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[Epistle of Diocles - suite]

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Présentation de la fiche

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SourceBoite_028-2-chem | Pile - Ensemble. 1° médecins ; 2° Antiques (notes diverses sur la sexualité dans l'Antiquité). Dite `pile I` [annotation de D. Defert]

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in venery. To the rising of the pleiades are forty-six days.—*Of the rising of the pleiades*: This season increases the bitter bile, and bitter humours in men, until the summer solstice. Use therefore all sweet things, laxatives of the belly, and indulge but sparingly in venery. To the summer solstice are forty-five days.—*Of the summer solstice*: This season increases the formation of black bile in men, until the autumnal equinox. Use therefore cold water, and everything that is fragrant; and do not indulge in venery, or do so more sparingly than is generally directed regarding these matters. To the autumnal equinox are ninety-three days.—*Of the autumnal equinox*: This season increases phlegm and thin rheums in men until the setting of the pleiades. Use therefore remedies for removing rheums, have recourse to acrid and succulent things, take no vomits, and abstain from labour and venery. To the setting of the pleiades are forty-five days.—*Of the setting of the pleiades*: This season increases phlegm in men until the winter solstice. Take therefore all sour things, drink as much as is agreeable of a weak wine, use fat things, and labour strenuously. To the winter solstice are forty-five days.

COMM. COMMENTARY. This Diocles was an ancient physician of great eminence. Galen often mentions him along with his idol, Hippocrates, as the greatest of medical authorities. Cælius Aurelianus frequently quotes his opinions in respectful terms, although belonging to a different sect from his own. Pliny says that he was next to Hippocrates in fame as in time. Octavius Horatianus calls him the younger Hippocrates. Athenæus mentions a work of his on Poisons, and another on Cookery.

Le Clerc questions the authenticity of this epistle, but seems to have had no other grounds for his scepticism than the general suspicion which has attached to all the *Epistolæ Græcanicæ* since the memorable controversy between the Honorable Mr. Boyle and Dr. Bentley on the authenticity of the Epistles of Phalaris. It is published in the '*Bibliotheca Græca*' of Albertus Fabricius, who appears to have been satisfied as to its genuineness. Mr. Moir, the author of '*Outlines of the Ancient History of Medicine*,' condemns it as apocryphal, upon the authority of Schulze. (p. 76.) All we shall say on this point is, that the evidence against the authority of this Epistle appears to us to be very inconclusive.

BnF
MSS

