

Lycinus could mean 'Your command was only for six stades' but no fixed number of stades was mentioned in c. 16.

ἑκστάδιος was read by at least two sixteenth century editions, by Bourdelot, Paris 1615, by the vulgate edition of Hemsterhuys and Reitz and by Jacobitz. It has the best manuscript authority and is a lectio difficilior. However the two most recent editors, Kilburn, Loeb vol. 6, and G. Husson, both print *ἑκστάδιος*, Kilburn without comment, Husson wrongly ascribing it to *Γ*. This is certainly misleading and, in my opinion, retrogressive as well.

Lexicographical Notes on Galen's Writings (Part II)

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I.

In my earlier paper (*Glotta* 57 [1979] 218–224), I concentrated on Galen's pharmacological writings. I deal here with all the works contained in volumes I–X of Kühn's much-criticised edition, using where available more modern editions¹). I do not attempt to list all the instances of each word. I do attempt to distinguish carefully each various nuance. In many cases, I refer the reader (as I did not before) to G. W. H. Lampe's excellent *A Patristic Greek Lexicon* (Oxford, 1978) for further examples of both literal and figurative usage²). I hope some scholar will later examine Lampe's lexicon with a view to determining to what extent the early Fathers were familiar with ancient medical terms and how they applied them. When the time comes (as I hope it will) to compile a *Dictionary of Ancient Medical Terms* (whether coined by physicians or by laymen), I hope that the language of the Church Fathers will be included. A lexicographer should have large views.

¹) I have not excerpted those later books of *De Hippocratis et Platonis decretis* which have not yet been re-edited by Phillip De Lacy, but have on the other hand added instances from Galen's Commentaries on Hippocrates' *Epidemics*. These are conveniently indexed in CMG V 10,2,3.

²) Lampe asterisks Greek words not found in LSJ. Thus he asterisks *ἀπανταχόσε*, *κηλοτομέω*, *λοξώδης*, and *ὁμοιομερῶς*. He cannot be blamed for not knowing the words occur earlier in Galen.

I adopt the same arrangement³⁾ as I did before, viz.:

- a) words or parts of speech not found in LSJ;
- b) new meanings and/or corrected meanings;
- c) words which are *not* (pace LSJ) only late or Byzantine;
- d) word which are *not* (pace LSJ) only poetic or biblical;
- e) words which are *not* (pace LSJ) merely Hippocratic;
- f) words which can be shown to be common *termini technici*.

