


## Oribasius' *Collectiones medicae* (books I to IV): language and style, sources, contents\*

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**ENG Abstract:** By relying on books I-IV of Oribasius' *Collectiones medicae*, which address the powers of foods and their methods of cooking, in the first section of this contribution, we will present the authors mentioned by Oribasius and how the physician of the emperor Julian the Apostate arranges the material excerpted from them. In the second part, through a comparison of Oribasius' book IV, 1 (taken as a sample passage) and Galen's original, we will try to point out the stylistic characteristics of Oribasius' prose.

**Keywords:** Oribasius; *Collectiones medicae*; style; sources; contents.

### ES Las *Collectiones medicae* de Oribasio (libros I-IV): lengua y estilo, fuentes, contenidos

**Resumen:** Apoyándonos en los libros I-IV de las *Collectiones medicae* de Oribasio, que tratan de las propiedades de los alimentos y de sus métodos de cocción, en la primera sección de esta contribución presentaremos los autores mencionados por Oribasio y de qué manera el médico del emperador Juliano el Apóstata organiza el material extraído de ellos. En la segunda parte, a través de una comparación del libro IV, 1 de Oribasio (tomado como pasaje de muestra) y los originales de Galeno, intentaremos señalar las características estilísticas de la prosa de Oribasio.

**Palabras clave:** Oribasio; *Collectiones medicae*; estilo; fuentes; contenidos.

**Summary:** 1. Introduction. 2. The sources. 3. Contents. 4. Stylistic and linguistic modifications. 5. Conclusions. 6. Synoptic tables of comparison.

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### 1. Introduction

Oribasius was born in Pergamum<sup>1</sup> in 325 AD. Brought up in a wealthy and cultured family<sup>2</sup>, he undertook medical studies in his hometown and continued them in Alexandria of Egypt<sup>3</sup>. Once in

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<sup>1</sup> In the *Suda* s 543, he is defined Σαρδιανός «from Sardis». See Adler 1933: 555. Instead, Oribasius' biographer Eunapius says that «Pergamon was the birthplace of Oribasius» (Οριβάσιον δὲ Πέργαμος ἦνεγκε: Eun., VS XXI, 1). Text and translation by Wright 1922: 532-533.

<sup>2</sup> «[He] came of a good family on both sides» (Εκατέρων δὲ εὖ πεφυκώς: Eun., VS XXI, 1). Text and translation by Wright 1922: 532-533.

<sup>3</sup> «When he reached early manhood he became a pupil of the great Zeno» (Προϊὼν δὲ ἐς ἡλικίαν, ἀκροατὴς τε ἐγένετο τοῦ μεγάλου Ζήνωνος: Eun., VS XXI, 2). Text and translation by Wright 1922: 532-533.

Athens, he met the future Emperor Julian the Apostate and, from that moment, their two destinies never separated<sup>4</sup>: to bond them was «uno stretto rapporto, favorito dall'affinità morale, culturale e religiosa: entrambi pagani, pieni di *pietas* nei confronti degli dei e di filantropia nei confronti degli uomini, entrambi detentori di una cultura vastissima di stampo ellenistico» (Passabi 2007: 72 n. 9). Julian chose Oribasius as his personal librarian and physician<sup>5</sup> and also pushed him to devote himself to writing<sup>6</sup>. After the restoration of the Christian religion, Oribasius was sent into exile by the new Emperors<sup>7</sup> but, because of his reputation as a doctor, Valens and Valentinian recalled him to Constantinople<sup>8</sup>, where he died in 403.

If Oribasius's name is mainly associated with the 70 books<sup>9</sup> of the *Συναγωγὰ ἰατρικὰ* (*Collectiones medicae*, from now on *CM*), other medical texts also bear his signature: a synthesis of the Galenic treatises<sup>10</sup> (today we only know its preface, handed down by Photius, *Bibl.* CCXVI); the *Σύνοψις τῶν Ὀρειβασίου ἐννέα λόγων πρὸς τὸν υἱὸν αὐτοῦ Εὐστάθιον* (*Synopsis ad Eustathium filium*), a compendium of the *CM* in 9 books; the *Εὐπόριστα πρὸς Εὐνάπιον* (*Libri ad Eunapium*), a collection of remedies easy to obtain, in 4 books. To these texts we have to add the *Eclogae medicamentorum*, another synthesis of the *CM*, whose authenticity is widely discussed<sup>11</sup>.

In this contribution, our attention will focus on books I-IV of Oribasius' encyclopaedia<sup>12</sup>, which are based on dietetics. In this context, the term "dietetics" should be understood in its more precise sense. The initial three books address the powers of foods, whereas the fourth book concentrates on their culinary techniques. In the first section of this contribution, we will present the authors mentioned by Oribasius and illustrate how Julian's physician arranges the material excerpted from them over the chapters of books I-IV. Secondly, through a comparison of Oribasius' book IV, 1 (taken as a sample passage) and Galen's original, we will try to point out the stylistic characteristics of Oribasius' prose<sup>13</sup>.

## 2. The sources

Let us start by looking at the authors Oribasius mentions in the first four books of his *CM*. In the opening of book I, we find a programmatic statement where the author announces that, at the request of the Emperor Julian, he will research and gather all the material useful for learning and

<sup>4</sup> Oribasius accompanied Julian in all his campaigns but could not save him from the mortal wound inflicted on him during the war with the Persians in 363.

<sup>5</sup> «Since he won fame even from his earliest youth, Julian, when he was promoted to the rank of Caesar, carried him away with him to practise his art» (Ἐκ μειρακίου δὲ οὕτω ἐπιφανῆς γενόμενος, Ἰουλιανὸς μὲν αὐτὸν εἰς τὸν Καίσαρα προῖων συνήρπασεν ἐπὶ τῇ τέχνῃ: Eun., VS XXI, 4). Text and translation by Wright 1922: 532-533.

<sup>6</sup> About this request, see Passabi 2007: 73-74, n. 11. For further details on the context of production of the Oribasian corpus see Buzzi 2017: 943-950.

<sup>7</sup> According to Eunapius, it was envy that prompted Julian's successors to deprive Oribasius of his properties and to send him into exile among the Barbarians: «(...) Oribasius was not without envious enemies. For it was because of his extraordinary celebrity that the emperors who followed Julian deprived him of his property» (Οὐδὲ Ὀριβάσιος ἦν ἄνευ φθόνου. ἀλλὰ διὰ τὴν ὑπεροχὴν τῆς δόξης, οἱ μετὰ Ἰουλιανὸν βασιλεύοντες τῆς τε οὐσίας ἀφείλοντο: Eun., VS XXI, 5-6). Text and translation by Wright 1922: 534-535.

<sup>8</sup> «So that even the emperors gave up fighting against the man's power so universally displayed, and permitted him to return from exile» (Ὡστε καὶ οἱ βασιλεύοντες ἀπαγορεύσαντες μάχεσθαι πρὸς τὴν διὰ πάντων τοῦ ἀνδρὸς δύναμιν, ἐπανιέναι συνεχώρησαν: Eun., VS XXI, 10). Text and translation by Wright 1922: 534-535. The epigram XVI, 274 of the *Planudean Anthology* too, titled *On Oribasius the Physician* (Εἰς Ὀρειβάσιον ἰατρόν), testifies to his fame: «This is the great physician of the Emperor Julian, divine Oribasius, right worthy of this pious gift respect (...)» (Ἰητὴρ μέγας οὗτος Ἰουλιανοῦ βασιλῆος, / ἄξιος εὐσεβῆς διος Ὀρειβάσιος...). Text and translation by Paton 1953: 322-323.

<sup>9</sup> Buzzi (2017: 965 n. 13) stressed that it is actually 70 rolls: accordingly, the *Collectiones medicae* are not a gigantic work, as was thought. About 25 books are preserved today: 1-16 (from the book 16, only fragments remain), 24-25, 43-50. To these books we have to add the so-called *libri incerti*, a set of fragments of varied nature. For further details, see Mazzini 1997: 84-85.

<sup>10</sup> This text was dedicated to the future Emperor, who thanked Oribasius by appointing him quaestor of Constantinople, a position that Oribasius held between 361 and 363. See Krug 1990: 228.

<sup>11</sup> For further details see Buzzi 2017: 965-966 n. 17.

<sup>12</sup> On the need for a prudent use of the term see Van der Eijk 2010: 520.

<sup>13</sup> About this topic, see also De Lucia 1999 and Van der Eijk 2010.

practising the *ιατρική τέχνη*. Then, he adds (*CM* I, preface = I, 4.14-16 Raeder<sup>14</sup>): «I will gather together only the works of the better writers, but as for what was derived by me in the past by Galen alone, I will omit nothing of this arrangement, seeing as this author surpasses all the other writers in the same suggestions»<sup>15</sup> (μόνα τὰ τῶν ἄμεινον εἰπόντων συνάξω, τὰ πάλα Γαληνῶ μόνω ῥηθέντα, μηδὲν παραλιπῶν τάξεως, καθότι τῶν συγγραψάντων ἀπάντων εἰς τὰς αὐτὰς ὑποθέσεις αὐτὸς κρατεῖ). In fact, by observing the titles of the different chapters, it is clear that Galen is the most frequently quoted author and most of the books of the *CM* open with Galenic *excerpta*. This choice, however, does not prevent him from supplementing Galen's text with passages by other physicians providing additional information<sup>16</sup>. Therefore, for example, chapters I, 10 and 11 are called respectively «On barley, from the works of Galen» (Περὶ κριθῶν, ἐκ τῶν Γαληνοῦ) and «On barley, from the works of Athenaeus, from the 30th book» (Περὶ κριθῶν, ἐκ τῶν Ἀθηναίου, ἐκ τοῦ λ λόγου)<sup>17</sup>, while chapters II, 62 and 63 are entitled «From the works of Galen, on the best honey» (Ἐκ τῶν Γαληνοῦ, περὶ ἄριστου μέλιτος) and «From the works of Rufus, on the best honey» (Ἐκ τῶν Ρούφου, περὶ τοῦ ἄριστου μέλιτος). It is important to note that texts by other physicians always follows those of Galen, as if Oribasius wanted to create a kind of hierarchy<sup>18</sup> where Galen occupies the *locus princeps* (De Lucia 1999: 478). Nevertheless, by reading the titles of the different chapters of book IV, we could be surprised by the fourth one: «From the writings of Mnesitheus of Cyzicus, concerning cabbages» (Ἐκ τῶν Μνησιθεοῦ τοῦ Κυζικηνοῦ, περὶ κράμβης). Data on the preparation of the cabbage are taken from Mnesitheus of Cyzicus and not from Galen, who, however, spoke about it widely. In this choice, there is nothing strange: the Galenic information on this vegetable are situated in *CM* II, 5 where Oribasius does not only list its powers but also provides indications about how to cook it.

The names of the authors mentioned in books I-IV as well as the number of their occurrences are as follows: Galen (11 times), Rufus (4), Athenaeus (3), Dieuches (3), Philotimus (2), Antyllus (1), Diocles (1), Mnesitheus of Athens (1), Mnesitheus of Cyzicus (1), Xenocrates (1). Before focusing on the occurrences, we will provide some details about the cited authors.

- **Galen** (129-ca. 216) was born in Pergamon<sup>19</sup>, the birthplace of Oribasius, into a wealthy family. He devoted himself first to philosophical studies, then to medicine, both in his hometown and in the most renowned medical centers of the Mediterranean. In 162, he arrived in Rome and his skill paved the way for his career: he worked as physician to the Emperors Marcus Aurelius, Commodus and Septimius Severus while composing his *opera*. Within this vast expanse of ink, which Domingues (2004: 163) called «continent galénique», it is possible to draw several macro-regions. If we exclude the philosophical, linguistic, and polemical texts, the works on medicine belong to three different areas: dietetics, pharmacology, and surgery. Since we cannot list all them here<sup>20</sup>, we will limit ourselves to cite those that will return in the following pages: the *De alimentorum facultatibus* (*Alim. Fac.*)<sup>21</sup> is a treatise in 3 books describing the powers of foodstuffs; the 11 books of

<sup>14</sup> From now on, Raeder's edition of the *CM* of 1928 will be indicated by the letter R.

<sup>15</sup> This translation and the following ones from books I and IV are by Grant 1997. Otherwise, the translations are ours.

<sup>16</sup> About this point, see also De Lucia 1999: 478, 481-482.

<sup>17</sup> In this regard, Bouras-Vallianatos (2019: 41) stated that «Oribasius was the first author to amalgamate Galenic works with those of other ancient physicians, complementing his master's ideas even with the work of authors whom Galen clearly disparaged in his own works, such as Archigenes and Athenaeus».

<sup>18</sup> De Lucia (1999: 486) showed that it is possible to find the same order of authors when they deal with the same topic.

<sup>19</sup> Galen's date of birth has been established from later events and the years 128 and 130 have also been proposed. See Boudon-Millot 2007: XI-XVIII. Galen's death remains in the shadows. The physician would have died at the age of 70, according to the *Suda*, at 87 according to the Arab sources. Today the date commonly recognized for his death is 216. See Strohmaier 2008. For more details on Galen's biography, see, among others, Boudon-Millot 2012 and Mattern 2013.

<sup>20</sup> For a complete list see Boudon-Millot 2012: 351-374.

<sup>21</sup> For its edition, see Kühn 1823: VI, 453-748 and Helmreich 1923a.

the *De simplicium medicamentorum [temperamentis ac] facultatibus* (*SMF*)<sup>22</sup> describe the powers of the *materia medica*; the *De Antidotis*<sup>23</sup> (*Ant.*) presents in 2 books the remedies useful in the case of envenoming and poisoning<sup>24</sup>, such as the theriac; the *De victu attenuante*<sup>25</sup> (*Vict. At.*) consists of just 1 book and focuses on the slimming or fattening powers of foodstuffs; finally, the *De bonis malisque sucis*<sup>26</sup> (*Bon. Mal. Suc.*), in a single book, deals with the importance of the humors of nutriment for health and disease.

- In the first half of the 1st century AD, Ephesus gave birth to **Rufus**, a physician active during the reign of Trajan. Once he completed his medical training, Rufus worked in Asia Minor, in Alexandria and, according to some modern sources, even in Rome (e. g. Sconocchia 2002: 351; Nutton 2000: 952, instead, says that Rufus does not seem to be very familiar with the capital of the Empire). His bravery ensured him the second place on the podium of the physicians in the eyes of Late Antique and Arabic authors (Nutton 2008: 756). He is preceded only by Galen who held him in great esteem. Of all his impressive production (more than 100 titles according to Scarborough 1993: 44)<sup>27</sup>, there remain only a few works in Greek or in translation and numerous fragments of indirect tradition which testify to the vast medical interests of Rufus, ranging from anatomy, pathology, diagnosis, dietetics, pharmacology to medical ethics and linguistics. In *CM* II, 61 and 63 and IV, 2, Oribasius refers to a treatise by Rufus entitled Περὶ διαίτης.
- **Athenaeus of Attalea** lived in the 1st century BC and founded the Pneumatic medical school<sup>28</sup> which was so called from the *pneuma*: becoming too dry, humid, light, heavy, slow, or fast, it altered the physiological state of the bodies of which it was the constituent element. In addition to physiology, Athenaeus' medical interests range from embryology to dietetics and sphygmology. He wrote a general medical treatise in at least 30 books, as it emerges from Oribasius' encyclopedia itself: in *CM* I-IV, he draws on books I and XXX. Furthermore, in *CM* IX, 12 Oribasius also gives the title of Athenaeus' treatise: Περὶ βοηθημάτων.
- **Dieuches** is a physician from the 4th-3rd centuries BC. Galen links him to the Dogmatic school but, according to Von Staden (2001: 711), he cannot be associated with any school. Very little is known about him: the indirect tradition attests his interest in dietetics and pharmacology<sup>29</sup>. Oribasius is reticent about the titles of his writings.
- His contemporary was the physician **Philotimus**, a member of the Dogmatic school. The indirect tradition reveals that he wrote about dietetics and anatomy. Oribasius is reticent about the titles of his writings too.
- **Antyllus'** life is equally shadowy: he seems to have lived after Archigenes and before Galen, but his chronology is debated (Grant 1960: 155-157). None of his work survives,

<sup>22</sup> At present, the only available edition of this text is by Kühn 1826: XI, 379-892 and XII, 1-377. We prefer the acronym *SMF* to traditional *SMT* because recent studies have shown that the words *temperamentis ac*, which we have enclosed in square brackets, are not part of the original title. They are lacking in Galen's self-quotations and in the Arabic translation (Ullmann 1970: 47 reports the different possible forms of the title in Arabic: *Kitāb al-Adwiya al-mufrada*, *Kitāb al-Adwiya al-basīṭa* and *Kitāb al-Basā'it*). Furthermore, in the introduction to his treatise, Galen explains the terms that make up the title of his work and, among these terms, we do not find the Greek for *temperamentum*, namely κράσις (Manco 2020: 62-73). The Greek title περὶ κράσεως καὶ δυνάμεως τῶν ἀπλῶν φαρμάκων is only found since Chartier's edition (1639-1689); its Latin version, *De simplicium medicamentorum temperamentis ac facultatibus*, associated for a long time with the treatise, is only the translation of this text and will be excluded at the time of the critical edition (Garofalo 1985: 317).

