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APETAIIOY KAPPAΔOKOY
TA ΣΩZOMENA.

THE EXTANT WORKS
OF
ARETÆUS, THE CAPPADOCIAN.

EDITED AND TRANSLATED BY
FRANCIS ADAMS, LL.D.

LONDON:
PRINTED FOR THE SYDENHAM SOCIETY.
M.DCCC.LVI.
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._
§ 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 nominabantur.” 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. Maecenas 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 Aretaeus 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. He himself has left it on record that besides the present work, he had written on Fevers, on Surgery, and Pharmacy.

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." The doctrine of the Pneuma, it is there stated, namely, of an

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 *skeuans* 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 ἐμφυτος* 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 Philosophy 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, *plurites.*
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 Designis Morb. Acut. iii. 3, p. 40 De curat. Morb. Acut. i. 1, p. 193
   " Diuturn. i. 16, p. 121 " " i. 1, p. 199
   " ii. 5, p. 144 " " ii. 2, p. 247
   " ii. 7, p. 150 " " ii. 4, p. 269
   " ii. 12, p. 169 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 efficaci," 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 nature.

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 reflections 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.

§ 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 Augsburg, 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, Fois, 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 Maltaire, 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—"suopericulo"—ejected hundreds of words from the text, on the un-
proved assumption, that they are interpolations which have crept into it from the Glossera.

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, VICICCCXXXVI; 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.

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 minutiae 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 ΚΑΙ ΠΑΘΟΚΟΥ**

**ΠΕΡΙ**

**ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΟΞΕΩΝ ΠΑΘΩΝ,**

**ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.**

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**ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.**

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* * ἀμβλύτητες, ὀλυγοί, πενόντων βάρεα, φλεβῶν ἐν τῷ τραχύλῳ πληρώσις καὶ διατάσις, ναυτία τε πολλὴ μὲν ἐπὶ σιτίους, οὐχ ἤκιστα δὲ καὶ ἐπὶ ἀσιτίης καὶ βληχρῆ· καὶ φλέγμα ἐμείται συχνὸν ἀποσιτίη καὶ ἀπεψή ἐπὶ σμικρῶς ἐδέσμασιν φυσώδεις, ἐπηρμένοι ὑποχόνδρια. τάδε μὲν οὖν δυνηκέα.

In all the former editions, instead of τε πολλῇ, we read τά πολλά; and, with the exception of that of Dr. Ermerins, all have καί before βληχρῆ. The Latin translation of this clause by Wigan, Kühn, and Ermerins, is this: "Nausea praecipue quidem post cibum, sed quae per abstinentiam quoque lentō continuat," which is evidently very loose and vague. That of Crassus is far more strict and accurate: "Nausea frequentius quidem e cibis, non minus tamen et ab inedia pusilla quaedam nauseae 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 πολλῇ in the one case, and βληχρῇ in the other, is most suitable to the sense. That the repetition of καί 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.
"Hv dè πλησίον ἤδη;  hồ τοῦ παροξυσμοῦ, κύκλῳ μαρμαρα-ρυγαὶ πρὸ τῆς ὁψίος πορφυρῶν ὁ μελάνων, ὁ πάντων ὁμοῦ συμμεμιγμένων, ὡς δοκεῖν τὴν ἐν οὐρανῷ τετανύσθαι Ἰριν. ἢχοι ὅτων, βαρυνομὴ ὀργίλαι, πικρόχολοι παράλογοι; κατέπεσαν γοῦν τινες ὑπὸ προφάσιος, εὖ ἀθυμίας· μετεξέτεροι δὲ βευματι ποταμοῦ ἀτενὲς ἔνιδοντες, ἢ τροχὸ δίνεμένω, ἢ βέμβικι ἐλισσομένη ἄλλοτε δὲ ἀφφησις βαρεῶν ὁσμῶν κατέβαλε, ὡςπερ γαγάτου λίθου. τούσδε μὲν ὁδὲν ἐν τῇ κεφαλῇ τὸ κακὸν ἑστηρίχθη τε, καὶ ἐντεύθεν πημανθὲν ἀρχέται· μετεξέτεροι δὲ καὶ ἀπὸ τῶν πορρωτέρω τῆς κεφαλῆς νεύρων, ὡς ἡμᾶς ξυμπαθέα τῇ ἄρχῃ γίγνεται. δάκτυλοι γοῦν μεγαλοὶ χειρῶν ἢ ποδῶν ξυνέκουνται, καὶ πόνος καὶ νάρκη καὶ τρόμος ἐπεται, καὶ ἐς κεφαλὴν τουτέων ἢ ὀρμὴ ἤκεν. ἢν ἔρτον τὸ κακὸν εἰς τῆς κεφαλῆς ἰκηταί, πάταγος τουτε- οισι γίγνεται ὡς ἀπὸ πληγῆς ἢ ξύλου, ἢ λίθου. καὶ ἐξαναστάντες ἐκδιηγεῖνται, ὡς ὑπὸ τευ ἐξ ἐπιβουλῆς παταχθέντες. ἦδε μέντοι ἀπάτη γίγνεται ὁκόσοισι τὸδε πρῶτον τὸ κακὸν ξύνεπεσε  ὁδὲ ἢξυνῆθε τὸ πάθος, ἢν ἐπὶ μὲν ἢ νοῦσος, ἢς δάκτυλον δὲ ἤδη ἀφίκηται, ἢ ἀπὸ τευ ἀρξηται, ξυνίθεας

2 The common reading in the MSS. is ἡδος, which is evidently inadmissible. Yet, in his Commentary, suggests that the true reading is ἵδος ἵδος. Wigan also prefers πλησιον εὐν ἵδος. Ermerins accordingly reads πλησιον ὑν ἵδος. 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 ἢδη on the authority of many parallel passages, as for example—πλησιον δὲ ἢδη τοῦ φρενίζων ὄντες, Galen, de loc. affect. iii.; ἴνστάντος δὲ ἢδη τοῦ συμπτώματος, P. Λεγ. iii. 5, in the chapter on epilepsy. Ermerins very properly restores it, in another passage of our author, where ἢδη had been substituted for it (Sympt. diut. morb. i. 9). Indeed ἢδη, 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—ἡδη ἵδος. 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 ἵδος is admitted: "Quam vero accessio appropinquat."
The common reading in the MSS. is καὶ ἐς τὴν ἱμέρην σημασίαν ὑπόστασε. In the margin of the edition of Henisch we find ἱμέρην, which is adopted by Wigan. Ermerins transposes τὴν from before ἱμέρην, as above.

4 Dr. Ermerins, on pure conjecture, substitutes ἐνυγμῆνα, as I think unnecessarily. "Ἀνιμήνα may be interpreted literally, "inclining," i.e. "drawn upwards." See Poes Ἐκ Ηπποκατ., under ἱμέρην. Would not ἁνιμήνα be a suitable reading? I have translated the passage accordingly.

3 The common reading in the MSS. is καὶ ἐς τὴν ἱμέρην σημασίαν ὑπόστασε. In the margin of the edition of Henisch we find ἱμέρην, which is adopted by Wigan. Ermerins transposes τὴν from before ἱμέρην, as above.
χείλεα, κατε μὲν ἀμφότεροι ὡς ὀξύ μεμυκότα, ἀλλοτε δὲ ἐς τὰ πλάγια ἀντηγμένα, εὔτε τοὺσ ὀδοὺσι περιτείνεται, τοὺσ μειδιώσι ὀμοιῶς.

Ἐν αὖξῃ δὲ τοῦ κακοῦ καὶ πελεδοντῆς τοῦ προσώπου προσαγίγνεται, ἀγγελον τῶν ἐν τῷ αὐχένι διάτασις, ὡς ἐν πυγῇ ἀφωνίᾳ, ἀναστησίᾳ, καὶ εἰ μέγα ἐμβοήθεις μυγμὸς δὲ καὶ στεναγμὸς ἢ φωνῆ, καὶ ἡ ἀναπνοὴ πνεῦς, ὡς ἀπαγχομένῳ σφυγμοὶ σφόδροι καὶ τάχεις, καὶ σμικροὶ ἐν τῇσ ἀρχῇ μηγάλου δὲ καὶ βραδεῖς καὶ νωβροὶ ἐπὶ τῷ τελεί, ἀτακτοὶ δὲ ἐς τὸ ξύνολον αἰδοίον ξύντασις. τάδε μὲν οὖν ἐς τέλος τῆς σμασάσης πᾶς χρωστι.

Ἡν δὲ ἐς ἀφέσειν ἀφικνέωνται τοῦ κακοῦ, οὐδὰ αὐτόματα, κολίης περίπλυσις· μετεξετέρουσι δὲ καὶ γονῆς ἀπόκρισις τῇ θλῖψι καὶ πιέσι τῶν αγγελῶν, ἡ γαργαλισμῷ τοῦ πόνου, καὶ ἑγρασίης προκλῆσι. γίγνονται γὰρ ἐν νεύρουσι πόνοι καὶ τούσδε. στόμα δίνγρον, φλέγμα πολλόν, παχῦ καὶ ψυχρῶν, καὶ εἰ ἔλκους αὐτὸ, ἐπὶ μᾶλλον ἄν πλῆθος αὐτέων μηρύσαιο. ἦν δὲ χρόνῳ μακρῷ καὶ πόνῳ πολλῷ βρασθῆ μὲν τὰ ἐνδόν τοῦ θώρηκος, πνεῦμα δὲ ἐγκατειρχθὲν τὰ πάντα σεῖσθε, σπασσὸς δὲ καὶ τάραχος τῶν αὐτέων ἐη, κλύδων δὲ ὕγρων ἀναπλέξε ἐς τὰς διαπονας, στόμα καὶ μῦνα, σὺν ὕγρῳ δὲ τὸ πνεῦμα, ἄνεσις δὴ τῆς πρόσθεν πνίξιος ἀπάντων ἐνεκε. ἀφρὸν δὲ ἀποπτύουσι ὄσσερ ἐπὶ τούτου μεγάλους πνεύμασι ἢ θάλασσα τὴν ἄχην τε ἐυτε καὶ ἐξεισισται δήθεν ὡς τελευησαντος τοῦ κακοῦ· ἐπὶ δὲ τῇ ἀποπαύσι νωβροὶ τὰ μέλεα τὰ πρότα, καρποβρικοί, διαλευκοῦ τό, πάρετοι, ωχροι, δύσθυμοι, κατηφέες, καμάτω καὶ αἰσχίνη τοῦ δεινοῦ.

5 The common reading before Ermerins was καὶ ἦ πτιξ. I have cheerfully adopted, also, his emendation of νυγμός into μυγμός, as suggested by Petit; and only wonder that neither of them refers to the Eumcnides of Εschylus (l. 116) as an authority for this meaning of the term.

6 Homer, Iliad, iv. 421, et seq.
Κεφ. τ'. Περὶ Τετάνου.

Σπασμοὶ οἱ τέτανοι, κάρτα μὲν ἐπὶ τοῦ οὐ, ὅξυτατοι δὲ κτείναι, ἀτὰρ οὐδεὶς ῥήματον λαβήναι· μοῦν τῶν ἐν γνάθουσι καὶ τενόντων τάδε πάθεια· ἔννοιδοι δὲ τὸ κακὸν εἰς τὸ πάντα ἄπαντα γὰρ ἐμπαθεῖα τῆς ἀρχῆς γίγνεται· ἰδέαι δὲ τῆς ἐνυφλῆς ἑαυτὶ τρεῖς· ἐς εὐθὺ, ἐς τὸ κατόπτιν, ἐς τοῦμπροσθεν. ἐς εὐθὺ μὲν ὁ τέτανος, εὔπτε ἀστράβης ἀνθρωπος καὶ ἀκαμηψ ἐνεταται· αἱ δὲ ἐς τοῦπίσω, ἢ ἐς τοῦμπροσθεν ἐνυφλάκας ἐν τῇ τάσι καὶ τῷ χωρίῳ ἠσχούσι τῆν ἐπίκλησιν. τὴν μὲν γὰρ κατόπτιν τοῦ νοσέοντος ἀνάκλησιν ὀπισθότονοι κάλεομεν, τῶν τῇ δε πεπονθὸτοι νεῦρων· ἐμπροσθότον δὲ, ἢ ἐς τοῦμπροσθεν καμπύλληται ἀνθρωπος ἐπὶ τοῦτο πρόσθεν νεῦροι τόνος γὰρ νεῦρον καὶ ἐντάσιος οὐνόμα.

Προφάστες δὲ τῶνδε μυρλαί. καὶ γὰρ ἐπί τρόματι φιλέουσι γέγνεσθαι ὑμένοις, ἢ μοῦν, ἢ νεῦρων νυγέντων, εὔπτε τὰ πολλὰ θυγγκοῦσιν, ἐπὶ τρόματι γὰρ σπασμὸς θανασιμον· σπάται δὲ καὶ ἐπὶ ἀμβλώματι ἡ γυνὴ, ἀτὰρ καὶ ἢδε οὐ μάλα περιγίγνεται. καὶ τευ πατάξαστος μεγάλως τὸν αὐχένα μετέξετορι στόνται. καὶ ψύξεις δὲ κάρτα ἤσχυρὴ γίγνεται αἰτίη. διὰ τὸδε χείμα μὲν μάλιστα πάντων τίκτει τάδε τὰ πάθεα, δεῦτερον δὲ ἢρ σὺν τῷ μετοπώρῳ, θέρος δὲ ἥκιστα, εἰ μὴ κατάρηξε τρόμας ἡ νοῦσων ἀλλοδαπῶν ἐπιδημίη γυναίκες δὲ ἀνδρῶν στῶνται μὲν μᾶλλον, ὅτι ψυχραὶ ἀτὰρ αἴδε περιγίγνονται μᾶλλον, ὅτι υγραί. ήλικίαι δὲ, παῖδες μὲν συνεχίσει, ἀλλ' οὖ μᾶλλον θυγγκουσί, ὅτι ξύνηθες καὶ οἰκεῖον πάθος· νέοι δὲ τοῦτον ἥσοσον πάσχουσι, μᾶλλον δὲ θυγγκουσί, άκμάζοντες ήκιστα· γεροντες δὲ πάντων μᾶλλον καὶ πάσχουσι καὶ θυγγκουσί. αἰτίη γὰρ ψύξεις καὶ ξηρότης

1 Hippocrat. Aph. v. 2.
γήραος, καὶ θανάτου ἤδε φύσις. 2 ἦν δὲ ἡ ψύξις ἐγι σύν ἕγραθε, οὐσίνεστεροι τε καὶ ὑσφάλεστεροι εἰς κίνδυνον οἱ σπασμοί.

Ξύνεστι μὲν αὐτέουσι, ἀθρόον μὲν εἰρήσθαι, ἀπασί πόνος καὶ ἐντασις τενόντων καὶ ῥάχεος, καὶ μνῶν τῶν ἐν γνάθοις καὶ θώρηκι, ἐρείδουσι γὰρ τὴν κάτω γέννην πρὸς τὴν ἄνω, ὡς μηδὲ μοχλοίσιν ἢ σφιννὶ διὰ ῥηδίως στήσαι δύνασθαι. ἂν δὲ καὶ βῆ ἀναγαγὼν τοὺς ὁδόντας ἐνστάξῃ τις ἕγραθε, οὐ καταστίνουσι, ἀλλ' ἐκχέουσι, ἢ ἐν τῷ στόματί ἐσχούσι, ἢ ἐς τὰς ῥίνας ἀνακόπτεται. ὅ τε ἐγ' ἵσθιμος συνερείδεται καὶ τὰ παρίσθμα σκληρὰ καὶ ἐντεταμένα ἐόντα οὐ πυμπύπτει εἰς τὴν ἔνθλυσιν τοῦ καταπνομένου. πρόσωπα ἐρυθρά, πεπωκυλέμα, ὅφθαλμοι μικροῦ δειν ἄπενεες, μόλις περιδινοῦμενοι, πνεῖς ἰαχυρή, ἀναπνοὴ κακὴ, χειρῶν καὶ σκελέων τάσις, μῦς παλλόμενοι, πρόσωπα ποικίλως διάστροφα, μῆλα καὶ χείλεα τρομώδεα, γένυς παλλομένη, ὁδόντων ἀραβις· ἐπ' ἄλλω δ' ἂν τινι καὶ τά ὅ τα, ἐγὼ δὲ ἐθηνύμην καὶ ἑθούμαζον. οὐρὰ ἐπισχόμενα μέχρι δυσουρής καρτερῆς, ἢ αὐτομάτως ἐκχεόμενα θλιβομένης τῆς κύστεος. τάδε μὲν οὖν ἕνων πάση ἰδέῃ σπασμοῖν.

Ἰδιὰ δὲ ἐκάστης, τετάμου μὲν ἢ ἐς εὖθυ ἀπότασις ὅλον ἀστραβής πάντη καὶ ἀκλινής, εὐθέα δὲ καὶ σκέλεα καὶ χεῖρες.

Ὀπισθότονος δὲ κατόπιν ἄγκυλλε τὸν ἄνθρωπον, ός τὴν κεφαλὴν ἀνακεκλασμένην μεσημβρύ τῶν ὅμοπλατέων κέεσθαι, βρόγχος ἐξέχει, γένυς τὰ πολλὰ διώσταται, σπάνιον δὲ εὕτε ἐνερείδει τῇ ἄνω, ῥοχμός ἢ ἀναπνοὴ, προπτετέεις κοιλήν καὶ θώρήκα. οὐρὸν τούτους μᾶλλον ἀκρατές. ἐπιγάστριον ἐπιτεταμένον καὶ, εἰ ἐπικρούοις, ἐνηχοῦν χεῖρες ἐν ἐκτάσι  

2 The common reading is θανάτου ἢ φύσις, to which Ermerins adds ἤδε, which I have substituted for ἢ, so as to produce a suitable reading with little violence to the text.
ν ὑπέρθεσθεν ἐλκονται, κυρτοὶ μὲν τὰ νότα, ἐπὶ ἵσων τοῖς μεταφρένοισι τῶν ἰσχίων ἐξοδευμένων ῥάχις ὅλη ἐς εὐθὺν ταύρης, κεφαλὴ ἐς θώρηκα συννενευκύα, γένος ἐπὶ τοὺς στέρνουσι πετηγνία, χεῖρες συννεισμέναι, σκέλεα ἐκτεσμέναι. τόνοι καρτεροὶ, φωνὴ ἀπάντων κλαυθμόδης, στενάξουσι δὲ μύξοντες βυθίον. ἢν μὲν οὖν τοῦ θώρηκος καὶ τῆς ἀναπνοῆς λάβηται τὸ κάκων, ἡμεῖς τοῦ ζῆν ἀπτήραγε ἄγαθον μὲν τὸ νοσέοντι ἐς τόνων καὶ διαστροφῆς καὶ αἰσχύνης ἀπαλλαγην, ἀλυπότερον δὲ καὶ τούς παρεύσι, κην υἱός, ἢ πατὴρ ἔη. ἢν δὲ ἐς τὸ ζῆν ἐτι διαρκέη, τῆς ἀναπνοῆς, εἰ καὶ κακῆς, συντελουμένης δ᾿ οὖν, ἢ το πρόσθεν οὐ τοξοῦται μόνον, ἀλλὰ καὶ σφαιροῦται, ὡς τὴν κεφαλὴν ἐπὶ τοὺς γούνας ἔχειν, καὶ τὰ σκέλεα καὶ τὰ νότα ἐς τὸ πρόσθεν κεκλάσθαι, ὡς δοκεῖσθο ἐς ἰγνύῃ κατὰ γόνι τοῦ ἀρθρον ἐξώσθαι.

Ἑξώνθρωπος ἢ συμφορή, καὶ ἀμεπτης μὲν ἢ ὅψις, ὰδυνηρὴ δὲ καὶ τῷ ὀρέοντι θεν ἀνήκεστον δὲ τῷ δεινόν ἀγνωσία δὲ υπὸ διαστροφῆς καὶ τοῖς φιλτάτοις ἀνθρώποις, εὐχὴ δὲ τοῖς παρεύσι ἐπὶ πρόσθεν οὐχ ὀσία, νῦν ἀγαθὴ γίγνεται, ἀπελθέμεναι τοῦ βίου τὸν κάμνοντα, ἐς ἀπαλλαγήν ξῖν τὸ ζῆν καὶ τῶν πόνων καὶ τῶν ἀτερπέων κακῶν. ἀτὰρ οὐδὲ ἢπτρός παρεῶν καὶ ὀρέων, οὔτε ἐς ξώθην, οὔτε ἐς ἀπανῆν, ἀτὰρ οὔτε ἐς μορφῆν ἐτι ἐπαρκέει. εἰ γὰρ καὶ ἐπευθύνα ἐθέλοι τὰ μέλη, ἥντα ἄν διατμῆξαι καὶ κατάξαι τὸν ἀνθρωπον. τοῖσι

3 The common reading, κακῶν τι, is obviously at fault. The present reading is adopted by Ermerins, only using ἱγνῦ in place of ἰγνῦ. Still there is something unsatisfactory in the text. ἱγνῦ and ἱγνῦ 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 Hennisch. It is also the reading of the Askew MS. The common reading is ἐκατ. Neither the one nor the other is quite satisfactory.
οὖν κεκρατημένοις οὐκέτι ἐγχειρεῖν ξυνάχθηται μοῦνον. ἢδε ἐστὶ τοῦ ὕπτροῦ μεγάλη ξυμφορή.

Κεφ. ζ’. Περὶ Συνάγχης.

Ἡ συνάγχη κάτοξι μέντοι πάθος ἀναπνοῆς γὰρ ἡ πίεσις. δύο δὲ τὰ εἴδεα· ἡ γὰρ τῶν ὀργάνων τῶν τῆς ἀναπνοῆς ἐστὶ φλεγμονή, ἡ μοῦνος τοῦ πνεύματος πάθος, ἐφ’ ὅντεν τὴν αἰτίην ἔσχοντος.

Ὀργάνων δὲ, παρισθήμιων, ἐπυγκλοσίδος, φαρυγγέθρου, κίνους, ἀκρης ἀρτηρίης· ἣν δὲ ἐπινέμηται ἡ φλεγμονή, καὶ γλώττης καὶ γνάθων τῶν εἴσω· εὕτε προβάλλουσι τῶν ὀδόντων τὴν γλάτταν ὑπερβολὴ μεγέθεος. πιμπλησὶ γὰρ τὴν χώρην τοῦ στόματος, καὶ τὸ περιττόν αὐτές ὑπὲρ τους ὀδόντας ἐκχεῖται. κυνάγχη τόδε καλέται, ἣτοι τῷ ἐννέχεϊ πάθει τῶν τῶν ἔως, ἢ τῷ ἐννήθει τῆς προβολῆς τῆς γλώσσης, καὶ ἐν ἕγειρή.

Τῷ ἑτέρῳ δὲ εἰδε τὰ ἑναντία ἔστετεν ἔμπρπνοις τῶν ὀργάνων, καὶ ἵσχυστης ἐπὶ μᾶλλον τῆς ἐκάστου φύσιος καὶ πνεύμα παρτερῆ, ὡς δοκεῖειν σφίζει αὐτέοις ἐς θώρηκα ἐς τὸ ἀφανὲς ἐγκεκρύφθαι τὴν φλεγμονὴν ἄμφι καρδίην καὶ πνεύμονα· συνάγχην τὴν καλέμοιν, ὅπον συνεύροντος ἔνδον καὶ ἁγχούσαν. ἐμοὶ δὲ δοκεῖει αὐτέου τοῦ πνεύματος μοῦνος τὸ κακὸν ἐμμεναι, τροπὴν πονηρὴν ἐς τὸ θερμότατον καὶ ξηρότατον τρεπομένου, ἀνευόν τοῦ σάρκατος τινος φλεγμονῆς. ἔστι δὲ ὅμως τὸ θωῦμα. καὶ γὰρ ἐν Χαρανίοισιν αἱ πνήμεις οὐ σωμάτων πάθει ὀξυτάτῳ γίγνονται, ἀλλὰ καὶ μιᾷ εἰσπνοῆς θνήσκουσι ὄνθρωποι, πρὶν τὸ σῶμα κακῶν τὶ παθεῖεν. ἀτὰρ καὶ ἀπὸ γλῶσσης κυνὸς εἰσπνεύσαντος μοῦνος ἐς τὴν ἀναπνοῆν, οὐτὶ μὴν ἐνδακόντος, λυσσὰ ὁ ἀνθρώπος. τούτωδε οὖν τῆς ἀναπνοῆς τὴν τροπὴν οὐκ ἀδύνατον γίγνεσθαι ἐνδοθεν ἐπεί καὶ ἀλλὰ μυρία τῶν ἐν ἀνθρώπω
τὴν αὐτὴν ἱδέην τοὺς ἐξοθεν αἰτίας ἱσχε. ἔχειν φθείροντε ἐξοθεν καὶ ἐξοθεν ἀτὰρ καὶ νοῦσοι φαρμάκους διήλθησαν ἱκελαί, καὶ ἀπὸ φαρμάκων ἐμέσου ὥστε πυρετῶν οὐκεκα. ὦθεν οὐδὲ ἀπεικός ἐν τῷ λοιμῷ τῷ ἐν Ἀθήνῃς μετεξετέρους δοκεείν εἰς τὰ φρέατα ἐν τῷ Πειραιαῖς ἤποι Πε- λοποννήσιον ἐμβεβλήθησαν φάρμακα. οὖ ἦρ γνώσεαν ἄνθρωποι τὸ ἐξόν τοῦ κακοῦ τοῦ λοιμώδους πρὸς τὰ δηλη- τίρια.

Ἐνεστὶ δὲ τοῦτι μὲν κυναγχικοῖς φλεγμονής παρασιμῶν, φαρμακεύθου, παντὸς τοῦ στόματος. ἦλώσαν προπετῆς ὑπὲρ τοὺς ὀδόντας καὶ τὰ χείλεα· συλλοχοῦ, φλέγμα παχύ- τατον, ἀπορρέον καὶ ψυχρὸν ἐρυθρὸ τὰ πρόσωπα, καὶ ἐπηρμένοι, ὀφθαλμοὶ εὔσχοντες, ἀναπετέες, ἐξερυθρὸν τὸ ποτὸν ἐς τὰς ρίνας ἀνακόπτεται πόνοι καρπερῶ, ἀλλὰ καὶ ὑπὸ τῆς πνεύμος συνδικόκομενοι ἀμαυροῦνται. θώρυξ καὶ καρ- δία φλέγεσαι· ποθή ψυχρὸν ἡρός· εἰσπνέουσι δὲ μικρὸν πάνω, ἐς τε καὶ ἀπεπνέκθησαν, ἐμφραγείσης τῆς ἐς τὸν θώρακα διόδου. ἐνίοισι δὲ ἐς πνεύμονα ἡ ξύνδοσις ῥηδίως· οἱ δὲ μεταστάσει θνήσκοντας πυρετοὶ νοθροὶ, μαλακοὶ, οὐδὲν ὀφελέοντες. εἰ δὲ τῷ ἐς ἀγαθὸν τρέποντο, ἀποστάσεις ὑγι- νονται ἐνθα καὶ ἐνθα παρ' οὐς ἔξω, ἡ ἐνδον ἐς τὰ παρίσθη- μα· κήν μὲν ἔνων νάρκη, μὴ κάρτα βραδέως, περιγιγνονται μὲν, ἔνων πόνο δὲ καὶ κινδύνος· ἦν δὲ τρισμένοι ἐς ἀπόστα- σιν ὄγκος μέξων ὑπογίγγηται, ἐς κορψῆν τῆς ἀποστάσιος ἀνισταμένης, ἀθρόου πνέονται. τάδε μὲν τὰ κυνάγχια εἰδε.
σασθαι τὸν ἵπτρον, οί δὲ καὶ ἑσκαλεσάμενοι οὐδὲν ὄνοματο. ἀπέθανον γάρ πρὶν ἢ τὸν ἵπτρον ἔπε τέχνη χρίσασθαι. ὁκόσος δὲ ἐς ἀγαθὸν τρέπεται, ἐπιφλεγμαίνει πάντα, ἐς ἄπερ ἐς τὸ ἔξω ἢ φλεγμονή ἐξοκεῖται, ὡς κυνάχχην ἀπὸ συνάγχχης γέγνεσθαι. ἀγαθὸν δὲ καὶ ἐν θώρηκι οἶδημα καρτερὸν, ἢ ἐρυσίπελας ἐμφανέως. καὶ ἴπτρος δὲ ἀγαθὸς ἢ σικύν εἰς τὸν θώρηκα τὸ κακὸν ἀνήγαγε, ἢ σίνηπι ἐς τὰ στέρνα καὶ ἐς τὰ παρὰ γράϑους μέρεα ἐπιθεὶς, ἐλκυσε ἔξω καὶ διέπνευσε μετεξετέρουσι δὲ ἐς μὲν βραχὺ τὸ κακὸν ὑπὸ τουτέων ἀπελάθη ἔξω, ἀπεταθὲν ἐδὲ ἄθροῶς ἐπαλινδρόμησε καὶ ἐπνίξε. ³

Προφάσεις δὲ μυρίαι, ψύξεις μᾶλλον, ἦθον ἐκκαύσεις, πληγαί, ὀστέων ἱχθύων διασάρανες ἐς τὰ παρίσθμα, ψυχροποσίαι, μέθαι, πλησίωναὶ, καὶ τὰ ἀπὸ τῆς ἀναπνοῆς κακὰ.

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

Τὸ ἀπὸ τῆς ὑπερόης ἐκκρεμέν σῶμα στερρῶν, μεσθῆ ς τῶν παρισθήμιων, κιῶν καὶ γαργαρεὼν καλέται. σταφυλί γάρ πάθεσι ἐστὶν ὀνόμα. νεύρον δὲ ἐςτὶ ἡ κιονίς τῆν φύσιν, ἀλλ’ ὑγρὸν ἐν γάρ ὑγρῷ κέεται χωρίς. ὡδὲ οὖν ὁ γαργαρεῶν πλεύνα πάσχει πάθεα. καὶ γάρ ἐπὶ φλεγμονή παχύνεται, ἵσος ὑπὸ τῆς βάσιος ἄχρι τοῦ πέρατος ἄκρου, ἐπιμήκης γιγνόμενος, καὶ ἐρύαθμα ἵσχει. κιῶν δὲ τούδε τοῦ πάθεος

1 I have followed Wigan and Ermerins in interchanging the places of σωίγχχη and κυνάχχη as they stood in all the MSS. I have also, like them, substituted ὁκόσος for ὁκόσον; and have added ἄπερ, 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 ἄπο-

³ The common reading is ιτάνηξ. The other word occurs in the Codex Philipp., and is no doubt the true reading.
Η ἐπικλησις. εἰ κατὰ πέρας μοῦνον στρογγυλεται, καὶ μεγέθει πελιδνός γήγεται, καὶ ύπομελανίζει, σταφυλὴ ἐπώνυμον τόδε τό πάθος. πάντα γὰρ ἤκελα αὐτῆ, καὶ σχῆμα, καὶ χρώμα, καὶ μέγεθος. τρίτον πάθος ἐστὶ ὡμένων, ἐνθα καὶ ἐνθα, οἴον τι λεπτα πλατέα, ἡ νυκτερίδων πτέρυγες ἐκφαινονται ἱμάντιον τόδε καλέται. ἤμασι γὰρ ἤκελαι αἱ τῶν ὡμένων εἰς πλάτος ἐξαπλώσεις. εἰ δὲ ἐς λεπτόν καὶ εὐμήκη ὡμένα τελευτᾷ κινῆς, οἴον τι οὐρίαχον κατὰ πέρας ἱσχοῦσα, κράσπεδον τὴν ἐπωνυμῆν ἱσχεί. γήγεται δὲ τόδε καὶ αὐτομάτως μὲν ἐκ ρέματος, ὄκωστερ καὶ ἑτερα. ἡτάρ καὶ ἀπὸ τομῆς ἐπικαρπίας, ἐγκαταλπόντος τοῦ ἕτηροῦ ὡμένα κατὰ μίαν πλευρήν. ἦν δὲ δικρά ὡμέας δισσοίαν ἔκκερμέσι ἐνθα καὶ ἐνθα γήγηται, οὐνομα μὲν οὐκ ἱσχεί τόδε πάθος ἱκόνηλον, ἀπαντεῖ δὴ ἡμῶν θεσσαμένῳ γηγνώσκειν.

Πυξὶ δὲ ἐπὶ αὐτέως πᾶσι, καὶ ἤκιστα ῥήμιδως καταπληνουσι. βιβὶ ἐπὶ πᾶσι μὲν, μάλιστα δὲ ἐπὶ τόσι ἵμαντίουσι καὶ ἐπὶ τοῖς κρασπέδουσι. γαργαλισμὸς γὰρ τῆς ἀρτηρίης ἀπὸ τῶν ὡμένων γήγεται: ἐσθ' ὡπν ἐς καὶ ἐννταξεὶ τοῦ ὡγροῦ λάθρη ἐς τὴν ἀρτηρίην. ὄθεν ἀναβῆσσουσι: ἐπὶ δὲ τῇ σταφυλῇ καὶ τῷ κίόνῳ δύσπνοι ἐπὶ μᾶλλον, καὶ κάρτα πονηρῆ κατάπτοσι. καὶ γὰρ ἐς τὰς ρίνας ἐπὶ τῶν τὸ ὡγρόν ἀναθλίβεται, συμπαθής τῶν παρισθμίων. γηγραιοῖς ὁ κίόνων συνήθης, σταφυλὴ δὲ νέοις καὶ ἀκμάξουσι πολύμοιο γὰρ καὶ ἐπιφλεγμαίνει μᾶλλον. ἡβάσκουσι δὲ καὶ παισὶ τὰ ὡμενόδεα. τάμυνεν δὲ πάντα ἄσωνεα: ἐπὶ δὲ τῇ σταφυλῇ ἐτὶ ἐρυθρώσῃ, αἰμορραγή καὶ πόνοι καὶ φλεγμονῆς ἐπιδοσι.1

1 Hippocrates, Aphor. iii. 6. We changing ἵρυθρωσι into ἵρυθρι- are indebted to Ermerius for ὀσύ.
Κεφ. θ'. Περὶ τῶν κατὰ τὰ παρίσθμα ἐλκῶν.

"Ελκεα ἐν τοῖς παρισθμίοις γύγνεται, τὰ μὲν ἥνηθεα, εὐήθεα καὶ ἀπινέα, τὰ δὲ ἔξελθα, λοιμόδεα καὶ κτείνοντα. εὐήθεα μὲν όκοία καθαρὰ ἔστι καὶ σμικρὰ καὶ ἄβαθη, οὐδὲ ἐπιφλεγμαίνει, καὶ ἀνώδυνα: λοιμώδεα δὲ ὄκοσα πλατέα, κοίλα, ῥυπαρά, ἐπιπάγρα, λευκῷ, ἡ πελιδνή, ὡ μέλαιν συνεχόμενα: ἄφθαι τοῖνομα τοῖσι ἐλκει. ἦν δὲ καὶ ὁ ἐπῆγαγος ἵσχυ βάθος, ἐσχάρη τὸ πάθος καὶ ἔστι καὶ καλέται: ἐν κύκλῳ δὲ τῆς ἐσχάρης ἐρύθημα γύγνεται καρτερὸν καὶ φλεγμονῆ καὶ πόνος φλεβῶν, ὡς ἐπὶ ἀνθρακος, καὶ μικρὰ δὲ ἐξανθήματα ἀραία γυγόμενα, ἔπευτα προσεπιγγυόμενα συνίφθη τε ἀν καὶ πλατὺ ἐλκος ἐγένετο. κην μὲν ἢξω ἐς τὸ στόμα νέμηται, ἐπὶ τὴν κιονίδα ἤκε τε μὴν, καὶ τὴν ἄπεταμεν, καὶ ἐς τὴν ἡλώσατε ἐσκεδάσθη, καὶ ἐς συλα, καὶ ἐς χαλινοῦς καὶ ὀδόντες ἐκνήθησαν καὶ ἐμελάνθησαν καὶ ἐς τὸν τράχηλον ἡ φλεγμονὴ ἢξώκεειλε. καὶ ὀίδε μὲν οὐ πολυήμεροι θνήσκουσι φλεγμονῆ καὶ πυρετοῦσι, κακοδίη καὶ ἀποσυτή. ἦν δὲ ἐς τὸν θάρηκα νέμηται διὰ τῆς ἀρτηρίης, καὶ αὐτήμαρ ἀπέτυνξε. πνεύμων γὰρ καὶ καρδίη, οὐτὲ ὀδύμης τουσδέ, οὔτε ἐλκέων, οὐτὲ ἰχώρων ἀνέχονται, ἀλλὰ βῆχες καὶ δύσπνοια γύγνονται.

Αἰτήθη μὲν οὖν τοῦ ἔργου τῶν παρισθμίων, κατάποσις ψυχρῶν, τρηχέων, θερμῶν, ὄξεων, στυφόντων τάδε γὰρ τὰ μέρεα καὶ θώρηκται οἰς φωνὴ καὶ ἀναπνοὴν, καὶ κοιλίη ἐς τροφής διαπομπῆ καὶ στομῆς χνῖς καὶ κατάποσιν διακονέται, έι δὲ καὶ τοῖσι ἐνδον τι συμβαίνει πάθος, κοιλίη καὶ στομάχι, καὶ θώρηκπ, ἐς τὸν ἰσθμὸν καὶ τὰ παρίσθμα καὶ τὰ τήδε χωρία του κακοῦ ἢ ἀναφορὴ καὶ ἀπερεύξεις. διὰ τῶς παιδία μάλιστα πάχεις ἀχρίς ἢβης μάλιστα γὰρ παιδία καὶ μέγα καὶ ψυχρῶν ἀναπνέει τλείστον γὰρ τὸ θερμὸν ἐν τούτοις.
The common reading is ἵγ instead of ἄηρ; ἵς instead of ἵς; and ἵθωδής instead of ἵθωδής. Ermerins merely changes the ἵς into ἵς. 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 ἄηρ, or at least had seen the necessity of introducing it into the text: “Aegr enim spirando siceps adducitur.” I need scarcely add, that in the old Ionic, which our author affects, ἄηρ is often put in the feminine gender. This was also the case in old Latin. See A. Gallius, xiii. 19.

Ermerins suppresses the words ἀπὸ τῶν κρυθῶν; 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.

Ermerins has ingeniously substituted the last two words for ἵμπονων, a vocable of doubtful meaning.
πυρίκαντα γὰρ ἐόντα τὰ ἐλκεα προσεμπότραται ὑπὸ θέρμης τῆς ἀναπνοῆς. Ὁ δὲ τὸ κάκιον ἐπέλεγε, ἐστὶ ἀδρόνων καταπεσόντες εἰς τὴν γῆν ἐξέλισσεν.

Κεφ. ί. Περὶ Πλευρύτιδος.

Τὸ τῇς πλευρῆς καὶ τῇ ῥάχῃ καὶ τῷ ἔγον θόρηκι ἄχρι κλειδών ὑμὴν λεπτὸς κραταῖος ὑπέστρωται, τοὺς δὲ στέεοι προσπεφυκός, ὑπεξωκός τοῦνομα. ὃδε ἐπὶν φλεγμονὴ γένηται, πῦρ ἔστιν βῇση καὶ πτυάλοις ποικίλοις, πλευρίτις τὸ πῦθος καλέσται. χρὴ δὲ ταῦτα ἄλληλοις ξυνωδᾶ καὶ ξύμπνοι ἴμμεναι, ἀπὸ μιᾶς αἰτίας ξύμπναν τοῦ ὅκοσά γὰρ τουτέων ἀποράδῃ ἄλλο ὑπ’ ἄλλης αἰτίας γίγνεται, καὶ τὰ πάντα ἀμα ἐπιφοιτῆσθαι, οὐ καλεῖται πλευρίτις ξύνεστι δὲ πόνος ἄξιος κληδεών, πῦρ δρμῦν, κατάκλυσις ἐπὶ μὲν τὴν φλεγμαίνονσαν πλευρὴν εὐφοροῖς· ἐν ἔφρη γὰρ ἔξει τῇ ἐωυτείῳ ὁ ὑμὴν εἰς τὸ ἐπέκεινα δὲ ἐπάώνυμοι· ὑπὸ γὰρ τοῦ ἀχθεοῦ καὶ τῆς φλεγμονῆς καὶ τῆς ἐξαρτήσεως ἀποτείταται ἡ ὅδυνη ἄχρι τῆς ἀπάσης ξυναφῆς τοῦ ὑμένου ὡς ὁμοίως καὶ κληδᾶς, μετεξετέρουσα δὲ καὶ ἐς νότα καὶ ἐς ὀμοπλάτην. νωτιάτην τὴν δὲ πλευρῆτον ἐκάλεσον οἱ πρόσθεν. 1 παρέπεται δὲ δύσπναια, ἀγυρνυτί̣, ἀποσυτί̣, μῆλων ἐρύθημα φαϊδρῶν, βῆς ἔπρη, πτύελα μόλις ἀναγόμενα, φλέγμα ἢ χολῶδες, ἢ διαμονα κατακορώσεως, ἢ ὑπόξανθον καὶ τάδε τάξιν οὐκ ἵσχοντα, ἀλλοτε δὲ ἄλλα ἐπιφοιτέοντα καὶ ἀπογυνόμενα κάκιον δὲ ἀπάντων, ἢ τὸ διαμον ἐκλείπῃ, γίγνεται δὲ παράληπος ἐστὶ δ’ ὅτε καὶ κοματώδες, καὶ ἐν τῇ καταφορῇ παράφοροι.

1 Ην μὲν οὖν ἐς κακῶν τρέπηται ἡ νοῦσος, πάντων ἐπὶ τὸ κάκιον ἐπιδιδόντων, ἐνδός ἐβδόμης οὐδὲ θνησκοῦσι ἐς συνγ·

4 Wigan and Ermerins read θερμής τῆς ἀναπνοῆς; but the alteration seems to me uncalled for. I should prefer ὑπὸ τῆς θερμῆς ἀναπνοῆς to their reading.
4 Hippocrat. de Morbis, iii. 16, t. vii. p. 144, ed. Littré.
κοπήν ἐμπεσόντες. ἦν δὲ ἀπὸ τῆς δευτέρας ἐβδομάδος ἢ ἀρχή τῆς ἀναγωγῆς τῶν πνεύμων γίγνεται καὶ τῶν ἐφυτευόντων κακῶν, ἐς τὴν τεσσαρεσκαιδεκάτην θυνήσκουσι. ἤσθ' ὅτι δὲ μεσημʿ τούτου τοῦ χρόνου ἐς πνεύμονα πάντων ἐξόσις γίγνεται. ἐλκεί γὰρ πνεύμων ἐς ἑωτόν, καὶ μανός καὶ θερμός ἑών, καὶ ἐς ὅλην τῶν πέλας κινεύμενος, ἐς τῇ ταύτῃ ὑπερέλθῃ ὁ νοσέων, καὶ ἔντος εἰκοστῆς μὴ ἀπαθνήσκῃ, ἐμπυός γίγνεται. τάδε μὲν οὖν, ἦν ἐς κακὸν ἐπιδιδό. Ἰν δὲ ἐπὶ τὸ ἀγαθὸν τράπηται, αἰμορραγία διὰ ὅνων λάβρως, εὔτε ἀθρόὸν λύσει ἡ νοῦσος· ἐπεται καὶ ὑπνος καὶ ἀναγωγή φλεγμάτων, ἐπετεα δὲ χολωδέων λεπτῶν, ἐπὶ δὲ μᾶλλον λεπτότερον, αὕτη δὲ διαιμῶν, παχέων, σαρκοεύδεων. κήν ἐπὶ τῶν διαιμῶν παλευδρομέω μὲν ἡ χολή, ἐπὶ αὐτῇ δὲ φλέγμα, ἀσφαλῆς ἡ ἀποκατάστασις· καὶ τάδε, ἦν ἀπὸ τρίτης ἡμέρας ἀρχηται, καὶ ρηθήσασθαυνίποζον, λεία, ὀμαλά, ὑγρά, (οὐ) στρογγυλά.2 ἐς ἐβδομήν γὰρ καθίσταται, εὔτε καὶ κοιλῆς ἐκταραχθείσης χολωδέων, ἀναπνοῆς κατάστασις, γνώμη εὐσταθῆς, πυρετοὶ ἐνδιόντες, εὐστειοῦ ἦν δὲ ἀπὸ τῆς δευτέρης ἐβδομάδος τάδε ἀρέσχηται, ἐς τὴν τεσσαρεσκαιδεκάτην καθίσταται. Ἰν δὲ μη, εἰς ἐμπύημα τρέπεται, εὔτε ὑγεά ἐνδείκνυται, πόνοι νηματώδεις, ἀνακαθίθησαν θέλουσι, ἀναπνοή κακῶν· δέος τότε μᾶλλον μη πνεύμων ἀθρόὸν τὸ πῦὸν ἐκκύσασα ἀπο- πνίξῃ τῶν ἀνθρωπῶν, τὰ πρῶτα καὶ τὰ μείζον διαμφύγαντα κακά. ἤν δὲ ἐς τὸ μεσημʿ τῶν πλευρῶν ἰέψυ, καὶ διασ- τήσῃ τάδε, καὶ κορυφῆν ἐς τὸ ἑξῳ προβάλληται, ἢ ἐς ἐντερόν ἐναγη, τὰ πολλὰ περιγίνεται ὁ ἀνθρώπος. Φέρει δὲ τῇ νοὸς, ῥήμη μὲν, χειμῶν μάλιστα πάντων, δεύτερον φθινόπωρον, ἢ δὲ ἱδιον, ἦν μη κοτε ψυχρὸν γύριστο.
νοιτος θέρος δὲ ἥκιστα. ἥλικη, πρῶτον τῶν ἄλλων πάσ-χουσι γέροντες, οἱ καὶ μάλλον ἐτέρων τὸ πάθος διαδιδράσκουσι. οὕτε γὰρ μεγάλη ἄν γένοιτο φλεγμονή ἐν ξηρῷ τῷ σκῆνει, οὕτε ἐς πνεύμονα ἡ μετάστασις. ψυχρότερος γὰρ ἡ ἐπὶ ἄλλης ἥλικης, καὶ ἀναπνοὴ σμικρῆ, καὶ ἡ ὀλκή ἀπάν-των ὀλὴν. νέοι δὲ καὶ οἱ ἐπὶ ἀκμῆς, οὐ μᾶλα μὲν πάσχουσι, ἀτὰρ οὐδὲ μᾶλα περιγράφονται. οὐ γὰρ ἀν πάθοιεν ἐπὶ σμικρῆ αὐτῇ οὐδὲ σμικρῆν φλεγμονήν ἐπὶ δὲ τούτωσι μεγάλωσι μείζον ὁ κίνδυνος. παιδεῖς ἥκιστα νοσέουσι πλευρίτιν ἀτὰρ καὶ ἂστυθον θυμόσκουσι. τὰ τε γὰρ σώματα μανα, καὶ τὰ ἱγρὰ εὔφρα, καὶ πολλῆ ἡ διαπνοή καὶ ἀποφορή. ὁθεν οὐδὲ μεγάλη ξυνίσταται φλεγμονή ἣδε τῆς ἥλικης εὐτυχῆ ἐν τάδε τῷ πάθει.

3 This is the reading in the Askew MS, which is approved of by Erme- rins. There are considerable varia-

3 This is the reading in the Askew MS, which is approved of by Erme-rins. There are considerable varia-
tions in the other editions.
# ΑΡΕΤΑΙΟΥ ΚΑΠΙΠΑΔΟΚΟΥ

## ΠΕΡΙ

**ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΟΞΕΩΝ ΠΑΘΩΝ,**

**ΒΙΒΛΙΟΝ ΔΕΤΤΕΡΟΝ.**

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

Κεφ. α'. Περί Πνευμονίας.

Διοίστε τούς πρώτους, τροφή καὶ πνεύματι, τὰ νῦν νῦν,
toutέων δὲ πολλών ἐπικαιροτέρη ἢ ἀναπτυγμ. ἤ γὰρ ἐπίσχη
τις ἄστην, οὐκ εἰς μακρὰν διαρκέσει, ἀλλ' αὐτικά θυμύσκει ἄνθρωπος.
ἀργανα δὲ μορία, ἀρχὴ μὲν ρίνεσ, ὄντος ἀρτηριε, νῷρη δὲ πνεύμων, θάρης δὲ πνεύμονος ἐρυμα καὶ δοχή; ἀλλὰ
tάλλα μὲν ὅκως ἀργανα μοῦνον διακονεῖται τῷ ζῷῷ' πνεύμων
dὲ καὶ τὴν αἰτήν ἵσχει τῆς ὀλίσθη. ἐνίζει γὰρ αὐτέον μέσον
σπλάγχον θερμοῦ καὶ καρδία, ξωῆς καὶ ἀναπνοῆς ἀρχή; ἦδε
καὶ τῷ πνεύμον τῆς ὀλκῆς τοῦ ψυχροῦ ἥρος τὴν ποθὴν
ἐνδιδοῦ έκφλέγει γὰρ αὐτόν, ἐλκεῖ δὲ καρδίη. πρώτον
tουγαροῦ ἢν μὲν ἡ καρδίη πάθη, οὐκ εἰς μακρὸν τοῦ θανάτου
ἡ ἐμβολη.

Ἡν δὲ πνεύμων, ἐπὶ μὲν σμικρῇ τῆς αἰτή, δύσπνοια· ξοεὶ
κακός, ἁλατος μήκιστος, ἢν μὴ τις ἀκέρται· ἐπὶ δὲ μεγάλῳ
πάθει, ὀκοῖον ἢ φλεγμονή, πνυγμός, αφωνίη, ἀπνοία, ὀλέθρος
αὐτικα· ἦδε ἐστὶν ἢν καλέομεν περιπνευμονίην, φλεγμονὴ
tοῦ πνεύμονος, ξῦν δὲι πυρετό, εὑτε ἐνεστὶν αὐτέοις
βάρος τοῦ θώρηκος, ἀπνοία, ἢ μοῦνος φλεγμήνη ὁ πνεύμων.
Απονοσ γάρ ἡ φύσις αὐτέων· μανός μὲν γὰρ τὴν οὐσίαν, εἰρίσοισιν ἱκέλοις. ἀρτνηρία πετυχάνα τρηχεια, χονδρώ-δες, καὶ αἴδε ἄπονοι μὲς δὲ οὐδαμή, σιμικρὰ δὲ νεφρα, λεπτά, ἐς κίνησιν ῥπίκαρα. ἦδε τῆς ἀπονήσης αὐτῆς ἡ ἀιτία. ἦν δὲ καὶ τις τῶν ἄμφ' αὐτῶν ὑμένων ἐπιτελεμὴν, οἷος πρὸς τὸν θώρηκα προσέρχεται, ξύνεστι καὶ πόνος, ἀναπνοὴ κακῆ, θερμή, ἀνακαθέγνυσθαι ἐθέλουσι σχῆμα ὀρθίον ἐς ἀναπνοήν. τόδε γὰρ ῥήμιστον τῶν σχημάτων. ἔρυθροι τὰ πρόσωπα· ἐπὶ δὲ μᾶλλον τὰ μήλα· τὰ λευκὰ τῶν ὀφθαλμῶν λαμπρότατα καὶ πόνα. ὂς ἄκρη σμή, φλέβες ἐν κροτάφοισιν ἤ καὶ τραχίλῃρ διερήμεναι, ἀποστιγμένη, σφυγμοί τὰ πρόστα μεγάλοι, κενοί, τυκνότατοι, ὄκοιν τι συνελημαμένοι· θερμασία ἡ μὲν ἐς τὸ ἐξο ἀμυδῆ, ὑγροτέρη· ἦ δὲ ἐς τὸ ἔνδον ἔξρη, θερμοτάτην ἐφ' ἡ ἀναπνοὴ θερμή, δίψος, γλώσσης ἥξρήτης, ἐπιθυμεῖ ψυχροῦ ἥρος, γνώμης ἀπόρη, βης ἥρα τὰ πολλὰ. ἦν δὲ τι ἀνάγκη τα, φλέγμα ἀφρώδες, ἡ ὑπόχολον κατακορές, ἡ διαμον ἀνθρόπον σφόδρα· τόδε ἐστι τὸ διάιμον τῶν ἄλλων κάκων.

* Ἡν δὲ ἐπὶ τὸ θανατῶδες ἐπιδίδου, ἀγρυπνίη, ὑπνοι σμικροὶ, νοθροὶ, κοματώδες, φαντασία ἀξίνετου· παράληπτοι τὴν γρόμων, ἐκστατικοὶ οὐ μάλα. ἀγνοσία τῶν παρεόντων κακῶν. ἤν γοῦν ἐπανείρη περὶ τῆς νοῦσου, οὐδὲν ὁμολογε-ουσι δεινόν ἀκρεα ψυχρα, ὄνυχες πελιδον, γρυποί· σφυγμοι μικροὶ, τυκνότατοι, ἐκλειπόντες, εὔπτε ἄγχοι τοιτέον ὁδεροί. ἐβδομαίοι γάρ τὸ πλέον θνῖσκουσιν.

* Ἡν δὲ κοτὲ ἐπαναφέρῃ ἡ νοῦσος, καὶ τι ἐς ἀγαθῶν τρέπ-πηται, αἰμορραγίη λάβρως ἐκ μινῶν, κοιλής ἑκτάραξις πολλῶν χολωδέων, ἐπάφρων, οία δικέειν ἀπὸ πνεύμονος εἰς τὴν νεαιρὴν γαστέρα ἐξεωθάσθαι, ἢν ἀγάγη πολλῶν ἕγροτερον ῥηδίως. ἦστι δὲ ὅτε καὶ ἐς οὐρα ἐτράπετο. ὁκόσουσι δὲ πάντα ὁμοῦ ξυμπίπτετε, οἶδε διηύτατοι ῥηξαύσει.

Μετεξετέρουσι δὲ δ' πολλῶν ἥγυνεται εἰς πνεύμονι, ἢ
κεφάλαιον παροδία ἢ μέγεθος αὐτὸ τοῦ πλευρέου ἢ μέγεθος άναγωγής ἢ μέγεθος

'Ερμερίνς ὑπογίνησε ἢ μέγεθος ἢ μέγεθος ἢ μέγεθος ἢ μέγεθος ἢ μέγεθος ἢ μέγεθος ἢ μέγεθος ἢ μέγεθος ἢ μέγεθος ἢ μέγεθος ἢ μέγεθος
τὰ δὲ ἐκάστης ἵδια μεγάλα καὶ πολλὰ καὶ ἐπίκαιρα, οὐσιν ἐκατέρθην ῥηθίδιον διαγρῶναι. ἦν οὖν ἀπὸ κεφαλῆς ἔμη, ἐπὶ μὲν πολλῷ τῷ αἷματι μέξω καὶ πλέω τὰ παρεόντα, σμικρὰ δὲ ἐν ὀλίγη καὶ σμικρῇ τῇ πτύσι. Βάρος αὐτέοις, τόνος, ὅτων ἦχοι, ἐρύθημα προσώπου, φλεβῶν διαστάσεις, σκοτό- δινος· καὶ πρὸ τοῦτον δὲ ἡ ἀιτή εὐσῆμος, πληγή, ψύξεις, ἐγκαύσιες, οἰνοφλυγία ἢδε ἦμα ἀθρόον πίμπλησι τὴν κεφαλήν, ἀθρόον καὶ ἐκχείει ἐκραγέντος ἀγχείου ἐπὶ δὲ σμικρῇ μέθῃ πτύσιες ἐξ ἀραιώσιος. ἵσχεται ποτε διὰ μῖν ἀιμορ- ραγή ἦπινθθς· εἰς υπερώθη δὲ τρεπομένη ἀναγωγής φαντα- σίην παρέχει. ἦν οὖν ἀπὸ κεφαλῆς ἐμη, γαργαλισμός υπε- ρώθη, ἀνάχρεμψις πυκνή, καὶ ἐπὶ τῇ καὶ πτύσι βύκεται: θυμὸς ἐγγιγνεται, καὶ εὐ μᾶλα βῆσσουσι. ἦν δὲ ἐς τὴν ἀρτηρίᾳ ἀπὸ τῆς υπερώθης ἐσρη, τότε βῆσσουντες ἀνάγουσι· καὶ ἔδε ἐστὶ ἡ ἀπάτῃ τοῦτο ἤγεμενους ἀπὸ σπλάγχνων τών κάτωθεν ἀνάγεσθαι. ἐσφρέε δε καὶ τὸν στόμαχον ἀπὸ τῆς κεφαλῆς, ἐντε ἔναν ναυτή ἐμένους· ἔστι δὲ καὶ ἔδε ἀπάτῃ, ὅς ἀπὸ στομάχου φέρεσθαι δοκεῖν. ἦν δὲ τὸ ἀπὸ τῆς πτύσιος αἷμα, παχὺ μὲν οὐ κάρτα, χροῆ δὲ μέλαιν, λεῖον, ὀμαλὸν, ἀμφῆς ἑτέρης οὐσίας. χρεμπτομένοις γὰρ εὐθὺς ἐπὶ τὴν γλώσσαν ἔρχεται στρογγύλον, ῥηθίδως ἀπο- λύσοντο· ἦν δὲ καὶ τὴν υπερώθην καθορέις, δαυτερήΣην καὶ ἐλκώδεα ὤσει, καὶ τὰ πολλὰ ύφαιμον ἤπετή δὲ ἀρκέσει ἀπλῆ, σμικρή, στόμαμα μὲν ἐς τὴν υπερώθην, καὶ τάδε ψυ- χρά. ἐπὶ γὰρ τούτῳ θερμαίνουσι καὶ τούτῳ ἀραιώσου καὶ εὐφύνουσι ἡ φορή μέξων καὶ τόδε τὸ τέκμαρ τῆς ἀπὸ τῆς κεφαλῆς πτύσιος· ἐς δὲ τὴν κεφαλῆς κενώσιες ἢ διὰ φλε- βῶν, ἢ διὰ ῥινέων, ἢ δὲ ἑτέρης διαπνοῆς. καὶ τάδε χρῆ ταχέως δρήν, ἢ γὰρ τὸ αἷμα ἐπὶ πολλῶν χρόνων ἢ, μελέτῃ μὲν ἐγγίνεται τῇ φορή· ἔθος δὲ τοὺς τῇ διχωρεῖν ἢ ποτό- δεξιν τοῦ αἷματος· ἐλκουσσι δὲ καὶ ἀρτηρίᾳ, καὶ βῆσσουσι ἀντὶ τῆς χρέμψιος. τούντευθεν δὲ φθορῆς γίγνεται ἡ ἁρχή.
Τὸ δὲ ἀπὸ θάρηκος καὶ τῶν νέρθεν σπλάγχνων αἵματος φορὴ ἀναγογὴ καλέεται· ἐστὶ δὲ κάρτα μὲν ὀλεθρίη, ἢν ἀπὸ τοῦ τῶν ἐπικαίρων ἐκραγέντων ἦρ, ὡς κοίλης φλεβὸς τῆς ἐν καρδίᾳ ἀπὸ τοῦ ἔρπατος διακονευμένης τὸ αἷμα, ὡς τῆς τῇ ράχι παρατεταμένης παχείς ἀρτηρίης. αἰμορραγίη γὰρ ὀκοστερ ἐν σφαγῇ καὶ δυσπνοὶ ὀκιστοὶ ὀλεθροὶ· οὐν δὲ ἀπὸ πνεύμονος, ἡ πλευρῆς, ἡ ἀρτηρίης τῆς τρηκείας, ἤσον μὲν ὄξεως θνίσκουσι, οὐχ ἢκιστα δὲ ἔμπναι καὶ φίλιες γίγνονται. τουτῶν δὲ ἄσθενεστέρη ἢ ἀπὸ τῆς τρηκείας ἀρτηρίης· ἢν δὲ ἀπὸ στομάχου ἡ κοιλίης ἐμένηται, οὕτε κάρτα ὀλεθρίως ἵσχυσι, κἂν πάνυ πολλὴ αἰμορραγία ἦρ, οὕτε ἡ ἀλθείς μακρή καὶ ποικίλη· ἢν δὲ ἀπὸ ἔρπατος καὶ σπλήνος, οὐ ῥηδίη μὲν, οὐδὲ ζυνεχίη· ἢ γὰρ τὴν κοιλίην καὶ ἐντερὰ τοιτεύον ἡ ἀπόκρισις ἐτοιμοτέρη. οὐ μὴν οὔδε ἡ ἀνωθεν διὰ πνεύμονος καὶ ἀρτηρίης, ἀδύνατος, ἡ ἀπίστος. καὶ γὰρ ἐν πυρετοῖς ἀπὸ σπλήνος καὶ ἔρπατος διὰ ρυμῶν αἰμορραγέουσι, καὶ ἐξίν τοῦ σπλάγχνου τοῦ μυκτήρος ἐρέντος. τότοι μὲν οὖν ἢφ᾽ ὄντερ ἡ ἄγωγη οἶδε· καὶ ἢ ἐς κίνδυνον ἡ ὀλεθρον διαφορή.

Οἱ δὲ τρόποι τρεῖς ἔσον ἡ γὰρ ἀπὸ ρήξιος ἀνγγείου, ἡ διαβρώσιος, ἡ ἄραιωσιος ἀνάγεται. διηγοῦται μὲν οὖν ἐξαιπναίως, ἡ πληγή, ἡ ἐντάσι αἰχμή, ἡ ἀναθησί, καὶ ἀπὸ ὑψους ἁλματι, ἡ καὶ βοη, καὶ ὄρη χειρισμάτων, τῇ αἰγῇ διὰ ἀρτηρία λάβορος τὸ αἷμα ἐκχέεται· ἢν δὲ ἀπὸ βρώσιος, χρή ἐπανεροτηθεί, εἴκοτε πρόσθεν ἐβηκε ὅνθρωπος, ἡ δύσπνοι γέγονε, ἡ ναυτή, ἡ ἐμετός ἲχε πάρος. ἐκ γὰρ τοιώντων πολυχρονίων διεσθείσαι τὰ ἀγγεία πρεύματι ζυνεχίει καὶ πολλοὶ καὶ δριμεῖ. ἐπὶν οὖν

3 The common reading is ἀναθήσει. Ermerins reads ἡ ἐντάσι αἰχμα ἀναθῆσι, a very equivocal emendation. My conjectural reading, I feel confident, will be admitted to be the true one by any impartial critic.
πολλῶν ἐπιτακέντα καὶ λεπτυνθέντα ἐς τέλος ἀπαναλωθῇ τὰ ἀμπέχοντα ὑμένια, τὸ αἷμα ἐκχέει· ἢ δὲ ἐξ ἀραιώσιος ἀρραγής μὲν, διὰ τόδε οὔτε πολλὴ, οὔτε ἀθρόη, οὔτε παχέος αἴματος· ἀραιώς δὲ τῶν ἀγγείων τὸ λεπτὸν ἀποτιθέεται ἢν δὲ πολλῶν αὐλισθέν ἐν κοιλῇ χώρῃ αὕθες ἀνάγηται, παχύτερον μὲν ἐωτοῦ γίγνεται, οὐ μὴν παχὺς κάρτα, οὐδὲ μέλαν, ὁκοῖον αἰμώλως· πλεῖον δὲ τῷ πλήθει, ὡς ἀπὸ ἀθροίσιος, εὐθὺς ἀναφέροιτο. τόδε τὸ εἶδος τῆς ἁγωγῆς, γνωσθὲ ὡς ἐπίσην οὐ καθαρομένης τάδε ἐπιμήνια γίγνεται, καὶ ἐν τῇ σοφίᾳ περιόδους τῆς καθαρσίος ἐπιφαίνεται, καὶ ἐπὶ τῇ σοφίᾳ προθεσμίης τῆς ἀποπαύσιος ἐσχέται· κἂν μὴ ἵθη η γυνή, ἐς πολλὰς περιόδους ἀντιπερεις ἢ ἀναγωγὴ μετέξετέρησε δὲ καὶ ἀπερράγη τὰ ἁγγεῖα τῷ πλήθει.

Διαφορῇ τῆς ἀναγωγῆς, καὶ εἰ ἐξ ἀρτηρῆς, ἢ φλεβῶς ἀνάγωστο. μέλαν μὲν γὰρ καὶ παχύ καὶ ῥηϊδίως πτημύμενον, ἢν ἀπὸ φλεβῶς, καὶ ἦσον ἐς κύνδυνον ῥέπει, καὶ ἐπίσχεται θάσσον. ἦν δὲ ἀπ’ ἀρτηρῆς, ξανθὸν καὶ λεπτὸν, καὶ οὐ μάλα πίγμυνται, καὶ ὁ κύνδυνος ὥκύτερος, καὶ ἢ ἐπίσχεσι οὐ μάλα ῥηϊδίη. αἱ γὰρ διασφύξεις τῆς ἀρτηρίας αἰμορραιγῆς πρόκλησιν ποιέονται, καὶ τὸ τρόμα οὐ συμφύει τῇ πολυκινητῇ.

Ἀλθεῖς δὲ, ἢν μὲν ἀπὸ διαβρῶσιος μακρή, καὶ οὐ ῥηϊδίη, καὶ σφαλερή· ὑπὸ γὰρ ἐπλαίσεσε ἐς σύμψυσιν τὸ ἔλκος οὐκ ἀφυκνέεσθαι· ἔλκος γὰρ, οὐ τρόμω γίγνεται ἐπὶ δὲ τῇ γῆς ῥέξει ἢ σύμψυσι ἐτοιμοτέρη. φαίνει γὰρ ἀλλήλων τοῦ τρόματος τὰ χείλεα· ἐστὶ ηδὲ ἄν δὴ ἡ διαφορὴ δευτέρη ἐς κύνδυνον. ἀσινεστάτη δὲ ἢ ἐπὶ τῆς ἀραιώσιος ἐσχέται γὰρ αὐτομάτος, καὶ ἤτρηκε στύψις καὶ ἐκψύξεις ἵκανη.

Σημαντέοι δὲ καὶ οἱ τόποι, ἀφ’ ὄντερ ἀνάγεται. ἓξινγὰρ πολλὰ σημεῖα, καὶ ἢ ἀπώτη ῥηϊδίη, καὶ ἤτρηκε ἔτέρη· ἀπὸ στομάχου μὲν οὖν οὔτε λίθην ἐξ ἀραιώσιος ἀνάγεται· ἢ γὰρ τῶν βρομάτων τε καὶ τῶν πομάτων ψύξεις τε καὶ στύψις
ἐς τύκνωσιν ἀγει τὰ μέρεα· ἀπὰρ οὖν διαβρώσεις ξυνεχεῖς εἰςι, καὶ τοι μᾶλλον τῆς προτέρης· τὰ γὰρ ἀναδίκνοντα τῶν ἰεραμάτων οὐ προσίχεται πολλῶν χρόνων, ἡμὲν ἢ ἀπεπτύσθη, ἡ διηλάθη κάτω. συνηθεστέρη δὲ στομάχῳ ἐστιν ἢ ῥήξεις. εἰ ὁν ἀπορραγῇ κοτε, αἰμορραγίᾳ οὐ κάρτα μεγάλαι, ὀκοῖαι ἀπὸ θάρηκοι. ἵσχυν γὰρ τὴδε τὰ φλεβία, σμικραὶ δὲ καὶ ἀρτηρίαι· ἵδη δὲ τὸ αἷμα οὐ κάρτα μέλαν, ἢ ὑπόξανον οὐ κατακορέων, λείων, ἢ σιάλοισι μεμημένοι, ἐὰν ναυτῇ καὶ ἐμέτῳ ἀναφερόμενον. βῆξ μικρῇ, ἀλλοτε μὲν ἔχων τω, ἀλλοτε δὲ μούνη ἀνευθεν ἀναγωγῆς· ξυνταλαιπώρεις γὰρ ἡ ἀρτηρίη τῷ στομάχῳ, παρατεταμένη καὶ ξυνημμένη· δήξεις, ἢ στύψις τοῦ ἔλκεος ἐπὶ τοῖς καταπινουόνους· πολλῶν δὲ μάλλον, ἢν ψυχρὰ κάρτα ἡ θερμαὶ ἡ στρυφία ἐγεγυγνεῖ τοῖς καὶ πόνος τοῦ στομάχου, μετεξετέρουσι δὲ μέσῳ μεταφρένου· ἐμετοι φλεγματώδεις· ἐπαναφέρουσι δὲ κοτε, ἐπὶν ἐς μῆκος ἢ νοῦσος ἐπιτεθῇ, καὶ μέξων ἐγέ ἀποσιτή, τοιτέων πλῆθος πολὺ· πυρετοὶ οὐ μᾶλα ξυνεχέες, ἀλλὰ ἱεμβώδεις.

Ἀπὸ δὲ κολίης ἀνάγοντο μέλαν καὶ πηγώμενον, κῆν ἀπὸ ἀρτηρίης ἦ· ἢν δὲ ἀπὸ φλεβῶς, πολλῶν τι μελαντερον, πολλῶν δὲ καὶ παγετώτερον· ναυτῇ πολλῇ καὶ ἐμετοι φλεγμάτων καὶ χολοδέουν, τοῖς στιτοίσι συμμυγώμενον τὸ αἷμα, ἢν προβεβρώκῃ ἐνθρωπος· ἐν γὰρ τῇ αὐτῇ χώρῃ ἀμφό ἀμα ἀλέξεται καὶ ἡ τροφὴ καὶ τὸ αἷμα. ἐξερεύξεις πολλαί, βρωμῶδεις· κῆν μὲν πολλῇ ξυλογῇ, ἀπορίῃ, σκοτῶν· ἢν δὲ ἐμεθῇ τάδε, ῥηξούσι. ἐκλυτοί, καυσοῦσε τὸ σύμπαν, πόνος ξυνεχῆς τῆς κολίης.

Ἀπὸ δὲ τῆς τρηχείας ἀρτηρίης μικρὸν καὶ σφόδρα ξανθῶν τὸ αἷμα καὶ ξῖν βηχὶ ἀνάγοουσι· κῆν μὴ ἀνάγοοι δὲ, διενεκέσως βήσονσι· αἰσθήσεις δὲ καὶ πόνου, ἐνθα ὁ βρόγχος, ἢ μικρὸν τι νέρθειν ἢ ὑπερθεν· φωνὴν βραχχόδεις, ἀσαφέες· Ἡν δὲ ἀπὸ πνεύμονον ἦ, ἄθροός ἡ ἀναγωγῆ, ἐπὶ δὲ μάλλον,
εί ἐκ διαβρώσιος, ξίνν βηχὶ πολλῇ ξανθὸν κατακορέως, ἀφρόδες, στρογγύλων, ὡς ἄλλην ἀπ' ἄλλης ἀναγωγῆς δια-
κεκριθαν' ἀλλὰ καὶ ἡ ἐν ξυνῷ ἀγγειῷ φορῇ τῶν τοῦ θώρη-
κος ἀναγομένων ἄλλῃ καὶ διαστήσεις ἀν τὰ ξυμμεμεγμένα ἐκ παραθέσεως, ὡς οὖντα μέρεα θώρηκοσ' τῆς τὰ δὲ ίδένην 
σαρκοειδέα δοκοῖς ἐν πλεύμονοι ἐμμεναι μέρεα. θώρηκος 
βάρος, ἀπονίη, ἐρύθημα προσώπου πολλῷ τι μᾶλλον τοιτε-
οιία.

* Ἦν δὲ ἀπὸ θώρηκος ἐπανή, ἐς τὸ πρόσθεν κατὰ τὸ στέρνον 
πόνος διαστήματε τοῦ ἔρρογότος μέρεος. βῆξ σύντονος 
καὶ μόλις ἀνάγουσα. τὸ δὲ αἴμα ξανθὸν οὐ κάρτα, μέσως 
παχὺ, ἀναφρον. ἤν δὲ καὶ πνεύμων ἐκ τῆς παρόδου ξυμπα-
θήσῃ, προσδιοδὸ τοῦ ἀφρόδεος ὁδὸς γὰρ θώρηκος ἐς ἀρτη-
ρίῃν πνεύμων.

* Ἦν δὲ ἀπὸ πλευρῆς, ξίνν βηχὶ μὲν, μέλαν δὲ καὶ λειον, 
κάκοδομον, βρομόδες, ὀκοῖον τῆς στυπεδόνος, πόνος τῆς πλευ-
ρῆς ὄξυν. πολλοὶ γονὸν θνῆσκουσι πλευριτικὸν τρόπον ξίνν 
πυρετῷ.

* Ὄρη δὲ φέρει ὑγρῆ καὶ θερμῆ. τοιὸντε ὑγρὸν καὶ 
θερμὸν ἔαρ. δεύτερον τὸ θέρος, μετόπωρον ἱσσον, χειμών 
δὲ ἣμιστα: θνῆσκουσι δὲ θέρους μὲν μάλιστα αἰμορραγίᾳ 
φλεγμοναί γὰρ οὐ κάρτα μεγάλα γίγνονται τότε ἔαρος δεῦ-
τερον, φλεγμονῇ καὶ πυρετοῦσι καυσώδεσι. φθυσοπόρῳ δὲ 
ὡς ἐπὶ τίπαν ἰμπίως φθοῖν γίγνονταί.

Ἀθρόν δὲ εἰρήσαθαι, ἐπὶ πάσῃ αἵματος ἀναγωγῇ, κήν 
μικρῆ ἐρ, κῆν ᾙδῆ μεμύκη τὰ ῥαγέντα, ἐπεται δυσθυμίᾳ, 
δυσελπιστή, ἀπόγνωσις τοῦ βλου. τὸσ γὰρ οὕτως εὐσταθῇ 
ὡς ὀρῆμ μὲν ἐωστὸν σφαγῆ ἱελον πεπονθότα, μὴ ὀρρωδῇ 
δὲ ἀμφὶ βανάτου; καὶ γὰρ καὶ τὰ μέξω τῶν χώων καὶ τὰ 
ἀλκαμώτερα, ὀκοῖοι οἱ ταύροι, αἰμορραγίᾳ θνῆσκουσι ὅκιστα. 
ἀλλὰ τόδε μὲν οὐ μέγα τὸ θώιμα. θώιμα δὲ μέγα τόδε. 
ἐπὶ γὰρ τῇ ἀπὸ πνεύμονον φορῇ μοῦνη χαλεπωτάτη ἐοῦσῃ.
οὕκ ἀπογραφόμενον εἰς ντόν οἱ ἄνθρωποι, κήν ἐν τῷ ἐσχάτῳ ἔσω. δοκεό δὲ ἔγω χή την τοῦ πνεύμονος ἀπονήθη ἀιτήν ἐμμεναι· πόνος γὰρ κήν σμικρὸς ἐγ, θάνατον ὄρρωσεν· καὶ ἐστὶ ἐν τοῖς πλείστοισι φοβερότεροι ἢ κακίων ἀπονήθη δὲ καὶ ἐν τοῖς μεγάλουσι κακοῖσι, ἀφοβήθανάτου, καὶ ἔστι κακίων ἡ φοβερωτέρη.

Κεφ. γ'. Περὶ Συγκοπῆς.

Ἐν τῇ ὥλῳ ὁ ἴπτρος, ἴδε ὁ δημότης, ἐν γε ἐπικλήσιον τούτῃ τοῦ πάθεος. ὁκυτάτου κακοῦ ἐστὶ οὖνομα· τί μὲν γὰρ μέξον ἡ ὁκύτερον συγκοπῆς δυνάμιος; τί δὲ οὖνομα ἔτερον εἰς ἐπίκλησιν τούτῳ τοῦ πράγματος μᾶλλον εὐσήμων; τί δὲ καρδίας ἄλλο καριώτερον ἐς ζωῆν ἢ ἐς θάνατον; οὔδε τήν συγκοπῆν ἀπίστον τῆς καρδίας νοῦσον ἐμμεναι, ἢ αὐτήν σῖνος τῆς ἐν αὐτή του ζῆν δυνάμιος· τόσον τε τάχος τοῦ ὀλέθρου, τοιῇδε καὶ ἱδέ. ἔστι γὰρ τὸ πάθος λύσι τῶν δεσμῶν τῆς εἰς ζωῆν δυνάμιος, ἀντίξον τῇ συστάσει τοῦ ἁνθρώπου ἐόν. τῆςδε γὰρ ἀπρίξ λαβόμενον οὐ μεθίσθη, ἀλλ' ἐς διάλυσιν τρέπει. καὶ οὐ μέγα τὸ βιότα. καὶ γὰρ καὶ ἔτερα πάθεα ἱδε καὶ ἐπίκαιρα τινος μερῶν ἐστι, οἰσίπερ ἐμφύνει, καὶ τοιτέων ἐξάπτεται βουβώνες μὲν οἱ

1 The reading in all the MSS. is, ὁ κύριον οὖ—words which evidently have no meaning. Ermerins accordingly erases them, with the three following—κακοῦ ἵστι οὖνομα—altogether. This, I think, will generally be admitted to be too bold a procedure. The emendation suggested by Fabricius and Mat- tare, and adopted by Wigan (namely, ὁκυρίων), 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 ὁκυ- ρίων in place of it; and I am persuaded that, upon mature consider- ation, it will be approved of by every competent judge. I need scarcely remark, that it is of com- mon occurrence in the works of the medical authorities, and that it is very applicable in this place.
λοιμώδες καὶ σφόδρα κακοίητες εἶ ἦπατοςε ἡ ἄλλον δὲ γίγνοντας οὐδενὸς. νεύρων δὲ τέτανος, ἐπιληψία δὲ κεφαλής. ὅδε οὖν καὶ ἡ συγκοπή καρδίης ἐστὶ καὶ ξώης νοῦσος. ὅκοσι δὲ στομάχου ἤγεονται τὸ πάθος ἐμμεναι, οὐνεκα στιλισῆ τε καὶ οὔνα, μετεξετέρουσι δὲ καὶ ψυχρῷ, ἡ δύναμις ἑστάθη, καὶ τὸ κακὸν ἐξηλάθη, οἱ δὲ μοι δοκέουσι καὶ τὴν φρενίτιν τριχῶν τῆς κεφαλῆς, καὶ τοῦ δέρματος νοῦσον ἤγεο- σθαι, οὐνεκα συνήμπως καὶ τέγχην αὐτέων ῥήζουσι οἱ φρενετικοὶ. ἀλλὰ γὰρ τῆς καρδίης γευτόνημα καὶ ριῶν ἐστὶ ὁ στόμαχος, ἐξ οὔστερ ἔλκει ἡ καρδίη οἰκεῖον ἡ ἀξύμφορον. καὶ γὰρ καὶ διὰ πνεύμονος ἔλκει πνεῦμα εἰς ἀναπνοὴν ἡ καρδίη, ἀλλα' οὐχὶ πνεῦμον ἐξ ἵσης ἄρχης ἀναπνέει. 3 οὐ γὰρ ἐν τοῖς ὁργάνοις αἱ δυνάμεις, ἀλλ' ἐνθα' ἄρχη ξώης ἢν καὶ ἱσχύος. στόμαχος δὲ οὔτε ἄρχη οὔτε χωρίων ξώης' ἀλλὰ καταχείται δὲ τις διὰ ἄτονην. καὶ γὰρ καὶ τὰ καρδιοβόλα βρώματα οὖν τὸν στόμαχον σινεταί, ἀλλὰ δ' αὐτέων τὴν καρδίην' ἐπεί καὶ οἱ ἐπὶ τούτῳ ὃν γέγονεν σημεῖα ἵσχοσαν καρδίης πάθεος, σφυγμοῦς μικροὺς, ἄδρανεας, πάταγον τῆς καρδίης, ἐπὶ πνεύμονας καρτερῆς, σκοτοδίνοις, λευτοθύμησις, νάρκης, καὶ παρέ- στης μελέων, ἵδρως ἀσχέτος, πουλὺς, ψύξις ὀλος, ἀναισθησίας, ἄφωνης. τοῦ δὴ τῶν στόμαχον πάσχειν τάδε; ἀποκαὶ δὲ αὐτέων ὑδα, ναυτίης, ἔμετος, ἀποστίας, λύγως, ἐφεύξεις, ἐξυ- ρηματί' ἐπὶ δὲ τούτῳ καρδιώσασον καὶ αἰσθήση ἐξύπεροι, ὡς ἰδεῖν καὶ ἀκούσαι μᾶλλον ἢ πρόσθεν, καὶ γνώμη εὐσταθεώ-

2 I must own, that I feel somewhat disposed to follow the suggestion of Wigan, and read ἴσης: 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 Π. Λεονετ. τ. 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, ἡ ἵσης τῷ ἄρχῃ. 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 μούνον, καὶ ἐς τὰ μέλλοντα μάντις ἀτρεκεῖς. μὴ οὖν καὶ αἴς στομάχοι αἰ δυνάμεις, ἄλλα καρδίς, ἐνθα καὶ ἡ ψυχῇ καὶ ἡ φύσις αὐτῆς, εἰς ἢν καὶ τὸ πάθος ἢ τῶν τῆς δυνά-μεων.

