Appendix 1: Greek and Islamicate Physicians

Few of the ancient and medieval physicians and philosophers referred to in this book are household names. As in the underlying works of Galen, the epitomes mention various ancient physicians and philosophers by name; Galen, indeed, is our most important source of information for the doctrines of Hellenistic physicians. The individuals mentioned in connection with the composition of the epitomes are even more obscure. The following are the ancient physicians mentioned in the text of the epitome of On the Sects, including a few names given only in certain manuscripts or mentioned elsewhere in the text. I have also included those mentioned in historical sources in connection with the composition of the epitomes and a few Islamicate physicians (most of whom are actually Christians) who appear in the historical documentation of the epitomes or in the manuscripts. In most cases, I have given references only to standard reference sources, notably Pauly-Wissowa and its recent updates (RE, BNP), The Complete Dictionary of Scientific Biography (CDSB), Dictionnaire des philosophes antiques (DPA), The Encyclopaedia of Islam (EI), and Geschichte des arabischen Schriftums (GAS). Readers needing access to primary sources can easily trace them through these references.

Acron of Agrigentum (fifth century BCE). Physician, contemporary and fellow-townsmen of Empedocles. Later Empiricists traced the origin of their school to him. He was known to Islamicate physicians through quotations as an authority on dietetics and as the first in the succession of physicians between Parmenides and Plato the Physician. BNP 1:113; DPA 1:50–51; GAS 3:22; RE 1:1199.
Agnellus of Ravenna (sixth century CE). Obscure medical teacher and writer to whom a Latin commentary on Galen’s On the Medical Sects is attributed, as well as commentaries on The Pulse for Teuthras and Therapeutics for Glaucon. BNP 1:345; see p. xl and n. 28 above.

Akīlāʾus. A variant spelling in one source for Archelaus. See above, p. xl, and below, s.v. “Archelaus.”

Alcmaeon of Croton (fl. early fifth century BCE). Mentioned by Galen in On the Elements as the author of a work entitled On Nature. He had a theory of opposites similar to that of the Pythagoreans and was interested in natural phenomena, medicine, and the functioning of the senses, though it is not clear whether he was a physician himself. Except for references in Aetius’s doxography, he was unknown to the Islamic world. BNP 1:454–55; CDSB 1:103–4; DK 24; DPA 1:116–17; KR 232–35; RE 2:1556.

ʿAlī ibn Riḍwān (998–1061). A distinguished but self-taught and argumentative physician in Fatimid Egypt; his famous dispute with Ibn Būṭlān concerned the merits of learning from books without a teacher. He followed Galen closely and had an impressive knowledge of ancient medicine and science. Several of his works, notably a commentary on The Small Art, were translated into Latin, where his name was given as “Haly Abenrudian.” CDSB 11:444–45; EI, s.v. “Ibn Riḍwān.”

Anaxagoras of Clazomenae (500–428 BCE). Presocratic philosopher and one of the Ionian physicists. He lived and taught in Athens from 461 to 431, until he was tried for impiety and exiled. He taught a theory that accepted Parmenides’s denial of material change by claiming that the material universe consists of an infinite number of tiny particles of each of the simple kinds of things—“homoeomerous seeds.” He was known to the Islamic world through references in doxographical sources. BNP 1:656–57; CDSB 1:149–50; DK 59; DPA 1:183–87, supp. 751–59; KR 362–94; RE 2:2076–77, supp. 1:78, supp. 12:28–30.

Anaximenes of Miletus (sixth century BCE). Presocratic philosopher and Ionian physicist who held that the primal element was air, identified with soul, which condensed in stages to wind, clouds, water, earth, and stone. He was said to have been a student of Anaximander or Parmenides. He was known to the Islamic world through doxographies and is mentioned as a teacher of Pythagoras. BNP 1:661–62; DK 13; DPA 1:192–93, supp. 761–65; KR 143–62; RE 2:2086–98, supp. 1:78, supp. 12:69–71.
Angeleuas (before 600). An otherwise unknown physician quoted on the anatomy of the bladder by Stephanus in his commentary on Galen’s *Therapeutics for Glaucon*. He was perhaps the Anqīlāʾús of the Arabic sources or, less plausibly, Agnellus of Ravenna. See p. xl above.

