

ΠΕΡΙ ΕΥΣΧΗΜΟΣΥΝΗΣ

I. Οὐκ ἀλόγως οἱ προβαλλόμενοι τὴν σοφίην πρὸς πολλὰ εἶναι χρησίμην, ταύτην δὴ¹ τὴν ἐν τῷ βίῳ. αἱ γὰρ πολλαὶ πρὸς περιεργίην φαίνονται γεγενημέναι· λέγω δέ, αὗται αἱ μηδὲν ἐς² χρέος τῶν πρὸς ἃ διαλέγονται· ληφθείη δ' ἂν τουτέων μέρεα ἐς ἐκεῖνο, ὅτι ὅπη³ οὐκ ἀργίη, οὐδὲ μὴν κακίη· τὸ γὰρ σχολιάζον καὶ ἀπρηκτον ζητεῖ ἐς κακίην⁴ καὶ ἀφέλκεται·⁵ τὸ δ' ἐγρηγορὸς καὶ πρὸς τι τὴν διάνοιαν ἐντετακὸς ἐφειλκύσατό τι
 10 τῶν πρὸς καλλονὴν βίου τεινόντων. ἐὼ δὲ τουτέων⁶ τὰς μηδὲν ἐς χρέος πιπτούσας διαλέξιας·⁷ χαριεστέρη γὰρ καὶ⁸ πρὸς ἕτερόν⁹ τι ἐς τέχνην πεποιημένη,¹⁰ τέχνην δὴ¹¹ πρὸς εὐσχημοσύνην
 14 καὶ δόξαν.

II. Πᾶσαι γὰρ αἱ μὴ μετ' αἰσχροκερδείης καὶ ἀσχημοσύνης καλαί, ᾗσι¹² μέθοδός τις ἐοῦσα

¹ δὲ M : δὴ Littré.

² ἐς omitted by M.

³ ἐς ἐκεῖνα, ἢ ὅτι M : ἐς ἐκεῖνο, ὅτι ὅπη Littré : ἐς ἐκείνην, ὅτι Ermerins.

⁴ ζητεῖ ἐς κακίην M and Littré : ζητεῖ κακίην Ermerins.

⁵ ἀφέλκεται M : ἀφέλκεσθαι Littré : ἐφέλκεται Ermerins.

⁶ ἐωυτοῦ· τουτέων τὰς M : ἐὼ δὲ τουτέων τὰς Littré.

⁷ διαλέξιας M and Littré : διαλέξις Ermerins.

⁸ καὶ πρὸς M and Ermerins : ἢ πρὸς Littré.

⁹ After ἕτερον the MSS. have μέν.

¹⁰ πεποιημένην M.

¹¹ τέχνην δὲ τὴν πρὸς M and Littré : ταύτην δὴ τὴν πρὸς Ermerins.

¹² κακείνοισι M : καλαὶ ᾗσι Littré.

DECORUM

I. Not without reason are those who present as useful for many things wisdom, that is, wisdom applied to life. Most kinds of wisdom, indeed, have manifestly come into being as superfluities; I mean those which confer no advantage upon the objects that they discuss. Parts thereof may be tolerated up to this point, that where idleness is not neither is there evil. Idleness and lack of occupation tend—nay are dragged—towards evil. Alertness, however, and exercise of the intellect, bring with them something that helps to make life beautiful. I leave out of account mere talk that leads to no useful purpose.¹ More gracious is wisdom that even with some other object² has been fashioned into an art, provided that it be an art directed towards decorum and good repute.³

II. Any wisdom, in fact, wherein works some scientific method, is honourable if it be not tainted

¹ It is hard not to believe that this sentence is a gloss on *αἵται . . . διαλέγονται* above.

² *I. e.* than that of being useful.

³ The text is so corrupt (or the original was so careless) that one cannot be sure that the version given above is even approximately correct. The general argument seems to be that *σοφία* “keeps a man out of mischief,” but that the best kind of *σοφία* is that which has been reduced to an art, and that the art of making life more decorous and honourable—a point of view typical of later Greek thought, particularly of Stoicism.

τεχνικὴ ἐργάζεται· ἀλλ' εἴ γε μή, πρὸς ἀναιδείην
 δημεύονται.¹ νέοι τε γὰρ αὐτοῖσιν ἐμπίπτουσιν·
 ἀκμάζοντες δὲ δι' ἐντροπίνην ἰδρώτας τίθενται
 βλέποντες· πρεσβῦται δὲ διὰ πικρίην νομοθεσίην
 τίθενται ἀναίρεσιν ἐκ τῶν πόλεων. καὶ γὰρ
 ἀγορὴν ἐργαζόμενοι οὗτοι,² μετὰ βαναυσίης
 ἀπατέοντες, καὶ ἐν πόλεσιν ἀνακυκλέοντες οἱ
 10 αὐτοί.³ ἴδοι δέ τις⁴ καὶ ἐπ' ἐσθῆτος καὶ ἐν τῇσιν
 ἄλλησι περιγραφῇσι· κῆν γὰρ ἔωσιν ὑπερηφανέως
 κεκοσμημένοι, πολὺ μᾶλλον φευκτέοι καὶ μιση-
 3 τέοι τοῖσι θεωμένοισιν εἰσιν.⁵

III. Τὴν δὲ ἐναντίην χρὴ ὧδε⁶ σκοπεῖν· οἷς οὐ
 διδακτὴ κατασκευή, οὐδὲ περιεργίη· ἔκ τε γὰρ
 περιβολῆς καὶ τῆς ἐν ταύτῃ εὐσχημοσύνης καὶ
 ἀφελείης, οὐ πρὸς περιεργίην πεφυκυῖης, ἀλλὰ
 μᾶλλον πρὸς εὐδοξίην, τό τε σύννουν, καὶ τὸ ἐν
 νῶ πρὸς ἑωυτοὺς διακεῖσθαι, πρὸς τε τὴν πορείην.
 οἷ τε ἐκάστω σχήματι⁷ τοιοῦτοι· ἀδιάχυτοι,
 ἀπερίεργοι, πικροὶ πρὸς τὰς συναντήσιας, εὐθετοὶ
 πρὸς τὰς ἀποκρίσιας, χαλεποὶ πρὸς τὰς ἀντι-
 10 πτώσιας, πρὸς τὰς ὁμοιότητας εὐστοχοὶ καὶ
 ὁμιλητικοί, εὐκρητοὶ πρὸς ἅπαντας, πρὸς τὰς
 ἀναστάσιας σιγητικοί, πρὸς τὰς ἀποσιγίσιας

¹ πρὸς ἀναιτήν δημευταὶ M : πρὸς ἀναιτήν δημευτέαι Littre :
 πρὸς ἀναιδείην δημεύονται Ermerins (Zwinger, Foes and Mack
 note a reading δημεύεται). ² οὗτοι M : οὔτοι Littre.