<sup>23</sup> For its edition, see Kühn 1827: XIV, 1-209.

<sup>24</sup> Touwaide (1994: 1898) defines them as a «somme de toute la thérapeutique toxicologique telle qu'elle s'était développée depuis près de deux siècles et demi, depuis Mithridate VI Eupatôr».

<sup>25</sup> It has been edited by Kalbfleisch 1923: 433-451. It is not present in Kühn's edition.

<sup>26</sup> This treatise has been edited by Kühn 1823: VI, 749-815 and by Helmreich 1923b: 389-429.

<sup>27</sup> For a list of Rufus' works, see Daremberg & Ruelle 1879: XXXII-XXXIX.

<sup>28</sup> For further details on this school, see Gourevitch 1995.

<sup>29</sup> For the collection of all the testimonies, see Bertier 1972.

but we know that he wrote at least two important texts: a surgical treatise and the *Περὶ βοηθημάτων*, in four books<sup>30</sup>, often cited by Oribasius (see, for example, *CM* VI, 1).

- **Diocles** was born in Carystus (Euboea) in a family of doctors in the first half of the 4th century BC<sup>31</sup>. He was passionate about all areas of the medical art (pharmacology, dietetics, physiology, anatomy, gynecology, and embryology) to the point that he became, according to Pliny, the best doctor after Hippocrates<sup>32</sup>. His production, in Attic, must have been very vast, but we only have a few titles – not supplied by Oribasius – and fragments<sup>33</sup>.
- In the same century must be placed **Mnesitheus of Athens'** life (Bertier 1972: 2). He is often mentioned with Dieuches, and Galen links him to the Dogmatic school. Many of his fragments are about dietetics.
- We do not even have data on **Mnesitheus of Cyzicus**. Thanks to the linguistic choices of the few fragments that have come down to us by indirect tradition, we know that he lived during the Hellenistic period (Deichgräber 1932: 2284).
- The same goes for **Xenocrates of Aphrodisias**: according to Galen, he lived at the time of his grandparents and used disgusting remedies prohibited by Roman law such as human brain, flesh and liver and other animal products, including excrements (*SMF* X, 1 = XII, 245-253 K.). Of his production we only have a few fragments (Nutton 2000: 964) which bear witness, among other things, to his interest in pharmacology and dietetics.

Oribasius' *excerpta* in books I-IV cover, therefore, a chronological span of six centuries, from the 4th century BC to the 2nd century AD and do not link to a specific medical school. In fact, the epigram XVI, 274.3-4 of the *Planudean Anthology*, entitled *On Oribasius the Physician* (Εἰς Ὀρειβάσιον ἱατρὸν), describes the physician as follows: «He had a wise mind like a bee, gathering from this place and that the flowers of former physicians» (εἶχε γὰρ οἷα μέλισσα σοφὸν νόον, ἄλλοθεν ἄλλα / ἱητρῶν προτέρων ἄνθεα δρεψάμενος)<sup>34</sup>.

If we dwell on the occurrences of these physicians' names, we observe that only 28 of the 179 chapters in which the first four books of the *CM* are divided have author indications, while the others are anonymous. However, if we analyse the contents of these *adespota*, we can see that they are principally drawn from Galen's *Alim. Fac.* Therefore, we need to ask ourselves what is Oribasius' method of work. Assuming that the titles of the various chapters of the *CM* are to be attributed to him<sup>35</sup>, he tends to indicate the author, when treating a subject: chapter I, 1 is called «From the works of Galen concerning the good and bad qualities of cereals» (Ἐκ τῶν Γαληνοῦ περὶ ἀρετῆς καὶ κακίας τῶν Δημητριακῶν σπερμάτων). If, on moving to a new subject, its author is different, Oribasius points it out: chapter I, 2 is called «From the work of Athenaeus *On Wheats*, from the first book» (Ἐκ τῶν Ἀθηναίου περὶ πυρῶν, ἐκ τοῦ <α> λόγου). On the other hand, if the source is the same, it is no longer indicated<sup>36</sup>: chapter I, 4 is called «From the works of Galen on boiled wheats» (Ἐκ τῶν Γαληνοῦ περὶ πυρῶν ἐφθῶν), while the next four are called respectively «On groats» (Περὶ χόνδρου), «On starch» (Περὶ ἀμύλου), «On cakes made from meal» (Περὶ τῶν ἐξ ἀλεύρου περμμάτων) and «On wheaten breads» (Περὶ ἄρτων πυρίνων). In theory, these chapters are anonymous, but their contents correspond to *Alim. Fac.* I, 6, 8, 3, 4 (we shall come back to this strange numeric sequence). This method only counts for the first three books. In fact, in the fourth book, Dieuches' name occurs three times in a row. Chapters IV, 5-7 are called respectively «From the writings of Dieuches, methods of preparing breads» (Ἐκ τῶν Διεύχους, ἄρτων σκευασαί),

<sup>30</sup> For a summary of the contents of this work, see Grant 1960: 163-174.

<sup>31</sup> His chronology is debated, see Nutton 2004: 424.

<sup>32</sup> «Certainly, the works of Hippocrates, who was the first to put together, and that with great distinction, rules for medical practice, we find full of reference to herbs, equally so the works of Diocles of Carystus, who comes next after Hippocrates in time reputation», *Hippocratis certe, qui primus medendi praecepta clarissime condidit, referta herbarum mentione invenimus volumina, nec minus Diocli Carysti, qui secundus aetate fama extitit*. Pliny, *NH* XXVI, 6. Text and translation by Jones 1956: 272-273.

<sup>33</sup> For the edition of all the testimonies, see Van Der Eijk 2000-2001.

<sup>34</sup> Text and translation by Paton 1953: 322-323

<sup>35</sup> About this question, see De Lucia 1999: 483 n. 20.

<sup>36</sup> On this point, see also Sideras 1974: 129.

«From the works of Dieuches, concerning groats» (Ἐκ τῶν Διεύχους, περὶ ἀλφίτων), «From the works of Dieuches, concerning the preparation of foods» (Ἐκ τῶν Διεύχους, περὶ τροφῶν σκευασίας). To avoid these repetitions, in the subsequent books Oribasius will introduce set phrases as «from the same book» (ἐκ τοῦ αὐτοῦ λόγου) or «of the same author» (τοῦ αὐτοῦ). Therefore, chapters X, 3 and 9 are called respectively «On natural baths; from the same book» (Περὶ τῶν αὐτοφυῶν λουτρῶν· ἐκ τοῦ αὐτοῦ λόγου: the reference is to Antyllus' treatise Περὶ βοηθημάτων, «On remedies») and «On exposure to the sun; from the same author» (Περὶ ἡλιώσεως· τοῦ αὐτοῦ: here he speaks about Herodotus). Does it depend on what Mark Grant (1997: 280) called «carelessness in composition»?

Regardless of the answer, similarly to the way in which Oribasius cites his forerunners, a certain lack of homogeneity can be observed regarding their works: sometimes he does not refer to them; other times, he reports not only their title but also the number of the book and even the exact point where he drew the *excerptum*. The title of *CM* IV, 2 is, for example, «From the writing of Rufus concerning the preparation of foods; this passage comes in the first book of the work *On diet*, towards the end» (Ἐκ τῶν Ῥούφου, περὶ σκευασίας ἔδεσμάτων· κείται ἐν τῷ Περὶ διαίτης ἐν τῷ <α> λόγῳ πρὸς τῷ τέλει). In this case too we can notice a certain incoherence: we said that Rufus' name occurs four times. Well, in *CM* II, 61, II, 63 and IV, 2 Oribasius refers to Rufus' treatise, in I, 40 he does not. Besides Rufus, some information is provided about Antyllus and Athenaeus, too. In Antyllus' case he specifies the title of the work on which he relies, Περὶ βοηθημάτων (that is normal if we consider that Antyllus wrote several works). On the contrary, he does not indicate the title of Athenaeus' treatise, but only the books (he draws on book I in *CM* I, 2 and on book XXX in *CM* I, 9 and 11). When Oribasius quotes Galen, he does not provide us with information, and yet he relies on several texts. The matter he deals with in books I, II and IV comes essentially from *Alim. Fac.*, even if he also has recourse to *Ant.* to integrate the chapter on honey (*CM* II, 62), enriched with data on places producing the best honey and to *Bon. Mal. Suc.* (*CM* I, 1: De Lucia 1999: 481). Book III of the *CM*, however, follows the *Vict. At.* faithfully. To understand this inhomogeneity, we could formulate two hypotheses: either Galenic treatises were so renowned that it was superfluous to provide such information<sup>37</sup> or the lack of references can be explained by the fact that, before compiling the *CM*, Oribasius had already written a treatise entirely dedicated to the Galenic medicine, where he may have provided more precise information. Nevertheless, the loss of the aforementioned treatise prevents us from verifying these hypotheses. All the same, it has to be said that Oribasius is reticent about the titles of the writings by Dieuches, Diocles, Philotimus, Mnesitheus of Athens, Mnesitheus of Cyzicus and Xenocrates.

### 3. Contents

In this section we will focus on the way Oribasius reorganises the material at his disposal. We said that the first two books of the *CM* follow almost faithfully the books of the *Alim. Fac.* From the first one he picks up information on cereals, legumes and products made with them. From the second one he collects data on vegetables; data on animals (or parts of them) and on their methods of cooking and conservation, instead, are drawn from the third book. Like Galen, Oribasius too starts with cereals, legumes, and various seeds; he passes then to the analysis of fruits and vegetables, and, at the end, he focuses on animals, classified in pedestrian, winged and aquatic. Nevertheless, we can notice several elements of differentiation: some chapters of the source are eliminated (the chapters on cherries, citron, and fennel, for example, are lacking), while others are displaced or divided. Galen speaks about dairy products immediately after the chapters on pedestrian animals and before passing to birds, Oribasius instead moves the chapters dedicated to these towards the end of the book, after fishes and molluscs. In the same way, Galen includes the descriptions of the powers of kidneys in the chapter Περὶ ἁδένων, «On glands» (*Alim. fac.* III, 5 (VI, 673.5-675.16 K. = 340.5-341.20 H.<sup>38</sup>), while Oribasius puts them in an independent chapter

<sup>37</sup> These texts were not included in the Alexandrian canon of Galenic works: Oribasius contributes to the knowledge of other works by Galen. On this point, see also Bouras-Vallianatos 2019: 55, and Van der Eijk, Geller, Lehmann, Martelli & Salazar 2015: 215.

<sup>38</sup> The letter H. refers to the edition of *Alim. fac.* by Helmreich 1923.

(*CM II*, 33 = I, 38 R.), Περὶ νεφρῶν, «On kidneys» specifying in this way his position regarding this topic. In fact, at the end of the chapter on glands, Galen writes: «Some people also reckon the kidneys among the glands, for they think that they also have a glandular structure»<sup>39</sup> (ἐνιοὶ δ' ἐν τοῖς ἀδέσει καὶ τοὺς νεφροὺς ἀριθμοῦσιν· ἔχειν γὰρ ἀδενῶδες τι καὶ οὗτοι δοκοῦσιν αὐτοῖς; *Alim. fac.* III, 5 = VI, 675.11-12 K. = 341.15-16 H.). Consequently, we can conclude that, by dividing Galen's chapter, Oribasius does not include the kidneys among glands.

Most of the chapters are summarised in a more or less evident way. Here is an example to clarify how Oribasius works (in the following table, all the underlined parts in Galen's text are deleted by Oribasius):

	<b>Oribasius, <i>CM I</i>, 20 (I, 15 R.)</b>		<b>Galen, <i>Alim. fac.</i> I, 22 (248.12-249.11 H. = VI, 532-534 K.)</b>	
5	<p>Οὐχ ἦπτον κυάμων ἐρέβινθοι φυσῶδες εἰσί, τρέφουσι δ' οὐχ ἦπτον ἐκείνων, ἐπεγείρουσι δὲ καὶ τὰς εἰς συνουσίαν ὀρμὰς ἅμα τῷ καὶ σπέρματος εἶναι γεννητικοί. ὑπάρχει δὲ καὶ ῥυπτική δύναμις αὐτοῖς ἐπὶ πλεόν ἢ τοῖς κυάμοις, ὥστε τινὲς ἐξ αὐτῶν καὶ τοὺς ἐν νεφροῖς συνισταμένους λίθους ἐναργῶς θρύπτουσι· μέλανες δ' εἰσὶν οὗτοι καὶ μικροὶ καὶ καλοῦνται κριοί· βέλτιον δὲ τὸν χυλὸν αὐτῶν μόνον πίνειν ἐψώντας ἐν ὕδατι. οἱ δὲ χλωροὶ ὁμοίως πᾶσι περιπωματικοὶ τυγχάνουσι, καθάπερ καὶ οἱ φρυγέντες τὸ μὲν φυσῶδες ἀποτίθενται, δυσσπεπτότεροι δὲ γίνονται καὶ σταλτικώτεροι καὶ τροφήν ἐλάττονα δίδοσσι τοῖς σώμασιν<sup>40</sup>.</p>	<p>Ἔτνος μὲν οὐ πᾶν τι δι' ἔθους ἐστὶ τοῖς κατὰ τὰς πόλεις ἀνθρώποις ἐξ ἐρεβίνθων ποιεῖσθαι, κατὰ τοὺς ἀγροὺς δὲ καὶ τοῦτ' εἶδον ἐνίοτε γινόμενον, ὡς περ γε καὶ μετὰ γάλακτος ἐψόμενον αὐτῶν τὸ ἄλευρον. οὐδὲ γὰρ ἐπιδέχονται τὴν αὐτὴν τοῖς κυάμοις τε καὶ πισοῖς θραῦσιν, ὡς τὸν καλούμενον ἐρεγμόν ἐξ αὐτῶν γενέσθαι. εἰθισμένοι δ' εἰσὶν ἐν τοῖς πολλοῖς ἔθνεσιν ἐψηθέντας ἐν ὕδατι τοὺς ἐρεβίνθους ἐσθίειν. ἐνιοὶ μὲν αὐτοὺς μόνους ψιλοῦσιν, ἐνιοὶ δ' ἄλασι μετρίοις ἡδύνοντες. οἱ παρ' ἡμῖν δὲ παραπλήσιον ἀλεύρω τι ποιοῦντες ἐκ τῶν ξηρῶν τυρῶν ἐκείνῳ περιπάτουσιν αὐτούς. ἐστὶ δ' οὐχ ἦπτον κυάμων ἔδεσμα φυσῶδες ἐρέβινθος, ἰσχυρότερον δ' ἐκείνων τρέφων, ἐπεγείρειν δὲ καὶ τὰς πρὸς συνουσίας ὀρμὰς πεπιστευμένος ἅμα τῷ καὶ σπέρματος εἶναι γεννητικός· ὥστε καὶ τοῖς ὀχευατοῖς ἴπποις ἐσθίειν αὐτοὺς ἔνεκα τούτου διδόασιν. ὑπάρχει δὲ καὶ ῥυπτικὴ δύναμις αὐτοῖς ἐπὶ πλεόν ἢ τοῖς κυάμοις, ὥστε τινὲς ἐξ αὐτῶν καὶ τοὺς ἐν νεφροῖς συνισταμένους λίθους ἐναργῶς θρύπτουσι· μέλανες δ' εἰσὶν οὗτοι καὶ μικροὶ κατὰ Βιθυνίαν μάλιστα γεννώμενοι καὶ καλοῦνται κριοί. βέλτιον δὲ τὸν χυλὸν αὐτῶν μόνον πίνειν ἐψώντας ἐν ὕδατι. χρῶνται δ' ἐρεβίνθοις οἱ ἀνθρώποι καὶ πρὸ τοῦ πεπανθῆναι χλωροῖς ἔτι, καθάπερ καὶ τοῖς κυάμοις. εἴρηται δ' ἀρτίως ὁ κοινὸς λόγος ἀπάντων τῶν ἀτελῶν καρπῶν, ἔνθα περὶ τῶν κυάμων ὁ λόγος ἦν. ὡσαύτως δὲ καὶ περὶ τῶν φρυγομένων ἐρεβίνθων ἀκηκοέναι νόμιζε τοῖς εἰρημένοις ἐπὶ τῶν φρυγομένων κυάμων. ἅπαντα γὰρ τὰ φρυγόμενα τὸ μὲν φυσῶδες ἀποτίθεται, δυσσπεπτότερα δὲ καὶ σταλτικώτερα γίνονται καὶ τροφήν παχυτέραν δίδωσι τῷ σώματι<sup>41</sup>.</p>	5	
10				10
15				15
				20  25  30

