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Antonine period.¹ It would be interesting, if not perhaps agreeable, to have for comparison with it an earlier work—for example one (which Artemidorus disliked) by Artemon of Miletus: twenty-two books on dreams fulfilled through the agency of Serapis.² A comparison with the Asclepius literature also suggests itself.³

Above all, Galen himself declared his belief in the efficacy of dreams: 'There are certain people who scorn dreams, omens, and portents. But I know that I have often made a diagnosis from dreams; and guided by two very clear dreams I once made an incision into the artery between the thumb and index finger of the right hand . . . I have saved many people by applying a cure prescribed in a dream.'⁴ It is not surprising that the doctors dwelled in such harmony with their patron god.

The prestige of Galen in educated Graeco-Roman society of the second century was symptomatic. Galen was a particularly brilliant representative of his age—hence his preferment. In his own person he combined those intellectual talents which had come into fashion. He was a physician, but also a philosopher and a man who studied old vocabulary. His anatomical demonstrations would probably have qualified him for the title of iatrosophist. And he came from Pergamum, one of the great cities of Asclepius. The second century was an age of hypersensitivity in literature and bodily care;⁵ the joint efflorescence of an Aristidés, a Galen, and a Herodes Atticus was not accidental. By an explicable and almost inevitable evolution the Second Sophistic brought with it a tendency to hypochondria which seems to mirror the excessive refinements of its rhetoric. The Antonine world was on the whole a peaceful one;

¹ Available in the old edition of R. Hercher (1864) and the new one of R. Pack (1963).

² Artemidorus, *Oneirocritica* 2. 44 (p. 179 Pack).

³ The comparison is made fully by C. A. Behr, *Aelius Aristides and the Sacred Tales* (1968), chap. VIII and Appendix D.

⁴ Galen 16. 222 Kühn. Note the sane remark of A. C. Lloyd, *JRS* 56 (1966), 254: 'But if most doctors believed in dreams and many (including Galen) in amulets, the evidence is that the bulk of their treatment and their surgery was not irrational or in historical perspective unscientific.'

⁵ E. R. Dodds sees an 'Age of Anxiety': *Pagan and Christian in an Age of Anxiety* (1965), pp. 45 ff.



