*, or Ales, see Appendix to the Edinburgh Greek Lexicon, *in voce*, Ζύθος.

quench thirst. But also a blow, exposure to cold, and cold drink, create ulcerations.

The dejections and the circumstances attendant on the ulcers are different in different cases; for, if superficial, when from above, the discharges are thin, bilious, devoid of odour except that which they derive from the intestines; those from the jejunum are rather more coloured, saffron-like, and fetid. Those dejections which contain the food in a dissolved state but rough, are sometimes fetid in smell when the ulcers are gangrenous, and sometimes have the smell as if from scybala. But in the ulcerations from the parts below, the discharges are watery, thin, and devoid of smell. But if deeper they are like ichor, reddish, of the colour of dark wine, or like the washings of flesh; and these are sometimes by themselves and sometimes with the fæces, these being dissolved in the surrounding fluid, devoid of bile and of smell; or they are evacuated in a consistent and dry state, lubricated with the surrounding fluid. But if the ulcers be larger and smoother, in those above they are bilious, and pinch the parts from which they come and through which they pass (they even pinch the anus), for the bile is acrid, more especially if from an ulcer; and the bile is fatty, like grease. In the deeper ulcers below, a thick clot of blood with phlegm, like flesh not very fat, or like the scrapings of the bowels; nay, even entire portions are mixed up with them; they are discharged white, thick, mucous, like chopped tallow, along with the humour in which they float: these proceed from the rectum: but sometimes they are merely mucous, prurient, small, round, pungent, causing frequent dejections and a desire not without a pleasurable sensation, but with very scanty evacuations: this complaint gets the appellation of *tenesmus*. But from the colon there are discharged pieces of flesh, which are red, large, and have a much larger circumference. If the ulcers become deep, and the blood thick and feculent, these are more fetid than

the former; but if the ulcers spread and are phagedænic, and if nothing will stop them, above, in addition to being intensely bilious, the dejections become saffron-like, frothy, feculent, blackish, like woad or like leeks, thicker than the former, fetid like a mortification; food now undigested, as if only masticated by voracious teeth. But if the under parts are also corroded, black clots of blood, thick, fleshy, very red, clotted, sometimes, indeed, black, but at other times of all various colours, fetid, intolerable; involuntary discharges of fluids. And sometimes a substance of considerable length, in many respects not to be distinguished from a sound piece of intestine, has been discharged, and, to those ignorant of the matter, has caused apprehension about the intestine: but the fact is this,—the intestines, like the stomach, consist of two coats, which lie close to one another in an oblique manner; when, therefore, the connection between them is dissolved, the inner coat, being separated to some length, protrudes externally, while the outer one remains alone, incarnates, and gets cicatrised, and the patients recover and live unharmed. It is the lower gut alone which suffers thus, owing to its fleshy nature. And, if blood be discharged from any vessel, it runs of a bright red or black colour, pure, and unmixed with food or scybala; and if a concretion is spread over it like broad spiders' webs, it coagulates when cold, and no longer would be taken for a secretion of blood; but being discharged with much flatulence and noise, it has the appearance of being much larger than its actual amount. Sometimes, also, a purulent abscess forms in the colon, nowise different from the other internal ulcers; for the symptoms, the pus, and the mode of recovery are the same. But if there be hard secretions of matters resembling flesh, as if pounded, and like rough bodies, the abscess is not of a mild nature. Sometimes a copious discharge of water takes place from the colon in the form of dysentery, which has freed many patients from dropsy. In a word, such are

the ulcers in the intestines; and their forms and the secretions from them as I have described.

I will now describe the symptoms accompanying each of these states of disease, whether the ulcers be mild or malignant. To speak in general terms, then, if the excoriation is superficial, whether it be above or below, the patients are free from pain and from fever, and get better without being confined to bed, in various ways, by merely some slight changes of diet. But if ulceration supervene, in the upper bowels there are tormina, which are pungent, acrid, as if from the presence of a small amount of hot bile; and occasionally there is suppuration: indeed, for the most part, there is suppuration, or digestions imperfectly performed, though there is no want of appetite. But if the ulcers form in the lower part of the bowels, they are much less dangerous than in those above, for the bowels there are of a much more fleshy nature than those above. But if those above become hollow and phagedænic, there are acute fevers, of a latent kind, which smoulder in the intestines; general coldness, loss of appetite, insomnolency, acid eructations, nausea, vomiting of bile, vertigo: but if the discharge become copious, and consist of more bilious matters, the tormina become permanent, and the other pains increase; sometimes there is prostration of strength, feebleness of the knees; they have ardent fever, are thirsty, and anxious; black vomiting, tongue dry, pulse small and feeble. Akin to these are the fatal symptoms I have stated among those of malignant ulcers; cardiac affections even to deliquium animi, from which some never recover, but thus expire. These dangerous symptoms are common also to erosions of the lower intestines if the ulcers spread, and the discharge be not checked, only that the tormina and pains are below the umbilicus where the ulcers are situated. The forms of the secretions are such as I have said; but if they be small at first, and there be a postponement of their spreading for a long time, various changes take

place in the ulcers, some subsiding, and others swelling up, like waves in the sea. Such is the course of these ulcers. But if nature stand out, and the physician co-operate, the spreading may, indeed, be stopped, and a fatal termination is not apprehended, but the intestines remain hard and callous, and the recovery of such cases is protracted.

In hemorrhage from the bowels, if it proceed from a large vein or artery, it is sudden death; for neither is it possible to introduce the hand so as to reach the ailment, nor to apply any medicine to the sore. And even if the hemorrhage were restrained by the medicine, the escape from death would not be certain; for, in some cases, the falling off of a large eschar widens the mouth of the vein, and when clots form within, and remain there, the disease is incurable. It is necessary, then, to cure hemorrhages in their commencement. Its approach, also, for the most part is obvious, although not in all cases quite apparent: anxiety attends, with restlessness, heaviness in the part where the rupture is to take place, ruddiness of the countenance if the blood has not yet burst forth. And if the vein has burst lately, for the most part the symptoms are alleviated; but if it has been a longer time ago, this takes place more slowly, and with more difficulty. Such are the ulcers in the intestines.

They occur in the season of summer; next in autumn; less in spring; least of all in winter. Diarrhœa attacks children and adolescents, but dysentery adults and young persons. In old age convalescence is difficult, and cicatrization protracted. Corroding sores are unusual in old persons, but yet hemorrhage is in accordance with old age.

CHAPTER X.

ON LIENTERY.

If many thick and hard cicatrices form after dysenteries, and broad and very deep ulcerations of the upper intestines, the food passes from them to those below in a fluid state, without separation of the nutritious part; for the cicatrix shuts up the pores by which the nutriment is carried upwards. The patient, therefore, is seized with atrophy, loss of colour and of strength. The affection gets the appellation of Lientery, this name being applied to a cicatrix of the intestines. And here the affection is from ulcers. But sometimes the intestines do not acquire cicatrization, but yet usage and habit reconcile the intestines to the discharge. For, the heat in these parts, if congealed, neither at times performs digestion, nor is the nutriment distributed upwards; but being unchanged, owing to weakness, it fails to undergo any part of the process. But if the purging, though of vitiated matters, be temporary, and not confirmed, a simple vomit after food will sometimes remove the disease. But if the exciting cause be prolonged, and get confirmed, it does no good.

A chronic disease, and cachexia so mild as not to confine the patient to bed, will engender this disease. But dropsies sometimes have terminated favourably in this disease; a change from one evil to another, but still a better change.

CHAPTER XI.

ON AFFECTIONS OF THE WOMB, OR HYSTERICS.

The uterus in women is beneficial for purgation and parturition, but it is the common source of innumerable and bad

diseases; for not only is it subject to ulcers, inflammation, and the fluor, but, if the whole organ be suddenly carried upwards, it quickly causes death. The fatal diseases of an acute nature connected therewith have been described elsewhere: but the chronic affections are, the two species of *fluor*; hardness; ulcers, part mild, but part malignant; prolapsus of the whole, or of part.

The *fluor*, then, is either of a red or white colour; its appearance indicates this. It is the red if it consist of bright red blood, and the varieties thereof; or livid, or black and thin, or thick and coagulated, like a thrombus; or white, like water; or a bright ochre colour, like bile: in thickness like a thinnish or thin and fetid ichor. The white flux (or *fluor albus*) is like pus, and the true form like white whey; but a clot of blood frequently runs off with the pus. But there is an infinite variety of forms of it, as regards more or less quantity. Its periods sometimes agree with those of the menstrual purgation, but it does not continue the regular time as before; there is not much blood, but it flows during many days; the interval is for a few days, but is quite free from discharge. Another variety as to the period: the first purgation is at the regular time, but it occurs two or three times during each month. Another variety: a continual flux; small, indeed, every day, but by no means small during the whole month; for the uterus never closes its mouth, labouring under relaxation, so as to permit the flow of the fluid: but if it neither intermits nor diminishes, they die of hemorrhage. The symptoms are, the woman's colour in accordance with those of the discharge; sleepless, loathes food, anxious, relaxed, especially in the red flux, and subject to pains; the discharge fetid in both varieties, but to a greater and less extent at different times; for the white is worse if the putrefaction be unusually great; and sometimes the red, if the erosion be exacerbated. In a word, the black is the worst of all; the livid next; the pale, the

white, and the purulent, are more protracted, indeed, but less dangerous. Of these the pale is worse indeed, but much better when mixed with the customary discharge. Now the customary discharge is red in all its varieties. But, indeed, the red are worse in old women; but the white are not at all so to the young; but even to them that which is customary is less troublesome. Another white fluor: the menstrual discharge white, acrid, and attended with an agreeable pruritus; along with which the discharge of a white thick fluid, like semen, is provoked. This species we call female gonorrhœa. It is a refrigeration of the womb, which therefore becomes incapable of retaining its fluids; hence, also, the blood changes to a white colour, for it has not the purple colour of fire. The stomach, also, is subject to the affection, and vomits phlegm; and also the bowels are similarly affected in diarrhœa.

Ulcers, too, are formed in the womb; some broad and attended with tingling, which, being close together, are, as it were, a superficial excoriation; pus thick, without smell, scanty. These ulcers are mild. But there are others deeper and worse than these, in which the pains are slight, pus somewhat more abundant, much more fetid, and yet, notwithstanding, these also are mild. But if they become deeper, and the lips of the sores hard or rough, if there is a fetid ichor, and pain stronger than in the former case, the ulcer corrodes the uterus; but sometimes a small piece of flesh is cast off and discharged, and this sore not coming to cicatrization, either proves fatal after a long time, or becomes very chronic. This sore gets the appellation of *phagedæna*. The sores also are dangerous if in these cases the pain gets exacerbated, and the woman becomes uneasy. From the sore there is discharged a putrid matter, intolerable even to themselves; it is exasperated by touching and by medicines, and irritated by almost any mode of treatment. The veins in the uterus are swelled up with distension of the surrounding parts. To the skilled, it is not difficult to

recognise by the touch, for it is not otherwise obvious. Febrile heat, general restlessness, and hardness is present, as in malignant diseases; the ulcers, being of a fatal nature, obtain also the appellation of cancers. Another cancer: no ulceration anywhere, swelling hard and untractable, which distends the whole uterus; but there are pains also in the other parts which it drags to it. Both these carcinomatous sores are chronic and deadly; but the ulcerated is worse than the unulcerated, both in smell and pains, in life and in death.

Sometimes the whole uterus has protruded from its seat, and lodged on the woman's thighs; an incredible affliction! yet neither has the uterus not been thus seen, nor are the causes which produce it such as do not occur. For the membranes which are inserted into the flanks, being the nervous (*ligamentous*?) supporters of the uterus, are relaxed; those at the fundus, which are inserted into the loins, are narrow; but those at its neck, on each side to the flanks, are particularly nervous and broad, like the sails of a ship. All these, then, give way if the uterus protrude outwardly, wherefore this *procidentia* generally proves fatal; for it takes place from abortion, great concussions, and laborious parturition. Or if it do not prove fatal, the women live for a long time, seeing parts which ought not to be seen, and nursing externally and fondling the womb. It would appear that, of the double membrane of the womb, the internal lining coat is sometimes torn from the contiguous one, for there are two transverse plates of the coat; this, then, is thrown off with the flux, and in abortion and laborious parturition, when it adheres to the placenta. For if it be forcibly pulled, the coat of the uterus being stretched, ... But if the woman do not die, it is either restored to its seat, or but a small part appears externally, for the woman conceals it with her thighs. Sometimes the mouth of the womb only, as far as the neck, protrudes, and retreats inwardly if the uterus be made to smell to a fetid fumigation; and the

woman also attracts it if she smells to fragrant odours. But by the hands of the midwife it readily returns inwards when gently pressed, and if anointed beforehand with the emollient plasters for the womb.

CHAPTER XII.

ON ARTHRITIS AND SCHIATICA.

ARTHRITIS is a general pain of all the joints; that of the feet we call Podagra; that of the hip-joint, Schiatica; that of the hand, Chiragra. The pain then is either sudden, arising from some temporary cause; or the disease lies concealed for a long time, when the pain and the disease are kindled up by any slight cause. It is, in short, an affection of all the nerves, if the ailment being increased extend to all; the first affected are the nerves which are the ligaments of the joints, and such as have their origin and insertion in the bones. There is a great wonder in regard to them; there is not the slightest pain in them, although you should cut or squeeze them; but if pained of themselves, no other pain is stronger than this, not iron screws, nor cords, not the wound of a sword, nor burning fire, for these are often had recourse to as cures for still greater pains; and if one cut them when they are pained, the smaller pain of the incision is obscured by the greater; and, if it prevail, they experience pleasure in forgetting their former sufferings. The teeth and bones are affected thus.

The true reason of this none but the gods indeed can truly understand, but men may know the probable cause. In a word, it is such as this; any part which is very compact is insensible to the touch or to a wound, and hence it is not

painful to the touch or to a wound. For pain consists in an exasperated sense, but what is compact cannot be exasperated, and hence is not susceptible of pain. But a spongy part is very sensible, and is exasperated by an injury. But since dense parts also live by their innate heat, and possess sensibility by this heat, if then the exciting cause be material, such as either a sword, or a stone, the material part of the patient is not pained, for it is dense by nature. But if an intemperament of the innate heat seize it, there arises a change of the sense; the heat therefore is pained by itself, being roused within by the impression on the sense. The pains then are from nature's being increased, or a redundance thereof.

Arthritis fixes itself sometimes in one joint and sometimes in another; sometimes in the hip-joints; and for the most part in these cases the patient remains lame in it; and the other joints it affects little, and sometimes does not go to the small joints, as the feet and hands. If it seizes the greater members which are able to contain the disease, it does not go beyond these organs; but if it begin from a small one, the attack is mild and unexpected. The commencement of ischiatic disease is from the thigh behind, the ham, or the leg. Sometimes the pain appears in the cotyloid cavity, and again extends to the nates or loins, and has the appearance of anything rather than an affection of the hip-joint. But the joints begin to be affected in this way: pain seizes the great toe; then the forepart of the heel on which we lean; next it comes into the hollow of the foot, but the ankle swells last; and they blame a wrong cause; some, the friction of a new shoe; others, a long walk; another again, a stroke or being trod upon; but no one will of his own accord tell the true one; and the true one appears incredible to the patients when they hear of it. On this account the disease gets to an incurable state, because at the commencement, when it is feeble, the physician is not at

hand to contend with it; but if it has acquired strength from time, all treatment is useless. In some, then, it remains in the joints of the feet until death, but in others it spreads over the compass of the whole body. For the most part, it passes from the feet to the hands. For to the disease there is no great interval between the hands and the feet, both being of a similar nature, slender, devoid of flesh, and very near the external cold, but very far from the internal heat; next the elbow and the knee, and after these the hip-joint; which is the transition to the muscles of the back and chest. It is incredible how far the mischief spreads. The vertebræ of the spine and neck are affected with the pain, and it extends to the extremity of the os sacrum: there is a general pain of all the parts of the groin, and a pain peculiar to each part thereof. But likewise the tendons and muscles are intensely pained; the muscles of the jaws and temples; the kidneys, and the bladder next in succession. And, what a wonder! at last the nose, the ears, and the lips, suffer; for every where there are nerves and muscles. A certain person had pains in the sutures of the head, and not knowing why he was pained there, he pointed out the shapes of the sutures—the oblique, the straight, the transverse—both behind and before, and stated that the pain was narrow and fixed in the bones; for the disease spreads over every commissure of the bones, in the same manner as in the joints of a foot or of a hand. Callosities also form in the joints; at first they resemble abscesses, but afterwards they get more condensed, and the humour being condensed is difficult to dissolve; at last they are converted into hard, white tophi, and over the whole there are small tumours, like vari and larger; but the humour is thick, white, and like hail-stones. For it is a cold disease of the whole (body), like hail; and there appears to be a difference in regard to heat and cold; for in certain cases there is delight in things otherwise disagreeable. But, I fancy, that the cause is a refrigeration

of the innate heat, and that the disease is single; but if it speedily give way, and the heat re-appears, there is need of refrigeration and it delights in such things; this is called the hot species. But if the pain remain internally in the nerves, and the part not becoming heated subside, nor get swollen, I would call this variety cold, for which there is need of hot medicines to restore the heat, of which those very acrid are most necessary. For heat excites the collapsed parts to swelling, and calls forth the internal heat, when there is need of refrigerants. In proof of this, the same things are not always expedient in the same cases, for what is beneficial at one time proves prejudicial in another; in a word, heat is required in the beginning, and cold at the conclusion. Wherefore Gout does not often become unremitting; but sometimes it intermits a long time, for it is slight; hence a person subject to Gout has won the race in the Olympiac games during the interval of the disease.

Men then are more readily affected, but more slightly the women; women more rarely than men, but more severely. For what is not usual nor cognate, if from necessity it gets the better engenders a more violent ailment. The most common age is after thirty-five; but sooner or slower according to the temperament and regimen of every one. The pains then are dreadful, and the concomitants worse than the pains; fainting even upon touch, inability of motion, loss of appetite, thirst, restlessness. But, if they recover partly, as if escaped from death, they live dissolutely, are incontinent, open-handed, cheerful, munificent, and luxurious in diet; but partly, as if they would (not?) again escape from death, they enjoy the present life abundantly. In many cases the gout has passed into dropsy, and sometimes into asthma; and from this succession there is no escape.

CHAPTER XIII.

ON ELEPHAS, OR ELEPHANTIASIS.

THERE are many things in common as to form, colour, size, and mode of life between the affection Elephas and the wild beast the elephant; but neither does the affection resemble any other affection, nor the animal any other animal. The wild beast, the elephant, indeed, is very different from all others; in the first place then, he is the greatest and the thickest of animals; in size, he is as great as if you were to put one animal on another, like a tower; in bulk, he is as large as if you should place several other very large animals side by side. But neither in shape is he much like unto any other. Then, as to colour, they are all intensely black, and that over their whole body. One horse, indeed, is very white, like "the Thracian steeds of Rhesus"; others white-footed, like "the white-footed horse of Menelaus"; and bay, like "one hundred and fifty"; others are tawny, as "assuming the shape of a horse having a tawny mane, he lay down with her." And so it is with oxen, and dogs, and all other reptiles and animals which live on the earth. But elephants are only of a lurid colour, "like to night and death." With regard to shape, they have a very black head, and unseemly face of no marked form, upon a small neck, so that the head appears to rest upon the shoulders, and even then it is not very conspicuous. For the ears are large, broad, resembling wings, extending to the collar-bone and breast-bone, so as to conceal the neck with the ears, like ships with their sails. The elephant has wonderfully white horns on a very dark body—others call them teeth—these alone are most white, such as is nothing else of even any other white animal; and these are not above the forehead and temples, as is the nature of other horned animals, but in the mouth and upper jaw, not indeed quite

straight forwards but a little bent upwards, so that it might swallow in a straight direction, and lift a load in its flat teeth. Moreover the horns are large, the medium length being as much as a fathom, and some much larger; that is to say, as long as two fathoms. And the upper jaw from its lip has a long, ex-osseous, crooked, and serpent-like protuberance; and there are two perforations at the extremity of this protuberance; and these by nature are perforated all the way to the lungs, so as to form a double tube, so that the animal uses this pipe as a nostril for respiration, and likewise as a hand; for it could take a cup if it please with this protuberance, and can grasp it round and hold it firmly, and none could it take by force from the animal, except another stronger elephant. And with this also it seeks herbage for food; for neither does it live by eating flesh with its mouth and small teeth. For, its feet being long, raise the animal considerably above the ground; but its neck also, as I have said, is small, and therefore it cannot browse on the earth with its mouth; and moreover the excrescence of the horns in front of the mouth prevents the mouth from touching the herbage. Wherefore it raises a great load with its protuberance; then as if with a binder having bound the same with it, he can convey it to his mouth; whence the ancients properly call it *proboscis*, for it collects food in front of the animal. But neither is it able to drink from a lake or river with its mouth, for the same reason. But, if it is thirsty, it introduces into the water the extreme nostril of the proboscis, and then, as if inhaling, it draws in much water, instead of air; and when it has filled its nose, as it were a cup, it pours the same as a stream of water into its mouth, and then it draws anew and discharges again, until it fills its belly, as it were a vessel of burden. It has a rough and very thick skin, containing fissures with prominent edges, long channels, and other hollow clefts, some transverse, others oblique, very deep, like

in all respects to a furrowed field. Other animals have naturally hairs for a mane, but in the elephant this is merely down. There are also innumerable other differences between it and other animals; for, like man, it bends its leg backward at the knee; and like woman, it has its dugs at the arm-pits. But there is no necessity for me now to write concerning the animal, except in so far as there is any discrepancy between the animal and the disease, and in so far as the symptoms of the patient resemble the nature of the animal. The disease is also called *Leo*, on account of the resemblance of the eyebrows, as I shall afterwards explain; and *Satyriasis*, from the redness of the cheeks, and the irresistible and shameless impulse *ad coitum*. Moreover it is also called the *Heracleian* affection, insomuch as there is none greater and stronger than it.

Wherefore the affection is mighty in power, for it is the most powerful of all in taking life; and also it is filthy and dreadful to behold, in all respects like the wild animal, the elephant. And from the disease there is no escape, for it originates in a deadly cause; it is a refrigeration of the innate heat, or rather a congelation like a great winter, when the water is converted into snow, or hail, or ice, or frost. This is the common cause of death, and of the affection.

But the commencement of the disease gives no great indication of it; neither does it appear as if any unusual ailment had come upon the man; nor does it display itself upon the surface of the body, so that it might be immediately seen, and remedies applied at the commencement; but lurking among the bowels, like a concealed fire it smolders there, and having prevailed over the internal parts, it afterwards blazes forth on the surface, for the most part beginning, like a bad signal-fire, on the face, as it were its watch-tower; but in certain cases from the joint of the elbow, the knee, and knuckles of the hands and feet. In this way the patient's condition is

hopeless, because the physician, from inattention and ignorance of the patient's ailment, does not apply his art to the commencement when the disease is very feeble. For, indeed, they are merely torpid, as if from some light cause, drowsy, inactive, dry in the bowels, and these symptoms are not very unusual even in healthy persons. But upon the increase of the affection, the respiration is fetid from the corruption within of the breath (*pneuma*). The air, or something external, would seem to be the cause of this. Urine thick, muddy, like that of cattle; the distribution of crude undigested food; and yet of these things there is no perception nor regard; for neither are they aware whether or not they digest, thus digestion or indigestion is all one to them, since, for anything useful and proper to them, digestion is not usual with them. The distribution, however, is easy, the disease, as it were, greedily attracting the food for its own nourishment; for this reason the lower belly is very dry. Tumours prominent, not continuous with one another anywhere, but thick and rough, and the intermediate space cracked, like the skin of the elephant. Veins enlarged, not from abundance of blood, but from thickness of the skin; and for no long time is the situation of them manifest, the whole surface being elevated equally in the swelling. The hairs on the whole body die prematurely, on the hands, the thighs, the legs, and again on the pubes; scanty on the chin, and also the hairs on the head are scarce. And still more frequently premature hoariness, and sudden baldness; in a very short time the pubes and chin naked of hair, or if a few hairs should remain, they are more unseemly than where they are gone. The skin of the head deeply cracked; wrinkles frequent, deep, rough; tumours on the face hard, sharp; sometimes white at the top, but more green at the base. Pulse small, dull, languid, as if moved with difficulty through the mud; veins on the temples elevated, and also those under the tongue; bowels bilious; tongue roughened

with *vari*, resembling hailstones; not unusual for the whole frame to be full of such (and thus also in unsound victims, the flesh is full of these tubercles resembling hail). But if the affection be much raised up from the parts within, and appear upon the extremities, *lichens* occur on the extremities of the fingers; there is pruritus on the knees, and the patients rub the itchy parts with pleasure.[1] And the *lichen* sometimes

[1] Our author in this place evidently alludes to *mentagra*, a malignant disease of the face, very prevalent in Rome in his time, that is to say, towards the end of the first and the beginning of the second century. The first description of it which we possess, is contained in Pliny's *Nat. Hist.* xxvi., at the beginning, and is to the following effect: That it was one of the new diseases of the face, which at one time had spread over most parts of Europe, but was then mostly confined to Rome: That it had been called by the Greeks, *lichen*, but that latterly the Latin term *mentagra* had been applied to it. He further asserts, that it was unknown in former times, and made its first appearance in Italy during the reign of Tiberius: that the men of the middle and lower classes, and more especially women, were exempt from it, the ravages of the disease being confined principally to the nobility, among whom it was propagated by kissing. He adds respecting it, that it was cured by caustics, the effects of which often left unseemly scars on the face. That the disease had come originally from Egypt, the mother of all such distempers.

