REQUIRED BOOKS:


RECOMMENDED BOOKS:


Eunapius’ potted biographical sketches were set down to demonstrate the philosophical, cultural, and scientific skills of some Pagan Thinkers in the latter half of the 4th century. What they tell us is how artificial were such talents as emphasized in the ‘schools’ of the day: one not only learned the elements of Greek grammar and syntax, studied the Great Classics of Greek poetry and prose (Homer in particular), but also -- in the ‘higher’ levels -- how to write imaginary speeches to be delivered to one’s teacher and classmates, speeches that followed strict rules of composition, delivery, and exposition, “public speaking” that delineated themes of historical events, great leaders of the past (distant and sometimes within living memory), and ‘moral’ or ‘ethical’ qualities of both speaker and subject as they might be reflected in contemporary life. Such a “literary” education often led into employment within the increasingly massive bureaucracy characteristic of the later centuries of the Roman Empire before the coming of Islam, and ‘lawyers,’ ‘rhetoricians,’ ‘orators,’ ‘grammarians,’ and similar vocations frequently resulted in appointments (depending on an emperor’s favor, of course) to one of the powerful posts governing one or more of the dioceses and prefectures of the Empire in the 4th through the 6th centuries.

The ‘history’ in the speeches generally is fictional, with the exception of the recorded event (a general’s signal victory, a eloquent oration delivered before an emperor, a scene borrowed from one of the ‘ancient’ Greek or Roman histories or biographies [Plutarch’s Lives were a great quarry], or a ‘logically made-up’ event deduced from a poem, etc.), then ‘expanded’ to encompass the chosen subject matters organized into an effective oration. Eunapius’ doctors are first and foremost brilliant in their rhetorical abilities, although exceptions (such as Oribasius) also were equipped with good training in surgery, pharmacology, and the theoretical constructs of a medical philosophy frequently borrowed from Galen or earlier figures in Greco-Roman medical history, including the quasi-mythical Hippocrates. A physicians’ rhetoric engendered patients through eloquent persuasion, and the truly educated doctor not only was the master of therapies, but also in convincing his would-be patients of his medical skills by means of his eloquence. Eunapius also wrote history, and what is left of these works has been edited with a translation and commentary by R. C. Blockley, The Fragmentary Classicising Historians of the Later Roman Empire (Liverpool: Francis Cairns, 1981-1983; 2 vols.), with the texts and translations in vol. 2, pp. 2-150.

A silver-tongued example of the ‘rhetorical teachers’ and their schools was Libanius of Antioch (AD 314-393), a fierce partisan of Julian and his erstwhile revival of paganism, who survived the tragic death of the young emperor (AD 363) and who continued to espouse the Old Pagan Ideals in one of the most Christianized cities of the Eastern Empire. To get an idea of ‘how it worked’ in such ‘schools,’ take a look at Raffaella Cribiore, The School of Libanius in Late Antique Antioch (Princeton and Oxford: Princeton University Press, 2007), in company with Cribiore’s ‘background’ volume, Gymnastics of the Mind: Greek Education in Hellenistic and Roman Egypt (same press, 2001). The standard edition of the Greek texts of Libanius’ Letters (1540 of the 1600 attributed to Libanius are considered genuine), Orations (64 survive), and Declamations, is R. Foerster, ed., Libanius: Opera (Leipzig: Teubner, 1903-1927; 12 vols.), and there are now a number of good translations (occasionally with commentaries) of Libanius into English, e.g. A. F. Norman, Libanius: Selected Works, 2 vols. (Cambridge, Mass.: Harvard Univ. Press, 1969-1977 [Loeb Classical Library]), Libanius: Autobiography and Selected Letters, 2 vols. (same press, same series, 1992), and Antioch as a Centre of Hellenic Culture as Observed by Libanius (Liverpool: Liverpool Univ. Press, 2000), and D. A. Russell, trans. with notes, Libanius: Imaginary Speeches. A Selection of Declamations (London: Duckworth, 1996).

