



David Leith : A Fragment of a Surgical Treatise and of Epictetus from Karanis: addendum to P. Lond. II 155 = Brit. Libr. inv. 155

P. Mich. inv. 4829 (excavation no. 26-B12L-A)

Karanis

Front (fibres →)

Surgical Fragment

addendum to P. Lit. Lond. 166 [ed. alt. Marganne, *Chirurgie* pp. 35-66]

Early second century AD

col. i

]πα
] τον
]
]α >
5]...
]ρα
]η
]..
]α

col. ii

].....όμεθα μ.[± 5
... ἐπὶ μὲν οὖν τῆς ἐ[μπρο-
ς]θε διαφο[ρ]ᾶς θέναρ[ι τῆς χει-
ρὸς ἀπωθ[ο]ῦμεν τῆ[ν τοῦ βρα-
χείονος κ[εφ]αλήν εἰ[ς τ]ὸν ἔ-
ξω τόπον, τῆι δὲ ἑτέραι χειρὶ
καταπερισπῶμεν τὸν [ἀγ-
κῶνα τῆς καμνούρη[ς χειρ]ῶς
πρὸς τὸ στήθος τοῦ πάσχοντος.

10

ἐπὶ δὲ τῆς [ὀπί]σσω διαφορᾶς
πάλιν μετ[ὰ τ]ὸν ἀναχαλασμόν
.....[.] θέναρι μεν
].....[]..

15

]..[
] ἔξω[
] ν[
]ωτον του[
]..[

4-5 l. βραχίονος

'... we In the case of the 'forwards' type (i.e. of shoulder dislocation), with a palm of the hand we force the head of the upper arm outwards, while with the other hand

we move the elbow of the affected arm round towards the patient's chest. Then in the case of the 'backwards' type, after relaxation ..., with a palm ...'

Heliodorus *apud* Oribasius, *Medical Collections* 49. 10. 6-7 [CMG VI 2,2 p. 19. 26-32 Raeder]:

δεῖ δ' ἐπὶ μὲν τῆς ἔμπροσθεν διαφορᾶς τῷ θέναρι τῆς χειρὸς βιάζεσθαι τὴν κεφαλὴν τοῦ βραχίονος ἐκ τοῦ παρὰ φύσιν τόπου εἰς τὸ κατὰ φύσιν, τῇ ἑτέρᾳ χειρὶ ἀντιμεταγομένου τοῦ ἀγκῶνος ἐκ τῶν ὀπισθίων μερῶν εἰς τὰ ἐμπρόσθια. τούτου δὲ τοῦ ἔργου γινομένου, ὑπηρέτης παρεστῶς πλατεία τῇ χειρὶ ἀνατρεπέτω τὴν ὠμοπλάτην, ἀντερίδων τὴν χεῖρα τῇ ὠμοπλάτῃ, ἵνα μὴ ἐκλύηται ἢ τοῦ ἔργου βία. ἐπὶ δὲ τῆς ὀπίω διαφορᾶς γινέσθω τὰ ἐναντία: ... κτλ.

It is necessary in the case of the 'forwards' type (i.e. of shoulder dislocation) with the palm of the hand to compel the head of the upper arm from the unnatural position to the natural, while with the other hand the elbow is drawn round in turn from the posterior parts to the anterior. While this operation is happening, let an assistant standing nearby push back the shoulder blade with the flat of his hand, bracing the hand against the shoulder blade to prevent the force of the operation being weakened. In the case of the 'backwards' type, let the opposite happen. ... etc.

Cf. Celsus, *On Medicine* 8. 15. 6:

at si in partem priorem umerus excidit, supinus homo collocandus est; fasciaque aut habena media ala circumdanda est, capitaque eius post caput hominis ministro tradenda, brachium alteri; praeciendumque, ut ille habenam, hic brachium extendat. deinde medicus caput quidem humeri [conī. Constantinus: hominis codd.] sinistra debet repellere; dextra vero cubitum cum umero attollere et os in suam sedem compellere.