Another very interesting account of the disease, under the names of *lichen* and *mentagra*, is given by Marcellus, the Empiric, in chap. cxix., wherein elephantiasis, lepra, and other inveterate diseases of the skin are described. He says that the distemper (vitium) when neglected is apt to spread all over the face, and to contaminate many persons. He prescribes various caustic and stimulant applications for it. Along with it, he gives a very good account of elephantiasis, which, he remarks, also generally begins in the face with vari and other appearances, similar to those described by our author. He states decidedly that the disease is endemical in Egypt, attacking not only the lower ranks, but even kings themselves.

Now it is worthy of remark, that beyond all question this is the disease to which frequent allusion is made by the poet Martial as prevailing extensively in Rome, and as being propagated by the fashionable practice of persons saluting one another, by kissing, in the streets. The following passages evidently allude to it—*Epigr.* xi., § 8; xii. 59.

From all these descriptions, we

embraces the chin all round; it reddens the cheeks, but is attended with no great swelling; eyes misty, resembling bronze; eye-brows prominent, thick, bald, inclining downwards, tumid from contraction of the intermediate space; colour livid or black; eye-lid, therefore, much retracted to cover the eyes, as in enraged lions; on this account it is named *leontium*. Wherefore it is not like to the lions and elephants only, but also in the eye-lids "resembles swift night." Nose, with black protuberances, rugged; prominence of the lips thickened, but lower part livid; nose elongated; teeth not white indeed, but appearing to be so under a dark body; ears red, black, contracted, resembling the elephant, so that they appear to have a greater size than usual; ulcers upon the base of the ears, discharge of ichor, with pruritus; shrivelled all over the body with rough wrinkles; but likewise deep fissures, like black furrows on the skin; and for this reason the disease has got the name of *elephas*. Cracks on the feet and heels, as far as the middle of the toes; but if the ailment still further increase, the tumours become ulcerated, so that on the cheeks,

cannot entertain a doubt, that the disease, then so prevalent in Rome, was of a malignant and contagious nature, which attacked principally the face, and was propagated by kissing; and, further, that it was a disease of the same class as elephantiasis. Taking all these circumstances into account, one may venture to decide pretty confidently, that it was a disease akin to the *Sivvens* of Scotland, which it strikingly resembles in all its characters as described above. *Sivvens*, in short, is a species or variety of syphilis, which is readily communicated both by the mouth, as in kissing, and *per coitum*. Further, that Syphilis, and its congener *Sivvens*, are the brood of the ancient elephantiasis, no one at all acquainted with the history of the latter in ancient, mediæval, and modern times, will entertain a doubt. See the note to Paulus Ægineta, t. ii., 14, 15, 16, and the authorities there referred to: also, the History of Syphilis, as given in Sprengel's and in Renouard's History of Medicine.

The importance of this subject, which has never been satisfactorily illustrated elsewhere, will be my apology for embracing the present opportunity of endeavouring to throw some additional light on it.

chin, fingers, and knees, there are fetid and incurable ulcers, some of which are springing up on one part, while others are subsiding on another. Sometimes, too, certain of the members of the patient will die, so as to drop off, such as the nose, the fingers, the feet, the privy parts, and the whole hands; for the ailment does not prove fatal, so as to relieve the patient from a foul life and dreadful sufferings, until he has been divided limb from limb. For it is long-lived, like the animal, the elephant. But if there be a sudden pain of the limbs, it attacks much more grievously, spreading sometimes to this part, and sometimes to that. Appetite for food not amiss; taste indiscriminate, neither food nor drink affords pleasure; aversion to all things from a painful feeling; atrophy; libidinous desires of a rabid nature; spontaneous lassitude; the figure of each of the limbs heavy, and even the small limbs are oppressive to the patient. Moreover, the body is offended with everything, takes delight neither in baths nor abstinence from them, neither in food nor in abstinence from it, neither in motion nor in rest, for the disease has established itself in all the parts. Sleep slight, worse than insomnolency, from its fantasies; strong dyspnœa, suffocation as if from strangling. In this way certain patients have passed from life, sleeping the sleep which knows no waking, even until death.

When in such a state, who would not flee;—who would not turn from them, even if a father, a son, or a brother? There is danger, also, from the communication of the ailment. Many, therefore, have exposed their most beloved relatives in the wilderness, and on the mountains, some with the intention of administering to their hunger, but others not so, as wishing them to die. There is a story that one of those who had come to the wilderness, having seen a viper creep out of the earth, compelled by hunger, or wearied out with the affection, as if to exchange one evil for another, ate the viper alive, and did not die until all his members had become putrid and dropped

off: and that another person saw a viper creep into a cask of new wine, and after drinking of the same to satiety, vomit it up, and discharge a great deal of its venom along with the new wine; but when the viper was smothered in the new wine, that the man drank of it largely and greedily, seeking thus to obtain a rescue from life and the disease; but when he had carried the drinking to satiety and intoxication, he lay down on the ground, at first as if about to die; but when he awoke from his sleep and intoxication, first of all his hair fell off, next the fingers and nails, and all the parts melted away in succession. But as the power was still in the semen, nature formed the man again, as if from the act of generation: it made other hairs to grow, and made new nails and clean flesh, and put off the old skin, like the slough of a reptile; and he was called back, like another new man, to a growth of life. Thus goes the fable; not very probable, indeed, nor yet entirely incredible; for that one ill should be overcome by another is credible. And that from the existing spark nature should renew the man, is not so incredible as to be held to be a prodigy.

OF

ARETÆUS, THE CAPPADOCIAN,

ON THE

THERAPEUTICS OF ACUTE DISEASES

BOOK I.

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OF

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THERAPEUTICS OF ACUTE DISEASES

BOOK I.

PREFACE.

THE remedies of acute diseases are connected with the form of the symptoms, certain of which have been described by me in the preceding works. Whatever, therefore, relates to the cure of fevers, according to their differences, the form of the diseases, and the varieties in them, the greater part of these will be treated of in my discourses on fevers. But acute affections which are accompanied with fevers, such as Phrenitis, or those without fevers, as Apoplexy, of these alone will I now write; and that I may not commit blunders, or become diffuse by treating of the same matters in different places, the beginning and end correspond to the same in the work on the affections.

CHAPTER I.

THE CURE OF PHRENITICS.

THE patient ought to be laid in a house of moderate size, and mild temperature—in a warm situation, if winter, and in one that is cool and humid, if summer; in spring and autumn, to be regulated according to the season. Then the patient himself, and all those in the house, are to be ordered to preserve quiet; for persons in phrensy are sharp of hearing, are sensitive to noise, and easily become delirious. The walls should be smooth, level, without projections, not adorned with frieze[1] or paintings; for painting on a wall is an excitant. And, moreover, they catch at certain false appearances before their eyes, and grope about things which are not projecting, as if they were so; and any unreal occasion may be a cause sufficient to make them raise their hands. Length and breadth of the couch moderate, so that the patient may neither toss about in a broad one, nor fall out of a narrow bed. In plain bed-clothes, so that there may be no inducement to pick at their nap. But on a soft bed, for a hard one is offensive to the nerves; as in phrenitics, above all others, the nerves especially suffer, for they are subject to convulsions. Access of their dearest friends is to be permitted; stories and conversation not of an exciting character; for they ought to be gratified in everything, especially in cases where the delirium tends to anger. Whether they are to be laid in darkness or in light must be determined by the nature of the attack; for if they are exasperated by the light, and

[1] The Greek word ἄχναι would appear to have been applied like *frieze* in English, both to the nap on woollen cloth, and in architecture, to ornaments of sculpture on a flat face. Our author evidently uses it in the latter sense; but I suspect the translators fail to recognise it. For the former meaning, see Erotian, and Föes Œc. Hippocr. Modern lexicographers do not seem acquainted with this use of the term. See Liddel and Scott's; and Dunbar's Lexicons.

see things which exist not, and represent to themselves things not present, or confound one thing with another, or if strange images obtrude themselves upon them; and, in a word, if they are frightened at the light, and the things in the light, darkness must be chosen; but if not, the opposite state. It is a good symptom, too, when they become of a sound mind, and their delirium abates, on exposure to the light. Abstinence from food should not be prolonged; food should be rather liquid, scanty, and frequently administered, for food soothes the soul: the proper time for giving it is during the remissions, both of the fever and of the delirium. But if they have become delirious from want of food, and if the fever do not remit, we are to give food that does not do much harm in fever. It is a favourable circumstance, when the fever and the delirium agree both as to the paroxysms and intermissions.

If, therefore, the time for the administering of food be come, in the first place, it must be enquired whether it be necessary to abstract blood. If, then, the delirium have come on with fever at the commencement, in the first or second day, it will be proper to open a vein at the elbow, especially the middle. But if the delirium supervene on the third or fourth day, we are to open a vein up to the first period of critical days. But if it was past the proper time for bleeding, on the sixth or seventh day, it will be proper to evacuate considerably before the crises in acute diseases, either by giving purgative medicines, or by using other stimulants. But when opening a vein you must not abstract much, even if you open the vein at the commencement; for phrenitis is an ailment easily convertible into syncope. But if the patient be plethoric and youthful, and if the ailment be connected with fulness in eating and drinking, those indications have nothing to do with the phrenitis; for even without the delirium, it would be proper to abstract much blood in such circumstances; but much less is to be abstracted, if such persons labour under phrenitis.

But we may open a vein the more boldly in these cases, if the disease proceed from the præcordia, and not from the head; for there (in the præcordia) is the origin of life. But the head is the seat of sensation, and of the origin of the nerves; and it attracts more blood from the heart than it imparts to the others. If it therefore suffer, it is not proper to open the vein at the elbow; for these affections are such that it is no small injury to evacuate in them. And if the strength be sufficient to withstand the evacuation, we must abstract only once, lest during the interval between the acts of evacuation, the proper season for food be lost. The fevers, in cases of phrenitis, are of a continual type, neither have they long intermissions, but experience short and ill-marked remissions. But if the patient give way before a sufficient quantity has been abstracted, it must be put off until another remission, unless it occur at a distant period; but, if not, having resuscitated the patient by odours, stroking the face, and pricking the feet, we are immediately to abstract blood. The measure of sufficiency is the strength.

Liquid food is proper in all febrile diseases, but especially in phrenitic cases, for these are more arid than mere fevers. The mulse is to be given, unless they are bilious, for it is indigestible in patients who are subject to bitter bile. Alica[2] washed with water, or mulse, is a good thing; also it is good to give pottages of a plain kind, such as decoctions of savory, of parsley, or of dill, for these are beneficial to the respiration, and are diuretic, and a free discharge of urine is beneficial in phrenetics. All kinds of pot-herbs, especially melons, for their gluten is good for lubricating the tongue, the trachea, and for

[2] As this term is of frequent occurrence in the works of our author, as in those of Hippocrates, it may be proper to mention, once for all, that the χόνδρος of the Greeks and the *alica* of the Romans was the species of grain called Spelt (*Triticum Spelta*) broken down into rough granules; that is to say, it was coarsely ground Spelt.

the alvine evacuations; but the best of all are beet, blite, cress, gourd in season, and whatever else is best in its own season. The juice of ptisan in a very liquid state, and containing little nourishment, is most proper at first, being made always thicker as the disease progresses. But the quantity of nourishment is to be diminished at the crises, and a little before them. And, if the disease be protracted, the customary food must not be abstracted, but we must give nourishing articles from the cereals, in order to support the patient; and when there is need, of the flesh of the extremities of beasts and fowls, mostly dissolved in the soups: these ought to be completely dissolved during the process of boiling. The rock fishes are preferable to all others;[3] but on the whole we must choose the best in the country, for countries are believed to differ as to the kinds of fish which are best in them. Fruit containing wine must be given restrictedly, for it is apt to affect the head and præcordia; but if required by the state of the strength and of the stomach, we must give such articles as apples boiled in mulse or roasted in suet. Of other things, each is to be diluted with hot water, if you give it solely for the refreshment of the stomach; but if it is wanted also for strength, you must not dilute the vinous part much. In a word, the food must be such as I have described.

For the sake of refrigeration, the head is to be damped with the oil of the unripe olive pounded; for in phrenitics the head is not fond of being kept warm. But if restlessness and false visions be present, we must mix equal parts of rose-oil at first; and the rose-oil is to be increased for the astringing and cooling of the head. But if they become disordered in understanding, and their voice change, the hair (*capillary leaves?*) of the wild thyme must be boiled in oils, or the juice of ivy or

[3] All the Greek and Arabian authorities on dietetics hold, that fishes caught among rocks are particularly excellent. See Paulus Ægineta, t. i. p. 159.

of knot-grass is also to be infused. But if the delirium get more violent, hog's-fennel and cow-parsnip are to be boiled in the oils, and some vinegar poured in; for these things dissipate the vapours and heat, and are solvents of the thick humours which contribute to the delirium. But care must be taken that the moist application do not extend to the neck and the tendons, for it is prejudicial to tendons and nerves. Every season is suitable for the damp application, except the commencement of a paroxysm; it should be used more rarely during the increase, but most frequently at the acme; and whenever they are delirious, then, in particular, it will be proper to use a cold application, made still more cold in the season of summer, but in winter tepid. To soothe the delirium it is well to foment the forehead with oxycrate, or the decoction of fleabane, by means of a sponge, and then to anoint with the oil of wild vine or of saffron, and also to anoint the nose and ears with them.

These things, moreover, also induce sleep. For if they lay awake all night, nor sleep during the day, and the eyes stand quite fixed like horns, and the patients toss about and start up, we must contrive to procure sleep and rest for them; first, by fomentations to the head, with unmixed rose-oil, or oil of marjoram with the juice of ivy, or the decoction of wild thyme or of melilot. But poppy boiled in oil is particularly soporific when applied to the fontenelle of the head, or with a sponge to the forehead. But the poppies, if recently plucked and green, may be applied whole under the pillows; for they thicken and humectate the spirit (*pneuma*), which is dry and attenuated, and diffuse over the senses fumes which prove the commencement of sleep. But if greater applications are needed, we may rub in the meconium (*expressed juice of poppy*) itself on the forehead with water, and also anoint the nostrils with the same, and pour it into the ears. Gentle rubbing of the feet with oil, patting of the head, and particularly stroking of

the temples and ears is an effectual means; for by the stroking of their ears and temples wild beasts are overcome, so as to cease from their anger and fury.[4] But whatever is familiar to any one is to him a provocative of sleep. Thus, to the sailor, repose in a boat, and being carried about on the sea, the sound of the beach, the murmur of the waves, the boom of the winds, and the scent of the sea and of the ship. But to the musician the accustomed notes of his flute in stillness; or playing on the harp or lyre, or the exercise of musical children with song. To a teacher, intercourse with the tattle of children. Different persons are soothed to sleep by different means.

To the hypochondria and region of the stomach, if distended by inflammation, hardness, and flatulence, embrocations and cataplasms are to be applied, with the addition of the oil of the over-ripe olive, for it is thick, viscid, and calefacient; it therefore is required in inflammation: let dill or flea-bane be boiled in it, and it is a good thing to mix all together; but if flatulence be present also, the fruits of cumin and parsley, and whatever other things are diuretic and carminative, along with sifted natron, are to be sprinkled on the application. But if the liver experience suffering and pain, apply unwashed wool just taken from the ewe, oil from the unripe olive, or rose-oil; but we must mix also Hellenic or Cretan rob, and boil in it melilot, and mixing all these things into one juice, foment the liver therewith. To the spleen the oil must be

[4] This passage savours much of magnetical manipulation. The following verses of Solon have been quoted as referring to the same subject :—

Ἄλλοι Παιῶνος πολυφαρμάκου ἔργον ἔχοντες
Ἰητροί· καὶ τοῖς οὐδὲν ἔπεστι τέλος·
Πολλάκι δ' ἐξ ὀλίγης ὀδύνης μέγα γίγνεται ἄλγος,
Κοὔκ ἄν τις λύσαιτ' ἤπια φάρμακα δούς·
Τὸν δὲ κακαῖς νούσοισι κυκώμενον ἀργαλέαις τε
Ἁψάμενος χειροῖν αἶψα τίθησ' ὑγιῆ.

mixed with vinegar; or if it should appear to be enlarged in bulk, oxycrate, and instead of the wool a soft sponge; for the spleen delights in and is relieved by such things. But if the hypochondria be collapsed and retracted upwards, and the skin be stretched, it will be best instead of the oil, or along with it, to use thick butter in equal quantity, and let fleabane and rosemary be boiled in the decoction, and dill is not unsuitable.

But if it be the proper time for cataplasms, we may use the same oils to the same places, the ingredients of the cataplasms being linseed, fenugreek, or fine barley-meal; beans and vetches, also, are proper if the abdomen be swelled. Roasted millet, also, in bags, makes a light and soft fomentation; when ground it makes, along with honey, oil, and linseed, an excellent cataplasm for the hypochondria. Also let the same flowers, herbs, and seeds which I have described among the embrocations be used for the cataplasms. Honey, also, is useful along with these things, to give consistency to the dry things, and for the mixing of the toasted things, and for the preservation of the heat; it is a good thing, likewise, by itself; also a cataplasm half-boiled, and an embrocation dissolved in some of the liquids, is effectual as an emollient, calefacient, carminative, and diuretic, and to moderate the inflammations. These effects are produced also by mulse when drunk, and even more and greater effects when conveyed internally to the trachea, the lungs, the thorax, and the stomach.

The bowels, also, are to be frequently stimulated by suppositories or liniments (for they are generally constipated), in order to act as derivatives from the head, and also for the evaporation of the vapours in the chest, and for the evacuation of the matters in the belly; but, if the belly be confined for several days, it must be opened by a clyster of mulse, oil, and natron.

But if the distension of the inflammation do not properly

subside, we must apply a cupping-instrument with scarificators where the inflammation points and is greatest, on the first or second day, according as the inflamed parts may indicate, and the strength direct; and from those the amount of the evacuation of the blood must be determined, for excess occasions syncope. During the first and second day the fomentation should be the same; but, on the third, cerate with some of the oils used in the embrocations is to be applied: then, if they be still in a state of inflammation, epithemes, consisting of hyssop, fenugreek boiled in mulse, the resin of the turpentine plant, and wax; the oils the same for these places. If by these means the delirium do not at all abate, it will be necessary to have recourse to cropping of the head, provided the hairs be very long, to the extent of one half; but, if shorter, down to the skin: then, in the meantime having recruited the strength, to apply a cupping-instrument to the vertex, and abstract blood. But dry-cupping is first to be applied to the back.

But since in all the acute diseases the chest must be remedied, this part generally suffering with the heart and lungs, more especially from the difficulty of the respiration, which is sometimes hot, at other times cold; and, moreover, from ardent fever, cough, badness of the humours, and sympathy of the nerves, and complaint of the stomach, and illness of the pleura and of the diaphragm (for the heart, if it suffer from any dreadful illness, never recovers),—in cases of phrenitis these parts in particular must be soothed. For, indeed, the delirium in certain cases arises from some of the parts in the chest; respiration hot and dry; thirst acrid; febrile heat not easily endured, as being determined from all parts to the chest; and illness from the perversion of its native heat, but greater and more intolerable the communication of the same from the other parts to the chest: for the extremities are cold—the head, the feet, and the hands; but, above these last, the chest. It is to be remedied,

then, by humectation and refrigeration. For bathing, oil boiled with camomile or nard; in summer, also, Hellenic rob. But if it be necessary also to apply epithemes, dates moistened with austere wine, then levigated and pounded into a mass with nard, barley meal, and flower of the wild vine, form a soothing cataplasm for the chest: a cooling one is formed of apples bruised with mastich and melilot; all these things, however, are to be mixed up with wax and nard. But if the stomach be affected with torpor and loathing of food, the juice or hair of worm-wood are mixed up with them; and the hypochondriac region is to be fomented with this boiled up in oil. The infusion or the juice of it may be drunk before food to the amount of two cupfuls of the infusion, or one cupful of the bitter juice with two cupfuls of water. But if the stomach be affected with heartburn, not from the constitution of the disease, but of itself from acrid and saltish humours, or from being pinched with bile, or from being parched with thirst, we must give in the food milk mixed with water to the amount of half a hemina of milk in one cupful of water; the patient should swallow the most of it, but he may take a small portion of it with bread.

But if the patient be also affected with Causus, and there be thirst, restlessness, mania, and a desire of cold water, we must give less of it than in a case of Causus without phrenitis, for we must take care lest we injure the nerves; we are to give them as much as will prove a remedy for the stomach, and a little is sufficient, for phrenitics are spare drinkers.

But if converted into syncope, and this also happens (the powers of life being loosened, the patient being melted in sweat, and all the humours being determined outwardly, the strength and spirit (*pneuma*) being also dissolved), we must disregard the delirium, and be upon our guard lest the patient be resolved into vapours and humidity. Then the only support is wine, to nourish quickly by its substance, and to penetrate

everywhere, even to the extremities; to add tone to tone, to rouse the torpid spirit (*pneuma*), warm that which is cold, brace what is relaxed, restrain those portions which are flowing and running outwards, wine being sweet to the senses of smell so as to impart pleasure; powerful to confirm the strength for life; and most excellent to soothe the mind in delirium. Wine, when drunk, accomplishes all these good purposes; for they become composed by the soothing of their minds, are spontaneously nourished to strength, and are inspired with pleasure.

But when the fever has become protracted and feeble, and the delirium is converted into fatuity, but the hypochondrium is not much injured by swelling, flatulence, or hardness, and the head is the part principally affected, we must boldly wash the head, and practise copious affusions on it; for thus will the habit of body be moistened, the respiration of the head and exhalation over the whole body will be restored; and thus will that which is dry become diluted, and the sense purified of its mist, while the understanding remains sound and firm. These, indeed, are the indications of the removal of the disease.

CHAPTER II.

THE CURE OF LETHARGICS.

LETHARGICS are to be laid in the light, and exposed to the rays of the sun (for the disease is gloom); and in a rather warm place, for the cause is a congelation of the innate heat. A soft couch, paintings on the wall, bed-clothes of various colours, and all things which will provoke the sense of sight; conversation, friction along with squeezing of the feet, pulling, tickling. If deep sleep prevail, shouting aloud, angry re-

proach, threats regarding those matters which he is accustomed to dread, announcement of those things which he desires and expects. Everything to prevent sleep—the reverse of that which is proper for phrenitics.

With regard to the depletion of lethargics this should be known:—If the obliviousness be the sequela of another disease, such as phrenitis, we must not open a vein, nor make a great evacuation of blood in any way, but inject the belly, not solely for the evacuation of its contents, but in order to produce revulsion from above, and to determine from the head: there should be a good deal of salts and natron in it, and it answers very well if you add a sprinkling of castor to the clyster; for in lethargics the lower intestine is cold, and dead, as it were, to evacuation. But, if the lethargy is not the consequence of another disease, but is the original affection, and if the patient appear to be plethoric, provided it be with blood, we must open a vein at the elbow; but, if with a watery phlegm, or other humours, we must purge by means of cneoros[1] with the ptisan, or by black hellebore with honeyed-water, in the beginning, if you wish to do so moderately; but if to a greater extent, you must give to the patient when fasting of the medicine called Hiera, to the extent of two drams with three cupfuls of honeyed-water; and, having waited until it purges, then give food, if it be the proper season; but otherwise nourishment is to be given the next day. It will be seasonable then to give in the evening a dram of the hiera, dissolved either in two cupfuls of water or of honeyed-water.

Total abstinence from food is bad, as is also much food. It is proper, then, to administer a little food every day, but not to withdraw food altogether; for the stomach to be reminded of its duties and fomented, as it were, during the whole day. Also the food must be attenuant and laxative, rather in the form of soups than roasted, such as hens or shell-fish; and the

[1] Daphne Cneorum L.

herb mercury is to be boiled with it, and some vinegar added. And we may add to the juices, if it be proper to use the juice of ptisan, something to promote exhalation and the discharge of urine, such as fennel, parsley—the pot-herbs themselves, or their fruits. Horehound, also, by its acrid qualities, does good; and likewise colewort with oil, and the brine of fish (*garum*). The sweet cumin is a most excellent medicine for the flatulence and urine; for the stomach and bladder are to be stimulated during the whole time of the disease.