Libanius, Oribasius, Eunapius, and a number of other writers who reveal learned aspects of 4th century Roman society and culture, enable one to ask questions about “levels” and “quality” of literacy and education in the years after Julian’s ill-fated attempt to turn back the clock. Quite frequently moderns hear about “sharp declines” in literacy with a concomitant judgment suggesting how society became ever more pessimistic, a “gloom-and-doom” scenario that fits into a context of the increasing dependence on magic, astrology, and the supposedly irrational beliefs loosely called religion (Christianity in its numerous varieties, included). Evidence reveals a far less simplistic picture, with literacy a requirement for service in the imperial bureaucracy as well as a necessity in the acquisition of skills in the multiplicity of professions (medicine, engineering, the casting of spells, some aspects of agriculture, astronomy/astrology, philosophy, etc., as well as the study of Christian history and theology). Cribiore’s scholarship
If you are skilled in faking thunderstorms and earthquakes [Anthimius], V, 7

Reign of Justinian (Alexander and Anthimius, V, 6.3

Berlolinensi

New York: Walter De Gruyter, 1975

"Tastes and Smells of Byzantium. Totnes [England]: Prospect Books, 2003; Ch. 2, "Tastes and Smells of the City," and "Texts, 1-4"


III: Andrew Dalby, Flavours of Byzantium. Totnes [England]: Prospect Books, 2003; Ch. 2, "Tastes and Smells of the City," and “Texts, 1-4”


IX: Francis Adams, trans., *The Seven Books of Paulus Aegineta*, 3 vols. London: The Sydenham Society, 1844-1847; Vol. 2, pp. 310-451 [much of this is commentary on Book VI, 37-96, sections regarding surgery]; note esp. 57 (Circumcision), 59 (Catheters, Injection of the Bladder), 60 (Calculus), 65 (Enterocele or Intestinal Hernia), 66 (Bubonocele or Inguinal Hernia), 68 (Castration), 70 (“Extermination of the Nympha and Cauda Pudendi” [Clitoridectomy JS]), 74 (Embryulcia and Embryotomy), 83 (Dracunculi or Guinea Worms), 84 (Amputation), 88 (Extraction of Weapons), 89-95 (Fractures).


XI: John F. Haldon, introd., ed., trans., and commentary, *Constantine Porphyrogenitus: Three Treatises on Imperial Military Expeditions.* Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 1990 (*Corpus Fontium Historiae Byzantinae*, series Vindobonensis, ed. Herbert Hunger, Vol. XXVIII), C. Text 119-265 (pp. 101-111 [English translation only]) + notes, pp. 198-217. When an emperor travels, he takes along a huge amount of stuff -- at least he does in theory. Note the provisions for veterinary care, drugs, and books carried to the battlefront. Constantine’s baggage-train would have been larger than his army, had he ever commanded one in the 10th century.

century. Surgeons who perform hernia repairs are mentioned in specific, as are female physicians, and pharmacists/apothecaries who received salaries as part of the rather large number of hospital staff. Test Miller’s hypotheses (in Birth of the Hospital) against the evidence you have before you.

ASSIGNED READINGS FROM COURSE PACKETS (2)
[2] Chapters, Articles, and Essays (Numbered 1 - 18)

5: Owsei Temkin, “Studies in Late Alexandrian Medicine, I: Alexandrian Commentaries on Galen’s De sectis ad introducendos,” Bulletin of the History of Medicine, 3 (1935), 405-430
7: Mary E. Keenan, “St. Gregory of Nazianzus and Early Byzantine Medicine,” Bulletin of the History of Medicine, 9 (1941), 8-30
8: Mary E. Keenan, “St. Gregory of Nyssa and the Medical Profession,” Bulletin of the History of Medicine, 15 (1944), 150-161

