

ΠΕΡΙ ΔΙΑΙΤΗΣ

ΤΟ ΤΕΤΑΡΤΟΝ

Η

ΠΕΡΙ ΕΝΥΠΝΙΩΝ

LXXXVI. Περὶ δὲ τῶν τεκμηρίων τῶν ἐν τοῖσιν ὕπνοισιν ὅστις ὀρθῶς ἔγνωκε, μεγάλην ἔχοντα δύναμιν εὐρήσει πρὸς ἅπαντα. ἡ γὰρ ψυχὴ ἐγρηγορότι μὲν τῷ σώματι ὑπηρετέουσα, ἐπὶ πολλὰ μεριζομένη, οὐ γίνεται αὐτὴ ἐωυτῆς, ἀλλ' ἀποδίδωσί τι¹ μέρος ἐκάστῳ τοῦ σώματος, ἀκοῇ, ὄψει, ψαύσει, ὁδοιπορίῃ, πρήξει παντὸς τοῦ σώματος·² αὐτὴ δὲ ἐωυτῆς ἢ διάνοια οὐ γίνεται.³ ὅταν δὲ τὸ σῶμα ἡσυχάσῃ, ἢ ψυχὴ
10 κινεομένη καὶ ἐγρηγορέουσα⁴ διοικεῖ τὸν ἐωυτῆς οἶκον, καὶ τὰς τοῦ σώματος πρήξιας ἀπίαςας αὐτὴ διαπρίσσεται. τὸ μὲν γὰρ σῶμα καθεῦδον οὐκ αἰσθάνεται, ἡ δὲ ἐγρηγορέουσα γινώσκει πάντα,⁵ καὶ ὁρᾷ⁶ τε τὰ ὁρατὰ καὶ ἀκούει τὰ ἀκουστά,⁷ βαδίζει, ψαύει, λυπεῖται, ἐνθυμεῖται, ἐνὶ λόγῳ,⁸ ὁκόσαι⁹ τοῦ σώματος ὑπηρεσίαι ἢ τῆς ψυχῆς, πάντα ταῦτα¹⁰ ἢ ψυχὴ ἐν τῷ ὕπνῳ

¹ τι M : τὸ θ.

² So θ : M has πρήξει· πάντῃ τοῦ σώματος δ. ἀνοή.

³ αὕτη δὲ ἢ διάνοια. ἐωυτῆς οὐ γίνεται θ : αὕτη δὲ αὐτῆς ἢ διάνοια οὐ γίνεται M.

⁴ ἐγρηγορέουσα. τὰ πρήγματα θ : ἐπεξέρπουσα τὰ σώματα M : ἐπεξέρπουσα τὰ μέρη τοῦ σώματος Littré.

⁵ πάντα θ : M omits.

⁶ καὶ ὁρᾷ θ : καθορᾷ M.

REGIMEN IV

OR

DREAMS

LXXXVI. He who has learnt aright about the signs that come in sleep will find that they have an important influence upon all things. For when the body is awake the soul is its servant, and is never her own mistress, but divides her attention among many things, assigning a part of it to each faculty of the body—to hearing, to sight, to touch, to walking, and to acts of the whole body; but the mind never enjoys independence. But when the body is at rest, the soul, being set in motion and awake,¹ administers her own household, and of herself performs all the acts of the body. For the body when asleep has no perception; but the soul when awake has cognizance of all things—sees what is visible, hears what is audible, walks, touches, feels pain, ponders. In a word, all the functions of body and of soul are performed by

¹ The reading of M would mean, “pervading the body.” The words τὰ πρήγματα, which θ has after ἐγρηγορέουσα, I take to be a note on τὸν ἐσωτῆς οἶκον which has crept into the text. The unusual form ἐγρηγορέουσα may possibly account for the disturbed state of the manuscript tradition.

⁷ ἀκούει θ : διακούει M.

⁸ ἐνὶ λόγῳ Mack : ἐν ὀλίγῳ. M : ἐν ὀλίγῳ ἐοῦσα θ.

⁹ ὁκόσαι M : ὁκόσα θ.

¹⁰ πάντα· ταῦτα θ : ταῦτα πάντα M.

διαπρήσσεται. ὅστις οὖν ἐπίσταται κρίνειν
19 ταῦτα ὀρθῶς μέγα μέρος ἐπίσταται σοφίης.¹

LXXXVII. Ὅκόσα μὲν οὖν τῶν ἐνυπνίων
θεϊά ἐστι καὶ προσημαίνει² ἢ πολέσι ἢ ἰδιώτῃσι
ἢ κακὰ ἢ ἀγαθὰ† μὴ δι' αὐτῶν ἁμαρτίην,† εἰςὶ
οἱ κρίνουσι περὶ τῶν τοιούτων τέχνην³ ἔχοντες·
ὁκόσα δὲ ἢ ψυχὴ τοῦ σώματος παθήματα
προσημαίνει, πλησμονῆς ἢ κενώσιος ὑπερβολὴν⁴
τῶν συμφυτῶν, ἢ μεταβολὴν τῶν ἀθένων, κρί-
νουσι μὲν καὶ ταῦτα, καὶ τὰ μὲν τυγχάνουσι,
τὰ δὲ ἁμαρτάνουσι, καὶ οὐδέτερα⁵ τούτων γινώ-
10 σκουσι δι' ὅ τι⁶ γίνεται, οὐθ' ὅ τι⁷ ἂν ἐπιτύχωσιν
οὐθ' ὅ τι ἂν ἁμάρτωσι, φυλάσσεσθαι δὲ παραι-
νέοντες μή τι κακὸν λάβῃ. οἱ δ' οὖν⁸ οὐ διδάσκου-
σιν ὡς χρὴ φυλάσσεσθαι,⁹ ἀλλὰ θεοῖσιν εὐχεσθαι¹⁰
κελεύουσιν· καὶ τὸ μὲν εὐχεσθαι ἀγαθόν.¹¹ δεῖ δὲ
καὶ αὐτὸν συλλαμβάνοντα τοὺς θεοὺς¹² ἐπικα-
16 λεῖσθαι.

LXXXVIII. Ἐχει δὲ περὶ τούτων ὧδε·¹³ ὁκόσα
τῶν ἐνυπνίων τὰς ἡμερινὰς¹⁴ πρήξιας τοῦ
ἀνθρώπου ἢ διανοίας¹⁵ ἐς τὴν εὐφρόνην¹⁶ ἀπο-

¹ θ omits σοφίης. ² θ omits ἢ . . . προσημαίνει.

³ So M. Some MSS. read ἀκριβῆ τέχνην.

⁴ θ has ἢ before ὑπερβολὴν, and so Diels would read προσημαίνει, ἢ ὑπερβολὴν τῶν συμφυτῶν κ.τ.λ., perhaps rightly. Ermerins for κενώσιος has κακώσιος, without authorities or comment.

⁵ So M. θ has τυγχάνουσι. τὰ δ' οὐδέτερα.

⁶ διότι οὖν θ M: οὖν is omitted by the first hand in H.

⁷ οὐδότι . . . οὐδότι θ.

⁸ οιδων θ: οἱ δ' ἂν Diels.

⁹ φυλάσσεσθαι M.

¹⁰ εὔξασθαι M. In θ the -ῖσιν of θεοῖσιν has been erased.

¹¹ The vulgate has εὐχεσθαι πρέπον καὶ λίην ἐστὶν ἀγαθόν. M has εὐχεσθαι δεῖ καὶ ἀγαθόν.

¹² In θ the -υς of τοὺς and θεοὺς has been erased.

the soul during sleep. Whoever, therefore, knows how to interpret these acts aright knows a great part of wisdom.