Anqīlāʾús (ca. sixth century). Mentioned by all the sources as one of the compilers of the Alexandrian epitomes, and by three as the leader of the group. His name is also given as Nīqālāʾus (Nicholas). Ibn al-Qīṭī gives a biography of him that contains little that could not have been inferred from the epitomes. See pp. xxxix–xl and s.v. “Angeleuas” above.

Apollonius. Three Empiricist physicians. Though the epitome of *On the Sects* refers to “Apollonius,” the pseudo-Galenic *Introduction to Medicine* refers to “the two Apollonioi,” by which is certainly meant Apollonius of Antioch, known as “the Empiricist,” and his son Apollonius Byblas, “the bookworm,” both of the second century BCE. The former carried on a dispute with the Herophilian physician Zeno on “characters.” *DPA* 1:282–84; *RE* 3:149, no. 101. There was also a first-century-BCE Empiricist, Apollonius of Citium, whose book on joints survives and whose Empiricism is attested by his contempt for Herophilian anatomy. *BNP* 1:881–82; *RE* 3:149, no. 102.

Archelaus (ca. sixth century). One of the Alexandrian epitomists, whose name is given as “Arkīlāʾús” or “Akīlāʾús.” He cannot be identified with certainty but may be the author of an extant Greek commentary on Galen’s *On the Sects* and/or a work on urine quoted in Islamic sources. Ullman, *Medizin*, 83.

Aristotle (384–322 BCE). Greek philosopher, student of Plato, and major influence on the later medical and scientific tradition, particularly through his theory of the four primal qualities and four material elements.

Arkīlāʾús (ca. sixth century). One of the Alexandrian epitomists. Despite suggestions that this name is a duplication of Anqīlāʾús or is derived from the name of the Italian city of Aquilea, this clearly represents “Archelaus.” See “Archelaus” and pp. xxxix–xl above.

Asclepiades of Bithynia (first century BCE). Advocate of a theory of medicine based on the flow of corpuscles through pores. Though his theory was later adapted by the Methodists, he himself is more properly classified as a Rationalist. He was famous for his mild treatments using such means as diet, massage, light exercise, and bathing and was the first Greek physician to achieve major success in Rome. He was

*Athenaeus of Attaleia* (fl. first century). The founder of the Pneumatic school of medicine, which applied Stoic ideas about materialism and *pneuma* to medicine. His works are lost, but he is cited often by Galen and Oribasius. He was little known in the Islamic world. *BNP* 2:244–45; *CDSB* 1:324–25; *DPA* 1:643–44; *GAS* 3:56–57; *RE* 4:2034–36.

*Chrysippus of Soli* (ca. 280–205 BCE). Third leader of the Stoic school whose extensive and systematic writings—all lost apart from fragments—standardized Stoic thought and were probably responsible for the success of the school into the Roman imperial period. The Stoic and Chrysippian doctrine of the *pneuma*, an all-pervading spirit composed of fire and air, was his most important contribution to medical thought. He is frequently criticized by Galen. *BNP* 3:288–93; *CDSB* 20:122–23; *DPA* 2:329–65; *RE* 6:2502–509, supp. 12:148–55.

*Democritus of Abdera* (ca. 460–370 BCE). With his teacher Leucippus, the founder of ancient atomism. His student Nausiphanes was the teacher of Epicurus, whose atomism carried on Democritus’s ideas. He held that the universe was composed only of indivisible atoms and void. Differences among physical objects are to be explained by the sizes, shapes, and arrangements of atoms. The Islamic world knew him as an Atomistic philosopher through the doxographies and as an alchemist and physician, with several books on each subject being attributed to him. *BNP* 4:267–69; *CDSB* 4:30–33; *DK* 68; *DPA* 2:649–716, supp. 765–73; *GAS* 3:23; *KR* 400–426; *RE* 9:135–40, supp. 12:191–223.


