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HIPPOCRATES

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# HIPPOCRATES

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EDITED AND TRANSLATED BY

PAUL POTTER



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## GENERAL INTRODUCTION

Four of the five treatises in this volume deal with human reproduction (*Generation, Nature of the Child*) and disorders of the female reproductive apparatus (*Nature of Women, Barrenness*), while the fifth (*Diseases IV*) is devoted to expounding a general theory of physiology and pathology.<sup>1</sup>

*Generation* explains the origin of the generative fluids in the male and female parent, and how their union in the uterus determines specific features and weaknesses in individual offspring. *Nature of the Child* follows the development of the fetus from conception down to its birth, promulgating a detailed speculative system of embryology based on the roles played by breath, blood, and heat in the growth, differentiation, and finally birth of the fetus. *Diseases IV* puts forth a four-humor (bile, blood, water, phlegm) theory of bodily function which attempts to explain how the pattern of ingestion, digestion and excretion of the specific humors leads in the case of a proper balance to health, but if lacking balance to disease.

*Nature of Women* is a collection of gynecological texts arranged in two rounds, each of which begins with a chap-

<sup>1</sup> The individual works are analyzed in more detail in their particular introductions.

## GENERAL INTRODUCTION

ter on edema of the uterus (ch. 2 and 35), followed next by a loosely organized series of texts devoted to displacements of the uterus, amenorrhea, infertility, fluxes, disorders associated with delivery, etc. (ch. 3–31 and 36–89), and finally by an extended collection of prescriptions for such complaints (ch. 32–4 and 90–109).

*Barrenness* is devoted principally to the investigation and correction of an extensive range of conditions resulting in infertility, although other topics such as tests for determining pregnancy and the sex of the fetus, interventions and prescriptions for disorders of the uterus, and correctives for habitual abortion also receive attention. The treatise, whose emphasis is on therapy, lacks a clear structure and in some instances addresses the same subject matter more than once.

The five treatises contained in the present volume, together with several others including *Superfetation* (Loeb *Hippocrates* vol. 9, 313 ff.) and *Diseases of Women I and II*, are related to one another by a number of verbatim textual correspondences, by certain shared theories and practices, and by occasional explicit cross references, a situation which has led scholars beginning with E. Littré to develop various hypotheses about their authorship, titles, treatise divisions, and textual borrowings.<sup>2</sup> Since the conclusions reached by such discussions rarely approach certainty,<sup>3</sup> the practice adopted in earlier Loeb *Hippocra-*

<sup>2</sup> See Littré, vol. 1, 373–39, and vol. 7, 462; Ermerins, vol. 2, lxxviii–lxxviii; Joly, pp. 9–13; Lonie, pp. 43–54; Giorgianni, pp. 1–5 and 23–27; C. W. Müller, “Zur Textgeschichte und Verfässherschaft der hippokratischen Schrift *De Natura Pueri*,” in Fischer et al., pp. 201–21.

<sup>3</sup> Cf. Lonie, p. 43: “And the evidence for the view that *Genit./*

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*tes* volumes of following the titles and treatise divisions given in the medieval manuscript tradition will be continued in volume X, that is, to treat *Generation*, *Nature of the Child*, *Diseases IV*, and *Barrenness* as independent works each with its chapters numbered separately.

## HISTORY AND CONSTITUTION OF THE TEXT

⊕	Vindobonensis Medicus Graecus 4 (X/XI c.)
M	Marcianus Venetus Graecus 269 (X/XI c.)
V	Vaticanus Graecus 276 (XII c.)
I	Parisinus Graecus 2140 (XIII c.)
H	Parisinus Graecus 2142
Ha	older part <sup>4</sup> (XII/XIII c.)
Hb	newer part (XIV c.)
R	Vaticanus Graecus 277 (XIV c.)
Recentiores	approximately twenty manuscripts (XV/ XVI c.)

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*Nat. Puer. and Morb. IV* were ever initially intended, or were subsequently issued together, as one continuous treatise, is surprisingly meager”; Müller, p. 221: “There is a fatal tendency when dealing with ancient authors and works to confuse received scholarly opinion with documented fact. The purpose of this contribution to the discussion of the authorship of *Nature of the Child* and *Diseases IV* would already have been achieved if the problem of their authorship were again accepted as a real problem and taken seriously as an open question. Each of the possible positions must remain hypothetical and demands a more founded justification that has so far been felt necessary. Any conclusion can only ever be one of greater or lesser probability.”

<sup>4</sup> Folios 46, 49, 55–78, and 80–308.

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The stemma codicum appearing as Figure 1 provides an overview of the interdependencies among the manuscripts containing the five treatises in this volume. The particular treatises are transmitted in the following independent witnesses:

<i>Generation</i>	M V
<i>Nature of the Child</i>	M (I) V
<i>Diseases IV</i>	M
<i>Nature of Women</i>	Θ M (I) V
<i>Barrenness</i>	M V

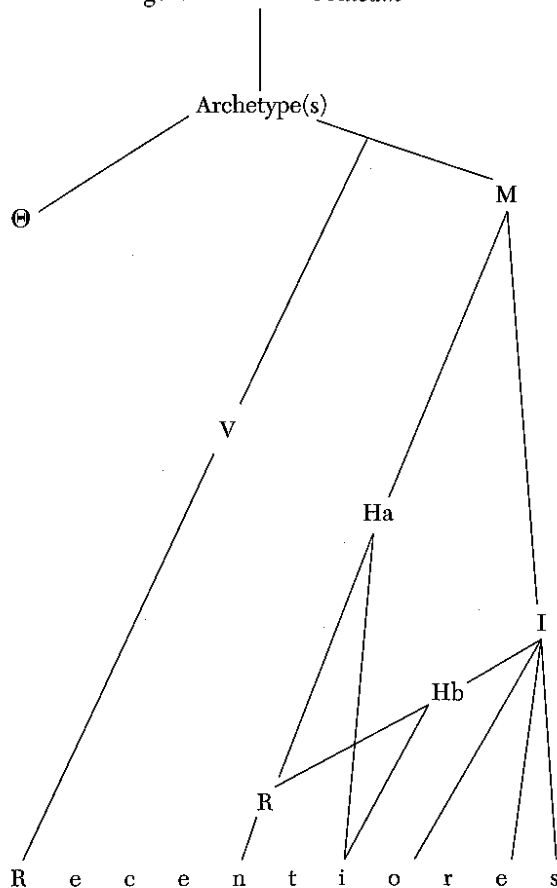
In *Nature of the Child* the text of M has a lacuna from ch. 14 "Ἐχει δὲ οὕτως to ch. 15 τὸν λόγον which requires reference to the manuscript I for the passage, and in *Nature of Women* the text breaks off in Θ after προνηστ- in ch. 95, and in M after ταῦτα in ch. 109, requiring reference again to I as M's most direct descendant. In both these cases where the text is missing in M, the passage is transmitted in the newer part (Hb) of the manuscript H (fol. 42r-v and 439v-441r), and thus has no independent textual authority.

### NOTE ON TECHNICAL TERMS

The following terms require some clarification as their meaning can often not be adequately rendered by a simple English equivalent.

*αἰδοῖον/aidoion*: this term is applied at *Iliad* 13, 568 in the plural to the external genitalia of the male, a usage which persists in the Hippocratic Collection in reference to both sexes. However, in other passages, the meaning is nar-

Figure 1. *Stemma Codicum*



rowed to the organ of copulation. Thus, in the female, *aidoion* takes on the meaning "vagina," as clearly distinguished from the uterus: e.g., "if the mouth of a woman's uterus (στόμα τῶν μητρώων) turns completely away from her vagina (ἀπο τοῦ αἰδοίου)." *Barrenness* 1. In the male *aidoion* in this more limited sense refers to the "penis," but excludes the testicles, which have their own designation: e.g., "The testicles and penis (ὄρχιες καὶ αἰδοίου) being retracted . . ." *Coan Prenotions* 484; "through . . . the testicles to the penis (διὰ τῶν ὀρχίων ἐς τὸ αἰδοίου)" *Generation* 1.

(ἐσ-)ἀφάσσειν τῷ δακτύλῳ: this expression, meaning "to palpate (sc. the uterine cervix) with a finger," is used in *Nature of Women* with the verb ἀφάσσειν either in the second person singular, addressed to the attending physician (e.g., 8, 37, 39, 43, 46, and 67), or in the third person singular, indicating that the patient should examine her own cervix (e.g., 7, 11, 40, and 96).

τὰ γυναικεῖα/*gynaikeia*: this substantivized neuter plural form of the adjective *γυναικεῖος* -α -ον, "belonging to women, feminine," acquires a number of different meanings in the Greek medical writings according to the particular noun it is taken to modify: e.g., "the female genitalia" (τόποι, regions) e.g., *Epidemics I*, case 5; "the menses" (ῥόοι, fluxes) e.g., *Nature of Women* 67; "female disorders" (νοῦσοι, diseases) e.g., *Affections* 33; "medications for female disorders" (φάρμακα, drugs) e.g., *Nature of Women* 109; "the lochia" (καθάρσεις, cleanings) e.g., *Coan Prenotions* 535 and Galen vol. 17(2), 817 referring to *Aphorisms* 5 28.

(ὑπο-)θυμῖαν, θυμῖμα = θυμῖσις/fumigate, fumigation (from below); the production and therapeutic application to the body either externally (cf. *Nature of Women* 41) or internally (cf. *Barrenness* 9: δι' αὐλοῦ) of fumes; these can be aromatic (ἀρώματα, εὐώδεα), evil-smelling (κακώδεα, δύσοδμα), drying (δόκσα ξηραίνει), etc.

προσθιθέναι, προσθετόν/apply, application: in particular of a pessary, "a medicated plug of wool, lint, etc., to be inserted in the neck of the womb, or other aperture of the body, for the cure of various ailments; a suppository" (*Oxford English Dictionary*).

(ὑπο-)πυρίαν, πυρίη/foment, fomentation (from below): the therapeutic application of heat (πῦρ, fire) to the body either externally or internally in a number of forms: e.g., warm compresses made of cloths or sponges soaked in heated liquids (cf. *Nature of Women* 34.25); warm vapors rising from boiling liquids = vapor bath (cf. *Nature of Women* 107); warm exhalations given off by burning dry substances = fumigation (cf. *Nature of Women* 34.34).

χόριον/chorion: this term signifies one or both of the placenta (cf. e.g., *Nature of the Child* 5 and 19; *Nature of Women* 32.2 and 32.12; *Superfetation* 8) and the membranes enveloping the fetus *in utero* (cf. e.g., *Nature of the Child* 20; *Superfetation* 2 and 14).

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in marg. *Marginal notes by Ianus Cornarius in a copy of the Aldine edition presently kept in the Göttingen University Library.*



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## GENERATION

## INTRODUCTION

The title *περὶ γονῆς* does not appear in Erotian's census of Hippocratic works, nor can any word in his *Glossary* be attributed to the treatise with certainty, although A33 ἀμαλδύνεται may derive from it.<sup>1</sup> In any case, Nachmanson's hypothesis that in Erotian's time the text of *Generation* preceded that of *Nature of the Child* in a single treatise entitled *Nature of the Child* is disproven by Galen's attribution of the first sentence of *Nature of the Child* to Hippocrates "at the beginning of the treatise *On the Nature of the Child*."<sup>2</sup>

The first actual references to the text of *Generation* are found in Arabic writers who mention several commentaries and translations of the work into Syriac and Arabic.<sup>3</sup> An extant Arabic translation of *Generation* and *Nature of the Child* under the title *Kitāb al-Ajīna li-Buqrāt* has been edited and translated into English by M. C. Lyons and J. N. Mattock, who characterize it as follows:

The text, as preserved in (sc. the Arabic manuscripts) I, M, and G, shows a mixture of translation, paraphrase and comment. The presentation is

<sup>1</sup> Erotian, p. 16; cf. Nachmanson, p. 313.

<sup>2</sup> See below, p. 27.

<sup>3</sup> Cf. Lyons/Mattock, p. i.

clumsy and corrupt, and, although an attempt has been made in our Commentary to disentangle the various strands, in many cases the distinctions between expanded translation, paraphrase and re-statement are blurred. . . .<sup>4</sup>

This translation is the source of quotations in 'Alī b. Rabban aṭ Ṭabarī, Rhazes, and 'Alī b. Riḍwān.<sup>5</sup> The ninth/tenth century Byzantine writer Theophilus Protospatharius,<sup>6</sup> whose anatomical survey *De corporis humani fabrica* (περὶ τῆς τοῦ ἀνθρώπου κατασκευῆς) consists mainly of excerpts from Galen's *Usefulness of the Parts*, also includes passages from ch. 6–11 of *Generation* in ch. 31 and 34 of the work.<sup>7</sup>

*Generation* presents a general account of the genesis of seed (γονή, σπέρμα) in both sexes, of sexual intercourse, and of the union of the two seeds in the uterus to produce what becomes an offspring resembling its two parents (ch. 1, 4, 5, 8). Interspersed irregularly within this narrative and following it are many complementary subjects: e.g., why eunuchs and prepubescent children produce neither seed nor menses (ch. 2); a humoral theory of physiology and pathology based on the foursome blood, bile, water, and phlegm (ch. 3); why sexual intercourse is beneficial for women's health (ch. 4); the mechanism of sex-determination (ch. 6–7); various causes leading to the birth of weak or maimed children (ch. 9–11).

<sup>4</sup> Lyons/Mattock, p. ii.

<sup>5</sup> Cf. Lyons/Mattock, pp. ii–v; M. Ullmann, *Die Medizin im Islam*, Leiden, 1970, p. 27.

<sup>6</sup> See Giorgianni, p. 77, n. 391.

<sup>7</sup> Cf. Giorgianni, pp. 77f. and 120–23.

*Generation* is included in all the collected editions and translations of Hippocrates including Zwinger, as well as individually in a number of works cited by Littré, vol. 7, 468f. More recently, a series of detailed studies has contributed significantly to our understanding of *Generation*, *Nature of the Child*, and *Diseases IV*:

Giorgianni, F. *Hippokrates, Über die Natur des Kindes* (De genitura und De natura pueri). Wiesbaden, 2006. (= Giorgianni)

Joly, R. *Hippocrate, De la génération, De la nature de l'enfant, Des maladies IV . . .*, Budé XI. Paris, 1970. (= Joly)

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Lonie, I. M. *The Hippocratic Treatises "On Generation," "On the Nature of the Child," "Diseases IV": A Commentary*. Berlin, 1981. (= Lonie)

Besides the French translation included in Joly's Budé edition, the English translation in Lonie's commentary, and the German and Italian translations in Giorgianni's work, English translations have also appeared in:

Ellinger, T. U. H. *Hippocrates: On Intercourse and Pregnancy, an English Translation*. New York, 1952.

Lloyd, G. E. R., ed. *Hippocratic Writings*. Harmondsworth, 1978, pp. 317–23 (trans. by I. M. Lonie).

The present edition depends to a very large extent upon the work of Joly, Lonie, and Giorgianni.

## ΠΕΡΙ ΓΟΝΗΣ

VII 470 1. Νομός<sup>1</sup> μὲν πάντα κρατύνει, ἢ δὲ γονὴ τοῦ ἀνδρὸς  
Littre ἔρχεται ἀπὸ παντὸς τοῦ ὑγροῦ<sup>2</sup> τοῦ ἐν τῷ σώματι ἐόν-  
τος, τὸ ἰσχυρότατον ἀποκριθέν· τούτου δὲ ἰστορίον  
τόδε, ὅτι ἀποκρίνεται τὸ ἰσχυρότατον, ὅτι ἐπὶ λα-  
γνεύσωμεν σμικρὸν οὕτω μεθέντες, ἀσθενέες γινώ-  
μεθα. ἔχει δὲ οὕτω φλέβες καὶ νεῦρα ἀπὸ παντὸς τοῦ  
σώματος τείνουσιν ἐς τὸ αἰδοῖον, οἷσιν ὑποτριβομένοισι  
καὶ θερμαινομένοισι καὶ πληρευμένοισιν ὥσπερ κνη-  
σμὸς ἐμπίπτει καὶ τῷ σώματι παντὶ ἡδονὴ καὶ θερμῆ  
ἐκ τούτου παραγίνεται· τριβομένου δὲ τοῦ αἰδοίου καὶ  
τοῦ ἀνθρώπου κινευμένου, τὸ ὑγρὸν θερμαίνεται ἐν τῷ  
σώματι καὶ διαχέεται καὶ κλονέεται ὑπὸ τῆς κινήσιος  
καὶ ἀφρέει, καθάπερ καὶ τὰλλα ὑγρά ξύμπαντα κλο-  
νεύμενα ἀφρέει· οὕτω δὲ καὶ ἐν τῷ ἀνθρώπῳ ἀπο-  
κρίνεται ἀπὸ τοῦ ὑγροῦ ἀφρέοντος τὸ ἰσχυρότατον  
καὶ τὸ πιότατον, καὶ ἔρχεται εἰς τὸν νωπιαῖον μυελόν·  
[τείνουσι γὰρ ἐς τούτον ἐκ παντὸς τοῦ σώματος, καὶ  
διαχέει ἐκ τοῦ ἐγκεφάλου ἐς τὴν ὀσφύν καὶ ἐς πᾶν τὸ  
σῶμα καὶ ἐς τὸν μυελόν, καὶ ἐξ αὐτοῦ τείνουσιν ὁδοί,  
ὥστε καὶ ἐπιέναι τοῦ ὑγροῦ ἐς αὐτὸν καὶ ἀποχωρέειν.]<sup>3</sup>

## GENERATION

1. Now whereas food gives everything strength,<sup>1</sup> a man's seed comes from all the moisture in his body, and is the excretion of its most powerful part: proof that what is excreted is the most powerful part is the fact that when we have intercourse we become weak, although what we emit is so little. The matter is as follows: Vessels and cords from the whole body lead to the penis, and these, as they are gently rubbed, warmed, and filled, are befallen by a kind of tickling sensation, and from this pleasure and warmth arise in the whole body. As the penis is rubbed and the man moves, the moisture in his body is warmed, turns to liquid, is agitated by his movement, and foams up, just as all other liquids foam when they are agitated; in the same way, in a person too the most powerful and fattest part is secreted from this foaming moisture, and passes to the spinal marrow. [For they lead from the entire body to this part, and pass out of the brain to the loin, the whole body, and the marrow, and from it passageways lead such that moisture can both go to it and away from it.] After the seed

<sup>1</sup> With the manuscript reading: "Law rules all things."

<sup>1</sup> G. Maloney, *Hermes* 116 (1988), pp. 490–93: Νόμος MV.

<sup>2</sup> A later hand in H: ὑγιέος MV.

<sup>3</sup> Del. Ermerins.

ἐπὴν δὲ ἔλθῃ ἐς τοῦτον τὸν μυελὸν ἢ γονή, χωρέει παρὰ τοὺς νεφρούς· ταύτῃ γὰρ ἡ ὁδὸς ἐστὶ διὰ φλεβῶν, κῆν οἱ νεφροὶ ἐλκωθῶσι, ἔστιν ὅτε καὶ αἷμα ξυμφέρεται· παρὰ δὲ τῶν νεφρῶν ἔρχεται διὰ τῶν ὀρχίων μεσάτων ἐς τὸ αἰδοῖον· καὶ χωρέει οὐχ ὅπῃ τὸ οὖρον, ἀλλὰ οἱ ἄλλη ὁδὸς ἐστὶν αὐτῆς ἐχομένη.

Καὶ οἱ ἐξονειρώσσοντες διὰ τὰδε ἐξονειρώσσουσιν· ἐπὴν τὸ ὑγρὸν ἐν τῷ σώματι διακεχυμένον ἔῃ καὶ διάθερμον, εἴτε ὑπὸ ταλαιπωρίας, εἴτε καὶ ὑπ' ἄλλου  
472 τινός, ἀφρέει καὶ ἀποκρυνόμενον | ἀπ' αὐτοῦ ὄραν παρίσταται οἷα λαγνείη· ἔχει γὰρ τὸ ὑγρὸν τοιοῦτο ὅπερ λαγνεύοντι· ἀλλ' οὐ μοι περὶ ὄνειρατων καὶ παντὸς τοῦ νοσήματος ἔτι ἐστὶ, καὶ ὀκόσα ἐργάζεται, καὶ διότι πρὸς μανίης. καὶ ταῦτα μὲν ἐς τοῦτό μοι εἰρέαται.

2. Οἱ δὲ εὐνοῦχοι διὰ τὰδε οὐ λαγνεύουσιν, ὅτι σφέων ἡ δίοδος ἀμαλδύνεται τῆς γονῆς· ἐστὶ γὰρ δι' αὐτῶν τῶν ὀρχίων ἡ ὁδὸς· καὶ νεῦρα τείνει λεπτὰ καὶ πυκνὰ ἐς τὸ αἰδοῖον ἐκ τῶν ὀρχίων, οἷσιν αἰέρεται καὶ καθίεται, καὶ ταῦτα ἐν τῇ τομῇ ἀποτέμνεται, διὸ οὐχ ὑπάρχουσιν οἱ εὐνοῦχοι χρηστοί. τῶν δὲ τὰδε ἐκτριβέντων ἡ ὁδὸς τῆς γονῆς ἐμπέφρακται· πωροῦνται γὰρ οἱ ὀρχιες, καὶ τὰ νεῦρα σκληρὰ καὶ μωρὰ γενόμενα ὑπὸ τοῦ πάρου οὐ δύναται τείνειν καὶ χαλᾶν. ὀκόσοι δὲ παρ' οὓς τετμημένοι εἰσίν, οὗτοι λαγνεύουσι μὲν καὶ ἀφιάσιν, ὀλίγον δὲ καὶ ἀσθενὲς καὶ ἄγονον· χωρέει γὰρ τὸ πλείστον ἀπὸ τῆς κεφαλῆς παρὰ τὰ

has arrived in this marrow, it moves past the kidneys, for at that spot the passageway is through vessels; and if the kidneys are ulcerated, sometimes blood, too, is carried along with the seed. From the kidneys, the seed passes through the middle of the testicles to the penis, not running where the urine does, but contained in another passage which exists for it.

Furthermore, persons who have nocturnal emissions do so for the following reason: when the moisture in the body is liquefied and heated through, as the result either of physical exertions or of anything else, it foams, and as this is secreted from the person, visions of intercourse appear in his dreams; in fact, his moisture is in the same state as that of a person having intercourse. But I have no further concern with dreams and the whole pathological condition, and all the things they lead to, and why they precede madness. This is what I have to say on the subject.

2. Eunuchs do not have intercourse because the passageway of their seed is destroyed, i.e., the passage through the actual testicles; also dense, narrow cords extend from the testicles to the penis, by means of which it is raised and lowered, and these are cut away by the incision, and for this reason eunuchs are not potent. In persons who have been crushed in these parts, the passageway of the seed is blocked, for their testicles become callous, and the cords, becoming hard and insensitive due to their callosity, are unable to contract and relax. Persons who are incised beside the ears are able to have intercourse and to ejaculate, but it (i.e., their seed) is small in amount, weak, and sterile; for the greatest part of the seed flows from the



οὔατα ἐς τὸν νωτιαίου μυελόν· αὕτη δὲ ἡ δίοδος ὑπὸ τῆς τομῆς οὐλλῆς γενομένης στερεῇ γέγονεν.

Τούτοι δὲ παισὶ λεπτὰ τὰ φλέβια ἔοντα καὶ πληρέμενα κωλύει τὴν γονὴν ἰέναι, καὶ ὁ κνησμὸς οὐχ ὁμοίως παραγίνεται διὰ ταῦτα οὐδὲ κλονέεται ἐν τῷ σώματι τὸ ὑγρὸν ἐς ἀπόκρισιν τῆς γονῆς· καὶ τῆσι παρθένουσι, μέχρις ἂν νέαι ἔωσιν, οὐ χωρέει τὰ καταμήνια δι' αἷτιον τωυτό. ἔπην δὲ αὔξωνται καὶ παρθένος καὶ παῖς, αἱ φλέβες αἱ ἐς τὸ αἰδοῖον τείνουσαι τοῦ παιδὸς καὶ τῆς παρθένου ἐπὶ τὰς μήτρας εὐροαί γίνονται ὑπὸ τῆς αὔξης καὶ στομοῦνται, [καὶ ὁδὸς]<sup>4</sup> καὶ

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δίοδος διὰ στενῶν γίνεται, καὶ τὸ ὑγρὸν κλόνησιν τότε ἴσχει, εὐρυχωρίῃ γάρ οἱ τότε γίνεται ἔνθα κλονήσεται καὶ χωρέει τῷ παιδί, ἔπην ἀδρὸς<sup>5</sup> ἔη, διὰ τὸδε, καὶ τῇ παρθένῳ τὰ καταμήνια. ταῦτα δὲ μοι οὕτως ἀποπέφανται.

3. Τὴν δὲ γονὴν φημι ἀποκρίνεσθαι ἀπὸ παντὸς τοῦ σώματος, καὶ ἀπὸ τῶν στερεῶν καὶ ἀπὸ τῶν μαλθακῶν, καὶ ἀπὸ τοῦ ὑγροῦ παντός. εἰσὶ δὲ τέσσαρες ἰδέαι τοῦ ὑγροῦ, αἷμα τε καὶ χολή καὶ ὕδωρ καὶ φλέγμα· τοσαύτας γὰρ ἰδέας ἔχει συμφυέας ὁ ἄνθρωπος ἐν ἑαυτῷ, καὶ ἀπὸ τούτων αἱ νοῦσοι γίνονται. δεδήλωται δὲ μοι καὶ περὶ τούτων, καὶ διότι ἐκ τούτων αἱ νοῦσοι γίνονται καὶ ἐκ νούσων διακρίσεις. καὶ ταῦτα μὲν εἰρέαται μοι περὶ γονῆς, ὁκόθεν γίνεται καὶ

<sup>4</sup> Del. Ermerins after Theophilus Protospatharius, p. 257, 4.

<sup>5</sup> R: ἀδρὸς MV.

head past the ears into the spinal marrow, and this passageway becomes solid on account of the scarring from the incision.

In boys these small vessels, being narrow and solid, prevent the seed from passing, and thus no tickling sensation such as has been mentioned arises; thus the moisture in the body is not agitated, and no secretion of seed occurs. In girls too, as long as they are young, no menses pass, and for the same reason. But when a girl and boy get bigger, the vessels that lead to the penis in the boy and to the uterus in the girl become wider on account of their growth, and develop a lumen, and a passageway is formed through the narrow spaces, and the moisture then becomes capable of agitation, since there is now an open space in which the agitation can take place. And thus a boy has a flux of seed when he is mature, and a girl has menses. This is my account of the matter.

3. I assert that seed is secreted from the whole body, from the solid parts and the soft parts, and from all its moisture. And there are four kinds of moisture: blood, bile, water, and phlegm, for this is the number of kinds of substances a person naturally contains in himself; it is also from these that diseases arise. I have explained these matters (sc. elsewhere),<sup>2</sup> as well as why diseases arise from them, and from the diseases, crises. About the seed these are the things I have discussed: whence it arises, how, and

<sup>2</sup> Cf. *Diseases IV 1*.

ὁκως καὶ διότι, καὶ οἶσιν οὐ γίνεται ἡ γονὴ διότι οὐ γίνεται καὶ περὶ καταμηρίων παρθένων.

4. Τῆσι δὲ γυναιξὶ <φῆμι><sup>6</sup> ἐν τῇ μίξει τριβομένου τοῦ αἰδοίου καὶ τῶν μητρώων κινουμένων, ὥσπερ κνησμόν ἐμπύπτειν ἐς αὐτὰς καὶ τῷ ἄλλῳ σώματι ἡδονὴν καὶ θέρμην παρέχειν. μεθίει δὲ καὶ ἡ γυνὴ ἀπὸ τοῦ σώματος ὅτε μὲν ἐς τὰς μήτρας, αἱ δὲ μήτραι ἱκαμαλεί γίνονται, ὅτε δὲ καὶ ἔξω, ἢν χάσκωσιν αἱ μήτραι μᾶλλον τοῦ καιροῦ. καὶ ἡδεται, ἐπὴν ἄρξῃται μίσγεσθαι, διὰ παντὸς τοῦ χρόνου, μέχρι αὐτῇ μεθῆ ὁ ἀνήρ· κῆν μὲν ὄργῃ ἡ γυνὴ μίσγεσθαι, πρόσθεν τοῦ ἀνδρὸς ἀφίει, καὶ τὸ λοιπὸν οὐκ ἔτι ὁμοίως ἡδεται ἡ γυνή· ἢν δὲ μὴ ὄργῃ, συντελεί τῷ ἀνδρὶ ἡδομένη. καὶ ἔχει οὕτως ὥσπερ εἴ τις ἐπὶ ὕδωρ ζέον ἕτερον ψυχρὸν ἐπιχέει, παύεται τὸ ὕδωρ ζέον· οὕτω καὶ ἡ γονῆ<sup>7</sup> πεσοῦσα τοῦ ἀνδρὸς ἐς τὰς μήτρας σβέννυσι τὴν θέρμην καὶ τὴν ἡδονὴν τῆς γυναικός. ἐξαίσσει δὲ ἡ ἡδονὴ καὶ ἡ ἰ θέρμη ἅμα τῇ γονῇ πιπτούσῃ ἐς τὰς μήτρας, ἔπειτα λήγει· ὥσπερ εἴ τις ἐπὶ φλόγα οἶνον ἐπιχέει, συμβαίνει πρῶτον μὲν ἐξαίσσειν τὴν φλόγα καὶ αὔξεσθαι δι' ὀλίγον πρὸς τὴν ἐπίχυσιν τοῦ οἴνου, ἔπειτα λήγειν, ὡσαύτως δὲ καὶ τῇ γυναικὶ ἡ θέρμη ἐξαίσσει πρὸς τὴν γονὴν τοῦ ἀνδρός, ἔπειτα λήγει.

Ἦσσον δὲ πολλῶ ἡδεται ἡ γυνὴ τοῦ ἀνδρὸς ἐν τῇ μίξει, πλεονα δὲ χρόνον <ῆ><sup>8</sup> ὁ ἀνήρ· διότι δὲ μᾶλλον ὁ ἀνήρ ἡδεται, ἀποκρίνεται αὐτῷ ἐξαπίνης ἀπὸ τοῦ ὕγρου ἀπὸ ταραχῆς ἰσχυροτέρας ἢ τῇ γυναικί. ἔχει

why; in men in whom it fails to arise, why this is so; and also regarding the menses in young women.

4. Now in women, I assert that as their vagina is rubbed and their uterus moved during intercourse, a kind of tickling sensation befalls these parts and gives rise to pleasure and warmth in the rest of their body. And women, too, ejaculate from their body, sometimes into their uterus—the uterus then becomes moist—and sometimes externally, if the uterus gapes open more than it should. And a woman feels pleasure, once intercourse begins, for the whole time until the man ejaculates in her; if the woman is eager for intercourse, she ejaculates before the man, and from then on she no longer feels as much pleasure, but if she is not eager, her pleasure ends with the man's. It is as if someone were to pour fresh, cold water into water that is boiling: the water stops boiling. So, in the same way, a man's seed falling into the uterus extinguishes a woman's warmth and pleasure. In fact a woman's pleasure and warmth leap up at the moment the seed falls into her uterus, but then cease; it is as if someone were to pour wine on to a flame: what happens is that the flame first leaps up and increases for a short time, from the wine being poured on to it, but then ceases. In the same way, a woman's warmth leaps up from a man's seed, but then ceases.

A woman feels much less pleasure in intercourse than a man, but for a longer time than he does. The reason a man feels more pleasure is that the secretion from his moisture occurs suddenly as the result of a stronger agita-

<sup>6</sup> Littré, after a later hand in H.

<sup>7</sup> A correction in M: γυνή MV.

<sup>8</sup> Zwinger.

δὲ καὶ τόδε οὕτω τῆσι γυναιξίν· ἦν μὲν μίσγωνται ἀνδράσι, μᾶλλον ὑγιαίνουσιν· εἰ δὲ μή, ἦσσαν. ἅμα μὲν γὰρ αἱ μήτραι ἰκμαλέαι γίνονται ἐν τῇ μίξει καὶ οὐ ξηραὶ, <ξηραὶ δὲ><sup>9</sup> ἐοῦσαι μᾶλλον τοῦ καιροῦ συστρέφονται ἰσχυρῶς, συστρεφόμεναι δὲ ἰσχυρῶς πόνον τῷ σώματι παρέχουσιν· ἅμα δὲ ἡ μίξις τὸ αἷμα θερμαίνουσα καὶ ὑγραίνουσα ποιεῖ οὐδὲν ῥηϊτέραν τοῖσι καταμηνίοισι τῶν δὲ καταμηνίων μὴ χωρέοντων τὰ σώματα τῶν γυναικῶν ἐπίνοσα γίνεται· διότι δὲ γίνεται ἐπίνοσα, εἰρήσεται μοι ἐν τῆσι γυναικείῃσι νούσοισι· καὶ ταῦτα μὲν μοι εἰρέεται ἐς τοῦτο.

5. Ἐπὴν δὲ μιχθῆ ἡ γυνή, ἦν μὲν δὴ μὴ μέλλη λήψεσθαι πρὸς ἐωυτήν, πρὸς τῷ ἔθει χωρεῖ ἕξω ἢ γονῆ ἀπ' ἀμφοτέρων, ὁκόταν ἡ γυνὴ ἐθελήσῃ· ἦν δὲ μέλλη λήψεσθαι, οὐ χωρεῖ ἕξω, ἀλλ' ἐμμένει ἐν τῆσι μήτρησιν ἢ γονῇ. αἱ γὰρ μήτραι δεξάμεναι καὶ μύσασαι ἔχουσιν ἐν ἐωυτήσιν, ἅτε συσπασθέντος τοῦ στόματος ὑπὸ τῆς ἰκμάδος, καὶ μίσγεται ὁμοῦ τὸ τε ἀπὸ τοῦ ἀνδρὸς ἔλθον καὶ τὸ ἀπὸ τῆς γυναικὸς· καὶ ἦν ἡ γυνὴ τόκων ἔμπειρος ἔῃ καὶ ἐννοήσῃ ὁκόταν ἡ γονὴ μὴ ἐξέλθῃ, ἀλλ' ἐμμένῃ, εἰδήσει ἢ ἡμέρῃ ἔλαβεν πρὸς ἐωυτήν. |

478 6. Ἐχει δὲ οὕτω καὶ τόδε· ὅτε μὲν ἰσχυρότερόν ἐστι τὸ μεθιέμενον ἀπὸ τῆς γυναικὸς, ὅτε δὲ ἀσθενέστερον· καὶ τὸ ἀπὸ τοῦ ἀνδρὸς ὡσαύτως· καὶ ἔστι καὶ ἐν τῷ ἀνδρὶ τὸ θῆλυ σπέρμα καὶ τὸ ἄρσεν, καὶ ἐν τῇ γυναικί

<sup>9</sup> Littré.

tion than in a woman. The following point is also true for women: if they have intercourse with men they are more likely to be healthy, if not, then less so. For first, their uterus becomes moist during intercourse, rather than being in a dry state, and in a dry state it contracts more strongly than it should, and in contracting provokes serious trouble in the body. Second, intercourse makes the menses pass more easily by warming and moistening the blood, whereas if the menses do not pass, women's bodies become prone to disease: why they become prone to disease, I will explain in *Diseases of Women*.<sup>3</sup> This is what I have to say on the subject.

5. When a woman has intercourse, if she is not going to conceive, generally the seed of both partners runs out of her, when this is what the woman intends; if she is going to conceive, the seed does not run out, but remains in her uterus. For the uterus, on receiving the seed and closing, holds it inside itself, inasmuch as its mouth contracts in response to the moisture, and then what came from the man and what came from the woman are mixed together. And if the woman is experienced in giving birth, and notices when the seed does not come out, but remains inside her, she will know on which day she has conceived.

6. The following matter is like this. Sometimes what is ejaculated by a woman is stronger, and sometimes it is weaker, and the same for a man. Furthermore, in a man there are both female semen and male semen, and the

<sup>3</sup> Cf. *Diseases of Women* I 2-3.

ὁμοίως. ἰσχυρότερον δ' ἐστὶ τὸ ἄρσεν τοῦ θήλεος· ἀνάγκη οὖν ἀπὸ ἰσχυροτέρου σπέρματος γίνεσθαι. ἔχει δὲ καὶ τόδε οὕτω· ἦν μὲν ἀπ' ἀμφοτέρων τὸ σπέρμα ἰσχυρότερον ἔλθῃ, ἄρσεν γίνεται· ἦν δὲ ἀσθενές, θήλυ· ὀκότερον δ' αὖ κρατήσῃ κατὰ πλῆθος ἐκείνο γίνεται· ἦν γὰρ πολλῶ πλέον τὸ ἀσθενές σπέρμα τοῦ ἰσχυροτέρου, κρατέεται τὸ ἰσχυρὸν καὶ μυχθὲν τῷ ἀσθενεῖ ἐς θήλυ περιμηρέχθη· ἦν δὲ πλέον τὸ ἰσχυρὸν τοῦ ἀσθενέος, κρατηθῆ τε τὸ ἀσθενές, ἐς ἄρσεν περιμηρέχθη. ὥσπερ εἴ τις κηρὸν καὶ στέαρ μίξας ὁμοῦ, πλέον ποιήσας τὸ στέαρ, τήξειε πρὸς πῦρ, μέχρις μὲν ὑγρὸν ἔη, οὐ διάδηλον γίνεται τὸ κρατέον· ἐπὴν δὲ παγῆ, τότε ἔμφανές γίνεται, ὅτι κρατεῖ τὸ στέαρ τοῦ κηροῦ κατὰ πλῆθος· οὕτως δὲ ἔχει καὶ τοῦ ἄρσενος καὶ τοῦ θήλεος τῆς γονῆς.

7. Ξυμβάλλεσθαι δὲ παρέχει ὅτι καὶ ἐν τῇ γυναικὶ καὶ ἐν τῷ ἀνδρὶ ἐστὶ γόνος καὶ θήλεος καὶ ἄρσενος τοῖσιν ἐμφανέσι γινόμενοι· πολλαὶ γὰρ γυναῖκες ἤδη ἐθελυτόκησαν παρ' ἀνδράσιν, παρὰ δὲ ἐτέρους ἀνδρας ἐλθοῦσαι ἐκουροτόκησαν· καὶ οἱ ἄνδρες οἱ αὐτοὶ κείνοι παρ' οἷσιν ἐθελυτόκεον αἱ γυναῖκες, ἐτέρων γυναικῶν ἐς μίξιν ἀφικόμενοι, ἄρσενα γόνου ἐποίησαν, καὶ οἷσιν ἄρσην γόνου ἐγένετο, ἐς ἐτέρας γυναῖκας μυχθέντες θήλυ γόνου ἐποίησαν. οὗτος ὁ λόγος ἐρέει καὶ τὸν ἀνδρα καὶ τὴν γυναῖκα ἔχειν καὶ θήλυ γόνου καὶ ἄρσενα· παρὰ μὲν γὰρ τοῖσιν ἐθελυτόκεον, ἐκρατέετο τὸ ἰσχυρότερον, πλέονος γενομένης τῆς ἀσθενέος, καὶ ἐγένετο θήλεα· παρὰ δὲ

same in a woman. And as the male sex is stronger than the female, it must follow that it is engendered from stronger semen. The matter is like this: if stronger semen comes from both parents, a male is engendered, if weaker, a female. Whichever sex exceeds in amount is engendered: for if weaker semen is much greater in amount than stronger semen, the stronger is overcome, and being mixed with the weaker is brought around to become a female. But if stronger semen is much greater in amount than weaker, the weaker is overcome and brought around to become a male. It is just as if someone were to mix wax and fat together, making the amount of fat greater, and melt them beside a fire: as long as the mixture is liquid, it is not obvious which one predominates. But when they solidify, then it becomes clear that the fat exceeds the wax in amount. And this is how it is with the male and female seed, too.

7. It can be inferred from the visible facts that in both a woman and a man there exist both female and male seed. For many women who have previously had female children have, on coming to different men, had male children. And those same men by whom this woman had female children have, through intercourse with different women, produced male offspring; and those men who have previously had male offspring have, through intercourse with different woman, produced female offspring. This reasoning demonstrates that both a man and a woman possess both female and male seed. For in those who had female children, the stronger (sc. seed) was overcome by the weaker, which happened to be present in a greater amount, so that females were engendered, while in those

480 τοῖσιν | ἐκουροτόκεον, ἐκράτее τὸ ἰσχυρόν,<sup>10</sup> καὶ ἐγένετο ἄρσενα. χωρέει δὲ οὐκ αἰεὶ ἡ γονή<sup>11</sup> ἀπὸ τοῦ αὐτοῦ ἀνδρὸς ἰσχυρή, οὐδὲ ἀσθενῆς αἰεὶ, ἀλλ' ἄλλοτε ἀλλοίη. καὶ τῆς γυναικὸς οὕτως ἔχει ὡς μὴ θαυμάζειν τὰς αὐτὰς γυναῖκας καὶ τοὺς αὐτοὺς ἀνδρας γόνον καὶ ἄρσενα καὶ θήλυον ποιεῖν. ἔχει δὲ καὶ τοῖσι κτήνεσιν οὕτω τὰ περὶ γονῆς θήλεος καὶ ἄρσενος.

8. Καὶ ἐν αὐτῆσι ἡ γονή<sup>12</sup> ἔρχεται καὶ τῆς γυναικὸς καὶ τοῦ ἀνδρὸς ἀπὸ παντὸς τοῦ σώματος, καὶ ἀπὸ τῶν ἀσθενέων ἀσθενῆς καὶ ἀπὸ τῶν ἰσχυρῶν ἰσχυρή· καὶ τῷ τέκνῳ οὕτως ἐστὶν ἀνάγκη ἀποδίδοσθαι. καὶ ὁκόθεν ἂν τοῦ σώματος τοῦ ἀνδρὸς πλεόν ἔλθῃ ἐς τὴν γονὴν ἢ τῆς γυναικὸς, τὸ τέκνον κείνο κάλλιον ἔοικε τῷ πατρὶ· ὁκόθεν δὲ <ἂν><sup>13</sup> πλεόν ἔλθῃ ἀπὸ τῆς γυναικὸς, κείνο τοῦ σώματος κάλλιον ἔοικε τῇ μητρὶ. ἔστι δὲ οὐκ ἀνυστὸν πάντα τῇ μητρὶ ἔοικέναι, τῷ δὲ πατρὶ μηδέν, οὐδὲ τὸ ἐναντίον τούτου, οὐδὲ μηδετέρῳ ἔοικέναι μηδέν· ἀλλ' ἀμφοτέροισιν ἀνάγκη τίς ἐστὶν ἔοικέναι τινί, εἴπερ ἀπ' ἀμφοτέρων τῶν σωμάτων τὸ σπέρμα χωρέει ἐς τὸ τέκνον. ὁκότερος δ' ἂν πλεόν συμβάληται ἐς τὸ ἔοικέναι καὶ ἀπὸ πλείονων χωρίων τοῦ σώματος, κείνῳ τὰ πλείονα ἔοικε· καὶ ἔστιν ὅτε θυγάτηρ γενομένη τὰ πλείονα ἔοικε κάλλιον τῷ πατρὶ ἢ τῇ μητρὶ, καὶ κούρος γενόμενος ἔστιν ὅτε κάλλιον ἔοικε τῇ μητρὶ ἢ τῷ πατρὶ. καὶ ταῦτά μοι καὶ | τοσαῦτα

<sup>10</sup> Potter after Littré: ἐκρατέιτο τὸ ἀσθενές (ἰσχυρόν) MV  
<sup>11</sup> ἡ γονή Potter: τοῦτο MV: οὕτως Martinus in Mack.

who had male children, the strong seed predominated, so that males were engendered. And thus from the same man the seed does not always pass strong, nor always weak, but at one time it is the one, and at another time, the other; and it is the same in a woman. And thus it is not to be wondered that the same women and the same men produce both male and female offspring. It is also similar with regard to female and male seed in domestic animals.

8. In the uterus the seed of both the woman and the man comes from their whole body—weak from the weak parts and strong from the strong parts—so that the child must be formed accordingly. Wherever more of the man's body enters the seed than of the woman's, in that part the child will look more closely like its father, whereas wherever more comes from the woman's body, in that part of its body the child will look more closely like its mother. It is not possible for a child to look like its mother in all its features and like its father in none, nor the opposite of this, nor to look like neither parent in anything; rather there is a necessity to look like both parents in something, if sperm passes into the child from both of their bodies. Whichever parent contributes more to the resemblance and from more parts of their body, that parent the child will resemble in more of its features. Sometimes a daughter is born who in most of her features looks more closely like her father than her mother, or sometimes a boy is born who looks more closely like his mother than his father. These many facts are my proofs for the foregoing theory

<sup>12</sup> Giorgianni: ἐν αὐτῇ σφί τῇ γονῇ MV: ἐν σφί ἡ γονή Ermerins.  
<sup>13</sup> Ermerins.

ἔστιν ἱστορία τῷ προτέρῳ λόγῳ, ὅτι ἔνεστι καὶ ἐν τῇ γυναικὶ καὶ ἐν τῷ ἀνδρὶ καὶ κουρογονίη καὶ θηλυγονίη.

9. Γίνεται<sup>14</sup> δὲ καὶ τόδε· ἔστιν ὅτε τὰ τέκνα λεπτὰ καὶ ἀσθενέα γίνεται, ἐκ πατρὸς καὶ μητρὸς παχέων τε καὶ ἰσχυρῶν ἑόντων· κῆν μὲν πολλῶν ἤδη γενομένων τῶν παιδίων τοιοῦτον γένηται, δῆλον ὅτι ἐν τῆσι μήτρῃσι ἐνόσησε τὸ ἔμβρυον καὶ ἀπὸ τῆς μητρός, ἢ τῆς αὔξης αὐτοῦ ἕξω παρίει,<sup>15</sup> τῶν μητρέων χανουσέων μᾶλλον, καὶ διὰ τοῦτο ἀσθενὲς ἐγένετο· νοσείει δὲ τῶν ζώων ἕκαστον κατὰ τὴν ἰσχὺν ἑαυτοῦ. ἦν δὲ πάντα τὰ γενόμενα παιδιά ἀσθενέα ἔη, αἱ μήτραι αἰτιαί εἰσι, στενότεραι ἑοῦσαι τοῦ καιροῦ· ἦν γὰρ μὴ ἔχη εὐρυχωρίην ἔνθα τὸ ἔμβρυον θρέψεται, ἀνάγκη ἔστι λεπτὸν γίνεσθαι τὸ ἔμβρυον, ἅτε οὐκ ἔχον τῇ αὔξει εὐρυχωρίην· ἦν δὲ ἔχη εὐρυχωρίην καὶ μὴ νοσήσῃ, ἐπιεικές ἐστι μεγάλων τοκέων μέγα τέκνον γίνεσθαι.

Ἔχει δὲ οὕτως, ὥσπερ εἴ τις σίκκον ἤδη ἀπηνθηκότα, ἑόντα δὲ νεογνὸν καὶ προσεόντα τῷ σικυηλάτῳ, θείη ἐς ἀρυστήρα· ἔσται ἴσος τοῦ ἀρυστήρος τῷ κοίλῳ καὶ ὁμοιος· ἦν δὲ τις ἐς ἄγγος θῆῃ μέγα, ὃ τι ἐπιεικές ἐστι σίκκον χαδεῖν,<sup>16</sup> ἀλλὰ μὴ πολλῶ κάρτα μέζον τῆς φύσιος τοῦ σικκύου, ἴσος ἔσται ὁ σίκκος τοῦ ἄγγεος τῷ κοίλῳ καὶ ὁμοιος· ἐρίζει γὰρ ἐν τῇ αὔξει τῷ κοίλῳ τοῦ ἄγγεος. σχεδὸν δὲ εἰπεῖν καὶ τὰ φνόμενα οὕτω πάντα ἔχει, ὅκως ἂν τις καταναγκάσῃ αὐτά. οὕτω δὲ

that in both a woman and a man the potential exists to generate both boys and females.

9. The following thing happens, too: Sometimes thin, weak children are born of a strong, robust father and mother. If such a child is born after many other (sc. healthy) children have already been born, it is clear that this embryo has been ill in the uterus and on account of its mother's letting some of its (sc. potential) increase run out because her uterus gaped open too much, for which reason the child was born weak: indeed, every living being is ill in proportion to its (sc. lack of) strength. But if all the children born are weak, then the uterus is to blame, because it is narrower than it should be. For if the embryo does not have open space in which to grow, then it must be thin, since it does not have any room for its increase. But if it does have open space, and is not ill, it is reasonable that a child born of large parents will be large.

It is as if someone were to put a cucumber that was finished blooming—but still newly formed and attached to the cucumber bed—into a cup: the cucumber will grow like the cup in volume and form. But if someone places such a cucumber into a large vessel, which is capable of holding the cucumber, but not much larger than its natural size, the cucumber will grow like the vessel in volume and form—for it strives in its growth to attain the volume of the vessel. Indeed, it might well be said that all plants become what one trains them to be. And thus it is with an

<sup>14</sup> A correction in I: *Τείνεται* MVI.

<sup>15</sup> Giorgianni: *παρήει* MV.

<sup>16</sup> Joly, after Zwinger's *χαδεῖν* in marg.: *χάδην* MV.

ἔχει καὶ τῷ παιδίῳ, ἣν μὲν εὐρυχωρίῃ οἱ ἔη ἐν τῇ  
 αὐξῇ, μέζον γίνεται· ἣν δὲ στενοχωρίῃ, ἔλασσον. |

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10. Τὸ δὲ πηρωθὲν ἐν τῆσι μήτρησι παιδίον φημι  
 αὐτὸ ἢ φλασθὲν πηρωθῆναι τῆς μητρὸς πληγείσης  
 κατὰ τὸ ἔμβρυον, ἢ πεσοῦσης, ἢ ἄλλου τινὸς βιαιίου  
 παθήματος προσγενομένου τῇ μητρί· ἣν δὲ φλασθῆ,  
 ταύτῃ πηροῦται τὸ παιδίον· ἣν δὲ μᾶλλον φλασθῆ τὸ  
 ἔμβρυον, τοῦ ὑμένος ῥαγέντος τοῦ περιέχοντος αὐτό,  
 φθείρεται τὸ ἔμβρυον· ἢ ἐτέρῳ τρόπῳ τοιῶδε πηροῦται  
 τὰ παιδιά, ἐπὴν ἐν τῆσι μήτρησι κατὰ τὸ χωρίον καθ'  
 ὃ τι καὶ ἐπηρώθη στενὸν ἔη, ἀνάγκη ἐν στενῷ κινου-  
 μένου τοῦ σώματος πηροῦσθαι κατ' ἐκείνο τὸ χωρίον·  
 ὡσπερ καὶ τῶν δεινδρέων ἄσσα ἐν τῇ γῇ ἐόντα μὴ  
 ἔχει εὐρυχωρίην, ἀλλ' ὑπὸ λίθου ἢ ὑπὸ τευ ἄλλου  
 ἀποληφθῆ, ἀνατέλλον σκολιὸν γίνεται, ἢ τῇ μὲν παχύ,  
 τῇ δὲ λεπτόν· οὕτω δὲ ἔχει καὶ τὸ παιδίον, ἣν ἐν τῆσι  
 μήτρησι κατὰ τι τοῦ σώματος στενότερον ἔη ἕτερον  
 τοῦ ἐτέρου.

11. Ὅτι δὲ, πεπηρωμένων ἀνθρώπων, ὑγία γίνο-  
 νται τὰ παιδιά, ὡς ἐπὶ πλείον συμβαίνει· ἔχει γὰρ τὸν  
 ἀριθμὸν πάντα τὸ πεπηρωμένον τῷ ὑγιεῖ· ἐπὴν <δέ><sup>17</sup>  
 τί οἱ νόσημα προσπέση, αἱ<sup>18</sup> τοῦ ὑγροῦ αὐτῷ, ἀφ' οὗ  
 τὸ σπέρμα γίνεται, τέσσαρες ἰδέαι εἶναι, ὁκόσαι ἐν  
 φύσει ὑπῆρξαν, τὴν γονὴν οὐχ ὅλην παρέχουσαι,  
 ἀσθενέστερον δὲ τὸ κατὰ τὸ πεπηρωμένον· οὐ θαῦμα  
 δέ μοι δοκεῖ εἶναι καὶ πηρωθῆναι, καθάπερ ὁ τοκεύς.  
 ταῦτα δέ μοι ἐς τοῦτο εἰρέαται· ἀναβήσομαι δὲ αὐθις  
 ὀπίσω ἐς τὸν λόγον ὃν ἔλεγον.

infant, too: if it has open space for its increase, it grows larger, but if it has only a narrow space, it grows smaller.

10. I assert that a fetus maimed in the uterus is maimed either on being contused when its mother receives a blow over the fetus or she falls, or when some other violent insult is suffered by the mother. If the fetus is contused, it will be maimed in the corresponding part; if it is contused more violently so that the membranes that contain it rupture, it will be aborted. Embryos are also maimed in another way, i.e., if there is a narrowness in the uterus in the region that corresponds to the part of the embryo that is maimed, then its body must have been maimed by moving in too narrow a space, just as trees in the earth that lack an open space because they are blocked off by a stone or some other object grow twisted or are thick in one part and thin in another. This same thing happens to the fetus, if inside the uterus at some part of the body the uterus is narrower than the fetus.

11. It is also true that when parents are maimed, their children are usually born whole: for what is maimed still has everything equal in number with the whole. But when some disease befalls the moisture from which the sperm is formed, the four kinds of substances that are naturally present in this part do not produce a complete seed, but one weaker to the degree that it is maimed; thus it does not seem any wonder to me that this offspring is maimed like its parent. Such being what I have to say on this point, I shall now revert to the subject I was discussing.

<sup>17</sup> Froben.

<sup>18</sup> Giorgianni, after Joly in *app. crit.*: καὶ MV.

NATURE OF THE CHILD



## INTRODUCTION

Erotian lists a *περὶ φύσεως παιδίου* in the etiological and physical section (*αἰτιολογικὰ δὲ καὶ φυσικὰ*) of his census of Hippocratic writings<sup>1</sup> and explains sixteen words assignable to *Nature of the Child* in his *Glossary*, referring in his remarks on one of these to the first century BC Hippocratic glossator, Epicles of Crete.<sup>2</sup> Galen is also well acquainted with the treatise under this same title, commenting on five words from it in his *Glossary*, and quoting from or referring to the text on numerous occasions.<sup>3</sup> That the text Galen read began in the same place as the one transmitted in the Hippocratic manuscripts is shown by his statement in *On Semen*:

Thus he (i.e., Hippocrates) says at the beginning of the treatise *On the Nature of the Child*, "if the semen from both remains in the uterus of the woman, first it is mixed together. . . ."<sup>4</sup>

<sup>1</sup> Erotian, p. 9.

<sup>2</sup> Nachmanson, pp. 309–12; cf. M. Wellmann, *Hippokrates-glossare*, Berlin, 1931, pp. 17–19.

<sup>3</sup> Cf. Anastassiou/Irmer, vol. II 1, 370–73 and II 2, 281–87.

<sup>4</sup> P. De Lacy, ed., *Galen on Semen*, *Corpus Medicorum Graecorum* V 3, 1, Berlin, 1992, p. 146 = Galen vol. 4, 595f.

The treatise, or at least the story of the singing girl told in the second chapter, seems to have been widely known in antiquity, being alluded to by a variety of authors: e.g., Soranus, I 60 (p. 45), Caelius Aurelianus (*Cyn.*) I 82 (l. 708-14), ps-Iamblichus *Theol. Arithm.* VII (pp. 61f.), Orbasius, *Coll. Med.* VI 31, 5 (vol. 1, 185), Macrobius *Somn. Scip.* 1.6, 64 (vol. 2, 30) and Aristaenetus *Epistulae* I 19 (pp. 46f.). Around 600 John of Alexandria's lectures on *Nature of the Child* provided the basis of a written commentary, of which the part covering ch. 1-8 is extant (John of Alexandria, pp. 130-74). The treatise is also included in the translation *Kitāb al-Ajinna li-Buqrāt* mentioned above in the introduction to *Generation*, as well as being excerpted in ch. 31-35 of Theophilus Protospatharius' *De corp. hum. fabr.*<sup>5</sup> A Latin translation of *Nature of the Child* based on the text of the manuscript V<sup>6</sup> was made by Bartholomaeus of Messina between 1258 and 1266, and appeared in print in the second edition of the *Articella* (Venice, 1483) as *Libellus Hippo. qui intitularur De natura fetus.*<sup>7</sup>

*Nature of the Child* follows human gestation from the union of the parental seeds in the uterus to the birth of the child, explaining in physical terms how the various structures of the fetus (ch. 1, 6, 10) and its membranes (ch. 5) are formed, how the fetus is nourished by its mother's blood (ch. 3-4), when the fetus quickens and how milk is formed in the breasts (ch. 10), the position of the fetus in

<sup>5</sup> See above, p. 4; cf. Giorgianni, pp. 77f. and 120-23.

<sup>6</sup> See above, p. ix.

<sup>7</sup> Cf. P. Kibre, *Hippocrates Latinus*, rev. ed., New York, 1985, pp. 189-91.

the uterus (ch. 17), and the process of birth (ch. 19). The author buttresses his account by citing many experimental observations—e.g., examination of a six-day old fetus (ch. 2); experimentation with the effect of moving air on a mixture of earth, sand, and lead scrapings (ch. 6); sequential opening of a series of hen's eggs (ch. 18)—analogical phenomena—e.g., the attraction of cold air by burning substances (ch. 1); the formation of a crust on baking bread (ch. 1); the soaking up of olive oil by a piece of leather (ch. 10); the growth of plant seeds and cuttings (ch. 11-12)—and a priori principles—e.g., the nourishment of heat by coldness (ch. 1); the movement of "like to like" (ch. 6).

*Nature of the Child* is included in all the collected editions and translations of the Hippocratic Collection including Zwinger, as well as in the special editions and studies by Lesky, Joly, Lonie, and Giorgianni, and the translations by Ellinger and Lloyd (ed.) cited above.<sup>8</sup> The present edition depends largely on the work of these scholars.

<sup>8</sup> P. 5.

## ΠΕΡΙ ΦΥΣΕΩΣ ΠΑΙΔΙΟΥ

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Littré

1. (12 L.) Ἦν ἡ γονὴ μείνη ἀπ' ἀμφοῖν ἐν τῆσι μήτρησι τῆς γυναικός, πρῶτον μὲν μίσγεται ὁμοῦ, ἅτε τῆς γυναικὸς οὐκ ἀτρεμεούσης, καὶ ἀθροίζεται καὶ παχύνεται θερμαινομένη. ἔπειτα πνεῦμα ἴσχει, ἅτε ἐν θερμῷ ἐοῦσα, [ἔπειτα]<sup>1</sup> τῆς μητρὸς πνεούσης, ἔπειτα δὲ τοῦ πνεύματος ὅταν πλησθῆ, ὁδὸν οἱ αὐτὸ ἐωυτῷ ἕξω ποιεῖ καὶ κατὰ μέσον τῆς γονῆς τὸ πνεῦμα ἕξεισιν ὅταν δὲ ὁδὸς γένηται τῷ πνεύματι ἕξω θερμῷ εἶναι, αὐτὸς ἕτερον ψυχρὸν εἰσπνέει ἀπὸ τῆς μητρὸς· καὶ τοῦτο ποιεῖ διὰ παντὸς τοῦ χρόνου. θερμαίνεται μὲν γὰρ ἅτε ἐν θερμῷ ἐοῦσα· ψυχρὸν δ' ἴσχει ἀπὸ τῆς μητρὸς πνεούσης· πάντα δὲ ὁκόσα θερμαίνεται πνεῦμα ἴσχει. τὸ δὲ πνεῦμα ῥήγνυσι καὶ ποιεῖ ὁδὸν οἱ αὐτὸ ἐωυτῷ καὶ χωρεῖ ἕξω· αὐτὸ δὲ τὸ θερμαινόμενον ἔλκει ἐς ἐωυτὸ αὐτὸς ἕτερον πνεῦμα ψυχρὸν διὰ τῆς ῥαγῆς, ἀφ' οὗ τρέφεται.

Τοῦτο δὲ γίνεται καὶ ἐπὶ τῶν ξύλων καὶ ἐπὶ τῶν φύλλων καὶ βρωτῶν καὶ ποτῶν ὁκόσα θερμαίνεται ἰσχυρῶς. ἐννοῆσαι δὲ παρέξει ξύλα καιόμενα· ἅπαντα μὲν γὰρ τὰ ξύλα ποιήσει τοῦτο, μάλιστα δὲ τὰ ὑπόχλωρα· μεθίησι γὰρ κατὰ τὴν τομῆν πνεῦμα· τὸ δὲ

## NATURE OF THE CHILD

1. If seed from both (sc. parents) remains in a woman's uterus, first this is mixed together—since the woman does not remain still—and then on being warmed it aggregates and becomes thicker. Then, owing to the fact that it is in a warm place, it takes in breath when the mother breathes, and then, when it is filled with breath, the breath forms a passageway for itself to the outside, and passes out through the middle of the seed. When the passageway out for the warm breath has been formed, the seed draws in fresh, cold breath from the mother, and goes on doing this through time. For the seed is warmed because it is in a warm place, and it acquires cold breath from the mother's breathing. In fact, all things that are warmed take in breath; and the breath causes a tear, forms a path for itself, and then passes out again, and the thing that is warmed draws fresh, cold breath to itself through the tear, and from this it is nourished.

The same thing also happens in the case of wood and leaves, and foods and drinks that are strongly heated. You may consider the case of burning wood, for all woods do this, especially when they are slightly green: they send

<sup>1</sup> Del. Ermerins.

πνεῦμα ὀκόταν ἕξω χωρήσῃ, ἐλίσσεται περὶ τὴν τομήν· καὶ τοῦτο γινόμενον ὀρέομεν. δῆλος οὖν ὁ ἐκλογισμὸς ἐστὶ τοῦ πνεύματος, ὅτι ἐν τῷ ξύλῳ ἔδον θερμὸν ἀντισπᾶ ἕτερον ψυχρὸν, ὑφ' οὗ τρέφεται, καὶ ἀπὸ<sup>2</sup> ἑωυτοῦ ἀφήϊσιν· εἰ μὲν γὰρ μὴ ἀντέσπα, οὐκ ἂν εἰλίσσεται τὸ πνεῦμα ἕξω ἰόν· πᾶν γὰρ τὸ θερμὸν τῷ ψυχρῷ τρέφεται τῷ μετρίῳ· καὶ ὀκόταν διαθερμανθῆ τὸ ὑγρὸν τὸ ἐν τῷ ξύλῳ ἐνεόν, πνεῦμα γενόμενον χωρεῖ ἕξω· καὶ τῆδε ἐξίον ἕξω τὸ θερμὸν τὸ ἐν τῷ ξύλῳ ἐνεόν ἀντισπᾶ ἕτερον ψυχρὸν ἀφ' οὗ τρέφεται. ποιεῖ δὲ | τοῦτο καὶ φύλλα χλωρά, ὅταν καίηται, πνεῦμα γὰρ ἴσχει· ἔπειτα ῥήγνυνσι τὸ πνεῦμα καὶ ὀδὸν ποιεῖται καὶ χωρεῖ ἕξω ἐλίσσόμενον· χωρεόν δὲ ψόφον παρέχει, ἣ τὴν ἐκπνοήν<sup>3</sup> ποιεῖται. καὶ χέδροπα καὶ σῖτος καὶ ἀκρόδρυα θερμαινόμενα πνεῦμα ἴσχει, καὶ ἕξω ἔρχεται ῥαγὴν ποιησάμενον· καὶ ἦν νοτερά ἔη, πλέον τὸ πνεῦμα ἀφήϊσι καὶ τὴν ῥαγὴν μέζω ποιεῖται. καὶ τί δεῖ μακρηγορεῖν; πάντα γὰρ ὀκόσα θερμαίνεται, πνεῦμα ἀφήϊσι, καὶ ἕτερον ψυχρὸν κατὰ τοῦτο ἀντισπᾶ, ἀφ' οὗ τρέφεται.

Καὶ αἰτᾶι μοι ἀνάγκαι προσηγμένα εἰσὶν ὅτι ἡ γονὴ θερμαινομένη ἐν τῆσι μήτηρσι πνεῦμα ἴσχει καὶ ἀφήϊσιν· ἅμα δὲ καὶ ἀπὸ τῆς μητρὸς πνεούσης πνοὴν ἴσχει καὶ ἡ γονὴ ὀκόταν γὰρ ἡ μήτηρ ψυχρὸν ἐλκύσῃ ἐς ἑωυτὴν ἀπὸ τοῦ ἠέρος, ἐπαυρίσκειται ἡ γονὴ· θερμῇ δ' ἐστὶν αἶτε δὴ ἐν θερμῷ εἴουσα· καὶ τότε δὴ πνεῦμα

<sup>2</sup> Littré, after Cornarius' à seipso: ὑπὸ MV.

forth breath from the place where they are cut, and when the breath passes out, it swirls around the cut, as we can see happening. Now the explanation of this breath is clear: from being warm in the wood, it attracts fresh, cold breath, by which it will be nourished, and which it then expels from itself. For if it was not drawing other breath in toward itself, the breath passing out would not swirl around. Indeed, every hot thing is nourished by a proportionate amount of coldness. When moisture present in wood is warmed through, it turns to breath and passes out, and just through the place where this breath passes out, the warmth in the wood attracts fresh, cold breath, from which it will be nourished. Green leaves, too, do the same when they are burned, since they also contain breath. Then the breath causes a tear, forms a passageway, and passes out with a swirl; as it passes out it makes a noise at the place where the expiration occurs. Pulses, grains, and hard-shelled fruits also take in breath when they are heated, and this then passes out by making a tear: if it is summer, they send out more breath which causes a larger tear. But why should I go on at such great length? For everything that is warmed sends out breath, and draws back fresh, cold air in return, from which it is nourished.

Let me add the following proofs that the seed, on being heated in the uterus, takes in breath and sends it back out. At the same time that the mother inspires, the seed too takes in breath: for when the mother draws cold breath into herself from the air, the seed, being warm because it is in a warm place, partakes of this, taking in breath then

<sup>3</sup> D. Irmer in Giorgianni: ἐσπν. MV.

ἴσχει καὶ ἀφίησι. καὶ ἡ γονὴ ὑμενοῦται φυσωμένη περιπέταται γὰρ ἀμφ' αὐτὴν τὸ ἕξωθεν, συνεχῆς γινόμενον, ἅτε γλίσχρον ἐόν, ὡσπερ ἐπ' ἄρτω ὀπωμένῳ, λεπτὸν ἐξίσταται ἐπιπολῆς ὑμενοειδές· θερμαινόμενος γὰρ καὶ φυσώμενος ὁ ἄρτος αἰρεται· ἢ δ' ἂν φυσᾶται, κείνη τὸ ὑμενοειδές γίνεται. τῇ δὲ γονῇ θερμαινομένη καὶ φυσωμένη πάσῃ ὑμῆν ἕξωθεν περιγίνεται, κατὰ δὲ μέσον τῆς γονῆς τῷ πνεύματι δίοδος καὶ εἶσω καὶ ἕξω γίνεται διὰ τοῦ ὑμένοσ· καὶ ταύτῃ τοῦ ὑμένοσ ἀπέχει τὸ λεπτόν, καὶ τῆς γονῆς ἐν αὐτοῖσιν ὀλίγιστόν ἐστιν· αὕτη δὲ ἡ ἄλλη γονὴ στρογγύλη ἐστὶν ἐν ὑμένι.

2. (13 L.) Καὶ μὴν ἕξ ἡμέρας μένασαν ἐν τῇ μητρὶ<sup>4</sup> γονὴν καὶ ἕξω ἰπεσοῦσαν αὐτὸς εἶδον· καὶ ὁκοίη μοι ἐφαίνετο ἐν τῇ γνώμῃ τότε, ἀπ' ἐκείνων τὰ λοιπὰ τεκμήρια ποιεῦμαι ὡς δὲ εἶδον τὴν γονὴν ἐκταίην ἐοῦσαν ἐγὼ διηγήσομαι. γυναικὸς οἰκείης μουσοεργὸς ἦν πολῦτιμος, παρ' ἀνδρας φοιτέουσα, ἣν οὐκ ἔδει λαβεῖν ἐν γαστρὶ, ὅπως μὴ ἀτιμοτέρῃ ἔῃ· ἠκηκόει δὲ ἡ μουσοεργὸς, ὁκοῖα γυναῖκες λέγουσι πρὸς ἀλλήλας· ἐπὴν γυνὴ μέλλῃ λήψεσθαι ἐν γαστρὶ, οὐκ ἐξέρχεται ἡ γονὴ, ἀλλ' ἐνδον μένει ταῦτα ἀκούσασα ξυνήκε καὶ ἐφύλασσε ἀεί, καὶ [κως]<sup>5</sup> ὡς ἦσθετο οὐκ ἐξιοῦσαν τὴν γονὴν, ἔφρασε τῇ δεσποίνῃ, καὶ ὁ λόγος ἦλθεν εἰς<sup>6</sup> ἐμέ· καὶ ἐγὼ ἀκούσας ἐκελευσάμην αὐτὴν πρὸς

<sup>4</sup> Potter: μήτηρ MV.  
in marg. and Galen Basil. vol. 1, 214, 8.

<sup>5</sup> Del. Joly, after Comarius (Galen)

<sup>6</sup> Galen: ἕως MV.

and sending it back out. The seed also forms a membrane where it comes into contact with the air, for the outer part, on account of its viscosity, is stretched around and becomes continuous, just the way a thin membranelike crust forms on bread when it is baked: for as the bread is warmed and filled with air it rises, and at the place where it comes into contact with the air, a membranelike (sc. crust) forms. Around the seed which is warmed and comes completely into contact with the air, a membrane is formed at the exterior, and furthermore, a passageway to the middle of the seed forms through the membrane, so that breath can pass in and out. At that part of the membrane a narrow piece is missing, and there is very little of the seed present there, whereas the rest of the seed is spherical inside its membrane.

2. In fact, I myself have seen seed that remained in the mother for six days and then fell out, and it is from how it appeared when it was revealed to my understanding on that occasion that I make my further case. How I came to see this seed at six days I will now tell you. A female relative of mine once owned a very valuable singing girl who had relations with men, but who was not to become pregnant lest she lose her value. The singing girl had heard what women say to one another, that when a woman is about to conceive, the seed does not run out of her, but remains inside. She understood what she heard and always paid attention, and when she one time noticed that the seed did not run out of her, she told her mistress, and the case came to me. When I heard (sc. what had happened),

πυγὴν πηδήσαι, καὶ ἑπτὰ τοὶ ἤδη ἐπεπήδητο, καὶ ἡ  
 γονὴ κατερρῦνῃ ἐπὶ τὴν γῆν, καὶ ψόφος ἐγένετο,  
 κάκεινη ἰδοῦσα ἐθεήτο καὶ ἐθαύμασεν. ὁκοῖον δὲ ἦν  
 ἐγὼ ἐρέω, οἷον εἴ τις ψοῦ ὤμου τὸ ἕξω λεπύριον περι-  
 ἔλοι, ἐν δὲ τῷ ἔνδον ὑμένι τὸ ἔνδον ὑγρὸν διαφαίνουτο·  
 ὁ τρόπος μὲν τις ἦν τοιοῦτος ἄλις εἰπεῖν ἦν δὲ καὶ  
 ἐρυθρὸν καὶ στρογγύλον· ἐν δὲ τῷ ὑμένι ἐφαίνοντο  
 ἐνεοῦσαι ἴνες λευκαὶ καὶ παχεῖαι, εἰλημέναι ξὺν ἰχώρι  
 παχεὶ καὶ ἐρυθρῷ, καὶ ἀμφὶ τὸν ὑμένα ζέωθεν αἱμά-  
 λωπες· κατὰ δὲ μέσον τοῦ ὑμένος ἀπέιχε λεπτὸν ὃ τί  
 μοι ἐδόκει εἶναι ὀμφαλός, κάκεινῳ τὴν πνοὴν καὶ εἴσω  
 492 καὶ ἕξω ποιέεσθαι τὸ πρῶτον· καὶ ὁ ὑμὴν ἐξ ἰκέεινου  
 ἐτέτατο ἅπας περιέχων τὴν γονήν. τοιαύτην μὲν ἐγὼ  
 εἶδον ἑκταίην οὖσαν τὴν γονήν. ἐρέω δὲ καὶ ἄλλην  
 διάγνωσιν ὀλίγον ἐν τούτῳ ὕστερον, ἐμφανέα παντὶ  
 τῷ βουλομένῳ εἶδέναι τούτου πέρι, καὶ ἰστορίον παντὶ  
 τῷ ἐμῷ λόγῳ, ὅτι ἐστὶν ἀληθής, ὡς εἰπεῖν ἀνθρωπον  
 περὶ τοιοῦτου πράγματος. καὶ ταῦτα μὲν ἐς τοῦτό μοι  
 εἶρηται (14 L.) ὅτι [δὲ]<sup>7</sup> ἡ γονὴ ἐν ὑμένι ἐστὶ καὶ πνοὴν  
 ἔχει καὶ εἴσω καὶ ἕξω.

3. Καὶ<sup>8</sup> αὖξεται ὑπὸ τῆς μητρὸς τοῦ αἵματος κατ-  
 ἰόντος ἐπὶ τὰς μήτρας· τὰ γὰρ καταμήνια οὐ χωρεῖ,  
 ὁκόταν γυνὴ λάβῃ πρὸς ἐωυτήν, ἢν μέλλῃ τὸ παιδίον  
 ὑγιαίνειν, εἰ μὴ ἔστιν ἥσις ἐπισημαίνει τὸν πρῶτον  
 μῆνα ὁκόσον ὀλίγον· ἀλλὰ κατὶδὸν τὸ αἷμα ἀπὸ παντὸς  
 τοῦ σώματος τῆς γυναικὸς κυκλόσε περίσταται περὶ

<sup>7</sup> Del. Linden.

I told her to spring up and down so as to kick her heels  
 against her buttocks, and when she had sprung for the  
 seventh time, the seed ran out on to the ground with a  
 noise, and the girl on seeing it gazed at it and was amazed.  
 How it looked I will recount: it was as if someone had  
 remove the external shell of a raw egg, and the fluid part  
 inside was visible through the internal membrane. Its ap-  
 pearance was somewhat as follows, to say as much as is  
 needed: it was red and roundish; broad, white strands  
 were seen to be present inside the membrane, pressed  
 together with thick, red serum, and around the membrane  
 on the outside there was bloody material. Through the  
 middle of the membrane something narrow came out,  
 which appeared to me to be an umbilical cord, and through  
 this the movement of breath in and out first took place.  
 From this the membrane spread out and completely en-  
 closed the seed. This is how I saw the seed to be on the  
 sixth day; a little later in this work I will report another  
 observation which will provide evidence for any person  
 wishing to gain knowledge on this subject, and is proof  
 that my entire account is true, as far as a human being is  
 able to pronounce on a matter like this. This then is what  
 I have to say about the subject: the seed is enclosed in a  
 membrane, and breath moves in and out of it.

3. The seed is increased by the mother's blood passing  
 down to her uterus; for when a woman is pregnant, her  
 menses no longer flow, if the child is going to be healthy—  
 except in some cases when a small amount occasionally  
 appears in the first month—but rather blood passing down  
 from the woman's whole body surrounds the outside of

<sup>8</sup> Beginning of a new chapter according to Joly.

τὸν ὑμένα ζῶ. ἅμα δὲ τῇ πνοῇ ἐλκομένου εἴσω τοῦ αἵματος διὰ τοῦ ὑμένος, κατὰ τὸ τετρημένον καὶ ἀπέχον συμπήγνυται καὶ αὔξει τὸ μέλλον ζῶον ἔσεσθαι. ὁκόταν δὲ χρόνος ἐγγένηται, αὐτὸς ἕτεροι ὑμένες εἴσω τοῦ πρώτου ὑμένος λεπτοὶ περιτείνονται πολλοί, τρώφω τοιούτῳ ᾧ καὶ ὁ πρῶτος ὑμὴν ἐγένετο· τεταμένοι δ' εἰσὶ καὶ οὗτοι ἐκ τοῦ ὀμφαλοῦ, καὶ ἐς ἀλλήλους διαδέσμους ἔχουσιν. (15 L.) ὁκόταν δ' ἤδη τοῦτο γένηται, κατιόντος τοῦ αἵματος ἀπὸ τῆς μητρὸς καὶ πηγνυμένον, σὰρξ γίνεται· κατὰ δὲ μέσον τῆς σαρκὸς ὁ ὀμφαλὸς ἀπέχει, δι' οὗ πνέει καὶ τὴν αὔξησιν ἴσχει.

4. Ἡ<sup>9</sup> δὲ γυνὴ ὁκόταν ἐν γαστρὶ ἔχη, ὑπὸ τῶν καταμηνίων μὴ χωρόντων διὰ τὸδε οὐ πονέεται ὅτι τὸ αἷμα οὐ ταράσσεται, βύζην ἀπιδὼν κατὰ μῆνα ἕκαστον· ἀλλὰ χωρεῖ ἡσυχῇ κατ' ὀλίγον ἄνευ πόνου καθ' ἡμέρην ἐς τὰς μήτρας· καὶ τὸ ἐν τῆσι μήτηρσι ἐνεὸν αὔξεται. καθ' ἡμέρην δὲ ἐκάστην τούτου ἔνεκα χωρεῖ, ἀλλ' οὐκ ἐς ἅπαξ κατὰ 1 μῆνα, ὅτι ἐν τῆσι μήτηρσι ἡ γονὴ ἐνεούσα ἔλκει ἀπὸ τοῦ σώματος αἰεὶ, ὅπως ἂν καὶ δυνάμιος ἔχη. ταύτῃ καὶ ἡ πνοή· καὶ τὸ μὲν πρῶτον σμικρὴ ἢ πνοὴ γίνεται, καὶ τὸ αἷμα ὀλίγον χωρεῖ ἀπὸ τῆς μητρὸς· ὁκόταν δὲ ἡ πνοὴ ἐπὶ πλείον γίνηται, μᾶλλον ἔλκει τοῦ αἵματος καὶ ἐπὶ πλείον κατέρχεται ἐς τὰς μήτρας.

Τῆσι δὲ ἐν γαστρὶ μὴ ἐχούσῃσι, ὁκόταν τὰ καταμήνια μὴ χωρέῃ, διὰ τὸδε ὁ πόνος γίνεται· πρῶτα μὲν ταράσσεται τὸ αἷμα ἐν τῷ σώματι κατὰ μῆνα ἕκαστον, ὑπὸ ἀνάγκης τοιῆσδε, ὅτι μὴν μηνὸς πολὺ διαφέρει

the (sc. fetal) membrane in every direction. As blood is drawn in together with breath through the membrane at the place that is perforated and protrudes, what is about to form the living being congeals and increases. As time passes, many other fine membranes spread out in turn inside the first membrane, in just the same way as the first membrane was formed. These membranes too have connections from the umbilicus, and also have bands connecting them to one another. After this has happened, as blood passes down from the mother and congeals, flesh is formed. In the middle of the flesh, the umbilicus protrudes, and through this the fetus breathes and increases.

4. When a woman is pregnant, she is not troubled by the failure of her menses to pass, since her blood is not stirred up as it separates off in a mass each month; rather blood passes into her uterus gently a little at a time without trouble each day, and what is growing in the uterus increases. Blood flows each day and not one time each month because the seed present in the uterus draws continually as much of it from the body as it has the strength to. At that place breath, too, passes. At first there is a small amount of breath, and little blood flows from the mother; but when the amount of breath becomes greater, it draws more blood and the flow down to the uterus increases.

Women who are not pregnant are troubled when their menses fail to pass, for the following reason. First blood is stirred up in their body of necessity each month because one month differs greatly from another month, both in its

<sup>9</sup> Beginning of a new chapter according to Joly.

καὶ κατὰ ψύξιν καὶ κατὰ θερμασίην, καὶ τούτου αἰσθάνεται τῆς γυναικὸς τὸ σῶμα, ὑγρότερον γάρ ἐστιν ἢ τὸ τοῦ ἀνδρός, καὶ παραχθέντος τοῦ αἵματος καὶ πληρώσαντος τὰς φλέβας, ἀπέρχεται ἀπ' αὐτοῦ, καὶ πῶς τοῦτο ἐν τῇ ἀρχῇ τῇ φύσει ὑπήρξεν. ὥστ' ἦν μὲν ἀποκενώται τοῦ αἵματος ἡ γυνή, λαμβάνει ἐν γαστρὶ ἦν δὲ πλήρης ἔη, οὐ κενεῶν γὰρ τῶν μητρῶν καὶ τῶν φλεβῶν γενομένων τοῦ αἵματος, λαμβάνουσι πρὸς σφᾶς αἱ γυναῖκες τοὺς παῖδας· μετὰ γὰρ τῶν καταμηνίων τὴν κάθαρσιν αἱ γυναῖκες μάλιστα λαμβάνουσι ἐν γαστρὶ· αἴτιον δὲ τὸ εἰρημένον, ὁκόταν δὲ παραχθὲν τὸ αἷμα καὶ ἀποκριθὲν μὴ χωρὲν ἔξω, ἀλλ' ἐς τὰς μήτρας, αἱ δὲ μήτραι μὴ χαλῶσι, θερμαίνονται δὴ ὑπὸ τοῦ αἵματος χρονίζοντος αἱ μήτραι θέρμην τῷ ἄλλῳ σώματι παρέχουσιν· ἔστι δ' ὅτε καὶ διαδιδούσι τοῦ αἵματος ἐς τὰς φλέβας τοῦ σώματος, ὅπη αἱ φλέβες πληρούμεναι πονέονται καὶ οἰδήματα παρέχουσιν· ἔστι δ' ὅτε καὶ κίνδυνος ἐκ τοῦ τοιούτου χλωθῆναι· ἔστι δ' ὅτε καὶ πρὸς τὴν κύστιν προσίστανται | καὶ πιέζουσι καὶ κλείουσι τὴν κύστιν καὶ στραγγουρίην παρέχουσιν· ἔστι δ' ὅτε καὶ πλήρεις αἵματος εἶναι αἱ μήτραι προσπίπτουσιν ἢ πρὸς ἴσχια ἢ πρὸς ὀσφύν, καὶ πόνον παρέχουσιν· ἔστι δ' <ὅτε><sup>10</sup> ὁκόταν ἐγχρονίση τὸ αἷμα μῆνας πέντε ἢ ἕξ, καὶ ἐν τῆσι μήτρῃσι σαπέν, πῦος γίνεται, καὶ ἐνίησι μὲν κατὰ τὸ αἰδοῖον ἐξέρχεται τὸ πῦος, ἔστι δὲ ἦσι καὶ κατὰ τὸν βουβῶνα ὡς φῦμα γίνεται, κάκεινη πῦον γενόμενον ἐξῆλθε· καὶ ἄλλα πολλὰ κακὰ τῆσι γυναῖξιν

coldness and its heat, and a woman's body senses this, since it is moister than a man's; as the blood is stirred up and fills her vessels, some of it separates off, which I suppose has its origin in nature. Thus if a woman is quite empty of blood, she becomes pregnant, whereas if she is full, she does not. For when the uterus and vessels are empty of blood, women conceive children, since it is mainly after the cleaning of the menses that women become pregnant, and the reason is as I have explained. When blood is stirred up, but on being discharged does not pass to the outside but instead into the uterus, and the uterus does not gape open, the uterus will become warm from the blood remaining there for a time, and provoke warmth in the rest of the body. Sometimes the uterus passes on some of this blood into the vessels of the body in such a way that the vessels, on becoming filled, are stretched and give rise to swellings; sometimes there is also a danger that lameness will result from this. Other times the uterus impinges upon the bladder and compresses it, blocking the bladder and causing strangury. And at other times the uterus on being filled with blood falls against the hips or the loin, and causes pain. And sometimes when blood remains decomposing in the uterus for five or six months, it turns to pus; in some women this pus passes out through the vagina, while in others a kind of growth forms in the groin, and the pus collects and is expelled there. And many other ills of this kind befall

<sup>10</sup> Joly, after Littré's δ' ὅτε καὶ.



τοιουτότροπα γίνεται, όκόταν μή αποκαθαίρωνται τὰ καταμήνια. αλλά τί δει λέγειν αυτά ένθάδε; εϊρήσεται γάρ έν τοϊσι γυναικείοισι νοσήμασιν· άλλ' όθεν άπελιπον περανέω τον λόγον.

5. (16 L.) Όκόταν δέ γένηται σάρξ, τότε οι ύμένες, αύξομένοι του έν τήσι μήτηρσι ενείοντος, αύξονται και αύτοϊ και κολπούνται και μάλιστα οι έξωθεν· και τὸ αίμα κατελθόν [τὸ]<sup>11</sup> από τής μητρός ὅ τι άν ή σάρξ πνέουσα έλκύση και ή † αύξη έγγένηται και χρηστον ήη, †<sup>12</sup> ές τους κόλπους των ύμένων άποκρίνεται και όκόταν κολπωθῶσι και τὸ αίμα δέξονται, τότε δή καλέεται χόριον. ταύτα δέ μοι ές τούτο εϊρηται.

6. (17 L.) Η δέ σάρξ αύξομένη υπό του πνεύματος άρθροῦται, και έρχεται έν αύτῇ έκαστον τὸ ὅμοιον ές τὸ ὅμοιον, τὸ πυκνόν προς τὸ πυκνόν, τὸ άραιόν προς τὸ άραιόν, τὸ ύγρὸν προς τὸ ύγρὸν· και έκαστον έρχεται ές χώρην ιδίην κατὰ τὸ ξυγγενές, άφ' οῦ και 498 έγένετο, και | άσσα από πυκνῶν έγένετο πυκνά έστι, και άσσα από ύγρῶν ύγρά· και τάλλα κατὰ τον αύτον λόγον γίνεται έν τῇ αύξήσει. και τὰ ὀστέα σκληρύνεται υπό τής θερμης πηγνύμενα· και δή και διοζοῦται ὡς δένδρεον· και άρθροῦται άμεινον και τὰ εϊσω του σώματος και τὰ έξω· και ή τε κεφαλή γίνεται άφεστηκυια από τοίν ὡμοι, και οι βραχίονες και οι πήχες από των πλευρών· και τὰ σκέλεα δίσταται άπ' άλλήλων· και τὰ νεύρα έπαίσσεται άμφι τὰς φύσις των άρθρων. και αύτὸ στομοῦται,<sup>13</sup> και ή ρις και τὰ οὔατα

women when their menses are not cleaned out. But why should I go into these things here, since they will be described in *Diseases of Women*?<sup>11</sup> Instead let me take up my discussion again from the point where I left off.

5. When flesh forms, as what is in the uterus increases, the membranes themselves and in particular the ones on the outside increase and swell outward. Then blood passing down from the mother, which the flesh attracts in breathing and . . . growth . . . useful . . . is secreted into the swellings of the membranes, and when these swell outward on receiving the blood, they are called the placenta. This is what I have to say on the subject.

6. As the flesh increases it is articulated by breath, and each of its components moves to what is similar to itself, the dense to the dense, the rarified to the rarified, and the moist to the moist. Each component moves to the particular place that is congenial to it and from which it arose: what arises from dense material is dense, and what arises from moist material is moist. And everything else arises in this same way in the process of increase. The bones become hard when they are solidified by heat, and in fact they branch out in the form of a tree. Both the internal and the external parts of the body become more articulated: the head is formed by growing out of the shoulders, and the upper and lower arms grow out from the sides; the legs separate from one another, and cords grow up around the structures of the joints. The fetus forms a mouth, the

<sup>1</sup> Cf. *Diseases of Women* I 2-3.

<sup>11</sup> Del. R.      <sup>12</sup> M: αύξηση γένηται και μή χρηστον ήη  
V. A desperate passage.

<sup>13</sup> Giorgianni: άντοστομ. MV.

ἀφίσταται ἐν τῆσι σαρκὶ καὶ τετρήνεται καὶ οἱ ὀφθαλμοὶ ἐμπίπλανται ὑγροῦ καθαροῦ· καὶ τὸ αἰδοῖον δῆλον γίνεται ὁπότερόν ἐστι· καὶ τὰ σπλάγχνα διαρθροῦνται· καὶ δὴ καὶ τοῖσιν ἄνω τὴν πνοὴν ποιέεται τῷ τε στόματι καὶ τῇ ῥίνι, καὶ ἢ τε κοιλίῃ φυσῆται, καὶ τὰ ἔντερα καταφυσώμενα κατὰ τὸ ἄνωθεν ἐπιλαμβάνει τὴν διὰ τοῦ ὀμφαλοῦ πνοὴν καὶ ἀμαλδύνει, καὶ ἐς τὸν κύσαρον ὁδὸς γίνεται ἀπὸ τῆς κοιλίης καὶ τῶν ἐντέρων ἕξω καὶ ἐς τὴν κύστιν ὁδὸς ἕξω.

Τούτων δὲ διαρθροῦνται ὑπὸ τῆς πνοῆς ἕκαστα· φυσώμενα γὰρ δίσταται ξύμπαντα κατὰ ξυγγένειαν· καὶ γὰρ εἰ θέλοις αὐλίσκον προσδῆσαι πρὸς κύστιν, καὶ διὰ τοῦ αὐλίσκου ἐμβαλεῖν ἐς τὴν κύστιν γῆν τε καὶ ψάμμον καὶ μολίβου κινήσματα λεπτά, καὶ ὕδωρ ἐπιχεῖας φυσᾶν διὰ τοῦ αὐλίσκου, πρῶτον μὲν ἐκείνα ἀναμεμίζεται τῷ ὕδατι, ἔπειτα δὲ χρόνῳ φυσώμενα ἐλεύσεται ὃ τε μολίβος πρὸς τὸν μολίβον καὶ ἡ ψάμμος πρὸς τὴν ψάμμον καὶ ἡ γῆ πρὸς τὴν γῆν· καὶ ἢν τις αὐτὰ ἀνασθῆναι ἐάσῃ καὶ περιρρήξας τὴν κύστιν σκέψῃται, εὐρήσει αὐτῶν τὸ ὅμοιον ἐς τὸ ὅμοιον ἐληλυθός· οὕτω δὴ καὶ ἡ γονὴ καὶ ἡ σὰρξ διαρθροῦνται, καὶ ἔρχεται ἕκαστον ἐν αὐτῇ τὸ ὅμοιον ἐς τὸ ὅμοιον· ταῦτα δέ μοι ἐς τοῦτο εἴρηται.

7. (18 L.) Καὶ γέγονεν ἤδη παιδίον καὶ ἐς τοῦτο ἀφικνέεται, τὸ μὲν ἰθὺν ἐν τεσσαράκοντα ἡμέρησι καὶ δύο τὸ μακρότατον, τὸ δὲ ἄρσεν ἐν τριήκοντα ἡμέρησι τὸ μακρότατον· ὡς γὰρ ἐπὶ πολὺ συμβαίνει ἐν τούτῳ τῷ χρόνῳ ἢ ὀλίγῳ μείον ἢ ὀλίγῳ πλείονι

nose and the ears rise up out of the flesh and become perforated, the eyes fill up with a pure fluid, and the genital parts become visible according to their sex. The viscera, too, become articulated. In the upper parts, these (sc. viscera) provide themselves with breath through the mouth and the nose, the cavity fills with air, and the intestines being inflated in their superior part stop the breath passing through the umbilicus and end it; a passageway out to the anus is formed from the cavity and the intestines, and also an external passageway to the bladder.

Each of these things is articulated by breath, for through the force of blowing all things separate according to their kind. For if someone wanted to bind a small pipe to a bladder, to put earth, sand, and fine scrapings of lead through the pipe into the bladder, to pour water on this, and to blow through the pipe, first the substances will be mixed together by the water, but then with time as the blowing continues lead will move toward lead, sand toward sand, and earth toward earth. And if the person then lets this mass dry out, tears open the bladder all around, and examines what is inside, he will discover that like has moved to like. In this same way, the seed and flesh are articulated, and each component in them moves to what is similar to itself. Let this be my account of the subject.

7. A fetus has already been formed and reached the stage described in 42 days at the longest in the female, and in 30 days at the longest in the male, for the articulation of these parts generally takes place in these times, or a

ταῦτα διαρθροῦσθαι. καὶ γὰρ ἡ κάθαρσις γίνεται τῆσι γυναιξὶ μετὰ τὸν τόκον ὡς ἐπὶ τὸ πολὺ, ἐπὶ μὲν τῇ κούρῃ ἡμέρησι τεσσαράκοντα καὶ δύο· οὕτως ἡ χρονιωτάτη καὶ τελείη, ἀκίνδυνος δ' ἂν εἴη καὶ ἐν εἴκοσι καὶ πέντε ἡμέρησιν, εἰ καθαίροιτο· ἐπὶ δὲ τῷ κούρῳ ἡ κάθαρσις γίνεται ἡμέρησι τριήκοντα· οὕτως ἡ χρονιωτάτη καὶ τελείη, ἀκίνδυνος δ' ἂν εἴη καὶ ἐν εἴκοσι ἡμέρησιν, εἰ καθαίροιτο· τοῦ δὲ ὑστάτου χρόνου ἐλαχίστη χωρεῖ ἡ κάθαρσις· ἐπὶ δὲ τῆσι νεωτέρησιν ἐλάσσοσιν ἡμέρησι καθαίρονται, ἐπὶ δὲ τῆσι πρεσβυτέρησι πλείοσι. μάλιστα δὲ πονέονται αἱ γυναικες ἐν τῷ τόκῳ καὶ ἐν τοῖσι λοχίοισιν αἱ πρωτοτόκοι, καὶ αἱ ἐλάσσω τετοκυῖαι τῶν πλείω τετοκυένων μᾶλλον πονέονται.

Αἱ δὲ καθάρσιες αἱ ἐκ τόκου τῆσι γυναιξὶ τούτου εἵνεκα γίνονται, ὅτι ἐν τῷ πρὸ τοῦ χρόνῳ μέχρι τεσσαράκοντα ἡμερέων καὶ δύο ἐπὶ τῇ κούρῃ, ἐπὶ δὲ τῷ κούρῳ μέχρι τριήκοντα ἡμερέων ἐλάχιστον αἷμα κατέρχεται ἐπὶ τὴν αὔξην τῷ παιδίῳ, τὸ δ' ἀπὸ τούτου πλείον μέχρι τέκη· δεῖ δὴ τὴν κάθαρσιν ἀποδοθῆναι ἐν τοῖσι λοχίοισι, καὶ ἐξιέναι ἔξω κατὰ λόγον τῶν ἡμερέων. ἀρχὴ δὲ γίνεται τοιῆδε τῇ γυναικὶ ἐν τῇ ὠδίνι· τὸ αἷμα ταρασσεται τῇ γυναικὶ καὶ θερμαίνεται πάνυ ὑπὸ τῆς κινήσεως τοῦ παιδίου σθεναρῆς |  
 502 ἐούσης· παραχθὲν δέ, πρῶτον μὲν ἔρχεται ἔξω μετὰ δὲ τοῦ παιδίου<sup>14</sup> ἰχώρ παχὺς αἱματώδης, καὶ ὑφήγησις ἐγένετο τούτῳ, ὡσπερ ὕδατι ἐπὶ τραπέζης. ἔπειτα δὲ μετ' ἐκείνον ἀνὰ πάσας τὰς ἡμέρας χωρεῖ ἡ κάθαρ-

little more or less. Also the cleaning (sc. of the lochia) after birth in women usually occurs over 42 days after the birth of a female child: this is the longest and most complete cleaning, but danger would also be escaped if the cleaning lasted just 25 days. After the birth of a male child, the cleaning takes place over 30 days: again this is the longest and most complete cleaning, and danger would also be escaped if the cleaning lasted 20 days. Toward the end of this time, the cleaning flows very little, and in younger women the cleanings take place in less days, while in older ones in more days. Women suffer the greatest difficulties during childbirth and the period of the lochia in their first pregnancy, and those who have borne less children experience greater difficulty than those who have borne more.

The cleanings of women subsequent to childbirth occur for the following reason: at the beginning of pregnancy, for 42 days in the case of a female child, and for 30 days in the case of a male child, a smaller amount of blood passes down to the fetus for its increase, but from those times on more descends, up to the time when the woman gives birth. And thus the cleaning (sc. of the leftover blood) must be compensated for in the lochia, and the flux must pass out for the same number of days. The onset at the time of the birth pangs in a woman is like this: blood is stirred up in the woman and greatly warmed by the violent movement of the fetus. On being stirred up, first the fetus passes out, and with the fetus a thick, sanguineous fluid, which becomes a path for it like water on a table: then after this the lochial cleaning occurs over the whole

<sup>14</sup> Giorgianni in *app. crit.*: τὸ παιδίον MV.

σις, ἕως τοῦ εἰρημένου χρόνου· πλήθος Ἀττικὴ κοτύλη ὄλη καὶ ἡμίσεια τὸ πρῶτον, ἢ ὀλίγω πλείων ἢ ὀλίγω ἔλασσων, κατὰ λόγον τούτου μέχρις ἂν λήξῃ. χωρέει δὲ αἷμα οἶον ἀπὸ ἱερείου, ἢν ὑγιαίνῃ ἢ γυνὴ καὶ μέλλῃ ὑγιαίνειν, καὶ ταχὺ πήγνυται· ἢν δὲ μή,<sup>15</sup> χωρέει ἢ κάθαρσις ἐλάσσων καὶ εἶδος πονηροτέρη, καὶ οὐ ταχὺ πήγνυται.

ᾧδε δὲ τοῦτ' ἔχει· ἢν τι ἢ γυνὴ ἐν γαστρὶ ἔχουσα νόσημα ἔχη μὴ ξυγγενὲς ἐὼν τῇ λοχείᾳ καθάρσει, ἀπόλλυται· ἢν δὲ μὴ ἀποκαθαίρηται ἐν τῆσι πρόσθεν ἡμέρησι ἐν γαστρὶ ἔχουσα, εὐθὺς ὑγιεινὴ εἶδουσα εἶτε μή, ἐκσυθῆ δέ οἱ ἢ κάθαρσις, εἶτε ὑπὸ φαρμάκων εἶτε καὶ αὐτομάτῃ ἐξαίφνης, κατὰ λόγον τῶν ἡμερέων χωρήσει ἂν οὐ χωρέει ἐς ἅπαξ· ἢν γὰρ μὴ ἀποκαθαίρηται τὰ λόγια ἢ γυνή, νοσῶσα αὐτῇ μεγάλη ἔσται, καὶ κινδυνεύσει ἀποθανεῖν, ἢν μὴ μελεδαίνηται ἐν τάχει καὶ τις αὐτῇ ὑπάγῃ τὴν κάθαρσιν.

504 Ταῦτα εἰσηνεγκάμην ὧδε διὰ τοῦτο, ὅπως ἀποφαίνω ὅτι τῶν παιδίων γίνεται ἢ διάκρισις τῶν μελέων ἢ μακροτάτῃ ἐπὶ μὲν τῇ κούρῃ ἐν τεσσαράκοντα καὶ δυοῖν ἡμέρησι, ἐπὶ δὲ τῷ κούρῳ ἐν τριήκοντα ἡμέρησι· ἰστόριον ἢ κάθαρσις τῶν λοχείων, ὅτι ἐπὶ μὲν | τῇ κούρῃ γίνεται ἐν τεσσαράκοντα καὶ δυοῖν ἡμέρησι, ἐπὶ δὲ τῷ κούρῳ ἐν τριήκοντ' ἡμέρησι ἢ χρονωτάτῃ. μέλλω δὲ τὸ δεύτερον νῦν ὀνομάζω σαφηνεῖς ἕνεκα φημὶ γὰρ ἀνταποδίδοσθαι, ὅτι ἐν τῆσι μήτρησι ἐνεούση τῇ γονῇ ἐλάχιστον αἷμα ἔρχεται ἀπὸ τῆς γυναικὸς ἐπὶ τὰς μήτρας θήλων γονὸν ἐχούσης ἐν τεσ-

number of days in the period of time stated; in amount, an Attic cotyle and a half at first, or a little more or a little less in this proportion until it ceases. The blood flows like that of a sacrificial animal, if the woman is healthy and is going to stay healthy, and it congeals quickly; if not, the cleaning occurs in a smaller amount, has a more troubled consistency, and does not congeal quickly.

This is how it happens: if a pregnant woman has some disease that is incompatible with her lochial cleaning, she will die. However, if a pregnant woman is not cleaned on the days at the beginning—whether she quickly becomes well or not—but then her cleaning either is hastened by medications or suddenly starts spontaneously, it will make up for the number of days at the beginning when it did not flow. For if a woman is not cleaned of her lochia, she will have a serious disease and be in danger of dying, if she is not cared for quickly and no one assists her with her cleaning.

I have introduced this here in order to show that the differentiation of the limbs occurs in 42 days at the longest in the female fetus, but in 30 in the male. My proof is the cleaning of the lochia, the fact that it occurs in 42 days in the female, and in maximally 30 days in the male. I shall now rehearse the argument a second time for the sake of clarity, I mean that a compensation exists such that for 42 days less blood passes from a woman to her uterus when

<sup>15</sup> V add. ὑγιαίνῃ ἢ γυνὴ μηδὲ μέλλῃ ὑγιαίνειν.

σαράκοντα καὶ δύο ἡμέρησιν· ἐν γὰρ ταύτησι τῆσιν ἡμέρησι διαρθροῦνται τὰ μέλεα τῶν παιδίων· ἀπὸ δὲ τούτου τοῦ χρόνου ἐπὶ πλείον ἔρχεται τὸ αἷμα· καὶ ἐπὶ τῷ κούρῳ κατὰ λόγον τῶν τριήκοντα ἡμερέων ᾧδε ἔχει. ἕτερον ἱστορίον τόδε, ὅτι ταυτ' ἐστὶν ἀληθία· τῆσι πρώτῃσι τῶν ἡμερέων ὀκόταν ἢ γονῆ ἐς τὰς μήτρας πέση, ἐλάχιστον αἷμα ἔρχεται ἀπὸ τῆς γυναικὸς ἐς τὰς μήτρας, ἔπειτα δὲ ἐπὶ πλείον· εἰ γὰρ ἀθρόον καὶ πολὺ ἔλθοι ἐς ἅπαξ, οὐκ ἂν δύναιτο ἢ γονῆ πνοῆν ἔχειν, ἀλλ' ἀποπνιγείη ἂν τοῦ αἵματος ἰόντος πολλοῦ. ἀνταποδίδοται δὲ ἐν τῇ καθάρσει τούναντίον· χωρέει γὰρ ἢ καθαρσις τῶν λοχίων ἐν τῆσι πρώτῃσι τῶν ἡμερέων πλείστη, εἴτα ἐπ' ἐλάσσῳ, ἕως ἂν λήξη.

Πολλὰ δ' ἤδη γυναικὲς διέφθειραν κούρον ὀλίγῳ πρόσθεν τριήκονθ' ἡμερέων, καὶ ἀναρθρον ἐφαίνετο· ὀκόσα δὲ ὕστερον ἢ ἅμα τῆσι τριήκοντα ἡμέρησι, διηρθρωμένα ἐφαίνετο ἔοντα· καὶ ἐπὶ τῇ κούρῃ κατὰ λόγον τῶν τεσσαράκοντα καὶ δύο ἡμερέων, ὀκόταν διαφθαρῆ, φαίνεται ἢ διάρθρωσις τῶν μελέων· ἢν τε πρόσθεν φθαρῆ τὸ παιδίον ἢν τε ὕστερον, ᾧδε φαίνεται καὶ λόγῳ καὶ ἀνάγκῃ ἢ διάρθρωσις ἐοῦσα, ἐπὶ μὲν τῇ κούρῃ ἐν τεσσαράκοντα καὶ δύο ἡμέρησιν, ἐπὶ δὲ τῷ κούρῳ ἐν τριήκοντα· ἱστορέουσι γὰρ αἱ ἑξαμβλώσιες τῶν παιδίων καὶ τῶν λοχίων αἱ καθάρσιες· αἴτιον δὲ ἐστὶν ὅτι τὸ θῆλυ πῆγνυται ὕστερον καὶ ἀρθροῦται, ὅτι ἢ γονῆ ἀσθενεστέρη ἐστὶ καὶ ὑγροτέρη τῆς θηλείης ἢ τοῦ ἄρσενος· καὶ ἀνάγκη ἐστὶ κατὰ τούτον τὸν λόγον ὕστερον τὸ θῆλυ πῆγνυσθαι ἢ τὸ

the seed in her uterus is a female offspring, and that over that same number of days the limbs of the fetus are articulated—from that time on, the blood passes in a greater amount. And in the male this same thing occurs in the framework of 30 days. Here is another argument demonstrating that in the first days after the seed arrives in the uterus less blood passes from the woman to her uterus, but afterward more: for if blood came in a great mass and all at once, the seed would not be able to draw breath, but would be suffocated by the influx of so much blood. In lochial cleaning, the opposite thing happens in compensation, for the cleaning flows most in the first days, and then becomes less until it ceases.

Many women have aborted a male fetus a little before 30 days, and it showed no articulation, whereas fetuses aborted after, or just at, 30 days showed articulation. And similarly in the case of a female fetus: when the abortion takes place at 42 days the limbs show articulation. Whether the fetus is aborted earlier or later, this is when articulation becomes apparent both in theory and in fact: in a female fetus at 42 days and in a male fetus at 30. For both aborted fetuses and lochial cleanings prove it. The reason is that the female congeals and becomes articulated later, since female seed is weaker and moister than male. This is the reason why a female must necessarily congeal later than a male; and it is for this same reason

506 ἄρσεν· καὶ ἡ κάθαρσις χρονιωτέρη τούτου εἵνεκεν ἐπὶ τῇ θηλείῃ γίνεται ἢ ἐπὶ τῷ ἄρσενι. ἀναβήσομαι δὲ αὐθις ὀπίσω ὅθεν ἀπέλιπον.