LXXXVII. Now such dreams as are divine, and foretell to cities or to private persons things evil or things good,¹ have interpreters in those who possess the art of dealing with such things. But all the physical symptoms foretold by the soul, excess, of surfeit or of depletion, of things natural, or change to unaccustomed things, these also the diviners interpret, sometimes with, sometimes without success. But in neither case do they know the cause, either of their success or of their failure. They recommend precautions to be taken to prevent harm,² yet they give no instruction how to take precautions, but only recommend prayers to the gods. Prayer indeed is good, but while calling on the gods a man should himself lend a hand.

LXXXVIII. This is the truth of the matter. Such dreams as repeat in the night a man's actions or thoughts in the day-time, representing them as

¹ The words within daggers I have omitted from my translation. Littré translates "non causés par la faute des parties intéressées." But such a meaning can apply only to κακά, not to ἀγαθά. If the words be kept, αὐτῶν must be emended to αὐτῶν or ἐκ αὐτῶν, otherwise the order of the words is wrong.

² The punctuation of this passage is uncertain. I have taken παραινέοντες as a slight anacoluthon for παραινέουσι, but it might be better to put a colon or full-stop at ἀμάρτωσι and a comma at λάβη. So Littré and Ermerins.

¹³ In M appears here the title Ἱπποκράτους π^ε ἐνιπνίων ΚΓ.

¹⁴ ἡμερινὰς M : ἐσπερινὰς θ.

¹⁵ ἡ διανοίας θ : ἡ διάνοια M.

¹⁶ εὐφρονην M : εὖ φρονεῖν θ. After εὐφρονην M has ἐνυπνιάζεται ἐοπέρην.

- δίδωσι κατὰ τρόπον γινομένης¹ ὥσπερ² τῆς
 ἡμέρας ἐπρήχθη ἢ ἐβουλεύθη ἐπὶ³ δικαίῳ
 πρήγματι, ταῦτα τῷ ἀνθρώπῳ ἀγαθὰ· ὑγιεῖν
 γὰρ σημαίνει, διότι ἡ ψυχὴ παραμένει τοῖσιν
 ἡμερινοῖσι βουλεύμασιν, οὔτε πλησμονῇ κρα-
 τηθεῖσα οὔτε κενώσει οὔτε ἄλλῳ οὐδενὶ ἔξωθεν
 10 προσπесόντι. ὅταν δὲ πρὸς τὰς ἡμερινὰς
 πρήξιας ὑπεναντιῶται τὰ ἐνύπνια καὶ ἐγγίνηται
 περὶ αὐτῶν ἡ μάχη ἢ νίκη,⁴ σημαίνει τάραχον⁵
 ἐν τῷ σώματι· καὶ ἦν μὲν ἰσχυρὴ ἢ, ἰσχυρὸν
 τὸ κακόν,⁶ ἦν δὲ φαύλη, ἀσθενέστερον. περὶ
 μὲν οὖν τῆς πρήξις εἴτ' ἀποτρέπειν δεῖ εἴτε
 μή,⁷ οὐ κρίνω· τὸ δὲ σῶμα θεραπεύεσθαι συμ-
 βουλεύω· πλησμονῆς γάρ τινος ἐγγενομένης
 ἀπόκρισις τις γενομένη⁸ ἐτάραξε τὴν ψυχὴν.
 ἦν μὲν οὖν ἰσχυρὸν ἢ τὸ ἐναντιωθέν, ἔμετόν τε
 20 συμφέρει ποιήσασθαι καὶ τοῖσι σίτοισι κούφοις
 προσάγειν ἐς ἡμέρας πέντε, καὶ τοῖσι περιπά-
 τοις ὀρθρίοις πολλοῖς καὶ ὀξέσιν ἐκ προσα-
 γωγῆς χρῆσθαι, καὶ τοῖς γυμνασίοις, ὅστις
 ἐπιγυμνάζεται,⁹ συμμέτροις πρὸς τὴν προσα-
 γωγὴν τῶν σίτων·¹⁰ ἦν δὲ ἀσθενέστερον τὸ
 ὑπεναντίον¹¹ γένηται, ἀφελὼν τὸν ἔμετον τὸ

¹ γινομένης θ : γενόμενα M.² ὥσπερ M : ὑπερ θ.³ ἐπὶ θ : ἐν M.⁴ ἡ μάχη· ἡ νίκη θ : ἡ μάχη. ἡνίκα ἐν (with σημαίνει) M : the text is Diels'.⁵ τάραχον θ : ταραχὴν M.⁶ θ has καὶ ἦν ἰσχυρὰ ἰσχυρὸν τὸ σῶμα. Diels would read καὶ ἦν μὲν ἰσχυρή, ἰσχυρὸν (sc. τὸν τάραχον σημαίνει); this is quite possibly correct.⁷ Both θ and M omit δεῖ, which the vulgate places after μή. M. has οὔτε for εἴτε.

occurring naturally, just as they were done or planned during the day in a normal¹ act—these are good for a man. They signify health, because the soul abides by the purposes of the day, and is overpowered neither by surfeit nor by depletion nor by any attack from without. But when dreams are contrary to the acts of the day, and there occurs about them some struggle or triumph, a disturbance in the body is indicated, a violent struggle meaning a violent mischief, a feeble struggle a less serious mischief. As to whether the act should be averted or not I do not decide, but I do advise treatment of the body. For a disturbance of the soul has been caused by a secretion arising from some surfeit that has occurred. Now if the contrast be violent, it is beneficial to take an emetic, to increase gradually a light diet for five days, to take in the early morning long, sharp walks, increasing them gradually, and to adapt exercises, when in training,² so as to match the gradual increase of food. If the contrast be milder, omit the emetic, reduce food

¹ The word *δικαίῳ* is difficult. Littré's "dans une juste affaire," and Ermerins' "in re iusta," hardly bring out the meaning, which has no reference to ethics, but only to the "sanity" of the act or thought.

² The reading *ἐπιγυμνάζεσθαι* is the easier, as few Greeks were ever "out of training." It is hard, however, to discard the reading of so good a MS. as *θ*, especially when we remember that "difficilior lectio potior."

⁸ ἀποκρίσις τίς γενομένη θ: ἀπόκρισις γέγονεν τίς. ἥτις M: ἀπόκρισις ἐγένετό τις, ἥτις Diels.

⁹ ὅστις ἔτι γυμνάζεται θ: ἐπιγυμνάζεσθαι M.

¹⁰ σιτῶν θ: σιτίων M.

¹¹ ὑπεράντιον θ: ὑπεραντιωθὲν M.

τρίτον μέρος ἄφελε τῶν σίτων,¹ καὶ τοῦτο²
 ἡσυχῇ προσάγου³ πάλιν ἐπὶ πένθ' ἡμέρας· καὶ
 τοῖσι περιπάτοισι πιέζειν καὶ τοῖσι τῆς φωνῆς
 30 πόνοισι χρῆσθαι,⁴ καὶ καταστήσεται ἡ ταραχή.⁵

LXXXIX. "Ἡλιον καὶ σελήνην καὶ οὐρανὸν
 καὶ ἄστρα⁶ καθαρὰ καὶ εὐαγέα, κατὰ τρόπον
 ὁρεόμενα⁷ ἕκαστα, ἀγαθὰ· ὑγιεινὴ γὰρ τῷ σώ-
 ματι σημαίνει ἀπὸ πάντων τῶν ὑπαρχόντων·
 ἀλλὰ χρὴ διαφυλάσσειν ταύτην τὴν ἕξιν τῇ
 παρούσῃ διαίτῃ. εἰ δέ τι τούτων ὑπεναντίον
 γένοιτο, νοῦσόν τινα τῷ σώματι σημαίνει, ἀπὸ
 μὲν τῶν ἰσχυροτέρων ἰσχυροτέραν, ἀπὸ δὲ τῶν
 ἀσθενεστέρων κουφοτέραν. ἄστρον μὲν οὖν ἡ
 10 ἡ ἕξω περίοδος, ἡλίου δὲ ἡ μέση, σελήνης δὲ
 ἡ πρὸς τὰ κοῖλα. ὅ τι μὲν οὖν δοκέει⁸ τῶν
 ἄστρον βλάπτεσθαι ἢ ἀφανίζεσθαι ἢ ἐπίσχε-
 σθαι⁹ τῆς περιόδου, ἢν μὲν ὑπ' ἡέρος ἢ νεφέλης,
 ἀσθενέστερον· εἰ δὲ καὶ ὕδατος ἢ χαλάζης,
 ἰσχυρότερον· σημαίνει δὲ ἀπόκρισιν ἐν τῷ
 σώματι ὑγρὴν καὶ φλεγματώδεα γενομένην ἐς
 τὴν ἕξω¹⁰ περιφορὴν ἐσπεπτωκέναι. συμφέρει
 δὲ τούτῳ τοῖσιν τε δρόμοισιν ἐν τοῖσιν ἱματίοις

¹ τῶν σιτῶν θ: τοῦ σιτίου M.