*Diodorus Cronus* (fl. ca. 300 BCE). Megarian philosopher, best known for devising the “Master Argument,” dealing with the problem of future contingents. De Lacy’s Greek edition of Galen’s *On the Elements*,

**Diogenes of Apollonia** (fl. ca. 440–430 BCE). A very late Ionian physicist who, like Anaximenes, held that the primal element was air. The author of one or four books on nature, he is probably the Diogenes cited by Galen as the author of a systematic treatise on the causes and remedies of diseases. Arabic sources mention a *Kitāb al-aghdhiyah* (book of nutriments), as well as various philosophical positions derived from the doxographies. He is not to be confused with Diogenes of Sinope, the Cynic, who was also known to the Islamic world. BNP 4:448–49; DK 64; DPA 2:801–802; GAS 3:47–48; RE 9:765–76, supp. 12:233–36.

**Dogmatic school.** See Rationalist school.

**Empedocles of Agrigentum** (ca. 490–430 BCE). Sicilian philosopher who was the first known exponent of the four material elements of earth, air, fire, and water, which he combined with two active principles: love and strife. He was well known in the Islamic tradition as one of the five pillars (*asāṭīn*) of philosophy and appears both in biographical dictionaries and doxographical sources. BNP 4:943–47; CDSB 4:367–69, 20:395–98; DK 31; DPA 3:66–88; KR 320–61; RE 10:2507–12, supp. 12:141–48.


**Epicurus of Samos** (342–270 BCE). Though best known for his ethical hedonism, he is relevant here as an advocate of atomism and a medical theory based on it. Though his name appears in the doxographies, the Islamic world knew little of him. BNP 4:1071–84; CDSB 4:381–82; DPA 3:154–81; RE 11:133–55, supp. 11:579–652.

**Erasistratus of Ceos** (ca. 304–ca. 240 BCE). A physician in Cos and Alexandria, one of the most important physicians of antiquity. Among the few premodern physicians to have done human dissection, he also performed vivisection, though it is not clear whether on animals or condemned

*Galen of Pergamon* (129–ca. 216). The most important physician of antiquity. The son of a prosperous architect, Galen studied medicine in Pergamon, Smyrna, and Alexandria. He then practiced in Pergamon, Rome, and elsewhere, eventually becoming a court physician. In addition to his extensive writings on medicine, he also wrote on logic and philosophy; his philosophical sophistication is evident throughout his medical writings. He was an advocate of Hippocratean medicine at a time when Empiricists and Methodists were in the ascendant. Despite his belligerent attitudes towards rival schools, he seems also to have drawn on them extensively. His reputation grew steadily after his death until, in late antiquity, his works largely supplanted those of other medical schools—except, as was the case with Hippocrates, when they were recommended by Galen himself. He was very well known in the Islamic world, with long entries in the biographical dictionaries of physicians and philosophers. A large number of his works (and some spurious works) were translated into Arabic; many survive, including some now lost in Greek. *BNP* 5:654–61, supp. *Dict.* 275–80; *CDSB* 5:227–33, 21:91–96; *DPA* 3:440–466; *GAS* 3:68–150; *RE* 13:578–91.


*Gorgias of Leontini* (fl. second half of fifth century BCE). A sophist and teacher of rhetoric in Athens, now best known as the eponym of a dialogue of Plato. Galen mentions his treatise entitled *On Being* or *On Nature*, in which he sought to prove that nothing existed and, that if something does exist, it is unknowable and, therefore, incommunicable. *BNP* 5:933–35; *DK* 82; *DPA* 3:486–91; *RE* 14:1598–619, supp. 4:710.

*Heraclides of Erythrae* (fl. late first century). A follower of Herophilus known mainly through citations in Galen. He composed at least seven books on Herophilean medicine and was one of the first commentators on Hippocrates’s *Epidemics*. He is mentioned unambiguously in *The Small Art* and Agnellus’s lectures on *The Medical Sects*. 

**Heraclitus of Ephesus** (fl. ca. 500 BCE). A philosopher whose central theme was the role of logos, an all-encompassing reason that orders the universe. Though best known now for his paradoxical dicta, the doxographers were interested in him as an advocate of the view that fire, which he held was the physical counterpart of logos, was the primal element. He was not well known to the Islamic world, though he appears in doxographical materials. *BNP* 6:176–78; *CDSB* 6:289–91; *DK* 22; *DPA* 3:573–627; *KR* 182–215; *RE* 15:504–8, supp. 10:246–326.

