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TO
MEDICAL LITERARY HISTORY.

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ADVERSARIA MEDICO-PHILOLOGICA.

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WHEN the Writer first began to look at the old medical authors (now many years ago), he at once felt the want of some work to explain the technical terms employed by them. It is unnecessary to criticise particularly each of the existing lexicons, as nothing is easier than to pick out faults in works of this kind, however excellent they may in reality be;¹ and therefore he will merely say that he began to make a collection of medical technical terms for himself, with a reference to at least one passage where each was to be found. A vague intention was at one time entertained of rendering this collection of words complete, and then publishing it in the form of a lexicon. This idea has long been abandoned; but as the collection of words is extensive, and the references (for the most part) belong to works or editions that did not exist when the old lexicons were compiled, it has been thought that a selection of some of the words may possibly be worthy of being put on record for the use of future lexicographers. Only let them bear in mind that the following collection of words does not pretend to completeness in any way. It is very far from being a complete collection of Greek medical terms, for all botanical and chemical words have been designedly omitted; neither is the treatment of each word to be considered complete, for no doubt various meanings are passed over, and probably better passages might frequently be quoted. It is simply

¹ The following are the works alluded to:—

- H. Stephani 'Dictionarium Medicum.' Paris, 1564. 8vo.
J. Gorraei 'Definitiones Medicæ.' Paris, 1564. Fol.
A. Foësius 'Œconomia Hippocratis.' Genev., 1662. Fol.
B. Castelli 'Lexicon Medicum Græco-Latinum.' Genev., 1746. 4to.
J. Hebenstreit, 'Exegesis Nominum Græcorum quæ Morbos definiunt.' Lips., 1751. 4to.
L. A. Kraus, 'Kritisch-etymologisches medicinisches Lexicon.' Götting., 1844.
S. Blacardi 'Lexicon Medicum,' edited by C. G. Kühn. Lips., 1832. 8vo, 2 vols.

a contribution (and that a very imperfect one) to Greek medical technology; but even in its present form it will probably not be found entirely useless.

There will be found but few references to Hippocrates, as these are for the most part rendered superfluous by the excellent 'Œconomia Hippocratica' of Foes. It is not often that former writers have been referred to, both in order to avoid the appearance of captious and unnecessary controversy, and also in order to save space; but it is believed that no important assistance has in any case been received from other writers without due acknowledgment.

ἀβάπτιστον, or *ἀβάπτιστον τρίπανον*, a sort of trepan, with a ring or knob a little above the extremity, in order to prevent its penetrating the cranium too suddenly, and so injuring the brain. Hence the name, *διὰ τὸ μὴ βαπτίζεσθαι*, says Galen,¹ because it could not be suddenly *plunged* or *immersed* into the brain. The same explanation is given by Paulus Ægineta,² and also by Albucasis,³ who translates this and numerous other passages from Paulus Ægineta almost literally.⁴

ἀγγειολογία does not signify *angiology* in the modern sense of the term, but the section of the temporal vessels. There is a chapter on the subject in Aëtius,⁵ and also in Paulus Ægineta,⁶ which latter is almost translated by Albucasis.⁷ The operation is described by Celsus,⁸ who uses the phrase "venas legere," to *select the veins* (for section), but not the word *ἀγγειολογία*. Oribasius uses the word,⁹ and refers to a chapter on the subject, which is no longer extant. It is found also in Leo,¹⁰ where it is joined with *ἀρτηριοτομία*, and apparently distinguished from it; and in the treatise called 'Introductio,' among Galen's works.¹¹

ἀγγεῖον, a vessel in the human body, a receptacle, applied to organs of different shapes, as *ἀγγεῖον φλεβῶδες*, to a renal vein,¹² to a splenic vein;¹³ *ἀγγεῖον χολῆς*, to the gall-bladder;¹⁴ *ἀγγεῖον κυτήριον*, to the uterus.¹⁵

ἀγγεῖα, in the plural, is probably only applied to vessels of a tubular form, principally to the veins and arteries.

¹ 'De Meth. Med.,' vi. 6, tom. x. p. 447, l. 11.

² Lib. vi. cap. 90, p. 376, l. 5, ed. Briau.

³ Lib. iii. cap. ii. p. 534, ed. Channing (p. 283, ed. Leclerc).

⁴ An amusing story connected with this word is told by Jo. Langius ('Epist. Medic.,' lib. i. p. 29, quoted by C. G. Kühn, 'Opusc. Acad. Med. et Philol.,' vol. ii. p. 262): "Cum plures medicos, quibuscum in convivio convenerat, quæreret, num *τρέπανον ἀβάπτιστον* vidissent, hi, ultimæ vocis Græcæ sensum ignorantes, confessi sunt frustra quæri in Germaniâ *τρέπανα ἀβάπτιστα*, in quâ tantum pueri et campanæ baptizentur. Quibus cum Langius regeret, se Romæ tale instrumentum apud Vigonen, Pontificis Julii chirurgum, vidisse, celeriter respondebat, qui ex illis plurimum sapere sibi videbatur, Romæ ob præsentiam Summi Pontificis omnino facile illa instrumenta baptizari posse."

⁵ Tetr. ii., Serm. 3, cap. 93, p. 333, ed. H. Steph.

⁶ Lib. vi. cap. 5, p. 92, ed. Briau.

⁷ Lib. ii. cap. 3, p. 62, ed. Leclerc.

⁸ Lib. vii. cap. 7, § 15.

⁹ 'Coll. Med.,' xlv. 18, § 32, tome iv. p. 43, l. 3, ed. Daremberg.

¹⁰ 'Consp. Med.,' ii. 2, in Ermerins, 'Anecd. Med. Gr.,' p. 111, l. 15.

¹¹ Cap. 19, tom. xiv. p. 781, l. 9; p. 784, l. ult.

¹² Galen, 'De Usu Part.,' lib. xiv. cap. 7, tom. iv. p. 169, l. 14.

¹³ Id. *ibid.* iv. 15, tom. iii. p. 317, l. i.

¹⁴ Rufus Ephes., p. 39, l. 9.

¹⁵ Galen, 'Defin. Med.,' tom. xix. p. 362, l. 12.

ἀγγεία μεσαραϊκά, the mesenteric vessels,¹ in general.

ἀγγεία σιαλόχοα, the salivary ducts.²

ἀγγεία σπερματικά, the spermatie vessels, used somewhat indefinitely, and not always in the same sense, to signify all or part of the vessels connected with the secretion of the seminal fluid in the male; applied also sometimes to the female.³ Sometimes the words are used in the singular number.⁴

ἀγκιστροειδής, *anchor-shaped*, is used by Rufus Ephesius⁵ as synonymous with *ἀγκυροειδής*, and is applied to one of the processes of the scapula, probably that which is now called the *coracoid* process.

ἀγκύλη generally means *the bent arm*, but sometimes *the ham*.⁶ It is also used as synonymous with *ἀγκύλωσις*,⁷ and is explained by Celsus⁸ to mean "recenti cicatrice contractus articulus." The word is used by Dioscorides, Lucius,⁹ and Galen.¹⁰

ἀγκυλοβλέφαρος means a person affected with ankyloblepharon, that is, an adhesion of the eyelids, either to each other or to the eyeball itself.¹¹ The affection is mentioned by Aëtius,¹² Paulus Ægineta,¹³ and the author of the 'Introductio seu Medicus,' attributed to Galen;¹⁴ but neither of these writers calls it by the name *ankyloblepharon*. Aëtius and Pseudo-Galen call it *ankylosis*, and it seems doubtful whether the word *ἀγκυλοβλέφαρον* occurs as a substantive in any ancient author, now that it has been expunged from Celsus, where the best modern editors read *ἀγκυλοβλεφάρους*.¹⁵

ἀγκυλόγλωσσοσ is an adjective, and means a person affected with ankyloglosson.¹⁶ *τὸ ἀγκυλόγλωσσον πάθος* means the affection called *ankyloglosson*, that is, an adhesion of the tongue to the adjacent parts—*tongue-tie*.¹⁷ The affection is mentioned by Celsus,¹⁸ but without any distinct name.

ἀγκύλωσις is used by the author of the 'Introductio seu Medicus' attributed to Galen,¹⁹ to signify what is now called *ankyloblepharon*. Paulus Ægineta²⁰ uses the word as synonymous with *ἀγκύλη*, and nearly in the modern sense of ankylosis, or stiff joint.²¹

¹ Theophilus, 'De Corp. Hum. Fabr.' ii. 7, § 9, p. 68, l. 5.

² Oribasius, xxiv. 8, § 4, tom. iii. p. 310, l. 14, ed. Daremberg.

³ See Rufus Ephes., p. 39, l. 21; p. 40, ll. 4, 7; Galen, 'De Uteri Dissect.,' cap. 9, tom. ii. p. 900, l. 8; 'De Usu Part.,' xiv. 14, tom. iv. p. 208, ll. 12, 16; p. 209, l. 14; p. 210, l. 4; Theophilus, 'De Corp. Hum. Fabr.,' ii. 15, § 2, p. 86, l. 9; Leo, 'Consp. Medic.,' vi. 8, in Ermerins, 'Anecd. Med. Gr.,' p. 195, l. 2.

⁴ Galen, 'De Usu Part.,' xiv. 10, 14, tom. iv. p. 186, l. penult.; p. 208, l. 8; p. 209, l. 9.

⁵ P. 67, l. penult. ed. Clinch.

⁶ Pseudo-Galen, 'Introduct.,' c. 10, tom. xiv. p. 708, l. 4.

⁷ Paulus Ægineta, lib. iv. cap. 55.

⁸ Lib. v. cap. 18, § 28.

⁹ Quoted by Galen, 'De Compos. Medic. sec. Gen.,' vii. 6, tom. xiii. p. 968, l. 7; p. 969, l. i.

¹⁰ 'Comment. in Hippoer. "De Artie.,"' iii. 96, tom. xviii. A., p. 623, l. 12.

¹¹ Celsus, lib. vii. cap. 7, § 6.

¹² Tetr. ii. Serm. 3, cap. 64, p. 327, ed. H. Steph.

¹³ Lib. vi. cap. 15.

¹⁴ Cap. 16, tom. xiv. p. 772, l. 16.

¹⁵ See Kühn's 'Opuse. Acad. Med. et Philol.,' vol. ii. p. 369.

¹⁶ Aëtius, tetr. ii. Serm. 4, cap. 36, p. 388, ed. H. Steph.

¹⁷ Paulus Ægineta, lib. vi. cap. 29.

¹⁸ Lib. vii. cap. 12, § 4.

¹⁹ Cap. 16, tom. xiv. p. 772, l. 16.

²⁰ Lib. iv. cap. 55.

²¹ These last words are frequently (perhaps generally) written in English, *Anchylosis*, &c. (with *ch*), which is manifestly wrong, as the Greek letter is *κ*, not *χ*. The form *Ancylosis*, &c., is in strict accordance with the usual English mode of spelling Greek words containing a *κ*, but is inconvenient on account of pronunciation, the

ἀγκυροειδής, *anchor-shaped*, applied by Dioscorides¹ to the boughs of one of the species of the *chamaeritys*. *ἀγκυροειδής ἀπόφυσις* in Galen² is synonymous with *ἀπόφυσις κορακοειδής*, and signifies one of the processes of the scapula, probably that which is still called the *coracoid* process. Rufus Ephesius³ uses the word in the same sense, as synonymous with *ἀγκιστροειδής*; and Oribasius⁴ transcribes one of the passages of Galen referred to. In another passage Galen⁵ seems to make a distinction between the *ἀπόφυσις ἀγκυροειδής* and the *ἀπόφυσις κορακοειδής*.

ἀγκών, a Hippocratic word⁶ synonymous with the Attic *ὠλέκρανον* and the Sicilian-Doric *κύβιτον*.⁷ It properly signifies the process of the ulna, called the *olecranon*, but is often used for the whole elbow generally. The word is found in Aretæus,⁸ Rufus Ephesius,⁹ Galen,¹⁰ Oribasius,¹¹ Apollonius Citiensis,¹² and Theophilus Protospatharius.¹³

ἀθήρωμα is used in the modern sense of the word—viz., a tumour containing a soft substance like *άθήρη*, *pap* or *gruel*, by Celsus,¹⁴ Galen,¹⁵ and other ancient writers.¹⁶ The word is sometimes written *άθήρωμα* (which is the only form recognised by Liddell and Scott in their lexicon), but more frequently *άθήρωμα*, at least in the present copies of the Greek medical writers. The spelling of *άθήρη*, *άθήρη*, *άθήρη*, seems also doubtful.

αιμοπτύκος, a person affected with hæmoptysis,¹⁷ or spitting of blood. The word *hæmoptysis* is probably of modern invention, though the expressions *αἵματος πτύσις* and *ἡ τοῦ αἵματος πτύσις* are used by Hippocrates¹⁸ and Galen,¹⁹ but not always in the strict modern sense of hæmorrhage from the lungs. In

c before *y* having generally the soft sound of *s*. The best mode of escaping the difficulty is by following the example of the French and German writers, and spelling the words with a *k* (*ankylosis*, &c.), and this is the mode now adopted by some of the most correct English writers also.

¹ 'De Mat. Med.' iii. 166, tom. i. p. 501, ed. Sprengel.

² 'De Musc. Dissect.' tom. xviii. B. p. 975, ll. 14, 15; 'De Anat. Admin.' i. 11, tom. ii. p. 275, l. 1; 'De Oss.' c. 14, tom. ii. p. 766, l. 18; 'Comment. in Hippocr.' 'De Artic.' i. 2, tom. xviii. A. p. 306, l. 13.

³ P. 67, l. penult. ed. Clinch.

⁴ 'Coll. Med.' xxv. 13, tome iii. p. 411, l. 5, ed. Daremberg.

⁵ 'De Usu Part.' xiii. 12, tom. iv. p. 133, l. 1.

⁶ 'De Fract.' §§ 3, 38, tome iii. p. 426, l. 3, p. 544, l. 13; 'De Artic.' § 17; 'Mochl.' § 7, tome iv. pp. 130, 352; 'De Loc. in Hom.' § 6, tome vi. p. 286, l. 16, ed. Littré.

⁷ Julius Pollux, 'Onom.' ii. 4, § 141; Rufus Ephes. p. 29, l. 16; Galen, 'De Usu Part.' ii. 2, 14, tom. iii. p. 92, l. 7; p. 142, l. 10; 'De Motu Musc.' ii. 3, tom. iv. p. 430, l. 13; 'Comment. in Hippocr.' 'De Fract.' ii. 66, tom. xviii. B. p. 512, l. 2.

⁸ 'De Caus. et Sign. Morb. Chron.' ii. 13, p. 179, l. 4. ⁹ P. 50, l. 14.

¹⁰ 'Introd.' c. 10, tom. xiv. p. 704, l. 3; 'De Musc. Diss.' tom. xviii. B. p. 975, l. 2; p. 976, l. 14.

¹¹ 'Coll. Med.' xxv. 43, §§ 1, 3, tome iii. p. 454, l. 12, p. 455, l. 14.

¹² In Dietz, 'Schol. in Hippocr. et Gal.' vol. i. pp. 14, 15, 16, 17.

¹³ 'De Corp. Hum. Fabr.' p. 31, l. 14; p. 33, ll. 7, 11; p. 35, l. 8, ed. Oxon.

¹⁴ Lib. vii. cap. 6.

¹⁵ 'De Meth. Med.' xiv. 12, tom. x. p. 985, l. 6; 'De Tumor. præt. Nat.' cap. 5, tom. vii. p. 718, l. penult.; 'Defin. Med.' cap. 375, tom. xix. p. 440.

¹⁶ Aëtius, tetr. ii. serm. 3, cap. 83; tetr. iv. serm. 3, cap. 7, pp. 333, 743, ed. H. Steph.; Paulus Ægineta, lib. iv. cap. 34; lib. vi. cap. 36; Joannes Actuarius, 'De Meth. Med.' ii. 12, p. 190, ed. H. Steph.; Leo, 'Consp. Medic.' vii. 12, in Ermerius, 'Anecd. Med. Gr.' p. 210.

¹⁷ Andromachus, quoted by Galen, 'De Compos. Medic., sec. Loc.' vii. 4, vol. xiii. pp. 78, 79, 80; Cælius Aurelianus, 'Morb. Chron.' iii. 2, § 35, p. 442.

¹⁸ 'Aphor.' iii. 29; vii. 15, tome iv. pp. 500, 580, ed. Littré.

¹⁹ 'De Locis Affect.' iv. 11, tom. viii. p. 287, l. 7; 'Comment. in Hippocr., 'Epid. I.' i. 18, tom. xvii. A. p. 61, l. 5.

one passage¹ Galen applies the words to hæmorrhage from the mouth, &c., from the stomach, &c., and from the lungs, &c. Kühn refers to Galen² as an authority for the word *αἰμόπτυσις*; but he probably means *αἰμοπτύκός*, which suits his purpose quite as well as *αἰμόπτυσις*.³

αἱμορραγία, rendered "sanguinis fluor" by Cælius Aurelianus,⁴ means hæmorrhage in general from any part of the body.⁵ When, however, in Hippocrates no organ is specified, and the word is used alone, Galen⁶ says that epistaxis is meant. Accordingly, in the passage of Hippocrates referred to by Galen, the word is thus translated by Littré,⁷ Daremberg,⁸ and Ermerins,⁹ but by Adams¹⁰ it is rendered simply *hæmorrhage*.

αἱμορροΐς is used to signify not only *piles*, or a flow of blood from the veins of the rectum, but also from those of other parts of the body.¹¹ According to Galen,¹² it differs from *αἱμορραγία* in being a less violent and copious flow of blood, and sometimes it is applied to tumours without any bleeding at all.¹³ When applied to the female organs of generation,¹⁴ Adams thinks that it comprehends polypus and all other tumours about the uterus.¹⁵

ἄκανθα is applied sometimes, and perhaps originally and more properly, to the spinous process of a vertebra;¹⁶ sometimes to the series of spinous processes,¹⁷ when it is sometimes joined to *ράχις*;¹⁸ sometimes to the whole collection of vertebræ,¹⁹ when it is apparently synonymous with *ράχις*.²⁰ The last two senses of the word it is not always easy to distinguish. It is sometimes also applied to the spine of the scapula.²¹

ἀκατονόμαστος χόνδρος is the name given by Theophilus²² to the ericoïd cartilage of the larynx. The name is probably derived from Galen,²³ who sometimes calls the ericoïd cartilage simply *ὁ δεύτερος*.²⁴ Suidas also calls it *ἀνώνυμος*.²⁵

ἀκμαστικός σύννοχος signifies a species of continued fever, in which the same amount of heat continues throughout the attack.²⁶ It is synonymous with *ὀμότονος*, and is distinguished from *ἐπακμαστικός* and *παρακμαστικός*.

¹ 'Quomodo Morb. Simul. sint Deprehend.,' tom. xix. p. 2, l. 2.

² 'De Comp. Med. sec. Loc.' vii. 4, p. 546, tom. xiii., ed. Chart.

³ 'Opusc. Acad. Med. et. Philol.,' vol. ii. p. 338.

⁴ 'Morb. Chron.' lib. ii. cap. 9, &c.

⁵ See Index to Kühn's Galen, in 'Hæmorrhagia.'

⁶ 'Comment. in Hippocr., "Epid. I.,"' i. 10, tom. xvii. A. p. 50, l. 1.

⁷ 'Œuvres d'Hipp.,' tome ii. p. 600.

⁸ 'Œuvres Choisies d'Hipp.,' p. 412.

⁹ 'Hippocr. Opera,' tom. i. p. 160.

¹⁰ 'Genuine Works of Hipp.' p. 352.

¹¹ Celsus, lib. ii. cap. 1, p. 31, ed. Daremberg.

¹² 'Defin. Med.' cap. 466, tom. xix. p. 456.

¹³ Aëtius, tetr. iv. serm. ii. cap. 5, p. 638, c., ed. H. Steph.

¹⁴ See Celsus, vi. 18, § 9; Paulus Ægineta, iii. 75; vi. 71.

¹⁵ Paul. Ægin., vol. i. p. 646.

¹⁶ Galen, 'De Anat. Admin.,' iv. 6, 7, tom. ii. p. 447, l. 2; p. 455, l. 11; 'De Oss.,' cap. 8, tom. ii. p. 758, l. 8.

¹⁷ Galen, 'De Usu Part.,' xii. 15, tom. iv. p. 61, ll. 8, 13; Theophilus, 'De Corp. Hum. Fabr.,' v. 5, § 6, p. 193, l. 16.

¹⁸ Galen, 'De Anat. Admin.,' iv. 6, 10, tom. ii. p. 451, l. 1; p. 467, l. 5; Theophilus, 'De Corp. Hum. Fabr.,' v. 5, § 3, p. 193, l. 2.

¹⁹ Rufus Ephesius, p. 52, l. 7.

²⁰ Hippocr., 'De Artic.,' § 14, tom. iv. p. 122, l. 11, ed. Littré; Galen, 'De Anat. Admin.,' v. 10, tom. ii. p. 530, ll. 6, 9, 14.

²¹ Galen, 'De Anat. Admin.,' iv. 2, 10, tom. ii. p. 428, l. 10; p. 468, l. 4; p. 469, l. 18.

²² 'De Corp. Hum. Fabr.,' iii. 14, § 1, p. 110, l. 4; 15, § 2, p. 111, l. 12.

²³ See 'De Anat. Admin.,' lib. xi. in the Arabic Version.

²⁴ 'De Usu Part.,' vii. 11, tom. iii. p. 552, l. 9.

²⁵ 'Lex.' in v. *φάρυγγ*.

²⁶ Galen, 'De Meth. Med.,' ix. 4, tom. x. p. 615, l. 10; Leo, 'Consp. Med.,' i. 3, in Ermerins' 'Annot. Med. Gr.,' n. 91 l. 13.

ἀκμή, when applied to a disease, means the third stage, when it is at its height.¹ When applied to the life of man, it means the flower of his age. Hence the pimples that appear in the face about that time were called ἀκμαί in popular language.² The modern scientific name, *acne*, is generally stated to be a Greek word, ἀκνη, but the only passage where it occurs is (it is believed) in Aëtius, where it is manifestly a mere error of the press for ἀκμή: so that it seems probable that this typographical error is the sole origin of the term, which is now too commonly used to be ever altered.³

ἀκρόχειρον,⁴ or ἄκρα χεῖρ,⁵ generally means the *hand* properly so called, forming part of the whole upper extremity, to which the word χεῖρ is sometimes applied.⁶ Sometimes it may especially signify the *fingers*, and some persons so translate it in the account of the Plague of Athens by Thucydides;⁷ but in this passage also the sense given above is quite as likely to be the true one, and *manus*, not *digitus*, is the word used by Lucretius⁸ in his poetical description of the Plague, which is in some places almost translated from Thucydides.

ἀκρόπους,⁹ or ἄκρος πούς,¹⁰ after the analogy of the preceding word, mean generally the *foot*, rather than the *toes*. In many passages one of these senses may possibly be as good as the other, but there are probably not many in which the context absolutely requires the meaning of *toes* to be applied to the words, excluding the other signification.

τὰ ἀκροσφαίρια τῶν δακτύλων, *the tips of the fingers*.¹¹ The word is not to be found in Liddell and Scott's Greek Lexicon, nor in any of the medical dictionaries that I have seen.

ἀκροχορδών, a Hippocratic word,¹² signifying a *pediculated or pendulous wart* having a narrow base, and thus distinguished from *μυρμηκία*, which has a broad base.¹³ The derivation of the word is given by Paulus Ægineta,¹⁴ because it is like ἄκρω χορδῆς, *to the end of a cord*.

¹ Galen, 'De Cris.,' i. 8, tom. ix. p. 581, l. 3; 'De Opt. Sectâ,' cc. 32, 35, tom. i. p. 193, l. 4; p. 195, l. 15; Pseudo-Synesius, 'De Febr.,' pp. 74, 250. See also Hippocr. 'Aphor.,' ii. 30, tome iv. p. 478, ed. Littré.

² Aëtius, viii. 13, p. 152 B., ed. Ald. (p. 372, ed. H. Steph.); Cassius Felix, 'Probl. Phys. et Med.,' c. 33, in Ideler's 'Med. et Phys. Græci Min.,' vol. i. p. 155; Julius Pollux, 'Onom.,' iv. § 194.

³ See Notes to Rhazes 'On the Small Pox,' p. 143.

⁴ Galen, 'De Usu Part.,' ii. 2, tom. iii. p. 91, l. 17.

⁵ Galen, 'De Anat. Admin.,' i. 6, 9, tom. ii. p. 253, l. 16; p. 267, l. 9; Theophilus, 'De Corp. Hum. Fabr.,' i. 2, § 5, p. 4, ll. 3, 4.

⁶ Galen, 'De Inæq. Intemp.,' cap. 2, tom. vii. p. 735, l. 3; Theophilus, 'De Corp. Hum. Fabr.,' i. 2, § 4, p. 4, l. 1; Rufus Ephes., p. 29, l. 21. See Note to Theophilus, *loco cit.*

⁷ Lib. ii. cap. 49, § 8. See Dean Ireland 'On the Plague of Athens,' &c., 1832, p. 6, and Dr. Collier's 'Hist. of the Plague of Athens,' 1857, p. 26.

⁸ Lib. vi. v. 1008.

⁹ Theophilus, 'De Corp. Hum. Fabr.,' i. 19, § 3, p. 42, l. 1.

¹⁰ Galen, 'De Anat. Admin.,' iii. 1, tom. ii. p. 342, l. 16; 'De Usu Part.,' iii. 5, tom. iii. p. 188, ll. 8, 10; Theophilus, 'De Corp. Hum. Fabr.,' i. 18, § 1, p. 39, l. 1.

¹¹ Theophilus, 'De Puls.,' in Ermerins, 'Anecd. Med. Gr.,' p. 15, l. ult.

¹² 'Aphor.,' iii. 26, tom. iv. p. 498, ed. Littré.

¹³ Celsus, ii. 1, v. 28, § 14, pp. 30, 216, ed. Darcmberg; Galen, 'De Meth. Med.,' ii. 2, tom. x. p. 84, l. 11; id. 'Defin. Med.,' c. 400, tom. xix. p. 444.

¹⁴ Lib. iv. cap. 15, p. 63, l. 41; lib. vi. cap. 87, p. 95 B, l. 5, ed. Ald. See also Leo, 'Consp. Medic.,' lib. vii. cap. 14, in Ermerins, 'Anecd. Med. Gr.,' p. 211; Aëtius, tetr. iv. serm. 2, cap. 3, p. 686 G; and Joannes Actuarius, 'De Meth. Med.,' ii. 11, p. 188 F, ed. H. Steph.

ἡ ἀκρώμια, or τὸ ἀκρόμιον, two forms of a Hippocratic word, which are used synonymously to signify the large process terminating the spine of the scapula, still called the *acromion*. The author of the treatise 'De Articulis' (probably Hippocrates himself) calls it¹ "the bond of connexion between the clavicle and the scapula," which definition is repeated by Rufus Ephesius.² It is not unlikely that Hippocrates supposed the acromion to be a distinct and separate bone, which constituted a difference between man and other animals.³ Eudemus, who lived somewhat later, certainly thought so;⁴ probably Galen also, who (speaking apparently in his own person) calls it a cartilaginous bone;⁵ elsewhere,⁶ however, he seems to consider it only as a prolongation of the spine of the scapula, in which he is followed by Theophilus.⁷ The word is frequently met with in Galen,⁸ especially in the 'De Anat. Admin. ;'⁹ also in Oribasius,¹⁰ Paulus Ægineta,¹¹ and Meletius;¹² from which passages it appears that it was sometimes used rather vaguely. Whenever it has any strict and definite sense, it is probably that which is given above.

If the reading ἀκρόμιον ἀρμονίαν in Galen¹³ is correct, there would appear to be an adjective, ἀκρόμιος, though no such is recognised by Liddell and Scott.

The meaning of the word has been discussed by Vesalius,¹⁴ Littré,¹⁵ Adams,¹⁶ and others.

ἀλλαντοειδῆς ὑμήν, or χιτών (never μῆνιγξ, as Kraus¹⁷ asserts), a name applied to one of the membranes of the fœtus, still called the *allantoid*. The name is derived from its somewhat resembling an ἀλλᾶς, or *sausage*,¹⁸ and is sometimes rendered in Latin *farciminalis*.¹⁹ It is described by Galen in the

¹ § 13, tome iv. p. 116, l. 5, ed. Littré.

² P. 29, l. 1. See also p. 50, l. 10, ed. Clinch.

³ 'De Artic.,' loco cit.; 'Mochl.,' § 1, tome iv. p. 344, l. 2, ed. Littré. See Galen, 'Comment. in Hippocr. 'De Artic.,"' i. 61, tom. xviii. pt. i. p. 400, l. 3.

⁴ Rufus Ephes., p. 29, l. i.

⁵ Loco cit., p. 400, l. 5. See also 'De Oss.,' cap. 14, tom. ii. p. 766, l. 11; 'De Anat. Admin.,' v. 2, tom. ii. p. 491, l. 8; 'De Usu Part.,' xiii. 11, tom. iv. p. 128.

⁶ 'De Usu Part.,' xiii. 10, tom. iv. p. 122, l. 2, &c.

⁷ 'De Corp. Hum. Fabr.,' v. 9, § i. p. 198, l. 4.

⁸ See Index to Kübn's edition.

⁹ Tom. ii. p. 421, l. 13; 446.8; 447.4; 466.17; 469.13, 18; 487.1, 3; 488.15; 490.10; 491.6; 679.5.

¹⁰ Bk. xxv., taken almost entirely from Galen, tome iii. p. 410, ll. 9, 11; 411.1; 422.10; 432.5; 434.6; 455.4, ed. Daremberg; and xlvii. 3, tome iv. p. 213.

¹¹ Lib. vi. cap. 113, p. 454, ed. Briau.

¹² 'De Hom. Fabr.,' cap. 27, p. 119, ll. 2, 3, ed. Cramer.

¹³ 'De Oss.,' cap. 15, tom. ii. p. 766, l. 10.

¹⁴ 'De Hum. Corp. Fabr.,' lib. i. cap. 21.

¹⁵ 'Œuvres d'Hippocr.,' tomé iv. p. 10, &c.

¹⁶ Commentary on Paulus Ægineta, vi. 113, vol. ii. p. 483.

¹⁷ 'Kritisch-etymol. Medicin. Lex.'

¹⁸ Galen, 'De Uteri Dissect.,' c. 10, tom. ii. p. 902, l. 11; 'De Usu Part.,' xv. 5, tom. iv. p. 231, l. 8; 'De Sem.,' i. 7, tom. iv. pp. 538, 539.

¹⁹ Aëtius, translated by Cornarius, tetrab. iv. serm. 4, cap. 3, p. 781 C, ed. H. Steph.

three passages referred to below, who is copied by Aëtius¹ and Theophilus.² In the notes to Theophilus (p. 332), I said that I had not found the word in any writer earlier than Galen; but it is used by Soranus.³ It is one of the words discussed by Kühn in his 'Ceusura Medicorum Lexicorum Rectentiorum.'⁴

ἀλώπηξ, a fox, plur. ἀλώπεκες, a curious and very ancient name given to the psoas muscles, the origin of which is unknown. It was found in the 'Cnidian Sentences,' a treatise at least as old as the time of Hippocrates, and also in an author quoted by Rufus Ephesius,⁵ Athenæus,⁶ and Julius Pollux,⁷ by the names *Clearchus* and *Cleitarchus*, both of which (one being wrong) no doubt refer to the same person.

ἀμαρθρίτις, a word used by Cælius Aurelianus,⁸ signifying universal gout, or gout affecting several joints at once. It is omitted in most lexicons.

ἀμαύρωσις ὀμμάτων in the Hippocratic Collection⁹ probably means simply *dimness* of sight; and even where what we should call *amaurosis* seems to be mentioned, the Greek word ἀμαύρωσις is not used.¹⁰ Afterwards it got a more precise signification, and was explained to mean¹¹ "a complete impediment of the sight without any manifest cause." This definition is repeated in almost the same words by Paulus Ægiueta¹² and Joannes Actuarius,¹³ and with some variation by Aëtius,¹⁴ and agrees with the explanation given by Galen himself.¹⁵

ἀμνείος χιτών, or ὑμήν, the name of the innermost membrane surrounding the foetus, first used by Empedodes,¹⁷ and still retained. It is sometimes written ἀμνίος,¹⁸ but much more generally ἀμνείος in the present text of Soranus,¹⁹ Galen,²⁰ Oribasius,²¹ and Theophilus.²² It is doubtful whether τὸ ἀμνίον, the neuter substantive, is ever used in this sense.

ἀμφημερινὸς πυρετός, *quotidian fever*, a name found in the Hippocratic Collection,²³ and adopted by all subsequent ancient writers on fevers, most of

¹ *Loco cit.*

² 'De Corp. Hum. Fabr.,' v. 19, 20.

³ 'De Arte Obstetr.,' c. 21, p. 68, ed. Dietz.

⁴ 'Opusc. Acad. Med. et Philol.,' vol. ii. p. 370.

⁵ 'De Part. Corp. Hum.,' p. 40, l. 12, &c., ed. Clinch. In this passage there are several manifest errors, which are corrected by Ermerinus, Hippocr. 'De Vict. Rat. in Morb. Acut.,' p. 101, and Littré, 'Œuvres d'Hippocr.,' tome iv. p. 65.

⁶ 'Deimos.,' ix. 59, p. 399.

⁷ 'Onomast.,' ii. 4, § 185.

⁸ 'Morb. Chron.,' lib. v. cap. 2, p. 557.

⁹ 'Coac. Prænot.,' §§ 221, 222; 'Prorrh.,' § 13, tome v. pp. 546, 632, ed. Littré.

¹⁰ 'De Visu,' § 8, tome ix. p. 158.

¹¹ Pseudo-Galen, 'Introd.,' c. 16, tom. xiv. p. 776, l. 8.

¹² Lib. iii. c. 22, p. 35 B, l. 52, ed. Ald.

¹³ 'De Meth. Med.,' ii. 7, p. 184 E, ed. H. Steph.

¹⁴ vii. 2, p. 124, l. 14, ed. Ald.

¹⁵ 'Comment. in Hippocr. "Prorrh. I.,"' ii. 45, tom. xvi. p. 609, l. 13.

¹⁶ The accentuation of Liddell and Scott has been adopted.

¹⁷ Rufus Ephes., 'De Part. Corp. Hum.,' p. 45, ed. Clinch; Julius Pollux, 'Onomast.,' ii. 4, § 223.

¹⁸ Ruf. Eph., and Jul. Poll., *locis cit.*; also Galen, 'De Usu Part.,' xv. 4, 5, tom. iv. p. 224, l. 9; 232 12, 16; 233.1, 7.

¹⁹ 'De Arte Obstetr.,' cc. 21, 22, p. 68, l. 13; p. 70, l. 22.

²⁰ 'De Uteri Dissect.,' cap. 16, tom. ii. p. 902, l. 11; 908.1; 'De Sem.,' i. 10, tom. iv. p. 547, l. 13; 'De Fœt. Form.,' cap. 2, tom. iv. p. 657, l. 15; 'De Hipp. et Plat. Decr.,' vi. 6, tom. v. p. 555, l. ult.

²¹ 'Coll. Medic.,' xx. 8, §§ 11, 12, 13, tome iii. p. 75, l. 12; p. 76, ll. 5, 10.

²² 'De Corp. Hum. Fabr.,' v. 19, § 2, p. 211, l. 5; 20, § 3, p. 214, l. 7.

²³ 'Epid.,' i. 2, § 4, tome ii. p. 622, l. 2; 'De Nat. Hom.,' § 15, tome vi. p. 66, ed. Littré.

whom are enumerated by Adams in his Commentary on Paulus Ægineta. Galen says that in his time some physicians had begun to call those quotidian fevers in which the intermission was incomplete by the names *καθημερινός*, or *μεθημερινός*, but he adds that this was not the practice of the ancients, and that he himself preferred the names *ἀμφημερινός συνεχής* and *ἀμφημερινός διαλείπων*,² whenever it was necessary to intimate that the intermission was partial or complete.

ἀμφιβληστροειδής χιτών, *tunica retiformis*, a name that owes its origin to Herophilus, who compared a part of the eye to a casting-net (*ἀμφίβληστρον*),³ "on account of the disposition of the vessels and its form." It is impossible to decide exactly what part of the eye is meant when the word is found in ancient authors, as they had no very distinct ideas themselves of the complicated anatomy of this organ. Accordingly, it sometimes appears to mean the *retina*, sometimes the *hyaloid membrane*, sometimes both these delicate parts, which were not very accurately distinguished. Rufus Ephesius says it contains the hyaloid humour, and is synonymous with *ἀραχνοειδής* and *ύαλοειδής*, by which names he designates the "third" membrane of the eye. This description plainly refers to the hyaloid membrane. On the other hand, Galen⁴ distinctly calls it an expansion of the optic nerve, and therefore as evidently refers to the retina. He also in another passage⁵ distinguishes the *ἀμφιβληστροειδής* from the *ἀραχνοειδής*, which two words Rufus Ephesius and Julius Pollux⁶ considered to be synonymous. Oribasius⁷ transcribes Galen's description. In Leo,⁸ Meletius,⁹ and Joannes Actuarius,¹⁰ the retina is intended. The meaning of the word is discussed by Kühn,¹¹ who seems to consider that it *never* means the retina, which certainly is not correct. Dr. Daremberg mentions the uncertainty that belongs to the anatomical knowledge of the eye exhibited by ancient authors.¹²

ἀνάβασις, when applied to a disease means the second period (sometimes called *ἐπίδοσις*, or *αὔξησις*), when it is increasing in severity; the other stages being the *ἀρχή*, *ἀκμή*, and *παρακμή*.¹³

ἀνάβατικὸς σύννοχος is synonymous with *ἐπακμαστικός*, and signifies a species of continued¹⁴ fever in which the amount of heat gradually increases throughout the attack.¹⁵

¹ Lib. ii. cap. 1, vol. i. p. 187.

² 'De Differ. Febr.' ii. 7, tom. vii. pp. 354, 355; 'Comment. in Hippocr. "Epid. I.,"' iii. 2, tom. xvii. A. p. 221.

³ Rufus Ephes., 'De Part. Corp. Hum.,' p. 37, l. 1; p. 56, l. 15.

⁴ 'De Usu Part.,' viii. 6; x. 1, 2, tom. iii. p. 639, l. 10, p. 762, l. 1, &c.; 'De Hippocr. et Plat. Deor.,' vii. 4, tom. v. p. 624, l. 10.

⁵ 'De Meth. Med.,' i. 6, tom. x. p. 47, l. 16.

⁶ 'Onomast.,' ii. 13, § 71.

⁷ 'Coll. Med.,' xxiv. 2, tome iii. p. 295, l. 10, ed. Daremb.

⁸ 'Consp. Medic.,' iii. 1, p. 129, ll. 23, 25, in Ermerinus, 'Anecd. Med. Gr.'

⁹ 'De Hom. Fabr.,' e. 2, p. 63, ll. 9, 24, in Cramer's 'Anecd. Gr.,' vol. iii.

¹⁰ 'De Spir. Anim.,' i. 8, § i. in Ideler's 'Med. et Phys. Gr. Min.,' vol. i. p. 327, l. 6.

¹¹ 'Opusc. Acad. Med. et Philol.,' vol. ii. p. 353.

¹² 'Œuvres de Galien,' tome i. p. 612.

¹³ Galen, 'De Cris.,' i. 3, 8, tom. ix. p. 556, l. 14; p. 581, l. 3; 'De Morbor. Tempor.,' e. 2; 'De Totius Morbi Tempor.,' ec. 1, 3, tom. vii. p. 411, l. 12; 440.3; 445.11; 'Comment. in Hippocr. "De Humor.,"' i. 3; ii. 14, tom. xvi. p. 70, l. 13; p. 257, l. 7; Pseudo-Synesius, 'De Febr.,' p. 72, l. ult.

¹⁴ In order to prevent misapprehension, it should be stated that *σύννοχος* here and above (see *ἀκμαστικός σύννοχος*) is used in the sense given it by Galen, to signify simply a fever in which there is neither intermission (*διαλείπων πυρετός*) nor remission (*συνεχής πυρετός*), but perfect continuity; what exact species of fever in the nomenclature of modern nosologists were included under this name it may perhaps be necessary to determine hereafter, when the word *σύννοχος* is examined, but in the meantime this explanation is sufficient.

¹⁵ Galen, 'De Differ. Febr.,' ii. 2, tom. vii. p. 337, l. 3.

ἀναβροχίζω, to catch in a loop, to perform the operation of ἀναβροχισμός.¹

ἀναβροχισμός, an ancient operation for trichiasis, described by Paulus Ægineta,² but no longer in use. It is mentioned also by Galen,³ and has been particularly examined by several modern writers—e.g., Kühn,⁴ Littre,⁵ and Ermerins.⁶

ἀνάγειν αἷμα is merely to bring up blood, whether by vomiting or by coughing.⁷ The use both of the verb ἀνάγω and of the substantive ἀναγωγή in the Hippocratic Collection is explained by Foësius.

ἀναγωγή αἵματος is sometimes merely the bringing up of blood, whether by vomiting or by coughing;⁸ and this etymological meaning of the word was probably strictly observed, as Cælius Aurelianus⁹ particularly notes that it signifies “ex inferioribus ad superiora fluorem.” It was perhaps in this general sense that Erasistratus¹⁰ used the word in the title of one of his works. Sometimes the word is applied particularly to hæmoptysis,¹¹ sometimes to hæmatemesis.¹² In Aretæus,¹³ ἀναγωγή πτυέλων and ἀναγωγή φλεγμάτων signify, of course, expectoration.

ἀναίθησία, insensibility, want of sensation,¹⁴ as a symptom of disease; used in the plural by Galen,¹⁵ in the same sense. Sometimes it is used as the name of a disease,¹⁶ opposed to πάρεσις.

ἀναίθησις, which is omitted in most lexicons, is used by Aretæus¹⁷ as synonymous with ἀναίθησία.

ἀναίθητος, signifies a person insensible, without sensation, and is opposed in Aretæus¹⁸ to εὐαίθητος. In another passage of the same author,¹⁹ ἀναίθητος ἢ ἀφή means, the sense of touch is lost.

The insensibility mentioned in these passages was caused by disease, not by artificial means; and accordingly the word ἀναίθητικός (anæsthetic) is probably nowhere used by any ancient writer. The word is, however, a perfectly legitimate compound and derivative; for as αἰσθητικός signifies that which gives sensation (as αἰσθητικὰ νεύρα), so ἀναίθητικός may fairly be used to signify that which takes it away.²⁰

ἀνὰ σάρκα, or ἀνασάρκα, signifies that species of dropsy which still retains the name anasarca. It was a new term in the time of Galen, who says he had

¹ Pseudo-Galen, ‘Introd.’ c. 19, tom. xiv. p. 784, l. 2.

² Lib. vi. cap. 13, where see Adams’s Commentary, vol ii. p. 270.

³ ‘Comment. in Hippocr.’ ‘De Vict. Rat. in Morb. Acut.’, iv. 105, tom. xvi. p. 918, l. 12, where the word is wrongly written ἀναβροχισμόν.

⁴ ‘Opusc. Acad. Med. et Philol.’, vol. ii. p. 354.

⁵ ‘Œuvres d’Hippocr.’, tome iii. p. xliv.

⁶ Hippocr. ‘Opera,’ vol. i. p. 360.

⁷ Leo, ‘Conspect. Medic.’, iv. 18, in Ermerins, ‘Anecd. Med. Gr.’, p. 163, l. 18.

⁸ Leo, *ibid.*, l. 17.

⁹ ‘Morb. Chron.’, ii. 9, p. 389, l. nlt. So also Aretæus, ‘De Caus. Morb. Acut.’, ii. 2, p. 23, l. 24, ed. Adams.

¹⁰ Galen, ‘De Libris Propriis,’ c. 1, tom. xix. p. 14, l. 7.

¹¹ Dioscor. ‘Eupor.’, ii. 29, 30, tom. ii. p. 238, l. 14; p. 239, l. 7, ed. Sprengel.

¹² Galen, ‘De Compos. Medicam. sec. Locos,’ vii. 4, tom. xiii. p. 75, l. 7.

¹³ ‘De Sign. Morb. Acut.’, i. 10, p. 17, ll. 2, 12, ed. Adams.

¹⁴ Aretæus, *ibid.*, 5, p. 6, l. 6.

¹⁵ ‘Comment. in Hippocr.’ ‘Epid. III.’, i. 4, tom. xvii. A. p. 522, l. 5.

¹⁶ Aretæus, ‘De Caus. Morb. Chron.’, i. 7, p. 62, l. 21.

¹⁷ ‘De Cur. Morb. Acut.’, i. 4, p. 149, l. 19.

¹⁸ ‘De Caus. Morb. Chron.’, ii. 12, p. 119, l. 7. ¹⁹ *Ibid.* i. 7, p. 66, l. 18.

²⁰ The monstrous word *anesthésique*, which is to be found in two recent French Medical Dictionaries of repute, if admitted at all, ought certainly to have been accompanied by a protest!

nowhere found it in any author, but that it was used by modern physicians.¹ Probably the earliest extant writer who has employed the name is Æretæus,² who was either a contemporary of Galen, or slightly anterior to him. After his time it became one of the recognised names for anasarca—perhaps the most common—and is used by Alexander Trallianus,³ Stephanus Atheniensis,⁴ Theophilus,⁵ Paulus Ægineta,⁶ Leo,⁷ and Joannes Actuarius.⁸ The name was no doubt at first *ὁ ἀνὰ σάρκα ὕδρεος*,⁹ *the dropsy throughout the flesh*, or *ὁ ἀνὰ σάρκα καλούμενος ὕδρεος*,¹⁰ *the so-called dropsy throughout the flesh*; then the *ὕδρεος* was dropped, and *ὁ ἀνὰ σάρκα* alone was used.¹¹ Lastly, the two words, *ἀνὰ σάρκα*, were united to form one (*ἀναςάρκα*),¹² which seems to have been considered as a substantive, so that in one place¹³ (if the reading is correct) we meet with *ἀναςάρκας* as the accusative plural.

The name is synonymous with *λευκοφλεγματία* or *λευκὸν φλέγμα*,¹⁴ with *ὕδρεος*,¹⁵ *κατὰ σάρκα* or *catasarca*,¹⁶ *ὑπὸ σάρκα* or *ὑποσάρκα*,¹⁷ *ὑποσαρκίδιος ὕδρεος*,¹⁸ *intercus*,¹⁹ &c.; but none of these names have been generally adopted.

*ἀναστομῶ φλεβί*²⁰ or *ἀγγείου*,²¹ is to *open the mouth* of a vein or vessel, so as to allow the blood to ooze out: it is used also in the passive voice in a similar sense.²² Sometimes it means *to anastomose*, or unite by anastomosis, in the modern sense of the word,²³ and is applied to the communication between the arteries and veins: in this sense the word *συναναστομῶ* is also used.²⁴ Sometimes (in the passive) it appears to mean *to be dilated*, without suffering

¹ 'Comment. in Hippocr. "De Vict. Rat. in Morb. Acut.,"' iv. 93, tom. xv. p. 891, l. 2.

² 'De Caus. Morb. Chron. ii 1, p. 92, ll. 15, 18, 21; p. 93, ll. 14, 22.

³ Lib. ix. cc. 1, 2, p. 512, l. 18; p. 513, l. 5, ed. Basil.

⁴ 'Schol. in Hippocr. "Prognost.,"' in Dietz, 'Schol. in Hippocr. et Gal.,' vol. i. p. 128, ll. 31, 32; p. 131, l. 21.

⁵ 'Comment. in Hippocr. "Aphor.,"' in Dietz, *ibid.* vol. ii. p. 490, l. 17.

⁶ Lib. iii. cap. 48, p. 48, B. ll. 45, 49.

⁷ 'Conspect. Medic.,' v. 23, p. 185, l. 13, in Ermerins, 'Anecd. Med. Gr.'

⁸ 'De Meth. Med.,' v. 6, 8, pp. 258 b, 270 g, ed. H. Steph.

⁹ Stephanus Atheniensis, *loco cit.*

¹⁰ Galen, 'De Caus. Symptom.,' iii. 4, tom. vii. p. 231, l. 9. See also 'De Simplic. Medic. Temper. ac Facult.,' xi. 1, tom. xii. p. 321, l. 12.

¹¹ Galen, 'Comment. in Hippocr. "De Rat. Vict. in Morb. Acut.,"' iv. 93, tom. xv. p. 892, l. 9.

¹² Galen, 'De Natur. Facult.,' i. 11, tom. ii. p. 24, l. 15; 'Defin. Med.,' c. 279, tom. xix. p. 424, l. 7.