8. (19L.) Ὅκοταν δὲ διαρθρωθῆ τὸ παιδίον, τὰ εἶδεα τῶν μελέων, αὐξομένου αὐτοῦ, τὰ τε ὁστέα ἐπισκληρότερα γίνεται, καὶ κοιλαίνεται, καὶ ταῦτα ὑπὸ τοῦ πνεύματος γίνεται κοῖλα δὲ ἔόντα ἔλκει ἐς ἔωντὰ ἀπὸ τῶν σαρκῶν τοῦ αἰμάλωπος τὸ πιότατον. καὶ χρόνῳ διοζοῦται αὐθις τὰ ἄκρα τῶν ὁστέων, ὥσπερ δενδρέου τὰ ἀκρότατα ὕστατα ὀζοῦται οὕτω καὶ τοῦ παιδίου δίστανται ἀπ' ἀλλήλων οἱ δάκτυλοι τῶν χειρῶν καὶ τῶν ποδῶν. ἐπὶ δ' αὖ τῶν ἄκρων οἱ ὄνυχες φύονται τελευτῶσι γὰρ αἱ φλέβες αἱ τοῦ ἀνθρώπου πάσαι ἐς τοὺς δακτύλους τῶν ποδῶν καὶ τῶν χειρῶν καὶ παχύταται μὲν εἰσιν αἱ ἐν τῷ σώματι φλέβες, καὶ ἐν τῇ κεφαλῇ, ἔπειτα δὲ ἐν τοῖσι σκέλεσι καὶ τοῖσι βραχίοσι καὶ τοῖσι πήχεσι, ἐν δὲ τοῖσι ποσὶ καὶ τῆσι χερσὶ λεπτόταται καὶ πυκνόταται καὶ πλείσται φλέβες· εἰσὶ καὶ νεῦρα λεπτότατα καὶ πυκνότατα, καὶ ὁστέα ἐλάχιστα μεγέθει καὶ πυκνότατα καὶ πλείστα· τῶν δὲ χειρῶν καὶ τῶν ποδῶν ἐν τοῖσι δακτύλοισι ταῦτα μάλιστά ἐστιν. ἐκ δὲ τῶν δακτύλων ἄτε πυκνὰ ἐχόντων ὁστέα σμικρὰ καὶ φλέβας καὶ νεῦρα οὕτως, οἱ ὄνυχες φύονται ἐξ αὐτῶν λεπτοὶ καὶ πυκνοὶ· καὶ ἀπολαμβάνουσι τῶν φλεβῶν τὰ ἄκρα, ὥστε μηκέτι αὐξεσθαι αὐτὰς μηδὲ προέχειν ἐτέρην ἐτέρης· ὥστε μὴ θαυμάζειν ὅτι οἱ ὄνυχες ἐξωτάτω τοῦ σώματος πυκνότατοὶ εἰσιν, ἐκ γὰρ τῶν πυκνοτάτων εἰσίν.

that cleaning takes place over a longer period with a female offspring than with a male. Now I will go back again to where I left off.

8. When the fetus becomes articulated in the forms of its limbs, as it increases, its bones become hardened and form cavities, which also happens through the agency of breath; and being hollow the bones draw into themselves from the tissues the fattest component of the blood mass. With time the ends of the bones then branch out, just as the very extremities of a tree branch out. In this way the digits of the fetus's hands and feet separate from one another, and then nails grow on their tips. All the vessels in a person end in the digits of his feet and hands; the vessels are widest in the trunk and the head, next in the legs and upper and lower arms, and narrowest, closest together and most numerous in the feet and hands; the cords there are also narrowest and closest together, and the bones least in size, closest together, and most numerous, this especially so in the digits of the hands and the feet. Out of the digits—since they have small, dense bones, and vessels and cords also like this—the nails grow thin and dense. And they (i.e., the nails) terminate the ends of the vessels, so that the vessels cannot continue to increase or grow one beyond another. Nor is it to be wondered at that the nails, which are at the very extremity of the body, are so dense, arising as they do from very dense parts.

9. (20 L.) Ἄμα δὲ τοῖσιν ὄνυξι καὶ αἱ τρίχες ἐν τῇ κεφαλῇ ρίζονται· ἔχει δὲ ὡδε τὰ ἀμφὶ τῶν τριχῶν τῆς φύσιος· φύονται μὲν γὰρ μέγισται καὶ πλείσται, ὅκου τοῦ σώματος ἢ ἐπιδερμὶς ἀραιοτάτη ἐστὶ καὶ ὅκου ἢ θριξὶ μετρίην ἱκμάδα ἐς τὴν τροφήν ἔχει. καὶ 508 ὅκου ἢ ἐπιδερμὶς ἵ ὕστερον ἀραιὴ γίνεται, ἐκεῖ καὶ ὕστερον αἱ τρίχες φύονται, ἐπὶ τε τῷ γενεῖῳ καὶ τῇ ἡβῃ καὶ εἴ που ἄλλοθι. ἅμα γὰρ τῷ γόνῳ γινομένην ἢ σὰρξ ἀραιὴ γίνεται καὶ ἡ ἐπιδερμὶς, καὶ τὰ φλέβια στομοῦται μᾶλλον ἢ ἐν τῷ πρὶν χρόνῳ· παιδὶ γὰρ ἐόντι λεπτῶν τῶν φλεβίων ἐόντων, οὐκ ἐκχωρεῖ δι' αὐτῶν ἡ γονή· καὶ τῆσι παρθένοισι περὶ τῶν καταμηνίων αὐτὸς λόγος· ἅμα δὲ ὁδὸς προσγίνεται καὶ τοῖσι καταμηνίοισι καὶ τῇ γονῇ [τῆσι παρθένοισι].<sup>16</sup> καὶ τριχοῦται ἡ ἡβῃ τοῦ παιδὸς καὶ τῆς παρθένου, ἀραιῆς τῆς ἐπιδερμίδος γενομένης· καὶ ἅμα ἡ θριξὶ ἱκμάδα μετρίην ἐς τὴν τροφήν ἔχει καὶ οὐκ ἐλάσσονα. οὕτω δὲ καὶ ἡ ἐπὶ τοῦ γενεῖου τοῦ ἀνδρὸς ἔχει· ἀραιὴ γὰρ γίνεται ἡ ἐπιδερμὶς, χωρεούσης ἐς αὐτὴν τῆς ἱκμάδος ἀπὸ τῆς κεφαλῆς· ἅμα μὲν γὰρ καὶ ἐν τῇ λαγνεΐῃ, ἅμα δὲ καὶ ἐν τῷ μεταξὺ χρόνῳ ἡ θριξὶ μετρίην ἔχει τὴν ἱκμάδα ἐς τὴν τροφήν, τότε <δὲ><sup>17</sup> μάλιστα ὁκόταν χρόνος ἐγγένηται τῷ ὑγρῷ ἀπὸ τῆς κεφαλῆς καταβαίνοντι ἐν τῇ λαγνεΐῃ † ἀπέχων †<sup>18</sup> ἀπὸ τῶν στηθέων ἐπὶ τὸ γένειον.

Σημῆιον δὲ ὅτι ἐν τοῖσιν ἀραιοτάτοισι τῆς ἐπιδερμίδος φύονται αἱ τρίχες· εἴ τις ἐθέλοι ἐπικαῦσαι τὴν ἐπιδερμίδα καὶ φλύκταιναν μόνον ποιῆσαι καὶ

9. At the same time as the nails are formed, hairs also take root in the head. This is how the hairs grow: they grow longest and most numerous in the parts of the body where the epidermis is most rarefied, and where the hair has adequate moisture for its nutriment. Where the epidermis becomes rarefied at a later time, hairs also grow later, as on the chin, on the pubes, and elsewhere. For at the same time that seed is generated, the flesh and the epidermis become rarefied, and the small vessels become more open than they were before; for in a boy when the vessels are narrow, no seed passes out through them. In young women the same relationship exists with the menses: a passage forms at the same time for both the menses and the seed. The pubes of a boy and a girl grow hair when the epidermis there becomes rarefied, and at the same time the hair has adequate moisture for its nourishment, and not too little. It is the same way with the hair on a man's chin, for the epidermis there becomes rarefied when moisture flows to it from the head. For both during sexual intercourse and during the times between, the hair has adequate moisture for its nourishment, especially when time accrues with moisture passing down from the head during intercourse . . . away from the chest to the chin.

Here is a demonstration that hairs grow only in the most rarefied parts of the epidermis: if someone wanted to make a burn on the epidermis that only caused a blister,

<sup>16</sup> Del. Littré.

<sup>17</sup> Zwinger in marg.

<sup>18</sup> M: ἀπέχων V.

ὕγινηται, πυκνὴ γενομένη ἢ ἐπίδερμις κατὰ τὴν οὐλὴν τὰς τρίχας οὐκ ἐκφύσει. ὀκόσοι δὲ εὐνούχοι παῖδες ἔοντες γίνονται, διὰ τοῦτ' οὐθ' ἠβώσωσι, οὔτε γενειώσωσι, λέϊοί τε γίνονται ὄλοι, ὅτι ἢ ὁδὸς τῆ γονῆ οὐκ ἐπιγενομένη οὐκ ἀραιοὶ τὴν ἐπίδερμίδα ἐπὶ τῷ ξύμπαντι δέρματι ἀπολέαπται γὰρ ἢ ὁδὸς τῆς γονῆς, ὥσπερ μοι εἴρηται ὀλίγω πρότερον. καὶ αἱ γυναῖκες δὲ λέϊαι γίνονται τό τε γένειον καὶ τὸ σῶμα, ὅτι ἐν τῇ λαγνείῃ σφέων τὸ ὑγρὸν οὐχ ὁμοίως κλονεόμενον ὡς τὸ τοῦ |

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ἀνδρὸς τὴν ἐπίδερμίδα οὐ ποιεῖ ἀραιήν.  
 Ὀκόσοι δὲ φαλακροὶ γίνονται, οὗτοι δὴ φλεγματώδεές εἰσι καὶ ἐν τῇ κεφαλῇ αὐτῶν ἅμα τῇ λαγνείῃ κλονεόμενον καὶ θερμαινόμενον τὸ φλέγμα, προσπίπτον πρὸς τὴν ἐπίδερμίδα καίει τῶν τριχῶν τὴν ρίζαν, καὶ ἐκρέουσι αἱ τρίχες· οἱ δὲ εὐνούχοι διὰ τοῦτο οὐ γίνονται φαλακροί, ὅτι σφέων οὐ γίνεται κίνησις ἰσχυρὴ, οὐδὲ θερμαινόμενον τὸ φλέγμα ἐν τῇ λαγνείῃ καίει τῶν τριχῶν τὰς ρίζας. αἱ δὲ πολιαὶ διὰ τοῦτο γίνονται, ὅτι ἐν πολλῷ χρόνῳ διακινεμένου<sup>19</sup> τοῦ ὑγροῦ ἐν τῷ ἀνθρώπῳ, ἀποκρίνεται τὸ λευκότατον καὶ πίπτει πρὸς τὴν ἐπίδερμίδα· καὶ ἢ θριξὶ λευκότερην ἰκμάδα ἔλκουσα ἢ ἐν τῷ πρὶν χρόνῳ λευκότερη γίνεται, καὶ ἢ ἐπίδερμις, ὅκου αἱ πολιαὶ εἰσι, λευκότερη τῆς ἄλλης γίνεται· καὶ ὀκόσοι ἐκ γενετῆς πολίων τι ἔχουσιν ἐν τῇ κεφαλῇ, κείνοισιν ἢ ἐπίδερμις, ὅκου αἱ πολιαὶ εἰσι, λευκότερη τῆς ἄλλης ἐστίν· ἐκεῖ γὰρ τὸ λευκότατον ὑγρὸν ἐστίν. ἔχει δὲ καὶ τόδε ὦδε ὀκοίην ἂν ἢ σὰρξ ἰκμάδα ἔλκη, ἣν τε λευκὴν ἣν τε

and let this heal, the epidermis, on becoming dense, would not send forth hairs at the scar. For the same reason, persons who become eunuchs while they are still boys also do not grow hair on their pubes or chin, and they become completely smooth-skinned, since no passage forms for their seed, nor do they become rarefied in their epidermis over their whole skin: for the passageway of the seed is intercepted, as I have stated just above. Women are smooth-skinned on their chin and body because during intercourse their fluid is not agitated like a man's, and therefore it does not make their epidermis rarefied.

Men who become bald are those who have a tendency toward phlegm: during intercourse the phlegm in their head, on being agitated and warmed, attacks their epidermis and burns the roots of their hairs, which then fall out. The reason why eunuchs do not become bald is that they do not have any violent movement, and their phlegm does not become heated during intercourse and burn the roots of their hairs. Graying of the hair occurs because, when the moist component in a person has been set in motion over a long period of time, its whitest part separates off and moves toward the epidermis; the hair, on drawing a whiter moisture than it did before, becomes whiter, and the epidermis where the gray hair is present also becomes whiter than the rest of the epidermis. In persons who have a gray patch on their head from birth, the epidermis in the area of the gray hair is whiter than the rest of the epidermis: for that is where the whitest moisture resides. The following is also true: whatever kind of moisture the skin

<sup>19</sup> Joly: δικνευμ. MV.



πυρρὴν ἢν τε μέλαιναν, τοιαύτη τὴν χροίην καὶ ἡ θριξ γίνεται. ταῦτα δέ μοι ἐς τοῦτο εἴρηται. ἐλεύσομαι δὲ ἀθις εἰς τὸ ὑπολιπές<sup>20</sup> τοῦ λόγου.

10. (21 L.) Ὅταν δὲ δὴ τὰ ἄκρα τοῦ σώματος τοῦ παιδίου ὀζωθῆ ἔξω, καὶ οἱ ὀνυχες καὶ αἱ τρίχες ἐρριζώθησαν, τότε δὴ καὶ κινέεται, καὶ ὁ χρόνος ἐς τοῦτο γίνεται τῷ μὲν ἄρσενι τρεῖς μῆνες, τῇ δὲ θηλείᾳ τέσσαρες· ὧδε γὰρ ὡς ἐπὶ τὸ πλείστον ξυμβαίνει· ἔστι δ' ἂ καὶ πρόσθεν τῶν παιδίων τούτου τοῦ χρόνου κινέεται. κινέεται δὲ πρόσθεν τὸ ἄρσεν, ὅτι ἐστὶν ἰσχυρότερον τοῦ θήλεος· καὶ πρόσθεν πῆγνυται τὸ ἄρσεν, ἀπὸ γὰρ ἰσχυροτέρας καὶ παχυτέρας γονῆς γίνεται τὸ ἄρσεν τοῦ θήλεος. ὁκόταν δὲ κινήθῃ τὸ ἔμβρυον, τότε δὴ καὶ τὸ γάλα ἐπισημαίνει τῇ μητρὶ· ἰ οἱ γὰρ μαζοὶ αἴρουνται, καὶ αἱ θηλαὶ ὀργῶσι· τὸ δὲ γάλα οὐ χωρέει· καὶ τῆσι μὲν πυκνοσάρκοισι τῶν γυναικῶν ὕστερον τὸ γάλα ἐπισημαίνει καὶ ἔρχεται, τῆσι δὲ ἀραιოსάρκοισι πρόσθεν.

Δι' ἀνάγκην δὲ τοιούδε γίνεται τὸ γάλα· ὁκόταν αἱ μήτραι ὀγκηραὶ ἐοῦσαι ὑπὸ τοῦ παιδίου πιέζωσι τὴν κοιλίην τῆς γυναικός, τῆς δὲ κοιλίης<sup>21</sup> πλήρους ἐούσης ὁ πιεσμὸς γένηται, ἀποπηδᾷ τὸ πιότατον ἀπὸ τε τῶν βρωτῶν καὶ τῶν ποτῶν ἔξω ἐς τὸ ἐπίπλοον καὶ τὴν σάρκα· ὡσπερ δέρμα εἴ τις ἀλείψειεν ἐλαίῳ πολλῷ καὶ ἐφῆ ἀναπιεῖν, καὶ, ἐπὴν ἀναπιῆ, πιεζέοι τὸ δέρμα, διαπηδοίη ἂν πιεζευμένου τοῦ δέρματος ἔξω τὸ ἔλαιον·

<sup>20</sup> Giorgianni in *app. crit.*: ἀπολιπές MV.

attracts—whether white, or red, or dark—the hair is of that color. This is what I have to say about these things. Now I will go back to my remaining points.

10. Now when the extremities of the fetus's body have branched at their ends, and the nails and the hairs have taken root, at that time the fetus begins to move, and this happens at three months in the male, and at four months in the female. Generally this is when it happens, although some fetuses move before these times. A male moves earlier because it is stronger than a female, just as it also congeals earlier, since it is formed from a stronger and thicker seed than the female. When the embryo moves, milk then also makes its appearance in the mother, for her breasts become raised and her nipples swell, although milk does not yet flow out. Milk makes its appearance and flows later in women with denser flesh, whereas it flows earlier in those who are more rarefied.

This is what happens that makes milk form:<sup>2</sup> when a woman's uterus becomes bulky because of the fetus, and pushes against her cavity, and from its fullness it exerts pressure, the fattest components pass out from her foods and drinks into her omentum and flesh. It is just as if someone were to anoint a piece of leather with much olive oil and let the leather soak it up, and when it had soaked it up, press on the leather: oil would come out as the

<sup>2</sup> Cf. *Diseases of Women* I 44 and 73: "How milk is formed I have explained in *Genesis (Nature) of the Child in Childbirth.*" (. . . ἐν τῇ γενέσει [φύσει] τοῦ παιδίου τῇ ἐν τόκῳ)

<sup>21</sup> δὲ κοιλίης Littré: δ' ὁκόταν MV.

οὕτω δὴ καὶ τῆς κοιλίης τὸ πιαρὸν ἐν αὐτῇ ἐχούσης ἀπὸ τῶν βρωτῶν καὶ τῶν ποτῶν, πιεζυμένης ὑπὸ τῶν μητρώων, διαπηδᾷ τὸ πῖαρ ἐς τὸ ἐπίπλοον καὶ ἐς τὴν σάρκα. κῆν ἀραιόσαρκος ἔη ἢ γυνή, θᾶσσον αἰσθάνεται τῆς διαπηδήσιος· εἰ δὲ μή, ὕστερον. καὶ τὰ ἐν γαστρὶ ἔχοντα κτήνεα, ἦν μὴ τι νοσέη, ὑπὸ τοῦ αὐτοῦ ποτοῦ καὶ σίτου πότερα γίνεται διὰ τοῦτο· ὁμοίως δὲ καὶ ἡ γυνή. ἀπὸ τοῦ πίονος διαθερμαινομένου καὶ λευκοῦ ἐόντος τὸ γλυκαινόμενον ἀπὸ τῆς θέρμης τῆς ἀπὸ τῶν μητρώων ἀποθλιβόμενον ἔρχεται ἐς τοὺς μαζοὺς· καὶ ἐς τὰς μήτρας δὲ ὀλίγον ἔρχεται διὰ τῶν αὐτῶν φλεβῶν· τείνουσι γὰρ ἐς τοὺς μαζοὺς καὶ ἐς τὰς μήτρας φλέβια ταῦτά τε καὶ παραπλήσια ἄλλα. καὶ ὁκόταν ἀφίκηται ἐς τὰς μήτρας τοῦ γάλακτος, τὸ παιδίον ἀπ' αὐτοῦ ἐπαυρίσκειται ὀλίγον, οἱ δὲ μαζοὶ δεχόμενοι τὸ γάλα αἴρονται πιμπλάμενοι· καὶ ὁκόταν

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τέκη, ἀρχῆς κινήσιος ὑπογενομένης, χωρέει | τὸ γάλα ἐς τοὺς μαζοὺς τούτους, ἦν θηλάξῃ. ἔχει γὰρ οὕτω θηλαζόμενοι τοῖν μαζοῖν εὐρωότερα γίνεται τὰ φλέβια ἐς τοὺς μαζοὺς· εὐρωότερα δὲ γενόμενα, ἀπὸ τῆς κοιλίης ἔλκοντα τὸ πιαρόν, τοῖν μαζοῖν διαδιδώσι. καὶ γὰρ ἀνήρ ἦν λαγνεύῃ πολλά, εὐρωότερα γινόμενα τὰ φλέβια μᾶλλον ἐπάγει τὴν λαγνεύην.

11. (22 L.) Ἔχει δὲ καὶ τόδε ὧδε· ἡ τροφή καὶ ἡ αὔξησης τῶν παιδίων γίνεται, ὅκως ἂν<sup>22</sup> τῆσι μήτηρσιν ἦν τὰ ἀπὸ τῆς μητρός· καὶ ὅκως ἂν ἡ μήτηρ ἔχη

<sup>22</sup> ὁ. ἂν Littré: ὁκόταν ἐν MV.

skin was pressed. In this same way, when the cavity contains fatty material coming from foods and drinks, and it is pressed by the uterus, fat passes through into the omentum and the flesh. If a woman happens to have more rarefied flesh, she will feel this passage sooner, if not, then later. Domestic animals, too, that are pregnant—unless they have some disease—become fatter on the same amount of drink and food, for the same reason which also applies to a woman. Out of fat which is warmed through and white in color, one component becomes sweeter as a result of the action of heat from the uterus, and this is squeezed out and moves to the breasts. A small amount also passes to the uterus through the same kind of vessels; for these same small vessels and others like them extend to the breasts and the uterus. When some of the milk arrives in a woman's uterus, her fetus takes up a little of it, while her breasts, on receiving the milk, fill up and become raised. After a woman gives birth, once milk begins to move, it will flow into her breasts as long as she nurses. It is as follows: as the breasts are sucked, the small vessels to them become more fluent, and as they become more fluent they draw fat from the cavity and pass it on to the breasts. For also if a man has frequent sexual intercourse, as his small vessels become more fluent they induce more intercourse.<sup>3</sup>

11. The following is also true: the nourishment and increase of a fetus comes from whatever moves from its mother to her uterus; and whatever degree of health or

<sup>3</sup> This is the interpretation of Calvus, Cornarius, and Fuchs; Littré, etc. follow Galen: "attirent davantage la semence."

υγιείης ἢ ἀσθενείης, ὧδε καὶ τὸ παιδίον ἔχει. ὡσπερ καὶ τὰ ἐν τῇ γῆ φυόμενα τρέφεται ἀπὸ τῆς γῆς, καὶ ὅκως ἂν ἡ γῆ ἔχη, οὕτω καὶ τὰ φυόμενα ἔχει [καὶ]<sup>23</sup> τὰ ἐν τῇ γῆ· τό τε γὰρ σπέρμα ὁκόταν καταβληθῆ ἑς τὴν γῆν, ἰκμάδος πίμπλαται ἀπὸ τῆς γῆς· ἔχει γὰρ ἐν αὐτῇ ἡ γῆ ἰκμάδα παντοίην, ὥστε τρέφειν τὰ φυόμενα· ἰκμάδος δὲ πλησθὲν τὸ σπέρμα φυσᾶται καὶ οἰδέει· καὶ ἀναγκάζεται ὑπὸ τῆς ἰκμάδος συστρέφασθαι ἢ δύναμις, ἣ ἔστι κουφοτάτη ἐν τῷ σπέρματι. συστραφέισα δὲ ἡ δύναμις ὑπὸ τοῦ πνεύματος καὶ τῆς ἰκμάδος, φύλλα γενομένη ῥήγνυσι τὸ σπέρμα· καὶ ἀνατέλλει ἔξω πρῶτον τὰ φύλλα. ἀνατείλαντα δὲ ὁκόταν μηκέτι δύνηται τρέφεσθαι τὰ φύλλα ὑπὸ τῆς ἰκμάδος τῆς ἐν τῷ σπέρματι ἐνεούσης, ῥήγνυται ἑς τὸ κάτω τό τε σπέρμα καὶ τὰ φύλλα, καὶ βιώμενον ὑπὸ τῶν φύλλων μεθίησι τῆς δυνάμιος ἑς τὸ κάτω, ἣ ἐν αὐτῷ ὑπολείπεται διὰ τὴν βαρύτητα· καὶ γίνονται αἱ ρίζαι ἐκ τῶν φύλλων διατεταμέναι. ὁκόταν δὲ κάτω βεβαίως ριζωθῆ τὸ φνέν, καὶ τὴν τροφήν ἀπὸ τῆς γῆς ποιήται, τότε ἤδη ἠφάνισται πᾶν καὶ ἀνήλωται ἑς τὸ φνέν, πλὴν τοῦ λεπυρίου, ὅτι στερεώτατόν ἐστιν, αὐτὸς δὲ τὸ λεπύριον | σαπὲν ἐν τῇ γῆ ἄδηλον γίνεται χρόνῳ δὴ καὶ ὀζοῦται τινα τῶν φύλλων.

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Ἐκ σπέρματος οὖν ἅτε ἀφ' ὑγροῦ γεόμενον, ἕως μὲν ἀπαλὸν ἔη καὶ ὑδαρές, [καὶ]<sup>24</sup> ἑς αὔξησιν ὠρμημένον καὶ ἑς τὸ κάτω καὶ ἑς τὸ ἄνω, οὐ δύναται τὸν καρπὸν ἐκβάλλειν· οὐ γάρ ἐστιν αὐτῷ δύναμις ἰσχυρὴ καὶ πίερα, ἔξ ἧς τὸ σπέρμα συστραφήσεται. ὁκόταν

weakness she possesses, the fetus will have the same. It is just as things growing in the earth are also nourished from the earth, and whatever that particular earth possesses, the things growing in it will have the same, for when a seed is sowed in the earth, it becomes filled with moisture from the earth, for the earth contains within itself all sorts of moistures which nourish what grows in it. A seed, on being filled with moisture becomes inflated and swells, and the potency in the seed, being the lightest part, is compelled by this moisture to congeal. And as this potency congeals from the effects of breath and moisture, leaves are formed and break out through the seed, first sprouting forth to the outside. When the leaves have sprouted forth and are no longer able to gain their nourishment from moisture present in the seed, the seed and the leaf break out downward, and the seed is forced by the leaves to emit whatever potency is left in it downward because of its heaviness, and roots arise by coming out of the leaves. By the time the plant has taken firm root below and is taking its nourishment from the earth, its seed has already disappeared completely and been absorbed into the plant, except for its husk, which is the most solid part; but then the husk too decays in the earth and disappears. With time some of the leaves then put forth branches.

Now since (sc. the plant) has arisen from a seed, or ultimately from moisture, as long as it is soft and watery as it starts to grow downward and upward, it is incapable of engendering a seed, for there is no strong and rich potency in it from which a seed could congeal. Later, how-

<sup>23</sup> Del. a corrector in M.

<sup>24</sup> Del. I.

δὲ στερεωθῆ μάλλον καὶ ρίζωθῆ τὸ ἐκπεφυκὸς ὑπὸ χρόνου, τότε ἤδη καὶ φλέβας ἴσχει εὐρείας καὶ ἐς τὸ ἄνω καὶ ἐς τὸ κάτω καὶ τότε δὴ ἐκ τῆς γῆς ἔλκεται οὐκ ἔτι ὕδαρές, ἀλλὰ παχύτερον καὶ πιότερον καὶ πλείον· τὸ δὴ θερμαινόμενον ὑπὸ τοῦ ἡλίου ἐκζέει ἐς τὰ ἄκρα, καὶ γίνεται καρπὸς κατὰ τὸ ξυγγενὲς ἐξ ὁκοίου καὶ ἐγένετο. καὶ πολλὸς ἐξ ὀλίγου διὰ τὸδε γίνεται, ὅτι ἔλκει ἕκαστον τῶν φυομένων ἐκ τῆς γῆς δυνάμιν πλείονα ἢ ἐξ οὗ ἐγένετο, καὶ ἐκζέει οὐ κατὰ ἓν, ἀλλὰ κατὰ πολλά· ὁκόταν δὲ ὁ καρπὸς ἐκζέσῃ, τρέφεται ὑπὸ τοῦ φυομένου· ἔλκον γὰρ τὸ φυόμενον ἀπὸ τῆς γῆς τῷ καρπῷ ἐκδίδωσιν· ὁ δὲ ἡλῖος πέσσει καὶ στερεοί τὸν καρπὸν, τὸ ὕδαρέστερον πρὸς ἑωυτὸν ἔλκων ἀπ' αὐτοῦ. καὶ ταῦτα μὲν εἴρηται μοι περὶ τῶν ἐκ σπέρματος φυομένων ἀπὸ τῆς γῆς καὶ τοῦ ὕδατος.

12. (23 L.) Τὰ δὲ ἐκ φυτευτηρίων, ἀπὸ δενδρέων δένδρεα γίνεται τρώφῃ τοιῶδε· τρώμα ἴσχει ὁ κλάδος ἐν τῷ κατωτάτῳ πρὸς τὴν γῆν, ἢ ἀπὸ τοῦ δένδρου ἐκλάσθη, ὅθεν αἱ ρίζαι ἀφίενται. τρώφῃ δὲ τοιούτῳ μεθίενται ὁκόταν τὸ φυτὸν τὸ ἐν τῇ γῇ ἐὼν ἰκμάδα λάβῃ ἀπὸ τῆς γῆς, οἰδέει καὶ πνεῦμα ἴσχει, τὸ δὲ ὑπὲρ τῆς γῆς οὐδέπω τὸ δὲ πνεῦμα καὶ ἡ ἰκμάς συστρέψασα ἐν τῷ κάτω τοῦ φυτοῦ τὴν δύναμιν, ὅση ἦν βαρυτάτη, ἔρρηξεν ἐς τὸ κάτω, καὶ γίνονται ἐξ αὐτοῦ ρίζαι ἀπαλαί. ὁκόταν δὲ ἐς τὸ κάτω λάβῃται, τότε ἔλκει δὴ ἐκ τῆς ρίζης ἰκμάδα καὶ διαδίδωσι τῷ ὑπὲρ τῆς γῆς ἐόντι· καὶ τότε αἴθις τὸ ἄνω οἰδέει καὶ

ever, when the plant has become more solid and its outgrowths have taken root over time, it acquires wide vessels growing both upward and downward, and from the earth it no longer draws watery material, but what is thicker, fatter, and more copious. And when this is warmed by the sun, it bubbles up to the extremities and becomes fruit according to the lineage of the plant from which it is arising. And much fruit arises from little, since each kind of plant draws more potency from the earth than that from which it itself arose, and this bubbles up not only in one place, but in many. When the seed has bubbled up, it is nourished by the plant, for the plant draws material from the earth and yields it to the fruit. The sun ripens the seed and makes it harder by drawing out of it the wateriest component. These are the things I have to say about what grows from seeds out of earth and water.

12. Plants from cuttings: trees arise from trees in the following manner. A branch with an injury in its lowest part facing the earth is broken off there from the tree, and sends forth roots from that place. The roots are sent forth something like this: when the part of the plant set into the earth takes in moisture from the earth, it swells up and becomes inflated, although the part above the earth does not yet do this. After the breath and the moisture have made the potency congeal where it was heaviest in the lower part of the plant, this sprouts forth downward, and delicate roots grow out of the plant. When the plant has taken hold below, it draws moisture out of its root and passes this on to the part above the earth. Then next the

πνεῦμα ἴσχει· καὶ ὅση δύναμις ἐν τῷ φυτῷ κούφη ἔνεστι, ξυστραφέισα, φύλλα γινομένη, βλαστάνει, καὶ ἐς τὸ ἄνω ἤδη τὴν αὔξησιν ποιέεται καὶ ἐς τὸ κάτω. οὕτως ἐς τὸ ἐναντίον ξυμβαίνει ἤδη τῶν ἐκ τοῦ σπέρματος γινομένων καὶ τῶν ἐκ τοῦ φυτευτήριου περὶ τοῦ βλαστοῦ· πρότερον γὰρ ἐκ τοῦ σπέρματος τὸ φύλλον ἀνατέλλει, ἔπειτα αἱ ρίζαι ἐς τὸ κάτω ἀφίενται· τὸ δὲ δένδρον ριζοῦται πρῶτον, ἔπειτα φυλλοῦται. διὰ τὸδε, ὅτι ἐν μὲν τῷ σπέρματι αὐτῷ ἰκμάδος πλήθος ἔνεστι, καὶ ἐν τῇ γῇ παντὶ ἐόντι τροφή ἔνεστι τὸ πρῶτον τῷ φύλλῳ ἀρκέουσα, ὅθεν τὸ φύλλον θρέψεται μέχρις ῥιζωθῆ· ἐν δὲ τῷ κλάδῳ οὐ γίνεται, οὐ γὰρ γίνεται ἐξ ἐτέρου ὅθεν τὸ φύλλον τὸ πρῶτον τροφήν ἔξει, ἀλλ' αὐτὸς ὁ κλάδος ἐστὶν ὡσπερ καὶ τὸ δένδρον ἔχει, καὶ τοῦτο ὑπὲρ γῆς ἐστὶ πολὺ ὥστε οὐκ ἂν δύναιτο ὑπὲρ γῆς ἰκμάδος πλησθῆναι, εἰ μὴ ἐκ τοῦ κάτω μεγάλη δύναμις τις ἐλθοῦσα τῷ ἄνω ἐκδώσει τῆς ἰκμάδος. καὶ πρῶτον τὸ φυτευτήριον ἀνάγκη ἐστὶν ἐνωτῷ τροφήν ποιήσασθαι ἀπὸ τῆς γῆς τῆσι ρίζησιν, ἔπειτα οὕτως ἀπὸ τῆς γῆς ἔλκον ἄνω ἀποδιδόναί, καὶ φύλλα ὀρμησαι εἰς βλαστόν τε καὶ αὔξησιν.

13. (24 L.) Ὅταν δὲ αὔξηται τὸ φυτόν, ὀζοῦται ὑπ' ἀνάγκης τοιῆσδε, ἣν ἐρέω· ὁκόταν ἰκμάδος αὐτῷ πλείον προσγένηται ἐκ τῆς γῆς ἐλκομένης, ὑπὸ τοῦ πλήθεος ῥήγνυσιν ἢ ἂν πλείστη ἔη, καὶ ταύτη ὀζοῦται τὸ φυτόν. αὔξεται δὲ καὶ ἐς τὸ εὖρος καὶ ἐς τὸ ἄνω καὶ ἐς τὸ κάτω διὰ τὸδε, ὅτι τὸ κάτω τῆς γῆς τοῦ μὲν

upper part swells and becomes inflated, and whatever light potency the plant has congeals, forms leaves, sprouts forth, and from then on provides increase both upward and downward. This is the difference in their sprouting that exists between plants that arise from seeds and those that arise from cuttings: out of a seed first a leaf is formed, and then roots are sent down; but a tree first forms roots, and then leaves. This happens because a seed itself has a quantity of moisture, and furthermore, since it is completely in the earth, it has sufficient nutriment for its a leaf, from which the leaf will be nourished until rooting takes place. But in a branch there is no nutriment, for it does not arise out of anything else from which a leaf could obtain its first nutriment, but a branch by itself is like a tree, which is mostly above the earth, so that being above the earth it cannot fill up with moisture unless some great amount of potency coming from its lower part gives moisture to its upper part. And thus a branch must first provide nutriment for itself from the earth by means of its roots, and then later by drawing (sc. nutriment) from the earth in the same way pass it on upward, and so start the leaves sprouting and increasing.

13. As a plant increases, it must branch out for the reason I shall now describe: when a great amount of moisture has been drawn to it out of the earth, from this excessive quantity, it bursts where the moisture is greatest, and at that place it branches out. A plant increases in width, height, and depth because in winter what is below the

χειμῶνος θερμόν ἐστι, τοῦ δὲ θέρεος ψυχρόν. τούτο δὲ διὰ τόδε ἐστίν, ὅτι ἡ γῆ ἱκμαλέη ἐστίν τοῦ χειμῶνος ὑπὸ τοῦ ὕδατος τοῦ ἐκ τοῦ οὐρανοῦ πίπτοντος καὶ πιεζέεται ἐφ' ἑωυτῆς, ἅτε βαρύτερης ἐούσης ὑπὸ<sup>25</sup> τῆς ἱκμάδος· πυκνότερη δὲ ἐστὶν ὑπὸ τούτου καὶ οὐκ ἔχει διαπνοὴν οὐδεμίαν· οὐ γὰρ ἔτι | ἔνεστι μέγα τὸ ἀραιόν, καὶ διὰ τούτου τὸ κάτω τῆς γῆς τοῦ χειμῶνος θερμόν ἐστι.

Καὶ γὰρ ἡ κόπρος ἢ νεναγμένη μὲν εὐθερμότερη ἐστίν ἢ ἡ ἀραιὴ ἐούσα, καὶ ἄλλως τὰ μὲν ἱκμαλέα καὶ πεπιεσμένα ὑπὸ σφῶν αὐτῶν ἐκθερμαίνεται καὶ ἐν τάχει κάρτα ὑπὸ τῆς θερμοσίνης συγκαυόμενα σήπεται· οὐ γὰρ δίδεισι τὸ πνεῦμα δι' αὐτῶν, ἅτε πυκνῶν ἐόντων· ἦν δὲ ξηρὰ ἔη καὶ ἀραιῶς κείμενα, πολλῶ ἥσσω θερμαίνεται καὶ σήπεται. οὕτω δὴ καὶ πυροὶ καὶ κριθαὶ νοτερὰ ἐόντα καὶ βεβυσμένα<sup>26</sup> εὐθερμότερα ἐστὶν ἢ εἰ ξηρὰ εἶη καὶ μανῶς κείμενα· καὶ ἱμάτια συνδεδεμένα καὶ κατεσφηνωμένα ἰσχυρῶς δορικὰ κατακαίεται ὑπὸ σφέων αὐτῶν, ὡς ἐγὼ ἤδη εἶδον, ὥσπερ ὑπὸ πυρός, καὶ τᾶλλα εἰ τις θέλοι ἐνθυμηθῆναι, πάντα ὅσα πεπίεκται ὑπὸ σφῶν αὐτῶν θερμότερα εὐρήσει ἢ τὰ ἀραιῶς κείμενα· οὐ γὰρ ἔχει ἀναπνεῖν ψυχρόν ὑπὸ τῶν ἀνέμων.

Οὕτω δὲ καὶ τῆς γῆς τὸ κάτω πλείης ἐούσης καὶ αὐτῆς ἐφ' ἑωυτῆς πεπιεσμένης, ἅτε βαρείης καὶ πυκνῆς ἐούσης ὑπὸ τῆς ἱκμάδος, θερμόν ἐστι τοῦ χειμῶνος· οὐ γὰρ ἐστὶν αὐτῇ διάπνοος οὐδεὶς τοῦ θερμοῦ· ἀλλ' ὁκόταν πέσῃ ἐκ τοῦ οὐρανοῦ τὸ ὕδωρ ἐς αὐτήν,

earth is warm, whereas in the summer it is cold. This is because the earth is damp in winter as a result of the rain that falls from the heavens, and is pressed together, since it is heavier because of the moisture;<sup>4</sup> this makes it denser and devoid of any air space, for there is no longer any significant rarefied component in it, and for this reason what is beneath the earth is warm in winter.

For compacted manure is hotter than manure that is loose, and besides things that are moist and pressed together soon burn by themselves as a result of the heat, and decompose, since no breath can pass through them, on account of their density; but if they are dry and lie loosely, they are heated and decompose much less. In the same way wheat and barley that are damp and pressed together become hotter than if they are dry and lie loosely. Also leather garments that are bound up and wedged tightly together burn by themselves—as I myself have seen—just as if by fire. And if anyone wished to consider other cases, he would find that all things that are pressed together in themselves are hotter than when they lie loosely; for they are not able to take in cold breath from the winds.

In the same way what is below the earth is warm in winter, from being filled and pressed together on itself as the result of being heavy and dense due to its moisture: for it has no vent for its heat. But rather, when rain falls into it from the heavens and there is an expiration of

<sup>4</sup> Without Giorgianni's conjecture: "since the moisture is heavier."

<sup>25</sup> Giorgianni.

<sup>26</sup> H in marg.: βεβρεγμένα. MV.

522 ὅταν ἀποπνέῃ ἐν τῇ γῇ ἀπ' αὐτοῦ, οὐ δίδεισι πρόσω, ἅτε πυκνῆς ἐούσης τῆς γῆς· ἀλλ' ἡ πνοὴ ὀπίσω ἐς τὸ ὕδωρ ἔρχεται. καὶ διὰ τοῦτο αἱ πηγαὶ θερμότερα εἰσι τοῦ χειμῶνος καὶ μέλους ἢ τοῦ θέρεος· ὅτι ἀποπνέοντος τοῦ πνεύματος ὀπίσω ἔρχεται ἐς τὸ ὕδωρ, ἅτε τῆς γῆς πυκνοτέρης ἐούσης, καὶ οὐ δίδεισι<sup>27</sup> δι' αὐτῆς τὸ πνεῦμα. καὶ τὸ ὕδωρ πολὺ ἐόν, ἢ ἂν τύχη, | ταυτῆ<sup>28</sup> ῥήγγυσι χωρέον, καὶ ὁδὸν οἱ αὐτῷ ποιέεται εὐρυτέραν ἢ εἰ ὀλίγον εἴη· τὸ γὰρ ὕδωρ ἐν τῇ γῇ οὐχ ἔστηκεν, ἀλλ' αἰεὶ χωρέει ἐς τὸ κάταπτες· εἰ δὲ δίδει<sup>29</sup> τοῦ χειμῶνος ἀπὸ τοῦ ὕδατος τὸ πνεῦμα ἢ γῆ δι' ἐωυτῆς, ἔλασσον τὸ ὕδωρ ἐχώρειν ἐξ αὐτῆς, καὶ αἱ πηγαὶ οὐκ ἂν ἦσαν τοῦ χειμῶνος μεγάλαι. πάντα ταῦτα εἴρηται μοι ὅτι τῆς γῆς τὸ κάτω θερμότερον φαίνεται ἐὼν τοῦ χειμῶνος ἢ τοῦ θέρεος.

14. (25 L.) Νῦν δ' ἐθέλω εἰπεῖν ὅτι τοῦ θέρεος τὸ κάτω τῆς γῆς ψυχρότερον φαίνεται ἐὼν ἢ τοῦ χειμῶνος· τοῦ θέρεος γὰρ ἀραιή ἐστὶν ἡ γῆ καὶ κούφη, ἅτε τοῦ ἡλίου ἔλκοντος ἀπ' αὐτῆς πρὸς ἐωυτὸν τῆς ἰκμάδος· ἔχει δὲ ὕδωρ ἢ γῆ ἐν αὐτῇ αἰεὶ πλέον ἢ ἔλασσον· τὰ δὲ πνεύματα ἡμῖν ἐστί πάντα ἀφ' ὕδατος· τούτου δὲ πέρι πάρα συμβάλλεσθαι, ὅτι οὕτως ἔχει, ἀπὸ γὰρ τῶν ποταμῶν πάντων πνεύματα χωρέει ἐκάστοτε καὶ τῶν νεφέων, τὰ δὲ νέφεα δ' ἐστὶν ὕδωρ ζυνηχῆς ἐν ἡέρι. καὶ τότε δὴ ἡ γῆ ἀραιή ἐστὶ τοῦ θέρεος καὶ κούφη καὶ ὕδωρ ἐν αὐτῇ ἔχουσα· καὶ τὸ ὕδωρ ῥέει ἐς τὰ κατάντα· χωρέοντος δὲ τοῦ ὕδατος αἰεὶ ἀποπνέει αὐτόθεν ἕτερον ἐξ ἑτέρου πνεῦμα· τὸ δὲ ἀποπνέον διὰ

breath into the earth from the water, breath cannot proceed further through the earth because it is so dense: instead the vapor goes back into the water. For this reason springs are warmer and more abundant in winter than they are in summer. This is because as vapor is expired it goes back into the water, since the earth is denser, and therefore vapor cannot go through it. And the water, being great in amount, makes a tear wherever it happens to flow, and a wider passageway is formed for it than if it were only small in amount; for water in the earth does not stand still, but always runs downward. If the earth let the vapor from the water pass through it in winter, less water would run out of the earth, and springs would not be so abundant in winter. My arguments are all to prove that what is below the earth seems to be warmer in winter than in summer.

14. Now I would like to explain that what is below the earth seems to be colder in summer than in winter. It is because in summer the earth is rarefied and light, since then the sun draws moisture out of the earth toward itself. Now the earth always contains water in itself, either more or less, and furthermore all the vapors we have experience of come from water. This point is demonstrated by the fact that vapors constantly flow out of all rivers, and also from clouds, clouds being nothing but water spread out through the air. Now in summer the earth is rarefied and light and contains water in it, and the water flows downward. As this water flows, it constantly exhales one breath of vapor

<sup>27</sup> Potter: διείσης MV.

<sup>28</sup> ταυτῆ Joly: τοῦτο δὲ MV.

<sup>29</sup> Joly: δίδησι MV.

τῆς γῆς ἔρχεται κούφης καὶ ἀραιῆς ἐούσης καὶ ψύχος τῇ γῆ ποιέει, καὶ αὐτὸ τὸ ὕδωρ συμψύχεται.

Ἔχει δὲ οὕτως<sup>30</sup> ὡσπερ εἴ τις ἐν ἀσκῷ ὕδωρ ἐνεὸν ἀποπιέσειεν ἰσχυρῶς καὶ παραπνοῆν τῷ ὕδατι ποιήσειε νύγματι βελόνης ἢ μικρῷ μέζονι, καὶ τὸν ἀσκὸν κρεμάσας αἰωροίη, οὐδὲν διὰ τοῦ τετρημένου πνεύμα χωρήσει, ἀλλ' ὕδωρ, οὐ γὰρ ἔχει εὐρυχωρίην | ἢ ἀποπνεύσεται τὸ ὕδωρ. ὧδε ἔχει τοῦ χειμῶνος τῷ ὕδατι ἐν τῇ γῆ. ἦν δὲ τῷ ὕδατι ἐν τῷ ἀσκῷ τὴν εὐρυχωρίην ποιήσης, καὶ κρεμάσας αἰωροίης τὸν ἀσκόν, πνεῦμα διαχωρήσει διὰ τοῦ τετρημένου, εὐρυχωρίη γάρ ἐστι τῷ πνεύματι ἀπὸ τοῦ ὕδατος κινευμένου διαχωρέειν διὰ τοῦ ἀσκοῦ, καὶ διὰ τοῦ τετρημένου τὸ πνεῦμα διὰ τὸδε δεισιν.

Ὡδε δὲ ἔχει καὶ τοῦ θέρους ἐν τῇ γῆ τῷ ὕδατι εὐρυχωρίη γάρ ἐστιν αὐτῷ, ἅτε τῆς γῆς ἀραιῆς ἐούσης καὶ τοῦ ἡλίου ἔλκοντος ἀπ' αὐτῆς τῆς ἱκμάδος πρὸς ἑωυτόν, καὶ δεισιν<sup>31</sup> τὸ πνεῦμα, ἅτε ψυχρὸν ἐὸν ἀπὸ τοῦ ὕδατος δι' αὐτῆς ἀραιῆς ἐούσης καὶ κούφης, διὰ τοῦτο ψυχρὸν ἐὸν αὐτῆς τὸ κάτω τοῦ θέρους. καὶ τὸ ὕδωρ μᾶλλον τοῦ πνεύματος τοῦ ἐν τῇ γῆ ψυχροῦ ἐόντος, καὶ αὐτὸ ἀφήσιν ἐς ἑωυτὸ τὸ πνεῦμα καὶ ἐς τὴν γῆν. καὶ ἅμα τὸ ἀντλεόμενον ἐν τῷ φρέατι αἰεὶ διακινέει τὸ πνεῦμα ὡσπερ ῥίπης, καὶ ποιέει αὐτὸ ψύχος παρέχειν τῷ ὕδατι τὸ δὲ μὴ ἀντλεόμενον τοῦ ὕδατος τοῦ θέρους, ἀλλ' ἐστηκός, πυκνὸν ἐὸν, οὐχ ὁμοίως δέχεται τὸ πνεῦμα ἐς ἑωυτὸ ἀπὸ τῆς γῆς, οὐδ' ἐς τὴν γῆν ἀφ' ἑωυτοῦ ἀποδίδωσι, καὶ ἅμα ἀπὸ τοῦ

after another, and these exhalations pass through the light, rarefied earth and produce coldness in it, and also cool the water itself.

It is just as if someone were to compress water forcefully in a wineskin, after making a vent for the water by the prick of a needle or something a little larger, and hanging the wineskin up: no breath will flow out through the puncture, but only water, for there is no empty space into which the water can exhale: this is how it is in winter for water in the earth. But if you make an empty space for the water in the wineskin, and hang it up, breath will flow out through the puncture, since now there is an empty space for the breath coming from the moving water to flow through out of the wineskin, and for this reason breath passes out through the puncture.

And this is the same thing that happens in summer to water in the earth. For there is an empty space for it (i.e., the air), since the earth is rarefied and the sun attracts moisture out of it to itself, and the breath, being cold from the water, passes through the rarefied and light earth, and thus what is below the earth is cold in summer. And since the water is colder than the breath in the earth, it also gives off (sc. coldness) into the breath itself and into the earth. Likewise water in a well that is drawn up continually moves the air, like a fan, and this makes it supply coldness for the water. In summer, water that is not drawn, however, but that stands, is dense, and so cannot receive breath into itself from the earth in this same way, nor does

<sup>30</sup> The text is missing in M from here to τὸν λόγον at the end of ch. 15 due to the loss of one folio leaf.

<sup>31</sup> Potter: δεισα V.



ἡλίου καὶ τοῦ ἡέρος οὐ σκιδναμένου ἐν τῷ φρέατι, ἀλλὰ στασίμον ἐόντος, θερμαίνεται πρῶτον αὐτοῦ τὸ ἐπιπολήης· ἔπειτα τὸ ἔτερον ἐπὶ τῷ ἑτέρῳ ἐκ τὸ κάτω διαδίδωσι τὴν θερμασίην· καὶ διὰ τοῦτο τὸ μὴ ἀντλεόμενον ὕδωρ τοῦ θέρεος θερμότερόν ἐστι τοῦ ἀντλεόμενου. αἱ τε πηγαὶ αἱ βαθεῖαι μάλα τοῦ θέρεος ἀεὶ ψυχραὶ εἰσιν τοῦ ὕδατος.

Καὶ ἀρυσθὲν τὸ ὕδωρ τοῦ χειμῶνος ἐκ τῆς γῆς θερμῆς εὐούσης, τὸ μὲν παραυτίκα θερμόν ἐστιν, ὅταν δὲ χρόνος ἐγγένηται, ψυχρόν ἐστιν, ὑπὸ τοῦ ἡέρος ψυχροῦ ἐόντος, ἕξαερούται γὰρ ὑπὸ τοῦ ἀνέμου, καὶ τὸ πνεῦμα δι' αὐτοῦ διηθεῖν καθάπερ καὶ τὸ ἀντλεόμενον ὕδωρ τοῦ θέρεος, ὁκόταν ἀρυσθῆ, ψυχρόν αὐτίκα ἐστί, ἡ θερμόν δὲ γίνεται διὰ τὸδε, ὅτι τῆς γῆς ἀραιῆς εὐούσης καὶ πνεύματος ἐόντος ἐν αὐτῇ ψύχεται, ὅταν δὲ ἀρυσθέντι χρόνος ἐγγένηται, στάσιμον γίνεται καὶ θερμόν· θερμαίνεται γὰρ ὑπὸ τοῦ ἡέρος θερμοῦ ἐόντος, ὥσπερ καὶ τὸ μὴ ἀντλεόμενον ὕδωρ ἐν τῷ φρέατι τοῦ θέρεος καὶ διὰ τοῦτο θερμόν γίνεται. ταῦτα μὲν ἐς τοῦτό μοι εἴρηται.

15. (26 L.) Ἀναλήψομαι δ' αὖτις ὅτι τοῦ θέρεος τὸ κάτω τῆς γῆς ψυχρότερον ἐστι, τοῦ δὲ χειμῶνος θερμόν, τὸ δὲ ἄνω τῆς γῆς τοῦναντίον τούτου. καὶ δεῖ τῷ δένδρῳ μὴ δύο θερμὰ ὁμοῦ προσγίνεσθαι, μηδὲ δύο ψυχρὰ ὁμοῦ, ἣν μέλλῃ ὑγιαίνειν· ἀλλ' ἣν μὲν ἐκ τοῦ ἄνωθεν προσγίνεται θερμόν, ἐκ τοῦ κάτωθεν δεῖ ψυχρόν αὐτῷ προσγίνεσθαι, καὶ πάλιν ἣν ἐκ τοῦ ἄνωθεν προσγίνεται ψυχρόν, ἐκ τοῦ κάτωθεν δεῖ θερμόν αὐτῷ

it pass on (sc. breath) from itself into the earth; at the same time, it is not dispersed in the well by the sun and the air, but since it is stagnant, first its surface becomes warm, and then heat moves down from one place to the next. For this reason, in summer water that is not drawn is warmer than water that is drawn. Nevertheless, very deep springs are always cold in summer in their water.

When in winter water is drawn from the earth, which is warm, at first it too is warm, but as time passes it becomes cold because the air is cold, and the water is vaporized by the wind and breath filters through it. It is just like water drawn in the summer: when it is first drawn it is cold, but then it becomes warm, since, after having become cold due to the earth's being rarefied and containing breath, as time passes after the water has been drawn it becomes stagnant and warm. For this water is warmed by the air, which is warm, just as water in a well that is not drawn in summer becomes warm for the same reason. This is what I have to say on the subject.

15. I will take up my argument again, that in summer what is below the earth is very cold, while in winter it is hot, whereas what is above the earth is the opposite of this. Now if a tree is going to be healthy, two warm factors cannot be applied to it at the same time, nor two cold factors at the same time. If heat is applied to it from above, then cold must be applied to it from below, or if cold is applied to it from above, then heat must be applied to it from

προσγίνεσθαι. αἱ τε ρίζαι ὅ τι ἂν<sup>32</sup> ἐλκύσωσι, τῷ δένδρει ἐκδιδοῦσιν, καὶ τὸ δένδρεον τῆσι ρίζησι. καὶ γίνεται οὕτω ταμείη καὶ ψυχροῦ καὶ θερμοῦ· ὥσπερ καὶ τῷ ἀνθρώπῳ ἐσιόντων ἐς τὴν κοιλίην σιτίων, ὅσα πεσσομένα θερμαίνει, δεῖ ψύξιν ἀποδίδοσθαι ἀπὸ τοῦ πότου,<sup>33</sup> οὕτω καὶ τῷ δένδρει ἐκ τοῦ κάτω δεῖ ἀνταποδίδοσθαι πρὸς τὸ ἄνω, καὶ ἀνάπαλιν. καὶ αὐξεται τὸ δένδρον καὶ ἐς τὸ ἄνω καὶ ἐς τὸ κάτω διὰ τόδε, ὅτι οἱ τροφή ἐστι καὶ ἐκ τοῦ κάτωθεν καὶ ἐκ τοῦ ἄνωθεν. καὶ ἕως μὲν ἂν ἀπαλὸν ᾖ σφόδρα, οὐ καρποφορεῖ· οὐ γάρ ἐστιν αὐτῷ πείρα δύναμις οὐδὲ παχείη, ἥτις ἐς καρπὸν ξυμβάλλεσθαι οἷη τέ ἐστιν· ὀκόταν δὲ χρόνος ἐγγένηται, τότε ἤδη ἐν αὐτῷ αἱ φλέβες εὐρείαι γινόμεναι ποιεῦνται ἐν αὐτῷ ἐκ τῆς γῆς πείραν καὶ παχείην τὴν ῥύσιν· ὁ δὲ ἥλιος διαχέων αὐτὴν ποιέει ἐκλείναι αἶτε κούφην εἶδον ἐς τὰ ἄκρα καὶ καρποῦσθαι καὶ τὴν μὲν λεπτήν ἱμάδα ἀπὸ τοῦ καρποῦ ἀποφέρει, τὴν δὲ παχείην πείσαν ὁ ἥλιος καὶ θερμαίνων γλυκαίνει· τὰ δὲ οὐ καρποφορέοντα | τῶν δειδρέων οὐκ ἔχει πῖαρ ἐν αὐτοῖσιν, ὅσον ἐς τὸν καρπὸν ἐκδώσεται. τὸ δὲ πᾶν δένδρεον ὀκόταν ὑπὸ χρόνου στερεωθῆ καὶ λάβηται ἐκ τοῦ κάτω τῆσι ρίζησιν ἤδη βεβαίως, πέπαιται αὐξόμενον.

Ὀκόσοι<sup>34</sup> δὲ ἐς δένδρεα ἀφ' ἐτέρων δειδρέων ὀφθαλμοὶ ἐνετέθησαν καὶ δένδρεα γενόμενα ἐν τοῖσι δένδρεσι ζῆ καὶ καρποφορεῖ καρπὸν οὐχ ὅμοιον οἷσιν ἐγκείμενά ἐστιν· τρόπῳ τοιῶδε τόδε γίνεται. ξυμβαίνει τῷ ὀφθαλμῷ πρῶτον μὲν βλαστάνειν, τροφήν γὰρ

below. The roots give a tree whatever they draw in, and the tree (sc. does the same) to the roots, and in this way a store of both cold and heat is created. Just as foods entering the cavity in a person, which become warm when they are concocted, must be given cold out of what is drunk, a tree too must be compensated from its lower parts upward and the other way around too. And as long as a tree remains tender, it will not bear fruit, since it does not have richness or a thick potency which could congeal to generate the fruit, but after a certain time elapses, as its vessels become wide they provide it with richness and a thick flux from the earth. Then the sun liquefies this, and makes it bubble up to the extremities, because of its lightness, and form fruit. Next the sun carries off the thin moisture out of the fruit, and by concocting and warming its thick part makes it sweet. Trees that do not bear fruit have no fat in them that could be sent out to become fruit. And every tree, when after a time it has become solid and is drawing forcefully from below through its roots, ceases to increase in size.

"Eyes" that are engrafted on to trees from other trees, and that grow to become trees themselves living attached to the first trees and to bear fruit, do not have a fruit like that of the trees on to which they have been engrafted: this happens in the following way. The first thing that happens to the "eye" is that it sprouts, for at first it takes its nutri-

<sup>32</sup> ὅ τι ἂν a corrector in H: ὄταν VI.

<sup>33</sup> Aldina, after Calvus' *rotis*: τόπου VI.

<sup>34</sup> Joly: -σοισι VI.

εἶχε πρῶτον μὲν ἀπὸ τοῦ δενδρέου, ἀφ' οὗ ἀπηνέχθη, ἔπειτα ἐν ᾧ ἐνετέθη· ὁκόταν δὲ βλαστήσῃ οὕτω, μεθίησιν ἐς τὸ δένδρεον ρίζας ἀφ' αὐτοῦ λεπτάς· καὶ πρῶτον ἐπαυρίσκεται ἀπὸ τῆς ἰκμάδος τῆς ἐν τῷ δενδρέῳ ἐνεούσης, ἐν ᾧ ἔγκειται· ἔπειτα χρόνου ἐγγενομένου ἀφίησι ρίζας ἐς τὴν γῆν διὰ τοῦ ἐν ᾧ ἐνετέθη, καὶ ἐπαυρίσκεται ἀπὸ τῆς γῆς ἔλκον τὴν ἰκμάδα, καὶ τροφή αὐτῷ ἐκεῖθεν ἔστιν· ὥστε μὴ θαυμάζειν ἑτερόκαρπα εἶναι τὰ ἐνθετα τῶν δενδρέων, ζῆ γὰρ ἀπὸ τῆς γῆς. ταῦτά μοι εἴρηται περὶ τῶν δενδρέων καὶ τῶν καρπῶν διὰ τόδε, ὅτι οὐχ οἶόν τε ἦν μοι τὸν λόγον<sup>35</sup> ἡμιτελέα καταλιπεῖν.

16. (27 L.) Ἀναβήσομαι δ' αὖτις ὀπίσω οὗ εἵνεκά μοι λόγου τάδε ἀμφὶ τῶνδε εἴρηται. φημί γὰρ τὰ ἐν τῇ γῇ φυόμενα πάντα ζῆν ἀπὸ τῆς γῆς τῆς ἰκμάδος, καὶ ὅκως ἂν ἡ γῆ ἔχη ἰκμάδος ἐν ἑωυτῇ, οὕτω καὶ τὰ φυόμενα ἔχει· οὕτω καὶ τὸ παιδίον ζῆ ἀπὸ τῆς μητρὸς ἐν τῇσι μήτρησι, καὶ ὅκως ἂν ἡ μήτηρ ὑγιέης ἔχη, οὕτω καὶ τὸ παιδίον ἔχει. ἦν δέ τις βούληται ἐννοεῖν τὰ ῥηθέντα ἀμφὶ τούτων, ἐξ ἀρχῆς ἐς τέλος, εὐρήσει τὴν φύσιν πάσαν παραπλησίην εἶδουσαν τῶν τε ἐκ τῆς γῆς φυομένων καὶ τὴν ἀνθρωπίνην. καὶ ταῦτά μοι ἐς τοῦτο εἴρηται.

17. (28 L.) Τὸ δὲ παιδίον ἐν τῇσι μήτρησιν ἐὼν τῷ χέρε ἔχει πρὸς τῇσι γένυσσι καὶ τὴν κεφαλὴν πλησίον τοῖν ποδοῖν· καὶ οὐκ ἔστιν ἀτρεκέϊη κρῖναι, οὐδ' ἦν

<sup>35</sup> The text in M resumes.

ment from the tree from which it was removed, and then from the one on to which it has been grafted; as it sprouts in this way, it sends out fine roots from itself into the (sc. host) tree. At first it gets its nourishment from the moisture in the tree on to which it has been engrafted, but then after a time has passed, it sends out roots into the earth passing through (sc. the tree) on to which it is engrafted; it then acquires moisture by drawing it (sc. directly) out of the earth, and has its nourishment from there. So that it is not to be wondered at that engrafted trees have different fruits than the trees (sc. on to which they are engrafted), since they are in fact living out of the earth. I have explained all these things about trees and their fruits, since I could not leave my account half completed.

16. Now I shall return to the point in my account for the sake of which I have explained these things. For I have explained that everything that grows in the earth lives from the moisture of the earth, and that whatever kind of moisture a particular earth has in it, this same kind of moisture a plant (sc. growing in it) too will have. In the same way, a fetus also lives from its mother in her uterus, and however much health the mother enjoys, the fetus too will have. If anyone wishes to reflect upon what I have said concerning these subjects from beginning to end, he will discover that the growth of things out of the earth and human growth are exactly parallel. This is what I have said in the matter.

17. While the fetus is in the uterus, it holds its hands next to its jaws and its head near its feet, and it is impossible to tell with certainty whether it has its head up or

530 ἴδης ἐν τῆσι μήτρῃσι τὸ παιδίον, πότερον τὴν ἰ κε-  
φαλήν ἄνω ἔχει ἢ κάτω· ἐκ δὲ τοῦ ὀμφαλοῦ τεταμένον  
εἰσὶν οἱ ὑμένες, ἀντέχοντες αὐτό.

18. (29 L.) Νῦν δὲ ἐρῶ τὴν διάγνωσιν, ἣν ἔφην  
ἀποφανέειν ὀλίγῳ πρότερον, ὡς ἀνυστὸν ἀνθρωπίνῃ  
γνώμῃ ἐμφανέα εἶδον παντὶ τῷ θέλοντι εἰδέναι τού-  
του πέρι, ὅτι ἢ τε γονῆ ἐν ὑμένι ἐστὶ, καὶ κατὰ μέσον  
αὐτῆς ὀμφαλός ἐστι, ἀκείνη πρῶτον τὴν πνοὴν ἔλκει  
ἐς ἑωυτὴν καὶ μεθίησιν ἔξω, καὶ ἐκ τοῦ ὀμφαλοῦ  
ὑμένες εἰσὶ καὶ τὴν ἄλλην φύσιν τοῦ παιδίου, ἣν  
εἴρηκα, ὧδε ἔχουσιν εὐρήσεις πᾶσαν μέχρι ἐς τέλος,  
ὅπως μοι ἐν τοῖσι λόγοισιν ἀποπέφανται, ἣν βούληται  
τις τοῖσιν ἱστοροῖσιν, ὀκόσοισι μέλλω λέγειν, χρῆ-  
σθαι. εἰ γάρ τις ἐθέλοι ᾧ εἴκοσιν ἢ πλείονα, ὅπως  
ἐκλαπήσῃται,<sup>36</sup> ὑποθεῖναι ἀλεκτορίσιν εἴτε δυσὶν εἴτε  
πλείοσι, καὶ ἐκάστης ἡμέρης ἀπὸ τῆς δευτέρας ἀρξά-  
μενος μέχρι τῆς ὑστάτης ἣ ἐκλέψει τὸ ὄν, ὑφαιρέων  
καταγνύναι,<sup>37</sup> σκοπῶν εὐρήσει ἔχοντα πάντα κατὰ τὸν  
ἕμῳ λόγον, ὡς χρῆ ὄρνιθος φύσιν συμβάλλειν  
ἀνθρώπου φύσει. ὅτι γὰρ ὑμένες εἰσὶν ἐκ τοῦ ὀμφαλοῦ  
τεταμένον, καὶ τᾶλλα ὀκόσα εἴρηται περὶ τοῦ παιδίου,  
οὕτως ἔχοντα ἐν τῷ ὧ τῷ ὄρνιθίῳ εὐρήσεις ἐξ  
ἀρχῆς ἐς τέλος· καίτοι εἰ τις μηδέπω εἶδε, θαυμάσει  
ἐν ὄρνιθίῳ ὧ ἐνεόντα ὀμφαλόν. ἔχει δὲ ὧδε τάδε,  
καὶ ταῦτα δέ μοι ὧδε εἴρηται.

19. (30 L.) Ὀκόταν δὲ τῇ γυναικὶ ὁ τόκος παραγέ-  
νηται, ξυμβαίνει τότε τῷ παιδίῳ κινεομένῳ καὶ ἀσκα-

down, even if you were to see the fetus in the uterus. The  
membranes that support the fetus come out of the umbi-  
licus.

18. Now I shall report the observation which I said a  
little above I would make known, which provides as clear  
evidence as human understanding can grasp for any per-  
son wishing to gain knowledge on this subject that the  
seed resides in a membrane, that in its middle there is an  
umbilicus, that the seed first draws breath into itself and  
then sends it out, and that membranes come out of the  
umbilicus. And you will discover that the further develop-  
ment of the fetus right through to the end is just as I have  
revealed in my account, if anyone wishes to take account  
of the protocol which I am now about to expound. For if  
a person wanted to set twenty or more eggs under two or  
more hens to be hatched, and each day beginning from  
the second day until the last day on which an egg will be  
hatched remove one egg and break it open, he will dis-  
cover on examination that everything is according to my  
account, as far as one can compare the growth of a bird to  
that of a human being. For that there are membranes  
extending out of the umbilicus, and everything else I have  
said about the fetus from the beginning to the end you will  
discover to be true in the egg of a fowl. And indeed, if  
someone has not seen it before, he will be amazed that  
there is an umbilicus in a bird's egg. This is how things are,  
and so have I explained them.

19. When a woman is about to give birth, it then comes  
to pass that the fetus by moving and jumping with its

<sup>36</sup> Ermerins after Erotian's E 23: -λεπίσεται M: -λεπίσεται  
V. <sup>37</sup> Ermerins: -γυῶν MV.

ρίζοντι χερσί τε καὶ ποσὶ ῥήξαι τινα τῶν ὑμένων τῶν ἔνδον· ῥαγέντος δ' ἐνός, ἤδη οἱ ἄλλοι ἀκιδνότερην δύναμιν ἔχουσι καὶ ῥήγνυνται πρῶτον μὲν οἱ κείνου ἐχόμενοι, ἔπειτα ὁ ὕστατος. ὁκόταν δὲ ῥαγῶσιν οἱ ὑμένες, τότε λύεται ἡ τοῦ δεσμοῦ τὸ ἔμβρυμον, καὶ χωρεῖ ἔξω κλονηθέν· οὐ γὰρ ἔτι ἔχει σθένος τῶν ὑμένων προδόντων, καὶ τούτων ἀπενεχθέντων οὐδ' αἱ μήτραι δύνανται ἔτι τὸ παιδίον ἴσχειν προσλαμβάνονται γὰρ οἱ ὑμένες καὶ τῶν μητρώων, ὁκόταν ἀμφὶ τὸ παιδίον ἐλίσσωνται, οὐ πολλῇ δυνάμει. ὁκόταν δὲ χωρῆ τὸ παιδίον, βιήται καὶ εὐρύνει τὰς μήτρας ἐν τῇ διεξόδῳ, αἶτε ἀπαλὰς εἰούσας· χωρεῖ δὲ ἐπὶ κεφαλῇ, ἢν κατὰ φύσιν ἦ· βαρύτερα γὰρ ἐστὶν αὐτῷ τὰ ἄνω ἐκ τοῦ ὀμφαλοῦ σταθμεύμενα. ἐν δὲ τῆσι μήτρησιν ἐὼν ἐγκρατὲς μᾶλλον γίνεται ἐς τῶν ὑμένων τὴν κατάρρηξιν ἅμα δεκάτῳ μηνί, ὅτε ὁ τόκος τῇ μητρὶ παραγίνεται. ἢν δὲ βίαιον πάθημα πάθῃ τὸ παιδίον, καὶ πρόσθεν τούτου τοῦ χρόνου ῥαγέντων τῶν ὑμένων ἐξέρχεται καὶ ἢν ἡ τροφή πρόσθεν λήξῃ ἀπὸ τῆς μητρὸς τῷ παιδίῳ, καὶ οὕτω πρόσθεν ὁ τόκος τῇ μητρὶ παραγίνεται, θάσσον δὲ δέκα μηνῶν ἐξέρχεται.

Ἄλλ' ὅσαι δὴ ἔδοξαν πλείονα χρόνον δέκα μηνῶν ἔχειν, ἢδη γὰρ τοῦτο πολλάκις ἤκουσα, κείναι διεβλήθησαν τρόπῳ τοιῷδε ᾧ μέλλω λέγειν· ὁκόταν αἱ μήτραι πνεῦμα λάβωσιν ἐς σφᾶς αὐτὰς ἀπὸ τῆς κοιλίας φύσαν παρεχούσης καὶ ἐξαρθῶσι, γίνεται γὰρ τοῦτο, δοκέουσι δὴ αἱ γυναῖκες πρὸς σφᾶς ἔχειν τότε

arms and legs ruptures some of the interior membranes, and when one of these is ruptured, the others have less strength; next the membranes surrounding the one containing the fetus are ruptured, and after that the one farthest away. When these membranes rupture, the fetus is released from its connection, and it passes out by shaking; for the connection no longer has any strength after the membranes have given way, and when they are removed the uterus can no longer hold on to the fetus. For the membranes of the uterus, too, are attached, when they are wound around the fetus, but not with any great strength. When the fetus moves, it stretches and widens the uterus as it passes out, due to the uterus's softness. The fetus moves head first, if it passes according to nature, for its upper parts, as measured from the umbilicus, are heaviest. In the uterus, the fetus acquires the strength necessary to rupture the membranes at the time of the tenth month, when a mother gives birth. If a fetus has some serious defect, its membranes rupture and it comes out before this time. And if the nutriment from the mother to the fetus stops before this, in this case too the mother gives birth prematurely, and the fetus comes out before ten months.

But any women who believe that their time (sc. of gestation) is more than ten months—for I have heard this said many times—have been misled in the way I am about to explain. When the uterus takes breath into itself out of the cavity, which is blowing wind into it, and swells up—for this happens—women think they are pregnant. Also, if

καὶ ἦν καταμήνια μὴ χωρέοντα ξυστραφή ἐν τῆσι μήτρησι καὶ ἔη χρονιώτερα, αἰεὶ διαρρεῖ ἐς τὰς μήτρας, ἔστι μὲν ὅτε ξὺν τῷ ἀπὸ τῆς κοιλίης πνεύματι, ἔστι δ' ὅτε καὶ θερμαινόμενα, καὶ δὴ καὶ τότε ἐν γαστρὶ δοκέουσιν | ἔχειν αἱ γυναῖκες, αἵτε τῶν καταμηνίων μὴ χωρέοντων καὶ τῶν μητρῶν ἡρμένων· εἶτα ἔστιν ὅτε τὰ καταμήνια ἐρράγη αὐτόματα, ἢ ἐτέρων ἐπικατελθόντων ἀπὸ τοῦ σώματος ἐς τὰς μήτρας καὶ κατενεγκάντων τὰ πρότερα, καὶ ἡ φύσα ἐξήλθε. καὶ πολλῆσι ἡδὴ εὐθύς μετὰ τὴν τῶν καταμηνίων κάθαρσιν αἱ μήτραι ἔχανον καὶ κατὰ τὸ αἰδοῖον ἐστράφησαν, καὶ μυχθεῖσαι τότε ἀνδράσιν αἱ γυναῖκες ἔλαβον πρὸς σφᾶς τὸν γόνον αὐθημερὸν ἢ ἅμα ὀλίγησι ἡμέρησι. λογίζονται δ' αἱ γυναῖκες αἱ ἄπειροι τούτων τῶν λόγων καὶ τῶν πρηγμάτων κατ' ἐκείνον τὸν χρόνον ἐν γαστρὶ ἔχειν, ὅτε τὰ καταμήνια οὐκ ἐχώρειν αὐτῆσι καὶ αἱ μήτραι ἡρμέναι ἦσαν.

Ὅτι δ' οὐκ ἔστι χρονιώτερον δέκα μηνῶν ἐν γαστρὶ ἔχειν, ἐγὼ φράσω ἢ τροφή καὶ ἡ αὔξησις ἢ ἀπὸ τῆς μητρὸς κατιοῦσα οὐκ ἔτι ἀρκεῦσα τῷ παιδίῳ ἐστίν, ὁκόταν οἱ δέκα μῆνες παρέλθωσι καὶ τὸ ἔμβρυον αὐξηθῆ· ἔλκει γὰρ ἀπὸ τοῦ αἵματος ἐς αὐτὸ τὸ γλυκύτατον, ἅμα δὲ καὶ ἀπὸ τοῦ γάλακτος ἐπαυρίσκειται ὀλίγον· ὁκόταν δ' αὐτῷ σπανιώτερα ταῦτα γένηται καὶ ἄδρον ἔη τὸ παιδίον, ποθέον πλείονα τῆς ὑπαρχούσης τροφῆς, ἀσκαρίζει καὶ τοὺς ὑμένας ῥήγνυσι. καὶ τῶν γυναικῶν αἱ πρωτοτόκοι τοῦτο πάσχουσιν μάλιστα· ἐπιλείπει γὰρ τοῖσι παιδίοισιν ἡ τροφή ἐς τὸ

the menses instead of passing out collect in the uterus and remain there for a long time, they will continue to flow through into the uterus—sometimes in association with breath from the cavity, and at other times on becoming heated—and then indeed women believe they are pregnant, since their menses stop and their uterus becomes raised. Then sometimes the menses break out spontaneously, or as the result of additional material coming down from the body into the uterus and carrying off what was there before, and wind passes out. In many cases, immediately after the cleaning of women's menses their uterus has gaped open and turned toward their vagina, and then on having intercourse with their husbands they have become pregnant on that same day or in a few days. But women lacking this knowledge and experience reckon their pregnancy from the time when their menses stopped flowing and their uterus became raised.

That it is not possible to be pregnant for more than ten months I shall now demonstrate. Once ten months have passed and the fetus has become larger, the nutriment and increase coming down from its mother is no longer sufficient for it, since it is attracting the sweetest part of the blood, and at the same time a little nourishment from the milk. When these things become insufficient for the fetus, as it becomes larger, and it craves more nutriment than is available, it jumps about and tears its membranes. (Women who are about to give birth for the first time experience this most violently, since the nutriment they have for their

ἀρκέσαι ἄχρι τῶν δέκα μηνῶν. πρότερον δὲ ἐπιλείπει<sup>38</sup> ταύτησι διὰ τὸδε· εἰσὶ τῶν γυναικῶν, αἱ μὲν ἀρκέοντα τὰ καταμήνια ἀποκαθαίρονται, αἱ δὲ ἐλάσσονα τοῦτο δὲ ἦν αἰεὶ γίνηται, ἐν φύσει καὶ ἐν γένει μητρῶόν σφίν ἐστίν· αἱ δὲ τὰ καταμήνια ὀλίγα μεθιέσαι, αὗται καὶ τοῖσι παιδίοισι τοῦ χρόνου τὸ ὕστατον, ὅταν ἤδη ἀδρὸν ἔη, τὴν τροφήν σπανιωτέραν παρέχουσαι, | ποιέουσιν ἀσκαρίζειν καὶ πρόσθεν τῶν δέκα μηνῶν ἐξελθεῖν· ὀλίγον γὰρ ἀπ' αὐτῶν χωρεῖ τὸ αἷμα. ὡς δὲ ἐπὶ τὸ πλεῖον ξυμβαίνει καὶ ἀγαλάκτους μᾶλλον εἶναι ταύτας τὰς γυναικας, τὰς ὀλίγα τὰ καταμήνια μεθιέσας· ξηρότεραι γὰρ καὶ πυκνοσαρκότεραι εἰσι.

Τούτῳ δὲ τῷ λόγῳ ὅτι ἐπιλειπούσης τῆς τροφῆς, ἐξέρχεται τὸ ἔμβριον, ἦν μὴ τι αὐτῷ βίαιον πάθημα προσπέσῃ, ἰστόριον τὸδε ἐστὶ. τὸ ὄρνεον γίνεται ἐκ τοῦ ῥοῦ τοῦ χλωροῦ τρόπῳ τοιῷδε· ἐπικαθεζομένης τῆς μητρὸς θερμαίνεται τὸ ῥόν· καὶ τὸ ἐν τῷ ῥῷ ἐνεὸν ἀπὸ τῆς μητρὸς κινεῖται· θερμαινόμενον δὲ πνεῦμα ἴσχει τὸ ἐν τῷ ῥῷ ἐνεὸν καὶ ἀντισπῶ ἕτερον ψυχρὸν ἀπὸ τοῦ ἡέρος διὰ τοῦ ῥοῦ· τὸ γὰρ ῥόν ἀραιὸν ἐστίν οὕτως ὡς πνοὴν ἔλκομένην ἀρκέουσιν διέειναι τῷ ἔνδον ἐόντι. καὶ αὖξεται τὸ ὄρνεον ἐν τῷ ῥῷ, καὶ διαρθροῦται τρόπῳ τῷ αὐτῷ τε καὶ παραπλησίῳ ὥπερ καὶ τὸ παιδίον, ὡς μοι ἤδη καὶ πρότερον εἴρηται. γίνεται δ' ἐκ τοῦ χλωροῦ τοῦ ῥοῦ, τροφή δὲ καὶ αὖξησις ἐστίν ἀπὸ τοῦ λευκοῦ τοῦ ἐν τῷ ῥῷ ἐόντος· καὶ τοῦτ' ἤδη πᾶσι ἐμφανὲς ἐγένετο ὁκόσοι τὸν νόον προσέσχον· ὁκόταν ἐπιλείπη ἡ τροφή τῷ νεοσσῷ ἐκ τοῦ

fetuses ceases to be sufficient before ten months.) The nutriment runs out too early in such women for the following reason: some women have an adequate menstrual cleaning, while others have less, and if this occurs regularly, it is due to the woman's nature and maternal inheritance. Those women who tend to pass less menses also supply insufficient nutriment to their fetuses toward the end of their term, when the fetuses are already well-grown, which causes them to jump about and to be born before ten months, since too little blood is flowing from them. In most cases women who tend to be deficient in milk also pass too little menses, for they are too dry (sc. in general) and have too dense flesh.

Here is my argument for the fact that a fetus is born when its nourishment runs out, unless some serious disorder (sc. first) befalls it. A chick is born from the yolk of an egg in the following way: the egg is warmed by its mother sitting on it, and what is inside the egg is set in motion by the mother. On being warmed, what is inside the egg possesses breath, and it draws in fresh, cold breath from the air through the (sc. wall of the) egg, for the egg-shell is rarefied enough that the air drawn in through it is sufficient for what is inside. The chick inside the egg increases in size and becomes articulated in a similar way parallel to the human fetus, as I have already explained. It is formed out of the egg yolk, but its nutriment and increase come from the egg white, as has already become evident to anyone who has turned their mind to the subject. When the nutriment coming from the egg runs out

<sup>38</sup> Joly: πρότερον· ἐπιλείπει δὲ MV.

ψοῦ, οὐκ ἔχον ἀρκέουσιν ἀφ' ἧς ζήσεται, κινέεται ἰσχυρῶς ἐν τῷ ψῷ, ζητέον τροφήν πλείονα, καὶ οἱ ὑμένας περιρρήγνυνται· καὶ ὁκόταν ἡ μήτηρ αἰσθηταὶ τὸν νεοσσὸν κινήθοντα ἰσχυρῶς, κολάψασα ἐξέλεψε καὶ ταῦτα συμβαίνει γίνεσθαι ἐν εἴκοσιν ἡμέρησι, καὶ ἐμφανές ἐστίν ὅτι ὧδε ἔχει· ὁκόταν γὰρ κολάψῃ τὸ ὄρνειον ἐπὶ τοῖσι λεπυρίοισι τοῦ ψοῦ, ὑγρὸν ἔνεστιν οὐδὲν ὅ τι καὶ ἄξιον λόγου· ἐξανήλωται γὰρ ἐς τὸν νεοσσόν. οὕτω δὲ καὶ τὸ παιδίον, ὁκόταν ἀύξηθῆ, οὐκ ἔτι δύναται ἡ μήτηρ τροφήν παρέχειν ἀρκέουσιν· ζητέον οὖν πλείω τροφήν τῆς παρεούσης τὸ ἔμβρυον ἀσκαρίζον ῥήγνυσιν τοὺς ὑμένας, καὶ λυθὲν τοῦ δεσμοῦ χωρεῖ ὁμοῦ ἕξω· καὶ ταῦτα γίνεται ἐν δέκα μηνσὶ τὸ μακρότατον. |

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Καὶ κατὰ τοῦτον τὸν λόγον καὶ τοῖσι κτήνεσι καὶ τοῖσι θηρίοισιν ὁ τόκος παραγίνεται ἐν χρόνῳ ᾧ ἕκαστον τίκει οὐ μακρότερον· ἕκαστῳ γὰρ τῶν ζῶων ἀνάγκη ἐστὶ χρόνον εἶναι, ἐν ᾧ ἡ τροφή σπανιωτέρη ἔσται τῷ ἐμβρύῳ καὶ ἐπιλείψει καὶ ὁ τόκος παρέσται· καὶ τὰ μὲν ἐλάσσῳ τροφήν τοῖσιν ἐμβρύοισιν ἔχοντα θάσσον τίκει, τὰ δὲ πλείω ὕστερον· καὶ ταῦτα μὲν ἐς τοῦτό μοι εἴρηται.

Τὸ δὲ παιδίον, ὅταν περιρραγῶσιν οἱ ὑμένας, ἢ μὲν δὴ ἐπικρατήσῃ ἢ ἐπὶ τὴν κεφαλὴν ῥοπή, ῥηίδιως τίκει ἢ γυνή· ἢ δὲ πλάγιον ἢ ἐπὶ πόδας χωρήσῃ, γίνεται γὰρ τοῦτο ἢν οὕτως ἢ ῥοπή τύχη γενομένη ἢ ὑπὸ εὐρυχωρίας γε τῶν μητρίων, ἢ καὶ ἢν ἡ μήτηρ ἐν τῇ ὠδίῳ μὴ ἠσυχάσῃ τὸ πρῶτον, κῆν οὕτω χωρήῃ,

for the chick, the chick—not having sufficient material to live from—moves violently inside the egg in search of additional nutriment, and tears off its membranes. When the mother feels the chick's violent movement, she pecks and hatches it, and this happens in twenty days. It is clear that this is what happens, for when a fowl pecks open the egg-shell, no moisture worth mentioning is left inside it, since it has all been taken up into the chick. The same thing happens with the fetus: when it has increased in size, its mother is no longer able to supply it with adequate nourishment, so that the fetus, in searching for more nutriment than is present, jumps about, tears its membranes, and being released from its attachment is immediately born; this happens in ten months at the longest.

According to this principle, birth takes place in animals both domestic and wild at a particular time and not after a longer time; for in each kind of living being there must be a period of time at which the fetus's nutriment will be used up and run out, and when birth then takes place: thus animals with less nutriment for their fetuses give birth sooner, and those with more nutriment, later. This is what I have to say in the matter.

If when a fetus's membranes are torn off, it succeeds in turning in the direction of its head, its birth will be easy; but if a fetus lies crosswise or moves toward its feet—this happens if it happens by chance to turn in this direction, or due to narrowness of its mother's uterus, or if the mother does not remain at rest at the beginning of her birth pangs—as it moves like this the woman will have



χαλεπῶς τέζεται ἡ γυνή· πολλαὶ δὲ ἤδη ἢ αὐταὶ ὤλοντο, ἢ τὰ παιδιά, ἢ ἅμα· τίκτουσαι δὲ αἱ γυναῖκες μάλιστα πονέουσιν αἱ πρωτοτόκοι διὰ τὴν ἀπειρίην τῶν πόνων· καὶ πονέουσι μὲν πᾶν τὸ σῶμα, μάλιστα δὲ τὴν ὀσφύν τε καὶ τὰ ἰσχία· δίσταται γὰρ σφῶν τὰ ἰσχία· αἱ δὲ μᾶλλον ἔμπειροι τόκων ἤσσαν πονέονται τῶν πρωτοτόκων, αἱ δὲ πολυτόκοι πάντῃ ἤσσαν πονέονται.

\*Ὦν δὲ ἐπὶ κεφαλὴν ἴη τὸ ἔμβρυον, ἡ κεφαλὴ πρῶτον ἔξω χωρέει, ἔπειτα τὰ ἄλλα μέλα ἐπόμενα, ὕστατος δὲ ὁ ὀμφαλός· ἐκ τοῦ δ' ὀμφαλοῦ τὸ χορίον τεταμένον ἐστί· μετὰ δὲ ταῦτα ὕδρωψ ἔρχεται αἱματώδης ἀπὸ τε τῆς κεφαλῆς καὶ τοῦ ἄλλου σώματος, ἀποκριθεὶς ὑπὸ βίης τε καὶ πόνου καὶ θέρμης, καὶ ὀδὸν ἀφηγήσατο τῶν λοχίων τῇ καθάρσει μετὰ δὲ τὴν ἔξοδον τοῦ ἰχώρου ἡ κάθαρσις γίνεται χρόνον τὸν πρόσθεν εἰρημένον· καὶ οἱ τε μαζοὶ καὶ τᾶλλα μέλα ὀκόσα ὑγρότερα ἐστί, καταρρήγνυται τῶν γυναικῶν, ἡκιστα μὲν ἐν τῷ πρώτῳ τόκῳ, ἔπειτα δὲ, ὡς ἂν πλειόνων πειρέωνται τόκων, ἔτι μᾶλλον καταρρήγνυται διακενουμένων τῶν φλεβῶν ὑπὸ τῆς καθάρσιος τῶν λοχίων· ταῦτα δέ μοι ἐς τοῦτο εἴρηται. |

540 20. (31 L.) Δίδυμα δὲ γίνεται ἀφ' ἐνὸς λαγνέματος· ἔχουσιν δὲ κόλπους καὶ γαμψοὺς αἱ μήτραι <καὶ><sup>39</sup> συχνούς, τοὺς μὲν τηλοτέρω, τοὺς δὲ πλησιαιτέρω τοῦ αἰδοίου· καὶ τὰ πολύγονα τῶν ζώων πλείους ἔχει

<sup>39</sup> Joly.

difficulty giving birth. In fact, many mothers have died in this case, or their babies have, or both have. In giving birth, women suffer most when it is for the first time, due to their inexperience with the pangs: they suffer through their whole body, but most especially in their loins and hips, for their hips separate. Those who have gained more experience in giving birth suffer less than those who are doing so for the first time, and those who have given birth many times suffer much less.

If a fetus moves in the direction of its head, the head passes out first, and then the other parts follow, with the umbilicus last, from which the placenta is suspended. After that, a bloody fluid comes down from the head and the rest of the (sc. mother's) body, secreted as a result of the violence, strain, and heat (sc. she experiences), and this leads the way for the cleaning of the lochia. After the expulsion of this sero-sanguineous fluid, the lochial cleaning proceeds in the time noted above. Then women's breasts and other moist parts involute,<sup>5</sup> although least in their first delivery; but then after they have experienced more births, they involute more as the vessels are emptied out during the cleaning of the lochia. Such is my explanation of the matter.

20. Twins arise from one act of intercourse: the uterus has sinuses that are curved and multiple—some farther from the vagina, others nearer to it—and animals that have many births at the same time have more of these than

<sup>5</sup> Cf. *Diseases of Women* I 1: "The parts nearest to the cavity and the breasts involute, but other parts of the body involute too; why this occurs I have explained in *Nature of the Child in Child-birth*." (. . . ἐν τῇ φύσει τοῦ παιδίου τοῦ ἐν τόκῳ).

τῶν ὀλίγα κνεόντων ὁμοίως δὲ καὶ τὰ πρόβατα, θηρία τε καὶ ὄρνεα. ὅταν δὲ ἡ γονὴ τύχη σχισθεῖσα εἰς δύο κόλπους ἀφικομένη καὶ αἱ μήτραι δέξονται τὴν γονήν, καὶ τοῖν κόλποι μῆδέτερος ἐς τὸν ἕτερον χαλάσῃ, χωρισθεῖσα δὴ ἐν ἑκατέρῳ κόλπῳ ὑμενοῦται καὶ ζωοῦται τῷ αὐτῷ τρόπῳ ὥπερ καὶ τὸ ἐν εἴρηται. ὅτι δὲ ἀφ' ἑνὸς λαγνεύματος διδύμα γίνεται ἰστορίον τόδε ἐστί, κύων καὶ ὄς καὶ ἄλλα ζῷά ἐστιν ἄσσα ἀφ' ἑνὸς λαγνεύματος τίκτει καὶ δύο καὶ πλείονα, καὶ ἕκαστον τῶν ζῶων ἐν τῆσι μήτρησιν ἐν κόλπῳ καὶ ὑμένι ἐστί, καὶ ταῦτα αὐτοὶ ὀρέομεν γινόμενα, καὶ ταῦτα τίκτει τῇ αὐτῇ ἡμέρῃ πάντα ὡς ἐπὶ τὸ πλείον. ὦδε δὲ καὶ τῇ γυναικὶ ἀπὸ μιῆς μίξεως γινόμενα τὰ παιδία ἑκάτερον ἐν κόλπῳ καὶ χωρίῳ ἐστί, καὶ τίκτει τῇ αὐτῇ ἡμέρῃ ἀμφότερα, καὶ πρότερον θάτερον χωρεῖ ἔξω καὶ τὸ χωρίον αὐτοῦ.

Ἵτι δὲ θῆλυ καὶ ἄρσεν διδύμα γίνεται, φημὶ ἐν τῇ γυναικὶ καὶ ἐν τῷ ἀνδρὶ καὶ ἐν παντὶ ζῷῳ ἑκάστῳ γονῆς ἐνεῖναι καὶ ἀσθενέστερον καὶ ἰσχυρότερον· καὶ οὐκ ἐς ἅπαξ χωρεῖ ἡ γονή, ἀλλὰ καὶ ἐς δις καὶ τρίς ἀποβράσσειται· καὶ οὐκ ἀνυστὸν αἰεὶ ὁμοιον εἶναι πᾶν ἰσχυρόν, τό τε πρόσθεν ἐξίων καὶ τὸ ὕστερον. ἐς ὀκότερον δ' ἂν τῶν κόλπων τύχη ἡ γονὴ παχύτερη καὶ ἰσχυροτέρη ἐσελθοῦσα, κείθι ἄρσεν γίνεται· ἐς ὀκότερον δ' ἂν ὑγροτέρη καὶ ἀσθενεστέρα, κείθι θῆλυ γίνεται· ἢν δ' ἐς ἄμφω ἰσχυρῇ ἐσέλθῃ, ἄμφω ἄρσενα 542 | γίνεται· ἢν δὲ ἀσθενῆς, ἄμφω θήλεα γίνεται. οὗτος ὁ λόγος ὦδε εἰρημένος ἅπας τέλος ἔχει.

animals that have fewer births at once. This is how it is in cattle, wild animals, and birds: when the seed happens to be divided and to arrive in two of these sinuses, when the uterus receives it, and when neither of the two sinuses opens into the other one, then the seed is separated off in each one of the sinuses, forms membranes, and grows in just the same way I have described for a single (sc. fetus). That twins arise from one act of intercourse is proven by the following: dogs, swine and other animals give birth to two or more offspring from a single mating, and each one of these offspring resides in the uterus inside a sinus and a membrane—as I myself have seen—and they are usually all born on the same day. In the same way, fetuses that have been engendered in a woman from a single act of intercourse each reside inside a sinus and a membrane, and both are born on the same day: first one passes out along with its placenta, and then the other one.

That one twin may be female and the other one male I explain by the facts that in both a woman and a man—and indeed in every living being—some of the seed is weaker and some of it is stronger, and that the seed is not emitted all at once, but in two or three spurts. It is not possible for what passes out earlier and what passes out later always to be equally strong: in any sinus where seed happens to arrive thicker and stronger, a male arises, but in any one where it arrives more watery and weaker, a female arises. If the seed enters both sinuses in a strong state, in both males will be engendered, but if it arrives in both in a weak state, both offspring will be females. My whole account is now at an end.

DISEASES IV

## INTRODUCTION

*Diseases IV* is neither named nor quoted by any ancient text,<sup>1</sup> nor does it leave any trace in the Arabic or Latin medical literature of the middle ages—rather the complete Greek text first appears following *Diseases I–III* in one independent Greek witness M, and a number of passages from ch. 19 on disease causation are paraphrased in the pseudo-Galenic treatise *Causes of Affections* (Περί αἰτίας παθῶν), which is transmitted in the single manuscript Marcianus Venetus Graecus V 12.<sup>2</sup> The treatise maintains its position among the *Diseases* books in M's descendants, as well as in the two renaissance works devoted to the Hippocratic *Diseases*:

*Hippocratis Coi de morbis libri quatuor Georgio Pylandro . . . interprete.* Paris, 1540.

*Commentaria in Hippocratis libros quatuor De morbis luculentissima . . . , Petri Salii Diversi.* Frankfurt, 1602.

Both Pylander and Salius Diversus, however, draw attention to *Diseases IV*'s fundamental difference from its

<sup>1</sup> Anastassiou/Irmer, vol. I, 328f. and II 2, 255f.

<sup>2</sup> See G. Helmreich, *Handschriftliche Studien zu Galen, II. Teil*, Ansbach, 1911, pp. 6f.

three predecessors:<sup>3</sup> whereas *Diseases I-III* all contain extensive collections of individual specific diseases—*Diseases I*, ch. 11-34; *Diseases II*, ch. 1-11 (etiology and pathogenesis), ch. 12-75 (prognosis and treatment); *Diseases III*, ch. 1-16 (symptoms, course, prognosis, treatment)—*Diseases IV* is devoted mainly to developing a general four-humor theory of etiology and pathogenesis, with only three of its final four chapters handling individual specific diseases. This difference, together with various similarities and connections to *Generation and Nature of the Child*, led E. Littré to remove *Diseases IV* from the *Diseases* series and attach it in his edition to these latter works.<sup>4</sup>

*Diseases IV* is organized as follows:

- 1-3, 8-9: A general theory of four humors (phlegm, blood, bile, water) and the four springs in the body that store them (head, heart, locus on the liver, spleen); movement of the humors between the cavity, the body, and the springs.
- 4-7: The four humors individually, and their roles in disease causation.
- 10: Evacuation of excess humors from the body through four apertures (mouth, nostrils, anus, urethra).
- 11-14: The three-day cycle of ingestion, digestion, and excretion in health, and how its disturbance leads to disease.

<sup>3</sup> Pylander, p. 155, and Salius Diversus, p. 353.

<sup>4</sup> Littré, vol. 1, 359 and 7, 462.

- 15-17: Why odd-numbered days are critical in diseases and lesions.
- 18-21: A basic model of febrile disease, and its three causes: (a) failure to clean the body of excess humors, (b) adverse meteorological conditions, (c) wounds.
- 22: Fever and chilling.
- 23: Tapeworms.
- 24: Bladder stones.
- 25: Refutation of the view that part of what is drunk passes to the lungs.
- 26: Dropsies.

The treatise has received careful attention in the edition of Joly and the commentary of Lonie cited above,<sup>5</sup> and the present edition is indebted to their work in many ways.

<sup>5</sup> P. 5.

## ΠΕΡΙ ΝΟΥΣΩΝ Δ

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Littre

1. (32 L.) Τοῦ ἀνθρώπου ἐς τὴν γένεσιν ἀπὸ πάντων τῶν μελέων τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ἔλθον τὸ σπέρμα καὶ ἐς τὰς μήτρας τῆς γυναικὸς πεσὸν ἐπάγη χρόνον δὲ γενομένου φύσις ἀνθρωποειδῆς ἐγένετο ἐξ αὐτοῦ. ἔχει δὲ καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ὑγροῦ τέσσαρα εἶδεα ἐν τῷ σώματι, ἀφ' ὧν αἱ νοῦσοι γίνονται, ὀκόσα μὴ ἀπὸ βίης νοσήματα γίνεται· αὗται δὲ αἱ ἰδέαι εἰσὶ φλέγμα καὶ αἷμα <καὶ><sup>1</sup> χολή καὶ ὑδρωψ, καὶ ἀπὸ τούτων ἐς τὸ σπέρμα οὐκ ἐλάχιστον οὐδὲ ἀσθενέστατον συνέρχεται, καὶ ἐπειδὴ τὸ ζῶον ἐγένετο, κατὰ τοὺς τοκῆας τοσαύτας ἰδέας ὑγροῦ ὑγιηροῦ τε καὶ νοσηροῦ ἔχει ἐν ἑαυτῷ. ἀποφανέω δὲ ὀκόσα ἐν ἐκάστη τούτων τῶν ἰδεῶν καὶ πλείω καὶ ἐλάσσω ἐν τῷ σώματι γίνονται, καὶ ὑπὸ τοῦ<sup>2</sup> νοσήουσιν, καὶ ὅτι αἱ νοῦσοι κρίνονται ἐν τῇσι περισσῆσιν ἡμέρησι, καὶ τίνες ἀρχαὶ τῶν νοῦσων εἰσὶ, καὶ ὀκοῖα αὐτῶν ἐκάστη ἐν τῷ σώματι ἐργασμένη τὴν νοῦσον ἐπάγει, καὶ ὑπὸ τοῦ τῷ<sup>3</sup> ῥίγος πυρετώδες γίνεται, καὶ διότι τὸ πῦρ ἐπιπίπτει μετ' αὐτό.

<sup>1</sup> Joly. <sup>2</sup> ὕ. τοῦ Mack, after Cornarius' *a quo*: ὕ. τούτου M.

<sup>3</sup> ὕ. τοῦ τὸ Joly, after Cornarius' *a quo*: ὕ. τὸ αὐτὸ M.

## DISEASES IV

1. To generate a human being, sperm coming from all the parts of a man and a woman arrives in the woman's uterus and congeals, and, as time passes, out of this a creature of human shape arises. Now both a woman and a man contain four kinds of moisture in their body—out of which the various diseases arise, except those resulting from violence—which are phlegm, blood, bile, and water, and it is not the least or the weakest parts of these that come together in the sperm; and when the offspring is engendered, it has in itself as many kinds of healthy and diseased moisture as its parents. I shall now explain: (a) what it is in each of these kinds (sc. of moisture) that, on becoming too much or too little in the body, causes people to become ill; (b) that diseases have their crises on odd-numbered days; (c) what the causes of diseases are, and what each cause does in the body to bring on disease; (d) how rigor with fever comes about, and why fever heat attacks after it.<sup>1</sup>

<sup>1</sup> These sections correspond to chapters as follows: (a) ch. 2–14, (b) ch. 15–17, (c) ch. 18–21, (d) ch. 22. Cf. the concluding summary in ch. 22 below.

544 2. (33 L.) Ἐθέλω δὲ ἀποφῆναι πρῶτον, πῶς ἡ χολή  
καὶ τὸ αἷμα καὶ ὁ ὕδρωψ καὶ τὸ φλέγμα πλέονα καὶ  
ἐλάσσονα γίνονται, ἀπὸ τῶν βρωμάτων καὶ τῶν ποτῶν  
τρόπῳ τοιαύτῃ· ἡ κοιλίη τῷ σώματι πάντων πηγὴ ἐστὶ  
πλήη ἐούσα· κενεὴ δὲ γενομένη ἐπαυρίσκεται ἀπὸ τοῦ  
σώματος τηκομένον· εἰσὶ δὲ καὶ ἄλλαι πηγαὶ τέσσα-  
ρες, ἀφ' ὧν χωρεῖ τούτων ἕκαστον ἐς τὸ σῶμα, ἐπὶ  
αὐταὶ ἀπὸ τῆς κοιλίης λάβωσι, καὶ αὐταὶ ἐπὶ κενῶν-  
ται, ἀπὸ τοῦ σώματος ἐπαυρίζονται· ἔλκει δὲ καὶ  
αὐτὸ τὸ σῶμα, ἐπὶν τι ἡ κοιλίη ἔχη ἐν ἐωυτῇ τῷ μὲν  
δὴ αἵματι ἡ καρδίη πηγὴ ἐστὶ, τῷ δὲ φλέγματι ἡ  
κεφαλὴ, τῷ δὲ ὕδατι ὁ σπλήν, τῇ δὲ χολῇ τὸ χωρίον  
τὸ ἐπὶ τῷ ἥπατι· αὐταὶ αἱ τέσσαρες τούτοισιν εἰσι  
πηγαὶ ἀνευ τῆς κοιλίης· τούτων δὲ εἰσι κοιλόταται ἡ  
κεφαλὴ καὶ ὁ σπλήν· εὐρυχωρὴ γὰρ ἐν αὐτῷ πλείστη  
ἐστίν· ἀλλὰ περὶ τούτου ὀλίγῳ ὕστερον ἀποφανέω  
κάλλιον· ἔχει δὲ καὶ τόδε ᾧδε· ἐν τοῖσι βρωτοῖσι καὶ  
τοῖσι ποτοῖσιν ἔνεστι πᾶσι καὶ χολώδεός τι καὶ ὕδρω-  
ποειδέος καὶ αἱματώδεος καὶ φλεγματώδεος, τῇ μὲν  
πλέον, τῇ δὲ ἐλάσσον· διότι καὶ διαφέρει τὰ ἐσθιόμενα  
καὶ πινόμενα ἀλλήλων ἐς τὴν ὑγιάν· καὶ ταυτὰ μοι  
ἐς τοῦτο εἴρηται· ἐπὶν δὲ φάγη ἢ πίνη ὁ ἄνθρωπος,  
ἔλκει τὸ σῶμα ἐς ἐωυτὸ ἐκ τῆς κοιλίης τῆς ἰκμάδος  
τῆς εἰρημένης, καὶ <αἰ><sup>4</sup> πηγαὶ ἔλκουσι διὰ τῶν φλε-  
βῶν ἀπὸ τῆς κοιλίης, ἡ ὁμοίη ἰκμάς τὴν ὁμοίην, καὶ  
διαδίδωσι τῷ σώματι, ὥσπερ ἐπὶ τῶν φυτῶν ἔλκει  
ἀπὸ τῆς γῆς ἡ ὁμοίη ἰκμάς τὴν ὁμοίην.

3. (34 L.) Ἐχει γὰρ ᾧδε ἡ γῆ ἐν ἐωυτῇ δυνάμιας

2. I would like first to show how too much or too little  
bile, blood, water, and phlegm arise from foods and drinks:  
when the cavity is full, it is a spring supplying all things to  
the body, but when it is empty, it draws moisture out of the  
body, and the body melts away. There are also four other  
springs, which can each pour one kind of these (sc. moist-  
tures) into the body, after they have acquired them from  
the cavity: when they are empty, these springs draw moist-  
ure out of the body, and the body then attracts moisture  
from the cavity, as long as it has anything in it. The spring  
for blood is the heart, for phlegm the head, for water the  
spleen, and for bile the locus on the liver. These four are  
springs for these moistures, independent of the cavity: of  
these, the hollowest are the head and the spleen, for they  
have the emptiest space—but I will explain this better  
a little later. The following is also true: in all foods and  
drinks there are some bile, some water, some blood and  
some phlegm, in one case more, in another less. Therefore  
foods and drinks vary from one to another in their effect  
on health. This is my account of the matter: after a per-  
son eats or drinks, his body draws some of the moisture I  
have described to itself out of the cavity, and the different  
springs each draw their own kind of moisture through  
vessels from the cavity—just as in plants each particular  
moisture draws its own kind out of the earth—and later  
pass it through to the body.

3. For the earth contains within itself innumerable po-

<sup>4</sup> Froben.

παντοίας καὶ ἀναρίθμους, ὁκόσα γὰρ ἐν αὐτῇ φύεται, πᾶσιν ἱκμάδα παρέχει ὁμοίην ἐκάστῳ, οἷον<sup>5</sup> καὶ αὐτὸ τὸ φνόμενον ἑωυτῷ ὁμοίην κατὰ συγγενῆς ἔχει, καὶ ἔλκει ἕκαστον ἀπὸ τῆς γῆς τροφήν, οἷον περ καὶ αὐτὸ ἐστὶ· τὸ τε γὰρ ῥόδον ἔλκει ἀπὸ τῆς γῆς ἥτις ἐν τῇ γῇ ἱκμάς τοιαύτη ἐνεστί, καὶ τὸ σκόροδον ἔλκει ἀπὸ τῆς γῆς ἱκμάδα τοιαύτην, | οἷον περ καὶ αὐτὸ δυνάμει ἐστί, καὶ τᾶλλα πάντα τὰ φνόμενα ἔλκει ἐκ τῆς γῆς καθ' ἑωυτὸ ἕκαστον· εἰ γὰρ μὴ τοῦτο οὕτως εἶχεν, οὐκ ἂν ἐγένετο τὰ φνόμενα ὅμοια τοῖσι σπέρμασιν. ὅτῳ δὲ τῶν φνόμενων ἐν τῇ γῇ ἱκμάς κατὰ συγγένειαν τοῦ δέοντος πολλῶ πλεον ἐστί, νοσείει ἐκείνο τὸ φυτόν· ὅτῳ δὲ ἐλάσσω τὸ καιροῦ, ἐκείνο αὐαίνεται. ἦν δὲ ἐξ ἀρχῆς μὴ ἐνῆ ἱκμάς τῷ φυτῷ, ἦν ἔλκει κατὰ τὸ συγγενῆς, οὐδ' ἂν βλαστήσαι δύναται.

