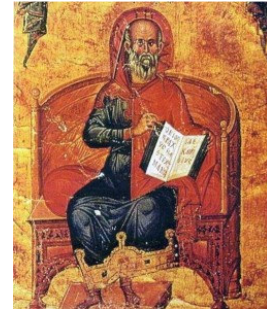


# Medical traditions in and around Byzantium



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## Book of abstracts

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Traces of Ancient Egyptian wisdom in Byzantine Medical Literature

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### **Abstract**

Traces of Ancient Egyptian healing concepts can be detected in the Byzantine medical literature, which result from the re-use of graeco-egypto-coptic traditions. Alexander of Tralles' medical treatise is significant from this viewpoint because it shows a connection between iatromagic and conventional therapeutic concepts, together with the presence of authentic Egyptian concepts of the body and Greek traditional therapies based on humoral pathology and dietetics. Supported by medical ethics, the inclusion of Egyptian traditions and their application in therapy by the Byzantines witness to a focus on holistic, patient-related, and individually modifiable healing concepts.

Ilias Valiakos

*Antidotarium magnum, Antidotarium Nicolai, and Nikolaos Myrepsos' Dynameron*

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**Abstract**

The *Antidotarium Magnum*, the *Antidotarium Nicolai* (both in Latin) and Nikolaos Myrepsos' *Dynameron* (in Greek) are three related recipe books which had a deep influence on pharmaceutical theory and practice in the West and in the Eastern Mediterranean until the end of the 18th century. The *Antidotarium Magnum* was redacted around 1080 in Southern Italy. Around 1230, 110 of its recipes were excerpted by a physician of Salerno to compile the so-called *Antidotarium Nicolai* also known as the *Antidotarium parvum*. The *Dynameron*, which contains 2667 recipes divided in 24 sections ordered according to the Greek alphabet, was compiled after the middle of the 13th century probably in Nikaia, at that time the capital of the Byzantine Empire, possibly by a certain Nikolaos Myrepsos.

Koray Durak

Byzantine Exports of *Materia Medica* to the Islamic World

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**Abstract**

Aromatics constitute a significant portion of exports of the Islamic Near East to Byzantium in the Middle Ages. Spices, dyeing material, and drugs were familiar items that were carried from South Asia and the Near East to the Byzantine markets. However, the question of Byzantine exports of aromatics, more specifically *materia medica*, to the Islamic world is an unexplored area of study. An unexpected insight into the nature of Byzantine export of drugs comes from the Arabic lists of *materia medica* from around the turn of the first millennium AD that provide invaluable information about the Byzantine provenance of certain *materia medica* and their exportation to the Near Eastern markets.

Nikolaj Serikoff

## Hunayn ibn Ishaq and his Greek manual. A Re-discovery

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### **Abstract**

This is to introduce a new source for medieval translations from Greek into Arabic, a definitive set of lexical lemmas as compiled by Hunayn ibn Ishaq al-Ibadi for his Greek manual, which apparently was a Greek "Konversationsgrammatik" (IAU 1 197.24, Q. 173.14). This set has not reached us in form of a separate copy: it is incorporated into a major lexicographical work by Isho Bar Bahlul (Abu Hasan Isa b. al-Bahlul), a Syrian Lexicographer of the 10th cent. The set was reconstructed on the principles developed in the recent studies on textual history (Hoerandner 1981). A certain textual surroundings along with specific transliteration revealed around 9,000 lemmas, which constitute a compact set.

A complex system of referencing allows a secure attribution of its authorship to Hunayn ibn Ishaq. A textual analysis allows to trace the origins of this set: a majority of lemmas are constructed upon the relevant quotations from the *Techne Grammatike* by Dionysius Thrax (d. 90 BC) and the writings of the Byzantine Grammarian George Choïroboskos (9th cent. AD). A further comparison of the lemmas found in the Dictionary by Bar Bahlul with the survived texts by Choïroboskos show how Hunayn has adapted a Byzantine Greek manual to the needs of a non-Greek speaker.

Among his adaptations are most significant a) applying the ideas and rules of the Arabic national grammar for describing phenomena of the Indo-Iranian language (Greek); b) using the theories of *i`rab* (an Arabic term used to describe nominal changes ) for description of the Greek nominal and verbal terminations; c) adapting the existing Arabic translations of the Scriptures to establish the basic correlations between Greek Syriac and Arabic.

A reconstructed set provides a clear idea of how Hunayn's lost work.

"Definitions on [nominal and verbal] terminations", in Arabic "ahkam al- i`rāb" was composed and used for teaching purposes at the time of its author and for the centuries to come.