¹³ Galen, 'De Ther. ad Pis.,' c. 15, tom. xiv. p. 275, l. 18.

¹⁴ See Foësius ('Econ. Hippocr.,' in v. *λευκοφλεγματία*).

¹⁵ Cælius Aurelianus, 'Morb. Chron.,' iii. 8, p. 468, ed. Amman; Galen, *passim*.

¹⁶ Galen, *loco cit.*, tom. xv. p. 891, l. 2; Cæl. Aurel., pp. 468, 469.

¹⁷ Celsus, 'De Medic.,' iii. 21; Cæl. Aurel., p. 468.

¹⁸ Hippocrates, 'De Vict. Rat. in Morb. Acut.,' Append. § 20, tome ii. p. 496, l. ult. ed. Littré; 'De Morb.,' i. 3, tom. vi. p. 144, l. 5; Paulus Ægineta, lib. iii. cap. 48, p. 48 B. l. 45.

¹⁹ Cæl. Aurel., p. 470, l. 8.

²⁰ Galen, 'De Atrâ Bile,' c. 4, tom. v. p. 117, l. ult.

²¹ Id. 'De Caus. Symptom.,' iii. 5, tom. vii. p. 233, l. 14.

²² Galen, 'De Differ. Symptom.,' c. 6, tom. vii. p. 79, l. 15; 'De Meth. Med.,' v. 2, tom. x. p. 311, l. 8; 'Comment. in Hippocr. "De Humor.,"' iii. 31, tom. xvi. p. 475, l. 14; Leo, 'Conspect. Medic.,' v. 11, in Ermerins, 'Anecd. Med. Gr.,' p. 177.

²³ Galen, 'De Usu Part.,' vi. 17, tom. iii. p. 495, l. 15.

²⁴ Galen, *ibid.*, p. 492, l. 14.

the blood to escape, as in a passage of Galen,¹ where it is opposed to *τροθεισῆς*, and answers to *ἀνευρυνθείσῆς* in Antyllus.²

ἀναστόμωσις had three very different meanings, derived from the three senses of *ἀναστομῶω*, given above:—

1. One of the species of hæmorrhage recognised by the old writers,³ rendered by Cælius Aurelianus⁴ *osculatio*, and explained by Celsus to apply to hæmorrhage “ore alicujus venæ patefacto.”⁵ This sense of the word is at least as old as the time of Erasistratus, who was perhaps the author of it.⁶

2. *Anastomosis*, in the modern sense of the word, or the communication between the arteries and veins, as if by the mouths or open ends of the one set of vessels being joined to those of the other.⁷ This communication was perfectly familiar to Erasistratus, who, however, believed that the arteries contained only air; it is also discussed at some length by Galen, who knew that the arteries contained blood: all which makes it the more surprising that the circulation of the blood should have been so long undiscovered.

3. Simple *dilatation*, without any escape of blood, in the passage of Paulus Ægineta before referred to,⁸ synonymous with *ἀνευρυσμός* and *ἀνεύρυνσις* in Antyllus.⁹

ἀναστομωτικός, calculated to open or dilate the mouths of vessels, applied chiefly to medicines,¹⁰ rendered by Cælius Aurelianus, “*medicamina osculantia, provocativa, apertiva.*”¹¹ The expression *ἀναστομωτική δύναμις* is used by Galen.¹² In the Hippocratic Collection the word *ἀναστομωτήριος*¹³ is used in the same sense as *ἀναστομωτικός*; but *ἀνάστος*, which is inserted in some lexicons, and from which comes the word *ἀναστομωτέρων*, formerly found in the Hippocratic Collection,¹⁴ is probably no genuine word. It is not recognised by Liddell and Scott, and in his edition of Hippocrates, Littré has *ἀστομωτέρων*, which is no doubt the correct reading.

ἀνευρυσμός, a dilatation, synonymous with *ἀνεύρυνσις*, and, when applied to an artery, constituting *ἀνεύρυσμα*, *aneurysm*.¹⁵

ἀνεύρυσμα, an *aneurysm*, in the modern sense of the word, is probably not to

¹ ‘De Tumor. præt. Nat.,’ c. 11, tom. vii. p. 725, l. 4. This passage is quoted by Oribasius (‘Coll. Medic.,’ xlv. 23, § 1, tome iv. p. 51, ed. Daremberg) and by Paulus Ægineta (vi. 37, p. 180, ed. Briau), and appears to have been misunderstood by Freind, when he says (‘Hist. of Physic,’ vol. i.) that Fernel was the first person who attributed aneurysm to dilatation. See Briau’s Note on Paulus Ægineta, loco cit. See also the explanation of *ἀνεύρυσμα* on this page.

² In Oribasius, ‘Coll. Medic.,’ xlv. 24, § 1, tome iv. p. 52.

³ Galen, ‘De Caus. Symptom.,’ iii. 5, tom. vii. p. 232, l. 1; ‘De Meth. Med.,’ iv. 1, v. 2, tom. x. p. 233, l. 1; p. 311, ll. 4, 12, 17; ‘Comment. in Hippocr. “De Humor.”’ iii. 31, tom. xvi. p. 478, l. 5; ‘Defin. Med.,’ c. 461, tom. xix. p. 457, l. 3.

⁴ ‘Morb. Chron.,’ ii. 10, § 121.

⁵ ‘De Medic.,’ iv. 11, p. 134, ed. Daremberg.

⁶ Cælius Aurelianus (loco cit.) says that some persons acknowledged only two kinds of hæmorrhage—viz., “*eruptio et putredo, ut Asclepiades;*” others three—viz., “*eruptio et putredo et osculatio, ut Erasistratus.*”

⁷ Galen, ‘De Usu Part.,’ vi. 17, tom. iii. pp. 492, 493, 494.

⁸ vi. 37, p. 180, l. 11, ed. Briau.

⁹ In Oribas. ‘Coll. Med.,’ xlv. 24, tome iv. p. 52, l. 11; p. 53, l. 1.

¹⁰ Celsus, v. 18, § 35; Galen, ‘De Simplic. Medicam. Temper. ac Facult.,’ v. 14, tom. xi. p. 749, &c.

¹¹ ‘Morb. Chron.,’ ii. 10, § 123; ‘Morb. Acut.,’ iii. 4, § 40.

¹² Loco cit., p. 750, l. 12.

¹³ ‘De Nat. Mul.,’ § 109, tome vii. p. 428, l. 2, ed. Littré.

¹⁴ ‘De Morb. Mul.,’ i. 1, tome viii. p. 12, l. 3.

¹⁵ Galen, ‘Defin. Med.,’ c. 378, tome xix. p. 441; Antyllus, in Oribas. ‘Coll. Med.,’ xlv. 24, tome iv. p. 52, l. 12; p. 53, ll. 1, 11.

be found in any author earlier than Rufus,¹ who, however, only mentions the affection incidentally. It occurs several times in Galen's works.² In one place two causes are assigned for the affection—viz., *anastomosis* and a *wound*,³ which apparently correspond with those mentioned by Antyllus—viz., *dilatation* and *rupture*.⁴ Freind considers that no Greek writer believed an aneurysm ever to proceed from dilatation of the artery; and he refers to the above-mentioned passage of Paulus Ægineta, in which he considers that *ἀναστόμωσις* necessarily implies that the blood was extravasated.⁵ He may possibly be right with respect to the meaning of Galen and Paulus Ægineta (though upon the whole it seems more probable that he is wrong), but the passage from Antyllus (which, however, was not published till long after his death)⁶ proves that his supposition that no Greek author mentions dilatation as one of the causes of aneurysm was mistaken. Besides Adams's Commentary there is a valuable note by Dr. Daremberg⁷ on the meaning of the passage in Paulus Ægineta, which is also quoted by Oribasius.

¹ In Aëtius, iv. 2, § 51, pp. 716 E, 717 E, ed. H. Steph.

² 'De Meth. Med.,' v. 7, tom. x. p. 335, ll. 13, 14; 'De Cur. Rat. per Ven. Sect.,' c. 22, tom. xi. p. 313, l. 15; 'Defin. Med.,' c. 378, tom. xix. p. 441.

³ 'De Tumor. præf. Nat.,' c. 11, tom. vii. p. 725; quoted by Oribasius, 'Coll. Med.,' xlv. 25, tome iv. p. 51, and by Paulus Ægineta, vi. 37, p. 180, ed. Briau.

⁴ In Oribasius, loco cit., c. 24, p. 52, ll. 10, 11.

⁵ 'Hist. of Physick,' vol. i. p. 182, &c.

⁶ In Cardinal Mai's 'Classici Auctores e Codicibus Vaticanis editi,' tom. iv. 1831.

⁷ Oribas., tome iv. p. 660.

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ἀνθρακώδης is found in the Hippocratic Collection,¹ applied (together with *μέλας*) to the menses, and explained by Föes to mean “Carbunculosi, hoc est carbonibus similes et nigri aut adusti.” In later writers it is used in quite a different sense, and is applied to *πυρετός* by Palladius,² to *ἔλκος* by Rufus Ephesius³ and Galen,⁴ and to *ἐξανθήματα* by Herodotus⁵ (not, of course, the historian). In all these instances the word is supposed by some persons to refer to the *small-pox*; and, if the passages are examined, it will be seen that they might very well be supposed to describe this disease, if it were but incontrovertibly proved that it was known to the Greek physicians of the first century after Christ. As, however, this is not the case, it is safer to explain the word simply as “*anthrax-like*,” and refer to *ἀνθραξ* for further details.

ἀνθράκωσις is defined by Paulus Ægineta⁶ to be “a malignant ulcer of the sloughy kind, forming sometimes in the ball of the eye, sometimes in the eyelid, as in the other parts of the body” (Adams’ translation), which definition agrees with that given by Pseudo-Galen.⁷ Joannes Actuarius⁸ uses the word in the same sense, and it is probably never simply synonymous with *ἀνθραξ*.

ἀνθραξ, a word at least as old as Hippocrates, which is interesting, because it has been supposed by Willan⁹ and others¹⁰ to signify *small-pox*. The meaning of the word has been fully examined by Willan, by Littré, in his edition of ‘Hippocrates,’¹¹ and by myself in one of the notes to Rhazes,¹² where will be found a reference to the principal passages in which it is used by ancient writers. In this place, therefore, it will not be necessary to do more than state the general result of the enquiry. In Hippocrates there is nothing to indicate the precise meaning attached to the word, but by the most recent translators (Littré, Adams, Daremberg, and Ermerins,) it is rendered *anthrax*, *carbuncle*, and *carbunculus*. The word is frequently used by Galen, and there are several definitions and descriptions of the disease in different parts of his works,¹³ which would certainly seem to apply much more to the modern *carbuncle* than to the *small-pox*. The word is sometimes used in the plural, but it need not then necessarily mean several “anthraxes,” which appeared on one and the same person (like the pustules of the small-pox), but may equally well signify a single “anthrax,” which broke out on several individuals. The word is used by Alexander Trallianus,¹⁴ Leo,¹⁵ and other medical writers.¹⁶

¹ ‘De Morb. Mul.’ i. 11, tome viii. p. 44, l. 7, ed. Littré.

² ‘Comment. in Hippocr. “Epid. VI.”’ in Dietz, ‘Schol. in Hippocr. et Gal.’ vol. ii. p. 33, l. 3.

³ Quoted by Aëtius, v. 95, p. 91 B. l. 38, ed. Ald.

⁴ ‘De Probis et Pravis Alim. Succis,’ c. 1, tom. vi. p. 750, l. ult.

⁵ Quoted by Aëtius, v. 129, p. 96 B. l. 31; the equivalent expression, *ἀνθραξι παραπλήσιαι*, occurs in l. 7.

⁶ iii. 22, p. 35, l. 46, ed. Ald.

⁷ ‘Introd.’ c. 16, tom. xiv. p. 777, l. 8.

⁸ ‘De Meth. Med.’ ii. 7, p. 184 B. ed. H. Steph.

⁹ ‘On the Antiquity of the Small Pox,’ &c., in his ‘Miscellaneous Works,’ 1821.

¹⁰ C. F. T. Krause, ‘Ueber das Alter der Menschenpocken,’ &c.; Hannover, 1825. This work I have not myself seen.

¹¹ Tome v. p. 48, &c.

¹² ‘On the Small Pox and Measles,’ p. 146, &c.

¹³ See Index to Kühn’s ‘Galen,’ under *Carbunculus*.

¹⁴ Lib. ii. cap. 7.

¹⁵ ‘Consp. Medic.’ vii. 7, in Ermerins, ‘Anecd. Med. Gr.’ p. 209.

¹⁶ See Index to the ‘Medicæ Artis Principes,’ art. “Carbunculus.”

Upon the whole, it is probable, 1. that in the ancient medical writers there are many passages in which the word *must* signify an affection resembling carbuncle, or malignant pustule; 2. that there is no passage in which it may not possibly have this meaning; and, 3. that there is no passage in which it must necessarily mean small-pox. On the other hand, it is not improbable that the word may have been popularly used in a different or less precise sense; and, at any rate, it is hardly possible that in the short account of the epidemic disease in the fourth century, given by Eusebius, &c.,¹ it can have signified carbuncle, while it must be confessed that some of the particulars there mentioned much more closely resemble small-pox.²

ἀνομοιομερής, consisting of unlike parts,³ applied to those members of the body which by division become different in kind from what they were before. Aristotle gives, as examples,⁴ *a hand* and *a face*, which do not by division become two hands or two faces, but something *unlike* (*ἀνόμοιον*) to what they were before the division took place. The word is directly opposed to *ὁμοιομερής*,⁵ and is apparently almost (if not quite) synonymous with *σύνθετος* and *ὀργανικός*, which words are used in passages where we might, perhaps, have expected to find *ἀνομοιομερής*.⁶ The parts called indiscriminately by these three names are made up of the parts called *ὁμοιομερῆ*,⁷ which word will require further explanation.

ἀνόρεκτος, without appetite, a comparatively modern term in Galen's time, synonymous with the older *ἀπόσιτος*,⁸ and *ἄσιτος*,⁹ applied sometimes to the stomach.¹⁰

ἀνορεκτέω, to be without appetite.¹¹

ἀνορεξία, complete want of appetite, distinguished by Galen from *δυσσορεξία*, and from *μοχθηρὰ ὄρεξις*,¹² synonymous with *ἄσιτος* or *ἀπόσιτος*,¹³ found sometimes in the plural.¹⁴ There is a chapter on the subject in Alexander Trallianus;¹⁵ see also Paulus Ægineta,¹⁶ and Leo.¹⁷

ἀντιάς, more frequently found in the plural *ἀντιάδες*, meaning the *tonsils*,¹⁸ so called from their being situated opposite to each other,¹⁹ *ἐξ ἐναντίας*

¹ Quoted by Willan, p. 5, &c.

² It "spread over the whole bodies of the sufferers . . . but, by particularly affecting the eyes in most cases, it produced blindness in some thousands of men, women, and children."

³ Galen, "De Meth. Med.," vii. 6, tom. x. p. 476, l. 6.

⁴ "Hist. Anim.," i. 1, init.

⁵ Aristotle, *loco cit.*; Galen, "Comment in Hippocr. 'De Alim.," iii. 1, tom. xv. p. 252, l. 2.

⁶ Galen, "De Hipp. et Plat. Deer.," viii. 4, tom. v. p. 673, l. penult.; "De San. Tu.," vi. 2, tom. vi. p. 384, l. 11; "Comment. in Hippocr. 'De Nat. Hom.," i. Praef., tom. xv. p. 7, l. 15; p. 9, l. 2; "Comment. in Hipp. 'De Alim.," iii. 1, tom. xv. p. 252, l. 8; p. 253, l. 9.

⁷ Aristotle, "Hist. Anim.," i. 1, § 2; Galen, *loco cit.*, tom. xv. p. 252, l. 8.

⁸ "Comment. in Hippocr. 'Epid. III.," iii. 72, tom. xvii. A. p. 743, l. 16.

⁹ "Comment. in Hippocr. 'Epid. I.," i. 30, tom. xvii. A. p. 74, l. 3.

¹⁰ Theophilus, 'De Puls.," in Ermerins, 'Anecd. Med. Gr.," p. 73, l. 16.

¹¹ Alexander Trallianus, vii. 5, p. 330, l. 26, ed. Basil.

¹² 'De Symptom. Caus.," i. 7, tom. vii. p. 128, l. 5, &c.

¹³ Galen, 'Comment. in Hippocr. 'Aphor.," iv. 16, tom. xvii. B. p. 677, l. 1.

¹⁴ Galen, 'De Saut. Tu.," vi. 9, tom. vi. p. 422, l. 8; 'De Plenit.," e. 11, tom. vii. p. 577, l. 2.

¹⁵ Lib. vii. cap. 5.

¹⁶ Lib. iii. cap. 37.

¹⁷ 'Consp. Medic.," v. 1, in Ermerins, 'Anecd. Med. Gr.," p. 169.

¹⁸ Rufus Ephes., p. 28, l. 10; Pseudo-Galen, 'Introduct.," e. 11, tom. xiv. p. 713, l. 6; Julius Pollux, 'Onomast.," ii. 4, § 201; Leo, 'Consp. Medic.," in Ermerins, 'Anecd. Med. Gr.," p. 155.

¹⁹ Rufus Ephes., p. 57, l. 4; Paulus Ægineta, vi. 30, p. 154, ed. Briaux.

ἀλλήλων. It also, and probably more generally, signifies inflammation of the tonsils,¹ especially perhaps the subsequent induration.² Both in its anatomical and its pathological sense it is generally synonymous with *παρίσθμια*, though sometimes distinguished from this word, as by Galen (*locis cit.*).

ἀντιστομία, *excision of the tonsils*, a word perhaps found only in Leo,³ though the operation is described by Celsus,⁴ Paulus Ægineta,⁵ and other ancient writers.

ἀντικάρδιον is explained by Rufus Ephesius⁶ to signify the depression in the throat, *πρὸς ταῖς κλεισί, at the clavicles*; and is said by him to be synonymous with *σφαγή*, and with the Homeric *λανκανίη*, both of which words signify *the throat*. Julius Pollux⁷ also says the word is synonymous with *σφαγή*, but explains it to mean the depression *ὑπὸ τὸ στέρνον* (not *ὑπὸ τῷ στέρνῳ*). This is generally translated “sub pectore,” *under the sternum*; but it may perhaps mean *at* or *near* the sternum, and then the two definitions may be reconciled. In most dictionaries, the sense given by Julius Pollux is adopted, to the exclusion of the other; and it would certainly appear to be more etymologically correct—viz., over against the *καρδία*, that is, either the *heart* or the *cardiac extremity* of the stomach. On the other hand, Rufus Ephesius is much the higher authority in all anatomical matters. It is doubtful whether the word is to be found in any other Greek medical writer.

ἀντικνήμιον, a word used by Hippocrates⁸ and Aristotle,⁹ to signify the *shin*, or front part of the leg, opposed to *γαστροκνημία*, the *calf* of the leg. It is used in much the same sense by Rufus Ephesius¹⁰ and Galen,¹¹ and by Oribasius¹² and Meletius,¹³ who quote from Galen. Julius Pollux,¹⁴ after giving the above explanation, says that some persons gave the name of *ἀντικνήμιον* to the *back part* or *calf* of the leg, but the word is probably not used in this sense by any extant Greek medical author.

ἀντίτραγος, the eminence of the external ear, opposite the *tragus*, still called *antitragus*.¹⁵

ἀντίχειρ, the common name for the *thumb* in Galen's time,¹⁶ so called probably *ὅτι ἀντίκειται τοῖς ἄλλοις*, because it is placed *opposite* to the other fingers;¹⁷ though some said it was because the thumb is *equal to*, or *takes the*

¹ Galen, ‘De Symptom Caus.’ iii. 11; ‘De Tumor. praeter Natur.’ cap. 17, tom. vii. p. 263, l. 13; p. 731, l. 13.

² Celsus, vii. 12, § 2; Paulus Ægineta, iii. 26, p. 38 B. l. 36, ed. Ald.

³ ‘Consp. Medic.’ iv. 6, in Ermerins, ‘Anecd. Med. Gr.’ p. 155.

⁴ Lib. vii. cap. 12, § 2.

⁵ Lib. vi. cap. 30.

⁶ ‘De Appell. Part. Corp. Hum.’ p. 28, l. 20; p. 50, l. 6, ed. Clinch.

⁷ ‘Onomast.’ ii. 4, § 165.

⁸ ‘De Fract.’ § 18, tome iii. pp. 478, 480, ed. Littré.

⁹ ‘Hist. Anim.’ i. 11, § 3 (15, § 5).

¹⁰ ‘De Appell. Part. Corp. Hum.’ p. 33, l. 11; p. 52, l. 19, ed. Clinch.

¹¹ ‘De Anat. Admin.’ iii. 12, tom. ii. p. 409, l. 15; p. 410, l. 2; ‘De Oss.’ c. 22, tom. ii. p. 774, l. 15; ‘Comment. in Hippocr.’ ‘De Fract.’ ii. 34, tom. xviii. B. p. 473, l. 11; ‘De Musc. Dissect.’ tom. xviii. B. p. 1010, l. 8.

¹² ‘Coll. Medic.’ xxv. 21, § 4; 55, §§ 1, 2, tome iii. p. 418, l. 1; p. 474, l. 8; p. 475, l. 2.

¹³ ‘De Hom. Fabr.’ in Cramer’s ‘Anecd. Gr.’ vol. iii. p. 128, l. 14.

¹⁴ ‘Onomast.’ ii. 4, § 190.

¹⁵ Rufus Ephes. ‘De Appell. Part. Corp. Hum.’ p. 49, l. 7, ed. Clinch; Julius Pollux, ‘Onomast.’ ii. 4, § 85.

¹⁶ ‘De Usu Part.’ i. 22, tom. iii. p. 79, l. 16; ‘De Anat. Admin.’ i. 4, tom. ii. p. 239, l. 11; p. 240, ll. 5, 15; ‘De Muscul. Dissect.’ tom. xviii. B. p. 952, l. 4.

¹⁷ Meletius, ‘De Hom. Fabr.’ in Cramer’s ‘Anecd. Gr.’ vol. iii. p. 121, l. 17.

place of, the hand.¹ The word is found also in Oribasius,² (who quotes from Galen,) in Theophilus,³ and in other authors.

ἄορτή, a word found in the Hippocratic Collection, used in different senses. In the 'Prænotiones Coacæ'⁴ (a work supposed to be older than the time of Hippocrates) it is used in the plural number to signify the *bronchia*. In the 'De Corde'⁵ (which is later than Hippocrates) it is used in the plural to signify both the *aorta* and the *pulmonary artery*. In the 'De Locis in Homine'⁶ (a work probably about contemporary with Hippocrates) the reading is doubtful, but the sense required by the passages is the *bronchia*.⁷ This partly agrees with the statement of Erotianus,⁸ that, among the commentators on Hippocrates, Baccheius explained the word to mean the *arteries in general*, while Epicles and Lycus the Neapolitan referred it to the *bronchia*. Aristotle applied the word to the *aorta*,⁹ and this is the sense in which it has been used ever since his time—at least in the *singular* number, for in the *plural* it was applied both to the *bronchia* and to the *arteries*, even by Rufus Ephesius.¹⁰ It does not appear that Aristotle was the *first* writer who applied the word to the *aorta* (for he himself expressly says ἦν καλοῦσί τινες ἄορτήν), and probably when Galen¹¹ and Rufus Ephesius and Avicenna¹² speak of this application of the word by Aristotle, they merely mean that he was the most eminent writer who had used the word in that sense.¹³ It was long before the name was adopted by Latin writers, as Cælius Aurelianus,¹⁴ when he has occasion to mention the *aorta* calls it "arteriarum eam quam Græci ἄορτήν appellant." The *aorta* was called by various names by the old Greek writers. Praxagoras¹⁵ called it ἀρτηρία παχεῖα, which name is used also by Aretæus;¹⁶ others called it simply ἀρτηρία μεγάλη, or μεγίστη,¹⁷ others ὀρθή, others πνευματική.¹⁸

The word ἄορτή is manifestly connected with ἀορτέω, *to suspend*, though not derived from it, both words being more probably derived from ἀείρω; which derivation agrees sufficiently well with the two meanings assigned to the word by the ancient writers, as the lungs might be supposed to be *suspended* by the

¹ Pseudo-Galen, 'Introd.,' cap. 10, tom. xiv. p. 704, l. 9. "Sonat enim ἀντίχειρ quasi dicas manus vicem gerens." (H. Steph., 'Dict. Med.' p. 552.)

² 'Coll. Med.,' xxv. 45, § 2, tome iii. p. 460, l. 5.

³ 'De Corp. Hum. Fabr.,' i. 12, § 1; 20, § 1, p. 27, l. 6; p. 43, l. 9.

⁴ § 394 (or § 400), tome v. p. 672, l. 5, ed. Littré.

⁵ § 10, tome ix. p. 86, l. ult. ed. Littré.

⁶ See the same passages, § 14, in Littré's edition (tome vi. p. 304, l. 1; p. 306, ll. 9, 13, 14), and in that of Ermerins (vol. ii. p. 411, l. 11; p. 412, ll. 24, 31, 32).

⁷ It may, perhaps, be useful to say that the word must not be confounded with ἄορτρα (*plural*), which means the *lobes of the lungs*, and is to be found in 'De Morbis,' II. § 54, tome vii. p. 82, ed. Littré.

⁸ 'Gloss. in Hippocr.,' p. 66, ed. Franz.

⁹ 'Hist. Anim.,' i. 14, § 1; iii. 3, § 1, and elsewhere.

¹⁰ 'De Appell. Part. Corp. Hum.,' p. 42, l. 20; p. 37, l. 18, which latter passage was, perhaps, before Julius Pollux when he wrote his 'Onomasticon,' ii. 4, § 205.

¹¹ 'De Venar. et Arter. Dissect.,' c. 1, tom. ii. p. 780; 'De Sem.,' i. 8, tom. iv. p. 541.

¹² 'Canon,' lib. i. fen. i. 4, § 2, vol. i. p. 65, ed. Venet, 1608.

¹³ Probably, therefore, L. Philipson (quoted by Kraus in his 'Krit.-ctym. med. Lex.),' in correcting a supposed error of Galen, has committed an oversight himself.

¹⁴ 'Morb. Acut.,' lib. i. cap. 8, p. 22, ed. Amman.

¹⁵ See Rufus Ephes., p. 42.

¹⁶ 'De Caus. Acut. Morb.,' ii. 2; 'De Cur. Acut. Morb.,' ii. 7, p. 31, l. 4; p. 277, l. 13, ed. Kühn.

¹⁷ Pseudo-Hippocr., 'De Corde,' § 11, tome ix. p. 90, l. 4; Anonym., 'Introd. Anat.,' cap. 40, p. 76, ed. Bernard; Galen, 'De Anat. Admiu.,' vii. 1, tom. ii. p. 590, l. 6; 'De Venar. et Arter. Dissect.,' c. i. tom. ii. p. 780, l. 10.

¹⁸ Galen, *loco cit.*, tom. ii. p. 590; Theophilus, 'De Corp. Hum. Fabr.,' iii. 7, § 2, p. 97, l. 2, ed. Oxon.

bronchia, and the heart by the *arteries* especially by the *aorta*. Some of the other derivations that have been proposed are too foolish to require notice.

ἀπεσχαρωτικά φάρμακα are rightly interpreted by M. Briau¹ to signify “remèdes propres à faire tomber l’eschare;” and Eustathius explains ἀπεσχαρωθῆναι to mean τὸ ἐσχαρὰς ἐξαιρεῖν.² In Oribasius the word ἀπεσχαρόω occurs, and is translated (as the sense requires) by Dr. Daremberg, “medicaments qui produisent des escarres.”³ As, however, it is almost inconceivable that the same medical word should be used in two opposite senses, we may fairly suspect some error in the text. Would not ἐπεσχαρόω be the better reading in Oribasius? This would be a word legitimately compounded, and used in a legitimate sense; but (so far as I know at present) it is not to be found in any Greek writer. On the other hand, ἀπεσχαρόω, in the present text of Oribasius, is used in a sense exactly contrary to that which it bears in (probably) every other passage where it occurs.

τὸ ἀπευθυμένον, or τὸ ἀπευθυμένον ἔντερον, (probably never ὁ ἀπευθυμένος, the name given by the Greek anatomists to the last portion of the large intestine on account of its (comparatively) straight direction; for the same reason the Latin name *rectum* was used, and is still retained. The word is found in Galen,⁴ Rufus Ephesius,⁵ Oribasius,⁶ (who transcribes Galen,) Theophilus,⁷ and other writers; and answers to the name εὐθυέντερον, used by the anonymous author of the “Introductio Anatomica.”⁸

ἀπλοτομία, in surgery, a *simple incision*.⁹

¹ Paulus Ægin., vi. 66, p. 286, l. 10.

² ‘Comment. in “Odys.,”’ p. 1575, 43.

³ ‘Coll. Medic.,’ xiv. 61, tome ii. p. 587, l. 13.

⁴ ‘De Anat. Admin.,’ vi. 9, tom. ii. p. 573, l. 4; ‘De Uteri Dissect.,’ c. 1, tom. ii. p. 888, l. 6, and elsewhere.

⁵ ‘De Appell. Part. Corp. Hum.,’ p. 38, l. ult.; p. 62, l. 8, ed. Clinch.

⁶ ‘Coll. Medic.,’ xxiv. 19, § 12, tome iii. p. 349, l. 12; c. 29, § 1, p. 365, ll. 4, 12, and elsewhere.

⁷ ‘De Corp. Hum. Fabr.,’ Index in Oxford ed.; ‘Comment. in Hippocr.,’ vol. ii. p. 675, l. 3, ed. Dietz, ‘Schol. in Hippocr. et Gal.’

⁸ Cap. 11, p. 18, l. ult. ed. Bernard.

⁹ Pseudo-Galen, ‘Introd.,’ cap. 19, tom. xiv. p. 781, ll. 8, 10; Leo, ‘Consp. Medic.,’ iii. 14, in Ermerins, ‘Anecd. Med. Gr.,’ p. 135.

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PART IV.

[THE persons who may consult this collection of words are requested to bear in mind that it does not pretend to completeness in any way. It is very far from being a complete collection of Greek medical terms, for all botanical and chemical words have been designedly omitted; neither is the treatment of each word to be considered complete, for no doubt various meanings are passed over, and probably better passages might frequently be quoted. It is simply a contribution (and that a very imperfect one) to Greek medical technology.]

ἀπολίνωσις, the name given by Paulus Ægineta¹ to the operation for fistula in ano by means of a ligature of raw thread, described in the Hippocratic treatise 'De Fistulis.'² The verb ἀπολινόω is used by Leo³ to signify the application of a ligature to a tumour on the eyelid.

ἀπονευρόω, probably always used in the passive voice, and applied to a muscle, signifying to *become tendinous*.⁴ In one passage we find the expression μῦς ἀπονευρούμενος εἰς τένοντα.⁵ From this verb comes the word

ἀπονεύρωσις, which signifies the *tendinous extremity of a muscle*, whether it be flat or round.⁶ It is probably always used in this sense, and though it is of course derived ultimately from νεῦρον, it has nothing to do with the *nerves*. It seems to have been a term recently introduced in the time of Galen, as in one place,⁷ in speaking of tendons (τένοντες), he says, "The more recent authors call them ἀπονευρώσεις μῶν, because (I suppose) they see the muscles terminating in them." He uses the word frequently,⁸ as does also Oribasius, who transcribes him.⁹ It is found also in Theophilus.¹⁰

ἀποπληκτικός, a word older than Hippocrates (being found in the 'Coacæ Prænotiones'), signifying *apoplectic, relating to apoplexy*. It

¹ Lib. vi. cap. 78, p. 222, l. 12, ed. Briau.

² § 4, tome vi. p. 450, ed. Littré.

³ 'Consp. Medic.,' iii. 10, in Ermerins, 'Anecd. Med. Gr.,' p. 133.

⁴ Galen, 'De Anat. Admin.,' i. 5, 11, tom. ii. p. 252, l. 8; p. 276, l. 2.

⁵ Galen, *ibid.*, v. 8, p. 521, l. 5.

⁶ See Galen, 'Comment. in Hippocr. "Epid. VI.,"' i. 2, tom. xvii. A. p. 804, l. 7; 'De Anat. Admin.,' i. 3, tom. ii. p. 133, l. 17.

⁷ 'De Motu Muscul.,' i. 1, tom. iv. p. 368, l. 17.

⁸ 'De Usu Part.' i. 16, tom. iii. p. 46, l. 8; 'De Musc. Dissect.,' c. 6, tom. xviii. B. p. 934, l. 11, and elsewhere.

⁹ 'Coll. Medic.,' xxiv. xxv. tome iii. p. 298, l. 10; 350, 11, 13; 426, 1, ed. Daremberg, and elsewhere.

¹⁰ 'De Corp. Hum. Fabr.,' v. 14, § 1, p. 205, l. 9, ed. Oxon.

is generally applied to the individual struck by apoplexy;¹ sometimes to the accidents or symptoms of the disease, so that τὰ ἀποπληκτικά² is nearly synonymous with ἀποπληξία. It is probably not found in any Latin writer earlier than the fourth century after Christ.³ The application of the word—1, to remedies for apoplexy; 2, to the constitution predisposing to apoplexy; 3, to the state or condition of apoplexy; and 4, to the jugular veins, is mediæval or modern.

ἀπόπληκτος, a word also found in the Hippocratic Collection, and signifying a person struck by apoplexy,⁴ synonymous nearly with βλητός. It is used in the same sense by Aretæus,⁵ and also by Cælius Aurelianus, who uses it as a recognised Latin word.⁶ The expression ἀπόπληκτον σκέλος, an *apoplectic* (or, as we should call it, a *paralytic*) leg, is quoted from Hippocrates by Aretæus⁷ and also by Paulus Ægineta,⁸ but it is probably not to be found in any treatise of the present Hippocratic Collection. In one passage of the ‘Aphorisms,’ where the word occurs,⁹ it has been altered by Ermerins into ἀποπληξία, which is certainly a great improvement of the text, but seems to rest on no authority.

ἀποπληγία, if the reading in Galen is correct, is another form of the more common word ἀποπληξία.¹⁰

ἀποπληξία, in the ancient medical writers, probably always signifies *cerebral apoplexy*, as distinguished from the other applications of the term found in later authors. It differs from παραπληγία as affecting the whole body, whereas παραπληγία affects only a part,¹¹ in which it agrees very nearly with παράλυσις.¹² This distinction, however, is not observed in the Hippocratic Collection, in which we find ἀποπληξία applied to different parts of the body.¹³ The principal passages in the old medical writers relating to apoplexy are mentioned in a note to Theophilus;¹⁴ an analysis of their opinions on the nature of the disease and its treatment is given by Adams in his Commentary on Paulus Ægineta;¹⁵ and there is a good note on the meaning of the word ἀποπληξία by Dr. Daremberg, in his ‘Œuvres Choiesies d’Hippocrate.’¹⁶

¹ ‘Coac. Praen.’ §§ 467, 468, 469, tome v. p. 688, ed. Littré; Aretæus, ‘De Cur. Morb. Acut.’ i. 5, p. 217, l. 5, ed. Kühn; Galen, ‘Defin. Med.’ c. 245, tom. xix. pp. 415, 416.

² Hippocr., ‘Prorrhēt.’ i. 82; ‘Coac. Praen.’ §§ 466, 470, tome v. pp. 530, 688.

³ See Faccioliati ‘Lex. Lat.’

⁴ ‘De Cap. Vulnec.’ c. 19, tome iii. p. 254, l. 9, ed. Littré; ‘Aphor.’ vi. 57, tome iv. p. 578; ‘Coac. Praen.’ § 157, tome v. p. 618; ‘De Morb.’ ii. 6, tome vii. p. 14, l. 13.

⁵ ‘De Cur. Morb. Acut.’ i. 4, p. 210, l. 13; p. 214, l. 14, ed. Kühn.

⁶ ‘Morb. Acut.’ i. 15, § 123, p. 48; iii. 5, §§ 54, 55, p. 201, ed. Amman.

⁷ ‘Sign. Morb. Chron.’ i. 7, p. 85, l. 6; and Wigan’s Note, p. 744, in ed. Kühn.

⁸ Lib. iii. cap. 18, p. 31, l. 25, ed. Ald.

⁹ Sect. iii. § 16, tome iv. p. 492, ed. Littré; vol. i. p. 412, ed. Ermerins.

¹⁰ ‘Comment. in Hippocr. “Prorrhēt. I.”’ ii. 84, tom. xvi. p. 672, l. penult.

¹¹ Aretæus, ‘De Caus. Morb. Chron.’ i. 7, p. 62, ed. Adams; Galen, ‘Defin. Med.’ c. 245, tom. xix. p. 415, and elsewhere.

¹² Galen, ‘De Locis Affect.’ iii. 14, tom. viii. p. 208.

¹³ ‘Coac. Prænot.’ § 353, tome v. p. 658, ed. Littré.

¹⁴ ‘De Corp. Hum. Fabr.’ p. 185, l. 12, ed. Oxon.

¹⁵ Lib. iii. cap. 18, vol. i. p. 397, &c.

¹⁶ p. 258, 2nd edition.

The word had not been Latinized when Celsus wrote,¹ but seems to have been so in the time of Cælius Aurelianus, who uses it without observation.²

*ἀπόπληξις τοῦ σώματος*³ is synonymous with *ἀποπληξία τοῦ σώματος*.

ἀποσιτικά (τά), a Hippocratic word, explained by Galen⁴ to mean things that excite aversion for food, *ἀποσιτίαν*.

ἀπόσιτος, another Hippocratic word, meaning a person having an aversion for food, *ἀποσιτίαν*.⁵

ἀποσιτία, also found in the Hippocratic Collection,⁶ and explained by Galen, to mean an aversion for food, as distinguished from *ἀσιτία*, which means merely a want of appetite.⁷ The word appears to be used by Galen only in connexion with the writings of the Hippocratic Collection:⁸ in one passage, where the present reading is *ἀσιτία*, we should probably read *ἀποσιτία*,⁹ as in the Aphorism to which it relates.

ἀπόσκημμα, according to Galen,¹⁰ signifies a collection of morbid humours, which has passed from one part of the body to another, in which sense it is used by him several times.¹¹ It is perhaps nearly synonymous with the French *dépôt* (the word suggested by Dr. Darcemberg in his translation of Galen),¹² and is at the same time distinguished from *ἀπόστημα*, *abscess*.¹³ In one passage,¹⁴ it is said by some lexicographers to signify *the excrements*, but this interpretation is at least doubtful, as the sense given above seems to suit the context tolerably well, and in no other passage has it been supposed to have this latter signification.

ἀπόστημα is (etymologically) an affection in which parts previously in contact are separated (*ἀφίσταται*) from each other;¹⁵ and the derivation of the Latin equivalent *abscessus* is similar. It is an old word, often met with, but used in a more extended sense than the modern *abscess*. Paulus Ægineta¹⁶ (making use of some earlier writer, who is also transcribed by Oribasius)¹⁷ says that an abscess is a corruption and change of the flesh or fleshy parts, such as muscles, veins, and

¹ He says, "*ἀποπληξίαν* hunc [morbum] Græci appellant," iii. 26, p. 117, ed. Darcemberg.

² 'De Morb. Acut.,' iii. 5.

³ Hippocrates, 'Aphor.,' vi. § 56, tome iv., p. 576, ed. Littré.

⁴ 'Gloss. Hippocr.,' tom. xix. p. 84.

⁵ Galen, 'Comment. in Hippocr. "Prorrh. I.,"' i. 71, tom. xvi. p. 654, l. penult.; 'Comment. in Hippocr. "Aphor.,"' tom. xvii. B. p. 527, l. 8; tom. xviii. A. p. 11, ll. 14, 15.

⁶ 'Aphor. vi. 3, tome iv. p. 564, ed. Littré, and elsewhere.

⁷ 'Comment. in Hippocr. "Epid. I.,"' i. 30, tom. xvi. p. 74. See also Dietz, 'Schol. in Hippocr. et Gal.,' vol. ii. p. 395.

⁸ 'Comment. in Hippocr. "Aphor.,"' ii. 32, tom. xvii. B. p. 527, l. 12.

⁹ 'Comment. in Hippocr. "Aphor.,"' iv. 17, tom. xvii. B. p. 677, l. 1.

¹⁰ 'Ad Glauc. de Meth. Med.,' ii. 9, tom. xi. p. 116, l. 9, &c.

¹¹ 'De Anat. Admin.,' iii. 1; iv. 1; vii. 13, tom. ii. p. 340, l. 6; 417, 7; 634, 2.

¹² 'Œuvres,' &c., tome ii. p. 769.

¹³ 'De Anat. Admin.,' i. 3, tom. ii. p. 228, ll. 15, 16.

¹⁴ Galen, 'Comment. in Hippocr. "Prognost.,"' ii. 13, tom. xviii. B. p. 133, l. 4.

¹⁵ Galen, 'Ad Glauc. de Meth. Med.,' ii. 9, tom. xi. p. 115; transcribed by Oribasius, 'Coll. Med.,' xlv. 1, tome iv. p. l. ed. Darcemberg.

¹⁶ Lib. iv. cap. 18, vol. ii. p. 56, ed. Adams.

¹⁷ 'Coll. Med.,' xlv. 6, tome iii. p. 564, ed. Darcemberg.

arteries; that some are contained in a kyst (*χιτών*), as *ἀθήρωμα*, *στεάτωμα* and *μελικηρίς*, and others are formed without a kyst, which are called by the generic name *ἀπόστημα*. Celsus uses the word *abscessus*, adding “*quæ ἀποστήματα Graeci nominant.*”¹ Cælius Aurelianus, however, uses *apostema*, “*quod etiam vomicam dicere poterimus;*”² though in another passage he says that the Greek synonym for *vomica* is *ἐμπύημα*.³

ἀποσχίς, a word found in the Hippocratic Collection,⁴ signifying a *small branch* applied to a vein. It is generally found in the plural (but not always⁵), and is applied by Galen to arteries and nerves.⁶

ἀποφλεγματοίζω, to excite the secretion or discharge of *φλέγμα*, that is, the saliva, nasal mucus, &c. The word is generally applied to medicines, *ἀποφλεγματοίζοντα*,⁷ and includes both gargles and masticatories. Sometimes, however, it is applied to the physician, and signifies, *to give an apophlegmatic medicine*.⁸

ἀποφλεγματική δύναμις, the power or faculty of secreting or discharging *φλέγμα*.⁹

ἀποφλεγματοισμός, properly the secretion or discharge of *φλέγμα*,¹⁰ but more commonly used to signify a medicine calculated to promote this secretion or discharge, whether used in the form of a gargle (or mouth-wash) or a masticatory.¹¹ It is used as a Latin word by Cælius Aurelianus.¹² In a passage of Antyllus quoted by Oribasius,¹³ and also in Paulus Ægineta,¹⁴ the word is translated *masticatory* both by Daremberg and by Adams. It would, however, seem to be by inadvertence that they have thus restricted the meaning; for 1, Dr. Daremberg, in his useful note (p. 812) says himself, “*Les apophlegmatismes étoient des masticatoires ou des collutoires,*” &c.; and 2, Paulus Ægineta directs the medicine which he describes to be used (not as a masticatory, but) as a *gargle*.¹⁵

¹ ‘De Med.,’ ii. 1, p. 28, l. 29, ed. Daremberg.

² ‘Morb. Acut.,’ ii. 14, § 94, p. 113, ed. Amman. ³ *Ibid.*, ii. 17, p. 117.

⁴ ‘Epid. II.,’ 4, § 1, tome v. p. 122, l. 7, ed. Littré; ‘De Oss. Nat.,’ §§ 6, 7, tome ix. p. 172, ll. 5, 20; p. 174, l. 1; § 10, p. 178, l. 14.

⁵ See Galen, ‘De Anat. Admin.,’ vi. 12, tom. ii. p. 578, l. 10.

⁶ ‘De Usu Part.,’ ix. 4, 15, tom. iii. p. 701, l. 1; p. 745, l. 1, quoted by Oribasius, ‘Coll. Med.,’ xxiv. 1, § 45; xxv. 58, § 27, tome iii. p. 288, l. 13; p. 489, l. 13, ed. Daremberg.

⁷ Galen, ‘De Simpl. Medic. Temper. ac Facult.,’ v. 20, tom. xi. p. 769, l. 4; ‘De Compos. Medic. sec. Loc.’ ii. 2, tom. xii. p. 566, l. 3; p. 586, l. 14; p. 589, l. 5; Antyllus, quoted by Oribasius, ‘Coll. Med.,’ viii. 10, tome ii. p. 183, l. 10, ed. Daremberg.

⁸ Pseudo-Galen, ‘De Remed. Parab.,’ iii. tom. xiv. p. 512, ll. 2, 11.

⁹ Galen, ‘De Simpl. Medic. Temper. ac Facult.,’ v. 20, tom. xi. p. 769, l. 5.

¹⁰ Galen, ‘De Compos. Medic. sec. Loc.’ ii. 2, tom. xii. p. 589, l. 3.

¹¹ See the Index to Kühn’s Galen, and to H. Stephani ‘Med. Artis Priuc.’

¹² ‘Morb. Chron.,’ ii. 4, § 2, p. 375, ed. Amman.

¹³ ‘Coll. Med.,’ viii. 10, tome ii. p. 183, ed. Daremberg.

¹⁴ Lib. iii. cap. 5, p. 27 B. l. 37, ed. Ald., vol. i. p. 357, ed. Adams.

¹⁵ Will Dr. Daremberg excuse me for suggesting that the passage which he quotes in his note contains the words of Galen, not of Archigenes, as he supposes? The words quoted by Galen from Archigenes appear to end just one word before the passage quoted by Dr. Daremberg. Galen then goes on to speak in his own person, and he quotes the same passage from Archigenes again at tom. xii. p. 582, ed. Kühn.

ἀπόφυσις, literally an *offshoot*, was applied generally (as in modern anatomy,) to a bony protuberance; not, however, exclusively, as we meet with it applied to the *branches* of a *nerve*,¹ to the *cerebral nerves*,² to a *branch* of the *vena cava*,³ to the male *wrethra*, as being a *prolongation* of the bladder,⁴ and (if the reading in Galen is correct⁵) to the *lubia* and *prepuce*. In one passage of Aretæus⁶ it seems to mean simply *prominence*,⁷ applied to induration of the peritoneum; and in one passage of Soranus⁸ it is translated "*origine*" by Dr. Daremberg, and "*productio*" by Rasarius.

ἀπόφυσις is often apparently confounded with ἐπίφυσις; sometimes, no doubt, by the fault of the copyist, sometimes, perhaps, because the writer did not care to preserve the usual distinction between the two words, and sometimes because neither word seemed to be more appropriate than the other. The distinction between the two words is thus stated by Galen⁹ "an ἐπίφυσις is the union of one bone with another, an ἀπόφυσις is a part of the whole bone." Sometimes ἀπόφυσις and ἔκφυσις appear to be used indiscriminately to signify a *process*.¹⁰

The following are the principal combinations in which the word is used by the old medical writers:—

ἀπόφ. ἀγκιστροειδής, the *hook-shaped offshoot*, i.e., probably the *coracoid process* of the scapula. See ἀγκιστροειδής.¹¹

ἀπόφ. ἀγκυροειδής, the *anchor-shaped offshoot*, probably synonymous with the preceding term. See ἀγκυροειδής.

ἀπόφ. ἀνάτης τοῦ δευτέρου σπονδύλου, the *ascending offshoot of the second vertebra*,¹² means probably the *odontoid process* of the axis. The ἀποφύσεις ἀνάταις¹³ of the vertebræ in general appear to mean the *superior oblique* or *articulating processes*, opposed to the ἀποφύσεις κατάνταις.

ἀποφύσεις ἀραχνοειδεῖς, *cobweb-like offshoots*,¹⁴ applied to nerves, signify nervous filaments. So also ἀπόφυσις ἀραχνοειδестаτή.¹⁵

¹ Galen, 'De Anat. Admin.,' iii. 4, tom. ii. p. 368, ll. 7, 11, 13.

² Galen, 'De Usu Part.,' ix. 9, tom. iii. p. 722, l. 2, copied by Oribasius, 'Coll. Med.,' xxv. 58, § 4, tome iii. p. 483, l. 7.

³ Theophilus, 'De Corp. Hum. Fabr.,' ii. 13, § 11, p. 83, l. 1, ed. Oxon.

⁴ Galen, 'De Usu Part.,' xv. 3, tom. iv. p. 222, l. ult., copied by Theophilus, v. 24, § 3, p. 220, l. 8.

⁵ Loco cit., p. 223, ll. 6, 9. Theophilus, in the corresponding passage, p. 220, l. 14, has ἐπιφύσεις.

⁶ 'De Caus. et Sign. Morb. Chron.,' i. 13, p. 77, l. 17, ed. Adams.