<sup>39</sup> This translation and the following ones from *Alim. fac.* are by Powell 2003.

<sup>40</sup> «Chickpeas are no less flatulent than broad beans and they are no less nourishing than the same, but they arouse the urge for sexual intercourse and at the same time are productive of sperm. There is also a purgative power in them to a greater degree than that in broad beans, so that some varieties of chickpeas even clearly break up the stones condensed in the kidneys; these are black and small and are called 'rams'; it is better to drink their juice alone after boiling them in water. Green chickpeas happen to be extremely excrementitious like all green pulse, just as chickpeas that are toasted lose their flatulent quality, but become harder to digest and more astringent and give less nourishment to the body». Translation by Grant 1997: 57.

<sup>41</sup> «It is not very usual for people in the towns to make soup from chickpeas, but in the country I have sometimes seen this take place, as indeed I have also seen chickpea flour cooked with milk. They do not suffer the same degree of fragmentation as beans, so that what is called "bruised" chickpeas is made from them. In many countries people are accustomed to eating chickpeas after they have been boiled with water, some eating

These are Galen and Oribasius' chapters on chickpeas, Περὶ ἐρεβίνθων. A quick glance makes us aware of the different lengths of the two texts: Oribasius' text is shorter. In fact, he deleted the first part (lines 1-13) where Galen does not describe the powers of chickpeas, but the consumption of chickpea soup in rural and urban areas; lines 16-18 in which Galen says that chickpeas can produce so much semen that they are employed to feed stallions; he also eliminates the detail about the place where the chickpea variety called κριοί grows (lines 21-22) and the cross-reference to the previous chapter (lines 29-30). As a result, he removes anything that does not strictly pertain to the speech and that prevents the reader from accessing the information he needs: chickpeas are a flatulent, nourishing, aphrodisiac, and purgative food that promotes the production of sperm.

It is interesting to note how Oribasius builds chapter 1 of book IV for which he draws from all the three books of Galen's treatise on the powers of foods. As we saw earlier, here it is no longer a question of describing their powers, but their methods of cooking (not without reason, 7 of the 11 chapters contain the word σκευασία and one contains παρασκευή). He does it by creating a kind of patchwork whose pieces are sewn together in accordance to a principle of chromatic uniformity. To drop the metaphor, we said that the three books of the *Alim. Fac.* are organised by themes: cereals, fruits and vegetables, meat, and fish. Oribasius meticulously maintains the distinct boundaries among the three thematic units – cereals, fruits and vegetables, and meat, and fish. There is no intermingling between the section on cereals and that on fruits and vegetables, nor does the latter overlap with the section on meat and fish. Despite this rigorous separation, it is noteworthy that the order suggested by Galen within these units is frequently deviated from.

To fully understand what happens, let us observe, as an example, the following table analysing the section on cereals at the beginning of Oribasius' book IV. In the first column, we can read the number and the title of the Galenic chapters in the order Oribasius used them. The second and the third columns indicate their respective pages and lines in Helmreich's edition.

<b>Galenic chapters' number and title (book 1)</b>	<b>Page</b>	<b>Line</b>
13. Περὶ πιφῶν καὶ ὀλυρῶν καὶ ζειῶν	240	4
13. Περὶ πιφῶν καὶ ὀλυρῶν καὶ ζειῶν	239	25
2. Περὶ πυρῶν	217	16
2. Περὶ πυρῶν	218	23
2. Περὶ πυρῶν	218	2
11. Περὶ ἀλφίτων	232	7
6. Περὶ χόνδρου	225	10
9. Περὶ κριθῶν	229	7
18. Περὶ φακῶν	244	15
Introduction to book I	215	11

them bare, on their own; others seasoning them with moderate amount of salt. Amongst us, people make something that resembles flour from dry cheese, and sprinkle the chickpeas with this. It is the case that the chickpea is less flatulent than beans, but it is more strongly nutritive than they are, and it has been believed to stimulate the sexual urge at the same time as being generative of semen; so that on account of this they also give them as food to stallions standing at stud. There is also a cleansing property in them to a greater extent than with beans, so that some of them clearly break up kidney stones. The chickpeas that do this are black and small, and especially produced in Bithynia, and are called 'rams'. It is better to drink their juice on its own after they have been boiled in water. People use chickpeas even before they have ripened, while they are still green, just as they use beans. The argument common to all unripe fruits was stated just now when we dealt with beans. Similarly you should consider that you have also learnt about roasted chickpeas from what was said about roasted beans. For all things that are roasted, though they avoid flatulence, are more difficult to concoct, more costive and give a thicker nutriment on the body». Translation by Powell 2003: 61.



When glancing over the second column, it emerges clearly that the pages follow one another in a nonlinear way. Oribasius starts quoting a passage on einkorn (τίφη) situated in the middle of the first book by Galen (p. 240) and ends the section on cereals with a sentence taken from its introduction (p. 215). Between these two extremities we can observe a continuous going back and forth: after focusing on emmer, he goes back from page 239 to page 217 for the section on wheat (πυρός). Then, he skips to page 232 for ἀλφιτον<sup>42</sup> and he goes back again to pages 225-229 for χόνδρος<sup>43</sup> and barley (κριθαί); he skips again to page 244 for lentils (φακός), and he ends with the introduction. Sometimes, in the first column titles have been repeated in order to show that the order of the lines too is infringed. We see, for example, in the chapter on wheat that he starts from line 16, then passes to page 23 and finally goes back to line 2 (it also counts for the other two books of the *Alim. Fac.*).

#### 4. Stylistic and linguistic modifications

In this section we will compare Oribasius and Galen's texts in order to observe how the former works on sources. To make it clear, we created some synoptic tables (see the appendix) where Oribasius' text edited by Raeder (1928) is in the left column while Galen's one is in the right column. His text is reproduced from the edition by Helmreich (1923), but references to Kühn's Galenic edition (1823) are not omitted.

This comparison highlights Oribasius' substantial loyalty to the summarized source: most of the time, especially when it is necessary to treat the subject in an analytical way, we can find κατά λέξιν transcriptions of the cited passages. This loyalty makes the text of the *CM* extremely important in reconstructing ancient medical thinking, especially for those writers whose works are now lost, even if we can only «presume a similar treatment of the other sources» since «the fragmentary state of many sources and the lack of recent, complete and reliable collections of fragments and critical editions of minor physicians do not allow us to be certain about Oribasius' treatment of texts other than Galen's» (De Lucia 1999: 478). Nevertheless, sometimes the respect for the sources does not prevent Oribasius from distancing himself from them, allowing us to perceive the characteristic notes of his voice. Therefore, in addition to κατά λέξιν transcriptions, rewordings are not lacking. In *CM* IV, 1.2 (= I, 93 R.), he wrote, for example, «The same grain [emmer] as well as einkorn, along with barley too, they make into bread after winnowing in an identical fashion; for these grains have a husk on the outside» (ταύτην δ' αὐτήν καὶ τὴν τίφη, καθάπερ καὶ τὴν κριθήν, ἀρτοποιοῦσι πίσσοντες ὁμοίως· λέμμα γὰρ ἔχουσιν ἔξωθεν), while Galen's *Alim. fac.* I, 13 (239.25-26 H. = VI, 519.9-10 K.) was «This grain from einkorn has an external husk like emmer and barley, but when it has been pounded in a mortar, it is made into bread and put to a wide range of use» (τὸ δὲ σπέρμα τοῦτο τὸ τῆς τίφης ἔχει μὲν ἔξωθεν λέμμα, καθάπερ ὄλυρά τε καὶ κριθή, ππισθὲν δ' ἀρτοποιεῖται καὶ ὄλως εἰς χρῆσιν ἄγεται).

Furthermore, Oribasius often cuts quotations especially when they contain intertextual references and digressions. Here is an example. In the chapter dealing with cabbage (*Alim. fac.* II, 44 = 311.21-313.13 H. = VI, 630.16-633.8 K.), Galen states that this vegetable is employed by physicians

<sup>42</sup> From the 4th century BC, the term ἄλφιτον refers to barley flour obtained from barley grains that are still a little green. These grains were soaked, dried overnight, then roasted and roughly molded. See Amouretti 1986: 123-125. In *Resp.* 372b.2-3, Plato definitively associates ἄλφιτον with barley and opposes it to ἄλευρον, the wheat-based flour: ἐκ μὲν τῶν κριθῶν ἄλφιστα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα. To Homer, on the other hand, ἄλφιτον was not associated with any cereal and, moreover, in the sources we find allusions to an ἄλφιτον obtained from other grains: «Alphiton is also made with oats» says Oribasius in his *CM* IV, 6.4, quoting Dieuches. Therefore Moritz 1949: 113-114 thinks that the real difference between the ἄλφιτον and the ἄλευρον does not depend on the cereals with which they are prepared, but on the way of preparing it: the first would be groat, while the ἄλευρον would be a very fine flour.

<sup>43</sup> Literally, the word χόνδρος means 'grain'. Therefore, it does not designate a plant, but one of its parts. Dioscorides specifies that it is obtained ἐκ τῆς καλουμένης δικόκκου ζέας, *Triticum dicocum* L. (*MM* II, 96). More precisely, it corresponds to emmer molded in grains like those of couscous. See Dalby 2014: 201. Initially, the term was not associated with any cereal in particular; it is only from the Roman period that it begins to be associated with emmer. See Moritz 1958: 147-149.

for its drying powers, and, for an in-depth analysis of the topic, he refers the readers to his treatise *SMF*. Furthermore, at the end of the same chapter, he criticizes his contemporaries' predilection for archaic expressions (the Atticism) and their use of the obsolete word *ράφανος* instead of the current *κράμβη*. In his chapter on cabbage (*CM II*, 5 = I, 31 R.), Oribasius deletes the reference to the pharmacological treatise as well as the linguistic digression.

Galen's digressions can also be of different nature: they can deal with the history of medicine, society, personal experience, or method. The Galenic chapter on emmer (*Alim. Fac.* I, 13 = 234.18-241.24 H. = VI, 519.9-10 K.), for example, opens with a long *excursus* – it occupies nine pages in Kühn's edition (VI, 511-519) – in which the author refers to the doctors who previously dealt with the different species of this cereal. In Oribasius' rendition (*CM I*, 13 = I, 32 R.), these elements are notably absent, as his focus remains solely on various recipes for emmer. Furthermore, while Galen (*Alim. Fac.* I, 11 = 232.6-25 H. = VI, 506.14-508.2 K.) delves into the diverse utilizations of *ἄλφιτον*, detailing its uses among Cypriot peasants and Roman soldiers, Oribasius (*CM IV*, 1 = I, 93-97 R.) omits any reference to its utilization across various social classes and geographic regions. He also removes the methodological matters which Galen disseminates here and there in his treatise: in the *CM* we can no longer read statements like «It is my custom to write once and for all about each subject, and not retail the same things in many texts about the same subjects in multiple treatises» (ἄπασι ὑπὲρ ἑκάστου πράγματος εἰωθότος γράφειν, οὐκ ἐν πολλαῖς πραγματείαις διερχομένου τὰ αὐτὰ περὶ τῶν αὐτῶν: *Alim. Fac.* I, 1 = 204.12-13 H. = VI, 458.3-4 K.) or «I said 'for many', being careful not to say 'for all', because here too there is need for distinguishing criteria» (οὐκ ὀλίγοις δ' εἶπον, ἅπασι φυλαξάμενος εἰπεῖν, ὅτι κἀνταῦθα διορισμῶν ἐστὶ χρεία: *Alim. Fac.* 1.1 = 215.18-19 H. = VI, 478.7-8 K.). Obviously, Oribasius also omits passages concerning Galen's personal experience when the latter states for example: «If I had not once eaten wheat boiled in this way, I should not have expected food from it to be of use to any one» (Εἰ μὴ καὶ αὐτὸς ἔφαγόν ποτε πυρούς οὕτως ἠψημένους, οὐκ ἂν ἤλπισά τινα χρεῖαν γενέσθαι τῆς ἐδωδῆς αὐτῶν: *Alim. Fac.* 1.7 = 226.22-23 H. = VI, 498.6-7 K.).

We will now focus on the additions: the majority of them can be found in the passages where Oribasius has cut some elements and marks the transition from a topic to the next one without affecting, in principle, discourse coherence. The additions can be particles (δέ), inflected and not-inflected parts of speech (among the inflected ones we can find, as appropriate, articles, pronouns, adjectives, and nouns, while among the not-inflected ones the conjunctions καί and γάρ and the adverb ὁμοίως are to be mentioned). An example can be found in *CM IV*, 1.44 (= I, 22 R.): «Similarly as in the previous example anything harsh in flavour when boiled will have its harshness removed» (ὁμοίως κατὰ τόνδε τὸν τρόπον καὶ τὰ δριμέα ἐψηθέντα ἀποθήσεται τὴν δριμύτητα) where Oribasius adds both ὁμοίως and καί. Sometimes he adds entire syntagmas: in *CM IV*, 1.26 (= I, 16 R.) the physician writes: «Beet-and-lentil stew is also a good food» (καλὸν ἔδεσμα καὶ τευτλοφακῆ), implying the verb εἶμι in the third-person singular. In *CM IV*, 1.33 (= I, 18 R.), instead, he interpolates the dependent clause «Whenever we boil these vegetables twice» (ἐπειδὴν δὲ τὰ τοιαῦτα δις ἐψώμεν).

