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Galen and doctors of the Erasistratus school: clinical and natural-philosophical facets of debate

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The article is devoted to the writings of Galen "De venae sectione adversus Erasistrateos Romae degentes". The author focuses on the analysis of the debate between Galen and his opponents, the subject of which is an approach to the problem of "plethora" and one of the ways to treat it – "cutting of veins" (venotomy). Galen and doctors of the Erasistratus school differently assessed a patients' condition, and the clinical picture of the disease is described in the treatise. As a result, they proposed different methods of treatment. Galen, denouncing the procedure selected by his colleagues, illustrated the Erasistratus-doctors' overall incorrect understanding of processes occurring in the human body. Based on the source analysis, differences have been identified in the general theoretical basis of the medical systems of Galen and his opponents, and the names of eight previously lost works of Erasistratus have been restored. The Galen treatise that was studied is a brilliant example of the connection between general-theoretical, natural-philosophical views of the researcher and his practice as a doctor. The empirical method and synthetic thinking of Galen, which was built on the principles of rational medicine, became the basis of his theoretical and practical system and ensured its dominance and the development path of natural science until the scientific discoveries of the 17th to 19th centuries.

Keywords: *the history of science, history of medicine, Galen, Erasistratus, methodologists, venotomy*

In this article we examine an interesting episode in the history of medicine in the II century – the polemics between Galen and his opponents, doctors who were guided in their practices by the views of Erasistratus, the well know figure of Alexandrian medicine of the III century B. C. For over 400 years, the system of ideas about the human body, the origin and treatment of diseases elaborated by Erasistratus, was widespread among physicians. In the historiographical tradition, its adherents have commonly been called "doctors erasistratora" [1–4]. The ideas of Erasistratus were of course of great importance for the development of the history of medicine. They have become fundamental to the Methodological school of medicine.

These specialist, the most important for the then forming II century medical community, supported the natural philosophy of the atomism; based on these views, they build models of general pathology. Certainly, one may consider it a fact that the views of Erasistratus were based on these

same general theoretical ideas and the he, along with Gerofilom, was a leader of the Alexandria Medical School of the III century BC [5, 6]. Right up to the end of the twentieth century, the literature mentions their names in the same breath. It emphasizes the great contribution that both doctors made to the development of empirical methods of knowledge in medicine, based on the practice of anatomical dissections. In recent years, the work of John. Longrigg, V. Nattona and other major historians of medicine have tended to separate these two great Alexandrians based on an assessment of their works [5, 7]. In our opinion, the historical significance of the works of Herophilus and Erasistratus should be evaluated differently. Gerofil is unanimously considered to be the founder of the "science of anatomy". We are in solidarity with this opinion [8]. Gerofil regarded Galen highly, often emphasizing the continuity of his own research based on the works of his Alexandrian predecessor. Galen had a completely different attitude towards Erasistratus. There was a constant, sometimes caustic, criticism regarding both general views on science and private health issues. This judgment is confirmed by a new

source, the analysis to which is this article is devoted – Galen's work "De venae sectione adversus Erasistrateos Romae degentes". It is an interesting work with important significance for the creation a historically reliable picture of ancient medicine. Not a single treatise written by the famous Alexandrian has been preserved. We can evaluate the content of his works only through the references and descriptions of his views by later authors – the main source, of course, Galen. Firstly, the texts of his works which have survived are historically reliable sources. Secondly, Galen is the author of a theoretical and practical system that determined the subsequent development of medicine. He describes in detail what and who exactly was relied on, as well as the direction he developed his research, building on the achievements of predecessors. This is why the work we analyze is extremely important for historians of medicine as a source, which represents a unique insight into the work of Erasistratus. Up until now, we have only been able to indirectly judge his views on these or other medical problems. For example, the fundamental work of Galen "De venae sectione adversus Erasistrateos Romae degentes" allows for a definite idea about the views of Erasistratus concerning the human anatomy and physiology. Paradoxically, the writings of Galen give us more information about the works of Erasistratus, whom he severely criticized, than those of Gerofil, whom he viewed favorably. This is because the objections of Galen are detailed and the statements of agreement with his precursor are expressed very briefly. Nevertheless, it provides important historical information. For example, "On opening the veins, contrary to the followers of Erasistratus living in Rome," allows us, for the first time in the literature, to put forward a list of works by Erasistratus and examine his views on some important issues of practical medicine.

There are deeper reasons for the fundamental differences between Galen and the "erasistratus" Methodologists. Chief among them is the difference in natural-philosophical views, that is, the general scientific basis of their perceptions of the human body. Erasistratus, Asclepiades, Thessalus and other atomists who followed the natural philosophy proposed by Leucippus and further developed by Democritus and Epicurus. This caused Galen to seriously

question their professional judgment. "As soon as the supporters of Asclepiades meet with any difficulty, they immediately assume that nature was created as a useless thing. Supporters of Erasistratus, however, continually praise her because she does nothing in vain. But in reality, they do not pursue this goal and do not try to prove that each organ this is truly worth this praise; on the contrary, they are willing to ignore and omit much of the structure of the parts. On this subject, I hope that what I wrote in the paper "On the natural abilities" is sufficient. At the moment, I only want for all of the readers of this work to remember that one should not omit any part because of laziness but, by following our example, carefully scrutinize the nature of their substance, device, and connection; and to also explore the continuation, attachment, size or insignificance of each of them, their numbers, values and desires. Finally, if the functions of all of the parts referred to are consistent with each other, we should admit it; if it proves anything, whether unimportant or erroneous, treat it as doubtful and give it no more attention. Such was our method; we conducted research over an extended period of time and then reviewed all that had been said by others about each organ; what we found concerning explicit facts was regarded as more credible ... "[8]. After a careful reading of Galen, we see that he does not just disagree with specific health issues. It is all much more serious. It is about a deep rejection by Galen of atomism as a basis for the natural philosophical views of his opponents (this is not a mystical, but quite rational theory). Actually, the quite logical but insignificant refinements to the atomic theory made by Epicurus were intended to explain the variety of phenomena and processes observed in the living world. For example, a doctor's observations of various organs and human tissues automatically casts doubt on the idea that they can be randomly created motions of atoms of the same size. Furthermore, such homogeneous material could not form anatomical structures so different from each other in structure and functions. Then Epicurus and his followers suggested that the atoms of entities were of different sizes – this looked like it would solve the problem. Doctors who supported the atomistic philosophy of nature

proceeded from the fact that different bodies are made up of atoms of various sizes. They treated physiological processes the same. For example, it was believed that during digestion, food is broken down in the body and then, the atoms which correspond to the size of various organs are dispersed there. The ones that correspond to the structure of the muscles go to the muscle, liver to the liver, etc. Naturally, for this motion the body needed to have special channels. This is how the Erasistrator Methodologists formed the idea of a common pathology. They associated disease with the following factors: first, with an imbalance in the functioning body fluids (blood, phlegm, black, and yellow bile), secondly, with clogging body pores, thirdly, with a mixed form of disease involving a combination of the first and second causes. It is obvious that such an approach to the explanation of the causes of diseases could not contribute to the development of the doctrine of pathology. Within its framework, it was not possible to apply the basic laws of logic and, therefore, the medical knowledge of these specialists developed on principles corresponding to similar prior experience. Identification of cause and effect between preliminary case history, diagnosis and treatment plan became impossible [9].

I want to emphasize a certain tendency in the classification of medical schools opposing Galen. On the one hand, the historiography usually associates contemporary Methodological physicians with the name of Thessalus. If we accept this point of view, the polemical sharpness Galen had towards his opponents becomes understandable. Accordingly, the first book of his work "De methodo medendi libri XIV" begins with a long insulting tirade against Thessalus: "And still, the outrageous Thessalonian thinks that he is worth trusting when he merely states that there are only two types of disease (at least, which are simple ... from them follows a third type, complex in its formula, consisting of the first two). And if you detect these things using one or another method, why not just show it to us to brag?" [10]. According to Galen, the theory suggested by Thessalus is wrong because of its inability to apply a logical method for diagnosing disease (diaeresis). As an example of the correct method, Galen relies on Plato (works "Fileb", "sophist" and "Polity") and Aristotle (the work

"On the Parts of Animals"). Initially, according to Galen, you must define the object of research – the disease. Then, define the symptoms which manifest themselves in the form of reactions of various organs, which require therapy. On the other hand, many historians of medicine say that the Methodologists were one of the leading schools long before Thessalus. Can we say that all Methodologist follow "Erasistratus"? Obviously not. An off campus discussion about Galen with Erasistratus himself and his strongest supporter – Asclepiades – was very academic and detailed. Thessalonian and his followers are depicted in the sources available to us as much rougher and more direct. We suggest that the classification of medical schools of the period from Hippocrates to Galen, in existing literature seems somewhat simplified. However, the base of original sources does not give us the opportunity to deepen and detail our analysis. For this reason, we comment on the new historical and medical facts that we have identified during the course of our work with the writings of Galen, within a framework of established historiographical tradition, which implies the selection of Methodologist schools and empiricists as the most significant trends in the contemporary medical studies of Galen.

In Galen's "De venae sectione adversus Erasistrateos Romae degentes", the scientific controversy refers to the following works of Erasistratus "On bleeding", "On health", "On the separation", "On gout", "On the omissions" "On the diseases of the stomach", "On paralysis". Galen analyzes in some detail another work of Erasistratus: "On the fevers." However, here the image is somewhat contradictory. In the beginning of his story he used the name "On the fevers" in the section of the treatise "On the bleeding": "When they run out of verbal tricks, they resorted to Erasistratus, referring to his first book, "On the bleeding", where in the section "On fevers", he declares that it is better to bandage the limb than to crack open a vein "(see appendix). In the sequel, Galen repeatedly and explicitly refers to "fevers", as in an independent work, even mentioning that this work by Erasistratus consists of several books: "In regards to people suffering from asthma, I believe we should turn to his first statement of the third book "On the fevers", it can also be seen in the first book "On health". "He

initially says nothing about the opening of the veins. It is as if he would certainly have explained it [this method] in his work "On bleeding" had he already spoken about it. Furthermore, it is comical to hear that their claim that the reason for his refusal to open the veins was fear of causing severe pain or something similar. In their own words Erasistratus never spoke about the opening of veins, neither in the essay "On the fevers," nor in his other writings. He did not see a need to dissect veins in the book "On the diseases of the stomach," or in the book "On omissions", or in his writings "On Gout" or "On Health". Additionally, in the book "On Health" he considers that hypervolemia is the cause of various diseases "(see appendix). Galen on several occasions cites "On the fevers," as a separate treatise. The presence of a similarly named section in the treatise "On bleeding" (existing in several books) he mentions only once. On the basis of Galen's criticisms concerning the views of Erasistratus, we cannot exclude the existence of a separate treatise of "On the fevers" and a section with a similar name in the book "On bleeding". In addition, several medieval publications of compilations published as a study reference to Galen and written in Latin refer to the work of Erasistratus "De febris" (literally – "On the fevers") [11]. Given the scarcity of sources and the absence of other reliable data, we suggest that for the moment, we proceed from the existence of eight works by Erasistratus concerning "On the fevers", including the independent work. Furthermore, Galen mentions the existence of a work by Erasistratus called "On the abdominal cavity." However, we do not have detailed information about this work.

Galen's judgments about Erasistratus's works on human diseases suggests that the condition referred to as "hypervolemia" or the presence of "excess blood" in the body was considered to be one of the most dangerous conditions according to the Alexandrian physician. In his opinion, it could initially cause the patient bleeding, and then "transfer" the blood to various organs putting them in danger of "overflow" and future "rupture". Erasistratus gives this syndrome significant importance in his theory of disease – "he believes that paralysis and gout are the reasons for the presence of excess blood in the body" (see appendix). Even Galen agrees with the

danger of this condition: the basis of his exception is the idea that one should somehow assess this condition and how to fight it – with the help of blood-letting (emergency measures), plans of long-term activities, fasting and other form of cleansing the body: "In his work 'On health' he is not in favor of opening the veins even for epilepsy or bloodletting. As a follower of Chrysippus, he did not rely on opening the veins or potent drugs, preferring a cleansing of the body. It is known that an excess of blood can be removed by opening the veins or through the cleansing of the body. But as is known, Erasistratus did not write about this, not in his essay "On paralysis", nor in the book "On gout". He believed that paralysis and gout were the reasons for the presence of excess blood in the body. However, treatment did not require the opening of veins or the already mentioned medicinal cleansing the body. He outlined his thoughts more clearly in the essay "On bleeding" where he stated that some people are at risk of bleeding during the [natural] discharge. He believed that all of this comes from excess body fluid, which leads to bleeding. But he did not just state that to avoid this, it was necessary to remove excess blood, he also described in detail the types of [medical] substances, which he mentioned in his other writings and which did not require the opening of veins "(see appendix).

From the point of view of Galen, "plethora" was fraught with rapid deterioration of health and the subsequent death of the patient; it is an emergency condition and requires urgent intervention. His opponents see the situation quite differently: "When I first came to Rome, I met some doctors who thought that opening veins was so dangerous that they would not use this method even when a person was suffering from an increase in the normal amount of blood, choking on its excess. Also, for one woman who was about twenty years old and had a red face because of delay in monthly period cleansing, coughing and breathing heavily, they did not open the veins, but only applied woolen bandages along her limbs and prescribed fasting for her" (see appendix). Galen immediately entered into a discussions with his colleagues, telling them that the patient shows the need for emergency intervention, which would reduce the critical level of blood pressure – bleeding, i.e. opening veins. The reaction of his

opponents was sharply negative, and the fate of the patient, as predicted by Galen – very sad: "When the doctors told me that getting rid of excess blood could only be done by fasting, without opening the veins, I said nothing and went away. I did not expect the woman to recover because of her dangerous cough and heavy breathing. I thought that she could get breast hemorrhage: burst vessels in the lungs, appearance of angina pectoris (angina), inflammation of the pleura or lung inflammation ... I am extremely wary of angina pectoris, inflammation of the lungs or the bursting of vessels in them. In the latter case, it could lead to death, which came by the way. The woman had a cough and increasing amount of blood flowing from her throat ... I left because I did not expect anything useful would be done. The woman died soon after, suffering from incurable breathlessness. Subsequently, many patients suffering from angina pectoris, for whom the doctors refused to open veins, also died shortly thereafter (see appendix).

Thus, the subject of discussion is the operation of bloodletting, i.e. "Opening of veins" for health reasons or waived in favor of more conservative tactics based on the condition of them patient. In his works, Galen repeatedly describes a range of clinical situation in which the failure to open the veins leads to deterioration of the patient's condition and even death: "Here is another: a patient with a red face, full of blood, mucous pouring from the membranes of the eyes, looking as if his head had long been leaning towards the ground, hips raised, tormented all winter without any help [on the part of these doctors]. On the fifth day of spring he died, panting and gasping"(see appendix). Sometimes the heated arguments between Galen and his colleagues went beyond the limits of correctness: "Immediately after their speech, Theophrast, my fellow countryman and school friend said: 'Do not try to convince those who are so stupid as to remember the dead through the fault of Erasistratus'. And then continued: 'Is it because the negligence in bloodletting that the patients died? Is it because of the refusal of this method that the patients were deprived of [life]? 'Why did Theophrastus list the names of [patients] and course of their illnesses, which I mentioned previously? Afterwards, he smiled and, without mentioning anyone, walked away from these doctors " (see appendix).

Russian historiography has a tradition of condescending neglect towards the methods practiced by Galen and his followers. [8] Evaluations of venotomies were often named in accordance with the task, "bloodletting". It seems to us that this resulted in a great number of stinging evaluations: semi-literate doctors (and simple barbers) in ancient and medieval times did just that, "opened up the blood" for purposes that were not clear. This is a case of unfounded prejudice that has become a historiographical tradition, a kind of stamp. We will try to look at this problem from the perspective of a realistic assessment of the arsenal of medical manipulations available to Galen and his followers for over one and a half thousand years. It is obvious that the syndrome of "plethora", which the great doctor described, leads to death and includes a significant number of diseases known to modern medicine, from high blood pressure leading to stroke, to pulmonary edema caused by many factors. I would like to pose a question to the modern historians of medicine who condescendingly speak of bloodletting: what would they themselves, as doctors have recommended in the second century to a patient with hypertension and the beginning of cerebral circulation disorder? Perhaps taking furosemide in combination with bisoprolol? Of course, this recommendation seems absurd. However this was the case: within the framework of the outdated methodology of presentism, doctors of the past seem uneducated and clumsy. Furthermore, Galen's work "De venae sectione adversus Erasistrateos Romae degentes", which we have analyzed for the first time in the history of Russia, clearly shows the basic alternatives: opening the veins as a pathogenetically justified intervention performed for health reasons, or the completely meaningless from a clinical point of view, fasting, wraps, strapping, etc.

Interestingly, the indignation of Galen was caused not only by the fact that the Methodologists, the followers of Erasistratus, resolutely refused the opening of veins for health reasons. Galen emphasizes that this was the situation when he first arrived in Rome: "When I first came to Rome, all of the students of Erasistratus refused my way of opening the veins" (see appendix). Later, on the contrary, his opponents began to practice this intervention more often than indicated. Moreover,

they then claimed that Erasistratus recommend this method of treatment. A significant part of the work "De venae sectione adversus Erasistrateos Romae degentes" is devoted to proving that the Alexandrian doctor completely excluded this method from his arsenal: "If they say that Erasistratus wrote those provisions concerning the opening of the veins, then they contradict themselves in everything. If these two methods are the same, then why did Erasistratus say nothing about the opening of the veins in his book 'On the fevers', as well as in many others that I have mentioned? If in their opinion opening the veins was better than fasting, they completely incorrectly attributed this to Erasistratus, who did not mention it; in any event, we find nothing of the kind in his known [writings] where he wrote about fasting ... In fact, Erasistratus never used the procedure of opening the veins and this is clearly evident in his methods of treating patients. This is described in his book "On divisions", where he seems to never mention the opening veins. There is no reason to cite all of the statements on this issue, it is enough to remember only those which I have already mentioned and those mentioned by ancient physicians. Their methods [treatment] are mentioned in the first and second books of his work 'On divisions'" (see appendix). Moreover, Galen indignantly reminds one to use the opening of the veins with care and when indicated by health factors: "Furthermore, it is not necessary to use such a strong [means] for each patient. Of course, we cannot completely refrain from opening the veins, but at the same time, not all for whom Erasistratus prescribed fasting required opening of the veins. But it is this [general opening veins] which is prescribed now by the followers Erasistratus. Of course, for all those who have read [my book] it is not easy to find a means of [healing], it is not easy to find the right vein to opening at the right moment. It seems to me that Erasistratus neglected this in the treatment of disease because he did not know when to apply the procedure of opening veins, and therefore strongly hindered this method"(see appendix).