⁷ Adams (p. 320, l. 12) translates it "*process*," which hardly seems to make sense.

⁸ 'De Morb. Mul.,' cap. 5, p. 13, l. 11, ed. Dietz; transcribed by Oribasius, 'Coll. Med.,' xxiv. 32, § 5, tome iii. p. 379, l. 13.

⁹ 'De Oss.,' præcæm., tom. ii. p. 733, l. 16; transcribed by Oribasius ('Coll. Med.,' xxv. 2, § 7, tome iii. p. 394, l. 2), Meletius ('De Nat. Hom.,' p. 32, l. 20, ed. Cramer), &c.

¹⁰ Hippocrates, 'De Artic.,' § 45, tome iv. p. 190, l. 13; p. 194, l. 10, ed. Littré; Galen, 'De Oss.,' capp. 1, 6, tom. ii. p. 745, l. 14; p. 755, l. 4, copied by Oribasius, 'Coll. Med.,' xxv. 3, § 17; 7, § 2, tome iii. p. 398, l. 13; p. 402, l. 11.

¹¹ In the October No. 1864, where by an oversight it is rendered *anchor-shaped*.

¹² Galen, 'De Admin. Anat.,' iv. 8, tom. ii. p. 462, l. 1.

¹³ Galen, 'De Oss.,' cap. 8, tom. ii. p. 758, l. 5; copied by Oribasius, 'Coll. Med.,' xxv. 9, § 12, tome iii. p. 407, l. 7.

¹⁴ Galen, 'De Admin. Anat.,' iii. 10, tom. ii. p. 400, l. ult.

¹⁵ Id., *ibid.*, iii. 4, tom. ii. p. 366, l. 17.

ἀποφύσεις ἄτακτοι, *irregular offshoots*,¹ applied to a vein, signify its extreme subdivisions.

ἀπόφ. βελονοειδής, *the needle-shaped offshoot*, i.e. *the styloid process* of the temporal bone, called also γραφιοειδής and στυλοειδής.²

ἀπόφ. γραφιοειδής, or perhaps γραφιοειδής, sometimes (but less accurately,) written γραφοειδής,³ *the pencil- (or stile-) shaped offshoot*, so called because some persons compared it γραφείων πέρασι.⁴ It signifies sometimes the *styloid process* of the temporal bone, sometimes the *styloid process* of the ulna. When applied to the temporal bone it is synonymous with βελονοειδής,⁵ and στυλοειδής; and these processes are sometimes called γραφιοειδεῖς ἐκφύσεις.⁶ The styloid process of the ulna is called indifferently ἀπόφ. γραφιοειδής and ἀπόφ. στυλοειδής.⁷

ἀποφύσεις ἐγκάρσιαι, *the cross offshoots*, synonymous with ἀποφύσεις πλάγιαι, signify *the transverse processes* of the vertebræ.⁸

ἀποφύσεις κατάντεις, *the descending offshoots*, applied to the vertebræ, signify the *inferior oblique or articulating processes*, opposed to the ἀποφύσεις ἀνάντεις.⁹

ἀπόφ. κορακοειδής, *the crow's-beak-shaped offshoot*, one of the processes of the scapula, probably that which is still called the *coracoid process*. It was also called ἀπόφ. ἀγκυροειδής;¹⁰ though in one passage Galen uses the name as synonymous with ἀκρόμιον, and distinguished from the ἀπόφ. ἀγκυροειδής.¹¹

ἀπόφ. μαστοειδής, *the udder-shaped offshoot*, signifies, 1. One of the processes of the temporal bone, which still retains the name of *mastoid*.¹² This is sometimes called ἐκφύσις μαστοειδής.¹³—2. The words are used by Leo¹⁴ in a very different sense, and have been supposed by the editor to signify the *frontal sinus*; but this (as was pointed out to me by the late Dr. Adams) is no doubt a mistake. Leo says there are seven pairs of cerebral nerves “besides (χωρίς) the so-called *mastoid*

¹ Id., *ibid.*, iii. 12, tom. ii. p. 406, l. 12.

² Galen, ‘De Oss.,’ cap. i. tom. ii. p. 745, l. 11, quoted by Oribasius, ‘Coll. Med.,’ xxv. 3, § 17, tome iii. p. 398, l. 11; Galen, ‘De Usu Part.,’ vii. 19. tom. iii. p. 592, l. 4.

³ In Galen it is written γραφοειδής, and this form alone appears in Liddell and Scott’s Lexicon; in Oribasius it is written γραφιοειδής.

⁴ Galen, ‘De Usu Part.,’ vii. 19, tom. iii. p. 592, l. 2.

⁵ Galen, ‘De Usu Part.,’ vii. 19, tom. iii. p. 592, ll. 3, 4; Id. ‘De Oss.,’ cap. i. tom. ii. p. 745, l. 11, copied by Oribasius, ‘Coll. Med.,’ xxv. 3, § 17, tome iii. p. 398, l. 12.

⁶ Oribasius, ‘Coll. Med.,’ xxv. 8, § 3, tome iii. p. 404, ll. 1, 5.

⁷ Galen, ‘De Anat. Admin.,’ i. 5, 10, tom. ii. p. 252, l. 18; p. 271, l. 18.

⁸ Galen, ‘De Usu Part.,’ xiii. 3. 9, tom. iv. p. 89, l. 2; p. 117, l. 8.

⁹ Galen, ‘De Oss.,’ capp. 8, 11, tom. ii. p. 758, l. 5; p. 762, l. 1, copied by Oribasius, ‘Coll. Med.,’ xxv. 9, § 12; 10, § 1, tome iii. p. 407, ll. 7, 10.

¹⁰ Galen, ‘De Anat. Admin.,’ i. 11, tom. ii. p. 275, l. 1; ‘Comment. in Hippocr. “De Artic.,”’ i. 2, tom. xviii. A. p. 306, l. 13; ‘De Oss.,’ c. 14, tom. ii. p. 766, l. ult., quoted by Oribasius, ‘Coll. Med.,’ xxv. 13, § 5, tome iii. p. 411, l. 5.)

¹¹ ‘De Usu Part.,’ xiii. 12, tom. iv. p. 132, l. 17. In this passage (l. 16), for ὑποφύσεων we should probably read ἀποφύσεων, though the word ὑπόφυσις is recognised by Liddell and Scott.

¹² Galen, ‘De Oss.,’ c. 6, tom. ii. p. 755, l. 4, copied by Oribasius, ‘Coll. Med.,’ xxv. 7, § 2, tome iii. p. 402, l. 11.

¹³ Galen, *ibid.*, p. 745, l. 14, copied by Oribasius, p. 398, l. 13.

¹⁴ ‘Conspectus Medic.’ iii. 1, in Ermerius, ‘Anecd. Med. Gr.,’ p. 127.

offshoots (μαστοειδῶν ἀποφύσεων),” and it is inconceivable that he should be referring here to the frontal sinus, even if the word ἀπόφυσις could be applied to such a cavity. The term probably signifies the *olfactory nerve*, which is not reckoned among the nerves by Galen, who calls it merely an ἀπόφυσις of the brain,¹ and who also enumerates only seven pairs of cerebral nerves.² Theophilus is probably the earliest extant writer who recognises the olfactory nerves as the first pair of cerebral nerves;³ but later authors for many centuries call them “processus mammillares,” and other similar names.⁴

ἀπόφ. ὀδοντοειδής, *the tooth-shaped offshoot*, i.e., the *processus dentatus* (or *odontoides*) of the second cervical vertebra, called sometimes simply ὀδούς,⁵ and by the more modern writers in Galen’s time ἀπόφυσις πυρηνοειδής.⁶ A full description of this bone and its movements is given by Galen, *De Usu Part.* xii. 7, tom. iv. p. 23, &c.

ἀποφύσεις ὀστοειδεῖς, *the bone-like offshoots*, a name applied by the Author of the *Introductio* (printed among Galen’s⁷ works), to two parts of (apparently) the occipital bone, “not far apart, through which descend tendons and nerves, τένοντες καὶ νεῦρα:” a description too vague to enable us to determine what parts the writer intends to speak of, even if we give him credit for having himself a distinct idea of the processes which he is describing.

ἀποφύσεις πλάγιαι, *the side offshoots*, signify the *transverse processes* of the different vertebræ.⁸ Sometimes they are called ἀποφύσεις εἰς τὸ πλάγιον,⁹ or ἀπὸ τῶν πλαγιῶν,¹⁰ or ἐκ τῶν πλαγιῶν.

ἀποφύσεις πτερυγωδεῖς or πτερυγοειδεῖς, *the wing-shaped offshoots*, two of the processes of the sphenoid bone;¹¹ but the description of this very irregular bone is not sufficiently distinct to enable me to say with certainty whether the words mean the *pterygoid processes* of modern writers, or (as Dr. Daremberg¹² explains them), *les grandes ailes*, or *temporal processes*. They are probably the same parts that are called also ἐκφύσεις πτερυγωδεῖς.¹³

¹ ‘De Usu Part.,’ viii. 6; ix. 8, tom. iii. p. 640, l. 4; p. 713, l. 11; ‘De Odor. Instr.,’ c. 2, tom. ii. p. 859, l. 6, copied by Oribasius, ‘Coll. Med.,’ xxiv. 5, tome iii. p. 304, line 9; and elsewhere. ² See Index to Kühn’s edition of Galen.

³ ‘De Corp. Hum. Fabr.,’ iv. 12, § 1, ed. Oxon. :—see Note to p. 151, l. 8.

⁴ e.g., Vesalius, ‘De Hum. Corp. Fabr.,’ iv. 3. See Sprengel, ‘Hist. de la Méd.,’ tome iv. p. 69.

⁵ Galen, ‘Comment. in Hippocr. “Prorrh. I.,”’ ii. 89, tom. xvi. p. 681, l. 7; ‘Comment. in Hippocr. “Epid. II.,”’ ii. 29, tom. xvii. A., p. 374; Palladius, ‘Comment. in Hippocr. “Epid. VI.,”’ vii. 9, tom. ii. p. 192, l. 11, in Dietz, ‘Schol. in Hipp. et Gal.’

⁶ Galen, ‘De Oss.,’ e. 8, tom. ii. p. 756, ll. 13, 17; p. 757, l. 7, copied by Oribasius, ‘Coll. Med.,’ xxv. 9, §§ 7, 9, tome iii. p. 405, l. 11; p. 406, ll. 1, 7.

⁷ Cap. 12, tom. xiv. p. 720, l. ult.

⁸ Galen, ‘De Oss.,’ cap. 8, tom. ii. p. 758, l. 11. See also *ibid.*, cap. 13, p. 763, l. 17; p. 764, l. 4.

⁹ *Id.*, *ibid.*, p. 758, l. 4; p. 762, l. 3, copied by Oribasius, ‘Coll. Med.,’ xxv. 9, § 12; 10, § 1, tome iii. p. 407, ll. 6, 12.

¹⁰ *Id.*, *ibid.*, cap. 20, p. 772, l. 8, copied by Oribasius, xxv. 19, § 1, p. 416, l. 3.

¹¹ Galen, ‘De Oss.,’ e. 1, tom. ii. p. 743, l. 11.

¹² Oribasius, ‘Coll. Med.,’ xxv. 3, § 12, tome iii. p. 397, l. 6.

¹³ Galen, ‘De Anat. Admin.,’ iv. 4, tom. ii. p. 439, l. 7; p. 441, l. 10; ‘De Musc. Dissect.,’ c. 7, tom. xviii. B., p. 935, l. 7, copied by Oribasius, ‘Coll. Medic.,’ xxv. 30, § 5, tome iii. p. 429, l. 13.

ἀπόφ. πυρηνοειδής, (or πυρινοειδής), the fruit-stone-shaped offshoot, a later name for the *processus dentatus* (or *odontoides*) of the second cervical vertebra, which by earlier writers was called ἀπόφ. ὀδοντοειδής, or simply ὀδοός.¹

ἀπόφ. σιγμοειδής, the sigma-shaped (or semi-circular) offshoot,² is used by Galen as synonymous with ἀπόφ. ἀγκυροειδής, in a passage³ where it certainly seems to signify the *coracoid process* of the scapula. In this same passage it is (apparently) distinguished from the ἀπόφ. κορακοειδής, which is elsewhere said to be synonymous with ἀπόφ. ἀγκυροειδής⁴; so that, if the reading in Galen is correct (and if he is not using the word in the sense given to it by other anatomists, rather than by himself,) there would seem to be some confusion in one of his descriptions. It may be added that in one passage the ἀπόφ. ἀγκυροειδής is described as being ἔξωθεν to the scapula⁵; in another it is said to be ἔσωθεν⁶, which latter reading is probably the correct one, as it seems to agree better with the actual form of the scapula.

ἀπόφ. (or ἐπίφ.), σκωληκοειδής, the worm-shaped offshoot (or outgrowth), the name given to a part of the brain, possibly to that which is still called the *vermiform process*, or *appendix*. In the present editions of Galen it is sometimes called ἀπόφυσις,⁷ sometimes ἐπίφυσις,⁸ and as neither of the words is more suitable to the part intended than the other, it is at present scarcely possible to say which is the more correct. Caspar Hoffmaun has discussed the point,⁹ and decides in favour of ἀπόφυσις; but probably Dr. Daremberg is right in saying that the question must be determined (at least in a great degree) by the aid of Greek MSS.—The *appendices vermiformes* are sometimes said to be so called from their resemblance to *earth-worms*; but Galen compares them τῷ κατὰ τὰ ξύλα γεννωμένῳ, σκώληκι,¹⁰ to the worm that is engendered in timber.

ἀπόφ. στυλοειδής, the stile- (or pencil-) shaped offshoot, signifies sometimes the *styloid process* of the temporal bone, sometimes the *styloid process* of the ulna. The spelling of the word is somewhat doubtful, as it is not quite certain whether it should be written στυλοειδής, or στυλοειδής, or στυλοειδής, all of which words were probably pronounced more alike by the ancients than by us. Rufus Ephesius¹¹ calls the

¹ Rufus Ephesius, 'De Appell. Part. Corp. Hum.,' p. 37, l. 13, ed. Clinch, ; and Theophilus, 'De Corp. Hum. Fabr.,' v. 4, § 4, p. 191, ed. Oxon. See also, ἀπόφ. ὀδοντοειδής, and the passages there referred to.

² It will be remembered, that the form of the 'Sigma' intended is not Σ, nor σ, nor ς, but C.

³ 'De Usu Part.,' xiii. 12, tom. iv. p. 133, l. 1.

⁴ See these two words in these 'Adversaria.' ⁵ Galen, 'De Usu Part.' loco cit.

⁶ Galen, 'De Oss.,' c. 14, tom. ii. p. 766, l. 17; copied by Oribasius, 'Coll. Med.,' xxv. 13, § 5, tome iii. p. 411, l. 4.

⁷ 'De Anat. Admin.,' ix. 5, tom. ii. p. 730, l. 16; 'De Usu Part.,' viii. 14, tom. iii. p. 676, l. 10; 677.13; 'Introd.,' c. 11, tom. xiv. p. 711, l. 4.

⁸ Tom. ii. p. 729, l. 17; 730.12; tom. iii. p. 678, ll. 11, 16; 680.15; 681.14; 711.10.

⁹ 'Comment. in Gal. "De Usu Part.,"' p. 204, quoted by Daremberg, 'Œuvres Choiesies de Galien,' tome i. p. 565, note.

¹⁰ 'De Anat. Admin.,' ix. 5, tom. ii. p. 729, l. 16.

¹¹ 'De Appell. Part. Corp. Hum.,' p. 35, l. 13, ed. Clinch.

styloid process of the temporal bone *σηλοειδής*, deriving the word (if the reading be correct), from *σήλη*, a *post.* Galen calls it *στυλοειδής*,¹ using the word as synonymous with *βελονοειδής* and *γραφιοειδής*. In one place he says that some persons compare it to the end of a *pencil* or *stilus* (*γραφῆιον*), and call it by the *barbarous* (*βαρβαρίζοντες*) name *στυλοειδής*.² Dr. Daremberg supposes,³ with great probability, that the solecism which offended Galen was the joining together in one hybrid word the Latin *stilus* with the Greek *εἶδος*; and would write the word *στιλοειδής*, for which spelling there is some MS. authority, and which is perhaps somewhat confirmed by the Arabic mode of expressing the word—viz., *سطولويدس* not *سطايويدس*. But Dr. Daremberg is not correct in supposing that the styloid process of the ulna (which is another meaning of *ἀπόφυσις στυλοειδής*),⁴ is not compared to a stile or pencil, as Galen says it was called indifferently *στυλοειδής* and *γραφιοειδής*.⁵

ἀποφύσεις τριχοειδεῖς, *hair-like offshoots*, is an expression applied to the ramifications of the veins,⁶ which has been translated and retained in the word *capillary*.

ἀποφύσεις χονδρωδεῖς, *cartilaginous offshoots*, the expression applied to the cartilages of the false ribs.⁷

ἀραχνοειδής, *like a cobweb*, is used in combination with several words. Sometimes it is applied to the veins, and signifies a greater degree of tenuity than *τριχοειδής*;⁸ sometimes to the nerves, when the superlative (*ἀραχνοειδέστατος*), is also used;⁹ sometimes to the pulse, when so small and unsteady that it was fancifully compared to a cobweb gently shaken by the wind;¹⁰ sometimes to the urine, when fatty substances like cobwebs float on the surface.¹¹

It is most frequently joined to *χιτών*, when it probably never signifies the arachnoid membrane of the *brain* (as in modern anatomical works), but one of the membranes of the *eye*. This term is as old as Herophilus,¹² and is sometimes used as synonymous with *ἀμφιβληστροειδής* and *ύαλοειδής*, sometimes as meaning something different—viz., either the *retina* or the *capsule of the crystalline lens*.¹³ But the

¹ 'De Oss.,' c. i. tom. ii. p. 745, l. 11, quoted by Oribasius, 'Coll. Med., xxv. 3, § 17, tome iii. p. 398, l. 11.

² 'De Usu Part.,' vii. 19, tom. iii. p. 592, l. 3.

³ Note to 'Œuvres d'Oribase,' tome iii. p. 702, l. 34.

⁴ Galen, 'De Oss.,' cc. 17, 18, tom. ii. p. 769, l. ult.; 770.14, 15; 771.5 (quoted by Oribasius, 'Coll. Med.' xxiv. 16, § 6; 17, § 2, tome iii. p. 414, ll. 1, 11); 'De Usu Part.,' ii. 18, tom. iii. p. 166, l. 6.

⁵ 'De Anat. Adniui.,' i. 5, 10, tom. ii. p. 252, l. 18; p. 271, l. 18.

⁶ Galen, *ibid.*, iii. 5, tom. ii. p. 381, l. 10.

⁷ Galen, 'De Musc. Dissect.,' tom. xviii. B. p. 965, l. 13, copied by Oribasius 'Coll. Med.,' xxv. 40, § 3, tome iii. p. 451, l. 6.

⁸ Galen, 'De Ven. et Arter. Anat.,' cap. 8, tom. ii. p. 808, ll. 6, 12, 14.

⁹ Galen, *ibid.*, iii. 4, 10, tom. ii. p. 366, l. 17; p. 400, l. ult.

¹⁰ Galen, 'Defin. Med.,' cap. 227, tom. xix. p. 411, l. 4.

¹¹ Hippocrates, 'Progn.' § 12, tome ii. p. 142, l. 7; 'Praenot. Coac.,' § 571 (582), tome v. p. 716, l. 13, ed. Littré.

¹² Celsus, vii. 7, § 13, p. 392, ed Targa.

¹³ See the note to the Oxford edition of Theophilus, 'De Corp. Hum. Fabr.,' p. 164, l. 7, and the references there given. See also the article *ἀμφιβληστροειδής* in these 'Adversaria.'

uncertainty of the nomenclature of the different parts of this delicate organ will frequently be noticed.

ἄρθρικός, a Hippocratic word, signifying sometimes a person suffering from ἄρθρῖτις,¹ sometimes discases like ἄρθρῖτις, *arthritic*.²

ἄρθρῖτις, also a Hippocratic word,³ is said by Aretæus⁴ to signify a general pain of all the joints, comprehending pain of the *feet*, ποδάγρα, that of the *hip-joint*, ισχιάς, and that of the *hands*, χεῖράγρα; to which species Cælius Aurelianus adds that of the *knee*, γονάγρα, and (though apparently with less propriety) that of the *tendons* or *nerves*, τενοτάγρα.⁵ The word occurs frequently, and is probably always used to signify gout in its most comprehensive sense.⁶

ἄρθρον, sometimes used generally to signify any kind of *joint*,⁷ sometimes more strictly to signify the natural juxtaposition⁸ of *moveable* bones, as distinguished from σύμφυσις or ἄρμογή, the union of *immoveable* bones.⁹ In this latter sense it comprehended the two great divisions of joints, διάρθρωσις and συνάρθρωσις, the third which is sometimes associated with them—viz., ἀμφίarthrosis, being a modern term first used by Winslow.¹⁰ Διάρθρωσις, which signified a joint having extensive movement, was divided into ἐνάρθρωσις, ἀρθρωδία, and γίγγλυμος, three words in Galen's time of recent origin;¹¹ συνάρθρωσις, which signified a joint almost immoveable, comprehended ῥαφή, γόμφωσις, and ἄρμονία. The writer of the book 'Introductio, seu Medicus,' found among Galen's works,¹² uses the words σύμφυσις and συνάρθρωσις differently from Galen, thereby affording another proof of the spuriousness of the treatise. In the Hippocratic Collection the word is sometimes used to signify, not the joint itself, but one of the two bones that form the joint. This is noticed by Erotianus,¹³ and by Galen,¹⁴ who says that the convex

¹ 'Epid.,' vi. 4, § 3, tome v. p. 306, l. 11. ed. Littré. Galen, 'De Comp. Medic. sec. Gen.' vii. 12, tom. xiii. p. 1010, l. ult., and elsewhere.

² 'De Nat. Hom.,' § 14, tome vi. p. 66, l. 7. Galen has ἀρθρικά ἀλλήματα, 'Comment. in Hippocr. "Epid. VI."' iv. 3, tom. xvii. B. p. 125, l. ult., and elsewhere.

³ 'Aphor.,' iii. 16, tome iv. p. 492, l. penult.

⁴ 'De Sign. Morb. Chron.,' ii. 12, p. 118, ed. Adams.

⁵ 'Morb. Chron.,' v. 2, § 28, p. 557, ed. Amman. In this passage is it more probable that *τένων* is used to signify a *nerve*, or *nervus* to signify a *tendon*?

⁶ Adams has given a reference to the writers on the disease in his Commentary on Paulus Ægineta, iii. 78, vol. i. p. 666.

⁷ In Galen, 'De Musc. Dissect.,' tom. xviii. B. p. 939, l. 1, the shoulder joint is called τὸ κατ' ὤμον ἄρθρον; and a few lines above (p. 938, l. 15) it is called more precisely ἡ κατ' ὤμον διάρθρωσις.

⁸ σύνταξις, σύνθεσις, or ὀμίλια ὀστέων. See Galen, 'De Oss.,' proœm., tom. ii. p. 734, l. 13; p. 735, l. 10.

⁹ Id. 'Defin. Med.,' cap. 470, tom. xix, p. 460, l. 7; 'De Oss.,' p. 734, l. 11, quoted by Oribasius, 'Coll. Med.,' xxv. 2, § 1, tome iii. p. 392, l. 8.

¹⁰ Nysten, 'Diction. de Méd.,' in "Amphiarthrose."

¹¹ 'De Oss.,' proœm., tom. ii. p. 735, l. 12.

¹² Tom. xiv. p. 720, l. 6.

¹³ 'Lex. Voc. Hippocr.'

¹⁴ 'De Oss.,' proœm., tom. ii. p. 734, l. ult.; 'Comment. in Hippocr. "De Artic.'" i. 1, tom. xviii. A. p. 304, l. ult.

surface is intended, whereas sometimes, at least, it is certainly the concave.¹

ἀρθρώδης and *ἀρθρωδῶς*, two words of kindred meaning to *ἀρθρωδία*, but of considerably older origin.²

ἀρθρωδία, a recently adopted word in Galen's time, which has retained its place in medical terminology to the present day, signifying a species of *διάρθρωσις* formed by a slightly convex surface applied to one slightly concave,³ and distinguished from *ἐνάρθρωσις* and *γίγγλυμος*.

ἀρμογή, used apparently as synonymous with *σύμφυσις*,⁴ to signify the union of bones without motion, opposed to *ἄρθρον*.

ἀρμονία, one of the species of *συνάρθρωσις*, in which the union of the bones takes place by simple apposition of their surfaces.⁵

ἀρρενμάτιστος, applied to medicines that arrest hæmorrhage and other morbid discharges, *astringent*.⁶

ἀρτηρία, a word used in two distinct senses, inasmuch as the ancients spoke of two kinds of *ἀρτηρία*⁷—viz., 1, the *ἀρτηρίαί λεῖαι*, or *arteries*; and, 2, the *ἀρτηρίαί τραχέαι*, or *bronchia*.⁸ If this distinction is borne in mind, much of the apparent confusion caused by the uncertainty of the signification of the word in any particular passage will disappear. The whole subject will, however, always be an obscure and intricate one, and sometimes it will seem doubtful whether the writer himself knew exactly which set of vessels he was writing about; for while the *ἀρτηρίαί* were supposed to convey air to all parts of the body, it was also perfectly well known to many anatomists (though the fact was disputed⁹) that blood issued from them when they were wounded. Much curious and interesting information on the subject will be found in Littré's 'Hippocrates,' tome i. p. 201, sq.; Daremberg's 'Comment. de Galien sur le *Timée* de Platon,' p. 43; and the passages indicated in the note to the Oxford edition of Theophilus, 'De Corp. Hum. Fabr.,' p. 296.

With respect to the derivation of the word, as the *ἀρτηρίαί* were supposed to contain air (and correctly, when the bronchia were signified), it is not perhaps very surprising that some persons should have considered it to be a corruption of *ἀεροσηρία*, compounded of *ἀήρ* and *τηρεῖν*. This derivation can be traced back to one of the earliest commentators on the Hippocratic Collection—viz., Baccæus;¹⁰ it has been repeated by other ancient writers,¹¹ and pertinaciously keeps its ground even in

¹ Hippocr. 'De Locis in Hom.,' § 6, tom. vi. p. 288, l. 10. See Notes to Erotianus, p. 68, ed. Franz, where a reference is given to Foesii 'Œcon. Hippocr.,' which at this moment I am unable to consult.

² Galen, 'De Oss.,' præm., tom. ii. p. 735, ll. 15, 17.

³ Id., *ibid.*, tom. ii. p. 736, l. 5.

⁴ Galen, 'Defn. Med.,' cap. 470, tom. xix. p. 460, l. 7, compared with 'De Oss.,' præm., tom. ii. p. 734, l. 11.

⁵ Galen, 'De Oss.,' præm. tom. ii. p. 737, ll. 7, 16.

⁶ Galen, 'De Compos Medic. sec. Loc.,' vii. 4, tom. xiii. p. 77, ll. 4, 13.

⁷ Galen, 'De Anat. Admin.,' vii. 1, tom. ii. p. 590, l. 1 sq.

⁸ Id., *ibid.*, and cap. 4, p. 598, ll. 4, 5.

⁹ Hence Galen's treatise, entitled 'An in Arteriis Naturâ Sanguis contineatur,' tom. iv. p. 703, sq.

¹⁰ Erotianus, 'Gloss. Hippocr.,' p. 68, ed. Franz.

¹¹ See Note to Theophilus, p. 296.

respectable books of the present day. As, however, the ancients were deficient in philological knowledge, it may safely be said that no competent scholar will be satisfied with this derivation; nor indeed should any one else accept it, unless he is prepared to follow Dionysius of Syracuse, and explain a *mystery*, *μυστήριον*, to mean (etymologically) a *mouse-trap*, *ὄτι τοὺς μῦς τηρέι*.¹ The derivation given in Liddell and Scott's Greek Lexicon is from *αἶρω*, to *raise* or *carry*, which will suit either of its meanings quite sufficiently well, as the lungs may be supposed to be carried or suspended by the trachea, or the heart by the aorta.

The following are some of the combinations in which *ἀρτηρία* is found:—

ἀρτηρία καρωτίς,² or more commonly in the plural *ἀρτηρίαι καρωτίδες*, or simply *καρωτίδες*, the *carotid arteries*, so called because the compression of them was supposed to produce stupor, *κάρος*. This opinion, however, was not universally held,³ and Galen finds fault with the name, though he made use of it because it was generally adopted in his time.⁴

ἀρτηρία μεγάλη,⁵ the *great artery*, or *μεγίστη*,⁶ *greatest*, or *ὄρθη*,⁷ *upright*, or *παχέα*,⁸ *thick*, names applied to the *aorta*; the last is attributed to Praxagoras.⁹

ἀρτηρία πνευματική,¹⁰ the *pneumatic artery* (probably used actively, *filling*, not *filled* with wind,) does not mean the *trachea*, (as we should at first sight be inclined to imagine,) but the *aorta*.

ἀρτηρία τραχεία,¹¹ *aspera arteria*, the *rough ἀρτηρία*, that is, the chief of the rough *ἀρτηρίαι*, which (as has been explained) were distinguished from the smooth *ἀρτηρίαι*. The name was applied to the *βρόγχος*,¹² is constantly used by the ancient writers,¹³ and has continued in use (in the form *trachea*,) to the present day.

ἀρτηρία φλεβώδης,¹⁴ the *venous ἀρτηρία*, the name given to the *pulmonary veins*, because, though they have a venous structure, they

¹ Athenæus, 'Deipnos.,' iii. § 54, p. 98.

² Galen, 'De Nerv. Dissect.,' c. 5, tom. ii. p. 835, l. 10, quoted by Oribasius, 'Coll. Med.,' xxv. 58, § 14, tome iii. p. 485, l. 10.

³ Rufus Ephesius, 'De Appell. Part. Corp. Hum.,' p. 42, l. penult., ed. Clinch.

⁴ 'De Hipp. et Plat. Dissect.,' i. 7, tom. v. p. 195, l. 6 sq.

⁵ Galen, 'De Ven. et Arter. Dissect.,' cap. i. tom. ii. p. 780, l. 10: 'De Anat. Admin.,' v. 8, tom. ii. p. 523, l. 1, quoted by Oribasius. 'Coll. Med.,' xxiv. 24, § 3, tome iii. p. 356, l. 5. The *μεγάλη ἀρτηρία ἢ ἐν τῷ τραχήλῳ* (Galen, *ibid.*, p. 602, l. penult., quoted by Oribasius, p. 328, l. 10), means, of course, the *trachea*; as also does the *arteria major* mentioned by Cælius Aurelianus, 'Morb. Chron.,' v. 10, pp. 586, 587, ed. Amman.

⁶ Galen, 'De Sem.,' i. 8, tom. iv. p. 541, l. 10.

⁷ Galen, 'De Anat. Admin.,' vii. 1, tom. ii. p. 5 sq.

⁸ Aretæus, 'De Caus. Morb. Acut.,' ii. 2, p. 31, l. 4; 'De Cur. Morb. Acut.,' ii. 7, p. 277, l. 13, ed. Kühn.

⁹ Rufus Ephesius, 'De Appell. Part. Corp. Hum.,' p. 42, l. antepenult., ed. Clinch.

¹⁰ Theophilus, 'De Corp. Hum. Fabr.,' iii. 7. § 2, p. 97, l. 3, ed. Oxon.

¹¹ Celsus, 'De Med.,' iv. 1, p. 168, ed. Targa.

¹² Rufus Ephesius, 'De Appell. Part. Corp. Hum.,' p. 28, l. 16.

¹³ Arctæus, 'De Sign. Morb. Acut.,' ii. 2, p. 28, l. 14: p. 31, l. 9. See Note to the Oxford edition of Theophilus, p. 106, l. 14.

¹⁴ Galen, 'De Anat. Admin.,' vii. 4, tom. ii. p. 600, l. 4.

convey arterial blood (or, as was formerly supposed, *air*). The author of the name is not known, but it may have been Herophilus, as he was the author of the corresponding name, *φλέψ ἀρτηριώδης*.¹ The name is frequently met with, and there is a good note on the subject in Dr. Daremberg's translation of Galen, tome i. p. 407, on 'De Usu Part.,' vi. 10, tom. iii. p. 445.

ἀρτηριακός, of or belonging to an *ἀρτηρία*, not in the sense of an *artery*, but of an *air-vessel*:—

ἀρτηριακή κοιλία τῆς καρδίας, called also *ἀρτηριώδης* and *πνευματική*, the *left ventricle of the heart*, which Diogenes of Apollonia considered to be the seat of the soul.²

ἀρτηριακή (*ἀντίδοτος* being understood), a *remedy for affections of the trachea and bronchi*, a name in frequent use, synonymous with *ἐκλεικτόν*.³

ἀρτηριακόν (*πάθος*), an affection of the *trachea*, synonymous with *βράγχος*,⁴ which Cælius Aurelianus⁵ renders *raucedo*, or *hoarseness*.

ἀρτηριοσιμέω, to open an artery, by a surgical operation.⁶

ἀρτηριοσιμία, the opening of an artery, in surgery, opposed to *φλεβοσιμία*.⁷ The operation is mentioned by Aretæus,⁸ who, however, does not use the word. There is a chapter on the subject in Aëtius (taken from Severus),⁹ Paulus Ægineta,¹⁰ and Joannes Actuarius.¹¹

ἀρτηριώδης, like an *ἀρτηρία*, probably always in the sense of an *air-vessel*.

ἀρτηριώδης κοιλία τῆς καρδίας,¹² called also *ἀρτηριακή* and *πνευματική*, a name given to the left ventricle of the heart.

ἀρτηριώδης φλέψ, the *arterial vein*, the name given by Herophilus to the *pulmonary artery*, because it conveys venous blood, though it resembles an *ἀρτηρία* in structure.¹³ It is in frequent use.

ἀρτυναιοειδῆς χόνδρος, the *arytænoid cartilages* of the larynx, which Galen supposed to be but one, instead of two.¹⁴ The name was given from their being compared to an *ἀρύταινα*, probably a *pitcher* or *ewer*.¹⁵

¹ Rufus Ephesius, 'De Appell. Part. Corp. Hum.,' p. 42, l. 3, ed. Clinch.

² Plutarch, (?) 'De Philos. Decr.,' iv. 5; Pseudo-Galen, 'De Philos. Hist.,' tom. xix. p. 315, l. 10. This was also the opinion of the work 'De Corde,' in the Hippocratic Collection, tome ix. p. 88, § 10, ed. Littré.

³ Galen, 'De Compos. Medic. Sec. Loc.,' vii. 1, tom. xiii. p. 1 sq.

⁴ Paulus Ægineta, iii. 28, p. 39, l. 41., ed. Ald.

⁵ 'Morb. Chron.,' ii. 7, p. 380, ed. Amman.

⁶ Antyllus, quoted by Oribasius, 'Coll. Med.,' vii. 14, § 2, tome ii. p. 55, l. 7.

⁷ Galen, 'De Cur. Rat. per Ven. Sect.,' cap. 22, tom. xi. p. 312, l. 12; Oribasius, *loco cit.*

⁸ 'De Cur. Morb. Chron.,' i. 2, p. 295, l. 1; i. 3, p. 303, l. 8.

⁹ ii. 3, 90.

¹⁰ vi. 4.

¹¹ iii. 2.

¹² Galen, 'De Differ. Puls.,' iv. 8, tom. viii. p. 737, l. ult.; p. 738, l. 4. See also Rufus Ephesius, 'De Appell. Part. Corp. Hum.,' p. 37, l. 22, ed. Clinch.

¹³ Rufus Ephesius, p. 42, l. 2.

¹⁴ 'De Vocal. Instrum. Anat.,' cap. 4, tom. iv. p. 220, ed. Chartier; 'De Usu Part.,' vii. 11, tom. iii. p. 556, l. 9; p. 561, l. 5, quoted by Oribasius, 'Coll. Med.,' xxiv. 9, § 16, tome iii. p. 315, l. 17.

¹⁵ Theophilus appears to have taken it for a larger vessel. 'De Corp. Hum. Fabr.,' iii. 15, § 3, p. 112, l. 2, ed. Oxon., and Note, p. 299. See also the note to Dr. Daremberg's translation of Galen, tome i. pp. 483, 484.

ἀρταινοειδὲς πέρας,¹ the upper extremity of the arytaenoid cartilages.

ἀρχή, when applied to a disease, means the first period, when it is only in its commencement; the other stages being the *ἀνάβασις* (or *ἐπίδοσις*, or *αὔξησις*), *ἀκμή*, and *παρακμή*.²

ἄσθμα meant originally *shortness of breath* from any cause. When it was used to signify a disease, it is explained by Celsus³ as being something greater than *δύσπνοια*, and less than *ὀρθόπνοια*; but this distinction does not seem to be always observed. The principal passages relating to asthma are referred to in Adams's Commentary on Paulus Ægineta, iii. 29, vol. i. p. 477.

ἄσθμαίνω means simply *to pant*,⁴ probably never *to be asthmatic*.

ἄσθματικός sometimes means a person simply *out of breath*, as from running:⁵ sometimes a person affected with asthma, *asthmatic*.⁶ The phrase *ἄσθματικά ὀρθόπνοια* occurs in Galen,⁷ to signify a complication of asthma and orthopnoea (?).

ἀσκίτης, or *ὑδρωψ* (or *ὑδρος*) *ἀσκίτης*, the name of one of the three species of dropsy generally recognised among the ancients, the other two being *ἀνάσαρκα* and *τυμπανίας* (or *τυμπανίτης*).⁸ It was so called because the fluid was contained in the peritonæum, as in a skin or leathern bag, *ἀσκός*,⁹ and the name has been retained to the present day. It differed from tympanites, inasmuch as this was supposed to be formed by a great quantity of air with a small quantity of fluid, whereas in ascites, on the contrary, there is a great collection of fluid with a very small proportion of air.¹⁰

ἀσκληπιός, the name given to certain medicinal compounds:¹¹ *ἀσκληπιον*, a popular name for piles.¹² Both words are connected with *Ἄσκληπιός*, *Æsculapius*.

ἀσφυγμία is found in Cælius Aurelianus (if the reading is correct, for the word is not recognised by Liddell and Scott, and possibly does not occur elsewhere), and is explained to mean "pulsus defectio."¹³ Whether he considers the word to be merely synonymous with *ἀσφυξία*, which he also uses,¹⁴ and explains by "pulsus parvitas vel amputatio," there is nothing in the context to determine positively.

¹ Galen, *ibid.*, p. 553, l. 8., quoted by Oribasius, *ibid.*, p. 314, l. 8.

² Galen, 'De Opt. Secta,' c. 32, tom. i. p. 193, l. 4; 'De Cris.,' i, 2, 8, tom. ix. p. 551, l. 2; p. 580, l. 16; 'De totius Morbi Temp.,' c. 3, tom. vii. p. 445, l. 9; 'Comment. in Hippocr.' 'De Humor.,' i. 3, ii. 14, tom. xvi. p. 70, l. 13; p. 257, l. 7; Pseudo-Synæsius, 'De Febr.,' p. 72, l. ult.

³ 'De Med.,' iv. 4, § 2, p. 182, ed. Targa.

⁴ Aretæus, 'Caus. Morb. Chron.,' i. 11, p. 73, l. 14, ed. Adams; Galen, 'Comment. in Hippocr.' 'Aphor.,' vi. 66, tom. xviii. A. p. 77, l. ult.

⁵ Galen, 'De Compos. Medic. sec. Loc.,' vii. 6, tom. xiii., p. 106, l. 2.

⁶ Id. 'De Loc. Affect.' iv. 11, tom. viii. p. 292, l. penult.; p. 295, l. 16.

⁷ *Ibid.*, p. 295, l. 10.

⁸ Celsus, 'De Med.,' iii. 21, p. 148, ed. Targa; Cælius Aurelianus, 'Morb. Chron.,' iii. 8, p. 469, ed. Amman; Galen, 'Comment. in Hippocr.' 'De Diæta Acut.,' iv. 93, tom. xv. p. 891, l. 11 sq.

⁹ Galen, 'Comment. in Hippocr.' 'Aphor.,' iv. 11, tom. xvii. B. p. 670, l. 7.

¹⁰ Paulus Ægineta, iii. 48, p. 48 B., l. 33 sq., ed. Ald.

¹¹ Galen, 'Do Comp. Mcd. sec. Gen.,' v. 13, tom. xiii. p. 841, l. 2; Paulus Ægineta, vii. 13, p. 126, l. 28.

¹² Leo, 'Consp. Med.,' v. 11, in Ermerins, 'Anecd. Med. Gr.,' p. 177.

¹³ 'Morb. Acut.,' iii. 2, p. 182, ed. Amman. ¹⁴ 'Morb. Chron.,' iv. 3, p. 507.

ADVERSARIA MEDICO-PHILOLOGICA.

PART V.

[THOSE persons who may consult this collection of words are requested to bear in mind that it does not pretend to completeness in any way. It is very far from being a complete collection of Greek medical terms, for all botanical and chemical words have been designedly omitted; neither is the treatment of each word to be considered complete, for, no doubt, various meanings are passed over, and probably better passages might frequently be quoted. It is simply a contribution (and that a very imperfect one) to Greek medical technology.]

ἄσφυκτος, a person whose pulse is so weak, that it cannot be felt in any part of his body,¹ though, if it had ceased entirely, he would no longer be alive.²

ἄσφυξία does not signify *asphyxia*, in the modern sense of the term, but simply, as the word imports, *pulselessness*. It is used by Aretæus,³ and other authors, and is explained by Galen to apply only to those cases in which no pulsation is felt in any part of the body; though he adds, that, strictly speaking, this could not occur to any person during life.⁴ He distinguishes ἄσφυξία from σφυγμὸς ἐκλείπων,⁵ or *failing pulse*, as being a more complete pulselessness.

ἀσώδης, *subject to nausea* (ἄση), applied to a patient or a disposition (διάθεσις),⁶ or *accompanied by nausea*, applied to ὀδύνη, πυρετός, ἔμετος, ἀγρυπνία, and other similar words.⁷

ἄτακτος, *irregular*, or *disorderly* (in Latin, *inordinatus*), when applied to the pulse, is opposed to τεταγμένος, *regular*, or *orderly*, and distinguished from ἀνώμαλος, *irregular*, or *uneven* (in Latin, *inaequalis*), inasmuch as a pulse that is ἄτακτος is always ἀνώμαλος, but a pulse that is ἀνώμαλος is not necessarily ἄτακτος also. For instance, when any number of strong pulsations are regularly succeeded by a feeble one, or when the pulse is regularly intermittent, its equality (ἰσότης) is lost, and it becomes ἀνώμαλος; but, inasmuch

¹ Galen, 'De Differ. Puls.,' iv, 3, tom. viii, p. 720, l. 13.

² Id., *ibid.*, p. 725, l. antepen.

³ 'De Caus. Morb. Acut.,' ii, 11, p. 63, l. 13, ed. Kühn.

⁴ 'De Præsig. ex Puls.,' i, 3, tom. ix, p. 227, l. 14; p. 228, l. 4.

⁵ 'De Caus. Puls.,' ii, 3, tom. ix, p. 66, l. 13.

⁶ Galen, 'De Compos. Medic. sec. Loc.,' viii, 1, tom. xiii, p. 122, l. 5.

⁷ See Fœs, 'Æcon. Hippocr.,' under ἄσαι.

as a certain order (τάξις) is preserved, it is still considered τεταγμένος. When, however, the pulse has no order in its irregularity, it is then called ἄτακτος, *disorderly*.¹

ἄτακτος πύρετος is a fever that is irregular in its course, and follows no certain type.²

ἀτάκτως, the adverb, is also applied to fevers,³ sometimes opposed to εὐτάκτως,⁴ sometimes to τεταγμένως,⁵ and in Hippocrates joined with πεπλανημένως.⁶

ἄταξία, the substantive, is applied in the same sense to the pulse.⁷

ἄτλας, the name applied by Julius Pollux⁸ to the *last* of the cervical vertebræ, ὡς ἀχθοφορῶν, as bearing the burden of the head and neck. Possibly, he is the only ancient writer who uses the word with reference to the vertebræ. In modern works it is applied to the *first* cervical vertebra, which is called by Julius Pollux⁹ ἐπιστροφεύς, and by Galen¹⁰ and others simply ὁ πρῶτος σπόνδυλος.

ἀτονία, a word as old as Hippocrates, who uses it to signify *relaxation*, or *want of tone* in the system generally, as if nearly synonymous with μαλακίη.¹¹ Demetrius of Apamea, in the third century B.C., applied it, perhaps, especially to the coats of the veins, and reckoned ἀτονία (rendered by Cælius Aurelianus¹² *defectio vel debilitas corporum*), among the four causes of hæmorrhage without a wound. It was one of the words used improperly (according to Galen) by the Methodici, who apparently spoke of it as if it were an actual disease, instead of merely an inability in any part fitly to perform its proper functions (κατὰ τὴν ἐνέργειαν ἀρρωστία).¹³

¹ Galen, 'De Puls. ad Tir.', c. 6, tom. viii, p. 458. See also Index to Kühn's Galen, under 'Pulsus;' and Adams's 'Commentary on Paulus Ægineta,' ii, 12, vol. i, p. 215.

² Galen, 'De Typis,' cc. 2, 4, tom. vii, p. 464, l. 4; 471, 8, 16.

³ Id., *ibid.*, p. 470, l. 13; p. 471, l. 10.

⁴ Hippocrates, 'Epid.,' i, tome ii, p. 620, ll. 4, 7, ed. Littré.

⁵ Galen, *ibid.*, p. 471, l. 11.

⁶ *Loco cit.*, p. 624, l. 3; p. 626, l. 5.

⁷ Galen, 'Defin. Med.,' cap. 217, tom. xix, p. 407; Aretæus, 'De Caus. Morb. Acut.,' ii, 10, p. 59, l. 13, ad Kühn. In this latter passage Wigan reads ἀτάξιοι, as if from ἀτάξιος, and this word appears in Maittaire's 'Index Græcus,' but with an asterisk to signify that it is not elsewhere to be met with. The correct reading is, however, ἀταξίη, which has been adopted by Ermerius and Adams.

⁸ 'Onom.,' ii, 4, §§ 132, 178.

⁹ *Ibid.*, § 131. There is a note on this word in Kühn's "Cens. Medic. Lexic. Recent.," in his 'Opusc. Acad. Med. et Philol.,' vol. ii, p. 328.

¹⁰ 'De Oss.,' cap. 8, tom. ii, p. 756, l. 14, quoted by Oribasius, 'Coll. Med.,' xxv, 9, § 7, tome iii, p. 405, l. 12. Rufus Ephesius, 'De Appell. Part. Corp. Hum.,' p. 67, l. 15, and others.

¹¹ 'De Ære, Aquis et Locis,' c. 20, tome ii, p. 74, ll. 4, 6.

¹² 'Morb. Chron.,' ii, 10, § 123, p. 391, ed. Amman.

¹³ 'De Morb. Differ.,' c. 5, tom. vi, pp. 853, 854; 'De Meth. Med.,' ii, 4; iv, 4, tom. x, pp. 102, 103, 270.

ἄτρονος, *wanting in tone, relaxed*,¹ the opposite to which is ἔντρονος,² or εὐτρονος.³

ἀράχηνλος, *without a neck*, as applied to a fish; *with a short neck*, as applied to a man;⁴ or synonymous with κακοράχηνλος.⁵

ἄρητος, *imperfurate*, applied to a part of the body, as the *anus*,⁶ the *meatus auditorius*,⁷ the *uterus*;⁸ sometimes applied to the person affected.⁹ It is also found joined to πάθος,¹⁰ and signifies the affection itself, *imperfuration*, or *atresia*, which latter word is not found in the Greek writers.

ἀτροφέω, to be subject to ἀτροφία.¹¹

ἀτροφία, *want of nutrition, atrophy*, is reckoned by Celsus,¹² as one of the species of *tabes*, the other two being καχεξία and φθίσις. He describes it as a condition "in which the body is not nourished, and in which (as some particles are constantly being lost, while no others supply their place,) extreme emaciation comes on, and eventually proves mortal." Cælius Aurelianus¹³ also has a chapter on the subject of ἀτροφία, or "nutrimenti cessatio;" but the word is not always used in any such definite sense, and ἀτροφία was sometimes considered as a symptom only, not as a disease.¹⁴ It was applied either to the whole of the body, or to any particular part,¹⁵ as the hair,¹⁶ or eye,¹⁷ or leg.¹⁸

ἄτροφος, *affected with ἀτροφία*;¹⁹ also, *containing little nourishment*.²⁰

ἀτροπος, applied to a fever *that has no regular form or type*.²¹ In Aulus Gellius (if the reading is correct) it is joined with *balbus*,

¹ Hippocrates, 'De Aëre, Aquis et Locis,' cc. 3, 19, tome ii, p. 16, l. penult.; p. 72, l. 14, ed. Littré; Galen, 'De Meth. Med.,' ii, 4, tom. x, p. 102, l. 16; 'De Comp. Medic. sec. Loc.,' viii, 3, tom. xiii, p. 147, l. 1.