³ οἱ αὐτοί is possibly a gloss.

⁴ After τις Littre adds ἄν with three Paris MSS. It is not
 in M. In the Hippocratic writings the optative without
 ἄν often has the meaning of the optative with it.

⁵ φευκτέον καὶ μισητέον τοῖσι θεωμένοισιν ἔστιν M : φευκτέοι
 καὶ μισητέοι τ. θ. εἰσιν Littre.

⁶ χρειῶδες M : χρὴ ὧδε Littre.

⁷ οἷ τε ἐκάστω σχήματι M : οἷοι ἕκαστοι σχήματι Littre.

with base love of gain and unseemliness. If they be so tainted, such kinds of wisdom become popular only through impudence. Young men fall in with the devotees thereof; when they are grown up they sweat with shame¹ at the sight of them; when they are old, in their spleen they pass laws to banish these devotees from their cities. These are the very men who go around cities, and gather a crowd about them, deceiving it with cheap vulgarity. You should² mark them by their dress, and by the rest of their attire; for even if magnificently adorned, they should much more be shunned and hated by those who behold them.³

III. The opposite kind of wisdom one should conceive of thus. No studied preparation, and no over-elaboration. Dress decorous and simple, not over-elaborated, but aiming rather at good repute, and adapted for contemplation, introspection and walking.⁴ The several characteristics are: to be serious, artless, sharp in encounters, ready to reply, stubborn in opposition, with those who are of like mind quick-witted and affable, good-tempered towards all, silent in face of disturbances, in the

¹ ἐντροπήν is a strange form, and should probably be ἐντροπήν.

² Or "may."

³ The details of this chapter are hopelessly obscured, partly through the corruption of the text, but the general outline is clear. "Quack" philosophers are described, to be compared with genuine philosophers in the next chapter. It is useless to try to rewrite the text so as to make it grammatical and logical. We are dealing with lecture notes, not literature.

⁴ So Littré, and the context seems to require such a sense. The construction apparently is: "you may judge of the opposite kind from dress, etc."

ἐνθυμηματικοὶ καὶ καρτερικοί, πρὸς τὸν καιρὸν
 εὐθετοὶ καὶ λημματικοί, πρὸς τὰς τροφὰς
 εὐχρηστοὶ καὶ αὐτάρκες, ὑπομονητικοὶ¹ πρὸς
 καιροῦ τὴν ὑπομονήν,² πρὸς λόγους ἀνυστοὺς
 πᾶν τὸ ὑποδειχθὲν ἐκφέροντες, εὐεπὶν χρεώμενοι,
 χάριτι διατιθέμενοι, δόξῃ τῇ ἐκ τούτων δισχυρι-
 ζόμενοι, ἐς ἀληθείην πρὸς τὸ ὑποδειχθὲν
 20 ἀποτερματιζόμενοι.³

IV. Ἡγεμονικώτατον μὲν οὖν τούτων ἀπάντων
 τῶν προειρημένων ἡ φύσις· καὶ γὰρ οἱ ἐν τέχνῃσιν,
 ἦν προσῇ⁴ αὐτοῖσι τοῦτο, διὰ πάντων τούτων
 πεπόρευνται τῶν προειρημένων. ἀδίδακτον γὰρ
 τὸ χρέος ἔν τε σοφίῃ καὶ ἐν τῇ τέχνῃ· πρόσθε
 μὲν ἢ διδαχθῇ,⁵ ἐς τὸ ἀρχὴν λαβεῖν ἡ φύσις
 κατερρύη καὶ κέχυται,⁶ ἡ δὲ σοφίῃ ἐς τὸ εἰδῆσαι
 τὰ ἀπ' αὐτῆς τῆς φύσεως ποιούμενα. καὶ γὰρ ἐν
 ἀμφοτέροισι τοῖσι λόγοισι πολλοὶ κρατηθέντες
 10 οὐδαμῇ συναμφοτέροισιν ἐχρήσαντο τοῖσι πρήγ-
 μασιν ἐς δεῖξιν· ἐπὶ οὖν τις αὐτῶν ἐξετάζη τι⁷
 πρὸς ἀληθείην τῶν ἐν ῥήσει τιθεμένων, οὐδαμῇ

¹ ὑπομονητικοὶ M.

² πρὸς καιρὸν πρὸς ὑπομονήν M: πρὸς καιροῦ τὴν ὑπομονήν Littré.

³ ἀποτελματισθῆναι M: ἀποτερματιζόμενοι Coray and Littré.

⁴ προσῇ M: προσῇ Littré.

⁵ προσθεμένη διδαχθῇ M: πρόσθε μὲν ἢ διδαχθῇ Littré: πρόσθε μὲν ἢ διδαχθῆναι Ermerins.

⁶ λαβεῖν· ἡ δὲ φύσις κατερρύη καὶ κέχυται τῇ δὲ σοφίῃ M: λαβεῖν ἡ φύσις κατερρύη καὶ κέχυται, ἡ δὲ σοφίῃ Littré.

⁷ τε M: τι Littré with Van der Linden.

¹ I do not believe that a modern can catch the exact associations of these adjectives, many of which are very rare words, if not ἅπαξ λεγόμενα. The difficulty is all the greater

face of silence ready to reason and endure, prepared for an opportunity and quick to take it, knowing how to use food and temperate, patient in waiting for an opportunity, setting out in effectual language everything that has been shown forth, graceful in speech, gracious in disposition, strong in the reputation that these qualities bring, turning to the truth when a thing has been shown to be true.¹

IV. The dominant factor in all the qualities I have mentioned is nature. In fact, if they have natural ability, those engaged in the arts have already made progress in all the qualities mentioned. For in the art, as in wisdom, use is not a thing that can be taught. Before any teaching has taken place nature has rushed down in a flood to make the beginning; it is afterwards that wisdom comes to know the things that are done by nature herself.² In fact many, worsted in both words, have in no way used for demonstration both the actual things together.³ Accordingly, whenever one of them examines in regard to truth something that is being

because the writer works to death his favourite preposition (*πρός*), using it sometimes in cases which, if a modern may be allowed to judge, make dubious Greek. I find it hard to give *ἀνυστός* its usual meaning, and may not *ὑποδειχθῆναι* mean "seen as in a glass, darkly"?

