



BRILL

---

Hippocrates' "Peri Partheniôn" (Diseases of Young Girls): Text and Translation

Author(s): Hippocrates, Rebecca Flemming and Ann Ellis Hanson

Source: *Early Science and Medicine*, Vol. 3, No. 3 (1998), pp. 241-252

Published by: Brill

Stable URL: <https://www.jstor.org/stable/4130355>

Accessed: 05-02-2020 08:32 UTC

---

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <https://about.jstor.org/terms>



JSTOR

*Brill* is collaborating with JSTOR to digitize, preserve and extend access to *Early Science and Medicine*

# HIPPOCRATES' *PERI PARTHENIÔN* ('DISEASES OF YOUNG GIRLS'): TEXT AND TRANSLATION<sup>1</sup>

REBECCA FLEMMING

*University College, London*

ANN ELLIS HANSON

*University of Michigan*

## *I. Introduction*

*Diseases of young girls* (*DYG*) exemplifies many of the intellectual and textual complexities of other treatises in the Hippocratic Corpus, the diverse collection of early medical writings associated with the name of Hippocrates from Hellenistic times onward to the present. The circumstances of its composition can be described only in a tentative, relative sense, rather than in any final or absolute way, and no individual author can be identified by name, either for the *DYG* or any other Hippocratic treatise. Further, only approximate chronological and geographical points of origin can be specified, such as a time at the end of the fifth century BCE, or the beginning of the fourth century, and a place perhaps in Ionia and certainly somewhere in the eastern Mediterranean. A set of relations with other works in the Corpus can nonetheless be mapped out, raising possibilities of common authorship of certain clusters of treatises and/or textual layers, as well as looser authorial associations of place and time, or perhaps just thought and expression. Areas of correspondence may also be found outside the confines of the Corpus, assisting further in locating works inside.

*DYG* has two main points of connection with other items in the Corpus. The first is its link to the gynecological treatises and to the

---

<sup>1</sup> Rebecca Flemming worked at the University of Michigan in winter term, 1997, and both she and Ann Hanson wish to record their thanks to those who made the collaboration possible: for travel funds, to the Friends of University College London; for Flemming's support while at the University of Michigan, to the Tsangadas Fund and the International Partnerships Program. The authors also gratefully acknowledge suggestions from Professors Helen King, University of Reading, and Wesley D. Smith, University of Pennsylvania, both of whom read earlier drafts of this paper, and we hope that they can approve of the use we made of their advice.

author of the Hippocratic *Diseases of women I (DWI)*, who makes a reference to what he has previously said about retained menstrual blood turning toward the rump in *The diseases of young girls* (ὄσπερ μοι εἴρηται ἐν τῆσι παρθενίῃσι νόσοισι, *DWI 2*, VIII 22.1-2 Littré). If the writer means to indicate the title of his work, rather than merely a reference to the topic of 'the diseases of young girls,' this raises the possibility that the *DYG* originally formed part of a more extensive treatise by this same writer, who again refers to remarks he has made about the young girl, for whom first menstruation rises upward in her body (ὤρουσεν ἄνω in *DW I 41*, VIII 98.9-12 Littré).<sup>2</sup> The *DYG* likewise stresses the fact that when the blood of menarche is retained it leaps upward (ἀναίσσει, line 16). Cross-references of a similar nature do establish this writer's authorship of *Generation/ Nature of the child (G/NC)* and *Diseases IV (DIV)*, and the portentous opening sentence of *G/NC*, 'Law governs all things' (Νόμος μὲν πάντα κρατύνει), resembles the sweeping, rhetorical generalization with which the *DYG* opens: 'My beginning comes out of the totality of medicine's eternal aspects' ('Αρχή μοι τῆς ξυνθέσιος τῶν αἰαιγενέων ἰητρικῆς). The identification of the author also seems strengthened by the fact that the *G/NC*, *DWI*, and *DIV*, like the *DYG*, offer a dual notion of blood, not only as one of the four humors, but also as a unique nutritive substance which is the end product of digestion and a mixture of the humors. Thus, while *G/NC* 11 and 17 refer to embryonic nourishment as a composite of all four humors, chapters 14-16 emphasize the nutritive role of the mother's blood; while *DIV* 38 treats blood as a humor, 42.2 features its nutritive aspects in a manner similar to that in the *DYG*, where blood is said to arrive in the womb in greater quantity at puberty because of the nourishment the young girl has consumed and because of the growth that occurred in her body (τὸ δὲ αἷμα πλέον ἐπιρρέη διὰ τε τὸ τιτία καὶ τὴν αὔξησιν τοῦ σώματος, lines 14-15).