² τὸ M.

³ προσαγάγου θ M.

⁴ χρῆσθω M.

⁵ After ταραχή θ has καὶ τοῖσι θεοῖσιν εὐχεσθαι with -ισι and -ισιν erased. M has καὶ τοῖσι θεοῖσι εὐχεσθαι.

⁶ ἄστρα θ: ἀστέρας M.

⁷ ὁρώμενα M: ὁραιομένα θ: ἦν before καθαρὰ and ὁρεώμενα Diels.

⁸ δοκέει θ: δοκοῖν M.

⁹ ἐπίσχεσθαι M: ἐπίχεσθαι θ.

¹⁰ ἕξω θ: ἔσω M.

¹ "Agiles" Littre; "suo motu agitata" Ermerins, as though εὐαγέα came from ἄγω.

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by a third, resuming this by a gentle, gradual increase spread over five days. Insist on vigorous walks, use voice-exercises, and the disturbance will cease.

LXXXIX. To see the sun, moon, heavens and stars clear and bright,¹ each in the proper order, is good, as it indicates physical health in all its signs,² but this condition must be maintained by adhering to the regimen followed at the time. But if there be a contrast between the dream and reality, it indicates a physical illness, a violent contrast a violent illness, a slighter contrast a lighter illness. The stars are in the outer sphere, the sun in the middle sphere, the moon in the sphere next the hollow.³ When any one of the heavenly bodies appears to be disfigured, to disappear, or to be arrested in its revolution, if it be through mist or cloud, the malign influence is comparatively weak; if through rain also or hail, the influence is more powerful. In any case it is indicated that a moist and phlegm-like secretion, arising in the body, has fallen to the outer circuit.⁴ It is beneficial for this man to make his runs long, wearing

² "De la part de tout ce qui y est" Littré; "omniumque eius partium" Ermerins. τὸ ἐπάρχον in this book often mean an apparition in a dream. See p. 431.

³ The moon was supposed to be in the first and lowest of the eight concentric spheres, the sun in the fourth, the fixed stars in the eighth and outermost. τὰ κοῖλα means the concavity of the inmost sphere, by which we are surrounded. I owe this note to the kindness of Professor A. E. Housman.

⁴ There is supposed to be a connexion between the spheres in which the stars move and the "circuits" or circulations in the body described in *Regimen I*.

- χρῆσθαι πολλοῖσιν, ἐξ ὀλίγου προσάγοντα,
 20 ὅπως ἐξιδρώσῃ¹ ὥς μάλιστα, καὶ τοῖσι περιπά-
 τοισιν ἀπὸ τοῦ γυμνασίου πολλοῖσι, καὶ ἀνά-
 ριστον διάγειν· τῶν τε² σίτων³ ἀφελόμενον
 τὸ τρίτον μέρος προσάγειν ἐς πένθ' ἡμέρας· εἰ
 δὲ δοκοίῃ ἰσχυρότερον εἶναι καὶ πυρίῃ⁴ χρῆσθαι·
 τὴν γὰρ κάθαρσιν διὰ τοῦ χρωτὸς συμφέρει
 ποιεῖσθαι, διότι ἐν τῇ ἔξω περιφορῇ ἐστὶ τὸ
 βλάβος· τοῖσι δὲ σίτοις χρῆσθαι ξηροῖσι,
 δριμέσιν, αὐστηροῖσιν, ἀκρήτοις, καὶ τοῖσι
 πόνοις τοῖσι ξηραίνουσι μάλιστα. εἰ δέ τι
 30 τούτων ἢ σελήνη πάσχοι, εἴσω τὴν ἀντίσπασιν
 ποιεῖσθαι συμφέρει, ἐμέτω τε⁵ χρῆσθαι ἀπὸ τῶν
 δριμέων καὶ ἀλμυρῶν καὶ μαλακῶν σίτων· τοῖσί
 τε τρόχοισιν⁶ ὀξέσι καὶ τοῖσι περιπάτοις·
 τοῖσί τε τῆς φωνῆς πόνοις, καὶ ἀναριστήσι,
 τοῦ τε σίτου τῇ ἀφαιρέσει καὶ προσαγωγῇ
 ὡσαύτως. διὰ τοῦτο δὲ εἴσω ἀντισπαστέον,
 διότι πρὸς τὰ κοῖλα τοῦ σώματος τὸ βλαβερὸν
 ἐφάνη. εἰ δὲ ὁ ἥλιος τοιοῦτό τι⁷ πάσχοι, ἰσχυ-
 ρότερον τοῦτο ἤδη καὶ δυσεξαγωγότερον· δεῖ δὲ
 40 ἀμφοτέρως τὰς ἀντισπάσιας ποιεῖσθαι, καὶ
 τοῖσι δρόμοις τοῖσί τε καμπτοῖς καὶ τοῖσι⁸
 τρόχοις χρῆσθαι καὶ τοῖσι περιπάτοις καὶ
 τοῖσιν ἄλλοις πόνοις πᾶσι, τῶν τε σίτων τῇ
 ἀφαιρέσει καὶ τῇ προσαγωγῇ ὡσαύτως. ἔπειτα

¹ ἐξιδρώσει Littré. Diels.² τε M: δὲ θ.³ σίτων M: σιτῶν θ.⁴ πυρ:η M: πυριήσει θ.⁵ τε added by Diels.⁶ τροχοῖς M: πόνοισιν θ.⁷ θ omits τι.⁸ M omits καὶ τοῖσι.

¹ "Non tempérés" Littré, that is, with their properties unmitigated by the addition of other ingredients.

his cloak the while, to increase them gradually, that he may perspire as freely as possible, and after exercise to take long walks; luncheon should be left out. Reduce food by one-third, and take five days in gradually resuming the normal quantity. Should the trouble appear to be of the more potent kind, use also the vapour-bath; for, as the mischief lies in the outer circuit, it is expedient to make the purgation through the skin. The foods employed are to be dry, acrid, astringent and unmixed;¹ the exercises such as are the most drying. But if it be the moon that shows these signs at all,² it is beneficial to effect the revulsion inwards, and to administer an emetic after foods that are acrid, salt and soft. There should be sharp circular runs, walks,³ voice-exercises, omission of luncheon, the same reduction and gradual increase of food. The revulsion must be directed inwards because the harm showed itself at the hollow parts of the body. But if it be the sun that manifests the phenomena, the malady is more potent, and harder to eliminate. It is necessary to effect the revulsions in both directions, to employ running on the double track and on the round track, walks and all other exercises, the same reduction and gradual increase of food. After an emetic should come another

² Or "any one of the signs." See note 1, p. 417.

³ Littré omits *τοῖσι τε τρόχοις . . . περιπάτοις*, on the ground that the revulsion is directed inwards. The articles I take to be generic, and the influence of *ὡσαύτως* to extend backwards only as far as *τοῦ τε σίτου*. The reading of *θ* looks like an attempt to extend this influence back to the beginning of the sentence, and to assimilate this prescription to the preceding, which, however, does not contain voice-exercises.