² Hippocrates, *ibid.*, cc. 4, 20, p. 18, l. ult.; p. 74, l. 7.

³ Id., 'Aph.,' iii, 17, tome iv, p. 494, l. 1; Galen, 'De Comp. Medic. sec. Loc.,' viii, 3, tom. xiii, p. 146, l. ult.

⁴ Galen, 'De Hipp. et Plat. Decr.,' iv, 4, tom. v, p. 384, ll. 3, 4, &c.

⁵ Paulus Ægineta, ii, 11, p. 16, l. 37, ed. Ald.

⁶ Id., vi, 81, p. 330, ed. Briau.

⁷ Id., vi, 23, p. 140.

⁸ Soranus, 'De Morb. Mul.,' p. 214, l. 9, ed. Dietz.

⁹ Pseudo-Galen, 'Introd.,' cap. 19, tom. xiv, p. 787, l. 9, where it refers to the *glans penis*; Soranus, p. 14, l. 4; p. 216, l. 25, and Paulus Ægineta, vi, 72, p. 294, where it refers to the female organs of generation.

¹⁰ Soranus, cap. 5, p. 13, l. 18; p. 14, l. 1, quoted by Oribasius, 'Coll. Med.,' xxiv, 32, §§ 5, 7, tome iii, p. 380, ll. 4, 12.

¹¹ Galen, 'De Sympt. Differ.,' cap. 4, tom. vii, p. 71, ll. 6, 9, 12; p. 73, l. 8.

¹² 'De Med.,' iii, 22, p. 154, ed. Targa.

¹³ 'Morb. Chron.,' iii, 7, p. 465, ed. Amman.

¹⁴ Galen, 'De Meth. Med.,' i, 9, tom. x, p. 68, l. 12.

¹⁵ Id., 'De Sympt. Differ.,' cap. 4, tom. vii, p. 70, l. ult.

¹⁶ Id., 'Defin. Med.,' cap. 310, tom. xix, p. 430.

¹⁷ Id., *ibid.*, cap. 342, p. 435; Pseudo-Galen, 'Introd.,' cap. 16, tom. xiv, p. 769, l. 17.

¹⁸ Cælius Aurelianus, 'Morb. Chron.,' v, 1, p. 548.

¹⁹ Galen, 'De Sympt. Differ.,' cap. 4, tom. vii, p. 71, l. 14; p. 72, l. 4.

²⁰ Id., 'De Alim. Facult.,' i, 2, tom. vi, p. 484, l. 4.

²¹ Id., 'De Typis,' c. 4, tom. vii, p. 471, ll. 5, 14.

and appears to mean a person *who stammers, or speaks inarticulately*.¹

αὔξῃσις, *increase*, when applied to a disease, means the second period (sometimes called *ἀνάβασις*, or *ἐπίδοσις*), in which it is increasing in severity; the other stages being the *ἀρχή*, *ἀκμή*, and *παρακμή*.² When applied to an animal or a plant, it signifies *growth*, which is defined to be its increase in length, breadth, and depth:³ this was considered to be the second of the three principal operations of nature, the other two being *γένεσις*, *generation*, and *θρέψις*, *nutrition*.⁴

αὔξητικὴ δύναμις, the power or faculty by which nature brings about *αὔξῃσις*, *growth*.⁵

ἀσσηρός, *of a harsh, rough taste*.⁶

ἀσσηρίζω, *to be of a harsh, rough taste*; omitted in Liddell and Scott's *Lexicon*.⁷

ἀσσηρότης, *harshness, roughness of taste*.⁸

αὐτόπυρος, a word used by Celsus,⁹ reckoned as comparatively modern in Galen's time, and equivalent to the more ancient term, *συγκομιστός*.¹⁰ It means *wheaten flour with the bran in it*, and also, *the bread made from it*, which last is also called *αὐτοπυρίτης*.¹¹

αὐχὴν, *the neck*,¹² synonymous with *τράχηλος*;¹³ sometimes signifying especially the back part only.¹⁴ Probably, in medical writings, it most frequently signifies *a neck* in a secondary or metaphorical sense, and is joined to some other word: as *ὁ τῆς κύστεως αὐχὴν*, *the neck of the bladder*,¹⁵ which is sometimes called *τράχηλος*,¹⁶ *ὁ τῆς ὑστέρας αὐχὴν*, *the neck of the uterus*, generally synonymous with

¹ 'Noct. Att.,' iv, 2, § 5.

² Galen, 'De Cris.,' i, 2, 3, 8, tom. ix, p. 551, l. 2; p. 556, l. 14; p. 581, l. 2; 'De Morbor. Tempor.,' c. 2; 'De totius Morbi Tempor.,' ce. l, 3, tom. vii, p. 411, l. 11.

³ Id., 'Defin. Med.,' c. 202, tom. xix, p. 373, l. 14; 'De Natur. Facult.,' i, 5, tom. ii, p. 11, l. 4; 'Comment. in Hippocr. "De Alim.,"' ii, 1, tom. xv, p. 230, l. 4.

⁴ Id., *ibid.*, tom. ii, p. 10, l. 12; p. 20, l. 1; tom. xv, p. 229, l. ult.

⁵ Id., *ibid.*, tom. ii, p. 16, l. 1; tom. xv, p. 226, l. 13; p. 230, l. 13.

⁶ Oribasius, 'Coll. Med.,' i, 49, § 6, tome i, p. 63, l. 3, where there is a good note by Dr. Daremberg (p. 579).

⁷ Anon., 'De Cibis,' c. 4, in Ermerins, 'Anecd. Med. Gr.,' p. 235, l. 16.

⁸ Galen, 'Defin. Med.,' c. 462, tom. xix, p. 458, l. 2.

⁹ 'De Med.,' ii, 18, p. 91, ed. Targa.

¹⁰ 'De Alim. Facult.,' i, 2, tom. vi, p. 483, l. 1; 'Comment. in Hippocr. "De Acut. Morb. Vietu.,"' ii, 34, tom. xv, p. 577, l. 3.

¹¹ Id., tom. vi, p. 484, l. 3.

¹² Aristotle, 'Hist. Anim.,' i, 10, § 1, and elsewhere.

¹³ Galen, 'De Oss.,' cap. 7, tom. ii, p. 756, l. 2; Rufus Ephesius, 'De Appell. Part. Corp. Hum.,' p. 28, ll. 14, 15, ed. Clinch.

¹⁴ Id., *ibid.*, p. 50, l. 5.

¹⁵ Id., 'De Usu Part.,' v, 8, tom. iii, p. 375, l. 10, quoted by Oribasius, 'Coll. Med.,' xxiv, 28, § 1, tome iii, p. 364, l. 7; Galen, *ibid.*, xv, 3, tom. iv, p. 222, l. 11; p. 223, l. 1, quoted by Theophilus, 'De Corp. Hum. Fabr.,' v, 24, §§ 2, 3, p. 220, ll. 3, 8, ed. Oxon.

¹⁶ Id., *ibid.*, xiv, 9, tom. iv, p. 182, l. penult., quoted by Theophilus, *ibid.*, v, 36, § 4, p. 260, l. 3.

τράχηλος,¹ sometimes distinguished from it.² When ἀνχίη relates to the bones, it is explained by Galen to mean an apophysis terminating in a larger and spherical extremity called the *head*, κεφαλή, and is distinguished from an apophysis which terminates in a point and which is called κορώνη.³ ὁ κατὰ τὸν ἀστράγαλον ἀνχίη, means probably what is still called the *neck of the astragalus*.⁴ ὁ ἀνχίη τῆς κάτω γένυος,⁵ means the *neck of the lower jaw-bone* supporting the condyle. ὁ ἀνχίη τοῦ μηροῦ, *the neck of the femur*.⁶ ὁ ἀνχίη τῆς ὠμοπλάτης, or τῶν ὠμοπλάτων, *the neck of the scapula*.⁷ In a passage of Nicander ἀνχίη signifies the *œsophagus*.⁸

ἀνχμηρὸς σφυγμός, *a dry pulse*, is opposed to ὑγρὸς σφυγμός, *a moist pulse*. Perhaps the terms are only to be found in one passage,⁹ where the text is corrupt, and where neither word is defined in terms quite intelligible to a modern reader:—*a hard pulse* probably gives some idea of what was intended.

ἄφθα, a word sometimes found in the singular form,¹⁰ but much more frequently in the plural (ἄφθαι). It was generally applied to ulcers of the mouth, in the modern sense of the word *aphthae*, or *thrush*, but also sometimes to similar ulcers in other parts of the body, as may be gathered from the use of the kindred words ἀφθάω and ἀφθώδης. It was very long before the word was Latinized, as not only Celsus, in the first century, speaks of “*ulcera oris quae ἄφθαι* Graeci nominant,”¹¹ but even as late as the fourth or fifth century Marcellus Empiricus writes in the same way.¹² The word is of frequent occurrence.¹³

ἀφθάω, *to be affected with ἄφθαι*, a word probably always used with reference to the *part affected*, not to the *patient*.¹⁴ It relates to various parts of the body, as the *trachea*,¹⁵ the *testicles*,¹⁶ and the

¹ Rufus Ephesius, ‘De Appell. Part. Corp. Hum.,’ p. 40, l. penult.

² Soranus, ‘De Morb. Mul.,’ cap. 4, p. 8, ll. 16, 17, quoted by Oribasius, ‘Coll. Med.,’ xxiv, 31, § 8, tome iii, p. 372, ll. 8, 9. See the Notes to the Oxford edition of Theophilus on p. 208, l. 5, and p. 209, l. 9.

³ Galen, ‘De Oss.,’ proœm., tom. ii, p. 736, l. 8, quoted by Oribasius, ‘Coll. Med.,’ xxv, 2, § 3, tome iii, p. 393, ll. 1, 4.

⁴ Galen, ‘De Anat. Adm.,’ ii, 10, tom. ii, p. 333, l. 18.

⁵ Theophilus, ‘De Corp. Hum. Fabr.,’ iv, 29, §§ 9, 11, p. 180, l. 11, p. 181, l. 2. See Galen, ‘De Oss.,’ proœm., tom. ii, p. 733, l. 15.

⁶ Galen, ‘De Anat. Adm.,’ ii, 5, 6, tom. ii, p. 303, l. 12; p. 313, l. 8; id., ‘De Usu Part.,’ iii, 9, tom. iii, p. 211, l. 11; Theophilus, *ibid.*, i, 23, § 6, p. 53, l. 3. See also Hippocrates, ‘De Artic.,’ § 55, tom. iv, p. 240, l. 7, ed. Littré.

⁷ Id., ‘De Usu Part.,’ xiii, 9, tom. iv, p. 120, l. 4; p. 122, l. 11, quoted by Theophilus, *ibid.*, v, 8, § 1, p. 197, l. 4; 9, § 2, p. 198, l. 12.

⁸ ‘Ther.,’ v, 350, quoted by Liddell and Scott.

⁹ Galen, ‘Defin. Med.,’ c. 211, tom. xix, p. 405, l. 12.

¹⁰ Hippocrates, ‘De Morb. Mul.,’ i, § 40, tome viii, p. 96, l. 10, ed. Littré; Galen, ‘Defin. Med.,’ c. 381, tom. xix, p. 441, l. 8; Leo, ‘Consp. Med.,’ iv, 4, in Ermerius, ‘Anecd. Med. Gr.,’ p. 153.

¹¹ ‘De Med.,’ ii, 1, p. 43; vi, 10, p. 349, ed. Targa.

¹² ‘De Medicam.,’ c. 11, p. 292 A, ed. H. Steph.

¹³ See Adams’s Commentary on Paulus Ægineta, i, 10, vol. i, p. 15.

¹⁴ In Hippocrates, ‘De Morb. Mul.,’ i, 34, Littré makes the *patient* the nominative to the verb (tome viii, p. 82, l. 9), but Ermerius has a different reading (vol. ii, p. 566, l. 3).

¹⁵ Hippocrates, ‘De Morb.,’ ii, 50, tome vii, p. 76, l. 8, ed. Littré.

¹⁶ Galen, ‘De Comp. Medic. sec. Loc.,’ ix, 8, tom. xiii, p. 317, l. 14; which

female organs of generation; ¹ probably also to the *mouth*, though I have not found such a passage.

ἀφθώδης, a word found in the 'Coacae Praenotiones,' and therefore older than Hippocrates; probably never applied to a person, but to a part of the body, or to a disease, &c. Sometimes it means *like aphthae*, as *ἀφθῶδες ἔλκος*; ² sometimes *complicated with aphthae*, as *ἀφθῶδες ρεῦμα*; ³ sometimes *affected with aphthae*, as *ἀφθῶδες στόμα*.⁴

ἄφωνέω, to be *ἄφωνος*, whether *quite speechless*, or only *unintelligible*.⁵

ἄφωρία, *loss of voice*, meant sometimes nothing more than an excessive amount of hoarseness (*βράγχος*), due to the same causes,⁶ and synonymous with *φωνῆς ἀποκοπή*, or *ἀποκεκομμένη φωνή*.⁷ Sometimes it was used to signify a total loss of voice depending on injury to the recurrent nerves,⁸ or other causes, when it was synonymous with *φωνῆς ἀπώλεια*.⁹ Sometimes in the Hippocratic Collection it is used, though only indicating a symptom, to imply the disease on which this symptom depends, *e. g.*, apoplexy, &c., as is explained by Galen in several passages.¹⁰ There is a chapter in Leo, *περὶ ἄφωρίας*, in which it is treated only as the result of disease or of surgical injury.¹¹

ἄφωνος, *without voice*, applied sometimes to a fish, or plant, or a person suffering from absolute loss of voice (*στέρησις φωνῆς*), sometimes in a less extensive meaning to a person *with some affection of the voice* (*κἀκωσις φωνῆς*).¹² In this latter sense it is synonymous with *ἀποκεκομμένος τὴν φωνήν*.¹³ In two passages Hippocrates uses the two words *ἄναυδος* and *ἄφωνος* in conjunction,¹⁴ where *ἄφωνος* is considered by Galen¹⁵ to be a stronger word than *ἄναυδος*, the latter signifying *unable to articulate*, the former *unable to utter a sound*. This explanation has been adopted by Foës¹⁶ and Littré, and sanc-

passage is found also in Oribasius, 'Ad. Eunap.,' iv, 103, p. 668, ed. H. Steph., and in 'Paulus Ægineta,' iii, 54, p. 51, l. 3, ed. Ald.

¹ Hippocrates, 'De Nat. Mul.,' §§ 60, 86, 100, tome vii, pp. 398, 408, 416.

² Galen, 'De Simpl. Med. Temp. ac Fac.,' vii, 10, § 65, tom. xii, p. 54, l. penult.

³ 'Coac. Praenot.,' e. 31, §§ 518, 528, tome v, p. 704, ed. Littré, where it relates to the female genital organs.

⁴ Hippocrates, 'Epid.,' iii, 3, § § 3, 7, tome iii, p. 70, l. 6, p. 84, l. 2; 'Coac. Praenot.,' e. 31, § § 504, 533, tome v, pp. 700, 706. In the last two passages *στόμα* probably means the *os uteri*. See Daremberg's Note 182, 'Œuvres d'Hippocr.,' p. 290, 2nd ed.

⁵ Id., 'Epid.,' i, case 13, tome ii, p. 714, l. 1, ed. Littré.

⁶ Galen, 'De Comp. Med. see Loc.,' vii, 1, tom. xiii, p. 4, l. 16.

⁷ Id., *ibid.*, p. 47, l. ult.; p. 48, l. 10; p. 35, l. 6.

⁸ Id., 'De Anat. Admin.,' viii, 4, tom. ii, p. 675, ll. 2, 9.

⁹ Id., 'De Locis Affect.,' i, 6, tom. viii, p. 53, l. 5.

¹⁰ See Foësii 'Œcon. Hippocr.'

¹¹ 'Consp. Med.,' iv, 15, in Ermerins, 'Anecd. Med. Gr.,' p. 161.

¹² Galen, 'De Hipp. et Plat. Deer.,' iv, 4, tom. v, p. 383, l. 7, &c.

¹³ Id., 'De Remed. Parab.,' iii, tom. xiv, p. 508, l. 10.

¹⁴ 'Epid.,' iii, case 3, tome iii, p. 114, ll. 3, 9, ed. Littré.

¹⁵ 'Comment. in Hippocr. "Epid. 111,"' iii, 74, tom. xvii A, p. 757.

¹⁶ See his 'Œcon. Hippocr.,' in *ἀναυδία*.

tioned by Liddell and Scott; but Ermerins, in his edition of Hippocrates (vol. i, p. 226), objects to it as too refined, and considers that the second word, *ἄφωρος*, is simply a gloss of the first, *ἀνανδός*, and ought therefore to be omitted from the text in both places. There seems, however, to be no authority whatever for this omission, which is not absolutely required by the sense; and the error (if it be one) must be of very ancient date, as the present text can be traced up to the time of Sabinus,¹ who was an older commentator than Galen, and lived in the first century after Christ.

ἄχηλος, a word not to be found in the Greek lexicons, is used by Galen,² as synonymous with *μονώνυχος*,³ and applied to a class of quadrupeds without horns, and walking on single hoofs (*ὀπλαῖς μονοφύεσιν*), corresponding with Cuvier's family of the *Solipeda*. It is also synonymous with *μονόχηλος*, *ἀσχιδής*, and signifies *having solid hoofs*.

ἄχλύς is used sometimes in a general sense, and signifies merely *dimness of sight*, from whatever cause it may arise;⁴ sometimes it is the result of superficial ulceration.⁵ The word is found applied to the uterus in the common editions of Hippocrates,⁶ but the text is undoubtedly corrupt, and has been altered by Ermerins accordingly. In Aretæus⁷ the word is used metaphorically and poetically, and with an evident allusion to Homer, 'Il.' v, 127.

ἄχλυώω, to cause dimness of sight.⁸

ἄχλυώδης is applied in the Hippocratic Collection to a person *affected with dimness of sight*,⁹ or to the eye itself,¹⁰ and to a wind,¹¹ or a fever,¹² *producing dimness of sight*, without in either case indicating or implying the precise cause of the affection. In Aretæus¹³ Adams renders *ἄχλυώδης ὁ ἄνθρωπος* by "the patient becomes dark-

¹ See Galen, *ibid.*, p. 759.

² 'De Anat. Admin.,' iv, 3, tom. ii, p. 431, l. 1.

³ *Ibid.*, vi, 3, p. 545, l. 10; p. 548, l. 8.

⁴ Erotianus, 'Expos. Voc. Hippoer.' This appears to be the meaning of the word in Paulus Ægineta, i, 31, p. 4B, l. ult., ed. Ald., copied from Oribasius, 'Synops.,' v, 27, p. 80, ed. H. Steph. The same expression, "dimness of sight," which is used by Adams in this place as the translation of *ἄχλύς* (vol. i, p. 40), is used by him in two other passages as the rendering of *ἀμβλυωπία*, iii, 22, vol. i, pp. 419, 421.

⁵ Aëtius, vii, 27, p. 127, l. 48, ed. Ald.; Pseudo-Galen, 'Introduct.,' c. 16, tom. xiv, p. 774, l. 3; Leo, 'Consp. Medic.,' iii, 27, in Ermerins, 'Anecd. Med. Gr.,' p. 143.

⁶ 'De Morb. Mul.,' ii, § 172, tome viii, p. 352, ed. Littré, vol. ii, p. 762, ed. Erm.

⁷ 'De Caus. Acut.,' ii, 4, p. 33, l. 2, ed. Adams.

⁸ Aretæus, 'De Cur. Chron.,' i, 3, p. 214, l. 5, ed. Adams.

⁹ 'Coac. Praenot.,' § 36, tome v, p. 594, ed. Littré.

¹⁰ *Ibid.*, § 221; 'Prorrheth.,' i, § 46, tome v, pp. 632, 522. So too in Galen, 'Comment. in Hippoer. "Prorrheth. I,"' ii, 45, tom. xvi, p. 609, l. 16; p. 610, ll. 1, 8; and in Aretæus, 'Caus. Chron.,' ii, 13, p. 127, l. 21, ed. Adams.

¹¹ 'Aphor.,' iii, 5, tome iv, p. 488.

¹² 'Prorrheth.,' i, § 74, tome v, p. 528. In this passage Ermerins (vol. i, p. 16) has without authority or necessity altered the text, though the same words are found in Galen, *loco cit.*, p. 663.

¹³ 'De Cur. Acut.,' ii, 4, p. 187, l. 8; p. 436, l. ult.

coloured," but there seems to be no reason why the word should not bear the usual meaning in this passage. The Latin *caligare*, by which it is rendered in the Latin versions, will bear either sense.

ἄχολος, *without bile*, probably almost always applied to the fæces;¹ sometimes *not producing bile*, as ἄχολον γάλα, applied to ass's milk.²

ἄχροια signifies *want of colour*, or a *bad colour*, opposed to ἐξέρυθρος χρώς,³ or ἔυχροια;⁴ but sometimes bears either or both senses indiscriminately.⁵ In a difficult passage of Aretæus occurs the phrase προσώπου ἐρύθημα ξὺν ἀχροίῃ, which is literally translated by Adams,⁶ "redness of countenance, along with paleness;" but these words are as puzzling as the Greek text. Ermerins changes the word into ἐυχροίῃ (p. 47, l. 9), and renders the passage, "vultus ruber et bene coloratus" (p. 307, l. 16); but there is no authority for the alteration, and "redness of countenance with a good (*i. e.* a *red*) colour" looks like tautology. Perhaps the word may signify *irregularity or inequality of colour*, or, perhaps, *occasional or partial paleness* is to be understood; but neither of these explanations is perfectly satisfactory.⁷

ἀχροίεω, or ἀχροέω, to become ἄχροιος or ἄχροος.⁸

ἄχροιος, or ἄχροος, ἄχρους, *colourless, limpid*, applied to semen;⁹ *colourless, pale, ill-coloured*, applied to the complexion,¹⁰ nearly synonymous with λείψαιμος, but a stronger word.¹¹

ἄχωρ,¹² sometimes called a ἔλκος, as if applied to a single pustule,¹³ sometimes a πάθος, as signifying a collection of pustules.¹⁴ It differs from κηρίον, *favus*, (which it closely resembles,) chiefly as consisting of smaller pustules; both words being connected with *porrigo*,¹⁵ and signifying an affection of the scalp. The origin of the word is quite uncertain; the derivation from α and χώρα ("quod

¹ Aretæus, 'De Caus. Chron.,' i, 16; ii, 7, 9, p. 122, l. 6; p. 150, l. 8; p. 155, l. 12, ed. Kühn.

² Id., 'De Cur. Chron.,' i, 13, p. 326, l. ult.

³ Hippocrates, 'Epid. VI,' vi, 7, tome v, pp. 327, 328, ed. Littré.

⁴ Aretæus, 'De Cur. Chron.,' ii, 13, p. 240, l. ult., ed. Adams.

⁵ As probably in Aretæus, 'De Caus. Chron.,' i, 8, p. 67, l. 12.

⁶ 'De Caus. Aet.,' ii, 8, p. 39, l. 24; p. 281, l. 2.

⁷ See Petit's Commentary on the place, p. 435, ed. Kühn.

⁸ Hippocrates, 'De Fract.,' § 25, tome iii, p. 498, l. penult., ed. Littré.

⁹ Aretæus, 'De Caus. Chron.,' ii, 5, p. 103, l. antep., ed. Adams.

¹⁰ Hippocrates, 'Porrhet.,' i, 71, tome v, p. 528, l. 5, ed. Littré; Aretæus, 'De Caus. Chron.,' i, 6, p. 62, l. 9.

¹¹ Galen, 'Comment. in Hippoc. "De Vict. Aet.,"' iv, 97, tom. xv, p. 904, ll. 4, 15, 17.

¹² This, according to Liddell and Scott, is the old and genuine form of the word, though, probably, in all the existing editions of the Greek medical authors it is written ἀχώρ.

¹³ Galen, 'De Tumor. practer Nat.,' e. 15, tom. vii, p. 728, l. 8. Hence, perhaps, the use of the word in the plural, ἄχωρες, Alexander Trallianus, i, 9, pp. 14, 15, ed. Basil.

¹⁴ Id., 'De Comp. Med. see. Loc.,' i, 8, tom. xii, p. 463, l. penult.

¹⁵ See Bateman's 'Cutaneous Diseases,' "Porrigo," and "Definitions." Both words are found in the Hippocratic Collection, and both are translated "favus" by Littré. 'De Affect.,' § 35, tome vi, p. 216; "Porrhet.,' ii, 11; 'De Alim.,' § 20, tom. ix, pp. 32, 104.

non amplum locum occupet”), is attributed to Galen,¹ but no reference is given, and it is difficult to imagine that Galen should ever have proposed anything so absurd. The author of the spurious treatise ‘De Remediis Parabilibus’² derives the word from *ἰχώρ*, on account of the *ichorous* discharge from the pustules; but this etymology is not much more probable than the former, and others that have been proposed are not more satisfactory.

ἄψις, literally *a touching*. The expression *ἄψις φρενῶν* occurs twice in the Hippocratic Collection,³ and is explained by Galen,⁴ to signify *παραφροσύνη*, *delirium*. The similar phrase *ἄπτεσθαι φρενῶν* is also found.⁵ Aretæus, who is fond of Hippocratic words and phrases, uses the expression twice. In one passage,⁶ manifestly in the sense of *delirium*; and possibly in the other also,⁷ though in this latter the word *φρενῶν* is generally taken to signify the *diaphragm*.

ἀψυχέω occurs in the Hippocratic Collection,⁸ and is explained by Erotianus⁹ and Galen¹⁰ to signify *λειποθυμέω*, *to swoon*:—it probably never means *to be ἀψυχος*, in the sense of *lifeless*.

ἀψυχία occurs in the Hippocratic Collection,¹¹ and is explained by Galen to signify *λειποθυμία*,¹² or *λειποψυχία*,¹³ *swooning*. Sometimes it means merely *faintness*,¹⁴ sometimes *loss of spirits*,¹⁵ but probably never *lifelessness*. The word is sometimes found in the plural.¹⁶ The word *ἀψυζίνη* is found in Kühn’s Aretæus,¹⁷ but no such word is recognised by Liddell and Scott, and Ermerins and Adams are no doubt right in reading *ἀψυχίην*.¹⁸ The word *apopsychia* is found in some medical dictionaries, but it is of doubtful authority, and rests only on one passage of Galen,¹⁹ where the reading is un-

¹ Scapulae ‘Lex. Graeco-Lat.’

² i, 2, Galen, tom. xiv, p. 323, l. 11.

³ ‘De Vict. Rat. in Morb. Ac.’ § 17, tome ii, p. 360, l. 10, ed. Littré; ‘De Morb. Mul.’ i, 63, tome viii, p. 128, l. antep.

⁴ ‘Comment. in Hippocr. “De Vict. Rat. in Morb. Ac.”’ iii, 37, tom. xv, p. 701, l. 7; ‘Comment. in Hippocr. “Prognost.”’ ii, 70, tom. xviii B, p. 223, l. 8.

⁵ See Foesii ‘Econ. Hippocr.’

⁶ ‘De Cur. Morb. Acut.’ ii, 3, p. 183, l. 9, ed. Adams.

⁷ *Ibid.*, i, 1, p. 136, l. ult.

⁸ ‘De Morb.’ ii, 5, tome vii, p. 12, l. 33, ed. Littré.

⁹ ‘Lex. Hippocr.’ p. 47, ed. Klein.

¹⁰ ‘Gloss. Hippocr.’ tom. xix, p. 87.

¹¹ ‘De Vict. Acut.’ §§ 9, 10, tome ii, p. 440, l. antep.; p. 444, l. 3, ed. Littré.

¹² ‘Comment. in Hippocr. “De Vict. Acut.”’ iv, 54, tom. xv, p. 828, ll. 1, 12.

¹³ ‘Comment. in Hippocr. “Prorrict. I.”’ iii, 114, tom. xvi, p. 756, l. 7; ‘Gloss. Hippocr.’ tom. xix, p. 87.

¹⁴ Hippocr., ‘De Vet. Med.’ § 10, tome i, p. 595, l. 15, ed. Littré.

¹⁵ Aretæus, ‘De Sign. Morb. Chron.’ ii, 1, p. 94, l. 6, ed. Adams.

¹⁶ Hippocrates, ‘De Vict. Acut.’ § 10, tome v, p. 442, l. 8, ed. Littré; ‘De Morb. Mul.’ § 63, tome viii, p. 128, l. 18.

¹⁷ ‘De Sign. Morb. Chron.’ i, 7, p. 85, l. 13.

¹⁸ Kühn’s reading is not a typographical error, as may be seen from his ‘Opusc. Acad. Med. et Philol.’ vol. ii, p. 357.

¹⁹ *Loco cit.*, tom. xvi, p. 756, l. 8.

doubtedly corrupt, but where he seems to say that Dioscorides, in his edition of Hippocrates,¹ read ἀποψυχίη for ἀψυχίη.

ἀψυχος, *lifeless*,² *spiritless*,³ probably never *in a swoon*.

¹ 'Prorrhēt.,' i, 113, tom. v, p. 546, ed. Littré.

² Galen, 'De Temper.,' i, 8, tom. i, p. 555, l. 3; Aretæus, 'De Cur. Morb. Acut.,' i, 4, p. 152, l. penult., ed. Adams; 'De Sign. Morb. Chron.,' ii, 5, p. 103, l. 21; Soranus, 'De Morb. Mul.,' c. 116, p. 267, l. 7.

³ Aretæus, *loco cit.*, p. 103, l. ult.; c. 6, p. 105, l. 23.

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ADVERSARIA MEDICO-PHILOLOGICA.

PART VI.

[IN resuming these "Adversaria" I would again request those persons who may consult this collection of words to bear in mind that it does not pretend to completeness in any way. It is very far from being a complete collection of Greek medical terms, for not only have all botanical and chemical words been designedly omitted, but also those belonging especially to the Hippocratic Collection, which are sufficiently explained in the excellent 'Œconomia Hippocratica' of Foës; neither is the treatment of each word to be considered complete, for doubtless various meanings are passed over, and probably better passages might frequently have been quoted. It is simply a contribution (and that a very imperfect one,) to Greek medical technology.]

βαδιστικός, fitted for walking. Galen calls the leg βαδιστικὸν ὄργανον, and says that it is especially suited to man as being βαδιστικὸν ζῶον.¹

βιλανεῖον, like *balneum* in Latin, is used in three senses, and signifies—either, 1, a place for bathing;² or, 2, a bath in general;³ or, 3, especially a hot bath, viz. either the *laconicum* and *caldarium* together,⁴ or perhaps the *laconicum* alone.⁵ See Dr. Daremberg's note to Oribasius, tome ii, pp. 881, 882, from which this article is abridged.

βάλανος, an acorn (Lat. *glans*). Hence (omitting its botanical meanings,⁶) applied, from similarity of shape, to the extremity of the penis. Aristotle mentions it as the ordinary name in his time,⁷ and it continued to be the most usual, if not the only, name used by the Greeks⁸ down to the middle of the sixteenth century.⁹ Meletius, a

¹ 'De Usu Part.,' iii, 4, tom. iii, p. 184, l. 10; e. 5, p. 190, l. 11. These two passages are copied by Theophilus, 'De Corp. Hum. Fabr.,' p. 41, l. 1; p. 42, l. 11, ed. Oxon.

² Galen, 'De Meth. Med.,' x, 10, tom. x, p. 715, l. 9.

³ Id., *ibid.*, p. 722, l. 14.

⁴ Id., *ibid.*, p. 717, l. 12.

⁵ Id., 'De Sanit. Tu.,' ii, 4, tom. vi, p. 185, l. 4.

⁶ See a note by Sprengel on Dioscorides, 'De Mat. Med.,' i, 145, tom. ii, p. 407.

⁷ 'Hist. Anim.,' i, 10 (13), 3; copied by the anonymous author of the 'Introd. Anat.,' cap. 28.

⁸ See Rufus Ephesius, 'De Corp. Hum. Part. Appell.,' p. 31, l. 14, ed. Clineh; Aretæus, 'De Cur. Morb. Aent.,' i, 1, p. 140, l. 1, ed. Adams; Galen, 'De Meth. Med.,' v, 15, tom. x, p. 381, ll. 10, 14; Pseudo-Galen, 'Introd.,' c. 10, tom. xiv, p. 706, l. 4; e. 19, p. 787, l. 8; Paulus Ægineta, vi, 53, pp. 236, 238, ed. Briau.

⁹ Hypatus (*i. e.* Georgius Sanguinatus), 'De Corp. Part.,' p. 154, ed. Bernard.

writer of the seventh or eighth century, says¹ that it means the *penis*; but this is probably a mistake. The Latin synonym, *glans*, was early employed in the same sense, and continues in use to the present day.²—In the Hippocratic Collection βάλανος is used both for a *suppository* and a *pessary*,³ in later Greek writers probably only in the former sense.⁴ Hence βαλυνίζω,⁵ to administer a *suppository* (or a *pessary*?), and βαλυνισμός, used by Cælius Aurelianus⁶ to signify ‘pessulus,’ a *pessary* (or perhaps a *suppository*). The diminutive forms βαλυνιοί⁷ and βαλυνίς⁸ are also found.

βαλάτιον, the *scrotum*, a popular word, distinguished from the scientific term ὄσχεος.⁹ Compare *bursa* in Latin, *bourse* in French, and *purse* in English.

βαλατωειδής (or, more correctly, βαλατωειδής) χιτών signifies the *tunica vaginalis*, being synonymous with ἐρυτρός, which was another name for ἐρυτρωειδής (or ἐλυτρωειδή) χιτών.¹⁰

βαλμός, a comparatively modern term, signifying the *lung*,¹¹ or the *chest* (στήθος) in general.¹² Dr. Daremberg conjectures that the word may be a corruption of the Latin *pulmo*.

βαρυηκοέω, to be hard of hearing.¹³

βαρυηκοΐα, hardness of hearing.¹⁴

βαρυήκοος, hard of hearing, deaf;¹⁵ also deafening, applied to the south wind (νότος).¹⁶

βασιλικός, royal, an epithet “applied to parts and medicines from their importance or presumed excellence.” (Mayne.) Perhaps Eúelpides (a celebrated oculist in the time of Celsus¹⁷) was the first who did this when he gave the name to a collyrium.¹⁸ It was also given to the ointment called τετραφάρμακον,¹⁹ and to other compounds besides.²⁰ The “Basilicon Ointment” of modern pharmaceutical works differs from the ancient compound.

¹ ‘De Nat. Hom.’ p. 112, l. 15, ed. Cramer.

² Celsus, ‘De Medic.’ vi, 18, 4; vii, 25, 1, pp. 257, 305, ed. Daremb.

³ See Foës, ‘Æcon. Hippocr.’

⁴ Rufus Ephesius, quoted by Oribasius, ‘Coll. Med.’ viii, 39, tome ii, p. 254, ed. Daremb.; Paulus Ægineta, i, 45, p. 6, ed. Ald.

⁵ Hippocrates, quoted by Julius Pollux, ‘Onomast.’ x, 31, § 150.

⁶ ‘Morb. Chron.’ vi, 7, § 105, p. 533, ed. Amman.

⁷ Oribasius and Paulus Ægineta, *locis cit.* In Oribasius, p. 255, l. 12, instead of ταῖς ἀναδάκνουσιν ισχυρῶς βαλάνοις, we should read τοῖς ἀναδάκνουσιν ισχυρῶς βαλυνίοις, as may be seen from the Var. Lect.

⁸ Hippocrates, ‘De Morb. Mul.’ ii, 155, tome viii, p. 330, ed. Littré.

⁹ Theophilus, ‘De Corp. Hum. Fabr.’ v, 28, p. 225, l. 7, ed. Oxon.

¹⁰ Meletius, ‘De Hom. Fabr.’ p. 115, l. 4, ed. Cramer.

¹¹ Sanguinatus, in Daremberg’s ‘Manuscripts Médicaux Grecs d’Angleterre,’ p. 132, n. 39.

¹² Hesychius and Suidas.

¹³ Hippocrates, ‘De Morb.’ ii, 4, tome vii, p. 10, l. antep.

¹⁴ Id., ‘Aphor.’ iii, 17, 31, tome iv, p. 494, l. 5; p. 502, l. 2.

¹⁵ Aretæus, ‘Caus. Morb. Chron.’ i, 4, p. 55, l. 18, ed. Adams.

¹⁶ Id., ‘Cur. Morb. Chron.’ i, 3, p. 214, l. 6; Hippocrates, ‘Aphor.’ iii, 5, tome iv, p. 488, l. 1, ed. Littré; ‘De Humor.’ § 14, tome v, p. 496, l. 1.

¹⁷ Celsus, ‘De Medic.’ vi, 6, § 8.

¹⁸ Id., *ibid.*, vi, 6, § 31.

¹⁹ Galen, ‘De Compos. Medic. sec. Loc.’ iii, 1, tom. xii, p. 601, l. ult.

²⁰ See Galen, tom. xii, p. 782, l. 6; xiii, 184, 6; xiv, 174, ult.

The case of the *vena basitica* is very singular, as the earliest writers (so far as is at present known) in whose works the name is found are not the Greek, but the Arabic;¹ and it is made still more puzzling by the fact that the Greek translator, (who is supposed to have lived in the eleventh century,) when he meets with the word *باسليق* in the Arabic, does not use the corresponding Greek word *βασιλική*, but calls the vein in question *ἡ μέση φλέψ*.² The only Greek work in which I have found the word is the Pseudo-Synesius; 'De Febribus,'³ which is, in fact, a translation from the Arabic work of Abú Jaafar Ahmed, by an unknown writer.⁴ Perhaps the earliest Latin writer in whose works the word is found is Constantinus Afer, who lived in the eleventh century, and translated this same Arabic treatise into Latin under the title 'Viaticum.'⁵

βελονοειδής, *needle-shaped*, applied (perhaps exclusively) to the styloid process of the temporal bone, which is generally called *ἀπόφυσις*,⁶ but sometimes *ἔκφυσις*.⁷

βιασμός, a popular name for *τειεσμός*, or *inflammation of the rectum*.⁸

βλαρία, a popular name for *ἄση*, or *nausea*.⁹

βλεφαρικός, *relating to the eyelids*, applied to collyria.¹⁰

βλεφαρίς means sometimes *an eyelid*,¹¹ but more commonly (in the plural) *the eyelashes*.¹²

βλέφαρον, *an eyelid*. The diseases of the eyelids are enumerated by Galen.¹³

βλεφαροξύστον, an instrument for removing callosities from the inner surface of the eyelid.¹⁴

βλεφαροτόμον, a scalpel for the eyelids.¹⁵

βοθρίον, *a little pit*, is used to signify—1, the *alveolus*, or *socket of a tooth*, or, more precisely, the cavity in which the tooth is inserted, the walls of the cavity being called *φαρνίον*;¹⁶—2, *an ulceration of the*

¹ Rhazes, 'De Var.,' p. 82, l. 2, ed. Channing. See note K, in the English translation, p. 152.

² P. 250, l. 13 from bottom. In Paulus Ægineta *ἡ μέση φλέψ* signifies, not the *basilic*, but the *median vein* (vi, 40, p. 190, ll. 12, 16, ed. Briau).

³ P. 278, l. 4.

⁴ See Dr. Dareinberg's 'MSS. Médicaux Grecs d'Angleterre,' p. 63, &c.

⁵ P. 41 l. 16, at the end of Bernard's ed. of Synesius, 'De Febribus.'

⁶ See *ἀπόφυσις βελονοειδής* in Part IV.

⁷ Galen, 'De Musc. Dissect.,' tom. xviii B, p. 957, l. 11; p. 959, l. 9; copied by Orribasius, 'Coll. Medic.,' xxv, 36, 37, tome iii, p. 444, l. 11; p. 445, l. 9.

⁸ Leo, 'Consp. Medic.,' v, 12, p. 176, in Ermerins, 'Anecd. Med. Gr.'

⁹ Id., *ibid.*, v, 5, p. 171.

¹⁰ Cælius Aurelianus, 'Morb. Chron.,' iv, 2, § 17, p. 498, ed. Amman.

¹¹ Aristotle, 'Hist. Anim.,' i, 8, § 2; 'Part. Anim.,' ii, 13, § 1, ed. Tauchn.

¹² Id., *ibid.*; Rufus Ephesius, p. 24, l. 11; p. 48, l. 10, ed. Clinch.

¹³ 'Defin. Med.,' c. 351, tom. xix, p. 436.

¹⁴ Paulus Ægin., iii, 22, p. 34, l. 34, ed. Ald.

¹⁵ Leo, 'Consp. Med.,' iv, 5, p. 155, in Ermerins, 'Anecd. Med. Gr.'

¹⁶ Galen, 'De Oss.,' c. 5, tom. ii, p. 754, ll. 10, 11, copied by Orribasius, 'Coll. Medic.,' xxv, 6, tome iii, p. 401, ult.; p. 402, l. 1.

cornea, distinguished from *κόιλωμα* as being deeper and narrower.¹ In this latter sense it is found in the Hippocratic Collection,² and explained by Erotianus.³

Βόμβος, a word in the Hippocratic Collection to express a *buzzing sound in the ears, tinnitus aurium*; ⁴ also, in later writers, a *rumbling in the intestines*,⁵ differing slightly from *βορβορυγμός* as arising more entirely from flatus.

βομβώδης, *humming, buzzing*.⁶

βορβορυγμός, *the noise caused by flatus in the intestines with a small amount of fluid*, in which sense the word is used in the Hippocratic Collection.⁷ Leo apparently says⁸ that Galen uses the words *ἐκκύδιον* and *κλύδων* in the same sense. The former word I have never found in this sense, but *κλύδων* is used to signify *fluctuation* in 'De Sympt. Caus.' iii, 2, tom. vii, p. 215, ll. 8, 10, 13, which may therefore, perhaps, be one of the passages referred to by Leo.

βούβων, a word as old as Homer, by whom it is used⁹ (no doubt) in the usual anatomical sense of *the groin*. It occurs frequently in the Hippocratic Collection, where it signifies sometimes *the groin*, sometimes *the inguinal glands*, sometimes *inflammation of the glands*, whether of the axilla or the groin or the neck.¹⁰ In the common anatomical sense it is used constantly by later writers, generally, perhaps, in the singular number,¹¹ but also in the plural.¹² The supposed derivations of the word, either "from Heb. *בּוּבּוּ* *bo*, to enter; or, *βοῦ*, a particle of increase, and *βαίρω*, to run into," scarcely require refutation, though the latter conjecture is as old as the time of Meletius, probably in the seventh or eighth century after Christ.¹³

The most interesting circumstance connected with the word is its relation to the oriental, or glandular, or true Plague, which till recently was supposed to have been unknown in Europe before the time of Justinian (the sixth century), and to have been first described by Procopius, the historian. In 1831 Cardinal Mai published a

¹ Paulus Ægin., iii, 22, p. 34 B, l. 23, ed. Ald.; Joannes Actuar., 'De Morb. Diagn.' ii, 7, in Ideler's 'Phys. et Med. Gr. Min.,' vol. ii, p. 446, l. 22. See also Galen, 'Introd.' c. 16, tom. xiv, p. 774, l. 7; 'Defin. Med.,' c. 333, tom. xix, p. 434; Leo, 'Consp. Med.,' iii, 30, p. 145, in Ermerins, 'Anecd. Med. Gr.'

² 'De Liquid. Usu,' § 6, tome vi, p. 132, l. 13, ed. Littré.

³ 'Voc. Hippocr. Coll.,' p. 58, ed. Klein.

⁴ 'Coac. Prænot.,' § 189, tome v, p. 624, ed. Littré.

⁵ Galen, 'De Sympt. Caus.,' iii, 6, tom. vii, p. 241, l. ult.; Cælius Aurel., 'Morb. Acut.,' ii, 32, § 169, p. 149, ed. Amman.

⁶ Galen, *ibid.*, p. 241, l. 12.

⁷ 'Prognost.,' § 11, tome ii, p. 138, l. 11, ed. Littré. See Foës, 'Œcon. Hippocr.'

⁸ 'Consp. Medic.,' v, 15, p. 179, in Ermerins, 'Anecd. Med. Gr.'

⁹ 'Il.,' iv, 492.

¹⁰ See Foës, 'Œcon. Hippocr. ;' Index to Kühn's Galen.

¹¹ Galen, 'De Anat. Admin.,' iii, 10, tom. ii, p. 398, l. 7; p. 399, l. 1, and elsewhere.

¹² *Id.*, *ibid.*, vi, 13, p. 583, l. 1; Rufus Ephes., p. 33, l. 1, ed. Clinch; Theophilus, 'De Corp. Hum. Fabr.,' i, 23, § 4, p. 52, l. 7, ed. Oxon., and elsewhere.

¹³ 'De Hom. Fabr.,' c. 24, p. 110, l. 2, in Cramer's 'Anecd. Gr.,' vol. iii.

fragment of Rufus Ephesius,¹ which was first prominently brought into notice in 1840 by M. Littré,² and which proves conclusively that the buboes occurring in the groins and armpits in the course of a pestilential fever were known at least as early as the first century after Christ. This being the case, it has been supposed with some probability that in some passages in the Hippocratic Collection βούβων signifies the *bubo* of the true Plague,³ and Adams⁴ even considered that "the pestilence which prevailed [in Athens] during the Peloponnesian war partook of the nature of the glandular plague," though there is no mention of *buboes* in the account given by Thucydides.⁵ This, however, though quite possible, can hardly be considered probable, as it is inconceivable that so important a symptom should (if it had really been present) have been entirely overlooked by so accurate a writer as Thucydides, even though he was not himself a physician.

βουβωνοκίλη, *inguinal hernia*, is thus distinguished by Paulus Ægineta⁶ from έντεροκίλη:—"These diseases differ in situation only; for, when the intestine remains in the groin, it is called βουβωνοκίλη, and when it falls down into the scrotum, it is named έντεροκίλη." Perhaps Celsus is the earliest extant writer who uses the word,⁷ which is found also in Galen⁸ and Leo.⁹

βουβωνοκηλικός, *relating to inguinal hernia*.¹⁰

βούλιμος, *a voracious appetite*. Perhaps Erasistratus is the earliest medical author who is known to have used the word,¹¹ which is frequently met with in the Greek writers,¹² and is one of the medical words adopted by the Arabians, and used in the ordinary sense.¹³ Leo explains the word to mean *an entire want of appetite*,¹⁴ but I have not noticed it used in this sense elsewhere.

The verb βουλιμιάω, *to have a voracious appetite*, was also used by Erasistratus,¹⁵ and is found in Galen,¹⁶ and elsewhere.

The adjective, *having a voracious appetite*, is found in the form βουλιμιώδης in Kühn's edition of Galen;¹⁷ Liddell and Scott in their

¹ 'Classici Auctores e Codicibus Vaticanis editi,' vol. iv, p. 11.

² In the second vol. of his Hippocrates, p. 584.

³ See M. Littré's Hippocrates, tome iii, p. 1, &c.; and M. Daremberg, 'Œuvres Choiesies d'Hippocr.', p. 590, ed. 2ud.

⁴ Hippocrates, p. 384, ed. Syd. Soc.

⁵ ii, 47, &c.

⁶ iii, 53, vol. i, p. 589, ed. Syd. Soc. See also vi, 66, vol. ii, p. 377.

⁷ vii, 18, p. 297, ed. Daremberg.

⁸ 'De Tumor. præter Nat.,' c. 16, tom. vii, p. 730, l. 11.

⁹ 'Consp. Medic.,' vi, 10, in Ermerins, 'Anecd. Med. Gr.,' p. 195.

¹⁰ Paulus Ægin., vi, 66, p. 282, l. pen.; p. 286, l. 9, ed. Briau.

¹¹ In Aulus Gellius, 'Noct. Att.,' xvi, 3.

¹² See Index to H. Stephani 'Medicæ Artis Principes,' and to Kühn's ed. of Galen; also Foës, 'Œcon. Hippocr.'

¹³ Avicenna, vol. i, p. 440, l. 15, ed. Arab.

¹⁴ 'Consp. Medic.,' v, 2, p. 169, in Ermerins, 'Anecd. Med. Gr.'

¹⁵ In Aulus Gellius, 'Noct. Att.,' xvi, 3.

¹⁶ 'De Puls. ad Tir.,' c. ult., tom. viii, p. 490, l. 7, copied by Theophilus, 'De Puls.,' p. 75, l. 1, in Ermerins, 'Anecd. Med. Gr.'