² The translation of this sentence is largely guess-work. It seems plain, however, that *φύσις* is contrasted with *σοφία*; nature comes first and conditions all that wisdom and instruction can accomplish afterwards.

³ What are *ἀμφοτέροι οἱ λόγοι*? Does *λόγοι* mean "words" or "respects"? We cannot tell, as the lecturer has in this chapter jotted down merely the heads of his discourse. However *λόγοισι* seems certainly contrasted with *πρήμασιν*. Apparently the meaning is that without natural gifts and training combined no visible achievement can be accomplished.

τὰ πρὸς φύσιν αὐτοῖσι χωρήσει. εὐρίσκονται
 γοῦν οὗτοι παραπλησίην ὁδὸν ἐκείνοισι πεπορευ-
 μένοι. διόπερ ἀπογυμνούμενοι τὴν πᾶσαν ἀμφιέν-
 νυνται κακίην καὶ ἀτιμίην. καλὸν γὰρ ἐκ τοῦ
 διδαχθέντος ἔργου λόγος· πᾶν γὰρ τὸ ποιηθὲν
 τεχνικῶς ἐκ λόγου ἀνηνέχθη· τὸ δὲ ῥηθὲν
 τεχνικῶς, μὴ ποιηθὲν δέ, μεθόδου ἀτέχνου
 20 δεικτικὸν ἐγενήθη· τὸ γὰρ οἶεσθαι μὲν, μὴ
 πρήσσειν δέ, ἀμαθίης καὶ ἀτεχνίης σημείον ἐστίν·
 οἷησις γὰρ καὶ μάλιστα ἐν ἱητρικῇ αἰτίην μὲν
 τοῖσι κεκτημένοισιν,¹ ὄλεθρον δὲ τοῖσι χρεω-
 μένοισιν ἐπιφέρει· καὶ γὰρ ἦν ἑωντοὺς ἐν λόγοισι
 πείσαντες οἰηθῶσιν εἰδέναι ἔργον τὸ ἐκ μαθήσιος,
 καθάπερ χρυσὸς φαῦλος ἐν πυρὶ κριθεὶς τοιούτους
 αὐτοὺς ἀπέδειξεν. καίτοι γε τοιαύτη ἡ πρόρρησις
 ἀπαρηγόρητον.² ἢ σύνεσις ὁμογενής ἐστίν, εὐθὺ
 τὸ πέρασ ἐδήλωσε γνώσις· τῶν δ' ὁ χρόνος τὴν
 30 τέχνην †εὐαδέα†³ κατέστησεν, ἢ τοῖσιν ἐς τὴν

¹ κεκτημένοισιν Coray: κεχρημένοισιν MSS.

² ἀπαρηγόρητον ἐς ξύνεσιν ὁμογένεσιν ὡς ἐστίν εὐθὺ τὸ πέρασ ἐμήνυσε γνώσις M: ἀπαρηγόρητος· ἢ σύνεσις ὁμογενής ἐστίν Littré. I have followed Littré, keeping however ἀπαρηγόρητον. Perhaps ἐμήνυσε is a better reading than ἐδήλωσε.

³ εὐαδέα M: εὐοδέα Littré. Neither can be right. Perhaps ἐς εὐοδίην.

¹ Who are οὗτοι and ἐκείνοι? Once more the lecturer's notes are too scanty for us to say, but, unless we are to suppose that he left a gap here to be filled up in his actual delivery of the lecture, ἐκείνοι will refer to the "quacks" of Chapter II and οὗτοι to those deficient in natural ability and training.

set out in speech, nature will in no way come to their aid. These are found at any rate to have walked in a path similar to that followed by the others.¹ Wherefore being stripped they clothe themselves with the whole of badness and disgrace. For reasoning² that comes as the result of work that has been taught is a good thing; for everything that has been done artistically has been performed as the result of reasoning. But when a thing is not done, but only expressed artistically, it indicates method divorced from art.³ For to hold opinions, without putting them into action, is a sign of want of education and of want of art.⁴ For mere opining brings, in medicine most particularly, blame upon those who hold opinions and ruin upon those who make use of them.⁵ In fact, if they persuade themselves by word,⁶ and opine that they know the work that is the result of education, they show themselves up like gold proved by fire to be dross. And yet such a forecast is something inexorable. Where understanding is on a par with action, knowledge at once makes plain the end. In some cases time has put the art on the right track, or has made clear

¹ Apparently λόγος here means "theory," "hypothesis" (so Littré), although the usual contrast, "word" as opposed to "deed," is not lost sight of.

² Here the lecturer, having mentioned the necessity of theory, passes on to the mistake of words being allowed to take the place of deeds.

³ We must remember when we translate τέχνη "art," that it includes both what we call art and what we call science. The importance of uniting both these aspects of τέχνη seems to be the subject of part of this difficult chapter.

⁵ This seems adapted from *Breaths*, p. 226.

⁶ Possibly, "by reasoning."

παραπλησίην οἶμον ἐμπίπτουσι τὰς ἀφορμὰς
 12 δήλους ἐποίησε.

V. Διὸ δὴ¹ ἀναλαμβάνοντα τούτων τῶν
 προειρημένων ἕκαστα, μετὰγειν τὴν σοφίην ἐς
 τὴν ἱητρικὴν καὶ τὴν ἱητρικὴν ἐς τὴν σοφίην.
 ἱητρὸς γὰρ φιλόσοφος ἰσόθεος· οὐ² πολλὴ γὰρ
 διαφορὴ ἐπὶ τὰ ἕτερα· καὶ γὰρ ἐν τὰ πρὸς
 σοφίην ἐν ἱητρικῇ πάντα, ἀφιλαργυρίη, ἐντροπή,
 ἐρυθρίησις, καταστολή, δόξα, κρίσις, ἡσυχίη,
 ἀπάντησις, καθαριότης, γνωμολογίη, εἵδησις τῶν
 πρὸς βίον χρηστῶν καὶ ἀναγκαίων, καθάρσιος³
 10 ἀπεμπόλησις, ἀδεισιδαιμονίη, ὑπεροχὴ θεΐη.⁴
 ἔχουσι γὰρ ἃ ἔχουσι πρὸς ἀκολασίην, πρὸς
 βαναυσίην, πρὸς ἀπληστίην, πρὸς ἐπιθυμίην,
 πρὸς ἀφαίρεσιν, πρὸς ἀναιδείην.⁵ αὕτη γὰρ⁶
 γινῶσις τῶν προσιόντων καὶ χρῆσις τῶν πρὸς
 φιλίην, καὶ ὥς καὶ ὁκοίως τὰ⁷ πρὸς τέκνα, πρὸς
 χρήματα. ταύτῃ μὲν οὖν ἐπικοινωνὸς σοφίη

¹ δὴ M: δεῖ Littré.

