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## GALEN

ON THE NATURAL FACULTIES



# GALEN

## ON THE NATURAL FACULTIES

WITH AN ENGLISH TRANSLATION BY  
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EDINBURGH



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## PREFACE

THE text used is (with a few unimportant modifications) that of Kühn (Vol. II), as edited by Georg Helmreich ; Teubner, Leipzig, 1893. The numbers of the pages of Kühn's edition are printed at the side of the Greek text, a parallel mark (||) in the line indicating the exact point of division between Kühn's pages.

Words in the English text which are enclosed in square brackets are supplementary or explanatory ; practically all explanations, however, are relegated to the footnotes or introduction. In the footnotes, also, attention is drawn to words which are of particular philological interest from the point of view of modern medicine.

I have made the translation directly from the Greek ; where passages of special difficulty occurred, I have been able to compare my own version with Linacre's Latin translation (1523) and the French rendering of Charles Daremberg (1854-56) ; in this respect I am also peculiarly fortunate in having had the help of Mr. A. W. Pickard Cambridge of Balliol College, Oxford, who most kindly went through the

## PREFACE

proofs and made many valuable suggestions from the point of view of exact scholarship.

My best thanks are due to the Editors for their courtesy and for the kindly interest they have taken in the work. I have also gratefully to acknowledge the receipt of much assistance and encouragement from Sir William Osler, Regius Professor of Medicine at Oxford, and from Dr. J. D. Comrie, first lecturer on the History of Medicine at Edinburgh University. Professor D'Arcy W. Thompson of University College, Dundee, and Sir W. T. Thiselton-Dyer, late director of the Royal Botanic Gardens at Kew, have very kindly helped me to identify several animals and plants mentioned by Galen.

I cannot conclude without expressing a word of gratitude to my former biological teachers, Professors Patrick Geddes and J. Arthur Thomson. The experience reared on the foundation of their teaching has gone far to help me in interpreting the great medical biologist of Greece.

I should be glad to think that the present work might help, however little, to hasten the coming reunion between the "humanities" and modern biological science; their present separation I believe to be against the best interest of both.

A. J. B.

22ND STATIONARY HOSPITAL, ALDERSHOT.  
*March, 1916.*

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## INTRODUCTION

If the work of Hippocrates be taken as representing the foundation upon which the edifice of historical Greek medicine was reared, then the work of Galen, who lived some six hundred years later, may be looked upon as the summit or apex of the same edifice. Galen's merit is to have crystallised or brought to a focus all the best work of the Greek medical schools which had preceded his own time. It is essentially in the form of Galenism that Greek medicine was transmitted to after ages.

Hippocrates  
and Galen.

The ancient Greeks referred the origins of medicine to a god Asklepios (called in Latin Aesculapius), thereby testifying to their appreciation of the truly divine function of the healing art. The emblem of Aesculapius, familiar in medical symbolism at the present day, was a staff with a serpent coiled round it, the animal typifying wisdom in general, and more particularly the wisdom of the medicine-man, with his semi-miraculous powers over life and death.

The Begin-  
nings of  
Medicine  
in Greece.

*“Be ye therefore wise as serpents and harmless as doves.”*

## INTRODUCTION

The Ascle-  
piea or  
Health-  
temples.

The temples of Aesculapius were scattered over the ancient Hellenic world. To them the sick and ailing resorted in crowds. The treatment, which was in the hands of an hereditary priesthood, combined the best of the methods carried on at our present-day health-resorts, our hydropathics, sanatoriums, and nursing-homes. Fresh air, water-cures, massage, gymnastics, psychotherapy, and natural methods in general were chiefly relied on.

Hippocrates  
and the  
Unity of the  
Organism.

Hippocrates, the "Father of Medicine" (5th to 4th centuries, B.C.) was associated with the Asclepieum of Cos, an island off the south-west coast of Asia Minor, near Rhodes. He apparently revitalized the work of the health-temples, which had before his time been showing a certain decline in vigour, coupled with a corresponding excessive tendency towards sophistry and priestcraft.

Celsus says: "*Hippocrates Cos primus quidem ex omnibus memoria dignis ab studio sapientiae disciplinam hanc separavit.*" He means that Hippocrates first gave the physician an independent standing, separating him from the cosmological speculator. Hippocrates confined the medical man to medicine. He did with medical thought what Socrates did with thought in general—he "brought it down from heaven to earth." His watchword was "Back to Nature!"

At the same time, while assigning the physician his post, Hippocrates would not let him regard that post as sacrosanct. He set his face against any



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tendency to mystery-mongering, to exclusiveness, to sacerdotalism. He was, in fact, opposed to the spirit of trade-unionism in medicine. His concern was rather with the physician's duties than his "rights."

At the dawn of recorded medical history Hippocrates stands for the fundamental and primary importance of *seeing clearly*—that is of *clinical observation*. And what he observed was that the human organism, when exposed to certain abnormal conditions—certain stresses—tends to behave in a certain way: that in other words, each "disease" tends to run a certain definite course. To him a disease was essentially a process, one and indivisible, and thus his practical problem was essentially one of *prognosis*—"what will be the natural course of this disease, if left to itself?" Here he found himself to no small extent in opposition with the teaching of the neighbouring medical school of Cnidus, where a more static view-point laid special emphasis upon the minutiae of *diagnosis*.

Observation taught Hippocrates to place unbounded faith in the recuperative powers of the living organism—in what we sometimes call nowadays the *vis medicatrix Naturae*. His observation was that even with a very considerable "abnormality" of environmental stress the organism, in the large majority of cases, manages eventually by its own inherent powers to adjust itself to the new conditions. "Merely give Nature a chance," said the father of medicine in effect, "and most



## INTRODUCTION

diseases will cure themselves.” And accordingly his treatment was mainly directed towards “giving Nature a chance.”

His keen sense of the solidarity (or rather, of the constant interplay) between the organism and its environment (the “conditions” to which it is exposed) is instanced in his book, “Airs, Waters, and Places.” As we recognise, in our popular everyday psychology, that “it takes two to make a quarrel,” so Hippocrates recognised that in pathology, it takes two (organism and environment) to make a disease.

As an outstanding example of his power of clinical observation we may recall the *facies Hippocratica*, an accurate study of the countenance of a dying man.

His ideals for the profession are embodied in the “Hippocratic oath.”

Anatomy. Impressed by this view of the organism as a unity, the Hippocratic school tended in some degree to overlook the importance of its constituent *parts*. The balance was re-adjusted later on by the labours of the anatomical school of Alexandria, which, under the aegis of the enlightened Ptolemies, arose in the 3rd century B.C. Two prominent exponents of anatomy belonging to this school were Herophilus and Erasistratus, the latter of whom we shall frequently meet with in the following pages (*v. p. 95 et seq.*).

## INTRODUCTION

After the death of the Master, the Hippocratic school tended, as so often happens with the best of cultural movements, to show signs itself of diminishing vitality: the letter began to obscure and hamper the spirit. The comparatively small element of theory which existed in the Hippocratic physiology was made the groundwork of a somewhat over-elaborated "system." Against this tendency on the part of the "Dogmatic" or "Rationalist" school there arose, also at Alexandria, the sect of the Empiricists. "It is not," they said, "the cause but the cure of diseases that concerns us; not how we digest, but what is digestible." The  
Empirics.

Horace said "*Graecia capta ferum victorem cepit.*" Political domination, the occupation of territory by armies, does not necessarily mean real conquest. Horace's statement applied to medicine as to other branches of culture. Greek  
Medicine  
in Rome.

The introducer of Greek medicine into Rome was Asclepiades (1st century B.C.). A man of forceful personality, and equipped with a fully developed philosophic system of health and disease which commended itself to the Roman *savants* of the day, he soon attained to the pinnacle of professional success in the Latin capital: he is indeed to all time the type of the fashionable (and somewhat "faddy") West-end physician. His system was a purely mechanistic one, being based upon

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the atomic doctrine of Leucippus and Democritus, which had been completed by Epicurus and recently introduced to the Roman public in Lucretius's great poem "*De Rerum Natura*." The disbelief of Asclepiades in the self-maintaining powers of the living organism are exposed and refuted at considerable length by Galen in the volume before us.

The  
Methodists.

Out of the teaching of Asclepiades that physiological processes depend upon the particular way in which the ultimate indivisible molecules come together (*ἐν τῇ ποίᾳ συνόδῳ τῶν πρώτων ἐκείνων σωμάτων τῶν ἀπαθῶν*) there was developed by his pupil, Themison of Laodicea, a system of medicine characterised by the most engaging simplicity both of diagnosis and treatment. This so-called "Methodic" system was intended to strike a balance between the excessive leaning to apriorism shown by the Rationalist (Hippocratic) school and the opposite tendency of the Empiricists. "A pathological theory we must have," said the Methodists in effect, "but let it be simple." They held that the molecular groups constituting the tissues were traversed by minute channels (*πόροι*, "pores"); all diseases belonged to one or other of two classes; if the channels were constricted the disease was one of *stasis* (*στέγνωσις*), and if they were dilated the disease was one of *flux* (*ῥύσις*). Flux and stasis were indicated respectively by increase and diminution of the natural secretions;

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treatment was of opposites by opposites—of stasis by methods causing dilatation of the channels, and conversely.

Wild as it may seem, this pathological theory of the Methodists contained an element of truth; in various guises it has cropped up once and again at different epochs of medical history; even to-day there are pathologists who tend to describe certain classes of disease in terms of vaso-constriction and vaso-dilatation. The vice of the Methodist teaching was that it looked on a disease too much as something fixed and finite, an independent *entity*, to be considered entirely apart from its particular setting. The Methodists illustrate for us the tyranny of *names*. In its defects as in its virtues this school has analogues at the present day; we are all acquainted with the medical man to whom a name (such, let us say, as “tuberculosis,” “gout,” or “intestinal auto-intoxication”) stands for an entity, one and indivisible, to be treated by a definite and unvarying formula.

To such an individual the old German saying “*Jedermann hat am Ende ein Bischen Tuberkulose*” is simply—incomprehensible.

\* \* \* \* \*

All the medical schools which I have mentioned Galen. were still holding their ground in the 2nd century A.D., with more or less popular acceptance, when the great Galen made his entry into the world of Graeco-Roman medicine.



## INTRODUCTION

His Nature  
and  
Nurture.

Claudius Galenus was born at Pergamos in Asia Minor in the year 131 A.D. His father was one Nikon, a well-to-do architect of that city. "I had the great good fortune," says Galen,<sup>1</sup> "to have as a father a highly amiable, just, good, and benevolent man. My mother, on the other hand, possessed a very bad temper; she used sometimes to bite her serving-maids, and she was perpetually shouting at my father and quarrelling with him—worse than Xanthippe with Socrates. When, therefore, I compared the excellence of my father's disposition with the disgraceful passions of my mother, I resolved to embrace and love the former qualities, and to avoid and hate the latter."

Nikon called his son Γαληνός, which means *quiet, peaceable*, and although the physician eventually turned out to be a man of elevated character, it is possible that his somewhat excessive leaning towards controversy (exemplified in the following pages) may have resulted from the fact that he was never quite able to throw off the worst side of the maternal inheritance.

His father, a man well schooled in mathematics and philosophy, saw to it that his son should not lack a liberal education. Pergamos itself was an ancient centre of civilisation, containing, among other culture-institutions, a library only second in importance to that of Alexandria itself; it also contained an Asclepieum.

<sup>1</sup> *On the Affections of the Mind*, p. 41 (Kühn's ed.).



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expedition against the Germans, who at that time were threatening the northern frontiers of the Empire, and he was anxious that his consulting physician should accompany him to the front. "Patriotism" in this sense, however, seems to have had no charms for the Pergamene, and he pleaded vigorously to be excused. Eventually, the Emperor gave him permission to remain at home, entrusting to his care the young prince Commodus.

Thereafter we know little of Galen's history, beyond the fact that he now entered upon a period of great literary activity. Probably he died about the end of the century.

Galen wrote extensively, not only on anatomy, physiology, and medicine in general, but also on logic; his logical proclivities, as will be shown later, are well exemplified in his medical writings. A considerable number of undoubtedly genuine works of his have come down to us. The full importance of his contributions to medicine does not appear to have been recognized till some time after his death, but eventually, as already pointed out, the terms Galenism and Greek medicine' became practically synonymous.

A few words may be devoted to the subsequent history of his writings.

During and after the final break-up of the Roman Empire came times of confusion and of social re-

## INTRODUCTION

construction, which left little opportunity for scientific thought and research. The Byzantine Empire, from the 4th century onwards, was the scene of much internal turmoil, in which the militant activities of the now State-established Christian church played a not inconsiderable part. The Byzantine medical scholars were at best compilers, and a typical compiler was Oribasius, body-physician to the Emperor Julian (4th century, A.D.); his excellent *Synopsis* was written in order to make the huge mass of the Galenic writings available for the ordinary practitioner.

Greek medicine spread, with general Greek culture, throughout Syria, and from thence was carried by the Nestorians, a persecuted heretical sect, into Persia; here it became implanted, and hence eventually spread to the Mohammedan world. Several of the Prophet's successors (such as the Caliphs Harun-al-Rashid and Abdul-Rahman III) were great patrons of Greek learning, and especially of medicine. The Arabian scholars imbibed Aristotle and Galen with avidity. A partial assimilation, however, was the farthest stage to which they could attain; with the exception of pharmacology, the Arabians made practically no independent additions to medicine. They were essentially systematizers and commentators. "*Averrois che il gran comento feo*"<sup>1</sup>

Arabian  
Medicine.

<sup>1</sup> "Averrhoës who made the great Commentary" (Dante). It was Averrhoës (Ebn Roshd) who, in the 12th century, introduced Aristotle to the Mohammedan world, and the "Commentary" referred to was on Aristotle.



## INTRODUCTION

may stand as the type *par excellence* of the Moslem sage.

Avicenna (Ebn Sina), (10th to 11th century) is the foremost name in Arabian medicine: his "Book of the Canon in Medicine," when translated into Latin, even overshadowed the authority of Galen himself for some four centuries. Of this work the medical historian Max Neuburger says: "Avicenna, according to his lights, imparted to contemporary medical science the appearance of almost mathematical accuracy, whilst the art of therapeutics, although empiricism did not wholly lack recognition, was deduced as a logical sequence from theoretical (Galenic and Aristotelian) premises."

Introduction of Arabian Medicine to the West. Arabo-Scholastic Period.

Having arrived at such a condition in the hands of the Mohammedans, Galenism was now destined to pass once more to the West. From the 11th century onwards Latin translations of this "Arabian" Medicine (being Greek medicine in oriental trappings) began to make their way into Europe; here they helped to undermine the authority of the one medical school of native growth which the West produced during the Middle Ages—namely the School of Salerno.

Blending with the Scholastic philosophy at the universities of Naples and Montpellier, the teachings of Aristotle and Galen now assumed a position of supreme authority: from their word, in matters

## INTRODUCTION

scientific and medical, there was no appeal. In reference to this period the Pergamene was referred to in later times as the "Medical Pope of the Middle Ages."

It was of course the logical side of Galenism which chiefly commended it to the mediaeval Schoolmen, as to the essentially speculative Moslems. //

The year 1453, when Constantinople fell into the hands of the Turks, is often taken as marking the commencement of the Renaissance. Among the many factors which tended to stimulate and awaken men's minds during these spacious times was the re-discovery of the Greek classics, which were brought to Europe by, among others, the scholars who fled from Byzantium. The Arabo-Scholastic versions of Aristotle and Galen were now confronted by their Greek originals. A passion for Greek learning was aroused. The freshness and truth of these old writings helped to awaken men to a renewed sense of their own dignity and worth, and to brace them in their own struggle for self-expression.

Prominent in this "Humanist" movement was the English physician, Thomas Linacre (c. 1460-1524) who, having gained in Italy an extraordinary zeal for the New Learning, devoted the rest of his life, after returning to England, to the promotion of the *litterae humaniores*, and especially to making Galen accessible to readers of Latin. Thus the "*De Naturalibus Facultatibus*" appeared in London in

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1523, and was preceded and followed by several other translations, all marked by minute accuracy and elegant Latinity.

Two new parties now arose in the medical world—the so-called “Greeks” and the more conservative “Arabists.”

Paracelsus.

But the swing of the pendulum did not cease with the creation of the liberal “Greek” party; the dazzling vision of freedom was to drive some to a yet more anarchical position. Paracelsus, who flourished in the first half of the 16th century, may be taken as typifying this extremist tendency. His one cry was, “Let us away with all authority whatsoever, and get back to Nature!” At his first lecture as professor at the medical school of Basle he symbolically burned the works of Galen and of his chief Arabian exponent, Avicenna.

The  
Renaissance  
Anatomists.

But the final collapse of authority in medicine could not be brought about by mere negativism. It was the constructive work of the Renaissance anatomists, particularly those of the Italian school, which finally brought Galenism to the ground.

Vesalius (1514–64), the modern “Father of Anatomy,” for dissecting human bodies, was fiercely assailed by the hosts of orthodoxy, including that stout Galenist, his old teacher Jacques Dubois (Jacobus Sylvius). Vesalius held on his way, however, proving, *inter alia*, that Galen had been wrong



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in saying that the interventricular septum of the heart was permeable (*cf.* present volume, p. 321).

Michael Servetus (1509-53) suggested that the blood, in order to get from the right to the left side of the heart, might have to pass through the lungs. For his heterodox opinions he was burned at the stake.

Another 16th-century anatomist, Andrea Cesalpino, is considered by the Italians to have been a discoverer of the circulation of the blood before Harvey; he certainly had a more or less clear idea of the circulation, but, as in the case of the "organic evolutionists before Darwin," he failed to prove his point by conclusive demonstration.

William Harvey, the great Englishman who founded modern experimental physiology and was the first to establish not only the fact of the circulation but also the physical laws governing it, is commonly reckoned the Father of Modern Medicine. He owed his interest in the movements of the blood to Fabricio of Acquapendente, his tutor at Padua, who drew his attention to the valves in the veins, thus suggesting the idea of a circular as opposed to a to-and-fro motion. Harvey's great generalisation, based upon a long series of experiments *in vivo*, was considered to have given the *coup de grâce* to the Galenic physiology, and hence threw temporary discredit upon the whole system of medicine associated therewith.

William  
Harvey  
(1578-1657)

Modern medicine, based upon a painstaking

## INTRODUCTION

research into the details of physiological function, had begun.

Back to  
Galen!

While we cannot sufficiently commend the results of the long modern period of research-work to which the labours of the Renaissance anatomists from Vesalius to Harvey form a fitting prelude, we yet by no means allow that Galen's general medical outlook was so entirely invalidated as many imagine by the conclusive demonstration of his anatomical errors. It is time for us now to turn to Galen again after three hundred years of virtual neglect: it may be that he will help us to see something fundamentally important for medical practice which is beyond the power even of our microscopes and X-rays to reveal. While the value of his work undoubtedly lies mainly in its enabling us to envisage one of the greatest of the early steps attained by man in medical knowledge, it also has a very definite intrinsic value of its own.

Galen's  
Debt to his  
Precursors.

No attempt can be made here to determine how much of Galen's work is, in the true sense of the word, original, and how much is drawn from the labours of his predecessors. In any case, there is no doubt that he was much more than a mere compiler and systematizer of other men's work: he was great enough to be able not merely to collect, to digest, and to assimilate all the best of the work done before his time, but, adding to this the outcome of his own observations, experiments, and reflections, to present



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## INTRODUCTION

Galen's  
"Physiology."

What, now, is this "Nature" or biological principle upon which Galen, like Hippocrates, bases the whole of his medical teaching, and which, we may add, is constantly overlooked—if indeed ever properly apprehended—by many physiologists of the present day? By using this term Galen meant simply that, when we deal with a living thing, we are dealing primarily with a unity, which, *quâ* living, is not further divisible; all its parts can only be understood and dealt with as being *in relation to this principle of unity*. Galen was thus led to criticise with considerable severity many of the medical and surgical specialists of his time, who acted on the assumption (implicit if not explicit) that the whole was merely the sum of its parts, and that if, in an ailing organism, these parts were treated each in and for itself, the health of the whole organism could in this way be eventually restored.

Galen expressed this idea of the unity of the organism by saying that it was governed by a *Physis* or Nature (*ἡ φύσις ἣπερ διοικεῖ τὸ ζῶον*), with whose "faculties" or powers it was the province of *φυσιολογία* (physi-ology, Nature-lore) to deal. It was because Hippocrates had a clear sense of this principle that Galen called him master. "Greatest," say the Moslems, "is Allah, and Mohammed is his prophet." "Greatest," said Galen, "is the Physis, and Hippocrates is its prophet." Never did Mohammed more zealously maintain the unity of the Godhead than Hippocrates and Galen the unity of the organism.

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But we shall not have read far before we discover Galen's  
Physics. that the term *Physiology*, as used by Galen, stands not merely for what we understand by it nowadays,  but also for a large part of *Physics* as well. This is one of the chief sources of confusion in his writings. Having grasped, for example, the uniqueness of the process of *specific selection* (ὄλκῆ τοῦ οἰκείου), by which the tissues nourish themselves, he proceeds to apply this principle in explanation of entirely different classes of phenomena; thus he mixes it up with the physical phenomenon of the attraction of the lodestone for iron, of dry grain for moisture, etc. It is noteworthy, however, in these latter instances, that he does not venture to follow out his comparison to its logical conclusion; he certainly stops short of hinting that the lodestone (like a living organ or tissue) *assimilates* the metal which it has attracted!

Setting aside, however, these occasional half-hearted attempts to apply his principle of a φύσις in regions where it has no natural standing, we shall find that in the field of biology Galen moves with an assurance bred of first-hand experience.

Against his attempt to “biologize” physics may The  
Mechanical  
Physicists. be set the converse attempt of the mechanical Atomist school. Thus in Asclepiades he found a doughty defender of the view that physiology was “merely” physics. Galen’s ire being roused, he is not content with driving the enemy out of the biological camp, but must needs attempt also to



## INTRODUCTION

dislodge him from that of physics, in which he has every right to be.

The  
Anatomists.

In defence of the universal validity of his principle, Galen also tends to excessive disparagement of morphological factors; witness his objection to the view of the anatomist Erasistratus that the calibre of vessels played a part in determining the secretion of fluids (p. 123), that digestion was caused by the mechanical action of the stomach walls (p. 243), and dropsy by induration of the liver (p. 171).

Character-  
istics of the  
Living  
Organism.

While combating the atomic explanation of physical processes, Galen of course realised that there were many of these which could only be explained according to what we should now call "mechanical laws." For example, non-living things could be subjected to *φορά* (passive motion), they answered to the laws of gravity (*ταῖς τῶν ὑλῶν οἰακιζόμενα ῥοπαῖς*, p. 126). Furthermore, Galen did not fail to see that living things also were not entirely exempted from the operation of these laws; they too may be at least partly subject to gravity (*loc. cit.*); a hollow organ exerts, by virtue of its cavity, an attraction similar to that of dilating bellows, as well as, by virtue of the living tissue of its walls, a specifically "vital" or selective kind of attraction (p. 325).

As a type of characteristically vital action we may take *nutritio*, in which occurs a phenomenon

## INTRODUCTION

which Galen calls *active motion* (δραστικὴ κίνησις) or, more technically, *alteration* (ἀλλοίωσις). This active type of motion cannot be adequately stated in terms of the passive movements (groupings and re-groupings) of its constituent parts according to certain empirical "laws." Alteration involves *self-movement*, a self-determination of the organism or organic part. Galen does not attempt to explain this fundamental characteristic of *alteration* any further; he contents himself with referring his opponents to Aristotle's work on the "Complete Alteration of Substance" (p. 9).

The most important characteristic of the *Physis* or Nature is its τέχνη—its artistic creativeness. In other words, the living organism is a creative artist. This feature may be observed typically in its primary functions of *growth* and *nutrition*; these are dependent on the characteristic *faculties* or powers, by virtue of which each part draws to itself what is proper or appropriate to it (το οἰκείον) and rejects what is foreign (το ἀλλότριον), thereafter appropriating or assimilating the attracted material; this assimilation is an example of the *alteration* (or qualitative change) already alluded to; thus the food eaten is "altered" into the various tissues of the body, each of these having been provided by "Nature" with its own specific faculties of attraction and repulsion.

Any of the operations of the living part may be looked on in three ways, either (a) as a δύναμις, The Three Categories.

## INTRODUCTION

faculty, potentiality; (b) as an ἐνέργεια, which is this δύναμις in operation; or (c) as an ἔργον, the product or effect of the ἐνέργεια.<sup>1</sup>

<sup>1</sup> What appear to me to be certain resemblances between the Galenical and the modern vitalistic views of Henri Bergson may perhaps be alluded to here. Galen's vital principle, ἡ τεχνικὴ φύσις ("creative growth"), presents analogies with *l'Evolution créatrice*: both manifest their activity in producing qualitative change (ἀλλοίωσις, *change-ment*): in both, the creative change cannot be analysed into a series of static states, but is one and continuous. In Galen, however, it comes to an end with the *development of the individual*, whereas in Bergson it continues indefinitely as the *evolution of life*. The three aspects of organic life may be tabulated thus:—

δύναμις	ἐνέργεια	ἔργον
Work to be done. Future aspect.	Work being done. Present aspect. Function. The <i>élan vital</i> . A changing which cannot be understood as a sum of static parts; a constant becoming, never stopping — at least till the ἔργον is reached.	Work done, finished. Past aspect. Structure. A "thing."
Bergson's "teleological" aspect.	Bergson's "philosophical" aspect.	Bergson's "outlook of physical science."

Galen recognized "creativity" (τέχνη) in the *development* of the individual and its parts (ontogeny) and in the maintenance of these, but he failed to appreciate the creative *evolution* of species (phylogeny), which is, of course, part of the same process. To the teleologist the possibilities (δυνάμεις) of the P*h*ysis are limited, to Bergson they are un-



## INTRODUCTION

Like his master Hippocrates, Galen attached fundamental importance to clinical observation—to the evidence of the senses as the indispensable groundwork of all medical knowledge. He had also, however, a forte for rapid generalisation from observations, and his logical proclivities disposed him limited. Galen and Bergson agree in attaching most practical importance to the middle category—that of Function.

Galen's  
Method

While it must be conceded that Galen, following Aristotle, had never seriously questioned the fixity of species, the following quotation from his work *On Habits* (chap. ii.) will show that he must have at least had occasional glimmerings of our modern point of view on the matter. Referring to *assimilation*, he says: "Just as everything we eat or drink becomes *altered in quality*, so of course also does the altering factor itself become altered. . . . A clear proof of the assimilation of things which are being nourished to that which is nourishing them is the change which occurs in plants and seeds; this often goes so far that what is highly noxious in one soil becomes, when transplanted into another soil, not merely harmless, but actually useful. This has been largely put to the test by those who compose memoirs on farming and on plants, as also by zoological authors who have written on the changes which occur according to the countries in which animals live. Since, therefore, not only is the nourishment altered by the creature nourished, but the latter itself also undergoes some slight alteration, *this slight alteration must necessarily become considerable in the course of time*, and thus properties resulting from prolonged habit must come to be on a par with natural properties."

Galen fails to see the possibility that the "natural" properties themselves originated in this way, as activities which gradually became habitual—that is to say, that the effects of *nurture* may become a "second nature," and so eventually *nature* itself.

The whole passage, however, may be commended to modern biologists—particularly, might one say, to those bacteriologists who have not yet realised how extraordinarily *relative* is the term "specificity" when applied to the subject-matter of their science.

## INTRODUCTION

particularly to deductive reasoning. Examples of an almost Euclidean method of argument may be found in the *Natural Faculties* (e.g. Book III. chap. i.). While this method undoubtedly gave him much help in his search for truth, it also not unfrequently led him astray. This is evidenced by his attempt, already noted, to apply the biological principle of the *φύσις* in physics. Characteristic examples of attempts to force facts to fit premises will be found in Book II. chap. ix., where our author demonstrates that yellow bile is “virtually” dry, and also, by a process of exclusion, assigns to the spleen the function of clearing away black bile. Strangest of all is his attempt to prove that the same principle of specific attraction by which the ultimate tissues nourish themselves (and the lodestone attracts iron!) accounts for the reception of food into the stomach, of urine into the kidneys, of bile into the gall-bladder, and of semen into the uterus.

These instances are given, however, without prejudice to the system of generalisation and deduction which, in Galen's hands, often proved exceedingly fruitful. He is said to have tried “to unite professional and scientific medicine with a philosophic link.” He objected, however, to such extreme attempts at simplification of medical science as that of the Methodists, to whom diseases were isolated entities, without any relationships in time or space (*v. p. xv. supra*).

He based much of his pathological reasoning upon  
xxxii



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## INTRODUCTION

other wounds. At other times he visited the copper-mines of Cyprus in search for copper, and Palestine for the resin called Balm of Gilead.

By inclination and training Galen was the reverse of a "party-man." In the *Natural Faculties* (p. 55) he speaks of the bane of sectarian partizanship, "harder to heal than any itch." He pours scorn upon the ignorant "Erasistrateans" and "Asclepiadeans," who attempted to hide their own incompetence under the shield of some great man's name (cf. p. 141).

Of the two chief objects of his censure in the *Natural Faculties*, Galen deals perhaps less rigorously with Erasistratus than with Asclepiades. Erasistratus did at least recognize the existence of a vital principle in the organism, albeit, with his eye on the structures which the scalpel displayed he tended frequently to forget it. The researches of the anatomical school of Alexandria had been naturally of the greatest service to surgery, but in medicine they sometimes had a tendency to check progress by diverting attention from the whole to the part.

Another novel conception frequently occurring in Galen's writings is that of the *Pneuma* (i.e. the breath, *spiritus*). This word is used in two senses, as meaning (1) the inspired air, which was drawn into the left side of the heart and thence carried all over the body by the arteries; this has not a few analogies with oxygen, particularly as its action in the tissues

The  
Pneuma  
or Spirit.

## INTRODUCTION

is attended with the appearance of the so-called "~~innate heat.~~" (2) ~~A vital principle, conceived as~~ being made up of matter in the most subtle imaginable state (*i.e.* air). This vital principle became resolved into three kinds: (a) πνεῦμα φυσικόν or *spiritus naturalis*, carried by the veins, and presiding over the subconscious vegetative life; this "natural spirit" is therefore practically equivalent to the φύσις or "nature" itself. (b) The πνεῦμα ζωτικόν or *spiritus vitalis*; here particularly is a source of error, since the air already alluded to as being carried by the arteries tends to be confused with this principle of "individuality" or relative autonomy in the circulatory (including, perhaps, the vasomotor) system. (c) The πνεῦμα ψυχικόν or *spiritus animalis* (anima = ψυχή), carried by longitudinal canals in the nerves; this corresponds to the ψυχή.

This view of a "vital principle" as necessarily consisting of matter in a finely divided, fluid, or "etheric" state is not unknown even in our day. Belief in the fundamental importance of the Pneuma formed the basis of the teaching of another vitalist school in ancient Greece, that of the Pneumatists.

It is unnecessary to detail here the various ways in which Galen's physiological views differ from those of the Moderns, as most of these are noticed in footnotes to the text of the present translation. His ignorance of the circulation of the blood does not lessen the force of his general physiological conclu-

Galen and  
the Circula-  
tion of the  
Blood.



## INTRODUCTION

sions to the extent that might be anticipated. In his opinion, the great bulk of the blood travelled with a to-and-fro motion in the veins, while a little of it, mixed with inspired air, moved in the same way along the arteries; whereas we now know that all the blood goes outward by the arteries and returns by the veins; in either case blood is carried to the tissues by blood-vessels, and Galen's ideas of tissue-nutrition were wonderfully sound. The ingenious method by which (in ignorance of the pulmonary circulation) he makes blood pass from the right to the left ventricle, may be read in the present work (p. 321). As will be seen, he was conversant with the "anastomoses" between the ultimate branches of arteries and veins, although he imagined that they were not used under "normal" conditions.

Galen's  
Character.

Galen was not only a man of great intellectual gifts, but one also of strong moral fibre. In his short treatise "That the best Physician is also a Philosopher" he outlines his professional ideals. It is necessary for the efficient healer to be versed in the three branches of "philosophy," viz.: (a) *logic*, the science of how to think; (b) *physics*, the science of what is—*i.e.* of "Nature" in the widest sense; (c) *ethics*, the science of what to do. The amount of toil which he who wishes to be a physician must undergo—firstly, in mastering the work of his predecessors and afterwards in studying disease at first hand—makes it absolutely necessary that he should

## INTRODUCTION

possess perfect self-control, that he should scorn money and the weak pleasures of the senses, and should live laborious days.

Readers of the following pages will notice that Galen uses what we should call distinctly immoderate language towards those who ventured to differ from the views of his master Hippocrates (which were also his own). The employment of such language was one of the few weaknesses of his age which he did not transcend. Possibly also his mother's choleric temper may have predisposed him to it.

The fact, too, that his vivisection experiments (*e.g.* pp. 59, 273) were carried out apparently without any kind of anaesthetisation being even thought of is abhorrent to the feelings of to-day, but must be excused also on the ground that callousness towards animals was then customary, men having probably never thought much about the subject.

Galen is a master of language, using a highly polished variety of Attic prose with a precision which can be only very imperfectly reproduced in another tongue. Every word he uses has an exact and definite meaning attached to it. Translation is particularly difficult when a word stands for a physiological conception which is not now held; instances are the words *anadosis*, *prosthesis*, and *prospheysis*, indicating certain steps in the process by which nutriment is conveyed from the alimentary canal to the tissues.

Galen's  
Greek Style

## INTRODUCTION

Readers will be surprised to find how many words are used by Galen which they would have thought had been expressly coined to fit modern conceptions; thus our author employs not merely such terms as *physiology*, *phthisis*, *atrophy*, *anastomosis*, but also *haematopoietic*, *anaesthesia*, and even *aseptic*! It is only fair, however, to remark that these terms, particularly the last, were not used by Galen in quite their modern significance.

**Summary.** To resume, then: What contribution can Galen bring to the art of healing at the present day? It was not, surely, for nothing that the great Pergamene gave laws to the medical world for over a thousand years!

Let us draw attention once more to:

(1) The high ideal which he set before the profession.

(2) His insistence on immediate contact with nature as the primary condition for arriving at an understanding of disease; on the need for due consideration of previous authorities; on the need also for reflection—for employment of the mind's eye (*ἡ λογικὴ θεωρία*) as an aid to the physical eye.

(3) His essentially broad outlook, which often helped him in the comprehension of a phenomenon through his knowledge of an analogous phenomenon in another field of nature.



## INTRODUCTION

(4) His keen appreciation of the unity of the organism, and of the inter-dependence of its parts; his realisation that the vital phenomena (physiological and pathological) in a living organism can only be understood when considered in relation to the environment of that organism or part. This is the foundation for the war that Galen waged *à outrance* on the Methodists, to whom diseases were things without relation to anything. This dispute is, unfortunately, not touched upon in the present volume. What Galen combated was the tendency, familiar enough in our own day, to reduce medicine to the science of finding a label for each patient, and then treating not the patient, but the label. (This tendency, we may remark in parenthesis, is one which is obviously well suited for the *standardising* purposes of a State medical service, and is therefore one which all who have the weal of the profession at heart must most jealously watch in the difficult days that lie ahead.)

(5) His realisation of the inappropriateness and inadequacy of physical formulae in explaining physiological activities. Galen's disputes with Asclepiades over τὰ πρῶτα ἐκείνα σώματα τὰ ἀπαθῆ, over the ἀναρμαστοιχεία καὶ ληρώδεις ὄγκοι, is but another aspect of his quarrel with the Methodists regarding their pathological "units," whose primary characteristic was just this same ἀπάθεια (impassiveness to environment, "unimpressionability"). We have of course

## INTRODUCTION

our Physiatrie or iatromechanical school at the present day, to whom such processes as absorption from the alimentary canal, the respiratory interchange of gases, and the action of the renal epithelium are susceptible of a purely physical explanation.<sup>1</sup>

(6) His quarrel with the Anatomists, which was in essence the same as that with the Atomists, and which arose from his clear realisation that that primary and indispensable desideratum, a view of the whole, could never be obtained by a mere summation of partial views; hence, also, his sense of the dangers which would beset the medical art if it were allowed to fall into the hands of a mere crowd of competing specialists without any organising head to guide them.

<sup>1</sup> In terms of filtration, diffusion, and osmosis.



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# SYNOPSIS OF CHAPTERS

## BOOK I

### CHAPTER I

Distinction between the effects of (a) the organism's *psyche* or soul (b) its *physis* or nature. The author proposes to confine himself to a consideration of the latter—the vegetative—aspect of life.

### CHAPTER II

Definition of terms. Different kinds of *motion*. *Alteration* or qualitative change. Refutation of the Sophists' objection that such change is only apparent, not real. The four fundamental qualities of Hippocrates (later Aristotle). Distinction between *faculty*, *activity* (function), and *effect* (work or product).

### CHAPTER III

It is by virtue of the *four qualities* that each part functions. Some authorities subordinate the dry and the moist principles to the hot and the cold. ~~Aristotle inconsistent here.~~

### CHAPTER IV

We must suppose that there are *faculties* corresponding in number to the visible *effects* (or products) with which we are familiar.

### CHAPTER V

Genesis, growth, and nutrition. Genesis (embryogeny) subdivided into histogenesis and organogenesis. Growth is a tridimensional expansion of the solid parts formed during genesis. Nutrition.

# SYNOPSIS OF CHAPTERS

## CHAPTER VI

The process of genesis (embryogeny) from insemination onwards. Each of the simple, elementary, homogeneous parts (tissues) is produced by a special blend of the four primary alterative faculties (such secondary alterative faculties being *ostopoietic*, *neuropoietic*, etc.). A special *function* and *use* also corresponds to each of these special tissues. The bringing of these tissues together into *organs* and the disposal of these organs is performed by another faculty called *diaplastic*, *moulding*, or *formative*.

## CHAPTER VII

We now pass from genesis to *growth*. Growth essentially a post-natal process; it involves two factors, expansion and nutrition, explained by analogy of a familiar child's game.

## CHAPTER VIII

Nutrition.

## CHAPTER IX

These three primary faculties (genesis, growth, nutrition) have various others subservient to them.

## CHAPTER X

Nutrition not a simple process. (1) Need of subsidiary organs for the various stages of alteration, *e.g.*, of bread into blood, of that into bone, etc. (2) Need also of organs for excreting the non-utilizable portions of the food, *e.g.*, much vegetable matter is superfluous. (3) Need of organs of a third kind, for distributing the pabulum through the body.

## CHAPTER XI

Nutrition analysed into the stages of application (*prosthesis*), adhesion (*prospheysis*), and assimilation. The stages illustrated by certain pathological conditions. Different shades of meaning of the term *nutriment*.



# SYNOPSIS OF CHAPTERS

## CHAPTER XII

The two chief medico-philosophical schools—Atomist and Vitalist. Hippocrates an adherent of the latter school—his doctrine of an original principle or “nature” in every living thing (doctrine of the unity of the organism).

## CHAPTER XIII

Failure of Asclepiades to understand the functions of kidneys and ureters. His hypothesis of vaporization of imbibed fluids is here refuted. A demonstration of urinary secretion in the living animal; the forethought and artistic skill of Nature vindicated. Refutation also of Asclepiades’s disbelief in the special selective action of purgative drugs.

## CHAPTER XIV

While Asclepiades denies *in toto* the obvious fact of specific attraction, Epicurus grants the fact, although his attempt to explain it by the atomic hypothesis breaks down. Refutation of the Epicurean theory of magnetic attraction. Instances of specific attraction of thorns and animal poisons by medicaments, of moisture by corn, etc.

## CHAPTER XV

It now being granted that the urine is secreted by the kidneys, the *rationale* of this secretion is enquired into. The kidneys are not mechanical filters, but are by virtue of their *nature* possessed of a specific faculty of attraction.

## CHAPTER XVI

Erasistratus, again, by his favourite principle of *horror vacui* could never explain the secretion of urine by the kidneys. While, however, he acknowledged that the kidneys do secrete urine, he makes no attempt to explain this; he ignores, but does not attempt to refute, the Hippocratic doctrine of specific *attraction*. “Servile” position taken up by Asclepiades and Erasistratus in regard to this function of urinary secretion.

# SYNOPSIS OF CHAPTERS

## CHAPTER XVII

Three other attempts (by adherents of the Erasistratean school and by Lycus of Macedonia) to explain how the kidneys come to separate out urine from the blood. All these ignore the obvious principle of attraction.

## BOOK II

### CHAPTER I

In order to explain dispersal of food from alimentary canal *viâ* the veins (*anadosis*) there is no need to invoke with Erasistratus, the *horror vacui*, since here again the principle of specific attraction is operative; moreover, blood is also driven forward by the compressing action of the stomach and the contractions of the veins. Possibility, however, of Erasistratus's factor playing a certain minor rôle.

### CHAPTER II

The Erasistratean idea that bile becomes separated out from the blood in the liver because, being the thinner fluid, it alone can enter the narrow stomata of the bile-ducts, while the thicker blood can only enter the wider mouths of the hepatic venules.

### CHAPTER III

The morphological factors suggested by Erasistratus are quite inadequate to explain biological happenings. Erasistratus inconsistent with his own statements. The immanence of the *physis* or nature; her shaping is not merely external like that of a statuary, but involves the entire substance. In genesis (embryogeny) the semen is the active, and the menstrual blood the passive, principle. Attractive, alterative, and formative faculties of the semen. Embryogeny is naturally followed by growth; these two functions distinguished.

# SYNOPSIS OF CHAPTERS

## CHAPTER IV

Unjustified claim by Erasistrateans that their founder had associations with the Peripatetic (Aristotelian) school. The characteristic physiological tenets of that school (which were all anticipated by Hippocrates) in no way agree with those of Erasistratus, save that both recognize the purposefulness of Nature; in practice, however, Erasistratus assumed numerous exceptions to this principle. Difficulty of understanding why he rejected the biological principle of attraction in favour of anatomical factors.

## CHAPTER V

A further difficulty raised by Erasistratus's statement regarding secretion of bile in the liver.

## CHAPTER VI

The same holds with nutrition. Even if we grant that veins may obtain their nutrient blood by virtue of the *horror vacui* (chap. i), how could this explain the nutrition of nerves? Erasistratus's hypothesis of minute elementary nerves and vessels within the ordinary visible nerves simply throws the difficulty further back. And is Erasistratus's minute "simple" nerve susceptible of further analysis, as the Atomists would assume? If so, this is opposed to the conception of a constructive and artistic Nature which Erasistratus himself shares with Hippocrates and the writer. And if his minute nerve is really elementary and not further divisible, then it cannot, according to his own showing, contain a cavity; therefore the *horror vacui* does not apply to it. And how could this principle apply to the restoration to its original bulk of a part which had become thin through disease, where more matter must become attached than runs away? A quotation from Erasistratus shows that he did acknowledge an "attraction," although not exactly in the Hippocratic sense.



# SYNOPSIS OF CHAPTERS

## CHAPTER VII

In the last resort, the ultimate living elements (Erasistratus's *simple vessels*) must draw in their food by virtue of an inherent attractive faculty like that which the lodestone exerts on iron. Thus the process of anadosis, from beginning to end, can be explained without assuming a *horror vacui*

## CHAPTER VIII

Erasistratus's disregard for the humours. In respect to excessive formation of bile, however, prevention is better than cure; accordingly we must consider its pathology. Does blood pre-exist in the food, or does it come into existence in the body? Erasistratus's purely anatomical explanation of *dropsy*. He entirely avoids the question of the four qualities (e.g. the importance of innate heat) in the generation of the humours, etc. Yet the problem of blood-production is no less important than that of gastric digestion. Proof that bile does not pre-exist in the food. The four fundamental qualities of Hippocrates and Aristotle. How the humours are formed from food taken into the veins: when heat is in proportionate amount, blood results; when in excess, bile; when deficient, phlegm. Various conditions determining cold or warm temperaments. The four primary diseases result each from excess of one of the four qualities. Erasistratus unwillingly acknowledges this when he ascribes the indigestion occurring in fever to *impaired function* of the stomach. For what causes this *functio laesa*? Proof that it is the fever (excess of innate heat).

If, then, heat plays so important a part in abnormal functioning, so must it also in normal (i.e. causes of eucrasia involved in those of dyscrasia, of physiology in those of pathology). A like argument explains the *genesis of the humours*. Addition of warmth to things already warm makes them bitter; thus honey turns to bile in people who are already warm; where warmth deficient, as in old people, it turns to useful blood. This is a proof that bile does not pre-exist, as such, in the food.



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# SYNOPSIS OF CHAPTERS

## BOOK III

### CHAPTER I

A recapitulation of certain points previously demonstrated. Every part of the animal has an attractive and an alterative (assimilative) faculty ; it attracts the nutrient juice which is proper to it. Assimilation is preceded by adhesion (*prospheysis*) and that again, by application (*prosthesis*). Application the goal of attraction. It would not, however, be followed by adhesion and assimilation if each part did not also possess a faculty for *retaining in position* the nutriment which has been applied. *A priori* necessity for this *retentive* faculty.

### CHAPTER II

The same faculty to be proved *a posteriori*. Its corresponding *function* (*i.e.* the activation of this faculty or potentiality) well seen in the large hollow organs, notably the uterus and stomach.

### CHAPTER III

Exercise of the retentive faculty particularly well seen in the uterus. Its object is to allow the embryo to attain full development ; this being completed, a new faculty—the expulsive—hitherto quiescent, comes into play. Characteristic signs and symptoms of *p e a c*. Tight grip of uterus on growing embryo, and ~~magnate~~ *magnate* closure of os uteri during operation of the retentive faculty. Dilatation of os and expulsive activities of uterus at full term, or when foetus dies. Prolapse from undue exercise of this faculty. *Rôle* of the midwife. Accessory muscles ~~in~~ parturition.

### CHAPTER IV

Same two faculties seen in stomach. *Gurglings* or *borborygmi* show that this organ is weak and is not gripping its contents tightly enough. Undue delay of food in a weak



## SYNOPSIS OF CHAPTERS

stomach proved not to be due to narrowness of pylorus : length of stay depends on whether *digestion* (another instance of the characteristically vital process of *alteration*) has taken place or not. Erasistratus wrong in attributing digestion merely to the mechanical action of the stomach walls. When digestion completed, then pylorus opens and allows contents to pass downwards, just as os uteri when development of embryo completed.

### CHAPTER V

If attraction and elimination always proceeded *pari passu*, the content of these hollow organs (including gall-bladder and urinary bladder, would never vary in amount. A *retentive* faculty, therefore, also logically needed. Its existence demonstrated. Expulsion determined by qualitative and quantitative changes of contents. "Diarrhoea" of stomach. Vomiting.

### CHAPTER VI

Every organic part has an *appetite* and *aversion* for the qualities which are appropriate and foreign to it respectively. Attraction necessarily leads to a certain *benefit* received. This again necessitates *retention*.

### CHAPTER VII

Interaction between two bodies ; the stronger masters the weaker ; a deleterious drug masters the forces of the body, whereas food is mastered by them ; this mastery is an *alteration*, and the amount of alteration varies with the different organs ; thus a partial alteration is effected in mouth by saliva, but much greater in stomach, where not only gastric juice, but also bile, pneuma, innate heat (*i.e.* oxidation ?), and other powerful factors are brought to bear on it ; need of considerable alteration in stomach

## SYNOPSIS OF CHAPTERS

as a transition-stage between food and blood; appearance of faeces in intestine another proof of great alteration effected in stomach. Asclepiades's denial of real qualitative change in stomach rebutted. Erasistratus's denial that digestion in any way resembles a *boiling* process comes from his taking words too literally.

### CHAPTER VIII

Erasistratus denies that the stomach exerts any pull in the act of swallowing. That he is wrong, however, is proved by the anatomical structure of the stomach—its inner coat with longitudinal fibres obviously acts as a *vis a front*? (attraction), whilst its outer coat exercises through the contraction of its circular fibres a *vis a tergo* (propulsion); the latter also comes into play in vomiting. The stomach uses the oesophagus as a kind of hand, to draw in its food with. The functions of the two coats proved also by vivisection. Swallowing cannot be attributed merely to the force of gravity.

### CHAPTER IX

These four faculties which subserve nutrition are thus apparent in many different parts of the body.

### CHAPTER X

Need for elaborating the statements of the ancient physicians. Superiority of Ancients to Moderns. This state of affairs can only be rectified by a really efficient education of youth. The chief requisites of such an education.

### CHAPTER XI

For the sake of the few who really wish truth, the argument will be continued. A third kind of fibre—the *oblique*—subserves *retention*; the way in which this fibre is disposed in different coats.

# SYNOPSIS OF CHAPTERS

## CHAPTER XII

The factor which brings the expulsive faculty into action is essentially a condition of the organ or its contents which is the reverse of that which determined attraction. Analogy between abortion and normal parturition. Whatever produces *discomfort* must be expelled. That discomfort also determines expulsion of contents from gall-bladder is not so evident as in the case of stomach, uterus, urinary bladder, etc., but can be logically demonstrated.

## CHAPTER XIII

Expulsion takes place through the same channel as attraction (*e.g.*, in stomach, gall-bladder, uterus). Similarly the delivery (*anadosis*) of nutriment to the liver from the food-canal *viâ* the mesenteric veins may have its direction reversed. Continuous give-and-take between different parts of the body; superior strength of certain parts is natural, of others acquired. When liver contains abundant food and stomach depleted, latter may draw on former; this occurs when animal can get nothing to eat, and so prevents starvation. Similarly, when one part becomes over-distended, it tends to deposit its excess in some weaker part near it; this passes it on to some still weaker part, which cannot get rid of it; hence *deposits* of various kinds. Further instances of reversal of the normal direction of *anadosis* from the food canal through the veins. Such reversal of functions would in any case be expected *a priori*. In the vomiting of intestinal obstruction, matter may be carried backwards all the way from the intestine to the mouth; not surprising, therefore, that, under certain circumstances, food-material might be driven right back from the skin-surface to the alimentary canal (*e.g.* in excessive chilling of surface); not much needed to determine this reversal of direction. Action of purgative drugs upon terminals of veins; one part draws from another until whole body participates; similarly in intestinal obstruction, each part passes on the irritating substance to its weaker



## SYNOPSIS OF CHAPTERS

neighbour. Reversal of direction of flow occurs not merely on occasion but also constantly (as in arteries, lungs, heart, etc.). The various stages of normal nutrition described. Why the stomach sometimes draws back the nutriment it had passed on to portal veins and liver. A similar ebb and flow in relation to the spleen. Comparison of the parts of the body to a lot of animals at a feast. The valves of the heart are a provision of Nature to prevent this otherwise inevitable regurgitation, though even they are not quite efficient.

### CHAPTER XIV

The superficial arteries, when they dilate, draw in air from the atmosphere, and the deeper ones a fine, vaporous blood from the veins and heart. Lighter matter such as air will always be drawn in in preference to heavier; this is why the arteries in the food-canal draw in practically none of the nutrient matter contained in it.

### CHAPTER XV

The two kinds of attraction—the mechanical attraction of dilating bellows and the “physical” (vital) attraction by living tissue of nutrient matter which is specifically allied or appropriate to it. The former kind—that resulting from *horror vacui*—acts primarily on light matter, whereas vital attraction has no essential concern with such mechanical factors. A hollow organ exercises, by virtue of its cavity, the former kind of attraction, and by virtue of the living tissue of its walls, the second kind. Application of this to question of contents of arteries; *anastomoses of arteries and veins. Foramina in inter-ventricular septum of heart*, allowing some blood to pass from right to left ventricle. Large size of aorta probably due to fact that it not merely carries the pneuma received from the lungs, but also some of the blood which percolates through septum from right ventricle. Thus arteries carry not merely pneuma, but also some light vaporous blood, which certain parts need more

## SYNOPSIS OF CHAPTERS

than the ordinary thick blood of the veins. The organic parts must have their blood-supply sufficiently near to allow them to absorb it ; comparison with an irrigation system in a garden. Details of the process of nutrition in the ultimate specific tissues ; some are nourished from the blood directly ; in others a series of intermediate stages must precede complete assimilation ; for example, marrow is an intermediate stage between blood and bone.

From the generalisations arrived at in the present work we can deduce the explanation of all kinds of particular phenomena ; an instance is given, showing the co-operation of various factors previously discussed.





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Α

Ι

Κ. ΙΙ.  
Ρ. 1

Ἐπειδὴ τὸ μὲν αἰσθάνεσθαι τε καὶ κινεῖσθαι κατὰ προαίρεσιν ἴδια τῶν ζώων ἐστί, τὸ δ' αὐξάνεσθαι τε καὶ τρέφεσθαι κοινὰ καὶ τοῖς φυτοῖς, εἴη ἂν τὰ μὲν πρότερα τῆς ψυχῆς, τὰ δὲ δεύτερα τῆς φύσεως ἔργα. εἰ δέ τις καὶ τοῖς φυτοῖς ψυχῆς μεταδίδωσι καὶ διαιρούμενος αὐτὰς ὀνομάζει φυτικὴν μὲν ταύτην, αἰσθητικὴν δὲ τὴν ἑτέραν, λέγει μὲν οὐδ' οὗτος ἄλλα, τῇ λέξει δ' οὐ πάνυ τῇ συνήθει κέχρηται. ἀλλ' ἡμεῖς γε μεγίστην λέξεως ἀρετὴν σαφήνειαν εἶναι πε-  
2 πεισμένοι καὶ ταύτην εἰδότες || ὑπ' οὐδενὸς οὕτως ὡς ὑπὸ τῶν ἀσυνήθων ὀνομάτων διαφθειρομένην, ὡς τοῖς πολλοῖς ἔθος, οὕτως ὀνομάζοντες ὑπὸ μὲν ψυχῆς θ' ἅμα καὶ φύσεως τὰ ζῶα διοικεῖσθαι φάμεν, ὑπὸ δὲ φύσεως μόνῃς τὰ φυτὰ καὶ τό γ' αὐξάνεσθαι τε καὶ τρέφεσθαι φύσεως ἔργα φάμεν, οὐ ψυχῆς.

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<sup>1</sup> That is, "On the Natural Powers," the powers of the *Physis* or Nature. By that Galen practically means what we should call the physiological or biological powers, the characteristic faculties of the living organism; his *Physis* is the subconscious vital principle of the animal or plant.

# GALEN

## ON THE NATURAL FACULTIES<sup>1</sup>

### BOOK I

#### I

SINCE feeling and voluntary motion are peculiar to animals, whilst growth and nutrition are common to plants as well, we may look on the former as effects<sup>2</sup> of the *soul*<sup>3</sup> and the latter as effects of the *nature*.<sup>4</sup> And if there be anyone who allows a share in soul to plants as well, and separates the two kinds of soul, naming the kind in question *vegetative*, and the other *sensory*, this person is not saying anything else, although his language is somewhat unusual. We, however, for our part, are convinced that the chief merit of language is clearness, and we know that nothing detracts so much from this as do unfamiliar terms; accordingly we employ those terms which the bulk of people are accustomed to use, and we say that animals are governed at once by their soul and by their nature, and plants by their nature alone, and that growth and nutrition are the effects of nature, not of soul.

Like Aristotle, however, he also ascribes quasi-vital properties to inanimate things, *cf.* Introduction, p. xxvii.

<sup>2</sup> *Ergon*, here rendered an *effect*, is literally a *work* or *deed*; strictly speaking, it is something *done*, *completed*, as distinguished from *energeia*, which is the actual *doing*, the *activity* which produces this *ergon*. *cf.* p. 13, and Introduction, p. xxx.

<sup>3</sup> Gk. *psyche*, Lat. *anima*.      <sup>4</sup> Gk. *physis*, Lat. *natura*.



## II

Καὶ ζητήσομεν κατὰ τόνδε τὸν λόγον, ὑπὸ τίνων γίνεται δυνάμεων αὐτὰ δὴ ταῦτα καὶ εἰ δὴ τι ἄλλο φύσεως ἔργον ἐστίν.

Ἄλλὰ πρότερόν γε διελέσθαι τε χρὴ καὶ μηνῦσαι σαφῶς ἕκαστον τῶν ὀνομάτων, οἷς χρῆσόμεθα κατὰ τόνδε τὸν λόγον, καὶ ἐφ' ὅ τι φέρομεν πρᾶγμα. γενήσεται δὲ τοῦτ' εὐθὺς ἔργων φυσικῶν διδασκαλία σὺν ταῖς τῶν ὀνομάτων ἐξηγήσεσιν.

Ὄταν οὖν τι σῶμα κατὰ μηδὲν ἐξαλλάττηται τῶν προῦπαρχόντων, ἡσυχάζειν αὐτό φαμεν· εἰ δ' ἐξίσταί τ' ἢ πη, κατ' ἐκείνο κινεῖσθαι. καὶ τοίνυν ἐπεὶ πολυειδῶς ἐξίσταται, πολυειδῶς καὶ κινήσεται. καὶ γὰρ εἰ λευκὸν ὑπάρχον μελαίνοιτο καὶ εἰ μέλαν λευκαίνοιτο, κινεῖται κατὰ χροάν, καὶ εἰ γλυκὺ τέως ὑπάρχον αὐθις ἢ αὐστηρὸν ἢ ἔμπαλιν ἐξ αὐστηροῦ γλυκὺ γένοιτο, καὶ τοῦτ' ἂν κινεῖσθαι λέγοιτο κατὰ τὸν χυμόν. ἄμφω δὲ ταῦτά τε καὶ τὰ προειρημένα κατὰ τὴν ποιότητα κινεῖσθαι λεχθήσεται καὶ οὐ μόνον γε τὰ κατὰ τὴν χροάν ἢ τὸν χυμόν ἐξαλλαττόμενα κινεῖσθαι φαμεν, ἀλλὰ καὶ τὸ θερμότερον ἐκ ψυχρότερου γενόμενον ἢ ψυχρότερον ἐκ θερμότερου κινεῖσθαι καὶ τοῦτο λέγομεν, ὥσπερ γε καὶ εἴ τι ξηρὸν ἐξ

## II

THUS we shall enquire, in the course of this treatise, from what *faculties* these effects themselves, as well as any other effects of nature which there may be, take their origin.

First, however, we must distinguish and explain clearly the various terms which we are going to use in this treatise, and to what things we apply them; and this will prove to be not merely an explanation of terms but at the same time a demonstration of the effects of nature.

When, therefore, such and such a body undergoes no change from its existing state, we say that it is *at rest*; but, if it departs from this in any respect we then say that in this respect it *undergoes motion*.<sup>1</sup> Accordingly, when it departs in various ways from its pre-existing state, it will be said to undergo various kinds of motion. Thus, if that which is white becomes black, or what is black becomes white, it undergoes motion in respect to *colour*; or if what was previously sweet now becomes bitter, or, conversely, from being bitter now becomes sweet, it will be said to undergo motion in respect to *flavour*; to both of these instances, as well as to those previously mentioned, we shall apply the term *qualitative motion*. And further, it is not only things which are altered in regard to colour and flavour which, we say, undergo motion; when a warm thing becomes cold, and a cold warm, here too we speak of its undergoing motion; similarly also when any-

<sup>1</sup> *Motion* (kinesis) is Aristotle's general term for what we would rather call *change*. It includes various kinds of change, as well as movement proper. cf. Introduction, p. xxix.



ὑγροῦ ἢ ὑγρὸν ἐκ ξηροῦ γίνονται. κοινὸν δὲ κατὰ τούτων ἀπάντων ὄνομα φέρομεν τὴν ἀλλοίωσιν.

Ἐν τῷ τοῦτο γένος κινήσεως. ἕτερον δὲ γένος ἐπὶ τοῖς τὰς χώρας ἀμείβουσι σώμασι καὶ τόπον ἐκ τόπου μεταλλάττειν λεγομένοις, ὄνομα δὲ καὶ τούτῳ φορά.

Αὗται μὲν οὖν αἱ δύο κινήσεις ἀπλαῖ καὶ πρῶται, σύνθετοι δ' ἐξ αὐτῶν αὔξησις τε καὶ φθίσις, ὅταν ἐξ ἐλάττονός τι μεῖζον ἢ ἐκ μεῖζονος ἔλαττον γένηται φυλάττον τὸ οἰκεῖον εἶδος. ἕτεραι δὲ δύο κινήσεις γένεσις καὶ φθορά, γένεσις μὲν ἢ εἰς οὐσίαν ἀγωγή, φθορὰ δ' ἢ ἐναντία.

Πάσαις δὲ ταῖς κινήσεσι κοινὸν ἐξάλλαξις τοῦ || προὔπαρχοντος, ὡσπερ οὖν καὶ ταῖς ἡσυχίαις ἢ φυλακῇ τῶν προὔπαρχόντων. ἀλλ' ὅτι μὲν ἐξαλλάττεται καὶ πρὸς τὴν ὄψιν καὶ πρὸς τὴν γεῦσιν καὶ πρὸς τὴν ἀφήν αἶμα γιγνόμενα τὰ σιτία, συγχωροῦσιν· ὅτι δὲ καὶ κατ' ἀλήθειαν, οὐκέτι τοῦθ' ὁμολογοῦσιν οἱ σοφισταί. οἱ μὲν γάρ τινες αὐτῶν ἅπαντα τὰ τοιαῦτα τῶν ἡμετέρων αἰσθήσεων ἀπάτας τινὰς καὶ παραγωγὰς νομίζουσιν ἄλλοτ' ἄλλως πασχουσῶν, τῆς ὑποκειμένης οὐσίας μηδὲν τούτων, οἷς ἐπονομάζεται, δεχομένης· οἱ δὲ τινες εἶναι μὲν ἐν αὐτῇ βούλονται τὰς ποιότητας, ἀμεταβλήτους δὲ καὶ ἀτρέπτους

<sup>1</sup> "Conveyance," "transport," "transit"; purely mechanical or passive motion, as distinguished from *alteration* (qualitative change).

<sup>2</sup> "Waxing and waning," the latter literally *phthisis*, a wasting or "decline;" cf. Scotch *dwinning*, Dutch *verdwijnen*.

<sup>3</sup> Becoming and perishing: Latin, *generatio et corruptio*.

<sup>4</sup> "Ad substantiam productio seu ad formam processus" (Linacre).

## ON THE NATURAL FACULTIES, I. II

thing moist becomes dry, or dry moist. Now, the common term which we apply to all these cases is *alteration*.

This is one kind of motion. But there is another kind which occurs in bodies which change their position, or as we say, pass from one place to another; the name of this is *transference*.<sup>1</sup>

These two kinds of motion, then, are simple and primary, while compounded from them we have *growth* and *decay*,<sup>2</sup> as when a small thing becomes bigger, or a big thing smaller, each retaining at the same time its particular form. And two other kinds of motion are *genesis* and *destruction*,<sup>3</sup> genesis being a coming into existence,<sup>4</sup> and destruction being the opposite.

Now, common to all kinds of motion is *change from the pre-existing state*, while common to all conditions of rest is *retention of the pre-existing state*. The Sophists, however, while allowing that bread in turning into blood becomes changed as regards sight, taste, and touch, will not agree that this change occurs in reality. Thus some of them hold that all such phenomena are tricks and illusions of our senses; the senses, they say, are affected now in one way, now in another, whereas the underlying substance does not admit of any of these changes to which the names are given. Others (such as Anaxagoras)<sup>5</sup> will have it that the qualities do exist in it, but that they

<sup>5</sup> "Preformationist" doctrine of Anaxagoras To him the apparent alteration in qualities took place when a number of minute pre-existing bodies, all bearing the same quality, came together in sufficient numbers to impress that quality on the senses. The factor which united the minute quality-bearers was Nous. "In the beginning," says Anaxagoras, "all things existed together—then came Nous and brought them into order."



ἐξ αἰῶνος εἰς αἰῶνα καὶ τὰς φαινομένας ταύτας ἀλλοιώσεις τῇ διακρίσει τε καὶ συγκρίσει γίνεσθαι φασιν ὡς Ἀναξαγόρας.

Εἰ δὴ τούτους ἐκτραπόμενος ἐξελέγχοιμι, μεῖζον ἂν μοι τὸ πάρεργον τοῦ ἔργου γένοιτο. εἰ μὲν γὰρ οὐκ ἴσασιν, ὅσα περὶ τῆς καθ' ὅλην τὴν οὐσίαν ἀλλοιώσεως Ἀριστοτέλει τε καὶ μετ' αὐτὸν Χρυσίππῳ γέγραπται, παρακαλέσαι χρῆ τοῖς ἐκείνων αὐτοὺς ὀμιλῆσαι γράμμασιν· εἰ δὲ γιγνώσκοντες ἔπειθ' ἐκόντες τὰ χεῖρω πρὸ τῶν  
 β βελτιόνων ἢ αἰροῦνται, μάταια δήπου καὶ τὰ ἡμέτερα νομιοῦσιν. ὅτι δὲ καὶ Ἰπποκράτης οὕτως ἐγίνωσκεν Ἀριστοτέλους ἔτι πρότερος ὢν, ἐν ἑτέροις ἡμῖν ἀποδέδεικται. πρῶτος γὰρ οὗτος ἀπάντων ὢν ἴσμεν ἰατρῶν τε καὶ φιλοσόφων ἀποδεικνύειν ἐπεχείρησε τέτταρας εἶναι τὰς πάσας δραστικὰς εἰς ἀλλήλας ποιότητας, ὑφ' ὧν γίγνεται τε καὶ φθείρεται πάνθ', ὅσα γένεσίν τε καὶ φθορὰν ἐπιδέχεται. καὶ μέντοι καὶ τὸ κεράννυσθαι δι' ἀλλήλων αὐτὰς ὅλας δι' ὅλων Ἰπποκράτης ἀπάντων πρῶτος ἔγνω· καὶ τὰς ἀρχὰς γε τῶν ἀποδείξεων, ὧν ὕστερον Ἀριστοτέλης μετεχειρίσατο, παρ' ἐκείνῳ πρώτῳ γεγραμμένας ἔστιν εὐρεῖν.

Εἰ δ' ὡσπερ τὰς ποιότητας οὕτω καὶ τὰς οὐσίας δι' ὅλων κεράννυσθαι χρῆ νομίζειν, ὡς ὕστερον ἀπεφήνατο Ζήνων ὁ Κιτιεύς, οὐχ ἡγοῦμαι δεῖν ἔτι περὶ τούτου κατὰ τόνδε τὸν λόγον ἐπεξιέναι. μόνην γὰρ εἰς τὰ παρόντα δέομαι γιγνώσκεσθαι

<sup>1</sup> "De ea alteratione quae per totam fit substantiam" (Linacre). <sup>2</sup> The systematizer of Stoicism and successor of Zeno.

<sup>3</sup> Note characteristic impatience with metaphysics. To Galen, as to Hippocrates and Aristotle, it sufficed to look on



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τὴν δι' ὅλης τῆς οὐσίας ἀλλοίωσιν, ἵνα μὴ τις  
 ὀστοῦ καὶ σαρκὸς καὶ νεύρου καὶ τῶν ἄλλων  
 ἐκάστου μορίων οἴονεὶ μισγάγκειάν τινα τῷ ἄρτῳ  
 6 νομίσῃ περιέχεσθαι κᾶπειτ' ἐν ἡ τῷ σώματι δια-  
 κρινόμενον ὡς τὸ ὁμόφυλον ἕκαστον ἵεναι. καίτοι  
 πρό γε τῆς διακρίσεως αἷμα φαίνεται γιγνόμενος  
 ὁ πᾶς ἄρτος. εἰ γοῦν παμπόλλῳ τις χρόνῳ μηδὲν  
 ἄλλ' εἴη σιτίον προσφερόμενος, οὐδὲν ἦττον ἐν  
 ταῖς φλεψὶν αἷμα περιεχόμενον ἔξει. καὶ φαιερῶς  
 τοῦτο τὴν τῶν ἀμετάβλητα τὰ στοιχεῖα τιθεμένων  
 ἐξελέγχει δόξαν, ὥσπερ οἶμαι καὶ τοῦλαιον εἰς  
 τὴν τοῦ λύχνου φλόγα καταναλισκόμενον ἅπαν  
 καὶ τὰ ξύλα πῦρ μικρὸν ὕστερον γιγνόμενα.

Καίτοι τό γ' ἀντιλέγειν αὐτοῖς ἠρνησάμην, ἀλλ'  
 ἐπεὶ τῆς ἰατρικῆς ὕλης ἦν τὸ παράδειγμα καὶ  
 χρήζω πρὸς τὸν παρόντα λόγον αὐτοῦ, διὰ τοῦτ'  
 ἐμνημόνευσα. καταλιπόντες οὖν, ὡς ἔφην, τὴν  
 πρὸς τούτους ἀντιλογίαν, <ἐνὸν> τοῖς βουλομένοις  
 τὰ τῶν παλαιῶν ἐκμανθάνειν κᾶξ ὧν ἡμεῖς ἰδίᾳ  
 περὶ αὐτῶν ἐπεσκεμμεθα.

Τὸν ἐφεξῆς λόγον ἅπαντα ποιησόμεθα ζητοῦντες  
 ὑπὲρ ὧν ἐξ ἀρχῆς προῦθέμεθα, πόσαι τε καὶ τίνες  
 εἰσὶν αἱ τῆς φύσεως δυνάμεις καὶ τί ποιεῖν ἔργον

<sup>1</sup> A rallying-ground: lit. a place where two glens meet.

<sup>2</sup> Thus according to Gomperz (*Greek Thinkers*), the hypothesis of Anaxagoras was that "the bread . . . already contained the countless forms of matter as such which the human body displays. Their minuteness of size would withdraw them from our perception. For the defect or 'weakness' of the senses is the narrowness of their receptive area.



need to recognize the *complete alteration of substance*. In this way, nobody will suppose that bread represents a kind of meeting-place<sup>1</sup> for bone, flesh, nerve, and all the other parts, and that each of these subsequently becomes separated in the body and goes to join its own kind;<sup>2</sup> before any separation takes place, the whole of the bread obviously becomes blood; (at any rate, if a man takes no other food for a prolonged period, he will have blood enclosed in his veins all the same).<sup>3</sup> And clearly this disproves the view of those who consider the elements<sup>4</sup> unchangeable, as also, for that matter, does the oil which is entirely used up in the flame of the lamp, or the faggots which, in a somewhat longer time, turn into fire.

I said, however, that I was not going to enter into an argument with these people, and it was only because the example was drawn from the subject-matter of medicine, and because I need it for the present treatise, that I have mentioned it. We shall then, as I said, renounce our controversy with them, since those who wish may get a good grasp of the views of the ancients from our own personal investigations into these matters.

The discussion which follows we shall devote entirely, as we originally proposed, to an enquiry into the number and character of the *faculties* of Nature, and what is the effect which each naturally

These elusive particles are rendered visible and tangible by the process of *nutrition*, which combines them."

<sup>3</sup> Therefore the blood must have come from the bread. The food from the alimentary canal was supposed by Galen to be converted into blood in and by the portal veins. *cf.* p. 17.

<sup>4</sup> By "elements" is meant all homogeneous, amorphous substances, such as metals, &c., as well as the elementary *tissues*.

ἑκάστη πέφυκεν. ἔργον δὲ δηλονότι καλῶ τὸ  
 7 γεγονὸς ἤδη καὶ συμπεπληρωμένον ὑπὸ τῆς ἐνεργείας αὐτῶν, οἷον τὸ αἷμα, τὴν σάρκα, τὸ νεῦρον· ἐνέργειαν δὲ τὴν δραστικὴν ὀνομάζω κίνησιν καὶ τὴν ταύτης αἰτίαν δύναμιν. ἐπεὶ γὰρ ἐν τῷ τὸ σιτίον αἷμα γίνεσθαι παθητικὴ μὲν ἢ τοῦ σιτίου, δραστικὴ δ' ἢ τῆς φλεβὸς γίνεταί κίνησις, ὡσαύτως δὲ κὰν τῷ μεταφέρειν τὰ κῶλα κινεῖ μὲν ὁ μῦς, κινεῖται δὲ τὰ ὀστέα, τὴν μὲν τῆς φλεβὸς καὶ τῶν μυῶν κίνησιν ἐνέργειαν εἶναί φημι, τὴν δὲ τῶν σιτίων τε καὶ τῶν ὀστέων σύμπτωμά τε καὶ πάθημα· τὰ μὲν γὰρ ἀλλοιοῦνται, τὰ δὲ φέρεται. τὴν μὲν οὖν ἐνέργειαν ἐγχωρεῖ καλεῖν καὶ ἔργον τῆς φύσεως, οἷον τὴν πέψιν, τὴν ἀνάδοσιν, τὴν αἱμάτωσιν, οὐ μὲν τό γ' ἔργον ἐξ ἅπαντος ἐνέργειαν· ἢ γὰρ τοι σὰρξ ἔργον μὲν ἐστὶ τῆς φύσεως, οὐ μὲν ἐνέργειά γε. δῆλον οὖν ὡς θάτερον μὲν τῶν ὀνομάτων διχῶς λέγεται, θάτερον δ' οὔ.

## III

Ἐμοὶ μὲν οὖν καὶ ἡ φλέψ καὶ τῶν ἄλλων ἀπάντων ἕκαστον διὰ τὴν ἐκ τῶν τεττάρων ποιὰν

<sup>1</sup> Work or product. Lat. *opus*. cf. p. 3. note 2

<sup>2</sup> Operation, activation, or functioning. Lat. *actio*. cf. *loc. cit.*

<sup>3</sup> i. e. a concomitant (secondary) or passive affection. Galen is contrasting active and passive "motion." cf. p. 6, note 1.

<sup>4</sup> As already indicated, there is no exact English equivalent for the Greek term *physis*, which is a principle immanent



## ON THE NATURAL FACULTIES, I. II.—III

produces. Now, of course, I mean by an effect<sup>1</sup> that which has already come into existence and has been completed by the *activity*<sup>2</sup> of these faculties—for example, blood, flesh, or nerve. And *activity* is the name I give to the active change or *motion*, and the *cause* of this I call a *faculty*. Thus, when food turns into blood, the motion of the food is passive, and that of the vein active. Similarly, when the limbs have their position altered, it is the muscle which produces, and the bones which undergo the motion. In these cases I call the motion of the vein and of the muscle an *activity*, and that of the food and the bones a *symptom* or *affection*,<sup>3</sup> since the first group undergoes *alteration* and the second group is merely *transported*. One might, therefore, also speak of the *activity* as an *effect* of Nature<sup>4</sup>—for example, digestion, absorption,<sup>5</sup> blood-production; one could not, however, in every case call the effect an activity; thus flesh is an effect of Nature, but it is, of course, not an activity. It is, therefore, clear that one of these terms is used in two senses, but not the other.

### III

It appears to me, then, that the vein, as well as each of the other parts, functions in such and such a way according to the manner in which *the four quali-* ✓  
in the animal itself, whereas our term “Nature” suggests something more transcendent; we are forced often, however, to employ it in default of a better word. *cf.* p. 2, note 1.

<sup>5</sup> In Greek *anadosis*. This process includes two stages: (1) transmission of food from alimentary canal to liver (rather more than our “absorption”); (2) further transmission from liver to tissues. *Anadosis* is lit. a yielding-up, a “delivery;” it may sometimes be rendered “dispersal.” “Distribution” (*diadosis*) is a further stage; *cf.* p. 163, note 4.

8 κρᾶσιν ὡδί πως ἐνεργεῖν δοκεῖ. εἰσὶ δὲ γε μὴν οὐκ  
 ὀλίγοι τινὲς ἄνδρες ἢ οὐδ' ἄδοξοι, φιλόσοφοί τε  
 καὶ ἰατροί, τῷ μὲν θερμῷ καὶ τῷ ψυχρῷ τὸ δρᾶν  
 ἀναφέροντες, ὑποβάλλοντες δ' αὐτοῖς παθητικὰ  
 τὸ ξηρὸν τε καὶ τὸ ὑγρὸν. καὶ πρῶτός γ' Ἀριστο-  
 τέλης τὰς τῶν κατὰ μέρος ἀπάντων αἰτίας εἰς  
 ταύτας ἀνάγειν πειρᾶται τὰς ἀρχάς, ἠκολούθησε  
 δ' ὕστερον αὐτῷ καὶ ὁ ἀπὸ τῆς στοᾶς χορός. καί-  
 τοι τούτοις μὲν, ὡς ἂν καὶ αὐτῶν τῶν στοιχείων  
 τὴν εἰς ἄλληλα μεταβολὴν χύσεσιν τε τισὶ καὶ  
 πιλήσεσιν ἀναφέρουσιν, εὐλόγον ἦν ἀρχὰς δρα-  
 στικὰς ποιήσασθαι τὸ θερμὸν καὶ τὸ ψυχρὸν,  
 Ἀριστοτέλει δ' οὐχ οὕτως, ἀλλὰ ταῖς τέτταρσι  
 ποιότησιν εἰς τὴν τῶν στοιχείων γένεσιν χρωμένῳ  
 βέλτιον ἦν καὶ τὰς τῶν κατὰ μέρος αἰτίας ἀπάσας  
 εἰς ταύτας ἀνάγειν. τί δή ποτ' οὖν ἐν μὲν τοῖς περὶ  
 γενέσεως καὶ φθορᾶς ταῖς τέτταρσι χρήται, ἐν δὲ  
 τοῖς μετεωρολογικοῖς καὶ τοῖς προβλήμασι καὶ  
 ἄλλοθι πολλαχόθι ταῖς δύο μόναις; εἰ μὲν γὰρ  
 ὡς ἐν τοῖς ζώοις τε καὶ τοῖς φυτοῖς μᾶλλον μὲν  
 δρᾶ τὸ θερμὸν καὶ τὸ ψυχρὸν, ἡττον δὲ τὸ ξηρὸν  
 καὶ τὸ ὑγρὸν ἀποφαίνοιτό τις, ἴσως ἂν ἔχοι καὶ  
 τὸν Ἰπποκράτην σύμφηφον· εἰ δ' ὡσαύτως ἐν ἢ  
 9 ἅπασιν, οὐκέτ' οἶμαι συγχωρήσειν τοῦτο μὴ ὅτι  
 τὸν Ἰπποκράτην ἀλλὰ μηδ' αὐτὸν τὸν Ἀριστοτέ-  
 λην μεμνήσθαι γε βουλόμενον ὧν ἐν τοῖς περὶ  
 γενέσεως καὶ φθορᾶς οὐχ ἀπλῶς ἀλλὰ μετ' ἀπο-  
 δείξεως αὐτὸς ἡμᾶς ἐδίδαξεν. ἀλλὰ περὶ μὲν  
 τούτων κἂν τοῖς περὶ κρᾶσεων, εἰς ὅσον ἰατρῷ  
 χρήσιμον, ἐπεσκεψάμεθα.

<sup>1</sup> cf. p. 9.



ties<sup>1</sup> are mixed. There are, however, a considerable number of not undistinguished men—philosophers and physicians—who refer action to the Warm and the Cold, and who subordinate to these, as passive, the Dry and the Moist; Aristotle, in fact, was the first who attempted to bring back the causes of the various special activities to these principles, and he was followed later by the Stoic school. These latter, of course, could logically make active principles of the Warm and Cold, since they refer the change of the elements themselves into one another to certain *diffusions* and *condensations*.<sup>2</sup> This does not hold of Aristotle, however; seeing that he employed the four qualities to explain the genesis of the elements, he ought properly to have also referred the causes of all the special activities to these. How is it that he uses the four qualities in his book “On Genesis and Destruction,” whilst in his “Meteorology,” his “Problems,” and many other works he uses the two only? Of course, if anyone were to maintain that in the case of animals and plants the Warm and Cold are *more* active, the Dry and Moist *less* so, he might perhaps have even Hippocrates on his side; but if he were to say that this happens in all cases, he would, I imagine, lack support, not merely from Hippocrates, but even from Aristotle himself—if, at least, Aristotle chose to remember what he himself taught us in his work “On Genesis and Destruction,” not as a matter of simple statement, but with an accompanying demonstration. I have, however, also investigated these questions, in so far as they are of value to a physician, in my work “On Temperaments.”

<sup>2</sup> Since heat and cold tend to cause diffusion and condensation respectively.

## IV

Ἡ δ' οὖν δύναμις ἢ ἐν ταῖς φλεψὶν ἢ αἵματοποιητικὴ προσαγορευομένη καὶ πᾶσα δ' ἄλλη δύναμις ἐν τῷ πρὸς τι νενόηται· πρῶτως μὲν γὰρ τῆς ἐνεργείας αἰτία, ἤδη δὲ καὶ τοῦ ἔργου κατὰ συμβεβηκός. ἀλλ' εἴπερ ἢ αἰτία πρὸς τι, τοῦ γὰρ ὑπ' αὐτῆς γενομένου μόνου, τῶν δ' ἄλλων οὐδενός, εὐδηλον, ὅτι καὶ ἡ δύναμις ἐν τῷ πρὸς τι. καὶ μέχρι γ' ἂν ἀγνοῶμεν τὴν οὐσίαν τῆς ἐνεργούσης αἰτίας, δύναμιν αὐτὴν ὀνομάζομεν, εἶναί τινα λέγοντες ἐν ταῖς φλεψὶν αἵματοποιητικὴν, ὡσαύτως δὲ καὶ τῇ κοιλίᾳ πεπτικὴν καὶ τῇ καρδίᾳ σφυγμικὴν καὶ καθ' ἕκαστον τῶν ἄλλων  
 10 ἰδίαν τινὰ τῆς ἥ κατὰ τὸ μόριον ἐνεργείας. εἴπερ οὖν μεθόδῳ μέλλοιμεν ἐξευρῆσειν, ὅποσαι τε καὶ ὁποῖαί τινες αἱ δυνάμεις εἰσὶν, ἀπὸ τῶν ἔργων αὐτῶν ἀρκτέον· ἕκαστον γὰρ αὐτῶν ὑπὸ τινος ἐνεργείας γίγνεται καὶ τούτων ἐκάστης προηγεῖται τις αἰτία.

