

ΠΑΡΑΓΓΕΛΙΑΙ

- I. Χρόνος ἐστὶν ἐν ᾧ καιρός, καὶ καιρὸς ἐν ᾧ χρόνος οὐ πολὺς· ἄκεσις χρόνῳ, ἔστι δὲ ἡνίκα καὶ καιρῷ. δεῖ γε μὴν ταῦτα εἰδότα μὴ λογισμῷ πρότερον πιθανῶ προσέχοντα ἰητρεύειν, ἀλλὰ τριβῇ μετὰ λόγου. ὁ γὰρ λογισμὸς μνήμη τίς ἐστι συνθετικὴ τῶν μετ' αἰσθήσιος ληφθέντων. ἐφантаσιώθη γὰρ ἐναργέως ἢ αἰσθησις προπαθῆς καὶ ἀναπομπὸς ἐοῦσα ἐς διάνοιαν τῶν ὑποκειμένων, ἢ δὲ παραδεξαμένη πολλάκις, οἷς ὅτε
- 10 ὁκοίως¹ τηρήσασα, καὶ ἐς ἐωυτὴν καταθεμένη, ἐμνημόνευσεν. συγκαταίνέω μὲν οὖν καὶ τὸν λογισμὸν, ἣνπερ ἐκ περιπτώσιος ποιῆται τὴν ἀρχὴν, καὶ τὴν καταφορὴν ἐκ τῶν φαινομένων μεθοδεύη. ἐκ γὰρ τῶν ἐναργέως ἐπιτελεομένων ἦν τὴν ἀρχὴν ποιήσεται ὁ λογισμὸς, ἐν διανοίῃς δυνάμει ὑπάρχων εὐρίσκεται, παραδεχομένης αὐτῆς ἕκαστα παρ' ἄλλων. ὑποληπτέον οὖν τὴν φύσιν ὑπὸ τῶν πολλῶν καὶ παντοίων πρηγμάτων
- 20 κινηθῆναί τε καὶ διδαχθῆναι, βίης ὑπεούσης· ἢ δὲ διάνοια παρ' αὐτῆς λαβοῦσα, ὡς προεῖπον, ὕστερον ἐς ἀληθείην ἤγαγεν. εἰ δὲ μὴ ἐξ ἐναργέος

¹ Ermerins would delete πολλάκις . . . ὁκοίως.

¹ The definition shows that in this passage λογισμός is a generalisation, like the πρόληψις of Epicurus, whose language is borrowed. But whereas πρόληψις corresponds to a general term (e. g. "man"), λογισμός here seems to mean a general

PRECEPTS

I. TIME is that wherein there is opportunity, and opportunity is that wherein there is no great time. Healing is a matter of time, but it is sometimes also a matter of opportunity. However, knowing this, one must attend in medical practice not primarily to plausible theories,¹ but to experience combined with reason. For a theory is a composite memory of things apprehended with sense-perception. For the sense-perception, coming first in experience and conveying to the intellect the things subjected to it, is clearly imaged, and the intellect, receiving these things many times, noting the occasion, the time and the manner, stores them up in itself and remembers. Now I approve of theorising also if it lays its foundation in incident, and deduces its conclusions in accordance with phenomena. For if theorising lays its foundation in clear fact, it is found to exist in the domain of intellect, which itself receives from other sources each of its impressions. So we must conceive of our nature as being stirred and instructed under compulsion by the great variety of things; and the intellect, as I have said, taking over from nature the impressions, leads us afterwards into truth. But if it

proposition (e. g. "man is mortal"). Later on it means the use of λογισμοί in making συλλογισμοί, that is, deduction. "Theory" and "theorising" are the nearest equivalents I can think of.

ἐφόδου, ἐκ δὲ πιθανῆς ἀναπλάσιος λόγου, πολ-
 λάκις βαρείην καὶ ἀνιερῆν ἐπήνεγκε διάθεσιν.
 οὗτοι δὲ ἀνοδίην χειρίζουσι. τί γὰρ ἂν ἦν κακόν,
 ἦν¹ τὰ ἐπίχειρα ἐκομίζοντο οἱ τὰ τῆς ἱητρικῆς
 ἔργα κακῶς δημιουργέοντες ; νῦν δὲ τοῖς ἀναιτίοις
 ἐοῦσι τῶν καμνόντων, ὁκόσοις οὐχ ἱκανὴ ἐφαίνετο
 ἐοῦσα τοῦ νοσεῖν βίη, εἰ μὴ συνέλθοι τῇ τοῦ
 ἱητροῦ ἀπειρίῃ. περὶ μὲν οὖν τούτων ἄλλις ἔστω
 30 διειλεγμένα.

II. Τῶν δ' ὡς λόγου μόνου συμπεραινομένων
 μὴ εἶη² ἐπαύρασθαι, τῶν δὲ ὡς ἔργου ἐνδείξιος·
 σφαλερὴ γὰρ καὶ εὐπταιστος ἢ μετ' ἀδολεσχίης
 ἰσχύρισις. διὸ καὶ καθόλου δεῖ ἔχεσθαι τῶν
 γινομένων, καὶ περὶ ταῦτα μὴ ἐλαχίστως γίνε-
 σθαι, ἦν μέλλῃ ἔξειν ῥηϊδίην καὶ ἀναμάρτητον
 ἔξιν ἦν δὴ ἱητρικὴν προσαγορεύομεν. κάρτα γὰρ
 μεγάλην ὠφελίην περιποιήσῃ τοῖς γε νοσέουσιν
 καὶ τοῖς τούτων δημιουργοῖς. μὴ ὀκνεῖν δὲ παρὰ
 10 ἰδιωτέων ἱστορεῖν, ἦν τι δοκῇ συνοίσειν ἐς καιρὸν
 θεραπείης. οὕτω γὰρ δοκέω τὴν σύμπασαν
 τέχνην ἀναδειχθῆναι, διὰ τὸ ἐξ ἐκάστου τι³ τοῦ
 τέλους τηρηθῆναι καὶ ἐς ταῦτ' ἀσπασθῆναι.
 προσέχειν οὖν δεῖ τῇ περιπτώσει τῇ ὡς ἐπὶ τὸ
 πολὺ, καὶ μετ' ὠφελίης καὶ ἡρεμαιοῦτος μᾶλλον
 16 ἢ ἐπαγγελίης καὶ ἀπολογίης τῆς μετ' ἀπρηξίης.⁴

¹ So apparently the MSS. and editions except Ermerins, who emends to εἰ. I retain it (doubtfully) as a mistake due to ignorance.