Émile Littré, the last to edit the *DYG* in his *Hippocrates: Opera Omnia* VIII of 1853, was certain that the author of the *DW* was also

<sup>2</sup> See, in particular, Iain M. Lonie, *The Hippocratic Treatises 'On Generation', 'On the Nature of the child', 'Diseases IV'*, Walter de Gruyter: Berlin-New York 1981, 51-54, 103, 293-95, 309. Hermann Grensemann also argues for the fact that the same author composed portions of *DWI*, *G/NC*, and *DIV* (*Hippokratische Gynäkologie. Die gynäkologischen Texte des Autors C nach den pseudohippokratischen Schriften De muliebribus I, II und De sterilibus*, Franz Steiner Verlag: Wiesbaden 1982, 170), but denies that *DYG* is by his 'Author C'; he offers, however, no discussion.

responsible for the *DYG* (VIII 464). In the time since Littré, however, various objections have been made to this identification of author for *DYG*, the most serious of which is the fact that the author of *DIV* asserts that the heart suffers no pain, no matter how much blood is attracted to it (38.1), while the *DYG* claims that the heart is numbed by the plethora of blood that ascends to the central trunk when the young girl's body does not find the downward path of evacuation. Numbness is, however, by no means identical with pain, and it seems to us that the two concepts are neither contradictory nor mutually exclusive. Nonetheless, the subject of menstrual blood turning toward the rump, mentioned in the cross-reference of *DW I* 2, finds no correspondence in the *DYG* as we have it. Thus, while the *DYG* may be a fragment, then, of this author's more extensive treatise dealing with the diseases of young girls, it is equally possible that his treatise on young girls has been lost and that the *DYG* stands apart. To be sure, the *DYG* reflects the language and notions of the major Hippocratic works of embryology and gynecology, but closer affiliation to them cannot be established with the same certainty Littré expressed more than a century ago.

The second connection, and the one more important here, is the set of concinnities between the *DYG* and the Hippocratic work *On the Sacred Disease* (*SD*). The author of the *DYG* understood the condition he is discussing as part of a larger class of sudden seizures including fits, visions, and epilepsy. Indeed, *DYG* as it now stands could originally have formed part of a larger work on this whole category of ailments. *DYG* uses much of the same descriptive vocabulary as *SD*, as well as having recourse to some similar analogies and arguments. Compare, for example, *SD* 17 'We become mad and out of our wits, and terrors and fears rise up for us, some by night and others even during the day' (μαινόμεθα καὶ παραφρονέομεν, καὶ δειμάτα καὶ φόβοι παρίστανται ἡμῖν, τὰ μὲν νύκτωρ, τὰ δὲ καὶ μεθ' ἡμέρη) with *DYG*: 'concerning terrors of the sort that people fear so strongly, that they are beside themselves and seem to see certain hostile spirits, sometimes by night, sometimes by day, and sometimes at both times' (περὶ τῶν δειμάτων, ὅκοσα φοβεῦνται ἰσχυρῶς ἄνθρωποι, ὥστε παραφρονεῖν καὶ ὄρην δοκέειν δαίμονας τινὰς ἐφ' ἑωυτῶν δυσμενέας, ὅκοτε μὲν νυκτός, ὅκοτε δὲ ἡμέρης, ὅκοτε δὲ ἀμφοτέρῃσι τῆσιν ὤρησι, lines 5-8).<sup>3</sup> *DYG*

<sup>3</sup> Compare also *SD* 7 with the numbness from sitting analogy at *DYG*, lines 19-22.

is also in accord with one of the main thrusts of *SD*—that concerning the proper understanding of the relationship between the gods, disease, and the doctors' cures. Nonetheless, on another key point, that concerning the importance of the brain in human functioning, *DYG* is aligned with the opposition, for it places the locus of cognition at the center of the body and not in the head.<sup>4</sup> And, like other treatises in the Corpus, the *DYG* employs a distinctive vocabulary. Despite its abbreviated state, it contains at least two *hapax legomena*—*παρὰνδρόομαι*, line 11, and *ὄξυφλεγμασίη*, line 30.

