

NOMOS

I. Ἱητρικὴ τεχνέων μὲν πασέων ἐστὶν¹ ἐπιφανεστάτη· διὰ δὲ ἀμαθίην τῶν τε χρεωμένων αὐτῇ,² καὶ τῶν εἰκῇ τοὺς τοιούσδε κρινόντων, πολὺ τι πασέων ἤδη τῶν τεχνέων ἀπολείπεται. ἡ δὲ τῶνδε ἀμαρτὰς μάλιστά μοι δοκεῖ ἔχειν αἰτίην τοιήνδε· πρόστιμον γὰρ ἱητρικῆς μούνης ἐν τῇσι πόλεσιν οὐδὲν ὥρισται, πλὴν ἀδοξίης· αὕτη δὲ οὐ τιτρώσκει τοὺς ἐξ αὐτῆς συγκακίμενους. ὁμοίωτατοι γάρ εἰσιν³ οἱ τοιοῖδε τοῖσι παρειαγο-
10 μένοισι προσώποισιν ἐν τῇσι τραγωδίῃσιν· ὥς γὰρ⁴ ἐκεῖνοι σχῆμα μὲν⁵ καὶ στολὴν καὶ πρόσ-
ωπον ὑποκριτοῦ ἔχουσιν, οὐκ εἰσὶν δὲ ὑποκριταί, οὕτω καὶ οἱ ἱητροί, φήμη μὲν πολλοί, ἔργῳ δὲ
14 πάγχυ βαιοί.

II. Χρὴ γάρ, ὅστις μέλλει ἱητρικῆς σύνεσιν ἀτρεκέως ἀρμόζεσθαι, τῶνδὲ μιν ἐπήβολον⁶ γενέσθαι· φύσιος· διδασκαλίας· τόπου⁷ εὐφυέος· παιδομαθίης· φιλοπονίης· χρόνου.⁸ πρῶτον μὲν οὖν πάντων δεῖ φύσιος· φύσιος⁹ γὰρ ἀντιπρησσούσης κενεὰ πάντα.¹⁰ φύσιος δὲ ἐς τὸ ἄριστον ὁδηγεούσης, διδασκαλίῃ τέχνης γίνεται· ἣν μετὰ φρονήσιος δεῖ περιποιήσασθαι, παιδομαθεῖα γενόμενον ἐν τόπῳ ὁκοῖος εὐφυῆς πρὸς μάθησιν ἔσται·
10 ἔτι δὲ φιλοπονίην προσενέγκασθαι ἐς χρόνον

¹ πασῶν ἐστὶν omitted by V.

² V omits τε and αὐτῇ.

³ V places εἰσιν after τραγωδίῃσιν.

⁴ V has καὶ γάρ.

⁵ V omits μέν.

LAW

I. MEDICINE is the most distinguished of all the arts, but through the ignorance of those who practise it, and of those who casually judge such practitioners, it is now of all the arts by far the least esteemed. The chief reason for this error seems to me to be this: medicine is the only art which our states have made subject to no penalty save that of dishonour, and dishonour does not wound those who are compacted of it. Such men in fact are very like the supernumeraries in tragedies. Just as these have the appearance, dress and mask of an actor without being actors, so too with physicians; many are physicians by repute, very few are such in reality.

II. He who is going truly to acquire an understanding of medicine must enjoy natural ability, teaching, a suitable place, instruction from childhood, diligence, and time. Now first of all natural ability is necessary, for if nature be in opposition everything is in vain. But when nature points the way to what is best, then comes the teaching of the art. This must be acquired intelligently by one who from a child has been instructed in a place naturally suitable for learning. Moreover he must apply diligence

⁶ V has *μὴν* and *ἐπήβολος*; so apparently Vat. Gr. 277.

⁷ For *τόπου* M has *τρόπου*. So too below.

⁸ The order in V is *φύσιος· παιδομαθίης· διδασκαλίας· τόπου· εὐφύεος· φιλοπονίης· χρόνου*.

⁹ V has *ταύτης* for *φύσιος*.

¹⁰ V has *πάντα κενεά*.

πολύν, ὅπως ἡ μάθησις ἐμφυσιωθεῖσα δεξιῶς τε
12 καὶ εὐαλδέως τοὺς καρποὺς ἐξενέγκηται.