² See p. 308.

³ τοῦ MSS. : τι another hand in M. I have inserted τι and kept τοῦ because of the sense. There is one τέλος, but many observations contribute to the completion of it.

⁴ μετὰ πρήξιος MSS. : μετ' ἀπρήξιος another hand in M : μετὰ πρήξιας Littré : μετ' ἀπρηξίης is my conjecture. I find

PRECEPTS, I.-II.

begins, not from a clear impression, but from a plausible fiction,¹ it often induces a grievous and troublesome condition. All who so act are lost in a blind alley. Now no harm would be done if bad practitioners received their due wages. But as it is their innocent patients suffer, for whom the violence of their disorder did not appear sufficient without the addition of their physician's inexperience. I must now pass on to another subject.

II. But conclusions which are merely verbal cannot bear fruit, only those do which are based on demonstrated fact. For affirmation and talk are deceptive and treacherous. Wherefore one must hold fast to facts in generalisations also,² and occupy oneself with facts persistently, if one is to acquire that ready and infallible habit which we call "the art of medicine." For so to do will bestow a very great advantage upon sick folk and medical practitioners. Do not hesitate to inquire of laymen, if thereby there seems likely to result any improvement in treatment. For so I think the whole art has been set forth, by observing some part of the final end in each of many particulars, and then combining all into a single whole. So one must pay attention to generalities in incidents, with help and quietness rather than with professions and the excuses that accompany ill-success.

¹ *I. e.*, if the general statement from which we deduce conclusions be a plausible but untrue hypothesis. Conclusions drawn from such hypotheses lead to nowhere.

² Or, possibly, "even from beginning to end."

that I have been anticipated by Ermerins, who also reads
μετ' ἀπρηξίης.

III. Χρήσιμος δὲ καὶ ποικίλος τῶν προσφερομένων τῷ νοσέοντι καὶ ὁ προορισμός, ὅτι¹ μόνον τι προσεινεχθὲν ὠφελήσῃ· οὐ γὰρ ἰσχυρίσιος δεῖ· πάντα γὰρ τὰ πάθη διὰ πολλὰς περιστάσιος καὶ
5 μεταβολὰς μονῇ τινι προσκαθίζει.

IV. Παραινέσιος δ' ἂν καὶ τοῦτο ἐπιδηθεῖν τῆς θεωρίας· συμβάλλει γάρ τι τῷ σύμπαντι.² εἰ γὰρ ἄρξαιο περὶ μισθαρίων τῷ μὲν ἀλγέοντι τοιαύτην διανόησιν ἐμποιήσεις τὴν ὅτι³ ἀπολιπὼν αὐτὸν πορεύσει μὴ συνθέμενος, ἢ⁴ ὅτι ἀμελήσεις καὶ οὐχ ὑποθήσει⁵ τινὰ τῷ παρέοντι. ἐπιμελεῖσθαι οὖν οὐ⁶ δεῖ περὶ στάσιος μισθοῦ· ἄχρηστον γὰρ ἡγεύμεθα ἐνθύμησιν ὀχλομένῳ τὴν τοιαύτην, πολὺ δὲ μᾶλλον ἐν ὀξεί νοσήματι· νούσου γὰρ
10 ταχυτῆς καιρὸν μὴ διδοῦσα ἐς ἀναστροφὴν οὐκ ἐποτρύνει τὸν καλῶς ἱητρεύοντα ζητεῖν τὸ λυσιτελές, ἔχεσθαι δὲ δόξης μᾶλλον. κρέσσον οὖν σωζομένοις ὀνειδίζειν ἢ ὀλεθρίως ἔχοντας προ-
14 μύσσειν.⁷

V. Καί τοι ἔνιοι νοσέοντες ἀξιούσι⁸ τὸ ξενοπρεπές καὶ τὸ ἄδηλον⁹ προκρίνοντες, ἄξιοι μὲν ἀμελείης, οὐ μέντοι γε κολάσιος. διὸ τούτοις ἀντιτάξει εἰκότως μεταβολῆς ἐπὶ σάλου πορευο-

¹ Ermerins here inserts οὐ.

² In the MSS. this sentence occurs after μισθαρίων. It was transposed by Coray.

³ Here the MSS. have οὐκ, which is omitted by Coray, Littré and Ermerins. ⁴ ἢ Littré: καὶ MSS.

⁵ ὑποθήσεις MSS.: Coray emended to the middle.

⁶ The negative is added by Littré

⁷ προμύσσειν MSS.: προσνύσσειν Coray: προσμύσσειν Ermerins.

⁸ ἀξιούσι MSS.: ἀλλάσσουσι Littré.

⁹ εὐδηλον MSS.: ἄδηλον Littré.