The moist applications to the head the same as in the case of phrenitics; for in both the senses are filled with vapours, which must either be expelled by refrigerants and astringents, such as the oil of roses or the juice of ivy, or dissipated into exhalation by attenuants, such as wild thyme in vinegar, with the rose-oil. But if there be pain of the nerves, and coldness of the whole body, but more especially of the extremities, we must besmear and bathe the head and neck with castor and oil of dill, and anoint the spine with the same along with Sicyonian oil, the oil of must, or old oil; at the same time, we must rub both the arms from the shoulders and both the legs from the groins. With these, moreover, the bladder is to be soothed, which suffers, as being of a nervous nature, and is stressed as being the passage for the urine; and also is irritated by the acrimony of the humours, for the urine is bilious. But if the trembling increase, and there be danger of a convulsion, we must necessarily use Sicyonian oil to the head, but use it in small quantity. But if there be inflammation of the hypochondria, and fulness thereof, flatulence, and tension of the skin, or if there be a hollow there from retraction inwards of the hypochondria, we must apply the embrocations and cataplasms, described by us under Phrenitics.

The cupping-instrument is by no means to be used if the disease be the consequence of phrenitis, but this may be done more boldly if it be the original disease. If the tongue be

black, and a swelling point in the hypochondria, the cupping-instrument must necessarily be used. When in the course of time the senses have been evacuated, and the patient is otherwise more tolerant of the disease, we may apply the cupping-instrument to the top of the head, since we can evacuate from it without injury to the strength.

Flatulence is to be expelled both upwards and downwards; for lethargy produces collections of flatus both in the cavities and in the whole frame, from inactivity, torpor, and want of spirit, which motion and watchfulness dissipate; wherefore, having rubbed up green rue with honey and natron, we anoint therewith; it will expel the wind more effectually if one part of the resin of turpentine be added to these things. A fomentation also will expel flatus, either with hot unwashed wool, or with rough old rags, or a sponge with water in which hyssop, marjoram, penny-royal, or rue, have been boiled. The potions[2] also which are taken before food expel flatus, and these also bring away phlegm and bile in the stomach and bowels; such are hyssop, boiled mulse, Cretan dictamny, or marjoram: maiden-hair and agrostis[3] are acrid, but possessed of expulsive qualities, for indeed they evacuate flatus and urine.

If there be trembling of the hands and head, he may take a draught, consisting of castor with three cupfuls of honeyed-water, for some days; or if he will not drink this, we may melt down the castor in a sufficient quantity of oil, wherein rue has been boiled, to the amount of three cupfuls; and a double amount of this is to be injected into the lower bowel, and is to be repeated for several days; and after the benefit derived from it (for it brings off flatus upwards and downwards, and, in certain cases, urine and fæces), if it should

[2] Propomata, or whets. See Paulus Ægineta, vol. iii. p. 544. They correspond to the *Liqueurs* of the present day, but were taken at the beginning of a feast. Comp. Horat. Sat. ii. 4, ll. 24—27.

[3] Probably the *Triticum repens*.

be diffused over the whole system in any way, the nerves recover from their tremblings and become strong, and it changes the habit of body to the hot and dry, and alters the constitutions of diseases. It is also a very excellent thing to blow it into the nostrils, for in this way it expels flatulence by sneezing; for as the bladder secretes urine, so does the nose mucus. It effects these things by its gentle heat, in which respect it is superior to the other sternutatories, pepper, hellebore, soap-wort, and euphorbium; for these things, both at their first and last impression are harsh, and disorder the head and the sense, whereas castor gradually creates a gentle heat. To the head it is also otherwise suitable, because the nerves everywhere derive their origin from it; and castor is a remedy for the diseases of the nerves; but to mix it with some one or more of the medicines described will not be disagreeable, for if it be mixed, it will not immediately disorder the head, even in a moderate degree, but after a time it will stir up the heat.

The nose is to be moistened by tickling; by odours acrid indeed to the sense, but possessed of heating powers, such as the castor itself, or savory, or penny-royal, or thyme, either in a green state, or in a dried, moistened well with vinegar.

Anointing with acrid medicines is proper to the feet and knees. The *materiel* thereof should be heating and pungent by degrees; for there is need of both in cases of lethargy to induce warmth and watchfulness. In the first place, it is proper to whip the limbs with the nettles, for the down thereof sticking to the skin does not endure long, but imparts no disagreeable tingling and pain; it also moderately stimulates, induces swelling, and provokes heat. But if you desire to have these effects produced more powerfully, rub in equal parts of lemnestis[4] and euphorbium, with oil of must. It is

[4] An efflorescence collecting about reeds in salt lakes. The same as *ἀδάρκη*, for which see the Appendix to Dunbar's Greek Lexicon.

also a very good thing to rub with raw squill pulverised; but it is necessary to rub off the oily matter of the limb (for everything acrid loses its stimulant properties with oil) — unless it be medicinal — either the oil of privet, or that of must, or the Sicyonian. But if after these things a deep coma prevail, it will be proper, having pounded the wild cucumber with vinegar, and mixed it with an equal quantity of a cake of mustard, to apply this as an acrid cataplasm, and one which will speedily occasion redness, and will also quickly produce swelling. But if there be danger of blistering and of wounds, it will be proper to raise the cataplasm frequently, and see that none of these effects be produced. These things, therefore, are to be done to relieve the torpor and insensibility of the parts at all seasons, except at the commencement of the paroxysms.

But if the patient have already recovered his sensibility, but there is still some heaviness of the head, noise, or ringing thereof, it will be proper to evacuate phlegm by the mouth, first by giving mastich to chew, so that he may constantly spit, then again stavesacre, the granum cnidium,[5] but more especially mustard, because it is a common article, and also because it is more of a phlegmagogue than the others. And if the patient drink it willingly, it will be sufficient to dissolve the matters in the stomach, it will also be able to moisten the stomach and expel flatulence; for this once fortunately happened to myself in the case of a man who drank it by my directions; for experience is a good teacher, one ought, then, to try experiments, for too much caution is ignorance.

The head, then, after the hair has been clipped to the skin, if much good is not thereby accomplished, is to be shaven to procure insensible perspiration, and also to allow the anointing with acrid medicines, such as that from lemnestis (or *adarce*),

[5] Probably the fruit of the *Daphne cnidium*.

or thapsia,[6] or mustard moistened with water; these things, with double the quantity of bread, are to be rubbed on an old piece of skin, and applied to the head, taking good care at the expiry of an hour to foment the parts with hot sponges.

It will also not be devoid of utility, when all, or most at least, of the fatal symptoms of the disease are gone, but the languor remains, to bathe; and then also gestation, friction, and all gentle motion will be beneficial.

CHAPTER III.

THE CURE OF MARASMUS.[1]

In these cases, indeed, if Marasmus prevail, we must remedy it by quickly having recourse to the bath and to exercises. And truly milk is a remedy of marasmus by nourishing, warming, moistening the stomach, and soothing the bladder. Moreover, the same means are beneficial in cases of *catochus*, for the form of these diseases is alike and the same. Castor, then, is more particularly proper in these cases, and most particularly soothing, whether to drink, to anoint with, or to inject into the bowel. The affections similar to these which happen to women from the uterus, will be treated of among female diseases.

[6] *Thapsia Garganica L.*, a species of deadly carrot.

[1] I agree with the preceding editors in thinking that this chapter is merely a portion of the last one.

CHAPTER IV.

THE CURE OF APOPLEXY.

. . . . . should indeed the apoplexy be severe, for by all means the patients are, as it were, dead men whenever one is old, to whom this affection is congenial, and they cannot survive the greatness of the illness, combined with the misery of advanced life. It has been formerly stated by me, how the magnitude of the disease is to be estimated. If the patient be young, and the attack of apoplexy weak, it is still no easy matter to effect a cure; it must, however, be attempted. The equivalent remedy, then, as being the great assistance in a a great disease, is venesection, provided there be no mistake as to quantity; but the amount is difficult to determine, since if you take a little too much, you despatch the patient at once; for to them a little blood is most potent, as being that which imparts the vital heat to the frame itself, and to the food. But, if the quantity be inferior to the cause, you do little good with this the great remedy, for the cause still remains. But it is better to err on the side of smallness; for, if it should seem to have been deficient, and the appearance of the eyes, as seen from below, be favourable, we can open a vein again. We must open the vein at the hollow of the elbow, for the blood flows readily from it in the left arm. But in smaller attacks of apoplexy, it is necessary to consider whether the paralytic seizure be on the left side or the right. In a word, the abstraction is to be made from the healthy parts, for there the blood flows more freely, and thither the revulsion is made from the parts affected. When, therefore, the patient is seized with apoplexy without any obvious cause, we should decide thus concerning the abstraction of the blood. But if the attack happen from a blow, a fall from a high place,

or compression, there must be no procrastination, for in certain cases this alone is sufficient for the cure and to save life.

But if it is not thought expedient to open a vein, owing to the patient's having been seized with much coldness, torpor, and insensibility, an injection must be given for the evacuation of the engorgement in the bowels (for very generally persons are seized with apoplexy from the immoderate use of food and wine), and for the revulsion of the humours seated in the head. The clyster should be acrid; and an evacuant of phlegm and bile, consisting not only of natron, but also of euphorbium, to the amount of three oboli, added to the usual amount of a clyster, also the medullary part of the wild cucumber, or the decoction of the hair (*leaves*) of centaury in oil or water. The following is a very excellent clyster: To the usual amount of honey add rue boiled with oil and the resin of the turpentine tree, and some salts, instead of natron, and the decoction of hyssop.

And if by these means the patient be somewhat aroused, either from being moved by the supervention of fevers, or having recovered from his insensibility, or the pulse has become good, or if the general appearance of the face has become favourable, one may entertain good hopes, and apply the remedies more boldly. Wherefore, when the strength is confirmed, the purgative hiera may be given to the patient fasting, and particularly a full dose. But, if the strength be an objection, it is to be given, to the amount of one-half, with honeyed-water. And we are to move him about, after having laid him stretched on a couch; and those who carry him must do so gently, he being allowed to rest frequently, to avoid inducing lassitude. And if there be a copious evacuation from the bowels, we are to permit it; but if not, give water, or honeyed-water, to the amount of two cupfuls, for drink. And if nausea supervene upon the purging, we are not to interfere with it; for the exertions of the body have some tendency to

resuscitate the patient, and the vomiting of the bile carries off the cause of the disease. The medicine hiera is a purger of the senses, of the head, and of the nerves. Enough, indeed, has been said respecting evacuation of every kind at the commencement.

But having wrapped the whole of his person in wool, we are to soak it with some oil — the Sicyonian, oil of musk (*gleucinum*), or old oil, either each of these separately, or all mixed together; but it is best to melt into it a little wax, so as to bring it to the thickness of ointments; and it is to be rendered more powerful by adding some natron and pepper: these are to be reduced to a powder, and strained in a sieve. But castor has great efficacy in cases of palsy, both in the form of a liniment with some of the fore-mentioned oils, and it is still more potent when taken in a draught with honeyed-water, the quantity being to the amount we have stated under lethargics; but, at the same time, we must consider the age and disposition of the patient, whether he be ready to take the drink for several days. Inunctions are more powerful than fomentations, as being more easily borne, and also more efficacious; for the ointment does not run down so as to stain the bed-clothes (for this is disagreeable to the patient), and adheres to the body until, being melted by the heat thereof, it is drunk up. Moreover, the persistence of their effects is beneficial, whereas liquid applications run off. The ingredients of the ointments are such as have been stated by me; but along with them castor, the resin of the turpentine-tree, equal parts of euphorbium, of lemnestis, and of pellitory; of pepper, and of galbanum one-half, with triple the amount of Egyptian natron; and of wax, so as to bring it to a liquid consistence. But a much more complex mode of preparing these medicines has been described by me on various occasions, and under a particular head. Cataplasms are to be applied to the hardened and distended parts; their ingredients are linseed, fenugreek, barley-meal, oil

in which rue or dill has been boiled, the root of mallows pounded and boiled in honeyed-water, so as to become of the consistence of wax. They should be of a soft and agreeable consistence. These things are to be done if the patient still remains free of fever, or if the fever be slight, in which case no regard need be had to the heat.

But if the fevers be of an acute nature, and the remaining disease appear to be of minor consequence, and if these induce urgent danger, the diet and the rest of the treatment must be accommodated to them. Wherefore, the patients must use food altogether light and of easy digestion; and now, most especially, attention ought to be paid to the proper season for eating, and, during the paroxysms, the whole of the remedial means must be reduced; and, altogether, we must attend to the fevers.

But if the disease be protracted, and if the head be at fault, we must apply the cupping-instrument to the back of the head, and abstract blood unsparingly; for it is more efficacious than phlebotomy, and does not reduce the strength. But, dry-cupping is to be first applied between the shoulders, in order to produce revulsion of the matters in the occiput.

Sometimes, also, the parts concerned in deglutition are paralysed, which is the sole help and safety of persons in apoplexy, both for the swallowing of food and for the transmission of medicines. For not only is there danger of want of nourishment and hunger, but also of cough, difficulty of breathing, and suffocation; for if one pour any liquid food into the mouth it passes into the trachea, neither the tonsils coming together for the protrusion of the food, nor the epiglottis occupying its proper seat where it is placed by nature, as the cover of the windpipe; we must, therefore, pour honeyed-water or the strained ptisan into a piece of bread resembling a long spoon, and passing it over the trachea, pour its contents into the stomach; for in this way deglutition is

still accomplished. But if the patient be in the extremity of danger, and the neck with the respiration is compressed, we must rub the neck and chin with heating things and foment. They effect nothing, and are unskilful in the art, who apply the cupping-instrument to the throat, in order to dilate the gullet; for distension, in order to procure the admission of food, is not what is wanted, but contraction of the parts for the purposes of deglutition. But the cupping-instrument distends further; and, if the patient wish to swallow, it prevents him by its expansion and revulsion, whereas it is necessary to pass into a state of collapse, in order to accomplish the contraction of deglutition; and in addition to these, it stuffs the trachea so as to endanger suffocation. And neither, if you place it on either side of the windpipe, does it any good; for muscles and nerves, and tendons and veins, are in front of it.

The bladder and the loose portion of the rectum are sometimes paralysed, in regard to their expulsive powers, when the bowels are constantly filled with the excrements, and the bladder is swelled to a great size. But sometimes they are affected as to their retentive powers, for the discharges run away as if from dead parts. In this case one must not boldly use the instrument, the catheter, for there is danger of inducing violent pain of the bladder, and of occasioning a convulsion in the patient. It is better to inject with no great amount of strained ptisan; and if the bowel be evacuated of the fæces, it will be proper to inject castor with oil. But the sole hope, both of general and partial attacks of paralysis, consists in the *sitz* bath of oil. The manner of it will be described under the chronic diseases.

CHAPTER V.

CURE OF THE PAROXYSM OF EPILEPTICS.

EVEN the first fall in epilepsy is dangerous, if the disease attack in an acute form; for it has sometimes proved fatal in one day. The periodical paroxysms are also dangerous; and, therefore, on these accounts, epilepsy has been described among the acute diseases. But if the patient has become habituated to the illness, and the disease has taken a firm hold of him, it has become not only chronic, but, in certain cases, perpetual; for if it pass the prime of life, it clings to him in old age and in death.

Such remedies, then, as are applicable in the chronic state will be described among the chronic diseases; but such things as must be done for a sudden attack of the disease, of these the greater number have been described under apoplectics, namely, venesection, clysters, anointings, the cupping instrument; these means being the most powerful for the purpose of arousing. But I will now describe the peculiar remedies for an attack of the falling sickness. In children, then, to whom, owing to dyspepsia, or from excessive cold, the disease is familiar, vomiting, either of food, or of phlegm, or of any other humour, is beneficial. Feathers, then, dipped in the ointment of iris, excite vomiting; and the unguentum irinum is not inapplicable for smearing the tonsils with. But having first laid the child on his belly (this is the easiest position for vomiting), we must press gently on his lower belly. But if the lower jaw be convulsed or distorted, or if the hands and legs be tossed about, and if the whole face be fixed, the limbs are to be soothed by gentle rubbing with oil, and the distortions of the countenance rectified; the straight parts are to be gently bound, so that they may not become distorted. The

cold parts are to be fomented with unscoured wool, or with old rags. The anus is to be rubbed with honey along with the oil of rue, or with natron and liquid resin along with these things; and they are to be gently pushed within the anus, for they expel flatus, and children pass flatus in this disease. But if they can swallow, we may give them of this medicine: Of cardamom, one part; of copper, one siliqua. These things are to be drunk with honeyed-water; for either it is vomited up along with the matter annoying the stomach, or the bowels are opened. This is a very excellent linctus: Of cardamom, of mustard, and of the hair of hyssop equal parts; of the root of iris, one part, with a double quantity of natron; of pepper, to the amount of one-third. Having mixed up all these things together, and having separated the jaw, pour into the mouth, and even beyond the tonsils, so that the things may be swallowed. These things are proper for infants, and for young persons the same are applicable. But the more powerful emetics are to be taken: the bulbous root of narcissus; of mustard and of hyssop, equal parts; of copper and pepper, one-half the proportion of the former things. They are to be mixed with honey and given. These things are proper, in order to rouse from the paroxysm; but those calculated to produce the resolution of the disease will be described under the chronic diseases.

CHAPTER VI.

THE CURE OF TETANUS.

Now, indeed, a soft, comfortable, smooth, commodious, and warm bed is required; for the nerves become unyielding, hard, and distended by the disease; and also the skin, being dry

and rough, is stretched; and the eye-lids, formerly so mobile, can scarcely wink; the eyes are fixed and turned inwards; and likewise the joints are contracted, not yielding to extension. Let the house also be in a tepid condition; but, if in the summer season, not to the extent of inducing sweats or faintness; for the disease has a tendency to syncope. We must also not hesitate in having recourse to the other great remedies; for it is not a time for procrastination. Whether, then, the tetanus has come on from refrigeration, without any manifest cause, or whether from a wound, or from abortion in a woman, we must open the vein at the elbow, taking especial care with respect to the binding of the arm, that it be rather loose; and as to the incision, that it be performed in a gentle and expeditious manner, as these things provoke spasms; and take away a moderate quantity at first, yet not so as to induce fainting and coldness. And the patient must not be kept in a state of total abstinence from food, for famine is frigid and arid. Wherefore we must administer thick honeyed-water without dilution, and strained ptisan with honey. For these things do not press upon the tonsils, so as to occasion pain; and, moreover, they are soft to the gullet, and are easily swallowed, are laxative of the belly, and very much calculated to support the strength. But the whole body is to be wrapped in wool soaked in oil of must or of saffron, in which either rosemary, fleabane, or wormwood has been boiled. All the articles are to be possessed of heating properties, and hot to the touch. We must rub with a liniment composed of lemnestis, euphorbium, natron, and pellitory, and to these a good deal of castor is to be added. The tendons also are to be well wrapped in wool, and the parts about the ears and chin rubbed with liniments; for these parts, in particular, suffer dreadfully, and are affected with tension. Warm fomentations, also, are to be used for the tendons and bladder, these being applied in bags containing toasted millet, or in the bladders of cattle half

filled with warm oil, so that they may lay broad on the fomented parts. Necessity sometimes compels us to foment the head, a practice not agreeable to the senses, but good for the nerves; for, by raising vapours, it fills the senses with fume, but relaxes the nervous parts. It is proper, then, to use a mode of fomentation the safest possible, and materials not of a very heavy smell; and the materials should consist of oil devoid of smell, boiled in a double vessel,[1] and applied in bladders; or of fine salts in a bag: for millet and linseed are pleasant indeed to the touch, but gaseous, and of an offensive smell. The patient having been laid on his back, the fomentations are to be spread below the tendons, as far as the vertex; but we must not advance further to the bregma, for it is the common seat of all sensation, and of all remedial and noxious means it is the starting-point. But if it be necessary to apply cataplasms to the tendons, it must be done below the occiput; for if placed higher, they will fill the head with the steam of the linseed and fenugreek. After the cataplasms, it is a good thing to apply the cupping-instrument to the occiput on both sides of the spine; but one must be sparing in the use of heat, for the pressure of the lips of the instrument is thus painful, and excites contractions. It is better, then, to suck slowly and softly, rather than suddenly in a short time; for thus the part in which you wish to make the incision will be swelled up without pain. Your rule in regard to the proper amount of blood must be the strength. These are the remedies of tetanus without wounds.

But if the spasm be connected with a wound, it is danger-

[1] A double vessel was a smaller vessel, to which heat was applied by placing it in a larger. It was called *balneum mariæ* by the alchemists. It is frequently made mention of in the works of the ancient writers on pharmacy. See, in particular, Galen, sec. loc. vii. 2; De Sanit. tuend iv. 8; Meth. Med. viii. 5; Dioscorid. ii. 95; Oribasius Meth. Med. viii. 6, and the learned note of Daremberg.

ous, and little is to be hoped. We must try to remedy it, however, for some persons have been saved even in such cases. In addition to the other remedies, we must also treat the wounds with the calefacient things formerly described by me, by fomentations, cataplasms, and such other medicines as excite gentle heat, and will create much pus: for in tetanus the sores are dry. Let the application consist of the manna of frankincense, and of the hair of poley, and of the resins of turpentine and pine-trees, and of the root of marsh-mallow and of rue, and of the herb fleabane. These things are to be mixed up with the cataplasms, melting some of them, sprinkling the others upon them, and levigating others beforehand with oil; but the mallow, having been pounded, is to be boiled beforehand in honeyed-water. We are to sprinkle, also, some castor on the ulcer, for no little warmth is thereby communicated to the whole body, because the rigors proceeding from the sores are of a bad kind. Rub the nostrils with castor along with oil of saffron; but also give it frequently, in the form of a draught, to the amount of three oboli. But if the stomach reject this, give intermediately of the root of silphium an equal dose to the castor, or of myrrh the half of the silphium: all these things are to be drunk with honeyed-water. But if there be a good supply of the juice of the silphium from Cyrene,[2] wrap it, to the amount of a tare, in boiled honey, and give to swallow. It is best given in this way, as it slips unperceived through the palate; for it is acrid, and occasions disagreeable eructations, being a substance which has a bad smell. But if it cannot be swallowed thus, it must be given dissolved in honeyed-water; for it is the most powerful of all the medicines given to be swallowed, which are naturally

[2] I would remind the professional reader, that the Cyrenaic silphium was a superior kind of *assa-fœtida*, which at one time grew copiously in the region of Cyrene. See Paulus Ægineta, Syd. Soc. Edit., t. iii. 337.

warming, diluent, and can relax distensions and soothe the nerves. But if they can swallow nothing, we must inject it into the anus with the oil of castor; and thus the anus is to be anointed with oil or honey. With this, also, we must anoint the fundament, along with oil or honey. But if they will drink nothing, we must make an injection of some castor with the oil. With this, also, we are to anoint the fundament, along with fat or honey; and also foment the bladder; and use it as an ointment, having melted it with a sufficiency of wax to bring it to the proper consistence. But if it be the time for evacuating flatulence and fæces, we are to inject two drams of the purgative hiera along with honeyed-water and oil, since, along with the expulsion of these, it warms the lower belly; for hiera is both a compound and heating medicine.

CHAPTER VII.

THE CURE OF QUINSEY.

THERE are two forms of quinsey. The one is attended with heat, and great inflammation of the tonsils, and swelling outwardly; moreover, the tongue, uvula, and all the parts there, are raised up into a swelling. The other is a collapse of these parts, and compression inwardly, with greater sense of suffocation, so that the inflammation appears to be determined to the heart. In it, then, particularly, we must make haste to apply our remedies, for it quickly proves fatal.

If, then, it proceed from taking too much food and wine, we must inject the bowels on the day of the attack, and that with two clysters: the one a common clyster, so as to bring off the feculent matters; and the other for the purpose of producing revulsion of the humours from the tonsils and chest.

It will therefore be, but not undiluted . . . . . and the decoctions of centaury and hyssop; for these medicines also bring off phlegm. And if the patient has been on a restricted diet, we open the vein at the elbow, and make a larger incision than usual, that the blood may flow with impetuosity and in large quantity; for such a flow is sufficient to mitigate the heat most speedily, is able to relieve the strangulation, and reduce all the bad symptoms. It is no bad practice, likewise, to bring the patient almost to fainting, and yet not so as that he should faint altogether, for some from the shock have died of the fainting . . . . . or binding them with ligatures above the ankles and knees. It is a very good thing, likewise, to apply ligatures to the forearms above the wrists, and above the forearms to the arms. And if deglutition be easy, we are to give elaterium with honeyed-water, and the whey of milk, as much as will be sufficient to purge the patient. In these cases, elaterium is preferable to all other cathartics; but cneoros and mustard are also suitable, for both these purge the bowels. If the inflammations do not yield to these means, having bent the tongue back to the roof of the mouth, we open the veins in it; and if the blood flow freely and copiously, it proves more effectual than all other means. Liquid applications to the inflamed parts, at first of an astringent nature, so as to dispel the morbid matters: unwashed wool, then, with hyssop, moistened in wine, and the ointment from the unripe olive. But the cataplasms are similar to the liquid applications,—dates soaked in wine, and levigated with rose-leaves. But in order that the cataplasm may be rendered glutinous and soft, let flour or linseed, and honey and oil be added, to produce the admixture of all the ingredients. But if it turn to a suppuration, we are to use hot things, such as those used in the other form of synanche. Let fenugreek be the powder, and manna and resin the substances which are melted; and let the hair of poley be sprinkled on it, and a hot fomentation

be made with sponges of the decoction of the fruit of the bay and of hyssop. And the powdered dung of pigeons or of dogs, sifted in a sieve, is most efficacious in producing suppuration, when sprinkled on the cataplasm. As gargles, honeyed-water, with the decoction of dried lentil, or of hyssop, or of roses, or of dates, or of all together. We are also to smear the whole mouth, as far as the internal fauces, either with Simples, such as the juice of mulberries, or the water of pounded pomegranates, or the decoction of dates; or with Compound preparations, such as that from mulberries, or that from *besasa*,[1] or that from the juice of pomegranates, and that from swallows. But if the ulcers proceed from eschars, these gargles, and washes for the mouth, the decoction of hyssop in honeyed-water, or of fat figs in water, and along with them starch dissolved in honeyed-water, or the juice of ptisan, or of tragus (*spelt* ?).