Παρέχει δὲ νοσηθῆναι ὅτι, ἦν μὴ ἔχει ἱκμάδα κατὰ φύσιν τὸ φυτόν, οὐ βλαστάνει τὴν ἀρχήν· ἡ γὰρ Ἴωνίη χώρα καὶ ἡ Πελοπόννησος τοῦ ἡλίου <καὶ><sup>6</sup> τῶν ὠρέων οὐχ ἤκιστα κέεται, ὥστε δύνασθαι ἐξαρκεῖν τοῖσι φνόμενοισι τὸν ἥλιον· ἀλλ' ὅμως οὐ δυνατόν, πολλῶν ἤδη πειρασαμένων, οὔτε ἐν Ἴωνίῃ οὔτε ἐν Πελοποννήσῳ σίλφιον φύναι· ἐν δὲ τῇ Λιβύῃ αὐτόματον φύεται· οὐ γὰρ ἔστιν ἐν τῇ Ἴωνίῃ οὐδὲ ἐν Πελοποννήσῳ ἱκμάς τοιαύτη ὥστε τρέφειν αὐτό. ὅτι δὲ πολλὰ καὶ ἄλλα, ὅσα τοῦ ἡλίου ἐξαρκείοντος αἱ χώραι οὐ δύναται τῶν θεραπευμάτων τρέφειν, ἄλλαι δὲ φύουσιν αὐτόματα, παρέχει καὶ τοῦτο σκέψασθαι ὁ μέλλω ἐρέειν, ὁκόσον χώρος χώρου κάρτα πλησιά-

tencies of every kind, and it provides each plant that grows in it with the moisture that is specific by birth to that plant, and each plant draws from the earth the nutriment that is specific to it. For a rose draws from the earth the moisture in the earth that is specific to it, and a garlic plant draws from the earth the moisture that is specific to its potency, and all the other plants draw from the earth, each one according to its own potency. For if this were not so, plants would not be formed according to their seeds. And if there is too much moisture specific by birth for any plant (sc. in the earth), the plant will become ill, whereas if there is too little for any plant, the plant will wither away. If from the beginning there is no moisture specific by birth present for a plant to draw, the plant will not even be able to sprout.

Indeed, it may be deduced from evidence that if a plant does not receive moisture according to its nature, it will not sprout in the first place: for although the lands of Ionia and the Peloponnese have by no means the worst locations with regard to the sun and the seasons, being well able to supply plants with sun, it has proven impossible in spite of many attempts to grow silphium in either of them—in Libya, however, silphium grows spontaneously: this is because in the soils of Ionia and the Peloponnese there is no moisture present able to nourish silphium. And to understand why there are many other cultivated plants which certain places are not able to nourish even though they have sufficient sun, whereas in other places the same plants grow spontaneously, it is enough to consider what I am about to explain, namely how much one place differs

<sup>5</sup> Ermerins: οἷον M.

<sup>6</sup> A. Coray in Littré.



ζων διαφέρει ἐς τὴν ἡδυνουίνην τοῦ ἡλίου ὁμοίως ἕξαρκέοντος· ἐνθα μὲν γὰρ τῆς γῆς ἰκμάς ἐστὶν ἥτις τὸν οἶνον ἡδὺν παρέξει, ἐνθα δὲ οὐ. ἐστὶ δὲ καὶ ἄγρια φυόμενα ἐν χωρίῳ οὐκ ὀλίγα, μεταρθέντα δὲ ὀκόσου ὀργυιῆν οὐκ ἂν εὖροις ἔτι φυόμενα· οὐ γὰρ ἔχει ἡ γῆ μεταρθέντι τοιαύτην ἰκμάδα οἷον τοῖσιν ἀγρίοισι φυτοῖσιν ἐκείνη παρέσχευ.

Ἔστι γὰρ αὐτοῖσι τὰ μὲν ἰωδέστερα, τὰ δὲ ὑγρότερα, τὰ δὲ γλυκύτερα, τὰ δὲ ξηρότερα, τὰ δὲ τρηχύτερα, ἄλλα δ' ἄλλως ἔχει μυρία· μυριαὶ γὰρ ἐν αὐτῇ δυνάμεις εἰσι, καὶ διὰ ταῦτα τὰ γένεα ἐκ τῆς γῆς πρῶτον οὐδὲν ἕτερον ἐτέρῳ ὁμοιον ἔφν, ὃ τι μὴ συγγενές.  
548 ἄγρια δὲ μοι δοκεῖ ἅπαντα ταῦτα εἶναι ἄνθρωποι δὲ αὐτὰ ἡμέρωσαν ἐργαζόμενοι καρποφορέειν κατὰ τὸ σπέρμα ἕκαστον· ἔλκει γὰρ ἐκ τῆς γῆς ἡ ὁμοίη ἰκμάς τὴν ὁμοίην, καὶ τούτοισιν αὔξεται καὶ τρέφεται, καὶ οὐδὲν ἕτερον ἐτέρῳ ὁμοίον ἐστὶ τῶν φυομένων, οὔτε ἴσην οὔτε ὁμοίην ἐκ τῆς γῆς ἰκμάδα ἔλκον. ἔλκει δὲ ἕκαστον τῶν φυομένων βρωτῶν τε καὶ ποτῶν ἐς ἑωυτῷ<sup>7</sup> πολλὰς δυνάμεις ἀπὸ τῆς γῆς· ἐν παντὶ δὲ ἐστὶ τι φλεγματώδες καὶ αἱματώδες· ἀνάγκη οὖν τῷδε προσηγαγόμεν, ὅτι ἀπὸ τῶν βρωμάτων καὶ τῶν ποτῶν ἐς τὴν κοιλίην χωρεόντων ἔλκει τὸ σῶμα κατὰ τὰς<sup>8</sup> πηγὰς ἃς ὠνόμασα, ἡ ὁμοίη ἰκμάς τὴν ὁμοίην διὰ φλεβῶν.

<sup>7</sup> Littre: ἐν ἑωυτῷ M. <sup>8</sup> κ. τ. Littre after Cornarius secundum and Linden's κατὰ: καὶ τὰς M.

in the sweetness of its wine from another place very close to it, in spite of the fact that sun is equally distributed to both: for in the one place the moisture of the earth is such that it will make wine sweet, whereas in the other, it is not. There are also not a few plants growing wild in one place, which, if transplanted a distance of six feet, you would not find still growing: for their new earth does not have the same moisture for the transplanted plants which the original earth provided to them when they were wild.

For some moistures (sc. of the earth) are too acrid for them, others too moist, others too sweet, others too dry, others too harsh, and others excessive in innumerable other ways. For in the earth there are innumerable potencies, and for this reason none of these plants first grows out of the earth like another one, unless they belong to the same species. In fact, all these plants seem to me to be essentially wild, but humans have cultivated them in order that each will bear fruit according to its seed; for each plant's moisture draws its own kind of moisture out of the earth, and from this it increases and is nourished, but no plant is like another one, nor does one draw equal and identical moisture from the earth as any other one. Indeed, each plant that is used for food and drink draws many potencies from the earth, and each one of them has some character of both phlegm and blood. Now I have attached the example of this process because out of the foods and drinks that pass into its cavity the body draws (sc. moistures) toward the springs I have named, each moisture attracting its own moisture through the (sc. body's) vessels.

4. (35 L.) Σημήϊον δὲ ἀποφανέω ἕτερον τόδε, ὅτι ἔλκει ἕκαστον κατὰ τὰ εἰρημένα, καὶ ἅμα φράσω, ὅθεν τὸ φλέγμα γίνεται ἐν τῷ σώματι. ἐπὴν τις φάγη τυρὸν ἢ ὃ τι ἐστὶ δριμύ ἢ ἄλλο τι φάγη ἢ πῆν ὃ τι ἐστὶ φλεγματώδες, αὐτίκα οἱ ἐπιθέει ἐπὶ τὸ στόμα καὶ τὰς ῥίνας, καὶ τοῦτο οὕτως γινόμενον πάντες ὀρέομεν· τοῦτο δὲ χρῆ ἑλπίσαι, ὅθεν ἐγὼ ἐρέω. φημί δὲ ὀκόσου ἐν τῷ βρώματι ἢ πόματι φλεγματώδες ἔνι, κείνου ἐς τὴν κοιλίην ἐλθόντος, τὸ μὲν τὸ σῶμα ἔλκει ἐς ἑαυτό, τὸ δὲ ἢ κεφαλῇ κοιλῇ εἴουσα καὶ ὡσπερ σικυῆ ἐπι-κειμένη ἔλκει τὸ <δὲ><sup>9</sup> φλέγμα, ἅτε γλίσχρον ἔόν, ἔπεται [δὲ]<sup>10</sup> τοῦτο τὸ ἕτερον διὰ τοῦ ἑτέρου ἐς τὴν κεφαλῇ· τὸ μὲν νέον φλέγμα τὸ ἐγγεννώμενον ἀπὸ τοῦ βρώματος μένει ἐν τῇ κεφαλῇ, τὸ δὲ παλαιόν, ὀκόσω πλείον τὸ νέον, ὑπ' ἐκείνου βιώμενον ἐξέρχεται, καὶ διὰ τοῦτο ἐπὴν τις πῆν ἢ φάγη ὃ τι φλεγματώδες, ἀποχρέμπεται ὁ ἄνθρωπος φλέγμα.

Ἔχει δὲ καὶ τόδε οὕτως, ἦν, φαγόντος τι ἢ πιόντος τοῦ ἀνθρώπου ὃ τι ἐστὶ φλεγματώδες, μὴ ἐξέλθῃ πάλιν ἐν ὄσφῳ πλέον ἐγένετο, μήτε κατὰ τὸ | στόμα μήτε κατὰ τὰς ῥίνας, ἀνάγκη ἐστὶ μένειν αὐτὸ ἐν τῇ κεφαλῇ, ἢ ἐς τὸ σῶμα ἐλθεῖν ἀπὸ τῆς κεφαλῆς ἢ ἐς τὴν κοιλίην ἀφικέσθαι. καὶ ἄριστον ἂν συμβαίνοι, εἰ ἐς τὴν κοιλίην ἀφίκοιτο· ἐξέλθῃ γὰρ ἂν σὺν τῇ κόπρῳ· εἰ μὲν πολλὸν εἴη, καὶ ὑγρῆναιε τὴν κόπρον· εἰ δὲ ὀλίγον, οὐκ ἂν ποιήσειεν. εἰ δὲ ἐν τῇ κεφαλῇ μένειε <πολλόν>,<sup>11</sup> πολλὸν ἂν πόνον παράσχοι τῇ κεφαλῇ, ἐν τῆσι φλεβῖν ἔόν· εἰ δὲ ὀλίγον, οὐκ ἂν ποιήσειε

4. I will now present this further proof that each moisture attracts in the way I have explained, and at the same time I will show where the phlegm in the body comes from. After someone has eaten cheese or any sharp food, or eats or drinks some other phlegmatic thing, this immediately repeats through his mouth and nostrils. Everyone sees that this happens, and indeed it must be expected from what I will say. I assert that when what is phlegmatic in food or drink passes into the cavity, some of it is attracted to the body, and some to the head, which is hollow and is set on top of the body like a bloodletting cup: the phlegm, being viscous, follows bit by bit to the head. As this new phlegm arising from the food comes to occupy the head, old phlegm equal in amount to the new phlegm added is forced to leave it, and for this reason whenever a person drinks or eats something phlegmatic, he will expectorate phlegm.

The following is also true: if after a person has eaten or drunk something phlegmatic, and not as much comes back through his mouth or nostrils as was added, the difference must either remain in his head, or pass from his head into his body, or arrive in his cavity and then pass out with his stools: if this is a great amount, it will make the stools moist, but if it is only a little, it will not do this. If much phlegm remains in the head, this will provoke great pain there by occupying the vessels, whereas if only a little re-

<sup>9</sup> Ermerins.

<sup>10</sup> Ermerins.

<sup>11</sup> Joly.

τούτο· ἐπισημήνοι δ' ἂν ἢ πλέον ἢ ἔλασσον. ἦν δ' ἐς τὸ σῶμα ἀφίκηται, κείθι<sup>12</sup> μέμικται τῇ ἄλλῃ ἰκμάδι κῆν μὲν πολλὸν ἔη τὸ φλέγμα, ἐσάσειεν ἂν [ἐς]<sup>13</sup> τὸ σῶμα αὐτίκα· ἦν δὲ ὀλίγον, οὐκ ἂν ἐσάσειεν, ἅτε μέγα τὸ σῶμα ἐόν, εἰ μὴ τίς οἱ ἀρχῇ ὑπολείπεται καὶ ἄλλῃ· χρόνῳ δὲ ἦν μὲν ἕτερον ἐπιγένηται φλέγμα, σίνουτο ἂν· ἦν δὲ τὸ σῶμα τῇ κύστει καὶ τῇ κοιλίῃ διαφέρει, καὶ ταῦτα ἕξω διή,<sup>14</sup> οὐδὲν ἂν κακὸν ἐξ αὐτοῦ σχοίη. ἐν τούτῳ μὲν οὖν τῷ λόγῳ ἀποπέφανται ὅκως ἢ κεφαλῇ ἐκ τῆς κοιλίης φλέγμα ἔλκει, τό τε ὅμοιον ἔρχεται πρὸς τὸ ὅμοιον, καὶ ἅμα εἴρηται μοι ὅκως τε καὶ διότι πλείον γίνεται ἀνθρώπῳ ἀπὸ τῶν βρωμάτων καὶ τῶν ποτῶν.

5. (36 L.) Νῦν δὲ ἐρέω περὶ χολῆς, ὅπως τε καὶ διότι πλείον γίνεται ἐν τῷ σώματι, καὶ ὅκως ἔλκει τὸ χωρίον αὐτῆν, τὸ ἐπὶ τοῦ ἥπατος. ἔχει δὲ οὕτως· ἐπήν φάγη καὶ πῖν ὁ ἄνθρωπος ὃ τι ἐστὶ πικρὸν ἢ ἄλλως χολῶδες καὶ κοῦφον, πλείον καὶ ἡ χολὴ γίνεται ἐπὶ τῷ ἥπατι καὶ αὐτίκα ἀλγέει τὸ ἥπαρ, ὅπερ οἱ παῖδες καρδίην καλέουσι, καὶ τούτο ἐσείδομεν γινόμενον, καὶ ἐμφανὲς ἡμῖν ἐστὶν ὅτι ἀπὸ τοῦ βρώματος ἢ τοῦ ποτοῦ ἐγίνετο. ἔλκει μὲν γὰρ τὸ σῶμα ἐς ἑωυτὸ ἀπὸ τῶν βρωμάτων τὴν πᾶσαν ἰκμάδα τὴν εἰρημένην· ἔλκει τόδε χωρίον τὸ ἐπὶ τῷ ἥπατι ἐς ἑωυτὸ ὃ τι ἂν αὐτόθι οἱ χολῶδες ἐνῆ, καὶ ἦν ἐξαπίνης πολλὴ γένηται χολή, ὀδυνᾶται τὸ ἥπαρ ὁ ἄνθρωπος, καὶ ἀπὸ τῆς

mains, it will not do this, although it will give some indication more or less serious. If phlegm arrives in the body, it will be mixed there with the rest of the moisture present, and if this phlegm is much, the body will immediately perceive it, whereas if it is only a little, the body, being large, will not perceive it, unless there is some other cause (sc. of disease); if however in time other phlegm is added, this will cause harm. If the body sends such phlegm through to the bladder and the cavity, and it passes out, it will cause no harm. In this account, then, I have shown: (a) how the head draws phlegm out of the cavity; and (b) that "like moves to like";<sup>2</sup> at the same time I have also explained (c) how and why phlegm increases in a person from his foods and drinks.

5. Now I will give an account of bile, how and why it increases in the body, and how the locus on the liver attracts it. It is as follows: whenever a person eats and drinks things that are sharp or in any other way bilious and light, the bile in his liver increases in amount, and in his liver he immediately suffers the pain which children call "heart"; we perceive this happening often, and it is clear to us that the pain is coming from what we have eaten and drunk. For as the body draws all the moisture I have indicated out of foods to itself, the locus on the liver draws the bilious part of this to itself: if the bile suddenly becomes abundant, such a person feels pain in his liver, and still

<sup>2</sup> Cf. the experiment cited as an illustration of this principle in *Nature of the Child* 6 (p. 45 above).

<sup>12</sup> Ermerins: κείσέ οἱ M.

<sup>13</sup> Del. Linden.

<sup>14</sup> Joly: διοίσροι M.

552 *νηδύος πλέον γίνεται· τούτου γὰρ ἰγνομένου, ἔρχεται ἀπὸ τῆς παλαιῆς χολῆς διὰ τὴν πληθὺν ἐς τὴν κοιλίην, καὶ στρόφος ἐκ τούτου τῇ κοιλίῃ γίνεται, καὶ ἔρχεται ἐξ αὐτῆς τὸ μὲν κατὰ τὴν κύστιν, τὸ δὲ κατὰ τὴν κοιλίην, καὶ οὕτως ἐλάχιστον ἐς τὸν ἄνθρωπον γίνεται, καὶ παύονται οἱ πόνοι. ἦν δὲ τούτων μηδέτερον γένηται, χωρεῖ τὸ πρῶτον ἀπὸ τῆς παλαιῆς ἐς τὸ σῶμα, διαδίδοται γὰρ ἐς αὐτό· κῆν μὲν πολλὴ ἔη, αὐτίκα ἐπισημαίνει μυχθεῖσα τῷ ἄλλῳ ὑγρῷ· ἦν δὲ ὀλίγη, οὐκ ἂν ἐσφάσειεν, ἅτε μέγα τὸ σῶμα ἐόν, ἦν μὴ τις καὶ ἄλλη ἀρχὴ ὑπογένηται· χρόνῳ δὲ ἦν μὲν ἐτέρη χολὴ ἐπιγένηται, πλείω σίνεται<sup>15</sup> τὸν ἄνθρωπον· ἦν δὲ μὴ ἐπιγένηται, διηθήσειεν ἂν τὸ σῶμα, ὥστε τὴν χολὴν προϊέναι, ἅσσα τέ ἐστὶ χολῶδεα. ἕτερα γὰρ τῶν ἐτέρων τὰ ἐσθιόμενα καὶ πινόμενα φάρμακά ἐστιν· οὕτω δὲ καὶ τὰ ἄλλα ὀκόσα σινεόμενα φάρμακα ἐστιν, † ὑφ' ἐτέρου ἕτερον ἐσπεσὸν ἐς τὴν κοιλίην, τῇ ἐωυτοῦ δυνάμει αἰτίην ἔχον κρατηθέν ἕξω, καὶ σινέεται τούτου. † ἐπὴν δὲ ἐπιγένηται ἄλλη χολὴ ἐν τῷ σώματι ἀπὸ τῶν ἐς τὴν κοιλίην πιπτόντων, νόσος ἐντεῦθεν γίνεται. ἐν τούτῳ δὲ ἐγὼ διεσήμαιον, ὅκως ἡ χολὴ καὶ διότι πλείων γίνεται ἐν τῷ σώματι ἀπὸ τῶν βρωμάτων καὶ τῶν ποτῶν, καὶ ὅτι ἔλκει ἐς ἐωυτὸ τὸ χωρίον τὸ ἐπὶ τῷ ἥπατι κατὰ τὸ ὅμοιον τὸ χολῶδες ἀπὸ τῶν σιτίων καὶ τῶν ποτῶν.*

6. (37 L.) *Nῦν δὲ ἐρέω περὶ ὕδρωπος, ὡς τε καὶ διὰ τί πλείων γίνεται ἐν τῷ σώματι, καὶ ὅκως ἔλκει ὁ σπλῆν ἐς ἐωυτόν. φημί δὲ, ἐπὴν ὁ ἄνθρωπος πίνῃ*

more arises from his bowels. For when this happens, old bile passes into the cavity from the excessive amount, and from this colic arises there. Then some of the bile passes to the bladder, and some to the cavity, so that the person has only a small amount left, and thus his pains go away. If neither of these excretions takes place; the old bile will first flow to the body, since it is transmitted through into it. If this flux is great in amount, it immediately makes itself noticeable when it is mixed with the rest of the body's moisture, whereas if it is less, the person does not perceive it, inasmuch as his body is large—unless some other (sc. morbid) cause is added. If with time further bile is added, this harms the person more, while if none is added, the body will wash itself out by excreting the bile and anything else that is bilious. For some foods and drinks are medications for one another, just as there are others that are harmful agents † . . . one entering the cavity . . . another . . . having a cause on account of its potency . . . overpowered . . . out . . . and harms it. † When, however, additional bile arrives in the body from the things entering the cavity, this produces a disease. In this section I have shown how and why bile increases in the body in consequence of foods and drinks, and that the locus on the liver draws the bilious part of foods and drinks to itself by the principle of "likeness."

6. Now I will give an account of water, how and why it increases in the body, and how the spleen attracts it. I assert that when a person drinks too much, he draws to

<sup>15</sup> Froben: φθίνεται M.

554 πλέον, ἔλκει ἐς ἑωυτὸν ἐκ τῆς κοιλίης τοῦ ὕδατος καὶ τὸ σῶμα καὶ τὸν σπληῖνα, καὶ, ἣν πλέον εἰρύση τοῦ καιροῦ, πονείεν τὸν ἄνθρωπον αὐτίκα, καὶ τοῦτο ἐσταίουσι γινόμενον | ὁκόσοι σπληνώδεις τῶν ἀνθρώπων εἰσίν. ἐπὴν δὲ εἰρύση ὁ σπλήν, ἄριστα μὲν, εἰ [ἐν] τῇ κύστει <διαδοθείη<sup>16</sup> ἀπὸ τοῦ ὕδατος τὸ παλαιὸν τοῦ ἐνεόντος ἐν τῷ σπληνὶ ἢ τῇ κοιλίῃ, καὶ ταῦτα ἐκδιηθήσειε· κατὰ τὰ ἄνω γὰρ χωρία οὐκ ἀποκαθαίρεται τὸ ὕδωρ ἀπὸ τοῦ σπληνός, εἰ μὴ ὁκόσον δὴ ἐν τοῖς ἀγγείοις ἐνεόν ἐστι τοῖσι ἀπὸ τοῦ σπληνός· ἀλλ' οἷ<sup>17</sup> ἐστὶν ἀποκάθαρσις ἐς τὴν κοιλίην καὶ ἐς τὴν κύστιν. ἣν δὲ ταῦτα μὴ εὐροα ἦ, μηδὲ διηθῆ ἕξω, ἀπὸ τοῦ σπληνός ἔρχεται τὸ ὕδωρ ἐς τὰ κάτω κέθλι δὲ μίσγεται τῇ ἄλλῃ ἰκμάδι κῆν μὲν ὀλίγον ἔη, οὐκ ἂν ἐσάσειεν, ἀλλὰ διηθηθείη ἂν ἀπὸ τοῦ σώματος ἐς τὴν κύστιν καὶ ἐς τὴν κοιλίην διὰ φλεβῶν· εἰσὶ γὰρ ἐκ τούτου κατατείνουσαι πολλὰ, αἱ ἔλκουσι ἐς ἑωυτὰς ἐκ τῶν κάτωθεν χωρίων, ἐπὴν ξηρότεραι γίνωνται ἢ πρὶν ἦσαν. ἣν δὲ γίνηται ἕτερον ὕδωρ καὶ ἡ κοιλίη καὶ ἡ κύστις μὴ διηθῆ ἕξω, αείρεται ὁ σπλήν καὶ τὰ κάτω τοῦ σώματος ἐπίπονα γίνονται. ταῦτα δὲ μοι εἴρηται, ὅκως τε καὶ διότι τὸ ὕδωρ πλείον γίνεται ἐν τῷ σώματι ἀπὸ τοῦ ποτοῦ, καὶ ὅκως ὁ σπλήν ἔλκει.

7. (38 L.) Νῦν δὲ ἐρέω περὶ αἵματος ὅκως τε καὶ διότι πλείον γίνεται ἐν τῷ σώματι. ἐπὴν τι πῆν ἢ φάγη ὁ ἄνθρωπος ὃ τι ἐστὶν αἱματώδες, ἔλκει μὲν καὶ τὸ σῶμα ἅπαν ἐς ἑωυτό, ἔλκει δὲ καὶ ἡ καρδίη τὸ αἱματώδες ἐς ἑωυτήν, καὶ ἐπὴν πλέον εἰρύση, οὐ γί-

himself—both his body and his spleen—water out of his cavity, and that if what is drawn is more than it should be, the person will immediately suffer pain and perceive what is happening, that is, people who are splenic will. After the spleen has attracted in this way, it is best for it to pass any old water present in it or in the cavity through to the bladder, and for this water to be excreted from the body. For water present in the upper parts is not cleaned from the spleen—except what is in the vessels coming from the spleen—but rather their cleaning takes place to the cavity and the bladder. However, if these do not admit a free flow and the water is not excreted from the body, it moves out of the spleen into the lower parts, where it is mixed into the rest of the moisture present there. Now if this water is only a little, the person will not perceive it, and it will be excreted from the body into the bladder and the cavity through vessels: for there are many vessels leading down out of the body, which attract (sc. water) from the lower parts when they (i.e., the vessels) become drier than they were before. If new water is added, and the cavity and the bladder do not excrete it, the spleen swells up and the lower parts of the body become painful. This is my explanation of how and why water increases in the body from drinking, and how the spleen attracts it.

7. Now I will give an account of blood, how and why it increases in the body. When a person drinks or eats anything that is bloodlike, not only does the body as a whole draw this to itself, but so too does the heart; now when the heart has drawn too much of this (sc. blood), no pain arises

<sup>16</sup> τῇ—διαδοθείη Ermerins: ἐν τῇ—δοθείη M.

<sup>17</sup> α. οἷ Ermerins: ἀλλοῖα M.

νεταί οί τῇ καρδίῃ πόνος· στερεόν τε γάρ χρῆμα καὶ πυκνόν ἐστὶν ἡ καρδία, καὶ διὰ τοῦτο οὐ πονεεί, καὶ ἐξ αὐτῆς παχεῖαι φλέβες τείνουσιν αἱ σφάγια καλεόμεναι, ἐς ἃς ταχέως, ἣν οἱ πλείον προσγένηται, διαδίδονται τὸ αἱματώδες, καὶ ἐκείναι πιμπλάμεναι τῇ κεφαλῇ καὶ τῷ σώματι διδόασιν ἐν τάχει, καὶ ἐπὴν τι φάγη ἢ πίνη, ὅ τι ἐστὶν αἱματώδες, αὐτίκα αἱ σφάγια φλέβες αείρονται, καὶ τὸ πρόσωπον ἐρεύθει. προσγενομένου δὲ τῇ καρδίῃ καὶ τῷ σώματι τοῦ αἵματος 556 πλείονος | τοῦ ἱκανοῦ ἀπὸ τῶν βρωτῶν καὶ τῶν ποτῶν καὶ μισογομένου τῷ ἄλλῳ ὕγρῳ, ἣν μὴ ἀπ' αὐτοῦ ἐξέλθῃ κατὰ τὴν κοιλίην ἢ κατὰ τὴν κύστιν, μίγνεν τῇ ἄλλῃ ἱκμάδι ἐν τῷ σώματι πόνον παρέχει· ἣν δὲ ὀλίγον προσγένηται, οὐκ ἐσάσειεν ἂν ἐς τὸ σῶμα, χρόνῳ δὲ διαδίδεται ἀπ' αὐτοῦ ἐς τὴν κοιλίην ἢ κατὰ τὰς ῥίνας, τὰ δὲ διηθείε ξξω καὶ ἀσυνέες γίνονται· ἣν δ' ἐξ ὀλίγου πλεόν γένηται, ἐπίνοσον γίνεται. ὅκως δὲ πλεόν τὸ αἷμα γίνεται, ἡρμήνευται μοι.

Τέσσαρα ἔοντα τό τε αἷμα καὶ ἡ χολή καὶ τὸ φλέγμα καὶ ὁ ὕδρωψ, ἀποπέφανται ταῦτα πάντα ὅκως τε καὶ διότι πλείον γίνεται ἐν τῷ σώματι ἀπὸ τῶν βρωτῶν καὶ τῶν ποτῶν. ὅτι δὲ γίνεται ἀπὸ τούτων, σημήϊον τόδε ἐστίν· εἰ ἄνθρωπος ὀλίγα ἐσθίει καὶ ὀλίγα πίνει, οὐδεμίαν τοῦτο νοῦσον ἐπάγει. καὶ ταῦτα μὲν ἐς τοῦτό μοι εἴρηται· παρέφανσται δέ μοι δηλώσαι τῷ συνετῷ καὶ ὅκως ταῦτα ἐλάσσονα γίνεται· δηλώσω δὲ περὶ αὐτοῦ κάλλιον ὀλίγῳ ὕστερον.

8. (39 L.) Τὰς δὲ πηγὰς ἃς ὠνόμασα, αὗται τῷ

in the heart, for being of a solid and dense construction, the heart does not feel pain. Furthermore, there are wide vessels called jugulars growing out of the heart, into which any bloodlike material coming to the heart in too great an amount quickly passes; and these, on filling up, quickly pass the blood on to the head and the body, so that when a person eats or drinks some bloodlike food, his jugular vessels at once become raised, and his face turns red. When more bloodlike material than is adequate passes out of foods and drinks to the heart and body, and this mixes with the rest of the moisture there, unless an exit takes place through the cavity or the bladder, this blood, being mixed with the other moisture in the body, causes pain. Now if only a little (sc. blood) is added, the body will not perceive it, and with time this will pass through from the body either into the cavity or out through the nostrils, and as it is excreted from the body it becomes harmless. But if from being small in amount it increases to be very much, it will cause a disease; and how blood increases, I have already explained.

How and why the four—blood, bile, phlegm, and water—become excessive in the body due to foods and drinks has been explained, and that this happens for the reason I have given, the following proves: if a person eats and drinks only a little, no disease will arise. Such is my account of the matter. For the benefit of the intelligent reader, I have also touched lightly on how foods and drinks can be inadequate, a subject I will handle in more detail a little later on.

8. What I have called "springs" always pass material on

σώματι, ὀκόταν πλήρεις ἔωσιν, αἰ ἐπιιδόασιν· ὀκόταν δὲ κενεαί, περιίστανται ἀπ' αὐτοῦ· οὕτω δὲ καὶ ἡ κοιλίη ποιεῖ. ἔχει γὰρ οὕτως ὡσπερ εἴ τις ἐς χαλκεῖα τρία ἢ πλείονα ὕδωρ ἐγγέας καὶ συνθείς ὡς ἐπὶ ὀμαλωτάτου χωρίου καὶ συναρμόσας ὡς κάλλιστα ἐπιδιαθείη, αὐλοὺς ἐναρμόσας ἐς τὰ τρυπήματα, καὶ ἐγγέοι ἡσυχή ἐς ἐν τῶν χαλκείων ὕδωρ μέχρι οὐ ἐμπλησθῆ ἀπὸ τοῦ ὕδατος πάντα· ἀπὸ γὰρ τοῦ ἐνὸς ρεύσεται ἐς τὰ ἕτερα χαλκεῖα μέχρι ὅτου καὶ τὰ ἄλλα πλησθῆ· ἐπὴν δὲ πλήρεα γένηται τὰ χαλκεῖα, ἢν τις ἀπὸ τοῦ ἐνὸς ἀπαρύσῃ τοῦ ὕδατος, ἀναποδώσειεν ὀπίσω |  
 558 ῥέον τὸ ὕδωρ ἐς τὸ ἐν χαλκεῖον, καὶ κενεὰ ἔσται τὰ χαλκεῖα πάλιν ὡσπερ καὶ ἐδέξατο. οὕτω δὲ καὶ ἐν τῷ σώματι ἔχει· ἐπὴν γὰρ ἐς τὴν κοιλίην πύση τὰ βρώματα καὶ τὰ ποτὰ, ἐπαυρίσκειται τὸ σῶμα ἀπὸ τῆς κοιλίης καὶ πληροῦται σὺν τῆσι πηγῆσιν· ἐπὴν δὲ ἡ κοιλίη κενῶται, ἀποδίδεται αὐτῆς ὀπίσω ἡ ἰκμάς, ὡσπερ καὶ ἐπεδέξατο [ὡς]<sup>18</sup> ἐκ τῶν ἄλλων [ἐς]<sup>19</sup> τὸ ἐν χαλκεῖον. φλέβες τε γὰρ εἰσι διὰ παντὸς τοῦ σώματος τείνουσαι, αἱ μὲν λεπτότεραι, αἱ δὲ παχύτεραι, πολλαὶ καὶ πυκναί· αὐταὶ δέ, μέχρι οὐ ἂν ζῶν ὁ ἄνθρωπος, ἀνεψάσι καὶ δέχονται καὶ ἀφίᾳσι [τε καὶ]<sup>20</sup> νέον ὑγρόν· ἐπὴν δὲ ἀποθάνῃ, συμμύουσι καὶ γίνονται λεπταί. μέχρι δὲ ζῶει ὁ ἄνθρωπος, ἐπαυρίσκειται μὲν τὸ σῶμα ἀπὸ τῆς κοιλίης, ἐπὴν τι ἔχῃ ἐν ἐωτηῆ· ἐπαυρίσκονται δὲ αἱ πηγαὶ καὶ πιμπλάμεναι διαδιδόασιν τῷ σώματι· εἰ γὰρ τὸ σῶμα μὴ ἔλκοι ἀπὸ τῆς ἰκμάδος τῆς κοιλίης, ἀλλ' αἱ πηγαὶ μόναι, ἢ ἐς τὸ

to the body when they are full, whereas when they are empty, they draw off material from it, and the cavity does just the same. For it is as if someone were to pour water into three or more copper vessels, and, setting them together in a very level place, arrange them as evenly as possible, fit pipes into openings in them, and pour water gently into one of the vessels until they were all full of water; that is, the water would flow from the first copper vessel into the other ones, until they too were full. When the vessels are all full, if someone removes water from any one of them, the other vessels will give water back that will flow into that one, so that all the vessels will be emptied in the same way they were filled. In the body, it is the same; for as foods and drinks come into the cavity, the body fills itself up by drawing moisture out of the cavity, and so too do the springs; but when the cavity is emptied, moisture flows back into it, just as when one of the bronze vessels receives water from the others. For vessels extend through the whole body, too—some more narrow, and others wider—and these are numerous and close together: as long as a person is alive, these are open to receive and discharge new moisture, but when he dies, they close and become narrow. So as long as a person is alive, his body draws moisture out of his cavity, whenever it has anything in it, and his springs too attract moisture; after these have filled up, they then later pass some of their contents on through to the body. For if the body did not receive any moisture from the cavity, but the springs took it all, and

<sup>18</sup> Del. Littré.

<sup>19</sup> Del. Littré.

<sup>20</sup> Del. Littré.

σῶμα μὴ ἐδίδοσαν, οὐκ ἂν εἶχε τὸ σῶμα τροφήν ἀρκέουσαν, ἀλλὰ ἐλάσσονα [οὐ γὰρ ἂν ἔτι εἶχον τῷ σῶματι τὴν τροφήν διεκδιδοῦσαι πηγαί].<sup>21</sup>

Αἱ δὲ πηγαὶ αὐταὶ εἰ μὴ ἦσαν, ἐσθιοντες ἂν καὶ πίνοντες οὐκ ἂν διεγνωσκόμεν ἀπρεκέως οὔτε ὃ τι ἡδύ ἐστιν οὔτε ὃ τι ἀηδὲς κατὰ ἀνάγκην τοιήνδε ἢν μέλλω ἐρέειν. ταῦτα τὰ χωρία, ἅτε μικρότερα ἔοντα καὶ ἐνδοθεν τοῦ ἄλλου σώματος, αἰεὶ καὶ πρὸ τοῦ ἐσάσαι ἕκαστον κατὰ τὴν ἐωυτοῦ δύναμιν ἐρμηνεύει τῷ ἄλλῳ σῶματι τῶν ἐσθιομένων καὶ πινομένων ὃ τι χολῳῶδες ἐστὶ καὶ ὃ τι φλεγματώδες καὶ ὃ τι αἱματώδες καὶ ὃ τι ὑδρωποειδές. τούτων γὰρ ἡμῖν ὃ τι ἂν ἕκαστον πλείον τοῦ καιροῦ γίνηται καὶ ἐν τοῖσι ποτοῖσι καὶ ἐν τοῖσι βρωτοῖσι, κείνα οὐδὲ ἡδέα γίνεται ἄσσα δὲ χατίζει μάλιστα κατὰ ταῦτα, κείνα ἡδέα ἐστίν. εἰ δὲ ποτῶν καὶ βρωτῶν ἐνδεήσεται [τῶν πηγέων]<sup>22</sup> τις, κατὰ τοῦτο καὶ τὸ σῶμα ἐλκύσει ἀπὸ τῶν πηγέων<sup>23</sup> τέως καὶ τὸ ὑγρὸν ἔλασσον τοῦ καιροῦ γένηται τότε ἰμείρεται ὁ ἄνθρωπος ἢ φαγέειν ἢ πῖειν τοιοῦτον, ὃ  
560 | τι τὴν μοίρην ἐκείνην ἐπιπλήσει καὶ ἰσώσει τῆσιν ἄλλησι καὶ διὰ τοῦτο βεβρωκότες πολλὰ ἢ πεπωκότες, ἐστὶν ὅτε ἰμειρόμεθα ἢ ποτοῦ ἢ βρωτοῦ, καὶ ἄλλο οὐδὲν ἂν ἡδέως φάγοιμεν, εἰ μὴ ὃ τι ἰμειρόμεθα ἐπὴν δὲ φάγωμεν καὶ ἰσωθῆ ἢ ἰκμάς κατὰ τὰ ἀνυστὰ ἐν τῆσι πηγῆσι καὶ ἐν τῷ σῶματι, τότε οἱ πέπανται ὁ ἡμέρος. καὶ ταῦτα μὲν ἐς τοῦτό μοι εἴρηται.

the springs did not give anything to the body, the body would lack sufficient nutriment, and have too little [for the springs would not have anything left after they had passed all the nutriment through to the body.]

If such springs did not exist, when we ate and drank we would not be able to distinguish correctly what was pleasant from what was unpleasant for the compelling reason I am about to present. These loci, inasmuch as they are rather limited in size and are located in the interior of the body, each always recognize—before perception occurs in the rest of the body—their own particular potency in the things eaten and drunk, that is, what is bilious, phlegmatic, bloodlike, and watery. Now if any of these moistures in the drinks and foods happen to be present in an excessive amount, we will not find them pleasant, whereas if any of them are especially lacking (sc. in the body), they will be pleasant. And if the drinks and foods are wanting in any moisture, the body will draw this from the springs as long as that particular moisture is less in amount than it should be. In that case a person will desire to eat or drink this thing, which will bring it up to the proper proportion and make it equal to the others. It is for this reason that sometimes after we have eaten or drunk much, we still crave a particular drink or food and cannot eat with pleasure anything except this thing we desire. But after we have eaten it, and this moisture has become as equal as it can with the moisture in the other springs and through the body, then our special desire for it abates. Let this be said on the subject.

<sup>21</sup> Del. Ermerins.

<sup>22</sup> Del. Joly.

<sup>23</sup> ἀ. τ. πηγ. Joly: ἀπ' αὐτέων M.



9. (40 L.) Ἐχει δὲ καὶ τόδε, ὅτι ἐς μὲν τὸ χωρίον τὸ ἐπὶ τῷ ἥπατι ἀπὸ τῶν βρωτῶν καὶ τῶν ποτῶν ἀποκρίνεται ἢ χολῇ μόνον· τὰ γὰρ φλέβια ἀσθενέα καὶ λεπτὰ ὑπάρχοντα οὐ δύναται ἔλκειν τὴν ἄλλην ἱκμάδα παχύτερην καὶ βαρύτερην εἶναι, καὶ ἅμα εὐρυχωρήν οὐκ ἔστι τῇ ἄλλῃ ἱκμάδι, ὥστε ἐν τούτῳ τῷ χωρίῳ εἶναι σύνηθές τέ ἐστι τῇ χολῇ τοῦτο τὸ χωρίον κατὰ φύσιν μάλιστα, καὶ διὰ τοῦτο ἐν αὐτῷ οὐδεμία νοῦσος γίνεται ἄλλη ἢ ἡντινα καρδιωγμὸν οἱ ἄνθρωποι καλέουσιν. ἢ δὲ κεφαλῇ καὶ ἢ καρδίῃ καὶ ὁ σπλὴν μετέχουσι τῆς ἱκμάδος πάσης· ἕκαστον, ἢν μὴ τι νοσῆ, μετέχει πλείστων κατὰ φύσιν τὴν ἐσω- τοῦ τῶν εἰρημένων, ἢ μὲν κεφαλῇ τοῦ φλέγματος, ἢ δὲ καρδίῃ τοῦ αἵματος, ὁ δὲ σπλὴν τοῦ ὕδατος· ἔλκουσι δὲ καὶ τῆς ἄλλης ἱκμάδος αἱ φλέβες ἐς ἐνωτάς, εὐρέαι καὶ παχεῖαι καὶ ἐλικοειδέες εἶναι· ὥστ' ἐπὶν ἔλκωσιν, ἔπεσθαι ἕτερον ἑτέρῳ τῆς ἄλλης ἱκμάδος. καὶ τῇ μὲν καρδίῃ πλησιάζουσιν αἱ σφάγια φλέβες, παχεῖαι εἶναι, ἐς ἃς διαδίδονται ταχέως, ἐπὶν οἱ πλείον τοῦ καιροῦ προσγένηται· αἱ δὲ τῷ ἄλλῳ σώματι ἐκδιδόασιν καὶ ἅμα αὐτῇ ἢ καρδίῃ στερεῇ καὶ πυκνῇ ἔστιν, ὥστε μὴ νοσῆεν ὑπὸ τῆς ἱκμάδος, καὶ διὰ τοῦτο νόσημα ἐν τῇ καρδίῃ οὐδὲν γίνεται. ἢ δὲ κεφαλῇ καὶ ὁ σπλὴν μάλιστα ἐπίνοσά ἐστι νοσῆει γὰρ καὶ ἀπὸ τῶν φύσει ἐνεόντων,<sup>24</sup> ὅταν πλείονα προσγένηται τοῦ καιροῦ· νοσῆει δὲ καὶ ἀπὸ τῆς ἄλλης ἱκμάδος· φλέβες γὰρ ἐς αὐτὰ παχεῖαι τε καὶ πολλαί εἰσι, καὶ αὐτὰ φλεβώδεα κάρτα ἐστὶ καὶ ἔγκοιλα,

9. Another point is this: bile alone is secreted out of the foods and drinks to the locus on the liver, since its small vessels, being tenuous and thin, cannot draw the other moistures which are thicker and heavier, and furthermore it has no empty space for other moisture, that would allow it to enter. This locus is especially adapted to bile by nature, and for this reason the only disease that arises in it is what people call "heartburn." The head, heart, and spleen, on the other hand, partake of all the moistures, each one of them, unless it has some disease, containing mostly the moisture among those mentioned that is adapted to it by nature, that is, the head contains mainly phlegm, the heart blood, and the spleen water. Vessels too draw different moistures into themselves, for since they are wide, thick and curved, when they attract, different moistures follow one after another into them. Near the heart are the jugular vessels, which because they are wide quickly take in any excessive moisture that arrives in the heart, and pass it through to the rest of the body. Since the heart is also solid and dense, it cannot become ill from moisture, and for this reason no disease ever arises in the heart. But the head and the spleen are most disposed to becoming ill, since they become ill not only from the moisture that is present in them by nature being added in more than the proper amount, but also from moisture that is alien. For there are numerous, wide vessels leading to them, and furthermore they are themselves hollow and very much

<sup>24</sup> Potter: ἐόντων M.

562 ὥστε εὐρυχωρίην καὶ τῇ ἄλλῃ ἱκμάδι ἐν αὐτοῖσιν εἶναι, χωρεούσῃ κατ' ὀλίγον καὶ μισγομένη τῇ ἰ φύσει ἐνεούσῃ<sup>25</sup> ὡσπερ ἐν ἀγγείῳ μεγάλῳ εὐρυχωρίῃ ἐστὶ πλείων<sup>26</sup> ἢ ἐν μικρῷ, οὕτω δὲ καὶ ἐν τῇ κεφαλῇ ἢ ἐν τῷ σπληνὶ ἔχει· εὐρυχωρίῃ γὰρ τούτων τῶν χωρίων μάλιστα ἐν αὐτοῖσιν ἐστίν· ἣν δ' ἐμπλησθῶσιν ἱκμάδος αἱ φλέβες αὐτόθι, ἀπ' ἐκείνης ἐν αὐτοῖσι νοῦσος γίνεται. ταῦτα δέ μοι ἐς τοῦτο εἴρηται νῦν.

10. (41 L.) Ἐθέλω δὲ ἀποφῆναι κάλλιον, ὅπως ἐκάστη ταύτης τῆς ἱκμάδος ἐν τῷ σώματι ἐλάσσων γίνεται. τέσσαρα μὲν δὴ ὑγρὰ ἐόντα ἀπέδειξα τὸν ἄνθρωπον συνεόμενα, τέσσαρας δὲ σφι πηγὰς· τέσσαρα δὲ σφι λέγω εἶναι, οἷσιν ἀποκαθαίρεται ὁ ἄνθρωπος τούτων ἕκαστον· ταῦτα δὲ ἐστὶ τό τε στόμα καὶ αἱ ρῖνες καὶ ὁ ἀρχὸς καὶ ἡ οὐρήθρη, καὶ ἐπὶν τις πλείων γένηται τῆς ἱκμάδος τῆς πονεούσης, ἣν ἀποκαθαίρεται ὁ ἄνθρωπος ταύτη, οὐδεμία μιν νοῦσος πιέζει ἀπὸ ταύτης· καὶ ἣν ἡ κοιλίη <μῆ><sup>27</sup> πλήρης ᾖ, τηκομένου τοῦ σώματος, ἀπὸ τῆς ἱκμάδος καταρρέει ἐς αὐτὴν καὶ ἕξω ἔρχεται κατὰ τι τῶν χωρίων τούτων, καὶ διὰ ταῦτα τὸ ὑγρὸν ἐλασσον γίνεται ἐν τῷ σώματι. τὸ γὰρ σῶμα, ὡσπερ μοι καὶ πρότερον εἴρηται, τῇ κοιλίῃ ἐπιδιδοί, ἐπὶν κενεὴ ᾖ, καὶ ἐπαυρίσκειται, ἐπὶν πλήρης ᾖ, ἀπ' αὐτῆς. ταῦτα δέ μοι εἴρηται ὅπως τε καὶ διότι ἐλάσσονα γίνεται τὰ πονέοντα τὸν ἄνθρωπον.

11. (42 L.) Ὅπως δὲ καὶ διὰ τί ὁ ἄνθρωπος ὑγιαίνει, ἐρέω. ἐπὶν φάγη καὶ πῖνῃ καὶ ἀφίκηται ἢ ἱκμάς ἐς τὸ σῶμα, τρόπῳ ὡσπερ εἴρηται μιγείσθαι καὶ τῇ ἄλλῃ τῇ

like vessels, so that they have open space in themselves to receive moisture that is alien, which can flow a little at a time and be mixed with the moisture naturally in them. Just as a large vessel has more open space than a smaller one, so too do the head and the spleen, since these loci have the greatest open space; furthermore, if their vessels become filled with moisture, it will provoke a disease in them. Now I have given my explanation of this.

10. I would next like to show in more detail, how each of these moistures can decrease in amount in the body. I have shown that there are four moistures which can harm the human being, and that these have four springs. I contend that there are also four exits through which a person can be cleaned of them: i.e., the mouth, the nostrils, the anus, and the urethra. Now if when one of the moistures becomes excessive and causes pain, a person is cleaned of it, no disease will result. Also if the cavity is <not> full, and moisture melting out of the body flows down into it and then passes on to one of the loci, in this way too moisture can decrease in amount in the body. For the body, as I explained above, passes moisture on to the cavity when the cavity is empty, and draws moisture from it when the cavity is full. This is what I have to say about how and why substances causing a person pain become less.

11. How and why a person stays healthy, I shall now explain. When the moisture from what he eats and drinks arrives in his body, it is mixed in the way I have described

<sup>25</sup> Ermerins: ἐούση M.

<sup>26</sup> Ermerins: πολλή M.

<sup>27</sup> Littre.

ἐν τῷ σώματι καὶ τῇ ἐν τῇ πηγῇ ἐούση, τῇ μὲν ἡμέρῃ  
ἢ προσγένηται μένει ἐν τῷ σώματι, ἐς δὲ τὴν ὑστε-  
ραίνην ἄλλη οἱ ἰκμάς προσγίνεται. αὐταὶ δύο μὲν  
ἡμέραι εἰσὶ· δύο δὲ ἰκμάδες ἐν τῷ σώματι τῇ μὲν  
ἐτέρῃ τῶν ἰκμάδων δύο ἡμέραι εἰσὶ, τῇ δὲ ἐτέρῃ μία.  
ἢ μὲν δὴ ὑστέρη μένει αὐτὴ ἐν τῷ σώματι ἅτε παχέα  
ἐούσα, ἢ δ' ἐτέρη πεφθείσα ὑπὸ τῆς θερμῆς διακέχυ-  
564 ται, καὶ λεπτὴ ἢ γενομένη παραγίνεται ἐν τῇ ὑστεραίνῃ  
ἡμέρῃ ἐς τὴν κοιλίην, διὰ παντὸς τοῦ χρόνου ἕξω-  
θευμένη ὑπὸ τῆς νέης· ἐλθοῦσα δὲ ἐς τὴν κοιλίην  
πέσσει τὰ σιτία ἐν τῷ τόπῳ, καὶ ποιεῖ τὸ αἷμα ἀπ'  
αὐτῶν<sup>28</sup> ἐν τῷ σώματι· μείνασα δὲ ἐγένετο ὑπὸ τοῦ  
χρόνου κάκοδος. τῇ δὲ τρίτῃ ἡμέρῃ ἔρχεται ἕξω σὺν  
τῇ κόπρῳ καὶ τῷ οὐρῳ, πλήθος αὐτῇ ἐωντῇ πάσῃ ἴσῃ  
τε καὶ παραπλησίῃ καὶ ἰσόρροπος· καὶ ἦν ἐωντῆς μέ-  
ρος τι ἦν, ὅμως ἢ ἰκμάς μένει ἐν τῷ σώματι κατὰ  
λόγον τὸν εἰρημένον. ἐπιρρέει δὲ καὶ τῇ τρίτῃ ἡμέρῃ  
τῆς ἰκμάδος ἀπὸ τοῦ σώματος ἐπὶ τὴν κοιλίην πλείον  
καὶ κακοδμότερον τὸ ἐπιλειπὲς γενόμενον ὑπὸ τῆς  
ἐτέρης, καὶ καταφέρει τὰ βρώματα πεπεμμένα καὶ ὅ  
τι ἐν τῷ σώματι νοσερόν ἐστι, καὶ αἰθίς συνέρχεται  
σημαίνει δὲ τὸ οὐδρον ἀλμυρὸν ἐὼν ὅτι καὶ καταφέρει  
ἀπὸ τοῦ σώματος τὸ νοσερόν. τὰ σιτία ἐς δὲ τὴν  
ὑστεραίνην αἰεὶ διαχωρεῖ, ἢ δὲ ἰκμάς ἐς τὴν τρίτην.  
οὕτως ἢ ὑγιεῖ συμβαίνει γίνεσθαι, καὶ ταῦτα μὲν  
εἴρηται, ὅπως τε καὶ διότι ὑγιαίνουσιν οἱ ἄνθρωποι.

12. (43 L.) Ἡ δὲ ἰκμάς αὕτη εἰ κατὰ μέρος ἕξω

with the other moisture in his body and in each spring. On the day the moisture arrives, it stays in the body, and then on the following day, new moisture arrives in addition. In two days, two moistures arrive in the body: one of the moistures is there for its second day, and one in its first day. The moisture that came later stays longer in the body because of its thickness, but the other one that came earlier is broken down by heat, liquefied, and thinned, and on its second day moves into the cavity, being pressed continually forward by the arrival of new moisture. When this moisture arrives in the cavity, it concocts the food there, and makes blood out of it for the whole body. After it has remained in the cavity for a period of time, it becomes evil smelling, and on its third day it passes out of the body with the stools and urine, being in total quantity equal to what it originally was, i.e., about as much and of equal weight. But even if some part of the moisture passes out, other moisture remains behind in the body in the way that has been explained. In addition, moisture can flow on its third day from the body into the cavity, by then having become greater in quantity and more evil smelling because it is the leftover of the other moisture (sc. that passed on its second day from the body into the cavity), and it carries down concocted foods and whatever is morbid in the body. And the urine indicates when it is salty that it, too, is expelling what is morbid from the body. Foods always pass out on their second day, and moisture on its third day. This is how health is maintained. And so I have given an account of how and why people stay healthy.

12. If this moisture were to pass out of the body a part

<sup>28</sup> Joly: αὐτῆς M.

χωρέοι ἐς τὴν ὑστεραίην, τὰ σιτία οὐχ ὁμοίως ἂν ἡμῖν ἐκ τῆς κοιλίης κάκοδμα γενόμενα ἕξω χωρέοι, ἀλλ' ὡσπερ ἐφθά, καὶ τὸ οὔρον τῷ ποτῷ παρόμοιον, καὶ τὸ σῶμα ἂν ἐκενοῦτο αἰεὶ, καὶ ἔχρηζε διὰ παντὸς τοῦ χρόνου ὁ ἄνθρωπος, ἐπὶν ἀποπατήσκει καὶ οὐρήσειεν, αὐτίκα πόσιος καὶ βρώσιος κατὰ τοῦ ἀποπάτου πλήθους, <εἰ><sup>29</sup> ἐμελλεν ἰσχύειν, ἱκμάδος μὴ ὑπολειπομένης ἐν τῷ σώματι ἀρκεούσης, ἀλλὰ χωρεούσης σὺν τῇ κόπρῳ ἕξω τῇ ὑστεραίῃ ἢ τῇ αὐτῇ ἡμέρῃ· καὶ εἰ μὲν τι ἐφαγεν· εἰ δὲ μὴ, κενωθεὶς ἄκικός τε ἦν, οὐδ' ἂν δύναίτο παχυνθῆναι, <εἰ> ἢ ἱκμάς τῇ ὑστεραίῃ ἕξω χωρέοι.<sup>30</sup> οὐ γὰρ περιλιμπάνεται ἐν τῷ | σώματι ἀρκεούσα. νῦν δὲ ἕξαποπατέοντες εὐροοῦμεν, καὶ δύο ἡμερέων μὴδὲν φαγόντες καὶ εἶναι καὶ πρήσσειν τι ὑπομένομεν, καὶ οὐκ ἕξασθενέομεν τελείως ὑπὸ κενώματος ἐν τούτῳ τῷ χρόνῳ· ἢ γὰρ ἱκμάς ἢ ἐν τῷ σώματι μένουσα τὴν ἰσχὴν παρέχει. καὶ ταῦτα μὲν εἴρηται μοι, ὅκως τε καὶ διότι οὐχ οἶόν τε τὴν ἱκμάδα τὴν προσγενομένην ἐν τῷ σώματι ἐξελεθεῖν ἕξω αὐθημερόν, ἀλλ' οὐδὲ τῇ ὑστεραίῃ.

13. (44 L.) Φημὶ δὲ ἦν τε ἐμμένη πλείονας τριῶν ἡμερέων ἢ ἱκμάς ἐν τῷ σώματι, ἢ ἄλλη προσγένηται πολλῇ πιμπλαμένη, τῶν φλεβῶν θερμαινομένων καὶ ἰσταμένων, ἐπισημαίνει τῷ ἀνθρώπῳ κακὸν ἢ μείζον ἢ ἔλασσον, χειμῶνος μὲν ἔλασσον καὶ ὕστερον, θέρεος δὲ μείζον καὶ πρόσθεν. ταῦτα δὲ μοι εἴρηται ὅ τι συμβαίνει γίνεσθαι, ἦν μὲν ἢ ἱκμάς ἐν τῷ σώματι.

at a time on its second day, then foods would pass out of our cavity without ever becoming evil smelling as they do, but rather be as if they had been boiled, and our urine would resemble what we had drunk: a person's body would be being continually emptied, and he would be in constant want—since he was excreting stools and urine—of drink and food equal in amount to these excretions, if he was to be strong; for sufficient moisture would not be left inside the body, but the moisture would be running out with the excretions on its second day or on the day (sc. of consumption) itself: thus if he ate something (sc. he would be fine), but if not, he would feel empty and feeble, and he would not be able to put on flesh, <if> the moisture ran out on its second day, since there would not be sufficient moisture left in his body. But in fact, we observe that when, after passing copious stools, we fast for two days but continue able to exist and to do things, we are not totally weakened from emptiness during that time. For the moisture remaining in our body provides strength. That is my account of how and why it is not possible that the moisture arriving in our body is excreted from it on that day itself or on the next day.

13. I contend furthermore that if moisture remains in the body for more than three days, or a great amount of additional moisture fills it, the vessels become warm and raised, and indicate a greater or lesser state of evil in the person—in the winter less and arising later, in the summer more and arising earlier. This happens, as I say, if excessive moisture remains in the body, whereas if foods ran through

<sup>29</sup> Littré, after Cornarius' *si*.

<sup>30</sup> εἰ ἢ—χωρέοι Littré: ἢ—χωρέων M.

εἰ δὲ τὰ βρώματα διαχωροῦναι, τὸ σῶμα οὐκ ἂν ἐπαυρῖσκειτο ἡμῖν τῆς ἰκμάδος ἐπαρκέον, ἀλλ' ἦσαν οἱ ἄνθρωποι λεπτοὶ καὶ ἀσθενέες· νῦν δὲ ἐμμερόντων τῶν βρωμάτων καὶ τῶν ποτῶν, ὀκόσον χρόνον διαμένει, τὸ σῶμα ἐπαυρῖσκειται καθ' ἡσυχίην ἔλκον ἀπὸ τῆς κοιλίης, καὶ πίμπλαται.

Καὶ ταῦτα δέ μοι εἴρηται ὅπως τε καὶ διότι τὰ βρώματα οὐχ οἶα τέ ἐστὶν αὐθημερόν ἐξιέναι. ἦν δὲ ἐμμένη τὰ σιτία ἐν τῇ κοιλίᾳ πλείονα τοῦ δέοντος χρόνου καὶ ἕτερα ἐς αὐτὰ πίπτει, τὸ σῶμα πληρωθεὶ ἂν, καὶ πιεζυμένων τῶν φλεβῶν ὑπὸ τῆς πληθώρας, θέρμη ἂν καὶ πόνος τῷ σώματι παραγίνοιτο, θέρεος μὲν θάσσον, χειμῶνος δὲ ὕστερον. τοῦ μὲν γὰρ θέρεος τὸν ἄνθρωπον θερμόν ἐστι τὸ περιέχον, καὶ θερμότερον ἔλκει τὸ πνεῦμα ἐς ἑωυτόν· κῆν ἔτι θερμῆς τῆς κοιλίης ἐούσης θερμότερον τοῦ καιροῦ τὸ πνεῦμα τῷ ἀνθρώπῳ προσγίνηται, οὐ θῶμά ἐστι τὸν ἄνθρωπον ἐκ τοῦ τοιοῦτου πυρεθῆναι· χειμῶνος δὲ ἢ ψυχρόν ἔλκοντος τὸ πνεῦμα ἐς ἑωυτόν, μᾶλλον πολλῶ δύναται ἂν τὴν πληθῶρην ἀναφέρειν τὸ σῶμα τοῦ ἀνθρώπου ἀποπατέοντος ὀλίγον. ταῦτα δέ μοι εἴρηται ὅτι συμβαίνει γίνεσθαι, ἦν μὲν μένη τὰ σιτία πλείονα χρόνον ἐν τῇ κοιλίᾳ, καὶ παρέφασται μοι ἀποφῆναι ἅπαντα περὶ τῆς ἰκμάδος καὶ τῆς βρώσιος, τοῦ χρόνου τοῦ πλείονος καὶ τοῦ ἐλάσσονος τὸ διαφέρον, διότι νοσέουσιν οἱ ἄνθρωποι· δηλώσω δὲ περὶ τούτου κάλλιον τοῦ χρόνου προϊόντος.

14. (45 L.) Ἄναβήσομαι δ' αὖθις ὀπίσω περὶ τῆς

the body in diarrhea, we would not be able to secure sufficient moisture, but such people would be thin and weak: however, if foods and drinks remain inside for the right time, the body attracts peacefully from the cavity and becomes full.

I have explained above how and why foods cannot pass out on the same day they are eaten. But if foods remain in the cavity for a longer time than they should, and others are added to them, the body will be overfilled, and the vessels will be compressed by the overfilling, and the body will become hot and painful—in the summer more quickly, in the winter later: for in the summer, a person's environment is hot, and he draws this hotter breath into himself. If then, with the cavity still hot, excessively hot breath arrives in a person, it will be no wonder if he becomes febrile in such a situation, whereas when in winter he draws cold breath into his body, it will be much able to withstand the overfilling that results when insufficient stools are passed. I have explained what happens if foods remain in the cavity too long, and have also touched on everything to do with moisture and food, the difference between too much and too little time, and why people become ill, topics I will expound in more detail later.

14. I shall now turn back to my discussion of health,

ὕγιείης ἐρέων, ὅτι δὴ τὸ σῶμα τοῦ ἀνθρώπου ἀπὸ τῶν ποτῶν καὶ τῶν βρωτῶν τῆς ἰκμάδος ἐπαυρίσκειται, καὶ χωρέει ἕξω τῷ ὕγιει κατα τὸν εἰρημένον λόγον τὰ τε βρώματα καὶ ἡ ἰκμάς. καὶ ἦν μὲν ἕξω χωρῆή τῆς ἰκμάδος πλείον ἢ ὅσον προσεγένετο ἀπὸ τῶν σιτίων καὶ ποτῶν, λεπτὸς γίνεται ὁ ἄνθρωπος. πλείω δὲ χωρέει ἕξω τῆς προσγεγενημένης διὰ τὸδε ἦν μὲν δι' ἡσυχίης ἢ ὁ ἄνθρωπος καὶ μὴ ταλαιπωρῆ, κακὸν τί οἱ ἐν τῷ σώματι ἔνεστιν, ὑπὸ δὲ τῆς ἄλλης ὕγιείης πολλῆς ἐούσης οὐκ ἐσάσει κάρτα· τὸ δὲ κακὸν τοιούδε ἐστίν· ἐπὴν τούτων τι τῶν τεσσάρων τῶν γενομένων τῷ σώματι ἐπέλθῃ πλέον τι μὴ πολλῶ, τὸ σῶμα θερμαίνεται καθ' ἡσυχίην, ὡς μὴ ἐσάσει κάρτα, καὶ τήκεται ἐς τὴν κοιλίην, καὶ τὸν σίτον ἀηδέα τῷ ἀνθρώπῳ ποιέει ἦν δὲ πλέων ἕξ ἰκμάς ἢ ἑτέρῃ τῆς ἑτέρης, πυρετὸς ἐκ τοιούτου τῷ ἀνθρώπῳ γίνεται· ἀλλὰ περὶ τούτου ἀτρεκέστερον ὀλίγον ὕστερον ἀποφανέω. ἔστι δ' ὅτε καὶ τοῦ σίτου ἐόντος ἡδέος λεπτὸς γίνεται ὁ ἄνθρωπος, αἴτιον δὲ τὸ αὐτό, τούτων δὲ γενομένων ἐξέρχεται τῆς ἰκμάδος πλείον ἢ κατατάσσεται καὶ διὰ ταῦτα τῷ μὲν ἡσυχάζοντι συμβαίνει λεπτῶ γίνεσθαι.

570 Ταλαιπωροῦντων δὲ τῶν ἀνθρώπων καὶ τὸ σῶμα θερμαίνεται καὶ γὰρ ἀπὸ τῆς ταλαιπωρίας τούτου θερμαινομένου καὶ ἰκμάς ἐν αὐτῷ διαχέεται, καὶ γίνεται [ἡ νοδσος ἦδε]<sup>31</sup> λεπτή· ἀχρείος δὲ γενομένη καταρρέει ἐς τὴν κοιλίην καὶ ἐς τὴν κύστιν, ταῦτα δὲ διηθείει ἕξω· τὸ δὲ τι αὐτῆς διατμέει ἕξω, διὰ τοῦ ἔνδου

namely that a person's body attracts moisture from drinks and foods, and that in health the foods and moisture are excreted in the way I have described. Now if more moisture is excreted from the body than is gained out of foods and drinks, a person will become thin. This is how it happens. If, when something is wrong in a person's body, he rests and does not exert himself, he will not perceive anything amiss, because much of his other moisture is healthy. What goes wrong is the following. When any one of the four things present in the body is added in excess, but only slightly, the body is gently warmed so that, without the person perceiving much, (sc. the excess) melts away into the cavity, which makes food unpleasant to the person. If, however, the moisture added is great in relation to the amount of moisture already present, this provokes fever in the person, but I will go into this more fully a little later. Sometimes, though, even when food is pleasant to a person, he becomes thin, and it is for the same reason. When these things happen, more moisture is being excreted than is being assimilated, and for this reason even a person at rest can become thin.

Now the body of people exerting themselves also becomes warm, and then moisture in them melts and becomes thin, and, becoming useless, it flows down into the cavity and the bladder, and these things are excreted from the body: a part of the moisture evaporates through inter-

<sup>31</sup> Del. Littré.

ἀραιώματος· τὸ δέ τι καὶ ἐμμένον ἰδρῶς γενόμενος ἕξω χωρέει κατὰ τὸ σῶμα. ὡσαύτως δὲ καὶ τὰ γυμνάσια τῶν νέων τὸ αὐτὸ τῇ ταλαιπωρίῃ προσεξεργάζεται. ἦν δὲ ἔη ἐλάσσωσιν ἢ ἱκμάς τῆς πρότερον ἐξιούσης, καὶ μὴ<sup>32</sup> προσγίνηται τε ἄλλη ἀπὸ τῶν ποτῶν καὶ προσέτι ἀπὸ τῶν βρωτῶν, λεπτὸς γίνεται διὰ ταῦτα ὁ ἄνθρωπος· ἐλάσσωσιν δὲ προσγίνεται, ἦν μὴ ἄλλο τι δύνηται ἐσθίειν. καὶ πρὸς μὲν τὸ πονέειν κατὰ τὴν προτέραν ταλαιπωρίην ἢ γυμνασίην ἄλλοισιν ἄλλα ἐλάσσωσιν γίνεται.

Ἐπιγίνεται δὲ κατὰ τὴν βρῶσιν εὐεξίη διὰ τὸδε ἐπιγίνεται αὐαίνηται ἐν τῷ τῆς ἱκμάδος χρόνῳ, καὶ ἐν τῇ προτέρῃ ταλαιπωρίῃ ἐξέληθι πρότερον ἐτέρῃ τῆς ἐτέρης ἔστιν ὅτε πλείων, καὶ κρατέη μίη ἄλλη τῶν ἄλλων κάρτα, πληθῶρη<sup>33</sup> ἔστιν· ἦν μὲν δὴ ὑπὸ πολλῶν κάρτα κρατέηται, πῦρ ἐκ τοῦ τοιούτου τρόπου γίνεται· ἦν δὲ ὑπὸ ὀλίγων, ὀλίγα· καὶ τὸ σῶμα δὲ οὕτως ἀναφέρειν δύναται, τῆς ὑγρότητος πλείονος αὐτῷ ἐνεούσης, <καὶ αὐθημερόν><sup>34</sup> τὴν θέρμην ἀπολύεται [θερμαίνεται γὰρ τὸ σῶμα τῷ πυρὶ].<sup>35</sup> κῆν μὲν ὀλίγον ἔη τὸ λυπέον, τῇ τρίτῃ ἡμέρῃ μεθῆκε τρόπῳ τῷ αὐτῷ, τὰς δὲ δύο ἔχει συνεχῶς· ἦν δὲ πλείον, πέμπτῃ ἡμέρῃ· τὰς δὲ τέσσαρας ἔχει κατὰ λόγον· οὕτω τῶν ἡμερέων αἱ νοῦσοι κρίνονται, ἦν μεθῆ τὸ πῦρ. |

572 15. (46 L.) Ἐν τῆσι περισσῆσι τῶν ἡμερέων καὶ ὑγῆς γίνεται ὁ ἄνθρωπος καὶ θνήσκει· διὸ δὲ ὀλίγον

<sup>32</sup> ἔη—μὴ Potter, after Littré; καὶ μὴ ἔη—ἐξιούσης M.

nal openings, and what is left turns to perspiration and passes out via the body. Similarly, gymnastic exercises in the young have the same effect as exertion. If the amount of moisture gained is less than what was just excreted, and no additional moisture is received from drinks and foods, a person will become thin from this; less is also received if a person is not able to eat anything additional. From the strain of previous exertions or exercises, different moistures becomes deficient in different persons.

Here is why good condition follows as the result of eating. When in the time that more moisture was present, drying occurred, and during the previous exertion one of the moistures was excreted more than another so that some moisture came to predominate greatly over the others, then overfullness results. Now if one moisture predominates by a great amount, fever arises from this, whereas if it only predominates by a little, little (sc. happens). In this way the body will be able to recover, since more moisture is present in it, <and on the same day> it will be relieved from the heat. [For the body is heated by the fever.] And if the harmful substance is little, on the third day the fever remits in the same way, after it has been present continuously for two days; if the substance is more, then on the fifth day—after it has been present for four days—according to same logic. On these days diseases have their crises, if the fever remits.

15. On odd-numbered days a person may both recover and die, and why this is so I shall show a little later. Now,

<sup>33</sup> Ermerins: -θῶρης M.

<sup>34</sup> Joly, after Littré's αὐθ.

<sup>35</sup> Del. Joly.

ὑστερον ἀποφανέω· νῦν δὲ ἐρέω διότι μεθίει τὸ πῦρ, φημί δὲ εἰ μὲν τι<sup>36</sup> ἀπὸ τοῦ σώματος πῦρ λάβοι τὸν ἄνθρωπον, ἀνάγκη ἐστὶ τῇ τρίτῃ ἡμέρῃ ἐξίεναι τὴν ἱκμάδα τὴν λυπέουσιν ἀπὸ τοῦ σώματος ἢ ἐν ἄλλῃ τινὶ τῶν περισσῶν ἡμερέων κατὰ τὸν πρότερον εἰρημένον λόγον· οὐ γὰρ ἐξέρχεται πρὶν ἢ οἱ ἐτέρη προσγένηται ἀπὸ τῆς κοιλίης ἀγαθῆ· τῇ γὰρ μέσῃ καὶ τῇ ὑστεραίῃ ἔλκει τὸ σῶμα ἀπὸ τῆς κοιλίης, ὅ τι ἂν αὐτὸ ἐς αὐτὴν ἀφῆ τῇ προτέρῃ ἡμέρῃ, ἦν μὴ ἡ κοιλίη διηθήσῃ καὶ ἐτέρην σχῆ ἱκμάδα, καὶ τοῦτο πονηρὸν τῷ ἀνθρώπῳ γίνεται. ἦν δὲ μεθῆ τὸ πῦρ τριταίον, τρόπῳ τῷ αὐτῷ μεθίει, ὧ περ καὶ αὐθημερὸν εἴρηται καὶ οὕτω μὲν συμβαίνει τὸ πῦρ γινόμενον ἀπὸ τοῦ σώματος ἐν τῇ τρίτῃ ἡμέρῃ ἀνιέναι. φημί δέ, καὶ ἦν πέμπτη ἡμέρῃ καὶ ἦν ἐβδόμη καὶ ἦν ἐνάτῃ μεθῆ, τρόπῳ τῷ αὐτῷ μεθιέναι ὡσπερ καὶ τὸ τριταίον ἐξέρχεται. καὶ γὰρ ἡ τροφή τῷ πυρὶ κατὰ τὰ χωρία, ὁκοῖα ὀλίγῳ πρότερον εἴρηκα· ἐπικρατήσαντος γὰρ μᾶλλον τοῦ ὑγροῦ πλείονος ἔοντος, ἀνέθη ὁ ἄνθρωπος. μεθίει δὲ τὸ πῦρ ἐν τῆσι περισσῆσι διὰ τὸδε, ὅτι ἐν μὲν τῆσιν ἀρτίοις τῶν ἡμερέων ἔλκει τὸ σῶμα ἀπὸ τῆς κοιλίης, ἐν δὲ τῆσι περισσῆσιν ἀφίει, ἡ δὲ κοιλίη διηθείει ἔξω τῷ ὑγιῶ. κατ' ἀνάγκην τοιούτῃ αἱ νοῦσοι κρίνονται ἐν τῆσι περισσῆσι τῶν ἡμερέων· καὶ ἐν τούτῳ μὲν τῷ λόγῳ ὁ ἄνθρωπος πυρετήνας ὑγιῶς ἐγένετο. φημί δὲ καὶ τὸ πονέεσθαι μάλιστα τοὺς νοσέοντας ἐν τῆσι περισσῆσιν ἡμέρησι διὰ τὸδε καὶ κατὰ λόγον γίνεσθαι. τετάρακται μὲν δὴ ὁ ἄνθρωπος,

however, I shall explain why fever remits. I contend that if any fever coming from a person's body takes possession of him, harmful moisture must leave his body on the third day, or on some other odd-numbered day according to the principle enunciated above; for it cannot be excreted until other, good moisture from the cavity replaces it there (i.e., in the body). Since on the middle and next days the body receives from the cavity whatever the body sent to the cavity on the first day, unless the cavity has excreted this and now contains new moisture, this (sc. aged moisture) becomes troublesome for the person. If the fever remits on the third day, it remits in the same way as has been described for the first day. And this is how it happens that a fever which has arisen from a person's body remits on its third day. I also contend that if it remits on its fifth day, or seventh or ninth, it does so in the same way it would have on its third day. For fever's nutriment resides in the loci, as I have explained a little while ago: when the (sc. other) moisture is greater in quantity and gains the upper hand, a person is released. The fever remits on odd-numbered days because on even-numbered days the body is drawing (sc. moisture) from the cavity, whereas on the odd-numbered days it is expelling moisture, and in health the cavity is excreting this to the exterior. This is the mechanism that forces diseases to have their crisis on odd-numbered days, and for this reason a person who has had a fever recovers then. I also contend that consequently ill persons suffer most on odd-numbered days and that it is for the following reason. When a person is having a fever,

<sup>36</sup> εἰ μ. τι Potter: εἶναι ὁ ἂν M.



574 ὁκόταν πυρεταίνῃ σημήσιον δὲ τοῦτο, ὅτι φρίκη διαίσει διὰ τοῦ σώματος ἄλλοτε καὶ ἄλλοτε· τοῦτο δὲ οὐκ ἂν ἐγένετο οὕτως, εἰ μὴ ἐταράσσετο τὸ ὑγρὸν καὶ ἀεκρίνετο ἀπ' αὐτοῦ ἢ πλεόν ἢ ἔλασσον, καὶ ἐκράτει ἄλλοτε ἄλλου.

Μάλιστα δὲ τετάρακται ἐν τῆσι περισσήσι τῶν ἡμερέων, ὁκόταν νοσῆῃ, καὶ ἡ φρίκη δὲ μάλιστα τότε γίνεται. ἔχει γὰρ ὡδε· ἀπὸ τοῦ ὑγροῦ τοῦ πονέοντος ἐξωθέεται τι ἐκ τοῦ σώματος ὑπὸ τῆς νεωτάτης ἰκμάδος νικώμενον, καὶ χωρεῖ ἐς τὴν κάτω κοιλίην, καὶ ἡ κοιλίη προσσυνθερμαίνεται τοῦ πονέοντος δεχομένη ἐς ἑωυτὴν μᾶλλον ἢ τῷ πρὶν χρόνῳ. τοῦτο δὲ γίνεται μάλιστα ἐν τῇ κρίσει τῆς νόσου καὶ ἦν κατ' ὀλίγον τὸ σῶμα ἐς τὴν κοιλίην ἀφίη καὶ μὴ πολλὸν ἔη τὸ λυπέον τὸν ἄνθρωπον, ἀναφέρειν τὴν θερμὴν ἢ κοιλίην καὶ τὸ σῶμα δύναται ἐν τῇ κρίσει, καὶ γίνεται ὑγιῆς ὁ ἄνθρωπος, ἐπὴν ἐξέλθῃ ἡ ἰκμάς ἢ πονέουσα, καὶ ἦν ἡ τροφή τῷ πυρὶ ἐοῦσα ἐξαναλωθῆ, ἦν δὲ ἡ ὑγιερὴ ἐπικρατήσῃ· ἐν τούτῳ τῷ λόγῳ νοσήσας ὁ ἄνθρωπος ὑγιῆς ἐγένετο δι' αἰτίας τὰς προειρημένας.

16. (47 L.) Νῦν δὲ ἐρέω διότι θνήσκουσιν ἐν τῆσι περισσήσι τῶν ἡμερέων. φημὶ δὲ, ἦν πολλὸν ἔη τὸ πονέον ἐν τῷ σώματι, μᾶλλον τοῦ καιροῦ τετάρακται, καὶ ἀλὲς χωρεῖ<sup>37</sup> ἐς τὴν κοιλίην, καὶ μὴ δυνάμενον ἀναφέρειν τὴν θερμὴν τὸ σῶμα ἐπαυρίσκειται, καὶ δυσωδίαν δεῖ γίνεσθαι περὶ τὸ πνεῦμα, καὶ οὐ δυνάμενον τὸ σῶμα ὑπὸ ἀσθενείης, αἶτε τοῦ ὑγροῦ παντὸς νοσεροῦ γινόμενον, τὴν προὴν ἔλκειν, ὡς διαψύχεται

he is stirred up, as is shown by the fact that shivering spreads through his body from time to time: this would not happen in the way it does if the moisture in his body was not stirred up, and (sc. the particular) moisture secreted in a greater or lesser amount, so that one moisture predominated over another moisture at one time, and another at another time.

A person is more stirred up on the odd-numbered days of his illness, and shivering occurs most on these, for the matter is as follows: some of the disordered moisture is expelled from the body by the arrival of more recent moisture, and it flows into the lower cavity, which becomes more heated when it receives more disordered moisture than it had before. This occurs mainly at the crisis of the disease. And if the body expels only a little at a time into the cavity, and this material harmful to the person is not great in amount, the cavity and the body are able to endure the heat present during the crisis, and the person recovers when the disordered moisture is expelled; and if what was nourishing the fever is all used up, healthy nutriment will gain the upper hand. A sick person recovers in this sequence for the reasons already given.

16. Now I shall explain why people die on odd-numbered days. I contend that if the harmful material in the body is great, it will be stirred up more than is tolerable and will flow in a mass into the cavity, and that the body, being unable to endure the heat, will become involved, and an evil smell will of necessity affect the breath. And the body, not being able on account of its weakness—since all its moisture has become morbid—to draw breath

<sup>37</sup> χ. Littre: ἰσχυρὸν M.

τὰ ἐν τῇ κοιλίῃ, ἕξατμίζει ἕξω τοῦ ὑγροῦ πᾶν τὸ ζωτικόν, καὶ οὕτω θνήσκει ὁ ἄνθρωπος. οὐ γὰρ ἐπικρατεῖ ἐτέρη ὑγερῆ ἱκμάς, ἀλλὰ πᾶσα ὑπὸ τῆς νοσερῆς πολλῆς εὐούσης ἐπαιρομένη, ἕξαναλωμένη ἐς τὸ πῦρ, διεξήτμισεν. οὕτω δὴ περ ἐν τῆσι περισσῆσι ἡμέρησι μάλιστα ὁ πόνος γίνεται· τούτο πᾶς οἶδεν ὅς τις ποτε, καὶ μὴν ὅτι γε τὸ ὑγρὸν τετάρακται ἐν αὐτῆσι τῆσι ἡμέρησι, σημήϊόν ἐστι τόδε· ὁπόσοι ἤδη ὑπὸ πυρὸς ξυνεχέος ἐχόμενοι ἐφαρμακεύθησαν ἐν τῆσιν ἀρτίησι τῶν ἡμερέων, οὗτοι οὐ μὴν ἢ ὑπερεκαθάρθησαν· ὁκόσοι δὲ ἐν τῆσι περισσῆσι ἐφαρμακεύθησαν ἰσχυρῆ φαρμακείῃ, ὑπερεκαθάρθησαν, πολλοὶ δὲ καὶ ἀπώλοντο ὑπερκαθαρθέντες. οἱ γοῦν πρόσθεν ἰητροὶ ἐν τούτῳ μάλιστα ἡμάρτανον· ἐφαρμάκεον γὰρ ἐν τῆσι περισσῆσι ἡμέρησι καὶ ἀπώλλουν τοὺς ἀνθρώπους, οὐ γινώσκοντες ὅτι τοῦθ' οὕτως ἔχει. τὸ γὰρ ὑγρὸν ἐν τῷ σώματι τοῦ νοσέοντος τετάρακται μᾶλλον ἐν τῆσι περισσῆσι τῶν ἡμερέων, οἷα τοῦ σώματος ἐς τὴν κοιλίην μεθιέντος τῆς ἱκμάδος· καὶ ἦν τις ἐπιτεταραγμένῳ εἶντι ἔτι μᾶλλον ταραξῆ, φάρμακον ἐμβάλων, οὐ θαυμά ἐστιν ἐκ τῶν τοιούτων ἀπολέσθαι τὸν ἀνθρώπου.

17. (48 L.) Καὶ τὰ ἔλκεα [ἦν μὲν μελεδαίνηται]<sup>38</sup> φλεγμαίνει μάλιστα ἐν ταύτησι τῆσι ἡμέρησιν, ἔρχεται γὰρ τὸ ὑγρὸν ἐς ἀπάσας τὰς φλέβας, ὁκόταν ταρασσοῦνται, καὶ πληροῖ, ἐπὴν ἔλθῃ ἐς τὸ ἔλκος ἡ νοῦσος· καὶ ἦν μὲν μελεδαίνηται καὶ ἔχῃ ἕξοδον τὸ πῦρ ἐξωθεόμενον ὑπὸ τοῦ ὑγροῦ τοῦ ἐλθόντος ἐν τῇ

in order to cool what is in the cavity, will expire all the living part of its moisture, and so the person dies. For new, healthy moisture cannot gain the upper hand, but being all stirred up by the great amount of morbid moisture, and exhausted by the fever, it will be expired. In this way, then, distress is felt mainly on odd-numbered days—as is known by everyone. And that the moisture is indeed stirred up on odd-number days, the following proves: patients suffering from a continuous fever who are given a purging medication on even-numbered days do not suffer an excess of purgation, whereas those who are treated with a strong purgative on odd-numbered days are excessively purged, and many have died from this overpurgation. Now the earlier physicians went especially wrong in this, since they gave such medications on odd-numbered days causing their patients to die, not knowing what the situation was; for the moisture in the body of a sick person is more disturbed on odd-numbered days, since the body is then expelling moisture into the cavity. If someone stirs up a patient who is already stirred up even more by administering a (sc. purgative) medication, it will be no wonder if the person dies as a result of this.

17. Lesions too become most inflamed on those (sc. odd-numbered) days, since when the moisture is stirred up it passes into all the vessels, and fills them when the disease arrives in the lesion. Now if such a case is attended to, and the pus being driven out by disturbed moisture coming to the lesion has a way to escape, the lesion will be

<sup>38</sup> Del. Littré.

ταραχῆ, ἕξω ἀποκαθαίρεται τὸ ἔλκος· ἦν δὲ μὴ μελε-  
δαίνηται, οὐκ ἔχον ἕξοδον τὸ πῦος, αὐτοῦ καταμένον  
σὺν τῷ κατελθόντι, πόνον παρέχει καὶ αείρει τὴν  
σάρκα τὴν περὶ τὸ ἔλκος· καὶ ἀπ' ἐκείνου, ἦν μὲν ἐν  
τοῖσι σκέλεσιν ἔχη τὸ ἔλκος, αείρονται αἱ φλέβες αἱ  
ἐν τῆσι προσφύσεσι τῶν σκελέων εἶναι· ἦν δὲ ἐν  
τῆσι χερσίν, αἱ <ἐν><sup>39</sup> τῶν χειρῶν τῆσι προσφύσεσι  
εἶναι· καὶ ἐκ τούτου βουβῶνες γίνονται.

Ὅκοσοισι δὲ τῶν ἀνθρώπων πῦρ ἐμπίπτει, ἄλλο  
μηδὲν τοῦ ἀνθρώπου κακὸν ἔχοντος, ἀπὸ τῆς πιωτέ-  
ρης εἶσθης τοῦ καιροῦ ἐμπίπτει, καὶ πληρεύμεναι αἱ  
φλέβες πόνον καὶ θερμὴν τῷ ἔλκει παρέχουσι· τὸ δὲ  
θερμανθὲν καὶ τὸ ἄλλο σῶμα θερμαίνει, καὶ ἡ θερμο-  
σίη οὕτως ἐς τὰ ἔλκεα γίνεται· θερμαίνεται γὰρ τὸ  
σῶμα καὶ τὰ ἔλκεα ὑπὸ τῆς κλονήσεως τοῦ ὑγροῦ, καὶ  
ἡ ταλαιπωρία τοιοῦτον ἐργάζεται· ἀποφλεγμαίνει δὲ  
τὰ ἔλκεα πεμπταῖα, καὶ κατὰ λόγον τούτων τῶν ἡμε-  
ρέων, ὡς ἂν καὶ τὰ ἔλκεα μέγεθος ἔχη, | καὶ τριταῖα  
καὶ πεμπταῖα καὶ ἑβδομαῖα καὶ ἐνναταῖα καὶ ἐνδεκα-  
ταῖα· εἶτα ἀπηρτισμένης πρώτης περιόδου, πάλιν  
δευτέρας ἀρχῆς ἢ τρίτης, ἥτις ἐστὶν ἀπὸ τῆς πρώτης  
τεσσαρεσκαιδεκάτης· τὰ δὲ μέγιστα αὐτῶν τεσσαρεσ-  
καιδεκαταῖα ἀποφλεγμαίνει· οὗτος ὁ λόγος ἐρεῖ τὰ  
νουσήματα κρίνεσθαι ἐν τῆσι περισσῆσι τῶν ἡμερέων,  
καὶ τὴν ἰκμάδα τῷ ὑγιεῖ τριταίην ἐξίεναι, τὴν δὲ κό-  
προν δευτεραίην· καὶ ταῦτα τριταῖα εἶναι ἱστοροεῖ  
ἀλλήλοισιν ὅτι οὕτως ἔχει· οὕτω δέ μοι ὁ λόγος οὗτος  
πᾶς ἐκκεκορῦφται.

cleaned to the exterior; but if the case is not attended to,  
and the pus does not find a way out, it will remain there  
together with what comes thither, provoke pain, and raise  
the tissue around the lesion. And from this, if the lesion  
involves the legs, the vessels that are at the attachments of  
the legs will become raised, whereas if the lesion is in the  
arms, the vessels at the attachments of the arms (sc. will  
become raised), and from this the glands will swell.

Any persons whom fever befalls—when they have no  
other disorder—it befalls because their moisture is fatter  
than it should be, and in this case their vessels overflow and  
provoke pain and heat in their lesion. As the lesion be-  
comes heated, it heats the rest of the body, too, and in this  
way heat moves to (sc. other) lesions, for the body and  
lesions are heated by agitation of their moisture; exertion,  
too, may bring about the same thing. Lesions go down on  
the fifth day, and according to the following order of days,  
depending upon how great their size is: on the third, fifth,  
seventh, ninth, and eleventh days. Then, as the first (sc.  
eleven-day) cycle is completed, the third day (sc. after  
that), which is the fourteenth day from the first, becomes  
the beginning of a second cycle. The largest of these le-  
sions go down on the fourteenth day. This reasoning indi-  
cates that diseases have their crisis on odd-numbered  
days, and that in healthy persons their moisture is expelled  
on the third day, and their feces on the second day. That  
all these things happen on the third day proves mutu-  
ally that this must be so. And so my theory is all ac-  
counted for.

<sup>39</sup> Littré.

18. (49 L.) Νῦν δὲ ἐθέλω ἀτρεκέστερον εἰπεῖν, διότι νοσέουσιν οἱ ἄνθρωποι ἐρέω δὲ σὺν τούτῳ τῷ λόγῳ καὶ τίνες ἀρχαὶ τῶν νοσῶν εἰσὶ, καὶ ὁκοῖα ἐκάστη αὐτῶν ἐργάζεται. φημί, ἣν μὲν ἐμμείνη τὰ σιτία πλείονα τοῦ καιροῦ ἤδη πεπεμμένα ἔοντα, καὶ ὁ ἄνθρωπος μὴ ἀποκαθαίρηται καὶ ἕτερα σιτία ἐπιπίπτῃ, τὸ σῶμα πληρούμενον ὑπὸ τῆς ἱκμάδος τῆς προτέρας καὶ τῆς νέης, θερμαίνεται, καὶ πῦρ ἐκ τούτου γίνεται τῷ ἀνθρώπῳ. τὸ δὲ πῦρ οὕτως γενόμενον οὐκ ἄπορον οὐδὲ ἰσχυρόν ἐστιν, ἐν ᾧ ἡ ἱκμὰς ἰσάζει κατὰ πληθὸς <ἡ><sup>40</sup> ἡμέας λυπέουσα <ἡ><sup>41</sup> ὀλίγῳ πλέον ἦν γὰρ τοῦθ' οὕτως ἔχη καὶ τις κάρτα ἰσχύη καὶ τὰ ἐπιτήδεια προσενέγκῃ, ὑγιῆς γίνεται.

Ἐν δὲ νόσημα μόνον ἀπὸ πάσης τῆς ἱκμάδος, καὶ σημήϊα ἴσχει ἐπτά· βῆξ τε γὰρ ἴσχει μιν, βληχρῆ καὶ ξηρῆ ἐούσα, ἡ γαστήρ τε σκληρῆ γίνεται, αἶτε τοῦ ἀποπάτου εἶσω ἔοντος, καὶ τὴν κεφαλὴν βαρέεται, καὶ ἐξεραῖ, καὶ πυρεταίνει, καὶ οὖρον οὐ χρηστῶς διέρχεται· ταῦτα δὲ ἐστὶ τῆς νόσου ταύτης ἀπὸ πάσης τῆς ἱκμάδος γενομένης σημήϊα ἐπτά· ἣν δὲ τοῦ ἀποπάτου μὴ διαχωρέοντος κρατέῃ μία ἱκμὰς τῶν ἄλλων, ἢ πολλῶ κάλλιον ἐμπολήσει ὁ ἄνθρωπος. καὶ ἦν τις τῷ πυρετῷ γενομένῳ ἀπὸ πάσης τῆς ἱκμάδος τὰ ἐπιτήδεια μὴ προσενέγκῃ, περιοίσεται ἡ νόσος, ὅσῳ δ' ἂν αὐτῇ κρατέῃ τῶν ἱκμάδων, τρόπῳ τοιῷδε θερμαινόμενον τοῦ σώματος ἐξατμῆ μάλιστα διὰ τούτου τὸ ὑδρωποειδές,<sup>42</sup> ὃ τι ἐστὶ τῷ πυρὶ πολεμιώτατον καταλείπεται δὲ τὸ λιπαρὸν καὶ κοῦφον, ὃ τι ἐστὶ χολώδες

18. Now I would like to discuss in more detail why people become ill: I will present in this account both what the causes of disease are, and what effects each of them has. I contend that if more foods than should remain inside after they have already been digested, and, without the person being cleaned out, other, new food is ingested, the body will be overfilled, because it contains both the previous and the new moistures, and heated, and that from this fever will develop in the person. Fever arising in this way is neither without a remedy nor violent, in cases where the harmful moisture is either equal in amount or slightly in excess of normal: for if this is so, if the person is quite strong, and if the appropriate remedies are administered, he will recover.

Only one disease arises from the entire moisture (sc. in the body), and it has seven signs: (a) a slight, dry cough sets in, (b) the belly becomes constipated (c) with stools held inside, (d) the head is weighed down, (e) the patient vomits, (f) he has fever, and (g) his urine does not pass as it should. These are the seven signs of the disease if it arises from the entire moisture, but if, when stools are not being passed, one moisture prevails over the others, a person will fare much better. If no one administers the appropriate remedies against a fever arising from the entire moisture, the disease will continue as long as it holds mastery over the moistures, for the following reason: as the body is heated, this evaporates off mainly its watery component, which is the most antagonistic to fever, and leaves behind what is fatty and light, which is bilious and

40 Litttré.

41 Ermerins.

42 τ. ὑ. Foes in note 54: τοῦ -δέος M.

καὶ τῷ πυρὶ τροφή μάλιστα ἐστίν. ἑξατμῆ δὲ τρόπῳ τοιῶδε ὡσπερ εἴ τις ὕδωρ καὶ ἄλειφα ἐς χαλκεῖον ἐγγέας, ξύλα πολλὰ ὑποκαίει πολλὸν χρόνον, τὸ μὲν δὴ ὕδωρ πολλῶ ἔλασσον ἔσται· ἑξατμισθήσεται γὰρ ἐκ τοῦ χαλκεῖον· τὸ δὲ ἄλειφα ὀλίγῳ ἔλασσον, ὅτι τὸ μὲν ὕδωρ καταλεπτύνεσθαι ὑπὸ τῆς ἀραιότητος δύναται ὑπὸ τοῦ πυρὸς καὶ κούφον γινόμενον ἑξατμῶν, τὸ δὲ ἄλειφα ἅτε συναφές ἐὼν καὶ πυκνὸν οὐ δύναται καταλεπτύνεσθαι, οὐδὲ ἀτμῶν ὁμοίως τῷ ὕδατι. οὕτω δὲ καὶ ἐν τῷ ἀνθρώπῳ ἔχει· ὁ μὲν γὰρ ὕδρωσι θερμαινόμενος τοῦ σώματος ἀτμῆ ἕξω· τὸ δὲ χολῶδες ἅτε συναφές ἐὼν καὶ πυκνὸν οὐχ ὁμοίως καταλεπτυνόμενον ἀτμῆ ἕξω καταλειπόμενον<sup>43</sup> τὸ δὲ χολῶδες μᾶλλον θερμαίνει<sup>44</sup> τὸ σῶμα· πλείων γὰρ καὶ καλλίων τροφή τῷ πυρὶ γίνεται, καὶ ῥακούμενον ἐν τῷ σώματι ἢ στηριζόμενον, τὴν νοῦσον ἐπεκράτῃ πρὸς τὰ πρόσθεν, καὶ ταῦτα μὲν εἴρηται ὅτι πάσχει ὁ ἀνθρώπος, ἣν μὴ καθαίρηται καὶ μελεδαίνηται.

19. (50 L.) Ἦν δὲ μὴ αὐτῶν πλήθει κρατήσῃ, εἴτε ἐς ἅπαξ πολλὴ γενομένη εἴτε κατὰ σμικρὸν συλλέγεται, καὶ τὸ ἄλλο σῶμα ὀδυνᾶται, τοῦτο γεόμενον ὑπὸ ἰσχύος ἀναφέρει, μέχρις οὐ ἀρχὴ τις ἐπιγένηται καὶ τὸ πλείον γεόμενον ὑγρὸν μὴ ἀποκαθαίρηται ὁ ἀνθρώπος, | νοῦσος ἔνθεν γίνεται τρόπῳ τοιῶδε. ἀρχαί εἰσι τρεῖς ἀφ' ὧν αἱ νοῦσοι γίνονται· καὶ μία μὲν ἤδη εἴρηται μοι ὁκοῖα ἄσσω ἐργάζεται ἐν τῷ σώματι· ἀπέδειξα γὰρ ὅπως τε καὶ διότι, ἣν μὴ ἀποκαθαίρηται

most nourishing for fever. This evaporation takes place in the following way, in fact just as if someone were to pour water and oil into a bronze vessel, and burn much wood under it for a long time: the water would decrease in amount as it was evaporated out of the vessel, while the oil would only become slightly less. This is because the water, due to its rarefied nature, can easily be thinned by the fire, lightened, and evaporated off, while the oil, being cohesive and dense, cannot be thinned and evaporated the way the water is. In a person the same thing happens: for when the body is heated, the watery component is evaporated out of it, but its bilious component, being cohesive and dense, is not thinned in the same way or evaporated out of it. And since the bilious component is left behind in the body, it heats it more by providing more and better nourishment for the fever, and, being dispersed all through the body and becoming fixed, it makes the disease severer than it was before. This is my account of what a person suffers if he is not cleaned out and cared for.

19. If none of the moisture prevails in amount, either by suddenly becoming much or by collecting a little at a time, and the rest of the body suffers pain, whenever this happens the person is able to withstand it because of his strength, until some (sc. morbid) cause is added and the person does not clean himself of the added moisture, out of which a disease will then arise in the following manner. There are three causes from which diseases arise: what one of them brings about in the body, I have already explained, for I have demonstrated how and why a person

<sup>43</sup> Littre: -λεπτυνόμενον M.

<sup>44</sup> Joly: θερμαίνεται M.

ὁ ἄνθρωπος, νοσέει· δευτέρα δέ ἐστὶν ἢ συμβῆ τὰ ἐκ τοῦ οὐρανοῦ ἀνεπιτήδεια καὶ παρὰ δίαίταν εἶναι· τρίτη, ἢν τι βίαιον προσπέσῃ· βίαιον δὲ λέγω εἶναι καὶ πτώμα καὶ τραῦμα <καὶ θλάσμα><sup>45</sup> καὶ πληγὴν καὶ ταιλαιπωρίην καὶ εἴ τι ἄλλο ἐστὶ τοιοῦτο. τούτων δὲ τῶν ἀρχέων μεγίστη ἐστὶ βίη, ἢν μεγάλη ἔῃ, ἢν δὲ μικρή, οὐ μεγίστη· δευτέρη δέ, ἢν μὴ ἀποκαθαίρηται ὁ ἄνθρωπος· τρίτη δέ, ἢν τὰ ἐκ τοῦ οὐρανοῦ ἀνεπιτήδεια ἔῃ πρὸς τὴν ὑγιεινὴν. τούτων δὲ φυλακὴν ἔχειν ἕκαστα δ' αὐτῶν τοιοῦτον ἐργάζεται ἐν τῷ σώματι, ὁκοῖον ἐγὼ ἐρέω.

Ἦν μὲν τῷμα γένηται, δηλον ὅτι ἡ σὰρξ διεκόπη καὶ ἔλκος ἐγένετο· τοῦτο δὲ νόσημα ὀνομάζω εἶναι. ἢν δὲ φλάσμα γένηται πληγέντος ἢ πεσόντος ἢ τι ἄλλο τοιοῦτο παθόντος καὶ οἴδημα γένηται, τὸ αἷμα αὐτίκα θερμανθὲν ὑπὸ τῆς βίης καὶ ὑποδραμὸν ἐς τὰς φλέβας χανούσας, οὐκ ἔχον ἕξοδον ὑπὸ πλήθεος ἀπελθεῖν, συνεστράφη, καὶ τὸ οἴδημα διὰ τοῦτο ἐγένετο καὶ μέχρις τούτου πάρεστι, μέχρις ἀποκαθαρθῆ καθότι ἀπὸ τῶν χωρίων εἴρηται, ἢ κατ' αὐτὸ τὸ οἴδημα εἴτε σὺν χειρουργίᾳ εἴτε καὶ μὴ δίοδος γένηται τῷ αἵματι ἢ πυωθέντι ὑπὸ χρόνου ἢ καὶ μὴ. καὶ ἡ ταιλαιπωρίη δὲ τοιοῦτον ἐργάζεται· ὁκόταν γὰρ οἱ ἄνθρωποι ταιλαιπωρέωσιν, ὅθι<sup>46</sup> ἂν μάλιστα τοῦ αἵματος ταιλαιπωρίη ᾖ, κείθι στηρίζεται καὶ θερμαίνεται, καὶ πόνος ἐκ τοῦ τοιοῦτου γίνεται· ἢν δὴ κρατήσῃ μὲν τούτων, κάρτα δὲ πλήθος γένηται ταιλαιπωρίη, καὶ ἡ κοιλίη καὶ κύστις μηδαμῶς διηθήσῃ ἐν τάχει τὸ πλήθος, πῦρ

becomes ill if he is not cleaned. The second cause is if there is some meteorological condition adverse to his regime; the third, if some violence befalls the person—with violence I mean a fall, a wound, <a bruise,> a blow, an exertion or something else like that. Of these causes, the most forceful is violence, if the violence is great: if it is less, then it is not the most forceful cause. The second most forceful cause is if the person is not cleaned out, and third most forceful is meteorological conditions not conducive to health. Attention must be paid to these three, and what each of them does in the body I shall now explain.

If there is a wound, it is obvious that tissue is cut through and that a lesion is produced: I am calling this a disease. If a bruise arises from a blow or a fall, or from suffering anything else like this, and swelling occurs, blood immediately becomes heated as a result of the violence, and flows down into the dilated vessels (sc. at the site); not having any path by which to escape, because of its excessive amount, this blood collects, and from this swelling arises. This swelling persists until it is cleaned out from the loci in the way I have described, or a path is formed for the blood—which with time may or may not suppurate—either as a result of surgery or spontaneously without it. Excretions have effects such as the following: when people exert themselves, whichever part of the blood the exertion is mainly located in becomes fixed and warmed, and from this pain arises. If this blood prevails, becomes excessive in amount due to the exertion, and the cavity and the bladder fail adequately to excrete the excess in an

<sup>45</sup> Joly, after pseudo-Galen, Περὶ Αἰτίας Παθῶν.

<sup>46</sup> W. A. Heidel in Joly: *οἶσιν* M.

584 ἐπιπέσοι ἂν ἐκ τούτου, κῆν μὲν ἢ πρόσθεν ἰσάσῃ  
 ἰκμάς, οὐδαμῶς ἦν δ' ἐν τῇ ταλαιπωρίῃ | αὐτῶν πλεί-  
 στη ἐν τῷ σώματι καταμένη, κρατεῖ κείνη. ταῦτα δέ  
 μοι εἴρηται περὶ βίης, ὅκοῦα ἐν τῷ σώματι ἐργάζεταιται  
 καὶ αὔται μὲν δύο ἀρχαὶ εἶδους, ἣ τε βίη καὶ ἡ πλη-  
 θώρη, ἣν μὴ ἀποκαθαίρωνται οἱ ἄνθρωποι, θερμαί-  
 νουσι τὰ σώματα.

20. (51 L.) Τὰ δὲ ἐκ τοῦ οὐρανοῦ ἀνεπιτήδεια γενό-  
 μενα<sup>47</sup> ἐν τῷ ἀνθρώπῳ ἐκράτησέ τι τοῦ ὑγροῦ καὶ θερ-  
 μαίνει ὡς ἐς νόσον καὶ ψύχει, ὁπότερον ἂν τύχη γε-  
 νόμενον· ἐρέω δὲ πρῶτον μὲν περὶ τοῦ ὡς θερμαίνει.  
 φημί, ἣν ἐν τῷ αὐτῷ ἀνθρώπῳ ἐνέη τι νοσηρὸν ὅκοῦον  
 ἐν τῷ πρότερον εἴρηκα, καὶ τὰ ἐκ τοῦ οὐρανοῦ ἀνεπι-  
 τήδεια γίνηται, καὶ θερμαίνεται ὁ ἄνθρωπος, ταρασ-  
 σεσθαι τὸ ὑγρὸν πᾶν θερμαινόμενον ἐν τῷ σώματι,  
 τοῦτο δὲ ποιεῖ βίη· καὶ ἦν μὲν ἀποκαθαίρηται ὁ ἄν-  
 θρωπος, τοῦδε ταρασσομένου, ἀποκρίνεται ὁκόσον ἂν  
 πλέον ἦ τοῦ καιροῦ.

Ἔοικε δὲ τοῦτο ὡσπερ οἱ Σκύθαι ποιέουσιν ἐκ τοῦ  
 ἰππέιον γάλακτος· ἐγχεόντες γὰρ τὸ γάλα ἐς ξύλα  
 κοῖλα σείουσιν· τὸ δὲ ταρασσομένον ἀφριᾶ καὶ διακρί-  
 νεται, καὶ τὸ μὲν πῖον, τὸ βούτυρον καλέουσιν, ἐπι-  
 πολῆς δίσταται τοῦτο, ἐλαφρὸν ἔον· τὸ δὲ βαρὺ καὶ  
 παχὺ κάτω ἴσταται, ὃ καὶ ἀποκρίναντες ξηραίνουσιν  
 ἐπὶν δὲ παγῇ καὶ ξηρανθῇ, ἰππάκην μιν καλέουσιν·  
 ὃ δὲ ὀρός τοῦ γάλακτος ἐν μέσῳ ἐστίν. οὕτω δὲ καὶ  
 ἐν τῷ ἀνθρώπῳ, ταρασσομένου τοῦ ὑγροῦ παντὸς ἐν  
 τῷ σώματι, ὑπὸ τῶν ἀρχῶν δίσταται ὧν εἴρηκά οἱ

expeditious manner, fever will result. If, however, the  
 moisture that was there before is neutralized, this does not  
 happen, whereas if during the exertion one of these mois-  
 tures remains in excess in the body, it will prevail. This is  
 the account I have to give of the effects of violence on the  
 body. When these two (sc. disease) causes—violence and  
 excessive moisture—are present, they heat the patient's  
 body, unless it is cleaned out.