III. Early determination of the patient's treatment—since only what has actually been administered will benefit; emphatic assertion is of no use—is beneficial but complicated. For it is through many turns and changes that all diseases settle into some sort of permanence.¹

IV. This piece of advice also will need our consideration, as it contributes somewhat to the whole. For should you begin by discussing fees, you will suggest to the patient either that you will go away and leave him if no agreement be reached, or that you will neglect him and not prescribe any immediate treatment. So one must not be anxious about fixing a fee. For I consider such a worry to be harmful to a troubled patient, particularly if the disease be acute. For the quickness of the disease, offering no opportunity for turning back,² spurs on the good physician not to seek his profit but rather to lay hold on reputation. Therefore it is better to reproach a patient you have saved than to extort money from³ those who are at death's door.

V. And yet some patients ask for what is out of the way and doubtful, through prejudice, deserving indeed to be disregarded, but not to be punished. Wherefore you must reasonably oppose them, as they are embarked upon a stormy sea of change.

¹ Because changes and turns are common in the early stages, to fix the proper treatment early is a complicated matter.

² *I. e.* from missed opportunities that have passed away while haggling over fees. It is possible that ἀναστροφή has here the sense of ἀναστρέφειν καρίδαν in Thucydides II. 49, "to upset." An acute disease is not the time to upset a patient with financial worries.

³ Or, if Coray's emendation be adopted, "to tease."

μένοις. τίς γάρ, ὦ πρὸς Διός, ἠδελφισμένος
 ἰητρὸς ἰητρεύει τοσαύτη¹ ἀτεραμνίῃ ὥστε ἐν ἀρχῇ
 ἀνακρίνοντα² πᾶν³ πάθος μὴ οὐχ⁴ ὑποθέσθαι
 τινὰ συμφέροντα ἐς θεραπείην, ἀποθεραπεύσαί τε
 τὸν νοσέοντα καὶ μὴ παριδεῖν τὴν ἐπικαρπίνην,
 10 ἄνευ⁵ τῆς ἐπισκευαζούσης ἐς μάθησιν ἐπιθυμίας ;

VI. Παρακελεύομαι δὲ μὴ λήν ἀπανθρωπίην
 ἐσάγειν, ἀλλ' ἀποβλέπειν ἐς τε περιουσίην καὶ
 οὐσίην· ὅτε δὲ προῖκα, ἀναφέρων μνήμην εὐχα-
 ριστίας προτέρην⁶ ἢ παρευῶσαν εὐδοκίην.⁷ ἦν⁸
 δὲ καιρὸς εἷη χορηγίης ξένῳ τε ἔοντι καὶ ἀπο-
 ρέοντι, μάλιστα ἐπαρκεῖν τοῖς τοιούτοις· ἦν γὰρ
 παρῇ φιλανθρωπία, πάρεστι καὶ φιλοτεχνία.
 ἔνιοι γὰρ νοσέοντες ἡσθημένοι τὸ περὶ ἑωυτοὺς
 πάθος μὴ ἔον ἐν ἀσφαλείῃ, καὶ τῇ τοῦ ἰητροῦ
 10 ἐπικεικίῃ εὐδοκέουσι,⁹ μεταλλάσσοντες ἐς ὑγιείην.
 εὖ δ' ἔχει νοσεόντων μὲν ἐπιστατεῖν, ἕνεκεν
 ὑγιείης, ὑγαινόντων δὲ φροντίζειν, ἕνεκεν ἀνοσίης·
 13 φροντίζειν καὶ ἑωυτῶν¹⁰ ἕνεκεν εὐσχημοσύνης.

VII. Οἱ μὲν οὖν ἔοντες ἐν βυθῷ ἀτεχνίης τῶν
 προλελεγμένων οὐκ ἂν αἰσθάνοιντο. καὶ γὰρ οὗτοι
 ἀνίητροι ἔοντες ἐλέγχοντ' ἂν¹¹ ἐκ ποδὸς ὑψεύ-

¹ τοσαύτη my conjecture : πίστει ἢ MSS. : πιστεύοι Ermerins : πεισθείη Littré (with ἰητρεύειν).

² ἀνακρίνοντα Littré : ἀνακρίναντα Ermerins : ἀνακρινέοντας vulgate.

³ Ermerins inserts τό.

⁴ μὴ οὐχ M : μὴ most MSS. : δεῖ many early commentators. The position of the negative is abnormal, and the reading is uncertain.

⁵ So Ermerins : τῆς ἐπικαρπίης μὴ ἄνευ MSS. Most editors punctuate at παριδεῖν. But then τῆς ἐπικαρπίης depends on nothing.

⁶ προτέρην MSS. : πρότερον Ermerins.

⁷ εὐδοκίην M : εὐδοκιμίην most MSS.

For, in heaven's name, who that is a brotherly¹ physician practises with such hardness of heart as not at the beginning to conduct a preliminary examination of every illness² and prescribe what will help towards a cure, to heal the patient and not to overlook the reward, to say nothing of the desire that makes a man ready to learn?

VI. I urge you not to be too unkind, but to consider carefully your patient's superabundance or means. Sometimes give your services for nothing, calling to mind a previous benefaction or present satisfaction.³ And if there be an opportunity of serving one who is a stranger in financial straits, give full assistance to all such. For where there is love of man, there is also love of the art. For some patients, though conscious that their condition is perilous, recover their health simply through their contentment with the goodness of the physician. And it is well to superintend the sick to make them well, to care for the healthy to keep them well, but also to care for one's own self, so as to observe what is seemly.

VII. Now those who are buried in deep ignorance of the art cannot appreciate what has been said. In fact such men will be shown up as ignorant of

¹ The word so translated is fairly common in the *Corpus* in the sense of "related." Here it evidently means "a loyal member of the family of physicians."

² With Ermerins' reading, "all the illness."

³ Or, with *εὐδοκίμην*, "your present reputation."

⁸ *ἦν* MSS.: *εἰ* Ermerins. But see Chapter I, p. 314, note 1.

⁹ MSS. *εὐδοκιμέουσι*. Littré suggests *εὐδοκέουσι* but reads *εὐδοκέοντες* and *μεταλλάσσονται*.