¹⁷ 'De Comp. Medic. sec. Loc.,' viii, 1, tom. xiii, p. 122, l. 5.

Lexicon only mention the form *βουλιμώδης*, but as there is the substantive *βουλιμία*, as well as *βούλιμος*, probably both forms of the adjective are admissible.

βούπεινα, a word used by Erasistratus to signify a voracious appetite.¹

βράγχος sometimes signified simple hoarseness, distinguished from *ἄφωρία*, or complete loss of voice, by being less in degree, not different in kind.² Sometimes it was used to signify the affection from which the hoarseness proceeded, and which is thus distinguished by Paulus Ægineta³ from *κόρυζα* and *κατάρρους*:—"All these complaints have this in common, that they are occasioned by the defluxion of a redundant humour from the head to the parts below. When, therefore, it seats in the nostrils, the complaint is called *κόρυζα*; when in the pharynx and roof of the mouth, simply *κατάρρους*; but when it attacks the larynx and arteria trachea, so as to occasion a roughness of the membrane which lines them, the voice becomes hoarse (*βραγχώδης*), and the complaint is called *βράγχος* and *ἀρτηριακὸν [πάθος]*."⁴ Sometimes it seems to mean either the cause or the effect, or perhaps both, as in the description of the Plague of Athens by Thucydides,⁵ where something more than mere hoarseness is probably intended, though this also may be included.⁶

βραγχώδης sometimes, in the Hippocratic Collection, means hoarse, as the voice;⁷ sometimes, subject to *βραγχοί* (probably in both senses of the word);⁸ sometimes, apt to produce *βράγχος*, applied to water.⁹ The word was still in use in the time of Leo.¹⁰ The adverb *βραγχώδως* is found in Galen.¹¹

βραδυπεπτέω, to have slowness of digestion.¹²

βραδυπεψία, slowness of digestion,¹³ as distinguished from *ἀπεψία* and *δυσπεψία*.

βραχίων, a word found in the Homeric poems, signifying sometimes the arm in the common sense of the word, viz. the whole of the upper extremity; sometimes, only the upper part as far as the elbow,

¹ Quoted by Aulus Gellius, 'Noct. Att.,' xvi, 3.

² Galen, 'De Comp. Med. sec. Loc.,' vii, 1, tom. xiii, p. 4, l. 16, &c.

³ iii, 28, vol. i, p. 469, ed. Syd. Soc.

⁴ See also Galen, 'De Sympt. Caus.,' iii, 11, tom. vii, p. 263, l. 5, &c.; 'Comment. in Hippocr. De Humor.,' i, 18, tom. xvi, p. 171, l. 7, &c.

⁵ ii, 49, § 2.

⁶ See also Hippocrates, 'De Vet. Medic.,' § 19, tome i, p. 616, l. 12, ed. Littré.

⁷ 'Epid.,' i, 1, tome ii, p. 602, l. antep.; vii, 7, tome v, p. 378, l. 9.

⁸ *Ibid.*, vii, 9, tome v, p. 380, l. 7. In 'Epid.,' ii, 2, where Kühn (tom. iii, p. 443, l. antep.) and the older editions had *βραγχώδεις*, Littré (tome v, p. 98, l. 13, where there is a typographical error) and Ermerins (vol. i, p. 482, l. 2) read *βραχυμογέεις*.

⁹ 'De Aër. Aq. et Loc.,' § 7, tome ii, p. 26, l. 18, ed. Littré.

¹⁰ 'Consp. Medic.,' iv, 9, p. 157, in Ermerins, 'Anecd. Med. Gr.'

¹¹ 'De Compos. Medic. sec. Loc.,' vii, 1, tom. xiii, p. 4, l. 8.

¹² Dioscorides, 'Mat. Med.,' v, 49, tom. i, p. 725, l. 6, ed. Sprengel; Galen, 'De Alim. Facult.,' ii, 21, tom. vi, p. 597, l. 14, copied by Oribasius, 'Coll. Medic.,' i, 49, tome i, p. 62, l. 10, ed. Daremberg.

¹³ Galen, 'De Sympt. Differ.,' c. 4, tom. vii, p. 62, l. 14; p. 72, l. 1; 'De Compos. Medic. sec. Loc.,' viii, 3, tom. xiii, p. 158, l. antep.

but including both the bone and the muscles.¹ In the Hippocratic Collection it signifies sometimes the bone itself, *os humeri*;² sometimes, the muscles also, from the shoulder to the elbow;³ and it is used in the same senses indiscriminately by later writers.⁴

Some persons⁵ have considered that *βραχίων* signified the *forearm*, as *brachium* undoubtedly was so used by the Latin writers;⁶ and, apparently, the authority of Galen has been quoted in support of this opinion. I have not had an opportunity of learning what passages in Galen's works are supposed to bear this meaning, and therefore cannot examine them; but in all the passages that I have seen in Galen and the other Greek anatomists, the word is certainly used in the sense given above, and the instances are far too numerous to be quoted.

The derivation of the word from *βραχύς*, *short*, and *κίον*, *a column* (quasi *βαχκίων*), scarcely deserves refutation.⁷

Βραχυμογής, the word adopted in one passage in the Hippocratic Collection⁸ by Littré⁹ and Ermerins,¹⁰ where Kühn¹¹ and most former editors had *βραχυόδες*. It is translated by Ermerins "brevi tempore laborabant," by Littré and Daremberg¹² "ils s'essoufflaient promptement;" by Liddell and Scott the word is explained "suffering but a short time." It is not quite clear which of these is the right meaning in the passage referred to.

βραχυπνοέω, *to be subject to shortness of breath*.¹³

βραχύπνοια, *shortness of breath*.¹⁴

βραχύπνοος, or *βραχύπνους*, a word used in the Hippocratic Collection to signify *shortness of breath*, that is (as explained by Galen¹⁵), short inspirations at long intervals.¹⁶ This restricted sense, however, is probably not always observed, and the word may be considered to signify both short and hurried inspirations.¹⁷

¹ See M. Daremberg, 'La Médecine dans Homère,' 1865, p. 16, where the different passages are examined in which the word occurs.

² 'De Fract.,' § 8, tome iii, p. 444, ed. Littré.

³ 'De Artic.,' § 1, tome iv, p. 80, l. 1. See Galen's Commentary on this and the last passage, tom. xviii A, p. 313; B, pp. 418, 419.

⁴ See the Index to Kühn's Galen, and specially 'De Motu Musc.,' ii, 2, tom. iv, p. 427, l. 7.

⁵ Van der Linden, quoted in Castelli 'Lex. Med.'

⁶ Celsus, viii, 1, 10, § 3, p. 327, l. 11; p. 348, l. 14, ed. Daremberg; Tacitus, 'Germ.,' c. 17.

⁷ Meletius, 'De Hom. Fabr.,' c. 27, p. 118, l. 18, in Cramer's 'Anecd. Gr.,' vol. iii.

⁸ 'Epid.,' ii, 24.

⁹ Tome v, p. 98, l. 13, where, by a typographical error, the word is printed *βραχυμογέες*.

¹⁰ Vol. i, p. 482, l. 2.

¹¹ Tom. iii, p. 443, l. antep.

¹² 'Œuvres Choiesies d'Hippocr.,' p. 637, ed. 2nd.

¹³ Antyllus, quoted by Oribasius, 'Coll. Med.,' vi, 21, § 9, tome i, p. 506, l. 12, ed. Daremberg.

¹⁴ Galen, 'De Diffic. Respir.,' iii, 10, tom. vii, p. 491, ll. 1, 8.

¹⁵ 'Comment. in Hippocr. Epid. III,' iii, 74, tom. xvii A, pp. 755, 756.

¹⁶ 'Epid.,' iii, 17, § 3, tome iii, p. 114, l. 3, ed. Littré.

¹⁷ See Foës, 'Œcon. Hippocr.'

βραχυπότης, a word found in the Hippocratic Collection,¹ translated *parvibibulus* by Cælius Aurelianus,² and explained by Galen³ (who uses the form *βραχυπότος*) to mean *one who drinks seldom, and little at a time*, though he also says the word is applied to those who drink more freely.⁴

βρέγμα, the upper part of the head, between the *μέτωπον*, or forehead, and the *κορυφή*, or crown of the head,⁵ rendered by Cælius Aurelianus *medium capitis*, and *medium testæ*,⁶ and answering probably to the Latin *sinciput*. The word occurs in the Homeric poems⁷ and in the Hippocratic Collection,⁸ and also in the later anatomists.⁹ In the plural it signifies more precisely the *parietal bones*,¹⁰ which are sometimes called “the bones of the *βρέγμα*,”¹¹ and sometimes (apparently in a more general way) the bones of the *κορυφή*.¹² The expression, “the bone (*sing.*) of the *βρέγμα* was fractured”¹³ does not, of course, imply that the writer considered the *βρέγμα* to consist of only one bone, but rather signifies *one* of the parietal bones.—Etymologically, the word is probably connected in some way with *βρέχω*, *to wet*, either because it was supposed that cold and moisture continued longer in this part of the brain on account of the softer and more spongy character of this bone,¹⁴ or because this is the part of the head to which a fomentation (*ἐπιβροχή*) is applied.¹⁵—This part of the head was also called *ἀπαλόν*, but this was probably a mistake, arising from the *βρέγμα* being said to be *ἀπαλόν*, *soft*. The form *βρογχμός*, or *βροχμός*, is also found in a late writer.¹⁶

βρογχίη is found in one place in the Hippocratic Collection,¹⁷

¹ ‘Porrhet.’ i, 16; ‘Coac. Præn.’ § 95. tome v, p. 514, l. 9; p. 602, l. ult., ed. Littré.

² ‘Morb. Acut.’ iii, 15, p. 227, ed. Amman.

³ ‘Comment. in Hippocr. Epid. III,’ iii, 74, tom. xvii A, p. 755, l. 15.

⁴ ‘De Diffic. Respir.’ i, 12, tom. vii, p. 791, l. 13.

⁵ Aristotle, ‘Hist. Anim.’ i, 7, 8, p. 14, l. 17; p. 15, l. 2, ed. Tauchn.; Palladius, ‘Comment. in Hippocr. Epid. VI,’ in Dietz’s ‘Scholia in Hipp. et Gal.’ vol. ii, p. 5, l. 23.

⁶ ‘Morb. Acut.’ i, 11, p. 30, l. antep.; ‘Morb. Chron.’ i, 4, p. 325, l. 3, ed. Amman.

⁷ ‘Batrach.’ v, 231. In ‘Iliad,’ v, 586, the form *βρεχμός* is used.

⁸ ‘De Cap. Vuln.’ ‘Epid.’ vi, 1, tom. iii, p. 348, l. ult.; p. 583, l. 7, ed. Kühn. See Foës, ‘Æcon. Hippocr.’

⁹ Rufus Ephes., ‘De Appell. Part. Corp. Hum.’, p. 23, l. ult.; p. 24, l. 2; p. 47, l. 13. See Index to Kühn’s Galen.

¹⁰ Galen, ‘Comment. in Hippocr. Epid. VI,’ iii, 1, tom. xvii B, p. 3, l. 14; Theophilus, ‘De Corp. Hum. Fabr.’ iv, 3, l. 9, p. 129, l. 17; p. 131, l. 16, ed. Oxon.; Meletius, ‘De Hom. Fabr.’ p. 54, l. 23, in Cramer’s ‘Anecd. Gr.’ vol. iii.

¹¹ Galen, ‘De Oss.’ c. 1, tom. ii, p. 744, l. 14; ‘De Usu Part.’ xi, 20, tom. iii, p. 935, l. 14.

¹² Pseudo-Galen, ‘Introd.’ c. 12, tom. xiv, p. 720, l. 12.

¹³ Galen, ‘De Meth. Med.’ vi, 6, tom. x, p. 452, l. 15; p. 453, l. 1.

¹⁴ See Aristotle, ‘De Part. Anim.’ ii, 7, p. 40, l. antep.; ‘De Gener. Anim.’ ii, 6, p. 241, l. 18, ed. Tauchn.; Meletius, *loco cit.*, l. 3.

¹⁵ Palladius, in Dietz’s ‘Scholia in Hippocr. et Gal.’ vol. ii, p. 5, l. 19.

¹⁶ See Dr. Daremberg’s note on this word in his ‘MSS. Méd. Grecs d’Angleterre,’ p. 123-4.

¹⁷ ‘De Disscet.’ tome viii, p. 538, l. 8, ed. Littré.

where it is impossible to say in what sense the word was used by the writer, who probably had no definite idea of his own meaning. Triller thinks it means the *vena cava*,¹ others simply a *cartilaginous tube*, and Ermerins² has adopted the conjectural reading, *βρυχίη*.

βρόγχιον, a diminutive of *βρόγχος*, is more commonly found in the plural, *βρόγχια*, and generally means the *cartilaginous rings of the trachea*;³ sometimes, the *ramifications of the trachea*, or modern *bronchia*,⁴ which were called also *σήμεγγες* and *ἀορταί*.⁵ This latter meaning is probably what is intended by Cælius Aurelianus, who speaks of the “*pulmonis partes quæ arteriæ (i. e. to the trachea) sunt adherentes, quas appellant bronchia,*” and says that they were supposed by Asclepiades to be the seat of peripneumonia.⁶ In one place in the Hippocratic Collection⁷ it is supposed by Foës⁸ to signify the *ethmoid bone*, but the writer probably had no very distinct idea of his own meaning.—The word occurs in the singular number in Galen,⁹ meaning a cartilaginous ring of one of the smaller bronchial tubes, which is sometimes spit up in ulceration of the lungs; and the same expression occurs in Aretæus,¹⁰ (where the text has been corrected by the later editors,) and in Leo, where *βρόγχιον* should probably be changed into *βρόγχιον*.¹¹

βρογχοκήλη does not appear to have been used by the ancient physicians to signify especially the enlargement of the thyroid gland which the moderns call *bronchocele*, or *goître*, but was applied generally to any voluminous tumour of the throat, whether the contents were solid or fluid, and even including aneurysm.¹²

βρογχοκηλικός, affected with *βρογχοκήλη*.¹³

βρόγχος, when used in a strictly anatomical sense, probably always meant the *trachea*.¹⁴ Sometimes, however, it signified more vaguely the *throat*, as in the expression *βρόγχος ἐξέχει*, ‘the throat protrudes,’¹⁵ and the compound term *ἐξεχέβρογχος*, *having the throat prominent*.

¹ In his Commentary on the treatise, republished in his ‘Opuscula Medica,’ vol. ii, p. 267.

² Vol. iii, p. 287, l. 13.

³ Rufus Ephes., ‘De Appell. Part. Corp. Hum.,’ p. 57, l. 16, ed. Clinch; Oribasius, ‘Coll. Med.,’ xxiv, 11, § 10, tome iii, p. 323, l. 10, from Galen; Theophilus, ‘De Corp. Hum. Fabr.,’ iii, 13, §§ 1, 2, p. 106, l. pen.; p. 107, ll. 4, 6, ed. Oxon. See also Index to Kühn’s Galen.

⁴ Hippocrates, ‘De Rat. Vict. in Acut.,’ § 5, tome ii, p. 262, l. 7, ed. Littré.

⁵ Rufus Ephes., p. 37, l. 18.

⁶ ‘Morb. Acut.,’ ii, 28, § 147, p. 139, ed. Amman.

⁷ ‘De Carn.,’ § 16, tome viii, p. 604, l. 8, ed. Littré.

⁸ See his ‘Æcon. Hippocr.’

⁹ ‘De Loc. Affect.,’ i, 1, tom. viii, p. 2, ll. 7, ult.

¹⁰ ‘Caus. Morb. Chron.,’ i, 10, p. 89, l. 8, ed. Ermerins; p. 73, l. 3, ed. Adams. The correction had previously been pointed out by Wigan and Petit.

¹¹ ‘Consp. Med.,’ iv, 17, in Ermerins, ‘Anecd. Gr.,’ p. 163, l. 11.

¹² Celsus, vii, 13, p. 289, ed. Daremberg; ‘Galen, ‘Defin. Med.,’ c. 398, tom. xix, p. 443; Paulus Ægin., vi, 38, p. 184, ed. Briau; Aëtius, vi, 3, 6, p. 743, in H. Steph., ‘Med. Artis Princ.’

¹³ Dioscorides, ‘Mat. Med.,’ iv, 118, tom. 1, p. 606, l. 12, ed. Sprengel.

¹⁴ See note to Theophilus, ‘De Corp. Hum. Fabr.,’ iii, 13, p. 106, l. 14, ed. Oxon.; and Index to Kühn’s Galen.

¹⁵ Aretæus, ‘Caus. Acut.,’ i, 6, p. 8, l. 26, ed. Adams. See Foës, ‘Æcon. Hippocr.’

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ADVERSARIA MEDICO-PHILOLOGICA.

PART VII.

[THOSE persons who may consult this collection of medical words are again reminded that it does not pretend to completeness in any way. Not only have all botanical and chemical words been designedly omitted, but also those belonging especially to the Hippocratic Collection, which are sufficiently explained in the excellent 'Œconomia Hippocratica' of Foës. And again, in the treatment of each word some meanings will, no doubt, be found occasionally to have been passed over; so that the Writer wishes the collection to be considered simply as a contribution (however imperfect) to Greek medical technology.]

γάγγαμον, generally said to mean *the omentum*.¹ I have not yet found the word in any ancient medical author, and the explanation given by Julius Pollux² only states that it is the part in the neighbourhood of the umbilicus, so called as being a plexus of nerves, like a net.

γάγγλιον is, perhaps, first found in Celsus,³ and is generally used in the modern surgical sense of the word *ganglion*, to signify an encysted tumour occurring on a tendon or aponeurosis.⁴ Sometimes it is applied to a similar tumour on the head,⁵ but probably never to an anatomical ganglion, or natural knot-like enlargement in the course of a nerve, though Galen distinctly describes these bodies,⁶ and compares them to "the so-called ganglion." The definition of the word (first given by Galen,⁷ and repeated by following writers) is νεῦρον συστροφή, which is unusually obscure, inasmuch as both the words are probably used in an indefinite sense: νεῦρον means either a *nerve* or a *tendon*,⁸ and συστροφή may either signify a *twisting* or *knot*, or a *tumour* or *gathering*.⁹

¹ So Vesalius, 'De Hum. Corp. Fabr.,' v. 4.

² 'Onomast.,' ii, 4, § 169.

³ 'De Medic.,' vii, 6.

⁴ Philagrius, in Aëtius, iv, 3, 9, p. 745, ed. H. Steph.; Paul. Ægin., iv, 16: vi, 39; Joannes Aetuar., 'De Morb. Diagn.,' ii, 29, in Ideler's 'Med. et Phys., Gr. Min.,' tom. ii, p. 457.

⁵ Paul. Ægin., vi, 39.

⁶ τῶν καλουμένων γαγγλίων, 'De Usu Part.,' xvi, 5, tom. iv, p. 291, l. 5.

⁷ 'Defin. Med.,' tom. xix, p. 441, l. 6.

⁸ Accordingly, in Paul. Ægin., vi, 39, M. Briau translates it *nerve*, Adams *tendon*, which latter is probably correct. There is the same ambiguity in the Arabic. Albucasis, in translating this chapter of Paulus Ægineta, does not use the word *ganglion*, or any other single word, but a periphrasis; and the word

عصب *'asab*, is rendered *nervus* by Channing (ii, 50, p. 255), *tendon* by M. Leclere ('La Chirurgie d'Abulc.,' p. 131).

⁹ See Foësi 'Econ. Hippoer.'

γαγγλιώδης, *of the nature of a ganglion*, in the sense of an *eneysted tumour*, is found in the Hippocratic Collection.¹

γάγγραινα, *incipient mortification or gangrene*, being midway in intensity between severe inflammation and complete mortification or *sphacelus*,² σφάκελος. The word is found in the Hippocratic Collection,³ but is not always used in the precise sense given above.⁴ It is one of the Greek medical words adopted by the Arabians without any change, غانغرانان.⁵

γαγγραινικός, *gangrenous*.⁶

γαγγραινούμαι, *to become gangrenous*.⁷

γαγγραινώδης, *gangrenous*.⁸

γαγγραίνωμα, *gangrene*, properly (perhaps) *a part become gangrenous*.⁹

γαγγραίνωσις, *gangrene*, properly *the becoming gangrenous*.¹⁰

γαλακτουργέω, *to make or secrete milk*, as a woman.¹¹

γαμμοειδής, *shaped like a Γ*, applied by Paulus Ægineta¹² to a cauterizing iron.

γαργαρεύω is used, apparently, by Aristotle¹³ to signify the *trachea*, but in other ancient authors it means the *uvula* in its natural state. The word σταφυλή was properly applied to the part only when it was inflamed and swollen;¹⁴ but this was not the case with the corresponding Latin term *uva*, which is used by Celsus¹⁵ as the common name for the *uvula*; and in one of the spurious works of

¹ 'De Artic.,' § 40, tome iv, p. 174, l. 12, ed. Littré.

² Galen, 'Comm. in Hipp. *De Art.*,' iv, 16, t. xviii A, p. 687, l. 10 sq.

³ 'Mochl.,' § 33, t. iv, p. 376, l. 9, ed. Littré.

⁴ See Index to Kühn's Galen. Paul. Ægin., iv, 19; Jo. Actuar., 'De Diagn.,' ii, 31, in Ideler's 'Med. et Phys. Gr. Min.,' t. ii, p. 458. See also Foësius 'Œcon. Hippocr.'

⁵ Avicenna, t. i, p. 240, l. 7; t. ii, p. 66, tit.; Abulfar., 'Hist. Dynast.,' p. 493, l. 13.

⁶ Dioscor., 'De Mat. Med.,' iv, 92 (94), t. i, p. 588, l. 6, ed. Sprengel.

⁷ Hipp., 'De Artic.,' § 63, t. iv, p. 270, l. 7, ed. Littré; Gal., 'Comm. in Hipp. *Aph.*,' vii, 50, t. xviii A, p. 156, l. 7.

⁸ Hipp., 'Epid.,' vii, 110, t. v, p. 460, ed. Littré; Gal., 'De Simpl. Med. Temp. ac Fae.,' vi, 1, § 13, t. xi, p. 818, l. 7.

⁹ Palladius, 'De Febr.,' e. 7, p. 26, ed. Bern.

¹⁰ Hipp., 'De Fract.,' § 11, t. iii, p. 456, l. 5; 'Mochl.,' § 30, t. iv, p. 372, l. 14; Aret., 'De Caus. Acut.,' ii, 10, p. 60, l. 4, ed. Kühn.

¹¹ Soranus, 'De Arte Obstetr.,' c. 93, p. 212, l. penult., ed. Dietz.

¹² Lib. vi, cc. 62, 66, p. 268, ll. 15, 17, 22; p. 284, l. autep., ed. Briau. These passages serve to correct one in Albueasis ('De Chirurg.,' ii, 62, p. 298, ed. Channing), where, in the Arabic text, we should read غخين, instead of عخين, and in the Latin translation *Gamma* instead of *Tau*.

¹³ 'Hist. Anim.,' i, 11, p. 14, l. 20, ed. Bekker.

¹⁴ See Foësius, 'Œcon. Hipp.,' who refers to the principal passages in which the word occurs. To these may be added Galen, 'De Usu Part.,' xi, 11, t. iii, p. 888, l. 3 &c., quoted by Oribasius, 'Coll. Med.,' xxiv, 10, t. iii, p. 319, ed. Daremb.; Meletius, 'De Hom. Fabr.,' c. 10, p. 83, l. 20, ed. Cramer; Joannes Actuarius, 'De Diagn. Morb.,' ii, 18, p. 453, ed. Ideler; Lco, 'Consp. Med.,' iv, 8, p. 154, ed. Ermerins.

¹⁵ 'De Med.,' vi, 14; vii, 12, § 3.

the Hippocratic Collection *γαργαρεών* signifies the morbid condition of the uvula, while *σταφυλή* means the healthy condition.¹ The word was by some derived from *γαργαλιζω*,² from the *tickling* sensation caused by the uvula to the trachea; by others from *γαργαρίζω*,³ from the noise made in *gargling*. It was supposed to play a very important part in the production and modulation of the voice, for which reason it was compared to the plectrum of the lyre.⁴ The excision of the uvula was practised in early times, and is mentioned in the Hippocratic Collection.⁵ The other words relating to the uvula, whether in its natural or morbid condition, *ίμάς*, *κιονίς*, *κίων*, *σταφυλή*, will be explained (it is hoped) in their proper places.

γαστήρ, a word as old as the Homeric poems, and used in them in the same senses as in later writers.⁶ Like the English *belly*, it signifies sometimes (1) the whole *abdomen*⁷; sometimes (2) one of its principal cavities, as (*a*) the *stomach*,⁸ or (*b*) the *uterus*;⁹ sometimes (3) the *intestinal canal*.¹⁰

γαστροκνήμη, *the calf of the leg*,¹¹ is recognised by Liddell and Scott in their Greek Lexicon, but is, perhaps, only a corrupted form of the following word.

γαστροκνήμια, *the calf of the leg*,¹² compounded of *γαστήρ*, in the sense of a *swelling* or *protuberance*, and *κνήμη*, *the leg*; opposed to *ἀντικνήμιον*, *the shin*.

γαστροκνήμιον, *the calf of the leg*, another form of the preceding word.¹³

¹ 'De Affect.,' § 4, t. vi, p. 212, l. 8.

² Erot., 'Voc. Hipp.,' p. 60, ed. Klein.

³ Meletius, *loco cit.*

⁴ *οἶον πλῆκτρον*, Galen, 'De Usu Part.,' vii, 5, t. iii, p. 526, l. 2; *ὥσπερ τι πλῆκτρον*, Paul. Ægin., vi, 31, p. 158, l. 1, ed. Briau, "like a sort of plectrum." This passage is mistranslated both by Adams and Briau, who render it as if the Greek were *τὸ πλῆκτρον*.

⁵ 'Prognost.,' § 23, t. ii, p. 178, ed. Littré. A full account of the opinions of the ancients on the excision of the uvula and tonsils, by William Sprengel, is found in Kurt Sprengel's 'Hist. de la Méd.,' tome viii, ch. 18.

⁶ See M. Daremberg, 'La Médecine dans Homère,' p. 17.

⁷ Arist., 'Hist. Anim.,' i, 13, p. 15, l. 28, ed. Bekker; Galen, 'De Usu Part.,' iv, 9, t. iii, p. 287, l. 7, where it is synonymous with *κοιλία*, l. 5.

⁸ Rufus Eph., 'De Part. Corp. Hum.,' lib. ii, pp. 60, 61, ed. Clinch, where it is distinguished from *στόμαχος*; Galen, *loco cit.*, c. 7, p. 279, l. 2 sq., where it is synonymous with *κοιλία*, p. 284, ll. 7, 8.

⁹ Perhaps (in medical writers) only in the phrases *ἐν γαστρὶ λαβεῖν*, *to conceive*, Arist., 'Hist. Anim.,' ix, 48, p. 304, l. 20, ed. Bekker; *ἐν γαστρὶ ἔχειν*, *to be pregnant*, Hippocr., 'Aph.,' v, 30, 31, 34, &c., t. iv, p. 542, ed. Littré.

¹⁰ Galen, 'De Usu Part.,' vii, 3, t. iii, p. 520, l. 8; 'De Muse. Diss.,' c. 28, t. xviii B, p. 997, l. 12; quoted by Oribas., 'Coll. Med.,' xxiv, 11, § 14; xxv, 49, § 4, t. iii, p. 322, l. i; p. 467, l. 3, ed. Daremberg.

¹¹ Pseudo-Gal., 'Introd.,' c. 10, t. xiv, p. 708, l. 6. It is also found as a Various Reading to Hippocr., 'De Offic. Med.,' § 9, t. iii, p. 302, n. 6, ed. Littré.

¹² Galen, 'De Anat. Admin.,' ii, 7, t. ii, p. 316, l. 5; p. 317, l. 4; Aristotle, 'De Part. Anim.,' iv, 10, p. 113, l. 26, ed. Bekker.

¹³ Meletius, 'De Hom. Fabr.,' c. 30, p. 128, l. 16, in Cramer's 'Anecd. Gr.,' vol. iii; Julius Pollux, 'Onomast.,' ii, 4, § 190.

γαστρορραφία, *gastrorrhaphy* (compounded of γαστήρ, the *abdomen*, and ραφή, a *suture*), is first found in Scribonius Largus, who uses it as a foreign word,¹ in the first century after Christ. The operation had, however, been previously fully described by Celsus.² In Galen's time the word seems to have been scarcely recognised, as he speaks of "the so-called gastrorrhaphy," τὴν καλουμένην γαστρορραφίαν.³

γενειάω, *to grow a beard*.⁴

γένειον, a word found in the Homeric poems,⁵ where it sometimes signifies *the beard*, but more commonly *the chin*, which is the sense it (probably) always bears in the medical writers.⁶

γεννάω, *to beget*, used generally of the father;⁷ hence, *to give rise to*, as a muscle or tendon;⁸ sometimes *to bring forth*, as the mother.⁹

γέννησις, *the act of procreation*,¹⁰ distinguished from κύησις, *conception*, and τόκος, *childbirth*.¹¹

γεννητικός, *fit for procreation*;¹² generally, *relating to generation, generative*, as γεννητικὴ δύναμις,¹³ *the faculty of generation*, γεννητικὴ πράξις,¹⁴ *the act of generation*, γεννητικὰ μέρη¹⁵ or ὄργανα,¹⁶ *the parts or organs of generation*. Sometimes the word is found with a genitive, as τῶν ἀρρένων or τῶν θήλειων γεννητικά, *productive of male or female children*.¹⁷

γένυς, *the jaw in general*; it being indicated *which jaw is meant*, either by the sense of the context, or by prefixing ἄνω or κάτω. Thus, in Galen,¹⁸ *the lower jaw* is first called ἡ κάτω γένυς, but when

¹ "Quod a Græcis dicitur γαστρορραφία." ('De Compos. Medic.' cap. 76, p. 228, ed. H. Steph., in 'Med. Art. Princ.')

² 'De Medic.,' vii, 16.

³ 'De Anat. Adm.,' vi, 4, t. ii, p. 551, l. 9; 'De Meth. Med.,' vi, 4, t. x, p. 416, l. 6; copied (respectively) by Oribas., 'Coll. Med.,' xxiv, 20, § 4, t. iii, p. 350, l. 12, ed. Daremb., and Paulus Ægin., vi, 52, p. 230, l. 12, ed. Briaux.

⁴ Aristotle, 'De Gener. Anim.,' ii, 7, p. 72, l. 13, ed. Bekker; Meletius, 'De Hom. Fabr.,' c. 8, p. 77, l. 6.

⁵ See M. Daremberg, 'La Médecine dans Homère,' p. 13.

⁶ Rufus Eph., 'De Appell. Part.,' p. 26, l. 22, ed. Clinch; Pseudo-Galen, 'Introd.,' c. 10; t. xiv, p. 703, l. 7. In Aristotle, 'Hist. Anim.,' i, 12, p. 14, l. pen., the word cannot signify *the upper jaw* (see Liddell and Scott's 'Gr. Lex.');

but the meaning of the passage seems to be, that "of the jaws the more prominent part (τὸ πρόσθιον) is called γένειον, and the less prominent part (τὸ ὀπίσθιον) is called γένυς." This passage is extracted by the anonymous author of the 'Introd. Anat.,' c. 56, p. 124, ed. Bernard.

⁷ Aristotle, 'Hist. Anim.,' iii, 1, p. 53, l. 5, ed. Bekker; Galen, 'De Usu Part.,' xv, 3, t. iv, p. 221, ll. 10, 14.

⁸ Galen, 'De Anat. Admin.,' i, 11, t. ii, p. 275, ll. 6, 11.

⁹ Aristotle, 'De Gener. Anim.,' iii, 5, p. 92, ll. 2, 7, ed. Bekker; 'Hist. Anim.,' v, 1, p. 113, l. 21.

¹⁰ Aristotle, 'Hist. Anim.,' vi, 22, p. 186, l. 31.

¹¹ Plato, 'Conviv.,' p. 206 D, E, ed. Steph.

¹² Aristotle, 'Hist. Anim.,' vi, 14, p. 124, l. 18, ed. Bekker.

¹³ Galen, 'De Facult. Natur.,' i, 9, t. ii, p. 20, l. 6; 'De Hippocr. et Plat. Dogm.,' vi, 3, t. v, p. 521, l. 12.

¹⁴ Aristotle, 'Hist. Anim.,' v, 2, p. 114, l. 7.

¹⁵ Galen, 'De Usu Part.,' vii, 22, t. iii, p. 607, l. pen.; xiv, 8, t. iv, p. 180, l. 10.

¹⁶ Id., 'De Anat. Admin.,' iv, 1; vi, 14, t. ii, p. 420, l. 10; 587, 16.

¹⁷ Id., 'De Usu Part.,' xiv, 7, t. iv, p. 172, l. 5.

¹⁸ 'De Anat. Admin.,' iv, 4, t. ii, p. 440, ll. 57.

mentioned again immediately afterwards it is simply called ἡ γένυς. And thus, too, in Aretæus, when it is said that during an attack of epilepsy or tetanus the *jaw* (γένυς) rests or is fixed upon the breast, it is plain that the *upper* jaw is not intended. Except in cases like these it is not perhaps quite certain that ἡ γένυς alone ever means *the lower jaw*.² In Hippocrates³ the sense sufficiently shows that the *chin* or *lower jaw* is intended, without considering (with Galen⁴) that the writer intended to use the word as otherwise than synonymous with γνάθος; and in Homer, 'Od.,' xi, 320 (quoted by Liddell and Scott), there seems no reason why γένυς (that is γένυας) should not mean *both jaws*, and λάχνη, the *moustache*, as well as *the beard*. In an obscure passage of Aristotle, γένυς is distinguished from γένειον, and said (apparently) to signify the *posterior part of the jaw*, γένειον being the *anterior part*,⁵ but I have not noticed this meaning of the words elsewhere. Among the ancients it was disputed whether the lower jaw consisted of one bone or two, Galen himself pronouncing, without sufficient explanation, in favour of the latter opinion.⁶

γίγγλυματa in Galen⁷ was long ago corrected by Foës,⁸ and therefore Kühn ought to have read γεγιγγλύμονται in his edition.

γίγγλυμοειδής⁹ or γίγγλυμώδης,¹⁰ and γίγγλυμοειδῶς,¹¹ words of kindred meaning to γίγγλυμος, but applied to human anatomy at a much earlier date.

γίγγλυμος, a *hinge*;¹² hence used by writers, called 'recent' in Galen's time, to signify the third species of διάρθρωσις, or moveable articulation (distinguished from ἐνάρθρωσις and ἀρθρωδία), in which the bones that are placed in contact mutually penetrate each other, and of which the vertebræ and the elbow-joint are given as examples.¹³

γίγγλυμόμαι, to have a hinge-joint.¹⁴

γίγγλυσμος is not recognised by Liddell and Scott, and is probably a mistake for γίγγλυμος.¹⁵

γλαυκός, when applied to the urine, signifies a shade of colour be-

¹ 'Caus. Acut.,' i, 5, 6, p. 3, l. 15; p. 9, l. 12, ed. Kühn.

² See Galen, 'De Usu Part.,' vii, 19, t. iii, p. 591, l. ult.; Theophilus, 'De Corp. Hum. Fabr.,' iii, 15, p. 111, l. 7, ed. Oxon.

³ 'De Artic.,' § 31, t. iv, p. p. 146, l. 3, ed. Littré.

⁴ 'Comm. in Hipp. De Art.,' ii, 16, t. xviii A, pp. 443, 444.

⁵ 'Hist. Anim.,' i, 11, p. 14, l. ult., quoted in the anonymous 'Intro. Anat.,' c. 56, p. 124, ed. Bernard.

⁶ See note in the Oxford ed. of Theophilus, 'De Corp. Hum. Fabr.,' iv, 29, §. 9, p. 180, l. 8.

⁷ 'Gloss. Hippocr.,' t. xix, p. 90, l. 13.

⁸ 'Econ. Hippocr.,' in voce γίγγλυμος.

⁹ Hippocr., 'De Fract.,' § 2. t. iii, p. 421, l. 7, ed. Littré, and Galen's 'Comment.,' i, 10, t. xviii B, p. 349.

¹⁰ Arist., 'Hist. Anim.,' iv, 4, p. 93, l. 17, ed. Bekker.

¹¹ Galen, 'De Oss.,' procem., t. ii, p. 735, penult.

¹² Hippoc., 'De Locis in Hom.,' § 6, t. vi, p. p. 288, l. 21, ed. Littré.

¹³ Galen, 'De Oss.,' procem., t. ii, p. 735, l. 13; 736, 737.

¹⁴ Hippocr., 'De Artic.,' § 45, t. iv, p. 190, l. 11, with Galen's 'Comment.,' iii, 34, t. xviii A, p. 532.

¹⁵ Galen, *ibid.*, p. 533, l. 2.

tween *γαλακτώδης*, *milky*, and *χάροπος*, of *the colour of the onyx*: it is compared by Theophilus¹ and Joannes Actuarius² to transparent horn. When applied to the eye in medical writers it probably always includes the idea of colour. M. Sichel published a 'Mémoire sur le Glaucome'³ (referred to by M. Littré and M. Daremberg in the notes to their translations of the 'Aphorisms' of Hippocrates)⁴ in which he showed that *γλαυκός* did not mean *green* or *greenish* (as stated by some modern lexicographers), but "une teinte bleuâtre claire, tirant sur le bleu ou le gris."⁵ It would seem, however, as if the word must have meant something more than merely a colour, as Aristotle⁶ mentions *γλαυκότης* as a *πάθημα*, and *ἀσθένεια*, a *blemish* (?) and *weakness*. See also the following words:

γλαυκόομαι, to *become γλαυκός*, meaning probably to *suffer from γλαύκωμα*, which is certainly the signification of the compound form *ἀπογλαυκόομαι*.⁷ It is found twice in the Hippocratic Collection, and is in each place rendered by M. Littré *devenir glauque*.⁸

γλαύκωμα, according to M. Sichel's 'Mémoire,' mentioned above,⁹ signified, in the ancient and mediæval writers, what is now called *lenticular cataract*, and was not used in the modern sense of the term *glaucoma* (viz., a greenish opacity of the vitreous humour) before the time of Peter Brisseau.¹⁰ The word is found in Aristotle,¹¹ but without any indication of its exact meaning. Rufus says¹² that the ancients considered *γλαύκωμα* and *ὑπόχυμα* (*cataract*?) as the same disease, but that in his time a distinction was made between them, and that *γλαύκωμα* was the more serious disease of the two, and altogether incurable.

γλαύκωσις, *blindness from γλαύκωμα*, is found in Hippocrates,¹³ and is rendered by Littré *cataracte*, by Daremberg *glaucomose*, and by Adams *cataract (glaucoma)*. The word is explained in Galen¹⁴ and other ancient writers.¹⁵

¹ 'De Urin.,' c. 6, § 3, in Ideler's 'Phys. et Med. Gr. Min.,' t. i, p. 266, l. 26.

² 'De Urin.,' i, 8, § 7, *ibid.*, t. ii, p. 12, l. 23.

³ In the 'Annales d'Oculistique,' Bruxelles, 1842. A detailed notice of the 'Mémoire,' by M. Daremberg, is to be found in the 'Archives Générales de Médecine,' t. ii, p. 251, Paris, 1843.

⁴ Sect. iii, § 31.

⁵ So M. Littré, who also says, "*non pas la couleur bleue*;" M. Daremberg, on the contrary, represents M. Sichel as maintaining that *γλαυκός* "*sert à désigner le bleu clair*."

⁶ 'De Gener. Anim.,' v, i, p. 142, ll. 2, 3; p. 145, l. 8, ed. Bekker.

⁷ Paul. Ægin., vi, 21, p. 132, l. 13, ed. Briau.

⁸ 'Epid.,' iv, 30, t. v, p. 174, l. 5; 'Prorrhēt.,' ii, 20, t. ix, p. 48, l. 3.

⁹ As represented by M. Littré and M. Daremberg, for I have not myself seen the 'Mémoire.'

¹⁰ 'Nouvelles Observations sur la Cataracte,' Tournay, 1706.

¹¹ 'De Gener. Anim.,' v, i, p. 146, l. 14, ed. Bekker.

¹² Quoted by Oribasius, 'Synops.,' viii, 49, t. v, p. 452, ed. Daremb.; and by Paulus Ægin., iii, 22, p. 35 B, l. 32, ed. Ald. Nearly the same distinction is found in Galen, 'Defin. Med.,' cc. 344, 363, t. xix, pp. 435, 438; and in Joannes Actuarius, 'Do Diagn.,' ii, 7, in Ideler's 'Phys. et Med. Gr. Min.,' t. ii, pp. 447, 448.

¹³ 'Aphor.,' iii, 31.

¹⁴ 'De Usu Part.,' x, 6, t. iii, p. 786, l. 9, quoted by Oribasius, 'Coll. Med.,' xxiv, 4, § 29, t. iii, p. 302, l. 12, ed. Daremb.

¹⁵ Pseudo-Galen, 'Introduct.,' e. 16, t. xiv, p. 775, l. 16; Aëtius, ii, 3, 50, p. 323, ed. H. Steph.; Paul. Ægin., vi, 21, p. 132, l. 11, ed. Briau.

ADVERSARIA MEDICO-PHILOLOGICA.

PART VIII.

γλήνη was first applied to the eye, but in a somewhat indefinite sense, signifying the *pupil*, and also the *image appearing in the pupil*,¹ it is found twice in the Homeric poems, meaning, perhaps, merely the *eyeball* or *central part of the eye*.² Probably from the general idea of a *cavity*, the word was afterwards specially applied to the *cavity of a ball-and-socket joint*, as, for example, the glenoid cavity of the scapula, which receives the head of the humerus.³ It was distinguished from κοτύλη, as being more shallow, but was not constantly used in this restricted sense in Galen's time.⁴ Wheu, however, κοτύλη and γλήνη were thus distinguished from each other, they would correspond respectively to κεφαλή⁵ and κόνδυλος, the more or less prominent articular process, and to ἐνάρθρωσις and ἀρθρωδία,⁶ the deeper or shallower species of ball-and-socket joint.

γληνοειδής, like a γλήνη, *glenoid*, applied to a shallow articular cavity. It is found in the Hippocratic Collection, used in this sense, and opposed to κοτυλοειδής,⁷ It is joined to κοιλότης by Galen,⁸ and applied to the wrist, and also to the vertebræ.⁹ The apparently contradictory expression γληνοειδεῖς ἀποφύσεις, *glenoid processes*, used by Galen,¹⁰ is only an elliptical way of mentioning the *glenoid* [surfaces, or cavities, of the] processes [of the spinal vertebræ].

γλουτός,¹¹ also in the plural γλουτοί, *the buttock*,¹² called also

¹ Rufus Ephes., p. 25, l. 2; p. 48, ll. 12, 14, ed. Clinch; Julius Pollux, 'Onom.,' ii, 4, § 70.

² 'Il.,' xiv, 494; 'Od.,' ix, 390. See a long note on this word in Daremberg, 'La Médecine dans Homère,' p. 19.

³ Theophilus, 'De Corp. Hum. Fabr.,' p. 38, l. 8; p. 201, l. 9, ed. Oxon.

⁴ Galen, 'De Oss.,' proœm., t. ii, p. 736, l. 15; quoted by Oribasius, 'Coll. Medic.,' xxv, 2, t. iii, p. 393, l. 6.

⁵ Galen, 'De Motu Muse.,' i, 9, t. iv, p. 410, ll. 8—10.

⁶ Galen, 'De Oss.,' loco cit., ll. 3—6, 13—15.

⁷ 'De Artic.,' § 79, t. iv, p. 316, l. 11, ed. Littré.

⁸ 'De Usu Part.,' ii, 11, t. iii, p. 132, l. ult.; copied by Theophilus, 'De Corp. Hum. Fabr.,' i, 12, p. 29, l. 13, ed. Oxon.

⁹ 'De Oss.,' c. 8, t. ii, p. 757, l. 10; copied by Oribasius, 'Coll. Medic.,' xxv, 9, t. iii, p. 406, l. 9.

¹⁰ 'De Oss.,' c. 9, t. ii, p. 760, ll. 10, 12.

¹¹ Hippocr., 'De Fract.,' t. iii, p. 88, l. 5, ed. Kühn; Aristotle, 'Hist. Anim.,' i, 13, p. 16, l. 2, ed. Bekker; Aretæus, 'Sign. Chron.,' ii, 12, p. 170, l. 6, ed. Kühn; Galen, 'De Anat. Admin.,' ii, 5, t. ii, p. 302, l. 13.

¹² Rufus Ephes., p. 32, l. 20; p. 52, l. 10, ed. Clinch; Pseudo-Galen, 'Introd.,' c. 10, t. xiv, p. 707, l. 13.

πυγαί.¹ It was afterwards applied to the process of the femur called the *great trochanter*.² In Meletius³ a derivation of the word is given which seems to be corrupt, but which at the moment I am unable to correct.⁴ In the middle ages the form γλουτόν was in use,⁵ and in the present text of Galen γλουτά is found in one passage, where, however, we should probably read γλούτια.⁶ The diminutive form γλούτιον (probably found only in the plural, γλούτια) was applied in Galen's time to two of the *corpora quadrigemina*, which still bear the name of *nates*.⁷

γλωσσα, or γλωττα, *the tongue*; sometimes meaning *the mouth-piece of a pipe*, αὐλός,⁸ and thence applied to the larynx, and used as synonymous with γλωττίς.⁹

γλωσσοκάτοχος, or perhaps rather γλωσσοκάτοχον, *a tongue spatula*. The invention of the instrument is attributed sometimes to Paulus Ægineta, but perhaps without sufficient reason, as he gives no description of it,¹⁰ and speaks of it as "*the tongue spatula*," as if familiar to his readers. In the Arabic translation by Albucasis, the Greek name is neither retained nor translated, but there is a short description of the instrument, with two figures.¹¹

γλωσσόκομον (sometimes also called γλωτσοκομῆιον),¹² a curious word, meaning originally *a case to hold (κομέω) the mouth-pieces (γλωσσα) of wind instruments*; then applied to a *box or case in general*,¹³ and in surgery specially signifying an instrument invented by Nymphodorus, probably in the third century B.C., and much used in cases of fracture or dislocation of the lower extremity.¹⁴ It was furnished

¹ Galen, 'De Usu Part.,' xv, 8, t. iv, p. 252, l. 6.

² Galen, 'De Oss.,' e. 21, t. ii, p. 773, l. ult.; copied by Theophilus, 'De Corp. Hum. Fabr.,' i, 23, p. 53, l. 5, ed. Oxon., and by Oribasius, 'Coll. Medic.,' xxv, 20, t. iii, p. 417, l. 5, ed. Daremb.

³ 'De Hom. Fabr.,' e. 29, p. 126, l. 29, ed. Cramer.

⁴ γλουτοί, οἶον γλουτοί τινες ὄντες.

⁵ Sanguinatus (or *Hypatus*), 'De Corp. Part.,' p. 152, ed. Bernard; or p. 129, in Daremberg's 'Notices et Extraits,' &c., where there is a good note by the editor.

⁶ 'De Anat. Admin.,' ix, 5, t. ii, p. 729, l. 7.

⁷ 'De Usu Part.,' viii, 14, t. iii, p. 678, l. 1, &c.; copied by Oribasius, 'Coll. Medic.,' xxiv, 1, t. iii, p. 280, l. 6, &c. 'De Anat. Admin.,' ix, 5, t. ii, p. 729, ll. 7, 10; p. 730, l. 13, where for γλουτά, γλουτῶν, γλουτοῖς, we should probably read γλούτια, γλουτίων, γλουτίοις.

⁸ Galen, 'De Usu Part.,' vii, 13, t. iii, p. 561, l. 2; copied by Oribasius, 'Coll. Medic.,' xxiv, 9, t. iii, p. 315, l. 13, ed. Daremb.

⁹ Galen, *ibid.*, p. 562, l. 13; Oribasius, *ibid.*, p. 316, l. 8.

¹⁰ Lib. vi, eap. 30, p. 156, l. 5, ed. Briau.

¹¹ 'De Chir.,' ii, 36, p. 200, ed. Channing; or p. 106 in Le Clere's French translation.

¹² Galen, 'De Usu Part.,' vii, 14, t. iii, p. 573, ll. 8, 11. The form γλωσσοκόμιον (Galen, 'Comment. in Hippocr. De Fract.,' ii, 64, t. xviii B, p. 502, l. 6) is inadmissible.

¹³ It is the word used in the LXX (2 Chron. xxiv 8, 10, 11) for the 'chest,' or alms-box, made by command of King Joash; and also the word mistranslated 'bag,' which was kept by Judas Iscariot (St. John xii, 6; xiii, 29).