² οὐ one MS., and also mentioned in Zwinger and Foes.
 So Littré. M omits.

³ καθαρσίης M: ἀκαθαρσίης Littré: καθάρσιος my conjecture.

⁴ M has θεΐα and Littré reads θεία. I suspect a gap in
 the text at this place. See note 6 of the translation.

⁵ ἐνιδεῖν M: ἀναιδείην Littré.

⁶ Before γινῶσις Littré with one MS. has ἡ.

⁷ τὰ Littré with one MS.: τε M.

¹ Nature and education; practice and theory; fact and reasoning; deed and word—such seem to be the complementary correlatives insisted upon in this chapter. The last sentence means that long experience sometimes makes up for deficient education. See, however, the *Introduction*, p. 273.

² So Littré; but the Greek can hardly bear that meaning,

the means of approach to those who have chanced upon the like route.¹

V. Wherefore resume each of the points mentioned, and transplant wisdom into medicine and medicine into wisdom. For a physician who is a lover of wisdom is the equal of a god. Between wisdom and medicine there is no gulf fixed;² in fact medicine possesses all the qualities that make for wisdom. It has disinterestedness, shamefastness, modesty, reserve,³ sound opinion, judgment, quiet, pugnacity,⁴ purity, sententious speech, knowledge of the things good and necessary for life, selling of that which cleanses,⁵ freedom from superstition, pre-excellence divine. What they have, they have in opposition to⁶ intemperance, vulgarity, greed, concupiscence, robbery, shamelessness. This is knowledge of one's income, use of what conduces to friendship, the way and manner to be adopted towards one's children and money.⁷ Now with medicine

even the debased Greek of *Decorum*, and the omission of *οὐ* in M and many other MSS. points to corruption.

³ Possibly (as Littré) modesty in dress.

⁴ The word in the text (*ἀπάντησις*) must mean "power to stand up against opponents."

⁵ Littré's "*rejet de l'impureté*" merely repeats *καθαριότης* above, and gives an impossible sense to *ἀπεμπόλησις*. My emendation is simple, and suggests that as the physician cleanses the sick body, so wisdom cleanses the sick mind. "Dispensation" would perhaps be a better word than "selling."

⁶ The author's favourite word is *πρὸς*, and here he uses it in a sense exactly opposite to that in which he employs it scores of times—in fact in the very next sentence (*πρὸς φιλίην*). Surely there is a gap in the text, the filling of which would give a suitable subject to *ἐχουσι*.

⁷ This sentence is strangely out of place, and most obscurely expressed.

17 τις, ὅτι καὶ ταῦτα καὶ¹ τὰ πλείστα ὁ ἱητρὸς ἔχει.

VI. Καὶ γὰρ μάλιστα ἡ περὶ θεῶν εἵδησις ἐν νόῳ αὐτῇ² ἐμπλέκεται· ἐν γὰρ τοῖσιν ἄλλοισι πάθεσι καὶ ἐν συμπτώμασιν εὐρίσκεται τὰ πολλὰ πρὸς θεῶν ἐντίμως κειμένα ἢ ἱητρικῇ. οἱ δὲ ἱητροὶ θεοῖσι παρακεχωρήκασιν· οὐ γὰρ ἐν περιπτὸν ἐν αὐτῇ τὸ δυναστεῦον. καὶ γὰρ οὗτοί πολλα μὲν μεταχειρέονται, πολλὰ δὲ καὶ κεκράτηται αὐτοῖσι δι' ἐϋντών. † ἃ δὲ καταπλεονεκτεῖ νῦν ἢ ἱητρικῇ, ἐντεῦθεν παρέξει. τίς γὰρ ὁδὸς
 10 τῆς ἐν σοφίῃ ὧδε· καὶ γὰρ αὐτέοισιν ἐκείνοισιν οὕτω δ' οὐκ οἶονται ὁμολογέουσιν ὧδε τὰ περὶ σώματα παραγινόμενα,³ † ἃ δὲ διὰ πάσης αὐτῆς πεπόμενται, μετασχηματιζόμενα ἢ μεταποιούμενα, ἃ δὲ μετὰ χειρουργίης ἰώμενα, ἃ δὲ βοηθεόμενα, θεραπευόμενα ἢ διαιτώμενα. τὸ δὲ κεφαλαιω-
 16 δέστατον ἔστω ἐς τὴν τούτων εἵδησιν.

¹ After ταῦτα M has καί. It is omitted by Littré.

² αὐτῇ M: αὐτῇ Littré with one MS.: αὐτῷ Ermerins (conjectured also by Foes).

³ τίς γὰρ ὁδὸς τῆς ἐν σοφίῃ ὧδε· καὶ γὰρ αὐτέοισιν ἐκείνοισιν οὕτω δ' οὐκ οἶονται ὁμολογέουσιν ὧδε τὰ περὶ σώματα παραγινόμενα M. A hopelessly corrupt passage. The restoration of Littré is almost as obscure as the MS. ἔστι γὰρ ὁδὸς τις ἐν σοφίῃ ὧδε καὶ αὐτέοισιν ἐκείνοισιν· οὕτω δ' οὐκ οἶονται, ὁμολογέουσι δὲ τὰ περὶ σώματα παραγενόμενα.

¹ The words ὅτι τοῦ ἔχει read like a gloss.

² Surely not "symptoms," as Littré translates it.

³ Littré says "la médecine est, dans la plupart des cas, pleine de révérence à l'égard des dieux." This is an impossible rendering of πρὸς θεῶν ἐντίμως κειμένα.