Ἐστὶ δὲ ἡ τῆς νοῦσου ἑκλυσίς τοῦ τόνου τῆς φύσιος ἐπ' αὐτῇ ψύξι καὶ ὑγρότητι. καὶ γὰρ ἀθέρμου, καὶ τὰ εἰσό καὶ τὰ ἐξω, καὶ ἀδύνας καὶ ψυχρὸν ἀναπνέουσι, κην ἐκ μεγάλων καὶ καυσώδεων ἐστὶ πυρετῶν, εἰς ὄντερ εξίπτωται ἡ ἔγκυκτή. εὗτε μὲν γὰρ ἔρρωται ἡ φύσις, καὶ ἐστιν εὐ-κρατος, πάντων μὲν κρατεῖ, πάσι δὲ σημαίνει, καὶ ἕγγορο, καὶ πνεύματι, καὶ στερεοίς, καὶ τῇ τούτων εὐταξίᾳ καὶ ξυμ-μετρίᾳ ἐς ζωῆι διέπει τὸν ἀνθρωπον ἢν δὲ τῆς φύσιος ὁ δεσμός, τούτου τὸ τόνος, λυθῇ, τότε γίνεται τὸ πάθος. κατάρχει δὲ αὐτέον καύσος, οὐ ἐστὶ τοιόσοδε.

Κεφ. δ'. Περὶ Καύσων.

Πῦρ μὲν πάντῃ καὶ δριμὺ καὶ λεπτόν, μάλιστα δὲ τὰ εἰς ἀναπνοῆς θερμή, ὄς ἐκ πυρὸς, ἕρεθς ὅλη μεγάλη, ψυχροῦ ἐπιθυμία, γλώσσης ξηρότης, αὐσμὸς χειλέως καὶ δέρματος, ἀκρεα ψυχρὰ, ὀφρα χολόβαφα κατακόρεως, ἀγρυπνία, σφυγ-μοὶ πυκνοὶ, σμικροὶ, ἐκλυτοὶ ὀφθαλμοὶ εὐαγγεῖς, λαμπροὶ, ὑπέρυθροι προσώπου εὐχροίᾳ.

Ἡν δὲ ἐπὶ μᾶλλον αὐξὴ τὸ πάθος, μέξω τὰ πάντα καὶ κακῶς σφυγμοὶ σμικρότατοι καὶ πυκνότατοι, πῦρ ξηρότατον καὶ δριμύτατον, γνώμη παράφορος, πάντων ἀγνωσία, νυσ-δες, ψαῦσα ψυχροῦ ἐπιθυμία, τοίχου, ἐσθήτος, ἐδάφεος, ἕγγορος, χείρες ψυχραί, θέναρα θερμότατα, ὀνυχες πελιδον, ἀναπνοὴν πυκνιή, νοτίς περὶ μέτωπα καὶ κληθᾶς.

Ἡν δὲ ἐσ ἀκρον ξηρότητος καὶ θερμασίνης ἢκῃ ἡ φύσις, τὸ μὲν θερμὸν ἐς ψυχρὸν, ὁ δὲ αὐχμὸς ἐς ἐπομβρίην τρέπεται.
Ermerins transposes all this clause, ἐξήρανται...στόμαχος, to the beginning of the chapter, after δέματος. 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 anaeolouthion, of which many examples occur in our author’s works, and in those of Ἀλειαν and Ἀρριαν, 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 ingenuous substitute for the common reading, ἄλλο φασί, which evidently has no meaning. A still more simple emendation, however, would be, ἄλλο φάσσα —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.
ἀς ἐν ἱλιῳ ἑνὴν καὶ ξόφῳ. Ὅτε δὲ τάδε ἐξήντλησε ἡ νοῦσος, καὶ ἀπὸ τῶν ὀφθαλμῶν τὴν ἀχλήν ἔλε, ὅρεουσι τὰ ἐν τῷ ἑρέ, καὶ γυμνὴ τῇ ψυχῇ γίγνονται μάντιες ἀπρεκέες· οἱ δὲ ἐς τοσόνδε λεπτότητος ὑγρῶν καὶ τῆς γνώμης ἀφιγμένοι οὐ μάλα τοι περιγύνονται, ἐξηρωμένης ἢδη τῆς ἐμφικῆς δυνάμεις.

Κεφ. ε'. Περὶ Χολέρης.

Ἡ χολέρη παλινορσός ἐστι φορὴ τῆς ὑλῆς τῆς ἐν τῷ παντὶ ἐς τὸν στόμαχον καὶ τὴν κοιλίην καὶ τὰ ἐντέρα, διξύτατων κακῶν. Διεκθέει δὲ ὑπερθεν μὲν ἐς ἐμετον τὰ ἐν τῷ στομάχῳ ἀληξόμενα· διὰ δὲ τῆς κατώ διεξὸδου τὰ ἐν τῇ κοιλίῃ καὶ τῶς ἐντέρους ὑγρά. Ἰδένη δὲ τὰ πρῶτα μὲν ὑδατόδεα τὰ δὲ ἐμέτου, τὰ δὲ δ’ ἐδρῆς κόπρανα ὑγρα, δυσόδεα· ἀπέψυκες γὰρ ἄνεχές αἱ τῆς ἐπιφάνειας ἡν δὲ τάδε ἀποκλυσθῇ, φλεγματόδεα, ἑπεὶτα χολόδεα· τὰ πρῶτα μὲν ῥηίδιος, ἀπόνοις· ἑπεὶτα δὲ ἐξήν ἐντάσει μὲν ὁ στόμαχος, γαστήρ δὲ μετὰ στρόφων.

Ἡν δὲ ἐς τὸ κάκιον ἑπιδιδῷ, καὶ στρόφοι μελζονες, λεπτοθμηinity, ἐκλύσις μελέων, ἀπορίῃ, ἀποστίη· ἦν δὲ καὶ τί προσενέγκωνται, πολλῷ ῥοίῳ ἔξω ναυτίῃ ἐς ἐμετον διεκθέει ξανθῇ χολῆ κατακορέως καὶ τὰ διαχωρήματα ὅμοια· σπασμοὶ, ἔνοικα καὶ μνὴν τῶν ἐν τῇ κνήμη καὶ βραχιώνοις δάκτυλων καμπύλων, σκοτόδινοι, λυγξ, ὄνυχες πελίδιοι, κατάψυξες, ἄκρεα ψυχρά, καὶ τὸ ὅλον ρυγώδεις.

4 Ermerins does not hesitate to expunge the word ἵγροῖσιν altogether; but this seems to me an unwarrantable liberty. By the addition of one short word, ὅς, and a little transposition, I flatter myself that I have greatly improved the text. Petit proposes to read διῆνος ἵγροῖσι, 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.
"Ην δὲ ἐσ τελευτήν ἦκη τὸ κακὸν, ἀτὰρ ἰδροὶ ὀνθρωπος, χωλὴ μέλαινα ἄνω καὶ κάτω. οὔτα σχεδείσα κύστις ὑπὸ σπασμοῦ ἀλλ' οὔδε οὐδρον ἀλίσται ὑπὸ τῆς ἐς τὸ ἐντέρον τῶν ὑγρῶν μεταχειρίσεως ἀφονή, σφυγμοί σμικράτατοι καὶ πυκνάτατοι, ὁκόσοι ἐπὶ ἐγκατοικία ἐντάσεις ἐμέτου ἐννε- χέες κενεῖ, προθυμία τεινεσμώδεις, ἔτηρα, ἀχυλον θάνατος ἐπάδονος καὶ οἰκτιστος, σπασμὸ καὶ πυγμή καὶ ἐμέτο κενός.

Φέρει μὲν τὸ πάθος ἀρη μὲν θέρεσι, δεύτερον δὲ φθινό- πωρον, ἤρ ἢσον, χειμῶν ἥκιστα ἡλικία δὲ, αἱ τῶν νέων καὶ ἀκμαζόντων γῆρας ἥκιστα, παῖδια δὲ τουτέων μᾶλλον, ἀλλ' οὐθανατώδεα.

Κεφ. τ' Ἐπεὶ Εἰλεοῦ.

'Εντέροις γίγνεται μὲν φλεγμονή, ὀδύνην ὀλεθρίην ἐμπο- ούσα. ἤτηκεν ηὐ ὑπερθεῖσα περησάει ἐγγίγνεται δὲ καὶ πνεύμα ψυχρόν, ἀργόν, οὔτε κάτω περήσαι ὑθνιδίων οὔτε ἄνω ἀνείλθεμενα μίμων δὲ ἐπιτολοῦ ἔλισσο- μένων ἐν ὑδάγγοι πον ἄνω ἐλίξεις τοῦνεκεν καὶ τὸ πάθος ἐπίκλησιν ἐσχέν εἰλεόν. κην πρὸς τοὺς στρόφοις δὲ καὶ πίεις καὶ μάλθαξις τῶν ἐντέρων ἐγι, καὶ πουλὺ τὸ ὑπογάσ- τριν ὑπείραχοι, χορδαῦς δὲ τοιοῦτον ἐστί οὕνομα: ἐψησὺς μὲν γὰρ ἥ μάλθαξις χορδῆ ἐν ἐντέρων ἐπώνυμων. καὶ γὰρ καὶ ἐπίχρωδηδα τὸ μεσεντέριον ἐκκλησκόν οἱ πρόσ- θεν, τα τε μεσηγή νεῦρα καὶ τὰ ἀγγεία καὶ τοὺς ὑμένας τους ἀνοχής τῶν ἐντέρων.

Ἔιτὴ τοῦ εἴλεον συνεχῆς μὲν διαφθορῆ σιτίων πολλῶν τε καὶ ποικίλων καὶ οὐ ξυνηθέων, καὶ ἄλλῃ ἐπ᾽ ἄλλῃ ἀπενίῃ, μάλιστα δ᾽ ἐπὶ τούτι εἰλεόδεσι, ὁκοίων τι μελάν σηπῆς. οὐκ ἀδιάκριτος δὲ πληγή, ἡ ψύξ, ἡ ψυχροποσίη ἐφ' ἰδρωτι,
.should we not read ὡ? see the notes of wigan and ermerins, which explain the difficulties about the text without removing them.
Κεφ. ζ. Περὶ τῶν κατὰ τὸ Ἡπαρ ὀξέων παθῶν.

Τῶν ἀπὸ καρδίς οἱ ἀπὸ ἤπατος οὐκ ὀκύτερον μὲν, ἐπιπονωτέρον δὲ θνήσκουσι. ἔστι γὰρ αἰματος πάγος τὸ πλείστον ἤπατρ ἤν δὲ ἐν ἠς πύλρησι αὐτέου ἐξυπέση τις θανάτου αἰτίῃ, οὐ μείων ὀξέως ἢ οἱ ἀπὸ καρδίς θνήσκουσι ὑμέσι γὰρ, καὶ τόνου οἰκιαίρου καὶ λεπτοῖς, καὶ φλεψὶ μεγάληπσι εὔφαντα τίδε τὰ μέρεα. ὡς δὲ καὶ τῶν σοφῶν ἀφγράκτων τίνες, καὶ ψυχῆς ἐπιθυμή τῇδ θέκαθητι. αἱμορράγη μὲν γὰρ ὑπερίσχει πάντα πολλῶν ρίξωσι γὰρ φλεβῶν ἦπαρ. 1 γίγνεται δὲν ἐν αὐτέρῳ μεγάλῃ μὲν φλεγμόνῃ, οὐ κάρτα ἑξενεχέως, οὐδὲ ἐν τοῖς ἐς τὰ ἐπίκαιρα χωρία. 2 φθάνει γὰρ ἑξελθὼν τοῦ ζῆν ὄνθρωπος. συμπροτέρη δὲ θαμνᾶ τούνεκε διαδιδράσκουσι μὲν τὸν ὀλεθρον,

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

1 Hippocrat. de Aliment.

2 I have followed Ermerins in substituting ὅν for ὧν, and τοῖς for τοῖς. Still neither the reading nor the punctuation is satisfactory.
μακρότερα δὲ νοσέουσι. ἔργου γὰρ αὐτοῦ τοῦ κατὰ τὴν ἐξαιμάτωσιν οὐκ ἐστίν ἀνάπαυλα, οὐδὲ ἀμβολή· ἐπὶ δὲ τὴν καρδίαν καὶ τὰ νέφθεν τοῦ διαφράγματος ἐνεύθεν γὰρ τοῦ αἴματος ἀφέσιες.

Ἡν ἐπὶ μέξοιν αὐτήν, πληγῆ, ἢ διαφθορήσῃ ξυνεχέσι πολλῶν καὶ κακῶν συτιῶν, καὶ οἰνοφλυγή, ἢ ψύξι καρτηρί, καὶ ἐν τῇ σι πύλης γίγνεται φλεγμονή, ἀκιστος ὀλέθρος. πῦρ μὲν γὰρ ὑποβρύχιον, ἀλαμπτε, δρμυ, σφυγμοι νοθροι, πώνου ἱδέα ποικίλη καὶ παντοίη, ἀκλοτε μὲν ἢ ὀδύνη ἐπὶ τὰ δεξιὰ διελθάμενη, ὡς δοκέειν ὧν Βέλος ἐγκέεσθαι, ἀκλοτε δὲ στρόφῳ ἱκέλη αὐθίς δὲ κοτὲ πώνοι βαρῆς, βαρύτατον μεσηγη δὲ τῆς ὀδύνης ἀτονή καὶ ἀφωνὴ διάφραγμα καὶ ὑπεζώκως ἐλκονται· ἀπὸ τώνυδε γὰρ ἀχθος τὸ ἱπαρ ἱρητο· διὰ τόδε ἐς τὴν κατ’ ἐξιν κληθα ὀδύνη καρτηρί· ὑπη δὲ ἀπεληληνὴ· προθυμίη δὲ μοῦνον· κὴν ἢς τέλος κοτὲ ἀφίκεσθαι, ἕξη. ἀναπνοι κακή· οὐ γὰρ ἐνυτιμωρεῖ τῷ πνεύμον τὸ διάφραγμα, ἐνυμομέτεν οὐ ἐνυναγωγην καὶ διάστασιν. πνεῦμα σμικρὸν ἐλκοσίαν, ἐκπνόειν μέξονι χροῆν μελάγχλωροι, μολιβδοθείδεσ· ἀπόσιτοι· ἢν δὲ τὶ προσενέγκωνται φυσώδες τῷ ὑποχνιδρῷ, ἐρεύξεσ φυλώδες, ὀξιζύσουσι, βρωμώδες ναυτή, διάστασις κενη, γαστήρ ἀπολελεμένη τὰ πολλὰ, χολώδεα, γήλσχρα, βραχέα 3· ἢι δὲ ἐπαυξέα ζήγνεται τὰ πάθεα· γνώμη οὐ κάρτα παράφορος, νοθρή, μετέωρος, τετυφωμένη, ὀκνος ποιλος, ψύξις ἀκρέων, τρόμοι, ρύγεα, λυγες κενη, σπασμῶδης, ξετερος, χολη ἀκρης, χολάβαφαι τὸ πάν. ἢν δὲ καὶ πρὸ ἐβδόμης φανῆ, καὶ ἀλλοις ἐκεῖνε συγνοι ι. Ὀκόσοι δὲ ἢ αἴμορραγή, ἢ κοιλίς ταράχοι πολλοὶς χολώδεσι, ἢ οὐροίς ἀκρήτους συγνοις τὸν ὀλέθρον διηλλάσαντο,

3 Ermerins reads ἀπολελεμένη, introduces ἢ before χολώδεα and ἀπαυξέα after βραχέα. But, after comparing the chapter of Paulus Lëgineta on hepatic diseases (iii. 46), I resolved not to alter the text.

4 Hippocr. Aph. iv. 63; iv. 62; Epidem. iii. 1, 2.
τουτέοισι δὲ μετὰ τρεῖς ἔβδομάδας ἐς ἀπόστασιν πύου τὸ ἦπαρ τρέπεται· ἢν δὲ ἔτι πολλῶν ὑπερβάλλῃ χρόνον ἀνευ ἀποστάσιος, ἐς ὑδρατα ἄφυκτον τελευτᾷ· διψαλέου, βραχυπόται, ἥχῃ τὸ σκίνος, ἀλπεῖες. ἄξεων ἐπιθυμίῃ, ἀποιοὶ ἡ γενεία.

Τίκτει δὲ τόδε τὸ πάθος φθινόπωρον σὺν πλήθοις ὀραίοις, καὶ ποικίλων ἀπεσφύη· ἡλικίᾳ δὲ, πασέων μάλλον ἀκμή.5

Κεφ. η'. Περὶ τῆς κατὰ τὴν κοίλην φλέβα ὀξείης νοῦσου.

Ἀπὸ τῶν πυλέων τοῦ ἦπατος εὐρεία φλέβῃ διαίστησει μέσῃ τῶν τούδε περάτων. αἱ γὰρ ἐς λεπτὰ καὶ πλεῦνα σχίζομεν ἐπὶ τέλος ἐς ἄφανέα τῆς ὑγιαι πάντη τοῦ ἦπατος σκίναται· τοῖσι δὲ τοιτέων πέρασι ἄλλων φλεβῶν περατώσιες κατὰ τὸ στόμα ξυγκέονται, αἴστερ ἐς λεπτῶν καὶ πλεύνων μέξονες καὶ ἦλάσσονες ὑγνονται· ἐπὶ τέλος ἐν μέσῳ τοῦ ἦπατος ἐς μίαν φλέβα μεγάλην συναγείρονται. ἐντεύθεν δὲ δοιαὶ ἐς ἀποσχίσιος γεγονόμεναι πέρῃ τοῦ ἦπατος ἀφικνεόνται. ἡ μὲν γὰρ ἀνώ τὸν πρῶτον λοβὸν διαπερήσασα ἐς τὰ κυρτὰ αὐτέου ἐξεφανάθη· ἐπείτα περίνασα τὸ διάφραγμα ἐμφύνει τῇ καρδίῃ κοίλῃ φλέβῃ ἢδε καλέεται. ἡ δὲ ἔτερη, τὸν κάτω λοβὸν τὸν πέμπτον διαπερήσασα μέχρι τῶν κυρτῶν, ἐπὶ τὴν ῥάχιν ἑξεσις, καὶ τῇ δε παρατέταται μέχρι τῶν ἵσχίων. ἀτὰρ καὶ ἢδε κοίλῃ. οὕνωμα τὸ αὐτό, οὔνεκεν μία καὶ ὁμίτε ἑστιν ἢ φλέβῃ τὴν ἀρχήν ἀπὸ τοῦ ἦπατος ἀσχούσα. εἰ γὰρ τες ἐθέλου, διελάσαι ᾧ ἐλάσμα καὶ ἀπὸ τῆς ἀνοθεν τῆς ἐπὶ τὴν καρδίῃς κοίλης φλεβῶς ἐς τὴν

5 Ermerins reads ἀκμή. 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 Ἐλιαν and Αρριαν.
παρὰ τὴν ῥάχιν, καὶ ἀπὸ τῆς ράχεως διὰ τοῦ ἦπατος ἐπὶ τὴν καρδίην. ἄνωδος γὰρ ἡ αὐτή.

"Ἡδὲ ὅν ἡ φλέψ, ὡς εἴγο δοκεῖν, ἡ ξύμπασα νοσεῖς οξέοι πάθεις, καρτερούση μία γάρ ἐστι πᾶσα· μετεξετέρουσι δὲ ἤπτροισι μοῦνη δοκεῖν παρὰ τὴν ράχιν νοσεῖν, οὐνεκα τῆς ἐστὶ τὴν καρδίην τὰ σημεῖα οὐ προφανεία. ἐντὸς γὰρ τοῦ θώρακος διατέταται πρὸς οὐδὲν προσισχομένη, ἀλλ' ἐναωρεμένη τῷ θώρακι, ἐσ' τ' ἁν ἀπὸ τοῦ διαφράγματος ἐμφύς τῇ καρδίη. ἤν οὖν τι μεγάλων κακῶν ἵσχυ τήνδε τῇ φλέβα, ξυνέκρυψε ἄμπεχον ὁ θώραξ.

Γίγνεται δ' οὖν ἀμφὶ τήνδε τῇ φλέβα καὶ κέδματα· εὔτε ἔργηνυμένη αἴμορραγία ὁκιστα κτείνει· ὑπερθεν μὲν διὰ πλευ- μονος καὶ ἄρτηρης ἐκχειμένου, ἢν ἐν τῷ θώρακι ῥαγή· ἢν δὲ παρὰ τὴν ἁρχήν, ἐσ' τὴν κάτω κοιλίην τοῖς ἐντέρουσι περι- χέεται, ὡς ἐμπλείει τὰ ἕντερα, εὔτε πρὸν ἡ καθέν1 ἐκφανη- ναι τὸ αἷμα, θυνήσκουσι οἴδε· ἢν δὲ ἡ κοιλίη πληρεμένη αἵματος.

Γίγνεται δὲ καὶ φλεγμονή ἀμφὶ τῇ φλέβα, ἀτάρ καὶ ἢδὲ ὀξέως κτείνει, ἤν μεγάλη ἐρ' πῦρ μὲν γὰρ δριμ, δακνωδὲς, ἐν τῇ κοιλίη μιμοῖν ἐγκαθειριμένον, βραχὺ δὲ μοῦνον ὑπερήσχον, ὡς δοκεῖν ἀπτομένον λεπτὴν ἐμμεῖναι βέρμην ὁ δὲ ἀνθρώπος καίεσθαι δοκεῖε· σφυγμοὶ σμικροί, πυκνότατοι, ὅκοιν τι πεπεσμένου καὶ δεδιωγμένου. ὕψις ἀκρέων, δίψος καρτερῶν, στόματος ξηρότης, προσώπου ἐρύθημα ξὺν ἀχροίῃ ὑπέρυθροι δὲ τὸ ξύμπαν σώμα· ὑποχόνδρια σκληρά, ἀνεστασμένα, ὀδύνη ἐπὶ δεξιά μάλλον, καὶ παλμὸς τῇ δεμαρμήκῃ, μέχρι τῆς λαγόνος· μετεξετέρουσι δὲ καὶ τῆς ἄρτηρης τῆς παρὰ τὴν ράχιν, ἢν ὁ σφυγμὸς ἐσ' τὸ ἐτερον ὑποχόνδριον διασημαίνη. ξυμπαθῆς γὰρ καὶ ἢδὲ γίγνεται παρ' αὐτήν ἐπὶ ἀριστερά κειμένη, ὡς τῆς ἐπὶ τῷ παντὶ

1 The common reading is πρῶην καθ' ἐν, which can scarcely admit of any interpretation. See Petit, Wigan and Ermerins.
This word is supplied by Ermerins on his own conjecture. Certainly some such term seems to be wanting in this place.

Ermerins reads καύσουν 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.
κήν μὲν ἡ γαστήρ ἢ ἡ κύστις τὸ ποτὸν υποφέρη, οὐδὲ ἐμέτον
dei ἐν δὲ μῆ, ἐπὶ πολλῷ τῷ ψυχρῷ τὸ πολλὸν ἐμέσαι χρῆ. ἐκφανεῖ
ἡ ἀν ὁνήματος, εἰ τοσόν τε πίνων μηδὲν διαχω-ροῖ, ἢ ἱδρώσει, ἢ οὐροῖσι, ἢ κοιλη.

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

Νεφροῖ, τὴν μὲν τοῦ σώματος ὑδάν, ὡς κάρτα ἐπίκαιροι ἐς
cίνινον, ἢ καί τι πάθωσι ὀξέως. ἀδενόδεες γὰρ τὴν φύσιν, ἢς
de ὁλεθρόν εὐθύθες1 ἐπίκαιρον δὲ αὐτέων τὸ ἔργον, ἢ τε
diáκρισις τῶν οὖρων ἀπὸ τοῦ αἵματος καὶ ἡ ἀπόκρισις.

Ἐπέχει δὲ τὴν ἦ λάθος, ἢ ἐγγυγομένῃ φλεγμονῇ, ἢ
aιμαλκόν, ἢ τι τοιόνυς· εὔτε ἐκ ξυμπαθῆς μὲν τῆς διὰ τὴν
ἰδέαν τοῦ σώματος κακῶν γίγνεται οὐδὲν, ἢ δὲ ἐπίσχεσις τῶν
οὐρῶν πάντα τὰ δεινὰ πρήσει.2 πῦρ μὲν γὰρ δριμῦ, ἀσω-

1 It appears to me that all the translators have misunderstood the
meaning of these words, ἢς ἐν ὁλεθρόν εὐθύθες, which Henisch and
Boerhaave translate, “ad mortem vero inferendam bené habiles sunt:”
Wigan and Ermerins,—“agrum ta-
men facile interimun.” Moffat rather
oddly,—“well calculated for
bearing an attack.” Now the literal
meaning of the words obviously is,
“they are innocuous as regards
death;” which surely can imply no-
thing 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 ὑπὸ after ἐπίκαι-
ρον.

2 Here, again, nearly all the trans-
slators and editors have misunderstood
the meaning of the passage from not
perceiving that σώματος is here ap-
plied 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 superflu-
ous to multiply references to passages
in which Aretaeus applies σῶμα to
a particular part of the body. See
Morb. Diut. i. 10; Curat. Morb. Diut.
i. 13; also Galen, De Loeis Afectis,
i. 9. Indeed Aristotle applies it ex-
pressly to the kidneys, in the sense
of the fleshy part of the organ, or
viscus, H. A. i. 17, 15. The mean-
ing of the passage in question,
therefore, evidently is, that “no mis-
chief from sympathy arises in this

ΟΣΕΩΝ ΠΑΘΩΝ, ΒΙΒΛ. Β'.  41
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." Boerhave thus:—"quandoquidem ex consensu affectionis ob formam corporis provenientis nulla creatur offensio;" and Ermerins thus: "quo faeto nullum quidem malum oritur propter cete-
rarum partium cum renis subnittantia 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.
In all the MSS. the common reading is \textit{φλεγμοναίς}, from which no suitable meaning can be elicited. Ermerins introduces many changes; thus he reads,—\textit{-αὐτήν καὶ ἄστερον φλεγμονήν ἀναπήεξε},\footnote{1} ἐπὶ ἀνδρών—δὲ, τὸ ἐσχατον, τὸ εὐθὺ, τὸ παράμικης ἐντερον. ἐν πολλοῖς δὲ έκ καρπερής ἀεικουσίου ύπ’ αἰδοῦς ἐν χυλλόγοις ἦς ἐξυδεπνοις πληρωμένη διαιτέτατα, ἀδρανή τε περιστολής οὐκέτι μεθησίς. ἐπὶ οὖν ἐπίσχη τὰ οὖρα, πληρώσεις καὶ τὸν ὑπερθεν μερέων νεφρῶν, οὐρητήρων διατάσεις:

I am persuaded that a legitimate reading is obtained. \textit{Ἀναπήεξ} is a Hippocratic term. Art. 807, ed. Foes. It is to be borne in mind that the \textit{φλεγμονή} of the ancients was a Phlegmon rather than an inflammation; i.e. it was \textit{δύκος δευνηρός}. See Foes, \textit{Ec. Hipp.}
λαγόνων διόιη βαρεία, σπασμός, τρόμος, ρίγεα, γρώμην παράφοροι. ἢν δὲ πρὸς τοὺς καὶ ἐλκος πεπόνθη ἡ φλεγμονήν, πολλὰ μὲν τὰ κακὰ, ὄλεθρος δὲ πολλὸν τὰ ἐκένων ὁ κιστὸς. ἀλλ' αμφὶ μὲν ἐλκος καὶ ἀποστάσιος πυόδεος, καὶ τῶν ὁκόσα μὴ δεύτατα ἡ, ἐν τούς χρονίοις λελέξεται ὁκόσα δὲ κατόξεα, καὶ ἐν Ἰδ ἡμέρησιν, ἡ ὀδύρω θάσσον, ἡ βράδιον κτείνει, ὁκοῖον φλεγμονῆ, ἡ θρόμβοι, ἡ λίθος ἐς τὸν τράχηλον ἐμπεσῶν, περὶ τόνδε νῦν ἐρέω. ἢν οὖν τι τοιτέων ξυμβῆ, οὐρὸν ἐπισχέσιες, ὁγκος ἐν τῷ ὑπογαστρίῳ, διόιη δέξει, πάντη τῆς κολίης περίτασι τῆς κύστιος, ὁ ὀχρὸς ἰδρώς τῇ δεκατῇ, ἔμετοι φλεγματώδεις, ἐπειτα χολώδες, ψύχει ὄλου, ποδῶν δὲ μᾶλλον ἢν δὲ ἐπὶ μέζον τὸ κακὸν ἔρην, πυρετοι λυγρώδες, σφυγμοι, ἀταξία πυκνοί, καὶ μικροί, ἐρυθήμα τοῦ προσώπου, δυσφώδες, ἀπορίη, γνώμην παράφοροι, σπασμοί. ἐπὶ δὲ φαρμάκοις δηλητηρίους, κανθαρίσει, ἡ βούνριστι, καὶ πνεύματι ἐμπιπτραται ἡ κύστις, καὶ ἡ ξύμπασα κολίη βιαιστήρη, καὶ πάντα κακῶ, καὶ οὐκ εἰς μακρὸν ἢ τοῦ θανάτου ἀμβαλῆ.

Ἀλμοραγέει κοτὲ κύστις: ξανθὸν τε καὶ λεπτὸν τῇ δε τὸ ἀίμα: ἀλλ' οὐδὲν τι διὰ τῆν προκουσι, καὶ μὴ ῥηδίη ἡ ἐπισχέσις: ἀλλ' ἐπὶ τοὺς θρόμβους καὶ τῇ φλεγμονῇ ὁ κινδύνος. ψύχεις γὰρ καὶ νέκρωσις, καὶ γαγγρανώσις, καὶ τὰ ἐπὶ τῆς κακὰ ῥηδίως κτείνει.

Φέρει δὲ τὰς νόσους, χέιμα, καὶ μετόπωρον. ἡλικία δὲ ἀκμῆ, ἐπὶ δὲ μᾶλλον γῆρας: αἱ δὲ ἀλλαὶ ὄραι καὶ αἱ ἡλικίαι οὕτε ξυνεχέως καὶ ἠκιστα κτείνουσι. ἀσινεστάτα δὲ πάντων τὰ παιδία.

Κεφ. ἦ. Περὶ Ὑστερικῆς Πυγός.

Ἐν τῇ σε λαγόσε τῶν γυναικῶν μέσηι ἐγκέκαται ἡ μήτρη, σπλάγχνοι γυναικήν ἀγχηστα ξωόδεις. κινετεῖ γὰρ ἐξ
Ermerins judiciously adopts the suggestion of Wigan, and substitutes σπλήνα for σπλάγχνα, the common reading.

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 γυναίκηα πάντες, κεφαλής πόνος, καρυθαρία.

τὰς φλέβας τὰς ἑκατέρωθεν τῆς ῥύνος ἀλλεῖο ἡ γυνὴ.

'Ἡν δὲ καταπέσωσι, καρδιάσσοντες, .........ἐν τοῖς ὑπο-

χωνδρίοις, λαγόνεσ κεναί, ἐνθα ἡ ἑδρη τῆς ὑστέρης, σφυγμοί
dialeipontes, ἄκατοι, ἐκλεῖποντες, πνεῦ καρτηρῆ, ἀφονή,

ἀναισθησία, ἡ ἀ næπνον ἄσημος, ἀσαφής, ὀκιστὸς καὶ ἀπι-

στος ὁ θάνατος. οὐδὲν γὰρ ἵχοσουι νεκρῶδες ἐς χροῖν

ζωῶδες. ἔρυθροτεραι μάλλον μέχρι πολλοῦ τοῦ βανάτου.

ὁφθαλμοὶ μικρὸν τι ἐξύσχοντες, λαμπρὸν, οὐ κάρτα μὲν

ἀτενεῖς, ἀτὰρ οὐδὲ κάρτα κεκαμμένοι.

'Ἡν δὲ μετακινήτας κοτὲ ἐς ἑδρὴν ἡ ὑστέρη, πρὶν ἐς τέλος

ἰέναι τὸ πάθος, διαδιδάσκασι τὴν πνήμα: εὗτε κοιλὶ ὑπο-

βορβορούξει, ὑγρότης τῶν γυναικοτῶν τόπων, ἀναπνοὴ δασυ-

τέρη καὶ σαφεστέρη ὄκιστη ἐκ τοῦ πάθεως ἡ ἐγέρσις, ὦκος

καὶ ὁ βάνατος ὀκιστὸς. καὶ γὰρ ῥηθίδιος τοῖς ἄνω προσχω-

ρέει ἀτὰρ ἤδε ῥηθίδιος ἀφίστατα ἀκρόπλοος τε γὰρ ἡ

ὑστέρη ὑγροὶ δὲ καὶ οἱ ὑμένες οἱ ὀχήσει αὐτῆς ὑγρὸν ὑμὲν

καὶ τὸ χωρίον, ἐνθα κέειται ἡ ὑστέρη πρὸς δὲ φυγῇ τε καὶ Ὠμῇ

χρέεται ἡδέων τε καὶ ἄγιδεων. ῥηθίδιος οὖν νεύει ὦκος

πρέμυν ἐνθα καὶ ἐνθα, ἀνο τε καὶ κάτω πλώει. διὰ τόδε

νεύμισι τὸ πάθος γρήγεται, γεραίτερησι δὲ ἥκιστα. ἦγι

γὰρ ἡλικία τε καὶ βιοτή καὶ γνώμη πλανοδεστέρη, τῆς καὶ

ὑστέρη ἐστὶ ῥεμβωδῆς· ἀπηλκεστέρησι· δὲ εἰσταθέα καὶ

ἡλικία καὶ βίος, καὶ γνώμη, καὶ ὑστέρη. ἦδε μὲν οὖν ἡ ἀπὸ

ὑστέρης πνεῦ μούνησιν γυναιξι παραμαρτέει.

Γ’γνωτε δὲ καὶ ξυνὰ πρὸς ἀνδράς πάθεια τῇ ὑστέρη, φλεγ-

μονῆ, αἰμορραγίη· ξυνὰ δὲ καὶ τὰ παρεόντα σημεῖα, πυρετοι,

ἀσφυξία, φῦξι, ἀφονή· ἐπὶ δὲ τῇ αἰμορραγίη καὶ ὀξύτεροι

οἱ θάνατοι, ὦκοῦν τι ἐν ζῷῳ σφαγή.

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3 This is, undoubtedly, the true reading, and not πηλικοστέρρος, which has no suitable meaning. See Wigan and Ermerins.
Κεφ. 13’. Περί Σατυριάσεως.

Οἱ σάτυροι τοῦ Διονύσου ίέροι ἐν τῇ γραφῇ καὶ τοῖς ἀγάλμασι ὀρθα ἱσχοῦσι τὰ αἰδοὶα, ξύμβολον τοῦ θεοῦ πρήγματος. ἔστι δὲ καὶ πάθεις ἰδέη, ἀνίσχοντος ὀρθα τοῦ πάσχοντος τὰ αἰδοὶα: ἐπίκλησις σατυρίσεως ἐς ὀμοίωτητα τοῦ θεοῦ σχῆματος.

'Ὅμως δὲ ἔστι ἁσχετός ἐς ὀμιλίην ἀτάρ οὐδ' ἐν τῇ προσόδοις οὐδὲν ὀφελεύσατ' οὐδὲ ἐπὶ πολλῆς καὶ συνεχέσι ὀμιλίης πρήγμονα τὸ ὀρθιαν. σπασµοὶ δὲ ἀπάντων τῶν νεύρων, καὶ ἑντασι τενόντων, καὶ βουβάνων, καὶ πλη-χάδος, φλεγμονή τῶν αἰδοίων καὶ πόνος, ἐφύημα προσώπου, καὶ ἱκμᾶς νοτίδι ικέλα. περιστελλόμενοι, ἱσυχι ἐπίλυσι, κατηφέες, ὀσπερ ἀχθόμενοι τῇ ξυμφορῇ ἤν δὲ ὑπερόχχι καὶ τὴν αἰδοῖ τοῦ ἀνθρώπου τὸ πάθος, ἀκρατεῖς μὲν ἡλόσης ἐς τὸ ἀκοπον' ἀκρατεῖς δὲ ἐς τὸ ἀμφαδὸν καὶ τῆς τοῦ ἔργου πρήξιος, παράφοροι τήν γνώμην ἐς τὸ ἁσχημον. κατέχειν γὰρ οὐ δύνανται δειψάδες, φλέγμα πολλῶν ἐμέωσι: ἐπετειν τοῦτοι χειλείσι ἀφρός ἐφιξίαι, ὀκωσπερ τοῦσ ὀργώσι τῶν τράγων' ἀτάρ ἢδ' ὀσμη ὀμοία. οὐρων ἐς ἐπισχέσιος πολλος, λευκόν, παχυ, γονοειδῆς. κοιλή ἀπολέλημενη, χαργιαλισμοι αὐτόματοι πλευρεὼν καὶ μασχαλῶν, σπασμάδες, ἄποσιτοι, εἰ δὲ προσφέροντο, ἀρτάγδην, ταραχώδες:

'Ἡν δὲ ἐς ὀλεθρον ἱκη τὸ κακόν, φυσώδεις κοιλην ἐπηρ-μένοι, τενόντων καὶ μυῶν τῶν πάντων ἱντασις, δυσκινηση, ξυνολικαι μελέων, σφυγμοι μικροι, ἀσθενεις, ἀτακτοι.

'Ελυσ' κοστά τάδε πάντα κοιλη ἐκταραχθείσα πολλοίσι φλεγματώδεσι, χολώδεσι, ἐμέσος ὀμοίοι. οὐκ ἀνευθεν κινύ-νυν ἰησις, ὑπνοι βαθὺς καὶ μήκιστος' ψύξις γὰρ καὶ πάρεις καὶ νάρκη νεύρων, ὑπνοὶ πουλύς. νάρκη δὲ καὶ ψύξις σατυ-ρίσεως ἤτα.
Γίγνεται δὲ τὸ πάθος ἢρος μάλιστα καὶ θέρεος· ἡλικίησι δὲ, μειρακίοισι καὶ νέοισι. μάλιστα δὲ ὁκύσοις ἡ φύσις ἐς ξυνουσίην ἐτοίμην ὁξύτατον ήδὲ ἀτερπές, ἢδὲ ἄκοσμον κακῶν. τὰ πολλὰ γὰρ ἐν ἑβδόμηθενθήσκονσι. λόγος δὲ ὅτι καὶ γυναῖκες πάσχουσι τοῦτο τὸ πάθος, καὶ ἣ τε ἐς τὰ ἀφροδίσια ὁρμῆ ὁμοίη καὶ τὰ λοιπὰ ἔμπτατα τὰ αὐτὰ· ἐγὼ δὲ μα- χλοσύνην μὲν γυναῖξιν ἑρῆσιν πείθομαι γίγνεσθαι, ἐς ἐκχυσιν τοῦ πλήθους τούτων σατυρίησιν δὲ ἡκίστα. οὔτε γὰρ ἡ φύσις αὐτέων ἐτοίμη· ψυχρῇ γὰρ ἄλλ' οὐδὲ μόρια ἐς ὅρ- θιησιν, ὀκωσπερισάτυρος, ἵσχει γυνή, ὢσπερ τὸ πάθος ἐπώ- νυμον. οὔδὲ γὰρ οὐδὲ πνῆγα τὴν ἀπὸ ἀντερῆς νοσέονσι ἄν- δρες, οὔνεκεν οὐκ ἵσχει ἀντερῆν ἀνήρ.
ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΠΕΡΙ

ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΧΡΟΝΙΩΝ ΠΑΘΩΝ,

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΠΙΝΔΑΣ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

| Κεφ. | Περι Χρονίων παθών | Περι Κεφαλαίης | Περι Σκοτωματικῶν | Περι Ἐπιληψίης | Περι Μελαγχολίης | Περι Μανίης | Περι Παραλύσεως | Περι Φθίσιος | Περι Ἐμπιθικῶν | Περι τῶν κατά τῶν Πνεύμονα ἀποστάσεων | Περι Ἀσθματος | Περι Πνευμωδῶν | Περι Ἡπατος | Περι Σπληνός | Περι Ἰκτέρου | Περι Καχεξίης |
|------|-----------|-------------|-----------------|-------------|---------------|------------|----------------|-------------|-------------|----------------|-------------|-----------|-----------|-----------|-----------|-------------|----------|
| α'   | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| β'   | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| γ'   | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| δ'   | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| ε'   | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| ζ'   | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| η'   | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| θ'   | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| ι'   | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| ια'  | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| ιβ'  | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| ε'   | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| ιδ'  | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |
| ιε'  | ...       | ...         | ...             | ...         | ...           | ...        | ...            | ...         | ...         | ...            | ...         | ...       | ...       | ...       | ...       | ...         | ...      |

E
ΑΡΕΤΑΙΟΥ ΚΑΠΙΠΑΔΟΚΟΥ ΠΕΡΙ ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΧΡΟΝΙΩΝ ΠΑΘΩΝ, ΒΙΒΛΙΟΝ Α'.

Κεφ. α'. Προοίμιον.

Χρονίων νούσων πόνος μὲν πουλύς, χρόνος δὲ μακρὸς συντήξιος, καὶ ἁβέβαιοι ἡ ἀλθεῖς. ἢ γὰρ οὐδ' ἐξηλάθησαν ἐς τὸ πάμπαν, ἢ ἐπὶ σμικρῆ ἀμαρτωλῆ παλινδρομέουσι αἰ νοῦσοι. οὔτε γὰρ ἀτρεμεῖν οἱ νοσέοντες τολμέουσι ἐς τέλος, ἀτὰρ ἢδὲ ἀμαρτάνουσι ἐν τῇς μακρῆς διαίτῃσι, κην ἀτρεμέωσιν ἢν δὲ καὶ πόνος ἐς ἑπταπόνον ἑσίος, δίψης, λιμοῦ, φαρμάκων πικρῶν καὶ ὀδυναδέων, ἡ τομῆς, ἡ καύσιος, ὀντέρ ἐστὶ ἐν τῇς δολεχῆς νούσους χρέως, ὑποδιδρῆσκουσι οἱ κάμνοντες, ὡς θανάτου δὴθεν αὐτόν ὄρεγόμενοι. ἐνθα δὴ ἄρετη διάειδεται ἰνδρός ἱητροῦ, καὶ μακροθυμής, καὶ πουκιλῆς, καὶ χάριτος ἄβλαβος τῶν ἤδεων, καὶ παραφάνιοις ἀτὰρ καὶ τὸν νοσέοντα χρη ἄλκιμον ἐμμεναι, καὶ ἐξυνιστασθαι τῷ ἱητρῷ κατὰ τοῦ νοσήματος. οὐ γὰρ τοῦ σώματος μοῦνον ἀπρίξ λαβάμενον ταχὺ ἀνασμύχησε τε καὶ δάπτει, ἀλλὰ ἐς πολλὰ καὶ τὴν αἰσθησίαν ἐκτρέπει, ἀλλὰ καὶ τὴν ψυχὴν ἐκμαίνει ἀκρασίῃ τοῦ σώματος. τοιῷδε τὴν μανίν καὶ τὴν μελαγχολίν ἵσμεν, περὶ δὲν ἀδὴς ἑρέω· ταῦτ ὡ ἁμφὶ κεφαλαίης φράσω.
Κεφ. β'. Περὶ Κεφαλαίης.

* Ην ἀλγήν κεφαλῆς σχεδίως ἐπὶ προσκαίρω αἰτή, κην ἐπὶ πλεύνας, κεφαλαλγία καλέται. ἡν δὲ διεθέξει χρόνῳ μακρῷ τὸ ἄλγημα, καὶ περίδοιοι μακρῇσι καὶ πολλῇσι, καὶ προσεπτυγύνηται μέξῳ τε καὶ πλεύνᾳ δυσαλβῆ, κεφαλαίην κεκλήσκομεν.

Τούτοι δὲ καὶ τὰ δεξιὰ μοῦνον, ἡ τὰ λαῖα μοῦνον, ἐς ὅσον ὠρίζον κρόταφος, ἡ δος, ἢ καὶ ὅφρυς μία, ἢ ὁφθαλμὸς εἶς, ἢ διὰ μέσφι μέσου ἐς ἵσα τέμει, ἐπέκεινα δὲ τὸ ἄλγημα οὖ περὶ ἀλλ’ ἐν ἡμὶσεὶ μίμει τῷ τῆς κεφαλῆς χωρίῳ.1 ἔπεροκρανίη τόδε μοῦνον καλέται, ὦν εὐθεῖς κακοῖς, κἡν διαλείπῃ, κὴν σμικρὸν ἔμμεναι δοκῇ, ἡ γὰρ ἐμπέσει κοτῆ δέξως, αἰσχρὰ καὶ δεινὰ πρῆσσεις σπασμός καὶ διαστροφῆ τοῦ προσώπου γέγνεται ὁφθαλμοὶ ἢ ἀτενεῖς κέρασι ἱκελοὶ πεπείγασι, ἡ τῇδε κάκεισε σπασμῶδες ἐνδον εἰλῶνται σκοτόδινος ὁφθαλμῶν ὑποβρύχιος πόνος ἅλιρε μηνίγγον. ἰδρύως ἰσχετός, τενόντων ἐξαπήνης ἄλγος,2 ὡσπερεὶ τῶν 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 ἱερῶς ἰσχετός τενόντων ἐξαπήνης ἄλγος, which Ermerins alters to ἱερῶς ἰσχετός τενόντων πόνος ἐξαπήνης, ἄλγος; but the obvious objection
ξαντος ξύλων ναυτή, ἐμετος χολαδέων, κατάπτωσις τοῦ ἀνθρώπου· ἦν δ' ἐπιτείνη κοτε τὸ πάθος, ἀνθρώπος ἐτελέυτησε. ἦν δὲ σμικρότερον ἦ, καὶ ἐς ᾠδέρον ἁσινές, χρονίζει, ὅκνος ποικίς, καρπηθαρί, ἀποτή, ζωὴ δύσφορος. καὶ γὰρ πως φεύγοντι τὴν αὐγῆν̂ σκότος δὲ πρήνει τουτέωσι τὴν νοῦσον οὐ δὲ ἐκείνων τῆ ἀκοῦσαι τερπνον εὐφοροι· κάκοιμοι τὴν ὀσφρησιν, καὶ οὔτε τι εὐώδες αὐτέως τέρπει, ἐκτρέπονται δὲ καὶ τὰ κακώδεα· ἥχονται τῷ βίῳ, θανατώσι ἀνθρώποι.

Αἰτή δὲ τουτέων ξῦν ἡπρώτητι ψύξις· ἦν δὲ ὒθονὴ καὶ ἐς μέζον ἔρη πε τούτο πόνοις, τὸ πάθος σκότωμα γίγνεται.

Κεφ. γ'. Περὶ Σκοτωματικῶν.

'Ἡν ξόφος τὰς ὄψις σχῆ, καὶ δίνος ἀμφὶ τὴν κεφαλὴν ἐλίσσηται, καὶ ὅτα βομβέη ὄκως θεόντων καναχηδὸν ποταμῶν, ἢ οἶνον ἀνεμος ἰστίοις ἐγκυβερνη, ἢ αὐλὼν, ἢ καὶ συρήγων ἑνοτή, ἢ τρισμοῦ ἀμάξης ἱαχή, ὠνομάζομεν σκότωμα τὸ πάθος, κακῶν μὲν, κὴν σύμπτωμα κεφαλῆς, κακῶν δὲ, κὴν ἐκ διαδέξιων κεφαλαίης, ἢ ἐξ ἐσούτης χρονίου νοῦσου φύ. ἦν γὰρ τάδε μὲν μὴ ἀπογιγνηται, μίμην δὲ ἡ σκοτοδίνη, ἢ χρόνῳ μακρῶ τελεώθη τοῦτο ὑδίουσι συμπτώμασι οὐ τῶν ἀκοεμένου, πάθος τὸ σκότωμα γίγνεται, ἐπ' αἰτή ὑγρὴ 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 ἐμβρίμεται in place of it; for, considering how fond our author is of Homerian diction, nothing seems so natural as to suppose that he had in mind the celebrated passage in the Iliad,—

—ἀνίμοιο δὲ δεινὸς ἄιτης

'Ιστίῳ ἐμβρίμεται (XV. 627).

Wigan suggests ἐγκυκανεί or ἐγκυκανή; 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 εἰσφέρει νη: and this, perhaps, is the true reading.
καὶ ψυχρῇ ἀλλὰ καὶ ἄρχῃ παθέων ἄλλων, ἢν ἐς ἀνήκεστον τραπῆ, μανίς, μελαγχολίας, ἐπιλυψίας, προσεπιγεγραμένων ἐκάστη τῶν ἱδίων ἄμυντωμάτων σκοτάματος δὲ ἢ ἱδέα, βιάρος τῆς κεφαλῆς, ὀφθαλμῶν μαρμαρυγαι ἐπὶ πολλῷ τῷ σκοτώδει· ἄγνωσίᾳ ἔωτέοι τε καὶ τῶν πέλας· καὶ ἢν ἐπ' αὐξήσει ἢ νοῦσος γίγνεται, τὰ τε νύα λύονται, καὶ ἑρπονται χαμαί· ναυτή καὶ ἐμέτος φλέγματος, ἢ χολωδέων, ξανθῶν, ἢ μελάνων. εὔτε ἐπὶ μὲν ἤλαθν χαλῆ, μανίας γίγνονται· ἐπὶ δὲ τοῖς μέλαισι, μελαγχολίη· ἐπὶ δὲ τῷ φλέγματι, ἢ ἐπιλυψία. πασῶν γὰρ ἢδε νοῦσον τροπή. 2

Κεφ. 8'. Περὶ Ἐπιλυψίας.

Ποικίλων ἢδε ἀλλόκοτον κακὸν ἢ ἐπιλυψία, θηριώδες μὲν ἐν παροξυσμοῖς καὶ κάτοξι καὶ ὀλέθριον. ἐκείνη γὰρ κοτε παροξυσμὸς εἰς ἢν δὲ μελέτησι φέρῃ ὀνθροπος, ἢ μὲν ἀίσχεαι καὶ ὄνειδεα καὶ ἀλγεα φέρων, ῥηίδως δὲ οὐκ ἀπεισι ἢ νοοῖς, ἀλλὰ ἐν ἡλικίῃ τε τῆς κρείττοσι ἐνοικεῖ καὶ ὀρᾷ τῇ ὑραῖῃ. ξυνδιατάται τε παῖσι καὶ μειρακλίοσι. ἐξηλάθη δὲ κοτε ὑπ' εὐτυχίῃς, δί άλλης ἡλικίης μέξνος, εὔτε τῷ κάλλει συνέχουσι τῆς ὀρῆς· ἀλλὰ καὶ τότε μετεξε- τέρους αἰσχρους ἀποδείξασα, ἀπόλυσι τοὺς παῖδας φθόνω τού κάλλεος, ἢ χείρος ἀκρασίῃ, ἢ προσόπου διαστροφῇ, ἢ πηρόσι τοὺς αἰσθήσιος· ἢν δὲ φωλεύσῃ τὸ κακὸν ἐς ἰλίζειν,

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 tovōδε 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 φθόνω, the common reading, as Ermerins does, who proposes to substitute φόρος in place of it. The other, although metaphorical, is quite in the style of our author.
οὔτε ἵπτρῳ οὔτε ἴλικής μεταβολαῖς ἐσ ἐξοδον πείθεται, ἀλλὰ ξύμβοι μέσφι διανότου. τοιτ καὶ ἐπίπονοι ἡ νοῦσος σπασμοῖς καὶ διαστροφῆις μελέων τε καὶ ὄφιοι, ἐτρεφε δὲ κοτε καὶ γνώμην ἐς μανίην. ἀτερπῆς μὲν ἡ τοῦ παροξυσμοῦ θέη, αἰσχρὴ δὲ καὶ ἡ ἀπόλεψις αὐτέου, ἐπὶ ἄφοδῳ καὶ οὕροισι καὶ αὐτομάτῳ κοιλῆ.

Ἀλλὰ καὶ ἄδοξος ἡ ξυμμορφή· δοκεῖε γὰρ τοῦτο ἐς τὴν σελήνην ἀλητοῦσι ἀφικνεῖσθαι ἡ νοῦσος, τούνεκεν ἵπρης κικλήσκουσι τὴν πάθην ἀτάρ καὶ δ' ἄλλας προφάσιας, ἡ μέγεθος τοῦ κακοῦ· ἱδρὲν γὰρ τὸ μέγα: ἢ ἵστος οὐκ ἀνθρωποπίνης, ἀλλὰ θείης, ἡ δαίμονος δόξης ἐς τῶν ἀνθρωπον εἰσόδου, ἢ ξυμπάντων ὁμοῦ, τήνδε ἐκκλησκον ἵπρης.

'Ὀκόσα μὲν οὖν ὁς ἐπὶ ὀξείας ἤγινεται τῇ νοῦσῳ, πρόσθεν μου λέκτεναν· ἢν δὲ ἐν χρόνῳ μίμῃ, οúde ἐπὶ τοῦτο διαλείμμασι ἀσίνες, νωθροῖ, ἄθυμοι, κατηφέες, ἐξαινθρωποῖ, ἀμικτοί, οúde ἴλικης μειλίχιοι, ἀγρυπνοι, δυσόνειροι πολλοί· ἄλλοκότιοι, ἀπόστιοι, πέφαι κακοί, ἄχροι, μολυβδώδες, δυσμαθὲς νωθεὶς γνώμης τε καὶ αἰσθήσιος, βαρυκόου, ἥχοι, βόμβου ἀνὰ τὴν κεφαλῆν. ἡλώσα ἀσαφής καὶ παράφορος· ἢ υπὸ τῆς διαβέσιος τῆς νοῦσου, ἢ υπὸ τρωμάτων ἐν τῇ καταλήψει, σπασμοῖς. ἡλώσα μὲν στροφάται ἐν τῷ στόματι ποικίλως· ὑποτείνεται δὲ κοτε καὶ τὴν διάνοιαν ἡ νοῦσος, ὡς τὰ πάντα μωραίνει· ἀτάρ καὶ τοῦσδε αὐτή ἂν ἴνα ἑγρήτησιν ὄψις.

Κεφ. ε'. Περὶ Μελαγχολίης.

Μέλαινα χόλη, ἐν μὲν ὀξεία ἀνωθεν φανεῖσα, κάρτα δελθριον· κάτω δὲ ἐξιούσα οὐ κάρτα ἀνώλεθρον· ἐν δὲ τοῦσ χρονίοισι, ἢν μὲν ὑπὶ κάτω, ἢς δυσεντερίην καὶ ἤπατος πόνον τελευτῶν γυναιξι· δὲ καθαραίαν ἀντὶ τῶν ἐπιμηνίων, ἢτα ἀλλα ἀνώλεθροι ἐὼσι· ἢν δὲ ἄνω ἰέπῃ ἐς στόμαχον, ἢ ἐς φρένας,
μελαγχολίην τεύχει. φύσαι τι γάρ ἐμποιεῖται καὶ ἐρυθάς κακοδέας, ἱχθυόδεας; διαπέμπετε δὲ καὶ κάτω φύσαις ψοφώδεις, συντρέπετε δὲ καὶ τὴν γνώμην. διὰ τὸ δέ καὶ μελαγχολικοῖς καὶ φυσόδεας τούσδε ἐκκλησκοῦν οἱ πρόσθεν μετεξετέροις δὲ οὕτω φύσα οὕτω μέλαινα χολή ἐγγίγνεται, ὅργῃ δὲ ἀκρητὸς καὶ λυτὴ καὶ κατησθείς δεινῆ. καὶ τούσδε οὖν μελαγχολικοῖς καλέομεν, χολῇ μὲν τῆς ὀργῆς συμφραζόμενης· μελαίνῃ δὲ, πολλής καὶ θηριώδεος· τέκμαρ δὲ ὁμηρος, ἐνθα φησί.

Τοῖσι δ' ἀνέστη
"Ἡρως Ἀτρείδης εὐφυκρίων Ἀγαμέμνων
'Αχιλλευς' μενεκ δὲ μέγα φρένες ἀμφὶ μέλαιναι
Πιστὰν', ὄσσε δὲ οἱ πυρὶ λαμπτετώντι ἔκτην.

τοιοῦδε γιγνονται οἱ μελαγχολίδεες, εὔτ' ἄν ὑπὸ τοῦ κακοῦ κτενεώνται.

"Εστι δὲ ἄθυμη ἐπὶ μῆνιν θανασίην, ἄνευ τε πυρετοῦ δοκεῖ τε δὲ μοι μανίης τε ἐμμεναί ἀρχὴ καὶ μέρος ἡ μελαγχολίη. τοῖσι μὲν γὰρ μακαμομένοις ἄλλοτε μὲν ἐς ὀργήν, ἄλλοτε δ' ἐς θυμιδίην ἡ γνώμη τρέπεται, τοῖσι δὲ μελαγχολίδεσι εἰς λύπην καὶ ἄθυμην μούδιν.1 ἀτὰρ καὶ μαίνονται μὲν ἐς τὰ πλείστα τοῦ βίου, ἄφρονεότεροι καὶ διενά καὶ αἰσχρὰ πρῆσοντες· μελαγχολίδοι δὲ οὐκ ἐπὶ εἰνὶ εἰδείς ἐκαστοί ἀλλ' ἡ πρὸς φαρμακὴν ὑποττοῖ, ἦς ἐς ἐρήμην φεύγουσι μεσανθρωπί, ἦς ἐς δεισιδαιμονίαν τρέπονται, ἦς μῖσος ἐστὶ τοῦ γιν. τουτέοις. ἦν δὲ ἐς ἄθυμής ἄλλοτε καὶ ἄλλοτε διάχυος γένηται, ἴδονὶ προσγίγνεται ἐπὶ τοῖσι πλείστουσοιν οἱ δὲ μαίνονται.

"Οκος δὲ, καὶ ἀπὸ κοίλων χωρίων τὰ πολλὰ γίγνονται φράσω. ἦν μὲν ἐν τοῖσι ὑποχονδρίσοις μιμήν ἡ αἴτη, ἀμφὶ τὰς φρένας εἰλέται, καὶ διεξεῖ πολλῇ ἀνοιθεν, ἦ κάτωθεν μελαγχολία.

1 The sense evidently requires common reading. See Petit and Ermerins.
χολόσιν ἢν δὲ καὶ κεφαλῆς ἐς ξυμπαθεῖν ἄγη, καὶ ἀμεί-
βεταὶ τὸ παράλογον τῆς ὄξυθυμης ἐς γέλωτα καὶ ἱδονῆς ἐς
tὰ πολλὰ τοῦ βίου, οἱ δὲ μαίνονται αὐξῆ τῆς νοῦσου μᾶλλον
ἡ ἀλλαχὶ πάθεος.

'Επὶ ἀμφοῖν δὲ ἡπότης αἰτίη, ἄνδρες μὲν οὖν μαίνονται
καὶ μελαχρολώσι, ἢ καὶ ἄνδρῶν ἐλάσσονς· κάκιον δὲ ἄνδρῶν
ἀι γυναῖκες ἐκμαίνονται· ἡλικία, πρὸς ἀκμήν, καὶ οἱ ἀκμά-
ζοντες· ὅρθε θέρος μὲν καὶ φθινόπωρον τίκτει, ἔαρ δὲ κρίνει.
Τεκμηρία μὲν οὖν οὐκ ἄσημα. ἢ γὰρ ἣνυχοι, ἢ στυγνοί,
κατηφέες, νωηροὶ ἔσσει ἀλόγως, οὐ τινὶ ἐπὶ αἰτίη, μελαχχο-
λίης ἄρρη. ἔτι δὲ καὶ ὄργηλοι προσηγόντονται, δύσθυμοι,
ἀγρυπνοι, ἐκ τῶν ὑπνῶν ἐκθροβοῦμενοι.

'Εχει δὲ αὐτέους καὶ τάρβης ἐκτοποῦ, ἢν ἐς αὐξήσαι τὸ
νόστημα φοιτῆ, εὔτε καὶ οἶκοι άληθεῖς; δειματώδεις, ἐναρ-
γεῖς. ὁκόσα γὰρ ὑπάρ ἐκτρέπονται ὅποιον ὅν κακόν, τάδε
ἐνύπνιον ὅρεσοι ὁμηρεῖ; 2 πρὸς τὸ ῥήμαν μεταγνώναι εὐκο-
λοι, οἰσχροὶ, σμικρολόγοι, ἀδωροι, καὶ μετ' οὐ πολὺ ἀπλοῖ,
ἀσωτοι, πολύδωροι, οὐκ ἄρετῆ ψυχής, ἀλλὰ ποικίλῃ νοσή-
ματος· ἢν δὲ ἐπὶ μᾶλλον τὸ κακὸν πιέζῃ, μίσος, φυγανθρω-
πίη, ὀλὸφυροῦ ἐκ κενα, ξώθης κακήγοροι· ἔρανται δὲ θανά-
τον. πολλοῖς δὲ ἐς ἀνασταθεῖν καὶ μώρωσιν ἡ γνώμη
ῥέτει, ὅκως ἀγνώτες ἀπάντων, ἢ ἐπιλήσομεν ἐωστεῖν, βλον
ξώσι τιζώδεα· ξυντρέπεται δὲ καὶ τοῦ σκίνεος ἐς πονηρῶν
ἡ ἐξίς· χροὶ μελαχχλόρος, ἢν μὴ διεξὶ κάτω ἡ χολή, ἀλλὰ
ἀναχέψας ξών τῷ αἴματι ἐς τὸ πάν· βοροῖς μὲν, ἵσχυοι δὲ
ὑπνῶν γὰρ αὐτέοις, οὔτε πόσει οὔτε βρωτῷ συγκρατεῖ τὰ
μέλεα· ἀγνυπνή δὲ σκίδνησι ἐς τὴν ἐξο φορήν τουγαρῶν
κοιλή ξηρή οὔδεν διείσα. ἢν δὲ κοτὲ ἐκδίδῳ, ξηρὰ, στρογ-
γύλα, ξών περιρροφό μέλαν, χολώδεα, οὐρα σμικρὰ, δρυμέα,
κχόλβαφα: φυσώδεις καθ’ ὑποχάρδριον, ἐργαὶ κακόδεες, βρωμωδεῖς, ὡς εἶξ ἀλὸς ἀργυμή: ἀνέπλω κοτὲ καὶ ὑγρὸν δριμῷ ἕτεν χολή. σφυγμοὶ ὡς ἐπίπταν σμικροὶ, νωθροὶ, ἀδρανεῖς, πυκνοὶ, ὕκελοι τῷ ψύχει.

Ἀλγός ὅτι τὸν τοιοῦτο τις ἀνήκεστος ἔχων, κούρης ἧρα τε και τῶν ὑτρῶν οὐδὲν ὑφελοῦντων, ἢ ἔρως μεν ἱεσατο· δοκέω δ’ ἐγγυγε ἐράν μὲν αὐτὸν ἄρχῆθεν, κατηφέα δὲ καὶ δύσθυμον ὑπ’ ἀτυχίας τῆς κούρης ἐμμεναι, καὶ μελαγχολικῶν δοκέουν τοῖς δημότησιν οὖτος οὖτε μὴν ἢν ἔρωτα ἐγγυγώσκων ἐπεὶ δὲ τὴν ἔρωτα ἑυνήψε τῇ κούρη, παύεται τῆς κατηφέιας, καὶ διασκίνησι θρῆνι τε καὶ λύπην, χάρμη δὲ ἑξένηψε τῆς δυσθυμίας· καβίσταται γὰρ τὴν γνώμην ἔρωτι ὑπρό.

Κεφ. ι’. Περὶ Μανίης.

Μανίης τρόπου εἰδοσὶ μὲν μυρίοι, γένει δὲ μοῦνος εἶς· ἐκστασις γάρ ἐστι τὸ σύμπαν χρόνιον, ἀνευθεὶς πυρετοῦ· εἰ γὰρ κοτὲ καὶ πυρετὸς ἐπιλάβοι, οὐκ ἀπὸ μανίης ἄν ίδιος γέγονοιτο, ἀλλ’ ἐκ συντυχίας ἄλλης· ἐκφλέγει γὰρ καὶ οὖν ἐς παραφορὴν ἐν μέθῃ ἐκμαίνει δὲ καὶ τῶν ἐδεστῶν μετεξέτερα, η μανδραγόρη, ἡ ὄσκυόμοις, ἀλλ’ οὖ τί πω μανίη τάδε κκλήσκεται. ἐπὶ γὰρ σχεδίου γυγνόμενα καβίσταται βάστων τὸ δὲ ἐμπεδον η μανίη ἵσχει τῆδε τῇ μανίῃ οὐδὲν τὶ ἱκέλον ἡ λήρησις, γήρας ἡ ἐμφορία. αἰσθήσιος γὰρ ἐστὶ νάρκη, καὶ γνώμης νάρκωσις ἤδὲ τοῦ νοῦ ὑπὸ ψύξιος:1 μανίῃ δὲ θερμὸν τι καὶ ἕτον τῇ αἰτή, καὶ παραχώδεις τῇς πρῆξειν ἢ μὲν γὰρ λήρησις ἀρχομένη ἀπὸ γήρας οὔτε διωλεῖτε, 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 ὅς into ἕς. 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 μελεδόνι ἐς τέλος ἀποσαφεῖται· διαλεύψις δὲ ἀτελῆς, ἢν τὸν τῆς μανίης λόγῳ γίγνεται, οὐκ εἰκότως ἀκεφομένου τοῦ κακοῦ ὑποτείχη, ἢ τῆς ὀρὴς εὐκρασίας. μετεξετέρους γὰρ δοκεόντας ἀσινέας ἐξεμεναί, ἢ ὀρη τὸ ἔαρ, ἢ ἀμαρτολή διαίτης, ἢ ὄργῃ ἐκ συντυχίας ἐς ἀνάκλησιν ὧγγας.

Καὶ γὰρ δὴ νοσέουσι οἱ φύσι ὀργήλοι, ὄξυθυμοι, ἰέκται, εὐμαρέες, ἵλαροι, παιδιώδεες· ἄταρ καὶ οἷοι ἐς ἐναντίον ἰδέην ἢ φύσις ὑπεπε, ὀκόσοι νοθροὶ, ἐπίλυται, βραδεῖς μὲν ἐκμαθεῖν, ἐπίμονι δὲ προσκαμεῖν, ποτὲ καὶ μαθόντες, ἄμνιμονες, οἴδε καὶ μελαγχολησά εἴτοιμότεροι, οἱ δὲ καὶ πρόσθεν ἐκμαίνονται. ἄταρ καὶ ἰλικίησι, οἰοὶ τὸ θερμὸν καὶ αἴμα πουλί, οἴδε μαίνονται. τοὺς ἄμφι ἠβην καὶ νέοιοι καὶ οἰοὶ πάντων ἢ ἀκμῆ ὀκόσουσι δὲ τὸ θερμὸν ἐκ μελανίας χολῆς ἐξάπτεται, τὸ τε εἴδος ἢς ἔρην τρέπεται, τούτειοι μελαγχολησά ῥήστον διὰμετα δὲ ἂνει, πουλυφαγῆ, πλησιμονή ἀμέτρος, μέθη, λαγνεία, ἑρωτεῖς ἀφροδιαίων ἐμάνησάν κοτε καὶ γνωαῖκες ὑπὸ ἀκαθαρσίης τοῦ σκῆνος, εὕτε αὐτέχει ἀπηνδρώθησαν αἱ μὴ τραϊ λλαὶ δὲ, οὐ μᾶλλον δὲ ῥηδίως ἐκμαίνονται μάλα δὲ χαλεπῶς ἐκμαίνονται. αἴδε αἱ προφάσεις. καὶ γὰρ ἄνδρα ἐξαπτουσι, ἢν ξυνήθη αἴματος ἐκκρεσσίν, ἢ χολῆς, ἢ ἰδρῶτος ἐπισχῆς τις αὐτή.

Καὶ οἷοι μὲν ἰδονὴ ἢ ἡ μανίη, γελῶσι, παύσουσι, ὅρχευνται νυκτὸς καὶ ἡμέρης, καὶ ἐς ἀγορῆν ἀμφαδοῦν, καὶ ἐπτεμμένοι κοτε ὀκὼς ἢς ἀγωνίας νυκτήροι ἐασιν ἀλυπος τοῖς πέλας ἢ ἰδέη· μετεξετέροι δὲ ὑπὸ ὅργῆς ἐκμαίνονται. ἔσθ' ὅτε ἐσθηταὶ τε ἐρρήξαντο, καὶ θεράστοντας ἀπέκτειναν, καὶ ἐυντέουσι χείρας ἐπίγεισαν ἢδε καὶ τοῖς πέλας οὐκ ἀκίνδυνος ἢ ξυμφορή ἰδέαι δὲ μυρίαι, τοῖς μὲν γε ἐνυφνεσί τε καὶ

2 The text in this sentence is not or as altered by Ermerins, who in a satisfactory state, either as it is, replaces ἢν with ἦν.
Though I have not meddled with the text, I am much inclined to think that the true reading would be ἀντωδιάκτος. It occurs in Eschylus, Agamem. 964. By the way, the example referred to by the Oxford lexicographers, to prove that ἀδίενακτος is sometimes used synonymously with αὐτωδιάκτος (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 μαίνομενοι ὀρέοντει, μόνως ὁς χρῆ ὤρῆν· οῦ γνησίωςκουσι δὲ περὶ αὐτῶν ὡς χρῆ γνησίωσκεν.

Ἡν οὖν μέγα ἡ τὸ κακὸν, εὐκίνητοι, ὡς ἐνεπὶ αὐτῇ τίνι, δύσθυμοι μὲν ἀληθῶς, οἷοι ἐσκυθρωπὸν ἡ μανὶ τρέπεται· οἷοι δὲ ἐσθυμηδὴν, εὐθυμοὶ ἀλλ’ οἶδε παραλόγως ἄγρυπνοι, ἄμφω ἀλλοιώδεις τὰς ὁψιας, κεφαλαλγός, ἡ πάντως σε βάρος τῆς κεφαλῆς ξύνεστι· εὐήκοι δὲ, ἀλλὰ βραδιστοὶ τὴν γηώμην. ἐπὶ ἐνίουι γὰρ ἦσαν δὴ ἦχου ὅτι, καὶ βάμβου, μέχρι δὴ γε σαλτπήρων τε καὶ αὐλῶν· ἢν ἐς αὐξῆσιν ἢ νοῦσος ἐγίγνηται, φυσόδεες, ἀσόδεες, βοροὶ καὶ λάβροι ἐν τῇ ἔδοξῃ. ἀγρυπνοῦσι γὰρ ἄγρυπνῆ δὲ βορόν· ἀτὰρ οὐδὲ ἰσχυοὶ ὡς νοσέοντες· μελαγχολούντων μάλλον εὔσαρκίς· καὶ ὑποχροί. ἤν δὲ τὸν σπλάγχνων ἐν φλεγμασίῃ ἢ γεγονός, τὴν ὀρεξίν ἢ τὴν θρεψιν ἀμβλύνει· ὀψθαλμοὶ κοίλοι, οὐ σκαρδαμύττοντες· πρὸ τῶν ὀψθαλμῶν ἱνδάλματα κυάνεα, ἡ μέλανα, οἷοι ἐς μελαγχολίην ἢ τροπή· ἐρυθρότερα δὲ οἰσὶν ἐς μανὶ, καὶ φονίκεα φαντάσματα, πολλοὶ μὲν ὡς ἀπαστράπτοντος πυρῶς, καὶ τάρβος αὐτέως ὡς ἀπὸ σκηντοῦ λαμβάνει· μετέξετορι δὲ καὶ ἐνέφυροι καὶ ὑφαίμοι ὀψθαλμοὶ.

Ἔστι κορυφῆς δὲ τοῦ κακοῦ ὑνεφώττουσι· ἀφροδισίων δὲ ἀσχετοῦς ἐπιθυμημέ, ἀτὰρ οὐδὲ ἐς τὸ ἀμφαδόν αἴδος ἢ ὁκνος ὀμιλίης· νουθεσί δὲ καὶ ἑπιπλῆξει ἐς ὀργὴν ἐκρυπτωθέντες ἐς τὸ πάμπαν ἐκμαίνονται. τοῦτοῦθεν ἄλλος ἄλλη μαίνεται· οἱ μὲν θέουσι ἀσχέτως, οὕτε ὅπως εἰδότες ἐς ταῦτα παλινδρομεύουν· οἱ δὲ ἐς ἰδρὸν τούτη πέλας ἀφικνέονται· ἄλλοι δ’ αὐ βοῶσι ὀλοφυρόμενοι ἀρπαγῆν, ἢ βίν. οἱ δὲ φυγανθρωποῦσι ἐς ἐρμήν, σφίσι αὐτέως ὀμιλέοντες.

Εἰ δὲ ἐπὶ ἄνεσιν ἦκοιεν τοῦ κακοῦ, νοθροὶ, ἦσυχοι, ἐπίλυτοι.

*It must be admitted, that Ermerins has strong grounds for holding that ἀσαρκίς is the true reading.*
ἐσ ἐπιστασίαν γὰρ τῆς νοῦσου ἀφικνεόμενοι, ἀχθονταὶ τῇ ξυμφορῇ.

Μανίης ἐδος ἐτερον.

Τέμυνται τίνες τὰ μέλεα, θεοὶ ἵλιοι, ὡς ἀπαιτοῦσιν, χαριζομενοὶ εὐσεβείᾳ φαντασίᾳ καὶ ἐστὶ τῆς ὑπολήψεως ἡ μανίη μοῦνον, τὰ δὲ ἄλλα συφρονέοισιν. ἐγείρονται δὲ αὐλῷ καὶ θυμηδή, ἡ μέθη, ἡ τῶν παρεόντων προτροπῆ, ἐνθεοὶ ἢ δὲ ἡ μανίη κην ἀπομανόσιν, εὐθυμοῖ, ἀκερεῖς, ὡς τελεσθέντες τῷ θεῷ, ἄχροι δὲ καὶ ἴσχυοι, καὶ ἐς μακρὸν ἄσθενεῖς πόνοις τῶν τρομάτων.

Κεφ. ζ'. Περὶ Παραλύσεως.

'Ἀποπληξίην, παραπληγίαν, πάρεσιν, παράλυσιν, ἀπαντα τῷ γένει τωῦτα. ἡ γὰρ κινήσιος, ἡ ἀφής, ἡ ἀμφοῖν ἐστὶ ἐκλεφύσιν κοτῆ καὶ γνώμης, κοτῆ καὶ τῆς ἄλλης αἰσθήσιος. ἀλλ' ἀποπληξίην μὲν ὅλου τοῦ σκήνους, καὶ τῆς αἰσθήσιος τε καὶ γνώμης καὶ κινήσιος ἐστὶ παράλυσις. τοιαύταν ἀποπληξίην λῦσαι ἱσχυρὴν μὲν ἀδύνατον, ἀσθενῆ δὲ ὦ ῥηίδιον.1 παραπληγία δὲ πάρεσιν μὲν ἀφής καὶ κινήσιος, ἀλλὰ μέρεος, ἡ χειρός, ἡ σκέλος: παράλυσις δὲ ὡς ἐπίταν κινήσιος μοῦνον, ἐνεργείας τε πάρεσιν ἢν δὲ ἀφή ἐκλεψιμὴ μοῦνον κοτῆ, —σπάνιων δὲ τὸ τοιώνδε,—ἀνασθησία μᾶλλον ἡ πάρεσις κινήσισκεταί: ἢν δὲ ἀπόπληκτον ὁ Ἰπποκράτης ἐπὶ σκέλος τὸ κατ' ἵξιν, ὡς νεκρῶδες, τὸ ἀχρεῖον καὶ τὸ ἀναλθὲς θέλει φράσατι.2 ὃ γὰρ ἐπὶ τῷ ἐξυπαντὶ ἀποπληξίην ἐστὶ ἱσχυρῆ, τόδε ἐν τῷ σκέλει παραπληγίαν φράξει κύστιος δὲ οὐρων σχέσιος ἢ ἀκρασίας, πάρεσις τὸ κύριον βλεφάρων δὲ καὶ μῆλων καὶ μυῶν ἐν γνάθοις, καὶ γέννοι ἐπὶ θάτερα παρα-

1 Hippocrat. Aph. ii. 42. 2 Hippocrat. Epid iii.; and Prorhct. ii.
ΧΡΟΝΙΩΝ ΠΛΟΩΝ, ΒΙΒΛ. Α'.  63

γωή, ἂν ἐπὶ σπασμῷ διαστρέφηται, κυνικὸς σπασμὸς ἡ κλῆσις· ἐκλυόσιν δὲ γονατῶν καὶ αἰσθήσιοι πρόσκαιρον νάρκην καὶ ἄψυχίν καὶ κατάπτωσιν, ἀποθυμιᾷν καλέομεν.

Παρείται δὲν, ἀλλοτε μὲν μέρεα καθ’ ἐν, ὀφρὺς μοῦνη, ἡ δάκτυλος, ἡ ἐπὶ μέξιο, χείρ, σκέλος· ἀλλοτέ δὲ ὀμοῦ πλεύνα· καὶ ποτὲ δεξιὰ μοῦνον, ἡ ἁριστερὰ, ἡ ἰδιή καὶ ἰδιή, ἡ ξύμπαντα· ἐπ’ ἀκριβεῖς, ἡ ἱσσόν. οὐ τὰ διεστῶτα μοῦνον καὶ ὀμόνυμα καὶ ὀμόξυγα, ὀφθαλμοὶ, χείρες, σκέλος, ἀλλὰ καὶ τὰ ἔμφυεα, τὶς ἐς τὸ ἱσσ., καὶ ἡλώσα μέσφι τῶν ὀρίων τοῦ μέσου, καὶ παράσθμοιν ἐν, καὶ ἱσθμός, καὶ κατάπτωσις ἐς ἱμυσιν. δοκέω δὲ ἐγὼ κατε καὶ στόμαχον, καὶ τὰ ἐντερα, καὶ κύοσιν, καὶ τὸ παράμηκες ἐντερον ἀξιρ τῆς ἁρχῆς τωτὸ τεπονθέναι· ἀλλὰ τὰ μὲν μέλεα τὰ ἐντὸς ἐκλυόμενα3 κρυπτὰ καὶ ἀφανέα· ἀκτελεῖς δὲ καὶ αἱ ἑνέργειαι· τῇ δὲ μοι δοκεῖ καὶ ἡμπαθεία ἐμμεναι τὰ μέρεα δικῆ ὑπὸ τῆς νοόσου τετμημένα. τὸν μέντοι τὸ πρήγμα δίδασμα διαφορής δυνάμος τέ καὶ κρίσιος πρὸς ἁριστερὰ δεξιοί. ἦν μὲν ἔγρ καὶ ἡ προσίζουσα αἰτίη, ἔνναι δὲ ἀμφοῖν τοῦ πάθεος αἱ προφάσιες, ἢν τε ψύξις, ἢν τε ἀπεψύθη, ἀλλὰ ἀμφῶ παθεῖν οὐκ ἴσαι ἴαν. ἴσορροποὶ δὲ ἡ φύσις, ὡς ἐν ἴσορρόπῳ, τοὐτὸν δὲ ἐν ἀνίσιοι ᾠδύνατον. ἦν μὲν οὖν τῆς κεφαλῆς κάτω πάθη τῆς ἁρχῆς, ὀκοίν τι τοῦ νοσιαίου μνελοῦ ἡ μῆνης, τὰ ὀμόνυμα καὶ ξυναφέα παραλύεται, δεξιὰ ἐπὶ δεξιόισι, καὶ ἐπ’ ἁριστεροῦσι λαία. ἦν δὲ κατάρχη κεφαλῆ, ἐπὶ μὲν τοῖς δεξιοῖς τὰ λαία παραλύεται, δεξιὰ δὲ ἐπ’ ἁριστερούσι. αἰτίη δὲ, τῶν ἁρχῶν τῶν νεύρων ἡ ἐπαλλαγή. οὐ γὰρ κατ’ ἵξιν τὰ δεξιὰ ἐπὶ δεξιὰ ὀδοιπορείς, μέσῳ περιτώταται, ἀλλ’ ἔμφυτα τῇ ἁρχῇ ἑκαστα εὐθὺς ἐπ’ ἑκεῖνα φοιτή, ἀλλήλοις ἐπαλλα-
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, νουσηαίων μενεών; or, perhaps, the former word might be dispensed with.