¹⁰ *ἑωιτῶν* Ermerins: *ὕγιαίνοντων* MSS.

¹¹ *ἐλέγχοιεν* *ἂν* Ermerins: *ἐλέγχοι* MSS.: *ἐλέγχει* Littré.

- μενοι, τύχης γε μὴν δεόμενοι. ὑπὸ γάρ τινων
 εὐπόρων, καὶ στενῶν ἔνδοσιν ἀναλαμβάνοντων,
 ἑκατέρῃ ἐπὶ ἐπιτύχωσι,¹ εὐδοκιμέουσι, καὶ δια-
 πιπτόντων ἐπὶ τὸ χεῖρον καταχλιδεῦσι, κατα-
 μεμεληκότες τὰ τῆς τέχνης ἀνυπεύθυνα, ἐφ' οἷς
 ἂν ἰητρὸς ἀγαθὸς ἀκμάζοι ὁμότεχνος καλεόμενος.
- 10 ὁ δὲ τὰς ἀκείσας ἀναμαρτήτους ῥηϊδίως ἐπιτελέων
 οὐδὲν ἂν τούτων παραβαίῃ σπάνει² τοῦ δύνασθαι·
 οὐ γὰρ ἄπιστός ἐστιν ὡς ἐν ἀδικίῃ. πρὸς γὰρ
 θεραπείῃν οὐ γίνονται σκοπέοντες διάθεσιν φλε-
 βονώδεα,³ φυλασσόμενοι ἐτέρων ἰητρῶν ἐπεσ-
 αγωγὴν, ἐνόντες⁴ ἐν μισοπονηρίῃ βοηθήσιος.⁵
 οἳ τε νοσέοντες ἀνιώμενοι⁶ νήχονται ἐπὶ ἑκατέρῃ
 μοχθηρίῃ μὴ ἐγκεχειρικότες ἐωυτοὺς ἕως τέλεος
 τῇ ἐν τῇ τέχνῃ πλείονι θεραπείῃ· ἄνεσις γὰρ
 νούσου τινὸς κάμνοντι παρέχει μεγάλην ἀλεωρήν·
- 20 διὸ δεόμενοι τὴν ὑγιεινὴν διάθεσιν οὐκ ἐθέλουσι
 τὴν αὐτὴν χρῆσιν αἰεὶ προσδέχεσθαι, ὁμονοέοντες
 ἰητροῦ ποικιλίῃ.⁷ † πολυτελείης † γὰρ ἀπορεύουσιν

¹ So Ermerins. Most MSS. have ἀναλαμβάνονται or ἀναλαμβάνοντες, ἑκάτεροι ἐπὶ τεύχεσι and εὐδοκιμέοντες.

² σπάνι (sic) Ermerins: οὐ παντὶ σπάνει most MSS.: δ παντὶ σπάνει M (dittography): οὐ πάντῃ σπάνει Littré.

³ So apparently some ancient commentators. See Erotian fr. 7 Nachmanson. φθεγγώδεα or φθογγώδεα MSS.: φθινώδεα Littré: φονώδεα Ermerins.

⁴ ἐνόντες M, Littré: αἰνούντες most MSS. I suggest μένοντες, as we should have expected ἐνεόντες. See p. 248.

⁵ αἰνέοντες μισοπονηρίῃν βοηθήσιος Ermerins.

⁶ ἀνιώμενοι MSS.: ἀνιέμενοι Littré after Matthiae.

⁷ So Ermerins: ὁμοιοῦντες ἰητροῦ ποικιλίῃ vulgate: μὴ νοέοντες ἰητροῦ ποικιλίῃν: Littré.

¹ He is trusted, and so can do as he likes. Therefore want of power to influence a patient never compels him to transgress the medical code.

medicine, suddenly exalted yet needing good luck. For should wealthy men gain some remission of their trouble, these quacks win reputation through a double good fortune, and if a relapse occurs they stand upon their dignity, having neglected the irreproachable methods of the art, wherewith a good physician, a "brother of the art" as he is called, would be at his best. But he who accomplishes his cures easily without making a mistake would transgress none of these methods through want of power;¹ for he is not distrusted on the ground of wickedness. For quacks do not attempt treatment when they see an alarming² condition, and avoid calling in other physicians, because they wickedly hate help. And the patients in their pain drift on a sea of twofold wretchedness for not having intrusted themselves to the end to the fuller treatment that is given by the art. For a remission of a disease affords a sick man much relief. Wherefore wanting a healthy condition they do not wish always to submit to the same treatment, therein being in accord with a physician's versatility.³ For the patients

² It is quite uncertain whether *φλεβονώδεα* is the correct reading, and equally uncertain what it means if it be correct. Erotian's note recognises two ancient readings, *φλεδονώδεα*, explained as *τὰ μετὰ φλυαρίας καὶ πνευματώδους ταραχῆς ἐκκρινόμενα*, and *φλεβονώδεα*, explained as *τὰ μετ' ἀλγήματος οἰδήματα*. But the general meaning must be "serious," "alarming."

³ The reader must suspect that in the words *ἰητροῦ ποικιλίη* is concealed an allusion to frequent changes of the medical attendant. "Changing their doctor every day." The version in the text means that the patients frequently change their minds as do quacks, or as doctors must be ready to change their treatment at a moment's notice.

οἱ νοσέοντες,¹ κακοτροπήν προσκυνέοντες² καὶ ἀχαριστέοντες συντυχεῖν. δυνατοὶ ἔοντες εὐπορεῖν, διαντλίζονται³ περὶ μισθαρίων, ἀτρεκέως ἐθέλοντες ὑγιέες εἶναι εἵνεκεν . . . ἐργασίης τόκων ἢ γεωργίης, ἀφροντιστέοντες περὶ⁴ αὐτῶν
28 λαμβάνειν.