⁴ I take the general sense of this chapter to be that though physicians may be the means, the gods are the cause, of cures in medicine and surgery. The gods confer this honour on medicine, and medical men must realize that the gods are their masters. Unfortunately the middle of the chapter is

a kind of wisdom is an associate, seeing that the physician has both these things and indeed most things.¹

VI. In fact it is especially knowledge of the gods that by medicine is woven into the stuff of the mind. For in affections generally, and especially in accidents,² medicine is found mostly to be held in honour by the gods.³ Physicians have given place to the gods. For in medicine that which is powerful is not in excess. In fact, though physicians take many things in hand, many diseases are also overcome for them spontaneously. † All that medicine has now mastered it will supply thence. The gods are the real physicians, though people do not think so. But the truth of this statement is shown by the phenomena of disease, † which are co-extensive with the whole of medicine, changing in form or in quality, sometimes being cured by surgery, sometimes being relieved, either through treatment or through regimen. The information I have given on these matters must serve as a summary.⁴

the most corrupt passage in the *Corpus*, and I have been compelled to print the reading of M, faulty as it is, between daggers. Littré makes οὔτοι μεταχειρόνται to refer to quack doctors, as though only charlatans would take the credit of their cures. I would note that μεταχειρόνται and καταπλεονεκτεῖ appear to be ἅπαξ λεγόμενα, while παρέξει in M is written with the -έ- altered, as though the scribe were uncertain what to write. It is at least curious that we again have a passage where, if the writer in his address referred to the mystical formulae of a secret fraternity, he would be likely to write words conveying no meaning to the uninitiated. We should expect these formulae to contain references to the action of the gods in healing diseases. Be this as it may, the exact meaning of the chapter seems lost to us. It is most unfortunate, as it would have been an interesting development of the thesis worked out in *Airs Waters Places* and *The Sacred Disease*, that all diseases are equally divine and equally natural.

VII. Ὅντων¹ οὖν τοιούτων τῶν προειρημένων ἀπάντων, χρὴ τὸν ἰητρὸν ἔχειν τινὰ εὐτραπελίην παρακειμένην· τὸ γὰρ αὐστηρὸν δυσπρόσιτον καὶ τοῖσιν ὑγιαίνουσι καὶ τοῖσι νοσέουσιν. τηρεῖν δὲ χρὴ ἐωυτὸν ὅτι μάλιστα, μὴ πολλὰ φαίνοντα τῶν τοῦ σώματος μερέων, μηδὲ πολλὰ λεσχηνεύμενον τοῖσιν ἰδιώτησιν, ἀλλὰ τὰναγκαῖα· † νομίζει γὰρ τοῦτο βίη εἶναι ἐς πρόσκλησιν θεραπήϊης.[†]² ποιεῖν δὲ κάρτα μηδὲν περιέργως αὐτῶν, μηδὲ
 10 μετὰ φαντασίης· ἐσκέφθω δὲ ταῦτα πάντα, ὅκως ἢ σοι προκατηρτισμένα ἐς τὴν εὐπορίην, ὡς δέοι· εἰ δὲ μή, ἐπὶ τοῦ χρέους ἀπορεῖν αἰεὶ
 13 δεῖ.³

VIII. Μελετᾶν δὲ χρὴ ἐν ἰητρικῇ ταῦτα μετὰ πάσης καταστολῆς, περὶ ψηλαφίης, καὶ ἐγχείσεως, καὶ ἐγκαταντλήσιος, πρὸς τὴν εὐρυθμίην τῶν χειρῶν, περὶ τιλμύτων, περὶ σπληνῶν, περὶ ἐπιδέσμων, περὶ τῶν ἐκ καταστάσιος, περὶ φαρμάκων, ἐς τραύματα καὶ ὀφθαλμικά, καὶ τούτων τὰ πρὸς τὰ γένεα, ἵν' ἢ σοι προκατηρτισμένα ὄργανά τε καὶ μηχαναὶ καὶ σίδηρος καὶ τὰ ἐξῆς· ἢ γὰρ ἐν τούτοισιν ἀπορίη ἀμηχανίη καὶ
 10 βλάβη. ἔστω δέ σοι ἐτέρη παρέξοδος ἢ λιτοτέρη πρὸς τὰς ἀποδημίας⁴ ἢ διὰ χειρῶν· ἢ δ' εὐχερε-

¹ ὄνταν M: perhaps ἐόντων or ἀληθευόντων.

² The sentence within daggers is as it appears in M, and shows obvious signs of corruption. Littre emends to νομίζειν γὰρ ταῦτ' ὅτι βίη εἶναι ἐς πρόσκλησιν θεραπήϊης. M writes ἐς πρόσκλησιν as one word. The sense seems to be that gossip may cause criticism of the treatment proposed by the doctor. It would perhaps be given by reading:

νομίζει γὰρ οὕτως ἰητρὸν ἵεναι ἐς ἐγκλησιν θεραπέϊης.

Possibly νομίζεται γὰρ οὕτως ἰητρός κ.τ.λ. would be even better.

VII. As all I have said is true, the physician must have at his command a certain ready wit, as downness is repulsive both to the healthy and to the sick. He must also keep a most careful watch over himself, and neither expose much of his person nor gossip to laymen, but say only what is absolutely necessary. For he realizes that gossip may cause criticism of his treatment. He will do none at all of these things in a way that savours of fuss or of show. Let all these things be thought out, so that they may be ready beforehand for use as required. Otherwise there must always be lack when need arises.

VIII. You must practise these things in medicine with all reserve, in the matter of palpation, anointing, washing, to ensure elegance in moving the hands, in the matter of lint, compresses, bandages, ventilation, purges, for wounds and eye-troubles, and with regard to the various kinds of these things, in order that you may have ready beforehand instruments, appliances, knives and so forth. For lack in these matters means helplessness and harm. See that you have a second physician's case, of simpler make, that you can carry in your hands when on a journey. The most convenient is

³ ἀπορίη αἰεὶ δεῖ M: ἀπορίη ἀηδής Littré: ἀπορεῖν αἰεὶ δεῖ my emendation. Ermerins omits δεῖ (dittography).

⁴ M has ἐπιδημίας.

στάτη διὰ μεθόδων.¹ οὐ γὰρ οἶόν τε διέρχεσθαι²
13 πάντα τὸν ἰητρὸν.