6 Ermerins does not hesitate to substitute αἰσθήματος in place of κινήσιος, as fancying that the sense requires this change.

This can scarcely be the true reading. Should it not be ἡγήγ;?

7 The common reading is ἱκανά, 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, εὕτε πλατυκοριθὴν ὄνομάζομεν. ἀτὰρ ἢδὲ ξυνάγεται ἐς σμικρὸν ἡ κούρη, εὕτε φθίσει ἢδὲ μυδρήσῃ ἐγὼ κικλήσκω. ἀλλὰ καὶ κύστις παρίσταται ἐπὶ τοῖς ἱδίοις ἐργοῖς. ἢ γὰρ εἰς ἐκτασίν λύεται, ἢ ἀκρατὶ τὰ δύρα ἐκχέει, ἢ ξυνειλέεται ἐς ἐσώτερον, εὕτε, ὠταν πληθῆς οὐροῦ, οὗ διέστησιν.

Αἰτιά δὲ παρέσιος μὲν ἐξ' ἀρχονταὶ δὲ τρόματι, πληγῇ, ψύξι, ἀπεψιή, λαγνείᾳ, οἶνοφλυγῇ ἀτἄρ καὶ ψυχῆς ἀκρατέᾳ πάθεᾳ, ἐκπλήξεις, φόβῳ, δυσθυμίᾳ ἀτἄρ καὶ παιδίοις δείματα. παρέλυσε κοτὲ καὶ χάρμα ἀδόκητον καὶ μέγα, καὶ γῆςος ἀσβεστός μὲχρι θανάτου. ἀλλὰ τάδε μὲν ἀρχὴ πρώτῃ ύπότητι δὲ καὶ καιρῇ, ψύξις ἐμφύτου θερμοῦ ἐπὶ ὑγρότητι ἢ ξηρότητι πάσχει ἢδε, καὶ δυσαλθής τῆς ἔτερης μᾶλλον ἀτἄρ καὶ ἐπὶ τρόματι καὶ διακοπῇ νεύρου ἀναλθῆς ἡλικίᾳ, γέροντες, καὶ οἶδε δυσαλθέεις παιδίοις δὲ εὐανάκλητον ἀρή, χειμῶν, ἔαρ δεύτερον, ἐπείτη μετόπωρον, θέρος ἤκιστα ἐξεις, οἱ παχεῖς κατὰ φύσιν, ὑγροί, ἀργοί, ξώδεες.

Τελεσθέντα μὲν οὖν τὰ πάθεα ἐκδηλὰ ἀκινησίᾳ καὶ ἀναισθησίᾳ θερμοῦ τε καὶ ψυχροῦ, ἀτἄρ καὶ τιλμῶν καὶ κνησμῶν καὶ ψαυσίων. σπάνιον εὑτε τοῖς τὰ πέρατα ἀλγεῖει, ἀλλὰ ἐς ἀνάκλησιν ὦ κακίων ἢ ἀπονί. γηγνεῖται μὲν οὖν ἐξαιτίῃς ἢν δὲ κοτὲ καὶ ἄρχας ἑσχι ἐπαυμήκες, βάρος, δυσκινησίᾳ, νάρκης ψύξις αἰσθησίᾳ, ἀλλοτε θάλπεος ύπερβολῇ, ὑπνοι σμικροί, φαντασία μέξονες, εὑτε ἠθρόον παρελύθησαν.

Ἑπὶ δὲ κυνικῷ σπασμῷ ἀπανταὶ μὲν τὰ τοῦ προσώπου μέρεα σπᾶσθαι οὐ κάρτα ξύνηθες ἢπὶ δεξιὰ δὲ τὰ ἀριστερὰ, καὶ ἐς ἀριστερὰ τὰ δεξιὰ φοιτῆ, εὕτε καὶ τῆς γένους ἐνθα ἢ ἐνθα ἢπὶ πολλὸν ἢ παραγωγῆ, ὡκος εἰς ἐδρῆς κινομένης τῆς γνάθου. καὶ γὰρ καὶ τοῖς κοτὲ ἐξέβη τὸ ἄρθρον, εὕτε μέγα χανόντων ἢπὶ τὸ ἐτερον ἢ γένος παρήχθη ὑλώσις τοῦ ὁφθαλμοῦ τοῦ σιναροῦ μῆλου, ξὺν τῇ υποκοιλίδι παλμῶς πάλλεται δὲ καὶ τὸ ἄνω βλέφαρον, ἀλλοτε μὲν ἐξυν τῷ
άφθαλμος, άλλοτε δὲ μούνον ξυντείνεται δὲ καὶ τὰ χείλεα ἰδὴν ἐκάτερον άλλοτε δὲ ἁμφὸς ξυμπεσόντα παφλάξει. ἔστι δὲ οἷς μέμυκε κάρτα, ἀδρόν δὲ διεσταταῖ, καὶ τὸν ξυνήθεα πτυσμῶν ψοφέει.

Σπάται καὶ γλώσσα: καὶ γὰρ ἥδε μὺς ἐστὶ καὶ νεύρα: εὕτε πρὸς τὸν οὐρανόν ἐς πλάτος ὅλη ἡ ξύμφυσις ἀδρόν ἀφίλατο, καὶ κλόνων πάταγον ἐποίησε. σπάται δὲ καὶ κίων, καὶ εἰ μὲν τὸ στόμα συνάγει, τάνδοθεν ἀδόκητος ὁ πάταγος: ἢν δὲ διαστήσῃ τὸ στόμα, ὅφει τήν κιονίδα, ἀλλοτε μὲν προσφυμομένῃ ἐς πλάτος τῷ οὐρανῷ, ἀλλοτε δὲ ἀποπαλλαμένην βίη ὠκέως σωλήνι ὁμοίος, εὕτε καὶ ἤδη παταγεῖ. ἀπάτη δὲ τοι τύνεστι τοίσι κυκκοίσι σπασμοὺς. δοκεῖε γὰρ τούσι θεωμένους τὰ ἀπάθεα τὴν νοῦσον ὕσχεν. τῇ γὰρ περιτάσσει καὶ τῇ χροίᾳ καὶ τῷ ὀφθαλμῷ μέξον, ὑγίεα τὰ σιναρά φαίνεται. ἐλέγχεται δὲ καὶ ἐν γέλωτι καὶ λαλητὴ καὶ καταμύσει. τὰ μὲν γε σιναρὰ σπάται πάντα πατάγω, χεῖλος ἀμειδεῖ, ἀκίνητον ἢν λαλητή, βλέφαρον οὐκ ἐπὶ τροχον, ὀφθαλμὸς ἀτενής, ἀναλάβητος ἢ ἀφίη τὰ δὲ ὑγίεα λαλεῖ, καταμύει, αἰσθάνεται, γελᾶ.

Κεφ. η'. Περὶ Φθίσιος.

Ἡ πόλες εὖ ἀποστάσιος ἐν τῷ πνεύμον αἴνηται, ἢ εἰ βηχὸς χρονίς, ἢ ἀναγωγῆς αὐίματος, καὶ ἀναβήσης πῦνον, πῦῆ,1 καὶ φθίσις κυκλήσκεται ἢν δὲ θώρηξ ἢ πλευρῶν ἐμπυθήῃ, ἐπα-

1 Ermerins does not appear to me to be warranted in substituting φθόη for πῦη, 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—ἄλλα φθόνω μεταλαμβάνει; i.e. "but the disease assumes the peculiar name of Phthoec." He is right, however, in following the suggestion of Pétit, and substituting ἔλκος for ἐντὸς at the commencement.
I am not aware that the term ἐπιτή occurs elsewhere. Hippocrates and Galen, I believe, universally use the substantive ἐπιτήμων, or the adjective ἐπιτήν—latter being their more common practice.

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

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

Ermerins, on his own authority, substitutes πλαστέας; 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." Κοξιαί in this place evidently applies to the pulps of the fingers.

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 πλευρῶν κοιλα, ἰρμβηειδέα. ὦς ἐσ τὴν τῶν ὀστέων περιαγωγὴν υποχόνδρια λαγαρα, ἀνεσπασμένα, ἐπιγάστριον τῇ ῥάχει προσφυὲς καὶ λαγών. ἄρθρα ἐναργῆ, ἐξαρθρᾶ, ἀσαρκώδεα, καὶ ἡ κνήμη, ἱσχῖον τε καὶ βραχίων. ὑπερίσχει ἡ ἀκανθα τῶν σπονδύλων ἡ πρόσθεν κοιλή τῶν ἐκατέρων ἐκτετηκότων μυῶν· ὁμοπλάται ἐκφανὲς ὅλαι, ὀκώσ πτέρυγες ὀρνίθων. τούτεοι ἢν κοιλί ἐκταραχθῇ, ἀνέλπιστοι ἢν δὲ ἐς ὑγείαν τρέπηται, τὰ ἐναντία τοῦς ὀλεθρίοις ἐπιφοιτή.

Γηραιοὶ μὲν οὐ ἔξυνεχὲς πᾶσχειν9 διαδιδρίσκοισοι δὲ ἠμεσα· νέοι δὲ μέχρι ἀκμῆς ἀπὸ ἀίματος ἀναγωγῆς φθινώδεις γίγνονται, καὶ ὑγίαξονται μὲν, οὐ ῥηθίζος δὲ παιδία ἔξυνεχῶς τῇ βηχὶ μέχρι φθόνης κοτὲ ῥηθίζως ὑγιαζεῖται· ἔξες δὲ ῥαδίνοι, σανιδώδεες, πτερυγώδεες, ἔξεχέβρογχοι, λευκοὶ, ἀραίτεροι τῶν θύρηκα· χῶραι δὲ ψυχραὶ καὶ ὑγραὶ, ὀκόσαι τῷ εἰδεὶ τοῦ πάθεος ἀδελφαί.

Κεφ. 6’. Περὶ Ἐμπυϊκῶν.

Οἶον ἐν τῇς κοιλίς τὰ ἀνω1 κατ᾽ ἅξιν τοῦ θώρηκος ἢ τὰ κάτω ὑπὸ τὸ διάφραγμα πῦου ἀποστάσιες γίγνονται, ἢν μὲν ἀνάγωσι, ἔμπυοι οἴδε καλέονται· ἢν δὲ τὸ πῦον διεξῆ κάτω, ἀποστηματία κυκλήσκονται καὶ ἐν μὲν θώρηκι ἐν τοῦτι ἐλκεσὶ, ἦτοι ἐν πλεύσων, ἢν ἐκδέχεται φθόν, ἡ ὑπεξωκότι ἐν

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8 This word is most probably a false reading. See Wigan and Ermerins. The latter reads ροιβιωδία, one of Wigan’s conjectural emendations. Ροιβιωδία and ρεβιωδία have also been suggested. If I thought myself warranted to make any change in the reading, it would be to adopt ραίβιωδία. See Poec, Οἰ. Hipp.; and Galen, t. i. pp. 244, 246, ed. Daremberg.

9 The change of σῶν 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, τῶν ἀνθρώπων. In the MSS. of Aretæus, it is quite common to find ἀνθρώπου written ἀνω, by contraction.
πλευρῷ, ἢ στέρνῳ, ἢ κάτω περὶ πρὸς τῇ ξυμφύσι τοῦ πνεύμονος κατὰ ῥέχιν, ἢ πη τοῦ θώρηκου ἄλλη,—ξυμπάντων δὲ ἐσ ἀναγογήν ὀδος τῷ πῷ πνεύμων. ὑπὸ δὲ τὸ διάφραγμα ἐν τοῖς σπλάγχνοισι, ἢπατι, σπληνὶ, νεφροῖς, κύστισι ἐπὶ γυναικῶν δὲ καὶ ύστερήτερον ἔταμον δὲ καὶ ἐγὼ ἐν κόλῳ τινὶ κοτε ἀπόστασιν τὰ ἐπὶ δεξιὰ πρὸς ἢπατι καὶ πολλῶν τι ἐσοίδη ἐξῳ πῦὸν πολλῶν δὲ καὶ διὰ νεφρῶν καὶ κύστιος ἐς ἡμέρας πλευνᾶς ἐρρύῃ, καὶ περιεγένετο ὄνθρωπος.

Αἰτία δὲ ξυναὶ μὲν ἀπάντων πληγῆς, ἀπειθεῖ, ψυξί, ᾗ ὅκως τοιάδε. τοῖς δὲ ἐν θώρηκ, βῆχε χρόνιοι, καὶ πλευρίτες, καὶ περιπνευμονία, καὶ ρεμύμα χρόνιον: ἀτὰρ ἤδε ὀξεῖας νουσῶν ἐς ἐν τι τουτέων ἀπόσκηψις.

Τὸ δὲ ῥγνὸν ἄλλοτε μὲν ἄεργόν, ἄδρανες, ἐγκίεται τῷ ἄλλῳ ἄλλοτε μὲν δριμὺ δαπτῶδ, καὶ σητεδόνας ἐμποτέον μέσφι θανάτου. καὶ γὰρ καὶ ἰδέαι μυρίαι, ὅκοσας αὐθίς φράσω. θώμα δὲ ὅκως ἐξ ὕμενος λεπτοῦ τε καὶ ἰσχύον, βάθος οὐκ ἵσχυντος, τοῦ ὑπεζώκοτος, τοσοῦντε δέει πῦὸν πολλῶν γὰρ πολλοῦσι ξυνελήγῃ. αἰτία δὲ φλεγμασία ἀπὸ περιοσύθης αἵματος, ἐφ’ ἦ παχύνεται ὁ ὕμη, ἀτὰρ ἤδε ἐκ πολλοῦ αἵματος πολλὸν γίγνεται ἐν μέσῳ πῦὸν κη ὥς ἐς ἐὰς ῥέτη, αἱ πλευρὰ τα ὅστεα κατὰ χώραν τὴν σφόν αὐτέων, ἑς ἑς ἐς τὸν ἡμέραν πλευρῶν τῆς ἀποστάσοις ἢ κορυφῆ ἐγείρεται, εἰς ἐν ἐννὰ καὶ ἐννὰ πλευρὰ παραθέτεται.

Σημεία δὲ τὰ μὲν ἀπάντων ξυνὰ, τὰ δὲ ἐκάστου ἰδιαί βάρος ἢ πῶνος ἂξιον πνεύμων ἱμᾶρ ἀπονος πυρετοῦ ἀμυνδροῖ, βίγεα πρὸς ἐσπέρην, ἰδρώτες ἐπ’ ἀνέσι, ἀγνυπνία, οἰδίματα ἐν ἀκριβία ποζὶ καὶ χείρων δακτύλωσι, ἄλλοτε καὶ ἦσται καθιστάμενα, καὶ ἐπαιρόμενα δυσφορία, ἀποστίθη, ἰσχυνίθης ὅλου ἡ δὲ καὶ μῆκος ἰσχυ ή μεταβολής, ἢις φθινώδης. οὐ γὰρ ἐτὶ φύσις ἔργου ἐκείνα. οὖ γὰρ πέψι
οκοίη πρόσθεν, οὐκ εὐσαρκῆ, χροιῇ ξοφώδης· ἁναπνοὶ πᾶσι μὲν κακῆ, κακῶν δὲ οὐσὶ ἐς τὴν ἀνοι κοιλην. ἀτάρ καὶ βηξ τὰ πρῶτα, μέσφι ἂν ἡ φλεγμασίη πιέξει, εὔτε καὶ πόνοι μέξονες καὶ ὤγεα, καὶ θέρμη, καὶ ἀγρυπνία, καὶ δύσπνοι ἐτι μᾶλλον· σφυγμοὶ σμικροί, νωθροί, ἀδρανές, τὴν γνώμην παράληποι, διάτασις τοῦ θάρηκος.

Ἡν δὲ ἢδη εἰς γέννησιν ἥκη πῦον, πάντα μέγιστα· ἀναγωγὴ δὲ σμικρὴ ἐπὶ βηχὶ μέξον, καὶ ἔξι ἀποστάσιος βιαῖς. τὰ πρῶτα φλεγματωδέων χολοβάφων ἐπὶ τὸ μελάντερον, ὀκος εξ αἰθάλης· ἐτι δὲ διαίμων καὶ παχέων ἢν δὲ καὶ ῥαγήσεσαι μέλλῃ, καὶ σαρκοειδέων βαθέων καὶ ἢν ῥαγῇ, κίνδυνος μὲν πνῖξιος, ἢν πολλὸν καὶ ἄθροόν ἐκχυθῇ πῦον ἢν δ' ὑπὸ κρέφη σχέδην, ἀπεκέει· πῦον ἢν κάτω περῆσαι θέλη, τὰ μὲν ἀνό μέρεα ἐνθα ἢ ἀπόστασις, ὑξιος πόνος, κοιλη ὕγρη, τὰ πρῶτα ἑδατόδεα ἢν φλεγματώδεσ· ἔπειτα περίρροι αἰματωδέων, καὶ αὖθις σαρκοειδέων, ἢν ἢδη ῥαγῇ. ἔπεται δὲ τούτεοι πῦον, ἢ διὰ κοιλῆς, ἢ οὔρων ἁγαθαὶ δὲ πάντων μᾶλλον, αἱ ἐς νεφροὺς καὶ κύστιας μεταλύψεις.

Φέρεται δὲ, ἢν τε ἄνο, ἢν τε κάτω, χρῶς πῦον ποικίλον, ωχρῶν, ἢ λευκῶν, ἢ τεφρίζων, ἢ τελειδὼν, ἢ μέλαν, καὶ κακῶδες· ἢ ἄνοσομον καὶ παχύτατον· ἢ μέσος ἰσχον, ἢ λείον, ὀμαλὸν, ἢ τρηχύ, ἀνῶμαλον, καὶ σαρκοειδέα τὰ ἐμπλώωντα, στρογγύλα, ἢ πλατέα, ῥηίδωσ ἀποπλυνόμενα, ἢ ἱξώδεα· ἄθροόν δὲ περὶ πῦον εἰρήσθαι, ὡκόσα μὲν λευκὰ, πέπονα, ἄνοσμα, λεία, στρογγύλα, καὶ ἀναβήσεται βάσσον, ἢ ὑποφέρεται, περιστηκότα· ὡκόσα δὲ ἔξωχρα, χολώδεα, ἀνώμαλα, μοχθηρὰ. πολλῶν δὲ τούτων κακῶν, τὰ τελειδὰ καὶ μέλανα. σηπεδόνα γὰρ καὶ ἀνεσθιόμενα σημαίνουσι τὰ ἐλκεα.

Προσβεβλέπει τὴν ἐξιν, καὶ τὰ ἐνυμαρτέοντα τῇ νούσῃ· ἢν γὰρ ἐπὶ τῇ ἐκκρίσει εὐφόρως φέρη, ἀπυρος γήγνηται, εὐ τε τέσσαρε, εὐχρος, εὐσίτως· ἢν ἀναβήσῃ
Κεφ. 1. Περί τῶν κατὰ τὸν Πνεύμωνα ἀποστάσεων.

Εὖτε ὁκόσοισι περιπνευμονικοίσι ἄν φλέγμα ἐξ, καὶ μὴ διαχένται, περιγγένονται: οἱ δὲ διαδιδρήσκοντες τὸ κάτοξι τοῦ πάθεος ἐμπνοῦ γέγονται. τὰ μὲν οὖν μελλοῦσιν ἢ τετελεσμένης ἀποστάσιος σημεία εν τοῖς ἐμπύωσι ἐλέξα: ἦν δὲ τελεσθη, οὐ βῆς καὶ πόνον ἐς ἀπόρρηξιν καὶ ἀναγωγὴν χρέος, ὅπωσπερ ἐν τοῖς σώματι· ἀλλὰ γὰρ ῥημίδιος ἀναφέρεται, διατάσιος μᾶλλον τῶν ἀραιωσίων γενομένης, ἂπε ἐξίοις σωμάτων· μανδὸς γὰρ καὶ πολύτρητος ὁ πνεῦμων, σπογγή ἴκελος, οὐ χαλεπαίνων τῷ ὑψῷ, ἅλλην ἀπ’ ἅλλης εὐρυχωρίην ἀμείβοντι, μέσον τῆς τριχείης ἁρτηρίης ἤκειν. περιόδοι δὲ τῷ ὑψῷ ῥηδίαι. εὐκαρπῆς γὰρ Ἰδὲ ὀλισθηρῶν πῦου. ἀμάρ καὶ ἡ ἀναπνοὴ ἀνὸ τὸ πνεῦμα φυσῆ.1 περιγγένονται δὲ τὰ πολλὰ, εἰ μὴ κοτές τις ἀπεπνυγγὴ ἀθρόη ἐλκύσε τοῦ ὑγροῦ, τῆς ἁρτηρίης οὐ δεχομένης τὸν ἥρα πλήθεῖ τοῦ πῦου. θυνίσκουσι δὲ μετεξέτεροι χρόνῳ τὸν φθινόδεα

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 ἐμπνευκὸν τρόπον τὰ δὲ πῦὰ λευκὰ, ἐπαφρα, σιάλῳ μεμνημένῳ ἀλλοτε δ᾽ αὐ τεφροειδέα, ἡ ύπομελανίζοντα καὶ βρογχιῶν κατὲ ἀνεπτύσσῃ ἐπὶ ποικίλῳ ἐλκεῖ, ἢν βάθος ἵσχυ ἢ ἀπόστασις, εὖτε καὶ ἀπορρώγες ἀναφέρονται τὸν σπλάγχνου. βραγχώδεις, βραχύπνοι, βαρύφωνοι, τὰ στήθεα σφιν εὐρέᾳ γήνεται, καὶ έυριστέραν τῆς ἀγαφίης δέονται. 2 ὁφθαλμὸν τὰ μέλανα στυλπνὰ τὰ δὲ λευκὰ, λευκότατα καὶ πλῶνα: μῆλα ἐρευθῆ, φλέβες εἰ τῷ προσώπῳ κυρταὶ. θῶμα δὲ ἐπὶ τοιτέων, τόνος μὲν γὰρ εὐσαρκίης μείζων, εὐψυχίη δὲ τόνου δυνατωτέρη.

Κεφ. ια. Περὶ „Ἀσθμάτος.

Εἰ ἀπὸ δρόμου καὶ γυμνασίων καὶ παντὸς ἔργου δυσπνοεῖ ἡ ἀναπνοὴ, ἄσθμα καλεῖται καὶ ἡ νοῦς δὲ ὁρθόπνοια, καὶ ἢδε κυκλίσκεται ἄσθμα· ἐν γὰρ τοῖς παροξυσμοῖς ἀσθμαίνουσι καὶ οἴδε. ὁρθόπνοιαν δὲ ἐκάλεον, οἴνεκεν ὁρθὸν σχήματι μοῦνον ἀναπνεύσῃ εὐφόρως· πνεύς γὰρ ἐν κατακλίσι. εἰνεκέν τοῦ τόνου τοῦ ἐπὶ τῷ πνεύματι ὁρθόπνοια τοῦνομα. 1 ὁρθὸς γὰρ ἀνατέταται ἐς ἀναπνοὴν, κῆν ὑπτησιο κατακλινθῇ ἀνθρωπος, κίνδυνος πνεύμην.

Πάσχει δὲ πλεύμων ἡμιπάθει δὲ καὶ τὰ ξυντελοῦντα ἐς ἀναπνοὴν, διάψυχα, ςῶρής· ἢν δὲ καρδίη πάθη, οὐκοτέ ἐς πολλόν διαρκέσιε. τῇδε γὰρ ἡ τῆς ἀναπνοῆς καὶ τῆς ζωῆς ἀρχῆ.

Αἶτις δὲ ψυξίς καὶ ὑγρότης τοῦ πνεύματος 2 ὡς δὲ ὑγρά,
παχέα, κολλώδεα: εὐπαθέες δὲ γυναίκες ἀνδρῶν μᾶλλον, ὅτι περ ὑγραί τε καὶ ψυχραί: οἱ δὲ παιδεῖς τούτων περιγέγρονται ῥήτεροι, ἢ γὰρ φύσις εἰν αὐξήσῃ θερμήναι δυνατωτάτη. ἀνδρὲς δὲ εἰ καὶ μη ῥήτιδοι παθεῖν, ἀλλὰ θυμίζοντες βάσσον. ἁμβολί δὲ θανάτου ὀσοὶ εἰν ἐργον πρήξῃ, ἢ ἐν εἰρίσοι πλεύμων ἀλλάξεται καὶ διαίθεται, ὁκοίοι τι τοῖς τῆς τιτάνων ἐργώτησι, ἢ χαλκεύσῃ, ἢ σιδηρεύσῃ, ἢ καὶ λυτρῶν πυρσευτήσῃ.

Μελλησμοῦ δὲ σημεία, βάρος τοῦ θώρηκος, ὁκνοὶ ἐσ τὸ ξύσθες ἐργον, ἀτὰρ ἢδὲ ἐσ ἄπιασαν πρήξῃ, δύσπνοια ἐν δρόμῳ, ἢ πρὸς ὄδον ὅρθην' βραγχώδεες καὶ βηχώδεες, φύσα ἐν τοῖς ὑποχονδρίοις καὶ ἐργαί παράλογοι, ἀγνηπνή, θερμαίη τύκτορ σμικρή, ἀσαφής: ρίς ὥξειη, ἐς ἀναπνοήν ἐτοίμη.

'Ἡν δὲ ἐπὶ μέξον τὸ κακὸν ἐρπῆ, μῆλα ἐρυθράν ὀφθαλμοῖ προτετεί, ὡς ἐπὶ ἀγχώνη, ρωσμὸς ἐν ἑρμηγαρίαν; τολλὸν δὲ μέξον τὸ κακὸν ἐν ὑπνῷ ὑγρῇ καὶ ἀνχής ἢ φωνὴ: τολλοῦ καὶ ψυχροῦ ἥρως ἐπιθυμή: ἐς τὸ ὑπαίθρον ἱενται, πᾶς γὰρ αὐτέοις οἶκος ἐς ἀναπνοήν οὐ διαρκής: ἀναπνεύσας ὁρθίοι, ὁκοὺ ἄπαντα σπάσας τὸν ἐλκόμενον ἥρα ποθέντεσ, ὑπ' ἀπορίης δὲ τοῦ ἱέρου καὶ διοίγουσι τὸ στόμα, ὡς τόδε μέξον χρεόμενοι: ἀχροῖ τὰ πρόσωπα, πλην τῶν μῆλων. τάδη γὰρ ἐρευθῆ. ἕδρος περὶ μέτωπον καὶ κληδῆς: βης συνεχής, βιαῖν· ἀναγογή σμικρή, λεπτή· ψυχρή· ἰκέλη ὁκοῖοι τί καὶ ἀφροῦ ἐπάνθειμα. τράχηλος οἴδεε πνεύματος πρήσι. υποχόνδρια ἀνέσπασμένα. σφυγμοὶ σμικροί, πυκνοὶ, πιεζευμον: ἠχνὰ σκέλεα· κην ὑπερταθεί τάδε, ἀπέπνιξε κοτε ἐπιληπτικὸ τρόπος.

3 Wigan and Ermerins read ῥωχ-μύς; but the other seems to me the preferable term. The authority of Cælius Aurelianus seems to me decisive on this point: "Gutturis stri-dor quem Græci rhogmon vocant." Morb. Acut. ii. 10. See Paulus Egineta, t. i. p. 482, Syd. Soc. Edit.
'Ην δὲ ἐς ἁγαθὸν τρέπεται, βης μακροτέρη καὶ ἄραιοτέρη. ἀναγωγῇ πλεύνων τε πύων καὶ ὑγροτέρων· κοιλίης τάραχος πολλῶν ὑδατωδέων οὖρων ἐκκρίσεις πολλῆς, κην ἐς ὑπόστασιν μηδέκω ἴκης φονῆ γεγονοτέρη, ὑπ’ οὐν αὐταρκεῖς, ὑποχονδρίων ἄνεσι: ἤκε ποτε πόνος ἐς μετάφρευν ἐπ’ ἄνεσι. ἄσθμα ἄραιον, λεύον, κερχυνώδες. ὅτι μὲν οὖν διαδρῆσκοσι τὸν ὀλέθρον ἐν δὲ τήσι έπανέσεσι, κήν περίωσι ὀρθοστάδην, τοῦ πάθεος φέρουσι ξύμβολα.

Κεφ. 1β’. Περὶ Πνευμωδῶν.

'Ασθματος ἰδέη τὸ πνευμώδες, καὶ ἀπὸ τοῦ πνεύμονος τὸ πάθος ὁκὼς ἐπ’ άσθματι. ξυνά ἡγαρ καὶ τὰ παρεόντα σμικρὸν δὲ καὶ τὸ διάφορον. δύσπνοια μὲν ἡγαρ καὶ βης καὶ ἀγνυπνίῃ καὶ θέρμῃ ξυνα’ καὶ ἀποσυνιά καὶ ἱσχύνης ὁλοὺ, καὶ ἡγαρ ἐς χρόνον1 τὸ κακὸν ἰπτείνεται, πλὴν οὐ περαιτέρω ἐνὸς ἐτεος. ἦν τε ἡγαρ τὸ μετόπωρον ἄρξη, εἰς τό ἔαρ ἢ τὸ θέρος ἰπτογύνονται: ἦν τε χειμῶν, ἐς τὸ μετόπωρον τελευτῶσι τὸν βίον. κοτὲ καὶ γέροντες ἀλώνια ῥηδιού καὶ ἀπόφρικτοι ἀλόντες, ὀσον βραχείης ῥοπής ἐς εὕνην θανάτου χρέος.

4 I am not satisfied that Ermerinus was warranted in prefixing ὁβ to κερχυνώδες, contrary to the authority of all the MSS.

1 I follow Wigan and Ermerinus in adopting this reading in place of αἰσχρῶν ὅν.

2 I must say, I have never been able to satisfy my self with any interpretation of this passage which I have seen. Ermerinus, indeed, very properly remarks, that in this sentence there is an indirect reference to a celebrated verse in the Οἰδίπος Tyrammus of Sophocles; namely—σμικρὰ παλαιά σώματ’ εἶναίες ροπη —that is, "A slight inclination of the scale sets old persons asleep in death." But then ἀπόφρικτοι ἀλώντες 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-
very natural cause of sudden death in asthma.

1 Hippocrates, de Aliment.
2 I have not ventured to eject ἵππαρ from this clause, as suggested by Wigan and practised by Ermerins.
No lacuna appears in any of our British MSS. which I have examined.
άλθεξεται πάντα. ἢν δὲ ἐς ἐντερὸν τὸ πῦον ἐγχένται, ἢ γαστήρ πρώτητα μὲν ὑδατώδεα διαρρέει' ἑπειτα κρεὸν πλύ-
μασι ἱκελα' αὖθις αὐ ὑυδατεντρώδεα ὁκοῖα ἐφ' ἐλκεσι. ὄταρ 
καὶ αἰμαλωψι κατεὶ καὶ βράμβος ἡνέχθη. φέρεται καὶ χολῇ 
ζανθῇ κατακορῆ, ἢ πρασοειδῆς, καὶ ὑστάτῃ ἐς ὀλέθρον μέ-
λαια.

*Ἡν δὲ ἀνεκπύητον τὸ ἔλκος γὴνηται, καὶ κακώδεα ἢ 
γαστήρ ὁκοῖον τι σηπεδόνα ὑπάγει, τροφή ἀπεπτος διεκθεῖ 
ὑπ' ἀκρασίης κοιλής τε καὶ ἐντέρον. οὐ πέπτει γὰρ αὖθις 
e

ἐν ἔχον τὸ ἦπαρ' πῦρ τε ἑπὶ τοίς δρμαῖ, καὶ πάντως ἐς 
κακῶν ἢ τροτή. σαρκῶν ξυντήξει, σφυγμοὶ σμικροί, δύσ-
πνοι, ἐστε οὐκ εἰς μακρὸν ἐτελεύτησαν τὸν βίον. μετεξετέ-
ροισι δὲ ἡ δυσεντερία μὲν καὶ τὸ ἐλκος ἔθή, ἐς ὑδρωτα δὲ 
κατέστρεψε ἡ νοῦς. ἢν δὲ ἀπαντα ξυνίδωδο, πῦον λευκόν, 
λειών, ὀμαλόν, ἄνοσμον γὰρ ἐκρείε. ἢ γαστήρ πέττει τε 
τὰ σιτία, εὐπλοὶς ὑπνόρωπος.⁴ ἀριστον δὲ δὲ ὄουρον 

κεκρίσθαι: ἀσφαλεστήρε ἐς καὶ ἀσινεστήρῃ ἡ τῆς 

τοῦ πῦου ὁδός.

*Ἡν δὲ ἀπὸ τῆς φλεγμονῆς ἀνεκπύητον ἢ τὸ ἦπαρ, ἀπονον 
μὲν οὐ γὴνηται,⁵ τὸν ὄγκον τε τὸν σκληρὸν ἢζον εἰς σκέρρον 

ῥυνέται. εὐτε πόνοι μὲν οὐ ξυνεχῆς, νωθῆς δὲ κην παρῆ 

ἀραὶ ἢ καὶ βέρμη: ἀποσιτή, πικρῶν γεμάτων ἡδονῆ, 

γλυκέων ἄρδη, ῥογόλες, ὑπόλευκοι, χλωροί, οἴδαλεο ὀσφύν 

καὶ πόδας. πρόσωπα ῥυσα, γαστήρ ξηρῆς, διαχυρῆσις πυ-

κινάς. κορυφη γὰρ τῶν κακῶν ὑδρόφυ.

Ἐπὶ τῷ ὑδρωπὶ, ἢν μὲν οὐρὰ πολλὰ, παχέα, ἐπίδοσιν 

ἐχοντα πολλὴν ἱλυδέα καταρραγῆ, ἐλπὶς εἰκρέσαι τὸν

⁴ I at first changed ἐκρείει, for which there is no authority in a transitive form, into ἐκχέιει. (Ερμερίνσ suppresses γάρ, and further reads ἐδεικμέν, to which, however, there is the same objection as to ἐκρείει.) 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 Ερμερίνσ substitutes ἀπονόιον for ἀπορον, which latter word evidently is wrong. See Wigan.
ΧΡΟΝΙΩΝ ΠΛΩΝΩΝ, ΒΙΒΛΙΑ Α’.

79

ὑδερον ἢν δὲ λεπτὰ καὶ ἀνυπόστατα καὶ ὀλύμα, τῷ ύδρωπι
τιμωρεῖ ὢν δὲ μεταβάλλῃ εἰς τὸ ἀρχαῖον ἡ φύσις, καὶ
καταρραγῇ κοτε εἰς κοιλήν, ἐπὶ πολλοὶς ύδατώδεσι καὶ τὸν
ὕδρωπα ἱστατο· σφαλερῆ δὲ ἡ τουαίτη ἐπικουρία’ ἐπὶ γὰρ
τῆς ἀθρόης κενώσει ἢδὲ τῆς ἐσχάτη ἐξυππότωσει ἐξε-
θανόν κοτὲ ὑπ’ ἀδύναμίς οἱ κάμνοντες, ὡκος ἤξ ἀίμωρρα-
γίς. ἀσινέστερον δὲ λῦει ἱδρὼς, ἢν πολὺς ἔκρυφ. οὐ πάνω
gὰρ ἵκμαλέα οἱ ὑδρωπιώδεσες. ἤδε τῶν ἐν ἤπατι παθέων ἡ
tελευτὴ γίγνεται.

Ἡν δὲ ἐμπνεύτι ὑ τ ἰ ς παρ, . . . . . μείρακες καὶ οἱ μέσφι
ἀκμῆς, ἦςον γυναῖκες προφάσιες δὲ ἀκρασία καὶ νοῦσος
μακρῆ, μάλιστα ἐπὶ δυνεντερή καὶ ξυντήξει. καὶ γὰρ δὴ
cαὶ τούς ἰ ἑ κίκλησκον ἕνυστηκικοὺς, τοὺς ἐπὶ ἐλκεσί ἤπατος
ἴσχυν αἴποθνησκοντας.

Κεφ. ἱδ’. Περὶ Σπληνώς.

Σπληνὶ ἢ ὑ ὄνθες χρόνιον νόσημα, σκίρρος. ἐμπνοὺς δὲ οὐ
ῥηδίως, γίγνεται δ’ οὐν. εὐτε πόνος μὲν οὐ τρηχὰς, ὄγκος
dὲ πολὺς τῆς ἐπιπονίης μέξων’ ἐπὶ δεξιά γὰρ ὀφθη μέσφι
τοῦ ἤπατος ὅλη τῇ κοινονίᾳ ἐποίδεον. τούτεκεν πολλοὶς
ἀπάτη γίγνεται, ὡς τοιοῦτε οὐκ ἐόντος σπληνός, ἀλλὰ τοῦ
ὑμένος πάθεως. τὸ γὰρ περίτοναιον φιλεγμαίνειν σφίς δοκεῖε.
ἀπηνὴς δὲ καὶ ἀπέραμος ὡκος λίθος. τοιοῦτο τὰ πολλὰ
ἐπὶ σκίρρῳ γίγνεται σπλήν, εὐτε καὶ ἀπορία ἢνεστὶ παν-
tελῆς.

Ἡν δὲ καὶ ἐμπνεύσκη, εὐαφῆς μὲν, εἴκον ἐπὶ τῇ ἀγίᾳ κατὰ
κορυφῆν, ἐνθὰ η τοῦ πῦρ γέννα ὅπῃ δὲ ἀνεκπύτητος, οὐκ
eἰκεῖ. ἀλλοτε δὲ τῇ κοιλίῃ ἄπας ἐπαυώρηται, τῆς κάκεωσε
πρὸς τὰς ἀπώτιας φερόμενος, ἐς τ’ ἀν σμικρῶτερος ἐὼν
χώρην ἐς τὸ ἐμπλώειν ἱσχὴ. ναυτία, ἀπορία, μάλιστα πρὸς
tῆι ῥίξεσι.
ΠΕΡΙ ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ

'Επὶ δὲ τάσιοι σημία, πυρετοί, πόνοι καὶ ῥήγεα. τὰ πολλὰ γὰρ ἐασὶ ἀρρυγεῖ δὲ ἐπὶ βραχείη θέρμη καὶ ἀνώδυνοι, τῆς καὶ λέκηθε κοτε ἐς σπλήνα ἀπόστασις. μανόν γὰρ καὶ ἐπανασθησιν καὶ ἐν ὑγείᾳ τὸ σπλάγχνον οἰδαλέοι, ὑδερώδες, μελάγχλωροι, ἦν δυσφορίη ἢ δύσπνοια ὡς ἀπὸ βιάρεος τοῦ θώρηκος. ἐπίθηκον γὰρ τὸ κακὸν ἄχρι τῶν ἀνὸς ἦστη τιμπλαται ὑπὸ πνεύματος παχέος, ὁμιχλώδεος, ὑγροὶ ὡς δοκεῖν, οὐκ ἐτ' ἐντός ὑγροῦ βῆξαι πολλὸν θημὸς ἐγγίγνετα, καὶ βραχέα ἦγαρ βίασον. κοιλὴ ἦν τι κάτω φέρη ὕδατόδεα, τὸ πρῶτον σμικρὸν ἐπικουφίζουσα· εἰ δὲ ἐπὶ μάλλον ἐκδίδοθες, ἵππηκεί μὲν τὸν ἀνθρωπὸν ὀψελέει δὲ οὐδὲν ἦττον.

'Ἡν δὲ καὶ ἐκραγῆ, πῦον μὲν καθαρῶν, πέπον ὄυκοτε ἐσσύθη, ὑπόλευκον δὲ καὶ τεφροεἰδές, ἄλλοτε δὲ τρυγώδες ἢ πελιδών· ἦν δὲ καὶ βαθυτέρη ἢ ἀπόστασις γένεται, καὶ μέλαν τὸ ὑγρὸν εὖτε καὶ τοῦ χῦμον τι τοῦ σπλήνος ἐξεισὶ συντακέντος. μετεξετέρωσι δὲ καὶ ὅλα μέλεα τοῦ σπλήον· ἦν εὐλυτὸς γὰρ καὶ φύσι σπλήν· ἦν δὲ καὶ μὴ καθίστηται τὸ ἔλκος, μίμη δὲ ἐς πολλὸν χρόνον, ἀπόστιοι, καχέκται, οἰδαλέοι, ἰδείν ἄπρεπες, πολυελκέες πάντη· μάλιστα δὲ ἐς κνύμας· στρογγύλα, πελεδνά, κοῖλα, ῥυπαρά, δυσαλθέα τὰ ἔλκεα· τῆς ἐπιξυντακέντες ὠλοντο. Ἔπι δὲ σμικρὸ ὄγκῳ μετὰ σκληρῆς, ἀντιτυπής, ἀπονή· διὰ τόδε πολλὸν χρόνον ἔσσε ὀίδε· εἰ δὲ τοῦ πάθεος ἤττηντο· χρεῶν ὑδρωψ, ἢ φθίσις· καὶ τοῦ σκιῆσου τηκέδου ἐπηγύγνηται· ἀτάρ ἦδε ὦτος ὁ τρόπος τοῦ ὀλέθρου σφέας τοῦ ξῆν ἤξαγει. Παίδεα μὲν οὖν καὶ νέοι παθεῖν τε ῥήπτεροι καὶ ἀπαλλαγήναι ῥήπτεροι· γέροντες δὲ οὐκ εὐπαθεῖς μὲν, διαδρίγναι δὲ ἀδύνατον· ἄτάρ καὶ πρεσβύται ἔλαθον τίνες ὑπὸ σπλήνος διαφθαρέντες. καὶ γὰρ καὶ ἐπὶ σμικρῷ ὄγκῳ τοῦ ὀλέθρου
Κεφ. τε'. Περὶ Ἰκτέρου.

'Ἡν χολής ξανθῆς, λεκιθώδεος, ἡ κροκοειδέος, ἡ τῆς μελάγχλώρου, ἐς τὸ παντελὲς ἀνάχυσις ἀπὸ τοῦ σπλάγχνου γένηται, τὸ πάθος ἰκτέρος κικλάσκεται, χαλεπύς μὲν ἐν ὑδέασι' οὐ γὰρ μόνον πρὸ ἐβδόμης κτείνει φανέν, ἀλλὰ καὶ μετὰ ἐβδόμην ἐκτείνει μύριον· σπανάως δὲ εὑρίσκει πυρέτον ἐς τέλος τὸ πάθος, ἀλλ' αὐτὸς οὐ ρηδίως λιήται.

Εὐνίσταται δὲ οὐκ ἐπ' αὐτῆς μοῦνὸν ἔπιτατος, ὡκως τῶν ἵπτρῶν δοκεῖε, ἀλλὰ κούλη καὶ σπληνυ καὶ νεφρώσι καὶ κώλως καὶ ἐφ' ἔπατι μὲν ὄδε' ἡν φλεγμαίνη μὲν ἡ σκίρρον ἵσχη τὸ ἢπαρ, ἀτρεπτον δὲ τὸ ὡς ἐργασίαν ἐγ', τίκτει μὲν ἐν τῷ ἔπατι χολήν, καὶ διακρίνει τήνδε ἡ ἐν ἔπατι οὕσα κύστις· ἀλλ' ἡν αἱ φέρουσαι εἰς τὸ ἐντερον τὴν χολήν ὅδοι ὑπὸ τῆς φλεγμασίας, ἡ τοῦ σκίρρου φραχθώσι, πλημμυρὴ δὲ ἡ κύστις, παλάσυντος ἡ χολή τῷ αἴματι οὖν μισγεται. τὸ δὲ αἷμα, ἐς τὰν τὸ σκῆνος φοιτέον, ἀγεῖ τὴν χολὴν παντὶ τῷ σώματι γίνεται δ' ἡ ἱδέα χολῆς· λεικὰ δὲ καὶ ἄργυλώδεα τὰ σκύβαλα· οὐ γὰρ γίνεται χοληβαφα, ὅτι περ οὐκ ἵσχε τοῦ χυμοῦ τὴν ἐπιρροήν· τῇ δὲ καὶ γαστὴρ ἐπίξηρος· οὕτε γὰρ ύγραίνεται οὕτε δάκνεται χολή· χροϊ δὲ τοῦ λευκοχλώρου εἰδεσ.
σκυβάλουσι τοῖς ξυνήθεσι, ἔτι καὶ μελαντέρη χροῆ. τῆς γὰρ σπληνὸς τροφῆς τὸ περιττὸν ἐς ἔξοδον περίττωμα γίγνεται.

Καὶ ἐπὶ κόλῳ καὶ γαστρὶ ἱκτερος, ἢσπερ εἰς πέψιν ἢ γαστήρ καὶ τὸ κόλου κακωθῇ καὶ γὰρ καὶ εἰν κόλῳ πέψις, καὶ ἀπὸ τούθε ἦ ἐς τὸ ἤταρ ἀναγωγὴ τροφῆς. ἢν οὖν ωμοτέρην τὸ ἤταρ τῆν ἄλλην τροφὴν λάβῃ, τὴν μὲν ἵδην ἐργασίαν πονεῖ, τὴν δὲ ὀθενίην· τὸ ἤταρ ἐν τῇ ἀναδόσει αἱμα τῆν ἀεργίην τὴν τοῦ κόλου ἐπέχουν διασπείρει παντὶ χεόμενον ἀπεψίθε δὲ ἦ ἐν κόλῳ χολῆς ἐστὶν ἐργασία. 1

2 Ὅμως καὶ ἐπὶ παντὶ γίγνεσθαι σπλάγχνῳ δυνατὸν ἱκτερον, οὐ μόνον τῶν ἐς τὸ ἤταρ πεμπότων τροφῆν, ἀλλὰ κίνη ἀπὸ ἢπατος λαμβάνῃ. οὐ γὰρ ὁχετοῖς αἰσθητοῖς μοῦν ἢ φύσις παντὶ διασπείρει τὴν τροφῆν, ἀλλὰ πολλῷ πλέον ἀτμοῖσι, ὀιπὲρ ἀπὸ παντὸς εἰς πᾶν ἐνεχθῆναι ῥητοῖ, τῆς φύσιος αὐτοῦ καὶ διὰ στερεῶν καὶ πυκνῶν ἀγούσῃς· γίγνονται οὖν οἱ ἄτμοι χολόβαφοι, καὶ χρώξουσι, ἵ ἄν ᾳώση τοῦ σώματος. οὐ μὴν ἐπὶ κόλῳ ἢ τῆς κοιλίας ἐκκρίσεις λεική. ἁσίναι γὰρ τὸ ἤταρ ἐς γένεσιν, καὶ ἐκροίνη ἰσχει ἐπὶ ἐντερα χολῆς.

Δυναστοτάτῃ δὲ καὶ ἦ ἐπὶ τῶν παντὶ ἐξίς ἱκτερον τεκείν. ἰσχει γὰρ καὶ εἰν ὅλῳ τὴν αἰτήν. ἐστὶ δὲ τοιῇδε παντὶ μὲν τὸ θερμὸν ἐς πέψιν, παντὶ δὲ υγρῶν γένη καὶ διάκρισις, ἀλλων μὲν ἄλλη, ἐκάστῳ δὲ οἰκείῃ· ἐν σαρκὶ μὲν ἴδρῶς, ἐν ὀφθαλμοῖς δὲ διάκρινον, ἐν ἀρθροὶδε δὲ καὶ μίνι μύξη, ἐν ὦσι κυψέλης. ἢν οὖν ἐς ἐκαστον ἔργον τὸ θερμὸν ἐγκόιμη, αὐτὸ μὲν ἐς δρυμὸ καὶ πυρὸδες ἑτράπη· τὰ δὲ υγρὰ πάντα γίγνεται χολῆ πυρὸς γὰρ ἔργα πικρὰ καὶ χολόβαφα. ἥν δὲ

1 Although I have adopted Ermenvis’ change of ὑμότερον into -ην, I must say I am still not satisfied with this sentence.

2 This sentence is evidently in an unsatisfactory state.
καὶ ἐν αἷματι ἀπετῆ γιῥμῆ, γῆρνεται τό αἷμα χολοεἰδὲς, σκίδναται δὲ παντὶ τρέφον· διὰ τόδε παντὶ φαίνεται χολή· δεινὸν μὲν γὰρ τὸ πάθος, φοβερὴ δὲ ἡ χρόνος εἰδεί, καὶ χρυσοεἰδεῖς ἔστι τὴν χροικῇ οὐ γὰρ ἀνθρώπων εὔπρεπες οὐ γε ἐν λίθῳ καλὸν ἔστιν περιττὸν δὲ μοι φράζειν καὶ πόθεν τοῦνομα, πλὴν ὅκουσον τῶν χερσαίων ἵπτιδόν τὸν τετραπόδων θηρίων, τοιοῦτοι δὲ ἔστι οἱ ὅπες διωῖδε.

Εἶδεα τοῦ πάθεως δοιά. ἡ γὰρ ἐς τὸ ξανθὸν καὶ τὸ κροκὸδες ἐτράπη τοῦ λευκοχλωροῦ εἰδεός, ἡ ἐς τὸ πελεδνὸν καὶ μέλαν. τόνδε μὲν τοι ἡ αἰτία ἡ δὴ καὶ χολὸν ἔστι αἰτία· καὶ γὰρ καὶ τήσδε ἡ μὲν ξανθῆ, λεπτῆ, διεδής, λευκοτέρου εἰδεός, ἡ δὲ κατακορῆς, ὡς κρόκον, ἢ λέκιθον φάναι, τοῦ αὐτοῦ εἰδεός.3 δευτέρη δὲ μελαντῆρης χροῖς, πρασίζουσα, ἱσσατόδης, μέλαινα· μυρία δὲ ἐν μέσῳ τῶν χροιῶν παραλαγὴν παρά δὲ τὸ θερμὸν τουτέων καὶ τὰ ὑγρὰ ἢ τροπῆ. ἀλλὰ καὶ τὰ σπλάγχνα τοῦδε ἐστὶ αἰτία· ἡ δὲ ξανθῶν, ὡς τὸ ἡπαρί τὸ πελεδνὸν, ὡς ὁ σπλήν ἢ μὲν ἐπὶ σπλάγχνῳ τοῦ ἴκτερος γένηται, ἐπὶ ἠπατεί μὲν, τὰ ἡπατος προφανεὶ· ἐπὶ δὲ σπληνὶ, τὰ σπληνὸς. ἐκαστὰ δὲ τὰ τῶν ἄλλων ἐκάστου ἤν δὲ μηδένος φαίνηται, τῆς ὅλης ἔξιός ἐστὶν ἡ πάθη. διαφανῆ δὲ κατὰ τὰ λευκὰ ἐν τοῖς ὀφθαλμοῖς· 4 μετώπου δὲ, πρὸς κροτάφῳσι μᾶλλον τοῦσι λευκοίσι φύσι, καὶ ἐπὶ σμυκρὸν ἰκτέρῳ ἢ χροῖς μέζων ἐπανθέει.

Ὀκοσοὶ μὲν οὖν μέλας ὁ ἴκτερος, χροῖς μελαγχλωροῖ, ῥγώδεις, ἀδρανεῖς, ὀκνφ εἰκοντες, ἄθυμοι, βρωμωδεῖς δὲ τὴν ὀσμήν, πικροὶ δὲ τὴν γεύσιν, τὴν ἀναπνοὴν οὐκ εὐκολοι, γαστρὶ δακνώδεις, διαχωρίματα πρασιειδέα, ύπομελανα, ἐξηρά, μόλις διαχωρούμενα, οὕρα κατακορέα ἐπὶ τὸ μελάντει

3 The text here given, is as amended by Petit and Ermerins. In the MSS. it is much vitiated.
4 The common reading, διαφανή δὲ καὶ τὰ ἐν τοῖς λευκοτάτοις ὀφθαλμοῖς, being evidently at fault, I have not scrupled to adopt the conjectural emendation of Ermerins.
...δὲ τὸ λευκότερον, χροίῃ μὲν λευκόχλωροι, γνώμη δὲ φαινότερον: σιτίων ἀρξασθαί μὲν ὄκνηροι, ἐμφασεῖν δὲ οὐκ ἄγενεῖς, πέψαι ῥήματι τῶν πρόσθεν μάλλων διαχωρέουσι λευκὰ, ἡπαρ, ἄργιλοδέα, οὐρέουσι ἕανθα, ἀχρά, κροκοεῖδεα.

Ἀμφοῖν δὲ τὸ ξύμπαν σῶμα κηνσμόδεσθε: θέρμη ἄνα βίνας σμικρὴ μὲν, βακκώδης δὲ. ἀμύσοσον τὸ χολόδες: γεύσις μὲν πικρῶν οὐ πικρῆ, τὸ θώμα, οὐ μὴν γλυκείῃ, γλυκέων δὲ πικρῆ. ἢ γὰρ ἐν τῷ στόματι χολὴ ἐνίζουσα τῇ γλώσσῃ, ἐπιτροπήθη τῶν ἑσετῶν ἐντυχχίνουσα, τὴν αἰσθήσιν σοφίζεται τίμιδε. ἢ γὰρ γλώσσα ἀναπίουσα τῆς χολῆς τήσδε, οὐκ ἑκείνοις αἰσθάνεται· καὶ τῶν μὲν πρόσθεν τῶν τῆς ἀποστιτῆς χρόνων ἀτρεμεῖ ἡ χολὴ, ἀτάρ οὐδὲ ἡ γλῶσσα τῷ ἑθεὶ ἀχθεῖ: ἢν δὲ ἀναξέσῃ γεύσαι ἐπιτροπῆθαι τῶν ἑσετῶν τὴν γλώσσαν ἦδε κυνέει. ἤν τε οὖν πικρῶν ἐγι σετίον, πικρῶν αἰσθησις: ἢν τε γλυκῆ, χολόδεος· φθάνει γὰρ ἡ αἰσθήσις τῆς χολῆς: ἀπάτη δὲ ξύνεστι τοις ἡγεμένοις τὰ πικρὰ γλυκέα φαίνεσθαι· οὐ γὰρ οὕτως ἔχει· ἀλλ' ὅτι μὴ ἐπὶ τῷ ἵπτοντι πικρῶ πικράζεται, μόνον διὰ τὸ ξύνηθες τῆς νοῦσου, φαντασίᾳ γλυκάζοντος ἤγγεται. · ἢ ὀνύθη δὲ κατάστασις καὶ ἐν γλυκέαι καὶ πικροίς γεύμασιν ἀπατηλῶν ἄρα γεωμάτων προκάλυμμα ἡ χολὴ.

Ἡν μὲν οὖν μὴ ξῦν τίνος σπλάγχνου θερμασίη φανῇ, ἀσίνης μὲν ὡς ἐπίταν, μακρότερον δὲ ἢ δὲ ἐγχρονίσῃ καὶ ἐπιφλεγμαίνῃ σπλάγχνου, ἐς ὕδροσα τὰ πολλὰ καὶ καχεξίης τελευτᾶ τολλοὶ δὲ καὶ δίχα ὕδροσος ἐκτακέντες ὁλοντό. ξύνηθες δὲ μειρακίοισι, νέοισι, καὶ τοῖσι δὲ ἀσι—

5 The common reading, αἰὲ κινε- 

4 Having scarcely any meaning, I 

5 previously suggested by Petit. Wiga- 

5 is not unsuitable.
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: άταρ και ήδη μούνη άνευθεν των ἄλλων, φαρμάκων ἐπίδοσιν ἔχουσα πολλὴν, ἵλυδεα κατὰ πρώτιστα γέγενται πάθος.¹ καὶ εἰς μὲν κακὴ σχέδιος ἕξιν πάντων, καὶ ἄμφοτεροις τυλλα, καὶ οὐνομα τόδε ἐξύμβολον ἵσχύντης δὲ ἡ ὀχρος ἡ ὀίδος καὶ εἰ τι ἐτέρων πρόσκαιρον ἀνά τὸ σῶμα κακεξία δὲ ἐνὸς μεγάλου πάθους ἱδῃ, καὶ τούτω οὔνομα· ἡ γὰρ τοῦ ἀνθρώπου ἢ τά πάντα εὐεξία, καὶ ἡ ἐς πέψιν ἡ ἐς ἀνίδοισιν αἴματος γέννα· ἡδὲ πάν ἔργον φύσιον, ἐφ’ οἷς εὐπνοια, εὐτονία, εὐχροϊα, τὸ πρόσθεν ὕγεια. ἤν δὲ ἐς ἀσθενεῖα κακοχυμίας ἡ φύσις τραπῇ, τόδε ἐστὶν ἡ κακεξία.

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: άταρ και ήδη μούνη άνευθεν των ἄλλων κατά πρώτιστα γέγενται 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 ἵλυδεα, 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 significance 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 sepissime potatis”—and “curatione mala medicantis.” Tard. Pass. iii. 6. And much in the same style Cælius, treating of Cachexia, says: “Quod fere fit, cum longo morbo vitius corpora, etiamsi illo vaenent, reflectionem tamen non recipiunt; aut cum malis medicamentis corpus affectum est.” iii. 22.
τίκτεται χρόνως μακρώ, καὶ οὖδὲ ἐπὶ μιᾷ τοῦ σώματος κακίᾳ, καὶ οὖδὲ ἐπὶ σπλαγχνῶς εὖ; ἀλλὰ γὰρ τῶν ἀπάντων τροπῆς ἔσπερον. τοιογαροῦν τὰ ἀπότοκα τοῦδε νοσήματα ἀφικτά γίγνεται, ὑδρώπετε, ἡ φθοσίες, ἡ ἐκνευρίας. καὶ γὰρ τοι καὶ τῆς καχεξίης προφάσιοι ἀδελφαὶ τῆς ἐκνευρίας εἰσιν. ἡ δὲ νοῦσος μακρῆ δυσεντερική ἐκνευρία νοσῶν ὑποστροφαὶ ἐνίωσε. εὐστήτη μὲν γὰρ,—καὶ τοι καὶ προσφέροντας πολλά,—ὡμῶν δὲ καὶ ἀτρέπτων ἡ ἀνάδοσις. ἐργαίσα γὰρ τροφῆς ἡ ἐς πένθος, ἅπαρος.

Αἰτήθε δὲ καὶ αἰήμορροῖδον ρόσου ἐτίσαχεσις, ἡ ἐμέτων ἐκνευρίθην ἀπαλλαγὴ γυμνασίων ἀργή, ἀναβαίνει ἰδρώτων, καὶ μεγάλων πόνων ῥαθυμία εὑτε τῶν παρεόντων ἀκαστῶν, ὡς τὸ μηδὲν, οὐκ ἐπιστρέφει,2 βάρος τοῦ σκῆνεος, ὄχρος ἀλλοτε καὶ ἀλλοτε, γαστήρ φυσώδης, ὀφθαλμοί κοιλοὶ, ὑπνοι βαρέες, νοθροί. ἀλλὰ τάδε, ὑμισῶν μὲν ἡγημόμενα, νοῦςοι ἀπιστήν ἵπχει; ἦν δὲ ῥίζωσαντα μίμης, μηδὲ ἀπιέναι ἐθέλη, μεγάλου κακοῦ ἐστι σύμβολα. ἐσταῖτος μὲν οἴδαλεοι πόδας τε καὶ κνήμαις, κατακλυμένοι δὲ τὰ κεκλιμένα μορίαι κην ἐναλλάξῃ τὴν κατάκλισιν, τὸ οἴδος ἐπʼ ἔκεινα φοιτὴν ὤγροι τε καὶ ψυχροὶ ἐς τὸ βάρος περιόδος. ἦν γὰρ ἡ βέρμη τὸ ὤγρον ἑξατμίζῃ, τούδε οὐκ ἀναχεομένου, εἶτα καταρρέει. εὔσιτοι μὲν πολλῶν συνίων, ἀδιφάγους κάρτα. ἀνάδοσις ταχυτέρη πέψιος, ἀμοσέρων μάλλων ή ἀπέπτων. ἐξανέργαστον δὲ ἡ θρέψις. ἀλλὰ τόδε οὐκ ἐν τῷ ὀλῷ πέσεται ἢττο τῆς φύσιος. ἦ γὰρ ἐν τῇ καλίῃ τοῦ θερμοῦ ἀτούη, καὶ ἐν τῷ σκῆνει, ὁμοίῃ. τοιογαροῦν οὖδὲ χρηστῶν, οὖδε εὔχρονν αἷμα γύγνεται.

Καὶ ἐπὶ τὴν ὁμῶν ὅλον τὸ σῶμα πλησθῇ, καὶ ἦ ἐς τὰ σιτία ὀρέξεις οἴχηται, καὶ τῆς καχεξίης ὁδὲ μέσφοι στομάχου

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2 I do not think myself warranted in adopting the text in this place as it is remodelled by Ermerius. Even as altered by him, it appears to me to be in a most unsatisfactory state.
νεμομένης, καὶ τοῦ πάθεος κορυφῆν ἵσχυντος ᾗδη, οὐδαλέοι μὲν, ἀδρανέες δὲ, καὶ ἐς πάσαν πρῆξιν ἄθυμοι. κοιλίη δὲ ἕπροτέρη. ἁχολα τὰ πολλὰ καὶ λευκὰ, τρηχεά, καὶ ὁμα διαχωρέουσι. τὸ σκῆνος αὐτοῖ, ἰνιδρωτες, κυησμόδεες, ὕπνος ἐδραῖος μὲν οὐδαμῇ, κεκλιμένῳ δὲ νυσταγμῷ. βραδύπνους, σφυγμοὶ ἀμαυροὶ, ἀσθενεῖς, πυκνοὶ πυκνότατοι δὲ ἐπὶ πάσῃ καὶ σμικρῇ πρῆξι. ἀσθήμα δὲ ἐπὶ τοῖσδε ἡ ἀναπνοή φλέβες ἐπὶ τοῖσι κροτάφωσι ἐπηρμέναι ἀσαρκή τῶν πέρεξ, ἀτάρ καὶ ἐπὶ τοῖσι καρποίσι πολὺ μέξονες διοιδέουσαι, μελάγχλορον τὸ αἷμα. ἐπὶ τοῖσδε φθίσις, ἡ σύντηξις ἀνὰ σάρκα ὑδρωτα, ἡ τίνα ἀσκίτην ἦγαγε. καὶ τῶνδε ἁφυκτος ἢ γέννα.

Φέρουσι δὲ ἡλικία, γῆρας, καὶ οὐκ ἀποδιδρήσκουσι· παϊδες ταχὺ παθεῖν τε εὔκολοι καὶ ἀπαλλαγῆναι ῥήτερον ἀκμάζοντες οὐ πάγχυ μὲν παθεῖν ἐτοιμοῖ οὐ πάμπαν δὲ ἀπαλλαγῆναι εὐκολοι. ὀρη δὲ οὐ μὴν φέρει τόδε, οὐδὲ ἐς μήν τελευτᾷ· ἄλλα φθινόπωρον μὲν κυεί, χειμῶν τιθηνεῖ, ἐαρ δὲ ἐς κορυφὴν τελεσφορεῖ, θέρος δὲ κτείνει.
ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΩΚΟΥ
ΠΕΡΙ
ΑΙΤΙΩΝ ΚΑΙ ΣΗΜΕΙΩΝ ΧΡΟΝΙΩΝ ΠΑΘΩΝ,
ΒΙΒΛΙΟΝ ΔΕΥΤΕΡΟΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

ΠΕΡΙ 'Υδρωπος .......................... a'.
ΠΕΡΙ Διαβήτευω ........................ β'.
ΠΕΡΙ τῶν κατὰ τοὺς Νεφροὺς πάθων .......... γ'.
ΠΕΡΙ τῶν ἐν Κύστι ......................... δ'.
ΠΕΡΙ Γονορροίας ........................ ε'.
ΠΕΡΙ Στομαχικῶν ......................... ζ'.
ΠΕΡΙ Κολλικῆς διαθήσεως ................. η'.
ΠΕΡΙ Κωλικῶν ........................ θ'.
ΠΕΡΙ Δυσεντερίης ......................... ι'.
ΠΕΡΙ Λειεντερίης ......................... ια'.
ΠΕΡΙ 'Υστερικῶν ........................ ιβ'.
ΠΕΡΙ 'Ἀρβρίτιδος καὶ Ἰπχαδὸς .......... ιγ'.
ΠΕΡΙ 'Ελέφαντος ........................ ιγ'.
APETAIY KAPIPADOYKOU PEPRI AITION KAI SIMEION XRONION PAEON, BIBLION B'.

Κεφ. α'. Περὶ Ὕδρωτος.

"Ὑδρως ἀπετρέπε μὲν ἐσιδεῖν πάθος, χαλεπόν δὲ καὶ παθεῖν. διαδιδρήσκοις γὰρ τὸ δὲ πάγχυ παῦροι ύπ' εὕτυχίας, καὶ θεῶν μᾶλλον ἢ τέχνης· τὰ γὰρ μέξονα πάντα ίδονται μοῦνοι θεοὶ. ἦ γὰρ ἐν σπλάγχνῳ καρπιύ νόσημα φωλεύσαν ἐτρεφε ἐς καχεξίην τὸ πᾶν, ἢ τὸ ἐξύμπαν σκῆνος λουμοῦ κατάρξαντος ἐς κακοχυμήν ἤμεισε τὰ σπλάγχνα· εὑτε ἀλλήλοισι ἀμφῶ ἐς τὸ κακὸν ἔυντιμομέει, ἁσινες δὲ ύδεν, εὖ οὕτε καὶ σμικρῇ τῇ φύσι γένοιτο ἁν ἐπικουριή· ἔστι δὲ ἐς ἐπομβρίην ρέωμα ψυχρών, παχῦ, ὁκοῦν ἢ ὁμίχλη τῷ παντὶ. ἢ τροπὴ υγρῆς καὶ ψυχρῆς αἰτίης, ἐς τούμενε ἐξειν ἐτεροιούσης τὸν ἀνθρωπὸν. οὐ γὰρ τὸ ἐν τῇ κολῆ τῇ κάτω ἀλιξῶμεν υγρὸν ύδρωτα καλέομεν, ἕπει οὕδε τὸ πάθος τῇδε ἔστι, ἀλλ'...

1 Petit and Wigan suggest πνεῦμα instead of ἰδέμα; but the former reading is defended by Ermerius. 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" —τι ὑπαντῶ εἶ ἐπομβρίης αἰχμόν ποίησαι.
οτὲ ξυμπαρομαρτεῖ τῇ νοσώ ό ὀγκος, τὸ οἴδου, ἡ χροῦ, ἤδε εἰ τὸ ὕδωρ ἑυντήκουσα ἔξει, ὑδρωψ τῇ ἐστι καὶ καλέται. κἂν γὰρ ἐκραγῇ κοτε τὸ ὕδωρ αὐτομάτως ἔξει, ἡ ταμών τις τὸ ὑποχόνδριον ἐκχέη, ἐφ’ ἔδρην ἐάσιν οἱ ὑδρωπτώδες. ἦ μὲν οὖν πρωτίστη αἵτις κακεξίη.

Ἰδέαι δὲ πλεῦναι, ἦς υπὲρ ὄνομα ἑτερον καὶ ἑτερον. ἦν μὲν γὰρ ἡ παρέγχυσις ἐνγροσ ἐν τῇς λαγόνεσι ἐμπλώη, καὶ ἀπὸ τῆς πρῆσιος ἐν τούσι πατάγουσι δοκέθω πως τυμπάνῳ, τυμπανίς κυκλήσκεται. ἦν δὲ ὕδωρ ἄλις ἐς τὸ περιτόναιον ἐμπερέχεται, ἐμπλώῃ δὲ τῷ ὕγρῳ τὰ ἐντερα, καλέσανε ἐπικληθέν μάκην. ἦν δὲ αἱ λαγόνες μὲν μηδὲν τοιευώ ἠσχούσι, τὸ πῶν δὲ παροδιαίην σκῆνος, ἦν μὲν ἐπὶ λευκῷ φλέγματι καὶ παχέι καὶ ψυχρῷ, φλεγμάτης καλέτα. ἦν δὲ ἐς χυμόν αἰμαλωσα, ὡδατόδεα, λεπτῶν, συντακῶς αἱ σάρκες, ἀνὰ σάρκα γίνεται ὑδρωψ. κακὴ μὲν ἡ ἐκάστου εὐστασις. κακίων δὲ πολλῶν τι ἡ τόνδε ἐπιμείξη.2 τῶνδε γὰρ ἀμφὶ τὰς λαγόνας εἴς ἐν τῶν ἀνὰ τὸ πῶν ἐμβήγῃ γέ κοτε. χαλεπῶστατος δέ, ἢ ὁ τυμπανίας τῷ ἀνὰ σάρκα μυχῆ. καὶ γὰρ ἑδίῃ τῶν μὲν ἀμφὶ τὰς λαγόνας, ἀσκίτου τυμπανίας χερείων, τῶν δὲ ὅλου τοῦ σκῆνος ὁ λευκοφλεγματίας τοῦ ἀνὰ σάρκα μειὼν ἐπιεικῆς μὲν ὑν, ἐν ἀπελπίστοις, ἢν ὁ μειὼν ἑυστῆ τῷ μειῶν. κακίων δὲ εἴ τις τῶν μειῶν ἐνὶ τῶν μεξόνων ἐς τῶντὸ ἐμβήγῃ. ἦν δὲ ἐς ἄκρα ἢ μίξει ἀμὴ ἦκηται δυοῦν μεγάλουν, μέξον κακῶν τὸ ἐκγονον.

Σημεῖα δὲ μέγιστα καὶ ῥήστα ἰδεῖν καὶ θυγεῖιν καὶ εἴσα- κούσαι. ἐπὶ μὲν τῷ ἀσκίτη ἰδέειν ὄγκον ἐν τῇς λαγόσι, οἴδος ἀμφὶ τῷ πόδε. πρόσωπα δὲ καὶ βραχίονες καὶ τὰ ἅλλα ἰσχιά, οἴδεουσι ὄρχησι πε καὶ πόσθη, καὶ ὁ ἐμπατας καῦλος σκολίος εἴς ἄνουσ τοῦ οἴδος. θγεῖν ἴδε ἐρείπαστα πῃ τῆν

2 I have followed Crassus, Petit, and Wigan in suppressing ὄ before κακίων; and am surprised that Er-
χείρα κατὰ λαγόνα 3 εἰσωθεὶν τὸ γὰρ ὤγρον ἐπὶ τὰ άλλα μέρεα μεταρρέει· ἀτὰρ καὶ ἐν τῇ σει τοῦ ἀνθρώπου τῇ δὲ ἡ τῇ ἐπιστροφῇ, ἐς τὰς μετακλίσιας τὸ ὤγρόν, ὄγκον τε καὶ κλύδωνα ποιεῖ, ἐσακοῦειν τε καὶ τοῦ κλύδωνος· ἀλλὰ κῆν πη τὸν δάκτυλον ἐρείσης, ὁ χώρος γίγνεται κοίλος, ἐς χρόνον τε ποιηλιν μίμηνει κοίλος. τάδε μὲν τὰ ἀσκίτων.

Τυμπανίς δὲ πρὸς τῇ τοῦ ὄγκου θέγ καὶ ἀκουσάι ἐστὶ δονέων. ἢν γὰρ πατάξῃς τῇ χειρί, τὸ ἐπιγάστριον δονέει, οὐδὲ μεταχώρεῖε τὸ πνεῦμα ἐν τῇ ἐπιστροφῇ. πνεῦμα γὰρ, κῆν μετακλιθῇ τὸ ἀμπέχον ἄνω τε καὶ κάτω, ἰδον πάντη μένει· ἤν δὲ ἐς ὀμίχλην καὶ ὄδωρ τρέπηται τὸ πνεῦμα,

(καὶ γὰρ ἀσκίτης ἀπὸ τυμπανίου,) ἀμείβεται μὲν, ἢν μὴ ἐς τέλος τραπῇ κοτε, ἡμιτελῆς μεταρρέων.

'Οδὲ ἀνὰ σάρκα ἤδη τοῦ λευκοῦ φλέγματος, τὰς μὲν λαγόνας ἐσχούσε κενέας, οἴδαλέοι ἔασι καὶ πρόσωπα καὶ βραχίόνας· ἀτὰρ ἤδη ὀκόσα τοῦτο ἄλλοις κενα, τοῦδε γίγνεται πλήρεα. φλέγμα μὲν γὰρ λευκόν ἐπὶ τῷ λευκῷ φλεγματία συνίσταται, ψυχρόν τε καὶ παχὺ τοῦδε ἐμπίπλαται τὸ πᾶν, οἴδανεί δὲ τὸ πρόσωπον, αὐχὴ τε καὶ βραχίονες· παχύ δὲ τὸ ἐπιγάστριον ἀπὸ τοῦ οἴδεος· μαξὸ δὲ ἐς ὄγκον αἰρονται, ὀκόσα ἐρεὶ ἄκμην ὄντες ἐν εὐτυχίᾳ τῆς ἥλικίας· ἐπὶ δὲ τῷ ἀνὰ σάρκα τηκεδῶν τῆς σαρκὸς ἐς χυμὸν σαρκοειδέα, ἰχώρ τε αἵμαλωσος, όκονος ῥέει ἀπὸ ἐντέρων ἑλκεσι· τοῦδε καὶ ἐπὶ θλάσμασι ἀπὸ βάρεος ἐμπεσόντος, ἢν τάμης τὸ ἐπιτολής, ὁ χυμὸς ἐκρέει· ἢ δὲ τῶν δυνῶν ἐπημεζίη ἀμφοῦ ἴσχει τὰ σημία.

Εὔμπατει δὲ ὁμοῦ ξύνεστι, ὁχρος, δύσπνους, βῆς, ἄλλοτε καὶ ἄλλοτε νηθέες, ὀκνὸς πουλὺς, ἀπόσιτοι· ἢν δὲ τὶ προσαίρονται, κῆν βραχὺ καὶ ἄψυσον, φυσιόδεες, διατάσιες ὡς ἀπὸ

3 I have followed Wigan and Ermerins in adopting this reading, instead of κατὰ λόγον; which, how-

ever, does not seem to me so unsuitable as they represent.
πλησμονής ἀνικμοῖοι, διὸ οὐδὲ ἐπὶ λουτροῦσι ἰκμαλέοι. λευκοῖ, γυναικῶδεσι οἱ δὲ ἀνὰ σάρκα, μελάγχλωροι, μελανό-φλεβεῖς. ἀσκήτηι μὲν καὶ τυμπανίζῃ ἐπιφανεῖς καὶ ἐν προσώπῳ καὶ καρποῖς καὶ ἐπιγαστρίῳ. ἐπὶ δὲ τοῖς ἀνὰ σάρκα καὶ τῷ φλεγματίᾷ οἴδει ἀπαντὰ κρύπτεται, ὕπνοι βαρέες, νυσίριοι, σμικροί, ἄψυχι, σμικρολογία, φιλοξώγη. καρτερίᾳ οὐκ ἂν′ εὐθυμίᾳ καὶ εὐελπιστίᾳ ὥσκε τοῖς ἐν εὐυχίᾳ, ἀλλ ’ἐξ αὐτόν τοῦ πάθεος’ οὕτως τὴν αἰτίαν, θωμάσαι δὲ τὸ δέ μέγα, ἐπὶ μὲν γε ἄλλοις οὐ πάμπαν ὁλεθρίασι οἱ νοσέωντες άθυμοι, κατηφέες, ἔραται τοῦ θανάτου ἐπὶ δὲ τοῖς εὐελπίδες καὶ φιλόξωοι γέμνονται. ἀμφοὶ δὲ τὰ ἑνάντια τίκτοισαι οἱ νοσεῖοι.

Γίγνεται ὦδροψι καὶ ἐξαπίνης κοτὲ ἐπ’ ἀθρόῃ ψυχροπο-σίῃ, ἢν ὑπὸ δίψους χανῦν πολὺ ψυχρὸν ἐγχέω ύδωρ, εἶτα τὸ ὑγρὸν ἐς περιτόναιον ἐνεχθῆ. δὲ ἂ δὲ τῆι κοιλίση τὸ ἐμφυτὸν θερμὸν κατεψύχῃ, ἐπειτα εἰς τὸς κενώνας στα-γόνος ἐκρέουσι, αἱ πρόσθεν εἰς διαπνοὴν ἐξηροῦμεναι διεφο-ροῦτο. τὸδε οὖν εἰ γίγνεται, ῥύτερη ἡ τῶν ἔσης, πρό το τῶν σπλάγχνων ὃ ὄλον τὸν ἀνθρώπον παθεῖν. ἀτάρ ἢδὲ ἐδεσμα φυσόδες καὶ ἀπεψί καὶ βούπρηστες ἔτεκον ὦδρω-πας.

"Εστι δὲ ἐνυφὸν πάντων τὸ κακὸν, ἀνδρῶν, γυναικῶν, ἡλικίας πάσης, ὁκόσον ἄλλοι ἂς ἄλλο εἶδος ἐσεῖ ὤραίοι, ἀνὰ σαρκα πάιδες ἢδὲ τοῦ λευκοῦ φλέγματος· νέοι δὲ μέχρι ἀκμῆς, οἱ κατὰ λαγόνας πλήσμου γέροντες μὲν πάντα παθέειν ἐτοίμους, ἐπάθερμοι· ψυχρὸν γὰρ τὸ γῆρας· ἀλλ ’ἐς ύγρόν πλήθος ἐσαι ἀναίτιοι. τοῖδε οὖν τυμπανίης ξυνῆθης.

"Απαντὰ μὲν οὖν πονηρὰ τὰ ἐδεια ἐστὶν ὦδροψι γὰρ πάντων τῶν νοσημάτων κακῶν· ἀλλὰ τούτων λευκοφλεγματίας

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4 This is the reading suggested by Wigan in place of οὕτως...
5 The text is not in a satisfactory state; but yet I cannot bring myself to adopt the multifarious alterations introduced by Ermerins.
μὲν εὐθείατερος. πολλὴ γὰρ καὶ ποικὶλὴ ἐπὶ τοῦδε ἡ εὐτυ-
χία ἱδρῶτος ἡ ὑγρον, ἡ κοιλία κοτὲ ἐπὶ αὐτῶν κατερράγη, ἀνομένης ἦδη τῆς τοῦ ὑδροσος ἔξιος. χαλεπὴ δὲ τυμπα-
νίς, καὶ τοῦδε ὁ ἀνὰ σάκρα μᾶλλον τὸν ἐν τῷδε πάθει ὄλον χρὴ τὸν ἀνθρωπὸν ἀλλάξαι. τόδε μέντοι οὐδὲ
θετοῦ ῥήτερον.

Τὴν ἄλλον ἦδη εὐαλθεστέρη. ἦν γὰρ τὸ στὸμον ἀνή ἐκ τῆς πρόσθεν μῦσιος, ὑγρὸν μὲν εἰ ἔχω, ἐκχεῖν ἔξω. ἦν δὲ πνεύμα, ἐξεφυσήθη τόδε· ἦν δὲ τι ἀνὰ σάρκα ἡ υστέρη πάθη, ὡς ἐπίπαν ὅλῃ ἡ ἀνθρωπὸς ὑδερία.