## V

Ἔργα τοίνυν τῆς φύσεως ἔτι μὲν κινουμένου τε καὶ διαπλαττομένου τοῦ ζώου τὰ σύμπαντ' ἐστὶ τοῦ σώματος μόρια, γεννηθέντος δὲ κοινὸν ἐφ' ἅπασιν ἔργον ἢ εἰς τὸ τέλειον ἐκάστῳ μέγεθος ἀγωγή καὶ μετὰ ταῦθ' ἢ μέχρι τοῦ δυνατοῦ διαμονή.

Ἐνέργειαι δ' ἐπὶ τρισὶ τοῖς εἰρημένοις ἔργοις τρεῖς ἐξ ἀνάγκης, ἐφ' ἐκάστῳ μία, γένεσις τε καὶ



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αὔξεις καὶ θρέψεις. ἀλλ' ἡ μὲν γένεσις οὐχ ἀπλῆ τις ἐνέργεια τῆς φύσεως, ἀλλ' ἐξ ἀλλοιωσεώς τε καὶ διαπλάσεώς ἐστι σύνθετος. ἵνα μὲν γὰρ ὀστοῦν γένηται καὶ νεῦρον καὶ φλέψ καὶ τῶν ἄλλων ἕκαστον, ἀλλοιοῦσθαι χρὴ τὴν ὑποβεβλημένην οὐσίαν, ἐξ ἧς γίγνεται τὸ ζῶον· ἵνα δὲ καὶ σχῆμα τὸ δέον καὶ θέσιν καὶ κοιλότητάς τινας  
 11 καὶ ἀποφύσεις καὶ συμφύσεις καὶ τᾶλλα || τὰ τοιαῦτα κτήσῃται, διαπλάττεσθαι χρὴ τὴν ἀλλοιουμένην οὐσίαν, ἣν δὴ καὶ ὕλην τοῦ ζώου καλῶν, ὡς τῆς νεῶς τὰ ξύλα καὶ τῆς εἰκόνοσ τὸν κηρόν, οὐκ ἂν ἀμάρτοις.

Ἡ δ' αὔξεις ἐπίδοσις ἐστι καὶ διάστασις κατὰ μῆκος καὶ πλάτος καὶ βάθος τῶν στερεῶν τοῦ ζώου μορίων, ὡνπερ καὶ ἡ διάπλασις ἦν, ἡ δὲ θρέψις πρόσθεσις τοῖς αὐτοῖς ἄνευ διαστάσεως.

VI

Περὶ πρώτης οὖν τῆς γενέσεως εἵπωμεν, ἣν ἐξ ἀλλοιωσεώς θ' ἅμα καὶ διαπλάσεως ἐλέγομεν γίγνεσθαι.

Καταβληθέντος δὴ τοῦ σπέρματος εἰς τὴν μήτραν ἢ εἰς τὴν γῆν, οὐδὲν γὰρ διαφέρει, χρόνοις τισὶν ὠρισμένοις πάμπολλα συνίσταται μόρια τῆς γεννωμένησ οὐσίας ὑγρότητι καὶ ξηρότητι καὶ ψυχρότητι καὶ θερμότητι καὶ τοῖσ ἄλλοισ ἅπασιν,

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<sup>1</sup> *Genesis* corresponds to the intrauterine life, or what we may call *embryogeny*. *Alteration* here means histogenesis or tissue-production; *shaping* or *moulding* (in Greek *diaplasia*) means the ordering of these tissues into organs (organogenesis).



## ON THE NATURAL FACULTIES, I. v.-vi

namely, Genesis, Growth, and Nutrition. Genesis, however, is not a simple activity of Nature, but is compounded of *alteration* and of *shaping*.<sup>1</sup> That is to say, in order that bone, nerve, veins, and all other [tissues] may come into existence, the *underlying substance* from which the animal springs must be *altered*; and in order that the substance so altered may acquire its appropriate shape and position, its cavities, outgrowths, attachments, and so forth, it has to undergo a *shaping* or *formative* process.<sup>2</sup> One would be justified in calling this substance which undergoes alteration the *material* of the animal, just as wood is the material of a ship, and wax of an image.

*Growth* is an increase and expansion in length, breadth, and thickness of the solid parts of the animal (those which have been subjected to the moulding or shaping process). *Nutrition* is an addition to these, without expansion.

### VI

LET us speak then, in the first place, of Genesis, which, as we have said, results from *alteration* together with *shaping*.

The seed having been cast into the womb or into the earth (for there is no difference),<sup>3</sup> then, after a certain definite period, a great number of parts become constituted in the substance which is being generated; these differ as regards moisture, dryness, coldness and warmth,<sup>4</sup> and in all the other qualities

<sup>1</sup> cf. p. 25, note 4.

<sup>2</sup> Note inadequate analogy of semen with fertilised seeds of plants (i.e. of gamete with zygote). Strictly speaking, of course, semen corresponds to pollen. cf. p. 130, note 2.

<sup>4</sup> i.e. the four primary qualities; cf. chap. iii. *supra*.

ὅσα τούτοις ἔπεται, διαφέροντα. τὰ δ' ἐπόμενα  
 γιγνώσκεις, εἴπερ ὅλως ἐφιλοσόφησάς τι περὶ  
 γενέσεως καὶ φθορᾶς· αἱ λοιπαὶ γὰρ τῶν ἀπτῶν  
 ὀνομαζομένων διαφορῶν ταῖς εἰρημέναις ἔπονται  
 21 πρῶται καὶ μάλιστα, μετὰ δὲ ταύτῃς αἱ γευσταί  
 τε καὶ ὀσφρηταὶ καὶ ὄραταί. σκληρότης μὲν οὖν  
 καὶ μαλακότης καὶ γλισχρότης καὶ κραυρότης καὶ  
 κουφότης καὶ βαρύτης καὶ πυκνότης καὶ ἀραιότης  
 καὶ λειότης καὶ τραχύτης καὶ παχύτης καὶ λεπτό-  
 τῆς ἀπταὶ διαφοραὶ καὶ εἴρηται περὶ πασῶν  
 Ἄριστοτέλει καλῶς. οἶσθα δὲ δήπου καὶ τὰς  
 γευστάς τε καὶ ὀσφρητάς καὶ ὄρατάς διαφοράς.  
 ὥστ', εἰ μὲν τὰς πρῶτας τε καὶ στοιχειώδεις  
 ἀλλοιωτικὰς δυνάμεις ζητοίης, ὑγρότης ἐστὶ καὶ  
 ξηρότης καὶ ψυχρότης καὶ θερμότης· εἰ δὲ τὰς ἐκ  
 τῆς τούτων κράσεως γενομένας, τοσαῦται καθ'  
 ἕκαστον ἔσονται ζῶον, ὅσαπερ ἂν αὐτοῦ τὰ  
 αἰσθητὰ στοιχεῖα ὑπάρχη· καλεῖται δ' αἰσθητὰ  
 στοιχεῖα τὰ ὁμοιομερῆ πάντα τοῦ σώματος μόρια·  
 καὶ ταῦτ' οὐκ ἐκ μεθόδου τινὸς ἀλλ' αὐτόπτην  
 γεγόμενον ἐκμαθεῖν χρή διὰ τῶν ἀνατομῶν.

Ὅστοῦν δὴ καὶ χόνδρον καὶ νεῦρον καὶ ὑμένα  
 καὶ σύνδεσμον καὶ φλέβα καὶ πάνθ' ὅσα τοιαῦτα  
 κατὰ τὴν πρώτην τοῦ ζώου γένεσιν ἢ φύσιν  
 ἀπεργάζεται δυνάμει χρωμένη καθόλου μὲν  
 13 εἰπεῖν τῇ γεννητικῇ τε καὶ ἀλλοιωτικῇ, κατὰ  
 μέρος δὲ θερμαντικῇ τε καὶ ψυκτικῇ καὶ ξηραν-

<sup>1</sup> Various secondary or derivative differences in the tissues. Note pre-eminence of sense of touch.

<sup>2</sup> *De Anima*, ii. et seq.

<sup>3</sup> Lit. *homoeomerous* = of similar parts throughout, "the same all through." He refers to the elementary tissues, conceived as not being susceptible of further analysis.



which naturally derive therefrom.<sup>1</sup> These derivative qualities, you are acquainted with, if you have given any sort of scientific consideration to the question of genesis and destruction. For, first and foremost after the qualities mentioned come the other so-called *tangible* distinctions, and after them those which appeal to taste, smell, and sight. Now, tangible distinctions are hardness and softness, viscosity, friability, lightness, heaviness, density, rarity, smoothness, roughness, thickness and thinness; all of these have been duly mentioned by Aristotle.<sup>2</sup> And of course you know those which appeal to taste, smell, and sight. Therefore, if you wish to know which alterative faculties are primary and elementary, they are moisture, dryness, coldness, and warmth, and if you wish to know which ones arise from the combination of these, they will be found to be in each animal of a number corresponding to its *sensible elements*. The name *sensible elements* is given to all the *homogeneous*<sup>3</sup> parts of the body, and these are to be detected not by any system, but by personal observation of dissections.<sup>4</sup>

Now Nature constructs bone, cartilage, nerve, membrane, ligament, vein, and so forth, at the first stage of the animal's genesis,<sup>5</sup> employing at this task a faculty which is, in general terms, generative and alterative, and, in more detail, warming, chilling, drying, or moistening; or such as spring from the

<sup>4</sup> That is, by the bodily eye, and not by the mind's eye. The observer is here called an *autoptes* or "eye-witness." Our medical term *autopsy* thus means literally a *personal inspection* of internal parts, ordinarily hidden.

<sup>5</sup> *i.e.* "alteration" is the earlier of the two stages which constitute embryogeny or "genesis." *cf.* p. 18, note 1.

## GALEN

τικῆ καὶ ὑγραντικῆ καὶ ταῖς ἐκ τῆς τούτων κράσεως γενομέναις, οἷον ὀστοποιητικῆ τε καὶ νευροποιητικῆ καὶ χονδροποιητικῆ· σαφηνείας γὰρ ἔνεκα καὶ τούτοις τοῖς ὀνόμασι χρηστέον.

Ἔστι γοῦν καὶ ἡ ἰδία σὰρξ τοῦ ἥπατος ἐκ τούτου τοῦ γένους καὶ ἡ τοῦ σπληνὸς καὶ ἡ τῶν νεφρῶν καὶ ἡ τοῦ πνεύμονος καὶ ἡ τῆς καρδίας οὕτω δὲ καὶ τοῦ ἐγκεφάλου τὸ ἴδιον σῶμα καὶ τῆς γαστρὸς καὶ τοῦ στομάχου καὶ τῶν ἐντέρων καὶ τῶν ὑστερῶν αἰσθητὸν στοιχεῖόν ἐστιν ὁμοιομερές τε καὶ ἀπλοῦν καὶ ἀσύνθετον· ἐὰν γὰρ ἐξέλῃς ἐκάστου τῶν εἰρημένων τὰς ἀρτηρίας τε καὶ τὰς φλέβας καὶ τὰ νεῦρα, τὸ ὑπόλοιπον σῶμα τὸ καθ' ἕκαστον ὄργανον ἀπλοῦν ἐστι καὶ στοιχειῶδες ὡς πρὸς αἴσθησιν. ὅσα δὲ τῶν τοιούτων ὀργάνων ἐκ δυοῖν σύγκειται χιτώνων οὐχ ὁμοίων μὲν ἀλλήλοις, ἀπλοῦ δ' ἐκατέρου, τούτων οἱ χιτώνές εἰσι τὰ στοιχεῖα καθάπερ τῆς τε γαστρὸς καὶ τοῦ στομάχου καὶ τῶν ἐντέρων καὶ τῶν ἀρτηριῶν, καὶ καθ' ἐκίτερόν γε τῶν χιτώνων ἴδιος ἢ ἀλλοιωτικὴ δύναμις ἢ ἐκ τοῦ

14 παρὰ τῆς ἢ μητρὸς ἐπιμηνίου γεννήσασα τὸ μόριον, ὥστε τὰς κατὰ μέρος ἀλλοιωτικὰς δυνάμεις τοσαύτας εἶναι καθ' ἕκαστον ζῶον, ὅσαπερ ἂν ἔχη τὰ στοιχειώδη μόρια. καὶ μὲν γε καὶ τὰς ἐνεργείας ἰδίας ἐκάστῳ τῶν κατὰ μέρος ἀναγκαῖον ὑπάρχειν ὥσπερ καὶ τὰς χρείας, οἷον καὶ τῶν ἀπὸ τῶν νεφρῶν εἰς τὴν κύστιν διηκόντων πόρων, οἳ δὲ καὶ οὐρητῆρες καλοῦνται. οὗτοι

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<sup>1</sup> The terms Galen actually uses are: *ostopoietic*, *neuro-poietic*, *chondropoietic*.



blending of these, for example, the bone-producing, nerve-producing, and cartilage-producing faculties<sup>1</sup> (since for the sake of clearness these names must be used as well).

Now the peculiar<sup>2</sup> flesh of the liver is of this kind as well, also that of the spleen, that of the kidneys, that of the lungs, and that of the heart; so also the proper substance of the brain, stomach, gullet, intestines, and uterus is *a sensible element*, of similar parts all through, simple, and uncompounded. That is to say, if you remove from each of the organs mentioned its arteries, veins, and nerves,<sup>3</sup> the substance remaining in each organ is, from the point of view of the senses, simple and elementary. As regards those organs consisting of two dissimilar coats,<sup>4</sup> of which each is simple, of these organs the coats are the elements—for example, the coats of the stomach, oesophagus, intestines, and arteries; each of these two coats has an alterative faculty peculiar to it, which has engendered it from the menstrual blood of the mother. Thus the *special* alterative faculties in each animal are of the same number as the elementary parts<sup>5</sup>; and further, the *activities* must necessarily correspond each to one of the special parts, just as each part has its special *use*—for example, those ducts which extend from the kidneys into the bladder, and which are called *ureters*; for these are not arteries, since they do not pulsate nor do they consist of two coats; and they

<sup>2</sup> As we should say, *parenchyma* (a term used by Erasistratus).

<sup>3</sup> These were all the elementary tissues that Aristotle, for example, had recognized; other tissues (e.g. flesh or muscle) he believed to be complexes of these.

<sup>4</sup> Or *tunics*.

<sup>5</sup> i.e. tissues.

γὰρ οὐτ' ἀρτηρίαί εἰσίν, ὅτι μήτε σφύζουσι μήτ' ἐκ δυοῖν χιτώνων συνεστήκασιν, οὔτε φλέβες, ὅτι μήθ' αἷμα περιέχουσι μήτ' ἔοικεν αὐτῶν ὁ χιτῶν κατά τι τῷ τῆς φλεβός· ἀλλὰ καὶ νεύρων ἐπὶ πλεόν ἄφεστήκασιν ἢ τῶν εἰρημένων.

Τί ποτ' οὖν εἰσιν; ἐρωτᾶ τις, ὥσπερ ἀναγκαῖον ὄν ἅπαν μόριον ἢ ἀρτηρίαν ἢ φλέβα ἢ νεῦρον ὑπάρχειν ἢ ἐκ τούτων πεπλέχθαι καὶ μὴ τοῦτ' αὐτὸ τὸ νῦν λεγόμενον, ὡς ἴδιος ἐκάστῳ τῶν κατὰ μέρος ὀργάνων ἐστὶν ἡ οὐσία. καὶ γὰρ καὶ αἱ κύστεις ἐκάτεροι ἢ τε τὸ οὖρον ὑποδεχομένη καὶ ἢ τὴν ξανθὴν χολὴν οὐ μόνον τῶν ἄλλων ἀπάντων ἀλλὰ καὶ ἀλλήλων διαφέρουσι καὶ οἱ εἰς τὸ ἥπαρ  
 15 ἀποφνύμενοι || πόροι, καθάπερ στόμαχοί τινες ἀπὸ τῆς χοληδόχου κύστεως, οὐδὲν οὐτ' ἀρτηρίαις οὔτε φλεψὶν οὔτε νεύροις εἰκόασιν. ἀλλὰ περὶ μὲν τούτων ἐπὶ πλεόν ἐν ἄλλοις τέ τισι κὰν τοῖς περὶ τῆς Ἰπποκράτους ἀνατομῆς εἴρηται.

Αἱ δὲ κατὰ μέρος ἅπασαι δυνάμεις τῆς φύσεως αἱ ἀλλοιωτικαὶ αὐτὴν μὲν τὴν οὐσίαν τῶν χιτώνων τῆς κοιλίας καὶ τῶν ἐντέρων καὶ τῶν ὑστερῶν ἀπετέλεσαν, οἷα πέρ ἐστι τὴν δὲ σύνθεσιν αὐτῶν καὶ τὴν τῶν ἐμφυομένων πλοκὴν καὶ τὴν εἰς τὸ ἔντερον ἔκφυσιν καὶ τὴν τῆς ἔνδον κοιλότητος ιδέαν καὶ τὰλλ' ὅσα τοιαῦτα δυνάμεις τις ἑτέρα διέπλασεν, ἣν διαπλαστικὴν ὀνομάζομεν, ἣν δὲ καὶ τεχνικὴν εἶναι λέγομεν, μᾶλλον δ' ἀρίστην καὶ ἄκραν τέχνην καὶ πάντα τινὸς ἕνεκα ποιούσαν, ὡς μηδὲν ἀργὸν εἶναι μηδὲ περιττὸν μηδ' ὄλως

<sup>1</sup> As, for example. Aristotle had held; cf. p. 23, note 3. Galen added many new tissues to those described by Aristotle.



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οὕτως ἔχον' ὡς δύνασθαι βέλτιον ἑτέρως ἔχειν.  
ἀλλὰ τοῦτο μὲν ἐν τοῖς περὶ χρείας μορίων  
ἀποδείξομεν. ||

VII

16 Ἐπὶ δὲ τὴν αὐξητικὴν ἤδη μεταβάντες δύναμιν  
αὐτὸ τοῦθ' ὑπομνήσωμεν πρῶτον, ὡς ὑπάρχει  
μὲν καὶ αὐτὴ τοῖς κυουμένοις ὥσπερ καὶ ἡ θρεπ-  
τικὴ· ἀλλ' οἶον ὑπηρέτιδές τινές εἰσι τῆνικαῦτα  
τῶν προειρημένων δυνάμεων, οὐκ ἐν αὐταῖς  
ἔχουσαι τὸ πᾶν κῦρος. ἐπειδὴν δὲ τὸ τέλειον  
ἀπολάβῃ μέγεθος τὸ ζῶον, ἐν τῷ μετὰ τὴν  
ἀποκύησιν χρόνῳ παντὶ μέχρι τῆς ἀκμῆς ἢ μὲν  
αὐξητικὴ τῆνικαῦτα κρατεῖ· βοηθοὶ δ' αὐτῆς καὶ  
οἶον ὑπηρέτιδες ἢ τ' ἀλλοιωτικὴ δύναμις ἐστὶ  
καὶ ἡ θρεπτικὴ. τί οὖν τὸ ἰδιόν ἐστὶ τῆς αὐ-  
ξητικῆς δυνάμεως; εἰς πᾶν μέρος ἐκτεῖναι τὰ  
πεφυκότεν. καλεῖται δ' οὕτω τὰ στερεὰ μόρια  
τοῦ σώματος, ἀρτηρίαι καὶ φλέβες καὶ νεῦρα καὶ  
ὀστά καὶ χόνδροι καὶ ὑμένες καὶ σύνδεσμοι καὶ οἱ  
χιτῶνες ἅπαντες, οὓς στοιχειώδεις τε καὶ ὁμοιο-  
μερεῖς καὶ ἀπλοῦς ὀλίγον ἔμπροσθεν ἐκαλοῦμεν.  
ὅτῳ δὲ τρύπῳ τὴν εἰς πᾶν μέρος ἔκτασιν ἴσχουσιν,  
ἐγὼ φράσω παράδειγμά τι πρότερον εἰπὼν ἕνεκα  
τοῦ σαφοῦς. ||

17 Τὰς κύστεις τῶν ὑῶν λαβόντες οἱ παῖδες  
πληροῦσί τε πνεύματος καὶ τρίβουσιν ἐπὶ τῆς  
τέφρας πλησίον τοῦ πυρός, ὡς ἀλεαίνεσθαι μὲν,  
βλάπτεσθαι δὲ μηδέν· καὶ πολλή γ' αὕτη ἢ

<sup>1</sup> Lit. the auxetic or incremental faculty.



there is nothing ineffective or superfluous, or capable of being better disposed. This, however, I shall demonstrate in my work "On the Use of Parts.

## VII

PASSING now to the faculty of Growth<sup>1</sup> let us first mention that this, too, is present in the foetus *in utero* as is also the nutritive faculty, but that at that stage these two faculties are, as it were, *handmaids* to those already mentioned,<sup>2</sup> and do not possess in themselves supreme authority. When, however, the animal<sup>3</sup> has attained its complete size, then, during the whole period following its birth and until the acme is reached, the faculty of growth is predominant, while the alterative and nutritive faculties are accessory—in fact, act as its handmaids. What, then, is the property of this faculty of growth? To extend in every direction that which has already come into existence—that is to say, the solid parts of the body, the arteries, veins, nerves, bones, cartilages, membranes, ligaments, and the various *coats* which we have just called elementary, homogeneous, and simple. And I shall state in what way they gain this extension in every direction, first giving an illustration for the sake of clearness.

Children take the bladders of pigs, fill them with air, and then rub them on ashes near the fire, so as to warm, but not to injure them. This is a common

<sup>2</sup> *i.e.* to the alterative and shaping faculties (histogenetic and organogenetic).

<sup>3</sup> If the reading is correct we can only suppose that Galen meant *the embryo*.

παιδιὰ περί τε τὴν Ἰωνίαν καὶ ἐν ἄλλοις ἔθνεσιν οὐκ ὀλίγοις ἐστίν. ἐπιλέγουσι δὲ δὴ καὶ τιν' ἔπη τρίβοντες ἐν μέτρῳ τέ τινι καὶ μέλει καὶ ῥυθμῷ καὶ ἔστι πάντα τὰ ῥήματα ταῦτα παρακέλευσις τῇ κύστει πρὸς τὴν αὔξησιν. ἐπειδὰν δ' ἰκανῶς αὐτοῖς διατετάσθαι δοκῇ, πάλιν ἐμφυσῶσί τε καὶ ἐπιδιατείνουσι καὶ αὖθις τρίβουσι καὶ τοῦτο πλεονάκις ποιοῦσιν, ἄχρις ἂν αὐτοῖς ἢ κύστις ἰκανῶς ἔχειν δοκῇ τῆς αὐξήσεως. ἀλλ' ἐν τούτοις γε τοῖς ἔργοις τῶν παίδων ἐναργῶς, ὅσον εἰς μέγεθος ἐπιδίδωσιν ἢ ἐντὸς εὐρυχωρία τῆς κύστεως, τοσοῦτον ἀναγκαῖον εἰς λεπτότητα καθαιρεῖσθαι τὸ σῶμα καὶ εἴ γε τὴν λεπτότητα ταύτην ἀνατρέφειν οἰοί τ' ἦσαν οἱ παῖδες, ὁμοίως ἂν τῇ φύσει τὴν κύστιν ἐκ μικρᾶς μεγάλην ἀπειργάζοντο. νυνὶ δὲ τοῦτ' αὐτοῖς ἐνδεῖ τὸ ἔργον οὐδὲ καθ' ἓνα τρόπον εἰς μίμησιν ἐνδεχόμενον ἀχθῆναι μὴ ὅτι τοῖς || παισὶν ἀλλ' οὐδ' ἄλλῳ τινί· μόνης γὰρ τῆς φύσεως ἰδιὸν ἐστίν.

18 "Ωστ' ἤδη σοι δῆλον, ὡς ἀναγκαῖα τοῖς αὐξανομένοις ἢ θρέψις. εἰ γὰρ διατείνοιτο μὲν, ἀνατρέφοιτο δὲ μή, φαντασίαν ψευδῆ μᾶλλον, οὐκ αὔξησιν ἀληθῆ τὰ τοιαῦτα σώματα κτήσεται. καίτοι καὶ τὸ διατείνεσθαι πάντη μόνοις τοῖς ὑπὸ φύσεως αὐξανομένοις ὑπάρχει. τὰ γὰρ ὑφ' ἡμῶν διατεινόμενα σώματα κατὰ μίαν τινὰ διάστασιν τοῦτο πάσχοντα μειοῦται ταῖς λοιπαῖς, οὐδ' ἔστιν εὐρεῖν οὐδέν, ὃ συνεχῆς ἔτι μένον καὶ ἀδιάσπαστον εἰς τὰς τρεῖς διαστάσεις ἐπεκτεῖναι δυνάμεθα. μόνης οὖν τῆς φύσεως τὸ πάντη διστάναι συνεχῆς ἑαυτῷ μένον ἔτι καὶ τὴν ἀρχαίαν ἅπασαν ιδέαυ φυλάττον τὸ σῶμα.



game in the district of Ionia, and among not a few other nations. As they rub, they sing songs, to a certain measure, time, and rhythm, and all their words are an exhortation to the bladder to increase in size. When it appears to them fairly well distended, they again blow air into it and expand it further; then they rub it again. This they do several times, until the bladder seems to them to have become large enough. Now, clearly, in these doings of the children, the more the interior cavity of the bladder increases in size, the thinner, necessarily, does its substance become. But, if the children were able to bring nourishment to this thin part, then they would make the bladder big in the same way that Nature does. As it is, however, they cannot do what Nature does, for to imitate this is beyond the power not only of children, but of any one soever; it is a property of Nature alone.

It will now, therefore, be clear to you that *nutrition* is a necessity for growing things. For if such bodies were distended, but not at the same time nourished, they would take on a false appearance of growth, not a true growth. And further, to be distended *in all directions* belongs only to bodies whose growth is directed by Nature; for those which are distended by us undergo this distension in one direction but grow less in the others; it is impossible to find a body which will remain entire and not be torn through whilst we stretch it in the three dimensions. Thus Nature alone has the power to expand a body in all directions so that it remains unruptured and preserves completely its previous form.

## GALEN

Καὶ τοῦτ' ἔστιν ἡ αὐξησης ἄνευ τῆς ἐπιρρεούσης  
τε καὶ προσπλαττομένης τροφῆς μη δυναμένη  
γενέσθαι.

### VIII

Καὶ τοίνυν ὁ λόγος ἤκειν ἔοικεν ὁ περὶ τῆς  
θρέψεως, ὅς δὴ λοιπός ἐστι καὶ τρίτος ὧν ἐξ  
ἀρχῆς προὔθεμεθα. τοῦ γὰρ ἐπιρρέοντος ἐν εἴδει  
19 τροφῆς παντὶ || μορίῳ τοῦ τρεφομένου σώματος  
προσπλαττομένου θρέψις μὲν ἢ ἐνέργεια, θρεπτικὴ  
δὲ δύναμις ἢ αἰτία· ἀλλοίωσις μὲν δὴ κἀνταῦθα  
τὸ γένος τῆς ἐνεργείας· ἀλλ' οὐχ οἷαπερ ἢ ἐν τῇ  
γενέσει· ἐκεῖ μὲν γὰρ οὐκ ὄν πρότερον ὕστερον  
ἐγένετο, κατὰ δὲ τὴν θρέψιν τῷ ἤδη γεγονότι  
συνεξομοιοῦται τὸ ἐπιρρέον καὶ διὰ τοῦτ' εὐλόγως  
ἐκείνην μὲν τὴν ἀλλοίωσιν γένεσιν, ταύτην δ'  
ἐξομοίωσιν ὠνόμασαν.

### IX

Ἐπειδὴ δὲ περὶ τῶν τριῶν δυνάμεων τῆς φύσεως  
αὐτάρκως εἴρηται καὶ φαίνεται μηδεμιᾶς ἄλλης  
προσδεῖσθαι τὸ ζῶον, ἔχον γε καὶ ὅπως αὐξηθῆ  
καὶ ὅπως τελειωθῆ καὶ ὅπως ἕως πλείστου διαφυ-  
λαχθῆ, δόξειε μὲν ἂν ἴσως ἰκανῶς ἔχειν ὁ λόγος  
οὗτος ἤδη καὶ πάσας ἐξηγεῖσθαι τὰς τῆς φύσεως  
δυνάμεις. ἀλλ' εἴ τις πάλιν ἐννοήσειεν, ὡς οὐ-



## ON THE NATURAL FACULTIES, I. VII.-IX

Such then is *growth*, and it cannot occur without the nutriment which flows to the part and is worked up into it.

### VIII

WE have, then, it seems, arrived at the subject of Nutrition, which is the third and remaining consideration which we proposed at the outset. For, when the matter which flows to each part of the body in the form of nutriment is being worked up into it, this activity is *nutrition*, and its cause is the *nutritive faculty*. Of course, the kind of activity here involved is also an *alteration*, but not an alteration like that occurring at the stage of *genesis*.<sup>1</sup> For in the latter case something comes into existence which did not exist previously, while in nutrition the inflowing material becomes assimilated to that which has already come into existence. Therefore, the former kind of alteration has with reason been termed *genesis*, and the latter, *assimilation*.

### IX

Now, since the three faculties of Nature have been exhaustively dealt with, and the animal would appear not to need any others (being possessed of the means for growing, for attaining completion, and for maintaining itself as long a time as possible), this treatise might seem to be already complete, and to constitute an exposition of all the faculties of Nature. If, however, one considers that it has not

<sup>1</sup> *i.e.* not the pre-natal development of tissue already described. *cf.* chap. vi.

δενὸς οὐδέπω τῶν τοῦ ζῴου μορίων ἐφήψατο, κοιλίας λέγω καὶ ἐντέρων καὶ ἥπατος καὶ τῶν ὁμοίων, οὐδ' ἐξηγήσατο τὰς ἐν αὐτοῖς δυνάμεις, αὐθις δόξειεν ἂν οἶον προοίμιόν τι μόνον εἰρήσθαι  
 20 τῆς χρησίμου διδασκαλίας. ἢ τὸ γὰρ σύμπαν ὧδ' ἔχει. γένεσις καὶ αὐξήσις καὶ θρέψις τὰ πρῶτα καὶ οἶον κεφάλαια τῶν ἔργων ἐστὶ τῆς φύσεως· ὥστε καὶ αἱ τούτων ἐργαστικαὶ δυνάμεις αἱ πρῶται τρεῖς εἰσι καὶ κυριώταται· δέονται δ' εἰς ὑπηρεσίαν, ὡς ἤδη δέδεικται, καὶ ἀλλήλων καὶ ἄλλων. τίνων μὲν οὖν ἡ γεννητικὴ τε καὶ αὐξητικὴ δέονται, εἴρηται, τίνων δ' ἡ θρεπτικὴ, νῦν εἰρήσεται.

## X

Δοκῶ γὰρ μοι δείξειν τὰ περὶ τὴν τῆς τροφῆς οἰκονομίαν ὄργανά τε καὶ τὰς δυνάμεις αὐτῶν διὰ ταύτην γεγονότα. ἐπειδὴ γὰρ ἡ ἐνέργεια ταύτης τῆς δυνάμεως ἐξομοίωσις ἐστίν, ὁμοιοῦσθαι δὲ καὶ μεταβάλλειν εἰς ἄλληλα πᾶσι τοῖς οὖσιν ἀδύνατον, εἰ μὴ τινα ἔχοι κοινωνίαν ἤδη καὶ συγγένειαν ἐν ταῖς ποιότησι, διὰ τοῦτο πρῶτον μὲν οὐκ ἐκ πάντων ἐδεσμάτων πᾶν ζῴον τρέφεσθαι πέφυκεν· ἔπειτα δ' οὐδ' ἐξ ὧν οἶον τ' ἐστὶν οὐδ' ἐκ τούτων παραχρῆμα, καὶ διὰ ταύτην

<sup>1</sup> Administration, lit. "economy."

<sup>2</sup> The activation or functioning of this faculty, the faculty in actual operation. cf. p. 3, note 2.



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21 τὴν ἀνάγκην πλειόνων ὀργάνων ἀλλοιωτικῶν τῆς τροφῆς ἕκαστον || τῶν ζῴων χρήζει. ἵνα μὲν γὰρ τὸ ξανθὸν ἐρυθρὸν γένηται καὶ τὸ ἐρυθρὸν ξανθόν, ἀπλῆς καὶ μιᾶς δεῖται τῆς ἀλλοιώσεως· ἵνα δὲ τὸ λευκὸν μέλαν καὶ τὸ μέλαν λευκόν, ἀπασῶν τῶν μεταξύ. καὶ τοίνυν καὶ τὸ μαλακώτατον οὐκ ἂν ἀθρόως σκληρότατον καὶ τὸ σκληρότατον οὐκ ἂν ἀθρόως μαλακώτατον γένοιτο, ὥσπερ οὐδὲ τὸ δυσωδέστατον εὐωδέστατον οὐδ' ἔμπαλιν τὸ εὐωδέστατον, δυσωδέστατον ἐξαίφνης γένοιτ' ἄν.

Πῶς οὖν ἐξ αἵματος ὀστοῦν ἄν ποτε γένοιτο μὴ παχυνθέντος γε πρότερον ἐπὶ πλεῖστον αὐτοῦ καὶ λευκανθέντος ἢ πῶς ἐξ ἄρτου τὸ αἷμα μὴ κατὰ βραχὺ μὲν ἀποθεμένου τὴν λευκότητα, κατὰ βραχὺ δὲ λαμβάνοντος τὴν ἐρυθρότητα; σάρκα μὲν γὰρ ἐξ αἵματος γενέσθαι ῥᾶστον· εἰ γὰρ εἰς τοσοῦτον αὐτὸ παχύνειεν ἢ φύσις, ὡς σύστασίν τινα σχεῖν καὶ μηκέτ' εἶναι ῥυτόν, ἢ πρώτη καὶ νεοπαγῆς οὕτως ἂν εἴη σὰρξ· ὀστοῦν δ' ἵνα γένηται, πολλοῦ μὲν δεῖται χρόνου, πολλῆς δ' ἐργασίας καὶ μεταβολῆς τῷ αἵματι· ὅτι δὲ καὶ τῷ ἄρτῳ  
22 καὶ πολὺ μᾶλλον θριδα||κίνη καὶ τεύτλῳ καὶ τοῖς ὁμοίοις παμπόλλης δεῖται τῆς ἀλλοιώσεως εἰς αἷματος γένεσιν, οὐδὲ τοῦτ' ἄδηλον.

Ἐν μὲν δὴ τοῦτ' αἴτιον τοῦ πολλὰ γενέσθαι τὰ περὶ τὴν τῆς τροφῆς ἀλλοίωσιν ὄργανα. δεύτερον δ' ἢ τῶν περιπτωμάτων φύσις. ὡς γὰρ ὑπὸ βοτανῶν οὐδ' ὄλως δυνάμεθα τρέφεσθαι, καίτοι τῶν βοσκημάτων τρεφομένων, οὕτως ὑπὸ ῥαφανί-

<sup>1</sup> Lit. "necessity"; more restrictive, however, than our "law of Nature." cf. p. 314, note 1.

<sup>2</sup> His point is that no great change, in colours or in anything else, can take place at one step.



## ON THE NATURAL FACULTIES, I. x

this law,<sup>1</sup> every animal needs several organs for *altering* the nutriment. For in order that the yellow may become red, and the red yellow, one simple process of alteration is required, but in order that the white may become black, and the black white, all the intermediate stages are needed.<sup>2</sup> So also, a thing which is very soft cannot all at once become very hard, nor *vice versa*; nor, similarly can anything which has a very bad smell suddenly become quite fragrant, nor again, can the converse happen.

How, then, could blood ever turn into bone, without having first become, as far as possible, thickened and white? And how could bread turn into blood without having gradually parted with its whiteness and gradually acquired redness? Thus it is quite easy for blood to become flesh; for, if Nature thicken it to such an extent that it acquires a certain consistency and ceases to be fluid, it thus becomes original newly-formed flesh; but in order that blood may turn into bone, much time is needed and much elaboration and transformation of the blood. Further, it is quite clear that bread, and, more particularly lettuce, beet, and the like, require a great deal of alteration in order to become blood.

This, then, is one reason why there are so many organs concerned in the alteration of food. A second reason is the nature of the *superfluities*.<sup>3</sup> For, as we are unable to draw any nourishment from grass, although this is possible for cattle, similarly we can derive nourishment from radishes, albeit not

<sup>3</sup> Not quite our "waste products," since these are considered as being partly synthetic, whereas the Greek *perillomata* were simply superfluous substances which could not be used and were thrown aside.

δος τρεφόμεθα μὲν, ἀλλ' οὐχ ὡς ὑπὸ τῶν κρεῶν. τούτων μὲν γὰρ ὀλίγου δεῖν ὄλων ἢ φύσις ἡμῶν κρατεῖ καὶ μεταβάλλει καὶ ἀλλοιοῖ καὶ χρηστὸν ἐξ αὐτῶν αἷμα συνίστησιν· ἐν δὲ τῇ ραφανίδι τὸ μὲν οἰκεῖόν τε καὶ μεταβληθῆναι δυνάμενον, μόγισ καὶ τοῦτο καὶ σὺν πολλῇ τῇ κατεργασία, παντάπασιν ἐλάχιστον· ὅλη δ' ὀλίγου δεῖν ἐστὶ περιπρωματικὴ καὶ διεξέρχεται τὰ τῆς πέψεως ὄργανα, βραχέος ἐξ αὐτῆς εἰς τὰς φλέβας ἀναληφθέντος αἵματος καὶ οὐδὲ τούτου τελέως χρηστοῦ. δευτέρας οὖν αὐθις ἐδέησε διακρίσεως τῇ φύσει τῶν ἐν ταῖς φλεψὶ περιπρωμάτων. καὶ χρεία καὶ τούτοις ὁδῶν τέ τινων ἐτέρων ἐπὶ τὰς ἐκκρίσεις αὐτὰ παραγουσῶν, ὡς μὴ λυμαίνοιτο τοῖς χρηστοῖς, ὑποδοχῶν τέ τινων οἷον δεξαμενῶν, ἐν αἷς ὅταν εἰς ἰκανὸν πλῆθος ἀφίκηται, τηνικαῦτ' ἐκκριθήσεται.

Δεύτερον δὴ σοι καὶ τοῦτο τὸ γένος τῶν ἐν τῷ σώματι μορίων ἐξεύρηται τοῖς περιπρωμάσι τῆς τροφῆς ἀνακείμενον. ἄλλο δὲ τρίτον ὑπὲρ τοῦ πάντη φέρεσθαι, καθάπερ τινὲς ὁδοὶ πολλαὶ διὰ τοῦ σώματος ὄλου κατατετμημέναι.

Μία μὲν γὰρ εἴσοδος ἢ διὰ τοῦ στόματος ἅπασιν τοῖς σιτίοις, οὐχ ἐν δὲ τὸ τρεφόμενον ἀλλὰ πάμπολλά τε καὶ πάμπολου διεστῶτα. μὴ τοίνυν θαύμαζε τὸ πλῆθος τῶν ὀργάνων, ὅσα θρέψεως ἔνεκεν ἢ φύσις ἐδημιούργησε. τὰ μὲν γὰρ ἀλλοιο-

<sup>1</sup> Note "our natures," cf. p. 12, note 4; p. 47, note 1.

<sup>2</sup> The term οἰκεῖος, here rendered *appropriate*, is explained on p. 33. cf. also footnote on same page. Linacre often translated it *conveniens*, and it may usually be rendered *proper*, *peculiar*, *own special*, or *own particular* in English. Sometimes it is almost equal to *akin*, *cognate*, *related*: cf.

to the  
whole  
it is t  
blood  
capac  
cultu  
part  
pass  
little  
this i  
fore,  
the s  
fluid  
cond  
spoil  
certa  
coller  
are th  
The  
second  
of the  
also a  
direct  
sectio  
The  
mouth  
receiv  
but a  
do nat  
organs  
nutriti  
p. 319  
compar  
hales  
the bla



## ON THE NATURAL FACULTIES, I. x

to the same extent as from meat; for almost the whole of the latter is mastered by our natures<sup>1</sup>; it is transformed and altered and constituted useful blood; but, in the radish, what is appropriate<sup>2</sup> and capable of being altered (and that only with difficulty, and with much labour) is the very smallest part; almost the whole of it is surplus matter, and passes through the digestive organs, only a very little being taken up into the veins as blood—nor is this itself entirely utilisable blood. Nature, therefore, had need of a second process of separation for the superfluities in the veins. Moreover, these superfluities need, on the one hand, certain fresh routes to conduct them to the outlets, so that they may not spoil the useful substances, and they also need certain *reservoirs*, as it were, in which they are collected till they reach a sufficient quantity, and are then discharged.

Thus, then, you have discovered bodily parts of a second kind, consecrated in this case to the [removal of the] superfluities of the food. There is, however, also a third kind, for carrying the pabulum in every direction; these are like a number of roads intersecting the whole body.

Thus there is one entrance—that through the mouth—for all the various articles of food. What receives nourishment, however, is not one single part, but a great many parts, and these widely separated; do not be surprised, therefore, at the abundance of organs which Nature has created for the purpose of nutrition. For those of them which have to do with

p. 319, note 2. With Galen's *οἰκειῖος* and *ἀλλότριος* we may compare the German terms *eigen* and *fremd* used by Aberhalden in connection with his theory of defensive ferments in the blood-serum.

οὐντα προπαρασκευάζει τὴν ἐπιτήδειον ἐκάστῳ  
μορίῳ τροφήν, τὰ δὲ διακρίνει τὰ περιττώματα,  
τὰ δὲ παραπέμπει, τὰ δ' ὑποδέχεται, τὰ δ'  
ἐκκρίνει, τὰ δ' ὁδοὶ τῆς πάντῃ φορᾶς εἰσι τῶν  
χρηστῶν χυμῶν, ὥστ', εἴπερ βούλει τὰς δυνάμεις  
τῆς φύσεως ἀπάσας ἐκμαθεῖν, ὑπὲρ ἐκάστου  
τούτων ἂν εἴῃ σοι τῶν ὀργάνων ἐπισκεπτέον.

24 Ἄρχὴ δ' αὐτῶν τῆς διδασκαλίας, ὅσα || τοῦ  
τέλους ἐγγύς ἔργα τε τῆς φύσεώς ἐστι καὶ μόρια  
καὶ δυνάμεις αὐτῶν.

XI

Αὐτοῦ δὲ δὴ πάλιν ἀναμνηστέον ἡμῖν τοῦ  
τέλους, οὐπερ ἔνεκα τοσαῦτά τε καὶ τοιαῦτα τῇ  
φύσει δεδημιούργηται μόρια. τὸ μὲν οὖν ὄνομα  
τοῦ πράγματος, ὥσπερ καὶ πρότερον εἴρηται,  
θρέψις· ὁ δὲ κατὰ τοῦνομα λόγος ὁμοίωσις τοῦ  
τρέφοντος τῷ τρεφόμενῳ. ἵνα δ' αὕτη γένηται,  
προηγέσασθαι χρὴ πρόσφυσιν, ἵνα δ' ἐκείνη,  
πρόσθεσιν. ἐπειδὴν γὰρ ἐκπέση τῶν ἀγγείων  
ὁ μέλλων θρέψειν ὀτιοῦν τῶν τοῦ ζώου μορίων  
χυμός, εἰς ἅπαν αὐτὸ διασπείρεται πρῶτον,  
ἔπειτα προστίθεται κἄπειτα προσφύεται καὶ  
τελέως ὁμοιοῦται.

<sup>1</sup> Transit, cf. p. 6, note 1.

<sup>2</sup> i.e. of the living organism, cf. p. 2, note 1.

<sup>3</sup> i.e. with nutrition.

<sup>4</sup> We might perhaps say, more shortly, "assimilation of food to feeder," or, "of food to fed"; Linacre renders, "nutrimenti cum nutrito assimilatio."



alteration prepare the nutriment suitable for each part; others separate out the superfluities; some pass these along, others store them up, others excrete them; some, again, are paths for the transit<sup>1</sup> in all directions of the *utilisable* juices. So, if you wish to gain a thorough acquaintance with all the faculties of Nature,<sup>2</sup> you will have to consider each one of these organs.

Now in giving an account of these we must begin with those effects of Nature, together with their corresponding parts and faculties, which are closely connected with the purpose to be achieved.<sup>3</sup>

## XI

LET us once more, then, recall the actual purpose for which Nature has constructed all these parts. Its name, as previously stated, is *nutrition*, and the definition corresponding to the name is: *an assimilation of that which nourishes to that which receives nourishment.*<sup>4</sup> And in order that this may come about, we must assume a preliminary process of *adhesion*,<sup>5</sup> and for that, again, one of *presentation*.<sup>6</sup> For whenever the juice which is destined to nourish any of the parts of the animal is emitted from the vessels, it is in the first place dispersed all through this part, next it is presented, and next it adheres, and becomes completely assimilated.

<sup>5</sup> Lit. *prospheysis*, i.e. attachment, implantation.

<sup>6</sup> Lit. *prostheysis*, "apposition." One is almost tempted to retain the terms *prostheysis* and *prospheysis* in translation, as they obviously correspond much more closely to Galen's physiological conceptions than any English or semi-English words can.

ἰ Δηλοῦσι δ' αἱ καλούμεναι λεῦκαι τὴν διαφορὰν  
 ὁμοιώσεώς τε καὶ προσφύσεως, ὡς περ τὸ γένος  
 ἐκεῖνο τῶν ὑδέρων, ὃ τινες ὀνομάζουσιν ἀνὰ  
 σάρκα, διορίζει σαφῶς πρόσθεσιν προσφύσεως.  
 οὐ γὰρ ἐνδεία δήπου τῆς ἐπιρρεούσης ὑγρότητος,  
 ὡς ἔνιαι τῶν ἀτροφιῶν τε καὶ φθίσεων, ἢ τοῦ  
 25 τοιοῦτου γένεσις ὑδέρου || συντελεῖται. φαίνεται  
 γὰρ ἰκανῶς ἢ τε σὰρξ ὑγρὰ καὶ διάβροχος  
 ἕκαστόν τε τῶν στερεῶν τοῦ σώματος μορίων  
 ὡσαύτως διακείμενον. ἀλλὰ πρόσθεσις μὲν τις  
 γίνεται τῆς ἐπιφερομένης τροφῆς, ἅτε δ' ὑδατω-  
 δεστέρας οὔσης ἔτι καὶ μὴ πάνυ τι κεχυμωμένης  
 μηδὲ τὸ γλίσχρον ἐκεῖνο καὶ κολλῶδες, ὃ δὴ  
 τῆς ἐμφύτου θερμασίας οἰκονομία προσγίγνεται,  
 κεκτημένης ἢ πρόσφυσις ἀδύνατός ἐστιν ἐπι-  
 τελεῖσθαι πλήθει λεπτῆς ὑγρότητος ἀπέπτου  
 διαρρεούσης τε καὶ ῥαδίως ὀλισθαινούσης ἀπὸ  
 τῶν στερεῶν τοῦ σώματος μορίων τῆς τροφῆς.  
 ἐν δὲ ταῖς λεύκαις πρόσφυσις μὲν τις γίνεται  
 τῆς τροφῆς, οὐ μὲν ἑξομοίωσίς γε. καὶ δῆλον ἐν  
 τῷδε τὸ μικρῷ πρόσθεν ῥηθὲν ὡς ὀρθῶς ἐλέγετο  
 τὸ δεῖν πρόσθεσιν μὲν πρῶτον, ἐφεξῆς δὲ πρόσ-  
 φύσιν, ἔπειτ' ἑξομοίωσιν γενέσθαι τῷ μέλλοντι  
 τρέφεσθαι.

Κυρίως μὲν οὖν τὸ τρέφον ἤδη τροφή, τὸ δ' οἶον  
 μὲν τροφή, οὔπω δὲ τρέφον, ὁποῖόν ἐστι τὸ  
 προσφυόμενον ἢ προστιθέμενον, τροφή μὲν οὐ

<sup>1</sup> Lit. *phthisis*. cf. p. 6, note 2. Now means *tuberculosis* only.

<sup>2</sup> More literally, "chymified." In *anasarca* the subcutaneous tissue is soft, and pits on pressure. In the "white" disease referred to here (by which is probably meant *nodular leprosy*) the same tissues are indurated and "brawny." The



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κυρίως, ὁμωνύμως δὲ τροφή· τὸ δ' ἐν ταῖς φλεψὶν  
 26 ἔτι περιεχόμενον ἢ καὶ τούτου μᾶλλον ἔτι τὸ κατὰ  
 τὴν γαστέρα τῷ μέλλειν ποτὲ θρέψειν, εἰ καλῶς  
 κατεργασθείη, κέκληται τροφή. κατὰ ταῦτά δὲ  
 καὶ τῶν ἐδεσμάτων ἕκαστον τροφήν ὀνομάζομεν  
 οὔτε τῷ τρέφειν ἤδη τὸ ζῶον οὔτε τῷ τοιοῦτον  
 ὑπάρχειν οἶον τὸ τρέφον, ἀλλὰ τῷ δύνασθαι τε  
 καὶ μέλλειν τρέφειν, εἰ καλῶς κατεργασθείη.

Τοῦτο γὰρ ἦν καὶ τὸ πρὸς Ἰπποκράτους  
 λεγόμενον· “Τροφή δὲ τὸ τρέφον, τροφή καὶ τὸ  
 οἶον τροφή καὶ τὸ μέλλον.” τὸ μὲν γὰρ ὁμοιού-  
 ενον ἤδη τροφήν ὠνόμασε, τὸ δ' οἶον μὲν ἐκεῖνο  
 προστιθέμενον ἢ προσφυόμενον οἶον τροφήν· τὸ  
 δ' ἄλλο πᾶν, ὅσον ἐν τῇ γαστρὶ καὶ ταῖς φλεψὶ  
 περιέχεται, μέλλον.

## XII

Ἐπι μὲν οὖν ἀναγκαῖον ὁμοίωσίν τιν' εἶναι τοῦ  
 τρέφοντος τῷ τρεφομένῳ τὴν θρέψιν, ἀντικρυσ  
 δῆλον. οὐ μὲν ὑπάρχουσάν γε ταύτην τὴν ὁμοί-  
 ωσιν, ἀλλὰ φαινομένην μόνον εἶναι φασιν οἱ μήτε  
 τεχνικὴν οἰόμενοι τὴν φύσιν εἶναι μήτε προνοη-  
 τικὴν τοῦ ζώου μήθ' ὅλως τινὰς οἰκείας ἔχειν  
 27 δυνάμεις, αἷς χρωμένῃ τὰ μὲν ἀλλοιοῖ, τὰ δ'  
 ἔλκει, ἢ τὰ δ' ἐκκρίνει.

Καὶ αὗται δύο γεγόνασιν αἰρέσεις κατὰ γένος  
 ἐν ἰατρικῇ τε καὶ φιλοσοφίᾳ τῶν ἀποφνηναμένων



Also, that which is still contained in the veins, and still more, that which is in the stomach, from the fact that it is destined to nourish if properly elaborated, has been called “nutriment.” Similarly we call the various kinds of food “nutriment,” not because they are already nourishing the animal, nor because they exist in the same state as the material which actually is nourishing it, but because they are able and destined to nourish it if they be properly elaborated.

This was also what Hippocrates said, viz., “Nutriment is what is engaged in nourishing, as also is quasi-nutriment, and what is destined to be nutriment.” For to that which is already being assimilated he gave the name of *nutriment*; to the similar material which is being presented or becoming adherent, the name of *quasi-nutriment*; and to everything else—that is, contained in the stomach and veins—the name of *destined nutriment*.

## XII

It is quite clear, therefore, that nutrition must necessarily be a process of assimilation of that which is nourishing to that which is being nourished. Some, however, say that this assimilation does not occur in reality, but is merely apparent; these are the people who think that Nature is not artistic, that she does not show forethought for the animal's welfare, and that she has absolutely no native powers whereby she alters some substances, attracts others, and discharges others.

Now, speaking generally, there have arisen the following two sects in medicine and philosophy

τι περὶ φύσεως ἀνδρῶν, ὅσοι γ' αὐτῶν γιγνώσκουσιν, ὅ τι λέγουσι, καὶ τὴν ἀκολουθίαν ὧν ὑπέθεντο θεωροῦσι θ' ἅμα καὶ διαφυλάττουσιν. ὅσοι δὲ μηδ' αὐτὸ τοῦτο συνιᾶσιν, ἀλλ' ἀπλῶς, ὅ τι ἂν ἐπὶ γλῶτταν ἔλθῃ, ληροῦσιν, ἐν οὐδετέρῃ τῶν αἱρέσεων ἀκριβῶς καταμένοντες, οὐδὲ μεμνησθαι τῶν τοιούτων προσήκει.

Τίνες οὖν αἱ δύο αἱρέσεις αὗται καὶ τίς ἡ τῶν ἐν αὐταῖς ὑποθέσεων ἀκολουθία; τὴν ὑποβεβλημένην οὐσίαν γενέσει καὶ φθορᾷ πᾶσαν ἠνωμένην θ' ἅμα καὶ ἀλλοιοῦσθαι δυναμένην ὑπέθετο θάτερον γένος τῆς αἱρέσεως, ἀμετάβλητον δὲ καὶ ἀναλλοίωτον καὶ κατατετμημένην εἰς λεπτὰ καὶ κεναῖς ταῖς μεταξὺ χώραις διειλημμένην ἢ λοιπή.

Καὶ τοίνυν ὅσοι γε τῆς ἀκολουθίας τῶν ὑποθέσεων αἰσθάνονται, κατὰ μὲν τὴν δευτέραν αἴρεσιν οὔτε φύσεως οὔτε ψυχῆς ἰδίαν τινὰ νομίζουσιν οὐσίαν ἢ δύναμιν ὑπάρχειν, || ἀλλ' ἐν τῇ  
28 ποιᾷ συνόδῳ τῶν πρώτων ἐκείνων σωμάτων τῶν ἀπαθῶν ἀποτελεῖσθαι. κατὰ δὲ τὴν προτέραν εἰρημένην αἴρεσιν οὐχ ὑστέρα τῶν σωμάτων ἢ φύσις, ἀλλὰ πολὺ προτέρα τε καὶ πρεσβυτέρα. καὶ τοίνυν κατὰ μὲν τούτους αὕτη τὰ σώματα τῶν τε φυτῶν καὶ τῶν ζώων συνίστησι δυνάμεις τινὰς ἔχουσα τὰς μὲν ἐλκτικὰς θ' ἅμα καὶ ὁμοιωτικὰς τῶν οἰκείων, τὰς δ' ἀποκριτικὰς τῶν

<sup>1</sup> Here follows a contrast between the Vitalists and the Epicurean Atomists. cf. p. 153. et seq.

<sup>2</sup> A unity or continuum, an *individuum*.



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ἄλλοτρίων, καὶ τεχνικῶς ἅπαντα διαπλάττει τε γεννῶσα καὶ προνοεῖται τῶν γεινωμένων ἐτέραις αὐθίς τισι δυνάμεσι, στερκτικῇ μὲν τινι καὶ προνοητικῇ τῶν ἐγγόνων, κοινωνικῇ δὲ καὶ φιλικῇ τῶν ὁμογενῶν. κατὰ δ' αὐτὸ τοὺς ἐτέρους οὔτε τούτων οὐδὲν ὑπάρχει ταῖς φύσεσιν οὔτ' ἔννοιά τις ἐστὶ τῇ ψυχῇ σύμφυτος ἐξ ἀρχῆς οὐκ ἀκολουθίας οὐ μάχης, οὐ διαιρέσεως οὐ συνθέσεως, οὐ δικαίων οὐκ ἀδίκων, οὐ καλῶν οὐκ αἰσχυρῶν, ἀλλ' ἐξ αἰσθήσεώς τε καὶ δι' αἰσθήσεως ἅπαντα τὰ τοιαῦθ' ἡμῖν ἐγγίγνεσθαι φασὶ καὶ φαντασίαις τισὶ καὶ μνήμαις οἰακίζεσθαι τὰ ζῶα.

29 Ἐνιοὶ ἢ δ' αὐτῶν καὶ ῥητῶς ἀπεφήναντο μηδεμίαν εἶναι τῆς ψυχῆς δύναμιν, ἢ λογιζόμεθα, ἀλλ' ὑπὸ τῶν αἰσθητῶν ἄγεσθαι παθῶν ἡμᾶς καθάπερ βοσκήματα πρὸς μηδὲν ἀνανεῦσαι μηδ' ἀντειπεῖν δυναμένους. καθ' οὗς δηλονότι καὶ ἀνδρεία καὶ φρόνησις καὶ σωφροσύνη καὶ ἐγκράτεια λῆρός ἐστὶ μακρὸς καὶ φιλοῦμεν οὔτ' ἀλλήλους οὔτε τὰ ἔγγονα καὶ τοῖς θεοῖς οὐδὲν ἡμῶν μέλει. καταφρονοῦσι δὲ καὶ τῶν ὄνειράτων καὶ τῶν οἰωνῶν καὶ τῶν συμβόλων καὶ πάσης ἀστρολογίας, ὑπὲρ ὧν ἡμεῖς μὲν ἰδίᾳ δι' ἐτέρων γραμμάτων ἐπὶ πλείον ἐσκεψάμεθα περὶ τῶν Ἀσκληπιάδου τοῦ ἰατροῦ σκοπούμενοι δογμάτων. ἔνεστι δὲ τοῖς βουλομένοις κακεῖνοις μὲν ὁμιλῆσαι τοῖς λόγοις καὶ νῦν δ' ἤδη σκοπεῖν, ὥσπερ τινῶν δυοῖν ὁδῶν ἡμῖν προκειμένων, ὁποτέραν βέλτιόν ἐστι τρέπεσθαι. Ἰπποκράτης μὲν γὰρ τὴν προτέραν ῥηθεῖσαν ἐτράπετο, καθ' ἣν ἦνωται μὲν ἡ οὐσία καὶ ἀλλοιοῦται καὶ σύμπνουν ὅλον ἐστὶ καὶ σύρρουν τὸ



what is foreign. Further, she skilfully moulds everything during the stage of genesis; and she also provides for the creatures after birth, employing here other faculties again, namely, one of affection and forethought for offspring, and one of sociability and friendship for kindred. According to the other school, none of these things exist in the natures<sup>1</sup> [of living things], nor is there in the soul any original innate idea, whether of agreement or difference, of separation or synthesis, of justice or injustice, of the beautiful or ugly; all such things, they say, arise in us *from sensation and through sensation*, and animals are steered by certain images and memories.

Some of these people have even expressly declared that the soul possesses no reasoning faculty, but that we are led like cattle by the impression of our senses, and are unable to refuse or dissent from anything. In their view, obviously, courage, wisdom, temperance, and self-control are all mere nonsense, we do not love either each other or our offspring, nor do the gods care anything for us. This school also despises dreams, birds, omens, and the whole of astrology, subjects with which we have dealt at greater length in another work,<sup>2</sup> in which we discuss the views of Asclepiades the physician.<sup>3</sup> Those who wish to do so may familiarize themselves with these arguments, and they may also consider at this point which of the two roads lying before us is the better one to take. Hippocrates took the first-mentioned. According to this teaching, substance is one and is subject to *alteration*; there is a consensus in the move-

<sup>1</sup> For "natures" in the plural, involving the idea of a separate nature immanent in each individual, *cf.* p. 36, note 1.

<sup>2</sup> A lost work.

<sup>3</sup> For Asclepiades *v.* p. 49, note 5.

## GALEN

σῶμα καὶ ἡ φύσις ἅπαντα τεχνικῶς καὶ δικαίως  
 πράττει δυνάμεις ἔχουσα, καθ' ἃς ἕκαστον τῶν  
 30 μορίων ἔλκει μὲν || ἐφ' ἑαυτὸ τὸν οἰκείον ἑαυτῷ  
 χυμὸν, ἔλξαν δὲ προσφύει τε παντὶ μέρει τῶν ἐν  
 αὐτῷ καὶ τελέως ἕξομοιοῖ, τὸ δὲ μὴ κρατηθὲν ἐν  
 τούτῳ μηδὲ τὴν παντελῆ δυνηθὲν ἀλλοίωσιν τε  
 καὶ ὁμοιότητα τοῦ τρεφομένου καταδέξασθαι δι'  
 ἑτέρας αὐτῶν τινος ἐκκριτικῆς δυνάμεως ἀποτρίβεται.

## XIII

Μαθεῖν δ' ἔνεστιν οὐ μόνον ἐξ ὧν οἱ τὰναντία  
 τιθέμενοι διαφέρονται τοῖς ἐναργῶς φαινομένοις,  
 εἰς ὅσον ὀρθότητός τε καὶ ἀληθείας ἦκει τὰ Ἰππο-  
 κράτους δόγματα, ἀλλὰ καὶ αὐτῶν τῶν κατὰ  
 μέρος ἐν τῇ φυσικῇ θεωρίᾳ ζητουμένων τῶν τ'  
 ἄλλων ἀπάντων καὶ τῶν ἐν τοῖς ζῴοις ἐνεργειῶν.  
 ὅσοι γὰρ οὐδεμίαν οὐδενὶ μορίῳ νομίζουσιν ὑπάρ-  
 χειν ἑλκτικὴν τῆς οἰκείας ποιότητος δύναμιν,  
 ἀναγκάζονται πολλάκις ἐναντία λέγειν τοῖς ἐναρ-  
 γῶς φαινομένοις, ὥσπερ καὶ Ἀσκληπιάδης ὁ  
 ἰατρὸς ἐπὶ τῶν νεφρῶν ἐποίησεν, οὗς οὐ μόνον  
 Ἰπποκράτης ἢ Διοκλῆς ἢ Ἐρασίστρατος ἢ

---

<sup>1</sup> “Le corps tout entier a unité de souffle (*perspiration et expiration*) et unité de flux (*courants, circulation des liquides*)” (Daremberg). “Conspirabile et confluxile corpus esse” (Linacre). Apparently Galen refers to the pneuma and the various humours. cf. p. 293, note 2.

<sup>2</sup> i.e. “appropriated”; very nearly “assimilated.”



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31 Πραξαγόρας ἢ τις ἄλλος ἰατρὸς ἄριστος ὄργανα  
 διακριτικὰ τῶν οὔρων πεπιστεύκασιν ὑπάρχειν,  
 ἀλλὰ καὶ οἱ ἥ μάγειροι σχεδὸν ἅπαντες ἴσασιν,  
 ὁσημέραι θεώμενοι τήν τε θέσιν αὐτῶν καὶ τὸν  
 ἀφ' ἑκατέρου πόρον εἰς τὴν κύστιν ἐμβάλλοντα,  
 τὸν οὔρητῆρα καλούμενον, ἐξ αὐτῆς τῆς κατα-  
 σκευῆς ἀναλογιζόμενοι τήν τε χρείαν αὐτῶν καὶ  
 τὴν δύναμιν. καὶ πρό γε τῶν μαγείρων ἅπαντες  
 ἄνθρωποι καὶ δυσουροῦντες πολλάκις καὶ παντά-  
 πασιν ἰσχυροῦντες, ὅταν ἀλγῶσι μὲν τὰ κατὰ  
 τὰς ψόας, ψαμμώδη δ' ἐξουρῶσιν, νεφριτικούς  
 ὀνομάζουσι σφᾶς αὐτούς.

Ἄσκληπιάδην δ' οἶμαι μηδὲ λίθον οὔρηθέντα  
 ποτὲ θεάσασθαι πρὸς τῶν οὔτω πασχόντων μηδ'  
 ὡς προηγήσατο κατὰ τὴν μεταξύ τῶν νεφρῶν  
 καὶ τῆς κύστεως χώραν ὀδύνη τις ὀξειᾶ διερχο-  
 μένου τοῦ λίθου τὸν οὔρητῆρα μηδ' ὡς οὔρηθέντος  
 αὐτοῦ τὰ τε τῆς ὀδύνης καὶ τὰ τῆς ἰσχυρίας  
 ἐπαύσατο παραχρῆμα. πῶς οὖν εἰς τὴν κύστιν  
 τῷ λόγῳ παράγει τὸ οὔρον, ἄξιον ἀκοῦσαι καὶ  
 θαυμάσαι τὰνδρὸς τὴν σοφίαν, ὅς καταλιπὼν  
 οὔτως εὐρείας ὁδοὺς ἐναργῶς φαινομένας ἀφανεῖς  
 32 καὶ στενὰς καὶ παντάπασιν ἀναισθήτους ἥ ὑπέ-  
 θετο. βούλεται γὰρ εἰς ἀτμοὺς ἀναλυόμενον τὸ  
 πινόμενον ὑγρὸν εἰς τὴν κύστιν διαδίδοσθαι  
 κᾶπειτ' ἐξ ἐκείνων αὐθις ἀλλήλοις συνιόντων  
 οὔτως ἰπολαμβάνειν αὐτὸ τὴν ἀρχαίαν ἰδέαν καὶ  
 γίγνεσθαι πάλιν ὑγρὸν ἐξ ἀτμῶν ἀτεχνῶς ὡς περὶ  
 σπογγιάς τινος ἢ ἐρίου τῆς κύστεως διανοού-  
 μενος, ἀλλ' οὐ σώματος ἀκριβῶς πυκνοῦ καὶ  
 στεγανοῦ δύο χιτῶνας ἰσχυροτάτους κεκτημένου,



Erasistratus, Praxagoras,<sup>1</sup> and all other physicians of eminence, but practically every butcher is aware of this, from the fact that he daily observes both the position of the kidneys and the duct (termed the ureter) which runs from each kidney into the bladder, and from this arrangement he infers their characteristic use and faculty. But, even leaving the butchers aside, all people who suffer either from frequent dysuria or from retention of urine call themselves "nephritics,"<sup>2</sup> when they feel pain in the loins and pass sandy matter in their water.

I do not suppose that Asclepiades ever saw a stone which had been passed by one of these sufferers, or observed that this was preceded by a sharp pain in the region between kidneys and bladder as the stone traversed the ureter, or that, when the stone was passed, both the pain and the retention at once ceased. It is worth while, then, learning how his theory accounts for the presence of urine in the bladder, and one is forced to marvel at the ingenuity of a man who puts aside these broad, clearly visible routes,<sup>3</sup> and postulates others which are narrow, invisible—indeed, entirely imperceptible. His view, in fact, is that the fluid which we drink passes into the bladder by being resolved into vapours, and that, when these have been again condensed, it thus regains its previous form, and turns from vapour into fluid. He simply looks upon the bladder as a sponge or a piece of wool, and not as the perfectly compact and impervious body that it is, with two very

<sup>1</sup> Diocles of Carystus was the chief representative of the Dogmatic or Hippocratic school in the first half of the fourth century B.C. Praxagoras was his disciple, and followed him in the leadership of the school. For Erasistratus, *cf.* p. 95 *et seq.*

<sup>2</sup> Sufferers from kidney-trouble.

<sup>3</sup> The ureters.

δι' ὧν εἴπερ διέρχεσθαι φήσομεν τοὺς ἀτμούς, τί δήποτ' οὐχὶ διὰ τοῦ περιτοναίου καὶ τῶν φρενῶν διελθόντες ἐνέπλησαν ὕδατος τό τ' ἐπιγιάστριον ἅπαν καὶ τὸν θώρακα; ἀλλὰ παχύτερος, φησὶν, ἐστὶ δηλαδὴ καὶ στεγανώτερος ὁ περιτόναιος χιτῶν τῆς κύστεως καὶ διὰ τοῦτ' ἐκεῖνος μὲν ἀποστέγει τοὺς ἀτμούς, ἡ δὲ κύστις παραδέχεται. ἀλλ' εἴπερ ἀνατετμήκει ποτέ, τάχ' ἂν ἠπίστατο τὸν μὲν ἔξωθεν χιτῶνα τῆς κύστεως ἀπὸ τοῦ περιτοναίου πεφυκότα τὴν αὐτὴν ἐκείνῳ φύσιν ἔχειν, τὸν δ' ἔνδοθεν τὸν αὐτῆς τῆς κύστεως ἴδιον πλέον ἢ διπλάσιον ἐκείνου τὸ πάχος ὑπάρχειν.

33 Ἄλλ' ἴσως οὔτε τὸ ἥ πάχος οὔθ' ἡ λεπτότης τῶν χιτῶνων, ἀλλ' ἡ θέσις τῆς κύστεως αἰτία τοῦ φέρεσθαι τοὺς ἀτμούς εἰς αὐτήν. καὶ μὴν εἰ καὶ διὰ τὰλλα πάντα πιθανὸν ἦν αὐτοὺς ἐνταυθοῖ συναθροίζεσθαι, τό γε τῆς θέσεως μόνῃς αὐτάρκες κωλύσαι. κάτω μὲν γὰρ ἡ κύστις κεῖται, τοῖς δ' ἀτμοῖς σύμφυτος ἢ πρὸς τὸ μετέωρον φορά, ὥστε πολὺ πρότερον ἂν ἐπλησαν ἅπαντα τὰ κατὰ τὸν θώρακά τε καὶ τὸν πνεύμονα, πρὶν ἐπὶ τὴν κύστιν ἀφικέσθαι.

Καίτοι τί θέσεως κύστεως καὶ περιτοναίου καὶ θώρακος μνημονεύω; διεκπεσόντες γὰρ δήπου τοὺς τε τῆς κοιλίας καὶ τῶν ἐντέρων χιτῶνας οἱ ἀτμοὶ κατὰ τὴν μεταξὺ χώραν αὐτῶν τε τούτων καὶ τοῦ περιτοναίου συναθροισθήσονται καὶ ὑγρὸν ἐνταυθοῖ γενήσονται, ὥσπερ καὶ τοῖς ὑδερικοῖς ἐν τούτῳ τῷ χωρίῳ τὸ πλεῖστον ἀθροίζεται τοῦ

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<sup>1</sup> Unless otherwise stated, "peritoneum" stands for parietal peritoneum alone.



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ὑδατος, ἢ πάντως αὐτοὺς χρὴ φέρεσθαι πρόσω  
 διὰ πάντων τῶν ὀπωσοῦν ὀμιλούντων καὶ μηδέ-  
 ποθ' ἴστασθαι. ἀλλ' εἰ καὶ τοῦτό τις ὑπόθοιτο,  
 διεκπεσόντες ἂν οὕτως οὐ τὸ περιτόναιον μόνον  
 ἀλλὰ καὶ τὸ ἐπιγάστριον, εἰς τὸ περιέχον σκε-  
 34 δασθεῖεν ἢ πάντως ἂν ὑπὸ τῷ δέρματι || συν-  
 αθροισθεῖεν.

Ἄλλὰ καὶ πρὸς ταῦτ' ἀντιλέγειν οἱ νῦν  
 Ἀσκληπιάδαιοι πειρῶνται, καίτοι πρὸς ἀπάντων  
 αἰεὶ τῶν παρατυγχανόντων αὐτοῖς, ὅταν περὶ  
 τούτων ἐρίζωσι, καταγελώμενοι. οὕτως ἄρα  
 δυσαπότριπτόν τι κακὸν ἐστὶν ἢ περὶ τὰς αἰρέσεις  
 φιλοτιμία καὶ δυσέκνιπτον ἐν τοῖς μάλιστα καὶ  
 ψώρας ἀπάσης δυσιατότερον.

Τῶν γοῦν καθ' ἡμᾶς τις σοφιστῶν τά τ' ἄλλα  
 καὶ περὶ τοὺς ἐριστικούς λόγους ἱκανῶς συγκε-  
 κροτημένος καὶ δεινὸς εἰπεῖν, εἴπερ τις ἄλλος,  
 ἀφικόμενος ἐμοί ποθ' ὑπὲρ τούτων εἰς λόγους,  
 τοσοῦτον ἀπέδει τοῦ δυσωπεῖσθαι πρὸς τινος  
 τῶν εἰρημένων, ὥστε καὶ θαυμάζειν ἔφασκεν  
 ἐμοῦ τὰ σαφῶς φαινόμενα λόγοις ληρώδεσιν  
 ἀνατρέπειν ἐπιχειροῦντος. ἐναργῶς γὰρ ὁσημέραι  
 θεωρεῖσθαι τὰς κύστεις ἀπάσας, εἴ τις αὐτὰς  
 ἐμπλήσειεν ὑδατος ἢ ἀέρος, εἶτα δήσας τὸν  
 τράχηλον πιέζοι πανταχόθεν, οὐδαμόθεν μεθιεί-  
 σας οὐδέν, ἀλλ' ἀκριβῶς ἅπαν ἐντὸς ἑαυτῶν  
 στεγούσας. καίτοι γ' εἴπερ ἦσαν τινες ἐκ τῶν  
 νεφρῶν εἰς αὐτὰς ἤκουτες αἰσθητοὶ καὶ μεγάλοι  
 πόροι, πάντως ἂν, ἔφη, δι' ἐκείνων, ὥσπερ εἰσῆει  
 35 τὸ || ὑγρὸν εἰς αὐτάς, οὕτω καὶ θλιβόντων  
 ἐξεκρίνετο. ταῦτα καὶ τὰ τοιαῦτ' εἰπὼν ἐξαίφνης



through everything which in any way comes in contact with them, and will never come to a standstill. But, if this be assumed, then they will traverse not merely the peritoneum but also the epigastrium, and will become dispersed into the surrounding air; otherwise they will certainly collect under the skin.

Even these considerations, however, our present-day Asclepiadeans attempt to answer, despite the fact that they always get soundly laughed at by all who happen to be present at their disputations on these subjects—so difficult an evil to get rid of is this sectarian partizanship, so excessively resistant to all cleansing processes, harder to heal than any itch!

Thus, one of our Sophists who is a thoroughly hardened disputer and as skilful a master of language as there ever was, once got into a discussion with me on this subject; so far from being put out of countenance by any of the above-mentioned considerations, he even expressed his surprise that I should try to overturn obvious facts by ridiculous arguments! “For,” said he, “one may clearly observe any day in the case of any bladder, that, if one fills it with water or air and then ties up its neck and squeezes it all round, it does not let anything out at any point, but accurately retains all its contents. And surely,” said he, “if there were any large and perceptible channels coming into it from the kidneys the liquid would run out through these when the bladder was squeezed, in the same way that it entered?”<sup>1</sup> Having abruptly made these and

<sup>1</sup> Regurgitation, however, is prevented by the fact that the ureter runs for nearly one inch obliquely through the bladder wall before opening into its cavity, and thus an efficient *valve* is produced.

ἀπταίστω καὶ σαφεῖ τῷ στόματι τελευτῶν ἀναπηδήσας ἀπήει καταλιπὼν ἡμᾶς ὡς οὐδὲ πιθανῆς τινος ἀντιλογίας εὐπορήσαι δυναμένους.

Οὕτως οὐ μόνον ὑγιᾶς οὐδὲν ἴσασιν οἱ ταῖς αἰρέσεσι δουλεύοντες, ἀλλ' οὐδὲ μαθεῖν ὑπομένουσι. δέον γὰρ ἀκοῦσαι τὴν αἰτίαν, δι' ἣν εἰσιέναι μὲν δύναται διὰ τῶν οὐρητήρων εἰς τὴν κύστιν τὸ ὑγρὸν, ἐξιέναι δ' αὐθις ὀπίσω τὴν αὐτὴν ὁδὸν οὐκέθ' οἶόν τε, καὶ θαυμάσαι τὴν τέχνην τῆς φύσεως, οὔτε μαθεῖν ἐθέλουσι καὶ λαιδοροῦνται προσέτι μάτην ὑπ' αὐτῆς ἄλλα τε πολλὰ καὶ τοὺς νεφροὺς γεγονέναι φάσκοντες. εἰσὶ δ' οἱ καὶ δειχθῆναι παρόντων αὐτῶν τοὺς ἀπὸ τῶν νεφρῶν εἰς τὴν κύστιν ἐμφυομένους οὐρητήρας ὑπομείναντες ἐτόλμησαν εἰπεῖν οἱ μὲν ὅτι μάτην καὶ οὗτοι γεγόνασιν, οἱ δ' ὅτι σπερματικοὶ τινές εἰσι πόροι καὶ διὰ τοῦτο κατὰ τὸν τράχηλον αὐτῆς, οὐκ εἰς τὸ κῦτος ἐμφύονται. δείξαντες οὖν ἡμεῖς αὐτοῖς τοὺς ὡς ἀληθῶς σπερματικοὺς πόρους κατωτέρω τῶν οὐρητήρων ||  
 36 ἐμβάλλοντας εἰς τὸν τράχηλον, νῦν γοῦν, εἰ καὶ μὴ πρότερον, ὥηθημεν ἀπάξειν τε τῶν ψευδῶς ὑπειλημμένων ἐπὶ τε τὰναντία μεταστήσειν αὐτίκα. οἱ δὲ καὶ πρὸς τοῦτ' ἀντιλέγειν ἐτόλμων οὐδὲν εἶναι θαυμαστὸν εἰπόντες, ἐν ἐκείνοις μὲν ὡς ἂν στεγανωτέροις οὖσιν ἐπὶ πλέον ὑπομένειν τὸ σπέρμα, κατὰ δὲ τοὺς ἀπὸ τῶν νεφρῶν ὡς ἂν ἱκανῶς ἀνευρυσμένους ἐκρεῖν διὰ ταχέων. ἡμεῖς

<sup>1</sup> On the τέχνη (artistic or creative skill) shown by the living organism (φύσις) v. pp. 25, 45, 47; Introduction, p. xxix.

<sup>2</sup> Direct denial of Aristotle's dictum that "Nature does nothing in vain." We are reminded of the view of certain



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οὖν ἠναγκάσθημεν αὐτοῖς τοῦ λοιποῦ δεικνύειν εἰσρέον τῇ κύστει διὰ τῶν οὐρητήρων τὸ οὔρον ἐναργῶς ἐπὶ ζῶντος ἔτι τοῦ ζῶου, μόγις ἂν οὕτω ποτὲ τὴν φλυαρίαν αὐτῶν ἐπισχῆσειν ἐλπίζοντες.

Ὁ δὲ τρόπος τῆς δείξεώς ἐστι τοιόσδε. διελεῖν χρὴ τὸ πρὸ τῶν οὐρητήρων περιτόναιον, εἶτα βρόχοις αὐτοὺς ἐκλαβεῖν κᾶπειτ' ἐπιδήσαντας ἐᾶσαι τὸ ζῶον· οὐ γὰρ ἂν οὐρήσειεν ἔτι. μετὰ δὲ ταῦτα λύειν μὲν τοὺς ἔξωθεν δεσμούς, δεικνύναι δὲ κενὴν μὲν τὴν κύστιν, μεστοὺς δ' ἱκανῶς καὶ διατεταμένους τοὺς οὐρητήρας καὶ κινδυνεύοντας ῥαγῆναι κᾶπειτα τοὺς βρόχους αὐτῶν ἀφελόντας ἐναργῶς ὁρᾶν ἤδη πληρουμένην οὔρου τὴν κύστιν.

37 Ἐπὶ δὲ τούτῳ || φανέντι, πρὶν οὐρήσαι τὸ ζῶον, βρόχον αὐτοῦ περιβαλεῖν χρὴ τῷ αἰδοίῳ κᾶπειτα θλίβειν πανταχόθεν τὴν κύστιν. οὐδὲ γὰρ ἂν οὐδὲν ἔτι διὰ τῶν οὐρητήρων ἐπανέλθοι πρὸς τοὺς νεφρούς. κἂν τούτῳ δῆλον γίγνεται τὸ μὴ μόνον ἐπὶ τεθνεῶτος ἀλλὰ καὶ περιόντος ἔτι τοῦ ζῶου κωλύεσθαι μεταλαμβάνειν αὐθις ἐκ τῆς κύστεως τοὺς οὐρητήρας τὸ οὔρον. ἐπὶ τούτοις ὀφθεισιν ἐπιτρέπειν ἤδη τὸ ζῶον οὔρειν λύοντας αὐτοῦ τὸν ἐπὶ τῷ αἰδοίῳ βρόχον, εἴτ' αὐθις ἐπιβαλεῖν μὲν θατέρῳ τῶν οὐρητήρων, ἐᾶσαι δὲ τὸν ἕτερον εἰς τὴν κύστιν συρρεῖν καὶ τινα διαλιπόντας χρόνον ἐπιδεικνύειν ἤδη, πῶς ὁ μὲν ἕτερος αὐτῶν ὁ δεδεμένος μεστὸς καὶ διατεταμένος κατὰ τὰ πρὸς τῶν νεφρῶν μέρη φαίνεται, ὁ δ' ἕτερος ὁ λελυμένος αὐτὸς μὲν χαλαρὸς ἐστι, πεπλήρωκε δ' οὔρου τὴν κύστιν. εἴτ' αὐθις διατεμεῖν πρῶτον μὲν τὸν πλήρη καὶ δεῖξαι, πῶς ἔξακουτίζεται τὸ



well dilated. We were, therefore, further compelled to show them in a still living animal, the urine plainly running out through the ureters into the bladder; even thus we hardly hoped to check their nonsensical talk.