To correctly understand the events that took place in Rome when Galen wrote the works which he quotes, we should remember how to his career developed after his arrival to the capital of the empire. Galen came to Rome in

162 and quickly achieved great success. Soon his medical talents aroused the envy of less able and less fortunate colleagues. He was so afraid of being poisoned that he left the city. Some historians draw attention to the fact that in his writings Galen is not stingy with compliments in his speeches. Based on this, they question the motivations for Galen's actions. In our view, it is not quite justified: firstly, the doctor often speaks of himself only as the heir of Hippocrates; secondly, his success in the profession earned the appreciation of high society (up to the Emperor). It is impossible not to recognize this; thirdly, he actually does much to achieve public recognition and does not hesitate to criticize opponents, which could only irritate the latter. Galen started to conduct public anatomical experiments and to conduct discussions with leading physicians. One of his first patients in Rome was the famous philosopher Eudemus who believed that Galen came to Rome wanting to gain a reputation as a serious philosopher, not a doctor. Old influential acquaintances (i.e. Epigen cited above by Theophrastus), as well as the friendship with the grateful Eudemus immediately opened Galen to a circle of senators and members of the imperial family. Consuls Sergius Paulus and Flavius Boétie were interested in his work (the uncle and son-in-law of the emperor visited his ongoing anatomical demonstrations) [12]. Other important patient included the city police chief, Guy Quiz Aufidiy, to whom Galen devoted a short treatise on diet based on Hippocrates. The rich and respected Lucius March, cured of melancholy by Galen, stated that the words of his doctor were like those of the oracle, "a golden tripod". Soon the name Galen came up as a candidate for the personal physician of the emperor. Naturally, other less talented and less fortunate, but no less ambitious doctors felt jealous of the success of Galen. In the pages of his memoirs, he sometimes appear as a victim, a man who is constantly pursued by enemies seeking to gain the upper hand over him with flattery and intrigue. Galen draws parallels between his situation and the situation of Quint, the great follower of Hippocrates, who was expelled from Rome under pressure from opponents [13]. He states that this endless conflicts with colleagues was the reason for his return to Pergamum (in Sicily) in the summer of 166. In later works, he

mentions another reason for his flight – the desire to avoid an epidemic that began in Rome. Such a move, with all its earthly wisdom, compromises Galen as a doctor. However, if one assumes that the so-called Antonine Plague (modern historians believe that it was smallpox) was really brought by the army of Lucius Verus returning from Persia, it becomes clear that it could not have infected Rome until several months after Galen had left. Furthermore, it would have made no logic. Galen's travel to Pergamum took him to the area of the empire where the epidemic was already raging. In general, the history of the departure of the great physician to his homeland in Pergamum is unclear [11, 14]. However, this fact did not interfere with his subsequent brilliant career: Galen was the court physician for two Roman emperors – Marcus Aurelius and Commodus. In the Fall of 169, with the outbreak of the epidemic in the background, Galen was invited to accompany Marcus Aurelius and Lucius Verus in a military campaign to Germany. Then, when hostilities began to flare, the emperor ordered Galen to monitor the health of the heir to the throne, the minor child Commodus, who remained in Rome. The boy loved his doctor and entrusted him with such confidence that, with few interruptions, he remained personal physician throughout his life. All this time Galen uncompromisingly fought with his scientific opponents.

Of course, the basis of Galen's success lay in his professional talents and successes in the treatment of patients. The invaluable experience gained by him as a physician of the school of gladiators in Pergamum, largely determined the performance of his work as a surgeon. We find a reminder of this in a research text: "If anyone has a high fever, then an organ of the body is simply inflamed. In cases of accretions of veins that are not inflamed, we are convinced of the need to look for the possibility of traumatic injuries. We know that wrestlers often have hips injuries or forearms that have tightened themselves to inflammation because excess blood has flowed out from them; Hippocrates refers to this" (see appendix). Thus, when Galen arrived in Rome, his metropolitan counterparts took an extremely negative view of him, an upstart-hick, and of his proposed treatment. But Galen soon found fame and popularity as a brilliant doctor, reaching the position of court physician. Then,

his former opponents begin to copy his methods of treatment. This angered Galen for two reasons: first, they would open veins when it was not indicated, compromising the method and its author; secondly, they lied shamelessly, attributing to Erasistratus opinions which he did not state and whose use he even criticized. Additionally, they obviously did not change the natural-philosophical basis of their views or opinions on the origin of diseases. According to Galen, his opponents not only behave unworthily, but also make egregious medical errors by including venotomies within a number of other methods of treatment: "In our time in Rome, opening the veins had led to severe torment, because women who were fasting drank cold snow water and as a result did not have a monthly cleansing" (see appendix). Furthermore, the treatment strategy should be individualized and take into account all of the features of the condition of the individual patient, "Some doctors believe that when the color of the body changes in proportion to the bleeding, they must immediately stop this action if it was too strong" (see appendix). According to Galen, the problem is one of principle – a misunderstanding of the pathogenesis of disease by Erasistratus and his followers (see appendix, fragment 22–25).

From the arguments of Galen, it follows that the recommendations of Erasistratus regarding the need to cleanse the body in the case of plethora are consistent. In other words, they are not accidental and should be rationally explained in terms of Erasistratus' concepts of pathogenesis. We are trying to picture the total therapeutic arsenal of Erasistratus' followers. In addition to measures to cleanse the body, the Alexandrian physician recommends physical activity, and in severe cases, the imposition of tight bandages and compresses. Galen says: "It is clear that he prescribed fasting and walks for treating plethora; he also approved of the selection of patients for leading out blood, but never mentions the opening of veins" (see appendix). He continues this idea. "Initially, we call attention to the position of Erasistratus in his work "On bleeding", where he praises Chrysippus for clearly explaining how he recommends using bandages on bodies that cover the blood flow, instead of opening the veins [patients] and bleeding" (see appendix). Galen was outraged by

this logic: "How else might he hinder the flow of blood in the already cramped vessels, if they are already ready to burst?" (see appendix).

According to him, Erasistratus and his followers definitely take a fundamentally incorrect positions: "And he indicates the following: 'the dressing should be woolen and cover all of the organs except the armpits and groin.' Then he goes on to say that we should just 'make dressing' without clarifying whether this will help remedy those with hyperemia or the rest of the [patients] who used the limb binding method. Explaining nothing, he merely says that this method "is used for all". We do not view this as correct: "make dressings for the treatment of all [patients]." Erasistratus spoke very vaguely: "the dressing should be wool, and cover all the organs except the armpits and groin". In this case, we can only speculate about which [patient] this applies to and whose blood can be displaced in the body in this manner. Maybe this is not always possible and dressing should not be used on the organs?" (see appendix).

The difference of opinion between Galen and the followers of Erasistratus is explained by the general theoretical basis of their health systems. At the foundation of Galen's natural philosophy are the principles of teleology. In addition, he has always sought to systematize empirical observations using the methods of philosophy, especially logic. Belief in the feasibility and presence of cause and effect in all the processes of the body directed his thinking towards what later became known as "clinical thinking". According to Galen, disease had a cause which one needed to act on with the help of available methods of

treatments. Any follower of Erasistratus, the physician- methodologist, who was one of a number of Galen's opponents, is not able to understand the complete picture of disease. For them, the human body is not a rational system and appears as a collection of randomly moving atoms. At the beginning of this article, we reminded the reader of how Methodologists imagined the general mechanisms of disease development. The above detailed methods of treatment which they offered, despite the obvious practical uselessness (which Galen constantly emphasized), were very logical. For any disease caused by a blockage of the channels through which atoms move, the doctors recommend body cleansing measures to clear them. Atoms can move from organ to organ. Pressure bandage are needed to prevent the accumulation of blood and organ rupture as a result of displacement. In this system, there is no individual assessment of the patient's condition, requiring a differentiated approach and standards for emergency intervention.

Thus, the works of Galen which this article analyzes: "De venae sectione adversus Erasistrateos Romae degentes" is a brilliant example of the connection between the general theoretical and the natural-philosophical views of the researcher and his practice as a physician. In addition, this treatise illustrates the origins of the foundations of rational medicine, formed by Galen in through his theoretical and practical system. To a large extent, it determine the development of the natural sciences until the scientific revolutions of the XVII–XIX centuries.

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APPENDIX

ΓΑΛΗΝΟΥ ΠΕΡΙ ΦΛΕΒΟΤΟΜΙΑΣ ΠΡΟΣ
ΕΡΑΣΙΣΤΡΑΤΕΙΟΥΣ ΤΟΥΣ ΕΝ ΡΩΜΗ

De venae sectione adversus Erasistrateos Romae degentes. Ed. C.G. Kühn // *Claudii Galeni. Opera omnia*. Vol. 11. Leipzig: Knobloch, 1826 (repr.: Hildesheim: Olms, 1965): 187–249.

1. Ὅτε τὸ πρῶτον ἦκον εἰς Ῥώμην, εὗρόν τινας ἰατροὺς εἰς τοσοῦτον φυλαττομένους φλεβοτομίαν ὥστε ἐνίοτε διὰ πλῆθος ἀνθρώπου πνιγομένου, μηδὲ τότε χρῆσθαι τῷ βοηθήματι. καὶ τινα γυναῖκα τῇ μὲν ἡλικίᾳ σχεδὸν ἐτῶν κα', ἐξ ἐπισχέσεως τῆς ἐμμήνου καθάρσεως ἐρυθρόν τε τὸ πρόσωπον ἔχουσιν καὶ βήττουσαν ἀτρέμα καὶ δυσπνοοῦσαν ἤδη που σμικρὰ διαδοῦντας ἐρίοις δεσμοῖς τὰ κῶλα καὶ ἀσιτεῖν κελεύοντας, οὔτε δὲ αὐτοὺς φλεβοτομοῦντας ἡμᾶς τε

2. κωλύοντας· ἐπεὶ ᾧ σύνηθες εἶναι τοῖς οἰκειοῖς τῆς γυναικὸς καὶ πρεσβύτεραι μᾶλλον ἐπιστεύοντο. πείθειν μὲν αὐτοὺς ἔτι περὶ τῆς φλεβοτομίας οὐδὲ πεχείρησα, προσανηρώτησα δ' εἰ μὴ κωλύοιεν ἐρεθίζειν ἐπὶ μήτραν τὸ αἷμα τοῖς τοῦτ' ἐργάζεσθαι δυναμένοις φαρμάκοις. ὡς δὲ συνεχώρησαν, ἐτοίμως τὴν συνήθη τῇ καμνούσῃ μαιεύτριαν ἐξευρῶν ἐπὶ τὴν

3. χρῆσιν αὐτῶν προὔτρεπον. ἡ δὲ κεκρησθαι καθ' ὃν ἔχρην καιρὸν ἔλεγεν, ἡνίκα ἐπίδοξος ἡ ἔμμηνος ἦν ἔσεσθαι κάθαρσις. ἐμέμνητό τε τῶν φαρμάκων ἃ προσήνεγκε τῇ γυναικί, δοκίμων ἀπάντων ὄντων, ὡς μὴ δόξαί τινα τῇ τούτων ἀσθενείᾳ τὴν βοήθειαν ἄπρακτον γενέσθαι. ταῦτά τε οὖν ἐγὼ πυθόμενος, ἔτι τε πρὸς τοῦτοῖς ὅτι τέταρτος εἶη μὴν πεπλησμένος τῆς ἐπισχέσεως τοῦ αἵματος, αὐθις ἐντυχὼν τοῖς ἰατροῖς ἐπεχείρουν πείθειν ἐπὶ τὴν φλεβοτομίαν ἀφικέσθαι. μὴ βουληθέντων δὲ θαυμάζων εἰ διὰ μὲν τῆς μήτρας ἐκκενωῶσαι τὸ περιττὸν αἷμα σπουδάζουσιν, ἀναστομώσαντες δηλαδὴ φλέβας ἐνταῦθα πολλάς, ἄλλης δὲ τινος φλεβὸς τμηθείσης ἡγοῦνται βλαβεράν ἔσεσθαι τὴν κένωσιν.

4. τῶν δὲ εἰπόντων ὑπὸ μόνῃς τῆς αἰτίας κενωθῆναι δύνασθαι τὸ πλεονάζον αἷμα, χωρὶς τοῦ προσαχθῆναι βοήθημα τοιοῦτον, σιωπήσας ἀπηλαττόμην, οὐδὲν χρηστὸν ἐλπίζων ἐπὶ τῇ γυναικί, διὰ τε τὴν βῆχα καὶ τὴν δύσπνοϊαν. ἡ γὰρ αἷμα τι πτύσειν αὐτὴν ἐκ θώρακος ἢ πνεύμονος, ἀγγείου ῥαγέντος, ἢ πάντως γε

συναγκικὴν ἢ πλευριτικὴν ἢ περιπνευμονικὴν ἔσεσθαι προσεδόκουν. ἐβουλόμην τε μᾶλλον, ὡς ἐν κακῶν αἰρέσει, πλευριτικὴν γενέσθαι τὴν γυναῖκα, δεδιὼς τῆς μὲν ἐν συνάγγῃ τε καὶ περιπνευμονίᾳ τὴν ὀξύτητα τοῦ κινδύνου, τῆς δὲ ἐν τῷ πνεύμονι ῥήξεως ἀγγείου τὸ θανατῶδες, ὅπερ οὖν καὶ συνέβη γενέσθαι. βηξάση γὰρ αὐτῇ συντονώτερον αἷμα συνανήχθη. καὶ ἤδη καὶ τῶν ιδιῶτων οὐκ ὀλίγοι τοῖς κωλύσασι φλεβοτομηθῆναι τὴν ἀνθρωπον ἐμέμφοντο. καὶ πάντως, εἰ καὶ μὴ πρόσθεν, ἀλλὰ νῦν γοῦν ἥλιπζον αἰδεσθέντας αὐτοὺς συγχωρῆσαι τῷ βοηθήματι. τῶν δὲ μηδὲ τότε ἐπιτρεπόντων, ἀλλὰ τὰ τε τῶν κώλων δεσμὰ ἐπισφίγγειν σφο-

5. δρότερον ἀξιούντων, ἐρεθίζειν τε διὰ μήτρας, ἐπιμένειν τε ταῖς αἰτιαῖς, ἐγὼ μὲν ἐχωρίσθην, ὡς ἂν μηδὲν ἀνύσειν ἐλπίζων διὰ τε τὴν ἡλικίαν τῶν ἀνδρῶν καὶ τὴν δόξαν. ἡ γυνὴ δ' ἀπέθανεν οὐ μετὰ πολὺν χρόνον, ἀνιάτω δυσπνοίᾳ συ

σχεθεῖσα. καὶ μὲν δὴ καὶ συναγκικῶν ὑπὸ τῶν αὐτῶν τούτων ἰατρῶν κωλυθέντων φλεβοτομησάμενοι διὰ ταχέων ἀποθανόντων. καὶ πάλιν ἄλλον τινὰ ἦρος ὥρα, δι' ὅλου μὲν τοῦ χειμῶνος ἐμπεπλησμένον ἄνευ γυμνασίων, ἐρυθροῦς δὲ οὕτω τοὺς ὀφθαλμοὺς ἔχοντα καὶ τὸ πρόσωπον ὄλον, ὡς εἰ καὶ τις μὲν ἔρεισας χαμαὶ τὴν κεφαλὴν, ὑψηλὰ δ' ἀνατείνας τὰ σκέλη, χρονίσει ἐν τούτῳ τῷ σχήματι, πεμπταῖος οὗτος δυσπνοήσας ἐπνίγη. τετάρτην ἐπὶ τούτων γυναικί τῆς ἐμμήνου καθάρσεως ἐπεσχημένης οὐκ ὀλίγου χρόνου κατὰ τὸν αὐτὸν τρόπον ἐπὶ θάνατον ἐποδήγουν οἱ τῆς φλεβοτομίας ἐχθροὶ, τὰς τρεῖς μὲν ἡμέρας ἐν πρώτοις ἐν αἰτίᾳ φυλάξαντες· καὶ γὰρ καὶ ὁ πυρετὸς ἦν αὐτῇ συνεχής· τῇ τετάρτῃ δὲ δόντες αὐτῇ ὀλιγοστόν τι ῥοφήματος, εἶτα τῇ πέμπτῃ πάλιν ἀσιτεῖν κελεύσαντες, ἐν ἧ καὶ παροξυνθεῖσα σφοδρότερον ἀνεπήδα τε παραφρονουσα

6. καὶ διὰ τῶν θυρῶν ἐκτὸς ἔθει κεκραγυῖα, καὶ μόγις αὐτὴν οἱ παρόντες ἠδύνατο κατέχειν. ἀλλὰ ταύτην γε ἡ φύσις ἔσωσεν,

αἷμα ἐκ μυκτῆρων ἐκχέασα πάμπολυ. καὶ ἦν θαυμάσαι τε ἅμα καὶ διδαχθῆναι πηλίκινη ἔχει δύναμιν εἰς τὴν τῶν τοιούτων παθημάτων ἴασιν αἵματος ἀφαιρέσεις. αὐτίκα γὰρ ἐπὶ τῇ διὰ τῶν μυκτῆρων αἰμορροαγία πάντων ἀπήλλακτο τῶν συμπτωμάτων ἢ γυνή. ἔμπροσθεν μὲν οὖν ἐδεδίειν εἰς λόγους ἰέναι τοῖς ἰατροῖς, εἰκάζων ἃ μέλλουσιν ἐρεῖν εἰς τὸ μὴ χρῆσθαι τῇ φλεβοτομῇ. φανερώς δὲ δοξάσης ἅπασι σωθῆναι τῆς γυναικὸς ἐπὶ τῇ κενώσει τοῦ αἵματος, ἀνέμνησα αὐτοὺς τῶν ἀποθανόντων, ὡς εἰ καὶ τις ἐκείνους ἐφλεβοτόμησεν, ἴσως ἂν ἐσώθησαν, ἔλεγόν τέ τινες ἐπὶ τούτων λογισμοὺς, οἳ δὲ περιέπλεκον μὲν ἄνω καὶ κάτω τοὺς λόγους ἐλίπτοντες, ἐπέβαινον δ' οὐδὲν, ἀλλὰ καὶ τελευτῶντες ἐπὶ τὸν Ἐρασίστρατον κατέφευγον, ἐν μὲν τῷ πρώτῳ περὶ αἵματος ἀναγωγῆς βιβλίῳ φάσκοντες ἀποδεδείχθαι πρὸς αὐτοῦ κάλλιον εἶναι τοῦ φλεβοτομεῖν τὸ διαδεῖν τὰ κῶλα, κατὰ τε τὴν περὶ τῶν πυρετῶν

7. πραγματεῖαν, μὴδὲ ἐπιμνησθῆναι τὴν ἀρχὴν τῆς φλεβοτομίας αὐτὸν, ὡς ἂν ὢν δὴ ἔδειξεν ἐν τῷ περὶ αἵματος ἀναγωγῆς μεμνημένον. καὶ γὰρ ἂν ἦν, ἔφασαν, γελοῖος εἰ ἀραιτησάμενος τῆς φλεβοτομίας ἐπὶ τοῦ μάλιστα δεῖσθαι δοκοῦντος πάθους ἔμελλεν ἔτι περὶ τῶν ἄλλων ἐρεῖν. τὸν αὐτὸν δὲ τοῦτον Ἐρασίστρατον οὐ μόνον ἐν τῇ περὶ τῶν πυρετῶν πραγματεῖα σεισιγηκέναι περὶ τῆς φλεβοτομίας ἔλεγον, ἀλλὰ καὶ τὰς ἄλλαις ἀπάσαις. οὔτε γὰρ ἐν τῇ τῶν κατὰ τὴν κοιλίαν παθῶν οὔτε ἐν τῇ τῶν παρέσεων οὔτε ἐν τῇ περὶ ποδάγρας, ἀλλ' οὐδὲ ἐν τῇ τῶν ὑγιεινῶν κεχρησθαι φλεβοτομῇ. καίτοι τὸ πλήθος γε τοῦ αἵματος ἐν τοῖς ὑγιεινοῖς συγγράμμασι

μάλιστα αὐτὸν αἰτιᾶσθαι τῶν νόσων. ἐμοῦ δ' ἀποθαυμάζοντός τε τὰ λεγόμενα καὶ τοσοῦτον ἔτι προσανερωτήσαντος αὐτοὺς, εἰ μὴδέποτε χρηστὸν ἐστὶ φλεβοτομῇ, μὴδ' ἂν περιπνευμονικός τις εἴη ἢ συναγκικῶς πνιγόμενος τύχοι, μὴδ' ἂν ἐξ ἐπισχέσεως ἐμμήνου καθάρσεως ἢ αἰμορροῖδος ἐπὶ θώρακα ὠθεῖται τὸ πλεονάζον αἷμα. καὶ πρὸς τούτοις ἀπεκρίναντο προχειρισάμενοι τοὺς ἐν τοῖς τῶν διαιρέσεων

8. βιβλίους Ἐρασιστράτῳ γεγραμμένους ἀρρώστους, καὶ μάλιστα αὐτῶν τὸν Κρίτωνα καὶ τὴν ἐκ τῆς Χίου παιδίσκη. τὸν μὲν γὰρ ἐξ ἀρχῆς συναγκικῶς ἐνοχλούμενον, ἅμα δὲ καὶ πληθωρικὸν ὄντα, καθάπερ αὐτὸς ὁ Ἐρασίστρατος ἔγραψεν· τὴν δὲ τῶν καταμηνίων ἐπεσχημένων καὶ τοῦ πλήθους ὀρμήσαντος