**Herophilus of Chalcedon** (ca. 330–260 BCE). A student of Praxagoras who spent most of his career in Alexandria, where he perfected his knowledge of anatomy through human dissection. Apart from anatomy, he is known for a new classification of the subject matter of medicine, later adopted by Galen in *The Small Art*, that divides it into matters related to health, matters related to disease, and matters related to neither—the last including therapeutics, surgery, and diet. He was known to the Islamic world, if at all, through citations in Galen and the doxographies. *BNP* 6:274–76; *CDSB* 6:316–19; *GAS* 3:52–53; *RE* 15:1104–10, supp. 8:179; von Staden, *Herophilus*.

**Hippasus of Metapontum** (fifth century BCE). A Pythagorean philosopher who appears in the doxographies as an advocate of the view that fire is the primal element, though his actual interests, so far as they are known, seem to have been mainly mathematical. Ancient tradition claims that he was expelled from the Pythagorean school for revealing its secrets. He was unknown to the Islamic world apart from the doxographies’ reference to fire. *BNP* 6:339–40; *DK* 18; *DPA* 3:753–55; *RE* 16:1687–88.

**Hippocrates of Cos** (ca. 460–377 BCE). The semimythical “Father of Medicine” and, by Galen’s account, the founder of the Rationalist School of medicine. About seventy works attributed to him survive, many or most of which are clearly not authentic. Similar doubts attach to his ancient biographies. He is mentioned as a great physician by both Plato and Aristotle, but little more than that can be known with certainty. Much of the traditional view of Hippocrates is
based on Galen’s interpretations of his works. However, it is clear that Galen is projecting his own views back on Hippocrates, as can be seen by a comparison of Hippocrates’s *The Nature of Man* with its supposed commentary, *On the Elements*. *BNP* 6:354–63; *CDSB* 6:418–31, 21:321–26; *DPA* 3:771–90; *GAS* 3:23–47; *RE* 16:1801–52, supp. 3:1154, supp. 6:1290–1345, supp. 12:486–96.

**Hippon of Samos** (fl. mid-fifth century BCE). A Pythagorean with medical interests, he is best known for holding that the primal element is water. He was led to this view by physiological considerations, thus making his notion of primal water quite different from Thales’s. Aristotle dismisses him as unworthy of mention. He seems unknown in the Islamic world. *BNP* 6:372; *DK* 38; *DPA* 3:799–801; *RE* 16:1889.

Ḥunayn ibn Ishāq al-ʿIbāḍī (808–873). Probable translator of the Alexandrian epitomes and the most important medieval translator of Greek texts into Arabic. As an Iraqi Christian, he knew both Arabic and Syriac and is said to have learned Greek during two years of intensive study. His importance rests on the large number of Greek texts that he translated—directly into Arabic and Syriac, and into Arabic via Syriac—and the sophistication of his translation techniques in comparison to his predecessors. He was particularly interested in medicine, and his auto-bibliography of his translations of Galen survives. He was assisted in his translation work by his son Ishāq and his nephew Hubaysh ibn Hasan. Bergsträsser, *Neue Materialien*; Ḥunayn ibn Ishāq, “Risālah”; *CDSB* 7:24–26, 15:230–49; *EI*, s.v. “Ḥunayn b. Ishāq”; *GAS* 3:247–56; Meyerhof, “New Light.”


**Ibn Buṭlān, al-Mukhtār ibn al-Ḥasan** (d. 1066). Christian physician and theologian of Baghdad. A leading student of Abūʾl-Faraj ibn al-Ṭayyib, he was a learned, well-traveled, but somewhat difficult man. He is best known now for his controversy with the Egyptian physician ʿAlī ibn Ridwān and his *Taqwim al-ṣiḥḥah*, a manual of medicine in the form of tables that was translated into Latin. *EI*, s.v. “Ibn Buṭlān”; *CDSB* 2:619–20; Schacht and Meyerhof, *Medico-Philosophical Controversy*. 