These areas of convergence and distinction serve, therefore, to reveal some of the terms of the medical dialogues and debates, the common ground and disputed territory, in which both texts are participants. However attractive it would be to 'know' that the author of the *DYG* was also responsible for other treatises in the Corpus, the available evidence does not carry us to such a conviction, but rather warns against forging close bonds of common authorship. Both these areas of overlap with other parts of the Corpus, however, speak against the view advanced by Christine Bonnet-Cadilhac that the *DYG* fits in better with various post-Aristotelian conceptual and rhetorical features, and should, therefore, be considered as a later, separate work.<sup>5</sup> Her argument that the female pathology present in this text is conceptually closer to Soranus (died c. CE 135) and Galen (died c. CE 213) than to the gynecologies of the Hippocratic Corpus rests on the misapprehension that the *DYG* offers a description of 'uterine suffocation' at odds with those appearing elsewhere in the Corpus, when, in fact, it describes a distinct condition exclusively encountered in premenarchic girls, which, as such, complements other Hippocratic accounts of both uterine suffocation and epilepsy.<sup>6</sup> Similarly, the

<sup>4</sup> See *DYG*, lines 37-41 for agreement with the general line of the *SD* on divinity, disease and cure; but note, for instance, that the same set of symptoms described at *SD* 17 and *DYG*, lines 5-8, have their seat in the brain and heart and diaphragm respectively.

<sup>5</sup> Christine Bonnet-Cadilhac, 'Traduction et commentaire du traité hippocratique "Des maladies des jeunes filles",' *History and Philosophy of the Life Sciences* 15, 1993, 147-63.

<sup>6</sup> Bonnet-Cadilhac is not alone in viewing *DYG* as referring to 'uterine suffocation,' or, to use the modern term, to 'hysteria': cf. e.g. Mary Lefkowitz, *Heroines and hysterics*, London 1981, 13-15; Paola Manuli, 'Donne mascoline, femmine sterili, vergini perpetue. La ginecologia greca tra Ippocrate e Sorano,' pp. 147-192 in S. Campese, P. Manuli, G. Sissa, *Madre materia. Sociologia e biologia della donna greca*, Turin 1983, especially p. 161.

notions concerning the key role of the heart and diaphragm in the *DYG* are precisely those with which the author of the *SD* takes issue, and bear no particular resemblance to those articulated by Aristotle in a rather different systemic context. The one point in Bonnet-Cadilhac's favor is, however, the formulation of the opening sentence of the *DYG*, especially as it speaks of reaching to grasp universals, categories without parts (*ameres*), from which divisions are then made (lines 3-4). Here the use of the relatively rare term *ameres* in Aristotle's *Posterior Analytics* does help to make sense of an approach to the medical art in which the larger category—for instance that of disease itself—must be understood before proceeding to differentiate it into its various genera and species, into types or groups of diseases and the individual affections themselves.<sup>7</sup> Nonetheless, though Aristotle assists in this interpretation, there is certainly no precise application of Aristotelian logic here, and the remaining obscurity of the sentence could indicate either an earlier, vaguer analytical model, or a subsequent attempt to make sense of a difficult (probably typically gnomic) formulation.<sup>8</sup> Thus, the *DYG* is still best left in the loose community of the Hippocratic Corpus.

When editing the text of *DYG* Littré argued that the gloss on the rather infrequent desiderative verb φονάω in the Galenic glossary to Hippocrates was a witness to the fact that the *DYG* was known to and read in Galen's time as part of the Corpus: φονᾶ: φονεῦσαι ἐπιθυμεῖν (XIX 153.7 Kühn). Because the form φονᾶ occurs nowhere else in our present Corpus, Littré's suggestion is likely, although the verb appears in no manuscript of the *DYG* and Littré restored the form in place of φωναι in Va.<sup>9</sup> There are no more direct or explicit references to this text to be found within the boundaries of the ancient world, but it certainly seems to have passed into the Arabic tradition as part of the Hippocratic Corpus. Exactly how is unclear, as no mention is made of its translation by Ḥunayn Ibn Ishāq or anyone else, but the work was known to Rhazes (died c. CE 925), whose *Encyclopedia of medicine* (*Kitāb al-*

<sup>7</sup> Aristotle *AP* 100 b2.