Now the method of demonstration is as follows. One has to divide the peritoneum in front of the ureters, then secure these with ligatures, and next, having bandaged up the animal, let him go (for he will not continue to urinate). After this one loosens the external bandages and shows the bladder empty and the ureters quite full and distended—in fact almost on the point of rupturing; on removing the ligature from them, one then plainly sees the bladder becoming filled with urine.

When this has been made quite clear, then, before the animal urinates, one has to tie a ligature round his penis and then to squeeze the bladder all over; still nothing goes back through the ureters to the kidneys. Here, then, it becomes obvious that not only in a dead animal, but in one which is still living, the ureters are prevented from receiving back the urine from the bladder. These observations having been made, one now loosens the ligature from the animal's penis and allows him to urinate, then again ligatures one of the ureters and leaves the other to discharge into the bladder. Allowing, then, some time to elapse, one now demonstrates that the ureter which was ligatured is obviously full and distended on the side next to the kidneys, while the other one—that from which the ligature had been taken—is itself flaccid, but has filled the bladder with urine. Then, again, one must divide the full ureter, and demonstrate how

οὔρον ἐξ αὐτοῦ, καθάπερ ἐν ταῖς φλεβοτομίαις  
 τὸ αἷμα, μετὰ ταῦτα δὲ καὶ τὸν ἕτερον αὐθις  
 διατεμεῖν κᾶπειτ' ἐπιδῆσαι τὸ ζῶον ἔξωθεν, ἀμ-  
 38 φοτέρων διηρημένων, || εἶθ' ὅταν ἱκανῶς ἔχειν  
 δοκῇ, λῦσαι τὸν δεσμόν. εὐρεθήσεται γὰρ ἢ μὲν  
 κύστις κενή, πλήρες δ' οὔρου. τὸ μεταξὺ τῶν  
 ἐντέρων τε καὶ τοῦ περιτοναίου χωρίου ἅπαν,  
 ὡς ἂν εἰ καὶ ὑδερικὸν ἦν τὸ ζῶον. ταῦτ' οὖν εἴ-  
 τις αὐτὸς καθ' ἑαυτὸν βουληθείη βασανίζειν ἐπὶ  
 ζῶου, μεγάλως μοι δοκεῖ καταγνώσεσθαι τῆς  
 Ἀσκληπιάδου προπετείας. εἰ δὲ δὴ καὶ τῆς  
 αἰτίας μάθοι, δι' ἣν οὐδὲν ἐκ τῆς κύστεως εἰς  
 τοὺς οὔρητῆρας ἀντεκρεῖ, πεισθῆναι ἄν μοι δοκεῖ  
 καὶ διὰ τοῦδε τὴν εἰς τὰ ζῶα πρόνοιάν τε καὶ  
 τέχνην τῆς φύσεως.

Ἰπποκράτης μὲν οὖν ὢν ἴσμεν ἰατρῶν τε καὶ  
 φιλοσόφων πρῶτος ἅπαντων, ὡς ἂν καὶ πρῶτος  
 ἐπιγνοὺς τὰ τῆς φύσεως ἔργα, θαυμάζει τε καὶ  
 διὰ παντὸς αὐτὴν ὑμνεῖ δικαίαν ὀνομάζων καὶ  
 μόνην ἐξαρκεῖν εἰς ἅπαντα τοῖς ζῴοις φησίν,  
 αὐτὴν ἐξ αὐτῆς ἀδιδάκτως πράττουσαν ἅπαντα  
 τὰ δέοντα· τοιαύτην δ' οὔσαν αὐτὴν εὐθέως  
 καὶ δυνάμεις ὑπέλαβεν ἔχειν ἑλκτικὴν μὲν τῶν  
 οἰκείων, ἀποκριτικὴν δὲ τῶν ἀλλοτρίων καὶ  
 39 τρέφειν τε καὶ αὔξειν αὐτὴν τὰ ζῶα καὶ κρίνειν  
 τὰ νοσήματα· καὶ διὰ τοῦτ' ἐν τοῖς σώμασιν  
 ἡμῶν σύμπνοιάν τε μίαν εἶναί φησι καὶ σύρροϊαν  
 καὶ πάντα συμπαθέα· κατὰ δὲ τὸν Ἀσκληπιάδην

<sup>1</sup> “De l'habileté et de la prévoyance de la nature à l'égard des animaux” (Darembert). cf. p. 56, note 1.

<sup>2</sup> cf. p. 36, note 2.



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οὐδὲν οὐδενὶ συμπαθὲς ἐστὶ φύσει, διηρημένης τε καὶ κατατεθραυσμένης εἰς ἄναρμα στοιχεῖα καὶ ληρώδεις ὄγκους ἀπάσης τῆς οὐσίας. ἐξ ἀνάγκης οὖν ἄλλα τε μυρία τοῖς ἐναργῶς φαινομένοις ἐναντίως ἀπεφήνατο καὶ τῆς φύσεως ἠγνόησε τὴν τε τῶν οἰκείων ἐπισπαστικὴν δύναμιν καὶ τὴν τῶν ἀλλοτρίων ἀποκριτικὴν. ἐπὶ μὲν οὖν τῆς ἐξαιματώσεώς τε καὶ ἀναδόσεως ἐξεῦρέ τινα ψυχρὰν ἀδολεσχίαν· εἰς δὲ τὴν τῶν περιττωμάτων κάθαρσιν οὐδὲν ὅλως εὐρῶν εἰπεῖν οὐκ ὤκνησεν ὁμόσε χωρῆσαι τοῖς φαινομένοις, ἐπὶ μὲν τῆς τῶν οὕρων διακρίσεως ἀποστερήσας μὲν τῶν τε νεφρῶν καὶ τῶν οὐρητήρων τὴν ἐνέργειαν, ἀδήλους δὲ τινὰς πόρους εἰς τὴν κύστιν ὑποθέμενος· τοῦτο γὰρ ἦν δηλαδὴ μέγα καὶ σεμνὸν ἀπιστήσαντα τοῖς φαινομένοις πιστεῦσαι τοῖς ἀδήλοις.

40 Ἐπὶ ἥ δὲ τῆς ξανθῆς χολῆς ἔτι μείζον αὐτῷ καὶ νεανικώτερόν ἐστὶ τὸ τόλμημα· γεννᾶσθαι γὰρ αὐτὴν ἐν τοῖς χοληδόχοις ἀγγείοις, οὐ διακρίνεσθαι λέγει.

Πῶς οὖν τοῖς ἰκτερικοῖς ἅμ' ἅμφω συμπίπτει, τὰ μὲν διαχωρήματα μηδὲν ὅλως ἐν αὐτοῖς ἔχοντα χολῆς, ἀνάπλεων δ' αὐτοῖς γιγνόμενον ὅλον τὸ σῶμα; ληρεῖν πάλιν ἐνταῦθ' ἀναγκάζεται τοῖς ἐπὶ τῶν οὕρων εἰρημένοις παραπλησίως. ληρεῖ δ' οὐδὲν ἦττον καὶ περὶ τῆς μελαίνης χολῆς καὶ τοῦ σπληνὸς οὔτε τί ποθ' ὑφ' Ἰπποκράτους εἴρηται συνιεῖς ἀντιλέγειν τ' ἐπιχειρῶν οἷς οὐκ οἶδεν ἐμπλήκτῳ τινὶ καὶ μανικῷ στόματι.

<sup>1</sup> This was the process by which nutriment was taken up from the alimentary canal; "absorption," "dispersal;" cf.



naturally in sympathy with anything else, all substance being divided and broken up into inharmonious elements and absurd "molecules." Necessarily, then, besides making countless other statements in opposition to plain fact, he was ignorant of Nature's faculties, both that attracting what is appropriate, and that expelling what is foreign. Thus he invented some wretched nonsense to explain blood-production and *anadosis*,<sup>1</sup> and, being utterly unable to find anything to say regarding the clearing-out<sup>2</sup> of superfluities, he did not hesitate to join issue with obvious facts, and, in this matter of urinary secretion, to deprive both the kidneys and the ureters of their activity, by assuming that there were certain invisible channels opening into the bladder. It was, of course, a grand and impressive thing to do, to mistrust the obvious, and to pin one's faith in things which could not be seen!

Also, in the matter of the yellow bile, he makes an even grander and more spirited venture; for he says this is actually generated in the bile-ducts, not merely separated out.

How comes it, then, that in cases of jaundice two things happen at the same time—that the dejections contain absolutely no bile, and that the whole body becomes full of it? He is forced here again to talk nonsense, just as he did in regard to the urine. He also talks no less nonsense about the black bile and the spleen, not understanding what was said by Hippocrates; and he attempts in stupid—I might say insane—language, to contradict what he knows nothing about.

p. 13, note 5. The subject is dealt with more fully in chap. xvi.

<sup>2</sup> Lit. *catharsis*.

Τί δὴ τὸ κέρδος ἐκ τῶν τοιούτων δογμάτων εἰς τὰς θεραπείας ἐκτήσατο; μήτε νεφριτικὸν τι νόσημα δύνασθαι θεραπεῦσαι μήτ' ἰκτερικὸν μήτε μελαγχολικὸν, ἀλλὰ καὶ περὶ τοῦ πᾶσιν ἀνθρώποις οὐχ Ἰπποκράτει μόνον ὁμολογουμένου τοῦ καθαίρειν τῶν φαρμάκων ἕνια μὲν τὴν ξανθὴν χολήν, ἕνια δὲ τὴν μέλαιναν, ἄλλα δέ τινα φλέγμα καὶ τινα τὸ λεπτὸν καὶ ὑδατῶδες περίττωμα, μηδὲ περὶ τούτων συγχωρεῖν, ἀλλ' ὑπ' αὐτῶν τῶν φαρμάκων γίνεσθαι λέγειν τοιοῦτον ἕκαστον  
 41 τῶν κενουμένων, ὥσπερ ὑπὸ τῶν χολη||δόχων πόρων τὴν χολήν· καὶ μηδὲν διαφέρειν κατὰ τὸν θαυμαστὸν Ἀσκληπιάδην ἢ ὑδραγωγὸν· διδόναι τοῖς ὑδεριῶσιν ἢ χολαγωγὸν φάρμακον· ἅπαντα γὰρ ὁμοίως κενοῦν καὶ συντήκειν τὸ σῶμα καὶ τὸ σύντηγμα τοιούδε τι φαίνεσθαι ποιεῖν, μὴ πρότερον ὑπάρχον τοιοῦτον.

Ἄρ' οὖν οὐ μαίνεσθαι νομιστέον αὐτὸν ἢ παντάπασιν ἄπειρον εἶναι τῶν ἔργων τῆς τέχνης; τίς γὰρ οὐκ οἶδεν, ὡς, εἰ μὲν φλέγματος ἀγωγὸν δοθείη φάρμακον τοῖς ἰκτεριῶσιν, οὐκ ἂν οὐδὲ τέτταρας κυάθους καθαρθεῖεν· οὕτω δ' οὐδ' εἰ τῶν ὑδραγωγῶν τι χολαγωγῶ δὲ φαρμάκῳ πλείστον μὲν ἐκκενοῦται χολῆς, αὐτίκα δὲ καθαρὸς τοῖς οὕτω καθαρθεῖσιν ὁ χρῶς γίγνεται. πολλοὺς γοῦν ἡμεῖς μετὰ τὸ θεραπεῦσαι τὴν ἐν τῷ ἥπατι διάθεσιν ἅπαξ καθήραντες ἀπηλλάξαμεν τοῦ παθήματος. οὐ μὲν οὐδ' εἰ φλέγματος ἀγωγῶ καθαίροις φαρμάκῳ, πλείον ἂν τι διαπράξαιο.

<sup>1</sup> i. e. urine.

<sup>2</sup> On use of κενόω v. p. 67, note 9.

<sup>3</sup> i. e. bile and phlegm had no existence as such before the



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Καὶ ταῦτ' οὐχ Ἰπποκράτης μὲν οὕτως οἶδε  
 γιγνόμενα, τοῖς δ' ἀπὸ τῆς ἐμπειρίας μόνῃς ὀρμω-  
 42 μένοις ἑτέρως ἔγνωσται, ἀλλὰ καὶ κεῖνοις ὡσαύτως  
 καὶ πᾶσιν ἰατροῖς, οἷς μέλει τῶν ἔργων τῆς τέχ-  
 νης, οὕτω δοκεῖ πλὴν Ἀσκληπιάδου. προδοσίαν  
 γὰρ εἶναι νενόμικε τῶν στοιχείων ὧν ὑπέθετο τὴν  
 ἀληθῆ περὶ τῶν τοιούτων ὁμολογίαν. εἰ γὰρ  
 ὄλως εὐρεθείη τι φάρμακον ἑλκτικὸν τοῦδέ τινος  
 τοῦ χυμοῦ μόνου, κίνδυνος κρατεῖν δηλαδὴ τῷ  
 λόγῳ τὸ ἐν ἑκάστῳ τῶν σωμάτων εἶναί τινα  
 δύναμιν ἐπισπαστικὴν τῆς οἰκείας ποιότητος. διὰ  
 τοῦτο κνήκον μὲν καὶ κόκκον τὸν κνίδιον καὶ  
 ἵπποφαῆς οὐχ ἔλκειν ἐκ τοῦ σώματος ἀλλὰ ποιεῖν  
 τὸ φλέγμα φησὶν· ἄνθος δὲ χαλκοῦ καὶ λεπίδα  
 καὶ αὐτὸν τὸν κεκαυμένον χαλκὸν καὶ χαμαίδρυν  
 καὶ χαμαιλέοντα εἰς ὕδωρ ἀναλύειν τὸ σῶμα καὶ  
 τοὺς ὑδερικοὺς ὑπὸ τούτων οὐ καθαιρομένους ὀνί-  
 νασθαι ἀλλὰ κενουμένους συναυξόντων δηλαδὴ τὸ  
 πάθος. εἰ γὰρ οὐ κενοῖ τὸ περιεχόμενον ἐν τοῖς  
 σώμασιν ὑδατῶδες ὑγρὸν ἀλλ' αὐτὸ γεννᾶ, τῷ  
 νοσήματι προστιμωρεῖται. καὶ μὲν γε καὶ ἡ  
 σκαμμωνία πρὸς τῷ μὴ κενοῦν ἐκ τοῦ σώματος  
 τῶν ἰκτερικῶν τὴν χολὴν ἔτι καὶ τὸ χρηστὸν αἷμα  
 43 χολὴν ἐργαζομένη || καὶ συντήκουσα τὸ σῶμα καὶ  
 τηλικαῦτα κακὰ δρῶσα καὶ τὸ πάθος ἐπαύξουσα  
 κατὰ γε τὸν Ἀσκληπιάδου λόγον.

“Ὅμως ἐναργῶς ὀράται πολλοὺς ὠφελοῦσα.  
 ναί, φησὶν, ὀνίνανται μὲν, ἀλλ' αὐτῷ μόνῳ τῷ

<sup>1</sup> The Empiricists. cf. Introduction, p. xiii.

<sup>2</sup> His ὕγκοι or molecules.

<sup>3</sup> He does not say “organized” or “living” body; inanimate things were also thought to possess “natures”; cf. p. 2, note 1.



Nor is Hippocrates the only one who knows this to be so, whilst those who take experience alone as their starting-point<sup>1</sup> know otherwise; they, as well as all physicians who are engaged in the practice of medicine, are of this opinion. Asclepiades, however, is an exception; he would hold it a betrayal of his assumed "elements"<sup>2</sup> to confess the truth about such matters. For if a single drug were to be discovered which attracted such and such a humour only, there would obviously be danger of the opinion gaining ground that there is in every body<sup>3</sup> a faculty which attracts its own particular quality. He therefore says that safflower,<sup>4</sup> the Cnidian berry,<sup>5</sup> and *Hippophaes*,<sup>6</sup> do not draw phlegm from the body, but actually make it. Moreover, he holds that the flower and scales of bronze, and burnt bronze itself, and germander,<sup>7</sup> and wild mastich<sup>8</sup> dissolve the body into water, and that dropsical patients derive benefit from these substances, not because they are purged by them, but because they are rid of substances which actually help to increase the disease; for, if the medicine does not evacuate<sup>9</sup> the dropsical fluid contained in the body, but generates it, it aggravates the condition further. Moreover, scammony, according to the Asclepiadean argument, not only fails to evacuate<sup>9</sup> the bile from the bodies of jaundiced subjects, but actually turns the useful blood into bile, and dissolves the body; in fact it does all manner of evil and increases the disease.

And yet this drug may be clearly seen to do good to numbers of people! "Yes," says he, "they derive

<sup>1</sup> *Carthamus tinctorius*.

<sup>5</sup> *Daphne Gnidium*.

<sup>6</sup> *Euphorbia acanthothamnus*.

<sup>7</sup> *Teucrium chamaedrys*.

<sup>8</sup> *Atractylis gummifera*. <sup>9</sup> On use of *κέρβω* cf. p. 98, note 1.

λόγῳ τῆς κενώσεως. καὶ μὴν εἰ φλέγματος ἀγω-  
γὸν αὐτοῖς δοίης φάρμακον, οὐκ ὀνήσονται. καὶ  
τοῦθ' οὕτως ἐναργές ἐστιν, ὥστε καὶ οἱ ἀπὸ μόνης  
τῆς ἐμπειρίας ὀρμώμενοι γινώσκουσιν αὐτό.  
καίτοι τούτοις γε τοῖς ἀνδράσιν αὐτὸ δὴ τοῦτ'  
ἔστι φιλοσόφημα, τὸ μηδενὶ λόγῳ πιστεύειν ἀλλὰ  
μόνοις τοῖς ἐναργῶς φαινομένοις. ἐκεῖνοι μὲν οὖν  
σωφρονοῦσιν. Ἀσκληπιάδης δὲ παραπαίει ταῖς  
αἰσθήσεσιν ἡμᾶς ἀπιστεῖν κελεύων, ἔνθα τὸ φαι-  
νόμενον ἀνατρέπει σαφῶς αὐτοῦ τὰς ὑποθέσεις.  
καίτοι μακρῶ γ' ἦν ἄμεινον οὐχ ὁμόσε χωρεῖν  
τοῖς φαινομένοις ἀλλ' ἐκείνοις ἀναθέσθαι τὸ πᾶν.

Ἄρ' οὖν ταῦτα μόνον ἐναργῶς μάχεται τοῖς  
Ἀσκληπιίδου δόγμασιν ἢ καὶ τὸ θέρους μὲν  
πλείονα κενουῖσθαι τὴν ξανθὴν χολὴν ὑπὸ τῶν  
αὐτῶν φαρμάκων, χειμῶνος δὲ τὸ φλέγμα, καὶ  
νεανίσκῳ μὲν πλείονα τὴν χολήν, πρεσβύτῃ δὲ τὸ  
44 φλέγμα; φαίνεται ἢ γὰρ ἕκαστον ἔλκει τὴν  
οὔσαν, οὐκ αὐτὸ γεννᾶν τὴν οὐκ οὔσαν. εἰ γοῦν  
ἐβελήσαις νεανίσκῳ τιτὶ τῶν ἰσχνῶν καὶ θερμῶν  
ὦρα θέρους μήτ' ἀργῶς βεβιωκότι μήτ' ἐν πλησ-  
μονῇ φλέγματος ἀγωγὸν δοῦναι φάρμακον, ὀλί-  
γιστον μὲν καὶ μετὰ βίας πολλῆς ἐκκενώσεις τοῦ  
χυμοῦ, βλάβη δ' ἐσχάτως τὸν ἄνθρωπον. ἔμπα-  
λιν δ' εἰ χολαγωγὸν δοίης, καὶ πάμπολυ κενώσεις  
καὶ βλάβη οὐδέν.

Ἄρ' ἀπιστοῦμεν ἔτι τῷ μὴ οὐχ ἕκαστον τῶν  
φαρμάκων ἐπάγεσθαι τὸν οἰκείον ἑαυτῷ χυμόν;

<sup>1</sup> Empiricist physicians.



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ἴσως φήσουσιν οἱ ἀπ' Ἀσκληπιάδου, μᾶλλον δ' οὐκ ἴσως, ἀλλὰ πάντως ἀπιστεῖν ἐροῦσιν, ἵνα μὴ προδῶσι τὰ φίλτατα.

XIV

Πάλιν οὖν καὶ ἡμεῖς ἐφ' ἑτέραν μεταβῶμεν ἀδολεσχίαν· οὐ γὰρ ἐπιτρέπουσιν οἱ σοφισταὶ τῶν ἀξίων τι ζητημάτων προχειρίζεσθαι καίτοι παμπόλλων ὑπαρχόντων, ἀλλὰ κατατρίβειν ἀναγκάζουσι τὸν χρόνον εἰς τὴν τῶν σοφισμάτων, ὧν προβάλλουσι, λύσιν.

Τίς οὖν ἡ ἀδολεσχία; ἡ ἔνδοξος αὕτη καὶ  
45 πολυθρύλητος λίθος ἢ τὸν σίδηρον ἢ ἐπισπωμένη. τάχα γὰρ ἂν αὕτη ποτὲ τὴν ψυχὴν αὐτῶν ἐπισπάσαιτο πιστεύειν εἶναί τινος ἐν ἑκάστω τῶν σωμάτων ἑλκτικὰς τῶν οἰκείων ποιότητων δυνάμεις.

Ἐπίκουρος μὲν οὖν καίτοι παραπλησίσις Ἀσκληπιάδῃ στοιχείοις πρὸς τὴν φυσιολογίαν χρώμενος ὅμως ὁμολογεῖ, πρὸς μὲν τῆς ἠρακλείας λίθου τὸν σίδηρον ἔλκεσθαι, πρὸς δὲ τῶν ἠλέκτρων τὰ κυρήβια καὶ πειρᾶται γε καὶ τὴν αἰτίαν ἀποδιδόναι τοῦ φαινομένου. τὰς γὰρ ἀπορρεούσας ἀτόμους ἀπὸ τῆς λίθου ταῖς ἀπορρεούσας ἀπὸ τοῦ σιδήρου τοῖς σχήμασιν οἰκείας εἶναί φησιν, ὥστε περιπλέκεσθαι ῥαδίως. προσκρουούσας οὖν αὐτὰς τοῖς συγκρίμασιν ἑκατέροις τῆς τε λίθου καὶ τοῦ σιδήρου κᾶπειτ' εἰς τὸ μέσον ἀποπαλλομένας οὕτως ἀλλήλαις τε περιπλέκεσθαι καὶ

<sup>1</sup> Pun here.      <sup>2</sup> Lit. *physiology*, i.e. *nature-lore*, almost our "Natural Philosophy"; cf. Introduction, p. xxvi.



adherents of Asclepiades will assent to this—or rather, they will—not possibly, but certainly—declare that they disbelieve it, lest they should betray their darling prejudices.

#### XIV

LET us pass on, then, again to another piece of nonsense; for the sophists do not allow one to engage in enquiries that are of any worth, albeit there are many such; they compel one to spend one's time in dissipating the fallacious arguments which they bring forward.

What, then, is this piece of nonsense? It has to do with the famous and far-renowned stone which draws iron [the lodestone]. It might be thought that this would draw<sup>1</sup> their minds to a belief that there are in all bodies certain *faculties* by which they attract their own proper qualities.

Now Epicurus, despite the fact that he employs in his *Physics*<sup>2</sup> elements similar to those of Asclepiades,<sup>3</sup> yet allows that iron is attracted by the lodestone,<sup>4</sup> and chaff by amber. He even tries to give the cause of the phenomenon. His view is that the atoms which flow from the stone are related in shape to those flowing from the iron, and so they become easily interlocked with one another; thus it is that, after colliding with each of the two compact masses (the stone and the iron) they then rebound into the middle and so become entangled with each other,

<sup>3</sup> The ultimate particle of Epicurus was the *ἄτομος* or atom (lit. "non-divisible"), of Asclepiades, the *ὑγκος* or molecule. Asclepiades took his atomic theory from Epicurus, and he again from Democritus; cf. p. 49, note 5.

<sup>4</sup> Lit. *Herculean stone*.

συνεπισπᾶσθαι τὸν σίδηρον. τὸ μὲν οὖν τῶν ὑποθέσεων εἰς τὴν αἰτιολογίαν ἀπίθανον ἀντικρυς δῆλον, ὅμως δ' οὖν ὁμολογεῖ τὴν ὄλκην· καὶ οὕτω γε καὶ κατὰ τὰ σώματα τῶν ζώων φησὶ γίνεσθαι τὰς τ' ἀναδόσεις καὶ τὰς διακρίσεις τῶν περιττωμάτων καὶ τὰς τῶν καθαιρόντων φαρμάκων ἐνεργείας.

46 Ἀσκληπιάδης δὴ τό τε τῆς εἰρημένης αἰτίας ἀπίθανον ἢ ὑπιδόμενος καὶ μηδεμίαν ἄλλην ἐφ' οἷς ὑπέθετο στοιχείοις ἐξευρίσκων πιθανὴν ἐπὶ τὸ μηδ' ὅλως ἔλκεσθαι λέγειν ὑπὸ μηδενὸς μηδὲν ἀναισχυντήσας ἐτράπετο, δέον, εἰ μήθ' οἷς Ἐπίκουρος εἶπεν ἠρέσκετο μήτ' ἄλλα βελτίω λέγειν εἶχεν, ἀποστῆναι τῶν ὑποθέσεων καὶ τὴν τε φύσιν εἰπεῖν τεχνικὴν καὶ τὴν οὐσίαν τῶν ὄντων ἐνούμενην τε πρὸς ἑαυτὴν αἰεὶ καὶ ἀλλοιουμένην ὑπὸ τῶν ἑαυτῆς μορίων εἰς ἄλληλα δρώντων τε καὶ πασχόντων. εἰ γὰρ ταῦθ' ὑπέθετο, χαλεπὸν οὐδὲν ἦν τὴν τεχνικὴν ἐκείνην φύσιν ὁμολογήσαι δύναμεις ἔχειν ἐπισπαστικὴν μὲν τῶν οἰκείων, ἀποκριτικὴν δὲ τῶν ἀλλοτρίων. οὐ γὰρ δι' ἄλλο τί γ' ἦν αὐτῇ τὸ τεχνικῆ τ' εἶναι καὶ τοῦ ζώου διασωστικῆ καὶ τῶν νοσημάτων κριτικῆ παρὰ τὸ προσίεσθαι μὲν καὶ φυλάττειν τὸ οἰκείον, ἀποκρίνειν δὲ τὸ ἀλλότριον.

47 Ἄλλ' Ἀσκληπιάδης κἀνταῦθα τὸ μὲν ἀκόλουθον ταῖς ἀρχαῖς αἷς ὑπέθετο συνείδεν, οὐ μὴν τὴν γε πρὸς τὸ φαινόμενον ἐναργῶς ἠδέσθη μάχην, ἀλλ' ὁμόσε ἢ χωρεῖ καὶ περὶ τούτου πᾶσιν οὐκ ἰατροῖς μόνον ἀλλ' ἤδη καὶ τοῖς ἄλλοις ἀνθρώποις

<sup>1</sup> Lit. aetiology.

<sup>2</sup> Anadosis ; cf. p. 62, note 1.



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οὔτε κρίσιν εἶναί τινα λέγων οὔθ' ἡμέραν κρίσιμον οὔθ' ὅλως οὐδὲν ἐπὶ σωτηρία τοῦ ζώου πραγματεύσασθαι τὴν φύσιν. αἰεὶ γὰρ τὸ μὲν ἀκόλουθον φυλάττειν βούλεται, τὸ δ' ἐναργῶς φαινόμενον ἀνατρέπειν ἔμπαλιν Ἐπικούρω. τιθεὶς γὰρ ἐκεῖνος αἰεὶ τὸ φαινόμενον αἰτίαν αὐτοῦ ψυχρὰν ἀποδίδωσι. τὰ γὰρ ἀποπαλλόμενα σμικρὰ σώματα τῆς ἡρακλείας λίθου τοιούτοις ἑτέροις περιπλέκεσθαι μορίοις τοῦ σιδήρου κάππειτα διὰ τῆς περιπλοκῆς ταύτης μηδαμοῦ φαινομένης ἐπισπᾶσθαι βαρεῖαν οὔτως οὐσίαν οὐκ οἶδ' ὅπως ἂν τις πεισθείη. καὶ γὰρ εἰ τοῦτο συγχωρήσομεν, τό γε τῷ σιδήρῳ πάλιν ἕτερον προστεθέν τι συνάπτεσθαι τὴν αὐτὴν αἰτίαν οὐκέτι προσίεται.

Τί γὰρ ἐροῦμεν; ἢ δηλαδὴ τῶν ἀπορρεόντων τῆς λίθου μορίων ἕνια μὲν προσκρούσαντα τῷ σιδήρῳ πάλιν ἀποπάλλεσθαι καὶ ταῦτα μὲν εἶναι, δι' ὧν κρεμάννυσθαι συμβαίνει τὸν σίδηρον, τὰ δ' 48 εἰς αὐτὸν εἰσδύόμενα διὰ τῶν ἢ κενῶν πόρων διεξέρχεσθαι τάχιστα κάππειτα τῷ παρακειμένῳ σιδήρῳ προσκρούοντα μήτ' ἐκεῖνον διαδύναι δύνασθαι, καίτοι τὸν γε πρῶτον διαδύντα, παλινδρομοῦντα δ' αὖθις ἐπὶ τὸν πρότερον ἑτέρας αὖθις ἐργάζεσθαι ταῖς προτέραις ὁμοίας περιπλοκάς;

Ἐναργῶς γὰρ ἐνταῦθα τὸ ληρῶδες τῆς αἰτίας ἐλέγχεται. γραφεῖα γοῦν οἶδά ποτε σιδηρᾶ πέντε κατὰ τὸ συνεχὲς ἀλλήλοις συναφθέντα, τοῦ πρώτου μὲν μόνου τῆς λίθου ψαύσαντος, ἐξ ἐκείνου

<sup>1</sup> cf. p. 61, note 3. The crisis or resolution in fevers was observed to take place with a certain regularity; hence arose the doctrine of "critical days."



maintains that there is no such thing as a crisis, or critical day,<sup>1</sup> and that Nature does absolutely nothing for the preservation of the animal. For his constant aim is to follow out logical consequences and to upset obvious fact, in this respect being opposed to Epicurus; for the latter always stated the observed fact, although he gives an ineffective explanation of it. For, that these small corpuscles belonging to the lodestone rebound, and become entangled with other similar particles of the iron, and that then, by means of this entanglement (which cannot be seen anywhere) such a heavy substance as iron is attracted—I fail to understand how anybody could believe this. Even if we admit this, the same principle will not explain the fact that, when the iron has another piece brought in contact with it, this becomes attached to it.

For what are we to say? That, forsooth, some of the particles that flow from the lodestone collide with the iron and then rebound back, and that it is by these that the iron becomes suspended? that others penetrate into it, and rapidly pass through it by way of its empty channels?<sup>2</sup> that these then collide with the second piece of iron and are not able to penetrate it although they penetrated the first piece? and that they then course back to the first piece, and produce entanglements like the former ones?

The hypothesis here becomes clearly refuted by its absurdity. As a matter of fact, I have seen five writing-stylets of iron attached to one another in a line, only the first one being in contact with the

<sup>2</sup> These were hypothetical spaces or channels between the atoms; cf. Introduction, p. xiv.

δ' εἰς τὰλλα τῆς δυνάμεως διαδοθείσης· καὶ οὐκ  
 ἔστιν εἰπεῖν, ὡς, εἰ μὲν τῷ κάτω τοῦ γραφείου  
 πέρατι προσάγοις ἕτερον, ἔχεται τε καὶ συνάπτε-  
 ται καὶ κρέματα τὸ προσενεχθέν· εἰ δ' ἄλλω τινὶ  
 μέρει τῶν πλαγίων προσθείης, οὐ συνάπτεται.  
 πάντη γὰρ ὁμοίως ἢ τῆς λίθου διαδίδοται δύναμις,  
 εἰ μόνον ἄψαιτο κατὰ τι τοῦ πρώτου γραφείου.  
 καὶ μέντοι καὶ τούτου πάλιν εἰς τὸ δεύτερον ὄλον  
 ἢ δύναμις ἅμα νοήματι διαρρεῖ καὶ ἐκείνου πάλιν  
 εἰς τὸ τρίτον ὄλον. εἰ δὲ νοήσαις σμικρὰν τινα  
 λίθον ἠρακλείαν ἐν οἴκῳ τινὶ κρεμαμένην, εἴτ' ἐν  
 κύκλῳ ψαύοντα πάμπολλα σιδήρια κακείνων  
 πάλιν ἕτερα κακείνων ἄλλα καὶ τοῦτ' ἄχρι πλεί-  
 49 ονος, ἅπαντα || δήπου πίμπλασθαι δεῖ τὰ σιδήρια  
 τῶν ἀπορρεόντων τῆς λίθου σωμάτων. καὶ κινδυ-  
 νεύει διαφορηθῆναι τὸ σμικρὸν ἐκεῖνο λιθίδιον εἰς  
 τὰς ἀπορροὰς διαλυθέν. καίτοι, καὶ εἰ μηδὲν  
 παρακέοιτ' αὐτῷ σιδήριον, εἰς τὸν ἀέρα σκεδάννυ-  
 ται, μάλιστ' εἰ καὶ θερμὸς ὑπάρχοι.

Ναί, φησί, σμικρὰ γὰρ αὐτὰ χρὴ πάνυ νοεῖν,  
 ὥστε τῶν ἐμφερομένων τῷ ἀέρι ψηγμάτων τού-  
 των δὴ τῶν σμικροτάτων ἐκείνων ἓνια μυριοστὸν  
 εἶναι μέρος. εἴτ' ἐξ οὗτω σμικρῶν τολμᾶτε λέγειν  
 κρεμάννυσθαι βάρη τηλικαῦτα σιδήρου; εἰ γὰρ  
 ἕκαστον αὐτῶν μυριοστὸν ἔστι μέρος τῶν ἐν τῷ  
 ἀέρι φερομένων ψηγμάτων, πηλίκον χρὴ νοῆσαι  
 τὸ πέρας αὐτῶν τὸ ἀγκιστροειδές, ᾧ περιπλέκεται  
 πρὸς ἄλληλα; πάντως γὰρ δήπου τοῦτο σμικρό-  
 τατόν ἐστιν ὄλου τοῦ ψήγματος.

<sup>1</sup> He means the specific drawing power or faculty of the lodestone.      <sup>2</sup> cf. our modern "radium-emanations."



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Εἶτα μικρὸν μικρῶ, κινούμενον κινουμένῳ περι-  
 πλακέν οὐκ εὐθὺς ἀποπάλλεται. καὶ γὰρ δὴ καὶ  
 ἄλλ' ἄττα πάντως αὐτοῖς, τὰ μὲν ἄνωθεν, τὰ δὲ  
 κάτωθεν, καὶ τὰ μὲν ἔμπροσθεν, τὰ δ' ὄπισθεν,  
 τὰ δ' ἐκ τῶν δεξιῶν, τὰ δ' ἐκ τῶν ἀριστερῶν ||  
 50 ἐκρηγνύμενα σείει τε καὶ βράττει καὶ μένειν οὐκ  
 ἔῃ. καὶ μέντοι καὶ πολλὰ χρῆ νοεῖν ἐξ ἀνάγκης  
 ἕκαστον ἐκείνων τῶν σμικρῶν σωμάτων ἔχειν  
 ἀγκιστρώδη πέρατα. δι' ἐνὸς μὲν γὰρ ἀλλήλοις  
 συνάπτεται, δι' ἐτέρου δ' ἐνὸς τοῦ μὲν ὑπερκει-  
 μένου τῇ λίθῳ, τοῦ δ' ὑποκειμένου τῷ σιδήρῳ.  
 εἰ γὰρ ἄνω μὲν ἐξαφθείη τῆς λίθου, κάτω δὲ τῷ  
 σιδήρῳ μὴ συμπλακείη, πλέον οὐδέν. ὥστε τοῦ  
 μὲν ὑπερκειμένου τὸ ἄνω μέρος ἐκκρέμασθαι χρῆ  
 τῆς λίθου, τοῦ δ' ὑποκειμένου τῷ κάτω πέρατι  
 συνῆφθαι τὸν σίδηρον. ἐπεὶ δὲ καὶ τῶν πλαγίων  
 ἀλλήλοις περιπλέκεται, πάντως που κἀνταῦθα  
 ἔχει τὰ ἀγκιστρα. καὶ μέμνησό μοι πρὸ πάντων,  
 ὅπως ὄντα σμικρὰ τὰς τοιαύτας καὶ τοσαύτας  
 ἀποφύσεις ἔχει. καὶ τούτου μᾶλλον ἔτι, πῶς, ἵνα  
 τὸ δεύτερον σιδήριον συναφθῇ τῷ πρώτῳ καὶ τῷ  
 δευτέρῳ τὸ τρίτον κἀκείνῳ τὸ τέταρτον, ἅμα μὲν  
 διεξέρχεσθαι χρῆ τοὺς πόρους ταυτὶ τὰ σμικρὰ  
 καὶ ληρώδη ψήγματα, ἅμα δ' ἀποπάλλεσθαι τοῦ  
 51 μετ' αὐτὸ || τεταγμένου, καίτοι κατὰ πᾶν ὁμοίου  
 τὴν φύσιν ὑπάρχοντος.

Οὐδὲ γὰρ ἢ τοιαύτη πάλιν ὑπόθεσις ἄτολμος,  
 ἀλλ', εἰ χρῆ τἀληθὲς εἰπεῖν, μακρῶ τῶν ἔμπροσ-  
 θεν ἀναισχυντοτέρα, πέντε σιδηρίων ὁμοίων ἀλλή-



## ON THE NATURAL FACULTIES, I. XIV

Then, again, when a small body becomes entangled with another small body, or when a body in motion becomes entangled with another also in motion, they do not rebound at once. For, further, there will of course be others which break in upon them from above, from below, from front and rear, from right and left, and which shake and agitate them and never let them rest. Moreover, we must perforce suppose that each of these small bodies has a large number of these hook-like extremities. For by one it attaches itself to its neighbours, by another—the topmost one—to the lodestone, and by the bottom one to the iron. For if it were attached to the stone above and not interlocked with the iron below, this would be of no use.<sup>1</sup> Thus, the upper part of the superior extremity must hang from the lodestone, and the iron must be attached to the lower end of the inferior extremity; and, since they interlock with each other by their sides as well, they must, of course, have hooks there too. Keep in mind also, above everything, what small bodies these are which possess all these different kinds of outgrowths. Still more, remember how, in order that the second piece of iron may become attached to the first, the third to the second, and to that the fourth, these absurd little particles must both penetrate the passages in the first piece of iron and at the same time rebound from the piece coming next in the series, although this second piece is naturally in every way similar to the first.

Such an hypothesis, once again, is certainly not lacking in audacity; in fact, to tell the truth, it is far more shameless than the previous ones; according

<sup>1</sup> *i.e.* from the point of view of the theory.

λοισ ἐφεξῆς τεταγμένων διὰ τοῦ πρώτου διαδυόμενα ῥαδίως τῆς λίθου τὰ μόρια κατὰ τὸ δεύτερον ἀποπάλλεσθαι καὶ μὴ διὰ τούτου κατὰ τὸν αὐτὸν τρόπον ἐτοίμως διεξέρχεσθαι. καὶ μὴν ἑκατέρως ἄτοπον. εἰ μὲν γὰρ ἀποπάλλεται πῶς εἰς τὸ τρίτον ὠκέως διεξέρχεται; εἰ δ' οὐκ ἀποπάλλεται, πῶς κρεμάννυται τὸ δεύτερον ἐκ τοῦ πρώτου; τὴν γὰρ ἀπόπαλσιν αὐτὸς ὑπέθετο δημιουργὸν τῆς ὀγκῆς.

Ἄλλ', ὅπερ ἔφην, εἰς ἀδολεσχίαν ἀναγκαῖον ἐμπίπτειν, ἐπειδάν τις τοιούτοις ἀνδράσι διαλέγηται. σύντομον οὖν τινα καὶ κεφαλαιώδη λόγον εἰπὼν ἀπαλλάττεσθαι βούλομαι. τοῖς Ἀσκληπιάδου γράμμασιν εἴ τις ἐπιμελῶς ὁμιλήσειε, τὴν τε πρὸς τὰς ἀρχὰς ἀκολουθίαν τῶν τοιούτων δογμάτων ἀκριβῶς ἀν ἐκμάθοι καὶ τὴν πρὸς τὰ φαινόμενα μάχην. ὁ μὲν οὖν Ἐπίκουρος τὰ φαινόμενα φυλάττειν βουλόμενος ἀσχημονεῖ || φιλοτιμούμενος ἐπιδεικνύειν αὐτὰ ταῖς ἀρχαῖς ὁμολογοῦντα· ὁ δ' Ἀσκληπιάδης τὸ μὲν ἀκόλουθον ταῖς ἀρχαῖς φυλάττει, τοῦ φαινομένου δ' οὐδὲν αὐτῷ μέλει. ὅστις οὖν βούλεται τὴν ἀτοπίαν ἐξελέγχειν τῶν ὑποθέσεων, εἰ μὲν πρὸς Ἀσκληπιάδην ὁ λόγος αὐτῷ γίγνοιτο, τῆς πρὸς τὸ φαινόμενον ὑπομιμνησκέτω μάχης· εἰ δὲ πρὸς Ἐπίκουρον, τῆς πρὸς τὰς ἀρχὰς διαφωνίας. αἱ δ' ἄλλαι σχεδὸν αἵρέσεις αἱ τῶν ὁμοίων ἀρχῶν ἐχόμεναι τελῶς ἀπέσβησαν, αὐταὶ δ' ἔτι μόναι διαρκοῦσιν οὐκ ἀγεννῶς. καίτοι τὰ μὲν Ἀσκληπιάδου Μηνόδοτος ὁ ἐμπειρικὸς ἀφικτως ἐξελέγχει, τὴν τε πρὸς τὰ φαινόμενα μάχην ὑπομιμνήσκων αὐτὸν καὶ τὴν πρὸς ἄλληλα· τὰ δ'



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Ἐπικούρου πάλιν ὁ Ἀσκληπιάδης ἐχόμενος ἀεὶ τῆς ἀκολουθίας, ἧς ἐκεῖνος οὐ πάνυ τι φαίνεται φροντίζων.

Ἄλλ' οἱ νῦν ἄνθρωποι, πρὶν καὶ ταύτας ἐκμαθεῖν τὰς αἰρέσεις καὶ τὰς ἄλλας τὰς βελτίους κάπειτα χρόνῳ πολλῷ κρῖναί τε καὶ βασανίσαι τὸ καθ' ἑκάστην αὐτῶν ἀληθές τε καὶ ψεῦδος, οἱ μὲν ἰατροὺς ἑαυτούς, οἱ δὲ φιλοσόφους ὀνομάζουσι μηδὲν εἰδότες. || οὐδὲν οὖν θαυμαστὸν ἐπίσης τοῖς ἀληθέσι τὰ ψευδῆ τετιμῆσθαι. ὅτῳ γὰρ ἂν ἕκαστος πρώτῳ περιτύχῃ διδασκάλῳ, τοιοῦτος ἐγένετο, μὴ περιμείνας μηδὲν ἔτι παρ' ἄλλου μαθεῖν. ἔνιοι δ' αὐτῶν, εἰ καὶ πλείοσιν ἐντύχοιεν, ἀλλ' οὕτω γ' εἰσὶν ἀσύνητοί τε καὶ βραδεῖς τὴν διάνοιαν, ὥστε καὶ γεγηρακότες οὕπω συνιᾶσιν ἀκολουθίαν λόγου. πάλαι δὲ τοὺς τοιούτους ἐπὶ τὰς βαναύσους ἀπέλυον τέχνας. ἀλλὰ ταῦτα μὲν ἐς ὃ τι τελευτήσῃ θεὸς οἶδεν.

Ἡμεῖς δ' ἐπειδὴ, καίτοι φεύγοντες ἀντιλέγειν τοῖς ἐν αὐταῖς ταῖς ἀρχαῖς εὐθὺς ἐσφαλμένοις, ὅμως ἠναγκάσθημεν ὑπ' αὐτῆς τῶν πραγμάτων τῆς ἀκολουθίας εἰπεῖν τινα καὶ διαλεχθῆναι πρὸς αὐτούς, ἔτι καὶ τοῦτο προσθήσομεν τοῖς εἰρημένοις, ὡς οὐ μόνον τὰ καθαίροντα φάρμακα πέφυκεν ἐπισπᾶσθαι τὰς οἰκείας ποιότητος ἀλλὰ καὶ τὰ τοὺς σκόλοπας ἀνάγοντα καὶ τὰς τῶν βελῶν ἀκίδας εἰς πολὺ βάθος σαρκὸς ἐμπεπαρμένας ἐνίοτε. καὶ μέντοι καὶ ὅσα τοὺς ἰοὺς τῶν θηρίων ἢ τοὺς ἐμπεφαρμαγμένους τοῖς βέλεσιν ἀνέλκει, καὶ ταῦτα τὴν αὐτὴν ταῖς ἠρακλείαις  
 54 λίθοις ἐπι||δείκνυται δύναμιν. ἔγωγ' οὖν οἶδά ποτε καταπεπαρμένον ἐν ποδὶ νεανίσκου σκόλοπα τοῖς



## ON THE NATURAL FACULTIES, I. XIV

and, again, those of Epicurus have been confuted by Asclepiades, who adhered always to logical sequence, about which Epicurus evidently cares little.

Now people of the present day do not begin by getting a clear comprehension of these sects, as well as of the better ones, thereafter devoting a long time to judging and testing the true and false in each of them; despite their ignorance, they style themselves, some "physicians" and others "philosophers." No wonder, then, that they honour the false equally with the true. For everyone becomes like the first teacher that he comes across, without waiting to learn anything from anybody else. And there are some of them, who, even if they meet with more than one teacher, are yet so unintelligent and slow-witted that even by the time they have reached old age they are still incapable of understanding the steps of an argument. . . . In the old days such people used to be set to menial tasks. . . . What will be the end of it God knows!

Now, we usually refrain from arguing with people whose principles are wrong from the outset. Still, having been compelled by the natural course of events to enter into some kind of a discussion with them, we must add this further to what was said—that it is not only cathartic drugs which naturally attract their special qualities,<sup>1</sup> but also those which remove thorns and the points of arrows such as sometimes become deeply embedded in the flesh. Those drugs also which draw out animal poisons or poisons applied to arrows all show the same faculty as does the lodestone. Thus, I myself have seen a thorn which was embedded in a young man's foot fail to

<sup>1</sup> cf. p. 69, note 2.

μὲν δακτύλοις ἔλκουσιν ἡμῖν βιαίως οὐκ ἀκολουθήσαντα, φαρμάκου δ' ἐπιτεθέντος ἀλύπως τε καὶ διὰ ταχέων ἀνελθόντα. καίτοι καὶ πρὸς τοῦτο τινες ἀντιλέγουσι φάσκοντες, ὅταν ἡ φλεγμονὴ λυθῇ τοῦ μέρους, αὐτόματον ἐξιέναι τὸν σκόλοπα πρὸς οὐδενὸς ἀνελκόμενον. ἀλλ' οὗτοί γε πρῶτον μὲν ἀγνοεῖν εἰκόασιν, ὡς ἄλλα μὲν ἐστὶ φλεγμονῆς, ἄλλα δὲ τῶν οὕτω καταπεπαρμένων ἐλκτικὰ φάρμακα· καίτοι γ' εἴπερ ἀφλεγμάντων γενομένων ἐξεκρίνετο τὰ παρὰ φύσιν, ὅσα φλεγμονῆς ἐστὶ λυτικά, ταῦτ' εὐθὺς ἂν ἦν κακείνων ἐλκτικά.

Δεύτερον δ', ὃ καὶ μάλλον ἂν τις θαυμάσειεν, ὡς οὐ μόνον ἄλλα μὲν τοὺς σκόλοπας, ἄλλα δὲ τοὺς ἰοὺς ἐξάγει φάρμακα, ἀλλὰ καὶ αὐτῶν τῶν τοὺς ἰοὺς ἐλκόντων τὰ μὲν τὸν τῆς ἐχίδνης, τὰ δὲ τὸν τῆς τρυγόνος, τὰ δ' ἄλλου τινὸς ἐπισπᾶται καὶ σαφῶς ἐστὶν ἰδεῖν τοῖς φαρμάκοις ἐπικειμένους αὐτούς. ἐνταῦθ' οὖν Ἐπίκουρον μὲν  
55 ἐπαινεῖν χρὴ τῆς πρὸς ἡ τὸ φαινόμενον αἰδοῦς, μέμφεσθαι δὲ τὸν λόγον τῆς αἰτίας. ὅν γὰρ ἡμεῖς ἔλκοντες τοῖς δακτύλοις οὐκ ἀνηγάγομεν σκόλοπα, τοῦτον ὑπὸ τῶν σμικρῶν ἐκείνων ἀνελκεσθαι ψηγμάτων, πῶς οὐ παντάπασιν ἄτοπον εἶναι χρὴ νομίζειν;

Ἄρ' οὖν ἤδη πεπεύσμεθα τῶν ὄντων ἐκάστῳ δυνάμιν τιν' ὑπάρχειν, ἢ τὴν οἰκείαν ἔλκει ποιότητα, τὸ μὲν μάλλον, τὸ δ' ἥττον;

Ἡ καὶ τὸ τῶν πυρῶν ἐτι παράδειγμα προ-

<sup>1</sup> That is to say, the two properties should go together in all cases—which they do not.      <sup>2</sup> *Trygon pastinaca*.



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χειρισόμεθα τῷ λόγῳ; φανήσονται γὰρ οἶμαι καὶ τῶν γεωργῶν αὐτῶν ἀμαθέστεροι περὶ τὴν φύσιν οἱ μηδὲν ὄλως ὑπὸ μηδενὸς ἔλκεσθαι συγχωροῦντες· ὡς ἔγωγε πρῶτον μὲν ἀκούσας τὸ γιγνόμενον ἐθαύμασα καὶ αὐτὸς ἠβουλήθην αὐτόπτης αὐτοῦ καταστήναι. μετὰ ταῦτα δέ, ὡς καὶ τὰ τῆς πείρας ὠμολόγει, τὴν αἰτίαν σκοπούμενος ἐν παμπόλλῳ χρόνῳ κατὰ πάσας τὰς αἱρέσεις οὐδεμίαν ἄλλην εὐρεῖν οἶός τ' ἦν οὐδ' ἄχρι τοῦ πιθανοῦ προιοῦσαν ἀλλὰ καταγελάστους τε καὶ σαφῶς ἐξελεγχόμενας τὰς ἄλλας ἀπάσας πλὴν τῆς τὴν ὄλκην πρεσβευούσης.

Ἔστι δὲ τὸ γιγνόμενον τοιούδε. κατακομί-  
 56 ζοντες οἱ παρ' ἡμῖν γεωργοὶ τοὺς ἢ ἐκ τῶν ἀγρῶν πυροὺς εἰς τὴν πόλιν ἐν ἀμάξαις τισίν, ὅταν ὑφελέσθαι βουληθῶσιν, ὥστε μὴ φωραθῆναι, κεράμι' ἄττα πληρώσαντες ὕδατος μέσοις αὐτοῖς ἐνιστᾶσιν. ἔλκοντες οὖν ἐκεῖνοι διὰ τοῦ κεραμίου τὸ ὑγρὸν εἰς αὐτοὺς ὄγκον μὲν καὶ βάρος προσκτῶνται, κατάδηλοι δ' οὐ πάνυ γίνονται τοῖς ὀρώσιν, εἰ μὴ τις προπεπυσμένος ἤδη περιεργότερον ἐπισκοποῖτο. καίτοι γ' εἰ βουληθείης ἐν ἡλίῳ καταθεῖναι πάνυ θερμῷ ταῦτόν ἀγγεῖον, ἐλάχιστον παντελῶς εὐρήσεις τὸ δαπανώμενον ἐφ' ἐκάστης ἡμέρας. οὕτως ἄρα καὶ τῆς ἡλιακῆς θερμασίας τῆς σφοδρᾶς ἰσχυροτέραν οἱ πυροὶ δύναμιν ἔχουσιν ἔλκειν εἰς ἑαυτοὺς τὴν πλησιάζουσαν ὑγρότητα. λῆρος οὖν ἐνταῦθα μακρὸς ἢ πρὸς τὸ λεπτομερὲς φορὰ τοῦ περιέχοντος ἡμᾶς ἀέρος καὶ μάλισθ' ὅταν ἱκανῶς ἢ θερμός,

<sup>1</sup> The way that corn can attract moisture.



illustration afforded by *corn*?<sup>1</sup> For those who refuse to admit that anything is attracted by anything else, will, I imagine, be here proved more ignorant regarding Nature than the very peasants. When, for my own part, I first learned of what happens, I was surprised, and felt anxious to see it with my own eyes. Afterwards, when experience also had confirmed its truth, I sought long among the various sects for an explanation, and, with the exception of that which gave the first place to *attraction*, I could find none which even approached plausibility, all the others being ridiculous and obviously quite untenable.

What happens, then, is the following. When our peasants are bringing corn from the country into the city in wagons, and wish to filch some away without being detected, they fill earthen jars with water and stand them among the corn; the corn then draws the moisture into itself through the jar and acquires additional bulk and weight, but the fact is never detected by the onlookers unless someone who knew about the trick before makes a more careful inspection. Yet, if you care to set down the same vessel in the very hot sun, you will find the daily loss to be very little indeed. Thus corn has a greater power than extreme solar heat of drawing to itself the moisture in its neighbourhood.<sup>2</sup> Thus the theory that the water is carried towards the rarefied part of the air surrounding us<sup>3</sup> (particularly when that is distinctly warm) is utter nonsense; for although it is

<sup>2</sup> Specific attraction of the "proper" quality; cf. p. 85, note 3.

<sup>3</sup> Theory of evaporation insufficient to account for it. cf. p. 104, note 1.

πολὺ μὲν ὑπάρχοντος ἢ κατὰ τοὺς πυροὺς λεπτομερεστέρου, δεχομένου δ' οὐδὲ τὸ δέκατον μέρος τῆς εἰς ἐκείνους μεταλαμβανομένης ὑγρότητος.

## XV

Ἐπεὶ δ' ἱκανῶς ἠδολεσχῆσαμεν οὐχ ἔκόντες, ἀλλ', ὡς ἡ παροιμία φησί, μαινομένοις ἀναγκασθέντες συμ||μανῆναι, πάλιν ἐπὶ τὴν τῶν οὕρων ἐπανέλθωμεν διάκρισιν, ἐν ἣ τῶν μὲν Ἄσκληπιάδου λήρων ἐπιλαθώμεθα, μετὰ δὲ τῶν πεπεισμένων διηθεῖσθαι τὰ οὖρα διὰ τῶν νεφρῶν, τίς ὁ τρόπος τῆς ἐνεργείας ἐστίν, ἐπισκεψώμεθα· πάντως γὰρ ἢ ἐξ αὐτῶν ἐπὶ τοὺς νεφροὺς φέρεται τὰ οὖρα τοῦτο βέλτιον εἶναι νομίζοντα, καθάπερ ἡμεῖς, ὁπόταν εἰς τὴν ἀγορὰν ὑπίωμεν· ἢ, εἰ τοῦτ' ἀδύνατον, ἕτερόν τι χρὴ τῆς φορᾶς αὐτῶν ἐξευρεῖν αἴτιον. τί δὴ τοῦτ' ἐστίν; εἰ γὰρ μὴ τοῖς νεφροῖς δώσομέν τινα δύναμιν ἐλκτικὴν τῆς τοιαύτης ποιότητος, ὡς Ἰπποκράτης ἐνόμιζεν, οὐδὲν ἕτερον ἐξευρήσομεν. ὅτι μὲν γὰρ ἦτοι τούτους ἔλκειν αὐτὸ προσῆκεν ἢ τὰς φλέβας πέμπειν, εἴπερ γε μὴ ἐξ ἑαυτοῦ φέρεται, παντί που δῆλον. ἀλλ' εἰ μὲν αἱ φλέβες περιστελλόμεναι προωθοῖεν, οὐκ ἐκείνο μόνον, ἀλλὰ σὺν αὐτῷ καὶ τὸ πᾶν αἷμα τὸ περιεχόμενον ἐν ἑαυταῖς εἰς τοὺς νεφροὺς ἐκθλίψουσιν· εἰ δὲ τοῦτ' ἀδύνατον, ὡς δείξομεν, λείπεται τοὺς νεφροὺς ἔλκειν.



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Πῶς οὖν ἀδύνατον τοῦτο; τῶν νεφρῶν ἢ θέσις  
 ἀντιβαίνει. οὐ γὰρ δὴ οὕτω γ' ὑπόκεινται τῇ  
 58 κοίλῃ φλεβί || καθάπερ τοῖς ἐξ ἐγκεφάλου  
 περιπτώμασιν ἔν τε τῇ ῥινὶ καὶ κατὰ τὴν ὑπερώαν  
 οἱ τοῖς ἡθμοῖς ὅμοιοι πόροι, ἀλλ' ἐκατέρωθεν  
 αὐτῇ παράκεινται. καὶ μὴν, εἴπερ ὁμοίως τοῖς  
 ἡθμοῖς ὅσον ἂν ἢ λεπτότερον καὶ τελέως ὀρρῶδες,  
 τοῦτο μὲν ἐτοίμως διαπέμπουσι, τὸ δὲ παχύτερον  
 ἀποστέγουσιν, ἅπαν ἐπ' αὐτοὺς ἰέναι χρὴ τὸ  
 αἷμα τὸ περιεχόμενον ἐν τῇ κοίλῃ φλεβί, καθάπερ  
 εἰς τοὺς τρυγητοὺς ὁ πᾶς οἶνος ἐμβάλλεται. καὶ  
 μὲν γε καὶ τὸ τοῦ γάλακτος τοῦ τυρουμένου  
 παράδειγμα σαφῶς ἂν, ὃ βούλομαι λέγειν,  
 ἐνδείξαιτο. καὶ γὰρ καὶ τοῦτο πᾶν ἐμβληθὲν  
 εἰς τοὺς ταλάρους οὐ πᾶν διηθεῖται, ἀλλ' ὅσον  
 μὲν ἂν ἢ λεπτότερον τῆς εὐρύτητος τῶν πλοκά-  
 μων, εἰς τὸ κάταντες φέρεται καὶ τοῦτο μὲν  
 ὀρρὸς ἐπονομάζεται· τὸ λοιπὸν δὲ τὸ παχὺ τὸ  
 μέλλον ἔσεσθαι τυρός, ὡς ἂν οὐ παραδεχομένων  
 αὐτὸ τῶν ἐν τοῖς ταλάροις πόρων, οὐ διεκπίπτει  
 κάτω. καὶ τοίνυν, εἴπερ οὕτω μέλλει διηθεῖσθαι  
 τῶν νεφρῶν ὁ τοῦ αἵματος ὀρρὸς, ἅπαν ἐπ'  
 αὐτοὺς ἦκειν χρὴ τὸ αἷμα καὶ μὴ τὸ μὲν ναί, τὸ  
 δ' οὐ. ||

59 Πῶς οὖν ἔχει τὸ φαινόμενον ἐκ τῆς ἀνατομῆς;  
 Τὸ μὲν ἕτερον μέρος τῆς κοίλης ἄνω πρὸς τὴν  
 καρδίαν ἀναφέρεται, τὸ λοιπὸν δ' ἐπιβαίνει τῇ  
 ῥάχει καθ' ὅλης αὐτῆς ἐκτεινόμενον ἄχρι τῶν  
 σκελῶν, ὥστε τὸ μὲν ἕτερον οὐδ' ἐγγὺς ἀφικνεῖται

<sup>1</sup> Nasal mucus was supposed to be the non-utilizable part of the nutriment conveyed to the brain. cf. p. 214, note 3.



And how is propulsion by the veins impossible? The situation of the kidneys is against it. They do not occupy a position beneath the hollow vein [vena cava] as does the sieve-like [ethmoid] passage in the nose and palate in relation to the surplus matter from the brain;<sup>1</sup> they are situated on both sides of it. Besides, if the kidneys are like sieves, and readily let the thinner serous [whey-like] portion through, and keep out the thicker portion, then the whole of the blood contained in the vena cava must go to them, just as the whole of the wine is thrown into the filters. Further, the example of milk being made into cheese will show clearly what I mean. For this, too, although it is all thrown into the wicker strainers, does not all percolate through; such part of it as is too fine in proportion to the width of the meshes passes downwards, and this is called *whey* [serum]; the remaining thick portion which is destined to become cheese cannot get down, since the pores of the strainers will not admit it. Thus it is that, if the blood-serum has similarly to percolate through the kidneys, the whole of the blood must come to them, and not merely one part of it.

What, then, is the appearance as found on dissection?

One division of the vena cava is carried upwards<sup>2</sup> to the heart, and the other mounts upon the spine and extends along its whole length as far as the legs; thus one division does not even come near the

<sup>2</sup> He means from its origin in the liver (i.e. in the three hepatic veins). His idea was that the upper division took nutriment to heart, lungs, head, etc., and the lower division to lower part of body. On the relation of right auricle to vena cava and right ventricle, cf. p. 321, notes 4 and 5.

τῶν νεφρῶν, τὸ λοιπὸν δὲ πλησιάζει μὲν, οὐ μὴν εἰς αὐτούς γε καταφύεται. ἔχρην δ', εἶπερ ἔμελλεν ὡς δι' ἡθμῶν αὐτῶν καθαρθήσεται τὸ αἷμα, πᾶν ἐμπίπτειν εἰς αὐτούς κάπειτα κάτω μὲν φέρεσθαι τὸ λεπτόν, ἴσχεσθαι δ' ἄνω τὸ παχύ. νυνὶ δ' οὐχ οὕτως ἔχει· πλάγιοι γὰρ ἐκατέρωθεν τῆς κοίλης φλεβὸς οἱ νεφροὶ κεῖνται. οὐκουν ὡς ἡθμοὶ διηθοῦσι, πεμπούσης μὲν ἐκείνης, αὐτοὶ δ' οὐδεμίαν εἰσφερόμενοι δύναμιν, ἀλλ' ἔλκουσι δηλονότι· τοῦτο γὰρ ἔτι λείπεται.

Πῶς οὖν ἔλκουσιν; εἰ μὲν, ὡς Ἐπίκουρος οἶεται τὰς ὀλκὰς ἀπάσας γίνεσθαι κατὰ τὰς τῶν ἀτόμων ἀποπάλσεις τε καὶ περιπλοκάς, ἄμεινον ἦν ὄντως εἰπεῖν αὐτούς μηδ' ἔλκειν ὅλως· πολὺ γὰρ ἂν οὕτω γε τῶν ἐπὶ τῆς ἡρακλείας· λίθου  
 60 μικρῶ πρόσθεν εἰρη||μένων ὁ λόγος ἐξεταζόμενος εὐρεθείη γελοιότερος· ἀλλ' ὡς Ἰπποκράτης ἠβούλετο. λεχθήσεται δὲ σαφέστερον ἐπὶ προήκοντι τῷ λόγῳ. νυνὶ γὰρ οὐ τοῦτο πρόκειται διδάσκειν, ἀλλ' ὡς οὐτ' ἄλλο τι δυνατὸν εἰπεῖν αἴτιον εἶναι τῆς τῶν οὕρων διακρίσεως πλὴν τῆς ὀλκῆς τῶν νεφρῶν οὐθ' οὕτω γίνεσθαι τὴν ὀλκὴν, ὡς οἱ μηδεμίαν οἰκείαν διδόντες τῇ φύσει δύναμιν οἴονται γίνεσθαι.

Τούτου γὰρ ὁμολογηθέντος, ὡς ἔστιν ὅλως τις ἐν τοῖς ὑπὸ φύσεως διοικουμένοις δύναμις ἐλκτική, ληρώδης νομίζοιτ' ἂν ὁ περὶ ἀναδόσεως τροφῆς ἄλλο τι λέγειν ἐπιχειρῶν.

<sup>1</sup> We arrive at our belief by excluding other possibilities.

<sup>2</sup> i.e. the mechanistic physicists. cf. pp. 45-47.

<sup>3</sup> cf. p. 85, note 3.



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## XVI

Ἐρασίστρατος δ' οὐκ οἶδ' ὅπως ἑτέραις μὲν τισι δόξαις εὐήθεσιν ἀντεῖπε διὰ μακρῶν, ὑπερέβη δὲ τελέως τὴν Ἱπποκράτους, οὐδ' ἄχρι τοῦ μνημονεύσαι μόνον αὐτῆς, ὡς ἐν τοῖς περὶ καταπόσεως ἐποίησεν, ἀξιώσας. ἐν ἐκείνοις μὲν γὰρ ἄχρι τοσοῦτου φαίνεται μνημονεύων, ὡς τοῦνομ' εἰπεῖν τῆς ὀλκῆς μόνον ὡδέ πως γράφων·

“Ὀλκὴ μὲν οὖν τῆς κοιλίας οὐδεμία φαίνεται εἶναι”· περὶ δὲ τῆς ἰσχυρῆς ἀναδόσεως τὸν λόγον ποιούμενος οὐδ' ἄχρι συλλαβῆς μιᾶς ἐμνημόνευσε τῆς Ἱπποκρατείου δόξης. καίτοι γ' ἐπήρκεσεν ἂν ἡμῖν, εἰ καὶ τοῦτ' ἔγραψε μόνον, ὡς Ἱπποκράτης εἰπὼν “Σάρκες ὀλκοὶ καὶ ἐκ κοιλίης καὶ ἔξωθεν” ψεύδεται· οὔτε γὰρ ἐκ τῆς κοιλίας οὔτ' ἔξωθεν ἔλκειν δύνανται. εἰ δὲ καὶ ὅτι μήτρας αἰτιώμενος ἄρρωστον αὐχένα κακῶς εἶπεν “Οὐ γὰρ δύναται αὐτέης ὁ στόμαχος εἰρύσαι τὴν γονὴν,” ἢ εἰ καί τι τοιοῦτον ἄλλο γράφειν ὁ Ἐρασίστρατος ἠξίωσε, τότε ἂν καὶ ἡμεῖς πρὸς αὐτὸν ἀπολογούμενοι εἶπομεν·

ὦ γενναῖε, μὴ ῥητορικῶς ἡμῶν κατάτρεχε χωρὶς ἀποδείξεως, ἀλλ' εἶπέ τινα κατηγορίαν τοῦ δόγματος, ἵν' ἢ πεισθῶμέν σοι ὡς καλῶς ἐξέλεγχοντι τὸν παλαιὸν λόγον ἢ μεταπείσωμεν

<sup>1</sup> On Erasistratus v. Introd. p. xii. His view that the stomach exerts no *holké*, or attraction, is dealt with more fully in Book III., chap. viii.



## XVI

Now, while Erasistratus<sup>1</sup> for some reason replied at great length to certain other foolish doctrines, he entirely passed over the view held by Hippocrates, not even thinking it worth while to mention it, as he did in his work "On Deglutition"; in that work, as may be seen, he did go so far as at least to make mention of the word *attraction*, writing somewhat as follows:

"Now, the stomach does not appear to exercise any attraction."<sup>1</sup> But when he is dealing with *anadosis* he does not mention the Hippocratic view even to the extent of a single syllable. Yet we should have been satisfied if he had even merely written this: "Hippocrates lies in saying 'The flesh<sup>2</sup> attracts both from the stomach and from without,' for it cannot attract either from the stomach or from without." Or if he had thought it worth while to state that Hippocrates was wrong in criticizing the weakness of the neck of the uterus, "seeing that the orifice of the uterus has no power of attracting semen,"<sup>3</sup> or if he [Erasistratus] had thought proper to write any other similar opinion, then we in our turn would have defended ourselves in the following terms:

"My good sir, do not run us down in this rhetorical fashion without some proof; state some definite objection to our view, in order that either you may convince us by a brilliant refutation of the ancient doctrine, or that, on the other hand, we may convert you from your ignorance." Yet why do I

<sup>1</sup> i.e. the tissues.

<sup>3</sup> cf. p. 291.

ὡς ἀγνοοῦντα. καίτοι τί λέγω ῥητορικῶς; μὴ γάρ, ἐπειδὴ τινες τῶν ῥητόρων, ἃ μάλιστα ἀδυνατοῦσι διαλύεσθαι, ταῦτα διαγελάσαντες οὐδ' ἐπιχειροῦσιν ἀντιλέγειν, ἤδη που τοῦτο καὶ ἡμεῖς ἠγώμεθ' εἶναι τὸ ῥητορικῶς· τὸ γὰρ διὰ λόγου  
 62 πιθανοῦ ἐστὶ τὸ ἥ ῥητορικῶς, τὸ δ' ἄνευ λόγου βωμολοχικόν, οὐ ῥητορικόν. οὐκ οὐτε ῥητορικῶς οὐτε διαλεκτικῶς ἀντεῖπεν ὁ Ἐρασίστρατος ἐν τῷ περὶ τῆς καταπόσεως λόγῳ. τί γάρ φησιν; “Ὀλκὴ μὲν οὖν τῆς κοιλίας οὐδεμία φαίνεται εἶναι.” πάλιν οὖν αὐτῷ παρ' ἡμῶν ἀντιμαρτυρῶν ὁ αὐτὸς λόγος ἀντιπαραβαλλέσθω· περιστολὴ μὲν οὖν τοῦ στομάχου οὐδεμία φαίνεται εἶναι. καὶ πῶς οὐ φαίνεται; τάχ' ἂν ἴσως εἴποι τις τῶν ἀπ' αὐτοῦ· τὸ γὰρ ἀεὶ τῶν ἄνωθεν αὐτοῦ μερῶν συστελλομένων διαστελλέσθαι τὰ κάτω πῶς οὐκ ἔστι τῆς περιστολῆς ἐνδεικτικόν; αὐθις οὖν ἡμεῖς, καὶ πῶς οὐ φαίνεται, φήσομεν, ἢ τῆς κοιλίας ὀλκῆς; τὸ γὰρ ἀεὶ τῶν κάτωθεν μερῶν τοῦ στομάχου διαστελλομένων συστέλλεσθαι τὰ ἄνω πῶς οὐκ ἔστι τῆς ὀλκῆς ἐνδεικτικόν; εἰ δὲ σωφρονήσειέ ποτε καὶ γνοίῃ τὸ φαινόμενον τοῦτο μηδὲν μᾶλλον τῆς ἐτέρας τῶν δοξῶν ὑπάρχειν ἐνδεικτικόν ἀλλ' ἀμφοτέρων εἶναι κοινόν, οὕτως ἂν ἤδη δείξαιμεν αὐτῷ τὴν ὀρθὴν ὁδὸν τῆς τοῦ ἀληθοῦς εὐρέσεως.

Ἄλλὰ περὶ μὲν τῆς κοιλίας αὐθις. ἢ δὲ τῆς  
 63 τροφῆς ἀνάδοσις οὐδὲν δεῖται ἥ τῆς πρὸς τὸ κενούμενον ἀκολουθίας ἅπαξ γε τῆς ἐλκτικῆς δυνάμεως



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ἐπὶ τῶν νεφρῶν ὠμολογημένης, ἣν καίτοι πάνυ σαφῶς ἀληθῆ γινώσκων ὑπάρχειν ὁ Ἐρασί-στρατος οὔτ' ἐμνημόνευσεν οὔτ' ἀντεῖπεν οὔθ' ὄλως ἀπεφήνατο, τίν' ἔχει δόξαν ὑπὲρ τῆς τῶν οὔρων διακρίσεως.

Ἡ διὰ τί προειπὼν εὐθὺς κατ' ἀρχὰς τῶν καθ' ὅλου λόγων, ὡς ὑπὲρ τῶν φυσικῶν ἐνεργειῶν ἐρεῖ, πρῶτον τίνες τ' εἰσὶ καὶ πῶς γίνονται καὶ διὰ τίνων τόπων, ἐπὶ τῆς τῶν οὔρων διακρίσεως, ὅτι μὲν διὰ νεφρῶν, ἀπεφήνατο, τὸ δ' ὅπως γίγνεται παρέλιπε; μάτην οὖν ἡμᾶς καὶ περὶ τῆς πέψεως ἐδίδαξεν, ὅπως γίγνεται, καὶ περὶ τῆς τοῦ χολώδους περιττώματος διακρίσεως κατατρίβει. ἤρκει γὰρ εἰπεῖν κἀνταῦθα τὰ μόρια, δι' ὧν γίγνεται, τὸ δ' ὅπως παραλιπεῖν. ἀλλὰ περὶ μὲν ἐκείνων εἶχε λέγειν, οὐ μόνον δι' ὧν ὀργάνων ἀλλὰ καὶ καθ' ὄντινα γίγνεται τρόπον, ὥσπερ οἶμαι καὶ περὶ τῆς ἀναδόσεως· οὐ γὰρ ἤρκεσεν εἰπεῖν αὐτῷ μόνον, ὅτι διὰ φλεβῶν, ἀλλὰ καὶ πῶς ἐπεξῆλθεν, ὅτι τῆ  
 64 πρὸς ἢ τὸ κενούμενον ἀκολουθία· περὶ δὲ τῶν οὔρων τῆς διακρίσεως, ὅτι μὲν διὰ νεφρῶν γίγνεται, γράφει, τὸ δ' ὅπως οὐκέτι προστίθησιν. οὐδὲ γὰρ οἶμαι τῇ πρὸς τὸ κενούμενον ἀκολουθία ἦν εἰπεῖν· οὔτω γὰρ ἂν οὐδεὶς ὑπ' ἰσχυρίας ἀπέθανεν οὐδέποτε μὴ δυναμένου πλείονος ἐπιρ-

<sup>1</sup> This was Erasistratus's favourite principle, known in Latin as the "horror vacui" and in English as "Nature's abhorrence of a vacuum," although these terms are not an exact translation of the Greek. τὸ κενούμενον probably means



*natural tendency of a vacuum to become refilled*,<sup>1</sup> when once we have granted the attractive faculty of the kidneys. Now, although Erasistratus knew that this faculty most certainly existed, he neither mentioned it nor denied it, nor did he make any statement as to his views on the secretion of urine.

Why did he give notice at the very beginning of his "General Principles" that he was going to speak about natural activities—firstly what they are, how they take place, and in what situations—and then, in the case of urinary secretion, declared that this took place through the kidneys, but left out its method of occurrence? It must, then, have been for no purpose that he told us how digestion occurs, or spends time upon the secretion of biliary superfluities;<sup>2</sup> for in these cases also it would have been sufficient to have named the parts through which the function takes place, and to have omitted the method. On the contrary, in these cases he was able to tell us not merely through what organs, but also in what way it occurs—as he also did, I think, in the case of *anadosis*; for he was not satisfied with saying that this took place through the veins, but he also considered fully the method, which he held to be from the tendency of a vacuum to become refilled. Concerning the secretion of urine, however, he writes that this occurs through the kidneys, but does not add in what *way* it occurs. I do not think he could say that this was from the tendency of matter to fill a vacuum,<sup>3</sup> for, if this were so, nobody would have ever died of retention of urine, since no more can *the vacuum*, not *the matter evacuated*, although Galen elsewhere uses *κενόω* in the latter (non-classical) sense, e.g. pp. 67, 215. *Akolouthia* is a *following-up*, a *sequence*, almost a *consequence*.<sup>2</sup> v. p. 123. <sup>3</sup> cf. Book II., chap. i.

ρυήναί ποτε παρὰ τὸ κενούμενον· ἄλλης γὰρ αἰτίας μηδεμιᾶς προστεθείσης, ἀλλὰ μόνης τῆς πρὸς τὸ κενούμενον ἀκολουθίας ποδηγούσης· τὸ συνεχές, οὐκ ἐγχωρεῖ πλέον ἐπιρρυήναί ποτε τοῦ κενουμένου. ἀλλ' οὐδ' ἄλλην τινὰ προσθεῖναι πιθανὴν αἰτίαν εἶχεν, ὡς ἐπὶ τῆς ἀναδόσεως τὴν ἔκθλιψιν τῆς γαστρούς. ἀλλ' αὕτη γ' ἐπὶ τοῦ κατὰ τὴν κοίλην αἵματος ἀπωλώλει τελέως, οὐ τῷ μήκει μόνον τῆς ἀποστάσεως ἐκλυθείσα, ἀλλὰ καὶ τῷ τὴν καρδίαν ὑπερκειμένην ἐξαρπάξειν αὐτῆς σφοδρῶς καθ' ἑκάστην διαστολὴν οὐκ ὀλίγον αἷμα.

Μόνη δὴ τις ἔτι καὶ πάντων ἔρημος ἀπελείπετο τῶν σοφισμάτων ἐν τοῖς κάτω τῆς κοίλης ἢ πρὸς ||  
 65 τὸ κενούμενον ἀκολουθία, διὰ τε τοὺς ἐπὶ ταῖς ἰσχυρίαις ἀποθνήσκοντας ἀπολωλεκυῖα τὴν πιθανότητα καὶ διὰ τὴν τῶν νεφρῶν θέσιν οὐδὲν ἦττον. εἰ μὲν γὰρ ἅπαν ἐπ' αὐτοὺς ἐφέρετο τὸ αἷμα, δεόντως ἂν τις ἅπαν ἔφασκεν αὐτὸ καθαίρεσθαι. νυνὶ δέ, οὐ γὰρ ὅλον ἀλλὰ τοσοῦτον αὐτοῦ μέρος, ὅσον αἰ μέχρι νεφρῶν δέχονται φλέβες, ἐπ' αὐτοὺς ἔρχεται, μόνον ἐκεῖνο καθαρθήσεται. καὶ τὸ μὲν ὀρρώδες αὐτοῦ καὶ λεπτὸν οἶον δι' ἠθμῶν τινῶν τῶν νεφρῶν διαδύσεται· τὸ δ' αἱματώδες τε καὶ παχὺ κατὰ τὰς φλέβας ὑπομένον ἐμποδῶν στήσεται τῷ κατόπιον ἐπιρρέοντι. παλινδρομεῖν οὖν αὐτὸ πρότερον ἐπὶ τὴν κοίλην ἀναγκαῖον καὶ κενὰς οὕτως ἐργάζεσθαι τὰς ἐπὶ τοὺς νεφροὺς ἰούσας φλέβας, αἰ δεύτερον οὐκέτι

<sup>1</sup> Vital factor necessary over and above the mechanical.

<sup>2</sup> cf. p. 119, note 2.

<sup>3</sup> pp. 91, 93.



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παρακομιούσιν ἐπ' αὐτοὺς ἀκάθαρτον αἷμα· κατ-  
 ειληφότος γὰρ αὐτὰς τοῦ προτέρου πάροδος  
 οὐδεμία λείπεται. τίς οὖν ἡμῖν ἡ δύναμις ἀπά-  
 ξει πάλιν ὀπίσω τῶν νεφρῶν τὸ καθαρὸν αἷμα;  
 τίς δὲ τοῦτο μὲν διαδεξαμένη κελεύσει πάλιν πρὸς  
 τὸ κάτω μέρος ἵεσθαι τῆς κοίλης, ἑτέρω δ' ἄνωθεν  
 66 ἐπιφερομένῳ προστάξει, πρὶν ἢ ἐπὶ τοὺς νεφροὺς  
 ἀπελθεῖν, μὴ φέρεσθαι κάτω;

Ταῦτ' οὖν ἅπαντα συνιδὼν ὁ Ἐρασίστρατος  
 ἀποριῶν μεστὰ καὶ μίαν μόνην δόξαν εὖπορον  
 εὐρῶν ἐν ἅπασιν τὴν τῆς ὀλκῆς, οὐτ' ἀπορεῖσθαι  
 βουλόμενος οὐτε τὴν Ἰπποκράτους ἐθέλων λέγειν  
 ἄμεινον ὑπέλαβε σιωπητέον εἶναι περὶ τοῦ τρό-  
 που τῆς διακρίσεως.

Ἄλλ' εἰ κακείνος ἐσίγησεν, ἡμεῖς οὐ σιωπήσο-  
 μεν· ἴσμεν γάρ, ὡς οὐκ ἐνδέχεται παρελθόντα  
 τὴν Ἰπποκράτειον δόξαν, εἴθ' ἕτερόν τι περὶ  
 νεφρῶν ἐνεργείας εἰπόντα μὴ οὐ καταγέλαστον  
 εἶναι παντάπασιν. διὰ τοῦτ' Ἐρασίστρατος μὲν  
 ἐσιώπησεν, Ἀσκληπιάδης δ' ἐψεύσατο παραπλη-  
 σίως οἰκέταις λόλοις μὲν τὰ πρόσθεν τοῦ βίου  
 καὶ πολλὰ πολλὰκις ἐγκλήματα διαλυσαμένοις  
 ὑπὸ περιττῆς πανουργίας, ἐπ' αὐτοφώρῳ δὲ ποτε  
 κατειλημμένοις, εἶτ' οὐδὲν ἐξευρίσκουσι σοφισμα  
 κἄπειτ' ἐνταῦθα τοῦ μὲν αἰδημονεστέρου σιωπῶν-  
 τος, οἷον ἀποπληξία τινὶ κατειλημμένου, τοῦ δ'  
 ἀναισχυνοτέρου κρύπτουτος μὲν ἔθ' ὑπὸ μάλης  
 τὸ ζητούμενον, ἐξομνυμένου δὲ καὶ μηδ' ἑωρακέσθαι  
 πώποτε φάσκουτος. οὕτω γάρ τοι καὶ ὁ Ἀσκλη-  
 67 πιάδης ἢ ἐπιλειπόντων αὐτὸν τῶν τῆς πανουργίας  
 σοφισμάτων καὶ μήτε τῆς πρὸς τὸ λεπτομερὲς



conduct a second quantity of unpurified blood to the kidneys—occupied as they are by the blood which had preceded, there is no passage left. What power have we, then, which will draw back the purified blood from the kidneys? And what power, in the next place, will bid this blood retire to the lower part of the vena cava, and will enjoin on another quantity coming from above not to proceed downwards before turning off into the kidneys?