20. Adverse meteorological conditions can gain control  
 over the moisture inside a human being, and either heat  
 or cool—whichever the case may be—their body to the  
 point of producing a disease. First I shall discuss the case  
 of heating. I maintain that if in the same person morbid  
 causes such as I have mentioned above are present at the  
 same time that adverse meteorological conditions prevail,  
 and the person becomes heated, all the moisture in his  
 body will be heated and stirred up as the result of violence.  
 If such a person is cleaned out at the same time this (sc.  
 moisture) is stirred up, as much as exceeds the correct  
 amount will be excreted.

This phenomenon resembles what the Scythians do  
 with mare's milk: for they pour milk into a hollow wooden  
 container and shake it; as the milk is shaken it foams and  
 separates, and the fatty component, which they call butter,  
 rises to the top because it is light. The heavy and thick  
 component stays near the bottom, and this they separate  
 and dry; when it has coagulated and become dry, they call  
 it "hippace"; in the middle is the milk's whey. Similarly,  
 when all the moisture in a human being's body is stirred  
 up, everything in him separates for the reasons I have

<sup>47</sup> Τὰ—γ. Joly: Ἐκ δὲ τοῦ οὐρ. ἐπιτήδειος γενομένη M.

586 πάντα, καὶ ἐπιπολῆς μὲν τῆς χολῆς δίοσταται· κούφο-  
 τaton γάρ ἐστι· δεύτερον δὲ τοῦ αἵματος· τρίτον δὲ  
 τοῦ φλέγματος· βαρύτερον δὲ ἐστὶ τῶν ὑγρῶν τούτων  
 ὁ ὕδρωψ. τούτων δ' ἐόντων, ὅ τι ἂν ἐν νοῦσῳ πλείστον  
 ᾖ, ἐν ἀρχῇσι γινομένης τῆς παραχῆς, ἔρχεται ἐς χω-  
 ρίον ἵνα ἂν πλείστον ἔῃ· ἐν δὲ τῇ παραχῇ εὐρυχωρίας  
 γινομένης, εἰλέεται ἀποκεκριμένον καὶ θερμαίνει τὸ  
 σῶμα, ἢ στήριξιν ἔχον πη τοῦ σώματος σὺν τῷ ἄλλῳ  
 ὑγρῷ τῷ συνέοντι ἐν τῷ ἄλλῳ χωρίῳ πόνον καὶ θέρ-  
 μην παρέχει. τὸ δὲ θερμαινόμενον προσξυνθερμαίνει  
 καὶ τὸ ἄλλο σῶμα, καὶ ἐκ τούτου ὁ πυρετὸς γίνεται,  
 καὶ γίνεται μᾶλλον ἀπὸ τῆς χολῆς καὶ τοῦ φλέγμα-  
 τος, καὶ ἀπὸ τοῦ αἵματος· θερμότατα γὰρ ταῦτά ἐστι,  
 καὶ ἤν τι τούτων ἀποστηρίξῃ πη τοῦ σώματος, ὡς ἐπὶ  
 τὸ πλείστον ὠνόμασται κείμεν τὸ νόσημα καὶ ἐπωνυ-  
 μίην ἔχει. ἀπὸ τοῦ δ' ὕδρωπος οὐ γίνεται πυρετὸς  
 ἰσχυρὸς κάρτα οὐδὲ πολυχρόνιος· τῷ γὰρ πυρὶ οὐκ  
 ἀγαθὴ τροφή ὁ ὕδρωψ ἐστίν. καὶ ταῦτα μὲν ἐς τοῦτο  
 εἴρηται.

Πρὶν δὲ παραχθῆναι οὐκ ἔχει ἐκχωρέειν τὸ πλείον  
 τοῦ ὑγροῦ, ἀλλ' ἄνω καὶ κάτω εἰλέεται μεμιγμένον τῷ  
 ἄλλῳ ὑγρῷ· πάντα γὰρ πλήρεά ἐστιν· ἐν δὲ τῇ παραχῇ  
 κενούται· κενούται δὲ τι ἕτερον ἐτέρου μᾶλλον, καὶ τὸ  
 πλείον ἐὼν χωρίον κατίσχει· καὶ τὸ μὲν ἀλλότριον οὐκ  
 ἐπιμίσγεται τῷ ἄλλῳ, ἢν περιστηρίξῃ, πρὶν ἰσωθῆ ἐς  
 δύναμιν· ἐστὶ δὲ μὴ ἰσοῦσθαι, καὶ ὁ ἀπ' <sup>48</sup> αὐτοῦ  
 ἐπανέλθει ἐς τὴν νοῦσον, ἕως οὗ ἀποκαθαρθῆ τὸ χω-  
 ρίον, ὁποῖα ἢ κάθαρσις ἐστίν.

described: on top will be what comes from bile, since this is lightest, second what comes from blood, third what comes from the phlegm, and heaviest of these moistures is the watery component. This being so, whichever moisture predominates in a disease at the beginning when the disturbance is taking place, will move to its own locus, that is, where it is most abundant. As empty space is created in the course of the disturbance, what is separated off is pressed in and heats the body, or in fixing itself in some other locus in the body together with other moisture there, will provoke pain and heat. What is heated then passes more heat on to the rest of the body, and from this fever arises, in particular from bile and phlegm, and also from blood: for these are hottest. (If one of these becomes fixed in isolation in some part of the body, the disease is in most cases named from that place, and so derives its designation.) From water no very strong fever arises, nor any chronic fever, since water is not a good nutriment for fever. This is what I have to say on the subject.

Before there is a disturbance, excess moisture has no place to escape to, being pressed in above and below, mixed together with the rest of the moisture: everything is full. But when the disturbance begins, emptiness arises, with one place becoming emptier than another, but the locus which is still full retains its contents. What comes from abroad does not mix into the rest, when it becomes fixed, until has been neutralized in its potency. Neutralization is possible, and the moisture that separates from this will be added to the disease, until its locus is cleaned out as much as it should be.

<sup>48</sup> Littré, after Foes' translation *ex: ἐπ' M.*



Ἦν δὴ πολλὸν ἔη τὸ πονέον, ἐπαυρίσκειται καὶ ἐξαναλίσκειται ἐς τὴν νοῦσον καὶ τὸ ἄλλο πρὶν ὑγιερὸν εἶναι, καὶ θνήσκει ὁ ἄνθρωπος τρόπῳ τοιῷδε· προσεπαυρίσκειται γὰρ, ἦν μηκέτι τροφήν ἀρκέουσταν ἔχη τὸ νοῦσημα, καὶ ἐξαναλίσκειται ὑπὸ τοῦ ὑγροῦ τοῦ ἐν τῷ ἐπιπόνῳ χωρίῳ ἐόντος· πρῶτον τὸ πλησίον προσλαμβάνει, εἴτ' ἐπὶ τῷ προσωτέρῳ νέμεται, μέχρις ἂν ἐξαναλωθῇ καὶ μηκέτι ἐνῆ τῷ σώματι τροφή· τροφή δέ ἐστιν τὸ κοῦφον ἀνθρώπῳ ὑγρόν. ὥσπερ οὖν δὴ τὸ πρῶτον μὲν κατὰ μικρὸν σηπεδῶν ἐγένετο, ἦν μάλιστα θερμαίνηται, ἔπειτα ἐπὶ κείθι τῇ σηπεδόνι | τροφή μηκέτι ἐξαρκέη, νέμεται ἀπὸ τοῦ ὑγιέος τοῦ πλησίον ἀρξαμένη πρὸς τὸ σῶμα, μέχρις ὅλον τὸ σαρκῶδες σήψη, ἐπὶ δὲ ἐπίπαν νέμηται, ἀναλοῦται ἢ τροφή τῇ σηπεδόνι· οὕτω δὲ καὶ ἡ νοῦσος,<sup>49</sup> ἀπὸ τοῦ χωρίου κείνου ἀρξαμένη, ἐπὶ κείθι ἢ τροφή μηκέτι ἀρκέουσα ἐνῆ, νέμεται ἐς τὸ πρόσω ἀπὸ τοῦ πλησίον ἀρξαμένη· ἐπὶ γὰρ ἐπίπαν ἔλθη, ἀνήλωται ἢ τροφή τῇ νοῦσῳ, καὶ ἕτερον ὑγιερὸν οὐκ ἐπικρατεῖ, κῆν τοῦτο γένηται, θνήσκει ὁ ἄνθρωπος.

Ἔτι δὲ ἐν τῇ παραχῆ, ἐπὶ τούτου πλέονος χωρίου λάβηται καὶ μὴ στηρίξη, ἀλλὰ ειλῆται, οὐκ ἔτι τῷ ἄλλῳ μίσγεται, ἀλλ' ἐξαναλίσκειται ἐς τὴν νοῦσον, ἦν μὴ ἀποκαθαίρηται· εἴτα αἱ φλέβες ὑπερπίμπλυνται, πλήθουσαι δὲ κάρτα οὐ χαλῶσιν ἐξ αὐτῶν, πρὶν εὐρυχωρίῃ σφιν γένηται.

<sup>49</sup> Ermerins: τῇ νοῦσῳ M.

If the diseased moisture is great in amount, then it involves and consumes in the disease new moisture that was previously healthy, and the person dies in the following way: for the disease advances, and if it no longer has sufficient nourishment, the person begins to be consumed by the fluid present in the diseased locus. First it expands to take in what is in the near parts, and then it feeds on what is in the far parts, until all is consumed and no nutriment remains in the body (human nutriment is the light moisture). Now just as a suppuration first forms little by little, but then, if it becomes especially heated, and the nutriment in its own region no longer suffices for it, it then feeds on healthy moisture, beginning with what is near to it and continuing until all the tissue in the body decomposes, then when it has consumed everything, all its nutriment is gone. In this same way, the disease in question, too, begins from its own locus, but then when there is no longer sufficient nutriment present in that locus, it feeds on what is next, beginning with what is near; when it has gone through all there is, nutriment for the disease is exhausted, and nothing healthy remains to be consumed, and if this happens, the person dies.

While the disturbance is still taking place, if the diseased moisture occupies a greater locus and does not become fixed, but is shut in, it will no longer mix with the other moisture, but be consumed into the disease, unless it is cleaned out of the body. Then the vessels become overfilled and, in this very full state, do not allow anything to pass out of themselves before an open space becomes available.

Ὡσπερ ἐπὴν τις πληγῇ καρτερώς, ὑποτρέχει ὑπὸ τὴν πληγὴν αἷμα, ἅτε τῶν φλεβῶν κενωθείσων ὑπὸ τῆς πληγῆς· ἐπὴν δὲ αἱ σάρκες πλησθῶσιν ὅκως περ σπόγγος, οὐκ ἔτι χαλῶσιν, ἀλλὰ ἔχουσιν ἐν ἑωυτῆσι μέχρις οὐ κενωθῆ κατα χωρίον τι αὐτῶν ἀπολαμβάνει γὰρ, ἐπὴν ξυλληχθῆ, τὸ αἷμα τὴν ὁδὸν ὑπὸ πλήθους. ὡσπερ εἰ τις λήκυθον σκυτίνην στενόστομον ἐμπλήσας ἀλείφατος καταστρέψειεν ἐπὶ στόμα κατ' ἰθὺ, καὶν τοῦτο ποιήσειεν, οὐ δυναθήσεται ἐξ αὐτῆς χωρεῖν τὸ ἔλαιον, ἐπιυξε γὰρ τὴν ὁδὸν τὸ ἀλειφα, ἅτε πολλὸν καὶ ἀλῆς ἐπικείμενον· ἦν δὲ ἐπικλίνη τις τὴν λήκυθον, κενεῆ ἔσται ἢ ἀπὸ τοῦ στόματος πιυξῆ ἢ ῥέυσεται ἐξ αὐτῆς τὸ ἀλειφα· τὸ δ' αὐτὸ ποιήσειε καὶ ἐπὶ τραπέζης ὕδωρ· οὕτω δὲ καὶ ἐπὴν τὸ πλείον ὑγρὸν ἐν τῷ σώματι ὑπὸ τῆς ταραχῆς χωρίον λάβηται καὶ πλήσειε τὰς φλέβας, οὐκ ἔτι ἀπέρχεται ἐξ αὐτῶν πρὶν ἢ ὅκου ἔσθι τὸ χωρίον κενεόν, τῆς τροφῆς ἐξαναλισκομένης τῇ νούσῳ. | καὶ ταῦτα μὲν εἰρηταί μοι, ἐπὴν τι ἐν τῷ σώματι ἦ, ἀφ' ὧν αἱ νοῦσοι γίνονται, πληθύνοντων καὶ τῶν ἄλλων, καὶ ὅκως ἐργάζονται αἱ ἀρχαὶ τὴν θερμὴν καὶ τὴν ταραχὴν τῷ ὑγρῷ ὑπάγουσαι ἐς νοῦσον.

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21. (52 L.) Nῦν δὲ ἐρέω τὰ ἐκ τοῦ οὐρανοῦ, ἣν ἀνεπιτήθεια γένηται φύντα ἐν τῷ σώματι, τίνα ἐργάζεται [καὶ]<sup>50</sup> ὀκόταν κρατέη ἐν τῷ σώματι τοῦ ὑγροῦ. φημί δὲ τὸ μὲν τι ξυστρέφεισθαι καὶ παχύνεισθαι τῆς ἐν τῷ ἀνθρώπῳ ἰκμάδος, ἐπὴν τηχθῆ ἕως νοῦσον ἀποτέκη, τὸ δὲ διευρύνεισθαι καὶ διακρίνεισθαι. εἶκοι

It is just like when someone is violently struck, and blood runs out of his wound because the vessels in it are emptied as a result of the blow. When the tissues have filled up like a sponge, they will not let anything pass out of themselves, but hold (sc. the blood) inside until they can be emptied into some locus of their own. For when the blood has collected, it cuts off the way out due to its great quantity. It is just as if someone filled a narrow-necked leather oil flask with oil and turned it straight over with its mouth facing down: if he did this, oil will not be able to run out, since it chokes the neck by pressing on it in a great mass. If, however, someone turns the flask on an angle, the choking of the mouth will open, and through this oil will run out. Water will do the same thing on a table. In this same way, when excessive moisture is held in the body due to a disturbance in some locus, it will fill the vessels, and will no longer be able to escape from them until some locus is emptied, as the nourishment in it is consumed by the disease. This is my account of how, when something that is present in the body causes diseases, other things become overfilled; and also of how causes bring about heating and disturbance of the body's moisture, thereby leading to a disease.

21. Now I shall describe what adverse meteorological conditions effect when they gain control over the moisture in the body. I contend that, when the body melts to the point that it gives rise to a disease, one part of the moisture in the person condenses and becomes thick, while another part thins and separates. This reaction is like what happens

<sup>50</sup> Del. Ermerins.

δὲ καὶ τοῦτο τὸ πάθος γάλακτι ἐπὴν τις ὀπὸν ἐμβάλῃ ἐς τὸ γάλα, ψύξις γενομένη ἐπ' αὐτῷ τῷ γάλακτι συνεπάχυνε τὸ γάλα καὶ ὁμοῦ ἐποίησε, περὶ δὲ τὸ παχυνθὲν ὁ ὀρός ἐστίν· οὕτω δὲ καὶ ἐν τῷ ἀνθρώπῳ τὸ ὑγρὸν τῆς ἐπιπόσου ψύξις γενομένης ξυνεστράφη καὶ ξυνεπαχύνθη· περὶ δὲ αὐτὸν τὸν ὕδρωπα ἔτι καὶ τὸ ἄλλο ὑγρὸν, ὁκόσφ' ἂν πλείον ἔῃ ἐν τῷ ἄλλῳ σώματι, ξυμμέμικται· ἄλλ' ἦν μὲν ἐς τὴν κοιλίην ἔλθῃ, διετάραξε τὴν κόπρον καὶ στρόφον ἐν τῇ κοιλίᾳ ἐποίησε καὶ διεξήλθεν ἕξω, οὐδὲν μέγα σίνος παρασχόν· ἦν δὲ μὴ ἐς τὴν κοιλίην ἔλθῃ, στηρίζει τοῦ σώματος πη, ἵνα οἱ εὐρυχωρή πλείστη· εἰλέεται οὖν ἐξευρὸν ἐαυτῷ εὐρυχωρίην, καὶ τοῦ μὲν ὕδρωπος τὸ ἀποκριθὲν ἀπὸ τῆς συστροφῆς ἔρχεται, αἶτε ψυχρότατον ἐν τῷ σώματι καὶ βαρύτερον ἔόν, ἐς τὸ κάτω, καὶ περὶ τὰ ὀστέα καὶ περὶ τὰ νεῦρα εἰλεόμενον ἔτι μᾶλλον τὸ σῶμα ἐς φλεγμονὴν ἄγει, καὶ δηλονότι περὶ τὰ νεῦρα καὶ περὶ τὰ ὀστέα μάλιστα ὁ ὕδρωψ ὁ τὸν κρυμὸν<sup>51</sup> ποιέων ἐστί· τὰ γὰρ ὀσάδεα τοῦ σώματος μάλιστα ῥιγοῖ ὁ ἀνθρώπος, καὶ τρίχες ὀρθαὶ ἴστανται ξυστραφείσης τῆς ἐπιδερμίδος καὶ ξηροτέρης ἢ γινομένης ἢ ἐν τῷ πρὶν χρόνῳ, αἶτε τοῦ ὕδρωπος ἐκλείποντος αὐτόθεν καὶ περὶ τὰ ὀστέα εἰληθέντος.

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Ἐντεῦθεν δὴ μούνον τὸ χωρίον, ὅκου ἐστὶ τὸν πρῶτον χρόνον, οὐ δύναται κρυμὸν ποιεῖν, ὅθεν καὶ τὸ ῥίγος γίνεται· τὸ δὲ ἄλλο ὑγρὸν τὸ ἰσώτατον παχυνθὲν, τὸ <μὲν><sup>52</sup> ἐν τῷ σώματι παντί ἐστι· τὸ δὲ ὄσφ' πλέον, ἦν μὲν μὴ τύχη ἢ κοιλίᾳ πλήρῃ ἐοῦσα καὶ

to milk: when someone pours fig juice into milk, coldness comes over the milk which thickens it and at the same time produces whey around what has thickened. In this same way, in a person, too, when morbid coldness arises, moisture condenses and becomes thick: and around the water itself, as much other moisture as is present in excess in the body will be in contact with it. Now if this moisture moves into the cavity, it disturbs the stools and causes colic in the cavity, but then passes on out without causing any great harm. If, however, it does not move into the cavity, it becomes fixed wherever it finds the greatest empty space in the body. When it has found itself an empty space, it becomes pressed in, and the part of the water that has separated from the condensation—inasmuch as it is the coldest and heaviest material in the body—moves downward, and on being pressed in around the bones and cords, propels the body even more toward inflammation. It is clear that the water causing this cold is mainly around the cords and bones, for a person feels chills most in the boney parts of his body, and also his hair stands on end when his epidermis condenses and becomes drier than it was before, as the result of water moving away from there and being pressed in around the bones.

The locus that the water first occupied is not capable alone of producing the cold from which the chill arises. Of the remaining moisture, the part that is most evenly thickened occupies the whole body, whereas the part that is excessive in amount will—if the cavity does not happen to

<sup>51</sup> Littre: χυμὸν M.

<sup>52</sup> Linden.

ὀλίγον ἢ τὸ λυπέον, ἔρχεται ἔστιν ὅτε ἐς τὴν κοιλίην καὶ σίως οὐδὲν μέγα ἐποίησε, καὶ ποτὲ μὲν πῦρ οὐκ ἐπήγαγε, ποτὲ δὲ βληχρὸν καὶ ἀσυνές, καὶ ἐξῆλθε τὸ πονέον ξὺν τῇ κόπρῳ. ἦν δὲ ἡ κοιλίη πλήρης ἐούσα πολλὸν ἔχη τὸ λυπέον, κίνδυνός ἐστιν ἐξ αὐτοῦ νόσον τινα γενέσθαι, ἣν πῆ στηρίξῃ τὸ συνεόμενον ἢ πρὸς πλευρὸν ἢ πρὸς σπλάγχχνον τι, ἢ πῆ ἄλλη ξυνθερμαίνῃ, ἵνα ξυνετάραξε πρῶτον ἐκείνο· ὁκόσοισι δὲ οὐχὶ κάρτα πρὸς τῆς θέρμης ὑπὸ τοῦ ὕδρωπος νενικημένον, ἅτε περὶ τοῖσι νὸστέοισι ἐόντος καὶ πλησίον τοῦ μυελοῦ, χρόνῳ δὲ μᾶλλον ἐσάσει,<sup>53</sup> πρῶτον μὲν αὐτὸ τὸ χωρίον, ἔπειτα τὸ πλησίον αὐτοῦ, καὶ δὴ νέμεται ἐς τὸ προσωτέρω, καὶ ἡ κοιλίη οἱ προσλαμβάνει, θερμῇ ἐούσα· ἔπειτα ἐπὶ μᾶλλον θερμαίνει ἢ τε κοιλίη καὶ τὸ συνόμενον. τὸ δὲ ὑγρὸν παχὺ θερμαινόμενον διαχέεται πρῶτον τὸ πλησίον τοῦ πονέοντος ἐόν· διαχεόμενον δὲ μίσγεται τῷ πονέοντι ὕδρωπι· εἶτα κενεώτερον ἐγένετο τοῦ σώματος ἐν τῇ ξυστροφῇ, καὶ μέχρις τούτου ῥίγος ἔχει, μέχρις οὗ ὁ ὕδρωψ τῷ ἄλλῳ ὑγρῷ <μίσγεται.<sup>54</sup>

22. (53 L.) Καὶ τὸ πῦρ ὧδε γεννηθὲν γίνεται· τὰ γὰρ πονέοντα πρὸς τὸ χωρίον στηρίζαντα θερμαινόμενον τὸ σῶμα ἀναγκάζει ἐς ἑαυτὸ πῦρ δέχεσθαι καὶ ὑπὸ<sup>55</sup> τοῦ συνεομένου καὶ ὑπὸ τῆς κοιλίης θερμανθὲν ἐπικρατεῖ τοῦ ἄλλου ὕδρωπος, καὶ οὕτω τὸ μὲν πῦρ μετὰ τὸν κρυμὸν, | ἦν πῆ τοῦ σώματος στηρίξῃ τὸ ὑγρὸν τὸ πλείον. ἦν δὲ εἰλέηται, τρόπῳ τοιῷδε γίνεται

be full and only contains a small amount of harmful material—sometimes pass into the cavity, where it does no great harm—either not bringing on any fever or only a mild, harmless one—and the harmful material will pass out with the stools. If when the cavity is full it holds much harmful material, there is a danger that disease will arise from it, if it becomes fixed somewhere against the side or some viscus, or heats some other part in sympathy with itself, where it first stirred up trouble. Patients in whom the material is not overcome by water, on account of its heat, inasmuch as it is around the bones and near the marrow, perceive more effects with time, first in the locus itself, and then near it; and indeed it feeds by moving forward, and the cavity being warm partakes of it too. Then the cavity and the harmful material become even more heated. The thickened humor, on being heated, first liquefies close to the harmful substance, and on becoming liquid mixes with the diseased water. Then the body becomes emptier through the process of condensation, and the chills persist until the (sc. diseased) water unites with the rest of the moisture.

22. Fever arises in the following way: morbid substances become fixed in a locus and compel the body to become heated and to take on fever; the locus is heated by the harmful matter in the cavity, and gains mastery over the rest of the water: in this way fever follows after cold, if excessive moisture becomes fixed anywhere in the body. If the moisture is shut in, fever arises in this way after cold:

<sup>53</sup> Joly: ὅσα εἶη M.

<sup>54</sup> Foes in note 69; cf. Calvus' cum . . . est and Cornarius' ammixtus est.

<sup>55</sup> L. Servin in Foes' *Variae Lectiones*: ὑπὲρ M.

μετὰ τὸν κρυμὸν τὸ πῦρ· εἰλέεται μάλιστα <τὸ> πονέον μὲν<sup>56</sup> περὶ τὴν κοιλίην καὶ τὴν ἄνω καὶ τὴν κάτω· ἔνθεν γὰρ ἡ εὐρυχωρή πλείστη ἐστίν· εἰλεομένου δὲ αὐτοῦ πρώτου τὰ πλησίον θερμαίνεται, τὰ τε σπλάγχνα καὶ τὰ ἐν κοιλίᾳ ἐς τὴν θέρμην· ἔπειτα ἐπαυρίσκειται τῆς θερμῆς, καὶ τὸ ἄλλο ὑγρὸν διαχεόμενον μίσγεται τῷ ὕδρωπι, καὶ τὸ πῦρ μετὰ τὸ ῥίγος ἐνθάδε γίνεται, ἐπὴν εἰλήεται τὸ πονέον, ἀλλὰ μὴ στηρίξῃ πρὸς τοῦ σώματός πη.

Ταῦτα δέ μοι εἴρηται, ὅπως τε τὸ ῥίγος γίνεται τὸ νοσῶδες, καὶ ὅποτε καὶ ὅπως καὶ ὁκοίης ἐξ ἀνάγκης ὁ πυρετὸς μετὰ τοῦτο ἐπιπίπτει, καὶ αἵτινες ἀρχαὶ τῶν νούσων εἰσὶ, καὶ ὁκοίην ἐκάστη αὐτῶν νοῦσον ἐν τῷ σώματι ἐπάγει, καὶ ὅπως τε καὶ διότι ἐν τῇσι περισσῆσιν ἡμέρησιν αἱ νοῦσοι κρίνονται, καὶ ὑπὸ τεῦ ὑγαίνουσι οἱ ἄνθρωποι, καὶ ὑπὸ τεῦ νοσέουσι, καὶ ὅπως ἢ τε χολῆ καὶ τὸ φλέγμα πλέον καὶ ἔλασσον γίνεται, καὶ τὰ ἄλλα ἐν αὐτῷ φύσει ἔοντα ἀπέδειξα [ἐν τῇ ἀνθρωπίνῃ]<sup>57</sup>πολλά, ὅκοσα ἐπεδέχето οὗτος ὁ λόγος, καὶ ταῦτα μὲν εἰρημένα οὕτως τέλος ἔχει.

23. (54 L.) Νῦν δ' ἐρέω περὶ κηριῶν.<sup>58</sup> γίνεσθαι γάρ φημι ἐν τῷ παιδίῳ ἐν τῇσι μήτρησιν ἔοντι· οὐ γάρ ἐστίν, ἐπὴν ἀπαξ ἐκ τῶν μητρώων ἐξέλθῃ, χρόνος τῇ κόπρῳ ἐν τῇ κοιλίᾳ τοσοῦτος, ὥστε σαπέισης καὶ χρονισάσης ζῶον παγήναι ἐν αὐτῇ, ὃ τι τοσοῦτον με-

<sup>56</sup> τ. π. μ. Potter, after Ermerins' τὸ πονέον and Joly's μὲν τὸ πονέον: πονέομεν M. <sup>57</sup> Del. Littré.

most of the harmful substance is shut in around the cavity—both the upper and lower—since the most open space is in them. When this is shut in, first what is close to it becomes heated, and both the viscera and what is in the cavity are drawn into the heating; then they partake of the heat, and the rest of the moisture, too, on melting partakes of the heat, mixes with the water, and fever arises after a chill there, when harmful material is shut in but does not become fixed anywhere in the body.

I have now explained (a) how chills arise in diseases, and when, how, and from what necessity fever follows them; (b) what the causes of diseases are, and which disease each of them brings on in the body; (c) how and why diseases have their crises on odd-numbered days; (d) what makes people healthy, and what makes them ill, and (e) how bile and phlegm become excessive or deficient in amount.<sup>3</sup> I have also shed light on many other things that are naturally present in the body, as far as they have entered this account. And so my exposition has reached its conclusion.

23. Now I shall discuss tapeworms, which, I contend, are formed in the fetus when it is still in the uterus: for it is not possible in the time after the fetus leaves the uterus for the feces in the cavity to stay and decompose long enough to form so large a living being. For when a human

<sup>3</sup> See ch. 1 above for the introductory summary. Here the correspondences are: (a) ch. 22, (b) ch. 18–21, (c) ch. 15–17, (d) ch. 2–3, 8–9, (e) ch. 4–7, 10–14.

<sup>58</sup> κ. Joly from Erotian K 58: ἐλμίνθων πλατείων M.

596 γέθει γίνεται· αποπατεί γὰρ αἰεὶ τὴν ἕωλον κόπρον ἀνὰ πάσας ἡμέρας, ἣν μέλλη ὑγιαίνειν ὁ ἄνθρωπος· γίνοιτο δ' ἂν τοιοῦτο ζῶον οὐδ' ἦν πολλῶν ἡμερέων μὴ αποπατήσῃ ὁ ἄνθρωπος. πολλὰ | γὰρ γίνεται ἐν τῆσι μήτηρσι ἐόντι τῷ παιδίῳ τοιῶδε τρόπῳ· ἐπὴν ἐγγένηται πύος καυσῶδες ἀπὸ τοῦ γάλακτος καὶ τοῦ αἵματος συσσηπομένου καὶ πλεονάζοντος, ἅτε γλυκέος ἐόντος, ζῶον ἐγγίνεται αὐτόθι· γίνονται δὲ καὶ στρογγύλαι ἔλμυθες αὐτοῦ τρόπῳ τῷ αὐτῷ. σημήϊον δὲ ὅτι τοῦθ' οὕτως ἔχει, ἐπὴν τὰ παιδιά γένηται, ψωμίζουσιν αὐτὰ αἱ γυναῖκες τὰ αὐτὰ φάρμακα, ὥστε ἡ κόπρος ἐξέλθῃ ἐκ τοῦ ἐντέρου καὶ μὴ ξυγκαυθῆ καὶ ἅμα τὸ ἔντερον εὐρυνηθῆ· ἐπὴν ψωμίσωσι, πολλὰ δὲ τῶν παιδίων καὶ στρογγύλας καὶ πλατείας ἔλμυθας ἀπεπάτησαν ἅμα τῇ κόπρῳ τῇ πρώτῃ· ἦν δὲ μὴ αποπατήσῃ, γίνονται καὶ ἐν τῆσι γαστήρσι. καὶ αἱ μὲν στρογγύλαι τίκτουσιν, ἡ δὲ πλατεία οὐκ ἔτι. καίτοι φασι τίκτειν αὐτήν· αποπατεί γὰρ ὁ ἄνθρωπος ἔχων τὴν ἔλμυθα τὴν πλατείαν, ὁκοῖον σικύου σπέρμα ἄλλοτε καὶ ἄλλοτε σὺν τῇ κόπρῳ, καὶ τοῦτο εἰσὶν οἱ φήσαντες τῶν ἀνθρώπων τῆς ἔλμυθος τέκνα εἶναι· ἐμοὶ δὲ δοκέουσι λέγειν οὐκ ὀρθῶς οἱ τὰ τοιαῦτα λέγοντες· οὔτε γὰρ ἀφ' ἐνὸς ζῶου γένοιτ' ἂν τοσαῦτα νεόσσια, οὔτ' εὐρυχωρή ἐστὶν ἐν τῷ ἐντέρῳ, ὡς ἐκτρέφειν τέκνα.

Τῷ δὲ παιδίῳ ἐκ τῶν μητρῶν ἀνξανομένῳ αὔξεται ἐν τῷ ἐντέρῳ καὶ ἡ ἔλμυς ἀπὸ τῶν ἐς τὴν κοιλίην ἐσιόντων, καὶ γίνεται ἴση τῷ ἐντέρῳ, τοῖσι μὲν ἅμα

being is to be healthy he passes a day-old stool every day, and such a creature could not be formed even if they did not pass any stool for many days. Indeed, many (sc. unto-ward) things happen to the fetus in the uterus in the following way: when caustic pus is generated out of milk and blood growing putrid together and increasing in amount—inasmuch as they are sweet—a living being is formed out of it. Roundworms, too, form there in the same way. Here is proof that such is true: as soon as infants are born, women dose them with the same medications in order that stools will pass out of their intestines before they become burned together in a mass, and also in order that the intestines will be widened. After they have fed them like this, many of the infants pass out round and flatworms with their first feces, and even if they do not pass any stools, such worms form inside their belly. Now roundworms reproduce, whereas a flatworm does not, although admittedly some people say it does: for a person with a flatworm passes things that look like cucumber seeds from time to time with his stool, which some people identify as the worm's offspring. But, in my opinion, people who say this are wrong, because so many little offspring could not be engendered by a single adult, nor is there enough empty space in the intestine properly to nourish such offspring.

As a child that has left the uterus grows, a worm in its intestine grows too, nourished by what is entering the cavity, and comes to be equal in length to the intestine, in

τῇ ἡβῃ, τοῖσι δὲ ὕστερον, τοῖσι δὲ πρόσθεν ὀλίγω. καὶ ἐπὴν ἰσωθῇ τῷ ἐντέρω, ὁμοίως ἐπαύξεται, καὶ ὁκόσα ἂν μέζω γένηται, ἀποκρίνεται ἀπὸ τοῦ ἀρχοῦ σὺν τῷ ἀποπάτῳ, καὶ ἐκπίπτει οἶον σικύου σπέρμα, πολλάκις δὲ καὶ μέζω· ἔστι δὲ οἷσιν ὁδοιπορέουσιν ἢ τάλαιπαρέουσιν καὶ τῆς κοιλίης θερμαινομένης ἔρχεται ἐς τὸ κάτω, καὶ ἐξίσχει ἐκ τοῦ ἀρχοῦ αὐτοῖσι τὸ πεφυσηκός, τουτό τε ποιέει, καὶ ἀποκρίνεται ἀπὸ τοῦ ἀρχοῦ ἢ ὀπίσω ἔρχεται.

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Σημημία δὲ ἔστιν ὅτι οὐ τίκτει, ἀλλ' οὕτως ἔχει ὡς ἐγὼ λέγω· ἐπὴν τις ἰῆται τὸν ἄνθρωπον τὴν ἑλμινθα καὶ φάρμακον διδῶ ποτόν, ἦν μὲν τύχη ὁ ἄνθρωπος καλῶς παρεσκευασμένος, ἐξέρχεται ὅλη στρογγύλη γενομένη ὡσπερ σφαῖρα, καὶ ὑγιῆς γίνεται ὁ ἄνθρωπος· ἦν δὲ ἐς τὴν φαρμακείην ἔρχεται εὐθύ,<sup>59</sup> ἀπορρήγνυται ἀπὸ τῆς ἑλμινθος, ὁκόσον δύο ἢ τρεῖς πήχειας ἢ καὶ πλείον πολλῶ, καὶ ἐπὴν ἀπορραγῇ, χρόνῳ πολλῶ οὐ γίνεται σὺν τῷ ἀποπάτῳ τὰ σημημία, ὕστερον δ' αὖξεται· ταῦτα δ' ἰστορία ἔστιν ὅτι οὐ τίκτει ἑλμινς, ἀλλὰ περιρρήγνυται· ἔστι δὲ τὸ εἶδος αὐτῆς ὁκοίου περ ἐντέρου ξύσμα λευκόν.

Σημημία δὲ ἴσχει ἀποπατέει τε ἄλλοτε καὶ ἄλλοτε, οἶον σικύου σπέρμα, καὶ ἐπὴν νῆστις ὁ ἄνθρωπος ἦ, αἴσσει πρὸς τὸ ἥπαρ ἄλλοτε καὶ ἄλλοτε καὶ πόνον παρέχει, καὶ ἔστι μὲν ὅτε πτύαλα ἐπιρρέει τῷ στόματι, ἐπὴν αἴξει πρὸς τὸ ἥπαρ, ὅτε δὲ οὐχί· ἔστι δὲ καὶ οἷσιν ἀναυδίην ἐμβάλλει ἐπὴν ἰσχυρῶς προσ-

some cases around puberty, in others later, and in yet others a little earlier. When the worm has become equal in length to the intestine, it continues to grow in the same way, and the overgrowth is expelled from the anus together with the stools: this appears like a cucumber seed, but is sometimes larger. Sometimes in people who are on the road or are exerting themselves, a worm may move downward in response to the heating of their cavity, and its extended part appears outside their anus and does the same thing, either being expelled or moving back inside.

Here is proof that such a worm does not reproduce, but only increases in the way I have indicated: if someone treats a person for this worm by giving him a medicinal potion, and the person happens to be properly prepared, the whole worm is expelled wound up in the form of a ball, and the person recovers. But if the patient is medicated immediately (sc. without any preparation), about two or three cubits of the worm breaks off, or even much more, and after this has broken off, signs in the stool do not appear for a long time; later, however, the worm increases again. This is evidence that the worm does not reproduce, but divides by being broken off. In appearance, it is like a white shred of intestine.

Here are the signs (sc. of the condition): the patient passes things looking like cucumber seeds in his stools from time to time, and when he fasts, the worm springs up against his liver once in a while and provokes pain, and saliva sometimes runs into his mouth, when the worm springs up against his liver, and sometimes does not. There are also cases in which the condition brings on speechless-

<sup>59</sup> ε. Littre: εὐθεία M.

πέση πρὸς τὸ ἥπαρ, καὶ πτύαλά τε πολλὰ ῥέει ἐκ τοῦ  
 στόματος κάρτα, ὀλίγῳ δὲ ὕστερον ἀνίσταται, καὶ  
 στρόφος ἐγγίνεται πολλὸς ἐν τῇ κοιλίῃ ἄλλοτε καὶ  
 ἄλλοτε· ἔστι δ' ὅτε ὀδύνη ἐμπίπτει ἐς τὸ μετάφρενον,  
 στηρρίζει γὰρ καὶ ἐνθάδε. ἔστι δ' ὅτε ταῦτα σημήϊά  
 ἐστὶν ἔλμινθος πλατεῖης· γίνεται δὲ καὶ τότε· ὃς ἔχει  
 τοῦτο τὸ θηρίον, ἐν μὲν τῷ ξύμπαντι χρόνῳ δεινόν  
 τι<sup>60</sup> κάρτα οὐκ ἂν γένοιτο, ἐπειδὴν δὲ ἀσθενήσῃ, μό-  
 λισ ἀναφέρεται· καὶ γὰρ ἡ ἔλμινθ μετέχει τι μόριον  
 τῶν εἰσιόντων ἐς τὴν κοιλίην. ἦν μὲν οὖν μελεδανθῆ  
 κατὰ τρόπον, ὑγιαίνεται· ἦν δὲ μὴ μελεδανθῆ, αὐτο-  
 μάτη οὐκ ἐξέρχεται, θάνατον μέντοι οὐκ ἐπάγει, ἀλλὰ  
 600 ξυγκαταγῆρασκεῖ. ταῦτα δέ μοι εἴρηται | περὶ ἔλμιν-  
 θος πλατεῖης, ὅθεν γίνεται, καὶ τὰ σημεῖα αὐτῆς καὶ  
 τοῦ νοσεύματος.

24. (55 L.) Περὶ δὲ λιθίδος, ἀρχὴν μὲν ἐγγίνεσθαι  
 ἀπὸ τοῦ γάλακτος τῇ νούσῳ, ἐπὴν τὸ παιδίον θηλάξῃ  
 γάλα μὴ καθαρὸν· τὸ δὲ γάλα γίνεται ἐν τῇ τροφῷ  
 οὐ καθαρὸν, ἐπὴν φλεγματώδεσι τροφῆσι καὶ σιτί-  
 οισι καὶ ποτοῖσι χρῆται μὴ καθαροῖσι· ξυμβάλλεται  
 γὰρ πάντα τὰ ἐς τὴν κοιλίην πίπτοντα ἀπ' αὐτῶν ἐς  
 τὸ γάλα. ἔχει δὲ καὶ τότε οὕτως· ἦν ἡ τροφὸς μὴ  
 ὑγιερῆ ἔῃ, ἀλλὰ χολώδης ἢ ὑδρωποειδῆς ἢ αἱματώ-  
 δης ἢ φλεγματώδης, καὶ γάλα γίνεται πονηρὸν τῷ  
 παιδίῳ· συμβάλλεται γὰρ τὸ σῶμα καὶ ἡ κοιλίη·  
 πλείστον δὲ ἄγει αὐτῷ<sup>61</sup> ἐς τὸ γάλα ὃ τι ἂν αὐτὸ  
 πλείστον ἔχῃ ἐν ἐωντῷ. καὶ τὸ παιδίον ἦν θηλάξῃ  
 ἀπὸ τῆς τροφῆς γάλα μὴ καθαρὸν, ἀλλὰ χολώδες, ὡς

ness, when the worm falls hard against the liver, and there  
 follows a copious flow of saliva from the mouth, which  
 however soon stops; also from time to time there is a vio-  
 lent colic in the cavity. Pain also sometimes befalls the  
 back, since the worm can also fix itself there. Sometimes  
 these are all the signs of a flatworm, but the following can  
 also happen: a person with such a creature inside him may  
 experience nothing very bad during the whole time, but  
 then on becoming ill, have a hard time recovering, since  
 the worm shares a part of everything entering his cavity.  
 Now if the patient is appropriately cared for, he will re-  
 cover; if, however, he is not cared for, the worm will not  
 come out spontaneously, and, although it will not cause his  
 death, it will grow old together with him. This is my ac-  
 count of the flatworm, where it comes from, its features,  
 and its disease.

24. Lithiasis: this disease arises from milk, when an  
 infant is suckled on milk that is not clean. Milk becomes  
 unclean in a nurse when she employs phlegmatic nutri-  
 ments, and foods and drinks that are not clean: for every-  
 thing that enters her cavity makes its own contribution  
 to her milk. This happens as follows: if a nurse is not  
 healthy, but has excessive bile, water, blood or phlegm, her  
 milk will be injurious to the infant; for the nurse's body  
 and cavity both make contributions her the milk, and this  
 brings to the milk any excess some part has in itself. The  
 infant, if sucking from its nurse milk that is not clean, but

<sup>60</sup> δ. τ. Mercurialis: τείνοντι M.

<sup>61</sup> ἀ. Littré: αὐτῷ M.



ἔλεξα, ἐπίνοσον αὐτὸ γίνεται καὶ ἀσθενὲς ἐκείνο καὶ τὸ παρὸν μάλιστα λυπέει, μέχρις ἂν θηλάξῃ γάλα πονηρὸν καὶ ἐπίνοσον. καὶ ἐπὶ θηλάξῃ γάλα μὴ καθαρὸν, ἀλλὰ γεῶδες καὶ φλεγματώδες, καὶ ἔχη τὸ παιδίον τὰς φλέβας τὰς ἀπὸ τῆς κοιλίης ἐς τὴν κύστιν τεινούσας καὶ εὐρείας καὶ ὄλκους, χωρέται δὲ καὶ τὸ ποτὸν καὶ τὸ γάλα ὑπὸ τῆς τροφῆς ἐς τὴν κοιλίην τοῦ παιδίου, ἢ κύστις<sup>62</sup> ἔλκει ἀπὸ τῆς κοιλίης ἀπὸ τοῦ γάλακτος τὸ πᾶν ὁμοίως, ὅτι ἂν αἱ φλέβες διωθέειν δύνωνται ἐς τὴν κύστιν.

Καὶ ἢν τι ἐπὶ τῷ γάλακτι μὴ καθαρὸν ἦ, τὸ ἐπαυρισκόμενον ἐν τῇ κύστει γίνεται λίθος τρόπῳ τοιῷδε. ὡς περ ἐφ' ὕδατι μὴ καθαρῷ ταραχθέντι ἐν κύλικι ἢ ἐν χαλκῷ καὶ καταστάντι ὑποστάθμη ἀλῆς γίνεται ἐν τῷ μέσῳ, οὕτω καὶ ἐν τῇ κύστει ἀπὸ τοῦ οὔρου, μὴ καθαροῦ ἐόντος· καὶ οὐκ ἐξουρέεται, ἅτε ἐν τῷ κοίλῳ εἶουσα, καὶ μάλιστα ἀλῆς γινομένη ὑπὸ δίνης οὐ διέρχεται διὰ τῆς οὐρήσιος· ἢ πῆγνυται τε ὑπὸ τοῦ φλέγματος ὡμοῦ ἐόντος, κόλλα γὰρ γίνεται τῇ ὑποστάθμη τὸ φλέγμα μεμιγμένον, καὶ πρῶτον μικρῇ ἄχνη ἐπιγίνεται, ἔπειτα τὸ ἐπὶ ψαμμῶδες προσγίνεται, κόλλης γινομένης τοῦ φλέγματος τοῦ ἐν τῇ κύστει ἐνεόντος ἀπὸ τοῦ γάλακτος, καὶ αὔξεται, καὶ ὅτι μὲν ἂν ὑγρὸν ἐν τῇ κολλήσει ἐπιγένηται ἐξουρέεται.

Αὐθις δὲ ἢ ὑποστάθμη στερεοῦται ἢ λιθοειδῆς γίνεται ὡς περ σίδηρος ἐκ τῶν λίθων καὶ τῆς γῆς συγκαιομένης γίνεται, καὶ ἐν μὲν τῇ πρώτῃ ἐς τὸ πῦρ

bilious, becomes itself, as I have said, sickly and weak, and suffers pain for as long as it continues to suck injurious and unhealthy milk. When an infant sucks milk that is not clean, but earthy and phlegmatic—inasmuch as it has vessels leading from its cavity to its bladder that are wide and attractive—the milk drunk passes from the nurse into the infant's cavity, and its bladder draws from this milk coming from the cavity all the same components that the vessels were able to force through into the cavity.

If some component in the milk is not clean, the part of it shared by the bladder forms a stone in the following manner. Just as when water that is not clean is stirred up in a wine cup or a bronze vessel and then allowed to stand, it forms a compact sediment in its center, so too the same thing happens in the bladder from urine that is not clean: this is not expelled as urine, but being in a hollow space it is compacted due to the swirling and so will not pass through the urethra. This condensation occurs due to raw phlegm, for when phlegm is mixed with the sediment it turns to glue: first a little fine dust forms, and then more sandy material is added, as phlegm coming from the milk turns to glue in the bladder in greater and greater amounts, while any moisture produced in the process of glue formation passes out as urine.

Finally, the sediment becomes completely solid and turns to stone. In the same way that iron is produced by burning together stones and earth—when the stones and the earth are cast into a fire for the first time, they are

<sup>62</sup> ἢ κ. Joly: ὁκοίην M.

ἐμβολῆ κεκόλληται τῇ σκωρήῃ οἱ λίθοι καὶ ἡ γῆ πρὸς ἄλληλα, καὶ ἐπὴν τὸ δεύτερον καὶ τὸ τρίτον ἐς τὸ πῦρ ἐμβληθῆ, ἡ μὲν σκωρή ξέω ἔρχεται τηκομένη ἐκ τοῦ σιδήρου, καὶ ὄψει ὁράται τὸ γινόμενον· ὁ δὲ σίδηρος λιμπάνεται ἐν τῷ πυρὶ καὶ συμπίπτει προσδιδούσης τῆς σκωρήσῃς καὶ γίνεται στερεός τε καὶ πυκνός· οὕτω δὲ καὶ ἡ ὑποστάθμη ἐν τῇ κύστει· κόλλης γινομένης τοῦ φλέγματος, ἐξουρέεται τὸ τηκόμενον ὑπὸ τοῦ οὔρου, αὕτη δὲ συμπίπτει καὶ πυκνὴ γίνεται καὶ στερεοῦται ὡσπερ σιδήρος. ἐπὴν δὲ συμπέση καὶ στερεωθῆ, κλονιέται ἐν τῇ κύστει ἄνω καὶ κάτω, καὶ πόνον παρέχει κόπτουσα τὴν κύστιν, καὶ ἀποφέρει τι ἀπ' αὐτῆς ἐπὴν ἰσχυρῶς κόπτῃ καὶ ἐλκοῖ· τὸ δὲ ἀποφερόμενον ἔτι μᾶλλον τῷ ἐπιόντι ψαμμώδει σύμπηξιν ἐργάζεται· ὁ λίθος καὶ γίνεται τρόπῳ τοιῷδε ἀπὸ τοῦ γάλακτος ἐν τῇ κύστει. ἔστι δ' ὅτε γίνεται κῆν τὸ παιδίον ἐόν γε < . . . ><sup>63</sup> ἢ ἄλλη τις ἀπὸ τούτου γενήται· ἄλλοτε γὰρ καὶ ἄλλοτε, ἐπὴν οὐρήσῃ, ταχέως ἐπιλαμβάνει τῆς οὐρήθρης. ἦν δὲ τοῦ παιδίου ἤδη | αὐξανόμενον λίθος γενήται ἀπὸ γεωτραγίης, ὁ πόνος οὐ πάρεστιν οἱ πρὶν ἢ σίτον αὐτὸς ἐωυτῷ αἶρηται.

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Καὶ ταῦτα μὲν ἐς τοῦτό μοι εἶρηται. σημημία δὲ ἡ νοῦσος ἔχει πέντε· ἐπὴν τε οὐρήσαι θέλῃ, πονέεται, καὶ τὸ οὔρον κατ' ὀλίγον ῥέει ὡσπερ στραγγουρικοῖσι, καὶ ἔστιν ὕφαιμον οἷα τῆς κύστεως ἠλκωμένης ὑπὸ τοῦ λίθου, καὶ ἡ κύστις φλεγμαίνει· ἀλλὰ τοῦτο μὲν ἀφανές· σημημίον δὲ ἀκροποσθίη· ἔστιν ὅτε διου-

burned together in the slag, and then when they are cast into the fire for the second and the third times, the slag is melted out of the iron in a process visible to the eye; after that the iron is progressively left behind in the fire, as it is released from the slag, and becomes solid and dense—the same thing happens with sediment in the bladder: as phlegm turns to glue, the moisture that melts out of it is excreted in the urine, while the glue contracts, becomes dense, and solidifies like the iron does. Then when the phlegm has contracted and solidified completely, on being shaken up and down in the bladder, it will provoke pain by striking the bladder (sc. wall), and erode it with its forceful blows and ulcerate it. In addition, the eroded tissue causes still more adhesion in any new sandy material that is added. This is how a stone is formed in the bladder from milk. Sometimes, this also happens even when it is still an infant . . . or some other . . . arises from it: for when he from time to time urinates, he at once seizes his urethra. If when an infant is already getting bigger a stone arises as the result of eating earthy substances, he will not experience pain before he is taking his own food.

This is what I have to say on the subject. The disease has five signs: (a) when the patient wishes to urinate, he suffers pain; (b) his urine is passed a little at a time the way it is in patients with strangury; (c) the urine passed is somewhat bloody as a result of the bladder being ulcerated by the stone; (d) the bladder becomes inflamed—this cannot be seen directly, but is indicated by the edge of the

<sup>63</sup> Ermerins indicates a lacuna in the text.

ρέεται ψαμμώδεα. ὑπὸ τοιούτων δὲ οἶων ἐγὼ ἐρέω, διουρέεται· ἔστιν ὅτε λίθοι δύο ἢ καὶ πλείονες ἕτεροι σμικροὶ τρόπῳ τῷ αὐτῷ, ὥσπερ καὶ τὴν μίαν εἴρηκα, <γίνονται><sup>64</sup> γίνεται δὲ καὶ ὑπὸ τοιούτου· ἐπὴν ὁ λίθος ξυμπαγῆ, καὶ βάθος γένηται ἐς τὴν κύστιν τῇ ψάμμῳ τῇ γενομένη χωρίς, ἐλθούσης δὲ τῆς ψάμμου ὁ λίθος μὴ προσλάβῃ πρὸς ἑωυτῷ, ἀλλὰ βαρύτερη καὶ πλείων γένηται, ὥστε μὴ πήγνυσθαι αὐτὴν πρὸς ἑωυτῆν, καὶ οὕτως δύο λίθοι γίνονται· γίνονται δὲ καὶ πλείονες τρόπῳ τῷ αὐτῷ, καὶ ξυγκρονομένων πρὸς ἀλλήλους ἐν τῇ κλονήσει περιθραύεται καὶ διουρέεται τὸ ψαμμώδες. ἔστι δ' ὅτε <διουρέεται><sup>65</sup> καὶ ἐπὴν κατέλθῃ ψάμμος ἐς τὴν κύστιν, καὶ μὴ προσπαγῆ.

25. (56 L.) Λέγουσι δὲ τινες ὅτι τὸ πινόμενον ἐς τὸν πλεύμονα ἔρχεται, ἐκ δὲ τούτου ἐς τὸ ἄλλο σῶμα· οὗτοι δὲ οἱ ταῦτα λέγοντες διαβάλλονται τούτῳ, ᾧ μέλλω ἐρέειν· ὅτι ὁ πλεύμων κοῖλός ἐστι καὶ πρὸς αὐτῷ ἐστι σύριγξ· ὁ δὲ πλεύμων εἰ μὴ κοῖλος ἦν καὶ οἱ σύριγξ προσείχετο, | οὐκ ἂν ἐφῶναι τὰ ζῶα· φθεγγόμεθα γὰρ ἀπὸ τοῦ πλεύμονος ὅτι κοῖλός ἐστι καὶ <οἶ><sup>66</sup> ἢ σύριγξ πρόσεστι· διαρθροὶ δὲ τὸν φθόγγον τὰ χεῖλα καὶ ἡ γλῶσσα· κάλλιον δέ μοι περὶ τούτου δεδῆλωται ἐν τῇ Περιπλευμονίῃ· τοῖσιν οὖν δοκέουσιν ἀνθρώποισι τὸ ποτὸν ἐς τὸν πλεύμονα φέρεσθαι ἐναντιώσομαι· ἔχει δὲ οὕτως· χωρεῖ τὸ ποτὸν ἐς τὴν κοι-

64 Littré.

65 Joly.

66 Linden, after Cornarius' *ipsi*.

foreskin; (e) sometimes sandy material is passed with the urine, this for the reasons I am about give: sometimes two or even more small stones are formed, in the same way that I have described for one stone; this can also happen when, after a first stone has congealed, a pocket arises in the wall of the bladder in which sand can be formed apart, and as the new sand develops the first stone does not draw it to itself, but the sand becomes heavier and greater in amount, so that they do not congeal with one another, and thus two stones are formed. And even more stones can be formed in the same way, so that, as these strike against one another when the bladder is agitated, sandy material is ground off of them and passes out with the urine. Sometimes sand also passes with the urine when it comes down into the bladder and fails to be congealed.

25. Some people say that what is drunk goes to the lung and from the lung to the rest of the body. But those who say this are proven wrong by the fact which I am about to point out, namely that the lung is hollow and has a pipe attached to it: if the lung were not hollow and did not have a pipe, living beings could not phonate, for we give voice by means of our lung, since it is hollow and has a pipe, and our lips and tongue articulate this sound, all of which I have shown in greater detail in (sc. my work) *Pneumonia*.<sup>4</sup> I shall now proceed to prove that those who contend that drink is carried to people's lung are wrong. In reality, it is

<sup>4</sup> No treatise with this title is present in the Hippocratic Collection.

λίην, ἀπὸ δὲ τῆς κοιλίης [ἐς]<sup>67</sup> τὸ ἄλλο σῶμα ἀπαυρίσκειται.

Νοῆσαι δὲ χρῆ ὀκόσα μέλλω ἐρέειν λέγω δὲ ἰστορία, ὅτι τὸ ποτὸν οὐ χωρέει ἐς τὸν πλεύμονα, ἀλλὰ ἐς τὴν κοιλίην, τάδε.

(1) Εἰ γὰρ τὸ ποτὸν χωρέει ἐς τὸν πλεύμονα, ὀκόταν ὁ πλεύμων πλησθῆ, οὐκ ἂν ῥηϊδίως τὸν ἄνθρωπον ἀναπνέειν οὐδὲ φθέγγεσθαι δύνασθαι. οὐ γὰρ ἂν εἶη τὸ ἀντηχέον τῷ πλεύμονι πλήρει ἐόντι καὶ ἔν μὲν τοῦτο ἰστορίον ἐστίν.

(2) Ἐπειτα εἰ ἐχώρει τὸ ποτὸν ἐς τὸν πλεύμονα, τὰ σιτία ἐν ἡμῖν ξηρὰ ἐόντα οὐκ ἂν ὁμοίως ἐπέσσετο· δύο δὲ ἰστορία ταῦτά ἐστι.

(3) Καὶ τὰ φάρμακα δὲ τὰ ὑπήλατα ἐπὴν πίνωμεν, χωρέει ἡμῖν ἕξω τῆς κοιλίης· ἔχει δὲ καὶ τόδε οὕτως· ὀκόσα φάρμακα καθαρτικά ἐστίν ἢ ἄνω ἢ κάτω ἢ καὶ ἀμφοτέρω, ταῦτα ποιεῖν πάντα καίει κάρτα, καὶ τὰ μὲν ἰσχυρὰ αὐτῶν ἦν τύχη ἄψασθαί τι τῶν ἀπαλῶν τοῦ σώματος, ἐλκοῦ· τὰ δὲ μαλακώτερα ἄραδον ποιεῖ, τοῦ χρωτὸς ὅ τι ἂν ἀλειφθῆ· εἰ δὲ ἔλθοι τι τούτων τῶν φαρμάκων ἐς τὸν πλεύμονα, δοκέει ἂν μοί τι μέγα ποιῆσαι κακόν· τὸ γὰρ φλέγμα τὸ ἀπὸ τῆς κεφαλῆς ἐν κάρτα ὀλίγῳ χρόνῳ ἐλκοῦ· ἀπαλὸν γὰρ καὶ ἀραιὸν χρῆμά ἐστίν ὁ πλεύμων, καὶ ἦν ἐλκωθῆ, οὐ καλῶς ἔξει κείνος ὁ ἄνθρωπος διὰ πολλά· ἢ δὲ κοιλίη ὑπὸ τοῦ φαρμάκου οὐχ ἐλκοῦται, ὅτι χρῆμά ἐστίν ἰσχυρὸν ὡσπερ δέρμα· καὶ τῶν μὲν Λιβύων χρέονται οἱ

as follows: drink passes to the cavity, and from there the rest of the body partakes of it.

One must take into account what I am about to say, when I offer the following proofs that drink does not pass to the lung, but to the cavity:

(1) If drink flowed to the lung, when the lung was full a person would not be able to inspire or speak easily, for there would no longer be any resonance in his lung, on account of its fullness. This is proof one.

(2) If drink passed to the lung, the food in us would be dry, and would not be digested to the same degree it is. This is the second proof.

(3) Also, when we drink medications and purges, they run out of our cavity: this comes about in the following way: all medications that are cathartic—whether upward, downward, or in both directions—act by forcefully burning; indeed, if the strong ones happen to come into contact with some softer part of the body, they cause ulceration, while even the more gentle ones cause an irritation when they come into contact with the skin. If one of these medications were to come into the lung, I believe it would cause a great harm: for phlegm running down from the head brings about ulceration in a very short time, since the lung is made of a soft and porous material, and if it ulcerates, such a person will be in a bad state for many reasons. The cavity, however, is not ulcerated by cathartic medications, since it is made of a strong material like skin. In fact,

<sup>67</sup> Del. Littré, after A. Heringa.

608 πλείστοι τῶν κτηνῶν τοῖσι μὲν δέρμασιν ἀντὶ ἰματίων, τῆσι δὲ κοιλίησιν ἀντὶ θυλάκων ἰσχυρὸν γὰρ χρῆμα ἢ κοιλίη ἐστίν.

(4) Ἐπειτα ἐπὶ ὑπὸ οἴνου μέλανος θωρηχθῶσιν οἱ ἄνθρωποι, ἀποπατέουσι μέλανα.

(5) Ταῦτα δὲ πάντα ἰστορία ἐστὶ, καὶ ἐπὶ σκόροδα φάγωμεν ἢ τι ἄλλο ὀδμαλέον βρώμα, διουρέομεν ὀζόμενον τοῦ βρώματος.

(6) Ταῦτα μὲν τὰ ἰστορία· ἕξεισι σκέψασθαι δὲ καὶ τόδε ὅ τι μέλλω ἐρέειν· εἴ τις κυκεῶνα πίοι<sup>68</sup> ἢ ἄλητον ἐφθόν ῥοφοίη, ἢ τι ἄλλο τοιοῦτο, καὶ ἔλθοι ἐς τὸν πλεύμονα τοῦτο, δοκέομεν ἂν αὐτὸν οὐδὲ ζῶειν οὐδὲ ὀλίγον χρόνον· ἐπὶ γὰρ τι μικρὸν ἔλθη ἐς τὸν πλεύμονα φλέγμα ἢ ἐς τὴν σύριγγα αὐτοῦ, πολλὴ βῆξ τε καὶ ἰσχυρὴ γίνεται καὶ σπασμός.

(7) Εἰ δ' οὖν καὶ ζῶει ὁ ἄνθρωπος πῶν τὸν κυκεῶνα ἢ τὸ ἄλητον ῥοφέων, πεσομένου τοῦ ῥοφήματος, θέρμην ἂν δοκέω πολλὴν τε καὶ ἰσχυρὴν τῷ σώματι γίνεσθαι καὶ πόνον πολλόν, ὥστε οὐκ ἂν<sup>69</sup> ἀποπατοίη κατὰ τρόπον εἰ ἐς τὸν πλεύμονα ἔλθοι.

(8) Ταῦτα δὲ ἰστορία ἐπτά ἐστίν· ἔπειτα τὸ γάλα πῶς ἂν ἔτρεφε τὰ παῖδια, εἴ γε χωρέει πρὸς τὸν πλεύμονα; τοῦτο δὲ ἰστορίον ἄλλο μοι, καὶ ταύτη<sup>70</sup> οὐδ' ἂν ἐπηγαγόμεν ἔγωγε τῷ λόγῳ τοιοῦτο ἰστορίον οὐδὲν, εἰ μὴ ὅτι πολλοὶ κάρτα τῶν ἀνθρώπων τὸ ποτὸν δοκέουσιν ἐς τὸν πλεύμονα χωρέειν, καὶ ἀνάγκη ἐστὶ πρὸς τὰ ἰσχυρῶς δοκέοντα, τὰ πολλὰ ἰστορία ἐπάγε-

many Libyans use animal skins as cloaks, and the guts of animals as sacks, since gut is such a strong material.

(4) When people drink a large quantity of dark wine, they pass dark feces.

(5) All these are proofs, and also the fact that whenever we eat garlic or any other strong-smelling food, we pass urine that smells like that food.

(6) These are the proofs one should consider, besides the one I shall now present: if someone were to drink a cyceon or some boiled barley, or any other thing like that, and this came into the lung, I do not believe he would live even for a short time. For when a small amount of phlegm comes into the lung or into its pipe, there is strong and violent coughing, as well as spasm.

(7) Now if a person did live after taking a cyceon or some barley, as the drink was being digested, I believe strong and violent fever would arise in his body, along with great distress, so that he would not be able to pass stools in the normal way—if drink went to the lung.

(8) These are seven proofs; furthermore, how could milk nourish infants, if it went to the lung? This is a supplementary proof of mine, and I would not have brought forward any such proof at this point in my account, if there were not very many people who think that drink goes to the lung, which makes it necessary to bring forward a great many proofs against such strongly held opinions, if one

<sup>68</sup> π. Littre: ποιήση M.

<sup>69</sup> οὐκ ἂν Foes in note 94: εἰ M.

<sup>70</sup> τ. Potter: ταῦτα M.

σθαι, εἴ τις μέλλει τὸν ἀκούοντα ἐκ τῆς πρὶν γνώμης μεταστρέψαι τοῖσιν ἑνωτοῦ λόγιοισι πείσειν.

(9) Καὶ διὰ τὸδε οὐ χωρεῖ τὸ ποτὸν ἐς τὸν πλεύμονα, ἀλλ' ἐς τὴν κοιλίην, ὅτι προσαφῆς αὐτῇ ἐστὶν ὁ στόμαχος καὶ αἰεὶ χάσκων τοῦ ἀνθρώπου, καὶ χωρεῖ ἐς ἐκείνον, καὶ ἅμα ἐπίκειται τῇ σύριγγι τοῦ πλεύμονος, ὡσπερ κισσοῦ φύλλον, ὥστε οὐκ ἂν παρακαθίει ἐν τῇ καταπόσει, εἰ χωρεῖ ἐς αὐτόν. καὶ ταῦτα ἐς τοῦτό μοι εἴρηται. |

610 26. (57 L.) Χωρεῖ δὲ τὸ ποτὸν ἐς τὴν κοιλίην, καὶ ἐπὶ πλησθῆ, ὁ σπλὴν ἀπ' αὐτῆς δέχεται καὶ διδοῖ ἐς τὰς φλέβας καὶ ἐς τὸ ἐπίπλοον καὶ ἐς τὸ κάταντες, ἔς τε τὴν ὄσχην καὶ ἐς τὰ σκέλεα καὶ ἐς τοὺς πόδας· καὶ ἐπὶ νούσος ἐπιγένηται, <πρὸς> τῷ ὕδατι πολλῷ χωρέοντι ἀπὸ<sup>71</sup> τῆς κοιλίης, καὶ ἐς τὸν σπλῆνα ἔρχεται αἰεὶ ἀπὸ τοῦ ποτοῦ, ἐπὶ πῆν ὁ ἀνθρώπος. γίνεται δὲ ἐπὶ τῆς νούσου ταύτης ὥστε μὴ πυρεταίνειν, πλὴν<sup>72</sup> ἐν τῇ κοιλίᾳ, ἢ ὀκόταν ὁ ἀνθρώπος διψῆ, ἢ δὲ κύστις καὶ ἡ κοιλίη μὴ διηθέωσι κατὰ τρόπον, μηδὲ ἐπιτηδείη διαίτη ὁ ἀνθρώπος χρήται. ὁ δὲ σπλὴν ὑπονοσεῶν ἔλκει ἀπὸ τῆς κοιλίης ἀπὸ τοῦ ποτοῦ, ἢ δὲ νούσος γίνεται, καὶ ἡ ὄσχη διαφανῆς γίνεται, καὶ αἱ κληῖδες καὶ ὁ τράχηλος καὶ τὰ στήθεα καταλεπτύνεται· τήκεται γὰρ ὑπὸ τῆς νούσου, καὶ καταρρεῖ ἐς τὴν κοιλίην, τὰ τε κάτω ὕδατος πλέα ἐστὶ καὶ ἀσιτέει ἡ κοιλίη, καὶ ὅτε μὲν κάρτα στέγει, ὅτε δὲ καταρρεῖ, ἢ τε κύστις οὐ διηθείη κατὰ τρόπον· ὡς ἐπὶ τὸ πλείον φρίκη τε διαῖσσει ἄλλοτε καὶ ἄλλοτε διὰ τοῦ σώμα-

wishes with arguments to persuade the hearer to change his former opinion.

(9) Drink does not go to the lung, but rather to the cavity, since a person's esophagus communicates with the cavity and is always open for drink to go into, while at the same time a structure shaped like an ivy leaf (epiglottis) is set on the pipe to the lung (i.e., the trachea) in such a way that, when drink is swallowed, it cannot go down the wrong way, even if it moves in that direction. Such is my account of the matter.

26. Drink passes to the cavity, and when the cavity is full, the spleen draws drink out of it and sends this on to the vessels and omentum, and down into the scrotum, legs and feet. If a disease is present, in addition to the large amount of water flowing (sc. to the spleen) from the cavity, water is also continually arriving in the spleen from drink, whenever the person takes any. This disease can also develop without fever, except in the cavity, in cases where a person is suffering from thirst, or his bladder and cavity do not excrete (sc. drink) as they should, or he does not employ a suitable regimen. When the spleen is only slightly ill, it will draw drink out of the cavity, the scrotum will become translucent, and the clavicles, neck and chest will become emaciated: for the disease causes a colliquation and a downward flux into the cavity. The lower regions fill up with water, the cavity is without food—sometimes there is complete constipation while at other times diarrhoea—and the bladder does not excrete as it should. In most cases shivering assails the body from time to time,

<sup>71</sup> πρὸς—χωρέοντι ἀπὸ Potter: τῷ—χωρεῖ ἐπὶ M.

<sup>72</sup> π. Joly: ἄλλην M.

τος, καὶ πῦρ ἔστιν ὅτε ἐπιλαμβάνει, καὶ τὸ πρόσωπον τῶν μὲν οἰδαλέον γίνεται, τῶν δὲ οὐ καὶ ἔστιν οἴσι καὶ καταρρήγνυνται αἱ κυήμαι, ἐπὴν χρόνιον τὸ νοῦσημα γίνηται, καὶ ρεῖ αὐτόθεν ὕδωρ, καὶ ἀγρυπνίη ἐπιπίπτει καὶ ἀδυναμίη τοῦ σώματος καὶ μάλιστα τῆς ὀσφύος, καὶ ἐπὴν τι φάγη ἢ πίνη καὶ ὀλίγῳ πλέον, πονέεται ὁ σπλήν, καὶ τὸ πνεῦμα πυκνὸν αἰεὶ ἀφίει. ταῦτα δὲ σημήϊα ὕδρωπός.

Ἔστι δὲ καὶ περὶ τὴν κοιλίην μόνον ἢ καὶ πυρὸς λαβόντος ἢ καὶ οὐχί, καὶ ἡ γαστήρ μεγάλη γίνεται, καὶ τὰ σκέλεα <οὐ><sup>73</sup> πίμπλαται ὕδατος, τὰ δὲ ἄνω τοῦ σώματος λεπτά | γίνεται οὕτω διατεθείσι<sup>74</sup> τὰ δὲ σημήϊα ἅπαντα βληχρότερα ἔστι, καὶ ἅμα καὶ ἐν τοῖσι σκέλεσιν ὕδωρ οὐκ ἐπιγίνεται, καὶ ὁ πόνος τοσοῦτω ἐλάσσων. περὶ δὲ τὴν κοιλίην μόνον διὰ τὸδε ὕδρωπὸς γίνεται ἐπὴν γὰρ ἀλὲς ἐπιγένηται, καὶ ὁδὸς ἐν ἀρχῆσι μὴ γίνηται ἐς τὸ κάτω, ἀλλ' ἀποληφθῆ ἄλὲς ἐν τοῖσι φλεβίοισιν, ἅτε καὶ ἀναπνοὴν μὴ ἔχον μήτε ἄνω μήτε κάτω, ἀποστήριξιν ἔχει. ὥσπερ εἴ τις ἄγγος μέγα μικρόστομον ἀπολαβὼν καταστρέψειεν ἐν τάχει, εἶτα καθ' ἡσυχίην ἀπὸ τοῦ στόματος ἀφέλοι τὸ ἐπικείμενον, καὶ ἦν τοῦτο ποιήσῃ, τὸ ὕδωρ οὐκ ἐκρεύσεται ἕξω· οὐ γὰρ ἔχει πνοήν, ἀλλ' ἀποκείλειται ἀπὸ τοῦ ἐντὸς πνεύματος· ἐνεὸν γὰρ τὸ πνεῦμα πληροῖ τὸ ἄγγος καὶ ἀντιστηρίζει τῷ ἕξω πνεύματι, καὶ οὐκ ἔσται τῷ ὕδατι ἐκδρομὴ ὑπὸ τοῦ πνεύματος τοῦ πληροῦντος τὸ ἄγγος καὶ ἅμα ἐπικείμενον τοῦ ἡέρος· ἦν δὲ τις κλίνειε καθ' ἡσυχίην τὸ ἄγγος ἢ κατὰ πυθμένα τρήσειεν, ἐξελεύ-

and sometimes fever comes on; the faces of some, but not all, patients swell up. In some patients, when the disease has become chronic their whole calves break open, and water flows out of them; sleeplessness befalls such a patient, together with bodily weakness, and especially in his loins. If he eats or drinks even a little too much, his spleen suffers pain, and he has persistent rapid breathing. These are the signs of dropsy.

Dropsy can also involve the cavity alone—either accompanied by fever or not. The belly expands, although the legs <do not> fill up with water, and the upper part of the body becomes thin. In these instances, all the signs are milder, as long as water does not collect in the legs; the pain in such cases is also less. Dropsy in the cavity alone arises for the following reason: when a massive flux occurs, and no downward passageway is at first available for it, the mass becomes occluded in the small vessels—because there is no movement of breath up or down—and fixed. It is just as if a person were to take a large vessel with a narrow neck, and either quickly turn it upside down, or (sc. while holding it upside down) gently remove some cover from its mouth: if he did this, no water would run out, because the vessel would not have any breath, because the air was blocked inside it. For the air inside would fill the vessel and press against the external air, and there would be no passageway out for the water, because air is both filling the vessel and pressing against it at the same time. But if someone gently tilted the vessel, or made an open-

73 Littré.

74 Ermerins: οἰηθεῖσι M.

σεται τὸ πνεῦμα ἐκ τοῦ ἄγχεος· ἐξιόντος δὲ τοῦ πνεύματος, χωρεῖ καὶ τὸ ὕδωρ ἔξω. οὕτω δὴ καὶ τῷ ὕδρωπι· ἢ μὲν παραπνοή ἢ ἄνω ἢ κάτω διὰ τῶν φλεβίων γένηται ἐν ἀρχῇ τῆς νόσου, ἔρχεται ἐς τὰ σκέλεα καὶ ἐς τοὺς πόδας ὁ ὕδρωψ· εἰ δὲ μή, αὐτοῦ μόνου εἰλέεται περὶ τὴν κοιλίην. καὶ οὕτω μὲν μοι περὶ τούτων εἴρηται.

Γίνεται δὲ καὶ τῆσι γυναιξίν ὁ ὕδρωψ ἐν τῆσι μήτρῃσι, καὶ τὰ ἐν τῆσι κοιλίῃσι, καὶ τὰ ἐν τοῖσι σκέλεσι, καὶ τὰλλα σημεῖα πάντα ταῦτα ἔσχει ἀποπέφανται δὲ μοι ἐν τοῖσι Γυναικείοισι Νοσήμασι περὶ αὐτοῦ.

614 Αὗται αἱ τρεῖς ιδέαι τῶν νοσημάτων ἀπὸ τοῦ ὕδρωπος. γίνεται δὲ τὰ νοσήματα πάντα ταχέως χαλεπὰ καὶ πάντα αὐξεται ταχέως· ἔτι δὲ χαλεπώτερα γίνεται, ἢν ἐξ ἐτέρης νόσου τὸ σῶμα τηχθὲν ἐς τοῦτο περιέλθῃ. ἢν μὲν οὖν ἐν τάχει προκαταλάβηται τὸ νόσημα τὸν ἄνθρωπον, θνήσκει, ἅτε τῆς | νόσου χρονιωτάτης γενομένης· ἐπὴν δὲ καὶ ἡ κοιλίη εὖρος γένηται, κάρτα θνήσκει τάχιστα, ἐπαίων τε καὶ διαλεγόμενος. ταῦτα δὲ μοι εἴρηται περὶ ὕδρωπος, ὅθεν τε γίνεται καὶ ὅτι τὰ σημεῖα αὐτοῦ τάδε.

ing in its bottom, air would escape from the vessel, and along with it water too would run out. It is like this in dropsy: if a movement of breath occurs upward or downward through the vessels at the beginning of the disease, the dropsy moves to the legs and the feet. But if not, moisture is shut in only in the region of the cavity. This is my account of the matter.

In women, dropsy can also arise in the uterus, and its signs in the cavities and the legs as well as otherwise are all the same. I have given an account of this condition in (sc. my treatise) *Diseases of Women*.<sup>5</sup>

These are the three disease forms that arise from water. All of them quickly become serious, all increase rapidly, and the situation is even more serious if the body suffers them after it has been debilitated by some other disease. Now if such a disease has been latent, the patient must die, since he has already been ill for so long a time. Once the cavity becomes fluent, the patient succumbs very quickly, while still retaining his understanding and being able to converse. These are my views on dropsy, whence it arises, and what its signs are.

<sup>5</sup> Cf. *Disease of Women* I 61: "If their uterus is full of water . . . some women's cavity and legs fill up with water."



NATURE OF WOMEN

## INTRODUCTION

The text of *Nature of Women*, which has left no sure trace of its existence in antiquity or the middle ages aside from its transmission in three independent Greek manuscripts,<sup>1</sup> shares extensive verbatim parallels with the three Hippocratic works *Diseases of Women I-II* and *Barrenness*.<sup>2</sup> Scholars have differed in their explanations of these common texts, hypothesizing in turn that *Nature of Women* is an extract of *Diseases of Women I-II* and possibly also *Barrenness*,<sup>3</sup> that all four works derive from some now lost common source,<sup>4</sup> or that *Nature of Women* represents an independent codification of a shared oral school tradition.<sup>5</sup>

The structure of *Nature of Women* is double (ch. 1–34, 35–109), each part consisting of a series of more developed nosological chapters (2–18, 35–49), a series of brief aphorisms (19–24) and/or prescriptions (25–31, 50–94),

<sup>1</sup> Anastassiou/Irmer, vol. I, 367, and II 1, 369; cf. Bourbon, pp. cxxiv–cxxxI.

<sup>2</sup> See Bourbon, pp. xii–xvi.

<sup>3</sup> Littré, vol. 7, 310; Trapp, pp. 39–56.

<sup>4</sup> Ermerins, vol. 2, xciii; Bourbon, pp. xvi–xx.

<sup>5</sup> Andò, pp. 7–18, esp. 18.

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and a systematic catalog of therapies (32-4, 95-109). Each of the chapters is independent, and their arrangement betrays no obvious order by the type or location of disease; the therapeutic sections do, however, reflect to a degree the order of conditions to which they apply. The work's focus is gynecological, being centered on disorders of the uterus' structure (e.g., inflammation, obstruction), position (e.g., movement toward the heart, prolapse), and function (e.g., amenorrhea, infertility), and its treatment by surgical and pharmacological means; suppositories, fomentations, fumigations, and douches are among the most frequent forms of therapy prescribed, and a wide range of pharmacological agents is employed.

*Nature of Women* appears in all the collected editions and translations of Hippocrates and in the past half century has been edited and expounded in three valuable special studies:

- Andò, V. *Ippocrate, Natura della donna, Introduzione, traduzione e note*. Milan, 2000. (= Andò)  
Bourbon, F. *Hippocrate, Nature de la femme*, Budé XII (1). Paris, 2008. (= Bourbon)  
Trapp, H. *Die hippokratische Schrift De Natura Muliebri. Ausgabe und textkritischer Kommentar*. Diss. Hamburg, 1967. (= Trapp).

Also important for understanding of the treatise are the historical works:

- Diepgen, P. *Die Frauenheilkunde der alten Welt*, pp. 97-321. Munich, 1937.

## NATURE OF WOMEN

Fasbender, H. *Entwicklungslehre, Geburtshilfe und Gynäkologie in den hippokratischen Schriften*. Stuttgart, 1897.

The present edition rests upon the scholarship of these editions and studies, as well as on a collation of the manuscripts Θ, M, and V from microfilm.

## ΠΕΡΙ ΓΥΝΑΙΚΕΙΑΣ ΦΥΣΙΟΣ

VII 312  
Littre

1. Περὶ δὲ τῆς γυναικείης φύσιος καὶ νοσημάτων τάδε λέγω· μάλιστα μὲν τὸ θεῖον ἐν τοῖσιν ἀνθρώποισιν αἴτιον εἶναι· ἔπειτα αἱ φύσιες τῶν γυναικῶν καὶ χροά· αἱ μὲν γὰρ ὑπέρλευκοι ὑγρότεραί τε καὶ ῥωδέστεραι, αἱ δὲ μέλαιναί ξηρότεραί τε καὶ στριφνότεραι, αἱ δὲ οἰνωπαὶ μέσον τι ἀμφοτέρων ἔχουσιν.

Ἔδὲ περὶ τῶν ἡλικιῶν συμβαίνει· αἱ μὲν νέαι ὑγρότεραι καὶ πολυαίμοι ὡς ἐπὶ τὸ πολὺ, αἱ δὲ πρεσβύτεδες ξηρότεραι καὶ ὀλίγαίμοι, αἱ δὲ μέσαι μέσον τι ἀμφοτέρων ἔχουσι. δεῖ δὲ τὸν ὀρθῶς ταῦτα χειρίζοντα πρῶτον μὲν ἐκ τῶν θεῶν ἀρχεσθαι, ἔπειτα διαγιγνώσκειν τὰς τε φύσις τῶν γυναικῶν καὶ τὰς ἡλικίας καὶ τὰς ὥρας καὶ τοὺς τόπους οὗ ἂν ᾗ· οἱ μὲν γὰρ ψυχροὶ ῥοώδεις, οἱ δὲ θερμοὶ ξηροὶ καὶ στάσιμοί εἰσιν. ἀρξομαι δὲ διδάσκων ἀπὸ τοῦ ὑγροῦ κατὰ φύσιν.

2. Ἦν ὕδρος ἐν τῇσιν μήτηρσιν ἐγγένηται, τὰ δ' ἔμμηνα ἐλάσσω καὶ κακίω γίνεται, ἔπειτα ἐξαπίνης ἐκλείπει, καὶ ἡ γαστήρ ἐπανοιδέει, καὶ οἱ μαζοὶ ξηροὶ γίνονται, καὶ τὰλλα πονηρῶς, καὶ δοκέει ἐν γαστρὶ ἔχειν, καὶ τούτοισι γνώση ὅτι ὑδραίνει. σημαίνει δὲ καὶ ἐν τῷ στόματι<sup>1</sup> τῶν ὑστερέων, ψαύουσι γὰρ ἰσχυρὸν

## NATURE OF WOMEN

1. This is my account of the nature and diseases of women; the most important factor in human affairs is the divine; then the natures of women, and their complexions: for very white women are moister and more subject to fluxes, and dark women are drier and more constricted, whereas wine-colored women have something of both.

The ages of life have the following significance: young women are generally moister and richer in blood, while old women are drier and have less blood: those between the two have something of both. A person who manages these matters correctly must begin from divine factors, and then distinguish the natures of women, their ages, the seasons, and the places where they happen to be; for cold places promote fluxes, while hot ones are drying and constipating. I shall begin my lesson with what is by nature moist.

2. If dropsy arises in a woman's uterus, her menses become less in amount and worse in quality, and then suddenly cease; the patient's belly swells up, her breasts become dry, and the rest of her condition is difficult; she seems to be pregnant. By these (sc. signs) you will recognize that the woman has dropsy; the same is also revealed by the mouth of her uterus, for to any who touch it, it

<sup>1</sup> I: σῶ- ΘMV.

φαίνεται, καὶ πῦρ καὶ ὕδωρ αὐτὴν λαμβάνει· ὀκόσῳ δ' ἂν ὁ χρόνος πλείων γίνηται, ὀδύνη τὴν νεύαιραν γαστέρα καὶ τὰς ἰξύσας καὶ τοὺς κενεῶνας ἴσχει. αὕτη ἢ νοῦσος ἐκ τρωσμοῦ μάλιστα γίνεται, γίνεται δὲ | καὶ ἐξ ἄλλων.

314 Ὀκόταν ὦδε ἔχη, λούειν χρὴ πολλῶ<sup>2</sup> θερμῶ, καὶ χλιάσματα προστιθέναι, ἧ ἂν ἡ ὀδύνη <ἔχη· ἦν δὲ ὀδύνη><sup>3</sup> μὴ ἔχη, φάρμακον χρὴ πῖσαι κάτω. μετὰ δὲ τὸ φάρμακον πυρρὴν ἐν τῷ βολβίτῳ τὰς ὑστέρας, ἔπειτα προσθέναι τὸ σὺν τῇ κανθαρίδι, διαλιπὼν δὲ ἡμέρας τρεῖς τὸ σὺν τῇ χολῆ· μίαν δὲ διαλιπὼν τρεῖς ἡμέρας κλυσάτω ἐν τῷ ὄξει. καὶ ἦν μὲν ἡ γαστήρ γίνηται λαπαρὴ καὶ οἱ πυρετοὶ πεπανμένοι ἔωσι καὶ τὰ ἔμμηνα ἐπιγένηται, τῷ ἀνδρὶ ξυγκοιμάσθω ἦν δὲ μῆ, αὔθις τὰ αὐτὰ ποιέειν, ἔστ' ἂν γένηται τὰ ἐπιμήμια. καὶ ἐν τοῖσι προσθετοῖς μεταξὺ δὲ ἡμέρης<sup>4</sup> πινέτω τοῦ κρήθμου τὸν φλοιὸν καὶ γλυκυσίδης τοὺς μέλανας κόκκους καὶ τῆς ἀκτῆς τὸν καρπὸν ἐν οἴνῳ νῆστις· καὶ τὴν λιινόζωστιν ἐσθιέτω ὡς πλείστην, καὶ σκόροδα ἐφθὰ καὶ ὠμά, καὶ σιτίοισι μαλθακοῖσι καὶ τοῖσι πουλύποσι καὶ τοῖσιν ἄλλοισι μαλακίοισιν· ἦν δὲ τέκη, ὑγιὴς γίνεται.

3. \*Ἦν αἱ μῆτραι πρὸς τὸ ἦπαρ ἔλθωσιν, ἄφωνος ἐξαπίνης γίνεται, καὶ τοὺς ὀδόντας ξυνερίδει, καὶ ἡ χροὴ πελιὴ γίνεται· ἐξαπίνης δὲ ταῦτα πάσχει ὑγιὴς ἐοῦσα. γίνεται δὲ ταῦτα παρθένοισι μάλιστα παλαιήσιν ἐοῦσῃσι καὶ χήρησιν, ἦν νεαὶ ἐοῦσαι καὶ τοκήεσ-

seems to be dried up. Fever and dropsy set in, and as time passes pain occupies her lower belly, loins, and flanks. This disease usually arises subsequent to an abortion, although it can also have other origins.

When the case is such, you should wash with copious hot water and apply warm compresses wherever there is <pain; if there is> no pain, give a purgative medication to drink. Afterward, apply a vapor bath with cow's excrement to the uterus, and then administer a treatment employing the blister beetle. After waiting three days, apply a treatment with bile; then after leaving one day free have the woman flush herself for three days with vinegar. If her belly becomes soft, her fevers cease, and her menses appear, have her sleep with her husband. If these things do not happen, repeat the same measures again until menstruation occurs. In the applications on the day between have the patient drink in the fasting state samphire bark, black peony seeds, and elderberries in wine. Also have her eat a great amount of the herb mercury, and garlic both boiled and raw; she should employ mild foods, and also octopus and other mollusks. If she gives birth, she will recover.

3. If a woman's uterus moves against her liver, she will suddenly lose her speech, grind her teeth, and take on a livid coloring—these things befall her suddenly while she is in a healthy state. This happens to unmarried women, especially if they are advanced in age and widowed, but also if they are young and widowed after having had chil-

<sup>2</sup> πολλῶ om. MV. <sup>3</sup> ἔχη—ὀδύνη add. Ermerins after Cornarius' *donec dolor sedetur*.

<sup>4</sup> ἡμέρης Bourbon: -pas CMV.

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σαι χηρεύσωσιν. ὀκόταν ὦδε ἔχη, τῇ χειρὶ πρώσασα κάτω ἀπὸ τοῦ ἥπατος ἀποδηῆσαι ταινίη ὑπὸ τὰ ὑποχόνδρια, καὶ τὸ στόμα διαγαγῶν οἶνον εὐωδέστατον ἐγγεῖαι, καὶ προσέχειν πρὸς τὰς ῥίνας καὶ ὑποθυμῆν τὰ κακῶδεα, ὑπὸ δὲ τὰς ὑστέρας τὰ εὐώδεα. ἐπὴν δὲ καταφρονήσῃ, πίσαι φάρμακον κάτω καὶ μεταπιπίσκειν γάλα ἢ ὄνον ἔπειτα πυριῆσαι τὰς ὑστέρας εὐώδεσι καὶ προστιθέναι τὸ σὺν τῇ βουπρήστει, τῇ δὲ ὑστεραίῃ νέτωπον διαλιπῶν δὲ δύο ἡμέρας κλύσαι τὰς ὑστέρας εὐώδεσι. τῇ δὲ ὑστεραίῃ προσθέναι τὴν γλήχωνα. διαλιπῶν δὲ μίαν ἡμέρην, θυμῆσαι τοῖσιν ἀρώμασι. ταῦτα ποιέειν τὴν χήρην ἄριστον δὲ ἐν γαστρὶ ἔχειν. τὴν δὲ παρθένον, συνοικῆσαί· πρὸς δὲ τὰς ὑστέρας προσφέρειν μηδὲν, μηδὲ τὸ φάρμακον πίνειν, κόνυζαν δὲ καὶ καστόριον ἐν οἴνῳ νήστιν καὶ τὴν κεφαλὴν μὴ ἀλειφέσθω εὐώδεσι μηδὲ ὄσφρανεσθω.

4. Ἦν προέλθωσιν αἱ μήτραι καὶ ἔλθωσιν ἕξω, πῦρ ἔχει<sup>5</sup> τὴν ἔδρην, καὶ τὸ οὖρον στάζει κατ' ὀλίγον καὶ δάκνεται· ταῦτα πάσχει, ἢν ἐκ τόκου ἐούσα τῷ ἀνδρὶ μὴ συγκοιμηθῆ. ὀκόταν ὦδε ἔχη, μύρτα καὶ λωτοῦ πρίσματα ἐψήσας ἐν ὕδατι, καταθεῖς ἐς τὴν αἰθρίην<sup>6</sup> προσχεῖσθω ὡς ψυχρότατον πρὸς τὰ αἰδοῖα καὶ τρίβων λεία προσπλάσσειν ἔπειτα πίνουσα ὕδωρ φακῶν καὶ μέλι καὶ ὄξος, ἕως ἂν μεταρθῶσιν αἱ ὑστέραι, ἐμείτω καὶ τὴν κλίνην πρὸς ποδῶν ὑψηλοτέρην κεί-

<sup>5</sup> Add. μάλιστα τὰ αἰδοῖα καὶ M.

dren. When the case is such, push the uterus down away from the liver, and bind it with a band under the patient's hypochondria. Open her mouth and pour in very fragrant wine, and hold evil-smelling fumigants under her nostrils and fragrant ones below her uterus. When the woman comes to her senses, have her drink a purgative medication and after that ass's milk, and then fumigate her uterus with fragrant substances; apply a preparation of buprestis, and on the next day oil of bitter almonds; leave two days free, and then flush her uterus with fragrant substances; on the next day apply pennyroyal; leave one day free and then fumigate with aromatic herbs. Do these things in the case of a widow; best, however, would be for her to become pregnant. For an unmarried woman, best is to marry. Do not apply anything to the uterus, nor should the patient drink a purgative medication, but rather fleabane and castoreum in wine, in the fasting state; she should neither anoint her head with fragrant substances, nor smell at them.

4. If a woman's uterus advances and moves outside, warmth occupies her seat, and her urine drips a little at a time, and irritates her. She suffers these things if, after having given birth, she does not sleep with her husband. When the case is such, boil myrtle and the sawdust of nettle-tree wood in water, set this out in the open air, and have the patient pour it as cold as possible on to her genitalia; also grind this fine and apply it as a plaster. Then have her vomit, by drinking lentil water, honey and vinegar, until her uterus is restored to its natural position. Positioning her bed with the foot end higher, fumigate beneath her

<sup>6</sup> αἰθ. Linden: νιαυρὰν Θ: νεΐαιραν MV.

σθαι, καὶ ὑποθυμῆν ὑπὸ τὰ αἰδοῖα τὰ κακῶδεα, ὑπὸ δὲ τὰς ῥίνας τὰ εὐώδεα.<sup>7</sup> σιτίοισι δὲ χρῆσθαι ὡς μαλθακωτάτοισι καὶ ψυχροῖσι καὶ τὸν οἶνον ὑδαρέα πινέτω λευκόν, καὶ μὴ λουέσθω καὶ μετ' ἀνδρὸς κοιμάσθω.

318 5. Ἄν δὲ παντάπασιν ἐκ τῶν αἰδοίων ἐκπέσωσιν, ἐκκρίμνεται ὡσπερ ὄσχη, καὶ ὀδύνη λαμβάνει τὴν νεαίραν γαστέρα καὶ τὰς ἰξύας, | καὶ ὀκόταν ὁ πόνος ἐγγένηται, οὐ θέλουσιν ἐς χώραν ἰέναι. ἡ δὲ νοῦσος λαμβάνει ὀκόταν ἐκ τόκου εἶσα ποιήσῃ τὰς ὑστέρας ἢ τῷ ἀνδρὶ ἐν τῷ λοχίῳ συγκοιμῆται. ὀκόταν δὲ οὕτως ἔχη, ψύγματα χρῆ προστιθέναι πρὸς τὰ αἰδοῖα, καὶ τὸ ἔξω ἐν ἀποκαθήρας, σίδην ἐν οἴνῳ μέλανι ἐψήσας, τούτῳ περιπλύνας εἴσω ἀποθέειν· εἶτα μέλι καὶ ῥητίνην μίξας ἐγχέειν καὶ κατακείσθω ὑπτίη καὶ ἄνω τοὺς πόδας ἔχουσα ἐκτεναμένη· ἔπειτα σπόγγους ἐνθεῖς ἀναδῆσαι ἐκ τῶν ἰξύων.

Ὄκόταν δὲ ᾧδε ἔχη, σίτων μὲν ἀπεχέσθω, ποτῷ δὲ ὡς ἐλαχίστῳ χρῆσθαι, μέχρι ἂν ἐπτὰ ἡμέραι παρέλθωσι καὶ ἦν μὲν οὕτως ἐθέλωσιν ἐσιέναι· εἰ δὲ μὴ, ἄκρας περιξέσας καὶ θερμήνας, περιπλύνας καὶ χρίσας, πρὸς κλίμακα δήσας κρούειν, κάτω τὴν κεφαλὴν ποιήσαντας, καὶ τῇ χειρὶ ἐσωθέν· ἔπειτα συνδῆσαι αὐτῆς τὰ σκέλεα ἐπαλλάξ, καὶ εἰς ἡμέρην καὶ νύκτα οὕτως, καὶ διδόναι ὀλίγον χυλὸν ππισάνης ψυχρόν, ἄλλο δὲ μηδὲν· τῇ δὲ αὔριον κατακλίνας, ἐπὶ τὸ ἰσχίον σκυῖν προσβάλλειν ὡς μεγίστην καὶ εἰς ἔλκειν χρόνον πολλόν· ἐπὶ δὲ ἀφέλης, μὴ ἀποσχάζειν, ἀλλὰ

genitalia with evil-smelling substances, and under her nostrils with fragrant ones. Have her employ foods that are very mild and cold, drink dilute white wine, and without having a bath sleep with her husband.

5. If the uterus descends completely out of the genitalia, it hangs like a scrotum, pain occupies the lower abdomen and loins, and when the pain has set in, it (i.e., the uterus) is unwilling to return to its place. This condition comes on when after giving birth a woman strains her uterus, or sleeps with her husband during her lochial flow. When the case is such, cooling compresses must be applied to the genitalia, and the part outside must be cleaned off; boil pomegranate in dark wine, and after washing with this replace the uterus inside, and then inject a mixture of honey and resin. The woman should lie on her back and hold her legs raised and spread. Then insert sponges, and suspend them from her waist.

When the case is such, have the patient abstain from foods, and employ as little drink as possible until seven days have passed. If with this treatment the uterus is willing to go back in, fine. If not, scrape the extremity of the uterus, and warm, wash and anoint it; then tie the patient to a ladder with her head directed downward, and shake her. Replace the uterus with your hand, and after binding the patient's legs together in the crossed position, leave her for a day and a night like this; give her a little cold barley gruel, but nothing else. On the next day, have her lie down, and apply a very large bloodletting cup to her hip and leave it to draw for a long time. When you remove the cup, do not lance her, but have her lie down, and leave

<sup>7</sup> κακῶδεα . . . εὐώδεα Θ: εὐώδεα . . . κακῶδεα MV.

κατακλίνας ἕα· καὶ μὴ πρόσφερε ἄλλο ἢ τὸν χυλὸν ἔστ' ἂν ἑπτὰ ἡμέραι παρέλθωσιν· ἦν δὲ διψῆ, ὕδωρ δίδου ψυχρὸν ὡς ἐλάχιστον· ἐπὶ δὲ αἱ ἑπτὰ ἡμέραι παρέλθωσι, σιτίοισιν ὡς μαλθακωτάτοισι καὶ ἐλαχίστοισι χρήσθω. ἦν δὲ ἀποπατήσαι θέλη, ἀνακειμένη ἀποπατείτω ἔστ' ἂν τεσσερεσκαίδεκα ἡμέραι παρέλθωσιν· ἔπειτα ἀνιστάσθω καὶ περιχωρείτω ὡς ἐλάχιστα· καὶ μὴ λουέσθω καὶ ὑποθυμήσθω τοῖσι κακώδεσι καὶ ἐσθιέτω ὀλίγα. ἰ

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6. Ἦν αἱ μήτραι ἄψωνται, πρόσκεινται, καὶ ἦν ἄψη, ὄψη σκληρὸν ὑπὸ τὸν κενεῶνα· καὶ ὀδύνη λαμβάνει τὴν νεύαιραν γαστέρα καὶ τοὺς κενεῶνας καὶ τὰς ἰξύας, καὶ ἐς τὸ σκέλος ὀδύνη ἐμπίπτει καὶ ἐκτείνει οὐ δύναται· πολλάκις δὲ καὶ ἐκπνίσκονται ἔμμοτοι γινόμεναι καὶ ρέόμεναι ἀποθνήσκουσιν, ἦν μὴ καύσης ἢ τάμης. ὀκόταν ὠδε ἔχη, φάρμακον χρῆ πῖσαι κάτω καὶ λούειν πολλῶ θερμῶ καὶ πυριῆν· καὶ ὀκόταν νεόλουτος ἢ νεοπυρίητος ἦ, κελεύει παραφάσσουσαν<sup>8</sup> ἀφέλκειν τὸ στόμα τῶν ὑστερέων, καὶ ὑποθυμήν κελωνίην, σμύρναν, ῥόδιον περιχέων. πινέτω δὲ γλυκυσίδης κόκκους πέντε τοὺς μέλανας τοῦ καστορίου συμμίσγων ἐν οἴνῳ εὐώδει, καὶ κατακείσθω ἐπὶ τοῦ ὑγιᾶτος ἰσχίου, καὶ προσθέσθω βάκκαρων ἢ λευκὸν ἔλαιον πρὸς τὸ ὑγιᾶτος ἰσχίον· καὶ ἐσθιέτω σκόροδα πλείεστα καὶ ὠμὰ καὶ ἐφθά, καὶ τὸν χυλὸν ῥυφείτω, καὶ σιτίοισι μαλθακοῖσι χρήσθω. ἐπὶ δὲ ἡ ὀδύνη παύσεται ἄπαξ, εὐούσης ἐπὶ τὸ ὑγιᾶτος ἰσχίον, ἔπειτα πυριῆν τῷ οὔρῳ περιπάσσοντα τῆς δάφνης καὶ ἐκ τῆς

her in peace. Do not administer anything other than the gruel until seven days have passed. If the woman is thirsty, give her a very small amount of cold water. When the seven days have passed, she should employ the mildest and scantest of foods. If she wishes to go to stool, she should do so in the reclining position until fourteen days have passed. Then, have her get up, move about very little, avoid bathing, fumigate herself from below with evil-smelling substances, and eat sparingly.

6. If a woman's uterus comes into contact, it lies against (sc. her side), and if you palpate you feel a hardness in her flank. Pain occupies the patient's lower abdomen, flanks, and loins, and invades her leg, which she cannot extend. Often such patients also suppurate externally, and, on being treated with tents, have fluxes and die, unless you cauterize or incise them. When the case is such, you must have the patient drink a purgative medication, bathe her in copious hot water, and give her a vapor bath. When she has just been bathed and fomented, instruct her to palpate the mouth of her uterus and to draw it outward, and fumigate her from below by pouring on scammony, myrrh and rose unguent. Have the patient drink a potion of five black peony seeds mixed with castoreum in fragrant wine, lie down on her healthy hip, and apply Lydian unguent or white oil to the healthy hip. Also have her eat a great amount of garlic, both raw and baked, drink gruel, and employ mild foods. When the pain once remits, with the patient lying on her healthy hip apply a vapor bath of urine sprinkled with laurel, and after the fomentation apply cy-

<sup>8</sup> παραφά. Foes in note 26, after Cornarius' *admota manu*: παραπά. codd.



πυρίης προστιθέναι τὴν κυκλάμινον· τῇ δ' ὑστεραίη λουσαμένη ὑποθυμήσθω τοῖσιν ἀρώμασι· μάλιστα δὲ ἐκ ταύτης ἄτεκνοι γίνονται.

7. Ἦν ὑποπτυχθῆ τὸ στόμα τῶν μητρώων, τὰ ἐπιμήμια οὐκ ἐγγίνεταί· ἢν δὲ ἐγγένηται, ὀλίγα καὶ πονηρά· καὶ τῷ ἀνδρὶ ὀκόταν συνίη, ἀλγείη, καὶ ὀδύνη τὴν νεύαιραν γαστέρα ἰσχει καὶ τὰς ἰξύας, καὶ ἢν ἀφάσση τὸν δάκτυλον καὶ σκέπτηται τὸ στόμα, οὐ δῆλόν ἐστιν· ὀκόταν ὦδε ἔχη, πυριῆσθαι τῷ οὐρῷ τῷ τοῦ ἀνθρώπου· ἐπὴν δὲ πυριῆσθαι, λουσάσθω ἀπὸ τοῦ φακίου· ἔπειτα λουσαμένη πυριῆσθω τῷ Αἰγυπτίῳ μύρῳ τὰς ὑστέρας, καὶ ἢν ἐς τὰς ῥίνας ἀνέλθῃ ἡ ὀδμή, ἐλπίς αὐτῆν ὑγίεια γενέσθαι· καὶ ὀκόταν μέλλῃ καθεύδειν, προσθέσθω τὸ Αἰγύπτιον ἔλαιον ἐν εἰρίῳ· τῇ δὲ αὐριον σκέψασθαι, ἢν τι μᾶλλον ὀρθῶνται ἔπειτα πυριῆν εὐώδεσι καὶ προστιθέναι ἅ μὴ δῆξεται καθαρτήρια, καὶ μετακλύζειν μετὰ τὰ προσθετὰ ἴσον τὸ ὄξος μίσγων· ὀκόταν δὲ τὰ ἔμμηνα ἐγγένηται, ἐκνηστεύσασα<sup>9</sup> καὶ θυμησαμένη τῷ ἀνδρὶ συνέστω· μάλιστα δὲ ἐκ ταύτης τῆς νόσου ἄφοροι γίνονται.

8. Ἦν αἱ μῆτραι πρὸς τὸ ἰσχίον ἐνευανθέωσι, τὰ τε ἔμμηνα οὐκ ἐγγίνεταί, καὶ ὀδύνη ἐς τὴν νεύαιραν γαστέρα φοιτᾷ καὶ ἐς τὸν κενεῶνα· καὶ ἢν ἄψῃ τῷ δακτύλῳ, ὄψῃ τὸ στόμα πρὸς τῷ ἰσχύῳ· ὅταν ὦδε ἔχη, λούειν θερμῷ, καὶ διδόναι σκόροδα τρώγειν ὡς πλείστα· καὶ γάλα οἶος πινέτω ἄκρητον ἐπειδὰν κατατρῶξῃ·

<sup>9</sup> Add. καὶ ἀλουτήσασα M.

clamen. On the next day the patient should bathe and fumigate herself from below with aromatic herbs. Generally, women become sterile from this disease.

7. If the mouth of the uterus folds under itself, the menses fail to appear, or if they do appear, they are small in amount and painful. When this woman has intercourse with her husband, she suffers dyspareunia and pain occupies her lower abdomen and loins. If she palpates with a finger and searches for the mouth of her uterus, it is not perceptible. When the case is such, have the patient employ a vapor bath of human urine, and after that she should bathe herself with a decoction of lentils. After the bath, have her foment her uterus with Egyptian unguent, and if the smell passes up to her nostrils, there is hope that she will recover; when she is about to go to bed, let her apply a suppository of Egyptian oil in wool. On the next day, examine to see if the uterus is any straighter. Then foment with fragrant substances, and apply a cathartic suppository which is nonirritating; after the suppository, flush with vinegar diluted in an equal amount of water. When the menses appear, have the woman approach her husband after fasting and applying a vapor bath. Generally women become infertile from this disease.

8. If a woman's uterus hypertrophies inside toward her hip, her menses do not appear and pain lancinates to her lower abdomen and the flank on that side. If you palpate with a finger, you will discover the mouth (sc. of her uterus) next to her hip. When the case is such, bathe the patient in hot water and give her a great amount of garlic to eat; also have the patient drink unmixed sheep's milk when she has finished eating. After a vapor bath, adminis-

ἐπειτα πυρήσας δοῦναι φάρμακον κάτω ἐπειδὴν δὲ καθαρθῆ, αὖθις πυρήν τὰς ὑστέρας, τὸ μάραθρον καὶ τὸ ἀψίνθιον συμμίσγοντα· ἐπὴν δὲ νεοπυρήτος ᾗ, ἐφέλκει τὸ στόμα τῷ δακτύλῳ· ἐπειτα προσθέναι τὴν σκίλλην, μετὰ δὲ τοῦτο <τὸ><sup>10</sup> σὺν τῷ ναρκισσίνῳ διαλιπῶν. ἐπὴν δὲ σοι δοκῆ κεκαθάρθαι, νέτωπον προσθέσθω, τῇ δ' ὑστεραίῃ ῥόδιον μύρον παύσασθαι δὲ προσθεμένην τῇ προτέρῃ τῶν ἐπιμηνίων, ἄρχεσθαι δὲ τῇ αὔριον, ἐπὴν ἀπολίπη.

324 Ἐν δὲ τοῖσιν ἐπιμηνίοισιν, ἣν μὲν τὸ ἰαίμα καταρραγῆ· εἰ δὲ μή, πινέτω καθαρίδας τέσσαρας, ἀποκολούσασα τοὺς πόδας καὶ τὰ πτερὰ καὶ τὴν κεφαλὴν, καὶ γλυκυσίδης κόκκους πέντε τοὺς μέλανας, καὶ σηπίης ψὰ καὶ σπέρμα λίνου ὀλίγον ἐν οἴνῳ· καὶ ἣν ὀδύνη ἔνη καὶ ἣν στραγγουρίη ἔχη, ἐν ὕδατι θερμῷ καθήσθω, καὶ πινέτω μελικρητον ὕδαρες· ἣν δὲ μὴ καθαρθῆ ὑπὸ τοῦ πρώτου, αὖθις πινέτω ἕστ' ἂν γένηται· ἐπὴν δὲ γένηται, ἀσιτήσασα συνέστω τῷ ἀνδρί· ἐν δὲ τῇ καθάρσει τὴν λιπόζωστιν ἐσθιέτω καὶ πουλύποδας ἐφθούς, καὶ σιτίοισι μαλθακοῖσι χρῆσθω, τῆς δὲ νοῦσον ἀπαλλάσσειται ἣν ἐν γαστρὶ ἔχη.