Alain Touwaide

## Arabic into Greek. Revisiting Symeon Seth

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### **Abstract**

Symeon Seth's role in the transmission of Arabic medicine to Byzantium through his *De alimentorum facultatibus* has been known for a certain time. All modern research on the topic has been performed on the basis of Langkavel's edition. A renewed search for the manuscripts of the treatise has brought to light several codices not previously taken into consideration, including one dating back to the 13<sup>th</sup> century which offers a text that substantially differs from Langkavel's edition.

Mehrnaz Katouzian-Safadi

## Reading Literature, Practicing Medicine. Râzi and his Arabic and Persian colleagues

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### **Abstract**

This paper will examine physicians writing in Arabic and Persian, with a particular focus on al-Râzî (d. 925) and his approach to leprosy and smallpox. Typically enough, al-Râzî acquired a good theoretical knowledge on the basis of available literature (not only Greek, but also Arabic treatises), and constantly checked-and possibly revised-such contemporary knowledge through the clinical observation of patients, in a dynamic interaction between books and hospital, theory and practice. In so doing he integrated new treatments coming from a vast range of sources, local or more distant, and Greek, Arabic, Persian or of other origin. In so doing, this paper aims to lay down the basis for a renewed approach to the analysis of medieval medical literature characterized by multi-dimensionality, not only theory and practice, but also the several universes in presence in the Mediterranean region and beyond.

Siam Bhayro, Stefanie Rudolf

## Syriac medical handbooks and the persistence of the Greco-Roman and Mesopotamian sciences

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### **Abstract**

The Syriac medical handbooks of the eleventh to thirteenth centuries contain a mixture of ancient and late-antique Greco-Roman and Mesopotamian scientific traditions, and testify to the reception of these traditions in the Syriac milieu during the Byzantine and early-Islamic periods. Modern scholarship has tended to emphasise the reception of the Greco-Roman traditions, while relegating the Mesopotamian ones to mere superstition or the practices of the ignorant. More recently, we have been able to establish how the Mesopotamian sciences, particularly astronomy, herbal medicine and divination, not only persisted beyond the cuneiform age, but were also integrated with the Greco-Roman sciences in the medieval Syriac compendia. This, in turn, has caused us to reassess the reception of the Greco-Roman material. In this paper, we will place the Syriac compendia into their proper context, and illustrate the reception of the older traditions from both spheres with specific examples.

Helena Paavilainen

## Melancholy and its Treatment in Jewish Medical Sources

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### **Abstract**

This paper discusses the medieval concept of melancholy and especially its medical treatment in the medieval Jewish framework. Medieval medical traditions combine the classical Greek material with later developments and an enriched *materia medica*. Writings of Jewish physicians reflect the interplay of tradition and innovation that characterize this development. Written in different geographical areas, for different audiences and for somewhat different purposes, they will throw light on the simila-

rities and variations that will help to contextualize the transmission and modification of the medical knowledge and its position in the medieval Jewish world.

Caroline Macé

## Greek Christian sources of Armenian medical thought

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### **Abstract**

Since the creation of the Armenian alphabet in the wake of Christianisation (beginning of the 4th c.), a large activity has been devoted to the translation of Greek and Syriac literature into Armenian. Apart from an intriguing “Galen’s dictionary”, we have no evidence that the ancient Greek medical corpus was ever translated into Armenian. One ready-made explanation for this gap, is that medicine was considered a practical activity, for which no need of a theoretical framework, and especially a pagan one, was felt. Somehow, this theoretical framework was provided by a few Christian texts, which were translated early in the history of Armenian literature, such as Gregory of Nyssa, *De opificio hominis*, Nemesius of Emesa, *De natura hominis*, or the *Physiologus*. In this paper, I would like to give some insights about the context of those translations and to examine to what extent those texts may have contributed to the shaping of a medical thought in Armenia.

Ramaz Shengelia

## Georgian Medical Manuscripts and Texts: History and Peculiarities

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### **Abstract**

Georgia is the country of ancient medical traditions. Original and translated books in medicine containing vast and interesting information on diseases and means of their management (medicinal plants, medicinal means of animal and mineral origin) used in those times have been known in Georgia as early as from the 5th century AD. So far more than 500 GMM have been discovered; unique descriptive catalogue in Georgian have been compiled containing narrative information in addition to technical data of the manuscripts. The catalogue was brought to the standards meeting international

requirements and computerized. According to the latest data there are very interesting manuscripts in the archives of Georgia and abroad. A computer version of the complete catalogue in Georgian would be available.