<sup>8</sup> Cf., for example, the opening of the Hippocratic *Nature of women*, 'Concerning female nature and diseases, I say as follows: the divine is especially a cause among human beings and then the natures of women and their coloring' (περὶ δὲ τῆς γυναικείης φύσιος καὶ νοσημάτων τάδε λέγω· μάλιστα μὲν τὸ θεῖον ἐν τοῖσιν ἀνθρώποισιν αἴτιον εἶναι· ἔπειτα αἱ φύσεις τῶν γυναικῶν καὶ χροαί ... 70.1-3 Trapp).

<sup>9</sup> For Littré, the reading φωναι came from C, an apograph of Va. He was unaware of the reading φοναῖη in M and reported only the vulgate reading, φωνεῖ.

*Hāwī fi-t-tibb*), contains two citations of Hippocrates' *Book on diseases of virgins* (*Kitāb Auja' al-'azārā*), both of which are of a typically summary kind.<sup>10</sup> Ibn Abī Uṣaybi'a (died c. CE 1270) also includes the *Book on diseases of virgins* in his list of Hippocratic writings.<sup>11</sup> It should further be noted that we have at least one Arabic manuscript of a Hippocratic gynecological treatise, *Superfetation*, that is unattributed to any translator, but is similarly cited in summary by Rhazes in book IX of the *Hāwī* and mentioned by one other Arabic historian of medicine.<sup>12</sup>

The *DYG* has benefited from the increased attention paid to the Hippocratic gynecologies in the last decades. Helen King's location of the little treatise within the social dynamics of the procreative marriage economy of classical Greece, through its desire to move the young girl, the *parthenos*, to the status of wife and mother, the *gyne*, as soon as possible, is of particular importance. Her subsequent return to the *DYG* eleven years later clarifies the uses to which the *DYG* was put in the Renaissance, when by reading the text through a Galenic model of the female body it served as impetus for the elaboration of the 'disease of virgins,' eventually identified as green sickness or chlorosis.<sup>13</sup>

Two manuscripts stand at the head of the textual tradition for the *DYG*—*Marcianus Graecus* 269 (M) which dates from the tenth century CE and *Vaticanus Graecus* 276 (Va) which dates from the twelfth century.<sup>14</sup> They seem to derive from a single, badly mutilated archetype, probably copied in late antiquity, for both share errors: τεγγέτω (for τέγγη τὸ, line 23), φωναι/φωναίη (for φονᾶ, line 31), μήτηρ (for μῆ ἔτερον line 44), omission of αἱ before κτεῖραι

<sup>10</sup> Rhazes, *Kitāb al-Hāwī fi-t-tibb*, IX 67.5-6 and 69.15-17, Osmania Oriental Publications Bureau, Hyderabad 1960.

<sup>11</sup> Ibn Abī Uṣaybi'a's list appears in his treatment of Hippocrates in his *Sources of information on the classes of physicians* ('*Uyūn al-anbā' fi tabaqāt al-atibbā'*) I 32.24, A. Mueller, ed., Königsberg 1884.

<sup>12</sup> See J.N. Mattock, *Kitāb Buqrāt fi Habl 'alā Habl*, Heffer: Cambridge 1968, and also M. Ullmann, 'Die arabische Überlieferung der Hippokratischen Schrift *De superfetatione*,' *Sudhoffs Archiv* 58, 1974, 254-75.

<sup>13</sup> Helen King, *From parthenos to gyne: the dynamics of category*, University College London PhD thesis, 1985, 173-80, with much earlier bibliography, and Helen King, 'Green sickness: Hippocrates, Galen and the origins of the 'Disease of virgins,' *International Journal of the Classical Tradition* 2, 1996, 372-87, with additional and more recent bibliography.

<sup>14</sup> For descriptions of the relevant Hippocratic manuscripts and their interrelationships, see e.g. C. Lienau in *Corpus Medicorum Graecorum* 1 2.2, Akademie Verlag: Berlin 1973, 12-33. *DYG* is found in the 'Va' section of Vat. Gr. 276, a fact that enhances its value as independent of M and M-descendants.

