

ΠΕΡΙ ΙΗΤΡΟΥ

Ἰητροῦ μὲν ἐστὶ προστασίη¹ ὁρᾶν εὐχρως τε καὶ εὐσαρκος πρὸς τὴν ὑπάρχουσαν αὐτῷ φύσιν· ἀξιοῦνται γὰρ ὑπὸ τῶν πολλῶν οἱ μὴ εὖ διακείμενοι τὸ σῶμα οὕτως² οὐδ' ἂν ἐτέρων ἐπιμεληθῆναι καλῶς· ἔπειτα τὰ περὶ αὐτὸν καθαρίως³ ἔχειν, ἐσθῆτι⁴ χρηστῇ καὶ κρίσμασιν εὐόδοις, ὁδμὴν ἔχουσιν ἀνυπόπτως πρὸς ἅπαντα· τοῦτο γὰρ ἡδέως ἔχειν συμβαίνει τοὺς νοσέοντας.⁵ δεῖ δὲ σκοπεῖν τάδε περὶ τὴν ψυχὴν τὸν σώφρονα,⁶ μὴ
 10 μόνον τὸ σιγᾶν, ἀλλὰ καὶ περὶ τὸν βίον πάννυ εὐτακτον, μέγιστα γὰρ ἔχει πρὸς δόξαν ἀγαθί, τὸ δὲ ἦθος εἶναι καλὸν καὶ ἀγαθόν, τοιοῦτον δ' ὄντα⁷ πᾶσι καὶ σεμνὸν καὶ φιλάνθρωπον· τὸ γὰρ

¹ εἶναι προστασίην with ἔσται after εὐσαρκος MSS.: ἐστὶ προστασίη, with ἔσται omitted, Ermerins: ἰητροῦ μὲν προστασίη ὁρᾶν ὡς εὐχρως τε καὶ εὐσαρκος ἐστὶ Bensel.

² οὕτως ὡς MSS.: οὕτως Littré: αὐτοὶ Ermerins.

³ V has ἔπειτα περὶ αὐτῶν καθαίρειν ὡς. πρέπει (for τὰ περὶ) Ermerins. Bensel reads καθαρείως.

⁴ After ἐσθῆτι Ermerins adds τε.

⁵ I think that εὐόδοις is a gloss on ὁδμὴν ἔχουσιν ἀνυπόπτως πρὸς ἅπαντα, and that τοῦτο . . . νοσέοντας is a gloss on the whole preceding sentence. It should be noticed that the grammar of the second gloss is faulty, and perhaps τοῖς νοσέουσι should be read.

⁶ περὶ τὴν ψυχὴν σώφρονα V, which has also τοῦτο before

THE PHYSICIAN

CHAPTER I

THE dignity of a physician requires that he should look healthy, and as plump as nature intended him to be; for the common crowd consider those who are not of this¹ excellent bodily condition to be unable to take care of others. Then he must be clean in person, well dressed, and anointed with sweet-smelling unguents that are not in any way suspicious. This, in fact, is pleasing to patients. The prudent man must also be careful of certain moral considerations²—not only to be silent, but also of a great regularity of life,³ since thereby his reputation will be greatly enhanced; he must be a gentleman in character, and being this he must be grave and kind to all. For an over-forward

¹ The οὔτως of this sentence is not otiose: “those who are not well off in these respects” (i.e. of a healthy complexion and not too thin). Ermerinus emendation to αὐτοί is therefore not necessary, though it is ingenious.

² Bensel’s reading will mean “the following are important characteristics of a prudent soul.”

³ It is easy to understand εἶναι with εἵτακτον from the εἶναι in the clause after the parenthesis. This understanding of a word or phrase in a first clause, which is actually used in a second clause, being unknown in modern English, is often a cause of obscurity.

σκοπεῖν. Ermerinus reads and punctuates τὴν ψυχὴν· σώφρονα . . . εἵτακτον εἶναι. Bensel has τὴν ψυχὴν τὴν σώφρονα.

⁷ Perhaps ἐόντα.

προπετές καὶ τὸ πρόχειρον καταφρονεῖται, κῆν
 πάνν χρησίμον ἢ· σκεπτέον¹ δὲ ἐπὶ τῆς ἐξουσίας·
 τὰ γὰρ αὐτὰ παρὰ τοῖς αὐτοῖς σπανίως ἔχοντα²
 ἀγαπᾶται. σχήμασι δὲ ἀπὸ μὲν προσώπου
 σύννουν μὴ πικρῶς· αὐθάδης³ γὰρ δοκεῖ εἶναι
 καὶ μισάνθρωπος, ὁ δὲ ἐς γέλωτα ἀνιέμενος καὶ
 20 λίην ἱλαρὸς φορτικὸς ὑπολαμβάνεται· φυλακτέον
 δὲ τὸ τοιοῦτον οὐχ ἥκιστα. δίκαιον δὲ πρὸς
 πᾶσαν ὁμιλίην εἶναι· χρὴ γὰρ πολλὰ ἐπικουρεῖν
 δικαιοσύνην·⁴ πρὸς δὲ ἱητρὸν οὐ μικρὰ συναλ-
 λάγματα τοῖσι νοσέουσιν⁵ ἐστίν· καὶ γὰρ
 αὐτοὺς⁶ ὑποχειρίους ποιέουσι τοῖς ἱητροῖς, καὶ
 πᾶσαν ὥρην ἐντυγχάνουσι γυναιξί, παρθένοις,
 καὶ⁷ τοῖς ἀξίοις πλείστου κτήμασιν· ἐγκρατέως
 οὖν δεῖ πρὸς ἅπαντα ἔχειν ταῦτα. τὴν μὲν οὖν
 29 ψυχὴν καὶ τὸ σῶμα οὕτω διακεῖσθαι.

¹ Bensel with V reads σκοπὸν for σκεπτέον.

² σπανίως ἔχουσιν MSS. : σπανίως ἔχοντα Littré.

³ αὐθάδης . . . μισάνθρωπος MSS. : Ermerins has neuters.

⁴ δικαιοσύνην Holkhamensis 282, and apparently E: δικαιοσύνη V and C: δικαιοσύνη Bensel.

⁵ νοσοῦσιν V: ἀρρωστέουσιν Ermerins.

⁶ αὐτοὺς MSS. : αὐτοὺς Zwinger, Linden: ἐωυτοὺς Ermerins.

⁷ Ermerins omits καὶ after παρθένοις.

obtrusiveness is despised, even though it may be very useful. Let him look to the liberty of action that is his; for when the same things are rarely presented to the same persons there is content.¹ In appearance, let him be of a serious but not harsh countenance; for harshness is taken to mean arrogance and unkindness, while a man of uncontrolled laughter and excessive gaiety is considered vulgar, and vulgarity especially must be avoided. In every social relation he will be fair, for fairness must be of great service.² The intimacy also between physician and patient is close. Patients in fact put themselves into the hands of their physician, and at every moment he meets women, maidens and possessions very precious indeed. So towards all these self-control must be used. Such then should the physician be, both in body and in soul.

¹ So Littré. But it is more than doubtful if the Greek will bear this meaning. The reading of V (σκοπόν) points to corruption of the text, as does the *σπανίως ἔχουσιν* of the MSS.

² Bensel's emendation to the dative is very attractive, and is probably right: "for on many occasions one must come to the help of fairness."