IX. Ἔστω δέ σοι εὐμνημόνευτα φάρμακά τε
καὶ δυνάμεις ἀπλαῖ καὶ ἀναγεγραμμένοι, εἴπερ
ἄρα ἐστὶν ἐν νόῳ καὶ τὰ περὶ νούσων ἰήσιος, καὶ
οἱ τούτων τρόποι, καὶ ὅσαχῶς καὶ ὅν τρόπον περὶ
ἐκάστων ἔχουσιν· αὕτη γὰρ ἀρχὴ ἐν ἰητρικῇ καὶ
6 μέσα καὶ τέλος.

X. Προκατασκευάσθω³ δέ σοι καὶ μαλαγμάτων
γένεα πρὸς τὰς ἐκάστων χρήσις, ποτήματα
τέμνειν δυνάμενα ἐξ ἀναγραφῆς ἐσκευασμένα
πρὸς τὰ γένεα. προητοιμάσθω δέ καὶ τὰ πρὸς
φαρμακίην ἐς τὰς καθάρσις, εἰλημμένα ἀπὸ
τόπων τῶν καθηκόντων, ἐσκευασμένα ἐς ὃν δεῖ
τρόπον, πρὸς τὰ γένεα καὶ τὰ μεγέθη ἐς
παλαίωσιν μεμελετημένα, τὰ δὲ πρόσφατα ὑπὸ
9 τὸν καιρὸν, καὶ ἄλλα κατὰ λόγον.

¹ Should we not read διὰ μεθοδίων?

² διέρχεσθαι Littré (without stating authority): περιέρ-
χεσθαι M.

³ In M προσκατασκευάσθω was written first and then the σ
of προσ- was smudged out.

¹ I retain the reading of Littré without confidence, for διὰ μεθόδων is very curious Greek for "methodically," and M reads plainly περιέρχεσθαι. Hesychius has a gloss μεθόδιον = ἐφόδιον, and I suspect that we should read here διὰ μεθοδίων, and περιέρχεσθαι with M. The μεθόδια would be packets or compartments, filled with small quantities of the chief medical necessities, with convenient instruments of a portable size, and so on, so that the physician, on arriving at his destination, would not be obliged "to go round everywhere" to get what he wanted. The article before λιτοτέρη is strange, and suggests that ἡ λιτοτέρη and perhaps ἡ διὰ χειρῶν are glosses.

one methodically arranged, for the physician cannot possibly go through everything.¹

IX. Keep well in your memory drugs and their properties, both simple and compound,² seeing that after all it is in the mind that are also the cures of diseases;³ remember their modes, and their number and variety in the several cases. This in medicine is beginning, middle and end.

X. You must have prepared in advance emollients classified according to their various uses, and get ready powerful⁴ draughts prepared according to formula after their various kinds. You must make ready beforehand purgative medicines also,⁵ taken from suitable localities, prepared in the proper manner, after their various kinds and sizes, some preserved so as to last a long time, others fresh to be used at the time, and similarly with the rest.

² Literally, "written down," because compounded according to a written formula.

³ Littré says, "si déjà sont dans l'esprit les notions sur le traitement." This is an impossible translation of *εἴπερ ἄρα κ.τ.λ.* Apparently Littré did not see that the *εἴπερ* clause is a parenthesis, and that *καὶ οἱ τούτων* continues the first clause. The general sense is, "carry your knowledge in your head, not on paper, seeing that it is with your mind that you must work a cure."

⁴ Littré takes *τέμνειν δυνάμενα* = "breuvages incisifs," whatever this may mean, adding that some critics suggest *ἀνύειν* for *τέμνειν*. It is more likely that *τέμνειν* is an imperativial infinitive, and that it has its usual meaning of "cutting simples." But *δυνάμενα* is strange, unless it means "having the appropriate *δυνάμεις*." Cf. Chapter IX (beginning).

⁵ Littré brackets *ἐς τὰς καθάρσιας* as a gloss, and he may be right. But *Decorum* is alternately over-concise and verbose, and *ἐς τὰς καθάρσιας* may have been added for the sake of clearness.

XI. Ἐπὴν δὲ ἐσίῃς πρὸς τὸν νοσέοντα, τούτων σοι ἀπηρτισμένων, ἵνα μὴ ἀπορῇς, εὐθέτως ἔχων ἕκαστα πρὸς τὸ ποιησόμενον, ἴσθι γινώσκων ὃ χρὴ ποιεῖν πρὶν ἢ ἐσελθεῖν· πολλὰ γὰρ οὐδὲ συλλογισμοῦ, ἀλλὰ βοηθείης δεῖται τῶν πρηγμάτων. προδιαστέλλεσθαι¹ οὖν χρὴ τὸ ἐκβησόμενον ἐκ τῆς ἐμπειρίας· ἔνδοξον γὰρ καὶ εὐμαθές.

XII. Ἐν δὲ τῇ ἐσόδῳ μεμνήσθαι καὶ καθέδρης, καὶ καταστολῆς, περιστολῆς, ἀνακυριώσιος, βραχυλογίης, ἀταρακτοποιησίης, προσεδρίας, ἐπιμελείης, ἀντιλέξιος πρὸς τὰ ἀπαντῶμενα, πρὸς τοὺς ὄχλους τοὺς ἐπιγινομένους εὐσταθείης τῆς ἐν ἐωυτῷ, πρὸς τοὺς θορύβους ἐπιπλήξιος, πρὸς τὰς ὑπουργίας ἐτοιμασίης. ἐπὶ τούτοισι μέμνησο παρασκευῆς τῆς πρώτης· εἰ δὲ μή, †τὰ κατ' ἄλλα ἀδιάπτωτον, ἐξ ὧν παραγγέλλεται ἐς
10 ἐτοιμασίην.†

XIII. Ἐσόδῳ χρέο πυκνῶς, ἐπισκέπτεο ἐπιμελέστερον, τοῖσιν ἀπατεωμένοισιν κατὰ τὰς μεταβολὰς ἀπαντῶν.² ῥᾶον γὰρ εἶση, ἅμα δὲ καὶ εὐμαρέστερος ἔση· ἅστατα γὰρ τὰ ἐν ὑγροῖσι· διὸ καὶ εὐμεταποίητα ὑπὸ φύσιος καὶ ὑπὸ τύχης· ἀβλεπτηθέντα γὰρ τὰ κατὰ τὸν καιρὸν τῆς ὑπουργίης ἔφθασαν³ ὀρμήσαντα καὶ ἀνελόντα.