(line 45), and *πλάνητας/πλανίτας*, apparently a marginal gloss on *φρίκη* *κὺν πυρετῶ ἀναίccει* (line 29) that entered the text.<sup>15</sup> Va seems, in particular, to have been struggling with an exemplar that was difficult to read: *τις* (for *τῆς τέχνης*, line 2), *τὴν βίην* (for *τῆ ἥβη*, line 43), as well as numerous small omissions (lines 21, 22, 25-27, 36, 42), whose loss is seemingly made good by M, perhaps through the work of an intelligent redactor, at work on the text prior to the copying of M. Both mss. also bear signs of editorial interference: in Va with *παχύτητα* (for *ἰθύτητα*, line 25), and *φρονέοντος δὲ τοῦ ἀνθρώπου* (for *φρονεούσης δὲ τῆς ἀνθρώπου*, line 37); in M, where a simpler word seems to have ousted the more difficult one, *ὀλιγωτέρη* for *λυπηροτέρη* (line 10), and the marginal gloss signaling M's awareness of the mutilation of *Ἀρτέμιδι* into *Ἀρτέμεότητι*, as in Va (line 38).

Both M and Va also reveal a level of Ionicisms greater than that in the papyri of the Hippocratic Corpus, although a lesser infusion than characterizes the Paris mss. relied upon by Émile Littré for his edition (e.g., *πλήθους* MVa *πλήθεος*, line 16; *συνοικῆσαι* MVa, *ξυνοικῆσαι* I, line 42). Nor are M and Va systematic in their employment of Ionic forms: Va prefers the genitive singular in *-ηος* for nouns of the third declension (lines 1, 8, 32) and *γίγνονται* (lines 22, 43), but is less consistent than M in the use of *ξύν/ξυν-* for *κύν/ κυν-* (lines 1, 28; cf. line 42), or in forms of the reflexive pronoun (cf. line 7). Both mss. tend to employ *nu* movable to avoid hiatus. The Ionicisms that appear in the text below are those of Va and M, and we retain their inconsistencies.

The text presented here has been constituted on the basis of M and Va, reporting, as well, readings of one of the *recentiores*, *Parisinus Graecus* 2140 = I, from the thirteenth or fourteenth century. The guiding principle has been to present as bare a text as possible, that is, at the same time, readable, since both papyrus evidence antedating the Byzantine manuscript tradition and the progression of Byzantine and later manuscripts themselves strongly suggest that the sparse and obscure medical language of the Corpus was likely, in the course of time, to be expanded for clarity.<sup>16</sup> For simplicity in citation, our Greek text preserves the arrangement of lines in the Littré edition.

<sup>15</sup> Cf. Erotian 109.1-2 Nachmanson: *καὶ πλάνητες πυρετοὶ λέγονται οἱ μὴ κατὰ τάξιν φοιτῶντες*.

<sup>16</sup> For simplicity and sparseness in an early papyrus of the Hippocratic *Aphorisms*, see Ann Ellis Hanson, 'Fragmentation and the Greek Medical Writers,'