But in the species of synanche attended with collapse, we are to make a general determination from within outwardly, of the fluids, of the warmth, and of all the flesh, so that the whole may swell out. Let the liquid applications then be of a hot nature, with rue and dill, natron being sprinkled upon them; and along with them the cataplasms formerly mentioned. It is a good thing also to apply a cerate with natron and mustard for inducing heat; for heat determined outwardly is the cure of such complaints; and thus swelling takes place in the neck, and an external swelling rescues from peripneumonia; but in cases of synanche, the evil when inwardly is of a fatal nature. But those who, in order to guard against suffocation in quinsey, make an incision in the trachea for the breathing, do not appear to me to have proved the practicability of the thing by actual experiment; for the heat of the inflammation is increased by the wound, and thus contributes to the suffocation and cough. And, moreover, if by any means they should escape the danger, the lips of the

[1] The wild rue, or *Peganum harmala*. See Dioscorides, iii. 46.

wound do not coalesce; for they are both cartilaginous, and not of a nature to unite.[2] * * * * *
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CHAPTER VIII.

CURE OF THE AFFECTIONS ABOUT THE COLUMELLA (OR UVULA).

Of the affections which form about the *columella*, some require to be treated by excision; but the surgical treatment of such cases does not come within the design of this work. Some are to be treated as acute affections; for some of them readily prove fatal by suffocation and dyspnœa. These are the diseases which we call *uva* and *columella*; for both are attended with inflammation and increase in thickness and length, so that the parts hang down, and come into the *arteria aspera*. The *columna* is of equal thickness from the base to the extremity in the palate: the *uva* is of unequal thickness; for its base at the palate is slender, whereas at its extremity it is rounded and thick, with redness and lividity, whence it gets the appellation of *uva*. These, then, must be speedily relieved; for the death from suffocation is very speedy.

If, then, the patients be young, we must open the vein at the elbow, and evacuate copiously by a larger incision than usual;

[2] On the Ancient History of Laryngotomy, see Paulus Ægineta, t. ii., pp. 301—303, Syd. Soc. Edit. I would avail myself of the present opportunity of bringing into the notice of my learned readers the very accurate and elegant edition of the Sixth Book of Paulus Ægineta, lately published in Paris by Dr. Réné Brian. As regards the text, it is everything that could be desired; and the translation which accompanies it is generally correct.

for such an abstraction frees one from suffocation, as it were, from strangulation. It is necessary, also, to inject with a mild clyster, but afterwards with an acrid one, again and again, until one has drawn from the parts above by revulsion; and let ligatures be applied to the extremities above the ankles and knees, and above the wrists and forearms to the arms. But if the suffocation be urgent, we must apply a cupping-instrument to the occiput and to the thorax, with some scarifications, and also do everything described by me under synanche; for the mode of death is the same in both. We must also use the same medicines to the mouth, both astringents and emollients, with fomentation of the external parts, cataplasms, and liniments to the mouth. For the forms named *columella* and *uva*, as an astringent medicine take the juice of pomegranate, acacia dissolved in honey or water, hypocistis, Samian, Lemnian, or Sinopic earth, and the inspissated juice of sour grapes. But if the diseased part be ulcerated, gum and starch moistened in the decoction of roses or of dates, and the juice of ptisan or of spelt (*tragus*). But in *columella* let there be more of the stronger medicines, from myrrh, costus,[1] and cyperus;[2] for the *columella* endures these acrid substances. But should the part suppurate, in certain cases even the bones of the palate have become diseased, and the patients have died, wasted by a protracted consumption. The remedies of these will be described elsewhere.

[1] *Auklandia Costus L.* See Paulus Ægineta, t. iii. p. 190.

[2] *Cyperus rotundus L.* See Paulus Ægineta, t. iii. p. 204.

CHAPTER IX.

CURE OF THE PESTILENTIAL AFFECTIONS ABOUT THE PHARYNX.

In some respects, the treatment of these is the same as that of the other affections in the tonsils, and in some peculiar. In inflammation and suffocation, the remedies are clysters, venesection, liquid applications, cataplasms, fomentation, ligatures, cupping; and all these are applicable here. But anointing with more potent medicines is proper; for the ulcers do not stop, nor do eschars form on the surface. But if a sanies from them run inwardly, the parts, even if before in a healthy state, very soon become ulcerated, and very soon the ulcers spread inwardly, and prove fatal. It might be beneficial to burn the affection with fire, but it is unsuitable owing to the isthmus. But we must use medicines resembling fire to stop the spreading and also for the falling off of the eschars: these are alum, gall, the flowers of the wild pomegranate, either in a dried state or with honeyed-water. And the same medicines may be blown in by means of a reed, or quill, or a thick and long tube, so that the medicines may touch the sores. The best of these medicines is calcined chalcitis,[1] with cadmia[2] triturated in vinegar. Let there be a double proportion of the cadmia, and of the root of rhubarb, with some fluid. It is necessary, however, to guard against their pressure, for the ulcers thus get moist and spread farther. We must, therefore, sprinkle them in a dry state with a quill. But the liquid medicines, having been much diluted, are to be injected upon the columella. But if the eschars be already loosened, and the ulcers become red,

[1] Native Sulphate of Copper. See Paulus Ægineta, t. iii. pp. 401, 402.

[2] Calamine. See Paulus Ægineta, t. iii. p. 150.

there is then most danger of convulsion; for generally the ulcers are dried up, and thereby tonic contractions of the nerves are induced. It is necessary then to soften and moisten by means of milk, with starch, and the juice of ptisan, or of tragus, or linseed, or the seed of fenugreek. In certain cases also the uvula has been eaten down to the bone of the palate and the tonsils to their base and epiglottis; and in consequence of the sore, the patient could neither swallow anything solid nor liquid; but the drink regurgitating has cut him off by starvation.

CHAPTER X.

CURE OF PLEURISY.

In cases of Pleurisy there is no time for procrastination, nor for putting off the great remedy. For the fever, being very acute, hastens to a fatal termination; the pain also of the *succingens* hurries on to the worse; and moreover coughs which agitate the chest and head exhaust the powers. Wherefore then, on the selfsame day we must by all means open a vein. But if it be in connection with repletion of food and drink, having kept the patient fasting for one day, we are to abstract blood from the vein in the hollow of the elbow, in a line with the opposite side, (for it is better to take it from a very great distance); but not to the extent of deliquium animi, for there is danger of Peripneumonia supervening if the body, being congealed, should leave the soul; for the fluids rush inward when deprived of their external heat and tension. For the Lungs are of loose texture, hot, and possessed of strong powers of attraction; the lungs also are the neighbours of the ribs,

and their associates in suffering; and this succession of disease is not readily recovered from; whereas in Pleuritis from Peripneumonia, recovery readily takes place, this combination being milder. It is necessary, therefore, after a moderate flow of blood, to recruit the patient for a time, and afterwards abstract again; if matters go on well, the same day, provided the remission be long; but if not, on the day following. But if there is no remission of the fever (for generally the fever prevails and increases for one day), we are to abstract blood the third day during the second remission, when also food is to be given—after having anointed the patient freely, having also applied to the side soft oil with the heating ointment of rue, or the decoction of dill. A very soothing fomentation is also to be applied to the side. In certain cases, the pain and inflammation are determined outwardly, so as to make it appear an affection of the parts there; but it is merely an exacerbation of the internal symptoms.

Let us now treat of regimen, in order that, respecting all the system of treatment, there may be no mistake. "For in food will consist the medicines, but also the medicines in food." In kind, then, it is to be hot and humid, smooth and consistent, detergent, solvent, having the power of dissolving and attenuating phlegm. Of all kinds of food, therefore, ptisan is to be preferred; at the commencement, then, strained to its juice, so that the solid part of it may be separated; and made with honey only; and let the usual articles added to it for seasoning and variety be absent (for now the juice alone is sufficient). It will be calculated to moisten and warm, and able to dissolve and clear away phlegm, to evacuate upwards without pain such matters as should be brought up, and also readily evacuate the bowels downwards. For its lubricity is agreeable and adapted to deglutition. Moreover, its glutinous quality soothes heat, purges the membranes, concocts coughs, and softens all the parts. These are the virtues of

barley. The next place to it is held by chondrus,[1] being possessed of some of the good qualities of ptisan. For in regard to its glutinous quality, its lubricity, and its appropriateness for deglutition, it is equal to the other, but in other respects inferior. They are to be made plain, with honey alone. The tragus also is excellent.[2] But rice is worse than these, inasmuch as it has the property of drying, roughening, and of stopping the purgation of the sides, rather than of making it more fluid. A very excellent thing is dry bread, broken into pieces, passed through a sieve, gently warmed, well concocted, which with honeyed-water is sufficient nourishment. But if the disease have already progressed, and the patient have given up his food, the ptisan of barley is to be administered in a soft state, and well boiled. Dill and salts are to be the condiments of the ptisan, and oil which is thin, without quality, without viscidity, without asperity; it is better, however, not to boil much of the oil with the ptisan; for thus the draught becomes fatty, and the oil loses its badness, and with much boiling is no longer perceptible, being drunk up by the juice. And let leek with its capillary leaves, and bitter almonds, be boiled with the juice of ptisan; for the draught thus promotes perspiration, and becomes medicinal, and the leeks eaten out of the juice are beneficial and very delicious. Now also is the season for using wholesome eggs; but if the expectoration be fluid and copious, sprinkle on them some native sulphur and natron. But the best thing of all is to give new-laid eggs which have never been subjected to the fire; for the heat of the hen is more humid than fire, and

[1] Spelt, *Triticum spelta*, deprived of its husks and broken down into granules. See Paul. Ægin. t. i. p. 123, Syd. Soc. Edit.

[2] The *tragus* (called *tragum* by Pliny, H. N. xviii. 10) was a culinary preparation frym Spelt, and would seem to have been much the same as the *chondrus*. See Galen, Comment. in lib. de ratione victus in morb. acut.

more congenial to the patient, as proceeding from one animal to another. But if the phlegm be glutinous and viscid, pour oil into the eggs, and sprinkle some of the dried resin of pine—so that the sulphur may be more powerful; melting also with them some of the resin of turpentine; pepper also and all cognate substances are beneficial in eggs, and in all kinds of food; the extremities of animals melted down in soups, pigeons, boiled hens; the brains of swine roasted with the cawl, but without it they are not savoury. If the patient has no *râle*, we must give him fish from the depth of the sea, or rock fish, the best which the country produces. And that the patient may not transgress in regimen, owing to his appetite, nor become wasted by a spare diet, he is to be gratified with some fruit; such as apples boiled in water, or honeyed-water, or stewed in suet (but we must take off the skin and rough parts within along with the seeds,); and in season we may give some figs. We must give likewise of any other kind of autumn fruit which is not only not hurtful but also beneficial. So much with regard to diet.

Wool fumigated with sulphur and moistened with oil in which dill and rue have been boiled, is to be laid on the side. Foment the side constantly with these, and, before the administration of food, apply cataplasms, in addition to the usual ingredients containing melilot boiled with honeyed-water, and mixing therewith some of the fleshy part of the poppy in a boiled state, and sprinkling on it the meal of the manna thuris.[3] But if the expectoration be more fluid and copious, we are to mix the flour of darnel, or of hedge mustard, and sprinkle natron on it. But if the disease be prolonged, the pain having become fixed, and the purging liquid, it is to be apprehended that pus is about to form; wherefore mix with the cataplasms mustard and *cachrys*;[4]

[3] See Paul. Ægin. t. iii. p. 241.

[4] Probably the *Cachrys libanotis*. See Dioscorides, M. M. iii. 78; and appendix to Dunbar's Greek Lexicon under λιβανωτίς.

and if the patients have a feeling as if the internal parts were cold, some vinegar may be poured into it. The heat of the cataplasms should be of a strong kind, that it may last the longer; for this is better than having the heat kept up by renewal of the cataplasms. Let the fomentations consist of salts and millet in bags, or of warm oil in bladders. Every apparatus used for fomentation should be light, so that the weight may not add to the pain. These things moreover are to be used also after the food, if the pain be urgent.

And, in addition to these means, now also should be the time of cupping; but it is best after the seventh day: before this you should not be urgent with it, for the diseases are not of a favourable character which require cupping before the seventh day. Let the instrument be large, broad every way, and sufficient to comprehend the place which is pained; for the pain does not penetrate inwardly, but spreads in width. There should be plenty of heat below the cupping-instrument, so as not only to attract, but also to warm before the extinction of the fire. And after the extinction, having scarified, we are to abstract as much blood as the strength will permit; much more than if you had to take away blood from the hypochondria for any other cause. For the benefit from cupping is most marked in cases of Pleurisy. But salts or natron are to be sprinkled on the scarifications, a pungent and painful practice indeed, but yet a healthful one. But we must estimate the powers and habits of the patient. For if strong in mind and robust in body, we must sprinkle some of the salts, not indeed so as to come into immediate contact with the wounds themselves, but they are to be sprinkled on a piece of linen-cloth damped with oil, and it is to be spread over the place; for the brine which runs from the melting of the salts is less stimulant than the salts themselves. We must also pour in much of the oil, that by its soothing properties it may obtund the pain occasioned by the acrimony of the other. On the second day it will be a very

good rule to apply the cupping-instrument again, so as that a thin sanies may be abstracted from the wounds. This, indeed, is much more effectual than the previous cupping, and much less calculated to impair the strength; for it is not blood, the nutriment of the body, but sanies that runs off. This then you are to do after having made a previous estimate of the strength. On the third day we are to apply cerate with the ointments of privet and of rue. But if the sputa still require purging, we are to melt into the cerates some resin, or mix some native sulphur therewith, and again the part is to have a fomentation. With regard to the form of the cupping-instrument, it should either be an earthen vessel, light, and adapted to the side, and capacious; or, of bronze, flat at the lips, so as to comprehend the parts affected with pain; and we are to place below it much fire along with oil, so that it may keep alive for a considerable time. But we must not apply the lips close to the skin, but allow access to the air, so that the heat may not be extinguished. And we must allow it to burn a long while, for the heat within it, indeed, is a very good fomentation, and a good provocative of perspirations.

And we must not overlook purging downwards, in men injecting oil of rue into the gut, and, in women, also into the womb. And let something be constantly drunk and swallowed; for this purpose, honeyed-water, with rue and juice of ptisan, if there is a constant cough, as being a medicine in the food. But if it is not the season of administering food, let it be one of the compound preparations, such as butter boiled with honey to a proper consistence. Of this, round balls the size of a bean are to be given to hold under the tongue, moving them about hither and thither, so that they may not be swallowed entire, but melted there. The medicine also from poppies with honey and melilot is agreeable, being possessed of soothing and hypnotic properties. This is to be given before the administration of food, after it, and after sleep. To the patient when fasting, the following medicinal substances are

to be given: of nettle, of linseed, of starch, and of pine fruit in powder, of each, a cupful (*cyathus*), and of bitter almonds twenty-five in number, and as many seeds of pepper. These things being toasted and triturated with honey, are to be mixed up into a linctus; of these the dose is one spoonful (*cochleare*). But if he expectorate thin and unconcocted matters, two drams of myrrh, one of saffron, and fifteen grains of pepper to be mixed with one pound of honey. This medicine should be given also before the administration of food to the amount of half a spoonful. It is good also in chronic cases, when oxymel likewise is to be given if the dyspnœa be urgent.

Such physicians as have given cold water to pleuritics, I cannot comprehend upon what principle they did so, nor can I approve the practice from experience; for if certain patients have escaped the danger from having taken cold water, these would appear to me not to have been pleuritic cases at all. But by the older physicians, a sort of congestion was called pleuritis, being a secretion of bile with pain of the side, attended with either slight fever or no fever at all. This affection, indeed, got the name of pleurisy, but it is not so in reality. But sometimes a spirit (or *wind*, *pneuma*) collecting in the side, creates thirst and a bad sort of pain, and gentle heat; and this ignorant persons have called pleurisy. In them, then, cold water might prove a remedy through the good luck of the person using it; for the thirst may have been extinguished, and the bile and wind expelled downwards, while the pain and heat have been dissipated. But in inflammation of the side and swelling of the *succingeus*, not only cold water but also cold respiration is bad.

If, then, owing to the treatment formerly described persons affected with pleurisy survive the attack, but have still a short cough, and now and then are seized with heat, we must hasten to dissipate these symptoms; for the residue of the disease either produces a relapse, or it is converted into a suppuration.

OF

ARETÆUS, THE CAPPADOCIAN,

ON THE

THERAPEUTICS OF ACUTE DISEASES

BOOK II.

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OF

ARETÆUS, THE CAPPADOCIAN,

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THERAPEUTICS OF ACUTE DISEASES

BOOK II.

CHAPTER I.

THE CURE OF PERIPNEUMONIA.

INFLAMMATION and swelling of the lungs, and along with them a sense of suffocation, which does not long endure, constitute a very acute and fatal ailment. The remedies opposed to it, therefore, ought to be of equal power and speedily applied. We are to open instantly the veins at the elbow, and both together, on the right and on the left side, rather than abstract blood from one larger orifice, so that revulsion of the humours may take place from either side of the lungs: but we must not carry it to the extent of *deliquium animi* for the *deliquium* cooperates with the suffocation. But when even a small respite has been obtained, we must suppress the flow and abstract more afterwards; for, if the exciting causes be from blood, the venesection carries them away; and if phlegm, or froth, or any other of the humours be the agent, the evacuations of the

veins widen the compass of the lungs for the passage of the breath.

We must expel the fluids and flatus downwards, by anointing the anus after the venesection with natron, honey, rue, and the liquid resin from turpentine. Instead of the venesection,—provided there be a greater impediment,—we must give a clyster of acrid juice, namely, of salts, in addition to the natron, and turpentine resin with the honey; and rue boiled in the oil, and hyssop boiled in the water; and the fleshy parts of the wild cucumber, boiled with water, are very excellent.

Dry-cupping applied to the back, the shoulder, and the hypochondria, is altogether beneficial. And if the chest be fleshy, so that the cupping-instrument may not by its pressure bruise the skin about the bones, it is to be also applied there; for if the humours be attracted from all parts of the body, and the spirit (*pneuma*) be determined outwardly, in those cases in which the lungs are, as it were, choked, there will be respite from the mischief; for peripneumonia is to be attacked in every possible way.

But, likewise, neither are we to neglect any of the medicines which prove useful when swallowed by the mouth, for the lungs attract fluids whether they be in health or diseased. We must, therefore, give such medicines as attenuate the fluids so as to promote their perspiration, and such as will lubricate and render them adapted for expectoration. For speedy relief, then, natron is to be drunk with the decoction of hyssop, or brine with vinegar and honey; or mustard moistened with honeyed-water; and we may confidently sprinkle on each some of the root of iris and pepper. But also these things, having been sifted, are to be given in a powder along with honey. But if the patients get no sleep during the day, and remain sleepless also during all the night, it is to be feared lest they become delirious, and there will be

need of various soporific medicines unless the disease give way, so that the seasonable administration of these medicines may lull the suffering, for these things are usually soporific. But if you give a medicine at the acme of the suffocation, or when death is at hand, you may be blamed for the patient's death by the vulgar.

The food also must be suitable, acrid, light, solvent of thick matters, detergent: of pot-herbs, the leek, or the cress, or the nettle, or the cabbage boiled in vinegar; of austere things (*frumentacea?*) the juice of ptisan, taking also of marjoram, or of hyssop, and of pepper, and more natron instead of the salts. Also spelt in grains well boiled with honeyed-water: in the course of the boiling, they should all be deprived of their flatulence, for flatulent things are hurtful to persons in peripneumonia. If they are free from fever, wine is to be given for drink, but not such as is possessed of much astringency, for astringency condenses bodies; but in these the parts are rather to be relaxed. We must also promote the expulsion of the sputa. On the whole the drink should be scanty, for drenching is prejudicial to the lungs, because the lungs attract from the stomach and belly.

Let the chest be covered up in wool, with oil, natron, and salts. The best ointment is that prepared of the lemnestis, and dried mustard with liquid cerate; and, on the whole, we are to determine outwardly the fluids, the heat, and the spirit (*pneuma*). And smelling to acrid things is beneficial, also anointings, and ligatures of the extremities. When these things are done, if the disease do not yield, the patient is in a hopeless condition.

CHAPTER II.

CURE OF THE BRINGING UP OF BLOOD.

ALL the forms of the bringing up of blood are of an unmild character, not only as to mode, whether the flow proceed from rupture, erosion, or even rarefaction; and whether it come from the chest, the lungs, the stomach, or the liver, which are the most dangerous cases; but also from the head, although it occasions less mischief. For the flow is of blood; and blood is the food of all parts, the heat of all parts, and the colour of all parts. It is dreadful to see it flowing from the mouth in any way; but bad indeed if it proceed from an important viscus, and still worse if it proceed from rupture and erosion.

It is necessary, therefore, that the physician should make the more haste in bringing assistance to this affection; and, in the first place, the patient must get coldish air to breathe, a chamber on the ground, and a couch firmly fixed, so that he may not be shaken (for all shaking is stimulant); the bed should be solid, not very yielding, nor deep, nor heated; his position erect; rest from speaking and hearing; tranquillity of mind, cheerfulness, since depression of spirits especially accompanies these cases; for who is there that does not dread death when vomiting blood?

If, therefore, the patient be full of blood, and have large veins, in every form of rejection we must open a vein; whether it proceed from rupture, or erosion, venesection is very suitable; and even, if from rarefaction, there is danger, lest the fulness of blood burst forth.[1] And we are to open the hollow vein at the elbow (for the blood flows readily from it, and it is easily opened, and the orifice can be safely kept open

[1] It is to be understood that by *rarefaction* our author means exhalation; that is to say, increased action of the exhalants.

for several days). In a word, then, in all the diseases of all the vital organs, this is the outlet of the blood. For the one higher up and this are both branches of the humeral, so that the one above can have no more remedial power than the mesal. They are ignorant of these divisions who have connected the upper vein with the stomach and liver. But if the flow proceed from the spleen, they direct us to open the vein of the left hand, which runs between the little finger and the one next the middle; for certain physicians held it to terminate in the spleen; but it is a branch of the vein below those at the elbow. Why, then, should we rather open the vein at the fingers than the one at the elbow? for there it is larger, and the blood flows readily from it. Altogether, then, we are to stop before coming to *deliquium animi*. Yet neither, also, is much blood to be abstracted; for the hemorrhage itself is calculated to enfeeble the patient; but, after abstracting a small quantity, repeat the bleeding the same day, the next, and the day following. But if the patient be thin, and scantily supplied with blood, we must not open a vein. So much respecting the abstraction of blood.

We are also to assist by means of ligatures to the extremities. Above the feet to the ankles and knees, and above the hands to the wrists and arms, a broad band is to be used, so that the constriction may be strong, and yet not produce pain. To the regions, also, from which the blood flows, we are to apply unwashed wool from the sheep; but moisten it with a liquid, such as austere wine, and the oils of roses and of myrtles. But if the hemorrhage be of an urgent nature, instead of the wool we are to use sponges, and vinegar instead of the wine, and let the part be anointed with myrtle oil; and we are to dust upon the sponges some of the dry inspissated juices, such as that of acacia, or of hypocistis, or else of aloes. The juice of the unripe grape, dissolved in vinegar, is also a very excellent thing. But if the liquid application be troublesome or

disagreeable, we are to use plasters; for these stretch the skin around, and press it, as it were, with the hand, and they are possessed of very strong powers as astringents and desiccants. In addition to these, there are very many others of tried efficacy; but the best are those which contain vinegar, and the expressed juice of ivy leaves, and asphaltos, and verdigris, alum, frankincense, myrrh, calcined copper, the squama æris, and such of the plasters as resemble these; or unscoured wool, or sponges damped in a small quantity of vinegar. But if the patients cannot bear the distension of the plasters, we are to make these things into an epitheme: fat dates, damped in dark austere wine, are pounded into a cake; then we are to sprinkle on it acacia in a soft state, and the rinds of pomegranate; these things having been all rubbed upon a rag, are applied to the chest. Barley-meal, moistened in wine or vinegar, or the fine flour of the dried lentil, sifted in a sieve, and made up with cerate or rose ointment, is to be applied; we are also to mix some of the root of the comfrey sifted. Another: Boil the roots of the wild prunes in vinegar, and having pounded into a cake, mix a little of sumach, and of gum, and of myrtle. These are to be mixed with one another differently, according as the strength of the medicines, mildness, or smell thereof is wanted. For we must also gratify the sick. These are the external remedies.