We have said that, generally, he does not compromise discourse coherence. However, a noticeable gap emerges between paragraphs 26 and 27 of *CM IV*, 1, as Oribasius departs from the analogous principle employed thus far for transitioning from a group of foods to the next. Allow me to explain further: the first 21 chapters of *CM IV*, 1 deal with cereals and cereal recipes, among which a soup of barley (barley is the last cereal analysed) and lentils. He deals with this soup in paragraphs 22 and 23 (I, 94-95 R.). The next three paragraphs (24-26 = I, 95 R.) focus on lentil recipes. Therefore, he goes from cereals to cereals and lentils and then from cereals and lentils to just lentils. But in paragraph 27 he speaks *ex abrupto* of the round gourd which he has never mentioned before. The only connection is the particle δέ, one of the most important connectives in Oribasius' prose as well as καί meaning 'also'. Moreover, the abrupt transition to round gourd forces the abridger to add its name, *κολοκύντη*, absent in the Galenic text.

Occasionally, nouns and pronouns occur to make the text coherent, and they are employed, respectively, to supplement the Galenic text variously reworked or to avoid repetitions. To observe the use of pronouns, let us observe again the example on emmer: in Oribasius, as we have already seen, we can read: ταύτην δ' αὐτήν καὶ τὴν τίφην, καθάπερ καὶ τὴν κριθήν, ἀρτοποιοῦσι πίσιοντες where the pronoun ταύτην replaces the word ὄλυρα, 'emmer', present in Galen's sentence: τὸ δὲ

σπέρμα τοῦτο τὸ τῆς τίφης ἔχει μὲν ἔξωθεν λέμμα, καθάπερ ὄλυρά τε καὶ κριθή. The use of the pronoun is because Oribasius summarized and reorganized some passages of the chapter on emmer in *Alim. Fac.* The transposition of the two passages enables him to employ the pronoun instead of the word ὄλυρα, which he has just employed.

In the text currently being studied (*CM IV, 1 = I, 93-97 R.*)<sup>44</sup>, besides the additions, we can also find different modifications, concerning primarily verbal forms. They are, essentially, of grammatical and syntactical nature; their presence responds, as mentioned above, to the redrafting of the text. The verbs are conjugated in a different way with regards to mood, tense, person, and diathesis (the participles can vary in gender, number, and case, too):

Oribasian text		Galenic text	
I, 93.6 R.	ἀρτοποιοῦσι	I, 13 = 239.26 H. = VI, 519.10 K.	ἀρτοποιεῖται
I, 93.6 R.	πίσσοιτες	I, 13 = 239.26 H. = VI, 519.10 K.	πίσθην
I, 93.6 R.	ἔχουσιν	I, 13 = 239.25 H. = VI, 519.9 K.	ἔχει
I, 94.14 R.	γινέσθω	I, 6 = 226.19 H. = VI, 498.3 K.	γίγνεται
I, 94.14-15 R.	σκευασθήσεται	I, 9 = 229.8 H. = VI, 501.16 K.	σκευασθῆ
I, 94.16 R.	χυλωθῆ	I, 9 = 229.9 H. = VI, 502.1 K.	χυλωθείσα
I, 94.19 R.	ἐμβάλλοις	I, 9 = 229.12 H. = VI, 502.4 K.	ἐμβάλοις
I, 94.19 R.	ἐμβάλλωσι	I, 9 = 230.5 H. = VI, 503.7 K.	ἐμβάλλωσι
I, 95.12 R.	ἐμβάλλειν	I, 1 = 215.12 H. = VI, 478.1 K.	ἐμβάλλομεν
I, 95.17 R.	ἐργάζεσθαι	II, 3 = 270.2 H. = VI, 564.3 K.	ἐργάσεσθαι
I, 95.19 R.	καλουμένων	II, 3 = 269.20 H. = VI, 563.10 K.	καλοῦσι
I, 95.20 R.	καλοῦσιν	II, 60 = 323.19 H. = VI, 648.12 K.	καλεῖν
I, 95.21 R.	ἐσθίεται	II, 61 = 324.8 H. = VI, 649.13 K.	ἐσθιομένη
I, 95.23 R.	ἔχεται	II, 61 = 324.12 H. = VI, 650.1 K.	ἔχει
I, 96.1 R.	σκευάζοντες	II, 63 = 325.20 H. = VI, 652.1 K.	σκευαζομένη
I, 96.3 R.	ἐμβάλλειν	II, 44 = 312.10 H. = VI, 631.11 K.	ἐμβαλοῦμεν
I, 96.4 R.	καθεψεῖν	II, 44 = 312.11 H. = VI, 631.12 K.	καθεψήσομεν
I, 96.7 R.	ἀρτύσαντας	III, 2 = 337.22 H. = VI, 669.6 K.	ἀρτύοντες
I, 96.28 R.	ἐστίν	III, 40 = 385.5 H. = VI, 747.6 K.	εἶναι
I, 96.29 R.	λεππύνειν	III, 40 = 385.5-6 H. = VI, 747.6-7 K.	λεππύνει
I, 97.4 R.	ἐπεμβαλλομένων	III, 29 = 371.9-10 H. = VI, 725.9-10 K.	ἐπεμβάλλη
I, 97.5 R.	ἔψης	III, 31 = 374.25 H. = VI, 731.4 K.	ἔψηται
I, 97.11 R.	ἀποθήσεται	III, 31 = 375.11 H. = VI, 732.5 K.	ἀποθέσθαι

We can observe modifications in the composition and Oribasius' predilection for simple verbal forms instead of compound ones: in fact, χωριζομένου (I, 93.17 R.), προβρέξαντας (I, 94.21 R.) and σκευαζομένη (I, 95.8 R.) replace the Galenic διαχωριζομένου (I, 2 = 218.13 H. = VI, 483.4 K.), προδιαβρέξαντας (I, 9 = 229.21 H. = VI, 502.13 K.) and παρασκευαζομένη (I, 18 = 245.1-2 H. = VI, 527.8-9 K.).

As for nouns and adjectives, they too can differ in gender, number, and case, even if to a lesser extent than verbs:

<sup>44</sup> Since all the words analysed are in *CM IV, 1*, for space reasons in the following tables and in the following pages we will only refer to Raeder's edition.

Oribasian text		Galenic text	
I, 93.8-9 R.	σιλιγνίτας	I, 13 = 239.24 H. = VI, 483.15 K.	σιλιγνίτης
I, 93.9 R.	σεμιδαλίτας	I, 13 = 239.24 H. = VI, 483.15 K.	σεμιδαλίτης
I, 93.9 R.	καθαρωτάτου	I, 2 = 218.23 H. = VI, 483.14 K.	καθαρώτατος
I, 95.6 R.	μόνω	I, 18 = 244.22 H. = VI, 527.7 K.	μόνοις
I, 95.13 R.	ύπακτικώτερος	I, 1 = 215.13 H. = VI, 478.2 K.	ύπακτικωτέρα
I, 95.19 R.	μύλλων	II, 3 = 269.20 H. = VI, 563.10 K.	μύλλους
I, 95.19 R.	γογγυλίδας	II, 60 = 323.19 H. = VI, 648.12 K.	γογγυλίδα
I, 95.20 R.	βουνιάδας	II, 60 = 323.19 H. = VI, 648.12 K.	βουνιάδα
I, 95.20 R.	πλέον	II, 60.324.3 H. = VI, 649.8 K.	πλείονος
I, 95.20 R.	κάλλισται	II, 60.324.3 H. = VI, 649.8 K.	καλλίστη
I, 95.23 R.	τῷ φυτῷ	II, 60.324.12 H. = VI, 650.1 K.	τὸ φυτόν
I, 96.1 R.	τοὺς θέρμους	II, 63 = 325.21 H. = VI, 652.2 K.	οἱ θέρμοι
I, 96.33 R.	ἡ πηλαμύς	III, 40 = 385.10 H. = VI, 747.11 K.	αἱ πηλαμύδες
I, 97.2 R.	τὸν (...) [ζωμόν]	III, 29 = 371.7 H. = VI, 725.7 K.	τοῦ (...) ζωμοῦ
I, 97.14 R.	πλείονα	III, 31 = 376.9 H. = VI, 733.12 K.	πλέον

Among all these modifications, let us focus on the expression ἡ πηλαμύς (I, 96.33 R.) replacing the Galenic αἱ πηλαμύδες (it is a modification of number): it shows that the modifications are not systematic. In fact, in I, 96.22 R., Oribasius keeps the plural of his source. As for these last two categories (nouns and adjectives) there is only one modification in composition: in I, 94.7 R. παμπόλλω replaces πολλῶ (I, 6 = 226.10 H. = VI, 497 K.).

Some modifications in form, not in meaning, can also be found in relation to adverbs and conjunctions: so the Galenic μικρῶς (I, 6 = 226.8 H. = VI, 497.7 K.) and ὡσπερ (III, 40 = 384.14 H. = VI, 746 K.) are replaced by μικρῶς (I, 94.5 R.) and ὡς (I, 96.17 R.) in the *CM*. In I, 96.23 and 33 R.; the *hapax* Σαξιτανά used by Galen (III, 40 = 384.20 and 385.10 H. = VI, 745-746 K.) is replaced by σαρξίτανα.

Then, there are some transformations in form that have to be attributed to the history of the transmission of the text more than to Oribasius' precise choices: I mean, for example, the alternation γίνομαι/γίγνομαι, ἔψω/ἔψάω, δεῖν/δουῖν, both present in the manuscripts of the *CM*.

Phonetic adjustments do not lack, like the shift from ἐξ to ἐκ and the addition of the epheletic *nu*. In *CM* I, 94.1 R., for example, the suppression of the adjective αὐτῶν and the insertion of τῶν ἀλφίτων justify the shift from ἐξ to ἐκ. In *CM* I, 96.11, however, ἐστὶν replaces the Galenic ἐστὶ because of the presence of ὄσα, whose position results from a transformation of the *ordo verborum*.

Besides modifications we can also find substitutions of various kinds in the text. Sometimes a part of the speech can be replaced by another one belonging to the same semantic field:

Oribasian text		Galenic text	
I, 94.14 R.	προσηκόντως	I, 9 = 229.7 H. = VI, 501.15 K.	προσῆκει
I, 95.16 R.	ἀηδῆ	II, 3 = 270.2 H. = VI, 564.3 K.	ἀηδῶς
I, 95.20 R.	ἔψειν	II, 60 = 324.3 H. = VI, 649.8 K.	ἔψησεως
I, 96.2 R.	ἔψησεως	II, 44 = 312.9 H. = VI, 631.10 K.	ἠψησθαι
I, 97.13 R.	τῶν στρυφόντων	III, 31 = 375.17 H. = VI, 732.11 K.	τὸ (...) στρυφόν

Substitutions can also have a synonymic nature:

Oribasian text		Galenic text	
I, 94.8 R.	μέχρις	I, 6 = 226.11 H. = VI, 497.10 K.	ἄχρις
I, 94.11 R.	μέχρι	I, 6 = 226.17 H. = VI, 498.1 K.	ἄχρι
I, 95.20 R.	χρή	II, 60 = 324.2 H. = VI, 649.7 K.	χρήζει
I, 95.26 R.	καί	III, 29 = 371.9 H. = VI, 725.9 K.	τε
I, 96.4-5 R.	μήτε (...) μήτε	II, 44 = 312.23 H. = VI, 632.8 K.	οὔτ'(ο) (...) οὔθ'(ο)
I, 96.13 R.	γοῦν	III, 40 = 384.9 H. = VI, 746.4 K.	τοῖνυν
I, 97.4 R.	βραχέος	III, 29 = 371.9 H. = VI, 725.9 K.	μικρόν

But, sometimes, they are there to modify the original meaning of the text:

Oribasian text		Galenic text	
I, 93.23 R.	ἦ (...) ἦ	I, 11 = 232.12 H. = VI, 507.4 K.	καί (...) καί
I, 94.27 R.	προστίβεται	I, 9 = 230.3 H. = VI, 503.5 K.	λαμβάνει
I, 95.7 R.	πολλοῖς	I, 18 = 245.1 H. = VI, 527.8 K.	πλουσίοις
I, 95.13 R.	οὔτος	I, 1 = 215.13 H. = VI, 478.2 K.	οὔτως
I, 96.1 R.	ὥς	II, 63 = 325.20 H. = VI, 652.1 K.	καθάπερ
I, 96.12 R.	γάρ	III, 40 = 383.2 H. = VI, 745.14 K.	δ'(ε)
I, 97.13 R.	ἀρμόπτει	III, 31 = 375.17 H. = VI, 732.11 K.	ἐργάζεται
I, 97.15 R.	γίνεται	III, 31 = 376.10 H. = VI, 733.13 K.	προσλαμβάνει

Special attention has to be paid to the way Oribasius deals with verbal forms, personal pronouns and possessive determiners of the first-person singular and plural<sup>45</sup>. It is necessary to underline that they do not represent our physician's point of view but the one of the author he abridges, Galen in this case. It appears that sometimes these verbs, pronouns and determiners are eliminated or replaced with general circumlocutions as it happens in I, 95.12 R. where a more neutral δεῖ ἐμβάλλειν substitutes the original ἐμβάλλομεν. In the same way, in I, 97.5-6 R., the Galenic syntagma ἐγὼ δ' ὀρω has been eliminated and the initial accusative τὸ (...) ἀφέψημα becomes a nominative, making the sentence more generic. In I, 94.31-95.3 R., finally, the author suppresses the Galenic expression οἱ παρ' ἡμῖν ἄνθρωποι maybe because, at his time, the compound noun φακοπισσάνη – recurring only in the Galenic work – had found a larger geographical extension. However, on other occasions, the first-person forms are preserved: in I, 96.30-31 R., for example, we can read the Galenic «Those on which [sc. Fishes in brine] my experience has touched» (τῶν εἰς ἐμὴν πείραν ἐλθόντων). In I, 95.22 R. Oribasius also keeps the Galenic expression «On the land around us» πρὸς τὴν παρ' ἡμῖν χώραν where the pronoun of the first-person plural refers to Pergamum, Galen's hometown. But, since Oribasius too came from that city, he can use the expression without any problem.

In Oribasius' text we can also find all the linguistic and stylistic elements of medical literature, both when he conserves the text of his source and when he revises it. For this reason, he uses imperative infinitives (in I, 97.2-3 R. we have, for example, «Make white sauce» τὸν λευκὸν ζωμὸν (...) σκευάζειν), paratactic sentences (the hypotactic sentences generally are infinitive clauses – governed by δεῖ or χρή – or relative ones, constructed with participles), polysyndeton and exemplifications (in I, 94.22-24 R. Oribasius maintains Galen's example in which he states that among the rough objects useful to pound barley there is the broom from which shoes for beasts of burden are plaited: «And then on putting it in a mortar pound it with the hands while holding something

<sup>45</sup> On this point, see Passabi 2007.

rough, such as Spanish broom from which they plait shoes for beasts of burden», εἴτα ἐμβαλόντας θυία τρίβειν διὰ τῶν χειρῶν ἐχουσῶν ἐν ἑαυταῖς τι τραχύ, καθάπερ ὁ σπάρτος ἐστὶν ἐξ οὗ πλέκουσιν ὑποδήματα τοῖς ὑποζυγίοις). Another feature is brachylogy, obtained by the ellipsis of elements the reader can infer from the context easily (in *CM I*, 96.3 R., for example, he does not make clear the Galenic expression ἐτέρῳ θερμῷ, implying ὕδατι, «Another lot of hot water» where the translator makes explicit the implicit ὕδατι).