II. Text: *Περὶ Παρθενίων*

Ἄρχῃ μοι τῆς ξυνθέσιος τῶν αἰειγενέων ἰητρικῆς· οὐ γὰρ δυ- VIII 466 L  
νατὸν τῶν νοσημάτων τὴν φύσιν γνῶναι, ἥπερ ἐστὶ τῆς τέχνης  
ἐξευρεῖν, ἦν μὴ γνῶ τὴν ἐν τῷ ἀμερεῖ κατὰ τὴν ἀρχὴν, ἐξ ἧς διε-  
κρίθη. Πρῶτον περὶ τῆς ἱερῆς νόσου καλεομένης, καὶ περὶ τῶν  
ἀποπληκτικῶν, καὶ περὶ τῶν δευμάτων, ὁκόσα φοβεῦνται ἰσχυρῶς 5  
ἄνθρωποι, ὥστε παραφρονέειν καὶ ὄρην δοκέειν δαίμονας τινας ἐφ'  
ἑωυτῶν δυσμενέας, ὁκότε μὲν νυκτὸς, ὁκότε δὲ ἡμέρης, ὁκότε δὲ  
ἀμφοτέρῃσι τῆσιν ὥρησι· ἔπειτα ἀπὸ τῆς τοιαύτης δῆμιος πολλοὶ  
ἤδη ἀπηγχοίνισθησαν, πλέονες δὲ γυναῖκες ἢ ἄνδρες· ἀθυμοτέρῃ γὰρ  
καὶ λυπηροτέρῃ φύσει ἢ γυναικείῃ. Αἱ δὲ παρθένοι, ὁκόρησιν 10  
ὥρη γάμου, παρανδρούμεναι, τοῦτο μᾶλλον πάσχουσιν ἅμα τῇ καθ-  
όδῳ τῶν ἐπιμηνίων· πρότερον οὐ μᾶλα ταῦτα κακοπαθέουσιν· ὕστε-  
ρον γὰρ τὸ αἷμα ξυλλεῖβεται ἐς τὰς μήτρας, ὡς ἀπορρευόμενον·  
ὁκόταν οὖν τὸ στόμα τῆς ἐξόδου μὴ ᾗ ἀνεστομωμένον, τὸ δὲ αἷμα  
πλέον ἐπιρρέῃ διὰ τε τὰ κίτια καὶ τὴν αὔρησιν τοῦ σώματος, τῆσι 15  
καῦτα οὐκ ἔχον τὸ αἷμα ἔκρουν ἀνάσσει ὑπὸ πλήθους ἐς τὴν καρδίην

1 νεηγενέων Va 2 εἴπερ M (ἥπερ M corr.) I ἐστι τις ἐξευρεῖν Va 5 ἀποπληκτικῶν M  
ὄκως ἀφοβεῦνται MI ἄνθρωποι ἰσχυρῶς I 6 παραφρονέειν Va δοκέει MI ἀφ'  
I 7 ἐαυτῷ Va ὁκόταν bis Va 8 τῆσι M ὥρησιν I 10 ὀλιγωτέρῃ MI ἢ φύς. MI ὁκό-  
κοισιν M 12 κακοπαθέουσιν MI 13 ξυλλεῖβεται Va 14 εἴη I 15 ἐπιρρέει M (-ρέη  
M corr.) δεῖ Va 16 ἔκρουν M

pages 289-314 in *Aporemata I. Collecting Fragments/ Fragmente Sammeln*, Glenn W. Most, ed., Göttingen 1997, section c. Cf. also A.E. Hanson-T. Gagos, 'Well Articulated Spaces: Hippocrates, *Epidemics* II 6, 7-22,' pp. 117-40 in '*Specimina*' per il *Corpus dei Papiri Greci di medicina*, Isabella Andorlini, ed., Florence 1997. For Galen's accusations that especially the Hadrianic editors of the *Corpus*, Artemidorus Capito and Dioscorides, changed and expanded for clarity the jejune text of the *Corpus*, see Ann Ellis Hanson, 'Galen: Author and critic of Hippocratic texts,' forthcoming in the *Aporemata II = Proceedings of the Leibnitz Seminar ('Ekdosis')*, Glenn Most, ed.