But a more important part of the treatment lies in things drunk and swallowed, since these remedies come nearest the injured parts. Of these there are three distinct kinds: either they are calculated by the contraction or compression of the vessels to bind the passages of the flux; or to incrassate and coagulate the fluid, so that it may not flow, even if the passages were in a state to convey it; or to dry up the outlets, by retaining the blood in its pristine state, so that the parts may not thus remain emptied by the flux, but may regurgitate where the effusion is. For rarefaction of the veins, astringency

is sufficient, for it runs through the pores like a fluid when poured into a water-cask newly wetted. And also in the division of vessels stypticity is the remedy, by producing contraction of the lips; but for this purpose we must use the greater and more powerful medicines. But if the form of hemorrhage be that from erosion, and if the lips of the ulcer do not coalesce by the action of the astringents, but the wound gapes, and cannot be brought together by compression, we must produce congelation of the blood, and also of the heat; for the flow is stopped by the immobility and coagulation of these. To the rare parts, then, oxycrate is sufficient for producing astriction; for the fluid is not pure blood, but the sanies thereof from small orifices; and even of this medicine, there is no necessity of much being given, or frequently; and in certain cases, the external treatment is sufficient. So, likewise, the decoction of dates and of edible carobs, when drunk, has by itself proved sufficient. Let the vinegar be from wines of an astringent nature, and if not by pharmaceutical preparation, at all events let it be such as by time has become acrid and astringent. But in dilatations of the wounds, in addition to the oxycrate, let there be given the simple medicines at first, such as the juice of plantain, of knot-grass, or of endive; of each an equal part with the oxycrate. But if the flow increase, sprinkle on it one dram of the dried hypocistis, or of acacia, on three cupfuls of the oxycrate. The juice, also, of the wild grape is very excellent. But if the ailment prevail over this, sprinkle on it triturated gall, and the dried root of the bramble, and the sea stone, the coral, triturated and dried. But the root of rhubarb is more powerful than these to cool, to dry, to astringe; in short, for every purpose. But it is used with the oxycrate alone; or, if more powerful things are required, as a remedy. To the juices of endive with plantain we add some of the root, namely, three oboli of it to three or four cyathi of the fluid. But in erosions, we must produce astrin-

gency even in it, so as to induce coagulation of the blood that flows, and also for the sake of the containing vessels, so that the veins which have sustained a large wound may shut their mouths. But the medicines which are drunk should be strong, and capable of inducing coagulation. Wherefore, give the juice of coriander with vinegar, and the rennet of a hare, or of a hind, or of a kid, but not in great quantity (for certain of these have proved fatal in a large dose); but of the juice of the coriander give not less than half a cyathus to three of the oxycrate, and of the rennet three oboli, or at most four. For such modes of the flow, the Samian earth is very excellent, and the very white Aster, and the Eretrian, and the Sinopic, and the Lemnian seal: of these, at least, one dram weight, and at most three, with some of the decoctions, as of dates, or of edible carobs, or of the roots of brambles. But if there be roughness of the windpipe, and cough along with it, we must sprinkle these things on Cretic rob. Starch, dissolved in these, is a most excellent thing for lubricating the windpipe; for along with its power of lubricating, it also possesses that of agglutinating. If, therefore, the flow of blood be not urgent, it must be given once a day, before the administration of food; but if it be urgent, also a second and third time in the evening. And from the medicines are to be made draughts of the dried substances with honey, boiled to the proper consistence; galls pulverised: and a very good thing is sumach for the condiments, also grape-stones, and the fruit of the sharp dock, either each by itself, or all together. These things, moreover, are good to be kept below the tongue during the whole time of melting; but likewise common gum with the plant, (?) and the gum tragacanth. The compound medicines of tried efficacy are infinite; and various are the usages of trochisks—of that from Egyptian thorn, of another from amber, and another named from saffron, of which the composition has been described separately.

In the absence of fevers, everything is to be attempted in regard to medicines, giving them copiously and frequently. But if fever come on—and most frequently fever takes place, along with inflammations of the wounds—we must not stop the flow suddenly, nor give medicines during the paroxysms, for many die sooner of the fevers than of the flow of blood.

The articles of food are various in kind like the medicines, but also "the medicines are in the food;" for neither would it be easy to find all the good properties of food in any one article, nor even if a solitary thing were sufficient for the cure, should one only be used, as one would thus readily produce satiety; but we must grant variety if the disease should prove prolonged. Let the food, then, be astringent and refrigerant in properties, as also to the touch, for heat encourages bleeding. Washed alica; rice added to oxycrate; but if the vinegar excite coughing, the decoction of dates; baked bread which has been dried and pounded down to meal, and sifted. Of all these things a draught is to be made with oil; savory seasoned with salts, and sumach to be sprinkled upon it. And if you wish to gratify the patient's palate, let coriander be added, for this purpose, whenever it is agreeable, or any of the diuretic and diffusible seeds. Lentil, then, with the juice of plantain, if the hemorrhage be urgent, but if not, we should spare the juice, for neither is it of easy digestion, nor pleasant to the taste; for in these cases we must not give indigestible things. But if you apprehend death from the hemorrhage, you must also give what is unpalatable and indigestible; nay, let even harsh things be given if they will preserve life; wherefore, let galls, dried and pulverised, be sprinkled when dry, and cold lentil: eggs thick from boiling, with the seeds of pomegranate or galls, for the food necessarily consists in the medicines. The drink altogether should be scanty, since liquids are incompatible with a dry diet. These are the proper things, provided you wish to astringe and cool. But if

you wish also to thicken the blood and spirit (*pneuma*), milk along with starch and granulated spelt (*chondrus*), the milk being sometimes given with the starch, and sometimes with the *chondrus*; they should be boiled to such a consistence as that the draught may not be liquid. But if you wish to incrassate and astringe still more, let the *chondrus* be boiled with dates, and for the sake of giving consistence, let there be starch and milk; and the Tuscan *far* is a very excellent thing, being thick, viscid, and glutinous when given along with the milk; the rennet of the kid is to be added to the liquid decoctions for the sake of coagulation, so that with the milk, it attains the consistency of new cheese: still thicker than these is millet boiled with milk like the *far*, having gall and pomegranate rind sprinkled on it as a powder. But we must look to the proportions of the desiccants and incrassants, for all these things provoke coughing, and in certain cases, from excess of desiccant powers, they have burst the veins. But if things turn out well, and the blood is stopped, we must gradually change to the opposite plan of treatment, "and nothing in excess," for these cases are apt to relapse, and are of a bad character. We must also strive to put flesh and fat on the patient by means of gestation, gentle frictions, exercise on foot, recreation, varied and suitable food.

These are the means to be used if, after the flow of blood, the wound adhere and the part heal properly. But if the ulcer remain and become purulent, another plan of treatment is needed, for a discharge of different matters succeeds. This, however, will be treated of among the chronic diseases.

CHAPTER III.

THE CURE OF CARDIAC AFFECTIONS.

In Syncope, it is necessary that the physician should exercise fore-knowledge; for, if you foresee its approach, and if things present co-operate strongly with you,[1] you may avert it before its arrival. When it is come on, patients do not readily escape from it, for I have said that syncope is the dissolution of nature; and nature when dissolved cannot be restored. We must try to prevent it then, when still impending, or if not, at the commencement. We must form our prognosis from the circumstances stated by us among the acute diseases, where we have described the cause and also the symptoms. The fever Causus, then, is the commencement of the attack, and with Causus the worst of symptoms, dryness, insomnolency, heat of the viscera, as if from fire, but the external parts cold; the extremities, that is to say, the hands and feet, very cold; breathing slowly drawn; for the patients desiderate cold air, because they expire fire: pulse small, very dense, and trembling. Judging from these and the other things stated by me among the symptoms, you will immediately give assistance at the commencement.

Unless, then, when everything is against it, the habit, the age, the season, the timidity of the patient, we must open a vein, and even if many symptoms contra-indicate it, but an especial one require it, such as the tongue rough, dry, and black (for it is indicative of all the internal parts). And in

[1] Allusion is here made to Hippocrates Aph. i. In the Aphorism it is "the attendants and externals" (*τοὺς παρέοντας καὶ τὰ ἔξωθεν*), which our author condenses into "things present" (*τὰ παρέοντα*); and this is no doubt the reason why in this instance the neuter plural is construed with a verb plural. See the text.

all cases we must form an estimate of the strength, whether or not it has failed owing to the pains of the disease and the regimen; for the loss of strength takes place, not only from deficiency, but also from smothering; and if the syncope arise from redundancy, and if inflammation of the hypochondria, or of the liver strongly indicate, there is no necessity for deferring the bleeding. We are to open the hollow vein at the elbow, and abstract the blood by a small orifice, that it may not have a marked effect on the strength; for sudden depletion tries the natural strength: and we must take away much less than if from any other cause; for in syncope, even a slight mistake readily sends a man to the regions below. We must, therefore, immediately give food for the restoration of the strength; for Nature delights in the removal of the old, and in the supply of new things.

But if the strength reject venesection, and inflammations be present, we must apply the cupping-instrument to the seat thereof a considerable time previous to the crisis of the disease; for the crisis takes place at the critical periods; since at the same periods Nature brings on a favourable crisis, and diseases prove fatal. And if the patient should come to such a state as to require wine, it is not very safe to take wine in inflammations; for, wine to persons labouring under inflammation is an increase of the pains, but to those free from inflammation it is an increase of the natural strength. A day or two before the cupping there is need of cataplasms, both in order to produce relaxation of the parts and to procure a flow of blood; and in certain cases, after the cupping, we are to apply a cataplasm on the next day. In this, too, let there be moderation; for there is the same danger from the abstraction of too much blood by cupping. Use clysters only for removing scybala which have long lodged in the bowels; but spare the strength.

Cold lotions to the head, such as have been directed by me

under Phrenitis, but somewhat more liberally. Pure air, rather cooler than otherwise, for respiration. The delight of the sight is to be studied as to plants, painting, waters, so that everything may be regarded with pleasure. The conversation of attendants cheerful; silence and cheerfulness on the part of the patient. Smells fragrant, not calculated to prove heavy to the senses in the head. And let the articles of food also possess a fragrant smell, such as flour moistened with water or vinegar; bread hot, and newly baked. The mouth not to be very often rinsed with wine, nor is it to be altogether rejected.

Drink to be given more frequently and more copiously than in other complaints. Food every day, light, digestible, mostly from grain, and that which is pleasant, even if somewhat less suitable. For, in these cases, rather than in any other, the palate is to be gratified, since not unusually the disease is generated in the stomach, so as to occasion resolution thereof. Abstinence or famine by no means; for the disease is sufficient to devour up all. But if the period be already come to a crisis, if there be a dew on the clavicle and forehead, the extremities cold; the pulse very small and very frequent, as if creeping, and feeble in tone, the patient must take a little food, and partake of wine effectually. The head, too, is to be strengthened by lotions, as also the bladder. These remedies have been described by me under Phrenitis. We are to give wine, not copiously nor to satiety, for certain patients by unseasonable repletion have died of anorexia, and inability to eat and drink; and to many patients having a good appetite, when the natural powers were dissolved, the abundant supply of food was of no avail; the food descending, indeed, into the stomach, but not ascending from the belly to recruit the strength. Let the food, therefore, be diversified, for the most part from grain, so as that it may be supped rather than masticated; or if solid, let it be made easy to

swallow. Eggs, not quite consistent nor roasted whole, but deprived of their solid portion; two or three pieces of bread soaked in wine, at first hot; but, after these, everything cold, unless there be latent inflammations. The wine is to be fragrant, and not very astringent; but by no means thick. Of the Greek wines, the Chian or Lesbian, and such other of the insular wines as are thin; of the Italian, the Surrentine, or Fundan, or Falernian, or Signine, unless it be very astringent; but of these we must reject such as are very old or very young. It is to be given at first hot, to the amount of not less than four cyathi, before the crisis, nor more than a hemina even if the patient be accustomed to drink. But after these things, having given food, if the symptoms of inflammation be past, we are again to give it cold as if for a remedy of the thirst; but this from necessity, and not by itself, but along with the food. We must also take care that the wine do not affect the brain; and after this, abstain. And if after an interval, he wish to sleep, quiet is to be enforced. But if much sweat flow, the pulse come to a stop, the voice become sharp, and the breast lose its heat, we are to give as much wine as the patient can drink. For those who are cold, wine is the only hope of life. Wine, therefore, if the patient be accustomed to it, is sometimes to be taken in drink, and sometimes food is to be eaten with the wine, after an interval, as a respite from the fatigue induced by the disease and the food, for when the strength is small, they are much fatigued, even by the act of taking food. Wherefore the patient must be stout-hearted and courageous, and the physician must encourage him with words to be of good cheer, and assist with diversified food and drink.

The other treatment is also to be applied energetically for restraining the sweats, and for resuscitating the spark of life. Let, therefore, an epitheme be applied to the chest on the left mamma,—dates triturated in wine along with aloes and

mastich,—and let these things be mixed up with a cerate composed of nard.[2] And if this become disagreeable, we may apply another epitheme, made by taking the seed, and whatever is hard out of the apples, and having bruised them down, mix up with some fragrant meal; then we are to mix together some of the hair of wormwood, and of myrtle, and of acacia, and of the manna of frankincense, all sifted; which being all rubbed up together, are to be added to the cerate of wild vine. But if the sweat be not thereby restrained, the juice of the wild grape is to be added to the mixture, and acacia, and gum, and the edible part of sumach, and alum, and dates, and the scented juice of roses. All these things along with nard and oil of wild vine are to be applied to the chest; for this at the same time cools and is astringent. Let him lie in cool air, and in a house having a northern exposure; and if the cool breeze of Boreas breathe upon him, "it will refresh his soul sadly gasping for breath." The prospect should be towards meadows, fountains, and babbling streams, for the sweet exhalations from them, and the delightful view, warm the soul and refresh nature. And, moreover, it is also an incentive to eat and to drink. But if from want one is not fortunate enough to possess these things, we must make an imitation of the cool breeze, by fanning with the branches of fragrant boughs, and, if the season of spring, by strewing the ground with such leaves and flowers as are at hand. The coverlet should be light and old, so as to admit the air, and permit the exhalation of the heat of the chest; the best kind is an old linen sheet. We are to sprinkle the neck, the region of the clavicle and chest with flour, so that it may nourish by its fragrance, and restrain by its dryness; and the spongy parts of the body are to be dusted with meal, but the face with the Samian earth, which is to be passed through a sieve; and

[2] No doubt the Indian nard, namely, *Patrinia Jatamansi*, Don.

having been bound into a spongy cloth, it is to be dusted on the part, so that the finer particles may pass through the pores to the forehead and cheeks. And slaked lime and roasted gypsum, sifted in a small sieve, are to be applied to the moist parts. A sponge out of cold water applied to the face has sometimes stopped the sweats, by occasioning congelation of the running fluids, and by condensation of the pores. The anus is to be anointed, so that the flatus arising from the cold and food may be discharged. And we are to recall the heat of the extremities by gleucinum,[3] or Sicyonian oil, along with pepper, castor, natron, and cachry,[4] melting into them a little wax, so that the liniment may stick. And we are to resuscitate the heat by means of the ointment of lemnestis, and of euphorbium, and of the fruit of the bay. The small red onions raw, along with pepper, and the powdered lees of vinegar, make an excellent cataplasm to the feet; but it is to be constantly raised from the place every hour, for there is danger of ulceration and blisters. From these things there is hope that the patient may thus escape.

And if the physician should do everything properly, and if everything turn out well, along with the syncope the inflammations that supervene are resolved; and sweat, indeed, is nowhere, but a restoration of the heat everywhere, even at the extremities of the feet and the nose; but the face is of a good colour; pulse enlarged in magnitude, not tremulous, strong; voice the same as customary, loud, and in every respect lively. Lassitude not out of place, but the patient is also seen sleeping: and, if sleep seize him, he digests his food, recovers his senses, and sprouts out into a new nature; and if roused from sleep, the breathing is free, he is light

[3] A fragrant oil prepared from must. See Paulus Ægineta, t. iii. p. 596.

[4] The fruit of the *Cachrys libanotis, L.* See Dioscorides, iii. 79.

and vigorous; and here calls to his memory the circumstances of the disease like a dream.

But in other cases obscure fevers are left behind, and sometimes slight inflammations, and a dry tongue: they are parched, have rigors, are enfeebled, and relaxed, in which cases there is a conversion to marasmus; when we must not waste time with rest and a slender diet, but have recourse to motions, by gestation, and to friction and baths, so that the embers of life may be roused and mended. We are to give milk, especially that of a woman who has just borne a child, and that a male child; for such persons require nursing like new-born children. Or if it cannot be obtained, we must give the milk of an ass which has had a foal not long before, for such milk is particularly thin;[4] and by these means the patient is to be brought back to convalescence and his accustomed habits.

CHAPTER IV.

CURE OF CHOLERA.

In Cholera, the suppression of the discharges is a bad thing, for they are undigested matters. We must, therefore, readily permit them to go on, if spontaneous, or if not, promote them by giving some tepid water to swallow, frequently indeed, but in small quantity, so that there may be no spasmodic retchings excited in the stomach. But if there also be tormina and coldness of the feet, we are to rub the abdomen with hot oil, boiled with rue and cumin, to dispel the flatulence; and we are to apply wool. And, having anointed the feet, they are to

[4] The author appears to refer to the common way of trying the specific gravity of milk, by pouring a small quantity on the nail. See Paulus Ægineta, i. 3, Syd. Soc. Ed.

be gently rubbed, stroking them rather than pinching them. And these things are to be done up to the knees for the restoration of the heat; and the same is to be practised until the fæces pass downwards, and the bilious matters ascend upwards.

But if all the remains of the food have been discharged downwards, and if bile be evacuated, and if there still be bilious vomiting, retchings, and nausea, uneasiness and loss of strength, we must give two or three cupfuls (*cyathi*) of cold water, as an astringent of the belly, to stop the reflux, and in order to cool the burning stomach; and this is to be repeatedly done when what even has been drunk is vomited. The cold water, indeed, readily gets warm in the stomach, and then the stomach rejects it, annoyed as it is both by hot and cold: but it constantly desiderates cold drink.

But, if the pulse also fall to a low state, and become exceedingly rapid and hurried, if there be sweat about the forehead and region of the clavicles, if it run in large drops from all parts of the body, and the discharge from the bowels is not restrained, and the stomach still vomits, with retchings and deliquium animi, we must add to the cold water a small quantity of wine, which is fragrant and astringent, that it may refresh the senses by its *bouquet*, contribute to the strength of the stomach by its spirit, and to the restoration of the body by its nutritious powers. For wine is swiftly distributed upwards over the system, so as to restrain the reflux; and is subtil, so that when poured into the frame it strengthens the habit, and it is strong so as to restrain the dissolving powers. We are also to sprinkle on the body some fresh and fragrant meal. But if the bad symptoms become urgent, with sweating, and strainings, not only of the stomach, but also of the nerves, and if there be hiccups; and if the feet are contracted, if there be copious discharges from the bowels, and if the patient become dark-coloured, and the pulse is

coming to a stop, we must try to anticipate this condition beforehand; but if it be come on, we must give much cold water and wine, not indeed wine slightly diluted, for fear of intoxication, and of hurting the nerves, and along with food, namely, pieces of bread soaked in it. We are likewise to give of other kinds of food, such as have been described by me under syncope, autumnal fruit of an astringent nature, services, medlars, quinces, or the grape.

But if everything be vomited, and the stomach can contain nothing, we must return again to hot drink and food, for in certain cases the change stops the complaint; the hot things, moreover, must be intensely so. But if none of these things avail, we are to apply the cupping-instrument between the shoulder-blades, and turn it below the umbilicus; but we are to shift the cupping-instrument constantly, for it is painful when it remains on a place, and exposes to the risk of blistering. The motion of gestation is beneficial by its ventilation, so as to recreate the spirit (*pneuma*), stay the food in the bowels, and make the patient's respiration and pulse natural.

But if these symptoms increase, we must apply epithemes over the stomach and chest; and these are to be similar to those for syncope—dates soaked in wine, acacia, hypocistis, mixed up with rose cerate, and spread upon a linen cloth, are to be applied over the stomach; and to the chest we are to apply mastich, aloe, the pulverised hair of wormwood, with the cerate of nard, or of wild vine, as a cataplasm to the whole chest; but if the feet and muscles be spasmodically distended, rub into them Sicyonian oil, that of must, or old oil with a little wax; and also add in powder some castor. And if the feet also be cold, we are to rub them with the ointment containing lemnestis and euphorbium, wrap them in wool, and rectify by rubbing with the hands. The spine also, the tendons, and muscles of the jaws are to be anointed with the same.

If, therefore, by these means the sweat and discharges from the bowels are stopped, and the stomach receives the food without vomiting it again, the pulse becomes large and strong, and the straining ceases; if the heat prevails everywhere, and reaches the extremities, and sleep concocts all matters, on the second or third day the patient is to be bathed, and remitted to his usual course of living. But if he vomit up everything, if the sweat flow incessant, if the patient become cold and livid, if his pulse be almost stopped and his strength exhausted, it will be well in these circumstances to try to make one's escape with credit.

CHAPTER V.

CURE OF ILEUS.

In Ileus it is pain that kills, along with inflammation of the bowels, or straining and swelling. A most acute and most disgusting form of death! For others, when in a hopeless state of illness, fear nothing except their impending death; but those in ileus, from excess of pain earnestly desire death. The physician, therefore, must neither be inferior to the affection, nor more dilatory; but, if he find inflammation to be the cause, open a vein at the elbow by a large orifice, so that blood, which is the pabulum of the inflammation, may flow copiously; and it may be carried the length of deliquium animi, for this is either the commencement of an escape from pain, or of a torpor ending in insensibility. For in ileus a breathing-time for a short space, even from loss of sensibility, will prove an interval from pain; since, also, to persons enduring these pains, to die is happiness, but to impart it is not permitted to the respectable physician; but at times it is permitted, when

he foresees that present symptoms cannot be escaped from, to lull the patient asleep with narcotics and anæsthetics.

But if the ileus arise without inflammation, from corruption of the food or intense cold, we are to abstain from bleeding, but at the same time to do all the other things, and procure vomiting frequently by water, and drinking plenty of oil; then, again, we are to procure vomiting, and produce the expulsion of the flatus downwards, by stimulant medicines. Such a stimulant is the juice of sow-bread, and natron, or salts. Cumin and rue are carminatives. Wherefore we must rub in together all these things with turpentine resin, and foment with sponges; or we must inject with these things and oil, honey, hyssop, and the decoction of the fleshy parts of the wild cucumber. And if feculent matter be evacuated, we are again to inject hot oil with rue; for, if this remain inwardly, it proves a grateful fomentation to the bowels: and apply to the suffering parts lotions composed of oil which has been strongly boiled with rue and dill. And the fomentation is also to be applied, either by means of earthen or brazen vessels, or with millet and roasted salts. In addition to the ordinary cataplasms, one may be made of the flour of darnel and cumin, and the hair of hyssop and of marjoram. Cupping, without the abstraction of blood, indeed, but frequently applied, sometimes to one place, and sometimes to another—to the epigastric region, and to the loins as far as the groins, and behind to the ischiatic region as far as the kidneys and spine; for it is expedient to produce revulsion of the pain by all means. They should also get whetters (*propomata*[1]) of the decoction of cumin, or of rue, and of sison;[2] or along with these some of the anodyne medicines. Of these there are very

[1] See Bekker's Charicles, p. 248; and Paulus Ægineta, t. iii. p. 546.

[2] The *Sison amomum*, Stone parsley, or German amomum. See Dioscorid. M. M. iii. 57; Galen. de Simpl. vii.; and Paulus Ægineta, t. iii. p. 339.

many of tried efficacy. The medicine from vipers is also a good one, when drunk to a larger amount than usual. But if neither the pain remit, nor the flatulence nor fæces pass, we must necessarily give of the purgative hiera; for either the medicine is rejected with phlegm and bile, or it passes downwards, bringing off flatus, scybala, phlegm, and bile, which occasion the intensity of the evil. Laxative food: soups of hens, of shell-fish; the juice of ptisan boiled with much oil poured in at first before the boiling; boil along with it cumin, natron, leek with its hair. Or the cure is to be made with some laxative soup: snails much boiled, and their gravy, or that of limpet. Water is to be taken for drink, if there be fever, boiled with asarabacca, or nard, or cachry. For these things dispel flatus, are diuretic, and promote free breathing. But if he be free from pain, wine also is beneficial for the heat of the intestines, and for the restoration of the strength; and likewise the decoction of fennel-root, in a draught, and maiden-hair and cinnamon.

But if the inflammation turn to an abscess, it is better to contribute thereto by using the medicine for abscesses. These have been described under chronic diseases, where the treatment of cholics is described.

CHAPTER VI.

CURE OF THE ACUTE AFFECTIONS ABOUT THE LIVER.