a) ἀνάβηξις, ἦ, *coughing up, expectoration*, Gal. VIII 287.6 (αἵματος) cf. ἀναβήσσω: there is no need to conjecture ἀνάροηξις. ἀναθρεπτικῶς *in such a way as to feed up*, Gal. X 487.13 (ἀ. τε καὶ ἀναληπτικῶς): the adj. is common (cf. infra, sub f.). ἀντιδείκνυμι, *counterindicate*, τὸ ἀντιδεικνόμενον and τὰ ἀ. I 166.15, 18, cf. ἀντενδ-. ἀπανταχόσε, *to every place, everywhere*, UP 12.5, 15.4 [= II 193.8 H., 349.18 H.] Lampe p. 173 cites three Patristic examples. βαρυσμός, ὁ = βαρότης, Gal. VII 466.1 (τοῦ σώματος ὄλου) s.v.l. διαλειπτικός, ἦ, ὄν (διαλείπω), *intermittent*, Gal. IX 284.17, 328.9. δίσεφθος, ον, *twice boiled*, CMG. V 4,2 206.4, 312. 19, 326.12, cf. Gal. XI 575. ἐνενηκονθεκταῖος, α, ον, *on the ninety-sixth day*, Gal. VII 501.10 (ἐνν-!). κηλοτομέω, Pass., *undergo an operation for hernia*, Gal. I 197.13: for which cf. (with Lampe) *Mir. Artem.* 24 (p. 35.2) (active) and ib. 44 (p. 73.1) (passive). λοξώδης, ες, *oblique*, Gal. II 297.3: Lampe (p. 812) cites exx. of its metaphorical use, *crooked, misdirected*. ὁμοιομερῶς, *homogeneously* (opp. ὀργανικῶς), Gal. VII 99.6: cf. (with Lampe) *Ath. Syn.* 35 (p. 262.25; M.26.756A). παλμωδῶς, *palpitatingly*, Gal. VII 65.18: the reading is almost certain. LSJ cites the neuter of παράφορος as Adv., but not παραφόρως: the latter is found at VIII 484.16 and IX 188.11 in connection with *mad* or *frenzied* utterance (π. φθέγγεσθαι). πικροχολία, ἦ, *bitter bile, biliousness*, occurs at VII 727.1: I have not been able to check Reedy's modern edition of the *De tumoribus* but do not doubt the text is sound. (The adj. πικρόχολος occurs *passim* in Galen, a substantive in -ία on the lines μελαγχολία appears unobjectionable.) On the other hand, προάπτουμαι, *touch before*, Gal. IX 250.6 and προαραιώω, *rarefy before* at IX 495.12 seem dubious, likewise προσαφέψω, *boil down besides*, at X 789.11 (read προ-?). ῥοωδία, *runningness* (?) I 192.7 may have been a Methodic t. t., cf. ῥοῶδες (A) νόσημα: if so, it is attested seemingly nowhere else. The adv. σκιρρωδῶς was

³⁾ I owe it to my friend, Prof. Fridolf Kudlien.

listed in my earlier article (*Glotta* 57 [1979] 219): the reading at XII 59.6 is confirmed by the occurrence at both VIII 475.10 and IX 163.9. *τρίβιβλος, ον, consisting of three books*, Gal. I 408.5 (*πραγματεία*) is certain. *τυφομένως, smoulderingly*, is adopted by the latest editor of Galen's *De Crisibus*, Dr. Bengt Alexanderson at 122.8, to my mind rightly: Kühn follows the inferior MSS. in reading *τυφόμενον*. To the above list should be added two *voces Latinae*: *τήν δηκόκταν* occurs at X 467.17 and *οὐνέδων = unedo* at CMG V 4,2 304.23. For the latter, cf. Colum. 8, 17, 13 and Pliny 15.98, 23.15,17.

One should also mention (1) *τὸ δύσμικτον = unsociability* at VIII 689.11; LSJ s.v. *δύσμικτος* cites only the Adv. *-τως* from Plu. 2.640d. (2) *πτερυγοειδής, ἑς, like a wing*, is found at least thrice in Galen, viz. II 439.7 (*ἐκφύσεις*), 441.10, and 443.4 (*ὄστᾶ*): LSJ cites only the Adv. *-δῶς*. One may compare *πτερυγώδης* (eg. at *Mixt.* II 6 = 72.2H.). (3) LSJ cites only the Passive *ἐξοιδίσκομαι = ἐξοιδέω*. For the Active see CMG V 4,2 403.18 and IX 521.7. (4) *προποθέω* is cited by LSJ but only under the aorist of *ποθέω*. For *προποθέσας* (the reading of the best manuscript L) see Gal. *Thras.* 29 [= SM III 71.11].

Much more doubtful are comparative and superlative adverbial forms, e.g. *ἀμαυροτέρως* Gal. IX 249.8; *ἐπιφανεστέρως* IX 249.7,9; *λεπτοτάτως (διαιτᾶν)* X 439.15; *στοχαστικωτέρως* IX 249.8; and *ὠκνυτέρως* IX 454.17. Similarly with positives: I would like more evidence for *ἔσπασμένως* at VII 810.17, though compare *διεσπασμένως* (v.l. *διεσπαρμένως*) at Hr. *Epid.* 1.1, 3.2; *ὀπιμαθῶς* VIII 601.5; and *πλησμίως (διητᾶτο)* VII 751.2. *συνάπαξ* at II 381.17 seems also dubious.