Now Erasistratus realized that all these ideas were open to many objections, and he could only find one idea which held good in all respects—namely, that of *attraction*. Since, therefore, he did not wish either to get into difficulties or to mention the view of Hippocrates, he deemed it better to say nothing at all as to the manner in which secretion occurs.

But even if he kept silence, I am not going to do so. For I know that if one passes over the Hippocratic view and makes some other pronouncement about the function of the kidneys, one cannot fail to make oneself utterly ridiculous. It was for this reason that Erasistratus kept silence and Asclepiades lied; they are like slaves who have had plenty to say in the early part of their career, and have managed by excessive rascality to escape many and frequent accusations, but who, later, when caught in the act of thieving, cannot find any excuse; the more modest one then keeps silence, as though thunderstruck, whilst the more shameless continues to hide the missing article beneath his arm and denies on oath that he has ever seen it. For it was in this way also that Asclepiades, when all subtle excuses had failed him and there was no longer any room for nonsense about “conveyance towards the

φορᾶς ἐχούσης ἔτι χώραν ἐνταυθοῖ ληρεῖσθαι μὴθ' ὡς ὑπὸ τῶν νεφρῶν γεννᾶται τουτὶ τὸ περίττωμα, καθάπερ ὑπὸ τῶν ἐν ἥπατι πόρων ἢ χολῆ, δυνατὸν ὄν εἰπόντα μὴ οὐ μέγιστον ὀφλεῖν γέλωτα, ἐξόμνυταί τε καὶ ψεύδεται φανερώς, οὐ διήκειν λέγων ἐπὶ τοὺς νεφροὺς τὸ οὖρον ἀλλ' ἀτμοειδῶς εὐθύς ἐκ τῶν κατὰ τὴν κοίλην μερῶν εἰς τὴν κύστιν ἀθροίζεσθαι.

Οὗτοι μὲν οὖν τοῖς ἐπ' αὐτοφώρῳ κατειλημμένοις οἰκέταις ὁμοίως ἐκπλαγέντες ὁ μὲν ἐσιώπησεν, ὁ δ' ἀναισχύντως ψεύδεται.

XVII

Τῶν δὲ νεωτέρων ὅσοι τοῖς τούτων ὀνόμασιν ἑαυτοὺς ἐσέμνυαν Ἐρασιστρατεῖους τε καὶ Ἀσκληπιαδεῖους ἐπονομάσαντες, ὁμοίως τοῖς ὑπὸ τοῦ βελτίστου Μενάνδρου κατὰ τὰς κωμωδίας εἰσαγομένοις οἰκέταις, Δάοις τε τισι καὶ Γέταις, οὐδὲν ἠγουμενοῖς σφίσι πεπρᾶχθαι γενναῖον, εἰ μὴ τρίς ἐξαπατήσειαν τὸν δεσπότην, οὕτω καὶ αὐτοὶ κατὰ πολλὴν σχολὴν ἀναίσχυντα σοφίσματα συνέθεσαν, οἱ μὲν, ἵνα μὴδ' ὄλως ἐξελεγχθείη ποτ' ἢ  
68 Ἀσκληπιάδης ψευδόμενος, οἱ δ', ἵνα κακῶς εἴπωσιν, ἃ καλῶς ἐσιώπησεν Ἐρασίστρατος.

Ἄλλὰ τῶν μὲν Ἀσκληπιαδείων ἄλις. οἱ δ' Ἐρασιστράτειοι λέγειν ἐπιχειροῦντες, ὅπως οἱ νεφροὶ διηθοῦσι τὸ οὖρον, ἅπαντα δρῶσί τε καὶ

<sup>1</sup> cf. p. 87, note 3.

<sup>2</sup> κοίλην: the usual reading is κοιλίαν, which would make



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πάσχουσι καὶ παντοῖοι γίνονται πιθανὸν ἐξευρεῖν τι ζητοῦντες αἴτιον ὀλκῆς μὴ δεόμενον.

Οἱ μὲν δὴ πλησίον Ἐρασιστράτου τοῖς χρόνοις γενόμενοι τὰ μὲν ἄνω τῶν νεφρῶν μόρια καθαρὸν αἷμα λαμβάνειν φασί, τῷ δὲ βάρος ἔχειν τὸ ὑδατώδες περίττωμα βρίθειν τε καὶ ὑπόρρειν κάτω· διηθούμενον δ' ἐνταῦθα κατὰ τοὺς νεφροὺς αὐτοὺς χρηστὸν οὕτω γενόμενον ἅπασι τοῖς κάτω τῶν νεφρῶν ἐπιπέμπεσθαι τὸ αἷμα.

Καὶ μέχρι γέ τινος εὐδοκίμησεν ἡδε ἡ δόξα καὶ ἤκμασε καὶ ἀληθῆς ἐνομίσθη· χρόνῳ δ' ὕστερον καὶ αὐτοῖς τοῖς Ἐρασιστρατείοις ὑποπτος ἐφάνη καὶ τελευτῶντες ἀπέστησαν αὐτῆς· αἰτεῖσθαι γὰρ ἐδόκουν δύο ταῦτα μήτε συγχωρούμενα πρὸς τινος ἀλλ' οὐδ' ἀποδειχθῆναι δυνάμενα, πρῶτον μὲν τὸ βάρος τῆς ὀρρώδους ὑγρότητος ἐν τῇ  
69 κοίλῃ || φλεβὶ γεννώμενον, ὥσπερ οὐκ ἐξ ἀρχῆς ὑπάρχον, ὅπότε ἐκ τῆς κοιλίας εἰς ἡπαρ ἀνεφέρετο. τί δὴ οὖν οὐκ εὐθὺς ἐν ἐκείνοις τοῖς χωρίοις ὑπέρρει κάτω; πῶς δ' ἂν τῷ δόξειεν εὐλόγως εἰρησθαι συντελεῖν εἰς τὴν ἀνάδοσιν ἢ ὑδατώδους ὑγρότης, εἴπερ οὕτως ἐστὶ βαρεῖα;

Δεύτερον δ' ἄτοπον ὅτι κὰν κάτω συγχωρηθῆ φέρεσθαι πᾶσα καὶ μὴ κατ' ἄλλο χωρίον ἢ τὴν κοίλην φλέβα, τίνα τρόπον εἰς τοὺς νεφροὺς ἐμπεσεῖται, χαλεπὸν, μᾶλλον δ' ἀδύνατον εἰπεῖν, μήτ' ἐν τοῖς κάτω μέρεσι κειμένων αὐτῶν τῆς φλεβὸς ἀλλ' ἐκ τῶν πλαγίων μήτ' ἐμφυομένης εἰς αὐτοὺς τῆς κοίλης ἀλλ' ἀπόφυσίν τινα μόνον



or try any shift in order to find some plausible explanation which does not demand the principle of *attraction*.

Now those near the times of Erasistratus maintain that the parts above the kidneys receive pure blood, whilst the watery residue, being heavy, tends to run downwards; that this, after percolating through the kidneys themselves, is thus rendered serviceable, and is sent, as blood, to all the parts below the kidneys.

For a certain period at least this view also found favour and flourished, and was held to be true; after a time, however, it became suspect to the Erasistrateans themselves, and at last they abandoned it. For apparently the following two points were assumed, neither of which is conceded by anyone, nor is even capable of being proved. The first is the heaviness of the serous fluid, which was said to be produced in the vena cava, and which did not exist, apparently, at the beginning, when this fluid was being carried up from the stomach to the liver. Why, then, did it not at once run downwards when it was in these situations? And if the watery fluid is so heavy, what plausibility can anyone find in the statement that it assists in the process of *anadosis*?

In the second place there is this absurdity, that even if it be agreed that all the watery fluid does fall downwards, and only when it is in the vena cava,<sup>1</sup> still it is difficult, or, rather, impossible, to say through what means it is going to fall into the kidneys, seeing that these are not situated below, but on either side of the vena cava, and that the vena cava is not inserted into them, but merely sends a branch<sup>2</sup>

<sup>1</sup> Not at an earlier stage, when it is still on its way from the alimentary canal to the liver.      <sup>2</sup> *i.e.* a renal vein.

εἰς ἑκάτερον πεμπούσης, ὥσπερ καὶ εἰς τὰλλα πάντα μόρια.

Τίς οὖν ἡ διαδεξαμένη ταύτην δόξα καταγνωσθεῖσαν; ἐμοὶ μὲν ἠλιθιωτέρα μακρῶ φαίνεται τῆς προτέρας. ἤκμασε δ' οὖν καὶ αὕτη ποτέ. φασὶ γάρ, εἰ κατὰ τῆς γῆς ἐκχυθείη μεμιγμένον ἔλαιον ὕδατι, διάφορον ἑκάτερον ὁδὸν βαδιεῖσθαι καὶ ῥυήσεσθαι τὸ μὲν τῆδε, τὸ δὲ τῆδε. θαυμαστὸν οὖν <sup>οὔ, δ' ἐν</sup> εἶναί φασιν, εἰ τὸ μὲν <sup>ὑδατῶδες</sup> ὑγρὸν <sup>οὔ, δ' ἐν</sup> εἰς τοὺς νεφροὺς ῥεῖ, τὸ δ' αἷμα διὰ τῆς κοίλης φέρεται κάτω. κατέγνωσται οὖν ἤδη καὶ ἡδε ἡ δόξα. διὰ τί γὰρ ἀπὸ τῆς κοίλης μυρίων ἐκπεφυκτιῶν φλεβῶν αἷμα μὲν εἰς τὰς ἄλλας ἀπάσας, ἡ δ' ὀρρώδης ὑγρότης εἰς τὰς ἐπὶ τοὺς νεφροὺς φερομένας ἐκτρέπεται; τοῦτ' αὐτὸ τὸ ζητούμενον οὐκ εἰρήκασιν, ἀλλὰ τὸ γιγνόμενον εἰπόντες μόνον οἴονται τὴν αἰτίαν ἀποδεδωκέναί.

Πάλιν οὖν, τὸ τρίτον τῷ σωτήρι, τὴν χειρίστην ἀπασῶν δόξαν ἐξευρημένην νῦν ὑπὸ Λύκου τοῦ Μακεδόνοσ, εὐδοκιμοῦσαν δὲ διὰ τὸ καινὸν ἤδη λέγωμεν. ἀπεφήνατο γὰρ δὴ ὁ Λύκος οὗτος, ὥσπερ ἐξ ἀδύτου τινὸς χρησμὸν ἀποφθεγγόμενος, περίπτωμα τῆς τῶν νεφρῶν θρέψεως εἶναι τὸ οὔρον. ὅτι μὲν οὖν αὐτὸ τὸ πινόμενον ἅπαν οὔρον γίγνεται, πλὴν εἴ τι μετὰ τῶν διαχωρημάτων ὑπῆλθεν ἢ εἰς ἰδρῶτας ἀπεχώρησεν ἢ εἰς τὴν ἀδηλον διαπνοήν, ἐναργῶς ἐνδείκνυται τὸ πλῆθος τῶν καθ' ἑκάστην ἡμέραν οὔρουμένων. ἐν χειμῶνι δὲ μάλιστα μαθεῖν ἔστιν ἐπὶ τῶν ἀργούντων μὲν, κωθωνιζομένων δέ, καὶ μάλιστ' <sup>οὔρουσι</sup> εἰ λεπτὸς ὁ οἶνος εἶη καὶ πόριμος. οὔρουσι ἢ γὰρ



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οὔτοι διὰ ταχέων ὀλίγου δεῖν, ὅσονπερ καὶ πίνουσιν. ὅτι δὲ καὶ ὁ Ἐρασίστρατος οὕτως ἐγίγνωσκεν, οἱ τὸ πρῶτον ἀνεγνωκότες αὐτοῦ σύγγραμμα τῶν καθόλου λόγων ἐπίστανται. ὥσθ' ὁ Λύκος οὔτ' ἀληθῆ φαίνεται λέγων οὔτ' Ἐρασι-στράτεια, δῆλον δ' ὡς οὐδ' Ἀσκληπιάδεια, πολὺ δὲ μᾶλλον οὐδ' Ἰπποκράτεια. λευκῶ τοίνυν κατὰ τὴν παροιμίαν ἔοικε κόρακι μῆτ' αὐτοῖς τοῖς κόρα-ξιν ἀναμιχθῆναι δυναμένῳ διὰ τὴν χρόαν μῆτε ταῖς περιστέραῖς διὰ τὸ μέγεθος, ἀλλ' οὔτι που τούτου γ' ἔνεκα παροπτέος. ἴσως γάρ τι λέγει θαυμαστόν, ὃ μηδεὶς τῶν ἔμπροσθεν ἔγνω.

Τὸ μὲν οὖν ἅπαντα τὰ τρεφόμενα μόρια ποιεῖν τι περίττωμα συγχωρούμενον, τὸ δὲ τοὺς νεφροὺς μόνους, οὔτω σμικρὰ σώματα, χόας ὄλους τέτ-  
 12' ταρας ἢ καὶ πλείους ἴσχειν ἐνίοτε περιττώματος οὔθ' ὁμολογούμενον οὔτε λόγον ἔχον· τὸ γὰρ ἑκάστου τῶν μειζόνων σπλάγχχνων περίττωμα πλείον ἀναγκαῖον ὑπάρχειν. οἷον αὐτίκα τὸ τοῦ πνεύμονος, εἴπερ ἀνάλογον τῷ μεγέθει τοῦ σπλάγχχνου γίγνοιτο, πολλαπλάσιον ἔσται δή-  
 που τοῦ κατὰ τοὺς νεφρούς, ὥσθ' ὄλος μὲν ὁ θώραξ ἐμπλησθήσεται, πνιγήσεται δ' αὐτίκα τὸ ζῶον. ἀλλ' εἰ ἴσον φήσει τις γίνεσθαι τὸ καθ' ἕκαστον τῶν ἄλλων μορίων περίττωμα, διὰ ποίων κύστεων ἐκκρίνεται; εἰ γὰρ οἱ νεφροὶ τοῖς κωθω-  
 νιζομένοις τρεῖς ἢ τέτταρας ἐνίοτε χόας ποιούσι περιττώματος, ἑκάστου τῶν ἄλλων σπλάγχχνων πολλῶ πλείους ἔσονται καὶ πίθου τινὸς οὔτω μεγίστου δεήσει τοῦ δεχομένου τὰ πάντων περιτ-

<sup>1</sup> "Sur l'Ensemble des Choses" (Daremberg).



these people rapidly pass almost the same quantity as they drink. And that even Erasistratus was aware of this is known to those who have read the first book of his "General Principles."<sup>1</sup> Thus Lycus is speaking neither good Erasistratism, nor good Asclepiadism, far less good Hippocratism. He is, therefore, as the saying is, like a white crow, which cannot mix with the genuine crows owing to its colour, nor with the pigeons owing to its size. For all this, however, he is not to be disregarded; he may, perhaps, be stating some wonderful truth, unknown to any of his predecessors.

Now it is agreed that all parts which are undergoing nutrition produce a certain amount of residue, but it is neither agreed nor is it likely, that the kidneys alone, small bodies as they are, could hold four whole *congi*,<sup>2</sup> and sometimes even more, of residual matter. For this surplus must necessarily be greater in quantity in each of the larger viscera; thus, for example, that of the lung, if it corresponds in amount to the size of the viscus, will obviously be many times more than that in the kidneys, and thus the whole of the thorax will become filled, and the animal will be at once suffocated. But if it be said that the residual matter is equal in amount in each of the other parts, where are the *bladders*, one may ask, through which it is excreted? For, if the kidneys produce in drinkers three and sometimes four *congi* of superfluous matter, that of each of the other viscera will be much more, and thus an enormous barrel will be needed to contain the waste products of them all.

<sup>2</sup> About twelve quarts. This is about five times as much as the average daily excretion, and could only be passed if a very large amount of wine were drunk.

τώματα. καίτοι πολλάκις, ὅσον ἐπιέ τις, ὀλίγου δεῖν οὕρησεν ἅπαν, ὡς ἂν ἐπὶ τοὺς νεφροὺς φερομένου τοῦ πόματος ἅπαντος.

Ἔοικεν οὖν ὁ τὸ τρίτον ἐξαπατῶν οὗτος οὐδὲν ἀνύειν ἀλλ' εὐθύς γεγυμέναι κατάφωρος καὶ μένειν ἔτι τὸ ἐξ ἀρχῆς ἄπορον Ἐρασιστράτῳ τε καὶ τοῖς ἄλλοις ἅπασιν πλὴν Ἰπποκράτους. διατρίβω δ' ἐκὼν ἐν τῷ τόπῳ σαφῶς εἰδώς, ὅτι μηδὲν εἰπεῖν ἔχει μηδεὶς ἄλλος περὶ τῆς τῶν νεφρῶν ἐνεργείας, ἀλλ' ἀναγκαῖον ἢ τῶν μαγείρων ἀμαθεστέρους φαίνεσθαι μηδ' ὅτι διηθεῖται δι' αὐτῶν τὸ οὔρον  
73 ὁμολογοῦντας ἢ || τοῦτο συγχωρήσαντας μηδὲν ἔτ' ἔχειν εἰπεῖν ἕτερον αἴτιον τῆς διακρίσεως πλὴν τῆς ὀλκῆς.

Ἄλλ' εἰ μὴ τῶν οὔρων ἢ φορὰ τῇ πρὸς τὸ κενούμενον ἀκολουθία γίγνεται, δῆλον, ὡς οὐδ' ἢ τοῦ αἵματος οὐδ' ἢ τῆς χολῆς ἢ εἴπερ ἐκείνων καὶ τούτου· πάντα γὰρ ὡσαύτως ἀναγκαῖον ἐπιτελεῖσθαι καὶ κατ' αὐτὸν τὸν Ἐρασίστρατον.

Εἰρήσεται δ' ἐπὶ πλέον ὑπὲρ αὐτῶν ἐν τῷ μετὰ ταῦτα γράμματι.



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# BOOK II

## B

### I

- 74 Ὅτι μὲν οὖν ἀναγκαῖόν ἐστιν οὐκ Ἐρασι-  
στράτῳ μόνον ἀλλὰ καὶ τοῖς ἄλλοις ἅπασιν, ὅσοι  
μέλλουσι περὶ διακρίσεως οὔρων ἐρεῖν τι χρη-  
στόν, ὁμολογῆσαι δύναμιν τιν' ὑπάρχειν τοῖς  
νεφροῖς ἔλκουσαν εἰς ἑαυτοὺς ποιότητα τοιαύτην,  
οἷα ἐν τοῖς οὔροις ἐστί' διὰ τοῦ πρόσθεν ἐπιδέ-  
δεικται γράμματος, ἀναμιμνησκόντων ἅμ' αὐτῷ  
καὶ τοῦθ' ἡμῶν, ὡς οὐκ ἄλλως μὲν εἰς τὴν κύστιν  
φέρεται τὰ οὔρα διὰ τῶν νεφρῶν, ἄλλως δ' εἰς  
ἅπαντα τοῦ ζώου τὰ μόρια τὸ αἷμα' κατ' ἄλλον  
δέ τινα τρόπον ἢ ξανθὴ χολὴ διακρίνεται. δειχ-  
75 θείσης γὰρ ἐναργῶς ἐφ' ἐνὸς || οὔτινοσοῦν ὀργάνου  
τῆς ἐλκτικῆς τε καὶ ἐπισπαστικῆς ὀνομαζομένης  
δυνάμεως οὐδὲν ἔτι χαλεπὸν ἐπὶ τὰ λοιπὰ μετα-  
φέρειν αὐτήν· οὐ γὰρ δὴ τοῖς μὲν νεφροῖς ἢ φύσις  
ἔδωκε τινα τοιαύτην δύναμιν, οὐχὶ δέ γε καὶ τοῖς  
τὸ χοχῶδες ὑγρὸν ἔλκουσιν ἀγγείοις οὐδὲ τούτοις  
μὲν, οὐκέτι δὲ καὶ τῶν ἄλλων μορίων ἐκάστῳ.  
καὶ μὴν εἰ τοῦτ' ἀληθές ἐστι, θαυμάζειν χρὴ τοῦ  
Ἐρασιστράτου ψευδεῖς οὔτω λόγους ὑπὲρ ἀνα-

---

<sup>1</sup> cf. p. 89.      <sup>2</sup> This term is nowadays limited to the drawing action of a blister. cf. p. 223.



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δόσεως τροφῆς εἰπόντος, ὡς μηδ' Ἀσκληπιάδην  
 λαθεῖν. καίτοι γ' οἶεται παντὸς μᾶλλον ἀληθὲς  
 ὑπάρχειν, ὡς, εἴπερ ἐκ τῶν φλεβῶν ἀπορρέει  
 τι, δυοῖν θάτερον ἢ κενὸς ἔσται τόπος ἀθρόως ἢ  
 τὸ συνεχὲς ἐπιρρυήσεται τὴν βάσιν ἀναπληροῦν  
 τοῦ κενουμένου. ἀλλ' ὁ γ' Ἀσκληπιάδης οὐ  
 δυοῖν θάτερόν φησιν, ἀλλὰ τριῶν ἔν τι χρῆναι  
 λέγειν ἐπὶ τοῖς κενουμένοις ἀγγείοις ἔπεσθαι ἢ  
 κενὸν ἀθρόως τόπον ἢ τὸ συνεχὲς ἀκολουθήσειν ἢ  
 συσταλήσασθαι τὸ ἀγγεῖον. ἐπὶ μὲν γὰρ τῶν  
 καλάμων καὶ τῶν αὐλίσκων τῶν εἰς τὸ ὕδωρ  
 καθιεμένων ἀληθὲς εἰπεῖν, ὅτι κενουμένου τοῦ  
 78 περιεχομένου κατὰ τὴν || εὐρυχωρίαν αὐτῶν ἀέρος  
 ἢ κενὸς ἀθρόως ἔσται τόπος ἢ ἀκολουθήσει τὸ  
 συνεχὲς. ἐπὶ δὲ τῶν φλεβῶν οὐκέτ' ἐγχωρεῖ, δυνα-  
 μένου δὲ τοῦ χιτῶνος αὐτῶν εἰς ἑαυτὸν συνιζάνειν  
 καὶ διὰ τοῦτο καταπίπτειν εἰς τὴν ἐντὸς εὐρυ-  
 χωρίαν. οὕτω μὲν δὴ ψευδὴς ἢ περὶ τῆς πρὸς  
 τὸ κενούμενον ἀκολουθίας οὐκ ἀπόδειξις μὰ Δί'  
 εἴποιμ' ἂν ἄλλ' ὑπόθεσις Ἐρασιστράτειος.

Καθ' ἕτερον δ' αὖ τρόπον, εἰ καὶ ἀληθὲς εἴη,  
 περιττή, τῆς μὲν κοιλίας ἐνθλίβειν ταῖς φλεψὶ  
 δυναμένης, ὡς αὐτὸς ὑπέθετο, τῶν φλεβῶν δ' αὖ  
 περιστέλλεσθαι τῷ ἐνυπάρχοντι καὶ προθεῖν  
 αὐτό. τά τε γὰρ ἄλλα καὶ πλῆθος οὐκ ἂν ἐν τῷ  
 σώματι γένοιτο, τῇ πρὸς τὸ κενούμενον ἀκολουθίᾳ  
 μόνῃ τῆς ἀναδόσεως ἐπιτελουμένης. εἰ μὲν οὖν  
 ἢ τῆς γαστρὸς ἐνθλιψις ἐκλύεται προϊούσα καὶ

<sup>1</sup> The term *κοιλία* is used both specifically for the stomach proper and also (as probably here) in a somewhat wider sense for the stomach region, including the adjacent part of the small intestine; this was the part of the alimentary canal



## ON THE NATURAL FACULTIES, II. 1

so false as to be detected even by Asclepiades. Now, Erasistratus considers it absolutely certain that, if anything flows from the veins, one of two things must happen: either a completely empty space will result, or the contiguous quantum of fluid will run in and take the place of that which has been evacuated. Asclepiades, however, holds that not one of two, but one of three things must be said to result in the emptied vessels: either there will be an entirely empty space, or the contiguous portion will flow in, or the vessel will contract. For whereas, in the case of reeds and tubes it is true to say that, if these be submerged in water, and are emptied of the air which they contain in their lumens, then either a completely empty space will be left, or the contiguous portion will move onwards; in the case of veins this no longer holds, since their coats can collapse and so fall in upon the interior cavity. It may be seen, then, how false this hypothesis—by Zeus, I cannot call it a demonstration!—of Erasistratus is.

And, from another point of view, even if it were true, it is superfluous, if the stomach<sup>1</sup> has the power of compressing the veins, as he himself supposed, and the veins again of contracting upon their contents and propelling them forwards.<sup>2</sup> For, apart from other considerations, no *plethora*<sup>3</sup> would ever take place in the body, if delivery of nutriment resulted merely from the tendency of a vacuum to become refilled. Now, if the compression of the stomach becomes weaker the further it goes, and cannot reach to an

from which nutriment was believed to be absorbed by the mesenteric veins; *cf.* p. 309, note 2.

<sup>2</sup> *cf.* p. 100, note 2; p. 167, note 2.

<sup>3</sup> A characteristic "lesion" in Erasistratus's pathology.

μέχρι παντός ἀδυνατός ἐστὶν ἐξικνεῖσθαι καὶ διὰ  
 τοῦτ' ἄλλης τινὸς δεῖ μηχανῆς εἰς τὴν πάντη  
 φορὰν τοῦ αἵματος, ἀναγκαία μὲν ἢ πρὸς τὸ  
 κενούμενον ἀκολουθία προσεξεύρηται· πλήθος δ'  
 77 ἐν οὐδενὶ τῶν μεθ' ἥπαρ ἔσται || μορίων, ἧ, εἴπερ  
 ἄρα, περὶ τὴν καρδίαν τε καὶ τὸν πνεύμονα. μόνη  
 γὰρ αὕτη τῶν μεθ' ἥπαρ εἰς τὴν δεξιὰν αὐτῆς  
 κοιλίαν ἔλκει τὴν τροφήν, εἶτα διὰ τῆς φλεβὸς  
 τῆς ἀρτηριώδους ἐκπέμπει τῷ πνεύμονι· τῶν γὰρ  
 ἄλλων οὐδὲν οὐδ' αὐτὸς ὁ Ἐρασίστρατος ἐκ καρ-  
 δίας βούλεται τρέφεσθαι διὰ τὴν τῶν ὑμένων  
 ἐπίφυσιν. εἰ δέ γ', ἵνα πλήθος γένηται, φυλάξομεν  
 ἄχρι παντός τὴν ῥώμην τῆς κατὰ τὴν κοιλίαν  
 ἐνθλίψεως, οὐδὲν ἔτι δεόμεθα τῆς πρὸς τὸ κενού-  
 μενον ἀκολουθίας, μάλιστ' εἰ καὶ τὴν τῶν φλεβῶν  
 συγυποθείμεθα περιστολήν, ὡς αὐτὸ καὶ τοῦτ' αὐτῷ  
 πάλιν ἀρέσκει τῷ Ἐρασιστράτῳ.

II

Ἄναμνηστέον οὖν αὐθις αὐτόν, κὰν μὴ βού-  
 ληται, τῶν νεφρῶν καὶ λεκτέον, ὡς ἔλεγχος  
 οὗτοι φανερώτατος ἀπάντων τῶν ἀποχωρούντων  
 τῆς ὀλκῆς· οὐδεὶς γὰρ οὐδὲν οὐτ' εἶπε πιθανόν,  
 ἀλλ' οὐδ' ἐξευρεῖν εἶχε κατ' οὐδένα τρόπον, ὡς

<sup>1</sup> A certain subordinate place allowed to the horror vacui.

<sup>2</sup> i.e. the parts to which the veins convey blood after it leaves the liver—second stage of *anadosis*; cf. p. 91, note 2; p. 13, note 5.



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ἔμπροσθεν ἐδείκνυμεν, ἕτερον αἴτιον οὔρων δια-  
 κρίσεως, ἀλλ' ἀναγκαῖον ἢ μαίνεσθαι δοκεῖν, εἰ  
 78 φήσαιμεν ἀτμοειδῶς εἰς τὴν κύστιν ἰέναι τὸ οὔρον  
 ἢ ἀσχημονεῖν τῆς πρὸς τὸ κενούμενον ἀκολουθίας  
 μνημονεύοντας, ληρώδους μὲν οὔσης καπὶ τοῦ  
 αἵματος, ἀδυνάτου δὲ καὶ ἠλιθίου παντάπασιν.  
 ἐπὶ τῶν οὔρων.

Ἐν μὲν δὴ τοῦτο σφάλμα τῶν ἀποστάντων τῆς  
 ὀλκῆς· ἕτερον δὲ τὸ περὶ τῆς κατὰ τὴν ξανθὴν  
 χολὴν διακρίσεως. οὐδὲ γὰρ οὐδ' ἐκεῖ παραρρέ-  
 οντος τοῦ αἵματος τὰ στόματα τῶν χοληδόχων  
 ἀγγείων ἀκριβῶς διακριθήσεται τὸ χολῶδες  
 περίπτωμα. καὶ μὴ διακρινέσθω, φασίν, ἀλλὰ  
 συναναφερέσθω τῷ αἵματι πάντη τοῦ σώματος.  
 ἀλλ', ὡ σοφώτατοι, προνοητικὴν τοῦ ζώου καὶ  
 τεχνικὴν αὐτὸς ὁ Ἐρασίστρατος ὑπέθετο τὴν  
 φυσιν. ἀλλὰ καὶ τὸ χολῶδες ὑγρὸν ἄχρηστον  
 εἶναι πανταπᾶσι τοῖς ζώοις ἔφασκεν. οὐ συμ-  
 βαίνει δ' ἀλλήλοις ἄμφω ταῦτα. πῶς γὰρ ἂν  
 ἔτι προνοεῖσθαι τοῦ ζώου δόξειεν ἐπιτρέπουσα  
 συναναφέρεσθαι τῷ αἵματι μοχθηρὸν οὔτω χυμόν;

Ἄλλὰ ταῦτα μὲν σμικρά· τὸ δὲ μέγιστον καὶ  
 σαφέστατον πάλιν ἐνταῦθ' ἀμάρτημα καὶ δὴ  
 φράσω. εἴπερ γὰρ δι' οὐδὲν ἄλλ' ἢ ὅτι παχύτερον  
 79 μὲν ἐστὶ τὸ αἷμα, λεπτοτέρα δ' ἢ ἢ ξανθὴ χολὴ  
 καὶ τὰ μὲν τῶν φλεβῶν εὐρύτερα στόματα, τὰ



by any means, any other cause for the secretion of urine; we necessarily appear mad if we maintain that the urine passes into the kidneys in the form of vapour, and we certainly cut a poor figure when we talk about the tendency of a vacuum to become refilled;<sup>1</sup> this idea is foolish in the case of blood, and impossible, nay, perfectly nonsensical, in the case of the urine.<sup>2</sup>

This, then, is one blunder made by those who dissociate themselves from the principle of attraction. Another is that which they make about the *secretion of yellow bile*. For in this case, too, it is not a fact that when the blood runs past the mouths [stomata] of the bile-ducts there will be a thorough separation out [secretion] of biliary waste-matter. "Well," say they, "let us suppose that it is not secreted but carried with the blood all over the body." But, you sapient folk, Erasistratus himself supposed that Nature took thought for the animals' future, and was workmanlike in her method; and at the same time he maintained that the biliary fluid was useless in every way for the animals. Now these two things are incompatible. For how could Nature be still looked on as exercising forethought for the animal when she allowed a noxious humour such as this to be carried off and distributed with the blood? . . .

This, however, is a small matter. I shall again point out here the greatest and most obvious error. For if the yellow bile adjusts itself to the narrower vessels and stomata, and the blood to the wider ones, for no other reason than that blood is thicker and bile thinner, and that the stomata of the veins are

<sup>1</sup> Horror vacui.      <sup>2</sup> But Erasistratus had never upheld this in the case of urinary secretion. cf. p. 99.

δὲ τῶν χοληδόχων ἀγγείων στενότερα, διὰ τοῦθ' ἢ μὲν χολὴ τοῖς στενοτέροις ἀγγείοις τε καὶ στόμασιν ἐναρμόττει, τὸ δ' αἷμα τοῖς εὐρυτέροις, δῆλον, ὡς καὶ τὸ ὑδατῶδες τοῦτο καὶ ὀρρώδες περίττωμα τοσοῦτω πρότερον εἰσρυήσεται τοῖς χοληδόχοις ἀγγείοις, ὅσῳ λεπιοτέρον ἐστὶ τῆς χολῆς. πῶς οὖν οὐκ εἰσρεῖ; ὅτι παχύτερον ἐστὶ νῆ Δία τὸ οὖρον τῆς χολῆς· τοῦτο γὰρ ἐτόλμησέ τις εἰπεῖν τῶν καθ' ἡμᾶς Ἐρασιστρατείων ἀποστάς δηλονότι τῶν αἰσθήσεων, αἷς ἐπίστευσε ἐπὶ τε τῆς χολῆς καὶ τοῦ αἵματος. εἴτε γὰρ ὅτι μᾶλλον ἢ χολὴ τοῦ αἵματος ῥεῖ, διὰ τοῦτο λεπιοτέραν αὐτὴν ἡμῖν ἐστὶ νομιστέον, εἴθ' ὅτι δι' ὀθόνης ἢ ῥάκουσ ἢ τινος ἠθμοῦ ῥᾶον διεξέρχεται καὶ ταύτης τὸ ὀρρώδες περίττωμα, κατὰ ταῦτα τὰ γνωρίσματα παχύτερα τῆς ὑδατώδους ὑγρότητος καὶ αὕτη γενήσεται. πάλιν γὰρ οὐδ' ἐνταῦθα λόγος οὐδεὶς ἐστίν, ὃς ἀποδείξει λεπιοτέραν τὴν χολὴν τῶν ὀρρωδῶν περιττωμάτων.

80 Ἄλλ' ὅταν τις ἀναισχυνητῆ περιπλέκων τε καὶ μήπω καταπεπτωκένοι συγχωρῶν, || ὅμοιος ἔσται τοῖς ιδιώταις τῶν παλαιστῶν, οἱ καταβληθέντες ὑπὸ τῶν παλαιστρικῶν καὶ κατὰ τῆς γῆς ὑπτιοὶ κείμενοι τοσοῦτου δέουσι τὸ πτῶμα γνωρίζειν, ὥστε καὶ κρατοῦσι τῶν αὐχένων αὐτοὺς τοὺς καταβαλόντας οὐκ ἐῶντες ἀπαλλάττεσθαι, κὰν τούτῳ νικᾶν ὑπολαμβάνουσι.

<sup>1</sup> This was the characteristically "anatomical" explanation of bile-secretion made by Erasistratus. cf. p. 170, note 2.



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## III

Λήρος οὖν μακρὸς ἅπαντα πόρων ὑπόθεσις εἰς φυσικὴν ἐνέργειαν· εἰ μὴ γὰρ δυνάμεις τις σύμφυτος ἐκάστῳ τῶν ὀργάνων ὑπὸ τῆς φύσεως εὐθὺς ἐξ ἀρχῆς δοθείη, διαρκεῖν οὐ δυνήσεται τὰ ζῶα, μὴ ὅτι τοσοῦτον ἀριθμὸν ἐτῶν ἀλλ' οὐδ' ἡμερῶν ὀλιγίστων· ἀνεπιτρόπευτα γὰρ εἴσαντες αὐτὰ καὶ τέχνης καὶ προνοίας ἔρημα μόναις ταῖς τῶν ὑλῶν οἰακιζόμενα ῥοπαῖς, οὐδαμοῦ δυνάμεως οὐδεμιᾶς τῆς μὲν ἐλκούσης τὸ προσῆκον ἑαυτῇ, τῆς δ' ἀπωθούσης τὸ ἀλλότριον, τῆς δ' ἀλλοιούσης τε καὶ προσφυούσης τὸ θρέψον, οὐκ οἶδ' ὅπως οὐκ ἂν εἶημεν καταγέλαστοι περὶ τε τῶν φυσικῶν ἐνεργειῶν διαλεγόμενοι καὶ πολὺ μᾶλλον ἔτι περὶ 81 τῶν ψυχικῶν καὶ || συμπάσης γε τῆς ζωῆς.

Οὐδὲ γὰρ ζῆν οὐδὲ διαμένειν οὐδενὶ τῶν ζῶων οὐδ' εἰς ἐλάχιστον χρόνον ἔσται δυνατόν, εἰ τοσαῦτα κεκτημένον ἐν ἑαυτῷ μόρια καὶ οὕτω διαφέροντα μήθ' ἐλκτικῇ τῶν οἰκείων χρήσεται δυνάμει μήτ' ἀποκριτικῇ τῶν ἀλλοτρίων μήτ' ἀλλοιωτικῇ τῶν θρεψόντων. καὶ μὴν εἰ ταύτας ἔχοιμεν, οὐδὲν ἔτι πόρων μικρῶν ἢ μεγάλων ἐξ ὑποθέσεως ἀναποδείκτου λαμβανομένων εἰς οὔρου καὶ χολῆς διάκρισιν δεόμεθα καὶ τινος ἐπικαίρου θέσεως, ἐν ᾧ μόνῳ σωφρονεῖν ἔοικεν ὁ Ἐρασί- στρατος ἅπαντα καλῶς τεθῆναί τε καὶ διαπλασ-

<sup>1</sup> Or ducts, canals, conduits, *i.e.* morphological factors.

<sup>2</sup> Or artistic skill, "artistry." *cf.* Book I., chap. xii.

<sup>3</sup> "Only"; *cf.* *Introd.*, p. xxviii.

<sup>4</sup> Note how Galen, although he has not yet clearly differ-



## III

THUS, every hypothesis of *channels*<sup>1</sup> as an explanation of natural functioning is perfect nonsense. For, if there were not *an inborn faculty* given by Nature to each one of the organs at the very beginning, then animals could not continue to live even for a few days, far less for the number of years which they actually do. For let us suppose they were under no guardianship, lacking in creative ingenuity<sup>2</sup> and forethought; let us suppose they were steered only by material forces,<sup>3</sup> and not by any special *faculties* (the one attracting what is proper to it, another rejecting what is foreign, and yet another causing alteration and adhesion of the matter destined to nourish it); if we suppose this, I am sure it would be ridiculous for us to discuss natural, or, still more, psychical, activities—or, in fact, life as a whole.<sup>4</sup>

For there is not a single animal which could live or endure for the shortest time if, possessing within itself so many different parts, it did not employ faculties which were attractive of what is appropriate, eliminative of what is foreign, and alterative of what is destined for nutrition. On the other hand, if we have these faculties, we no longer need *channels*, little or big, resting on an unproven hypothesis, for explaining the secretion of urine and bile, and the conception of some *favourable situation* (in which point alone Erasistratus shows some common sense, since he does regard all the parts of the body as entiated physiological from physical processes (both are "natural") yet separates them definitely from the psychical. cf. p. 2, footnote. A *psychical* function or activity is, in Latin, *actio animalis* (from *anima* = *psyche*).

θῆναι τὰ μόρια τοῦ σώματος ὑπὸ τῆς φύσεως οἰόμενος.

Ἄλλ' εἰ παρακολουθήσειεν ἑαυτῷ φύσιν ὀνομάζοντι τεχνικὴν, εὐθύς μὲν ἐξ ἀρχῆς ἅπαντα καλῶς διαπλάσασάν τε καὶ διαθεῖσαν τοῦ ζώου τὰ μόρια, μετὰ δὲ τὴν τοιαύτην ἐνέργειαν, ὡς οὐδὲν ἔλειπεν, ἐτι προαγαγοῦσαν εἰς φῶς αὐτὸ σὺν τισὶ δυνάμεσιν, ὧν ἄνευ ζῆν οὐκ ἠδύνατο, καὶ μετὰ ταῦτα κατὰ βραχὺ προσαυξήσασαν ἄχρι τοῦ πρέποντος μεγέθους, οὐκ οἶδα, πῶς ὑπομένει

82 πόρων σμικρότησιν ἢ μεγέθεσιν ἢ τισιν ἄλλαις οὕτω ληρώδεσιν ὑποθέσει φυσικὰς ἐνεργείας ἐπιτρέπειν. ἢ γὰρ διαπλάττουσα τὰ μόρια φύσις ἐκείνη καὶ κατὰ βραχὺ προσαύξουσα πάντως δήπου δι' ὅλων αὐτῶν ἐκτέταται· καὶ γὰρ ὅλα δι' ὅλων οὐκ ἔξωθεν μόνον αὐτὰ διαπλάττει τε καὶ τρέφει καὶ προσαύξει. Πραξιτέλης μὲν γὰρ ἢ Φειδίας ἢ τις ἄλλος ἀγαματοποιὸς ἔξωθεν μόνον ἐκόσμου τὰς ὕλας, καθὰ καὶ ψαύειν αὐτῶν ἠδύνατο, τὸ βάθος δ' ἀκόσμητον καὶ ἀργὸν καὶ ἄτεχνον καὶ ἀπρονόητον ἀπέλιπον, ὡς ἂν μὴ δυνάμενοι κατελθεῖν εἰς αὐτὸ καὶ καταδύνασθαι καὶ θιγεῖν ἀπάντων τῆς ὕλης τῶν μερῶν. ἢ φύσις δ' οὐχ οὕτως, ἀλλὰ τὸ μὲν ὀστοῦ μέρος ἅπαν ὀστοῦν ἀποτελεῖ, τὸ δὲ σαρκὸς σάρκα, τὸ δὲ πιμελῆς πιμελὴν καὶ τῶν ἄλλων ἕκαστον· οὐδὲν γὰρ ἐστὶν ἄψαυστον αὐτῇ μέρος οὐδ' ἀνεξέργαστον οὐδ' ἀκόσμητον. ἀλλὰ τὸν μὲν κηρὸν ὁ Φειδίας οὐκ ἠδύνατο ποιεῖν ἐλέφαντα καὶ χρυσόν, ἀλλ' οὐδὲ τὸν χρυσὸν κηρὸν· ἕκαστον γὰρ αὐτῶν μένον, οἷον ἦν ἐξ ἀρχῆς, ἔξωθεν μόνον ἠμφισμένον εἰδός τι



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83 καὶ σχῆμα τεχνικόν, ἄγαλμα τέλειον || γέγονεν. ἡ φύσις δ' οὐδεμιᾶς ἔτι φυλάττει τῶν ὑλῶν τὴν ἀρχαίαν ιδέαν· αἷμα δ' ἂν ἦν οὕτως ἅπαντα τοῦ ζώου τὰ μόρια, τὸ παρὰ τῆς κυύσεως ἐπιρρέον τῷ σπέρματι, δίκην κηροῦ τινος ὕλη μία καὶ μονοειδῆς ὑποβεβλημένη τῷ τεχνίτῃ. γίγνεται δ' ἐξ αὐτῆς οὐδὲν τῶν τοῦ ζώου μορίων οὔτ' ἐρυθρὸν οὕτως οὔθ' ὑγρόν. ὁστοῦν γὰρ καὶ ἀρτηρία καὶ φλέψ καὶ νεῦρον καὶ χόνδρος καὶ πιμελή καὶ ἀδὴν καὶ ὑμὴν καὶ μυελὸς ἄναιμα μὲν, ἐξ αἵματος δὲ γέγονε.

Τίνος ἀλλοιώσαντος καὶ τίνος πήξαντος καὶ τίνος διαπλάσαντος ἐδεύμην ἄν μοι τὸν Ἑρασί- στρατον αὐτὸν ἀποκρίνασθαι. πάντως γὰρ ἂν εἶπεν ἦτοι τὴν φύσιν ἢ τὸ σπέρμα, ταῦτ' ἄν μὲν λέγων καθ' ἑκάτερον, διαφόροις δ' ἐπινοίαις ἐρμηνεύων· ὁ γὰρ ἦν πρότερον σπέρμα, τοῦθ', ὅταν ἄρξηται φύειν τε καὶ διαπλάττειν τὸ ζῶον, φύσις τις γίγνεται. καθάπερ γὰρ ὁ Φειδίας εἶχε μὲν τὰς δυνάμεις τῆς τέχνης καὶ πρὶν ψαύειν τῆς ὕλης, ἐνήργει δ' αὐταῖς περὶ τὴν ὕλην—ἅπασα γὰρ δύναμις ἀργεῖ ἀποροῦσα τῆς οἰκείας ὕλης—, οὕτω  
84 καὶ τὸ σπέρμα τὰς μὲν || δυνάμεις οἴκοθεν ἐκέκτητο, τὰς δ' ἐνεργείας οὐκ ἐκ τῆς ὕλης ἔλαβεν, ἀλλὰ περὶ τὴν ὕλην ἐπεδείξατο.

Καὶ μὴν εἰ πολλῶ μὲν ἐπικλύζοιτο τῷ αἵματι τὸ σπέρμα, διαφθείροιτ' ἄν· εἰ δ' ὅλως ἀποροίη

<sup>1</sup> The spermatozoon now becomes an "organism" proper.

<sup>2</sup> Galen attributed to the *sperma* or semen what we should



simply by being clothed externally in a form and artificial shape. But Nature does not preserve the original character of any kind of matter; if she did so, then all parts of the animal would be blood—that blood, namely, which flows to the semen from the impregnated female and which is, so to speak, like the statuary's wax, a single uniform matter, subjected to the artificer. From this blood there arises no part of the animal which is as red and moist [as blood is], for bone, artery, vein, nerve, cartilage, fat, gland, membrane, and marrow are not blood, though they arise from it.

I would then ask Erasistratus himself to inform me what the altering, coagulating, and shaping agent is. He would doubtless say, "Either Nature or the semen," meaning the same thing in both cases, but explaining it by different devices. For that which was previously semen, when it begins to procreate and to shape the animal, becomes, so to say, a special *nature*.<sup>1</sup> For in the same way that Phidias possessed the faculties of his art even before touching his material, and then activated these in connection with this material (for every faculty remains inoperative in the absence of its proper material), so it is with the semen: its faculties it possessed from the beginning,<sup>2</sup> while its activities it does not receive from its material, but it manifests them in connection therewith.

And, of course, if it were to be overwhelmed with a great quantity of blood, it would perish, while if it were to be entirely deprived of blood to the fertilized ovum: to him the maternal contribution is purely passive—mere food for the sperm. The epoch-making Ovum Theory was not developed till the seventeenth century: cf. p. 19, note 3.

παντάπασιν ἀργούν, οὐκ ἂν γένοιτο φύσις. ἴν' οὖν μήτε φθείρηται καὶ γίγνηται φύσις ἀντὶ σπέρματος, ὀλίγον ἐπιρρεῖν ἀναγκαῖον αὐτῷ τοῦ αἵματος, μᾶλλον δ' οὐκ ὀλίγον λέγειν χρή, ἀλλὰ σύμμετρον τῷ πλήθει τοῦ σπέρματος. τίς οὖν ὁ μετρῶν αὐτοῦ τὸ ποσὸν τῆς ἐπιρροῆς; τίς ὁ κωλύων ἵεναι πλέον; τίς ὁ προτρέπων, ἴν' ἐνδεέστερον μὴ ἴη; τίνα ζητήσομεν ἐνταῦθα τρίτον ἐπιστάτην τοῦ ζῶου τῆς γενέσεως, ὃς χορηγήσει τῷ σπέρματι τὸ σύμμετρον αἷμα; τί ἂν εἶπεν Ἐρασίστρατος, εἰ ζῶν ταῦτ' ἠρωτήθη; τὸ σπέρμα αὐτὸ δηλονότι· τοῦτο γάρ ἐστιν ὁ τεχνίτης ὁ ἀναλογῶν τῷ Φειδία, τὸ δ' αἷμα τῷ κηρῷ προσέοικεν.

85 Οὐκ οὖν πρέπει τὸν κηρὸν αὐτὸν ἑαυτῷ τὸ μέτρον ἐξευρίσκειν, ἀλλὰ τὸν Φειδίαν. ἔλξει δὴ τοσοῦτον αἵματος ὁ τεχνίτης εἰς ἑαυτόν, ὅπου δειῖται. ἀλλ' ἐνταῦθα χρή προσέχειν ἤδη τὸν νοῦν καὶ σκοπεῖν, μή πως λάθωμεν τῷ σπέρματι λογισμὸν τινα καὶ νοῦν χαρισάμενοι· οὕτω γὰρ ἂν οὔτε σπέρμα ποιήσαιμεν οὔτε φύσιν ἀλλ' ἤδη ζῶον αὐτό. καὶ μὴν εἰ φυλάξομεν ἀμφοτέρω, τὴν θ' ὀλκὴν τοῦ συμμέτρου καὶ τὸ χωρὶς λογισμοῦ, δύνάμιν τινα, καθάπερ ἡ λίθος ἑλκτικὴν εἶχε τοῦ σιδήρου, καὶ τῷ σπέρματι φήσομεν ὑπάρχειν αἵματος ἐπισπαστικὴν. ἠναγκάσθημεν οὖν πάλιν κἀνταῦθα, καθάπερ ἤδη πολλάκις ἔμπροσθεν, ἑλκτικὴν τινα δύνάμιν ὁμολογήσαι κατὰ τὸ σπέρμα.

<sup>1</sup> i.e. we should be talking psychology, not biology; cf. stomach, p. 307, note 3.

<sup>2</sup> Attraction now described not merely as qualitative but also as quantitative. cf. p. 85, note 3.



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Τί δ' ἦν τὸ σπέρμα; ἢ ἀρχὴ τοῦ ζώου δηλονότι ἢ δραστική· ἢ γὰρ ὑλικὴ τὸ καταμήνιον ἐστίν. εἴτ' αὐτῆς τῆς ἀρχῆς πρώτη ταύτη τῇ δυνάμει χρωμένης, ἵνα γένηται τῶν ὑπ' αὐτῆς τι δεδημιουργημένων, ἄμοιρον εἶναι τῆς οἰκείας δυνάμεως οὐκ ὑδέχεται. πῶς οὖν Ἐρασίστρατος αὐτὴν οὐκ οἶδεν, εἰ δὴ πρώτη μὲν αὕτη τοῦ σπέρματος ἐνέργεια τὸ σύμμετρον αἵματος ἐπισπᾶσθαι πρὸς ἑαυτό; σύμμετρον δ' ἂν εἴη τὸ λεπτὸν οὕτω καὶ ἀτμῶδες, ὥστ' εὐθὺς εἰς πᾶν μόνιον ἐλκόμενον τοῦ σπέρματος δροσοειδῶς μηδαμοῦ τὴν || ἑαυτοῦ παρεμφαίνειν ἰδέαν. οὕτω γὰρ αὐτοῦ καὶ κρατήσῃ ῥαδίως τὸ σπέρμα καὶ ταχέως ἐξομοιώσῃ καὶ τροφήν ἑαυτῷ ποιήσεται κᾷπειτ' οἶμαι δεύτερον ἐπισπάσεται καὶ τρίτον, ὡς ὄγκον ἑαυτῷ καὶ πλῆθος ἀξιόλογον ἐργάσασθαι τραφέντι. καὶ μὴν ἤδη καὶ ἡ ἀλλοιωτικὴ δύναμις ἐξεύρηται μὴδ' αὐτὴ πρὸς Ἐρασιστράτου γεγραμμένη. τρίτη δ' ἂν ἡ διαπλαστικὴ φανείη, καθ' ἣν πρῶτον μὲν οἶον ἐπίπαγον τινὰ λεπτὸν ὑμένα περιτίθησιν ἑαυτῷ τὸ σπέρμα, τὸν ὑφ' Ἰπποκράτους ἐπὶ τῆς ἐκταίας γονῆς, ἣν ἐκπεσεῖν ἔλεγε τῆς μουσουργοῦ, τῷ τῶν ὠῶν εἰκασθέντα χιτῶνι· μετὰ δὲ τοῦτον ἤδη καὶ τᾶλλ', ὅσα πρὸς ἐκείνου λέγεται διὰ τοῦ περὶ φύσιος παιδίου συγγράμματος.

Ἄλλ' εἰ τῶν διαπλασθέντων ἕκαστον οὕτω μείνειε σμικρόν, ὡς ἐξ ἀρχῆς ἐγένετο, τί ἂν εἴη πλέον; αὐξάνεσθαι τοίνυν αὐτὰ χρή. πῶς οὖν

<sup>1</sup> Aristotelian and Stoic duality of an active and a passive principle.

<sup>2</sup> Note that early embryonic development is described as a process of nutrition. cf. p. 130, note 2.



## ON THE NATURAL FACULTIES, II. m

And what is the semen? Clearly the active principle of the animal, the material principle being the menstrual blood.<sup>1</sup> Next, seeing that the active principle employs this faculty primarily, therefore, in order that any one of the things fashioned by it may come into existence, it [the principle] must necessarily be possessed of its own faculty. How, then, was Erasistratus unaware of it, if the primary function of the semen be to draw to itself a due proportion of blood? Now, this fluid would be in due proportion if it were so thin and vaporous, that, as soon as it was drawn like dew into every part of the semen, it would everywhere cease to display its own particular character; for so the semen will easily dominate and quickly assimilate it—in fact, will use it as food. It will then, I imagine, draw to itself a second and a third quantum, and thus by feeding it acquires for itself considerable bulk and quantity.<sup>2</sup> In fact, *the alterative faculty* has now been discovered as well, although about this also Erasistratus has not written a word. And, thirdly the *shaping*<sup>3</sup> faculty will become evident, by virtue of which the semen firstly surrounds itself with a thin membrane like a kind of superficial condensation; this is what was described by Hippocrates in the sixth-day birth, which, according to his statement, fell from the singing-girl and resembled the pellicle of an egg. And following this all the other stages will occur, such as are described by him in his work “On the Child’s Nature.”

- But if each of the parts formed were to remain as small as when it first came into existence, of what use would that be? They have, then, to grow.

<sup>1</sup> On the *alterative* and *shaping* faculties cf. p. 18, note 1.

αὐξηθήσεται; πάντα διατεινόμενα θ' ἅμα καὶ  
 τρεφόμενα. καί μοι τῶν ἔμπροσθεν εἰρημένων  
 ἐπὶ τῆς κύστεως, ἣν οἱ παῖδες ἐμφυσῶντες ἔτρι-  
 87 βον, ἀναμνησθεὶς μαθήσῃ μᾶλλον || κακ τῶν νῦν  
 ῥηθησομένων.

Ἐννόησον γὰρ δὴ τὴν καρδίαν οὕτω μὲν μικρὰν  
 εἶναι κατ' ἀρχάς, ὡς κέγχρου μηδὲν διαφέρειν ἢ,  
 εἰ βούλει, κυάμου, καὶ ζήτησον, ὅπως ἂν ἄλλως  
 αὕτη γένοιτο μεγάλη χωρὶς τοῦ πάντα διατεινο-  
 μένην τρέφεσθαι δι' ὅλης ἑαυτῆς, ὡς ὀλίγω πρόσ-  
 θεν ἐδείκνυτο τὸ σπέρμα τρεφόμενον. ἀλλ' οὐδὲ  
 τοῦτ' Ἐρασίστρατος οἶδεν ὁ τὴν τέχνην τῆς  
 φύσεως ὑμῶν, ἀλλ' οὕτως αὐξάνεσθαι τὰ ζῶα  
 νομίζει καθάπερ τινὰ κρησέραν ἢ σειρὰν ἢ σάκκου  
 ἢ τάλαρον, ὧν ἐκάστῳ κατὰ τὸ πέρασ ἐπιπλεκο-  
 μένων ὁμοίων ἑτέρων τοῖς ἐξ ἀρχῆς αὐτὰ συντι-  
 θεῖσιν ἢ πρόσθεσις γίγνεται.

Ἄλλὰ τοῦτό γ' οὐκ αὐξησίς ἐστιν ἀλλὰ γένε-  
 σις, ὧ σοφώτατε· γίγνεται γὰρ ὁ θύλακος ἔτι καὶ  
 ὁ σάκκος καὶ θοῖμάτιον καὶ ἡ οἰκία καὶ τὸ πλοῖον  
 καὶ τῶν ἄλλων ἕκαστον, ὅταν μηδέπω τὸ προσ-  
 ἦκον εἶδος, οὐ χάριν ὑπὸ τοῦ τεχνίτου δημιουρ-  
 γεῖται, συμπεπληρωμένον ἢ. πότ' οὖν αὐξάνεται;  
 ὅταν ἤδη τέλειος ὦν ὁ τάλαρος, ὡς ἔχειν πυθμένα  
 τέ τινα καὶ στόμα καὶ οἶον γαστέρα καὶ τὰ  
 τούτων μεταξύ, μείζων ἅπασι τούτοις γένηται.  
 88 καὶ πῶς || ἔσται τοῦτο; φήσει τις. πῶς δ' ἄλλως  
 ἢ εἰ ζῶον ἐξαίφνης ἢ φυτὸν ὁ τάλαρος ἡμῖν  
 γένοιτο; μόνων γὰρ τῶν ζώντων ἢ αὐξησις. σὺ  
 δ' ἴσως οἶει τὴν οἰκίαν οἰκοδομουμένην αὐξάνε-



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σθαι καὶ τὸν τάλαρον πλεκόμενον καὶ θοῖμάτιον ὑφαινόμενον. ἀλλ' οὐχ ὧδ' ἔχει· τοῦ μὲν γὰρ ἤδη συμπεπληρωμένου κατὰ τὸ εἶδος ἢ αὐξήσις, τοῦ δ' ἔτι γιγνομένου ἢ εἰς τὸ εἶδος ὁδὸς οὐκ αὐξήσις ἀλλὰ γένεσις ὀνομάζεται· αὐξάνεται μὲν γὰρ τὸ ὄν, γίγνεται δὲ τὸ οὐκ ὄν.

## IV

Καὶ ταῦτ' Ἐρασίστρατος οὐκ οἶδεν, ὃν οὐδὲν λανθάνει, εἴπερ ὅλως ἀληθεύουσιν οἱ ἀπ' αὐτοῦ φάσκοντες ὠμιληκένοι τοῖς ἐκ τοῦ περιπάτου φιλοσόφοις αὐτόν. ἄχρι μὲν οὖν τοῦ τὴν φύσιν ὑμνεῖν ὡς τεχνικὴν καὶ γὰρ γνωρίζω τὰ τοῦ περιπάτου δόγματα, τῶν δ' ἄλλων οὐδὲν οὐδ' ἐγγύς. εἰ γὰρ τις ὀμιλήσειε τοῖς Ἀριστοτέλους καὶ Θεοφράστου γράμμασι, τῆς Ἰπποκράτους ἂν αὐτὰ δόξειε φυσιολογίας ὑπομνήματα συγκεῖσθαι, 89 τὸ θερμὸν καὶ τὸ ψυχρὸν || καὶ τὸ ξηρὸν καὶ τὸ ὑγρὸν εἰς ἄλληλα δρῶντα καὶ πάσχοντα καὶ τούτων αὐτῶν δραστηκώτατον μὲν τὸ θερμὸν, δεύτερον δὲ τῇ δυνάμει τὸ ψυχρὸν Ἰπποκράτους ταῦτα σύμπαντα πρώτου, δευτέρου δ' Ἀριστοτέλους εἰπόντος. τρέφεσθαι δὲ δι' ὅλων αὐτῶν τὰ τρεφόμενα καὶ κεράννυσθαι δι' ὅλων τὰ κεραυνύμενα καὶ ἀλλοιοῦσθαι δι' ὅλων τὰ ἀλλοιούμενα, καὶ ταῦθ' Ἰπποκράτειά θ' ἅμα καὶ Ἀριστοτέλεια. καὶ τὴν πέψιν ἰλλοίωσίν τιν'

<sup>1</sup> cf. Introduction, p. xxvi.

<sup>2</sup> cf. p. 15.



plaited, or a garment when being woven? It is not so, however. Growth belongs to that which has already been completed in respect to its form, whereas the process by which that which is still *becoming* attains its form is termed not growth but genesis. That which *is*, grows, while that which *is not*, becomes.

#### IV

THIS also was unknown to Erasistratus, whom nothing escaped, if his followers speak in any way truly in maintaining that he was familiar with the Peripatetic philosophers. Now, in so far as he acclaims Nature as being an artist in construction, even I recognize the Peripatetic teachings, but in other respects he does not come near them. For if anyone will make himself acquainted with the writings of Aristotle and Theophrastus, these will appear to him to consist of commentaries on the Nature-lore [physiology]<sup>1</sup> of Hippocrates—according to which the principles of heat, cold, dryness and moisture act upon and are acted upon by one another, the hot principle being the most active, and the cold coming next to it in power; all this was stated in the first place by Hippocrates and secondly by Aristotle.<sup>2</sup> Further, it is at once the Hippocratic and the Aristotelian teaching that the parts which are being nourished receive that nourishment throughout their whole substance, and that, similarly, processes of *mingling* and *alteration* involve the entire substance.<sup>3</sup> Moreover, that digestion is a species of

<sup>1</sup> For definitions of *alteration* and *mingling* (*crasis*, “temperament”) cf. Book L, chaps. ii. and iii.

ὑπάρχειν καὶ μεταβολὴν τοῦ τρέφοντος· εἰς τὴν οἰκείαν τοῦ τρεφομένου ποιότητα, τὴν δ' ἐξαιμάτωσιν ἀλλοίωσιν εἶναι καὶ τὴν θρέψιν ὡσαύτως καὶ τὴν αὔξησιν ἐκ τῆς πάντη διατάσεως καὶ θρέψεως γίνεσθαι, τὴν δ' ἀλλοίωσιν ὑπὸ τοῦ θερμοῦ μάλιστα συντελεῖσθαι καὶ διὰ τοῦτο καὶ τὴν πέψιν καὶ τὴν θρέψιν καὶ τὴν τῶν χυμῶν ἀπάντων γένεσιν, ἤδη δὲ καὶ τοῖς περιπτώμασι τὰς ποιότητας ὑπὸ τῆς ἐμφύτου θερμασίας ἐγγίγνεσθαι, ταῦτα σύμπαντα καὶ πρὸς τούτοις ἕτερα πολλὰ τὰ τε τῶν προειρημένων δυνάμεων καὶ

90 τὰ ἢ τῶν νοσημάτων τῆς γενέσεως καὶ τὰ τῶν ἰαμάτων τῆς εὐρέσεως Ἰπποκράτης μὲν πρῶτος ἀπάντων ὧν ἴσμεν ὀρθῶς εἶπεν, Ἀριστοτέλης δὲ δεύτερος ὀρθῶς ἐξηγήσατο. καὶ μὴν εἰ ταῦτα σύμπαντα τοῖς ἐκ τοῦ περιπάτου δοκεῖ, καθάπερ οὖν δοκεῖ, μηδὲν δ' αὐτῶν ἀρέσκει τῷ Ἐρασιστράτῳ, τί ποτε βούλεται τοῖς Ἐρασιστρατείοις ἢ πρὸς τοὺς φιλοσόφους ἐκείνους τοῦ τῆς αἵρέσεως αὐτῶν ἡγεμόνος ὀμιλία; θαυμάζουσι μὲν γὰρ αὐτὸν ὡς θεὸν καὶ πάντ' ἀληθεύειν νομίζουσιν. εἰ δ' οὕτως ἔχει ταῦτα, πάμπολυ δήπου τῆς ἀληθείας ἐσφάλλθαι χρὴ νομίζειν τοὺς ἐκ τοῦ περιπάτου φιλοσόφους, οἷς μηδὲν ὧν Ἐρασί-στρατος ὑπελάμβανεν ἀρέσκει. καὶ μὴν ὥσπερ τιν' εὐγένειαν αὐτῷ τῆς φυσιολογίας τὴν πρὸς τοὺς ἄνδρας ἐκείνους συνουσίαν ἐκπορίζουσι.

Πάλιν οὖν ἀναστρέψωμεν τὸν λόγον ἑτέρως ἢ ὡς ὀλίγω πρόσθεν ἐτύχομεν εἰπόντες. εἶπερ γὰρ οἱ ἐκ τοῦ περιπάτου καλῶς ἐφυσιολόγησαν, οὐδὲν ἂν εἶη ληρωδέστερον Ἐρασιστράτου καὶ δίδωμι τοῖς Ἐρασιστρατείοις αὐτοῖς τὴν αἴρεσιν·



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91 ἢ γὰρ τὸν πρότερον λόγον ἢ τοῦτον || προσήσονται. λέγει δ' ὁ μὲν πρότερος οὐδὲν ὀρθῶς ἐγνωκέναι περὶ φύσεως τοὺς περιπατητικούς, ὁ δὲ δεύτερος Ἐρασίστρατον. ἐμὸν μὲν οὖν ὑπομνήσαι τῶν δογμάτων τὴν μάχην, ἐκείνων δ' ἢ αἴρεσις.

Ἄλλ' οὐκ ἂν ἀποσταίεν τοῦ θαυμάζειν Ἐρασίστρατον· οὐκοῦν σιωπάτωσαν περὶ τῶν ἐκ τοῦ περιπάτου φιλοσόφων. παμπόλλων γὰρ ὄντων δογμάτων φυσικῶν περὶ τε γένεσιν καὶ φθορὰν τῶν ζώων καὶ ὑγίειαν καὶ νόσους καὶ τὰς θεραπείας αὐτῶν ἐν μόνον εὐρεθήσεται ταῦτον Ἐρασιστράτῳ καὶ ἐκείνοις τοῖς ἀνδράσι, τό τινος ἕνεκα πάντα ποιεῖν τὴν φύσιν καὶ μάτην μηδέν.

Ἄλλὰ καὶ αὐτὸ τοῦτο μέχρι λόγου κοινόν, ἔργῳ δὲ μυριάκις Ἐρασίστρατος αὐτὸ διαφθείρει· μάτην μὲν γὰρ ὁ σπλὴν ἐγένετο, μάτην δὲ τὸ ἐπίπλοον, μάτην δ' αἱ εἰς τοὺς νεφροὺς ἀρτηρίαι καταφυόμεναι, σχεδὸν ἀπασῶν τῶν ἀπὸ τῆς μεγάλης ἀρτηρίας ἀποβλαστανουσῶν οὔσαι μέγισται, μάτην δ' ἄλλα μυρία κατὰ γε τὸν Ἐρασιστράτειον λόγον· ἅπερ εἰ μὲν οὐδ' ὄλως γιγνώσκει, βραχεῖ μαγείρου σοφώτερός ἐστιν ἐν ταῖς ἀνατομαῖς, εἰ δ' εἰδὼς οὐ λέγει τὴν χρεῖαν αὐτῶν, οἶεται || δηλονότι παραπλησίως τῷ σπληνὶ μάτην αὐτὰ γεγονέναι. καίτοι τί ταῦτ' ἐπεξέρχομαι τῆς περὶ χρεῖας μορίων πραγματείας ὄντα μελλούσης ἡμῖν ἰδίᾳ περαίνεσθαι;

<sup>1</sup> "Useless" organs; cf. p. 56, note 2. For fallacy of Erasistratus's view on the spleen v. p. 205.



## ON THE NATURAL FACULTIES, II. IV

they must either advance the one proposition or the other. According to the former one the Peripatetics had no accurate acquaintance with Nature, and according to the second, Erasistratus. It is my task, then, to point out the opposition between the two doctrines, and theirs to make the choice. . . .

But they certainly will not abandon their reverence for Erasistratus. Very well, then; let them stop talking about the Peripatetic philosophers. For among the numerous physiological teachings regarding the genesis and destruction of animals, their health, their diseases, and the methods of treating these, there will be found one only which is common to Erasistratus and the Peripatetics—namely, the view that Nature does everything for some purpose, and nothing in vain.

But even as regards this doctrine their agreement is only verbal; in practice Erasistratus makes havoc of it a thousand times over. For, according to him, the spleen was made for no purpose, as also the omentum; similarly, too, the arteries which are inserted into kidneys<sup>1</sup>—although these are practically the largest of all those that spring from the great artery [aorta]! And to judge by the Erasistratean argument, there must be countless other useless structures; for, if he knows nothing at all about these structures, he has little more anatomical knowledge than a butcher, while, if he is acquainted with them and yet does not state their use, he clearly imagines that they were made for no purpose, like the spleen. Why, however, should I discuss these structures fully, belonging as they do to the treatise “On the Use of Parts,” which I am personally about to complete?

Πάλιν οὖν ἀναλάβωμεν τὸν αὐτὸν λόγον εἰπόντες τέ τι βραχὺ πρὸς τοὺς Ἐρασιστρατείου ἔτι τῶν ἐφεξῆς ἐχώμεθα. δοκοῦσι γάρ μοι μηδὲν ἀνεγνωκέναι τῶν Ἀριστοτέλους οὔτοι συγγραμμάτων, ἀλλ' ἄλλων ἀκούοντες, ὡς δεινὸς ἦν περὶ φύσιν ὁ ἄνθρωπος καὶ ὡς οἱ ἀπὸ τῆς στοᾶς κατ' ἴχνη τῆς ἐκείνου φυσιολογίας βαδίζουσιν, εἶθ' εὐρόντες ἔν τι τῶν περιφερομένων δογμάτων κοινὸν αὐτῷ πρὸς Ἐρασίστρατον ἀναπλάσαι τινὰ συνουσίαν αὐτοῦ πρὸς ἐκείνους τοὺς ἄνδρας. ἀλλ' ὅτι μὲν τῆς Ἀριστοτέλους φυσιολογίας οὐδὲν Ἐρασιστράτῳ μέτεστιν, ὁ κατάλογος τῶν προειρημένων ἐνδείκνυται δογμάτων, ἃ πρῶτου μὲν Ἰπποκράτους ἦν, δευτέρου δ' Ἀριστοτέλους, τρίτων δὲ τῶν Στωϊκῶν, ἐνὸς μόνου μετατιθεμένου τοῦ τὰς ποιότητος εἶναι σώματα.

93 Τάχα δ' ἂν τῆς λογικῆς ἔνεκα θεωρίας ὠμιληκέναι φαίεν τὸν Ἐρασίστρατον τοῖς ἐκ τοῦ περιπάτου φιλοσόφοις, οὐκ εἰδότες, ὡς ἐκείνοι μὲν ψευδεῖς καὶ ἀπεράντους οὐκ ἔγραψαν λόγους, τὰ δ' Ἐρασιστράτεια βιβλία παμπόλλους ἔχει τοὺς τοιούτους.

Τάχ' ἂν οὖν ἤδη τις θαυμάζοι καὶ διαποροίη, τί παθὼν ὁ Ἐρασίστρατος εἰς τοσοῦτον τῶν Ἰπποκράτους δογμάτων ἀπετράπετο καὶ διὰ τί τῶν ἐν ἥπατι πόρων τῶν χοληδόχων, ἅλις γὰρ ἤδη νεφρῶν, ἀφελόμενος τὴν ἐλκτικὴν δύναμιν ἐπίκαιρον αἰτιᾶται θέσιν καὶ στομάτων

<sup>1</sup> The Stoics.

<sup>2</sup> The Peripatetics (Aristotelians).

<sup>3</sup> Aristotle regarded the *qualitative* differences apprehended by our senses (the cold, the warm, the moist, and the dry) as fundamental, while the Stoics held the four corporeal elements



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στευότητα καὶ χώραν τινὰ κοινήν, εἰς ἣν παρ-  
 άγουσι μὲν αἱ ἀπὸ τῶν πυλῶν τὸ ἀκάθαρτον αἷμα,  
 μεταλαμβάνουσι δὲ πρότεροι μὲν οἱ πόροι τὴν  
 χολήν, δεύτεραι δ' αἱ ἀπὸ τῆς κοίλης φλεβὸς  
 τὸ καθαρὸν αἷμα. πρὸς γὰρ τῷ μηδὲν ἂν βλα-  
 βῆναι τὴν ὄλκην εἰπὼν ἄλλων μυρίων ἔμελλεν  
 ἀμφισβητουμένων ἀπαλλάξεσθαι λόγων.

V

Ὡς νῦν γε πόλεμος οὐ σμικρὸς ἐστὶ τοῖς  
 Ἑρασιστρατείοις οὐ πρὸς τοὺς ἄλλους μόνον  
 ἀλλὰ καὶ πρὸς ἀλλήλους, οὐκ ἔχουσιν, ὅπως  
 ἐξηγήσονται τὴν ἐκ τοῦ πρώτου τῶν καθόλου  
 94 λόγων λέξιν, ἐν ἧ φησιν· “ Εἰς τὸ || αὐτὸ δ' ἀνε-  
 στομωμένων ἐτέρων δύο ἀγγείων τῶν τ' ἐπὶ τὴν  
 χοληδόχον τεινόντων καὶ τῶν ἐπὶ τὴν κοίλην  
 φλέβα συμβαίνει τῆς ἀναφερομένης ἐκ τῆς  
 κοιλίας τροφῆς τὰ ἐναρμόζοντα ἑκατέροις τῶν  
 στομάτων εἰς ἑκάτερα τῶν ἀγγείων μετα-  
 λαμβάνεσθαι καὶ τὰ μὲν ἐπὶ τὴν χοληδόχον  
 φέρεσθαι, τὰ δ' ἐπὶ τὴν κοίλην φλέβα περαιού-  
 σθαι.” τὸ γὰρ “ εἰς τὸ αὐτὸ ἀνεστομωμένων,”  
 ὃ κατ' ἀρχὰς τῆς λέξεως γέγραπται, τί ποτε χρὴ  
 νοῆσαι, χαλεπὸν εἰπεῖν. ἦτοι γὰρ οὕτως εἰς  
 ταῦτόν, ὥστε τῷ τῆς ἐν τοῖς σιμοῖς φλεβὸς  
 πέρατι συνάπτειν δύο ἕτερα πέρατα, τό τ' ἐν τοῖς

<sup>1</sup> *Jecoris portae*, the transverse fissure, by which the portal vein enters the liver.



## ON THE NATURAL FACULTIES, II. IV.-V

*common space* into which the veins from the gateway [of the liver]<sup>1</sup> conduct the unpurified blood, and from which, in the first place, the [biliary] passages take over the bile, and secondly, the [branches] of the vena cava take over the purified blood. For it would not only have done him no harm to have mentioned the idea of *attraction*, but he would thereby have been able to get rid of countless other disputed questions.

### V

At the actual moment, however, the Erasistrateans are engaged in a considerable battle, not only with others but also amongst themselves, and so they cannot explain the passage from the first book of the "General Principles," in which Erasistratus says, "Since there are two kinds of vessels opening<sup>2</sup> at the same place, the one kind extending to the gall-bladder and the other to the vena cava, the result is that, of the nutriment carried up from the alimentary canal, that part which fits both kinds of stomata is received into both kinds of vessels, some being carried into the gall-bladder, and the rest passing over into the vena cava." For it is difficult to say what we are to understand by the words "opening at the same place" which are written at the beginning of this passage. Either they mean there is a *junction*<sup>3</sup> between the termination of the vein which is on the concave surface of the liver<sup>4</sup> and two other vascular terminations (that of the vessel on the convex surface of the liver<sup>5</sup>

<sup>2</sup> Lit. "anastomosing."

<sup>4</sup> The portal vein.

<sup>3</sup> More literally, "synapse."

<sup>5</sup> The hepatic vein or veins.

κυρτοῖς καὶ τὸ τοῦ χοληδόχου πόρου, ἢ, εἰ μὴ οὕτω, χώραν τινὰ κοινὴν ἐπινοῆσαι χρὴ τῶν τριῶν ἀγγείων οἷον δεξαμενὴν τινα, πληρουμένην μὲν ὑπὸ τῆς κάτω φλεβός, ἐκκενουμένην δ' εἰς τε τοὺς χοληδόχους πόρους καὶ τὰς τῆς κοίλης ἀποσχίδας· καθ' ἑκατέραν δὲ τῶν ἐξηγήσεων ἄτοπα πολλά, περὶ ὧν εἰ πάντων λέγοιμι, λάθοιμ' ἂν ἑμαυτὸν ἐξηγήσεις Ἐρασιστράτου γράφων, οὐχ, ὅπερ ἐξ ἀρχῆς προὔθεμην, περαίνων. κοινὸν δ' ἀμφοτέραις ταῖς ἐξηγήσεσιν ἄτοπον τὸ μὴ ||  
 95 καθαίρεσθαι πᾶν τὸ αἷμα. χρὴ γὰρ ὡς εἰς ἡθμόν τινα τὸ χοληδόχον ἀγγεῖον ἐμπίπτειν αὐτό, οὐ παρέρχεσθαι καὶ παραρρεῖν ὠκέως εἰς τὸ μείζον στόμα τῆ ρύμη τῆς ἀναδόσεως φερόμενον.

Ἄρ' οὖν ἐν τούτοις μόνον ἀπορίαις ἀφύκτοις ὁ Ἐρασιστράτου λόγος ἐνέχεται μὴ βουλευθέντος χρήσασθαι ταῖς ἐλκτικαῖς δυνάμεσιν εἰς μηδέν, ἢ σφοδρότατα μὲν ἐν τούτοις καὶ σαφῶς οὕτως, ὡς ἂν μηδὲ παῖδα λαθεῖν;

## VI

Εἰ δ' ἐπισκοποῖτό τις ἐπιμελῶς, οὐδ' ὁ περὶ θρέψεως αὐτοῦ λόγος, ὃν ἐν τῷ δευτέρῳ τῶν καθόλου λόγων διεξέρχεται, τὰς αὐτὰς ἀπορίας ἐκφεύγει. τῇ γὰρ πρὸς τὸ κενούμενον ἀκολουθία συγχωρηθέντος ἐνὸς λήμματος, ὡς πρόσθεν ἐδείκνυμεν, ἐπέβαινε τι περὶ φλεβῶν μόνων καὶ τοῦ κατ' αὐτὰς αἵματος. ἐκρέοντος γάρ τινος

<sup>1</sup> The portal vein.

<sup>2</sup> cf. p. 120, note 1.



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κατὰ τὰ στόματ' αὐτῶν καὶ διαφορουμένου καὶ  
 μήτ' ἀθρόως τόπου κενοῦ δυναμένου γενέσθαι  
 μήτε τῶν φλεβῶν συμπεσεῖν, τοῦτο γὰρ ἦν τὸ  
 παραλειπόμενον, ἀναγκαῖον ἦν ἔπεσθαι τὸ συνεχές  
 96 ἀναπληροῦν τοῦ κενουμένου τὴν βάσιν. αἱ μὲν  
 δὴ φλέβες ἡμῖν οὕτω θρέψονται τοῦ περιεχομένου  
 κατ' αὐτὰς αἵματος ἀπολαύουσαι· τὰ δὲ νεῦρα  
 πῶς; οὐ γὰρ δὴ κὰν τούτοις ἐστὶν αἷμα. πρό-  
 χειρον μὲν γὰρ ἦν εἰπεῖν, ἔλκοντα παρὰ τῶν  
 φλεβῶν· ἀλλ' οὐ βούλεται. τί ποτ' οὖν κὰν-  
 ταῦθα ἐπιτεχνᾶται; φλέβας ἔχειν ἐν ἑαυτῷ  
 καὶ ἀρτηρίας τὸ νεῦρον ὥσπερ τινὰ σειρὰν ἐκ  
 τριῶν ἰμάντων διαφερόντων τῇ φύσει πεπλεγ-  
 μένην. ὥθθη γὰρ ἐκ ταύτης τῆς ὑποθέσεως  
 ἐκφεύξεσθαι τῷ λόγῳ τὴν ὀλκὴν· οὐ γὰρ ἂν ἔτι  
 δεήσεσθαι τὸ νεῦρον ἐν ἑαυτῷ περιέχον αἵματος  
 ἀγγεῖον ἐπιρρύτου τινὸς ἔξωθεν ἐκ τῆς παρα-  
 κειμένης φλεβὸς τῆς ἀληθινῆς αἵματος ἑτέρου,  
 ἀλλ' ἰκανὸν αὐτῷ πρὸς τὴν θρέψιν ἔσεσθαι  
 τὸ κατεψευσμένον ἀγγεῖον ἐκεῖνο τὸ λόγῳ θεω-  
 ρητόν.

Ἄλλὰ κὰνταῦθα πάλιν αὐτὸν ὁμοία τις ἀπορία  
 διεδέξατο. τουτὶ γὰρ τὸ σμικρὸν ἀγγεῖον ἑαυτὸ  
 μὲν θρέψει, τὸ παρακείμενον μὲντοι νεῦρον ἐκεῖνο  
 τὸ ἀπλοῦν ἢ τὴν ἀρτηρίαν οὐχ οἷόν τ' ἔσται  
 τρέφειν ἄνευ τοῦ σύμφυτόν τιν' ὑπάρχειν αὐτοῖς  
 97 ὀλκὴν τῆς τροφῆς. ἢ τῇ μὲν γὰρ πρὸς τὸ κενού-  
 μενον ἀκολουθία πῶς ἂν ἔτι δύναίτο τὴν τροφήν  
 ἐπισπᾶσθαι τὸ ἀπλοῦν νεῦρον, ὥσπερ αἱ φλέβες

<sup>1</sup> cf. p. 272, note 1.