Ibn al-Nadīm (c. 995 or 998). A bookseller in Baghdad who wrote the Kitāb al-fihrist, a catalog of all books in Arabic known to the author. The book is the most important source of information on works translated from Greek into Arabic. EI, s.v. “Ibn al-Nadīm.”

Ibn al-Qifṭī (1172–1248). Egyptian scholar in Aleppo and author of a biographical dictionary of philosophers and physicians, the Kitāb ikhbār al-ʿulamāʾ fī akhbār al-ḥukamāʾ, usually known as Tārīkh al-ḥukamāʾ (History of the sages). EI, s.v. “Ibn al-Ḳifṭī.”

Ibn Rushd / Averroës (1126–98). Philosopher and legal scholar best known for his commentaries on Aristotle. He also wrote a medical textbook, al-Kullīyāt, and summaries (talkīṣ) of Galen’s works, a number of which survive, though they were better known in Latin and Hebrew in Europe than in the Islamic world. CDSB 12:1–9; EI, s.v. “Ibn Rushd.”


Ibn al-Ṭayyib, Abū’l-Faraj (d. 1043). Christian philosopher and physician in Baghdad. He wrote commentaries on or abridgments of a number of Hippocrates’s and Galen’s works, including most of those in the Alexandrian curriculum. Among others, Ibn Buṭlān and al-Yabrūdī were his students. EI, s.v. “Ibn al-Ṭayyib,” GAS 3: passim.

Ibn al-Ṭilmīdh, Abū’l-Ḥasan Hibat Allāh ibn Ṣāʿid, Amīn al-Dawlah (1073–1165). A learned Syrian Christian, the most famous physician in Baghdad in his time. He was perhaps a priest and knew Arabic, Persian, Syriac, and Greek. He was particularly interested in medical literature and is known to have commented on Greek and Arabic medical classics. His own works were mainly on pharmacology. CDSB 13:415–16; EI, s.v. “Ibn al-Ṭilmīdh”; IAU 1:259–76; Ibn al-Qifṭī, 340–42; Ullman, Medizina, 163–64, 306–7.

Ion of Chios (ca. 480–423 BCE). Poet and philosopher of Pythagorean bent. In addition to plays, he wrote a prose philosophical work entitled The
Triad, in which he argued that there were three elements and that the virtues of each thing were threefold. *BNP* 6:907–8; *DK* 36; *DPA* 3864–66; *RE* 18:1861–68; see pp. 138–39, no. 20, above.

Iṣḥāq ibn Ḥunayn (d. 910). The son of the famous translator, Ḥunayn ibn Ishāq. Like his father, he knew Arabic, Syriac, and Greek; and some thought his Arabic style was better than his father’s. He mainly translated philosophy, mathematics, and astronomy, though he did translate a few works of Galen and wrote some medical works of his own, including a short chronological history of medicine. *CDSB* 7:24–26, 15:236–37; *EI* 2, s.v. “Iṣḥāḳ b. Ḥunayn”; *GAS* 3:267–68.

John of Alexandria (poss. fl. first half of seventh century). Late Alexandrian medical writer mentioned as one of the authors of the Alexandrian epitomes. Islamic sources refer to him as Yaḥyā al-Naḥwī, thus confusing him with the more famous John Philoponus. Commentaries in the Alexandrian style on works of Hippocrates and Galen attributed to him survive in Greek, Latin, and Arabic. *BNP* 6:897; *RE* 18:1800; see p. xli above.

John the Grammarian (fl. mid-seventh century). Bishop of Alexandria at the time of the Muslim conquest of Egypt according to the famous (but certainly false) account of the destruction of the great library. He is known in Arabic as Yaḥyā al-Naḥwī and is thus conflated with the famous sixth-century philosopher and the medical writer John of Alexandria. It is not clear that there was such a person. *EI*, s.v. “Yaḥyā al-Naḥwī.” See pp. xxxvii–xxxviii, xl–xli above.

