

Bowersock. Greeck sophists and roman empire

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were sought after by the educated public of the time for lectures on medical topics and handbooks on disease for the lay reader. There is no indication that the lay reader wanted such things.

Yet there certainly existed a taste for medicine in the second century. Galen was a lion of society. The explanation lies in the old nexus between philosophy, oratory, and medicine. Mention has already been made of the situation in the second half of the fifth century B.C.: it will be recalled that the spread of Hippocratic medicine and the sophistic movement coincided. Similarly the so-called Second Sophistic was accompanied by a wave of popular enthusiasm for medicine. The issue here is one of tastes and cultural developments, not of positive and lasting achievements; for it would be justifiable to maintain that in oratory, philosophy, and medicine far more real progress was made in other centuries than the second A.D. Yet the growing taste for these disciplines, so closely intertwined in antiquity, is unmistakable from the very period with which Philostratus began his account of the sophistic revival, that is—just after the middle of the first century A.D. The important inscription recording provisions for the immunity of teachers under Vespasian links the *παιδευταί* who were *grammatici* and rhetors, with the *ἰατροί*, and this is a significant conjunction that persists throughout the subsequent immunity legislation.¹ In the edict of Hadrian on this subject there occur rhetors, philosophers (whom he was the first to include), and doctors, while the same conjunction reappears in the restrictive edict on immunities issued by Antoninus Pius.² We happen to know that the *Mouseia* of the larger eastern cities included both professors and physicians.³ Even the declamations of pseudo-Quintilian provide a parallel in the school-problem of whether an orator, philosopher, or doctor is most useful to a state.⁴

Philostratus, in the earlier part of the *Lives of the Sophists*, acknowledges the connection between philosophy and rhetoric

¹ R. Herzog, *Sitzungsberichte preuss. Akad. (Phil.-Hist. Klasse)*, 1935, p. 968 = McCrum-Woodhead, *Documents of the Flavian Emperors* (1961), no. 458. See above, p. 32.

² *Dig.* 27. 1. 6. 2 and 8.

³ Cf. Herzog, *op. cit.*, p. 1006.

⁴ Pseudo-Quintil., no. 268, pp. 92 ff. Ritter.