<sup>2</sup> i.e. one might assume an attraction.



blood is running away through the stomata of the veins, and is being dispersed, then, since an absolutely empty space cannot result, and the veins cannot collapse (for this was what he overlooked), it was therefore shown to be necessary that the adjoining quantum of fluid should flow in and fill the place of the fluid evacuated. It is in this way that we may suppose the veins to be nourished; they get the benefit of the blood which they contain. But how about the nerves?<sup>1</sup> For they do not also contain blood. One might obviously say that they draw their supply from the veins.<sup>2</sup> But Erasistratus will not have it so. What further contrivance, then, does he suppose? He says that a nerve has within itself veins and arteries, like a rope woven by Nature out of three different strands. By means of this hypothesis he imagined that his theory would escape from the idea of *attraction*. For if the nerve contain within itself a blood-vessel it will no longer need the adventitious flow of other blood from the real vein lying adjacent; this fictitious vessel, perceptible only in theory,<sup>3</sup> will suffice it for nourishment.

But this, again, is succeeded by another similar difficulty. For this small vessel will nourish itself, but it will not be able to nourish this adjacent simple nerve or artery, unless these possess some innate proclivity for attracting nutriment. For how could the *nerve*, being simple, attract its nourishment, as do the composite veins, by virtue of the tendency

<sup>3</sup> i.e. visible to the mind's eye as distinguished from the bodily eye. cf. p. 21, note 4. *Theoreticon* without qualification means merely *visible*, not *theoretic*. cf. p. 205, note 1.

αἱ σύνθετοι; κοιλότης μὲν γάρ τις ἐστὶν ἐν αὐτῷ κατ' αὐτόν, ἀλλ' οὐχ αἵματος αὕτη γ' ἀλλὰ πνεύματος ψυχικοῦ μεστή. δεόμεθα δ' ἡμεῖς οὐκ εἰς τὴν κοιλότητα ταύτην εἰσάγειν τῷ λόγῳ τὴν τροφήν ἀλλ' εἰς τὸ περιέχον αὐτὴν ἀγγεῖον, εἴτ' οὖν τρέφεσθαι μόνον εἴτε καὶ αὔξεσθαι δέοιτο. πῶς οὖν εἰσάξομεν; οὕτω γάρ ἐστὶ σμικρὸν ἐκεῖνο τὸ ἀπλοῦν ἀγγεῖον καὶ μέντοι καὶ τῶν ἄλλων ἐκάτερον, ὥστ', εἰ τῇ λεπτοτάτῃ βελόνη νύξειάς τι μέρος, ἅμα διαιρήσεις τὰ τρία. τόπος οὖν αἰσθητὸς ἀθρόως κενὸς οὐκ ἂν ποτ' ἐν αὐτῷ γένοιτο· λόγῳ δὲ θεωρητὸς τόπος κενούμενος οὐκ ἦν ἀναγκαστικὸς τῆς τοῦ συνεχοῦς ἀκολουθίας.

Ἡ βουλόμην δ' αὖ πάλιν μοι κἀνταῦθα τὸν Ἐρασίστρατον αὐτὸν ἀποκρίνασθαι περὶ τοῦ στοιχειώδους ἐκείνου νεύρου τοῦ σμικροῦ, πότερον ἔν τι καὶ συνεχὲς ἀκριβῶς ἐστὶν ἢ ἐκ πολλῶν καὶ σμικρῶν σωμάτων, ὧν Ἐπίκουρος καὶ Λεύκιππος καὶ Δημόκριτος ὑπέθεντο, σύγ||κεται. 98 καὶ γὰρ καὶ περὶ τούτου τοὺς Ἐρασιστρατεῖους ὁρῶ διαφερομένους. οἱ μὲν γὰρ ἔν τι καὶ συνεχὲς αὐτὸ νομίζουσιν ἢ οὐκ ἂν ἀπλοῦν εἰρήσθαι πρὸς αὐτοῦ φασι· τινὲς δὲ καὶ τοῦτο διαλύειν εἰς ἕτερα στοιχειώδη τολμῶσιν. ἀλλ' εἰ μὲν ἔν τι καὶ συνεχὲς ἐστὶ, τὸ κενούμενον ἐξ αὐτοῦ κατὰ τὴν ἄδηλον ὑπὸ τῶν ἰατρῶν ὀνομαζομένην διαπνοήν

<sup>1</sup> According to the Pneumatist school, certain of whose ideas were accepted by Erasistratus, the air, breath pneuma, or spirit was brought by inspiration into the left side of the heart, where it was converted into natural, vital, and psychic pneuma; the latter then went to the brain, whence it was distributed through the nervous system; practically



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οὐδεμίαν ἐν ἑαυτῷ καταλείψει χώραν κενήν. οὕτω γὰρ οὐχ ἐν ἀλλὰ πολλὰ γενήσεται, διειργόμενα δήπου ταῖς κεναῖς χώραις. εἰ δ' ἐκ πολλῶν σύγκειται, τῇ κηπαία κατὰ τὴν παροιμίαν πρὸς Ἄσκληπιάδην ἀπεχωρήσαμεν ἀναρμά τινα στοιχεῖα τιθέμενοι. πάλιν οὖν ἄτεχνος ἡμῖν ἢ φύσις λεγέσθω· τοῖς γὰρ τοιούτοις στοιχείοις ἐξ ἀνάγκης τοῦθ' ἔπεται.

Διὸ δὴ μοι καὶ δοκοῦσιν ἀμαθῶς πάνυ τὴν εἰς τὰ τοιαῦτα στοιχεῖα τῶν ἀπλῶν ἀγγείων εἰσάγειν διάλυσιν ἔνιοι τῶν Ἐρασιστρατείων. ἐμοὶ γοῦν οὐδὲν διαφέρει. καθ' ἑκατέρους γὰρ ἄτοπος ὁ τῆς θρέψεως ἔσται λόγος, ἐκείνοις τοῖς ἀπλοῖς ἀγγείοις τοῖς μικροῖς τοῖς συντιθεῖσι τὰ μεγάλα ||  
 99 τε καὶ αἰσθητὰ νεῦρα κατὰ μὲν τοὺς συνεχῆ φυλάττοντας αὐτὰ μὴ δυναμένης γενέσθαι τῆς πρὸς τὸ κενούμενον ἀκολουθίας, ὅτι μηδὲν ἐν τῷ συνεχεῖ γίγνεται κενόν, κἂν ἀπορρέῃ τι· συνέρχεται γὰρ πρὸς ἄλληλα τὰ καταλειπόμενα μόρια, καθάπερ ἐπὶ τοῦ ὕδατος ὁράται, καὶ πάλιν ἐν γίγνεται πάντα τὴν χώραν τοῦ διαφορηθέντος αὐτὰ καταλαμβάνοντα· κατὰ δὲ τοὺς ἑτέρους, ὅτι τῶν στοιχείων ἐκείνων οὐδὲν δεῖται τῆς πρὸς τὸ κενούμενον ἀκολουθίας. ἐπὶ γὰρ τῶν αἰσθητῶν μόνων, οὐκ ἐπὶ τῶν λόγῳ θεωρητῶν ἔχει δύναμιν, ὡς αὐτὸς ὁ Ἐρασίστρατος ὁμολογεῖ διαρρήδην, οὐ περὶ τοῦ τοιούτου κενοῦ φάσκων ἐκάστοτε ποιεῖσθαι τὸν λόγον, ὃ κατὰ βραχὺ παρέσπартαι τοῖς σώμασιν, ἀλλὰ περὶ τοῦ σαφοῦς καὶ αἰσθητοῦ καὶ ἀθρόου καὶ μεγάλου καὶ ἐναργοῦς καὶ ὅπως ἂν ἄλλως ὀνομάζειν ἐθέλης. Ἐρασίστρατος μὲν γὰρ αὐτὸς αἰσθητὸν ἀθρόως οὐ φησι δύνασθαι



physicians will leave no empty space in it; otherwise it would not be one body but many, separated by empty spaces. But if it consists of many bodies, then we have "escaped by the back door," as the saying is, to Asclepiades, seeing that we have postulated certain *inharmonious elements*. Once again, then, we must call Nature "inartistic"; for this necessarily follows the assumption of such elements.

For this reason some of the Erasistrateans seem to me to have done very foolishly in reducing the simple vessels to elements such as these. Yet it makes no difference to me, since the theory of both parties regarding nutrition will be shown to be absurd. For in these minute simple vessels constituting the large perceptible nerves, it is impossible, according to the theory of those who would keep the former continuous, that any "refilling of a vacuum" should take place, since no vacuum can occur in a continuum even if anything does run away; for the parts left come together (as is seen in the case of water) and again become one, taking up the whole space of that which previously separated them. Nor will any "refilling" occur if we accept the argument of the other Erasistrateans, since none of their *elements* need it. For this principle only holds of things which are perceptible, and not of those which exist merely in theory; this Erasistratus expressly acknowledges, for he states that it is not a vacuum such as this, interspersed in small portions among the corpuscles, that his various treatises deal with, but a vacuum which is clear, perceptible, complete in itself, large in size, evident, or however else one cares to term it (for, what Erasistratus himself says is, that "there cannot be a

γενέσθαι κενόν· ἐγὼ δ' ἐκ περιουσίας εὐπορήσας ὀνομάτων ταῦτόν δηλοῦν ἔν γε τῷ νῦν προκειμένῳ λόγῳ δυναμένων καὶ τὰλλα προσέθηκα.

- 100 Κάλλιον οὖν μοι δοκεῖ καὶ ἥμᾶς τι συνεισενέγκασθαι τοῖς Ἐρασιστρατείοις, ἐπειδὴ κατὰ τοῦτο γεγόναμεν, καὶ συμβουλευσαι τοῖς τὸ πρῶτον ἐκείνο καὶ ἀπλοῦν ὑπ' Ἐρασιστράτου καλούμενον ἀγγεῖον εἰς ἕτερόν τι σῶματα στοιχειώδη διαλύουσιν ἀποστήναι τῆς ὑπολήψεως, ὡς πρὸς τῷ μηδὲν ἔχειν πλέον ἔτι καὶ διαφορομένοις Ἐρασιστράτῳ. ὅτι μὲν οὖν οὐδὲν ἔχει πλέον, ἐπιδέδεικται σαφῶς· οὐδὲ γὰρ ἠδυνήθη διαφυγεῖν τὴν περὶ τῆς θρέψεως ἀπορίαν ἢ ὑπόθεσις· ὅτι δ' οὐδ' Ἐρασιστράτῳ σύμφωνός ἐστιν, ὃ ἐκεῖνος ἀπλοῦν καὶ πρῶτον ὀνομάζει, σύνθετον ἀποφαίνουσα, καὶ τὴν τῆς φύσεως τέχνην ἀναιροῦσα, πρόδηλον καὶ τοῦτ' εἶναί μοι δοκεῖ. εἰ μὴ γὰρ κἂν τοῖς ἀπλοῖς τούτοις ἔνωσιν τινα τῆς οὐσίας ἀπολείψομεν, ἀλλ' εἰς ἄναρμα καὶ ἀμέριστα καταβησόμεθα στοιχεῖα, παντάπασιν ἀναιρήσομεν τῆς φύσεως τὴν τέχνην, ὥσπερ καὶ πάντες οἱ ἐκ ταύτης ὀρμώμενοι τῆς ὑποθέσεως ἰατροὶ καὶ φιλόσοφοι. δευτέρα γὰρ τῶν τοῦ ζώου μορίων κατὰ τὴν τοιαύτην ὑπόθεσιν ἢ φύσιν, οὐ πρώτη
- 101 γίγνεται. διαπλάττειν δὲ ἥμᾶς καὶ δημιουργεῖν οὐ τοῦ δευτέρου γεγονότος, ἀλλὰ τοῦ προὔπαρχοντός ἐστιν· ὥστ' ἀναγκαῖόν ἐστιν εὐθὺς ἐκ σπερμάτων ὑποθέσθαι τὰς δυνάμεις τῆς φύσεως, αἷς δια-

<sup>1</sup> cf. Book I., chap. xii.

<sup>2</sup> i.e. in biology we must begin with living substance—with something which is specifically alive—here with the “unit mass of living matter.” cf. p. 73, note 3.



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πλάττει τε καὶ αὐξάνει καὶ τρέφει τὸ ζῶον· ἀλλ' ἐκείνων τῶν σωμάτων τῶν ἀνάρμων καὶ ἀμερῶν οὐδὲν ἐν ἑαυτῷ διαπλαστικὴν ἔχει δύναμιν ἢ αὐξητικὴν ἢ θρεπτικὴν ἢ ὅλως τεχνικὴν· ἀπαθὲς γὰρ καὶ ἀμετάβλητον ὑπόκειται. τῶν δ' εἰρημένων οὐδὲν ἄνευ μεταβολῆς καὶ ἀλλοιώσεως καὶ τῆς δι' ὅλων κράσεως γίγνεται, καθάπερ καὶ διὰ τῶν ἔμπροσθεν ἐνεδειξάμεθα. καὶ διὰ ταύτην τὴν ἀνάγκην οὐκ ἔχοντες, ὅπως τὰ ἀκόλουθα τοῖς στοιχείοις, οἷς ὑπέθεντο, φυλάττοιεν, οἱ ἀπὸ τῶν τοιούτων αἰρέσεων ἅπαντες ἄτεχνον ἠναγκάσθησαν ἀποφύνασθαι τὴν φύσιν. καίτοι ταῦτά γ' οὐ παρ' ἡμῶν ἐχρῆν μαυθάνειν τοὺς Ἑρασι- στρατεῖους, ἀλλὰ παρ' αὐτῶν τῶν φιλοσόφων, οἷς μάλιστα δοκεῖ πρῶτον ἐπισκοπεῖσθαι τὰ στοιχεῖα τῶν ὄντων ἀπάντων.

102 Οὐκ οὐδ' Ἑρασίστρατον ἂν τις ὀρθῶς ἄχρι τοσαύτης ἀμαθίας νομίζοι προήκειν, ὡς μηδὲ ταύτην γνωρίσαι δυνηθῆναι τὴν ἀκολουθίαν, ἀλλ' ἅμα μὲν ὑποθέσθαι τεχνικὴν τὴν φύσιν, ἅμα δ' εἰς ἀπαθῆ καὶ ἀναρμα καὶ ἀμετάβλητα στοιχεῖα καταθραῦσαι τὴν οὐσίαν. καὶ μὴν εἰ δώσει τιν' ἐν τοῖς στοιχείοις ἀλλοιώσιν τε καὶ μεταβολὴν καὶ ἔνωσιν καὶ συνέχειαν, ἐν ἀσύνθετον αὐτῷ τὸ ἀπλοῦν ἀγγεῖον ἐκείνο, καθάπερ καὶ αὐτὸς ὀνομάζει, γενήσεται. ἀλλ' ἢ μὲν ἀπλῆ φλέψ ἐξ αὐτῆς τραφήσεται, τὸ νεῦρον δὲ καὶ ἢ ἀρτηρία παρὰ τῆς φλεβός.

<sup>1</sup> "Auxetic." cf. p. 26, note 1.

<sup>2</sup> "At corporum quae nec una committi nec dividi possunt nullum in se formatricem, auctricem, nutricem, aut



## ON THE NATURAL FACULTIES, II. vi

shapes the animal, and makes it grow and receive nourishment, are present from the seed onwards; whereas none of these inharmonious and non-partite corpuscles contains within itself any formative, incremental,<sup>1</sup> nutritive, or, in a word, any artistic power; it is, by hypothesis, unimpressionable and untransformable,<sup>2</sup> whereas, as we have previously shown,<sup>3</sup> none of the processes mentioned takes place without transformation, alteration, and complete intermixture. And, owing to this necessity, those who belong to these sects are unable to follow out the consequences of their supposed elements, and they are all therefore forced to declare Nature devoid of art. It is not from us, however, that the Erasistrateans should have learnt this, but from those very philosophers who lay most stress on a preliminary investigation into the elements of all existing things.

Now, one can hardly be right in supposing that Erasistratus could reach such a pitch of foolishness as to be incapable of recognizing the logical consequences of this theory, and that, while assuming Nature to be artistically creative, he would at the same time break up substance into insensible, inharmonious, and untransformable elements. If, however, he will grant that there occurs in the elements a process of alteration and transformation, and that there exists in them unity and continuity, then that *simple vessel* of his (as he himself names it) will turn out to be single and uncompounded. And the simple vein will receive nourishment from itself, and the nerve and artery from the vein. How, and in what

in summa artificem facultatem habet; quippe quod incompatible esse immutabileque praesumitur" (Linacre).

<sup>1</sup> Book I., chaps. v.-xi.

πῶς καὶ τίνα τρόπον; ἐν τούτῳ γὰρ δὴ καὶ πρόσθεν γενόμενοι τῷ λόγῳ τῆς τῶν Ἑρασιστρατείων διαφωνίας ἐμνημονεύσαμεν, ἐπεδείξαμεν δὲ καὶ καθ' ἑκατέρους μὲν ἄπορον εἶναι τὴν τῶν ἀπλῶν ἐκείνων ἀγγείων θρέψιν, ἀλλὰ καὶ κρίναι τὴν μάχην αὐτῶν οὐκ ὠκνήσαμεν καὶ τιμῆσαι τὸν Ἑρασίστρατον εἰς τὴν βελτίονα μεταστήσαντες αἴρεσιν.

Αὐθις οὖν ἐπὶ τὴν ἐν ἀπλοῦν ἠνωμένον ἑαυτῷ πάντη τὸ στοιχειῶδες ἐκείνο νεῦρον ὑποτιθεμένην αἴρεσιν ὁ λόγος μεταβὰς ἐπισκοπέισθω, πῶς τραφήσεται· τὸ γὰρ εὐρεθὲν ἐνταῦθα κοινὸν ἂν ἤδη καὶ τῆς Ἰπποκρίτους αἰρέσεως γένοιτο.

103 Κάλλιον δ' ἂν μοι δοκῶ τὸ ζητούμενον ἐπὶ τῶν νενοσηκότων καὶ σφόδρα καταλελεπτυσμένων βασανισθῆναι. πάντα γὰρ τούτοις ἐναργῶς φαίνεται τὰ μύρια τοῦ σώματος ἄτροφα καὶ λεπτὰ καὶ πολλῆς προσθήκης τε καὶ ἀναθρέψεως δεόμενα. καὶ τοίνυν καὶ τὸ νεῦρον τοῦτο τὸ αἰσθητόν, ἐφ' οὐπερ ἐξ ἀρχῆς ἐποισάμην τὸν λόγον, ἰσχνὸν μὲν ἱκανῶς γέγονε, δεῖται δὲ θρέψεως. ἔχει δ' ἐν ἑαυτῷ μέρη πάμπολλα μὲν ἐκείνα τὰ πρῶτα καὶ ἀόρατα νεῦρα τὰ σμικρὰ καὶ τινὰς ἀρτηρίας ἀπλᾶς ὀλίγας καὶ φλέβας ὁμοίως. ἅπαντ' οὖν αὐτοῦ τὰ νεῦρα τὰ στοιχειώδη καταλελέπτονται δηλονότι καὶ αὐτά, ἢ, εἰ μὴδ' ἐκείνα, οὐδὲ τὸ ὅλον. καὶ τοίνυν καὶ θρέψεως οὐ τὸ μὲν ὅλον δεῖται νεῦρον, ἕκαστον δ' ἐκείνων οὐ δεῖται. καὶ μὴν εἰ δεῖται μὲν ἀναθρέψεως, οὐδὲν δ' ἢ πρὸς τὸ κενούμενον ἀκολουθία



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βοηθεῖν αὐτοῖς δύναται διά τε τὰς ἔμπροσθεν εἰρημένας ἀπορίας καὶ διὰ τὴν ὑπόγειον ἰσχύτητα, καθάπερ δείξω, ζητητέον ἡμῖν ἐστὶν ἑτέραν αἰτίαν θρέψεως.

Πῶς οὖν ἢ πρὸς τὸ κενούμενον ἀκολουθία τρέφειν ἀδύνατός ἐστι τὸν οὕτω διακείμενον; 104 ὅτι τοσοῦτον ἀκολουθεῖν ἢ ἀναγκάζει τῶν συνεχῶν, ὅσον ἀπορρεῖ. τοῦτο δ' ἐπὶ μὲν τῶν εὐεκτούντων ἰκανόν ἐστὶν εἰς τὴν θρέψιν, ἴσα γὰρ ἐπ' αὐτῶν εἶναι χρὴ τοῖς ἀπορρέουσι τὰ προστιθέμενα· ἐπὶ δὲ τῶν ἐσχάτως ἰσχυῶν καὶ πολλῆς ἀναθρέψεως δεομένων εἰ μὴ πολλαπλάσιον εἶη τὸ προστιθέμενον τοῦ κενουμένου, τὴν ἐξ ἀρχῆς ἔξιν ἀναλαβεῖν οὐκ ἂν ποτε δύναιντο. δῆλον οὖν, ὡς ἔλκειν αὐτὰ δεήσει τοσοῦτω πλείον, ὅσῳ καὶ δεῖται πλείονος. Ἐρασίστρατος δὲ κἀνταῦθα πρότερον ποιήσας τὸ δεύτερον οὐκ οἶδ' ὅπως οὐκ αἰσθάνεται. διότι γάρ, φησί, πολλὴ πρόσθεσις εἰς ἀνάθρεψιν γίγνεται τοῖς νενοσηκόσι, διὰ τοῦτο καὶ ἢ πρὸς ταύτην ἀκολουθία πολλή. πῶς δ' ἂν πολλὴ πρόσθεσις γένοιτο μὴ προηγουμένης ἀναδόσεως δαψιλοῦς; εἰ δὲ τὴν διὰ τῶν φλεβῶν φορὰν τῆς τροφῆς ἀνάδοσιν καλεῖ, τὴν δ' εἰς ἕκαστον τῶν ἀπλῶν καὶ ἀοράτων ἐκείνων νεύρων καὶ ἀρτηριῶν μετάληψιν οὐκ ἀνάδοσιν ἀλλὰ διάδοσιν, ὡς τινες ὀνομάζουσιν 105 ἠξίωσαν, εἶτα ἢ τὴν διὰ τῶν φλεβῶν μόνῃ τῇ

<sup>1</sup> The horror vacui.

<sup>2</sup> Prosthesis of nutriment; cf. p. 39, note 6.



## ON THE NATURAL FACULTIES, II. vi

other the principle of the refilling of a vacuum<sup>1</sup> can give them no help—both by reason of the difficulties previously mentioned and the actual thinness, as I shall show—we must then seek another cause for nutrition.

How is it, then, that the tendency of a vacuum to become refilled is unable to afford nourishment to one in such a condition? Because its rule is that only so much of the contiguous matter should succeed as has flowed away. Now this is sufficient for nourishment in the case of those who are in good condition, for, in them, what is *presented*<sup>2</sup> must be equal to what has flowed away. But in the case of those who are very emaciated and who need a great restoration of nutrition, unless what was presented were many times greater than what has been emptied out, they would never be able to regain their original habit. It is clear, therefore, that these parts will have to exert a greater amount of *attraction*, in so far as their requirements are greater. And I fail to understand how Erasistratus does not perceive that here again he is putting the cart before the horse. Because, in the case of the sick, there must be a large amount of *presentation*<sup>2</sup> in order to feed them up, he argues that the factor of “refilling”<sup>1</sup> must play an equally large part. And how could much *presentation* take place if it were not preceded by an abundant *delivery*<sup>3</sup> of nutriment? And if he calls the conveyance of food through the veins delivery, and its assumption by each of these simple and visible nerves and arteries not delivery but *distribution*,<sup>4</sup> as some people have thought fit to name it, and then ascribes conveyance

<sup>1</sup> *Anadosis*, “absorption”; cf. p. 13, note 5.   <sup>4</sup> Lit. *diadosis*.

πρὸς τὸ κενούμενον ἀκολουθία φησὶ γίνεσθαι, τὴν εἰς τὰ λόγῳ θεωρητὰ μετάληψιν ἡμῖν ἐξηγησάσθω. ὅτι μὲν γὰρ οὐκέτ' ἐπὶ τούτων ἢ πρὸς τὸ κενούμενον ἀκολουθία λέγεσθαι δύναται καὶ μάλιστα ἐπὶ τῶν ἐσχάτως ἰσχνῶν, ἀποδέδεικται. τί δέ φησιν ἐπ' αὐτῶν ἐν τῷ δευτέρῳ τῶν καθόλου λόγων ὁ Ἐρασίστρατος, ἄξιον ἐπακοῦσαι τῆς λέξεως. “Τοῖς δ' ἐσχάτοις τε καὶ ἀπλοῖς, λεπτοῖς τε καὶ στενοῖς οὖσιν, ἐκ τῶν παρακειμένων ἀγγείων ἢ πρόσθεσις συμβαίνει εἰς τὰ κενώματα τῶν ἀπενεχθέντων κατὰ τὰ πλάγια τῶν ἀγγείων ἐλκομένης τῆς τροφῆς καὶ καταχωριζομένης.” ἐκ ταύτης τῆς λέξεως πρῶτον μὲν τὸ κατὰ τὰ πλάγια προσίεμαί τε καὶ ἀποδέχομαι· κατὰ μὲν γὰρ αὐτὸ τὸ στόμα τὸ ἀπλοῦν νεῦρον οὐκ ἂν δύναίτο δεχόμενον τὴν τροφήν οὕτως εἰς ὅλον ἑαυτὸ διανέμειν· ἀνάκειται γὰρ ἐκεῖνο τῷ ψυχικῷ πνεύματι· κατὰ δὲ τὸ πλάγιον ἐκ τῆς παρακειμένης φλεβὸς τῆς ἀπλῆς ἐγχωρεῖ λαβεῖν αὐτό. δεύτερον δ' ἀποδέχομαι τῶν ἐκ τῆς Ἐρασιστράτου λέξεως ὀνομάτων τὸ  
106 γεγραμμένον ἐφεξῆς τῷ κατὰ τὰ πλάγια. || τί γάρ φησι; “Κατὰ τὰ πλάγια τῶν ἀγγείων ἐλκομένης τῆς τροφῆς.” ὅτι μὲν οὖν ἔλκεται, καὶ ἡμεῖς ὁμολογοῦμεν, ὅτι δ' οὐ τῇ πρὸς τὸ κενούμενον ἀκολουθία, δέδεικται πρόσθεν.

## VII

Ἐξεύρωμεν οὖν κοινῇ, πῶς ἔλκεται. πῶς δ' ἄλλως ἢ ὡς ὁ σίδηρος ὑπὸ τῆς ἡρακλείας λίθου

<sup>1</sup> i.e. let him explain the *diadosis*.



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δύναμιν ἐχούσης ἑλκτικὴν τοιαύτης ποιότητος; ἀλλ' εἰ τὴν μὲν ἀρχὴν τῆς ἀναδόσεως ἢ τῆς κοιλίας ἐνθλιψις παρέχεται, τὴν δὲ μετὰ ταῦτα φορὰν ἅπασαν αἷ τε φλέβες περιστελλόμεναι καὶ προωθοῦσαι καὶ τῶν τρεφομένων ἕκαστον ἐπισπώμενον εἰς ἑαυτό, τῆς πρὸς τὸ κενούμενον ἀκολουθίας ἀποστάντες, ὡς οὐ πρεπούσης ἀνδρὶ τεχνικὴν ὑποθεμένῳ τὴν φύσιν, οὕτως ἂν ἤδη καὶ τὴν ἀντιλογίαν εἶημεν πεφευγότες τὴν Ἀσκληπιάδου μὴ δυνάμενοί γε λύειν αὐτήν. τὸ γὰρ εἰς τὴν ἀπόδειξιν παραλαμβανόμενον λῆμμα τὸ διεζευγμένον οὐκ ἐκ δυοῖν ἀλλ' ἐκ τριῶν ἐστὶ κατὰ γε τὴν ἀλήθειαν διεζευγμένον. εἰ μὲν οὖν  
 107 ὡς ἐκ δυοῖν αὐτῷ χρη||σαίμεθα, ψεῦδος ἔσται τι τῶν εἰς τὴν ἀπόδειξιν παρειλημμένων· εἰ δ' ὡς ἐκ τριῶν, ἀπέραντος ὁ λόγος γενήσεται.

VIII

Καὶ ταῦτ' οὐκ ἐχρῆν ἀγνοεῖν τὸν Ἐρασίστρατον, εἶπερ κὰν ὄναρ ποτὲ τοῖς ἐκ τοῦ περιπάτου συνέτυχεν, ὥσπερ οὖν οὐδὲ τὰ περὶ τῆς γενέσεως τῶν χυμῶν, ὑπὲρ ὧν οὐδὲν ἔχων εἰπεῖν οὐδὲ μέχρι τοῦ μετρίου πιθανὸν οἶεται παρακρούεσθαι σκηπτόμενος, ὡς οὐδὲ χρήσιμος ὅλως ἐστὶν ἢ τῶν τοιούτων ἐπίσκεψις. εἴτ', ὧ πρὸς θεῶν, ὅπως μὲν τὰ σιτία κατὰ τὴν γαστέρα πέττεται χρήσιμον ἐπίστασθαι, πῶς δ' ἐν ταῖς φλεψὶν ἢ



## ON THE NATURAL FACULTIES, II. VII.—VIII

the lodestone, the latter having a faculty attractive of this particular quality [existing in iron]?<sup>1</sup> But if the beginning of anadosis depends on the squeezing action of the stomach,<sup>2</sup> and the whole movement thereafter on the peristalsis and propulsive action of the veins, as well as on the traction exerted by each of the parts which are undergoing nourishment, then we can abandon the principle of replacement of evacuated matter, as not being suitable for a man who assumes Nature to be a skilled artist; thus we shall also have avoided the contradiction of Asclepiades<sup>3</sup> though we cannot refute it: for the disjunctive argument used for the purposes of demonstration is, in reality, disjunctive not of two but of three alternatives; now, if we treat the disjunction as a disjunction of two alternatives, one of the two propositions assumed in constructing our proof must be false; and if as a disjunctive of three alternatives, no conclusion will be arrived at.

### VIII

Now Erasistratus ought not to have been ignorant of this if he had ever had anything to do with the Peripatetics—even in a dream. Nor, similarly, should he have been unacquainted with the genesis of the *humours*, about which, not having even anything moderately plausible to say, he thinks to deceive us by the excuse that the consideration of such matters is not the least useful. Then, in Heaven's name, is it useful to know how food is digested in the stomach, but unnecessary to know how *bile* comes into existence

<sup>1</sup> Specific attraction; cf. Book L, chap. xiv.

<sup>2</sup> cf. p. 100, note 2

<sup>3</sup> In Book II., chap. i.

χολή γίνεται, περιττόν; καὶ τῆς κενώσεως ἄρα φροντιστεον αὐτῆς μόνης, ἀμελητέον δὲ τῆς γενέσεως; ὥσπερ οὐκ ἄμεινον ὑπάρχον μακρῶ τὸ κωλύειν εὐθὺς ἐξ ἀρχῆς γεννᾶσθαι πλείονα τοῦ πράγματ' ἔχειν ἐκκενοῦντας. θαυμαστὸν δὲ καὶ τὸ διαπορεῖν, εἴτ' ἐν τῷ σώματι τὴν γένεσιν αὐτῆς ὑποθετέον εἴτ' εὐθὺς ἔξωθεν ἐν τοῖς σιτίοις περιέχεσθαι φατέον. εἰ γὰρ δὴ τοῦτο καλῶς ἠπόρηται, τί οὐχὶ καὶ περὶ τοῦ αἵματος ἐπισκε-  
 108 ψόμεθα, πότερον ἐν τῷ σώματι ἢ λαμβάνει τὴν γένεσιν ἢ τοῖς σιτίοις παρέσπαρται, καθάπερ οἱ τὰς ὁμοιομερείας ὑποτιθέμενοί φασι; καὶ μὴν πολλῶ γ' ἦν χρησιμώτερον ζητεῖσθαι, ποῖα τῶν σιτίων ὁμολογεῖ τῇ τῆς αἱματώσεως ἐνεργείᾳ καὶ ποῖα διαφέρεται, τοῦ ζητεῖν, τίνα μὲν τῇ τῆς γαστρὸς ἐνεργείᾳ νικᾶται ῥαδίως, τίνα δ' ἀντιβαίνει καὶ μάχεται. τούτων μὲν γὰρ ἡ ἐκλεξις εἰς πέψιν μόνην, ἐκείνων δ' εἰς αἵματος χρηστοῦ διαφέρει γένεσιν. οὐδὲ γὰρ ἴσον ἐστὶν ἢ μὴ καλῶς ἐν τῇ γαστρὶ χυλωθῆναι τὴν τροφήν ἢ μὴ χρηστὸν αἷμα γεννηθῆναι. πῶς δ' οὐκ αἰδεῖται τὰς μὲν τῆς πέψεως ἀποτυχίας διαιρούμενος, ὡς πολλάί τ' εἰσὶ καὶ κατὰ πολλὰς γίνονται προφάσεις, ὑπὲρ δὲ τῶν τῆς αἱματώσεως σφαλμάτων οὐδ' ἄχρι ῥήματος ἑνὸς οὐδ' ἄχρι συλλαβῆς μιᾶς φθεγξάμενος; καὶ μὴν εὐρίσκεται γε καὶ παχὺ καὶ λεπτὸν ἐν ταῖς φλεψὶν αἷμα καὶ τοῖς μὲν ἐρυθρότερον, τοῖς δὲ ξανθότερον, τοῖς δὲ μελάντερον, τοῖς δὲ φλεγματωδέστερον. εἰ δ' ὅτι

<sup>1</sup> Prevention better than cure.

<sup>2</sup> e.g. Anaxagoras; cf. p. 7, note 5; p. 20, note 3.

<sup>3</sup> Lit. *haematosis*.

<sup>4</sup> cf. p. 174, note 4.



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καὶ δυσῶδες οὐχ ἓνα τρόπον ἀλλ' ἐν πολλαῖς  
 109 πάνυ διαφοραῖς ἄρρήτοις μὲν λόγῳ, σα||φεστάταις  
 δ' αἰσθήσεσι φαίνεται γιγνόμενον, εἰδείη τις, οὐκ  
 ἂν οἶμαι μετρίως ἔτι καταγνώσεσθαι τῆς Ἐρα-  
 σιστράτου ῥαθυμίας αὐτὸν οὕτω γ' ἀναγκαίαν  
 εἰς τὰ ἔργα τῆς τέχνης θεωρίαν παραλιπόντος.

Ἐναργῆ γὰρ δὴ καὶ τὰ περὶ τῶν ὑδέρων ἀμαρ-  
 τήματα τῆ ῥαθυμίας ταύτης κατὰ λόγον ἠκολουθη-  
 κότα. τό τε γὰρ τῆ στενοχωρία τῶν ὁδῶν  
 κωλύεσθαι νομίζειν πρόσω τοῦ ἥπατος ἵεναι τὸ  
 αἷμα καὶ μηδέποτ' ἂν ἄλλως ὑδερὸν δύνασθαι  
 συστήναι πῶς οὐκ ἐσχάτην ἐνδείκνυται ῥαθυμίαν;  
 τό τε μὴ διὰ τὸν σπλῆνα μηδὲ δι' ἄλλο τι μόριον,  
 ἀλλ' αἰεὶ διὰ τὸν ἐν τῷ ἥπατι σκίρρον ὑδερὸν  
 οἶεσθαι γίγνεσθαι τελέως ἄργοῦ τὴν διάνοιαν  
 ἀνθρώπου καὶ μηδενὶ τῶν ὁσημέραι γιγνομένων  
 παρακολουθοῦντος. ἐπὶ μὲν γε χρονίαις αἱμορ-  
 ροΐσιν ἐπισχεθείσαις ἢ διὰ κένωσιν ἄμετρον εἰς  
 ψῦξιν ἐσχάτην ἀγαγούσαις τὸν ἄνθρωπον οὐχ  
 ἅπαξ οὐδὲ δις ἀλλὰ πολλάκις ἤδη τεθεάμεθα  
 συστάντας ὑδέρους, ὥσπερ γε καὶ γυναῖξιν ἢ τε  
 τῆς ἐφ' ἐκάστῳ μηνὶ καθάρσεως ἀπώλεια παν-  
 τελῆς καὶ ἄμετρος κένωσις, ὅταν αἱμορραγήσωσί  
 110 ποθ' αἰ μῆτραι σφοδρῶς, ἐπεκαλέσαντο πολ||λάκις  
 ὑδερὸν καὶ τισιν αὐτῶν καὶ ὁ γυναικεῖος ὀνομα-  
 ζόμενος ροῦς εἰς τοῦτ' ἐτελεύτησε τὸ πάθος, ἵνα

<sup>1</sup> Erasistratus held the spleen to be useless. *cf.* p. 143.

<sup>2</sup> Induration: Gk. *skirros*, Lat. *scirrhus*. The condition is now commonly known by Laënnec's term *cirrhosis*, from Gk. *kirros*, meaning yellow or tawny. Here again we have an example of Erasistratus's bias towards anatomical or structural rather than functional explanations of disease. *cf.* p. 124, note 1.



may smell offensively not in one way only, but in a great many different respects (which cannot be put into words, although perfectly appreciable to the senses), would, I imagine, condemn in no measured terms the carelessness of Erasistratus in omitting a consideration so essential to the practice of our art.

Thus it is clear what errors in regard to the subject of *dropsies* logically follow this carelessness. For, does it not show the most extreme carelessness to suppose that the blood is prevented from going forward into the liver owing to the *narrowness of the passages*, and that dropsy can never occur in any other way? For, to imagine that dropsy is never caused by the spleen<sup>1</sup> or any other part, but always by induration of the liver,<sup>2</sup> is the standpoint of a man whose intelligence is perfectly torpid and who is quite out of touch with things that happen every day. For, not merely once or twice, but frequently, we have observed dropsy produced by chronic haemorrhoids which have been suppressed,<sup>3</sup> or which, through immoderate bleeding, have given the patient a severe chill; similarly, in women, the complete disappearance of the monthly discharge,<sup>4</sup> or an undue evacuation such as is caused by violent bleeding from the womb, often provoke dropsy; and in some of them the so-called female flux ends in this disorder. I leave out of account

<sup>3</sup> On the risks which were supposed to attend the checking of habitual bleeding from piles cf. Celsus (*De Re Med.* VI. xviii. 9), "Atque in quibusdam parum tuto supprimitur, qui sanguinis profluvio imbecilliores non fiunt; habent enim purgationem hanc, non morbum." (i.e. the habit was to be looked on as a periodical cleansing, not as a disease.)

<sup>4</sup> Lit. *catharsis*.

τοὺς ἀπὸ τῶν κενεῶνων ἀρχομένους ἢ ἄλλου τινὸς τῶν ἐπικαίρων μορίων ὑδέρους παραλίπω, σαφῶς μὲν καὶ αὐτοὺς ἐξελέγχοντας τὴν Ἐρασιστράτειον ὑπόληψιν, ἀλλ' οὐχ οὕτως ἐναργῶς ὡς οἱ διὰ κατάψυξιν σφοδρὰν τῆς ὅλης ἕξεως ἀποτελούμενοι. πρώτη γὰρ αὕτη γενέσεως ὑδέρων αἰτία διὰ τὴν ἀποτυχίαν τῆς αἱματώσεως γιγνομένην τρόπον ὁμοιότατον ταῖς ἐπὶ τῆ τῶν σιτίων ἀπεψία διαρροίαις. οὐ μὲν ἐσκίρρωταί γε κατὰ τοὺς τοιοῦτους ὑδέρους οὐδ' ἄλλο τι σπλάγχνον οὐδὲ τὸ ἥπαρ.

Ἄλλ' Ἐρασίστρατος ὁ σοφὸς ὑπεριδὼν καὶ καταφρονήσας, ὧν οὐθ' Ἴπποκράτης οὔτε Διοκλῆς οὔτε Πραξαγόρας οὔτε Φιλιστίων ἀλλ' οὐδὲ τῶν ἀρίστων φιλοσόφων οὐδεὶς κατεφρόνησεν οὔτε Πλάτων οὔτ' Ἀριστοτέλης οὔτε Θεόφραστος, ὅλας ἐνεργείας ὑπερβαίνει καθάπερ τι σμικρὸν καὶ τὸ τυχὸν τῆς τέχνης παραλιπὼν μέρος οὐδ' ἂν τειπεῖν ἀξιῶσας, εἴτ' ὀρθῶς εἴτε καὶ μὴ ἢ σύμπαντες οὗτοι θερμῶ καὶ ψυχρῶ καὶ ξηρῶ καὶ ὑγρῶ, τοῖς μὲν ὡς δρῶσι, τοῖς δ' ὡς πάσχουσι, τὰ κατὰ τὸ σῶμα τῶν ζώων ἀπάντων διοικεῖσθαι φασὶ καὶ ὡς τὸ θερμὸν ἐν αὐτοῖς εἷς τε τὰς ἄλλας ἐνεργείας καὶ μάλιστα εἰς τὴν τῶν χυμῶν γένεσιν τὸ πλεῖστον δύναται. ἀλλὰ τὸ μὲν μὴ πείθεσθαι τοσοῦτοις τε καὶ τηλικούτοις ἀνδράσι καὶ πλεον αὐτῶν οἶεσθαι τι γιγνώσκειν ἀνεμέσητον, τὸ δὲ μήτ' ἀντιλογίας ἀξιῶσαι μήτε μνήμης οὕτως ἔνδοξον δόγμα θαυμαστήν τινα τὴν ὑπεροψίαν ἐνδείκνυται.

<sup>1</sup> Apparently some form of anaemia.



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Καὶ μὴν σμικρότατός ἐστι τὴν γνώμην καὶ ταπεινὸς ἐσχάτως ἐν ἀπάσαις ταῖς ἀντιλογίαις ἐν μὲν τοῖς περὶ τῆς πέψεως λόγοις τοῖς σήπεσθαι τὰ σιτία νομίζουσι φιλοτίμως ἀντιλέγων, ἐν δὲ τοῖς περὶ τῆς ἀναδόσεως τοῖς διὰ τὴν παράθεσιν τῶν ἀρτηριῶν ἀναδίδοσθαι τὸ διὰ τῶν φλεβῶν αἷμα νομίζουσιν, ἐν δὲ τοῖς περὶ τῆς ἀναπνοῆς τοῖς περιωθειῖσθαι τὸν ἀέρα φάσκουσιν. οὐκ ὤκνησε δ' οὐδὲ τοῖς ἀτμοειδῶς εἰς τὴν κύστιν ἰέναι τὰ οὖρα νομίζουσιν ἀντειπεῖν οὐδὲ τοῖς εἰς ||  
 112 τὸν πνεύμονα φέρεσθαι τὸ ποτόν. οὕτως ἐν ἅπασιν τὰς χειρίστας ἐπιλεγόμενος δόξας ἀγάλλεται διατρίβων ἐπὶ πλεον ἐν ταῖς ἀντιλογίαις· ἐπὶ δὲ τῆς τοῦ αἵματος γενέσεως οὐδὲν ἀτιμοτέρας οὔσης τῆς ἐν τῇ γαστρὶ χυλώσεως τῶν σιτίων οὔτ' ἀντειπεῖν τινι τῶν πρεσβυτέρων ἠξίωσεν οὔτ' αὐτὸς εἰσηγήσασθαί τιν' ἑτέραν γνώμην ἐτόλμησεν, ὁ περὶ πασῶν τῶν φυσικῶν ἐνεργειῶν ἐν ἀρχῇ τῶν καθόλου λόγων ὑποσχόμενος ἐρεῖν, ὅπως τε γίνονται καὶ δι' ὠντινων τοῦ ζώου μορίων. ἢ τῆς μὲν πέπτειν τὰ σιτία πεφυκυίας δυνάμεως ἀρρωστούσης ἀπεπτήσει τὸ ζῶον, τῆς δ' αἱματούσης τὰ πεφθέντα οὐδὲν ἔσται πάθημα τὸ παράπαν, ἀλλ' ἀδαμαντίνη τις ἡμῖν αὕτη μόνη καὶ ἀπαθής ἐστιν; ἢ ἄλλο τι τῆς ἀρρωστίας αὐτῆς ἔκγονον ὑπάρξει

<sup>1</sup> Gk. *pepsis*; otherwise rendered *coction*.

<sup>2</sup> *cf.* p. 13, note 5.

<sup>3</sup> *e.g.* Asclepiades.

<sup>4</sup> Lit. *chylosis*; *cf.* p. 238, note 2.

<sup>5</sup> That is to say, the haematopoietic function deserves



## ON THE NATURAL FACULTIES, II. VIII

Now, Erasistratus is thoroughly small-minded and petty to the last degree in all his disputations—when, for instance, in his treatise “On Digestion,”<sup>1</sup> he argues jealously with those who consider that this is a process of putrefaction of the food; and, in his work “On Anadosis,”<sup>2</sup> with those who think that the anadosis of blood through the veins results from the contiguity of the arteries; also, in his work “On Respiration,” with those who maintain that the air is forced along by contraction. Nay, he did not even hesitate to contradict those who maintain that the urine passes into the bladder in a vaporous state,<sup>3</sup> as also those who say that imbibed fluids are carried into the lung. Thus he delights to choose always the most valueless doctrines, and to spend his time more and more in contradicting these; whereas on the subject of the *origin of blood* (which is in no way less important than the chylification<sup>4</sup> of food in the stomach) he did not deign to dispute with any of the ancients, nor did he himself venture to bring forward any other opinion, despite the fact that at the beginning of his treatise on “General Principles” he undertook to say how all the various natural functions take place, and through what parts of the animal! Now, is it possible that, when the faculty which naturally digests food is weak, the animal’s digestion fails, whereas the faculty which turns the digested food into blood cannot suffer any kind of impairment?<sup>5</sup> Are we to suppose this latter faculty alone to be as tough as steel and unaffected by circumstances? Or is it that weakness of this faculty will result in some-  
consideration as much as the digestive processes which precede it

καὶ οὐχ ὕδερως; δῆλος οὖν ἐναργῶς ἐστὶν ὁ Ἐρα-  
σίστρατος ἐξ ὧν ἐν μὲν τοῖς ἄλλοις οὐδὲ ταῖς  
φαιλοτάταις δόξαις ἀντιλέγειν ὠκνησεν, ἐνταυθοῖ  
δ' οὐτ' ἀντειπεῖν τοῖς πρόσθεν οὐτ' αὐτὸς εἰπεῖν  
τι καινὸν ἐτόλμησε, τὸ σφάλμα τῆς ἑαυτοῦ γνωρί-  
ζων αἰρέσεως.

Τί γὰρ ἂν καὶ λέγειν ἔσχευ ὑπὲρ αἵματος ||  
113 ἄνθρωπος εἰς μηδὲν τῷ συμφύτῳ θερμῷ χρώ-  
μενος; τί δὲ περὶ ξανθῆς χολῆς ἢ μελαίνης ἢ  
φλέγματος; ὅτι νῆ Δία δυνατόν ἐστὶν ἀναμεμιγ-  
μένην τοῖς σιτίοις εὐθὺς ἔξωθεν παραγίγνεσθαι  
τὴν χολήν. λέγει γοῦν ὠδέ πως αὐτοῖς ὀνόμασι·  
“Πότερον δ' ἐν τῇ περὶ τὴν κοιλίαν κατεργασία  
τῆς τροφῆς γεννᾶται τοιαύτη ὑγρασία ἢ μεμιγ-  
μένη τοῖς ἔξωθεν προσφερομένοις παραγίγνεται,  
οὐδὲν χρήσιμον πρὸς ἰατρικὴν ἐπεσκεφθαι.” καὶ  
μὴν, ὧ γενναιότατε, καὶ κενουῖσθαι χρῆναι φάσ-  
κεις ἐκ τοῦ ζώου τὸν χυμὸν τοῦτον καὶ μεγάλως  
λυπεῖν, εἰ μὴ κενωθείη. πῶς οὖν οὐδὲν ἐξ αὐτοῦ  
χρηστὸν ὑπολαμβάνων γίγνεσθαι τολμᾶς ἄχρη-  
στον λέγειν εἰς ἰατρικὴν εἶναι τὴν περὶ τῆς γενέ-  
σεως αὐτοῦ σκέψιν;

Ἵποκείσθω γὰρ ἐν μὲν τοῖς σιτίοις περι-  
έχεσθαι, μὴ διακρίνεσθαι δ' ἀκριβῶς ἐν ἥπατι  
ταῦτα γὰρ ἀμφότερα νομίζεις εἶναι δυνατά. καὶ  
μὴν οὐ σμικρὸν ἐνταῦθα τὸ διαφέρον ἢ ἐλαχίστην  
ἢ παμπόλλην χολήν ἐν ἑαυτοῖς περιέχοντα  
προσάρασθαι σιτία. τὰ μὲν γὰρ ἀκίνδυνα, τὰ δὲ  
παμπόλλην περιέχοντα τῷ μὴ δύνασθαι πᾶσαν

<sup>1</sup> i.e. Erasistratus could obviously say nothing about any of the humours or their origins, since he had not postulated



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114 αὐτὴν ἐν ἡπατι καθαρθῆναι καλῶς αἷτια καταστήσεται τῶν τ' ἄλλων παθῶν, ὧν αὐτὸς ὁ Ἐρασίστρατος ἐπὶ πλήθει χολῆς γίνεσθαι φησι, καὶ τῶν ἰκτέρων οὐχ ἤκιστα. πῶς οὖν οὐκ ἀναγκαιότατον ἰατρῶ γινώσκειν, πρῶτον μὲν, ὡς ἐν τοῖς σιτίοις αὐτοῖς ἔξωθεν ἢ χολὴ περιέχεται, δεύτερον δ', ὡς τὸ μὲν τεύτλον, εἰ τύχοι, παμπόλλην, ὁ δ' ἄρτος ἐλαχίστην καὶ τὸ μὲν ἔλαιον πλείστην, ὁ δ' οἶνος ὀλιγίστην ἕκαστόν τε τῶν ἄλλων ἄνισον τῶ πλήθει περιέχει τὴν χολήν; πῶς γὰρ οὐκ ἂν εἴη γελοιότατος, ὃς ἂν ἐκὼν αἰρήηται τὰ πλείονα χολήν ἐν ἑαυτοῖς περιέχοντα πρὸ τῶν ἐναντίων;

Τί δ' εἰ μὴ περιέχεται μὲν ἐν τοῖς σιτίοις ἢ χολή, γίνεται δ' ἐν τοῖς τῶν ζῴων σώμασιν; ἢ οὐχὶ καὶ κατὰ τοῦτο χρήσιμον ἐπίστασθαι, τίνι μὲν καταστάσει σώματος ἔπεται πλείων αὐτῆς ἢ γένεσις, τίνι δ' ἐλάττων; ἀλλοιοῦν γὰρ δήπου καὶ μεταβάλλειν οἰοί τ' ἐσμέν καὶ τρέπειν ἐπὶ τὸ βέλτιον αἰεὶ τὰς μοχθηρὰς καταστάσεις τοῦ σώματος. ἀλλ' εἰ μὴ γινώσκοιμεν, καθότι μοχθηραὶ καὶ ὅπη τῆς δεούσης ἐξίστανται, πῶς ἂν αὐτὰς  
115 ἐπανάγειν οἰοί τ' εἴημεν ἐπὶ τὸ ἰκρέττον;

Οὐκ οὐκ ἀχρηστόν ἐστιν εἰς τὰς ἰάσεις, ὡς Ἐρασίστρατος φησιν, ἐπίστασθαι τὰ ληθῆς αὐτὸ περὶ γενέσεως χολῆς. οὐ μὲν οὐδ' ἀδύνατον οὐδ' ἀσαφὲς ἐξευρεῖν, ὅτι μὴ τῶ πλείστην ἐν ἑαυτῶ περιέχειν τὸ μέλι τὴν ξανθὴν χολήν ἀλλ' ἐν τῶ σώματι μεταβαλλόμενον εἰς αὐτὴν ἀλλοιοῦταί τε καὶ τρέπεται. πικρὸν τε γὰρ ἂν ἦν γενομένοις, εἰ χολὴν ἔξωθεν εὐθὺς ἐν ἑαυτῶ περιείχευ ἀπασί τ' ἂν ὡσαύτως τοῖς ἀνθρώποις ἴσον αὐτῆς ἐγέννα



in the liver, will result in the various affections—particularly jaundice—which Erasistratus himself states to occur where there is much bile. Surely, then, it is most essential for the physician to know in the first place, that the bile is contained in the food itself from outside, and, secondly, that for example, beet contains a great deal of bile, and bread very little, while olive oil contains most, and wine least of all, and all the other articles of diet different quantities. Would it not be absurd for any one to choose voluntarily those articles which contain more bile, rather than those containing less?

What, however, if the bile is not contained in the food, but comes into existence in the animal's body? Will it not also be useful to know what *state of the body* is followed by a greater, and what by a smaller occurrence of bile?<sup>1</sup> For obviously it is in our power to alter and transmute morbid states of the body—in fact, to give them a turn for the better. But if we did not know in what respect they were morbid or in what way they diverged from the normal, how should we be able to ameliorate them?

Therefore it is not useless in treatment, as Erasistratus says, to know the actual truth about the genesis of bile. Certainly it is not impossible, or even difficult to discover that the reason why *honey* produces yellow bile is not that it contains a large quantity of this within itself, but because it [the honey] undergoes change, becoming *altered* and transmuted into bile. For it would be bitter to the taste if it contained bile from the outset, and it would produce an equal quantity of bile

<sup>1</sup> Here it is rather the living organism ~~we~~ consider than the particular food that is put into it.

τὸ πλῆθος. ἀλλ' οὐχ ὧδ' ἔχει τάληθές. ἐν μὲν γὰρ τοῖς ἀκμάζουσι καὶ μάλιστα εἰ φύσει θερμότεροι καὶ βίον εἰεν βιουντες ταλαίπωρον, ἅπαν εἰς ξανθὴν χολὴν μεταβάλλει τὸ μέλι· τοῖς γέρουσι δ' ἰκανῶς ἐστὶν ἐπιτήδειον, ὡς ἂν οὐκ εἰς χολὴν ἀλλ' εἰς αἷμα τὴν ἀλλοίωσιν ἐν ἐκείνοις λαμβάνον. Ἐρασίστρατος δὲ πρὸς τῷ μηδὲν τούτων γιγνώσκειν οὐδὲ περὶ τὴν διαίρεσιν τοῦ λόγου σωφρονεῖ, πότερον ἐν τοῖς σιτίοις ἢ χολὴ περιέχεται εὐθύς ἐξ ἀρχῆς ἢ κατὰ τὴν ἐν τῇ κοιλίᾳ κατεργασίαν ἐγένετο, μηδὲν εἶναι χρήσι-  
 116 μον εἰς ἰατρικὴν ἐπεσκέφθαι λέγων. ἐχρῆν ἥ γὰρ δῆπου προσθεῖναι τι καὶ περὶ τῆς ἐν ἥπατι καὶ φλεψὶ γενέσεως αὐτῆς, ἐν τοῖσδε τοῖς ὀργάνοις γεννᾶσθαι τὴν χολὴν ἅμα τῷ αἵματι τῶν παλαιῶν ἰατρῶν τε καὶ φιλοσόφων ἀποφηναμένων. ἀλλὰ τοῖς εὐθύς ἐξ ἀρχῆς σφαλεῖσι καὶ διαμαρτάνουσι τῆς ὀρθῆς ὁδοῦ τοιαῦτά τε ληρεῖν ἀναγκαῖόν ἐστι καὶ προσέτι τῶν χρησιμωτάτων εἰς τὴν τέχνην παραλιπεῖν τὴν ζήτησιν.

Ἡδέως δ' ἂν ἐνταῦθα τοῦ λόγου γεγωνὸς ἠρόμην τοὺς ὀμιλῆσαι φάσκοντας αὐτὸν ἐπὶ πλείστον τοῖς ἐκ τοῦ περιπάτου φιλοσόφοις, εἰ γιγνώσκουσιν, ὅσα περὶ τοῦ κεκρᾶσθαι τὰ σώμαθ' ἡμῶν ἐκ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ καὶ ὑγροῦ πρὸς Ἀριστοτέλους εἴρηται τε καὶ ἀποδέδεικται, καὶ ὡς τὸ θερμὸν ἐν αὐτοῖς ἐστὶ τὸ δραστικώτατον καὶ ὡς τῶν ζώων ὅσα μὲν θερμότερα φύσει, ταῦτα πάντως ἔναιμα, τὰ δ' ἐπὶ πλέον ψυχρότερα πάντως ἀναιμα καὶ διὰ τοῦτο τοῦ χειμῶνος ἀργὰ



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καὶ ἀκίνητα κεῖται φωλεύοντα δίκην νεκρῶν.  
 εἴρηται δὲ καὶ περὶ τῆς χροιάς τοῦ αἵματος οὐκ  
 Ἀριστοτέλει μόνον, ἀλλὰ καὶ Πλάτωνι. καὶ  
 117 ἡμεῖς νῦν, ὅπερ ἤδη καὶ πρόσθεν εἶπον, || οὐ τὰ  
 καλῶς ἀποδεδειγμένα τοῖς, παλαιοῖς λέγειν προῦ-  
 θέμεθα, μήτε τῇ γνώμῃ μήτε τῇ λέξει τοὺς ἄνδρας  
 ἐκείνους ὑπερβαλέσθαι δυνάμενοι· τὰ δ' ἤτοι  
 χωρὶς ἀποδείξεως ὡς ἐναργῆ πρὸς αὐτῶν εἰρημένα  
 διὰ τὸ μηδ' ὑπονοῆσαι μοχθηροὺς οὕτως ἔσεσθαι  
 τινὰς σοφιστάς, οἱ καταφρονήσουσι τῆς ἐν αὐτοῖς  
 ἀληθείας, ἢ καὶ παραλελειμμένα τελέως ὑπ'  
 ἐκείνων ἀξιούμεν εὐρίσκειν τε καὶ ἀποδεικνύναι.

Περὶ δὲ τῆς τῶν χυμῶν γενέσεως οὐκ οἶδ' εἰ  
 ἔχει τις ἕτερον προσθεῖναι σοφώτερον ὢν Ἰππο-  
 κράτης εἶπε καὶ Ἀριστοτέλης καὶ Πραξαγόρας  
 καὶ Φιλότιμος καὶ ἄλλοι πολλοὶ τῶν παλαιῶν.  
 ἀποδέδεικται γὰρ ἐκείνοις τοῖς ἀνδράσιν ἀλλοιου-  
 μένης τῆς τροφῆς ἐν ταῖς φλεψὶν ὑπὸ τῆς ἐμφύτου  
 θερμασίας αἷμα μὲν ὑπὸ τῆς συμμετρίας τῆς κατ'  
 αὐτήν, οἱ δ' ἄλλοι χυμοὶ διὰ τὰς ἀμετρίας γι-  
 γνόμενοι· καὶ τούτῳ τῷ λόγῳ πάνθ' ὁμολογεῖ τὰ  
 φαινόμενα. καὶ γὰρ τῶν ἐδεσμάτων ὅσα μὲν ἐστὶ  
 θερμότερα φύσει, χολωδέστερα, τὰ δὲ ψυχρότερα  
 φλεγματικώτερα· καὶ τῶν ἡλικιωῶν ὡσαύτως χολ-  
 118 ωδέστε||ραι μὲν αἰ θερμότεραι φύσει, φλεγμα-  
 τωδέστεραι δ' αἰ ψυχρότεραι· καὶ τῶν ἐπιτηδευ-  
 μάτων δὲ καὶ τῶν χωρῶν καὶ τῶν ὠρῶν καὶ πολὺ  
 δὴ πρότερον ἔτι τῶν φύσεων αὐτῶν αἰ μὲν ψυ-  
 χρότεραι φλεγματωδέστεραι, χολωδέστεραι δ' αἰ

<sup>1</sup> Aristotle, *Hist. Animal.*, iii. xix. ; Plato, *Timaeus*, 80 E.



in holes like corpses. Further, the question of the colour of the blood has been dealt with not only by Aristotle but also by Plato.<sup>1</sup> Now I, for my part, as I have already said, did not set before myself the task of stating what has been so well demonstrated by the Ancients, since I cannot surpass these men either in my views or in my method of giving them expression. Doctrines, however, which they either stated without demonstration, as being self-evident (since they never suspected that there could be sophists so degraded as to contemn the truth in these matters), or else which they actually omitted to mention at all—these I propose to discover and prove.

Now in reference to the *genesis of the humours*, I do not know that any one could add anything wiser than what has been said by Hippocrates, Aristotle, Praxagoras, Philotimus<sup>2</sup> and many other among the Ancients. These men demonstrated that when the nutriment becomes altered in the veins by the innate heat, blood is produced when it is in moderation, and the other humours when it is not in proper proportion. And all the observed facts<sup>3</sup> agree with this argument. Thus, those articles of food, which are by nature warmer are more productive of bile, while those which are colder produce more phlegm. Similarly of the periods of life, those which are naturally warmer tend more to bile, and the colder more to phlegm. Of occupations also, localities and seasons, and, above all, of natures<sup>4</sup> themselves, the colder are more phlegmatic, and the warmer more

<sup>2</sup> Philotimus succeeded Diocles and Praxagoras, who were successive leaders of the Hippocratic school. *cf.* p. 51, note 1.

<sup>3</sup> Lit. *phenomena*.

<sup>4</sup> *i.e.* living organisms; *cf.* p. 47, note 1.

θερμότεραι· καὶ νοσημάτων τὰ μὲν ψυχρὰ τοῦ φλέγματος ἔκγονα, τὰ δὲ θερμὰ τῆς ξανθῆς χολῆς· καὶ ὅλως οὐδὲν ἔστιν εὐρεῖν τῶν πάντων, ὃ μὴ τούτῳ τῷ λόγῳ μαρτυρεῖ. πῶς δ' οὐ μέλλει; διὰ γὰρ τὴν ἐκ τῶν τεττάρων ποιὰν κράσιν ἐκάστου τῶν μορίων ὡδί πως ἐνεργοῦντος ἀνάγκη πᾶσα καὶ διὰ τὴν βλάβην αὐτῶν ἢ διαφθείρεσθαι τελέως ἢ ἐμποδίζεσθαι γε τὴν ἐνέργειαν καὶ οὕτω νοσεῖν τὸ ζῶον ἢ ὅλον ἢ κατὰ τὰ μόρια.

Καὶ τὰ πρῶτά γε καὶ γενικώτατα νοσήματα τέτταρα τὸν ἀριθμὸν ὑπάρχει θερμότητι καὶ ψυχρότητι καὶ ξηρότητι καὶ ὑγρότητι διαφέροντα. τοῦτο δὲ καὶ αὐτὸς ὁ Ἐρασίστρατος ὁμολογεῖ καίτοι μὴ βουλόμενος. ὅταν γὰρ ἐν τοῖς πυρετοῖς χεῖρους τῶν σιτίων τὰς πέψεις γίνεσθαι λέγη, 119 μὴ διότι τῆς ἐμφύτου ἢ θερμασίας ἢ συμμετρία διέφθαρται, καθάπερ οἱ πρόσθεν ὑπελάμβανον, ἀλλ' ὅτι περιστέλλεσθαι καὶ τρίβειν ἢ γαστήρ οὐχ ὁμοίως δύναται βεβλαμμένη τὴν ἐνέργειαν, ἐρέσθαι δίκαιον αὐτόν, ὑπὸ τίνος ἢ τῆς γαστρὸς ἐνέργεια βέβλαπται.

Γενομένου γάρ, εἰ τύχοι, βουβῶνος ἐπὶ προσπταίσματι, πρὶν μὲν πυρέξαι τὸν ἄνθρωπον, οὐκ ἂν χεῖρον ἢ γαστήρ πέψειεν· οὐ γὰρ ἰκανὸν ἦν οὐδέτερον αὐτῶν οὔθ' ὁ βουβῶν οὔτε τὸ ἔλκος ἐμποδίσαι τι καὶ βλάψαι τὴν ἐνέργειαν τῆς κοιλίας· εἰ δὲ πυρέξειεν, εὐθὺς μὲν αἱ πέψεις γίνονται χεῖρους, εὐθὺς δὲ καὶ τὴν ἐνέργειαν τῆς γαστρὸς βεβλάφθαι φημὲν ὀρθῶς λέγοντες. ἀλλ' ὑπὸ τίνος ἐβλάβη, προσθεῖναι

<sup>1</sup> Erasistratus rejected the idea of innate heat; he held that the heat of the body was introduced from outside.



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χρή τῷ λόγῳ. τὸ μὲν γὰρ ἔλκος οὐχ οἶόν τ' ἦν  
 αὐτὴν βλάπτειν, ὥσπερ οὐδ' ὁ βουβῶν· ἢ γὰρ ἂν  
 ἔβλαψε καὶ πρὸ τοῦ πυρετοῦ. εἰ δὲ μὴ ταῦτα,  
 δῆλον, ὡς ἢ τῆς θερμασίας πλεονεξία. δύο γὰρ  
 ταῦτα προσεγένετο τῷ βουβῶνι, ἢ τῆς κατὰ τὰς  
 ἀρτηρίας τε καὶ τὴν καρδίαν κινήσεως ἀλλοίωσις  
 καὶ ἢ τῆς κατὰ φύσιν θερμασίας πλεονεξία.  
 ἀλλ' ἢ μὲν τῆς κινήσεως ἀλλοίωσις οὐ μόνον οὐδὲν  
 120 βλάπτει τὴν ἐνέργειαν τῆς γαστρὸς, ἀλλὰ καὶ  
 προσωφελήσει κατ' ἐκείνα τῶν ζώων, ἐν οἷς εἰς  
 τὴν πέψιν ὑπέθετο πλεῖστον δύνασθαι τὸ διὰ τῶν  
 ἀρτηριῶν εἰς τὴν κοιλίαν ἐμπίπτου πνεῦμα. διὰ  
 λοιπὴν οὖν ἔτι καὶ μόνην τὴν ἄμετρον θερμασίαν  
 ἢ βλάβη τῆς ἐνεργείας τῆ γαστρί. τὸ μὲν γὰρ  
 πνεῦμα σφοδρότερόν τε καὶ συνεχέστερον καὶ  
 πλεόν ἐμπίπτει νῦν ἢ πρότερον. ὥστε ταύτη  
 μὲν μᾶλλον πέψει τὰ διὰ τὸ πνεῦμα καλῶς  
 πέττοντα ζῶα, διὰ λοιπὴν δ' ἔτι τὴν παρὰ φύσιν  
 θερμασίαν ἀπεπτήσει. τὸ γὰρ καὶ τῷ πνεύματι  
 φάναι τιν' ὑπάρχειν ιδιότητα, καθ' ἣν πέττει,  
 κᾶπειτα ταύτην πυρεττόντων διαφθείρεσθαι καθ'  
 ἕτερον τρόπον ἐστὶν ὁμολογήσαι τὸ ἄτοπον.  
 ἐρωτηθέντες γὰρ αὐθις, ὑπὸ τίνος ἠλλοιώθη τὸ  
 πνεῦμα, μόνην ἔξουσιν ἀποκρίνεσθαι τὴν παρὰ  
 φύσιν θερμασίαν καὶ μάλιστα ἐπὶ τοῦ κατὰ τὴν

<sup>1</sup> i.e. fever as a cause of disease.

<sup>2</sup> As we should say, "circulatory" changes.

<sup>3</sup> This is the "vital spirit" or pneuma which, according to Erasistratus and the Pneumatist school, was elaborated in the left ventricle, and thereafter carried by the arteries all over the body, there to subserve circulatory processes. It



it has been impaired. For the wound was not capable of impairing it, nor yet the bubo, for, if they had been, then they would have caused this damage before the fever as well. If it was not these that caused it, then it was the excess of heat<sup>1</sup> (for these two symptoms occurred besides the bubo—an alteration in the arterial and cardiac movements<sup>2</sup> and an excessive development of natural heat). Now the alteration of these movements will not merely not impair the function of the stomach in any way: it will actually prove an additional help among those animals in which, according to Erasistratus, the *pneuma*, which is propelled through the arteries and into the alimentary canal, is of great service in digestion;<sup>3</sup> there is only left, then, the disproportionate heat to account for the damage to the gastric activity. For the *pneuma* is driven in more vigorously and continuously, and in greater quantity now than before; thus in this case, the animal whose digestion is promoted by *pneuma* will digest more, whereas the remaining factor—abnormal heat—will give them indigestion. For to say, on the one hand, that the *pneuma* has a certain property by virtue of which it promotes digestion, and then to say that this property disappears in cases of fever, is simply to admit the absurdity. For when they are again asked what it is that has altered the *pneuma*, they will only be able to reply, “the abnormal heat,” and particularly if it be the *pneuma* in the food canal which is in

has some analogy with oxygen, but this is also the case with the “*natural spirit*” or *pneuma*, whose seat was the liver and which was distributed by the *veins* through the body; it presided over the more *vegetative* processes. *cf.* p. 152, note 1; Introduction, p. xxxiv.

κοιλίαν· οὐδὲ γὰρ πλησιάζει κατ' οὐδὲν τοῦτο τῷ  
βουβῶνι.

Καίτοι τί τῶν ζώων ἐκείνων, ἐν οἷς ἡ τοῦ πνεύ-  
ματος ἰδιότης μέγα δύναται, μνημονεύω, παρὸν  
ἐπ' ἀνθρώποις, ἐν οἷς ἡ οὐδὲν ἢ παντάπασιν  
121 ἀμυλδρόν τι καὶ μικρὸν ὠφελεῖ, ποιείσθαι τὸν  
λόγον; ἀλλ' ὅτι μὲν ἐν τοῖς πυρετοῖς οὔτοι κακῶς  
πέπτουσιν, ὁμολογεῖ καὶ αὐτὸς καὶ τὴν γ' αἰτίαν  
προστιθεὶς βεβλάφθαι φησὶ τῆς γαστρὸς τὴν  
ἐνέργειαν. οὐ μὲν ἄλλην γέ τινα πρόφασιν τῆς  
βλάβης εἰπεῖν ἔχει πλὴν τῆς παρὰ φύσιν  
θερμασίας. ἀλλ' εἰ βλάπτει τὴν ἐνέργειαν ἢ  
παρὰ φύσιν θερμασία μὴ κατὰ τι συμβεβηκός,  
ἀλλὰ διὰ τὴν αὐτῆς οὐσίαν τε καὶ δύναμιν, ἐκ  
τῶν πρώτων ἂν εἴη νοσημάτων· καὶ μὲν οὐκ  
ἐνδέχεται τῶν πρώτων μὲν εἶναι νοσημάτων τὴν  
ἀμετρίαν τῆς θερμασίας, τὴν δ' ἐνέργειαν ὑπὸ τῆς  
εὐκρασίας μὴ γίνεσθαι. οὐδὲ γὰρ δι' ἄλλο τι  
δυνατὸν γίνεσθαι τὴν δυσκρασίαν αἰτίαν τῶν  
πρώτων νοσημάτων ἀλλ' ἢ διὰ τὴν εὐκρασίαν  
διαφθειρομένην. τῷ γὰρ ὑπὸ ταύτης γίνεσθαι  
τὰς ἐνεργείας ἀνάγκη καὶ τὰς πρώτας αὐτῶν  
βλάβας διαφθειρομένης γίνεσθαι.

Ἔτι μὲν οὖν καὶ κατ' αὐτὸν τὸν Ἐρασίστρα-  
τον ἡ εὐκρασία τοῦ θερμοῦ τῶν ἐνεργειῶν αἰτία,  
τοῖς θεωρεῖν τὸ ἀκόλουθον δυναμένοις ἰκανῶς  
ἀποδεδεῖχθαι νομίζω. τούτου δ' ὑπάρχοντος  
122 ἡμῖν οὐδὲν ἔτι χαλεπὸν ἢ ἐφ' ἐκάστης ἐνεργείας

<sup>1</sup> Even leaving the pneuma out of account, Galen claims that he can still prove his thesis.

<sup>2</sup> In other words: if *dyscrasia* is a first principle in *pathology*, then *eucrasia* must be a first principle in *physiology*.



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τῇ μὲν εὐκρασία τὸ βέλτιον ἔπεσθαι λέγειν, τῇ δὲ δυσκρασία τὰ χείρω. καὶ τοίνυν εἶπερ ταῦθ' οὕτως ἔχει, τὸ μὲν αἷμα τῆς συμμέτρου θερμασίας, τὴν δὲ ξανθὴν χολὴν τῆς ἀμέτρου νομιστέον ὑπάρχειν ἔγγονον. οὕτω γὰρ καὶ ἡμῖν ἔν τε ταῖς θερμαῖς ἡλικίαις καὶ τοῖς θερμοῖς χωρίοις καὶ ταῖς ὥραις τοῦ ἔτους ταῖς θερμαῖς καὶ ταῖς θερμαῖς καταστάσεσιν, ὡσαύτως δὲ καὶ ταῖς θερμαῖς κράσεσι τῶν ἀνθρώπων καὶ τοῖς ἐπιτηδεύμασί τε καὶ τοῖς διαιτήμασι καὶ τοῖς νοσήμασι τοῖς θερμοῖς εὐλόγως ἢ ξανθὴ χολὴ πλείστη φαίνεται γιγνομένη.

Τὸ δ' ἀπορεῖν, εἴτ' ἐν τοῖς σώμασι τῶν ἀνθρώπων ὁ χυμὸς οὗτος ἔχει τὴν γένεσιν εἴτ' ἐν τοῖς σιτίοις περιέχεται, μηδ' ὅτι τοῖς ὑγιαίνουσιν ἀμέμπτως, ὅταν ἀσιτήσωσι, παρὰ τὸ ἔθος ὑπότινος περιστάσεως πραγμάτων ἀναγκασθέντες, πικρὸν μὲν τὸ στόμα γίγνεται, χολώδη δὲ τὰ οὖρα, δάκνεται δ' ἢ γαστήρ, ἐωρακότος ἐστὶν ἀλλ' ὥσπερ ἐξαίφνης νῦν εἰς τὸν κόσμον ἔληλυθότος καὶ μήπω τὰ κατ' αὐτὸν φαινόμενα γιγνώσκοντος. ἐπεὶ τίς οὐκ οἶδεν, ὡς ἕκαστον τῶν ἐψομένων ἐπὶ πλέον ἀλυκώτερον μὲν τὸ  
 123 πρῶτον, ὕστερον ἢ δὲ πικρότερον γίγνεται; κἂν εἰ τὸ μέλι βουληθείης αὐτὸ τὸ πάντων γλυκύτερον ἐπὶ πλείστον ἔψειν, ἀποδείξει καὶ τοῦτο πικρότατον· ὁ γὰρ τοῖς ἄλλοις, ὅσα μὴ φύσει θερμά, παρὰ τῆς ἐψήσεως ἐγγίγνεται, τοῦτ' ἐκ φύσεως ὑπάρχει τῷ μέλιτι. διὰ τοῦτ' οὖν ἐψόμενον οὐ γίγνεται γλυκύτερον· ὅσον γὰρ ἐχρῆν εἶναι θερμότητος εἰς γένεσιν γλυκύτητος, ἀκριβῶς αὐτῷ τοῦτο πᾶν οἴκοθεν ὑπάρχει. ἢ δὲ τοίνυν



that, in the case of each function, eucrasia is followed by the more, and dyscrasia by the less favourable alternative. And, therefore, if this be the case, we must suppose blood to be the outcome of proportionate, and yellow bile of disproportionate heat. So we naturally find yellow bile appearing in greatest quantity in ourselves at the warm periods of life, in warm countries, at warm seasons of the year, and when we are in a warm condition; similarly in people of warm temperaments, and in connection with warm occupations, modes of life, or diseases.

And to be in doubt as to whether this humour has its genesis in the human body or is contained in the food is what you would expect from one who has—I will not say failed to see that, when those who are perfectly healthy have, under the compulsion of circumstances, to fast contrary to custom, their mouths become bitter and their urine bile-coloured, while they suffer from gnawing pains in the stomach—but has, as it were, just made a sudden entrance into the world, and is not yet familiar with the phenomena which occur there. Who, in fact, does not know that anything which is overcooked grows at first salt and afterwards bitter? And if you will boil honey itself, far the sweetest of all things, you can demonstrate that even this becomes quite bitter. For what may occur as a result of boiling in the case of other articles which are not warm by nature, exists naturally in honey; for this reason it does not become sweeter on being boiled, since exactly the same quantity of heat as is needed for the production of sweetness exists from beforehand in the honey. Therefore the external heat,

ἔξωθεν τοῖς ἔλλιπῶς θερμοῖς ἦν ὠφέλιμον, τοῦτ' ἐκείνῳ βλάβη τε καὶ ἀμετρία γίγνεται καὶ διὰ τοῦτο θάπτον τῶν ἄλλων ἐψόμενον ἀποδείκνυται πικρόν. δι' αὐτὸ δὲ τοῦτο καὶ τοῖς θερμοῖς φύσει καὶ τοῖς ἀκμάζουσιν εἰς χολὴν ἐτοίμως μεταβάλλεται. θερμῷ γὰρ θερμὸν πλησιάζου εἰς ἀμετρίαν κράσεως ἐτοίμως ἐξίσταται καὶ φθάνει χολὴ γιγνόμενον, οὐχ αἷμα. δεῖται τοίνυν ψυχρᾶς μὲν κράσεως ἀνθρώπου, ψυχρᾶς δ' ἡλικίας, ἵν' εἰς αἵματος ἄγηται φύσιν. οὐκ οὐκ ἀπο τρόπου συνεβούλευσεν Ἰπποκράτης τοῖς φύσει πικροχόλοις μὴ προσφέρειν τὸ μέλι, ὡς  
 124 ἂν θερμοτέρας || δηλονότι κράσεως ὑπάρχουσιν. οὕτω δὲ καὶ τοῖς νοσήμασι τοῖς πικροχόλοις πολέμιον εἶναι τὸ μέλι καὶ τῇ τῶν γερόντων ἡλικία φίλιον οὐχ Ἰπποκράτης μόνον ἀλλὰ καὶ πάντες ἰατροὶ λέγουσιν, οἱ μὲν ἐκ τῆς φύσεως αὐτοῦ τὴν δύναμιν ἐνδειξαμένης εὐρόντες, οἱ δ' ἐκ τῆς πείρας μόνης. οὐδὲ γὰρ οὐδὲ τοῖς ἀπὸ τῆς ἐμπειρίας ἰατροῖς ἕτερόν τι παρὰ ταῦτα τετήρηται γιγνόμενον, ἀλλὰ χρηστὸν μὲν γέροντι, νέῳ δ' οὐ χρηστὸν, καὶ τῷ μὲν φύσει πικροχόλῳ βλαβερόν, ὠφέλιμον δὲ τῷ φλεγματώδει· καὶ τῶν νοσημάτων ὡσαύτως τοῖς μὲν πικροχόλοις ἐχθρόν, τοῖς δὲ φλεγματώδεσι φίλιον· ἐνὶ δὲ λόγῳ τοῖς μὲν θερμοῖς σώμασιν ἢ διὰ φύσιν ἢ διὰ νόσον ἢ δι' ἡλικίαν ἢ δι' ὥραν ἢ διὰ χώραν ἢ δι' ἐπιτήδευμα χολῆς γεννητικόν, αἵματος δὲ τοῖς ἐναντίοις.

Καὶ μὴν οὐκ ἐνδέχεται ταῦτόν ἔδεσμα τοῖς μὲν χολὴν γεννᾶν, τοῖς δ' αἷμα μὴ οὐκ ἐν τῷ σώματι



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τῆς γενέσεως αὐτῶν ἐπιτελουμένης. εἰ γὰρ δὴ οἰκοθέν γε καὶ παρ' ἑαυτοῦ τῶν ἐδεσμάτων ἕκαστον ἔχον καὶ οὐκ ἐν τοῖς τῶν ζώων σώμασι ||  
 125 μεταβαλλόμενον ἐγέννα τὴν χολήν, ἐν ἅπασιν ἂν ὁμοίως αὐτὴν τοῖς σώμασι ἐγέννα καὶ τὸ μὲν πικρὸν ἔξω γενομένοις ἦν ἂν οἶμαι χολῆς ποιητικόν, εἰ δέ τι γλυκὺ καὶ χρηστόν, οὐκ ἂν οὐδὲ τὸ βραχύτατον ἐξ αὐτοῦ χολῆς ἐγεννᾶτο. καὶ μὴν οὐ τὸ μέλι μόνον, ἀλλὰ καὶ τῶν ἄλλων ἕκαστον τῶν γλυκέων τοῖς προειρημένοις σώμασι τοῖς δι' ὀτιοῦν τῶν εἰρημένων θερμοῖς οὖσιν εἰς χολήν ἐτοίμως ἐξίσταται.

Καίτοι ταῦτ' οὐκ οἶδ' ὅπως ἐξηνέχθην εἰπεῖν οὐ προελόμενος ἀλλ' ὑπ' αὐτῆς τοῦ λόγου τῆς ἀκολουθίας ἀναγκασθείς. εἴρηται δ' ἐπὶ πλείστον ὑπὲρ αὐτῶν Ἀριστοτέλει τε καὶ Πραξαγόρα τὴν Ἰπποκράτους καὶ Πλάτωνος γνώμην ὀρθῶς ἐξηγησαμένοις.