III. Ὀκοίη γὰρ τῶν ἐν γῇ φυομένων θεωρίη, τοιήδε καὶ τῆς ἰητρικῆς ἡ μάθησις. ἡ μὲν γὰρ φύσις ἡμέων ὀκοῖον ἡ χώρη· τὰ δὲ δόγματα τῶν διδασκόντων ὀκοῖον τὰ σπέρματα· ἡ δὲ παιδομαθίη, τὸ καθ' ὥρην αὐτὰ πεσεῖν ἐς τὴν ἄρουραν· ὁ δὲ τόπος ἐν ᾧ ἡ μάθησις, ὀκοῖον ἡ ἐκ τοῦ περιέχοντος ἡέρος τροφὴ γιγνομένη τοῖσι φυομένοισιν· ἡ δὲ φιλοπονίη, ἐργασίη· ὁ δὲ χρόνος
9 ταῦτα ἐνισχύει πάντα,† ὡς τραφῆναι τελέως.¹

IV. Ταῦτα ὦν χρὴ† ἐς τὴν ἰητρικὴν τέχνην ἐσνευκαμένους, καὶ ὑτρεκέως αὐτῆς γινῶσιν λαβόντας, οὕτως ἀνὰ τὰς πόλιας φοιτεῦντας, μὴ λόγῳ μόνον, ἀλλὰ καὶ ἔργῳ ἰητροὺς νομίζεσθαι. ἡ δὲ ἀπειρίη, κακὸς θησανρὸς καὶ κακὸν κειμήλιον τοῖσιν ἔχουσιν αὐτήν, καὶ ὄναρ καὶ ὕπαρ, εὐθυμίας τε καὶ εὐφροσύνης ἄμοιρος, δειλίας τε καὶ θρασύτητος τιθήνη. δειλίη μὲν γὰρ ἀδυναμίην σημαίνει· θρασύτης δὲ ἀτεχνίην. δύο γάρ,
10 ἐπιστήμη τε καὶ δόξα, ὦν τὸ μὲν ἐπίστασθαι
11 ποιεῖ, τὸ δὲ ἀγνοεῖν.²

V. Τὰ δὲ ἱερὰ ἑόντα πρήγματα ἱεροῖσιν ἀνθρώποισι δείκνυται· βεβήλοισι δὲ οὐ θέμις, πρὶν
3 ἢ τελεσθῶσιν ὀργίοισιν ἐπιστήμης.

¹ I reprint Littré, but with no confidence, as both ὡς and ὦν are strange and the reading of M (καὶ τραφῆναι τελέως ταῦτα· ὦν χρὴ) indicates a deep-seated corruption. V has καὶ τραφῆναι τελείας· ταῦτα ὦν χρεῶν ἐστίν. This seems to suggest as the correct reading ταῦτα χρεῶν ἐστίν or perhaps χρὴ ὦν ταῦτα.

² After ἀγνοεῖν most M>S (including M) have ἡ μὲν οὖν ἐπιστήμη πο.έει τὸ ἐπίστασθαι, ἡ δόξα τὸ ἀγνοεῖν. V has δύο

for a long period, in order that learning, becoming second nature, may reap a fine and abundant harvest.

III. The learning of medicine may be likened to the growth of plants. Our natural ability is the soil. The views of our teachers are as it were the seeds. Learning from childhood is analogous to the seeds' falling betimes upon the prepared ground. The place of instruction is as it were the nutriment that comes from the surrounding air to the things sown. Diligence is the working of the soil. Time strengthens all these things, so that their nurture is perfected.

IV. These are the conditions that we must allow the art of medicine, and we must acquire of it a real knowledge before we travel from city to city and win the reputation of being physicians not only in word but also in deed. Inexperience on the other hand is a cursed treasure and store for those that have it, whether asleep or awake;¹ it is a stranger to confidence and joy, and a nurse of cowardice and of rashness. Cowardice indicates powerlessness; rashness indicates want of art. There are in fact two things, science and opinion; the former begets knowledge, the latter ignorance.

V. Things however that are holy are revealed only to men who are holy. The profane may not learn them until they have been initiated into the mysteries of science.

¹ A proverbial expression meaning "always."

γάρ, ὧν τὸ μὲν (?) ἐπίστασθαι ποίει, τὸ δὲ μὴ ἐπίστασθαι, ἥ δὲ δόξα τὸ ἀγνοεῖν.