John Philoponus (ca. 490–ca. 570). A Christian natural philosopher and commentator on Aristotle, one of the possibly three individuals conflated in Arabic sources under the name Yaḥyā al-Naḥwī. He was very well known in the Islamic world, both through biographies and doxographies and through translations of his works, some of which survive in Arabic. *BNP*, s.v. “Philoponus”; *CDSB* 7:134–39, 22:51–53; *EI*, s.v. “Yaḥyā al-Naḥwī”; *GAS* 3:157–60; *RE* 18:1764–95.

Leucippus (5th century BCE). A poorly documented Atomist philosopher and the teacher of Democritus. He was said to have written a book entitled *The Great System of the Universe*. Even in ancient times, he was known entirely through the writings of Democritus and the comments of early critics like Aristotle. He was known to the Islamic world through doxographies. *BNP* 7:447–48; *DK* 67; *DPA* 4:97–98; *KR* 400–26; *RE* 13:2264–77.
Marinus (poss. sixth century). One of the Alexandrian epitomists. He is known only from two Arabic lists of the epitomists. There is no other information on him in Arabic sources, and he cannot be convincingly identified with anyone known from Greek sources. See pp. xli–xlii above.

Melissus of Samos (fl. ca. 440 BCE). A monist who held that the universe was one, unchanging, and infinite. He took Parmenides's doctrine that only Being is and drew the conclusion that the universe must be infinite in space and time, since limit would imply nonbeing. He was disliked by Aristotle and those influenced by him. He is probably the only philosopher ever to win a naval battle, having commanded the Samian fleet that defeated the Athenians in 441. BNP 8:635–36; DK 30; DPA 4:391–93; KR 298–306; RE 19:530–32.

Menemachus of Aphrodisias (first century). Methodist physician of whom little is known beyond a few citations in Galen and Oribasius. RE 15:838.

Menodotus of Nicomedia (fl. ca. 125). A prominent Empiricist physician and skeptical philosopher. MSS A and M of the epitome of On the Sects list him as a Methodist, though in fact he was an active polemicist against the Methodists. Perhaps his name was added from another source and misplaced. BNP 8:695; DPA 4:476–82; GAS 3:56; RE 29:901–16.

Methodists (ca. first to fifth [?] century). A school of medicine founded by Thessalus of Tralles and said to have been based on the earlier theories of Asclepiades and Themison. The Methodists analyzed diseases in terms of “communities” and common features of diseases and believed that diseases reflected either restricted or excessive flows within the body. They were notable for their antitheoretical bent and their comparatively gentle treatments. Galen’s savage attacks on them, reflected in the epitomes, has affected most later evaluations of them, but recently scholars have begun to reevaluate them more favorably. BNP 8:801–2; Nutton, Ancient Medicine, 187–201; RE supp. 6:358–73.

Mnaseas (fl. late first century). An obscure Methodist physician known to us through a few citations in Galen and several other late medical writers and to the Muslims through citations of a Kitāb al-qawābil, “Book of Midwives [?]” GAS 3:56; RE 30:2252–53.
Mnesitheus of Athens (fl. late fourth century BCE). Mentioned in MSS A and M as a Methodist, but actually a Hippocratic physician who predated the Methodists by several centuries and who should thus be listed as a Rationalist. He was best known for writings on dietetics and known to the Arabs through citations with his name usually garbled, sometimes in the form Minīthānūs al-Qadīm, “the elder,” to distinguish him from Mithīnānūs al-Thānī, “the second,” by whom is meant Mnaseas. BNP 9:102; GAS 3:51–52; RE 30:2281–84.

Oribasius or Oreibasius of Pergamon (ca. 320–400). A pagan iatrosophist and the personal physician of the Emperor Julian the Apostate. He is of particular importance because his surviving work contains extensive extracts from the works of earlier physicians. Five works were attributed to him in Islamic sources, and quotations from some of them survive in the works of Arabic authors—who, however, knew nothing else about him. BNP 10:203–5; CDSB 10:230–31; DPA 4:800–4; GAS 3:152–54; RE 7:797–812.

Palladius of Alexandria (sixth century). An otherwise unknown iatrosophist known to have written commentaries on Hippocrates and Galen. The Islamic world knew him as the author of a commentary on Hippocrates’s Aphorisms and as one of the compilers of the Alexandrian epitomes. BNP 10:393; GAS 3:161–62; RE 36.2:211–14. See p. xlii above.