IX

Μὴ τοίνυν ὡς ἀποδείξεις ὑφ' ἡμῶν εἰρῆσθαι νομίζεις τὰ τοιαῦτα μᾶλλον ἢ περὶ τῆς τῶν ἄλλως γιγνωσκόντων ἀναισθησίας ἐνδείξεις, οἱ μὴδὲ τὰ πρὸς ἀπάντων ὁμολογούμενα καὶ καθ' ἑκάστην ἡμέραν φαινόμενα γιγνώσκουσιν· τὰς δ' ἀποδείξεις αὐτῶν τὰς κατ' ἐπιστήμην ἐξ ἐκείνων χρὴ λαμβάνειν τῶν ἀρχῶν, ὧν ἤδη  
 126 καὶ πρόσθεν || εἶπομεν, ὡς τὸ δρᾶν καὶ πάσχειν εἰς ἄλληλα τοῖς σώμασι ὑπάρχει κατὰ τὸ θερμὸν καὶ ψυχρὸν καὶ ξηρὸν καὶ ὑγρὸν. καὶ

<sup>1</sup> Lit. *anacsthesia*. Linacre renders it *indocilitas*.



## ON THE NATURAL FACULTIES, II. VIII.—IX

accomplished *in the body*. For if all articles of food contained bile from the beginning and of themselves, and did not produce it by undergoing change in the animal body, then they would produce it similarly in all bodies; the food which was bitter to the taste would, I take it, be productive of bile, while that which tasted good and sweet would not generate even the smallest quantity of bile. Moreover, not only honey but all other sweet substances are readily converted into bile in the aforesaid bodies which are warm for any of the reasons mentioned.

Well, I have somehow or other been led into this discussion,—not in accordance with my plan, but compelled by the course of the argument. This subject has been treated at great length by Aristotle and Praxagoras, who have correctly expounded the view of Hippocrates and Plato.

### IX

FOR this reason the things that we have said are not to be looked upon as proofs but rather as indications of the dulness<sup>1</sup> of those who think differently, and who do not even recognise what is agreed on by everyone and is a matter of daily observation. As for the scientific proofs of all this, they are to be drawn from these principles of which I have already spoken<sup>2</sup>—namely, that bodies act upon and are acted upon by each other in virtue of the Warm, Cold, Moist and Dry. And if one is

<sup>1</sup> p. 15.

εἴτε φλέβας εἴθ' ἤπαρ εἴτ' ἀρτηρίας εἴτε καρδίαν  
 εἴτε κοιλίαν εἴτ' ἄλλο τι μόριον ἐνεργεῖν τις  
 φήσειεν ἠντινοῦν ἐνέργειαν, ἀφύκτοις ἀνάγκαις  
 ἀναγκασθήσεται διὰ τὴν ἐκ τῶν τεττάρων ποιὰν  
 κρᾶσιν ὁμολογήσαι τὴν ἐνέργειαν ὑπάρχειν αὐτῷ.  
 διὰ τί γὰρ ἡ γαστήρ περιστέλλεται τοῖς σιτίοις,  
 διὰ τί δ' αἱ φλέβες αἷμα γεννῶσι, παρὰ τῶν  
 Ἐρασιστρατείων ἐδεόμην ἀκοῦσαι. τὸ γὰρ ὅτι  
 περιστέλλεται μόνον αὐτὸ καθ' ἑαυτὸ γιγνώσκειν  
 οὐδέπω χρηστόν, εἰ μὴ καὶ τὴν αἰτίαν εἰδείημεν.  
 οὕτω γὰρ ἂν οἶμαι καὶ τὰ σφάλματα θερα-  
 πεύσαιμεν. οὐ μέλει, φασίν, ἡμῖν οὐδὲ πολυ-  
 πραγμονοῦμεν ἔτι τὰς τοιαύτας αἰτίας· ὑπὲρ  
 ἰατρὸν γὰρ εἰσι καὶ τῷ φυσικῷ προσήκουσι.  
 πότερον οὖν οὐδ' ἀντερεῖτε τῷ φάσκοντι τὴν μὲν  
 εὐκρᾶσίαν τὴν κατὰ φύσιν αἰτίαν εἶναι τῆς ἐνε-  
 ρείας ἐκάστῳ τῶν ὀργάνων, τὴν δ' αὖ δυσκρᾶσίαν  
 127 νόσον τ' ἤδη καλεῖσθαι καὶ πάντως ὑπ' αὐτῆς  
 βλάπτεσθαι τὴν ἐνέργειαν; ἢ πεισθήσεσθε ταῖς  
 τῶν παλαιῶν ἀποδείξεσιν; ἢ τρίτον τι καὶ μέσον  
 ἑκατέρου τούτων πράξετε μήθ' ὡς ἀληθέσι τοῖς  
 λόγοις ἐξ ἀνάγκης πειθόμενοι μήτ' ἀντιλέγοντες  
 ὡς ψευδέσιν, ἀλλ' ἀπορητικοί τινες ἐξαίφνης καὶ  
 Πυρρώνειοι γενήσεσθε; καὶ μὴν εἰ τοῦτο δράσετε,  
 τὴν ἐμπειρίαν ἀναγκαῖον ὑμῖν προστήσασθαι. τῷ  
 γὰρ ἂν ἔτι τρόπῳ καὶ τῶν ἰαμάτων εὐποροίητε  
 τὴν οὐσίαν ἐκάστου τῶν νοσημάτων ἀγνοοῦντες;  
 τί οὖν οὐκ ἐξ ἀρχῆς ἐμπειρικοὺς ὑμᾶς αὐτοὺς  
 ἐκαλέσατε; τί δὲ πράγμαθ' ἡμῖν παρέχετε φυ-

<sup>1</sup> *Iatros*: lit. "hea'er."

<sup>2</sup> Lit. "physicist" or "physiologist," the student of the  
*physis*. cf. p. 70, note 2.



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σικὰς ἐνεργείας ἐπαγγελλόμενοι ζητεῖν ἰάσεως ἔνεκεν; εἰ γὰρ ἀδύνατος ἢ γαστήρ ἐστί τινα περιστέλλεσθαι καὶ τρίβειν, πῶς αὐτὴν εἰς τὸ κατὰ φύσιν ἐπανάξομεν ἀγνοοῦντες τὴν αἰτίαν τῆς ἀδυναμίας; ἐγὼ μὲν φημι τὴν μὲν ὑπερθερμασμένην ἐμψυκτέον ἡμῖν εἶναι, τὴν δ' ἐψυγμένην θερμαντέον· οὕτω δὲ καὶ τὴν ἐξηρασμένην ὑγραντέον, τὴν δ' ὑγρασμένην ξηραντέον. ἀλλὰ  
 128 καὶ ἢ κατὰ συζυγίαν, εἰ θερμότερα τοῦ κατὰ φύσιν ἄμα καὶ ξηροτέρα τύχοι γεγενημένη, κεφάλαιον εἶναι τῆς ἰάσεως ἐμψύχειν θ' ἄμα καὶ ὑγραίνειν· εἰ δ' αὖ ψυχροτέρα τε καὶ ὑγροτέρα, θερμαίνειν τε καὶ ξηραίνειν καὶ πὶ τῶν ἄλλων ὡσαύτως· οἱ δ' ἀπ' Ἐρασιστράτου τί ποτε καὶ πράξουσιν οὐδ' ὅλως ζητεῖν τῶν ἐνεργειῶν τὰς αἰτίας ὁμολογοῦντες; ὁ γὰρ τοι καρπὸς τῆς περὶ τῶν ἐνεργειῶν ζητήσεως οὗτός ἐστι, τὸ τὰς αἰτίας τῶν δυσκρασιῶν εἰδότα εἰς τὸ κατὰ φύσιν ἐπανάγειν αὐτάς, ὡς αὐτό γε μόνον τὸ γινῶναι τὴν ἐκάστου τῶν ὀργάνων ἐνέργειαν ἣτις ἐστὶν οὕπω χρηστὸν εἰς τὰς ἰάσεις.

Ἐρασίστρατος δέ μοι δοκεῖ καὶ αὐτὸ τοῦτ' ἀγνοεῖν, ὡς, ἣτις ἂν ἐν τῷ σώματι διάθεσις βλάπτῃ τὴν ἐνέργειαν μὴ κατὰ τι συμβεβηκὸς ἀλλὰ πρῶτως τε καὶ καθ' ἑαυτήν, αὕτη τὸ νόσημά ἐστιν αὐτό. πῶς οὖν ἔτι διαγνωστικός τε καὶ ἰατικός ἔσται τῶν νοσημάτων ἀγνοῶν ὅλως αὐτὰ τίνα τ' ἐστὶ καὶ πόσα καὶ ποῖα; κατὰ μὲν δὴ τὴν γαστέρα τό γε τοσοῦτον Ἐρασίστρατος ἠξίωσε



## ON THE NATURAL FACULTIES, II. ix

investigating natural activities with a view to treatment? If the stomach is, in a particular case, unable to exercise its peristaltic and grinding functions, how are we going to bring it back to the normal if we do not know the *cause* of its disability? What I say is<sup>1</sup> that we must cool the over-heated stomach and warm the chilled one; so also we must moisten the one which has become dried up, and conversely; so, too, in combinations of these conditions; if the stomach becomes at the same time warmer and drier than normally, the first principle of treatment is at once to chill and moisten it; and if it become colder and moister, it must be warmed and dried; so also in other cases. But how on earth are the followers of Erasistratus going to act, confessing as they do that they make no sort of investigation into the cause of disease? For the fruit of the enquiry into activities is that by knowing the causes of the dyscrasiae one may bring them back to the normal, since it is of no use for the purposes of treatment merely to know what the activity of each organ is.

Now, it seems to me that Erasistratus is unaware of this fact also, that the actual disease is that condition of the body which, not accidentally, but primarily and of itself, impairs the normal function. How, then, is he going to diagnose or cure diseases if he is entirely ignorant of what they are, and of what kind and number? As regards the stomach, certainly, Erasistratus held that one should at least

<sup>1</sup> This is the orthodox Hippocratic treatment, that of *opposites by opposites*. Contrast the *homoeopathic* principle which is the basis of our modern methods of *immunisation* (*similia similibus curentur*, Hahnemann).

129 ζητεῖσθαι τὸ πῶς πέττεται τὰ σιτία· ἢ τὸ δ' ἦτις πρώτη τε καὶ ἀρχηγὸς αἰτία τούτου, πῶς οὐκ ἐπεσκέψατο; κατὰ δὲ τὰς φλέβας καὶ τὸ αἷμα καὶ αὐτὸ τὸ πῶς παρέλιπεν.

Ἄλλ' οὐθ' Ἰπποκράτης οὐτ' ἄλλος τις ὦν ὀλίγῳ πρόσθεν ἐμνημόνευσα φιλοσόφων ἢ ἰατρῶν ἄξιον ᾧ εἶναι παραλιπεῖν· ἀλλὰ τὴν κατὰ φύσιν ἐν ἐκάστῳ ζῴῳ θερμασίαν εὐκρατόν τε καὶ μετρίως ὑγρὰν οὖσαν αἵματος εἶναί φασι γεννητικὴν καὶ δι' αὐτὸ γε τοῦτο καὶ τὸ αἷμα θερμὸν καὶ ὑγρὸν εἶναί φασι τῇ δυνάμει χυμόν, ὥσπερ τὴν ξανθὴν χολὴν θερμὴν καὶ ξηρὰν εἶναι, εἰ καὶ ὅτι μάλισθ' ὑγρὰ φαίνεται. διαφέρειν γὰρ αὐτοῖς δοκεῖ τὸ κατὰ φαντασίαν ὑγρὸν τοῦ κατὰ δύναμιν. ἢ τίς οὐκ οἶδεν, ὡς ἄλμη μὲν καὶ θάλαττα ταριχεύει τὰ κρέα καὶ ἄσηπτα διαφυλάττει, τὸ δ' ἄλλο πᾶν ὕδωρ τὸ πότιμον ἐτοίμως διαφθείρει τε καὶ σήπει; τίς δ' οὐκ οἶδεν, ὡς ξανθῆς χολῆς ἐν τῇ γαστρὶ περιεχομένης πολλῆς ἀπαύστῳ δίψει συνεχόμεθα καὶ ὡς ἐμέσαντες αὐτὴν εὐθὺς ἀδιψοὶ γιγνόμεθα μᾶλλον ἢ εἰ  
130 πάμπολυ ποτὸν προσηράμεθα; ἢ θερμὸς οὖν εὐλόγως ὁ χυμὸς οὗτος εἴρηται καὶ ξηρὸς κατὰ δύναμιν, ὥσπερ γε καὶ τὸ φλέγμα ψυχρὸν καὶ ὑγρὸν. ἐναργεῖς γὰρ καὶ περὶ τούτου πίστεις Ἰπποκράτει τε καὶ τοῖς ἄλλοις εἴρηνται παλαιοῖς.

Πρόδικος δ' ἐν τῷ περὶ φύσεως ἀνθρώπου γράμματι τὸ συγκεκαυμένον καὶ οἶον ὑπερωπτημένον ἐν τοῖς χυμοῖς ὀνομάζων φλέγμα παρὰ τὸ πεφλέχθαι τῇ λέξει μὲν ἑτέρως χρῆται, φυλάττει



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μέντοι τὸ πρᾶγμα κατὰ ταῦτὸ τοῖς ἄλλοις. τὴν δ' ἐν τοῖς ὀνόμασι τὰνδρὸς τούτου καινοτομίαν ἱκανῶς ἐνδείκνυται καὶ Πλάτων. ἀλλὰ τοῦτό γε τὸ πρὸς ἀπάντων ἀνθρώπων ὀνομαζόμενον φλέγμα τὸ λευκὸν τὴν χροῖαν, ὃ βλένναν ὀνομάζει Πρόδικος, ὁ ψυχρὸς καὶ ὑγρὸς χυμὸς ἐστὶν οὗτος καὶ πλεῖστος τοῖς τε γέρονσι καὶ τοῖς ὅπωςδῆποτε ψυγεῖσιν ἀθροίζεται καὶ οὐδεὶς οὐδὲ μαινόμενος ἂν ἄλλο τι ἢ ψυχρὸν καὶ ὑγρὸν εἴποι ἂν αὐτόν.

Ἄρ' οὖν θερμὸς μὲν τίς ἐστὶ καὶ ὑγρὸς χυμὸς καὶ θερμὸς καὶ ξηρὸς ἕτερος καὶ ὑγρὸς καὶ ψυχρὸς ἄλλος, οὐδεὶς δ' ἐστὶ ψυχρὸς καὶ ξηρὸς τὴν δύναμιν, ἀλλ' ἢ τετάρτη συζυγία τῶν κρᾶσεων || ἐν ἅπασιν τοῖς ἄλλοις ὑπάρχουσα μόνοις τοῖς χυμοῖς οὐχ ὑπάρχει; καὶ μὴν ἢ γε μέλαινα χολὴ τοιοῦτός ἐστὶ χυμὸς, ὃν οἱ σωφρονοῦντες ἰατροὶ καὶ φιλόσοφοι πλεονεκτεῖν ἔφασαν τῶν μὲν ὠρῶν τοῦ ἔτους ἐν φθινοπώρῳ μάλιστα, τῶν δ' ἡλικιωῶν ἐν ταῖς μετὰ τὴν ἀκμὴν. οὕτω δὲ καὶ διαιτήματα καὶ χωρία καὶ καταστάσεις καὶ νόσους τινὰς ψυχρὰς καὶ ξηρὰς εἶναι φασιν· οὐ γὰρ δὴ χωλὴν ἐν ταύτῃ μόνῃ τῇ συζυγίᾳ τὴν φύσιν εἶναι νομίζουσιν ἀλλ' ὥσπερ τὰς ἄλλας τρεῖς οὕτω καὶ τήνδε διὰ πάντων ἐκτετάσθαι.

Ἡὺξάμην οὖν κἀνταῦθ' ἐρωτῆσαι δύνασθαι τὸν Ἐρασίστρατον, εἰ μηδὲν ὄργανον ἢ τεχνικὴ φύσις ἐδημιούργησε καθαρτικὸν τοῦ τοιούτου χυμοῦ, ἀλλὰ τῶν μὲν οὔρων ἄρα τῆς διακρίσεώς ἐστὶν ὄργανα δύο καὶ τῆς ξανθῆς χολῆς ἕτερον οὐ



a different terminology, still keeps to the fact just as the others do ; this man's innovations in nomenclature have also been amply done justice to by Plato.<sup>1</sup> Thus, the white-coloured substance which everyone else calls *phlegm*, and which Prodicus calls *blenna* [*inucus*],<sup>2</sup> is the well-known cold, moist humour which collects mostly in old people and in those who have been chilled<sup>3</sup> in some way, and not even a lunatic could say that this was anything else than cold and moist.

If, then, there is a warm and moist humour, and another which is warm and dry, and yet another which is moist and cold, is there none which is virtually *cold and dry*? Is the fourth combination of temperaments, which exists in all other things, non-existent in the humours alone? No ; the *black bile* is such a humour. This, according to intelligent physicians and philosophers, tends to be in excess, as regards seasons, mainly in the fall of the year, and, as regards ages, mainly after the prime of life. And, similarly, also they say that there are cold and dry modes of life, regions, constitutions, and diseases. Nature, they suppose, is not defective in this single combination ; like the three other combinations, it extends everywhere.

At this point, also, I would gladly have been able to ask Erasistratus whether his "artistic" Nature has not constructed any organ for *clearing away* a humour such as this. For whilst there are two organs for the excretion of urine, and another of considerable size for that of yellow bile, does the

<sup>1</sup> Plato, *Timæus*, 83-86, *passim*.

<sup>2</sup> *cf.* the term *blennorrhoea*, which is still used.

<sup>3</sup> *cf.* the Scotch term "colded" for "affected with a cold"; Germ. *erkältet*.

σ μικρόν, ὁ δὲ τούτων κακοηθέστερος χυμὸς  
 ἀλᾶται διὰ παντὸς ἐν ταῖς φλεψὶν ἀναμεμιγ-  
 μένος τῷ αἵματι. καίτοι “ Δυσεντερίη,” φησί  
 132 ται, θανάσιμον,” οὐ μὲν ἢ γ’ ἀπὸ τῆς ξανθῆς  
 χολῆς ἀρχομένη πάντως ὀλέθριος, ἀλλ’ οἱ πλείους  
 ἐξ αὐτῆς διασώζονται. τοσοῦτῳ κακοηθεστέρα  
 τε καὶ δριμυτέρα τὴν δύναμιν ἢ μέλαινα χολή  
 τῆς ξανθῆς ἐστίν. ἄρ’ οὖν οὔτε τῶν ἄλλων  
 ἀνέγνω τι τῶν τοῦ Ἱπποκράτους γραμμάτων ὁ  
 Ἐρασίστρατος οὐδὲν οὔτε τὸ περὶ φύσεως ἀνθρώ-  
 που βιβλίον, ἵν’ οὕτως ἀργῶς παρέλθοι τὴν περὶ  
 τῶν χυμῶν ἐπίσκεψιν, ἢ γινώσκει μὲν, ἐκὼν  
 δὲ παραλείπει καλλίστην τῆς τέχνης θεωρίαν;  
 ἐχρῆν οὖν αὐτὸν μηδὲ περὶ τοῦ σπληνὸς εἶρη-  
 κέναι τι μηδ’ ἀσχημονεῖν ὑπὸ τῆς τεχνικῆς φύ-  
 σεως ὄργανον τηλικούτου μάτην ἠγούμενον κατε-  
 σκευάσθαι. καὶ μὲν οὐχ Ἱπποκράτης μόνου  
 ἢ Πλάτων, οὐδὲν τι χείρους Ἐρασιστράτου περὶ  
 φύσιν ἄνδρες, ἐν τι τῶν καθαιρόντων τὸ αἷμα  
 καὶ τοῦτ’ εἶναί φασι τὸ σπλάγχνον, ἀλλὰ καὶ  
 μυρίοι σὺν αὐτοῖς ἄλλοι τῶν παλαιῶν ἰατρῶν  
 τε καὶ φιλοσόφων, ὧν ἀπάντων προσποιησάμενος  
 ὑπερφρονεῖν ὁ γενναῖος Ἐρασίστρατος οὔτ’ ἀν-  
 τεῖπεν οὔθ’ ὅλως τῆς δόξης αὐτῶν ἐμνημόνευσε.  
 καὶ μὲν ὅσοις γε τὸ σῶμα θάλλει, τούτοις ὁ  
 σπλην φθίνει, φησὶν Ἱπποκράτης, καὶ οἱ ἀπὸ  
 133 τῆς ἢ ἐμπειρίας ὀρμώμενοι πάντες ὁμολογοῦσιν  
 ἰατροί. καὶ ὅσοις γ’ αὐτὸ μέγας καὶ ὕπουλος



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αὐξάνεται, τούτοις καταφθείρει τε καὶ κακόχυμα τὰ σώματα τίθησιν, ὡς καὶ τοῦτο πάλιν οὐχ Ἰπποκράτης μόνον ἀλλὰ καὶ Πλάτων ἄλλοι τε πολλοὶ καὶ οἱ ἀπὸ τῆς ἐμπειρίας ὁμολογοῦσιν ἰατροί. καὶ οἱ ἀπὸ σπληνὸς δὲ κακοπραγοῦντος ἴκτεροι μελάντεροι καὶ τῶν ἐλκῶν αἱ οὐλαὶ μέλαιναί. καθόλου γάρ, ὅταν ἐνδεέστερον ἢ προσῆκεν εἰς ἑαυτὸν ἔλκη τὸν μελαγχολικὸν χυμὸν, ἀκάθαρτον μὲν τὸ αἷμα, κακόχρουν δὲ τὸ πᾶν γίγνεται σῶμα. πότε δ' ἐνδεέστερον ἔλκει; ἢ δῆλον ὅτι κακῶς διακείμενος; ὥσπερ οὖν τοῖς νεφροῖς ἐνεργείας οὔσης ἔλκειν τὰ οὐρα κακῶς ἔλκειν ὑπάρχει κακοπραγοῦσιν, οὕτω καὶ τῷ σπληνὶ ποιότητος μελαγχολικῆς ἐλκτικῆν ἐν ἑαυτῷ δύναμιν ἔχοντι σύμφυτον ἀρρωστήσαντί ποτε ταύτην ἀναγκαῖον ἔλκειν κακῶς κὰν τῷδε παχύτερον ἤδη καὶ μελάντερον γίγνεσθαι τὸ αἷμα.

134 Ταῦτ' οὖν ἅπαντα πρὸς τε τὰς διαγνώσεις τῶν νοσημάτων καὶ τὰς ἰάσεις μεγίστην παρεχόμενα χρεῖαν || ὑπερεπήδησε τελέως ὁ Ἑρασί-στρατος καὶ καταφρονεῖν προσεποιήσατο τηλικούτων ἀνδρῶν ὁ μηδὲ τῶν τυχόντων καταφρονῶν ἀλλ' αἰεὶ φιλοτίμως ἀντιλέγων ταῖς ἠλιθιωτάταις δόξαις. ᾧ καὶ δῆλον, ὡς οὐδὲν ἔχων οὔτ' ἀντειπεῖν τοῖς πρεσβυτέροις ὑπὲρ ὧν ἀπεφήναντο περὶ σπληνὸς ἐνεργείας τε καὶ χρεῖας οὔτ' αὐτὸς ἐξευρίσκων τι καινὸν εἰς τὸ μηδὲν ὅλως εἰπεῖν ἀφίκετο. ἀλλ' ἡμεῖς γε πρῶτον μὲν ἐκ τῶν αἰτίων, οἷς ἅπαντα διοικεῖται τὰ κατὰ τὰς

<sup>1</sup> Enlargement and suppuration (?) of spleen associated with toxæmia or "cacochymy."    <sup>2</sup> Lit. "melancholic."



internal suppuration, it destroys the body and fills it with evil humours;<sup>1</sup> this again is agreed on, not only by Hippocrates, but also by Plato and many others, including the Empiric physicians. And the jaundice which occurs when the spleen is out of order is darker in colour, and the cicatrices of ulcers are dark. For, generally speaking, when the spleen is drawing the atrabiliary<sup>2</sup> humour into itself to a less degree than is proper, the blood is unpurified, and the whole body takes on a bad colour. And when does it draw this in to a less degree than proper? Obviously, when it [the spleen] is in a bad condition. Thus, just as the kidneys, whose function it is to attract the urine, do this badly when they are out of order, so also the spleen, which has in itself a native power of attracting an atrabiliary quality,<sup>3</sup> if it ever happens to be weak, must necessarily exercise this attraction badly, with the result that the blood becomes thicker and darker.

Now all these points, affording as they do the greatest help in the diagnosis and in the cure of disease were entirely passed over by Erasistratus, and he pretended to despise these great men—he who does not despise ordinary people, but always jealously attacks the most absurd doctrines. Hence, it was clearly because he had nothing to say against the statements made by the ancients regarding the function and utility of the spleen, and also because he could discover nothing new himself, that he ended by saying nothing at all. I, however, for my part, have demonstrated, firstly from the *causes* by which everything throughout nature is governed (by

<sup>3</sup> *i.e.* the combination of sensible qualities which we call black bile. *cf.* p. 8, note 3.

φύσεις, τοῦ θερμοῦ λέγω καὶ ψυχροῦ καὶ ξηροῦ καὶ ὑγροῦ, δεύτερον δ' ἐξ αὐτῶν τῶν ἐναργῶς φαινομένων κατὰ τὸ σῶμα ψυχρὸν καὶ ξηρὸν εἶναί τινα χρῆναι χυμὸν ἀπεδείξαμεν. ἐξῆς δ', ὅτι καὶ μελαγχολικὸς οὗτος ὑπάρχει καὶ τὸ καθαῖρον αὐτὸν σπλάγχνον ὃ σπλήν ἐστιν, διὰ βραχέων ὡς ἐνι μάλιστα τῶν τοῖς παλαιοῖς ἀποδεδειγμένων ἀναμνήσαντες ἐπὶ τὸ λείπον ἔτι τοῖς παροῦσι λόγοις ἀφιζόμεθα.

135 Τί δ' ἂν εἴη λείπον ἄλλο γ' ἢ ἐξηγήσασθαι σαφῶς, οἷόν τι βούλονταί τε || καὶ ἀποδεικνύουσι περὶ τὴν τῶν χυμῶν γένεσιν οἱ παλαιοὶ συμβαίνειν. ἐναργέστερον δ' ἂν γνωσθεῖη διὰ παραδείγματος. οἶνον δὴ μοι νόει γλεύκινον οὐ πρὸ πολλοῦ τῶν σταφυλῶν ἐκτεθλιμμένον ζέοντά τε καὶ ἀλλοιούμενον ὑπὸ τῆς ἐν αὐτῷ θερμασίας· ἔπειτα κατὰ τὴν αὐτοῦ μεταβολὴν δύο γεννώμενα περιπτώματα τὸ μὲν κουφότερόν τε καὶ ἀερωδέστερον, τὸ δὲ βαρύτερόν τε καὶ γεωδέστερον, ὧν τὸ μὲν ἄνθος, οἶμαι, τὸ δὲ τρύγα καλοῦσι. τούτων τῷ μὲν ἐτέρῳ τὴν ξανθὴν χολήν, τῷ δ' ἐτέρῳ τὴν μέλαιναν εἰκάζων οὐκ ἂν ἀμάρτοις, οὐ τὴν αὐτὴν ἐχόντων ἰδέαν τῶν χυμῶν τούτων ἐν τῷ κατὰ φύσιν διοικεῖσθαι τὸ ζῶον, οἷαν καὶ παρὰ φύσιν ἔχοντος ἐπιφαίνονται πολλάκις. ἢ μὲν γὰρ ξανθὴ λεκιθώδης γίγνεται· καὶ γὰρ ὀνομάζουσιν οὕτως αὐτήν, ὅτι ταῖς τῶν ὠῶν λεκίθοις ὁμοιοῦται κατὰ τε χροῖαν καὶ πάχος. ἢ δ' αὖ μέλαινα κακοηθέστερα μὲν πολὺ καὶ



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αὕτη τῆς κατὰ φύσιν· ὄνομα δ' οὐδὲν ἴδιον κεῖται  
 τῷ τοιούτῳ χυμῷ, πλὴν εἴ ποῦ τινες ἢ ξυστικὸν  
 ἢ ὀξώδη κεκλήκασιν αὐτόν, ὅτι καὶ δριμύς ὁμοίως  
 136 ὄξει γίγνεται καὶ ἢ ξύει γε τὸ σῶμα τοῦ ζώου  
 καὶ τὴν γῆν, εἰ κατ' αὐτῆς ἐκχυθείη, καὶ τινα  
 μετὰ πομφολύγων οἶον ζύμωσιν τε καὶ ζέσιν  
 ἐργάζεται, σηπεδόνος ἐπικτήτου προσελθούσης  
 ἐκείνῳ τῷ κατὰ φύσιν ἔχοντι χυμῷ τῷ μέλανι.  
 καὶ μοι δοκοῦσιν οἱ πλείστοι τῶν παλαιῶν  
 ἰατρῶν αὐτὸ μὲν τὸ κατὰ φύσιν ἔχον τοῦ τοιούτου  
 χυμοῦ καὶ διαχωροῦν κάτω καὶ πολλάκις ἐπι-  
 πολάζον ἄνω μέλανα καλεῖν χυμόν, οὐ μέλαιναν  
 χολήν, τὸ δ' ἐκ συγκαύσεώς τινος καὶ σηπεδόνος  
 εἰς τὴν ὀξειᾶν μεθιστάμενον ποιότητα μέλαιναν  
 ὀνομάζειν χολήν. ἀλλὰ περὶ μὲν τῶν ὀνομά-  
 των οὐ χρὴ διαφέρεσθαι, τὸ δ' ἀληθὲς ὡδ' ἔχον  
 εἶδέναι.

Κατὰ τὴν τοῦ αἵματος γένεσιν ὅσον ἂν ἰκανῶς  
 παχὺ καὶ γεῶδες ἐκ τῆς τῶν σιτίων φύσεως  
 ἐμφερόμενον τῇ τροφῇ μὴ δέξηται καλῶς τὴν  
 ἐκ τῆς ἐμφύτου θερμασίας ἀλλοίωσιν, ὃ σπλὴν  
 εἰς ἑαυτὸν ἔλκει τοῦτο. τὸ δ' ὀπτηθέν, ὡς ἂν  
 τις εἴποι, καὶ συγκαυθὲν τῆς τροφῆς, εἴη δ' ἂν  
 τοῦτο τὸ θερμότατον ἐν αὐτῇ καὶ γλυκύτετον,  
 οἶον τό τε μέλι καὶ ἢ πιμελή, ξανθὴ γενόμενον  
 χολὴ διὰ τῶν χοληδόχων ὀνομαζομένων ἀγγείων  
 137 ἐκκαθαίρεται. ἢ λεπτόν δ' ἐστὶ τοῦτο καὶ ὑγρὸν  
 καὶ ῥυτὸν οὐχ ὥσπερ ὅταν ὀπτηθέν ἐσχάτως  
 ξανθὸν καὶ πυρῶδες καὶ παχὺ γένηται ταῖς τῶν

<sup>1</sup> Note that there can be "normal" black bile.

<sup>2</sup> The term *food* here means the food as introduced into the stomach; the term *nutriment* (*trophé*) means the same



its normal condition,<sup>1</sup> but no particular name has been given to [such a condition of] the humour, except that some people have called it *corrosive* or *acetose*, because it also becomes sharp like vinegar and corrodes the animal's body—as also the earth, if it be poured out upon it—and it produces a kind of fermentation and seething, accompanied by bubbles—an abnormal putrefaction having become added to the natural condition of the black humour. It seems to me also that most of the ancient physicians give the name *black humour* and not *black bile* to the normal portion of this humour, which is discharged from the bowels and which also frequently rises to the top [of the stomach-contents]; and they call *black bile* that part which, through a kind of combustion and putrefaction, has had its quality changed to acid. There is no need, however, to dispute about names, but we must realise the facts, which are as follow:—

In the genesis of blood, everything in the nutriment<sup>2</sup> which belongs naturally to the thick and earth-like part of the food,<sup>2</sup> and which does not take on well the alteration produced by the innate heat—all this the spleen draws into itself. On the other hand, that part of the nutriment which is roasted, so to speak, or burnt (this will be the warmest and sweetest part of it, like honey and fat), becomes *yellow bile*, and is cleared away through the so-called biliary<sup>3</sup> vessels; now, this is thin, moist, and fluid, not like what it is when, having been roasted to an *excessive* degree, it becomes yellow, fiery, and thick, like the yolk of food in the digested condition, as it is conveyed to the tissues. *cf.* pp. 41–43. Note idea of imperfectly oxidized material being absorbed by the spleen. *cf.* p. 214, note 1.

<sup>3</sup> Lit. *choledochous*, bile-receiving.

ὧν ὁμοιον λεκίθοις. τοῦτο μὲν γὰρ ἤδη παρὰ φύσιν· θάτερον δὲ τὸ πρότερον εἰρημένον κατὰ φύσιν ἐστίν· ὥσπερ γε καὶ τοῦ μέλανος χυμοῦ τὸ μὲν μήπω τὴν οἶον ζέσιν τε καὶ ζύμωσιν τῆς γῆς ἐργαζόμενον κατὰ φύσιν ἐστί, τὸ δ' εἰς τοιαύτην μεθιστάμενον ἰδέαν τε καὶ δύναμιν ἤδη παρὰ φύσιν, ὡς ἂν τὴν ἐκ τῆς συγκαύσεως τοῦ παρὰ φύσιν θερμοῦ προσειληφὸς δριμύτητα καὶ οἶον τέφρα τις ἤδη γεγονός. ὧδέ πως καὶ ἡ κεκαυμένη τρυξ τῆς ἀκαύστου διήνεγκε. θερμὸν γάρ τι χρῆμα αὕτη γ' ἱκανῶς ἐστίν, ὥστε καίειν τε καὶ τήκειν καὶ διαφθείρειν τὴν σάρκα. τῇ δ' ἑτέρα τῇ μήπω κεκαυμένη τοὺς ἰατροὺς ἐστίν εὐρεῖν χρωμένους εἰς ὅσαπερ καὶ τῇ γῇ τῇ καλουμένην κεραμίτιδι καὶ τοῖς ἄλλοις, ὅσα ξηραίνειν θ' ἅμα καὶ ψύχειν πέφυκεν.

Εἰς τὴν τῆς οὕτω συγκαυθείσης μελαίνης χολῆς ἰδέαν καὶ ἡ λεκιθώδης ἐκείνη μεθίσταται πολλάκις, ὅταν καὶ αὐτὴ ποθ' οἶον ὀπτηθεῖσα  
 138 τύχη πυρώδει θερμασία. τὰ δ' ἄλλα || τῶν χολῶν εἶδη σύμπαντα τὰ μὲν ἐκ τῆς τῶν εἰρημένων κράσεως γίγνεται, τὰ δ' οἶον ὁδοί τινές εἰσι τῆς τούτων γενέσεώς τε καὶ εἰς ἄλληλα μεταβολῆς. διαφέρουσι δὲ τῷ τὰς μὲν ἀκράτους εἶναι καὶ μόνας, τὰ δ' οἶον ὀρροῖς τισιν ἐξυγρασμένας. ἀλλ' οἱ μὲν ὀρροὶ τῶν χυμῶν ἅπαντες περιπτώματα καὶ καθαρὸν αὐτῶν εἶναι δεῖται τοῦ ζώου τὸ σῶμα. τῶν δ' εἰρημένων χυμῶν ἐστί τις χρεία τῇ φύσει καὶ τοῦ παχέος καὶ τοῦ λεπτοῦ καὶ καθαίρεται πρὸς τε τοῦ σπληνὸς καὶ τῆς ἐπὶ τῷ ἥπατι κύστεως τὸ αἷμα καὶ ἀποτίθεται τοσοῦτόν τε καὶ τοιοῦτον ἑκατέρου μέρος, ὅσον καὶ οἶον, εἶπεο εἰς



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ὄλον ἠνέχθη τοῦ ζώου τὸ σῶμα, βλάβην ἂν τιν  
 εἰργάσατο. τὸ γὰρ ἰκανῶς παχὺ καὶ γεῶδες καὶ  
 τελέως διαπεφευγὸς τὴν ἐν τῷ ἥπατι μεταβολὴν  
 ὁ σπλὴν εἰς ἑαυτὸν ἔλκει· τὸ δ' ἄλλο τὸ μετρίως  
 παχὺ σὺν τῷ κατειργάσθαι πάντη φέρεται. δεῖται  
 γὰρ ἐν πολλοῖς τοῦ ζώου μορίοις παχύτητός τινος  
 139 τὸ αἷμα καθάπερ οἶμαι καὶ τῶν || ἐμφερομένων  
 ἰνῶν· καὶ εἴρηται μὲν καὶ Πλάτωνι περὶ τῆς  
 χρείας αὐτῶν, εἰρήσεται δὲ καὶ ἡμῖν ἐν ἐκείνοις  
 τοῖς γράμμασιν, ἐν οἷς ἂν τὰς χρείας τῶν μορίων  
 διερχώμεθα· δεῖται δ' οὐχ ἥκιστα καὶ τοῦ ξανθοῦ  
 χυμοῦ τοῦ μήπω πυρώδους ἐσχάτως γεγεννημένου  
 τὸ αἷμα καὶ τίς αὐτῷ καὶ ἡ παρὰ τοῦδε χρεία,  
 δι' ἐκείνων εἰρήσεται.

Φλέγματος δ' οὐδὲν ἐποίησεν ἡ φύσις ὄργανον  
 καθαρτικόν, ὅτι ψυχρὸν καὶ ὑγρὸν ἐστὶ καὶ οἶον  
 ἡμίπεπτός τις τροφή. δεῖται τοίνυν οὐ κενούσθαι  
 τὸ τοιοῦτον ἀλλ' ἐν τῷ σώματι μένον ἀλλοιοῦσθαι.  
 τὸ δ' ἐξ ἐγκεφάλου καταρρέον περίπτωμα τάχα  
 μὲν ἂν οὐδὲ φλέγμα τις ὀρθῶς ἀλλὰ βλένναν τε  
 καὶ κόρυζαν, ὥσπερ οὖν καὶ ὀνομάζεται, καλοῖη.  
 εἰ δὲ μή, ἀλλ' ὅτι γε τῆς τούτου κενώσεως ὀρθῶς  
 ἡ φύσις προὔνοήσατο, καὶ τοῦτ' ἐν τοῖς περὶ  
 χρείας μορίων εἰρήσεται. καὶ γὰρ οὖν καὶ τὸ  
 κατὰ τε τὴν γαστέρα καὶ τὰ ἔντερα συνιστάμενον  
 φλέγμα ὅπως ἂν ἐκκενωθῆ καὶ αὐτὸ τάχιστα τε  
 καὶ κάλλιστα, τὸ παρεσκευασμένον τῇ φύσει  
 μηχανήμα δι' ἐκείνων εἰρήσεται καὶ αὐτὸ τῶν

<sup>1</sup> cf. p. 277, note 2.

<sup>2</sup> *Timaeus*, 82 c-d.

<sup>3</sup> cf. p. 90, note 1. The term "catarrh" refers to this "running down," which was supposed to take place through



quality that, if it were carried all over the body, it would do a certain amount of harm. For that which is decidedly thick and earthy in nature, and has entirely escaped alteration in the liver, is drawn by the spleen into itself<sup>1</sup>; the other part which is only moderately thick, after being elaborated [in the liver], is carried all over the body. For the blood in many parts of the body has need of a certain amount of thickening, as also, I take it, of the *fibres* which it contains. And the use of these has been discussed by Plato,<sup>2</sup> and it will also be discussed by me in such of my treatises as may deal with the use of parts. And the blood also needs, not least, the yellow humour, which has as yet not reached the extreme stage of combustion; in the treatises mentioned it will be pointed out what purpose is subserved by this.

Now Nature has made no organ for clearing away *phlegm*, this being cold and moist, and, as it were, half-digested nutriment; such a substance, therefore, does not need to be evacuated, but remains in the body and undergoes *alteration* there. And perhaps one cannot properly give the name of *phlegm* to the surplus-substance which runs down from the brain,<sup>3</sup> but one should call it *mucus* [blenna] or *coryza*—as, in fact, it is actually termed; in any case it will be pointed out, in the treatise “On the Use of Parts,” how Nature has provided for the evacuation of this substance. Further, the device provided by Nature which ensures that the phlegm which forms in the stomach and intestines may be evacuated in the most rapid and effective way possible—this also will be described in that com-

the pores of the cribriform plate of the ethmoid into the nose.

140 ὑπομνημάτων. ὅσον οὖν ἐμφέρεται ταῖς φλεψὶ  
 φλέγμα χρήσιμον ὑπάρχον τοῖς ζώοις, οὐδεμιᾶς  
 δεῖται κενώσεως. προσέχειν δὲ χρὴ κἀνταῦθα  
 τὸν νοῦν καὶ γιννώσκειν, ὥσπερ τῶν χολῶν  
 ἑκατέρας τὸ μὲν τι χρήσιμόν ἐστι καὶ κατὰ φύσιν  
 τοῖς ζώοις, τὸ δ' ἄχρηστόν τε καὶ παρὰ φύσιν,  
 οὕτω καὶ τοῦ φλέγματος, ὅσον μὲν ἂν ἢ γλυκύ,  
 χρηστόν εἶναι τοῦτο τῷ ζῷω καὶ κατὰ φύσιν, ὅσον  
 δ' ὄξύ καὶ ἄλμυρόν ἐγένετο, τὸ μὲν ὄξύ τελέως  
 ἠπεπτησθαι, τὸ δ' ἄλμυρόν διασεσῆφθαι. τελείαν  
 δ' ἀπεψίαν φλέγματος ἀκούειν χρὴ τὴν τῆς  
 δευτέρας πέψεως δηλονότι τῆς ἐν φλεψίν· οὐ  
 γὰρ δὴ τῆς γε πρώτης τῆς κατὰ τὴν κοιλίαν·  
 ἢ οὐδ' ἂν ἐγεγένητο τὴν ἀρχὴν χυμός, εἰ καὶ  
 ταύτην διεπεφεύγει.

Ταῦτ' ἀρκεῖν μοι δοκεῖ περὶ γενέσεώς τε καὶ  
 διαφθορᾶς χυμῶν ὑπομνήματ' εἶναι τῶν Ἰππο-  
 κράτει τε καὶ Πλάτωνι καὶ Ἀριστοτέλει καὶ  
 Πραξαγόρα καὶ Διοκλεῖ καὶ πολλοῖς ἄλλοις τῶν  
 παλαιῶν εἰρημένων· οὐ γὰρ ἐδικαίωσα πάντα  
 μεταφέρειν εἰς τόνδε τὸν λόγον τὰ τελέως ἐκείνοις  
 γεγραμμένα. τοσοῦτον δὲ μόνον ὑπὲρ ἐκάστου  
 141 εἶπον, ὅσον ἐξορμήσει τε τοὺς ἢ ἐντυγχάνοντας,  
 εἰ μὴ παντάπασιν εἶεν σκαιοί, τοῖς τῶν παλαιῶν  
 ὁμιλῆσαι γράμμασι καὶ τὴν εἰς τὸ ῥᾶον αὐτοῖς  
 συνεῖναι βοήθειαν παρέξει. γέγραπται δέ που  
 καὶ δι' ἑτέρου λόγου περὶ τῶν κατὰ Πραξαγόραν  
 τὸν Νικάρχου χυμῶν. εἰ γὰρ καὶ ὅτι μάλιστα



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δέκα ποιεῖ χωρὶς τοῦ αἵματος, ἐνδέκατος γὰρ ἂν εἴη χυμὸς αὐτὸ τὸ αἷμα, τῆς Ἰπποκράτους οὐκ ἀποχωρεῖ διδασκαλίας. ἄλλ' εἰς εἶδη τινὰ καὶ διαφορὰς τέμνει τοὺς ὑπ' ἐκείνου πρῶτου πάντων ἅμα ταῖς οἰκείαις ἀποδείξεσιν εἰρημένους χυμούς.

Ἐπαινεῖν μὲν οὖν χρὴ τοὺς τ' ἐξηγησαμένους τὰ καλῶς εἰρημένα καὶ τοὺς εἴ τι παραλέλειπται προστιθέντας· οὐ γὰρ οἶόν τε τὸν αὐτὸν ἄρξασθαί τε καὶ τελειῶσαι· μέμφεσθαι δὲ τοὺς οὕτως ἀταλαιπώρους, ὡς μηδὲν ὑπομένειν μαθεῖν τῶν ὀρθῶς εἰρημένων, καὶ τοὺς εἰς τοσοῦτον φιλοτίμους, ὥστ' ἐπιθυμία νεωτέρων δογμάτων ἀεὶ πανουργεῖν τι καὶ σοφίζεσθαι, τὰ μὲν ἐκόντας παραλιπόντας, ὥσπερ Ἐρασίστρατος ἐπὶ τῶν  
 142 χυμῶν ἐποίησε, τὰ δὲ παλλούργως ἀντιλέγοντας, ὥσπερ αὐτός θ' οὗτος καὶ ἄλλοι πολλοὶ τῶν νεωτέρων.

Ἄλλ' οὗτος μὲν ὁ λόγος ἐνταυθοῖ τελευτάτω, τὸ δ' ὑπόλοιπον ἅπαν ἐν τῷ τρίτῳ προσθήσω.



including the blood (the blood itself being an eleventh), this is not a departure from the teaching of Hippocrates; for Praxagoras divides into species and varieties the humours which Hippocrates first mentioned, with the demonstration proper to each.

Those, then, are to be praised who explain the points which have been duly mentioned, as also those who add what has been left out; for it is not possible for the same man to make both a beginning and an end. Those, on the other hand, deserve censure who are so impatient that they will not wait to learn any of the things which have been duly mentioned, as do also those who are so ambitious that, in their lust after novel doctrines, they are always attempting some fraudulent sophistry, either purposely neglecting certain subjects, as Erasistratus does in the case of the humours, or unscrupulously attacking other people, as does this same writer, as well as many of the more recent authorities.

But let this discussion come to an end here, and I shall add in the third book all that remains.





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# Γ

## Ι

- 143 "Οτι μὲν οὖν ἡ θρέψις ἀλλοιουμένου τε καὶ ὁμοιουμένου γίγνεται τοῦ τρέφοντος τῷ τρεφόμενῳ καὶ ὡς ἐν ἐκάστῳ τῶν τοῦ ζώου μορίων ἐστὶ τις δύναμις, ἣν ἀπὸ τῆς ἐνεργείας ἀλλοιωτικὴν μὲν κατὰ γένος, ὁμοιωτικὴν δὲ καὶ θρεπτικὴν κατ' εἶδος ὀνομάζομεν, ἐν τῷ πρόσθεν δεδήλωται λόγῳ. τὴν δ' εὐπορίαν τῆς ὕλης, ἣν τροφὴν ἑαυτῷ ποιεῖται τὸ τρεφόμενον, ἐξ ἑτέρας τινὸς ἔχειν ἐδείκνυτο δυνάμεως ἐπισπᾶσθαι πεφυκυίας τὸν οἰκεῖον χυμόν, εἶναι δ' οἰκεῖον
- 144 ἐκάστῳ τῶν μορίων χυμόν, ὃς ἂν ἢ ἐπιτήδειος εἰς τὴν ἐξομοίωσιν ἢ, καὶ τὴν ἔλκουσαν αὐτὸν δύναμιν ἀπὸ τῆς ἐνεργείας ἐλκτικὴν τέ τινα καὶ ἐπισπαστικὴν ὀνομάζεσθαι. δέδεικται δὲ καί, ὡς πρὸ μὲν τῆς ὁμοιώσεως ἢ πρόσφυσις ἐστίν, ἐκείνης δ' ἔμπροσθεν ἢ πρόσθεσις γίγνεται, τέλος, ὡς ἂν εἴποι τις, οὕσα τῆς κατὰ τὴν ἐπισπαστικὴν δύναμιν ἐνεργείας. αὐτὸ μὲν γὰρ τὸ παράγεσθαι τὴν τροφὴν ἐκ τῶν φλεβῶν εἰς ἕκαστον τῶν μορίων τῆς ἐλκτικῆς ἐνεργούσης γίγνεται δυνά-

<sup>1</sup> "Of food to feeder," i.e. of the environment to the organism. cf. p. 39, chap. xi.

<sup>2</sup> "Drawing"; cf. p. 116, note 2.



## BOOK III

### I

IT has been made clear in the preceding discussion that nutrition occurs by an *alteration* or *assimilation* of that which nourishes to that which receives nourishment,<sup>1</sup> and that there exists in every part of the animal a faculty which in view of its activity we call, in general terms, *alterative*, or, more specifically, *assimilative* and *nutritive*. It was also shown that a sufficient supply of the matter which the part being nourished makes into nutriment for itself is ensured by virtue of another faculty which naturally attracts its *proper juice* [humour] that that juice is proper to each part which is adapted for assimilation, and that the faculty which attracts the juice is called, by reason of its activity, *attractive* or *epispastic*.<sup>2</sup> It has also been shown that assimilation is preceded by *adhesion*, and this, again, by *presentation*,<sup>3</sup> the latter stage being, as one might say, the end or goal of the activity corresponding to the attractive faculty. For the actual bringing up of nutriment from the veins into each of the parts takes place through the activation of the attractive faculty,<sup>4</sup> whilst to

<sup>1</sup> For these terms (*prosthesis* and *prosphysis* in Greek) cf. p. 39, notes 5 and 6.

<sup>4</sup> Lit. "through the *energizing* (or *functioning*) of the attractive faculty"; the faculty (*δύναμις*) in operation is an activity (*ἐνέργεια*). cf. p. 3, note 2.

μεως, τὸ δ' ἤδη παρήχθαι τε καὶ προστίθεται  
 τῷ μορίῳ τὸ τέλος ἐστὶν αὐτό, δι' ὃ καὶ τῆς τοιαύ-  
 τῆς ἐνεργείας ἐδεήθημεν· ἵνα γὰρ προστεθῆ, διὰ  
 τοῦθ' ἔλκεται. χρόνου δ' ἐντεῦθεν ἤδη πλείονος  
 εἰς τὴν θρέψιν τοῦ ζώου δεῖ· ἐλχθῆναι μὲν γὰρ  
 καὶ διὰ ταχέων τι δύναται, προσφῦναι δὲ καὶ  
 ἀλλοιωθῆναι καὶ τελέως ὁμοιωθῆναι τῷ τρεφο-  
 μένῳ καὶ μέρος αὐτοῦ γενέσθαι παραχρῆμα μὲν  
 οὐχ οἷόν τε, χρόνῳ δ' ἂν πλείονι συμβαίνοι  
 καλῶς. ἀλλ' εἰ μὴ μένοι κατὰ τὸ μέρος ὁ προσ-  
 τεθεὶς οὗτος χυμός, εἰς ἕτερον δέ τι μεθίστατο  
 καὶ παραρρέοι διὰ παντὸς ἀμείβων τε καὶ ὑπαλ-  
 145 λάττων τὰ χωρία, κατ' οὐδὲν αὐτῶν || οὔτε πρόσ-  
 φυσις οὔτ' ἐξομοίωσις ἔσται. δεῖ δὲ κἀνταῦθά  
 τινος τῆ φύσει δυνάμεως ἑτέρας εἰς πολυχρόνιον  
 μονὴν τοῦ προστεθέντος τῷ μορίῳ χυμοῦ καὶ  
 ταύτης οὐκ ἔξωθεν ποθεν ἐπιρρεούσης ἀλλ' ἐν  
 αὐτῷ τῷ θρεψομένῳ κατωκισμένης, ἣν ἀπὸ τῆς  
 ἐνεργείας πάλιν οἱ πρὸ ἡμῶν ἠναγκάσθησαν ὀνο-  
 μάσαι καθεκτικὴν.

Ὁ μὲν δὴ λόγος ἤδη σαφῶς ἐνεδείξατο τὴν  
 ἀνάγκην τῆς γενέσεως τῆς τοιαύτης δυνάμεως καὶ  
 ὅστις ἀκολουθίας σύνεσιν ἔχει, πέπεισται βε-  
 βαίως ἐξ ὧν εἶπομεν, ὡς ὑποκειμένου τε καὶ  
 προαποδεδειγμένου τοῦ τεχνικὴν εἶναι τὴν φύσιν  
 καὶ τοῦ ζώου κηδεμονικὴν ἀναγκαῖον ὑπάρχειν  
 αὐτῇ καὶ τὴν τοιαύτην δύναμιν.



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## II

Ἄλλ' ἡμεῖς οὐ τούτῳ μόνῳ τῷ γένει τῆς ἀποδείξεως εἰθισμένοι χρῆσθαι, προστιθέντες δ' αὐτῷ καὶ τὰς ἐκ τῶν ἐναργῶς φαινομένων ἀναγκαζούσας τε καὶ βιαζόμενας πίστεις ἐπὶ τὰς τοιαύτας καὶ νῦν ἀφιζόμεθα καὶ δείξομεν ἐπὶ μὲν τινῶν μορίων τοῦ σώματος οὕτως ἐναργῆ τὴν καθεκτικὴν δύ-  
 146 ναμιν, ὡς αὐταῖς ταῖς αἰσθήσεσι || διαγιγνώσκεισθαι τὴν ἐνέργειαν αὐτῆς, ἐπὶ δέ τινῶν ἡττον μὲν ἐναργῶς ταῖς αἰσθήσεσι, λόγῳ δὲ κἀνταῦθα φωραθῆναι δυναμένην.

Ἀρξώμεθ' οὖν τῆς διδασκαλίας ἀπ' αὐτοῦ τοῦ τέως πρῶτον μεθόδῳ τινὶ προχειρίσασθαι μὲν ἅττα τοῦ σώματος, ἐφ' ὧν ἀκριβῶς ἔστι βασιλεύσαι τε καὶ ζητῆσαι τὴν καθεκτικὴν δύναμιν ὅποια ποτ' ἐστίν.

Ἄρ' οὖν ἄμεινον ἂν τις ἐτέρωθεν ἢ ἀπὸ τῶν μεγίστων τε καὶ κοιλοτάτων ὀργάνων ὑπάρξαιτο τῆς ζητήσεως; ἐμοὶ μὲν οὖν οὐκ ἂν δοκεῖ βέλτιον. ἐναργεῖς γοῦν εἰκὸς ἐπὶ τούτων φανῆναι τὰς ἐνεργείας διὰ τὸ μέγεθος· ὡς τὰ γε σμικρὰ τάχ' ἂν, εἰ καὶ σφοδρὰν ἔχει τὴν τοιαύτην δύναμιν, ἀλλ' οὐκ αἰσθήσει γ' ἐτοίμην διαγιγνώσκεισθαι τὴν ἐνέργειαν αὐτῆς.

Ἄλλ' ἔστιν ἐν τοῖς μάλιστα κοιλότατα καὶ μέγιστα τῶν τοῦ ζώου μορίων ἢ τε γαστήρ καὶ <αἰ> μῆτραί τε καὶ ὑστέραι καλούμεναι. τί οὖν κωλύει ταῦτα πρῶτα προχειρισμένους ἐπισκέψασθαι τὰς ἐνεργείας αὐτῶν, ὅσαι μὲν καὶ πρὸ τῆς ἀνατομῆς

<sup>1</sup> The deductive.

<sup>2</sup> The *logos* is the argument or "theory" arrived at by the



II

SINCE, however, it is not our habit to employ this kind of demonstration<sup>1</sup> alone, but to add thereto cogent and compelling proofs drawn from obvious facts, we will also proceed to the latter kind in the present instance: we will demonstrate that in certain parts of the body *the retentive faculty* is so obvious that its operation can be actually recognised by the *senses*, whilst in other parts it is less obvious to the senses, but is capable even here of being detected by the *argument*.<sup>2</sup>

Let us begin our exposition, then, by first dealing systematically for a while with certain definite parts of the body, in reference to which we may accurately test and enquire what sort of thing the retentive faculty is.

Now, could one begin the enquiry in any better way than with the largest and hollowest organs? Personally I do not think one could. It is to be expected that in these, owing to their size, the activities will show quite clearly, whereas with respect to the small organs, even if they possess a strong faculty of this kind, its activation will not at once be recognisable to sense.

Now those parts of the animal which are especially hollow and large are the stomach and the organ which is called the womb or uterus.<sup>3</sup> What prevents us, then, from taking up these first and considering their activities, conducting the enquiry on our own process of *λογικὴ θεωρία* or "theorizing"; cf. p. 151, note 3; p. 205, note 1.

<sup>3</sup> The Greek words for the uterus (*métræe* and *hysteræe*) probably owe their plural form to the belief that the organ was bicornuate in the human, as it is in some of the lower species.

δηλαιο, τήν ἐξέτασιν ἐφ' ἡμῶν αὐτῶν ποιουμένους, ὅσαι δ' ἀμυδρότεραι, τὰ παραπλήσια διαιροῦντας  
 147 ἀνθρώπῳ ζῶα, ἢ οὐχ ὡς οὐκ ἂν ἰκανῶς τό γε καθόλου περὶ τῆς ζητουμένης δυνάμεως καὶ τῶν ἀνομοίων ἐνδειξομένων, ἀλλ' ὡς ἴν' ἅμα τῷ κοινῷ καὶ τὸ ἴδιον ἐφ' ἡμῶν αὐτῶν ἐγνωκότες εἰς τε τὰς διαγνώσεις τῶν νοσημάτων καὶ τὰς ἰάσεις εὐπορώτεροι γινώμεθα.

Περὶ μὲν οὖν ἀμφοτέρων τῶν ὀργάνων ἅμα λέγειν ἀδύνατον, ἐν μέρει δ' ὑπὲρ ἑκατέρου ποιησόμεθα τὸν λόγον ἀπὸ τοῦ σαφέστερον ἐνδείξασθαι δυναμένου τὴν καθεκτικὴν δύναμιν ἀρξάμενοι. κατέχει μὲν γὰρ καὶ ἡ γαστήρ τὰ σιτία· μέχρι περ ἂν ἐκπέψη, κατέχουσι δὲ καὶ αἱ μήτραι τὸ ἔμβρυον, ἔστ' ἂν τελειώσωσιν· ἀλλὰ πολλαπλάσιός ἐστιν ὁ τῆς τῶν ἐμβρύων τελειώσεως χρόνος τῆς τῶν σιτίων πέψεως.

III

Εἰκὸς οὖν καὶ τὴν δύναμιν ἐναργέστερον ἐν ταῖς μήτραις φωράσειν ἡμᾶς τὴν καθεκτικὴν, ὅσῳ καὶ πολυχρονιωτέραν τῆς γαστρὸς τὴν ἐνέργειαν κέκτηται· μῆσι γὰρ ἐννέα που ταῖς πλείσταις τῶν γυναικῶν ἐν αὐταῖς τελειοῦται τὰ κυήματα, μεμυκυῖαις μὲν ἅπαντι τῷ αὐχένι, περιεχούσαις δὲ πανταχόθεν αὐτὰ σὺν τῷ χορίῳ. ἢ  
 148 καὶ πέρας γε τῆς τοῦ στόματος μύσεως καὶ τῆς τοῦ κυουμένου κατὰ τὰς μήτρας μονῆς ἢ χρεία τῆς ἐνεργείας ἐστίν· οὐ γὰρ ὡς ἔτυχεν οὐδ' ἀλόγως ἰκανὰς περιστέλλεσθαι καὶ κατέχειν τὸ



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ἔμβρυον ἢ φύσις ἀπείργασατο τὰς ὑστέρας, ἀλλ' ἴν' εἰς τὸ πρέπον ἀφίκηται μέγεθος τὸ κυούμενον. ὅταν οὖν, οὐ χάριν ἐνήργουν τῇ καθεκτικῇ δυνάμει, συμπεπληρωμένον ἦ, ταύτην μὲν ἀνέπαυσάν τε καὶ εἰς ἡρεμίαν ἐπανήγαγον, ἀντ' αὐτῆς δ' ἑτέρα χρῶνται τῇ τέως ἡσυχάζουσῃ, τῇ προωστικῇ. ἦν δ' ἄρα καὶ τῆς ἐκείνης ἡσυχίας ὄρος ἢ χρεία καὶ τῆς γ' ἐνεργείας ὡσαύτως ἢ χρεία· καλούσης μὲν γὰρ αὐτῆς ἐνεργεῖ, μὴ καλούσης δ' ἡσυχάζει.

Καὶ χρῆ πάλιν κἀνταῦθα καταμαθεῖν τῆς φύσεως τὴν τέχνην, ὡς οὐ μόνον ἐνεργειῶν χρησίμων δυνάμεις ἐνέθηκεν ἐκάστῳ τῶν ὀργάνων, ἀλλὰ καὶ τοῦ τῶν ἡσυχιῶν τε καὶ κινήσεων καιροῦ προῦνοήσατο. καλῶς μὲν γὰρ ἀπάντων γιγνομένων τῶν κατὰ τὴν κύησιν ἢ ἀποκριτικὴ δύναμις ἡσυχάζει τελέως ὥσπερ οὐκ οὔσα, κακοπραγίας δέ τινος γενομένης ἢ περὶ τὸ χορίον ἢ 149 περὶ τινα τῶν ἄλλων ἢ ὑμένων ἢ περὶ τὸ κυούμενον αὐτὸ καὶ τῆς τελειώσεως αὐτοῦ παντάπασιν ἀπογνωσθείσης οὐκέτ' ἀναμένουσι τὸν ἐννεάμηνον αἱ μῆτραι χρόνον, ἀλλ' ἢ μὲν καθεκτικὴ δύναμις αὐτίκα δὴ πέπαυται καὶ παραχωρεῖ κινεῖσθαι τῇ πρότερον ὑργούσῃ, πράττει δ' ἤδη τι καὶ πραγματεύεται χρηστὸν ἢ ἀποκριτικὴν τε καὶ προωστικὴν· καὶ γὰρ οὖν καὶ ταύτην οὕτως ἐκάλεσαν ἀπὸ τῶν ἐνεργειῶν αὐτῇ τὰ ὀνόματα θέμενοι καθάπερ καὶ ταῖς ἄλλαις.

Καί πως ὁ λόγος ἔοικεν ὑπὲρ ἀμφοτέρων ἀποδείξειν ἅμα· καὶ γὰρ τοι καὶ διαδεχομένας αὐτὰς ἀλλήλας καὶ παραχωροῦσαν αἰεὶ τὴν ἑτέραν τῇ λοιπῇ, καθότι ἂν ἢ χρεία κέλεύῃ, καὶ



the uterus capable of contracting upon, and of retaining the embryo, but in order that the latter may arrive at a proper size. When, therefore, the object for which the uterus brought its retentive faculty into play has been fulfilled, it then stops this faculty and brings it back to a state of rest, and employs instead of it another faculty hitherto quiescent—the *propulsive* faculty. In this case again the quiescent and active states are both determined by utility; when this calls, there is activity; when it does not, there is rest.

Here, then, once more, we must observe well the Art [artistic tendency] of Nature—how she has not merely placed in each organ the capabilities of useful activities, but has also fore-ordained the times both of rest and movement. For when everything connected with the pregnancy proceeds properly, the *eliminative* faculty remains quiescent as though it did not exist, but if anything goes wrong in connection either with the chorion or any of the other membranes or with the foetus itself, and its completion is entirely despaired of, then the uterus no longer awaits the nine-months period, but the retentive faculty forthwith ceases and allows the heretofore inoperative faculty to come into action. Now it is that something is done—in fact, useful work effected—by the *eliminative* or *propulsive faculty* (for so it, too, has been called, receiving, like the rest, its names from the corresponding activities).

Further, our theory can, I think, demonstrate both together; for seeing that they succeed each other, and that the one keeps giving place to the other according as utility demands, it seems not unreason-

τὴν διδασκαλίαν κοινὴν οὐκ ὑπεικός ἐστι δέχεσθαι. τῆς μὲν οὖν καθεκτικῆς δυνάμεως ἔργον περιστεῖλαι τὰς μήτρας τῷ κυουμένῳ πανταχόθεν, ὥστ' εὐλόγως ἀπτομέναις μὲν ταῖς μαιευτρίαις τὸ στόμα μεμυκὸς αὐτῶν φαίνεται, ταῖς κυούσαις δ' αὐταῖς κατὰ τὰς πρώτας ἡμέρας καὶ μάλιστα κατ' αὐτὴν ἐκείνην, ἐν ἧπερ ἂν ἢ τῆς γονῆς σύλληψις γένηται, κινουμένων τε καὶ συν-  
 150 τρεχουσῶν εἰς ἑαυτὰς τῶν ὑστερῶν αἰσθησις γίνεται καὶ ἦν ἄμφω ταῦτα συμβῆ, μῦσαι μὲν τὸ στόμα χωρὶς φλεγμονῆς ἢ τινος ἄλλου παθήματος, αἰσθησιν δὲ τῆς κατὰ τὰς μήτρας κινήσεως ἀκολουθῆσαι, πρὸς αὐτὰς ἤδη τὸ σπέρμα τὸ παρὰ τὰνδρὸς εἰληφέναι τε καὶ κατέχειν αἱ γυναῖκες νομίζουσι.

Ταῦτα δ' οὐχ ἡμεῖς νῦν ἀναπλάττομεν ἡμῖν αὐτοῖς, ἀλλ' ἐκ μακρᾶς πείρας δοκιμασθέντα πᾶσι γέγραπται σχεδόν τι τοῖς περὶ τούτων πραγματευσαμένοις. Ἡρόφιλος μὲν γε καὶ ὡς οὐδὲ πυρῆνα μήλης ἂν δέχοιτο τῶν μητρῶν τὸ στόμα, πρὶν ἀποκυεῖν τὴν γυναῖκα, καὶ ὡς οὐδὲ τοῦλάχιστον ἔτι διέστηκεν, ἦν ὑπάρξεται κύειν, καὶ ὡς ἐπὶ πλεον ἀναστομοῦνται κατὰ τὰς τῶν ἐπιμηνίων φοράς, οὐκ ὄκνησε γράφειν· συνομολογοῦσι δ' αὐτῷ καὶ οἱ ἄλλοι πάντες οἱ περὶ τούτων πραγματευσάμενοι καὶ πρῶτός γ' ἀπάντων ἱατρῶν τε καὶ φιλοσόφων Ἰπποκράτης ἀπεφήνατο μύειν τὸ στόμα τῶν ὑστερῶν ἐν τε ταῖς κυήσεσι καὶ ταῖς φλεγμοναῖς, ἀλλ' ἐν μὲν ταῖς κυήσεσιν οὐκ ἐξιστάμενον τῆς φύσεως, ἐν δὲ ταῖς φλεγμοναῖς σκληρὸν γιγνόμενον.



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Ἐπὶ δὲ γε τῆς ἐναντίας τῆς ἐκκριτικῆς ἀνοί-  
 γνυται μὲν τὸ στόμα, προέρχεται δ' ὁ πυθμὴν ||  
 151 ἅπας ὅσον οἶόν τ' ἐγγυτάτω τοῦ στόματος  
 ἀπωθούμενος ἔξω τὸ ἔμβρυον, ἅμα δ' αὐτῷ καὶ  
 τὰ συνεχῆ μέρη τὰ οἶον πλευρὰ τοῦ παντὸς  
 ὀργάνου συνεπιλαμβανόμενα τοῦ ἔργου θλίβει  
 τε καὶ προωθεί πᾶν ἔξω τὸ ἔμβρυον. καὶ πολλαῖς  
 τῶν γυναικῶν ὠδίνες βίαιοι τὰς μήτρας ὅλας  
 ἐκπεσεῖν ἠνάγκασαν ἀμέτρως χρησαμέναις τῇ  
 τοιαύτῃ δυνάμει, παραπλησίου τινὸς γιγνομένου  
 τῷ. πολλάκις ἐν πάλαις τισὶ καὶ φιλονεικίαις  
 συμβαίνοντι, ὅταν ἀνατρέψαι τε καὶ καταβαλεῖν  
 ἑτέρους σπεύδοντες αὐτοὶ συγκαταπέσωμεν.  
 οὔτω γὰρ καὶ αἱ μήτραι τὸ ἔμβρυον ὠθοῦσαι  
 συνεξέπεσον ἐνίοτε καὶ μάλισθ', ὅταν οἱ πρὸς τὴν  
 ῥάχιν αὐτῶν σύνδεσμοι χαλαροὶ φύσει τυγχάνωσιν  
 ὄντες.

Ἔστι δὲ καὶ τοῦτο θαυμαστόν τι τῆς φύσεως  
 σόφισμα, τὸ ζῶντος μὲν τοῦ κυήματος ἀκριβῶς  
 πάνυ μεμυκέναι τὸ στόμα τῶν μητρῶν, ἀπο-  
 θανόντος δὲ παραχρῆμα διανοίγεσθαι τοσοῦτον,  
 ὅσον εἰς τὴν ἔξοδον αὐτοῦ διαφέρει. καὶ μέντοι  
 καὶ αἱ μαῖαι τὰς τικτούσας οὐκ εὐθὺς ἀνιστᾶσιν  
 οὐδ' ἐπὶ τὸν δίφρον καθίζουσιν, ἀλλ' ἄπτονται  
 152 πρότερον ἀνοιγομένου τοῦ στόματος || κατὰ βραχὺ  
 καὶ πρῶτον μὲν, ὥστε τὸν μικρὸν δάκτυλον  
 καθιέναι, διεστηκέναι φασίν, ἔπειτ' ἤδη καὶ  
 μεῖζον καὶ κατὰ βραχὺ δὴ πυνθανομένοις ἡμῖν  
 ἀποκρίνονται τὸ μέγεθος τῆς διαστάσεως ἐπαυ-  
 ξανόμενον. ὅταν δ' ἰκανὸν ἦ πρὸς τὴν τοῦ  
 κυουμένου δίοδον, ἀνιστᾶσιν αὐτὰς καὶ καθίζουσι



In the case of the opposite (the eliminative) faculty, the os opens, whilst the whole fundus approaches as near as possible to the os, expelling the embryo as it does so; and along with the fundus the contiguous parts—which form as it were a girdle round the whole organ—co-operate in the work; they squeeze upon the embryo and propel it bodily outwards. And, in many women who exercise such a faculty immoderately, violent pains cause forcible prolapse of the whole womb; here almost the same thing happens as frequently occurs in wrestling-bouts and struggles, when in our eagerness to overturn and throw others we are ourselves upset along with them; for similarly when the uterus is forcing the embryo forward it sometimes becomes entirely prolapsed, and particularly when the ligaments connecting it with the spine happen to be naturally lax.<sup>1</sup>

A wonderful device of Nature's also is this—that, when the foetus is alive, the os uteri is closed with perfect accuracy, but if it dies, the os at once opens up to the extent which is necessary for the foetus to make its exit. The midwife, however, does not make the parturient woman get up at once and sit down on the [obstetric] chair, but she begins by palpating the os as it gradually dilates, and the first thing she says is that it has dilated “enough to admit the little finger,” then that “it is bigger now,” and as we make enquiries from time to time, she answers that the size of the dilatation is increasing. And when it is sufficient to allow of the transit of the foetus,<sup>2</sup> she then makes the patient get up from her bed and

<sup>1</sup> Relaxation of utero-sacral ligaments as an important predisposing cause of prolapsus uteri.

<sup>2</sup> That is, at the end of the first stage of labour.

## GALEN

καὶ προθυμεῖσθαι κελεύουσιν ἀπώσασθαι τὸ παιδίον. ἔστι δ' ἤδη τοῦτο τὸ ἔργον, ὃ παρ' ἑαυτῶν αἱ κύουσαι προστιθέασιν, οὐκέτι τῶν ὑστερῶν, ἀλλὰ τῶν κατ' ἐπιγάστριον μυῶν, οἱ πρὸς τὴν ἀποπάτησίν τε καὶ τὴν οὔρησιν ἡμῖν συνεργοῦσιν.

### IV

Οὕτω μὲν ἐπὶ τῶν μητρῶν ἐναργῶς αἱ δύο φαίνονται δυνάμεις, ἐπὶ δὲ τῆς γαστρὸς ᾧδε. πρῶτον μὲν τοῖς κλύδωσιν, οἱ δὲ καὶ πεπίστευνται τοῖς ἰατροῖς ἀρρώστου κοιλίας εἶναι συμπτώματα καὶ κατὰ λόγον πεπίστευνται· ἐνίοτε μὲν γὰρ ἐλάχιστα προσενηνεγμένων οὐ γίνονται περιστελλομένης ἀκριβῶς αὐτοῖς τῆς γαστρὸς καὶ σφιγγούσης πανταχόθεν, ἐνίοτε δὲ μεστή μὲν ἢ 153 γαστήρ ἐστίν, οἱ κλύδωνες δ' ὡς ἐπὶ κενῆς ἐξακούονται. κατὰ φύσιν μὲν γὰρ ἔχουσα καὶ χρωμένη καλῶς τῇ περισταλτικῇ δυνάμει, καὶ ὀλίγον ἢ τὸ περιεχόμενον, ἅπαν αὐτὸ περιλαμβάνουσα χώραν οὐδεμίαν ἀπολείπει κενήν, ἀρρωστοῦσα δέ, καθότι ἂν ἀδυνατήσῃ περιλαβεῖν ἀκριβῶς, ἐνταῦθ' εὐρυχωρίαν τιν' ἐργαζομένη συγχωρεῖ τοῖς περιεχομένοις ὑγροῖς κατὰ τὰς τῶν σχημάτων μεταλλαγὰς ἄλλοτ' ἄλλαχόσε μεταρρέουσι κλύδωνας ἀποτελεῖν.

Εὐλόγως οὖν ὅτι μηδὲ πᾶσι ἰκανῶς, οἱ ἐν τῷδε τῷ συμπτώματι γενόμενοι προσδοκῶσιν· οὐ γὰρ ἐνδέχεται πᾶσι καλῶς ἀρρωστοῦ γαστέρα. τοῖς τοιούτοις δὲ καὶ μέχρι πλείονος ἐν αὐτῇ



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φαίνεται παραμένον τὸ βάρος, ὡς ἂν 'καὶ βραδύ-  
 τερον πέττουσι. καὶ μὴν θαυμάσειεν ἂν τις ἐπ'  
 αὐτῶν τούτων μάλιστα τὸ πολυχρόνιον τῆς ἐν τῇ  
 γαστρὶ διατριβῆς οὐ τῶν σιτίων μόνον ἀλλὰ καὶ  
 τοῦ πόματος· οὐ γάρ, ὅπερ ἂν οἴηθείη τις, ὡς τὸ  
 τῆς γαστρὸς στόμα τὸ κάτω στενὸν ἱκανῶς  
 ὑπάρχον οὐδὲν παρήσει πρὶν ἀκριβῶς λειωθῆναι,  
 τοῦτ' αἴτιον οὕτως ἐστί· πολλὰ γοῦν πολλάκις  
 154 ὀπωρῶν ὄστᾶ μέγιστα καταπίνουσι || πάμπολλοι  
 καὶ τις δακτύλιον χρυσοῦν ἐν τῷ στόματι φυ-  
 λάττων ἄκων κατέπιε καὶ ἄλλος τις νόμισμα καὶ  
 ἄλλος ἄλλο τι σκληρὸν καὶ δυσκατέργαστον,  
 ἀλλ' ὅμως ἅπαντες οὗτοι ῥαδίως ἀπεπάτησαν, ἢ  
 κατέπιον, οὐδενὸς αὐτοῖς ἀκολουθήσαντος συμ-  
 πτώματος. εἰ δέ γ' ἡ στενότης τοῦ πόρου τῆς  
 γαστρὸς αἰτία τοῦ μένειν ἐπὶ πλεόν ἦν τοῖς  
 ἀτρίπτοις σιτίοις, οὐδὲν ἂν τούτων ποτὲ διεχώ-  
 ρησεν. ἀλλὰ καὶ τὸ τὰ πόματ' αὐτοῖς ἐν τῇ  
 γαστρὶ παραμένειν ἐπὶ πλεῖστον ἱκανὸν ἀπάγειν  
 τὴν ὑπόνοιαν τοῦ πόρου τῆς στενότητος· ὅλως  
 γάρ, εἴπερ ἦν ἐν τῷ κεχυλῶσθαι τὸ θᾶπτον  
 ὑπιέναι, τά τε ῥοφήματ' ἂν οὕτω καὶ τὸ γάλα καὶ  
 ὁ τῆς πτισάνης χυλὸς αὐτίκα διεξήει πᾶσιν.  
 ἀλλ' οὐχ ὧδ' ἔχει τοῖς μὲν γὰρ ἀσθενέσιν ἐπὶ  
 πλεῖστον ἐμπλεῖ ταῦτα καὶ κλύδωνας ἐργάζεται  
 παραμένοντα καὶ θλίβει καὶ βαρύνει τὴν γαστέρα,  
 τοῖς δ' ἰσχυροῖς οὐ μόνον τούτων οὐδὲν συμβαίνει,  
 ἀλλὰ καὶ πολὺ πλῆθος ἄρτων καὶ κρεῶν ὑπο-  
 χωρεῖ ταχέως.

<sup>1</sup> The pylorus.

<sup>2</sup> "Chylosis," chylicification. cf. p. 240, note 1.



an abnormally long time in the stomach, as would be natural if their digestion were slow. Indeed, the chief way in which these people will surprise one is in the length of time that not food alone but even fluids will remain in their stomachs. Now, the actual cause of this is not, as one would imagine, that the lower outlet of the stomach,<sup>1</sup> being fairly narrow, will allow nothing to pass before being reduced to a fine state of division. There are a great many people who frequently swallow large quantities of big fruit-stones; one person, who was holding a gold ring in his mouth, inadvertently swallowed it; another swallowed a coin, and various people have swallowed various hard and indigestible objects; yet all these people easily passed by the bowel what they had swallowed, without there being any subsequent symptoms. Now surely if narrowness of the gastric outlet were the cause of untrituated food remaining for an abnormally long time, none of these articles I have mentioned would ever have escaped. Furthermore, the fact that it is liquids which remain longest in these people's stomachs is sufficient to put the idea of narrowness of the outlet out of court. For, supposing a rapid descent were dependent upon emulsification,<sup>2</sup> then soups, milk, and barley-emulsion<sup>3</sup> would at once pass along in every case. But as a matter of fact this is not so. For in people who are extremely asthenic it is just these fluids which remain undigested, which accumulate and produce gurglings, and which oppress and overload the stomach, whereas in strong persons not merely do none of these things happen, but even a large quantity of bread or meat passes rapidly down.

<sup>1</sup> Lit. barley-"chyle," i.e. barley-water.

Οὐ μόνον δ' ἐκ τοῦ περιτετάσθαι τὴν γαστέρα  
 155 καὶ βαρύνεσθαι ἢ καὶ μεταρρεῖν ἄλλοτ' εἰς ἄλλα  
 μέρη μετὰ κλύδωνος τὸ παραμένειν ἐπὶ πλέον ἐν  
 αὐτῇ πάντως τοῖς οὕτως ἔχουσι τεκμήραιτ' ἄν  
 τις ἄλλὰ κακ τῶν ἐμέτων· ἔνιοι γὰρ οὐ μετὰ  
 τρεῖς ὥρας ἢ τέτταρας ἀλλὰ νυκτῶν ἤδη μέσων  
 παμπόλλου μεταξὺ χρόνου διελθόντος ἐπὶ ταῖς  
 προσφοραῖς ἀνήμεσαν ἀκριβῶς ἅπαντα τὰ ἐδη-  
 δεσμένα.

Καὶ μὲν δὴ καὶ ζῶον ὀτιοῦν ἐμπλήσας ὑγρᾶς  
 τροφῆς, ὥσπερ ἡμεῖς πολλάκις ἐπὶ συῶν ἐπειρά-  
 θημεν ἐξ ἀλεύρων μέθ' ὕδατος οἶον κυκεῶνά τινα  
 δόντες αὐτοῖς, ἔπειτα μετὰ τρεῖς πού καὶ τέτταρας  
 ὥρας ἀνατεμόντες, εἰ οὕτω καὶ σὺ πράξειας,  
 εὐρήσεις ἔτι κατὰ τὴν γαστέρα τὰ ἐδηδεσμένα·  
 πέρας γὰρ αὐτοῖς ἐστὶ τῆς ἐνταῦθα μονῆς οὐχ ἢ  
 χύλωσις, ἣν καὶ ἐκτὸς ἔτι ὄντων μηχανήσασθαι  
 δυνατόν ἐστίν, ἀλλ' ἢ πέψις, ἕτερόν τι τῆς χυλώ-  
 σεως οὕσα· καθάπερ αἱμάτωσις τε καὶ θρέψις.  
 ὡς γὰρ κακεῖνα δέδεικται ποιότητων μεταβολῆ  
 γιγνόμενα, τὸν αὐτὸν τρόπον καὶ ἢ ἐν τῇ γαστρὶ  
 πέψις τῶν σιτίων εἰς τὴν οἰκείαν ἐστὶ τῷ τρεφο-  
 156 μένω ποιότητα ἢ μεταβολῆ καὶ ὅταν γε πεφθῇ  
 τελέως, ἀνοίγνυται μὲν τῆνικαῦτα τὸ κάτω στόμα,  
 διεκπίπτει δ' αὐτοῦ τὰ σιτία ῥαδίως, εἰ καὶ  
 πληθὸς τι μεθ' ἑαυτῶν ἔχοντα τύχοι λίθων ἢ  
 ὀστέων ἢ γιγάρτων ἢ τινος ἄλλου χυλωθῆναι  
 μὴ δυναμένου. καὶ σοι οὐτ' ἔνεστιν ἐπὶ ζῶου



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θεάσασθαι στοχασαμένῳ τὸν καιρὸν τῆς κάτω διξέοδου. καὶ μὲν γὰρ καὶ εἰ σφαλείης ποτὲ τοῦ καιροῦ καὶ μηδὲν μήπω κάτω παρέρχοιτο πεττομένων ἔτι κατὰ τὴν γαστέρα τῶν σιτίων, οὐδ' οὕτως ἄκαρπος ἢ ἀνατομή σοι γενήσεται. θεάση γὰρ ἐπ' αὐτῶν, ὅπερ ὀλίγω πρόσθεν ἐλέγομεν, ἀκριβῶς μὲν μεμυκότα τὸν πυλωρόν, ἅπασαν δὲ τὴν γαστέρα περιεσταλμένην τοῖς σιτίοις τρόπον ὁμοιότατον, οἷον περ καὶ αἱ μήτραι τοῖς κυομένοις. οὐ γὰρ ἔστιν οὐδέποτε κενὴν εὐρεῖν χώραν οὔτε κατὰ τὰς ὑστέρας οὔτε κατὰ τὴν κοιλίαν οὔτε κατὰ τὰς κύστεις ἀμφοτέρας οὔτε κατὰ τὴν χοληδόχον ὀνομαζομένην οὔτε τὴν ἑτέραν. ἀλλ' εἴτ' ὀλίγον εἴη τὸ περιεχόμενον ἐν αὐταῖς εἴτε πολὺ, μεσταὶ καὶ πλήρεις αὐτῶν αἱ κοιλίαι φαίνονται περιστελλομένων ἀεὶ τῶν χιτῶνων τοῖς περιεχομένοις, ὅταν γὰρ κατὰ φύσιν ἔχη τὸ ζῶον. ||

157 Ἐρασίστρατος δ' οὐκ οἶδ' ὅπως τὴν περιστολήν τῆς γαστρὸς ἀπάντων αἰτίαν ἀποφαίνει καὶ τῆς λειώσεως τῶν σιτίων καὶ τῆς τῶν περιττωμάτων ὑποχωρήσεως καὶ τῆς τῶν κεχυλωμένων ἀναδόσεως.