ἐξεμέσαντα αὖτις προσάγειν πρὸς τὰς πέντε·
 εἰ δὲ αἰθρίας εὐούσης θλίβεται,¹ καὶ ἀσθενέα δοκεῖ
 εἶναι καὶ² ὑπὸ τῆς ξηρασίας τῆς περιόδου
 κρατεῖσθαι, σημαίνει κίνδυνον ἐς νοῦσον ἐμπε-
 σεῖν.³ ἀλλὰ χρὴ τῶν πόνων ἀφαιρεῖν, τῇ τε
 50 διαίτῃ τῇ ὑγροτάτῃ⁴ χρῆσθαι, τοῖσί τε λου-
 τροῖσι καὶ ῥαθυμίᾳ πλείονι, καὶ ὑπνοῖσι, μέχρι
 καταστῆ. εἰ δὲ πυροειδὲς τὸ ὑπεναντιούμενον
 δοκοίη εἶναι καὶ θερμόν, χολῆς ἀπόκρισιν ση-
 μαίνει· εἰ μὲν οὖν κρατοίη τὰ ὑπάρχοντα,
 νοῦσον σημαίνει.⁵ εἰ δὲ καὶ ἀφανίζοιτο τὰ
 κρατούμενα, κίνδυνος ἐς θάνατον ἐκ τῆς νούσου
 ἐλθεῖν. εἰ δὲ τρεφθῆναι δοκοίη ἐς φυγὴν τὸ
 ὑπάρχον, φεύγειν δὲ ταχέως, τοὺς δὲ διώκειν,
 κίνδυνος μανῆναι τὸν ἄνθρωπον, ἣν μὴ θερα-
 60 πευθῆ. συμφέρεи δὲ τούτοις πᾶσι μάλιστα μὲν
 ἐλλεβόρῳ καθαρθέντας διαιτηῖσθαι· εἰ δὲ μή,
 τῇ πρὸς ὕδατος διαίτῃ συμφέρεи χρῆσθαι, οἶνον
 δὲ μὴ πίνειν, εἰ μὴ⁶ λευκόν, λεπτόν, μαλακόν,
 ὑδαρέα· ἀπέχεσθαι δὲ θερμῶν,⁷ δριμέων, ξηραντι-
 κῶν, ἁλμυρῶν· πόνοις δὲ τοῖσι κατὰ φύσιν
 πλείστοις χρήσθω καὶ δρόμοισιν ἐν ἱματίῳ
 πλείστοις· τρίψις δὲ μὴ ἔστω, μηδὲ πάλῃ, μηδὲ
 ἀλίνδησις· ὕπνοις πολλοῖς μαλακευνείτω·
 ῥαθυμείτω πλὴν ἐκ⁸ τῶν κατὰ φύσιν πόνων·
 70 ἀπὸ δείπνου περιπατείτω· ἀγαθὸν δὲ καὶ πυρι-

¹ θ has θλίβηται and δοκῆι.

² καὶ omitted by θ M. First added by Zwinger.

³ ἐνπεσεῖν θ: πεσεῖν M.

⁴ ὑγροτέρῃ μαλακῇ (without τῇ) M.

⁵ εἰ μὲν οὐ κρατοίη τὰ . . . σημαίνει θ. M omits, and Ermerins reads οὐν for οὐ.

⁶ μὴ θ: δὲ μὴ M: δ' οὐν Littré, Ermerins.

⁷ M omits θερμῶν, but has θερμαντικῶν after ξηραντικῶν.

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gradual increase spread over five days. But if in a clear sky the heavenly bodies are crushed, seeming to be weak and overpowered by the dryness of the revolution,¹ it indicates a danger of falling into a disease. What is necessary is to reduce food, to employ the moistest regimen, baths and increased rest, and sleep, until there is a recovery. If the hostile influence appear to be fiery and hot, a secretion of bile is indicated. Now if the force² win, a disease is indicated. If the vanquished be also annihilated, there is a danger that the disease will have a fatal issue. But if the force² seem to be put to flight, and to flee quickly, pursued by the stars, there is a danger that the patient will become delirious, unless he be treated. In all these cases it is most beneficial to be purged with hellebore before submitting to regimen. The next best course is to adopt a watery regimen, and to abstain from wine unless it be white, thin, soft and diluted. There should be abstinence from things that are hot, acrid, drying and salt. Let there be plenty of natural exercises and long runs with the cloak worn. Let there be no massage, no ordinary wrestling, and no wrestling on dust. Long sleeps on a soft bed; rest except after³ the natural exercises; let there be a walk after dinner. It is a good thing too to take a vapour-bath. After the

¹ If with Ermerins we transpose *καὶ* to before *σημαίνει*, and read *κρατεῖται*, we must translate: "they are overpowered, etc. and it indicates."

² Would the word "Thing" (capital T) represent the mysterious influence suggested by *τὸ ὑπάρχον*?

³ Or (with *ἐκ* omitted) "from."

⁸ *ἐκ* is omitted by M.

σθαι· καὶ ἐμεῖν ἐκ τῆς πυριῆς· τριήκοντα δὲ
 ἡμερέων μὴ πληρωθῇ· ὁκόταν δὲ πληρωθῇ, τρὶς
 ἐν τῷ μηνὶ ἐμεσάτω ἀπὸ τῶν γλυκέων καὶ ὑδα-
 ρέων καὶ κούφων. ὁκόσα δὲ τούτων πλανᾶται
 ἄλλοις ἄλλως,¹ ψυχῆς τάραξιν τινα σημαίνει ὑπὸ
 μερίμνης· συμφέρει δὲ τούτῳ ῥαθυμῆσαι· τὴν
 ψυχὴν τραπέσθαι² πρὸς θεωρίας, μάλιστα μὲν
 πρὸς τὰς γελοίας, εἰ δὲ μή, ἄλλας τινὰς ἄς³
 80 ὅτι μάλιστα ἡσθήσεται θεησάμενος, ἡμέρας δυο
 ἢ τρεῖς, καὶ καταστήσεται· εἰ δὲ μή, κίνδυνος
 ἐς νοῦσον πίπτειν. ὅτι δ' ἂν ἐκ τῆς περιφορῆς
 ἐκπίπτειν δοκῇ τῶν ἄστρον, ὁκόσα μὲν καθαρὰ
 καὶ λαμπρὰ καὶ πρὸς ἔω φέρεται, ὑγείην σημαί-
 νει· ὅτι δ' ἂν ἐν τῷ σώματι καθαρὸν ἐνεὸν
 ἐκκρίνηται ἐκ τῆς περιόδου κατὰ φύσιν ἀφ'
 ἐσπέρας πρὸς ἡῶ,⁴ ὀρθῶς ἔχει· καὶ γὰρ τὰ ἐς
 τὴν κοιλίην ἀποκρινόμενα καὶ τὰ ἐς τὴν σάρκα
 ὑπερευγόμενα πάντα ἐκ τῆς περιόδου ἐκπίπτει.
 90 ὅτι δ' ἂν τούτων μέλαν καὶ ἀμυδρὸν καὶ πρὸς
 ἐσπέρην δοκῇ φέρεσθαι, ἢ ἐς θάλασσαν ἢ ἐς
 τὴν γῆν ἢ⁵ ἄνω, ταῦτα σημαίνει τὰς νούσους·
 τὰ μὲν ἄνω φερόμενα κεφαλῆς ρεύματα· ὅσα δὲ
 ἐς θάλασσαν, κοιλίης νοσήματα· ὅσα δὲ ἐς γῆν,

¹ For the ἄλλοις ἄλλως of θ, M has ἄλλο τε ἄλλῃ μὴ ὑπο
 ἀνάγκης, with τινὰ after ψυχῆς.

² M has τραπῆναι καὶ for τραπέσθαι.

³ M omits ἄλλας τινὰς, perhaps rightly.

⁴ M reads ὅτι γὰρ, ἐὸν and προσηι.