## 5. Conclusions

All these elements enable us to draw some conclusions about Oribasius' encyclopaedia. First of all, in the *Collectiones* we can find two different accesses to the field of dietetics: through the means (the foodstuffs) and through the ends (the effects of foodstuffs on the body). This construction facilitated learning and consulting its contents. Secondly, the *sui generis* organization of the material – regardless of the lack of homogeneity we detected – underlines the intimate knowledge Oribasius had of his forerunners' writings, especially Galen's, where he gets his contents from, but from whom he distances in style. The Oribasian prose is, in fact, consistent and concise, more neutral than Galen's. Compared to his predecessor, Oribasius vanishes, imposes himself less and never alludes to his own experience and knowledge: by reading his work, we can «appreciate the creative work of these compilers behind the scenes, their tacit but skilful selection, transfer, effective adaptation and elegant rearrangement of earlier material» (Van der Eijk, Geller, Lehmann, Martelli & Salazar 2015: 196). So, we are not faced with the work of a simple abridger, but of a physician capable of elaborating a genuine personal style, a style that makes the Oribasian text – and I state it with all the reserve requirements – less conversational and more similar to the current medical textbooks than the Galenic prose.

## 6. Synoptic tables of comparison

To facilitate the visual comparison of the two texts, for Galenic words and passages Oribasius omitted I used a double underlined; Oribasius' additions to his forerunner's text are bold, while the modifications are single-underlined.

<p><b>CM IV, 1.1 = I, 93 R.</b>          Τὴν εὐγενεστάτην ὄλυραν ὅταν ὡς χρὴ πτίσῃσι, τὸν ὀνομαζόμενον τράγον ποιοῦσιν.</p> <p><b>CM IV, 1.2 = I, 93 R.</b>  <b>ταύτην δ' αὐτὴν καὶ τὴν τίφην, καθάπερ καὶ τὴν κριθήν, ἄρτοποιοῦσι πτίσσοντες ὁμοίως' λέμμα γὰρ ἔχουσιν ἕξωθεν</b></p> <p><b>CM IV, 1.3 = I, 93 R.</b>  <b>τῶν πυρῶν δ' ἄλεσθέντων, εἴ τις ὑποσείσας</b> τὸ λεπτότερον ἄλευρον ἄρτους ἐκ τοῦ λοιποῦ ποιήσαιο τοὺς πιτυρίτας ὀνομαζομένους, <u>ἢ σιλιγνίτας δὲ καὶ σεμιδαλίτας ἐκ τοῦ καθαρῶτάτου.</u></p> <p><b>CM IV, 1.4-6 = I, 93 R.</b>          ζύμης <b>δὲ</b> πλείονος χρήζουσιν <b>οἱ καθαροὶ</b> καὶ μαλαχθῆναι δέονται μᾶλλον οὐκ εὐθύς <b>τε</b> μετὰ τὴν ζύμην ἢ τὴν μάλαξιν ὀπτᾶσθαι· τοῖς <b>δὲ</b> πιτυρίταις ἀρκεῖ καὶ ζύμη βραχεῖα καὶ μάλαξις ἀσθενῆς καὶ</p>	<p><b>Alim. fac. I, 13 = 240.4-5 H. = VI, 519.15-520.1 K.</b>          τὴν <u>δ'</u> εὐγενεστάτην ὄλυραν ὅταν ὡς χρὴ πτίσῃσι, τὸν ὀνομαζόμενον τράγον ποιοῦσιν.</p> <p><b>Alim. fac. I, 13 = 239.25-26 H. = VI, 519.9-10 K.</b>  <u>τὸ δὲ σπέρμα τοῦτο</u> τὸ τῆς τίφης ἔχει <u>μὲν</u> ἕξωθεν λέμμα, καθάπερ <u>ὄλυρά τε</u> καὶ κριθή, <u>πτισθὲν δ'</u> ἄρτοποιεῖται <u>καὶ ὄλως εἰς χρῆσιν ἄγεται.</u></p> <p><b>Alim. fac. I, 2 = 217.16-18 + 218.22-24 H. = VI, 481.13-15 + 483.13-15 K.</b>  <u>πλεῖστόν τε οὗτοι πίτυρον ἔχουσι, καὶ εἴ τις αὐτῶν</u> ἄλεσθέντων ὑποσείσας τὸ λεπτότατον ἄλευρον ἄρτους ἐκ τοῦ λοιποῦ ποιήσαιο τοὺς πιτυρίτας ὀνομαζομένους (...) <u>καὶ παρά γε τοῖς Ῥωμαίοις, ὡσπερ οὖν καὶ παρά τοῖς ἄλλοις σχεδὸν ἅπασιν, ὡν ἄρχουσιν, ὁ μὲν</u> καθαρῶτατος ἄρτος <u>ὀνομάζεται</u> σιλιγνίτης, <u>ὁ δ'</u> ἐφεξῆς αὐτῷ σεμιδαλίτης.</p> <p><b>Alim. fac. I, 2 = 218.2-13 H. = VI, 482.9-483.4 K.</b>          (...) ζύμης πλείονος χρήζουσι καὶ μαλαχθῆναι δέονται μᾶλλον, οὐκ εὐθύς μετὰ τὴν ζύμην ἢ τὴν μάλαξιν ὀπτᾶσθαι· τοῖς πιτυρίταις δ' ἀρκεῖ καὶ ζύμη βραχεῖα καὶ μάλαξις ἀσθενῆς καὶ χρόνος ὀλίγος.</p>
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χρόνος ὀλίγος. οὕτω δὲ καὶ τῆς ὀπτήσεως αὐτῆς μακροτέρας μὲν οἱ καθαροί, βραχυτέρας δ' οἱ πιτυρίται δέονται. τὸ μεταξύ δὲ τῶν καθαρωτάτων καὶ ῥυπαρωτάτων οὐκ ὀλίγον ἐστὶ πλάτος ἐν τῷ μᾶλλον τε καὶ ἥττον, ¶ ἐστὶ δὲ καὶ μέσον εἶδος ἀκριβῶς αὐτῶν οἱ αὐτόπυροι τε καὶ συγκομιστοὶ προσαγορευόμενοι, ¶ ἐξ ἀδιακρίτων ἀλεύρων, μὴ χωριζόμενοι <τοῦ> πιτυρώδους ἀπὸ τοῦ καθαροῦ, γινόμενοι

**CM IV, 1.7-10 = I, 93-94 R.**

ἐκ τῶν νέων κριθῶν φρυγισῶν συμμέτρως τὸ κάλλιστον ἄλφιτον γίνεται· τούτων δ' ἀποροῦντες ἐνίοτε κάκ τῶν ἄλλων αὐτὰ σκευάζομεν. εὐωδῶν δ' ὄντων ἀπάντων ὅσα καλῶς ἐσκευάσθη, μάλιστα ἐστὶν εὐώδη τὰ ἐκ τῶν ἀρίστων καὶ νέων κριθῶν γινόμενα μὴ πάνυ ξηρὸν ἔχουσῶν τὸν στάχυν. ἐν ἔθει δ' ἐστὶ πολλοῖς τῶν ὑγαινότων ἐπιπάττειν αὐτὰ σιραῖω ἢ οἴνω γλυκεῖ ἢ οἰνομέλιτι καὶ ποτε καὶ ὕδατι καὶ πίνειν ἐν τῷ θέρει πρὸ δυεῖν ἢ τριῶν ὥρων τοῦ λουτροῦ, καὶ φασιν αἰσθάνεσθαι τοῦ πόματος ἀδίψου. ¶ γίνονται δ' ἐκ τῶν ἀλφίτων καὶ μάζαι ὕδατι φυραθέντων.

**CM IV, 1.11 = I, 94 R.**

χόνδρος δὲ τοῦ μὲν γένους ἐστὶ τῶν πυρῶν·

**CM IV, 1.12-15 = I, 94 R.**

προσέχειν δὲ χρῆ τὸν νοῦν τοῖς ἐξ αὐτοῦ τούτου σκευαζόμενοις ροφήμασιν ¶ χυλὸς γάρ ἐστιν οὗτος αὐτοῦ μεμιγμένος ὕδατι, καὶ πλείστης δεόμενος ἐψήσεως ἐξαπατᾶ μὲν τοὺς σκευάζοντας, ὡς αὐτάρκως ἐψημένος, οὐ μικρῶς δὲ βλάπτει τοὺς νοσοῦντας· ¶ ἐν τάχει γὰρ συνίσταται καὶ παχύνεται διὰ τὸ κολλώδης εἶναι. χρῆ τοῖνον ὕδατι παμπόλλω μινύντας ἐπ' ἀνθρώκων ἔψειν ἐπὶ πλείστον ἀνήθω κινουντας, μέχρις ἂν ἐψηθῆ, τηνικαῦτα δ' ἐπεμβάλλειν ἤδη καὶ τῶν ἁλῶν· τὸ δ' ἔλαιον εἰ καὶ κατ' ἀρχὰς εὐθέως ἀναμίξαις, οὐδὲν βλάψεις. τοῖς δ' ὑγαινοῦσιν, ὅταν ποτὲ διὰ δῆξιν σφοδρὰν γαστρὸς ἢ χολωδῶν διέξοδον ¶ δεηθῶσι ροφήματος, ἐψώντας χρῆ μέχρι πλείστου τὸν χόνδρον ὡς γενέσθαι τακερόν, εἶτα τορυνήσαντας ὡς ὁμοιωθῆναι πτισάνης χυλῷ δηθημένω, τηνικαῦτα διδόναι ροφεῖν. ἢ ἄρτυσις ἢ αὐτὴ γινέσθω τῷ πλυτῷ χόνδρω.

οὕτω δὲ καὶ τῆς ὀπτήσεως αὐτῆς μακροτέρας μὲν οἱ καθαροί, βραχυτέρας δ' οἱ πιτυρίται δέονται. τὸ μεταξύ δὲ τῶν καθαρωτάτων καὶ ῥυπαρωτάτων οὐκ ὀλίγον ἐστὶ πλάτος ἐν τῷ μᾶλλον τε καὶ ἥττον, ἐνίων μὲν καθαρῶν, ἐνίων δὲ ῥυπαρῶν ὀνομαζομένων τε καὶ κατ' ἀλήθειαν ὄντων. ἐστὶ δὲ π καὶ μέσον ἀκριβῶς αὐτῶν εἶδος ἄρτων οἱ αὐτόπυροι προσαγορευόμενοι· συγκομιστοὺς δ' αὐτοὺς ἐκάλουν οἱ παλαιότεροι τῶν ἱατρῶν. ὅτι μὲν οὖν ἐξ ἀδιακρίτων ἀλεύρων οὗτοι γίνονται, μὴ διαχωριζόμενου τοῦ πιτυρώδους ἀπὸ τοῦ καθαροῦ, πρὸδῆλον.

**Alim. fac. I, 11 = 232.7-22 H = VI, 506.15-507.14 K.**

Ἐκ τῶν νέων κριθῶν φρυγισῶν συμμέτρως τὸ κάλλιστον ἄλφιτον γίνεται· τούτων δ' ἀποροῦντες ἐνίοτε κάκ τῶν ἄλλων αὐτὰ σκευάζομεν. εὐωδῶν δ' ὄντων ἀπάντων, ὅσα καλῶς ἐσκευάσθη, μάλιστ' ἐστὶν εὐώδη τὰ ἐκ τῶν ἀρίστων καὶ νέων κριθῶν γινόμενα μὴ πάνυ ξηρὸν ἔχουσῶν τὸν στάχυν. ἐν ἔθει δ' ἐστὶ πολλοῖς τῶν ὑγαινότων ἐπιπάττειν αὐτὰ σιραῖω καὶ οἴνω γλυκεῖ καὶ οἰνομέλιτι κεκραμένοις ἐν ὕδατι καὶ ποτε καὶ ὕδατι μόνω καὶ πίνειν ἐν τῷ θέρει πρὸ δυοῖν ἢ τριῶν ὥρων τοῦ λουτροῦ καὶ φασιν αἰσθάνεσθαι τοῦ πόματος ἀδίψου. δι' οἴνου γε μὴν αὐστηροῦ ποθέντα ξηραίνει γαστέρα. χρῶνται δ' ἀλφίτοις ἐν τισὶ τῶν ἔθνῶν ἐν ἄρτου χρεῖα, καθάπερ ἐπὶ τῶν ἀγρῶν εἶδον ἐν Κύπρῳ, καίτοι πλεῖστον γεωργοῦσι σῖτον. οἱ παλαιοὶ δὲ καὶ τοῖς στρατευομένοις ἀλφίτα παρεσκευάζον. ἀλλ' οὐ τό γε νῦν ἔτι τὸ Ῥωμαίων στρατιωτικὸν ἀλφίτοις χρῆται κατεγνωκὸς αὐτῶν ἀσθένειαν. ὀλίγην γὰρ τροφήν δίδωσι τοῖς σώμασι, τοῖς μὲν ἰδιωτικῶς διακειμένοις καὶ ἀγυμνάστοις αὐτάρκη, τοῖς δ' ὀπωσοῦν γυμναζομένοις ἐνδεῆ. γίνονται δ' ἐξ αὐτῶν ὑγρῷ φυραθέντων αἱ μάζαι.

**Alim. fac. I, 6 = 225.10 H. = VI, 496.4 K.**

Τοῦ γένους τῶν πυρῶν ἐστὶν ὁ χόνδρος (...).

**Alim. fac. I, 6 = 226.5-20 H. = VI, 497.4-498.4 K.**

μάλιστα δὲ χρῆ προσέχειν τὸν νοῦν τοῖς σκευαζόμενοις ροφήμασιν ἐκ τοῦ καλουμένου πλυτοῦ χόνδρου. χυλὸς μὲν γάρ ἐστιν οὗτος αὐτοῦ μεμιγμένος ὕδατι, πλείστης δ' ἐψήσεως δεόμενος ἐξαπατᾶ μὲν τοὺς σκευάζοντας ὡς αὐτάρκως ἠψημένος, οὐ σμικρῶς δὲ βλάπτει τοὺς νοσοῦντας, οἷσπερ δὴ καὶ παρασκευάζουσιν αὐτόν· ἐν τάχει γὰρ συνίσταται καὶ παχύνεται διὰ τὸ κολλώδης εἶναι. χρῆ τοῖνον ὕδατι πολλῷ μινύντας ἐπ' ἀνθρώκων ἔψειν ἐπὶ πλείστον ἀνήθω κινουντας, ἄχρις ἂν ἀκριβῶς ἐψηθῆ, τηνικαῦτα δ' ἐπεμβάλλειν ἤδη καὶ τῶν ἁλῶν. τὸ δ' ἔλαιον εἰ καὶ κατ' ἀρχὰς εὐθέως ἀναμίξαις, οὐδὲν βλάψεις. ἀλλὰ τοῦτο μὲν ἐν παρέργῳ λελέχθω τῇ θεραπευτικῇ προσῆκον, οὐ τῇ νῦν ἐνεστώσῃ πραγματείᾳ. τοῖς δ' ὑγαινοῦσιν, ὅταν ποτὲ διὰ δῆξιν σφοδρὰν γαστρὸς ἢ χολωδῶν πολλῶν διέξοδον ἢ τι τοιοῦτον δεηθῶσι ροφήματος, ἔψοντας ἄχρι πλείστου τὸν χόνδρον,

**CM IV, 1.16-21 = I, 94 R.**

πιτσάνη δὲ προσηκόντως σκευασθήσεται, ὅταν ἐπὶ πλεῖστον ἀνοιδήσασα τύχη κατὰ τὴν ἔψησιν, εἶτα μετὰ ταῦτα διὰ μαλακοῦ πυρὸς ἄχρι πολλοῦ χυλωθῆ. μίννυται δ' αὐτῇ κατ' ἐκείνον τὸν καιρὸν ὄξος, ὅταν ἀνοιδῆση τελέως· ἐφθῆς δ' ἀκριβῶς γινομένης, ἐπεμβάλλειν χρὴ τοὺς ἄλας λεπτοὺς οὐ πολὺ πρὸ τῆς ἐδωδῆς· ἔλαιον δὲ καὶ εἰ κατ' ἀρχὰς εὐθέως ἐμβάλλουσι, οὐ βλάψεις τὴν ἔψησιν· οὐ μὴν ἄλλο τι χρὴ μιννύειν ὅτι μὴ πράσου βραχὺ καὶ ἀνήθου, καὶ ταῦτα εὐθύς ἐν ἀρχῇ. ¶ **δεῖ δὲ** προβρέξαντας ἐν ὕδατι τὴν ὠμὴν πιτσάνην ἐπ' ὀλίγον, εἶτα ἐμβάλοντας θυία τρίβειν διὰ τῶν χειρῶν ἐχουσῶν ἐν ἑαυταῖς τι τραχύ, καθάπερ ὁ σπάρτος ἐστὶν ἐξ οὗ πλέκουσιν ὑποδήματα τοῖς ὑποζυγίοις. ὄρος δ' ἔστω τῆς τρίψεως ἀπορρύψαι τὸ προσκειμενον λέμμα· ¶ κὰν δὲ μὴ πᾶν ἀποπέση τὸ ἀχυρῶδες, ἢ ἐψηθεῖσα πιτσάνη ῥυπτικωτέρα μὲν γίνεται, βλάβην δ' οὐδεμίαν ἐτέραν προστρίβεται. χειρίστη δὲ σκευασία πιτσάνης ἐστίν, ὅταν οἱ μάγειροι τρίψαντες αὐτὴν ὠμὴν ἐν θυία μεθ' ὕδατος, εἴθ' ἐψήσαντες ἐπ' ὀλίγον, ἐμβάλλωσι τὸ καλούμενον ἔψημά τε καὶ σίραιον· ἐνίοτε δὲ καὶ μέλι καὶ κύμινον ἅμα τούτοις ἐπεμβάλλουσι, κυκεῶνα μᾶλλον ἢ πιτσάνην παρασκευάζοντες.