But if the humerus is put out forwards, the man is laid on his back and a bandage or a leather strap passed under his armpit, the ends of which are handed to one assistant behind the man's head and his forearm to another assistant; and it must be arranged that the former pulls the strap, the latter the forearm. Then the surgeon should thrust back the head of the upper arm with his left hand, whilst with his right hand he raises the elbow together with the upper arm and forces the bone back into place. (trans. Spencer)

Back (fibres ↓)
Epictetus, *Discourses* 4. 1. 136-138
addendum to P. Lit. Lond. 58

Late second / early third century AD

col. ii

]..[]..[
ἐπ]ακολουθε[ῖς; π]ῶ[ς οὖν νῦν
σκέπτεσ]θαι λέγεις, εἰ[τὰ] οὐ[δέ]τερα τῶν
κακῶν] φευκτότερ[α; ἀλ]λ' οὐ[κ ἔ]χεις ταῦ- § 137
5 τα τὰ δό]γματ[α, ἀλλ[ὰ φα]ίν[εταί] σοι οὔτε
ταῦτα οὔ]τε ἕτερα, ἀλλ[ὰ] μέγ[ιστα] κακά,
οὔτ' ἐκεῖ]να κακά, ἀλ[λ'] ο[ὐ]δέ[ν] πρὸς ἡμᾶς.
οὔ[τως] γὰρ ἐξ ἀρχῆς εἰ[θι]σ[α]ς σεαυτόν· § 138

10 “πρ[ὸ] εἰ]μι; ἐν σχολῇ. καὶ ακ[ούουσι] ± 4
λέ[γω] μὲν οὖν τὰ τῶν φι[λοσόφ]ων.

ἀλ[λ'] ἐ]ξελέλυθα τῆς σχολῆ[ς] ± 9
..[.]. : ἄρον τὰ τῶν σχολασ[τικῶν] καὶ τῶν
μωρῶν.” τοιγαροῦν οὕτως [

6 οὔ]τε ἕτερα: οὐδέτερα S (rightly)

Lines 2-8

[When do you stop to ‘think about it’ if the question is “Are black things white” or “Are heavy things light”? Do you not] follow [the clear evidence of your senses]? How comes it, then, that now you say you are thinking it over, whether indifferent things are to be avoided more than things that are bad? But you do not have these opinions. On the contrary, (sc. imprisonment and death) do not appear to you to be indifferent, but rather the greatest evils, and (sc. dishonourable words and deeds) are not bad in your sight, but rather things that do not concern us. For that is the habit you developed from the start.

(trans. Oldfather, with minor changes)

Lines 9-13

Transmitted text of S (Bodleianus Gr. misc. 251):

“Ποῦ εἶμι; ἐν σχολῇ. καὶ ἀκούουσί μοῦ τίνας; λέγω μετὰ τῶν φιλοσόφων. ἀλλ’ ἐξελήλυθα τῆς σχολῆς; ἄρον ἐκεῖνα τὰ τῶν σχολαστικῶν καὶ τῶν μωρῶν.” οὕτως καταμαρτυρεῖται φίλος ὑπὸ φιλοσόφου, ...

(*imagined speech*) “Where am I? In school. And who are listening to me? I am talking in the company of philosophers. But now I have left the school: away with those sayings of pedants and fools!” This is how a friend is condemned by a philosopher, ...

Possible reconstruction of papyrus?

IO “πο[ῦ εἶ]μι; ἐν σχολῇ. καὶ ακ[ούουσί μου] τι;
λέ[γω] μὲν οὖν τὰ τῶν φι[λοσόφων].

ἀλ[λ’ ἐ]ξελήλυθα τῆς σχολῆ[ς καὶ τί νῦν
λέ[γω]; ἄρον τὰ τῶν σχολασ[τικῶν καὶ τῶν
μωρῶν.” τοιγαροῦν οὕτως [

(*imagined speech*) “Where am I? In school. And do they hear [me saying anything worthwhile?] Indeed - I am saying what the philosophers say. But I have left the school, [and what do I say now?] Away with what those pedants and fools say!” So you see, this is how [a friend is condemned by a philosopher, ...]