ἐπὶ πνεύμονα μὴ φλεβοτομήσαι τὸν ἄνδρα. λεγόντων δ' αὐτῶν ἔτι ταῦτα Τεύθρας τις ἐμὸς πολίτης ἅμα καὶ συμφοιτητῆς, ἦν δὲ πάνυ τὸν τρόπον ἐλεύθερος, οὐ κάμψεις, ἔφη, τούτους ποτὲ, τοὺς μὴδὲ ἄχρι τοσοῦτου σωφρονοῦντας, ὡς μεμνησθαι τῶν δι' Ἐρασίστρατον ἀποθανόντων. διὰ τί γὰρ ἄλλο, ἔφη, τοὺς προκεχειρισμένους ὑπ' αὐτῶν ἀρρώστους ἀποθανεῖν συνέβη, πλὴν ὅτι παρελείφθη τὸ τῆς φλεβοτομίας βοήθημα; διὰ τί δὲ ἄλλο τοὺς πρῶ ὑπὸ τούτων κωλυθέντας κενωθῆναι; καὶ πάντας ἐξῆς αὐτοὺς ὀνόματι κατέλεξεν ἅμα ταῖς διαθέσεσιν αἷς ἔσχον, ὧν ὀλίγον ἔμπροσθεν ἐμνημόνευσα. καὶ ταῦτα μειδιῶν ἀνελιττόμενος τὴν χεῖρα καὶ βίαιον ἐπισπασάμενος ἀπήγε τῶν ἰατρῶν. τῇ δ' ὑστεραία προκομίσας τὰ τῶν διαι-

9. ρέσεων Ἐρασιστράτου βιβλία τοῖς φιλοσόφοις ἅπασιν ἀνεγίνωσκε, ἅμα μὲν ἐπιδεικνύς ὅτι δι' Ἐρασίστρατον ἀπέθανον ἢ τε ἐκ τῆς Χίου παιδίσκη καὶ Κρίτων ἅμα προσκαλούμενος τοὺς πρεσβύτας ἰατροὺς εἰς διάλογον. ἐκείνοι μὲν οὖν οὐκ ἀφικνοῦντο, μικρότερον ἑαυτῶν εἶναι νομίζοντες ἀμιλλᾶσθαι νεανίσκῳ. συνέβη γὰρ πῶς ἐν ἐκείνῳ τῷ χρόνῳ καθ' ἑκάστην ἡμέραν εἰς τὰ προβαλλόμενα λέγειν ἐν πλήθει. προεβλήθη μὲν οὖν ὑπότινος, εἰ δεόντως Ἐρασίστρατος οὐ κέχρηται φλεβοτομῇ. διήλθον δ', ὡς ἔδοξε τοῖς τότε ἀκούσασιν, ὠφελιμώτατον πρόβλημα. διὸ καὶ παρεκάλεσεν ὁ Τεύθρας ὑπαγορευσαί μεταλελεγμένα τῷ πρὸς αὐτοῦ πεμφθησομένῳ παιδί. καὶ γὰρ τοι καὶ μέλλων εἰς τὴν Ἰωνίαν ἐπιδημῆσαι καὶ ἐξορμήσασθαι πάντως ἔφασκεν ἔχειν αὐτὰ βούλεσθαι. ἐγὼ μὲν οὖν ἐπέισθην τε τῷ ἐταίρῳ καὶ τὸν λόγον ὑπηγόρευσα. συνέβη δ' ἐκπεσεῖν εἰς πολλοὺς τὸ βιβλίον, οὐ κατὰ τὴν γνώμην ὑπ' ἐκείνου διαδοθέν. ὁ γὰρ τοι λόγος οὐ συγγράμματι πρεπόντως, ἀλλ' ἀκουστηρίῳ συνέκειτο, δεηθέντος τοῦ

10. φίλου καθ' ὃν ἐρρέθη τρόπον, οὕτως αὐτὸν ὑπαγορευθῆναι. ἀλλὰ καὶ τοιοῦτος ὢν καὶ πολλὰ λείποντα ἔχων ὡς τὸ τέλος, ὅμως ἔοικεν ἠνυκέναι μεῖζόν τι τῆς ἐλπίδος. ἐπὶ γὰρ τοῦναντίον ἀφιγμένοι πάντες εἰσὶν οἳ νῦν ὀνομάζοντες ἑαυτοὺς Ἐρασιστρατεῖους, ἐφεξῆς τε φλεβοτομοῦσιν ἅπαντας, οὐ μόνον οὖς ὀλίγον ἔμπροσθεν εἶπον, ἀλλὰ καὶ τοὺς ὅπως πυρέττοντας. ὥστε κατὰ τὸν Σησίχορον ἔοικα δεήσεισθαι παλινωδίας τινός, ἐν ἣ παρακαλέσω τοὺς ἄνδρας ἐπὶ μὲν τῶν κατὰ τοὺς λόγους διατριβῶν ἐρίζειν εἰς ὅσον βούλονται, φεῖδεσθαι δὲ τῶν ἀρρώστων ἀποθεμένους τὸ

σφοδρὸν τοῦτο τῆς ἐφ' ἐκάτερον ὀρμῆς. οὔτε γὰρ ἐπέχεσθαι χρῆ φλεβοτομίας διὰ παντός, οὐδ' ἠγεῖσθαι πάντας ὄσους ἂν Ἐρασίστρατος ἀσιτεῖν κελεύη δεῖσθαι φλεβοτομίας, ὅπερ οἱ νῦν Ἐρασιστράτειοι φασιν. οὐ μὴν οὐδὲ ῥᾶστον εἶναι πάντας τοὺς χρῆζοντας τοῦ βοηθήματος διαγνῶναι, καθάπερ οὐδὲ τὸ μέτρον εὐρεῖν ἢ τὴν τμηθησομένην φλέβα καὶ τὸν καιρὸν. τὸν τε Ἐρασίστρατον αὐτὸν διὰ τοῦτο οἶμαι παραλιπεῖν ἐφ' ἐκάστου τῶν

11. παθῶν, ὡς γε σαφῶς ἐν τῷ μάλιστα δεομένῳ φλεβοτομίας ἐκώλυσε χρῆσθαι. ἀλλὰ τοι, φασίν, ἀσιτεῖν κελεύων ἐν τοῖς τῆς φλεγμονῆς καιροῖς αὐτοῖς ἔγραψε κατὰ λέξιν ὧδε· κενούμενα γὰρ φλέβες ῥᾶον παραδέχονται τὸ παρεμπεπτωκὸς αἶμα

εἰς τὰς ἀρτηρίας. τούτου δὲ συμβαίνοντος ἦττον αἱ φλεγμοναὶ ἔσσονται. εἴπερ οὖν ὡς κενωτικὸν βοήθημα τὴν ἀσιτίαν συμβουλεύει, πολὺ δῆπου, φασί, μᾶλλον ἐπὶ φλεβοτομίας ἀφίξεται. ὅτι μὲν οὖν ἐπὶ φλεβοτομίαν ἐχρῆν ἔρχεσθαι μᾶλλον αὐτὸν ἔνθα ταχέως κενῶσαι βούλεται, κάλλιστα λέγουσι, πλὴν ὅτι κἄνταῦθα παραλείπουν τοὺς κωλύοντας ἐνίοτε σκοποὺς, ὧν τοῦ λόγου προϊόντος ἐγὼ μνημονεύσω. Ζητεῖται δὲ νῦν οὐχ ἀπλῶς τί βέλτιον ἐστίν, ἀλλ' εἰ φαίνεται χρώμενος Ἐρασίστρατος τῷ βοηθήματι. τοῦτο δ' οἱ μὲν ἔμπροσθεν, ἠνίχ' ἦκον εἰς Ῥώμην τὸ πρῶτον, ἅπαντες ἠρνοῦντο τῶν Ἐρασιστράτου μαθητῶν, οἱ δὲ δοκιμώτατοι, οὓς αὐτὸς οἶδα, νῦν ὡς σμικρῶ τι παραλλάττουσιν αὐτῶν. ἵνα γὰρ ἔασας τοὺς ἄλλους

12. Στράτωνος μνημονεύσω, διὰ παντός μὲν Ἐρασιστράτῳ συγγενομένου, γράψαντος δ' ἐπὶ τῆς οἰκίας αὐτοῦ καὶ διὰ τοῦτο λεγομένου δεδουλευκέναι τάνδρι, τὰ τ' ἄλλα, φησὶν ἐκεῖνος, Ἐρασίστρατον ἐπαινεῖσθαι δίκαιόν ἐστι καὶ ὅτι χωρὶς φλεβοτομίας ἐθεράπευεν ἃ μετὰ τοῦ φλεβοτομεῖν οἱ πρόσθεν ἐπεχείρουν ἰᾶσθαι. καὶ μέντοι καὶ αὐτὸς ὁ Στράτων φαίνεται διὰ τῶν ἰδίων συγγραμμάτων ἀεὶ τὰς θεραπείας χωρὶς φλεβοτομίας ποιούμενος. καὶ τί θαυμαστὸν Ἐρασίστρατον ἔπεσθαι τὰ πάντα Χρυσίππῳ τῷ Κνιδίῳ, προηρημένον ἀποστῆναι τοῦ φλεβοτομεῖν ὡσπερ κἄκεῖνος; οὕτω δὲ καὶ Ἀριστογένης καὶ Μήδιος, οἳ τ' ἄλλοι πάντες οἱ ἀπὸ τοῦ Χρυσίππου φαίνονται ποιῶντες. ὅσον μὲν οὖν ἐπὶ τῆ τῶν καμνόντων σωτηρία, πολὺ βέλτιόν ἐστι πεπεῖσθαι φλεβοτομία χρῆσθαι τὸν Ἐρασίστρατον· ὡς δ' ἐπὶ τοῖς νῦν Ἐρασιστρατείοις, ἄμεινον μὴ

πεπεῖσθαι. μανίας γὰρ ἐσχάτης ἔργον οἶεσθαι διὰ τοῦτ' Ἐρασίστρατον ἐφ' ὧν εἰρήκαμεν ὀλίγον ἔμπροσθεν παθῶν σεσιγηκέναι τὴν φλεβοτομίαν, ὅτι κενοῦσθαι τὰς φλέβας ἀξιοῖ καὶ τοῦτον

13. τίθεσθαι τῆς θεραπείας τὸν σκοπὸν, ὅγε τοι τούτῳ πεισθεὶς ἐφ' ὧν ἂν εὔροι παθῶν Ἐρασίστρατον ἀσιτίαν συμβουλεύοντα. πρόδηλον γὰρ ὡς τοῦθ' ἔπεται τοῖς ὁμότιμον εἰποῦσιν εἶναι βοήθημα τὴν φλεβοτομίαν ταῖς ἀσιτίαις, εἰ δὲ οὐκ ἔστιν ὁμότιμον, ἀλλὰ δεῖται τινων διορισμῶν, οὓς ὁ μαθὼν ἐξευρήσει, πηνίκα μὲν ἄμεινόν ἐστι διὰ φλεβοτομίας μόνης τὴν κένωσιν ποιεῖσθαι, πηνίκα δ' ἦτοι δι' ἀσιτίας μόνης ἢ δι' ἀμφοτέρων, καταβάλλεται φανερώς αὐτοὺς ὁ λόγος. ἔγραψε γὰρ ὁ Ἐρασίστρατος τοὺς διορισμοὺς ἐκείνους, εἴπερ, ὡς οὗτοί φασιν, ἔδοξε περὶ τῆς φλεβοτομίας ὡς ὁ λόγος αὐτῶν ἑαυτὸν περιτρέπει καθ' ἐκάτερον. εἰ μὲν γὰρ ὁμότιμον ἐστὶ, διὰ τοῦτο παρέλιπεν ὁ Ἐρασίστρατος ἔν τε τῇ περὶ τῶν πυρετῶν πραγματεία καὶ ταῖς ἄλλαις ὧν ὀλίγον ἔμπροσθεν ἐμνημόνευσα γράψαι τι περὶ φλεβοτομίας. εἰ δ' οὐκ ἔστιν ὁμότιμον πάντῃ τὸ τῆς φλεβοτομίας βοήθημα τῷ τῆς ἀσιτίας, οὐκ ὀρθῶς αὐτοὶ λέγουσιν ἐξ ὧν ἐπὶ τῆς ἀσιτίας ἔγραψεν, ἐκ τούτων ἡμᾶς χρῆναι τεκμαίρεσθαι περὶ τῆς φλεβοτομίας. καὶ μὴν κατὰ τοῦτο πάλιν ὁ λόγος αὐτῶν ἑαυτὸν περιτρέπει, τὴν

14. ἀσιτίαν ἀποφαίνων ἄχρηστον. εἴπερ γὰρ ὅτι κενουμέναις ταῖς φλεβῶν ἐν ταῖς ἀσιτίαις ἔπεται τὸ μειοῦσθαι τὰ πάθη, διὰ τοῦτο αὐτὰς παραλειψόμεθα, πολλῶ βέλτιόν ἐστι ἅπαξ ἐκκενώσαντας τὸ περιττὸν ἀποστῆναι τῶν ἀσιτιῶν, ἀηδῖαν τε πολλὴν παρεχουσῶν τοῖς κάμνουσι καὶ ἀγρυπνίαν καὶ ἄσπην ἐπιφερουσῶν, ἔτι τε στομάχου κάκωσιν καὶ χυμῶν διαφθορὰν καὶ γαστρός, ἐνίοτε καὶ οὔρων ἐπίσχεσιν. Ὅτι δὲ ὄντως Ἐρασίστρατος οὐ κέχρηται τῇ φλεβοτομίᾳ, δῆλον ἐναργῶς ἐστὶν ἐκ τῶν ἐν τοῖς διαιρέσεων βιβλίοις γεγραμμένων ἀβρώστων, ἐφ' ὧν διηγούμενος ἅπαντα τὰ πρᾶχθέντα κατὰ τὴν θεραπείαν οὐδαμῆ φαίνεται φλεβοτομίας μνημονεύων. ἅπαντας μὲν οὖν αὐτοὺς προχειρίζεσθαι μακρὸν, ἀρκεῖ δ' ἀναμνησθαι μόνων ἐκείνων, ὧν ὀλίγον ἔμπροσθεν ἔφην τοὺς πρεσβύτας ἰατροὺς μνημονεῦσαι. γέγραπται δ' αὐτῶν ὁ μὲν ἐν τῷ προτέρῳ τῶν διαιρέσεων, ὁ δ' ἕτερος ἐν τῷ δευτέρῳ. καίτοι καὶ νῦν ἤδη καιρὸς αὐτὰς τὰς λέξεις παραγράψαι, καθ' ὅς ὁ

Ἐρασίστρατος ἅπαντα διηγῆται τὰ γενόμενα τοῖς ἀρρώστοις. ἐν μὲν οὖν τῷ προτέρῳ τῶν

15. βιβλίων οὕτως ἔγραψε· τῇ ἐκ τῆς Χίου παιδίσκῃ τὰ μὲν γενόμενα τῶν καθάρσεων τοπρῶτον ἐπεσχέθη ἐπὶ πλείω χρόνον. ἔπειτα εἶπετο τὰ βηχία καὶ ἀναγωγὴ φλέγματος. χρόνου δὲ προϊόντος αἵματος ἀναγωγὴ ἐγένετο, κατὰ τὴν τῶν καθάρσεων περίοδον ἑαυτῇ ἠκολούθει, ἐνίοτε μὲν διὰ μηνῶν δ', ὅτε δὲ διὰ δύο. εἰ δὲ πως ταῖς ἡμέραις ἐν αἷς αἰ καθάρσεις ἐγίνοντο καὶ ἡ ἀναγωγὴ συνέβαινε, παρηκολούθει ἐφ' ἡμέρας τρεῖς ἢ τέσσαρας· ὥστε παντάπασιν ἐμφαίνειν ὅτι ἀντὶ τῶν καθάρσεων ταύτην τὴν ἔκκρισιν λαμβάνει. ἐπηκολούθει δὲ καὶ πυρετὸς ἐν ταύταις ταῖς ἡμέραις· ἔπειτα ἀπεκαθίστατο. ταῦτα προειπὼν ὁ Ἐρασίστρατος ἐφεξῆς γράφει περὶ τῶν ἰαμάτων αὐτῆς ὧδε· ἐν δὲ τοῖς πρώτοις χρόνοις αὐτὴ ἐπεχείρησε θεραπεύεσθαι ποτήμασι τε καὶ πυριάσει τῆς ὑστέρας καὶ προσθέτοις καὶ τῇ ἄλλῃ διαίτῃ πρὸς ταῦτα ἀρμοζούσῃ. ἦν γὰρ δὴ τις καὶ περὶ τὸ στόμα τῆς ὑστέρας οὐκ ἰσχυρὰ σκληρότης, οὐδαμῶς δὲ οὐδὲν ὑπακουούσης τῆς θεραπείας, ἀλλὰ κατὰ τινὰ μίαν περίοδον εἰς τὴν ὁσφὺν βάρους ἀπαντήσαντος,

16. ὑγρασίας δὲ οὐδεμιᾶς, οἱ τε πυρετοὶ συνεχέστεροι ἦσαν ἢ καὶ τῷ σώματι ᾧ ἐνεδίδουν καὶ βῆχες ἠκολούθουν σφοδραί. τῆς μὲν οὖν περὶ τὴν ὑστέραν θεραπείας ἀπέστημεν, ἐργῶδες ὑπολαμβάνοντες εἶναι τῶν πυρετῶν μενόντων καθάρσεις ποιῆσθαι· τῇ δὲ λοιπῇ θεραπείᾳ χρώμεθα, ὡς εἰθίσεθα πρὸς τὰ τοιαῦτα τὰ τ' ἄλλα καὶ πρὸς τὴν θεραπείαν περίοδον τῶν καθάρσεων προσλαμβάνοντες ὑπεστέλλομεν τὰ σιτία, καὶ ἡ μὲν τοῦ αἵματος ἀναγωγὴ οὐκ ἐγένετο ἀλλ' ἢ ἅπαξ ἐπὶ βραχύ. ἀλλὰ μέντοι οὐδὲν ἔφρασεν, ἀλλὰ που καὶ ἀνέτρεχον ἤδη πυῶδεις ἀναγωγαί. φλεβοτομίας λόγος ἐνταῦθα οὐδεὶς, καὶ προσήκον γ' ἦν, ὡς ἅπαντες ἴσασιν οἱ τῶν ἔργων τῆς τέχνης ἔμπειροι, τὴν ἀρχὴν τῶν βοηθημάτων ἀπὸ φλεβοτομίας ποιῆσθαι. ἴσως τις φήσει τούτων τῶν ἅπανθ' ἐτοιμῶς λέγειν οὐκ ὀκνούντων, ὡς οὐ παρ' Ἐρασιστράτου τῆς θεραπείας προσισταμένου ταῦτ' ἐγένετο. διηγῆται δὲ αὐτὰ νῦν ἡμῖν ἕνεκα τοῦ μηδὲν τῶν πραχθέντων λαθεῖν. ἀλλ' ἐξελέγξει γε τούτους τὸ ἐπιφερόμενον, ἔνθα φησί, τῆς μὲν οὖν περὶ τὴν ὑστέραν θεραπείας ἀπέστημεν, ἐργῶδες ὑπολαμβάνοντες εἶναι

17. τῶν πυρετῶν μενόντων τὰς καθάρσεις ποιῆσθαι, τῇ δὲ λοιπῇ θεραπείᾳ χρώμεθα πρὸς τὰ τοιαῦτα, τὰ τε ἄλλα καὶ πρὸς τὴν θεραπείαν

περίοδον τῶν καθάρσεων προσλαμβάνοντες ὑπεστέλλομεν τὰ σιτία. ἐν τούτοις γὰρ ὁ Ἐρασίστρατος ἐνδείκνυται σαφῶς οὐχ ἑτέρων θεραπείαν διηγούμενος, ἀλλ' ἑαυτὸν συναριθμῶν τε καὶ συνεπιγράφων ἅπασιν τοῖς πραχθεῖσι περὶ τὸν ἄνθρωπον. τὸ γὰρ ἀπέστημεν, καὶ ἀπολαμβάνοντες, ἔτι τε τὸ χρώμεθα καὶ τὸ προσλαμβάνοντες, ἔτι τε πρὸς τούτοις τὸ ὑπεστέλλομεν τὰ σιτία, προδήλως ἐνδείκνυται δυοῖν θάτερον, ἢτοι γ' αὐτὸν ἐξηγεῖσθαι τῆς θεραπείας τὸν Ἐρασίστρατον ἢ τοῖς ὑφ' ἑτέρου γιγνομένοις ἀρέσκεσθαι. καὶ μὴν εἴπερ ἠρέσκετο τοῖς πραττομένοις, ἐναργῆς ἂν εἴη τεκμήριον αὐτοῦ τῆς γνώμης ἦν εἶχε περὶ φλεβοτομίας. τὸ γὰρ ὑποστέλλειν τὰ σιτία δυοῖν τούτοις τὸ ἕτερον, ἢτοι ἀφαιρεῖν τελῶς ἢ μειοῦν. ὅπερ ἐπὶ τῆς νοσοῦσης ὁ Ἐρασίστρατος ἔφη πεπραχθαι, καθ' ὃν καιρὸν τῆς καθάρσεως περίοδος ἦν, ὡς ὠμολόγει τοῖς ἄλλοις συγγράμμασι ἅπασιν αὐτοῦ, καὶ ταῖς φλεβοτομίαις μὲν οὐδαμῶθεν χρώμενος, συμ-

