

B · TEXTS

50a P. Londinensis 137 (Anonymus Londinensis, *Talrica Memoria* 21.18-32; *Supplementum Aristotelicum* III.1, pp. 37-8 Dicks)

τοῦ σ[ώματος] μί(εν) ο[ὐ]ν τὰ μί(εν) (ἔστιν) ἀπλᾶ μέρη, τὰ δὲ
 σύνθετα· ἀπλᾶ δὲ καὶ σύνθετα λαμβάνου(εν) π(ρός) αἰσθησιν,
 καθὼς καὶ Ἡρόφιλος ἐπισημαίνεται λέγων ο(ἴτος). Ἐγείσθω
 δὲ τὰ φαινόμενα π[ρ]ῶτα, καὶ εἰ μὴ (ἔστιν) πρῶτα· ὁ μί(εν) γὰρ
 5 Ἐρρασι[στρα]τος καὶ π[ό]ρπος τοῦ ἱατρικοῦ καυ[ί]νος π[ο]νήλαθε-
 ὑπέλαβεν γ(ὰρ) τὰ πρῶτα [σώμα]τα λόγῳ θεωρητὰ (εἶναι),
 ὥστε τὴν [αἰσθη]τὴν φλέβα συνεστάναι ἐγ[ὼ] λόγοι θ[εωρη]τ(ῶν)
 σωμάτων(ων), φλεβός, ἀρτηρίας, νεύρο(ν). ἀλλὰ τοῦ[τ]ων παρ-
 αιτητέον . . . ἡμῖν δὲ λεκτέον, ὡς τῶν σωμάτων τὰ μί(εν) (εἶναι)
 10 ἀπλᾶ τὰ δὲ [σύν]θετα, π(ρός) αἰσθησιν τοῦτ(ων) λαμβά[ν]ου-
 μὲν(ων).

50a Some parts of the body are simple, others compound. But we understand 'simple' and 'compound' with reference to sense-perception, just as Herophilus too observes, saying this: 'Let the appearances be described first even if they are not primary.' Erasistratus went even further in his standard for the physician; for he hypothesized that the primary bodies are perceived by reason, so that the vein perceived by the senses is composed of bodies perceptible by reason, viz. of vein, artery, and nerve. But he must be rejected . . . We, however, should say that some bodies are simple, others compound, so understood with reference to sense-perception.

50b Galenus, *Methodus medendi* 2.5 (X, p. 107K)

καὶ τῆς ἐπιγίνεσθαι ἐν τοῦτῳ τὸν Ἡρόφιλον εἰπόντα κατὰ λέξιν οὕτως· ἔστιν ταῦτα εἶναι πρῶτα εἰ καὶ μὴ ἔστι πρῶτα.'

50b And someone commended Herophilus in this matter for having said literally the following: 'Let these things be first even if they are not primary.'

51 Ioannes Stobaeus, *Eclogae* 4.38.9 (V, p. 901 Hense)

HEROPHILUS

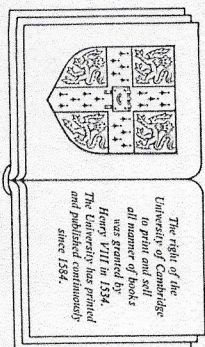
The Art of Medicine in
 Early Alexandria

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HEINRICH VON STADEN

Professor of Classics and Comparative Literature

Yale University



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145b And just as it is not important for the physician, in healing illnesses, whether the soul is mortal or immortal, so too it is not important whether the soul is incorporeal, if he wishes, or corporeal, if he wishes, since he has decided that the substance of the soul is pneuma. And he has not shown clearly, as Erasistratus did, whether the pneuma of the soul is contained in the bodies of living creatures in the ventricles or is spread out through all the ducts [?'root-like parts'] or is divided into small parts as Herophilus wanted, saying that it is in every single part of the parts of the root member, such that there is no part of [these] parts in which it is not.

146 P. Londinensis 137 (Anonymus Londinensis, *Latrica Menonia*), 28.46–29.23 (*Supplementum Aristotelicum* III.1, pp. 53–4 Diels)