I am more confident about the many verbal adjectives in Galen which LSJ failed to list. *ἀλλοιωτέον, one must change*, VI 242.6 (= 106.35 Koch); *ἀνασωστέον, one must restore*, X 838.3 (*τὰ διαφθειρόμενα*); *ἀνατμητέος, α, ον, to be dissected* II 481.5; *ἀσιτητέον, one must fast*, X 807.10; *ἐκθεραπεντέον, one must cure perfectly, completely*, VI 440.9 (= 193.9 Koch); *ἐμψυκτέον, one must cool*, *Nat. Fac.* II (= SM III 193.24); *ἐπενεκτέον (ἐπιφέρω I.6), one must give a name to*, IX 813.5 (where Kühn has *ἐπαν-!*: different senses in Lampe p. 514); *προσδοτέον, to be given in addition*, X 576.6; and finally *στυπτέον (στύφω), one must astringe*, X 795.13.

To conclude this section on a negative note: at least one Galenic entry in LSJ should be deleted. *χονδροσύνδεσμος cartilaginous*

connexion, Gal. I 569 is a chimera: read with MSS and Helmreich, the latest editor, χόνδρω σύνδεσμος.

b) ἀλλοτριῶς, *foreign to the purpose* or *inappropriately* [cf. ἀλλότριος II 2 c. of λόγοι], Chrysipp. ap. Gal. PHP 200.35, 204.9; ἀμάλακτος (of bodies) means at VI 40.5 *not softened*, rather than 'that cannot be softened' (= ἀ. 1); ἀναλαμβάνομαι in sense close to LSJ II.3, ἀναλαμβάνειν ἑαυτόν, *recover oneself*, at X 679.7; translate τῶν ἀναλαμβανομένων *convalescents*: ἀνίατος, ον, has the sense *uncured* at X 220.16, not *incurable* (the sense it normally has, e.g. at X 221.5); for ἀρρεπής, ἐς, LSJ gives no exx. of the literal meaning, *inclining to neither side*. But see Gal. II 266.12, 760.6 (= 31.4 Moore); UP 6.16; 12.9,15; 13.2 (= I 355.16, II 209.10, 227.21, 237.23 H.) and CMG V 10,2,1 21.2. ἄσημος, ον, is used by Galen of days on which critical signs, i.e. signs normally indicative of a crisis, are absent: see IX 751.9 (= 199.4–6 A.), 776.10–11 (opp. εὔσημος, for which see IX 776.16–17). δεικτός, ἢ, ὄν, = *capable of being shown, demonstrable*, VIII 678.13. δεκαταῖος, α, ον, frequently means *on the tenth day*, IX 935.14, and CMG V 10,2,1 7.10,17, in connexion with crises and critical effluvia (e.g. sweat). At Gal. VIII 90.15, Archigenes uses διακοπή to mean *cutting, incision*: the reading is common to all MSS of *De locis affectis*. διασταλτικός, ἢ, ὄν, means of course *diastolic* at IX 298.3 where it is applied to δύναμις (cf. συσταλτικός below). διατένης, ες, for which LSJ cites only Thphr. CP 2.15.2 in the sense *tending* is applied to the pulse at VIII 943.2 in the sense *distended* but one should perhaps read διάτονος, ον, for which see IX 343.4 (σφυγμός). Archigenes is fond of the Adv. ἰσχνῶς which he uses in the sense *slightly*: so at VIII 87.7, 106.15 and 107.5. κυλλός, ὁ, is used at IX 907.18 of a month which has 29 days: students of the Greek calendar should verify this. μετακινήτέος, α, ον, means *not to be removed* at VI 410.12 (= 180.27 Koch) but *to be changed* (though the nuance is indeed subtle in this context). More important is the Adv. ξηρῶς for which LSJ cites only the meaning *by the use of dry powder*. βήπτειν ξ. means of course to have a *dry* cough at IX 626.8 (= 116.27 A). ὀργανικῶς = *organically* at Gal. VII 99.6 VIII 275.14 and doubtless elsewhere. For περικαῶς LSJ cites only an erotic usage, π. ἔχειν τινός, *to be hot with love* for: nothing is said of the phrase π. πυρέττειν, *to be afflicted with a burning* fever, for which see IX 291.10, 722.17 (= 180.5 A). One of the many colourful terms employed by Archigenes to describe the pulse is ῥακώδης, at VIII 662.18. I can only surmise he meant