**CM IV, 1.22-25 = I, 94-95 R.**

ἔδεσμα γίνεται κάλλιστον ὃ καλοῦσι φακοπιτσάνην, οὐκ ἴσῳ τῷ μέτρῳ μιννύντες, ἀλλ' ἔλαττον τῆς πιτσάνης, ὡς ἂν χυλουμένης τε καὶ εἰς ὄγκον αἰρομένης μέγαν· οἱ φακοὶ γὰρ ἐψύμνοιο βραχὺ προσανοιδίσκουσιν. ἢ γε μὴν ἄρτυσις <ἢ> αὐτῇ καὶ τούτῳ τῷ ἐδέσματι τῇ κατὰ τὴν πιτσάνην ἐστί, πλην ὅτι θύμβρας ἢ γλήχους ἐπεμβαλλομένης ἡδίων τε ἅμα καὶ εὐπεπτοτέρα γίνεται, πιτσάνης οὐ χαιρούσης τούτοις, ἀλλ' ἀρκουμένης ἀνήθω καὶ πράσω μόνῳ. μοχθηροτάτη δ' ἐστὶ σκευασία φακῆς ἢ διὰ τοῦ σιραίου τοῖς πολλοῖς ὑπὸ τῶν μαγείρων σκευαζομένη. ¶ κρέας δὲ χοίρειον εἰ βούλει συνεψεῖν, τῇ μὲν πιτσάνῃ πρόσφατον, **καὶ μάλιστα τοὺς πόδας,** τῇ <δὲ> φακῇ ταριχηρὸν

ὡς γενέσθαι τακερόν, εἶτα τορυνήσαντας, ὡς ὁμοιωθῆναι πιασάνης χυλῶ διηθημένῳ τηνικαῦτα διδόναι ῥοφεῖν. ἢ δ' ἄρτυσις ἢ αὐτῇ τῷ πλυτῶ γίνεται χόνδρω.

**Alim. fac. I, 9 = 229.7-230.8 H. = VI, 501.15-503.10 K.**

ἢ πιτσάνη δ' ὑγραίνει, ὅταν γ' ὡς προσήκει, σκευασθῆ, τουπέστιν ὅταν ἐπὶ πλεῖστον ἀνοιδήσασα τύχη κατὰ τὴν ἔψησιν, εἶτα μετὰ ταῦτα διὰ μαλακοῦ πυρὸς ἄχρι πολλοῦ χυλωθεῖσα. μίννυται δ' αὐτῇ κατ' ἐκείνον τὸν καιρὸν ὄξος, ὅταν ἀνοιδῆση τελέως. ἐφθῆς δ' ἀκριβῶς γενομένης ἐπεμβάλλειν χρὴ τοὺς ἄλας λεπτοὺς οὐ πολὺ πρὸ τῆς ἐδωδῆς. ἔλαιον δ' εἰ καὶ κατ' ἀρχὰς εὐθέως ἐμβάλλουσι, οὐ βλάψεις τὴν ἔψησιν. οὐ μὴν ἄλλο γέ τι χρὴ μιννύειν, ὅτι μὴ πράσου βραχὺ τι καὶ ἀνήθου, καὶ ταῦτ' εὐθύς ἐν ἀρχῇ. κάκιστα δ' ὀρῶ σκευαζομένην ὑπὸ πάντων τῶν μαγείρων τὴν πιτσάνην· ἐν γὰρ τῇ θυία τρίβοντες αὐτὴν ὠμὴν, οὐκ ἐπὶ τοῦ πυρὸς ἔψοντες διαλύουσι. ἐπεμβάλλουσι δὲ τινες καὶ ἀμόλου χάριν τοῦ δόξαι διὰ τῆς ἐψησεως ἰκανῶς κεχυλῶσθαι. φυσωδεσάτη τ' οὐν εἰκότως ἢ τοιαύτη γίνεται καὶ δύσπεπτος ἰκανῶς. ὃ δ' οὐκ εἶπον ἐν τῇ καλῶς γινομένη σκευασίᾳ, προσθεῖναι προσήκει προδιαβρέξαντας ὕδατι τὴν ὠμὴν πιτσάνην ἐπ' ὀλίγον, εἴτ' ἐμβάλοντας θυία, τρίβειν χρὴ διὰ τῶν χειρῶν ἐχουσῶν ἐν ἑαυταῖς τι τραχύ, καθάπερ ὁ σπάρτος ὄνομαζόμενός ἐστίν, ἐξ οὗ πλέκουσιν ὑποδήματα τοῖς ὑποζυγίοις. ὄρος δ' ἔστω τῆς τρίψεως ἀπορρύψαι τὸ προσκειμενον λέμμα. πιτσομένης γὰρ τῆς κριθῆς ὃ περικειμενος αὐτῇ χιτῶν λεπτός οὐκ ἀπορρύπεται πᾶς διὰ τοῦτ' οὐν προβρέγεται τε καὶ τρίβεται κατὰ τὴν θυίαν. ἐὰν δὲ μὴ πᾶν ἀποπέση τὸ ἀχυρῶδες, ἢ ἐψηθεῖσα πιτσάνη ῥυπτικωτέρα μὲν γίνεται, βλάβην δ' οὐδεμίαν ἐτέραν λαμβάνει. χειρίστη δὲ σκευασία πιτσάνης ἐστίν, ὅταν οἱ μάγειροι τρίψαντες αὐτὴν ὠμὴν ἐν θυία μεθ' ὕδατος, εἴθ' ἐψήσαντες ἐπ' ὀλίγον ἐμβάλλωσι τὸ καλούμενον ἔψημά τε καὶ σίραιον· ἐνίοτε δὲ καὶ μέλι καὶ κύμινον ἅμα τούτοις ἐπεμβάλλουσι, κυκεῶνα μᾶλλον ἢ πιτσάνην παρασκευάζοντες.

**Alim. fac. I, 18 = 244.15-245.10 H. = VI, 526.16-527.9 K.**

(...) ἔδεσμά τι γίνεται κάλλιστον, ὃ καλοῦσιν οἱ παρ' ἡμῖν ἄνθρωποι φακοπιτσάνην, οὐκ ἴσῳ τῷ μέτρῳ μιννύντες, ἀλλ' ἔλαττον ἐμβάλλοντες τῆς πιτσάνης, ὡς ἂν χυλουμένης τε καὶ εἰς ὄγκον αἰρομένης μέγαν. οἱ φακοὶ δ' ἐψύμνοιο βραχὺ τι προσανοιδίσκουσιν. ἢ γε μὴν ἄρτυσις ἢ αὐτῇ καὶ τούτῳ τῷ ἐδέσματι τῇ κατὰ τὴν πιτσάνην ἐστί, πλην ὅτι θύμβρας ἢ γλήχωνος ἐπεμβαλλομένης ἡδίων ἢ ἅμα καὶ εὐπεπτοτέρα γίνεται, τῆς πιτσάνης οὐ χαιρούσης τούτοις, ἀλλ' ἀρκουμένης ἀνήθω καὶ πράσω μόνῳ. μοχθηροτάτη δ' ἐστὶ σκευασία φακῆς ἢ διὰ τοῦ σιραίου τοῖς πλουσίοις ὑπὸ τῶν μαγείρων παρασκευαζομένη. δεῖται γὰρ οὐ



ἀρμόττον εὐρήσεις, ὥσπερ γε τὸ μεταξύ τούτων, ὃ νεαλές ὀνομάζουσι, τῇ φακοπισάνῃ χρήσιμον εἰς ἥδονῆν τε καὶ πέψιν.

**CM IV, 1.26 = I, 95 R.**

καλὸν ἔδεσμα καὶ τευτλοφακή, καὶ πολλὰ δεῖ ἐμβάλλειν τεῦτλα καὶ βραχὺ πλέον ἁλῶν ἢ γάρου γλυκέος· ὑπακτικώτερος γὰρ οὗτος.

**CM IV, 1.27 = I, 95 R.**

κολοκύντη δ' εἰκότως ὀριγάνω χαίρει διὰ τὴν ὑδατώδη ποιότητα σύμφυτον ὑπάρχουσαν αὐτῇ· πάντα γὰρ ὅσα τοιαῦτα δριμέσιν ἢ ὀξέσιν ἢ αὐστηροῖς ἢ ἀλυκοῖς ἀναμίγνυσθαι δεῖται χυμοῖς, εἰ μέλλοι μῆτε ἀηδῆ ληφθῆσθεσθαι μῆτε ναυτιώδεις ἐργάζεσθαι τοὺς λαμβάνοντας.

**CM IV, 1.28 = I, 95 R.**

ἥδιστον δ' ἐστὶν ἔδεσμα κολοκύντη μετὰ ταρίχους ἐν λοπάδι σκευασθεῖσα, μάλιστα εἰ τὸ τάριχος εἶη τῶν Ποντικῶν τῶν καλουμένων μύλλων.

**CM IV, 1.29 = I, 95 R.**

τὰς γογγυλίδας, ἃς καὶ βουινιάδας καλοῦσιν ¶, ἐπὶ πλέον ἐψέιν χρή· κάλλιστα δ' εἰσὶν αἱ δις ἐψηθεῖσαι.

**CM IV, 1.30-31 = I, 95 R.**

καὶ ἡ τοῦ ἄρου δὲ ρίζα παραπλησίως ἐσθιεται τῇ τῆς γογγυλίδος, ἐν χώραις δὲ τισι φύεται δριμυτέρα· ¶ κατὰ δὲ Κυρήνην ἔμπαλιν ἔχεται

παχυόντων μίξεως, ἀλλ' ὑγρῶν καὶ τεμνόντων τὸ πάχος αὐτῆς μᾶλλον. ἢ δὲ τῷ σιραίῳ μιχθεῖσα καὶ τὰς καθ' ἥπαρ ἐμφράξεις ἐργάζεσθαι πέφυκεν. αὐξάνει δὲ καὶ τὰς φλεγμονὰς ἐν τε τούτῳ τῷ σπλάγγνῳ καὶ σπληνί, μῆδ' εἰ μέλιτός τι προσλάβοι βελτίων γιγνομένη. πρόδηλον δ' ὅτι καὶ τὰς σκιρώδεις διαθέσεις ἀμφοτέρων τῶν σπλάγγνων παροξύνει. κρέας δὲ χοίρειον εἰ βούλει συνέψειν, τῇ μὲν πισάνῃ τὸ πρόσφατον, τῇ δὲ φακῇ τὸ ταριχηρὸν ἀρμόττον εὐρήσεις, ὥσπερ γε τὸ μεταξύ τούτων, ὃ νεαλές ὀνομάζουσι, τῇ φακοπισάνῃ χρήσιμον εἰς ἥδονῆν τε καὶ πέψιν ἐστίν.

**Alim. fac. I, 1 = 215.11-13 H. = VI, 477.14-478.2 K.**

πρῶτον μὲν οὖν ἐμβάλλομεν αὐτῇ πολλὰ τεύτλα, δεύτερον δὲ κατὰ τὴν ἄρτυσιν ἢ ἁλῶν βραχεῖ πλέον ἢ γάρου γλυκέος· ὑπακτικώτερα γὰρ οὗτως.

**Alim. fac. II, 3 = 269.25-270.3 H. = VI, 563.15-564.4 K.**

χαίρει δ' εἰκότως ὀριγάνω διὰ τὴν ὑδατώδη ποιότητα σύμφυτον ὑπάρχουσαν αὐτῇ· πάντα γὰρ ὅσα τοιαῦτα δριμέσιν ἢ ὀξέσιν ἢ αὐστηροῖς ἢ ἀλυκοῖς ἀναμίγνυσθαι δεῖται χυμοῖς, εἰ μέλλοι μῆτ' ἀηδῶς ληφθῆσθεσθαι μῆτε ναυτιώδεις ἐργάσεσθαι τοὺς λαμβάνοντας.

**Alim. fac. II, 3 = 269.17-20 H. = VI, 563.7-10 K.**

(...) καθάπερ ἐν λοπάδι μετὰ ταρίχους αὐτὴν ἐνιοι σκευάζουσιν, ἀλυκὸν ἐν τῷ σώματι γεννήσει χυμόν. ἥδιστον δ' ἐστὶν ἔδεσμα τὸ οὕτω σκευασθέν, εἰ γε τὸ τάριχος εἶη τῶν Ποντικῶν ἐκείνων, ἃ καλοῦσι μύλλους.

**Alim. fac. II, 60 = 323.19-324.4 H. = VI, 648.12-649.9 K.**

Εἴτε γογγυλίδα καλεῖν εἴτε βουινιάδα βούλοιο τὸ φυτὸν τοῦτο, λαχανώδες μὲν αὐτοῦ τὸ τῆς γῆς ἐξέχον ἐστίν, ἢ δ' ἐν αὐτῇ περιεχομένη ρίζα πρὶν μὲν ἐψηθῆναι σκληρὰ καὶ ἄβρωτος ὑπάρχει, δι' ὕδατος δ' ἐψηθεῖσα θαυμάσαιμ' ἂν, εἴ τις τῶν ὁμογενῶν φυτῶν ἔλαττον τρέφοι. πολυειδῶς δὲ καὶ ταύτην οἱ ἄνθρωποι σκευάζουσιν ἄχρι τοῦ καὶ συντιθέσθαι δι' ἄλμης ἢ ὄξους, ὡς ἔχειν εἰς ὄλον ἐνιαυτὸν χρῆσθαι. χυμὸν δ' ἀναδίδωσιν εἰς τὸ σῶμα παχύτερον τοῦ συμμέτρου· διὸ κὰν πλεονάσῃ τις ἐπὶ τῆς ἐδωδῆς αὐτῆς, καὶ μάλιστ' ἐάν τις ἐνδεῶς ἐν τῇ γαστρὶ πέττων αὐτὴν, ἀθροῖσει τὸν καλούμενον ὠμὸν χυμὸν. εἰς ὑποχώρησιν δὲ γαστρὸς οὐτ' ἂν ἐναντιοῦσθαι τις αὐτὴν οὔτε συντελεῖν φαίη, καὶ μάλισθ' ὅταν ἐψηθῇ καλῶς. χρήζει γὰρ καὶ αὕτη πλείονος ἐψήσεως καὶ γίνεσθαι κάλλιστη δις ἐψηθεῖσα, καθότι λέλεκται πρόσθεν ὑπὲρ τῆς τοιαύτης σκευασίας.