18. βουλευῶν δ' ἄσιτεῖν. εἰ μὴ τι ἄρα κἄνταῦθα φήσουσι γε φλεβοτομεῖσθαι μὲν τὴν γυναῖκα, παραλελειφθαι δὲ ἐν τῇ διηγῆσει τὸ βοηθήμα, νοούντων ἡμῶν αὐτὸ προσῆχθαι, κινῶν μὴ ῥηθῆ. τί δὴ ποτ' οὖν καὶ περὶ τῆς ἀσιτίας οὐκ ἐσίγησε, νοεῖσθαι τε δυναμένων καὶ ταῦθ' ὁμοίως; ὁ δ' αὐτὸς λόγος καὶ περὶ τῶν ποτημάτων καὶ τῆς πυριάσεως καὶ τῶν προσθέντων. εἰ γὰρ μὴδ' ὄλως ἐγγράπτο πρὸς Ἐρασίστρατον, πάντως ἂν που συνήκαμεν ὑπὸ τῶν ἰατρῶν αὐτὰ πεπραχθαι. ὡς τὸ γε συνιέντων πεπραγμένον, εἰ καὶ μὴ ἐγγράπτο, κοινὸν ἀπάντων ἐστὶ τῶν βοηθημάτων. ἀλλ' Ἐρασίστρατός τε διηγῆσθαι πάντα προὔθετο, σαφηνείας ἀκριβοῦς ἕνεκεν, ἵνα μὴ τις τὴν ἐξουσίαν ἔχη τὰ μὲν προστιθέναι τῶν βοηθημάτων, ὡς προσαχθέντα τῇ καμνούσῃ, τὰ δ' ἀφαιρεῖν, ὡς παραλειφθέντα, πρὸς τῷ καὶ μάχεσθαι τῇ τούτων δόξῃ τὴν διήγησιν αὐτοῦ. εἰ γὰρ ὅλον ἐφλεβοτομήθῃ τὸ γύναιον, ἢ ἀσιτία μάρτην παρελαμβάνετο. μᾶλλον δ', εἰ χρὴ τάληθες εἰπεῖν, οὐ μάρτην μόνον, ἀλλὰ καὶ

19. πρὸς κακοῦ. δεῖξω γὰρ ὀλίγον ὕστερον τοῦτο, νῦν δὲ ὅτι μάρτην ἀρμόττει πρὸς τὸν ἐνεστώτα λόγον. ἐπεὶ γὰρ ἐν τῷ καιρῷ τῆς κατὰ περίοδον καθάρσεως ἐπὶ θώρακα φερομένου τοῦ περιτοῦ κίνδυνος ἦν αἰμὰ τι πτύσαι τὴν γυναῖκα, μειῶσαι τὸ πλῆθος ὁ Ἐρασίστρατος βουλόμενος ἐπὶ τὴν ἀσιτίαν ἀφίκετο προδήλως ματαίαν οὔσαν, εἴπερ ἡ φλεβοτομία παρείληπτο, καθ' ἣν ἐν ἀκαρεῖ χρόνῳ ῥᾶστον

ἦν ἐκκενώσαι τὸ περιττὸν τοῦ αἵματος. οἱ γοῦν θεραπεύοντες ἐν Ῥώμῃ τὰς γυναῖκας αὐτῆ τοῦ συμβαίνοντος ἐμπειρία μάλιστα ἐπέισθησαν, ἐπὶ μὲν τὴν φλεβοτομίαν ἔρχοντες κατὰ τὸν καιρὸν ἐκείνον ᾧ ἐπίδοξος ἢ φορὰ γενέσθαι τῶν καταμηνίων, μήτε δ' ἠσυχίαν προστάσσειν μήτ' ἀσιτίαν, ἀλλὰ καὶ μελίκρατον διδόναι καὶ τροφῆς ὑγραινούσης δαψιλῶς καὶ λουτροῖς χρῆσθαι συγχαρεῖν, ἐφ' οἷς εἴωθεν εἰς ταῦτόν, ὅτε γε μετρίως ἀφαιρεθῶσι τοῦ αἵματος, ἢ κάθαρσις ἐπιφαίνεσθαι, καὶ μάλισθ' ὅτε κατ' ἰγνὺν παρὰ σφυρὸν ἢ φλεβοτομία γένηται. ὡς εἶγε φλεβοτομήσας τις ἀσιτεῖν προστάξειεν, οὐ μόνον ἐπίσχη τὸ τῶν ἔμπροσθεν μηνῶν, ἀλλὰ καὶ τὰς ἀμέμπτως κενουμένας

20. ἐπισχεθήσειεν νῦν καθάρσεις. ξηραίνεται γὰρ ἐν ταῖς ἀσιτίαις καὶ παχύτερον ἑαυτοῦ γίνεται τὸ αἷμα, καὶ διὰ τοῦτο δύσρουν ἀποτελεῖται. λουομένας δ' αὐταῖς καὶ μελικράτου μὲν προσλαμβάνουσαι, ἐς ὕστερον δέ τινα σιτία καὶ πινούσαις οἴνου μήτε αὐστηροῦ μήτε παχέος αἰ καθάρσεις ἐπιγίνονται. διὰ τοῦτο οὖν ἔφη οὐ μόνον ἐκ περιττοῦ παραλαμβάνεσθαι τὰς ἀσιτίας ἐπὶ ταῖς φλεβοτομίαις, ἀλλὰ καὶ πρὸς κακοῦ. τῆ δὲ ἐκ τῆς Χίου παιδίσκη καὶ ἐξ αὐτῶν τῶν ἐπιγινόμενων εὐδηλὸν ἐστὶ παραλελειφθαι τὴν φλεβοτομίαν· αἷματός τι γὰρ ἔπτυσεν, οὐκ ἂν, εἴπερ ἐκενώθη, πτύσσασα, καὶ μετὰ δυσπνοίας ἀπέθανε, οὐκ ἂν οὐδὲ τοῦτο παθοῦσα. μεγίστην δὲ βάσανον ἢ φλεβοτομία παρείχε κατὰ τοὺς ἡμετέρους καιροὺς ἐν Ῥώμῃ διὰ τὸ πλῆθος τῶν γυναικῶν ὕδωρ ψυχρότατον ἀπὸ χίονος πινοῦσῶν, ἦτοι μηδ' ὄλως ἢ ἔλλειπῶς καθαίρεσθαι. ἀλλ' ὁμως ταύτας ἰατροὶ φλεβοτομοῦντες ὑγραινούσας διαφυλάττουσιν, ὡς μήθ' αἷμα πτύσαι μήτε πλευρίτισι ἢ περιπνευμονίαις ἢ κυνάγχαις ἀλῶναι. οὐκ οὐδὲ ἐκ τῆς Χίου παιδίσκην ἤκουσαν ὑπ' Ἑρασιστρά-

21. του φλεβοτομηθῆναι. οὔτε γε ἂν ἐν τῇ τῶν ἄλλων διηγήσει παρέλιπεν ὡς μικρὸν τι βοήθημα τῆς φλεβοτομίας, οὔτ' ἂν ἐκεῖνος διὰ τὴν ἀσιτίαν, οὔτ' ἂν ὄλως ἀπέθανεν ὑπὸ τοῦ πλῆθους ἢ γυνὴ πινηγείσα. περὶ μὲν δὴ ταύτης ἀποχρήσει πρὸς γε τὸ παρόν. ἐπὶ δὲ τὸν Κρίτωνα μεταβάντες ἤδη παραγράψομεν αὐτῇ λέξει τὴν Ἑρασιστράτου διήγησιν ὧν ἔπαθεν ὁ ἄνθρωπος. ἔχει δὲ οὕτως· Κρίτωνι ἢ μὲν ἀρχὴ τῆς ἀρρώστιας ἐγένετο πληθώρα. συνέβη δὲ αὐτὸν ἐμπεσεῖν εἰς πλήθη συναγχιὰ. ἔστι δὲ τὸ γινόμενον φλεγμονὴ τῶν τε παρισθημίων καὶ τῆς ἐπιγλωττίδος. συμβαίνει οὖν τοὺς εἰς ταῦτ'

ἐμπίπτοντας πνίγεσθαι, καὶ ἐὰν μὴ θᾶπτον βοηθῶνται, συντόμως ἀπόλλυσθαι. ἐν τούτοις οὖν ὄντος τοῦ Κρίτωνος τῇ μὲν πρώτῃ ἡμέρᾳ βοηθοῦμεν πυριῶντες σπόγγοις τὸν εἰθισμένον τρόπον, ὁπότε διελείπομεν τὰ καταπλάσματα ἐπιθέμενα, ὥστε διὰ παντὸς ἐν θεραπείᾳ εἶναι. ἐδόθη δὲ αὐτῷ καὶ καταπότια τὰ διὰ τοῦ καστορίου πρὸς τὸ τὴν κοιλίαν ὑπάγειν, καὶ πρὸς τούτοις ὑπήκουσεν ἀστείως. οὐδένα λανθάνειν οἶμαι τὴν ἐπιμέλειαν τῆς διηγήσεως ἀπάντων τῶν πραχθέντων

22. ἐπὶ τοῦ Κρίτωνος. καὶ γὰρ διὰ τῶν σπόγγων πυρίαν εἶπε καὶ τὴν τῶν καταποτίων. ἄρ' οὖν ὅτι μὲν ἐπυριάσθη διὰ τῶν σπόγγων ἐδήλωσε καὶ τᾶλλ' ἐξῆς ἐπιμελῶς διηγήσατο, περὶ δὲ τῆς φλεβοτομίας ἐκὼν ἐσιώπησεν, ὅτι μικρότερον ἦν δηλαδὴ τοῦτο τὸ βοήθημα. μεμνήσθαι δ' οὐ προσήκει μοι τῶν πάντων μικρῶν ἐν τοιαύταις διηγήσεσιν. ἀλλὰ τοὶ κᾶνταῦθα μετ' ὀλίγα πάλιν αὐτὸς ὁ Ἑρασιστράτος ἐρεῖ. ἐφαίνετο οὖν ἡμῖν μετάστασιν εἰληφέναι τὰ πάθη, ἐπὶ τε τὸν πνεύμονα καὶ τὸ ἦπαρ καταρρύησαι μὲν αὐτῷ τὴν συνάγχην, ἀξηθῆναι δὲ τοὺς πυρετοὺς ἄνευ τῆ καθ' ὑποχόνδριον ἐντάσει τὴν μετάσχεσιν ἐλογίσατο γεγενῆσθαι τῶν παθῶν. ἔνθα τε καὶ μάλιστα τὸν νοῦν προσέχειν ἀξιῶ σκοπούμενον οἶόν τί σοι διὰ τῆς λέξεως ταύτης, ἐν ἧ φησι μετάστασιν εἰληφέναι τὰ πάθη, πότερον αὐτῶν τῶν φλεγμαινόντων μορίων μεταβάντων ἢ τοῦ αἵματος, ὃ τὴν φλεγμονὴν αὐτῶν εἰργάζετο, μεταρρύντων. ἐμοὶ μὲν γὰρ δοκεῖ τὸ πρότερον μὲν τῶν προειρημένων μηδὲ νοηθῆναι δύνασθαι, τὸ δεύτερον δ' ἐξ αὐτῶν εἶναι τὸ ἀληθές. ἐγὼ μὲν γὰρ ἐνίστε

23. τὸ κατασκηψαν εἰς τὸ μόριον πλῆθος ἴσχω, εἴτ' αὐτὸ διώσασθαι τῆς ἐν ἐκείνῳ δυνάμεως ἐφ' ἕτερόν τι μεθίσταται. τοῦτο τοίνυν φαίνεται καὶ τῷ Κρίτωνι συμβάν, ἀλλ' ὁμως οὐδὲ τότε φλεβοτομίας ἐμνημόνευσεν ὁ Ἑρασιστράτος. ἀλλὰ τί φησι; κατεπλάσσετο καὶ τὸν θώρακα ὄλως καὶ τὰ ὑποχόνδρια. ὡσπερ δὲ ἐκ τῶν κατὰ τὴν ἐπιγλωττίδα καὶ τὰ παρίσθημα μορίων ἢ τοῦ πλεονάζοντος αἵματος ἐπὶ τὰ κάτω χωρία μετάστασις ἐγένετο, κατὰ τὸν αὐτὸν τρόπον αὐθις ἐκ τῶν κάτω μερῶν ἐπὶ τὴν κεφαλὴν ἀνεχθέντος αὐτοῦ τοὺς μὲν πυρετοὺς καὶ συνέβη λωφῆσαι, σύμπτωμα δ' ἐπιγενέσθαι τὴν τῶν νεύρων ἀρχὴν ἐνδεικνύμενον πάσχειν. ἄκουσον δὲ καὶ

ταύτης τῆς Ἑρασιστράτου ῥήσεως. ὄντος δ' αὐτοῦ ἀπὸ μὲν γὰρ τῆς ἀρχῆς δεκαταίου, ἀπὸ δὲ

τῆς ἐπιστάσεως ἐκταίου, ὃ τε πυρετὸς εὖ μάλα ἐπανήκεν καὶ παραστροφή τις ἐγένετο τοῦ τ' ἰνίου, ὁψὲ δὲ τῆς ὥρας ἀναισθησία τις ἐγένετο, ὥστε καὶ τὸ οὖρον ἐκ τοῦ στρώματος προῖσθαι, καὶ μετ' οὐ πολὺ ἐπίστασις τοῦ πυρετοῦ. εἶτα ἐπιφέρων φησὶν· ἐφαίνετο οὖν ἡμῖν

24. πάλιν μετάστασιν εἰληφέναι τὰ πάθη ἐπὶ τὴν κεφαλὴν, καὶ κατὰ μὲν αὐτὴν τὴν μετάστασιν ἐπανηκέναι τὸν πυρετὸν, ὕστερον δὲ πάλιν ἐπιτετακέναι ἐμπαθῆ γενόμενον τῶν περὶ τὴν κεφαλὴν. εἴπωμεν ἤδη τι καὶ ἡμεῖς ἐπὶ τῆδε τῇ ῥήσει πρὸς τὸν ἄνδρα. κάλλιστα λέγεις ὡς Ἐρασίστρατε μετάστασιν ἐπὶ τὴν κεφαλὴν γεγονέναι τῶν παθῶν. ἄμεινον δ' ἦν εἰ μὴ τῶν παθῶν εἴποις, ἀλλὰ παθῶν αἰτίου πλήθους. ὥσπερ οὐκ ἂν τις φαίη τὰ μέρη τοῦ σώματος αὐτὰ τὰ πάσχοντα εἰληφέναι, κατὰ τὸν αὐτὸν τρόπον οὐδὲ τὰ πάθη. βέλτιον γὰρ οἶμαι φάναι παύσασθαι μὲν τὰ πρότερα πάθη, γενέσθαι δ' αὐθις ἕτερα τῆς αἰτίας μεταστάσης, ἣτις ἦν, ὡς αὐτὸς ἐν ἀρχῇ τῆς ὅλης διηγήσεως ἔφη, πληθώρα. ταύτην οὖν εἴπερ ἐκένωσεν, οὐκ ἂν οὐθ' ὁ κύων κατὰ τὴν ἐπιγλωττίδα τούτων εἰς τὸ κάτω τὴν μετάστασιν ἔλαβεν οὐτ' αὐθις ἐκεῖθεν ἐπὶ τὴν κεφαλὴν ἀνηνέχθη. ὥστε φαίνεται καὶ Κρίτων ὁμοίως τῇ Χίᾳ γυναικὶ διὰ τὸ παραλειφθῆναι τὴν φλεβοτομίαν ἀποθανεῖν. ἀλλὰ τοῦτο μὲν δοκεῖ καὶ αὐτὸς ὁ Ἐρασίστρατος αἰθέσθαι. τί γὰρ φησι; τοῦτο ἐδόκει αἰτία τῆς ἀπωλείας γενέσθαι τὰ ἐπὶ τὸν πνεύμονα ἐπενεχθέντα

25. πλὴν ὅτι κακῶς οὐκ ἔφθασεν ἐκκενωῶσαι ταῦτα, καίτοι γινώσκων εὐθύς ἐξ ἀρχῆς ὡς πληθωρικὴ διάθεσις εἴη περὶ τὸν ἄνθρωπον. ἐὰν οὖν τις ἐθέλη κατασκευάζειν ὡς οὐκ εἰκὸς ἦν Ἐρασίστρατον ἰατρὸν ἄριστον ὄντα, καὶ μέντοι καὶ γνόνα Κρίτωνι μὲν ἐκ πληθώρας συμβῆναι τὰ πάθη, τῇ δὲ ἐκ τῆς Χίου παιδίσκῃ διὰ τὴν τῶν ἐμμήνων ἐπίσχεσιν, ἐκόντα παραλιπεῖν ἀφαιρέσιν τοῦ αἵματος, ἀλλ' ἀφαιρεῖσθαι μὲν αἷματος καὶ τοῦτον καὶ ἐκείνην, παραλελειφθαι δὲ ἐν τῇ διηγήσει, τί κωλύει καὶ λέγειν ὅ τι περ ἂν ἄλλο βούλωμαι τῶν κενωτικῶν βοηθημάτων, προσενηγέχθαι μὲν τοῖς κάμνουσι, παραλελειφθαι δὲ ἐν τῇ διηγήσει; καὶ τίς νοῦν ἔχων ἰατρὸς ἀνέξεται ταυθ' ἡμῶν λεγόντων; ὅπως γε καὶ τὰ μέχρι θανάτου συμπτώματα ταυτ' αὐτοῖς φαίνεται διὰ πλῆθος γινόμενα καὶ αὐτὸς ὁ θάνατος οὐ δι' ἄλλην τινὰ αἰτίαν ἀκολουθήσας ἢ τὴν τὸ μὴ κενωθῆναι τὸ πλῆθος; τίς δ' ἀνέξεται λεγόντων ἀνθρώπων τὰ μὲν μικρὰ τῶν πραχθέντων ὑπ'

Ἐρασιστράτου γεγράφθαι, φλεβοτομίαν καὶ κάθαρσιν ὑπ' ἔλλεβόρου τε καὶ σκαμμωνίας, ὅτι παντὶ πως ἐπίδηλα, παραλελειφθαι; εἰ γὰρ ἐκ τοῦ μόνον εἰπεῖν τὸ κοινὸν ὡς ἦ

26. πληθώρα κενώσεως δεῖται, δεδήλωται φλεβοτομία, διότι τῶν κενωτικῶν ἢ βοηθημάτων, τί κωλύει καὶ τῶν ἄλλων ἕκαστον ἐρῆσθαι τῶν κενωτικῶν; μὴ τοῖνυν μόνην τὴν φλεβοτομίαν ὑπ' Ἐρασιστράτου προσῆχθαι τοῖς κάμνουσι λεγέτωσαν, ἀλλὰ καὶ τᾶλλα πάντα, κλυστήρας, ἐμέτους, καθάρσεις, λουτρά, γυμνάσια, τρίψεις, αἰωρήσεις, χρίσματα, θερμαίνοντα καταπλάσματα, πάνθ' ἐξῆς ὅσα ἐκεῖνος. εἰ δ' οὐκ ἀρκεῖ μόνον ὅτι κενωτέος ὁ κάμνων ἐστίν, οὐδὲ τούτων τὸ τέλος ὑπάρχει τῆς τῶν βοηθημάτων διδασκαλίας, ἀλλὰ πρῶτον μὲν προσθεῖναι χρὴ τὸν τρόπον τῆς κενώσεως, εἶτα τὴν ὕλην εἰπεῖν δι' ἧς ἄριστα πραχθήσεται, καὶ ταύτη προσθεῖναι τὸν καιρὸν καὶ τὸ μέτρον καὶ τρόπον τῆς χρήσεως, ὅτε κοινὸν εἰπὼν σκοπὸν τῶν βοηθημάτων οὐδέπως κατὰ μέρος οὐδὲν εἰρηκέναι. εἰ γὰρ ἀρκεῖ τὸ κοινὸν εἰπεῖν, ἐκ περιττοῦ μνημονεύει καταπλασμάτων τε καὶ ἀσιτίας καὶ πυρίας τῆς διὰ σπόγγων. εἰ τὸ μὲν κατάπασμα τε καὶ τὴν ἀσιτίαν οὐκ ἂν ἡμεῖς εὐροίμεν ἄνευ τοῦ παρ' ἐκείνου μαθεῖν; ἡ φλεβοτομία δὲ ἐστὶ δῆλη πᾶσι, κιν' Ἐρασίστρατος μὴ λέγη.