Τὰ δὲ τὶς ἐτέρῃ ὑδροσος ἦδη γεγράφεται, κύστεις συμκραί, συγχαί, πληρεῖς ὑγρῶ, ἐγκέκοιται τῷ χρώμιο ἐνθα ὁ ἀσκίτης
ξυνιστάται: ἀτὰρ ἦν ἐμπλέωσι τῷ πολλῷ ὑγρῷ τέκμαρ δὲ
ἣν γὰρ τετρήνας τὸ ἐπιγάζατον ἐκχῆς ἐπὶ βραξέι ἄρῃ,
tοῦ ὑγροῦ, ἐνδοθέν ἄν ἐπέφραξεν ἡ κύστες, κήν τὸ ὁργανὸν
dιώσῃ, αὕθις ἐκρέει· τόδε μέντοι τὸ έἴδος οὐκ ἐὑθῆς. πῶθεν
γὰρ ἄν ἐκπέσωσι αἱ κύστεις, ὁδὸς οὐκ ἐὕπορος λόγος δὲ
μετεξέτεροι τοῖς ἢκον κοτὲ δὲ ἐντέραν τοιαύτες κύστεις· ἔγω
δὲ οὐκ ὀπτοπα, διὰ τόδε νῦν οὐδὲν γράφω· οὐδὲ γὰρ περὶ
αὐτῶν ο τι λέξῳ ἔχω· εἰτε γὰρ ἐκ τοῦ κόλου, ἡ τῆς γαστρὸς
ἡ φορῆ, τίς ὁ τρόπος τῆς ξυστάσιος; οδὸς γὰρ ἐς ἐξοδὸν
ἀπάντων δὲ ἔδρας εὐρος· ἡ δὲ αὐτοῦ τοῦ ἱγροῦ τῆς ἐν
λαγόνε ἔκλλογής, ἀπιστος ἡ τῶν ἐντέραν ῥαγή, οὔ γὰρ
ἀσινὲς οὐδ᾽ ἀνώλεθρον πραθέν ἐντερον.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 ἐὰν before τῶν, κ.τ.λ.?
Keph. β. Περί Διαβήτεων.

Θόμα το διαβήτεων πάθος, ού κάρτα ξύνηθες ἀνθρώπουσι· σαρκών καὶ μελέων ἡ ἡξύνηθες ή τραχύς καὶ ψυχής, ὥσις ἐν ὑδραγνυ, αὐτήν. ὡς δὲ ἡ ξύνηθης, νεφροὶ τε καὶ κύστις. οὐ γὰρ διαλείποντες οὐρέοντες, ἄλλα ὀκωστερ ἐξ ἀφέσιος ὁχετῶν ἀπαντοῦσα ἡ φορή. Χρονίν, μὲν ἡ τῆς νοῦσου φυή, μακρῷ κυσκέται χρόνῳ· βραχύμης δὲ ἀνθρωπος, ἡν ἡ κατάστασις τελεσθῆ διέηκε γὰρ ἡ τηκεδῶν, ταχὺς δὲ ἡ βίαιται, ποτὶ καὶ βίος αἰσχρὸς καὶ ἐπίπονος· δήψος ἀκρατεῖς· πολυποσίν ἀνισόμετρος οὐροισὶ πολλοῦσι· πλεῖον γὰρ ἐκρεῖ τὸ οὐρον, καὶ οὐΚ ἂν ἐπίσχοι τις αὐτέως, οὔτε πίνοντας οὔτε οὐρέοντας. ἡν δὲ ἐπ᾽ ἄκαρες ἀντίσχοσι, ἡν μὲν τοῦ πτειν, ἀνικμοῖ μὲν τὸ στόμα, αὐταλεῖοι δὲ τὸ σκῆνος· τὰ δὲ σπλάγχνα καλεσθαί δοκεόντε, ἀσώδες, ἄτοποι, οὐκ ἂς μακρὸν θηνηθεῖσκουσι· πυριφλεγεῖς δῆσαι. ἀπουρέοντες δὲ τίς ἂν ἐπίσχοι τρότος; η τῆς αἰσχύνη πόνον κρέσσων; ἄλλα κίνν ἂς μικρὸν ἐγκρατεῖς θένονται, παροιδέονται ὅσφίν, ὀρχίας καὶ ἰσχία· κίνν ἄνόσι, ἐκκέους μὲν τὸ οὐρον ἀλὲν· τὰ δὲ ἐποιδέοντα ἐξαρέντα.1 ξυνίδοσται γὰρ ἐς κύστιν ἡ πλημμύρα.

Κίνν μὲν τελεσθῆ τὸ κακόν, εὐσήμουν ἐπίνη δὲ μέλλῃ, ἀνικμοὶ τὸ στόμα, σάλας λευκὸς, ἀφρόδησις, ὥσις ἀπὸ δίψας, καὶ οὐδέκα δίψος, ὑποχονδρίαν βάρος· αἰσθήσεις ἀπὸ τῆς γαστρὸς ἐς κύστιν θέρμης, ἡ ψύξιος, ὥσις πρόσοδος παρέοντος τοῦ νοσήματος2 ἀτὰρ ἂν οὐρέοσοι τὸ ξύνηθες μικρὸν τι μᾶλλον· δίψος τε, ἄλλα οὐδέκα μέγα.

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1 The common reading is ἐξαρένετα. Petit suggests ἐξαρένεται; 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, ὑδοπορέοντος.
The common reading is διαβητήσεως, which is evidently faulty. Even as corrected by Wigan and Ermerins, the sentence is still in an unsatisfactory state. See note to the translation.

Dr. Ermerins improves the sense very much by substituting πυρεύντες for πυρέωντες. It is well known that intense thirst and wasting are the characteristics of Diabetes.
Κεφ. γ'. Περὶ τῶν κατὰ τοὺς Νεφροὺς παθῶν.

Νεφροὶ τῆς φυίν μὲν ἀδενώδεες, χροίνην δὲ ἐρυθρότεροι, ὀκοίων τι ἦπαρ, μᾶλλον ἢ μαζι καὶ ἀρχιε. καὶ γὰρ καὶ οἶδε ἀδένες, ἀλλὰ λευκότεροι. σχῆμα δὲ διδύμοις ίκέλω, πλατέας μᾶλλον ἔσαι ἁμα καὶ καμπτύλω. κοιλαὶ δὲ σμικραὶ ἡβμουεἰδεῖς ἐς τὴν τῶν οὐρῶν δυσθῆσιν. ἐκπεφύκασι δὲ ὀχετοὶ νεφρόδες, ὀκοίων τι αὐλοὶ ἀφ’ ἐκατέρω. ἐμπεφύκασι δὲ οἴδε τοῖς ὀμοιοὶ τῆς κύστιος ἐκάτερθεν. ἵση δὲ τῶν οὐρῶν ἀπὸ νεφρῶν ἡ ὀδὸς ἐς κύστιν.

Ἄμφθ δὲ τήνδε, τοὺς νεφροὺς, καὶ τοὺς πόρους τούσδε, πολλὰ καὶ ποικίλα γῆγνεται πάθεα, τὰ μὲν ὄξεα, ἐν αἰμορραγίᾳ καὶ πυρετοῖς, καὶ φλεγμονής κτείνοντα, ὀκοίᾳ μοι λέεκται: τὰ δὲ χρόνια τηκεδόν λύοντα τὸν ἀνθρώπον, ἀνόλεθρα μὲν, ἀναλθεὰ δὲ καὶ ξυναποθνήσκοντα· χρόνια οὖν, ἀποστάσεις, ἐλκεα, λίθων σέννα, αἰμαρροίδες. ἐλκεα μὲν ἐξ ἀποστάσιος μύκιστα, ἢδε δυσαλθεά πάντα τοῦ ἀνθρώπου.

Τῶν λίθων δὲ χρονίη μὲν ἢ γέννα· ὀδυνώδεες σφηνώσιμες. οὐ γὰρ ῥηίστη ἢ διέξοδος· χαλεπὴ δὲ πρὸς τούσ καὶ ἢ τῶν οὐρῶν ἐπιθοχείσις. ἀλλ’ εἰ εἰσὶ πολλοὶ σμικροὶ, ἄλληλουχίῃ μιμονοι, ἢ εἰς μέγας ἐμφραχθῆ, καὶ ἐπ’ ἀμφοῖν τοῖς νεφροῖς ἐμφίβη τάδε, ἐς οὐρόν σχέσιν καὶ διάτασιν, ὀλυγημεροὶ θυμίσκουσιν. εὐ γε μέντοι ἢ φύσις ἐπιμήκεα καὶ ἵσομεγέθεα τοῖς οὐρητήρισι τὴν κοιλίην τῶν νεφρῶν τεῦξασα, σμικρῶν ἁρα μέξονα, ὄκκος ἂν, ἢν ἀν ἕποτε λίθος, ῥηίστην ὄδου τὴν ἐς κύστιν ἰσχι. διὰ τάδε καὶ ἐπιμήκεις οἱ λίθοι γῆγνονται· πρὸς γὰρ τοῦς οὐρητήρισι τὰ πολλὰ πήγνυνται· καὶ ὀκόσιον τῆδε ἐς πάχος ἀνίσοι, λεπτοὶ μὲν ἔσαι τὰ πρόσω, διὰ τοὺς οὐρητήριας στενοτέρους εύντας· παχέες δὲ τὰ ὅπισω διὰ τὸ τοὺς νεφροὺς κατω ῥεῖν. ἐγγίγνονται δὲ τοῖσι νε-
XPONmN
<f)poLat fMovvov,

aWa

HAG^IN, BIBA.

ovSe eBpijv <yap iv

tolctl BLairvpoLcrt.

Toiai ovprjTTjpat ovk Xa'XpvaL oi XlOol,

aXXa ra

rolaL ovpoLcn kutco BiaTrXeeL' rdirep koX
irdOeo^ yiyveraLTeXecrdel^y
fxeacov

rjv

ttovoi

tt}?

irXevpewv.

TrXevpLriho'i' /3dpo^

Kara

ia')(^LOV,

fyap

evrepov eXiAroetSe?.

Kal

r]v

irovov,

pd'^iv hvatcafnree<i

vevaai ^aXeTTW?' iiroohvvoi arpocfjoc,

TrXr^jjufivpr)

Be

^rjpr)

d><i

^vv-

to

la')(yoi,

(f)vaco-

irri^rjpoi.

aTroaiTOL'

Tt TrpoaaLpcovrat, ovTe ire^^raL ovre dvaXajSelv prjtBcoi.

Kijv

Be €9 Tov ovprjTrjpa 6 X/^o?

rjv

kolXlt}'

rj

diro

to ovpov, Koi

dBLe^oBoL Be al (f>vaaf irvperol BaKVUiBee^,

avaXer] jxev jXcocrcra,

tmv

o)?

dveLXvarot.

/Sapee'i,

hiardaie^, irpoOvpuLT] dirovp'^cno'i oKcoaTrep coBlvcov.
^ee9,

fii^cov

/xicr^i

yjroaf:

jovv dirdrrj

ttoXXoictl

avv

Koi vXr} rov

kolXlt}

rrj

ra?

d/j.(f)l

^^ap.^iia

crrj/M'^'ia

Be 6/x(f)pax6f) Kore
6(T(pvo<;

99

B'.

pLyeo<;, aXadrjai'^

xrjv €9 rr]v

^pacr/jio'i

rod XlOov 6BoL7ropeovTo<; ^vv

Kvariv

kolXlt]^ e^oBoL

ijiTriaj),

avdiravo-i^i rcov 'rrpoaOev

dirb

j3tai(p'

d>(r/x<^

^

ovpcov dXi<i vBaroiBeoyv eK^vcri<;,

i/XTrecrr],

aro/jid^ov KaTdcrTaai<;,

(f>vacoBe€<; ,

o)?

KaKOiV

'Kpoae')(yQr\

epev^te'^,

Kore Kal

7rpb<;

Tcov ovpcov alfia, dvaBopfj tov jropov drjcovirj Be BevTeprj tov

XiOov
OpT)^

Kal

7]

erf,

tov KavXov

Blcl

ivLax^Tai ttoXXov

IcT'XovpLT]

TTL/jbTrpavTar

vvv eTTaXyeaTepT]' ^vv yap
Be

rj

yap dyKLaTpoeiBea^ Mirwira, Kal
(Tia^?

i7rLfM7]Kee<;

TCOV TTopcov

Ta TToXXa

L^to<;.

Be

tu

xpoi'fl

iraiBioLaL-

The ordinary reading,

I3iai(i),

being evidently

TjjBe

Kal

tmv aKoXicov
eirl

toI<;

rj

KvaTL<i,

ovp7)T7]pe<;

e^oBo<;.

Kal

iropoL^ eTrcTTcopco-

ttoXXo, BiaTrXaaaopievoL vtto t^9

Bk dXXoi

fJt,ev

aXXoL Be ^av6ol,

olal Ttep Kal iv ve^polai ol XlOol

»

koX 7rXr)ixfivpel

'x^povov,

')(aXe'ira3TdT'q

pue^wv Trj^ ovprj-

rjv <ydp

Bte^o8o<;.

Kvv<^ ofio-

faulty, there

seems to be no alternative but either
to adopt ir6v({>, as suggested by Wi-

XevKol, dpyiXcoBeef,

KpoKoeiBee^;, yepovat,

^vv7]6ee<;.

gan, or

wtryity,

ev kvo-tl

yap

according to Erme-

rins.

Ermerins

reads

irutpoig,

some show of reason.

H

2

with

\


παιδιοσι μᾶλλον. διεται δὲ αἰ αἰτίαι τής πῆξιος. ἥρουσι μὲν τὸ σῶμα ψυχρὸν, παχὺ τὸ αἷμα· ψυχρὸν δὲ τὰ πάχεα βάσσον πῆγνυσι. τέκμαρ δὲ, τῶν υδάτων τῶν θερμῶν φύσι αἰ πηγαί· ἀποφυχέντα γὰρ, εἰς πωροειδέα λίθον πῆγνυται. παιδιοσι δὲ πολλὸν ὑπὸ τοῦ αἴματος τὸ ἱλιοῦδε ἐψηθὲν, γενέσιος, ὄκως πῦρ, τὴν ἔδρην ἰσχεί.  

Δίθον μὲν οὖν ἀμφὶ γενέσιος τουίδε πάθη. μετεξέτεροι ἐν περιόδοις υἱέωσι αἰμα· τοῦι ἀπὸ αἰμορρόιδον ικέλη ἦδε ἡ ξυμφορὴ· ὑμοί δὲ καὶ ἡ τοῦ σκίνεος κατάστασις, ἤξωχροι, νοθροί, ἀπρηκτοί, ἀπόσυτοι, ἀπεπτοί· κήν μὲν ἐκκριθῇ, ἐκλυτοί, πάρετοι τὰ μέλεα· κεφαλὴν δὲ κούφοι καὶ ἐλαφρότεροι· ἦν δὲ ἐς τὴν περιόδον μηδεν ἐκρῆ, κεφαλαλ-γέες, ἀμαυροὶ τὰς ὄψιας, σκοτώδεες, ἀμφιδυνεῦμενοι· ἐντεύ-θεν ἐπιληπτοὶ μυρίοι· άλλοι οἰδαλέοι, ἀπαχλυοδεσνοι, ύδρω-πιώδεες· άλλοι δὲ μελαγχολῶδες· ἐπαράλυτοι. ἐπισχέ-σιος γὰρ αἰμορροίης ξυνίθεος ἀπότοκα τάδε. ἦν μὲν οὖν ἐκρῆ τὸ αἷμα καθαρὸν, ἀμυγες οὗροι, τὰ πολλὰ ἐκρεῖε· ἀπὸ κόστιος τῶν οὐρῶν τὸ αἷμα. φέρεται κοτε καὶ ἀπὸ ῥήξιος τῶν νεφρῶν πολὺ ἀθρόον ἀτάρ ἦδε πάγον ἰσχεί, καὶ γίγνονται θρόμβοι ώς ἔξω χυθέν· ἐπώγη κοτε καὶ ἐν κύστι, εὔτε ἱεροφανὴ γίγνεται δεινή.

Ἐπὶ δὲ τῇ ῥαγῇ ἐξκεα συμβαίνει χρόνια καὶ δυσαλθέα. τέκμαρ δὲ ἐφελκεί· ἡ ὑμενίον, εὔτε ἀράχυνον, ἐρυθρὸν ἐκκρι-θεῖν, ἡ πῶν λευκὸν οὐρηθὲν, ἀλλοτε μὲν καθαρὸν, ἀμυγες, ἀλλοτε δὲ οὐροὶς ξυμμεμεγμένον τοῖσδε χρή καὶ ἀποστά-σιας διαγιγνόσκειν, ἦν προσγένωνται πυρετοί ἐς ἐστέρην καὶ ρύγεα· πόνοι αἱμῆ τὴν ὀσφυν, κνησμοί· ἦν δὲ καὶ ἐκραγῆ,

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.—Παιδιοσι δὲ πολλὸν ὑπὸ θερμοῦ τοῦ σώματος τὸ ἱλιοῦδε ἐψηθὲν γενέσιος ὄκως περ τὴν ἔδρην ἰσχεί. Instead of θερμοῦ, however, I should prefer θέρμης.
I have followed the reading suggested by Wigan, and adopted by Ermerins. Ἑρμένης is wanting in all the MSS., but seems indispensable.

1 I admit there is something equivocal in the text of this remarkable sentence; but I have not ventured to alter it. Wigan reads: Οὗτε γὰρ θρύπτεται ἢ πῦρ, ἡ φαρμάκων ἀμφιθρόπτης, κ.τ.λ. Ermerins is still bolder in the liberties he uses: Οὗτε γὰρ οὗ θρύπτεται πῦρ, οὗτε ἀσινῶς τέμνεται. By the way, he might well have spared one word which he ejects, by reading πῶς φαρμάκων. Were I to meddle with the text at all, I should propose to read as follows: Οὗτε γὰρ θρύπτεται ἢ πῦρ φαρμάκων, ἡ ἀμφιθρόπτης (ἀμφιθρόπτης;) οὗτε ἀσινῶς τέμνεται. I am willing to believe that the passage contains allusions to Lithotripsy, Lithotrity, and Lithotomy! See Paulus Ἐγινέτη, t. ii. p. 359, Syd. Soc. Ed.
θανάτου κίνδυνον ἐκφύγῃ, ἰμάδος γίγνεται οἱ πάθος· κιν ἀκίν-
δυνον ἐγ, ἀλλ' οὐ φορητὸν ἐλευθεροισοι ἄνων ἐκρέειν οὐδόν,
κίν βαδίζῃ, κίν εὔδη, ἀπετρές δὲ ἴν βαδίζῃ. οἱ δὲ κάρτα
σμικροὶ τὰ πολλὰ τάμνονται ἄσινεως· ἴν δὲ ξυμπεφύκῃ τῇ
κύστι λίθος, διάδηθος μὲν τῆσιν μελεδόνεσι, ἀτὰρ οὐδὲ
ἀσινεὶς πόνοις καὶ βάρει, κίν ἄν ἦ δυσουρίας ἀτερ· ἴν δὲ
μῆ, καὶ δυσουρέει· ξύμπαντας δὲ τοὺς λίθους διαγνοίς ἄν
τῆσιν τῶν ψαμμίων ἐν τοῖσι οὐροίς ὑποστάσει· ἀτὰρ ἴδε
πρόκωστι τὰ αἰδοία γίγνονται. εὔτε ἵαρ ἀπουρέοντι, καὶ
ὑπεστὶ καὶ ὁ λίθος, διυνέονται, καὶ ἀμφαφόωσι, καὶ ἐλκουσι
τὰ αἰδοία, οἰκος τὸν λίθον ἑγν τῇ κύστι ξαίρευμενοι· ξυμ-
παθεῖ δὲ καὶ ἔδρη κηνισμάδεις γιγνομένη· προπετής δὲ καὶ
ἀρχός βίη καὶ ἐντάσεις, φαντασίη ὦς ἔκκριτος δὴθεν τοῦ
λίθου. ἂμφω ἵαρ συγκέονται ἀλλήλουι ἔδρη τε καὶ κύστις.
δὲν ἐκατέρου πάσχοντος πάσχει καὶ θάτερον3 . . . διὰ τὸδέ
καὶ ἐπὶ φλεγμασίη ἄρχου, ἱσχουρεῖ κύστις, καὶ ἐπὶ τῆς
tῆς κύστος ἀκίσι οὐ διϊσε ἔδρη, κῖν μῆ ἐπιξήρος ἡ γαστῆρ
ἐγ. τοῖα μὲν ἄλγεα τὰ λίθων.

Διμορραγή δὲ κίν μῆ κάρτα ὄξεως κτείνῃ, χρόνῳ δὲ
ἐξέλυεσι μυρίους· οἱ δὲ ἄτοι αὐτές θρόμβου, ἱσχουρίη ὄξεως
ὀλέθριοι, ὀκωστερ οἱ λίθοι· καὶ ἵαρ ἐγ τὸ αἶμα λεπτὸν τε
καὶ ξανθὸν καὶ μῆ πάγχυ ἡ ἐπταγή, ἀλλ' ἦ κύστις ἐς πολλὸν
ἀλίζει χρόνον, καὶ ἦδε θερμαίνουσα καὶ ἐψοῦσα πηγνύει,
καὶ ὅδε γίγνεται θρόμβος. ἱσχουρίη μὲν οὖν δυνατότητη
κτείναι. προσεπνυγμένει δὲ τούτοις ἄλγος ὄξυ, πῦρ δρῦμω,
γλῶσσα ξηρῆ, καὶ ἐπί τοῖσδε παράφοροι θυνήσκουσί.

'Ἡν δὲ ἐπὶ τρώματι ἄλγος ἐκφανή, τρόμα μὲν ὀλέθριον
τὸ δὲ ἔλκος κἶν μῆ ἀρχήθειν κτείνῃ, πυρετοῖς ἦ 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.
ΧΡΟΝΙΩΝ ΠΛΩΝ, ΒΙΒΛ. Β'. 103

tην φύην' τάπερ οὐδὲ σαρκοῦται οὔτε ῥηίδιος ἐπωτευ- λοῦται. ποτὶ καὶ τὸ οὐρον χολόδες, δριμύ, δακνόδες· τοῦ ἐλέκεως ἡ ἦλια χάλατα ἤδε ἐν μὲν τῇ πληρότεσσι διετέταται· ἢν δὲ κενοθῇ, ἦλιαζε· πάσχει οὖν ἀρθρον πάθει ἐν ἐκτάσει τε καὶ κάψυ· ἀρθρον δὲ οὐκ εὐαλβὲς ἐλκος οὖδεν.

Καὶ ἐμπὺνος δὲ ἐξ ἀποστάσιος γένεται· κύστιος σημιά, τάπερ ἐπ' ἀλλοιν' ἐπὶ φλεγμασίη γὰρ, καὶ ἐπὶ πυρετοῦι, καὶ ρίγεσι, ἡ ἀπόστασις· κἂνδυνοι οἱ ὑμοί· τίνος δὲ άλλ' εἰ πάχυν, λευκόν, οὐ κάκοδομον έκδίδοι, εὐθεῖα τὰ ἀπὸ τὸν ἐλκεα. ἦν δὲ ἐπινέμηται, τρυγώδεα, μυξοποια, κάκοδιμι οὐ- ρέουσι· τῶν τοιῶνδε οὐ βραδύνει θάνατος· δακνώδεα μὲν τὰ οὖρα· ὑδωρηδ' δὲ ἡ πρόσεις αὐτῶν, διαίσει δὲ ἡ ὕδωρ μέσφι άκρων τοῦ καυλού· βλάπτει δὲ αὐτέως πάντα καὶ τάναντια· καὶ πλησμονή καὶ κένωσις, καὶ ἁργή καὶ κίνησις, καὶ λουτρά καὶ ἀλουσίη, καὶ τροφή καὶ ἀτροφίη, καὶ ἱλικέα καὶ δ'εία, ἀλλον ἀλλα μὲν ὠφελεύτων, ἀλλα δὲ βλαστώτων, εἰς ἐν ξυμβηναι μὴ δυναμένων.

Κεφ. ε'. Περὶ Γονορροίας.

Ἀνώλεθρον μὲν ἡ γονόρροια, ἀπέρτες δὲ καὶ ἀηδὲς μέσφι άκοης. ἢν γὰρ ἀκρασίη καὶ πάρεσις τὰ ύγρα ἵσχυ καὶ γόνιμα μέρεα, άκως δὲ ἄψυχων ἰδεὶ ἡ θορή, οὖτε ἐπισχεὼν αὐτένις ἐστι οὖτε ἐν ὑπνοισί. ἀλλὰ γὰρ ἢν τε εὐθυ, ἢν τε ἐγρηγορεῖ, ἀνεπίσχετος ἡ φορὴ, ἀναίσθητος δὲ ἡ ῥοῆ τοῦ γόνου γένεται· νοσεύουσι δὲ καὶ γναίκες τῆνδε τῆν νοῦσον, ἀλλ' ἐπὶ κνησμοῖσι τῶν μορίων καὶ ἱδονή προχέεται τῇ τῇ ἡ θορῆ, ἀταρ καὶ πρὸς ἀνδρας ὁμοιὴ ἀνασχέντω· ἀνδρὲς δὲ οὐδ' ὅλως ὀδάζονται· τὸ δὲ ρέων ύγρὸν, λεπτὸν, ψυχρὸν, ἄχρον, ἄγονον. πῶς γὰρ ξωογόνον ἐκπέμψαι σπέρμα ψυχρῆ οὔσα ἡ φύσις; ἢν δὲ καὶ νέοι πάσχεισι, ζηραλέους χρὴ γενέσθαι πάντας τήν ἔξιν, νοσώδεας, ἐκλύτους, ἄψυχους,
κνέοντας, κωφούς, ἀσθενεῖας, μικνούς, ἀπρήκτους, ἐπώχρους, λευκούς, γυναικόδεας, ἀποσίτους, ψυχρούς· μελέων βάρεα, καὶ νάρκας σκέλεων, ἀκρατείας, καὶ ἐς πάντα παρέτους. ἤδε ἡ νοῦσος ὁδὸς ἐς παράλυσιν πολλοίς γίγνεται. τῶς γὰρ ὁκ ἄν τῶν νεύρων ἤδη ἡ δύναμις πάθοι, τῆς ἦς ἕως γένεσιν φύσις ἀπενεγκυμένης; καὶ ἠμέας ἄνδρας ποιεῖ ἱερά ζωοῦσα ἡ θορῆ, θερμοὺς, ἑκάρθρους, λασίους, εὐφώνους, εὐθύμους, κραταιοὺς νοῆσαι τε καὶ ῥέξαι δηλοῦσι οἱ ἄνδρες. οἶσι δὲ οὐκ ἔνεστι ζωοῦσα ἡ θορῆ, μικνοὶ, ἀσθενεῖαι, ὀξύφωνοι, ἀπρήχεις, ἀγένειοι, γυναικόδεεις· δηλοῦσι οἱ εὐνοῦχοι. ἤν δὲ τὸς ἄνηρ καὶ ἔγκρατὴς ἦν τῆς θορῆς, κραταιοῦ, εὐτολμοῦ, ἀλκείης μέσφι θηρίων τέκμαρ δὲ ἀθλητῶν οἱ σαφρονές. καὶ γὰρ καὶ οἱ φύσι τινῶν κρέσσωσιν, ὑπ’ ἱερατικὴς πολλῶν τῶν χειρῶν γίγνονται χερείνοι. πολλὸν δὲ οἱ φύσι χερείνοι ὑπ’ ἱερατικῆς γίγνονται κρέσσων κρέσσων. ἀτάρ οὐδὲ ζῷον εὖ ἄλλου τευ γίγνεται κραταιὸν ἡ θορῆ. μέγα οὖν καὶ ἐς ἀγείην, καὶ ἦς ἀλείην, καὶ ἦς εὐφυχίην, καὶ ἦς γένεσιν ζωοῦσα ἡ θορῆ. ἀπὸ σατυρύσεως εἰς γνορροίης ἀπόσκηψιν ἡ κατάστασις.  

Κεφ. τ. Περὶ Στομαχικῶν.

Στόμαχος ἠδονῆς καὶ ἀπήδης ἐγειμῶν· κορδῆς καὶρων γειτόνεμα ἐς τόνων καὶθυμῶν, ἡ ἄθυμιν, τῆς ψυχῆς συμπαθεῖν Ἦδε στομάχου πρώτιστα δύναμις. τاؤδὲ μὲν οὖν μοι ἄλλη λέλεκται. ἀπότοκοι ἠδονῆς μὲν, εὐπεθην, εὐσαρκῆ, εὐχροῖν τοῦ σώματος· ἀπήδης δὲ τοιτεῶν τίμαντία, κοτὲ καὶ ἄθυμιν

1 Ermerins ventures to erase the last three words, and also ἐγειμῶν· οἱ ἄνδρες, above, from the text. Non felicissimē 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, γονοφροῖν· ἀπόσκηψις, which does not appear to me to be an improvement.
μὴ ἔχων τροφῆν, μελαγχολόδεσι δὲ κάποιστη. ἢν οὖν οὗτος μέσος καὶ ἀποστροφῆς τῶν γεμάτων, οὐκ ἢν προσαρ-ρονται μόνον, ἀλλὰ κινήθηκα μὲν ἢ τὰ σείτια. ἀναπεμπά-ζονται δὲ ναυτίη, ἢ ἀπορίη, ἢ πλάδω, ἢ καρδιαλγή καὶ σι-λοχοί δὲ, καὶ έμεται ἐνίος. κήν ὁμός τὸ σῶμα τείρη, ἢν γαστήρ μείνῃ κενῆ τῶνδε, τόνδε πόνον ῥήτερον φέρει τῆς προσάρτησις. ἢν δὲ καὶ ὑπ' ἀνάγκης κοτὲ ἐς τὴν ἐδωδίνη ἤ, πολλοί κάκιον οὗτοί πόνος τοῦ λιμοῦ: ἐν τῷ στόματι λεήναι ἄλγος, καταπείνων μέζον ὁδύνη· ατάρ καὶ οὐχὶ πρὸς μὲν τὰ οἴκεια τουόσδε· ἢς δὲ τὰ αλλόκοτα χρηστοῖς, ἀλλαγῇ τῶν κατὰ φύσιν ἐς τὸ ἐμπαλιν· ἀχθηδῶν ἐς πάντα, καὶ φυγῇ καὶ μύσος σιτίων· ἕπι δὲ τούτῳ μεσσημχ τῶν ὁμοπλατέων χωρί-οις ἄλγος· πολὺ δὲ καὶ μέζον, ἢν προσφέρονται καὶ κατα-πίνωσι· ἀσθ., ἀπορίη, ὤψεις ἀμαιραὶ, ὅτων ἐξου, βάρεα κεφαλῆς, νάρκη μελέων. καὶ τὰ γυία λύνοντα παλμὸς ἐν τούσι ὑποχνδρίοισι, φαντασια τῆς ράχιος ὡς τὸ σκέλεε κενε-μένης, ἀλλοτε ἅλη τῇ δέ κακείσε φέρεσαι δοκέουσι, κήν ἐστήκωσι, κήν κατακέονται, ὅκως ὑπὸ αὐρῆς ἅνεμον κάλα-μοι, ἢ δénδρα· φλέγμα ψυχρόν, ὑδαρὲς ἀποβλύουσι. ἐπὶ δὲ καὶ χολή ἢ πικροχόλοισι, σκοτώδεσι, αἴνεφοι κήν ἐπ' ἐδέσμασι διψήν δοκέουσι, ἀγρυπνοι, νοθροί, νυσταλέοι, οὐχ ὑπνό ἀτρεκέι: κοματώδεσι δ' ὀμοιοπαθεῖς, ἵσχυοι, ἐξοχροι, ἀρθενεῖς, ἐκλυτοι, λειποδρανεῖς, ἄψυχοι, δειλοὶ, ἡσύχιοι· ἐξαπάνης δὲ ὁργίλοι· κάρτα μελαγχολόδεσι. καὶ γὰρ ἐξω-κειλάν κοτὲ ἐς μελαγχολίνην οἰ τουόδε.

Τάδε μὲν τοῖς ψυχῆς, τοῖς στομαχίων ἐνδιδόντος, εἶναι δὲ τὴν πάθην· οἱ δὲ δὴ ἄνθρωποι οὐκ εἰδότες τὰ ξυμπαθέα μέρεα, ἐφ' οὕτι τὰ δεινότατα γέγονεν, τὸν στόμαχον αὐτῶν ἤγοινται· μέγα δὲ ἢ πάσιν ὅν λέγω ἢ ξυπάθεα τῆς καρδίας, ἐνθα πάντων ἢ ἀρχή. μέσον γὰρ ἐνίζει τῷ πνεύμων ἢ

³ Ermerins alters the text to χολή ἢ, πικρόχολοι; but no change seems to be required.
καρδιῆς, ἡ δὲ τούτων μεσότης τὸν στόμαχον συνάπτει· ἀμφοῦ δὲ προσπεφύκασι τῇ ράχι· διὰ τὸ δέ πρὸς τὴν καρδιήν γειτόνημα, καὶ καρδιαλγίη, καὶ ἐκλυσίς, καὶ τὰ μελαγχολω- 

dεα.

Αἰτιαὶ δὲ τῆς νοῦσου, καὶ ἄλλαι μὲν μυρίαι, καρηγί δὲ, 
πῦνον συχνὸν ἀπὸ κοιλίας διὰ στομάχου χυθέν. ἥξυνθες δὲ 
καὶ τοὺς ὑπὸ τε ἀνάγκαις ἐκδεδυιτημένους λεπτῆ καὶ σκληρο- 

tέρη διαίτη, ἀτάρ καὶ τούσι ἐς παιδείαν πονεῦσι, καὶ ἐς τήν 

tλῆμοσι, οἴσι θείς μὲν μαθήσιος ποθῆ, ὀλυσοντιή δὲ καὶ 
ἀγρυπνίη, καὶ μελεδώνη λόγων τε καὶ πρηγμάτων σοφῶν. 

οἶνοι ὑπεροφίνη μὲν διαίτης ἀδρῆς καὶ ποικίλης, λίμος δὲ ἡ 

τροφή, καὶ ὄδωρ πτοστὸν, καὶ ἐν ὑπνῷ ἀὐπνίη. οἴσι μαλακῆ 

μὲν εὐκά ἀστρωτος χαμαί, ἀμφῖβλημα δὲ εὐτελές, ἀμπεχόνη 

ἀραίω, τὸ δὲ τούδε κράνος ὁ κοινὸς ἁῷρ, πλοῦτος δὲ ἐννοίης 

θείης περιουσίη τε καὶ χρήσις. τάδε ἡ ἁρα αὐτέοις ἄγαθὰ 

γίγνεται ἔρωτι παιδείας. καὶ εἰ προσαίρονται, εὐτελές μὲν 

σιτίον, οὐδὲ ἐς κόρον ἑωθῆς, ἅλλ' ἐς ξοἴην μοῦνον οὐκ ἐπ' 

οἶνῳ ὑμηρεῖς, οὐ θυμηδής οὐ τέμμβας καὶ περιόδοι, οὐ σω-

μάτων ἁσκησις, ὀὐδὲ σαρκῶν περιβολή. τίνος ἡ ἁρα οἶκ 

ἀπάγοι παιδείας ἔρως; πατρίδος, τοκήνων, κασυγνήτων, ἐσυ-

τῶν μέσφι θανάτου. τοῦτο δὲ οἶν θηκεδῶν μὲν τοῦ σκήνεος, 

ἀχροῦ τὴν μορφῆν, καὶ ἐν νεότητι γηραλεῖο, καὶ ὑπ' ἐννοίης 

κοιφολ, ψυχὴν δὲ ἀμειδεῖς, ἀμείλιχι' στομάχου δὲ κακοστιή 

tαχύς ὁ κόρος τῆς ἅθυμαθευ εὐτελέος καὶ ἑτούμοι τροφῆς, 

ἀθηείη δὲ ποικίλης ἑωθῆς ὁκνος δὲ πάντων γεμαμάτων. ἢν δὲ 

καὶ λάβωσι τι τῶν ἔξων, βλάβη, ἀπόστροφοι εὔθυς ἐς 

πάντα. ἢδὲ ἑστι στομάχου χρονὶς νοῦσος' φλεγμοναὶ δὲ 

καὶ ρεύματα, καὶ καρδιωγμός, ὁ πόνος, στομαχικὸν οὐ κικλη-

σκεται πάθος.

Θέρος ἄγει τήνδε νοῦσον ἐνθα καὶ πέψιος καὶ ὄρεξιος καὶ 

πάντων ἀδυναμίη. ἡλικίη δὲ γήρας, οἴσι καὶ δίχα πάθεος, 

di τὸ τοῦ βίου τέλος, καὶ ἡ ὄρεξι ἐς τέρμα ἢκει.
Κεφ. ζ'. Περὶ Κοιλιακῆς διαθέσιος.

Κοιλής, σπλάγχνον πεπτήριον, κάμνει τὴν πέψιν, ὅκτε διάρροια τὸν ἀνθρώπον ἅσχευ' καὶ ἐστὶν ὑγρὴς τροφῆς ἀπέπτυξεν ἡ διάρροια· ἀλλ' ἢν μὴ ἐπὶ σχεδόν τῆς αἰτής γίγνοιτο τόδε ἐς μήν ἡ δευτέρην ἡμέρην μοῦνην, πρὸς δὲ καὶ ὅλον ὃ ἀνθρώπος ἀσθενεῖ, ἀπροφία τοῦ σκίνεος, χρονίν νοῦσος ἡ κοιλιακὴ γίγνεται, ἀπονίῃ τοῦ πέσσοντος θερμοῦ, καὶ ψύξι τῆς κοιλῆς εὖτε λύεται μὲν ἐς θερμὸν ἡ τροφῆ· ἀλλ' οὖν ἐκπέπτει θερμὸν, οὐδὲ ἐς χυμὸν οἰκεῖον τρέπει, ἡμιτελεά δὲ λείπει ἀδοραντία τοῦ τέλους.· ἢ δὲ ἀφεθείσα τῆς ἐργασίας ἐς κακῶν ἀλλοιοῦται καὶ χρονίν καὶ ὁδῇ καὶ συστάσι. Λευκὴ μὲν γὰρ καὶ ἄχολος ἡ χρονίν, κάκοδομα δὲ καὶ βορβορόδεα· ὑγρὴ δὲ καὶ ἀσύστατο ἀπραγή, μοῦνην δὲ ἀρετὴν ἱσχύσα τῆς πέψιος τὴν ἀρχήν.

Διὰ τόδε φυσώδεις ἐς τὴν γαστέρα, ἑρυγαὶ ξυνεχεῖς, κακόδεις, ἢν δὲ καὶ κάτω περήσωσι, τρύξει μὲν τὰ ἐντερα, φύσαι δὲ διεξίασι δασσεῖα, ὑγραί, ἀργυλώδεις ἡντασαί δὲ ἐπ' αὐτέοις ὡς διεκθέντος ὑγροῦ· πόνος τῆς κοιλῆς βαρὸς, ὁκοῖν νῦμα, ἄλλοτε καὶ ἄλλοτε· ἁγχών ὡς καὶ ἀτροφὸς ἄνθρωπος, ὁχρός, ἀδρανής· οὐδὲν τι πρῆξαι τῶν συνήθων εὕτων. ἄλλα εἰς βαδίζῃ, λύεται τὰ μέλεα, φλέβες κροτά-φων ἐπηρμενέα, ἀπροφία γὰρ κοιλοκρόταφοι, ἐπὶφλεβοὺ δὲ καὶ παντὶ τῷ σώματι. οὐ γὰρ οὐ πέσσει μοῦνον ἡ νοῦσος, ἀλλ' οὐδὲ τὴν ἀρχὴν ἐς τὸν ὁγκὸν ἀναδίδοι. δοκεῖς γὰρ μοι οὐ τῆς πέψιος μοῦνον, ἄλλα καὶ τῆς ἀναφορῆς τὸ πάθος ἐμεμνει.

1 Ermerins reads as follows: ἡμι-τελεά δὲ λείπει ἄδρανης· ἢ δὲ ἀφεθείσα τοῦ τέλους τῆς ἐργασίας, κ.τ.λ. I must say, I cannot recognise the necessity for this alteration, which appears to me anything but an improvement.
Ἡν δὲ καὶ ἐπ’ αὐξῆσει ἡ νοῦσον γίγνηται, ἀγει καὶ τὰ ἀπὸ τοῦ παντὸς εἰς τὴν κοιλιὰν πάλιν, εὔτε ἣδι τηκεδών τῆς ἔξιος. ἀναλέου δὲ τὸ στόμα, ἀνικμοὶ δὲ τὴν ἐπιτολῆν, ἀνιδροτες, κοιλίη ἄλλοτε πυριφλεγῆς ὡς ἀπ’ ἄνθρακος, ἄλλοτε δὲ ως ἀπὸ κρυστάλλου ψυχροσταγῆς. κοτὲ δὲ καὶ αἶμα τοῦτο ἐσχάτωσι εὖ σκυβάλωσι ἐπιρρεῖ ξανθῶν, ἄκρητον, ἀμυγδὲς, ὡς δοκεῖν φλεβῶν στόμιον ἀνεώχθαι. ἀνεσθείρε γὰρ τὸ δριμὺ τὰς φλέβας. μῆκιστον καὶ δυσαλθὲς κακῶν, καὶ γὰρ ἢν δοκῆ ἐπεκαύσθαι, ἄνευ φανερῆς προφάσιος παλινδρομέει ἐσαύθις ἥδε καὶ ἐπὶ σμικρὴ ἀμαρτωλὴ παλινορσος ἤκει. ἐς περίοδον γοῦν ἢδι φοιτή.

Τέρωσι ξύνθησε τὸ κακὸν, καὶ γνυαξὶ μᾶλλον ἢ ἀνδράσι. παιδίσοι δὲ διάρροια μὲν ἔνυεσις, ἐφημέρῳ ἀκρασίᾳ τροφῆς. ἀλλ’ οὐ κοιλίης κύτει ἡ νοῦσος.2 τίκτει δὲ θέρος τῶν ἄλλων ὑρέων μᾶλλον μετόπωρον δεύτερον, χειμών δὲ ὁ ψυχρότατος, ἢν ἄχχου σβέσις τὸ θερμὸν ἥκῃ ἐπὶ χρονίη δὲ νοῦσο καὶ ἤδε καὶ δυσεντερὴ καὶ λειστερὴ τίκτεται. ἀλλὰ καὶ χανδὸν ψυχροποσίῃ κοτὲ ξυνέστησῃ τὴν νοῦσον.

Κεφ. η’. Περὶ Κωλικῶν.

Κωλικοὶ δὴ κτείνονται εἰλεῖο καὶ στρόφω ὄξεος. πάνυ μὲν ὁν ἀντὶα μυρία ἵσχει τῆς διαθέσιοι· σημῆνα, βάρος μὲν ἐπ’ ἀσιτίῃ, ἐνθα δὴ τὸ πάθος μάλιστά γε κράινει ὁκνος πουλίοι, νωθέες, ἀπόσιτοι, ἱσχυοι, ἀγρυπνοι, οἰδαίοι πρόσωπα· κῆν μὲν πρὸ τῷ σπλήνι νοσεῖ κόλων, μελάγχλουροι. λευκόχλουροι δὲ, οὐκόσιον πρὸς ἐπατι, ξυμπαθεῖ τῶν ἄγχιστα σπλάγχνων ἢν δὲ προσαίρονται τροφῆν, καὶ ἐπὶ σμικρὴ καὶ ἀφύσῳ κάρτα φυσώδεις, καὶ πραθυμία μὲν ἐς διαπνοῆν,

2 Κύτταί in this clause is not a satisfactory reading; and yet I would hesitate to adopt πάθει with Wigan, or κολιή ἵνα σκέπτητε with Ermerins. It is worthy of remark, that ὑγίε is a Scottish term for stomach. It occurs in Burns’ Poems.
Κεφ. θ'. Περὶ Δυσεντερίης.

'Εντέρων τά μὲν ἄνω λεπτά καὶ χολόδεα μέσφι τοῦ τυφλοῦ, χολάδες ἐπίκλην ἀπὸ δὲ τουτέων τά κάτω παχέα καὶ σαρκόδεα μέσφι τῆς ἀρχής τοῦ εὐθεοῦ ἑντέρου.

Εγγύνεται οὖν ἐν ἄπασι ἐλκέα· δυσεντερίη δὲ τόνδε τῶν ἐλκέων αἱ ἱδέαι. διὰ τὸ δὲ ποικίλαι ἔσαι ἀἱ νόσουι. τὰ μὲν γὰρ ἐπιστολῆς ἐξεὶ ἑντερα, ἀναδορὴν μοῦν ποιεύμενα, καὶ ἐστιν ἀσινέα. ἀπὸ δὲ ἀσινέστερα πολλῶν, ἢν κάτω ᾗ τὰ πάθη ἀλλὰ ἢ δὲ σμικρῶ ἡν ἐτε βαθύτερα τὰ ἐλκέα, οὐκ εὐθεία δὲ καὶ τάδε. ἄλλα βαθέα καὶ οὐχ ἱστάμενα, ἄλλ' ἐσθιόμενα, ὀδυνώδεα, ἔροτοντα, καὶ ἐπισφακελίζοντα, θανατώδεα.1 ἀπὸ καὶ φλέβια ἐπὶ τῆς νομμίσι γίγνονται περίβρωτα, ἐν τε τοῖς ἐλκεσι καὶ στάξιες αἰμορραγίας τὸ μέζον ἄλλο εἶδος ἐλκέων ὀχθόδεα, τρηχέα, ἀνώμαλα, τυλαὶ.

1 In this sentence I have not hesitated to adopt Petit’s suggestion, and have read ὀδυνώδεα in place of ἄλλο εἶδος ἐλκέων ὀχθόδεα. Ermerinos substitutes φαγαδαινώδεα; but for this term he can quote no authority.
νια, ὡς ἐν ἔξι λόγοι οὖν εὑπομεν. δυσαλθέα τάδε, οὔτε γὰρ ὀτειλῆν ῥημιῶς ἵσχει, ῥητερόν τε γὰρ λύονται.

Αἰτιαὶ δὲ δυνατερίτης μυριά, ἐπίκαιροι δὲ, ἀπεφία, ψύζεις συνεχές, δριμέων πρόσαρσις, μυττωτῶν, κρομμύου αὐτοῦ, σκορόδου, κρεῶν πυλαίων δριμέων ἐδωδίη. ἐφ' οἷοι ἀπεψίη: ἕγραν ἄμθες, κυκεών, ἢ βρέτερα πόμα, ἢ οἷα κατὰ χῶρην ἐκόστην ἀντὶ οἰνοῦ γίγνεται δίψεις ἀκεα. ἀτάρ καὶ πληγῆ καὶ ψύζεις καὶ ψυχροποσίη τίκτουσι ἐλκεα.

Αἱ δὲ ἐκκρίσεις καὶ τὰ ξυνεόντα τούσι ἐλκεσὶ ἐτερα καὶ ἐτερα, ἐπ' ἀλλοισι καὶ ἀλλοισι. ἦν μὲν γὰρ ἐπισολής ἐγ', ἀνοθεν μὲν λεπτἀ, χολόδεα, ἀνοσμα, πλὴν ὠκόσον ἀπ' ἐντέρων. τὰ δὲ ἀπὸ τῆς νήστιος κατακορέα μάλλον, κροκοείδεα, κακόδεα: τὰ δὲ καὶ ξὺν τῇ τροφῇ λελυμένη μὲν, ἀλλὰ τρη- χεῖς, ἀλλοτε κάκοδομον ἐστι, τὰ δὲ ἐλκεα συπεδώνεα ἀλλοτε δὲ ἵσχει, ὡς ἀπὸ σκυβάλων μοῦνον τὴν ὁσμήν· ἀπὸ δὲ τῶν κάτω ἐπὶ τούσι ἐλκεσι, ύδατόδεα, λεπτἀ, ἀνοσμα· ἦν δὲ ἐπὶ μάλλον βαθέα, ἴχωροείδεα, ὑπέρυθρα, οἰνόδεα, ὡ ὡκος κρέων πλύμα. ἀλλοτε μὲν ἰδίῃ τάδε, ἀλλοτε δὲ ξὺν τοῖσι κοπρίοις· καὶ τάδε ὑγρὰ λελυμένα τῷ περιρρῷ, ἀχολα, ἀνοσμα· ἢ ξυνεστάτα, ξηρὰ ἐξαίσι, ὑλοσθήρα τῷ περιρρῷ· ἦν δὲ μέξῳ καὶ λειώτερα ἢ τὰ ἐλκεα, ἐπὶ μὲν τοῖσι ἄνω, χολόδεα, καὶ ἀφ' ὅν καὶ δὲ ὅν ἐρεχτεῖ—καὶ γὰρ τὴν ἔδρην, —δάκνει. δριμεία γὰρ ἢ χολή, καὶ ἐπὶ μάλλον ἢν ἀφ' ἐλκεσι· καὶ ἢ χολὴ δὲ πίνων ὠκος λίστας. ἐπὶ δὲ τούσι βαθυτέρως τούσι κάτω αἰμαλωτής παχὺς σὺν φλέγματι, σαρκοείδεα οὐ κάρτα πίνα, υξυματώδεα, ὡς ἀπ' ἐντέρων εἶναι. ἀτάρ καὶ ὅλα συμμέικται μέρεα· φέρεται λευκᾶ, παχέα, μυξώδεα, στέατι ψυγκοπέντε ἵκελα, ξὺν τῷ περιρρῷ. τάδε μέντοι ἀπὸ τοῦ εὐθέος τοῦ παραμίκηκες ἐντέρω. ἀλλοτε δὲ μυξώδεα μοῦνον, ὀδαξώδεα, σμικρά, στρογγύλα, ἀκακώδεα, ἔξαναστά- σιος πυκνᾶς, καὶ προβυμην ξὺν ἠδονή ποιεύμενα, ἐκκρίσιας δὲ κάρτα σμικράς· τευνασμός τούδε ἢ ἐπικλήσις. ἀπὸ δὲ
τού κόλου φέρονται καὶ σάρκες ἐξέρυθροι καὶ μεγάλαι, περιγραφὴν πολλὸν μέξονα ἔχουσαι· εἰ δὲ βαθέα γίγνεται τὰ ἐλκεα, καὶ αἴμα παχὺ, τρυγώδες, τάδε κάκοδμα τῶν πρόσθεν μάλλον. ἔπην δὲ ἐρπὴ καὶ ἐσθίη τὰ ἐλκεα, καὶ ἵσχυσαι μηδαμά ἐπὶ µηδενί, ἀνωθεν µὲν πρὸς τοὺς χολόδεσι τοῖς κατακορέσι, κροκόδεα, καὶ ἐπαφρα, τρυγίζοντα, καὶ μέλανα, ἱσατώδεα, πρασοείδεα, παχύτερα τῶν πρόσθεν, κακώδεα, ἂκως ἡ σηπεδῶν, διαχωρεῖ. τροφὴ νῦν ἀπεπτοτήρη, ὡς ὑπὸ ὀδόντων λάβρων τετριμμένη µοῦνον. ἴν δὲ τὰ κάτω ἀνεσθήνται, αἰµάλωπτες µέλανες, παχέα, σαρκοείδεα, ἐξέρυθρα, θροµβώδεα, ἀλλοτε µὲν µέλανα, ἀλλοτε δὲ παντοῖς ποικίλα, κάκοδμα, οὐ φορητά, ἀφέσεις τῶν ἱγρῶν ἄβουλητον ἀπελύθη κοτὲ καὶ εὐµήκες ἀκριτον κατὰ πλεῦνα, ἂκως ὑγείας τὸ ἐντερον, καὶ δέος παρέσχεν ἀµφὶ ἐντερον τοῖς ἄγνοοις τοῦ πρίγµατος. τὸ δὲ ἐστὶ τοιόνθε. τῶν ἐντέρων, ἂκως τῆς κοµλής, χιτώνες ἔισι δοιοὶ ἀτὰρ καὶ ἀλλήλους ἐπιβαλλοσι οὐδε λαξοί. ἴν οὐν ἡ διπλή λυθῆ, ὅ µὲν ἐντὸς χιτῶν ἀποστάς ἐς µήκος ἔξω χωρέει, ὃ δὲ ἐκτὸς µίµης µοῦνος, καὶ σαρκοῦται, καὶ ἐστειλοῦται, καὶ ἐλθέονται, καὶ ξώσι άσινες. πᾶσχε δὲ τὸ κάτω µοῦνον, αἰτή δὲ τῶν χιτώνων τὸ σαρκοείδες. ἴν δὲ αἴµα ἀπὸ τευ ἀγγείου φέρνηται ξανθὸν, ἂ µέλαν, καθαρὸν ἰνεῖ, ἀµιγὲς τροφῆς, ἡ σκυβάλων ἀτερ. εἰ δὲ ἐπίσαγος ἐπιστεάνυτο πλατέσι ἀραχνίσαι ἰκελος θροµβοῦται, ἡ πυρκάθη οὐδὲ γαρ ἡ πίστις αἴµατος ἐκκρίσις· τὸ δὲ ροῖξ πολλῷ ἔξων πνεύµατι µέξον τῆς περιστάσιος ἡ φαντασὶ τῆς ἐκκρίσιος. γέγνεται κοτὲ καὶ ἐν κώλῳ πόιον ἀπόστασις, οὐδέν τι τῶν ἄλλων τῶν ἐντῶς ἐλκέων ἐκενοπεπεστήρη. καὶ γαρ τὰ σηµήνα καὶ τὸ πόιον καὶ ἡ ἀλβεξίς τῶν ἐλκέων ἡ ὁυτή. ἴν δὲ ἐκερνίσιες σκληραί τῶν σαρκοειδῶν ἑωσι, τετριµµέναι, τρηχέσι σώµασι ἰκελαί, ἡ ἀπόστασις οὐ τού εὐήθεος τρόπου· ρέει κοτὲ πολλὸν ὑπὸ τοῦ κόλου ὑδωρ,
δυσεντεριώδεα τρόπον. ὕδρωτος τίδε μυρίους ἐρρύσατο. τὰ μὲν ἠλκέα, ὡς ἐποι ἑιπεῖν, τὰ ἐν τοῖς ἐντέροις τοιάδε: ἀτὰρ ἢδὲ καὶ ἢ τῶν ἴδῃ, καὶ αἱ ἀπὸ τῶν ἐκκρήσιες, ὑκόσαι ἠλέξα.

Φράσω δὲ καὶ τὰ ἤλενοντα ἐκάστοιοι τῶν νουσεόντων, ἢν τε εὐήθεα, ἢν τε σιναρά ἢ τὰ ἠλκέα. ἅλφρον μὲν οὐν εἰρήσθω, ἢν ἐπισολή ἀναδρή, ἢν τε ἄνω, ἢν τε κάτω ἐξ, ἀπυρο, ἀπονο, ὠρθοστάθην ύμαξόμενοι, σμικρῆι τῆι διαίτησι ἐπεροίσωσ. ἢν δὲ ἠλκός ἀγγενήται, ἐπὶ μὲν τοῖς ἄνω στρόφος δακνώδης, δριμὸς, ὡς ἀπὸ χολῆς θερμῆς σμικρῆς, ἐμπνοι ἄλλοτε καὶ ἄλλοτε: τὸ δὲ πλέον, ἐμπνοι. τὴν ἐπὶ πεῖρες ὡμετε- λέες, οὐκ ἀπόστιτον ἢν δὲ τοῖς κατῷ ἠλκέα γενήται, πολλόν τα ἰσίνεστερα τῶν ἄνω· καὶ γὰρ τὰ ἐντερα πολλὸν τι μᾶλλον τῶν ἄλλων σαρκοειδέα.

ἡν δὲ κοίλα καὶ ἀνεσθίνεται ἐς τὰ ἄνω γένηται, πυρετοὶ ὀξεῖς, ἀλαμπάες, ἐν τοῖς σπλάγχνοις ὑποβρύχιοι, περίψυξις, ἀποστιτή, ἀγρυπνία· ἐρυγαλ κακώ- δες, ναυτή, χολῆς ἐμετοί, σκοτοίνην ἢν δὲ πολλὴ μὲν ἡ φορή, χολωδεστέρων δὲ γέγονεται, ἑπίμοοι στρόφοι, καὶ ἄλλοι πόνοι μᾶλλον ποτὶ καὶ ἐκλύσιες δυνάμιος, ὑπολύσιες γουνιῶν, καυσώδεις, διψαλέοι, ἀσώδεις, ναυτή μελάνων, γλῶσσα ξηρή, σφυγμοί σμικροί, ἀπονο. τοιτῶν ἀδελφά, ὀκόσα ἐπὶ τοῖς κακοειδέσι ἠλκεσι ἠλέξα τὰ βαθατῶδεα. καρδιώσοσυνί μέσφι λειποθυμίας. μετεξέτεροι δὲ οὐδὲ ἐς ἀνάκτησιν ἐπαλυδρύμησαν· ἀλλ' οὕτως ἐξέθανον· τὰ δὲ τὰ δεινὰ ἤξυνα καὶ τῆς ἀπὸ τῶν κατω ἐντέρων διαβρώσει, ἡν νέμηται μὲν τὰ ἠλκέα, ἄσχετος δὲ ἡ φορῆ· πλὴν ὀκόσον οἱ στρόφοι καὶ οἱ πόνοι ὑπὸ τὸν ὑμφαλὸν κάτω, ἐνθα τὰ ἠλκέα.

3 The text, which is by no means in a satisfactory state, is thus attempted to be emended by Erme-
rins:—ἡν δὲ ἠλκός ἐγγένηται, ἐπὶ μὲν τοῖς ἄνω στρόφος ἀλκνώδης, ὡς ἀπὸ χολῆς, θερής σμικρῆς ἄλλοτε καὶ ἄλλοτε, τὸ γὰρ πλέον ἐμπνοι.
The common reading is ambiguous. Ermerins reads ἀέριον. Perhaps our author refers to the bloody discharges from piles, which are not uncommon in old age.
Κεφ. 1'. Περὶ Λειντερίης.

'Ἡν ἐπὶ δυσεντερίησι καὶ ἔλκεσι πλατέσι καὶ κάρτα βαθέσι τῶν ἀνω ἐντέρων ὁπεταλά ἑγγύγνωνται πωκνα, παχεῖαι, στε-ρέμινοι, τὰ συτα ἐκ τῶν ἔς τὰ κάτω διεκβέει, ύγρα, ἄδιά-κρυτα τοῦ τροφίμου τὸ γὰρ τῶν ἐντέρων ἁραίων δι’ οὕτερ ἐς τὴν ἀνω φορὴν ἡ τροφή ἀναίσσει, ἀπέκλεισεν ἡ ὠσέλη. ἀτροφὴν οὖν τὸν ἀνθρώπον ἵσχει καὶ ἄχροικ, καὶ ἀτονή. ἑπικλήν τὸ πάθος λειντερίη ἵσχει,—τὸ ἐπὶ τῇ οὐλῇ λέγω τῶν ἐντέρων,—τούνομα. καὶ νῦν μὲν ἐξ ἀλκέων ἔστιν ἡ πάθη. ἀλλοτε δὲ ἐντερα μὲν ὠσέλην οὐκ ἵσχει. ἔθος δὲ καὶ μελέτη διαρρείσα ἐκδιάδοσε τὰ ἐντερα. τὸ γὰρ ἐν τοῦτοις θερ-μον ἢν καταφυλάθει κοτε μήτε καταπέση, μήτε ἐς τὴν ἀνα-φορὴν ἀναίσσῃ, ἀκρατον δὲ ὑπ’ αἰσθενίς ἐγι, διαδιδρήσκει πάν ἐργόν ἡ τροφὴ. ἀλλ’ ἢν μὲν σχέδιος και μὴ ἐδραίῃ γέ-νηται ἡ κάθαρσις, ἀλλὰ φαίλη, ἀπλούς ἔμετος ἀπὸ σιτίων ἐλυσε τὴν νοῦσον. ἤν δὲ προσοκείλῃ χρόνῳ, καὶ ἐν ἐδρῇ ζῇ ἡ αἰτία τοῦτον, οὐδὲν ὤφελει. 

Τικτεί δὲ καὶ χρονίῃ νοῦσος, καὶ ὀρθοστάδην καχεζήν̈̄ν ἀτάρ καὶ ὀδροπτες κοτε ἐς τοῦτο ἀπεσκηπάν εὐςυχώς, ἐς κακόν μὲν ἐκ κακοῦ, ἀλλὰ κρέσσων ἡ διαδοχή.

Κεφ. 1α'. Περὶ Υστερικῶν.

Τῆςι γυναιξὶ ὑστερή ἁγαθή μὲν ἐς κάθαρσιν καὶ τόκον, ἐμφορόν ἐς νούς οὐκ θυμίων παντὶ καὶ κακῶν. οὐ γὰρ ἐλκέων ἢ φλεγμασίαν ἢ ῥοῦ μοῦν, ἀλλὰ κὴν ἐξαπίνη ὅλη ἀνω κνέ-νησι, ὑκέως κτείνει. γεγράφαται μὲν οὖν ἐν ἄλλουι, ὅκοια τῶν ὑπ’ αὐτέρης ἦν ὀδηθρία ἥξεα. τὰ δὲ χρόνια ὑπὸ δι-πλόσος, σκληρῆς, ἐλκεα, τὰ μὲν ἁςινεά, τὰ δὲ κακοήθεα προ-πτωσις ὅλης, ἢ μέρεος.
'Ρόος μὲν οὖν, ἐρυθρὸς, ἦ λευκόχρωος· ιδέα δηλοῖ. ἐρυθρὸς μὲν, ἦν αἷμα ξανθὸν, καὶ αἱ τούδε ιδέαι, ἦ πελιδινὸν ἦ μέλαιν, καὶ λεπτὸν, ἦ παχύ καὶ πεπηγὸς, οἴον θρόμβου λευκός ὡς ὑδώρ, ἦ ωχρόξανθος ὡς χολή. παχύς δὲ ὁκώς ὑπόλεπτος, ἦ λεπτὸς ἰχώρ καὶ κάκονκος. λευκὸς δὲ ὡς πῦον, ὁ δὲ ἀπρεκίς, ὡς λευκὸς ὄρρος· ἀτὰρ καὶ αἰμαλψιν κοτὲ τῷ πῦῳ συνεκρεῖ. μυρίαι δὲ ἄλλαι παρὰ τὸ μᾶλλον τουτέων καὶ ἤττον ιδέαι. περίοδος δὲ ἄλλοτε μὲν ἦ ἐτὶ μῆνα κάθαρσις, ἀλλὰ οὐκ ἦ τὴν ἀρχαῖν ξυνιστάται προθεσμήν. οὐ πολλὸν μὲν τὸ αἷμα, ἐν ἡμέρῃσι δὲ πολλῆσι ἐκρέειν ὀλυγημερος δὲ ἦ διάλειψις, ἀλλὰ καθαρῆ. ἄλλος περίοδος τρόπος, εἰς προθεσμίαν δὲ καὶ οὐκ ἦς πλήθος περὶ πλεύστον ἦ πρώτη κάθαρσις· διὸ δὲ καὶ τρίς καθαίρονται ἀνὰ πάντα τὸν μῆνα· ἄλλη ἵδε, ἄσχετος μὲν ἦ ῥοή καὶ σμικρὴ ἐφ᾽ ἡμέρησι ἐκάστης, ἀλλὰ εἰς τὸν ὀλον μῆνα οὐ πάγχυ βαιη. οὔδε γὰρ ύπότηρη μῦε τὸ στόμα, ἀλλὰ οἴγνυται, πάρεσιν ἐς τῆς ὑγρότητος πάσχουσα· εἰ δὲ μήτε διαλείπει μήτε σμικρὸν ἐκρέει, αἰμορραγὴθη νήσκουσι. σημнιὰ δὲ, πρὸς τῇς χροῖσι τοῦ ῥόου ἦ χροί τῆς ἀνθρώπου ἂγρυπνοι, ἀπόστιτοι, ἀσωδεῖς, ἐκλυσοὶ ἑπὶ τὸ ἐρυθρὸν μᾶλλον, καὶ ὀδυνώδεις, καὶ κάκομιν ἐτὶ ἀμφότερο τὸ θέμα· ἀλλὰ μᾶλλον καὶ ἠσσον ἄλλοτε καὶ ἄλλοτε. οὐ μὲν γὰρ λευκὸς κακίων, ἦν μέζων ποι ἡ σηπεδών ἦπι ἄλλοτε δὲ ὁ ἐρυθρός, ἦν ἀγριαὶνὴ ἡ διάβορωσις. ἀθρόος δὲ εἰρήσθω, μέλας μὲν ἀπάντων κακίων, πελιδινὸς δεύστερον, ὀχρός δὲ καὶ λευκὸς καὶ πυοδής, μακρότεροι μὲν, ἠσσον δὲ κινδυνώδεις. τοῦτοι δὲ αὐτόνιν ὁ ὀχρός κακίων μὲν, πολλὸν δὲ κρέσσων ὁ τῷ συνήθει μεμογνών. ξυνίθησι δὲ ἐρυθρός μὲν καὶ τὰ τούδε εἴδεα· τὸ δὲ ἀληθὲς γεραίτηρην κακίονες οἱ ἐρυθροὶ· ἥκιστα δὲ νείμισι οἱ λευ-

1 Ermerins reads, on his own conjectural judgment, ἵππαλστον, which signifies a sort of Ocular Collyrium.
καὶ ἀτάρ καὶ ἀσινέστεροι ταύτης οἱ ξυνήθεις. ἂλλος ὑός λευκὸς, ἡ ἐπιμήνιος κάθαρσις λευκή, δρμεία, καὶ ὁδαξώδης ἐς ἣδονὴν ἐπὶ δὲ τοὺς καὶ ὑγρού λευκοῦ, παχέος, γονοειδέος πρόκλησις. τὸδε τὸ εἰδὸς γονόρροιαν γυναικεῖαν ἐξέσκει. ἐστὶ δὲ τῆς ὑστέρης ψύξις, οὐκεκεῖν ἀκρατής τῶν ὑγρῶν γίγνεται ἀτάρ καὶ τὸ ἀίμα ἡς χροιήν λευκὴν ἀμεβεί. τοῦ γὰρ πυρὸς οὐκ ἔσχε τὸ φοινίσσον. τίνθε τὴν πάθην καὶ στόμαχος νοσεῖ καὶ ἐμέει φλέγμα· ἀτάρ καὶ ἔντερα ὀμοίην ἔσχε, εὖτε τὴν διάρροιαν νοσεῖ.

Τίγνυται ἐλκεα καὶ εν ὑστέρη, τὰ μὲν πλατέα, κηνησμώδεα, ἀπερ ἄλλα, οἷκος ἀναδορῆ τις ἐπιπολῆς, πῦνον παχῦ, ἀνοσμον, ὀλύγον. εὐθήσεα τάδε τὰ ἐλκεα· ἄλλα τουτέων βαθύτερα καὶ κακίστα, οἷς πῦνοι σμικροὶ, πῦνον ὀλύγρο πλευν, μᾶλλον κάκοδμα, ἀλλ' ἐμπις εὐθήσεα καὶ τάδε. ἦν δὲ ἐπὶ μᾶλλον βαθέα γίγνυται, καὶ τὰ χείλεα τῶν ἐλκεων ἀπηνέα ἡ τρηχέα, ἰχώρ τις κακόδης, καὶ πῦνος τῶν πρόσθεν μέζον, ἀνεσθεὶε δὲ τὴν ὑστέρην τὸ ἔλκος· ἐξήκει δὲ κοτε καὶ ἀπολυθέν τις σαρκίον μὴ eis ὀτειλὴν ἰδὸν μήκιστον κτάνει τάδε, ἡ χρόνον γίγνεται κάρτα. τάδε καὶ φαγέδανα κικλησκεῖαι. ὀλέθρια δὲ τὰ ἐλκεα, ἦν πρὸς τοὺς ἄλγος ὄξυνη, καὶ ἡ ἀνθρώπος ἀποβῆ. ἁγιεὼν δὲ ἰπτοῦ τὸν ἐλκέους ῥεῖε οὕτω αὐτέρησι φορῇ, ἀγριαῖνε ψαίσεις τε καὶ φαρμάκοισι, καὶ χαλεπαίνει πως καὶ ἵπτεὶς φλέβες δὲ ἐν ὑστέρη ἐς ὁγκον αἰρονται ἔξων περιτάσσει τῶν πέλας· ἐστὶ δὲ πεπνυμένοις οὐκ ἄσθμον τῷ ἀφῇ. οὐ γὰρ ἄλλος δήλον πῦρ δὲ καὶ ἁσθ τοῦ παντὸς

Ermerins certainly does appear to improve the clause, ἀτάρ.... ἐξείθεσι, by transferring them to this place. Formerly the words followed τίδεα.

Ermerins suppresses this clause. I have merely ventured to add ἦ before χρόνων, and altered the punctuation.

Ermerins, contrary to all authority, reads πεπνυμένης, 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 σκληρὰς ξύνεστιν, ὑπερ τοὺς θηριώδεσι, θανατώδεα ὄντα ἔλκεα, ὁτάρ καὶ ἐπικλήσιν ἰσχει καρκίνων. ἄλλος καρκίνως ἔλκος μὲν οὐδαμῇ, ὄγκος δὲ σκληρός, ἀτέραμνος ξυντυταινεὶ δὲ τὴν ύστερην ὀλην, ὁτάρ καὶ ἄλγεα κατὰ τὰ ἄλλα ὡσα ἐφέλκει· ταῦτα δὲ ἅμιφω τὰ καρκινώδεα καὶ χρόνια καὶ ὀλέθρια πολλὸν δὲ τὸ ἔλκος τοῦ ἀνελκώτου κάκινον καὶ ὃσμῇ, καὶ πόνοις, καὶ ἕρμῃ, καὶ βανάτῳ.

Ἔξισταται κοτὲ τῆς ἐδρής ἡ ύστερή ὀλη, καὶ ἐπὶ τοῖς μυροῖς τῆς γυναικὸς ἵζανεν· ἀπιστος ἡ γυμφορή, ἀλλ’ οὐκ ἄθετος ἡ ύστερη, οὔδε ἀγέννητος ἡ αἰτή. ἤνωδουσι γὰρ οἱ ὑμένες, οἱ πρὸς τοὺς λαγόνας, ὄχι σὲ τῆς ύστερης ἔόντες νευρόδεες· οἱ μὲν κατὰ πυθμένα πρὸς τὴν ὁσφύν λεπτοὶ· οἱ δὲ κατ’ αὐνέαν ἔνθα καὶ ἔνθα πρὸς τοὺς λαγόνας· οἱ δὲ μάλιστα νευρώδεες, πλατέες ὁκος νεός λαίφεα. πάντες οὖν ἤνωδουσι οἴδε, ἣν ἔξω ἡ ύστερή ἄσσε. κεῖται μὲν οὖν τὰ πολλὰ ἐκπτωσὶς ἧδε. ἤγνεται γὰρ ἐπὶ ἄμβλωσμῳ, καὶ σεισμοῖς μεγάλουσι, καὶ βιαιῷ τόκῳ ἦν δὲ μὴ κτάνη, ἐς μακρὸν αἴδε ξόουσιν, ὀρέοισι τὰ μὴ θετὰ καὶ τιθηνωσίαι ἔξω καὶ βαυκαλῶσαι τὴν ύστερην.6 δοκεῖ δὲ κοτὲ τῆς διπλῆς τῆς ύστερῆς ὁ ἐνδον ὑπεξοκῶς χιτῶν, ἀποσπᾶσθαι τοῦ ἄναφεος. δοιαὶ γὰρ αἱ σχίδες μὲν αἱ ἐπηλλαγμέναι χιτόνοι7 ὀδε οὖν ἄφισταται μὲν καὶ ἱεματι, καὶ ἐντρωσμῷ καὶ βιαιῷ τόκῳ, εὐθεὶ ἐπὶ τῷ χαρῷ προσπέφυκεν αὐτῆ. ἦν γὰρ τὸ σπάξαρ αὐτῆ, συνεκτεράσας ὁ τῆς ύστερῆς χιτῶν . . . . ἄλλα ἤν μὴ ἐκθάνη ἡ γυνὴ, παλινορρος τὸ αὐτὸ συνήθη κοτῇ στάθμῃ, ἢ σμικρὸν ἔξω φαίνεται σκέπη γὰρ τοῖς μηρόισι ἡ γυνὴ. προσπίπτει κοτὲ τὸ στόμον τῆς ύστερῆς μοῦνον μέσφι τοῦ αὐνέας, ἀλλ’ αὐθίς εἰσω 

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

7 The text here is under great obligations to Ermerins.
δύεται, ἵνα ὁφθαλμήνηταί ἡ ὑστέρη θυμήσαι κακώδει. Ἐλκεῖ ἐὰν αὐτέν καὶ ἡ γυνὴ, ἵνα ὁφθαλμήνηται θυμήσι τῶν εὔωδεων. ἀτὰρ καὶ χερσὶ μαίης ἀτρέμα εἰσὼ θέει, ἑρυχὴ πιεζεμένη καὶ χρωμενή πρόσθεν τοίς ὑστέρῃσι μειλύγμασι.8

Κεφ. 13'. Ἐπεὶ Ἀρθρίτιδος καὶ Ἰσχιάδος.

Ἐν νός μὲν ἀπάντων τῶν ἀρθρῶν πόνος ἡ ἀρθρίτις· ἀλλὰ ποδῶν μὲν ποδάργην καλέωμεν, ἱσχιάδα δὲ ἱσχίον, χειράργην δὲ χειρῶν· ἦν γε μὲν σχέδιος ἡ ἐπὶ τινὶ τῶν προσκαίρων αἰτίων ὁ πόνος, ἡ κρύβην ἐὰν μελετήσῃ πολλῶν χρόνων ἡ νοῦσος, ἔστε ἐὰν προφάσι σμικρῇ ὁ πόνος καὶ ἡ νοῦσος ἐξήφθη1 ἠστὶ ἐὰν ἀπάντων ἡπλύβδην τῶν νέυρων ἡ πάθη, ἦν αὐξηθέν τὸ κακὸν ἁπάσαι ἐπιφοιτή ἀρχῇ δὲ νεύρα τὰ δεσμᾶ τῶν ἀρθρῶν, καὶ ὁκόσα ἐξ ὀστέων πέφυκε καὶ ἐν ὀστέουσι ἐμφύνει. θώμωμα δὲ τούτων μέγα. οὐ πονεῖ μὲν γὰρ θριξ,2 οὐδὲ ἀν τέμνῃ τις ἡ θλίβη· ἦν δὲ ἐξ ἐσωτέων ροήν, οὐδὲ ἐτερον ἀλγεῖ τούδε δυνατώτερον, οὐ μισήρα σφυγοντα, οὐ δεσμὰ, οὐ τιτρώσκον ξίφος, οὐ καίον πῦρ. καὶ γὰρ καὶ ταύτα ἐπαναριστόν ταῦτα μεξόνων πόνων ἀκει.
καὶ ἥν τάμη τες αὐτὰ πονεύτα, ἀμαγροῦται ὁ τῆς τομῆς τόνος σμικρὸς ὑπὸ τοῦ μέζονος· ἢν δὲ ὀδε κρατήῃ, ἤδουν ἕπεισα λάβυται ἐπιλήφοισα τῶν πάρος· πᾶσχουσι δὲ τούτῳ ὀδύντες καὶ ὀστέα.

Ἀιτίῃ δὲ ἀπεκέκα μὲν ἵσασι μοῦνοι θεοὶ, ἐοικυῖαν δὲ καὶ ἄνθρωπον ἐστὶ δὲ ὡς ἐπος εἰπεῖν τοιόνδε. τὸ μὲν κάρτα πυκνὸν ἀναισθητὸν ψαύσιον καὶ τρῶσιος, τῆδε καὶ ἄπονον ψαύσι καὶ τρώσι. ἄλγος γὰρ τρηχεία ἐν αἰσθήσι, τὸ δὲ πυκνὸν ἀτρήχυννον· διὰ τὸ δέ καὶ ἄπονον τὸ δὲ ἅραιν, ἐναισθητὸν, καὶ τρηχύννεται τρώματι. ἀλλ’ ἐπεί καὶ τὰ πυκνὰ ζῆ ἐμφύτῳ θέρμῃ, καὶ αἰσθηται τῆδε τῇ θέρμῃ: εἰ μὲν οὐσιώδης ἢ δρῶσα αἰτίῃ ἕως, οἶδ᾽ ἡ μάχαιρα ἢ λίθος, τὸ οὐσιώδες τοῦ πᾶσχοντος οὐκ ἀλλεῖπεν πυκνὸν γὰρ τὴν φυήν. ἢν δὲ τῆς ἐμφύτου θέρμης δυσκρασίῃ λάβηται, αἰσθήσιος γίγνεται τροπή. τούτῳ ὅν ἐξ ἐσωτερίσθη πονεῖ η ἑρμήν, ἢκ τῆς κατ’ αἰσθησιν ἔσωθεν ἐγείρεται ὅσιος. φύσιος δὲ τῆς ἐς μέξω, ἢ περιουσίης, τὰ ἄλγεα.

ὁχρίμπτεται δὲ ἡ ἄρθρετις ἄλλοτε ἐς ἄλλα ἄρθρα, τοὺς μὲν ἐς ἰσχία, καὶ τὰ πολλὰ τῆδε ἐπιμίμνει γνῶσις, ἢσσα τε μέλεα κοτε χικρῶν, εὕτε οὐδὲ ἐπὶ τὰ σμικρὰ φοιτῆν, πόδας τε καὶ ἱεράς. ἢν γὰρ μειζόνον λάβηται μελέων χωρίζει τὴν νοῦν δυναμένον, οὐχ ὑπερβαίνει τὰ ὅργανα· ἢν δὲ ἀπὸ τοῦ σμικροῦ ἄρξῃ, ἐστὶ εὐθῆς καὶ ἱδόκητος ἢ εἰσβολή. ἵσχυδος μὲν ἀπὸ μηροῦ κατωτίν, ἢ ἴγνυς, ἢ

3 In the common editions, and I believe in all the MSS., we find γνῶς, which is obviously at fault, at least as regards accentuation. Ermerins, accordingly, does not hesitate to expunge the term altogether. But to γνῶσ I can see no objection. It is thus explained in the Lexicon of Hesychius: Γνῶσ, χωλὸς, νοσοῦσις, 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.
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 τὸσὶ κοτύλησε περὶ-
στροφος ἢ ἢμετάβασις ἡν τῶν μίας καὶ διάρκεις. Wigan merely proposes to read περὶ-
στροφος ἢ ἢμετάβασις ἡν τῶν μίας καὶ διάρκεις. 

The following most extraordinary reading occurs in all the MSS.: Καὶ ἐμπνάτων τὸ ὅβος, ὄνος, καὶ ἡ ἀιδὴ (ἰδὴν, Harl.) ἱκάστου ὀδύνης; which words, in the old translation of Crassus, are rendered literally,—

“Simulque omni 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-
oī δὲ τένοντες ἢδὲ μῦς ξῦν ἐντάσι τιλγέουσι. γνάθων καὶ κροτάφων μῦς νεφρῶν καὶ κύστιος ἡ διαδοχή. ὁ τοῦ θωματος, ἐπὶ τάσιν πάσχει Ῥίνας, καὶ ὅτα, καὶ χείλεα, πάντη γὰρ νεῦρα καὶ μῦς τῆς κεφαλῆς ἔλγεε τις ραφᾶς, οὐκ εἰδῶς μὲν ὁ τι πονεῖ, ἐδεικνυε τῶν ραφῶν τὰ εἶδεα, λοξῆν, εὐθείαν, ἔπικάρσιος, ὅπλως τε καὶ πρόσω ἱσχὺν ὅ ἔ τὴν ὄδύνη καὶ τούτο ὅστεοι ἐμπεπαρμένη. τᾶσαν γὰρ ὅστεων

parently in the handwriting of the ammannensis:—

s μονδων .