Parmenides of Elea (fl. ca. 475 BCE). Presocratic philosopher who held an extreme form of monism in which reality was one, unchanging, and finite, a view known to the Islamic world through Aristotle and the doxographies. Islamic sources also mention him as a physician. BNP 10:537–40; CDSB 10:324–25; DK 20; KR 263–85; RE 36.3:1553–59.

Paul of Aegina (fl. 640). A physician in Alexandria known mainly for his seven-book manual of medicine. This work was based on Oribasius’s much larger medical encyclopedia and, in Hunayn’s translation, was widely cited by Islamic authors as his Kunnāsh. The Arabic tradition knows five other titles, one of which survives in Hebrew translation. BNP 10:635–36; CDSB 10:417–19; GAS 3:168–70; RE 36.3:2386–98.

Philinus of Cos (mid-third century BCE). He broke with his teacher Herophilus to found the Empiricist school, asserting that the causes of disease could not be known and rejecting the use of the pulse in diagnosis. He was unknown to Islamicate scholars except as a name in a list of Empiricist physicians. BNP 11:22; CDSB 10:581; RE 38:2193–94.
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Philotimus or Phylotimus of Cos (late fourth century BCE). A student of Praxagoras and thus a Rationalist in the Galenic classification of medical schools. He was known to Islamicate scholars through citations of his work on dietetics. GAS 3:52; RE 39:1030–32.

Plato (ca. 427–348 BCE). Eminent Greek philosopher, much respected by Galen. He was known in the Islamic world as a medical authority through a summary by Galen of the medical doctrines of the Timaeus. Islamic authors also knew of a “Plato the Physician,” said to have been a teacher of Galen, whose book on cauterization seems to be extant in Arabic. GAS 3:48–49.

Pneumatic School (first to second century). Medical school founded by Athenaeus in opposition to the Methodists. Its teachings were a combination of Hippocratic medicine and the doctrine of pneuma of the Stoics, apparently as transmitted by Posidonius. Two other major medical writers belonged to this school: Archigenes of Apamea and Claudius Agathinus. BNP 11:433–34; Nutton, Ancient Medicine, 202–6.

Praxagoras of Cos (late fourth century BCE). Possibly the teacher of Herophilus. He wrote widely, developing a system with eleven humors, but was probably most influential as an anatomist. BNP 11:782–83; CDSB 11:127–28; RE 44:1735–43; Steckerl, Fragments of Praxagoras.

Prodicus (ca. 450–400 BCE). Sophist and teacher of oratory who appears several times in Plato’s dialogues and is mentioned by Galen in On the Elements as the author of a work entitled On Nature. BNP 11:930–31; DK 84; RE 45:84–89.

Pythagoras (fl. ca. 500 BCE). Semilegendary founder of the Pythagorean school. He and his school were said to hold that the elements were numbers—in particular, the numbers one through ten—and that there were thus ten elements. He was well known to the Islamic world as one of the five “pillars” of philosophy. There were also two pseudepigraphic Arabic medical works attributed to him. BNP 13:276–87; GAS 3:2022; RE 47:171–209, supp. 10:843–64.

Rationalist school. Also known as the Dogmatic school. The school of medicine to which Galen assigns those physicians, beginning with Hippocrates, who believed it was necessary to understand the inner state of the body in order to maintain health and treat illness. It was not an organized school but rather a retrospective categorization of physicians sharing a common medical epistemology. BP 4:612–13; RE supr 10:179–80. See pp. xlvi, 10, 30–34 above.
Rāzī, Abū Bakr al- / Rhazes (ca. 854–925 or 935). Iranian physician with unconventional philosophical views. His most important medical work was al-Ḥāwī fī al-ṭibb, which contains citations and quotations from many sources now lost, many of them Greek, as well as al-Rāzī’s own observations. He also wrote a critique of Galen’s views entitled al-Shukūk ʿalā Jālīnūs (Doubts concerning Galen). CDSB 11:323–26; EI, s.v. “al-Rāzī, Abū Bakr”; Encyclopaedia Iranica, s.v. “Ḥāwī, al-.”