9. Ἦν ἐκ τόκου μὴ καθαρθῆ, οἰδέει ἢ γαστήρ καὶ τὰ σκέλεα, καὶ ῥίγος καὶ ὀδύνη τὴν νεύαιραν γαστέρα καὶ τὰς ἰζύας ἔχει· ἔστι δὲ ὁκότε καὶ πρὸς τὰ σπλάγχνα ἀνέρχεται, καὶ λιποψυχεῖ ταῦτα πάσχει ἀρχομένης τῆς νοῦσον· ὁκόταν δὲ χρόνος ἐγγένηται, τὰ κοῖλα τοῦ προσώπου ἐξερυθριᾷ. ὁκόταν ᾧδε ἔχη, πυρήσας τὰς ὑστέρας προσθέναι τὴν κυκλάμινον.

ter a purgative medication. When menstrual cleaning has occurred, foment the uterus again with a mixture of fennel and wormwood. Just after the vapor bath, draw up the mouth of the uterus with a finger. Then apply a suppository of squill, and after an interval one with narcissus. When you think the patient is all clean, have her apply oil of bitter almonds, and on the next day myrrh with rose unguent. She should stop this application on the day before her menses, and recommence it on the day after they cease.

At the time of the menstrual flow, if the blood flows well, fine. If not, have the woman drink a potion in wine of four blister beetles—made after she has cut off their legs, wings and head—five black pomegranate seeds, eggs of cuttlefish, and a little linseed. And if pain and strangury are present, have her take a sitz bath in warm water, and drink dilute melicrat. If she is not cleaned out by the first administration, have her drink the potion again until her menses appear. When they do, first she should fast, and then have intercourse with her husband. During the cleaning, have her eat the herb mercury with boiled octopus, and employ mild foods. She will be relieved of the disease if she becomes pregnant.

9. If subsequent to giving birth a woman is not cleaned, her belly and her legs will swell up, she will have a chill, and pain will occupy her lower abdomen and loins. Sometimes it (i.e., the pain) also moves up to the viscera, and the woman loses consciousness. These things she suffers at the beginning of the disease; after a time, the hollows under her eyes become red. When the case is such, foment the uterus, apply a suppository of cyclamen, and have the

<sup>10</sup> Add. Ermerins.

πινέτω δὲ τὸ σὺν τῇ δαδί, ἔστ' ἂν τὸ ρεύμα κινηθῇ. ἔσαλείφειν δὲ ἐς τὸ στόμα τῶν ὑπερέων ἔλαιον χήνειον καὶ σμύρναν καὶ ῥήτινην χλιερήν, καὶ ἐμπλαστέσθω<sup>11</sup> ὡς μάλιστα. καὶ πρὸ τοῦ σίτου ἐσθιέτω ἐψοῦσα τὴν λινόζωστιν, καὶ σκόροδα καὶ πράσα, καὶ κράμβης τὸν χυλὸν ῥοφέτω, καὶ σιτίοισι μαλθακοῖσι χρήσθω, θαλασσίοισι δὲ μᾶλλον, καὶ λουέσθω θερμῶ. τῶν δὲ γλυκέων καὶ τῶν λιπαρῶν ἀπεχέσθω, ἔστ' ἂν ὑγιῆς γένηται.

326 10. Ἦν αἱ μῆτραι φλεγμῆνασαι πρησθῶσι, φῦσα ἐγγίνεται, | καὶ τὰ ἔμμηνα λευκὰ ἐπέρχεται φλεγματώδεα, ἔστι δ' ὅτε καὶ αἷμα λεπτόν, ὑμένων ἔμπλεον καὶ τῷ ἀνδρὶ ὑπὸ τῆς ὑγρότητος οὐκ ἐθέλει μίσγεσθαι, καὶ ὠχρῆ καὶ λεπτῆ γίνεται. ἐρέσθαι οὖν χρῆ αὐτῇ τὸ ρέον μὴ δάκνει τε<sup>12</sup> καὶ ἐξελκοῦ καὶ ἦν μὴ δάκνη, ἀπὸ τοῦ ἐγκεφάλου φάναι εἶναι τὸ ρεύμα, ἦν δὲ δάκνη, ἀπὸ τῆς κοιλίης. ἦν μὲν οὖν ἀπὸ τῆς κοιλίης ἦ, ἐμείτω ἀπὸ τοῦ φακίου ἐπειτα ἔλλεβόρω καθῆραι, ἔπειτα ἐς τὰς ῥίνας ἐνεῖναι. ἐπὴν δὲ σοι ἢ ἄνω κοιλίη κεκαθάρθαι δοκῇ, φάρμακον πῖσαι κάτω. σίτων δὲ ἀπεχέσθω λιπαρῶν καὶ γλυκέων, τὰ δὲ δριμύα συμφέρει, ἦν μὴ τὰ αἰδοῖα εἰλκωμένα ἦ. ψυχρὰ δὲ ἀμείνω καὶ λουέσθω ὀλίγω, καὶ μὴ θερμῶ, μηδὲ τὴν κεφαλῆν. πινέτω δὲ νῆστις ὑπερικόν, λίνου σπέρμα, ἐλελίσφακον ἐν οἴνῳ ὑδαρεῖ ἐπὴν δὲ παύσῃται τὸ ρεύμα, κλύσαι τῷ χυλῷ τῶν ὀλόντων, καὶ μετακλύζειν τοῖσι στρυφνοῖσιν. ἢ δὲ νοῦσος χαλεπή.

patient drink a pinewood potion, until a flux is set in motion. Anoint internally on the mouth of the uterus with goose grease, myrrh, and warm resin, and have her apply the ointment inside very frequently. Before her meal, have her eat boiled mercury herb, garlic, and leek, and drink cabbage juice; she should employ mild foods, especially seafoods, and bathe in warm water. She should avoid sweet and fatty foods until she has recovered.

10. If the uterus becomes inflated with an inflammation, wind collects in it and white phlegmatic menses pass, and also sometimes thin membranous blood. The woman has no desire to have intercourse with her husband, on account of her moistness, and she becomes pallid and thin. You must ask this patient whether her flux does not irritate her and cause an ulceration. If it is not irritating, indicate that the flux is coming from her brain, but if it is, then from her cavity. Now if it is from the cavity, have the patient employ an emetic potion of lentils. Then clean her with hellebore, and make an infusion into her nostrils; when you think the upper cavity has been well cleaned, give a purgative potion. Have the patient avoid fatty and sweet foods, but mordant substances will be of benefit, unless her genitalia are ulcerated, and cold ones are also very good. The patient should bathe rarely in water that is not warm, but spare her head; have her drink in the fasting state hypericum, linseed, and sage in dilute wine. When the flux ceases, clean with an enema of wild fig juice, followed by another of astringent substances. This disease is troublesome.

<sup>11</sup> ἐμπλασ. Littre: ἐμπαζ. Θ: ἐμπαζ. Μ: ἐμπαζ. V.

<sup>12</sup> Bourbon: δάκνη τε Aldina: δάκνεται ΘΜ: δάκνηται V.

11. Ἦν αἱ μήτραι φλεγμῆνωσι, τὰ ἐπιμήνια παντάπασι οὐ γίνεται, ἢ πονηρὰ καὶ ὀλίγα· καὶ ὀκόταν νῆστις ἦ, ἔμετος αὐτὴν λαμβάνει· ὀκόταν δέ τι φάγη, ἐμέει τὰ σιτία, καὶ ὀδύνη ἔχει τὴν νεύαιραν γαστέρα καὶ τὰς ἰξύας, καὶ λιποψυχὴ ἴσχει· ἢ δὲ γαστήρ τοτὲ μὲν σκληρῆ, τοτὲ δὲ μαλθακὴ ἔσται, καὶ φυσᾶται, καὶ μεγάλη γίνεται, καὶ δοκεῖ ἐν γαστρὶ ἔχειν ἦν δ' ἑσαφάσση, κενεὸν γίνεται τὸ πλήρωμα· ταύτη μέχρι μὲν δέκα μηνῶν τὸ οἴδημα κατ' ὀλίγον οἶόν περ ἐν γαστρὶ ἔχούση. ἐπὶ δὲ οἱ δέκα μῆνες παρέλθωσι, ἐπιπίπταται ἢ γαστήρ ὕδατος, καὶ ὁ ὀμφαλὸς ἐξίσχει·  
328 | καὶ ἦν ἑσαφάσση τὸν δάκτυλον, εὐρήσει τὰ στόμα ἰσχυρὸν καὶ συμπεπτωκὸς τῆς μήτρης· καὶ ἐπ' οὖν ἐφάνη τὰ ἐπιμήνια ὀλίγα καὶ πονηρά, καὶ τὰς κληῖδας καὶ τὸν τράχηλον λεπτύνεται, καὶ οἱ πόδες οἰδέουσι.

ὀκόταν ὦδε ἔχη, φάρμακον πῖσαι κάτω, καὶ προστιθέσθαι πρὸς τὰς ὑστέρας ὅσα καθαίρει μὴ δάκνοντα, καὶ μετὰ τὴν πρόσθεσιν κλύζειν τὰς ὑστέρας, ἴσον τὸ ὄξος μίσγων ὀξύτατον· καὶ τὴν λιπόζωστιν ἐσθιέτω, καὶ τὸν χυλὸν ἐπιβάλλουσα ἄλητον, ὀκόταν ἐφθῶν ἦ, ῥοφείτω· ἢ δὲ νοῦσος ἐπικίνδυνός ἐστιν.

12. Ἐρυσίπελας ἦν ἐν τῇσι μήτρησι ἐγγένηται, οἴδημα γίνεται ἀπὸ τῶν ποδῶν ἀρξάμενον ἐς τὰ σκέλεα καὶ τὴν ὀσφύν· ὅσῳ δ' ἂν πλείων χρόνος ἐγγένηται, οἶδει καὶ ἢ γαστήρ, καὶ ῥίγος καὶ πυρετὸς λαμβάνει καὶ ἀσθένεια· ὑπὸ δὲ τῆς ὀδύνης οὐ δύναται ἡσυχάζειν, ἀλλὰ ῥίπτει ἑωυτὴν· ἢ δὲ ὀδύνη ἀνέρχεται ἐκ τῆς νεύαιρης γαστρὸς ἐς τὰς ἰξύας· ἔπειτα ἄνω

11. If the uterus becomes inflamed, the menses either fail completely to appear or are painful and scanty. When the woman does not eat anything, vomiting seizes her, but when she does eat, she vomits up the food; pain occupies her lower abdomen and loins, and fainting befalls her. Her belly is at one time tense, at another time relaxed: it fills with wind and becomes large, and she seems to be pregnant, but if she palpates internally, the fullness disappears. In a case like this, the swelling increases a little at a time over ten months, just as in a woman that is pregnant. At ten months, the patient's belly is full of water and her umbilicus protrudes; if she palpates herself internally with a finger, she finds the mouth of her uterus withered and contracted. Then scanty and painful menses return, the woman becomes thin around her clavicles and neck, and her feet swell up.

When the case is such, have the patient drink a purgative medication, and apply to her uterus a nonirritating cleaning suppository; after this application, flush her uterus with a douche of very acidic vinegar diluted with an equal amount of water, and have her eat mercury herb and take boiled gruel over which she has sprinkled meal. This disease is dangerous.

12. If erysipelas develops in a woman's uterus, swelling begins in her feet and moves up to her legs and lower back. As time passes, her belly swells, and chills, fever and weakness come on; from the pain, she cannot keep still, but casts herself about. The pains migrate upward from the lower abdomen to the loins, and then up into the hypo-

330 ἔρχεται ὑπὸ τὰ ὑποχόνδρια καὶ τὰ στήθεα καὶ τὴν κεφαλὴν, καὶ δοκέει ἀποθανεῖσθαι ὀκόταν δὲ ἀνῆ, νάρκη λαμβάνει τὰς χεῖρας, ἔστι δ' ὅτε καὶ τοὺς βουβῶνας καὶ τὰ σκέλεα, καὶ τὰς ἰγνύας πελιὰ γίνεται· καὶ ὀκόταν ὀλίγον ποτὲ χρόνον ῥάων δοκέη εἶναι, ἔπειτα αὖθις τὰ αὐτὰ ἴσχει· καὶ ὁ χρῶς φλυκταίνων καταπίμπλαται, καὶ τὸ πρόσωπον ἐρυθρήματα ἴσχει καὶ δύσα ἰσχυρή, καὶ ὁ φάρυγξ ξηρός. αὕτη ἢ νοῦσος ἢ μὲν κούση ἐπιγενήται, ἀποθνήσκει· ἢ δὲ μή, μελεδῶνη ἐκφυγγάνει.

Ὄκóταν ὠδὲ ἔχη, προσφέρειν δεῖ, ἢν ὁ πόνος ἔχη, ψύγματα, καὶ τὴν γαστέρα ταραάσσειν· ἢν μὲν ἐν γαστρὶ ἔχη, σίτοισι καὶ ποτοῖσιν, ὅκως τὸ ἔμβρυον μὴ διαφθείρηται, ἢν δὲ μὴ ὑποχωρῆ, κλύζειν· ἢν δὲ μὴ ἔχη ἐν γαστρὶ, φάρμακον δοῦναι πιεῖν καὶ ὡς ἐλαχίστοισι σιτίοισι καὶ ὡς μαλθακωτάτοισι χρήσθω καὶ ψυχροῖσι, καὶ τὴν λιπόζωστιν ἐσθιέτω καὶ τὴν ἀκτῆν, καὶ μήτε ἀλλυκὰ μήτε λιπαρὰ μήτε δριμέα, οἶον ὀρίγανον ἢ θύμον ἢ πήγανον. ἐπὴν δὲ τὸ πῦρ ἀφῆ καὶ τὸ πνίγμα, καὶ μὴ καταστή τὸ οἴδημα, φάρμακον ἰσχυρότερον μεταπίσαι κάτω. τὴν δὲ νοῦσον ὀλίγα διαφεύγουσιν.

13. Ἦν αἱ μήτραι παρὰ φύσιν χάνωσι, τὰ τε ἔμμηνα πλείονα τοῦ δέοντος ἔρχεται καὶ γλισχροτέρα καὶ πυκινὰ, καὶ ἡ γονὴ οὐκ ἐμμένει, καὶ ἢν ἄψη τῷ δακτύλῳ, εὐρήσεις κεχηγός· καὶ πῦρ καὶ ῥίγος καὶ ὀδύνη λαμβάνει τὴν νεύαιραν γαστέρα καὶ τὰς ἰξύας. αὕτη ἢ νοῦσος λαμβάνει ἐκ ῥόου αἱματώδεος· γίνεται

chondria, chest, and head; the patient seems to be on the point of death. When the pain remits, her hands become numb, and sometimes her groins and legs as well, and she turns livid. For a short time she seems to be better, but then when the same signs come back, her skin becomes covered with blisters and her face becomes red; she has a violent thirst, and her throat is dry. If this disease befalls a woman who is pregnant, she will die, but if she is not pregnant, with care she recovers.

When the case is such, you must administer cooling poultices while the pain is present, and stir up the patient's belly: if she is pregnant, do this by means of foods and drinks, in order that her fetus will not be aborted; if nothing passes downward, employ an enema. If the patient is not pregnant, give her a purgative medication to drink. She should employ a minimum of foods, and these of a cold and very mild kind. Have her eat the herb mercury together with elder, but nothing that is salty, fat, or sharp, such as marjoram, thyme, or rue. When her fever remits and also her choking, but her swelling does not go down, follow up with a stronger purgative potion. Few women survive this disease.

13. If the uterus gapes open unnaturally, the menses will pass in a greater amount than they should, and thicker and very sticky. The male seed does not remain inside, and if you palpate with your finger, you will find it (i.e., the mouth of the uterus) gaping. Fever and chills set in, and pain occupies the lower abdomen and waist. This disease follows upon a sanguineous flux, and arises when stagnant

δὲ ὀκόταν τὰ καταμήνια ἑξαπίνης ἰστάμενα ῥαγῆ. καὶ ἦν ἡ ὀδύνη ἔχρη, μάλιστα χλιᾶσματα προστιθέναί, καὶ ὀκόταν ἀνή,<sup>13</sup> πυριῆν τὰς ὑστέρας· καὶ πῖσαι φάρμακον κάτω, καὶ προστιθέναί ὀκόσα μὴ δῆξεται, καὶ κλύζειν μετὰ τὰ προσθετὰ στριφνοῖσιν καὶ λούεσθαι ὡς ἤκιστα, σιτίοισι δὲ ὡς ξηροτάτοισι χρέεσθαι· ἦν δὲ ταῦτα παθούσα μὴ ὑγιῆς γένηται, φάρμακον πῖσαι ὑφ' οὗ ἄνω καὶ κάτω καθαρεύεται· ὀκόταν τὰ ἐπιμήνια κινῆται, καὶ ὀκόταν παύηται, διαίτα τὸν αὐτὸν τρόπον· ἡ δὲ νόσος θανατώδης. |

332 14. Ἦν αἱ μήτραι ἐς τὸ μέσον τῶν ἰζύων ὦσιν, ὀδύνη ἰσχει τὴν νεύαιραν γαστέρα καὶ τὰ σκέλεα ὕστατα· καὶ ὀκόταν ἀποπατήση, ὀδύνη ἐγγίνονται ὀξύτεραι, καὶ ὁ ἀπόπατος προέρχεται, καὶ τὸ οὖρον στάζει, καὶ λιποψυχεῖ. ὀκόταν ᾧδε ἔχη, ἀλίσκον προσδήσας πρὸς κύστιν, φυσηθῆσαι τὰς ὑστέρας· πυριήσας ἢ λούσας πολλῶ θερμῶ, καὶ ὑποθυμῆν ὑπὸ τὰ αἰδοῖα κακῶδεα, ὑπὸ δὲ τὰς ῥίνας εὐώδεα· ὀκόταν δὲ ἡ ὀδύνη παύσηται, φάκιον προπίσας φάρμακον πῖσαι ἄνω ὑφ' οὗ ἡ κοιλία κινήσεται. ἐπὴν δὲ αἱ ὑστέραι καταστῶσιν ἐς χώραν, φάρμακον πῖσαι κάτω καὶ γάλα μεταπίσαι· ἔπειτα πυριήσας τὰς ὑστέρας οἶνω τὰ σὺν τῇ δάφνῃ ἐμβάλλειν, καὶ προστιθεῖναι ἅ μὴ δῆξεται, συμμίσγων τὸ ὄξος· ἔπειτα ὑποθυμῆν τοῖσιν ἀρώμασιν. ἄτοκοι δὲ καὶ χωλαί<sup>14</sup> ἐκ ταύτης τῆς νόσου γίνονται.

<sup>13</sup> ἀνή Linden after Cornarius' *remiserit*: ἦ Θ: ἦ MV.

<sup>14</sup> M: χλωραὶ ΘV.

menses suddenly break forth. If the pain presses violently, administer warm compresses, and when it remits apply a vapor bath to the uterus, and give the patient a purgative medication to drink and a nonirritating suppository; and after the suppository douche with astringent substances; have the patient bathe only very rarely, and employ foods that are very dry. If, when she is treated with these measures, the patient does not recover, have her drink a medication that will clean both upward and downward. When her menses are beginning and ending, she should follow the same regimen. This disease is fatal.

14. If the uterus becomes positioned in the middle between a woman's loins, pain occupies her lower abdomen and the back part of her legs; when she is at stool, very violent pains come on, her stools are small and held back, her urine passes drop by drop, and she loses consciousness. When the case is such, attach a pipe to a bladder, and blow air into the uterus; after giving the uterus a vapor bath or flushing it with copious warm water, also fumigate with foul-smelling substances beneath the genitalia and fragrant ones beneath the nose. When the pain stops, have the patient first drink lentil soup and then take an emetic potion by which the cavity will be set in motion. When the uterus descends to its proper place, have her drink a purgative medication and after that milk. After fomenting the uterus with wine, inject laurel preparations and apply a nonirritating suppository to which you have added vinegar; then fumigate from below with aromatic herbs. Women become sterile and lame from this disease.

15. Ὀκόταν δὲ λευκὸς ῥόος ἐγγίνεται, οἶον ὄνον οὔρον φαίνεται· καὶ ὀδύνη ἴσχει τὴν νεύαιραν γαστέρα καὶ τὰς ἰξύας καὶ κενεῶνας, καὶ οἰδήματα τῶν σκελέων καὶ τῶν χειρῶν, καὶ τὰ κοῖλα αἵρεται, καὶ οἱ ὀφθαλμοὶ ὑγροί, καὶ ἡ χροὴ ἰκτερώδης καὶ λευκὴ γίνεται, καὶ ὀκόταν πορεύηται, ἀσθμαίνει.<sup>15</sup> ἡ δὲ νοῦσος γίνεται ἢ φύσει ἐούσα φλεγματοῦδος πυρεταίνη καὶ χολῆ κινηθείσα μὴ καθαρθῆ· ἢ μὲν οὖν ἡ κοιλίη ἢ ὀξέη, διάρροιαί γίνονται· ἢ δ' ἐς τὰς ὑστέρας τράπηται, ῥόος ἐγγίνεται.

334 Ταύτην ἐπὴν διάρροια ἔχη, τρίβων μήκωνος ἢ λευκῆς τὸ λέπυρον, τὸ ἴσον τῆς πυρρᾶς, ἀκάνθης τὸν καρπὸν τρίβων, ἐν οἴνῳ κεκρημένῳ ἄλφιτα ἐπιβάλλων ποταίνια πινέτω· ἢν δὲ θέλης, σίδην ἐς σποδὸν ἐγκρύψασα ἐν οἴνῳ πινέτω, ἄλφιτον ἴσον καὶ ἄλητον ἐπιβάλλων· καὶ ὡς ἤκιστα λουέσθω· σιτίοισι δὲ χρῆσθω ὡς ξηροτάτοις καὶ ψυχροῖσιν. ἐπὴν δὲ παύσῃται τὸ ῥέυμα, φάρμακον πῖσαι<sup>16</sup> ὑφ' οὗ ἄνω καθάραι, καὶ<sup>17</sup> γάλα ὄνειον πινέτω· † ἐπὴν δὲ κάτω καθαρθῆ, βόειον γάλα πινέτω ἐπὶ τεσσαράκοντα ἡμέρας, ἢν δύνηται.<sup>18</sup> καὶ ἐξαιθριάσασα<sup>19</sup> ἄκρητον οἶνον μίσγων ὕδατι τὸ τέταρτον μέρος· ἐσπέρης δὲ<sup>20</sup> ἐπὴν ἐκπίη, ῥοφέτω χόνδρον· ἐπὴν δὲ γένηται δεκαταίη, ἀφαιρέσει τοῦ γάλακτος τὴν δεκάτην μοῖραν καὶ τοῦ ὕδατος· ὅσον δ' ἂν<sup>21</sup> ἀφέλῃς τοσοῦτο<sup>22</sup> χλιαροῦ ἄρτι ἡμελ-

<sup>15</sup> MV: ἀσθενεῖ Θ. <sup>16</sup> Add. κάτω Θ. <sup>17</sup> καὶ om. MV.

<sup>18</sup> ἐπὴν δὲ κάτω—δύνηται ΘM: ἐπὶ τεσσαράκοντα δὲ

15. When a white flux sets in, it looks something like ass's urine; pain occupies the patient's lower abdomen, loins, and flanks, there is edema in her legs and arms, the hollows (sc. of her eyes) puff up and her eyes become moist; her skin becomes jaundiced and white, and when she takes a walk, she becomes short of breath. The disease arises if a woman tending by nature to phlegm becomes febrile, and the bile that is set in motion is not cleaned out. Now if her cavity is acidic, diarrhea will follow, but if the bile turns toward her uterus, there will be a flux.

When diarrhea befalls such a patient, grind the capsule of a white poppy, beat up the same amount of egg yolk, grind in seed of acacia, and give these to the patient to drink in diluted wine over which you have sprinkled fresh barley meal. Or, if you prefer, have her take pomegranate that has been baked in wine under ashes, adding an equal amount of barley and wheat meal; do not let her bathe any more than necessary, and have her employ very dry cold foods. When the diarrhea stops, give her a medication to drink by which she will be cleaned upward, and have her drink ass's milk. After the patient has been cleaned downward, have her drink cow's milk for forty days, if she is able, and also expose undiluted wine to the open air and mix a fourth part of this with water. Evenings, after she has drunk this off, have her take spelt gruel. When the tenth day arrives, subtract a tenth portion of the milk and of the water: however much you have subtracted, have her drink

ἡμέρας ἢν δύνηται μετὰ τὴν κάτω κάθαρσιν πινέτω βόειον γάλα V. <sup>19</sup> ἐξαιθριάσασα V: ἐξεθρ. Θ: -θριάσας M.

<sup>20</sup> ἐσπέρης δὲ ΘM: ἐσπερίσας V.

<sup>21</sup> ἂν om. M.

<sup>22</sup> τοσ. Θ: τοσοῦτον M.

γμένου<sup>23</sup> πινέτω τὴν μοῖραν<sup>24</sup> τῇ δε<sup>25</sup> αὔριον δύο μοί-  
ρας<sup>26</sup> ὡς ἐν τῆσι δέκα<sup>27</sup> μοίρησιν εἶναι ἀντὶ ὀλίγου καὶ  
κεκρημένου ἄκρητον καὶ ἐπὶ τέσσαρας ἡμέρας πίνειν  
ἀφαιρέων τὸ δέκατον μέρος, καὶ τοῦ ῥοφήματος προσ-  
τιθέσθω πλείον. ἐπὴν δὲ γένηται τεσσαρεσκαυδεκα-  
ταίη πίνουσα τὴν δεκάτην μοῖραν τοῦ γάλακτος, ὑπο-  
χέων τρίτην ὕδατος μοῖραν, πινέτω δέκα ἡμέρας καὶ  
σιτοῖσι<sup>28</sup> χρῆσθω ὧδε γίνονται σύμψασαι<sup>29</sup> πεντή-  
κοντα.†

336 16. Ἄτερος ῥόος· ἐπὴν διαβάλλῃ τοὺς τόκους φύσει  
ἄτοκος ἐοῦσα, τὸ μὲν πρῶτον ὑπολείπει τὰ ἔμμηνα,  
καὶ γίνεται ἐλάσσω, καὶ ἰ τὸν χρόνον ὑπερβάλλει ἐν  
ᾧ ἐγένετο πρόσθεν· ἔπειτα ἐξαπίνης ἐγένετο πολλὰ  
καὶ καθαρὰ καὶ ἰσχυρά· καὶ ἦν μὲν οἱ ἄπαξ γενόμενα  
ἕν τὸ λοιπὸν κατὰ λόγον, ἐν γαστρὶ ἰσχει· ἦν δὲ μή,  
τὸ μὲν πρῶτον γίνεται καὶ δεύτερον καὶ τρίτον τοῦ  
μηρός· ἔπειτα τελευτήσει ἐξ ἑο ὁ ῥόος, καὶ ὠχρὴ τε  
καὶ λεπτὴ γίνεται.

Ὅταν ὧδε γένηται, φάρμακον χρῆ πιπίσκειν καὶ  
ἄνω τε καὶ κάτω, καὶ γάλα μεταπιπίσκειν ὄνειον ἢ  
ὀρόν· ἔπειτα μετὰ ταῦτα πυρρῆσαντα καθῆραι τὰς  
ὑστέρας φαρμάκω δὲ μὴ δήξεται, ἔπειτα κλύσαι τῷ  
σὺν τῷ ὄξει· ἔπειτα ὑποθυμῆσαι τοῖσιν ἀρώμασι.  
ποιέειν δὲ ταῦτα ὅκως τῇ προτέρῃ τῶν ἐμμηνίων ἢ  
πεποιημένα· καὶ ἐπὴν γένηται καὶ ἀσιτοῦσα, κυκεῶνα  
ἀναλτον παχὺν πίνουσα ὑποθυμῆσθω τοῖσιν ἀρώ-

<sup>23</sup> ἡμελγ. M: ἀμει. Θ.

<sup>24</sup> καὶ τοῦ ὕδατος (p. 214, l. 24)—μοῖραν om. V.

that portion of warm milk just freshly drawn. On the next day, two portions, so as to be in ten portions and undiluted, instead of little and dilute. And for four days let her drink, subtracting a tenth part, and add more of the gruel. When the fourteenth day arrives (sc. with her) drinking the tenth portion of the milk, pour it out and have her drink a third portion of the water for ten days and employ cereals. Thus, there are fifty in all.

16. Another flux: when a woman aborts her births, being by nature infertile, first her menses weaken and become less, and their appearance extends over a longer period of time than before: then suddenly they appear copious, clean, and strong. And if they once reappear in her and then go on regularly after that, she will become pregnant, whereas if instead they appear at one time, and then another, and then a third time all in the same month, this flux will cease spontaneously, and the woman will become greenish in color and emaciated.

When the case is such, you must give a medication to drink that cleans both upward and downward, and after that the patient should drink ass's milk or whey. After that clean her uterus with a nonirritating vapor bath, next flush it with a vinegar solution, and then apply fumigations below with aromatic herbs. Do this so that the treatment is completed on the day before the menses appear. When they appear, have her go without food, drink a thick unsalted cyceon, and fumigate herself below with aromatic herbs, employing as douche oil of bitter almonds and rose

<sup>25</sup> δὲ om. V. <sup>26</sup> μοίρας ΘV: ἡμέρας M.

<sup>27</sup> δέκα ΘM: δεκάτησι V. <sup>28</sup> σιτοῖσι ΘV: -ίσι M.

<sup>29</sup> σύμψασαι Θ: ξυμπάσαι M: σύμπαντες V.



μασι, νέτωπον περιχέασα καὶ ῥόδιον μύρον· ἔπειτα τῷ ἀνδρὶ ξυνίτω.

17. Ἦν αἱ κοτυληδόνας φλέγματος περίπλευι γίνονται, τὰ ἔμμηνα γίνεται, καὶ ἐν γαστρὶ ἴσχει, διαφθείρει δέ, ἐπὴν ἰσχυρότερον τὸ ἔμβρυον γένηται· οὐ γὰρ δύναται ἴσχειν, ἀλλὰ ἀπορρήγνυται. γνοίης δὲ ᾧδε ὑγρὴ γίνεται, καὶ ἀπορρέει μνξῶδες καὶ γλίσχρον, καὶ οὐ δάκνει καὶ τοῖσιν ἐμμήνοισιν, ἐπὴν παύσῃται τοῦ ρεύματος καθαιρομένη, καὶ δύο ἡμέρας καὶ τριῶν μύξαι ἔρχονται ἀπὸ τῶν ὑστερέων. ταύτην κλύσαι τῷ ἀπὸ τῶν ὀλόνθων καὶ δις καὶ τρίς, μετακλύσας στριφνοῖσι τὸ λοιπὸν προστιθέναι, ὑφ' οὗ καθαίρεται φλέγμα, καὶ τὰ μαλθακὰ πυριτῆν, καὶ κλύζειν μετὰ τὰ προσθετά, ἴσον τὸ ὄξος μίσγων, καὶ ὑποθυμῆν ἐν τοῖσιν ἐπιμηνίοισι τοῖσιν | ἀρώμασι. 338 ἔπειτα δὲ ἀσιτέουσα καὶ ἀλουτέουσα συνευδέτω τῷ ἀνδρὶ.

18. Ὄκοταν τὰ ἐπιμήνια κρυφθῆ, ὀδύνη ἴσχει τὴν νεύαιραν γαστέρα, καὶ δοκέει ἐπικεῖσθαί βάρος, καὶ τὰς ἰξύας πονεεί καὶ τοὺς κενεῶνας· ὀκοταν δὲ πρὸς τὰ ὑποχόνδρια προσπέσωσι, πνίγουσι, καὶ ἐμεῖ πνικινὰ ὄξέα, καὶ ἐπὴν ἀπεμέση, ῥήϊον ἴσχει ὀλίγον χρόνον· καὶ ἐς τὴν κεφαλὴν ὀδύνη καὶ ἐς τὸν τράχηλον φοιτᾷ. ἐπὴν μὲν λίην προσεστήκη, χλιασμάτα προστιθέναι, καὶ ὑποθυμῆν κακῶδεα,<sup>30</sup> καὶ πίνειν διδόναι τὸν κάστορα καὶ τὴν κόνυζαν· ἐπὴν δὲ κάτω, ὑποθυ-

<sup>30</sup> Add. κάτω δὲ εὐάδεα ΘΜ.

unguent. Then she should have intercourse with her husband.

17. If the cotyledons (sc. in a woman's uterus) fill up with phlegm, her menses will appear and she will become pregnant, but there will be a miscarriage when the fetus becomes more robust, since she will not be able to hold on to it, allowing it to break away. You will recognize this case as follows: the woman becomes moist and has fluxes which are mucous and sticky, although not irritating. In the course of her menses, after the flux is no longer being cleaned, for two or three days a mucous flux comes out of her uterus. Flush such a woman two or three times with a douche made from wild figs, follow this with an astringent one, and after that apply a phlegmagogic suppository; also apply a vapor bath of gentle substances. After the suppositories inject a douche made by adding an equal part of vinegar (sc. to water), and fumigate with aromatic substances during the menses. Then have the woman sleep with her husband in a fasting state and without bathing herself.

18. When a woman's menses disappear, pain then seizes her lower abdomen, she feels a heaviness, and her loins and flanks are sore. When it (i.e., the uterus) falls against her hypochondrium, it causes suffocation, and she frequently vomits up acid; after the emesis, she feels better for a short time. Pains also shoot to her head and neck. When the condition is especially pressing, apply warm compresses, fumigate below with evil-smelling substances, and give a potion containing castoreum and fleabane. When (sc. the uterus moves) downward, fumigate below

μῆν τὰ κακῶδεα, ὑπὸ δὲ τὰς ῥίνας τὰ εὐῶδεα.<sup>31</sup> ἔπῃν δὲ παύσονται αἱ ὀδύνας, φάρμακον δοῦναι πιεῖν, καὶ μεταπιπίσκειν γάλα ὄνου· ἔπειτα διδόναι χυμὸν ἀφ' οὗ ἐμίεται, καὶ πρὸς τὰς ῥίνας προστιθέναι. ἔπῃν δὲ καθήρης, πυρήσας τὰς ὑστέρας τοῖσι σὺν τῇ δάφνῃ, προσθέναι τὸ σὺν τῇ ναρκίσσῳ· τρεῖς διαλιπὼν, πυρήσας προσθέναι τὸ σὺν τῇ κανθαρίδι· τῇ δ' ὑστεραίῃ στέαρ χήνειον· ἔπειτα διαλιπὼν τρεῖς ἡμέρας, κλύσαι τῷ σὺν τῷ ὄξει. ἐν δὲ τοῖσι καθαρμοῖσιν ἐσθιέτω τὴν λινόζωστιν πρὸ τῶν σιτίων, καὶ σίτιοισι μαλθακωτάτοισι χρῆσθω, καὶ τὰ δριμέα τραγέτω, καὶ λουέσθω θερμῷ δις τῆς ἡμέρης. ἦν δὲ μὴ γίνηται τὰ ἐπιμήνια, ταῦτα ποιήσαντα ἐν τῷ δέοντι χρόνῳ πῖσαι καθαρίδας· καὶ ἔπῃν γένηται, νηστεύσασα<sup>32</sup> καὶ ὑποθυμήσασα πρὸς τὸν ἄνδρα ἴτω.

19. Ἐτερον· ὁκόταν ἐν γαστρὶ ἔχουσα διαφθείρῃ τὸ ἔμβρυον μηνιαῖον,<sup>33</sup> καὶ ἐκφέρειν μὴ δύνηται, καὶ λεπτὴ παρὰ φύσιν γίνηται, ταύτην χρῆ καθήραντα καὶ τὰς ὑστέρας τὸ σῶμα ἀπαλῦναι· οὐ γὰρ δυνήσεται πρότερον διενέγκαι ἔστ' ἂν αὐτὴ παχεῖα γένηται [τῇ ὑστέρῃ]<sup>34</sup> καὶ ἰσχύσωσιν.

20. Ἦν δὲ παχυνθῆ παρὰ φύσιν, οὐκ ἴσχει ἐν γαστρὶ· τὸ γὰρ ἐπίπλοον ἐπικείμενον πολὺ καὶ παχὺ ἀποπιέζει τὰς ὑστέρας, καὶ τὴν γονὴν οὐκ ἐνδέχεται. ταύτην χρῆ λεπτύναντα φάρμακον πῖσαι κάτω, καὶ

<sup>31</sup> ἔπῃν (p. 218, l. 26)—εὐῶδεα om. ΘV.

<sup>32</sup> Add. καὶ ἀλουτήσασα M.

with evil-smelling substances, and under the nostrils with fragrant ones. When her pains remit, have the patient drink a purgative medication, and after that ass's milk. Then give her gruel to make her vomit, and apply a stercoratory to her nostrils. After you have purged the patient, apply a vapor bath with laurel to her uterus and give her a suppository with narcissus. After three days, apply a vapor bath and administer a suppository with blister beetle, and on the next day one with goose grease. Then, after leaving three more days, flush her with vinegar. During the menstrual cleaning, have the patient eat mercury herb before her meals, employ very mild foods, eat some things that are pungent, and bathe in warm water twice a day. If her menses do not appear, continue with the same things, and give her a potion of blister beetles at the appropriate time. When they do appear, have her go to her husband, after fasting and fumigating herself from below.

19. Another one: when a pregnant woman aborts her fetus after one month, being unable to carry it to term, and becomes unnaturally thin, you should purge her, clean out her uterus, and build up her body, for she will not be able to carry a fetus to term before she herself becomes robust, and (sc. her uterus) is strong.

20. If a woman is unnaturally obese, she will not become pregnant, since her omentum—being large and full—lies on top of and compresses her uterus, so that she cannot receive the male seed. You must make such a patient thinner by giving her a purgative medication to drink,

<sup>33</sup> Add. καὶ διμηνιαῖον M.

<sup>34</sup> Del. Trapp.

πρὸς τὰς ὑστέρας προσθῆναι ὅ τι καθαίρει τε<sup>35</sup> καὶ φύσας [οὐκ]<sup>36</sup> ἐνθήσει.

21. Ἦν δὲ τὸ στόμα τῶν ὑστερέων σκληρὸν γένηται ἢ ὁ αὐχὴν, τὸν δάκτυλον παρεισάγουσα γνώσεται, καὶ ἐπὴν πρὸς τὸ ἰσχίον ἔωσιν ἀπεστραμμένα. ὅταν ᾧδε ἔχη, μηδὲν προσθῆναι δεινόν· ἦν γὰρ ἐξελκώσης τὸ στόμα<sup>37</sup> ἐπὴν φλεγμῆνη, κίνδυνος τὸ πάμπαν ἄτοκον γενέσθαι· ἀλλὰ προστιθέναι ἃ μὴ δάκνει, ὑφ' ὧν καθαίρεται.

22. Ἦν γυναῖκα μὴ δυναμένην τεκεῖν ἐθέλης καθῆραι, καὶ ἢ χολώδης τε ἢ φλεγματώδης, γνώση τῷδε ὀκότερον ἂν ἢ μάλλον· ψάμμον ὑποβαλὼν, ἐπὴν τὰ ἔμμηνα γένηται, ἐν τῷ ἡλίῳ ἐπιχέας τὸ αἷμα, ἔαν ξηρανθῆναι· ἦν μὲν χολώδης ἢ, ἐπάνω τῆς ψάμμου ἔσται ὠχρά, ἦν δὲ φλεγματώδης, οἶον μύξα· ὀκότερον ἂν ἢ καθήρας τὴν κοιλίην κάτω, πρὸς τὰς ὑστέρας προσθῆναι προσθετά. |

342 23. Ἦν τὰ ἐπιμήνια παντάπασι μὴ γίνηται, ἦν μὲν ὑπὸ νούσου ἢ, πρῶτον μὲν τὴν κοιλίην καθῆραι κάτω, ἔπειτα προσθῆναι ὑφ' οὗ αἷμα καθαίρεται ἐκ τῶν ὑστερέων· ἔπειτα διαλιπὼν ἡμέραν μίαν ἢ δύο ὑφ' οὗ αἷμα καθαίρεται προσθῆναι· τὸν δὲ ἄλλον χρόνον τὸν φλοιὸν πινέτω τοῦ κρήμου ἐν οἴνῳ τρίψασα.

24. Ἦν ὑγρότερον τοῦ καιροῦ τὸ στόμα τῶν ὑστερέων ἢ, προστιθέναι τὰ δριμῆα ὅκως δηχθῆ καὶ φλεγμῆναν σκληρὸν λίην γένηται· ἦν σκιρωθῆ, τὰ

and apply to her uterus a suppository which cleans it and puts air into it.

21. If the mouth of a woman's uterus becomes indurated, or its neck does, she will discover this by inserting a finger, or also when her uterus has turned toward a hip. When the case is such, do not apply any violent suppository, for if you cause an ulceration of the uterine mouth by inflaming it, there is a danger that the woman will become permanently sterile; rather, apply a nonirritant suppository which will clean her.

22. If you wish to clean a woman who is unable to have children, and she is bilious or phlegmatic, determine in the following way which of these she is tending toward: spread out sand while her menses are passing, pour blood on to this in the sun, and let it dry. If the woman is bilious, the sand will turn green on top, whereas if she is phlegmatic, something like mucus will form on it. Then according to which she is, clean the cavity downward and apply a suppository to the uterus.

23. If a woman's menses cease entirely—if this is the result of disease—first clean her cavity downward, and then apply a suppository that will clean blood from her uterus; after leaving a day or two, repeat. From then on, have the woman drink a potion of samphire bark ground in wine.

24. If the mouth of a woman's uterus is moister than it should be, apply a suppository of sharp substances so that it will be irritated and, from being inflamed, turn very

<sup>35</sup> καθαίρει τε Trapp: καθαριεται Θ: καθαίρηται M: καθαίρει V. <sup>36</sup> Del. Ermerins.

<sup>37</sup> I: σῶμα ΘMV.

δριμέα προσφέρειν δάκνοντα ἃ διαχεῖ τὸν ἰχώρα·  
ἔπειτα μαλθακὰ προστιθέναι πρὸς δὲ τὰ ἄλλα νο-  
σήματα ὡς ἤκιστα προστιθέναι.

25. Ἦν ἐς τὸ ἰσχίον λεχοῖ καταστηρίξωσιν αἱ  
ὑστέραι ἢ ἐς τὸν κενεῶνα, προστίθεσθαι χρῆ πρὸς τὸ  
ὑγιὲς ἰσχίον ἔλαιον Αἰγύπτιον λευκὸν ἢ βάκκαριν  
καὶ ἐπὶ τὸ ὑγιὲς ἰσχίον κατακέισθω, καὶ πινέτω γλυ-  
κυσίδης κόκκους πέντε τοὺς μέλανας, καὶ ἀκτῆς καρ-  
πὸν ὅσον χηραμίδα, καὶ κάστορος ὅσον κύαμον ἐν  
οἴνῳ· ἔπειτα λουσαμένη θυμῆσθω καὶ τοῖσι πότοισι  
καὶ σίτοισι χρήσθω μαλθακοῖσι, καὶ λινοζώσται, καὶ  
τοῖσι δριμέσι πᾶσι χωρὶς ραφάνου καὶ κρομμύου.

26. Ὄκοταν πνίγωσιν αἱ ὑστέραι, ὑποθυμῆν χρῆ  
τὰ κακῶδεα πάντα ὑπὸ τὰς ῥίνας, ἄσφαλτον, θείον,  
κέρας, ἐλλύχνιον, φώκης ἔλαιον, καστόριον· ὑπὸ δὲ  
τὰ αἰδοῖα τὰ εὐώδεα. |

344 27. Ἦν λεχοῖ αἱ ὑστέραι φλεγμῆνωσι, πίμπραται  
καὶ πνιξ ἔχει. ὀκόταν ὤδε ἔχη, ὑποτείνας ὀθόνιον  
βρύα θαλάσσια λεπτὰ καταπλάσσειν· ἔπειτα ὠμήλυ-  
σιν καὶ σποδὸν κληματίνην καὶ λίνου σπέρμα, ὄξος  
καὶ ἔλαιον ἐπιχέας ἐψεῖν ἕστ' ἂν οἶον περ σταῖς γέ-  
νηται· ἔπειτα καταπλάσαι, ἣν θερμότερῳ δύνηται  
ἀνέχεσθαι, τὴν νεύαιραν γαστέρα.

28. Ἦν δὲ πεπήγωσι, φακοὺς ἐψήσας ἐν ὄξει καὶ  
ἠδυσμῳ πολλῷ, ἔλκειν τὴν ἀτμίδα ἐς τὸ στόμα καὶ  
τὰς ῥίνας προσίσχειν, καὶ τὰ κακῶδεα ὑποθυμῆν,  
καὶ λινοζώσται ἐσθίειν· καὶ ἐν τῷ χυλῷ ἄλητον ἐφθον  
ροφέτω·

hard. If the orifice becomes indurated, apply a sharp, ir-  
ritating suppository that will cause serum to pass, and then  
a gentle suppository. (Against other diseases use supposi-  
tories very sparingly.)

25. If, in a woman who has just given birth, the uterus  
becomes fixed in her hip or flank, you must apply a poultice  
of white Egyptian oil or bacchar against her healthy  
hip. Have her lie on her healthy hip and drink wine con-  
taining five black pomegranate seeds, a cheramys of elder-  
berries, and castoreum to the amount of a bean. Then have  
her bathe, fumigate herself from below, and employ gentle  
drinks and foods, the herb mercury, and all the sharp veg-  
etables except radish and onion.

26. When the uterus causes suffocation, hold all sorts  
of evil-smelling fumigations under the patient's nostrils:  
pitch, sulfur, horn, lamp wick, seal oil, castoreum; below  
her genitalia (sc. fumigate with) fragrant ones.

27. If in a woman who has just given birth the uterus  
becomes inflamed, she will fill up with air and choke.  
When the case is such, stretch a cloth beneath the patient,  
and apply a poultice of thin seaweed; then take bruised  
meal of raw grain, ashes of vine twigs, and linseed, pour  
vinegar and olive oil over them, and boil until they acquire  
the consistency of dough. Then, if the patient is able to  
stand something hotter, apply this as a poultice to her  
lower abdomen.

28. If the uterus stiffens, boil lentils in vinegar and  
copious sweet-smelling (sc. wine), and have the patient  
draw the vapor into her mouth and nostrils; she should  
fumigate herself from below with evil-smelling substances,  
and eat the herb mercury. Also have her take meal boiled  
in gruel.

Ὅταν τάχιστα<sup>38</sup> τέκη, πρὶν ἢ τὴν ὀδύνην ἔχειν, πρότερον χρὴ δίδουαι τῶν φαρμάκων ὅσα τὰς ὑστέρας παύει τῆς ὀδύνης· καὶ σιτία διαχωρητικά προσφερέσθω· ἢν δὲ ἡ γαστήρ θερμαίνεται, ὑποκλύσαι.

29. Ἦν ἐκ τόκου φλεγμῆνωσιν αἱ μήτραι, στρύχνου χυλὸν ἐγχέαι ἐς τὰ αἰδοῖα, καὶ ἐπὴν οὗτος θερμότερος γένηται, ἕτερον ἐγχέειν· ἢν δὲ μὴ ᾖ, σελίνου ἢ ράμνου ἢ τεύτλου.

Ἐτερον· κολοκύντης χυλὸν ἐκπίεσας ἔγχεον, καὶ αὐτῆς τὸ ἐν μέσῳ τὸ ἀπαλώτατον περιξέσας μακρὸν ἔνθεσ. ἕτερον ψιμύθιον ἐν ὕδατι τρίβων, ἐν εἰρήφῳ ἀνασπογγίζων, πρόσθε· ἢν δὲ φρίσση, ἀφαιρέειν.

346 Ἦν γυνὴ ἀσθενῆ ὑπὸ ὑστερέων, καὶ χολαὶ αὐτῆν πνίγωσι, καὶ δέη αὐτῆν καθῆραι κούφως | καὶ τῆς ὀδύνης παύσαι, πευκεδάνου ὀπὸν ὅσον τρεῖς κυάθους δοῦναι πίνειν.

30. Ἦν ἐν τῇ ὀσφύϊ αἱ ὑστέραι ἔωσιν ἢ ἐν τῷ κενεῶνι, ἢν θέλῃς μετακινήσαι, τρίψας θεῖον καὶ ἀσφαλτον, μέλι ἐφθὸν περιχέας, καὶ ποιήσας βάλανον παχεῖον ἐς τὴν ἔδρην ἔνθεσ· κῆν ἐκ τῶν ὑστερέων ξηραὶ γέωνται, τὰ αὐτὰ προσθεῖναι ὡς τάχιστα.

31. Γυναικὶ ὀκόταν αἱ ὑστέραι σκληραὶ γέωνται καὶ ἐς τὰ αἰδοῖα ἐξίωσι, καὶ οἱ βουβῶνες σκληροὶ γέωνται, καὶ καῦμα ἐν τοῖσιν αἰδοίοισιν ἐνῆ, καρκινουῖσθαι ἄρχεται, ὅταν ὠδε ἔχη, σικύης χρὴ τὸ εἶσω

<sup>38</sup> τάχιστα M: κάκιστα ΘV.

When a woman has given birth very quickly, before she has a pain you must first give medications that stop the uterus from having one. The patient should also take laxative foods. If her belly becomes warm, give her a douche.

29. If the uterus becomes inflamed after giving birth, inject nightshade juice into the genitalia, and when this juice becomes too warm, inject another dose. If nightshade is not available, use juice of celery, buckthorn, or beets.

Another injection: press out gourd juice and inject it; also knead the softest part in the center of the plant very smooth, and insert it in an extended shape. Later, grind white lead in water; soak it up on a piece of wool, and apply as a suppository: but if the woman develops chills, remove it.

If a woman has a weakness originating from her uterus, if bilious fluids are causing her to choke, and if it is necessary to clean her gently and to control her pain, give her juice of sulphurwort to the amount of three cyathoi to drink.

30. If the uterus comes to occupy a loin or flank, and you wish to make it move, grind sulfur and asphalt, add boiled honey, form this into a thick pessary, and insert it into the patient's seat. Also, if women become dry on account of their uterus, apply the same things at once.

31. When a woman's uterus becomes indurated and moves out against her external genitalia, her groins become hard, and excessive heat is present in her genitalia, then she is beginning to become cancerous. When the case is such, you must knead the inner part of a cucumber

τρῶσαι καὶ κηρίον, ὕδατος κοτύλην ἐπιχέας, ἐνιείς ἐς τὴν ἔδρην, ἕα καθαίρεσθαι.<sup>39</sup>

32. (1) Ὁκόταν δὲ γυναικὶ δῶς φάρμακον, παράμωγε τῶν φαρμάκων ὅσα ὑστέρας καθαίρει καὶ ὅσα ἐλαύνει.

(2) Ἔτερα ποτὰ καὶ προσθετὰ χόριον ἐξάγειν καὶ τὰ ἐπιμήνια κατασπάσαι· κανθαρίδας πέντε, ἀποτίλας τὰ πτερά καὶ τοὺς πόδας καὶ τὴν κεφαλὴν· ἔπειτα τριβόλους παραθαλασσίους σὺν τῇ ρίζῃ κόψας ὅσον κόγχην, καὶ τοῦ ἀνθέμου τοῦ χλωροῦ τὸ εἶσω ξηρὸν τρύψας ὅσον κόγχην, σελίνου σπέρμα ἴσον, καὶ σηπίης ῥὰ πεντεκαίδεκα ἐν οἴνῳ γλυκεῖ κεκρημένῳ δίδου πιεῖν. καὶ ἐπὴν ὀδύνη ἔχῃ, ἐν ὕδατι θερμῷ καθήσθω, καὶ μελίκρητα ὕδαρέα πυνέτω.

348 (3) Ἔτερον· βατραχίου τῶν φύλλων καὶ ἄνθεος τετριμμένον | ὅσον στατήρα Αἰγυναίου ἐν οἴνῳ γλυκεῖ πιεῖν. ἐπὴν δὲ ἡ ὀδύνη ἔχῃ, λευκοὺς ἐρεβίνθους καὶ ἀσταφίδας ἐψήσας ἐν ὕδατι, ψύξας διδόμει πιεῖν· καὶ ὀκόταν ἡ στραγγουρίη ἔχῃ, ἐν ὕδατι χλιερῷ καθήσθω.

(4) Ἔτερον· ἀδιάντου ὅσον στατήρα Αἰγυναίου ἐν οἴνῳ λευκῷ ἴσον ἴσῳ κεράσας δοῦναι πιεῖν.

(5) Ἔτερον· λευκοῦτον καρπὸν ὅσον τοῖς τρισὶ δακτύλοις λαβῶν, ἐν οἴνῳ λευκῷ τὸν αὐτὸν τρόπον κεράσας, δοῦναι πιεῖν.

(6) Ἔτερον· λευκοῦτον ρίζαν τοῦ μέλανος ἐν οἴνῳ τὸν αὐτὸν τρόπον χρήσθω.

together with honeycomb and add a cotyle of water: inject this into the patient's seat and leave her to be cleaned.

32. (1) When you give a woman a purgative medication, add agents that clean the uterus and act to move it.

(2) Other potions and pessaries to bring out the placenta and draw down the menses: take five blister beetles and remove their wings, legs and head, then pound a concha of water chestnut with its root, and grind a concha of the dry inner part of green wild chamomile, an equal amount of celery seed, and fifteen sepia eggs: give these to drink in sweet diluted wine. And when pain is present, have the patient take a sitz bath in warm water and drink diluted melicrat.

(3) Another: give leaves and flowers of ranunculus to the amount of an Aeginetan stater in sweet wine to drink. When pain is present, boil white chickpeas and raisins in water, cool, and give to drink. And when stangury is present, have the patient take a sitz bath in warm water.

(4) Another: mix maidenhair to the amount of an Aeginetan stater in an equal amount of white wine, and give to drink.

(5) Another: add a pinch of white violet seeds to white wine diluted in the same way and give to drink.

(6) Another: employ violet root in wine in the same way.

<sup>39</sup> Add. *μεχρὶ ἂν καθαρῆ ἢ Μ.*

(7) Ἔτερον κρινάνθημον τὸ ἐπὶ τῶν οἰκιῶν φυόμενον τὸν αὐτὸν τρόπον πῖσαι.

(8) Ἔτερον τῆς ἀγχοῦσης τὰ φύλλα ὅσον δύο δραχμίδας ἐν οἴνῳ ἐφθῶ κεράσας ὕδατι ἴσῳ πῖσαι.

(9) Ἔτερον χαμαιλέοντος τὴν ρίζαν ξύσας, ὅσον ἑλλεβόρου πόσιν ἐν οἴνῳ ἐφθῶ κεράσας ὕδατι πῖσον.

(10) Ἔτερον κράμβης καὶ πράσου χυλὸν ἑκατέρου μίξας, ὅπῃ σιλφίου ὅσον τρία ἡμιωβόλια, οἴνῳ ἴσῳ μίξας λευκῶ πῖσαι.

(11) Ἔτερον ἐλαίας λευκᾶς<sup>40</sup> πρόσθεν ἢ ἔλαιον εἶναι κατακνίσας ξήρανον ἔπειτα κόψας καὶ σήσας, ἐν οἴνῳ ἐπιβαλὼν διδοῖναι πίνειν. τοῦτο καὶ ἐπιμήνια κατασπῆ.

(12) Χόριον αὐτὸ ἐξελάσαι δικτάμνου Κρητικῶ ὅσον ὀβολὸν ἐν ὕδατι πιεῖν. χόριον ἢ μὴ δύνασαι πιπίσκων ἐκβάλλειν, προπυρήσας τῆς ἀκτῆς τῷ χυλῷ ἐφθῶ, πυρίην ἐμβάλλων προστιθέναι τὴν κανθαρίδα. τοῦτο καὶ τὸ ἔμβρυον ἐξελαύνει. ὀκόταν δὲ δάκνη, ἀφαιρεμένη, ἐς ῥόδιον μύρον ἐμβάπτουσα |  
350 προστιθέσθω ἔστ' ἂν ἀποφύγη.

(13) Ἔτερον αἰγείρου Κρητικῆς κόκκους ἐννέα τρήσας ἐν οἴνῳ πίνειν· τούτῳ καὶ ἀπολύσασθαι ἢ δυστοκῆ.

(14) Ἔτερον κοινύξης ὅσον χεῖρα πλείην διείναι πράσου χυλῷ, καὶ νέτωπον συμμίξας ὅσον χηραμίδα, ταῦτα ἐν οἴνῳ δίδου πίνειν.

(7) Another: have the patient drink a potion made from the houseleek that grows on buildings in the same way.

(8) Another: give two pinches of alkanet leaves in boiled wine diluted with an equal amount of water to drink.

(9) Another: mix shredded root of chameleon herb to the amount of a draft of hellebore in boiled wine, dilute with water, and give to drink.

(10) Another: mix the juices of cabbage and leek, (sc. add) silphium juice to the amount of three half-obols, mix with an equal amount of white wine, and give to drink.

(11) Another: chop up white olives before they have olive oil and dry them; then pound and sift this, add it to wine, and give to drink. This will also draw down the menses.

(12) To expel just the placenta: give an obol of Cretan dittany in water to drink. If you fail to expel the placenta by using this potion: first administer a vapor bath with boiled elderberry juice, and after that apply a suppository made of blister beetle: this also expels the fetus. When the suppository causes irritation, have the patient remove it, dip it in rose unguent, and reinsert it until the placenta comes away.

(13) Another: grind nine seeds of Cretan black poplar and give them in wine to drink; this will also relieve a woman if she is having difficulty giving birth.

(14) Another: dissolve a handful of fleabane in leek juice, mix in a cheramus of oil of bitter almonds, and give this in wine to drink.

<sup>40</sup> Littre: ἐλαίης λευκῆς codd.

(15) Ἐπιμήνια κατασπῆ· πευκέδανον καὶ πάνακες καὶ γλυκυσίδης ρίζαν ἐν οἴνῳ δίδου πίνειν.

(16) Ἐμβρυον ἐκβάλλειν τεθνεὸς κατὰ ὑστέρας ὄν. ἴου καὶ τῆς ἀνδράχνης τὸν καρπὸν, ταῦτα μίξας, λεία κόψας δίδου ἐν οἴνῳ λευκῷ παλαιῷ.

(17) Ἐπιμήνια κατασπῆ· λευκοῦτον τὸν καρπὸν ὅσον τοῖς τρισὶ δακτύλοις, καὶ αἰγὸς σφυράθους ὅσον πέντε ἢ ἕξ συμμίξας ἐν οἴνῳ εὐωδεστάτῳ, προπυρήσας, ἐς ὕδωρ καὶ ἔλαιον τὴν πυρήνην ἐμβάλλοντα, πυρήνην δὲ ἐπὶ δίφρον· ἐπὴν δὲ πυρήνησης, δοῦναι πιεῖν καὶ ὡς τάχιστα λούσαντα κατακλίνειν καὶ δοῦναι φαγεῖν κράμβην, καὶ τὸν χυλὸν ροφεῖν.

(18) Ἐτερον· λευκοῦτον τὸν καρπὸν ὅσον τοῖς τρισὶ δακτύλοις ἐν οἴνῳ δοῦναι πιεῖν· καὶ καθήσθω ἐν ὕδατι θερμῷ· ἦν δὲ μὴ ἔχη, μαράθου ρίζας θλάσας ἐν μελικρήτῳ χλιερῷ ἀποβρέχων, δίδου.

(19) Ἐτερον· μελῆς ὅσον κόκκους δέκα ἐν οἴνῳ δοῦναι πιεῖν. τοῦτο ἀγαθὸν ἐπὶ παντὸς ἀλγῆματος ὑστερέων, καὶ σφόδρα διουρητικόν.

(20) Ἐτερον· ὄπὸν σιλφίου ὅσον ὄροβον, καὶ καρδάμον καρπὸν τράψας λεία καὶ συμμίξας ἐν οἴνῳ, ἢ ἐν κυνὸς γάλακτι, δοῦναι πιεῖν. τοῦτο καὶ τὸ ἔμβρυον ἐξελαύνει.

(21) Ἐκβόλιον· βατραχίου καὶ ἐλατηρίου μικρὸν μίξας ἐν ὄξει εὐκρατον ἢ πῖσαι.

(22) Ἐμβρυον ἐξελαύνει· κράμβης καυλὸν ἀπαλόν, τὸ ἄκρον χρίσας νετώπῳ, τύψαι.

(15) To draw down the menses: give sulphurwort, all-heal, and peony root in wine to drink.

(16) To expel a dead fetus left in the uterus: mix violet and the fruit of purslane, chop fine, and give in old white wine.

(17) To draw down the menses: mix together seed of the white violet to the amount you take with three fingers, and five or six pellets of goat's excrement, in very fragrant wine, and prepare a vapor bath: pour the ingredients into water and oil, and conduct the vapor bath on a night stool. After the vapor bath, give the woman something to drink, immediately wash her, and have her lie down: also give her cabbage to eat and the juice to drink.

(18) Another: give seed of the white violet to the amount you take with three fingers in wine to drink; also have the patient take a sitz bath in hot water. If you do not have white violet, crush fennel roots, soak them thoroughly in warm melicrat, and give to drink.

(19) Another: give ten seeds of the ash tree in wine to drink: this is good for every kind of pain in the uterus, and is a powerful diuretic.

(20) Another: mix together silphium juice to the amount of a bitter vetch and finely pounded cress seed in wine or bitch's milk, and give to drink: this also expels the fetus.

(21) Medication to expel the fetus: a little ranunculus and squirting cucumber juice mixed in vinegar: give to drink well diluted (sc. with water).

(22) To expel the fetus: a fresh stalk of cabbage, anointed on the end with oil of bitter almonds: tap (sc. the uterus) with this.



(23) Ἦν τὰ ἐπιμήνια μὴ γίνηται· τερμίνθου καρπὸν τρύφας ἐν οἴνῳ καὶ ὕδατι διεῖς καὶ διηθήσας διδόναι νηστίδι πίνειν· καὶ θερμῷ λουέσθω.

(24) Ἐμμηνα κινεῖν· Φοινικικοὺς κόκκους ἐν οἴνῳ νηστίδι διδόναι πίνειν.

(25) Λοχέα καθῆραι· μαράθου καρπὸν καὶ κρηθμοῦ τὸν φλοῖον καὶ λιβανωτῶν ἐν οἴνῳ διδόναι πίνειν.

(26) Ἐτερον· δᾶδα ὡς πισοτάτην ἐν οἴνῳ ἐψησας, καὶ γλυκυσίδης κόκκους πέντε τρύφας ἐν οἴνῳ, ὅσον τεταρτημόριον κοτύλης δοῦναι πιεῖν.

(27) Ἐτερον· λινοζώστιος τὸν καρπὸν καὶ τῶν φύλλων ἐν οἴνῳ δοῦναι πιεῖν.

(28) Ἐτερον· γλυκυσίδης τοὺς μέλανας κόκκους ὅσον πέντε καὶ ψᾶ σηπῆς δοῦναι πιεῖν ἐν οἴνῳ.

(29) Δεχοῖ πάσῃ· ἐρύσιμον καὶ ἄλφιτον, ἔλαιον ἐπιχέας, ὅταν ἦ ἐφθόν, ῥοφέϊτω, καὶ σίτοιουσιν ὡς μαλακωτάτοισι χρῆσθω.

(30) Ἐτερον· καλωνίης τρύφας ἐν γάλακτι γυναικείῳ, ἐν εἰρίῳ ἀνασπογγίσας προσθεῖναι.

(31) Ἐτερον· λινοζώστιος φύλλα τρύφας, ἐν ράκει προσθεῖναι.

(32) Ἐτερον· τὴν ποίην τὴν ἀρτεμισίην τρύφας, μύρω ῥοδίνῳ δεύσας προσθεῖναι.

(33) Ἐτερον· τὴν λευκὴν ρίζαν λείην κόψας, ῥοδίνῳ μύρω δεύσας προσθεῖναι.

(34) Ἐτερον· τῆς γλυκυρίζης<sup>41</sup> μέλιτι δεύσας καὶ μύρω ῥοδίνῳ καὶ Αἰγυπτίῳ ἐν εἰρίῳ προσθεῖναι.

(23) If the menses do not appear: grind terebinth seed in wine, dilute with water, filter, and give to the patient to drink in the fasting state. Also have her bathe in hot water.

(24) To initiate the menses: give crimson berries in wine to the patient to drink in the fasting state.

(25) To clean out the lochia: give fruit of fennel, samphire bark, and frankincense in wine to drink.

(26) Another: boil very resinous pinewood in wine, crush five peony seeds, and give in one-fourth cotyle of wine to drink.

(27) Another: give fruit of the herb mercury and its leaves in wine to drink.

(28) Another: five black peony seeds and cuttlefish eggs: give in wine to drink.

(29) For any woman in childbed: take hedge mustard and barley meal, and pour in olive oil; after this has boiled, have the patient drink it, and also employ very mild foods.

(30) Another: pound scammony in woman's milk, soak it up in wool, and apply.

(31) Another: grind leaves of the herb mercury and apply on a rag.

(32) Another: crush artemisia herb, soak it in rose unguent, and apply.

(33) Another: pound white root (sc. of dragon arum) fine, soak in rose unguent, and apply.

(34) Another: soak licorice in honey, rose, and Egyptian unguent, and apply in wool.

<sup>41</sup> Bourbon: γλυκυσίδης codd.

(35) Ἐτερον ἄλλτον ἄπλυτον τὸν αὐτὸν τρόπον προστιθέται. |

354 (36) Ἐτερον αἰρῶν ἄλευρον καὶ πύρινα μέλιτι φυρήσας ἐν εἰρίῳ προσθεῖναι.

(37) Καθαρτήριον ἐπιμηνίων καὶ λοχείων, καὶ ὕδωρ ἄγει στρουθίου ρίζης λείου κεκομμένου ὅσον τοῖς τρισὶ δακτύλοις μέλιτι δεύσας προσθεῖναι φύεται ἐν Ἄνδρῳ, ἐν τοῖσιν αἰγιαλοῖσιν.

(38) Ἐτερον ὑστέρας ἀποκαθήραι· λινοζώστιος κεκομμένης καὶ σικύης ὀλίγον τρύψας, ἐν οἴνῳ καὶ μέλιτι δεύσας προστιθέται.

(39) Ἐτερον λαγωῦ τρίχας κατακαύσας, τρύψας ἐν οἴνῳ<sup>42</sup> ἐφθῶ καὶ ὕδατι δοῦναι πιεῖν καὶ τῷ θερμῷ λουέσθω.

(40) Τόκου καθαρτήριον κρίμνην ἐρείξας, ὅσον ἥμισυ ἡμιχοινικίου, εἴψει ἐν ὕδατος κοτύλαις τέσσαρσιν· ὁκόταν δὲ ζέσῃ, δοῦναι δις ἢ τρίς ῥοφήσαι.

(41) Δοχεῖα καθήραι· τῆς ἀκτῆς τὰ φύλλα ἐν ὕδατι ἐφήσας, ἐπιχέας ἔλαιον, δοῦναι πιεῖν· ἐσθιέτω δὲ καὶ κράμβας ἐφθὰς καὶ πράσα.

(42) Καθαρτήριον ὑστερέων· τοῦ ῥοῦ τὰ φύλλα καὶ ἐρύσιμον λεῖα ποιήσας ἐν οἴνῳ, ἄλφιστα ἐπιβάλλον, δοῦναι πιεῖν.

(43) Ἐτερον μίσνος ὅσον δύο ὀβολοὺς τρύψας, ἐν οἴνῳ φυρήσας προσθεῖναι.

(44) Ἐτερον ποτὸν καὶ προσθετὸν· λίνου καρπὸν τρύψας, ἐν οἴνῳ φυρήσας προσθεῖναι.

(35) Another: apply unwashed meal in the same way.

(36) Another: knead meal of darnel and of wheat into honey, and apply in wool.

(37) An agent that cleans the menses and lochia, and also draws water: mix a pinch of finely ground soapwort root with honey, and apply. The plant grows on the island of Andros by the seashore.

(38) Another: to clean the uterus: take a little crushed mercury herb and bottle gourd ground in wine and soaked in honey: apply.

(39) Another: the singed hairs of a hare ground into boiled wine and water: give to drink; also have the patient bathe in hot water.

(40) An agent that cleans after childbirth: pound a quarter choenix of barley, and boil in four cotyles of water; after it has boiled, give it two or three times to drink.

(41) To clean out the lochia: boil elder leaves in water, pour oil over this and give to drink; have the patient eat boiled cabbage and leeks.

(42) An agent that cleans the uterus: chop sumac leaves and hedge mustard fine in wine, add barley meal, and give to drink.

(43) Another: grind two obols of misy, dissolve it in wine, and apply.

(44) Another drink and application: pound linseed, dissolve it in wine, and apply.

<sup>42</sup> τρ. ἐν οἴ. ΘV: καὶ τρ. ἐν οἴ. καὶ μέλιτι δεύσας M.

(45) Ἐτερον τριφύλλου τὸν καρπὸν ἐν οἴνῳ πιεῖν δοῦναι.

(46) Ἦν ἐς τὴν ὀσφύν ὑστέραὶ καταστηρίζωσιν, ἐσθίετω πουλύποδας καὶ ἐφθοὺς καὶ ὀπτούς, καὶ οἶνον πινέτω μέλανα εὐώδεα, ἄκρητον ὡς πλείστον.

(47) Ἐτερα ποτὰ καὶ προσθετὰ καθαρτήρια ροῦν τὴν ἐρυθρὴν καὶ γίγαρτα ἐψησας ἐν ὕδατι, τοῦ σητανίου ἐμβάλλων ἐπὶ τὸ ὕδωρ | δίδου πίνειν.

(48) Ἐτερον ἄλητον ἐφ' ὕδωρ ἐμβάλλων, δίδου πιεῖν.

(49) Ἐτερον μόρα<sup>43</sup> τὰ ἀπὸ τοῦ βάτου ξηρήνας καὶ τρύφας λεία, καὶ ἄλφιστα ποταῖνια ἀναμίξας ὅσον ὀξύβαφον ἑκατέρων ἐν οἴνῳ εὐώδει καὶ ὕδαρὲ πινέτω.

(50) Ἐτερον τὴν γῆν τὴν μέλαιναν τὴν Σαμίην ἐν ὕδατι τρύφας ὅσον ἀστράγαλον δίδου πιεῖν.

(51) Ἐτερον ὑποκιστίδος ἐν οἴνῳ δίδου πιεῖν.

(52) Ἐτερον σίδας οἰνώδεας ἐκχυλώσας, ἄλφιστα φυρήσας τῷ χυλῷ, ξήρηνον ἔπειτα τρύφας ἐν οἴνῳ λείον, δίδου πιεῖν.

(53) Ἐτερον μύρτων μελάνων τὸν καρπὸν τρύφας, διεῖς ἐν ὕδατι, ἄλφιτον ἐπιβάλλων, δίδου πίνειν.

(54) Ἐτερον ροιὴν γλυκεῖην ὀπτήσας, ὀλκὴν τρίψας ἐν οἴνῳ δίδου πίνειν.

(55) Ἐτερον πυροὺς καὶ κάγχρνας τρύφας, φρύξας καὶ ἄλητα ποιήσας, ἐν οἴνῳ μέλανι δίδου πίνειν.

(56) Ἐτερον ροιῆς γλυκεῖης τὰ εἶσω συμμίξας ὕδωρ ὕδατι, δίδου πίνειν.

(45) Another: give clover seed in wine to drink.

(46) If a woman's uterus becomes fixed in her loin, have her eat octopus boiled and baked, and drink as much fragrant dark wine unmixed with water as she can.

(47) Other cleaning drinks and applications: boil red sumac and grape stones in water, sprinkle spring-wheat (sc. meal) over the water, and give to drink.

(48) Another: sprinkle meal over water and give to drink.

(49) Have the patient drink a potion made from dried blackberries of the bramble bush ground fine and mixed together with new barley meal—one oxybaphon of each—in fragrant wine and water.

(50) Another: grind black Samian earth to the amount of a vertebra into water, and give to drink.

(51) Another: give hypocist in wine to drink.

(52) Another: squeeze out the juice of vinous pomegranates, mix with barley meal, and dry; then grind this finely into wine and give to drink.

(53) Another: crush black myrtle berries and mix with water; over this sprinkle barley meal and give to drink.

(54) Another: bake a sweet pomegranate, grind a drachma of this into wine, and give to drink.

(55) Another: grind wheat and parched barley, roast, and make into meal: give in dark wine to drink.

(56) Another: mix the insides of a sweet pomegranate with an equal amount of water and give to drink.

<sup>43</sup> μόρα Linden after Calvus' *mora* and Froben μῶρα: μάρθα codd.

(57) Ἐτερον κώνιον ὅσον τοῖς τρισὶ δακτύλοις ἐν ὕδατι δίδου πίνειν.

(58) Ἐτερον ἀλήτου σητανίου καὶ γύψου τὸ ἴσον μίξας ἐν ὕδατι, δίδου πίνειν.

(59) Ἐτερον ρουῆς γλυκεῖης τὸν φλοιὸν καὶ σίδια ἐν οἴνῳ δίδου πίνειν.

(60) Ἦν αἷμα ἐξ ὑστερέων ῥέη, ἄγνου φύλλα ἐν οἴνῳ μέλαιν δίδου πίνειν.

(61) Ῥόου καὶ ὀδύνης· κάχρνος ῥίζην ἐν οἴνῳ διδό-  
ναι πίνειν.

(62) Ἐτερα ποτὰ ὑστερέων· κεδρίδας, σέσελι, κύμινον Αἰθιοπικόν, κασίης καρπὸν, ἀρκευθίδας, κεγχιρίδας, ἐχινίδας, μελάνθιον, δαύκου ῥίζην καὶ τὸν καρπὸν· ἀρώματα· θύμον, θύμβρη, ἐρίκη, ὑπερικόν, μήκωνα λευκήν, κρήθμου ῥίζας καὶ τὸν καρπὸν, μαλάχης | ῥίζας, λινοζώστιος καρπὸν καὶ τὰ φύλλα, κνίδης καρπὸν, ἐλελίσφακον, αἴγειρον, δίκταμνον, ψευδοδίκταμνον, ἄμωμον, καρδάμωμον, ἐλένιον, ἀριστολοχίαν, καστόριον, ἀδιαντον, δρακόντιον, πενκέδανον, πηγάνον καὶ τὸν καρπὸν, σελίνου καρπὸν, μαράθου καρπὸν, ἵπποσελίον καὶ τὸν καρπὸν, ἵππομαράθου καρπὸν, στρουθίου καρπὸν καὶ τὰς ῥίζας, ὕσσωπον Κιλικίον, ἐρύσιμον, γλυκυσίδην, πάνακες τούτων ὃ τι ἂν βούλη, καὶ συμμίσγων καὶ αὐτὸ καθ' ἑαυτο, καὶ ἀφέψων καὶ ἐν ὕδατι καὶ ἐν οἴνῳ δίδου ὡς ἂν βούλη.

(63) Ἀγαθὰ καὶ καθαρτικὰ καὶ τῶν ὀδύνων παύει τῆς μαλάχης δίδου ἐν ὕδατι τὴν ῥίζην.

(57) Another: a pinch of hemlock in water: give to drink.

(58) Another: mix equal amounts of spring-wheat meal and chalk into water, and give to drink.

(59) Another: bark of the sweet pomegranate tree and pomegranate peel in wine: give to drink.

(60) If blood runs out of the uterus, give chaste-tree leaves in dark wine to drink.

(61) For a flux or pain: root of the frankincense plant in wine: give to drink.

(62) Other potions for the uterus: juniper berries, hartwort, Ethiopian cumin, fruit of cassia, Phoenician juniper berries, millet grains, thistle seeds, black cumin, root of dauke and its fruit. Aromatic substances: thyme, savory, heather, hypericum, white poppy, samphire roots and fruit, mallow roots, mercury herb fruit and leaves, stinging nettle fruit, salvia, black poplar, dittany, false dittany, amomum, cardamom, cress, calamint, aristolochia, castoreum, maidenhair, dragon arum, sulphurwort, rue and its fruit, celery seed, fennel seed, alexanders and its fruit, horse-fennel seed, soapwort fruit and its roots, Cilician hyssop, hedge mustard, peony, all-heal: choose any of these you wish, either in combination or individually, either boiled in water and wine or just as they are in wine.

(63) Beneficial and cleaning remedies, which also stop pain: give the root of mallow in water.

(64) Ὑστερέων γλυκυσίδης καρπὸν καὶ κέδρινον ὀλίγον συμμίσγων, ἐν οἴνῳ δίδου πίνειν.

(65) Ἔτερον ὅταν αἱ ὑστέραι πνίγωσι καστόριον καὶ κόνυξαν ἐν οἴνῳ λευκῷ δίδου πίνειν ἣν δὲ προσεστήκη πρὸς τῇ ῥινί, κόκκον τὸ εἶσω τὸ λευκὸν μέλιτι μίξας, ἀλείφειν τὴν ῥίνα.

(66) Ἔτερον, ὀδύνης· μαλάχης τὴν ῥίζαν καὶ μαράθρου φλοιδὸν καὶ κρήθμον ἐν ὕδατι δοῦναι πιεῖν.

(67) Ἔτερον· ἀστέρας θαλασσίους τοὺς μέλανας καὶ κράμβην, μίξας ἐν οἴνῳ εὐώδει, δοῦναι πίνειν.

(68) Ἔτερον· σμύρναν ὅσον τριώβολον, κόριον ὀλίγον, ῥήτινην, γλυκυσίδης ῥίζαν, κύμινον Αἰθιοπικόν· ταῦτα τρίψας λεία, οἴνῳ λευκῷ διέντα, δοῦναι πιεῖν θερμῆν· ἀκροχλίερον ποιήσας.

(69) Ὑστέρας ἐλαύνει τοῦ κροτωνοειδέος τὴν ῥίζαν δίδου.

360 (70) Ἦν πρὸς τὴν καρδίην προσπεσοῦσαι ἕστέραι πνίγωσι, τὸν καρπὸν τοῦ ἄγνου καὶ τῆς γλυκυσίδης δίδου ἐν οἴνῳ πίνειν.

(71) Προσθετὰ δριμέα, αἶμα ἄγει καθαρίδας πέντε, συμμίσξας λιβανωτὸν καὶ σμύρναν, τὸ μέγεθος ποιεῖ ὅσον κηκίδα· πρόμακρον ποιήσας, περὶ περῶ θεῖς εἰρίῳ, περιελίξας ὀθονίῳ λεπτῷ, βρέξας μύρφ Αἰγυπτίῳ λευκῷ ἢ ῥοδίῳ, πρόσθες.

(72) Ἔτερον· βούπρηστις ἣν μὲν μικρὴ ἦ, ὄλην, ἣν δὲ μεγάλη ἦ, τὸ ἥμισυ, σύμμισγε δὲ καὶ ταῦτα· καὶ τὸν αὐτὸν τρόπον προστιθέσθω.

(64) For the uterus: mix peony seed and a little cedar oil in wine and give to drink.

(65) Another: when the uterus causes suffocation: castoreum and fleabane in white wine: give to drink. If the condition persists around the nostril, mix the white interior of a (sc. Cnidian) berry with honey, and anoint the nostril.

(66) Another for pain: mallow root, fennel bark, and samphire in water: give to drink.

(67) Another: mix dark starfish and cabbage in fragrant wine and give to drink.

(68) Another: three obols of myrrh, a little coriander, resin, peony root, and Ethiopian cumin: pound these smooth, dissolve them in white wine, and give to drink after heating them and letting the potion become lukewarm.

(69) To move the uterus, give root of the castor oil tree.

(70) If the uterus falls upon the heart and causes suffocation, give fruit of chaste tree and peony in wine to drink.

(71) Irritating suppositories that draw blood: mix frankincense and myrrh with five blister beetles, forming this as big as an oak gall; make into an elongated shape, attach it around a feather with a flock of wool, tie it with a thread of fine linen, soak in white Egyptian unguent or rose unguent, and apply.

(72) Another: If you have a small buprestis beetle, take it all, but if you have a large one, take half of it: mix with the same things as before and have the patient apply it in the same way.

(73) Ἦν δὲ μαλθακώτεροισιν ἐθέλωσι χρῆσθαι, τὰς βουπρήστιας ἔμβαλλε ἐς οἶνον κύμινον Αἰθιοπικὸν παρεμβάλλων καὶ σέσელი καὶ ἄνησον ἀναζέσαι· ἐς τὰς δέκα βουπρήστιας συμμίξας ὀξύβαφον ἐλαιηρόν, τῶν ἄλλων ἀπάντων ἴσον ἐκάστου, μίξαι δὲ σμύρναν, λιβανωτὸν ὀλίγον· τούτου λαβὼν ὅσον δραχμίδα, προσθέναι ὡσπερ ἐν τῷ πρόσθεν προσθήματι.

(74) Ἔτερον τοῦ μελανθίου τρίψας, μέλιτι δεύσας, ἐν<sup>44</sup> οἶνω βάλανον ποιήσας πρὸς τῷ προτέρῳ προσθήσθω.

(75) Ἔτερον· φιλίστιον τὸν αὐτὸν τρόπον ποιέων προστίθει.

(76) Ἔτερον· τηλεφίου καρπὸν τὸν αὐτὸν τρόπον ποιέων προστίθει.

(77) Ἔτερον· ἀνεμώνης φύλλα τρίψας, ἐνθεὶς ἐς ῥάκος, καὶ σμύρνης μικρὸν συμμίσγειν καὶ τὸν αὐτὸν τρόπον χρῆσθαι.

362 (78) Ἄγειν αἷμα· βάλανον Αἰγυπτίην τρίψας καὶ σουσίον ὃ ἐστὶ γ' ἡ<sup>45</sup> | Αἰγυπτίη, ὕδατι διεῖς, εἰρίφω ἐλίξας προστίθει.

(79) Ἔτερον, χολὴν καθαίρει· σικύης τὴν ἐντεριώνην λείην τρίψας, μέλιτι φυρήσας, βάλανον ποιέων, προστίθει.

(80) Ἔτερον· κολοκυνθίδος ἀγρίας τὸ εἶσω λείων ποιήσας, μέλιτι φυρέων τὸν αὐτὸν τρόπον προστίθει.

(73) If you wish to employ gentler agents, pour the buprestes into wine, and after adding Ethiopian cumin, hartwort, and anise, bring to a boil: into ten buprestes mix an oil oxybaphon (sc. of wine), and all the other things in equal amounts: then add myrrh and a little frankincense. Take a pinch of this and apply it in the same way as the previous suppository.

(74) Another: grind black cumin, soak it with honey in wine, shape into a suppository at the front, and have the patient apply it.

(75) Another: prepare cleavers in the same way and apply.

(76) Another: prepare telephion fruit in the same way and apply it.

(77) Another: crush the leaves of anemone, place in a piece of cloth, mix with a small amount of myrrh, and apply in the same way.

(78) To draw blood: grind an Egyptian acorn with oil of lilies—i.e., Egyptian oil—add to water, wrap in a flock of wool, and apply.

(79) Another that cleans away bile: pound the pith of a bottle gourd smooth, knead with honey, make into a suppository, and insert.

(80) Another: make the insides of a wild gourd into a smooth paste, add honey and insert in the same way.

<sup>44</sup> ἐν om. ΘV.

<sup>45</sup> γ' ἡ Bourbon: γῆ codd.

(81) Ἐτερον· ἐλατηρίου πόσιας τέσσαρας, συμμί-  
σγων στέαρ χήνειον καὶ αἴγειον καὶ μίσυ, βάλανον  
ποιέων, προστίθει ἐν τῷ ῥάκει.

(82) Ἐτερον· θλάσπιν ποιέων, μέλιτι φυρέων, προσ-  
τίθει.

(83) Ἐτερον· σύκου φιβαλίου<sup>46</sup> τὸ πῖον ξύσας, συμ-  
μίξας πόσιας ἐλατηρίου δύο καὶ νίτρον ὅσον τὸ ἐλα-  
τήριον, μέλιτι δεύσας, προστίθει.

(84) Ἐτερον, ἣν φλεγμήνη· νίτρον ἐρυθρόν, σύκου  
τὸ εἶσω τὸ πῖον, ἕσον ἐκάστου, τρύφας λεία, ὅσον  
κηκίδα ποιήσας, προστίθει.

(85) Ἐτερον· κυμίνου φύλλα ἐν οἴνῳ τρύφας, ἐν  
ῥάκει πρόσθες.

(86) Ἐτερον· τὴν λευκὴν ρίζαν τρύφας λείην, μέλι  
ἐπιχέας καὶ ἀναζέσας, βάλανον ποιήσας, προστίθει.

(87) Ἐτερον· ὀπὸν σιλφίου σύκῳ μίξας, βάλανον  
ποιέων, προστίθει.

(88) Ἐτερον· σικύης σπέρμα τρύφας, τὸν αὐτὸν  
τρόπον.

(89) Ἐτερον· χολὴν ταύρου καὶ νίτρον ἐρυθρόν,  
νέτωπον, κυκλάμινον, τρύφας τούτων ὅσον κηκίδα,  
τοῦ κυκλαμίνου δὲ πλεῖστον, μέλιτι συμμίξας, προσ-  
θεῖναι.

(90) Ἐτερον· τοῦ χονδρίου ὃ τὴν κεφαλὴν καθαίρει,  
ἐν ὕδατι τρύφας, ἐς ῥάκος ἀποδήσας, προσθεῖναι.

364 (91) Ἐτερον· σμύρναν, ἄλας, κύμινον, χολὴν ταύ-  
ρου, μέλιτι φυρήσας, ἐς ἰ ῥάκος ἐνθέντα προσθεῖναι.

(81) Another: take four cups of squirting cucumber  
juice, mix into it goose grease, goat's fat and misy, form  
into a suppository, and apply on a piece of cloth.

(82) Another: prepare shepherd's purse, knead it into  
honey, and apply.

(83) Another: scrape out the fat part of a Phibalian fig,  
mix with it two cups of squirting cucumber juice and the  
same amount of soda, soak in honey, and apply.

(84) Another, if there is inflammation: grind smooth  
equal amounts of red soda and the fat inner part of a fig,  
form in the shape of an oak gall, and apply.

(85) Another: crush cumin leaves into wine and apply  
on a piece of cloth.

(86) Another: pound white root smooth, add honey,  
bring to a boil, make into a suppository, and apply.

(87) Another: mix silphium juice with a fig, make into  
a suppository, and apply.

(88) Another: grind the seeds of a gourd in the same  
way.

(89) Another: bull's gall and red soda, oil of bitter al-  
monds, cyclamen: grind these—but mainly cyclamen—to  
the amount of an oak gall, mix with honey, and apply.

(90) Another: grind into water the chondrilla used to  
clean the head, wrap it in a piece of cloth, and apply.

(91) Another: mix myrrh, salt, cumin, and bull's gall  
into honey, put inside a piece of cloth, and apply.

<sup>46</sup> σ. φιβα. Trapp in note: σ. φιαλίου Θ: συκοφυλλίου M: σ. φυλλίου V.

(92) Ἔτερον· κόκκους ἐκλέξας ὅσον τριάκοντα, καὶ τρίμμα Μηδικοῦ φαρμάκον τὸ τῶν ὀφθαλμῶν ὃ καλεῖται πέπερι, καὶ τῶν στρογγύλων ἕτερα τρία, ταῦτα τρίβων ἐν οἴνῳ παλαιῷ, λεία, διεῖς γλυκεῖ, εἰρίῳ ἀναφυρέων, περὶ τὸ εἰρίον περιθεῖς προστιθέσθω, καὶ διανιζέσθω οὔρῳ.

(93) Ἔτερον· τιθυμᾶλλον ὁπὸν μέλιτι φυρήσας, ἐς ῥάκος ἐνθεῖς προστιθέναι.

(94) Ἔτερον· σκίλλης ῥίζαν ὅσον ἑξαδάκτυλον καθελίξας τοὺς δύο δακτύλους, εἰρίῳ πρόσθες.

(95) Ἔτερα μαλθακὰ ὑφ' ᾧν καθαίρεται ὕδωρ καὶ αἷμα· καὶ ἐπιμήνια ἄξει ἢν μὴ πολυχρόνια ἦ, καὶ τὸ στόμα μαλθάσσει ναρκίσσινον, κύμινον Αἰθιοπικόν, λιβανωτόν, ἀψίνθιον, κύπαιρον, τῶν μὲν ἄλλων ἴσον ἐκάστου, τοῦ δὲ ναρκισσίνου μοίρας τέσσαρας, ἐπ' ὀθόνιον ὠμόλινον συμμίξας, ταῦτα τρίψας, καὶ ποιήσας βάλανον, προσθεῖναι.

(96) Ἔτερον· κυκλαμίνου μέγεθος ὅσον ἀστράγαλον καὶ ἄνθος χαλκοῦ ὅσον κύαμον τρίψας, καὶ μέλιτι δεύσας, ποιήσας βάλανον, προσθεῖναι.

(97) Ἔτερον· γλήχωνα, σμύρναν, λιβανωτόν, ὑδὸς χολήν, μέλιτι φυρήσας, καὶ ποιήσας βάλανον, προστιθεῖναι.

(98) Ἔτερα στριφνὰ· ῥοῦν οἴνῳ μέλανι φυρήσας, προσθεῖναι.

(99) Ἔτερον· κνήκον τὸν αὐτὸν τρόπον ποιήσας, προστίθει.

(92) Another: about 30 shelled (sc. Cnidian) grains, scrapings of the Median eye drug called pepper, and another three spherical peppercorns: grind these fine into old wine, dilute with sweet wine, and soak up in wool: after wrapping this with the wool, have the patient apply it, and wash herself with urine.

(93) Another: mix spurge juice with honey, put it on a piece of cloth, and apply.

(94) Another: a six-finger piece of squill root: wrap two fingers of this with wool and apply.

(95) Other mild agents by which water and blood can be cleaned: they will also draw out the menses, unless these are chronically absent, and soften the (sc. uterine) mouth: narcissus oil, Ethiopian cumin, frankincense, wormwood, galingale: equal amounts of each of the others, but four portions of the narcissus oil, applied to a tent of raw linen: knead these together, make into a suppository, and apply.

(96) Another: crush cyclamen in the size of a vertebra and as much flower of copper as a bean, soak in honey, make into a suppository, and apply.

(97) Another: take pennyroyal, myrrh, frankincense, and swine's gall, mix with honey, make into a suppository, and apply.

(98) Other astringent agents: mix sumac in dark wine and apply.

(99) Another: prepare safflower in the same way and apply.



(100)<sup>47</sup> Ἐτερον· λωτοῦ πρίσματα τὸν αὐτὸν τρόπον ποιέειν.

(101) Ἐτερον· ῥοῦν μέλιτι μίξας, προσθέναι. |

366 (102) Ἐτερα μαλθακτήρια· οἷος<sup>48</sup> στέαρ, ψοῦ λέκιθον, ἄλτηρον, μέλιτι φυρήσας, ταῦτα παραχλιαίνων, τὸ ἀποστάζον εἰρίῳ πρόσθες.

(103) Ἐτερον· χηρὸς ἔλαιον καὶ στέαρ μήλειον, κηρὸν λευκόν, ῥητίνην, μύρον ῥόδιον, ῥάκος κατατίλας λεπτόν, πρόσθες.

(104) Ἐτερον·<sup>49</sup> ἐλάφου μυελὸν καὶ στέαρ τήξας ἐν εἰρίῳ πρόσθες.

(105) Ἐτερον· στέαρ οἷος ἢ αἰγὸς καὶ ψοῦ τὸ λευκὸν ῥοδίνῳ μύρῳ ἀναποιήσας,<sup>50</sup> εἰρίῳ ἀνασπογγίσας πρόσθες.

### 33. Κλυσμοί·

(1) Ὀλύνθους τοὺς χειμερινοὺς ἐμβαλὼν, ἔψων ἐν ὕδατι ὑποκαίων ἡσυχῇ, ἔπειτα ἀποχέας, ἔλαιον ἐπιχέων, κλύζειν· μετακλύζειν δὲ σιδίωσι καὶ κηκίδι καὶ λωτοῦ πρίσμασιν, ἐν οἴνῳ μέλανι ἔψων στριφνῶ· ἀποχέων δὲ κλύζειν.

(2) Ἐτερον· τρύγα κατακαίων ἐς ὕδωρ ἐμβαλλεῖται ἔπειτα τῷ ὕδατι κλύζειν· μετακλύζειν δὲ σιδίοις, μύρτοις, ῥοῦ φύλλοις, ἀφέψων ἐν οἴνῳ.

(3) Ἐτερον· σχίνου φύλλα, ἐλελισφάκου, ὑπερικουῦ ἐψήσας ἐν οἴνῳ μέλανι· ἢ ἐλκωθῇ τὸ στόμα τῶν μητρέων, βούτυρον, λιβανωτόν, σμύρναν, ῥητίνην ὀλίγην, τοῦτοισι χρῆ κλύζειν.

(100) Another: prepare sawdust of nettle-tree wood in the same way.

(101) Another: mix sumac in honey, and apply.

(102) Other softening agents: sheep's fat, the yolk of an egg, and meal: mix these with honey, make them lukewarm so they will drip on to a piece of wool, and apply.

(103) Another: goose grease, sheep's fat, white wax, resin, and rose unguent: pick apart a piece of cloth into fine pieces, and apply on this.

(104) Another: melt marrow and fat of a deer, and apply on a piece of wool.

(105) Another: sheep's or goat's fat with the white of an egg: prepare in rose unguent, sponge up with a piece of wool, and apply.

### 33. Douches.

(1) Pour winter wild figs into water and boil by heating gently from below, then decant, pour in olive oil, and inject. Also prepare a second injection of pomegranate peels, oak galls, and sawdust of nettle-tree wood boiled in dark astringent wine: decant and inject.

(2) Another: burn wine lees and pour them into water: then inject the water. Apply a second injection of pomegranate peels, myrtle berries, and sumac leaves boiled in wine.

(3) Another: boil leaves of mastic, salvia, and hypericum in dark wine. If the mouth of the uterus is ulcerated, take butter, frankincense, myrrh, and a little resin, and inject with these.

<sup>47</sup> The text from here to the end of ch. 35 is lacking in V.

<sup>48</sup> οἷος Bourbon: θ(ε)ῖον ΘΜ. <sup>49</sup> Ἐτερον· ἐλάφου—εἰρίῳ πρόσθες om. Θ. <sup>50</sup> -ποιήσας Θ: -φυρήσας Μ.

(4) Ἐτερον γάστρην ἔψων ἐν ὕδατι, ἀποχέων δὲ τὸ ὕδωρ, οἶνω μίξας, κλύζε.

(5) Ἐτερον πράσα ἐψήσας ἐν ὕδατι, ἀκτῆς καρπὸν, ἄννησον, λιβανωτὸν, σμύρναν, οἶνον, τῷ χυλῷ τούτων κλύζειν.

(6) Ἐτερον κράμβην ἐψήσας ἐν ὕδατι, ἐν τῷ χυλῷ τῆς κράμβης ἔψε τὴν λιπόλωστιν, παρεμβάλλων λίνου σπέρμα μικρὸν· ἔπειτα ἀποχέας κλύζε.

(7) Ἐτερον σμύρνης ὄσον ὀξύβαφον, λιβανωτὸν, σέσελι, ἄννησον, λίνου σπέρμα, νέτωπον, ῥητίνην, μέλι, χηνὸς ἔλαιον, ὄξος λευκόν, τὸ Αἰγύπτιον, | τούτων ἑκάστου τὸ ἴσον τρίψας, διεῖναι οἶνον λευκοῦ κοτύλαις δυσίν· ἔπειτα χλιερῷ κλύζειν.

(8) Ἐτερον λιπόλωστιν ἐν ὕδατι ἐψήσας, ἀπηθήσας, σμύρνης ὀξύβαφον, λιβανωτοῦ, νετώπου, ἴσον ἑκάστου μίξας, χλιερῷ κλύζειν.

(9) Ἐτερον ἐλελίσφακον καὶ ὑπερικὸν ἐν ὕδατι ἐψήσας, τῷ ὕδατι κλύζε.

(10) Ἐτερον ἀκτῆς καρπὸν, δαφνίδας, ἑκατέρου τὸ ἴσον, ἐν οἶνω ἔψε, ἔπειτα τῷ οἶνω κλύζε.

(11) Ἐτερον γλήχωνα ἐν ὕδατι ἐψήσας, ἔλαιον περιχέας, ὕδατι κλύσον.

(12) Ἐτερον χηνὸς ἔλαιον, ῥητίνην ξυντήξας, κλύσον.

(13) Ἐτερον βούτυρον, κέδρινον ἔλαιον παραμίξας ὀλίγον μέλιτι, διατήξας ταῦτα, κλύσαι χλιερῷ.

(14) Ἐτερον ἀργυρίου<sup>51</sup> ἄνθος ἐν οἶνω κλύσαι.

(4) Another: boil a turnip in water, decant the water, and inject it mixed with wine.

(5) Another: boil leeks in water, add elderberries, anise, frankincense, myrrh, and wine: inject this decoction.

(6) Another: boil cabbage in water, in this cabbage decoction boil mercury herb, and over it sprinkle a little linseed: then decant and inject.

(7) Another: take an oxybaphon of myrrh, frankincense, hartwort, anise, linseed, oil of bitter almonds, resin, honey, goose oil, white vinegar, and Egyptian (sc. unguent): knead an equal amount of each of these, and dissolve them in two cotyles of white wine: then inject warm.

(8) Another: boil mercury herb in water, filter, mix with an oxybaphon of myrrh and equal amounts of frankincense and oil of bitter almonds: inject warm.

(9) Another: boil salvia and hypericum in water and inject with the water.

(10) Another: boil equal amounts of elderberries and bayberries in wine, and then inject with the wine.

(11) Another: boil pennyroyal in water, add olive oil, and then inject with the water.

(12) Another: take goose oil, melt some resin with this, and inject.

(13) Another: mix butter and a little cedar oil with honey, melt this completely, and inject warm.

(14) Another: inject flower of silver in wine.

<sup>51</sup> Ἐτερον ἀργυρ.—κλύσαι transp. M after ἐν ὕδατι, κλύσαι (p. 254, l. 9).

(15) Ἐτερον· κύπαιρον, σχοῖνον, κάλαμον, ταῦτα ἴσα τῇ σμύρνῃ μίγνυται, σισύμβριον οἴνῳ ἐψῶν κλύζειν.

(16) Ἐτερον· σελίνου καρπὸν, ἄνησον, σεσέλιος σπέρμα, μελάνθιον ἐν οἴνῳ ἐψήσας, κλύζειν.

(17) Ἐτερον· κέδρον Κρητικὴν ἐν οἴνῳ ἐψήσας, κλύζειν.

(18) Ἐτερον· ἐχέτρωσιν καὶ σμύρναν διεῖς ἐν ὕδατι κλύσαι.

(19) Ἐτερον· ἐλατηρίου ὅσον δύο πόσιας ὕδατι διεῖς κλύσαι.

(20) Ἐτερον· κολοκυνθίδας ἀγρίας δύο ἐν οἴνῳ ἢ γάλακτι ἐφθῶ ἀποβρέξας, ὅσον τέσσαρας κοτύλας ἀπηθήσας, κλύσαι.

(21) Ἐτερον· σικύης ἐντεριώνην ὅσον παλαιστὴν ἐψήσας ἐν ὕδατος κοτύλαις τέσσαρσι, μέλι, ἔλαιον ἐπιχέας, κλύσαι.

(22) Ἐτερον· τῆς θαψίης ρίζης ὅσον δύο πόσιας καὶ μέλι καὶ ἔλαιον, διεῖς ὕδατος κοτύλῃσι δυοῖ, κλύσαι χλιερῶ.

(23) Ἐτερον· ἔλλεβόρου ὅσον δύο πόσιας, διεῖς οἴνῳ γλυκεῖ ὅσον δύο κοτύλαις, κλύσαι χλιερῶ.

(24) Ἐτερον· θλάσπιος ὅσον ὀξύβαφον μέλιτι παραμίξας, ὕδατος διεῖς ὅσον δύο κοτύλῃσι, κλύσαι χλιερῶ.

370 (25) Ἐτερον· σικύης ἢ ὅσον παλαιστὴν ἐψήσας ἐν ὕδατος κοτύλῃσι πέντε, μέλι, ἔλαιον παραμίξας, κλύσαι.

(15) Another: mix equal amounts of galigale, rushes, and reeds in myrrh, and also bergamot mint: boil with wine, and inject.

(16) Another: boil celery seed, anise, hartwort seed, and black cumin in wine, and inject.

(17) Another: Cretan cedar boiled in wine: inject.

(18) Another: bryony and myrrh dissolved in water: inject.

(19) Another: two cups of squirting cucumber juice diluted with water: inject.

(20) Another: soak two wild gourds in boiled wine or milk, filter off four cotyles, and inject.

(21) Another: boil a palm's breadth of the insides of a bottle gourd in four cotyles of water, add honey and olive oil, and inject.

(22) Another: two cups of thaspsia root with honey and olive oil dissolved in two cotyles of water: inject warm.

(23) Another: two cups of hellebore diluted in two cotyles of sweet wine: inject warm.

(24) Another: dissolve an oxybaphon of shepherd's purse mixed with honey in two cotyles of water: inject warm.

(25) Another: boil a palm's breadth of bottle gourd in five cotyles of water, add honey and olive oil, and inject.

(26) Ἐτερον κόκκους Κνιδίου ὅσον ἐξήκοντα, μέλι, ἔλαιον ὑποδιείς, κλύσαι.

(27) Ἐτερον ἢ φύσει φλεγματώδης ἢ κνεώρου ποσὸν τρύφας, διείναι μελικρήτου κοτύλη Αἰγινητικῆ, τούτῳ κλύσαι ἢν δὲ χολώδης ἢ, τῆς δάφνης ὅσον πόσιν, τῆς ἐδάδεος<sup>52</sup> ὅσον δραχμῆν.

(28) Ἐτερον σκαμμωνίης ὅσον πόσιν τρύφας, διείναι μελικρήτου ἢ ἀπὸ σταφίδος ὕδατι, ὅσον κοτύλη Ἀττικῆ.

(29) Ἐτερον δαφνοειδέος πόσιν κατὰ τὸν αὐτὸν λόγον, ἢν φύσει ἢ χολώδης, τούτῳ κλύσαι ἢν δὲ φλεγματώδης, κόκκους ἐκλεγεμένους καὶ τοῦ τιθυμάλλου ὁποῦ ὅσον πόσιν κλύζειν ὡσαύτως κνεώρου καὶ μηκωνίου,

ὡσαύτως ἑκατέρου τούτων χρῆσθαι χρή. κλύζειν δέ, ἢν δέη, κλυσμῶ πλεόν ἢ δυσὶ κοτύλαις.

#### 34. Ὑποθυμῆσις

(1) Σίδια κεκομμένα<sup>53</sup> γλυκέα, κηκίδα θυμῆν.

(2) Πρίσματα λωτοῦ ἐλαίης φύλλοις ξηροῖς κεκομμένοις μίξας καὶ φυρήσας ἐλαίῳ, ὑποθυμῆν.

(3) Ἄνθρακας ὑποβάλλων, κριθῶν ἄχυρα νοτερά ὑποβάλλων, ὑποθυμῆν.

(4) Ἀπ' ἀμφορέως ἐλαιηροῦ τὸ ἐπίθεμα, τὴν στοιβὴν ὑποκαίων, πρίσματα κυπαρίσσου ὑποβάλλων, ὑποθυμῆν.

(5) Σκαμμωνίην, σμύρναν, λιβανωτόν, μύρον περιχέας, ὑποθυμῆν.

(26) Another: dissolve sixty Cnidian berries, honey, and olive oil in water, and inject.

(27) Another: if a woman is by nature phlegmatic, grind a cup of spurge flax, dissolve in an Aeginetan cotyle of melicrat, and inject. If a woman is bilious, (sc. inject) a cup of bay leaf decoction, and a drachma of edible (sc. bay berries).

(28) Another: pound a cup of scammony and dissolve in a Attic cotyle of melicrat or water from raisins.

(29) Another: a cup of spurge laurel prepared in the same way—if the patient is by nature bilious—inject. If she is phlegmatic, shelled (sc. Cnidian) berries and a cup of spurge juice: inject in the same way.

You should also employ both spurge flax and spurge in the same way; inject, if it is required, in a douche of more than two cotypes.

#### 34. Fumigations.

(1) Pounded sweet pomegranate peel and oak gall: employ as a fumigation.

(2) Mix sawdust of nettle-tree wood with dried, crushed leaves of olive, soak with olive oil, and employ as a fumigation.

(3) Spread out some coals and sprinkle moist barley bran over them: employ as a fumigation.

(4) Take the lid of an olive oil amphora made of thorny burnet, light a fire under it, sprinkle sawdust of cypress wood over it, and employ as a fumigation.

(5) Take scammony, myrrh, and frankincense, pour an unguent over them, and employ as a fumigation.

<sup>52</sup> ἔδ. Aldina: ὀδ. ΘΜ.

<sup>53</sup> Τ. Σ. κ. Bourbon: ὑποθυμῆσει διακεκομμένα ΘΜ.