THE formation of the blood is in the liver, and hence the distribution of it over the whole system. And the entire liver is, as it were, a concretion of blood. Wherefore the inflammations there are most acute; for nutrition is seated in this

place. If, therefore, inflammation form anywhere else, it is not remarkably acute; for it is an influx of blood that is inflamed; but in the liver there is no necessity for its coming from another quarter. For if any obstruction shut the outlets, the liver becomes inflamed by being deprived of its efflux, since the entrance of the food to the liver still continues patent; for there is no other passage of the food but this from the stomach and intestines to the whole body.

It is necessary, therefore, to make a copious evacuation, by opening the veins at the elbow, and taking away blood frequently, but not in large quantity at a time. Total abstinence from food at first, but restricted diet afterwards, so that the liver may be devoid of its customary ingesta. It is necessary, also, by external applications to dispel the matters impacted in the liver. Lotions, therefore, with aloe or natron are proper, and unwashed wool is to be applied. There is need, then, of cooling means, because the liver is inflamed by the blood; for the blood is hot. The cataplasms, also, should be of such a nature, consisting of the meal of darnel, or of hedge-mustard, or of barley, or of linseed; and of liquid substances, such as acid wine, the juice of apples, of the tendrils of the vine, or of the leaves of the vine in season, or of the oil prepared with it. Fomentations are to be applied on sponges, of the decoction of the fruit of bays, of the lentisk, of penny-royal, and of iris.

When you have soothed by these means, you must apply a cupping-instrument, unusually large, so as to comprehend the whole hypochondriac region, and make deeper incisions than usual, that you may attract much blood. And, in certain cases, leeches are better than scarifications; for the bite of the animal sinks deeper, and it makes larger holes, and hence the flow of blood from these animals is difficult to stop. And when the animals fall off quite full, we may apply the cupping-instrument, which then attracts the matters within. And

if there be sufficient evacuation, we are to apply styptics to the wounds; but these not of a stimulant nature, such as spiders' webs, the manna of frankincense, and aloe, which are to be sprinkled in powder on the part; or bread boiled with rue or melilot, and the roots of marsh-mallow; but on the third day a cerate, made with nut-ben, or the hairy leaves of wormwood and iris. The malagmata should be such as are calculated to attenuate, rarify, or prove diuretic. Of these the best is that "from seeds" (*diaspermatôn*) well known to all physicians from experience. That also is a good one of which marjoram and melilot are ingredients.

The food should be light, digestible, possessed of diuretic qualities, and which will quickly pass through the bowels; such as granulated seeds of spelt (*alica*[1]) with honeyed-water, and a draught of these articles with salts and dill. The juice of ptisan, also, is detergent; and if you will add some of the seeds of carrot, you will make it more diuretic: for it evacuates by the passages which lead from the liver to the kidneys; and this is the most suitable outlet for matters passing out from the liver, owing to the wideness of the vessels and the straightness of the passage. We must also attract thither by cupping, applying the instrument to the region of the kidneys in the loins. To these parts, lotions are also to be applied, prepared with rue, the juncus, or calamus aromaticus. By these means, it is to be hoped that the patient may escape death.

But when it is turning to a suppuration, we must use the suppurative medicines which will be described by me under the head of colics. But if pus is formed, how the collection is to be opened, and how treated, will be explained by me in another place. The same observations apply to the spleen, in the event of an inflammation seizing this part also.

[1] See, in particular, Dr. Daremberg's elaborate dissertation on the *χόνδρος*, ap. Oribasium, t. i. p. 559.

CHAPTER VII.

CURE OF THE ACUTE DISEASE OF THE DORSAL VEIN AND ARTERY.

THE inflammation of the *vena cava* and large artery, which extend along the spine, was called a species of Causus by those of former times. For in these cases the affections are similar: febrile heat acute and acrid, loathing of food, thirst, restlessness; a palpitating pulsation in the hypochondriac region and in the back, and the other symptoms described by me under this head. Moreover, the febrile heat tends to syncope, as in cases of causus. For, indeed, the liver is formed by the roots of the veins, and the heart is the original of the artery. You may suppose, then, that the upper portions of these viscera are subject to fatal ailments; for it is the heart which imparts heat to the artery, and the liver which conveys blood to the vein; and being both mighty parts, the inflammations, likewise, which spring from them are great.

Wherefore we are to open the veins at the elbow, and abstract a considerable amount of blood; not all at once, however, but at two or three times, and on a different day, so that the strength may recruit during the interval. Then we are to apply a cupping-instrument and cataplasms to the hypochondrium, where is the pulsation of the artery; and also between the scapulæ, for there, too, there are pulsations. We are to scarify unsparingly, and abstract much blood; for from this sort of evacuation the patients are not much prone to deliquium. The bowels, also, are apt to be unusually confined, and emollient clysters are to be used to lubricate them, but not on any account acrid ones; for they suffer an increase of fever from brine and the melting of the natron. The juice, therefore, of linseed and of fenugreek, and the decoction of the roots of

mallows, are sufficient to rouse and stimulate the bowels. The extremities, namely, the feet and hands, are to be warmed with gleucinum,[1] or Sicyonian oil, or with the liniment from lemnestis; for these parts of them become very cold. And before the administration of food, we must give draughts to promote the urinary discharge, containing spignel, asarabacca, and wormwood, to which some natron in powder is to be added. But of all such medicines the strongest are cassia and cinnamon, provided one has plenty of it. In such cases, milk is both food and medicine; for they stand in need of refrigeration, a sort of fire being wrapped up within; and also of sweet food, and of that a copious supply in small bulk. Such virtues milk possesses as an article of food. Plenty of the milk of an ass which has just had a foal is to be given, and to two cupfuls of the milk one of water is to be added. That of the cow is also very good; and, thirdly, that of a goat. The articles of food should be of easy digestion; for the most part juices, such as that from the juice of the fennel; and let parsley seed be added to it, and honey. And the water which is drunk should contain these things.

But we must also promote sweats, and in every way make the perspiration moist and free. Lotions to the head, as in cases of causus. An epitheme to the chest and left mamma, such as in syncope. To lie in bed with the head elevated, so that everything may be alike as in causus. Gestation to a small extent, so as to provoke sweats; a bath, also, if he be burned up within. For these affections do not pass off by crises, even though they be forms of causus.

[1] The ointment or oil from must. See Paulus Ægineta, t.iii. p.596.

CHAPTER VIII.

CURE OF THE ACUTE DISEASE IN THE KIDNEYS.

INFLAMMATION in the kidneys is of an acute nature; for the veins passing from the liver to the kidneys are inflamed at the same time, and with these the liver; for these veins are not very long, but are very broad, so as to give the kidneys the appearance of being suspended near the liver. But suppression of urine takes place along with the inflammation, thereby contributing to the intensity of the inflammation; for the cavity of the kidneys is filled by the overflow of the urine which fails to escape. The same happens also with stones, provided one larger than the breadth of the ureters be formed in the kidneys: it then becomes seated there, and, not passing through, it occasions a stoppage of the urine. But we will treat of the formation of calculi among the chronic diseases; how they may either be prevented from forming, or how they may be broken when formed. With regard to heat and obstruction, such of these affections as prove quickly fatal will be described by me in this place.

Whether it be impaction of stones, or whether it be inflammation, we must open the vein at the elbow, unless a particular period of life prove an obstacle, and blood must be taken in a full stream and in large quantity. For not only are inflammations alleviated by evacuation, but also impacted stones are slackened by the evacuation of the vessels, and thus the stones escape during the passing of the urine. Then the parts are to be relaxed by bathing them with oil of must or of privet, and by fomentations and cataplasms. The herb southernwood, the schœnus, and calamus aromaticus, should form the ingredients of the cataplasms. Then we are to apply the cupping-instrument over the kidneys, in the loins, more

especially if the evacuation from this place has been of service. The bowels are to be softened by lubricating clysters, rather of a viscid than of an acrid nature, such as the juices either of mallows or of fenugreek. Sometimes, also, diuretic medicines are to be given before food, such as are described respecting the liver, and also similar food of easy digestion: for in such cases indigestion is bad. Milk is a most excellent article, especially that of an ass; next, of a mare; even that of an ewe or a goat is useful, as being a kind of milk. If, then, they be free of fever, it is better also to prescribe the bath; but if not, they are to be placed in a sitz-bath formed of the decoction of herbs, filling the vessel up to their navel. But if it be turned to suppuration, what cataplasms and other medicines we are to use have formerly been laid down by us on many occasions.

But, if the stone stick, we are to use the same fomentations and cataplasms, and try to break the stones with medicines taken in the form of drink. The simples are the herbs water-parsnip and *prionitis*,[1] boiled with oil or edible vinegar, and the juice of it taken for drink: the compound ones are, that named from Vestinus, that from vipers and the reptile the skink, and such as from experience appear to be best. Gestation and succussion are calculated to promote the movement and protrusion of the calculi; for the passage of calculi into the bladder is very painful. But if the stones drop out, the patients become free from pain, which they have not been accustomed to be, not even in their dreams; and, as if escaped from inevitable evils, they feel relieved both in mind and in body.

[1] I am at a loss to decide what herb this was. It is not noticed either by Theophrastus or Dioscorides. Indeed, I am not aware that it occurs elsewhere, except in the work of Trallian, viii. 4. Petit, I know not on what authority, suggests that it is the *asplenium ceterach*. Liddel and Scott identify it with the κέστρον, but do not give their grounds for holding this opinion.

CHAPTER IX.

CURE OF THE ACUTE AFFECTIONS ABOUT THE BLADDER.

ACUTE affections, resembling those of the kidneys, form also in the bladder; namely, inflammations, ulcerations, calculi, and the obstructions from clots, and, along with these, suppression of urine and strangury. But in this part the pain is more acute, and death most speedy; for the bladder is a broad nerve, whereas the kidneys are like a concretion of blood, of the same species as the liver. But, moreover, the sufferings are most dreadful and most lamentable:

> for there, by far,
> On wretched men most cruel pains inflicts the god of war.

We must, therefore, straightway make an incision in the flanks, and soothe the bladder by means of a fomentation of much oil, with rue and dill. But if grumous blood be the cause of the pains and stoppage of the urine, we are to give oxymel to drink, or a little quantity of lime with honeyed-water for the solution of the clots, and also such other things, both herbs and seeds, as promote the secretion of urine. But if there be danger from hemorrhage, it is to be stopped without delay, more than in the other cases; for the danger from it is not small. We must remedy it by the medicines which stop bleeding. In this case refrigeration of the bladder is beneficial; bathing with rose-oil and wine, and wrapping the parts in cloths made of unwashed wool.[1] An epitheme may be formed with dates soaked in wine, with pomegranate or the juice of sumach. But if the patient is averse to the weight of

[1] This process is very circumstantially described by Oribasius under the name of *κατείλησις*. Med. Coll. x. 18. Dr. Daremberg translates it, *l'enroulement avec les bandes.*

the epithemes and the great cooling, they must both be given up; for we must not cool greatly a part naturally thin and cold like the bladder. But we are to anoint the parts with oil of must, or acacia, or hypocistis with wine. But we must not use sponges, unless the hemorrhage be very urgent. The food should be farinaceous, of easy digestion, wholesome, diuretic, such as have been described by me under the head of the kidneys; milk, sweet wine, the Theræan and Scybelitic. Medicines should be drunk which are diuretic, fragrant, and diffusible, and other such things. A very excellent thing for the bladder is *cicadæ* roasted, in season, as an article of food; and out of season, when dried and triturated with water. Let also a little of the root of nard be boiled up with the *cicadæ*. The same things may be used for preparing a bath to sit in for relaxation of the bladder.

But, if it be the impaction of calculi which stops the urine, we must push away the calculus and draw off the urine, with the instrument, the catheter, unless there be inflammations; for, in inflammations, neither do the passages well admit the instrument, and in addition they are hurt by the catheter. But if this treatment be inadmissible, and the patient is nearly killed with the sufferings, we must make an incision in the part under the *glans penis*, and the neck of the bladder, in order to procure an outlet for the stone and the expulsion of the urine. And we must particularly endeavour to cure the part by bringing the wound to cicatrization. But if not, it is better that the patient should have a flux of urine for the remainder of his life, than that he should die most miserably of the pain.

LEEDS SCHOOL OF MEDICINE

CHAPTER X.

CURE OF THE HYSTERICAL CONVULSION.

THE uterus in women has membranes extended on both sides at the flanks, and also is subject to the affections of an animal in smelling; for it follows after fragrant things as if for pleasure, and flees from fetid and disagreeable things as if for dislike. If, therefore, anything annoy it from above, it protrudes even beyond the genital organs. But if any of these things be applied to the os, it retreats backwards and upwards. Sometimes it will go to this side or to that,—to the spleen and liver, while the membranes yield to the distension and contraction like the sails of a ship.

It suffers in this way also from inflammation; and it protrudes more than usual in this affection and in the swelling of its neck; for inflammation of the fundus inclines upwards; but if downwards to the feet, it protrudes externally, a troublesome, painful and unseemly complaint, rendering it difficult to walk, to lie on the side or on the back, unless the woman suffer from inflammation of the feet. But if it mount upwards, it very speedily suffocates the woman, and stops the respiration as if with a cord, before she feels pain, or can scream aloud, or can call upon the spectators, for in many cases the respiration is first stopped, and in others the speech. It is proper, then, in these cases, to call the physician quickly before the patient die. Should you fortunately arrive in time and ascertain that it is inflammation, you must open a vein, especially the one at the ankle, and pursue the other means which prove remedial in suffocation without inflammation: ligatures of the hands and feet so tight as to induce torpor; smelling to fetid substances—liquid pitch, hairs and wool burnt, the extinguished flame of a lamp, and castor,

since, in addition to its bad smell, it warms the congealed nerves. Old urine greatly rouses the sense of one in a death-like state, and drives the uterus downwards. Wherefore we must apply fragrant things on pessaries to the region of the uterus—any ointment of a mild nature, and not pungent to the touch, nard, or Ægyptian bacchar, or the medicine from the leaves of the malabathrum, the Indian tree,[1] or cinnamon pounded with any of the fragrant oils. These articles are to be rubbed into the female parts. And also an injection of these things is to be thrown into the uterus. The anus is to be rubbed with applications which dispel flatus; and injections of things not acrid, but softening, viscid, and lubricant, are to be given for the expulsion of the fæces solely, so that the region of the uterus may be emptied,—with the juice of marsh-mallow, or of fenugreek, but let melilot or marjoram be boiled along with the oil. But, if the uterus stands in need of support rather than evacuation, the abdomen is to be compressed by the hands of a strong woman, or of an expert man, binding it round also with a roller, when you have replaced the part, so that it may not ascend upwards again. Having produced sneezing, you must compress the nostrils; for by the sneezing and straining, in certain cases, the uterus has returned to its place. We are to blow into the nostrils also some of the root of soapwort,[2] or of pepper, or of castor. We are also to apply the instrument for dry-cupping to the thighs, loins, the ischiatic regions, and groins, in order to attract the uterus. And, moreover, we are to apply it to the spine, and between the scapulæ, in order to relieve the sense of suffocation. But if the feeling of suffocation be connected with inflammation, we may also scarify the vein leading along the pubes, and abstract plenty of blood. Friction of the

[1] A species of wild cinnamon or cassia-tree. See Edinburgh Greek Lexicon, Appendix, under the term.

[2] The *Saponaria officinalis.*

countenance, plucking of the hair, with bawling aloud, in order to arouse. Should the patient partially recover, she is to be seated in a decoction of aromatics, and fumigated from below with fragrant perfumes. Also before a meal, she is to drink of castor, and a little quantity of the hiera with the castor. And if relieved, she is to bathe, and at the proper season is to return to her accustomed habits; and we must look to the woman that her menstrual discharges flow freely.

CHAPTER XI.

CURE OF SATYRIASIS.

INFLAMMATION of the nerves in the genital organs occasions erection of the member with desire and pain *in re venerea:* there arise spasmodic strainings which at no time abate, since the calamity is not soothed by the coition. They also become maddened in understanding, at first as regards shamelessness in the open performance of the act; for the inability to refrain renders them impudent; but afterwards . . . . . when they have recovered, their understanding becomes quite settled.

For all these causes, we must open the vein at the elbow, and also the one at the ankle, and abstract blood in large quantity and frequently, for now it is not unseasonable to induce deliquium animi, so as to bring on torpor of the understanding and remission of the inflammation, and also mitigation of the heat about the member; for it is much blood which strongly enkindles the heat and audacity; it is the pabulum of the inflammation, and the fuel of the disorder of the understanding, and of the confusion. The whole body is to be purged with the medicine, the hiera; for the patients not only require purging, but also a gentle medication, both

which objects are accomplished by the hiera. The genital organs, the loins, the perineum and the testicles, are to be wrapped in unwashed wool; but the wool must be moistened with rose-oil and wine, and the parts bathed, so much the more that no heating may be produced by the wool, but that the innate heat may be mitigated by the cooling powers of the fluids. Cataplasms of a like kind are to be applied; bread with the juice of plantain, strychnos,[1] endive, the leaves of the poppy, and the other narcotics and refrigerants. Also the genital organs, perineum, and ischiatic region, are to be rubbed with similar things, such as cicuta with water, or wine, or vinegar; mandragora, and acacia; and sponges are to be used instead of wool. In the interval we are to open the bowels with a decoction of mallows, oil, and honey. But everything acrid . . . . . Cupping-instruments are to be fixed to the ischiatic region, or the abdomen; leeches also are very good for attracting blood from the inner parts, and to their bites a a cataplasm made of crumbs of bread with marsh-mallows. Then the patient is to have a sitz bath medicated with wormwood, and the decoction of sage, and of flea-bane. But when the affection is protracted for a considerable time without any corresponding intermission, there is danger of a convulsion (for in this affection the patients are liable to convulsions), we must change the system of treatment to calefacients, there is need of oil of must or of Sicyonian oil instead of oil of roses, along with clean wool and warming cataplasms, for such treatment then soothes the inflammations of the nerves,—and we must also give castor with honeyed-water in a draught. Food containing little nourishment, in a cold state, in small quantity, and such as is farinaceous; mostly pot-herbs, the mallow, the blite, the lettuce, boiled gourd, boiled cucumber,

[1] Doubtful whether he means the *Solanum nigrum* or *Physalis somnifera*. See Paulus Ægineta, t. iii. p. 359.

ripe pompion. Wine and fleshes to be used sparingly until convalescence have made considerable progress; for wine imparts warmth to the nerves, soothes the soul, recalls pleasure, engenders semen, and provokes to venery.

Thus far have I written respecting the cures of acute diseases. One must also be fertile in expedients, and not require to apply his mind entirely to the writings of others. Acute diseases are thus treated of, so that you may avail yourself of what has been written of them, in their order, either singly or all together.

OF

ARETÆUS, THE CAPPADOCIAN,

ON THE

CURE OF CHRONIC DISEASES

BOOK I.

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OF

ARETÆUS, THE CAPPADOCIAN,

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CURE OF CHRONIC DISEASES

BOOK I.

CHAPTER I.

THE PROŒMIUM.

In chronic diseases, the postponement of medical treatment is a bad thing; for, by procrastination, they pass into incurable affections, being of such a nature that they do not readily go off if they once attack; and if protracted by time, they will become strong, and end only in death. Small diseases also are succeeded by greater, so that although devoid of danger at first, their progeny proves deadly. Wherefore neither should the patient conceal his complaint, from the shame of exposure, nor shrink from fear of the treatment; nor should the physician be inactive, for thus both would conspire to render the disease incurable. Some patients, from ignorance of the present and what will come at last, are content to live on with the disease. For since in most cases they do not die, so neither do they fear death, nor, for this reason, do they entrust themselves to the physician. Cephalæa, of which I am about to treat in the first place, is a proof of these statements.

CHAPTER II.

CURE OF CEPHALÆA.

THE head, inasmuch as it is necessary towards life, so is it also very dangerous in disease. And the onset of diseases about it is quite tolerable, being attended with slight pain, noises in the ears, and heaviness; but if they acquire increase, they become fatal at last. Wherefore even slight pains should not be overlooked, and, in certain cases, they have been cured by slight remedies. But if prolonged for a longer space, as greater sufferings supervene, we must open the vein at the elbow. But, for two days previous, the patient must get wine to drink, and the quantity of blood abstracted must be regulated by the strength; and it is best not to make the whole evacuation at once, so that the strength may bear the amount thereof; and the disease is rather removed by the repetition of the means. The same rule applies to all chronic diseases. During an interval of three or four days, a fuller diet is to be given, and then the purgative hiera is to be taken in a draught; for it, in an especial manner, draws the pabulum of the disease from the head. The quantity of the medicine given is to be to the amount of four or five drams. And if well purged, we are to administer the bath, give wine, and improve the strength. Then again we are to open the straight vein (*temporal?*) on the forehead, for abstraction by it is most efficacious; the amount, about a hemina (*half-pint?*) or a little more. But we must not evacuate further, for we must avoid emptying the vessels. Then, having removed the hair with a razor, we are first to apply one cupping-instrument to the vertex, and another between the scapulæ, without drawing blood; but along with the instrument applied to the vertex,

we are to scarify unsparingly, for the purpose of attracting the redundant fluid and of making an incision in the deep-seated parts. For remedial means applied even to the bones are beneficial in cephalæa. When the wounds are cicatrised, we are to excise a portion of the arteries;[1] (of these there are two, one behind the ears, at a little distance from them, being obvious from their pulsations; the others in front of the ear, and close to it, for they lie close to the antitragus; and these also are discovered by their pulsations); we are to incise the larger ones at the bones, for they afford relief. Adjacent to them are others, very slender, which there is no benefit from excising. The mode of operating has been described under operative surgery. This is the great remedy in cephalæa, epilepsy, vertigo, and, in fine, in all the diseases of the head.

In all cases we are to bring off phlegm, first evacuating the bowels, either by a purgative draught, or by a clyster; and sometimes from the nostrils by sternutatories; and sometimes from the mouth by sialogogues. Among the kinds of sternutatories are pepper, the root of soapwort, and the testicle of the beaver; these may all be used together; having levigated and sifted them, we are to blow the powder in, either with a reed or the thick stalk of a goose quill. Euphorbium is more active and stronger than these when mixed with any of them. It is also mixed up with the oils, such as *gleucinum*, the Sicyonian, or the ointment from storax. It is made into a liquid form as an injection, and it is injected by means of a nasal pipe; the instrument consists of two pipes united together by one outlet, so that we can inject by both at the same time. For to dilate each nostril separately is a thing which could not be borne, as the head gets quickly filled, and thus contracts a sharp pain. The medicines which evacuate phlegm from the mouth are, mustard, the *granum cnidium*,

[1] See Paulus Ægineta, b. vi. 5.

pepper, stavesacre, these either together or separately; and one may masticate these substances and spit out constantly; and give them mixed up with water or honeyed-water, rinse the mouth, and press them back to the tonsils with stretching of the neck, thus wash out along with the breath in expiration;[2] and when you have evacuated phlegm as much as you think proper, you must bathe and foment the head with a very large quantity of hot water to promote perspiration, for the obstructions become strong.

Supper should be spare; but wine also is to be given, to restore the tone of the stomach, for it also suffers in this complaint. When, in the meantime, you have re-established the strength, you will require to give a common clyster having sprinkled upon it much natron, or dissolving it in two drams of the resin of the turpentine tree. On the next day we are to abstract blood from the inside of the nostrils, and for this purpose push into them the long instrument named *Katiádion*, or the one named *Toryne*, or, in want of these, we must take the thick quill of a goose, and having scooped the nervous part of it into teeth like a saw, we are to push it down the nostrils as far as the ethmoid cells, then shake it with both hands so that the part may be scarified by its teeth. Thus we shall have a ready and copious flow of blood; for slender veins terminate there, and the parts are soft and easily cut. The common people have many modes of scarification, by rough herbs, and the dried leaves of the bay, which they introduce with the fingers and move strongly.[3] Having evacuated to a sufficient amount—say to the amount of half a hemina—we are to wipe the parts with sponges and oxycrate, or blow in some styptic powder, gall, fissil alum, or the flower of the wild pomegranate.

[2] This is rather an obscure description of the simple process of *gargling*. See the note of Petit.

[3] On this practice, see Paulus Ægineta, tom. i. p. 326, Syd. Soc. Edit.

Whether the pain remain, or cease after these things, we must go on to the conclusion of the system of treatment; for the mischief is apt to return, and frequently lurks in the seat of the disease. Wherefore, having removed the hair with a razor (and this also is beneficial to the head), we are to burn with heated cauteries, superficially, down to the muscles; or if you wish to carry the burning to the bone, you must avoid the muscles, for the muscles when burnt occasion convulsions. And if you burn superficially you must foment the part with plenty of fragrant sweet wine, along with rose-oil; a linen cloth wetted with this is to be spread over the eschars until the third day. But, if the eschars be deep, having pounded the hairy leaves of leeks with salt, and spread upon a linen rag, we are to apply it. On the third day, we are to put the cerate from rose-oil upon the superficial eschars, and lentil with honey upon the deeper. The medicinal applications to be made to the wound will be described in another place. Some have made an incision in the skin above the forehead, at the coronal suture, down to the bone, and having scraped it, or cut out a portion down to the diploe, have afterwards brought the part to incarnation. Some have perforated the bone, even to the meningx. These are bold remedies, but are to be used, if, after all, the cephalæa continue, and the patient be courageous, and the tone of the body good.[4]

But, if they progress gradually, they are to take exercises in the erect state of the body for the benefit of the chest and shoulders; the *chironomy*,[5] the throwing of the *halteres*; leaping, and the well-regulated contortions of the body accom-

[4] On this *heroic* method of treating diseases of the head, see Paulus Ægineta, t.ii. pp.248-250, and 258, Syd. Soc. Edit. Before making trial of it, I would recommend the reader to consult the part of De Haen's works there referred to.