Ruḥāwī, Isḥāq ibn ʿAlī al- (fl. second half of ninth century). Author of at least five medical works, of which only a work on medical ethics survives. GAS 3:263–64; al-Ruḥāwī, Medical Ethics.

Serapion of Alexandria (late second century BCE). The second major Empiricist, later known best as a pharmacologist. His works are lost apart from citations in Galen and other late authors. RE 2.4:1667–68.

Sextus Empiricus (fl. late second century). The well-known skeptical philosopher. He was also a physician, but his works on medicine are lost. In his Outline of Pyrrhonism 1:236–41, however, he praises the Methodists as being closer to Skepticism than the Empiricists of his own day. BNP 13:370–72; CDSB 12:340–41; RE 2.4:1667–68.


Socrates (ca. 470–399 BCE). Athenian philosopher and teacher of Plato. He appears in the epitome as an advocate of the view that there are three elements. See p. 140 and n. 26 above.

Soranus of Ephesus (early second century). A major Methodist physician, best known now for his surviving work on gynecology, though it is clear from surviving citations in the works of Galen and others that he was rivaled only by Galen as a medical authority in later Roman times. He was known to Islamicate scholars through citations, lists of ancient doctors, and a book on enemas, evidently extracted from a larger Greek work on therapeutics. BNP 13:653–55; CDSB 12:538–42; DPA 4:476–82; GAS 3:61; RE 2.5:1113–30; Ullman, Medizin, 76–78.

Stephanus of Athens (ca. 600). Author of two surviving commentaries on works of Hippocrates and another on a work of Galen. He is possibly to be identified with one or more others of the same name: a philosopher active in Alexandria around 580 who wrote on Aristotle’s logic, an Athenian who taught philosophy in Constantinople around

Stoics (fourth century BCE–third century CE). Hellenistic philosophical school whose importance for medicine was its materialistic physics, its conception of *pneuma* (spirit), and its theories of scientific inference. Though the Stoics were most naturally associated with the Pneumatic school of medicine and were often criticized by Galen, it is clear that they had a great influence on various Rationalist theories of medicine. *BNP* 13:852–57; Hankinson, “Stoicism and Medicine.”

**Thales of Miletus** (fl. first half of sixth century BCE). Traditionally the first true philosopher, though little is known about him with certainty. Though various scientific, astronomical, and mathematical discoveries are attributed to him, the doxographers and later Muslim scholars knew him mostly for his theory that water was the primal element. *BNP* 14:360–62; *DK* 1; *KR* 74–98; *GAS* 4:45; *RE* 2.9:1210–12, supp. 10:930–47.


**Theodosius** (sixth century?). One of the Alexandrian epitomists, according to two of the sources. He has not been otherwise identified.

**Thersites.** A Greek soldier at Troy, malformed in body and character, who became a symbol of ugliness in Greek literature. *BNP* 14:556; *RE* 2.10:2455–71. See p. lxviii and p. 67, n. 52.

**Thessalus of Tralles** (first century). Probably the true founder of Methodism. He taught that all disease could be explained, and thus easily diagnosed and treated, by some combination of states of constriction and looseness of the bodily pores. He was more or less unknown to the Islamic world. *BNP* 14:578–79; Pigeaud, “L’introduction,” 587–99; *RE* supp. 11:168–82.

**Xenophanes of Colophon** (ca. 570–467 BCE). One of the earliest Greek philosophers. He is best remembered for his interesting critique of the anthropomorphism of traditional Greek religion. The doxographers, probably incorrectly, say that he held that the primal element was earth; more likely, he thought that the primal elements were earth
and water. The Islamic world seems to have been largely unaware of him. *BNP* 15:819–22; *DK* 21; *KR* 163–81; *RE* 2.18:1542–62.

Yabrūdī (or Bīrūdī), Abū’l-Faraj Jirjis ibn Yūḥannā ibn Sahl al- (eleventh century). A Syrian Orthodox Christian physician who worked in Damascus. He was a student of Abū’l-Faraj Ibn al-Ṭayyib and was known for his copies of and commentaries on medical works, especially those of Galen. *IAU* 2:140–43.