**Alim. fac. II, 61 = 324.8-14 H. = VI, 649.13-650.3 K.**

Ἔστι μὲν ἡ ρίζα καὶ τούτου τοῦ φυτοῦ παραπλησίως ἐσθιομένη τῇ τῆς γογγυλίδος, ἐν χώραις δὲ τισι φύεται δριμυτέρα πῶς, ὡς ἐγγύς εἶναι τῇ τοῦ

τῷ φυτῷ **τούτῳ** πρὸς τὴν παρ' ἡμῖν χώραν ἤκιστα γὰρ ἔστι φαρμακῶδες καὶ δριμύ τὸ ἄρον ἐν ἐκείνοις τοῖς τόποις, ὡς καὶ τῶν γογγυλίδων εἶναι χρησιμώτερον.

**CM IV, 1.32 = I, 95-96 R.**

καὶ τὴν τοῦ **δρακοντίου** δὲ ρίζαν ἐψῶντες δις που καὶ τρίς οὕτως ἐσθίειν δίδομεν, **||** τὴν δὲ τοῦ ἀσφοδέλου σκευάζοντες ὡς τοὺς θέρμους.

**CM IV, 1.33 = I, 96 R.**

**ἐπειδὴν δὲ τὰ τοιαῦτα δις ἐψῶμεν**, ὅταν **δοκῆ μετρίως ἔχειν ἐψήσεως**, τὸ πρότερον ὕδωρ ἀποχέοντας ἐμβάλλειν προσήκεν εὐθέως ἐτέρω θερμῷ, κάπειτα πάλιν ἐν ἐκείνῳ καθεψεῖν, ὡς τακερὰν γενέσθαι. **||** **χρὴ γὰρ μήτε** ἀέρος **μήτε** ὕδατος ψυχροῦ **ψαύειν** τὸ δις ἐψῶμενον οὐκέτι γὰρ ἀκριβῶς γίνεται τακερόν, οὐδ' ἂν ἐπὶ πλείστον ἐψηῆ.

**CM IV, 1.34 = I, 96 R.**

τοὺς κοιλίας **χρὴ** δεύτερον ἐψήσαντας, εἴτα ἀρτύσαντας οὕτως τὸ τρίτον ἐψεῖν, ἄχρις ἄντακεροὶ γένωνται· τρόφιμοι γὰρ οὕτω γενήσονται· πρὸς ὑπαγωγὴν δὲ γαστρός εὐθύς ἐξ ἀρχῆς **||** ἀρτύσαντας ἐλαίῳ καὶ γάρῳ καὶ οἴνῳ **βραχεῖ** τῷ γενομένῳ ζυμῷ χρῆσθαι **||**.

**CM IV, 1.35-40 = I, 96-97 R.**

**πρὸς ταριχείαν δ' ἐπιτήδεια σώματά ἐστιν** ὅσα σκληράς τε ἅμα καὶ περιττωματικὰς ἔχει τὰς σάρκας· **||** τὰ γὰρ ἦτοι πᾶνυ μαλακὴν ἢ πᾶνυ ξηρὰν καὶ ἀπέριττον ἔχοντα τὴν ἕξιν τοῦ σώματος οὐκ ἐπιτήδεια ταριχεύεσθαι. **||** τὰ γούιν ξηρὰ σώματα διαπαττόμενα τοῖς ἀλοῖσιν ἄβρωτα

**δρακοντίου. καὶ χρὴ τὸ πρότερον αὐτῆς ὕδωρ ἀποχέοντα κατὰ τὴν ἔψησιν εἰς ἕτερον ἐμβάλλειν θερμόν, ὡς ἐπὶ κράμβης τε καὶ φακῆς εἴρηται.** κατὰ δὲ Κυρήνην ἔμπαλιν ἔχει τὸ φυτὸν ὡς πρὸς τὴν παρ' ἡμῖν χώραν. ἤκιστα γὰρ ἔστι φαρμακῶδες καὶ δριμύ τὸ ἄρον ἐν ἐκείνοις τοῖς τόποις, ὡς καὶ τῶν γογγυλίδων εἶναι χρησιμώτερον.

**Alim. fac. II, 62-63 = 325.5-6 + 325.19-22 H. = VI, 651.2-3 + 651.16-652.3 K.**

Καὶ **τούτου** τὴν ρίζαν ἐψοντες δις που καὶ τρίς, ὡς ἀποθέσθαι τὸ φαρμακῶδες, ἐσθίειν ἐνίοτε δίδομεν (...). **Τῇ τῆς σκίλλης ρίζῃ παραπλησίᾳ πῶς ἐστὶν ἢ τοῦ ἀσφοδέλου κατὰ μέγεθος καὶ σχῆμα καὶ πικρότητα.** σκευαζομένη μέντοι, καθάπερ οἱ θέρμοι, τὸ πλείστον τῆς πικρότητος ἀποτίθεται καὶ ταύτῃ τῆς σκίλλης διαφέρει.

**Alim. fac. II, 44 = 312.8-26 H. = VI, 631.9-632.9 K.**

ξηρᾶναι δ' ὑγρὰν γαστέρα βουληθέντες, ὅταν ἤδη μετρίως ἠψῆσθαι δοκῆ, τὸ πρότερον ὕδωρ ἀποχέοντες ἐμβαλοῦμεν εὐθέως ἐτέρω θερμῷ κάπειτα πάλιν ἐν ἐκείνῳ καθεψήσομεν, ὡς τακερὰν γενέσθαι, **μὴ καθεψοντες**, ὅταν ὑπαγωγῆς ἕνεκα λαμβάνηται. βουλόμεθα γὰρ οὐκ ἀποθέσθαι πάντα τὸν ἴδιον αὐτῆς χυλὸν ἐπὶ τῆς τοιαύτης χρείας, ἀλλὰ φυλάττειν ὅσον οἶον τε μάλιστα. τελέως μὲν οὖν φυλάττειν τὸν ἴδιον χυλὸν οὐδὲν τῶν ἐψομένων δύναται, μᾶλλον δ' ἀποβάλλει τὰ μέχρι πλείονος ἐψηθέντα. καὶ μέντοι καὶ φακὴν ἔφαμεν ὁμοίως κράμβη χρῆναι σκευάζειν, ἀμφότερα καὶ αὐτὴν ἐργάζεσθαι δυναμένην, ὑπαγωγὴν τε καὶ στάλσιν γαστρός. ὀνομάζεται δ' ἢ οὕτως σκευασθεῖσα δίσεφθος καὶ κράμβη καὶ φακῆ. καὶ κρόμμιον δὲ καὶ πράσον καὶ πολὺ μᾶλλον ἀμπελόπρασόν τε καὶ σκόροδον, ὃ τι τ' ἂν ἄλλο βουληθῆς ἐπὶ τούναντίον ἀποστήσαι τῆς ἀρχαίας φύσεως, οὕτω σκεύαζε μεμνημένος ἐκείνου πρό πάντων, ὡς οὐ χρὴ ψαύειν οὐτ' ἀέρος οὐθ' ὕδατος ψυχροῦ τὸ δις ἐψόμενον· οὐκέτι γὰρ ἀκριβῶς γίνεται τακερόν, οὐδ' ἂν ἐπὶ πλείστον ἐψης, ἀλλὰ χρὴ, καθάπερ εἶπον ἀρτίως, ἔτοιμον ἔχοντας ὕδωρ θερμόν, ἀνεγκύσαντας ἐκ τοῦ προτέρου μεταβάλλειν εὐθέως εἰς ἐκεῖνο.

**Alim. fac. III, 2 = 337.21-24 H. = VI, 669.5-8 K.**

**ὑπάρχει δ' αὐτοῖς, ὡσπερ καὶ τοῖς ὄστρακοδέμοις, χυλὸς ὑπακτικὸς γαστρός, καὶ διὰ τοῦτο τινες ἀρτύοντες αὐτοὺς δι' ἐλαίου καὶ γάρου καὶ οἴνου τῷ γενομένῳ ζυμῷ χρῶνται πρὸς διαχώρησιν τῶν κατὰ τὴν κοιλίαν.**

**Alim. fac. III, 40 = 383.23-385.10 H. = VI, 745.9-746.15 K.**

Ἐπιτήδεια πρὸς ταριχείαν ἐστὶ σώματα ζῶων, ὅσα σκληράς τε ἅμα καὶ περιττωματικὰς ἔχει τὰς σάρκας· ὀνομάζω δὲ περιττωματικὰς, ὡς κὰν τῷ πρόσθεν λόγῳ λέλεκται, τὰς ἐχούσας ἐν ἑαυταῖς ὑγρότητα παρεσπαρμένην φλεγματικωτέραν. καὶ

τῷ φυτῷ **τούτῳ** πρὸς τὴν παρ' ἡμῖν χώραν ἤκιστα γάρ ἐστι φαρμακῶδες καὶ δριμύ τὸ ἄρον ἐν ἐκείνοις τοῖς τόποις, ὡς καὶ τῶν γογγυλίδων εἶναι χρησιμώτερον.

**CM IV, 1.32 = I, 95-96 R.**

καὶ τὴν τοῦ **δρακοντίου** δὲ ρίζαν ἐψῶντες δις που καὶ τρίς **οὕτως** ἐσθίειν δίδομεν, **ἢ τὴν** δὲ τοῦ ἀσφοδέλου **σκευάζοντες** ὡς τοὺς θερμούς.

**CM IV, 1.33 = I, 96 R.**

**ἐπειδὴν** δὲ τὰ τοιαῦτα δις ἐψῶμεν, ὅταν **δοκῆ** **μετρίως** ἔχειν ἐψήσεως, τὸ πρότερον ὕδωρ ἀποχέοντας ἐμβάλλειν **προσῆκεν** εὐθέως ἐτέρω θερμῷ, κάπειτα πάλιν ἐν ἐκείνῳ **καθεψείν**, ὡς τακερὰν γενέσθαι· **ἢ** **χρή** γὰρ **μήτε** ἀέρος **μήτε** ὕδατος ψυχροῦ **ψαύειν** τὸ δις ἐψῶμενον· οὐκέτι γὰρ ἀκριβῶς **γίνεται** τακερόν, οὐδ' ἂν ἐπὶ πλείστον ἐψηῆς.

**CM IV, 1.34 = I, 96 R.**

τοὺς **κοιλίας** **χρή** δεύτερον ἐψήσαντας, εἴτα ἀρτύσαντας οὕτως τὸ τρίτον ἐψείν, ἀχρις ἀντακεροὶ γένωνται· **τρόφιμοι** γὰρ οὕτω γενήσονται· **πρὸς ὑπαγωγὴν** δὲ **γαστροῦ** εὐθύς ἐξ **ἀρχῆς** **ἢ** ἀρτύσαντας ἐλαίῳ καὶ γάρῳ καὶ οἴνῳ **βραχεῖ** τῷ γενομένῳ ζωμῷ **χρησθαι** **ἢ**.

**CM IV, 1.35-40 = I, 96-97 R.**

**πρὸς ταριχεῖαν** δ' ἐπιτήδεια σώματά ἐστιν ὅσα σκληράς τε ἅμα καὶ περιττωματικὰς ἔχει τὰς σάρκας· **ἢ** τὰ γὰρ ἦτοι πᾶνυ μαλακὴν ἢ πᾶνυ ξηρὰν καὶ ἀπέριττον ἔχοντα τὴν ἕξιν τοῦ σώματος οὐκ ἐπιτήδεια ταριχεύεσθαι. **ἢ** τὰ γούιν ξηρὰ σώματα διαπαττόμενα τοῖς ἀλοῖν ἄβρωτα

**δρακοντίου**. καὶ **χρή** τὸ πρότερον αὐτῆς ὕδωρ **ἀποχέοντα** κατὰ τὴν ἔψησιν εἰς ἕτερον **ἐμβάλλειν** **θερμόν**, ὡς ἐπὶ κράμβης τε καὶ φακῆς εἴρηται. κατὰ δὲ Κυρήνην ἔμπαλιν ἔχει τὸ φυτὸν **ὡς** πρὸς τὴν παρ' ἡμῖν χώραν. ἤκιστα γὰρ ἐστι φαρμακῶδες καὶ δριμύ τὸ ἄρον ἐν ἐκείνοις τοῖς τόποις, ὡς καὶ τῶν γογγυλίδων εἶναι χρησιμώτερον.

**Alim. fac. II, 62-63 = 325.5-6 + 325.19-22 H. = VI, 651.2-3 + 651.16-652.3 K.**

Καὶ **τούτου** τὴν ρίζαν ἐψοντες δις που καὶ τρίς, ὡς ἀποθέσθαι τὸ φαρμακῶδες, ἐσθίειν ἐνίοτε δίδομεν (...). **ἢ** τῆς σκίλλης **ρίζη** **παραπλησία** πῶς ἐστὶν ἢ τοῦ ἀσφοδέλου **κατὰ μέγεθος** καὶ **σχῆμα** καὶ **πικρότητα**. **σκευαζομένη** μέντοι, καθάπερ οἱ θερμοὶ, τὸ πλείστον τῆς πικρότητος ἀποτίθεται καὶ ταύτῃ τῆς σκίλλης διαφέρει.

**Alim. fac. II, 44 = 312.8-26 H. = VI, 631.9-632.9 K.**

ξηρᾶναι δ' ὑγρὰν γαστέρα **βουληθέντες**, ὅταν ἤδη μετρίως ἠψηθῆαι δοκῆ, τὸ πρότερον ὕδωρ ἀποχέοντες ἐμβαλοῦμεν εὐθέως ἐτέρω θερμῷ κάπειτα πάλιν ἐν ἐκείνῳ **καθεψήσομεν**, ὡς τακερὰν γενέσθαι, **μὴ** **καθεψοντες**, ὅταν ὑπαγωγῆς ἔνεκα **λαμβάνηται**. **βουλόμεθα** γὰρ οὐκ ἀποθέσθαι πάντα τὸν ἴδιον αὐτῆς **χυλὸν ἐπὶ τῆς τοιαύτης** **χρείας**, ἀλλὰ **φυλάττειν** ὅσον οἶον τε μάλιστα. **τελέως** μὲν οὖν **φυλάττειν** τὸν ἴδιον **χυλὸν οὐδὲν** τῶν ἐψομένων **δύναται**, **μᾶλλον** δ' ἀποβάλλει τὰ μέχρι πλείονος ἐψηθέντα. καὶ μέντοι καὶ φακὴν ἔφαμεν ὁμοίως **κράμβη** **χρησθαι** **σκευάζειν**, ἀμφότερα καὶ αὐτὴν ἐργάζεσθαι **δυναμένην**, ὑπαγωγὴν τε καὶ **στάσειν** **γαστροῦ**. ὀνομάζεται δ' ἢ οὕτως **σκευασθεῖσα** **δίσεφθος** καὶ **κράμβη** καὶ **φακῆ**. καὶ **κρόμμιον** δὲ καὶ **πράσον** καὶ **πολὺ μᾶλλον** ἀμπελόπρασόν τε καὶ **σκόροδον**, ὃ τι τ' ἂν ἄλλο **βουληθῆς** ἐπὶ τούναντιον **ἀποστήσαι** τῆς ἀρχαίας φύσεως, οὕτω **σκεύαζε** **μεμνημένος** ἐκείνου **πρὸ πάντων**, ὡς οὐ **χρή** **ψαύειν** οὐτ' ἀέρος οὐθ' ὕδατος ψυχροῦ τὸ δις ἐψόμενον· οὐκέτι γὰρ ἀκριβῶς γίνονται τακερόν, οὐδ' ἂν ἐπὶ πλείστον ἐψης, ἀλλὰ **χρή**, καθάπερ εἶπον ἀρτίως, **ἐτοιμον** ἔχοντας ὕδωρ **θερμόν**, ἀνεγκύσαντας **ἐκ** τοῦ προτέρου **μεταβάλλειν** εὐθέως εἰς ἐκεῖνο.