καὶ ἐς τὴν διάφραξιν· ὁκόταν οὖν ταῦτα πληρωθῶσιν, ἐμωρώθη ἡ  
καρδίη· εἴτ' ἐκ τῆς μωρώσιος νάρκη, εἴτ' ἐκ τῆς νάρκης παρά-  
νοια ἔλαβεν, ὥσπερ ὁκόταν καθήμενου πουλὺν χρόνον τὸ ἐκ τῶν  
ἰσχύων καὶ μηρῶν αἷμα ἀποπιεχθὲν ἐς τὰς κνήμας καὶ τοὺς πόδας 20  
νάρκην παράσχη· ὑπὸ δὲ τῆς νάρκης ἀκρατέες οἱ πόδες ἐς ὀδοιπο- VIII 468 L  
ρίην γίνονται, ἔστ' ἂν ἀναχωρήσῃ τὸ αἷμα ἐς ἑωυτό· ἀναχωρεῖ δὲ  
τάχιστα, ὁκόταν ἀναστὰς ἐν ὕδατι ψυχρῷ τέγγῃ τὸ ἄνω τῶν σφυρῶν.  
Αὕτη μὲν οὖν ἡ νάρκη εὐήσιος, ταχὺ γὰρ παλιρροεῖ διὰ τὴν  
ἰθύτητα τῶν φλεβῶν, καὶ ὁ τόπος τοῦ σώματος οὐκ ἐπίκαιρος· ἐκ 25  
δὲ τῆς καρδίης καὶ τῶν φρενῶν βραδέως παλιρροεῖ· ἐπικάρσιαι γὰρ  
αἱ φλέβες καὶ ὁ τόπος ἐπίκαιρος ἔς τε παραφροσύνην καὶ μανίην.  
'Ὅκόταν πληρωθῶσιν αὐτὰ τὰ μέρεα, καὶ φρίκη σὺν πυ-  
ρετῷ ἀναίσσει· τῆλάνητασ. Ἐχόντων δὲ  
τουτέων ὧδε, ὑπὸ μὲν τῆς ὀξυφλεγμασίης μαίνεται, ὑπὸ δὲ τῆς ση- 30  
πεδόνοσ φονᾶ, ὑπὸ δὲ τοῦ ζοφεροῦ φοβεῖται καὶ δέδοικεν, ὑπὸ δὲ τῆς  
περὶ τὴν καρδίην πιέξιος ἀγχόνας κραινοῦσιν, ὑπὸ δὲ τῆς κακίης τοῦ  
αἵματος ἀλύων καὶ ἀδημονέων ὁ θυμὸς κακὸν ἐφέλκεται· ἕτερον δὲ  
καὶ φοβερὰ ὀνομάζει, καὶ κελεύουσιν ἄλλεσθαι καὶ καταπίπτειν ἐς  
φρέατα ἢ ἄγχεσθαι, καὶ ἀμείνονά τε ἐόντα καὶ χρεῖην ἔχοντα 35  
παντοίην· ὁκότε δὲ ἄνευ φασμάτων, ἡδονή τις, ἀφ' ἧς ἐρᾶ τοῦ  
θανάτου ὧσπερ τινος ἀγαθοῦ, φρονεούσης δὲ τῆς ἀνθρώπου, τῆ

18 εἶτα I, εἶτε *bis* Va, εἴτ' *bis* M 19 καθήμενον Va 20 ἀναπιεχθὲν Va 21 νάρκην  
παράσχη· ὑπὸ δὲ τῆς *om.* Va, πάσχη I 21-22 οἱ πόδες γίνονται ἐς Va δὲ *om.*  
Va 23 στή MI τεγγέτω Va, τεγγέτω δὲ MI, *corr.* Littré 24 ἀρχὴ Va 25 παχύτητα  
Va 25-27 ἐκ ... ἐπίκαιρος *om.* Va 27 *post* μανίην, *add.* ἔτοιμος MI 28 γὰρ *add.*  
MI πληρωθῶσιν ταῦτα MI ξύν MI 29 πλανίτας M, πλανήτας τοὺς πυρετοὺς  
καλέουσιν I 30 φλεγμασίης Va 31 φωναι Va, φοναίη M, φωνέει I, *corr.* Littré, *ex*  
*Gal. Lex.*, s.v. φονᾶ φοβεῖται MI 32 τὴν *om.* Va 34 κελεύουσιν Va 35 καὶ *pro* ἢ I  
ἄμεινα I ἐξέχοντα MI χροσίν Va, χροσὴν MI, *corr.* Littré 36 φαντασμάτων MI τις  
*om.* Va ἀφείς Va 37 φρονεόντος δὲ τοῦ Va, φρονησάσης I 38 ἀρτεμεότητι Va,

Ἄρτέμιδι αἰ γυναῖκες ἄλλα τε πολλά καὶ τὰ ἱμάτια τὰ πουλυτε-  
 λέστατα καθιεροῦσι τῶν γυναικείων, κελευόντων τῶν μάν-  
 τειων, ἕξαπατεώμεναι. Ἡ δὲ τῆσδε ἀπαλλαγῆ, ὁκόταν μὴ ἔμπο- 40  
 δίζηται τοῦ αἵματος τὴν ἀπόρρυσιν. Κελεύω δὴ τὰς παρθένους,  
 ὁκόταν τοιοῦτο πάσχωσι, ὡς τάχιστα κυνοικῆσαι ἀνδράσιν ἢν  
 γὰρ κυήσωσιν, ὑγιέες γίνονται· εἰ δὲ μὴ, αὐτέων ἢ ἄμα τῆ ἥβῃ ἢ  
 ὀλίγον ὕστερον ἀλώσεται, εἴπερ μὴ ἑτέρῃ νούσῃ· τῶν δὲ ἠνδρομέ- VIII 470 L  
 νων γυναικῶν αἰ στείραι ταῦτα πάσχουσιν. 45