⁵ θ omits ἢ and M has μᾶλλον after ἄνω.

¹ I take ἄλλοις ἄλλως to be an adverbial phrase independent
 syntactically of the rest of the sentence. I can discover
 no exact parallel for this, but that is no reason for reject-
 ing the reading in a work in which a strict adherence to

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vapour-bath an emetic is to be drunk. Until thirty days are gone the appetite should not be fully satisfied, and when the time has come for this full satisfaction, let an emetic be taken three times a month after a meal of sweet, watery and light foods. Whenever the heavenly bodies wander about, some in one way and others in another,¹ it indicates a disturbance of the soul arising from anxiety. Rest is beneficial in such a case. The soul should be turned to the contemplation of comic things, if possible, if not, to such other things as will bring most pleasure when looked at, for two or three days, and recovery will take place. Otherwise there is a risk of falling ill. Whenever a heavenly body appears to fall away from its orbit, should it be pure and bright, and the motion towards the east, it is a sign of health. For whenever a pure substance in the body is secreted from the circuit in the natural motion from west to east, it is right and proper. In fact secretions into the belly and substances disgorged into the flesh all fall away from the circuit. But whenever a heavenly body seems to be dark and dull, and to move towards the west, or into the sea, or into the earth, or upwards, disease is indicated. When the motion is upwards, it means fluxes of the head; when into the sea, diseases of the bowels; when

syntax is not always followed. Perhaps we should read, with the same sense, ἄλλοτε ἄλλως. M's reading would mean, "now in one direction and now in another." Perhaps ἄλλοις may refer to the dreamers: "in the way the particular dreamer may happen to see them." Professor D. S. Robertson assures me that the last interpretation is the only one consistent with ἄλλοις ἄλλως. But the Greek of *Regimen* is often abnormal.

φύματα μάλιστα σημαίνει τὰ ἐν τῇ σαρκὶ
 φυόμενα. τούτοις συμφέρει τὸ τρίτον μέρος τοῦ
 σίτου ἀφελέσθαι, ἐμέσαντας δὲ προσάγειν ἐς
 ἡμέρας πέντε, ἐν ἄλλῃσι δὲ πέντε κομίσασθαι τὸ
 σιτίον· καὶ ἐμέσας πάλιν προσαγέσθω κατὰ
 τὸ αὐτό. ὅ τι δ' ἂν τῶν οὐρανίων δόξῃ σοι¹
 100 ἐφέξεσθαι καθαρὸν μὲν καὶ ὑγρὸν ἐὼν ὑγιαίνειν
 σημαίνει, διότι ἐκ τοῦ αἰθέρος τὸ ἐς τὸν ἄνθρω-
 πον καθαρὸν ἐστι, τοιοῦτον δὲ καὶ ἡ ψυχὴ ὀρῇ
 οἶόν περ ἐσήλθεν· ὅ τι δ' ἂν μέλαν ἢ καὶ μὴ
 καθαρὸν μηδὲ διαφανές, νοῦσον σημαίνει, οὔτε
 διὰ πλησμονὴν οὔτε διὰ κένωσιν, ἀλλ' ἔξωθεν
 ἐπαγωγῇ. συμφέρει δὲ τούτῳ τρόχοισιν ὀξέσι
 χρῆσθαι, ὅπως σύντηξις μὲν ὡς ἐλαχίστη τοῦ
 σώματος γένηται, πνεύματι δὲ ὡς πυκνοτάτῳ
 χρησάμενος ἐκκρίνῃ τὸ παρελθόν· ἀπὸ δὲ τῶν
 110 τρόχων περιπάτοισιν ὀξέσιν. ἡ δίαίτα μαλακὴ
 καὶ κούφη² προσαχθήτω ἐς ἡμέρας τέσσαρας.
 ὅ τι δ' ἂν παρὰ θεοῦ δοκῇ λαμβάνειν καθαρὸν
 καθαρὸν, ἀγαθὸν πρὸς ὑγείην· σημαίνει γὰρ τὰ
 ἐς τὸ σῶμα ἐσιόντα εἶναι καθάρια. ὅ τι δ' ἂν
 τούτου ἐναντίον δοκῇ ὀρῇ, οὐκ ἀγαθόν· νοσηρὸν
 γάρ τι³ σημαίνει ἐς τὸ σῶμα ἐσεληλυθέναι·
 χρὴ οὖν ὥσπερ τὸν πρότερον θεραπευθῆναι καὶ
 τοῦτον. εἰ δὲ δοκοίῃ ὕεσθαι ὕδατι μαλθακῶ ἐν
 εὐδίῃ, καὶ μὴ σφόδρα βρέχεσθαι μηδὲ δεινῶς

¹ σοι is not in θ, which has, however, *θειφίξεσθαι*.

² Both θ and M have datives τῇ . . . κούφῃ. Either read nominatives, or omit *προσαχθήτω* (understanding *χρῆσθαι*). Possibly, however, *προσαχθήτω* could take a dative.

into the earth, most usually tumours growing in the flesh. In such cases it is beneficial to reduce food by one-third and to take an emetic, to be followed by a gradual increase of food for five days, the normal diet being resumed in another five. Another emetic should be followed by the same gradual increase. Whenever a heavenly body seems to settle on you, if it be pure¹ and moist, it indicates health, because what descends from the ether on to the person is pure, and the soul too sees it in its true character as it entered the body. But should the heavenly body be dark, impure and not transparent, it indicates disease caused neither by surfeit nor by depletion, but by the entrance of something from without. It is beneficial in this case to take sharp runs on the round track, that there may be as little melting of the body as possible, and that by breathing as rapidly as possible the patient may secrete the foreign body. After these runs let there be sharp walks. Diet to be soft and light² for four days. Whatsoever a man seems to receive pure from a pure god is good for health; for it indicates that the matter is pure that enters the body. But whatever he seems to see that is the opposite thereof is not good; for it indicates that something diseased has entered the body. Accordingly the treatment in this case should be the same as the former. Should it seem to rain with a gentle shower from a clear sky, with neither a violent

¹ That is, "clear."

² Perhaps we should add "gradually increased" (προσαχθήτω). It is often uncertain whether προσάγω carries this meaning or not.

- 120 χειμάζειν, ἀγαθόν· σημαίνει γὰρ σύμμετρον καὶ
καθαρόν τὸ πνεῦμα ἐκ τοῦ ἡέρος ἐληλυθέναι.
εἰ δὲ τούτων τὰναντία, σφόδρα ὕεσθαι καὶ
χειμῶνα καὶ ζάλην εἶναι, ὕδατί τε μὴ καθαρῷ,
νοῦσον σημαίνει ἀπὸ τοῦ πνεύματος τοῦ ἐπακτοῦ·
ἀλλὰ χρὴ καὶ τοῦτον ὡσαύτως διαιτηθῆναι,
σίτοισι δὲ ὀλίγοις παντελῶς τοῦτον.¹ περὶ μὲν
οὖν τῶν οὐρανίων σημείων οὕτω γινώσκοντα χρὴ
προμηθεῖσθαι καὶ ἐκδιαιτῆσθαι καὶ τοῖσι θεοῖσιν
εὐχεσθαι, ἐπὶ μὲν τοῖσι ἀγαθοῖσι Ἡλίῳ, Διὶ
130 οὐρανίῳ, Διὶ κτησίῳ, Ἀθηνᾶ κτησίῃ, Ἑρμῇ,
Ἀπόλλωνι, ἐπὶ δὲ τοῖσι ἐναντίοις τοῖσι ἀπο-
τροπαίοις, καὶ Γῇ καὶ ἡρωσιν, ἀποτρόπαια τὰ
133 χαλεπὰ εἶναι πάντα.²