**Alim. fac. III, 2 = 337.21-24 H. = VI, 669.5-8 K.**

**ὑπάρχει** δ' αὐτοῖς, ὡσπερ καὶ τοῖς ὄστρακοδέρμοις, **χυλὸς ὑπακτικὸς γαστροῦ**, καὶ διὰ τοῦτο **τινες** ἀρτύοντες αὐτούς δι' ἐλαίου καὶ γάρου καὶ οἴνου τῷ γενομένῳ ζωμῷ **χρῶνται** **πρὸς διαχώρησιν** τῶν **κατὰ τὴν κοιλίαν**.

**Alim. fac. III, 40 = 383.23-385.10 H. = VI, 745.9-746.15 K.**

Ἐπιτήδεια πρὸς ταριχεῖαν ἐστὶ σώματα **ζῶων**, ὅσα σκληράς τε ἅμα καὶ περιττωματικὰς ἔχει τὰς σάρκας· **ὀνομάζω** δὲ **περιττωματικὰς**, ὡς **κάν** τῷ **πρόσθεν** **λόγῳ** **λέλεκται**, τὰς **ἐχούσας** ἐν ἑαυταῖς **ὕγροτητα** **παρεσπαρμένην** **φλεγματικώτεραν**. καὶ

γίνεται σκελετεύομενα, καθάπερ λαγώς· αἰ δὲ τῶν ἀκμαζόντων τε καὶ πiónων ὤων σάρκες ἐπιτήδαιοι ταριχεύεσθαι, τὴν ἀτοπίαν ἑκατέραν ἐκπεφουγῖαι, ξηρότητα μὲν τῶν γεγηρακῶτων, ἄμετρον δ' ὑγρότητα τῶν νέων χοίρων· ὡς γὰρ τὰ ξηρά σώματα βύρσαις ὅμοια γίνεται ταριχευθέντα, τὸν ἐναντίον τρόπον ὅσα λίαν ὑγρὰ διαρρεῖ καὶ τήκεται τοῖς ἀλοῖσι ὀμιλοῦντα. διὰ τοῦτο οὖν οὐδὲ τῶν ἰχθύων ὅσοι μαλακόσαρκοί τέ εἰσι καὶ ἀπέριττοι, καθάπερ οἱ πετραῖοι καλούμενοι καὶ τῶν ὀνίσκων οἱ ἐκ καθαρᾶς θαλάσσης, εἰς ταριχεῖαν εἰσὶν ἐπιτήδαιοι· κορακῖνοι δὲ καὶ μύλλοι καὶ πηλαμύδες, ἔτι τε σάρδαι καὶ σαρδῖναι καὶ τὰ σαρξίτανα καλούμενα πρὸς ταριχεῖαν ἐπιτήδεια. καὶ τὰ κητώδη δὲ τῶν θαλαττίων ζῶων ταριχευόμενα βελτίω γίνεται, περιττωματικὴν ἔχοντα καὶ αὐτὰ τὴν σάρκα· μοχθηραὶ δ' αἰ τρίγλαι πρὸς ταριχεῖαν εἰσὶ διὰ τὸ ξηρὰν καὶ ἀπέριττον ἔχειν τὴν σάρκα. πρόδηλον δ' ἐκ τούτων, ὡς ὅσα μὲν σκληρὰ καὶ νευρώδη καὶ οἰονεὶ δερματώδη ¶ γίνεται ταριχευθέντα, δύσπεπτα πάντα ἐστίν'· τὰ δ' ἐναντίως διατιθέμενα λεπτομερῆ μὲν αὐτὰ γίνεσθαι, λεπτύνειν δ' ἐσθιόμενα τοὺς παχεῖς καὶ κολλώδεις χυμούς. ἄριστα δ' ἐστὶ τῶν εἰς ἐμὴν πείραν ἐλθόντων τὰ τε Γαδειρικὰ ¶ ταρίχη (σάρδας δ' αὐτὰς καλοῦσιν οἱ νῦν) οἷ τε ἐκ τοῦ Πόντου κομιζόμενοι μύλλοι· δευτέραν δ' ἐπ' αὐτοῖς ἔχουσι τάξιν οἷ τε κορακῖνοι καὶ ἡ πηλαμύς καὶ τὰ σαρξίτανα καλούμενα.

CM IV, 1.41 = I, 97 R.

ἐγκέφαλος πᾶς ἀμείνων γίνεται τὰ πάντα μετὰ τῶν τεμνόντων καὶ θερμαινόντων σκευασθεῖς ¶.

CM IV, 1.42 = I, 97 R.

τὸν λευκὸν [ζωμόν] καὶ ἀπλοῦν ζωμόν σκευάζειν ἐξ ὕδατος μόνου καὶ ἐλαίου καὶ ἀνήθου καὶ πράσου βραχέος, ἁλῶν συμμέτρων ἐπεμβαλλομένων μετὰ τὴν ἔψησιν τὴν αὐτάρκη.

ὄσω γ' ἂν ἦδε πλείων ἢ καὶ παχυτέρα, τοσῶδε μᾶλλον ἀμείνων ἢ σὰρξ γίνεται ταριχευθεῖσα. τὰ δ' ἦτοι πάνυ μαλακὴν ἢ πάνυ ξηρὰν καὶ ἀπέριττον ἔχοντα τὴν ἕξιν τοῦ σώματος οὐκ ἐπιτήδεια ταριχεύεσθαι. δύναμις γὰρ ἐστὶ τῶν ἁλῶν, ὡς ἐν τῇ τῶν Ἀπλῶν φαρμάκων δέδεικται πραγματεία, σύνθετος ἕκ τε τοῦ διαφορεῖν τὰς περιττὰς ὑγρότητας, οἷς ἂν ὀμιλήσωσι σώμασι, καὶ λεπτύνειν αὐτὰ καὶ συνάγειν εἰς ἑαυτὰ, τοῦ τῶν νίτρων ἀφροῦ καὶ τῶν χαύνων ἀφρονίτρων τὸ μὲν λεπτύνειν καὶ διαφορεῖν ἐχόντων, τὸ δὲ συνάγειν ἢ σφίγγειν οὐκ ἐχόντων. ὅσα τοῖνυν ἐστὶ φύσει ξηρὰ σώματα, διαπαττόμενα τοῖς ἀλοῖσι ἄβρωτα γίνεται σκελετεύομενα. καὶ τις ἐπιχειρήσας ταριχεῦσαι λαγῶν ὁμοίον εἰργάσατο ταῖς σκελετευθεῖσαις γαλαῖς. αἰ δὲ τῶν ἀκμαζόντων τε καὶ πiónων ὤων σάρκες ἐπιτήδαιοι ταριχεύεσθαι τὴν ἀτοπίαν ἑκατέραν ἐκπεφουγῖαι, ξηρότητα μὲν τῶν γεγηρακῶτων, ἄμετρον δ' ὑγρότητα τῶν νέων χοίρων. ὡς περ γὰρ τὰ ξηρὰ σώματα βύρσαις ὅμοια γίνεται ταριχευθέντα, κατὰ τὸν ἐναντίον τρόπον ὅσα λίαν ὑγρὰ διαρρεῖ καὶ τήκεται τοῖς ἀλοῖσι ὀμιλοῦντα. διὰ τοῦτ' οὖν οὐδὲ τῶν ἰχθύων ὅσοι μαλακόσαρκοί τ' εἰσι καὶ ἀπέριττοι, καθάπερ οἱ πετραῖοι καλούμενοι καὶ τῶν ὀνίσκων οἱ ἐκ καθαρᾶς θαλάττης, εἰς ταριχεῖαν εἰσὶν ἐπιτήδαιοι. κορακῖνοι δὲ καὶ μύλλοι καὶ πηλαμύδες ἔτι τε σάρδαι καὶ σαρδῖναι καὶ τὰ Σαξιτανὰ καλούμενα πρὸς ταριχεῖαν ἐπιτήδεια. καὶ τὰ κητώδη δὲ τῶν θαλαττίων ζῶων ταριχευόμενα βελτίω γίνεται περιττωματικὴν ἔχοντα καὶ αὐτὰ τὴν σάρκα. μοχθηραὶ δὲ τρίγλαι πρὸς ταριχεῖαν εἰσὶ διὰ τὸ ξηρὰν καὶ ἀπέριττον ἔχειν τὴν σάρκα. πρόδηλον δ' ἐκ τούτων, ὅσα μὲν σκληρὰ καὶ νευρώδη καὶ οἰονεὶ δερματώδη τε καὶ βυρσώδη γίνεται ταριχευθέντα, δύσπεπτα πάντ' εἶναι· τὰ δ' ἐναντίως διατιθέμενα λεπτομερῆ μὲν αὐτὰ γίνεται, λεπτύνει δ' ἐσθιόμενα τοὺς παχεῖς καὶ κολλώδεις χυμούς. ἄριστα δ' ἐστὶ τῶν εἰς ἐμὴν πείραν ἐλθόντων τὰ τε Γαδειρικὰ πρὸς τῶν ἐμπροσθεν ἰατρῶν ὀνομαζόμενα ταρίχη, σάρδας δ' αὐτὰς καλοῦσιν οἱ νῦν, οἷ τ' ἐκ τοῦ Πόντου κομιζόμενοι μύλλοι. δευτέραν δ' ἐπ' αὐτοῖς ἔχουσι τάξιν οἷ τε κορακῖνοι καὶ αἱ πηλαμύδες καὶ τὰ Σαξιτανὰ καλούμενα.

Alim. fac. III, 7 = 342.18-20 H. = VI, 677.8-10 K.

ἄτε γὰρ παχύχυμος ὢν καὶ περιττωματικὸς ἀμείνων γίνεται τὰ πάντα μετὰ τῶν τεμνόντων καὶ θερμαινόντων σκευασθεῖς. εἰ μέντοι καλῶς πεφθείη, τροφὴν ἀξιόλογον δίδωσι τῷ σώματι.

Alim. fac. III, 29 = 371.6-10 H. = VI, 725.6-10 K.

ἄλλ' αἰ μὲν τῶν μαγειρικῶν λοπάδων σκευασαὶ τοῦτύπαν ἀπεψίας εἰσὶν αἴτια, καλλίστη δ' εἰς πέψιν ἢ διὰ τοῦ λευκοῦ ζωμοῦ. γίνεται δ' οὗτος, ὅταν, ὕδατος δαψιλοῦς ἐμβληθέντος, ἐλαίου τις αὐτάρκης ἐπιχέας ἀνήθου τε καὶ πράσου μικρόν, εἴθ' ἡμέφθους ποιήσας ἐπεβάλλῃ τοσοῦτον ἁλῶν, ὡς μηδέπω φαίνεσθαι τὸν ὅλον ζωμόν ἀλμυρόν.

**CM IV, 1.43 = I, 97 R.**

τὸ ἀφέψημα τῶν πλείστων ἢ καὶ πάντων, ἐφ' ὅσον ἂν ἐψηῆς χρόνον, ἀλυκώτερον αἶε γίνεται, ὕστερον δὲ καὶ πικρόν· τὸ μέντοι στερεὸν σῶμα τὸ κατὰ τὸ ὕδωρ ἐψηθέν, ἀποτιθέμενον ἐν ἐκείνῳ τὰς ἐξ ἀρχῆς ὑπαρχούσας αὐτῷ ποιότητας, ἐν τῷ χρόνῳ τὸ καλούμενον ἄποιόν τε καὶ ὑδατώδες γίνεται, μήτε ἀλυκότητος ἔχον τι μήτε πικρότητος ἢ στυψέως.

**CM IV, 1.44 = I, 97 R.**

τὰ γοῦν πικρὰ εἰ δεύτερον ἢ τρίτον ἐψηῆσαι βουληθείς, τελῶς ἀποθήσεται τὴν πικρότητα κατὰ τὸ ὕδωρ, καὶ ἔσται [τῷ] τῶν ἀποίων· ὁμοίως κατὰ τόνδε τὸν τρόπον καὶ τὰ δριμέα ἐψηθέντα ποθήσεται τὴν δριμύτητα· ¶ καὶ ἐπὶ τῶν στυφόντων ὁ αὐτὸς λόγος ἀρμόττει.

**CM IV, 1.45 = I, 97 R.**

τὸ δ' ὕδωρ ἐψώμενον ἐπὶ πλείονα χρόνον αὐτὸ καθ' ἑαυτὸ ἀλυκώτερον ἑαυτοῦ γίνεται.

**Alim. fac. III, 31 = 374.24-30 H. = VI, 731.3-9 K.**

ἐγὼ δ' ὀρώ τὸ μὲν ἀφέψημα τῶν πλείστων, εἰ δὲ βούλει καὶ πάντων, ἐφ' ὅσον ἂν ἐψηται χρόνον, ἀλυκώτερον αἶε γινόμενον, ὕστερον δὲ ποτε καὶ πικρόν, ὡς αὐτοὶ βούλονται, τὸ μέντοι στερεὸν σῶμα τὸ κατὰ τὸ ὕδωρ ἐψηθέν ἀποτιθέμενον ἐν ἐκείνῳ τὰς ἐξ ἀρχῆς ὑπαρχούσας ἐν αὐτῷ ποιότητας ἐν τῷ χρόνῳ τὸ καλούμενον ἄποιόν τε καὶ ὑδατώδες γενέσθαι, μήθ' ἀλυκότητος ἔχον τι μήτε πικρότητος ἢ δριμύτητος ἢ στυψέως.

**Alim. fac. III, 31 = 375.9-13 H. = VI, 732.3-7 K.**

κἂν εἰ τρίτον ἢ τέταρτον εἰς ἕτερον ὕδωρ μεταβάλλοις, ἔτι καὶ μᾶλλον ἢ πρόσθεν, ὥστ' ἐν τῷ χρόνῳ πᾶσαν ἀποθέσθαι τὴν πικρότητα. κατὰ δὲ τὸν αὐτὸν τρόπον ὅσα δριμέα, καθάπερ σκόροδά τε καὶ κρόμυα καὶ πράσα, τὸ μὲν ὕδωρ, ἐν ᾧ περ ἂν ἐψηθέντα τύχη, δριμύ σαφῶς ἐργάζεται, τὴν δ' αὐτῶν οὐσίαν ἦττον ἴσχει δριμεῖαν· εἰ δ' ἄλλοτ' εἰς ἄλλο μεταβάλλοις ὕδωρ αὐτά, παντάπασιν ἀποτίθεται τὴν δριμύτητα. καὶ μὴν καὶ τὰ μῆλα τὰ στρυφνὰ μέσπιλά τε καὶ ἀχράδες, εἰς ὅσον ἂν ἐψηται, γλυκύτερα μὲν αὐτὰ γίνονται, τὸ δ' ἀφέψημα στρυφνὸν ἐργάζεται.

**Alim. fac. III, 31 = 376.9-10 H. = VI, 733.12-13 K.**

αὐτὸ γὰρ ἐπὶ πλεόν ἐψώμενον ὕδωρ τὸ κάλλιστον ἀλυκὴν ἐν τῷ χρόνῳ ποιότητα προσλαμβάνει.

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