¹⁴ Galen, 'De Meth. Med.,' vi, 5, t. x, pp. 442, 443; Oribasius, 'Coll. Med.,' xlix, ee. 6, 21, t. iv, pp. 355, 399.

with pullies, from which circumstance Galen referred to it in illustration of the course and functions of the inferior laryngeal or recurrent nerves¹ An illustrative plate of the instrument may be found in Daremberg's 'Œuvres de Galien,' t. i, p. 501, and in his edition of Oribasius, t. iv, pp. 692, 694.

γλωττίς, in medical writers, signified *the principal organ of the voice*;² but was not always used in a precise and definite sense, nor did each writer give it exactly the same signification. The origin of the term, as used in anatomical writings, has been disputed, but can be determined with tolerable certainty. The full name is γλωττίου or γλωττίς λάουγγος, and would almost seem to have been given by Galen himself;³ the part was so called because, in the production of the human voice, it answered the same purpose as the mouth-piece or tongue of the ancient pipe (αὐλός).⁴ Galen certainly did not mean by this term merely the *rima glottidis*, or merely the *ventricles of the larynx*, as he speaks of it, not as a cavity, but as a *body* (σῶμα);⁵ he probably intended all the walls of the ventricles of the larynx, together with the cavity itself. In later writers⁶ the word was sometimes confounded with the *epiglottis*, insomuch that Vesalius thought it necessary⁷ to explain more than once that the two words have different significations, attributing the cause of the error partly to Celsus,⁸ who applied the term *exigua lingua* (or *lingula*) to the *epiglottis*. M. Béclard says that γλωττίς also signified the *uvula* (*luette*), but he does not give any reference.⁹

γνάθος is explained by Galen to signify *cheek*, viz. the part beneath the μῆλον, or *cheek-bone*,¹⁰ and in this sense he frequently (perhaps generally) uses the word himself.¹¹ Rufus Ephesius gives the same explanation, and says that the word was synonymous with *σιαγόρες* and *παραίαι*.¹² Hippocrates¹³ uses it in the sense of *jaw*, and speaks of ἡ κάτω γνάθος and ἡ ἄνω γνάθος, *the upper and the lower jaw*. γομφίος, more commonly found in the plural γομφιοί,¹⁴ *the molar*

¹ 'De Usu Part.,' vii, 14, t. iii, p. 573.

² Galen, *ibid.*, vii, 13, t. iii, p. 560, l. ult.

³ *Id.*, *ibid.*, p. 562, l. 13. He does not say "which is called the mouth-piece and tongue of the larynx," but "which I call," &c.

⁴ *Id.*, *ibid.*, p. 553, l. 14; p. 561, ll. 2, 7, 14. To say, therefore, "Evidemment il n'y a rien dans le larynx qui ressemble à une langue ou à une petite langue" ('Dict. Encycl. des Sciences Méd.,' 1868, under "Larynx," p. 549), is to misapprehend the origin of the term.

⁵ *Ibid.*, p. 553, l. 14; p. 560, l. 12. The greater part of these chapters of Galen are copied by Oribasius, 'Coll. Med.,' xxiv, 9, t. iii, p. 315, &c.

⁶ In Theophilus, 'De Corp. Hum. Fabr.,' iii, 15, p. 112, ed. Oxon., the former part of the description (which is probably original) clearly relates to the *epiglottis*. the latter part (which is copied from Galen) relates to the *glottis*.

⁷ 'De Hum. Corp. Fabr.,' lib. i, cap. 38; lib. ii, capp. 21, 22.

⁸ 'De Medic.,' iv, 1, p. 120, l. 17, ed. Daremberg.

⁹ 'Dict. Encycl. des Sciences Méd.,' under "Larynx," p. 549, ed. 1868.

¹⁰ 'Comment. in Hippocr. De Artic.,' ii, 1, tom. xviii A, p. 423, l. 3.

¹¹ 'De Anat. Admin.,' iv, 2, t. ii, p. 421, ll. 9, 10; copied by Oribasius, 'Coll. Medic.,' xxv, 25, t. iii, p. 422, ll. 7, 8; and elsewhere.

¹² 'De Part. Corp. Hum.,' p. 28, l. 20; p. 48, l. 19, ed. Clinch.

¹³ 'De Artic.,' § 30, t. iv, p. 140, ll. 6, 7, ed. Littré.

¹⁴ Aristotle, 'De Part. Anim.,' iii, 1; iv, 11, p. 51, l. 23; p. 117, l. 17, ed. Bekker.

teeth, so called because they are fixed in their sockets like a nail (*γομφος*) in wood. They were also called *μύλαι*,¹ and *μυλίται*,² and *ἀλίθοντες*,³ *the grinders*, whence the Latin *molares*,⁴ and the modern *molar*; they are called by Celsus⁵ *maxillares*. The last of the molar teeth on each side were called *κραντήρες*,⁶ or *σωφρονιστήρες*⁷ (answering to the modern *dentes sapientiæ*), and by Pliny *genuini*.⁸ The other teeth were called *τομείς* or *τομικοί*, *incisores*, and *κυνόδοντες*, *canini*. (See these words.)

From *γομφίος* comes *γομφιάζω*,⁹ *to have the toothache*, whence the words *γομφίσις*¹⁰ and *γομφιασμός*,¹¹ *toothache*. With respect to the passage in Dioscorides, it should be noticed that it was proposed by Caspar Hoffmann to read *ἀγομφίασις* or *ἀγόμφωσις*, in the sense of *looseness of the teeth*.¹² The emendation is unnecessary, and it is also entirely unsupported by external testimony. Kühn appears to approve of it,¹³ but Sprengel has not adopted it in his edition; and it may be added that it was not found in the copy used by Ebn Baithar in the thirteenth century.¹⁴ The two words *αγομφιασις* and *αγομφωσις* are found in some modern medical lexicons, but it is doubtful whether they rest on any better authority than this conjecture.

γόμφος is found in later writers¹⁵ in the sense of *the molar teeth*. Bernard thinks the word corrupt, Ermerins accepts it as genuine.

γόμφωσις, one of the three species of *συνάρθρωσις*¹⁶ (the other two being *σύμφυσις* or *ἀρμονία* and *ράφή*), in which the articulation takes place (as in the case of the teeth) by one bone being fixed in another, like a nail or peg (*γόμφος*) in its hole. The separation of bones thus united was called *διακίρημα*.¹⁷

γοιάγρα. See *γοινάγρα*.

γορή, *the seminal fluid of animals*, in which sense it is commonly used as synonymous with *γόρος*, *σπέρμα*, and *θορή*,¹⁸ though some

¹ Galen, 'De Oss.,' c. 5, t. ii, p. 753, l. ult.

² Meletius, 'De Corp. Hum. Fabr.,' c. 10, p. 81, l. 27, ed. Cramer; Pseudo-Galen, 'Introd.,' c. 12, t. xiv, p. 722, l. 4.

³ Hypatus, 'De Corp. Part.,' p. 148, ed. Bernard.

⁴ Juvenal, 'Sat.' v, 160; xiii, 212.

⁵ Lib. viii, c. 1, p. 455, l. 2, ed. Targa.

⁶ Aristotle, 'Hist. Anim.,' ii, 4, p. 34, l. 4, ed. Bekker.

⁷ Theophilus, 'De Corp. Hum. Fabr.,' iv, 29, p. 178, l. 8, and note, ed. Oxon.

⁸ 'Hist. Nat.,' xi, 63, ed. Tauchn.

⁹ LXX in Ezek. xviii, 2.

¹⁰ Dioscor., 'Mat. Med.,' ii, 63, t. i, p. 191, l. 13, ed. Sprengel.

¹¹ LXX in Amos iv, 6.

¹² See Castelli, 'Lex. Med.,' in *Gomphiasis*.

¹³ See his 'Censura Medic. Lexicor. Recent.,' § vi, reprinted in his 'Opusc. Acad. Med. et Philol.,' vol. ii, p. 352.

¹⁴ In the extract from Dioscorides (vol. i, p. 105) the word is rendered by Sontheimer, in his translation of Ebn Baithar, *zahnschmerzen*, or *toothache*.

¹⁵ Hypatus, 'De Corp. Part.,' p. 148, ed. Bernard; Pseudo-Hippocr., 'Epist. ad Ptolem.,' p. 287, l. ult., in Ermerins, 'Anecd. Med. Græca.'

¹⁶ Galen, 'De Oss.,' proœm., t. ii, p. 737, l. 6; p. 738, l. 1; Pseudo-Galen, 'Introd.,' c. 12, t. xiv, p. 720, l. 7; p. 722, l. 1.

¹⁷ Galen, 'Defin. Med.,' c. 474, t. xix, p. 461, l. 1.

¹⁸ Galen, 'De Locis Aff.,' vi, 6, t. viii, p. 439, l. 13; Rufus Ephes., p. 44, l. 10, ed. Clinch.

writers¹ draw a somewhat obscure and subtil distinction between *γονή* and *σπέρμα*. Both words are used by Hippocrates, and apparently indiscriminately, and both are rendered by the same Arabic word² *مذني* *miná*. Probably, however, *γονή* was the more usual word in the oldest times, and *σπέρμα* in the later, as in the Hippocratic Collection there is a treatise entitled *Περὶ Γονῆς*, and among Galen's works one *Περὶ Σπέρματος*.³ The phrase *ἀπόκρισις γονῆς*, *the secretion (or emission) of semen*, is found in the Hippocratic Collection,⁴ and in Aretæus⁵ (who imitated the language of Hippocrates), and *ἀπόκρισις σπερματος* in Galen.⁶ In connexion with this signification the word is applied in one passage in the Hippocratic Collection to an ovoid body expelled from the vagina six days after sexual intercourse, which the writer supposed to be an embryo in its earliest stage of development, but which, as the ovum would not have descended into the uterus in so short a time, was no doubt only the decidua uteri.⁷ In the Hippocratic Collection the word sometimes signifies *the uterus or the generative*⁸ *organs* in general. Sometimes the plural form, *γοναί*, is used in the same sense.⁹ The expression *ἐκ γονῆς*,¹⁰ may either mean *from the womb* (as in the similar phrase, *ἐκ κοιλίας*¹¹ *μητρὸς*) or *from birth*.

γόνημος signifies, (1), *fecund, prolific*, as *γόνημον σπέρμα*, *fruitful semen*, opposed to *ἄγονον σπέρμα*, *unfruitful semen*; ¹² *γονίμη ἡλικίη*,¹³ *the age of fecundity*;—also (2), generally, *generative, relating to generation* (synonymous with *γεννητικός*), as *γόνημα μέρα*,¹⁴ *the parts of generation*; *γόνημοι φλέβες*,¹⁵ *the genital canals* (probably all those composing the spermatic cord);—also (3), *viable, able to live* (synonymous with *βιώσιμος*), as *γόνημον ἔμβρυον*,¹⁶ *a viable fœtus*; *γόνημον παιδίον*,¹⁷ *a viable infant*;—also (4), *odd, uneven* (synonymous with

¹ Aristotle, 'De Gener. Anim.,' i, 18, § 38, p. 22, l. 14, ed. Bekker; Joannes Alexandr., 'Comment. in Hippocr. De Nat. Pueri,' in Dietz, 'Scholia in Hippocr. et Gal.,' t. ii, p. 206, l. 25.

² Honain's translation of the 'Aphorisms,' v, 61 (62); vi, 2, p. 50, l. 11; p. 53, l. 2.

³ See the chapter *περὶ σπέρματος* in Oribasius, 'Coll. Med.,' xxii, 2, and the passages from Galen's works from which it is taken (t. iii, p. xiii, ed. Daremb.).

⁴ 'De Genit.,' § 2, t. vii, p. 472, l. 18, ed. Littré.

⁵ 'De Caus. Aeut.,' i, 5, p. 5, l. 5, ed. Kühn.

⁶ 'De Usu Part.,' xv, 3, t. iv, p. 222, l. 8.

⁷ See Robin's Note in Littré's 'Argument' to 'De Nat. Pueri,' t. vii, p. 463, &c., and pp. 488, 490.

⁸ 'Mochl.,' § 1, t. iv, p. 342, l. 1; 'Epid. II,' i, 6, t. 5, p. 76, l. 16; 'De Usu Liq.,' § 2, t. vi, p. 126, l. 2, ed. Littré. See Rufus Ephes., p. 40, l. 22, ed. Clineh.

⁹ 'De Artic.,' § 45, t. iv, p. 194, l. 5, ed. Littré; 'De Superf.,' § 15, t. viii, p. 484, l. 9. The former passage Galen applies also to the *spermatic vessels* (*τὰ σπερματικά*) in males; but this is doubtful. See Eustachi's note on Erotianus, p. 112, ed. Franz.

¹⁰ 'Epid. IV,' § 31, t. v, p. 174, l. 16, ed. Littré.

¹¹ 'Acts' iii, 2; xiv, 8.

¹² Rufus Ephes., p. 63, ll. 12, 14, ed. Clineh.

¹³ Pseudo-Hippocr., 'De Diæta,' i, 25, t. vi, p. 498, l. 6, ed. Littré.

¹⁴ Aretæus, 'Caus. Chron.,' ii, 5, p. 143, l. ult., ed. Kühn.

¹⁵ Rufus Ephes., p. 39, l. 22; p. 63, l. 13, ed. Clineh.

¹⁶ Aristotle, 'Hist. Anim.,' vii, 4, § 1, p. 202, l. 21, ed. Bekker.

¹⁷ Hippocr., 'De Superf.,' § 4, t. viii, p. 478, l. 4, ed. Littré.

περιτός), because (as Erotianus¹ explains it) the uneven days are generally critical and productive of some good to the patient; thus γοιμή ημέρα, an uneven day.²

γοιοειδής, resembling the seminal fluid, is found in the Hippocratic Collection,³ and also in Aretæus applied to the urine⁴ in men, and to a whitish uterine discharge in women.⁵

γοιόρροια, a word probably not found in any extant author older than Aretæus⁶ and Soranus.⁷ Celsus,⁸ when he speaks of "nimia profusio seminis," would probably have used the word γοιόρροια if it had been in use in his time. It signifies in the ancient writers what its etymology would lead us to expect, viz., an emission of semen, or (in modern technical language) spermatorrhœa,⁹ a word invented in quite recent times, because gonorrhœa had so entirely lost its original meaning. It was applied, however, in a wide sense to women as well as men;¹⁰ and as the word semen was not always used in the strict meaning of modern pathologists, gonorrhœa would often signify what would now be called blennorrhagia. The references to the principal passages relating to gonorrhœa are given by Adams in the Commentary to his Paulus Ægineta (iii, 54, 55, vol. i, pp. 592, 594).

γόρος is used in the Hippocratic Collection as synonymous with γοιή,¹¹ to signify the seminal fluid, not only of the male, but also (as was supposed) of the female.¹² Galen draws a distinction between γόρος and σπέρμα, which is not often observed; he says that the seminal fluid was called σπέρμα while still in the spermatic vessels, and γόρος after it was emitted.¹³ In one passage of the Hippocratic Collection γόρος appears to mean (if the reading be correct) either the glans penis, or the penis itself, or the male genital organs;¹⁴ but Ermerins considers the passage to be corrupt, and proposes to read τόρος for γόρος.¹⁵

γόνυ, genu in Latin, the knee, or region of the knee, a word found in the Homeric Poems.¹⁶ In one passage of the Hippocratic Collection it was supposed to be used in the sense of offspring;

¹ 'Voc. Hippoer.,' p. 110, ed. Franz, and note.

² Hippoer., 'Epid. II,' v. 12, t. v, p. 130, l. 15, ed. Littré.

³ See Erotianus, 'Voc. Hippoer.,' p. 110, ed. Franz, and note; Foës, 'Œeon. Hippoer.'

⁴ 'Caus. Acut.,' ii, 12, p. 47, l. 20, ed. Adams.

⁵ 'Caus. Chron.,' ii, 11, p. 116, l. 3.

⁶ 'Caus. Chron.,' ii, 5; 'Cur. Chron.,' ii, 5, pp. 103, 232, ed. Adams.

⁷ In Cœlius Aurel., 'Morb. Acut.,' iii, 18, p. 249, l. 19; 'Morb. Chron.,' ii, 1, p. 347, l. 19, ed. Amman.

⁸ 'De Medie.,' iv, 28 (21), p. 155, ed. Daremb.

⁹ Cœlius Aurelianus (*locis cit.*) renders the word by 'seminis lapsus.'

¹⁰ Aretæus speaks of γοιόρροια γοναικία, 'Caus. Chron.,' ii, 11, p. 116, l. 4, ed. Adams.

¹¹ 'De Morb. Mul.,' i, 24, t. viii, p. 64, ll. 3, 5, ed. Littré, and elsewhere.

¹² 'De Genit.,' § 7, t. vii, p. 478, l. antep., and elsewhere.

¹³ 'Defin., Med.,' e. 441, t. xix, p. 450, l. ult.

¹⁴ 'De Liqu. Usu.,' § 2, t. vi, p. 126, l. 2, ed. Littré.

¹⁵ Hippoer., 'Opera,' vol. ii, p. 114.

¹⁶ See Daremberg, 'La Médecine dans Homère,' p. 21.

but Littré and Ermerins read γόνον, which is doubtless the true reading.¹

γοννάγρα, mentioned by Cælius Aurelianus (and probably by him only) as a species of ἀρθρίτις, and signifying a *gouty* (or *rheumatic*) affection of the knee, as ποδάγρα had reference to the feet, and χειράγρα to the hands. The word is written γονάγρα in Amman's edition,² and this form has been inserted in medical dictionaries; but there is probably no authority for it, and the more correct form is certainly γονατάγρα, or γονιάγρα,³ or γονυάγρα, which last may be preferred from its similarity to the kindred word γονυαλγής.

γονυαλγής, *suffering pain in the knee.*⁴

γραῖα, a wrinkled old woman; also the scum on boiled milk; hence applied to the folds of skin round the umbilicus.⁵ (Compare *Anus*.)

γραφιοειδής, or γραφουειδής, like to a stilus or pencil. The word is written γραφοειδής in the printed editions of Galen,⁶ and this is the only form that appears in Liddell and Scott's Lexicon. But γραφιοειδής (or perhaps γραφειοειδής) is more correct, because the word signifies similitude γραφείων (or γραφίων) πέρασι,⁷ 'to the point of a stilus, or pencil;' and this is the form of the word found in Oribasius.⁸

γραφιοειδής ἀπόφυσις is the *styloid process* of the temporal bone, or of the ulna;⁹ γραφιοειδής ἔκφυσις¹⁰ is the *styloid process* of the temporal bone; γραφιοειδὲς ὄστρον¹¹ is the *temporal bone*, so called on account of the styloid process. (See the nearly synonymous words βελουοειδής, στυλοειδής.)

γρύπωσις, *incurvation* in general, but especially of the nails, rendered by Cælius Aurelianus¹² *unquium uncatio*. The verb γρυπούσθαι is found both in the Hippocratic Collection¹³ and in Galen¹⁴ in the same sense as applied to the nails, and as indicating a frequent symptom in consumptive patients.

¹ 'Epid.,' vii, 6, t. v, p. 378, l. 3, ed. Littré; vol. i, p. 648, l. 16, ed. Ermer.

² 'Morb. Chron.,' v, 2, p. 557.

³ Compare the form ὀριάλωτος.

⁴ Hippocr., 'Epid.,' ii, 4, § 3; vi, 4, § 11, t. v, p. 126, l. 6; p. 310, l. 5, ed. Littré.

⁵ Rufus Ephes., p. 31, l. 7; p. 51, l. 16, ed. Clinch; Julius Pollux, 'Onom.,' ii, 4, § 170.

⁶ 'De Oss.,' c. 1, t. ii, p. 745, l. 11, and elsewhere.

⁷ Galen, 'De Usu Part.,' vii, 19, t. iii, p. 592, l. 2. In Oribasius ('Coll. Med.,' xxv, 8, § 2, p. 403, l. 9) and in Theoph. Nonnus (c. 259, ed. Bernard) the word is written γραφίον (compare the Latin *graphium*), which form is not given by Liddell and Scott.

⁸ *Loco cit.*, p. 398, l. 12, ed. Daremb., and elsewhere.

⁹ See the word ἀπόφυσις in Part IV.

¹⁰ Oribas., *loco cit.*, p. 404, l. 4.

¹¹ Galen, 'De Oss.,' c. 8, t. xviii, B, p. 958, l. 5.

¹² 'Morb. Acut.,' ii, 32, p. 149; 'Morb. Chron.,' ii, 14, p. 421, ed. Amman.

¹³ 'Prognost.,' § 17, t. ii, p. 154, l. 4; 'Præn. Coac.,' § 396, t. v, p. 672, l. 20, ed. Littré.

¹⁴ 'De Locis Aff.,' i, 5, t. viii, p. 47, l. 10; 'Comment. in Hippocr. De Hum.,' i, 24, t. xvi, p. 205, l. 9; 'Comment. in Hippocr. Progn.,' ii, 60, t. xviii, B, p. 204, l. 2.

γυναικεῖος, *female, relating to women.*

τὰ γυναικεῖα, *the female organs of generation*;¹ also *the menses*;² also *the lochia*;³ also *female diseases*.⁴

γυναικεῖον αἰδοῖον, *the female genital organs*,⁵ especially *the vagina*.⁶
γυναικεῖα γονόρροια, *female spermatorrhœa*, a name applied by Aretæus⁷ to a whitish uterine discharge.

γυναικεῖος κόλπος, *the vagina*.⁸

γυναικεῖα παθῆ, *female diseases*.⁹

γυναικεῖος ῥυῖς, *leucorrhœa*, as distinguished from the menses;¹⁰ but used also in a much wider sense to signify any morbid uterine discharge.¹¹

γυναικεῖοι τόποι, *the female genital organs*,¹² called also γυναικεῖο χώροι.¹³

γυναικικός, *womanish*, in the sense of *weakly*;¹⁴ but also simply as *resembling a woman*, applied to the male mamma.¹⁵

γυναικόμαστος, used probably as an adjective by Paulus Ægineta,¹⁶ *having breasts like women*, relating to men only; the neuter, γυναικόμαστον (or, in the Doric form of the word, γυναικόμασθον), signifies, according to Galen,¹⁷ *an unnatural development of the mamma*, an affection not confined to men. Perhaps the word is not used by any other Greek author.¹⁸

¹ Aretæus, 'Caus. Acut.,' ii, 11, p. 61, l. 12, ed. Kühn.

² Aristotle, 'Hist. Anim.,' vii, 1, 2, p. 198, l. 23; p. 199, l. 15, ed. Bekker.

³ Galen, 'Comment. in Hippocr. Aph.,' v, 28, t. xvii, B, p. 817, l. 14.

⁴ Aretæus, 'Cur. Acut.,' i, 3, p. 209, l. 7, ed. Kühn.

⁵ Rufus Ephes., p. 41, l. 3, ed. Clinch.

⁶ Galen, 'De Usu Part.,' xv, 3, t. iv, p. 223, l. 2, copied by Theophilus, 'De Corp. Hum. Fabr.,' v, 24, p. 220, l. 9, ed. Oxon.

⁷ 'Caus. Chron.,' ii, 11, p. 164, l. ult., ed. Kühn.

⁸ Soranus, 'De Arte Obstetr.,' c. 5, p. 12, l. 18; p. 14, l. 8, ed. Dietz; Rufus Ephes., p. 41, l. 2, ed. Clinch.

⁹ Soranus, Moschion.

¹⁰ Rufus Ephes., p. 44, l. 9, ed. Clinch.

¹¹ Galen, 'Defin. Med.,' c. 301, t. xix, p. 429; and especially Soranus, 'De Arte Obst.,' c. 107, p. 240, ed. Dietz.

¹² Aretæus, 'Caus. Acut.,' ii, 11, p. 62, l. penult., ed. Kühn.

¹³ Id., 'Cur. Acut.,' ii, 10, p. 287, l. 3.

¹⁴ Aristotle, 'Gener. Anim.,' iv, 2, p. 116, l. 21, ed. Bekker.

¹⁵ Id., 'Hist. Anim.,' vii, 1, p. 198, l. 26.

¹⁶ Lib. vi, cap. 46, p. 212, ed. Briau.

¹⁷ 'Defin. Med.,' cap. 403, t. xix, p. 444, l. 9.

¹⁸ See Kühn, 'Censura Medicor Lexicor Recent.,' viii, in his 'Opusc. Academ.,' vol. ii, p. 367; Kraus, 'Medic. Lex.'

ADVERSARIA MEDICO-PHILOLOGICA.

PART IX.

δαίμων, in later Greek meant *an evil spirit, a devil*; hence used as a popular name for *epilepsy*.¹ *Σεληνιασμός* was used in the same sense,² whence it is probable that both *δαιμονίζομαι* and *σεληνιαζομαι* sometimes signified merely *to be afflicted with epilepsy*. The two words were not, however, always used synonymously, and in one place they are distinguished from each other.³

δακτύλιος,⁴ or *δακτύλιον*,⁵ *the anus*, so called, either because it can be enlarged by inserting the *finger*, (*δάκτυλος*),⁶ or (as is more probable) simply from its resemblance to a *ring* (*δακτύλιος*). Albucasis,⁷ in his Arabic translation of Paulus Ægineta,⁸ renders the word by *سَادَة* *mak'adat*. Probably the earliest writer who uses the word in this sense is Dioscorides.⁹

δάκτυλος, the name for the *fingers* (including the *thumb*) and the *toes* (like the Latin *digitus*), the sense of each passage where the word occurs sufficiently indicating whether the *fingers* or the *toes* are intended. The derivations of the word proposed by Meletius¹⁰ may be mentioned in a note,¹¹ but do not require refutation. The names of the different fingers were as follows:¹²

The thumb, ἀντίχειρ, μέγας,

The fore-finger, λιχανός,

The middle finger, μέσος,

The ring finger, παράμεσος,

The little finger, μικρός.

¹ Leo, 'Conspect. Medic.', ii, 6, in Ermerins, 'Anecd. Med. Gr.', p. 115.

² Id., *ibid.*

³ St. Matthew speaks of δαιμονιζόμενους καὶ σεληνιαζόμενους καὶ παραλυτικούς, iv, 24.

⁴ Joann. Alex., 'Comment. in Hippocr. De Nat. Pueri,' in Dietz, 'Schol. in Hippocr. and Gal.,' tom. ii, p. 220, l. 28; Meletius, 'De Nat. Hom.,' cap. 25, in Cramer's 'Anecd. Græca Oxon.,' vol. iii, p. 112, l. 4.

⁵ Soranus, 'De Arte Obstetr.,' p. 164, l. 6, ed. Dietz.

⁶ Joann., Melet., *ibid.*

⁷ 'De Chirurg.,' p. 350, ed. Channing.

⁸ Lib. vi, c. 81, p. 330, ed. Briau.

⁹ 'De Mat. Med.,' i, 89, tom. i, p. 92, l. 15, ed. Sprengel.

¹⁰ 'De Nat. Hom.,' in Cramer's 'Anecd. Gr.,' vol. iii, p. 121.

¹¹ *Quasi δράκτυλος*, from δρᾶττεσθαι, *to grasp*; or δέκτυλος, as *receiving* (δέκτυκος) things given; or δέικτυλος, because of their use in *pointing out* (δείξις) objects.

¹² Rufus Ephes., 'De Part. Hom.,' pp. 29, 30, 50, ed. Clinch; Pseudo-Galen, 'Introd.,' c. 10, tom. xiv, p. 704, l. 9 seq.; Pollux, 'Onomast.,' ii, 4, § 145; Meletius, *loco cit.*

δάρισις, a word first used by Herophilus to express the separation of parts united simply by cellular tissue, which can be effected by tearing with the fingers, without the use of the scalpel.¹ In this sense the word is always used by Galen.² Perhaps it is not to be found in any other ancient author, but it is used and explained by Vesalius.³ As the word is derived from *δέρω*, to *flay*, no doubt its etymological meaning would be “*the removing the skin* ;” but it was probably never really used in this sense, still less in that of “*an excoriation*.”

δυπρός, properly an adjective, derived from *δέρω*, and signifying *flayed* ; but used as a substantive, and probably applied (as now) to the *dartos*, or second covering of the testicle.⁴ It is sometimes found in the plural,⁵ and is applied by Galen to the capsule of the ovary.⁶ Adams explains the word to signify the *eremaster* muscle ;⁷ but the meaning given above is the more probable.

δειρή, *the neck*, a word as old as Homer,⁸ and found in the Hippocratic Collection,⁹ but not in common use as a medical term.¹⁰

δελτοειδής, *shaped like a Δ, triangular*, applied to the muscle still called *deltoid*.¹¹ The name was not universally adopted in Galen's time,¹² and he himself sometimes calls the muscle *ὁ τῆς ἐπωμίδος μῦς*,¹³ or *ὁ τὴν ἐπωμίδα κατειληφὼς μῦς*,¹⁴ or *ὁ κατὰ τὴν ἐπωμίδα μῦς* ;¹⁵ and this perhaps led Vesalius¹⁶ to say that the muscle itself was sometimes called *ἐπωμίς*.

¹ Galen, ‘*De Anat. Admin.*,’ iii, 2, v. 1, tom. ii, p. 349, ll. 9, 14, 17 ; p. 350, ll. 13, 16 ; p. 476, l. 2.

² *Ibid.*, v, l. 2 ; viii, 10, p. 483, l. 14 ; p. 484, l. 3 ; p. 487, l. 8 ; p. 700, l. 7.

³ ‘*De Hum. Corp. Fabr.*,’ ii, 6. Castelli (in his *Lexicon*) refers to Lysér, ‘*Culter Anat.*,’ and C. F. H. Marx (‘*De Herophili Vita*,’ p. 27) refers to P. J. Hartmann, ‘*De Orig. Anat.*’

⁴ Celsus, ‘*De Medic.*,’ vii, 18, p. 295, ed. Daremb. ; Pseudo-Galen, ‘*Introd.*,’ c. 11, tom. xiv, p. 719, l. 10.

⁵ Rufus Ephes., ‘*De Appell. Part.*,’ p. 41, l. 4, ed. Clinch ; Paulus Ægin., vi, 61, p. 260, l. 6, ed. Briau ; Meletins, ‘*De Hom. Fabr.*,’ c. 26, in Cramer's ‘*Anecd. Gr.*,’ vol. iii, p. 113, l. 13 ; p. 115, l. 14.

⁶ ‘*De Uteri Dissect.*,’ c. 9, tom. ii, p. 899, l. ult.

⁷ Paulus Ægineta, vol. ii, p. 364.

⁸ See Daremb., ‘*La Méd. dans Homère*,’ p. 15.

⁹ ‘*De Morb. Mnl.*,’ i, 38 ; ii, 169 ; tom. viii, p. 92, l. penult. ; p. 348, l. 16, ed. Littré.

¹⁰ Rufus Ephesius mentions the word as synonymous with *πράχηνος* and *αὐχὴν* (‘*De Appell. Part.*,’ p. 28, l. 14, ed. Clinch), as does also Georgius Sanguinatus (in Daremb.'s ‘*MSS. Méd. Grecs*,’ p. 126).

¹¹ Galen, ‘*De Anat. Admin.*,’ iii, 3, 5, tom. ii, p. 356, ll. 5, 12 ; p. 373, l. penult. ; ‘*Comment. in Hippocr. De Artic.*,’ i, 4, tom. xviii A, p. 314, l. penult. ; p. 315, l. 7.

¹² ‘*De Anat. Admin.*,’ iii, 3, tom. ii, p. 354, l. 10 ; p. 359, l. 10 ; ‘*Comment. in Hippocr. De Artic.*,’ i, 2, tom. xviii A, p. 306, l. 8.

¹³ ‘*De Anat. Admin.*,’ iii, 3, tom. ii, p. 359, l. 10.

¹⁴ *Ibid.*, i, 2 ; iii, 3, p. 273, l. 4 ; p. 354, l. 5 ; ‘*De Musc. Disscet.*,’ tom. xviii B, p. 972, l. 8, quoted by Oribasius, ‘*Collect. Med.*,’ xxv, 41, tome iii, p. 452, l. 8, ed. Daremb.

¹⁵ ‘*De Usu Part.*,’ xiii, 13, tom. iv, p. 134, l. 8.

¹⁶ ‘*De Hum. Corp. Fabr.*,’ lib. ii, cap. 23, tom. i, pt. 2, p. 171, ed. 1552.

δελφός, an old name for the *uterus*, found in the Hippocratic Collection.¹ Hence is probably derived ἀδελφός, a *brother*, as coming from the same *womb*;² though some have derived δελφός from ἀδελφός, as making all that it produces to be *brethren*.³

δέρμα, the common name for the *skin*, rendered in Latin by *cutis*,⁴ and in Arabic by جلد *jild*.⁵ It was used both for men and for beasts, either living or dead. It differs from χρώς (which also signifies *the skin*, but is much less frequently found in medical writers), inasmuch as χρώς, in the Hippocratic Collection,⁶ includes the fleshy parts of the body in general. The use of the two words in Homer is given at length by Dr. Daremberg,⁷ but is not of special interest. The term δέρμα σαρκῶδες, *skin resembling flesh*, is applied to the *sphincter ani*;⁸ and δέρμα μυῶδες, *skin resembling muscle*, to the skin of the forehead,⁹ and also of the lips.¹⁰

δερματικός, *of or like skin*. The term δερματικὸς ὑμῖν, *a membrane resembling skin*, is applied by Aristotle both to the *dura mater*,¹¹ and also to the wings of insects.¹²

δερματώδης, *like skin*.¹³ The term δερματώδεις ἐπιφύσεις, *outgrowths resembling skin*, is applied to the *auricles of the heart*;¹⁴ δερματώδες κάλυμμα,¹⁵ *a covering resembling skin*, to the *operculum* of the young frog; δερματώδης μῦς, *a muscle resembling skin*, to the *sphincter ani*,¹⁶ and also to the lips.¹⁷ The name δερματώδης μῆνιγξ, *the membrane resembling skin*, is given by Galen as one of the names of the *dura mater*,¹⁸ and is rendered by Honain¹⁹ in Arabic by غشاء الجليدي *gisháu-l-jildí*.

¹ 'De Mul. Steril.' § 222, tome viii, p. 428, l. antep., ed. Littré.

² Aristotle, 'Hist. Anim.' iii, l, p. 53, l. 14, ed. Bekker. So ἀκοίτης, ἄλοχος, *a spouse*, as using the same *bed*, κοίτη, λέχος; see Julius Pollux, 'Onomast.', ii, 4, § 221.

³ Soranus, 'Obstetr.' e. 4, p. 6, l. 7, ed. Dietz; Mosehion, 'Morb. Mul.' e. 2, p. 2, ed. Dewez.

⁴ Celsus, 'De Medie.' i, 9, p. 25, l. 21, ed. Daremb., copied from Hippocrates, 'Aphor.' v, 20, tome iii, p. 538, ed. Littré.

⁵ Honain's translation of the 'Aphorisms' of Hippocrates, v, 20, 68 (69), p. 43, l. 2; p. 52, l. 3.

⁶ Galen, 'Comment. in Hippocr. De Fract.', ii, 9; iii, 6, tom. xviii B, p. 435, l. 5; p. 543, l. 3.

⁷ 'La Méd. dans Homère,' p. 24.

⁸ Galen, 'De Musc. Dissect.' e. 32, tom. xviii B, p. 999, l. 10; unless we should read μυῶδες, *resembling muscle*, as in the corresponding passage of Oribasius, 'Coll. Med.' xxv, 53, tome iii, p. 469, l. 9, ed. Daremb.

⁹ Galen, 'De Anat. Admin.' iv, 6, tom. ii, p. 444, l. 15.

¹⁰ Theophilus, 'De Corp. Hum. Fabr.' iv, 29, § 7, p. 179, l. 12, ed. Oxon.

¹¹ 'Hist. Anim.' i, 16, p. 19, l. 26, ed. Bekker.

¹² 'De Part. Anim.' iv, 6, p. 98, l. 25.

¹³ Galen, 'De Anat. Admin.' vii, 9, p. 615, l. penult.; p. 616, ll. 7, 8; Aristotle, 'De Part. Anim.' iv, 3, p. 87, l. 15, ed. Bekker.

¹⁴ Galen, *ibid.*, p. 616, l. 5.

¹⁵ Aristotle, 'Hist. Anim.' ii, 13, p. 41, l. 7.

¹⁶ Galen, 'De Musc. Dissect.' e. 32, tom. xviii B, p. 999, l. 9, copied by Oribasius, 'Coll. Med.' xxv, 53, tome iii, p. 469, l. 8, ed. Daremb.

¹⁷ Galen, 'De Anat. Admin.' iv, 3, tom. ii, p. 434, l. ult.

¹⁸ *Ibid.*, ix, 1, p. 708, l. 8.

¹⁹ Translation of Galen, still in MS.

δευτέριον¹ and δεύτεροι² (or, in the plural, δεύτερα³), one of the names given to the *after-birth*, on account of its coming away after the birth of the child; for which reason it was also called ὕστερα,⁴ and in Latin *secundæ*.⁵ The Arabic name مشيمة⁶ *mashimat*, has no such etymological meaning.

διαβήτης, a *siphon*; hence the disease *diabetes*, because "the fluid does not remain in the body, but uses the man's body as [a *siphon*] whereby to leave it."⁷ The disease received various other names, all more or less referring to its most prominent symptoms, as far as they had been observed by the old physicians; *e. g.* from the excessive thirst of the patient it was called δίψακος,⁸ and from the great flow of urine ὕδρεος (or ὕδρωψ) εἰς ἀμίδα, *urinal dropsy*, and διάρροια εἰς οὖρα, *urine diarrhœa*.⁹ The word was adopted by the Arabic physicians, and written ديابيطس *diábítis*.¹⁰ The disease was probably rare in old times, for it is not noticed at all in the Hippocratic Collection, and Galen says that he had only met with two cases in his own practice.¹¹ It is not therefore remarkable that its special peculiarity, viz. the saccharine quality of the urine, should have escaped detection (at least in Europe) until the time of Willis, who says that in the seventeenth century, when there was much drinking of undiluted wine (*vinum meracius*), cases of diabetes were of very frequent occurrence.¹² He then goes on to mention (as if he were the first, or almost the first, to make the observation),¹³ that the urine of diabetic patients had a wonderfully sweet taste, as if imbued with honey or sugar. This fact has never since been lost sight of; and it was no doubt in consequence of its having been first prominently brought before the public by Willis that this species of

¹ Paulus Ægineta, vi, 75, p. 308, l. 2, ed. Briau; Dietz, 'Schol. in Hippoer. et Gal.,' tom. ii, p. 463, note, l. 2.

² Soranus, 'De Arte Obstetr.,' e. 46, p. 94, l. 17, ed. Dietz.

³ Moschion, 'De Morb. Mul.,' cc. 53, 54, ed. Dewez.

⁴ Galen, 'Comment. in Hippoer. Aphor.,' v, 35, tom. xvii B, p. 824, l. 6.

⁵ Celsus, 'De Medic.,' vii, 29, p. 318, l. 33, ed. Daremb.

⁶ Avicenna, vol. i, p. 580, l. 4; Albueasis, 'De Chir.,' ii, 78, p. 346, ed. Channing.

⁷ Aretæus, 'Caus. Morb. Chron.,' ii, 2, p. 97, l. 7, ed. Adams. In the text Adams has retained the common reading διαβάθρη, a *ship's ladder*, which hardly makes sense; but in the notes to his translation (p. 339) he proposes to read διαβήτην, a *siphon*, a conjecture which has been adopted above.

⁸ Galen, 'De Loeis Affect.,' vi, 3, tom. viii, p. 394, l. 12; Alexander Trall., ix, 8, p. 552, l. 29, ed. Basil.; Paulus Ægin., iii, 45, p. 47, l. 46, ed. Ald.

⁹ Alexander Trall., *ibid.*; Galen, *ibid.*, and 'De Sympt. Differ.,' e. 6, tom. vii, p. 81, l. 2; and 'De Cris.,' i, 12, tom. ix, p. 597, l. 4.

¹⁰ Avicenna, iii, 19, § 2, vol. i, p. 549, l. 18.

¹¹ 'De Loeis Affect.,' vi, 3, tom. viii, p. 394, l. 14.

¹² 'Pharmacœntice Rationalis,' pt. i, sect. 4, cap. 3, first published in 1674.

¹³ His words are, "Quod autem plerique authores potum aut parum aut nihil immutatum reddi asscrunt, a vero longissime distat; quoniam urina in omnibus (quos unquam me novisse contigit, et credo ita in universis habere), tum a potu ingesto, tum a quovis humore in corpore nostro gigni solito, plurimum differens, quasi melle aut saccharo imbuta, mire dulcescebat."

diabetes was at first called "diabetes Anglicus." Probably, however, it is not generally known that among the Hindus, several hundred years before Willis's time, it had been distinctly mentioned (and not at all as if there were anything new in the statement), that the urine occasionally assumed a saccharine character, and the serious nature of the disease in which this occurs had also been pointed out. The words of Susruta (who cannot have lived later than the ninth or tenth century of our era, and who probably lived in the fifth or sixth¹) are as follows:—"Mellita urina laborantem quem medicus indicat, ille etiam incurabilis dictus est. . . . Omnes urinales affectiones tempore incurabiles fiunt; ad mellitum urinæ statum perveniunt, et tunc insanabiles fiunt."² This passage is, of course, very fragmentary and incomplete, but it is worthy of being brought forward (almost for the first time), and perhaps of being noticed in all future historical accounts of the disease.

διάβρωσις, *erosion*, one of the species of hæmorrhage recognised by the old writers, occurring when the coats of a vessel were eaten through.³ The word *ἀνάβρωσις* was used synonymously,⁴ and also, according to some editions of Aretæus, *βρωσις*.⁵ The verb *διαβιβρώσκω*, used in the same sense, is found several times in Galen.⁶ The two other species of hæmorrhage mentioned by Celsus⁷ are *ρήξις* and *ἀναστόμωσις*, but this classification was not universally adopted. [See *ἀναστόμωσις*, *διαπήδησις* in this Glossary.]

διαγιώσκω, simply to distinguish one thing from another,⁸ but especially (in medicine) to understand the symptoms by which one disease is distinguished from another, that is, to form a *diagnosis*.⁹

διάγνωσις, the distinguishing one thing from another, especially diseases by means of their characteristic symptoms, *diagnosis*.¹⁰ In

¹ See the 'Imperial Diet. of Universal Biography,' art. *Susruta*.

² Taken from Hessler's translation, tom. i, p. 184. His note on the passage is as follows (Fasc. ii, p. 39):—"Mellitum urinæ status (*mad'hu—méhatva*) hoc loco nihil aliud esse videtur, nisi urinæ duleedo, quam in *diabete mellito* animadvertimus; ad quem statum morbosum omnes affectiones urinarias suo tempore pervenire Susruta sua auctoritate affirmat." (See 'Susrutas, *Áyurvédas*, id est *Medicinæ Systema*,' &c. Erlang. 1844, &c.) See also Wise's 'Hist. of Medicine,' vol. ii, pp. 328, 330.

³ Celsus, 'De Medic.' iv, 11 (4, § 5), p. 134, l. 7, ed. Daremb.; Aretæus, 'Caus. Acut.' ii, 2, p. 25, l. 21; p. 26, l. 22, ed. Adams; Galen, 'De Sympt. Differ.' c. 6; 'De Sympt. Caus.' i, 5, tom. vii, p. 79, l. 16; p. 234, l. 7.

⁴ Galen, 'De Locis Affect.' v, 5, tom. viii, p. 338, l. 3; 'De Meth. Med.' v, 2, tom. x, p. 312, l. 1, compared with p. 311, l. 11.

⁵ *Loco cit.*, p. 32, l. 6, ed. Kühn, p. 25, l. 25, ed. Adams; but Ermerinus reads (p. 29, l. ult.) *διάβρωσις*.

⁶ 'De Sympt. Differ.' e. 6; 'De Sympt. Caus.' i, 5, tom. vii, p. 79, l. 15; p. 233, l. 12; p. 234, l. 6.

⁷ *Loco cit.*

⁸ Aretæus, 'Caus. Acut.' ii, 2, p. 29, l. 2, ed. Kühn; Galen, 'De Anat. Admin.' vii, 4, tom. ii, p. 600, l. 6, and often elsewhere.

⁹ Erasistratus, in Galen, 'De Locis Affect.' i, 1, tom. viii, p. 14, l. 16; Alexander Trallianus lays down the maxim, *ὁ ἀριστα διαγνοῦς, ἀριστα θεραπεύει*, "he that is best in diagnosis, is best in therapeutics" (viii, 9, p. 454, l. 3, ed. Basil.)

¹⁰ Galen, 'De Anat. Admin.' i, 2, tom. ii, p. 225, l. 5; 'Comment. in Hippoer.

Galen's time it would seem that *σημείωσις* was used as synonymous with *διάγνωσις*. (See *διαγνωστικός*.)

διαγνωστικός, relating to diagnosis, able to distinguish.¹ *Διαγνωστική θεωρία*, a knowledge of diagnosis.² *Διαγνωστικά σημεία*, signs indicating a person's present state of health, as distinguished from *ἀναμνηστικά*, those relating to the past, and *προγνωστικά*, those relating to the future.³ *Τὸ διαγνωστικὸν*⁴ μέρος τῆς τέχνης, that branch of medicine which relates to diagnosis, which Galen says⁵ was called by the more recent writers *τὸ σημειωτικὸν μέρος*. 'Ἡ Διαγνωστική,' "The Diagnostics," was the common title given by later writers to Galen's treatise *Περὶ Πεποιθότων Τόπων*,⁶ *De Locis Affectis*.

διάζωμα, a name applied to the diaphragm, perhaps peculiar to Aristotle,⁷ who also calls it *ὑπόζωμα*.⁸

διάθεσις, a state or condition of the body, diathesis; not a predisposition to this or that particular disease, as the term *διάθεσις ὑγιεινή*,⁹ a healthy diathesis, is found, as well as *διάθεσις νοσώδης*,¹⁰ a morbid diathesis. It is used as equivalent to *σχέσις* in the sense of a temporary condition, and opposed to *ἔξις*, which is a permanent condition, and is said to be *διάθεσις μόνιμος*, a permanent diathesis.¹¹ Galen appears to derive the word from *διακείσθαι*, to be in a certain state or condition;¹² but (if we understand the passage aright) this is quite a mistake, as it evidently comes from *διατίθεσθαι*, to be disposed or arranged. In Aretæus it is applied to disease, *διάθεσις τῆς νόσου*,¹³ and sometimes seems to signify the disease itself.¹⁴

διαίτσω, a word used in the Hippocratic Collection for shivering or pain darting or shooting through the body.¹⁵ It was the name

Prognost., i, 5, tom. xviii B, p. 24, l. 2; and frequently. The title of the chief work of Joannes Actuarius is *Περὶ Διαγνώσεως Παθῶν*, "On the Diagnosis of Diseases."

¹ Galen, 'De Usu Part.,' v, 10, tom. iii, p. 380, l. 12; Theophilus, 'De Corp. Hum. Fabr.,' v, 11, § 3, p. 202, l. 5, ed. Oxon.

² Galen, 'De Constit. Artis Med.,' c. 13, tom. i, p. 271, l. 16.

³ Id., 'Ars Med.,' c. 3, tom. i, p. 313, ll. 7, 9, 12.

⁴ Id., 'Comment. in Hippocr. De Med. Offic.,' i, 1, 2, tom. xviii B, p. 634, l. 6; p. 648, l. 2.

⁵ Ibid., p. 633, l. 10.

⁶ Theophilus, *loco cit.*, iv, *in fine*, p. 186, l. 3, and note, p. 322, ed. Oxon.

⁷ 'Hist. Anim.,' i, 16, § 16; 17, § 8; ii, 17, § 8; p. 21, l. 10; p. 23, l. 4; p. 46, ll. 2, 7, 14; 'De Part. Anim.,' iii, 10, § 1, p. 76, l. 1, ed. Bekker. The word is found also in the 'Anonymi Introd. Anat.,' published by Bernard, but this work is taken from Aristotle.

⁸ 'Hist. Anim.,' iii, 1, §§ 26, 29, p. 51, l. 12; p. 53, ll. 17, 22; 'De Part. Anim.,' ii, 16, § 11, p. 47, l. 16.

⁹ Galen, 'Ad Thrasyb.,' c. 12, tom. v, p. 826, l. 7.

¹⁰ Id., 'Comment. in Hippocr. Epid. VI,' v, 3, tom. xvii B, p. 238, ll. 7, 11, 13.

¹¹ Id., *loco cit.*, tom. v, p. 824, ll. 11, 17. Compare Joannes Actuarius, 'De Diagn.,' ii, 1, in Ideler's 'Phys. et Med. Gr. Min.,' vol. ii, p. 424, l. 24.