XC. Προσημαίνει δὲ καὶ τάδε ἐς ὑγείην· τῶν
ἐπὶ γῆς ὁξὺ ὄρην καὶ ὁξὺ³ ἀκούειν, ὁδοιπορεῖν
τε ἀσφαλῶς καὶ τρέχειν ἀσφαλῶς καὶ ταχὺ⁴
ἄτερ φόβου, καὶ τὴν γῆν ὄρην λείην καὶ καλῶς
εἰργασμένην, καὶ τὰ δένδρεα θαλέοντα καὶ πολὺ-
καρπα καὶ ἡμερα, καὶ ποταμοὺς ῥέοντας κατὰ
τρόπον καὶ ὕδατι καθαρῷ μήτε πλέονι μήτε
ἐλάσσονι τοῦ προσήκοντος, καὶ⁵ τὰς κρήνας καὶ
τὰ φρέατα ὡσαύτως. ταῦτα πάντα σημαίνει
10 ὑγείην τῷ ἀνθρώπῳ, καὶ τὸ σῶμα κατὰ τρόπον
πάσας τε τὰς περιόδους καὶ τὰς προσαγωγὰς καὶ
τὰς ἀποκρίσεις εἶναι. εἰ δέ τι τούτων ὑπεναντίον
ὀρῶτο, βλάβος σημαίνει τι ἐν τῷ σώματι· ὄψιος
μὲν καὶ ἀκοῆς βλαπτομένων, περὶ τὴν κεφαλὴν
νοῦσον σημαίνει· τοῖσιν οὖν ὀρθρίοις περιπάτοισι

¹ M has σιτίοισι τε ὀλίγοις πάντας τούτους.

² I have followed M in this passage. Θ has been
“bowdlerized” by some Christian enthusiast, who has

downpour nor a terrible storm, it is a good sign; for it indicates that the breath has come from the air in just measure and pure. If the reverse occur, violent rain, storm and tempest, and the water be foul, it indicates disease from the breath that comes from without. In this case also the same regimen must be employed, and diet must be very strictly limited. So with this knowledge about the heavenly bodies, precautions must be taken, with change of regimen and prayers to the gods; in the case of good signs, to the Sun, to Heavenly Zeus, to Zeus, Protector of Home, to Athena, Protectress of Home, to Hermes and to Apollo; in the case of adverse signs, to the Averters of evil, to Earth and to the Heroes, that all dangers may be averted.

XC. The following too are signs that foretell health. To see and hear clearly the things on the earth, to walk surely, to run surely, quickly and without fear, to see the earth level and well tilled, trees that are luxuriant, covered with fruit and cultivated, rivers flowing naturally, with water that is pure, and neither higher nor lower than it should be, and springs and wells that are similar. All these indicate health for the dreamer, and that the body with all its circuits, diet and secretions are proper and normal. But if anything be seen that is the reverse of these things, it indicates some harm in the body. If sight or hearing be impaired, it indicates disease in the region of the head. In addition to the preceding regimen the dreamer

erased the -σιν of θεοῖσιν, and also about a line and a quarter (ἡλίῳ . . . Ἀπόλλωνι) to avoid the heathen deities.

³ ὁξὺ omitted by M. which has τε after τὰς.

⁴ ταχὺ omitted by M.

⁵ καὶ omitted by M.

- καὶ τοῖσιν ἀπὸ δείπνου πλείοσι χρηστέον πρὸς τῇ
 προτέρῃ διαίτῃ. τῶν σκελέων δὲ βλαπτομένων,
 ἔμέτοισιν ἀντισπαστέον, καὶ τῇ πάλῃ πλείονι
 χρηστέον πρὸς τῇ προτέρῃ διαίτῃ.¹ γῇ δὲ
 20 τραχείῃ² οὐ καθαρὴν τὴν σάρκα σημαίνει· τοῖσιν
 οὖν ἀπὸ τῶν γυμνασίων περιπάτοισι πλείοσι
 χρηστέον.³ δένδρων ἀκαρπία σπέρματος τοῦ
 ἀνθρωπίνου διαφθορὴν δηλοῖ· ἣν μὲν οὖν φυλ-
 λορροοῦντα ἢ τὰ δένδρα, ὑπὸ τῶν ὑγρῶν καὶ
 ψυχρῶν βλάπτεται· ἣν δὲ τεθήλη μὲν, ἄκαρπα
 δὲ ἢ, ὑπὸ τῶν θερμῶν καὶ ξηρῶν· τὰ μὲν οὖν
 θερμαίνειν καὶ ξηραίνειν τοῖσι διαιτήμασι χρή,
 τὰ δὲ ψύχειν τε καὶ ὑγραίνειν. ποταμοὶ δὲ
 30 κατὰ τρόπον μὴ γινόμενοι αἵματος περίοδον
 σημαίνουνσι, πλεον μὲν ρέοντες ὑπερβολὴν, ἔλασ-
 σον δὲ ρέοντες ἔλλειψιν· δεῖ δὲ τῇ διαίτῃ τὸ μὲν
 αὐξῆσαι, τὸ δὲ μειῶσαι. μὴ καθαρῷ⁴ δὲ ρέοντες
 ταραχὴν σημαίνουνσι.⁵ καθαίρεται δὲ ὑπὸ τῶν
 τρόχων καὶ τῶν περιπάτων πνεύματι πυκνῷ
 διακινεόμενα.⁶ κρῆναι καὶ φρέατα περὶ τὴν
 κύστιν τι σημαίνει.⁷ ἀλλὰ χρή τοῖσιν οὐρητικοῖσιν
 ἐκκαθαίρειν. θύλασσα δὲ ταρασσομένη κοιλίης
 νοῦσον σημαίνει· ἀλλὰ χρή τοῖσι διαχωρητικοῖσι
 καὶ κούφοισι καὶ μαλακοῖσιν ἐκκαθαίρειν. γῇ
 40 κινευμένη ἢ οἰκίῃ ὑγιαίνουντι μὲν ἀσθενείην
 σημαίνει, νοσέοντι δὲ ὑγείην καὶ μετακίνησιν τοῦ
 ὑπάρχοντος. τῷ μὲν οὖν⁸ ὑγιαίνουντι μεταστή-
 σαι τὴν δίαιταν συμφέρει· ἐμεσάτω δὲ πρῶτον,

¹ θ omits τῶν σκελέων . . . διαίτῃ.² τῇ δε ταχεια θ: τῇι δὲ τραχείῃ M.³ χρηστέον θ: πονητέον M.⁴ καθαροὶ M.⁵ σημαίνει θ.

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should take longer walks in the early morning and after dinner. If it be the legs that are injured, the revulsion should be made with emetics, and in addition to the preceding regimen there should be more wrestling. For the earth to be rough indicates that the flesh is impure. So the walks after exercises must be made longer. Fruitless trees signify corruption of the human seed. Now if the trees are shedding their leaves, the harm is caused by moist, cold influences; if leaves abound without any fruit, by hot, dry influences. In the former case regimen must be directed towards warming and drying; in the latter towards cooling and moistening. When rivers are abnormal they indicate a circulation of the blood; high water excess of blood, low water defect of blood. Regimen should be made to increase the latter and lessen the former. Impure streams indicate disturbance of the bowels. The impurities are removed by running on the round track and by walks, which stir them up by accelerated respiration. Springs and cisterns indicate some trouble of the bladder; it should be thoroughly purged by diuretics. A troubled sea indicates disease of the belly; it should be thoroughly purged by light, soft aperients. Trembling of the earth or of a house indicates illness when the dreamer is in health, and a change from disease to health when he is sick. So it is beneficial to change the regimen of a healthy dreamer. Let him first take an emetic, that he may resume nourish-

⁶ διακινούμενα θ : ἀνακινεύμενα M.

⁷ M has κρῆναι δὲ καὶ φρέατα πνεύματα περὶ τὴν κύστιν τι σημοίει.

⁸ οὖν M : νῦν θ.