Specific research methods was used:

1. Search for so far unknown GMM will be conducted in all existing foundations and libraries of Georgia and aboard. In case of finding so far unknown GMM in the private collections the will be studied on site.
2. A method of so-called technical description will be used to compile full descriptive catalogue of GMM. This method involves defining the following parameters for each manuscript: a) specifying paper format and size; b) defining water marks; c) specifying the type of writing (Asomtavruli – ancient Georgian writing, Nuskhakhutsuri – medieval Georgian writing, Mkhedruli – modern Georgian writing); d) specifying the date of creation (based on paleographic signs, paper, water marks, data provided in the texts, various comments and additions); e) specifying the issue of authorship (whether the author is compiler or copyist of the manuscript); f) indication of the beginning and end of the manuscript. The texts of the manuscripts will be: a) rewritten in modern Georgian writing – Mkhedruli; b) their linguistic peculiarities will be specified and studied; c) Their typology, architectonics and conceptuality will be stated and defined; d) The reference guides listing the names of diseases, symptoms and syndromes with indication of the pages they are mentioned will be compiled. All characteristic peculiarities of each manuscript will be considered and after the comparative analysis of their texts basic, most original and rational methods, Natural Medical Means (NMM) of treatment and diet will be identified.
3. The method of identification will be used to define exact names of the diseases, symptoms, syndromes and natural medicinal means.
4. Method of comparative analysis will be used to compare methods and NMM used in GTM with NMM cited in the works of East countries, Islamic world, Greek - Romanian and other authors.
5. Field systematization of diseases, symptoms, syndromes indicated in collected GMM texts; Generation and computerization of common database of Georgian TM according to GMM.

Separately formed *Materia Medica* unites all natural medicinal means (medicinal plants, natural resources of animal and mineral origin) as well as edible plants including endemic species consumed only in Georgia.

Klaus-Dietrich Fischer

## 'Beifang' im lateinischen Oribasius: Die Streuüberlieferung griechischer medizinischer Werke

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### **Abstract**

Oribasius, active in the second half of the fourth century A.D. and Julian the Apostate's personal physician, has left us two abridgements of his seventy-book Medical Collections, one (called Σύνοψις) addressed to his son Eustathius, a doctor like Oribasius himself, in nine books, and another for his dear friend Eunapius, the famous orator and author of the Lives of the Sophists. Both abridgements were translated into Latin before the end of antiquity, in the sixth century if not earlier. The four books Πρὸς Εὐνάπιον, also referred to as Euporista, and the Σύνοψις contain additional material from Latin sources like Celsus and Caelius Aurelianus, or from Greek authors, either translated ad hoc or already circulating in Latin versions. Sometimes, Oribasius' text is replaced by that of his sources, Galen in the cases I wish to discuss. I will examine three examples (βαλαύστιον, melanteria, and ἄκορον) from book 2 of the Euporista listing drugs in the order of the Greek alphabet. This will throw some light on problems related to the Greek Oribasius and his source, Galen's De simplicium medicamentorum temperamentis ac facultatibus, as well as the Latin Oribasius, whose manuscripts precede our Greek witnesses usually by half a millennium.

Danilo Valentino

## Similar Medicine, Different Eras. *Iatrosophia* from Byzantium to Early-Modern Greece

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### **Abstract**

*Iatrosophia* are collections of medical recipes produced in the Greek World after the Fall of Byzantium, which were intended for practical usage. Though widely disseminated up to the early 20th century, they have rarely been the object of a thorough investigation, whereas their analysis provides interesting insights on Greek medicine



from Byzantium to modern Greece. In spite of their chronological and geographical differences, *iatrosophia* share common characteristics as witnessed by the *iatrosophion* of manuscript Palermo, Biblioteca Centrale Regione Siciliana XIII.C.3 (16<sup>th</sup> cent., Crete) or the manuscript A.18 of the Machaira Monastery in Cyprus (19<sup>th</sup> cent., Cyprus) have a similar layout, organization of the matter, and structure of data. Their contents are often drawn from previous Greek medical tradition. This paper will compare some *iatrosophia* from 15<sup>th</sup> to 19<sup>th</sup> century; it will describe their common features in order to hint at the persistence of Byzantine medicine until the modern Greek time.

Patricia Clark

The *iatrosophion*. Recent Connections with Ancient Greek and Byzantine Medicine

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### **Abstract**

While researching oral healing traditions in central Crete, I became acquainted with the family of a locally famous *praktikos* (empirical doctor) and was given access to his handbook of medical lore. This turned out to be a late copy of a *iatrosophion* with roots reaching far back through the history of Greek medicine. I will describe key features of this text and suggest some of the historical, geographic and social forces that help to explain both the changes that it, and other such texts, undergo over time, but also the resilience of their connections with Ancient Greek and Byzantine medicine.