this in LSJ's sense 1, *ragged*, but with Archigenes there is no knowing (as Galen admitted on more than one occasion). LSJ should at least have cited this application. *σπερμαίνω* *pace* LSJ is not used only of the male: at IV 536.9, 593.10 and *UP* 14.7,10 (= II 302.13 H., 318.9 H.). Galen clearly refers to female seed, a charming concept which was to enjoy a very long life⁴). *συσταλτικός*, *ή, όν*, means of course *systolic* at IX 298.3 (opp. *διασταλτικός* (for which *supra*). Finally, *φιλοτιμητέον* cannot possibly mean *one must seek distinction* at VIII 553.16: *ήμῶν οὐ φ.* here = we must not *contend*.

c) I include in this section words or forms for which LSJ cites only authors of the third century A. D. or later or various glossators and scholiasts. I cannot sufficiently emphasize how misleading it is to cite such derivative authors as the Byzantine compilers Oribasius, Aëtius of Amida, Paul of Aegina and Alexander of Tralles when Galen (as so often) has anticipated them.

Nor should Aristotelian commentators and philosophers generally be cited for medical terms and physicians be overlooked. But this is sometimes the case⁵).

ἀγῆρασία, *ή*, *eternal youth*, Sch. II. 11.1. The utopian concept is an old one⁶): see Galen VII 670.16. *ἀγυμνασία*, *ή*, = *ἀγυμνασία*, Porph. *Abst.* 1.35: but see Gal. *Anim. Pass.* 5.27 (= CMG V 4, 1.1.61.7: *δι' ἀ. καὶ βραδυτήτα ψυχῆς*). *ἀνάνευσις*, *ή*, II. *upward inclination*, Dam. *Pr.* 56. Frequently used by Galen of *upward movement* (of the head) e.g. at II 456.7, 460.16; *PHP* 204.33, 232.13; *UP* 12.9 (= II 208.21 H.). *ἀντένδειξις*, *ή*, *counter-indication*, Steph. *in Hp.* 2.282 D. Long anticipated by Galen, e.g. at X 630.14 (pl.). *ἀντιδιαίρεσις*, *ή*, II. in Surgery *counterincision*, Paul. Aeg. 4.48: already in Galen at I 386.9 and XI 128.11,14. *ἀοριστία*, *ή*, I.3 *indecision*, *τῆς ψυχῆς* Plot. 2.4.10. But see Gal. *Opt. Doctr.* 1 (= SM I 82.6 = 179.5 B.). *ἀποκρημνίζω*, *throw from a cliff's edge*, Hld. 2.8. LSJ cites no passive but see s.v. *κρημνίζω*: used of a type of pulse by the enigmatic Archigenes at VIII 662.12, 942.18. *ἀπό-πρῶσις*, *ή*, *sawing off*, Paul Aeg. 6.77: already in Galen at X 442.5. *διακαής*, *εσ* . . . used of *πυρετοί* by Simplicius *in Cael.* 602.9. Why cite Simplicius when the adj. is common? See Galen *Q. a. m.* 3 (= SM II 38.12), X 759.11 and XI 65.2 and cf. the exx. indexed in CMG V 10,2,3 p. 74. *δυσδιαφορησία*, *ή*, *difficulty of dissipation*, Cass. *Pr.* 66: cite also Gal. I 220.2 (the term is almost certainly rare).