- (6) Ἄσφαλτον, κριθῶν ἄχυρα συμμίξας, θυμῆν.  
 (7) Θεῖον ἐλαίῳ φώκης ἀναδέυσας, ὑποθυμῆν.  
 (8) Μελίην, κυπαρίσσου πρίσματα, κυπαίρου ρίζαν,  
 372 μύρω | ροδίῳ<sup>54</sup> δεύσας, θυμῆν.  
 (9) Κάλαμον, κύπαιρον, βρυνώνην, βρύον, σελίνου  
 σπέρμα<sup>55</sup> ἄνησον μίξας ὁμοῦ καὶ μύρω ροδίῳ δεύ-  
 σας, ὑποθυμῆν.  
 (10) Ρητίνην αἴην ἐπὶ σποδὸν ὑποβάλλων, ὑπο-  
 θυμῆν.  
 (11) Κιννάμωμον, σμύρναν, κασίην, ἴσον ἐκάστον,  
 κρόκον, τάμισον, σμύρναν· τὸ βρύον ἴσον τῷ κρόκῳ  
 κάλαμον, κνέωρον, κρόκον<sup>56</sup> ρόδων φύλλα ἐρυθρὰ τὰ  
 ἠδὲν ὄζοντα τρύψας καὶ ξηρήνας, συμμίσγειν τῷ κρόκῳ  
 καὶ στύρακα ἡμισυ τοῦ κρόκον ταῦτα λεία συμμίξας,  
 τῷ μέλιτι ἐφθῶ δεύσας ὡς ἐλαχίστω, τούτων δὲ πάν-  
 των συμμεμιγμένων, ἔστω ἢ θυμῆσις, ὀβολὸς Ἀτ-  
 τικὸς σταθμός· ταῦτα θυμῆν ἐπὶ βολβίτον, τὸ δὲ  
 βόλβιτον πλάσσειν οἶον ὀξύβαφον ἐλαιηρόν· τὸν  
 πυθμένα δὲ ἐχέτω λεπτόν, ἔστω δὲ ξηρόν· τὸ δὲ πῦρ  
 ἔστω κλημάτινον ἐφ' οὗ τὸ βόλβιτον κείσεται· ἐν τῷ  
 ἐχίνῳ περιβάσα θυμῆσθω.  
 (12) Χαλβάνην, ρητίνην, μάνναν, μύρω ροδίῳ  
 δεύσας, ὑποθυμῆν.  
 (13) Ἄτερον· πανάκεος καὶ κυπαρίσσου πρίσματα  
 δεύσας μύρω Αἰγυπτίῳ λευκῷ ὑποθυμῆν.

<sup>54</sup> μύρω ροδίῳ Ermerins: -ρον -ιον codd.

<sup>55</sup> σπέρμα Linden: -ματι codd.

(6) Mix asphalt with barley bran, and employ as a fumigation.

(7) Mix sulfur into seal oil and employ as a fumigation.

(8) Take ash tree, sawdust of cypress wood, and root of galingale, soak with rose unguent, and employ as a fumigation.

(9) Mix together reeds, galingale, bryony, tree moss, celery seeds, and anise, moisten with rose unguent, and employ as a fumigation.

(10) Sprinkle dry resin on ashes, and employ as a fumigation.

(11) Cinnamon, myrrh, and cassia—an equal amount of each—saffron, rennet, myrrh and tree moss equal in amount to the saffron; reeds, spurge flax, saffron; crush petals of a fragrant red rose, dry, and mix with the saffron, and storax in half the amount of the saffron. Knead these smooth, moisten with a very small amount of honey; when they are all mixed together, employ as a fumigation one Attic obol in weight. Make this fumigation on cow's excrement, which you have formed in the shape of an oil oxybaphon with a narrow base, and keep the excrement dry. The fire on which the excrement is set should be made from vine twigs: the patient bestrides the vessel and receives the fumigation.

(12) All-heal juice, resin, and frankincense powder: moisten with rose unguent, and employ as a fumigation.

(13) Another: moisten sawdust of all-heal and cypress wood with white Egyptian unguent, and employ as a fumigation.

<sup>56</sup> κνέωρον, κρόκον Foes in note 157, after Calvus' *ceuron*, *crocum*: -ώρου, -κου codd.

(14) Κιννάμωμον καὶ νάρδον καὶ σμύρναν μύρω  
ρόδιω δεύσας ὑποθυμῆν.

(15) Ἔτερον· λευκοῦτον τὸν καρπὸν καὶ κυπαρίσσου  
πρίσματα καὶ χαλβάνην μέλιτι ἀναφυρήσας, ὑπο-  
θυμῆν.

(16) Αἰγὸς σπυράθους καὶ λαγωῦ τρίχας ἐλαίω  
φώκης δεύσας, ὑποθυμῆν.

(17) Ἔτερον· φώκης τῆς πιτύης τὸ δέρμα κόψας  
λείον καὶ σπόγγον καὶ βρύα ὁμοῦ λεία μίξας, τῷ  
ἐλαίω τῆς φώκης περιποιήσας, ὑποθυμῆν.

(18) Ἔτερον· αἰγὸς σπυράθους καὶ φώκης τοῦ  
πλεύμονος καὶ κέδρου πρίσματα ὑποθυμῆν.

(19) Βόλβιτον, κέρατος ξύσματα καὶ ἄσφαλτον  
ὑποθυμῆν.

374 (20) Ἔτερον· ἀκάνθης Αἰγυπτίης καρπὸν καὶ | κέ-  
δρου πρίσματα καὶ μυρσίνης φύλλα ξηρῆς, ταῦτα  
ποιήσας λεία, μύρω, ὀποβαλοσάμω δεύσας, ὑποθυ-  
μῆν.

(21) Ἔτερον· ἀρώματα ἐς μύρον ἐμβαλλόμενα ὑπο-  
θυμῆν.

(22) Γίγαρτα κόψας λεία καὶ κεδρίδας καὶ ῥητίνην  
πιτυῖνην ὁμοῦ μίξας, γλνκέϊ ἐφθῶ δεύσας, ὑπο-  
θυμῆν.

Πυρήσιες·

(23) Βόλβιτον κεκομμένον καὶ σεσησμένον, ὄξους  
τὸ ἥμισυ, ὀροβίου τὸ ἥμισυ ἐμβάλλον, πυρήνην βλη-  
χρῶς· ἐπὶν δὲ πυρήσιος, φάκιον πίνειν, καὶ ἀπεμεῖν,  
καὶ ροφέειν<sup>57</sup> δοῦναι ἄλητον, καὶ ἐπιπίνειν οἶνον· τῇ δ'

(14) Moisten cinnamon, spikenard, and myrrh with  
rose unguent, and employ as a fumigation.

(15) Another: fruit of the white violet, sawdust of cy-  
press wood, and all-heal juice, mixed into honey: employ  
as a fumigation.

(16) Pellets of goat's excrement and hairs of a hare  
moistened with seal's oil: employ as a fumigation.

(17) Another: chop the skin of seal's rennet fine, and  
make a smooth mixture with some sponge and tree moss:  
cover with seal's oil and employ as a fumigation.

(18) Another: pellets of goat's excrement, lung of a seal,  
and sawdust of cedar wood: employ as a fumigation.

(19) Cow's excrement together with sawdust of horn  
and asphalt: employ as a fumigation.

(20) Another: seed of Egyptian acacia, sawdust of cedar  
wood, and leaves of dry myrtle: crush these smooth,  
moisten in balsam-tree juice and myrrh, and employ as a  
fumigation.

(21) Another: sprinkle aromatic herbs into myrrh, and  
employ as a fumigation.

(22) Crush grape stones fine, mix together with juniper  
berries and pine resin, moisten in boiled sweet (sc. wine),  
and employ as a fumigation.  
Fomentations.

(23) Pound and sift cow's excrement, and add half vin-  
egar and half vetch meal: apply as a vapor bath over a weak  
fire. After you have applied the vapor bath, give the pa-  
tient a decoction of lentils to drink, make her vomit, and  
as drink provide gruel from meal and then wine. On the

<sup>57</sup> ἀπεμ. κ. ροφ. Linden after Cornarius' *recomendum*. Et. . .  
*sorbendam*: ροφ. κ. ἀπεμ. codd.

ὑστεραίη κόκκον δοῦναι κατάποτον, τῇ δ' ἐτέρῃ διουρητικόν. ἐρεβίνθους λευκοὺς δύο τρίψας, τῆς δὲ σταφίδος τρίτον, ἐπιχέας ἡμισυ ὕδατος, ἐνέψειν ἔπειτα ἀποχέας, ἐς τὴν αἰθρίην θείναι, καὶ τῇ ὑστεραίῃ δοῦναι πιεῖν· καὶ τὸ λοιπὸν ἐλελίσφακον καὶ τοῦ λίνου σπέρμα, τούτοις ἀμφοτέροις μίξας καὶ ἀλφίτον, διδοῦναι δις τῆς ἡμέρης ἐν οἴνῳ κεκρημένῳ κοτύλῃσι τέσσαρσιν.

(24) Ἐλαίου τρία ἡμικοτύλια, ἀκτῆς φύλλα χεῖρα πλείην, ταῦτα ἔψειν ἐγχείας ἐς κρατήριον θερμόν, πυριῆν ὀστράκουσ θερμοῖς, ἐπὶ διφροῦ καθίσας, περικαλύψας ἱματίοις.

(25) Τῆς ἀκτῆς φύλλα ὄσον χεῖρα πλείην, καὶ τῆς μурσίνης τὸ ἴσον ἐμβάλων ἐς ὕδωρ, ἐψήσας καὶ ἀποχέας τὸ ὕδωρ, ἐμβάλλων κριθῶν ἄχυρα, ἐψήσας, ἐμβαλε ἐς ράκος· ἔπειτα τούτῳ πυριῆν, ὡς ἂν δύνῃται θερμοτάτῳ ἀνέχεσθαι μάλιστα.

(26) Ὅξος, ἔλαιον, ὕδωρ, μέλι, ταῦτα κεράσας ἀνάξουσ σφόδρα· ἔπειτα λαβὼν κύστιν χωρέουσιν ὡσεὶ χοέα ἢ ἀσκίον ὡς λεπτοδερμότατον, ἐγχείας καὶ περιελίξας ράκει εἰρέῳ, πυριῆν· ὁκόταν δὲ χλιαρὸν<sup>58</sup> τὸ ράκος γένηται, ἕτερον περιελίσσειν.

(27) Τῆς πίτυος τὸν φλοῖον καὶ τοῦ ροῦ τὰ φύλλα ἐμβάλων, ἐψήσας ἰσχυρῶς ἀπόχεον τὸ ὕδωρ, καὶ κριθῶν ἄχυρον ἔψε ἔλαιον ἐπιχέας· ὁκόταν δὲ συνεψήσῃς, ἐμβάλων ἐς ράκος πυρία.

(28) Λωτοῦ πρίσματα καὶ κυπαρίσσου, ὕδωρ ἐπι-

next day give a (sc. Cnidian) berry pill, and on the following day a diuretic medication. Crush two portions of white chickpeas and a third portion of raisins, add half that amount of water, and boil; then pour off the liquid, set it under the open sky, and on the next day give it to the patient to drink. Finally, to salvia and linseed add barley meal, and give twice a day in four cotyles of diluted wine.

(24) Boil a handful of elder leaves in three half-cotyles of olive oil, pour into a small mixing bowl for wine warmed over potsherds, and apply as a vapor bath, seating the patient on a stool and covering her with a blanket.

(25) Sprinkle a handful of elder leaves and same amount of myrtle into water, boil, and pour off the water; add barley bran, boil, and pour on to a piece of cloth. Then apply this fomentation as hot as the patient can stand.

(26) Vinegar, olive oil, water, honey: mix these together and boil them thoroughly; then take a bladder containing one chous, or a very fine wineskin, pour in the ingredients, wrap a piece of woolen cloth around the bladder, and apply as a fomentation. When this cloth becomes lukewarm, wrap a new one around (sc. the bladder).

(27) Cast pine bark and sumac leaves (sc. into water), boil violently, pour off the water, and after adding olive oil boil barley bran in it. When you have boiled this together, pour on to a rag, and apply as a fomentation.

(28) Take sawdust of nettle-tree and cypress wood,

<sup>58</sup> χλ. Froben: διαίρον Θ: διαίρων M.

376 χέας καὶ ἰ ἔλαιον ἔφε ἕως ἂν συνεψήσῃς· ἔπειτα ἔμβαλὼν ἐς ῥάκος πυρία.

(29) Ἔτερον· ἀρώματα ἐς τὸ ὕδωρ ἔμβαλλόμενα ἀφεψήσας ὅσον χοίνικα, καὶ τῷ ὕδατι πίτυρα πύρινα ἐψήσας, τὸν αὐτὸν τρόπον.

(30) Κηκίδα κόψας καὶ ῥάμνον τὸν φλοιόν, ἀφεψήσας ἰσχυρῶς, πίτυρα πύρινα φύρησον τῷ ὕδατι καὶ παράμυξον ἔλαιον· ἔπειτα ἡμίοπτον ποιήσας ἄρτον ὅσον διχοίνικον, ἐνδήσας ἐς ῥάκος, πυρία.

(31) Ἔτερον· κράμβην καὶ σίσαρα<sup>59</sup> ἀφεψῶν, τῷ χυμῷ τὸν αὐτὸν τρόπον.

(32) Ἔτερον· κριθῶν ἄχυρα συνεψῶν, ἔλαιον ἐπιχέας, ἐς ῥάκος ἐνδέων, πυρία.

(33) Ἔτερον· στρύχον καὶ τῆς ἐλαίης τὰ φύλλα ἀφέψων, τὸν αὐτὸν τρόπον πυρία.

(34) Ταῦτα δέ, ἢν μὲν βούλη ὑγραῖσι πυρία ὡς γέγραπται· ἢν δὲ βούλη, ξηροῖς ἄρτους ποιέων καὶ ἐξόπτους καὶ ἡμιόπτους, πυρία· πυρία δὲ καὶ ὀστράκοις ἐς ῥάκος ἐνελίσσων, καὶ αὐτοῖς τοῖς ῥάκεσι θερμαίνων, καὶ τοῖς φακοῖς τοῖς ὀστρακίνοις τὸ ὕδωρ ἐγγέων ζεστόν. προστίθει δὲ καὶ πρὸς τοὺς πόδας τῆς ἱεως τὴν ρίζαν, κόπτων καὶ ἀφεψῶν τὸν αὐτὸν τρόπον πυρία.

35. Ἴν ὕδωρ ἐγγένηται ἐν τῆσι μήτρῃσι, τὰ τε ἐπιμήνια ἐλάσσω γίνεται καὶ κακίω καὶ διὰ πλέονος χρόνου, καὶ κῦσκεται ἐκάστοτε ἔτι διμήνου μικρῷ πλείον· ἐπειδὴν δὲ οὗτος ὁ χρόνος γένηται, διαφθείρει καὶ ὕδωρ ἐν αὐτῇ γίνεται πολύ. ταύτην δὲ χρῆ γα-

pour water and olive oil over them, and boil until they are concocted: then pour on to a rag, and apply as a fomentation.

(29) Another: sprinkle aromatic herbs into water, and boil off a choinix: in this water boil wheat bran, and apply in the same way.

(30) Grind oak galls together with buckthorn bark (sc. in water), and boil this violently; soak wheat bran in the water, and add olive oil. Then make this into a two-choinix loaf of half-baked bread, wrap it in a rag, and apply as a fomentation.

(31) Another: boil up cabbage and parsnips, and employ this fluid as a fomentation in the same way.

(32) Another: boil barley bran, add olive oil, soak in a piece of cloth, and apply as a fomentation.

(33) Another: nightshade and olive leaves: boil these together and apply as a fomentation in the same way.

(34) Apply these fomentations moist, if you wish, in the way described; but if you prefer to apply them as dry fomentations, make bread and apply it completely or half-baked. Also foment with potsherds wrapped in a piece of cloth, or by heating cloths themselves, or by pouring boiling water over lentil-shaped potsherds. Also apply iris root to the feet: chop, boil, and apply it as a fomentation in the same way.

35. If water (i.e., dropsy) develops in a woman's uterus, her menses will decrease in amount and quality, and occur at longer intervals of time. She becomes pregnant each time for a little more than two months, but when this time is reached, she aborts, and much water builds up in her.

<sup>59</sup> σ. Θ: πῶσα M.



378 λακτοποτείν καὶ τῶν μηκώνων πίνειν, ἕως ἂν κινεῖσθαι ἄρχηται τὸ ἔμβρυον ὡς ἐπὶ τὸ πολὺν δὲ πρὸ τούτου διαφθείρεται καὶ ἐξαμβλοῦται, καὶ αἵματος ῥέουσιν αἱ μήτραι. ταῦτα δὲ πάσχει οὐδέν τι μᾶλλον ἐκ πόνου ἢ ἄλλως. τούτῳ δ' ἂν γνοίης ὅτι ὑδροψ̄ ἔνεστιν-  
ἐσαφάσσω | τῷ δακτύλῳ, ὅψει τὸ στόμα αὐτῶν ἰσχυρὸν καὶ ἀφανιζόμενον, περίπλειον ὑγρασίας.

Ἦν δὲ αὕτη μὴ κατ' ἀρχὰς ἀλλ' ἤδη κινούμενον [μη]<sup>60</sup> διαφθείρηται τε καὶ ἀποπνίγηται, ἢ τε γαστήρ ἢ νεύαιρα ἐπανοιδέει, καὶ ἀλγείει ἀπτομένη ὡσπερ ἔλκος, καὶ πυρετὸς αὐτὴν καὶ βρυγμὸς λαμβάνει, καὶ ὀδύνη ἔχει ἐς αὐτὰ τὰ τε αἰδοῖα καὶ τὴν νεύαιραν γαστέρα καὶ τὰς ἰξύας καὶ τοὺς κενεῶνας καὶ τὴν ἰξύν,<sup>61</sup> ὀξείά τε καὶ σπερχνή. ὀκόταν ὧδε ἔχη, λούειν χρῆ αὐτὴν θερμῷ, καὶ ὅπη ἂν ἡ ὀδύνη λαμβάνη, τῶν χλιασμάτων πειρώμενος ὃ τι μάλιστα προσδέχεται προστιθέται, καὶ φάρμακον πίσαι καθαρτήριον κάτω. διαλιπὼν δὲ χρόνον ὅσον ἂν δοκῆ σοι καιρὸς εἶναι, καὶ πυρήσας, προστιθέται τῆς κυκλαμίνου ἀποδήσας [ῥῶσον περ]<sup>62</sup> ἐς ῥάκος, καὶ τῷ μέλιτι δεύων, προστιθέ-  
ναι πρὸς τὸ στόμα τῶν μητερέων καὶ τῆς κυπαρίσ-  
σου καταξύσας καὶ τέγξας ἐν ὕδατι, προσθεῖναι ὡσαύτως, ἐλάσσω δὲ χρόνον καὶ διὰ πλείονος τοῦτο ὄσῳ μᾶλλον δάκνει καὶ ἐξέλκοι καὶ μήλην ποιησά-  
μενος κασσιτερίνην ἐγκαθίεται, καὶ τῷ δακτύλῳ ὡσαύτως καὶ τῶν ποτημάτων πειρώμενος ὃ τι ἂν μάλ-  
ιστα προσδέχεται πιπίσκειν καὶ συγκοιμάσθω τῷ

Have this patient drink milk and a preparation of poppies until the fetus begins to move. Generally, her fetus is aborted and miscarries before this, and blood runs out of her uterus. A woman does not suffer this any more after an exertion than otherwise. You can tell that dropsy is present in the following way: by examining with a finger, you will find that the mouth of the uterus is shrunken and obscured, being very full of moisture.

If such a patient aborts, not at the beginning but when her fetus is already moving, and she feels suffocated, her lower belly will swell up, and on being touched she will feel pain as if in an ulcer; fever and chattering (sc. of the teeth) take hold, and pain—acute and violent—occupies the genitalia themselves, the lower belly, the loins, the flanks, and the sacrum. When the case is such, bathe the patient in hot water, apply to the place where the pain is present whichever warm compresses you know by experience to be the most acceptable, and have her drink a potion that cleans downward. After leaving the length of time you think appropriate, apply a vapor bath and a suppository: bind cyclamen in a piece of cloth, smear with honey, and apply this against the mouth of the uterus. Also shred some cypress wood, moisten it in water, and apply in the same way, but for less time and at longer intervals, since this might irritate more and cause an ulceration. Make a tin probe and insert it, and also a finger in the same way. Also have the patient take whichever drink you know by experience to be most acceptable, and sleep very fre-

<sup>60</sup> κινούμενον Vat. Urb. Gr. 68 (XIV c.): κενούμενον μη  
ΘΜ. <sup>61</sup> ἰ. Θ: ὀσφύν Μ.

<sup>62</sup> ὄ. π. Θ: ὄ. π. ἔνθεσ Μ: del. Trapp.

ἀνδρὶ ὡς μάλιστα τῶν καιρῶν παριόντων· ἦν γὰρ συλλάβῃ τὴν γονὴν καὶ κυήσῃ, ὑπεκκαθαίρεται καὶ τὰ πρόσθεν ὑπέοντα σὺν αὐτῷ· καὶ ᾧδε ἂν μάλιστα ὑγιῆς γενοῖατο.

36.<sup>63</sup> Ἦν σκιρωθέωσιν αἱ μήτραι, τό τε στόμα τρηχὺ γίνεται, καὶ τὰ ἐπιμήνια κρύπτεται· ὁκόταν δὲ καὶ προφανῆ, ὥσπερ ψάμμος, καὶ ἡ γονὴ οὐ γίνεται τούτου τοῦ χρόνου· ἦν δὲ καὶ ἐσαφάσσης τὸν δάκτυλον, τρηχὺ τὸ στόμα εὐρήσεις τῶν μητρώων· ὁκόταν ᾧδε ἔχῃ, | τῆς κυκλαμίνου χρῆ τρίψαντα καὶ ἀλὸς καὶ σύκου ὁμοῦ μίσηγοντα καὶ ἀναποιούντα μέλιτι προστιθέται, καὶ πυρήσαντα κλύσαι τοῖσι καθαίρουσιν· ἐσθιέτω δὲ τὴν λιωζώστιν καὶ κράμβας ἐφθᾶς, καὶ τὸν χυλὸν ροφείτω, καὶ θερμῷ λουέσθω.

37. Ἦν σκιρωθέωσιν αἱ μήτραι, τά τε ἐπιμήνια κρύπτεται, καὶ τὸ στόμα αὐτῶν συμμύει, καὶ οὐ κυίσκεται· ὁκόταν ᾧδε ἔχῃ, ἦν ἐσαφάσσης τῷ δακτύλῳ, ὄψει τὸ στόμα τρηχὺ, καὶ τὸν δάκτυλον οὐκ ἐστήσει, καὶ πυρετὸς αὐτὴν λαμβάνει καὶ βρυγμός, καὶ ὀδύνη ἔχει τὴν νεύαιραν γαστέρα καὶ τὸν κενεῶνα καὶ τὴν ἰξύν· πάσχει δὲ ταῦτα, ἦν ἐν αὐτῇ διαφθαρὲν σαπῆ τὸ ἔμβρυον· ἔστι δὲ ἦσι καὶ ἐκ τόκου γίνεται, πολλάκις δὲ καὶ ἄλλως· ὁκόταν ᾧδε ἔχῃ, λούειν χρῆ ταύτην πολλῷ καὶ θερμῷ, καὶ πυρήν· ὁκόταν δὲ νεόλουτος ἢ νεοπυρήντος ἦ, τὴν μήλην καθεῖς ἀναστόμου, καὶ ἀνεύρνε τὸ στόμα αὐτῶν, καὶ τῷ δακτύλῳ ὡσαύτως· καὶ προστιθέται ὥσπερ ἐπὶ τῆς προτέρας γέγραπται,

quently with her husband at the propitious times. For if she retains his seed and becomes pregnant, what was present before will be cleaned out with the fetus, and in this way she is most likely to recover.

36. If a woman's uterus forms a scirrhus, its mouth will become rough, and her menses will no longer appear, or when they do appear they will be like sand; she will not become pregnant during this time. Also, if you palpate internally with a finger, you will discover that the mouth of the uterus is rough. When the case is such, chop cyclamen, mix it together with salt and a fig, make into a preparation with honey, and apply as a suppository; also apply a vapor bath and douche with cleaning substances. Have the patient eat mercury herb and boiled cabbage, drink the decoction from this, and bathe in hot water.

37. If the uterus forms a scirrhus, the menses no longer appear, the mouth of the uterus closes, and the woman fails to become pregnant. When the case is such, if you palpate internally with your finger, you will find that the mouth (sc. of the uterus) is rough and will not admit your finger. Fever and chattering of the teeth set in, and pain occupies the genitalia themselves, the lower belly, the flanks, and the sacrum. A woman suffers these things if a fetus dies inside her and decays; in some cases it also happens after child birth, and also frequently in other ways. When the case is such, bathe the patient in copious hot water, and give her a vapor bath. When she has just been bathed or had the vapor bath, open the mouth of her uterus by inserting a probe, and widen its mouth; also do the same with your finger. Apply a suppository as de-

<sup>63</sup> The text recommences here in V.

καὶ τῶν ποτημάτων ὡσαύτως πιπίσκειν, καὶ θεραπεύειν τὸν αὐτὸν τρόπον ὡσπερ πρότερον.

38. Ἦν αἱ μήτραι πρὸς τὰς πλευρὰς προσπέσωσι, βῆξ ἴσχει καὶ ὀδύνη ὑπὸ τὸ πλευρὸν, οἶον σφαῖρα, καὶ ἀπτομένη πονεῖ ὡσπερ ἔλκεος, καὶ καταφθίνει, καὶ δοκέει περιπλευμονίη εἶναι, καὶ σπᾶται, καὶ κυφῆ<sup>64</sup> γίνεται, καὶ τὰ ἐπιμήνια ὅλως οὐ προφαίνεται· ἐνίησι δὲ προφανέτα οἴχεται, τοτὲ δὲ γενόμενα ἀσθενέα τε καὶ ὀλίγα καὶ κακίω ἢ πρὸ τοῦ· καὶ ἡ γονῆ οὐ γίνεται τούτου τοῦ χρόνου.

382 Ὅταν ᾧδε ἔχη, φάρμακον χρῆ πῖσαι κάτω ἑλατήριον, καὶ λούσας | αὐτὴν πολλῶ καὶ θερμῶ, καὶ τῶν χλιασμάτων ὅ τι ἂν μάλιστα προσδέχηται, προσίσχειν, καὶ προστιθέναι ὑφ' ᾧν καθαίρεται αἷμα· καὶ λίνου σπέρμα φώξας καὶ κόψας καὶ σήσας, καὶ τῶν μηκῶνων τῶν λευκῶν σὺν ἀλφίτοις λεπτοῖς, καὶ τυρὸν αἶγειον, περιξέσας τὸν ῥύπον καὶ τὴν ἄλμην, ταῦτα μίσγειν, τοῦ τυροῦ δύο, ἐν δὲ τῶν ἄλλων, τῶν δὲ ἀλφίτων ἐώλων ἀνάλτων· νῆσται δίδου πίνειν ἐν οἴνῳ· ἐσπέρης δὲ κυκεῶνα παχύν, μέλι ἐπιχέων, δίδου· καὶ τῶν πομάτων ὅ τι ἂν μάλιστα προσδέχηται πιπίσκειν· καὶ πυρετὴν πυκνά, τῶ θερμῶ δὲ αἰονᾶν· καὶ τῇ κηρωτῇ ἡσυχῇ μαλάσσοντα ἀπωθέειν ἀπὸ τοῦ πλευροῦ, καὶ ἀναδεῖν τὸ πλευρὸν ταινίῃ πλατείῃ· καὶ γαλακτοποτεῖν τὸ βόειον γάλα ὡς πλείστον ἐπὶ ἡμέρας τεσσαράκοντα. σιτίοισι δὲ χρῆσθω ὡς μαλθακω-

scribed in the case above, give the same potions to drink, and manage your therapy in the same way as previously.

38. If the uterus falls against the sides, cough and pain set in below the side, a ball seems to be present, and when the patient is touched, she feels pain as if in an ulcer; she wastes away, she seems to have pneumonia, she has a convulsion, she becomes hunchbacked, and her menses disappear altogether. In some cases, the menses reappear, only to be lost again, and at times they are weak, scanty, and of worse quality than before; the woman does not become pregnant during this time.

When the case is such, have the patient drink squirting cucumber juice as a downward medication, and after bathing her in copious hot water, also apply the most acceptable warm compresses, and as suppository agents that clean blood. Take toasted, ground and sifted linseed, white poppy seeds in fine barley meal, and goat's cheese from which you have scraped off the parings and the salt incrustation: mix these—two parts cheese and one part each of the other ingredients; the barley meal should be aged and unsalted—give in wine to the patient in a fasting state to drink, and in the evening give a thick cyceon over which you have poured honey. Also, give the most appropriate beverages to drink; also apply frequent vapor baths, and foment with hot water. After softening with a gentle cerate, press (sc. the uterus) away from the side and bind the side with a wide bandage. Give as much cow's milk as the patient will drink for forty days, and have her employ the

<sup>64</sup> κ. κ. Linden after Foes' note 180: *et gybiosa* Cornarius: ἢν φύγη Θ: καὶ φύγη M: καὶ V.

τάτοισιν. ἡ δὲ νοῦσος σπερχνῆ τε καὶ θανατώδης, καὶ ὀλίγα διεκφυγγάνουσιν αὐτὴν μελεδαινόμεναι.

39. Ἦν τὸ στόμα ξυμμύση, γίνεται ἰσχυρὸν ὡσπερ ἐρινεόν, καὶ ἦν ἐσαφάσσης τῷ δακτύλῳ, ὄψει σκληρὸν καὶ ξυνεστραμμένον, καὶ τὸν δάκτυλον οὐκ ἐσίσησι· καὶ τὰ ἐπιμήνια ἀποκεκρύφεται, καὶ τὴν γονὴν οὐκ ἐνδέχεται τούτου τοῦ χρόνου, καὶ ὀδύνη ἔχει τὴν νεύαιραν γαστέρα καὶ τὴν ὀσφύν καὶ τὸν κενεῶνα· ἔστι δ' ὅτε καὶ ἄνω προσίσταται καὶ πνίγει. ὀκόταν ὦδε ἔχη, φάρμακον χρῆ πῖσαι κάτω, καὶ λούειν πολλῶ καὶ θερμῶ, καὶ προστιθέναι ὅσα μαλθάσσει τὸ στόμα, καὶ τὴν μήλην καθίεναι, καὶ ἀναστομοῦν, καὶ τὸν δάκτυλον ὡσαύτως | καὶ αἰουᾶν. ὀκόταν μαλθακὸν ἦ, προστιθέναι ὀκόσα καθαίρει αἷμα, καὶ τῶν ποτημάτων διδόμει πειρώμενον ὅ τι ἂν προσδέχηται· καὶ τὴν κράμβην ἐσθιέτω, καὶ τὸν χυλὸν ροφείτω.

40. Ἦν παραλοξαίνωνται αἱ μήτραι, καὶ τὸ στόμα αὐτῶν λοξὸν γίνηται, [καὶ]<sup>65</sup> τὰ ἐπιμήνια αὐτῆ τοτὲ μὲν κρύπτεται, τοτὲ δὲ προφανέντα οἴχεται, καὶ οὐχ ὅμοια γίνεται, ἀλλὰ κακίω τε καὶ ἐλάσσω ἢ πρὸ τοῦ, καὶ ἡ γονὴ οὐκ ἐγγίνεται τούτου τοῦ χρόνου, καὶ ὀδύνη ἰσχει τὴν νεύαιραν γαστέρα καὶ τὰς ἰξύας καὶ τὴν ὀσφύν καὶ τὸ ἰσχίον, καὶ ἐφέλκουται.<sup>66</sup> ὀκόταν ὦδε ἔχη, φάρμακον χρῆ πῖσαι ἐλατήριον, καὶ λούειν θερμῶ, καὶ πυριῆν· ὀκόταν δὲ νεοπυρήντος ἢ νεόλουτος ἦ, τὸν δάκτυλον ἐσαφάσσουσα, ἀπορθούτω καὶ παρενθύνετω τὸ στόμα τῶν μητρῶν, καὶ ὑποθυμῆσθω τὰ εὐώδεα, καὶ τῶν ποτημάτων δίδου πειρούμενος ὅ τι

mildest foods. The disease is violent and deadly, and few survive it, even if they are cared for.

39. If the mouth of the uterus closes, it becomes firm like a wild fig, and if you palpate internally with a finger, you will find that it is hard and dense, and will not admit your finger. The menses no longer appear, no seed is admitted at this time, and pain occupies the lower abdomen, loin, and flank. Sometimes the uterus also moves upward and provokes suffocation. When the case is such, give the patient a purgative medication to drink, and bathe her in copious hot water; apply suppositories that will soften the mouth of the uterus, and open it by inserting a probe and employing a finger in the same fashion; foment. When the uterine mouth becomes soft, apply agents that clean blood, and give beverages you know by experience will be acceptable. Have the patient eat cabbage and drink the juice.

40. If a woman's uterus shifts to an oblique position, with its mouth at an angle, her menses will at one time be absent, and at another time reappear, only to be lost again; they are no longer normal, but worse in quality and less in amount than before. The woman does not become pregnant during this time, pain occupies her lower abdomen, loins, and hip, and ulceration occurs. When the case is such, as purge have the patient drink squirting cucumber juice, bathe her in hot water, and apply a vapor bath. When she has just been bathed or received the vapor bath, have her—by inserting her finger—straighten and widen the mouth of her uterus, and foment herself below with fragrant substances; give beverages you know by experience

<sup>65</sup> Del. Ermerins.

<sup>66</sup> ἐφ. Potter: ἐφέλκει αὐτό codd.

ἀν μάλιστα προσδέχεται σιτίοισι δὲ χρήσθω μαλθακοῖσι, καὶ σκόροδα ἐσθιέτω ὠμὰ καὶ ἐφθά· καὶ τῷ ἀνδρὶ συνενδέτω καὶ ἐπὶ τοῦ ὑγιέος ἰσχύου κατακείσθω· τὸ δὲ ἕτερον πυριήσθω. ἡ δὲ νοῦσος δυσπαλάλακτος.

41. Ἦν πρησθῶσιν αἱ μήτραι, ἢ τε γαστήρ αἴρεται καὶ φυσᾶται, καὶ οἱ πόδες οἰδέουσι καὶ τὰ κοῖλα τοῦ προσώπου καὶ ἡ χροιά δὲ αἰδιῆς γίνεται, καὶ τὰ ἐπιμήνια οὐ γίνεται, καὶ ἡ γονὴ οὐκ ἐγγίνεται τούτου τοῦ χρόνου· καὶ ἀσθμαίνει καὶ ἀλύνει, καὶ ὀκόταν ἀνιστῆται ἢ προέλθῃ, ὀρθόπνοια αὐτὴν ἴσχει· καὶ ὅ τι ἂν φάγῃ ἢ πῖνῃ, λυπέει αὐτὴν, καὶ στένει τε καὶ δυσθυμεῖ<sup>67</sup> μᾶλλον ἢ πρὶν φαγεῖν· πολλάκις δὲ καὶ πνίγεται. ὀκόταν ὦδε ἔχῃ, φάρμακον χρῆ πῖσαι κάτω | καὶ τῷ θερμῷ λούειν καὶ πυριῆν, διαλιπῶν δὲ χρόνον προστιθέναι ὑφ' ὧν καθαίρεται τε καὶ δηχθήσεται. πυριῆν δὲ ὡς πυκνότατα τὸ ὅλον σῶμα· τότε δὲ ὑπὸ τὰ αἰδοῖα ὑποθυμίσθω τὰ εὐώδεα, ὑπὸ δὲ τὰς ῥίνας τὰ κακώδεα· καὶ ποτῆματα δίδου ὅσα καθαίρει ὑστέρας καὶ ἐλάσει καὶ τὴν λινοζωστὴν ἐσθιέτω, καὶ τὸ γάλα μεταπινέτω ὥσπερ ἐπὶ τοῦ πλευροῦ γέγραπται. ἡ δὲ νοῦσος χρονίη.

42. Ἦν θρομβωθῶσιν αἱ μήτραι, τό τε στόμα αὐτῶν γίνεται οἷον ὀρόβων μεστόν, καὶ ἦν ἐσαφάσσησ, ὄψει ὦδε ἔχον· καὶ τὰ ἐπιμήνια οὐ γίνεται, οὐδ' ἡ γονὴ τέως ἂν ὦδε ἔχῃ. ὀκόταν ὦδε ἔχῃ, τῆς κυκλαμίνου τὸν φλοιὸν περιλεπίσαντα χρῆ, καὶ σκόροδον καὶ ἄλας καὶ σῦκον καὶ μέλι ὀλίγον, ταῦτα τρίψας καὶ

will be most acceptable. Have the patient employ mild foods, and eat garlic both raw and boiled. She should sleep with her husband, lie on the healthy hip, and apply vapor baths to the other one. The disease is difficult to get rid of.

41. If a woman's uterus becomes inflated, her abdomen will be raised and filled with air, her legs will have edema, and so too will the hollows of her eyes. Her skin becomes unsightly, her menses are absent, and she does not become pregnant during this time. The patient has shortness of breath, is restless, and, when she gets up or walks, orthopnea befalls her. Whatever she eats or drinks irritates her, she moans, and she is more dejected than before she ate: often she also feels suffocated. When the case is such, give a downward medication to drink, bathe the patient in hot water, and give her a vapor bath. After an interval of time, apply a cleaning and mordant suppository; administer very frequent vapor baths to her whole body. Then fumigate with fragrant substances beneath the genitalia, and with bad-smelling ones under her nostrils. Give potions that will clean her uterus and move it. Have the patient eat mercury herb, and afterward drink milk as was prescribed for the case in the side (ch. 38). This disease is chronic.

42. If the uterus forms clots, its mouth becomes filled with what looks like vetches, and if you palpate it internally, you find that this is how it really is. The menses are absent, and the woman does not become pregnant as long as the condition is present. When the case is such: peeled cyclamen bark, garlic, salt, a fig, and a little honey: crush

<sup>67</sup> δ. Linden after Foes' note 190; *aegre tristatur* Cornarius: δύσημει ΘΜ: δύσελπις V.

ξυμμίξας, ποιήσας βάλανον, προσθεῖναι πρὸς τὸ στόμα τῶν μητρώων· καὶ τῶν ἄλλων προσθετῶν ὁκόσα τε δριμέα ἐστὶ καὶ ἀπεσθίει προστιθέναι καὶ ὑφ' ὧν καθαίρεται αἷμα, καὶ τῶν ποτημάτων διδόναι ὅσα ὑστέρας καθαίρειν καὶ περὶ ξύσραν πᾶν περιελίξας κύστιος δέρμα ἢ ὑμένα, διαξύνει τὸ στόμα τῶν μητρώων.

43. Ἦν περιστραφέωσιν αἱ μήτραι, τά τε ἐπιμήνια οὐ γίνεται καὶ ἡ γονὴ οὐκ ἐγγίνεται καὶ ὀδύνη ἔχει τὴν νεύαιραν γαστέρα καὶ τὰς ἰξύσας καὶ τοὺς κενεῶνας· καὶ ἦν ἐσαφάσσης τῷ δακτύλῳ, οὐκ ἂν δύναιο<sup>68</sup> τοῦ στόματος θιγεῖν τῶν μητρώων, ἀλλ' ἀνακεχώρηκεν ἰσχυρῶς, ὁκόταν ᾧδε ἔχη, φάρμακον χρῆ πῖσαι ὑφ' οὗ καθαίρεται καὶ ἄνω καὶ κάτω, κάτω δὲ μᾶλλον· καὶ 388 πυρὴν τό τε σῶμα καὶ ἡ τὰς μήτρας ὡς μάλιστα, καὶ λούειν τῷ θερμῷ δις τῆς ἡμέρης· καὶ τῶν ποτημάτων ὃ τι ἂν μάλιστα προσδέχηται πειρώμενος δίδου· καὶ συνενδέτω τῷ ἀνδρὶ ὡς πυκνότατα, καὶ τὴν κράμβην ἐσθίετω.

44. Ἦν μὴ κατὰ χώραν μένωσι κινηθεῖσαι αἱ μήτραι, ἀλλ' ἔνθα προσπίπτωσιν ὀδύνην παρέχωσι, καὶ ἀφανέες γίνονται, τοτὲ δὲ ἐξίωσιν ὥσπερ ἔδρη καὶ ὁκόταν μὲν ὑπὲρ κατακειμένη τύχη,<sup>69</sup> κατὰ χώραν μένουσιν· ὅταν δὲ ἀναστῆ ἢ ἐπικύψη ἢ ἄλλο τι κινηθῆ, ἐξέρχονται, πολλάκις δὲ καὶ ἡσυχίην ἐχούση· ταύτην χρῆ ὡς μάλιστα ἡσυχάζειν τε καὶ μὴ κινεῖσθαι, καὶ τὴν κλίνην κείσθαι πρὸς ποδῶν ὑψηλοτέρην, καὶ τοῖς αὐτοῖσι χρῆσθαι, ὥσπερ ἐν τοῖς ἐπάνω, καὶ

these and mix them together, make into a suppository, and apply against the mouth of the uterus. Of other suppositories apply pungent and mordant ones that will clean blood, and of beverages give those that will clean the uterus. Scrape off the skin of a bladder or a membrane, wrap it all around a curette (Milne p. 157), and scrape the mouth of the uterus.

43. If a woman's uterus becomes twisted, her menses will cease to appear, she fails to become pregnant, and pain occupies her lower abdomen, loins, and flanks; if you palpate inside with your finger, you are unable to reach the mouth of the uterus, since it is greatly retracted. When the case is such, give a medication that will clean both upward and downward, but more downward. Also apply vapor baths very frequently to the patient's body and her uterus, and bathe her in hot water twice a day; give of drinks the ones you know by experience the patient will best accept. Have her sleep with her husband as often as possible, and eat cabbage.

44. If the uterus is mobile and will not stay in place, provoking pain in the direction it moves, and it is not (sc. generally) visible, but sometimes comes out like a (sc. prolapsed) rectum—when the woman happens to be lying on her back, it stays in place, but when she stands up or bends over or makes any other movement, it prolapses, and often even when she is at rest—such a patient must stay as quiet as possible and not move, and she must lie on a bed with the end toward her feet higher; she should employ the same treatments as above, foment with astrin-

<sup>68</sup> ἐσαφάσσης . . . δύναιο V: -φάσσης . . . δύναιτο Θ: -φάσση . . . δύναιο M. <sup>69</sup> τ. ΘM: ἡσυχῆ V.

τοῖσι στρυφνοῖσιν αἰονᾶν, καὶ ὑποθυμῆν τὰ κακώ-  
 δεα, ὑπὸ δὲ τὰς ῥίνας τὰ εὐώδεα. καὶ τῶν ῥοιῶν διὰ  
 τοῦ ὀμφαλοῦ τρήσαντα μέσην, ἐν οἴνῳ χλιήραντα,  
 ἥτις ἂν μάλιστα ἀρμόζη καὶ μὴ πιέζη λίαν, προστί-  
 θει ὡς ἔσωτάτω ὀκόταν δὲ προσθῆς, ἐκ τῆς ὀσφύος  
 ἐπαναδῆσαι ταυρῆ πλατεῖη ἀναλαβῶν, ὡς ἂν μὴ ἐξ-  
 ολισθάνη, ἀλλὰ μένη καὶ ποιέη τὸ δέον· καὶ τῶν μη-  
 κῶνων σὺν τῷ τυρῷ καὶ τοῖς ἀλφίτοισι πιπίσκειν,  
 ὥσπερ ἐν τῇ πρὸς τὸ πλευρὸν προσπτώσει γέγρα-  
 πται· καὶ τῶν ποτημάτων πειρώμενος ὃ τι ἂν μάλιστα  
 προσδέχηται, πιπίσκειν. σιτίοισι δὲ ὡς μαλθακωτά-  
 τοισι χρήσθω. καὶ μετ' ἀνδρὸς ὡς μάλιστα κοιμά-  
 σθω. |

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45. \*Ἦν ἀναχάνη τὸ στόμα τῶν μητρέων μᾶλλον ἢ  
 ὡς πέφυκε, τὰ τε ἐπιμήνια γίνεται πλείω καὶ κακίω  
 καὶ ὑγρότερα καὶ διὰ πλείονος χρόνου, καὶ ἡ γονὴ  
 αὐτῆς οὐχ ἄπτεται οὐδὲ ἐμμένει, ἀλλὰ πάλιν ἐκχεῖται  
 καὶ ἦν ἐσαφάσσης τῷ δακτύλῳ τὸ στόμα εὐρήσεις  
 ἀνακεχηνὸς· καὶ ἀδυναμίη αὐτὴν λαμβάνει ὑπὸ τῶν  
 ἐπιμηνίων, καὶ πυρετὸς καὶ ῥίγος καὶ ὀδύνη ἰσχει τὴν  
 νεύαιραν γαστέρα καὶ τοὺς κενεῶνας καὶ τὰς ἰξύας.  
 πάσχει δὲ ταῦτα μάλιστα μὲν ἦν τι ἐν αὐτῇ διαφθαρέν  
 σαπῆ· πάσχουσι δὲ καὶ ἐκ τόκων, αἱ δὲ καὶ ἄλλως.  
 ὀκόταν ὧδε ἔχη, φάρμακον χρῆ πιπίσκειν ὑφ' οὗ ἄνω  
 καθαίρεται· καὶ ὀκόταν ἢ ὀδύνη ἔχη, τῶν χλιασμάτων  
 προστιθέναι, καὶ τῷ θερμῷ λούειν, καὶ διαλιπόντα  
 κλύζειν, ὥσπερ ἐπὶ τῆς προτέρης γέγραπται· καὶ τῶν  
 ποτημάτων διδόναι ὃ τι ἂν μάλιστα προσδέχηται, καὶ

gent substances, and apply a fumigation below with evil-  
 smelling vapors and one under her nostrils with fragrant  
 ones. Pierce pomegranates in the middle through the na-  
 vel, and warm them in wine: then take the one that fits  
 best, without being too pressed, and insert it as far as pos-  
 sible. When you have applied this, suspend the uterus  
 from the loins with a broad bandage, so that it cannot slip  
 out, but will stay put and do what it should. Give the drink  
 made with poppies, cheese, and barley meal described  
 above for the uterus falling against the side (ch. 38). Of  
 drinks have the patient take those you know by experience  
 she will best accept. She should employ the mildest foods,  
 and sleep with her husband as often as possible.

45. If the mouth of the uterus gapes open more than is  
 natural, the menses will become more copious in amount  
 and worse in quality, be more fluid, and occur at longer  
 intervals; the seed does not take hold in the uterus or be-  
 come fixed, but runs back out again. If you palpate inter-  
 nally with a finger, you will find the mouth wide open.  
 Weakness befalls such a woman during her menses, along  
 with fever, chills, and pain occupying her lower abdomen,  
 flanks, and loins. Generally, these things occur if some-  
 thing inside the uterus has died and is decomposing, but  
 women can also suffer like this after childbirth, or also in  
 other circumstances. When the case is such, you should  
 have the patient drink a medication to clean upward.  
 When pain is present, apply warm compresses, bathe the  
 patient in hot water, and after leaving an interval give her  
 an injection like the one prescribed for the previous pa-  
 tient. Of drinks, have the patient take the ones you know  
 by experience she will accept best, and fumigate her from

ὑποθυμῆν ὀκόσα ξηραίνει καὶ τῶν πουλυπόδων ἐσθιέτω, καὶ τὴν λυόζωστιν.

46. Ἦν λειανθέωσι αἱ μῆτραι, τὰ τε ἐπιμήρια πλείω γίνεται καὶ κακίω καὶ ὑγρότερα καὶ πυκνότερα, καὶ ἡ γονὴ οὐκ ἐμμένει, ἀλλὰ πάλιν ἐξέρχεται καὶ ἦν ἐσαφάσσης τῷ δακτύλῳ, ὅψει τὸ στόμα λεῖον καὶ ἀδυναμίη αὐτὴν λαμβάνει ὑπὸ τῶν ἐμμήνων, καὶ πυρετὸς καὶ ῥίγος καὶ ὀδύνη ἐς τε τὴν νεύαιραν γαστέρα καὶ τὰς ἰξύας καὶ τοὺς κενεῶνας, μάλιστα μὲν ἦν τι ἐν αὐτῇ διαφθαρὲν σαπῆ, καὶ ἐκ τόκου καὶ ἄλλως ὀκόταν ὠδε ἔχη, θεραπεύειν χρῆ ὅκου ἂν ἡ ὀδύνη ἔχη, ὥσπερ ἐπὶ τῆς προτέρης ταύτης γέγραπται.

392 47. Ἦν αἱ μῆτραι καταστηρίζωσι <ἐς><sup>70</sup> τὸ ἰσχίον, ὀδύνη ἴσχει | ὀξεία τε καὶ σπερχνὴ καὶ τὰς τε ἰξύας καὶ τοὺς κενεῶνας, καὶ τὸ σκέλος καὶ ἐπισκάζει. ὀκόταν ὠδε ἔχη, φάρμακον χρῆ πῖσαι ἐλατήριον, τῆ δ' ὑστεραίῃ ὑποθυμῆν· τῶν τε κριθῶν χοίνικας δύο καὶ ἐλαίης φύλλα κατακνίσας μικρά, καὶ κηκίδα κατακόψας καὶ σήσας, καὶ ὑοσκύμου τριτέα χοίνικος, ταῦτα μίξας καὶ ἐλαίῳ περιποιήσας ὅσον ἡμικοτύλιον ἐν χύτρῃ καινῇ ὑποθυμῆν ἐπὶ τέσσαρας ἡμέρας τρεῖς τῆς ἡμέρης· τῆς δὲ νυκτὸς γάλα βοῦς καὶ μέλι καὶ ὕδωρ πινέτω, καὶ τῷ θερμῷ λουέσθω.

48. Ἦν ἐς τὴν κεφαλὴν τραπῶσι αἱ ὑστέρας, σημεῖον τόδε· τὰς φλέβας τὰς ἐν τῇ ῥινί, τὰς ὑπὸ τοῖς ὀφθαλμοῖς ἀλγείν φησι. ταύτην χρῆ λουεῖν θερμῷ πολλῷ καὶ κατὰ τῆς κεφαλῆς, δάφνην τε καὶ μυρσί-

below with drying agents. Also have her eat octopus and take the herb mercury.

46. If the uterus becomes slippery, the menses will increase in amount and deteriorate in quality, and are more fluid and more frequent; the seed does not remain inside, but runs back out. If you palpate internally with your finger, you will find that the uterine mouth is slippery. Weakness befalls this patient during her menses, along with pain in her lower abdomen, loins, and flanks, especially if something inside her uterus has died and is decomposing, but also after childbirth, or in other circumstances. When the case is such, you must treat where the pain is located, in the way described for the previous patient.

47. If a woman's uterus becomes fixed against her hip, a sharp violent pain occupies her loins, flanks, and leg, and she limps. When the case is such, you should give her squirting cucumber juice to drink, and on the next day fumigate her from below. Take two choenixes of barley, finely chopped olive leaves, ground and sifted oak gall, and one third choenix of henbane: mix these together, cover with a half cotyle of olive oil in new pot, and fumigate the patient from below thrice a day for four days. At night she should drink cow's milk, honey, and water, and be bathed in hot water.

48. If the uterus turns toward the head, this is the (sc. pathognomonic) sign: the patient says that the vessels in her nose and under her eyes hurt. You should bathe such a patient—including down over her head—with copious

<sup>70</sup> κ. ἐς Bourbon: κατὰ τὰ στέρνα ἑῶσι Θ: κατὰ γαστέρα νέωσι M: κατὰ γαστέρα ἑῶσι V.



νην ἐνέψων ἐν τῷ ὕδατι, καὶ ῥοδίνῳ μύρω τὴν κεφαλὴν χριέσθω, καὶ ὑποθυμῆσθω τὰ εὐώδεα· καὶ τὴν κράμβην ἐσθιέτω, καὶ τὸν χυλὸν ἐπιρροφέτω.

49. Ἦν ἐς τὰ σκέλεα καὶ τοὺς πόδας τραπῶσι, γνώσῃ τῷδε τοὺς μεγάλους δακτύλους τῶν ποδῶν σπᾶται ὑπὸ τοὺς ὄνυχας· καὶ ὀδύνη ἴσχει τὰ σκέλεα καὶ τοὺς μηρούς. ὁκόταν ᾧδε ἔχη, λούειν χρὴ αὐτὴν πολλῶ καὶ θερμῶ, πυκνὰ καὶ πυριτὴν ὅ τι ἂν μάλιστα προσδέχηται, καὶ ὑποθυμῆν τὰ κακώδεα· καὶ τῷ μύρω τῷ ῥοδίνῳ ἀλειφέσθω.

50. Ἦν γυνὴ ὑστέρας ἀλγέουσα ἀσιτέη καὶ πυρετὸς αὐτὴν καὶ ῥίγος λαμβάνη, μήκωνος λευκῆς ὅσον πεμπτημόριον ἡμιχοινικίου, καὶ κνίδης καρποῦ τὸ ἴσον, καὶ τυροῦ αἰγείου ὅσον ἡμιχοινικιον ξύσας, ὁμοῦ μίξας, διεὶς οἶνω παλαιῷ, ἔπειτα ἐψήσας διδόναι ῥυμφάνειν. |

394 51. Ἦν ἐκ τόκου ῥοὺς λαμβάνη καὶ τὰ σιτία ἐν τῇ γαστρὶ μὴ ἐμμένη, ἀσταφίδος χρὴ μελαίνης καὶ ῥοῆς γλυκείης τὰ εἶσω τρίψαντα· καὶ ἐρίφου πνιτὴν διεὶς οἶνω μελανιχρόῳ,<sup>71</sup> τυρὸν ἐπιξύσας αἰγειον, καὶ ἄλφιστα πυρῶν πεφωσμένα ἐπιβαλὼν, κεράσας εὐκρατα δὸς πιεῖν.

52. Ἦν αἷμα ἐμῇ ἐκ τόκου, τοῦ ἥπατος ἢ σύριγγε τέτρωται, καὶ ὀδύνη πρὸς τὰ σπλάγχνα φοιτᾷ καὶ τὴν καρδίην, καὶ σπᾶται. ταύτην χρὴ λούειν πολλῶ θερμῶ, καὶ τῶν χλιασμάτων ὅ τι ἂν μάλιστα προσδέχηται προστιθέναι, καὶ πιπίσκειν ὄνου γάλα ἐπὶ

hot water in which you have boiled laurel and myrtle. Have her anoint her head with rose unguent, and fumigate herself from below with fragrant substances. She should eat cabbage and drink the juice.

49. If it (i.e., a woman's uterus) turns toward her legs and feet, you will recognize this from the following: she has spasms of her large toes under the nails, and pain occupies her legs and thighs. When the case is such, you should bathe her frequently in copious hot water, give her the kind of vapor bath she will best accept, and fumigate her from below with evil-smelling substances. Have her anoint herself with rose unguent.

50. If a woman with a pain in her uterus loses her appetite for food and is befallen by fever and chills, grind one-fifth of a half-choenix each of white poppy and the fruit of stinging nettle, and a half-choenix of grated goat's cheese: mix these together, dissolve in aged wine, and then boil and give as gruel to drink.

51. If, after the birth of a child, a flux develops and food does not remain in the mother's belly: pound dark raisins and the insides of a sweet pomegranate, dissolve kid's rennet in a dark-colored wine, grate onto this goat's cheese, and sprinkle it with toasted wheat meal; dilute well, and give to drink.

52. If a woman vomits blood after the birth of a child, the pipe of her liver has been injured: pain lancinates toward her abdominal viscera and heart, and she has spasms. You should bathe this patient in copious hot water, apply warm compresses to her that you know by experience she will best accept, and give her ass's milk to drink for five

<sup>71</sup> μ. Ermerins: -χρέο ΘΜ: μέλανι χρώ V.

ἡμέρας πέντε. μετὰ δὲ ταῦτα μεταπιπίσκειν βοὸς Μελαίνης ἀσιτέουσαν ἐπὶ ἡμέρας τεσσαράκοντα· ἐς δὲ τὴν ἑσπέρην, σήσαμον τρίβοντα πιπίσκειν. ἡ δὲ νοῦσος ἐπικίνδυνος.

53. Ἦν δὲ διὰ παλαιοῦ μὴ κῦσκηται, τῶν καταμη-  
νίων ἐμφαινομένων,<sup>72</sup> ὀκόταν ἢ τριταΐη ἢ τεταρταΐη,  
σττυπηρήν λείην τρίψας, διεῖς μύρω, εἰρίω ἀνασπογ-  
γίζων, προστίθει· καὶ ἐχέτω ἡμέρας τρεῖς. τῇ δὲ τρίτῃ  
ῥάκος ξύσας, βοὸς χολήν αἴην διεῖς ἐλαίω, τὸ ξύσμα  
ἀναδέυσας πρόσθε· καὶ ἐχέτω ἐπὶ ἡμέρας τρεῖς. τῇ  
δ' ἑτέρῃ ἐξελέσθω καὶ τῷ ἀνδρὶ συνέστω.

Ἐσπερίων νοῦσου πάσης· λίνον τὸ σχιστὸν αὐτῇ  
τῇ καλάμῃ ὅσον δραχμίδα κόψας λεπτα καταβρέξαι  
ἐν οἴνῳ λευκῷ ὡς ἡδίστῳ τῇ νύκτι· ἔπειτα ἀπηθήσας,  
χλιαίων ἐν κυθριδίῳ, εἰρίον ὡς μαλθακώτατον ἐμ-  
βάπτων, τὸ μὲν | προστιθέναι, τὸ δὲ ἀφαιρέειν.

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Ἐσπερίων καθαρτήριον· ἦν βούλη ὑστέρας καθῆ-  
ραι, πρῶτον μὲν χρῆ ὑποθυμῆσαι κριθᾶς ἐλαίω δε-  
δευμένας ἐπὶ ἀνθράκων τῇ δ' ὑστεραίῃ οἶος χρῆ  
κρέας ἐψέειν, <ἐν><sup>73</sup> κριθιδίῳ ἐξηθριασμένον· τὸ δὲ κρι-  
θιδιον εἶναι ὅσον χοῖα, καὶ καθέψειν σφόδρα. ἐπειδὴν  
δὲ ἐφθᾶ ἢ, ἀκροχλίερα κατεσθιέτω, καὶ τὸν ζωμὸν  
ἐπιρροφέτω, τῇ δ' ὑστεραίῃ λιβανωτὸν καὶ γλήχωνα  
λεῖα ποιήσας, ἀναδέυσας μέλιτι, εἰρίω ἀνασπογγί-  
ζων, προστίθει ἐπὶ τρεῖς ἡμέρας.

<sup>72</sup> M: μὴ φαινομένων Θ: φαινομένων V.

<sup>73</sup> Ermerins.

days. After that have her drink the milk of a cow from Melaenae,<sup>1</sup> and go without food, for forty days. Toward evening grind sesame into a potion for her. The disease is dangerous.

53. If a woman does not become pregnant for a long time, although her menses are appearing, on the third or fourth day after they occur grind alum fine, dissolve it in an unguent, sponge it up with a piece of wool, and insert it as a suppository: have the patient retain it for three days. On the third day, tear up a piece of cloth, mix dried bull's gall in olive oil, soak the cloth with this, and apply: have the patient retain it for three days. On the day after that have her remove the suppository and have intercourse with her husband.

For every disease of the uterus: pound smooth a small handful of fine linen in its stalk and submerge it in very sweet white wine for a night; then filter it off, warm in a small pot, soak the finest wool in it, and alternately insert and remove this.

To clean the uterus: if you wish to clean a woman's uterus, first you should fumigate her from below with barley soaked in olive oil, over coals. On the next day boil mutton that has been set out in the open air, in a decoction of barley—the barley decoction should be one chous in amount and very thoroughly boiled. When the barley is finished boiling, have the patient eat it lukewarm, and then drink its sauce. On the next day, mash frankincense and pennyroyal smooth, soak them in honey, sponge this off with a piece of cloth, and apply as a suppository for three days.

<sup>1</sup> See Bourbon, p. 66, n. 3.

54. Ἦν δὲ ἐς τὴν ἔδρην τραπῶσι καὶ τὰ ὑποχωρήματα κωλύσωσιν ὑποχωρέειν, ὀδύναί ἴσχυοσι τὴν τε ὀσφύν καὶ τὴν νεύαιραν γαστέρα καὶ τὰς ἰξύας, ὀκόταν ὠδε ἔχη, λούειν χρῆ αὐτὴν τῷ θερμῷ, καὶ πυρὴν τὴν ὀσφύν, καὶ ὑποθυμῆν τὰ κακάδεα, καὶ προστιθέσθαι ὅσα καθαίρει τε καὶ ἐλαύνει τὰς ὑστέρας, καὶ πισκεῖν ὅ τι ἂν μάλιστα προσδέχηται.

55. Ἦν ἐλκωθῆ τὸ στόμα ἢ φλεγμῆν, συμύραν, καὶ στέαρ χήνειον, καὶ κηρὸν λευκόν, καὶ λιβανωτὸν ἐν λαγώῃσι θριξὶ τῆσιν ὑπὸ τὴν γαστέρα μίξας καὶ λεία ποιήσας ἐν εἰρίῳ ὡς μαλθακωτάτῳ προστιθέσθω.

56. Ἦν τὰ ὑστερα μὴ δύνηται ἀποφυγεῖν, παραχρήμα μὲν χρῆ ἀσιτέειν, ἄγνον δὲ πέταλα λεία τρίψαντα ἐν οἴνῳ καὶ μέλιτι ἔλαιον ἐπιχέας, ἀναχλιαίων, δίδου πιεῖν ὅσον κοτύλιον.

57. Ἦν φλεγμῆν ἴσχυοσι αἱ ὑστέραι, τῆς ἀκτῆς τὰ φύλλα ὡς ἀπαλώτατα ἐν πυρῶν κρίμνοις ἐψήσας σητανίους, ἀκροχλίερον δίδου ῥοφέειν. |

398 58. Ἦν μετακινηθῆσωσιν αἱ μήτραι, κισσὸν ὡς ξηρότατον τρίψας λείον, ἐνδήσας ἐς ὀθόνιον προσίσχχειν, λιπαρὸν καὶ προσφέρειν μηδὲν πίνειν δὲ δίδου πυροῦς προκωνίας καὶ μήκωνα ὀπτῆν καὶ ἐλελίσφακον καὶ κύπαιρον καὶ ἄνησον, τὰτα τρίψας λεία, διεῖς οἴνῳ, καὶ τῶν κυρηβίων τῶν ἀπὸ τῶν κριθῶν δίδου δις τῆς ἡμέρης ἐφ' ἐκάτερον ἡμικοτύλιον.

59. Ἦν τὰ ἐπιμήνια μὴ γίνηται ἐν τῷ καθεστηκότι χρόνῳ, κράμβης πέταλα καὶ πήγανον τρίψας λεία,

54. If (sc. the uterus) turns toward the seat and this stops the stools from passing, pains will occupy the sacrum, lower abdomen, and loins. When the case is such, you should bathe the patient in hot water, apply a vapor bath to her sacrum, fumigate her below with evil-smelling substances, give a suppository that cleans and moves the uterus, and have her drink what she best accepts.

55. If the mouth of the uterus ulcerates or becomes inflamed, have the patient apply a suppository of myrrh, goose grease, white wax, and frankincense mixed in hair from a hare's belly and made smooth in the softest wool.

56. If a woman's afterbirth is unable to escape, she must immediately cease eating; crush petals of the chaste tree fine in wine and honey, pour on olive oil, warm, and give a small cotyle of this to drink.

57. If a woman's uterus becomes inflamed, boil the tenderest leaves of the elder in this year's wheat groats and give lukewarm to drink.

58. If the uterus becomes displaced, grind very dry ivy fine, wrap it inside a piece of cloth, and apply it with fat; do not administer anything to eat. To drink give groats of untoasted wheat, baked poppy, salvia, galingale, and anise: grind these fine and dissolve them in wine; also give barley bran twice a day, a half cotyle at a time.

59. If a woman's menses do not occur at the time set down (sc. by nature), chop cabbage leaves and rue fine,

ἔπειτα ἄχυρα τὰ ἀπὸ τῶν κριμνῶν ὅσον χόινικα βρέξας ὡς ἂν τέγγηται, ἐξαιθρίασον. ἔωθεν δὲ ἀπηθήσας<sup>74</sup> ὅσον κοτύλην διέναι τὴν κράμβην καὶ τὸ πήγανον, ἔλαιον ἐπιχέας, ἀναταράξας δοῦναι πιεῖν ἔπειτα πουλύποδα πνίξας ἐν οἴνῳ λευκῷ καταφαγεῖν καὶ τὸν οἶνον ἐκπιεῖν. ἦν δὲ βούλη, τῶν ἰχθυδίων ἔψων τῶν εὐωνοτάτων διδόναι ἐσθίειν καὶ τὸν ζωμὸν ῥυμφάνειν.

60. Ἦν ἀφθήσῃ τὰ αἰδοῖα, μύρτα ἐψήσας ἐν οἴνῳ, διακλυζέσθω τὰ αἰδοῖα ἔπειτα ροιῆς γλυκεῖης σῖδια ἐψήσας ἐν οἴνῳ, καὶ σμύρνης καὶ ῥητίνης ὁμοῦ μίξας, διεὶς οἴνῳ, ὀθόνιον ἐμβάπτων, προστιθέναι.

61. Ἦν στραγγουρή λάβῃ, τῆς σικύης ἀποταμῶν τὸ στόμα καὶ τὸν πυθμένα, ἐπιθεὶς ἀνθρακίην, περιθεὶς τὴν σικύην, τῆς μυρσίνης ξηρᾶς κεκομμένης ἐπὶ τὸ πῦρ ἐπιπάσας, περικαθίσας περὶ τὴν σικύην, καὶ ἐνθέσθω ἐς τὸ αἰδοῖον τὸ ἄκρον τῆς σικύης ὡς ἐσωτάτω, ἴσως ἂν ἡ ἀτμὶς ὡς πλείστη ἐς τὰ αἰδοῖα πορεύηται καὶ τῶν οὐρητικῶν ποτημάτων διδόναι νήστιδι.

62. Ἦν πρὸς τὴν καρδίην προσιστάμεναι πνίγωσιν αἱ ὑστέραι καὶ μὴ ἀφιστῶνται, πράσου καρπὸν τρίψας καὶ γλήχωνα, διεὶς ὕδατος κνάθους τρισὶ καὶ ὄξεος λευκοῦ κνάθῳ καὶ μέλιτος τρίτῳ μέρει κνάθου, χλιαίνων, νήστιδι δίδου ῥυμφάνειν.

63. Ἦν ἐκ τόκου ἢ τρωσμοῦ ῥίγος λαμβάνῃ, ἀρκεύθου τὸν καρπὸν καὶ ἐλελίσφακον ὁμοῦ τρίψας, διεὶς ὄξεος λευκοῦ κνάθῳ, ἐπιχέας οἴνου λευκοῦ κε-

and then immerse a choinix of bran from barley groats in water and set it in the open air to soak. Early in the morning, filter a cotyle (sc. of the groats), add the cabbage and rue to it, pour in olive oil, stir this up, and give it to drink. Then bake an octopus in white wine in a close-covered pot, and have the patient eat this and drink the wine. If you prefer, boil some very cheap little fish, and give them to the patient to eat, and their sauce to drink.

60. If aphthae form on a woman's genitalia, boil myrtle berries in wine and have her flush her genitalia with this. Then boil the peel of sweet pomegranates in wine, mix together with myrrh and resin, and dissolve in wine: apply a linen tent soaked with this.

61. If strangury occurs in a woman, cut off the narrow end and the base of a bottle gourd, kindle coals, set the gourd over them, sprinkle dry well ground myrtle powder over the fire, and have the patient sit down on the gourd and introduce its end far into her vagina, in order that as much vapor as possible will pass through into her genitalia. Give her diuretic potions to drink in the fasting state.

62. If a woman's uterus pressing against her heart causes her to suffocate, and it fails to recede, take ground fruit of the leek and pennyroyal, dissolve in three cyathoi of water, one cyathos of white vinegar, and a third of a cyathos of honey, warm, and give to the patient in the fasting state to drink.

63. If chills follow after childbirth or an abortion, grind Phoenician juniper berries and salvia together, dissolve in a cyathos of white vinegar, add a cup of diluted white wine,

<sup>74</sup> Foes in note 229, after Cornarius' *excolata*: ποιήσας codd.

κρημένον κύλικα † κατελίξας<sup>75</sup> † κείσθαι ἕωθεν δὲ ἀπηθήσας, χλιήνας, πιεῖν δοῦναι.

64. Ἦν ἀνεμωθέωσιν αἱ μήτραι [ἦν ἀνεμος ἐγγένηται τῇ νηδυί]<sup>76</sup> καὶ πόνος ἦ, ἐλελίσφακον καὶ κύπαιρον κόψας τέγξαι τὴν νύκτα ἕωθεν ἀπηθήσας, τὸ καθαρὸν ἐς χύτρην ἐγχείας, κρίμνα πύρινα ἐμβαλῶν, ὄξος λευκὸν ὅσον κύαθον ἐπιχέας, ὀπὸν σιλφίου ὅσον κύαμον ἐμβαλῶν, ἐψήσας ἐνωμότερον, δίδου ῥυμφάνειν.

65. Ἦν ἐν τοῖσι αἰδοίοισι δυσσομία ἦ καὶ κίων ἐγγένηται καὶ ὀδύνη ἔχη, τῆς μὲν ὀδύνης παύσει σελίνου καρπὸς ἐν οἴνῳ διδόμενος νήσται, τῆς δὲ δυσσομίας ἀννησον· τὸν αὐτὸν τρόπον δίδου· τὸν δὲ κίονα χρῆ ἀποτάμειν. |

402 66. Ἦν ἔλκεα ἐγγένηται ἐν τοῖσι αἰδοίοισι καὶ ξυσμὸς λαμβάνη, ἐλαίης φύλλα καὶ βάτου καὶ κισσοῦ καὶ ροιῆς γλυκεῆς τρίψας λεία, οἴνῳ παλαιῷ διεῖς, ἔπειτα λαβῶν σάρκα ποταινίνην, προσθεῖναι καὶ καταπλάσαι τοῖσι φύλλοισι καὶ ἐχέτω τὴν νύκτα. ἕωθεν δὲ ἐξελομένη, μυρσίνην ἐν οἴνῳ ἀφεψούσα, τῷ οἴνῳ διακλυζέσθω τὰ αἰδοῖα.

67. Ἦν τὴν γονὴν μὴ δέχηται, τῶν γυναικείων κατὰ φύσιν γιωμένων, ἢ μῆνιγξ ἐπίπροσθεν τοῦ στόματος<sup>77</sup> γίνεται· γίνεται δὲ καὶ ἐξ ἄλλων. γνώση δὲ τῷδε ἦν ἐσαφάσσης τῷ δακτύλῳ, ἄψη τοῦ προβλήματος. ταύτη χρῆ πρόσθεμα ποιήσαντα· ῥητίνην καὶ ἄνθος χαλκοῦ μέλιτι διεῖς, ὀθόνιον ἀρδαλώσας πρόσθετες, ῥάμμα ἐκδήσας ἐκ τοῦ ἄκρου, ὡς ἐσωτάτω·

soak, and leave to stand; in the morning, filter, warm, and give to drink.

64. If the uterus becomes inflated and painful, chop salvia and galingale, and soak them overnight. In the morning filter, pour the clear fluid into a pot, sprinkle wheat groats over it, pour in a cyathos of white vinegar, add silphium juice to the amount of a bean, boil briefly, and give semiraw to drink.

65. If a fetid odor comes from a woman's genitalia, a wart forms, and she feels pain, you can stop the pain by giving her in the fasting state celery seed in wine, and the fetid odor by giving her anise in the same way. The wart you must excise.

66. If lesions develop in a woman's genitalia and are accompanied by itching: chop fine leaves of olive, bramble, ivy, and sweet pomegranate, and dissolve in aged wine; then take a piece of fresh meat, apply it, and make a poultice with the leaves; have the patient retain these overnight. In the morning, she should remove them, boil myrtle in wine, and flush her genitalia with the wine.

67. If a woman does not accept (sc. the male) seed, although her menses are occurring according to nature, a membrane is in the way of the (sc. uterus's) mouth; this can also happen from other causes. You will recognize it as follows: if you palpate internally with a finger, you will feel an obstacle. For such a woman you should make the following application: dissolve resin and flower of copper in honey, smear on to a linen tent, and after tying a string from its end insert this very deep. When it is removed,

<sup>75</sup> κ. ΘΜ: καταμίξας V.

<sup>76</sup> Del. Ermerins.

<sup>77</sup> τ. στ. Linden: τὸ τούτου Θ: τούτου M: om. V.

δόκοταν δὲ ἐξέληται,<sup>78</sup> τὴν μυρσίνην ἐν οἴνῳ ἀφέψων, τῷ οἴνῳ χλιερῷ κλυζέσθω.

68. Ἦν ἄσθματα λαμβάνη γυναῖκα, θείου ὅσον κύαμον, καὶ καρδαμώμον τὸ ἴσον, καὶ πήγανου καὶ κυμίνου Αἰθιοπικοῦ, ταῦτα τρίψας λεῖα, διεῖς οἴνῳ, πίνειν δοῦναι νήστιδι καὶ τῶν σιτιῶν ἀπέχεσθαι καὶ μὴ πυκνὰ ἐσθίειν.

69. Ἦν τίκτουσα ἐξανεμωθῆ, ἥπαρ οἶος ἢ αἰγὸς ἐς τέφρην ἐγκρύψας, διδόναι ἐσθίειν ζωμποιδῶν<sup>79</sup> ἐπὶ τέσσαρας ἡμέρας, καὶ οἶνον πινέτω παλαιόν.

70. Ἦν τὰς ἰζύας ἀλγέη, ἀννησον καὶ κύμινον Αἰθιοπικὸν πινέτω, καὶ θερμῷ λουέσθω, καὶ ἀπὸ θερμοῦ πινέτω. |

404 71. Ἦν τὰ ἐπιμήνια μὴ γίνηται, ὄστρακον παχὺ κατακαύσας, καὶ λεῖον τρίψας, καὶ ὀρίγανον ἐψήσας, ἐν χηνὸς ἐλαίῳ λεῖον ποιῆσαι, συμμίξας τῷ ὄστράκῳ· ἐν ὀθονίῳ χλιερὸν προστιθέσθω.

72. Ἦν συμμύσσωσι καὶ τὰ ἐπιμήνια μὴ φαίνηται, κολοκυνθίδα ἀγρίην καὶ φύλλον Αἰθιοπικὸν καὶ νίτρον καὶ ἄλα Θηβαϊκὸν καὶ ἱνεβριν<sup>80</sup> καὶ ἄλευρον καὶ σμύρναν καὶ ῥητίνην ζέσας, ταῦτα ὁμοῦ μίξας λεῖα, ποιέων βάλανον, προστιθέσθω.

73. Ἦν πρὸς τὰ σπλάγχνα τραπέισαι πνίγωσι, οἶνον κέδρινον καὶ κύμινον Αἰθιοπικὸν πινέτω, καὶ θερμῷ λουέσθω, καὶ ἀπὸ θερμῶν πινέτω.

<sup>78</sup> ἐξ. Ermerins: ἐξάλληται. ΘΜ: ἐξαγάγηται V.

<sup>79</sup> ζ. Potter: ζωμότερον codd.

have the woman boil myrtle in wine, and douche herself with the warm wine.

68. If breathlessness befalls a woman, grind fine sulfur to the amount of a bean, and the same amounts of cardamom, rue, and Ethiopian cumin; dissolve in wine, and give to the patient in the fasting state to drink. She should abstain from foods and not eat often.

69. If at the time of childbirth a woman becomes inflated, bury the liver of a sheep or a goat in (sc. hot) ashes, and give this to eat as a sauce over four days; also have the patient drink aged wine.

70. If a woman has pain in her loins, have her take a potion of anise and Ethiopian cumin, bathe in hot water, and drink after the hot bath.

71. If a woman's menses fail to appear, burn a large cuttlefish bone and grind it fine, boil marjoram and make it into a smooth mixture with goose oil, and mix this with the bone. Have the woman apply this warm in a linen tent.

72. If a woman's uterus closes and her menses do not appear: boil a wild gourd, Ethiopian sage, soda, Theban salt . . . meal, myrrh, and resin; knead these together smooth, form into a suppository, and have the patient apply it.

73. If, on turning toward her viscera, a woman's uterus causes her to suffocate, have her drink wine mixed with cedar oil and Ethiopian cumin, bathe in hot water, and drink after the hot bath.

<sup>80</sup> ν. Θ: νέβρην M: ἄπεβριν V.

74. Ἦν τὰ ἐπιμήνια μὴ γίνηται, χηνὸς ἔλαιον καὶ νέτωπον καὶ ῥήτινην συμμίσγουσα προσθέσθω, εἰρίφ ἀνασπογγίζουσα. ἦν δὲ μᾶλλον τοῦ καθεστηκότος φαίνεται, σούσινον καὶ βάτου γλῶσσαν ἐν εἰρίφ προστιθέσθω.

75. Ἦν μετακινηθεῖσαι προσπέσωσί που αἱ ὑστέραι, κριθᾶς πτίσας λείας σὺν τοῖς ἀχύροις, καὶ πρόμαλον, καὶ ἐλάφον κέρας, οἴνω δεύσας ὑποθυμῆν.

76. Ἦν τὰ ὕστερα μὴ δύνηται ἀποφεύγειν, μαράθου ἐν οἴνω καὶ ἐλαίῳ καὶ μέλιτι ἀναζέσαντα δοῦναι πιεῖν.

77. Ἦν τὰ ἐπιμήνια μὴ φαίνεται καὶ βούλη κατασπᾶν, πυρῶν κρίμνα καὶ γέλγιθας ἔψειν, ἔλαιον ἐπιχέαντα, ἔπειτα διδοῦναι ἐσθίειν. |

406 78. Ἦν φλεγμῆνωσιν αἱ μήτραι, κοτυληδόνας φύλλα καὶ πράσα ἐν κρίμνοις ἔψων πυρίνοις, ἔλαιον ἐπιχέων, δίδου ἐσθίειν.

79. Ἦν κινηθεῖσαι που προσπέσωσι καὶ ὀδύνην παρέχωσιν, ἐλαίης ψώρην καὶ δάφνης καὶ κυπαρίσσου πρίσματα ἐψήσας ἐν ὕδατι, ἐς ὀθόνιον ἐμβαλὼν προστίθει.

80. Ἦν ὑστέρας ἀλγέη καὶ πρὸς τὴν κύστιν ἦ ὀδύνη, πρᾶσον καρπὸν τρίψας ἐν ὕδατι, δοῦναι πιεῖν νήστιδι καὶ χλιασμάτα προστιθέναι.

81. Ἦν αἱ μήτραι ἐξέχωσι, περινύφας αὐτὰς ὕδατι χλιερῶ καὶ ἀλεύφας ἐλαίῳ καὶ οἴνω, πάλιν ἐνθεῖναι, καὶ ἀναδησαι ἐκ τῶν ἰζύων, καὶ ὑποθυμῆν τὰ κακώδεα. καὶ ἦν μὴ δύνηται οὐρέειν, λούσας θερμῶ καὶ

74. If a woman's menses fail to appear, have her mix together goose oil, oil of bitter almonds, and resin, and apply this as a suppository by sponging it up in a piece of wool. If more fluid passes than should, have the woman apply lily oil and a tongue of bramble in wool.

75. If the uterus changes its place and leans in some direction: barley ground fine with its husks, willow, and deer's horn: soak in wine, and apply as a fumigation from below.

76. If a woman's afterbirth is unable to escape, boil fennel in wine, olive oil, and honey, and give it to drink.

77. If the menses fail to appear, and you wish to force them down: boil wheat groats and garlic cloves, pour on olive oil, and then give to eat.

78. If the uterus becomes inflamed, boil navelwort leaves and leeks in wheat groats, pour on olive oil, and give to eat.

79. If, on moving, the uterus falls in some direction and causes pain, boil scab of olive and laurel together with sawdust of cypress wood in water, put on to a tent of linen, and apply.

80. If a woman suffers in her uterus and the pain extends to her bladder, crush the fruit of leek and give it in water to the fasting patient to drink; also apply warm compresses.

81. If a woman's uterus prolapses, wash it thoroughly with warm water, anoint it with olive oil and wine, and replace it; suspend it from her flanks, and apply an evil-smelling fumigation from below. If she cannot pass urine,

πυρήσας, ὑποθυμίαςας κυπαρίσσον πρίσματα, τῶν οὐρητικῶν ποτημάτων δίδου πίνειν.

82. Ἦν ρόος ἐγγένηται, ὑποθυμίαςας στριφνοῖσιν, ὀνίδα περιζέσας, ἐνδήσας εἰρίῳ, προστίθει ἢ δὲ ὄνις ἔστω ξηρή.

83. Ἦν ἐν τοῖσιν αἰδοίοισιν ἔλκεα ἐγγένηται, βόειον στέαρ ἐπαλείφειν καὶ προστιθέναι, καὶ τῆς μυρσίνης ἐν οἴνῳ ἀφέψων διακλύσαι.

84. Ἦν ἐκ τόκου τὸ στόμα ἐλκωθῆ, ρόδων ἄνθος τρύφας λείον, οἴνῳ δεύσας, ἐν λαγωήσι θριξὶ προστιθέναι καὶ διακλυζέσθω τοῖσι στριφνοῖσιν.

85. Ἦν τὰς ὑστέρας ἀλγέη, σκοροδῶν μάλυξαν  
408 καὶ νίτρον | ὀπτὸν καὶ κύμνον λεία ποιήσας, μέλιτι  
δεύων, προστίθει καὶ τῷ θερμῷ λουέσθω, καὶ ἀπὸ  
θερμῶν πιπέτω.

86. Ἦν ἀφθῆση τὰ αἰδοῖα, στέαρ βοῦς καὶ βούτυρον καὶ χηνὸς ἔλαιον καὶ σούσινον μίξας, διαχρίειν τὰ αἰδοῖα τούτοις· καὶ διακλυζέσθω ὕδατι χλιερῷ.

87. Ἦν προσιστάμεναι πνίγωσιν, ἐλλύχνιον ἀνάψας<sup>81</sup> καὶ ἀποσβέσας, ἴσχειν ὑπὸ τὴν ρῖνα, ὅκως ἀντὸν καπνὸν ἔλκη· ἔπειτα σμύρναν διεῖς μύρῳ, εἴριον ἀναδεύσας, προστίθει καὶ πιεῖν δοῦναι ῥητίνην ἐλαίῳ διέντα.

88. Ἦν τὸ χορίον μὴ ὑποχωρέη, κόνυξαν τρύφας, ἐν εἰρίῳ ποιήσας πρόσθεμα, προστιθέναι, καὶ τὴν ἕγνην<sup>82</sup> ἐν οἴνῳ διατρίψας, δοῦναι πιεῖν.

<sup>81</sup> ἄ. Linden after Cornarius' *accensum*: χληνίας codd.

bathe her in hot water, apply a vapor bath, fumigate with sawdust of cypress wood, and give diuretic potions to drink.

82. If a flux occurs, fumigate below with astringent substances, and apply a suppository of scraped ass's excrement wrapped in a piece of wool: the ass's excrement should be dry.

83. If lesions develop on a woman's genitalia, anoint them with beef fat, apply a suppository of the same kind, and wash with myrtle boiled in wine.

84. If after childbirth the mouth of a woman's uterus ulcerates, crush rose flowers fine, soak them in wine, and apply them in a suppository of hare's hair; also flush with astringent substances.

85. If a woman suffers (sc. pain) in her uterus, make a smooth mixture from a head of garlic, burned soda, and cumin, soak this in honey, and apply. Also have the patient bathe in hot water and after the hot bath take a drink.

86. If aphthae form on a woman's genitalia, mix beef fat, butter, goose grease, and lily oil, and anoint the genitalia with this; also have her wash them with warm water.

87. If a woman's uterus advances and causes her to suffocate, light a lamp wick, extinguish it, and hold it under her nose so that she will inspire the smoke. Then dissolve myrrh in an unguent, smear it on to a piece of wool, and apply it; also give resin dissolved in olive oil to drink.

88. If the placenta does not move down, grind fleabane, form a suppository with a piece of wool, and apply it; also grind up male (sc. fleabane) in wine and give to drink.

<sup>82</sup> Bourbon after a correction in Oxon. Baroc. 204 (XIV c.): ἕγνην ΘΜ: ἕγδην V.



89. Ἦν τὴν κεφαλὴν ἀλγέη καὶ τὴν νεύαιραν γαστέρα καὶ τὰς ἰξύας, χολή δ' αὐτῆς<sup>83</sup> ἐν τῆσι μήτηρσιν ἐστὶ ταύτη χρῆ δοῦναι φάρμακον ὃ καθαίρει ἄνω τε καὶ κάτω, καὶ λούειν τῷ θερμῷ, καὶ προστιθέναι ὅσα χολὴν καθαίρει καὶ ἄνησον καὶ μελάνθιον διεῖς οἴνω δίδου πιεῖν.

90. Ἦν ῥόος ἐγγένηται, καρκίνους ποταμίους ἀποπνίξας ἐν οἴνω, τὸν οἶνον πιεῖν διδόναι, καὶ ὑποθυμῆν ὀκόσα ξηραίνει, καὶ προστιθέναι.

Ἦν ῥόος ἐγγένηται, τῶν πράσων ὅσον δεσμίδα τρύφας ἐν οἴνω, δίδου πιεῖν καὶ τοῖσι ξηροῖσι καὶ τοῖσι στριφνοῖσι χρήσθω.

Ἦν ῥόος ἐγγένηται, ἡμιόνου ὀνίδα κατακαύσας, καὶ κόψας λείην, διασῆσας, διεῖς οἴνω πίπισκε. τοῖσι δὲ ἄλλοισι | τὸν αὐτὸν τρόπον χρῶ.

Ἦν ῥόος ἐγγένηται καὶ πολυχρόνιος ἦδη ἦ, σίδιου<sup>84</sup> κατακαύσας καὶ τρύφας λέιον, οἴνω διεῖς εὐώδει, πίσον· καὶ ὑποθυμῆσας ξήραινε, καὶ προστίθει ὃ τι ἂν ἀποστύφῃ.

91. Ἦν καθῆραι τὰς ὑστέρας βούλη, νίτρον καὶ κύμινον καὶ σκόροdon καὶ σῦκα λεία ποιήσας, μέλιτι δεύσας, προστίθει καὶ θερμῷ λουέσθω, καὶ ἀπὸ θερμῶν πινέτω.

92. Ἦν ἀλγέη τὰς ὑστέρας, κυκλαμίνου τὴν ρίζαν ἐν οἴνω λευκῷ πιπίσκειν νῆστιν· καὶ θερμῷ λουέσθω, καὶ ἀπὸ θερμῶν πινέτω.

93. Ἦν γάλα ἀποσβεσθῆ, τὰ μὲν ἄλλα τὸν αὐτὸν τρόπον θεράπευε· πιπίσκειν δὲ τοῦ μαράθου τὸν

89. If a woman suffers (sc. pain) in her head, lower abdomen, and loins, there is bile in her uterus. Give her a medication that will clean both upward and downward, bathe her in hot water, and apply an agent to clean bile. Dissolve anise and black cumin in wine, and give to drink.

90. If a flux occurs, boil river crabs in wine in a close-covered vessel, and give the wine to drink. Fumigate the patient from below with drying agents, and apply a suppository.

If a flux occurs, grind a handful of leeks in wine and give to drink; the patient should also employ drying and astringent substances.

If a flux occurs, incinerate mule's excrement, grind it fine, sift it, dissolve it in wine, and give to drink. Use the other agents in the same way.

If a flux occurs and it is already chronic, incinerate pomegranate peel, grind it fine, dissolve it in fragrant wine, and give to drink. Also dry by fumigating from below, and then apply an astringent suppository.

91. If you wish to clean a woman's uterus, knead soda, cumin, garlic, and figs smooth, smear with honey, and apply. Have the patient bathe in hot water, and after that take a drink.

92. If a woman has pain in her uterus, give her cyclamen root in white wine in the fasting state to drink. Have her bathe in hot water, and after that drink.

93. If a woman's milk dries up, treat her in the same way, but also give her the following potion: boil together

<sup>83</sup> δ' αὐτῆς Potter: ταυτησιν codd.

<sup>84</sup> σ. Bourbon: σῆρον CM: ὄνειον V.

καρπὸν καὶ τὰς ῥίζας <καὶ κριθὰς><sup>85</sup> ἐπιτισμένας, καὶ βούτυρον, ἐθήσας ὁμοῦ· ὀκόταν ἐφθὰ ἦ, ψύξας δὸς πιεῖν. ἀγαθὸν δὲ καὶ τὸ ἵππομάραθον καὶ τὸ ἵπποσέλιον συννεψόμενον.

Ἦν γάλα ἀποσβεσθῆ, πράσα τρίψας, διεὶς ὕδατι, δοῦναι πιεῖν· καὶ θερμῶ λουέσθω καὶ τῶν πράσων καὶ τῶν κραιμβῶν ἐσθιέτω, συννεψούσα τοῦ κυτίσου τὰ φύλλα, καὶ τὸν χυλὸν ροφέτω.

Ἦν γάλα ἀποσβεσθη, τὸν ἐλελίσφακον ἐψούσα, καὶ τῶν κεδρίδων ἢ τῶν ἀρκευθίδων παρεμβάλλουσα, ἀποχέουσα τὸν χυμὸν καὶ οἶνον ἐπιχέουσα, πινέτω ἐς τὰ λοιπὰ ἄλευρον ἐμβαλοῦσα καὶ βολβόν, καὶ ἐλαίου μικρὸν ἐπιχέασα, ἐσθιέτω καὶ τῶν δριμέων καὶ τῶν ὀξέων καὶ ἀλμυρῶν καὶ ὠμῶν λαχάνων πάντων ἀπέχεσθαι· τὸ δὲ κάρδαμον ἐν οἴνῳ πινόμενον ἀγαθόν, καὶ τὸ γάλα καθαίρει καὶ θερμῶ λουέσθω, καὶ ἀπὸ θερμῶν πινέτω.

94. Ἦν βούλη γυναῖκα κυῆσαι, κάθηρον αὐτὴν καὶ τὰς μήτρας· ἔπειτα δίδου τὸ ἀνηθον ἐσθιέειν νήστει, καὶ οἶνον ἐπιπίνειν ἄκρητον, καὶ προστιθέναι νίτρον ἐρυθρὸν καὶ κύμνον καὶ ῥήτινην μέλιτι δεύσας· ἐν ὀθονίῳ πρόσθες· καὶ ὀκόταν τὸ ὕδωρ ἀπορρηῆ, τοὺς μέλανας πεσοῦς προστιθέσθω μαλθακτῆριον, καὶ τῷ ἀνδρὶ συνέστω.

Ἦν βούλη ἐγκυον ποιῆσαι,<sup>86</sup> καθήρας αὐτὴν<sup>87</sup> καὶ τὰς μήτρας προστιθέναι ῥάκος καταξηρήνας ὡς λεπτότατον, καὶ μέλιτι δεύσας, καὶ ποιῶν βαλάνους, ἀποβάπτων ἐς ὄπὸν συκῆς προστιθέναι μέχρι ἂν

fruit of fennel and its roots, winnowed barley, and butter; after this has boiled, cool and give it to drink. It is also good to boil together alexanders and horse fennel with this.

If a woman's milk dries up, crush leeks, dissolve them in water, and give to drink; also have her bathe in hot water, eat leeks and cabbage, and boil tree-medick leaves and drink the juice.

If a woman's milk dries up, have her boil salvia, add common or Phoenician juniper berries, decant the liquid, add wine, and drink. Over the rest have her sprinkle wheat and tassel hyacinth, pour in a little olive oil, and eat this. Avoid foods that are bitter, sour, or salty, as well as all raw vegetables. Cress drunk in wine is good, and cleans milk. Also have the patient bathe in hot water, and after that take a drink.

94. If you want a woman to become pregnant, first clean her and her uterus; then give her dill to eat in the fasting state, have her drink undiluted wine, and apply as suppository red soda, cumin, and resin soaked with honey in a linen tent. When water runs out (sc. of her vagina), the woman should apply black pessaries as an emollient, and have intercourse with her husband.

If you want to make a woman fertile, you should clean her and her uterus, and apply a suppository; soak a well dried piece of fine cloth with honey, form it into suppositories, dip these in fig juice, and apply until there is a dila-

<sup>85</sup> Add. Foes in note 261.

<sup>86</sup> In  $\Theta$  the text becomes fragmentary here due to physical damage, and ends after προνηστ- in ch. 95.

<sup>87</sup> R: αὐτὰς MV.

στομαθῆ· ἔπειτα δεῖ μᾶλλον ἔσωθεῖν· ἐπειδὴν δὲ ἀπορρυῆ τὸ ὕδωρ, διανιζομένη οἴνω καὶ ἐλαίῳ, συνενδέτω τῷ ἀνδρὶ καὶ πινέτω, ὁκόταν μέλλη καθεῦδειν, γλήχωνα ἐπὶ κεδρίνω οἴνω.

95. Ἐκβόλιον σταφίδος ἀγρίης ὅσον δύο δραχμίδας διεῖς μελικρήτῳ δοῦναι πιεῖν.<sup>88</sup>

Ἐκβόλιον· σικύου ἀγρίου τὸν ὀπὸν, ὅσον πόσιν, ἐς μᾶζαν ἐμπλάσασαν προσθεῖναι, προνηστεύσασαν ἐπὶ δύο ἡμέρας.

96. Πειρητήριον μώλυζαν σκοροδίου ἀποζέσας, προσθεῖναι πρὸς τὰς μήτρας· τῇ δ' ὑστεραίῃ τὸν δάκτυλον ἐσαφάσσουσα σκοπεῖται καὶ ἦν ἢ μὲν ὄζῃ<sup>89</sup> τὸ στόμα· εἰ δὲ μή, πάλιν προστιθέται.

Πειρητήριον νέτωπον ὀλίγον ἐν εἰρίῳ εἰλίξας προσθεῖναι, καὶ ὄραν ὅθεν ἂν τοῦ στόματος ὄζῃ.

97. Προσθετά·

(1) Σκορπίου θαλασσίου τὴν χολὴν ἐς εἰριον ἐμβρήξας,<sup>90</sup> καὶ ξηρήνας ἐν σικίᾳ, προστίθει.

(2) Ἄτερον γλήχωνα ξηρὴν λείην ποιήσας, μέλιτι δεύσας, ἐν εἰρίῳ προστιθέται.

(3) Ἄτερον· σικύου σπέρμα καὶ ὄστρακον κατακάυσας, οἴνω δεύσας ἐν λαγώῃσι θριξὶ καὶ ἐν εἰρίῳ προστιθέται.

(4) Ἄτερον· στυπτηρίην Αἰγυπτίην εἰρίῳ κατελίξας προστίθει.

<sup>88</sup> In M the two prescriptions in this chapter appear in reversed order.

tion of the orifice; then press it further in. When water runs out, wash the woman thoroughly with wine and olive oil, and have her sleep with her husband. Also she should drink—when she is about to go to bed—pennyroyal sprinkled over wine mixed with cedar oil.

95. Expulsive: take two pinches of wild raisins, dissolve in melicrat, and give to drink.

Expulsive: have the patient mix a cupful of squirting cucumber juice with barley cake, and apply this as a suppository, after first fasting for two days.

96. Test for fertility: boil a head of garlic and apply it to the uterus; on the next day have the woman examine herself by palpating with a finger; and if her mouth smells, the sign is positive. If not, make another application.

Test for fertility: enclose a little oil of bitter almonds in a piece of wool, apply it, and see what the woman's mouth smells of.

97. Pessaries.

(1) Soak sea scorpion bile into a piece of wool, dry it in the shade, and apply.

(2) Another: triturate dried pennyroyal, anoint it with honey on to a piece of wool, and apply.

(3) Another: incinerate cucumber seed and bone of cuttlefish, dissolve in wine, and apply on the hairs of a hare and wool.

(4) Another: enclose Egyptian alum in a piece of wool and apply.

<sup>89</sup> ὄ. Linden after Cornarius' *oluerit*: ὀρῆν (-ἂν) MV.

<sup>90</sup> ἐμβ. Potter: ἐνρήξας M: ἐρρήξας V.

(5) Ἐτερον· *καυθαρίδας τρύψας, οἶνω δεύσας ἐν εἰρίῳ προστίθει.*

(6) Ἐτερον· *τὴν ἀρτεμισίην ποίην οἶνω δεύσας προστίθει.*

(7) Ἐτερον· *μελάνθιον τρύψας ἐν οἶνω ἐν εἰρίῳ προστιθέναι.*

(8) Ἐτερον· *νεστόκω· ῥόδιον μύρον καὶ κηρὸν ἐν εἰρίῳ προστίθει.*

(9) Ἐτερον· *βολβίον τὸ ἐκ τῶν πυρῶν τρύψας, ἐν οἶνω δεύσας, ἐν εἰρίῳ προστίθει.*

(10) Ἐτερον· *οἶνου λευκοῦ παλαιοῦ τὴν τρύγα κατακαύσας καὶ κατασβέσας ἐν οἶνω λευκῷ καὶ τρίψας, ἐν ὀθονίῳ προστίθει.*

(11) Ἐτερον· *χαλβάνην καὶ νέτωπον καὶ μίσυ ἐν ῥοδίνῳ μύρῳ ἐν ὀθονίῳ προστίθει.*

(12) Ἐτερον· *ἐλατηρίου ὡς δύο πόσιας καὶ κηρίον ἐν οἶνω, ἐν ὀθονίῳ προστίθει.*

(13) Ἐτερον· *βούτυρον καὶ στυπτηρίην μέλιτι δεύσας ἐν ὀθονίῳ προστίθει.<sup>91</sup>*

(14) Ἐτερον· *ὄπὸν σκαμμωνίης καὶ στέαρ ἐν μάξῃ συμμίξας, οἶνω δεύσας ἐν ὀθονίῳ προστίθει.*

98. Ἦν μὴ θέλη κῦσκεισθαι, μίσυος ὅσον κύαμον διεῖς ὕδατι, πιεῖν δίδου· καὶ ἐναυτὸν οὐ κῦσκεται. |

416 99. Ἦν βούλη γυναικὸς ἐκπειρηθῆναι εἴ ἐστι παιδιοῦσσα εἴτε μὴ, τῇ ἐρνηρᾷ λίθῳ τοὺς ὀφθαλμοὺς ὑπαλεῖψαι καὶ ἣν μὲν ἐσέλθῃ τὸ φάρμακον, παιδιοῦσσα γίνεται ἣν δὲ μὴ, οὐ.

(5) Another: crush blister beetles, soak them in wine, and apply in a piece of wool.

(6) Another: soak artemisia herb in wine, and apply.

(7) Another: grind black cumin in wine, and apply in a piece of wool.

(8) Another for a woman who has just given birth: apply rose unguent and wax in a piece of wool.

(9) Another: crush a wheat bulb, soak this in wine, and apply in a piece of wool.

(10) Another: burn lees of old white wine, and after extinguishing them with white wine grind them and apply them in a piece of linen.

(11) Another: apply all-heal juice, oil of bitter almonds, and misy in rose unguent on a piece of linen.

(12) Another: apply two cups of squirting cucumber juice together with honeycomb in wine on a piece of linen.

(13) Another: dissolve butter and alum in honey, and apply on a piece of linen.

(14) Another: mix scammony juice and fat into a barley cake, soak in wine, and apply on a linen cloth.

98. If a woman does not want to become pregnant, give her misy to the amount of a bean dissolved in water to drink, and she will not become pregnant for a year.

99. If you wish to test whether a woman is capable of having a child, anoint her eyes with red stone: if the agent penetrates, she is; if not, not.

<sup>91</sup> This prescription is omitted by V.

100. Ἦν παιδίου ἀφθῶ τὰ αἰδοῖα, ἀμύγδαλα λεία τριψας καὶ βοδὸς μυελόν, ἐν ὕδατι ἔψων, καὶ ἄλητον ἐμβάλων μικρὸν, διαχρίειν τὰ αἰδοῖα, καὶ διακλύζειν τῷ ὕδατι τῷ ἀπὸ τῶν μύρτων.

101. Ἦν παρθένος λιθίησι, τοῦ φύλλου διδόναι τῆς Αἰθιοπικῆς ρίζης ἐν σταθμῷ ἐν οἴνῳ παλαιῷ διδουὺς ἐπὶ ἡμέρας δέκα, τὸ δὲ λοιπὸν διηθῶν ἐν ὕδατι ἐπὶ εἴκοσιν ἡμέρας· καὶ λούειν τῆς ἡμέρης δις πολλῶ καὶ θερμῷ.

#### 102. Κατάπλασμα·

(1) Σκόροδον καὶ ἀνδράχνην καὶ σέλινον καὶ λωτοῦ σπέρμα καὶ κέδρον πρίσματα λεία ὁμοῦ μίξας, διεῖς μελικρήτῳ, κατάπλασμα ποιῶν, κατάπλασσε.

(2) Ἐτερον· βάτου φύλλα ὁμοῦ λεία διεῖς μελικρήτῳ, ξυμφυρήσας ἀλφίτους, κατάπλασσε.

(3) Ἐτερον· ἀκτῆς φύλλα, μυρσίνης φύλλα, τερμίνθου τὰ ἀπαλώτατα τὸν αὐτὸν τρόπον κατάπλασσε.

(4) Ἐτερον· λωτοῦ πρίσματα, συκαμίνον φύλλα, ροῦ φύλλα ὁμοῦ λεία μίξας, διεῖς ὕδατι ἀσταφίδος, κατάπλασσε.

#### 103. Ὑποθυμῆσεις·

(1) Ὅϊος σταῖς ἢ αἰγὸς ξηρὰ<sup>92</sup> κόψας, καὶ κριθὰς πεφωσμένας καὶ ἐρηγιγμένας, ἐλαίῳ δεύσας, ὑποθυμῆν.

(2) Ἐτερον· ἐλάφου κέρας καὶ ἐλαίας αἰ μῆπω ἔχουσιν ἐλαιον, ὁμοῦ μίξας λεία ὑποθυμῆν.

100. If aphthae develop on a child's genitalia, boil finely ground small almonds with beef marrow in water, sprinkle in a little meal, and anoint this on to the genitalia; also wash them well with water from myrtle berries.

101. If a young woman develops stones, give her root of Ethiopian sage in a fixed amount in old wine for ten days; filter the rest and give it in water for twenty days. Bathe her twice a day in copious hot water.

#### 102. Poultices.

(1) Mix together finely ground garlic, purslane, celery, nettle-tree seed, and sawdust of cedar, dissolve in melicrat, make into poultices, and apply.

(2) Another: dissolve finely ground bramble leaves in melicrat, mix into barley meal, and apply as poultice.

(3) Another: apply elder leaves, myrtle leaves, and the tenderest terebinth leaves in a poultice in the same way.

(4) Another: mix together fine sawdust of nettle-tree wood, mulberry leaves, and sumac leaves, dissolve in raisin water, and apply as a poultice.

#### 103. Fumigations.

(1) Dry sheep or goat's fat and knead it, roast and grind barley, soak these in olive oil, and use to fumigate.

(2) Another: mix together finely ground deer's horn and olives that have not yet gotten oil, and use to fumigate.

<sup>92</sup> Littre: ξηρὰς MV.

(3) Ἐτερον· ρόυη τὴν ἐρυθρὴν καὶ ἄλφιτα πεφρυγμένα ἐλαίῳ δεύσας, ὑποθυμῆν.

418 (4) Ἐτερον· ἰ ἄσφαλτου<sup>93</sup> καὶ βόλβιτον καὶ ἄχυρον ἐλαίῳ δεύσας, ὑποθυμῆν.

(5) Ἐτερον· λωτοῦ πρίσματα καὶ ροῦ φύλλα καὶ κυπαρίσσου ξηρῆς οἴνῳ μέλανι δεύσας ἀσθηρῶ, ὑποθυμῆν.

(6) Ἐτερον· χαλβάην, μάνναν, ῥητίνην μύρῳ δεύσας, ὑποθυμῆν.

(7) Ἐτερον· αἰγὸς κέρας καὶ κηκίδα καὶ ὑὸς στέαρ<sup>94</sup> κεδρίῃ δεύσας, ὑποθυμῆν.

(8) Ἐτερον· ὄνων τὴν ἐπὶ τῷ ποδὶ γῆν ξύσας καὶ τῶν ὀνίδων οἴνῳ μέλανι δεύσας, ὑποθυμῆν.

#### 104. Κλυσμοί

(1) Μυρσίνης φύλλα καὶ δάφνης καὶ κισσοῦ ἐν ὕδατι χλιερῶ κλύζειν.

(2) Ἐτερον· ροῦ φύλλα καὶ ροιῆς γλυκεῖης καὶ βάτου, ἐν μελικρήτῳ ἀφέψων, ἀποχέων, κλύζειν.

(3) Ἐτερον· τῆς ἀκτῆς τὰ φύλλα καὶ τῆς σχίνου ἀφέψων ὕδατι, ἔλαιον ἐπιχέων, ἀποχέας ἀκροχληρῶ κλύζειν.

(4) Ἐτερον· μαράθου ρίζαν κόψας, ἐν ὕδατι ἀφέψων κράμβης, ἔλαιον ἐπιχέας, ἔπειτα ἀποχέων, κλύζειν.

(5) Ἐτερον· οἰνάνθη καὶ κύπαιρον καὶ ἀσταφίδα ἀφέψων ἐν μελικρήτῳ, κλύζειν.

(6) Ἐτερον· μάλαγμα τι ἐν ὕδατι ζέσας, ἀποχέας τὸ ὕδωρ, ἀκροχλιερῶ κλύζειν.

(3) Another: moisten red sumac and roasted barley meal in olive oil, and use to fumigate.

(4) Another: moisten asphalt, cow's excrement, and straw in olive oil, and use to fumigate.

(5) Another: soak sawdust of nettle-tree wood and leaves of sumac and dried cypress in sour dark wine, and use to fumigate.

(6) Another: dissolve all-heal juice, frankincense powder, and resin in an unguent, and use to fumigate.

