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mentary studies can best be seen in the brief essay on the subject 'The Best Doctor is also a Philosopher'.¹ It appears from the bibliography which Galen thoughtfully provided of his own writings that he also wrote on philological topics, such as the vocabulary of Cratinus, Eupolis, and Aristophanes, and more general works on verbal expression.² These subjects will not seem surprising when we reflect that among Galen's contemporaries were Pollux and Phrynichus. In so many points was Galen a representative figure of the cultural life of his epoch, an epoch that welcomed medicine, philosophy, and rhetoric all together and enthusiastically.

Medicine was above all the profession of Galen; and if the Second Sophistic movement signals among other things an intensified general interest in the human body and its diseases, so does another great renaissance of the same period: the renaissance of the cult of Asclepius. The cult had been in existence for many centuries, and temples to Asclepius in various parts of the empire were already of some antiquity.³ But the god enjoyed a tremendous increase in popularity precisely during the sophistic revival, and this was not sheer coincidence. There had always been a close and noticeable association between Asclepius and the doctors, as the term Asclepiad shows. A great medical school at Cos flourished alongside a great Asclepieum, and similarly under the empire at Pergamum. For the god was a god of healing and therefore, appropriately, a patron deity of the healing art. And throughout the long coexistence of Asclepius and the medical profession there was never—as far as one can tell—any unseemly competition between the two.

There are indeed scholars who believe that in the imperial period, at least, positive collaboration can be detected between Asclepius and the doctors: 'the god learned medicine.'⁴ If the

¹ Galen 1. Kühn = 1 ff. Mueller: On this, M. Isnardi, *Par. d. Pass.* 16 (1961), 257 ff. For an Arabic text of the work, see P. Bachmann, 'Galens Abhandlung darüber, dass der vorzügliche Arzt Philosoph sein muss', *NGA* 1965, no. 1.

² *De libris propriis*: 19. 8 ff. Kühn = 91 ff. Mueller. Cf. De Lacy, *op. cit.* (p. 68, n. 2 above).

³ Cf. E. J. and L. Edelstein, *Asclepius* (1945).

⁴ *Ibid.*, vol. ii, ch. 3, 'Temple Medicine'.



