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a beautiful female patient. This is the work known by the title which Paul Maas gave to it, *carmen de officiis medici moralibus*.¹

On the inscription at Athens, Serapion is explicitly designated poet and Stoic philosopher: the union of poetry and philosophy is familiar, and so too is the union of poetry and medicine (one may profitably observe Nicander of Colophon or indeed Serapion's contemporary, Marcellus of Side).² Serapion is very much a product of his own times, which cherished and encouraged the interaction of disciplines. His interest in medicine is the most valuable new fact about him and makes it perfectly natural that—as the same inscription reveals—his grandson should have been a priest of Asclepius. Furthermore, his great-grandson was Q. Staius Themistocles, the keybearer of Asclepius who is proclaimed related to philosophers, Asiarchs, and consuls.³

The foregoing account of the way in which the sophistic revival of the late first and the second centuries is inextricably bound up with the renaissance of other intellectual pursuits should complement and confirm what is known of Galen's extra-medical interests. As he tells us often enough himself, he believed passionately in the connection between philosophy and medicine, and he was indeed the author of a number of purely philosophical commentaries on works by Plato, Aristotle, Theophrastus, and others.⁴ His writings included general treatises, for example, *περὶ ἡθῶν* and *περὶ ὁμοιοῦς* (this latter a theme particularly beloved in the second century).⁵ The opinions of Galen on philosophy and medicine as comple-

¹ J. H. Oliver, loc. cit. For more on the connection of philosophy and medicine on inscriptions, see M. N. Tod, *JHS* 77 (1957), 138–9.

² Nicander: *Anth. Pal.* ix. 211 ff. Marcellus' *ἱατρικὰ*: Suidas, s.v. Marcellus Sidetes (cf. Wilamowitz, 'Marcellus von Side', *Sitzungsberichte preuss. Akad.* 1928, pp. 3 ff.). See also P. De Lacy, 'Galen and the Greek Poets', *GRBS* 7 (1966), 259–66. On the *liber medicinalis* (in hexameters) of Q. Serenus, often called Sammonicus, see below p. 107. For a conjunction of poetry, philosophy, medicine, and also history, cf. the polymath honoured at Rhodiapolis in *IGR* 3. 733.

³ Oliver, op. cit.

⁴ Cf. G. Sarton, *Galen of Pergamum* (1954), pp. 25 ff. and Galen's *De libris propriis* (in 19 Kühn and also in Mueller). Certain philosophical works survive only in Arabic versions: there is a list of some of these in Sarton, op. cit., pp. 99–100.

⁵ Galen 19. 45–6 Kühn = 121 Mueller.

