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by discussing the careers of those philosophers whom he regards as sophists. He does not indicate so explicitly the link with medicine, but it emerges from various biographical details: a teacher of the sophist Polemo, Timocrates from Pontic Heraclea, had begun his education with the intention of becoming a doctor.¹ Aristides describes Galen's teacher, Satyrus, both as a doctor and as a sophist.² The existence of the professional titles *ιατροσοφιστής* and *ιατροφιλόσοφος* illustrates distinctly the bond between the three professions.³ The best commentary for these titles (although neither is mentioned there) is the opening of Plutarch's dialogue on good health.⁴ Moschion and Zeuxippus, the interlocutors, begin their discussion with remarks about a certain doctor, Glaucus, who is described as ill-disposed toward philosophy. Glaucus was a doctor who believed that philosophy and medicine were as remote from each other as they could possibly be. Very different was the opinion of the interlocutor Moschion, who was angered by any philosopher without an interest in medicine and affirmed the interrelation of the two disciplines.⁵ The pugnacious independence of Glaucus is reminiscent of outbursts by the sophist Aristides against the tribes of philosophers.⁶

A striking example of an *ιατροφιλόσοφος* can be discovered among the contemporaries of Plutarch: the Stoic philosopher and poet Serapion, to whom Plutarch dedicated his dialogue on the epsilon at Delphi.⁷ Thanks to a monument at Athens Serapion has become better known than Plutarch makes him. To be sure, an interest in medicine can be inferred from the examples which Serapion adduces within the pages of Plutarch, but the Serapion monument preserves the text of a poem by him on the proper behaviour of a doctor when confronted by

¹ VS, p. 536.

² Aristid. 49. 8 Keil.

³ e.g., an *ιατροφιλόσοφος* in Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (1926), 1298; an *ιατροσοφιστής* in *Anth. Pal.* xi. 281 (cf. Suid., s.v. Gesios). Dio Prus. 33. 6 seems to refer to demonstration lectures of iatro-sophists; Dio may not actually designate them as such, although von Arnim suggests emending τῶν καλουμένων ἰατρῶν to τῶν καλουμένων ἰατροσοφιστῶν (or λογιάτρων).

⁴ Plut. *De tuenda sanitate* 122 B ff.

⁵ Ibid., 122 D: τῷ μὴ φιλατροῦντι χαλεπαίνει φιλοσόφῳ.

⁶ Cf. Aristid. ii, pp. 399 ff. Dindorf, 'On the Four'.

⁷ See J. H. Oliver, *Hesperia*, Suppl. 8 (1949), 243-6.