That is to say, ἦσυχος, μοβδωνος. 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 vertebræ dolor sentitur, dehinc partis suæ penetrans loca usque ad medium natem, ac supe- rius ad inguenum,” etc. Tard. Pass. v. 1. In like manner, Aetius describes the symptoms as follows: ταλλοῖς δὲ ἡ ὄδύνη ἱρεῖται κατὰ τοῦ μοβδῶνος ὅτε καὶ η ὁπτείς μεταλαμβάνουσα τῆς ὕσπολιας ἔνθευριαν ἐπιφαί. Ex. MS. in Bibl. Bodl. Cod. Canon. Grec. cix.

In a word, the substitution of τοῦ μοβδῶνος for το ὅ βας, 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 ἦμπαντων τοῦ μοβδῶνος [τόπων] καὶ ἡ ἰδίη ἰκάστου ὄδύνη.
2. καὶ ἦμπαντων τοῦ μοβδῶνος καὶ ἰδίη  ἦ ἰκάστου ὄδύνη.
3. καὶ ἦμπαντων τοῦ μοβδῶνος καὶ ἦ ἰδίη ἰκάστου ὄδύνη.
4. καὶ ἦμπαντων τοῦ τοῦ μοβδῶνος καὶ ἰδίη ἰκάστου ὄδύνη.

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: “Certe legendum ὅμοι πόνος. Ita eleganter vehementia doloris describitur, Vertebræ et dolore tormentur, qui omnes aequo occupare præcipitur, et alium etiam insuper sentiant, qui singulis suus et proprius videtur.” Petit’s emendation is very nearly the same: καὶ ἦμπαντων το ὅμοι πόνος, καὶ ἦ ἰδίη ἰκάστου ὄδύνη. It is adopted by Ermerins with a slight change: καὶ ἦμπαντων το ὅμοι πόνος καὶ ἰδίη ἰκάστου ὄδύνη.
άρθρων, καὶ ἐπιπωρώσεις τὰ πρῶτα μὲν ὅκοιν ἀποστάσεις ἵσχουσι· ἐπὶ δὲ μᾶλλον πυκνοῦνται, καὶ πυγμημένου τοῦ ὕγρου ἀπηνέες αἱ ἀφεσίες· τέλος δὲ πῶροι στερροὶ, λευκοὶ ξυνίστανται· ἐς δὲ πᾶν ὅγκοι σμικροὶ ὅκοιν ἵσθοι καὶ μέξονες· ὕγρον δὲ παχὺ, λευκὸν, χαλαζώδες. καὶ γὰρ τοῦ παντὸς ἦ νοῦσος ψυχρῆ ὅκως χάλαζα· δοκεῖ δὲ θέρμης ἢ ψύξιος ἵσχειν διαφορίν. καὶ γὰρ τιαὶ τῶν αἱ βδελυκτῶν ἡδονὰ· ἐμοὶ δὲ ἀνδανεὶ μὴν μὲν αἰτιήν τὴν ἐξοφυτὸν ψύξιν ἐμμεναί, μὴν δὲ καὶ πάθην ἀλλ’ ἦν μὲν εὐθέως ἐπιδώματι καὶ θέρμη φανῆ, ἐμψυχίοις χρέος καὶ τοὺς τέρπεται. ὄνομαξουσὶ δὲ θέρμην τίνδε ἦν δὲ ὁ πόνος ἐν τοῖς νεύρῳσι εἰσώ μίμνη, ἡμμετππτώκη δὲ τὸ ἄρθρον ἄθερ- μον, μηδε ἐποιεῖθεν, ψυχρῆν τίνδε φαίνη ἐμμεναί, ἐφ’ ἦσ θερμῶν φαρμάκων ἐς ἀνάκλησιν θέρμης χρέος. Χρὴ δὲ τάδε πολλὰ τῶν κάρτα δριμέων, θερμαστὶ γὰρ τὰ τε ἡμμετππτώκα τά μέρεα εἰς ὅγκον ἤγειρε, καὶ τὴν εἰςω θέρμην ἐς ἀνάκλησιν ἤγαγε· εὔτε τῶν ψυχρῶν χρέος. πίστις τοὺς γὰρ αὐτέοις οὐ τὰ αὐτὰ ἡμμέφερε· καὶ γὰρ ὁ κοτε ξυνηνήγηκε, τοῦτ’ ἐβλασφήν ἄλλοτε ὡς δὲ ἐπος εἰπεῖν, θέρμης ἐπὶ τῇ ἁρχῇ, ψύξιος δὲ ἐπὶ τῷ τέλει χρέος. ξυνηχῆς μὲν οὖν ποδάρη ὡς ἡμίδιος γίγνεται, διαλέπει δὲ ἐσθ’ ὅπῃ χρόνον μακρὸν, λεπτὴ γὰρ καὶ Ὀλυμπίασι ἐνίκησε ποδαγρὸς ἐπ’ ἄνεσι δρόμον.

ἈΛΛ’ ἄνδρες μὲν παθεῖν ῥήτεροι, γυναικῶν δὲ ἐλαφρότεροι γυναῖκες δὲ ἀραιότερον μὲν ἄνδρον, χαλεπώτερον δὲ.
τὸ γὰρ μὴ ἐν ἐθεὶ μυθὲ οἰκείοι, ἢν ὑπὸ ἀνάγκης κρέσσον γένηται, βιαστὴν μέξονα τίκτει τὴν ξυμφορῆν ἡλικία τὰ
pολλὰ μὲν ἀπὸ ἐτέον πέντε καὶ τριήκοντα. θάσσον δὲ καὶ
βραδίων ἐκ τῆς ἐκάστου φύσιος καὶ διαίτης. δεινοὶ μὲν οὖν
οἱ πόνοι, καὶ τὰ παρεόντα πόνον μέξονα: λειποθυμίη ἐπὶ
tῆς ψαύσει, ἀκίνησι, ἀποστιῆ, ἠδίσος, ἄγρυπνή· ἵνα δὲ
ἐπανέλθωσι, τούτῳ μὲν, ὅκως ἐκ βανάτου πεθεγότες, ἄνετοι
tὸν βίον, ἀκρατεῖς, ἀπλοὶ, εὐθυμοῦ, δωροδόκοι, καὶ ἐς τὴν
dιάιταν ἄβρον: τούτῳ δὲ ὡς ἐκ βανάτου ἀθλὶς ἐσόμενοι ἄθην
χρέονται τῇ παρούσῃ ζωῇ.⁷ ἀπέσκητε πολλοῖσι ἐς ὁδρωτὰ
ἡ ποδάγρη, ἄλλοτε δὲ ἐς ἀσθμα· καὶ τὸνδε ἀφυκτὸς ἡ
διαδοχή.

Κεφ. 1γ'. Περὶ Ἀλέφαντος.

Ἐλέφαντι τῷ πάθει καὶ τῷ θηρίῳ τῷ ἐλέφαντι ξυνὰ μυρία
cαὶ ἰδέη καὶ χροὴ καὶ μεγέθει καὶ βιοτῆ: ἀτὰρ οὐδὲ ἄλλῳ
tῷ ἱκέλα, οὔτε τὸ πάθος πάθει, οὔτε τὸ ξύνον ξύφο: ἐλέφας
μὲν γε τὸ θηρίον καὶ κάρτα διαφέρουν πρὸς τὰ μὲν γε
μέγιστον καὶ πάχιστον μεγέθει μὲν ὁκόσον ἂν ξύον ἐπ’
ἄλλῳ ξύφῳ πυρρηθοῦν ἀναθεῖς μέγα: πάχιστον δὲ ἐς πλεῦνα
ξοὰ πάχιστα, εἰ παράλληλα ξυνθεῖς. ἀτὰρ οὐδὲ ἰδέην
cάρτα τῷ ἱκέλον χροῆν μὲν μέλανες κατακορέως ἀπαντες
καὶ δ’ ὀλον τοῦ σκέφτου. ὑππος μὲν γε ἄλλος μὲν λευκοτάτος,
ὅκως οἱ Ὁρῆκες Ἐρῆσου¹ ἄλλοι δὲ πῶδαργοι, ὅκως
Μενέλεως πῶδαργος.² οἱ δὲ ξανθοί, ὅκως ἔκατον καὶ πεντή-
kοντα:³ ἄλλοι δὲ κύνας: ὑππῷ εἰσάμενοι παρελέξατο
κυνοχαίτη.⁴ ὅδε καὶ βόες, ὅδε καὶ κύνες, ἢδ’ ὁκόσα ἄνα

⁷ Ermerins ventures to introduce
ουκ before ἀθλίς; and it seems to
be required.
¹ Iliad. x. 437.
² Iliad. xxi. 255.
³ Iliad. xi. 680.
⁴ Iliad. xx. 224.
τὴν γῆν ἐρπτετα καὶ ξῶα φέρβεται. ἐλέφαντες δὲ μοῦνοι, ξοφοειδεῖς τὴν χροήν νυκτὶ δὲ καὶ βανάτῳ ἵκελοι· ἰδέην δὲ, κάρυνα μὲν μελανταὶ κατέχων καὶ πρόσωπα ἀσημα, αἴδη-λὰ τὴν μορφήν, ἐπ' αὐχένι σμικρῷ, ὡς δικεῖεν τὴν κεφαλὴν ἐπὶ τοίς ὀμοιοὶ ἵζανεν· καὶ ὀδὲ οὐκ ἔκδηλον. ὅτα γὰρ μεγάλα, πλατέα, πτερυγώδεα, μέσηι κληγίδων τε καὶ στέρνου, ὥστε κρύψαι τὸν αὐχένα τούσι ἁσί, ὁκος νῖνες λαίφεσι. κέρατα δὲ θόωμα διάλευκα ὁ ἐλέφας ἐπὶ μελαντάτῳ μετεξ-τεροι τάδε ὀδόντας κεκλήσκουσι· τάδε μοῦνα λευκότατα, ὁκος οὐδενὸς ἄλλου τε οὐδὲν οὐδὲ λευκοῦ ζῷου· καὶ τάδε οὐχ ὑπὲρ μέτοπα καὶ κροτάφους, ὁκος τοῖς κερασφόρουσι ἡ φυί· ἀλλὰ κατὰ στόμα καὶ τὴν ἀνω γνάθον, ὃρθια μὲν ἐς τὸ πρόσθεν οὐ κάρτας· ἀλλὰ ἄνω σμικρῶν τι καμπύλα· ὁκος δατύσσεσθαι ἐκ τοῦ ὀρθλοῦ ἐνείθ, καὶ ἀρασθαί άχθος ἐν τοῖς ὀδούσι σιμώις· μεγάλα δὲ τὰ κέρατα, μήκος μὲν ὀκόσον ὀργυῖν οἱ μέσοι. ἄλλοι δὲ πολλὸν τι τοντέων μὲξους μέσφι διπλῶν προβολήν δ' ἵσχει ἡ ἄνω γνάθος ἀπὸ τοῦ χείλεος μακρῆν, ἀνόστεον, σκολιήν, ἐρπτεώδεα. δοιαὶ δὲ ἐπὶ τὸ ἄκρον τῆς προβολῆς ἔσσι ἐκτρήσιες· καὶ τάδε διαμπερὲς μέσφι τοῦ πνεύμονος ἐτέρτην ἡ φύσις, ὁκος αὐλὸν διφυέα· χρεῖαι δὲ τὸ ζῷον ἔς ἀναπνοῃ, ὁκος ῥινὶ τῇ δ' σύριγγι· ἀτὰρ καὶ χερσί τῇ δ' καὶ καθωνίν τε γὰρ λάξιοτο, ὀκότε θέλει, τῇ προβολῇ· ἀμφιλαμβάνει τε καὶ ἵσχει κραταιῶς, καὶ οὐκ ἀν τις ἀφέλοιτο αὐτέου βιγ, ἣν μὴ κρέσσων ἄλλος ἐλέφας· ἀτὰρ καὶ ποιὴν ἐς νομῆν τῇ δ' μαστεύει, οὐδὲ τῷ στόματι καὶ τοῖς σμικροῖς ὀδούσι ἔσθον σάρκας ζη. πόδες γὰρ εὐμήκεις ὑπέρθεν τῆς γῆς πολλὸν τὸ ζῷον ἀνέχοιτε· ἀτὰρ καὶ σμικρὸς αὐχήν ὁκος ἐλέξα. οὐκοὺν δύναται τῷ στόματι εἰς τὴν γῆν νέμεσθαι. ποτὶ καὶ ἢ τῶν κεράτων πρὸ τοῦ στόματος ἐκφυσίες εὐργει τῆς ποιῆς ἀπέσπασθαι τὸ στόμα. τοιούτων ἀνυμᾶται τῇ προβολῇ φόρτων μέγαν ἐπειτὰ, ὁκος ἀμαλλοδετήρι, τῇ δὲ ξυνδήσας
ἐντίθησι πολλὸν τῇ κοιλίῃ ἵνα διαλέγησαι τήνδε καλέσωσίν. ἐπιτροποθεῖν γὰρ τῷ ἥχῳ τῆς βόσκοντος. ἀπὸν δὲ πιέζειν ἀπὸ λίμνης ἢ ποταμοῦ. τῷ στόματι θέμες: ἢ ὄντι τῷ γὰρ αἰτία. ἀλλὰ ἦν δεπραται ἐπιτίθεται μὲν τῷ ὑδατί τῆς προβοσκίδος. ἀκριβὴς τὴν πίνα: ἐπείτη ὁκὼς ἀναπνέων, ἀντὶ τοῦ ἱέρου, τοῦ ὑδατος ἕλκει πολλὸν. ἐπὶ δὲ πλήρης, ὁκὼς κάθωνα, τὴν πίνα, τῷ στόματι ποταμηδὸν ἐγχέει εἶναι ἀνθίζει καὶ αὐθίς ἐγχέει, ἐς τ' ἀν πλήσθη ὁκὼς φορτίσος νηδίς τὴν γαστέρα. μινὸν προσφέρον καὶ πάχιστον, ὁχθόδεας ῥογμοὺς ἱσχύοντα, αὐλάνως ἐπιμύκειας, ἐπέρας ἐντομὰς κοίλας, ἐπικαρπίους, ἀλλαὶ δὲ λοξάς, βαθείας κάρτα, ἱκελον τὸ ἐξυμπαν τρυπόλορο νευρὸ. τρίχες δὲ ἄλλοισι μὲν ἱερὸν μυρία. δὲ καὶ ἄλλα παραλαγαί πρὸς τὰ ἄλλα ἡξία, καὶ γὰρ ὅπισώ κοτὲ κατὰ γόνιν κάμπτει, ὁκὼς ἀνθρωπος καὶ μαζῶν πρὸς τῇσι μασχάλησι ἱσχεί ὁκὼς γυναῖκες ἀλλ' οὔτι μοι χρεός τανὺν ἀμφὶ τοῦ ἥχου γράφειν, πλὴν ὁκόσων ἑξαλλῶ τι καὶ ἡ νοῦσος ὁ ἐλέφας καὶ ὁκόσα ἱκελα ἢ ἑδη τοῦ νοσοῦντος ἱσχεὶ τῇ τοῦ ἥχου φυή ἐκκλησικος δὲ καὶ λέοντα τὸ πάθος τοῦ ἐπισκυνίου τῆς ὅμοιότητος εἰνεκεν ἢν υστερον φράσων ἤδε σατυρίζειν τῶν τε μῆλων τοῦ ἐρυθήματος καὶ τῆς ἐς συνουσίαν όρμης ἀσχέτου τε καὶ ἀνασχέτου. ἀτὰρ καὶ ἤράκλειον ὅτι τοῦδε μεῖζον οὔδεν οὔδ' ἀλκιμώτερον. Μέγα μὲν οὖν τὸ πάθος ἐς δύναμιν κτεῖνα γὰρ πάντων μᾶλλον δυνατότατον ἀτὰρ καὶ ἰδέσθαι αἰσχρόν καὶ δειματώδες τὰ πάντα ὡς ἐλέφας τὸ θηρίων ἀλλ' ἀφυκτος ἢ

5 I have here adopted an emendation suggested by Bernard, and received into the text by Ermerins. In the MSS. it stands thus: ἐπιτα ὁκόσα τῇ μίνιστῃ...μᾶλλον δὲ τῇς τῇς ἐπιδημείας τῷ στόματι, ἐντίθησι πολλὸν τῇ κοιλίᾳ. No meaning can be drawn from these words.

6 The reading in the MSS. is τριστοδονίβ, a word of no meaning. That which we have given was suggested by Wigan and is adopted by Ermerins.
νοῦσος· τίκτεται γάρ θανάτου ἐπ’ αἰτή. ψύξις ἐστὶ τοῦ ἐμφύτου θερμοῦ οὐ μικρά γε, ἢ καὶ πάγος, ὡς ἐν τι μέγα χείμα, εἴστε τὸ ύδαρ τρέπεται ἐς χιόνα, ἢ καὶ χάλαζαν, ἢ κρύσταλλον, ἢ πάγον. ἴδε ὡς ἐστὶ ἢ ξυνή θανάτου καὶ τοῦ πάθεος αἰτή, ἀτὰρ οὐδὲ ἵσχει τέκμαρ οὐδὲν ἢ ἀρχὴ τῆς νοῦσου μέγα· οὐδὲ τί ἐξενοπρέπεις κακὸν τὸν ἀνθρώπου ἐπιφοιτή· οὐδὲ ἐπὶ τοίς ἐπιτολῆς τοῦ σκήνεος φαντάζεται, ὥς ἰδεῖν τε εὐθὺς καὶ ἀρχομένῳ ἀρήξαι. ἀλλὰ τοῖς σπλάγχνοις ἐμφωλέσαν οἰκὸς άδίηλον πῦρ, ἴδῃ τύφεται, καὶ τῶν εἴσῳ κρατήσαν αὐθίς κοτέ ἐπιπολαιός ἐξάπτεται, τὰ πολλὰ μὲν οἰκος ἀπὸ ακοπτής τοῦ προσώπου ἀρχόμενον τηλεφανεῖς πῦρ κακὸν. μετεξετέρωσι δὲ ἀπὸ τοῦ ἄκρου ἄγκώνος, γούνατος, κονδύλων χειρῶν, τε καὶ πόδων. τίδε καὶ ἀνέλπιστοι οἱ ἀνθρώποι, ὅτι περ ὁ ἱηρὸς οὐ πρὸς τάς ἀρχὰς τὰς ἀποθεσμῆς τῶν πάθεως τῇ τέχνῃ χρῆται, ῥαθυμὴ καὶ ἀγνοία τῶν καμάντον τῆς ξυμφορῆς. νωθέες μὲν γὰρ, ὡς ἀπὸ σχεδίου προφάσιος, ὑπναλέου, ἱσύχιοι, τὴν κοιλὴν ἐπίξηροι. τάδε καὶ τοῖς ἐγχαίνουσι κάρτα οὐκ ἐγήθεα· ἐπὶ δὲ τῇσι αὐξῆσαι τοῦ πάθεως ἀναπνοῆ βραχμόδης ἐκ τῆς ἐνδόν διαφορῆς τοῦ πνεύματος. τούδε ὁ ἀνήρ, ἢ τι τῶν ἐξωθεν αἰτήν ἵσχειν δοκεῖν οὐδρα παχέα, λευκὰ, θολερὰ, οἶνον ὑποχρυγοῦν. ἀπὸ σπλαγχῶς ὑμῶν τε καὶ ἀπεπτῶν ή ἀνάδοσις, καὶ οὔτε ποῦτὼν ἐστὶ αἰάθησις τε καὶ μελέτη. οὐδὲ γὰρ οὖ δὴ ἡν μὴ πέψωσι γνωσκοῦν ταμήματος· ὑμεῖς ἀπεψήν οὐκ ἤδη ἢ καὶ ἀνέλπιστοι· ἐντὸς ἰηροῦ ὁ οἶκειον, οὐκ ἐννήμης αὐτέοις ἡ πέψις. ἀνάδοσις δὲ ἐριδιή, οἰκος ἐς τὴν ἐσωτέρα τροφὴν ἀρχαγονὴν ἐλκοντος τοῦ πάθεως. διὰ τὸ δὲ ἐπιξήροι τὴν κάτω κοιλίαν ὁχθοὶ ἐπανιστάμενοι, ἀλλοι παρ’ ἀλλοις ἐννεχέες μὲν οὐδέκα, παχέες δὲ καὶ τρηχεῖς, καὶ τὸ μεσημνύ τῶν ὀψαὶ ἐρρηκται, οἰκος τὸν ῥινὸν ἐλέφασι. ὥσπερ η γινομενος χειροτονησεν κατοικησεν ἐν τοις ἐξενοπρεπεσ πάθεοις ἀποθεσμίσει. τοις σπλάγχνοις ἐμφωλεσεν οἰκος ἀδίηλον πῦρ, ἢδη τύφεται, καὶ τῶν εἰσιν κρατεσαι αὐθίς κοτε ἐπιπολαιος ἐξαπτεται τα πολλα μεν οἰκος ἀπὸ ακοπτης του προσωπου ἀρχομενον τηλεφανεις πυρ κακον. μετεξετερωσι δε ἀπο του ακρου αγκωνος γουνατος κονδυλων χειρων τε καὶ ποδων. τηδε και ανελπιστοι οι ανθρωποι οτι περ ο ιηρος ου προς τας αρχας τας αποθεσματας του παθεως τη τεχνη χρεται ραθυμη και αγνοια των καμαντων της ξυμφορης νωθεες μεν γαρ ους απο σχεδιου προφασιος υπναλεοι ισυχιοι την κοιλην επιξηροι ταδε και τοις ηγαινουσι καρτα ουκ αθηεα ετι δε τησι αυξησαι του παθεως αναπνοη βραχμοδης εκ της ενδον διαφορης του πνευματος τουδε ο ιηρ η τι των εξωθεν αιτην ισχειν δοκει ενδρα παχεα λευκα θολερα οινον υποχρυγουν απο σπλαγχνους ουν τε και άπεπτων η άναδοσις και ουτε πουτων εστι αιαθησις τε και μελετη ουδε γαρ ουδενυν μη πεψωσι γνωσκουσι ομοιη απεψη και πεψης ηδη εις χρηστον γαρ η οικειον ουκ ξυνηθης αυτεοις η πεψις άναδοσις δε ρηιδη οικος ες την εσωτερα τροφην αρχαγονην ελκοντος του παθεως δια τοδε επιξηροι την κατω κοιλιαν οχθοι επανισταμενοι αλλοι παρ αλλους εννεχεες μεν ουδεκα παχεες δε και τρηχεες και το μεσημνυ των οχθων ερρηκται οικος τον ρινον ελεφας ι ευρειαι δε φλεβεις 7 the common reading ειρεσθαι has no meaning the substitute for it was suggested by petit and adopted by ermerins.
ΧΡΟΝΙΩΝ ΠΛΩΝ, ΒΙΒΛ. Β’. 127

οὐ πλημμύρη τοῦ αἴματος, ἀλλὰ τοῦ δέρματος πάχει: ὅπε ἐσ πολλὸν δὲ καὶ ἔργα δήλη, τοῦ παντὸς εἰς ἵσον ὄχθον ἐγερομένου τρίχες ἐν μὲν τῷ παντὶ προτεθνήσκουσιν, χεροῖ, μηροΐσε, κνίμησι, ἄθεσι, ἰβής, γενείσι ἀραίαλ, ψε- δναὶ δὲ καὶ ἐπὶ τῇ κεφαλῇ κόμαι, τὸ δὲ μᾶλλον πρόωροι πολιοὶ καὶ φαλάκρωσις αὐθρόη. ὅπει εἰς μακρὸν δὲ ἱβή καὶ γένειον ψιλᾶ: εἶ δὲ καὶ ἐπιμέμνοις παυρά τρίχες, ἀπρεπέ- στεραι τῶν ἀποιχομένων δέρμα τῆς κεφαλῆς κατερρωγός εἰς βιάθος: ὑμίδες δὲ συχναὶ, βαθείας, τρηχείας ὄχθοι ὑς τὸ πρόσωπον σκιροῖ, ύζείς: ἀλλοτε μὲν ἐς κορυφήν λευκοὶ ποιοδέστεροι δὲ τὴν βάσιν’ σφυγμοὶ σμικροὶ, βαρέες, νω- θροῖ, ὅκωσ δὲ ἠλύσος μόλις κυνεύμενοι φλέβες κροτάφων ἐπηρ- μέναι, καὶ ὑπὸ τῆς γλώσσης κοιλίας χολώδεις. γλώσσα χαλαζώδες ἰόνθοισι τρηχείας: ὅπει ἀδόκητον καὶ τὸ ξύμπαν σχῆνος ἐμπλευσοῦν τοιῶνδε ἐμμεναι. καὶ γὰρ καὶ τοῖς κακο- χύμοις ἱερεῖσι τὰ κρέα χαλάζης ἐστὶ ἐμπλεα’ ἢν δὲ πολλὸν ἀηρηταὶ τὶ ἀπὸ τῶν ἐνδοθεν, ἡ πάθη καὶ ἐπὶ τοῖς άκροίσι φαίνεται, λειχήνες ἐπὶ τοῖς άκροίσι δακτύλωσι, γούνασι κνησμοὶ, καὶ τῶν κνησμῶν ἄπτονται μεθ’ ἱδονῆς’ ἀμπίσχει δὲ ὃ λειχήν καὶ γένειον κοτὲ ἐν κύκλῳ’ ἐρεύθει δὲ καὶ μήλα ἔξω ὅγκο χωρὶ κάρτα μεγάλῳ’ ὁτίες ἀχλώδεες, χαλκώδες: ὑφρίες προβλήτες, παρχείαι, ψιλαι, βριθὸνται κάτω, μεσοφρύνων ξυνθγεμένων ϊχθώδεες: χρώμα πελιδων ἦ μέλαν. ἐπισκύνιον ὅπει μέγα ἐλκεται καλύπτειν ὄσε, ὅκως τοῖς θυμουμένοις, ἢ λέους’ διὰ τόδε καὶ λεύντων κικλη- σκεται. τογαροῦν ὅπει λέουςι νῇδε ἐλεφαντι μοῦνον, ἀλλὰ καὶ νυκτὶ θοῖ ὠταλάντως ὑπόπτα. ιδις, σὺν ὅγκουσι μέλασι, ὅκρι- οείδες, χειλέων προβολὴ παρχεί’ τὸ δὲ κάτω πελιδων’ ἐκρινε’ ὅδοντες ὅλευκοι μὲν, δοκέοντες δὲ υπὸ μέλανος, ὅτα ἐρυθρὰ, μελανόεντα, κεκλεισμένα, ἐλεφαντώδεα, ὥς

6 Iliad. xii. 463.
δοκείν μέγεθος ἵσχεν μέχον τοῦ ξυνήθεος· ἐλκεα ἑπὶ τῇ βάσει τῶν ὄτων, ἴχθος ῥύσις, κινησμόδεια· ῥυσοὶ τὸ πᾶν σκῆνος ῥυτίσα τρηχείση· ἀτάρ καὶ ἐντομαλ βαθεία, ἥκοιν αὐλακες μέλανες τῶν ῥινῶν. διὰ τούτο καὶ ὁ ἐλέφας τοῦ πάθεος τούνομα· ἰχνέων καὶ πτερνέων μέσφοι τῶν μέσων τῶν δακτύλων ῥῆξεις. ἦν δὲ ἐπὶ μάλλον αὐξή τὸ κακόν, ἐκκώδεις τῶν ὀξήνων, μήλων, γενείου, δακτύλων, γονάτων, κάκομα καὶ ἀναλθέα τὰ ἐλκεα. ἀλλα γὰρ ἐπ’ ἀλλοισι ἔξανισταται, ἐπ’ ἀλλοισι ἀλλα πρήνυται. ἦδη κοτὲ καὶ τῶν μελέων προαποθυνίσκει τοῦ ἀνθρώπου ἄχρι εκπτώσιος, βίς, δάκτυλοι, πόδες, αἰδόεια καὶ ὦλαι χειρες. οὐδὲ γὰρ θανατοὶ τὸ κακὸν εἰς ἀπαλλαγὴν βίου αἰσχροῦ καὶ ἀλγέων δεινῶν πρόσθεν ἡ ἡ μέλεα διαμεθήναι τὸν ἀνθρωπὸν ἀλλὰ μακρόβιον ἔστι, ὅκος ἐλέφας τὸ ξῖον. ἦν δὲ καὶ ἄλγος ἀρτίως ἐή τῶν μελέων, πολλὸν τι ἐπικόπτει βαρύτερον, ἀλλη καὶ ἄλλη πλανεύμενον στιῶν ὀρέξεις οὐκ ἀγανίην, ἀποιοὺς ἡ γείσεις, οὐδὲ τερπνὸν ἡ ἐδώδη καὶ ἡ πόσις ἀπάντων δὲ ὑπ’ ἀχθηδόνος, μύσος, ἀτροφίη, ἐπιθυμίη λυσσώδης· κόποι αὐτόματοι, μελέον ἐκάστοτον ἴδεν βαρεία, καὶ τὸν ἀνθρωπὸν ἀχθεῖ καὶ τὰ σμικρὰ μέλεα· ἀτάρ καὶ τὸ σῶμα πρὸς ἀπαντα ἀχθεῖται, οὐ λουτροῖς τέρπεται οὐκ ἄλουση, οὐ τροφή, οὐκ ἀσιτίη, οὐ κινήσι, οὐκ ἡρεμί. πᾶσι γὰρ ἐφεστήκεν ἡ νοῦς. ὑπνός λεπτός, ἀγρυπνίας κακίων φαντασίας δυσπνοια καρτερή πνύεις ὡς ὧτ’ ἀγχόνης. ὃδε γονιν τινες κατέστρεψαν τὸν βίον, νήγρετον ὑπνοῦν ἐς θανατὸν εὐδωντες.

Τοιοῦσθε οὖν ἐόντας τίς οὐκ ἄν φύσιν η ἔ τίς οὐκ ἄν ἐκτραπείη, κην νιός, ἡ πατὴρ ἡ, κην κασίγνητος τύχη; δέος καὶ ἀμφὶ μεταδόσιος τοῦ κακοῦ. πολλοὶ γονί ἐπ’ ἐρημηῇ καὶ ἐς ὀρεα τῶς φιλτάτους ἐξέθεσαν, οἰ μὲν ἐς χρόνον ἐπαρηγοντες τῷ λιμαῖ, οἰ δὲ ἤκιστα, ὡς σφέας ἐθέλοντες ἐκθαναῖν. λόγος δὲ ὦς τῶν ἐπ’ ἐρημηῆς ἀφυγμένων τις ἐξερπύσαντα
ΕΚ ΤΗΣ ΓΗΣ ΕΧΙΝ ΗΔΟΝ, οΥΤ' ΑΝΑΓΚΗΣ ΤΟΥ ΛΙΜΟΥ Ή ΤΟ ΠΑΘΕΙ ΑΧΘΕΘΕΙΣ, ὉΣ ΑΜΕΙΨΑΣΘΑΙ ΤΟ ΚΑΚΩΝ ΚΑΚΩ, ΞΩΝΤΟΣ ΕΝΕΦΑΓΕ ΤΟΥ ΈΧΙΟΝ, ΚΑΙ ΟΥ ΠΡΟΣΘΕΝ ΕΤΕΛΕΥΤΗΣΕ ΠΡΙΝ Ή ΠΑΝΤΑ ΑΥΤΩ ΔΙΑΣΑΠΙΝΑΙ ΚΑΙ ἈΠΟΣΤΗΝΑΙ ΤΑ ΜΕΛΕΑ. ἈΛΛΟΝ ΔΕ ΙΔΕΙΝ ΕΧΙΝ ΕΙΣ ΠΤΟΘΟΝ ΓΥΛΕΙΚΕΩΣ ἘΡΤΥΣΑΝΤΑ, ΠΙΟΝΤΑ ΤΕ ΤΟΥ ΓΥΛΕΙΚΕΩΣ ΕΙΣ ΚΟΡΟΝ ἈΠΟΒΛΥΣΑΙ, ΠΟΛΛΟΝ ΔΕ ΚΑΙ ΤΟΥ ΙΟΥ ΣΥΝΕΚΧΕΙΝ ΤΟ ΓΥΛΕΙΚΕΙ' ΕΤΕΙ ΔΕ ἈΠΕΠΝΥΓΗ ΤΟ ΘΗΡΙΟΝ ΕΝ ΤΟΓΥΛΕΙΚΕΙ, ΧΑΝΔΟΝ ΚΑΙ ΠΟΛΛΟΝ ΤΟΥ ΓΥΛΕΙΚΕΩΣ ΠΙΕΪΝ ΤΟΝ ἈΝΘΡΩΠΟΝ, ἈΠΑΛΛΑΓΗΝ ΤΟΥ ΒΙΟΝ ΚΑΙ ΤΟΥ ΠΑΘΕΟΣ ΔΙΞΗΜΕΝΟΝ· ὩΣ ΔΕ ΕΣ ΚΟΡΟΝ ΗΚΕ ΚΑΙ ΜΕΘΗΝ, ΕΚΕΙΤΩ ΜΕΝ ΧΑΜΑΙ ΤΑ ΠΡΩΤΑ ΟΚΩΣ ἈΠΟΘΝΗΣΑΚΟΝ· ΕΤΕΙ ΔΕ ΕΚ ΤΟΥ ΚΑΡΟΥ ΚΑΙ ΤΗΣ ΜΕΘΗΣ ΞΑΘΥΓΡΕΤΟ, ΠΕΡΙΕΡΡΥΣΑΝ ΜΕΝ ΤΑ ΠΡΩΤΑ ΑΙ ΚΟΡΑΙ, ΕΤΙ ΔΕ ΔΑΚΤΥΛΟΙ ΤΕ ΚΑΙ ΟΝΥΧΕΣ· ΞΩΣΙ ΔΕ ΠΕΡΙΣΤΗΚΕΙΑΝ ΠΑΝΤΑ. ΕΤΕΙ ΔΕ ΕΤΙ ΕΝ ΣΤΕΡΜΑΤΙ Ή ΔΥΝΑΜΕΙ ΗΝ, ΕΚΗΡΟΠΛΑΣΤΕΕΝ ΑΘΙΣ, ΟΚΩΣ ΕΚ ΓΕΝΕΤΗΣ, ΤΟΝ ἈΝΘΡΩΠΟΝ Ή ΦΥΣΙΣ· ΞΕΘΡΕΨΕ ΜΕΝ ΑΛΛΑΣ ΚΟΡΑΣ ΚΑΙ ΟΝΥΧΑΣ ΝΕΟΥΣ ΚΑΙ ΣΑΡΚΑ ΚΑΘΑΡΗΝ, ΚΑΙ ΞΕΘΕΝ ΜΕΝ ΤΟΝ ΠΑΛΑΙΟΝ ΡΙΝΟΝ, ΩΣ ΓΗΡΑΣ ΕΡΤΕΤΟΥ· ΕΠΑΝΕΚΛΗΘΗ ΔΕ ΕΣ ΦΥΜΑ ζΩΗΣ, ΟΚΩΣ ἈΛΛΟΣ ἈΝΘΡΩΠΟΣ. ΩΔΕ ΜΕΝ ΟΥΝ Ο ΜΥΘΟΣ, ΟΥ ΚΑΡΤΑ ΜΕΝ ΑΤΡΕΚΗΣ, ΟΥ ΠΑΝΧΥ ΩΔΕ ΑΠΙΣΤΟΣ. ΚΑΚΩΝ ΓΑΡ ΚΑΚΩ ΒΛΑΦΘΗΝΑΙ ΠΙΣΤΩΝ. ΤΗΝ ΦΥΣΙΝ ΔΕ ἙΠΙ ΤΟ ΕΩΝΤΙ ΦΩΤΥΡΙ ΑΝΑΝΕΩΣΑΙ ΤΟΝ ἈΝΘΡΩΠΟΝ, ΟΥΚ ΑΠΙΣΤΟΝ ΕΣ ΤΕΡΑΤΟΣ ἸΔΕΗΝ.
ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΟΞΕΩΝ ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ

ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

Προοίμιον
θεραπεία φρενιτικῶν   . . . . . .  α'.
θεραπεία ληθαργικῶν   . . . . . .  β'.
θεραπεία μαρασμοῦ   . . . . . .  γ'.
θεραπεία ἀποπληξίας   . . . . . .  δ'.
θεραπεία παροξυσμοῦ ἐπιλυπτικῶν   . . . .  ε'.
θεραπεία τετάνου   . . . . . .  ζ'.
θεραπεία συνάγχης   . . . . . .  ζ'.
θεραπεία τῶν κατὰ τὴν Κιονίδα παθῶν.   . . . .  η'.
θεραπεία τῶν κατὰ τὴν Φάρυγγα λοιμικῶν παθῶν.   . . . .  θ'.
θεραπεία πλευρίτιδος   . . . . . .  ϵ'.
ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ ΟΣΕΩΝ
ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ
ΒΙΒΛΙΟΝ Α’.

Προοίμιον.

'Οξεῶν νούσων ἀκεα ξυναφέα τῇσι σημηίων ἰδέησι, ἀμφὶ ὀν τοῖσ ξυγγράμμασι, ἀσσα μοι πρόσθεν γεγράφαται. ὁκόσα
μὲν ὄν ἐν πυρετῶν θεραπεῖη γίγνεται κατὰ τῇ τῆν τούτων
dιαφορῆν, καὶ κατὰ τῇ τῶν νοσημάτων ἰδέην, καὶ τῇν ἐν
ἀυτοῖς πουκίλῃ, τούτων τὰ πλεῖω ἐν τούτω ἀμφὶ πυρετῶν
λόγοις λελέξεται: ὁκόσα δὲ ἐξ ὑπετοῦσι ὀξεὰ γίγνεται
πάθεα, ὅκοιον ἡ φρενίτις, ἡ ἀνευθέ πυρετῶν, ὅκοιον ἀπο-
πληξίη, ἀμφὶ τῶνδε μοῦνον τὰ ἀκεα φράσω· ὡς δὲ μὴ
dia-
μαρτάνειν, μηδὲ μακρηγορείν, ἠτέρα ἐν ἐτέροις γράφοντα,
ἀρχὴ ἡ ωὔτη ἢ καὶ ἀμφὶ τῶν παθέων, καὶ τελευτὴ ἡ ωὔτη.

Κεφ. α’. Θεραπεία Φρενιτικῶν.

Κατακεκλίσθαι χρῆ τὸν νοσέοντα ἐν οἶκῳ εὐμέτρῳ, εὐκρήτῳ,
χειμώνος μὲν ἐν ἀλέῃ, θέρεος δὲ ἐν ψυχεὶν νοσέοις· ἐαρὸς δὲ
καὶ φθινοπώρου πρὸς τὰς ὀρας τεκμαίρεσθαι. ἐπείτα ἡσυ-
χῆν ἀγεὶν κελεύειν καὶ αὐτῶν νοσέοντα καὶ τοὺς ἐπὶ τῆς
οἰκίας ἀπαντᾶς· ἐξυ̅ήκουι γάρ ἦδε ψόφου καθαπτόμενοι
Ermerins ventures to substitute *παραίνονσι* 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 ὄρησι τὰ μὴ ὑπέρτο τὸν καθ᾽ ἑαυτόν, 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.
Θύμησε τον ημερόβιο άμφοτέρων, καθώς και την ποιμενή και την παραφορή. Ἐν οἱ δὲ ὑπὸ τῆς αἰσθήματος ἐκμαίρονται, καὶ ἦν μὴ παρήκη ὁ πυρετός, διδόναι μὴ μεγάλα ἐπὶ πυρετῷ βλάπτοντα. Ἀγαθὸν δὲ ἄψυχος καὶ τῶν πυρετῶν, καὶ τῆς παραφορῆς, ἐς τοὺς παραξυσμοὺς καὶ τὰς ἐπανέσαις.

Ὅταν δὲν ἦν ὁ καιρὸς ἐς βρέφην, πρωτότοσα σκεπτέον εἰ χρὴ ἀφαίρεσιν αἶμα. ἦν μὲν ἦν τῆς παραφορῆς ἐπὶ πυρετῷ άρχήθηκεν εἰσβάλλει τῆς πρώτης ἡ δευτέρης ἡμέρας, τάμιευν φλέβα τῆς ἐπὶ ἀγκών, μάλιστα τῆς μέσης. ἀτάρ καὶ ἦν ἐς τρίτην ἡ τετάρτην ἡμέραν ἡ παραφορῆ ἦκε, μέσῳ πάντων τῶν κρίσιμων περιόδου τάμιευν· εἰ δὲ προσωπεύον τοῦ δέοντος χρόνου ἐκταίρει ἐντὸς ἢ ἐβδομαίοι, ἐὰν, πολλῶν πρὸ τῶν κρίσιμων εἰς τοῖς ἀρχή τάμινης, φρενίτις γὰρ εὐπρεπτὸν ἐς συγκοπὴν κακῶν ἦν ἐς πολυπληθῆς ὁ νοσεῖν ἐς, καὶ νεμνῆς, καὶ εἰ ἀδηφαγῆς καὶ οἰνοφλυγῆς,—οἶδε ὦ τῆς φρενίτιδος ἐασὶν οἱ λογισμοί,—ἀλλὰ καὶ ἄνευ παραφορῆς πολλῶν τούτων ἀφαιρεῖ οἶμα· πολλῶν δὲ μείων ἀφαιρεῖν, ἦν οἴδε ἐως οἱ φρενιτικοί· τάμιευν δὲ φλέβα τούτων εὐταλμότερον, ἦν εἰς ύποχονδρίαν καὶ μὴ ἀπὸ κεφαλῆς ἡ νοσος ἦ. ἐνθάδε γὰρ τῆς ζωῆς ἔστιν ἡ ἀρχή· κεφαλὴ δὲ χῶρος μὲν αἰσθησίως καὶ νεύρων ἀφέσιος· οἶμα δὲ παρὰ καρδίας ἐλκεί μάλλον ἢ ἀλλιώτα ἰδίως. ἦν ὁ δὲ πεπόνθη ἦδε, ὦ χρή τῆς ἐπὶ ἀγκών τάμιευν φλέβα. τάδε γὰρ πάθεα κεναγγεύειν ἐφι οἴαι ἡ βλάβη οὐ σμικρή. κην μὲν ἡ δύναμις ἀντέχει εἰς τὸ ἱκανὸν τῆς κενώσιος, ἀπαξ ἀφαιρεῖν, ὄκος μὴ ἐν τῇ διαστάσει τῆς ἐπαφαιρέσιος διολλύσθαι τῆς τροφῆς ἡ ἐγκαιρίη. Ἐνεχέες γὰρ τοῖς φρενιτικοῖς οἱ πυρετοί, καὶ οἴδε ἐπανέσαις μακρὰς, ἀλλὰ βραχεῖαις καὶ ἀσύμμοις κοινοῖς ποιεῖμενοι. ἦν δὲ πρὸ τῆς ξυμμετρῆς ἀπαυγῆς ὁ νοσεών, ἐς δευτέρην ἐπάνεσιν ὑπερβάλλεσθαι, ἦν μὴ ἐς μακρὸν ἐκπίπτῃ· εἰ δὲ
μη, ἀνακαλεσάμενον ὁσμῆι, καὶ ψαύσει προσώπου, καὶ πιέσι ποδῶν αὐτίκα ἀφαιρέειν γνώμα δὲ τῆς αὐταρκῆς ἡ δύναμις.

Τροφὴ ύγρη πάσι μὲν τούσι πυρεταῖνοντι, οὐκ ἦκιστα δὲ φρενιτικοῖς· ἐπιζηρότεροι ἢγαρ πυρετῶν μούνων. τὸ δὲ μελικρῆτον, ἢ μὴ χολώδες ἔσωσι ἀπεπτόν γὰρ τούσι πικροχόλουσι.3 χάλυβοι πλυτοὶ ξύν ὑδατι, ἢ μελικρῆτο. ἀγαθὸν δὲ καὶ ἐκ τῶν ὑπὸ τοῦ θερμού διδόναι ὀπλᾶ, ὅποια θύμβρης, ἢ σελίνου, ἢ ἄνηθον ἐννηψιμένων εὔπνεα γὰρ τάδε καὶ διουργητικά. σύμφορον δὲ φρενιτικοὶς οὐρήσις· λαχάνων πάντων μὲν, μάλιστα δὲ μαλάχης. ἀγαθὸν γὰρ τὸ γλύσχρασμα καὶ έσι λειτότητα γλώσσης καὶ ἀρτηρίας, καὶ ἐς τὴν τῶν κοπρῶν διέξοδον ἀριστον δὲ καὶ τευτλον, καὶ βλέθον, καὶ κορονόπος, καὶ κολοκύνται καθ' ἄρθην, καὶ ὅ τι ἄν ἐφ' ἐκάστης ἀρήν ἀριστὸν ἦ. πτυσάνης δὲ χυλὸς ύγροτάτος μὲν ἐν πρώτοις, ὡς ἀτροφότερος ἐσώ. ἐπὶ δὲ μᾶλλον παχύτερος, ὅκοσον ἄν ἡ νοῦσος προήκου χρόνων. ὑποστέλλεσθαι δὲ ἐν τῇ κρίσει, καὶ μικρὸν τι πρὸ τῶν κρίσιων. ἢν δὲ ἐς μήκος ἡ νοῦσος ἢ, μὴ ἀφαιρέειν τῶν προσθεσίων, ἄλλα συτόδεα διδόναι, ὡς ἔξαρκέσθη ὁ νοσέων· εὔτε καὶ κρεών ἀκρέων καὶ πεταινῶν χρέος, τὰ πολλὰ τοίσι χυλώσῃ ἐνυποκομένων κάρτα γὰρ χρή τάδε ἐν τῇ ἐφήσι αὐτοῦ. ἦχθον οἱ πετραίοι τῶν ἄλλων κρέασονες εἰσί. ἐπίσταν δὲ τοὺς ἐν τῇ χώρᾳ ἀρίστους αἱρέτοις ἄλλη γὰρ ἄλλας φέρειν ἠχθον ἴδεας πεπιστευται χώρῃ. ὑπόρας οἰνόδος υποστέλλεσθαι, κεφαλῆς γὰρ καὶ φρενῶν ἄψιν ποιεῖν ἢν δὲ ἀνάγκη ἐξ, τῆς

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3 I have adopted the reading substituted by Ermerins in place of the ordinary text which stood thus: οὐδὲ μελικρῆτον, ἢ μὴ χολώδες ὠσι, εὐπτόν γὰρ τοίσι πικροχόλουσι. Petit proposes to improve the text by leaving out μη, and substituting ὑποπτὸν for εὐπτόν. 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.
δυνάμισ, ἢ τοῦ στομάχου βιαζομένων, ἐφθα ἐν μελικρήτῳ, ἢ ὅπτα ἐν στέατι, ὁκοῖον μῆλα, δοτέων. τῶν ἄλλων θερμῷ ὑδατι ἐκαστὸν ἐκλύειν, ἢν ἐς μοῦνὴν τὴν τοῦ στομάχου παραμυθῆν δίδοσ· ἢν δὲ καὶ ἐς δύναμιν δέχο, μὴ κάρτα τὸ οἶνῳ ἐκλύειν. τροφῆ μὲν ὧν, ὃς ἑποὺ εἰπεῖν, τοιῆδε.

Τέγγειε δὲ τὴν κεφαλῆν ἐς ἐμψυξίν, λίπαί ἐλαίης ὡμή-φακος τετριμμένης. ἀλεαινεθαί γὰρ ἡ κεφαλὴ ὦ φιλέει φρενιτικοὶ· ἢν δὲ καὶ ἀγρυπνίας καὶ φαντασία ἐσω, ῥοδίνου μίσγειν ἵσω ἵπτα τὰ πρῶτα· ἐτὶ δὲ μάλλον τὸ ῥόδινον ἐστῶ πλέον ἐς στῦψιν καὶ ἐμψυξίν τῆς κεφαλῆς. ἢν δὲ καὶ τὴν γνώμην παρακανέωντα, καὶ τὴν φθεγξίν ἐξαλλάσσονται, ἐρπύλου κόμης ἐνεψήπτεν ἐν τοῖς ἐλαίοις, ἡ κισσοῦ χυλῶν, ἡ πολυγόνου παραχυτέον· ἢν δὲ ἐπὶ μάλλον ἡ παραφορὴ ἐξάπτηται, καὶ πενεκέδανο καὶ στοινύλλιον τοῖς ἐλαίοισι ἐνεψεῖν, καὶ ὄξους παραχεῖν. ἀτμῶν ἀρὰ τάδε καὶ θέρμης διαπυκναστικά, καὶ παχεῖοι χυμοῦ διαλυτικά, ἡ τῆς παραφο-ρῆς ξυναίτια. τεφυλάχθαι δὲ χρή τάδε, ὡς μὴ ἐς τὸν αὐχένα καὶ τοὺς τένοντας ἡ τέγγεις ἤκη. τολεμίη ἀρὰ τένουσι καὶ νευροῦσι. καίροσ δὲ τάς τέγγίοις, πλῆν τῆς ἐςβολῆς τοῦ παροξυσμοῦ· ἀραιότερη δὲ ἐν τῇ ἀναβαίνοι πάντων δὲ μάλιστα ἐν ἀκμῇ· ἢ δ' ἄν ἐκκαίνωνται, τῇ δὲ μάλιστα τέγγειν ψυχρῷ, καὶ ψυχομένῳ ἐπὶ μάλλον θέρεος ἄρης χειμῶνος δὲ χλιαρῷ· εἰς δὲ τὸ πρήνειν τὴν παραφορήν, ἡ ψυχρίτη, ἡ κονύζης ἐψήματι, καὶ στογγυί τὰ πρόσωπα πυρεῖν ἐπείτε ἥριεν οἶνον, ἡ κροκίνῳ λίπαί, καὶ τὰς θίνας καὶ τὰ ὅτα τοιοῦδε διαχρέιει.

Τάδε μέντοι καὶ ὑπνοῦ ἁγωγή. ἢν ἀρὰ πάνυνυχοι μὲν ἐγρήγορσις, μηδὲ δὲ ἡμέρης εὐδοσί, ἀτενέες δὲ τὸ ξύμπαν ᾧθε καὶ ὀφθαλμοί, ὁκοῖον τὶ κέρας ἔστηκασι, βληστρίζωσιν δὲ καὶ

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4 Ermerins erases the clause ἀτενεῖς δὲ τὸ ξύμπαν ἐωσι altogether. By merely deleting the last word, and ἤ in the following clause, I flatter myself that I have succeeded in emending the text satisfactorily.
ἐξανιστοῦνται, ὑπὸνον αὐτέοις καὶ ἱρεμίην μηχανέσθαι,
πρώτιστα μὲν διὰ τῶν τῆς κεφαλῆς τεγξίων, ῥοδίνου ἀκρῆτον,
ή ἀμαράκιν ἔξω χυλω κισσοῦ, ἢ ἔρτυλον, ἢ καὶ μελιότον ἐναφεψήματι. ἐπὶ μᾶλλον δὲ ὑπωνικῶν μήκων ἀφεψή-
θείσα ἐν λίπαί, ἐς τὸ τῆς κεφαλῆς βρέγμα, ἢ ὑδατὶ ἐς τὸ πρόσωπον ἔξω σπογγὴ: ὑποτιθέναι δὲ χρῆ καὶ αὐτὰς ὁλας, εἰ εἰν νεοδρεπεῖς, χλωρᾶς τοῖς ὑποκεφαλαίοις. παχύνει γὰρ καὶ ὑγραίνει τὸ πνεῦμα ξηρὸν τε καὶ λεπτὸν ἔων, καὶ ὁμίχλη θύσι αἰσθήσει παρέχει βαρύ δὲ καὶ
νωθε ὁμίχλῃ, ἢπερ ὑπὸνον ἀρχῆν ἢν δὲ μεξόνων δέωνται, καὶ αὐτὸ τὸ μηρόκων ἐς τὰ μέσα καὶ ὑδατί χρείαν ἢδὲ ὑπαλείφει τὸς ρίνας καὶ ὑ ὑ α ὁ τὰ ἐγχεέεν ψηλαφή
ποδῶν εὐαφῆς ἔξω λίπαί, ψαύσεις τῆς κεφαλῆς, ἀνυτικὸν δὲ καὶ νησίς μᾶλλα κροτάφων τε καὶ ὁπων. καὶ γὰρ καὶ τὰ
θηρία ἐς ἀνάπαυλαι ὄργης τε καὶ θυμοῦ κνήσει ὁτων τε καὶ
κροτάφων δαμιῶνται. ὑπὸνον δὲ ἄγωγα ἐκάστου καὶ τὰ ξυνή-
θεα: ναυτίλῳ μὲν, ἢ ἐν ἀκάτῳ κατάκλισις, καὶ ἐν ἀραλάσῃ
περιφορῇ, καὶ αἰγαλών ἡχος, καὶ κυμάτων κτύποις, ἀνέμων τε
βόμβους, καὶ βαλάσας καὶ νησὸς ὃμηρ: μουσικῷ δὲ ἐτε, ἔθισ-
μος αὐλῶν ἐφ’ ἴστυχῇ, ἡ ψαλμῶς λύρης, ἡ πηκτίδος, ἢ μελέτη
παιδῶν σὺν ὄφη: διδασκάλῳ δὲ, νηπιάχων μύθων προσο-
μιλή. ἄλλωσι δ’ ἄλλα ὑπὸνον θελκτήρια.
Τούτι δὲ ὑποσχόντοις καὶ τῇ κοιλή ἐμβρέγματα, καὶ
ἐπυπλίζοματα, ἣν φλεγμώνη καὶ σκληρῆ ἐπαίρηται καὶ
ψύχῃ, ἔλαιον ὑπετούς ἔλαιος ἐμβάλλειμ. παχὺ γὰρ καὶ
γλίσχρον καὶ ἀλεάινων. τόδε δὲν χρέος ἐν φλεγμασίῃ. ἐνηψ-
ήσθω δὲ ἐν αὐτῇ ἄνθησθον, κόνυζα: ἄγαθὸν δὲ ὁμοῦ τὰ πάντα: ἢν δὲ καὶ φύσῃ ἐνη, κυμίνου καὶ σελίνου τῶν καρπῶν ἢδὲ
δικόσα πρόνοι καὶ φυσέων ἄγωγα: καὶ νίτρον ἐνσείσαντα ἐμ-

5 I have partially adopted Ermerins' very extensive alterations of the text in this place.
The common reading is πάχει ἐπικαίρων, words of no meaning. Petit was the first to suggest τικί-ρων, on which see Foes' Εconom. Hippocrat, in voce; also Erotian.

In the original the term ἡδερό-
Εννεχέως δὲ τὴν κοιλινὴν ἐρεθίζειν βαλάνιοι, ἢ διαχρίστοις, ἐπιμένοντας γὰρ πολλὰ, ἔσ τε τὴν ὀλίγην τῶν ἀπὸ τῆς κεφαλῆς, ἀτὰρ ἢδὲ εἰς διαπόνην τῶν ἐν τῷ θώρηκι ἄτμων, καὶ ἐκκρισιν τῶν ἐν τῇ κοιλιᾷ. ἴν ἔδε καὶ πολλών ἡμερῶν ἢ γαστήρ ἐπίσχηται, κλύζειν χρή μελικρήτω, καὶ ἐλαίῳ, καὶ νίτρῳ.

Ἡν δὲ μὴ ἀξίως ὑποκαταστώσι αἰ τῆς φλεγμονῆς πρηδόνεις, σικῆν θέντα, ἐντάμνεις, ἐνθα δὲ ἢ φλεγμονὴ κραίνῃ καὶ μέξον ἐγ' μὴν δὲ ἢ δευτέρην, ὅκως ἄν τὰ τε φλεγμαίνοντα σημαίνῃ καὶ ἢ δύναμις κελεύῃ, ἀτὰρ καὶ τὸ πλήθος τοῦ αἵματος τοιοῦτοι τεκμαρτένοι ἀμετρῇ γὰρ συγκοπῆς αὐτῆς. ἐς μὲν ὅν ἡμέρην μὴν ἢ δευτέρην τέγξεις ἢ οὐτῇ, ὅσ δὲ τὴν τρίτην κηρωτὶ σὺν τῖνι λίπα τῶν ἐμβρεγμάτων. ἑπείτα ἐπιθήματα, ἐν φλεγμασίᾳ μὲν ἢ ἐπείσῳ, ὕσσωπος, τῆλυς ἕφη ἡ μελικρήτη, τερμίνθων τοῦ φυτοῦ ῥήτην, κηρος τὰ δὲ ἐλαία ἐπὶ τούς αὐτέοις τὰ ὑπότα. ἴν δὲ μὴ τουτέοις ἐπανή μὴδὲν ἢ παραφορῇ, κουρῆς τῆς κεφαλῆς χρέος, ἴν μὲν μὴκισται εἰς αἱ κόμαι, τὰ πρώτιστα ἐς ἢμισυνεὶ δὲ βραχύτεραι, ἐν χροὶ ἐπείτα μεσημῆ ἀναλαβόντα τὴν δύναμιν, σικῆν κατὰ τῆς κουρφῆς προσβάλλεις ἢδὲ ἀφαιρέειν αἴμα· κούφῃ δὲ προτέρῃ ἐς τὰ μετάφρενα κεκολληθῶς.

Ἐπεῖ δὲ καὶ θώρηκα ἐν πάσῃ τῇ δέξεις νο cifοις ἀκέεσθαι χρή, τῶν πάντη κάμνοντα, ἤν καρδίᾳ, καὶ πνεύμων, πρωτίστα μὲν ὑπ" ἀνάγκης τῆς ἀναπνοῆς ἄλλωτε μὲν θερμῆς, ἄλλοτε δὲ ψυχρῆς· ἐπὶ δὲ ὑπὸ πυρετοῦ καυσῶδεος, καὶ βηχὸς, καὶ ἱγρῶν πονηρίας, καὶ νεύρων κοινονίας, καὶ στομάχου συμφορῆς, καὶ ὑπεξοκότος τε καὶ διαφράγματος κακίσδια· (καρδίᾳ γὰρ ἢν πάθη μέξον τι δεινὸν οὔποτε ἀκέεται) ἐπὶ δὲ τῶια φρενικικοὶ καὶ μάλα χρή τάδε μειλίσσεις. παραφορῇ μὲν γὰρ μετεξετέρους ἐκ τινος τῶν ἐν τῷ θώρηκι· ἀναπνοὴ θερμῆ τε καὶ χερῆ ὄψις δριμῶς, οὐκ ἐυφοροῦν πῦρ, τῷ πάντῃ ἐς θώρηκα ξυρρέειν. καὶ κακίαι μὲν ἀπὸ τοῦ
Ermerins does not hesitate to eject these five words from the text, without any good reason as far as I can see. Tōnde applies only to the feet and hands.
The last clause of this sentence seems decidedly to be corrupt. How much is it to be lamented that this eulogy 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 ἔωτεῖνες ἵππλειον, which would be an improvement of the sense, in my opinion; but it is rejected by Ermerins.
Κεφ. β'. Θεραπεία Δηθαργικών.

Δηθαργικόισι κατάκλισις ἐν φωτὶ καὶ πρὸς αὐγὴν ξόφος γὰρ ἡ νοῦσος· ἦδὲ ἐν ἠλέη μάλλον ψύξις γὰρ ἐμφυτος ἦ αἰτίῃ. κοίτη ἐυαφῆς, τοιχογραφίη, στρώματα ποικίλα, πάντα ὁκόσα περ ἐρεθιστικὰ ὁψιός, λαλεῖ, ψηλαφίη ξὺν πιέσει ποδῶν τιλμοὶ κνησμοί. ἦν βαθὺ κόμω ἒσχῆ, ἐμβόηησις, νουθεσία ὀργίη, δείμα, ἐφ' οίσι δειμαίνει. προσαγγελίη τὸν ὁκόσα ἐπόθεθε καὶ προσεδόκεε. πάντα ἐς ἐγρήγορσιν ἐναντίως τοίοι φρενιτικοίσι.

Ἄμφι δὲ καὶ κενόσις ληθαργικῶν τάδε χρή γινώσκειν. ἢν μὲν ἐξ ἐτέρης νοῦσου, ὁκών τι φρενίτιδος, διαδέξηται ἡ λήθη, φλέβα μὲν μὴ τάμνειν, μηδὲ ἄθροιν ποθὲν κενοὺν αἴμα. ὑποκλύζειν δὲ τὴν κοιλήν, μὴ τοῦ κοπρόδεος ἐνεκε μοῦνον, ἀλλ' ὁκῶς τι καὶ ἀνοθέν ἀντισπαθη, καὶ ἀπὸ τῆς κεφαλῆς ὀχετευθῆ. πλέον ὑπ' ἐστο ἡλίων τε καὶ νίτρου. ἀριστὸν δὲ τῷ κλύσματι εἰ καστόριον ἐμπάσασοι· ψυχρὸν γὰρ τὸ κάτω ἐντερον ληθαργικοίς καὶ πρὸς ἐκκρίσιν νεκρόδεσ· ἦν δὲ μὴ ἐκ διαδέξιος νοῦσου, ἀλλ' ἐωτεύν ἀρχηται ὁ λῆθαργος, καὶ δοκέῃ πεπλήσθαι ὁ νουσέων, ἦν μὲν αἴματος, φλέβα τῆν ἐπ' ἐγκοίν αὐτὼν τάμνειν· ἦν δὲ φλέγματος ὑδατώδεος εἰτε ἄλλων χυμῶν, καθαίρεις χρή κνεφῶρο σὺν τῇ πτισάνη, ἢ ἐλλεβάρφῳ μέλαιν ξὺν μελικρήτῳ, πρὸς τὸι ἀρχή, ἢν μετρίως βούλη· ἦν δὲ μεζόνως, τοῦ φαρμάκου τῆς ἑρής καλεμένης νῆστι διδόναι ὀλκῆς<β', ξὺν μελικρήτου κυάθοις πρικαί, καὶ περιμειώνατα καθήρασθαι, τότε διδόταν σιτία, ἦν καιρὸς ἢ· ἦν δὲ μῇ, εἰς τὴν ἐπιουσίαν ἡμέρην ἢ τροφή εὐκαρπή δὲ κοτε καὶ εν ἐσπέρῃ γίγνεται τῆς ἑρής ὀλκῆς <α' ὑδατι ὁ μελικρήτῳ λυμομένης, κυάθοις δύο.

Ἀτροφίς κακῶν, κακῶν δὲ καὶ πολυτροφή. χρῆ ὅν ὄλι-
γοσιτή χρέεσθαι ἐς ἐκάστην ἡμέρην ἀθρόον δὲ μὴ ἁσιτείν ὑπομνήσιος τε γὰρ ἢ ἀλέξης τῷ στομάχῳ χρεός ἀνὰ πᾶσαν τὴν ἡμέρην. ἀταρ καὶ ἡ τροφῆ ἐστώ λεπτύνουσα καὶ διαχωριστική ἐν χυμοίς μᾶλλον ἡ ὁπτοῖσι ἀλεκτορίδι, κεγχρίδι. λινόζωσις δὲ ξυνεψείσθω καὶ ὄξος παραχεόσθω. καὶ τούτι δὲ χυλοίς εὑμβάλλειν, εἰ ποι δέων χυλῷ χρέεσθαι πτισάνης, εὑπνον ἢδὲ οὐρων ἀγωγόν, μάραθρον, σέλινον, τὰ λάχανα, ἢ τούτων τοὺς καρποὺς. ἀγαθὸν δὲ καὶ πράσον τῇ δριμύτητι, καὶ κράμβη ἢν ἐλαίῳ καὶ γάρῳ ἁριστὸν δὲ καὶ κύμινον γάλκυξ, ἢν κράμβη, φυσέων ἢδὲ οὐρων ἐρεβιστέα γὰρ ἡ κύστις, ἢδὲ γαστήρ, ἐν πάση τῇ νούσῳ. 1

 latina

Tέλεις τῆς κεφαλῆς, αὔπερ καὶ τούτοι φρενιτικοίσι. Ἀμφοῖν γὰρ αἱ αἰσθήσεις πλεία γίγνονται ἀτμών, ὃς ἀπελαύνειν χρή ψύξει καὶ στύψῃ, ῥοδίνῳ, καὶ κισσοῦ χυλῷ: ἢ ἐξατμίζειν ἐς διαπνοὴν τούτῳ λεπτύνουσι, οἶον ἐρπύλῳ ἐν ὄξεί σὺν τῷ ῥοδίνῳ: ἢν δὲ νεῦρων πόνος ἐγκαὶ ψυξίς ὀλοῦ, πολλῷ δὲ μᾶλλον ἀκρέων, τῷ καστορίῳ ἢν ἀνήθινῳ λυπαίνειν, ἢδὲ τέγγειν τὴν κεφαλὴν καὶ τὸν αὐξένα, καὶ τὴν ράχιν χριεῖν τῷ αὐτῷ ἢν λίπαι, σικυωνίῳ, ἢ γελεψιν, ἢ παλαιῷ χυμχρίειν δὲ καὶ τῷ χείρᾳ ἀπὸ τῶν ὀμών, καὶ τῷ πόδε ἀπὸ τῶν βουθών. τούσιδε μέντοι καὶ τὴν κύστιν καταινεῖν, καὶ ὁς νεῦρον πάσχοντας, καὶ ὃς οὐρων ὄδὸν κάμνουσιν, ἀταρ καὶ τῇ δριμύτητι τῶν χυμῶν ἀχθομένην χυλόδεα γὰρ τὰ οὐρα. ἢν δὲ μέξων ὁ τρόμος ἐγκαὶ κινδυνὸς σπασμοῦ, καὶ σικυωνίῳ εἰς τὴν κεφαλὴν ὑπ’ ἀνάγκῃς χρέεσθαι: ὅλῃ δὲ ἢτῳ ἢ χρῆσι: ἢν δὲ καὶ φλεγμασία τῶν ὑποχονδρίων ἔωσι, καὶ πρήσεις καὶ φύσει, καὶ περιτάσσεις τοῦ δέρματος, ἢ κολον γίγνεται, εἰσῷ εἰρυμένου τοῦ ὑποχονδρίου, ἐμ—

1 I have adopted ὀπτοῖσι instead of ὁπτοῖσι, 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.
brēγματα καὶ ἐπιπλάσματα, ὅκοσα μοι ἐν φρενητικοῖς λέλεκται.

Σικύη ἦκιστα χρέεσθαι ἢν ἀπὸ φρενητικὸς ἔωσι. ἐυτολ-μότερον δὲ ἦν ἀρχίθεν ἡ νοῦσος εἰσβάλλη. ἤν δὲ γλῶσσα μελαίνηται καὶ ὄγκος ἐν τοῖς ὑποχονδρίοις σημαίνῃ, ὅπ' ἄνάγκης τῇ σικύῃ χρέεσθαι ἐπὶ δὲ πρὸς τὸ μῆκε τοῦ χρόνου κενωθῆσεται τῆς αἰσθῆσει, τάλλα δ' ἐντεπέστερον φέρη, τῇ κορυφῇ τῆς κεφαλῆς προσβάλλειν ἁλυτὸν γὰρ τῇ δυνάμι τὸ ἐντεύθεν κενοῦν.

Ἀγείνε τε καὶ φύσας ἀνῳ τε καὶ κάτω. φυσέων γὰρ συναγωγὸν λήθαργος καὶ ἐν τῇ κοιλίας καὶ ἐν τῷ ὀλῷ σκινεὶ ἀργίῃ καὶ νοθίᾳ καὶ ἀψυχῇ διαπνευστικῶν ἐν κίνησις ἢδε ἐγρήγορσις. διαχρίσειν οὖν πήγανον χλωρὸν τρίβοντα ξὺν μέλιτι καὶ νῖτρῳ ἁγωγὸν τέ ἐστι μᾶλλον φυσέων ξὺν τουτεστι καὶ τερμίαν ῥητίνης μέρους ἐν καὶ πνεύμη προκλητική φυσέων, ἢ πυναροῖς θερμοῖς ἑρίους, τρη-χέσι παλαιός δάκης, ἢ σπογγη ξὺν ὑδατί, ἐνθ' ὑσσοστὸν, ἢ ὀρίζανον, ἢ γλῆχων, ἢ ῥυτὶ ἐψηται ἁγοὶ δ' ἀν φύσας, ἢδε ὅκοσα πρὸ τῶν σιτίων πίνεται, τάπερ καὶ φλέγμα καὶ χολήν ἐν τοῖς ἐντεύξει καὶ στομάχῳ ἁγεί, ὑσσοστὸν ἐν μελι-κρήτῳ ἐψηθέν, δίκταμον τῷ Κρητικόν, ὀρίζανον ὄρμεά μὲν, ἁγωγὰ δ' ἀδίαντον, ἁγρωστὶς τάδε μέντοι καὶ φυσέων καὶ οὐρῶν καταρρηκτικά.

"Ἡν δὲ τρόμος χειρῶν καὶ κεφαλῆς ἦ, καστόριον πιτι-σκείν δραχμῆς ὄλκῆς ἦμισυ ξὺν μελικρήτῳ κύαθοις τρισὶ ἐς ἡμέρας πλεύνας' ἢν δὲ μῆ πίνη τόδε, ἐντήκειν ἐξυμφόρο ἐλαίον,3 ἐνθά πήγανον ἐνεξέσθη κυάθοις τρισὶ, τὸ δὲ δυπλόν

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3 The reading in most of the MSS., ἐκτεινόν ἐξυμφέρου ἐξ ἐλαίῳ, has evidently no meaning. Petit mentions, that on the margin of a certain good MS. he found ἐς ἐκ-φευξίν, which certainly gives a passable meaning, with little violence to the text. Wigan suggests ἐξυμφέρου or ἐξύμφερον ἐψίειν. Ermerins creates a reading to suit his own fancy— ἐς τέγεξα ἐξύμφερον. Such a change appears to me utterly inadmissible.
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.
In the text of all the MSS. we read ἰδάρ, 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 λημνύστις and ἀδάρκη were the same, or nearly the same, thing.
νιον ἐγχρίσαντα ἐμπώσειν τὴν κεφαλὴν φυλάξαντα δὲ ἐς ὀρην μὲν εὐκαριὴ σπόργουσι θερμοὶ τυρμὴν.

Οὐκ ἀνωφέλες δὲ καὶ λαύειν, ἣδη πάντων μὲν, ἢ τῶν γε πλείστων καὶ καρίων τῶν ἐς τὴν νοῦσον λελυμένων. τῆς δὲ νοθείης μενούσης, εὔτε καὶ αἰώρης χρέος, καὶ τρήψιος, καὶ πάσης προσηνοῦσι κινήσιος.

Κεφ. γ’. Μαρασμοῦ Θεραπεία.

Τοισίδε μέντοι κῆν μαρασμὸς ἤ, ἀρίρηγεν βάσσον ἰόντα ἐπὶ λουτρά καὶ κινήσιας. μαρασμοῦ μέντοι καὶ γάλα ἔτηριον, καὶ θρέψαι, καὶ ἀλείναι καὶ ὑγρῆναι γαστέρα, καὶ κυστῶν πρῆναι ἀπὸ ἱερό κατόχους τουτα τὰ ἄμυμφεροντα. ὁμοίη γὰρ καὶ ἡ ὠνύτα τῶν νοῦσων ἡ ἰδέα. καστόριον δὲ τουτέωσι καιρωτέρον τε καὶ ἐμμενέστερον πιεῖν τε καὶ χρίσασθαι καὶ ἐς τὸ ἔντερον ἑνείναι. τῆσι δὲ γυναιξὶ ὁκοῦν τουτέωσι ἱκελα πάθεα ἀπὸ ὀστέρης γίγνεται, ἐν τούτι γυναικείοις λελέξεται.

Κεφ. δ’. Θεραπεία Ἀποπληξίης.

* * * * Ἀποπληξίη ἵσχυρή μὲν εὖ, ἀπαντὰ γὰρ ἐαυτοῦ νεκρώδεις, ἢν καὶ ὁ νουσῶν γηραιός ἢ, τοῦτοι περ ἐνυφθές τὸ πάθος. οὐ γὰρ περιγύμνονται τῷ τε μεγέθει τοῦ κακοῦ καὶ τῇ τῆς ἡλικίας ξυμφορῆ. οἶκος δὲ τεκμαρτέα τὰ μεγέθεα, πρόσθεν μοι λελέκται. ἢν δὲ νευκνή, καὶ ἄσθενῆς ἢ ἀποπληξίη πέλη, ἱσθαι μὲν οὐ ῥηίδιον, πειρήθαι δὲ δὲν. ἴσορροπον μὲν ὃν ἔτηριον, ὃς μεγάλος πάθει μέγα βοήθημα, φλεβοστομίη, ἢν μῆ τις ἐς ἀμαρτωλὴν ἦ τοῦ πλήθεος δυν.

1 Although some words are evidently wanting at the beginning, it is singular that there is no lacuna in any of the British MSS.
The text is not quite satisfactory; but we cannot venture to adopt the bold alteration introduced by Ermerins: καὶ ἀλή τῆς ζωῆς καὶ τὸ σκήνος τροφῆς ἵν. The meaning seems to be, that it is the animal heat which imparts life to food introduced into the system.

2 Wigan suggests the necessity of οὗ before χρῆ, and Ermerins accordingly adopts it.
μέλιτος τῷ ἐμνήθη εἰς γανον ἐτήθην, καὶ τερμάθου τοῦ δεύδρεος τῆς ῥητίνης, καὶ ἄλων ἀντὶ νίτρου, καὶ ὑσσώτων ἐφήματος.

Καὶ ἢν ἐκ τῶν μικρῶν ἀνέγρηται ὁ ἀνθρωπός, ἡ κανεομένος τούτι πυρετοῦσι, ἡ ἀισθανόμενος ἀπὸ τῆς ἀναισθησίας, ἡ εὔσφοιξία γένοιτο, ἡ ὅλος τὸ πρόσωπον εὔσημον ἦ, εὐελπιν χρῆ ἐμμεναι, ἦ δ' ἀρίθμες εὐτολμότερον. κρατύναντα δὲν μεσημῆ τὴν δύναμιν τῆς ἱερῆς τοῦ καθαρτηρίου διδόταν νήστει, μάλιστα μὲν τὸ πάν τῆς πόσιος· εἰ δὲ κόλυμα ἡ δύναμις ἐσι, ἐς τὸ ἦμισον σὺν μελικρήτῳ. Καὶ κινεῖν αὐτὸν ἐν δίφρο ἐνθέντα ἀνακλῆτω, ἀπρέμα μὲν αἰορούντων τῶν φερόντων, διαναπαύοντα δὲ ξυνέχεσι διὰ τὸ ἀκοπαν' κῆν μὲν ἡ γαστήρ εὑρῶς υποφέρη, δέχεσθαί εἰ δὲ μῆ, ὄδωρ ἢ μελικρήτων πιτίσκειν, ὅσον κυάθους δύο· ἦν δὲ καὶ ναυτία μὲν ἐλή ἐπὶ τῆς καθάρσει, μὴ ἀποτρέπειν. ἢ τε ἔντασις ἔς ἐγχρησίαν ἔχει τι ζύπυρον, καὶ ὁ τῶν φλεγμάτων ἐμετὸς τὴν αἰτίαν τῆς νοῦσου ἀγεί. αἰσθήσιος δὲ, καὶ κεφαλὴς, καὶ νεύρων καθαρτήριον ἡ ἱερὴ τὸ φάρμακον. ἀμφὶ μὲν ὁν κενώσιος παντοῦς, τῆς ἐν ἀρχήσι, ἀλις.

"Ολον δὲ χρῆ τῶν ἀνθρωπῶν ἐρίοις εἶλεξαντα καταινεῖν λίπαϊ σικνονίω, ὣ ὅλευκίνω, ὣ ταλαιφω, ὣ ἀδη ἐκάστω, ὣ ἐξιμπάντεσσι συμμεμφέρουν ἀριστόν δὲ κηροῦ μικρῶν ἐντήκειν ἐς πάχος τῶν ἀλειφάτων . . . . . . . ποιεῖν δὲ χρῆ δυνατωτέρην τίμινδε' ἐμπάσειν δὲ καὶ νίτρου καὶ πεπέρεους. ἐστω δὲ λεπτὰ συμβάντα κρισάμη' μέγα δὲ ἐς δύναμιν τῶν παρεύτων καὶ τό καστόριον καὶ ἄλεμμα, ξίν τιν λίπαι τῶν εἰρημένων, πολλὸν δὲ δυνατότερον καὶ πιπότικεν εἰς μελικρήτω. τὸ δὲ πλῆθος ὀκόσον ἐπὶ ληθαργικῶν ἵσμεν ἔντεκμαίρεσθαι δὲ καὶ τὴν ἥλικίνην καὶ τὴν ἦλικίνην τοῦ νοσέωτος, εἰ πιεῖν ἐς πλέυνας ἡμέρας ἄτοιμος. ἔστι δὲ καὶ χρίσματα κρέσσονα τῆς τέχνης, εὐφορέστερά τε καὶ δυνατότερα. οὔτε όμορ περιρρήτει ἐς τὸ τῶν στρωμάτων αἰσχος, ἀχάριστον ἴμαρ
τούσι κάμνουσι τό τοιόνδε, καὶ προσιζεται τῷ σκῆνει, ἐς τα τὰ ξυντακέντα ὑπὸ τε τῆς ἀλέης ἀνεπόθη. ἀλλὰ καὶ τὸ ἀιδιόν αὐτέων ὄνηστόν, περιρρέει γὰρ ἡ τέγξις. ὡς δὲ ἀλειφάτων μὲν ὀκόσα μοι λέλεκται ξύν αὐτέοις δὲ καστό- ριον, ῥητίνη τερμίνθου τοῦ δένδρου, εὐφορβίου, λημνηστίδος, πυρέθρου ἤσα: πεπέριος, χαλβάνης ἐς ἢμισον ξύν νύτρον Ἀγναπτίφω τριπλάσιον, κηρῷ ὀκόσον ἐς σύστασιν ὑγρήν. πολλὸν δὲ τουτέων φαρμακία πουκιλατέρη καὶ πλέον καὶ ἠδὴ λέλεκται. ἐπιπλάσματα τῇσι σκληρίσι καὶ τῇσι ἐν- τάσσει τῶν μερεάς ἐπιβετένν: ὡς δὲ, λίνον σπέρμα, τῆλις, ἀλφιτον κρίθινον, μέλι, ἔλαιον ἐνθα πήγανον ἢ ἄνηθον ἐξέσθη, ἀλβαίης ρίζα κοπέωσα καὶ ἐν μελερίτῳ ἔφηθεσα, ὡς κηροεἰδῆς γενέσθαι ἐστω δὲ εὐαφέα καὶ προσηνέα τῇ ἐκστάσι. ἢν μὲν ὄν ἀπυρο ἔωσι ἐτι, ἡ σμικρὸν ἐπιπυρετά- νωσι, τάδε χρὴ πρίσσεσιν οὐκ ἀλεγίζωντα τῆς θέρμης.

᾽Ην δὲ πυρετοί ὀξεῖς ἔωσι καὶ ἡ ἄλλη νοῦσος σμικροτέρη τῶνδε φαινται, καὶ ἐς τὸν κίνδυνον οἰδε ξυνετελγωσι, πρὸς τούσδε χρὴ τὴν διασται καὶ τὴν ἄλλην θεραπεῖν ἀρμόζεσθαι, τροφῄσι τε ὅν τελεῖως λεπτῆσι, εὐπέπτοιοι χρέσθαι καὶ τῇ εὐκαριή προσεκτέον νῦν μᾶλλον καὶ τοὺς παροξυμοὺς ὕποστῆλεσθαι ἐς πᾶσαν ὑπηρείην, καὶ τὸ ξύμπαν τοὺσ πυρε- τοίς προσκόεσθαι χρῆ.