VIII. Περὶ σημασίης τοιαύτης ἄλλις ἔστω· ἄνεσις γὰρ καὶ ἐπίτασις νοσέοντος ἐπινέμησιν ἱητρικὴν κέχρηται.⁵ οὐκ ἀσχήμων⁶ δέ, οὐδ' ἢν τις ἱητρός στενοχωρέων τῷ παρεόντι⁷ ἐπὶ τινι νοσέοντι καὶ ἐπισκοτεόμενος τῇ ἀπειρίῃ κελεύη καὶ ἐτέρους ἐσάγειν, εἵνεκα τοῦ ἐκ κοινολογίης ἱστορήσαι τὰ περὶ τὸν νοσέοντα, καὶ συνεργοὺς γενέσθαι ἐς εὐπορίην βοηθήσιος. ἐν γὰρ κακοπαθείης παρεδρίῃ ἐπιτείνοντος τοῦ πάθεος, δι'
10 ἀπορίην τὰ πλεῖστα ἐκκλίνουσι τῷ παρεόντι.⁷ θαρρητέον⁸ οὖν ἐν καιρῷ τοιοῦτῳ· οὐδέποτε γὰρ ἐγὼ τὸ τοιοῦτο ὀριεῦμαι, ὅτι ἡ τέχνη κέκριται

¹ So apparently all MSS.: πολυτελεῖς γὰρ ἀπορέουσιν ἔδυντες Littré. Perhaps πολυτελεῖη should be read.

² προσκυνεῦντες MSS.: προσκυρεῦντες Littré. I suggest that οὐκ has fallen out after καί.

³ διαντλίζονται (apparently) MSS.: διισχυρίζονται Cornarius: διαλογίζονται Ermerins.

⁴ περὶ MSS.: μὴ ὑπὲρ Littré.

⁵ κέκτηνται MSS.: κέχρηται Coray.

⁶ ἀσχήμων MSS.: ἄσχημον Littré.

⁷ τῷ παρεόντι omitted by Ermerins.

⁸ θαρρητέον MSS.: μὴ θαρρητέον (sic) Martinus quoted by Foes. Perhaps οὐ θαρρητέον.

¹ These patients ἀπορέουσιν, and so can scarcely be the same as the εὐποροὶ of the earlier part of the chapter. Perhaps οὐκ should be read before ἀχαριστέοντες, and the sense would then be, "they become poor by showing gratitude to quacks, when they might be well off by employing qualified men."

are in need through heavy expenditure, worshipping incompetence and showing no gratitude when they meet it; ¹ when they have the power to be well off, they exhaust themselves about fees, really wishing to be well for the sake of managing their investments or farms, yet without a thought in these matters to receive anything.²

VIII. So much for such recommendations. For remission and aggravation of a disease require respectively less or more medical assistance. A physician does not violate etiquette even if, being in difficulties on occasion over a patient and in the dark through inexperience, he should urge the calling in of others, in order to learn by consultation the truth about the case, and in order that there may be fellow-workers to afford abundant help. For when a diseased condition is stubborn and the evil grows, in the perplexity of the moment most things go wrong. So on such occasions one must be bold.³ For never will I lay it down that the art has been

² The greater part of this chapter is hopeless. There seems to be no connexion between the quack doctors of the first part and the wayward patients of the latter part. I suspect that an incongruous passage has been inserted here by some compiler, just as chapter fourteen was so inserted. Perhaps there are gaps in the text, the filling up of which would clear away the difficulty. Probably there is one after εἵνεκεν. If the latter part be not an interpolation, the general meaning seems to be that when patients grow worse under quack treatment, they change their doctor and hire another quack. So they both grow worse and lose money. They really want to get well to look after their business, but do not think of the right way to return to work again, *i. e.* of employing a qualified medical man.

³ Or (reading οὐ) "on such occasions one must not be self-confident."

περὶ τούτου. μηδέποτε φιλονεικεῖν προσκυρόντας
 ἐωυτοῖσι καὶ ¹ κατασιλλαίνειν. ² ὁ γὰρ ἂν ³ μεθ'
 ὄρκου ἐρέω, οὐδέποτε ἱητροῦ λογισμὸς φθονήσκειν
 ἂν ἐτέρῳ. ἀκιδνὸς ⁴ γὰρ ἂν φανείη· ἀλλὰ μᾶλλον
 οἱ ἀγχιστεύοντες ἀγοραίης ἐργασίης πρήσσουσι
 ταῦτα εὐμαρέως. καίτοι γε οὐδὲ ψευδέως κατα-
 19 νενόηται· πάσῃ γὰρ εὐπορίῃ ἀπορίῃ ἔνεστι.

IX. Μετὰ τούτων δὲ πάντων μέγα ἂν τεκμήριον
 φανείη σὺν ⁵ τῇ οὐσίῃ τῆς τέχνης, εἴ τις καλῶς
 ἱητρεύων προσαγορεύσιος τοιαύτης μὴ ἀποσταίῃ,
 κελεύων τοῖσι νοσέουσιν μηδὲν ὀχλεῖσθαι κατὰ
 διάνοιαν ἐν τῷ σπεύδειν ἀφικέσθαι ἐς καιρὸν
 σωτηρίης· ἡγεύμεθα γὰρ ἂ χρὴ ἐς τὴν ⁶ ὑγίειν.
 καὶ προστασσόμενός γε ⁷ οὐ διαμαρτήσκει· αὐτοὶ
 μὲν γὰρ οἱ νοσέοντες διὰ τὴν ἀλγεινὴν διάθεσιν
 ἀπαυδέοντες ἐωυτούς τε . . . ⁸ μεταλλάσσουσι
 10 τῆς ζωῆς· ὁ δ' ἐγκεχειρισμένος τὸν νοσέοντα, ἦν
 ἀποδείξῃ τὰ τῆς τέχνης ἐξευρήματα, σώζων
 οὐκ ⁹ ἀλλοιῶν φύσιν, ἀποίσει τὴν παρεούσαν
 <ἀθυμίην> ¹⁰ ἢ τὴν παραυτίκα ἀπιστίην. ἢ γὰρ
 τοῦ ἀνθρώπου εὐεξίῃ φύσις τίς ἐστι φύσει περιπε-
 ποιημένη κίνησιν οὐκ ἀλλοτρίην, ἀλλὰ λήην γε ¹¹

¹ καὶ omitted in MSS.: inserted first by Littré, who also reads ἀλλήλοισι instead of ἐωυτοῖσι.