⁴) See especially M. Anthony Hewson, Giles of Rome and the mediaeval theory of conception. London, 1975, pp. 67ff. ⁵) See e.g. *διακαής* below.

⁶) See now F. Kudlien in *Rh. Mus.* 121 (1978) 218–225 (at p. 220).

ἐπαλειπτέον, one must anoint, Orib. *Syn.* 5.53.17, Paul Aeg. 2.46: why overlook Gal. X 498.14? For the impersonal use of *ἐπέιγω*, LSJ (IV.3) cites only Longin. 43.6, but note Gal. IX 309.3 has *οὐκ ἐπέιγει λέγειν*, *there's no pressing need to say*, and cf. with Lampe p. 512 Eus. *h. e.* 4.18.3 (M 20.373 C). *ἐπηρεάζω* III. of the action of a disease, *διάφορα ἐ. μόρια* Steph. *in Hp.* 1.204 D. Stephanus (of uncertain date) was no innovator, surely: cf. Gal. IX 283.9,14 (pass.). *ἐτοιμοτέρως* is attested from Alex. Trall. 12: cite Gal. II.312.13 in addition to XI 622.14. *παρακολουθητέον*. one must follow, Procl. *in Ti.* I 26 D.: cf. Gal. *Anim. Pass.* 5.8 (CMG V 4, 1.1.18.10). *παροχετευτέον*, one must divert, opp. *ἀντισπαστέον*, Aët. 5.100. Better Gal. X 861.9 (where Kühn has *παροχευτέον!*). *περικράνιον*, τό, = cervicale, Gloss. Cite rather Gal. VIII 205.14 (CMG V 10,2,2 11.25 is uncertain). *πηλοποιός*, δ = *πηλοπλάθος*, potter, BGU 362 viii 8 (iii A. D.), Alex. *Aphr. Pr.* I 49. Cite Gal. X 395.11. *προεισβάλλω*, II.2. *supervene, come on before*, τῆς ὥρας Aët. 5.23: but already in Gal. IX 704.10 (= 168.12 A). *προσμίγνυμι*, I.3 *mix in as well*, Zos. *Alch.* p. 142 B.: already in Gal. X 910.12. *συνάρχω* II. Med. 2. *begin at the same time as*, c. dat., Phlp. *in de An.* 588.4: but see Gal. IX 563.11 (= 77.10 A). For the neut. *ὑπόγυον* as Adv. LSJ cites [s. v. *ὑπόγυιος*] only *Gloss.* cf. *ὑπόγυιον*, *recently*, at Gal. VII 949.8, VIII 858.2, IX 520.9 and also Lampe's three exx. on p. 1446.

d) The distinction between poetical and prosaic words seems ill-defined. Nor are Galen's own verdicts borne out by the evidence: thus at VIII 647.16 he says *ῥοῖζος* is a poetical word (*ποιητικόν* II.1), having doubtless Homer in mind: he says nothing of its use in prose (Aristotle, Plutarch, Sextus Empiricus, etc.) LSJ cites for *ἀθέρμαντος*, *ον*, only Aeschylus *Ch.* 629: see, however, Gal. VII 40.4 (*τὰ σώματα*) and cf. with Lampe Chrys. *anim.* (9.819 E.). Of *ναυτίλος*, δ, I.1, LSJ says it is poet. for *ναύτης* and cites only one instance of its use in prose, viz. Hdt. 2.43, but see Gal. VI 155.4 (= 68.29 Koch: *ναυτίλοι*). For *φυλακτέος*, *α, ον*, . . . (from Med.) I only find in Galen one instance at X 551.7: I cannot believe this is an isolated occurrence.

Much more research needs to be done on the employment of allegedly poetic words in prose. How often, however, does a poetic word need to be employed in prose for it to lose its poetic associations? And how conscious are the prose authors of these poetic associations? Is not the distinction, in the last resort, utterly artificial?