῾Ην δὲ πρόσω προήκη χρόνῳ καὶ τὴν κεφαλὴν ἐν αἰτίη ἵσχυ, σικύνην χρῆ ἐς τὸ ἴνον προσβῆλλοντα, αἰμάσσειν ἄφεδεσω. καὶ γὰρ φλεβοτομίης ὄνισσει μᾶλλον, καὶ τὰς δυνάμιας οὐκ ἀφαίρει. προσήρῃ δὲ μεσηγὴ τῶν ἀμοπλα- τέων κούφη τιθέσθαι ἐς ἀντίστασιν τῆς ἐν τῷ ἴνῳ.

Παρέλθῃ κοτέ καὶ κατάποσις, ἦπερ μοῦνη ἀποτλήκ-

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4 I have ventured to substitute ἀχάριστον for ἄχριστον, and for εὖ ἐχρηστὸν. Ermerins changes ἄχρηστον into ἐχρηστὸν, and otherwise in-

5 The text is very unsatisfactory.
toosi ἀλκαρ ἐστὶ σωτηρίης, εἰς τῇ τῆς τροφῆς κατάποσιν καὶ ἐς τὴν τῶν φαρμάκων πάροδον. οὐ γὰρ ἄτροφῆς καὶ λιμοῦ κύνδυνος μοῦνον, ἀλλὰ καὶ βηχὸς, καὶ δυσπνοίης, καὶ πνείους. κἂν γὰρ καὶ ἐγχέγη τις εἰς τὸ στόμα ύγρὸν συτίων, ἐς τὴν ἀρτηρίην ὑπορρέει, οὔτε τῶν παρασβημάτων ξυμπιπτόν- 
των ἐς τὸν ὁμόν τῶν συτίων, οὔτε τῆς ἐπιγλωττίδος ἐνι- 
ζούσης ἐς τὴν ἐωτῆς ἔδρην, ἥτις ἐπίθημα τῆς ἀρτηρίης 
πέφυκε. χρῆ ὅν μελικρήτον ἡ χυλῶν ἐγχέαντα μυστίκη 
μακρη ὑπεραιρότα ὑπὲρ τῆς ἀρτηρίης ἐς τὸν στόμαχον 
ἐγχέειν. τόδε γὰρ ἔτι ἐς κατάποσιν ὑποηργεῖ εἰ δ’ ὁ 
νοσέων ἐς ὀλθρόν ἡ ὁστάτοις, ὁ δὲ αἰχήν σὺν τῇ ἀνατι 
πηγνύται, τὸν τε αἰχένα καὶ τὸν ἀνθρέωνα θερμάσμασι 
χρέειν τε καὶ πυριήν. ματαιότονοι δὲ καὶ ἀδίρες ὁκόσιο 
σικύν ἐς τὸν ἀνθρέωνα προσβάλλουσι ἐς εὐρύτητα τοῦ 
στομάχου. οὐ γὰρ διαστάσιος χρέως ἐς ἐνθεσιν τῆς τροφῆς, 
ἀλλὰ ξυμπτὼσις ἐς κατάποσιν. προσδιαστέλλει δὲ σικύν, 
κἂν καταπίναν θέλῃ, ἐπίσχη τῇ ἀποστάσι τε καὶ ἀνθολήξῃ 
ἐπανενέα δὲ χρῆ ἐς τὴν περιστολὴν τῆς καταπόσιος πρὸς 
δὲ τουτέως τὴν ἀρτηρίην πληροῖ ἐς κύνδυνον ἀποπνείους. 
ἀλλ’ οὐδ’ εἰ ἔνθα καὶ ἔνθα τοῦ βρόγχου θείας ἄργηνε μὲ 
γὰρ καὶ νεῦρα, καὶ τένοντες, καὶ φλέβεσ επίπροσθεν ἐαυ 
αὐτέων.

Κύστις δὲ καὶ τὸ χαλαρῶν ἀρχοῦ ἄλλοτε μὲν ἐς ἐκκρισιν 
pαρέῖται, καὶ ἐστὶ τῶν περιττῶν ἄεὶ ἐντερα 6 πλῆρεα, κύστι 
δὲ καὶ ἐς ὄγκον μέγιστον αἰείσται, ἄλλοτε δὲ εἰς κάθεξιν 
αὐτέων, διαρρεῖ γὰρ τὰ περιττὰ ὡς δὲ ἀψύχων. ἔνθα δὲν ἐς 
mὲν τὴν κύστιν τῷ καβετήρι ὄργανος οὐκ εὐτολμὸν χρέεσθαι.

6 The common reading, ἵοντα, is 
evidently inadmissible; and al-
though Ermerius changes it into 
ἵοντων, I cannot see that even then 
the text is much improved. I flat-
ter myself that my amendment is 
both natural and obvious when 
suggested. See further towards the 
end of the chapter, where this term 
occurs.
κύνδυνος γάρ σφακέλιζειν τῇ κύστι, ἢ δὲ σπασμὸν διδόναι τῷ ἄνθρωπῳ. ἦποκλύειν δὲ µὴ πολλῷ πλήθει τοῦ χυλοῦ κρέσσθων κἂν ἐκκοτροφῆ θὸ ἔντερον, προσενέγανεν εὖν ἐλαῖῳ καστόριον. ἐλπὶς δὲ µούνη καὶ πάντων ὀµοῖ τῶν παρέτων, καὶ ἰδίῃ τῶν µερέων, ἢ εἰς ἐλαιον ἐνίξησις. ὁ δὲ τρόπος αὐτῆς ἐν τούσι χρονίουσι εἰρήσεται.

Κεφ. ε’. Θεραπεία παροξύσμου Ἐπιληπτικῶν.

Τῆς ἐπιληψίας ὀλθηρῆς µὲν ἢ πρωτίστη κατάπτωσις, ἢν ὀξέος εἰσβάλλῃ ἢ νοῦσος. ἐκτενεῖ γάρ κοτὲ καὶ ἡµέρη µὴ. κυνυνώδες δὲ καὶ οἱ ἐν τῇ περίοδοι παροξύσμοι. διὰ τάδε µὲν δὲν καὶ ἐν τούσι ὀξέος καταγεγραπται ἢ ἐπιληψίας ἢ δὲ ἐς µελέτην µὲν ἢκῇ τοῦ κακοῦ ἄνθρωπος, ἢ δὲ νοῦσος ἀπρίξ ἐµφύσα ἔχηται, οὐ χρονίη µούνον γίγνεται, ἀλλὰ µετεξέτερουσι αἰώνια. ὃν γὰρ ὑπερβάλλῃ τὴν ἀκμῆν τῆς ἡλικίας, ξυγγερμα τε καὶ ξυναποθνησκει.

Ὀκόσα µὲν ὃν ως χρονίη ἐστίν ἤτηρία ἐν τούσι χρονίουσι λελέξεται: ὀκόσα δὲ ἐς τὸ τάχος τοῦ ὀλθηρον πρηκτέα, τῶνδε τὰ πλεῦνα µὲν ἐπὶ τούσι ἀποπληστικῶς λελέκεται, φλεβοτομίη, κλώσματα, χρίσιες, σικύη. τάδε γὰρ ἐς ἄνε- γερσιν δυνατότατα. ὀκόσα δὲ ἣδη καταπτώσιος ἄκεα, τάδε νῦν φρίσοι. παιδίουσι µὲν ὃν ὴσὶ ἐκ διαφθορῆς, ἢ ἐκ ψυζίων ἵσχυρῆς, εὖνηθες τὸ πάθος, ἐµετος, ἢ συτῶν, ἢ φλέγμα- τος, ἢ ἀλλου χυµου τυνος ὁνηστόν. πτιλα δὲ ἴρινῳ µύρῳ δευθέντα ναυτίνε ἐρεθίζει: ἀτὰρ καὶ τὸ ἱρινὸν οὐκ ἀχρηστὸν εἰς τὴν τῶν παρισθήμιων χρίσιν. ξυμπιέζειν δὲ τὴν λαγόνα πρηέος ἐπὶ γαστέρα ἐκκρεμίης προβάλλοντα τὸ παιδίον, τόδε γὰρ τὸ σχῆµα πρὸς ἐµετον ρύπιστον· ἢ δὲ καὶ σπάται ἢ διαστρέφῃσι τῆν κάτω γνάθον, ἢ τὸ χείρε καὶ τὰ σκέλεα ῥίπτησι, καὶ ξύμπας τιταίνησι οἱ ὄψι, τὰ γυια ψηλαφή ἐξων λίπαι μαλβάσειν, ἀπιθύνει τε τῆς ὄψιος τὰ διάστροφα.
πρηέως δὲ διακρατέειν, ὡς μὴ διαστρέφηται τὰ ἱθέα. τὰ
ψυχρὰ πυρῶν ἢ πιναροῦσι ἐρίοισι ἢ παλαιώσι τρύχεισι δια-
χρείαν τε τὴν ἑδρήν μέλιτι ξίν πηγανίνθ ἑλαίῳ, ἢ ξίν νῦσφ,
ἡ ῥητήνη υγρῆ ξίν τοῦσδε, καὶ διωθεῖν πρηέως ἑσο τής ἑδρής.
tάδε γὰρ φυσέων ἀγωγαί φύσιν δὲ διείσουσι ἐπὶ τῆς τῆς
νοῦσο παῦδες. ἢν δὲ καταπίνειν δύνωνται, διδόναι τούδε
tοῦ φαρμάκου καρδαμώμου μέρος ἐν, χαλκοῦ κερ. ἀ. τάδε
ξίν μελακρήτω πυτίσκειν. ἢ γὰρ ἐξήμεσαν ξίν τοῦσι ἐν τῷ
στομάχῳ πιέζουσι, ἢ ὑπηλάθῃ ἢ γαστήρ. ἄριστον δὲ
ἐκλεεγμα καὶ τόδε τοῦ καρδαμώμου, καὶ σινῆπιος, καὶ ὕσσω-
που τῆς κόμης ἱσα, ἱρίδος τῆς ρίζης μέρος ἀ, ξίν νῦσφ
διπλασίω, πεπέριος ἐς τρίτων, μέλιτι φυράσαντα ὁμοῦ τὰ
πάντα, διαστήσαντα τὴν γένυν ἐς τὸ στόμα ἐγχέειν, ἀτάρ
καὶ ἐτί προσιτέρῳ τῶν παρεσθημίων, ὡκς καταπίνουν. τάδε
μὲν ὃν παιδίουσι τοῖς δὲ νεηνίσι καὶ τάδε ξύμφορα.
ἀτάρ καὶ φάρμακα δυνατότερα ἐς ἐμετον αἱρέονται, ναρ-
κίσου βολβοῖς, σινῆπιος καὶ ύσσωπου ἱσα, καὶ χαλκοῦ
καὶ πεπέριος, μοίρης τῶν προτέρων ἐς ἡμισι, σὺν μέλιτι
φυράσαντα διδόναι τάδε μὲν ὃν ἐς ἀνέγερσιν τοῦ παροξυ-
μοῦ τὰ δὲ ἐς λύσιν τοῦ νοσήματος ἐν τοῖς χρόνιοισι
λελέξεται.

Κεφ. ὑ. Θεραπεία Τετάνου.

Νῦν μάλα χρῆ κοίτην μαλακήν, ευαφά, λείην, προσηνέα,
θερμῆν ἔρμεναι. ἀπεικύα γὰρ καὶ σκηνᾶ καὶ τυτανόμενα
τὰ νεῦρα ὑπὸ τῆς νοῦσον γῆγνεται. ἀτάρ καὶ τὸ δέρμα πάν
καρφαλέον καὶ τρηχὺ περιτέταται, τὰ πρόσθεν εὔπροχα
βλέφαρα μόγις τοῦτο ὀφθαλμοῖ ἐπιμεῦχε. ὀφθαλμοῦ δὲ
ἀτενέες, ἐνυδεινημένοι. ἀτάρ καὶ τὰ ἄρθρα χυνδέδεται οὐ
κινεῦμεν τῇ τάσι. ἐστω δὲ καὶ ὁ οἶκος ἀλεεινὸς, κῆν θέρεος
τῇ, μὴ μέχρι ἱδρῶτων, ἢ ἐκλύσιος. ἐς συγκοτὴν γὰρ ἢ νοῦσος
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, “pro-ra avertit.” Virg. Aen. i. 104.

1 I have adopted the conjectural arrangement of the words introduced by Ermerins.
The common reading, ὅρθιον ἐστω τὸ ἴνιον, is altered as above by the joint labours of Wigan and Ermerius.
κρήτω δὲ τὴν ἀλθαίνην κεκομμένην προεφείν· ἐπιπάσσειν δὲ τῷ ἔλκει καὶ τοῦ καστορίου οὐ σμικρῇ δὲ ἡ ἐνθεν ἀλήν ὅλῳ τῷ σκῆνει, ὥστε καὶ τὰ ρίγεα τὰ ἀπὸ τῶν ἐλκέων κακοίθεα. ἐγχρείειν δὲ τὰς ρίνας τὸ καστορίῳ ξὺν κροκίνῳ λάπαι· ἄλλω καὶ πιτίσκειν τούθε ξυνεχέως ὄκοσον ὀλκῆς τριῳβολον ἦν δὲ πρὸς τὸν ἀπαυδήσῃ ὁ στόμαχος, μεσηγὺ σιλφίου ῥίζης διδόναι τῆς ὀλκῆς τὸ ἱσον τῷ καστορίῳ, ἡ σμύρνης, τοῦ σιλφίου ἡμισι. ἀπαντά δὲ ξὺν μελικρήτῳ πιτίσκειν. εἶ δὲ εὐπορὶ ὅποι τοῦ σιλφίου τοῦ ἀπὸ τῆς Κυρήνης γένεστο, τόνδε χρὴ μελετῆ ἐφθαν ἐνειλιξαντα, ὄκοσον ὀρόβου μέγεθος, καταπτείν διδόναι. ἀριστον γὰρ ὅδε, ὡς τὴν ὑπερώνην λάθου παραλλάξας· δριμὸς γὰρ καὶ τὴν ἑρυγὴν ἀπηνῆς, κάκοδιμος ἐὼν. ἦν δὲ μὴ δύνηται ὅδε καταπτείν, μελικρήτῳ λύσαντα διδόναι. ἀπάντων γὰρ τῶν καταπτούν δυνατότερον, ὄκοσα πέφυκε ἀλεαινεὶ τε καὶ ὑγραίνειν, καὶ ἀνίεναι τῆς τάσιος, καὶ μαλβάσειν νεβρα. ἦν δὲ μηδὲν καταπίνωσι, εἰς τὴν ἔδρην ἐγχρείειν ξὺν ἐλαίῳ, τοῦ καστορίου. τόδε καὶ χρείας τῆν ἔδρην ξὺν λίπατι ἢ μέλετα' τόδε καὶ τὴν κύστιν τέγγειν τε καὶ χρείας ἢ πάχος ξὺν κηρῳ τῆς αντα. ἦν δὲ καὶ φύσας καὶ κόπριον ἄγειν καιρὸς ἢ, τῆς ἱερῆς τοῦ καθαρτηρίου ὀλκῆς < δύο ξὺν μελικρήτῳ καὶ ἐλαίῳ ἐνίεναι. ξὺν γὰρ τῷ ἄγειν τόδε ἐτι καὶ τὸ ἐντερον καὶ τὴν κάτω κοιλήν ἐκπυρεῖ. ποικίλον γὰρ καὶ θερμὸν φάρμακον ἡ ἱερῆ.

Κεφ. ζ'. Θεραπεία Συνάγχης.

Δοιαὶ συνάγχης ἐασὶ ἦδει. ἢ μὲν σὺν θερμασίᾳ καὶ μεγάλῃ πρήσῃ τῶν παρισθμῶν, καὶ ἔξογκῳ ἐξω· ἀτὰρ καὶ ἡ γλῶσσα, καὶ ὁ γαργαρεῶν, καὶ πάντα τὰ τῇδε μέρεα ἐς ὁγκον ἀείρεται· ἢ δὲ ἐτέρη ξύμπτωσίς ἐστι τουτέων ἥδε ἦς τὸ ἐσῳ πίεσις, ξὺν ἀγχῶνῃ μέζονι, ὡς δοκεῖν τὴν φλεγμασίην εἰςω
μέσφι τῆς κραδίςς ἐρημεύδεται. τῇς χρή μάλιστα ὁκέως ἀρίγενει· τῇς γὰρ καὶ ὁκέως θνίσκοναι.

Ἅν μὲν ὄν ἀπὸ κρατάλης καὶ οἴνοφλυγής ἐσος, ὑποκλύζειν αὐτήμαρ. ἀλλὰ καὶ διοσσὸς κλύσμασι, τῷ μὲν ἔμηθεί, ὡς ἄγειν κοπρώδεα· τῷ δὲ ὡς ἀποσπᾶσθαι τι τῶν χυμῶν ἀπὸ τῶν παρισθῶν τε καὶ ϑόρηκος. ἔσται ὅν, ἀλλὰ μῆτε ἀκρητεστήριη, . . . . . . . . Καὶ κανταυρίου καὶ ὑσσώπου ἐψήματα. τάδε γὰρ καὶ φλεγμάτων ἄγωγα. κὴν δὲ ἀπὸ λεπτῆς διαίτης ἐσως, τάμμενε φλέβα τὴν ἐπ' ἄγκων. μέζων δὲ τὴν πομήν σχίζειν, ὄκως βουίξθην ἢδὲ αθρόον Ῥέη τὸ αίμα. ὅδε γὰρ ὁ ρόδος ἰκανὸς μὲν ὡς ὁκιστὰ θερμασίην πρήναι, δυνάτος δὲ ἄρχον ἀυσαι καὶ πάντα μειῶσαι. οὐκ ἄγενὲς δὲ καὶ μέχρι λειποθυμίας ἄγεν, μὴ μέντοι λειποθυμέειν. μετεξέτεροι γὰρ ξῦν τῇ πληγῇ ἐξέθανον ἐπὶ τῇ λειποψυχή. . . . . . η δεμοῦσι σφίγγοντες ύπέρ σφυρὰ καὶ γούνατα· ἀριστόν δὲ καὶ ύπέρ καρποὺς ἐς πήχεας καὶ ύπέρ πήχεας ἐς βραχίαν· ἣν δὲ καταπίνειν ῥήσιτον ή, ἐλατήριον διδόναι ξὺν μελικρήτῳ καὶ ὅρρῳ γάλακτος, ὕκοσον ἃν καθῆραι ικανὸν ἃ τὸν ἀνθρώπον. ἐλατήριον δὲ τούτῳ τῶν ἄλλων καθαρτηρίων κρέσσον· ξύμφορον δὲ καὶ κνέωρον καὶ νάπτυ. τῶς γὰρ ἀμφο τὰς κοιλίας καθαίρει· ἐπὶ δὲ τούτῳ ἦν μὴ ἐνδιάσωσι αἰ πρήσιες, πρὸς τὸν οὐρανὸν ἀνακλάσαντα τὴν γλώσσαν τάμμενε τάς ἐν αὐτήν φλέβας. κὴν εὐρόως καὶ πολλὸν ρύη τὸ αίμα, τῶν ἄλλων μᾶλλον ἄν ὁνήσε. τέχνες ἐπὶ τούτῳ φλεγμαίνουσι, τὰ πρωτὰ μὲν στῦφουσαι, ὅκως ἐς παλύρριων ἴσωσιν αἱ ἔμειρ ἔρια τ' ὄν πιναρὰ ξὺν οἰσύπῳ, δευθέντα οὐρας καὶ ἀλείφατε τῷ ἀπὸ τῆς ἔλαιῆς τῆς ὁμφακος. ἀτάρ καὶ τὰ ἐπιπλάσσεια ἱκελά τῇ τέχνῃ, φοίνικες ἐν οὐρας δεδεμένου, λείοι ξὺν ῥοδίοις πετάλοισι. ὦς δὲ ὡλίσχορν

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 ΚΑΙ ΜΑΛΑΚΟΝ ΕΥΤΟ το ΕΠΙΠΛΑΣΜΑ, ΚΑΙ ἌΛΓΟΝ ΕΣΤΟ, Ἡ ΛΙΝΟΥ ΣΠΕΡΜΑ, ΚΑΙ ΜΕΛΙ, ΚΑΙ ἘΛΑΙΟΝ, ἘΣ ΤΗΝ ἈΠΑΝΤΩΝ ΜΙΞΙΝ. ΗΝ ΔΕ ΕΙΣ ΠΥΣΙΝ ΤΡΕΠΗΤΑΙ, ΤΟΙΣ ΘΕΡΜΟΙΣ ΧΡΕΙΑΙΝΑΙ, ΟΙΣΤΕΡ ΚΑΙ ἘΠΗ ΤΗΣ ΤΕΡΗΣ ΣΥΝΑΓΧΗΣ. ΤΗΛΙΣ ΩΝ ΕΣΤΟΙ ΤΟ ἌΛΓΟΝ, ΚΑΙ ΜΑΝΝΑ, ΚΑΙ ῬΙΤΤΙΝΗ ΤΑ ΤΗΚΤΑ: ΚΑΙ ΠΟΛΙΟΝ ΚΟΜΗ ἘΜΠΑΣΩΣΘΩ. ΚΑΙ ΠΥΡΙΗ ΘΕΡΜΗ ΣΤΡΑΓΓΟΙΣΙ ΔΑΦΝΗΣ ΤΟΥ ΚΑΡΠΟΥ ΚΑΙ ὩΣΟΥ- ΠΟΥ ἘΨΗΜΑΤΙ. ΕΞ ΔΕ ΕΜΠΥΣΙΝ ΔΥΝΑΤΩΤΑΤΟΝ, ΠΕΛΙΩΔΩΝ Ἡ ΚΥΝΩΝ ΚΟΠΡΟΝ ΠΡΟΣΕΤΙΠΑΣΘΕΝ ΛΕΠΤΗΝ ἈΠΟ ΚΡΗΣΕΡΙΣ ΔΙΑ- ΚΛΙΣΜΑΤΑ ΔΗ, ΜΕΛΙΚΡΗΣΝ ΞΥΝ ΦΑΚΗΣ Ἡ ὩΣΟΥΠΟΝ ἘΨΗΜΑΤΙ, Ἡ ΡΟΔΩΝ, Ἡ ΦΟΙΝΙΚΩΝ, Ἡ ὌΜΟΥ ΠΑΝΤΩΝ. ἘΓΧΡΙΕΙΝ ΔΕ ΤΟ ΣΤΌΜΑ ΠΑΝ ΜΈΧΡΗ ΤΗΣ ΕΣΟΥ ΦΑΡΥΝΓΟΣ, ΑΠΛΟΙΣΙ ΜΕΝ,—ΧΙΛΒΡ ΜΟΡΩΝ, ΡΟΙΩΝ ὩΔΑΙ ΛΕΑΝΒΕΝΤΩΝ, Ἡ ΦΟΙΝΙΚΩΝ ἘΨΗΜΑΤΙΝ ΦΑΡΜΑΚΟΙΣΙ ΔΕ ΤΗ ΤΙΑ ΤΩΝ ΜΟΡΩΝ, ΗΝ ΚΑΙ ΤΗ ΒΗΣΑΣΑΙ, ΚΑΙ ΧΙΛΒΡ ΡΟΩΣ, ΚΑΙ ΤΗ ΔΙΑ ΤΩΝ ΧΕΛΙΔΩΝ. ΗΝ ΔΕ ΕΛΚΕΑ ΕΣΧΑΡΟΝ ΕΣΟΙ, ΔΙΑΚΛΙ- ΣΜΑΤΑ ΤΑΔΕ ΚΑΙ ΑΝΑΚΟΙΧΥΛΙΣΜΟΙ, ΥΣΟΥΠΟΝ ἈΦΕΨΗΜΑΤΙ ΕΝ ΜΕΛΙΚΡΗΤΩ, Η ΣΥΚΩΝ ΤΩΝ ΠΙΩΝΩΝ ἩΝ ὩΔΑΙ ΚΑΙ ΕΠΙ ΤΟΪΣΔΕ ΑΜΥΛΟΣ ΔΙΕΒΕΙΣ ΕΝ ΜΕΛΙΚΡΗΤΩ, Ἡ ΠΤΙΣΑΝΗΣ ΧΙΛΦΡ, Ἡ ΤΡΑ- ΓΟΝ. 

ἘΠΙ ΔΕ ΤΗΣ ΜΕΤΑ ΕΥΜΠΤΩΣΙΟΝ ΣΥΝΑΓΧΗΣ, ἍΣΟΒΕΝ ΕΞΟΥ ἈΓΕΙΝ ΠΑΝΤΑ, ΚΑΙ ΥΓΡΑ, ΚΑΙ ΘΕΡΜΗΝ, ΚΑΙ ΣΑΡΚΑ ΠΑΝΣΑΝ, ὉΣ ΕΞΟΥΚΕΕΙ ΕΞΟΥ ΤΟ ΠΑΝ. ΕΣΤΟΣΑΝ ΩΝ ΘΕΡΜΑΙ ΑΙ ΤΕΓΧΙΕΣ ΞΥΝ ΠΗΓΑΝΙΟ ΚΑΙ ΑΝΗΘΡΩ, ΕΜΠΑΣΟΜΕΝΟΝ ΝΙΤΡΟΝ ΚΑΙ ΕΠΙΠΛΑΣΜΑΤΑ ΞΥΝ ΤΟΥΤΕΙΣΙ ΤΟ ΠΡΟΣΒΕΝ. ΑΓΑΘΟΝ ΔΕ ΕΠΡΟΣΤΗΝ ΣΤΗΝ ΝΙΤΡΟΡ ΚΑΙ ΣΙΝΗΠΙ ΤΙΘΕΝΑΙ ΕΣ ΘΕΡΜΑΣΙΝ. ΘΕΡΜΑΣΙΝ ΔΕ Ἡ Ἡ ΤΑ ΕΞΟΥ ΤΑ ΤΟΙΑΔΕ ΗΓΤΑΙ. ἈΤΑΡ ἩΔΕ ΕΞΟΥΚΕΕΙ ἘΣ ΤΩΝ ΑΙΧΕΝΑΙ ΟΓΚΟΣ ΔΕ ΠΕΡΙΠΝΕΜΟΝΗΣ ΡΥΘΕΙΤΑΙ ΕΠΑΙΟΡΕΥΜΕΝΟΣ ΕΞΟΥ: ΕΙΣΟΙ ΔΕ ΤΟΙΣ ΣΥΝΑΓΧΙΚΟΙΣ ὈΛΕΘΡΙΟΝ ΚΑΚΟΝ ὈΚΟΣΙΟΙ ΔΕ ὝΠΕ ΕΥΛΑΒΗΣΙ ΤΗΣ ἘΠΙ ΤΗΣ ΣΥΝΑΓΧΗΣ ΠΤΥΧΟΥ ΤΗΝ ἈΡΤΗΡΗΝ ΈΤΑΜΟΝ ἘΣ ΑΝΑΤΝΟΙΟΝΙ, ΟΥ ΜΟΙ ΔΟΚΕΟΥΣΙ ΠΕΙΡΗΡ ΤΟ ΠΡΗΓΜΑ ΠΙΣΤΟΤΣΑΣΘΑΙ: Η ΤΕ ΓΑΡ ΘΕΡΜΑΣΙΝ ΤΗΣ ΦΛΕΓΜΑΣΙΗΣ ΜΕΞΩΝ ΕΚ ΤΟΥ ΤΡΩΜΑΤΟΣ ΓΕΝΕΤΑΙ ΚΑΙ ΠΡΟΣΤΙΜΟΡΕΙΤΙ ΤΗ ΠΝΗΜΙ, ΚΑΙ ΒΗΣΟΣΟΥΝ: ἩΝ ΔΕ ΚΑΙ ἈΛΛΟΣ ΕΚΦΥΓΟΣΙ ΤΟΝΔΕ ΤΟΝ ΚΙΝΔΥΝΟΝ, ΟΥ ΞΥΝΑΓΕΤΑΙ ΤΟΥ ΤΡΩΜΑΤΟΣ ΤΑ
Κεφ. η'. Θεραπεία τῶν κατὰ τὴν Κιονίδα παθῶν.

Τῶν παθῶν ὁκόσα ἀμφὶ τὴν κιονίδα γῆγανται, τὰ μὲν ὑποτάμμενα χρῆ, ἀλλὰ οὐ τοῦ παρεόντος λόγου ἡ τῶν δὲ κείρουργῆ τὰ δὲ ὦς ἀφετέρου ἤθελαν. Ῥημίδως γὰρ πνέυμα καὶ δύσπνοῖ τινὰ τοῦτον κτείνει. τούτῳ μὲντοι ἀστικῶς, ἢν καλέσαςτε σταφυλίν τε καὶ κιονίδα. ἀμφὸς γὰρ ξὺν φλεγμασίᾳ καὶ πάθει καὶ μῆκει ξυνίστανται, ώς ἐς τὴν ἄρτηριν ἐκκερμέα γῆγανσθαν' ἵσος μὲν πάθει ἀπὸ τῆς βάσιος κέσθεν ἀκροὶ τοῦ ύπράνου ὁ κώμ' ἀνίσφ δὲ ἡ σταφυλί. τῆςδε γὰρ ἰσχυῖν μὲν ἡ ἀπὸ τοῦ ύπράνου βάσις· ἐς δὲ τὸ ἀκρον στρογγυλὴ καὶ παχεία, ξὺν ἐρυθήματι, ἢ πελεινώσι. τῆδε καὶ σταφυλίν ἐπίκλησιν ἐσχηκε τὸ πάθος. τοῖς δὲν χρῆ ὠκεὼς ἀρίγειν. ὄκιστος γὰρ ὁ ἀπὸ πνεύμο ὀλέθρος.

Ἡν μὲν δὲν νεήνια οἱ πεπονθότες ἔσωσι, τάμμειν τὴν ἐπ' ἀγκώνυ φλέβα, ἦδ' ἀδρόνον κενοὺν μέζουν τῇ τομῇ. ὡς γὰρ ἀπ' ἀγχώνης ἀπέλυσε τῆς πνάγος ἡ τούτη ἀφαίρεσις· δεὶ δὲ ὑποκλύσεις κλυσμῷ πρῇ, ἔπεετα δὲ δριμεὶ ἀλλοτε καὶ ἀλλοτε, ἐς τ' ἀν ἐλκῦσι τῇ ἀνωθεν ἐς μετάστασιν. περικε- ἐσθωσαν δὲ καὶ δεσμοι σφιγγοντες ἀκροὶς τοίς σκέλεσι ὑπὲρ σφικᾶ καὶ γούνατα καὶ ὑπερθεν καρπῶν καὶ πήχεων ἐς βραχίωνας. εἰ δὲ τι τῇ πνείς ἐπιστέρχου, σικάνιν ἐπὶ τὸ ἰνίον, ἦδ' ἐς τὸν θάρση προσβάλλειν, καὶ τούτων ἐντάμμενα τινὰ πρήσειν τε ἀπαντα, ὠκόσα μοι ἐν τῇ συνάγχτη λέλεκται. ὡς τὸ ἅμοι ὠλέθρου τρόπος· ἀλλὰ καὶ τοῖς ἐς τὸ στόμα φαρμάκοισι τοῖσι αὐτέοισι χρέεσθαι καὶ στύφεσι καὶ
Κεφ. θ'. Θεραπεία τῶν κατὰ τὴν Φάρυγγα λοιμικῶν παθῶν.

Πη μὲν ξυνή καὶ τόνδε πρὸς τάλλα πάθεα τὰ ἐν τούσι παριστάμοιοι ἐντρεπτ. τῇ δὲ ἄδηπῃ. ἐπὶ φλεγμασίᾳ καὶ ἀγχώνῃ, κλυσμοὶ, φλεβότομοι, τέγξεις, ἐπιπλάσιες, πυρίη, διάδεσμοι, σικύν, πάντα τοῦτα. χρίσεις δὲ φαρμάκων δυνατωτέρων οὐ γὰρ ἄρτεμει τὰ ἔλκεα, οὐδὲ ἐσχάρας γίγνονται ἐπιπολής· ἄλλᾳ κην ἰχώρ ἀπὸ τουτέων εἰσὶν στάξῃ, ὁκιστα μὲν ἐλκούται τὰ μέρη, κην ἀσίνεα ἵνα ὁκιστα δὲ εἰς τὸ ἐίσῳ νέμεται καὶ κτείνει. πυρὶ μὲν ὅπως καὶν τὸ πάθος ἄρωγὸν, ἀλλ' ἀξύνετο διὰ τὸν ἰσθμὸν· φαρμάκοις δὲ πυρὶ ἱκέλοις χρέεσθαι ἐς τὴν ἐπίσχεσιν τῆς νεμήσιος, ἀτὰρ ἢδὲ ἐς τὴν τῶν ἐσχαρέων ἐκπτωσιν. ἐς τὲ στυπτηρίᾳ ἐξίν μέλιτι, γηκίς, βαλαὐστινόν, ἕηρά, ἢ ἐξίν μελικρήτῳ. τοῦτι δὲ αὐτοῖς καὶ ἐμφυσήν καλάμως, ἢ πτίλῳ, ἢ καυλῷ παχεῖ καὶ ἐπιμήκει, ὥς τῶν ἐλκεόνθι θυγανεῖν τὰ φάρμακα.1 ἀρίστον 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 ἕηρά, which the sense absolutely requires.
κύτως ὅπως ἔχειν καδμίη λείη ἔχειν ὄξειν ἔστω δέ μοίρης διπλάσιον τῆς καδμίης, καὶ ρήμου ἡ ῥίζα ἔχειν τινι ύγρό. φυλάσσεσθαι δὲ χρῆ τόνδε τὰς ἐπιθλύσιας· ὑγραίνει γὰρ τὰ ἐλκεα καὶ ἐπὶ μᾶλλον νέμεται. χρῆ δὲ πτερῷ τὰ ξηρὰ καταπάσσειν· τὰ δὲ ύγρα ύγρότατα ποιέωντα ἐς τὸν γαργαρέωνα ἐγκέριων. ἣν δὲ αἰ ἐσχάραι ἤδη τε ἀπολύωνται, τὰ δὲ ἐλκεα ἐρυθρά γίγνεται, κάνδυνος τὸτε μάλιστα στασιμοῦ. ἐπιξηράνεται γὰρ ὄς ἐπίπαν τὰ ἐλκεα, καὶ τοῦτο δὲ τὰ νεῦρα ἐφυπενείται. χρῆ δὲν γόλακτι ἔχειν ἀμύλῳ καὶ χυλῷ πτισάμης, ἢ τράγου, ἢ λίνου σπέρματι, ἢ τήλιος μαλβάσεων καὶ ύγραίνεις. μετέξετοροι δὲ καὶ ἡ κιόνι διεβρώθη μέχρι ὅστέον τοῦ τῆς ύπερώης, καὶ τὰ παρίσθημα ἄχρι βάσιος καὶ ἐπιγλωττίδος, καὶ ἐπὶ τῇ ὁπελῆ καταπάνεν οὔτε στερεόν, οὔτε ὑγρὸν ἡδύναντα, ἀλλὰ καὶ τὸ ποτὸν ἀνακοπτόμενον ἀπέπνυξε κοτὲ τὸν ἀνθρωπον λιμῷ.

Κεφ. 1. Θεραπεία Πλευρίτιδος.

Οὐκ ἀμβολῆς καιρὸς ἐν πλευριτικοῖς, οὐδ' ὑπερθέσιος μεγάλης ὑπερείης' ὁ τε γὰρ πυρετὸς, κάτοξυς ἐὼν, ἐς ὀλεθρόν ἀρμᾶ; ἢ τε ὅδυν τοῦ ὑπεξωκότος ἐξεπειεῦηε ἐπὶ τὸ κάκιον' ἀτάρ καὶ βίχες κλονέωνται τὸν θώρηκα καὶ τὴν κεφαλὴν ὑπολύοντας τὰς δυνάμιας. μάλιστα μὲν δὲν αὐτήμαρ διέβα τάμνειν· ἢν δὲ ἀπὸ πλῆσιος σῖτων καὶ ποτῶν ἕη, ἐπ' ἀστήλης μὴν ἡμέρην φυλάξαντα, ἀφαίρεειν ἀπ' ἄγκωνος τῆς ἐν τῷ κοίλῳ διέβος, τοῦ κατ' ἐχειν τῆς ἐτέρησι πλευρήσον'1 κρέοσι' ὁ ἀπωτάτῳ ἀγείων. τὸ δὲ πλῆθος μὴ μέχρι λειπο-

1 The common reading is τοῦ μή; but it is clear that the negative cannot stand with the words that follow: τῆς ἕτρησι πλευρήσοι. 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 ἐπ', in the same sentence.
Though I have not ventured to alter the text, I cannot but think that we ought to read ἐν αὐξήσι. In the Iliad, the act of swooning is thus described: Τὸν ὡ τελευτήσῃ τοὺς ὕπνους, ἦν τὸ σῶμα ἐπισυνήθεως τὴν ψυχὴν ἐκλείψῃ. Upon which words the scholiast is, οὕτως δὲ ἐλευθερίᾳ διαδέχεσθαι καίναι καίναι καίναι. Compare Williams on Pneumonia, Encycl. of Med., t. iii. 435. & Foes, t. i. 435.
τὸ στερεὸν αὐτῆς διακεκριθαι, ἡν μέλιτε πεποιημένη μοῦνον. πτισάνης δὲ τὰ ξυνιθεά ἐς ἱδονήν καὶ ποικιλὴν φάρμακα ἀπέστη, νῦν γὰρ ἀρκεῖ ο χυλὸς μοῦνος· ικανὴ 
μὲν ἦγρηναι καὶ θερμῆναι, δυνατῇ δὲ λύσαι φλέγμα καὶ 
σμῆξαι ἄνω δὲ ἀνάγειν μὲν ἀπόνοις ὁκόσα ἀνάγεσθαι χρή· ὑπάγει 
δὲ ἰηδίως τὴν κοιλίνην. προσῆνες δὲ τὸ λείον αὐτῆς 
καὶ ἐς κατάποσιν εὐκόλων. ἀτὰρ καὶ τὸ γλίσχρασμα θερμα- 
σίας πρῆψε, ὑμένας καθαίρει, πεπαίνει βῆχας, πάντα μαλ- 
θάσσει. αἴδε κριθῆς ἐασὶ ἀρεταῖν ἐδευτέρην δὲ χώρην ἔχουσι 
οί χόνδροι, ὀλίγοισι τισι τῆς πτισάνης ἀγαθοὶ καὶ αὐτοί 
ἄριστοι ἐόντες. τὸ γλίσχρασμα γὰρ, τὸ λείον, τὸ προσήνε 
ἐς κατάποσιν, ξυνόν· τὰ δ᾽ ἄλλα πάντα μείους πεποιή- 
θωσαν δὲ καὶ οίδε ἄπλοι ξυν μέλιτε μοῦνον. ἀγαθοὶ δὲ καὶ 
τράγοι. κακίων δὲ ἐπὶ αὐτῶν ὅρυξα ξηρῆναι, τρηχῆναι, ἐπί- 
σχείν κάθαρον πλευρῶν μᾶλλον ὡς οὐρίσεϊ· ἄριστος δὲ καὶ 
ἄρτος ξηρὸς κοπεῖς, κρησίρης σεσημένος, εὐκρηποὶς, εὐ-πεπτος, 
ξὺν μελικρήτορ διαρκῆς τροφῆς. ἣν δὲ ἦδη μὲν προήκη ἢ 
νοῦσος, πρὸς δὲ τὰ σιτία ἄπηνιδῆκη ὀνόματος, πτισάνη μὲν 
ἐκ κριθῆς διδόσθω λεῖν, κάθεφθος· ἀνηθὸν δὲ ἐστῶ καὶ ἄλε 
πτισάνης τὰ ὄψει· καὶ ἑλαιον λεπτὸν, ἀποιοῦν, ἄγλισχρον, 
ἀτρήχουτον κρέσσουν δὲ ξὺν τῇ πτισάνῃ, ὡς μὴ πολλὸν τὸν 
ἑλαιον ἐμφεῖν. καὶ γὰρ πῶν ἰσχεῖ τὸ ὀρόσμα, καὶ τὴν κακίνη 
τὸ ἑλαιον ὄλλυμι. οὐδὲ γὰρ ἐμφανεῖ ἐτὶ γίγνεται τῇ πολλῇ 
ἐφήσει εἰς τὸν χυλὸν ἀναποθέν. ἔστω δὲ καὶ πράσον ξὺν τῇ 
κόμη καὶ ἀμύγδαλα πικρά ξὺν τῷ χυλό δέμομενα. εὐπνοοῦ 
τε γὰρ καὶ φαρμακόδες ὑπὸ τῶν γίγνεται, καὶ τὰ πράσαι 
βρωθῆναι ὑπὸ τοῦ χυλοῦ, ὁνησιφόρα καὶ ἥδιστα. ἦδη δὲ καὶ 
ἀὼν καῦρος εὐχύλων· ἢν δὲ ἕγρη καὶ πολλῇ ἀναγωγῇ ἐς, 
θείον τοῦ ἀτύρου ἐμπασσέσθω καὶ νῖτρου. ἄριστον δὲ τῶν 
ἀρτιτῶκων ὅδ᾽ ὀδηγῆναι ἐκ πυρὸς ἀπόρουν. ἀπὸ γὰρ τῆς μή- 
τρος ἡ θέρμη, ὑγροτέρη μὲν πυρὸς, ὁικεωτέρη δὲ τῷ νιπότῳ, 
ὄκως ἐκ ξύον ξύο. ᾧ δὲ φλέγμα κολλῶδες ἐς καὶ γλίσχρον,
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 caulsl. I suspect the text must be corrupt.
The common reading is 

for which Wigan and Ermerins properly substitute ἄλων. I have made a few more alterations of my own, in justification of which, see Nonnus, Epit. §129.
Χρή δὲ μηδὲ τὴν κατὰ ἀνθρείνη ὑπερορθήν, ἀνδράσι μὲν ἐς τὸ ἔντερον πηγάνιν ἔλαιον ἐγχέοντα, γυναιξὶ δὲ καὶ ἐς ύπερήπνην διηρεκέα δὲ τὰ πινόμενα καὶ κατάποτα ἐστο, μελικρητὸν ἔτι τῷ πηγάνῳ, καὶ χυλῶ πτισάνης, ἢν ἐνισχεῖς βήσει, ὃς ἐν τροφῇ φάρμακον ἢν δὲ μὴ τροφῆς καιρὸς ἐρέ, ἐστῳ δὴ τὶ καὶ τῶν ποικίλων πινέριον ἔτι μέλιτι ἐψηθὲν ἐς σύστασιν. τὰς δὲ χρή σφαίρας μέγεθος ὅσον κυάμον στρογγυλὰς ὑςᾶς διδόναι ὑπὸ τὴν γλώτταν ἔρχειν, διαφέροντα τῇ δέ κάκειτε, ὡς μὴ κατάπτωσον, ἀλλὰ τηκτόν ἐγὼ προσηνεὶς δὲ καὶ δὲ διὰ τῆς μήκωνος ἔτι μέλιτι καὶ μελιλώτω φάρμακον λείν καὶ ὑπνικόν. τάδε μέντοι καὶ πρὸ τῆς ἀρσιος, καὶ ἐπ’ αὐτῆς, καὶ ἐπὶ τῷ ὑπνῷ διδόναι· ἀστρὸ δὲ τὰ φαρμακώδεια, κνίδος καὶ λίνου τοῦ σπέρματος, καὶ ἀμύλου, καὶ κόνου τοῦ κοκκάλου λείν, ἐκάστου κύαθον καὶ ἀμύγδαλων τῶν πικρῶν πέντε καὶ εἰκόσι τὸν ἄριθμον τόσοι δὲ καὶ πεπέριος κόκκοι. φωχθέντα δὲ χρή λεία μέλιτι ἐς ἀν ἐκλευγμα φυρῆν τῶν δόσις μυστήλη μῆ; ἢν δὲ ἤγαρ καὶ ἀπέπτα ἀνάγη, σμύρνης ὄλκης ὑπὸ, κρόκου μῆ, πεπέριος κόκκοι δισαπεντε, μέλιτος φυρήνα λή- τρα μῆ. τάδε μέντοι ἡδύ τὸ φάρμακον καὶ πρὸ τῆς ἀρσιος.
δοτέων, μυστήρις ἡμισιν. ἀγαθῶν τόδε ἐπὶ τοῦσι χρονίζουσιν, εὔτε καὶ ὄξυμελι διδόναι χρή, ἢν δύπτνοια ξυνεπείγῃ.

Ψυχρὸν δὲ ὦδωρ ὀκόσοι τών ἵπτρόν τοῖσι πλευριτικοῖσι ἔδοσαν, οὔτε ὀκοῖς λόγῳ ἁμβαλέειν ἔχω, οὔτε τῇ πείρῃ πιστώσασθαί. εἰ γάρ των ἀπὸ ψυχροῦ δυναλάξαντο τῶν κίνδυνον, οἶδε μοι οὐκ ἐδόκεον εἶναι πλευριτικοὶ, ἀλλὰ καὶ τοὺσ ἐπιλαυσέροισί ἤθροσίν Ἰδέη τις ξυνάρμοζης πλευρίτις ἐκκλησκετο, χολής ἔκκρισις ἑώσαν ἵνα πόνῳ πλευροῦ ἐπὶ σμικρῷ πυρετῷ, ἢ καὶ ἄνευ πυρετῶν. τόδε μέντοι τὸ πάθος οὖνομα μὲν πλευρίτιδος, τὸ δὲ πρήγμα οὐκ ἵσχεν ἀλλὰ καὶ πνεύμα κοτε, ἐνυστᾶν ἐν πλευρῷ, δίψαν ενδιδοῖ καὶ ὀδύνην πνονήν, μαλθακίν τε θέρμην καὶ τόδε ἐκάλεσαν ἀνδρές αὐτρεῖς πλευρίτιν. ἐπὶ τῶνδὲ ὄν ὦδωρ ψυχρὸν ἄκος ἄν ἱγνωστῷ εὐτυχίᾳ τοῦ χρεομένου· ἐσβέσθη μὲν ἀν τὸ δίψος, ἢ δὲ χολή καὶ τὸ πνεῦμα ὑπηλάθη, καὶ διέπνευσε τὸ ἄλγος καὶ ἡ θέρμη· ἐπὶ δὲ φλεγμασία πλευροῦ, καὶ τοῦ ὑπεξοκότος πρῆσι, οὐ μόνον ὦδωρ ψυχρὸν, ἀλλὰ καὶ ἀναπνοὴ ψυχρῇ κακῶν.

Ἡν δὲν εκ τῆς πρόσθεν ἠτρείσῃ περιγιγνονται οἱ πλευριτικοὶ, ἐτι δὲ βραχέα βήσοσι καὶ θέρμη ἄλλοτε καὶ ἄλλοτε ἴσχρι, στείρειν χρὴ διαλύειν τάδε· ἢ γὰρ ὑποστροφᾶς ποιεῖ τὰ ἐγκαταλμπανόμενα, ἢ ἐς ἐμπύησιν τρέπεται.
ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ

ΟΞΕΩΝ ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ

ΒΙΒΛΙΟΝ ΔΕΤΕΡΩΝ.

ΠΙΝΑΞ ΤΩΝ ΚΕΦΑΛΑΙΩΝ.

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Κατόξι καὶ ἐπίκαιρον κακὸν φλεγμασίαν καὶ πρήσις τοῦ πνεύμονος, ἐφ᾽ ὠσὶ πνεύματος ὀλγοχρονίαν. χρὴ δὲν ἀντίξοα ἢδὲ ὡκέα ἐμμεναι τα ἀλεξήματα τάμμειν αὐτίκα τὰς ἑπ᾽ ἄγκων φλέβας· ἢ δ᾽ ἁμφῶν ἁμα ἐπὶ δεξιὰ καὶ ἀριστερὰ μᾶλλον, ἢ ἐκ μιὰς μέζονος,—ὡς ἀφ᾽ ἑκατέρης τῆς χώρης τοῦ πνεύμονος ἡ ἀντίσπασις τῶν ὑγρῶν ἐρ᾽ μὴ μέσφι λειποθυμίης προστιμωρεῖ γὰρ τῇ πνυγὶ ἡ λειποθυμίη. ἀλλὰ κὴν σμικρὸν ἀναπνεῦσωσι, ἐπισχόντα χρῆ τὴν ροήν αὖθις ἁφαιρέειν. ἢν γὰρ ἐξ ἀιματος αἱ προφάσιες ἔωσι, αὐτὴν τὴν αἰτίην ἡ φλεβοτομίη ἀγεῖ· ἢ τε φλέγμα, ἢ ἄφρος, ἢ τι ἄλλο τῶν ὑγρῶν πρήσησι, αἱ τῶν φλεβῶν κενώσιες εὐρυτέρην τὴν τοῦ πνευμόνος ποιέουσι χώρην ἐς δίοδον τῆς ἀναπνοῆς.

Χρῆ δὲ καὶ κάτω ἄγειν υγρὰ καὶ φύσας, ἐπὶ μὲν φλεβοστομίης διαχρίνοντα τὴν ἔορην λίτρον, μέλιτι, πηγάνῳ, ῥητίνῃ τῇ ἀπὸ τῆς τερμίνθου τῇ ύγρῇ. ἀντὶ δὲ τῆς φλεβοστομίης, εἰ μέξων ἡ κάλυψις ἐσι, ὑποκλύζειν χυλῷ δριμεῖ, ἀλλὰ μὲν πρὸς τῷ λίτρῳ, ἡ ῥητίνη δὲ τῆς τερμίνθου ἔχειν τῷ μέλιτι.
πήγανον δὲ ἐν τῷ ἔλαιῳ καὶ ὑσσωπον ἐν τῷ ὕδατι ἐψηθέντα. καὶ κολοκύνθης δὲ τῆς ἀγρίης αἱ σάρκες, αἱ εἰσω, ἐψηθεύσαι ξίν πάντη, ἀρισταί.

Σίκναι κούφαι ἐς τὰ μετάφρενα καὶ τὸν νῶτον καὶ τὰ ὑποχόνδρια πάντη ἐξεμφοροῦ. ἢν δὲ ποιὸς ὁ θόρυξ εὐσάρκος ἐγ, ὁκὼς μὴ ἀμφί τοῦ ὁστέοισι τὸ δέρμα ἡ σικύη ἀμφιθλάσῃ ἐρείδουσα, καὶ τὸδε προσβάλλειν ἢν γὰρ πάντῃ τοῦ σώματος τὰ τε ὕγρα ἐφέλκηται καὶ τὸ πνεῦμα ἐξῳ τιταίνηται, οἰσὶ περ ὁ πνεύμων πνήγεται, άνάπνευσις ἄν γάρνοτο τοῦ κακοῦ. πάντῃ γὰρ πολυορκεῖν χρῆ τὴν περιπνευμονία.

Ατὰρ μηδὲ τῶν διὰ στόματος ὁφελοῦντων φαρμάκων ὑπερορὴν μηδέν. Ἐξει γὰρ ὁ πνεῦμων καὶ ἐν ὑγείᾳ ὑγρόν, καὶ ἢν νοσῇ. φαρμάκων διδόναι δὲ ὁκόσα λαπτύνει τὰ ὕγρα ἐς διαπνοήν, ἢδέ ὀλυσθῆρα καὶ εὐρα ας ἀναγωγὴν τεύχει πίνειν μὲν ἐς τάχους τῆς ὁφελείης λίτρον ἔξω ὑποσώπῳ ἐψήματι, ἢ ἀλμην ἔξω οὔξει καὶ μέλιτι, ἢ σίνηπι ὑγρόν ἔξω μελικρίτῳ. ἐμπάσσειν δὲ ἐκάστῳ καὶ τῆς ἱρίδος τῆς ἰξίζης καὶ πεπέριος εὐτολμομ. ἀτὰρ καὶ τάδε ξηρὰ σήσαντα ἔξω μελίτι διδόναι. ἢν δὲ ἀὐπνοι ἔωσι δὲ ἡμέρῃς, ἢδέ ἐγχηροφόροι πάνυνχοι, δέος μὴ ὁ ἄνθρωπος μανῇ, καὶ ποικίλων φαρμάκων ὑπνωτικῶν χρέος, ἢν μὴ τι ἐνδιδο ἡ νοῦς, ὁκὼς καὶ τὴν ταλαιπωρίην ὁ τῶν φαρμάκων καιρός εὐνάσῃ. τὰ πολλὰ γὰρ γίγνεται καρώδεα. ἢν δὲ ἐν ἀκμῇ τῆς πνυγος καὶ ἐπὶ τῷ ὀλέθρῳ φάρμακον διδός, θανάτου ἂν εἰς παρὰ τοῦσι δημότησιν αἰτίος.

Χρὴ δὲ καὶ τὰ συνία ἱκελα ἐμμεναι, δριμέα, λεπτα, διαλυτικὰ παχέος, σμηγματώδεα. λαχάνων, πράσον, ἢ κορονόπους, ἢ κνίδη, ἢ κράμβη ἐν οὔξει ἐψηθεύσα. αὐστηρῶν δὲ, πτυσάνης ὁ χυλὸς, τῆς ὑρογόνου ἢ υσσώπου προσλαβῶν, ἢδὲ πεπέριος καὶ λίτρον πλείον ἀντὶ τῶν ἀλῶν χόνδροι ξίν μέ-
Kef. β'. Θεραπεία Αίματος Ἀναγωγῆς.

Πάσαι δὲ ἰδίαι Ἀναγωγῆς αίματος οὐκ εὑρίσθες, οὐ τοῦ τρόπου μοῦνον, ἢν ἐκ ῥήξιος, ἢ διαβρώσιος, ἀλλὰ κὴν ἀραίωσις φέρρῃ οὐδὲ ἢν ἀπὸ θώρηκος, ἢ πνεύμονος, ἢ στομάχου, ἢ ἡπατος, τῶν κινδυνοδέουν ἀλλὰ κὴν ἀπὸ κεφαλῆς ἢ ἀσινεστέρη. αἷματος γὰρ ἡ φορὴ αἷμα δὲ πάντων τροφῆ, πάντων δὲ θέρμη, πάντων δὲ χροῆ καὶ φοβερὸν μὲν ἰδεῖν διὰ στόματος ὁκωσοῦν ρέουν κακὸν δὲ, ἢν γε ἀπὸ σπλάγχνου καριοῦ κάκιον δὲ ἢν ἐκ ῥήξιος καὶ διαβρώσιος.

Χρή ὅν τὸν ἴητρόν τοῦ πάθεος ξυνεπέλεγεν μᾶλλον ἀρηγόντα. καὶ πρῶτον μὲν ψυχρότερον αἱρέσθαι ἥέρα ἐς ἀναπνοὴν, σηκὸν ἐπίπεδον, κλίνῃ ἐδραίην, ὅκως μηδὲν σεῖται—ἐρεθιστικὸν γὰρ αἱ σεῖσις—κοίτῃ δὲ στερεῇ, μὴ κάρτα εἰκουσα μηδὲ βαθείη, ἄθερμος ὁρθόν δὲ τῷ σχῆμα ἡσυχία

1 Ermerins, on the authority of one Parisian MS., reads κάθεθοι, to avoid the recurrence of aspirates. The other reading is retained by Littre, the latest editor of Hippocrates, t.vii. p. 176.
λαλήσα, ἧδε ἀκουσμάτων. ψυχῆς ἀπαραξία, εὐθυμία. πάγχυ
de τοίς τουτέστιν εὐνομαρττεῖν δυσελπιστικόν. tίς γάρ ἐμέων
ἀλμα θάνατον οὐκ ὁρρωθεῖε;

* Ἡν ὁν πολύναμοι καὶ ἐπίφλεσθαι εὕσῃ, ἐπὶ τάσῃ ἰδέῃ
ἀναγογῆς τάμνενει φλέβα: ἣν τε γάρ ἐκ ρήξιον ἡ διαβρόσιος,
eὐάρμοστος φλεβοτομία: ἣν τε ἐπὶ ἀραίωσι, δέος μὴ ἀπορ-
ῥίξῃ τὸ πλήθος· τάμνενε δὲ τὴν ἐπ᾽ ἀγκώνι κοιλὴν εὐροῦν
tε γάρ το ἀλμα τῆς καὶ κατασχάζεσθαι ῥηίδεια, καὶ ἐς
πλεῦνας ἡμέρας βέειν ἀσινεὼς εὐστομος. ἐπὶ πάσι δὲ πάν-
tον· ὡς ἐπος εἰπεῖν, τῶν καιρίων σπλάγχνων ὄδος ἢδε ἀἵματος.
ἡ δὲ ἀνωτέρα τῆς, καὶ ἤδε, ἀποσχίδες ἔαισι, μῆς τῆς ἀπὸ
tου βραχίωνος, ἀμφω. ἠώστε οὐδὲν μέξων ἡ ἀνωτέρο τῆς
μέξης ἐς ὄνησι ἱσχεί. ἀἵδριες γὰρ τῶν ἀποσχίσιων, οὐσὶ
στομάχῳ καὶ ἡπατί ἔμυηναν τὴν ἀνο. ἤν δὲ ἀπὸ σπλήνος 1
ῥέθη, τάμνενε τῆς ἀριστερῆς χειρὸς τὴν μέσην δακτύλου
μικρῶς τε καὶ παραμέσουν. τίνδε γὰρ τῶν ἑτρῶν μετεξέ-
tεροι δοκέουσι ἐπὶ σπλήνα κραίνευν· ἀτάρ καὶ ἤδε τῶν ἐπ᾽
ἀγκώνι τῆς κάτω ἐστὶ ἡ ἀπόσχισις. τί ὁν πλεόν εἰ πρὸς
τοῦς δακτύλους, καὶ μὴ ἐπ᾽ ἀγκῶνι τάμνοι τις αὐτήν;
μείζων γὰρ τῆς καὶ εὔροος. τὸ ἐξύμπταν μὲν ὁν πρὸς
λειποθυμίας ἐπισχεῖν· ἀτάρ μηδὲ πολλῶν ἀφαιρεῖσθαι. ἴκανὴ
γὰρ καὶ ἡ αἴμορραγίη γνώσαι τὸν ἀνθρωπόν. ἐξειχές δὲ
καὶ ἀπὸ σμικρῆς ἀφαιρέσιος ἐπαφαρίσεων, καὶ αὐτήμαρ, καὶ
τῆς ὑστεραίης, καὶ ἐπὶ τῆς ἀλλῆς ὑστέρης. ἦν δὲ ὁ ἀσθε-
νεόν ἰσχυός καὶ λείφαμος ἑγ’ ὑπὸ τάμνενει φλέβα. τάδε μὲν
ὅν ἀμφὶ ἀφαιρέσιος ἀἵματος.

Ἄρηγεὶ ἐν δὲ καὶ δεσμοῖς ἀκροῖς ποδῶν μὲν, ύπέρ σφυρᾶ καὶ
γοῦνατα· χειρῶν δὲ, ὕπερ καρπῶν καὶ βραχίώνα· ταινίᾳ
πλατείᾳ, ὅκως ἡ διάσφυξις κραταῖῇ μὲν ἦ, ἀλγος δὲ μὴ
φέρῃ τοίς ἐν αἴμορραγεύσους χωρίοστι ἐπιβάλλειν χρῆ

1 This is evidently the proper reading, and not πνεύμονος.
 Notify me when answered
ναὶ τὰς ἐφόδους πρὸς ἐδρην τὴν ἀρχαῖν τὸ αἴμα στήσαντα, ὥσς μὴ τῇ ἐπιρροῇ κενομένου ὁ χῶρον προσμενέωσι, πλημμυρώσῃ δὲ ἐνθα ἢ ξύνδοσι. ἐπὶ μὲν τῆς ἁραιώσιος τῶν φλεβῶν ἢ στύψις ἀρκεῖ. διαρρέει γὰρ, ὡς ὑδρεύον νέον δευθὲν, εἰ δὲ τῇ ἁραιώσει, ἀτὰρ ἢδε ἐπὶ τῇ τησι διαφέρεσι στύψις μὲν ἢ ῥυτρείῃ ἐς τὴν ξυναγωγὴν τῶν χειλέων μέξοςι δὲ καὶ δυνατωτέροισι τοῖς φαρμάκοις χρέεσθαι. ἢν δὲ ὁ τῆς διαβρώσιος ἔθροπος, καὶ μὴ ξυνάγηται ὑπὸ τῆς στύψιος τοῦ ἐλεκεος τὰ χειλέα, σεσήρῃ δὲ τὸ τρῶμα, ἀξύμβατον οἷκ τῆς διαβλήσιος ἑνών, πάγον χρῆ τοῦ αἴματος, ἀτὰρ ἢδε τῆς θέρμης ποίεειν. ἀκινησίᾳ γὰρ τῶν καὶ τῇ ἰσταται ὁ ρῶσι. ὀξύκρητον μὲν ὁν τοῖς ἁραιοῖς ἰκανὸν ἢ στύψιν. οὐδὲ γάρ οὐδε αἴμα ἀκριτῆν ἔστι τὸ βέον, ἀλλὰ τοῦ ἢ ἄλῳ διὰ σιμαργῶν τῶν στομίων καὶ τοῦδε οὐ πολλοῦ οὐδὲ πολλάκις χρέος, μετεξετέρουσι δὲ καὶ ἡ ἑξωθεν ἠτρείη· ἀτὰρ καὶ θονίκων ἢ θεράτιοι ἢδωδίμοις ἐψημα ποθεν, μοῦνον ἴρκεσε. ἐστοι δὲ τὸ ὄξος οὖν μὲν τῶν στυφών τῷ γένει, εἰ μὴ φαρμακείη δὲ, ἀλλὰ τῷ χρόνῳ δριμύ τε καὶ στῦφων. ἐπὶ δὲ τῇ διαστάσει τῶν τρομάτων πρὸς τῷ ὀξυκρήτῳ ἐστω φάρμακα ἀπλά τὴν πρώτην, ἀρνογλώσσου χυλός, ἢ πολυγόνον, ἢ σέριδος, ἐκάστου μοιρὰ πρὸς τῷ ὀξυκρήτῳ ἢν ὁ ἢ ἐπὶ μᾶλλον μέγη, ὕποκιστίδος, ἢ ἀκακίης ξηρῶν ἐμπάσσειν, ἐς η ἱκάνους τοῦ ὀξυκρήτου, ὑλῆς τῶν δραχμῶν μήν. ἀμιστὸς δὲ καὶ χυλὸς ὀμβακὸς. ἢν δὲ κρέσσων ἢ ξυμφορά τόδε ὑγίνηται, κηκίδα λείη καὶ βάτου βίζην ξηρῆν, καὶ λίθον τὴν εξ ἀλὸς κουράλλιον λείην ξηρῆν ἐμπάσσειν. δυνατωτέρη δὲ τῶν τῆς ἰδίας ἢ βίζα, ἐμψύχα, ξηρῆναι, στύψαι, τὰ πάντα ποιῆσαι ἀτὰρ καὶ ἢδε ἐξ ἢν τῷ ὀξυκρήτῳ μοῦνον· ἢν δὲ μεζόνων ἁρῆγεν χρέος, τοῖς χυλοῖσι

2 Petit was the first to remark, that the common reading, οὐδὲν, is inadmissible.
In all the MSS. and editions, the words καὶ Ἑρέτριας 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. Μ. v. 171; and Galen, de Simpl. viii. t. ii. p. 118, ed. Basil. On these medicinal earths, see further, Paulus Λέονιτα, t. iii. pp. 83—85, Syd. Soc. Edit.

I have ventured to transpose the negative, μή, 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 χρήσεις, τροχίσκουν, τοῦ διὰ τῆς Αἰγυπτίας ἀκάνθης, καὶ ἐτέρου δὲ ἥλεκτρου, καὶ ἄλλου τοῦ κροκώδεος, ὅν ἡ σκευασία ἱδηρ λέλεκται.

Ἄνευ μὲν ὄν πυρετῶν ἅπαντα τολμεῖν ἐπὶ τοῖς φαρμάκοις, καὶ πολλά καὶ πολλάκις διδόντα· ἂν δὲ ἐπιτυπρεταίνωσι,—τὰ πολλὰ καὶ ἐπὶ τῇ φλεγμασίᾳ τῶν τρομάτων γίγνονται πυρετοί,—μήτε ἄθροόν ἦσθεν τὴν φορήν, μήτε ἐν τοῖς παραξυσμοῖς φάρμακα πυτίσκειν. πολλοὶ γὰρ ὑπὸ πυρετῶν βάσσον ἀλλυνται ἢ ὑπὸ τῆς τοῦ αἴματος φορῆς.

Τροφαί ποικιλαὶ καὶ τὴν ἱδέην ὅκοια τὰ φάρμακα. ἀταρ καὶ τὰ φάρμακα ἐν τροφῇ. οὔτε γὰρ ἐπὶ μη ὑπόν ἅπαντα εἰρεῖν τὰ τροφῆς ἀγαθὰ εὐποροῦν, οὔτε, ἡ μὲν οὖν μοῦν ἐς ἵππειν ἄρκει, μη ὑπόν χρέεσθαι, διὰ τὸν κόρων ῥήμιον. καὶ γὰρ τὰ ποικῖλα ἐίκειν, ἐν δὴ ἀπὸ χρόνιον γέγονεν. 6 ἔστω ὅν στύφουσα καὶ ἐς δύναμιν ψύχουσα· ἀτάρ ἢδε μὲν βίξιν ἔρθμη γὰρ αίματος πρόκλησις. χόνδροι πλυτοὶ ὀρυζᾶ ἐς ὄξυκρητον· ἂν δὲ τὸ ὄξος βῆχας ἐμποιεῦτο, φοινίκων ἐψήμα, ἄρτος ὅππος, κατάξηρος, κοπεῖς, ἢδε καὶ ἐς ἄλλην σεσημόμενον. ἀπάντων δὲ ρόμφημα ξύλω τιται· θύμῳ ἅλοι ἡ ῥυιν-θεία, ἰδος ἐπίπασμα. ἂν δὲ καὶ χαρίσασθαι τι κάμμοντι ἐθέλῃς, κορίανου ἐστώ ἢ ἐδονήν ὡς φίλου, ἢ τι τῶν οὐρητικῶν ἢδε εὐπνών σπερμάτων. φάκος, ἁμὲν ἡ αἰμορραγία ἐπεληθή, ἄρηνος καὶ χυλώ ἢδε μὲ, τοῦ χυλοῦ ἐστῶ φειδώ. οὔ γὰρ εὔπεπτον οὔδε προσηνεῖ ἢ ἑγών. χρῆ δὲ τουτέστι ἥκιστα πάντων δύσπεπτα διδόναι. ἂν δὲ ἢ οἱ το καὶ αἰμορραγίας βάνατον ὅρρωδεῖς, καὶ ἀτερπεῖς καὶ δύσπεπτον ἢδε αὔπνεα ἐστῶ τὰ σώζοντα. κηκίς ὃν ξηρῆ, 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 ἡ ἥν ἢ ἄπι χρόνιον.
The fur of the Romans was a variety of the spelt. See Appendix to the Edinburgh Lexicon.

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

Ermerins boldly changes πυρόν to σπερέν, 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 ὀστεῖλας altogether, as being quite out of place. Our author seems to say, that in haemoptysis it is a good thing to put flesh and fat on the patient. Of course, πυρός is intended as the Ionic of πυρός. Wigan uses τὸν πῶτον instead of τὸ πυρὸν; but I am not aware that there is any authority for this term being applied to a cicatrix in the fleshy parts.

N 2
Τάδε μὲν ὄν, ἢν ἐκ τῆς φορῆς τοῦ αἵματος τὸ τρόμα ἔμμετέρησε, καὶ ὁ χῶρος υγιασθῆ εὐακέως ἢν δὲ ἐγκαταλείπη-ταί Ἕλκος, καὶ διάπτων γῆγνηται, ἐτέρης μελέτης χρέος· καὶ γὰρ καὶ ἐτέρων διαδέχεται ἡ φορή. περὶ τῆς δὲ μέντοι ἐν τοῖς χρονίοις λελέξεται.

Κεφ. γ'. Θεραπεία Καρδιακῶν.

Ἐν συγκοπῇ μάλα χρή τῶν ἰητρῶν πρόνοιαν ἐπιτυθεῦνειν μέλλουσαν μὲν γὰρ ἢν προ φυγνώσκεις, τά τε παρεόντα ἐπέσουμεν συνεργοῖς σοι, ἢ τάρ ἦδε ἐξελάσθαι ἢν αὐτήν πρίν ἤκειν. παρεόσαι δὲ ὡς ὑμῖν διάδησκοις οἱ νο-σεύτες. λύσι τῆς φύσις τὴν συγκοπὴν ἔλεξα· οὐ παλισσυτοῦς δὲ φύσις λυθεῖσα. τήνδε ὄν μάλιστα μὲν μέλλουσαν κωλύειν ἢν δὲ μῆ, ἀρτι ἀρχομένην. προφυγνώσκειν δὲ χρή τοῖς ἐν τοῖς ἀμφι τῶν ὄξεων νούσων λεισμένουσι, εὖτε τὴν αἰτίαν, ἢταρ ἦδὲ καὶ τὰ σημεῖα ἐφραζόμεθα. καύσος μὲν γὰρ ὁ πυρετὸς ἀρχή. ἡπὶ δὲ τῷ καύσῳ κάκιστα σημεῖα, ἡπάτης, ἀγρυπνία, θερμασία τῶν σπλάγχνων, ὁκος ἢπὸ πυρὸς, ψυχρὰ δὲ τὰ ἕξω. χεῖρες καὶ πόδες ἄκροι ψυχρότατοι· ἀναπνοὴ ἐς ὅλην μακρή· ποθέουσι γὰρ ψυχρὸν ἥερα, οὐκεκεν ἐκπνεύσει πῦρ. σφυγμοὶ μικροὶ, πυκνότατοι, τρομῶδες. ἐκ τῶν δὲ τεκμαιρόμενος ἢδ ὀκόσα μοι ἐν τοῖς σημιότοις λέλεκται, αὐτίκε ἐξ ἀρχῆς ἀρίγειν.

Ἡν δὲν μὴ πάντα κωλύη, ἕξεις, ἡλικία, ὀρη, ἀψυχή τοῦ ἄνθρώπου, τάμενεν φλέβα· κῆν πολλὰ κωλύη, εἰς δὲ τις ἀριθμὸς ἐπίκαιρος ἦ, ὀκοῖον γλώσσα τρηχεῖν καὶ ἡπὶ καὶ

1 The common reading, συνεργά, is evidently inadmissible. Pe-
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.

This is evidently the true reading, and not χρέος.
ΠΕΡΙ ΘΕΡΑΠΕΙΑΣ

Τέγξεις κεφαλῆς ψυχραί, ὁκόσαι μοι ἐπὶ φρενιτικοῦ λελέχαται, ὁκεις εἰμετρίης ὀλέυο μέξοι. καθαρὸς ἥμηρ, ψυχρότερος, ἐς ἀνίπτευσιν. ὦψις τερπωλὴ, φυτῶν, γραφῆς, ὕδατον, ὃς ὀρθεῖαι τὰ πάντα ήδεως. λαλή τῶν παρεόντων φιλομειδής· ἡσυχία, θυμιδὴ τοῦ νοσέοντος. ὄσμαι εὐώδεςε, ἀβαρεῖς ἐς κεφαλῆς αἰσθήσιον. ἀτάρ καὶ τὸν τρεφόντων ἔστωσαν ὄσμαι, ἀλφῖτον ἔξων ὕδατι δευθέντων, ἢ ὄξει· ἀρτον θερμῶν νεοπέπτων· οὖν δὲ μὴ κάρτα κλύξειν στόμα, μηδὲ ἀρα εἰργεῖν.

Ποτὸν θάπασθαν καὶ συνεχέστερον ἢ τοῦσι άλλοισι' τροφή ἀνὰ πάσαν ἡμέρην κούφη, εὔπεπτοσ, τὰ πολλὰ σιτίωδης ήδὲ καὶ ήδεια, κήν μικρὸν χείρων ἐγι. τοῦσιδε γὰρ τῶν ἄλλων μᾶλλον χαριστέον. οὐ χῆκιστα γὰρ τῷ στομάχῳ ἐς ἐκλυσιν ἢ νοῦσος ἐμφύνει. ἀντία δὲ, ἢ λιμως, οὔδαμα. ικανὴ γὰρ ἢ νοῦσος τὰ πάντα λαφύζει. ἢν δὲ ἤκη μὲν ἡδὴ ἢ περίοδος ἐς κρίσιν, νοτίς δὲ κληδά καὶ μέτωπον ἰζάνη, καὶ ἀκρα ψυχρα, σφυγμὸς δὲ σμικρότατος ἢδὲ πυκνότατος, ύκοῖον ἔρπων, ἀμυδρὸς τὸν τόνον, μικρὸν τι ἀρα λαβεῖν χρῆ σίτων, καὶ οἶνον ἑνεργῶς ἀπεσθαί. χρῆ δὲ κεφαλῆς προσφαλίσιθαν τέγξεσι, ἢδὲ τὴν κύστιν. λαελεκτα δὲ μοι τάδε τὰ ἀκεα ἐπὶ τοῦσι φρενιτικοῦ. διδόναι δὲ οἶνον μὴ χανδον, μηδὲ ἄδην. μετεξέτεροι δὲ πλησμονῆς ἀκαιρίη, ἀνορεξίῃ τε, καὶ ἀδρανῆ τοῦ φαγείν τε καὶ πείειν, ἀπώλοντο· πολλοίσι δὲ, καὶ εὑσίτοισι εὔσι, λειμμένης ἡδῆ τῆς φύσιος, οὔδὲν τὸ πλήθος ἐς τὸ μὴ θανεῖν ήρκεσι, ἐς μὲν τὴν γαστέρα κατοίντων τῶν συτίων, οὐκ ἀνίστων ῃ ἐς τὴν δύναμιν ἀπὸ τῆς κούλης. ἔστω δὲν σιτία μὲν ποικίλα, τὰ πολλὰ σιτίῳ, ὡς ῥυμφάνειν μᾶλλον ἢ μασάδαιθαί· κήν στερεὰ ἐγι, ὀλισθηρὰ γεγνάσιον. ὃδ’ ἐς κάρτα καὶ καταπείδητα, μὴ ὅπτα ὑλα, τοῦ στερεοῦ γημιναίς ψωμοὶ διάβροχοι οἶνως, τὰ πρῶτα θερμοῖ διόν ἢ τρεῖς· ἐπὶ δὲ τοῦσι τὰ πάντα ψυχρά, ἢν μὴ ὑποκουρέωςι φλεγμοναὶ οἶνος εὐώδης, μὴ κάρτα στύφων, παχύς δὲ ὡς ἦκιστα. Ἔλ-
ληνικοὶ μὲν Χίος, ἡ Δέσβιος, ὁκόσοι τε ἄλλοι νησιώται λεπτοὶ: Ἰταλῶν δὲ, Σουρεντίνως, ἡ Φουσδανὸς, ἡ Φαλερίνος, ἡ Συρίνος, ἡ μὴ σφόδρα στύφη παραιτεῦσθαι δὲ τῶν τὸν κάρτα παλαίον, ἡ νεώτερον. διδόναι ὅν, τὰ πρώτα, θερμῶν, μὴ μείον κυάθων τεσσάρων, πρὸ τῆς κρίσιος, μηδὲ κοτύλης πλείον, κιν ἐὐπτοτὸς ἐπὶ ἐπὶ δὲ τῶν σετίων διδόντα, εἰ τὰ τῆς φλεγμασίας παρήκιο, αὐθεσ ψυχρὸν ὁρέγειν, ὄκως ἔς ἀκος διήφος. πρὸς ἀνάγκην δὲ, μὴ μόνον μὲν, ξὺν στίφῳ δὲ προντηπείσθαι δὲ χρῆ, ὡς μὴ ἄξιοι φρενῶν ὁ οἶνος ποιέναι. καὶ ἐπὶ τοῖς δὲ συνανέχειν κιν ἐκ διαστάσεως εὐδειν θέλη, ἴσυχιά προσακτή. ἡν δὲ πουλίς μὲν ἱδρῶς ἐκρέπη, σφυμοὶ δὲ πρὸς ἀκινησίην, οὐκεία δὲ φωνῆ, ἀβερμα δὲ καὶ τὰ στήθεα, διδόναι τοῦ οἴνου ὁκόσον ἄν δύνηται πιεῖν. μοῦνον γὰρ οἴνον ἐλπὶς ἔς ξωῆν ψυχρῶς. καὶ οἶνος ὄν ξυνήθης εἰ ἑη, ἀλλοτε μὲν πιεῖν, ἀλλοτε δὲ αὖ σιτίων ξὺν οἴνῳ φαγεῖν. ἐκ διαστήσεως μὲν ἐς ἀνάπαιλαν τοῦ καμάτου, τού ἐκ τῆς νοῦσου καὶ τῆς τροφῆς. ἐν γὰρ σμικρῇ τῇ ἱσχύ μογέουσι κάρτα καὶ ἐπὶ τῇ ἐδωδὴ. χρὴ ὥν αὐτὸν τε ἀλκηνετα καὶ εὐθύμων ἐμμενα, καὶ τὸν ἱητρὸν ἐπεσε μὲν παραφάσθαι ἐς εὐελπιστήν ἐμμεναι, ὡς δὲ ἀρὰγεν ποικίλη τροφῆ καὶ οἶνοι.

χρῆ δὲ καὶ τῇ ἄλλῃ ἱπτρείῃ ἐνεργῷ χρεέσθαι, ἐς τε τῆν τῶν ἱδρῶτων κάθεξιν, καὶ τῆς δυνάμεος ἀνάστασιν ἐς τὸ ἡωτύρον ἔστω ὡν ἐπίθημα τῷ θώρηκι ἐς τὸν ἀριστερὸν μαστῶν, φοίνικες ἐν οἴνῳ λείων, ξὺν ἀλόη καὶ μαστίχη, κηρωτῇ δὲ ξὺν νάρδῳ πεποιημένη ἀνελήφθω τάδε· καὶ ἦν τόδε ἀσηρῶν γέγονται, ἄλλο ἐπιτιθέναι ἐπίθημα, μῆλων ἐξελόντα τὸ σπέρμα καὶ ὦτι περ ἄν σκληρὸν ἢ, θλᾶσαντα, ἐξμιμίσχειν ἀλφίτουσι εὐώδεσι. ἐπειτα ἄψυχοι κύμην, καὶ μυρσίνης, ἣδ ἀκακίας, καὶ μάνης σεσημεύων, ἐξμιμίσχειν ὑμὸ δὲ τὰ πάντα φυγάσαντα, κηρωτῇ ἀναλαμβάνεις οἰνανβινή· ἦν δὲ ὑπὸ τῶν ἐς ἱςχυται ὁ ἱδρῶς, ὅμφακος χυλὸς εἰς φύρησιν
ξυντεθεῖς,⁴ καὶ ἀκακία, καὶ κόμμα, ἥδε ῥοῦς τὸ ἐδώδιμον, καὶ στυπτηρί, καὶ φοίνικες, καὶ ῥόδων χυλὸς εὔπνους· ἀμα πάντα νάρδω τε καὶ οἰνάνθης τῷ λίπαι, ἐς τὸν θώρηκα τιθέναι καὶ γὰρ τόθε ἐμψύχει τε καὶ στύφει. κατακεκύσθω δὲ ἐν ἥρει ψυχρῷ, ἔτε καὶ πρὸς ἀρκτὸν ὁ οἶκος· εἰ δὲ καὶ εἰή αὐρή βορέων ψυχρὴ ἐπιπνεύουσα, ἡγωρήσει κακῶς κεκα- φρότα θυμόν.⁵ ἔστω δὲ καὶ εἶς λειμώνας καὶ πηγᾶς καὶ κελαρύζοντας όχετούς καὶ γὰρ καὶ τὸ ἐυπτυχόν τῶνδε καὶ ἡ θυμηδία καὶ τὴν ψυχήν θάλπει καὶ τὴν φύσιν ἔσωρει. ἀτὰρ καὶ πρόκλησις τοῦ φαγείν τε καὶ πιείν· ἥν δὲ ὑπ’ ἀπορίας μὴ τάδε τις εἰπερχῆ, μμεέσθαι χρῆ καὶ αὐρήν ψυχρήν, πτόρθων εὐδωδέων ἴδοντις ῥιπτῆς, καὶ ὀργὴν εἰαρὸς φύλλοις ἴδ’ ἀνθέσι τοίσι παρεύσι στορέσαντα τὴν γῆν. ἀτὰρ καὶ ἐπίζηλση ἔστω κοῦφον, παλαιὸν, ὡς δέχηται μὲν τὸν ἥρα, διαπνέῃ δὲ τοῦ θώρηκος τὴν θέρμην. ἀρίστου δὲ θόνη παλαίη. πάσσειν δὲ αὐχένας καὶ κληίδας ἀλφίτοις, καὶ θώρηκα’ τρέφειν μὲν τῷ εὐόσμῳ, τῷ δὲ αὐχμηρῷ ἐξνέχειν. καὶ παιπάλη δὲ τοῦ σώματος τὸ ἀραίων ἐμπάσσειν. ἀτὰρ καὶ τὰ πρόσωπα τῇ γῇ τῇ Σαμίῃ, τῇ κρησέρῃ σεσημημένῃ ἐς θόνην ἀραίων ἐνδήσαντα, καταπάσσειν, ὡς διασήθητα ἐς τὰ μέτωπα καὶ τὰ μῆλα ἡ ἁχνή καὶ τίτανον ἐσάβεσμένην, καὶ γύψων ὅπτην, σησθενὰ ἐν κρησέρῃ μικρῆ, ἐμβάλλειν ἐπὶ τούσι ἀκμαλέουσι· ἐστήσε τε κοτὲ ἱδρώτας καὶ σπογγία ψυχροῦ ες τὰ πρόσωπα προσβληθείσα, πῆξε μὲν τῶν διαρ- πρῶττων ὑγρῶν, πυκνότητι δὲ τῆς ἁραιώσιος. διαχρείων δὲ τῆν ἔδραν, ὕκως ἡ τοῦ ψυχροῦ φύσα καὶ τῆς τροφῆς ἐκχέ- γηται. ἢδ’ ἀνακαλέσασθαι τῶν ἀκρῶν τὴν θέρμην ὑλεικίνῳ ἢ σικουνίῳ λίπαὶ ἔων πεπέρει, καὶ τῷ καστορίῳ, καὶ νίτρῳ.