² κατασιλλαίνειν MSS.: κᾶτα σιλλαίνειν Ermerins.

³ This ἂν is very strange with ἐρέω. Perhaps it is a repetition of the preceding two letters. But see p. 308. See also additional note, p. 332.

⁴ One MS. has ἀσθενής.

⁵ σὺν MSS.: omitted by Ermerins. See p. 308.

⁶ ἂ χρὴ ἐς τὴν Littré: ἀχρηστίην MSS.

⁷ So most MSS.: προστάσσω μὲν Ermerins.

⁸ Littré, supposing that a participle is wanted, adds ἀπορρίπτοντες.

condemned in this matter.¹ Physicians who meet in consultation must never quarrel, or jeer at one another. For I will assert upon oath, a physician's reasoning should never be jealous of another. To be so will be a sign of weakness. Those who act thus lightly are rather those connected with the business of the market-place. Yet it is no mistaken idea to call in a consultant. For in all abundance there is lack.²

IX. With all these things it will appear strong evidence for the reality of the art if a physician, while skilfully treating the patient, does not refrain from exhortations not to worry in mind in the eagerness to reach the hour of recovery. For we physicians take the lead in what is necessary for health. And if he be under orders the patient will not go far astray. For left to themselves patients sink through their painful condition, give up the struggle and depart this life. But he who has taken the sick man in hand, if he display the discoveries of the art, preserving nature, not trying to alter it, will sweep away the present depression or the distrust of the moment. For the healthy condition of a human being is a nature that has naturally attained a movement, not alien but perfectly adapted, having

¹ *I. e.* that because a consultant is necessary the fault lies with the art of medicine.

² No matter how much help you have you can never have enough.

⁹ οὐκ MSS: ἢ Martinus in Foes.

¹⁰ ἐπικαρπίνην vulgate: μικρίην Littré. The true reading is probably a word with the meaning of ἀθυμία.

¹¹ λίην γε Littré: λίην τε MSS.: ἰδίην Ermerins.

εὐαρμοστεύσαν, πνεύματί τε καὶ θερμασίῃ καὶ
 χυμῶν κατεργασίῃ, πάντα τε καὶ πάσῃ διαίτῃ
 καὶ τοῖσι σύμπασι δεδημιουργημένη, ἣν μή τι ἐκ
 γενετῆς ἢ ἀπ' ἀρχῆς ἔλλειμα ἦ· ἣν δὲ γένηται τι,
 20 ἐξιτήλου ἐόντος, πειράσθαι ἐξομοιοῦν τῇ ὑπο-
 κειμένη· παρὰ γὰρ φύσιν τὸ μινύθημα καὶ διὰ
 22 χρόνου.

X. Φευκτέῃ δὲ καὶ θρύψις¹ ἐπικρατίδων διὰ
 προσκύρησιν ἀκέσιος, ὁδμή τε περιέργος· διὰ γὰρ
 ἱκανὴν ἀσυνηθείην² διαβολὴν κεκτήσει,³ διὰ δὲ
 ὀλίγην, εὐσχημοσύνην· ἐν γὰρ μέρει πόνος ὀλίγος,
 ἐν πᾶσι ἱκανός. εὐχαρίην⁴ δὲ οὐ περιαιρέω·
 6 ἀξίῃ γὰρ ἡτρικῆς προστασίης.

XI. Προσθέσιος δὲ δι' ὀργάνων καὶ σημαντι-
 κῶν ἐπιδείξιος, καὶ τῶν τοιουτοτρόπων μνήμην
 3 παρεῖναι.

XII. "Ἦν δὲ καὶ εἵνεκεν ὁμίλου θέλης ἀκρόασιν
 ποιήσασθαι, οὐκ ἀγακλεῶς ἐπιθυμεῖς, μὴ μέντοι
 γε μετὰ μαρτυρίας ποιητικῆς· ἀδυναμίην γὰρ
 ἐμφαίνει φιλοπονίης·⁵ ἀπαρνέομαι γὰρ ἐς χρήσιν
 ἐτέρην φιλοπονίην μετὰ πόνου ἱστοριευμένην,⁶ διὸ
 ἐν ἐωυτῇ μούνη αἵρεσιν ἔχουσιν⁷ χαρίεσσαν·
 περιποιήσει γὰρ κηφῆνος μετὰ παραπομπῆς
 8 ματαιοκοπίην.⁸

¹ θρύψις conjecture of Triller : τρίψις vulgate.

² ἀξυνεσίην MSS. : ξεινοσύνην or ξειλήν Triller : ἀσυνηθείην Kühn and Littré.

³ κεκτήσει my emendation : κέκτησαι Littré, without comment.

⁴ εὐχαρίην M : εὐχαριστίην other MSS. (apparently) and Littré. The dictionaries do not recognise εὐχαρία.

⁵ φιλοπονίης MSS. : φιλοπονίη Littré.

produced it by means of breath, warmth and coction of humours, in every way, by complete regimen and by everything combined, unless there be some congenital or early deficiency. Should there be such a thing in a patient who is wasting, try to assimilate to the fundamental nature.¹ For the wasting, even of long standing, is unnatural.