Ἐγὼ μὲν γὰρ μυριάκις ἐπὶ ζῶντος ἔτι τοῦ ζῶου διελὼν τὸ περιτόναιον εὐρον ἀεὶ τὰ μὲν ἔντερα πάντα περιστελλόμενα τοῖς ἐνυπάρχουσι, τὴν κοιλίαν δ' οὐχ ἀπλῶς, ἀλλ' ἐπὶ μὲν ταῖς ἐδωδαῖς ἄνωθεν τε καὶ κάτωθεν αὐτὰ καὶ πανταχόθεν ἀκρι-

<sup>1</sup> *Choledochous*. <sup>2</sup> More exactly *peristolé*; cf. p. 97, note 1.

<sup>3</sup> Neuburger says of Erasistratus that "dissection had taught him to think in terms of anatomy." It was chiefly



yourself in an animal, if you will try to hit upon the time at which the descent of food from the stomach takes place. But even if you should fail to discover the time, and nothing was yet passing down, and the food was still undergoing digestion in the stomach, still even then you would find dissection not without its uses. You will observe, as we have just said, that the pylorus is accurately closed, and that the whole stomach is in a state of contraction upon the food very much as the womb contracts upon the foetus. For it is never possible to find a vacant space in the uterus, the stomach, or in either of the two bladders—that is, either in that called bile-receiving<sup>1</sup> or in the other; whether their contents be abundant or scanty, their cavities are seen to be replete and full, owing to the fact that their coats contract constantly upon the contents—so long, at least, as the animal is in a natural condition.

Now Erasistratus for some reason declares that it is the contractions<sup>2</sup> of the stomach which are the cause of everything—that is to say, of the softening of the food,<sup>3</sup> the removal of waste matter, and the absorption of the food when chylified [emulsified].

Now I have personally, on countless occasions, divided the peritoneum of a still living animal and have always found all *the intestines* contracting peristaltically<sup>4</sup> upon their contents. The condition of *the stomach*, however, is found less simple; as regards the substances freshly swallowed, it had grasped these accurately both above and below, in fact at every point, and was as devoid of movement

the gross movements or structure of organs with which he concerned himself. Where an organ had no obvious function, he dubbed it “useless”; e.g. the spleen (*cf.* p. 143).

<sup>4</sup> *i.e.* contracting and dilating; no longitudinal movements involved; *cf.* p. 263, note 2.

βῶς περιειληφυῖαν ἀκίνητον, ὡς δοκεῖν ἠνῶσθαι καὶ περιπεφυκέναι τοῖς σιτίοις· ἐν δὲ τούτῳ καὶ τὸν πυλωρὸν εὔρισκον ἀεὶ μεμυκότα καὶ κεκλεισμένον ἀκριβῶς ὥσπερ τὸ τῶν ὑστερῶν στόματαῖς ἐγκύμοσιν.

Ἐπὶ μέντοι ταῖς πέψεσι συμπεπληρωμέναις ἀνέωκτο μὲν ὁ πυλωρός, ἡ γαστήρ δὲ περισταλτικῶς ἐκινεῖτο παραπλησίως τοῖς ἐντέροις.

## V

Ἄπαντ' οὖν ἀλλήλοις ὁμολογεῖ ταῦτα καὶ τῇ γαστρὶ καὶ ταῖς ὑστέραις καὶ ταῖς κύστεσιν εἶναι τινὰς ἐμφύτους δυνάμεις καθεκτικὰς μὲν τῶν οἰκείων ποιοτήτων, || ὑποκριτικὰς δὲ τῶν ἀλλοτριῶν. ὅτι μὲν γὰρ ἔλκει τὴν χολὴν εἰς ἑαυτὴν ἢ ἐπὶ τῷ ἥπατι κύστις, ἔμπροσθεν δέδεικται, ὅτι δὲ καὶ ἀποκρίνει καθ' ἑκάστην ἡμέραν εἰς τὴν γαστέρα, καὶ τοῦτ' ἐναργῶς φαίνεται. καὶ μὴν εἰ διεδέχετο τὴν ἐλκτικὴν δύναμιν ἢ ἐκκριτικὴν καὶ μὴ μέση τις ἀμφοῖν ἦν ἢ καθεκτικὴ, διὰ παντὸς ἐχρῆν ἀνατεμνομένων τῶν ζώων ἴσον πλῆθος χολῆς εὔρισκεσθαι κατὰ τὴν κύστιν· οὐ μὴν εὔρισκεταί γε. ποτὲ μὲν γὰρ πληρεστάτη, ποτὲ δὲ κενοτάτη, ποτὲ δὲ τὰς ἐν τῷ μεταξύ διαφορὰς ἔχουσα θεωρεῖται, καθάπερ καὶ ἡ ἑτέρα κύστις ἢ τὸ οὖρον ὑποδεχομένη. ταύτης μὲν γε καὶ πρὸ τῆς ἀνατομῆς αἰσθανόμεθα, πρὶν ἀνιαθῆναι τῷ πλήθει βαρυνθεῖσαν ἢ τῇ δριμύτητι δηχθεῖσαν,

<sup>1</sup> cf. p. 282, note 1.

<sup>2</sup> Book II, chaps. ii. and viii.



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ἀθροισμούσης ἔτι τὸ οὖρον, ὡς οὔσης τινὸς κἀνταῦθα  
δυνάμεως καθεκτικῆς.

Οὕτω δὲ καὶ ἡ γαστήρ ὑπὸ δριμύτητος πολ-  
λάκις δηχθεῖσα πρωιαίτερον τοῦ δέοντος ἄπεπτον  
ἔτι τὴν τροφήν ἀποτρίβεται. αὐθις δ' ἂν ποτε  
τῷ πλήθει βαρυνθεῖσα ἢ καὶ κατ' ἄμφω συνελ-  
θόντα κακῶς διατεθεῖσα διαρροίαις ἐάλω. καὶ  
μέν γε καὶ οἱ ἔμετοι, τῷ πλήθει βαρυνθείσης ||  
159 αὐτῆς ἢ τὴν ποιότητα τῶν ἐν αὐτῇ σιτίων τε καὶ  
περιπτωμάτων μὴ φερούσης, ἀνάλογόν τι ταῖς  
διαρροίαις πάθημα τῆς ἄνω γαστρὸς ἐστίν. ὅταν  
μὲν γὰρ ἐν τοῖς κάτω μέρεσιν αὐτῆς ἡ τοιαύτη  
γένηται διάθεσις, ἐρρωμένων τῶν κατὰ τὸν στό-  
μαχον, εἰς διαρροίας ἐτελεύτησεν, ὅταν δ' ἐν τοῖς  
κατὰ τὸ στόμα, τῶν ἄλλων εὐρωστούντων, εἰς  
ἐμέτους.

VI

Ἐνεστι δὲ καὶ τοῦτο πολλάκις ἐναργῶς ἰδεῖν  
ἐπὶ τῶν ἀποσίτων· ἀναγκαζόμενοι γὰρ ἐσθίειν  
οὔτε καταπίνειν εὐσθενοῦσιν οὔτ', εἰ καὶ βιάσαιντο,  
κατέχουσιν, ἀλλ' εὐθὺς ἀνεμοῦσι. καὶ οἱ ἄλλως  
δὲ τῶν ἐδεσμάτων πρὸς ὀτιοῦν δυσχεραίνοντες  
βιασθέντες ἐνίοτε προσάρασθαι ταχέως ἐξεμοῦσιν,  
ἢ εἰ κατάσχοιεν βιασάμενοι, ναυτιώδεις τ' εἰσὶ  
καὶ τῆς γαστρὸς ὑπτίας αἰσθάνονται καὶ σπεν-  
δούσης ἀποθέσθαι τὸ λυποῦν.

Οὕτως ἐξ ἀπάντων τῶν φαινομένων, ὅπερ ἐξ  
ἀρχῆς ἐρρέθη, μαρτυρεῖται τὸ δεῖν ὑπάρχειν τοῖς  
τοῦ ζώου μορίοις σχεδὸν ἅπασιν ἔφεσιν μὲν τινα



## ON THE NATURAL FACULTIES, III. v.-vi

thus being that here, too, there is a retentive faculty.

Similarly, too, the stomach, when, as often happens, it is irritated by acidity, gets rid of the food, although still undigested, earlier than proper; or again, when oppressed by the quantity of its contents, or disordered from the co-existence of both conditions, it is seized with *diarrhoea*. *Vomiting* also is an affection of the upper [part of the] stomach analogous to *diarrhoea*, and it occurs when the stomach is overloaded or is unable to stand the quality of the food or surplus substances which it contains. Thus, when such a condition develops in the lower parts of the stomach, while the parts about the inlet are normal, it ends in *diarrhoea*, whereas if this condition is in the upper stomach, the lower parts being normal, it ends in vomiting.

### VI

THIS may often be clearly observed in those who are disinclined for food; when obliged to eat, they have not the strength to swallow, and, even if they force themselves to do so, they cannot retain the food, but at once vomit it up. And those especially who have a dislike to some particular kind of food, sometimes take it under compulsion, and then promptly bring it up; or, if they force themselves to keep it down, they are nauseated and feel their stomach turned up, and endeavouring to relieve itself of its discomfort.

Thus, as was said at the beginning, all the observed facts testify that there must exist in almost all parts of the animal a certain inclination towards, or, so to



καὶ οἶον ὄρεξιν τῆς οἰκείας ποιότητος, ἀποστροφὴν  
 160 δέ τινα ἢ καὶ οἶον μῖσός τι τῆς ἀλλοτρίας. ἀλλ'  
 ἐφίεμενα μὲν ἔλκειν εὖλογον, ἀποστρεφόμενα δ'  
 ἐκκρίνειν.

Κὰκ τούτων πάλιν ἢ θ' ἐλκτική δύναμις  
 ἀποδείκνυται καθ' ἅπαν ὑπάρχουσα καὶ ἡ προ-  
 ωστική.

'Αλλ' εἴπερ ἔφεσις τέ τις ἐστὶ καὶ ἔλξις, εἴη ἄν  
 τις καὶ ἀπόλαυσις· οὐδὲν γὰρ τῶν ὄντων ἔλκει τι  
 δι' αὐτὸ τὸ ἔλκειν, ἀλλ' ἴν' ἀπολαύση τοῦ διὰ  
 τῆς ὀλκῆς εὐπορηθέντος. καὶ μὴν ἀπολαύειν οὐ  
 δύναται μὴ κατασχόν. κὰν τούτῳ πάλιν ἢ  
 καθεκτική δύναμις ἀποδείκνυται τὴν γένεσιν  
 ἀναγκαίαν ἔχουσα· σαφῶς γὰρ ἐφίεται μὲν τῶν  
 οἰκείων ποιότητων ἢ γαστήρ, ἀποστρέφεται δὲ  
 τὰς ἀλλοτρίας.

'Αλλ' εἴπερ ἐφίεται τε καὶ ἔλκει καὶ ἀπολαύει  
 κατέχουσα καὶ περιστελλομένη, εἴη ἄν τι καὶ  
 πέρας αὐτῇ τῆς ἀπολαύσεως κὰπὶ τῷδ' ὁ καιρὸς  
 ἤδη τῆς ἐκκριτικῆς δυνάμεως ἐνεργούσης.

VII

'Αλλ' εἰ καὶ κατέχει καὶ ἀπολαύει, κατα-  
 χρῆται πρὸς ὃ πέφυκε. πέφυκε δὲ τοῦ προσ-  
 161 ἠκοντος ἑαυτῇ ἢ κατὰ ποιότητα καὶ οἰκείου

<sup>1</sup> Note use of psychological terms in biology. cf. also p. 133, note 3.

<sup>2</sup> "In everything." cf. p. 66, note 3.



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μεταλαμβάνειν· ὥσθ' ἔλκει τῶν σιτίων ὅσον χρηστότατον ἀτμωδῶς τε καὶ κατὰ βραχὺ καὶ τοῦτο τοῖς ἑαυτῆς χιτῶσιν ἐναποτίθεται τε καὶ προστίθῃσιν. ὅταν δ' ἰκανῶς ἐμπλησθῆ, καθάπερ ἄχθος τι τὴν λοιπὴν ἀποτίθεται τροφήν ἐσχηκυῖάν τι χρηστὸν ἤδη καὶ αὐτὴν ἐκ τῆς πρὸς τὴν γαστέρα κοινωνίας· οὐδὲ γὰρ ἐνδέχεται δύο σώματα δρᾶν καὶ πάσχειν ἐπιτήδεια συνελθόντα μὴ οὐκ ἦτοι πάσχειν θ' ἅμα καὶ δρᾶν ἢ θάτερον μὲν δρᾶν, θάτερον δὲ πάσχειν. ἐὰν μὲν γὰρ ἰσάζῃ ταῖς δυνάμεσιν, ἐξ ἴσου δράσει τε καὶ πείσεται, ἂν δ' ὑπερέχῃ πολὺ καὶ κρατῆ θάτερον, ἐνεργήσῃ περὶ τὸ πάσχον· ὥστε δράσει μέγα μὲν τι καὶ αἰσθητὸν, αὐτὸ δ' ἦτοι σμικρὸν τι καὶ οὐκ αἰσθητὸν ἢ παντάπασιν οὐδὲν πείσεται. ἀλλ' ἐν τούτῳ δὴ καὶ μάλιστα διήνεγκε φαρμάκου δηλητηρίου τροφή· τὸ μὲν γὰρ κρατεῖ τῆς ἐν τῷ σώματι δυνάμεως, ἢ δὲ κρατεῖται.

162 Οὐκ οὐκ ἐνδέχεται τροφήν μὲν εἶναι τι τῷ ζῷῳ προσήκουσαν, οὐ μὲν καὶ κρατεῖσθαι γ' ὁμοίως πρὸς τῶν ἢ ἐν τῷ ζῷῳ ποιότητων· τὸ κρατεῖσθαι δ' ἦν ἀλλοιοῦσθαι. ἀλλ' ἐπεὶ τὰ μὲν ἰσχυρότερα ταῖς δυνάμεσιν ἐστὶ μόρια, τὰ δ' ἀσθενέστερα, κρατήσῃ μὲν πάντα τῆς οἰκείας τῷ ζῷῳ τροφῆς, οὐχ ὁμοίως δὲ πάντα· κρατήσῃ δ' ἔρα καὶ ἡ γαστήρ καὶ ἀλλοιώσει μὲν τὴν τροφήν, οὐ μὲν ὁμοίως ἥπατι καὶ φλεψὶ καὶ ἀρτηρίαις καὶ καρδίᾳ.

Πόσον οὖν ἐστίν, ὃ ἀλλοιοῖ, καὶ δὴ θεασώμεθα· πλεόν μὲν ἢ κατὰ τὸ στόμα, μείον δ' ἢ κατὰ τὸ

<sup>1</sup> cf. Asclepiades's theory regarding the urine, p. 51.

<sup>2</sup> The process of *application* or *prosthesis*. cf. p. 223, note 3.



it. Thus it attracts all the most useful parts of the food in a vaporous<sup>1</sup> and finely divided condition, storing this up in its own coats, and applying<sup>2</sup> it to them. And when it is sufficiently full it puts away from it, as one might something troublesome, the rest of the food, this having itself meanwhile obtained some profit from its association with the stomach. For it is impossible for two bodies which are adapted for acting and being acted upon to come together without either both acting or being acted upon, or else one acting and the other being acted upon. For if their forces are equal they will act and be acted upon equally, and if the one be much superior in strength, it will exert its activity upon its passive neighbour; thus, while producing a great and appreciable effect, it will itself be acted upon either little or not at all. But it is herein also that the main difference lies between nourishing food and a deleterious drug; the latter masters the forces of the body, whereas the former is mastered by them.<sup>3</sup>

There cannot, then, be food which is suited for the animal which is not also correspondingly subdued by the qualities existing in the animal. And to be subdued means to undergo *alteration*.<sup>4</sup> Now, some parts are stronger in power and others weaker; therefore, while all will subdue the nutriment which is proper to the animal, they will not all do so equally. Thus the stomach will subdue and alter its food, but not to the same extent as will the liver, veins, arteries, and heart.

We must therefore observe to what extent it does alter it. The alteration is more than that which

<sup>1</sup> Mutual influence of organism and environment.

<sup>4</sup> Qualitative change. cf. Book L, chap. ii.



ἡπάρ τε καὶ τὰς φλέβας. αὕτη μὲν γὰρ ἢ ἀλλοίωσις εἰς αἵματος οὐσίαν ἄγει τὴν τροφήν, ἢ δ' ἐν τῷ στόματι μεθίστησι μὲν αὐτὴν ἐναργῶς εἰς ἕτερον εἶδος, οὐ μὴν εἰς τέλος γε μετακοσμεῖ. μάθοις δ' ἂν ἐπὶ τῶν ἐγκαταλειφθέντων ταῖς διαστάσεσι τῶν ὀδόντων σιτίων καὶ καταμεινάντων δι' ὅλης νυκτός· οὔτε γὰρ ἄρτος ἀκριβῶς ὁ ἄρτος οὔτε κρέας ἐστὶ τὸ κρέας, ἀλλ' ὄζει μὲν τοιοῦτον, οἶόνπερ καὶ τοῦ ζώου τὸ στόμα, διαλέλυται δὲ καὶ διατέτηκε καὶ τὰς ἐν τῷ ζῷῳ τῆς σαρκὸς ἀπομέμακται ποιότητος. ἔνεστι δέ σοι 163 θεάσασθαι τὸ μέγεθος τῆς ἐν τῷ στόματι ἢ τῶν σιτίων ἀλλοιώσεως, εἰ πυροῦς μασησάμενος ἐπιθείης ἀπέπτοις δοθιῆσιν· ὄψει γὰρ αὐτοὺς τάχιστα μεταβάλλοντάς τε καὶ συμπέττοντας, οὐδὲν τοιοῦτον, ὅταν ὕδατι φυραθῶσιν, ἐργάσασθαι δυναμένους. καὶ μὴ θαυμάσης· τὸ γὰρ τοι φλέγμα τουτὶ τὸ κατὰ τὸ στόμα καὶ λειχήνων ἐστὶν ἄκος καὶ σκορπίους ἀναιρεῖ παραχρῆμα καὶ πολλὰ τῶν ἰοβόλων θηρίων τὰ μὲν εὐθέως ἀποκτείνει, τὰ δ' ἐς ὕστερον· ἅπαντα γοῦν βλάπτει μεγάλως. ἀλλὰ τὰ μεμασημένα σιτία πρῶτον μὲν τούτῳ τῷ φλέγματι βέβρεκταί τε καὶ πεφύραται, δεύτερον δὲ καὶ τῷ χρωτὶ τοῦ στόματος ἅπαντα πεπλησίακεν, ὥστε πλείονα μεταβολὴν εἴληφε τῶν ἐν ταῖς κεναῖς χώραις τῶν ὀδόντων ἐσφηνωμένων.

Ἄλλ' ὅσον τὰ μεμασημένα τούτων ἐπὶ πλέον ἡλλοίωται, τοσοῦτον ἐκείνων τὰ καταποθέντα.



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μὴ γὰρ οὐδὲ παραβλητὸν ἢ τὸ τῆς ὑπερβολῆς, εἰ τὸ κατὰ τὴν κοιλίαν ἐννοήσῃμεν φλέγμα καὶ χολὴν καὶ πνεῦμα καὶ θερμασίαν καὶ ὄλην τὴν οὐσίαν τῆς γαστρούς. εἰ δὲ καὶ συνεπινοήσῃς  
 164 αὐτῇ τὰ παρακείμενα || σπλάγχνα καθάπερ τινὶ λέβητι μεγάλῳ πυρὸς ἐστίας πολλάς, ἐκ δεξιῶν μὲν τὸ ἥπαρ, ἐξ ἀριστερῶν δὲ τὸν σπλῆνα, τὴν καρδίαν δ' ἐκ τῶν ἄνω, σὺν αὐτῇ δὲ καὶ τὰς φρένας αἰωρουμένας τε καὶ διὰ παντὸς κινουμένας, ἐφ' ἅπασιν δὲ τούτοις σκέπον τὸ ἐπίπλοον, ἐξαίσιόν τινα πεισθήσῃ τὴν ἀλλοίωσιν γίνεσθαι τῶν εἰς τὴν γαστέρα καταποθέντων σιτίων.

Πῶς δ' ἂν ἠδύνατο ῥαδίως αἱματοῦσθαι μὴ προπαρασκευασθέντα τῇ τοιαύτῃ μεταβολῇ; δέδεικται γὰρ οὖν καὶ πρόσθεν, ὡς οὐδὲν εἰς τὴν ἐναντίαν ἀθρόως μεθίσταται ποιότητα. πῶς οὖν ὁ ἄρτος αἷμα γίνεται, πῶς δὲ τὸ τεῦτλον ἢ ὁ κύαμος ἢ τι τῶν ἄλλων, εἰ μὴ πρότερόν τιν' ἑτέραν ἀλλοίωσιν ἐδέξατο; πῶς δ' ἢ κόπρος ἐν τοῖς λεπτοῖς ἐντέροις ἀθρόως γεννηθήσεται; τί γὰρ ἐν τούτοις σφοδρότερον εἰς ἀλλοίωσιν ἐστὶ τῶν κατὰ τὴν γαστέρα; πότερα τῶν χιτώνων τὸ πλῆθος ἢ τῶν γειτνιώντων σπλάγχνων ἢ περίθεσις ἢ τῆς μονῆς ὁ χρόνος ἢ σύμφυτός τις ἐν τοῖς ὀργάνοις θερμασία; καὶ μὴν κατ' οὐδὲν τούτων πλεονεκτεῖ τὰ ἔντερα τῆς γαστρούς. τί ποτ' οὖν ἐν μὲν τῇ  
 165 γαστρὶ νυκτὸς || ὄλης πολλάκις μέιναντα τὸν ἄρτον ἔτι φυλάττεσθαι βούλονται τὰς ἀρχαίας διασώζοντα ποιότητος, ἐπειδὴν δ' ἅπαξ ἐμπέσῃ

<sup>1</sup> Note especially pneuma and innate heat, which practically stand for oxygen and the heat generated in oxidation. cf. p. 41, note 3. <sup>2</sup> Book I., chap. x.



masticated. Indeed, there is no comparison between these two processes; we have only to consider what the stomach contains—phlegm, bile, pneuma, [innate] heat,<sup>1</sup> and, indeed the whole substance of the stomach. And if one considers along with this the adjacent viscera, like a lot of burning hearths around a great cauldron—to the right the liver, to the left the spleen, the heart above, and along with it the diaphragm (suspended and in a state of constant movement), and the omentum sheltering them all—you may believe what an extraordinary alteration it is which occurs in the food taken into the stomach.

How could it easily become blood if it were not previously prepared by means of a change of this kind? It has already been shown<sup>2</sup> that nothing is altered all at once from one quality to its opposite. How then could bread, beef, beans, or any other food turn into blood if they had not previously undergone some other alteration? And how could the faeces be generated right away in the small intestine?<sup>3</sup> For what is there in this organ more potent in producing alteration than the factors in the stomach? Is it the number of the coats, or the way it is surrounded by neighbouring viscera, or the time that the food remains in it, or some kind of innate heat which it contains? Most assuredly the intestines have the advantage of the stomach in none of these respects. For what possible reason, then, will objectors have it that bread may often remain a whole night in the stomach and still preserve its original qualities, whereas when once it is projected into the

<sup>1</sup> That is to say, faeces are obviously altered food. This alteration cannot have taken place entirely in the small intestine: therefore alteration of food must take place in the stomach.



τοῖς ἐντέροις, εὐθὺς γίγνεσθαι κόπρον; εἰ μὲν γὰρ ὁ τοσοῦτος χρόνος ἀδύνατος ἀλλοιοῦν, οὐδ' ὁ βραχὺς ἱκινός· εἰ δ' οὗτος αὐτάρκης, πῶς οὐ πολὺ μᾶλλον ὁ μακρός; ἄρ' οὖν ἀλλοιοῦται μὲν ἢ τροφή κατὰ τὴν κοιλίαν, ἄλλην δέ τιν' ἀλλοίωσιν καὶ οὐχ οἴαν ἐκ τῆς φύσεως ἴσχει τοῦ μεταβάλλοντος ὀργάνου; ἢ ταύτην μὲν, οὐ μὴν τὴν γ' οἰκείαν τῷ τοῦ ζώου σώματι; μακρῷ τοῦτ' ἀδυνατώτερόν ἐστι. καὶ μὴν οὐκ ἄλλο γ' ἦν ἢ πέψις ἢ ἀλλοίωσις εἰς τὴν οἰκείαν τοῦ τρεφομένου ποιότητα. εἴπερ οὖν ἢ πέψις τοῦτ' ἐστι καὶ ἢ τροφή κατὰ τὴν γαστέρα δέδεικται δεχομένη ποιότητα τῷ μέλλοντι πρὸς αὐτῆς θρέψεσθαι ζῶν προσήκουσαν, ἱκανῶς ἀποδέδεικται τὸ πέττεσθαι κατὰ τὴν γαστέρα τὴν τροφήν.

Καὶ γελοῖος μὲν Ἀσκληπιάδης οὗτ' ἐν ταῖς ἐρυγαῖς λέγων ἐμφαίνεσθαι ποτε τὴν ποιότητα τῶν πεφθέντων σιτίων οὗτ' ἐν τοῖς ἐμέτοις οὗτ' ἐν ταῖς ἀναστομαῖς· αὐτὸ γὰρ δὴ τὸ τοῦ σώματος ἐξόζειν αὐτὰ τῆς κοιλίας ἐστὶ τὸ πεπέφθαι. ὁ δ' οὕτως ἐστὶν εὐήθης, ὥστ', ἐπειδὴ τῶν παλαιῶν ἀκούει λεγόντων ἐπὶ τὸ χρηστόν ἐν τῇ γαστρὶ μεταβάλλειν τὰ σιτία, δοκιμάζει ζητεῖν οὐ τὸ κατὰ δύναμιν ἀλλὰ τὸ κατὰ γεῦσιν χρηστόν, ὥσπερ ἢ τοῦ μήλου μηλωδεστέρου—χρὴ γὰρ οὕτως αὐτῷ διαλέγεσθαι—γιγνομένου κατὰ τὴν κοιλίαν ἢ τοῦ μέλιτος μελιτωδεστέρου.

<sup>1</sup> cf. p. 39.

<sup>2</sup> Asclepiades held that there was no such thing as real



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Πολὺ δ' εὐηθέστερός ἐστι καὶ γελοιότερος ὁ Ἐρασίστρατος ἢ μὴ νοῶν, ὅπως εἴρηται πρὸς τῶν παλαιῶν ἢ πέψις ἐψήσει παραπλήσιος ὑπάρχειν, ἢ ἐκὼν σοφιζόμενος ἑαυτόν. ἐψήσει μὲν οὖν, φησὶν, οὕτως ἑλαφρὰν ἔχουσαν θερμασίαν οὐκ εἰκὸς εἶναι παραπλησίαν τὴν πέψιν, ὥσπερ ἢ τὴν Αἴτνην δέον ὑποθεῖναι τῇ γαστρὶ ἢ ἄλλως αὐτῆς ἀλλοιωῶσαι τὰ σιτία μὴ δυναμένης ἢ δυναμένης μὲν ἀλλοιοῦν, οὐ κατὰ τὴν ἔμφυτον δὲ θερμασίαν, ὑγρὰν οὖσαν δηλονότι καὶ διὰ τοῦθ' ἔψειν οὐκ ὀπτᾶν εἰρημένην.

Ἐχρῆν δ' αὐτόν, εἴπερ περὶ πραγμάτων ἀντιλέγειν ἐβούλετο, πειραθῆναι δεῖξαι μάλιστα μὲν 167 καὶ || πρῶτον, ὡς οὐδὲ μεταβάλλει τὴν ἀρχὴν οὐδ' ἀλλοιοῦται κατὰ ποιότητα πρὸς τῆς γαστρὸς τὰ σιτία, δεύτερον δ', εἴπερ μὴ οἶός τ' ἦν τοῦτο πιστώσασθαι, τὸ τὴν ἀλλοίωσιν αὐτῶν ἄχρηστον εἶναι τῷ ζῳῷ· εἰ δὲ μηδὲ τοῦτ' εἶχε διαβάλλειν, ἐξελέγξαι τὴν περὶ τὰς δραστικὰς ἀρχὰς ὑπόληψιν καὶ δεῖξαι τὰς ἐνεργείας ἐν τοῖς μορίοις οὐ διὰ τὴν ἐκ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ καὶ ὑγροῦ ποιὰν κράσιν ὑπάρχειν ἀλλὰ δι' ἄλλο τι· εἰ δὲ μηδὲ τοῦτ' ἐτόλμα διαβάλλειν, ἀλλ' ὅτι γε μὴ τὸ θερμόν ἐστιν ἐν τοῖς ὑπὸ φύσεως διοικουμένοις τὸ τῶν ἄλλων δραστικώτατον. ἢ εἰ μήτε τοῦτο μήτε τῶν ἄλλων τι τῶν ἔμπροσθεν εἶχεν ἀποδεικνύναι, μὴ ληρεῖν ὀνόματι προσπαλαίοντα

<sup>1</sup> i.e. denial of forethought in the *Physis*.



Erasistratus, however, is still more foolish and absurd, either through not perceiving in what sense the Ancients said that digestion is similar to the process of *boiling*, or because he purposely confused himself with sophistries. It is, he says, inconceivable that digestion, involving as it does such trifling warmth, should be related to the boiling process. This is as if we were to suppose that it was necessary to put the fires of Etna under the stomach before it could manage to alter the food; or else that, while it was capable of altering the food, it did not do this by virtue of its innate heat, which of course was moist, so that the word *boil* was used instead of *bake*.

What he ought to have done, if it was facts that he wished to dispute about, was to have tried to show, first and foremost, that the food is not transmuted or altered in quality by the stomach at all, and secondly, if he could not be confident of this, he ought to have tried to show that this alteration was not of any advantage to the animal.<sup>1</sup> If, again, he were unable even to make this misrepresentation, he ought to have attempted to confute the postulate concerning *the active principles*—to show, in fact, that the functions taking place in the various parts do not depend on the way in which the Warm, Cold, Dry, and Moist are mixed, but on some other factor. And if he had not the audacity to misrepresent facts even so far as this, still he should have tried at least to show that the Warm is not the most active of all the principles which play a part in things governed by Nature. But if he was unable to demonstrate this any more than any of the previous propositions, then he ought not to have made himself ridiculous by quarrelling uselessly



μάτην, ὥσπερ οὐ σαφῶς Ἀριστοτέλους ἐν τῷ ἄλλοις πολλοῖς κὰν τῷ τετάρτῳ τῶν μετεωρολογικῶν ὅπως ἡ πέψις ἐψήσει παραπλήσιος εἶναι λέγεται, καὶ ὅτι μὴ πρῶτως μηδὲ κυρίως ὀνομαζόντων, εἰρηκότος.

Ἄλλ', ὡς ἤδη λέλεκται πολλάκις, ἀρχὴ τούτων ἀπάντων ἐστὶ μία τὸ περὶ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ καὶ ὑγροῦ διασκέψασθαι, καθάπερ Ἀριστοτέλης ἐποίησεν ἐν τῷ δευτέρῳ περὶ γενέσεως καὶ 168 φθορᾶς, ἀποδείξας ἀπάσας τὰς κατὰ τὰ σώματα μεταβολὰς καὶ ἀλλοιώσεις ὑπὸ τούτων γίνεσθαι. ἄλλ' Ἐρασίστρατος οὔτε τούτοις οὔτ' ἄλλῳ τινὶ τῶν προειρημένων ἀντειπὼν ἐπὶ τοῦνομα μόνον ἐτράπετο τῆς ἐψήσεως.

## VIII

Ἐπὶ μὲν οὖν τῆς πέψεως, εἰ καὶ τὰλλα πάντα παρέλιπε, τὸ γοῦν ὅτι διαφέρει τῆς ἐκτὸς ἐψήσεως ἢ ἐν τοῖς ζώοις πέψις, ἐπειράθη δεικνύναι, περὶ δὲ τῆς καταπόσεως οὐδ' ἄχρι τοσοῦτου. τί γὰρ φησιν;

“Ὀλκὴ μὲν οὖν τῆς κοιλίας οὐδεμία φαίνεται εἶναι.”

Καὶ μὴν δύο χιτῶνας ἡ γαστήρ ἔχει πάντως ἕνεκά του γεγονότας καὶ διήκουσιν οὔτοι μέχρι τοῦ στόματος, ὁ μὲν ἔνδον, οἷός ἐστι κατὰ τὴν γαστέρα, τοιοῦτος διαμένων, ὁ δ' ἕτερος ἐπὶ τὸ



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σαρκωδέστερον ἐν τῷ στομάχῳ τρεπόμενος. ὅτι μὲν οὖν ἐναντίας ἀλλήλαις τὰς ἐπιβολὰς τῶν ἰνῶν ἔχουσιν οἱ χιτῶνες οὗτοι, τὸ φαινόμενον αὐτὸ μαρτυρεῖ. τίνος δ' ἔνεκα τοιοῦτοι γεγόνασιν, Ἐρασίστρατος μὲν οὐδ' ἐπεχείρησεν εἰπεῖν, ἡμεῖς δ' ἐροῦμεν.

Ὁ μὲν ἔνδον εὐθείας ἔχει τὰς ἴνας, ὀγκῆς γὰρ ἔνεκα γέλλουεν· ὁ δ' ἔξωθεν ἐγκαρσίας ὑπὲρ τοῦ κατὰ κύκλον περιστέλλεσθαι· ἐκάστῳ γὰρ τῶν κινουμένων ὀργάνων ἐν τοῖς σώμασι κατὰ τὰς τῶν ἰνῶν θέσεις αἱ κινήσεις εἰσίν. ἐπ' αὐτῶν δὲ πρῶτον τῶν μυῶν, εἰ βούλει, βασάνισον τὸν λόγον, ἐφ' ᾧ καὶ αἱ ἴνες ἐναργέσταται καὶ αἱ κινήσεις αὐτῶν ὀρῶνται διὰ σφοδρότητα. μετὰ δὲ τοὺς μῦς ἐπὶ τὰ φυσικὰ τῶν ὀργάνων ἴθι καὶ πάντ' ὄψει κατὰ τὰς ἴνας κινούμενα καὶ διὰ τοῦθ' ἐκάστῳ μὲν τῶν ἐντέρων στρογγύλαι καθ' ἐκάτερον τῶν χιτῶνων αἱ ἴνες εἰσι· περιστέλλονται γὰρ μόνον, ἔλκουσι δ' οὐδέν. ἡ γαστήρ δὲ τῶν ἰνῶν τὰς μὲν εὐθείας ἔχει χάριν ὀγκῆς, τὰς δ' ἐγκαρσίας ἔνεκα περιστολῆς· ὥσπερ γὰρ ἐν τοῖς μυσὶν ἐκάστης τῶν ἰνῶν τεινομένης τε καὶ πρὸς τὴν ἀρχὴν ἐλκομένης αἱ κινήσεις γίνονται, κατὰ τὸν αὐτὸν λόγον καὶ τῇ γαστρὶ· τῶν μὲν οὖν ἐγκαρσίων ἰνῶν τεινομένων ἔλαττον ἀνάγκη γί-

<sup>1</sup> It appears to me, from comparison between this and other passages in Galen's writings (notably *Use of Parts*, iv., 8), that he means by the "two coats" simply the mucous and the muscular coats. In this case the "straight" or "longitudinal" fibres of the inner coat would be the *rugae*; the "circular" fibres of the inner intestinal coat would be the *valvulae conniventes*.



nature in the gullet. Now simple observation will testify that these coats have their fibres inserted in contrary directions.<sup>1</sup> And, although Erasistratus did not attempt to say for what reason they are like this, I am going to do so.

The inner coat has its fibres straight, since it exists for the purpose of traction. The outer coat has its fibres transverse, for the purpose of peristalsis.<sup>2</sup> In fact, the movements of each of the *mobile* organs of the body depend on the setting of the fibres. Now please test this assertion first in the muscles themselves; in these the fibres are most distinct, and their movements visible owing to their vigour. And after the muscles, pass to the *physical* organs,<sup>3</sup> and you will see that they all move in correspondence with their fibres. This is why the fibres throughout the intestines are circular in both coats—they only contract peristaltically, they do not exercise traction. The stomach, again, has some of its fibres longitudinal for the purpose of traction and the others transverse for the purpose of peristalsis.<sup>2</sup> For just as the movements in the muscles<sup>4</sup> take place when each of the fibres becomes tightened and drawn towards its origin, such also is what happens in the stomach; when the transverse fibres tighten, the breadth of

<sup>2</sup> The term here rendered *peristalsis* is *peristolé* in Greek; it is applied only to the intermittent movements of muscles placed circularly round a lumen or cavity, and comprehends *systolé* or contraction and *diastolé* or dilatation. In its modern significance, *peristalsis*, however, also includes the movements of *longitudinal* fibres. *cf.* p. 97, note 1.

<sup>3</sup> *i.e.* those containing non-striped or “involuntary” muscle fibres; organs governed by the “natural” pneuma; *cf.* p. 186, note 3.

<sup>4</sup> By this term is meant only what we should call the “voluntary” muscles.



γνεσθαι τὸ εὖρος τῆς περιεχομένης ὑπ' αὐτῶν  
 κοιλότητος, τῶν δ' εὐθειῶν ἐλκομένων τε καὶ εἰς  
 ἑαυτὰς συναγομένων οὐκ ἐνδέχεται μὴ οὐ συναι-  
 170 ρεῖσθαι τὸ μήκος. ἀλλὰ μὲν ἢ ἐναργῶς γε φαίνεται  
 καταπινόντων συναιρούμενον καὶ τοσοῦτον ὁ  
 λάρυγξ ἀνατρέχων, ὅσον ὁ στόμαχος κατασπᾶ-  
 ται, καὶ ὅταν γε συμπληρωθείσης τῆς ἐν τῷ  
 καταπίνειν ἐνεργείας ἀφεθῆ τῆς τάσεως ὁ στόμα-  
 χος, ἐναργῶς πάλιν φαίνεται καταφερόμενος ὁ  
 λάρυγξ· ὁ γὰρ ἔνδον χιτῶν τῆς γαστρὸς ὁ τὰς  
 εὐθείας ἴνας ἔχων ὁ καὶ τὸν στόμαχον ὑπαλείφων  
 καὶ τὸ στόμα τοῖς ἐντὸς μέρεσιν ἐπεκτείνεται τοῦ  
 λάρυγγος, ὥστ' οὐκ ἐνδέχεται κατασπώμενον  
 αὐτὸν ὑπὸ τῆς κοιλίας μὴ οὐ συνεπισπᾶσθαι καὶ  
 τὸν λάρυγγα.

Ἔστι δ' αἱ περιφερεῖς ἴνες, αἷς περιστέλλεται  
 τὰ τ' ἄλλα μόρια καὶ ἡ γαστήρ, οὐ συναιροῦσι  
 τὸ μήκος, ἀλλὰ συστέλλουσι καὶ στενοῦσι τὴν  
 εὐρύτητα, καὶ παρ' αὐτοῦ λαβεῖν ἔστιν ὁμολογού-  
 μενον Ἐρασιστράτου· περιστέλλεσθαι γὰρ φησι  
 τοῖς σιτίοις τὴν γαστέρα κατὰ τὸν τῆς πέψεως  
 ἅπαντα χρόνον. ἀλλ' εἰ περιστέλλεται μὲν,  
 οὐδὲν δὲ τοῦ μήκους ἀφαιρεῖται τῆς κοιλίας, οὐκ  
 ἔστι τῆς περισταλτικῆς κινήσεως ἴδιον τὸ κατα-  
 σπᾶν κάτω τὸν στόμαχον. ὅπερ γὰρ αὐτὸς ὁ  
 Ἐρασίστρατος εἶπε, τοῦτο μόνον αὐτὸ συμ-  
 171 βήσεται τὸ τῶν ἄνω συστελλομένων διαστέλλ-  
 λεσθαι τὰ κάτω. τοῦτο δ' ὅτι, καὶ εἰς νεκροῦ τὸν  
 στόμαχον ὕδατος ἐγχέης, φαίνεται γιγνόμενον,  
 οὐδεὶς ἀγνοεῖ. ταῖς γὰρ τῶν ὑλῶν διὰ στενοῦ

<sup>1</sup> cf. p. 97.



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σώματος ὀδοιπορίαις ἀκόλουθόν ἐστι τὸ σύμπτωμα· θαυμαστὸν γάρ, εἰ διερχομένου τινὸς αὐτὸν ὄγκου μὴ διασταλήσεται. οὐκοῦν τὸ μὲν τῶν ἄνω συστέλλομένων διαστέλλεσθαι τὰ κάτω κοινόν ἐστι καὶ τοῖς νεκροῖς σώμασι, δι' ὧν ὅπως οὐν τι διεξέρχεται, καὶ τοῖς ζῶσιν, εἴτε περιστέλλοιτο τοῖς διερχομένοις εἴθ' ἔλκοιτο.

Τὸ δὲ τῆς τοῦ μήκους συναιρέσεως ἴδιον τῶν τὰς εὐθείας ἵνας ἐχόντων ὀργάνων, ἵν' ἐπισπᾶσονται τι. ἀλλὰ μὴν ἐδείχθη κατασπώμενος ὁ στόμαχος, οὐ γὰρ ἂν εἴλκε τὸν λάρυγγα· δῆλον οὖν, ὡς ἡ γαστήρ ἔλκει τὰ σιτία διὰ τοῦ στομάχου.

Καὶ ἡ κατὰ τὸν ἔμετον δὲ τῶν ἐμουμένων ἄχρι τοῦ στόματος φορὰ πάντως μὲν που καὶ αὐτὴ τὰ μὲν ὑπὸ τῶν ἀναφερομένων διατεινόμενα μέρη τοῦ στομάχου διεστῶτα κέκτηται, τῶν πρόσω δ' ὅτι ἂν ἐκάστοτ' ἐπιλαμβάνηται, τοῦτ' ἀρχόμενον 172 διαστέλλεται, τὸ δ' ἢ ὅπισθεν καταλείπει δηλονότι συστέλλόμενον, ὥσθ' ὁμοίαν εἶναι πάντη τὴν διάθεσιν τοῦ στομάχου κατὰ γε τοῦτο τῆ τῶν καταπινόντων· ἀλλὰ τῆς ὀλκῆς μὴ παρούσης τὸ μῆκος ὅλον ἴσον ἐν τοῖς τοιούτοις συμπτώμασι διαφυλάττεται.

Διὰ τοῦτο δὲ καὶ καταπίνειν ῥᾶόν ἐστιν ἡ ἐμεῖν, ὅτι καταπίνεται μὲν ἀμφοῖν τῆς γαστρὸς τῶν χιτώνων ἐνεργούντων, τοῦ μὲν ἐντὸς ἔλκοντος, τοῦ δ' ἐκτὸς περιστέλλομένου τε καὶ συνεπωθούντος, ἐμεῖται δὲ θατέρου μόνου τοῦ ἔξωθεν ἐνεργούντος,

<sup>1</sup> i.e. this is a purely mechanical process.



channel; it would be extraordinary if the channel did not dilate when a mass was passing through it.<sup>1</sup> Obviously then the dilatation of the lower parts along with the contraction of the upper is common both to dead bodies, when anything whatsoever is passing through them, and to living ones, whether they contract peristaltically round their contents or attract them.<sup>2</sup>

Curtailment of length, on the other hand, is peculiar to organs which possess longitudinal fibres for the purpose of attraction. But the gullet was shown to be pulled down; for otherwise it would not have drawn upon the larynx. It is therefore clear that the stomach attracts food by the gullet.

Further, in *vomiting*, the mere passive conveyance of rejected matter up to the mouth will certainly itself suffice to keep open those parts of the oesophagus which are distended by the returned food; as it occupies each part in front [above], it first dilates this, and of course leaves the part behind [below] contracted. Thus, in this respect at least, the condition of the gullet is precisely similar to what it is in the act of swallowing.<sup>3</sup> But there being no *traction*, the whole length remains equal in such cases.

And for this reason it is easier to swallow than to vomit, for deglutition results from *both* coats of the stomach being brought into action, the inner one exerting a pull and the outer one helping by peristalsis and propulsion, whereas emesis occurs from the outer coat alone functioning, without there

<sup>1</sup> *i.e.* this phenomenon is a proof neither of *peristolé* nor of attraction. *cf.* p 97, note 2.

<sup>2</sup> Contraction and dilatation of course being reversed.



οὐδενὸς ἔλκοντος εἰς τὸ στόμα. οὐ γὰρ δὴ ὥσπερ ἢ τῆς γαστρὸς ὄρεξις προηγείτο τοῦ καταπίνειν τὰ σιτία, τὸν αὐτὸν τρόπον καὶ τοῖς ἐμέτοις ἐπιθυμεί τι τῶν κατὰ τὸ στόμα μορίων τοῦ γιγνομένου παθήματος, ἀλλ' ἄμφω τῆς γαστρὸς αὐτῆς εἰσιν ἐναντίαι διαθέσεις, ὄρεγομένης μὲν καὶ προσιεμένης τὰ χρήσιμά τε καὶ οἰκεία, δυσχεραίνουσης δὲ καὶ ἀποτριβομένης τὰ ἀλλότρια. διὸ καὶ τὸ καταπίνειν αὐτὸ τοῖς μὲν ἱκανῶς ὄρεγομένοις τῶν οἰκείων ἐδεσμάτων τῇ γαστρὶ τάχιστα γίγνεται, σαφῶς ἐλκούσης αὐτὰ καὶ κατασπώσης πρὶν ἢ μασηθῆναι, τοῖς δ' ἤτοι φάρμακόν τι κατ' 173 ἀνάγκην πίνουσιν ἢ σιτίον ἐν χώρα φαρμάκου προσφερομένοις ἀνιαρὰ καὶ μόγις ἢ κατὰποσις αὐτῶν ἐπιτελεῖται.

Δῆλος οὖν ἐστὶν ἐκ τῶν εἰρημένων ὁ μὲν ἔνδον χιτῶν τῆς γαστρὸς ὁ τὰς εὐθείας ἔχων ἵνας τῆς ἐκ τοῦ στόματος εἰς αὐτὴν ὀλκῆς ἔνεκα γεγρονῶς καὶ διὰ τοῦτ' ἐν ταῖς καταπόσεσι μόναις ἐνεργῶν, ὁ δ' ἔξωθεν ὁ τὰς ἐγκαρσίας ἔχων ἔνεκα μὲν τοῦ περιστέλλεσθαι τοῖς ἐνυπάρχουσι καὶ προθεῖν αὐτὰ τοιοῦτος ἀποτελεσθεῖς, ἐνεργῶν δ' οὐδὲν ἤττον ἐν τοῖς ἐμέτοις ἢ ταῖς καταπόσεσιν. ἐναργέστατα δὲ μαρτυρεῖ τῷ λεγομένῳ καὶ τὸ κατὰ τὰς χάννας τε καὶ τοὺς συνόδοντας γιγνόμενον· εὐρίσκεται γὰρ ἐνίοτε τούτων ἢ γαστήρ ἐν τῷ στόματι καθάπερ καὶ ὁ Ἀριστοτέλης ἐν ταῖς περὶ

<sup>1</sup> The *channa* is a kind of sea-perch; "a species of *Serranus*, either *S. scriba* or *S. cabrilla*" (D'Arcy W. Thompson). cf. Aristotle's *Nat. Hist.* (D'Arcy Thompson's edition, Oxford, 1910), IV., xi., 538 A, 20. The *synodont* "is not to be identified with certainty, but is supposed to be *Dentex vul-*



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ζώων ἔγραψεν ἱστορίαις καὶ προστίθησί γε τὴν αἰτίαν ὑπὸ λαιμαργίας αὐτοῖς τοῦτο συμβαίνειν φάσκων.

Ἔχει γὰρ ὧδε· κατὰ τὰς σφοδροτέρας ὀρέξεις ἄνω προστρέχει πᾶσι τοῖς ζώοις ἢ γαστήρ, ὥστε τινὲς τοῦ πάθους αἰσθησιν ἐναργῆ σχόντες ἐξέρπειν αὐτοῖς φασὶ τὴν κοιλίαν, ἐνίων δὲ μασω-  
 174 μένων ἔτι καὶ μήπω || καλῶς ἐν τῷ στόματι τὰ σιτία κατεργασαμένων ἐξαρπάζει φανερώς ἀκόντων. ἐφ' ὧν οὖν ζώων φύσει λαιμάργων ὑπαρχόντων ἢ τ' εὐρυχωρία τοῦ στόματός ἐστι δαψιλῆς ἢ τε τῆς γαστρὸς θέσις ἐγγύς, ὡς ἐπὶ συνόδοντός τε καὶ χάννης, οὐδὲν θαυμαστόν, ὅταν ἱκανῶς πεινάσαντα διώκη τι τῶν μικροτέρων ζώων, εἴτ' ἤδη πλησίον ἢ τοῦ συλλαβεῖν, ἀνατρέχειν ἐπειγούσης τῆς ἐπιθυμίας εἰς τὸ στόμα τὴν γαστέρα. γενέσθαι δ' ἄλλως ἀμήχανον τοῦτο μὴ οὐχ ὥσπερ διὰ χειρὸς τοῦ στομάχου τῆς γαστρὸς ἐπισπωμένης εἰς ἑαυτὴν τὰ σιτία. καθάπερ γὰρ καὶ ἡμεῖς ὑπὸ προθυμίας ἐνίοτε τῇ χειρὶ συνεπεκτείνομεν ὅλους ἡμᾶς αὐτοὺς ἔνεκα τοῦ θάττον ἐπιδράξασθαι τοῦ προκειμένου σώματος, οὕτω καὶ ἡ γαστήρ οἶον χειρὶ τῷ στομάχῳ συνεπεκτείνεται. καὶ διὰ τοῦτ' ἐφ' ὧν ζώων ἅμα τὰ τρία ταυτὶ συνέπεσεν, ἔφεσις τε σφοδρὰ τῆς τροφῆς ὃ τε στόμαχος μικρὸς ἢ τ' εὐρυχωρία τοῦ στόματος δαψιλῆς, ἐπὶ τούτων ὀλίγη ῥοπή τῆς ἐπεκτάσεως εἰς τὸ στόμα τὴν κοιλίαν ὅλην ἀναφέρει.

Ἦρκει μὲν οὖν ἴσως ἀνδρὶ φυσικῶ παρ' αὐτῆς  
 175 μόνης τῆς κατασκευῆς τῶν ὀργάνων τὴν ἐνδειξιν τῆς ἐνεργείας λαμβάνειν. οὐ γὰρ δὴ μάτην γ'



*of Animals*; he also adds the cause of this: he says that it is owing to their voracity.

The facts are as follows. In all animals, when the appetite is very intense, the stomach rises up, so that some people who have a clear perception of this condition say that their stomach "creeps out" of them; in others, who are still masticating their food and have not yet worked it up properly in the mouth, the stomach obviously snatches away the food from them against their will. In those animals, therefore, which are naturally voracious, in whom the mouth cavity is of generous proportions, and the stomach situated close to it (as in the case of the synodont and channa), it is in no way surprising that, when they are sufficiently hungry and are pursuing one of the smaller animals, and are just on the point of catching it, the stomach should, under the impulse of desire, spring into the mouth. And this cannot possibly take place in any other way than by the stomach drawing the food to itself by means of the gullet, as though by a hand. In fact, just as we ourselves, in our eagerness to grasp more quickly something lying before us, sometimes stretch out our whole bodies along with our hands, so also the stomach stretches itself forward along with the gullet, which is, as it were, its hand. And thus, in these animals in whom those three factors co-exist—an excessive propensity for food, a small gullet, and ample mouth proportions—in these, any slight tendency to movement forwards brings the whole stomach into the mouth.

Now the constitution of the organs might itself suffice to give a naturalist an indication of their functions. For Nature would never have purpose-



ἂν ἡ φύσις ἐκ δυοῖν χιτώνων ἐναντίως ἀλλήλοις  
 ἐχόντων ἀπειργάσατο τὸν οἰσοφάγον, εἰ μὴ καὶ  
 διαφόρως ἐκάτερος αὐτῶν ἐνεργεῖν ἔμελλεν. ἀλλ'  
 ἐπεὶ πάντα μᾶλλον ἢ τὰ τῆς φύσεως ἔργα δια-  
 γιγνώσκειν οἱ περὶ τὸν Ἑρασίστρατόν εἰσιν  
 ἱκανοί, φέρε κακ τῆς τῶν ζῶων ἀνατομῆς ἐπι-  
 δείξωμεν αὐτοῖς, ὡς ἐκάτερος τῶν χιτώνων ἐνεργεῖ  
 τὴν εἰρημένην ἐνέργειαν. εἰ δὴ τι λαβὼν ζῶον,  
 εἶτα γυμνώσας αὐτοῦ τὰ περικείμενα τῷ στομάχῳ  
 σώματα χωρὶς τοῦ διατεμεῖν τινα τῶν νεύρων ἢ  
 τῶν ἀρτηριῶν ἢ τῶν φλεβῶν τῶν αὐτόθι τεταγ-  
 μένων ἐθέλοις ἀπὸ τῆς γένυος ἕως τοῦ θώρακος  
 εὐθείαις τομαῖς διελεῖν τὸν ἔξω χιτῶνα τὸν τὰς  
 ἐγκαρσίας ἵνας ἔχοντα κάπειτα τῷ ζῶῳ τροφήν  
 προσενέγκοις, ὄψει καταπίνον αὐτὸ καίτοι τῆς  
 περισταλτικῆς ἐνεργείας ἀπολωλυίας. εἰ δ' αὖ  
 176 πάλιν ἐφ' ἑτέρου ζῶου διατέμοις ἀμφοτέρους τοὺς  
 χιτῶνας τομαῖς ἐγκαρσίαις, θεάσῃ καὶ τοῦτο  
 καταπίνον οὐκέτ' ἐνεργοῦντος τοῦ ἐντός. ᾧ δῆλον,  
 ὅτι καὶ διὰ θατέρου μὲν αὐτῶν καταπίνειν οἶόν  
 τ' ἐστίν, ἥ ἀλλὰ χεῖρον ἢ δι' ἀμφοτέρων. πρὸς  
 γὰρ αὖ τοῖς ἄλλοις καὶ τοῦτ' ἐστὶ θεάσασθαι  
 σαφῶς ἐπὶ τῆς εἰρημένης ἀνατομῆς, ὡς ἐν τῷ  
 καταπίνειν ὑποπίμπλαται πνεύματος ὁ στόμαχος  
 τοῦ συγκαταπινομένου τοῖς σιτίοις, ὃ περιστελλο-  
 μένου μὲν τοῦ ἔξωθεν χιτῶνος ὠθεῖται ῥαδίως  
 εἰς τὴν γαστέρα σὺν τοῖς ἐδέσμασι, μόνου δὲ τοῦ  
 ἔνδον ὑπάρχοντος ἐμποδῶν ἴσταται τῇ φορᾷ τῶν

<sup>1</sup> Under the term "neura," tendons were often included as well as nerves. Similarly in modern Dutch the word *zenuw* ("sinew") means both a tendon and a nerve; *zenuwachtig* = "nervous."



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σιτίων διατείνόν τ' αὐτὸν καὶ τὴν ἐνέργειαν ἐμποδίζον.

Ἄλλ' οὔτε τούτων οὐδὲν Ἐρασίστρατος εἶπεν οὔθ' ὡς ἡ σκολιὰ θέσις τοῦ στομάχου διαβάλλει σαφῶς τὸ δόγμα τῶν νομιζόντων ὑπὸ τῆς ἄνωθεν βολῆς μόνης ποδηγούμενα μέχρι τῆς γαστρὸς ἵεναι τὰ καταπινόμενα. μόνον δ' ὅτι πολλὰ τῶν μακροτραχήλων ζῶων ἐπικεκυφῶτα καταπίνει, καλῶς εἶπεν. ὦ δῆλον, ὅτι τὸ φαινόμενον οὐ τὸ πῶς καταπίνομεν ἀποδείκνυσιν, ἀλλὰ τὸ πῶς οὐ καταπίνομεν· ὅτι γὰρ μὴ διὰ μόνης τῆς ἄνωθεν βολῆς, ἐκ τούτου δῆλον· οὐ μὲν εἶθ' ἐλκούσης τῆς κοιλίας εἶτε παράγοντος αὐτὰ τοῦ στομάχου, 177 δῆλον ἤδη πω. ἀλλ' ἡμεῖς γε || πάντας τοὺς λογισμοὺς εἰπόντες τοὺς τ' ἐκ τῆς κατασκευῆς τῶν ὀργάνων ὀρμωμένους καὶ τοὺς ἀπὸ τῶν ἄλλων συμπτωμάτων τῶν τε πρὸ τοῦ γυμνωθῆναι τὸν στόμαχον καὶ γυμνωθέντος, ὡς ὀλίγῳ πρόσθεν ἐλέγομεν, ἱκανῶς ἐγεδειξάμεθα τοῦ μὲν ἔλκειν ἔνεκα τὸν ἐντὸς χιτώνα, τοῦ δ' ἀπωθεῖν τὸν ἐκτὸς γεγονέναι.

Προὔθεμεθα μὲν οὖν ἀποδείξαι τὴν καθεκτικὴν δύναμιν ἐν ἐκάστῳ τῶν ὀργάνων οὔσαν, ὥσπερ ἐν τῷ πρόσθεν λόγῳ τὴν ἐλκτικὴν τε καὶ προσέτι τὴν ἀλλοιωτικὴν. ὑπὸ δὲ τῆς ἀκολουθίας τοῦ λόγου τὰς τέτταρας ἀπεδείξαμεν ὑπαρχούσας τῇ γαστρὶ, τὴν ἐλκτικὴν μὲν ἐν τῷ καταπίνειν, τὴν καθεκτικὴν δ' ἐν τῷ πέττειν, τὴν ἀπωστικὴν δ' ἐν τοῖς ἐμέτοις καὶ ταῖς τῶν πεπεμμένων σιτίων εἰς τὸ λεπτὸν ἔντερον ὑποχωρήσειν, αὐτὴν δὲ τὴν πέψιν ἀλλοίωσιν ὑπάρχειν.



food, by distending this coat and hindering its action.

But Erasistratus said nothing about this, nor did he point out that the oblique situation of the gullet clearly confutes the teaching of those who hold that it is simply by virtue of the impulse from above that food which is swallowed reaches the stomach. The only correct thing he said was that many of the long-necked animals bend down to swallow. Hence, clearly, the observed fact does not show how we swallow but how we do not swallow. For from this observation it is clear that swallowing is not due merely to the impulse from above; it is yet, however, not clear whether it results from the food being attracted by the stomach, or conducted by the gullet. For our part, however, having enumerated all the different considerations—those based on the constitution of the organs, as well as those based on the other symptoms which, as just mentioned, occur both before and after the gullet has been exposed—we have thus sufficiently proved that the inner coat exists for the purpose of attraction and the outer for the purpose of propulsion.

Now the original task we set before ourselves was to demonstrate that the *retentive* faculty exists in every one of the organs, just as in the previous book we proved the existence of the *attractive*, and, over and above this, the *alterative* faculty. Thus, in the natural course of our argument, we have demonstrated these four faculties existing in the stomach—the attractive faculty in connection with swallowing, the retentive with digestion, the expulsive with vomiting and with the descent of digested food into the small intestine—and digestion itself we have shown to be a process of *alteration*.



## IX

Οὐκ οὐκ ἔτ' ἀπορήσομεν οὐδὲ περὶ τοῦ σπληνός, εἰ ἔλκει μὲν τὸ οἰκτεῖον, ἀποκρίνει δὲ τὸ ἀλλότριον, ἀλλοιοῦν δὲ καὶ κατέχειν, ὅσον ἂν ἐπισπάσῃται, πέφυκεν, οὐδὲ περὶ ἥπατος ἢ φλεβὸς ἢ ἀρτηρίας  
 178 ἢ καρδίας ἢ τῶν ἢ ἄλλων τινός· ἀναγκαῖαι γὰρ εἰδείχθησαν αἱ τέτταρες αὐταὶ δυνάμεις ἅπαντι μορίῳ τῷ μέλλοντι θρέψεσθαι καὶ διὰ τοῦτ' αὐτὰς ὑπηρέτιδας εἶναι θρέψεως ἔφαμεν· ὡς γὰρ τὸ τῶν ἀνθρώπων ἀποπάτημα τοῖς κυσὶν ἡδιστον, οὕτω καὶ τὰ τοῦ ἥπατος περιπτώματα τὸ μὲν τῷ σπληνί, τὸ δὲ τῇ χοληδόχῳ κύστει, τὸ δὲ τοῖς νεφροῖς οἰκτεῖον.

## X

Καὶ λέγειν ἔτι περὶ τῆς τούτων γενέσεως οὐκ ἂν ἐθέλοιμι μεθ' Ἰπποκράτην καὶ Πλάτωνα καὶ Ἀριστοτέλην καὶ Διοκλέα καὶ Πραξαγόραν καὶ Φιλότιμον· οὐδὲ γὰρ οὐδὲ περὶ τῶν δυνάμεων εἶπον ἂν, εἴ τις τῶν ἔμπροσθεν ἀκριβῶς ἐξεργάσατο τὸν ὑπὲρ αὐτῶν λόγον.

Ἐπεὶ δ' οἱ μὲν παλαιοὶ καλῶς ὑπὲρ αὐτῶν ἀποφηνάμενοι παρέλιπον ἀγωνίσασθαι τῷ λόγῳ, μηδ' ὑπονοήσαντες ἔσεσθαι τινὰς εἰς τοσοῦτον ἀναισχύντους σοφιστάς, ὡς ἀντιλέγειν ἐπιχειρήσαι τοῖς ἐναργέσιν, οἱ νεώτεροι δὲ τὸ μὲν τι

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<sup>1</sup> cf. p. 205.



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νικηθέντες ὑπὸ τῶν σοφισμάτων ἐπέισθησαν αὐτοῖς, τὸ δέ τι καὶ ἀντιλέγειν ἐπιχειρήσαντες ἀποδεῖν μοι πολὺ τῆς τῶν παλαιῶν ἔδοξαν δυνά-  
 179 μεως, ἢ διὰ τοῦθ', ὡς ἂν ἐκείνων αὐτῶν, εἴπερ ἔτ' ἦν τις, ἀγωνίσασθαί μοι δοκεῖ πρὸς τοὺς ἀνατρέποντας τῆς τέχνης τὰ κάλλιστα, καὶ αὐτὸς οὕτως ἐπειράθην συνθεῖναι τοὺς λόγους.

“Ὅτι δ' ἢ οὐδὲν ἢ παντάπασιν ἀνύσω τι σμικρόν, οὐκ ἀγνοῶ· πάμπολλα γὰρ εὕρισκω τελέως μὲν ἀποδεδειγμένα τοῖς παλαιοῖς, οὔτε δὲ συνετὰ τοῖς πολλοῖς τῶν νῦν δι' ἀμαθίαν ἀλλ' οὐδ' ἐπιχειρούμενα γινώσκεισθαι διὰ ῥαθυμίαν, οὔτ', εἰ καὶ γνωσθεῖη τινί, δικαίως ἐξεταζόμενα.

Χρῆ γὰρ τὸν μέλλοντα γνῶσεσθαι τι τῶν πολλῶν ἄμεινον εὐθύς μὲν καὶ τῇ φύσει καὶ τῇ πρώτῃ διδασκαλίᾳ πολὺ τῶν ἄλλων διενεγκεῖν· ἐπειδὴν δὲ γένηται μειράκιον, ἀληθείας τινὰ σχεῖν ἐρωτικήν μαγίαν, ὥσπερ ἐνθουσιῶντα καὶ μήθ' ἡμέρας μήτε νυκτὸς διαλείπειν σπεύδοντά τε καὶ συντεταμένον ἐκμαθεῖν, ὅσα τοῖς ἐνδοξοτάτοις εἴρηται τῶν παλαιῶν· ἐπειδὴν δ' ἐκμάθῃ, κρίνειν αὐτὰ καὶ βασανίζει χρόνῳ παμπόλλῳ καὶ σκοπεῖν, πόσα μὲν ὁμολογεῖ τοῖς ἐναργῶς φαινομένοις,  
 180 πόσα δὲ διαφέρεται, ἢ καὶ οὕτω τὰ μὲν αἰρεῖσθαι, τὰ δ' ἀποστρέφεισθαι. τῷ μὲν δὴ τοιούτῳ πάνυ σφόδρα χρησίμους ἤλπικα τοὺς ἡμετέρους ἔσε-



partly conquered by the sophistries of these fellows and have given credence to them ; whilst others who attempted to argue with them appear to me to lack to a great extent the power of the Ancients. For this reason I have attempted to put together my arguments in the way in which it seems to me the Ancients, had any of them been still alive, would have done, in opposition to those who would overturn the finest doctrines of our art.

I am not, however, unaware that I shall achieve either nothing at all or else very little. For I find that a great many things which have been conclusively demonstrated by the Ancients are unintelligible to the bulk of the Moderns owing to their ignorance—nay, that, by reason of their laziness, they will not even make an attempt to comprehend them ; and even if any of them have understood them, they have not given them impartial examination.

The fact is that he whose purpose is to know anything better than the multitude do must far surpass all others both as regards his nature and his early training. And when he reaches early adolescence he must become possessed with an ardent love for truth, like one inspired ; neither day nor night may he cease to urge and strain himself in order to learn thoroughly all that has been said by the most illustrious of the Ancients. And when he has learnt this, then for a prolonged period he must test and prove it, observing what part of it is in agreement, and what in disagreement with obvious fact ; thus he will choose this and turn away from that. To such an one my hope has been that my treatise would prove of the very greatest assistance. . . .



σθαι λόγους· εἶεν δ' ἂν ὀλίγοι παντάπασιν οὗτοι· τοῖς δ' ἄλλοις οὕτω γενήσεται τὸ γράμμα περιττόν, ὡς εἰ καὶ μῦθον ὄνῳ τις λέγοι.

## XI

Συμπεραυτέον οὖν ἡμῖν τὸν λόγον ἔνεκα τῶν τῆς ἀληθείας ἐφιεμένων ὅσα λείπει κατ' αὐτὸν ἔτι προσθεῖσιν. ὡς γὰρ ἡ γαστήρ ἔλκει μὲν ἐναργῶς καὶ κατασπᾶ τὰ σιτία τοῖς σφόδρα πεινώδεσι, πρὶν ἀκριβῶς ἐν τῷ στόματι λειωθῆναι, δυσχεραίνει δὲ καὶ ἀπωθεῖται τοῖς ἀποσίτοις τε καὶ πρὸς ἀνάγκην ἐσθίουσιν, οὕτω καὶ τῶν ἄλλων ὀργάνων ἕκαστον ἀμφοτέρας ἔχει τὰς δυνάμεις, τὴν τε τῶν οἰκείων ἐλκτικὴν καὶ τὴν τῶν ἀλλοτρίων ἀποκριτικὴν. καὶ διὰ τοῦτο, κἂν ἐξ ἑνὸς ἢ χιτῶνος ὄργανόν τι συνεστῶς, ὥσπερ καὶ αἱ κύστεις ἀμφότεραι καὶ αἱ μήτραι καὶ αἱ φλέβες, ἀμφότερα τῶν ἰνῶν ἔχει τὰ γένη, τῶν εὐθειῶν τε καὶ τῶν ἐγκαρσίων.

181 Καὶ μὲν γε καὶ τρίτον τι || γένος ἰνῶν ἐστι <τῶν> λοξῶν, ἔλαττον πολὺ τῷ πλήθει τῶν προειρημένων δύο γενῶν. εὐρίσκεται δ' ἐν μὲν τοῖς ἐκ δυοῖν χιτῶνων συνεστηκόσιν ὀργάνοις ἐν θατέρῳ μόνῳ ταῖς εὐθείαις ἰσὶν ἀναμεμιγμένον, ἐν δὲ τοῖς ἐξ ἑνὸς ἅμα τοῖς ἄλλοις δύο γένεσι. συνεπιλαμβάνουσι δ' αὐταὶ μέγιστον τῆ τῆς καθεκτικῆς ὀνομασθείσης δυνάμεως ἐνεργεία· δεῖται γὰρ ἐν τούτῳ τῷ χρόνῳ πανταχόθεν ἐσφίγχθαι καὶ περιτετάσθαι τοῖς ἐνυπάρχουσι τὸ μόριον, ἢ

<sup>1</sup> cf. p. 269.



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μὲν γαστήρ ἐν τῷ τῆς πέψεως, αἱ μῆτραι δ' ἐν τῷ τῆς κυήσεως χρόνῳ παντί.

Ταῦτ' ἄρα καὶ ὁ τῆς φλεβὸς χιτῶν εἰς ὧν ἐκ πολυειδῶν ἰνῶν ἐγένετο καὶ τῶν τῆς ἀρτηρίας ὁ μὲν ἔξωθεν ἐκ τῶν στρογγύλων, ὁ δ' ἔσωθεν ἐκ μὲν τῶν εὐθειῶν πλείστων, ὀλίγων δέ τινων σὺν αὐταῖς καὶ τῶν λοξῶν, ὥστε τὰς μὲν φλέβας ταῖς μῆτραις καὶ ταῖς κύστεσιν εἰκέναι κατὰ γε τὴν τῶν ἰνῶν σύνθεσιν, εἰ καὶ τῷ πάχει λείπονται, τὰς δ' ἀρτηρίας τῇ γαστρὶ. μόνα δὲ πάντων ὀργάνων ἐκ δυοῖν θ' ἅμα καὶ ἀμφοτέρων ἐγκαρσίας ἐχόντων τὰς ἰνας ἐγένετο τὰ ἔντερα. τὸ δ' ὅτι 182 βέλτιον ἦν || τῶν τ' ἄλλων ἐκάστῳ τοιούτῳ τὴν φύσιν ὑπάρχειν, οἷόνπερ καὶ νῦν ἐστὶ, τοῖς τ' ἐντέροις ἐκ δυοῖν ὁμοίων χιτῶνων συγκεῖσθαι, τῆς περὶ χρείας μορίων πραγματείας ἐστίν. οὐκ οὖν νῦν χρὴ ποθεῖν ἀκούειν περὶ τῶν τοιούτων, ὥσπερ οὐδὲ διὰ τί περὶ τοῦ πλήθους τῶν χιτῶνων ἐκάστου τῶν ὀργάνων διαπεφώνηται τοῖς ἀνατομικοῖς ἀνδράσιν. ὑπὲρ μὲν γὰρ τούτων αὐτίρως ἐν τοῖς περὶ τῆς ἀνατομικῆς διαφωνίας εἴρηται περὶ δὲ τοῦ διότι τοιοῦτον ἕκαστον ἐγένετο τῶν ὀργάνων, ἐν τοῖς περὶ χρείας μορίων εἰρήσεται.

## XII

Νυνὶ δ' οὐδέτερον τούτων πρόκειται λέγειν, ἀλλὰ τὰς φυσικὰς δυνάμεις μόνας ἀποδεικνύειν ἐν ἐκάστῳ τῶν ὀργάνων τέτταρας ὑπαρχούσας. ἐπὶ τοῦτ' οὖν πάλιν ἐπανελθόντες ἀναμνήσωμέν τε

<sup>1</sup> cf. p. 243

<sup>2</sup> My suggestion is that Galen refers to (1) the mucous



stomach during the whole period of digestion,<sup>1</sup> and the uterus during that of gestation.

Thus too, the coat of a vein, being single, consists of various kinds of fibres; whilst the outer coat of an artery consists of circular fibres, and its inner coat mostly of longitudinal fibres, but with a few oblique ones also amongst them. Veins thus resemble the uterus or the bladder as regards the arrangement of their fibres, even though they are deficient in thickness; similarly arteries resemble the stomach. Alone of all organs the intestines consist of two coats of which both have their fibres transverse.<sup>2</sup> Now the proof that it was *for the best* that all the organs should be naturally such as they are (that, for instance, the intestines should be composed of two coats) belongs to the subject of the *use of parts*<sup>3</sup>; thus we must not now desire to hear about matters of this kind nor why the anatomists are at variance regarding the number of coats in each organ. For these questions have been sufficiently discussed in the treatise “On Disagreement in Anatomy.” And the problem as to why each organ has such and such a character will be discussed in the treatise “On the Use of Parts.”

## XII

It is not, however, our business to discuss either of these questions here, but to consider duly the *natural faculties*, which, to the number of four, exist in each organ. Returning then, to this point, let us

coat, with its *valvulae conniventes*, and (2) the *muscular* coat, of which the chief layer is made up of circular fibres. *cf.* p. 262, note 1.

<sup>3</sup> Or *utility*.



τῶν ἔμπροσθεν εἰρημένων ἐπιθῶμέν τε κεφαλὴν  
 ἤδη τῷ λόγῳ παντὶ τὸ λείπον ἔτι προσθέντες.  
 ἐπειδὴ γὰρ ἕκαστον τῶν ἐν τῷ ζῳῷ μορίων ἔλκειν  
 εἰς ἑαυτὸ τὸν οἰκεῖον χυμὸν ἀποδέδεικται καὶ  
 πρώτη σχεδὸν αὕτη τῶν φυσικῶν ἐστὶ δυνάμεων,  
 183 ἐφεξῆς ἢ ἐκείνῳ γνωστότερον, ὡς οὐ πρότερον ἀπο-  
 τρίβεται τὴν ἐλχθεῖσαν <τροφὴν> ἢτοι σύμπασαν  
 ἢ καὶ τι περίττωμα αὐτῆς, πρὶν ἂν εἰς ἐναντίαν  
 μεταπέση διάθεσιν ἢ αὐτὸ τὸ ὄργανον ἢ καὶ τῶν  
 περιεχομένων ἐν αὐτῷ τὰ πλεῖστα. ἢ μὲν οὖν  
 γαστήρ, ἐπειδὴ μὲν ἰκανῶς ἐμπλησθῆ των σιτίων  
 καὶ τὸ χρηστότατον αὐτῶν εἰς τοὺς ἑαυτῆς χιτῶ-  
 νας ἐναπόθηται βδάλλουσα, τηνικαῦτ' ἤδη τὸ  
 λοιπὸν ἀποτρίβεται καθάπερ ἄχθος ἀλλότριον·  
 αἱ κύστεις δ', ἐπειδὴ ἕκαστον τῶν ἐλχθέντων ἢ  
 τῷ πλήθει διατεῖνον ἢ τῇ ποιότητι δάκνον ἀνιαρὸν  
 γένηται.

Τῷ δ' αὐτῷ τρόπῳ καὶ αἱ μῆτραι ἢτοι γάρ,  
 ἐπειδὴ μὴκέτι φέρωσι διατεινόμεναι, τὸ λυποῦν  
 ἀποθέσθαι σπεύδουσιν ἢ τῇ ποιότητι δακνόμεναι  
 τῶν ἐκχυθέντων εἰς αὐτὰς ὑγρῶν. ἑκάτερον δὲ  
 τῶν εἰρημένων γίγνεται μὲν καὶ βιαίως ἔστιν ὅτε  
 καὶ ἀμβλώσκουσι τηνικαῦτα, γίγνεται δ' ὡς τὰ  
 πολλὰ καὶ προσηκόντως, ὅπερ οὐκ ἀμβλώσκειν  
 ἀλλ' ἀποκυῖσκειν τε καὶ τίκτειν ὀνομάζεται. τοῖς  
 μὲν οὖν ἀμβλωθριδίῳ φαρμάκοις ἢ τισιν ἄλλοις  
 184 παθήμασι διαφθείρουσι τὸ ἔμβρυον ἢ τινὰς τῶν  
 ὑμένων αὐτοῦ ῥηγνύουσιν αἱ ἀμβλώσεις ἔπονται,  
 οὕτω δὲ καὶ πειδὴν ἀνιαθῶσί ποθ' αἱ μῆτραι κακῶς  
 ἔχουσαι τῇ διατάσει, ταῖς δὲ τῶν ἐμβρύων αὐτῶν  
 κινήσει ταῖς σφοδροτάταις οἱ τόκοι, καθάπερ  
 καὶ τοῦθ' Ἰπποκράτει καλῶς εἴρηται. κοινὸν δ'



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ἀπασῶν τῶν διαθέσεων ἢ ἀνία καὶ ταύτης αἴτιον  
 τριττὸν ἢ ὄγκος περιττὸς ἢ τι βῆρος ἢ δῆξις·  
 ὄγκος μὲν, ἐπειδὰν μηκέτι φέρωσι διατεινόμεναι,  
 βῆρος δ', ἐπειδὰν ὑπὲρ τὴν ῥώμην αὐτῶν ἢ τὸ  
 περιεχόμενον, δῆξις δ', ἐπειδὰν ἦτοι τὰ πρότερον  
 ἐν τοῖς ὑμέσιν ὑγρὰ στεγόμενα ῥαγέντων αὐτῶν  
 εἰς αὐτὰς ἐκχυθῆ τὰς μήτρας ἢ καὶ σύμπαν  
 ἀποφθαρὲν τὸ κύημα σηπόμενόν τε καὶ διαλυό-  
 μενον εἰς μοχθηροὺς ἰχῶρας οὕτως ἐρεθίζῃ τε καὶ  
 δάκνη τὸν χιτῶνα τῶν ὑστερῶν.

Ἄνάλογον οὖν ἐν ἅπασιν τοῖς ὀργάνοις ἕκαστα  
 τῶν τ' ἔργων αὐτῶν τῶν φυσικῶν καὶ μέντοι τῶν  
 παθημάτων τε καὶ νοσημάτων φαίνεται γιγνό-  
 μενα, τὰ μὲν ἐναργῶς καὶ σαφῶς οὕτως, ὡς  
 ἀποδείξεως δεῖσθαι μηδέν, τὰ δ' ἦττον μὲν ἐναρ-  
 185 γῶς, οὐ μὴν ἄγνωστά γε παντάπασιν τοῖς || ἐθέ-  
 λουσι προσέχειν τὸν νοῦν.

Ἐπὶ μὲν οὖν τῆς γαστρὸς αἶ τε δῆξις ἐναργεῖς,  
 διότι πλείστης αἰσθήσεως μετέχει, τὰ τ' ἄλλα  
 παθήματα τὰ τε ναυτίαν ἐμποιοῦντα καὶ οἱ  
 καλούμενοι καρδιωγμοὶ σαφῶς ἐνδείκνυνται τὴν  
 ἀποκριτικὴν τε καὶ ἀπωστικὴν τῶν ἀλλοτρίων  
 δύναμιν, οὕτω δὲ καὶ τῶν ὑστερῶν τε καὶ τῆς  
 κύστεως τῆς τὸ οὖρον ὑποδεχομένης· ἐναργῶς γὰρ  
 οὖν καὶ αὕτη φαίνεται μέχρι τοσοῦτου τὸ ὑγρὸν  
 ὑποδεχομένη τε καὶ ἀθροίζουσα, ἄχρις ἂν ἦτοι  
 πρὸς τοῦ πλήθους αὐτοῦ διατεινομένη μηκέτι  
 φέρῃ τὴν ἀνίαν ἢ πρὸς τῆς ποιότητος δακνομένη·  
 χρονίζον γὰρ ἕκαστον τῶν περιττωμάτων ἐν τῷ  
 σώματι σήπεται δηλονότι, τὸ μὲν ἐλάττονι, τὸ δὲ  
 πλείονι χρόνῳ, καὶ οὕτω δακνωδὲς τε καὶ δὲ μὴ  
 καὶ ἀνιαρὸν τοῖς περιέχουσι γίγνεται. οἱ, ῥμην



*pain* is common to all these conditions, and of this there are three possible causes—either excessive bulk, or weight, or irritation; bulk when the uterus can no longer support the stretching, weight when the contents surpass its strength, and irritation when the fluids which had previously been pent up in the membranes, flow out, on the rupture of these, into the uterus itself, or else when the whole foetus perishes, putrefies, and is resolved into pernicious ichors, and so irritates and bites the coat of the uterus.