¹ M reads προδιαστέλλεσθαι.

² ἀπάντων M: ἀπαντῶν Littré without comment. He probably followed some Paris MS.

³ Query, ἐφθασεν.

¹ I agree with Littré that the text cannot be right, but I should hesitate to restore it confidently. I believe that here, too, we have the lecturer's rough, ungrammatical notes. The quaintness, the apparently purposed strangeness of the

XI. When you enter a sick man's room, having made these arrangements, that you may not be at a loss, and having everything in order for what is to be done, know what you must do before going in. For many cases need, not reasoning, but practical help. So you must from your experience forecast what the issue will be. To do so adds to one's reputation, and the learning thereof is easy.

XII. On entering bear in mind your manner of sitting, reserve, arrangement of dress, decisive utterance, brevity of speech, composure, bedside manners, care, replies to objections, calm self-control to meet the troubles that occur, rebuke of disturbance, readiness to do what has to be done. In addition to these things be careful of your first preparation. Failing this, make no further mistake in the matters wherefrom instructions are given for readiness¹

XIII. Make frequent visits; be especially careful in your examinations, counteracting the things wherein you have been deceived at the changes.² Thus you will know the case more easily, and at the same time you will also be more at your ease.³ For instability is characteristic of the humours, and so they may also be easily altered by nature and by chance. For failure to observe the proper season for help gives the disease a start and kills the patient, as there was nothing to relieve him.

diction of this chapter makes me more than ever convinced that we have in *Decorum* the language of ritual and not of every-day life. In this particular case the sense is quite plain.

² Apparently the "changes" shown by a disease in passing from one phase to another.

³ I can find no parallel for *ἐνμαρής* in this sense, but the context makes it necessary to interpret it as I have done.

οὐ γὰρ ἦν τὸ ἐπικουρήσον. πολλὰ γὰρ ἅμα τὰ
ποιούντά¹ τι χαλεπόν· τὸ² γὰρ καθ' ἐν κατ'
10 ἐπακολούθησιν εὐθετώτερον καὶ ἐμπειρότερον.

XIV. Ἐπιτηρεῖν δὲ χρή καὶ τὰς ἁμαρτίας τῶν
καμνόντων, δι' ὧν πολλάκις³ διεψεύσαντο ἐν
τοῖσι προσάρμασι τῶν προσφερομένων· ἐπεὶ⁴ τὰ
μισητὰ ποτήματα οὐ⁵ λαμβάνοντες, ἢ φαρμακευό-
μενοι ἢ θεραπευόμενοι, ἀνηρέθησαν· καὶ αὐτῶν
μὲν οὐ πρὸς ὁμολογίην τρέπεται τὸ ποιηθέν, τῷ
7 δὲ ἱτηρῷ τὴν αἰτίην προσήψαν.

XV. Ἐσκέφθαι δὲ χρή καὶ τὰ περὶ ἀνακλίσεων,
ἃ μὲν αὐτῶν πρὸς τὴν ὥρην, ἃ δὲ πρὸς τὰ γένη·
οἱ μὲν γὰρ αὐτῶν ἐς εὐπνόους, οἱ δὲ ἐς καταγείους
καὶ σκεπινούς τόπους·⁶ τὰ τε ἀπὸ ψόφων καὶ
ὁσμῶν, μάλιστα δ' ἀπὸ οἴνου, χειροτέρη⁷ γὰρ
6 αὕτη, φυγεῖν δὲ καὶ μετατιθέναι.

XVI. Πρήσσειν δ' ἅπαντα ταῦτα ἡσύχως,
εὐσταλέως, μεθ' ὑπουργίης τὰ πολλὰ τὸν νοσέοντα
ὑποκρυπτόμενον· ἃ δὲ⁸ χρή, παρακελεύοντα
ίλαρῶς καὶ εὐδιδεινῶς, σφέτερα δὲ ἀποτρεπόμενον,
ἅμα μὲν ἐπιπλήσσειν μετὰ πικρίας καὶ ἐντάσεων,
ἅμα δὲ⁹ παραμυθεῖσθαι μετ' ἐπιστροφῆς καὶ

¹ ποιούντα M: προσιόντα Littré. I see no reason for the change.

² τὸ Littré, apparently following some MSS.: τῶν M.

³ Before πολλάκις Littré has πολλοί.

⁴ For ἐπεὶ M reads ἐπί.

⁵ The MSS. omit οὐ before λαμβάνοντες. Apparently it was added by Calvus.

⁶ οἱ μὲν γὰρ αὐτέων ἐς πόνους, οἱ δ' ἐς καταγείους καὶ σκεπινούς τόπους M: οἱ μὲν γὰρ αὐτέων ἐς ὑψηλούς, οἱ δὲ ἐς μὴ ὑψηλούς, οἱ δὲ ἐς καταγείους καὶ σκοτεινούς τόπους Littré. Ermerins has εὐπνόους for πόνους. I have kept as closely to the reading of M as is possible, merely changing πόνους to εὐπνόους with Ermerins, who adopted this reading from a note of Foes.

For when many things together produce a result there is difficulty. Sequences of single phenomena are more manageable, and are more easily learnt by experience.¹

XIV. Keep a watch also on the faults of the patients, which often make them lie about the taking of things prescribed. For through not taking disagreeable drinks, purgative or other, they sometimes die. What they have done never results in a confession, but the blame is thrown upon the physician.

XV. The bed also must be considered. The season and the kind of illness² will make a difference. Some patients are put into breezy spots, others into covered places or underground. Consider also noises and smells, especially the smell of wine. This is distinctly bad, and you must shun it or change it.³

XVI. Perform all this calmly and adroitly, concealing most things from the patient while you are attending to him. Give necessary orders⁴ with cheerfulness and serenity, turning his attention away from what is being done to him; sometimes reprove sharply and emphatically, and sometimes comfort

¹ Such must be the meaning, but the Greek is strange.

² Littré takes γένεα to refer to different kinds of bed.

³ I suppose by eating something with a strong and pleasant odour.

⁴ Perhaps, "give encouragement to the patient to allow himself to be treated."

⁷ M has χειριστοτέρη, apparently a "portmanteau" of χειρίστη and χειροτέρη.

⁸ ὡδε M: & δὲ Matthiae.

⁹ For αὔα δὲ M has & δέ.