[5] See Oribasius, vi.30, and p.663, ed. Bussemaker and Daremberg.

panying it; friction, first and last of the limbs, of the head in the middle of the process.

The process of pitching[6] is to be frequently applied to the head; and also rubefacients, sometimes rubbing in mustard with double quantity of bread, so that the heat may not be intolerable; and sometimes other medicines are to be so used, like the compound from lemnestis, euphorbium, and pellitory. The juice of thapsia, and the medicines made with it which produce swelling of the skin, and an eruption resembling vari, are beneficial both for allaying present pain and contributing to eradicate the evil.

The diet in both kinds of the complaint should be light; little drink, water for drink, especially before giving any medicine; complete abstinence from acrid things, such as onions, garlic, the juice of silphium, but not altogether from mustard, for its acrimony, in addition to its being stomachic, is not unpleasant to the head, dissolving phlegm, and exhaling or discharging downwards. Of pulse, the worst is the common bean and its species, the common peas, and the species called *ochrys*,[7] and the common kidney-beans; next to them are the lentils, which have indeed certain good properties for promoting digestion and secretion, but induce fulness of the head and occasion pain; only when boiled with pepper they are not to be rejected. Granulated spelt (*alica*) when washed, is pleasant along with wine and honey, so as to sweeten, and, in like manner, their soups, and with plain broths. The seeds of carui, coriander, anise, and parsley, in the Lydian sauce[8] are excellent. But, of these articles, the best are the herbs mint and penny-royal, with the fragrant things which have some diuretic and carminative properties. Of fleshes, all such

[6] See Paulus Ægineta, t. i. p. 82, Syd. Soc. Edit.

[7] The *pisum ochrys*.

[8] See Hesychius, under κηρυκεία and —κη, Athen. Deip. p. 516, Ed. Casaub.

as are old are bad; of the recently killed, that of the hen is good; of birds, the wood pigeon, the common pigeon, and such others as are not very fat; the extremities of the swine; the roasted hare; that of the ox and of the sheep is incrassant and fills the head; the kid is not altogether bad. Milk and cheese occasion headache. Of fishes, those found among rocks, and those things that are best in each particular country. Of potherbs, such as promote the urinary and alvine discharges, the mallow, the blite, the beet, and asparagus; but the kale is also acrid. Among raw articles, the lettuce is the best of all. Roots are bad, even when boiled, such as radishes, navews, and parsnips, which are diuretic, but occasion repletion; the garden parsnip indeed is flatulent and swells up the stomach. Wine which is white, thin, and sweet, is to be admitted, if it have some astringency, so as not to bind the bowels. All articles of the dessert occasion headache, except dates of every species. In autumn the fig and grape are wholesome, and whatever other fruit is very good at any particular season. Repletion of all things, even of such as are proper, is bad; and so, also, indigestion is bad. Lassitude is less injurious than indigestion, but still it is hurtful. The morning walk after evacuation of the bowels, but so as not to affect the breathing nor induce weariness; and it is also very good after supper. Prolonged gestation, not exposed to wind or sun, is good for the head; but the dog-star is bad for it. Sexual intercourse is a self-inflicted evil to the head and nerves. A journey from a cold to a warmer climate, or from a humid to a drier, is proper; also a sea-voyage, and passing one's life at sea; and if one lives by the sea-side it is a good thing to bathe in the sea-water, to tumble on the sands, and to reside close by the sea.

The remedies for *heterocrania* are the same; for it is well to apply to a portion of the head the same remedies as are proper for the whole of it. In all cases in which the disease is not

removed by these means, we are to use hellebore, as being the last and most potent of all methods of treatment.

CHAPTER III.

CURE OF VERTIGO.

VERTIGO arises as the successor of cephalæa; but also springs up as a primary affection from certain causes, as the suppression of the hemorrhoidal flux; and if blood which used to flow from the nose has ceased to flow; or if the body has not perspired properly, either by sweating, or labour, when it had been used to labour. If then it arise as the consequence of cephalæa, we must do for its cure those things which have been described under cephalæa; and I will afterwards state certain other more powerful means which must be tried ultimately. But if the disease happen from the suppression of any of the humours, we must excite the customary secretion; for the recurrence of nature promotes recovery. If it be delayed, and the disease increases, in the other suppressions, those by the nose or sweats, we are to open the vein at the elbow; but in plethora of the liver, spleen, or any of the viscera in the middle of the body, cupping affords relief, but as much blood as is taken from a vein, so much is to be thus abstracted from them; for it is the nutriment of the exciting cause, in like manner as the belly. After this the remedies of the head are to be applied, opening the straight vein on the forehead, or those at the canthi on either side of the nose; a cupping-instrument is to be fastened to the vertex, the (*temporal?*) arteries are to be excised, the head shaven, rubefacients applied to it, phlegm evacuated from the nostrils by sternutatories, or from the mouth as I have stated—all these things are to be

done in the order described under cephalæa, except that the juice of sow-bread or of pimpernel is to be used as an injection into the nose.

But when you have exhausted all the remedies for cephalæa, the more violent means which are applicable for vertigo are to be used; we must use the emetics after supper, and those from radishes, which is also required as a preparation for the hellebore; for the stomach is to be trained beforehand to the more violent emetics. But the phlegm now becomes thinner, and fit for solution in the hellebore. There are several modes of giving the hellebore; to the stronger sort of patients it is to be given to the size of a *sesame*,[1] or a little larger; or, in slices, with washed chondrus or lentil, the dose, about two drams. In the case of feebler and more slender persons, the decoction with honey, to the amount of two or three spoonfuls, is to be given. The manner of preparing it will be described elsewhere. In the interval between each remedy, the patient is to be supported, in order that he may be able to endure what is to be given in the intermediate periods.

The patient is to be assisted during the paroxysms thus:—The legs are to be bound above the ankles and knees; and the wrists, and the arms below the shoulders at the elbows. The head is to be bathed with rose-oil and vinegar; but in the oil we must boil wild-thyme, cow-parsnip, ivy, or something such. Friction of the extremities and face. Smelling to vinegar, penny-royal, and mint, and these things with vinegar. Separation of the jaws, for sometimes the jaws are locked together; the tonsils to be tickled to provoke vomiting; for by the discharge of phlegm they are sometimes roused from their gloom. These things, then, are to be done, in order to alleviate the paroxysm and dispel the gloomy condition.

[1] The *sesamum orientale*, or oily-grain of the East. See Appendix to the Edinburgh Greek Lexicon.

With regard to the regimen during the whole period of the treatment and afterwards, I hold as follows:—Much sleep is bad, and likewise insomnolency; for truly much sleep stupefies the senses of the head. From a redundance of vapours there is disinclination to every exertion; and these are also the cause of the weight in the head, the noises, and the flashes of light, which are the marks of the disease. Insomnolency induces dyspepsia, atrophy, and wearies out the body; the spirits flag, and the understanding is unsettled; and for these reasons such patients readily pass into mania and melancholy. Moderate sleep is suitable for the proper digestion of the food and refreshment from the labours of the day; care and perseverance in these respects; and particular attention is to be paid to the evacuation of the bowels, for the belly is the greater source of the bodily perspiration. Next, friction of the limbs, by means of rough towels, so as to produce rubefaction; then, of the back and sides; last, of the head. Afterwards, exercise in walking, gentle at first and in the end; carried to running in the middle; rest and tranquillity of the breathing (*pneuma*) after the walking. They are to practise vociferation, using grave tones, for sharp occasion distension of the head, palpitation of the temples, pulsatory movements of the brain, fulness of the eyes, and noises in the ears. Sounds of medium intensity are beneficial to the head. Then the season of gestation should be regulated so as to promote the expulsion of the weight in the head; it should be prolonged, yet not so as to induce fatigue; neither should gestation be made in tortuous places, nor where there are frequent bendings of the road, for these are provocative of vertigo. But let the walks be straight, long, and smooth. If then the patients have been in the habit of taking lunch, we must only allow of a little bread, so as to be no impediment to the exercises; for digestion should take place previously. The head and the hands, and the frictions thereof, are to be attended to; in the latter it

is to be gently performed for the restoration of the heat, for plumpness, and strength. Then the head is to be rubbed while the patient stands erect below a person of higher stature than himself. Gymnastics skilfully performed which tend to distension of the neck, and strong exercise of the hands. It is proper, also, by raising the head, to exercise the eyes at *chironomy*, or at throwing the quoit, or contending at boxing. The exercise both with the large and the small ball is bad, for the rolling of the head and eyes, and the intense fixing of them, occasion vertigo. Leaping and running are very excellent; for everything that is keen is beneficial to the limbs, and gives tone to the general system.[2] The cold bath is better than no bath at all; no bath at all is better than the hot bath: the cold bath is very powerful as an astringent, incrassant, and desiccant of the head, which is the condition of health; while the warm bath is most powerful to humectate, relax, and create mistiness; for these are the causes of disease of the head, and such also are south winds, which occasion dulness of hearing. There should be rest after exercises, to allay the perturbation. Pinching of the head, even to the extent of producing excoriation of the skin.

Whetters made of water, or of wine diluted with water, should be given before a meal. Lunch should be slight: laxatives from the capillary leaves of pot-herbs,—of mallow, of beet, and of blite. A condiment of a stomachic nature, which is pleasant to the mouth, laxative of the bowels, and not calculated to induce heaviness of the head, is made of thyme, or of savory, or of mustard. Eggs, hot in winter, and cold in summer, stripped of their shell, not roasted; olives, dates, pickled meat in season. Granulated spelt washed, with some of the sweet things, so as to give it a relish, is to be chosen; and, with

[2] For an account of most of the ancient exercises mentioned by our author, see Paulus Ægineta, t. i. p. 22—27, Syd. Soc. Edit.

these, salts. Solitude, rest as regards hearing and speaking. Promenades in a well-ventilated place, rendered agreeable by trees or herbs. But if it be come to supper-time, they are again especially to take the cold bath, having been slightly anointed with oil; or, otherwise, the limbs only. The supper should be of frumentaceous articles, such as pastry, or a soup from chondrus (granulated spelt), or a carminative ptisan, rendered easy of digestion by boiling. The medicines used for seasoning of the ptisan, pepper, penny-royal, mint, a small proportion of onions or of leeks, not so much as to float on the stomach; the acrid part of vinegar is suitable; of fleshes, the parts of fat animals which are not fat; of swine, the feet and head; all winged animals—you must select from the great variety of them what is suitable; the hare and the other kinds of venison are proper; the hen is easily procured, and suitable. All articles of the dessert create headaches, except the date, or figs in the summer season, or the grape if the patient be free from flatulence; and of sweetmeats, such as are well seasoned, without fat, and light. Walking, exhilaration; in solitude, resignation to sleep.

CHAPTER IV.

CURE OF EPILEPSY.

Of remedies, whatever is great and most powerful is needed for epilepsy, so as to find an escape not only from a painful affection, and one dangerous at each attack, but from the disgust and opprobrium of this calamity. For it appears to me, that if the patients who endure such sufferings were to look at one another in the paroxysms, they would no longer submit to live. But the want of sensibility and of seeing conceals from

every one what is dreadful and disgusting in his own case. It is best that the method of cure should follow the alleviation of nature, when, with the changes of age, she changes greatly the man. For if the diet akin to the ailment, and on which the disease subsisted, be changed, the disease no longer seizes the man, but takes its departure along with that in which it delighted.[1]

If, then, it seize on the head, it settles there; to it, therefore, we are to do those things which have been described by me under cephalæa, regarding the abstraction of blood (and also the purgings) from the veins at the elbow, the straight vein at the forehead, and by cupping; but the abstraction is not to be carried the length of deliquium animi; for deliquium has a tendency to induce the disease; we are to open all the ordinary arteries before and behind the ears, and we are also to practise purgings, which are more potent than all these things, by the purgative *hiera* and those medicines which draw off phlegm from the head; but the medicines should be particularly powerful, for the habit of such persons renders them tolerant of pains, and their goodness of spirits and good hopes render them strong in endurance. It is necessary, also, to apply heat to the head, for it is effectual. In the first place, we must perforate the bone as far as the diploe, and then use cerates and cataplasms until the meninx separate from the bone. The exposed bones are to be perforated with the trepan if still any small portion prevent its spontaneous removal, when the meninx there is found black and thickened; and when, having gone through the process of putrefaction and cleansing under the bold treatment of the physician, the wound comes to complete cicatrization, the patients escape from the disease. In all cases we are to use rubefacient applications to the head; namely, the common ones, as described by

[1] See Hippocrat. Aph. ii. 45.

me formerly; and a still more powerful one is that from cantharides, but for three days before using it the patient must drink milk as a protection of the bladder, for cantharides are very injurious to the bladder. These are the remedies when the head is the part affected.

But if the cause be seated in the middle parts, and if these induce the disease (this, however, very rarely happens, for, as in a mighty ailment, the middle parts of the body rather sympathise with the head, which is the origin of the disease), but however it may be, we must open the vein at the elbow in these cases also; for the flow by it is from the viscera. But such patients, more than the others, are to be purged with the *hiera*, *cneoron*,[2] and the *granum cnidium*,[3] for these are phlegmagogues. But the most suitable remedy in these cases is cupping. Of epithemes and cataplasms the components are well known, and it would be superfluous to describe them on all occasions, except in so far as to know the powers of them; namely, that by such means we must attenuate, promote exhalation, and render the secretions and perspirations healthy. We are also to use digestive, heating, desiccant, and diuretic articles, both in food and in medicine. But the best of all things is castor, taken frequently during the month in honeyed-water, and the compound medicines which possess the same powers, as the compound medicine from vipers, and the still more complex one of Mithridates, and also that of Vestinus; for these things promote digestion, form healthy juices, and are diuretic; for whatever simple medicines you could describe are contained in these powerful compositions — cinnamon. cassia, the leaves of melabathrum, pepper, and all the varieties of seseli; and which of the most potent medicines will you not find in them? It is told, that the brain of a vulture, and the heart of a raw cormorant, and the domestic weasel, when

[2] The rock-rose, or *Daphne cneorum*, L.

[3] Seed of the *Daphne cnidium*. See Paulus Ægineta, t. iii. p. 179.

eaten, remove the disease; but I have never tried these things. However, I have seen persons holding a cup below the wound of a man recently slaughtered, and drinking a draught of the blood! O the present, the mighty necessity, which compels one to remedy the evil by such a wicked abomination! And whether even they recovered by this means no one could tell me for certain. There is another story of the liver of a man having been eaten. However, I leave these things to be described by those who would bear to try such means.

It is necessary to regulate the diet, in respect to everything that is to be done either by others or by the patient himself. Now nothing must be omitted, nor anything unnecessarily done; and more especially we must administer everything which will do the slightest good, or even that will do no harm; for many unseemly sights, sounds, and tastes, and multitudes of smells, are tests of the disease. Everything, therefore, is to be particularly attended to. Much sleep induces fatness, torpor, and mistiness of the senses, but moderate sleep is good. An evacuation of the bowels, especially of flatulence and phlegm, is very good after sleep. Promenades long, straight, without tortuosities, in a well ventilated place, under trees of myrtle and laurel, or among acrid and fragrant herbs, such as calamint, penny-royal, thyme, and mint; so much the better if wild and indigenous, but if not, among cultivated; in these places, prolonged gestation, which also should be straight. It is a good thing to take journeys, but not by a river side, so that he may not gaze upon the stream (for the current of a river occasions vertigo), nor where he may see anything turned round, such as a rolling-top, for he is too weak to preserve the animal spirits (*pneuma*) steady, which are, therefore, whirled about in a circle, and this circular motion is provocative of vertigo and of epilepsy. After the gestation, a gentle walk, then rest so as to induce tranquillity of the agitation created by the gestation. After these, the exercises

of the arms, their extremities being rubbed with a towel made of raw flax. Not much oil to be used in the inunction. The friction to be protracted, and harder than usual for condensation, since most of them are bloated and fat: the head to be rubbed in the middle of the process, while the patient stands erect. The exercises of the neck and shoulders, *chironomy*, and the others mentioned by me under the treatment of Vertigo, with sufficient fulness of detail; only the exercises should be sharper, so as to induce sweat and heat, for all these attenuate. During the whole of his life he should cultivate a keen temper without irascibility.

All kinds of food derived from gross pulse are bad; but we are to give frumentaceous things, the drier sorts of bread, washed alica, and the drinks prepared from them. The medicines added for relish the same as before; but there should be more of acrid things, such as pepper, ginger, and lovage. Sauces of vinegar and cumin are both pleasant and useful. From fleshes in particular the patient is to be entirely restricted, or at least during the cure; for the restoration, those things are to be allowed which are naturally light, such as all sorts of winged animals, with the exception of the duck, and such as are light in digestion, such as hares, swines' feet, and pickled fish, after which thirst is good. A white, thin, fragrant, and diuretic wine is to be drunk in small quantity. Of boiled pot-herbs, such as are possessed of acrid powers, attenuate and prove diuretic, as the cabbage, asparagus, and nettle; of raw, the lettuce in the season of summer. The cucumber and ripe melon are unsuitable to a strong man; but certain persons may have just a tasting of them. But being of a cold and humid nature, much of them is bad. The seasonable use may be granted of the green fig and the grape. Promenades; after these, recreation to dispel grief.

Passion is bad, as also sexual enjoyment; for the act itself bears the symptoms of the disease. Certain physicians have

fallen into a mistake respecting coition; for seeing that the physical change to manhood produces a beneficial effect, they have done violence to the nature of children by unseasonable coition, as if thus to bring them sooner to manhood. Such persons are ignorant of the spontaneous law of nature by which all cures are accomplished; for along with every age she produces that which is proper for it in due seasons. At a given time there is the maturity of semen, of the beard, of hoary hairs; for on the one hand what physician could alter Nature's original change in regard to the semen, and, on the other, the appointed time for each? But they also offend against the nature of the disease; for being previously injured by the unseasonableness of the act, they are not possessed of seasonable powers at the proper commencement of the age for coition.

The patients ought to reside in hot and dry places, for the disease is of a cold and humid nature.

CHAPTER V.

CURE OF MELANCHOLY.

In cases of melancholy, there is need of consideration in regard to the abstraction of blood, from which the disease arises, but it also springs from cacochymy in no small amount thereof. When, therefore, the disease seizes a person in early life, and during the season of spring we are to open the median vein at the right elbow, so that there may be a seasonable flow from the liver; for this viscus is the fountain of the blood, and the source of the formation of the bile, both which are the pabulum of melancholy. We must open a vein even if the patients be spare and have deficient blood, but abstract little, so that the strength may feel the evacuation

but may not be shaken thereby; for even though the blood be thick, bilious, coagulated, and black as the lees of oil, yet still it is the seat and the pabulum of Nature. If, then, you abstract more than enough, Nature, by the loss of nourishment, is ejected from her seat. But if the patient has much blood, for the most part in such cases it is not much vitiated, but still we must open a vein, and not abstract all the blood required the same day, but after an interval, or, if the whole is taken the same day, the strength will indicate the amount. During the interval, the patient is to be allowed a fuller diet than usual, in order to prepare him for enduring the evacuation; for we must assist the stomach, it being in a state of disease, and distress from the black bile lodging there. Wherefore, having kept the patient on a restricted diet for one day previously, we must give black hellebore to the amount of two drams with honeyed-water, for it evacuates black bile. And likewise the capillary leaves of Attic thyme, for it also evacuates black bile. But it is best to mix them together, and give a part of each, to the amount of two drams altogether. After the purging we are to administer the bath, and give a little wine and any other seasoner in the food; for purging fatigues the powers of the stomach. We are, then, to come down to the middle parts, and having first relaxed by cataplasms and bathing, we are to apply a cupping-instrument over the liver and stomach, or the mouth of it; for this evacuation is much more seasonable than venesection. We are also to apply it to the back between the scapulæ, for to this place the stomach is adjacent. Then again we are to recruit; and if the strength be restored by the regimen, we are to shave the head, and afterwards apply the cupping-instrument to it, for the primary and greatest cause of the disease is in the nerves. But neither are the senses free from injury, for hence are their departure and commencement. Wherefore these also are changed, by participating in the affection. Some, like-

wise, from alienation of the senses have perverted feelings. It is necessary, then, especially to cure the stomach as being disordered of itself, and from black bile being lodged in it. Wherefore we must give to drink continuously of the juice of wormwood from a small amount to a cupful (*cyathus*), for it prevents the formation of bile. Aloe also is a good thing, for it brings down the bile into the lower gut. If, then, the disease be of recent origin, and the patient be not much changed, he will require no other treatment in these circumstances. There is a necessity, however, for the remaining part of the regimen to the restoration of the habits, and the complete purification of the affection, and the strengthening of the powers, so that the diseases may not relapse. I will explain afterwards the course of life during convalescence.

But if the disease, having yielded a little to these means, should be seen relapsing, there will be need of greater remedies. Let there, then, be no procrastination of time, but if the disease appear after suppression of the catamenial discharge in women, or the hemorrhoidal flux in men, we must stimulate the parts to throw off their accustomed evacuation. But if it is delayed and does not come, the blood having taken another direction, and if the disease progress rapidly, we must make evacuations, beginning from the ankles. And if you cannot get away from this place so much blood as you require, you must also open the vein at the elbow. And after pursuing the restorative process for three or four days, we are to give the purgative medicine, the hiera. Then we are to apply the cupping-instrument to the middle parts of the body, bringing it near to the liver, and do those things which speedily prove effectual; for melancholy does not yield to small remedies, and, if long continued, it remains fixed in a spot. And if the disease lodge in all parts of the body,—in the senses, the understanding, the blood, and the bile,—and if it seize on the nerves, and turn to an incurable

condition, it engenders in the system a progeny of other diseases,—spasms, mania, paralysis. And if they arise from melancholy, the newly-formed diseases are incurable. Wherefore we are to use hellebore for the cure of the ailment. But before the administration of the hellebore, we must train the stomach to vomiting, attenuate the humours, and render the whole system freely perspirable; emetics will accomplish these things sometimes those which are given with an empty stomach, and sometimes those which consist of radishes. I will describe the mode and materials of it; and I will also describe the species of hellebore and the modes of using it; and how we ought to judge of everything beforehand, and how to render assistance during the operation of the emetics. It cannot be doubted that by these means the disease has either been entirely removed or had intervals of several years. For generally melancholy is again engendered. But if it be firmly established, we are no longer to hesitate, but must have recourse to everything relating to the hellebore. It is impossible, indeed, to make all the sick well, for a physician would thus be superior to a god; but the physician can produce respite from pain, intervals in diseases, and render them latent. In such cases, the physician can either decline and deny his assistance, alleging as an excuse the incurable nature of the disease, or continue to the last to render his services. The hiera from aloe is to be given again and again; for this is the important medicine in melancholy, being the remedy for the stomach, the liver, and the purging of bile. But experience has proved, that the seed of mallow, to the amount of a dram, when taken in a drink with water answers excellently. But there are many other simple medicines which are useful, some in one case, and some in another.

After these sufferings, the patient is to be recruited. For, in certain cases, during the time of this treatment, the disease has been removed; but if the patient come to a renewal of his

flesh and of his strength, all traces of the disease become eradicated. For the strength of nature produces health, but her weakness, disease. Let the patient, then, proceed to the process of restoration by frequenting the natural hot baths; for the medicinal substances in them are beneficial, such as bitumen, or sulphur, or alum, and many others besides these which are possessed of remedial powers. For, after the parching heat of the disease, and the annoyance of the treatment, dilution is a good thing. Moreover, rare and soft flesh most readily throws off the disease; but in melancholy the flesh is dry and dense. An oily liniment, by gentle friction, with much oil containing . . . . . washed bread, with something sweet, as the Cretan must, and the Scybelitic from Pamphylia, or wine and honey which have been mixed up together for some time. Eggs, both cold and hot, which have been stripped of their shells. Of fleshes, such as are not fatty, and are detergent. Of swine, the feet and the parts about the head. Of fowls, the wings, which are not fatty. Of wild animals, hares, goats, and deer. Of autumnal fruits, whatever is excellent in its kind. When the stomach rejects the food, we must consider beforehand that what is taken be not vomited up. Wherefore, before giving food, we are to administer honeyed-water to the amount of half a cyathus, which, being drunk, is vomited up again for cleansing the stomach. For, in this way, the food remains in the stomach. Medicines which are purgative of the necessary discharges are—the fruit of the pine, of the nettle, and seeds of the *coccalus*,[1] and pepper; bitter almonds; and let honey give it consistence. But if you wish to dry, the best thing is myrrh, or the root of iris, the medicine from vipers, and that of Vestinus, of Mithridates, and

[1] Galen identifies the κόκκαλος of Hippocrates (*de vict. Acut.*) with κῶνος, or the fruit of the *pinus pinea*. Our author would seem to make them distinct substances. There being several species of the pine tribe, it is not always easy to distinguish them from one another.

many others. For the epithemes, the *materiel* of cataplasms, melilot and poppies, and the tear (gum?) of turpentine, and hyssop, and the oil of roses, or of vine-flowers; wax should give consistence to all these. Liniments of oil; gestation, promenades, and whatever promotes the reproduction of flesh, and the strength of the powers, and the restoration of nature to its pristine state of * * *

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CHAPTER VIII.