27. Ἄλλὰ κιν' τοῦτό τις αὐτοῖς συγχωρήσει, καίτοι φανερῶς ὄν ἄτοπον, ἄλλα μεγάλα καὶ πολλὰ λείπεται σκέμματα τῷ μέλλοντι χρῆσασθαι προσηκόντως τῷ βοηθήματι. πρῶτον μὲν εἰ μηδὲν διαφέρει τέμνειν ἡντινοῦν φλέβα, καθάπερ οἴονται τινες, ἢ καθ' ἕκαστον τῶν πεπονθότων μορίων ἴδια φλέβες εἰσὶν αἱ ταχέως ἐκκενοῦσαι τὸ πλῆθος αὐτῶν. δεύτερον δ' ἐπὶ τούτῳ σκέμμα, πότερον ἅπαξ ἢ πλεονάκις ἀφαιρεῖν προσήκει. καὶ τρίτον δ' ἐπ' αὐτοῖς σκοποὺς ἐξευρεῖν, οἷς προσέχων τις ἀκριβῶς στοχάσαιτο τοῦ μέτρου τῆς κενώσεως. καὶ τέταρτον ὁ καιρὸς ἐν ᾧ χρὴ μάλιστα ποιεῖσθαι τὰς φλεβοτομίας, εἰ μηδὲν ἐστὶν ἐξαίρετον, αὐτὸ τοῦτο σὺν ἀποδείξει διδάξεται. τῷ μὲν οὖν ὅλως ἀποστάντι φλεβοτομίας οἴχεται τε καὶ συνανήρηται τούτων ἀπάντων ἢ σκέψις, τῷ προθεμένῳ δ' ἐξ ἀνάγκης ἔπεται. καὶ γὰρ τοι καὶ πᾶσι τῶν ἄλλων βοηθημάτων ἀπάντων ὁ αὐτὸς ἐστὶ λόγος, οἷον ἔλλεβόρου, σκαμμωνίας, οἴνου, λουτροῦ, σιτίων. εἰ μὲν γὰρ μηδ' ὅλως ἐστὶ χρηστὸν ἐπὶ τῶν νοσοῦντων ὁποῦν ποτε τῶν εἰρη-

28. μένων, οὔτε καιρὸς οὔτε ποσότης οὔτε τρόπος τῆς χρήσεως οὔτ' ἄλλο οὐδὲν ἔτι καὶ ζητηθήσεται τῷ καθ' αὐτό. προσιεμένῳ δὲ τὴν χρῆσιν ἀναγκαῖόν ἐστι περὶ τούτων πάντων διελθεῖν, οὐ μόνον ἐπὶ τῶν δραστηκῶν βοηθημάτων, ἐν οἷς εἰ παροφθεῖται τι σμικρὸν, ἢ βλάβη μεγίστη δι' αὐτὸ γίνεται τοῖς νοσοῦσιν, ἀλλὰ καὶ ἐπὶ τῶν λαττόνων. καὶ φαίνεται τοῦτο οὕτως γινόμενον ἐκάστης ἡμέρας ἐπὶ πάντων τῶν νοσοῦντων. οὐδεὶς γοῦν εἰπὼν ἰατρὸς, ἄνθρωπος οὗτος τραφήτω, χαρίζεται, μήτε τὸν καιρὸν ἔτι προσθεῖς, ἐν ᾧ κελεύει τραφήναι τὸν κάμνοντα, μήτε τὸ σιτίον ὀρίσας αὐτό, μήτε τὴν ποσότητα μήτε τὴν σκευασίαν, ἢ τὴν τῆς χρήσεως τάξιν, ἀλλ' ἕκαστον τούτων ἀκριβῶς. ἐκδιηγείται τοῖς παροῦσιν ὅπως δεῖ πραχθῆναι. καὶ τοίνυν καὶ γράφουσιν ἐν τοῖς βιβλίοις ἅπαντες ἐφ' ᾧ ἂν πράττουσι βοηθημάτων ἐξῆς ταῦτα σύμπαντα, καὶ τινὲς γ' αὐτῶν, ὅσοι οὐ μακρολογώτεροι, χρονίζουσι τῇ διηγήσει, οὐ μακρολογίαν, ἀλλ' ἐπιμέλειαν ἠγούμενοι τὴν τοιαύτην διδασκαλίαν. Ἴπποκράτης μὲν ἐν τοῖς πλείστοις τῶν ἑαυτοῦ συγγραμμάτων ἐσχάτως βραχύλογος ὢν, ὁμῶς οὐκ ὀκνεῖ γρά-

29. φειν ἐπὶ τῆς φλεβοτομίας οὔτε τὸ μέρος τοῦ σώματος, ἐν ᾧ χρῆσι τμηθῆναι τὸ ἀγγεῖον, οὔτε τὸ μέτρον τῆς κενώσεως οὔτε τὸν καιρὸν. Ἐρασίστρατος δὲ, ὃν οἱ νῦν Ἐρασιστράτειοί φασι χρῆσθαι φλεβοτομίᾳ, μακρολογώτερος ὢν, ὡς ὀλίγον ὕστερον δεῖξω, πρῶτον μὲν οὐδὲ αὐτὸ τὸ ὄνομα ὑπέμεινε προσγράψαι τῆς φλεβοτομίας ἅμα τοῖς ἄλλοις βοηθήμασι· εἶτα παρέλιπεν ἐξῆς πάντα τὰ κατελειγμένα καὶ τὸν καιρὸν καὶ τὸ μέτρον καὶ τόπον ἀγγείου καὶ τρόπον χρήσεως, ὁ μὲν δ' ὡς χρῆσι τὰ καταπλάσματα ἐφ' ἕκαστον τῶν νοσοῦντων προσφέρειν ἢ τὴν μᾶζαν φυρᾶν, ὀκνῶν προσγράψαι, ὁ μὲν δὲ περὶ τῆς τῶν λαχάνων ἐψήσεως σιωπῶν. ἄκουσον γοῦν ἂς γράφει κατὰ τὴν περὶ τῆς κοιλίας πραγματείαν προσφοράς. τὴν μὲν πρῶτην προσφορὰν ἄλφιτα κριμνώδη πεφρυγμένα εὔ αποσεσειμένα. ὅταν δὲ προσφέρεσθαι μέλλη, ἐν τινι ψυκτῆρι ἐπιχέοντα ὕδωρ φυράσαντα διδόναι, μὴδ' εἰς ἅπαξ δὲ ἅπαν δ' ἂν μέλλης διδόναι φυράσας, ἀλλὰ δις ἢ τρις, ὅπως μὴ ξηρὰ γενομένη ἢ μᾶζα δυσάλωτος μὴ πολὺ τὸ ὕγρον ἀναδέξεται. οὐδὲν γὰρ τούτων χρῆσιμον. προσεσθίειν δὲ διδόναι τῶν κίχων συχνὰ εἰς

30. ὄξος μὴ δριμύν ἐμβάπτοντας καὶ ἐπὶ τῶν σιτίων ἀναλίσκειν. ἐφθὰ κίχων ἐψῆναι δεῖ δύο παρασκευάζοντας χυτρίδας, καὶ εἰς μὲν τὴν μίαν ἐμβάλλοντας ἐψῆν, ὅταν δὲ ἤδη καθεψηθέντα

εὔ μάλα ἦ καὶ ἡ ἑτέρα χύτρα τοῦ ὕδατος ζέη, μεταγγίξειν αὐτὰ εἰς τὴν ἑτέραν. εἶναι δὲ δέσμια ὅπως εὐμετάθετα ἦ. συνεψῆσαντα δὲ καὶ ἀποχέοντα τὸ ὕδωρ ἀρτύσαι ἀλλ' καὶ ἐλαίῳ καὶ διδόναι προσφέρεσθαι. ἄρ' ἐπινοεῖς ἔτι δύνασθαι τι ἐπιμελέστερον γράψαι τὰ σμικρότατα τοῦ μὴδ' ὅτι χρῆσι δεσμίδια ποιεῖν τῶν κίχων, ὅπως εὐμετάθετα ἦ, σιωπήσαντος; εὐδὴλον γὰρ ὅτι τὰ λελυμένα δυσμετάθετα γίνονται καὶ διὰ τοῦτο κηδόμενος οὐ μόνον ἡμῶν ἰατρῶν, ἀλλὰ καὶ τῶν ἐψόντων τὰ λάχανα μαγειρῶν ἐδίδαξεν αὐτοὺς ὡς χρῆσι συνδεῖν τὰ λάχανα. τοιοῦτος δ' ἐστὶ κῆπειδαν ἦτοι καταπλάσματός τινος γράφει σκευασίαν ἢ περιπατεῖν κελεύει τοσοῦσδε σταδίους ἢ τρίβεσθαι τρίψεις τοσαύτας, ἢ τι τοιοῦτον ἕτερον, ἐφ' οἷς ἤδη τινὲς οὐ μόνον οὐκ ἐπαινοῦσι τῆς περιττῆς ἐπιμελείας, ἀλλὰ καὶ ψέγουσι ὡς ὄρους καὶ μέτρα τιθέμενον ἐπὶ τῶν

31. ἀόριστον ἐχόντων τὴν ποσότητα. τίς ἂν οὔν οὐ πεισθῆ τὸν οὕτως ἐπιμελῆ κεχρησθαι μὲν ὁμοίως τοῖς ἄλλοις, φλεβοτομίας μηδαμῶθεν δ' αὐτῆς μνημονεῦσαι πλὴν ἅπαξ ἐν τῷ περὶ αἵματος ἀναγωγῆς; οὐδ' οὔν οὐδὲ τότε χρώμενον, ἀλλὰ τὸναντίον ἅπαν ἐπαινοῦντα τὸν Χρυσίππου ἐπὶ τῷ μὴ χρῆσθαι φλεβοτομίᾳ καὶ τὴν ἀπόδειξιν αὐτοῦ καθ' ἣν ἀποδεικνύει νομίζει τὸ Χρυσίππου δόγμα περὶ τῆς φλεβοτομίας, τοῦ μᾶλλον τῶν αἵμα πτυσάντων κοινὴν εἶναι λέγοντος ἢ ἄλλων ἀπάντων οἷς μῶριόν τι τοῦ σώματος μέλλει φλεγμαίνειν. ἀλλὰ περὶ μὲν τοῦδε καὶ αὐθις εἰρήσεται. νῦν δ' ὅπερ ἔλεγον ἀναληπτέον, ὡς οὐκ ἂν Ἐρασίστρατος ἐπὶ πλείστον ἐκτείνων ἅπαντας τοὺς λόγους, καὶ μέντοι καὶ δις καὶ τρις ἐνίοτε διεξερχόμενος ἕνα λόγον ἐν διαφέρουσι βιβλίοις, ὀλιγόρησεν ἂν που κίχων ἅπαξ ε' συλλαβὰς προσγράψαι παρενθεῖς ἅμα τοῖς ἄλλοις βοηθήμασι τὸ τῆς φλεβοτομίας ὄνομα, πρὸς τῷ καὶ τὴν ποσότητα πάντως ἂν αὐτῆς εἰπεῖν, ὡς ἐπ' ἄλλων ἐποίησε, καὶ τὸν καιρὸν, ὡς εἴρηται πρόσθεν, ὅσα τ' ἄλλα τοιαῦτα. τινὲς μὲν γε τῶν ἰατρῶν ἐπὶ σημείους

32. ὀρίζουσι τὸ ποσὸν τῆς κενώσεως, οἷον εἰ μεταβάλλοι κατὰ τὴν χροάν ἢ τὸν τόνον ἢ τὴν ῥύσιν τοῦ αἵματος, ἢ εἰ καταπίπτειν εἰς ἀτονίαν οἱ σφυγμοὶ καὶ τινες ἰδρωτὲς ἐπιφαίνοντο ἐν αὐτῷ τῷ καιρῷ τῆς ἀφαιρέσεως. ταῦτα δ' οὔν καὶ Ἴπποκράτης πόνους φησὶν, καὶ τοὺς σφοδροτέρους τῶν ἐμέτων καὶ τὰς ἀλογωτέρας διαχωρήσεις ἄλλοις διεῖρηκεν ἄχρι λειποθυμίας ἄγειν τὴν κένωσιν, ὅποταν τι φαίνεται κατὰ τὸν λόγον αὐτῆς γινομένη

τῆς κενώσεως, οὐχ ὑπὸ χυμοῦ ρυέντος εἰς τὸ τῆς γαστρὸς στόμα. πολλάκις γὰρ ἐναργῶς φαίνεσθαι διὰ χολήν ἢ διὰ φλέγμα συρῆν ἐνταῦθα λειποθυμίαν γινομένην. ἔνιοι δὲ τῆ τε τοῦ παντὸς σώματος μεταβολῇ κατὰ χροάν καὶ τῆ κατὰ τοὺς σφυγμοὺς ἐτεκμαίροντο τὴν σύμμετρον ἀφαίρεσιν καὶ διὰ τοῦτο εἰς ἅπαξ ἀπαγορεύουσιν ἢ χρῆσθαι δαψιλῇ τῆ κενώσει, βέλτιον εἶναι τοῖς ἐπιγυνομένοις τεκμηραμένους πρότερον οὕτως ἐπὶ τὴν τοῦ λυποῦντος ἔρχεσθαι κένωσιν. ἄλλοι δὲ τινες ἐτόλμησαν ἤδη τι καὶ μέτρον ὀρίζεσθαι οἷον ἦτοι δύο κοτύλας Ἰατρικῶς εἶναι τὴν σύμμετρον ἀφαίρεσιν ἢ βραχὺ πλείω ἢ ἔλασσον, ὡς ἐκ τοῦ

33. συμμέτρου δυνησομένων ἡμῶν εὐρίσκειν τὸ μᾶλλον τε καὶ ἥττον ἀρόμωτον ἐκάστω τῶν φλεβοτομουμένων καθ' ἡλικίας καὶ φύσεως καὶ ὥρας καὶ χώρας. οὐκοῦν Ἰερασίστρατον ἀριθμὸν μὲν τινα τρίψεως ὀρίζεσθαι, ἵνα κιν σφαλῶμεν τῆς ἀκριβοῦς συμμετρίας, οὐδεμία μεγάλη βλάβη, μετὰ δὲ μηδὲν εἰπεῖν ὄλως ἐπὶ φλεβοτομίας. ἐγὼ μὲν γὰρ εὖ οἶδα ὅτι καὶ περὶ τῶν φλεβῶν αὐτῶν τῶν τμηθησομένων ἔγραψεν ἂν οὐκ ὀλίγα καὶ μάλιστα ὅτι πολλάκις Ἰπποκράτης αὐτῶν ἐμνημόνευσεν. ἐνίοτε μὲν κατὰ ἰγνὺν ἢ παρὰ σφυρὸν, ἐνίοτε δὲ τὴν ὀρθίαν ἐν τῷ μετώπῳ καὶ αὐθις τὴν ἐπὶ τῇ γλώττῃ. περὶ μὲν γὰρ τῶν κατ' ἀγκῶνα τί δεῖ καὶ λέγειν ὡς οὐκ ἂν ἐσιώπησεν ὁ Ἰερασίστρατος, εἴτε χρῆ πάσας ἐπὶ πᾶσι τέμνεσθαι νοσήμασι, εἴθ', ὡς Ἰπποκράτης ἐκέλευεν, ἄλλην ἐπ' ἄλλων; τοῦ γὰρ οὕτως ἐπιμελῶς γράφοντος πάντα καὶ τοῦτο ἦν ἔργον οἰκεῖον ὀρίσαι μὲν τι ἄμετρον ἐν τηλικούτῳ βοηθήματι, προσγράψαι δ' ἢ ἔχει γνώμην ὑπὲρ τῶν φλεβῶν, ὡσπερ οἱ ἄλλοι πεποιήκασιν ἰατροί, τινὲς μὲν οὐδὲν διαφέρειν φάσκον-

34. τες ὁποῖαν ἂν τις ἐθέλοι τέμνειν φλέβα· κενούσθαι γὰρ ἐξ ἐκάστης αὐτῶν ὁμοτίμως τὸ πᾶν· τινὲς δὲ πάμπολλα ἠγοῦμενοι καὶ παρὰ τοῦτο γίνεσθαι διαφορὰν. ἐνίας μὲν γὰρ αὐτῶν θάπτον, ἐνίας δὲ ἐν χρόνῳ πλείονι τὸ πεπονθὸς μέρος ἐκκενοῦν. ὁ τοίνυν μήτε τούτων τι γράψας μήτε τοῦ μέτρου τῆς φλεβοτομίας ὀρίσας τοὺς σκοποὺς, εὐδελον διὰ τοῦτο παραλελοιπῶς ἅπαντας τούσδε τοὺς λόγους ὅτι μηδ' ὄλως ἐχρήτο τῷ βοηθήματι. ὡσπερ γὰρ ὁ μηδέποτε χρώμενος ἐπ' ἀρρώστου καταπλάσμασι γράφειν οὐ δύναται τὰς διαφορὰς αὐτῶν ἢ τὰς σκευασίας ἢ τὸν καιρὸν ἢ τὸν τρόπον τῆς χρήσεως, ἀναγκαῖον δ' εἶναι τοῖς χρωμένοις, ὡσπερ Ἰερασίστρατος ἐχρήτο,

καὶ περὶ τούτων ἐκάστου διορίσαι, κατὰ τὸν αὐτὸν τρόπον ὅσοι μὲν μηδ' ὄλως χρωῖνται φλεβοτομία, καιρὸν καὶ τρόπον χρήσεως καὶ σκοποὺς τοῦ μέτρου γράφειν οὐ δύναται. τοῖς χρωμένοις δ' ἀναγκαῖόν ἐστι καὶ περὶ τούτων διορίσασθαι καὶ πολὺ μᾶλλον ὑπὲρ τῆς φλεβῶν διαφορᾶς, εἰ καὶ μηδὲν ἄλλο, τὸ γοῦν τοσοῦτον ὡς οὐδὲν δια-

35. φέρει τήνδε πρὸ τῆσδε τέμνειν, ὁμοίως ἀπασῶν ἐκκενοῦν δυναμένων τὰ φλεγμαίνοντα μόρια. τὸ δὲ μήτε τούτων τι γράψαι καὶ τὴν χρεῖαν ὄλην ἀνελεῖν τοῦ βοηθήματος, ἐπὶ δὲ πάθους ὃ μάλιστα χρήξειν αὐτοῦ πεπίστευται, πῶς οὐκ ἂν τις ἐναργῶς εἶναι φαίη γνώρισμα τοῦ μηδέποτε Ἰερασίστρατον κεχρησθαι τῷ βοηθήματι; τί γὰρ οὐκ ἐν δὴσκολον, ἡνίκα ἔγραψεν ἐν τῇ τῶν πυρετῶν θεραπείᾳ κατὰ λέξιν ὧδε· περὶ μὲν οὐκ τὰς ἀρχὰς τῶν ἀρρώστων καὶ τὰς τῶν φλεγμονῶν γενέσεις ἀφαιρετέον ἂν εἴη πᾶσαν προσφορὰν ῥοφημάτων τε καὶ σιτίων, ἐνταῦθα προσγράψαι, χρηστὸν δὲ φλεβοτομία; ὡσθ' ὄλην αὐτοῦ τὴν ῥῆσιν γενέσθαι τοιάνδε· περὶ μὲν τὰς ἀρχὰς τῶν ἀρρώστων καὶ τὰς τῶν φλεγμονῶν γενέσεις ἀφαιρετέον ἂν εἴη πᾶσαν προσφορὰν ῥοφημάτων τε καὶ σιτίων, χρηστὸν δὲ φλεβοτομία. γίνονται γὰρ ὡς τὸ πολὺ αἱ τοὺς πυρετοὺς ποιοῦσαι φλεγμοναὶ διὰ πληθῶραν. διδομένων οὐκ ἐν τοῖς τοιούτοις καιροῖς προσφορῶν καὶ τῆς πέψεως τε καὶ ἀναδόσεως τὰς κατ' αὐτὰς ἐνεργείας ἀποδιδουσῶν, πληρουμένων τε τῶν ἀγγείων