- ὑποδέξιός, μηδὲν ἐπιδείκνυντα τῶν ἐσομένων ἢ ἐνεστώτων αὐτοῖσι· πολλοὶ γὰρ δι' αἰτίην ταύτην ἐφ' ἕτερα¹ ἀπεώσθησαν, διὰ τὴν πρόρρησιν τὴν
 10 προειρημένην τῶν ἐνεστώτων ἢ ἐπεσομένων.

- XVII. Τῶν δὲ μανθανόντων ἔστω τις ὁ ἐφεστὼς ὅπως τοῖσι παραγγέλμασιν οὐ πικρῶς² χρήσεται,³ ποιήσῃ δὲ ὑπουργίην τὸ προσταχθέν.⁴ ἐκλέγεσθαι δὲ αὐτῶν τοὺς ἤδη⁵ ἐς τὰ τῆς τέχνης εἰλημμένους, προσδοῦναί τι τῶν ἐς τὸ χρέος, ἢ ἀσφαλῶς προσευγκεῖν· ὅπως τε ἐν διαστήμασι μηδὲν λανθάνῃ σε· ἐπιτροπὴν δὲ τοῖσιν ιδιώτησι μηδέποτε διδούς περὶ μηδενός· εἰ δὲ μή, τὸ κακῶς πρηχθὲν ἐς σέ χωρήσαι τὸν ψόγον ἐᾷ.⁶ μήποτ'
 10 ἀμφιβόλως ἔχῃ, ἐξ ὧν τὸ μεθοδευθὲν χωρήσει, καὶ οὐ σοὶ τὸν ψόγον περιάψει,⁷ τευχθὲν δὲ πρὸς τὸ γάνος⁸ ἔσται· πρόλεγε οὖν ταῦτα πάντα ἐπὶ
 13 τῶν ποιευμένων, οἷς καὶ τὸ ἐπεγνώσθαι πρόκειται.

XVIII. Τούτων οὖν ἑόντων τῶν πρὸς εὐδοξίην καὶ εὐσχημοσύνην τῶν ἐν τῇ σοφίῃ καὶ ἱητρικῇ καὶ ἐν τῇσιν ἄλλησι τέχνησι, χρὴ τὸν ἱητρὸν

¹ ἕτερα M: ἐκάτερα Littré (with other MSS.).

² Littré reads οὐκ ἀκαίρως for οὐ πικρῶς.

³ M has χρήσεται, which Littré emends to the future.

⁴ τὸ προσταχθέν I take to be a gloss on ὑπουργίην. It is just possible that ποιήσῃ ὑπουργίην is a compound expression governing τὸ προσταχθέν in the accusative. Cf. Chapter II νομοθεσίην τίθενται ἀναίρεσιν.

⁵ I have transposed ἤδη, which in the MSS. is after αὐτῶν.

⁶ τοῦ ψόγου ἐὰν M. The text is Littré's.

⁷ περιάψει Littré with one Paris MS.: περιάψειεν M.

⁸ γένος M: κλέος Littré's emendation. I think the writer used the poetic word γάνος.

with solicitude and attention, revealing nothing of the patient's future or present¹ condition. For many patients through this cause have taken a turn for the worse, I mean by the declaration I have mentioned of what is present,¹ or by a forecast of what is to come.

XVII. Let one of your pupils be left in charge, to carry out instructions without unpleasantness, and to administer the treatment. Choose out those who have been already admitted into the mysteries of the art, so as to add anything necessary, and to give treatment with safety. He is there also to prevent those things escaping notice that happen in the intervals between visits. Never put a layman in charge of anything, otherwise if a mischance occur the blame will fall on you.² Let there never be any doubt about the points which will secure the success of your plan,³ and no blame will attach to you, but achievement will bring you pride.⁴ So say beforehand all this at the time the things are done,⁵ to those whose business it is to have fuller knowledge.⁶

XVIII. Such being the things that make for good reputation and decorum, in wisdom, in medicine, and in the arts generally, the physician must mark

¹ I am in doubt whether or not *έρεστώς* in these two cases means "imminent." But *έσομένων* and *έπεσομένων* seem to suggest the meaning "present."

² I make no attempt to correct the broken grammar, holding that the remarks are a lecturer's notes.

³ The meaning is very obscure.

⁴ The *γέρος* of M points to the reading *γᾶρος*, "brightness," perhaps here "glory."

⁵ The meaning of *έπὶ τῶν ποιουμένων* is very uncertain.

⁶ Apparently *έπιγιγνώσκω* here means "to know in addition."

ΠΕΡΙ ΕΥΣΧΗΜΟΣΥΝΗΣ

διειληφότα τὰ μέρεα περὶ ὧν εἰρήκαμεν, περιεννύ-
μενον πάντοτε τὴν ἐτέρην διατηρέοντα φυλάσσειν,
καὶ παραδιδόντα ποιεῖσθαι· εὐκλεᾶ γὰρ εἶντα
πᾶσιν ἀνθρώποισι διαφυλάσσεται· οἳ τε δι'
αὐτῶν ὀδεύσαντες δοξαστοὶ πρὸς γονέων καὶ
τέκνων· κῆν τινες αὐτῶν μὴ πολλὰ γινώσκωσιν,
10 ὕπ' αὐτῶν τῶν πρηγμάτων εἰς σύνεσιν καθ-
11 ἴστανται.

¹ Probably a reference to Chapter I, ληφθείη δ' ἂν τούτων μέρεα.

² What is τὴν ἐτέρην? I must once more revert to my suggestion that *Decorum*, with its stilted and often unnatural language, is full of the secret formulae of a medical fraternity, the most "holy" phrases being omitted or disguised. I think τὴν ἐτέρην is one of these phrases. Surely at the

off the parts¹ about which I have spoken, wrap himself round always with the other,² watch it and keep it, perform it and pass it on. For things that are glorious are closely guarded among all men. And those who have made their way through them are held in honour by parents and children; and if any of them do not know many things, they are brought to understanding by the facts of actual experience.

end of an address to "the brethren" (*ἡδελφισμέιους ἱητρούς*, *Precepts I.*) we should expect references to the mysteries of the craft. And this last chapter seems full of them. How else can we explain *διατηρέοντα φυλάσσειν, παραδιδόντα* (handing on the pass-words), *εὐκλεᾶ διαφυλάσσεται, δι' αὐτῶν ὁδεύσαντες*? The word *σύνεσις*, too, seems to be a word of this class.