ἵνα προσδέξηται αὐτὶς κατὰ μικρόν· ἀπὸ γὰρ τῆς
 ὑπαρχούσης κινεῖται¹ πᾶν τὸ σῶμα. τῷ δὲ
 ἀσθενέοντι συμφέρει χρῆσθαι τῇ αὐτῇ διαίτῃ·
 μεθίσταται γὰρ ἤδη τὸ σῶμα ἐκ τοῦ παρεόντος.
 κατακλυζομένην γῆν ἀπὸ ὕδατος ἢ θαλάσσης
 ὀρῆν νοῦσον σημαίνει, ὑγρασίας πολλῆς ἐνεούσης
 50 ἐν τῷ σώματι· ἀλλὰ χρὴ τοῖσιν ἐμέτοισι καὶ τῇσιν
 ἀναριστήσιν² καὶ τοῖσι πόνοισι καὶ τοῖσι διαιτή-
 μασι ξηροῖσι· ἔπειτα προσάγειν ἐξ ὀλίγων καὶ
 ὀλίγοισιν.³ οὐδὲ μέλαιναν ὀρῆν τὴν γῆν οὐδὲ
 κατακεκαυμένην ἀγαθόν, ἀλλὰ κίνδυνος ἰσχυροῦ
 νοσήματος ἀντιτυχεῖν καὶ θανασίμον· ξηρασίας
 γὰρ ὑπερβολὴν σημαίνει ἐν τῇ σαρκί· ἀλλὰ χρὴ
 τοὺς τε πόνους ἀφελεῖν, τοῦ τε σίτου ὅσα τε ξηρὰ
 καὶ⁴ δριμέα καὶ οὐρητικά· διαιτησθαί τε τῆς τε
 πτισάνης καθέφθω τῷ χυλῷ, καὶ⁵ σίτοισι
 60 κούφοισιν ὀλίγοισι, ποτῶ δὲ πλέονι ὕδαρεϊ λευκῷ,
 λουτροῖσι πολλοῖσι·⁶ μὴ ἄσιτος λονέσθω, μαλα-
 κευνείτω, ῥαθυμεῖτω, ψῦχος καὶ ἥλιον φυλασ-
 σέσθω· εὐχέσθαι δὲ Γῇ καὶ Ἑρμῇ καὶ ἥρωσιν.⁷
 εἰ δὲ κολυμβῆν ἐν λίμνῃ ἢ ἐν θαλάσσῃ ἢ ἐν
 ποταμοῖσι δοκεῖ,⁸ οὐκ ἀγαθόν· ὑπερβολὴν γὰρ
 ὑγρασίας σημαίνει· συμφέρει δὲ καὶ τούτῃ
 ξηραίνειν τῇ διαίτῃ, τοῖσί τε⁹ πόνοισι πλείοσι
 69 ὑπὸ τῶν ὑγρῶν.

XCΙ. Ὅτι δ' ἄν τις περὶ αὐτοῦ ὀρῇ κατὰ τρόπον

¹ κρίνεται θ.

² τῇ ἀναριστήσῃ M: τῇσιν ἀναριστήσιν θ.

³ καὶ ὀλίγοισιν is omitted by θ.

⁴ After καὶ M has θερμὰ καί.

⁵ After καὶ M has πᾶσι τοῖσι μαλακοῖσι καὶ instead of σίτοισι.

ment again little by little, for it is the present nourishment that is troubling all the body. A sick dreamer benefits by continuing the same regimen, for the body is already changing from its present condition. To see the earth flooded by water or sea signifies a disease, as there is much moisture in the body. What is necessary is to take emetics, to avoid luncheon, to exercise and to adopt a dry diet. Then there should be a gradual increase of food, little by little, and little to begin with. It is not good either to see the earth black or scorched, but there is a danger of catching a violent, or even a fatal disease, for it indicates excess of dryness in the flesh. What is necessary is to give up exercises and such food as is dry and acrid and diuretic. Regimen should consist of barley-water well boiled, light and scanty meals, copious white wine well diluted, and numerous baths. No bath should be taken on an empty stomach, the bed should be soft and rest abundant. Chill and the sun should be avoided. Pray to Earth, Hermes and the Heroes. If the dreamer thinks that he is diving in a lake, in the sea, or in a river, it is not a good sign, for it indicates excess of moisture. In this case also benefit comes from a drying regimen and increased exercises. But for a fever patient these dreams are a good sign, for the heat is being suppressed by the moisture.

XCI. The sight of something connected with the

⁶ After πολλοῖσι M has θερμοῖσι.

⁷ The "Christian" corrector of θ has struck out the words Γῆ . . . ἥρωσιν.

⁸ δοκοιη θ : δοκέειν M.

⁹ M has τοῖσι τε πόνοισι χρῆσθαι. θ omits τε.

γινόμενον, πρὸς τὴν φύσιν τὴν ἐωυτοῦ μήτε μέζω μήτε ἐλάσσω, ἀγαθὸν πρὸς ὑγείην σημαίνει· καὶ ἐσθῆτα λευκὴν τὴν ὑπάρχουσαν¹ καὶ ὑπόδεσιν τὴν καλλίστην, ἀγαθόν. ὅ τι δ' ἂν ἦ μείζον τῶν μελέων ἢ ἔλασσον, οὐκ ἀγαθόν· ἀλλὰ χρὴ τὸ μὲν² αὔξειν τῇ διαίτῃ, τὸ δὲ μειοῦν. τὰ δὲ μέλανα νοσερώτερα καὶ ἐπικινδυνώτερα·³ ἀλλὰ χρὴ μαλίσσειν καὶ ὑγραίνειν. καὶ τὰ καινὰ
 10 μεταλλαγὴν σημαίνει.

XCII. Τοὺς δὲ ἀποθανόντας ὀρήν καθαρὸς ἐν ἱματίοισι λευκοῖσιν ἀγαθόν, καὶ λαμβάνειν τι παρ' αὐτῶν καθαρὸν ὑγείην σημαίνει καὶ τῶν σωμάτων καὶ τῶν ἐσιόντων· ἀπὸ γὰρ τῶν ἀποθανόντων αἱ τροφαὶ καὶ αὔξήσιες καὶ σπέρματα γίνεται· ταῦτα δὲ καθαρὰ ἐσέρπειν ἐς τὸ σῶμα ὑγείην σημαίνει. εἰ δὲ τοῦναντίον τις ὀρώῃ γυμνοὺς ἢ μελανοεῖμονας ἢ μὴ καθαρὸς ἢ λαμβάνοντάς τι ἢ φέροντας ἐκ τῆς οἰκίης, οὐκ ἐπιτήδειον· σημαίνει γὰρ
 10 νοῦσον· τὰ γὰρ ἐσιόντα ἐς τὸ σῶμα βλαβερά· ἀλλὰ χρὴ τοῖσι τρόχοισι καὶ τοῖσι περιπάτοισιν ἀποκαθαίρεσθαι, καὶ τῇ τροφῇ τῇ μαλακῇ τε καὶ
 13 κούφῃ προσάγειν ἐμέσαντα.

XCIII. Ὅκόσα δὲ ἀλλόμορφα σώματα φαίνεται ἐν τοῖσιν ὕπνοισι καὶ φοβεῖ τὸν ἄνθρωπον, σιτίων ἀσυνήθων σημαίνει πλησμονὴν καὶ ἀπόκρισιν καὶ χολέραν καὶ νοῦσον κινδυνώδεα· ἀλλὰ χρὴ ἔμετον ποιήσασθαι καὶ προσάγειν ἐς ἡμέρας

¹ τὴν ὑπάρχουσαν θM: ἐνδεδύσθαι Littre, Ermerins.

² θ has τὰ μὲν followed by τὰ δὲ.

³ M has τε before καὶ and reads ἐπικίνδυνα.