36. τῆς τροφῆς, ἔτι γε πλείστας τε καὶ ἰσχυρὰς συμβήσεται τὰς φλεγμονὰς γίνεσθαι. βέλτιον οὐκ μήτε διδόναι σιτία καὶ τέμνειν φλέβα. τοιαύτη μὲν ἂν ἢ ῥῆσις ἐγένετο, βουληθέντος αὐτοῦ ὡσπερ ταῖς ἀσιτίαις, οὕτω καὶ τῆ φλεβοτομίας χρῆσθαι. μὴ προσγράψαντος δὲ πῶς ἂν τις πιστεύσειε ἐπαινεῖν τὸν ἄνδρα τὴν χρῆσιν τοῦ βοηθήματος; ὅτε δὲ μηδ' ἐν ἄλλῃ τινὶ πραγματεῖᾳ θεραπευτικῇ φαίνεται τοῦτο ποιεῖν, ἔτι καὶ μᾶλλον ἂν τις πιστεύσειεν ὑπὸ τῆς γνώμης αὐτοῦ. τίς γὰρ ἂν δύναιτο πεισθῆναι τὸν μακρολογώτατον Ἰερασίστρατον ὀκνησαι προσθεῖναι συλλαβὰς ἦτοι δ' ἢ ε' κιν ἅπαξ πού τῶν γεγραμμένων αὐτῶν πραγματειῶν; ἐγὼ μὲν οὐκ εἰ καὶ μηδὲν ἐσώζετο Ἰερασίστρατου βιβλίον, ἀλλ' ἤδη πάντα ἀπολώλει, καθάπερ τὰ Χρυσίππου κινδυνεύει παθεῖν, τοῦτο τοῖς μαθηταῖς ἂν αὐτοῦ μᾶλλον ἐπίστευσα περὶ τοῦ διδασκάλου λέγουσιν ἢ τοῖς μήτ' Ἰερασίστρατον αὐτὸν ἰδοῦσι, ποτὲ μήτε μαθητὴν αὐτοῦ, μήτε τῶν ὡς ἐκείνου φοιτησάντων ἢ τῶν τούτοις

συγγενομένων. ἀλλὰ μετὰ τοσαύτας ἐτῶν γενεάς

37. ἀποφαινομένων τολμηρῶς ὑπὲρ ὧν οὐτ' εἶδον οὔτε ἰδόντος τινὸς ἤκουσαν οὔτε ἀνέγνωσαν Ἐρασίστρατον γράψαντα οὐδ' ἄχρι τεττάρων ἢ πέντε συλλαβῶν, ὡς ἔφην. τὸ μὲν γὰρ τεμεῖν φλέβα δ' συλλαβῶν, φλεβοτομία δὲ αὕτη ε'. τὸ δ' εἰς τὴν ῥῆσιν αὐτοῦ παραγραφὴν ὀλίγον ἔμπροσθεν ὑπ' ἐμοῦ, τὸ, χρηστὸν δὲ φλεβοτομία, διὰ θ' λέγεται συλλαβῶν. παυσάσθωσαν οὖν ἤδη λωβώμενοι τοῖς γε μανθάνουσι τὴν τέχνην καὶ τοῖς νοσοῦσιν αὐτοῖς οἱ λέγοντες Ἐρασίστρατον κεχρηῆσθαι μὲν τῇ φλεβοτομίᾳ, λόγον δ' οὐδένα πεποιῆσθαι περὶ αὐτῆς, ὡς παραδήλου πᾶσιν οὔσης μᾶλλον ἢ τῆς τῶν καταπλασμάτων τε καὶ λαχάνων ἐψήσεως. εἰ γὰρ διὰ τοῦτο φλεβοτομήσουσιν οἱ μανθάνοντες τὴν τέχνην, διότι καθάπερ ἐν ταῖς ἀσιτίαις αἱ φλέβες κενούμεναι λύουσι τὰς φλεγμονάς, οὕτω καὶ αἱ φλεβοτομίαι πάντας ἐξῆς φλεβοτομήσουσιν ὅσους Ἐρασίστρατος ἀσιτεῖν κελεύει. καὶ τοῦτο μὲν ἔτι σμικρὸν. Τὸ δὲ μήτε περὶ τοῦ μέτρου φλεβοτομίας μήτε περὶ τῶν τμηθησομένων φλεβῶν ἀκούσαντάς τι τοὺς

38. νέους ἐπὶ βοηθήματος παραγίνεσθαι, μεγίστην οἴσει βλάβην τοῖς κάμνουσιν, ὥσπερ ἔφην εὐθύς κατ' ἀρχάς. ἄμεινον οὖν αὐτοῖς μὴδ' ὄλως ἐπιχειρεῖν φλεβοτομεῖν ἢ χωρὶς τοῦ διορισθέντος περὶ τῶν εἰρημένων ἐπὶ βοήθημα παραγίνεσθαι. πλείονες γὰρ οὕτως ἀπώλλοντο τῶν ἔμπροσθεν εἴτ' ἀπολλυμένων διὰ τοὺς μὴ φλεβοτομοῦντας. οἱ μὲν γε τότε πρεσβῦται μὴδ' ὄλως φλεβοτομοῦντες ἄλλοις ἐχρῶντο κενωτικοῖς βοηθήμασι ἐν μακροτέρῳ χρόνῳ ταῦτόν τῃ φλεβοτομίᾳ δυναμένοις ἐργάζεσθαι, πλὴν εἴ που διὰ τὸ κύριον τοῦ πάσχοντος μέρος ἢ τὴν τοῦ πλήθους ὑπερβολὴν ἔφθασεν ἀποθανεῖν ὁ κάμων. οἱ δὲ νῦν οἰόμενοι δεῖσθαι πᾶσαν ἀρχὴν πυρετοῦ φλεβοτομίας οὐ σμικρὰ λυμαίνονται τοῖς νοσοῦσιν. οὕτως γὰρ πεπεῖκασιν ἑαυτοὺς περὶ τοῦ βοηθήματος, ὡς εἰ καὶ πρὸς Ἐρασιστράτου ἐγγέγραπτο καθ' ὃν ἐγὼ μικρὸν ἔμπροσθεν ἐδήλωσα τρόπον, ἐνθεὶς αὐτὰς τῇ ῥήσει τὰς θ' συλλαβάς ὡς γενέσθαι τὴν λέξιν τοιαύτην, ἄνωθεν γὰρ αὐτῆς ἄμεινον μνημονεῦσαι. περὶ μὲν οὖν τὰς ἀρχάς τῶν ἀρρώστων καὶ τὰς τῶν φλεγμονῶν γενέσεις ἀφαιρετέον ἂν εἴη πᾶσαν προσφορὰν ῥοφη-

39. μάτων τε καὶ σιτίων. χρηστὸν δὲ φλεβοτομία. τοιαύτην γὰρ οἱ νῦν εἶναι

βούλονται τὴν Ἐρασιστράτου γνώμην οὐκ ἐπ' ἀγαθῶ τῶν καμνόντων, ἐτέρων μὲν ὑπαρχόντων καιρῶν καὶ σκοπῶν ἀσιτίας, ἐτέρων δὲ φλεβοτομίας, οὓς ἐγὼ κατὰ τήνδε τὴν πραγματείαν ἐρῶ πάντας ἐν τῇ προσήκῃ τάξει. νυνὶ μὲν γὰρ ὥσπερ εἰ τοῖς πρεσβύταις ἔμπροσθεν πεπεισμένοι κενῆς ὑπήρξαντο παλινωδίας, οὕτω καὶ μοι παλινωδητέον ἐστὶ ἐπενεκτέον τε καὶ τοὺς νῦν ἀλόγως φλεβοτομοῦντας ἐπὶ τὸ μὴδ' ὄλως φλεβοτομεῖν. ὡς γὰρ ὁ Πλάτων ἔλεγεν, ἦττον εἰκὸς ἐστὶ σφάλλῃσθαι τοὺς μὴδ' ὄλως ἐγχειροῦντας οἷς οὐκ ἴσασιν τῶν πραττόντων ἢ μὴ γινώσκουσιν, ὅπερ οἱ νῦν ποιοῦσιν ἀναπεπεικότες ἑαυτοὺς, οὕτω γὰρ ῥᾶστον εὐρεῖν πρῶτον μὲν οὓς χρὴ φλεβοτομεῖν, εἰθ' ἕκαστον τῶν ἄλλων. ὧν ἐν ἅπαντι νοσήματι κατὰ τὴν ἀρχὴν ὡς ἀσιτίαν, οὕτω καὶ φλεβοτομίαν παραλαμβάνουσι. μᾶλλον δ', εἰ χρὴ τάληθες εἰπεῖν, ὑπηλλάχασιν τὴν Ἐρασιστράτου γνώμην. φλεβοτομοῦσι γὰρ καὶ τρέφουσιν εὐθέως τοὺς φλεβοτομηθέντας, ἐκείνου τὸ φλεβοτομεῖν ἀπαγορεύοντος, τὸ δὲ μὴ τρέφειν συμβουλευόντος.

40. ἐπεὶ τοίνυν τὴν ἀλήθειαν οὗτοι τιμῶσιν, οὐκ Ἐρασίστρατον, ἐπιδεικτέον αὐτοῖς ἐστὶν ὡς ὁ γεγραμμένος ὑπ' αὐτοῦ λόγος ἐν τῷ περὶ αἵματος ἀναγωγῆς οὐκ ἔστιν ἴδιος ἐκείνου τοῦ πάθους, ἀλλὰ κοινὸς ἀπάσης φλεγμονῆς. ἔχει γοῦν ἢ ῥῆσις οὕτως· ἐχόμενος γὰρ τούτων περὶ τὴν ἀναγωγὴν ἢ περὶ τὴν φλεγμονὴν κίνδυνος, ἐν ᾧ προσφέρειν μὲν οὐ ῥᾶδιον, φλεβοτομηθέντι δὲ καὶ πολὺν χρόνον ἀσιτήσαντι κίνδυνος ἐκλυθῆναι. οὕτως ὁ λόγος ἔχει πτύουσιν αἷμα. διὰ τοῦτο κωλύει φλεβοτομεῖσθαι τοὺς κάμνοντας. ἀλλ' ὅτι φλεγμονὴν ὑπέιληφεν αὐτὸς ἀκολουθήσειν, ἐν ἣ φησι προσφέρειν μὲν οὐ ῥᾶδιον, φλεγμονὴν κίνδυνος, ἐν ᾧ προσφέρειν μὲν οὐ ῥᾶδιον, φλεβοτομηθέντι δὲ καὶ πολὺν χρόνον ἀσιτήσαντι κίνδυνος ἐκλυθῆναι. οὕτως ὁ λόγος ἔχει πτύουσιν αἷμα. διὰ τοῦτο κωλύει φλεβοτομεῖσθαι τοὺς κάμνοντας. ἀλλ' ὅτι φλεγμονὴν ὑπέιληφεν αὐτὸς ἀκολουθήσειν, ἐν ἣ φησι προσφέρειν μὲν οὐ ῥᾶδιον, ὅπερ ἐστὶν διδόναι σιτία, φλεβοτομηθέντι δὲ καὶ πολὺν χρόνον ἀσιτήσαντι κίνδυνος καταλυθῆναι τὴν δύναμιν. οὐδὲ ἐνταῦθ' ἴδιον αἵματος ἀναγωγῆς ἐστὶ, δι' ὃ φυλάξαιτ' ἂν τις τὴν φλεβοτομίαν, ἀλλὰ ἄμφω κοινὰ καὶ πρὸς τοὺς πυρετοὺς, τό τε μὴ δοῦναι σιτία διὰ τὰς φλεγμονάς, τό τε τοῦτο πραττόντων ἐπὶ φλεβοτομίας κίνδυνος καταλυθῆναι τὴν δύναμιν. εἰ δὲ προσέχοις τὸν νοῦν ἐπιμελέστερον, ὁ πρὸς Ἐρασιστράτου

41. λόγος εἰρημένος ἀπαγορεύειν σοι δόξει τὴν φλεβοτομίαν ἐπὶ τῶν πυρεττόντων μᾶλλον ἢ τῶν αἷμα πτυόντων. ἐν ἀρχῇ μὲν γὰρ τῆς ἀναγωγῆς τοῦ αἵματος οὐδέποτε φλεγμαίνει τὸ ἐρρώγος ἀγγεῖον. αἱ δὲ ἀρχαὶ τῶν πυρετῶν ἐξ ἀνάγκης ἔχουσι κατὰ τὸν Ἑρασίστρατον ἀρχὴν φλεγμονῆς. εἶπερ οὖν, ὡς αὐτὸς ἐκεῖνος βούλεται, τοῖς ἐναργῶς φαινομένοις χρηστέον ἐστὶ εἰς τὴν τῶν ἀδήλων πίστιν, ὅρα πολλὰ τῶν τραυμάτων κολλησθῆναι φθάνοντα, πρὶν φλεβοτομηθῆναι. δυνατὸν οὖν ἐστὶ καὶ τὴν ἐρρώγυϊαν φλέβα μὴδ' ὅλως φλεγμῆναι φθασάντων ἡμῶν, τᾶλλα πρᾶξαι προσηκόντως, ἐκκενωσαί τε τοῦ μέλλοντος ἐργάζεσθαι τὴν φλεγμονὴν αἵματος, ὅποσον ἂν βουληθῶμεν. εἶπερ οὖν ἐν ᾧ χρόνῳ φλεγμαίνει τὰ φλεγμαίνοντά φησιν Ἑρασίστρατος ἀναγκαῖον εἶναι τὰς ἀσιτίας παραλαμβάνεσθαι καὶ διὰ τοῦτο φοβεῖται προκαταλῦσαι τὴν δύναμιν τῆ φλεβοτομίας, πολὺ μᾶλλον αὐτὴν ἐπὶ τῶν πυρεσσόντων εὐλαβεῖσθαι προσήκει τῶν ἀναγόντων αἷμα. τούτων μὲν γὰρ ἐγχωρεῖ πρὸ τοῦ φλεγμῆναι συμφῦναι τὴν ἐρρώγυϊαν φλέβα, καὶ μᾶλλον ὅταν

42. κενωθῶσι. τοῖς πυρέσσουσι δ' ἀναγκαῖόν ἐστι φλεγμαίνειν ἤδη τι μόριον. ὅτι δὲ ἐγχωρεῖ συμφῦναι τὸ ἀγγεῖον ἄνευ τοῦ φλεγμῆναι πάρεστι μὲν τι καὶ πρὸ τῶν ἄλλων ἀπάντων τραυμάτων πεισθῆναι. πολλάκις οἶδαμεν ἐπὶ τῶν μονομαχοῦντων ὄλον ἀναπτυγέντα μηρὸν ἢ βραχίονα κολληθέντα πρὶν φλεγμῆναι, καὶ μᾶλλον γε ὅτε, ὡς Ἰπποκράτης ἔφη, δαψιλὲς αἷμα παραχρῆμα συμβῆ ῥυθῆναι. πολλάκις δὲ καὶ σύντηρσιν εἰς τὰ κενὰ καλούμενα τοῦ θώρακος ἐντὸς τῆς τρίτης ἡμέρας ἐθεασάμεθα κολληθεῖσαν. ἀλλὰ καὶ πρῶην τις ἐν παλαιστρα πληγὴ σφοδρῶς ἀνέβηξεν αἷματος αὐτίκα κοτύλας ὡς δύο, φλεβοτομηθεὶς δὲ παραχρῆμα καὶ τῶν ἄλλων ὡς ἐχρῆν γενομένων, οὔτε ἔβηξεν ἔτι τελῶς καὶ ὑγιῆς ἐστὶ, καὶ τούτων οἶμαί τινα συνορᾶν ὡς ἐπὶ τῶν ἡδη φλεγμαίνειν ἠργμένων ἀπέχεσθαι χρὴ μᾶλλον, εἴ τις Ἑρασιστράτῳ πείθοιτο φλεβοτομίας, ἢπερ ἐφ' ᾧ οὐδέπω φλεγμαίνει.

43. Δῆλον δ' οὐδὲν ἦττον τοῦδε καὶ ὅτι τὰς φλεβοτομίας ὁ Ἑρασίστρατος οὔτε σὺν ταῖς ἀσιτίαις οὔτε πρὸς αὐτῶν παραλαμβάνει. ἀλλὰ γὰρ εἰς τοσοῦτον ἦκουσιν τινες φιλονεικίας ἢ ἀνοίας ὥσθ' ὅταν ἀκούσωσι τῶν τοιούτων λόγων, λύειν μὲν αὐτοὺς οὐδ' ὅλως ἐγχωροῦσι. ὥσπερ δὲ μηδενὸς εἰρημένου λόγων ἀρχὴν ἰδίαν ποιοῦνται τὴν λέξιν ἐκείνην μόνην

προχειριζόμενοι, καθ' ἣν ὁ Ἑρασίστρατος φησιν ἀκόλουθόν ἐστι μηδὲν προσφέρειν κατὰ τοὺς τῆς φλεγμονῆς καιρούς. κενούμενα γὰρ αἱ φλέβες ῥᾶον παραδέχονται τὸ παρεμπεπτωκὸς αἷμα εἰς τὴν ἀρτηρίαν. τούτου δὲ συμβαίνοντος ἦττον φλεγμαναὶ ἔσσονται. καὶ περὶ αὐτῆ λέγουσιν αὐτὸ πρόδηλον εἶναι τὴν ἐκ τῆς φλεβοτομίας χρεῖαν. ὅπου γὰρ καὶ αὐτὴν τὴν ἀσιτίαν ὡς κενωτικὸν βοήθημα παραλαμβάνει, πολὺ δῆπου μᾶλλον, φασίν, ἐπὶ τὴν φλεβοτομίαν ἀφίξεται, πρὸς οὐς ἕαν τις εἴπῃ δι' ᾧ λέγουσιν οὐ τομίαν¹⁹ τὸν Ἑρασίστρατον ἐπιδεικνύειν αὐτοὺς, ἀλλὰ τὸ τῆς εἰρημένης ἐπὶ τῆς ἀσιτίας ἀκόλουθον εἶναι τῷ καὶ τῇ φλεβοτομίας χρῆ-

44. σθαι καταγελῶντες, εἶτα σὺ μὲν, φασὶ, γινώσκεις τὸ ἀκόλουθον, Ἑρασίστρατος δ' οὐκ ἐγίνωσκεν; ἀγύμναστος ἦν δηλαδὴ τὸν λογισμὸν, ὃν γεγύμνασαι σὺ μᾶλλον ἐκείνου, καὶ εἶπερ ἔζη, συνεβουλεύσαμεν ἂν αὐτῷ παρὰ σὲ φοιτᾶν, ἵν' ἐθισθῆ γινώσκειν ἀκόλουθόν τε καὶ μαχόμενον. ἔπειτ' ἐντεῦθεν ἐκτραπόμενοι συνείρουσι τοὺς ἀσελγεῖς εἰς ὑβρίν τῶν προσδιαλεγόμενων, οὕτω πολλοὺς ἐφεξῆς ὡς μηκέτ' ἂν ἐπιτρέπειν φθέγγασθαι μηδενὶ, καὶ τοῦτ' αὐτοῖς ἐστὶ τὸ τέλος τῆς συνουσίας. ἀλλ' ἡμῖν γε νῦν οὐχ ὡς ἂν τις ἀμείψαιτο τὸν ὑπαρξάμενον λοιδορεῖσθαι ζητούμεν, ἀλλὰ πρῶτον μὲν εἰ Ἑρασίστρατος ἐχρήσατο φλεβοτομίας, δευτέρον δὲ περὶ τῆς δυνάμεως τοῦ βοηθήματος. ἐκατέρου δ' αὐτῶν ἀποδείξεις εἰσὶν ἴδιαι. τοῦ μὲν μὴ χρῆσθαι φλεβοτομίας τὸν ἄνδρα τὰ τε συγγράμματα αὐτοῦ καὶ τῶν μαθητῶν οἱ ἀξιολογώταται καὶ τοῦ Χρυσίππου διδασκαλεῖον ἅπαν, τῆς δὲ τῶν βοηθημάτων