⁴ In this place I have deleted these two words, ὑμφαίκων ἀκμάτων instead of the former clause, ὑμφα- κος, κ.τ.λ., as is done by Ermerins.

⁵ Iliad. v. 696.
καὶ καύσιν, κηροῦ σμικρῶν ἐντύκοντα, ὃς ποθεύτη τὸ χρύσαμα· καὶ διὰ τῆς λυμνηστίδος, ἢ δ' εὐφορβίου, καὶ δὰφνης τοῦ καρποῦ ἀλέμματι, ἐπανάκλησιν θέρμης ποιέσθαι. ἀτάρ καὶ βολβοὶ ὁμοὶ οἱ σμικροὶ τε καὶ ἐρυθροὶ ξύν πεπέρει καὶ ὄξους τρυγία λείη ἁριστὸν ἐπίπλασμα τῶν ποδῶν, καθ' ὀρίζῃ ξυνεχέστατα ἀείροντα· κίνδυνος ἡ ἐκλέκει ἥ δὲ φλυκτανώσιος. ἐπὶ τοῦτο ἐλπίς τῶν ὀδε νοσεόντα διαδρήναι τῶν ὄλεθρον.

Κὴν πάντα μὲν τὰ κατὰ λόγον ἤτρος ἐρδη, εῦ δὲ πάντα χωρέτῃ, ξύν τῇ ξυγκοπῇ καὶ εἰ φλεγμασίαν ἐπιέασι, ἐκλύνονται· καὶ ἱδρῶς μὲν οὐδαμά, θέρμης δὲ ἀνάκλησις πάντη, ἀτάρ καὶ ἐς ἄκρους πόδας καὶ ἀνὰ ρίνα· τὸ δὲ πρόσωπον εὐχροον· σφυγμοὶ ἐς μέγεθος ἠρμένοι, ἀτρομοὶ, σφοδροὶ· φονῇ δὲ ἐξυνίθης, εὐφωνοι, καὶ τὰ πάντα ξοώδης· κάματος οὐκ ἄγενης, ἀτάρ ἦδ' εὐθανό ὑμαΐς· καὶ ἦν ἐκς μὲν ὕπνου, ἐξετεψε μὲν τὰ σιτία, ἐξενίψε δὲ τὴν αἰσθησιν, ἀτάρ ήδ' ἔξε-βλάστησε τὴν φυήν. κὴν ἐξ ὕπνου ἔγρηται, εὕπνους, εὔστα-λῆς, εὔτονοι, ἀναπεμπάζεται δὲ, ὠκωσ περ ὁναρ, τὴν νοῦνον.

Μετεξετέροισι δὲ πυρετοὶ ἀμαυροῖ ἐγκαταλεῖπονται, καὶ τη καὶ φλεγμασία σμικραί, καὶ γλώσσα ξηρὴ· ἀνικμοὶ, ρυγώδεις, νωθροὶ, διαλελυμένοι, οὕς ἐς μαρασμὸν ἡ περι-τροπή. εἴτε οὐ καταβλακεύναι χρὴ ἠρμή καὶ λεπτὴ διαιτὴ· ἀλλ' ἐς κινήσιας ὄγειν, αἰώρης καὶ τράψιον, καὶ λυτρῶν, ὠκως ἐκ τοῦ νεκρώδεος ἐνταθῆ καὶ ἀνατραφῆ τὸ λόπτυρον. διδόναι δὲ καὶ γάλα, μάλιστα μὲν γυναικὸς νεο-τόκου καὶ κουροτρόφου. καὶ γάρ οἷς ἀνατροφῆς, ὠκως ἀρτι-τοκοὶ παῖδες, δέονται. ἦν δὲ μή, ὁνοῦ μὴ· παλαιοτόκου· ἐξετήλον· γὰρ τὸ τοιόνδε γάλα. καὶ ἐπί τούς ἐς ἀνάληψιν ὄγειν καὶ τὰ συνήθεα.
Κεφ. δ’. Θεραπεία Χολέρης.

'Εν χολέρη ὑ τῶν φερομένων ἐπίσχεσις κακῶν ἀπεπτα γὰρ. χρῆ ὅν ἡμᾶς ῥηνίδιον αὐτόματα δέχεσθαι ἢν δὲ μὴ, ὀστύνειν, διδότας ὕδατος εὐκρήτου ῥυμφαίνειν, ξυνεχεῖς τῇ μὴ, ὀλέγον δὲ, ὁκὼς μὴ ἐντύσιες ἔωσι κεναὶ στομάχων, στασμῶδεσ: ἢν δὲ καὶ στρόφοι ἔωσι, καὶ ποδὸν ψύξιες, τέγγειν μὲν τὴν κοιλίην λαταιθερμῷ ἔξω πνεύμῳ καὶ κυμάνῳ ἀπηθησάντες, ἵνα τῶν φυσεών διακρίσιμα, καὶ ἐπιτιθέναι εἴριον. καὶ τὸν πόδεν λαταινόντα ἴσως τρίζειν, ἀμφαφώντα μᾶλλον ἢ πιέζοντα. ἀτὰρ καὶ μέχρι τῶν γονατῶν γηγένθω τάδε, ἐς ἀνάκλησιν θέρμης. καὶ μέσῳ μὲν κόσπρια κάτωθεν διαχωρεῦσα, ἀνωθεν δὲ χωρέει χολώδεα, τάδε χρῆ ποιεῖν.

Ἡν δὲ ὑπεληλύθη μὲν ὁ πᾶς παλαιὸς σῖτος, χολαὶ δὲ διώσι, καὶ χολώδης ἔμετος καὶ διάτασις ἐν, ἢδὲ καὶ ἄσθη, καὶ ἀπορία, καὶ ἀδυναμία, ψυχρόν ὕδατος κυάθους δύο, ἢ τρεῖς, διδόναι, ἐς τε τὴν τῆς κοιλίης στόμην, ὁκὼς ἐπίσχει τὴν παλίρροιαν, ἢδὲ τὸν στόμαχον αἰθήμον ἐμψύξῃ. ξυνεχέως δὲ τόδε, ἐπὶ τὸ ποθὲν ἐμέσθη, πρήσειεν. ῥηνίδιος μὲν τὸ ψυχρὸν ἐν τῇ κοιλίῃ θάλπτεαι ἀτὰρ ἢδὲ ἐξεμείτο ὁ στόμαχος, ἀκθηδών τοῦ θερμοῦ καὶ ψυχροῦ ξυνεχέως δὲ ποθεῖει ψυχρὸν ποτὸν.

Ἡν δὲ καὶ σφυγμοὶ μὲν ἐς τὸ μικρὸν ξυμπέσωσαν, ἢδὲ ἐς τὸ ξυνεχές καὶ πυκνῶν διώκονται, ἰδρῶς δὲ περὶ μέτοπα καὶ κληθεῖσας, καὶ πάντῃ τοῦ σώματος στάνηθαν ῥέη, καὶ γαστήρ μὴ ἐπίσχηται, καὶ ὁ στόμαχος ἐμέχ᾽ ἔπι ξυν τὰσι καὶ λευπό-
ψυχή, καὶ οἴνου βραχύν ἐπιστάζειν τῷ ὕδατι τῷ ψυχρῷ, εὐόδεος, στόφοντος, ἐς τε τὴν τῆς αἰσθήσιος ἀνάκλησεν ὑπὸ τῆς ὁσμῆς καὶ ἐς τὴν τοῦτον ῥώσιν ¹ ὕπο τῆς δυνάμιος, καὶ

¹ Τοῦτου 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.
'Ην δὲ τὰ πάντα ἐμέρ, καὶ ὁ στόμαχος μηδὲν ἤσχη, ἐς τὰ θερμὰ καὶ ποτὰ καὶ βρῶματα παλινδρομεένι· μετεξετέροις γὰρ ἐστησεν ἡ μεταβολὴ· τὰ θερμὰ δὲ ἐστὶ θερμύτατα· ἣν δὲ μηδὲν τι τοῦτον ἄρχη, σικύην ἐς τὸ μεσημέρι τῶν ὠμοπλατέων προσβάλλειν, καὶ κάτωθεν ὁμφαλοῦ τρέπειν· συνεχῶς δὲ τὰς σικύιας μεθιζάνειν. ὄδυνην γὰρ τὸ ἐπίμονον καὶ κύδιόν πέρον φέρειν φυλκαινώσιος. ὄνησε κοτε κίνησις αἰώρης εὔπνουσ ὡς καὶ τὸ πνεῦμα ξογρήσαι, καὶ τὴν τροφῆν ἐν τῇ κοιλίᾳ σχέθειν, καὶ εὐπνουσ καὶ εὐσφυκτον τὸν νοσέοντα θέμεναι.

'Ην δὲ ἐπὶ μέξω γίγνεται τάδε, ἐπὶ τῆς κοιλίας καὶ τοῦ θόρυκος τιθέναι· καὶ τάδε ἐστὶν ὅκοια ἐς συγκοπήν, φοίνικες ἐν οἴνῳ δεδεμένοι, ἀκακίης, ὑποκιστίς. τάδε ἐξίνι ῥοδίνη κηρωτῆ ἀναλαβόντα, ἐγχρίσαντα δὲ ἐς ὅθονην, ἐπὶ τὴν κοιλίην τιθέναι. ἐς δὲ τὸν θόρυκα, μαστίχην, ἅλυν, ἀψινθίου κόμην λείαν ἐξίνι κηρωτῆ ναρδίνῳ ἢ οἴνων, ἐπιπλάσαι ὅλῳ τῷ θόρυκῇ· ἐς δὲ τοὺς πόδας καὶ τοὺς μύας, ἤν τιταίνοντα.
σικνώνον, γλεύκινον, ἡ παλαιὸν ἅλειφα, ἕνη κηρῷ σμικρῷ χρίειν ἐπιπάσσειν δὲ καὶ τοῦ κάστορὸς ἤν δὲ καὶ ψυχροὶ ἐσοι οἱ πόδες, καὶ τῷ διὰ τῆς λιμνήστιδος καὶ εὐφορβίου χρίειν ἀλείμματι, καὶ ἐρίοις ἄμφελίσσεις, καὶ ψηλαφίῃ χειρῶν ἀπιθύνειν ἀλλὰ καὶ τὴν ράχιν, καὶ τοὺς τένοντας καὶ τοὺς μῶς τῶν τε σιτηγῶν, τούτι αὐτέοις χρίειν.

Κὴν μὲν ἐπὶ τοῖς ἵσχυται μὲν ὁ ἱδρῶς καὶ ἡ γαστήρ, ὁ τε στόμαχος δέχηται τὰ στίτα καὶ μὴ ἐμἐη, σφυγμοὶ δὲ μεγάλοι τε καὶ εὐτονοὶ ἐσοι, καὶ ἡ ἕνυτασις ἀπολεῖπῃ, θέρμῃ δὲ καὶ πάντα ἀναίρῃ καὶ ἐς τὰ ἄκρα ἄφικῃ, ὑπνὸς δὲ πάντα πέσῃ, δευτέρῃ ἡμέρῃ ἡ τρίτῃ λούσαντα, τρέτειν ἐς τὰ ἐξυνήθεια: ἦν δὲ πάντα μὲν ἀπεμέῃ, ἱδρῶς δὲ ἀσχέτος ρέῃ, ψυχρὸς δὲ καὶ πελώς γίγνεται ὀνθρωπός, σφυγμοὶ δὲ πρὸς ἀπόσβεσιν ἐσοι, καὶ ἀπηνοίη, ἄγαθον ἐν τούτῳ τούτῳ διὰ πρὸς ἐμπρετέα εἰρέσθαι φυγῆν.

Κεφ. ε'. Θεραπεία Εἰλεοῦ.

'Ἐν εἰλεῷ πόνος ἐστὶ ὁ κτείνων ἐπὶ φλεγμονῆ ἐντερῶν, ἡ ἕνυτασις καὶ πρήσις οὐκιστὸς ὁδὲ κάκιστος ὀλεθρος. μετε-ξέτεροι μὲν γὰρ ἀνεκπίστωσι νοσέοντες θάνατον προφανέα μοῦν ὀρροδέουσι: οἱ δ' ἐν εἰλεῷ πόνον ὑπερβολῆ, θανάτου ἔρανται. χρῇ ὃν μήτε σμικρότερον τι γύγνεσθαι τῶν ἰητρῶν τοῦ πάθεος, μήτε βραδύτερον. ἀλλὰ, ἡν μὲν φλεγμασίνην αἰτήν εἰρήται, τάμινεν φλέβα τὴν ἐπ' ἰγκῶνι μεγάλῃ τῇ σχάσι, ὅκως ἀθρόως διεκρέπ τὸ αἷμα, τής φλεγμασίας ἢ τροφῆ, κήν μέσφι λειποθυμῆς' τόδε γὰρ ἡ ἀπονίσθος ἁρχὴ γίγνεται, ἡ νάρκης ἢ ἀνασθησίν ἀνάπνευσις δὲ ἐν εἰλεῷ, κήν ὑπ' ἄγνοιας ἢ βαιῶν χρόνον εῇ τοῦ πόνου ἀμβολῆ: ἐπεὶ καὶ τῷ θνῖσκεν τοῖς μὲν ὄδε πονέουσι εὔδαιμονί: τῷ ἀρχητρῷ δὲ οὐ θέμις πρήσσειν. θέμις δὲ κοτε προγιγνώ-
σκοντα σάφα τα παρεόντα ως ου φύζμα, καρηβαρή νωθρη ευνάσθαι.

Ἡν δὲ ἄνευ φλεγμασθῆς, ἐπὶ διαφθορὴν ἦν ψύζει κραταίη γνήσται ὁ εἰλεός, φλεβοτομίην μὲν ἵσχειν, τὰ δὲ λοιπὰ ἁμα πάντα πρήσειν ἐμεῖν ἀπὸ ύδατος θαμνᾶ, συχνὰν πίνειν ἑλαιον, εἰτα αὕτης εξεμεέν. φύσας ἀγεν κἀκε ἐρεθίσμασιν ἐρεθιστικὼν μὲν κυκλαμίνῳ χυλὸς, καὶ νίτρον, ἢ ἀλες φυ- σέων δὲ ἀγωγά κύμων, ἡδὲ πῖγμαν. χρὴ δὲν πάντα όμοι ξυν ῥητίνη τη τοῦ τερμίνθου διαχρίεν τάδε, καὶ σπόγγοις πυρίην, ἡ τοῦδε ὑποκλύειν ξυν ἑλαίῳ καὶ μέλιτι, καὶ ὑσώσωρ, καὶ κολοκύτης ἀγρίας τῆς σαρκος ἐψήματι κην ἐκκρηθῆ κόπρος, αὕτης ἑλαιον τερμον ξυν πηγάνῳ ἐνεναί τόδε γὰρ ἂν εἰσώ μίμη, πυρίημα τοῖσι ἐντεροις εἰμενές. τέγγειεν δὲ τὰ πονέοντα χορία ἑλαίῳ ξυν πηγάνῳ καὶ ἄνθωφ Ἀδὴν ἐψηθέντι. ἔστω δὲ καὶ πυρίη, φακὼν τῶν κεραμίων, ἦ χαλκεόν, ἦ κέγχρου καὶ ἄλων φωχθέντων. ἐπιπλάσματα πρὸς τοῖσι ξυνοίσε ἐστώ αἴρης ἄλητον καὶ κύμων καὶ ὑσσώπου ἦ ὀργανὸν κόμη σικεῖα δὲ κούφαι μὲν, συχναὶ δὲ, ἄλλῃ πρὸς ἄλλας τιθεμένη, ἢ ἐκ ἐπιγάστριον, ἢ τάς ἰξύας μέσφι θουβώνων ἢδὲ κατόπιν ἢς ἰσχία πρὸς νεφροὺς καὶ ράχιν. πάντη γὰρ ἀντιστὰν τὸν πόνον ξυμφέρολ. ¹ προπλι- νεῖν δὲ κυμίων ἦ πηγάνῳ ἀφεψήματος, καὶ τοῦ σίσωνος, ἦ ξυν τούτεοι τῶν φαρμάκων τῶν ἀναδύον τινάκ; μυρία δὲ ἀλλοισὶ ἄλλα πελάργη γεγονασί πιστά. ἄγαθον δὲ καὶ τὸ δὲ ἐχιδνῶν φάρμακον, μέζον τοῦ μέτρου πρὸς τὸ ἕψυχες ποθέν· ἢν δὲ μήτε ὁ πόνος ἐνδιδῷ, μήτε φύσα, μήτε κόπριον ἀναδοίη, τοῦ καθαρτηρίου τῆς ἱερῆς ὑπ’ ἀνάγκης διδόναι. ἢ γὰρ ἀπηλάθη ξυν φλεγματι καὶ χολῆ τὸ φάρμακον, ἢ διήλθεν ἐξαγον φύσας, σκύβαλα, φλέγμα, χολῆν, τοῦ κακοῦ τάς

¹ The common reading in all the MSS. is ἃν τις πάντα, which was most felicitously amended as above by Wigan.
The first reading of the text suggests a conjecture of Ermerins, in place of the common reading, ἔξειν φεῖ. This reading, instead of the common one, τοῦ ἀφιχῆ, was first suggested by Petit.

2 The common reading is νίαν, which Ermerins makes νία, having adopted it from Bernard, ad Nonnus, i. p. 52. It occurs also in Cod. Harley. But neither one nor the other furnishes any meaning suitable to the place. To my mind, there can be no doubt that the proper reading is ζείν, which occurs in Alexander's description of inflammation of the liver, as follows:—

"Ὅτι μὲν ὡσπερ ἀπασα φλεγμονή ἐκ ζείν τοῦ αἵματος ἐχει τὴν γένσαν, ὄστω καὶ ἢ ἐν τῷ ἑπτάτῳ, κ.τ.λ. (vi. 19). The meaning, then, obviously is, that in inflammations of other..."
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, o' χε, is wanting in all the MSS.; but, as Wigan remarks, it is evidently required by the sense. 4 The common reading, στάθος, has no meaning. I have adopted the conjectural emendation of Wigan, in preference to στριχθεῖτα, which is the reading of Ermerins.

3 The negative, o' χε, is wanting in all the MSS.; but, as Wigan remarks, it is evidently required by the sense.

4 The common reading, στάθος, has no meaning. I have adopted the conjectural emendation of Wigan, in preference to στριχθεῖτα, which is the reading of Ermerins.
αδόκτοισι, ἀραχνών υφάσμασι, μάννη, ἀλόγη, ἐπιπάσσειν
ηδὲ ἄρτῳ ἐφθάξει τίνι πηγάνῳ ὣ τελικότω, ἀλθαίνης ρίζησιν.
ἐς δὲ τὴν τρίτην ἡμέρην, κήρωμα τίνι μυροβαλάνῳ, ἡ ἀψιν-
θίου κόμη καὶ ἔρωτές ἐμεναι ὁκοία λεπτύναι, ἡ ἐξαραϊδᾶσαι, ἡ ὀψησιν τρέψαι.
ἀριστον μὲν δὲν τὸ διά τῶν σπερμάτων, ὑν ἀπασὶ ὑγροῦς ἡ
πεῖρη εὔγνωστος. ἁγαθὸν δὲ καὶ ἐνδὰ ἡ σάμψυχος, ἡ τὸ
μελίλοτον ἐγκέεται.
Τροφαί δὲ λεπταῖ, εὐδρομοι, οὐρῆσιοι προκλητικαί, εὐδὶ-
οδοῖς χόνδροι τίνι μελικρήτῳ, καὶ ῥόφημα ἐκ τῶν ἐν ἀλσί
ηδὲ ἀνήθῳ. πτισάνης δὲ χυλὸς καὶ σμηγματώδης. ἦν δὲ
καὶ δαίκου τοῦ ἱπποῦ εὐχής τι, κρέασσον ἐς οὐρησιν. ὑπε-
ζάγει γὰρ διὰ τῶν ὀξέτων, οὐπερ ἀπὸ ἢπατὸς ἐς νεφρὸνς
κραίνουσιν: καιρῆ δὲ τοῖς ἀπὸ ἢπατος ἐκρέουσιν ἡ τήδε ἔξοδος,
εὐρύτητι τε τῶν ἄγγείων καὶ ἰβυτητί τῆς ὀδοῦ. χρῆ δὲν καὶ
σικίνη τήδε ἐλκεῖν ἐς τὴν χώραν προσβάλλοντα τῶν νεφρῶν
κατ' ἱσχύν.5 ἀτάρ καὶ τέγγειν τάδε λιπὰ ἐν ἤπατον, ἡ
σχοῖνω, ἡ καλύμω τῷ ἀρωματικῷ. ἐπὶ δὲ τοῖσδε ἐλπὶς τῶν
νοσεόντα διαδράναι τὸν ὀλέθρον.
Ἡν δὲ ἐς ἐμπύησιν τρέπῃται, τοῖσι πυνοῦσιν χρέεσθαι,
ὀκόσα μοι ἐπὶ κωλικοῦσι λελέξεται. ἦν δὲ καὶ πῦνον γένεται,
ὀκος μὲν τάμνειν, ὀκος δὲ ἐπηρεῖν, ἀλλὰ πὴ γεγράψεται
τάδε μοι καὶ ἐπὶ σπαλην γεγράψθη, ἢν κοτε ἔμφορῇ φλεγ-
μασίης ὠξης καὶ τὸνδε καταλάβη.

5 Ermerins alters the last two words to κατ' ἱξών.
Κεφ. ζ’. Θεραπεία Νωτιαίας Φλεβόδος και Ἀρτη-
ρίης ὧξείας νούσου.
Τὴν τῆς κοίλης φλεβόδος φλεγμασίν καὶ παχεῖν ἀρτηρίης,
αἰ παρὰ τὴν ῥάχιν τέτανται, καύσου ἵδεν ἐκάλεον οἱ πρό-
σθεν. καὶ γὰρ καὶ καύσουι ἵκελα πάθεα ἐπὶ τοὺς γὐγνεῖται.
πῦρ ὑξι καὶ δριμλ ἂστη, δίψος, ἀπορίη, σφυγμὸς παλμόδης
ἐν ὑποχονδρίῳ ἢδε τοῖς μεταφένουσι ἄλλα, ὅκοσα μοι ἐπὶ
tοὺς σημείοις γεγράφαται. ἀτὰρ καὶ ἐς ἔγγυσον ὅκελέει
τὸ πῦρ, ὅκος ἐπὶ τῆς καύσεως. τῆς μὲν γὰρ φλεβὸς ῥίζω-
σις ἤπαρ, τῆς δ’ ἀρτηρίης ἄρχη, κραδίη. δοκεῖοι ἂν ὅν μὲν
τὰ ἄνω μέρεα τῶν σπλάγχνων νοσεῖν τὰ καίρια. ἡθέμην μὲν γὰρ ἡ κραδίη ἐνδιδοῦ τῇ ἀρτηρίης, τῇ φλεβῇ δὲ τὸ
ἵππαρ αἴμα. ἀμφοῖν δὲ μεγάλουν μεγάλα τὰ ἐγγόνα αἱ φλεγ-
μοναι.
Τάμνειν ὅν αὐτίκα τὰς ἐπ’ ἄγκονι φλέβας καὶ συχὺν
μὲν ἀφαιρεῖν αἴμα, μὴ ἀθρόον δὲ, ἄλλα καὶ δις, καὶ τρὶς, καὶ
τῆς ἄλλης ἡμέρης, ὡς μεσημὺ ἡ δύ namis ἀναλάβῃ ἐπειτα
ἐπιπλάσμασι χρέουσθαι καὶ σικύν ἐς τὸ ὑποχόνδριον, ἐνθα ἡ
διάσφυξις τῆς ἀρτηρίης, ἀτὰρ ἢδε μεσημὺ τῶν ὦμοπλατέων. καὶ
γὰρ καὶ τῦδε σφύξεις ἔσαν, σχάζει τις ἀφειδος, ἢδὲ
πολλῶν ἀφαιρεῖν αἷμα. οὐ κάρτα γὰρ ἐκ τῆς κενώσις
tῶνδε λειτοθυμέοντι ὀνθρωποὶ ἱσχυμένη δε καὶ γαστήρ
πολλὸν τῷ ἔξωθεος· κλυσμοὶς ἐς ὀλισθὸν χρέουσθαι
μαλθακοῖν, δριμεῖ δὲ ἢκιστα· ἐπιπυρετάνουσι γὰρ οίδὲ
ἀλμη καὶ νίτρων τῆς. λίνου ὅν καρπὸν χυλὸς ἔστω, καὶ
tῆλος καὶ μαλάκης τῶν ῥιζῶν ἐφημα, καὶ ἐς πρόκλησιν καὶ
dήξιν ἰκανόν μελκάκρεα, πόδες καὶ χεῖρες, τεθάλαφθωσαν γλευ-
κινό, ἢ σικυωνιω λίπα, ἢ τὸ διὰ τῆς λιμνηστιδος χρίσματι.
κάρτα γὰρ ψυχρὰ αὐτὸν τάδε γήγνεται. πιπίσκεων
Κέφ. η' Θεραπεία τῆς κατὰ τοὺς Νεφροὺς ὀξείας νοσοῦν.

Κάτοξι μὲν ἐν νεφροῖς φλεγμασίας συμφλεγμαίνουσι γὰρ ἀπὸ ἡπατος ἐς νεφροὺς κραίνονσαι φλέβες... τῆς δὲ τὸ ἡπατος οὐ κάρτα ἐπιμήκεις έούσα, κάρτα δὲ εὑρείαι, ὅς δοκεῖν τοὺς νεφροὺς ἐξηρητῆθαι ἅγχου τοῦ ἡπατος... ἀτὰρ καὶ ἱσχυρὴ ἐπὶ φλεγμασίας γίνεται ξυντιμωρέουσα τοῦ ὀξεί τῆς φλεγμασίας... πιμπλασται γὰρ ἡ τῶν νεφρῶν κοιλία ὡς πλημμυρή τῶν ὀφρῶν οὐ διεκθέντων... τὸ ἡπατος μὲν τῶν νεφρῶν μέξων τῆς εὐρύτητος τῶν ὀφρητήρων... ἐνίξει μὲν μὴ διεξιών, ἀτὰρ καὶ τὰ ὀφρα ὁδε...
The common reading is ἦν ἐνστάσεις λίθων ἔσω ἐν τῇ φλεγμασίᾳ, 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.

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2 The common reading, ἄπορος, is obviously at fault. Wigan, on good MS. authority, reads ἄπυρος, which is adopted by Ermerins. Petit suggests ἄνυς, 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 ἦδε φαρμάκοισι χρέεσθαι, ἐπὶ πολλοῖς μὲν καὶ πρόσθεν ὑποκέεται. 3

Ἡν δὲ ἑνστήκη λίθος, πυρήσαν μὲν καὶ ἐπιπλάσμασι τοῦσι αὐτέοις χρέεσθαι. θρύπτειν δὲ τοὺς λίθους τοῦσι πινο-μένουσι φαρμάκοισι· ἀπλαῖ μὲν, σῖον καὶ πριν ὅτις αἱ βοτά-
ναι, ἐφθαὶ ξύν ἐλαιῳ, ἢ ὅζει ἐδωδίμῳ καὶ τῶν ἕυλος προπινόμενος· ποικίλα δὲ ἡ Βηστίνου καλευμένη καὶ ἡ δὲ ἐχίδνων καὶ σκίγκου 4 τοῦ θηρίου, ὅκωσα τε δοκέουσι ἐμμεναι
τῇ πείρᾳ κράτιστα· αἰώρα τοῖσι καὶ σείσιες εἰς κίνησιν καὶ πρόσωπα τῶν λίθων. κάρτα γὰρ ἐπίπονος τῶν λίθων ἢ ἐς τὴν κύστιν ὄδουρίας. ἠτὶ δὲ ἐκπέσωσι ἐνθεὶ, ἀπονοὶ τε γίγνονται, οὐδὲ ἄναρ ἀπηλλάξθαι 5 δοκεῖν τοῦ πόνου εἰδι-
σεμένου· ἀτὰρ καὶ ὡς ἐξ ἀφύκτων κακῶν τὴν ψυχὴν καὶ τὰ
μέλεα λύονται. 6

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

Καὶ τῇ κύστι πάθεα ὃξεα ἴκελα τοῖσι νεφροὶς γίγνεται, φλεγμοναὶ καὶ ἐλκεα καὶ λῖθοι καὶ βρόμβους ἐμφράζεις, ἐφ' ὦσιν ἰγχυρίᾳ, στραγγυρίᾳ· ἀλλὰ ἄξύτερος τὸ δὲ ὁ πόνος καὶ δλεθρὸς ὁκιστὸς· νεύρων γὰρ πλατῦ ἢ κύστις. νεφροὶ
δὲ, ὡκοῖν αἱμάλωψ, τῆς ἦπατος ἐασί ἱδεῖς· ἀλλὰ καὶ αἰνό-
tατοι καὶ ὀκτιστοι,

ἐνθά μάλιστα
Γίγνετ' ἂρης ἀλεγευός ὑϊζυροῦσι βροτοῖσι. 1

3 This is a fortunate emendation of Ermerins for ἤπερκεῖται. Compare Herodotus, iii. 40.
4 The common reading, κοσκίνων, is evidently inadmissible. See P. ἈΕ. 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.
tāμνειν ὃν αὐτίκα τὸν κενεώνα,² καταιονεῖν δὲ τὴν κύστιν λῖπαι συχνῷ ξὺν πηγάνθρο καὶ ἀνήθηρο. ἦν δὲ θρόμβοι ἑωσὶν τοῦ πόνου καὶ τῆς ἰσχυρίας αἴτιοι, ἀνεμελεὶ πιπίσκαι, ἢ τιτάνου μικρὸν ξὺν μελικρῆτῳ, ἐς τὴν διάλυσιν τῶν θρόμβων, ἢδὲ οἴκοσα οὐρήσια προκαλέσαται, καὶ βοτάνας, καὶ σπέρματα· ἢν δὲ ἐὰν αἰμορραγίας ὁ κύστιν, ἰσχεῖν ἦν οἷς ἐς ἀμβολήν τώνδε μᾶλλον ἀπάρ καὶ οὖν ἥκιστα ὁ κύστιν. ἀρίγ- γεϊν μὲν ὃν καὶ τοῖς αἴμα ἑπέχοντες. ἀρίγεῖ δὲ ἡ γύδις τῆς κύστιος· ροδίνου καὶ οἶνου τέχνης, καὶ εἰρίων κατείλησις ἀπὸ οἰσύπον. ἐπίθημα, φοινίκες ἐν οἴνῳ δευθέντες ξὺν ροή, ἢ χυλὸ τοῦ ροός· ἢν δὲ ἐκτρέπται καὶ τῶν ἐπιθημάτων τὰ βάρεα, καὶ τὰς μεγάλας γύδιας ἐκτρέπεις χρή γάρ μὴ κάρτα γύδηιν γυρηρήν τε φύσι καὶ λεπτὴν ἔουσαν τὴν κύστιν καταχρίεσιν ἡ γλυκίνῳ, ἡ ἄκακίᾳ, ἡ ὑποκιστίδι, ξὺν οἶνῳ. σπόγγους δὲ, ἢν μὴ σφόδρα ἑπεύρη ἡ αἰμορραγία, μὴ χρέσθαι. τροφαί σιτώδεις, εὐπεττοῖ, εὐχυμοὶ, οὐρητικαί, ὁκοῖαί μοι ἐπὶ νεφροῖς λελέχαται γάλα, οἶνος γλυκὸς, Θηραῖος³ ἢ Σκυβαλίτης. φάρμακα πινόμενα, οὐρητικαί, εὐώδεα, εὔροα· καὶ τάλλα τὰ τοιαύτα· ἀριστον δὲ κύστι τέττιττης, ἐφ' ὠρας μὲν ὅπποι, ἐδεσμα· ἐξωροὶ δὲ ἔπροι, λείου, ξὺν ὑδατί. ἐντὸς δὲ καὶ τῆς ρίζης τῆς νάρδου βραχὺ ξὺν τοῖς τεττίτι ἄφενθείσι. τοῦτοι αὐτέους ἑνίζεσθαι ἀντὶ λουτροῦ ἐς ἄνεσιν τῆς κύστιος.

²Wigan suggests ἀγεώνα, 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 ΄ΕΓΙΝΕΤΑ, Syd. Soc. Edit. t. i. p. 553.

³Should it not be Θηραῖος? See Herodot. i. 150. Ed. Dindorf.
ἀπορος μὲν ἢ ἡ τῶν ἱπτει, θυνησκῇ δὲ ὀδύνησι ὄνθρωποι.

tάμνεις τήν πιλιχάδα καὶ τῶν τῆς κυστίδος τραχύλον, ἐς τε τήν τῶν λίθων ἐκπτωσιν καὶ τήν τῶν οὐρὸν ἐκχυσιν. καὶ μάλιστα μὲν ἀκέσσαθαι ἐς ὀτειλήν ἄγοντα τὸ τρῶμα: ἢν δὲ μή, ῥυάδα γενέσθαι τοῦ οὐρὸν βέλτιον ἐς τῶν αὖθις τοῦ ἀνθρώπου βλόν, ὑ τῇ ὀδύνῃ οἰκτίστως θανεῖν. ⁴

Κεφ. ἰ. 'Εθραπεία Υστερικής Πυγώς.

Ἦ ύστερη τῆς γυναικείος ὑμένον ἀποτάσιας ένθα καὶ ἐνθα κατὰ λαγόνας ἵσχει, ἀτάρ ἢδε ἡμών πάθος ἐν ὀσφηρίσι: ἵπται γὰρ ἐπὶ τοῖς εὐώδεσι πρὸς ἡδόνην, καὶ τὰ κάκοσμα καὶ ἀπερτεία ὑπὸ ἀχθηδόνος φεύγει. ἢν μὲν ὅν τῶν ἁνῳ τι λυτή, πρῶσι τυγνακητῶν ἐξε. ¹ ὅν δὲ κατὰ στόμα τι ἀν εἴη, ὑπίςω χάζεται ἢδε ἁνῳ ἢ δ' ἀν ποτε καὶ ἐνθα καὶ ἐνθα ποτὶ σπλήνα καὶ ἡπαρ ἐξοδιδοὶ δὲ τὰ ὑμένα ἐς ἀπόστασιν καὶ ἐξαναγωγήν, ὅκως νηὺς λαίφεα.

Πάσχει δὲ τάδε καὶ ὑπὸ φλεγμασίας. καὶ γὰρ πραπετετέρῃ τῷ πάθει καὶ τῷ ὀγκοῦ τοῦ αἰχένος γίγνεται: ἢ γὰρ κατὰ πυθμένα φλεγμασία ὁνῷ ῥέπει, ἢν μὲν ἐς πόδια, ἐξε. ² ἀσηροῦν μὲν ὅν καὶ ἀλεγεινόν, καὶ ἀπερτές· ἄνθρωπον 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 βοιάδα πίου. See Wigan and Ermerins; also Liddel and Scott's Lexicon.

¹ All the commentators are agreed that the common reading, προσώπων, 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 πάθαι, Ermerius reads βάθαι, 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 τῶ πάθει in the next sentence. Were I disposed to meddle with the text at all, I should substitute βάραι.
καὶ βαδίσαι, καὶ ἔστω πλευρὰν κατακέεσθαι, καὶ ὑπτίθην, ἵνα μὴ τῷ πόδε φλεγμῆν ἡ γυνὴ; ἵνα δὲ ἀνῶ φοιτῇ, ὡς ὅξυτατα μὲν τῇ ἄνθρωπον ἀπέπνεξε, πτείξει δ’ ἀγχώνῃ τῆς ἀναιπνοῆς. οὐδὲ γὰρ οὐδὲ φθάνει ποίειν τε καὶ βοῶν, καὶ τοὺς παρόντας κυκλήσκειν ἄρωγος. τῆς γὰρ ἀναπνοῆς ἐπίσχεσις ὦττον πολλῆς, τῆς δὲ φωνῆς. εἰκὸς ἂν ἄν τοῖς ἐν τούτοις καλέσα τὸν ἤτρον, πρὶν τῇ ἄνθρωπον βανεῖν. ἀλλ’ ἤν κοτὲ ἑκ συντυχίας ἤκρη, γνώτα τῇ φλεγμονῇ, σχάσαι φλέβα, μάλιστα μὲν τῆς ἐπὶ τῷ σφυρῷ. ἦν δὲ μὴ εὔροον ἑγ, τῆς ἐπ’ ἄγκων ἐπαφαίρεει δὲ ἀπὸ τοῦ σφυροῦ. πρήσεις ἔτα τὰ ἄλλα, ὄκοσα ἂν καὶ ἄνευ φλεγμασίνη ἄριγγη πνεύ. δεσμοὶ χειρῶν καὶ ποδῶν, σφήγγωντες ἄχρι ναρκώσιος ὁμῆ κακωδέων, πίσοψι ὑγρῆς, τριχῶν, εἰρίου κεκαυμένων λύχνου φλογὸς ἐσβεσμένης, καστορίον, πρὸς τῷ κακώδει καὶ τὰ νεώρα ψυχθέντα θάλπειν. οὔρον παλαιὸν καὶ τὴν ἀῖσθησιν ἔξανιστησι κάρτα τοῦ νεκρώδεος, καὶ τὴν ὑστέρην κάτω διώκει. τογαροῦ καὶ τοῖς προσθέτοις εἰόθεα ἐς τὴν χώρην ἐπιβλητεῖν τῆς ὑστέρης, μύρον ὁκοῖν ἄν ἐγί προσηνή, ἣτό ἀδηκτον τῆν ἁφῆ, νάρδον, ἢ βάκχαρι τὸ Ἀἰγύπτιον ἢ τὸ διά τῶν φύλλων τοῦ μαλαβάθρου, τῶν δένδρων τοῦ Ἐνδικοῦ, ἢ κιννάριον κοτῖν νῦν τῶν εὐόσμων τινὶ λιπαῖ ἐγχρεῖν δὲ τάδε τοῖς γυναικηδόισι χώροις. ἀταρ ἤδε ἐγχυτον ἐκ τῶν ἐγχείν τῇ ὑστέρῃ διαχρέιν δὲ καὶ τὴν ἐδρὴν φυσέων ἄγιογοι, ἢδε ὑποκλίζειν μὴ δριμέσι, μαλακοῖς, γλυκροίς, διλισθησίς, ἐσ τὴν τῶν κοπρών ἑξοδον μοῦνον, ὅκως ἡ χώρῃ τῆς ὑστέρης λαπαρή γέγονται ἄλθαις χυλῷ, ἢ τῆλιος, μελίλαιον δὲ ἢ σάμφυχον εἶν τῷ λιπαῖ ἐπείσθω ἢν δὲ βίης ἢ λαπάξιος ἢ ὑστέρῃ δέχατι, χειρίζετι μὲν πτείξει τὸ ὑποχόνδριον γυναικὸς εὐτόνου, ἢ ἄνδρός εὐφόρος, καὶ διαξώσαι ταίνιαι σφήγγοντα, ὁκόταν διελάσῃ τὸν χώρων, ὅς μὴ αὕθις ἀνῶ θείειν πταρμοὺς πούεοντα ἐπὶ λαμβάνειν τὰς ῥίνας τῷ γὰρ πταρμῷ καὶ τῇ ἐντάσι μετεξε-
τέρησι ἡ ύστερη ἡ χώρην ἢξει: ἐμφυσήν δὲ ἐς ρίνασ ολὰ γε στροβίου ῥίζης, ἡ πεπέρεος, ἡ τοῦ κάστωρος3 προσβάλλειν δὲ σικιάς κούφας μηροίς, λαγόσι, ἵσχισι, βουβώσι, ἑλκοντα τὴν ύστερην προσβάλλειν δὲ καὶ πρὸς ράχιν, ἐς τὸ μεσηγντὸν ὁμοπλατέων, τῇ πνυγὴ ἀρίγγονα: ἢν δὲ ἔπι φλεγμονή πνύγηται, καὶ διασχάζαι τὴν ἔπι τῷ κτενὶ οἰχευμένην φλέβα καὶ ἀφαιρέειν συχνὸν αἶμα. ἀνατρίψεις τοῦ προσώπου, τιλμοὶ τριχῶν, ἦγαν ἐμβοήσι4 ἐς ἀνάκλησιν ἦν δὲ καὶ μικρὸν ἐπανενέγκωσι, ἐς ἀφέψημα ἀρωμάτων ἐνιζεῖν, καὶ εὐώδεα θυτὰ ὑποθυμιὰν πιπίσκειν δὲ πρὸ τῶν σιτίων τοῦ κάστωρος, καὶ τῆς ἱερῆς μικρὸν ἦξιν τῷ κάστορι καὶ ἦν ἐπανενέγκη, λούειν καὶ ἐς ὠρὴν ἐς τὰ ξυνήθεα τρέπειν· μελεδαίνειν δὲ τὴν ἁνθρωπν, ὅκως ἄγηται τὰ ἐπιμήνια εὐρα.

Κεφ. ια'. Θεραπεία Σατυριάσεως.

Τῶν ἐν τοῖς αἰδοίοις νευρῶν ἡ φλεγμασίη ὀρθῶν ἀνίσχει τὸ αἰδοῖον, ἦξιν ἐπιθυμίη καὶ λύσῃ ἀφροδισιῶν ἔργων πρήξιος. ἐντάσεις δὲ γεννώνται σπασμώδεις, οὐδαμά πρηνώμεναι· ἀλλὰ καὶ ἔπι τοῖς ἀφροδισιῶσι ἀμάλβακτος ἡ ξυμφορή. προσεκμαίνονται δὲ καὶ τὴν γνώμην, τὰ πρῶτα μὲν ἐς ἄναισχυντην, ἔπι παρρησία τοῦ πράγματος. θαρσεῖς γὰρ σφέας ποιεί ἡ ἀκυρὴ τῆς ξυνοσίης· μετέπειτα δὲ, . . . . ἐπάν ἀναλωφήσωσί, εὑτ' ἂν σφυσί ἡ γνώμη τέλεοι μύμη.

Πάντων ᾠν εἰνεκα τάμνειν φλέβα τὴν ἐπ' ἄγκιδιν, καὶ τὴν ἔπι 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, ἴμποισις, is condemned by all the editors. I have adopted the ingenious emendation of Ermerins.
γὰρ ἄκαιρον νῦν λεποθυμίην ἐμποίεειν, ἐς τε νάρκην τῆς
gνώμης, καί ἐς τὰς τῆς φλεγμασίης ξυνόδσιας, καί ἐς τὰς
tοῦ θερμοῦ τοῦ καὶ ἀιδοίου πρήνισιας. αἰμα γὰρ πολλὸν
θερμασίης μὲν καὶ τόλμης ἦξαψις καρτερῆ· φλεγμασίης δὲ
τροφῆ, ταράχου δὲ γνώμης καὶ ἀταξίης ἐκκαμα· καθαίρειν
dὲ καὶ τὸ ξύμπαν σκῆνος φαρμάκῳ τῇ ἱερῇ· οὐ γὰρ καθάρ-
σιος δέονται μοῦνον, ἀλλὰ καὶ φαρμακίς προσηνέοι. δρῆν
μέντοι τάδε ἄμφω ἱερῇ δύναται· κατειλίσσειν δὲ τὰ τε
ἀιδοῖα καὶ τὰς ἱξύας καὶ τὴν πλιξάδα καὶ τοὺς ὅρχις ἔριουσ
tοις ἀπὸ διὸς ῥυπόσωρ· ῥοδίων δὲ καὶ οἰνὸς δύναται χρῆ τὰ
ἐρία, καὶ τέγγην τὰ μέρεα, πολλὸν τι μᾶλλον τάδε καταιο-
νοῦντα, ὅκως μῆτε θάλησι ἐκ τῶν ἑρίων ἐου, ἀτὰρ ἡ ἐμφυτος
θέρμη ὑπὸ ψυχῆς δυνάμον τῶν χυμῶν πρήνυηται. τοιάδε
χρῆ καὶ τὰ ἐπιπλάσματα τιθέναι· ἀρτὸν ξὺν ἄρνογλώσσου
χυλῶ καὶ στρώχησι, καὶ σέριδι, καὶ φύλλους μῆκοςτοι καὶ
τοῦτοι ἀλλοις, διὰ νάρκην καὶ ψῦξιας ἐμποίεει. ἀτὰρ κατα-
χρέων τοῖς ἱκέλοισι τὰ ἀιδοῖα καὶ τὴν πλιξάδα καὶ τὰ
ἰσχία, κονεῖος, ξὺν ὑδάτι, ἡ οἰνοφ, ἡ ὁξεῖ· μανδραγορή, ἀκακίς
cαὶ σπόγγοις ἀντὶ τῶν ἑρίων χρέεσθαι. μεσθεῦν
δὲ ὑποκλύσεων μαλαχῆς ἐψήματι, καὶ ἑλαῖο, καὶ μέλιτι.
οἰμῆν δὲ πάν ἀντερείσθωσαν σικύα καὶ ἵσχίον, ἢ
ντηρο. ἀρισταὶ δὲ καὶ βδέλλαι νέρθην ἐλκύσαι αἴμα· καὶ
ἐπὶ τοῖς τρόμασι ἐπίπλασμα, αἰ ψῆξες ξὺν ἀλβαίῃ· ἐπείτα
ἐννεκέν υδάτι ἀρτεμισίης, ἐλεισθάκου, κονυξίς ἐψήματι· καὶ ἐντ ἐν
προσοπέρῳ μὲν ἥκη· χρόνων, μὴ κατὰ λόγον δὲ
τὸ τάθος ἑνδιδι, δέος δὲ στίασμον· (μᾶλα γὰρ τοῦ ἐπὶ τὸδε
στίασμα·) μεταβάλλειν χρῆ τὴν θεραπείην τοῖς θερμαι-
nουσι· χρέος μὲν γλευκίνου, ἢ σικυωνίου ἀντὶ ῥοδίου σὺν

1 I have adopted the ingenious emendation of Ermerins in place of the common reading, μὲν μῆκει, 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 ἀλεαῖνουσι. ἐμάλαξε γὰρ κοτὲ τῶν νεῦρων τὰς πρήσιας ἡ τοιχᾷς θεραπεύῃ. ἀτὰρ καὶ πιτίσκεων τοῦ κάστορος ἐξ ἁμελικρήτῳ. τροφαὶ ἀτροφοί, ψυχραί, βραχέα μὲν τὰ σιτώδη τὰ πλείστα, λάχανα, μαλάχη, βλύτων, θριακίνη, ἐφητής κολοκύντη, σίκνας ἐφθος, πεπέων ὀραιος ὀίνου δὲ, καὶ κρειών, μέσφι πολλῆς ἀναλήψιος, φειδώ. οἶνος γὰρ θάλψις μὲν ἔστι νεῦρων, μύλαξις δὲ ψυχῆς, ἐπανάκλασις δὲ ἡδονῆς, γυνῆς γένεσις, καὶ πρόκλησις ἀφροδισίων.
Τῶδε μοι ἐστὶ τὰ δέξα σεγράφω ἄκεα. χρή δὲ καὶ αὐτὸν τινα ἐξευπορεῖεν, μὴ πάντα ἀλλοτρία συγγραφῆ προσίσχοντα τὸν νόον. οὕτω τὰ δέξα πάθεα γίγνεται, ὡς ἐν τάξι τις τοὺς σεγραμμένους, καὶ μούνοις, ἢ ἀπασὶ χρέεσθαι.
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ΑΡΕΤΑΙΟΥ ΚΑΠΠΑΔΟΚΟΥ ΧΡΟΝΙΩΝ ΝΟΥΣΩΝ ΘΕΡΑΠΕΥΤΙΚΟΝ
ΒΙΒΛΙΟΝ Α'.

Κεφ. α’. Προοίμιον.

'Εν τῇς χρονίσι νούσουι ἡ ἀμβολὴ τῆς ἤτρειψις κακῶν.

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

2 Either ἄν or something else seems to be wanting in this sentence.
Κεφ. β'. Θεραπεία Κεφαλαίης.

Κεφαλὴ δὲ, ὁκόσον ἐς ζωήν ἀναγκαῖον, τοσόνδε νοῦσῳ χαλεπωτάτην καὶ τῶν ἀμφὶ τήνδε νοῦσων ἢ μὲν ἐσβολὴ ἐνπαθής, ἐπὶ σμικρῷ ἄλγει καὶ ἠχοῦσι ὠτον καὶ βάρει. εἰ δὲ αὐξησιν προσλάβοι, καὶ τὰ τέλη ὀλέθρια. μὴ δὲν μηδὲ τὰ σμικρὰ ὑπερορὴν ἄλγεα· σμικροῖς γὰρ καὶ τοιού ἀκεσι μετεξετέρουσι ύθη. ἢν δὲ πρόσω μὲν ἤκη χρόνον, μέξω γὰρ προσεπιχώρησαι ἄχθεα, τάμνειν τὴν ἐπὶ ἀγκών ψιλόβαι· πρὸςθεὶν δὲ δυνάμει τὸ πλήθος ἀφαιρέειν. ἀριστον δὲ μὴ ἐσάπαξ, ὡς ἢ δυνάμις τε ἀνεχθήν τὴν πλῆθον τῆς ἀφαιρέσιος; ξυνεχές τε τοῖς αὐτέοις μοχλέυνῃ τὴν νοῦσον. δὲν δέ μέντοι πάσησι τῇς χρονιζῷ νούσους ξυνωδον μεσημγὸν δὲ τριών ἢ τεσσάρων ἡμερῶν ἀδροτέρως διαιτᾶν, ἐπειτα τὴν ἱερὴν, τό καθαρτήριον, ξὺν μελικρήτῳ πιτήκειν. ἀπάγει γὰρ μάλιστα ἢδὲ ἀπὸ τῆς κεφαλῆς τῆς νοῦσου τὴν προφήν. πλήθος δὲ τοῦ φαρμάκου, ὁκόσον τέσσαρες ἢ πέντε ὀλκῆς δραχμαὶ· κήν εὐ καθαρισταί, λυώσει τε καὶ ὁλον διδόναι καὶ τὴν δυνάμει αὔξειν ἐπειτα αὖθις τάμνειν ψιλόβα ὑπὶ τῷ τῷ μετώπῳ τὴν ὀρϑήν. κυριωτάτη γὰρ ἢδὲ ἢ ἀφαιρέσις· τὸ δὲ πλήθος ὄσον κοτύλης ἢ σμικρῷ πλείον. λυώσει τε μῇ περαιτέρῳ, κενεαγγείει γὰρ οὐ χρή ἐπειτα τὰς κόμας χυρῶν ἀφαιρέοντα σιχόν τῇ κορυφῇ προσβάλλειν προτέρην. τὴν δὲ ἐτέρην τὴν μεσημγὴν τῶν ὁμοπλατέων ἐρείδειν ἀναίμακτον, σχάζεις τε τὴν ἐπὶ τῆς κορυφῆς ἀφεδέως ἐσ τὶ πλήθεσιν ὀλκῆν καὶ ἐς τὴν τοῦ βάθεος ἐντομήν κεφαλάιν γὰρ τὰ μέχρις οὐσίων ὀνύνησι ἱματα. ἢν δὲ ἐς ὀστείλῃ ἤκη τὰ τρώματα, τὰς ἀρτηρίας ἑκτάμειν. διπλαί δὲ ἢ μὲν κατόπιν εἰσὶ ὠτον σμικρὸν τῷ προσωτέρῳ, δὴν δὲ ταῖς διασφυζεύει· αἱ δὲ τοῦ ὧτος ἢς τοῦμπροσθεν, αὐτῶν πλησίον. παράγεται γὰρ τῷ ἀντιτράγῳ,
άταρ καὶ αἴδε δῆλαι διασφύξεσι. τάμνεν δὲ πρὸς τοῖς ὀστέοις τὰς μέζονας: αἴδε γὰρ ὄνησται. ἐπικέαται καὶ ἔτεραι ἐκάστης, κάρτα λεπταί, ὃς οὐδ’ ὅφελος ἐκτάμνεν. ὁ δὲ τρόπος ἐν τῇ σε χειρουργήσῃ λέλεκται. μέγα δὲ τὸ ἄκος κεφαλαίης καὶ ἐπιληψίη, καὶ σκοτώμασι, καὶ ξυμβλή-δην ἀπάσχησι τῆς τῆς κεφαλῆς νούσοις.1

Ἐπὶ πᾶσι δὲ φλέγμα ἄγειν χρή προκενώσαντα τὴν γα- στέρα ἡ καταπότω ὑπηλάτω, ἡ κλυσμῷ ἅλλοτε μὲν ἐκ ῥινῶν πταρμικοῦ, ἅλλοτε δὲ διὰ στόματος τοῖς ἄγουσι φλέγμα. εἶδος δὲ πταρμικῶν μὲν πέτερι, στρογυλῶν ἡ βίζα, κάστορος ὀρχις τάδε καὶ ξυνῆς ἐς λεπτὰ δὲ κόψαντα καὶ σήσαντα καλάμῳ ἐμφυσῆν ἡ καυλῷ πτεροῦ χθνὸς παχεῖ. ἀγὼγότερον δὲ τόνωδ καὶ βιαίότερον εὐφόρβιον ξὺν τὶν τῶνδε μιχθὲν άταρ καὶ ἐλαιοῖς δὲ μισυεῖται γλυκίνω, σικυωνίω, ἡ τὸ ἀπὸ στόρακος μύρῳ. ἵγρων δὲ γέγνεται κάρτα ὡς ἐκχυτὸν ἐγχεῖται δὲ διὰ τοῦ ῥινὸς γ’ αὐλοῦ. διδύμοι δὲ οἴδε ξυμφυσεῖν ἀπὸ μιῆς ἐκροῆς, ὡς ἐσάπαξ ἀμφοτέρους ἐγχέειν. οὐ γὰρ ἀνασχέτον ἡ διάστασις ἐκατέρου μυκτήρος ἰδίη καὶ ἰδίη. πιέμπραται γὰρ ἡ κεφαλὴ αὐτικα καὶ δριμῶ ἀλγοῦς αἱρεῖν τὰ δὲ διὰ τοῦ στόματος ἄγοντα φλέγμα, σινηπτί, κόκκος ὁ τῆς κνίδης, πέπερι, σταφὶς ἀγρίης τάδε ξὺν ἀλλήλοις, καὶ ἰδίη ἐπει δὲ καὶ τὸ μασησασθαὶ μὲν αὐτὰ καὶ τὸ πτέρειν ξυνεχεῖς ἐστι καὶ ὡδαὶ ἡ μελικρήτῳ μέξαντα διδόναι, κλύζειν τε τὸ στόμα καὶ ἐς τὰ παρίστημα παρώσαντα ἀνάτασι τοῦ αὐχένος, τὸ τῆς ἐκπνοῆς πνεύματο κλύζειν ἐπὶν δὲ, ἐς ὅσον θέλης, τὸ φλέγμα ἀγάγης, λούειν καὶ καταιονεῖ τὴν κεφαλὴν κάρτα πολλῷ θερμῷ ὡδαὶ ἔς διαπνοῦν. ἵσχυραί γὰρ γέγνονται σφηνώσεις.

Δεῖπνον εὔτελές ἐστω δὲ καὶ αἰῶνος ἐς ἀνάκλησιν τοῦ στομάχου μᾶλα γὰρ τοῦ καὶ οἴδε πονεῖ. ἐπὶν δὲ μεσθηῦ τὴν δύναμιν ἐδράσης, κλυσμῷ χρέω τῷ ξυνήθει, λίτρου

1 The common reading, instead of μέγα, is μετά; in Kühn’s edition, κατά. The reading I have introi-
πολλον ἐμπάσσων, ἢ ῥητίνης τῆς ἀπὸ τῆς τερμίνθου τοῦ δενδρευς ἐντικος ὀλκής δραχμας δύο· ἐδὲ τὴν ἐπιοῦσαν ἠμέρην αἷμα τῆς ἐνδὸν ἀφαιρέειν, ὥς εἰσω παροθείασαι τὸ ὄργανον κατειδίων εὔμηκες, ἢ τὸ καλεόμενον τοῦ 78. ἢ εἴ τις ἐλλευτῶς πρὸς τάδε ἔχει, χηνός χρη πτεροῦ τοῦ καυλοῦ τοῦ παχέος ἀπογλύφαντα τάμνειν τὰ νεῦρα ἐς ὄδοντα ὦκως πριστήρα· καὶ τόδε ἐς βίνα κατιέναι, μέσφι τῶν ἡθ- μοειδῶν· ἐπείτα ἀμφοτέραις χερσὶ κινέων, ὡς ξυγχαράσ- σωτο ὑπὸ τῶν ὄδοντων ὁ χώρος. ῥηδίδη δὲ καὶ πολλῆ τοῦ αἵματος ἡ φορὴ· φλέβες γὰρ ἵσχυν τῇδε κρανοῦσι καὶ τὰ σώματα μαλακὰ καὶ ἐυτύμητα. ἔσαι δὲ καὶ τοῖς δημότης πολλοὶ τῆς ἐγχαράξου οἱ τρόποι καὶ βοτάνης τρηχείησι καὶ φύλλωσι δάφνης ἤπατοι, ἐνθέντες τάδε τοῖς δακτύλωσι κινεῖν εὔτόνως. κενώσαντα δὲ ὄκοσον χρη (ἔστω δὲ πλήθος ἐς κοτύλης τὸ ἡμισὺ) μάζσεων σπόγγους καὶ ὀξυκρήτῳ, ἡ ἕχρον τι ἴσχαμον ἐμφυσῆν, κηκίδα, ἡ σχιστὴν στυπτηρίνη, ἢ βαλαύστιον.

Ἡν δὲ ἑπὶ τοιτέοις ἡ κεφαλαλγία μίμης, κηνὶ ποτε ἀποπαιήται, αὐτὸ χρη ἐς τέλος ἤκειν τῆς ἱπτρείας. φιλυ- πόστροφον γὰρ κακὸν, και ἐν ἑδρῃ ἵσον τὰ πολλὰ φολεύει. χρη δὲν ἀφαιρέοντα τὰς κόμας ἔσορο, (καὶ γὰρ τόδε κεφαλή ὄνηστον,) καίειν πυρίσσει καυτήρων, ἐπιπολής μὲν ἐς μύας· ἢν δὲ μέσφι ὅστον θέλης, ἀπάνευθεν καὶ τῶν μυῶν· μὺς γὰρ καυτέντες ἐανος σταισών προκλήσεις. κηνὶ μὲν ἐπι- πολῆς καύςες, οἶνον εὐόδη λευκοὸν ἐν ῥοδίνῳ καταλεινὸν ἄλις. ὀδόνην δὲ χρη τέγζαντα ἐπιπετανύναι τῆς ἐχαρῆς μέσφὶ ἡμέρης τρίτης· ἢν δὲ βαθεῖαν ἔωσι αἰ ἐσχάραι, πρά-

2 Ermerins does right in substituting this word for στρόφη. See, in particular, Pollux, and the note of Foes, G. E. Hippocrat., under this word. It was a sort of ladle.

3 The common reading in all the editions, except that of Ermerins, is ἵσθμουεων.

4 Though I have not ventured to change πυρίσσα into πυρήνα, I have little doubt that the latter (which signifies the knob of a specillum or cautery) is the true reading. See P. Ἀ. vi. 66, et pluries.
σου χρή κόμην ξίνης ἀλλὰ τρίψαντα ἢδε ἐς ὦθόνῃν ἐγχρίσαντα τιθέναι: τῇ δὲ τρίτη ηπρωτῇ ἐκ ῥόδινον ἐπὶ τούτι ἐπιπολαίοις, ἢ φακὸν ξίνη μελιτὶ ἐπὶ τῆς βυθίοις ἐσχάρῃσι τιθέναι. οὔκοσα δὲ ἐπὶ ὁπειλῇ φάρμακα ἄλλῃ πῃ γεγράφεται. ἔταιρὸν τινὲς ὕπερ μέτωπον κατὰ τὰ τῆν στεφάνην τῷ δέρμα ἀχρίσ οὐσίων καὶ τὸ δὲ ἐπιζέσαντες ἢ ἐπικούρισαν μέσῃ δυσλόγης ἐς σάρκωσιν ἡγαγον. οἱ δὲ καὶ ἐστέρωσαν τῷ οστεῷ, μέσῃ μύγγγος. εὐτολμα δὲ τὰ ἁκεα: ἄλλα χρήσθαι, κην ἐπὶ τάσι οὖν ἢ κεφαλαῖν ἐπιμίμην, ὁ δὲ νοσέων εὐθύμος, καὶ ο τύνος τοῦ σώματος ἁγάθος.

Ἡν ἐκ προσαγωγῆς ἐσσει, γυμνάσια ὀρθὰ ἐς στέρνα καὶ ὀμοὺς, χειρονομίῃ, ἀληθῶν βολῆ, ἐξαλσις, καὶ ἢ ξυνευπαί-, δεντοὺς ἐν τούτοις ἀνείλησι: τρίψει τὰ πρώτα καὶ τὰ ὠστατα σκέλων, κεφαλῆς δὲ ἐς μέσον.

Πιττοκοτίῃ τῷ ἐμπάττειν ξυνεχῆς5 φουνίσσει δὲ καὶ τῆν κεφαλὴν, ἄλλοτε μὲν σίγητι ξίνην ἄρτῳ δυσλῷ ἐγχρίσοντα, ὡς μὴ ἀφόρητον εἰή τὸ πῦρ: ἄλλοτε δὲ φάρμακα ξυναλει-, φοντα, ὡς τὸ ξύνθετον τὸ διὰ τῆς λυμνήστιδος καὶ εὐφορβίου καὶ πυρέθρου ἐχεὶ δὲ καὶ ἀνώδυνον περὶ τε τῶν ἐν καιρῷ πόνον καὶ ἐς μοχλευσι τῆς βίζης τοῦ κακοῦ, βαφής ὁ ὅπος, καὶ τὰ ξίνη τῇ δὲ φάρμακα, ὀκόσα ἐσοδίαινε τὸ δέρμα, καὶ ἰόνθοισι ἰκελα ἐκφεῖ βλαστήματα.

Δίαυτα δὲ ἢ μὲν ἐφ' ἐκάστῳ τῶν ἀλγέων λεπτῆ, ὀλυγο-, ποτίῃ καὶ υδροποτίῃ, ἐπιπροσθεν μᾶλστα ἀκέον τινος. ξύμπαν δὲ, δριμέων μὲν ἀφεξίς, κρομμῶν καὶ σκορδῶν καὶ ὁποῦ τοῦ σελτίου, σινῆπιος δὲ μὴ πάγχυ, καὶ γὰρ τὸ δριμὸ αὐτέου πρὸς τῇ τοῦ στομάχου ἄρετῇ καὶ ἐς κεφαλῆν οὐκ ἀχαρί, φλέγμα χύν, καὶ διαπνέον, ἢ διελαύνον κάτω. ὀσπρίων κάκιστον κύων καὶ τὰ τούδε εἶδα, πισσοῖ, καὶ ὀχροῖ, καὶ δολιχοῖ: δεύτερον φακό, οἵ τε ἔχονσι μὲν τινας ἄρετᾶς πενηίς τε καὶ ἐκκρίσιος, κεφαλῆς δὲ πλήσμου καὶ πόνου

5 Ermerins suppresses τῷ ἐμπάτ-, teιν altogether; and seemingly these are superfluous, and unsuitable to this place.
The common reading is σοκων δὲ ὀπώρα, which Ermerins has altered to ὀπώρης δὲ σῶκα. It will be seen that, by a less violent change, I have succeeded in amending the text.
Καὶ νηχεσθαί τῇ θαλάσσῃ, καὶ τῆς ψάμμωσι έγκαλινδέασθαι, καὶ βιοτεύειν ἐς θάλασσαν.

'Ετεροκαρανίς ταυτὰ ἄκεα. ὅκοια γὰρ τῇ κεφαλῇ ὅλῃ ἄκεα πρόσφορα, τοίσδε πρὸς ἀπαν τῆς κεφαλῆς μέρος χρέεσθαι καλὸν. ὁκόσοις δὲ εἰς τὸνδε ἀφυκτον ἐς νοῦς, ἐκλεβόρῳ χρέεσθαι, τῇ ἐσχάτῃ καὶ δυνατωτάτῃ πάντων ἀγωγῇ.

Κεφ. γ'. Θεραπεία Σκοτωματικῶν.

Καὶ ἐκ διαδέξιος μὲν κεφαλαίς γίγνεται σκοτοδίνην ἀτὰρ καὶ αὐτή πρώτη ἐπ᾽ αὐτής φύεται, αἴμαρροιδὸν ῥόον ἐπισχέσιν κὴν ἀπὸ μινὸς αἴμα μὴ ρέη, πρόσθεν μέον, ἢ μὴ διαπνέεται τὸ σκῆνος, ἢ ἰδρώτη, ἢ τῶν, πρόσθεν πονεύμενον. ἢν μὲν ὁν ἐπὶ τῇ κεφαλαίῃ ξυστῇ, τάδε χρῆ πρῆσεν ἐς ἵσιν, ὀκόσα ἐπὶ τῇ κεφαλαίῃ λέλεκται τίσι δὲ καὶ βιαίωτερον ἦσθαι χρῆ ἐς τέλος τῶν ἀκέων, ύστερον φράσω ἢν δὲ ἀπὸ τεν ἐπισχέσιος ὑγρῶν ἢ νοῦσος ἀποβῇ, τὴν ἕγκρασιν κινείν. ὅμεινον γὰρ τῆς ψύσιος ἢ παλινδρομή, ἢν δὲ ἡ μὲν μέλλῃ, τὸ δὲ πάθος αὐχή, ἐπὶ μὲν τῇ ἀλλησεν ἐπισχέσει, τῇ διὰ τοῦ, ἢ ἰδρῶτων, φλέβα τάμμενυ τῇ ἐπ᾽ ἀγκών: ἢν δ᾽ ἐπὶ ἦπατε πλημμύροντι, ἢ σπλήν, ἢ τιν τῶν εν τοῖς μέσοις σπλάγχνοι, ἀρήγων ἢ σικύ. χρῆ δὲ ὀκόσον ἄν ἐκ φλεβὸς πολλὸν έκρέη, τοσοῦνδε ἐκ τῶνδε ἀφαιρεέναι αἰμα. τόδε γὰρ τῆς προφάσιος ἢ τροφῆ, ὡσπερ δὴ καὶ γαστήρ: ἐπὶ δὲ τρόπε τὰ τῆς κεφαλῆς ἄκεα ἕναπτεν, φλέβα τῇ ἐπὶ τῷ μέτοπῳ ὀρθὴν τάμμοντα, ἢ τὰς ἑκατέρωθεν τῇς φινὸς πρὸς τοίς κανθάσι, σικύν ῥῇ κορυφῇ προσβάλλει, ἐκκάπτεν τὰς ἀρτηρίας χυρῶν τὴν κεφαλὴν, φοινίσσει, φλέγμα ἀγεν διὰ μινῶν πταρμικοῦσι, ἢ διὰ στόματος, δοκοις ἔλεξά: ἀπάντων πρῆσεν ἐν κόσμῳ τῷ ἐπὶ τῇ κεφαλαίῃ εἰρημένῳ, πλὴν ὀκόσον κυκλαμίου χυλὸς, ἢ ἀναγαλλίδος, ἐγχυτὸς εἰς τῆς κοῖνα, ἔχει τὴν πρόσθεσιν.
Ἐπὶν δὲ τῶν ἀμφὶ τὴν κεφαλὴν ἄκεων ἵκι ἐς τέλος, ὅκοσα βιαιότερα ἐς τοὺς σκοτώδεις, τάδε χρή πρήσσειν ἐμέτουσι τοῖσι ἀπὸ δεύτερου, ἣδε τοῖσι ἀπὸ ῥαφανίδων χρέεσθαι, τὸ ἐκ τοῦδὲ δεόν ἑστὶ, ἀτὰρ ἣδε ἐς ἐλλεβόρου παρασκευὴν μελέτησι γὰρ χρῆ τοῦ στομάχου ἐμέσιν, ἑπὶ τοῖσι δεινοτέρουι ἐμετρίσοις· ἀτὰρ καὶ τὸ φλέγμα λεπτότερον νῦν γίγνεται, καὶ ἐς τὸν ἐλλεβόρου εὐχύτων ἐλλεβόροι δὲ δόσιες πλεῖνες, τοῖσι μὲν ἵσχυροτέροις ὀρέξαι ἐς μέγεθος σησάμου, ἢ ὅλιγον ἀδρότερον τετμημένον ἕνων χώνδρῳ τε πλυτῷ ἢ φακῷ ἢ δόσις· σταθμὸς δὲ ὅλκης δραχμαὶ δύσοι. ἑπὶ δὲ τῶν ἀσθενεστέρων καὶ ἱσχυρότερον τὸ ἐψήμα ἕνων μελίτων μιστικὰ δύο ἢ τριές· τίσα τοιγίσος ὁ τρόπος ἄλλη πη λελέξεται. μεσημίᾳ δὲ ἐκάστου ἄκεος, ὑπανατρέφειν τὸν νοσέοντα, ἐς τὴν τῶν μέσων ὑπομονήν.

Ἀρίηγεν δὲ καὶ ἐπὶ τούτωι παροξυσμοίοι ὧδε διαδέειν μὲν τὰ σκέλεα ὑπὲρ σφυρὰ καὶ γούνατα, καὶ χειρὸς καρποὺς τε καὶ βραχίωνας ἐνερθε τῶν ὁμῶν πρὸς τούτῳ ἄγκοσιν. τέγξιες κεφαλῆς ῥόδινων μύρον ἐξ ὅξει ἐνεψήσαι δὲ χρῆ τῷ ἐλαίῳ ἑρτύλλων, ἢ σπονδύλων, ἢ κισσοὺς, ἢ τε τοιώνδε. ἀνάτρεψις ἀκρῶν καὶ προσώπων ὀσφυνίσι ὅξεος, ἡλίχωνως, ἡδυσμού, καὶ τάδε ἐξ ὅξει. διάστασις τῆς γένους· ἐσθ' ὅπη γὰρ ἔρειδοσι τὰς γνάθους· γαργαλισμὸς παρισθήμων, ἐμετοῦ πρόκλησις. ἑπὶ γὰρ ἐγχύσαι κοτὲ φλέγματος ἀνέγροντο ἐκ τοῦ ὄφου. τάδε μὲν ὃν ἐς τὴν τοῦ παροξυσμοῦ παρηγορήν, καὶ σκέδασιν τοῦ ζοφῶδεσ. 

Διαίτης δὲ περὶ ἀπάσης τῆς ἐν τῇ θεραπείᾳ καὶ τῆς ἐς αὕτης τάδε γηγόνσκω. ὑπὸνος ποιλὸς κακῶν, καὶ ἀυτνή, ποιλὸς μὲν γὰρ ναρκαῖ τὰς αἰσθήσεις τῆς κεφαλῆς. ἀτμῶν πλημμύρα, ὁκνὸς ἀπάσης πρήξιος. τάδε μὲντοι βάρεος καὶ

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1 Ermerins, following the suggestion of Petit, substitutes this word for ἀμης, which is quite unsuitable to the place.

2 Ermerins suppresses this clause altogether.
 holland καὶ μαρμαρυγὸν ἐστὶ αἵτια, τῆς νοῦσου τὰ ξύμβολα· ἀγρυπνὴ δὲ ἀπετπον, ἀτροφον, καματηρὸν τῷ σκήνει, ἄθυμον, εὐπαράγωγος ἡ γνώμη διὰ τάδε ῥηθῶς μαίνονται καὶ μελαγχολέουσι οἴδε· ξύμφορος δὲ ὁ μέτριος, ὡς τὴν τῆς τροφῆς οἰκονομήν, καὶ ἐς ἀνάπαυλαν τῶν δι ἡμέρας καμάτων. πρόνοια καὶ ἐπιμονὴ 3 προεδρή τῆς κοιλῆς ἐς ἀπόκρισιν διαπνοής ἡ ἡ μέξων αἵτις, κοιλῆν. ἀνάτρυψις αὕθες σκέλον δε ἡμιτυμβιῶν τρηχέων μέσφι φοινίξος, ἐπείτα νόστον καὶ πλευρέων, ὡστατα κεφαλῆς· ἀπὸ τοῦτων περίπτασιν, προσηνέει μὲν ἀρχήθηκαν καὶ ἐς ἀπότασιν, ἐπὶ τροχοῖ δὲ οἱ μέσοι, ἡρεμί, κατάστασις τοῦ πνεύματος ἐπὶ τούτι περιπάτουσι ἐστο. ἀναφωνεῖν χρή, τοῦτι βαρέσι φθόνοις μᾶλλον χρεώμενον ἤχειν. ὁξέες γὰρ, κεφαλῆς διαστάσις, κροτάφον παλμοῖς, ἐγκεφάλου διασφύξεις, ὀφθαλμῶν πρήσεις, ἡχον ἀκοή· μετρὴ ἡφυσονί κεφαλῆς ὄνηστον ἐπειτα δὲ καίρον αἴωρης, ἐς διαπνοὴν τοῦ παντὸς κεφαλῆς βάρεος, πλήθος δὲ ἐσται πολλὰν, πλὴν ὁκόσον ἀκάματον ἦ μηδὲ ἐπὶ ἐλιγμοῦ τούτι τοῦ χωρίου, μηδὲ ξυνεχέσι καμπήσῃ, αἴωρη γυμνέσθω. ιδιγγον γὰρ τάδε προκλήσιες· εὐθέες δὲ καὶ μακροὶ καὶ λείοι ἐστον καὶ οἱ περίπτασι. ἤν μὲν ὃν ἐν ἐθεὶ ἐσώτι ἀρίστου, ἀρτοῦ καὶ μονοῦ ὄρεγεν, ὁκόσον μηδὲν ἐμποδὸν τούτι γυμνασίαι ἐμμενει, προπεσέβαιν γὰρ χρή· κεφαλῆς καὶ χεῖρες, καὶ αἱ τοῦ νει τρίφιες· ἐπὶ δὲ τούτι οἴον πρήσεως ἐς ἀνάκλησιν θέρμης, καὶ εὔσαρκης, καὶ τούνοις ἐπείτω κεφαλὴς τρίβεσθαι ὀρθίον ἐωτέου μέξων ὑπέχοντα· ἀτάρ καὶ τὰ γυμνάσια ἐς τραχήλου πρήσιας, καὶ ἐς διωρίων χειρῶν συντεῖνε, εὐπαιδεύως· ὑπεραιροεύντα δὲ χρῆ τήν κεφαλῆς, καὶ τὰς ὄψιας γυμνάζειν χειρονομῆ, ἢ δίσκων βολή, ἢ φιλονεκεύντα πνημῆ· κακῶν δὲ σφαίρα, μικρῆ τε καὶ μεγάλη· τῆς γὰρ κεφαλῆς καὶ τῶν ὀφθαλμῶν αἱ διπηνίσεις τε καὶ ἐνστάσιες σκοτώματα ποιεώσειν.

3 Ermerins also erases these needed. See, further, Petit and Wigan.
αριστον ἀφάλσεις καὶ δρόμοι. τὸ ὦξι μὲν τὰν ἐσ τὰ σκέλεα πάντων τοιώνσις· ψυχρολουσίη ἀλουσίης κρέσσων· ἀλου-
σίη δὲ θερμολουσίης· στύψαι, πυκνώσαι, ξηρῆναι κεφαλῆν
ψυχρολουσίη δυνατώτατη, ἤγειης ἡ κατάστασις· ἤγειη, ἄλιπται, ἄχλυσαι, θερμολουσίη δυνατώτατη. κεφαλῆς γὰρ
νοῦσον αἱ προφάσις· τοιοῦτο καὶ οἱ νότοι, βαρυήκουι. ἤσυ-
χή ἐπὶ τοῖς γυμνασίοις, ἐς κατάστασιν τοῦ ταράχου.
pίεσις τῆς κεφαλῆς ἐς τὴν τοῦ δέρματος ξύσιν.

Προσπόσιες ὑδάτως, ἢ οἶνον ὑδαρέος· αριστον εὔτελές·
λαχάνων κόμης τὰ μαλβακτήρια, μαλάχης, τεύτλου, βλίτου.
ἐμβαμμα εὐστόμαχον, εὐστομον, κοιλίης μαλβακτικῶν, ἀβα-
ρές δὲ κεφαλῆ, διὰ θύμου, ἢ θύμβρης, ἢ συνήπτιος. ὥν ὁ τὰ
θερμὰ χειμῶνος· θέρεος δὲ τὰ ψυχρά, γυμνὰ τοῦ ὀστρακώ-
δεος, μὴ ὀπτὰ· ἐλαίαν, φοίνικας, τάριχως ὀραίων, χόνδρος
πλυτὸς, ξύν τιν τῶν ἡλικέων, ὁκόσον ἡδύναι, αἱρετόν.
ἐπὶ τοῦτο ἄλει. ἤρεμιῆ, ἤσυχίη καὶ ἀκοῆς καὶ λαληῆς. περι-
πάτω, ἐνθα ἢν εὐπνον καὶ εὖχαρι, δένδρεσι, ἢ βοτάνην
ἡν δὲ ὡς δεῦπον ἡγη, μάλιστα μὲν αὖθις ψυχρολουτέεν,
σμκρόν ὑποχρισάμενον λίπαι· εἰ δὲ μὴ, σκέλεα μοῦνον.
τὸ δεῦπον συνόδεος, οἷον ἵππον, ἢ βόφημα χόνδρου, ἢ πυτι-
νὴ ἄφυσος, ἐψήσαι εὐπποτος· φαρμακα δὲ τὰ ἢ ἐδονή τῆς
πυτιανῆς, πέτερη, γιλνίχων, ἤδυσσον, κρομμιῶν ἢ πρᾶσον
σμκρόν, μηδὲ ὁκόσον ἐμπλεύσαι· ὦξεος δὲ τὸ δριμὸν ἕξιμφο-
ρον· κρεῶν τὰ ἐκ πιθῶν μὴ πλονα· σῶν πόδες καὶ κεφαλῆ·
πτηρὰ πάντα· τῷ πλήθει δὲ τεκμαίρεσθαι· λαγώς καὶ τὰν
θηρετὰ δὲ· ἀλεκτορίς εὔπορος καὶ ἕξιμφορος. τράγημα πὰν
κεφαλαλγές, πλὴν φοίνικος, ἢ τῶν ὀραίων σύκων, ἢ σταφυ-
λῆς, ἢν ἄφυσος ἀνθρωπός ἔρι· ἢδε πεμμάτων εὐπποτα, καὶ
ἀκίνας, καὶ κούφα. περίπατοι· θυμηδία· ἐν ἤσυχίη ἢς ὑπνον
ἀφεσις.
Κεφ. δ'. Θεραπεία Ἑπιληψίης.