¹ It is tempting to think that Ermerins is right in reading μέζον and ἔλασσον. The sentence thus becomes far more

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person that is normal, and for which the physique is neither too large nor too small,¹ is a good sign for the health. To be wearing white clothes, and the most beautiful shoes, is also a good sign. But anything too large or too small for the limbs is not good. What is necessary is in the latter case to increase by regimen, in the former to diminish. Black objects indicate a worse and more dangerous disease; what is necessary is to soften and to moisten. New objects indicate a change.

XCII. To see the dead clean² and in white cloaks is a good sign, and to receive something clean from them indicates both health of body and the healthiness of the things that enter it. For from the dead come nourishment, growth and seed, and for these to enter the body clean² indicates health. But if, on the contrary, one should see them naked, or clothed in black, or not clean, or taking something, or bringing something out of the house, the sign is unfavourable, as it indicates disease, the things entering the body being harmful. What is necessary is to purge them away by runs on the round track and by walks, and after an emetic gradually to increase a soft and light diet.

XCIII. Monstrous bodies that are seen in sleep and frighten a man indicate a surfeit of unaccustomed food, a secretion, a bilious flux and a dangerous disease. What is necessary is an emetic, followed

idiomatic, though the sense is not materially altered: "neither too large nor too small for the physique."

² The word *καθαρός* is difficult, and to render it consistently by one English word is impossible. Littré uses "pur" in both these cases; Ermerins has "nitidus" and "purus." "Neat" or "tidy" seems to be the meaning in the first case, "pure" in the other.

πέντε σίτοισιν ὡς κουφοτάτοισι, μὴ πολλοῖσι μηδὲ
 δριμέσι, μήτε τοῖσι ξηροῖσι μήτε τοῖσι θερμοῖσι,
 καὶ τῶν πόνων τοῖσι κατὰ φύσιν μάλιστα, πλὴν
 τῶν ἀπὸ δείπνου περιπάτων· χρῆσθαι δὲ καὶ
 10 θερμολουσίῃ καὶ ῥαθυμίῃσιν· ἥλιον δὲ καὶ ψυχὸς
 φυλασσέσθω. ὁκόταν¹ δὲ ἐν τῷ ὕπνῳ ἐσθίειν
 δοκῇ ἢ πίνειν τῶν συνήθων ποτῶν ἢ σιτίων,²
 ἔνδειαν σημαίνει τροφῆς καὶ ψυχῆς ἀθυμίην·†³
 κρέα δὲ τὰ μὲν ἰσχυρότατα, μεγίστης ὑπερβολῆς,
 τὰ δὲ ἀσθενέστερα ἦσσαν· ὥσπερ γὰρ ἐσθιό-
 μενον ἀγαθόν, οὕτω καὶ ὀρεόμενον· ἀφαιρεῖν οὖν
 τῶν σιτίων συμφέρεи· τροφῆς γὰρ ὑπερβολὴν
 σημαίνει·†⁴ καὶ ἄρτοι τυρῶ καὶ μέλιτι πεποιη-
 μένοι ὡσαύτως σημαίνουν. ὕδωρ πινόμενον
 20 καθαρὸν οὐ βλάπτει· τὰ δὲ ἄλλα πάντα
 βλάπτει. ὁκόσα δὲ δοκεῖ ἄνθρωπος θεωρεῖν τῶν
 συνήθων, ψυχῆς ἐπιθυμίην σημαίνει. ὅσα δὲ
 φεύγει πεφοβημένος, ἐπίστασιν τοῦ αἵματος
 σημαίνει ὑπὸ ξηρασίης· συμφέρεи δὲ ψῦξαι καὶ
 ὑγρῆναι τὸ σῶμα. ὅσα δὲ μάχεται ἢ κεντεῖται
 ἢ συνδεῖται ὑπ' ἄλλου, ἀπόκρισιν σημαίνει
 ὑπεναντίην τῇ περιόδῳ γεγενέσθαι ἐν τῷ σώματι·
 ἐμεῖν συμφέρεи καὶ ἰσχναίνειν καὶ περιπατεῖν·
 οἵτοισι κούφοισι χρῆσθαι, καὶ προσάγειν ἐκ τοῦ

¹ ὁκόταν θ: ἦν M.

² ποτῶν· ἢ σιτίων θ: σιτίων ἢ πομάτων M.

³ M has ἔνδειαν σημαίνει ψυχῆς καὶ τροφῆς ἀθυμίην. Littré and Ermerins read ψυχῆς ἐπιθυμίην.

⁴ Littré would rewrite the passage between daggers. For μεγίστης ὑπερβολῆς he reads ἐνδείας ὑπερβολὴν; he adds οὐ before συμφέρεи and ἐνδείας before ὑπερβολὴν.

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by a gradual increase, for five days, of the lightest food possible, neither abundant nor acrid, neither dry nor hot, with such exercises as are most natural, excepting walks after dinner. The dreamer should take hot baths and rest, and avoid the sun and cold. Whenever in his sleep a man thinks he is eating or drinking his usual food or drink, it indicates a want of nourishment and depression of the soul. †Meats if they be very strong show a very great excess; if they be weaker, a less excess. For just as eating is good, so eating in a dream is a good sign. So it is beneficial to reduce the quantity of food, for an excess of nourishment is indicated.†¹ The meaning is the same when bread is eaten, prepared with cheese and honey. To drink clean water in dreams is no sign of harm, but it is to drink any other kind. Whenever a man thinks that he beholds familiar objects, it indicates a desire of the soul. Whenever he runs away in fear, it indicates that the blood is arrested by dryness. It is in this case beneficial to cool and moisten the body. Fighting, or to be pierced or bound by another, indicates that there has occurred in the body a secretion opposed to the circuit. It is beneficial to take an emetic, to reduce the flesh, to walk, to eat light foods, and after the

¹ It is easy to see that the passage within daggers, which is a translation of *θ*, cannot represent the original. But the bold emendations of Littré, although they yield a possible sense, are most unlikely to be correct. I cannot solve the difficulties satisfactorily, but a great many are removed by transposing the sentence *κρέα . . . ἥσσον'* to after *ὀρεόμενον*. We then get the following sequence of ideas. "To eat in dreams one's usual food is a good sign; but to dream one is eating strong meat indicates excess, and diet should be reduced."

- 30 ἐμέτου πρὸς ἡμέρας τέσσαρας.¹ καὶ πλάνοι καὶ
 ἀναβάσιες χαλεπαὶ ταῦτὰ σημαίνουσιν. ποτα-
 μῶν διαβάσιες καὶ ὀπλῖται πολέμιοι καὶ ² τέρατα
 ἀλλόμορφα νοῦσον σημαίνει ἡ μανίην. συμφέρει
 σίτοισιν ὀλίγοισι κούφοισι μαλακοῖσι χρῆσθαι
 καὶ ἐμέτοισι, προσάγειν ἡσυχῇ ἐς ἡμέρας πέντε,³
 καὶ πόνοισι τοῖσι κατὰ φύσιν πολλοῖσι πλὴν
 ἀπὸ τοῦ δείπνου, θερμολουσίην, ῥαθυμίην, ψῦχος,
 ἥλιον φυλάσσεσθαι. τούτοισι χρώμενος ὡς
 γέγραπται, ὑγιανεῖ τὸν βίον, καὶ εὖρηταί μοι
 40 δίαίτα ὡς δυνατὸν εὐρεῖν ἄνθρωπον εὐόντα σὺν
 41 τοῖσι θεοῖσιν.

¹ M has ἐς ἡμέρας πέντε.

² With Littré I insert καὶ here. θM omit.

³ Before καὶ θ has καὶ σιτοῖσι.

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emetic to increase food gradually for four days. Wanderings and difficult ascents have the same meaning. Crossing rivers, enemy men-at-arms and strange monsters indicate disease or raving. It is beneficial to take small meals of light, soft food, and emetics, and gently to increase food for five days, with plenty of natural exercise except after dinner; but hot baths, rest, cold and sun are to be avoided. Using these means in the way I have described a man will live a healthy life: in fact I have discovered regimen, with the gods' help, as far as it is possible for mere man to discover it.