(7) Another: dissolve goat's horn, oak gall, and lard in juniper oil, and use to fumigate.

(8) Another: dissolve earth scraped from an ass's feet together with ass's excrement in dark wine, and use to fumigate.

#### 104. Douches.

(1) Leaves of myrtle, laurel, and ivy in warm wine: inject.

(2) Another: boil leaves of sumac, sweet pomegranate, and bramble in melicrat, decant the liquid, and inject.

(3) Another: boil elder leaves and mastic in water, add olive oil, decant the liquid and inject lukewarm.

(4) Another: pound fennel roots, boil them in cabbage water, and add olive oil; then decant the liquid and inject.

(5) Another: boil grapevine blossoms, galingale, and raisins in melicrat, and inject.

(6) Another: boil an emollient in water, decant the liquid, and inject lukewarm.

<sup>93</sup> V. ἄλφιτον M.

<sup>94</sup> ὁ. στ. M: ὄϊος ὀστέα V.

(7) Ἐτερον κυπαρίσσου πρίσματα καὶ ἀμάρακον ἐν γλυκεῖ κεκρημένῳ ὕδατι ἀφέψων, κλύζειν.

(8) Ἐτερον ἔρπυλλον καὶ λευκοίου τὴν ῥίζαν ἀφέψων ἐν μελικρήτῳ, κλύζειν.

(9) Ἐτερον ὑπερικὸν καὶ σχίνον καὶ κεδρίδας ἐν ὕδατι ἀφέψων, κλύζειν ἀκροχλίερῳ.

(10) Ἐτερον κηρίον καὶ βούτυρον καὶ ῥητίνην καὶ χηνὸς ἔλαιον ἐν ὕδατι ἀφέψων, κλύζειν.

#### 105. Πυρήσεις·

420 | (1) Αἶρας φώξας καὶ καταλέσας, ἔψε ἐν ὀξυκράτῳ ἀκρησετέρῳ ὁκόταν δὲ συνειψήσης, ἐνδήσας ἐς ὀθόνιον, πυρήνην.

(2) Ἐτερον φακὸς φώξας καὶ περιπτίσας, καὶ ποιήσας ἄλευρα χονδρότερα, ἐν ὕδατι ἀφειψήσας, ἐνδήσας ἐς ὀθόνιον, προστίθει.

(3) Ἐτερον ὀρόβους τὸν αὐτὸν τρόπον ποιῶν, πυρήνην ἀγαθὸν δὲ καὶ ἐλελίσφακος τὸν αὐτὸν τρόπον.<sup>95</sup>

(4) Ἐτερον τὸν ἐλελίσφακον καὶ ὑπερικὸν ἀφέψων ἐν ὕδατι, ἐν τῷ ἀφειψήματι ἄχυρα κριθῶν ἐψήσας, ἐνδήσας ἐς ὀθόνιον, πυρήνην.

(5) Ἐτερον λωτοῦ πρίσματα καὶ κυπαρίσσου ἀφέψων ἐν ἀσταφίδος ἀποβρέγματι, ἐνδήσας ἐς ὀθόνιον, πυρήνην.

(6) Ἐτερον ἐλαίης φύλλα καὶ μυρσίνης καὶ κισσοῦ καὶ δάφνης ἔψων ἐν ὕδατι, ἀποχέας τὸ ἀφειψήμα, ἔψε ἐν αὐτῷ ἄχυρα κριθῶν ἔπειτα ἐνδήσας ἐς ὀθόνιον, πυρήνην.

(7) Another: boil cypress wood sawdust and marjoram in sweet wine mixed with water, and inject.

(8) Another: boil tufted thyme and white violet root in melicrat, and inject.

(9) Another: boil hypericum, mastic, and juniper berries in water, and inject lukewarm.

(10) Another: boil honeycomb, butter, resin, and goose oil in water, and inject.

#### 105. Fomentations.

(1) Boil roasted and ground darnel in completely pure oxycrat; after this is concocted, smear it on a linen cloth and apply.

(2) Another: roast lentils, remove their husks, and make them into a mealy flour; boil this in water, spread it on a linen cloth, and apply.

(3) Another: prepare vetches in the same way, and apply. Salvia prepared in the same way is also good.

(4) Another: boil salvia and hypericum in water, add wheat bran to this and boil again; soak in a piece of linen, and apply.

(5) Another: boil sawdust of nettle-tree wood and cypress in an infusion of raisins, soak this up on a piece of linen, and apply.

(6) Another: boil leaves of olive, myrtle, ivy, and laurel in water, decant the liquid, and boil wheat bran in it. Then soak this up in a piece of linen, and apply.

<sup>95</sup> ἀγαθὸν—τρόπον om. V.

(7) Ἐτερον· κυπαρίσσου πρίσματα καὶ κέδρου καὶ πίτυρα κριθῶν,<sup>96</sup> ὁμοῦ μίξας, ἀσταφίδος ἀποβρέγματι φυρήσας καὶ ποιήσας ἄρτον, ὀπτήσας, θερμὸν ἐς εἰρεοῦν ῥάκος ἐνελίξας, πυριῆν.

(8) Ἐτερον· λευκοῖον τὸν καρπὸν ἢ τὰς ρίζας ἀφεψήσας ὕδατι, τῷ ὕδατι φυρήσας πίτυρα πυρῶν, ἄρτον ποιήσας, θερμὸν ἐς ῥάκος ἐνελίξας, πυριῆν.

(9) Ἐτερον· τὸν ἔρπυλλον ἐν ὕδατι ἀφεψήσας, τῷ ἀφεψήματι πίτυρα πύρινα ποιέων, τὸν αὐτὸν τρόπον πυριῆν.

(10) Πυριῆν δὲ καὶ σπόγγους θερμαίνων καὶ προστιθείς· καὶ εἰρίοισι μαλθακοῖσι, καὶ ῥάκεσιν εἰρείοισι<sup>97</sup> καὶ ὄστρακίνοισιν ἀγγείοισιν ὕδωρ ἐπιχέων, καὶ θυλακίοισι τὸν αὐτὸν τρόπον, καὶ τῶν ἀφεψημάτων ἐγχεῶν, πυριῆν.

106. Καθαρτήριον ἦν γυναῖκα μὴ δυναμένην τεκεῖν κυῆσαι θέλης ποιῆσαι, σκέψασθαι χρῆ ἐν τοῖσι καταμηνίοισιν, ἦν τε χολώδης ἦν τε φλεγματώδης ἦ. γνώση δὲ τῷδε πρότερον ψάμμον ὑποβαλὼν ἐς τὸν ἥλιον, λεπτήν, ξηρήν, ὀκόταν τὰ καταμήνια γένηται, ἐν τῷ ἡλίῳ, ἐπιχέας τοῦ αἵματος ἕα ξηρανθῆναι καὶ ἦν μὲν χολώδης ἦ, ἐπὶ τῇ ψάμμῳ ξηραίνόμενον τὸ αἶμα χλωρὸν γίνεται ἦν δὲ φλεγματώδης ἦ, οἶον μύξα. τούτων οὖν ὀκότερον ἀν ἦ, καθήρας τὴν κοιλίην, ἦν τε ἄνω ἦν τε κάτω δοκέη σοι δεῖσθαι, εἶτα διαλιπὼν ἡμέρας ὀλίγας, τὰς ὑστέρας καθαίρειν.

107. Ὑστερέων πυρίαι· ἦν σκληραὶ ἔωσι καὶ μὴ κύσκηται οἶνον ὡς ἡδιστον ἴσον κεράσας ὡς τρία

(7) Another: mix sawdust of cypress and cedar wood together with wheat bran, dissolve in an infusion of raisins, and make into bread; when this is baked and still hot, wrap it in a woolen cloth, and apply.

(8) Another: boil the fruit or roots of while violet in water, add wheat bran, and make this into a bread: while it is still hot, wrap it in a rag and apply as a fomentation.

(9) Another: boil tufted thyme in water, add wheat bran to the decoction, and apply in the same way.

(10) Also prepare fomentations by warming and applying sponges. Also pour water—or decoctions—into soft wool, woolen rags, terra cotta vessels, or small leathern sacks in the same way, and apply.

106. A cleaning agent: if you wish to bring about pregnancy in a woman who is not able to have children, you must examine in her menses whether she is bilious or phlegmatic. You can ascertain this as follows: spread out some fine dry sand in the sun, and then when the woman's menses appear pour out some of the blood in the sun and leave it to dry. If she is bilious, when the blood on the sand dries it will be green; if she is phlegmatic, it will look like mucus. Depending upon which of these it is, clean the patient's cavity—either up or down according to what you think is required—and then, after leaving the interval of a few days, clean her uterus.

107. Vapor baths for the uterus. If a woman's uterus is hard and she does not become pregnant: take three Attic

<sup>96</sup> M: πυρῶν V.

<sup>97</sup> Bourbon: ἐρείοισι M: αἰγείοις V.



ἡμίχοα Ἄττικα, καὶ μαράθου ρίζας, καὶ τοῦ καρποῦ τοῦ μαράθου τετάρτην μοῖραν, καὶ ροδίνου ἀλείμμα-  
τος ἡμικοτύλιον, ταῦτα ἐγγέας ἐς ἐχίνου καινόν, καὶ  
τὸν οἶνον ἐπιχέας, τοῦ δὲ ἐχίνου τρυπήσαι τὸ ἐπίθεμα,  
καὶ ἐνθέντα κάλαμον πυριῆν· τὸν δὲ κάλαμον σὺν τῷ  
ἐπιθέματι ἀφαιρέσθαι· ἦν γὰρ ἄνευ τοῦ ἐπιθέματος  
ἀφαιρέγεται, κατακαυθήσεται. ἐπὶ δὲ πυρήσσηται,  
τὴν σκύλλην προστιθέσθω, ὡς κάτω γέγραπται· προσ-  
κείσθαι<sup>98</sup> δὲ ἔστ' ἂν φῆ<sup>99</sup> μαλθακὸν εἶναι τὸ στόμα καὶ  
εὐρύ.

108. Καὶ ἦν ἐλκωθῆ καὶ φλύκταιναι ὦσιν ἐν τῇ  
καθάρσει, ἦν μὲν ἄκρα τὰ χεῖλα ἐλκωθῆ, ἀννησον  
καὶ χήνειον ἔλαιον ἐν ροδίνῳ ἐλαίῳ τρίψας, ἐς εἶριον  
ἐνελίξας, σάρκα βοῶς λαβῶν παχύτερην τοῦ μεγάλου  
δακτύλου τοῦ ποδός, μήκος δὲ ἕξ δακτύλων, χρίσας  
τῷ φαρμάκῳ, περιελίξας τῷ εἰρίῳ, τὸ φάρμακον ἀνα-  
σπογγίσας, τὸ ἔσχατον τῆς σαρκὸς ὃ μέλλει ἔξω  
εἶναι, λίνῳ δῆσας, ἔνθεσ τὸ ψιλὸν τῆς σαρκὸς ἐς τὰς  
μήτρας, οὗ ἂν τὸ ἔλκος ᾖ.

109. Γυναικεία καθαρτήρια·

(1) Ἦν μὴ πορευῆται ἢ καθαρσις· λαβῶν σκύλης  
ἐντεριώννην ὅσον τριῶβολον καὶ ἀρτεμισίην ποίην καὶ  
424 | λιβανωτοῦ ὀβολὸν τρίψας, ἐν μέλιτι μίξας, ἐς εἶριον  
ἐνελίξας, πρόσθεσ πρὸς τὸ στόμα τῆς μήτρας· ἄπαξ<sup>100</sup>  
τῆς ἡμέρης πεντάκις τοῦτο ποιεῖν.

(2) Ἐπερον· τὸ ἀμπέλιον τρίβων χλωρὸν ἐν μέλιτι,  
ἐς εἶριον εἰλίξας, προστιθέναι τὸν αὐτὸν τρόπον.

half-choes of very sweet wine diluted equally with water,  
fennel roots, a fourth part of fennel seeds, and a half-  
cotyle of rose unguent, pour these into a new large wide-  
mouthed jar, and add wine; bore a hole through the lid of  
the jar, put a straw into it, and apply the vapor. (Remove  
the straw together with the lid, for if you remove it without  
the lid, there will be serious burning). After the vapor  
bath, have the woman apply squill as described below (ch.  
109.26). Have her continue to receive this application un-  
til she says the mouth of her uterus is soft and wide  
open.

108. If there are ulcerations and blisters during the (sc.  
menstrual) cleaning; if the extremities of the lips (sc. of  
the uterus) become ulcerated, grind anise and goose  
grease in rose oil, wrap in a piece of wool, take piece of  
beef thicker than a big toe and six finger-breadths long,  
anoint it with the medication, wrap it in wool, sponge up  
the medication, tie a piece of linen to the end of the meat  
that is going to be outside, and insert the bare end of the  
meat into the uterus wherever the ulcer is located.

109. Cleaning agents for the menses.

(1) If cleaning does not occur, take three obols of the  
interior of a bottle gourd, artemisia herb, and an obol of  
frankincense, grind, mix in honey, wrap in a piece of wool,  
and apply against the mouth of the uterus: do this once a  
day for five days.

(2) Another: grind green wood from a small grapevine  
branch, wrap in a woolen cloth, and apply in the same  
way.

<sup>98</sup> V: προστίθεσθαι M.

<sup>99</sup> μὴ add. V.

<sup>100</sup> ἄπαξ om. M.

(3) Ἐτερον τῆς κυπαρίσσου τὸν καρπὸν καὶ λιβανωτὸν τρίψας ἐν τῷ αὐτῷ, ῥοδίνῳ μύρῳ διεῖς καὶ μέλιτι, ἐς εἶριον εἰλίξας, προστιθέναι.

(4) Ἐτερον ἀβροτόνου ὅσον τριώβολον τρίψας ἐν μέλιτι, ἐς εἶριον ἐνελίξας, προστιθέναι.<sup>101</sup>

(5) Ἐτερον ἐλατηρίου ὀβολὸν καὶ σμύρνης ὀβολὸν τρίψας ἐν μέλιτι, ἐς εἶριον ἐνελίξας, προστιθέναι.

(6) Ἐτερον κυπαρίσσου καρπὸν καὶ σικυώνης ἐντεριώνην καὶ λιβανωτὸν τρίψας ἐν τῷ αὐτῷ μέλιτι, ἐνελίξας ἐν εἰρίῳ, πρόσθες τὸν αὐτὸν τρόπον.

(7) Ἦν γυνὴ μὴ κῦσκηται, καθαρτήριον ταύρου οὖρον ξυλλέξας ὅσον τρεῖς κοτύλας, ἔπειτα λαβῶν ἀρτεμισίην ποίην ἢ παρθένιον ἢ ἀδιαντον καὶ δάφνην χλωρὴν καὶ κέδρον πρίσματα, κόψας λεία ἐν ὄλμῳ, εἶτα ὀρύξας βόθρον, ἐγκαύσας ἄνθρακας, καὶ ἐπιθεῖς χύτραν, ἔγχεον τὸ οὖρον τοῦ ταύρου, καὶ ἔμβαλε τὰ ἐγκεκομμένα ἐν τῷ ὄλμῳ· ἔπειτα περιθεῖς δίφρον, ἐπιθεῖς τῆς ἀρτεμισίης ποίης, ἢ ὕσσωπον, ἢ ὀρίγανον· εἶτα ἐπικαθίσας τὴν γυναικα, πυρίησον ἕως ἂν ιδρώσῃ. ὅταν δὲ ιδρώσῃ, λούσασθαι θερμῷ· ἐς δὲ τὸ λουτρὸν ἐμβαλεῖν τὴν ἀρτεμισίην καὶ δάφνην· εἶτα προσθετὸν αὐτῇ ποιῆσαι ἢ ἀρτεμισίην ποίην ἢ βολβίον ἐν οἴνῳ λευκῷ τρίψας, εἰρίῳ ἐνελίξας, προστιθέσθω. ταῦτα ποιέειν ἐφ' ἡμέρας τρεῖς· εἶτα κοιμάσθω παρὰ τῷ ἀνδρί.

(8) Προσθετὸν κνητήριον· νύτρον καὶ λιβανωτοῦ βαλάμιον ποιήσας ἐν μέλιτι πρόσθες.

(3) Another: knead together cypress fruit and frankincense, dissolve in rose unguent and honey, wrap in a piece of wool, and apply.

(4) Another: knead three obols of southernwood in honey, wrap in a piece of wool, and apply.

(5) Another: knead an obol each of squirting cucumber juice and myrrh in honey, wrap in a piece of wool, and apply.

(6) Another: knead together cypress fruit, the insides of a squirting cucumber, and frankincense in the same honey, wrap in a piece of wool, and apply in the same way.

(7) As cleaning agent, if a woman fails to become pregnant: collect three cotyles of bull's urine; then take artemisia herb, feverfew, or maidenhair together with green laurel and cedar sawdust, and grind this fine in a mortar. Next dig out a pit, burn coals in it, and set a pot on it into which you pour the bull's urine and the things ground in the mortar. Then place a stool over this, sprinkle on artemisia herb, hyssop, or marjoram, and next set the woman over this and continue the vapor bath until she sweats. Once she is sweating, bathe her in hot water, adding artemisia and laurel to the bath. Then make a suppository for her: grind either artemisia herb or a bulb in white wine, wrap it with a piece of wool, and have her apply it. Do this for three days: then have her sleep with her husband.

(8) Application to promote pregnancy: make a small suppository of soda and frankincense in honey, and apply.

<sup>101</sup> Ἐτερον ἀβροτόνου—προστιθέναι om. V.

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(9) Προσθετὸν καθαρτήριοι μαλθακόν· ἰσχάδα λαβών, ἐψήσας ἕως ἂν τὰς κεγχραμίδας ἀποβάλῃ, τοῦτο ἀποπιέσας, τρίψας ὡς λειότατον, προσθέσθω ἐν εἰρίῳ καὶ ῥοδίῳ μύρῳ.

(10) Ἐτερον δριμύτερον· κράμβης, πηγάνου, ἐκάτερον ἴσον<sup>102</sup> τρίψας, χρῶ τὸν αὐτὸν τρόπον.

(11) Ἐτερον προσθετὸν καθαρτήριοι, μαλθακόν· χηνὸς μυελὸν ἢ βοδὸς ἢ ἐλάφου, ὅσον κύαμον, παραχέοντα μύρον ῥοδίνου καὶ γάλα γυναικός, τρίβειν ὥσπερ τὸ μαλθακὸν φάρμακον τρίβεται· εἶτα τούτῳ ἐπαλείφειν τὸ στόμα τῆς μήτρης.

(12) Ἐτερον χλιερὸν καθαρτήριοι· χηνὸς μυελὸν ὅσον κάρνον, ῥητίνης σχινίνης ἢ τερμινθίνης ὅσον κάρνον, ταῦτα<sup>103</sup> τήξας ἐν μύρῳ ῥοδίῳ ἐπὶ πυρὸς μαλθακοῦ, καὶ ποιήσας ὥσπερ κηρωτήν, εἶτα τούτῳ χλιερῷ ἐναλείφειν τὸ στόμα τῆς μήτρης, καὶ τὸν κτένα καταβρέχειν.

(13) Κατασπαστικὸν καθάρσιος· τοῦτο καὶ στατικόν· γλυκυσίδης κόκκους τοὺς<sup>104</sup> ἐρυθροὺς τρεῖς ἢ τέσσαρας, τούτους τρίβοντα ἐν οἴνῳ, δοῦναι πίνειν. ἦν δὲ μᾶλλον κατασπᾶση, τῶν μελαίνων κόκκων τῆς γλυκυσίδης τρίψας τὸν αὐτὸν τρόπον, πιεῖν.

(14) Ἐτερον κατασπαστικὸν καὶ καθαρτικόν· δαφνίδας εἴκοσι τὰς πλείστας καὶ σεσέλιος ὀξύβαφον ἡμισυ τρίψας ἐν οἴνῳ πιπέτω.

(15) Ἐτερον καθαρτικόν· ταύρου χολήν ὅσον τρία ἡμιμβόλια Ἀττικὰ τρίψας, ἐν οἴνῳ δίδου πιεῖν νήστι, καὶ<sup>105</sup> περιπλάσσων καταπότια δίδου.

(9) Mild cleaning suppository: take a dried fig, boil it until it expels its seeds, squeeze it out, pound it very smooth, and apply it in a piece of wool with rose unguent.

(10) Another sharper one: grind an equal amount each of cabbage and rue, and use in the same way.

(11) Another cleaning suppository (mild): pour marrow of goose, bull, or deer to the amount of a bean together with rose unguent and woman's milk, and grind this the way described above for a mild medication: then anoint with this against the mouth of the uterus.

(12) Another warm cleaning suppository: take goose's marrow and resin of mastic or terebinth tree to the amount of a bean each, dissolve these in rose unguent over a gentle fire and make into a cerate: then, while this is still warm, anoint it to the mouth of the uterus, and moisten the genitalia.

(13) An agent to draw down the menses; it can also cause stasis. Grind three or four red peony grains in wine, and give to drink. If you wish to draw more forcefully, grind black peony seeds and give to drink in the same way.

(14) Another agent to draw down and clean: crush not more than twenty bayberries together with half an oxybaphon of hartwort in wine, and have the patient drink it.

(15) Another cleaning agent: grind three Attic half-obols of bull's gall in wine, and give to the fasting patient to drink; also make into pills and give these.

<sup>102</sup> ἴσον M: ἡμισυ V.

<sup>103</sup> The text in M ends here.

<sup>104</sup> Add. μέλανας καὶ V.

<sup>105</sup> καὶ om. V.

(16) Προσθετὸν καθαρτικόν· ἄλευρον σηγάμιον, σμύρνης τριώβολον, κρόκου τὸ ἴσον, καστορίου ὄβολόν, ταῦτα τρίψας ἐν μύρῳ ῥόδινῳ, προσθέσθω.

(17) Ἄτερον καθαρτικόν· κνίδης καρπὸν καὶ μαλάχης χυλὸν ἐν χηνὸς στέατι τρίψαντα προσθεῖναι.

428 (18) Καθαρτικόν· ἦν μὴ<sup>106</sup> καθαρθῆ· τῆς πάλης τοῦ ἐκτόμου | ὅσον τοῖς τρισὶ δακτύλοις ἐψήσας, μέλι ἐγχείαι, καὶ σύμπλασσε τὴν πάλην, καὶ δοῦναι πιεῖν.

(19) Ὑστέρης ἀναστομωτήριον στόματος, αὐτοῦ καὶ<sup>107</sup> καθαρτικόν· κανθαρίδας πέντε τρίβε, ὄξος λευκὸν παραχέων, καὶ μὴ ὑγρὸν πάνυ ποιεῖ, ἀλλ' ὡς ἐμμάσσεσθαι δάκτυλον. λαβῶν δὲ σύκου λευκοῦ πίνος ἄνευ τῶν κεγχαμιδῶν καὶ τοῦ δέρματος, διπλάσιον συμμίξας μέρος τῆς κανθαρίδος, βάλανον<sup>108</sup> ποιήσας, εἰρίῳ κατελίξας, πρόσθες.

(20) Καθαρτικόν, ἦν ἐκ τόκου μὴ καθαρθῆ· τοῦ τριφυλλοῦ ἐν οἴνῳ λευκῷ πίνειν τὰ καταμήνια καταρρηγνύει τὸ αὐτὸ καὶ ἔμβρυον ἐκβάλλει.

(21) Μητρώων καθαρτικόν· ὅταν παιδίου ἐναποθανόντος αἷμα ἐμμένῃ, κολοκύνθην ἀγρίην τρίψας ἐν μέλιτι, λειχέτω ἢ προσθέσθω.

(22) Αἵματος καθαρτικόν, αἷμα ἐξελάσαι ἐκ μητρώων· λευκοῦτον καρπὸν τρίβων λείον, οἴνῳ διεῖς, δίδοναι πίνειν.

(23) Αἷμα ὡσαύτως ἐξελάσαι ἐκ μητρώων<sup>109</sup> ῥοῦ τὸν καρπὸν, ὅταν ἐρυθρίσῃ, τρίβων κόκκους τριήκοντα χλωροὺς καὶ κυνὸς ῥόδα ἐρυθρά, περιλέγων τὸ ἐρυ-

<sup>106</sup> μὴ om. V.

(16) Cleaning suppository: this year's wheat meal, three obols of myrrh, the same amount of saffron, and an obol of castoreum: knead these in rose unguent, and have the patient apply.

(17) Another cleaning suppository: grind stinging nettle fruit and juice of mallow in goose fat, and apply.

(18) A cleaning agent, if cleaning does not occur: boil a pinch of black hellebore powder, add honey, dissolve the powder, and give to drink.

(19) Agent to open the mouth of the uterus and clean it. Crush five blister beetles, pour in white vinegar—not enough to form a liquid but so that a finger leaves an imprint on it—and prepare a thick white fig without seeds or skin: mix an amount of the blister beetle twice that of the fig, form into a suppository, wrap in fine wool, and apply.

(20) Cleaning agent; if a woman is not cleaned after giving birth, have her drink clover in white wine. The same medication also causes the menses to break out downwards, and expels the fetus.

(21) Agent to clean the uterus: when after the death of a fetus blood is retained, knead a wild gourd in honey, and have the patient lick this and apply it as a suppository.

(22) Agent to clean blood which drives blood out of the uterus: grind fruit of white violet fine, dissolve in wine, and give to drink.

(23) To drive blood out of the uterus in the same way: grind sumac fruit that is already red, thirty green (sc. Cnidian) berries, and red dog roses from which you sepa-

<sup>107</sup> στ.—καὶ Potter (στόματος . . . Trapp): στόμα τοῦτο αὐτὸ τὸ V: στόμα τὸ αὐτὸ καὶ I. <sup>108</sup> β. Linden after Cornarius' *glandulam*: τρίβλον (-ην) VI.

<sup>109</sup> λευκοῖον—μητρώων om. V.

θρόν, αὐτὰ τρίβων ἐν οἴνῳ διδόναι πιεῖν ἔστ' ἂν τὸ αἷμα ῥαγῇ.

(24) Προσθετὸν καθαρτικόν, ἣν τὰ γυναικεία μὴ φαίνηται· στύρακα καὶ ὀρίγανον τρίψας λείον καὶ συμμίσξας, ἐπίχεον χηνὸς ἔλαιον· εἴτ' ἐμπροστίθεται.

(25) Προσθετὸν καθαρτικόν, ὥστε μήτρας ἐκκαθαίρειν καὶ κενοῦν· ἀψιθιον ρίζαν τρίψας λείην, καὶ μέλι μίξας, τοῦτο προσθεῖναι ἐλαίῳ.

430 (26) Προσθετὰ ὑστερέων καθαρτικά, ἀναστοματωτήρια, καὶ ὕδωρ ἄγει·<sup>110</sup> σκίλλης ὅσον ἐξ δάκτύλους | τὸ μῆκος, παχέος δὲ ὡς ὁ μικρὸς δάκτυλος,<sup>111</sup> τοῦτου περιξέσας ὅσον δύο δακτύλους, λείον ποιήσας, κατελίξας τὸ λοιπὸν εἰρίῳ ῥνπαρῶ· καὶ τὸ μὲν ἀπεξεσμένον καὶ πρὸς τὸ στόμα τῶν ὑστερέων ἐὰν προσκείσθαι ἡμέρην καὶ εὐφρόνην· λουσαμένη δὲ καὶ ἀφαιρουμένη, διανιζέσθω ὕδατι εὐώδει.

(27) Καθαρτικὸν μαλθακόν· ὕδωρ ἄγει καὶ φλέγματα καὶ χλωρὰ ὑφαίμα, καὶ τὰ καταμήνια κατασπῆ ἣν μὴ πολυχρόνια ἦ, καὶ τὸ στόμα μαλθάσσει· μύρον ναρκίσσιον, κύμινον ὃ ἐσθίομεν, σμύρναν, λιβανωτόν, ἀψιθιον, Κύπριον ἄλα, ῥόδιον ἄλειφα, τῶν μὲν ἄλλων χοῦν ἐκάστου, τοῦ δὲ ναρκισσίνου τέσσαρας μοίρας, ἐπὶ ὀθόνιον ὠμόλινον συμμίσξας, πάντα τρίψας, ποιήσας βάλανον, περὶ τῷ πτερῷ ῥάκος λεπτόν περιθείς, καταδήσαι καὶ ἐμβάψαι ἐς ἄλειφα λευκὸν Αἰγύπτιον, προσθεῖναι, καὶ ἐὰν τὴν ἡμέρην προσκείσθαι προσιθέσθω δὲ λουσαμένη καὶ ἀφαιρουμένη διανιζέσθω τῷ ὕδατι εὐώδει.

rate the red part: grind these in wine, and give to drink until blood breaks out.

(24) Cleaning suppository if the menses fail to appear: grind storax and marjoram fine, mix them together, and add goose oil: then have the patient apply this to herself.

(25) Cleaning suppository that cleans the uterus out and empties it: grind wormwood root fine, mix in honey, and apply this in olive oil.

(26) Cleaning suppositories for the uterus, which open up its mouth and draw fluid: take a piece of squill six fingers in length and as broad as a little finger, scrape two fingers length of this all around, make it smooth, and wrap the rest with a piece of greasy wool. Leave the scraped part in place against the mouth of the uterus for a day and a night; then have the patient bathe, remove the squill, and sprinkle herself with fragrant water.

(27) A gentle cleaning agent, that draws water, phlegms, and greenish bloody sera, brings down the menses—unless they are chronically absent—and softens the mouth of the uterus: narcissus unguent, edible cumin, frankincense, wormwood, Cyprean salt, rose unguent: take one chous of each of the others but four parts of the narcissus, mix together on a tent of raw linen, knead them all, and form into a suppository. Wrap a piece of fine cloth around a feather, tie it in place, dip this in white Egyptian unguent, insert, and leave in place for a day: have the patient make the application after taking a bath, and when she removes it have her wash herself out with fragrant water.

<sup>110</sup> ὕ. ἄ. Trapp: ὕδωρραγῆ V: ὕδωρ ἄγοντα I.

<sup>111</sup> τὸ μῆκος—δάκτυλος om. V.

BARRENESS

## INTRODUCTION

Erotian includes *περὶ ἀφόρων* in the section "therapy by diet" (*Θεραπευτικὰ δὲ . . . εἰς δίαιταν*) of his census of Hippocratic works,<sup>1</sup> and explains eight words from the text in his *Glossary*,<sup>2</sup> while Galen glosses ten terms that are either present only in *Barrenness* or whose meaning he qualifies "as in *Barrenness*" (*ὡς ἐν τῷ περὶ ἀφόρων*).<sup>3</sup> One Greek term for the uterus, *δελφύς*, whose sole appearance in the Hippocratic Collection is in *Barrenness* 9, is ascribed to Hippocrates in both Rufus of Ephesus' *Dictionary of Anatomical Parts* 193<sup>4</sup> and Pollux' *Onomasticon* II 222.<sup>5</sup> A number of passages in *Barrenness* have verbatim parallels in one or both of *Superfetation*<sup>6</sup> and *Nature of Women*.<sup>7</sup>

The first chapter of *Barrenness* consists of a well-organized series of uterine disorders leading to infertility (disconnection from the vagina, slipperiness after ulceration,

<sup>1</sup> Erotian, p. 9.

<sup>2</sup> Nachmanson, pp. 438f.

<sup>3</sup> See Anastassiou/Irmer, vol. II 1, 448f.

<sup>4</sup> Rufus, p. 160.

<sup>5</sup> Pollux, vol. 1, 151.

<sup>6</sup> Cf. Loeb *Hippocrates* vol. 9, 315f.

<sup>7</sup> Cf. Bourbon, p. xiv.

failure to close properly, morbidity of the menstrual blood, amenorrhea, oligomenorrhea, menorrhagia, prolapse, recto-vaginal fistula), while subsequent chapters lack any very apparent order:

- 2-3, 7: Tests for pregnancy.
- 4: Tests to determine the sex of the fetus.
- 6, 8, 19: Methods of promoting conception.
- 5, 9-13, 15-18, 22-24, 27, 29, 31: Specific causes of infertility; treatments.
- 14: A test for unclean menstrual blood.
- 20: A case history of infertility.
- 21: Uterine mole.
- 25-26, 28: Prevention of recurrent spontaneous abortions.
- 30, 37: Methods of removing a dead fetus from the uterus.
- 34: A prescription for dyspareunia.
- 35-36: Displacements of the uterus and their treatment.

The specific pathological conditions being presented in this treatise generally give little evidence of the conscious nosological clarity and concomitant development of technical nomenclature regularly met with in the internal diseases which are cataloged in such general Hippocratic works as *Diseases I-III* and *Internal Affections*.

*Barrenness* is included in the collected editions and translations of Hippocrates, but to my knowledge has never been the subject of a special study, although H.

Grensemenn does include an edition and translation of its first chapter in his *Hippokratische Gynäkologie*.<sup>8</sup> The complete Greek text of the treatise was last edited by Littré in 1853 and Ermerins in 1862, neither of whom had direct access to the two independent witnesses to the text, M and V; the present edition is based on collations of these manuscripts from microfilm.

<sup>8</sup> Grensemenn, pp. 140-47.



## ΠΕΡΙ ΑΦΟΡΩΝ

VIII 408  
Littre

1. (213 L.) Περὶ μὲν τῶν γινομένων τῆσι γυναιξίν ἐφ' ἑκάστοισι τῶν παθημάτων πρότερον εἴρηται νῦν δὲ ἀποφανέω, δι' ἧς αἰτίας ἄφοροι γυναῖκες τὸ πάμπαν, καὶ διότι οὐ τίκτουσι πρὶν ἰθῶσιν.

Φημὶ δὲ τοῦτ' αἴτιον εἶναι ἢν στραφῆ τὸ στόμα τῶν μητέρων πάμπαν ἀπὸ τοῦ αἰδοίου, οὐ κύνσκειται οὐ γὰρ δέχονται αἱ μήτραι τὴν γονήν, ἀλλ' ἕξω αὐτίκα ἔρχεται. γίνεται δὲ τοῦτο καὶ ἢν ὀλίγον παραστραφῆ τὸ στόμα τῶν μητέρων ἀπὸ τοῦ αἰδοίου παρὰ φύσιν καὶ ἢν μεμύκη τὸ στόμα τῶν μητέρων πάμπαν, οὐδ' οὕτω δέχονται, οὐδ' ἢν ἄρμῳ μεμύκη μάλλον ἢ δεῖ. δῆλον δὲ τούτων ἑκαστὸν ἔστι τῶν εἰρημένων ἢν μὲν γὰρ ἀπεστραμμένον ἢ πάμπαν ἢ μεμυκός, τὰ καταμήνια οὐκ ἔρχεται τὸ παράπαν, ἢ ἔρχεται βιαίως ξὺν νόσῳ, ἢν βιάσσηται τὸ αἷμα τὰς μήτρας στραφῆναι κατ' ἰθέα.<sup>1</sup> κῆν ἀποκαθαρθῆ ἢ γυνή, ἔστιν ὅτε αὐτὴ ἀποστρέφεται τὸ στόμα τῶν μητέρων ἀπὸ τοῦ αἰδοίου ἢν δὲ ὀλίγον παρακεκλιμένον <ῆ><sup>2</sup> ἢ ἄρμῳ μεμύκη, χωρέει μὲν τὰ καταμήνια, χωρέει δὲ

<sup>1</sup> ἰθ. a later hand in H: ἡθεα MV.

<sup>2</sup> Add. Foes in note 3.

## BARRENNESS<sup>1</sup>

1. I have spoken above about what happens to women in each of the diseases, and now I shall explain the main causes that make them barren, and why they do not give birth until they are cured.

Now I assert that this is a cause: if the mouth of a woman's uterus turns completely away from her vagina, she will not become pregnant, since her uterus does not receive the seed, which immediately runs out of her. This also happens if the mouth of the uterus turns only a little abnormally away from the vagina. Also, if the mouth of the uterus is completely closed, in this state too it will not receive anything, nor if it is closed more than it should be but still has a gap. Each of the things described becomes obvious, for if the mouth is completely averted or closed, the menses will fail to arrive at all; or if blood forces the uterus to straighten out, they will arrive with difficulty and accompanied by disease. If such a woman is cleaned out, sometimes the mouth of her uterus turns away from her vagina again. If the mouth is deviated a little, or is closed but still has a gap, the menses will flow, but with difficulty

<sup>1</sup> Literally the title means: "On those who do not bear."

βιαίως καὶ κατ' ὀλίγον ἐπὶ πολλὰς ἡμέρας. ταῦτα δὲ πάντα δηλα γίνεταί, εἰ οὕτως ἔχει, ψηλαφώσῃ γυναικί, καὶ ἦν τούτων τι ἦ, μελεδανθείσα ἢ γυνὴ φορὸς γίνεταί· ἔστι δὲ καὶ ὅτε αὐτομάτῃ. τούτων δὲ ἕκαστον διότι γίνεταί εἰρήσεται, εἴρηται δὲ καὶ ἐν τοῖσι Γυναικείοισι Νουσήμασιν.

Ἦν δὲ λείαι ἕωσιν αἱ μήτραι, γίνεταί δὲ τοῦτο καὶ φύσει ἐνίησι, καὶ ἦν ἔλκεα ἐγγενόμενα μεγάλας οὐλὰς ἐγκαταλίπη, καὶ ἦν λείαι ἕωσιν, | οὐ λαμβάνει ἢ γυνὴ ἐν γαστρὶ· τὴν γὰρ γονὴν δέχονται μὲν αἱ μήτραι, ἦν μὴ τι ἕτερον αἴτιον ἦ, ξυλλαμβάνουσι δὲ οὐ, ἀλλ' ἕξω χαλῶσι. δηλον δὲ μάλιστα ἔστι ψηλαφώσῃ, καὶ εἰρομένῃ εἴ ποτε ἐν τῆσι μήτρησιν ἔλκεά οἱ ἐγένοντο. τὰ δὲ καταμήνια ὑγιηρῶς μὲν ἐν τούτῳ τῷ νοσήματι χωρεῖ· ἀνίητος δὲ γίνεταί ὡς ἐπὶ τὸ πλεον ἢ τοιαύτῃ.

Γίνεταί δὲ καὶ τοῦτο αἴτιον τοῦ μὴ λαμβάνειν ἐν γαστρὶ, ἦν ἔλκος γένηται ἐν τῆσι μήτρησιν ὑπὸ παθήματος τούτων τῶν εἰρημένων καὶ μὴ ταχὺ ὑγιαυθῆ, ἀλλὰ μολυνθῆ. παραμένει γὰρ τὸ ἔλκος ἐπὶ πολὺν χρόνον, καὶ ὥσπερ ἐν ὧτὶ ἐόν, καὶ ὄζει πονηρὸν ἢ γυνή, καὶ ἔστιν ὅτε ἰχώρ ῥέει αὐτῇ ἐκ τοῦ αἰδοίου κάκοδος, καὶ μέχρι ἔχει τὸ ἔλκος, οὐ λαμβάνει ἐν γαστρὶ· οὐ γὰρ συλλαμβάνουσι αἱ μήτραι τὴν γονήν. ταύτῃ<sup>3</sup> δὲ τὰ καταμήνια χωρεῖ ὑγιηρῶς· ψηλαφήσει δὲ μάλιστα γίνεταί δηλον καὶ ἐρωτήσει περὶ τῶν εἰρημένων· μελεδανθείσα δὲ φορὸς γίνεταί· ἐλπίδες δὲ ὀλίγαι εἰσίν.

<sup>3</sup> Add τὰ M.

and a little at a time over many days. All these causes become evident, if the case is such, when the woman is palpated, and if any of them is present, she will regain her fecundity on being treated, or sometimes even spontaneously. Why each of these things happens will now be explained, as it has also been explained in *Diseases of Women*.<sup>2</sup>

If a woman's uterus is slippery and smooth—which also occurs naturally in some cases—and ulcers are present in it which leave large smooth scars, she will not become pregnant. For although her uterus receives the seed—unless there is some other factor preventing it—it does not take it up, but expels it. This is usually revealed either on palpation of the woman, or if she says she has ever had ulcers in her uterus. In this disease, the menses flow in a healthy manner, but such a woman generally turns out to be incurable.

Another cause of not becoming pregnant is the formation of an ulcer in the uterus, as the result of one of the conditions I have described, which is not quickly healed and becomes unclean. For the ulcer will persist for a long time, like one in the ear: such a woman has a sickly smell, and sometimes an evil-smelling flux passes out of her vagina. As long as the ulcer is present, she will not become pregnant because her uterus will not take up the seed. Such a woman's menses pass in a healthy manner, but her condition is usually revealed by palpation, and by interrogation about the signs mentioned. On being cared for, she may become fertile, although the hope is slight.

<sup>2</sup> Cf. *Diseases of Women* I 10–24.

Ἦν δὲ τῶν καταμηνίων ἐλλειφθέν τι ἐν τῆσι μήτρῃσι ἔκρηξιν <μη><sup>4</sup> ἔχη, θερμανθέν δὲ καὶ αὐτὶς ψυχθέν περὶ τὸ στόμα <ἐμμένη><sup>5</sup> ἢ ὀλίγον ἐνδοτέρω, οὐδ' οὕτω λαμβάνει ἐν γαστρί· ἔργμα γὰρ τοῦτο ἐπικείμενον οὐ παρίησι τὴν γονὴν ἵνα ὄκου δεῖ. καὶ ἦν μὲν ἐν ἀρχῇ μελεδαίνηται, ὑγιαίνει τε καὶ φορὸς γίνεται· ἦν δὲ χρόνος ἐγγένηται, ἀφορος ἔσται· δηλον δὲ τὸ πάθημα ψηλαφήσει μάλιστ' ἔστι, σκληρὸν γὰρ τι ἐγγίνεται.

Καὶ ἦν χάνωσι μᾶλλον τοῦ καιροῦ αἱ μήτραι, οὐδ' οὕτω κνίσκεται· οὐ γὰρ ξυλλαμβάνουσιν αἱ μήτραι τὴν γονήν· δηλον δὲ ἔστι καὶ τοῦτο ψηλαφήσει· καὶ | 412 τὰ καταμήνια ἔρχεται ἀλέα καὶ ἐπ' ὀλίγας ἡμέρας· γίνεται δὲ καὶ φύσει τὸ πάθημα τοῦτο καὶ ὑπὸ νοσημάτων τῶν εἰρημένων. κῆν μὲν φύσει ἦ, ἀνίητος ἢ νοῦσος· ἦν δὲ μή, ἰητή.<sup>6</sup>

Κῆν μὴ ὑγιηρὰ χωρὲν τὰ καταμήνια, οἷα τῆς γυναικὸς μὴ ὑγιηρῆς ἐούσης, οὐδ' οὕτω κνίσκεται· οὐ γὰρ πῆγνυται ὑπὸ τοῦ αἵματος νοσηροῦ ἐόντος, ἀλλὰ διορροῦ<sup>7</sup> τὴν γονήν τὸ αἷμα τὸ κατὶὸν ἀπὸ τοῦ σώματος νοσηρὸν ἐόν· διορρωθείσα<sup>8</sup> δὲ ἡ γονὴ ἐξέρχεται ἔξω τῷ χρόνῳ ἢ ὀλίγῳ ἢ πολλῷ ξὺν ἰχώρῳ. δηλον δὲ ἔστι τῷ σώματι τῆς γυναικὸς καὶ τοῖσι καταμηνίοισι χωρήσει γὰρ τὰ καταμήνια αὐτῇ οἷα εἴρηται, ἦν τε χολώδης ἦν τε φλεγματώδης ἦν τε ὑδρωποειδής· ἐν τάχει δὲ μελεδαίνηται φορὸς γίνεται· εἰ δὲ μή, οὐ.

<sup>4</sup> Fuchs, after Littré. <sup>5</sup> Fuchs. <sup>6</sup> ἰητή V. Schmidt in *Mus. Helv.* 46 (1989), 246f.: εἶει (-η) τῆ· MV.

If some of the menstrual flux is left behind inside the uterus, without any discharge taking place, becoming warm and then cool again, and it remains around the mouth of the uterus or even a little inside it, such a woman will still not become pregnant, since the obstruction there will prevent the seed from going where it should. If the woman receives treatment at the onset, she will recover and become fertile, whereas if time has intervened, she will remain barren. The condition is best revealed by palpation, for a hardness is present.

Also, if a woman's uterus gapes open more than it should, in that case too she will not become pregnant, since her uterus will fail to take up the seed—this too is revealed by palpation, and also by the fact that the menses flow out in a mass over a few days. This can arise naturally, too, as well as from the diseases recorded: if it occurs naturally, it is incurable, but otherwise it can be cured.

If the menses that pass are not in a healthy state—as happens when a woman herself is unhealthy—she will also not become pregnant; for no congelation occurs, due to the blood's being diseased, but rather the diseased blood passing down from the body turns the seed to whey, and after the seed is turned to whey it will be discharged—either sooner or later—along with serum. This is revealed both by the woman's body itself and by her menses: for her menses appear as I have described—whether she is bilious, phlegmatic, or watery. If she is cared for at once, she will recover her fertility, but not otherwise.

<sup>7</sup> διορρ. Littré: διουρ. MV.

<sup>8</sup> διορρ. Littré: διουρ. MV.

Ἦν δὲ γυναικὶ μὴ χωρῆν τὰ καταμήνια πάμπαν [ἦ]<sup>9</sup> ὑπὸ πάντων τῶν εἰρημένων, καὶ οὕτως οὐ ξυλλαμβάνει αἱ γὰρ φλέβες τοῦ αἵματος πλήρεις εἶναι τὴν γονὴν οὐ δέχονται, καὶ ἐν τῆσι μήτηρσι αἵματος ἐνεῖναι τι χρονίου πᾶσα μηχανή, ὅ τι ἀποκωλύει τὴν γονὴν τρέφεσθαι.

Ἦν δὲ ἐλάσσω τὰ καταμήνια χωρῆν τοῦ δέοντος, οὐδ' οὕτω κῦσκεται αἷτια δὲ τὰ ἐν τῇ προτέρῃ νόσῳ προειρημένα· δῆλον δὲ καὶ τοῦτο ἐν τῇ ἐρωτήσει. κῆν μὲν φύσει ὀλίγα χωρῆν τὰ καταμήνια, ἀνίητος γίνεται· ἦν δὲ ὑπὸ παθήματος τούτων τινὸς τῶν εἰρημένων, μελεδανθείσα ἐν τάχει φορὸς ἔσται.

Καὶ ἦν πλείονα τοῦ δέοντος χωρῆν τῇ γυναικὶ τὰ καταμήνια, οὐδ' οὕτως ἐν γαστρὶ λαμβάνει αἱ γὰρ μήτραι, κεκενωμένου τοῦ αἵματος, οὐ ξυλλαμβάνουσι τὴν γονὴν ὑπὸ ἀσθενείης· ἦν δ' ἄρα καὶ ξυλλάβωσι, κατελθὼν τὸ αἷμα πολλὸν ἐξαπίνης τῆς γυναικὸς ἐπὶ τὰς μήτρας ἀποπνίγει τὴν γονὴν. δῆλον δὲ καὶ τότε  
414 τοῖσιν ἐπιμηνίοισιν | ὅποσα χωρήσει καὶ ἦν μὲν φύσει ἢ γυνὴ πολλὰ χαλῆ τὰ καταμήνια, ἀφορος γίνεται· ἦν δὲ μὴ φύσει, ἀλλ' ὑπὸ παθήματός τινος τῶν εἰρημένων, μελεδανθείσα ἐν τάχει<sup>10</sup> φορὸς ἔσται.

Καὶ ἦν τὸ στόμα τῶν μητρῶν ἐκπέση τοῦ αἰδοίου, οὐδ' οὕτω λαμβάνει ἐν γαστρὶ· τὸ τε γὰρ στόμα σκληρὸν γίνεται, καὶ οὐ δέχεται τὴν γονὴν, καὶ οἰδέει, καὶ ταύτη ἀφορος γίνεται τὸ πάμπαν· δῆλον δὲ τὸ πάθημα τοῦτο δι' ὅ τι γίνεται.

If a woman's menses cease to flow at all due to all (sc. the causes) recorded above, then too she will fail to conceive, since her vessels, being filled with blood, cannot take up the seed, and also old blood must of necessity be present in her uterus which will prevent the seed from being nourished.

If less menses pass than should, in this case too a woman will not become pregnant, for the reasons given in the preceding disease, and this condition will come to light through interrogation. If a woman's menses are naturally scanty, she cannot be cured, but if this is due to one of the diseases mentioned above, treatment immediately will restore her to fertility.

If more menses pass in a woman than should, she will fail to become pregnant too; for her uterus, on being emptied of blood, is too weak to take up the seed: and even if it could take up the seed, the sudden movement of much blood down to the uterus would suffocate the seed. This case too is revealed by the menses' flowing in the amount they do. If a woman discharges excessive menses naturally, she will become barren, whereas this is not natural but due to one of the aforementioned diseases, treatment immediately will restore her to fertility.

If the mouth of a woman's uterus prolapses out of her vagina, in this case too she does not become pregnant, since the (sc. uterine) mouth becomes hardened and does not admit the seed, and then it swells up making the woman completely barren. This condition is revealed by what happens.

<sup>9</sup> Del. Littré.<sup>10</sup> ἐν τ. om. V.

Καὶ ἦν μὴ χωρὲν τὰ καταμήνια κατὰ τὸ προσῆκον, ἀλλὰ κάτω ὀρμήσῃ ἐς τὴν ἔδρην, οὐδ' οὕτω λαμβάνει ἐν γαστρὶ· δῆλον γὰρ ὅτι τὸ στόμα τῶν μητρῶων ἐκτέτραπται ἀπὸ τοῦ αἰδοίου ἢ μέμκε· καὶ ἦν μὲν κατὰ τὴν ἔδρην ἢ ἐστραμμένον τὸ στόμα τῶν μητρῶων ἢ μεμύκη, μελεδαιθείσα φορὸς γίνεται.

Δῆλον δὲ ἐκάτερόν ἐστι τῇ ἐρωτήσει καὶ ἀποκρίσει· ἦν γὰρ τὰ καταμήνια ἐκάστοτε<sup>11</sup> ὧδε εἶη, ἢ νοσοῦσ ταύτησι δῆλον ὅτι αἰτὴ ἐστὶ. τοσαῦτα καὶ τοιαῦτα τῆσι γυναιξίν ἐστι, δι' ἃ οὐ τίκτουσι πρὶν ἂν ἰηθῶσι, καὶ δι' ὅσα ἀφοροὶ γίνονται τὸ πάμπαν· ὥστε θαυμάζειν τὰς γυναῖκας οὐ χρὴ ὅτι εἰσὶν αἱ οὐ τίκτουσι πολλάκις.

2. (214 L.) (1) Πειρητήρια εἰ κηῖσει· γυναῖκα ἦν θέλῃς εἰδέναι, βούτυρον καὶ γάλα γυναικὸς κουροτρόφου<sup>12</sup> διδόναι πίνειν νήστι, καὶ ἦν ἐρεύγηται, κηῖσει· εἰ δὲ μή, οὐ.

(2) Ἄλλο· νέτωπον ὀλίγον προστίθεσθαι εἰρίῳ ἐν-ελίξασα· ἔπειτα ἔωθεν σκέψασθαι ἦν ὄζῃ διὰ τοῦ στόματος· καὶ ἦν μὲν ὄζῃ, κηῖσει· ἦν δὲ μή, οὐ.

(3) Ἄλλο· ἥτινι ἂν ἀπὸ προσθετῶν μὴ λίην ἰσχυρῶν  
416 ὀδύνοι ἐς τὰ | ἄρθρα ἀφίκωνται, καὶ βρυγμὸς ἔχῃ,  
καὶ σκοτοδινηταὶ καὶ χασμῆται, ἐλπίς ταύτη κηῖσαι  
μᾶλλον ἢ ἥτις τούτων μηδὲν πάσχει.

(4) Ἄλλο· μάλυζαν σκοροδίου περικαθήραντα τὴν κεφαλῆν, ἀποκνίσαντα, προσθεῖναι πρὸς τὴν ὑστέρην,

<sup>11</sup> Ermerins: ἐκάστω MV.

<sup>12</sup> -τρόφου M: -τόκου V.

If a woman's menses do not flow where they should, but start down into her rectum, in this case too she does not become pregnant; for it is clear that the mouth of her uterus has turned away from her vagina, or has closed. If the mouth of a woman's uterus has turned toward her rectum or has closed, on being treated she recovers her fertility.

Each of these conditions is revealed by question and answer, for if the menses are like this each time, it is clear in these women that the disease is their cause. This is the number and kind (sc. of causes) in women that prevent them from giving birth, until they are healed, and through which they become completely barren: thus, there is no need to be surprised that there are often women who fail to give birth.

2. (1) Tests whether a woman will become pregnant: if you wish to know about a woman, give her butter and the milk of a nursing mother in the fasting state to drink: if she has an eructation, she will become pregnant, but otherwise not.

(2) Another test: apply a suppository of a little oil of bitter almonds wrapped in wool: then at dawn examine whether the suppository has given off an odor through the woman's mouth: if it has, she will become pregnant, but otherwise not.

(3) Another test: if a woman, after receiving moderately strong suppositories, has pains in her joints, chattering of her teeth, dizziness, and yawning, she is more likely to become pregnant than one who does not experience any of these things.

(4) Another: thoroughly clean a head of garlic, snip it off, and apply as a suppository against the uterus: on the

καὶ ὀρῆν τῇ ὑστεραίῃ, ἣν ὄξη διὰ στόματος· ἦν γὰρ ὄξη, κηήσει· ἦν δὲ μή, οὐ.

(5) Ἦν θέλη ἡ γυνὴ εἰδέναι εἰ κηήσει, πινέτω ἀνησον τετριμμένον ἐν ὕδατι ὡς λειότατον, καὶ εὔδέτω· καὶ ἦν μὲν κνησμὸς λαμβάνη περὶ τὸν ὀμφαλόν, κηήσει· εἰ δὲ μή, οὐ.

3. (215 L.) (1) Ἄλλο· κύουσιν γυναῖκα εἰ μὴ ἄλλω γνώσκῃς· οἱ ὀφθαλμοὶ εἰλκυσμένοι καὶ κοιλότεροι, καὶ τὰ λευκὰ τῶν ὀφθαλμῶν οὐκ ἔχει τὴν φύσιν τῆς λευκότητος, ἀλλὰ πελιώτερα, ἦν κῆ.

(2) Ἄλλο· ὀκόσαι ἐν γαστρὶ ἔχουσιν, ἐφῆλιν ἐπὶ τοῦ προσώπου ἰσχουσι, καὶ ἀρχόμεναι συλλαμβάνειν μίσοινοι γίνονται καὶ κακόσιτοι, καὶ καρδιωγμοῦ μεσταί, καὶ πτυαλίζουσιν.

(3) Ἄλλο· μίλτον καὶ ἀνησον τρύψαι ὡς λειότατα, εἶτα ὕδατι διεῖναι, καὶ δοῦναι, καὶ ἐᾶσαι ὑπνώσαι· καὶ ἦν μὲν στρόφος γίνηται οἱ περὶ τὸν ὀμφαλόν, κύει· ἦν δὲ μὴ γίνηται, οὐ κύει.

(4) Πάντων δὲ τούτων ὑστερον πίνειν ἄλητον καὶ μέλι καὶ ὀρίγανον ἐν οἴνῳ καὶ ἐλαίῳ.

4. (216 L.) (1) Ὅσαι ἐν γαστρὶ ἔχουσαι ἐφῆλιν ἐπὶ τοῦ προσώπου ἰσχουσι, θῆλυ κύουσιν· ὅσαι δὲ εὐχροοῦσαι διαμένουσιν, ἄρρεν ὡς ἐπὶ τὸ πολὺ κύουσιν· ἦν αἱ θηλαὶ ἄνω ἔωσιν ἐστραμμέναι, ἄρσεν κύει· ἦν δὲ κάτω, θῆλυ.

(2) Ἄλλο· λαβὼν τοῦ γάλακτος φυρῆσαι ἄλητον, καὶ ποιῆσαι ἀρτίσκον· ὅπτᾶν δὲ ἐπὶ πυρὸς μαλθακοῦ·

following day, see whether it has given off an odor through the woman's mouth: if it has, she will become pregnant, but otherwise not.

(5) If a woman wishes to know whether she will become pregnant, have her drink finely ground anise in water and go to bed: if she is befallen by itching around her navel, she will become pregnant, but otherwise not.

3. (1) Another: if you do not recognize otherwise that a woman is pregnant: if she is pregnant, her eyes will be compressed and more hollow than usual, and their whites will not have the natural whiteness, but be more livid.

(2) Another: women who are pregnant have spots on their face, and when they have first conceived they lose their desire for wine and food, and they have great heartburn and ptyalism.

(3) Another: grind red ocher and anise very fine, dissolve in water, give (sc. to drink), and let the woman sleep. If colic comes on around her navel, she is pregnant: if this does not happen, she is not.

(4) After all these, give a potion of meal, honey, and marjoram in wine and oil.

4. (1) Pregnant women who have spots on their face are carrying a female, whereas those who retain their good complexion are generally carrying a male. If the nipples turn upwards, a woman is carrying a male, whereas if they turn downwards, a female.

(2) Another: Take some milk (sc. from the woman) and mix meal into it, make this into a small loaf, and bake it on

καὶ ἦν μὲν κατακαυθῆ, ἄρρην κύει· ἦν δὲ διαχυνθῆ, θήλυ. |

418 (3) Ἄλλο· ἐπὶ φύλλοισιν ὀπτᾶν, καὶ ἦν μὲν πήγνυται, ἄρρην κύει· ἦν δὲ διαχυθῆ, θήλυ.

5. (217 L.) Θεραπείαι κνήσιος πειρητήριον καὶ παιδογονίης· ἥτις δεῖται, καὶ ἄτεκνος εἶουσα, καὶ ἥδη κνήσασα εἶουσα δὲ τεκνοῦσα· ἐπὶν ὁ στόμαχος σκληρὸς ἦ, ὄλος ἦ ἄκρος, καὶ ξυμμεμύκη, καὶ μὴ ὀρθὸς ἦ, ἀλλὰ πρὸς τὸ ἰσχίον ἀπεντραμμένον τὸ ἕτερον, ἢ ἐς τὸν ἀρχὸν κεκύφη, ἢ ἀνεσπᾶκη ἐωτόν, ἢ τὸ χεῖλος ἐπιβάλλη τοῦ στομάχου ἐφ' ἑωυτό, ὀπόθεν οὖν ἢ τρηχὺς ἦ, ἢ πεπωρωμένος, σκληρὸς δὲ γίνεται καὶ ἀπὸ ξυμμύσιος καὶ ἀπὸ πωρώσιος, ταύτησι τὰ ἐπιμήνια οὐ φαίνεται, ἢ πολλῶ ἐλάσσονα καὶ κακίονα τοῦ δέοντος, καὶ διὰ πλείονος χρόνου ἐπιφαίνεται. καὶ τὰ μὲν ἐπιμήνια ὡς δεῖ καθ' ὑγείην τοῦ σώματος καὶ τῶν μητρώων τὴν ἕξοδον εὐρίσκεται, κατὰ τε τὸ σύμφυτον καὶ τὸ δίκαιον, καὶ ἀπὸ θερμῆς καὶ ὑγρότητος τῶν ἐπιμηνίων καὶ τοῦ στομάχου οὐ κάρτα βεβλαμμένον· τὴν δὲ γονὴν οὐ δέχεται διὰ τὴν βλάβην, ἥτις ἀν κωλύη ἀπὸ τοῦ στομάχου μὴ καλῶς ἔχοντος τοῦ δέχεσθαι.

Ταύτην χρὴ πυριήσαντα τὸ σῶμα ὄλον πιεῖν δοῦναι φάρμακον, καὶ κάθαρσιν ποιήσασθαι τοῦ σώματος πρῶτον, ἦν τε ἄνω καὶ κάτω ἦν τε κάτω μόνον· καὶ ἦν μὲν ἄνω διδώσ τὸ φάρμακον, μὴ πυριῆν πρότερον ἀλλ' ὕστερον τῆς καθάρσιος· πυριήσας δὲ μεταπίσαι κάτω· ἦν δὲ μὴ δοκέη δεῖσθαι ἀνωτερικοῦ, προπυριή-

a gentle fire. If this is burned solid, the woman is carrying a male, but if it opens up, a female.

(3) Another: roll up the same (i.e., milk and meal) in leaves and bake it: if this congeals, the woman is carrying a male, if it melts, a female.

5. Treatments promoting pregnancy and childbirth: a woman who has need of this, whether she is childless, or has already been pregnant and given birth: when the orifice (sc. of her uterus) is hard, either completely or at its extremity, has closed together, and is not straight, but has turned toward one or other of her hips or has bent toward the rectum, or it has drawn itself up, or the lip of the orifice has folded over on itself, whence it is either rough or petrified—it becomes hard from both closing together and being petrified—in such women the menses do not appear, or if they do reappear, then much less and worse than usual, and at longer intervals. In some cases the menses still find their way out as they should, on account of the healthiness of the body and the uterus, and because it is natural and right, and also due to the heat and moistness of the menses, as long as the orifice of the uterus is not too damaged. The seed, however, the woman does not receive, on account of the damage which prevents its reception due to the orifice of her uterus being disordered.

To this woman apply a vapor bath all over her body, then give her a medication to drink and first carry out a cleaning of her body, either both upward and downward, or just downward. If you give a medication to clean upward, do not apply a vapor bath before but after the cleaning, and after that give a potion to act downward. If the patient does not seem to require a medication to clean

420 σας κάτω πίσαι· ὅταν δὲ δοκῇ καλῶς ἔχειν τὸ σῶμα, μετὰ τοῦτο πυριῆν ἐγκαθίζων τὰς μήτρας αὐτὰς πυκνά, ἐν ὧ ἂν δοκῇ ξυμφέρειν· ἐπιβάλλειν δὲ ἐς τὰ πυριήματα κυπαρίσσον πρίσματα καὶ δάφνης φύλλα κόψας, καὶ λούειν πολλῶ καὶ θερμῶ πολλάκις· ὁκόταν δὲ νεόλουτος καὶ νεοπυρήντος ᾖ, ἀνευρύνειν τὸ στόμα | τῆς μήτρης μήλην κασσιτερίνην, καὶ ἀνορθοῦν ὀμοῦ, ἐὰν δέηται, καὶ<sup>13</sup> μολυβδίνης ἀρξάμενος<sup>14</sup> ἐκ λεπτῆς, εἶτα παχυτέρη, ἣν παραδέχεται, ἕως ἂν δοκῇ καλῶς ἔχειν· βάπτειν δὲ τὴν μήλην ἐν τῷ μαλθακτῆρι<sup>15</sup> διειμένῳ, ὃ τι δοκεῖ ξυνοίσειν, ὑγρὸν ποιήσας· τὰς δὲ μήλας ποιέειν ὀπισθεν πλατείας, εἶτα περὶ ξυλῆφίοισι<sup>15</sup> μακροῖσι περιαρμόσαι, καὶ οὕτω χρῆσθαι· τὸν δὲ χρόνον τοῦτον πινέτω ἐψοῦσα ἐν οἴνῳ λευκῷ ὅτι ἡδίστω γλυκεῖ δαίδα πινέτω ὅτι πιωτάτην κατασχίσασα λεπτά, καὶ σελίνου καρπὸν κόψασα, καὶ κυμίνου τοῦ Αἰθιοπικοῦ καρπὸν, καὶ λιβαντῶν ὅτι κάλλιστον· τούτου πινέτω νῆστις ὅπόσον δοκεῖ μέτριον εἶναι πλήθος, ἡμέρας ὀπόσας ἂν δοκῇ καλῶς ἔχειν. καὶ ἐσθιέτω σκυλάκια σιαλώδεα διέφθα καὶ πουλύποδα ἐν οἴνῳ ἐφθὸν γλυκυτάτῳ, καὶ τοῦ ζωμοῦ πινέτω, καὶ κράμβην ἐφθὴν καὶ οἶνον λευκὸν ἐπιπινέτω καὶ μὴ δυψήτω, καὶ λουέσθω δις τῆς ἡμέρης· σιτίων δὲ ἀπεχέσθω τοῦτον τὸν χρόνον.

Μετὰ δέ, ἣν προχωρήσῃ κατὰ τὸν στόμαχον καὶ φαίνῃ τινὰ κάθαρσιν ἕξω, πίνειν τ' ἐτι τοῦ πόματος

<sup>13</sup> καὶ Potter: ἢ codd.

upward, first apply a vapor bath and afterward give a potion to act downward. When the body seems to be in an appropriate state, apply a vapor bath to the uterus itself by having the patient repeatedly sit on any kind of stool that will have the desired effect: into the vapor bath drop filings of cypress wood and pounded bay leaves. Bathe the patient often in copious hot water, and immediately after the bath and the vapor bath widen the mouth of her uterus with a tin spatula, and also straighten it if necessary, beginning with a thin lead spatula and then moving to a broader one if the uterus will admit it, until it appears to be as it should. Dip the spatulas into a liquefied solution of one of the softening agents that seems likely to have a beneficial effect. Make the spatulas flat from behind, and then attach them around longer pieces of wood, and employ them thus. At this time have the patient drink very pleasant, sweet, fragrant, white wine, boiled down, to which are added very resinous pinewood ground fine, pounded celery seed, the seed of Ethiopian cumin, and the best grade of frankincense: have her drink, in the fasting state, as much of this as seems fitting, and for as many days as seem right. Also have her eat fat, well-steamed meat of puppy together with octopus boiled in very sweet wine, drink the sauce from this, take some boiled cabbage, and after that drink white wine. She should prevent thirst, and bathe twice a day in warm water while avoiding cereals during this period.

After this, if there is movement through the orifice and a cleaning appears outside, you should continue her drink

<sup>14</sup> ἀρξάμενος Ermerins: -μένη(ς) MV.

<sup>15</sup> -φίοισι Littré: -ρίοισι MV.



ἡμέρην μίαν καὶ δύο, καὶ τῆσι μήλησι παύσασθαι  
 χρεόμενον, καὶ πειράσθαι καθαίρειν τὰς μήτρας  
 προσθέτοισι φαρμάκοισιν. ἦτινι δὲ τοῦ στομάχου  
 ὀρθοῦ καὶ μαλθακοῦ καὶ ὑγίεος καὶ καλῶς ἔχοντος  
 καὶ ἐν τῷ δέοντι κειμένον τὰ ἐπιμήνια μὴ φαίνεται  
 πάμπαν ἢ ἐλάσσονα καὶ διὰ πλείονος χρόνου καὶ μὴ  
 ὑγιηρά, τὴν νοῦσον ἀνευρῶν ἦντινα ἔχουσιν αἱ  
 μήτραι, ἦν τε καὶ τὸ σῶμα ξυμβάλληται τι, ἐξευρῶν  
 τὸ αἷτιον ἀπὸ ὀτέου οὐ κίσκεται, ὅτε μὲν<sup>16</sup> οὕτως ἔχει,  
 422 | τὴν ἴησιν ποιέεσθαι προσφέρων τὸ δέον, ἦν δὲ  
 ἔχηται τὴν ἴησιν, ἀρχόμενος ἐξ ἰσχυρῶν, ὅκως ἂν  
 δοκέη καιρὸς εἶναι, τελευτῶν δὲ ἐς μαλθακώτερα, ἕως  
 ἂν δοκέη καλῶς ἔχειν καθάρσιος ἢ μήτρα καὶ ὁ στό-  
 μαχος καθεστάναι ὀρθῶς ἔχων καὶ ἐν τῷ ἐξαρκέοντι  
 κείμενος.

Ἦν δ' ἀπὸ φαρμάκου καὶ ἀπὸ τοῦ ποτοῦ μὴ προ-  
 χωρήσῃ, μὴδὲ πινοῦσης χρόνον τὸν μέτριον, τούτου  
 μὲν παύσασθαι τοῦ πόματος· ὅταν δὲ καλῶς ἔχη τοῦ  
 ἀπὸ τῶν μηλέων ἔργου, μαλθάξαι τὸ στόμα τοῦ στο-  
 μάχου, καὶ ποιέειν ὅκως ἀναχανεῖται ἐς ὄδον τῷ  
 προσθετῷ ἀπὸ τε τῶν θυμητῶν φαρμάκων καὶ μαλ-  
 θακτηρίων. ὀκόταν δὲ δοκέη καλῶς ἔχειν μαλθάξιος  
 καὶ θυμήσιος, προστιθεὶς φάρμακα, κάθαρσιν ποιέ-  
 εσθαι τῆς μήτρης, ἕως ἂν δοκέη καλῶς ἔχειν ἀρχό-  
 μενος ἐκ μαλθακῶν ἐς ἰσχυρότερα, τελευτῶν δὲ αὐθις  
 ἐς μαλθακὰ εὐώδεα· τῶν γὰρ ἰσχυρῶν φαρμάκων τὰ  
 πλείεστα ἔλκοι τὸν στόμαχον . . .<sup>17</sup> καθιστάναι ὀρθῶν

for a day or two longer, discontinue the use of the spatulas,  
 and attempt to clean out her uterus with medicated sup-  
 positories. If the orifice of the uterus is straight, soft,  
 healthy, in a good state, and lying where it should, but the  
 menses do not appear at all, or in a decreased amount, or  
 at longer intervals than usual, or in an unhealthy state,  
 after investigating what disease the uterus is suffering  
 from and whether or not the body is a contributing factor,  
 and discovering the cause of her not becoming pregnant,  
 in this case carry out her cure by administering the neces-  
 sary pessary—if she will accept the treatment—beginning  
 with strong agents at a time that seems appropriate, and  
 ending with milder ones, until her uterus seems to be in a  
 good state of cleaning and to have its orifice returned to a  
 proper condition and lying in a satisfactory position.

If from the medication and the potion there is no  
 movement, even after the patient has been drinking it for  
 a reasonable time, discontinue the potion. But when the  
 procedure with the spatulas has been effective, soften the  
 mouth of the uterus and induce it, with fumigating medi-  
 cations and softening agents, to gape open and form a  
 passage for a suppository; when the softening and fumiga-  
 tion seem to have been successful, apply medicated sup-  
 positories to clean the uterus, and continue until they  
 seem to have had the desired effect: begin with mild  
 agents, proceed to more powerful ones, and return at the  
 end to mild fragrant ones, since most of the powerful  
 medications will ulcerate the orifice . . . set (sc. the orifice)

<sup>16</sup> ὅτε μὲν Aldina, after recentiores: ταῦτα M: τότε V.

<sup>17</sup> Loss of text due to homoeoteleuton: cf. *Superfetation* 29.

καὶ<sup>18</sup> καλῶς ἔχοντα πρὸς τῆς γονῆς τὴν δέξι, καὶ τὴν μήτηρην ξηρὴν ποιεῖ.

\*Ἦν δέ γυνὴ δοκῆ τὰς μήτρας ὑπὸ πιμελῆς βεβλάφθαι ἐς τὴν κύησι, λεπτύνειν ὡς μάλιστα καὶ ἰσχυραίνειν πρὸς τοῖσιν ἄλλοισιν.

6. (218 L.) Ὁρη δὲ ἑαρινῇ κρατίστη κυήσιος· ὁ δ' ἀνὴρ μὴ μεθυσκέσθω, μηδ' οἶνον λευκὸν πινέτω, ἀλλ' ὡς ἰσχυρότερον καὶ ἀκρητέστερον, καὶ σιτία σιτείσθω ἰσχυρότατα, καὶ μὴ θερμολουτέτω, καὶ ἰσχυέτω, καὶ ὑγιαυνέτω, καὶ σιτίων ἀπεχέσθω τῶν μὴ ξυμφερόντων τῷ πρήγματι.

7. (219 L.) Ὅταν<sup>19</sup> δὲ δοκῆ ἡ γυνὴ ἐκκεκαθάρθαι καὶ τὸν στόμαχον ἰκαλῶς ἔχειν τῆς μήτρης, λουσάσθω, καὶ σμηξάσθω τὴν κεφαλὴν, καὶ μὴ ἀλείφηται μηδέν· ἔπειτα ὀθόνιον ἀνοδμον περιθείσα περὶ τὰς τρίχας πεπλυμένον, κεκρυφάλω πεπλυμένω μηδεὶνός ὄζοντι καταδῆσαι, τὸ ὀθόνιον ὑποθεῖσα πρῶτον, ἔπειτα ἀναπαύεσθαι προσθεμένη χαλβάνην πρὸς τὸν στόμαχον, θερμήνασα πρὸς πῦρ ἢ πρὸς ἥλιον καὶ μαλθάξασα εἰς ἔπειτα πρῶτὴ ἀπολύσασα τὸν κεκρυφάλον καὶ τὸ ὀθόνιον, ὁσφραίνεσθαι παρασχέτω τινὶ ἑωυτῆς τὴν κεφαλὴν, καὶ ὄξει ἢν καλῶς ἔχῃ τῆς καθάρσιος· εἰ δὲ μή, οὐκ ὄξει· ἄσιτος δὲ ταῦτα ποιείτω. ἢν δὲ μὴ τεκνούση προσθῆς, οὐδέ ποτε ὄξει οὔτε καθαιρομένη οὔτε ἄλλως· οὐδ' ἢν κουύση προσθῆς, οὐδ' οὕτως ὄξεσει· ἦτις δὲ κούσκειται πολλὰ καὶ ἀρικύ-

<sup>18</sup> Add. ὑγιᾶ καὶ V.

<sup>19</sup> Linden: ὄτω MV.

in a straight position, make it healthy and such as it should be to receive the seed, and dry the uterus.

If a woman's uterus seems to be prevented by fat from conceiving, thin her down as much as possible and reduce her swelling by other means.

6. Spring is the best time for becoming pregnant. Let the man be sober, avoid white wine, but drink only very potent wine unmixed with water; he should also eat the most potent foods, avoid the hot bath, make himself strong and healthy, and stay away from foods that do not contribute to the matter.

7. When a woman seems to have been well cleaned and the orifice of her uterus appears in a good state, have her bathe and wipe her head clean, but do not anoint it with anything. Then she should place an odorless, newly washed, linen cloth over her hair, and bind it down, when it is once set in place, with an odorless, newly washed hairnet. Next, she should apply a suppository of all-heal juice, which has been warmed well and softened by exposing it to a fire or the sun, against the orifice (sc. of her uterus), and retire for the night. Then, early next morning after unbinding the hairnet and the linen cloth, she should have someone smell her head: if the cleaning has occurred as it should, her head will give off the odor (sc. of all-heal juice), but if not, it will not give off any odor. (The woman should do these things in the fasting state.) If you apply this to a woman who has not given birth, she will never give off the odor, not even if she has been cleaned, nor in any other circumstance; nor if you give this suppository to a woman that is pregnant (sc. but has never given birth) will she give off odor in this way. But any woman that becomes pregnant often, is prolific, and is healthy, will smell

μων ἐστὶ καὶ ὑγιαίνει, ἣν προσθήῃς μηδὲ καθήρας, ὀξέσει αὐτὴ τῆς κορυφῆς, ἄλλο δὲ οὐ.

8. (220 L.) Ὅταν δὲ γυνὼ καλῶς ἔχειν παρὰ τὸν ἄνδρα ἰέναι· ἢ μὲν γυνὴ ἄσιτος ἔστω, ὁ δ' ἄνηρ ἀθώρηκτος, ψυχρῶ δὲ λελουμένος, εὐωχημένος σιτία ὀλίγα ξύμφορα. καὶ ἢ γυνὴ ἦν γυνῶ ξυλλαβοῦσα τὴν γονίην, μὴ ἔλθῃ παρὰ τὸν ἄνδρα τοῦ πρώτου χρόνου, ἀλλ' ἡσυχάζετω· γνώσεται δέ, ἣν ὁ μὲν ἄνηρ φῆ ἀφιέναι, ἢ δὲ γυνὴ αὐτῆ<sup>20</sup> ὑπὸ ξηρότητος. ἣν δὲ ἀποδῶ πάλιν ἢ μήτηρ τὴν γονίην τῆς αὐτῆς ἡμέρης, ἔσται ὑγρῆ, καὶ ἣν γένηται ὑγρῆ, αὐθις μιν γυνύσθω μέχρως ἂν ξυλλάβῃ.

9. (221 L.) Ἄλλη θεραπεία· πυρίσας τὸ σῶμα ὅλον [καὶ πῖσαι]<sup>21</sup> καθῆραι ἄνω καὶ κάτω, εἶτα ὄνειον γάλα μεταπίσαντα πυρὴν τὰς μήτρας δι' αὐλοῦ, | δύο ἡμέρας οὐρῶ γυναικείῳ σαπρῶ καὶ λίτρον ἐμβάλλειν, τῇ δὲ τρίτῃ βοείῳ οὐρῶ· τῇ δὲ τετάρτῃ καὶ πέμπτῃ τρίψας μαράθου σπέρμα καὶ ἀκτῆς φύλλα καὶ δάφνην καὶ κυπαρίσσου πρίσματα, ταῦτα ἐψῆσαι ὕδωρ ἐπιχέαντα· δεῖ δὲ μετὰ τὴν πυρίσιν λουσαμένην πολλῶ θερμῶ προστιθέναι στέαρ ἡδυντὸν ἐκ τῆς πυρίης εὐθύς καὶ ἐς νύκτα· μετὰ δὲ σκευάζειν, ξυμμινύς σμύρναν στακτὴν καὶ βοῦτυρον καὶ χηνὸς ἄλειφα καὶ ἐλάφου μυελὸν καὶ ῥητίην καὶ νέτωπον· τούτων ἴσον ἐκάστου ξυμμίξαντα καὶ διατήξαντα, προστιθέναι ἐν εἰρίῳ Μιλησίῳ μαλθακῶ<sup>22</sup> ὡς εὐειροτάτῳ.

<sup>20</sup> αὐτῆ Potter: ἀγνοεῖ (-ῆ) MV.

from the crown of her head if you apply the pessary, even without a cleaning, not, however, otherwise.

8. When you know a woman is in the right condition to approach her husband, let her be in the fasting state, and let him be sober, bathed in cold water, and well nourished on a small amount of appropriate foods. If the woman knows that she has taken up the seed, let her not again approach her husband at first, but keep herself quiet; she will know this if her husband says he has ejaculated, but she herself is dry. If her uterus returns the seed on the same day, she will be wet, and if she becomes wet, let her have intercourse again until she takes up the seed.

9. Another treatment: after applying a vapor bath to the whole body, clean upward and downward. Then give the patient ass's milk to drink, and apply a fomentation to her uterus through a pipe: for two days boil putrefied woman's urine to which you have added soda, and on the third day cow's urine; on the fourth and fifth days pound fennel seed, elder leaves, laurel, and cypress wood sawdust, pour water over them, and boil. When the fomentation is finished, the woman must bathe in copious hot water and apply to herself a suppository of seasoned fat, beginning after the fomentation and continuing into the night. After that prepare a mixture of virgin gum of myrrh, butter, goose grease, deer's marrow, resin and oil of bitter almonds: mix together an equal amount of each of these, melt, and apply in soft Milesian wool of the best quality.

<sup>21</sup> Del. Ermerins.

<sup>22</sup> Froben: μαλ(λ)ῶ MV.

Μετὰ δὲ ἀναστομοῦν τὴν μήτρην μολιβδαίοισιν ἐληλασμένοις ὀκτωδακτύλοισι πέντε· τὸ πρῶτον ἔστω λεπτόν, τὸ δὲ δεύτερον παχύτερον, καὶ τὰ ἄλλα θάτερον θατέρον παχύτερον· ἀναστομοῦν δὲ πέντε ἡμέρας· αἰεὶ δὲ λουσαμένη προστιθέσθω, καὶ ἀναδείσθω ἐκ τῆς ὄσφυος, ὡς μὴ πίπτῃ, καὶ ὠθείτω τὰ μολύβδια αἰεὶ ἀνωτέρω, τὸ δὲ τελευταῖον ὡς ἀνωτάτω· ἔπῃν δὲ ἀναστομώσῃ, προσθεῖναι καθαρτικόν, τρύψας καθαρίδας πέντε καὶ σικυώνης μακρῆς σπόγγον καὶ σμύρναν· ταῦτα μέλιτι ἐφθῶ φορούξαντα καὶ φυρήσαντα βαλάνιον εἰρίω κατελιξάι πλην τοῦ ἄκρον· ἔπειτα εἰς ἄλειφα βάψαντα ὡς ἥδιστον, προσθεῖναι· χρῆσθαι δὲ καθαρτικῶ καὶ τούτῳ τῇ χολῇ τοῦ ταύρου, καὶ ἄνθει ὀπτῶ καὶ λίτρω καὶ σμύρνη, μέλιτι ὀλίγῳ διέντα, ὀθόνιον λεπτόν ἀποδήσαντα, καὶ ἄνω τὸ ὀθόνιον περιελίξαντα τῷ φαρμάκῳ, προσθεῖναι· χρῆσθαι δὲ καὶ βουπρήστει ξὺν τῇ σμύρνη, καὶ ἐλατηρίῳ ξὺν τῷ μέλιτι ἐφθῶ, καὶ τῆσι καθαρίσι ξὺν τῷ ἐλατηρίῳ τε καὶ σμύρνη.

Ἐπῃν δὲ καθαρθῆ, τῇ ὑστεραίῃ λούσαντα κλύσαι τὴν μήτρην κύμινον Αἰθιοπικὸν τρύψας καὶ μελάνθιον καὶ ῥητίνην καὶ ἄλειφα καὶ μέλι καὶ οἶνον γλυκύν· ταῦτα μίξας καὶ ἀναχλήνας κλύσαι· ἔπῃν δὲ κλύσης, ἀναστήσας, | περιέμειναι κελεύειν, ὅκως τὸ κλύσμα διασειήται. προσθεῖναι δὲ κρόκον καὶ σμύρναν καὶ λιβανωτὸν ἐν ράκει λιναίῳ ἀποδέοντα ξηρὸν ἴσον ἐκάστον, ξυμμίσγοντα χηνὸς ἄλειφα, περιχρίοντα τὸ ράκος· τοῦτο δὲ προστιθέναι ἑπτὰ ἡμέρας· τῇ

Next dilate the uterus with five eight-inch hammered lead spatulas: the first spatula should be thin, the second one thicker, and the ones after that successively thicker still. Dilate for five days. The woman should always have a bath before she makes the insertion, and she should tie a bandage from her loins so that (sc. the sound) will not fall out. She should push the sounds progressively higher up such that the last one will be as high as possible. After she has carried out the dilation, apply this cleaning suppository: pound five blister beetles, the paste of a long squirting cucumber, and myrrh, mix with boiled honey, and after kneading this into a suppository, wrap it around with wool except at the top; then dip it in a very pleasant unguent and apply. You may also employ this cleaning agent: bull's gall, roasted flower (sc. of copper), soda and myrrh—dissolve these in a little honey, bind up a piece of fine linen, anoint it at the top with the medication, and apply. Also employ buprestis together with myrrh, and squirting cucumber juice with boiled honey, as well as the blister beetles with squirting cucumber juice and myrrh.

On the day after the cleaning has taken place bathe the woman and apply a douche to her uterus: pound Ethiopian cumin, black cumin, resin, unguent, honey, and sweet wine, mix these together, warm them, and inject. After you have done this, stand the patient up and bid her walk around in order that the washing will be shaken about. Make a pessary by binding an equal amount of dry saffron, myrrh and frankincense in a linen cloth, and then mixing in goose grease and anointing it around the cloth: apply

δὲ ὀγδόῃ θυμῆσαι σμύρνη καὶ ἀσφάλτῳ καὶ κριθῇ, εὐώδει ἀλείφατι πεφυρημένον<sup>23</sup> ἐπὶ μαλθακὸν πῦρ ἐπιβαλὼν, θυμῆν δι' αὐλοῦ. ἔτην δὲ θυμῆσης, τῇ ὑστεραίῃ τρῖψαι κάστορος ὄρχω, οἶνον λευκὸν παραχέων, καὶ αὐτὸν μῆλη ἀμφιπλάσας καὶ εἰρίῳ κατελίξας προσθεῖναι ἐς νύκτα ὄρθρον δὲ ἀνελομένη καὶ διαμαλαξαμένη ἴτω παρὰ τὸν ἀνδρά, καὶ ξυγκοιμηθεῖσα ἐχέτω ἀτρέμα· καὶ ἐὰν μὴ ἐπὶ τοῦ πρώτου κυήση, αὐθις προσθεμένη αὐτὸ τοῦτο, παρὰ τὸν ἀνδρα ἴτω. ἄρχεσθαι δὲ χρῆ φαρμακεύοντα, ἐπειδὰν ἔλθῃ τὰ καταμήνια· ληγόντων δὲ χρῆ τὸ κνητήριον προσθεμένην ξυγκοιμάσθαι· τοῦ δὲ πρόσθε χρόνου μήτε ἡ γυνὴ ἴτω ἄσσον τοῦ ἀνδρός, μήθ' ὁ ἀνὴρ παρὰ τὴν γυναῖκα.

10. (222 L.) Ὅταν ἡ γυνὴ μὴ κύσκηται εἰωθῖα πρότερον κύσκεισθαι, τοῦ ἀνδρός δὲ τὴν γονὴν ἐσδέχωνται αἱ μήτραι ἐς ἑωυτάς, ἀνάγκη παχὺ οὐρέειν τὴν γυναῖκα ταύτην· ἐνίοτε μὲν γὰρ ἐν τῆσι μήτρησι τὸ πῦον ἐγγίνεται· τὸ δὲ πῦον τὸ ἐν τῆσι μήτρησιν ὑπὸ φυμάτων γίνεται· διὰ δὲ τοῦτο ἡ γονὴ τοῦ ἀνδρός ὅταν μίσγηται, οὐχ ἄπτεται τῆς μήτρης, ἵνα δεῖ πῆγνυσθαι τὴν γονὴν τοῦ ἀνδρός· τὸ γὰρ πῦον ἀμαυροῦ, ὥστε μὴ προσφέρεσθαι· τήκει<sup>24</sup> γὰρ τὸ πῦον καὶ σῆπει τὴν γονὴν· δεῖ δὲ τὸ τε πῦον ἐκκαθῆραι τῶν μητρώων, καὶ τὸ φῦμα τὸ ἐν τῇ δελφύϊ καταστῆσαι, ὅπως τὸ λοιπὸν μὴ κωλύῃ τὴν γονὴν πῆγνυσθαι καὶ προσφέρεσθαι· ταχύνει δὲ χρῆ ἐκκαθαίροντα, πρὶν ἢ πωρωθῆναι τὸ πῦον ἐν τῆσι μήτρησι· κλύσαι δὲ

this for seven days. On the eighth day, apply a fumigation of myrrh, asphalt, and barley: mix these in a fragrant unguent, pour on to a gentle fire, and lead in the fumes through a hollow pipe. On the day after the application, pound castoreum, pour white wine into it, stir this with a probe, wrap it in wool, and apply toward nightfall. On the next morning, after the woman has removed the pessary and is relaxed, have her go to her husband; after she has slept with him she should keep herself still. If she does not become pregnant on the first attempt, she should repeat the same application and go to her husband again. You should begin by giving a purgative medication whenever the menses arrive, and then when these are ceasing have the woman apply the pregnancy-promoting suppository, and sleep with her husband. In the time before that, neither should the woman go near her husband, nor should he approach her.

10. When a woman who was used before to become pregnant no longer does so, even though her uterus receives her husband's seed, she is certain to pass thick urine. For sometimes pus is formed in the uterus, and this pus in the uterus arises from growths. As a consequence, in intercourse her husband's seed does not attach itself to her uterus, where it should congeal, but instead the pus weakens the seed, so that it does not arrive in the uterus, since the pus melts and decomposes it. The pus, then, must be cleaned out of the uterus, and the growth in the uterus healed, so that after that it will not prevent the seed from congealing and attaching itself. You should clean promptly, before the pus petrifies in the uterus: use the

<sup>23</sup> I: -μένας MV.

<sup>24</sup> Potter: τέθνηκε MIV.

430 *χρή τὰς ἰ μήτρας ὧδε ἵππειον γάλα ἐψήσας, διεις διὰ κρησέρης ὡς λεπτοτάτης καὶ καθαρωτάτης, τούτω κλύζειν, κλυστήρα ἐπιτήδειον ποιησάμενος· τὸ μὲν ἄκρον τοῦ κλυστήρος λείον ἔστω, οἶον περ μήλης, ἀργύρεον καὶ παρ' αὐτὸ τετρυπήσθω τοῦ κλυστήρος ἀπολείπον ὀλίγον τὸ τρήμα· εἶναι δὲ καὶ ἄλλας ἐκ τρήσιας, διαλειπέτω δὲ ἴσον ἐκάστη ἔνθεν καὶ ἔνθεν ἐκ τοῦ πλαγίου τοῦ κλυστήρος, καὶ μὴ μεγάλας, ἀλλὰ στενάς· τοῦ δὲ κλυστήρος ἡ μὲν κορυφή στερεῆ ἔστω, τὸ δὲ ἄλλο πᾶν κοίλον ἔστω ὡς αὐλίσκος· δῆσαι δὲ χρή κύστιν συδὸς θηλείης, ταύτην δὲ ψήσας εὐ μάλα· ἐπὴν δὲ προσδήσης, ἐγγχείας τὸ γάλα ἐς τὴν κύστιν, ἐς τὰς τρήσιας ἐνθεῖς ῥάκος λεπτῆς ὀθόνης, ὅπως μὴ τὸ γάλα ῥέῃ· ἐπειδὴν δὲ πλήσης τὴν κύστιν, ἀποδήσαι, καὶ δοῦναι τῇ γυναικὶ αὐτῇ, ἣν μέλλεις κλύζειν· κείνη δὲ ἐξελοῦσα τὸ βύσμα, ἐς τὴν μήτρην ἐνθέσθαι αὐτῇ δὲ εἰδήσει ὅκου δεῖ· ἔπειτα δὲ πιέζειν τῇ χειρὶ τὴν κύστιν, ἔστ' ἂν τὸ πῦον ἐκρυῆ ἕξω πᾶν· δῆλον δὲ τοῦτο ἔσται, ἐπὰν μηκέτι ἐξίῃ τὸ πῦον ἅμα τῷ γάλακτι· δῆλον γὰρ ὅτι οὐκέτι ἔνεστι· τότε χρή παύεσθαι καὶ μετὰ τοῦτο, ἐπὴν ἀναψυχθῆ ὀλίγον χρόνον, σικυῶνης ξηρῆς πεφυκίας τὸν πυθμένα ἀποτρήσας, καὶ τῆς κορυφῆς τὸ ἄκρον ὡς ἂν τετρημένον ἦ, τοῦτο ὅμοιον ποιήσας τὸ ἄλλο πλὴν τὸ ἄκρον, καθάπερ τοῦ κλυστήρος τὸν αὐτὸν τρόπον· πάχος δὲ λεπτότερον ὀλίγον ὡς ἀνδρὸς αἰδοίου ἔστω [εὐ αἰδοίου].<sup>25</sup> τοῦτο περιθεῖναι ἐς τεῦχος, οἶνον ἐμπλήσας τὸ τεῦχος· ὁ δὲ οἶνος ἔστω ἀνθοσμίας ὡς εὐωδέστατος καὶ ξηρότατος*

following douche for the uterus: boil mare's milk, strain it through a very fine, very clean flour sieve, and inject this as a douche, after preparing a suitable syringe. The point of the syringe should be smooth, similar to a spatula, and made of silver. It should be bored through near the end so that the opening leaves only a little of the syringe projecting, and there should be other perforations as well: each of these should be placed at regular intervals along the side of the syringe, and they should be narrow and not very large. The extremity of the syringe should be solid, but all the rest of it hollow like a pipe. You should tie on to it the well polished bladder of a sow, and after that pour the milk into the bladder, and against the openings press a fine linen rag in order that the milk will not run out. After you have filled the bladder, tie it up and hand it to the woman herself, whom you intend to douche. She should then remove the covering and insert the syringe in the direction of her uterus, knowing herself where to put it. Then she should press the bladder with her hand until all the pus is washed out: this will be obvious when no more pus comes out with the milk, for it will be clear that there is no longer any inside: then she should stop. After that, when she has rested for a short time, bore through the base of a mature, dry squirting cucumber, have the upper extremity be perforated too, and make the same kind of construction—except for the point—as you did with the syringe: it should be a little narrower than the width of a man's penis. Introduce the cucumber into a bladder and fill the bladder with wine: the wine should have a fine bouquet and be very pleasant to the smell,

<sup>25</sup> Del. Aldina.

καὶ παλαιότατος· ἔπειτα λίθον μέλανα διαφανῆ ἐμβάλλειν ἐς τὸν οἶνον· ἔπειτα περιθεῖναι σικυῶνην ποιήσας χαλκοῦ λευκοῦ, καὶ ἡ γυνὴ ἰ ἀμφικαθεζέσθω περὶ τὴν βάλανον τῆς σικύης, τὸ αἰδοῖον ποιήσασα ὁκοῖον δεῖ ὅπως δὲ ὑπερέξει τὴν χαλκῆν καὶ ἕξωθεν σικυῶνην, δύο δακτύλους ἔστω.

11. (223 L.) Ὅταν μὴ δύνηται ἡ γυνὴ γονὴν δέχεσθαι, πᾶσα ἀνάγκη μήνιγγα ἐπιπεφυκέναι ἐν τῷ στόματι τῶν μητρώων· δεῖ δὲ ἰὸν χαλκοῦ καὶ χολῆν ταύρου καὶ ὄφιος στέαρ, ταῦτα ξυμμίξει ὁμοῦ, εἶτα εἴριον λαβὼν ἀναδεῦσαι τῷ φαρμάκῳ, καὶ ἐνελίξει ἐς ὀθόνιον βύσσινον, μέλιτι ὑποχρίσας τὸ ὀθόνιον, καὶ ποιῆσαι πρόσθετον ὅσον ἐλαίην τὴν μεγίστην· εἶτα προστιθέναι πρὸς τὸ αἰδοῖον νύκτα ὄλην ὑπτίη δὲ κείσθω τὴν δὲ ἡμέρην ἀφαιρέισθω, καὶ λουέσθω θερμῷ ὕδατι ἀπὸ μυρσίνης ὡς πλείστῳ· ἔπειτα δ' ἡμέρης προστιθέσθω † ἐν ἐκάστης νυκτός· † μετὰ δὲ συνέστω.

12. (224 L.) Ἄλλη θεραπεία· πρασίου τῶν φύλλων λαβόντα πλήθος, ὥστε τὴν χεῖρα εἰς ἐμπλήσαι, ἐμβαλεῖν ἐς ἀγγεῖον Ἀττικόν, καὶ ἐπιχέαι ὕδατος ποτοῦ κοτύλας Ἀττικὰς τέσσαρας· καὶ προβρέξαντα ἐννέα ἡμέρας, πίνειν ἑτέρας ἐννέα ἡμέρας νῆστιν, λουσαμένην, δύο κυάθους τῆς ἡμέρης τοῦ ἀπὸ τοῦ πρασίου, γλυκέος λευκοῦ ἴσον μίσογουσα· ὅταν δὲ τριταίη ἢ πίνουσα, πυρήσθω κωνείου φύλλοισιν ἐπὶ πῦρ ἐπιβάλλον ἐπ' ἐννέα ἡμέρας, καὶ μετὰ τὴν πυρήνην λουέσθαι, καὶ οὕτω πίνειν εὐθὺς τούτων· ὅταν δὲ τὰς

dry, and ancient. After that put a dark crystal into the wine. Then cover the cucumber with a cup made of white bronze, and have the woman lower herself on to the neck of the cucumber, adjusting her vagina in the right way: the cucumber should be such that it projects two fingers beyond the brass cup.

11. When a woman is unable to receive seed, there is every possibility that a membrane has been formed in the mouth of her uterus: you must take some verdigris, bull's gall and snake oil, mix these together, and then take a piece of wool and soak it with the mixture, wind this in a linen cloth, smear the linen with honey, and form a suppository the size of a large wild olive: then apply this to the vagina for a whole night with the woman lying on her back. Next day have the woman remove the suppository and bathe in very copious hot water prepared with myrtle. Then have her apply the suppository during the day . . . † each night † and after that have intercourse.

12. Another therapy: take a good handful of horehound leaves, place them in an Attic vessel, and pour in four Attic cotylai of drinking water. First soak this for nine days, and then have the patient drink it for nine further days in the fasting state: after bathing, she should mix two cyathoi a day of the horehound potion with an equal amount of sweet white (sc. wine). When she has been drinking for three days, have her foment herself daily for nine days by casting hemlock leaves on to a fire; after the fomentation she should bathe and in this state immediately take the

τρεις πεπυριμένη ἤ, προστίθεσθαι τοῦ πρασίου αὐ-  
τοῦ τετριμμένου λείου δι' ἡμέρας, ἐπὶ τρεῖς ἡμέρας,  
<καὶ><sup>26</sup> λινόζωστω λείην τετριμμένην, ἐν μέλιτι  
Ἄττικῷ, δι' ἡμέρας.

434 Προβρεχέσθω δὲ ἐν οἴνου λευκοῦ τρυγί, χοῦ, καὶ  
ἵππομαράθου | καὶ μαράθου ρίζα, καὶ δαδὸς ὡς πια-  
τάτης ὄζιο, καὶ ἐρευθεδάνου τεταρτημόριον, καὶ μα-  
ράθου σπέρμα, καὶ περιστερεῶνος ρίζαι πολλαί· προ-  
βρεχέσθω δὲ ἡμέρας μὴ ἐλάσσω ἐννεά· πίνειν δὲ  
μετὰ ταῦτα, λουσαμένην κατὰ κεφαλῆς, κοτύλην τῆς  
ἡμέρας ἀκρήτου τοῦ βρεχομένου ἐν τῷ λουτρῷ ἐού-  
σαν· καὶ μετὰ ταῦτα κατακλιθεῖσαν ἐκθερμαίνειν  
ἑωυτήν, καὶ προστίθεσθαι ἐνταῦθα διὰ τρίτης μετὰ  
τὸ ποτὸν τὸ ἐκ τῆς χολῆς δι' ἡμέρας, ἐπὶ ἡμέρας ἕξ.

Ὅτε<sup>27</sup> δὲ μέλλει ἤδη προσεῖναι καλῶς καθάρσιος  
ἔχουσα, ὑοσκύαμον φύλλα καὶ ρίζας ἀναζέσας ἐν  
ὔδατι, πυρήσθω τούτοις ὡς θερμοτάτοις ἐπὶ  
τρεις ἡμέρας ἐς νύκτα, καὶ λουσαμένη παρὰ τὸν  
ἄνδρα ἴτω. μετὰ δὲ ταύτην τὴν πυρήσιν καὶ ἐλάφου  
αἰδοίου ὑποθυμῆσαι, καὶ ὅταν ἴδῃς ἔχειν αἶον, τούτου  
ἐπ' οἴνου λευκὸν κεκρημένον ἐπιξύνω, ἐπὶ τρεῖς ἡμέρας  
διδόναί πίνειν. καὶ ὅταν ὠδίνῃ, διδόναί πίνειν ὠκυ-  
τόκιον ἐστί τοῦτο.

13. (225 L.) (1) Ἄλλη θεραπεία χολῆν ταύρου  
ἀναζέσαι καὶ στυπτηρίην μηλίην· ἐλάφου δὲ κέρασ  
κατακάσας τρίψας λείου, καὶ ξυμμίξας, βαλανίους  
χρήσθαι.

potion. After she has been receiving the fomentation for  
three days, apply (sc. a pessary of) finely pounded hore-  
hound during the day for three days, and also finely  
pounded mercury herb in Attic honey during the day.

Let the following first be soaked in a chous (4 liters) of  
white wine must: roots of both horse fennel and common  
fennel, branches of very resinous pinewood, a fourth part  
of madder, fennel seed, and many roots of vervain: presoak  
these at least nine days, and after that give the patient,  
after she has had water poured down over her head and is  
still in the bath, a cotype a day of the undiluted infusion to  
drink. After that have her lie down and warm herself, and  
then at a three-day interval after the potion apply the sup-  
pository made from bile during the day for six days.

Then, when the woman is in a good state of cleaning  
and about to approach (sc. her husband), boil henbane  
leaves and roots in water, and have her foment herself with  
this as hot as possible toward nightfall for three days, and  
after bathing go to her husband. After this fomentation  
also fumigate with the genital parts of a deer, and when  
you see that these are dried out, scrape some off over di-  
luted white wine, and give this to drink for three days.  
(Also when labor pains set in, give this to drink, as it brings  
about a rapid delivery.)

13. (1) Another therapy: boil bull's gall and Melean  
alum; burn the horn of a deer, grind it fine, mix with the  
rest, and form into suppositories.

<sup>26</sup> Potter, after Comarius' *et.*

<sup>27</sup> Littré: ὄτω ΜV.



(2) Ἄλλη θεραπεία: κύμνον ἐν οἴνῳ μέλανι ἐψήσας, τρύψας λείον, βάλαον ποιήσας, ἐς νύκτα προσθεῖναι μετὰ δὲ ταῦτα τρύγα κατακαύσας οἴνου λευκοῦ, τὸ λεπτότατον τῆς τρυγός, ἐπειδὴν κατακαύσης, ἀφαιρέειν τοῦτο πτερῶ, ἔπειτα ἐς ὀθόνιον ἀποδήσας προσθεῖναι ἐς νύκτα, καὶ πράσα ἐφθὰ ἐσθιέτω μετὰ δὲ τοῦτο τράγιον τρίβων, ἐν μέλιτι διείς, προσθεῖναι ἐς νύκτα· μετὰ δὲ τραγίου καρπὸν λείον τρύψας, ἐν οἴνῳ λευκῶ διείς, δᾶδα ἐπιξύνων διδόναι πίνειν μετὰ δὲ ὀρίγανον διὰ δευτέρης ὑποθυμῆν, καὶ οὕτω πρὸς τὸν ἄνδρα ἴτω.

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14. (226 L.) Ἄλλη θεραπεία: ἦν γυναῖκα | μὴ δυναμένην τεκεῖν, τοκήεσσαν ἐθέλης ποιῆσαι, σκέψασθαι χρῆ ἐν τοῖσιν ἐπιμηνίοισιν εἴτε χολώδης εἴτε φλεγματώδης εἴη· γνώση δὲ τῶνδε ὁπότερον μᾶλλον, ψάμμον ὑποβαλὼν λεπτήν καὶ ξηρήν, ὅταν οἱ τὰ ἐπιμήνια γίνηται, ἐν τῷ ἡλίῳ ἐπιχέαι τοῦ αἵματος· καὶ ὅταν<sup>28</sup> ξηραυθῆ ἦν μὲν χολώδης ἦ, ἐπὶ τῇ ψάμμῳ ξηραυνόμενον τὸ αἶμα χλωρὸν γίνεται ἦν δὲ φλεγματώδης, οἶον μύξαι. τούτων ὁπότερον ἂν ἦ, καθήρας τὴν κοιλίην, ἦν τε ἄνω ἦν τε κάτω δοκέη σοι δεῖσθαι· ἔπειτα διαλιπὼν ἡμέρας, τὰς ὑστέρας καθαίρειν ἦν ὑγρότερον τὸ στόμα τῶν ὑστερέων ἦ, προστιθέναι τὰ δριμεία, ὅπως δηχθὲν καὶ φλεγμῆναν τὸ στόμα τῶν ὑστερέων σκληρὸν γένηται.

15. (227 L.) Γυνὴ ἦν μὴ πυρέσση τὰ ἔνδοθεν, καὶ

<sup>28</sup> ὅταν Potter: ἦν MV.

(2) Another medication: boil cumin in dark wine, pound it fine, make a suppository, and apply it toward night. After that burn lees of white wine—the finest part of the lees—and when you have done this, take it up with a feather, and then tie it up in a linen cloth and apply it as a suppository toward night; also have the patient eat boiled leeks. After that pound pimpinell, dissolve it in honey and apply toward night; after that pound pimpinell seed fine, dissolve it in white wine, grind pinewood over it, and give as a potion. For two days after that fumigate the woman from below with marjoram, and in this state have her go to her husband.

14. Another therapy:<sup>3</sup> if you wish to make a woman who is not able to give birth fertile, you must examine her menses to see whether she is bilious or phlegmatic. You will be able to determine by the following method which is the more probable case: spread out some fine dry sand and when her menses appear, pour out some of the blood over it in the sun: when this dries, if the woman is bilious, the dried blood on the sand will turn yellowish, whereas if she is phlegmatic, it will look like serum. Clean from her cavity whichever of these she happens to have, either upward or downward depending upon the direction you think she requires. Then, leaving some days, clean the uterus: if its mouth is too moist, apply a sharp suppository in order that, on being irritated and inflamed, it will become firm.

15. If a woman who is not suffering from any internal

<sup>3</sup> Cf. *Nature of Women* 22 and 106.

μη κνίσκηται ὑπὸ τῶν ὑστερέων, μηδὲ ἀνδρὶ μίσηγεσθαι δύνηται, ἀλλ' ὑπνώσση τε καὶ ἀσιτέη, μέλιτι μίξας οἶνον ἐγγέεσθω ἐς τὰ αἰδοῖα, καὶ σμύρναν ὑποθυμήσθω ἐς δὲ τὴν ἔδρην βαλάνους προστίθασθαι, μίσηγουσα χηνὸς ἄλειφα, καὶ εἴσω ἐγγεῖν ἐς τὸ αἰδοῖον· καὶ κλύζειν ἔλαιον, μέλιτι ἴσον μίξας.