Ἀκέων ὁτι περ μέγα καὶ δυνατότατον ἐσ ἐπιληψίην χρέεσθαι. φυγή γὰρ ὦ μοῦνον ἐπισόνου πάθεος καὶ κινδυνώδεος ἐφ' ἑκάστης ὑπομνήσιος, ἀλλὰ καὶ ἴδεις αἰσχεος, καὶ ὀνείδος τής συμφορῆς. καὶ μοι δοκεώ, εὔπερ εἰς ἀλλήλους ἐν τούτοις παροξυσμοί ἐνέβλεπον, ὄκοσα πᾶσχοισε οἱ νοσεῦντες, οὐκ ἂν ἐτί ζοῦειν τλαίειν ἂν. ἀλλὰ γὰρ τὰ δεινὰ ἑκάστῳ καὶ τὰ αἰσχρὰ ἀναισθησίη καὶ ἀθεσίη κρύπτει μουμαρτεῖν δὲ τὴν ὑπερείνυ τῇ ῥαστώνῃ τῆς φύσιος ἄριστον, εὐτε τῆς μεταβολῆς τῆς ἡλικίας ἐς μέγα ἀμείβει τὸν ἀνθρώπον. ἦν γὰρ ἡ ἐξωψίθ εἰς κακῷ δίαιτα, ἐν ἐμβιο-τείει ἢ νοῦσος, οὐχετο, οὐκετί ἐπιφορτεῖ εἰς τὸν ἀνθρωπον ἐξουσιαίχεται γὰρ τῷ πρόσθεν ἤδει.

Ἡν ὀν τῆς κεφαλῆς λάβηται, ἐνοικέει τῇδε ἀπαντα χρῆ πρήσειν, ὄκοσα μοι ἀμφὶ κεφαλαίας λεῖκται, ἀμφὶ τε τὰς τοῦ ἀἵματος ἀφαίρεσις,—ἡδ' ἀμφὶ τὰς καθάρσιας, ἀκε-βόν τῶν ἐπ' ἀγκώνος, μετόπου τῆς ὀρθίας, σικύνης τὰς δὲ ἀφαιρεσίας μὴ μέσφι λειποθυμής ποιεσθαί, πρόκλησις γὰρ τοῦ πάθεος λειποθυμῆς ἀρτηρίας τάμνειν ἄπασας, τὰς τε ὠτόν πρῶσο τε καὶ ὀπίας καθάρσιας δὲ ποιεσθαί ἐξα-χέας τουτέων πάντων, τῇ ἱερή τῷ καθαρτηρίω καὶ τῆς κεφα-λῆς τούτως ἀγοίσιν φλέγμα πολλῷ δὲ δυνατότερα ἐστω φάρμακα φέρει γὰρ ἡ ἔξις τῶν τοὺς πόνους εὐθυμίη δὲ καὶ εὐθελιστῇ τίθησι τοὺς νοσέοντας τλῆμονας. χρεῶν καὶ πῦρ φέρειν ἐς τὴν κεφαλήν ἀνύει γὰρ. τετρήναι δὲ χρῆ

1 I wonder that Ermerins should have thought it necessary to ex- punge these words. It appears to me that, from the commencement of this paragraph down to τλῆμονας, we have one of those long and complicated sentences in which Thucy- dides, Demosthenes, and other of the great writers of antiquity de-
lighted. 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 Eng-
lish, of the old Grecian style of writing in long sentences.
πρῶτα τὸ ὁστέον μέχρι διπλώσης, ἐπείτα κηρωτῆσι καὶ ἐπι-πλάσμασι χρέεσθαι. ἐσ ʼ ἄν ἢ μήνυξι τῶν ὁστέων ἀποστῇ, τερέτρο φρή περικόπτειν τὰ γυμνὰ ἢν ἔτι σμικρὰ ἀντέχῃ μέχρι αὐτομάτου ἀποσπάσιος, ὅτε μέλαινα κοτε τουτέων καὶ παχεία εὐρεθῆ ἢ μήνυξι, καὶ ἐπὶν ἢ μύδησι, ἢ καὶ κάθαρσιν, τοῦ ῤητροῦ εὐτόλμως ἀκεομένου, ἐς ὠτειλὴν ξυμβῆ τὸ τρώμα, ἀνθρωπος ἐξήλθη τῆς νοῦσος. ἐπὶ πᾶσι, φανι-ξίεις κεφαλῆς, ξυνήθεις μὲν, ὁκόσαι μοι ἐν τούτι πρόσθεν εἰρέαται· δυνατότερη δὲ ἢ διὰ τῶν κανθαρίδων φρή δὲ ἐπὶ- προσθεν τῆς χρῆσιος, τρίον ἤμερῶν πίνειν γίλα ἢ τὴν τῆς κύστιος φυλακῆ. κανθαρίδες γὰρ κάρτα σύνοιται κύστιν. τάδε μὲν ὁν ἢν κεφαλῆ πεπόνθη.

᾿Ἡν δὲ τὰ μέσα εἰσάγη τὴν αἰτίην καὶ τάδε ἐπάγει τὴν νοῦσον,— ἢκιστα δὲ τάδε γράγεται· ξυμπαθεῖ γὰρ κεφαλῆ τὰ μέσα μᾶλλον, ὡς ἐπὶ μεγάλῳ κακῷ, ἤπερ ἀρχή τῆς νοῦ-σου,— ὁκός δ’ οὖν ἵσχυ, φλέβα τάμμεν τὴν ἐπ’ ἀγκών καὶ ἐπὶ τῶν· ἀπὸ σπλάγχνων γὰρ ἢ ῥοή· ἄταρ καὶ καθάλειν τούσδε μᾶλλον τῶν ἄλλον, καὶ τῇ ἰερῇ, καὶ κνεφόφος, καὶ κόκκων κνίδης· τάδε γὰρ φλεγμάτων ἄγωγα. τὸ δὲ καίριον αὐτέων ἢ σικύν· ἐπιθημάτων δὲ, καὶ ἐπεπλασμάτων, ὁ φόρτος εὐθήλεις, καὶ πάντη γράφειν περιττον, ἐι μὴ ὁκόσον δύναμιν αὐτέων γνώσεων, ὅτι χρῆ τοῦδε λεπτὸν, διαπνεύσαι, εὔροα καὶ εὐπνοα ποιέειν καὶ πεπτηρίσουσι φαρμάκουςι, θερμοῦκα, εξηροῖς, καὶ οὐρων ἀγωγοῖς χρεάμενον, καὶ ἐν τροφῇ καὶ ἐν φαρμακῆ· κρέσσον δὲ πάντων κάστρορος ὀρχίς, πινόμενοι ἐν μελικρήτη πολλάκις τοῦ μηνὸς, ὁκόσα τε ποι-κίλα φάρμακα τούτων παρίσσει, ἢ διὰ τῶν θηρίων ποικίλη, καὶ ἡ τοῦ Μιθριδάτεω ἐπιποικιστέρῃ πίνειν δὲ καὶ τῆν Βηστίνων· εὔπεπτα γὰρ καὶ εὔχυμα ταῦτα καὶ οὐρων ἀγωγά, ὁκόσα γὰρ χρῆ γράψει τῶν ἄπλῶν φαρμάκων, αἰδὲ ἔχουσι αἰ δυνάμεις, κιννάμωμον καὶ κασίθην, φύλλα τὰ μαλαβάθρου, καὶ πεπέριος καὶ σσελίος πᾶσας ἱδέας. καὶ τὶ γὰρ οὐκ ἂν ἰ Εἴροι ἐν τούσδε τῶν δυνατώτατων; λόγος, ὅτι καὶ γνωτὸς
éγκεφαλος καὶ αἴθυγης ὁμής κραδή, καὶ αἱ κατοικίδιοι γαλέαι.2 βρωθέντες λύουσι τὴν νοῦσον ἐγώ δὲ τόνδε μὲν οὐκ ἐπειρήθην ἔθεασάμην δὲ ἀνθρώπον γε νεοσφαγεός ὑποθέντας φιάλην τῷ τρώματι καὶ ἀρυσαμένους τοῦ αἴματος πῖνοντας. ὃ τῆς παρεόυσης μεγάλης ἀνάγκης, τλῆναι κακῶν ἀκέσασθαι μάσματι κακῶς; εἰ δὲ καὶ ὑμεῖς ἐκ τούτου ἐγένοντο, ἀτρεκὲς οὖδες ἔχει μοι λέγειν ἀλλη δὲ τις γραφῆς ἔφραξεν, ἢ παρ ἀνθρώπον φαγείν. ἀλλὰ τάδε μὲν γεγράφθω τοῦτι μέχρι τόνδε τλῆσοι.

Προσαρήγην δὲ καὶ τῇ διαίτῃ, καὶ ἐκάστοις τῶν γινομένων, ἢ δὴ ἄλλων, ἢ δὲ αὐτοῦ. τὸν δὲ χρῆ οὐδὲν ὑπερορίν, μηδὲ πρήσεσι τι εἰκῆ, μάλιστα μὲν ἐφ' ἐκάστοις σιμκροίσι πάντως ὑφελεύντα· ἢν δὲ μή, βλάπτοντα μηδέν.3 καὶ ἡμὶ ὀρίσματα ὀκόσα μῆθητα, καὶ ἀκούσματα, καὶ γεύματα, καὶ θυντα μυρία ἐλέγχει τὴν νοῦσον. φράζεσθαι δὲν περὶ πάντων μάλα. ὑπνὸς πολλὸς, παχυτής, ἀργή, ὀμίχλη τῆς αἰσθήσεως· ἀγαθὸν δὲ ξυμμετρίη κοιλίης ἐκκρίσει ἐπὶ τούτοι ὑπονοεῖ ἄριστον, μάλιστα πνευμάτων καὶ φλεγμάτων. περὶ πατοῦ μακροῖ, εὐθέες, ἀνέλικτοι, εὕπνοι, ὑπὸ δένδρεσι μὲν μυρσίνης, ἢ δάφνης, ἢ τούτι δριμέσει, καὶ εὐώδεις βοτανίησι δὲ, καλαμίνθη, γλήχων, θύμω, ἡδύσμω μάλιστα μὲν τούτι ἀγρίσει, αὐτοματῶς· ἢν δὲ μή, καὶ ποιητοῖς· ἐν τούτι καὶ αἴδραι μακραὶ καὶ αἰδέ εὐθέες· ὀδουπορίσι καλὸν χρεέσθαι, μῆ παρὰ ποταμῶν εἰς τὸ ρέωμα ἑνορήν, (ἐλγγίων γὰρ ποιητικῶν ρόσος;) μηδὲ ἐς κύκλων στροφόμενον, μηδὲ βέμβικα δινεύμενον.4 οὐθενέστερος γὰρ ἐδραίον

2 That this is the true reading, and not οἱ ἐνοικάδεοι γαλέοι, is quite obvious from Dioscorides, ii. 27. All the γαλέωι were sea animals. See Appendix to Dunbar's Greek Lexicon.
3 Ermerins, following the advice of Petit, by the addition of μή, 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 στροφόμενον, for which Ermerins proposes to substitute the above, on the authority of a Pari- sian MS.
I have not scrupled, in this sentence, to follow Ermerins in substituting τριβέντων for ἐνότων, which has no meaning suitable to the place. The passage is still obscure.

Instead of ἐν μελλήσα, Ermerins reads ἔμμελης. I am doubtful.
χρήσις άραϊον: περίπατον ἐπὶ τοίσι δὲ θύμηδη ἄλυσις.

Ὅρηγι δὲ καὶ λαγνείη, κακῶν καὶ γὰρ τὸ πρῆγμα τῆς νοῦσου φέρει τὰ σύμβολα. ἀπάτη δὲ τις ἐς τοις μετεξετέρους ἰατροὺς συνουσίας. ἔπει γὰρ ἢ τῆς φύσις εἰς ἀνδρὰ μεταβολὴ ἀγαθὸν τι πρήσει, μετεβιάσαντο τὴν πάσον φύσιν ἀόρῳ ξυνουσίᾳ, ώς θάσσον ἀναρρώσοντες. ἀγνοοῦσι δὲ τῆς φύσις τὴν αὐτομάτην προθεσμίην, ἐφ' ἢ πάντα γίγνεται τὰ ἄκεα· ἢδε γὰρ ἐκάστη ἕλικη συντίκεαι τὰ οἰκεῖα ἐν χρόνοις ἀραίοις. ἐν χρόνῳ γὰρ οἱ πεπασμοὶ σπέρματος, γενείου, πολίης. τίς δὲν ἑτρὸς προσαλαξάται τῆς φύσις τούτο μὲν τὴν ἄρχηθεν τῶν σπερμάτων μεταβολῆν, τούτο δὲ τήν ἐς ἐκάστον προθεσμίην; ἀλλὰ καὶ προσέκοψαν ἐς τὴν φύσιν τοῦ νοσῆματος. οὐκέτι γὰρ ἐγκαιροί τινες ἐάσι τῇ ἄρχῃ τῆς ξυνουσίας, προσισμοῦνει ἀωρίη τοῦ πρήγματος.

Βιοτεύειν δὲ χρῆ ἐν χώρησι θερμῆς, ξηρῆς. ψυχρὸν γὰρ, καὶ υγρὸν, ἤ νοῦσος.

Κεφ. ε'. Θεραπεία Μελαγχολίης.

Χρεὼ βουλῆς ἀμφὶ αἵματος ἀφαιρέσιος ἐν τοίσι μελαγχολίκοις, ἀφ' οὐ γίγνεται ἢ νοῦσος, ἀλλὰ καὶ κακοχυμίης, οὐδ' ἐπὶ σμικρὸ τὸ πλῆθει· ἦν μὲν ὄν ἡλικίας νέης λάβηται καὶ ὀραὸς ἐαρινῆς, τάμνειν φλέβα τῆν ἐπ' ἀγκοῦν τῷ διεξῆ μέσην, ὅκως ἀπὸ τοῦ ἐπιστος εἰς ἐπίκαιρος ἢ ρόι. τόδε γὰρ τὸ σπλάγχχουν αἵματος αἱ πτηγαί, χολῆς δὲ ἢ γένεσις, ἀμφὶ μελαγχολίης ἡ τροφὴ τάμνειν δὲ κὴν ἰσχύοι ἐσοι, καὶ λεί- φαιμοι' σμικρὸν δὲ ἀφαιρέειν, ὅκως αἰσθανοὶ τομῆς ἡ δύ- ναμις· οὖς ἐλεγχθῆ ἐπὶ τῷ τόνῳ. καὶ γὰρ εἰ παχὺ, καὶ χολόδες, καὶ πεπηγος εἰς τὸ αἷμα, καὶ μέλαν ὅκως ἀμόργη, ἀλλὰ τόδε ἐστὶ τῆς φύσιος ὁ χῶρος καὶ ἡ τροφὴ. ἦν δὲν τοῦ δεόντος πολλὸν ἀφέλης, ἀτροφιὴ ἢ φύσις ἐξίσταται τῆς
εἶρης· ἂν δὲ πολύαιμος ἦ, τὰ πολλὰ μὲν οὐ κάρτα γῆγενεται πονηρῶν τάμυνεν δὲ τὴν φλέβα· καὶ μὴ αὐτῆμαρ ὄκοσον χρὴ ἀφαίρεειν, ἀλλὰ ἐκ διαστάσιος· καὶ αὐτῆμαρ δὲ· τὸ δὲ πλήθος δηλώσουσιν αἱ δυνάμεις. μεσημῆ δὲ, ἀδροτέρως διαιτῶν ἐς ἀλλης κενόσιος ὑπομονήν. χρῆ γὰρ καὶ τῷ στομάχῳ ἄριστεν, καὶ τῷ νοσέοντι καὶ κάμνοντι, τόθε τῆς μελαίνης χολῆς ἐγκειμένης. ἐπίπροσθεν μίης ἡμέρης λεπτῶς διατήρησιν, μέλανος ἐλλεβόρου δοτέον ἔξων μελικρήτης, σταθμοῦ ὄκοσον ὀλκάς δύο. ὑπάγει γὰρ ὅδε μέλαιαν χολήν ἀτάρ καὶ τοῦ θύμου τοῦ Ἀττικοῦ ἡ κόμη, καὶ ἢδε ἀγει μέλαιαν χολήν ἀριστον δὲ ξυμμίσγοντα διδόναι ἐκάστου μέρος ἐν ἐς ὄλκην < δῦο ἀμφοῖν. λούειν τε ἀπὸ τῆς καθάρσιος, καὶ οἴνου βραχύ διδόναι, καὶ τῆς ἀλλής τῆς ἐν τῷ τροφῆ χάριτος. στομάχου γὰρ τῇ δυνάμει καματηροῦ ἡ κάθαρσις. μεταβαίνειν αὕτης ἐπὶ τὰ μέτα· ἄχρι δὲ προχαλάσαντα ἐπιπλάσματι καὶ τέγξει, σικύνην πρὸς τὸ ἕπαρ καὶ τὴν κοιλήν, ἢ τὸ στόμα ταύτης, προσβάλλειν. ἢδε γὰρ ἡ ἀφαίρεις πολλὸν τι ἐπικαιροτέρῃ τῆς φλεβοτομίης· προσβάλλειν δὲ καὶ τούτῳ μεταφρένουσι μεσημὴν τῶν ὀμοπλατέων ἐνταῦθα τοῦ στομάχου ἑστὶ ἡ πρόσφυσις. εὖτ᾽ αὕτῃς ἐπανατρέφειν, καὶ ἢν τῇ διαίτῃ βλαστηθῇ ἡ δύναμις, τῆς κεφαλῆς ἐξεῖνεν· ἐπείτα σικύνη τῇ κεφαλῇ προσβάλλειν, καὶ γὰρ ἡ πρώτῃ καὶ μεγάτῃ τῆς νοῦσου ἐν τοῖς νεύροις1 αἰτίη. ἀλλ᾽ οὐδὲ αἱ αἰσθήσεις ἐσεί ἀσινεῖς, ἐκεῖθεν γὰρ σφενοὶ ἡ ἀπόστασις καὶ ἡ ἀρχὴ. ξυντρέπονται ὅν καὶ αὖδε, κοινοὶ οὖσαι τῆς πάθης· μετεξέτερον δὲ καὶ παρασθανόνται, παραφορῇ τῆς αἰσθήσιος· χρῆ δὲ μάλιστα τῷ στομάχῳ ἄριστεν, καὶ τούδε νοσέοντος, καὶ ἐν τόθε τῆς μελαίνης χολῆς ἐγκειμένης. πυπτισκεῖν δὲν χρῆ τοῦ χυλοῦ τοῦ ἀφινθίου ἔνυνξεῖς, ἀπὸ σμύρκοι τοῦ μεγέθεος ἄχρι κυκάθου. κὼλμα γὰρ τόδε χολῆς γενέσιος. ἀγαθὸν δὲ καὶ ἀλῆς, ἢδε γὰρ ὑπάγει εἰς τὸ κάτω

1 Wigan and Ermerins have very properly substituted this word for νοῦσοι. Petit suggests ἐν τοῖς ἀλλοσί.
ἐντερον τὴν χολίν. ἂν μὲν ὁν νεότοκον τὸ πάθος ἦ, καὶ μὴ πολλὸν οὐθροποσ ἐκτραπῇ, οὐκ ἄλλης μὲν ἐπὶ τοσι ὑόσιος, τῆς δὲ λοιπῆς διαίτης χρέος, ἐσ τε ἀνάληψιν τῆς ἔξιος, καὶ ἐς κάθαρσιν ἀκριβεῖα τοῦ πάθεος, καὶ ἰσχὺν τῆς δύναμος, ὧς μὴ παλινδρομέωσί αἰ νοῦσον φράσω δὲ αὖθις τὴν ἐν τῇ ἀναλήψι βιοτήν.

Ἡν δὲ ἐπὶ τοῦσε σμικρὸν τὶ ύποπτώξασα ἡ νοῦσος παλινδρομοσ ὁφῇ, μεζόνων ἄκεων χρέος. μὴ ὁν ἄμβολή χρόνου γυγνέσθων ἀλλ᾽ ἂν ἐπὶ σχέσι γυναικὸς καταμηνίων, ἡ ἀνδρὸς αἰμορροίδων ῥόου, ἡ νοῦσος παρῇ, ἐρεθίζειν τὰ χωρία, προξέειν τε τοῦ εὐνήθεος ἂν μὲν μέλλῃ καὶ μὴ ἦκη, ἄλλῃ τῃ τοῦ αἵματος μεταρρυντος, ἐπισπέρχῃ δὲ ἡ νοῦσος, κενώσιας ποιεύσαι αὐτῷ, ἦγεέμενον ἀπὸ τῶν σφυρῶν. κῆν μὴ ἐς ὅσον χρῇ ἐντεύθεν ἀφέλης, καὶ τὴν ἐπὶ ἀγκῶν τάμνειν φλέβα. μεσημῖ δὲ τριῶν ἡ τεσσάρων ἡμερῶν ἀναθρέψιος τὴν ἱερὴν τὸ καθαρτίριον φάρμακον πεπίσκειν ἐπείτα σικύν τούς μέσους προσβάλλειν, τὸ ἢπατε ἐγχρίμπτοντα, πρήσοντε τε τὰ ἔργα ἡ τάχος ἀνύοντα. σμικροῦσι μὲν γὰρ ἄκες οὐ πείθεται. κῆν ἂς τὰ μεγάλα δηθύνη, ἐν ἐδρῇ ἰζεὶ ἡ μελαγ- χολίν' καὶ ἂν πάντη τοῦ σώματος ἐνοικήσῃ, αἰσθήσει, γνώμῃ, αἵματι, χολῇ, λάβηται δὲ καὶ νεύρων, αὐτῇ τε ἐς ἀνήκεστον τρέπεται, ἐνίκτειει 2 τε τοῦ σκίνη τῶν νοσήματων τόκοις, σπασμοῦ, μανίας, παραλύσιος' κῆν ἐκ μελαγ- χολίας τάδε γέγνηται, τὰ ἐπιγαγόμενα ἀνήκεστα. ἐλλεβόρῳ ὁν χρέεσθαι ἐς ὡσιν τοῦ κακοῦ. ἐπὶ προσθείν δὲ τοῦ ἐλλεβόρου χρῆ τοῦ το στόμαχον μελετήσαι ἐξεμεῖν, καὶ τὰ ύγρὰ λεπτύναι, καὶ τὸ σκίνος εὐροον ποιεῖν ἐμετοὶ δὲ τάδε πρήσοσουσι, ἄλλοτε μὲν οἱ νήστιες, ἄλλοτε δὲ ῥαφανίδες. φράσω δὲ τὸν τε τρόπον καὶ τὴν ὑλὴν φράσω δὲ καὶ τοῦ ἐλλεβόρου τὰ εἴδεα, καὶ τῆς χρήσιος τούς τρόπους, καὶ

2 The common reading, ἵγκοστα, being evidently inadmissible, I have preferred the reading adopted by Ermerins, in preference to ἵγκοστα, as suggested by Petit, or ἕγκυοι as proposed by Wigan.
όκως προευκρινήσαι ἐκαστὸν χρή, καὶ ὄκως ἐν τοῖσι ἐμέτουσι ἀρίγειν. ἀπιστον, ἐπὶ τοῖσδε εἰ μὴ ἐλύθη ἐς τὸ πώμπαν ἦ νοῦσος, ἢ πολλῶν ἐτέων ἐς χεὶ διαλεύψιας. τὰ πολλὰ γὰρ τοὺδε ἀπότοκοι μελαγχολίας ἢν δὲ ἐμπεδὸς ἦδε, μὴ ἦδη περιμένειν. χρῆ ὅν τὰ ἐς τὸν ἐλλέβορον ἀπαντὰ πρῆσειν. ὑγιέσι μὲν ὄν ἀπαντας τοιεῖν ἀδύνατον τοὺς νοσέοντας: ἢ γὰρ ἐν ἢτρος κρέσσων θεοῦ. ἀπονήθη δὲ καὶ διαλεύψιαι καὶ νοῦσων ἐπικρύψιαι, δρήν θέμις ἢτρόν. ὦ ὅν ἀπανθῆ ἐπὶ τοῖσδε καὶ ἀπαρνεῖσθαι, προσχομένους τὸ ἀναλθεῖ, ἢ καὶ ἐς τέλος τοῖσι ἐργοισὶ ὁμιλεῖν διδόναι δὲ καὶ τῆς ἱερῆς τῆς δὲ ἀλώθης ἀλλοτε καὶ ἀλλοτε καίριων γὰρ φάρμακον τῆς μελαγχολίας τόδε, στομάχου, καὶ ἡπατος, καὶ χολῆς καθάρσιος ἄκος ἑνόν ἀτὰ ἐκ καὶ μαλάχης σπέρματος, ὁκόσον ὀλείς δραχμῆς, πτισάκειν ξὺν ὕδατι, ἀρίστον πείρῃ τὶς ἐπιστώσατο. μυρία δὲ τῶν ἀπλῶν φαρμάκων ἀλλα ἄλλοις ἐν χρηστά.

'Εσπὶ δὲ τοῖσι πάνοισι τοῖσδε ἔς ἀνάληψιν ἄγειν. μετεξετέροισι γὰρ ἐς μὲν τὸν τῆς ἱπτρείας καίρον ἦ νοῦσος ἐς ἑδρῆς δὲ ἐκενήθη· ἢν δὲ ἔς ἀνάπλασιν σαρκῶν καὶ δυνάμιος ὄνθρωπος ἢκῃ, ξυναπηλάθη πάντα τῆς νοῦσου τὰ ἱχνεῖα. δύναμις μὲν γὰρ φύσιος ὑγείαι τίκτει, ἀσθένεια δὲ νοῦσον. ὑπίτω ὀν ἔς ἀνάληψιν ὁ νοσέων, πεφυκῶς θερμοῖς ὕδατε ἐνίατωμενος. καὶ γὰρ τὰ ἐς τοῖσδε φάρμακα ὄνηστα, ἂσφαλτος, ἢ θείον, ἢ στυπτηρίη, πολλῶν πλεῦνες τουτέων ἀλλα δυνάμες. ἀγαθὸν μὲν γὰρ ὑγρασίη ἐς ἀὐχμοῦ τῆς νοῦσου καὶ ταλαιπωρίη τῆς ἱερίου· ἀραιαὶ δὲ καὶ μαλακαὶ σάρκες ῥηίσται πρὸς ἀφεσιν τοῦ νοσήματος· ἔπειτα δὲ καὶ πυκναὶ τοῖσ μελαγχολοῦσι αἱ σάρκες. ἀλειμμα λιπαρόν ἄμα τράφης εὐαφοῖς, πολλῷ τῷ λίπαι δέχοντα . . . . . . . . . . . . . . . . . . . . ἄρτοι πλυτοὶ, ξὺν τὶνι ἄλυκει, σιραίῳ τῷ Κρητικῷ καὶ σκυ-

3 Hippocrat. Prognost.
4 It is so accented in all the MSS. and editions.
5 Wigan has substituted this reading for θηραῖρ τῷ κρητί.
ΧΡΟΝΙΩΝ ΗΛΩΝ, ΒΙΒΛ. Α'. 223

βελτή τῷ Παμφύλῳ. ἡ οἶνος καὶ μέλι μέξιος παλαιής ἀών, καὶ ψυχροτέρον καὶ θερμῶν, τῶν γυμνῶν ἀπὸ τοῦ ὀστρακόδεος κρεών, τὰ μῆ πίνα καὶ σμηγματώδες συνὸν μὲν πόδες, καὶ τὰ τῆς κεφάλης, πτηνῶν τὰ πτερὰ ἀπίνα: θηρίων, λαγωνίων, δορκάδων, πτωκώς ὀπόρης, ὀκοῦν τὶ ἀριστον ἦ. ἐπὶ τῇ τοῦ στομάχου ἀναφορῇ προμηθέεσθαι πρὸ τῆς τροφῆς, ὠκος μὴ καταποθεῖς ἀνεμίται. διδόναι δὲ πρὸ πάντων σιτίων μελίκρητον, κυάθου ἡμισί, καὶ πιόντα ἐξεμεένν ἐσ τὴν τοῦ στομάχου κάθαρσιν. ὁδὲ γὰρ σοι ἡ τροφὴ ἐδραίη μένει: φάρμακα δὲ τῶν ἀναγκαίων καθαρτίρια, πίτυος καρπῶς καὶ κνίδης, τῶν σπερμάτων τοῦ κοκκάλου, καὶ πεπέριος, ἀμυγδάλων αἱ πικραί, καὶ μέλι ἥ τοῦ ἕξουστος· ἢν δὲ ἡρῆναι θέλης, ἀριστον σμύρνα, καὶ ἱρεώς ἢ ρίζα, καὶ τὸ διὰ τῶν θηρίων φάρμακον, καὶ ἡ τοῦ Βηστίνου, καὶ Μιθριδάτου, καὶ ἄλλα μυρία: ἐπιθήματα δὲ, ἡ τῶν ἐπιπλασμάτων ὕλη, μελίσσων, καὶ μήκωνες, καὶ τερμίνθου δάκρυων, καὶ θυσιωτῶν, καὶ λίπως τὸ ἀπὸ ρόδων, ἡ τῆς οἰνάνθης. κηρὸς δὲ τοιτέων πάντων πάγως. ἀλείμμα λιπαρὸν αἱδραί: περίπατοι ἀλλ' ὁσα σαρκῶν τε ἀνάπλασιν ποιέται καὶ δυνάμιος ἱσχὺ, καὶ τῆς φύσιος ἐς τὸ ἀρχαῖον ἀποκατάστασιν.

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Κεφ. ν'. Θεραπεία Φθίσιος.

* * * ὠκος ἐν νηλ καὶ γαλήνη. καὶ γαρ, εἰ εὔτυχοίς ὀ νοσεῖν, ἐν θαλάσσῃ γῆγνοι' ἄν αἰώρη καὶ βιωτή. καὶ γὰρ τι ξηρῶν ἐς τὰ ἐλκεῖ σειρὸν ἐδοξὸς ἂλμη: ἀπὸ δὲ τῆς αἰώρης ἐφφυγοκάσασε αἰρεσθαι νῦν λιπαρῷ λιπαῖ, ἐπὶ τῆς τρίψαν ἐξεξέχεις κατανοοῦμενον . . . . . ὀπ' ὀλίγου ἐκ προσαγωγῆς, ὡς κοτύλα πέντε, ἢ ἔξ, ἢ πολλὸν τι πλεῖον ἢν δὲ μῆ, ὁκόσον τῆς δύνηται' πολλάκις γὰρ τόδε μοῦνον ἀντὶ πάσης τροφῆς ἡρκεσε' γάλα δὲ ἢδυ μὲν προσάρασθαι' πιεῖν δὲ ἰσχοῖς,
στερεών θρέψαι, καὶ τροφῆς ἀπάσης ἐκ παιδὸς ξυνηθέστερον·
IDENT θεριον τῇ χροιῇ φάρμακον δὲ ἀρτηρίῃ ἀκερχον,
διαπτερώσαι βρόγχον, ἀγεν φλέγμα, εὐπνοον, ὅλοσθηρὸν δὲ
τὴν κατὸ διέξοδον ἔλεκσι δὲ φάρμακον γλυκὶ καὶ ἄλλου
παντὸς εὐμενέστερον. ἤν μὲν δὲν τις πολλὸν τούδε πίνῃ,
οὔδεμιὴς τροφῆς ἀλλὰς χρέος. ἀγαθὸν γὰρ ἐν νοούσῳ ἐν
φάρμακον γάλα τῶντον γίγνεσθαι καὶ τροφῆν. καὶ γὰρ
ἀνθρώπων τῶν γαλακτοφάγον τὰ ἑνεκα σῖτον οὐκ ἐδεῖν
ἀριστον δὲ ἔξω γάλακτι, καὶ πολτοί, καὶ ἱππία, καὶ χόνδροι
πλυτοί, καὶ ὁκόσα ἐδεστὰ ἐκ γάλακτος γίγνεται. καὶ
τροφῆς ὑν ἐτέρης δή, ἐστῶ ὑμοὶ, πτισανής ὁ χυλὸς, εὐππετότος, λυτὴ
χρή δὲ τοιούντε ἱδινθαί, ὁκόσον ῥυμφάνεσθαι ἐστὶν ῥηίστη.
 להי καὶ τῶν ἐς ἵδον τὶ λαμβάνῃ, καὶ τόδε ἔστω φάρμακον,
λυγυστικοῦ κόμην, γλύξιωνα, ἵδουσμον, ἄλων βραχῦ, ὀξου,
ἡ μέλι. ὑν μὲν στόμαχος ἄπεπτή, τόδε παρέχειν ὑν δὲ
μιθέν ὡδε προσαναγάκη, πάντων ἐστὶ πτισάνη κρέσσων
ἐξεστὶ δὲ τὴν πτισάνην ἐς χόνδρον ἀλλάξει. ἀφυσότερος γὰρ,
καὶ εὐππετότερος καὶ σμηγματώδης ὑν ὡς πτισάνη πτισθῇ. 
ἐν τῇσιν ἤγορατήρησε ἀναγωγήσε κύμοσο καθαίρει ἐλκεα, ἄλλα
ἐστὶ φυσόδης. πισὸς καὶ ὄχρος, ὁκόσον ἀφυσότερα, το-
σόνε ἐλκέων ἀκαθαρτότερα. ἦντεκαμιρόμενον ὅν πρὸς τὰ
παρέοντα, τούσδε χρῆσθαι; ὡσ δὲ αὐτών, ἄσσα καὶ ἐπὶ
πτισάνη λέλεκται; ὅποι δὲ ἐκ πυρὸς μὲν ὑδαρέα, θερμα
ἀριστον δὲ ἐκ ἕως ἀρτίτοκα, πρίν τὴν *
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Κεφ. ιγ’. Θεραπεία Ἡπατος.

* * * ἦπατι ἐλκὸς έοι ὀλέβηριον. ἦ χαλεπωτάτη δὲ ἐς τὴν
γαστέρα ἄμφοιοι τοῦ πῦου, ἦν τὸν στόμαχον ἵσχυ ὄδον ἐς
τὴν ἄνω φορῆν. τροφῆ γὰρ αἴτη τοῦ ἕως τροφῆς δὲ ηγε
tώδης πτισθῇ, the meaning of which
which Ermerins alters to σµηγμα-

1 The common reading is ὑν καὶ
with ὅς πτισάνη μυχατώδης ὁπτίσθω; which seems to me very equivocal.
μῶν ὁ στόμαχος ποτὲ καὶ τὰ φάρμακα ὀδε τοῦτο εἰσώ διαφέρει. ἢν ὃν πρὸς ἀπαντᾷ μὲν ὁκνὸς καταπόσιος ἔλθη, ἐνδικοῦ ἐκθανεῖν ἀνάγκη νόσφ τε καὶ λιμῷ. ἡμόματα δὲ ἐκάστου χώρου, ὅτι τὸ πῦνον τρέψεται, ἄτερα καὶ ἄτερα. ἢν τε δε ἐντέρων ἦκη, στρόφοι, γαστήρ ἱππή, φλέγματα καὶ χολή, ἔπειτα ξίνων περιρροθή αἰμάλωψ, ἡ περίπλυσις ὁκοῦῃ κρεων ὤμοι. ἢν δὲ ἐς κύστιν ἔη, βάρος ἐν νεφροῦ καὶ ὀσφύ. τὰ μὲν ὀν πρῶτα πολλὰ καὶ χολοβαφέα ἐκτείνειθαρα, ἀνυπόστατα καὶ ἀκατάστατα ἐπὶ πᾶσι δὲ καὶ ἡ ὑπόστασις λευκή παρεῖ. ἢν δὲ ἐς στόμαχον ἄνω ῥέτη, ναυτή, ἀποστῇ ἐκεῖνος, ἡ χολῆς, λευθομίη, σκοτοδινη, μέσφι ξυρραγῇ.

Μάλιστα μὲν ὃν ἀποτρέπεις τὴνδε πονηρή γὰρ ὁ ὀδὸς. ἢν δὲ τὸ πῦνον βιαίωτον ῥέων, χρὴ πάντα ποιῆς καὶ τῷ στομάχῳ ἁρίγης τεν καὶ προφῆς, καὶ φαρμάκοις, καὶ διαιταῖς, πάντα μειλίχως. φαρμάκοις ἐς τὴν τοῦ κόλπου ῥαγήν βοτάνῃς τῆς ὑσσώσου ἑαυτοῦ μελκρήτῃ τιτείκείς, καὶ πραϊσίου τῆς κόμης, καὶ τῆςδε ἑαυτοῦ μελκρήτῃ καὶ χυλῷ τῆς ἀφίνθου. τάδε μὲντοι πρὸ τῶν σιτίων πίνεις χρεών, ὡς λεπτὰ μὲν τὰ ἵππα γίγνεται, εὐφορας δὲ τὰ χορία, εὐρηκτὰ δὲ τὰ ἐμπνα σώματα. διδόναι καὶ ὃνον γάλα, λείων, ἄχολον, εὔτροφον, ἐς τυρόν ἀσύστατον, ἦπερ ἐστὶ γάλακτος ἀρετή. προστίθει δὲ καὶ χάριτας πόματος καὶ σίτου. κὴν μικρὸς χείρᾳ τῶν ὁφελεύντων ἐσον, διδόναι,—ἐστὶ γὰρ διέξοδος ναυτιώδει καὶ ἀτέρπεται ἱψηθ᾽—μετεξετέρους γὰρ ἡ τοῦ πῦνον διόδος βλάψαι. μήπωτι καὶ ἀτόσιτοι ἐσονται κὴν τι λάβωσι εὐημέεσ. χρὴ δὲ καὶ ἐπὶ τῆς ἀλλην ἐκροθής παντοῦνε μελέτη τοῦ στομάχου ποιέσθαι: ὁδὲ γὰρ ἡ πάνων φαρμάκων ὀδὸς μεμνημοσυνεῖ δὲ καὶ τοῦ ἦπατος χρεών, ἐνθα τῶν ἐλκεὼν ἐστὶ ἡ ρίζα.1 ἢν δὲ ἐς κύστιν ὀρμᾷ, ωρη-

1 Though I have not ventured to alter the text, I must say that I think the true reading would be φλεβών, instead of ἐλκεών. I cannot see the significance of the latter, whereas the former is of frequent use with our author as applied to the liver.
Κεφ. ιδ'. Θεραπεία Σπλήνος.

Σκίρρου1 τού ἐπὶ σπλήνι λύσεις ὦ ρήσται. ἡν δὲ καὶ ἀπότοκοι τῶνδε νοῦσοι γένονται, ὑδρωφ ἡ καχεψι, ὅκελλει τὸ κακὸν ἐς ἀνήκεστον, . . . . . . τὸν ἴηρόν τὸν σκίρρον ἴησαν. χρῆ δὲν ἀποτρέπειν γνωμόμενοι, καὶ λεῖν ἄρτι ἀρχομένους εὐσταθεῖσι δὲ τῆσι φλεγμονήσι, ἦντερ οἱ σκίρροι διάδοχον . . . . ἐς διαπνοὴν ἄγωνται . . . τὴν ἀπόστασιν. τάδε γὰρ φλεγμασίας * * * * ἰηρίσθοιοι δὲ χρέεσθαι ὁκόσα μοι ἐν τῇσι οξέις γέλεκται. ἡν δὲ πάντα σοι πρήσοντεν ἐν φλεγμασίῃ ὁ σκίρρος ἐμένη καὶ πυρὶ ἱκέλουι σχεό ἐς µάλθαξιν τῆς σκληρίας, τέγχησι δὲ οξέος καὶ ἑλαίου, καὶ µέλιος· ἀντὶ δὲ εἰρίον πτύγματα ἐστω ἀπὸ λίνον. ἐµπάθειν δὲν τῆς µυροβάλανου σεσηµένης, ἐπιπλάσµασι τε τοῦσι µαλθακοτάτοισι. * * * * * * * * * * * * * * * * * * * * * *

1 Liddel and Scott, conformably to analogy, but in opposition to general usage, read σκίρρος.
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ΒΙΒΛΙΟΝ Β’.

Κεφαλή πρώτη λείπει.

Κεφ. β’. Θεραπεία Διαβήτου.

"Τὸ θρωπὸς ἵδες τὸ διαβήτει πάθος αἰτίη καὶ διαθέσι, χώρῃ δὲ μοῦνή διάφορον, ἕνθα τὸ ὤγρον ἐκρέει. ἀσκήτη μὲν ἡγὲς δοξεῖον, τὸ περιτόναιον, οὐδέ εκροήν ἴσχει, ἄλλα μέμον τῇ δὲ πλημμυρῇ. διαβήτει δὲ φορῇ μὲν ὤγρον ἢ ἀπὸ τοῦ πάσχοντος ἢ ὑώτη, καὶ σύντηξίς: ἐς δὲ νεφρόν καὶ κύστιν ἐξόδος παρὰ περὶ ἔξοδον φέρει. ἦδε τοῖς ὦθεριώσε ὁ ὄρος ἐπιγίνεται, ἢ ἔν ἄγαθον ἢ νοῦσος πρέπειται. ἄγαθον δὲ ἡ λύσις τῆς αἰτίης, καὶ μὴ τοῦ ἄχθεος ἐλαφρῆς μοῦνον δίψος δὲ τοῦτοις μέξον, ἐκρέεν γὰρ τὸ ὤγρον αἰλαίνει.

"Εστὶ δὲ τὰ ἀκέα ἢ τὴν ἐπίσχεσιν τῆς ξυντήξιος, τὰ ὦτα τοῖς ὦθρᾳ πἀθεῖ ν ἐς δὲ τὸ δίψος μεγάλης ἴντρεῖς χρέος, τόδε γὰρ ἐν τῷ εἰδεὶ ἀλγέων πάντων μέξον. καὶ ἢ ἐν πίωσε τι ὦγρον, πρόκλησις οὐρήσιος. ποτί καὶ ἐκθέον τῶν ξυναπάγει τῇ κοτὶ ὑπὸ τῷ σκῆνει. φαρμάκων ὁν ἄδιψων χρέος. δίψος γὰρ μέγα, ἀκορίθι ποτοῦ. ποτὸν γὰρ οὐδὲ ὅσον γεγνήται δίψος ἀκός. πάντη δὲ τῷ στομάχῳ ἀρίθμει ἐνθα
τοῦ δίψεως αἱ πηγαί. ἵνα δὲ τῇ ἑρᾷ καθαίρει, ἐπιθήμασι χρόο, νάρδῳ, μαστίχῃ, φοίνιξε, μήλῳ συν νυκτίνιοι ὁμοίως· τόνδε ὁ χυλὸς μὲν ἔξιν νάρδῳ καὶ ροδίνῳ, ἄριστον ἐς τέγξιν· ἐπίπλασμα δὲ ἢ σάρξ αὐτέων ἔξιν μαστίχῃ καὶ φοίνιξε· ἐν κηρῷ δὲ καὶ νάρδῳ τῷ μύρῳ ἢ τούτεον μίξῃ ἄγαθῇ, ἢ ὁι χυλοὶ ἀκακίας τε καὶ ὑποκιστίδος ἐς τὰς τέγξιας καὶ ἐς τὰ ἐπιπλάσματα.

Ἄταρ καὶ ὕδωρ τὸ ποτὸν ἔξιν τῆς ὑπόρρησι ἐφείσω. τροφαὶ δὲ, καὶ γάλα, καὶ ἔξιν τῳδὲ σιτία, ἁμυλοὶ, χόνδροι, ῥόφηματα. ὁινοὶ στῦφοντες ἐς τὸν τοῦ στομάχου τὸν, ἀκρηπότεροι μᾶλλον, ἐς τὴν τῶν ἄλλων χυμὸν ἐξηρόωσιν τε καὶ διάνεθν- ἀλμώδεσι γάρ δίψος· οἰνοὶ δὲ, στῦφον θ' ἀμα καὶ ψύχων, μεταβολή τε καὶ εὐκρασίῃ χρήσιμος· ἐς δύνα- μιν δὲ κην ὁινος γλυκὺς, ὁκοῖν αἴμα ἕπ, ἐς τὴν αὐτοῦ γένναν. φάρμακα ποικίλα τὰ ωὐτά, ἢ διὰ τῶν θηρίων, ἢ τοῦ Μιθρι- δάτου, ἢ διὰ τῶν ὑπώρεων, τὰ τὸ ἀλλα ὁκόσα ὑδρωπος ὑνηστά. ἅταρ καὶ ἡ ἕμπυσα δίαιτα καὶ ὁ βιος ωὐτός.

Κεφ. γ'. Θεραπεία λιθάσεως καὶ ἐλκώσεως. Νεφρῶν.

Ἄμφι μὲν φλεγμασίης, καὶ αἰμορραγίης, καὶ ὁκόσα ὀξέως ἀπὸ νεφρῶν κτεῖνε, ἐν τούτῳ ὀξέως γεγράφατα· ἀμφι δὲ ἐλκώσιος, ἢδὲ λίθων γενέσιος, ὁκόσα τὰ πολλὰ ξυναποθή- σκει πρεσβύτησι, μάλιστα νῦν γράφω ἀγχίστα μὲν ἐς ἀκεσιν· εἰ δὲ μή, οἴστι ὁγε παρηγορήσεται.

Λίθων μὲν ὃν εὐφύη γένναν ἐς ἄγρον τρέψαι, ἀδύνατον. ῥήτερον μὲν γὰρ μήτρην ἄτοκον θέμεναι, ἢ νεφροὺς λιθιῶν·

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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.
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 Γονορροϊάς.

Καὶ τοῦ ἀτερπέος τοῦ πάθεος εἶνεκεν, καὶ τοῦ κατὰ σύντηξιν κινδυνώδεος, καὶ τῆς ἐς διάδεξιν γένεσις χρείας, λύειν χρή μὴ βραδέως τὴν γονόρροιαν, πάντων κακῶν οὕσαν αἰτίην. πρώτιστα μὲν ὁν ὅκως ἰέμα κοινὸν ἤσθαν: στύψει τῶν ἀμφὶ τὴν κύστιν καὶ τὴν ῥοὴν χωρίων καὶ ἐμψύξεις ψυφῶν, λαγόνος, αἰδιών, διδύμων, ὅκως μὴ ἰέῃ ἐς πολλῶν ἡ γονὶ ἐίτα αὐθίς ἀλείναι τὸ πάν, ἐς τὸ τὰς ἀφόδους ξηραίνει. στύψει μὲν ὁν καὶ τέγξεις ἐριον μὲν τὸ ἀπὸ τῆς οἴος ἕξων τοῖς λύμασι. λύπας δὲ τὸ ῥόδινον μύρον, ἣ τὸ διὰ τῆς οἰνώνης, ἐξ ὅνων λευκὸ, εὐώδει. ἐκ προσαγωγῆς δὲ ἀλεαίνοντα λύπας τὸ καινόν, καὶ μελίλωτον ἐκξεσθὲν σὺν αὐτῷ, καὶ σάμψυχον, καὶ λυβανωτῖς, ἡ κόνυξα. ἀριστὸν καὶ ἀνῆθου κόμη, καὶ ἔτι μᾶλλον ἢ ρυτή. τούσδε ἐς τὰ ἐπιπλάσματα χρέα, κριθῶν καὶ ὅροβων ἀλήτωσι, καὶ ἐρυσίμου τοῦ σπέρματος καὶ νίτρῳ μὲλι δὲ ἐς τὴν ἀπάντων ξύμπνοιον καὶ ξυνάφειαν. τοιάδε καὶ ἐπιπλάσματο ὁκόσα φουνίσσει, καὶ ἰόνθους ἐγείρει καὶ τὸ ῥέμα παροχετεύει, καὶ ἀλεαίνει τὰ χωρία τοιόνδε τὸ χλωρὸν ἐπίπλασμα, καὶ τὸ διὰ τοῦ καρποῦ τῆς δάφνης. πυτάσκεει δὲ καὶ τοῦ κάστορος συχνῶς, καὶ τῆς ῥίζης τοῦ ἀλικακκάβου ὅκοσον δραχμὴν ὀλκῆς, καὶ τῆς ἥδυσσομον τὸ ἐψημα' ποικίλων δὲ, τὸ διὰ τῶν δύο πεπερέων, ἡ Σύμφωνος, ἡ Φίλωνος' ἀριστὸν καὶ τὸ διὰ τοῦ σκίγκου τοῦ θηρίου φάρμακον ποτῶν, καὶ ἡ τοῦ Βηστίνου, καὶ ἡ διὰ τῶν ἐχιδνῶν τῶν ἔρπετῶν. τὸ ξύμπαν δὲ διαίτη διδόμαι ἐπιτρέπει τε καὶ πιστευεῖν χρή καὶ γυμνασίσως, καὶ περιπατεῖ τοις καὶ αἰώρησι. τάδε γάρ τὴν ἐξίν ἐς θερμασίν πρέπει, ὅπερ ἐστὶ τῷ πάθει χρέος' εἶ δὲ καὶ σώφρων ἐν ἐπὶ τοῖς ἀφροδισίοις, καὶ λούσιτο ψυχρῷ, ἐλπὶς ὡς ὅκιστα ἀνδρωθῆναι τὸν ἀνθρωπον.
Κεφ. 5'. Θεραπεία Στομαχικών.

Ἡ ἐν τούτῳ ἁλλοις πάθεις μετὰ τὴν θεραπείην δίαετά ἐσ ἱσχύν καὶ κράτος τοῦ σώματος εὐπεψίη ἀγαθή: οἱ θεραπεύοντες δὲ μούνοις ἦδε γίγνεται πλημμελής. ὅκως δὲν αὐτῇ γίγνεται, φράσο. ἵκανη γὰρ αἰώρη, περίπατοι, γυμνασίη, φωνασκία, τροφαὶ εἰς πέψιν ἀγαθαί, ἀναμαχέσασθαι τὴν τοῦ στομάχου κακοσιτίνην ἀδύνατον δὲ τάδε καὶ ἀπεψίνην λύσαι μακρὴν, καὶ τὴν σκελητήν τοῦ σκίνευος εὐυγκον σάρκα πούσατ' πολλὸν δὲ μέξον ἐπὶ τούτων ἔστων αἰ τούτοι κάμνουσι χάριτες, καὶ τὸ καθαρῶς ἄπαν δρὰν, καὶ τὴν ἐπιθυμήσαν τὸν ἱητρόν, µὴ μεγάλα βλάπτοντα: ἀριστον γὰρ τόδε, ἢν µὴ κάρτα ὁφελεύντων ὁρεξίς ἤκη. φάρμακα δὲ ποτὰ, χυλοί, ἀφήνθιον, καὶ νάρδος τὸ µύρον, καὶ ἡ διὰ τῶν θηρίων, καὶ τού ἐν πέτραις ὁ καρπὸς, καὶ ξιγμβέριος, καὶ πεπέριος, καὶ σεσέλιος. τάδε πεπτήρια καὶ κατὰ τοῦ στέρνον ἐς στόψιν ἐπίθημα, νάρδοι, μαστίχαι, ἀλόαι, ἀκακίαι, καὶ µῆλον κυδωνίων ὁ χυλὸς, καὶ αὐταὶ δὲ τῶν µῆλον αἰ σάρκες ὄμφιλασθεῖσαι ξὺν φοίνιξ ἐπιθῆμα στόψιν. ἀτὰρ καὶ τάλλα οἴκοσα µοι ἀποτάζεται, ἐς δίψεως ἄκος. τὰ ωντὰ γὰρ καὶ τούτῳ δίψοι γίγνεται ὁ δὲ τόνος τοῦ στομάχου ἀδύνατο στομαχικὸς.

1 Ermerins erases τὸ µύρον, fancying that the ointment could not be suitable in this place. However, Actuarius recommends the Nardium Unguementum expressly for Stomachics. Meth. Med. vi. 10.

2 If the text here be sound, the expression must be understood as a strange circumlocution for πετροσελίνον or σελίνον 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 πεπόθεν.
Κεφ. ζ'. Θεραπεία Κοιλιακών.

'Ην τῶν συτίων ἄκρατῆς ὥς κοιλή ἦγ, διαρρέῃ δὲ ὡς τροφή ἀπέπτως, ἄθρεπτος, ὀμηλή, καὶ μηδὲν εἰς τῶν ὁγκῶν ἄνη, κοιλιακοὺς τούσδε κικλήσκομεν. ψυχεὶ μὲν ἐμφύτου τῆς ἐς τέψιν θερμασίης, ἀτονίῃ δὲ τῆς ἐς ἀνάδοσιν δυνάμοις.

Χρή ὅτι τὴν κοιλίην πρώτιστα μὲν πόνων ἁνέναι ἕρεμήν καὶ ἀποσιτήτη ὦδε γὰρ παλαιοδρομοῦσι αἱ δυνάμαις. ἂν δὲ καὶ πλήθεως τῶν ἐν τῷ στομάχῳ φαντασίᾳ ἐγι, νῦστεσί ἐμέ-τοιοι χρεέσθαι ἀφ' ὑδατος, ὡς μελικρήτουν τὴν κοιλίην δὲ σκέπεις καὶ τέγγεν εἰς στῦψιν, ἑρίοις μὲν τοῖς ἐς οἰσι πινα-ροῖς: λίπαὶ δὲ, ὀροίπω μύρῃ, ὡς τῷ διὰ τῆς οἰνανθῆς, ἡ μηλίνη ἄριστων, κήν ἀπὸ τοῦ σχίνου, καὶ ὑποκιστίδι, ἡ ὀμβάκια σὺν τούσδε δὲ ἐπιπλάσματα, θερμὰ μὲν ἐς βίζεν, ἐς δύναμιν δὲ στρυφναῖ καὶ ἡν τὴν τοῦ ἡπατος, ἡ τῆς κοιλίης κατὰ στόμα ἐντάσεις, ἡ φλεγμασία ἐσω, σικυὴν προσβάλ-λοντα ἐντάμινεν καὶ ἐστι ὅσι τὸδε μοῦνον ἥρκεσε· ἐπὶν δὲ κηροτῆσθι ἐς ὀστεῖλην ἥκη τὰ τρόματα, ἦδε ἐπὶ σκληρήν κραίγη, τήδε βδέλλας τὰ θηρία προσβάλλειν· ἐπείτα ἐπι-θήματα πεπτικὰ τιθέναι, ὡκοῖον τὸ διὰ τῶν σπερμάτων, ἡν ἵσχι χαμαίλεόντως βίζαν· ἄριστων καὶ ἑνθα οἱ τῆς δάφνης ἐστὶ καρποί, καὶ τὸ μάλαγμα ἐπίκλησι τὸ χλωρόν καὶ τοῦμόν τὸ μυστήριον. τάδε γὰρ μαλάσσει τε καὶ ἀμύσσει, καὶ θερμασίην ἐγείρει, καὶ ἄψυσσα τὰ σπλάγχνα ποιέει, δὲν περ ἐς στῦψιν χρέος. ἀτάρ καὶ σίγησι, καὶ λίμνηστις, καὶ εὐφόρβησις, καὶ ὀκόκα σουδάμε δίναντα τῆς μὲν ψῦξιν κωλὺει, ἀνάκλησιν δὲ θέρμης ποιεῖται. τοιαῦδε χρή καὶ πυκνάκειν φάρμακα ἐς στῦψιν. χρέος μὲν πρῶτιστα . . . . . . . οὗ τῶν ἀρνητλόπους χυλῶς ἐξὸν ὑδατι ἐστυμμένῳ μυρτοσί, ἣ κυδω-νίοις μηλίαι· ἄριστον καὶ γῆσαρτον σταφυλίς ὀμφακτίδος· οἶνοι τῶν κάρτα στυφόντων. ἐπείτα δὲ τὰ ἀλθαίνοντα τὴν
There can be little or no doubt that the words in the lacuna immediately adjoining σιτίων, were ἐμετος ἀπό. On the popular modes of producing easy vomiting in ancient times, see Paules Ἀργινητα, 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.
ηδη χρόνων ἡγ., ἀτὰρ καὶ ἐκ διαδέξιοι πατέρων φανῇ, ξυνα-
ποθνίσκει ἡ νοῦσος. ἐς δὲ τοὺς παροξυσμοὺς τῶν ἄρθρων 
tάδε χρή πρίσσειν. εἰρία μὲν ἐστιν ἔξ ὁιος τὰ οἰσυπώδεια 
τέχνεις δὲ διὰ ῥοίνου καὶ ὀίνου μετεξέτερου ἰδὲ καὶ σπο-
γίῃ ξὺν ὀξυκρήτῳ ὄνησεν. ἐπειτα ἐπίπλασμα, ἅρτος ξὺν 
tούοις ψύχουσι κολοκύντης, καὶ πέπονος· καὶ σικῆ λιτῆ, καὶ 
ἀρνόγλωσσον ἡ βοτάνη, καὶ ῥόδων τὰ φύλλα. ἀτὰρ καὶ ἡ 
σιδηρίτις ἄπονος ξὺν ἅρτῳ, καὶ βρυνό, καὶ συμφύτου ρίζα, 
καὶ πεντάφυλλος ἡ βοτάνη, καὶ πράσιος ἡ τοῖος ψυλλοῦσι 
λεπτῆ. τῆςδέ μέντοι τὸ μὲν ἀφεψιμα ἐξάντλημα ἄπονον 
αὕτῃ δὲ, ἐπίπλασμα, ξὺν ψηξί, ἡ κριθῶν ἀλῆτων μήλων τε 
tῶν κιτρῶν τὸ ἅβρωτον ξὺν ἀλφίτουσι ἄρστον· σύκα ἕηρά, 
καὶ ςάσια ξὺν τίνι τῶν ἀλήτων. ποτε μέντοι ψύξιος ἡ ὕλη 
καὶ τόδε μέντοι ἀλλοτέ ἄλλον ὄνησε καὶ τωτὸν ἄλλοτε 
ἄλλω.² μετεξέτερους δὲ τὰ ἀλεάλνοντα ἄμφερει, καὶ τωτ-
τὸν ἄλλοτε ἄλλῳ ὁφελεῖ. λόγος δὲ καὶ τόδε κάρτα ἄπονον 
ἐμμεναι· αὕγα χρή βοτάνης τῆς ἤριδος ἐμφαγεῖν ἐπὶν 
δὲ πλησθή, διαλείποντα ὀκόσον ἡ νομὴ ἐν τῇ γαστρὶ μαχθείη, 
καταθύσαι τὴν αὕγα, ἦδε ἐντὸς τῆς γαστρὸς ἐς τὴν κόπτων 
ἐγκρύπτει τὸ πόδε. φάρμακα δὲ μυρία. καὶ γὰρ τοὺς νοσε-
νοντας ἐωυτῶν φαρμακεός εὐπόρους τίθησι ἡ ξυμφορή· τῶν 
δὲ ἵητρῶν τὰ φάρμακα ἐν τῇσι γραφῆσι λελέξεται.

Κεφ. ιγ'. Θεραπεία 'Ελέφαντος.

Τῶν νοῦσων μέξωνα χρὴ τὰ ἄκεα ἐς λύσιν αὐτέων ἐμμεναι.
ἐλέφαντος δὲ τηλίκου κακοῦ τὸς ἀξιόνοις γέμνοντ' ἀν ἱπτείν; 
οὐ γὰρ μέρει, ἡ σπλάγχνῳ ἐνι, ἡ ἐνδόν ἐνσκήπτει μοῦνον, ἡ

²There is evidently something wanting in the text. Petit and Ermerins substitute ὀφελέα after ἄλλω. I cannot but think, how-
over, that the more natural reading would be μύ; meaning, that the remedies in certain cases proved beneficial, and in others not.
The common reading, ἄξον ἔχω, is changed by Ermerins to ἄξον ἔχων. I cannot see that this change is any improvement.
ναί, ἥμεραν ἂφ’ ἡμέρας, καὶ ἀθικός ἐς νέωτα· κήν ἡ νοῦσος κρατοῦθι, φαρμάκων ποτῶν ὁκόσα τις γηγνώσκει πιπίσκειν· ἀγαθὸν γὰρ φαρμακεύειν πολλὸν ἐς ὄνησιν. κἀγὼ δὲ ὁκόσα γηγνώσκοι γράφω· κεδής κύσθον ἐνα, κράμβης δύο μίσγοντα, διδόναι. ἀλλος σιδηρέτιδος τοῦ χυλοῦ κύαθος ἐς, τριφυλ- λίου ἐς, οἴνου καὶ μέλιτος κύαθος δύο. ἀλλος’ ἐλεφαντος τοῦ ὀδόντος ἰχνήματος ὀλκής δραχμῆ, ἠνὶ οἶνῳ Κρητὶ ἐς κυάθους δύο· ἀτάρ καὶ τῶν ἔχεων τῶν ἐρπετῶν θηρίων αἱ σάρκες, καὶ αἰδε ἐς ἀρτίσκους πεπλασμέναι πίνονται ἀπο- τάμνοντα δὲ χρή τῆς κεφαλῆς καὶ τῆς οὐραίης ἐκάστου, ὁκόσον δακτύλους τέσσαρας, τὸ λοιπὸν ἔφειν ἐς διάκρίσιν τῶν ἀκαβθῶν. τὰς δὲ σάρκας, ἀρτίσκους διαπλάσαντας, ψύχει ἐν σκιᾷ· πιπίσκειν δὲ τούσδε, ὀκός καὶ τὴν σκίλλην· καὶ αὐτοὶ δὲ οἱ ἔχεις ὄψον ἐν δείπνῳ· ὡς ἱχθύας δὲ χρή τούτους σκευάσας· ἢν δὲ τὸ δὲ ἐχιδνῶν, τὸ πουκίλον, παρέξες φάρμακον, ἀντὶ πάντων πίνειν τὸδε· ἵσχει γὰρ πάντα ὀμοῦ· ῥύπτειν δὲ καὶ τὸ σκῆνος, καὶ τῶν ὄχθων λεάνειν. φάρ- μακα δὲ ἄλλα μιρία . . . τὸν Κελτέων, οὐ νῦν καλέονται Γάλλοι, τὰς λυτρόδεις τάς ποιητάς σφαιρὰς, ἢσι ρύπτουσι τὰς ὀδόνας, σάπιον ἑπίθηλην, τῆσι ῥύπτειν τὸ σκῆνος ἐν λουτρῷ ἄριστον· καὶ ἀνδράχνη καὶ αἰείξων ξὺν ὄξει, ἀτάρ· καὶ λαπάθους ῥίζεων ἀφεψήμα ξὺν ἀπύρῳ θείῳ ῥύπτει καλῶς. πουκίλον δὲ, ἀλκυονίου τοῦ λείου, καὶ νίτρου, καὶ τρυγὸς ὄξεως κεκαμψίης, καὶ στυπτηρίης σχιστής, καὶ θείου τοῦ ἀπύρου, καὶ κόστου, καὶ ἠρίδου, καὶ πεπέριου· τάδε χρή πάντα μίσγειν, ἐκάστῳ τὸ πρὸς δύναμιν, ἄλλο δὲ ἄλλο ἵσον· καὶ τόδε καταπάσσοντα ἀνατρίβειν. ἐς δὲ τοὺς ὄχθους τοῦ προσώπου, κλημάτων τὴν σποδὴν ξὺν τὸν θηρίων στέατι μίσγοντα χρίειν, λέοντος, ἢ παρδάλιος, ἢ ἀρκτοῦ, ἢν δὲ μῆ, χιναλόπεκες. ὡριοιν γὰρ ἐν ἀνομοίῳ, ὅκος πίθηκος ἀνθρώ- πος, ἄριστον· καὶ ἀμμωνιακόν τὸ θυμίημα ξὺν ὄξει, καὶ ἀρνογλόσσου χυλῷ, ἢ πολυγόνου, καὶ ὑποκιστίς καὶ λύκιον.
Τροφή δὲ καθαρή, εύχυμος, εὔπεπτος, ἀπλή καὶ δίαιτα εὐκρινῆς πάντη, καὶ ἐν ὑπνοιι, καὶ περιπάτοις, καὶ χώρησι’ γυμνάσια, δρόμου, καὶ ἀνελήσιες, καὶ κωρυκοβολιαὶ ἅπαντα ἀκάματα ξῦν ἐμμελεί ἐπιτάσσει’ ἐστο δὲ καὶ ἀναφώνησις, τοῦ πνεύματος γυμνάσιον τὸ καύριον. ἐσθῆς ἐστω καθαρή, οὐχ ὅς ὅρθησαι μοῦνον ὑδέ, ἀλλ’ ὅτι καὶ τὰ πινόντα ὄδαξῶδεα τῷ δέρματι. πεπίσκειν ἄφενθιόν του οἴνου νήστιας. ἀριστον δὲ ἀρτος ἐκ κριθῶν, καὶ τάριχος ὀραίως, καὶ σμικρὸν τι μαλαχης ἡ κράμβης ἡμίφθον, ξῦν κυμίνου ἐμβάμματι’ ἐς δὲ δειπνον, σταφυλίνον ἡ τίζα, καὶ χόνδροι, ξῦν τῷ οἰνῷ καὶ τῷ μέλιτι παλαιῷ τὴν μέξιν, καὶ τὰ θαλάσσα, ὀκόσα τῆς γαστέρα ὑπολύει, τελλίνων ξωμοί, ὀστρεα, ἐχῖνοι καὶ τῶν ἰχθυῶν οἱ πετραῖοι χερσαῖον δὲ, τὰ θηρία, λαγηὸς, ἡ σῦς. πετεινῶν, πέρδικες πάσαι, φάσσαι, πελειάδες, καὶ ὀκόσα ἡ χώρη ἀριστα ἦσχε. ἀκροδρῦνω τὰ ὀραία οἷον γλυκεὶς οἰνωδέων κρείσσονες. λουτρά φύσί θερμά, θεωδή καὶ βίος ἐν ὤδασι μακρός, ἦδε καὶ θάλασσα, καὶ πλοῖος.

Ἐξέλθερος εἰς τὴν ἁυώ κοιλίθα καθαροὶς, μέλας δὲ τῆς κάτω καὶ ἐστιν ὁ ἕνεκός οὐκ ἐμετηριον μοῦνον, ἀλλὰ καὶ ἔμπαντων ὁμοὶοι καθαρτηρίων ὁ δυνατώτατος, οὐ τὸ πλήθει καὶ τῇ ποικίλῃ τῆς ἐκκρίσιος τὸ δὲ γὰρ καὶ χολέρη πρήσει—οὔδε ἐντάσσει καὶ βίῃ τῆς ἐπὶ τοῦ ἐμετοίησοι,—ἐς τὸ δὲ γὰρ ναυτή καὶ θάλασσα κρέασον ἀλλὰ δυνάμει καὶ ποιότητι οὕτῳ φαίλῃ, τῆς περι καὶ ύγίεις τοὺς κάμνοντας ποτεύει, καὶ ἐπὶ ὄλη̇ γῆ τῇ καθάρσει, καὶ ἐπὶ σμικρῇ τῇ ἐντάσι τὰρ καὶ πάντων τῶν χρονίων νοσημαί
των ἐς ῥίζαν ἱδρυμένων, ἣν ἀπαυδήσῃ τὰ λοιπὰ ἄκεα, τόδε μοῦνον ἐπίπριον. πυρὶ ἰκελὸν γὰρ ἐς δύναμιν λευκός ἐλλέ-βορος· καὶ ὁ τί περ πῦρ ἐργάζεται ἐκκαίον, τοῦτο πλέον ἐλλέβορος εἰσώ παρεκθέων πρήσσει, εὐπνοιάν μὲν ἐκ δυσπνοίης, ἐξ ἀχροίης δὲ εὐχροίην, καὶ ἀπὸ σκελετής 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
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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 intersuperciliary 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 ῥόνος 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
OF ACUTE DISEASES.—BOOK. I.

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 immovable, 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 resiping 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.
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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. 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.

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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

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1 Our author alludes here to the tonsils, described by Paulus the surgical operation, excision of 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, foetid 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 dyspnoea 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 Coelosyria, 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, \(\epsilon\rho\theta\partial\alpha\zeta\), 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 dyspnæa, 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.
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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
ARETIUS, THE CAPPADOCIAN,
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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 respi-
ration. 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 ap-
petite; 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 in-
somnolency; 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 esophagus 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, ἀναγαργή, the name being expressive of its coming upwards).  

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

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 hac Graci 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, ἀναγγέλτω). 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-
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...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 fetid, 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, putrid, 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 ἐψησις, which signifies softening, and χορδή, 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 ἐπιχορδίς 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 faeces, 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 χορδαψίς. As Petit remarks, the true derivation is no doubt from ἀπτεσθαι, 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. 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 torments. But in other cases pus is formed; and then again, the intestine having become black and putrid, has separated, and thus the patients have died. In these cases, provided the Ileus is mild, there is a twisting pain, copious humors in the stomach, loss of tone, languor, vacant eructations bringing no relief, borborygms 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; 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 Aegineta, 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, Mals 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,
hiccups 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 \textit{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 \textit{kedmata} \textsuperscript{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;

\textsuperscript{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, \textit{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 cavae.

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.
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 fullness 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 hiccups, 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 ACUTE DISEASES.—BOOK II.

...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, asphyx, 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 PROCEMIUM.

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 cephaloea, 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 ἱέπος 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 invete-rate, 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 (χολή) and anger (ὀργή) are synonymous in import, and likewise black (μελάνα), with much (πολλή) and furious (θηριώδης). Homer is authority for this when he says:

"Then straight to speak uprose
The Atreidian 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."

The melancholies become such when they are overpowered by this evil.

It is a lowness of spirits from a single phantasy, without

1 ———- Τοίς δ’ ανέστη

"Ἡρως Ἀτρείδης εἰρυκρείον Ἀγαμέμνων
'Ἄχνυμενος' μένεος δὲ μέγα φρένες ἀμφιμέλιναι
Πιμπλαυτ', δόσε δὲ οἱ πυρὶ λαμπετῶντι ἔκτην.

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 Anaesthesia 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 lipo-thymia.

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), 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 anaesthesia; 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.

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-

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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.
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.
OF CHRONIC DISEASES.—BOOK I.

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 un easiness, 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 dif-
fluent; 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 pre-
sent 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 re-
commended. See de Morbis, ii. 47, t. vii. p. 72, ed. Littre; Corr
prnrot. et alibi. See also Paulus Aegineta, t. i. 452, etc., Syd. Soc. edit.
OF CHRONIC DISEASES.—BOOK I.

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 mammae, 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 vertebrae 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 vertebrae, 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 sea-
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 immediately. 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 dyspnoea 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 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 down-
wards, 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 ster-
um, 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 car-
tilage 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 periappendicitis, 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 bronchiae 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 (ἀσθμα); and the disease Orthopnoea (ὀρθόπνοια) is also called Asthma, for in the paroxysms the patients also pant for breath. The disease is called Orthopnoea, because it is only when in an erect position (ὀρθίω σχηματί) that they breathe freely; for when reclined there is a sense of suffocation. From the confinement in the breathing, the name Orthopnoea 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 heavity 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. 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. Paulus Ægineta, Syd. Soc. Edit. affect. iv.; Alexander, vi. 1; and 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 peritoneum 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 sores 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 peculiarly 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 faeces 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 recriment 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 ickenes, 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, in-active, 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 exacer-bated 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

ARETÆUS, THE CAPPADOCIAN,

ON THE

CAUSES AND SYMPTOMS OF CHRONIC DISEASES

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 cooperate 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 peritoneum, 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 Phlegmatia; 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 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 mammae 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 Anasarea 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 Anasarea 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 peritoneum; 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 visera or the whole person is affected. Moreover flatulent food, indigestion, and the Buprestis¹ 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 Anasarea 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. 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

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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 ὅκοιν τις διαβήτης, 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 διαβήτης.
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, 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 mammae 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 _psœæ_, 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-
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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 abscesses, 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 athletes 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 scapulae, 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,
ON THE CAUSES AND SYMPTOMS

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 CÆLIAC AFFECTION.

The stomach being the digestive organ, labours in digestion, when diarrhoea seizes the patient. Diarrhoea 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 Cæliac 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 termina. 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 (χολώδες) 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 myttōlos,1 onions by themselves, garlic, food of old and acrid flesh, by which dyspepsia is produced; also unaccustomed liquids, cyceon,2 or zythus3 (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, Zύθος.
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 faeces, 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 toramina, 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 toramina 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 toramina 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. Diarrhoea attacks children and adolescents, but dysentery adults and young persons. In old age convalescence is difficult, and cicatization 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 cicatization, 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 parturi-
tion, 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 dis-
charge 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 abun-
dant, 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 appell-
ation of phagedena. 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 treat-
ment. 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 redundancy 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 vertebrae 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 hailstones. 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. Therefore 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 considerabily 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 elephan-tiasis, lepra, and other inveterate diseases of the skin are described. He says that the distemper (viti-um) 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 elephan-tiasis, 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 endemic 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 Mar-tial 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 Syphens of Scotland, which it strikingly resembles in all its characters as described above. Syphens, 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 Syphens, are the brood of the ancient elephantiasis, no one at all acquainted with the history of the latter in ancient, mediaeval, and modern times, will entertain a doubt. See the note to Paulus Aegineta, 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.
ON THE CAUSES AND SYMPTOMS

ch经过n, 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

ARETÆUS, THE CAPPADOCIAN,

ON THE

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 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 ἀξιαί 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 Fœs Òc. Hippocr. Modern lexicographers do not seem acquainted with this use of the term. See Liddel and Scott's; and Dunbar's Lexicons.
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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. Alica² 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 χαλκόσως 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; 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 precordia; 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 Aegineta, 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:—

"Αλλοι Παιώνοι πολυφαρμάκου έργαν έχοντες
'Ηητοίς καὶ τοῖς ούδέν έπεστι τέλος'.
Πολλάκι δ' εξ ἀλίγης ἀδύνης μέγα γίνεται ἄλγος,
Καῦκ ἄν τις λύπασιν ἡπια φόρμακα δοῦσ'.
Τὸν δὲ κακαίς νοσούσιν κυκόμενον ἀργαλέας τε
Ἀφάμενοι χειρῶν αἰψα τίθησιν άγιη."
mixed with vinegar; or if it should appear to be enlarged in bulk, oxyerate, 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 embroca tions 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.

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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 lethargies 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 lethargies 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 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 Sicynonian 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 Sicynonian 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 embroocations 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 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 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 faeces), if it should


They correspond to the Liqueurs of the present day, but were tak-

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 lemnestis⁴ and euphorbium, with oil of must. It is

⁴ An efflorescence collecting the Appendix to Dunbar's Greek about reeds in salt lakes. The Lexicon, same as ἀδάρκη, for which see
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, 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),

* Probably the fruit of the Daphne cnidium.
or thapsia, 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 cautochus, 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 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 supernention 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 lethargies; 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 faces, 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 apoplexies, 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
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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, 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 mariae 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-foetida_, which at one time grew copiously in the region of Cyrene. See Paulus Aëgineta, Syd. Soc. Edit., t.iii.337.
warning, 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 feces, 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.
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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, or that from the juice of pomegranates; or with 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. —

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 elyster, 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 searifications, 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, aeaeria 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, and cyperus; 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 desribed elsewhere.

1 *Aucklandia Costus* L. See Paulus Aegineta, t. iii. p.190.  
2 *Cyperus rotundus* L. See Paulus Aegineta, 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 cadmia² 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. ² Calamine. See Paulus Ægineta, t. iii. pp. 401, neta, t. iii. p. 150. 402.
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


² The *tragus* (called *tragum* by Pliny, H. N. xviii. 10) was a culi-
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. 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;^3

^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 λίβανος.
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 *succingœus*, 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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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 elyster 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 exhalation; that is to say, increased by rarefaction our author means 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 unsoured 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 increassate 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 παρεόντας καὶ τὰ ἔγχωμα), 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 cyathii, 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. 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, or Sicyonian oil, along with pepper, castor, natron, and cachry, 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 * The fruit of the Cachrys liba-must. See Paulus Ægineta, t.iii. notis, L. See Dioscorides, iii. 79. p. 596.
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; 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 toramina 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

* 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 Acgineta, 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 faeces 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 (cyathl) 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 blistersing. 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 anaesthetics.

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) of the decoction of cumin, or of rue, and of sison; or along with these some of the anodyne medicines. Of these there are very

1 See Bekker's Charicles, p. 248; Dioscorid. M. M. iii. 57; Galen. de and Paulus Aegineta, t. iii. p. 546. Simpl. vii.; and Paulus Aegineta, 2 The Sison amomum, Stone t. iii. p. 339. parsley, or German amomum. See
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 faeces 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 worm-wood and iris. The malagmata should be such as are calculated to attenuate, rarify, or prove diuretic. Of these the best is that "from seeds" (diaspermatón) 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 χωρδος, 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 scapulae, 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 delirium. 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, or Siyonian 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, asarabaece, 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 southern-wood, the schoenus, 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 κίστρον, 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. 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 \(\kappa\alpha\tau\epsilon\lambda\eta\sigma\). Med. Coll.x.18. Dr. Daremberg translates it, \(\text{\'enroulement avec les bandes.}\)
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 Thersean and Scybelitic. Medicines should be drunk which are diuretic, fragrant, and diffusible, and other such things. A very excellent thing for the bladder is *cicada* 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 *cicada*. 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.
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 scapulae, 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 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 honeymed-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 somnisfera. See Paulus Ægineta, the Solanum nigrum or Physalis 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 PROEMIUM.

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 scapula, 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; 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 Katiadion, 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. 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 description of the simple process of Ægineta, tom. i. p. 326, Syd. Soc.
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.  

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 chiromony, the throwing of the halteres; leaping, and the well-regulated contortions of the body accom-

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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.

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 lemmestis, 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 (*alisca*) 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

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\(^6\) See Paulus Ægineta, t.i. p.82, Syd. Soc. Edit.

\(^7\) The *pisum ochrys*.

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,
navevs, and parsnips, which are diuretic, but occasion reple-
tion; 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 feeble 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
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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 chirnomy, 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 Aegineta, 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
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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 visceræ. But such patients, more than the others, are to be purged with the _hiera, cneoron,_ and the _granum cnidium,_ 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 honeycandewater, 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

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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 scapulae, 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 cocculus, 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 πῖνος 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 hemine, 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-*
**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 torments, 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. 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 * * * * * * * * * *

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

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 * * * * * *
OF
ARETÆUS, THE CAPPADOCIAN,
ON THE
THERAPEUTICS OF CHRONIC DISEASES
BOOK II.

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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 peritoneum, 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, spiganel, 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 GONORRHEA.

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 caelefacients 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 σπόρως, 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. 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; 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 near the beginning of this chapter otherwise, I must say I agree with Wigan, that something is wanting.

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, ananthenum, 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 chamaeleon. 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 * *

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 unsecured 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 faeces 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 and two of brassica, and give. Another: Of the juice of sideritis, 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, 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 scor-

2 Or Troches. See Paulus Ægi-
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 alecyonium, 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; 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. 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-

5 See Appendix to the Edinburgh Greek Lexicon in νησσα: 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 χνηλῶμης, 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.
continued 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; 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.

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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