45. δυνάμεως οὐκ ἔτι ταῦτα, προτάσεις δὲ τινες ἀληθεῖς ἅμα τοῖς οἰκειοῖς συμπεράσμασι. εἰ δὲ ἔασας τις ταῦτα πάντα τὴν ἀκολουθίαν μόνην ἐπικελεύεσθαι βούλοιτο, κινδυνεύσει τὰ σαφῶς ὑπ' Ἑρασιστράτου γεγραμμένα, μὴδ' ὅλως οἶεσθαι γεγράφθαι. πρόσχες γοῦν μοι τὸν νοῦν ἐντεῦθεν ἀρξάμενος, ἐν ᾧ περὶ αἵματος ἀναγωγῆς αὐτὸς ἐπαινῶν Χρυσίππου, ὡς καλῶς ἀντὶ τῆς φλεβοτομίας τοῖς διαδέσμοις τῶν κώλων χρώμενον ἔγραψεν αὐτοῖς ὀνόμασι ταυτ'· τὸ δὲ αὐτὸ τοῦτο βούλονται ποιεῖν καὶ φλεβοτομοῦντες τοὺς ἀνάγοντας αἷμα. ἀλλὰ πολὺ βέλτιον ὁ Χρυσίππος οὐ μόνον τὸ παρὸν ἐπιβλέπων, ἀλλὰ καὶ τοῦ ἐπιφερομένου κινδύνου φροντίζων, ἐχόμενον περὶ τὴν ἀναγωγὴν δὲ περὶ τὴν φλεγμονὴν κίνδυνος, ἐν ᾧ προσφέρειν μὲν οὐ ῥάδιον, φλεβοτομηθέντι δὲ καὶ πολὺν χρόνον ἀσιτήσαντι κίνδυνος ἐκλυθῆναι. οὐκ ἔτι

προσέθηκεν ἐνταῦθα τὴν αἰτίαν δι' ἣν ἐν τοῖς τῆς φλεγμονῆς καιροῖς αἰσιτίαν ἀξιότ. λέλεκτο γὰρ αὐτῷ περὶ τοῦδε κατ' ἐκείνην τὴν ῥῆσιν ἐν ἡ φησιν·

46. ἀκόλουθον δὲ καὶ τὸ μηδὲν προσφέρειν τοῖς τετραυματισμένοις ὑπὸ τοὺς τῆς φλεγμονῆς καιροῦς· στερνούμεναι γὰρ αἱ φλέβες τῆς τροφῆς ῥῆον παραδέχονται τὸ παρεμπεπτωκὸς αἷμα εἰς τὰς ἀρτηρίας. τούτου δὲ συμβαίνοντος ἦττον αἱ φλεγμοναὶ ἔσσονται. ὥστε τὴν αἰσίτιαν ἐν τοῖς τῆς φλεγμονῆς καιροῖς διὰ τοῦτο ἐπαινεῖ, διότι κενοὶ τὰς φλέβας. ἀλλὰ ἐὰν ἐνώσεις τοὺς εἰρημένους δύο λόγους, εἷς ἔσται τοιοῦτος. ὀρθῶς ὁ Χρῦσιππος οὐκ ἐφλεβοτόμει τοὺς ἀνάγοντας αἷμα διὰ τὸ χρῆζειν αὐτοὺς ὀλίγον ὑστερον κενωτικῷ βοηθήματος τῆς αἰσιτίας. οὕτως δ' αὐτὸς πάλιν ὁ λόγος, κὰν διὰ συντομωτέρων λεχθῆ, τοιοῦτός τις ἔσται. οὐκουν χρῆ κενοῦν τοὺς ἀνάγοντας αἷμα διὰ τὸ μικρὸν ὑστερον ἐν τοῖς τῆς φλεγμονῆς καιροῖς κενώσεως χρῆζειν. ἔτι δὲ σαφέστερον οὕτως ἂν ῥηθῆ. πρὸ τοῦ καιροῦ τῆς φλεγμονῆς οὐ δεῖ κενοῦσθαι τὰς φλέβας, ὅτι κενουμένων αὐτῶν αἱ φλεγμοναὶ παύονται. καὶ μὴν πρόδηλός γε ὁ λόγος οὗτος ἐναντιοῦται πρὸς ἑαυτῶν. πλὴν οὖν εἴ τις αὐτῷ

47. βοηθῶν ἰταμῶς δύο ταῦτα εἰσηγοῖτο, τὸ τε βέλτιον εἶναι κενοῦν τὸ σῶμα κατὰ τὸν τῆς φλεγμονῆς καιρὸν οὐ πρόσθεν, αἰσίτιαν τε μᾶλλον ἢ φλεβοτομίαν, ἀλλ' ἔξιν. ταῦτα λέγοντα οὔτε ἀποδεδείχθαι τὸ προκειμένον φήσομεν οὔθ' ὁμολογούμενον ὑπάρχον ἑαυτῷ. διαφέρεται γοῦν τοὺς λόγους τὰ μέρη μὴ σώζοντα τὴν ἀκόλουθον. ἐναργῶς γὰρ φαίνεται πᾶσιν ἀνθρώποις. ὅσοι γὰρ ἔχουσιν νοῦν τε καὶ σμικρὸν ὥστε σκοπεῖν ὡς θεμένῳ, τὸ παρεμπεπτωκὸς εἰς τὰς ἀρτηρίας αἷμα διὰ τοῦ κενῶσαι τὰς φλέβας εἰς τὴν οἰκείαν ἐπανάγειν χώραν, ὅτι τάχιστα τοῦτ' εἶναι πρακτέον. ἐναργῆς δὲ καὶ ὅτι βοηθήματι κενωτικῷ χρηστέον ἐλαχίστῳ τε χρόνῳ τὴν κένωσιν ἢν ποιήσασθαι δυναμένων καὶ χωρὶς τοῦ κακῶσαι τὸ σῶμα. δέδεικται γὰρ ὀλίγον ἔμπροσθεν ὅσα βλάπτουσιν αἱ αἰσιταὶ πολλάκις τοὺς κάμνοντας. ἐξεῖναι γοῦν τινι λέγειν οὕτως, γελοιοτάτους ἐγὼ νομίζω τοὺς ὑπολαμβάνοντας Ἐρασίστρατον ἐπὶ τῶν ἀναγόντων αἷμα χρῆσθαι φλεβοτομίᾳ. ὅπου γὰρ αἰσίτιαν ὡς κενωτικὸν ἐπαινεῖ βοήθημα, πολὺ δήπου μᾶλλον αὐτὴν

48. ἐπαινεῖ τὴν φλεβοτομίαν. ὅπου δὲ κατὰ τὸν τῆς φλεγμονῆς καιρὸν ἠγείται δεῖν ἔτι κενοῦν, εὐδηλον ὅτι μᾶλλον ἀρχομένης αὐτῆς ἢ

μελλούσης ἐπαινεῖ τὴν κένωσιν. οὐ γὰρ οὕτω γ' ἢν ἀμαθῆς Ἐρασίστρατος, ὅτι θᾶπτον πολὺ ἐκ τῶν ἀρτηριῶν εἰς τὰς φλέβας ἐπανάξει τὸ αἷμα κατὰ τὴν ἀρχὴν τῆς παρεμπτώσεως, οὔτε σφηνούμενον ἤδη σφοδρῶς, οὔτ' ἐξικμασμένον ὑπὸ τῆς πυρετώδους θερμότητος, διὰ τοῦτο παχὺ γεγεννημένον. ὁ ταῦτα λέγων ἄρ' οὐκ εἶναι γελοῖον ἑαυτὸν ἀποφαίνων οὐκ ἐκείνοις οἷς ἐγκαλεῖ. γεγραφότος γὰρ αὐτοῦ τοῦ Ἐρασιστράτου μὴ χρῆσθαι φλεβοτομίᾳ, διότι φυλάττειν ἄμεινον ἐστὶν ἐν τῷ τῆς φλεγμονῆς παραληφθῆσεσθαι. Ἰσχειν ἀνίατον ἢ πάντως γε δυσίατον, οἷα καὶ ταῖς αἰμορροῖσιν ἐπιγίνεται. λεγόντων δ' ἡμῶν ὡς οἱ τῶν κώλων δεσμοὶ τὸ πλῆθος εἰς ἑαυτοὺς ἀγαγεῖν εἰσὶν ἱκανοὶ χωρὶς τῆς φλεβοτομίας, ἀδύνατον ἔφασκεν εἶναι γενέσθαι τοῦτο κατὰ τὰς πληθώρας, ἐφ' ὧν αὐτὸς ὁ

49. Ἐρασίστρατος ἔφη παραλίμπρασθαι βραχιόνάς τε καὶ χεῖρας καὶ κνήμας, τοῦτο γὰρ τοι τὸ παραλίμπρασθαι γίνεσθαι διὰ πλῆθος τοῦ αἵματος τεινομένων τῶν ἀγγείων. πῶς οὖν ἔτι δυνατόν εἰς αὐτὰς μεταστῆσαι τὸ κατὰ βάθος, ὁπότε φαίνεται καὶ τὸ χωρὶς ἐκείνου κινδυνεύειν ἤδη ῥαγῆναι; καὶ μὴν Ἐρασίστρατον γεγράφαμεν ἐπαινεῖν Χρῦσιππον, οὐ μετὰ τοῦ διωρίσθαι τὸν λόγον, ὡς νῦν ποιήσω, γράψας, ἀλλ' ἀπλῶς ἀποφηνάμενος. ἔχει γὰρ ἡ λέξις ὧδε. ἀποδέσεις δὲ ποιεῖσθαι ἐρίοις παρ' αὐτὰ τὰς μασχάλας καὶ τοὺς βουβῶνας. ἀποδέσεις ἔφη ποιεῖσθαι, μηδὲν ἔτι προσθεῖς τῷ λόγῳ πότερον ἐπὶ μὲν τῶν πληθωρικῶν οὐδὲν μὲν ἀνήσει τὸ βοήθημα, τοὺς δὲ ἄλλους ὠφελήσει, ἀλλ' ἀπλῶς ἀποφηνάμενος ἴν' ἐπὶ πάντων σκοπῶμεν. τί γὰρ, ἔφη, προσέθηκεν ἐπὶ πάντων ἀκούσωμεν οὕτως πῶς γράψας· ἀποδέσεις ποιεῖσθαι, ἐρειδέων ἐπὶ πάντων· ἀλλ' ἀπλῶς εἶπεν, ἀποδέσεις ποιεῖσθαι ἐρίοις παρὰ τε τὰς μασχάλας καὶ τοὺς βουβῶνας, ὡς ἡμῶν δυναμένων νοεῖν ἐπ' ἐκείνων εἰρησθαι τὸν λόγον, ἐφ' ὧν ἐστὶ δυνατόν εἰς τὰ

50. κῶλα μεταχθῆναι τοῦ αἵματος. ὡς ἐφ' ὧν ἀδύνατον, οὐδὲ ἐπιχειρητέον ἐστὶ τοῖς τῶν κώλων δεσμοῖς. τί δή ποτ' οὖν, ἔφαμεν, οὐκ αὐτὸ τοῦτο ἔγραψεν ὁ Ἐρασίστρατος ὡς σὺ νῦν εἶπες; ὡς ἐπὶ μὲν τῶν οὕτω πληθωρικῶν, ἐν οἷς παραλίμπρανται βραχιόνες τε καὶ κνήμαις καὶ πήχεις, αἷματος ἀφαιρεῖν προσήκει, τῶν δ' ἄλλων διαδεῖν τὰ κῶλα; ὅτι, ἔφη, ἀνθρώποις ἔγραψεν οὐ κοινοῖς δυναμένοις τὰ ἀκόλουθα γνῶναι καὶ πρᾶξαι ταῦτα, καὶ μηδὲ ἐπιχειρεῖν ὅλως ἀδυνάτοις. μὴ δεῖν κελεύεις οὖν ἡμᾶς, ἔφαμεν, ὅταν μὲν ποτε πληθωρικὴ διάθεσις ἢ

κατὰ τὸ σῶμα, κιν Ἐρασίστρατος μὴ γράψῃ φλεβοτομίαν. ἐναργὲς γάρ ἐστι τοῦτο καὶ φαίνεσθαι σαφῶς ἅπασι καὶ διὰ τοῦτο μηδ' ὑπ' Ἐρασιστράτου γεγράφθαι, τὰς

ἄλλας διαθέσεις ὅσαι χωρὶς πληθώρας εἰσὶν Ἐρασίστρατος ἔγραψεν ἰᾶσθαι. τὸν δὲ πνεύσαντα πρὸς ταῦτα πρώτης μὲν ἐπακοῦσαι τῆς ἐκ τοῦ τρίτου περὶ πυρετῶν ἠξίωσα ῥήσεως. ἐφεξῆς δὲ καὶ τῆς ἐκ τοῦ προτέρου τῶν ὑγιεινῶν. ἔστι δὲ ἡμῖν ἐκ τοῦ τρίτου τῶν πυρετῶν ἡδε-περὶ μὲν οὖν τὰς

51. ἀρχὰς τῶν ἀρρώστων καὶ τὰς τῶν φλεγμονῶν γενέσεις ἀφαιρετέον ἂν εἴη πᾶσαν προσφορὰν ῥοφημάτων τε καὶ σιτίων. γίνονται γὰρ ὡς τὸ πολὺ αἱ τοὺς πυρετοὺς ποιοῦσαι τῶν φλεγμονῶν διὰ πληθώρας. διδομένων οὖν ἐν τοῖς τοιούτοις καιροῖς προσφορῶν καὶ πέψεως καὶ ἀναδόσεως, τὰς κατ' αὐτὰς ἐνεργείας ἀποδιδουσῶν πληρουμένων ἀγγείων τῆς τροφῆς, ἐπιπλέον τε καὶ ἰσχυροτέρας συμβήσεται τὰς φλεγμονὰς γίνεσθαι. ἐν τούτῳ τῷ λόγῳ σαφῶς ὁ Ἐρασίστρατος ἔγραψέ τε τὸ τῆς πληθώρας ὄνομα καὶ θεραπείαν αὐτῆς διδάσκων ἀσιτίας μὲν ἐμνημόνευσε, φλεβοτομίαν δὲ ἐσιώπησε. ὥστε καὶ τετράκις ἐψεύσω βέλτιστε, πρὸς τὸν Ἐρασιστράτειον ἔφην, ἐπειδὴ φαίνεται καὶ θεραπείας πληθώρας ὁ Ἐρασίστρατος γράψας. οὕτω δὲ κἂν τῷ προτέρῳ τῶν ὑγιεινῶν μετὰ τοῦ προειπεῖν ὅπερ ἂν τις γνωρίζοι πληθώρας ἐφεξῆς ἰάματα γράφων, πάντων μᾶλλον ἢ φλεβοτομίας ἐμνημόνευσεν. ἔχει δὲ ἡ ῥῆσις ὧδε· μεγίστην δὲ ἔχειν τισὶν εἰς ὑγείας φυλακὴν, ὡς ἔμπροσθεν συμβαλλόμενον τὸ γινῶναι τε καὶ φυλά-

52. ξεσθαι δύνασθαι τὴν κατὰ πληθώραν διάθεσιν. δι' ὧν μὴ δεῖ μάλιστα μὲν ἀρχομένης αὐτῆς διαλύειν· εἰ δὲ μὴ, προσελθούσης πρὸ τοῦ ἀρχὴν ἀρρώστίαν ποιῆσαι. πλείους δὲ τρόποι τοῦ διαλύειν τὴν τοιαύτην διάθεσιν εἰσὶν καὶ οὐχ οἱ αὐτοὶ πᾶσιν ἀρμόζουσιν, περὶ ὧν ἂν ἐφεξῆς εἴη τοῦ λέγειν. τοῖς μὲν οὖν εἰθισμένοις διαπονεῖν τῶν σωμάτων κράτιστον ἂν εἴη, τοὺς συνήθους πόνους μικρῶ πλείους ποιοῦνται διαλύειν πειρᾶσθαι τὴν τοιαύτην διάθεσιν, μετὰ δὲ τὰ γυμνάσια ἰδρωτάς τε ἐν βαλανείῳ ἐκκρίνειν ἢ διὰ πυριάσεως ἐξηράνθαι σύνηθες καὶ λουτρῶ πλείονι χρῆσθαι, καὶ μετὰ ταῦτα πάντα ἐν ἡσυχίᾳ πλείονι γίνεσθαι πλείω χρόνον μηδὲν προσφερόμενον. οὗτος γὰρ καιρὸς μάλιστα συναιρεῖ τὴν πληθώραν ὁ ἀπὸ τῶν γυμνασίων καὶ τοῦ λουτροῦ, ἐὰν μηδενὸς προσενεγκάμενός τις ἡσυχάζει πλέον.

χρόνον μετὰ ταῦτα, ἄριστον μὲν ἀφαιρεῖσθαι, τὸ δὲ δεῖπνον ἔλασσον λαμβάνειν καὶ ὄγκους ἀτρόφους εἶναι τοὺς προσφερομένους. εἴη δ' ἂν τοιαῦτα λαχάνων τε γένη

53. ὠμῶν καὶ ἐφθῶν καὶ κολοκύνται καὶ συκιοὶ, πέπονές τε οἱ ἀπαλοὶ καὶ σῦκα χλωρὰ καὶ τῶν ὀσπρίων τινὰ μετὰ λαχάνων ἐψόμενα, ἄρτος τε μὴ πεπονημένος. ἅπαντα γὰρ τὰ τοιαῦτα τὴν μὲν κοιλίαν εὐέκκριτον ποιοῦσι, τὰ δὲ ἀναδιδόμενα ἀπ' αὐτῶν οὐδὲ πολλὰ οὐδὲ ἰσχυρὰ ἐστί. κρεῶν καὶ ἰχθύων καὶ τῶν ἐψημάτων τῶν μετὰ γάλακτος χόνδρου τε καὶ ἀμύλου καὶ πάντων τῶν τοιούτων, ἀφεκτέον ἐν τῷ εἰρημένῳ καιρῷ ἢ ὀλίγοις παντάπασι. χρῆσθαι δὲ τῇ ἀγωγῇ τῆς ἐπιμελείας ταύτης, ὡς ἂν ἀσφαλῶς καθαιρεθῇ ἢ γενομένη πληθώρα. οἷς δὲ μὴ σύνηθες τὸ μὴ διαπονεῖν τῷ σώματι οὐκ ἐπιτήδειον γυμνάσια πλείω ἐμβάλλειν. ταῦτα γὰρ ὁμοίως τοῖς πλείστοις ἀσφαλεῖς ποιεῖται τὰς κενώσεις. χρήσιμον δὲ πᾶσι κοινὸν ὅσοι τυγχάνουσιν εὐεμεῖς ὄντες, τοὺς ἀπὸ τοῦ δεῖπνου ἐμέτους ποιεῖσθαι, ἐὰν μὴ πρὸς τι ἄλλο ἀνάρμοστοι ᾖσι, μὴ πολὺν χρόνον διαλείποντας ἀπὸ τῆς προσφορᾶς, ἵνα μετέωρά τε τὰ σιτία λαμβάνονται πρὸς τὸ ἐμῆν καὶ μὴ πολὺ πρὸ τοῦ ἐμῆν τὰ ἀναδιδόμενα