¹² 'De Sympt. Differ.,' c. 1, tom. vii, p. 43, l. 11, *παρὰ δὲ τὸ διακείσθαι πως τὸ τῆς διαθέσεως ὄνομα γέγονεν*.

¹³ 'Caus. Chron.,' i, 4, p. 55, l. 20, ed. Adams.

¹⁴ Id., *ibid.*, ii, 8, p. 108, l. 21; Galen, 'De Anat. Admin.,' iii, 1, tom. ii, p. 343, l. 14.

¹⁵ 'De Morb.,' i, 22, tome vi, p. 186, l. 21, ed. Litré; 'De Morb. Mul.,' i, 35; ii, 133, tome viii, p. 82, l. 17; p. 282, l. 17.

given by Archigenes to one of the recognised species of pain, which commences in the part primarily affected, and from thence, as from a root, spreads quickly to the neighbouring parts.¹ It is called in Latin, *emicans, persultans, pertundens*; Adams renders it *darting*.²

διαίτα, a mode of living, regimen, used sometimes in its widest sense to signify all that relates to the preservation of health; sometimes in the more restricted sense of eating and drinking (*diet*);³ sometimes as synonymous with *διαιτητική*, *dictetics*.⁴ It answers to the Arabic *تدبير* *tadbîr*.⁵

διαίτημα, a word used in the plural number to signify *articles of food*,⁶ and also in a larger sense *all things relating to regimen*.⁷

διαιτητικός, relating to regimen. 'Η *διαιτητικὴ τέχνη*,⁸ or ἡ *διαιτητική*,⁹ one of the three divisions of medical science generally recognised by the ancients, the two others being *φαρμακευτική* and *χειρουργική*. This division was not, however, always observed.¹⁰

διακινέω, to move slightly;¹¹ hence *διακίνημα*¹² and *διακίνησις*,¹³ applied especially to bones connected in such a manner as to admit of only a slight degree of motion.

διακοπή, a cutting through, was used sometimes to signify a deep-seated wound;¹⁴ sometimes as synonymous with *ἐγκοπή* and *ἔδρα*,¹⁵ in

¹ Galen, 'De Locis Aff.,' ii, 8, tom. viii, p. 90, l. pen.; p. 94, l. 1.

² Paulus Ægineta (who copies Galen), ii, 40, vol. i, p. 296, l. 6.

³ Galen, 'Ad Thrasymb.,' c. 35, tom. v, p. 872, l. 6; 'Comment. in Hippocr. Epid. III,' iii, 9, tom. xvii A, p. 660, l. 7.

⁴ Id., 'Comment. in Hippocr. De Vict. Acut.,' i, 5, tom. xv, p. 425, l. 7; 'Introd.,' c. 7, tom. xiv, p. 690, l. 15.

⁵ Honain's translation of Hippocrates, 'Aphor.,' i, 4, 5, p. 3, ll. 1, 2, 4; Rhazes, 'De Var.,' p. 26, ll. penult., ult., Greek translation, p. 245, ll. 36, 37, ed. Steph.

⁶ Hippocrates, 'De Vet. Medic.,' cc. 3, 13, tome i, p. 576, l. 8; p. 598, l. 18, ed. Littré.

⁷ Galen, 'Ad Thrasymb.,' c. 28, tom. v, p. 857, l. 9, *φάρμακα σύμπαντα καὶ διαιτήματα*; he had just before mentioned *ἔδισματα καὶ πόματα*, so that *διαιτήματα* would appear to signify more than *articles of food*.

⁸ Galen, 'Comment. in Hippocr. De Vict. Acut.,' iv, 96, tom. xv, p. 899, l. 5.

⁹ Celsus, 'De Medic.,' i, præf., p. 2, l. 22, ed. Daremb.

¹⁰ Galen, 'Defin. Med.,' c. 11, tom. xix, p. 351, l. 12.

¹¹ Hippocr., 'De Artic.,' § 9, tome iv, p. 102, l. 5, ed. Littré; Galen, 'Do Anat. Admin.,' i, 10, tom. ii, p. 270, l. 11; 'Comment. in Hippocr. De Artic.,' iv, 44, tom. xviii A, p. 742, l. 6.

¹² Hippocr., 'De Fract.,' § 37, tome iii, p. 540, l. 13; Galen, 'Comment. in Hippocr. De Fract.,' iii, 51, tom. xviii B, p. 611, l. 5; 'Defin. Med.,' c. 474, tom. xix, p. 461, l. 1.

¹³ Galen, 'Comment. in Hippocr. De Artic.,' iv, 44, tom. xviii A, p. 742, l. 6.

¹⁴ Galen, 'Comment. in Hippocr. Aphor.,' vi, 18, tom. xviii A, p. 27, l. ult.; p. 28, l. penult.; p. 29, l. 13.

¹⁵ Hippocr., 'De Cap. Vuln.,' §§ 9, 12, tome iii, p. 212, l. 4; p. 228, l. 7, ed. Littré; Galen, 'De Caus. Morb.,' e. 11, tom. vii, p. 38, ll. 4, 5.

the sense of a cut through the outer plate of the skull produced by a sharp instrument; sometimes as synonymous with ῥήξις, one of the species of hæmorrhage arising from the rupture of a vessel.¹

διάλειμμα, *an interval of time*,² generally; or between the attacks of a disease;³ or specially synonymous with ἀπυρεξία, *the interval between the paroxysms of fever*.⁴ It was sometimes used to signify the whole period of decline in fever, whether terminating in apyrexia or not.⁵

διαλείπω, *to leave off*, or *intermit*; applied sometimes to the pulse, when one pulsation was from time to time either much weaker than the rest, or wholly wanting;⁶ sometimes to fevers, either when there was complete apyrexia, as in *intermittent fevers*, or when there was a less decided intermission in the case of *continued fevers*.⁷ *Intermittent fevers* (called sometimes περιοδοικοί)⁸ were generally divided into three kinds, πυρετὸς ἀμφημερινὸς, τριτῆος, τεταρτῆος, *febris quotidiana, tertiana, quartana*;⁹ to which were sometimes added πεμπταῖος, ἑβδομαῖος, ἑννατῆος,¹⁰ *quintana, septimana, nonana*, but these were so rarely observed¹¹ that Galen had never met with any cases of the last two, and no well-marked cases of the *quintana*.

διαλεκτικός, *fitted for holding articulate converse*; as διαλεκτικὸν ζῶον, *a conversing animal*, applied to man; διαλεκτικὸν ὄργανον, *the organ of conversation*, applied to the tongue.¹² The verb διαλέγομαι is used in the sense of *holding articulate converse* in the Hippocratic Collection.¹³

διαπήδησις, *literally a leaping through*, applied to the transudation of blood through the coats of vessels. It probably corresponds with

¹ Galeu, 'Defin. Med.,' c. 461, tom. xix, p. 457, l. 4.

² Galen, 'De Anat. Admin.,' vii, 15, tom. ii, p. 641, l. 7; 'De Sanit. Tu.,' vi, 7, tom. vi, p. 414, l. 13.

³ Aretæus, 'Caus. Chron.,' i, 4, p. 55, l. 14, ed. Adams; Theoph. Nonuus, c. 33, tom. i, p. 130, l. 3.

⁴ Galeu, 'De Morb. Temp.,' cc. 3, 5, tom. vii, p. 414, ll. 10, 11; p. 420, l. penult.

⁵ Id., *ibid.*, c. 6, p. 427, ll. 3, 9.

⁶ Paulus Ægineta, ii, 11 (12), p. 16, l. 48, ed. Ald. This chapter contains a full account of the pulse, taken from Galen, and is fully illustrated by Adams in his Commentary, vol. i, p. 202, &c., p. 213, &c.

⁷ Galen, 'Comment. in Hippocr. Epid. I,' iii, 2, tom. xvii A, p. 220, l. 1, &c.

⁸ Pliny, 'Hist. Nat.,' xx, 8, ed. Tauchn.

⁹ Celsus, 'De Med.,' iii, 3, p. 77, l. 8, ed. Daremb.; Galen, 'De Febr. Differ.,' ii, 2, tom. vii, p. 336, l. 9; 'Comment. in Hippocr. Epid. III,' iii, 64, tom. xvii A, p. 715, l. 1.

¹⁰ Hippocrates, 'Epid.,' i, 3, § 11, tome ii, p. 672, ed. Littré; Pseudo-Galen, 'Introduct.,' c. 13, tom. xiv, p. 730, l. 2.

¹¹ Galen, 'Comment. in Hippocr. Epid. I,' iii, 2, tom. xvii A, p. 222, l. 12, &c.

¹² Theophilus, 'De Corp. Hum. Fabr.,' iv, 2, 27, p. 128, l. 2; p. 175, l. 12.

¹³ 'Epid.,' iii, tome iii, p. 82, l. 6; p. 112, l. 8, ed. Littré.

“expressio sive sudatio” in Cælius Aurelianus;¹ and if so, it was a term invented by Bacchius in the third century B.C., or at least first used by him to signify a fourth species of hæmorrhage.² Galen³ does not recognise it as a distinct species of hæmorrhage, but as being nearly synonymous with ἀναστόμωσις when applied to the smaller vessels, or to the exudation of bloody serum.⁴ The word occurs in the Hippocratic Collection in one passage as given in the old editions, but both Littré and Ermerins read διαπίδυσσις.⁵

διαπνευστικός, calculated to dissipate or expel by exhalation (διαπνοή), especially vapours or flatus.⁶

διαπνέω, literally to blow through, or to breathe through, when used transitively signifies to disperse or dissipate by exhalation (διαπνοή);⁷ when intransitively, to promote exhalation,⁸ or to be dissipated by exhalation.⁹ In the passive voice it signifies to exhale, as plants, opposed to ἀναπνέειν,¹⁰ to breathe, as animals; to be subject to διαπνοή, to perspire;¹¹ to be expelled or dissipated by perspiration.¹²

διαπνοή, literally a breathing through; a word that is found in the Hippocratic Collection,¹³ and is explained by Galen¹⁴ to signify the drawing the external air through the skin into the arteries, as distinguished from ἀναπνοή, which was the drawing the air through the mouth into the lungs. Hence it was rendered in Latin by *difflatio*,¹⁵ or *perspiratio*,¹⁶ which latter word is still in constant use, though it is no longer connected with the theory expressed by its etymology. The epithet ἄδηλος, imperceptible,¹⁷ or ἄδηλος αἰσθήσει, imperceptible

¹ ‘Morb. Chron.,’ ii, 10, p. 390, l. 21; p. 391, l. 2, ed. Amman.

² The other three were ἀναστόμωσις, διάβρωσις, and ῥήξις.

³ ‘De Caus. Symp.,’ iii, 5, tom. vii, p. 234, l. 13, &c. See also ‘De Meth. Med.,’ v, 2, tom. x, p. 311, l. 15, &c.

⁴ In another passage, however (if the reading be correct), he mentions διαπήδησις as one of the three species of hæmorrhage, in the place of διάβρωσις. ‘Defin. Med.,’ c. 461, tom. xix, p. 457, l. 4.

⁵ ‘De Nat. Pueri,’ tom. i, p. 402, l. 5, ed. Kühn; tome vii, p. 512, l. 13, ed. Littré; vol. ii, p. 506, l. 4, ed. Ermerins.

⁶ Aretæus, ‘Cur. Acut.,’ i, 1, 2, p. 192, l. 3; p. 204, l. 8, ed. Kühn.

⁷ Aretæus, ‘Caus. Acut.,’ i, 7; ‘Cur. Acut.,’ ii, 3; ‘Cur. Chron.,’ i, 2, p. 14, l. 12; p. 264, l. penult.; p. 299, l. ult., ed. Kühn.

⁸ Id., ‘Cur. Chron.,’ i, 4, p. 311, l. 10.

⁹ Id., ‘Cur. Acut.,’ i, 10, p. 241, l. ult.

¹⁰ Marcus Antoninus, ‘Comment.,’ vi, 16, p. 57, l. 15, ed. Tauchn.

¹¹ Pseudo-Hippocr., ‘De Alim.,’ § 28, tome ix, p. 108, ll. 10, 11, ed. Littré; Aretæus, ‘Cur. Acut.,’ i, 1; ‘Cur. Chron.,’ ii, 3, p. 200, l. 7; p. 302, l. 10; Galen, ‘Comment. in Hippocr. De Alim.,’ iv, 2, tom. xv, p. 377, l. 6. In this last passage διαπνεῖσθαι should probably be read for διαπνοῖσθαι, a word which is not recognised in Liddell and Scott’s Lexicon.

¹² Galen, *ibid.*, p. 377, l. 13; Aretæus, ‘Caus. Acut.,’ ii, 9, p. 57, l. 6.

¹³ ‘De Alim.,’ §§ 28, 30, tome ix, p. 108, ll. 8, 9, antep., ed. Littré.

¹⁴ ‘De Hipp. et Plat. Doctr.,’ viii, 8, tom. v, p. 710, l. 11. See also ‘Comment. in Hippocr. De Sal. Vict. Rat.,’ § 2, tom. xv, p. 180, l. penult.; ‘Defin. Med.,’ cc. 108, 109, tom. xix, p. 375.

¹⁵ J. P. Crassus, translation of Theophilus, ‘De Corp. Hum. Fabr.,’ iii, 11, § 11, p. 104, ed. Oxon.

¹⁶ The verb *perspiro* was applied to the veins as early as the time of Cato. See ‘De Re Rust.,’ c. 157 (quoted by Facciolati).

¹⁷ ‘Galen, ‘Comment. in Hippocr. Aph.,’ i, 15; ii, 28, tom. xvii B, p. 421, l. 3; p. 521, l. 7.

by sense,¹ is sometimes added, and the words then signify the exhalation going on at the surface of the body,² viz. *insensible perspiration*, as distinguished from ἰδρῶς,³ sweat (or *sensible perspiration*), and from ῥύπος,⁴ *sordes*. The word occurs several times in Aretæus, and in different senses: as, *the expulsion of flatus*, both upwards and downwards;⁵ *cutaneous perspiration*;⁶ *the organs or channels for the passage of fluids or vapours*;⁷ *the expulsion or dissipation of vapours or humours*.⁸ Both διαπνοή and ἀναπνοή are used with reference to the perfume of odoriferous plants, the former word to express its entrance into the system through the cutaneous surface of the body, the latter its entrance by the mouth and nostrils;⁹ and both words signify *the passing in*, and *the passing out*, indiscriminately (both εἰσπνοή and ἐκπνοή¹⁰).

¹ Id., 'Comment. in Hippocr. *Epid. VI*,' iv, 21, tom. xvii B, p. 193, l. 14, where it is stated that some of the later physicians used the phrase λόγῳ θεωρητή, *perceptible by reason*, instead of αἰσθήσει ἀδηλος, *imperceptible by sense*.

² διὰ τῶν ἀδύλων αἰσθήσει πόρων, *through the pores that are imperceptible by sense*. Galen, 'Comment. in Hippocr. *De Alim.*,' ii, 4, tom. xv, p. 240, l. 13. Theophilus, 'De Corp. Hum. Fabr.,' iii, 11, § 11, p. 104, l. 8.

³ Galen, 'De Sanit. Tu.,' i, 12, tom. vi, p. 66, l. ult.; p. 67, l. 2; 'Comment. in Hippocr. *De Alim.*,' iii, 17, tom. xv, p. 323, ll. 5, 6; 'Comment. in Hippocr. *De Humor.*,' i, 12, tom. xvi, p. 121, l. 5.

⁴ Id., 'De Meth. Med.,' iii, 3, tom. x, p. 175, l. 15; p. 176, l. 1.

⁵ 'Caus. Chron.,' ii, 8, p. 152, l. pen., ed. Kühn.

⁶ 'Caus. Acut.,' i, 10, p. 23, l. pen.

⁷ Ibid., i, 5; ii, 2, p. 5, l. 13; p. 30, l. 12; 'Cur. Acut.,' ii, 7, p. 279, l. 14. See the note in Ermerins' edition, p. 6.

⁸ 'Cur. Acut.,' i, 1, p. 196, l. 3; 'Cur. Chron.,' ii, 13, p. 345, l. 2.

⁹ 'Cur. Chron.,' ii, 11, p. 339, l. 1.

¹⁰ The whole subject is discussed and illustrated at great length by Kaau, in his 'Perspiratio dicta Hippocrati per universum corpus anatomice illustrata,' Lugd. Bat., 1738.

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ADVERSARIA MEDICO-PHILOLOGICA.

PART X.

διαπνέω, to suppurate,¹ synonymous with πυοποιῶμαι.²

διαπύημα, the result of suppuration, an abscess, or purulent collection,³ and in this general sense synonymous with ἐμπύημα.⁴

διαπύησις, the process of suppuration,⁵ synonymous with ἐκπύησις⁶ and πυοπίησις.⁷

διαπνίσκω, properly to cause to suppurate, but perhaps more commonly to suppurate;⁸ synonymous with ἐκπνίσκω.⁹ The passive διαπνίσκομαι is joined by Hippocrates¹⁰ with ἐμπνίσκομαι, and signifies to suppurate so as to penetrate (a bone).

διάπνος, suppurating, as an ulcer,¹¹ or the liver.¹²

διαρθρόμαι, to be articulated, generally (probably almost always) by διάρθρωσις. Etymologically¹³ it would seem to mean to divide by διάρθρωσις, but it is almost always used to signify to unite by διάρθρωσις. It was used as synonymous with ἀπαρθρόμαι,¹⁴ and is distinguished by Galen from συναρθρόμαι: e. g. the sternum συναρθροῦται to the ribs, and διαρθροῦται to the clavicle; and the ribs συναρθροῦνται to the sternum, and διαρθροῦνται to the vertebræ;¹⁵ though in another passage Galen applies the word διαρθρόμαι to the union of the ribs with the sternum¹⁶, and says that sometimes in other parts of the body also one might doubt whether to use the word διαρθρόμαι or συναρθρόμαι.

¹ Hippocr., 'Aph.,' iv, 82, tome iv, p. 532, ed. Littré.

² Theophilus, 'Comment. in Hippocr. Aph.,' in Dietz, 'Schol. in Hippocr. et Gal.,' tom. ii, p. 437, l. 1.

³ Hippocr., 'Prognost.,' § 7, tome ii, p. 130, l. 3, ed. Littré.

⁴ Galen, 'De Tumor. præter Nat.,' cap. 4, tom. vii, p. 716, ll. 1, 2; 'Comment. in Hippocr. Prognost.,' i, 40, tom. xviii B, p. 102, l. 10.

⁵ Hippocr., *ibid.*, tome ii, p. 126, l. penult.

⁶ Galen, *ibid.*, tom. xviii B, p. 93, l. ult., p. 94, l. 7.

⁷ Stephanus Athen., 'Comment. in Hippocr. Prognost.,' in Dietz, 'Schol. in Hippocr. et Gal.,' tom. i, p. 119, ll. 18, 25.

⁸ Aretæus, 'Caus. Morb. Chron.,' i, 9, p. 100, l. 5, ed. Kühn.

⁹ Galen, 'De Tumor. præter Nat.,' cap. 4, tom. vii, p. 716, ll. 2, 3.

¹⁰ 'De Cap. Vulner.,' § 2, tome iii, p. 192, l. 9, ed. Littré.

¹¹ Aretæus, 'De Cur. Morb. Acut.,' ii, 2, p. 257, l. 10, ed. Kühn.

¹² Hippocrates, 'Aphor.,' vii, § 45, tome iv, p. 590, ed. Littré, rendered by Celsus, "si in jeiore vomica est." 'De Medic.,' lib. ii, cap. 8, p. 44, l. 33, ed. Daremb.

¹³ From the force of *διά* in composition. See Liddell and Scott's 'Lexicon.'

¹⁴ Hippocr., 'De Artic.,' § 30, tome iv, p. 142, l. 3, ed. Littré; and Galen's Commentary on the passage, tom. xviii A, p. 433, l. 7.

¹⁵ Galen, 'De Anat. Admin.,' viii, 1, 7, tom. ii, p. 656, ll. 4, 6, 9, 10; p. 686, l. ult.; p. 687, l. 1.

¹⁶ 'De Oss.,' cap. 13, tom. ii, p. 763, l. 14; p. 764, ll. 10, 16, 17.

διάρθρωσις, a movable articulation, synonymous with ἀπάρθρωσις,¹ and distinguished from συνάρθρωσις, an articulation with little or no motion.² Sometimes, when the motion is but slight, as in the case of the union of the ribs with the sternum, the words διάρθρωσις and συνάρθρωσις were used indiscriminately.³ Three species of διάρθρωσις were recognised in Galen's time, viz. ἐνάρθρωσις, ἀρθρωδία, and γίγγλυμος, three words of comparatively recent origin.⁴ (See "Ἄρθρον in this Glossary.)

διάρροια, *diarrhœa*, *purging*, in the same wide sense given to the word in the present day.⁵ It occurs in Hippocrates (who uses the phrase κοιλίης ῥύσις in the same sense),⁶ and is rendered by Celsus *alvus cita*,⁷ or *alvi dejectio*,⁸ or simply *dejectio*,⁹ and in Arabic by Honain once by ذرأب *dharab*,¹⁰ and elsewhere by اختلاف *ichtiláf*.¹¹ The word does not seem to have been adopted by any of the early Latin writers. Cicero uses it, but in Greek characters;¹² Cælius Aurelianus writes in Latin characters, but calls it a Greek word, which he renders by *defluxio*.¹³ The names διάρροια εἰς οὔρα¹⁴ (for οὐράνην) and διάρροια εἰς ἀμίδα,¹⁵ a flux into the urinal, were applied to *diabetes*, the former name having originated with some one whom Galen calls παλαιός τις ἀνὴρ, 'one of the ancients.'¹⁶ The phrase διάρροια σπέρματος, a flux of semen, is used by Moschion¹⁷ as synonymous with γονόρροια applied to women, in the sense (probably) of *leucorrhœa*.

διαρροῖζομαι, to suffer from *diarrhœa*.¹⁸

διάστασις, *separation*, especially of immovable bones united by

¹ Galen, 'Comment. in Hippocr. *De Artic.*,' ii, 6, tom. xviii A, p. 433, ll. 5 6.

² Id., 'De Oss.,' præm., tom. ii, p. 735, ll. 6, 7.

³ Id., *ibid.*, eap. 13, tom. ii, p. 764, ll. 8, 14.

⁴ Id., *ibid.*, præm., t. ii, p. 735, l. 11.

⁵ A definition of the word is given by Aretæus, 'De Caus. Chron.,' ii, 7, p. 107, ed. Adams; and by Galen, 'Ce Cogn. et Cur. Animi Morb.,' eap. 9, tom. v, pp. 46, 47; 'Defin. Med.,' eap. 268, tom. xix, p. 421, l. 16.

⁶ 'Aphor.,' ii, 14; iii, 16, tome iv, pp. 474, 492, ed. Littré. See Celsus, 'De Medic.,' ii, 1, p. 29, l. 31, ed. Daremb.

⁷ iii, 22, p. 113, l. 5. Compare Hippocr., 'Aphor.,' v, 14, p. 536.

⁸ ii, 1, p. 28, l. 36; p. 30, l. 29. Compare Hippocr., 'Aphor.,' iii, 21, 25, pp. 496, 498.

⁹ ii, 8, p. 46, ll. 24, 30. Compare Hippocr., 'Aphor.,' vi, 15, 17, p. 566.

¹⁰ Translation of the 'Aphorisms,' iii, 21, p. 25, l. 6, ed. Calcutta, 1832.

¹¹ iii, 25, 30, p. 26, l. 6; p. 27, l. 10, and elsewhere.

¹² 'Epist. ad Div.,' lib. vii, ep. 26.

¹³ 'Morb. Acut.,' iii, 22, p. 265, ed. Anmau.

¹⁴ 'Galen, 'De Symptom. Differ.,' c. 6, tom. vii, p. 81, l. 3; 'De Locis Affect.,' vi, 3, tom. viii, p. 394, l. 12; Theophranes Nomus, 'Epit. de Cur. Morb.,' e. 178, tom. ii, p. 77, where see Bernard's note.

¹⁵ Joannes Actuarius, 'De Diagn. Morb.,' i, 49, 51, in Ideler's 'Phys. et Med. Gr. Min.,' vol. ii, p. 409, l. 27; p. 411, l. 4.

¹⁶ 'De Cris.,' i, 12, tom. ix, p. 597, l. 5.

¹⁷ 'De Mulier. Pass.,' c. 138, p. 87, ed. Dewez.

¹⁸ Alexander Aphrod., 'Phys. Problem.,' i, 98, in Ideler's 'Phys. et Med. Gr. Min.,' vol. i, p. 34, ll. 6, 13; Oribas., 'Coll. Medic.,' i, 49, tome i, p. 62, l. 11, ed. Daremberg.

suture (ῥαφή) or symphysis (σύμφυσις);¹ also *space, dimension*, in length, breadth, and depth.² It was used by some of the oldest medical writers, in their definition of the pulse, as opposed to *συστολή*, and synonymous with *διαστολή*,³ *dilatation*. In the cognate sense of *distension* it is applied to the *veins* by Aretæus,⁴ and also (in the common editions) to the *head*;⁵ but in the latter case Ermerins, in the 'Addenda et Corrigenda' to his edition (p. 415), says, "Edere debueram *διατάσεις*, quod jam alii Latine expresserunt."

διαστέλλω, to dilate artificially,⁶ as by an instrument; to expand naturally, applied (perhaps) especially to the thorax;⁷ but most frequently found in the passive, *διαστέλλομαι*, to be expanded or dilated, as opposed to *συστέλλομαι*, to be contracted. It was applied, not only to the heart,⁸ and arteries,⁹ but also to the thorax,¹⁰ and lungs,¹¹ the brain,¹² the stomach and abdomen,¹³ and the uterus.¹⁴

διάστημα (plural *διαστήματα*), in Hippocrates, is translated by Littré *diastases*,¹⁵ by Adams *diastases of bones*,¹⁶ and more fully by Ermerins "ubi ossa, quæ naturaliter mutuo se contingunt, aliquo intervallo distant."¹⁷ This last translation (or paraphrase) agrees with Galen's explanation, viz. a separation of two bones which naturally touch each other without diarthrosis.¹⁸

διαστολεύς, a dilator.¹⁹

διαστολή, dilatation, diastole, the opposite movement to *συστολή*, contraction, systole. It was applied especially to the heart,²⁰ and

¹ Galen, 'Defin. Med.,' c. 475, tom. xix, p. 461.

² Id., 'De Puls. ad Tir.,' e. 2, tom. viii, p. 455, l. 2.

³ Id., 'De Differ. Puls.,' iv, 8, 9, 17, tom. viii, p. 736, ll. 9, 17; p. 741, l. 5; p. 759, ll. 11, 12, 14.

⁴ 'Caus. Acut.,' ii, 2, p. 29, l. 6, ed. Kühn.

⁵ 'Cur. Chron.,' i, 3, p. 306, l. 1.

⁶ 'Galen, 'Gloss. Hippocr.,' tom. xix, p. 92, l. 13; Paulus Ægin., vi, 78, p. 324, ll. 4, 15, ed. Briau.

⁷ Galen, 'De Anat. Admin.,' viii, 2, 5, tom. ii, p. 657, l. 16; p. 659, l. 3; p. 676, l. 18; Theophilus, 'De Corp. Hum. Fabr.,' iii, 11, § 14, p. 105, l. 1, ed. Oxon.

⁸ Galen, 'De Anat. Admin.,' vii, 14, tom. ii, p. 635, ll. 11, 15; 'De Usu Part.,' vi, 2, tom. iii, p. 412, l. 14.

⁹ Id., 'De Anat. Admin.,' vii, 4, 14, 15, tom., ii, p. 597, l. 15; p. 635, l. 16; p. 640, l. 14.

¹⁰ Id., *ibid.*, viii, 3, 5, 10, tom. ii, p. 664, l. 6; p. 678, ll. 6, 12; p. 704, l. 10.

¹¹ Id., *ibid.*, vii, 14, tom. ii, p. 637, l. 14; Theophilus, 'De Corp. Hum. Fabr.,' iii, 11, p. 103, ll. 2, 15, ed. Oxon.

¹² Galen, *ibid.*, ix, 2, tom. ii, p. 717, l. 9; Theophilus, *ibid.*, iv, 10, p. 142, l. 11.

¹³ Theophilus, *ibid.*, iii, 17, p. 116, l. 15; p. 117, l. 2.

¹⁴ Galen, 'De Usu Part.,' xiv, 3, tom. iv, p. 146, l. 5.

¹⁵ 'De Offic. Med.,' § 23, tome iii, p. 328, l. 6.

¹⁶ 'Works of Hippocr.,' vol. ii, p. 486.

¹⁷ Vol. iii, p. 220, l. 17.

¹⁸ Commentary on the passage, tom. xviii B, p. 887, l. 8.

¹⁹ Paulus Ægineta, vi, 78, p. 324, l. 14, ed. Briau.

²⁰ Galen, 'De Anat. Admin.,' vii, 4, 16, tom. ii, p. 597, l. 7; p. 640, l. 18; Theophilus, 'De Corp. Hum. Fabr.,' iii, 4, 11, p. 91, l. 9; p. 103, l. 9, ed. Oxon.

the arteries¹ in connection with the pulse, but also to the brain and its membranes,² and the thorax.³

διάστρεμμα (plural *διαστρέμματα*), in Hippocrates, is rendered by Littré⁴ *petits déplacements des articulations*, by Adams⁵ *distrainings*, and more fully by Ermerins,⁶ “ubi ossa prope articulum . . . distorquentur.” This paraphrase agrees with the explanation of Galen,⁷ who, in distinguishing *στρέμμα* from *διάστρεμμα*, says that the former affects only the ligamentous parts, while the latter affects the joint, and causes a slight displacement of the bones.

διασφαγή does not seem to have been applied by Herophilus as a name to the umbilical fissure of the liver.⁸ He only says that this part is compared, *διασφαγί τινι*, “to a sort of cleft in a rock,” on account of the umbilical vein which passes through it.⁹

διάσφυξις, a *pulsation* (not necessarily a violent one), joined to *ἀρτηρία* by Aretæus,¹⁰ and to *φλεβές*, in the sense of *arteries*, by a writer in the Hippocratic Collection.¹¹ The phrase *διασφύξεις ἐγκεφάλου* in Aretæus¹² will mean *pulsations felt in the brain*.

διάτασις, *extension*, in the case of a fractured or dislocated limb.¹³ The word occurs not unfrequently in the general sense of *tension* or *expansion*, and is sometimes confounded with *διάθεσις* and *διάστασις*.¹⁴

διατμιζομαι (passive), *to have exhalation take place*, applied to the body.¹⁵

διάτρησις (plural *διατρήσεις*), *perforations, apertures*, applied to the holes in the cribriform plate of the ethmoid bone,¹⁶ called also *κατατρήσεις*.¹⁷ *Διάτρησις ἐν τῷ δακτυλίῳ, fistula in ano*.¹⁸

διατριταῖος (a word not found in Liddell and Scott’s ‘Lexicon,’ and perhaps not in any Greek writer) occurs in the translation of Soranus by Cælius Aurelianus, who uses the phrase “diatritæum

¹ Galen, ‘Synops. de Puls.’ c. 7, 14, tom. ix, p. 447, l. 8; p. 469, ll. 4, 10.

² Id., ‘Defin. Med.’ c. 205, tom. xix, p. 403, l. 1; Theophilus, ‘De Corp. Hum. Fabr.’ iv, 10, p. 142, l. 12, ed. Oxon.

³ Theophilus, *ibid.*, iii, 11, 17, p. 103, l. 5; p. 115, l. 12.

⁴ ‘De Offic. Med.’ § 23, tome iii, p. 328, l. 7.

⁵ ‘Works of Hippocr.’ vol. ii, p. 486.

⁶ Hippocr., vol. iii, p. 220, l. 18.

⁷ Commentary on the passage, tom. xviii B, p. 887, l. 5; p. 889, l. 8.

⁸ See Castelli ‘Lex. Med.’ in *Diasphage*.

⁹ Galen, ‘De Anat. Admin.’ vi, 8, tom. ii, p. 570, l. 14.

¹⁰ ‘Caus. Acut.’ ii, 2; ‘Cur. Chron.’ i, 2, p. 33, l. 12; p. 295, ll. 3, 5, ed. Kühn. Also in ‘Cur. Acut.’ ii, 7, p. 278, l. 9, where the old reading *διάφυσις* has been altered by Ermerins into *διάσφυξις* (p. 224, l. pennlt.).

¹¹ ‘De Alim.’ § 48, tome ix, p. 116, l. pennlt., ed. Littré.

¹² ‘Cur. Chron.’ i, 3, p. 306, l. 2, ed. Kühn.

¹³ Hippocr., ‘De Offic. Med.’ §§ 15, 16, tome iii, pp. 318, 320, ed. Littré; Galen, ‘Defin. Med.’ c. 481, tom. xix, p. 462, l. 3.

¹⁴ See Bernard’s Index to Theophanes Nonnus; Ermerins’s Index to Aretæus; Theophilus, ‘De Corp. Hum. Fabr.’ ii, 8; v, 10, p. 71, l. 1; p. 201, l. 7, ed. Oxon.

¹⁵ Aretæus, ‘Cur. Acut.’ i, 1, p. 200, l. 8, ed. Kühn.

¹⁶ Theophilus, ‘De Corp. Hum. Fabr.’ iv, 12, p. 146, l. 3, ed. Oxon.

¹⁷ See the corresponding passage in Galen, ‘De Usu Part.’ viii, 7, tom. iii, p. 652, l. 4.

¹⁸ Leo, ‘Consp. Medic.’ v, 19, in Ermerins, ‘Anecd. Med. Gr.’ p. 181.

tempus," as synonymous (apparently) with *διάρτιος*, signifying *the space of three days*.¹

διάρτιος,² and *διατίρη*,³ *a three days' fast*, ordered by Thessalus and the Methodici at the commencement of a simple fever,⁴ but without sufficient discrimination.⁵ Cælius Aurelianus (who belonged to the sect of the Methodici) mentions "abstinentia usque ad tertium diem, quem Græci *diatriton* vocaverunt."⁶ But he sometimes uses the word simply as *the space of three days*, or *the third day*,⁷ and also (apparently) for *every third (or alternate) day*.⁸

διαφθείρω,⁹ and *διαφθείρομαι*¹⁰ τὰ ἔμβρυα, or τὰ παιδία, *to miscarry*, a phrase used especially (perhaps exclusively) in the Hippocratic Collection.

διαφθορά, *corruption, decomposition*, as (probably) of food in the stomach,¹¹ or of the humours of the body.¹² In the Hippocratic Collection it signifies *abortion*,¹³ being synonymous with *ἀποφθορά*, and the more Attic word *ἄμβλωσις*.¹⁴

διαφορέω, *to disperse, discuss*, not necessarily by perspiration;¹⁵ passive, *διαφοροῦμαι*, *to be dispersed*, generally (perhaps) by perspiration.¹⁶

διαφώρησις, *perspiration*, in the modern sense of the word, and to be distinguished from *διαπνοή*, which, though more nearly corresponding to the word *perspiration* etymologically, is very different in signification.¹⁷ The expression *ἄδηλος διαφώρησις*, *insensible perspiration*, occurs in Cælius Aurelianus, who renders it "disjectio occulta."¹⁸

διαφορητικός, *calculated to disperse or discuss*,¹⁹ especially by per-

¹ 'Morb. Acut.,' i, 3, p. 14, ll. 2, 3, ed. Amman.

² Galen, 'De Meth. Med.,' iv, 4, tom. x, p. 264, l. 5; 'Ad Glauc. de Meth. Med.,' i, 2, tom. xi, p. 6, l. 15.

³ Id., 'De Rat. Vict. in Acut. sec. Hippocr.,' c. 4, tom. xix, p. 195, l. 9.

⁴ Stephanus, 'Comment. in Gal. *Ad Glauc. de Meth. Med.,*' in Dietz, 'Schol. in Hippocr. et Gal.,' tom. i, p. 245, l. 6.

⁵ Galen, 'Ad Glauc. de Meth. Med.,' tom. xi, p. 195, l. 15 sq.

⁶ 'Morb. Chron.,' i, 3, p. 290, l. 7, ed. Amman.

⁷ Ibid., i, 4; iii, 2, pp. 299, 438.

⁸ "Cæteris trinis diebus, quas *diatriton* Græci vocaverunt," *ibid.*, ii, 1, p. 350.

⁹ 'Aphor.,' v, 53 bis, tome iv, p. 550, l. ult.; p. 551, l. 3, ed. Littré; 'Epid.,' vii, §§ 41, 73, tome v, p. 408, l. 13; p. 432, l. 19.

¹⁰ Id., 'De Morb. Mul.,' i, §§ 21, 72, tome viii, p. 60, l. 5; p. 152, l. 12.

¹¹ Galen, 'De Locis Aff.,' ii, 1, tom. viii, p. 70, l. 5.

¹² Id., *ibid.*, vi, 5, tom. viii, p. 422, ll. 10, 18; p. 423, l. 14.

¹³ 'De Morb. Mul.,' i, 3, tome viii, p. 24, l. 1; 'Epid.,' vii, 97, tome v., p. 450, l. ult.; 'Præn. Coac.,' c. 31, §§ 505, 506, tome v, p. 700, ed. Littré.

¹⁴ Galen, 'Comment. in Hippocr. *Epid. VI,*' i, 2, tom. xvii A, p. 799, l. 8; p. 801, l. 1.

¹⁵ Id., 'De Meth. Med.,' xiii, 8, tom. x, p. 899, ll. 6, 8; 'De Compos. Medic. sec. Gen.,' vi, 13, tom. xiii, p. 923, ll. 8, 15; p. 924, l. 3.

¹⁶ Id., 'Comment. in Hippocr. *De Salub. Vict. Rat.,*' c. 2, tom. xv, p. 180, l. 14. Leo, 'Consp. Medic.,' ii, 4, in Ermerins, 'Anecd. Med. Gr.,' p. 113. Aretæus, 'Caus. Chron.,' ii, 1, p. 94, l. 17, ed. Adams.

¹⁷ Galen, 'De Meth. Med.,' xiii, 16, tom. x, p. 919, l. 16.

¹⁸ 'Morb. Acut.,' ii, 32, p. 150, ed. Amman.

¹⁹ Galen, 'De Compos. Medic. sec. Gen.,' vi, 13, tom. xiii, p. 925, l. 8 sq.

spiration,¹ *diaphoretic*. The word is found in Roman characters in Cælius Aurelianus.²

διάφραγμα, a *barrier* or *partition*, applied to the *cartilago septi* of the nose,³ and to the *velum palati*.⁴ It was, however, chiefly used to signify the *midriff* or *diaphragm*, which was called also φρένες,⁵ διδζωμα⁶ and ὑπόζωμα,⁷ by the Latin writers *septum transversum*,⁸ *præcordia*,⁹ *diserretorium*,¹⁰ *discrimen thoracis ac ventris*,¹¹ or simply *diserimen*,¹² and by the Arabic writers حجاب *hajáb*.¹³ Galen says¹⁴ that this last use of the word was derived from Plato, who considered¹⁵ that the *midriff* (φρένες) was a *barrier* (διάφραγμα) intended to divide that part of the soul in which resided courage, spirit, anger, and the like (τὸ θυμοειδές), and which was situated in the heart, from that part which was the seat of the desires and affections (τὸ ἐπιθυμητικόν), and which was situated about the liver. After Plato's time the word διάφραγμα was commonly used in this technical sense, and superseded to a great extent the ordinary term φρένες. Galen also states that both Aristotle and Plato considered the diaphragm to be merely a partition between the upper and lower viscera, and were not aware of its important use in the mechanism of respiration.¹⁶

¹ Galen, 'De Meth. Med.,' xiii, 6, tom. x, p. 894, l. ult.

² 'Morb. Ac.,' i, 17; ii, 10, 36, p. 64, l. 10; p. 104, l. 2; p. 158, l. 24, ed. Amman.

³ Rufus Ephes., 'De Appell. Part. Corp. Hum.,' p. 25, l. 23; p. 47, l. 22, ed. Cluich. Galen, 'Comment. in Hippocr. Epid. VI,' i, 4, tom. xvii A, p. 824, l. 2. Theophilus, 'De Corp. Hum. Fabr.,' iv, 13, p. 147, l. 17, ed. Oxon.

⁴ 'Hippocr.,' 'Epid.,' ii, 2, § 24, tome v, p. 98, l. 10, ed. Littré.

⁵ Hippocr., 'Aphor.,' iv, 18; vi, 18, tome iv, pp. 506, 566, ed. Littré. Galen, 'De Anat. Admin.,' v, 5, tom. ii, p. 503, l. 11.

⁶ Aristotle, 'Hist. Anim.,' i, 16, § 16, p. 21, l. 10; i, 17, § 8, p. 23, l. 4; ii, 17, § 8, p. 46, ll. 2, 7, 14; 'De Part. Anim.,' iii, 10, § 1, p. 76, l. 1, ed. Bekker.

⁷ Id., 'Hist. Anim.,' iii, 1, §§ 26, 29, p. 51, l. 12; p. 53, ll. 17, 22; 'De Part. Anim.,' ii, 16, § 11, p. 47, l. 16.

⁸ Celsus, 'De Medic.,' i, proœm., p. 7, l. 31; ii, 7, p. 43, l. 30; iv, i, p. 121, l. 7, ed. Daremb.

⁹ Pliny, 'Hist. Nat.,' xi, 77, ed. Tauchn.

¹⁰ Cælius Aurel., 'Morb. Chron.,' ii, 12, § 143, p. 398, ed. Amman.

¹¹ Id., *ibid.*, v, 10, p. 582, l. 2.

¹² Id., *ibid.*, ii, 11, §§ 127, 130, pp. 392, 393.

¹³ Honain's translation of the 'Aphorisms' of Hippocrates, p. 31, l. 2; p. 55, l. 2; p. 65, l. 1, ed. Calcutta, 1832.

¹⁴ 'De Locis Affect.,' v, 4, tom. viii, p. 327.

¹⁵ 'Timæus,' p. 70 A, ed. Steph. (tom. vii, p. 73, l. 8, ed. Tauchn.).

¹⁶ 'De Usu Part.,' iv, 14, tom. iii, p. 314; 'De Locis Affect.,' v, 4, tom. viii p. 328.

ADVERSARIA MEDICO-PHILOLOGICA.

PART XI.

διάφυσις, a growing or growth between, a partition separating two bodies; also, the space between two or more partitions, an *interstice*. The word occurs in both senses in the Hippocratic Collection.¹ In one passage² the sense both of the text, and also of Galen's Commentary,³ has been understood in several ways. Hippocrates says that at the superior extremity of the tibia there is an epiphysis, and that this epiphysis has a *diaphysis*; by which (says Galen) is meant the ligamento-cartilaginous eminence situated in the middle [of the epiphysis], separating the condyles [of the femur] which rest upon the tibia. Without discussing the different interpretations that have been put upon Galen's words, it will be sufficient to say, with M. Littré, that he probably alludes to the *spinous process* of the tibia, and that this opinion is confirmed by the fact that he expresses himself in very similar language in another passage,⁴ where there is no doubt as to his meaning. In four⁵ other passages where the word occurs in the Hippocratic Collection it may be taken to signify an *interstice*, though in the last of these Dr. Daremberg renders it by "cloison," a *partition*.⁶ Galen applies the word to the *areolæ*, or interstices between the fibres composing cellular tissue;⁷ and also (apparently) to the tendinous intersections (*in-scriptiones tendineæ*) which cross certain muscles, especially the *rectus abdominis*.⁸

διάχριστον, probably a *liniment*,⁹ not a *gargle*, as it was of the consistence of *honey*,¹⁰ and not exclusively (perhaps not even especially) used for the tongue, palate, fauces, &c.¹¹

διά χυλῶν, the name given to a well-known plaster, invented by

¹ See Foësius 'Œcon. Hippocr.,' Castelli 'Lex. Med.'

² 'De Fraet.,' § 12, tome iii, p. 460, l. 5, ed. Littré.

³ ii, 37, tom. xviii B, p. 475.

⁴ 'De Oss.,' c. 22, tom. ii, p. 774, l. 10, &c.

⁵ 'Mochl.,' § 1, tomc iv, p. 342, ll. 11, penult.; p. 344, l. antep.; 'De Arte,' § 10, tome vi, p. 18, l. 5.

⁶ 'Œuvres Choiesies d'Hippocr.,' p. 35.

⁷ 'De Anat. Admin.,' iii, 2; v, 1, tom. ii, p. 350, ll. 12, 15; p. 476, l. 11.

⁸ Ibid., v, 3, 7, p. 496, ll. 8, 10; p. 517, l. 6; 'De Muse. Dissect.,' e. 28, tom. xviii B, p. 994, l. 6.

⁹ Dioscor., 'Mat. Med.,' i, 34, tom. i, p. 47, ed. Sprengel; Paulus Ægin., i, 46, p. 6, ed. Ald.; vol. i, p. 59, ed. Adams.

¹⁰ Paulus Ægin., vii, 14, p. 126 B, ed. Ald.; vol. iii, p. 542, ed. Adams.

¹¹ Aretæus, 'Cur. Acut.,' i, 1, p. 140, l. 1, ed. Adams.

Menecrates in the first century after Christ. His directions for preparing the plaster were put into Greek iambic verse by Damocrates, and the poem has been preserved by Galen.¹ It was called *διὰ χυλῶν*, *with juices*, because certain vegetable substances (fenugreek, linseed and marsh-mallow) were originally used in its composition.²

διάχυσις, is used by Aretæus³ to signify *relaxation of mind*, and is rendered by Cœlius Aurelianus “*animi laxatio*,”⁴ or “*animi laxamentum*.”⁵

διαχυτικός, is used by Dioscorides,⁶ probably in the sense of *discutient*.

διαχωρέω, *to pass through*, generally as *excrement*, applied to the *feces*, but sometimes to the urine;⁷ sometimes also to other matters, as blood,⁸ or food.⁹ Sometimes the word seems to be taken transitively, *to evacuate*;¹⁰ and we also meet with the passive form, *to be evacuated*.¹¹ It is also used as a neuter verb, *to be relaxed*, and is given in the Greek translation¹² of Rhazes ‘On the Smallpox’ as equivalent to *منطلق* *muntalik*,¹³ and *لين* *lain*.

διαχώρημα, *excrement*, especially applied to the *feces*¹⁴ (and so synonymous with *ὑποχώρημα*),¹⁵ but probably also used in reference to the urine (see *διαχωρέω*). Honain, in his Arabic translation of the ‘Aphorisms,’ renders the word by *براز* *biráz*.¹⁶

διαχώρησις, according to Galen,¹⁷ differs from *ὑποχώρησις*, inasmuch as the latter word is applied solely to excretion from the bowels, whereas *διαχώρησις*, though generally applied to the *feces*, is also sometimes used in reference to other evacuations, as *διαχώρησις αἵματος*,¹⁸ evacuation of blood by the bowels.¹⁹ Sometimes the word signifies strictly the process of excreting or evacuating, viz.

¹ ‘De Compos. Medic. sec. Gen.,’ vii, 10, tom. xiii, p. 996, &c.

² It may be noticed that as the *υ* in *χυλός* is *long*, the word should properly be pronounced *diachylōn*, not *diachylon*.

³ ‘Caus. Chron.,’ i, 5, p. 75, l. penult., ed. Kühn.

⁴ ‘Morb. Chron.,’ i, 5, iii, 7, pp. 329, 466, ed. Amman.

⁵ *Ibid.*, iii, 8, p. 476.

⁶ ‘Mat. Med.,’ i, 91, iii, 58, tom. i, p. 94, l. 15, p. 405, l. penult., ed. Sprengel.

⁷ Hippocr., ‘Aphor.,’ vii, 67, tome iv, p. 598, ed. Littré.

⁸ ‘Coac. Prænot.,’ § 299, tome v, p. 650.

⁹ ‘De Morb.,’ iv, 44, tome vii, p. 566, l. 13.

¹⁰ Aretæus, ‘De Caus. Chron.,’ i, 15, p. 118, l. 4, ed. Kühn.

¹¹ *Id.*, *ibid.*, p. 117, l. penult.

¹² P. 25, l. 1; p. 256, l. 20, ed. Rob. Stepl.

¹³ P. 122, l. 3; p. 160, l. 5, ed. Channing.

¹⁴ Aretæus, ‘De Caus. Acut.,’ ii, 5, p. 44, l. 4, ed. Kühn.

¹⁵ Galen, ‘Comment. in Hippocr. Aphor.,’ vii, 69, tom. xviii A, p. 182, l. 8.

¹⁶ *Id.*, p. 12, l. 3, ed. Calcutta.

¹⁷ ‘Comment. in Hippocr. Aphor.,’ ii, 18, tom. xvii B, p. 489, l. 6.

¹⁸ Hippocr., ‘Aphor.,’ v, 64, tome iv, p. 558, ed. Littré.