CURE OF PHTHISIS.

. . . . . as in a ship and in a calm. And if the patient have it fortunately at his command, gestation and living on the sea will be beneficial. For the sea-water contributes something desiccant to the ulcers. After the gestation, having rested, the patient is now to be anointed with fat oil. After the frictions . . . . . from a small dose gradually up to five or six heminæ, or even much more; or if not, as much as one can, for often this alone sufficeth in place of all food. For milk is pleasant to take, is easy to drink, gives solid nourishment, and is more familiar than any other food to one from a child. In colour it is pleasant to see: as a medicine it seems to lubricate the windpipe, to clean, as if with a feather, the bronchi, and to bring off phlegm, improve the breathing, and facilitate the discharges downwards. To ulcers it is a sweet medicine, and milder than anything else. If one, then, will only drink plenty of this, he will not stand in need of anything else. For it is a good thing that, in a disease, milk should prove both food and medicine. And, indeed, the races of men called *Galacto-*

phagi use no food from grain. But yet it is a very good thing to use porridge, pastry, washed groats of spelt (*alica*), and the other edibles prepared with milk. And if other food is required, let it be of the same nature, as the juice of ptisan, well-concocted and plain; but it is to be so seasoned as that it may become easy to swallow; or if anything be added as a seasoner, let it be something medicinal, as the hair (*capillary leaves*?) of lovage, penny-royal, mint, and a little of salts, vinegar, or honey. If the stomach suffer from dyspepsia, this is to be given; but if there be no such necessity, ptisan is of all things the best. One may also change the ptisan for alica, for this is less flatulent, and of easier digestion, and becomes detergent if, when used in the ptisan, the grain be bruised. When the sputa are unusually fluid, the bean cleanses the ulcers, but is flatulent. The pea and the *pisum ochrys*, in so far as they are less flatulent, are in the same degree inferior as cleansers of the ulcers. Forming a judgment, then, from present symptoms, select accordingly. Their condiments are to be such as described respecting the ptisan. Eggs from the fire, in a liquid state, but hot; they are best when newly laid, before the * * * * * *
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CHAPTER XIII.

CURE OF THE LIVER.

. . . in the liver the ulcer may be dangerous. But the most troublesome is a defluxion of pus on the stomach, when it makes the stomach its route in the course of being distributed upwards. For the food is the cause of life, but the stomach is

the leader in the process of nutrition, and it also sometimes conveys medicines to the internal parts. If, then, in addition to all the other evils, a difficulty of deglutition come on, the patient must speedily die of disease and famine. But the indications by which it is discovered in what direction the pus will be diverted are diversified. If it pass by the intestines, there are tormina, watery discharges from the bowels, phlegm, and bile; then clots of blood floating in a fluid, or a thin discharge like the washings of raw flesh. But, if it pass by the bladder, there is a weight in the kidneys and loins; at first, therefore, the evacuations are copious, and tinged with bile; then turbid, which do not deposit their sediment, nor get settled. In all cases the sediment should become white. But if it be determined upwards to the stomach, nausea, loss of appetite, vomitings of phlegm or of bile, deliquium, and vertigo supervene, until it burst.

This, then, is to be especially avoided, as being a bad course. But if the defluxion of pus be more violent, we must take every means, assisting the stomach by food, and medicines, and regimen, all in a mild way. We must administer the medicines for bursting the abscess; give to drink of the herb hyssop with honeyed-water, and the juice of the hair of horehound, and this with honeyed-water and the juice of the wormwood. These things must be given before food to dilute the fluids, to lubricate the parts, and facilitate the rupture of the abscesses. We are also to give the milk of an ass, which is soft, not bilious, nutritious, does not admit of being made into cheese, which is the perfection of milk. We should gratify the patient in regard to food and drink. And we are even to give things inferior to other more beneficial articles (for we thereby afford a passage to the fluid which occasions nausea and loathing of food, and many are hurt by the transit of the pus), lest they should come to loathe their food. And if they should take anything, they readily

vomit. It is necessary, also, in the other defluxions, to have especial care of the stomach, for it is the passage to all sorts of medicine. It is necessary to keep in mind the liver, which is the root of the ulcerations.[1] But if the defluxion be to the bladder, we are to promote it by diuretics, as the root of asarabacca, valerian, maiden-hair, spignel, in drinks; for these things are to be given to drink in honeyed-water. The compound medicine of Vestinus is also very good, and that from alkekengi, and such others as from trial have acquired reputation. But if you determine to draw off the discharge by the bowels, you can do this with milk, especially that of the ass, or otherwise of the goat or sheep. Give, also, juices of a lubricating nature and detergent, as the juice of ptisan; condiments, as pepper, ginger, and lovage. In a word, with regard to every method of diet in any case of abscess tending to rupture, the food should consist of things having wholesome juices, of savoury things, things of easy digestion, either juices, or the gruels with milk, starch, pastry with milk * * *
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CHAPTER XIV.

CURE OF THE SPLEEN.

RESOLUTION of scirrhus of the spleen is not easy to accomplish. But if the diseases engendered by it come on, as dropsy and cachexia, the ailment tends to an incurable condition . . . . . the physician to cure the scirrhus; we must try then to avert it when it is coming on, and to remove it when just commencing; and attend to the inflammations, and if the

[1] See the note on the text. The sense would be evidently much improved by reading "blood-vessels" in place of "ulcerations."

scirrhus be the substitute . . . . . are brought by suppuration . . . . . the abscess. For these, if the inflammation . . . . . we are to use the remedies described by me among the acute diseases. But if, while you are doing everything, the scirrhus remain in an inflammatory state, you must use also the means resembling fire to soften the hardness; lotions of vinegar, oil, and honey; but, instead of wool, use compresses of linen; add to them, in powder, nut-ben sifted; and to the most emollient cataplasms * * * *
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OF

ARETÆUS, THE CAPPADOCIAN,

ON THE

THERAPEUTICS OF CHRONIC DISEASES

BOOK II.

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OF

ARETÆUS, THE CAPPADOCIAN,

ON THE

THERAPEUTICS OF CHRONIC DISEASES

BOOK II.

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CHAPTER II.

CURE OF DIABETES.

THE affection of diabetes is a species of dropsy, both in cause and in condition, differing only in the place by which the humour runs. For, indeed, in ascites the receptacle is the peritonæum, and it has no outlet, but remains there and accumulates. But in diabetes, the flow of the humour from the affected part and the melting are the same, but the defluxion is determined to the kidneys and bladder; and in dropsical cases this is the outlet when the disease takes a favourable turn; and it is good when it proves a solution of the cause, and not merely a lightening of the burden. In the latter disease the thirst is greater; for the fluid running off dries the body.

But the remedies for the stoppage of the melting are the same as those for dropsy. For the thirst there is need of a powerful remedy, for in kind it is the greatest of all sufferings; and when a fluid is drunk, it stimulates the discharge of urine; and sometimes as it flows off it melts and carries away with it the particles of the body. Medicines, then, which cure thirst are required, for the thirst is great with an insatiable desire of drink, so that no amount of fluid would be sufficient to cure the thirst. We must, therefore, by all means strengthen the stomach, which is the fountain of the thirst. When, therefore, you have purged with the hiera, use as epithemes the nard, mastich, dates, and raw quinces; the juice of these with nard and rose-oil is very good for lotions; their pulp, with mastich and dates, form a cataplasm. And the mixture of these with wax and the nard ointment is good; or the juice of acacia and of hypocistis, both for lotions and cataplasms.

But the water used as drink is to be boiled with autumn fruit. The food is to be milk, and with it the cereals, starch, groats of spelt (*alica*), gruels. Astringent wines to give tone to the stomach, and these but little diluted, in order to dissipate and clear away the other humours; for thirst is engendered by saltish things. But wine, which is at the same time astringent and cooling, proves beneficial by inducing a change and good temperament; for to impart strength, sweet wine is like blood, which also it forms. The compound medicines are the same, as that from vipers, the Mithridate, that from autumn fruit, and the others which are useful in dropsy. But the whole regimen and course of life is the same.

CHAPTER III.

CURE OF CALCULUS AND ULCERATION OF THE KIDNEYS.

WHATEVER relates to inflammation, hemorrhage, and such other affections about the kidneys as quickly prove fatal, has been treated of under the Acute Diseases. But regarding ulceration thereof, and the formation of stones, and the many other affections which accompany old persons until death, I am now especially to treat, mostly in order to effect their cure; but, if not, to show how they may be alleviated.

Wherefore, then, it is impossible to eradicate the disposition to form stones. It were easier to render the uterus unfruitful, than to destroy the tendency to engender stones in kidneys wherein it is already formed. We must strive, then, to facilitate the passage of them. If, therefore, the calculi be fixed in a place, I will tell what the remedies are which facilitate their passage; for they are attended with great pain, and sometimes patients die with tormina, volvulus of the colon, and retention of urine; for the kidneys and colon are adjacent to one another. Wherefore if there be a stoppage of the stones, and, along with it, retention of urine and tormina, we are to open the vein at the ankle, on the same side as the kidney affected; for the flow of blood from the kidneys relieves the constriction of the calculi, for inflammation detains them by binding all the parts; and an evacuation of the vessels produces resolution of the inflammation. We are also to bathe the loins where the region of the kidneys is placed. Let the oil which is used either be old, or if recent, let rue be boiled in it. The hair of dill is also diuretic, and rosemary, and marjoram. With these you are to bathe the parts as if with plain water; for mere inunction is a small affair. But you are also to foment with these things,

by means of the bladders of cattle filled with the oil of camomile. The materials of the cataplasms along with meal are to be the same. Dry-cupping also has sometimes removed the stoppage of the stones; but in the case of inflammation, it is best to have recourse to scarifications. If, when you have done these things, the calculi still remain fixed, you must place the patient in a bath of oil: for this at once fulfils every indication, it relaxes by its heat, in so far lubricates; while its acrimony stimulates to a desire of making water. These are the means which contribute to the expulsion of calculi. The patient is to take drinks prepared from the roots of certain simple medicines, as valerian, spignel, and asarabacca; and herbs, the *prionitis*, parsley, and water-parsnip: and of compounds such ointments as contain nard, cassia, myrrh, cinnamon * * * * * * * * * for the cicatrization mustard, and eschars produced by fire, and epithemes as formerly described by me. A regulated diet, unction with oil, sailing and living on the sea,—all these things are remedies for affections of the kidneys.

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CHAPTER V.

CURE OF GONORRHŒA.

From the unseemly nature of the affection, and from the danger attending the colliquative wasting, and in consideration of the want of it for the propagation of the species, we must not be slow to stop a flow of semen, as being the cause of all sorts of evil. In the first place, therefore, we are to treat it like a common defluxion, by astringents applied to the parts about the bladder and the seat of the flux, and with refri-

gerants to the loins, groin, genital parts, and testicles, so that the semen may not flow copiously; and then again, apply calefacients to the whole system, so as to dry up the passages; this is to be done by styptics and lotions; wool then from the sheep with its sordes, and for oil, the rose ointment, or that from vine flowers, with a light-coloured and fragrant wine; but, gradually warming, by means of common oil, and melilot boiled with it, and marjoram, and rosemary or flea-bane; and a very excellent thing is the hair of dill, and still more, the rue. Use these for the cataplasms, with the meal of barley and vetches, and of hedge-mustard seed, and natron; but honey is to be added, so as to make all combine and mix together. Such also are the cataplasms which redden, and raise pustules, and thereby produce derivation of the flux, and warm the parts. Such is the Green plaster, and that from the fruit of the bay. Frequent draughts too are to be given, prepared from castor and winter cherry,[1] to the amount of one dram, and the decoction of mint; of compounds, that from the two peppers, that of Symphon, that of Philo, the liquid medicine from the wild creature the skink, that of Vestinus, that from the reptiles the vipers. Every attention is to be paid to diet, and he is to be permitted and encouraged to take gymnastics, promenades, and gestation; for these things impart warmth to the constitution, which is needed in this affection. And if the patient be temperate as to venereal matters, and take the cold bath, it may be hoped that he will quickly acquire his virility.

[1] *Physalis alkekengi.* See under στρύχνος, in Appendix to the Edinburgh Greek Lexicon.

CHAPTER VI.

CURE OF STOMACHICS.

In the other affections, after the treatment, the diet contributes to the strength and force of the body, by good digestion; but in stomachics alone it is at fault.[1] How it should be, I will now declare. For gestation, promenades, gymnastics, the exercise of the voice, and food of easy digestion, are sufficient to counteract the vitiated appetite of the stomach; but it is impossible that these things could remove protracted indigestion, and convert the emaciated condition of the body to *embonpoint*. But in these cases, much more than usual, the patients should be indulged, and everything done towards them liberally, the physician gratifying their appetites whenever the objects of them are not very prejudicial; for this is the best course, provided they have no desire of those things which would do them much good. Medicines are to be given in the liquid form—decoctions, as of wormwood; and nard ointment and the Theriac, and the fruit of stone-parsley, and of ginger, and of pepper, and of hartwort;[2] these things are of a digestive nature. And an epitheme is to be applied to the breast for the purpose of astringency, containing nard, mastich, aloe, the acacias, and the juice of quinces, and the pulps of the apples bruised with dates, so as to form an astringent epitheme. Also such other things as have been enumerated by me under diabetes, for the cure of the thirst. For the same causes produce thirst in them, and yet in stomachics the tone of the stomach is not inclined to thirst.

[1] Although Ermerins thinks otherwise, I must say I agree with Wigan, that something is wanting near the beginning of this chapter.

[2] *Tordyllium officinale.*

CHAPTER VII.

CURE OF CŒLIACS.

If the stomach be irretentive of the food, and if it pass through undigested, unchanged and crude, so that nothing ascends into the body, we call such persons *cœliacs;* being connected with refrigeration of the innate heat which performs digestion, along with atony of the faculty of distribution.

In the first place then, the stomach is to be relieved from its sufferings by rest and abstinence from food, for in this way the natural powers are restored. And if there also be a feeling of fulness in the stomach, we are to administer emetics, in the fasting state, with water or honeyed-water; and the abdomen is to be enveloped and bathed, for the purpose of astringency, with unwashed wool from the sheep, with oily things, as the *unguentum rosaceum*, *œnanthemum*, and *melinum*, or what is best, with that from the lentisk, with hypocistis and the unripe grape.[1] But, along with these, cataplasms, hot to the touch, but astringent in powers. And if there be distension or inflammation anywhere about the liver or mouth of the stomach, we are to apply the cupping-instrument, and scarify; and there are cases in which this alone is sufficient. But when, by means of cerates, the wounds have cicatrised and ended in hardness, we are to apply leeches to it, then digestive epithemes, such as that from seeds, if you possess the root of the chamæleon. The best thing here is the fruit of the bay, and the Malagma by name the Green, and mine—the Mystery. For these soften, irritate, rouse heat, discuss flatulence of the bowels, of which there is need for the sake of astringency. But likewise mustard, lemnestis, euphorbium, and all such

[1] For all these compositions, see Paulus Ægineta, t. iii. pp. 589–599, Syd. Soc. Edit.

prevent refrigeration indeed, and procure resuscitation of the heat. Such medicines also the patient must drink for astringency. In the first place, there is need . . . . . the juice of plaintain with water made astringent by myrtles or quinces. The stone of an unripe grape is also a very good thing, and wines of a very astringent character. Then the medicines which warm the bowels, namely such potions as are made with ginger, and pepper, and the fruit of the wild parsley which is found among rocks, and the very digestive medicine made from the reptiles the vipers. But if it does not yield at all or slightly to these means, use emetics from radishes; and if you will put into them the root of the white hellebore, for a single night, the purging will thus become very strong, for purging away and removing the cold humours and for kindling up the heat.

And likewise the diet and manner of life should be moderate. Sleep by night, by day walks, vociferation, gestation among myrtles, bays, or thyme; for the exhalation and respiration of such things prove a digestive remedy. Gymnastics, friction, chironomy, exercises of the chest and abdomen by throwing the *halteres*. Propomata; for bread alone contributes little towards strength. After these, rubefacients, walking *

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CHAPTER XII.

CURE OF ARTHRITIS AND ISCHIATIC DISEASES.

. . . . . from food and radishes frequently. Then to have recourse to the hellebore. The diet after these the same as

in the other affections, and after the diet, anointing with oil and the cold sea-bath. These in an especial manner are the common remedies in all arthritic diseases, for in gouty cases hellebore is the great remedy, yet only in the first attacks of the affection. But if it has subsisted for a long time already, and also if it appear to have been transmitted from the patient's forefathers, the disease sticks to him until death. But for the paroxysms in the joints, we are to do this: let unscoured wool from the sheep be applied; bathe with rose-oil and wine; and in certain case sponging with oxycrate has done good. Then as a cataplasm, bread with the cooling parts of gourd and pompion, and simple cucumber, and the herb plantain and rose leaves. And the *sideritis*[1] mitigates pain, along with bread, also lichen, and the root of comfrey, and the herb cinque-foil, and the species of horehound having narrow leaves: of this the decoction makes a fomentation which allays pain, and it forms a cataplasm with crumbs of bread or barley-meal. And the part of citrons which is not fit for food, is excellent with toasted barley-meal. Dried figs and almonds with some of the flours. These form the *materiel* for refrigeration; and, indeed, this is sometimes beneficial to one, and sometimes to another. In certain cases calefacients are beneficial, and the same is sometimes useful to another. It is said that the following application is powerfully anodyne; let a goat feed on the herb iris, and when it is filled therewith, having waited until the food it has taken be digested in the stomach, let the goat be slaughtered, and bury the feet in fæces within the belly. The medicines for the disease are innumerable; for the calamity renders the patients themselves expert druggists. But the medicines of the physicians will be described in works devoted to these things.

[1] *Sideritis scordioides.*

CHAPTER XIII.

CURE OF ELEPHAS.

THE remedies ought to be greater than the diseases, for the relief of them. But what method of cure could be able to overcome such a malady as elephas? For the illness does not attack one part or viscus, nor prevail only internally or externally, but inwardly it possesses the whole person, and outwardly, covers the whole surface—a spectacle unseemly and dreadful to behold! for it is the semblance of the wild animal. And, moreover, there is a danger in living or associating with it no less than with the plague, for the infection is thereby communicated by the respiration. Wherefore what sufficient remedy for it shall we find in medicine? But yet it is proper to apply every medicine and method of diet, — even iron and fire, — and these, indeed, if you apply to a recent disease there is hope of a cure. But if fully developed, and if it has firmly established itself in the inward parts, and, moreover, has attacked the face, the patient is in a hopeless condition.

Wherefore we are to open the veins at the elbow, and on both sides; and also those at the ankles, but not the same day, for an interval is better both in order to procure a greater flow of blood, and for the resuscitation of the strength; for it is necessary to evacuate the blood frequently and copiously, as being the nutriment of the disease, but the good portion of it which is the natural nourishment is small. Wherefore while abstracting the vitiated portion, consisting of melted matters, we must form an estimate of the suitable part mixed up with it, until the disease has given way from want of pabulum; for the new part being incorporated with the body, in the course of a long time, obliterates the old. Then we are to

give the hiera in a potion not once only, but let everything be done several times after recovery and recurrence. And let the other medicinal purgation by the food be practised; and let the treatment be that which I have described under Ischiatic disease, and let the patient drink undivided milk—and that in great quantity—for opening the bowels. Let it receive the fifth part of water, so that the whole of the milk may pass through. They are quickly to be treated with emetics, at first those given when fasting, next, those after food, then those by radishes. Let all things be done frequently and continuously; administering the hellebore at all seasons, but especially in spring and autumn, giving it every alternate day, and again next year. And if the disease has acquired strength, we must give whatever liquid medicines any one has had experience of; for it is a good thing to administer medicines frequently as a remedy. And I will now describe those with which I am acquainted. Mix one cyathus of cedria[1] and two of brassica, and give. Another: Of the juice of sideritis,[2] of trefoil one cyathus, of wine and honey two cyathi. Another: Of the shavings of an elephant's tooth one dram with wine, to the amount of two cyathi. But likewise the flesh of the wild reptiles, the vipers, formed into pastils,[3] are taken in a draught. From their heads and tail we must cut off to the extent of four fingers' breadth, and boil the remainder to the separation of the back-bones; and having formed the flesh into pastils, they are to be cooled in the shade; and these are to be given in a draught in like manner as the squill. The vipers, too, are to be used as a seasoner of food at supper, and are to be prepared as fishes. But if the compound medicine from vipers be at hand, it is to

[1] Probably *gum vernix*. See Paulus Ægineta, t. iii. p. 452.

[2] Probably the *sideritis scordioides L.* See Appendix to Dunbar's Lexicon *in voce*.

[3] Or Troches. See Paulus Ægineta t. iii. p. 535.

be drunk in preference to all others, for it contains together the virtues of all the others, so to cleanse the body and smooth down its asperities. There are many other medicines . . . . . of the Celts, which are men called Gauls, those alkaline substances made into balls, with which they cleanse their clothes, called soap, with which it is a very excellent thing to cleanse the body in the bath. And purslain and houseleek with vinegar, and also the decoction of the roots of dock with the sulphur vivum proves an excellent detergent. The compound medicine from levigated alcyonium,[4] natron, the burnt lees of wine, alum, sulphur vivum, costus, iris, and pepper, these things are all to be mixed together in each case according to the power, but in proportionate quantities, and this compound is to be sprinkled on the body and rubbed in. For the callous protuberances of the face, we are to rub in the ashes of vine branches, mixed up with the suet of some wild animal, as the lion, the panther, the bear; or if these are not at hand, of the barnacle goose;[5] for like in the unlike, as the ape to man, is most excellent. Also the ammoniac perfume with vinegar and the juice of plantain, or of knot-grass, and hypocistis and lycium.[6] But if the flesh be in a livid state, scarifications are to be previously made for the evacuation of the humours. But if you wish to soothe the parts excoriated by the acrid defluxions, the decoction of fenugreek, or the juice of ptisan, will form an excellent detergent application; also the oil of roses or of lentisk. Con-

[4] A marine zoophyte. See Appendix to the Edinburgh Greek Lexicon, and Paulus Ægineta, tom. iii., Syd. Soc. Ed.

[5] See Appendix to the Edinburgh Greek Lexicon in *νῆσσα*: also Aristot. H. N. viii. 5, and Ælian. N. A. v. 30. The remark which follows turns on this point, that the bird in question called the *χηναλώπηξ*, is to quadrupeds what the ape is to man. See the ingenious observations of Petit.

[6] An electuary from the *Berberis lycium*. See Paulus Ægineta, *in voce*. It has been re-introduced lately from India in Ophthalmic practice.

tinued baths are appropriate for humectating the body, and for dispelling the depraved humours.

The food should be pure, wholesome, of easy digestion, and plain; and the regimen every way well adjusted, as regards sleeping, walking, and places of residence. As to exercises, running, tumbling, and the exercise with the leather-bag;[7] all these with well-regulated intensity, but not so as to induce lassitude. Let vociferation also be produced, as being a seasonable exercise of the breath (*pneuma*). The clothing should be clean, not only to gratify the sight, but because filthy things irritate the skin. While fasting, the patients are to drink the wine of wormwood. Barley-bread is a very excellent thing, and a sausage in due season, and a little of mallows or cabbage half-boiled, with soup of cumin. For supper, the root of parsnip and granulated spelt (*alica*), with wine and old honey adapted for the mixing; and such marine articles as loosen the bowels—the soups of limpets, oysters, sea-urchins, and such fishes as inhabit rocky places. And of land animals, such as are wild, as the hare and the boar. Of winged animals, all sorts of partridges, wood-pigeons, domestic-pigeons, and the best which every district produces. Of fruits, those of summer; sweet wines are preferable to such as are strong. The natural hot-baths of a sulphureous nature, a protracted residence in the waters, and a sea-voyage.

Courses of Hellebore:—White hellebore is purgative of the upper intestines, but the black of the lower; and the white is not only emetic, but of all purgatives the most powerful, not from the quantity and variety of the excretion—for this cholera can accomplish—nor from the retching and violence attending the vomitings, for in this respect sea-sickness is preferable; but from a power and quality of no mean description, by which it restores the sick to health, even with little purging

[7] See Oribasius Med. Collect., vi. 33, and Paulus Ægineta, t.i. p. 24.

and small retching. But also of all chronic diseases when firmly rooted, if all other remedies fail, this is the only cure. For in power the white hellebore resembles fire; and whatever fire accomplishes by burning, still more does hellebore effect by penetrating internally—out of dyspnœa inducing freedom of breathing; out of paleness, good colour; and out of emaciation, plumpness of flesh.

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