16. (228 L.) Ἦν αἱ μήτραι γυναικὶ ἰσχυρωθῶσι, καὶ τρηχύνηται τὸ στόμα αὐτῶν καὶ ξυμμεμύκη, καὶ τὰ ἐπιμήνια αὐτῇ μὴ φαίνηται, μηδὲ κνίσκηται, ἀλλὰ πυρετὸς λαμβάνη μαλθακός, καὶ ὀδύνη αὐτῇ ἐπιπτώσιν ἐς τὰς ἰξύας καὶ τὴν νεύαιραν γαστέρα· ἢ δὲ νοῦσος αὐτῇ γίνεται μάλιστα, ὅταν τι τῶν ἐν αὐτῇ διαφθείρη· γίνεται δὲ καὶ ἐκ τόκου ταύτην χρῆ λουεῖν θερμῷ καὶ πυρῆν· ὅταν δὲ λελουμένη καὶ πεπυριμένη <ῆ>.<sup>29</sup> τῇ μήλῃ ἀνευρῦναι τὸ στόμα τῶν μητρέων, καὶ προστιθέσθω σμύρναν τρίψασα καὶ νετώπου τὸ ἴσον, ἢ μύρον ῥόδιον | ἐν ῥάκει. καὶ μολίβδου προστίθεσθαι ποιήσαντα ὡς βάλανον καταξύοντα, καὶ καταλείβειν βοὸς χολῆ, καὶ γνώσεται ἐν τέσσαρσιν ἡμέραις τὰς ἀγόνους. καὶ πυρῆν καὶ φαρμακεύειν.

17. (229 L.) Ἦν δὲ παχυνθῆ παρὰ φύσιν, οὐκ ἴσχει ἐν γαστρὶ· τὸ γὰρ ἐπίπλοον ἐπικείμενον παχὺ καὶ πολλὸν ἀποπιέζει τὸ στόμα τῶν μητρέων, καὶ τὴν γονὴν οὐ δέχονται. ταύτην χρῆ λεπτόναντα φάρμακον πίσαι κάτω, καὶ πρὸς τὰς ὑστέρας προσθεῖναι, ὃ καθαίρει τε καὶ φύσαν ἐμποίει.

<sup>29</sup> Add. I.

fever fails either to become pregnant, due to the condition of her uterus, or to be capable of having intercourse with her husband, but rather she has a tendency to fall asleep and she loses her desire for food, have her mix wine with honey and infuse this into her genital parts, and also fumigate herself from below with myrrh. Have her apply suppositories to her seat by mixing goose grease, and make an injection into her vagina; then apply a douche of olive oil mixed with an equal amount of honey.

16. If a woman's uterus withers up and its mouth becomes rough and closed, her menses fail to appear, and she does not become pregnant, but rather a mild fever comes on, and pains befall her loins and lower abdomen—in most cases this condition arises when something inside the woman decays, or also as the result of giving birth—then you must bathe her in hot water and foment her. After the bath and fomentation, dilate the mouth of her uterus with a spatula, and have her apply a pessary of myrrh ground into an equal amount of oil of bitter almonds or rose unguent, in a piece of cloth. Also insert a spatula fashioned by scraping a piece of tin into the shape of a suppository, and anointed with bull's gall, and you will recognize in four days which women are barren. Also foment and give a purgative medication.

17. If a woman is unnaturally obese, she does not become pregnant: for her omentum is weighed down in its thickness and magnitude, and presses on the mouth of her uterus, so that it cannot receive seed. You must make this patient thinner, give her a purgative medication to drink, and apply a suppository to her uterus that will clean and inflate it.

18. (230 L.) (1) Ἦν τὸ στόμα τῶν ὑστερέων σκληρὸν γένηται ἢ ὁ αὐχὴν, τῷ δακτύλῳ γνώσεται ψάουσα, κῆν πρὸς τὸ ἰσχίον ἀπεστραμμένοι ἔωσι. ὅταν οὕτως ἔχη, μὴ προσφέρειν μηδὲν δριμύ· ἦν γὰρ ἐλκώση τὸ στόμα τῶν ὑστερέων, ὅταν φλεγμαίνῃ, τὸ<sup>30</sup> πάμπαν κίνδυνος ἀτοκου γενέσθαι· ἀλλὰ προστίθασθαι ἅ μὴ δάκνει, ὑφ' ὧν φλέγμα καθαίρεται.

(2) Ἄλλη θεραπεία· ὅταν γυναικὶ τὰ καταμήνια γένηται καὶ παρέλθῃ, πρῶτα μὲν κεφαλὴν καθῆραι, ἔπειτα ἑλληβορίσαι, ἦν τε ἅπαξ ἦν τε δις δέη· μετὰ δὲ πυριητήριον κατασκευάσαι τὸ ἐκ τῆς σικύης· ὅταν δὲ πεποιημένον ᾖ, ἐγγέας ἐς ἐχίνον θάλασσαν, καὶ πράσα ἐμβαλῶν, ἐπιθεῖναι τὸν αὐλὸν τῆς σικύης, καὶ περιαλεῖψαι πηλῷ ὡς βελτίστῳ, ὅπως μὴ διαπνέῃ· εἶτα διὰ σχοινοτόνου δίφρου τῶν τετραγώνων διάγειν τὸν<sup>31</sup> αὐλόν, ὅπως ὑπερέξει δύο δακτύλους τοῦ τόνου· εἶτα ὑποκαίειν ἄνθραξιν, καὶ τὰς καθέδρας φυλάσσειν, ὅταν δὲ καθίζηται καὶ ὀκόταν ἀνίστηται, ὅκως μὴ κατακαυθῆ, ἀλλὰ καθίζειν ἔτι ψυχροῦ ἐόντος τοῦ πυριητηρίου καὶ ἀνίστασθαι ἕως ἂν καταψυχθῆναι τὸν αὐλόν· ἐπὶ δὲ τῇ πυρίῃ τὴν διατριβὴν | ὅτι πλεῖστον μέρος τῆς ἡμέρας ποιέεσθαι. καὶ τῇ μὲν τοιαύτῃ πυρίῃ ἐπὶ πέντε ἡμέρας χρῆσθαι, δέκα δ' ἡμέρας ἀντὶ τῶν πράσων, τῶν σκορόδων † τὰδε πυρία † καὶ ταύτην τὴν δέσμη κατακόψας, ἐς τὴν θάλασσαν ἐμβαλεῖν. μετὰ δὲ τὰς λοιπὰς τῶν ἡμερῶν αὐτῇ τῇ θαλάττῃ πυριήσθω, καὶ ὅπως πρόσω μὴ πρόεισι ἐν πάσῃ τῇ θεραπείῃ

18. (1) If the mouth of a woman's uterus or its neck becomes hard, this will be recognized when she palpates with a finger, and also if her uterus is turned aside toward her hip. When the case is such, do not give any sharp suppository—for if the mouth of the uterus ulcerates after becoming inflamed, there is a great danger that barrenness will result—but rather apply a nonirritant suppository to clean out phlegm.

(2) Another therapy: when a woman's menses have appeared and then ended, first clean her head, and then give her a dose of hellebore, either once or twice, as necessary. After that, construct a vapor bath apparatus out of a bottle gourd. When this is ready, pour brine into a large wide-mouthed pot, add leeks, position the pipe of the bottle gourd over this, and smear it all around with the best grade of clay in order that there will be no leak. Next lead the pipe through a square stool stretched with rushes, in such a way that it comes up two inches above the cane work. Then heat from below with coals, and pay attention to the seat when the woman sits down and stands up, so that she will not be burned: she should sit down when the vapor bath apparatus is still cold and get up after the pipe has cooled off. She should spend the greatest part of the day on the apparatus. Employ such a vapor bath for five days, and then for ten days one with garlic instead of the leeks: foment with this, and crush such a bundle and immerse it in brine. On the remaining days, have the woman apply a fomentation of pure brine, arranging not to go on too long with the whole treatment.

<sup>30</sup> Foes in note 79 after Cornarius' *omnino*: οὐ MV.

<sup>31</sup> διάγειν τὸν I: διεσμηνανα καὶ τοῦτον MV.

(3) Τὴν τελευταίαν δὲ πυρίην, ὅταν μέλλῃς ἀφίεναι τῆς θεραπείης, σκυλάκιον ὅτι νεώτατον ἀνασχίσας, ἀρωμάτων παντοδαπῶν ὅτι εὐωδεστάτων καὶ ξηροτάτων κόψας, τὰ ἐντοσθίδια ἐξελὼν τοῦ σκυλακίου ἐμπλήσαι καὶ σάξαι ὅτι μάλιστα τῶν ἀρωμάτων, ξυλήφια δὲ ὑποθεῖς, ἐς τὸν ἐχίνον ἐνθεῖς τὸ σκυλάκιον, οἴνου ὡς εὐωδεστάτου ἐπιχέαι, καὶ πυρίην διὰ τοῦ αὐλοῦ· καὶ ὅπως κατὰ δύναμιν εἶναι ὅλην τὴν ἡμέρην ἐπὶ ταύτης τῆς πυρίης, πυριῆσαι τε καὶ ἐρωτᾶν αὐτήν, εἰ ὁδμὴ διὰ τοῦ στόματος δοκεῖ ὄζειν τῶν ἀρωμάτων· σημεῖον γὰρ οὐ σμικρὸν ἐς ξύλληψιν τῆς θεραπευομένης.

(4) Προσθέτοισι δὲ χρέο, κρόκον ὅσον ἂν βούλη, καὶ σμύρνης ὅσον δύο κνάμους, καὶ ἄλας συχνὸν παράμισγε, πρὸς ταῦτα τεκμαιρόμενος, καὶ ταύρου χολῆς ὅσον δύο κνάμους· ἤν δὲ πρηϋτέρῳ βούλη χρῆσθαι, ἔλασσον μίσειεν τῆς χολῆς· ἤν δ' ἰσχυροτέρῳ, πλεόν· ταῦτα τρίψας λεία, πάντα μέλιτος παραστάξας, τρίβε ἄχρι οὗ σοι τριβόμενον γένηται, ὥστε δακτύλῳ ἐκμάξαι· ὄσῳ δ' ἂν πλείονα χρόνον τρίβῃς, τοσοῦτῳ ξηρότερον καὶ γλισχροτέρον καὶ βέλτιον ἔσται. ποιήσας δὲ παχύτερον ἢ βάλανον, καὶ τὸ ἄκρον ὄξύ, ἐκ τοῦ μέσου παχύτερον, ἔπειτα δὲ ἀγόμενον ὅκως πρὸς τὴν ὑστέρην προστεθῆ, ἐς τοῦτο ἐμπηξον ξυλήφια ὀριγάνου δύο ποιήσας λεία· ἔστω  
442 δὲ ἑξαδάκτυλα· | εἶτα κατέλιξον τὰ ξυλήφια εἰρίῳ ὡς μαλθακωτάτῳ· ἔπειτα ἀνωθεν ῥάμματι κατέλιξον λεπτῷ, καὶ ὑπερεχέτω τὸ ῥάμμα ὅσον τέσσαρας

(3) At the time of the final vapor bath, just when you are about to terminate the therapy, cut open a very young puppy, pound all manner of aromatic substances that are very fragrant and dry, remove the inward parts of the puppy, and fill it up and pack it as tight as possible with the aromatics; place wooden sticks under the puppy, set it in the pot, pour in some very fragrant wine, and foment through the pipe. As far as the woman's strength will allow her to be on the vapor bath apparatus for the whole day, continue the fomentation; also ask her whether the odor of the aromatic herbs seems to be given off in her mouth, for this would be no small indication of conception in the patient.

(4) Employ as suppositories: take as much saffron as you wish, and myrrh to the amount of two beans, mix these in an amount of brine estimated accordingly, and add bull's gall equal to two beans—if you wish to employ it milder, mix in less bile, if stronger, more. Then knead these ingredients smooth, dribble honey all over them, and keep on kneading until the mixture will receive the imprint of your finger: the longer you knead, the drier, more viscous and better it will be. Mold this into a form somewhat thicker than an acorn, with a sharp point and thicker in the middle, and then insert it up against the uterus after you have pressed two six-inch long sticks of polished marjoram wood into it. Then wind some very soft wool around the sticks, and next wind the suppository from above with a fine thread in such a way that the thread extends four

δακτύλους τῶν ξυληφίων. προσχεαμένη δὲ καὶ καθα-  
ρὴν ἑαυτὴν ποιήσασα ὅτι μάλιστα προσθέσθαι αὐτὸ  
τὸ στόμα, ῥάκος ὑποβαλλομένη ὑπὸ τὰ ἰσχία, καὶ  
τὴν νύκτα προσκείσθω· ἔσται δ' αὐτὴ ἢ κάθαρσις  
ἰδατώδης· τῇ δευτεραίῃ ἀναστᾶσα λουσάσθω, καὶ ἐπὶ  
τὴν πυρίην μὴ καθίσῃ ταύτῃ τῇ ἡμέρῃ.

(5) Ὄταν δὲ πυριῆται καὶ ἀναστῇ ἀπὸ τῆς πυρίης,  
κηρωτὴ ἔστω πεποιημένη ἀπὸ τῆς πρώτης ἡμέρης ὡς  
καλλίστη, καὶ ξυμμίξαι μάλιστα μὲν ἐλάφου μυελόν-  
ει δὲ μή, χηνὸς στέαρ· καὶ ὅταν ἀναστῇ ἀπὸ τῆς πυ-  
ρίης, ἐκάστης ἡμέρης προσχεαμένη καὶ καθαρὴν  
ἑωυτὴν ποιήσασα ἐς τὴν κοίτην, τῇ κηρωτῇ ἀλειφέτω  
τὴν ὑστέρην ἐκάστης ἡμέρης· τὰ μὲν ἄλλα ταυτὰ  
πάντα ξύμμισγε τοῖσιν ἔμπροσθεν ἔξω τῆς χολῆς·  
ὀριγάνου δὲ τρίβων ὡς λειοτάτης, ξύμμισγε ἐς τὴν  
βάλανον καὶ προστιθέσθω.

(6) Ἄλλο· τὰ μὲν ἄλλα ταυτὰ καὶ τὸν αὐτὸν τρόπον  
πεποιημένα, ἀντὶ δὲ τῆς ὀριγάνου ἀψίνθιον ξυμμίξας  
καὶ κατὰ τὸν αὐτὸν τρόπον ποιήσας προστιθέσθω.

(7) Ἄλλο· ἐκ τῶν πυρῶν ἐκλέξας τὸ μελάνθιον, τρί-  
ψας λείον ἰσχυρῶς, καὶ μέλι παραμίξας, σφαιροειδὲς  
ποιήσας, προστιθέσθω· πυρετοὺς ἐμποικίει, καὶ τὸ ἄρ-  
θρον οἰδέει, καὶ δηκτικὸν ἰσχυρῶς τοῦτο.

(8) Ἄλλο· μέλι ἐψήσας καὶ ἔλλεβόρου κόψας τοῦ  
μέλανος τὸ λεπτόν· ἢν πλεόν, ἰσχυρῶς δηκτικὸν  
ἔσται· ἔστι δὲ πυρετῶδες καὶ τοῦτο.

(9) Ἄλλο· τὸν αὐτὸν τρόπον τοῦτον ἐψήσας μέλι,  
ξυμμίξας ἐλατηρίου ὅσον πόσιν ἐψείν, καὶ ποιήσας

inches beyond the sticks. The woman should clean herself  
by pouring water over her body, and then advance the  
suppository right to the mouth (sc. of her uterus), and,  
after laying a cloth under her hips, retain the pessaries  
over night. The material cleaned will be watery. On the  
second day she should get up and take a bath, and she  
should not set herself on the vapor bath apparatus that  
day.

(5) After the woman has taken the vapor bath and got-  
ten up off it, a very good wax salve should be applied be-  
ginning from the first day, preferably with the addition of  
deer's marrow or, if not that, goose grease. After she has  
gotten up off the vapor bath, each day have her pour water  
over herself and clean herself for bed, and also anoint her  
uterus daily with the wax salve. She should mix together  
all the same things that are described in the cases above,  
with the exception of bile: crush marjoram very fine, add  
it to the suppository, and apply.

(6) Another: make all the same things prepared in the  
same way, but instead of the marjoram add wormwood  
prepared in the same way and have her apply it.

(7) Another: pick the black cummin out of wheat, pound  
it vigorously to make it fine, add honey, form this into the  
shape of a ball, and insert: however, this may engender  
fevers, cause the joints to swell, and be strongly irritat-  
ing.

(8) Another: boil honey and pound the fine part of  
black hellebore: if there is too much of this, it will be  
strongly irritating; it also tends to cause fevers.

(9) Another: boil honey in the same way, add a cup of  
squirting cucumber juice, boil and make into a small sup-

βαλάνιον, τὸν αὐτὸν τρόπον διδόναι προστίθεται  
καὶ τοῦτο πυρετώδες, ἄγει δὲ καὶ αἷμα, τούτων δ' ἓνα  
καὶ δέρματα. εἰ δὲ βούλοιο, καὶ τὸ δρακόντιον ξύων,  
ἐστὶ δὲ πρηῦ ἐν μέλιτι ἐφθῶ ἢ ὠμῶ, καὶ τοῦτο σφαι-  
ροειδὲς ποίειεν, ὀκόσον κικίδα μεγάλην.

444 (10) Πειρῶ | δὲ φυσικὸς εἶναι, πρὸς τῆς ἀνθρώπου  
τὴν ἕξιν καὶ τὴν ἰσχὺν βλέπων· τούτων γὰρ οὐδεὶς  
σταθμὸς ἐστίν, ἀλλ' ἐξ αὐτῶν τούτων τεκμαιρόμενος  
πειρῶ, ὅλου τοῦ σώματος, κεφαλῆς καθάρσει, φαρ-  
μακείῃσι, καὶ πυρίῃσι τῆς ὑστέρης καὶ προσθέτοισι  
χρησθῆναι· στοιχεῖα δέ σοι ταῦτ' ἐστίν· ἡ δὲ θεραπείη  
τούτων ἐστὶν ἐν μέρει ἐκάστου, καὶ ὅ τι ἂν μὴ ποιῆς  
τούτων, αἰεὶ ἐπὶ τῆς πυρίης διατριβέτω· αὐτὴ γάρ  
ἐστὶν ἡ μαλθάσσουσα καὶ ἄγουσα τοὺς ἰχώρας. ὅταν  
δὲ καταπαύσῃ τῆς θεραπείης, ληγόντων χρῆ τῶν  
κατὰ φύσιν αἷμα ἀφαιρέειν ἀπὸ τῆς χειρός· ἢν μὲν  
ἰσχύη, ἀπ' ἀμφοτέρων τῶν βραχιόνων, ἢν δὲ ἀσθε-  
νεστέρα ᾖ, καὶ ἀπὸ τοῦ ἐτέρου ἀπόχρησθαι.

(11) Διαίτη δὲ οὕη δεῖ χρησθῆναι ἐν τῆσι θεραπείῃσι  
ταύτησιν ἐτέρωθί μοι δεδήλωται· ὑποθυμῆν δ' εἰ βού-  
λει, τὰς αἶρας ἐκ τῶν πυρῶν ἐκλέξας, ἀλέσας λεπτά,  
κλημάτινον πῦρ ποιήσας ὅτι μαλθακώτατον, ἔπειτα  
ἐμβαλὼν ἐς τρυβλίον, ἔνθεσ ἐς ἡμίεκτον, καὶ ῥάκεα  
περιθεῖς ἵνα μαλθακῶς κάθηται, καθέζεσθαι αὐτὴν  
κελεύειν ἐπὶ τῷ ἡμίεκτῳ, ὅτι μάλιστα διάγουσαν τὰ  
σκέλεα.

(12) Ἡ δὲ θεραπεία ἢν μὲν ἱκανὴ σοι γένηται ἐν  
τετραμήνῳ· εἰ δὲ μή, πρὸς ταῦτα σκέπτου . . . καὶ

pository, and give it to be inserted in the same way; this  
too tends to cause fevers, and to produce blood and some-  
times even pieces of skin. If you wish, also scrape dragon  
arum—it will be mild if given in boiled or raw honey: use  
this to make a suppository in the shape of a ball and as big  
as a large oak gall.

(10) Try to treat in accordance with nature, with an eye  
to each woman's condition and strength, since in these  
matters there is no common measure, but you should try  
to estimate from the various factors how to employ clean-  
ings of the whole body and the head, purgative medica-  
tions, fomentations of the uterus, and suppositories. These  
are the procedures you should consider, and therapy de-  
pends on using each of them in turn: in place of any of  
them you fail to apply, have the woman spend time on the  
vapor bath apparatus, which is softening and draws the  
fluids. When you are bringing therapy to a close and things  
are ceasing in accordance with nature, you must draw  
blood from the woman's arm—if she is strong, from both  
forearms, if she is weaker, it suffices only from one.

(11) In this therapy you should employ the type of  
regimen I have laid out elsewhere. If you wish to apply  
fomentations from below, pick the darnel out of wheat,  
grind it fine, and make a very mild fire of vine twigs; then  
pour the darnel into a bowl, place this in a half-hectius (4  
liters) vessel, and wrap cloths around it so that it will be  
gently suspended; bid the woman sit down on the vessel,  
spreading her legs as wide as she can.

(12) If your therapy succeeds adequately in four  
months, fine; if not, look to these . . . and that the woman

ὅπως πρὸς ἄνδρα μὴ πρόσεισιν ἐν ᾧ θεραπεύεται χρόνῳ. ἐν δὲ τῆσι θεραπείησι δίδοναι δαίδα ἐν ὕδατι καταβρέχων νήσται, ὅσον κύαθον, καὶ τὴν κασσιτερίνην ξυνεχῶς ἔχειν. δίδοναι δὲ κοτυληδόνας ἐν ὕδατι ἐψῶν, ἄλας, κύμινον συνεψῶν, καὶ χλιηρὸν ῥοφέειν. αἱ πλατεῖαι θηλύγονοι δοκεῦσιν εἶναι, αἱ δὲ σμικραὶ καὶ ξυμμύουσαι, ἀρσενόγονοι.

19. (231 L.) Ἐγκνητήριον ἄκρον μελανθίου γυναικὶ δίδοναι, ἐν οἴνῳ μέλανι στρυφνῶ. |

446 20. (232 L.) Γυναικὶ νέα εὐοση ῥόος ἐρυθρὸς ὀχλεῖ φαρμακευομένη, κεφαλὴν καθαιρομένη, φλεβοτομουμένη, οὐδὲν ὠφελεῖ· δοκεῖ δὲ τοῦτό οἱ αἴτιον εἶναι, ὥστε μὴ ξυλλαμβάνειν. ἐδίδοτο αὐτῇ τῆς<sup>32</sup> ἀσπαλάθου τῶν ῥιζῶν ἐν οἴνῳ λευκῶ ἀποζεόμενον πρῶτ' καὶ πρὸς δείπνον, ὃ τε ῥόος ἐπαύσατο, καὶ οὐ βραδέως ἐκίνησεν, ἔτεκεν ἄρσεν. τὸ χρῶμα λευκόχρως, εὐσαρκος.

21. (233 L.) Περὶ μύλης. περὶ δὲ μύλης κηήσιος τόδε αἴτιον ἐπὴν πολλὰ τὰ ἐπιμήνια ἔοντα γονῆν ὀλίγην καὶ νοσῶδεα ξυλλάβωσιν, οὔτε κῆμα ἰθαγενὲς γίνεται, ἢ τε γαστήρ πλήρης, ὥσπερ κυοῦσης· κινεῖται δ' οὐδὲν ἐν τῇ γαστρὶ, οὐδὲ γάλα ἐν τοῖσι τιτθοῖσιν ἐγγίνεται· σφριγᾷ δὲ τὸ στῆθος αὐτῆ· καὶ δύο ἔτα, πολλάκις δὲ καὶ τρία οὕτως ἔχει, καὶ ἦν μὲν μία σὰρξ γένηται, ἢ γυνὴ ἀπόλλυται· οὐ γὰρ οἷη τέ ἐστι περιγενέσθαι· ἦν δὲ πολλαί, ῥήγνυται αὐτῇ κατὰ τὸ

<sup>32</sup> ἐδ.—τῆς V: ἔδει δὲ τὸ αὐτῆς τῆς M.

does not approach her husband in the time she is being treated. During the treatments, give the patient in the fasting state water in which pinewood to the amount of a bean has been soaked, and she should retain the tin spatula continuously. Give navelwort you have boiled in water, together with salt and cumin, and have her take this warm. Broad navelwort seems to favor the birth of females, whereas the small, closed variety favors the birth of males.

19. An excellent agent to promote pregnancy: give a woman some black cumin in a dark astringent wine.

20. A young woman troubled by a red flux is given a purgative medication, cleaned in her head, and phlebotomized, but it does not help. This appears to be the reason why she fails to conceive. After she was given decoctions of thorny trefoil roots in white wine early in the morning and toward dinner, the flux stopped, she quickly became pregnant, and she gave birth to a male child: her skin was white and her flesh plentiful.<sup>4</sup>

21. Mole: this is the cause of a molar pregnancy: when copious menstrual fluid takes up a small amount of morbid seed, no proper pregnancy occurs, but the belly fills up as it does in a woman who is pregnant. There is nothing in the belly, nor does milk form in the breasts, although the chest swells up. This condition persists for two, often even three years. If only one fleshy object is formed, the woman dies, since this cannot be survived, but if many form, she will have a copious fleshy hemorrhage through

<sup>4</sup> This chapter is unique in the treatise in apparently recording a particular case history rather than presenting a disease generalization.

αἰδοῖον αἷμά τε πολὺ καὶ σαρκῶδες· καὶ ἦν μὲν μετρι-  
 άση, σφύζεται· ἦν δὲ μή, ὑπὸ ῥόου ἀλούσα ἀπόλλυ-  
 ται.

Τὸ μὲν νόσημα τοῖόν ἐστι κρίνεσθαι δὲ χρὴ τῷ  
 πληρώματι, καὶ ὃ τι οὐ κινεῖται ἐν τῇ γαστρί· τὸ μὲν  
 γὰρ ἄρσεν τρίμηνον, τὸ δὲ θήλυ τετράμηνον τὴν κί-  
 νησιω ἔχει· ἐπὴν οὖν τοῦ χρόνου παρελθόντος μὴ  
 κινήται, δηλονότι τοῦτ' ἐστι· τὸ δὲ τι τεκμήριον μέγα,  
 ἐν τοῖσι τιθλοῖσι γάλα οὐκ ἐγγίνεται. ταύτην μάλιστα  
 μὲν μὴ ἰῆσθαι· εἰ δὲ μή, προειπόντα ἰῆσθαι.

Καὶ πρῶτον μὲν πυριῆσθαι<sup>33</sup> τὴν γυναῖκα ὅλον τὸ  
 σῶμα, ἔπειτα κατὰ τὴν ἔδρην κλύσαι ὅπως διακαθήρη-  
 πολὺ γὰρ ἴσως κλύσας ἂν κινήσειε τὸ ἔμβρυον τὸ  
 448 δοκέον εἶναι τὸ ξυνεστηκός, διαθερμανθείσης | τῆς  
 γυναικὸς ὑπὸ τοῦ φαρμάκου. κλύζειν δὲ καὶ κατὰ τὰς  
 μήτρας, ὅπως αἷμα ἀγάγη· εἰ δὲ μή, προσθέτοισι  
 χρῆσθαι τοῖσιν ἀπὸ τῆς βουπρήστιος ὡς ἰσχυροτά-  
 τοισι, καὶ πιπίσκειν τὸ δίκταμνον τὸ Κρητικὸν ἐν  
 οἴνῳ· εἰ δὲ μή, καὶ τὸν καστόριον ὄρχιν· καὶ ὀπισθεν  
 αὐτῆς σικύην προσβάλλειν πρὸς τοὺς κενεῶνας, καὶ  
 ἀφαιρέειν ὅτι πλείστον· πρόσβαλλε δὲ ὅτι μάλιστα  
 τεκμαιρόμενος κατὰ τὰς μήτρας.

22. (234 L.) Καθάριστος. ὅταν μὴ γίνηται, ἦν τε ἐκ  
 τόκου ἦν τε καὶ ἄλλως· δαῖδα ὡς πιοτάτην κόψαντα  
 λεπτήν ἔψειν ἐν οἴνῳ λευκῷ, καὶ ἀποχρήσθαι ὡς τρισὶ  
 κυάθοισι. γλυκυσίδης κόκκοι τέσσαρες, κυμίνου Αἰθι-  
 οπικοῦ σμικρὸν καὶ σεσέλιος πλεον ἢ κεδρίδα· ἦν δὲ  
 πνυγμοὶ ἔωσι, κάστορος σμικρὸν. ἦν δὲ ἐκ τόκου κα-

her vagina: if the flux moderates, the patient will be saved,  
 but if not, she will die as a result of the flux.

The disease is as follows: you must recognize it by the  
 fullness, and by the fact that there is no movement in the  
 belly—for normally a male fetus first moves in three  
 months and a female one in four months: thus, when this  
 time passes without there being any movement, the condi-  
 tion is revealed. It is also an important sign when no milk  
 forms in the breasts. Generally such a woman is not to be  
 treated, or if she is, then after giving a warning.

First, apply a vapor bath to the woman's entire body,  
 and then apply an enema to her seat in order that she will  
 be well cleaned; for very probably when you apply the  
 enema the embryo that apparently exists, the agglomera-  
 tion, will move as the woman is warmed by the medication.  
 Also apply a douche to the uterus in order to draw blood.  
 If not that, then apply very forceful suppositories made  
 from the buprestis beetle, and have the patient drink Cre-  
 tan dittany in wine; if not that, then castoreum. After that  
 apply a cupping instrument to the woman's flanks, and  
 draw as much as you can—make the application as great  
 as you judge possible according to the uterus.

22. Cleaning, when it fails to occur after a birth or  
 otherwise: grind very resinous pinewood fine and boil it  
 in white wine—about three cyathoi will suffice—and let  
 there be four peony grains, a little Ethiopian cumin, and  
 more hartwort than a juniper berry; also, if there is a feel-  
 ing of strangulation, a little castoreum. If after a woman

<sup>33</sup> Καὶ πρῶτον—πυριῆσθαι om. MV, add. V in marg.



θάρσιος γνομένης μετρίης ἢ γαστήρ μένη, ἢ καὶ  
 φυσᾶ ἀποκεκλεισμένη καὶ ὀδυνώδης γίνηται, ἣν τε  
 ζῦν πυρετῶ ἣν τε ἄνευ πυρετοῦ, ὁποῦ σκαμμωνίης  
 πέμπτον μέρος πόσιος ἢ σεσέλιος ἢ ἄλλου τινος τῶν  
 εὐωδέων, καὶ πήγανον ἐν οἴνῳ λευκῷ. ἣν δὲ μὴ βού-  
 ληται πιεῖν, πρὸς τὴν ἔδρην ἄλειμμα ποιέειν, οἶον ἐκ  
 χολῆς ταυρείης καὶ μέλιτος καὶ λίτρου. ἣν δ' ἐκ δια-  
 φθορῆς καθάρσιος ὀδυνώδης ἦ, καὶ τῶν εὐωδέων δι-  
 δομένων μηδὲν ὑπακούῃ, καὶ πυρετοῦ ἐόντος, γάλα-  
 κτος αἰγείου δύο κοτύλας ἀφέψειν, εἶτα ψυχθέντος τὴν  
 γρηθὴν ἀφελεῖν, καὶ διηθήσας, μελικρήτου ὅσον τρί-  
 τον μέρος μῖξαι, ὅπως γλυκύτερον ἔσται· πιεῖν δὲ τρίς  
 νηστῖν. ἣν δὲ μὴ παύηται ἢ ὀδύνη μηδὲ ἢ κοιλίη  
 ὑποχωρήσῃ, ἐς τὴν δειλὴν ἐν σκάφῃ ἐς θερμὸν ὕδωρ  
 ἐγκαθιστάτω· ὅταν δὲ διαπυριθῇ, ἐξαναστήσαντα  
 κλύζειν, † ἐν οἴνῳ αὐστηρῶ μέλανι διεῖς † καὶ ὕδατι,  
 ἀπαξ ἐλαίου ἡμισυ τὸ ὕδωρ † χλιερῶ κλύζειν, καὶ  
 ἐπικοιμηθῆτω.

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23. (235 L.) (1) Προσθετὸν ὑστερέων, ἣν ξυμμεμύκη  
 ἢ σκληρὸν ἢ τὸ στόμα· σῦκον λευκὸν ἐκκαθήρας, καὶ  
 λίτρου Αἰγύπτιον τὸ καθαρῶτατον μίξας λείον τετριμ-  
 μένον, πρόσθετον ποιῆσαι ὅσον κηκίδα μὴ μεγάλην  
 ἐν εἰρίῳ μαλθακῷ, ἐς ἴρινον μύρον ἐμβάλασα προσ-  
 θέσθω, ἣν τε τρεῖς ἣν τε πλείους ἡμέρας δοκέῃ· πυρί-  
 ησις μετὰ τοῦτο ξυμφέρεῖ ἐν εὐώδει μετὰ δὲ μαλθα-  
 κόν τι δεῖ προσθετὸν ὃ τι ἰχωροειδέα ἄξει μάλιστα,  
 μετὰ δὲ λινόζωστις, ἣν ἢ ἀπαλή· μύρῳ ῥοδίῳ χρῆ-  
 σθαι ἐν ὀθονίῳ ἐς ἡμέρην καὶ νύκτα.

gives birth a moderate cleaning takes place, but her belly  
 remains (sc. large), or if on being blocked and filled with  
 air it becomes painful—this either in the presence of fever  
 or without it—give a fifth of a cup of scammony juice,  
 hartwort, or one of the other fragrant substances, together  
 with rue in white wine. If the patient will not drink this,  
 apply an ointment to her seat such as bull's gall, honey and  
 soda. If after the cleaning that has followed a miscarriage,  
 the patient suffers a pain which you do not succeed in al-  
 leviating with fragrant substances, and fever is present,  
 boil two cotylai of goat's milk, then cool it and remove its  
 scum, filter it, and mix it with a third part of melicrat to  
 make it quite sweet; give this thrice to drink in the fasting  
 state. If the pain does not stop, and the cavity has no  
 downward movement, the woman should seat herself in  
 the afternoon in a bath tub of hot water. After she has been  
 well fomented, stand her up and inject her one time with  
 a douche of fluid half of olive oil dispersed in dry dark wine  
 diluted with water—this warm—and then have her go to  
 bed.

23. (1) A suppository for the uterus, if it is closed or its  
 mouth is hard. Clean out a white fig, add the purest kind  
 of Egyptian soda ground fine, form this into a suppository  
 in soft wool formed like a not overly large oak gall, soak  
 this in iris unguent, and have the patient insert it for three  
 or more days, as seems best. After this a fomentation with  
 fragrant substances will be of benefit. Afterward, some  
 emollient suppository is required that will draw especially  
 serum; afterward mercury herb, if it is fresh. Employ rose  
 unguent in linen for a day and a night.

(2) Ἄλλο· χολήν ταύρου<sup>34</sup> καὶ ἄλας ἀναζέσαι, καὶ θεῖον λείου παραμίσειν, ποιήσας πρόσμακρον μήκος, μέγας πυρήν, ψιλὸν προσθέσθαι ἐπὶ δύο ἡμέρας καὶ νύκτας, πρὸς αὐτὰς τὰς ὑστέρας· πάλιν λιπόζωστω μετὰ τοῦτο ἐπιπάσσειν † σμύρναν ἄκρητον μίξας, διείναι † ῥοδίνῳ ἄκρῳ, καὶ ἱρίνῳ μύρῳ διαχρίεσθαι τὸ στόμα ὡς ἐσωτάτω.

(3) Ἄλλο· ἱρίν εὐάδεα κόψας καὶ διασήσας χωρίς, κυπείρον ἴσον, καὶ ἔκμαγμα ὄσον μαγίδα, οἴνῳ ἀνθοσμῆν διείναι· εἶτα ἀλειμματώδες ποιείειν, ἐς σπλήνας ἀλείψας μήκος σπιθαμῆς, ἐς σμικρὴν σιτυῖδα ἐνθεῖς, ὅπως μὴ παραπνέη, προσθέσθω.

24. (236 L.) Ἦν δὲ ἐλκωθῶσιν αἱ μήτραι, ἢ τρηχυνθῆ τὸ στόμα, ἢ ὑπὸ προσθέτου δηχθῶσιν, ἐν εἰρίῳ χρίσαι στέαρ, καὶ ῥόδιον ἀλείψαι, κηροῦ μικρόν.

25. (237 L.) Ὅταν ἰσχοῦσα ἐν γαστρὶ διαφθείρη, τὸ δὲ ἔμβρυον μνηιαῖον, ἢ καὶ ἐκφέρειν ἐς τέλος μὴ δύνηται, καὶ λεπτὴ παρὰ φύσιν γένηται, ταύτην χρὴ καθήραντα τὰς ὑστέρας καὶ αὐτὴν φαρμακεύσαντα παχύνειν, οὐ γὰρ δυνήσεται ἐκφέρειν ἐς τέλος, ἔστ' ἂν ἐωυτὴν τε ἀναλάβῃ καὶ αἱ ὑστέραι ἰσχύωσιν.

26. (238 L.) Ἦν δὲ γυνὴ κῦσικηται μὲν, διαφθείρη δὲ δίμηνα τὰ παιδία ἐς ἀκριβῶς τὸν αὐτὸν χρόνον καὶ μήτε πρότερον μήθ' ὕστερον, καὶ τοῦτο πάθη δις ἢ τρίς κατὰ ταυτά, ἢ καὶ πλείονα χρόνον γεγονότα κατὰ τὸν αὐτὸν τρόπον τοῦτον διαφθείρη, ταύτης αἱ μήτραι οὐκ ἐπιδιδοῦσιν ἐπὶ τὸ μέζον τοῦ παιδίου ἐν αὐτήσιν αὐξανόμενου καὶ ὑπερβάλλοντος ἐκ τοῦ δι-

(2) Another: Boil bull's gall and brine, mix with fine sulfur, give this an elongated form the size of a large nut, and insert it without any covering directly against the uterus for two days and nights. Again after this, sprinkle on mercury herb . . . mixing pure myrrh, dissolve . . . anoint the mouth (sc. of the uterus) as far in as possible with the best grade of rose and iris unguent.

(3) Another: take pounded fragrant iris which has been sifted alone, an equal amount of galingale, and saffron paste the size of a small cake, and dissolve these in fragrant wine. Then make this into an ointment, anoint it on compresses a span in length (store this in a small jar in order that it will not dry out), and have the woman insert it.

24. If the uterus has lesions, or its mouth becomes rough, or it is corroded by a suppository, anoint fat on to a piece of wool, and smear on this rose unguent and a little beeswax.

25. When a pregnant woman aborts a one month old fetus, and cannot bring it to term, and she becomes unnaturally thin, you must, after cleaning her uterus and giving her a purgative medication, build her up, for she will not be able to bring an embryo to term until she recovers herself and her uterus becomes strong.

26. If a woman becomes pregnant, but her fetuses are always aborted after two months at exactly the same time, neither earlier nor later, and she experiences this two or three times in just the same way, or if the conceptus is aborted this same way after an even longer time, then her uterus is not expanding enough, while the fetus increases and goes beyond it after these two or three months.

<sup>34</sup> Ἄ. χ. τ. Potter: X. τ. ἄλλο MV.

μήνου ἢ τριμήνου ἐς τὸ πλεόν· ἀλλὰ τὸ μὲν αὐξάνεται, αἱ δὲ μήτραι οὐδὲν ἐπιδιδοῦσι· διὰ δὲ τοῦτο διαφθέρουσιν αἱ πολλαὶ ἐς τὸν αὐτὸν χρόνον.

Ταύτην χρὴ κλύσαι τὴν μήτηρ, καὶ διαφυσῆσαι ὡς μάλιστα προσθέοισι ἢ φαρμάκοισι τοῖσδε τῆς σικυώνης τὴν ἐντεριώνην κόψαντα διασήσαι, καὶ σιλφίον ὀλίγον παραμίξει ὀλίγα ἐν πλείονι καὶ καθεφθότερῳ τῷ μέλιτι τοῦτο περιπλάσαι περὶ μήλην, ποιέοντα τὸ πάχος ὅσον μέλλει παραδέξασθαι ὁ στόμαχος, πρὸς τὸ στόμα τῆς μήτρης, καὶ ὤσαι πόρρω, ἕως ἂν περήσῃ ἐς τὸ ἔσω<sup>35</sup> τῆς μήτρης· ὅταν δὲ ἀποτακῇ τὸ φάρμακον, ἐξελεῖν τὴν μήλην. καὶ πάλιν οὕτω τὸ ἐλατήριον καὶ τῆς κολοκυντίδος τῆς ἀγρίας ποιέων ὡσαύτως τῷ προτέρῳ προστιθέναι. ἐσθιέτω δὲ τοῦτον τὸν χρόνον σκόροδα ὡς πλείστα, καὶ καυλὸν σιλφίου, καὶ τῇ ἄλλῃ διαίτῃ χρῆσθαι, ὁποῖα ἂν μέλλῃ φύσαν ἐμπούησαι μάλιστα ἐν τῇ κοιλίῃ. προστιθέσθω δὲ τὸ πρόσθετον διὰ τρίτης ἡμέρης, ἕως ἂν δοκῇ καλῶς ἔχειν· ἐνίοτε δὲ καὶ διὰ πλείονος· τὸ δὲ ὄλον, ὅκως ἂν προσίηται τὰς δὲ μεταξὺ ἡμέρας μαλθακοῖσι χρῆσθαι. ὅταν δὲ καταστήσῃ τοῖσι μαλθακτηρίοισι τὸ στόμα τῆς μήτρης, φανῇ τε τὰ ἐπιμήνια, ἐπιμείνασα, ὅταν ξηρῇ ἤδη ἢ, μινγύσθω τῷ ἀνδρί. |

454 27. (239 L.) Ποιέειν δὲ φύσαν ἐν τῇ μήτρῃ ὅταν βούλῃ, σκορόδου<sup>36</sup> μάλυζαν καὶ ὀπὸν σιλφίου παραμινγύναι πρὸς τὰ προσθετά.

28. (240 L.) Καὶ ἥτις ἂν μὴ δύνηται διατελεῖν τοὺς δέκα μῆνας κύουσα, ἀλλὰ διαφθείρῃ καὶ τοῦτο πάσχη

As the fetus increases, the uterus does not expand, so that many women abort at the same time (sc. of their pregnancy).

In such a case, you must wash out the uterus and inflate it as much as you can with suppositories or the following medications: pound the pulp of a bottle gourd and pass it through a sieve, take a little silphium, and mix a small amount of these into a larger amount of well boiled honey. Smear this on to a spatula, making it such a size that the orifice will admit it, apply it to the mouth of the uterus, and press it forward until it passes through into the interior; after the medication melts, withdraw the spatula. Also, next prepare squirting cucumber juice and some wild gourd in the same way as before, and apply it as a suppository. Have the woman eat a large amount of garlic at this time and a stalk of silphium, and otherwise employ a regimen that has a tendency to produce air particularly in the cavity. She should apply the suppository every other day until she appears to have recovered—sometimes at an even longer interval—doing all this as much as she can tolerate. On the days between (sc. the applications) employ emollients. After the mouth of the uterus is restored by the emollient agents, the woman should wait for the appearance of her menses, and when these dry up, have intercourse with her husband.

27. When you wish to bring about inflation of the uterus, mix together a head of garlic with silphium juice to make suppositories.

28. Any woman who is unable to bring her pregnancy to term at ten months, but has an abortion, and suffers this

<sup>35</sup> Littre: ἔξω codd.

<sup>36</sup> -ου Aldina: -ου MV.

πλεονάκεις, ταύτης τὰς μήτρας καθαίρειν ὕδωρ, καὶ αὐτὴν φαρμακεύειν, ὅπως ὕδωρ καθαίρηται.

29. (241 L.) Ἦν δὲ κατέχουσα τὴν γονὴν μὴ κυῖσκηται, ξυμβαίνει δὲ τοῦτο πλείστησι τοῦ στομάχου χανόντος τῆς μήτρας παρὰ φύσιν, τὰ ἐπιμήνια πλείω γίνεται τοῦ προσήκοντος καὶ ὑγρότερα, ὥστε τὸ ἀπὸ τῆς γυναικὸς μὴ ξυλλαμβάνεσθαι πρὸς τὴν τέκνωσιν, τὴν τε τοῦ ἀνδρὸς γονὴν ἐπιούσαν διαφθεῖρεσθαι γίνεται δὲ ταῦτα τοῦ τε σώματος καὶ τῶν μητρῶν νοσεόντων. ἀλλὰ δεῖ ταύτη κατωτερικὰ διδόναι διαλείποντα, καὶ πυριᾶν ὄλον τὸ σῶμα, καὶ τὰς μήτρας ὄξει καὶ θαλάσση, μύλους διαπύρους ἐμβάλλοντα. ἐμβάλλειν δὲ ἐς τὸ πυρίημα κυπαρίσσου πρίσματα, καὶ δάφνης φύλλα κόψας χλωρῆς, καὶ πολυκνήμον αὐτοῦ φύλλα πυριᾶν δὲ ὁκοῖον ἂν δοκέη καιρὸς εἶναι χρόνον· μετὰ δὲ τοῦτο ἐκλούσθω, καὶ ὄξει ἐνέψαν λωτοῦ τορνεύματα, καὶ ῥόδιον, καὶ πολυκνήμον· ἐπὶ τελευτῆς δὲ θυμῆν, φλόμου φύλλα κόψας καὶ λωτοῦ τορνεύματα.

Ἐμπροσθεν δὲ πρὶν ἐκλούσασθαι, θυμῆσαι σμύρνην καὶ λιβανωτῶ, τρίψας ἴσον ἑκατέρου, καὶ μυρσίνης καὶ δάφνης φύλλα, ταῦτα ἀναμίξας, ἐπιβαλὼν ἐπὶ μαλθακὸν πῦρ θυμῆν νεοπυρίητον ἐούσαν δις<sup>37</sup> τῆς ἡμέρης, πυριᾶν νεόλουτον ἐούσαν, καὶ τῆς θυμῆσεως ὕστερον λουέσθω, καὶ τὸν στόμαχον καθιστάναι εἰς τὴν ἀρχαίην φύσιν· καὶ ἦν ἐξαρκέουσα ἦ,<sup>38</sup> πρόσθεν | δὲ τούτων πάντων τάμνειν τὴν φλέβα

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many times: clean this woman's uterus of water and give her a hydragogic medication.

29. If a woman retains the seed, but does not become pregnant—this happens in most cases when the orifice of her uterus gapes open unnaturally—her menses are passing in a greater amount than they should and too moist, so that her own contribution to gestation is not taken up, and the seed coming from her husband decomposes. These things occur when the woman's body and uterus have some illness. Give such a woman intermittent purgatives, and apply to her whole body and her uterus vapor baths with vinegar and brine, into which you have immersed hot stones; add to this vapor bath sawdust of cypress wood, pounded leaves of green laurel, and leaves of field basil. Apply the vapor bath for as long as seems appropriate, and after that have the woman wash herself out. In vinegar boil also shavings of nettle-tree wood, rose unguent, and field basil. Finally, fumigate with pounded mullein leaves and shavings of nettle-tree wood.

Before the woman washes herself out, fumigate her with myrrh and frankincense, kneading an equal amount of each, and leaves of myrtle and laurel: mix these ingredients together, pour them on to a gentle fire, and fumigate twice daily just after the woman takes her vapor bath, giving the vapor bath just after she has been bathed; after the fumigation have her bathe again, and return the orifice to its original natural position. If the woman has enough strength, before doing all these things phlebotomize her

<sup>37</sup> δις om. MV, add. V sup. lin.

<sup>38</sup> -ουσα ἦ V in marg.: -ουσαν MV.

τὴν ἐν τῇ χειρὶ τῇ ἀριστερῇ, καὶ οὕτω τὰλλα ποιέειν. ἦν δὲ ὁ μὲν στόμαχος οὕτως ἔχη, τὰ δ' ἐπιμήνια μὴ ἔη, <ῆ> φλαύρως, ἢ ἐπὶ τοῦλαττον, [ῆ]<sup>39</sup> πρὸς πλείονα κάθαρσιν τρέπεσθαι πρὸς<sup>40</sup> τοῖσιν ἄλλοισιν, καὶ οὕτω θεραπεύειν καὶ προστιθέναι, ἦν δέη, † καὶ ἐκ τῶν πρόσθε † καὶ λούων καὶ θυμιῶν καὶ ξηραίνων.

30. (242 L.) (1) Ἦν δὲ γυνὴ ἐκτιτρώσκη ἀέκουσα καὶ μὴ θέλη ἐκβάλλειν, πυροὺς πεφρυγμένους καὶ κατεληλεσμένους καὶ σταφίδαι κεκομμένην λευκὴν, μελικρήτω γλυκερῷ ταῦτα διείς, ἐλαίου σμικρὸν παραχέων, νήσται πίνειν διδόναι μετὰ δέ, ραφάνου σπέρμα τρίψας καὶ ὄξος καὶ χηνὸς στέαρ, ταῦτα μίξας, ἐσθιέτω, καὶ προστιθέσθω δάφνης φύλλα τρίβουσα μετὰ δὲ πινέτω ὀρίγανον καὶ γλήχωνα καὶ ἄλφιτον ἐν ὕδατι ἐπιπάσσουσα, δάφνης φύλλα κόψας καὶ τρίψας λεία, κόμμι παραμίξας, καὶ διείς ὕδατι, πίνειν διδόναι.

(2) Ἄλλο· οἶος στέαρ καὶ χηνὸς ἄλειφα, καὶ μέλι ἐς τωτὸ μίξας καὶ τρίψας, ἐκλεικτὸν διδόναι.

(3) Ἄλλο· σταφυλῖνον τρίβων ὡς λειότατον, καὶ γάλακτος ὑπόστασιν ἐς τούτο μίξας, χηνὸς στέαρ τήξας, ταῦτα ἀνεψήσας, διδόναι ῥοφεῖν.

(4) Ἄλλο· ὀρίγανον φύλλα τρίψας ὡς λειότατα, ἦν μὲν ἔχη, χλωρῆς, εἰ δὲ μὴ, ξηρῆς, διείς ἐν ὕδατι, πίνειν διδόναι.

(5) Ἄλλο· δάφνης καρπὸν τρίψας ὡς λειότατον, καὶ ὑὸς θηλείης στέαρ τήξας, καὶ μέλιτι ταῦτα ἐς τωτὸ πάντα ξυμμίξας καὶ τρίψας, ἐκλεικτὸν διδόναι.

left arm, and then carry out the rest as described. If the (sc. uterine) orifice is in this state, and no menses pass, or they pass indifferently or less in amount, turn to a more thorough cleaning besides the other means and treat thus; also, apply suppositories, if necessary, bathing, fumigating and drying as indicated above.

30. (1) If a woman is aborting her fetus against her will and she does not want to expel it, give her the following to drink in the fasting state: take toasted, ground wheat and pounded white raisins, dissolve them in rather sweet melicrat, and add a little olive oil. After that grind radish seeds, mix them with vinegar and goose grease, and have her eat this; have her apply a suppository of laurel leaves she has crushed. After that have her drink marjoram, pennyroyal and barley meal in water over which she has sprinkled crushed and finely ground laurel leaves; add gum, dissolve in water, and give to drink.

(2) Another: sheep's fat and goose grease, mix honey into these and knead, and give as an electuary.

(3) Another: grind carrot very fine, mix with this milk curd, melt goose grease, boil these together, and give as a thick soup to drink.

(4) Another: grind marjoram leaves very fine—green ones if you have them, but if not then dried ones—dissolve in water, and give to drink.

(5) Another: grind bayberries very fine, melt the lard of a sow, mix this together in honey and knead it: give as an electuary.

<sup>39</sup> <ῆ> . . . [ῆ] Linden after Foes in note 113: *aut vittiose aut minus, ad . . . Cornarius.*

<sup>40</sup> πρὸς om. M.

(6) Ἄλλο· σταφυλῖνον τρίβων ὡς λειότατον, ἐν οἴνω  
διεὶς κεκρημένῳ, πίνειν διδόναι.

31. (243 L.) (1) Ἦν αἱ μήτραι τὴν γονὴν μὴ κατέ-  
χωσι, μόλιβδον καὶ λίθον ἢ τὸν σίδηρον ἀρπάξει,  
ταῦτα τρίψας λεία, ἐς ῥάκος ἀπόδησον, ἐς γάλα  
γυναικὸς ἐμβάψας προσθετῶ χρήσθω.

(2) Ἄλλο· χαλκοῦ ἄνθος τρίψας, μέλιτι διεῖναι, καὶ  
προσθεῖναι τοῦτο.

32. (244 L.) Ὅταν αἱ μήτραι τοῦ ἀνδρὸς τὴν γονὴν  
ἐξερεύωνται τρίτῃ ἡμέρῃ, πᾶσα ἀνάγκη τῆς γυναι-  
κός, ἣν ταῦτα πάσχη, πώρου πλέας εἶναι τὰς μήτρας,  
καὶ οὐ δύναται τοῦ ἀνδρὸς ἡ γονὴ ἐμμένειν ἐν τῆσι  
μήτρῃσιν, ἀλλὰ ἀποκλείεται, καὶ διὰ τούτων οὐ δύνα-  
ται κυῆσαι οὐδὲ μὴν κυήσει<sup>41</sup> ἕως ἂν ὁ πῶρος ἐνῆ ἐν  
τῆσι μήτρῃσι. τοῦ δὲ πώρου ἦδε ἡ ἐξέλασις· περὰ  
λαβῶν ὡς ἐλάχιστα καὶ μαλθακώτατα, ξυνδήσας  
ὁμοῦ, τούτοισιν ἐπαλείφειν τὰς μήτρας, ὡς τοὺς  
ὀφθαλμοὺς ἐπαλείφουσιν, ὁμαλύνας τὰ περὰ, ἄμματι  
ὡς λεπτοτάτῳ καταδήσας ἐπὶ τὰ ἄκρα· ῥοδίνῳ πολλῶ  
χρίσας τὰ περὰ, ὑπτίην ἀνακλίνας, ὑπὸ τὴν ὀσφύν  
μέσσην ὑποθεῖναι προσκεφάλαιον, προσθεῖναι τὴν μή-  
λην, τὰ σκέλεα ταύσας τῆς γυναικός· διαστήσας τὸ  
μὲν ἐνθάδε, τὸ δ' ἐνθάδε, ἀναστρέφειν ἄνω καὶ κάτω  
τὴν μήλην, ἕως ἂν προκύψῃ· ἐπὴν δὲ ἴδῃς ἐν τῷ στό-  
ματι τῆς μήτρης, ἣν μὲν μὴ προσίσχηται ἐν τῷ ἰσχύῳ  
καὶ ἐθέλῃ ἐπακολουθεῖν, πάντων ἄριστον τοῦτο· ἣν δὲ  
ἐνέχηται<sup>42</sup> ἐν τῷ στόματι τῆς μήτρης, λαβίδι ὡς

(6) Another: grind carrot very fine, dissolve it in diluted  
wine, and give to drink.

31. (1) If a woman's uterus does not retain the seed,  
grind fine lead and some of the stone that attracts iron, tie  
them up in a rag, dip in woman's milk, and apply as a sup-  
pository.

(2) Another: grind flower of copper, dissolve in honey,  
and apply this as a suppository.

32. When a woman's uterus expels her husband's seed  
on the third day, her uterus must—if she suffers this—be  
filled with stone: the man's seed cannot hold its place in  
the uterus, but is excluded, and for this reason the woman  
cannot become pregnant and will not become pregnant  
for as long as the stone remains in her uterus. This is how  
you extract the stone: take very fine and soft feathers, tie  
them together, and anoint the uterus with them the way  
people anoint the eyes: after setting the feathers in line  
and tying their extremities with very fine cord, anoint  
them with much rose unguent. Then, laying the woman  
on her back with a pillow under the center of her sacrum  
and having her spread her legs apart, insert a spatula and  
stretch her uterus open in both directions by twisting the  
spatula up and down until it (i.e., the stone) comes out.  
When you see the stone in the mouth of the uterus, if it is  
not caught by a hip and it is willing to follow, this is the  
best situation of all. But if it is held back in the mouth of

<sup>41</sup> μὴν κυήσει Potter: μὴ κύσαι (κυήση) MV.

<sup>42</sup> Linden after Foes in note 121: ἐνδέχ. MV: *inhaeret*  
Cornarius.

λεπτοτάτη προμηθευόμενος ἐξεκκύσαι ἤσυχῆ καὶ μὴ βιαίως, καὶ μετὰ ταῦτα ξυγκοιμάσθω τῷ ἀνδρὶ.

33. (245 L.) (1) Ἦν κυούση ἐπιφαίνεται, οὐίδα ξηρὴν, μίλτον, ὄστρακον σηπίης τρίψας λεῖα, ἐς ράκος ἀποδήσας, προστιθέναι.

(2) Ἄλλο γλυκυσίδης τοὺς μέλανας κόκκους τρίβων ἐν οἴνῳ διδόναι πίνειν κεκρημένῳ.

460 34. (246 L.) Ἦν συνοῦσα ἀλγέη τὴν νεαίρην γαστέρα καὶ αἷμά οἱ | φανῆ νεαρὸν, λίνον κόψας καὶ θρύον ἀπαλὸν καὶ χήνειον ἔλαιον, ταῦτα μίξας, οἴνῳ λευκῷ ὕδαρεὶ διείς, διδόναι πίνειν.

35. (247 L.) Ἦν αἱ μῆτραι προέλθωσιν ἔξω τῆς φύσεως, πῦρ ἔχει μάλιστα μὲν τὰ αἰδοῖα καὶ τὴν ἔδρην, καὶ τὸ σῦρον τρύζει<sup>43</sup> κατ' ὀλίγον καὶ δάκνεται τὰ αἰδοῖα. ταῦτα πάσχει, ἦν ἐκ τόκου ἐοῦσα τῷ ἀνδρὶ μὴ παρακοιμάται, ὅταν οὕτως ἔχη, μύρτα καὶ λωτοῦ πρίσματα ἐψήσας ἐν ὕδατι, καταθεῖς τὸ ὕδωρ ἐς τὴν αἰθρίην,<sup>44</sup> προσχέισθω ὡς ψυχρότατον πρὸς τὰ αἰδοῖα, καὶ τρίβων λεῖα προσπλάσσειν ἔπειτα ὕδωρ πίνουσα φακῶν, μέλι καὶ ὄξος ξυμμίσγουσα, ἐμείτω, ἕως ἂν αἱ μῆτραι ἀνασπασθῶσιν καὶ τὴν κλίνην ὑψηλοτέρην πρὸς ποδῶν κείσθαι ὑποθυμῆν δὲ ὑπὸ τὰ αἰδοῖα κακῶδες, ὑπὸ δὲ τὰς ρίνας εὐάδες σιτίοισι δὲ χρῆσθω ὡς μαλθακωτάτοισι καὶ ψυχροῖσι, καὶ τὸν οἶνον ὕδαρῆα λευκὸν πινέτω, καὶ μὴ λουέσθω, καὶ τῷ ἀνδρὶ ξυγκοιμάσθω.

<sup>43</sup> τρ. V: κλύζει M.

the uterus, carefully draw it out with a very fine forceps, gently and without using force: after that have the woman sleep with her husband.

33. (1) If, in a woman who is pregnant, (sc. the menses) reappear, grind dry ass's excrement, red ocher, and cuttlefish bone fine, bind this in a rag, and apply it as a suppository.

(2) Another: crush black peony berries and give them to drink in diluted wine.

34. If a woman suffers pain in her lower belly during sexual intercourse and fresh blood appears, pound linen, green rushes and goose grease, mix these together, dissolve them in dilute white wine, and give to drink.

35. If a woman's uterus comes forward out of its natural position, heat will usually occupy her genital parts and seat, and her urine drips a little at a time and irritates her genital parts. These things she suffers if she does not sleep with her husband right after she has given birth. When the case is such, boil myrtle berries and sawdust of nettle-tree wood in water, set the water out in the open air, and apply this as cold as possible against the genitalia; also knead it smooth and apply it as a plaster. Then the woman should drink water of lentils mixed with honey and vinegar, and vomit until her uterus is drawn up; have her lie with her bed raised more at the foot end. Fumigate beneath her genitalia with evil-smelling substances and beneath her nose with fragrant ones. Have her employ the softest and coldest of foods, and drink dilute white wine, avoid being bathed, and sleep with her husband.

<sup>44</sup> Linden after Foes in note 127: ἔδρην MV: *sub dio* Cornarius.

36. (248 L.) Ἦν δὲ παντάπασιν ἐκ τῶν αἰδοίων ἐπέσωσιν, ἐκκρίμναιται οἶόν περ ὄσχη, καὶ ὀδύνη λαμβάνει· τοῦτο δέ, ὅταν ἐκ τόκου ταλαιπωρήσῃ, ὥστε σείσαι τὰς ὑστέρας, ἢ τῷ ἀνδρὶ μὴ ξυγκοιμάται ἐν τῷ λοχείῳ. ὅταν οὕτως ἔχῃ, ψύγματα προστίθεται πρὸς τὰ αἰδοία, καὶ τὰ ἕλωθεν ὑποκαθήρας, σίδιον ἐν οἴνῳ μέλανι οἰνώδει ἐψήσας, οὕτω περιπλύνας, εἴσω ἀποθέειν· ἔπειτα μέλι καὶ ῥητίνην ξυνηξάσῃ ἴσον ἑκατέρου, ἔγχει ἐς τὰ αἰδοία, καὶ κείσθαι ὑπτίην, ἄνω τὰ σκέλεα ἔχουσιν ἐκτειναμένην· κάπειτα σπόγγον προσθείς, ἀναδηῆσαι ἐκ τῶν ἰζύων· ἔστ' ἂν δ' οὕτως ἔχῃ, σιτίων ἀπέχεσθαι, ποτῶ τε | ὡς ἐλαχίστω  
462 χρέεσθαι, μέχρις ἂν ἑπτὰ ἡμέραι παρέλθωσι. καὶ ἢν μὲν οὕτως ἐθέλωσιν ἰέναι· εἰ δὲ μή, ἄκρας περιξέσαι τὰς μήτρας καὶ ἀποπλύναι τῇ πίτυϊ ἐφθῆ· ἔπειτα πρὸς κλίμακα δήσας τοὺς πόδας, κρεμάσαι κάτω<sup>45</sup> τὴν κεφαλὴν, καὶ τῇ χειρὶ ἐσωθέειν· ἔπειτα ξυνηξάσας τὰ σκέλεα ἐπαλλάξ,<sup>46</sup> ἔην ἡμέρην καὶ νύκτα ἀτρέμα· δίδόναι ὀλίγον χυλὸν πτισάνης, ψυχρὸν δὲ μηδὲν τῇ δὲ αὔριον ἐγκατακλίνας ἐπὶ τὸ ἰσχίον, σικυήν προσβάλλειν ὡς μεγίστην, καὶ εἰαν ἔλκει πολλὸν χρόνον, καὶ ὅταν ἀφέλῃς, κατακλίνας, εἰαν κείσθαι, καὶ μὴ προσφέρειν ἄλλο μηδὲν ἢ τὸν χυλόν, ἔστ' ἂν ἑπτὰ ἡμέραι παρέλθωσιν· σιτίοισι δὲ ὡς μαλθακωτάτοισι καὶ ἐλαχίστοισι χρήσθω· ἢν δὲ ἀποπατεῖν ἐθέλῃ, ἀποπατεῖτω ἀνακειμένη, ἕως ἂν τεσσαρεσκαίδεκα ἡμέραι παρέλθωσιν· ἔπειτα ἀνίστασθαι καὶ περιέρχεσθαι ὡς ἐλάχιστα, καὶ μὴ λουέσθω, σιτίοισιν ὀλίγοισι

36. If the uterus moves out of the genitalia completely, it will be suspended like a scrotum, and cause pain. This happens when a woman exerts herself after giving birth, so that she shakes her uterus, or she does not sleep with her husband during her lochial flux. When the case is such, apply cold compresses to her genitalia: clean the part outside by washing it with pomegranate peel boiled in strong dark wine, and then press it back inside. Then melt together equal amounts of honey and resin, and pour them on to the genitalia, and have the woman lie on her back, holding her legs raised and spread apart. Then insert a sponge and fasten it up around her hips. As long as this state persists, have the woman avoid food, and employ very little drink until seven days have passed. If with this treatment the uterus is willing to move inside, fine. If not, scrape the outside surface of the uterus all around and wash it off with boiled pine. Then tie the woman's feet to a ladder, suspending her with her head down, and press the uterus back inside with your hand. Then tie her legs together and leave her at rest for a day and a night. Give her a little barley gruel, but nothing cold. On the next day turn her on her hip, apply a very large cupping instrument, and leave it to draw for a long time; when you remove it, lay the woman back down and have her lie still. Administer nothing except gruel until seven days have passed. As foods have her employ the softest and scantiest. If she desires to pass stools, have her do so in the reclining position for the first fourteen days. Then she should get up and move about a very little, avoid bathing herself, use

<sup>45</sup> κρ. κ. Potter: κρούειν κατὰ MV.

<sup>46</sup> ἐπαλλάξ Paris. Gr. 2144 (XIV c.): -λάξαι MV.



χρήσθω, τὰ αἰδοῖα τοῖσι κακώδεσι <θυμμήσθω>,<sup>47</sup> καὶ ἐπὴν ἄρχηται περιχωρέειν, τὴν σφενδόνην φορέιτω.

37. (249 L.) Ἐξαιρέσεις δὲ τοῦ ἐμβρύου ἤδε· ἐμβρυον ἐπὴν ἐναποθάνη ἐν τῆσι γονῆσιν, ὀστεολογίῃ<sup>48</sup> χρῆσθαι κατ' ὀλίγον, τὸ φαινόμενον κατὰ λόγον θραύοντα, τὸ δέρμα καταλείποντα προβολὴν τῷ σιδήρῳ.

<sup>47</sup> Add. I.

<sup>48</sup> ὁστ. V sup. lin.: ἐς τελεογονίην MV.

only a little food, foment her genitalia with evil-smelling substances, and, when she starts to go about, wear a sling.

37. To remove a fetus: when a fetus has died in the uterus, make a gradual extraction of its bones, breaking them up in the order they appear and leaving the skin as protection against the iron.

## LEXICON OF THERAPEUTIC AGENTS<sup>1</sup>

- Acacia, ἄκανθα Αἰγυπτία, *Acacia arabica*. See gum  
Acorn, Egyptian, βάλανος Αἰγυπτίη, *Balanites aegyptiaca*  
Alexanders, ἰπποσέλινον, *Smyrnium Olusatrum*  
Alkanet, ἄγχουσα, *Anchusa tinctoria*  
All-heal, πάνακες, *Ferulago galbanifera*  
All-heal juice, χαλβάνη  
Almond, ἀμυγδάλη, fruit of the *Prunus Amygdalus*  
Almond, oil of bitter, νέτωπον  
Alum, στυπτηρίη, a white crystalline compound of aluminum and ammonium sulfate with marked astringent properties; Egyptian and Melian varieties are mentioned  
Amomum, ἄμωμον, *Amomum subulatum*  
Anemone, ἀνεμώνη, *Anemone coronaria*  
Anise, ἄννησον, *Pimpinella Anisum*  
Aristolochia, ἀριστολοχία, *Aristolochia rotunda*

<sup>1</sup> In this lexicon, which is drawn mainly from secondary sources, the identifications range from possible to probable to certain. Besides the literature listed at Loeb *Hippocrates* vol. 6, 344, note 1, see also the notes and "Lexique des substances pharmaceutiques" (pp. 235-46) in F. Bourbon's Budé edition of *Nature of Women*, and the literature cited there.

On the special problems involved in identifying plant names in early medical literature, see e.g., O. Temkin, *Soranus' Gynecology*, Baltimore, 1956, pp. xf.; C. Singer in his introduction to T. O. Cockayne, *Leechdoms, Wortcunning and Starcraft of Early England*, rev. ed., London, 1962, vol. 1, xl-xlv.

LEXICON OF THERAPEUTIC AGENTS

- Aromatic herb or spice, *ἄρωμα*  
 Artemisia herb, *ἀρτεμιστή ποίη*, *Artemisia arborescens*  
 Ash tree, *μελίη*, *Fraxinus Ornus*  
 Asphalt, *ἄσφαλτος*  
 Ass's excrement, *ὄνις*  
 Ass's milk, *ὄνου/ὄνειον γάλα*
- Bacchar, *βάκκαρις*, an unguent perhaps made from a Lydian plant of the same name: cf. Erotian B14 (*βάκχαρις*) and Galen (*βάχαρις*) vol. 19, 87  
 Balsam tree juice, *ὀποβάλσαμον*, collected from the *Balsamodendron Orobalsamum*  
 Barley, *κριθή* (= *κρίμνη*), *Hordeum sativum*. See also meal  
 Barley, parched, *κάχυρος* (= *κριθή ὀπτῆ*)  
 Barley, peeled, *πιωσάνη*. See also gruel  
 Barley bran, *ἄχυρα τὰ ἀπὸ τῶν κριθῶν*  
 Barley cake, *μάζα*  
 Barley decoction, *κριθίδιον*  
 Bay/laurel tree, *δάφνη*, *Laurus nobilis*; leaves of  
 Bayberry, *δαφνίς*, fruit of the bay tree  
 Beef, *βοὸς σάρξ*  
 Beet, *σεύτλον*, *beta maritima*  
 Bergamot mint, *σισύμβριον*, *Mentha aquatica*  
 Bile potion, [ποτόν] τὸ ἐκ τῆς χολῆς. See also bull's gall; hog's gall  
 Bitch's milk, *κυνὸς γάλα*  
 Blackberry. See bramble  
 Blister beetle, *κανθαρίς*, possibly *Cantharis vesicatoria* or *Meloë Cichorei*  
 Bottle gourd, *συκίη*, *Lagenaria vulgaris*  
 Bramble, *βάτος*, *Rubus ulmifolius*; blackberry of, *μόρον*  
 Brass, *χαλκὸς λευκός*  
 Bread, small loaf of, *ἀρτίσκον*  
 Brine, *ἄλς* (= *θάλασσα*)  
 Bryony, *βρυονίη*, various species of the genus *Bryonia*; *ἐχέτροφως*, *Bryonia cretica*  
 Buckthorn, *ράμνος*, various species of *Rhamnus*  
 Bulb (small), *βολβίον*; β. τὸ ἐκ τῶν πυρῶν, cf. *Diseases of Women* II, 181 (Littre, vol. 8, 364) "the small bulb that is seen in wheat, especially in Egypt; it is sharp, like Ethiopian cumin."

LEXICON OF THERAPEUTIC AGENTS

- Bull's gall, *ταύρου* (= *βοὸς*) *χολή*  
 Bull's urine, *ταύρου οὔρον*  
 Buprestis, *βούπρηστις*, perhaps a species of *Meloë*  
 Burnet, thorny, *στοιβή*, *Poterium spinosum*  
 Butter, *βούτυρον*, literally "cow's cheese"
- Cabbage, *κράμβη*, *Brassica cretica*  
 Calamint, *ὀρέστιον* (= *ἐλένιον*), *Calamintha incana*  
 Cardamom, *καρδάμων*, *Elattaria Cardamomum*  
 Carrot, *σταφυλίνας*, *Daucus Carota*  
 Cassia, *κασίη*, *Cinnamomum iners*  
 Castor oil tree, *κροταναιοειδές* (= *κροτών*), *Ricinis communis*  
 Castoreum, *κάστωρ* (= *καστόριος ὄρχις*): "a reddish-brown unctuous substance, having a strong smell and nauseous bitter taste, obtained from two sacs in the inguinal region of the beaver."  
*Shorter Oxford English Dictionary*  
 Cedar oil, *κεδρήη* (= *έλαιον κέδρινον*), obtained from the *Juniperus excelsa*  
 Cedar tree, *κέδρος*, *Juniperus Oxycedrus* and other species  
 Celery, *σέλινον*, *Arium graveolens*; seed of  
 Cerate/wax salve, *κηρωτή*  
 Cereals, *σιτία*. See barley; spelt groats; wheat  
 Chalk, *γύψος*  
 Chameleon herb, *χαμαιλέον*, a thistlelike plant, perhaps the *Atractylis gummifera* or the *Cardopatum corymbosum*  
 Chamomile, wild, *ἀνθεμον*, *Matricaria Chamomilla*  
 Chaste tree, *ἄγνος*, *Vitex Agnus-castus*  
 Chickpea, *ἐρέβωθος*, *Cicer arietinum*  
 Chondrilla, *χόνδριον*, *Chondrilla juncea*  
 Cinnamon, *κιννάμωμον*, *Cinnamomum Cassia*  
 Cleavers, *φιλιίστιον*, *Galium Aparine*  
 Clover, *τριφύλλον*, *Psoralea bituminosa* or a member of the genus *Trifolium*. See also trefoil, thorny  
 Cnidium berry, *Κνίδιος κόκκος*, fruit of the *θυμελαία*, *Daphne Cnidium*  
 Cold compresses, *ψύγματα*  
 Copper, flower of, *ἀνθος χαλκοῦ*, small grains of cuprous oxide made by quenching heated copper; roasted (*ὀπτόν*)  
 Coriander, *κόριον* (= *κορίαννον*), *Coriandrum sativum*

LEXICON OF THERAPEUTIC AGENTS

Cow's excrement, βόλβιτον  
 Cow's fat, βοός στέαρ  
 Cow's marrow, βοός μυελός  
 Cow's milk, of Melaenae, βοός Μελαίνης γάλα  
 Cow's urine, βόειον ούρον  
 Crab, fluvial, καρκίνος ποτάμιος, possibly crayfish  
 Cress, κάρδαμον, *Lepidium sativum*  
 Crimson berries, φοινικικοί κόκκοι, berries of the kermes oak,  
*Quercus coccifera*  
 Crystal, dark, λίθος μέλας διαφανής  
 Cucumber, σίκκος, *Cucumis sativus*  
 Cumin, κύμμινον, *Cuminum Cuminum*  
 Cumin, black, μελάνθιον, *Nigella sativa*  
 Cumin, Ethiopian, κ. Αιθιοπικόν (= άμι), *Carum copticum*  
 Cattlefish bone, όστρακον, bone of the *Sepia*  
 Cattlefish egg, σηπίτης ώόν, egg of the *Sepia*  
 Cyceon, κυκεών, a mixed drink containing meal, cheese, herbs, and wine  
 Cyclamen, κυκλάμνος, *Cyclamen graecum*  
 Cypress, κυπάρισσος, *Cupressus sempervirens*  
 Cypress wood sawdust, κυπαρίσσου πρίσματα  
  
 Darnel, αίρα, *Lolium temulentum*  
 Dauke, δαύκος, perhaps *Athamanta Cretensis*  
 Deer's fat, έλάφου στέαρ  
 Deer's genitalia, έλάφου αιδόιον  
 Deer's horn, έλάφου κέρας  
 Deer's marrow, έλάφου μυελός  
 Dill, άνηθον, *Anethum graveolens*  
 Dittany, δίκταμνον, *Origanum Dictamnus*  
 Dittany, false (= Cretan), ψευδοδίκταμνον (= δ. Κρητικόν), *Ballota Pseudodictamnus*  
 Dog rose, κυνός ρόδον, *Rosa canina*  
 Dragon arum, δρακόντιον, *Dracuncululus vulgaris*  
  
 Earth, γή; black Samian e., γή μέλαινα ή Σαμής, a clay with medicinal properties  
 Egg, ώόν (άλεκτορίδος), of the *Gallus gallinaceus*. See also cuttlefish egg

LEXICON OF THERAPEUTIC AGENTS

Egyptian oil (white), έλαιον Αιγύπτιον (λευκόν)  
 Egyptian unguent (white), μύρον Αιγύπτιον (λευκόν)  
 Elder, άκτη, *Sambucus nigra*; elderberry (καρπός)  
 Electuary, έκλεκτόν  
 Emollient, μαλθατήριον  
 Ethiopian sage, φύλλον Αιθιοπικόν (= Αιθιοπίης), perhaps silver sage, *Salvia argentea*; cf. Paulus Aeg., vol. 3, 25  
 Evil-smelling agents, δυσώδεα (= κακώδεα)  
 Ewe's milk, όίος γάλα  
  
 Fat, στέαρ (= λιπαρόν = πιμελή = σταίς); seasoned, ήδυντόν. See also cow's fat; deer's fat; goat's fat; goose grease; lard; sheep's fat; sow's lard  
 Feather (very fine), πτερόν (έλάχιστον)  
 Fennel, μάραθον, *Foeniculum vulgare*; seeds, roots of  
 Feverfew, παρθένιον, *Pyrrethrum Parthenium*  
 Field basil, πολύκνημος, *Zizyphora capitata*  
 Fig, σύκον; Phibalian, Φιβάλιον, cf. *Suda* s. v.; white, λευκόν  
 Fig, dried, ίσχάς  
 Fig, wild, όλονθος  
 Fig tree, συκή, *Ficus carica*  
 Fish (small), ιχθύδιον  
 Fleabane, κόννζα, some species of *Erigeron* or *Inula*; male  
 Flour, άληγον  
 Fragrant agents, εύώδεα  
 Frankincense, λιβανωτός, gum of the *Boswellia Carteri*  
 Frankincense plant, κάχρυ, *Boswellia Carteri*  
 Frankincense powder, μάννα  
  
 Galingale, κύπαιρος (= κύπειρος), *Cyperus longus*  
 Garlic, σκόροδον, *Allium sativum*  
 Garlic clove, γέλιγς  
 Garlic head, μάλυζα (σκοροδόν)  
 Goat's cheese, αίγειος τυρός  
 Goat's excrement (pellet), αίγός σπύραθος  
 Goat's fat, αίγός σταίς (= στέαρ)  
 Goat's liver, αίγός ήπαρ  
 Goat's milk, αίγειον γάλα  
 Goose grease, χηνός στέαρ (= χηνός άλειφα)

LEXICON OF THERAPEUTIC AGENTS

Goose marrow, χήνειος μυελός  
 Goose oil, χήνειον έλαιον  
 Gourd, κολοκύνθη, *Cucurbita maxima*; wild g., κολοκυνθίς άγρίη,  
*Citrullus Colocynthis*  
 Grape stone, γίγαρτον  
 Grapevine, άμπελος, *Vitis vinifera*  
 Grapevine blossom, οινάνθη  
 Groats (wheat), πυρών κρίμνα; untoasted, πυροί προκοινάι. *See*  
*also* spelt groats  
 Gruel (barley), χυλός πτωάνης  
 Gum, κόμμι, obtained from *Acacia arabica*, cf. Dioscorides, vol. 1,  
 93.  
 Hare's hair, λαγώς θρίξ  
 Hartwort, σέσελι, *Tordylium officinale*  
 Heather, έρίκη, *Erica arborea*  
 Hedge mustard, έρόσιμον, *Sisymbrium polycaerathium*  
 Hellebore, έλλέβορος, *Veratrum album*; black h., έλ. μέλας, *Hel-*  
*leborus cyclophyllus*; treat with h., έλλεβορίζειν  
 Hellebore, black, powder of, έκτομον  
 Hemlock, κώνειον, *Conium maculatum*; leaves of  
 Henbane, ύσκόμαος, *Hyoscyamus albus*; leaves, roots of  
 Hog's gall, ύδς χολή  
 Honey, μέλι; Attic, Άττικόν; boiled, έφθόν  
 Honeycomb, κηρίον  
 Horehound, πράσιον, *Marrubium vulgare*; leaves of  
 Horse fennel, ίππομάραθον (= μαγύδαρις), *Prangos ferulacea*  
 Houseleek, κρινάνθημον, *Sempervivum tectorum*  
 Hypericum, ύπερικόν (= κόρις), *Hypericum Crispum* or *empetrifol-*  
*ium*  
 Hypocist, ύποκιστίς, *Cytinus Hypocisthis*  
 Hyssop, ύσσωπον, *Origanum hirtum*; Cilician, Κιλίκιον  
 Iris, ίρις, *Iris pallida* etc.; fragrant, εύώδης  
 Iris unguent, μύρον ίρινον  
 Ivy, κισσός, *Hedera Helix*  
 Juniper, κεδρίς, *Juniperus communis*; Phoenician juniper, άκευθος,  
*Juniperus phoenicea*

LEXICON OF THERAPEUTIC AGENTS

Juniper berry, άκευθίς, fruit of the *Juniperus phoenicea*  
 Juniper oil, κεδρή  
 Kermes oak, πρίνος, *Quercus coccifera*. *See* crimson berries  
 Kid's rennet, έρίφον πυτίη  
 Lampwick, έλλάχνιον  
 Lard, ύδς στέαρ. *See also* sow's lard  
 Laurel. *See* bay/laurel tree  
 Lead, μόλιβδος; hammered, έλληλασμένος  
 Lead, white, ψιμίθιον, Pb(OH)<sub>2</sub>, 2PbCO<sub>3</sub>  
 Lead sound/probe, μήλη μολιβδίη  
 Leek, πράσον, *Allium Porrum*; boiled  
 Lentil, φακός, the *Ervum lens* and its fruit  
 Lentil decoction, φάκιον (= φακών ύδωρ)  
 Lentil soup, φακή  
 Licorice, γλυκυρρίζη, *Glycyrrhiza glabra*  
 Lily oil, σουσίσιων, extracted from various species of *Lilium*. *See*  
 Egyptian oil  
 Linen cloth, όθόνιον (= ράκος λιναίου)  
 Linen/flax, λίνον, *Linum usitatissimum*  
 Linseed, λίνου καρπός, seed of the flax  
 Madder, έρευθέδανον, *Rubia tinctorum*  
 Magnet, λίθος ή σίδηρον άρπάζει, stone that attracts iron  
 Maidenhair, άδιαντον, *Adiantum Capillus-Veneris*  
 Mallow, μαλάχη, *Malva silvestris*  
 Mare's milk, ίππειον γάλα  
 Marjoram, όρίγανον, various species of *Origanum*; crushed and  
 dried leaves of; sweet marjoram, άμάρακον, *Origanum Majo-*  
*rana*  
 Mastic, σχίνος, the *Pistacia Lentiscus* and its resin  
 Meal, άληγον  
 Meal, bruised, of raw grain, ώμήλυσις  
 Meal (barley), άλφιτον  
 Meal (wheat), άλευρον  
 Meat, κρέας. *See also* beef; mutton; puppy  
 Melicrat, μελικρηγον, a mixed drink of honey and water  
 Mercury (herb), λιπόζωιστις, *Mercurialis annua*

LEXICON OF THERAPEUTIC AGENTS

Mild agents, μακθακά  
 Milk, γάλα. See also ass's milk; bitch's milk; cow's milk; ewe's milk; goat's milk; mare's milk; woman's milk  
 Milk curd, ὑπόστασις γάλακτος  
 Millet grain, κεγχρίς, seed of *Panicum miliaceum*  
 Mint, ἡδύοδμον (= μίνθη), *Mentha viridis*  
 Misy, μίσις, a shining yellow copper or iron ore mined at the time of Galen (vol. 12, 226 ff.) in Cyprus  
 Mollusk, μαλακίον, various classes of invertebrate animals including octopuses, cuttlefish, oysters, and mussels  
 Mulberry tree, συκάμνος, *Morus nigra*, leaves of  
 Mule's excrement, ἡμόνου ὄνις  
 Mullein, φλόμος, *Verbascum sinuatum*; leaves of  
 Mutton, ὄσις κρέας  
 Myrrh, σμύρνα, gum of an Arabian tree, *Balsamodendron Myrrha*  
 Myrrh, virgin gum of, στακτή  
 Myrtle, μυρσίνη, *Myrtus communis*  
 Myrtle berry, μύρτον  
  
 Narcissus, νάρκισσος, various species of *Narcissus*  
 Narcissus oil, ἔλαιον ναρκίσσινων  
 Narcissus unguent, μύρον ναρκίσσινων  
 Navelwort, κοτυλήδων, *Cotyledon Umbilicus*; broad (πλατεῖα); small closed (σμικρὰ συμμύουσα)  
 Nettle tree and its wood, λωτός, *Celtis australis*; sawdust of, πρίσματα; seed of, σπέρμα; shavings of, τορνεύματα  
 Nightshade, στρύχνος, various neurotropic plants including *Solanum nigrum*, *Datura Stramonium*, and *Withania somnifera*  
  
 Oak gall, κηκίς, an excrescence produced on some species of oak by punctures of the gallfly (genus *Cynips*)  
 Octopus, πουλύπους  
 Oil, white. See Egyptian oil  
 Olive oil, ἔλαιον  
 Olive scab, ψόρην ἐλαίης  
 Olive tree and its fruit, ἐλαίη, *Olea Europaea*; leaves of  
 Onion, κρόμμυον, *Allium Cera*  
 Oxyerat, ὀξύκρατον, sour wine mixed with water

LEXICON OF THERAPEUTIC AGENTS

Parsnip, σίσαρον, *Pastinaca sativa*  
 Pennyroyal, γλήχω, *Mentha Pulegium*  
 Peony, γλινκισίδη, *Paeonia officinalis*; berry of, κόκκος  
 Pepper, πέπερι, *Piper nigrum*; peppercorn, στρογγύλος  
 Pimpinell, τράγιον, *Pimpinella Tragiium*; seed of  
 Pine tree, πίτυς, various species of *Pinus*  
 Pinewood, δαῖς; very oily, πισοτάτη; shavings of  
 Pipe, αὐλός  
 Pomegranate, ροίη (= σίδη), *Punica Granatum* and its fruit; vinous, οἰνώδης  
 Pomegranate peel, σίδιον  
 Poplar, black, αἴγειρος, *Populus nigra*; Cretan, αἴγ. Κρητικὴ  
 Poppy, μήκων, various species of *Papaver* and other plants; white, λευκή; red, πυρρός  
 Probe/sound/spatula; μήλη. See also lead sound/probe; tin sound/probe/spatula  
 Puppy, σκυλάκιον; salted, σαλαώδες  
 Purslane, ἀνδράχνη, *Portulaca oleracea*  
  
 Radish, ράφανος, *Raphanus sativus*  
 Raisin, (ἀ)σταφίς; white, λευκή; wild, ἀγρίη  
 Ranunculus, βατράχιον, *Ranunculus asiaticus*  
 Red ocher, μίλτον  
 Red stone, λίθος ἐρυθρά. See Bourbon, p. 206 for possible identifications  
 Reed, κάλαμος, *Arundo Donax*  
 Rennet, πντή (= τάμμος). See also kid's rennet; seal's rennet  
 Resin, ρήτινη, a gum collected from the pine and other trees  
 Rose, ρόδον, *Rosa gallica*  
 Rose oil, ἔλαιον ρόδινον  
 Rose unguent, μύρον ρόδινον  
 Rue, πήγανον, *Ruta graveolens*  
 Rush, σχοῖνος (= θρύον), various species of *Juncus*, etc.  
  
 Safflower, κνήκος, *Carthamus tinctorius*  
 Saffron, κρόκος, *Crocus sativus*  
 Saffron paste, ἔκμαγμα  
 Sage. See salvia

LEXICON OF THERAPEUTIC AGENTS

Salt, ἅλας; Cyprian, Κύπριον; Theban, Θηβαϊκόν  
 Salvia, ἐλελίσφακος, a member of the genus *Salvia*, possibly *S. officinalis*, sage  
 Samian earth. *See* earth  
 Samphire, κρήθμον, *Critheum maritimum*  
 Savory, θύμβρη, *Satureia Thymbra*  
 Scammony, καλωνίη (= σκαμ(μ)ωνίη), *Convolvulus Scammonia*; juice of  
 Sea scorpion bile, σκορπίου θαλασσίου χολή  
 Seal's lung, πλεύμων φώκης  
 Seal's oil, ἔλαιον φώκης  
 Seal's rennet, πτυή φώκης  
 Seaweed, βρύον θαλάσσιον, *Ulva Lactuca*  
 Sesame, σήσαμον, *Sesamum indicum*  
 Sharp agents, δριμέα  
 Sheep's fat, ὄϊος σταῖς/στέαρ (= μήλειον στέαρ)  
 Sheep's liver, ὄϊος ἥπαρ  
 Shepherd's purse, θλάσπις, *Capsella bursa-pastoris*  
 Silphium, σίλφιον, *Ferula tingitana*; juice of  
 Silver, flower of, ἄνθος ἀργυρίου, probably λιθάργυρος, lead monoxide  
 Snake oil, ὄφιος στέαρ  
 Soapwort, στρούθιον, *Saponaria officinalis*  
 Soda, νίτρον (= λίτρον), native sodium carbonate; red, ἐρυθρόν; Egyptian, Αἰγύπτιον  
 Southernwood, ἀβρότονον, *Artemisia arborescens*  
 Sow's bladder, σῖος θηλείης κύστις  
 Sow's lard, ὕδς θηλείης στέαρ  
 Spelt flour dough, σταῖς, from *Triticum spelta*  
 Spelt groats, χόνδρος  
 Spikenard, νάρδος, *Nardostachys Jatamansi*  
 Spring wheat, σπηάνιον  
 Spurge, τισύμαλλος (= μηκώνιον), various species of *Euphorbia*  
 Spurge flax, κνέωρον, leaves of the θυμελαίη, *Daphne Cnidium*  
 Spurge laurel, δαφνοειδές, *Daphne Laureola*  
 Squill, σκίλλη, *Urginea maritima*  
 Squinting cucumber, σίκκος ἄγριος (= σικκώνη), *Ecballium Elaterium*  
 Squinting cucumber juice, ἐλατήριον

LEXICON OF THERAPEUTIC AGENTS

Stacte. *See* myrrh, virgin gum of  
 Starfish, ἀστὴρ θαλάσσιος  
 Stavesacre, σταφίς ἀγρίη, *Delphinium Staphisagria*  
 Stinging nettle, κνίδη (= ἀκαλήφη), *Urtica urens*  
 Storax, στύραξ, *Storax officinalis*  
 Sulfur, θείον  
 Sulphurwort, πευκεδανον, *Peucedanum officinale*  
 Sumac, ρόος, *Rhus Coriaria*  
 Tassel hyacinth, βολβός, *Muscari comosum*  
 Telephion, τηλέφιον, *Andrachna telephiodes*  
 Terebinth tree, τέρμινθος, *Pistacia Terebinthus*  
 Thapsia, θαψίη, *Thapsia garganica*  
 Thistle seed, ἔχυνις  
 Thyme, θύμον, *Thymbra capitata*  
 Thyme, tufted, ἔρπυλλος, *Thymus Sibthorpii*  
 Tin sound/probe/spatula, μήλη κασσιτερίνη  
 Tree medick, κύτισος, *Medicago arborea*  
 Tree moss, βρύον, "any moss or moss-like plant that grows on trees; applied esp. to certain lichens." *Shorter Oxford English Dictionary*  
 Trefoil, thorny, ἀσπάλαθος, *Calycotome villosa*; roots of  
 Turnip, γάστρη (= γογγυλῖς), *Brassica Rapa*  
 Unguent, μύρον (= ἄλειφα); fragrant, εὐώδες; very pleasant, ἡδιστον  
 Urine, οὖρον; human, τοῦ ἀνθρώπου. *See also* bull's urine; cow's urine; woman's urine  
 Verdigris, ἰός (χαλκοῦ), a green or greenish-blue copper compound  
 Vervain, περιστερεών, *Verbena surina*; root of  
 Vetch, ὄροβος, *Vicia Ervilia*  
 Vine twigs, κληματινή; ashes of, σποδός  
 Vinegar, ὄξος  
 Violet, ἴον (= λευκόιον μέλαν), *Viola odorata*. *See also* white violet  
 Water, ὕδωρ; cold, λούεσθαι ψυχρῶ; hot, θερμολουτεῖν  
 Water chestnut, τρίβολος παραθαλάσσιος, *Trapa natans*  
 Wax, κηρός

## LEXICON OF THERAPEUTIC AGENTS

Wheat, *Triticum vulgare*, πυρός. See also groats, meal, spring wheat  
 Wheat bran, πίτυρον πύρινον  
 Whey, όρός  
 White root, ρίζη λευκή, identified by Galen as dragon arum  
 White violet, λευκόιον, *Matthiola incana* (gilliflower) or *Galanthus nivalis* (snowdrop)  
 Willow, πρόμαλος, various species of *Salix*  
 Wine, οίνος; mixed with cedar oil, κέδρινος  
 Wine lees/must, τρύξ  
 Woman's milk, γάλα γυναικός; of a nursing mother, κουροτρόφου  
 Woman's urine, putrefied, ούρον γυναικείον σαπρόν  
 Wool, είριον; soft Milesian, Μιλήσιον μαλθακόν  
 Wormwood, άψίνθιον, *Artemisia Absinthium*

## GREEK NAMES OF THERAPEUTIC AGENTS INCLUDED IN LEXICON

άβρότονον	Southernwood
άγνος	Chaste tree
άγχουσα	Alkanet
άδιαντον	Maiden hair
άγειον γάλα	Goat's milk
άγειος τυρός	Goat's cheese
άγειρος	Poplar, black
άγός ήπαρ	Goat's liver
άγός σπύραθος	Goat's excrement (pellet)
άγός σταίς	Goat's fat
άϊρα	Darnel
άκαλήφη	Stinging nettle
άκανθα Αίγυπτία	Acacia
άκευθίς	Juniper berry
άκτή	Elder
άλειφα	Unguent
άλευρον	Meal (wheat)
άλητον	Meal
άλς	Brine, Salt
άλφιτον	Meal (barley)
άμάρακον	Sweet marjoram



GREEK NAMES OF THERAPEUTIC AGENTS

ἄμυ	Cumin, Ethiopian
ἄμπέλιον	Grapevine (small branch)
ἄμυγδάλη	Almond
ἄμωμον	Amomum
ἀνδράχνη	Purslane
ἀνεμώνη	Anemone
ἀνηθον	Dill
ἄνθεμον	Chamomile, wild
ἄνθος ἀργυρίου	Silver, flower of
ἄνθος χαλκοῦ	Copper, flower of
ἄνησον	Anise
ἀριστολοχία	Aristolochia
ἄρκευθίς	Juniper berry
ἄρκευθος	Phoenician juniper
ἀρτεμισίη ποίη	Artemisia herb
ἀρτίσκον	Bread, small loaf of
ἄρωμα	Aromatic herb or spice
ἀσπάλαθος	Trefoil, thorny
ἀσταφίς	Raisin
ἀστήρ θαλάσσιος	Starfish
ἄσφαλτος	Asphalt
αὐλός	Pipe
ἄχυρον (κριθῶν)	Barley bran
ἀψίνθιον	Wormwood
βάκκαρις	Bacchar
βάλανος Αἰγυπτίη	Acorn, Egyptian
βάτος	Bramble
βατράχιον	Ranunculus
βόειον οὖρον	Cow's urine
βολβίον	Bulb (small)

GREEK NAMES OF THERAPEUTIC AGENTS

βόλβιτον	Cow's excrement
βολβός	Tassel hyacinth
βοὸς γάλα	Cow's milk
βοὸς μυελός	Cow's marrow
βοὸς σάρξ	Beef
βοὸς στέαρ	Cow's fat
βοὸς χολή	Bull's gall
βούπρηστις	Buprestis
βούτυρον	Butter
βρύον	Tree moss
βρύον θαλάσσιον	Seaweed
βρυωνίη	Bryony
γάλα	Milk
γάστρη	Turnip
γέλγις	Garlic clove
γῆ	Earth
γίγαρτον	Grape stone
γλήχω	Pennyroyal
γλυκυρρίζη	Licorice
γλυκουσίδη	Peony
γογγυλίς	Turnip
γυναικὸς γάλα	Woman's milk
γύψος	Chalk
δαῖς	Pine wood
δαῦκος	Dauke
δάφνη	Bay/laurel tree
δαφνίς	Bayberry
δαφνοειδές	Spurge laurel
δίκταμνον	Dittany

GREEK NAMES OF THERAPEUTIC AGENTS

δρακόντιον	Dragon arum
δριμέα	Sharp agents
δυσώδεα	Evil-smelling agents
είριον	Wool
έκλεκτόν	Electuary
έκμαγμα	Saffron paste
έκτομον	Hellebore, black, powder of
ελαίη	Olive tree and its fruit
ελαιον	Olive oil
ελαιον Αιγύπτιον (λευκόν)	Egyptian oil (white)
ελαιον κέδρινον	Cedar oil
ελαιον ναρκίσσινον	Narcissus oil
ελαιον ρόδιον	Rose oil
ελατήριον	Squirting cucumber juice
ελάφου αιδοίου	Deer's genitalia
ελάφου κέρασ	Deer's horn
ελάφου μυελός	Deer's marrow
ελάφου στέαρ	Deer's fat
ελελίσφακος	Salvia
έλένιον	Calamint
ελλέβορος	Hellebore
ελλύχνιον	Lampwick
ερέβινθος	Chickpea
ερευθέδανον	Madder
ερίκη	Heather
ερίφου πντή	Kid's rennet
εργυλλος	Thyme, tufted
ερύσιμον	Hedge mustard
εύώδεα	Fragrant agents

GREEK NAMES OF THERAPEUTIC AGENTS

έχέτρωσις	Bryony
έχινίς	Thistle seed
ήδύοδμον	Mint
ήμιόνου όνίς	Mule's excrement
θάλασσα	Brine
θαψήη	Thapsia
θείον	Sulfur
θλάσπις	Shepherd's purse
θρύον	Rush
θύμβρη	Savory
θύμον	Thyme
ιον	Violet
ιός	Verdigris
ίππειον γάλα	Mare's milk
ίππομάραθον	Horse fennel
ίπποσέλινον	Alexanders
ίρις	Iris
ισχάς	Fig, dried
ιχθύδιον	Fish (small)
κακώδεα	Evil-smelling agents
κάλαμος	Reed
καλωνή	Scammony
κανθαρίς	Blister beetle
κάρδαμον	Cress
καρδάμμον	Cardamom
καρκίνος ποτάμιος	Crab, fluvial
κασίη	Cassia

GREEK NAMES OF THERAPEUTIC AGENTS

κάστωρ/καστόριος ὄρχις	Castoreum
κάχρυ	Frankincense plant
κάχρυσ	Barley, parched
κεγχρίς	Millet grain
κεδρίη	Cedar oil
κεδρίς	Juniper
κέδρος	Cedar tree
κηκίς	Oak gall
κηρίον	Honeycomb
κηρός	Wax
κηρωτή	Cerate/wax salve
κιννάμωμον	Cinnamon
κισσός	Ivy
κληματίνη	Vine twigs
κνέωρον	Spurge flax
κνήκος	Safflower
κνίδη	Stinging nettle
Κνίδιος κόκκος	Cnidian berry
κολοκύνθη	Gourd
κολοκυνθίς ἀγρίη	Wild gourd
κόμμι	Gum
κόνυζα	Fleabane
κόριον (= κορίαννον)	Coriander
κόρις	Hypericum
κοτυλήδων	Navelwort
κράμβη	Cabbage
κρέας	Meat
κρήθμον	Samphire
κριθή	Barley
κριθή ὀπτή	Barley, parched
κριθίδιον	Barley decoction
κρίμνη	Barley

GREEK NAMES OF THERAPEUTIC AGENTS

κρινάνθεμον	Houseleek
κρόκος	Saffron
κρόμμυον	Onion
κροτανοειδές (= κροτών)	Castor oil tree
κυκεών	Cyceon
κυκλάμινος	Cyclamen
κύμινον	Cumin
κυνός γάλα	Bitch's milk
κυνός ρόδον	Dog rose
κύπαιρος (= κύπειρος)	Galingale
κυνάρισσος	Cypress
κύτισος	Tree medick
κάνειον	Hemlock
λαγῶδες θρίξ	Hare's hair
λευκόϊον	White violet
λευκόϊον μέλαν	Violet
λιβανωτός	Frankincense
λίθος ἐρυθρά	Red stone
λίθος ἢ σίδηρον ἀρπάζει	Magnet
λίθος μέλας διαφανής	Crystal, dark
λινόζωστις	Mercury (herb)
λίνον	Linen/flax
λίνον καρπός	Linseed
λίτρον	Soda
λωτός	Nettle tree
μαγύδαρις	Horse fennel
μάζα	Barley cake
μαλακίον	Mollusk
μαλάχη	Mallow
μαλθακά	Mild agents

GREEK NAMES OF THERAPEUTIC AGENTS

μαλθακτήριον	Emollient
μάννα	Frankincense powder
μάραθον	Fennel
μελάνθιον	Cumin, black
μέλι	Honey
μελίη	Ash tree
μελίκρητον	Melicrat
μήκων	Poppy
μηκώνιον	Spurge
μήλειον στέαρ	Sheep's fat
μήλη	Probe/sound
μίλτον	Red ocher
μίνθη	Mint
μίσυ	Misy
μόλιβδος	Lead
μόρον	Blackberry of bramble
μόρον	Unguent
μύρον Αιγύπτιον (λευκόν)	Egyptian unguent (white)
μύρον Ἴρινον	Iris unguent
μύρον ναρκίσσινον	Narcissus unguent
μύρον ρόδινον	Rose unguent
μυρσίνη	Myrtle
μύρτον	Myrtle berry
μώλυζα	Garlic head
νάρδος	Spikenard
νάρκισσος	Narcissus
νέτωπον	Almond, oil of bitter
νίτρον	Soda
ὀθόνιον	Linen cloth
οἰνάνθη	Grapevine blossom

GREEK NAMES OF THERAPEUTIC AGENTS

οἶνος	Wine
οἶος γάλα	Ewe's milk
οἶος ἥπαρ	Sheep's liver
οἶος κρέας	Mutton
οἶος σταίς/στέαρ	Sheep's fat
ὄλονθος	Fig, wild
ὄνις	Ass's excrement
ὄνου/ὄνειον γάλα	Ass's milk
ὄξος	Vinegar
ὄξύκρατον	Oxycrat
ὀποβάλασαμον	Balsam tree juice
ὀρέστιον	Calamint
ὀρίγανον	Marjoram
ὄροβος	Vetch
ὀρός	Whey
ὄστρακον	Cuttlefish bone
οὔρον	Urine
οὔρον γυναικείου σαπρόν	Woman's urine, putrefied
ὄφιος στέαρ	Snake oil
πάνακες	All-heal
παρθένιον	Feverfew
πέπερι	Pepper
περιστερεών	Vervain
πευκέδανον	Sulphurwort
πήγανον	Rue
πίτυρον πύρινον	Wheat bran
πίτυς	Pine tree
πολύκνημος	Field basil
πουλύπους	Octopus
[ποτόν] τὸ ἐκ τῆς χολῆς	Bile potion
πράσιον	Horehound

GREEK NAMES OF THERAPEUTIC AGENTS

πράσον	Leek
πρίνος	Kermes oak
πρόμαλος	Willow
πτερόν	Feather
πιτσάνη	Barley, peeled
πυροὶ προκωνίαι	Groats (wheat), untoasted
πυρός	Wheat
πντίη	Rennet
ράκος λιναίου	Linen cloth
ράμνος	Buckthorn
ράφανος	Radish
ρήτινη	Resin
ρίζα Αιθιοπική	Ethiopian root
ρίζα λευκή	White root
ρόδον	Rose
ρόιη	Pomegranate peel
ρόος	Sumac
σέλινον	Celery
σέσελι	Hartwort
σεύτλον	Beet
σηπίτης ὄν	Cuttlefish egg
σήσαμον	Sesame
σητάριον	Spring wheat
σίδη	Pomegranate
σίδιον	Pomegranate peel
σικύη	Bottle gourd
σίκυος	Cucumber
σίκυος ἄγριος (= σικυώνη)	Squirting cucumber
σίλφιον	Silphium
σίσαρον	Parsnip

GREEK NAMES OF THERAPEUTIC AGENTS

σισύμβριον	Bergamot mint
σιτία	Cereals
σκαμ(μ)ωνίη	Scammony
σκίλλη	Squill
σκόροδον	Garlic
σκορπίου θαλασσίου χολή	Sea scorpion bile
σκυλάκιον	Puppy
σμύρνα	Myrrh
σούσινον	Lily oil
σταῖς	Fat; spelt flour dough
στακτή	Myrrh, virgin gum of
σταφίς	Raisin
σταφίς ἀγρίη	Stavesacre
σταφυλίνος	Carrot
στέαρ	Fat
στοιβή	Burnet, thorny
στρογγύλος	Peppercorn
στρούθιον	Soapwort
στρύχνος	Nightshade
στυπτηρή	Alum
στύραξ	Storax
σुकάμινος	Mulberry
συκῆ	Fig tree
σῦκον	Fig
σῦος θηλείης κύστις	Sow's bladder
σχίνος	Mastic
σχοῖνος	Rush
τάμισος	Rennet
ταύρου οὔρον	Bull's urine
ταύρου χολή	Bull's gall
τέρμινθος	Terebinth tree

GREEK NAMES OF THERAPEUTIC AGENTS

τηλέφιον	Telephion
τιθύμαλλος	Spurge
τράγιον	Pimpinell
τρίβολος παραθαλάσσιος	Water chestnut
τρίφυλλον	Clover
τρύξ	Wine lees/must
ὕδωρ	Water
ὕοσκύαμος	Henbane
ὕος (θηλείης) στέαρ	(Sow's) lard
ὕος χολή	Hog's gall
ὕπερικόν	Hypericum
ὕποκιστίς	Hypocist
ὕπόστασις γάλακτος	Milk curd
ὕσσωπον	Hyssop
φακῆ	Lentil soup
φάκιον	Lentil decoction
φακός	Lentil
φιλίστιον	Cleavers
φλόμος	Mullein
φοινικικοὶ κόκκοι	Crimson berries
φύλλον Αἰθιοπικόν	Ethiopian leaf
φώκης ἔλαιον	Seal's oil
φώκης πλεύμων	Seal's lung
φώκης πτυτή	Seal's rennet
χαλκός λευκός	Brass
χαλκοῦ ἄνθος	Copper, flower of
χαλκοῦ ἴος	Verdigris
χαλβάνη	All-heal juice
χαμαιλέον	Chameleon herb

GREEK NAMES OF THERAPEUTIC AGENTS

χήνειον ἔλαιον	Goose oil
χήνειον στέαρ	Goose grease
χηνὸς μυελός	Goose marrow
χηνὸς ἄλειφα	Goose grease
χόνδριον	Chondrilla
χόνδρος	Spelt groats
χολὸς πτισάνης	Gruel (barley)
ψευδοδίκταμνον	Dittany, false
ψιμύθιον	Lead, white
ψύγματα	Cold compresses
ψώρην ἐλαίης	Olive scab
ὀμήλυσις	Meal, bruised, of raw grain
ὄον	Egg

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