¹⁹ In ‘Coac. Prænot.,’ § 387 (393), the old reading was *οὐρων διαχώρησιν*, but Littré (tome v, p. 668), Ermerins (tom. i, p. 86), and Daremberg (p. 280), read *οὐρον*, though Ermerins leaves the Latin translation (‘*urinarum eductionem*’) uncorrected.

excretion, or *evacuation*; ¹ sometimes the matter evacuated, viz. the *excrement*, especially the *fæces*.² It is rendered by Honain براز *birdz*, and خروج *churúj*.³

διαχωρητικός, *calculated to promote evacuation* (especially from the bowels), *laxative*.⁴ Hippocrates⁵ uses the comparative διαχωρητικώτερος.

διδυμία, *didymæa*, the name given by Andreas (probably in the third century B.C.) to a medicinal preparation, the composition of which is preserved by Asclepiades.⁶ It is in vain to attempt to explain the meaning of the name; it can only be stated that it is certainly not derived from the following word, but may probably be connected with *Didyma* or *Didymi* in Miletus, whence comes the adjective Διδυμαῖος, *Didymæan*.

διδυμος, properly an adjective, *double*; but in medical writers generally used substantively⁷ as a technical term. In very early times δίδυμοι,⁸ or more commonly δίδυμα,⁹ signified *twins*; the former word was applied to the *testicles* by Herophilus¹⁰ as early as the fourth or third century B.C., and the name seems to have been generally adopted, and used indiscriminately with ὄρχις,¹¹ except that it was not so often used in the singular number,¹² and was considered a more polite word than the other.¹³ The word was also applied to the ovary in the female, the part analogous to the testicle in the male.¹⁴ The diminutive form, found probably only in the

¹ Hippocr., 'Aphor.,' ii, 18, tome iv, p. 474, ed. Littré. Aretæus, 'De Caus. Chron.,' i, 13, p. 109, l. 10, ed. Kühn.

² Hippocr., 'De Rat. Vict. in Aet.,' § 9, tome ii, p. 438, l. 11, ed. Littré, where Galen, in his 'Commentary' (tom. xv, p. 824, l. antep.), used διαχώρημα, as a synonym.

³ 'Aphor.,' iv, 47; ii, 18, pp. 36, 1; 12 ult.

⁴ Aretæus, 'Cur. Aeut.,' i, 2; ii, 5, p. 202, l. 8; p. 273, l. ult., ed. Kühn.

⁵ 'De Rat. Vict. in Ae.,' § 14, tome ii, p. 332, l. 7, ed. Littré.

⁶ Galen, 'De Compos. Medic. see. Loc.,' x, 2, tom. xiii, p. 346, l. 7.

⁷ Galen uses it as an adjective in the expression δίδυμοι ἄνθρωποι, *men that are twins*, 'De Anat. Admin.,' iii, 5, tom. ii, p. 384, l. 8.

⁸ Homer, 'Il.,' xxiii, 641; Herod., 'Hist.,' v, 41, § 4.

⁹ 'Herod., 'Hist.,' vi, 52, § 2; Hippocr., 'Aphor.,' v, 38, tome iv, p. 544, ed. Littré.

¹⁰ Galen, 'De Usu Part.,' xiv, 11, tom. iv, p. 193, l. 6.

¹¹ Rufus Ephes., 'De Appell. Part. Corp. Hum.,' p. 31, l. 20, ed. Clinch.; Pseudo-Galen, 'Introd.,' e. 10, tom. xiv, p. 706, l. 8; Meletius, 'De Corp. Hum. Fabr.,' e. 26, p. 113, l. 7, ed. Cramer.

¹² The note to Theophilus, 'De Corp. Hum. Fabr.,' v, 37, § 4, p. 264, l. 13, ed. Oxon., requires some modification. The passage in which Galen used the word in the singular is referred to ('De Usu Part.,' xiv, 11, tom. iv, p. 193, l. 6), and it is stated that "alibi *fere semper* in plurali occurrit." When I wrote this I had not noticed that in Paulus Ægineta the word is found at least six times in the singular (viz. iii, 54, p. 50 B, l. 34, ed. Ald.; vi, 61, 68, p. 258, l. 4; p. 260, ll. 1, 4, 8; p. 288, l. antep., ed. Briau), so that it is probably less uncommon than I then supposed.

¹³ Galen, 'De Anat. Admin.,' ix, 5, tom. ii, p. 729, l. 8.

¹⁴ Galen, 'De Usu Part.,' xiv, 11, tom. iv, p. 193, l. 6; Theophilus, 'De Corp. Hum. Fabr.,' v, 37, § 4, p. 264, l. 13, ed. Oxon.

plural, διδύμια, is applied almost always¹ to two of the *corpora quadragemina* in the brain, which still bear the name of *testes*.² Albucasis, in his translation of the sixth book of Paulus Ægineta, renders διδυμος by بضة *baidat*, and διδυμοι by انثيان *unthayán* (dual), and خصا *chasá* (plural), and بېستان *baidatán* (dual).³

διδυμοτοκέω, *to bear twins*.⁴

διδυμοτοκία, *a bearing of twins*.⁵

διδυμοτόκος, *bearing twins*.⁶

¹ Paulus Ægineta uses the word with strict propriety when speaking of the testicles of a little child (vi, 68, p. 288, l. 16, ed. Briau).

² Galen, 'De Anat. Admin.,' ix, 5, tom. ii, p. 729, l. 7; 'De Usu Part.,' viii, 14, tom. iii, p. 678, ll. 3, 5, copied by Oribasius, 'Coll. Medic.,' xxiv, 1, § 24, tome iv, p. 280, ll. 9, 10, ed. Daremb.

³ 'De Chirurg.,' ii, 69, p. 313, ll. 12, 15, 16, penult., ed. Channing.

⁴ Aristotle, 'De Gener. Anim.,' iv, 6, p. 135, l. 20, ed. Bekker.

⁵ Aristotle, *ibid.*, iv, 4, p. 129, l. 24; Theophilus, 'De Corp. Hum. Fabr.,' v, 31, § 10, p. 239, l. 9, ed. Oxon.

⁶ Aristotle, 'Hist. Anim.,' vi, 19, p. 182, l. 8.

ADVERSARIA MEDICO-PHILOLOGICA.

PART XII.

διεξοδεύω, *to have an outlet or passage.*¹

διεξοδικός, *belonging or relating to an outlet or passage.* Aristotle uses τὸ διεξοδικόν as a substantive to signify, not only the anus,² but the neighbouring parts generally, *including* the nates and the socket of the hip-joint.

διέξοδος, *an outlet or passage* in general, applied to the fæces,³ to a tendon,⁴ and also (theoretically) to air and phlegm.⁵

διῖδρος is explained by Galen in his Glossary of Hippocratic words⁶ to mean *moist, transuding* (διῖδρουσα), but it is not found in any part of the Hippocratic Collection.⁷

διῖδρώω (in the passive voice) is applied by Galen⁸ to blood oozing through the pores in the coats of an artery or vein by *transudation*; it probably never means *to perspire*, as stated by Liddell and Scott.

δικέφαλος, *two-headed*, applied to an animal (a monster).⁹—Μῦς ὁ λεγόμενος δικέφαλος, the *biceps flexor cubiti* muscle.¹⁰ The name was probably unknown to Galen, who does not use it where he might have been expected to do so.¹¹

δικόνδυλος is applied to the fingers by Aristotle¹² (as μονοκόνδυλος

¹ Hippocratic Collection, 'Epid.' ii, 3, § 8, tome v, p. 110, l. ult., ed. Littré; perhaps also in the parallel passage, 'Epid.' vi, 2, § 7, tome v, p. 282, l. 3, where it is adopted by Ermerins ('Hippocr. Opera,' tom. i, p. 267, l. 6). To the authorities in favour of this reading mentioned by Littré it may be added that the passage is thus quoted by Galen, 'Comment. in Hippocr. Epid. II,' iii, 17, tom. xvii A, p. 422, l. penult.

² 'Hist. Anim.,' i, 13, p. 16, l. 2, ed. Bekker.

³ Hippocr., 'De Fract.,' § 7, tome iii, p. 440, l. penult., ed. Littré; 'Prognost.,' § 11, tome ii, p. 134, l. antep.

⁴ Galen, 'De Anat. Admin.,' ii, 8, tom. ii, p. 324, l. 1.

⁵ Hippocr., 'Aphor.,' vii, 51, 54, tome iv, pp. 592, 594.

⁶ Vol. xix, p. 93.

⁷ See 'De Intern. Affect.,' §§ 11, 26, tome vii, p. 192, note 7; p. 234, note 2, ed. Littré; vol. ii, pp. 328, 351, ed. Ermerins.

⁸ 'De Meth. Med.,' v, 2, tom. x, p. 311, l. 10.

⁹ Aristotle, 'Hist. Anim.,' v, 4, p. 115, l. 23, ed. Bekker.

¹⁰ Meletius, 'De Hom. Fabr.,' c. 27, p. 119, l. 1, ed. Cramer.

¹¹ 'De Usu Part.,' ii, 16, tom. iii, p. 152, &c.; 'De Musc. Dissect.,' c. 23, tom. viii B, p. 975, &c.

¹² 'Hist. Anim.,' i, 15, p. 17, l. 10, ed. Bekker.

is to the thumb), and signifies *having two knuckles*, *κόνδυλος* being used somewhat loosely, and not in its strict anatomical sense.

δίκρους, or *δίκρους*, is explained by Galen¹ to mean *δίκρανος*, *two-headed*, or *δισχιδής*, *cloven*. It is applied by him to a muscle,² or a tendon.³ On the connection between *δίκρατος*, *δίκρανος*, *δίκραϊνος*, and *δίκρους*, see note in Franz's edition of Erotianus, 'Lex. Hippocr.,' p. 120.

δίκροτος, *reverberating*, generally used in the ancient medical writers in reference to the pulse, and probably first thus applied by Archigenes.⁴ The word *dicrotic* is still found in medical dictionaries, though no longer in common use, and signifies the condition of pulse in which a smaller pulsation suddenly succeeds a larger one, having been compared to a hammer, which, when forcibly struck against the anvil, rebounds, and strikes it again.⁵

δικτυνεϊδής, *net-like*; *δικτυνεϊδὲς πλέγμα*, the name given (apparently) by Herophilus⁶ to what is commonly called the *plexus choroides*, situated in the lateral ventricles of the brain;⁷ this latter name was also in use in ancient times.⁸

δινος, *dizziness*, is found in the Hippocratic Collection,⁹ and explained by Galen¹⁰ to apply to a person whose head appears to be running round; when also the eyes were dim, the word *σκοτόδιος* was used.

διωγκούσθαι, *to swell*, as barley by boiling;¹¹ *to be distended*, as the stomach by food.¹²

διόγκωσις, *swelling*, *tumefaction*, a term used (perhaps only, or especially) by the Methodici,¹³ stated to be (in the ancient phraseology) a fusion and distension (*χύσις καὶ διάτασις*) of bodies, and to be the opposite to *σύμπτωσις*, *depression* (*affaissement*, Daremberg).

διωρῶ, *to turn into serum*,¹⁴ in the passive., *διωρούσθαι*, *to become*

¹ 'Gloss. Hippocr.,' tom. xix, p. 93.

² 'De Anat. Admin.,' iii, 4, tom. ii, p. 369, l. 15.

³ Ibid., i, 4, 6, 7, p. 240, l. 2.; p. 256, l. 10; p. 259, l. 3.

⁴ Galen, 'De Differ. Puls.,' i, 16, tom. viii, p. 537, l. 6.

⁵ Adams, Comment. on Paulus Ægineta, ii, 12, vol. i, p. 221, where there is a full account of the opinions of the ancients on the subject of the pulse.

⁶ Galen, 'De Usu Puls.,' c. 2, tom. v, p. 155, l. 6. See Marx, 'De Heroph. Vita,' p. 29.

⁷ 'De Usu Part.,' ix, 4; xvi, 10, tom. iii, p. 696, l. antep.; tom. iv, p. 323, l. 9; 'De Hippocr. et Plat. Decr.,' vii, 3, tom. v, p. 607, l. 5.

⁸ Theophilus, 'De Corp. Hum. Fabr.,' iv, 6, 7, p. 138, ll. 9, 11; p. 139, l. 11. See Bernard's note on Palladius, 'De Febr.,' p. 33.

⁹ 'De Victu Acut.,' § 8, tome ii, p. 426, l. 8; 'De Cap. Valn.,' § 11, tome iii, p. 220, l. penult., ed. Littré.

¹⁰ Comment. in Hippocr. *De Victu Acut.,'* iv, 35, tom. xv, p. 804, l. 4. See also Erotianus, 'Lex. Hippocr.,' p. 63, ed. Klein.

¹¹ Hippocr., 'De Vieta Acut.,' § 4, tome ii, p. 246, l. 3, ed. Littré.

¹² Id., *ibid.*, § 9, p. 284, l. penult.

¹³ Galen, 'De Opt. Sectâ,' c. 28, tom. i, p. 185, ll. 5, 11.

¹⁴ Hippocrates, 'De Morb.,' i, 30. This is the reading adopted by Littré (tome vi, p. 200, l. 14) and Ermerins (tom. ii, p. 177, l. 19); the older editions have *διούρησε* (tom. ii, p. 209, l. 10, ed. Kühn).

serum, applied to the blood,¹ or to *become whey*, applied to milk,² answering to *serescere* in Pliny.³

διόρρωσις, *the turning into serum*.⁴

διόσκουροι (Castor and Pollux), probably a *popular* name applied to παρωτίδες,⁵ not in the sense of the *parotid glands*, but an *inflammation* or *abscess* of those glands. How old the name is, cannot be decided; but it is unsafe to say (with Kraus, 'Krit. Etym. Medic. Lex.')

that it was in use before the time of Galen, as the work in which the word occurs is not one of Galen's genuine writings. Διοσπολίτης,⁶ or Διοσπολιτικός,⁷ (sometimes written incorrectly διασπολητικός or διοσπολητικός,)⁸ belonging to one of the towns called *Diospolis*, the name applied to a carminative electuary, which was sometimes called in Latin *diacyminum*,⁹ in Arabic كمونی *kumúní*,¹⁰ from *cummin*, one of its ingredients.

διουρέω, *to pass urine*,¹¹ and in the passive *to be passed in urine*,¹² also (in the passive) *to promote the secretion of urine*.¹³ The word was in the older editions of Hippocrates also applied to the *secretion of semen*,¹⁴ but in these passages both Littré¹⁵ and Ermerins¹⁶ read διορρώω.

διούρησις was formerly found in the Hippocratic treatise 'De Morbis,'¹⁷ but Littré¹⁸ and Ermerins¹⁹ read διόρρωσις, and it is doubtful whether the word is found elsewhere in the old Greek authors, although the word "diuresis" is used by more modern writers in the sense of *an abundant flow of urine*.

διουρητικός, *diuretic*, a word found in the Hippocratic Collection,²⁰

¹ Aristotle, 'Hist. Anim.,' iii, 19, p. 76, ll. 5, 29, ed. Bekker.

² Id., *ibid.*, c. 20, p. 77, l. 28.

³ 'Hist. Nat.,' xi, 96, tom. ii, p. 247, l. 26, ed. Tauchn.

⁴ Galen, 'Lex. Voc. Hippocr.,' tom. xix, p. 93, l. 15; Hippocrates, 'De Morb.,' i, 30. This is the reading adopted by Littré (tome vi., p. 200, l. 17) and Ermerins (tom. ii, p. 177, l. 24); the older editions have διουρήσις (tom. ii, p. 209, l. 4, ed. Kühn).

⁵ Pseudo-Galen, 'Defin. Med.,' c. 372, tom. xix, p. 440; Eustathius, 'Comment. in Hom. *Il.*,' γ', p. 410, ed. Rom. (quoted by Kühn, 'Opusc. Acad. Med. et Philol.,' vol. ii, p. 336)

⁶ Paulus Ægin., vii, 11, p. 113, l. antep., ed. Ald.; Theophrastus Nonnus, c. 293; Pseudo-Synesius, 'De Febr.,' p. 268, l. pen.; p. 284, l. 6.

⁷ Galen, 'De Sanit. Tu.,' iv, 5; vi, 10, tom. vi, p. 265, l. 11; p. 430, l. 8; Alexander Trall., viii, 13, p. 502, l. 3, ed. Basil.

⁸ Leo, 'Consp. Medic.,' in Ermerins, 'Anecd. Med. Gr.,' pp. 97, 310.

⁹ Constantinus Afer, in Pseudo-Synesius, 'De Febr.,' p. 39, l. 12; p. 43, l. 1, compared with the two passages above referred to.

¹⁰ Avicenna, vol. ii, p. 200, l. 7, ed. Arab.; lib. v, 1, § 3, vol. ii, p. 286, col. 2, l. 61, ed. Venet. 1608.

¹¹ Hippocrates, 'De Aëre, Aquis, et Locis,' c. 7, tome ii, p. 38, l. 12, ed. Littré.

¹² Id., *ibid.*, p. 30, l. 4; 'Prorrhét,' ii, 23, tome ix, p. 52, l. 9.

¹³ Id., 'De Affect.,' cc. 48, 58, tome vi, pp. 258, 266.

¹⁴ Id., 'De Steril.,' tom. iii, ll. 12, 13, ed. Kühn.

¹⁵ Tome viii p. 412, ll. 5, 6.

¹⁶ Tom. ii, p. 657, ll. 20, 21.

¹⁷ Tom. ii, p. 209, l. 14, ed. Kühn.

¹⁸ Tome vi, p. 200, l. 17.

¹⁹ Tom. ii, p. 177, l. 24

²⁰ Hippocrates, 'De Rat. Vict. in Morb. Acut.,' c. 14, tome ii, p. 334, l. 1; Dioscorides, 'Mat. Med.,' iii, 69, tom. i, p. 413, l. 8, ed. Sprengel; Aretæus, 'Cur. Acut.,' i, 1, p. 190, l. 4, ed. Kühn.

and of which the Latin form *diureticus* was probably introduced into general use in the first or second century after Christ.¹

διπλασιασμός, *doubling or crossing of the arms.*² Dietz says ‘*Diplasiasmus fit manibus in dorso decussatis,*’³ but it is not certain that the word might not also be applied to crossing the arms *in front.*⁴ When διπλασιασμός is said in modern works to be applied to the recurrence of the exacerbation of a disease, it is probable that the word is confounded with ἀναδίπλωσις or ἐπαναδίπλωσις, which words also are rendered *duplicatio* or *reduplicatio* in Latin.

διπλόη, *a fold, or doubling, of a garment, and (in anatomy) of a membrane, applied to the brain,*⁵ or the intestines,⁶ or the uterus.⁷ In an analogous sense it may have signified the double plates of the bones of the skull, but especially the cancellated substance between them. In this last sense the word is found in the Hippocratic Collection,⁸ and the name has continued in use ever since.⁹

διπλός, διπλοῦς, *double*, was applied to certain forms of intermittent fever, when two paroxysms occurred within a given time, instead of one, as διπλοῦς ἀμφημερινός, τριταῖος, τεταρταῖος, in the same sense as the names *double quotidian, tertian, quartan*, are still used in the present day.¹⁰

δικλόω, in the passive διπλοῦμαι, *to become double*, διπλοῦς, applied to intermittent fevers.¹¹

διπύρηνος, *having two nohs*: διπύρηνον, used as a substantive, *a probe with two nohs*:¹² written (in the plural) in Arabic ديبورينا *dībūríná*;¹³ but the word does not seem to have been adopted by the Arabians, and is not used by Albucasis in his translation (?) of Paulus Ægineta in two places where we should expect to find it.¹⁴

¹ Cælius Aurelianus uses the expression, “*urinalia medicamina, quæ diuretica vocant.*” ‘*Morb. Chron.*,’ i, 4, p. 314, l. 15; p. 318, l. 4.

² Galen, ‘*De Dissect. Muscul.*,’ c. 21 (19), tom. xviii, B, p. 974, l. 3.

³ Note in his edition of Galen, ‘*De Dissect. Muscul.*,’ p. 45.

⁴ Dr. Daremberg, in his translation of Oribasius (who has copied this passage of Galen), renders the word “*croisement des bras [sur le dos]*,” implying by the brackets that the words “*sur le dos,*” do not form a necessary part of the explanation of the word διπλασιασμός. (‘*Collect. Medic.*,’ xxv, 41, § 8, tome iii, p. 454.)

⁵ Galen, ‘*De Anat. Admin.*,’ ix, 1, tom. ii, p. 710, l. 8, copied by Oribasius, ‘*Coll. Medic.*,’ xxiv, 1, tome iii, p. 274, l. 3, ed. Darémb.

⁶ Aretæus, ‘*Caus. Chron.*,’ ii, 9, p. 157, l. 9, ed. Kühn.

⁷ Id., *ibid.*, ii, 11, p. 167, l. 7.

⁸ ‘*De Cap. Vuln.*,’ §§ 1, 17, tome iii, p. 186, l. ult., p. 250, l. 1, ed. Littré.

⁹ Aretæus, ‘*Cur. Chron.*,’ i, 2, 4, p. 298, l. antep., p. 310, l. 6, ed. Kühn; Rufus Ephes., ‘*Part. Corp. Hum.*,’ p. 34, l. penult.; Galen, ‘*De Meth. Med.*,’ vi, 6, tom. x, p. 445, ll. 5, 8, 15.

¹⁰ Galen, ‘*De Typis*,’ e. 5, tom. vii, p. 472, l. 5, &c.; ‘*De Cris.*,’ ii, 9, tom. ix, p. 677, l. 12, &c.; Leo, ‘*Consp. Medic.*,’ i, 6, in Ermerinus, ‘*Anecd. Med. Gr.*,’ p. 95.

¹¹ Galen, ‘*De Typis*,’ e. 5, tom. vii, p. 472, l. 3.

¹² Cælius Aurelianus, ‘*Morb. Acut.*,’ iii, 3, p. 187, ed. Amman; Galen, ‘*De Anat. Admin.*,’ vi, 10, 13, viii, 4, tom. ii, p. 574, l. 9; p. 581, l. 9; p. 667, l. 18. In p. 728, l. 83, for διπυρήνην we should probably read διπύρηνον.

¹³ Honain’s MS. translation of Galen, ‘*De Anat. Admin.*’

¹⁴ Paulus Ægin., vi, 77, 78, p. 312, l. antep., p. 322, l. 14, ed. Briau; Albucasis, ‘*De Chirurg.*,’ ii, 86, 80, pp. 398, 358.

δισκοειδής, *like a quoit*, applied to the seed of the *Thlaspi bursa*, or shepherd's purse:¹ ὑγρὸν δισκοειδέες was one of the names given to the crystalline lens.²

διστιχίῳ, *a double line*, as διστιχία τριχῶν, *a double row of eyelashes*;³ sometimes the affection of the tarsus in which this occurs is called διστιχίῳ (without the addition of τριχῶν),⁴ sometimes διπιχίασις.⁵

δισχιδής, *split in two, cloven-footed*, applied to animals like the sheep or goat, as distinguished from ἀσχιδής and πολυσχιδής;⁶ applied also to a tendon,⁷ an artery,⁸ or a vein⁹.

διτριχίῳ, *to have a double row of hair*, applied to the tarsus when affected with διστιχίῳ.¹⁰

διχαστήρ, *a divider*, probably found only in the plural διχαστήρες, a name given by some later Greek writers to the *incisor teeth*,¹¹ because they divide (διχάζουσι) the food.

δίχηνλος, *having cloven hoofs*, opposed to ἄχηνλος, *having solid hoofs*.¹² διψαλός, one of the names given to *diabetes*, on account of the *thirst* attending it.¹³

διψώδης, *thirsty*,¹⁴ also *exciting thirst*,¹⁵ as applied to wine, &c.

διωσμός, *pushing through*, applied to extraction of a foreign body from a wound by pushing it forward, rather than by drawing it back (ἐφελκυσμός).¹⁶ In Aretæus¹⁷ διωσμός χειρῶν is rendered by Crassus "manuum agilitas;" by Petit, "manuum dispulsio;" by Freind, "manuum circumquaque protrusio;" and by Adams, "strong exercise of the hands," which perhaps expresses the general sense with tolerable correctness.

διωστήρ, the name of the instrument used for διωσμός, the propulsion of a foreign body through a wound.¹⁸ One end, called the *male* part, ἄρρην, was solid; the other end, called the *female* part, θήλεια,

¹ Dioscorides, 'Mat. Med.,' ii, 185 (186), tom. i, p. 296, l. 6, ed. Sprengel.

² Rntus Ephesius, 'De Appell. Part.,' p. 55, l. 20, ed. Clinch.; Aëtius, vii, 1, p. 123, ed. Ald.

³ Pseudo-Galen, 'Introd.,' c. 16, tom. xiv, p. 771, l. antep.; Leo, 'Consp. Med.,' iii, 15, in Ermerins, 'Anecd. Med. Gr.,' p. 135.

⁴ Pseudo-Galen, 'Defin. Med.,' cc. 359, 360, tom. xix, p. 438, ll. 2, 3; Paulus Ægin., vi, 11, p. 112, l. 10, ed. Briau.

⁵ Aëtius, ii, 3, 66, p. 328, ed. H. Steph.; Paulus Ægin., vi, 8, p. 100, l. 16.

⁶ Aristotle, 'Hist. Anim.,' ii, 1, p. 29, l. 16, ed. Bekker.

⁷ Galen, 'De Anat. Admin.,' ii, 8, tom. ii, p. 323, l. 9.

⁸ Ibid., vi, 6, p. 567, l. 5.

⁹ Ibid., iii, 5, 12, p. 378, l. 9; p. 382, l. 14; p. 407, l. 11; p. 408, l. 18.

¹⁰ Pseudo-Galen, 'Introd.,' cap. 16, tom. xiv, p. 771, l. 11.

¹¹ Julius Pollux, 'Onomast.,' ii, 4, § 91; Pseudo-Hippocr., 'Epist. de Hom. Fabr.,' in Ermerins, 'Anecd. Med. Gr.,' p. 289, l. 1.

¹² Galen, 'De Anat. Admin.,' iv, 3, tom. ii, p. 430, l. ult.

¹³ Galen, 'De Locis Affect.,' vi, 3, tom. viii, p. 394, l. 13; Alexander Trall., ix, 8, p. 552, l. 29, ed. Basil.; Paulus Ægin., iii, 45, p. 47, l. 46, ed. Ald.

¹⁴ Aretæus, 'Caus. Acut.,' ii, 4, 12, p. 41, l. 14; p. 64, l. 14, ed. Kühn.

¹⁵ Hippocrates, 'De Vict. Acut.,' § 14, tome ii, p. 332, l. 9; p. 334, ll. 3, 4, ed. Littré.

¹⁶ Paulus Ægineta, vi, 88, p. 350, ll. 13, 18, ed. Briau.

¹⁷ 'Cur. Chron.,' i, 3, p. 306, l. 14, ed. Kühn.

¹⁸ Paulus Ægineta, vi, 88, p. 352, ll. 15, 20.

was hollow. The Arabic name used in the translation of Paulus Ægineta by Albucasis is مدفع *madfa'*, and there are drawings of the instrument in Channing's edition,¹ and in Leclerc's French translation (figs. 135, 136).

δοθίην, a word not used in a very strictly defined sense, translated by Littré *bouton*² (or *pimple*), by Adams *furunculus*³ (or *boil*); probably both meanings were included. Two kinds of δοθίην were described,⁴ of which the deeper-seated variety differed from φῦμα (*tubercle*?) only in hardness.⁵ Galen mentions this as one of the names of diseases which are derived neither from the part affected, nor from the cause of the malady.⁶ This is one of the words examined by Kühn in his 'Censura Lexicorum Medicorum recentiorum.'⁷ The principal passages where it is mentioned by Galen may be found in Kühn's Index under 'Furunculus.'

δοθινηκόν, the name of a medicine mentioned by Paulus Ægineta⁸ as useful for boils or pimples, the composition of which is not given.

δοθίων, probably a later form of the preceding word, which is not recognised by Liddell and Scott in their Lexicon, but which is found in Leo,⁹ and perhaps also in Palladius.¹⁰

δορκαδίζω, to bound like an antelope. The word δορκαδίζω was applied by Herophilus¹¹ to the pulse when the dilatation of the artery is interrupted, and then hurriedly completed; and the idea was derived from the antelope, which in jumping was said to take first a short spring, then to seem to make a sudden stop, and then to take a much larger and swifter bound. The similitude was adopted by the Arabic writers, who used the word غزالي *gazáli*,¹² and the words *caprizans*, *dorcadissans*, *gazellans*, are found in the Latin translators. A full account of the complicated doctrine of the pulse and its different varieties may be found in Paulus Ægineta,¹³ and Adams's Commentary. The description given by Galen (which is copied more or less exactly by the other ancient writers) may be seen by consulting Kühn's Index, art. 'Caprizans pulsus.'

¹ 'Chirurg.,' vii, 94, p. 458.

² 'Hippocrates, 'Epid. VI,' iii, 23; 'De Humor.,' § 20, tome v, p. 304, l. 3; p. 500, l. 9; 'De Affect.,' § 35, tome vi, p. 246, l. 6.

³ Paulus Ægineta, iv, 23, vol. 2, p. 73.

⁴ Galen, 'De Compos. Medic. sec. Loc.,' v, 3, tom. xii, pp. 824, 825.

⁵ Id., 'De Tumor. præter Nat.,' c. 15, tom. vii, p. 729, l. 3.

⁶ 'De Meth. Med.,' ii, 2, tom. x, p. 83, l. 3.

⁷ Reprinted in his 'Opusc. Acad. Med. et Philol.,' vol. ii, p. 373.

⁸ iv, 23, p. 65 B, l. 18, ed. Ald.

⁹ 'Consp. Medic.,' vii, 8, in Ermerins, 'Anecd. Med. Gr.,' p. 209.

¹⁰ 'Comment. in Hippocr. Epid. VI,' in Dietz, 'Schol. in Hipp. et Gal.,' tom. ii, p. 101, l. 7, where both the Greek MSS. read δοθιονες, though the editor has introduced δοθινηες into the text.

¹¹ Galen, 'De Differ. Puls.,' i, 28, tom. viii, p. 556, l. 1.

¹² Avicenna, i, 2, 3, vol. i, p. 63, l. 48, ed. Arab.; vol. i, p. 142, l. 57, ed. Venet. 1608.

¹³ ii, 12, vol. i, p. 202, &c.

δόσις, a *gift*, a *portion*, a *dose* of medicine;¹ also the *giving* or *exhibition* of a medicine.²

δρακόντιον, the species of worm called 'Filaria Medinensis,' or 'Guinea-worm,' of which the earliest notice is probably that by Agatharchides³ in the second century B.C. It was mentioned by Soranus and Leonidas,⁴ and also by Galen, who says that he had never himself seen one.⁵ It is described by the Arabic writers under the name عرق المديني 'irku-l-medini,' 'vena Medinensis,'⁶ so called from the city of Medina, because it was more commonly found in those parts of Arabia. There was in early times (as might be expected) considerable difference of opinion as to the nature of the substance found in the swelling, some persons considering it to be a sort of worm, and others that it was corrupted animal matter. For further information (especially the antiquarian part of the subject) see the treatises by G. H. Welschius,⁷ and Justus Weihe,⁸ and Adams's Commentary on Paulus Ægineta, vol. ii, p. 151.

¹ Aretæus, 'Cur. Acut.,' i, 10, p. 240, l. penult.; 'Cur. Chron.,' i, 3, p. 304, l. 3, ed. Kühn.

² Theophanes Nonnus, 'De Cur. Morb. ;' c. 33, vol. i, p. 134, l. 3, p. 136, l. 3, ed. Bernard.

³ Plutarch, 'Sympos.,' viii, 9, § 3, vol. iv, p. 426, l. 3, ed. Tauchn.

⁴ Paulus Ægineta, iv, 59, p. 73, l. 42, ed. Ald. ; Aëtius, iv, 2, 85, p. 736, ed. H. Steph.

⁵ 'De Locis Affect.,' vi, 3, tom. viii, p. 393, l. 1. See also 'Introd.,' c. 19, tom. xiv, p. 790, l. penult. ; 'Defin. Med.,' c. 437, tom. xix, p. 449, l. 8.

⁶ Avicenna, iv, 3, 2, vol. ii, p. 76, l. 29, ed. Arab. ; vol. ii, p. 132, ed. Venet., 1608.

⁷ 'De Vena Medinensi,' &c., August. Vindel., 1674, 4to.

⁸ 'De Filar. Medin. Comment.,' Berol., 1832, 8vo.

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ADVERSARIA MEDICO-PHILOLOGICA.

PART XIII.

δρακοντίδες is said by Rufus Ephesius¹ to be a name given by Hippocrates to the veins taking their origin directly from the heart; but the word has not been found in any part of the Hippocratic Collection as it at present exists. The word is explained in nearly the same sense by Psellus.²

δραστικός, *active, efficacious*, applied to medicines in general, and not especially (as in modern times) to purgatives.³

δρεπανοειδές ὄργανον, *the falciform instrument*, the name of a sort of knife used for fistula in ano.⁴

δρῶπαξ, *a pitch-plaster*, seems to have been considered a comparatively modern term in the time of Galen,⁵ in the second century after Christ, though it had been used by writers in the previous century.⁶ The more ancient word was *πίττωσις* or *πιττοκοπή*. It was used as a slight counter-irritant, and as a depilatory, and for the singular purpose of causing a slight degree of swelling, and thus creating an appearance of plumpness in parts of the body that were in reality thin or wasted. Thus, Dioscorides speaks of *ὁ τῶν σωματεμπόρων δρῶπαξ*, "the dropax of the slave-dealers," which expression is not explained by Sprengel, but is illustrated by a passage, where Galen⁷ describes the whole process. There is a good note on the word (which has been used in this article) in Dr. Daremberg's Oribasius, tome ii, p. 884. See also Adams's Commentary on Paulus Ægineta, vol. iii, p. 587.

¹ 'De Appell. Part. Corp. Hum.,' p. 42, l. 2, ed. Clinch.

² 'Lex Med.,' in Boissonade's 'Anecd. Gr.,' vol. i, p. 239.

³ Dioscorides, 'Mat. Med.,' i, 18, tom. i, p. 35, l. 5, cd. Sprengel; Leo, 'Consp. Medic.,' iii, 12, in Ermerins, 'Anecd. Med. Gr.,' p. 133, l. ult.; Theophranes Nonnus, 'De Cur. Morb.,' c. 33, tom. i, p. 136, l. 4.

⁴ Leo, 'Consp. Medic.,' v, 19, in Ermerins, 'Anecd. Med. Gr.,' p. 183, l. 1.

⁵ Galen speaks of what "the present Greeks (*οἱ νῦν Ἕλληνες*) call *δρῶπαξ*" ('De San. Tu.,' vi, 8, tom. vi, p. 416, l. 8).

⁶ Archigenes, in Aëtius, i, 3, 180, p. 159, ed. H. Steph.; and in Leo, 'Consp. Medic.,' ii, 15, in Ermerins, 'Anecd. Med. Gr.,' p. 121; Dioscorides, 'Eupor.,' i, 240; ii, 35, vol. ii, p. 221, l. ult.; p. 249, l. 7; Martial, 'Epigr.,' iii, 74, l. 1; x, 65, 8.

⁷ 'Meth. Med.,' xiv, 16, tom. x, p. 998.

δρωπακίζω (Lat., *dropaco*), to apply a pitch-plaster, sometimes as a depilatory,¹ sometimes as a counter-irritant².

δρωπάκιος, of the nature of a pitch-plaster.³

δρωπακισμός, the application of a pitch-plaster,⁴ as a counter-irritant.⁵

δρωπακιστός, of the nature of a pitch-plaster,⁶ used as a counter-irritant for the purpose of producing plumpness. (See Δρωπαξ.)⁷

δυναμερόν, a medical formulary, or collection of medical receipts.⁸

δύναμις, faculty (Lat., *facultas*), the power of performing any function or action (ἐνέργειαν),⁹ in which sense the word ψυχή was sometimes used as synonymous with it.¹⁰ The ancient physiologists for the most part considered that there were *three* faculties concerned in the production and management of an animal, ζῶον, viz. (1) the *natural*, φυσική (called also ἐπιθυμητική, or θρεπτική), connected with the liver and veins, and necessary for the proper nourishment of the body; (2) the *vital*, ζωτική (called also θυμοειδής), connected with the heart and arteries, and necessary for the maintenance of heat in the body; and (3) the *animal*, ψυχική (called also λογική), connected with the brain and nerves, and necessary for the supply of sensation and motion.¹¹ The *natural faculties*, φυσικαὶ δυνάμεις, common to all parts of the body, but especially observable in the stomach, were considered to be *four*, viz. (1) the *attractive*, ἐλκτική; (2) the *retentive*, καθεκτική; (3) the *assimilative*, ἀλλοιωτική; and (4) the *expulsive*, ἀποκριτική.¹² These points are mentioned in various parts of Galen's works,¹³ and especially in his treatise 'De Naturalibus Facultatibus;' and the different uses of the word *faculty* adopted by modern physiologists may be found in Castell's and other lexicons.

The phrases αἱματοποιητικὴ δύναμις,¹⁴ πεπτικὴ δύναμις, and σφυγμικὴ

¹ As in Lucian, 'Demon,' § 50.

² Leo, 'Consp. Medic.,' ii, 15, in Ermerius, 'Anecd. Med. Gr.,' p. 121.

³ Alexander Trallianus, viii, 5, p. 420, l. 25, ed. Basil. The text has δρωπάκιον, but this is probably a typographical mistake for δρωπάκιον.

⁴ Dioscorides, 'De Venen. Anim.,' c. 3, tom. ii, p. 65, l. pen.; Cælius Aurelianus, 'Morb. Chron.,' iv, 1, p. 492, l. 1, ed. Amman; Theophanes Nonnus, 'Curat. Morb.,' c. 210, tom. ii, p. 170, l. antep., ed. Bernard, where the word is written δρωπακισμός.

⁵ Not in *Dioscorides* as a depilatory. (See Liddell and Scott.)

⁶ Galen, 'Comment. in Hippocr. De Offic. Med.,' iii, 33, tom. xviii B, p. 894, l. 12.

⁷ Not in *Galen* as a depilatory. (See Liddell and Scott.)

⁸ Leo, 'Consp. Medic.,' iv, 1, 11, in Ermerius, 'Anecd. Med. Gr.,' pp. 153, 157; Palladius, 'Comment. in Hippocr. Epid. VI,' in Dietz, 'Schol. in Hippocr. et Gal.,' vol. ii, p. 98, ll. 20, 22.

⁹ Galen says the *faculty*, δύναμις, is the cause of the *function*, ἐνέργεια; the result of which is the *work*, ἔργον ('De Facult. Natur.,' i, 2, tom. ii, p. 6, l. ult.

¹⁰ Id., 'De Meth. Med.,' ix, 10, tom. x, p. 635, ll. 10, 15; p. 636, ll. 3, 4.

¹¹ Id., *ibid.*, and 'Comm. in Hipp. De Alim.,' iii, 10, tom. xv, p. 292, l. 8, &c.

¹² Id., 'De Facult. Natur.,' iii, 6, tom. ii, p. 160; 'De Usu Part.,' iv, 7, tom. iii, p. 275; Alexander Aphrodis., 'Probl. Phys.,' ii, 60, in Ideler's 'Phys. et Med. Gr. Min.,' vol. i, p. 70.

¹³ See Kühn's Index, art. *Facultas*.

¹⁴ Theophilus, 'De Corp. Hum. Fabr.,' ii, 12, p. 78, l. 10, ed. Oxon.; 'De Urin.,' Præf. vol. i, p. 262, l. 9, in Ideler's 'Phys. et Med. Gr. Min.,' 'Comment. in Hippocr. Aphor.,' vii, 5, in Dietz, 'Schol. in Hippocr. et Gal.,' vol. ii, p. 521, l. 8.

δύναμις, are also found, applied (respectively) to the veins, the stomach, and the heart; and probably other similar terms are applied to the different functions of other parts of the body.¹

δύναμις is used not unfrequently for a *drug* or a *medicinal compound*,² and in at least one place for a *collection of medicinal formulæ*.³

δυσαισθησία, all kinds of *impaired or depraved sensation*,⁴ especially, perhaps, *diminished sensation*,⁵ as distinguished from ἀναισθησία, *insensibility*;⁶ used also in the plural,⁷ but not applied exclusively (or perhaps especially) to the sense of touch.

δυσαισθητος, *having one or more of the senses dulled or impaired*.⁸

δυσαισθητέω, to be *δυσαισθητος*,⁹ probably applicable to *any* of the senses; in the passage referred to it is the sense of *hearing* that is impaired.

δυσάκεστος (or *δυσήκεστος*), *hard to be healed*, applied to bed-sores; synonymous with *δυσίατος*.¹⁰

δυσαλθής, *hard to be cured* (adj.), applied both to ailments¹¹ and also to persons.¹²

δυσαλθῶς, *hard to be cured*¹³ (adv.).

δυσαλλοίωτος, *hard to be changed*, opposed to *εὐαλλοίωτος*;¹⁴ applied to articles of food,¹⁵ or to a diathesis,¹⁶ &c.

δυσανάγωγος, *hard to be brought up*, as viscid sputa.¹⁷

δυσανάδοτος, *hard to be distributed*, as of the chylified and sanguified food throughout the body: not *hard to be digested*, as if synonymous with *δύσπεπτος*, from which word it is distinguished by Athenæus,¹⁸ and to which it bears the same relation as *ἀνάδοσις* to *πέψις*.

¹ Galen, 'De Facult. Natur.,' i, 4, vol. ii, p. 9, ll. 7, 16, 17.

² Dioscorides, 'De Venen.,' c. 19, tom. ii, p. 77, l. penult., ed. Sprengel; Aretæus, 'Cur. Chron.,' i, 4, p. 312, l. 1, ed. Kühn; Galen, 'De Compos. Medic. sec. Loc.,' iv, 4, tom. xii, p. 716, l. ult.; 'De Compos. Medic. sec. Gen.,' iii, 2, tom. xiii, p. 593, l. penult.

³ Oribasius, 'Coll. Medic.,' x, 33, tome ii, p. 450, l. 3, where see Dr. Daremberg's note, p. 893.

⁴ Galen, 'De Sympt. Differ.,' c. 2, tom. vii, p. 56, ll. 9, 10.

⁵ Soranus, 'De Morb. Mul.,' c. 116, p. 267, l. 13, ed. Dietz; Galen, 'De Anat. Admin.,' iii, i, tom. ii, p. 344, ll. 2, 14; p. 345, l. 1.

⁶ Galen, 'De Sympt. Differ.,' c. 2, tom. vii, p. 53, l. 15.

⁷ Id., *ibid.*, p. 56, ll. 9, 10.

⁸ Alexander Aphrod., 'Med. et Phys. Probl.,' i, 72, in Ideler's 'Phys. et Med. Gr. Min.,' vol. i, p. 23, l. 22.

⁹ Alexander Trall., i, 13, p. 45, l. 3, ed. Basil.

¹⁰ Hippocrates, 'De Fract.,' c. 29, tome iii, p. 516, l. 8, ed. Littré; and Galen's 'Comment.,' iii, 26, tom. xviii B, p. 573, l. 6.

¹¹ Hippocrates, 'De Artic.,' § 41, tome iv, p. 180, l. 10, ed. Littré; Aretæus, 'Caus. Chron.,' i, 14, 16, p. 112, l. 10; p. 120, l. 8, ed. Kühn.

¹² Aretæus, *ibid.*, i, 8, p. 89, l. 10.

¹³ Theophranes Nonnus, 'De Morb. Cur.,' cap. 272, vol. ii, p. 328, l. ult., ed. Bernard.

¹⁴ Galen, 'Ars Med.,' cap. 17, tom. i, p. 348, l. 11; Theophilus, 'Comment. in Hippocr. Aphor.,' in Dietz, 'Schol. in Hippocr. et Gal.,' vol. ii, p. 309, l. 4.

¹⁵ Pseudo-Hippocr., 'De Alim.,' § 49, tome ix, p. 118, l. 4, ed. Littré.

¹⁶ Galen, 'Adhort. ad Art.,' cap. 11, tom. i, p. 30, l. 1.

¹⁷ Dioscorides, 'Mat. Med.,' i, 1, tom. i, p. 10, l. 11, ed. Sprengel.

¹⁸ 'Deipnos.,' iii, 42, p. 91 E. So also in 'Hippiatr.,' p. 1, l. 25, quoted in H. Stephani 'Thes. Gr.'

δυσανάκλητος, *hard to be recalled*, viz. to health (compare ἀνάκλησις, εὐανάκλητος). In Dioscorides,¹ δυσανακλήτως ἔχειν means *to be hard to be recalled to their senses*, not to their health.

δυσανασκευάστος, *hard to be restored*, viz. to health.²

δυσανάσφαλτος, *one that recovers his health with difficulty*, opposed to εὐανάσφαλτος.³

δυσάνιος. See δυσήνιος.

δυσαιποκατάστατος, *hard to be restored*, as a fracture or dislocation.⁴

δυσἀπόκριτος, *hardly able to give an answer to a question*, as a person affected with lethargy.⁵

δυσαιρεστέω, *to be indisposed*, distinguished by Aëtius⁶ from πυρέττω, *to have a fever*, inasmuch as a person who is δυσαιρεστῶν is still able to go about his usual work.

δυσαιρέστησις, *indisposition, malaise*, rendered by Cælius Aurelianus “corporis displicentia.”⁷

δυσδιαφορησία, *a difficulty of dispersing or dissipating*, not necessarily relating to perspiration.⁸

δυσδιαφόρητος, *hard to be dissipated or discussed*,⁹ not necessarily relating to perspiration.¹⁰

δυσδιέγερτος καταφορά, applied to the deep sleep of lethargy.¹¹ (See the next word.)

δυσέγερτος, *hardly able to be roused*, as a person affected with lethargy;¹² δυσέγερτος ὕπνος, applied to the deep sleep of coma,¹³ τὸ δυσέγερτον, used as a substantive, the quality of *being hard to rouse*.¹⁴

δυσεκθέρμαντος (adj.),¹⁵ δυσεκθερμάντως¹⁶ (adv.), *hard to be warmed*.
δυσεκπύητος, *hard to be brought to suppuration*, as a tumour.¹⁷

¹ ‘De Venen.’ cap. 16, tom. ii, p. 28, l. 5, ed. Sprengel.

² Alexander Trall., xii, cap. ult., p. 776, l. 33, ed. Basil.

³ Pseudo-Hippocrates, ‘De Alim.’ § 28, tome ix, p. 108, l. 12, ed. Littré.

⁴ Pseudo-Galen, ‘Introd.’ cap. ult., tom. xiv, p. 792, ll. 4, 7; p. 796, l. ult.

⁵ Paulus Ægin., iii, 9, p. 28 B, l. 7, ed. Ald.

⁶ v, 5, or ii, 1, 5, p. 191, ed. H. Steph.

⁷ ‘Morb. Chron.’ iii, 6; v, 10, 11, pp. 463, 583, 600.

⁸ Cassius, ‘Problem.’ § 66, in Ideler’s ‘Med. et Phys. Gr. Min.’ vol. i, p. 163, l. 31.

⁹ Paulus Ægin., iv, 18, p. 63 B, l. 37; Theophanes Nonnus, ‘Cur. Morb.’ c. 242, vol. ii, p. 244, l. 2, ed. Bernard.

¹⁰ Galen, ‘De Alim. Facult.’ i, 23, tom. vi, p. 536, l. 11; Stephanus Athen., ‘Comment. in Gal. Therap. ad Glauc.’ in Dietz, ‘Schol. in Hipp. et Gal.’ vol. i, p. 274, l. 2; p. 285, l. 13, p. 300, l. ult.

¹¹ Galen, ‘Defin. Med.’ e. 235, tom. xix, p. 413, l. 5.

¹² Paulus Ægin., iii, 9, p. 28 B, l. 7, ed. Ald.

¹³ Theophanes Nonnus, ‘Cur. Morb.’ e. 29, vol. i, p. 114, l. 1, ed. Bernard.

¹⁴ Theophilus, ‘Comment. in Hippocr. Aphor.’ ii, 3, in Dietz, ‘Schol. in Hippocr. et Gal.’ vol. ii, p. 297, ll. 20, 21.

¹⁵ Antyllus, in Oribasius, ‘Coll. Med.’ x, 13, tome ii, p. 413, l. 1, ed. Daremb.; Palladius, ‘De Febr.’ cap. 19, p. 66, l. pen., ed. Bernard.

¹⁶ Antyllus, *ibid.*, cap. 29, p. 451, l. 4.

¹⁷ Paulus Ægin., iv, 18, p. 63 B, l. 37; Theophanes Nonnus, ‘Cur. Morb.’ c. 242, vol. ii, p. 244, l. 1.