ὁ μέντοι γε Ἡρόφιλος ἐνεντίως διεύνησεν οἷεται γάρ πλάσιον
 μ(έν) γί(νεσθαι) ἀνάδοσιν ἐν ταῖς ἀρτηρίαις, ἥσ[το]ν[α] δὲ ἐν ταῖς
 φλέβη[ι] δὶα δύο ταύτ[α]. ἃ μ(έν), ἐπειδὴπερ ἀμφοτέραι μ(έν)
 ὁρεκτικ[ῶ]ς ἔχουσι τῆς τροφῆς, ἥ τε φλέβη κ[α]ί ἡ ἀρτηρία, ἐπιεί
 5 δὲ κατ' ἴσον ὀρέγονται τῆς τροφῆς, κατ' ἴσον καὶ ἡ ἀνάδοσις
 εἴ[ς] αὐτ[ᾶς] γενήσεται. δεύτερον δὲ αἱ μ(έν) ἀρτηρία, φ(ησίν),
 συστέλ[α] < λ > οὐταί τε καὶ διαστέλλονται τὸν τε σφυγμὸν ἀποδι-
 δόσασιν, αἱ δὲ φλέβες οὔτε συστέλλ[α]νονται οὔτε διαστέλλονται
 οὐδὲ σφυγμοδὸς κεινύονται. ἐπιεί τοιγ(άρ) τοι αἱ μὲν ἀρτηρί(αι)
 10 σφυγμοδὸς κεινύονται, αἱ δὲ φλέβες οὐ κεινύονται
 [σ]φυγμοδὸς, ταύτη ἐπι τ(ῶν) ἀρτηριῶν [δὶα τ]ῆν δῶσ[ιν]
 ἐ[κ]εἴν[η]ν] εὐ[λο]γον πλάσιον γί(νεσθαι) τῆν ἀνάδοσιν ἥπερ
 ἐπι τ(ῶν) φλέβων δὶα τῆν εἰρημένην α(τρίαν). οὐκ ὀρθ[ῶ]ς δὲ ὁ
 15 προκειμένος ἀνὴρ ἐποίησεν. οὐ γ(άρ) ἐνόησεν, ὡς εὐρκοιλιώ-
 τεραὶ (εἰσιν) αἱ φλέβες περὰ τὰς ἀρτηρίας, εὐρκοιλιώτερα δὲ
 οὔσαι πλάσιον δεόντως ἔξουσι καὶ τῆν ἐν αὐτῆ[ς] γινωμένην
 ἀνάδοσιν καὶ π(ρὸς) μ(έν) τὸ ἄ τούτου κεφάλαιον τούτο καθήξει
 λέγειν, πρὸς δὲ τὸ δεύτερον ἐροῦμ(έν), δῖοτι [[ῶστέρεθ]] αἱ
 ἀρτηριαὶ σφυγμοδὸς κεινύονται συστε[λ]λ[α] < λ > ὄμειναι καὶ
 20 διαστέλλομεναι, ο(ύτως) δὲ κεινύμεναι ἐξθελείουσι εἰς τὸ
 ἔκτος τῆν τρο[φ]ήν].

6 εἰς αὐτὰς *corr. ipse* P *ex* ἐξ αὐτῶν 16 ἐν *ex* εἰς P

146 Herophilus, however, has taken the opposite view. For he thinks greater distribution [sc. of nourishment] occurs through the arteries

and less through the veins for the following two reasons. First, since both of them have a desire for nourishment – I mean vein and artery – and since they derive nourishment equally, distribution into them will also occur equally. Secondly, the arteries, he says, dilate and contract, and produce a pulse, whereas the veins neither contract nor dilate, and do not move in a pulsating manner. Since, then, the arteries move in a pulsating manner whereas the veins do not, it is probably because of this pushing action that, for the reason given, greater distribution takes place [through the arteries] than in the case of the veins. But the author under consideration here [sc. Herophilus] did not do this correctly. For he did not grasp that the veins have a wider cavity than the arteries and, because they have a wider cavity, will necessarily also have a greater absorption occurring in them. And against his first main point it will be appropriate to make the preceding reply; but against his second point we will say that because the arteries move in a pulsating manner, dilating and contracting, they will expel the nourishment to the outside, moving in this manner . . .

147 Galenus, *De experientia medica* 13.6 (translated into English from the Arabic translation of the lost original by Richard Walzer, pp. 109–110)

Herophilus . . . is a man who is known by everybody to have surpassed the great majority of the ancients, not only in width of knowledge but in intellect, and to have advanced the art of medicine in many ways; as, for instance, by his logos of the pulsation of 'veins', * which one needs more now and finds more useful than any other logos, for deriving benefit therefrom, while those before overlooked it and neglected to investigate it. We find, however, that this Herophilus concedes no small importance to experience . . .

148 Galenus, *De pulsuum differentiis* 4.2 (VIII, pp. 716–17K)

Ἐταν ὅ' αὐτῶν ἀνογνῶμεν Αβρυμίου τὸ περὶ παλμῶν βιβλίον,

* The original must have read ἀρτηριῶν, 'arteries', since Herophilus attributed pulsation only to the arteries, not to the veins. Cf. T144–T146, T148ff.