X. You must also avoid adopting, in order to gain a patient,² luxurious headgear and elaborate perfume. For excess of strangeness will win you ill-repute, but a little will be considered in good taste, just as pain in one part is a trifle, while in every part it is serious. Yet I do not forbid your trying to please, for it is not unworthy of a physician's dignity.

XI. Bear in mind the employment of instruments and the pointing out of significant symptoms, and so forth.

XII. And if for the sake of a crowded audience you do wish to hold a lecture, your ambition is no laudable one, and at least avoid all citations from the poets, for to quote them argues feeble industry. For I forbid in medical practice an industry not pertinent to the art, and laboriously far-fetched,³ and which therefore has in itself alone an attractive grace. For you will achieve the empty toil of a drone and a drone's spoils.⁴

¹ *I. e.* try to bring the patient back to his normal condition.

² Apparently, in order to increase your practice by fastidiousness in the matter of dress. But the expression is very strange, and should mean, "in order to effect a cure."

³ See p. 308.

⁴ See p. 308.

⁶ I suspect the form of this word, to which I can find no parallel. The meaning is that of *ιστορῶ*.

⁷ *ἐχουσαν* Littré : *ἐούσαν* MSS.

⁸ So Littré after Weigel : MSS. apparently *ἐτοιμοκοπίνην*.

XIII. Εὐκτέῃ δὲ καὶ διάθεσις ἐκτὸς ἐοῦσα ὀψιμαθίης· παρεόντων μὲν οὐδὲν ἐπιτελεῖ· ἀπεόντων δὲ μνήμη ἀνεκτὴ. γίνεται τοίνυν πάμμαχος ἀτυχίῃ, μετὰ λύμης¹ νεαρῆς, ἀφροντιστεῦσα εὐπρεπίης, ὀρισμοῖς τε καὶ ἐπαγγελίῃσιν, ὄρκοις τε παμμεγέθεσιν θεῶν εἵνεκεν, ἱητροῦ προστατέοντος νούσου, ἀναγνώσιος συνεχείης κατηχήσιός τε ἰδιωτέων φιλαλυστέων λόγους ἐκ μεταφορῆς διαζηλευομένων,² καὶ πρὶν ἢ νούσῳ
 10 καταπορέωσιν ἡθροισμένων.³ τῶν μὲν οὖν ταιούτων ὅποι ἂν καὶ ἐπιστατήσαιμι, οὐκ ἂν ἐπὶ θεραπείης συλλόγου αἰτήσαιμι ἂν θαρσαλέως βοηθείην.⁴ ἱστορίας γὰρ εὐσχήμονος σύνεσις ἐν τούτοις διεσπασμένη.⁵ τούτων οὖν δι' ἀνάγκην ἀσυνέτων ἐόντων, παρακελεύομαι χρησίμην εἶναι τὴν τρίβην, μεθυστέρησιν⁶ δογμάτων ἱστορίας. τίς γὰρ ἐπιθυμεῖ δογμάτων μὲν πολυσχιδίην ἀτρεκέως ἐθέλων⁷ ἱστορεῖν, μετὰ δὲ⁸ χειροτριβίης ἀτρεμεότητα ;⁹ διὸ παραινέω τούτοις λέγουσι
 20 μὲν προσέχειν, ποιέουσι δὲ ἐγκόπτειν.¹⁰

XIV. Συνεσταλμένης διαίτης μὴ μακρὴν

¹ λύμης Littré : λυμίης M : λοιμίης most MSS.

² διαζηλευομένων Zwinger : διαζηλευόμενον MSS. : διαζηλευομένου Littré.

³ καταπορέω ξυνηθροισμένοι most MSS., the second hand of M having ξυνηθροισμένων : καταπορέωσιν ἡθροισμένοι Littré. The text is a combination of Littré's emendation and the reading of M.

⁴ βοηθείην my emendation (anticipated by Foes) : βοηθεῖν Littré : βούσθην MSS.

⁵ διεσπασμένη Ermerins : διεσπαρμένη MSS. : διεφθαρμένη Littré.

⁶ μέθ' ὑστέρησιν MSS. : μὴ τὴν τήρησιν Littré. The dictionaries do not recognise μεθυστέρησις, but the present work is full of strange words.

XIII. A condition too is desirable free from the late-learner's faults. For his state accomplishes nothing that is immediate, and its remembrance of what is not before the eyes is but tolerable. So there arises a quarrelsome inefficiency, with head-strong outrage, that has no thought for what is seemly, while definitions, professions, oaths, great as far as the gods invoked are concerned,¹ come from the physician in charge of the disease, bewildered laymen being lost in admiration of flowery language spoken in continuous reading and instruction, crowding together even before they are troubled by a disease.² Wherever I may be in charge of a case, with no confidence should I call in such men to help as consultants. For in them comprehension of seemly learning is far to seek. Seeing then that they cannot but be unintelligent, I urge that experience is useful, the learning of opinions coming far after. For who is desirous and ambitious of learning truly subtle diversities of opinion, to the neglect of calm and practised skill? Wherefore I advise you to listen to their words but to oppose their acts.

XIV. When regimen has been restricted you must

¹ That is, the oaths frantically appeal to all the great gods.

² The construction and translation are uncertain. I believe that *δρισμοῖς* and the other datives are a Roman's efforts at rendering into Greek "ablatives of attendant circumstances," but *ἐκ μεταφορῆς* is puzzling, and can hardly be taken with *λόγους*. Perhaps it is a Latinism. Cf. "pastor ab Amphryso."

⁷ *ἐθέλων* Ermerins: *ἐθέλειν* MSS.

⁸ *μετὰ δὲ* my emendation: *μήτε* most MSS: *μετὰ* M: *μή γε* Littré.