54. ἀπ' αὐτῶν. τῇ δὲ ὑστεραίᾳ ἀριστᾶν τε καὶ ἰδρωτάς καὶ λουτρὰ ποιεῖσθαι. κενωθέντος δὲ τοῦ σώματος καὶ τῆς πληθώρας ἀποκατάστασιν λαβούσης, συντόμως ἐπὶ τὰ εἰθισμένα ἐπαναγαγεῖν. ἔν τε οὖν τούτῳ τῷ λόγῳ πάντα σαφῶς ὁ Ἐρασίστρατος ἐδήλωσεν· ἄλλοις μὲν τοῖς βοηθήμασιν ἑαυτὸν χρώμενον ἐπὶ τῆς πληθωρικῆς διαθέσεως, οὐ χρώμενον, φλεβοτομία καὶ πάλιν ἐν τοῖς κατωτέρω τοῦ συγγράμματος, ἔνθα φησὶν· ἐννοεῖν δὲ χρῆ καὶ τὰ τοιαῦτα διότι οὐ πάντες ἄνθρωποι ἐπὶ ταῦτα φέρονται πάθη, ἀλλὰ γενομένου περὶ πλείους τοῦ αὐτοῦ συμπτώματος, λέγω δὲ πληθώρας, οἷς πᾶσιν ἐπὶ τοὺς τόπους εἶθισται ἢ ὀρμὴ γίνεσθαι, ἀλλὰ τοῖς μὲν ἐπὶ τὸ ἦπαρ, ἐνίοις δὲ ἐπὶ τὴν κοιλίαν, ἄλλοις δὲ εἰς ἐπιληπτικὰ πάθη, τοῖς δὲ ἐπὶ τὰ ἄρθρα. ἕκαστον οὖν δεῖ συνθροτὰ εἰθισμένα ἑαυτῷ συμβαίνειν τὴν ἀρμόζουσαν φυλακὴν γιγνομένοις πάθει ποιεῖσθαι. οὐ γὰρ ὡσαύτως φυλακτέον τῷ εἰθισμένῳ εἰς ἐπιληπτον φέρεσθαι καὶ τῷ εἰς αἰμοπτυσικὰ, ἀλλὰ τῷ μὲν

55. εἰς πόνους ἀφειδῶς δοτέον, τῷ δὲ φυλακτέον τὰ ἐπιπονώτερα γυμνάσια. κίνδυνος γὰρ ἂν ἦν ἐν τῷ διαπονεῖν ἀρχὴν ῥήξεως γενέσθαι. ὁμοίως τῷ μὲν εἰς ἐπιληπτικὰ

φερομένω ἀφειδῶς αὐτὸν διδόναι εἰς ἀσιτίαν τε καὶ ὀλιγοσιτίαν. τὰ δὲ πλείω λουτρὰ καὶ μεταβολὴν ἰσχυρὰν ποιοῦντα φυλακτέον. τῷ δὲ ἐπὶ νεφριτικὰ πάθη φερομένω σιτία μὲν ἐλαφρὰ ποιεῖν, λουτροῖς δὲ ἀφειδῶς χρῆσθαι, τό τε πινόμενον οὐκ ἐπιτήδειον συστέλλειν, ἵνα μὴ δριμύτων τῶν οὕρων γινομένων, ἀναδάκνονται οἱ τόποι δι' ὧν φέρεται ἡ ἔκκρισις, ἐργῶδές τε καὶ τὸ διαπονεῖν πλείω τοῖς τοιούτοις. οἷς δὲ ἐπὶ σπλῆνα ἢ τὸ ἥπαρ εἶθισται φέρεσθαι, κόπους τε καὶ ψυχρολουσίαν εὐλαβητέον, ἀσιτίαις τε καὶ ὀλιγοποσίαις καὶ λουτροῖς τὸ ἐπίπαν τὴν φυλακὴν ποιῆσθαι. Ἐν τούτοις πάλιν ὁ Ἑρασίστρατος ἐναργῶς ἐνεδείξατο τὴν αὐτοῦ γνώμην. ἄγε τοὺς ἐκ πληθώρας ἦτοι γ' αἷμα πτύσειν μέλλοντας, ἢ τοῖς ἐπιληπτικοῖς ἀλώ-

56. σεσθαι πάθει, οὔτε διὰ τῶν ἰσχυρῶς καθαιρόντων φαρμάκων ἐπεχείρησε κενοῦν, ἀλλ' οὐδὲ διὰ πλήθους τρίψεως ἀσθενεστέρου μὲν ἢ κατ' αὐτὰ βοηθήματος, ἰσχυροτέρου δὲ οὐ μικρῶ μόνης τῆς ἀσιτίας. πλήθει γοῦν τρίψεως ἐνίους τῶν τοιούτων ἐκενώσαμεν ὑπὸ μαλακείας ψυχῆς, οὔτε καθαῖρον φάρμακον ὑπομένοντας λαβεῖν οὔτε ἐπιτρέποντας τέμνειν τὴν φλέβα. καὶ εἴπερ ἦν ἱκανὸν ἐπὶ πάντων τὸ βοήθημα τοῦτο, τάχα ἂν τις ἀντὶ φλεβοτομίας αὐτῷ χρῆσθαι διηνεκῶς ἐδύνατο. νῦν δὲ ἐστὶν ὅτε μικρότερον εὐρίσκεται τῆς κατὰ τὸ σῶμα πληθώρας καὶ μάλιστα' ἀηθῶν τρίβεσθαι κοπῶδες αὐτίκα διαθέσειν ἀλισκομένων, ἢ ἐπιπλέον τριφθῶσιν. ἔνιοι δὲ πυκνὸν καὶ σκληρὸν ἔχουσι τὸ δέρμα, καὶ πλείστη τρίψις προσαχθῆ, κένωσις βραχυτάτη γίνεται. εἰ δὲ τις ἰατρὸς ἐπιμελῶς ὁμιλήσει τοῖς ἔργοις τῆς τέχνης αὐτῇ τῇ πείρᾳ διδαχθεὶς, οἶδεν ὅπως ἐπικαλεῖται παροξυσμὸν ἐπιληπτικὸν ἢ τοῦ στομάχου κένωσις. ἔγνω δὲ καὶ τοὺς ἐπὶ κακοπραγίᾳ μόνῃ στομάχου ταῖς ἐπιληψίαις ἀλισκομένους, ὧν ἔνιοι

57. βλάπτονται μεγάλως ὑπὸ τῆς ἀσιτίας, ὥσπερ γε καὶ Διόδωρος ὁ γραμματικὸς. οὗτος γὰρ εἴ ποτε κατὰ τινα περίστασιν γραμμάτων ἐπιπλέον ἄσιτος διετέλεσεν, ἐπιληπτικὸς ἐσπάτο. καὶ τοῖνυν ἐπενοήσαμεν αὐτῷ βοηθήματι περὶ τρίτην ὥραν ἢ τετάρτην ἄρτον προσλαμβάνειν ἕξ οἴνου κεκραμένου. καὶ τούτῳ χρώμενος ἐτῶν ἤδη πολλῶν ὑγίαινε, μόνου φροντίζων ἐνὸς τοῦ πέπτειν ὅτι κάλλιστα τὴν ἐπὶ τῷ δειπνῷ τροφήν. καὶ ποτὲ διὰ τινα χρεῖαν πολιτικὴν ἀναγκασθεὶς ἐπὶ τῆς ἀγορᾶς ἕως μεσημβρίας ἄσιτος διατρίψαι, καταπεσὼν ἐσπάσθη. οὗτος μὲν οὖν, ὡς ἔφη, ἐπὶ τῷ στομάχῳ κακοπραγοῦντι ταῖς ἐπιληψίαις ἠλίσκετο. τοὺς δὲ ἄλλους εἰ καὶ μὴ μόνους, ἀλλ'

ὅταν ἐπιτηδείως ἔχη, συμπαροξύνει τε καὶ ἐξέλκει διὰ ταχέων ὁ στόμαχος βλαβεῖς εὐδηλον. ἔστι δ' ὅτε τὸ στόμα τῆς γαστρὸς ὀνομάζεται στόμαχος ὑπὸ τῶν ἰατρῶν. ἐν ταύταις ταῖς διαθέσει καὶ πολλοῖς γε ἤδη πρὸ ἡμῶν ἐγνώσθησαν αἱ τοιαῦται διαθέσεις ὑπὲρ ὧν ἐτέρωθι κάλλιον εἰπεῖν. ἐν δὲ τῷ

58. παρόντι μέχρι τοσούτου λέλεχθαι, μετρίως δηλούντων ἡμῶν ὅτι πολλοὶ τῶν ἐπιλήπτων ὑπὸ τῶν μακροτέρων ἀσιτιῶν κακούμενοι τὸν στόμαχον ἐξ αὐτοῦ τούτου παροξύνονται. ὑποκείσθω τοῖνυν ὁ μὲν ἄνθρωπος εἶναι πληθωρικὸς οὕτως ὡς παραπεπρῆσθαι βραχιονάς τε καὶ τὰ περὶ μηροῦς καὶ κνήμας, ἢ δ' ὥρα τοῦ ἔτους ἔαρ εἰσβαλὸν, οὐδὲ γὰρ οὐδὲ αὐτὴ σπάνιος ὑπόθεσις, ἀλλ' ἡμεῖς μὲν καὶ πάνυ πολλάκις ἐθεασάμεθα διακειμένους οὕτως ἀνθρώπους ἐν ἐκείνῳ τῷ καιρῷ. προσυποκείσθω δὲ καὶ τρίψεων εἶναι καὶ γυμνασίων ἀήθης ὁ τοιοῦτος, ὑπὸ τε τῆς ἀσιτίας κακούμενος, εἶτα ζητῶμεν ὅπως αὐτὸν κενώσωμεν. ἄρα γε λουτροῖς πλείοσιν ἢ γυμνασίοις ἢ τοῖς ἀπὸ δειπνῶν ἐμέτοις ἢ ἀσιτίαις; ταῦτα γὰρ ἐστὶν Ἑρασιστράτῳ πλήθους ἰάματα. γυμνάσια μὲν οὖν οὐδὲ αὐτὸς ἀξιοῖ χρῆσθαι τοὺς ἀήθεις. λουτρῶν δὲ εἶργει πάντας ἀλῶναι πάθει ἐπιληπτικοῖς. εἶρξει δ', οἶμαι, καὶ τῶν ἐμέτων αὐτοῦ ἐναργῶς πληρῶντων κεφαλῆν. ἢ δ' ἀσιτία μόνῃ τῶν οὕτω πεπληρωμένων

59. ὡς τάσεως σφόδρα αἰσθάνεσθαι κατὰ τὰ σκέλη καὶ τὰς χεῖρας οὐχ ἱκανὴ κενοῦν αὐτάρκως μετὰ τοῦ καὶ βλάπτειν ἰσχυρῶς, εἰ τὸν στόμαχον ἔχοιεν εὐπαθῆ. πῶς οὖν αὐτὸν κενώσωμεν; ἄρα γε μόναις τρίψεσιν, ὧν οὐδ' ὄλως ἐμνημόνευσεν Ἑρασίστρατος; ἀλλὰ τοῖς ἀήθεσιν οὐχ οἶόν τε τρίψιν τοσαύτην προσφέρειν ὡς αὐτάρκως κενῶσαι ἢ διαδήσωμεν αὐτὸν ἐρίοις; ὅπερ οὐδὲ ὄλως εἶπεν ὁ Ἑρασίστρατος ἐνταῦθα, καίτοι γε ἐν τῷ περὶ αἵματος ἀναγωγῆς εἶπεν. ὑποκείσθω δ', ὡς εἶρηκεν, ἐκ περιουσίας ἢ σκέψις γένηται. ἀλλ' εἶρηται καὶ πρόσθεν ὡς ἀνιαρόν τε ἀλλὰ καὶ ἀδύνατον εἶναι τὸ βοήθημα τοῦτο, τοὺς εἰς τοσοῦτο πληθώρας ἦκοντας ὡς εἰς τὰ κῶλα πιπρᾶσθαι νομίζειν. οὐδὲ ἐκεῖνο δυνατόν εἰπεῖν, ὅπερ ἐν τῷ περὶ αἵματος ἀναγωγῆς ὁ Ἑρασίστρατος ἔγραψεν, ὡς ἐχόμενός τε περὶ τὴν ἀναγωγὴν ὁ κατὰ τὴν φλεγμονὴν κίνδυνος ἐστίν. ἐν ᾧ τῶν ἀσιτιῶν ἀναγκάζει, ὡς παραλαμβανομένων οὐ χρὴ τῇ φλεβοτομίᾳ προσκαταλελύσθαι τὴν δύναμιν. οὐδεμία γὰρ ἀνάγκη

60. φλεγμονήν ἀκολουθήσαι τῇ πληθώρα φθασάντων αὐτὴν κενῶσαι. ἀλλὰ τοὶ καὶ τούτου τοῦ πιθανοῦ μὲν οὐ μὴν ἀληθοῦς κατὰ τὴν τῶν ὑγιεινῶν πραγμάτων ἐκποδῶν ὄντος, ὅμως ὁ Ἐρασίστρατος οὐκ ἐτόλμησεν ἐκκενῶσαι διὰ φλεβοτομίας, τὸ μέλλον ἦτο γ' ἐπιληψίαν ἢ αἵματος ἀναγωγὴν ἐργάζεσθαι πλῆθος. οὕτως ἄρα προκείμενόν ἐστιν αὐτὸ διαφυλάττειν αἰεὶ τὸ τοῦ Χρυσίππου καὶ μὴ φλεβοτομίας χρῆσθαι, μήτε τινὶ τῶν ἰσχυρῶς καθαιρόντων φαρμάκων. ἐνὴν γοῦν καὶ διὰ φλεβοτομίας, ἀλλὰ καὶ διὰ καθάρσεως γέ τινος ἐκκενῶσαι τὸ πλῆθος. οὐ μὴν γε ὁ Ἐρασίστρατος ἔγραψεν ὑπὲρ αὐτῶν, ὡς περὶ γε οὐδὲ ἐν τοῖς περὶ παραλύσεως ἢ περὶ ποδάγρας. αἰτιᾶται μὲν γὰρ κάκει τὴν πληθώραν, οὔτε δὲ φλεβοτομίας οὐδέ τινι τῶν δραστηρίων χρῆται καθαρτικῶν φαρμάκων. ἔτι δὲ ἐναργέστερον ἐδήλωσε τὴν ἐαυτοῦ γνώμην ἐν τῷ περὶ αἵματος ἀναγωγῆς, ἐν ἐκείνῳ τῷ μέρει τοῦ γράμματος ἔνθα φασὶν ἐνίους τῶν

61. ἀνθρώπων εἰς κίνδυνον ἦκειν αἵματος ἀναγωγῆς ἐπισχεθείσης αὐτοῖς συνήθους ἐκκρίσεως. μεμνημένος γὰρ ἅμα ταῖς ἄλλαις ἐπισχεσεσι καὶ τῆς τῶν ἄλλων αἰμορροϊδῶν ἀφαιρέσεως, οὐχ ἀπλῶς εἶπεν ὅτι κενοῦν χρὴ τοὺς τοιοῦτους, ἀλλὰ κατ' εἶδος ἔγραψε τὰ κενωτικὰ βοηθήματα, καθάπερ ἐν τοῖς ἄλλοις βιβλίοις, οὕτω κἀνανῦθα τὰ δοκοῦντα αὐτῷ πάντα χωρὶς τῆς φλεβοτομίας. ἔχει δὲ ἡ ῥῆσις ὧδε· τοῖς μὲν οὖν νῦν ἐνεστῶσιν οἷς ἔκκλυσις αἵματος πλείων εἴθισται γίγνεσθαι, ἐκκρίσεις ἀρμόττειεν ἂν οὐρήσεών τε καὶ ἰδρώτων. ἀρμόζει δὲ καὶ συστολὴ τῶν προσφερομένων καὶ περιπάτων πλῆθος ἐπιπέδων μὴ ταχέων. ἐν τούτοις πάλιν ἰδρῶσιν καὶ οὔροις καὶ ἀσιτίαις καὶ περιπάτοις ἐκκενῶν τὸ πλῆθος, οὐ χρῆται φλεβοτομίας. καὶ μὴν εἰ μήτε πρὶν γενέσθαι τὴν φλεγμονὴν μήτε γενομένης ἢ ὑποπτευομένοις ἔσεσθαι παραλαμβάνειν φλεβοτομίαν ὡσαύτως ἐδήλωσε δι' ἐνός τούτου βιβλίου, περιττὸν ἦν κατ' ἄλλην πραγμάτων αὐτὸν μνημονεύειν φλεβοτομίας, ἐν ἧ φλεγμονῇ

62. ἦτοι γεγεννημένην ἤδη θεραπεύει, καθάπερ ἐν τῇ περὶ τῶν πυρετῶν, ἢ μέλλουσαν,

ἢ ὑποπτευομένην, ἢ ἀρχομένην ὡς ἐν ταῖς ἄλλαις. ἀλλ' οὐδὲν τούτων ὀρώντες ἔνιοι τῶν Ἐρασιστρατείων εἶπερ φασὶ ὡς κενωτικοῦ τε βοηθήματος χρῆται τῇ φλεβοτομίας. καὶ γὰρ Ἐρασιστράτου σαφῶς εἰρηκότος αὐτὸ τὸ ἐναντιώτατον. ἐπειδὴ γὰρ φησι κατὰ τὸν φλεγμονῆς καιρὸν οὐκέτι ῥᾶδιον προσφέρειν σιτία τούτῳ μὴ χρῆσθαι φλεβοτομίας μελλούσης ἔσεσθαι φλεγμονῆς. ὁ τοίνυν λόγος οὗτος ἀντικρυς ἐνδείκνυται φυλάττεσθαι φλεβοτομίαν, ἐφ' ᾧ μέλλομεν ἀσιτίαν συμβουλεύειν. οὐκ οὖν ἐνδέχεται καθ' ἓνα καὶ τὸν αὐτὸν ἄρρωστον ἄμφω παραλαμβάνειν τὰ βοηθήματα, τὴν ἀσιτίαν καὶ τὴν φλεβοτομίαν. ὥστε εὐδὴλον εἶποθ' εὔροι Ἐρασίστρατος συμβουλεύοντος τὴν ἀσιτίαν μὴ χρῆσθαι τῆνικαῦτα φλεβοτομίας, διὰ τοῦτο γοῦν οὐδὲ ἐμνημόνευσεν, ὡς ἔφην, ἔτι τοῦ βοηθήματος ἐν ταῖς ἄλλαις πραγματεῖαις. ἐν ἀπάσαις γὰρ αὐταῖς, ὡς δέδεικται, συμβουλεύων ἀσιτίαν ἀναιρεῖ δη-

63. λονότι τὴν φλεβοτομίαν οὐκ ὀρθῶς μὲν πράττων, ὡς περὶ καὶ καθ' ἓκατὸν ἡμῖν πρότερον, ὡς ἔφην, ἐδείχθη γράμμα, μικρότερον ἀμαρτανόντων τῶν οἰομένων ἅπαντας ὅσοι χρῆξουσιν ἀσιτίας, εὐθύς τούτους δεῖσθαι φλεβοτομίας. ἐγὼ γὰρ ἐπιδείξω κατὰ τὸν ἐξῆς λόγον οὐ μόνον ἅπαντας οὐ δεομένους φλεβοτομίας, ἀλλ' οὐδὲ τοὺς πληθωρικοὺς αὐτούς, ἐὰν μὴ πρότερον αὐτὸ τε τὸ πλῆθος ὁποῖόν τι τὴν φύσιν ἐστὶ διορίσεται καὶ μετὰ τοῦτο τὴν ἕξιν τοῦ κάμνοντος ἡλικίαν τε καὶ ὥραν καὶ χώραν καὶ κατάστασιν, ὅσα τε προηγείται καὶ ὅσα πάρεστι τῷ κάμνοντι συμπτώματα. καθ' ἕκαστον γὰρ τούτων ἐπιδείξω πολλοὺς μὴ φέροντας ἀβλαβῶς τὴν φλεβοτομίαν. ὡς περὶ αὐθις πάλιν ἐτέρους ἐπιδείξω χωρὶς πληθώρας δεομένους φλεβοτομίας. ἐπειδὴ δὲ ταῦτα διορίσωμαι, τὸν τε καιρὸν ἐρῶ τῆς φλεβοτομίας καὶ τὸ μέτρον, ἔτι τε πρὸ τούτων τὴν ἐν τοῖς τμηθησομένοις φλεψὶ διαφορὰν. εἰρήσεται δὲ

64. καὶ περὶ τοῦ πλεονάκισ ἢ ἀπαξ ἀφαιρεῖν. ἐπὶ τε τούτων οὐδὲν ἦπτον ὡς τινες ἐν ἧρι φλεβοτομεῖν ἢ καθαίρειν ἔτι ὑγιαίνοντας προσήκει.