*Mmarg.* πούλλα, ἀλλὰ δὴ καὶ τὰ πουλυτελέστατα τῶν ἱμάτων I, ἱμάτια  
 M 40 ἕξαπατεόμεναι MI ἢ δὲ τῆσ ἀπαλλαγῆς MI θεραπεία *add.* I τὴ *add.* I ἐμποδιῆ M  
 ἀπορρυσίν MI 42 τὸ *add.* MI ὡς τάχιστα *om.* Va κυνοικῆσαι I 43 *post* δὲ, γε *add.*  
 Va ἔη αὐτέων MI τὴν βίην Va ἢ *om.* Va 44 μήτηρ *pro* μὴ ἑτέρῃ MVa, *om.* I 45 αἰ  
*om.* MVa, ἑτέραι *pro* στείραι Va

### III. Translation: Diseases of young girls

My beginning comes out of the totality of medicine's eternal aspects,<sup>17</sup> for it is not possible to understand the nature of diseases—which is the business of the art to discover—unless one knows it in its undivided state at the beginning, from which differentiation occurs. First of all my topic relates to the sacred disease, and concerning apoplexies, and concerning terrors of the sort that people fear so strongly, that they are beside themselves and seem to see certain hostile spirits, sometimes by night, sometimes by day, and sometimes at both times. Then as a result of this kind of vision, many have already hanged themselves, more women than men, for female nature is weaker and more troublesome.

Young girls of an age for marriage, who remain unmarried, suffer this especially at the time of the descent of their menses.

<sup>17</sup> Émile Littré, ed., *Hippocrates: Opera omnia* VIII, Paris 1853, 526, offers the following: *Initium mihi ducendum artis medicae a compositione eorum quae perpetuo fiunt; le commencement de l'art médical est pour moi dans la consitution des choses éternelles.*

Before puberty they were healthy. Afterwards blood is gathered into their wombs for evacuation. Yet, when the mouth of the exit is not opened and more blood flows in due to their nourishment and the increase of their body, then the blood, not having a way to flow out, rushes from the quantity towards the heart and the diaphragm. When these parts are filled, the heart becomes numb; then lethargy seizes them after the numbness, then after the lethargy, madness seizes them. It is as when the blood of a person who, sitting still for much time, is pressed out from the hips and thighs into the calves and feet, and produces lethargy. The feet become useless for walking because of the lethargy, until the blood goes back up to its proper place. It goes back up very swiftly, in fact, whenever one stands in cold water and soaks the area above the ankles. This latter numbness is easy to manage, for the blood flows back again swiftly because of the straightness of the veins, and the place in the body is not a crucial one. But blood flows back slowly from the heart and the diaphragm, because the veins here proceed transversely and the place is critical for both mental aberration and madness. When these parts themselves are filled, a chill with fever [wandering] rises up.

When these things occur in this way, the young girl is mad from the intensity of the inflammation; she turns murderous from the putrefaction; she feels fears and terrors from the darkness. From the pressure around the heart, these young girls long for nooses. Their spirit, distraught and sorely troubled by the foulness of their blood, attracts bad things, but names something else even fearful things. They command the young girl to wander about, to cast herself into wells, and to hang herself, as if these actions were preferable and completely useful. Even when without visions, a certain pleasure exists, as a result of which she longs for death, as if something good.

When the female is recovering her senses, the women dedicate to Artemis many other things and especially expensive female clothing at the orders of the goddess's priests. But the women are being deceived. Release from this comes whenever there is no

impediment for the flowing out of the blood. I urge, then, that whenever young girls suffer this kind of malady they should marry as quickly as possible. If they become pregnant, they become healthy. If not, either at the same moment as puberty, or a little later, she will be caught by this sickness, if not by another one. Among those women who have regular intercourse with a man, the barren suffer these things.