⁹ *ἀτρεμεδότητα* my emendation: *ἀτρεμεδότητι* most MSS.: *ἀτρεμεώτατον* K.

¹⁰ *ἐγκόπτειν* MSS.: *ἐγκύπτειν* Mack and Ermerins.

† ἐγχειρεῖν † τοῦ κάμνοντος χρονίην ἐπιθυμίην.¹
 ἀνίστησι καὶ συγχωρή ἐν χρονίῃ νούσῳ, ἣν
 τις προσέχη τυφλῷ τὸ δέον. ὥς μέγας φόβος
 φυλακτέος, καὶ χαρᾶς δεινότης. ἥeros αἰφνιδίῃ
 παραχῇ φυλακτέη.² ἀκμὴ ἡλικίης πάντα ἔχει
 χαρίεντα, ἀπόληξις δὲ τοῦναντίον. ἀσαφίῃ δὲ
 γλώσσης γίνεται ἢ διὰ πάθος, ἢ διὰ τὰ ὦτα, ἢ³
 πρὶν τὰ⁴ πρότερα ἐξαγγεῖλαι ἕτερα ἐπιλαλεῖν,
 10 ἢ πρὶν τὸ διανενοημένον εἰπεῖν ἕτερα ἐπιδιανοεῖ-
 σθαι. τοῦτο⁵ μὲν οὖν⁶ ἄνευ πάθους ὁρατοῦ
 λελεγμένου μάλιστα συμβαίνει φιλοτεχνούσιν,
 ἡλικίης,⁷ σμικροῦ ἔontos τοῦ ὑποκειμένου, δύναμις
 ἐνίστε παμπολλή. νούσου ἀταξίῃ⁸ μῆκος
 σημαίνει. κρίσις δὲ ἀπόλυσις νούσου. σμικρὴ
 αἰτίη ἄκεσις γίνεται,⁹ ἣν μή τι περὶ τόπον
 καίριον πάθη. διότι συμπάθησις ὑπὸ λύπης
 ἐοῦσα ὀχλεῖ, ἐξ ἑτέρου συμπαθείης τινὲς

¹ The reading and punctuation of this passage are hopeless. The vulgate joins the end of XIII with the beginning of XIV, and punctuates at ἀνίστησι, νούσῳ and φυλακτέος. ἐγχειρεῖν can scarcely be correct.

² So Littré: καὶ χάριν (χάρα second hand in M) δι' ἧς ἐνότης ἀέρος (or ἥeros) αἰφνιδίῃ παραχῇ φυλακτέη most MSS.

³ ἢ added by Ermerins.

⁴ τὰ Ermerins: τε MSS.

⁵ τοῦτο Ermerins: τὸ MSS.

⁶ οὖν second hand in M.

⁷ ἡλικίης Littré: ἡλικίῃ vulgate.

⁸ ἀταξίῃ Littré: ἀταραξίῃ MSS. Perhaps the scribe unconsciously wrote an Epicurean word. See p. 306.

⁹ So second hand in M: ἄκεσι many MSS.: λύεται Littré and apparently M.

not suppress for long a long-standing desire of the patient.¹ In a chronic disease indulgence too helps to set a man on his feet again, if one pay the necessary attention to one who is blind.² As great fear is to be guarded against, so is excessive joy. A sudden disturbance of the air is also to be guarded against.³ The prime of life has everything lovely, the decline has the opposite. Incoherence of speech comes from an affection, or from the ears, or from the speaker's talking of something fresh before he has uttered what was in his mind before, or from his thinking of fresh things before he has expressed what was in his thoughts before. Now this is a thing that happens without any "visible affection" so-called, mostly to those who are in love with their art. The power of youth, when the matter is trifling,⁴ is sometimes supremely great. Irregularity in a disease signifies that it will be a long one. A crisis is the riddance of a disease. A slight cause turns into a cure unless the affection be in a vital part. Because⁵ fellow-feeling at grief causes distress, some are distressed through the fellow-feeling

¹ Too strict a regimen may do harm by the patient's using up his strength in conquering his appetites. Some such verb as *κατέχειν* must be substituted for *ἐγχειρεῖν*.

² *I. e.* the patient does not know what is good for him.

³ *I. e.* either (a) a draught or (b) a sudden change in the weather.

⁴ Possibly, "when the patient is not a big man." *ὑποκείμενον*, can mean "patient" in later Greek.

⁵ Possibly, "for the same reason that."

ὀχλεῦνται. καταύδησις λυπεῖ. φιλοπονίης κρα-
 20 ταιῆς ὑποπαραίτησις.¹ † ἄλυνώδης †² τόπος
 21 ὀνησιφόρος.

¹ The text is here uncertain. Littré has φιλοπονίης κρατερῆς ὕπο, παραίνεσις, ἀλέα, φῶδῃ, τόπος ὀνησιφόρος, “pour l’excès de travail, encouragement, chaleur du soleil, chant, lieu salubre,” a not very plausible restoration, and could only mean “excess of diligence causes advice, etc.”

² Foes apparently translated ἀλσώδης, perhaps rightly.

ADDITIONAL NOTE.

Chapter VIII, ll. 14-16, p. 324: ὁ γὰρ . . . ἐτέρωφ. I should like to suggest (although I am not confident enough to print it in the text) that the right reading is :—

οὐδέποτε ἰητρὸς λογισμὸν φθονήσειεν ἄν.

“a physician will never grudge giving his reasoned opinion.”

Such a reading fits in very well with the next sentence but one. It is only in the world of business that each man is for himself.

of another. Loud talking is painful. Overwork calls for gentle dissuasion.¹ A wooded² district benefits.

¹ ὑποπαράκλησις is not found in the dictionaries, but may be correct.

² ἀλυσώδης is unmeaning, and I translate as though ἀλσώδης were in the text.