In all organs, then, both their natural effects and their disorders and maladies plainly take place on analogous lines,<sup>1</sup> some so clearly and manifestly as to need no demonstration, and others less plainly, although not entirely unrecognizable to those who are willing to pay attention.

Thus, to take the case of the stomach: the irritation is evident here because this organ possesses most sensibility, and among its other affections those producing nausea and the so-called heartburn clearly demonstrate the eliminative faculty which expels foreign matter. So also in the case of the uterus and the urinary bladder; this latter also may be plainly observed to receive and accumulate fluid until it is so stretched by the amount of this as to be incapable of enduring the pain; or it may be the quality of the urine which irritates it; for every superfluous substance which lingers in the body must obviously putrefy, some in a shorter, and some in a longer time, and thus it becomes pungent, acrid, and burdensome to the organ which contains it. This

<sup>1</sup> Relationship between physiology and pathology again emphasized. *cf.* p. 188, note 2.



ἐπί γε τῆς ἐπὶ τῷ ἥπατι κύστεως ὁμοίως ἔχει  
 ὧ δῆλον, ὅτι νεύρων ἥκιστα μετέχει. χρὴ δὲ  
 κἀνταῦθα τὸν γε φυσικὸν ἄνδρα τὸ ἀνάλογον  
 ἐξευρίσκειν. εἰ γὰρ ἔλκειν τε τὸν οἰκτεῖον ἀπε-  
 δείχθη χυμὸν, ὡς φαίνεσθαι πολλάκις μεστήν,  
 186 ἀποκρίνειν τε τὸν αὐτὸν τοῦτον οὐκ εἰς μακρὰν,  
 ἀναγκαῖόν ἐστιν αὐτὴν ἢ διὰ τὸ πλῆθος βαρυνο-  
 μένην ἢ τῆς ποιότητος μεταβαλλούσης ἐπὶ τὸ  
 δακνῶδες τε καὶ δριμύ τῆς ἀποκρίσεως ἐφίεσθαι.  
 οὐ γὰρ δὴ τὰ μὲν σιτία τὴν ἀρχαίαν ὑπαλλάττει  
 ποιότητα ταχέως οὕτως, ὥστ', ἐπειδὰν ἐμπέσῃ  
 τοῖς λεπτοῖς ἐντέροις, εὐθὺς εἶναι κόπρον, ἢ χολὴ  
 δ' οὐ πολὺ μᾶλλον ἢ τὸ οὖρον, ἐπειδὰν ἅπαξ  
 ἐκπέσῃ τῶν φλεβῶν, ἐξαλλάττει τὴν ποιότητα,  
 τάχιστα μεταβάλλοντα καὶ σηπόμενα. καὶ μὴν  
 εἴπερ ἐπὶ τε τῶν κατὰ τὰς ὑστέρας καὶ τὴν  
 κοιλίαν καὶ τὰ ἔντερα καὶ προσέτι τὴν τὸ οὖρον  
 ὑποδεχομένην κύστιν ἐναργῶς φαίνεται διάτασις  
 τις ἢ δῆξις ἢ ἄχθος ἐπεγεῖρον ἕκαστον τῶν  
 ὀργάνων εἰς ἀπόκρισιν, οὐδὲν χαλεπὸν καπὶ  
 τῆς χοληδόχου κύστεως ταῦτ' ἐννοεῖν ἐπὶ  
 τε τῶν ἄλλων ἀπάντων ὀργάνων, ἐξ ὧν δηλονότι  
 καὶ αἱ ἀρτηρίαι καὶ αἱ φλέβες εἰσίν.

XIII

Οὐ μὴν οὐδὲ τὸ διὰ τοῦ αὐτοῦ πόρου τὴν θ'  
 ὄλκην γίγνεσθαι καὶ τὴν ἀπόκρισιν ἐν διαφέ-  
 187 ρουσι || χρόνοις οὐδὲν ἔτι χαλεπὸν ἐξευρεῖν, εἴ γε  
 καὶ τῆς γαστρὸς ὁ στόμαχος οὐ μόνον ἐδέσματα



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καὶ πόματα παράγων εἰς αὐτήν, ἀλλὰ καὶ ταῖς ναυτίαις τὴν ἐναντίαν ὑπηρεσίαν ὑπηρετῶν ἐναργῶς φαίνεται, καὶ τῆς ἐπὶ τῷ ἥπατι κύστεως ὁ αὐχὴν εἰς ὧν ἅμα μὲν πληροῖ δι' αὐτοῦ τὴν κύστιν, ἅμα δ' ἐκκενοῖ, καὶ τῶν μητρῶν ὁ στόμαχος ὡσαύτως ὁδὸς ἐστὶν εἴσω μὲν τοῦ σπέρματος, ἔξω δὲ τοῦ κυήματος.

Ἄλλὰ κἀνταῦθα πάλιν ἢ μὲν ἐκκριτικὴ δύναμις ἐναργής, οὐ μὴν ὁμοίως γ' αὐτῇ σαφῆς τοῖς πολλοῖς ἢ ἐλκτικὴ· ἀλλ' Ἰπποκράτης μὲν ἀρρώστου μήτρας αἰτιώμενος αὐχένα φησί· “Οὐ γὰρ δύναται αὐτέης ὁ στόμαχος εἰρύσαι τὴν γουήν.”

Ἐρασίστρατος δὲ καὶ Ἀσκληπιάδης εἰς τοσοῦτον ἤκουσι σοφίας, ὥστ' οὐ μόνον τὴν κοιλίαν καὶ τὰς μήτρας ἀποστεροῦσι τῆς τοιαύτης δυνάμεως ἀλλὰ καὶ τὴν ἐπὶ τῷ ἥπατι κύστιν ἅμα τοῖς νεφροῖς. καίτοι γ' ὅτι μὴδ' εἰπεῖν δυνατὸν ἕτερον αἴτιον ἢ οὔρων ἢ χολῆς διακρίσεως, ἐν τῷ πρώτῳ δέδεικται λόγῳ.

188 Καὶ μήτραν οὖν καὶ γαστέρα καὶ τὴν ἐπὶ τῷ ἥπατι κύστιν δι' ἐνὸς καὶ ταύτου στομάχου τὴν θ' ὄλκην καὶ τὴν ἀπόκρισιν εὐρίσκοντες ποιούμενας μηκέτι θαυμάζωμεν, εἰ καὶ διὰ τῶν φλεβῶν ἢ φύσις ἐκκρίνει πολλάκις εἰς τὴν γαστέρα περιπτώματα. τούτου δ' ἔτι μᾶλλον οὐ χρὴ θαυμάζειν, εἰ, δι' ὧν εἰς ἥπαρ ἀνεδόθη φλεβῶν ἐκ γαστροῦ, αὐθις εἰς αὐτὴν ἐξ ἥπατος ἐν ταῖς μακροτέραις ἀσιτίαις ἔλκεσθαί τις δύναται τροφή. τὸ γὰρ τοῖς τοιούτοις ἀπιστεῖν

<sup>1</sup> cf. p 95.

<sup>2</sup> I. xiii. ; II. ii.

<sup>3</sup> Galen's idea is that if reversal of the direction of flow



conduct food and drink into this organ, but in the condition of nausea it performs the opposite service. Further, the neck of the bladder which is beside the liver, albeit single, both fills and empties the bladder. Similarly the canal of the uterus affords an entrance to the semen and an exit to the foetus.

But in this latter case, again, whilst the eliminative faculty is evident, the attractive faculty is not so obvious to most people. It is, however, the cervix which Hippocrates blames for inertia of the uterus when he says :—“ Its orifice has no power of attracting semen.”<sup>1</sup>

Erasistratus, however, and Asclepiades reached such heights of wisdom that they deprived not merely the stomach and the womb of this faculty but also the bladder by the liver, and the kidneys as well. I have, however, pointed out in the first book that it is impossible to assign any other cause for the secretion of urine or bile.<sup>2</sup>

Now, when we find that the uterus, the stomach and the bladder by the liver carry out attraction and expulsion through one and the same duct, we need no longer feel surprised that Nature should also frequently discharge waste-substances into the stomach through the veins. Still less need we be astonished if a certain amount of the food should, during long fasts, be drawn back from the liver into the stomach through the same veins<sup>3</sup> by which it was yielded up to the liver during absorption of nutriment.<sup>4</sup> To disbelieve such things

can occur in the *primae viae* (in vomiting), it may also be expected to occur in the *secundae viae* or absorptive channels.

<sup>1</sup> For this “delivery,” “up-yield,” or *anadosis*, v. p. 13. note 5.



ὁμοίον ἐστὶ δῆπου τῷ μηκέτι πιστεύειν μηδ' ὅτι τὰ καθαίροντα φάρμακα διὰ τῶν αὐτῶν στομάτων ἐξ ὅλου τοῦ σώματος εἰς τὴν γαστέρα τοὺς οἰκείους ἐπισπᾶται χυμούς, δι' ὧν ἔμπροσθεν ἢ ἀνάδοσις ἐγένετο, ἀλλ' ἕτερα μὲν ζητεῖν ἀναδόσεως, ἕτερα δὲ καθάρσεως στόματα. καὶ μὴν εἶπερ ἐν καὶ ταῦτὸ στόμα διτταῖς ὑπηρετεῖ δυνάμεσιν, ἐν διαφόροις χρόνοις εἰς τὰναντία τὴν ὄλκην ποιουμέναις, ἔμπροσθεν μὲν τῇ κατὰ τὸ ἥπαρ, ἐν δὲ τῷ τῆς καθάρσεως καιρῷ τῇ τοῦ φαρμάκου, τί θαυμαστόν ἐστὶ διττὴν ὑπηρεσίαν τε καὶ χρείαν εἶναι ταῖς φλεψὶ ταῖς ἐν τῷ μέσῳ τεταγμέναις ἥπατός τε καὶ τῶν κατὰ τὴν κοιλίαν, ὥσθ', ὅποτε μὲν ἐν τούτοις ἄφθονος εἶη περιεχομένη τροφή, διὰ τῶν εἰρημένων εἰς ἥπαρ ἀναφέρεσθαι φλεβῶν, ὅποτε δ' εἶη κενὰ καὶ δεόμενα τρέφεσθαι, διὰ τῶν αὐτῶν αὐθις ἐξ ἥπατος ἔλκεσθαι;

Πᾶν γὰρ ἐκ παντὸς ἔλκειν φαίνεται καὶ παντὶ μεταδιδόναι καὶ μία τις εἶναι σύρροια καὶ σύμπνοια πάντων, καθάπερ καὶ τοῦθ' ὁ θειότατος Ἰπποκράτης εἶπεν. ἔλκει μὲν οὖν τὸ ἰσχυρότερον, ἐκκενοῦται δὲ τὸ ἀσθενέστερον.

Ἰσχυρότερον δὲ καὶ ἀσθενέστερον ἕτερον ἑτέρου μόριον ἢ ἀπλῶς καὶ φύσει καὶ κοινῇ πᾶσιν ἐστὶν ἢ ἰδίως τῷδέ τινι γίγνεται. φύσει μὲν καὶ κοινῇ πᾶσιν ἀνθρώποις θ' ἅμα καὶ ζῴοις ἢ μὲν καρδία τοῦ ἥπατος, τὸ δ' ἥπαρ τῶν ἐντέρων τε καὶ τῆς γαστρὸς, αἱ δ' ἀρτηρίαι τῶν φλεβῶν ἐλκύσαι τε τὸ χρήσιμον ἑαυταῖς ἀποκρίναί τε τὸ μὴ τοιοῦτον

<sup>1</sup> The mesenteric veins.



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ισχυρότεροι. καθ' ἕκαστον δ' ἡμῶν ἰδίως ἐν μὲν τῷδε τῷ καιρῷ τὸ ἥπαρ ἰσχυρότερον ἔλκει, ἢ γαστήρ δ' ἐν τῷδε. πολλῆς μὲν γὰρ ἐν τῇ κοιλίᾳ περιεχομένης τροφῆς καὶ σφοδρῶς ὀρεγομένου τε καὶ χρήζοντος τοῦ ἥπατος, πάντως ἰσχυρότερον ἔλκει τὸ σπλάγχνον· ἔμπαλιν δὲ τοῦ μὲν ἥπατος  
 190 ἔμπεπλησμένου τε καὶ δια||τεταμένου, τῆς γαστρὸς δ' ὀρεγομένης καὶ κενῆς ὑπαρχούσης ἢ τῆς ὀλκῆς ἰσχὺς εἰς ἐκείνην μεθίσταται.

Ὡς γάρ, εἰ κὰν ταῖς χερσί τινα σιτία κατέχοντες ἀλλήλων ἀρπάζοιμεν, εἰ μὲν ὁμοίως εἴημεν δεόμενοι, περιγίγνεσθαι τὸν ἰσχυρότερον εἰκός, εἰ δ' οὗτος μὲν ἔμπεπλησμένος εἴη καὶ διὰ τοῦτ' ἀμελῶς κατέχων τὰ περιττὰ ἢ καὶ τιμι μεταδοῦναι ποθῶν, ὁ δ' ἀσθενέστερος ὀρέγοιτο δεινῶς, οὐδὲν ἂν εἴη κώλυμα τοῦ μὴ πάντα λαβεῖν αὐτόν, οὕτω καὶ ἢ γαστήρ ἐκ τοῦ ἥπατος ἐπισπᾶται ῥαδίως, ὅταν αὐτὴ μὲν ἰκανῶς ὀρέγηται τροφῆς, ἔμπεπλησμένον δ' ἢ τὸ σπλάγχνον. καὶ τοῦ γε μὴ πεινῆν ἐνίοτε τὸ ζῶον ἢ περιουσία τῆς ἐν ἥπατι τροφῆς αἰτία· κρείττονα γὰρ ἔχουσα καὶ ἐτοιμοτέραν ἢ γαστήρ τροφήν οὐδὲν δεῖται τῆς ἔξωθεν· εἰ δέ γέ ποτε δέοιτο μὲν, ἀποροίη δέ, πληροῦται περιττωμάτων. ἰχώρες δέ τινές εἰσι ταῦτα χολώδεις τε καὶ φλεγματώδεις καὶ ὀρρώδεις, οὓς μόνους ἐλκούση μεθίησιν αὐτῇ τὸ ἥπαρ, ὅταν ποτὲ καὶ αὐτὴ δέηται τροφῆς.

Ὡσπερ οὖν ἐξ ἀλλήλων ἔλκει τὰ μόρια ||  
 191 τροφήν, οὕτω καὶ ἀποτίθεται ποτ' εἰς ἄλληλα



the arteries than the veins. In each of us personally, however, the liver has stronger drawing power at one time, and the stomach at another. For when there is much nutriment contained in the alimentary canal and the appetite and craving of the liver is violent, then the viscus<sup>1</sup> exerts far the strongest traction. Again, when the liver is full and distended and the stomach empty and in need, then the force of the traction shifts to the latter.

Suppose we had some food in our hands and were snatching it from one another; if we were equally in want, the stronger would be likely to prevail, but if he had satisfied his appetite, and was holding what was over carelessly, or was anxious to share it with somebody, and if the weaker was excessively desirous of it, there would be nothing to prevent the latter from getting it all. In a similar manner the stomach easily attracts nutriment from the liver when it [the stomach] has a sufficiently strong craving for it, and the appetite of the viscus is satisfied. And sometimes the surplusage of nutriment in the liver is a reason why the animal is not hungry; for when the stomach has better and more available food it requires nothing from extraneous sources, but if ever it is in need and is at a loss how to supply the need, it becomes filled with waste-matters; these are certain biliary, phlegmatic [mucous] and serous fluids, and are the only substances that the liver yields in response to the traction of the stomach, on the occasions when the latter too is in want of nutriment.

Now, just as the parts draw food from each other, so also they sometimes deposit their excess substances

<sup>1</sup> The alimentary canal, as not being edible, is not considered a *splanchnon* or viscus.



τὸ περιττὸν καὶ ὡσπερ ἑλκόντων ἐπλεονέκτει τὸ ἰσχυρότερον, οὕτω καὶ ἀποτιθεμένων καὶ τῶν γε καλουμένων ῥευμάτων ἢδε ἢ πρόφασις. ἕκαστον γὰρ τῶν μορίων ἔχει τινὰ τόνον σύμφυτον, ᾧ διωθεῖται τὸ περιττόν. ὅταν οὖν ἐν ἑξ αὐτῶν ἀρρωστότερον γένηται κατὰ δὴ τινα διάθεσιν, ἐξ ἀπάντων εἰς ἐκείνο συρρεῖν ἀνάγκη τὰ περιττώματα. τὸ μὲν γὰρ ἰσχυρότατον ἐναποτίθεται τοῖς πλησίον ἅπασιν, ἐκείνων δ' αὖ πάλιν ἕκαστον εἰς ἕτερον ἅττα τῶν ἀσθενεστέρων, εἴτ' αὖθις ἐκείνων ἕκαστον εἰς ἄλλα καὶ τοῦτ' ἐπὶ πλείστον γίγνεται, μέχρι περ ἂν ἐξ ἀπάντων ἐλαυνόμενον τὸ περίττωμα καθ' ἓν τι μείνη τῶν ἀσθενεστάτων· ἐντεῦθεν γὰρ οὐκέτ' εἰς ἄλλο δύναται μεταρρεῖν, ὡς ἂν μήτε δεχομένου τινὸς αὐτὸ τῶν ἰσχυροτέρων μήτ' ἀπώσασθαι δυναμένου τοῦ πεπονθότος.

Ἄλλὰ περὶ μὲν τῶν παθῶν τῆς γενέσεως καὶ τῆς ἰάσεως αὖθις ἡμῶν ἐπιδεικνύντων ἱκανὰ καὶ ἐκείνων ἔσται λαβεῖν μαρτύρια τῶν ἐν τῷδε τῷ λόγῳ παντὶ || δεδειγμένων ὀρθῶς. ὁ δ' ἐν τῷ παρόντι δεῖξαι προὔκειτο, πάλιν ἀναλάβωμεν, ὡς οὐδὲν θαυμαστὸν ἐξ ἥπατος ἦκειν τινὰ τροφήν ἐντέροις τε καὶ γαστρὶ διὰ τῶν αὐτῶν φλεβῶν, δι' ὧν ἔμπροσθεν ἐξ ἐκείνων εἰς ἥπαρ ἀνεδίδοτο. καὶ πολλοῖς ἀθρόως τε καὶ τελέως ἀποστᾶσιν ἰσχυρῶν γυμνασίων ἢ τι κῶλον ἀποκοπεῖσιν αἵματος διὰ τῶν ἐντέρων γίγνεται κένωσις ἕκ τινων περιόδων, ὡς που καὶ Ἰπποκράτης ἔλεγεν, οὐδὲν μὲν ἄλλο λυπούσα, καθαίρουσα δ' ὀξέως τὸ πᾶν σῶμα καὶ τὰς πλησμονὰς ἐκκενοῦσα, διὰ τῶν



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αὐτῶν δήπου φλεβῶν τῆς φορᾶς τῶν περιττῶν ἐπι-  
τελουμένης, δι' ὧν ἔμπροσθεν ἢ ἀνάδοσις ἐγίγνετο.

Πολλάκις δ' ἐν νόσοις ἢ φύσις διὰ μὲν τῶν  
αὐτῶν δήπου φλεβῶν τὸ πᾶν ἐκκαθαίρει ζῶον, οὐ  
μὲν αἱματώδης γ' ἢ κένωσις αὐτοῖς, ἀλλὰ κατὰ  
τὸν λυποῦντα γίγνεται χυμόν. οὕτω δὲ καὶ ταῖς  
χολέραις ἐκκενοῦται τὸ πᾶν σῶμα διὰ τῶν εἰς  
ἔντερά τε καὶ γαστέρα καθηκουσῶν φλεβῶν.

Τὸ δ' οἶεσθαι μίαν εἶναι ταῖς ὕλαις φορὰν  
193 τελέως ἀγνοοῦντός ἐστι τὰς φυσικὰς ἢ δυνάμεις  
τάς τ' ἄλλας καὶ τὴν ἐκκριτικὴν ἐναντίαν οὖσαν  
τῇ ἐλκτικῇ· ταῖς γὰρ ἐναντίαις δυνάμεσιν ἐναντίας  
κινήσεις τε καὶ φορὰς τῶν ὑλῶν ἀναγκαῖον  
ἀκολουθεῖν. ἕκαστον γὰρ τῶν μορίων, ὅταν  
ἐλκύσῃ τὸν οἰκεῖον χυμόν, ἔπειτα κατάσχη καὶ  
ἀπολαύσῃ, τὸ περιττὸν ἅπαν ἀποθέσθαι σπεύδει,  
καθότι μάλιστα δύναται τάχιστα θ' ἅμα καὶ  
κάλλιστα, κατὰ τὴν τοῦ περιττοῦ ῥοπήν.

Ὅθεν ἢ γαστήρ τὰ μὲν ἐπιπολάζοντα τῶν  
περιττωμάτων ἐμέτοις ἐκκαθαίρει, τὰ δ' ὑφιστά-  
μενα διαρροίαις. καὶ τό γε ναυτιῶδες γίγνεσθαι  
τὸ ζῶον τοῦτ' ἐστὶν ὀρμηῆσαι τὴν γαστέρα κενω-  
θῆναι δι' ἐμέτου. οὕτω δὲ δὴ τι βίαιον καὶ  
σφοδρὸν ἢ ἐκκριτικὴ δύναμις ἔχει, ὥστ' ἐν τοῖς  
εἴλεοις, ὅταν ἀποκλεισθῇ τελέως ἢ κάτω διέξοδος,  
ἐμείται κόπρος. καίτοι πρὶν διελθεῖν τό τε λεπ-  
τὸν ἔντερον ἅπαν καὶ τὴν νῆστιν καὶ τὸν πυλωρὸν  
καὶ τὴν γαστέρα καὶ τὸν οἰσοφάγον οὐχ οἶόν τε  
διὰ τοῦ στόματος ἐκπεσεῖν οὐδενὶ τοιούτῳ περιτ-  
τώματι. τί δὲ θαυμαστόν, εἰ καὶ τῆς ἐσχάτης

<sup>1</sup> Here Galen apparently indicates that vital functions are



the passage of the superfluities is effected, of course, through the same veins by which absorption took place.

Frequently also in disease Nature purges the animal through these same veins—although in this case the discharge is not sanguineous, but corresponds to the humour which is at fault. Thus in *cholera* the entire body is evacuated by way of the veins leading to the intestines and stomach.

To imagine that matter of different kinds is carried in one direction only would characterise a man who was entirely ignorant of all the natural faculties, and particularly of the eliminative faculty, which is the opposite of the attractive. For opposite movements of matter, active and passive, must necessarily follow opposite faculties; that is to say, every part, after it has attracted its special nutrient juice and has retained and taken the benefit of it hastens to get rid of all the surplusage as quickly and effectively as possible, and this it does in accordance with the mechanical tendency of this surplus matter.<sup>1</sup>

Hence the stomach clears away by vomiting those superfluities which come to the surface of its contents,<sup>2</sup> whilst the sediment it clears away by diarrhœa. And when the animal becomes sick, this means that the stomach is striving to be evacuated by vomiting. And the expulsive faculty has in it so violent and forcible an element that in cases of *ileus* [volvulus], when the lower exit is completely closed, vomiting of faeces occurs; yet such surplus matter could not be emitted from the mouth without having first traversed the whole of the small intestine, the jejunum, the pylorus, the stomach, and the oesophagus. What is there to wonder at, then, if something

at least partly explicable in terms of mechanical law. *cf.* Introduction, p. xxviii.      <sup>2</sup> *cf.* pp. 211, 247.



ἐπιφανείας τῆς κατὰ τὸ δέρμα μέχρι τῶν ἐντέρων  
 194 τε καὶ τῆς γαστρὸς ἀφικνοῖτό τι || μεταλαμβανόμενον, ὡς καὶ τοῦθ' Ἰππιοκράτης ἡμᾶς ἐδίδαξεν, οὐ πνεῦμα μόνον ἢ περίττωμα φάσκων ἀλλὰ καὶ τὴν τροφήν αὐτὴν ἐκ τῆς ἐσχάτης ἐπιφανείας αὐθις ἐπὶ τὴν ἀρχήν, ὅθεν ἀνηνέχθη, καταφέρεσθαι. ἐλάχισται γὰρ ῥοπαὶ κινήσεων τὴν ἐκκριτικὴν ταύτην οἰακίζουσι δύναμιν, ὡς ἂν διὰ τῶν ἐγκαρσίων μὲν ἰνῶν γιγνομένην, ὠκύτατα δὲ διαδιδόμενην ἀπὸ τῆς κινήσεως ἀρχῆς ἐπὶ τὰ καταντικρὺ πέρατα. οὐκ οὐκ ἀπεικὸς οὐδ' ἀδύνατον ἀήθει ποτὲ ψύξει τὸ πρὸς τῷ δέρματι μόριον ἐξαίφνης πιληθὲν ἅμα μὲν ἀρρωστότερον αὐτὸ γεγνημένον, ἅμα δ' οἷον ἄχθος τι μᾶλλον ἢ παρασκευὴν θρέψεως ἔχον τὴν ἔμπροσθεν ἀλύπως αὐτῷ παρεσπαρμένην ὑγρότητα καὶ διὰ τοῦτ' ἀπωθεῖσθαι σπεῦδον, ἅμα δὲ τῆς ἔξω φορᾶς ἀποκεκλεισμένης τῇ πυκνώσει, πρὸς τὴν λοιπὴν ἐπιστραφῆναι καὶ οὕτω βιασάμενον εἰς τὸ παρακείμενον αὐτῷ μόριον ἀθρόως ἀπώσασθαι τὸ περιττόν, ἐκεῖνο δ' αὖ πάλιν εἰς τὸ μετ' αὐτό, ||  
 195 καὶ τοῦτο μὴ παύσασθαι γιγνόμενον, ἄχρις ἂν ἢ μετάληψις ἐπὶ τὰ ἐντὸς πέρατα τῶν φλεβῶν τελευτήσῃ.

Αἱ μὲν δὴ τοιαῦται κινήσεις θᾶπτον ἀποπαύονται, αἱ δ' ἀπὸ τῶν ἔνδοθεν διερεθιζόντων, ὡς ἔν τε τοῖς καθαίρουσι φαρμάκοις καὶ ταῖς χολέραις ἰσχυρότεραί τε πολὺ καὶ μονιμώτεραι γίνονται καὶ διαμένουσιν, ἔστ' ἂν καὶ ἡ περὶ τοῖς στόμασι τῶν ἀγγείων διάθεσις, ἢ τὸ πλησίον

<sup>1</sup> See p. 298, note 1.



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ἔλκουσα, παραμένη. αὕτη μὲν γὰρ τὸ συνεχές ἐκκενοῖ μόριον, ἐκείνο δ' αὖ τὸ μετ' αὐτὸ καὶ τοῦτ' οὐ παύεται μέχρι τῆς ἐσχάτης ἐπιφανείας, ὥστε διαδιδόντων τῶν ἐφεξῆς αἰὲ μορίων ἑτέρων ἑτέροις τὸ πρῶτον πάθος ὠκύτατα δικνεῖσθαι μέχρι τῶν ἐσχάτων. οὕτως οὖν ἔχει καὶ πὶ τῶν εἰλεῶν. αὐτὸ μὲν γὰρ τὸ φλεγμαῖνον ἔντερον οὔτε τοῦ βάρους οὔτε τῆς δριμύτητος ἀνέχεται τῶν περιττωμάτων καὶ διὰ τοῦτ' ἐκκρίνειν αὐτὰ σπεύδει καὶ ἀπωθεῖσθαι πορρωτάτω. κωλυόμενον δὲ κάτω ποιεῖσθαι τὴν δίωσιν, ὅταν ἐνταυθοῖ ποτε τὸ σφοδρότατον ἢ τῆς φλεγμονῆς, εἰς τὰ πλησιάζοντα τῶν ὑπερκειμένων ἐντέρων ἀπωθεῖται. καὶ οὕτως ἤδη  
 196 κατὰ || τὸ συνεχές τὴν ῥοπὴν τῆς ἐκκριτικῆς δυνάμεως ἄνω ποιησαμένης ἄχρι τοῦ στόματος ἐπανέρχεται τὰ περιττώματα.

Ταῦτα μὲν οὖν δὴ καὶ τοῖς τῶν νοσημάτων λογισμοῖς ἐπὶ πλεον εἰρήσεται. τὸ δ' ἐκ παντὸς εἰς πᾶν φέρεσθαι τι καὶ μεταλαμβάνεσθαι καὶ μίαν ἀπάντων εἶναι σύμπνοιάν τε καὶ σύρροϊαν, ὡς Ἰπποκράτης ἔλεγεν, ἤδη μοι δοκῶ δεδειχθαι σαφῶς καὶ μηκέτ' ἂν τινα, μηδ' εἰ βραδὺς αὐτῶ νοῦς ἐνεῖη, περὶ τῶν τοιούτων ἀπορῆσαι μηδενός, οἷον ὅπως ἢ γαστήρ ἢ τὰ ἔντερα τρέφεται καὶ τίνα τρόπον ἐκ τῆς ἐσχάτης ἐπιφανείας εἴσω τι δικνεῖται. πάντων γὰρ τῶν μορίων ἔλκειν μὲν τὸ προσῆκόν τε καὶ φίλιον, ἀποκρίνειν δὲ τὸ βαρῦνον ἢ δάκνον ἐχόντων δύναμιν οὐδὲν θαυμαστὸν ἐναντίας συνεχῶς γίνεσθαι κινήσεις ἐν



these continue to attract what is adjacent. For this condition<sup>1</sup> causes evacuation of the contiguous part, and that again of the part next to it, and this never stops until the extreme surface is reached; thus, as each part keeps passing on matter to its neighbour, the original affection<sup>2</sup> very quickly arrives at the extreme termination. Now this is also the case in *ileus*; the inflamed intestine is unable to support either the weight or the acridity of the waste substances and so does its best to excrete them, in fact to drive them as far away as possible. And, being prevented from effecting an expulsion downwards when the severest part of the inflammation is there, it expels the matter into the adjoining part of the intestines situated above. Thus the tendency of the eliminative faculty is step by step upwards, until the superfluities reach the mouth.

Now this will be also spoken of at greater length in my treatise on disease. For the present, however, I think I have shewn clearly that there is a universal conveyance or transference from one thing into another, and that, as Hippocrates used to say, there exists in everything a consensus in the movement of air and fluids. And I do not think that anyone, however slow his intellect, will now be at a loss to understand any of these points,—how, for instance, the stomach or intestines get nourished, or in what manner anything makes its way inwards from the outer surface of the body. Seeing that all parts have the faculty of attracting what is suitable or well-disposed and of eliminating what is troublesome or irritating, it is not surprising that opposite movements should occur in them consecutively—as may

<sup>1</sup> *Diathesis.*

<sup>2</sup> *Pathos.*



αὐτοῖς, ὥσπερ ἐπὶ τε τῆς καρδίας ὁράται σαφῶς  
καὶ τῶν ἀρτηριῶν ἀπασῶν καὶ τοῦ θώρακος καὶ  
τοῦ πνεύμονος. ἐπὶ μὲν γε τούτων ἀπάντων  
μόνον οὐ καθ' ἐκάστην καιροῦ ῥοπὴν τὰς ἐναντίας  
κινήσεις θ' ἅμα τῶν ὀργάνων καὶ φοράς τῶν  
197 ὑλῶν || ἐναργῶς ἔστιν ἰδεῖν γιγνομένης. εἴτ' ἐπὶ  
μὲν τῆς τραχείας ἀρτηρίας οὐκ ἀπορεῖς ἐναλλάξ  
ποτὲ μὲν εἴσω παραγούσης εἰς τὸν πνεύμονα τὸ  
πνεῦμα, ποτὲ δ' ἔξω, καὶ τῶν κατὰ τὰς ῥίνας  
πόρων καὶ ὄλου τοῦ στόματος ὡσαύτως οὐδ' εἶναί  
σοι δοκεῖ θαυμαστὸν οὐδὲ παράδοξον, εἰ, δι' οὐ  
μικρῶ πρόσθεν εἴσω παρεκομίζετο τὸ πνεῦμα, διὰ  
τούτου νῦν ἐκπέμπεται, περὶ δὲ τῶν ἐξ ἥπατος  
εἰς ἔντερά τε καὶ γαστέρα καθηκουσῶν φλεβῶν  
ἀπορεῖς καί σοι θαυμαστὸν εἶναι φαίνεται, διὰ  
τῶν αὐτῶν ἀναδίδοσθαί θ' ἅμα τὴν τροφήν εἰς  
ἥπαρ ἔλκεσθαί τ' ἐξ ἐκείνου πάλιν εἰς γαστέρα;  
διόρισαι δὴ τὸ ἅμα τοῦτο ποτέρως λέγεις. εἰ μὲν  
γὰρ κατὰ τὸν αὐτὸν χρόνον, οὐδ' ἡμεῖς τοῦτό γε  
φαμεν. ὥσπερ γὰρ εἰσπνέομεν ἐν ἑτέρῳ χρόνῳ  
καὶ αὐθις πάλιν ἐν ἑτέρῳ ἀντεκπνέομεν, οὕτω καὶ  
τροφήν ἐν ἑτέρῳ μὲν χρόνῳ τὸ ἥπαρ ἐκ τῆς  
γαστρούς, ἐν ἑτέρῳ δ' ἢ γαστήρ ἐκ τοῦ ἥπατος  
ἐπισπᾶται. εἰ δ' ὅτι καθ' ἐν καὶ ταῦτό ζῶον ἐν  
ὄργανον ἐναντίαις φοραῖς ὑλῶν ὑπηρετεῖ, τοῦτό  
σοι βούλεται δηλοῦν τὸ ἅμα καὶ τοῦτό σε ταρατ-  
198 τει, τὴν τ' || εἰσπνοὴν ἰδὲ καὶ τὴν ἐκπνοήν. πάν-  
τως που καὶ αὐταὶ διὰ μὲν τῶν αὐτῶν ὀργάνων  
γίγνονται, τρόπῳ δὲ κινήσεώς τε καὶ φοράς τῶν  
ὑλῶν διαφέρουσιν.

<sup>1</sup> He means, not only under the stress of special circumstances, but also normally.



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Ὁ πνεύμων μὲν οὖν καὶ ὁ θώραξ καὶ ἀρτηρίαι αἱ τραχεῖαι καὶ αἱ λεῖαι καὶ καρδία καὶ στόμα καὶ ῥῖνες ἐν ἐλαχίσταις χρόνου ῥοπαῖς εἰς ἐναντίας κινήσεις αὐτά τε μεταβάλλει καὶ τὰς ὕλας μεθίστησιν. αἱ δ' ἐξ ἥπατος εἰς ἔντερα καὶ γαστέρα καθήκουσαι φλέβες οὐκ ἐν οὕτω βραχέσι χρόνου μορίοις ἀλλ' ἐν πολλαῖς ἡμέραις ἅπαξ ἐνίοτε τὴν ἐναντίαν κινουῦνται κίνησιν.

Ἐχει γὰρ ὧδε τὸ σύμπαν. ἕκαστον τῶν ὀργάνων εἰς ἑαυτὸ τὴν πλησιάζουσαν ἐπισπᾶται τροφήν ἐκβοσκόμενον αὐτῆς ἅπασαν τὴν χρηστὴν νοτίδα, μέχρις ἂν ἰκανῶς κορεσθῆ, καὶ ταύτην, ὡς καὶ πρόσθεν ἐδείκνυμεν, ἐναποτίθεται ἑαυτῷ καὶ μετὰ ταῦτα προσφύει τε καὶ ὁμοιοῖ, τουτέστι τρέφεται. διώριστα γὰρ ἰκανῶς ἔμπροσθεν ἕτερόν τι τῆς θρέψεως ἐξ ἀνάγκης αὐτῆς προηγούμενον ἢ πρόσφυσις ὑπάρχειν, ἐκείνης δ' 199 ἔτι πρότερον ἢ πρόσθεσις. ὥσπερ οὖν ἢ τοῖς ζώοις αὐτοῖς ὄρος ἐστὶ τῆς ἐδωδῆς τὸ πληρῶσαι τὴν γαστέρα, κατὰ τὸν αὐτὸν τρόπον ἑκάστῳ τῶν μορίων ὄρος ἐστὶ τῆς προσθέσεως ἢ πλήρωσις τῆς οἰκείας ὑγρότητος. ἐπεὶ τοίνυν ἅπαν μόριον τῆ γαστρὶ ὁμοίως ὀρέγεται τρέφεσθαι, καὶ περιπτύσσεται τῇ τροφῇ καὶ οὕτω σφίγγει πανταχόθεν αὐτὴν ὡς ἡ γαστήρ. ἔπεται δ' ἐξ ἀνάγκης τούτῳ, καθάπερ καὶ πρόσθεν ἐρρηθη, τὸ πέττεσθαι τοῖς σιτίοις, τῆς γαστρὸς οὐ διὰ τοῦτο περιστελλομένης αὐτοῖς, ἵν' ἐπιτήδεια τοῖς ἄλλοις ἐργάσῃται μορίοις· οὕτω γὰρ ἂν οὐκέτι φυσικὸν

<sup>1</sup> cf. p. 39, chap. xi.

<sup>2</sup> Lit. *orexis*.



## ON THE NATURAL FACULTIES, III. XIII

Now the lungs, the thorax, the arteries rough and smooth, the heart, the mouth, and the nostrils reverse their movements at very short intervals and change the direction of the matters they contain. On the other hand, the veins which pass down from the liver to the intestines and stomach reverse the direction of their movements not at such short intervals, but sometimes once in many days.

The whole matter, in fact, is as follows :—Each of the organs draws into itself the nutriment alongside it, and devours all the useful fluid in it, until it is thoroughly satisfied ; this nutriment, as I have already shown, it stores up in itself, afterwards making it adhere and then assimilating it—that is, it becomes nourished by it. For it has been demonstrated with sufficient clearness already<sup>1</sup> that there is something which necessarily precedes actual nutrition, namely *adhesion*, and that before this again comes *presentation*. Thus as in the case of the *animals* themselves the end of eating is that the stomach should be filled, similarly in the case of each of the *parts*, the end of presentation is the filling of this part with its appropriate liquid. Since, therefore, every part has, like the stomach, a *craving*<sup>2</sup> to be nourished, it too envelops its nutriment and clasps it all round as the stomach does. And this [action of the stomach], as has been already said, is necessarily followed by the digestion of the food, although it is not to make it suitable for the other parts that the stomach contracts upon it ; if it did so, it would no longer be a physiological organ,<sup>3</sup> but an animal possessing reason

<sup>3</sup> Lit. a “physical” organ ; that is, a mere instrument or organon of the Physis,—not one of the Psyche or conscious personality. cf. *De An.*, p. 132, note 1.



ὄργανον ἀλλὰ ζῶόν τι γίγνοιτο λογισμὸν τε καὶ νοῦν ἔχον, ὡς αἰρεῖσθαι τὸ βέλτιον.

Ἄλλ' αὕτη μὲν περιστέλλεται τῷ τὸ πᾶν σῶμα δύναμιν ἐλκτικὴν τινα καὶ ἀπολαυστικὴν κεκτῆσθαι τῶν οἰκείων ποιότητων, ὡς ἔμπροσθεν ἐδείκνυτο· συμβαίνει δ' ἐν τούτῳ τοῖς σιτίοις ἀλλοιοῦσθαι. καὶ μέντοι καὶ πληρωθεῖσα τῆς ἐξ αὐτῶν ὑγρότητος καὶ κορεσθεῖσα βάρος ἡγείται τὸ λοιπὸν αὐτά. τὸ περιττὸν οὖν εὐθὺς ἀπο-  
200 τρίβεται τε καὶ ὠθεῖ κάτω πρὸς ἄλλο ἔργον αὐτὴν τρεπομένη, τὴν πρόσφυσιν. ἐν δὲ τούτῳ τῷ χρόνῳ διερχομένη τὸ ἔντερον ἅπαν ἢ τροφή διὰ τῶν εἰς αὐτὸ καθηκόντων ἀγγείων ἀναρπάζεται, πλείστη μὲν εἰς τὰς φλέβας, ὀλίγη δέ τις εἰς τὰς ἀρτηρίας, ὡς μικρὸν ὕστερον ἀποδείξομεν. ἐν τούτῳ δ' αὖ τῷ χρόνῳ καὶ τοῖς τῶν ἐντέρων χιτῶσι προστίθεται.

Καί μοι τεμῶν ἤδη τῷ λογισμῷ τὴν τῆς τροφῆς οἰκονομίαν ἅπασαν εἰς τρεῖς μοῖρας χρόνων, ἐν μὲν τῇ πρώτῃ νόει μένουσάν θ' ἅμα κατὰ τὴν κοιλίαν αὐτὴν καὶ πεττομένην καὶ προστιθεμένην εἰς κόρον τῇ γαστρὶ καὶ τι καὶ τῷ ἥπατι παρ' αὐτῆς ἀναφερόμενον.

Ἐν δὲ τῇ δευτέρᾳ διερχομένην τὰ τ' ἔντερα καὶ προστιθεμένην εἰς κόρον αὐτοῖς τε τούτοις καὶ τῷ ἥπατι καὶ τι βραχὺ μέρος αὐτῆς πάντῃ τοῦ σώματος φερόμενον· ἐν δὲ δὴ τούτῳ τῷ καιρῷ τὸ προστεθὲν ἐν τῷ πρώτῳ χρόνῳ προσφύεσθαι νόει τῇ γαστρὶ.

Κατὰ δὲ τὴν τρίτην μοῖραν τοῦ χρόνου τρέ-

<sup>1</sup> cf. p. 317, note 2; p. 319, chap. xv.



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φεσθαι μὲν ἤδη τὴν κοιλίαν ὁμοιώσασαν ἑαυτῇ  
 τελέως τὰ προσφύντα, πρόσφυσιν δὲ τοῖς ἐντέ-  
 ροις καὶ τῷ ἥπατι γίνεσθαι τῶν προστεθέντων,  
 201 ἀνά||δοσιν δὲ πάντα τοῦ σώματος καὶ πρόσθουσιν.  
 εἰ μὲν οὖν ἐπὶ τούτοις εὐθέως τὸ ζῶον λαμβάνοι  
 τροφήν, ἐν ᾧ πάλιν ἡ γαστήρ χρόνῳ πέττει τε  
 ταύτην καὶ ἀπολαύει προστιθείσα πᾶν ἐξ αὐτῆς  
 τὸ χρηστὸν τοῖς ἑαυτῆς χιτῶσι, τὰ μὲν ἔντερα  
 τελέως ὁμοιώσει τὸν προσφύντα χυμὸν, ὡσαύτως  
 δὲ καὶ τὸ ἥπαρ. ἐν ὅλῳ δὲ τῷ σώματι πρόσφυσες  
 τῶν προστεθέντων τῆς τροφῆς ἔσται μορίων.  
 εἰ δ' ἄσιτος ἀναγκάζοιτο μένειν ἡ γαστήρ ἐν  
 τούτῳ τῷ χρόνῳ, παρὰ τῶν ἐν μεσεντερίῳ τε καὶ  
 ἥπατι φλεβῶν ἔλξει τὴν τροφήν· οὐ γὰρ ἐξ αὐτοῦ  
 γε τοῦ σώματος τοῦ ἥπατος. λέγω δὲ σῶμα τοῦ  
 ἥπατος αὐτὴν τε τὴν ἰδίαν αὐτοῦ σάρκα πρώτην  
 καὶ μάλιστα, μετὰ δὲ τήνδε καὶ τῶν ἀγγείων  
 ἕκαστον τῶν κατ' αὐτό. τὸν μὲν γὰρ ἐν ἑκάστῳ  
 τῶν μορίων ἤδη περιεχόμενον χυμὸν οὐκέτ'  
 εὐλογον ἀντισπᾶν ἑτέρῳ μορίῳ καὶ μάλισθ' ὅταν  
 ἤδη πρόσφυσες ἢ ἐξομοίωσις αὐτοῦ γίγνηται. τὸν  
 δ' ἐν ταῖς εὐρυχωρίαις τῶν φλεβῶν τὸ μᾶλλον  
 ἰσχύον θ' ἅμα καὶ δεόμενον ἀντισπᾶ μορίον.

202 Οὕτως οὖν καὶ ἡ γαστήρ ἐν || ᾧ χρόνῳ δεῖται  
 μὲν αὐτῇ τροφῆς, ἐσθίει δ' οὐδέπω τὸ ζῶον, ἐν  
 τούτῳ τῶν κατὰ τὸ ἥπαρ ἐξαρπάζει φλεβῶν.  
 ἐπεὶ δὲ καὶ τὸν σπλῆνα διὰ τῶν ἔμπροσθεν  
 ἐδείκνυμεν ὅσον ἐν ἥπατι παχύτερον ἔλκοντα

<sup>1</sup> That is, among the ultimate tissues or cells.



the stage of receiving nourishment ; it now entirely assimilates everything that had become adherent to it : at the same time in the intestines and liver there takes place adhesion of what had been before presented, while dispersal [anadosis] is taking place to all parts of the body,<sup>1</sup> as also presentation. Now, if the animal takes food immediately after these [three stages] then, during the time that the stomach is again digesting and getting the benefit of this by presenting all the useful part of it to its own coats, the intestines will be engaged in final assimilation of the juices which have adhered to them, and so also will the liver : while in the various parts of the body there will be taking place adhesion of the portions of nutriment presented. And if the stomach is forced to remain without food during this time, it will draw its nutriment from the veins in the mesentery and liver ; for it will not do so from the actual body of the liver (by *body of the liver* I mean first and foremost its flesh proper, and after this all the vessels contained in it), for it is irrational to suppose that one part would draw away from another part the juice already contained in it, especially when adhesion and final assimilation of that juice were already taking place ; the juice, however, that is in the cavity of the veins will be abstracted by the part which is stronger and more in need.

It is in this way, therefore, that the stomach, when it is in need of nourishment and the animal has nothing to eat, seizes it from the veins in the liver. Also in the case of the spleen we have shown in a former passage<sup>2</sup> how it draws all material from

<sup>1</sup> Pp. 205-9.



κατεργάζεσθαι τε καὶ μεταβάλλειν ἐπὶ τὸ χρη-  
στότερον, οὐδὲν οὐδ' ἐνταῦθα θαυμαστὸν ἔλκεσθαι  
τι κακ τοῦ σπληνὸς εἰς ἕκαστον τῶν κοιωνούν-  
των αὐτῷ κατὰ τὰς φλέβας ὀργάνων, οἶον εἰς  
ἐπίπλοον καὶ μεσεντέριον καὶ λεπτὸν ἔντερον καὶ  
κῶλον καὶ αὐτὴν τὴν γαστέρα· κατὰ δὲ τὸν αὐτὸν  
τρόπον ἐξερεύγεσθαι μὲν εἰς τὴν γαστέρα, τὸ  
περίττωμα καθ' ἕτερον χρόνον, αὐτὸν δ' αὖθις  
ἐκ τῆς γαστρὸς ἔλκειν τι τῆς οἰκείας τροφῆς ἐν  
ἑτέρῳ καιρῷ.

Καθόλου δ' εἰπεῖν, ὃ καὶ πρόσθεν ἤδη λέλεκται,  
πάν ἐκ παντὸς ἔλκειν τε καὶ πέμπειν ἐγχωρεῖ  
κατὰ διαφέροντας χρόνους, ὁμοιοτάτου γιγνομένου  
τοῦ συμβαίνοντος, ὡς εἰ καὶ ζῶα νοήσαις πολλὰ  
τροφὴν ἄφθονον ἐν κοινῷ κατακειμένην, εἰς ὅσον  
βούλεται, προσφερόμενα. καθ' ὃν γὰρ ἤδη πέ-  
παυται χρόνον ἕτερα, κατὰ τοῦτον εἰκὸς ἐσθίειν  
203 ἕτερα, καὶ μέλλειν γε τὰ μὲν || παύεσθαι, τὰ δ'  
ἄρχεσθαι, καὶ τινα μὲν συνεσθίουτα, τὰ δ' ἀνὰ  
μέρος ἐσθίουτα καὶ ναὶ μὰ Δία γε τὸ ἕτερον ἀρπά-  
ζειν θατέρου πολλάκις, εἰ τὸ μὲν ἕτερον ἐπιδέοιτο,  
τῷ δ' ἀφθόνως παρακέοιτο. καὶ οὕτως οὐδὲν  
θαυμαστὸν οὐτ' ἐκ τῆς ἐσχάτης ἐπιφανείας εἴσω  
τι πάλιν ὑποστρέφειν οὔτε διὰ τῶν αὐτῶν ἀγ-  
γείων ἐξ ἥπατός τε καὶ σπληνὸς εἰς κοιλίαν  
ἀνενεχθῆναί τι, δι' ὧν ἐκ ταύτης εἰς ἐκεῖνα  
πρότερον ἀνηνέχθη.

Κατὰ μὲν γὰρ τὰς ἀρτηρίας ἰκανῶς ἐναργές τὸ  
τοιούτου, ὡσπερ καὶ κατὰ τὴν καρδίαν τε καὶ τὸν  
θώρακα καὶ τὸν πνεύμονα. τούτων γὰρ ἀπάντων  
διαστελλομένων τε καὶ συστελλομένων ἐναλλάξ  
ἀναγκαῖον, ἐξ ὧν εἰλκύσθη τι πρότερον, εἰς ταῦθ'



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ὑστερον ἐκπέμπεσθαι. καὶ ταύτην ἄρα τὴν ἀνάγκην ἢ φύσις προγιγνώσκουσα τοῖς ἐν τῇ καρδίᾳ στόμασι τῶν ἀγγείων ὑμένας ἐπέφυσε κωλύοντας εἰς τοῦπίσω φέρεσθαι τὰς ὕλας. ἀλλ' ὅπως μὲν τοῦτο γίγνεται καὶ καθ' ὄντινα τρόπον, ἐν τοῖς περὶ χρείας μορίων εἰρήσεται δεικνύντων ἡμῶν τὰ τ' ἄλλα καὶ ὡς ἀδύνατον οὕτως ἀκριβῶς κλείεσθαι τὰ στόματα τῶν ἀγγείων, ὡς || μηδὲν παλινδρομεῖν. εἰς μὲν γὰρ τὴν ἀρτηρίαν τὴν φλεβώδη, καὶ γὰρ καὶ τοῦτ' ἐν ἐκείνοις δειχθήσεται, πολὺ πλέον ἢ διὰ τῶν ἄλλων στομάτων εἰς τοῦπίσω πάλιν ἀναγκαῖον ἐπανέρχεσθαι. τὸ δ' εἰς τὰ παρόντα χρήσιμον, ὡς οὐκ ἐνδέχεταιί τι τῶν αἰσθητῆν καὶ μεγάλην ἐχόντων εὐρύτητα μὴ οὐκ ἦτοι διαστελλόμενον ἔλκειν ἐξ ἀπάντων τῶν πλησίον ἢ ἐκθλίβειν αὐθις εἰς ταῦτα συστελλόμενον ἔκ τε τῶν ἤδη προειρημένων ἐν τῷδε τῷ λόγῳ σαφὲς ἂν εἴη καὶ ὧν Ἐρασίστρατός τε καὶ ἡμεῖς ἐτέρωθι περὶ τῆς πρὸς τὸ κενούμενον ἀκολουθίας ἐδείξαμεν.

XIV

Ἄλλὰ μὲν καὶ ὡς ἐν ἐκάστη τῶν ἀρτηριῶν ἐστὶ τις δύναμις ἐκ τῆς καρδίας ἐπιρρέουσα, καθ' ἣν διαστελλονται τε καὶ συστελλονται, δέδεικται δι' ἐτέρων.

Εἵπερ οὖν συνθείης ἄμφω τό τε ταύτην εἶναι τὴν κίνησιν αὐταῖς τό τε πᾶν τὸ διαστελλόμενον

<sup>1</sup> cf. p. 34, note 1.

<sup>2</sup> cf. p. 121, note 4.

<sup>3</sup> Pulmonary vein, or rather, left auricle. Galen means a reflux through the mitral orifice; the left auricle was looked



previously drawn. Now Nature foresaw this necessity,<sup>1</sup> and provided the cardiac openings of the vessels with membranous attachments,<sup>2</sup> to prevent their contents from being carried backwards. How and in what manner this takes place will be stated in my work "On the Use of Parts," where among other things I show that it is impossible for the openings of the vessels to be closed so accurately that nothing at all can run back. Thus it is inevitable that the reflux into the *venous artery*<sup>3</sup> (as will also be made clear in the work mentioned) should be much greater than through the other openings. But what it is important for our present purpose to recognise is that every thing possessing a large and appreciable cavity must, when it dilates, abstract matter from all its neighbours, and, when it contracts, must squeeze matter back into them. This should all be clear from what has already been said in this treatise and from what Erasistratus and I myself have demonstrated elsewhere respecting the tendency of a vacuum to become refilled.<sup>4</sup>

#### XIV

AND further, it has been shown in other treatises that all the arteries possess a power which derives from the heart, and by virtue of which they dilate and contract.

Put together, therefore, the two facts—that the arteries have this motion, and that everything, when

on rather as the termination of the pulmonary veins than as a part of the heart. *cf.* p. 323, note 4. He speaks here of a kind of "physiological" mitral incompetence.

<sup>4</sup> *Horror vacui.*



ἔλκειν ἐκ τῶν πλησίον εἰς ἑαυτό, θαυμαστὸν οὐδέν σοι φανεῖται τὰς ἀρτηρίας, ὅσαι μὲν εἰς τὸ δέρμα περαίνουσιν αὐτῶν, ἐπισπᾶσθαι τὸν ἔξωθεν ἀέρα διαστελλομένας, ὅσαι δὲ κατὰ τι πρὸς τὰς ||  
 205 φλέβας ἀνεστόμωνται, τὸ λεπτότατον ἐν αὐταῖς καὶ ἀτμωδέστατον ἐπισπᾶσθαι τοῦ αἵματος, ὅσαι δ' ἐγγὺς τῆς καρδίας εἰσίν, ἐξ αὐτῆς ἐκείνης ποιεῖσθαι τὴν ὄλκην. ἐν γὰρ τῇ πρὸς τὸ κενούμενον ἀκολουθία τὸ κουφότατόν τε καὶ λεπτότατον ἔπεται πρῶτον τοῦ βαρυτέρου τε καὶ παχυτέρου· κουφότατον δ' ἐστὶ καὶ λεπτότατον ἀπάντων τῶν κατὰ τὸ σῶμα πρῶτον μὲν τὸ πνεῦμα, δεύτερον δ' ὁ ἀτμός, ἐπὶ τούτῳ δὲ τρίτον, ὅσον ἂν ἀκριβῶς ἦ κατειργασμένον τε καὶ λελεπτυσμένον αἶμα.

Ταῦτ' οὖν εἰς ἑαυτὰς ἔλκουσιν αἱ ἀρτηρίαι πανταχόθεν, αἱ μὲν εἰς τὸ δέρμα καθήκουσαι τὸν ἔξωθεν ἀέρα· πλησίον τε γὰρ αὐταῖς οὗτός ἐστι καὶ κουφότατος ἐν τοῖς μάλιστα· τῶν δ' ἄλλων ἢ μὲν ἐπὶ τὸν τράχηλον ἐκ τῆς καρδίας ἀνιούσα καὶ ἢ κατὰ ῥάχιν, ἤδη δὲ καὶ ὅσαι τούτων ἐγγὺς ἐξ αὐτῆς μάλιστα τῆς καρδίας· ὅσαι δὲ καὶ τῆς καρδίας πορρωτέρω καὶ τοῦ δέρματος, ἔλκειν ταύταις ἀναγκαῖον ἐκ τῶν φλεβῶν τὸ κουφότατον τοῦ αἵματος· ὥστε καὶ τῶν εἰς τὴν γαστέρα τε καὶ τὰ ἔντερα καθηκουσῶν ἀρτηριῶν τὴν ὄλκην ἐν τῷ διαστέλλεσθαι γίνεσθαι παρά τε  
 206 τῆς || καρδίας αὐτῆς καὶ τῶν παρακειμένων αὐτῇ φλεβῶν παμπόλλων οὐσῶν. οὐ γὰρ δὴ ἔκ γε τῶν ἐντέρων καὶ τῆς κοιλίας τροφήν οὕτω παχεῖάν τε καὶ βαρεῖαν ἐν ἑαυτοῖς ἐχόντων δύνανταί τι μεταλαμβάνειν, ὅ τι καὶ ἄξιον λόγου, φθάνουσαι πληροῦσθαι τοῖς κουφοτέροις. οὐδὲ γὰρ εἰ καθεῖς



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αὐλίσκον εἰς ἀγγεῖον ὕδατός τε καὶ ψάμμου πλήρες ἐπισπάσαιο τῷ στόματι τὸν ἐκ τοῦ αὐλίσκου ἀέρα, δύναιτ' ἂν ἀκολουθῆσαί σοι πρὸ τοῦ ὕδατος ἢ ψάμμος· αἰεὶ γὰρ ἐν τῇ πρὸς τὸ κενούμενον ἀκολουθία τὸ κουφότερον ἔπεται πρότερον.

## XV

Οὐκουν χρῆ θαυμάζειν, εἰ παντελῶς ὀλίγον ἐκ τῆς κοιλίας, ὅσον ἂν ἀκριβῶς ἢ κατειργασμένον, εἰς τὰς ἀρτηρίας παραγίγνεται φθανούσας πληροῦσθαι τῶν κουφοτέρων, ἀλλ' ἐκεῖνο γινώσκειν, ὡς δὴ ἔστων ὀλκῆς εἶδη, τὸ μὲν τῇ πρὸς τὸ κενούμενον ἀκολουθία, τὸ δ' οἰκειότητι ποιότητος γινόμενον· ἑτέρως μὲν γὰρ εἰς τὰς φύσας ὁ ἀήρ, ἑτέρως δ' ὁ σίδηρος ὑπὸ τῆς ἡρακλείας ἐπισπᾶται λίθου· καὶ ὡς ἢ μὲν πρὸς τὸ κενούμενον ἀκο-  
 207 λουθία || τὸ κουφότερον ἔλκει πρότερον, ἢ δὲ κατὰ τὴν τῆς ποιότητος οἰκειότητα πολλαίς, εἰ οὕτως ἔτυχε, τὸ βαρύτερον, ἂν τῇ φύσει συγγενέστερον ὑπάρχη. καὶ τοίνυν καὶ ταῖς ἀρτηρίαις τε καὶ τῇ καρδίᾳ, ὡς μὲν κοίλοις τε καὶ διαστέλλεσθαι δυναμένοις ὀργάνοις, αἰεὶ τὸ κουφότερον ἀκολουθεῖ πρότερον, ὡς δὲ τρέφεσθαι δεομένοις, εἰς αὐτοὺς τοὺς χιτῶνας, οἳ δὴ τὰ σώματα τῶν ὀργάνων εἰσίν, ἔλκεται τὸ οἰκεῖον. ὅσον ἂν οὖν εἰς τὴν κοιλότητα διαστελλομένων αὐτῶν αἵματος μεταληφθῆ, τούτου τὸ οἰκειότατόν

<sup>1</sup> The "mechanical" principle of *horror vacui* contrasted with the "physical" or semi-physiological principle of specific attraction. *Appropriateness* here might almost be rendered *affinity* or *kinship*. cf. note 2, *infra*.



full of water and sand, and suck the air out of the tube with your mouth, the sand cannot come up to you before the water, for in accordance with the principle of the refilling of a vacuum the lighter matter is always the first to succeed to the evacuation.

## XV

It is not to be wondered at, therefore, that only a very little [nutrient matter] such, namely, as has been accurately elaborated—gets from the stomach into the arteries, since these first become filled with lighter matter. We must understand that *there are two kinds of attraction*, that by which a vacuum becomes refilled and that caused by appropriateness of quality;<sup>1</sup> air is drawn into bellows in one way, and iron by the lodestone in another. And we must also understand that the traction which results from evacuation acts primarily on what is light, whilst that from appropriateness of quality acts frequently, it may be, on what is heavier (if this should be naturally more nearly related<sup>2</sup>). Therefore, in the case of the heart and the arteries, it is in so far as they are hollow organs, capable of diastole, that they always attract the lighter matter first, while, in so far as they require nourishment, it is actually into their *coats* (which are the real *bodies* of these organs) that the appropriate matter is drawn.<sup>3</sup> Of the blood, then, which is taken into their cavities when they dilate, that part which is most proper to them and

<sup>2</sup> “Related.” “akin.” cf. p. 36, note 2.

<sup>3</sup> The coats exercise the *vital* traction, the cavities the merely *mechanical*. cf. p. 165, note 2.



τε καὶ μάλιστα τρέφειν δυνάμενον οἱ χιτῶνες αὐτοὶ τῶν ἀγγείων ἐπισπῶνται.

Τοῦ δ' ἐκ τῶν φλεβῶν εἰς τὰς ἀρτηρίας μεταλαμβάνεσθαί τι πρὸς τοῖς εἰρημένοις ἰκανὸν καὶ τοῦτό γε τεκμήριον. εἰ πολλὰς καὶ μεγάλας ἀρτηρίας διατεμῶν ἀποκτεῖναι τὸ ζῶον βουληθείης, εὐρήσεις αὐτοῦ τὰς φλέβας ὁμοίως ταῖς ἀρτηρίαις ἐκκενουμένας, οὐκ ἂν τούτου ποτὲ γενομένου χωρὶς τῶν πρὸς ἀλλήλας αὐταῖς ἀναστομώσεων. ὡσαύτως δὲ καὶ κατ' αὐτὴν τὴν καρδίαν ἐκ τῆς δεξιᾶς κοιλίας εἰς τὴν ἀριστερὰν 208 ἔλκεται τὸ λεπτότατον ἔχοντός τινα τρήματα τοῦ μέσου διαφράγματος αὐτῶν, ἃ μέχρι μὲν πλείστου δυνατόν ἐστιν ἰδεῖν, οἷον βοθύλους τινὰς ἐξ εὐρυτέρου στόματος αἰεὶ καὶ μᾶλλον εἰς στενότερον προϊόντας. οὐ μὴν αὐτὰ γε τὰ ἔσχατα πέρατα δυνατόν ἔτι θεάσασθαι διὰ τε σμικροτητα καὶ ὅτι τεθνεῶτος ἤδη τοῦ ζώου κατέψυκταί τε καὶ πεπύκνωται πάντα. ἀλλ' ὁ λόγος κἀνταῦθα πρῶτον μὲν ἐκ τοῦ μηδὲν ὑπὸ τῆς φύσεως γίγνεσθαι μάτην ὀρμώμενος ἐξευρίσκει τὰς ἀναστομώσεις ταύτας τῶν κοιλιῶν τῆς καρδίας· οὐ γὰρ δὴ εἰκὴ γε καὶ ὡς ἔτυχεν οἱ ἐς στενὸν οὕτω τελευτῶντες ἐγένοντο βόθυνοι.

Δεύτερον δὲ κακ τοῦ δυοῖν ὄντων στομάτοιεν ἐν τῇ δεξιᾷ τῆς καρδίας κοιλίᾳ τοῦ μὲν εἰσάγοντος τὸ αἷμα, τοῦ δ' ἐξάγοντος πολὺ μείζον εἶναι τὸ εἰσάγον. ὡς γὰρ οὐ παντὸς τοῦ αἵματος, ὅσον ἢ κοίλη φλέψ δίδωσι τῇ καρδίᾳ, πάλιν ἐξ ἐκείνης

<sup>1</sup> Chap. xiv.

<sup>2</sup> These *fossae* were probably the recesses between the *columnae carnae*.

<sup>3</sup> On *logos* cf. p. 226, note 2.



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ἐκπεμπομένου τῷ πνεύμονι, μείζων ἐστὶν ἢ ἀπὸ  
 τῆς κοίλης εἰς αὐτὴν ἔμφυσις τῆς ἐμφυομένης εἰς  
 209 τὸν πνεύμονα φλεβός. οὐδὲ ἥ γὰρ τοῦτ' ἔστιν  
 εἰπεῖν, ὡς ἐδαπανήθη τι τοῦ αἵματος εἰς τὴν αὐτοῦ  
 τοῦ σώματος τῆς καρδίας θρέψιν. ἑτέρα γὰρ  
 ἐστὶ φλέψ ἢ εἰς ἐκεῖνο κατασχιζομένη μήτε τὴν  
 γένεσιν ἐκ τῆς καρδίας αὐτῆς μήτε τὴν τοῦ  
 αἵματος ἔχουσα μετάληψιν. εἰ δὲ καὶ δαπανᾶται  
 τι, ἀλλ' οὐ τοσοῦτόν γε μείων ἐστὶν ἢ εἰς τὸν  
 πνεύμονα φλέψ ἄγουσα τῆς εἰς τὴν καρδίαν  
 ἐμφυομένης, ὅσον εἰκὸς εἰς τὴν τροφὴν ἀνηλωσθαι  
 τῆς καρδίας, ἀλλὰ πλέον πολλῶ. δῆλον οὖν,  
 ὡς εἰς τὴν ἀριστεράν τι μεταλαμβάνεται κοιλίαν.

Καὶ γὰρ οὖν καὶ τῶν κατ' ἐκείνην ἀγγείων δυοῖν  
 ὄντων ἑλαττόν ἐστι πολλῶ τὸ ἐκ τοῦ πνεύμονος εἰς  
 αὐτὴν εἰσάγον τὸ πνεῦμα τῆς ἐκφυομένης ἀρτηρίας  
 τῆς μεγάλης, ἀφ' ἧς αἰ κατὰ τὸ σῶμα σύμπασαι  
 πεφύκασιν, ὡς ἂν μὴ μόνον ἐκ τοῦ πνεύμονος πνεῦ-  
 μα μεταλαμβάνουσης αὐτῆς, ἀλλὰ καὶ τῆς δεξιᾶς  
 κοιλίας αἷμα διὰ τῶν εἰρημένων ἀναστομώσεων.

“Ὅτι δ' ἄμεινον ἦν τοῖς τοῦ σώματος μορίοις  
 τοῖς μὲν ὑπὸ καθαροῦ καὶ λεπτοῦ καὶ ἀτμώδους  
 αἵματος τρέφεσθαι, τοῖς δ' ὑπὸ παχέος καὶ  
 θολεροῦ καὶ ὡς οὐδ' ἐνταῦθά τι παρεώραται τῇ  
 210 φύσει, τῆς ἥ περὶ χρείας μορίων πραγματείας  
 ἐστίν, ὥστ' οὐ χρὴ νῦν ὑπὲρ τούτων ἔτι λέγειν,

<sup>1</sup> This “vein” (really the pulmonary artery) was supposed to be the channel by which the lungs received nutriment from the right heart. cf. p. 121, note 3.

<sup>2</sup> The coronary vein.

<sup>3</sup> Galen's conclusion, of course, is, so far, correct, but he has substituted an imaginary direct communication between the ventricles for the actual and more roundabout pulmonary



vein which is inserted into the lungs<sup>1</sup> suggests that not all the blood which the vena cava gives to the heart is driven away again from the heart to the lungs. Nor can it be said that any of the blood is expended in the nourishment of the actual body of the heart, since there is another vein<sup>2</sup> which breaks up in it and which does not take its origin nor get its share of blood from the heart itself. And even if a certain amount is so expended, still the vein leading to the lungs is not to such a slight extent smaller than that inserted into the heart as to make it likely that the blood is used as nutriment for the heart: the disparity is much too great for such an explanation. It is, therefore, clear that something is taken over into the left ventricle.<sup>3</sup>

Moreover, of the two vessels connected with it, that which brings pneuma into it from the lungs<sup>4</sup> is much smaller than the great outgrowing artery<sup>5</sup> from which the arteries all over the body originate; this would suggest that it not merely gets pneuma from the lungs, but that it also gets blood from the right ventricle through the anastomoses mentioned.

Now it belongs to the treatise "On the Use of Parts" to show that it was best that some parts of the body should be nourished by pure, thin, and vaporous blood, and others by thick, turbid blood, and that in this matter also Nature has overlooked nothing. Thus it is not desirable that these matters should be further discussed. Having mentioned,

circulation, of whose existence he apparently had no idea. His views were eventually corrected by the Renaissance anatomists. *cf.* Introduction, pp. xxii.-xxiii.

<sup>1</sup> He means the left auricle, considered as the termination of the pulmonary "arteries"; *cf.* p. 314, note 3.

<sup>5</sup> The aorta, its orifice being circular, appears bigger than the slit-like mitral orifice.



ἀλλ' ὑπομνήσαντας, ὡς δύο ἐστὸν ὀλκῆς εἶδη, τῶν μὲν εὐρείαις ὁδοῖς ἐν τῷ διαστέλλεσθαι τῇ πρὸς τὸ κενούμενον ἀκολουθία τὴν ἔλξιν ποιουμένων, τῶν δ' οἰκειότητι ποιότητος, ἐφεξῆς λέγειν, ὡς τὰ μὲν πρότερα καὶ πόρρωθεν ἔλκειν τι δύναται, τὰ δὲ δεύτερα ἐκ τῶν ἐγγυτάτω μόνων. αὐλίσκον μὲν γὰρ ὅτι μήκιστον εἰς ὕδωρ ἔνεστι καθέντα ῥαδίως ἀνασπᾶν εἰς τὸ στόμα δι' αὐτοῦ τὸ ὑγρόν· οὐ μὴν εἴ γ' ἐπὶ πλέον ἀπαγάγοις τῆς ἠρακλείας λίθου τὸν σίδηρον ἢ τοὺς πυροὺς τοῦ κεραμίου—καὶ γὰρ καὶ τοιοῦτόν τι πρόσθεν ἐλέγετο παράδειγμα—δύναιτ' ἂν ἔτι γενέσθαι τις ὀλκή.

Σαφέστατα δ' ἂν αὐτὸ μάθοις ἐπὶ τῶν ἐν τοῖς κήποις ὀχετῶν· ἐκ τούτων γὰρ εἰς μὲν τὰ παρακείμενα καὶ πλησίον ἅπαντα διαδίδοται τις ἰκμάς, εἰς δὲ τὰ πορρωτέρω προσελθεῖν οὐκέτι δύναται, καὶ διὰ τοῦτ' ἀναγκάζονται πολλοῖς ὀχετοῖς μικροῖς ἀπὸ τοῦ μεγάλου τετμημένοις εἰς ἕκαστον μέρος τοῦ κήπου τὴν ἐπίρρυσιν τοῦ ὕδατος ἐπι-  
 211 τεχνᾶσθαι· καὶ τηλικαῦτά γε τὰ ἥ μεταξὺ διαστήματα τούτων τῶν μικρῶν ὀχετῶν ποιούσιν, ἠλίκα μάλιστα νομίζουσιν ἀρκεῖν εἰς τὸ ἰκανῶς ἀπολαύειν ἔλκοντα τῆς ἐκατέρωθεν αὐτοῖς ἐπιρροούσης ὑγρότητος. οὕτως οὖν ἔχει καὶ τοῖς τῶν ζώων σώμασιν. ὀχετοὶ πολλοὶ κατὰ πάντα τὰ μέλη διεσπαρμένοι παράγουσιν αὐτοῖς αἷμα καθάπερ ἐν κήποις ὑδρείαν τινά. καὶ τούτων τῶν ὀχετῶν τὰ μεταξὺ διαστήματα θαυμαστῶς ὑπὸ τῆς φύσεως εὐθὺς ἐξ ἀρχῆς διατέτακται πρὸς τὸ μήτ' ἐνδεῶς χορηγεῖσθαι τοῖς μεταξὺ μορίοις ἔλκουσιν εἰς ἑαυτὰ τὸ αἷμα μήτε κατακλύζεσθαι



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ποτ' αὐτὰ πλήθει περιττῆς ὑγρότητος ἀκαίρως ἐπιρρεοῦσης.

Ὁ γὰρ δὴ τρόπος τῆς θρέψεως αὐτῶν τοιόσδε τίς ἐστι. τοῦ συνεχοῦς ἑαυτῷ σώματος, οἷόνπερ τὸ ἀπλοῦν ἀγγεῖον Ἐρασίστρατος ὑποτίθεται, τὰ μὲν ἐπιπολῆς μέρη πρῶτα τῆς ὀμιλούσης ἀπολαύει τροφῆς· ἐκ δὲ τούτων αὐτὸ μεταλαμβάνει κατὰ τὸ συνεχές ἔλκοντα τὰ τούτων ἐξῆς, εἴτ' ἐξ ἐκείνων αὐθις ἕτερα καὶ τοῦτ' οὐ παύεται γιγνόμενον, ἄχρις ἂν εἰς ἅπαντ' αὐτοῦ διαδοθῇ τὰ μόρια τῆς τρεφούσης οὐσίας ἢ ποιότης. ὅσα δὲ  
212 τῶν μορίων ἐπὶ πλέον || ἀλλοιουμένου δεῖται τοῦ μέλλοντος αὐτὰ θρέψειν χυμοῦ, τούτοις ὥσπερ τι ταμιεῖον ἢ φύσις παρεσκεύασεν ἢτοι κοιλίας ἢ σήραγγας ἢ τι ταῖς σήραγγιν ἀνάλογον. αἱ μὲν γὰρ σάρκες αἴ τε τῶν σπλάγχχνων ἀπάντων αἴ τε τῶν μυῶν ἐξ αἵματος αὐτοῦ τρέφονται βραχεῖαν ἀλλοίωσιν δεξαμένου. τὰ δ' ὅστ' ἀπαμπύλλης ἐν τῷ μεταξὺ δεῖται τῆς μεταβολῆς, ἵνα τραφῇ, καὶ ἔστιν οἷόνπερ τὸ αἷμα ταῖς σαρκί, τοιοῦτος ὁ μυελὸς τοῖς ὀστοῖς ἐν μὲν τοῖς μικροῖς τε καὶ ἀκοιλίοις κατὰ τὰς σήραγγας αὐτῶν διεσπαρμένος, ἐν δὲ τοῖς μείζονσι τε καὶ κοιλίας ἔχουσιν ἐν ἐκείναις ἠθροισμένος.

Ὡς γὰρ καὶ διὰ τοῦ πρώτου γράμματος ἐδείκνυτο, τοῖς μὲν ὁμοίαν ἔχουσι τὴν οὐσίαν εἰς ἄλληλα μεταβάλλειν ἐγχωρεῖ, τοῖς δὲ πάμπολυ διεστῶσιν ἀμήχανον ἀλλήλοις ὁμοιωθῆναι χωρὶς τῶν ἐν μέσῳ μεταβολῶν. τοιοῦτόν τι καὶ τοῖς

<sup>1</sup> Or we may render it "corpuscle"; Galen practically means the cell. cf. p. 153, note 2.



be deluged by a quantity of superfluous fluid running in at unsuitable times.

For the way in which they obtain nourishment is somewhat as follows. In the body<sup>1</sup> which is continuous throughout, such as Erasistratus supposes his *simple vessel* to be, it is the superficial parts which are the first to make use of the nutriment with which they are brought into contact; then the parts coming next draw their share from these by virtue of their contiguity; and again others from these; and this does not stop until the quality of the nutrient substance has been distributed among all parts of the corpuscle in question. And for such parts as need the humour which is destined to nourish them to be altered still further, Nature has provided a kind of storehouse, either in the form of a central cavity or else as separate caverns,<sup>2</sup> or something analogous to caverns. Thus the flesh of the viscera and of the muscles is nourished from the blood directly, this having undergone merely a slight alteration; the bones, however, in order to be nourished, require very great change, and what blood is to flesh marrow is to bone; in the case of the small bones, which do not possess central cavities, this marrow is distributed in their caverns, whereas in the larger bones which do contain central cavities the marrow is all concentrated in these.

For, as was pointed out in the first book,<sup>3</sup> things having a similar substance can easily change into one another, whereas it is impossible for those which are very different to be assimilated to one another without intermediate stages. Such a one in respect to

<sup>2</sup> cf. the term "cavernous tissue."

<sup>3</sup> I. x.



χόνδροις ἐστὶ τὸ περικεχυμένον μυξῶδες καὶ τοῖς  
 συνδέσμοις καὶ τοῖς ὑμέσι καὶ τοῖς νεύροις τὸ  
 παρеспαρμένον ἐν αὐτοῖς ὑγρὸν γλίσχρον· ἕκα-  
 213 στον γὰρ || τούτων ἐξ ἰνῶν σύγκειται πολλῶν,  
 αἴπερ ὁμοιομερεῖς τ' εἰσὶ καὶ ὄντως αἰσθητὰ  
 στοιχεῖα. κατὰ δὲ τὰς μεταξὺ χῶρας αὐτῶν ὁ  
 οἰκειότατος εἰς θρέψιν παρέσπαρται χυμός, ὃν  
 εἴλκυσαν μὲν ἐκ τῶν φλεβῶν τοῦ αἵματος, ὅσον  
 οἶόν τ' ἦν ἐκλεξάμεναι τὸν ἐπιτηδειότατον, ἐξ-  
 ομοιοῦσι δὲ κατὰ βραχὺ καὶ μεταβάλλουσιν εἰς  
 τὴν ἑαυτῶν οὐσίαν.

“Ἄπαντ' οὖν ταῦτα καὶ ἀλλήλοις ὁμολογεῖ καὶ  
 τοῖς ἔμπροσθεν ἀποδεδειγμένοις ἱκανῶς μαρτυρεῖ  
 καὶ οὐ χρῆ μῆκύνειν ἔτι τὸν λόγον· ἐκ γὰρ τῶν  
 εἰρημένων ἔνεστιν ἐκάστῳ τὰ κατὰ μέρος ἅπαντα  
 καθ' ὄντινα γίγνεται τρόπον ἐξευρίσκειν ἐτοίμως,  
 ὥσπερ καὶ διὰ τί πολλοῖς κωθωνιζομένοις πάμ-  
 πολυ τάχιστα μὲν ἀναδίδοται τὸ ποθέν, οὐρεῖται  
 δ' ὀλίγου δεῖν ἅπαν ἐντὸς οὐ πολλοῦ χρόνου. καὶ  
 γὰρ κἀνταῦθα τῇ τε τῆς ποιότητος οἰκειότητι καὶ  
 τῇ τῆς ὑγρότητος λεπτότητι καὶ τῇ τῶν ἀγγείων  
 τε καὶ τῶν κατ' αὐτὰ στομάτων εὐρύτητι καὶ τῇ  
 τῆς ἐλκτικῆς δυνάμεως εὐρωστίᾳ τὸ τάχος συν-  
 τελεῖται τῆς ἀναδόσεως, τῶν μὲν πλησίον τῆς  
 κοιλίας τεταγμένων μορίων οἰκειότητι ποιότη-  
 214 τος || ἑαυτῶν ἔνεκα ἐλκόντων τὸ πόμα, τῶν δ'



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ἐξῆς τούτοις ἐξαρπαζόντων καὶ αὐτῶν εἰς ἑαυτὰ κᾶπειτα τῶν ἐφεξῆς πάλιν ἐκ τούτων μεταλαμβάνοντων, ἄχρις ἂν εἰς τὴν κοίλην ἀφίκηται φλέβα, τοῦντεῦθεν δ' ἤδη τῶν νεφρῶν τὸ οἰκεῖον ἐπισπωμένων. ὥστ' οὐδὲν θαυμαστὸν οἶνον μὲν ὕδατος ἀναλαμβάνεσθαι θᾶπτον οἰκειότητι ποιότητος, αὐτὸν δὲ τὸν οἶνον τὸν μὲν λευκὸν καὶ καθαρὸν ἐτοίμως ἀναδίδοσθαι διὰ λεπτότητα, τὸν δ' αὖ μέλανα καὶ θολερὸν ἴσχεσθαι τε κατὰ τὴν ὁδὸν καὶ βραδύνειν ὑπὸ πάχους.

Εἴη δ' ἂν ταῦτα καὶ τῶν ὑπὲρ τῶν ἀρτηριῶν ἔμπροσθεν εἰρημένων οὐ σμικρὰ μαρτύρια. πανταχοῦ γὰρ ὅσον οἰκείον τε καὶ λεπτὸν αἷμα τοῦ μὴ τοιούτου ῥᾶον ἔπεται τοῖς ἔλκουσιν. ἀτμὸν οὖν ἔλκουσαι καὶ πνεῦμα καὶ λεπτὸν αἷμα κατὰ τὰς διαστάσεις αἱ ἀρτηρίαι τῶν κατὰ τὴν κοιλίαν καὶ τὰ ἔντερα περιεχομένων χυμῶν ἢ οὐδ' ὅλως ἢ παντάπασιν ἐπισπῶνται βραχύ.



in their turn snatch it away, then those next again take it from these, until it reaches the vena cava, whence finally the kidneys attract that part of it which is proper to them. Thus it is in no way surprising that wine is taken up more rapidly than water, owing to its appropriateness of quality, and, further, that the white clear kind of wine is absorbed more rapidly owing to its thinness, while black turbid wine is checked on the way and retarded because of its thickness.

These facts, also, will afford abundant proof of what has already been said about the arteries; everywhere, in fact, such blood as is both specifically appropriate and at the same time thin in consistency answers more readily to their traction than does blood which is not so; this is why the arteries which, in their diastole, absorb vapour, pneuma, and thin blood attract either none at all or very little of the juices contained in the stomach and intestines.







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