**On the Subject of Byzantine Medicine:** A millennium of medical history, very poorly known by comparison with ‘classical’ Arabic or Greco-Roman medicine. In fact, the *Dumbarton Oaks Papers*, 38 (1984) = Symposium on Byzantine Medicine, is one of the very few books in English on the topic. So you are taking a course that will expose you to even more “source materials” than you might have read in the preceding semester (the 561 on Greek and Roman medicine). As far as I know, S & A Pharmacy etc. 562 is the only course on the topic offered anywhere in the world in a university for credit. In many ways, therefore, each of you is a ‘pioneer’ of sorts, since you will be probing medical-historical texts and studies which reflect an elementary phase of development in a broad field. Even today, some 25 years after I composed the “Introduction” to the 1984 *Dumbarton Oaks Papers*, the ‘state of research’ remains much the same, with basic texts and sources unedited, given eras of Byzantine medicine still unexplored, and too few qualified philologists, physicians, and historians have devoted efforts to understanding the medical history of the Byzantine Empire. I suspect that one day, this millennium will become the primary focus of questions that will elucidate how and why “Renaissance medicine” took the shape that it did, and why our own perceptions of what the practice of medicine can accomplish, has taken the formats and approaches that it values most.

Heritages are important, from the fusion of a then-ancient ‘rational’ medicine (classical Greek and Hellenistic), with organizational principles bequeathed by Roman imperial culture (Asclepius/Aesculapius; the medico-philosophical “sects;” a ‘canonization’ of medicine cum philosophy by Galen of Pergamon, the beginnings of ‘public care’ of the sick [hospitals], and the reworking of an official Christianity), in turn altered by the continuous conflict with Islam, to the always-adaptive politics in the world-state we call the Byzantine Empire. That it survived until A.D. 1453 is testimony to the renewals of vitality and relevance that characterize the long history of Byzantium, and as a whole the consideration of given aspects of Byzantine culture can provide models of ‘what works’ and what does not.
22 & 24 January. **LECTURES:** Sources, Research in Byzantine Medicine and Pharmacy. Languages: *Koinê* Greek and others. Why Study Byzantine Medicine? The *dicta* of Edward Gibbon [vol. I of his *Decline and Fall of the Roman Empire* appeared in 1776]: the Prejudices of the West. 
**RECOMMENDED READINGS:** Treadgold, “The Refoundation of Empire, 284-337” in *History of the Byzantine State and Society*. Treadgold, “Eusebius of Caesarea” and “Ammianus Marcellinus” in *Early Byzantine Historians*. 

29 & 31 January: **LECTURES:** The “Later Roman Empire.” Medical Handbooks. Pharmacology and Background: the ‘Hippocratics’ and Others. Galen to Oribasius. 


12 & 14 February. **LECTURES:** Justinian, Theodora, and the 6th Century. Procopius’ **Secret History** (= Arcana) and What it can tell us (and What it can’t). Links: Gynecology and Obstetrics at the Imperial Court. Aetius of Amida. The Christian Physician in Action: Theophilus ‘Protospatharius’ and the Court of Heraclius. Pub-
lic and Private Life: the Hippodrome, Chariot Races, Bear-Dances, Prostitution, and Other Matters.


19 & 21 February. **LECTURES:** Late Byzantine Alexandria: Texts, Authorities, Exegesis, the Teaching of Medicine, the Practice of Medicine. The Medical Curriculum. How to Integrate Textual Commentaries with Medical Apprenticeships.

**READINGS:** Duffy, trans., *John of Alexandria: Commentary on Hippocrates’ Epidemics VI Fragments* (Course Packets: Texts, No. VIII [read carefully Duffy’s introduction]). Temkin, “Studies in Late Alexandrian Medicine” (Course Packets: Chapters, Articles, Essays, No. 5). Adams, trans., *Seven Books of Paulus Aegineta*, VI, 84 (Amputation), 88-95 (Extraction of Weapons and Fractures [Course Packets: Texts, No. IX]).

26 & 28 February. **LECTURES:** The 6th & 7th Centuries, II: Alexander of Tralles and his Works on Medicine, Pharmacology, Parasitology. Paul of Aegina, his *Epitome of Medicine (= Seven Books)*, as guidebook and teaching text. Military Medicine and Paul’s manual: the Arrow-Extraction Techniques. Dissection?

**READINGS:** Adams, trans., *Seven Books of Paulus Aegineta*, VI, 57 (Circumcision), 59 (Catheters, Bladder Drainage), 60 (Bladder stones), 65-66 (Hernias), 70 (Clitoridectomy), and 74 (Excision of a Fetus [Course Packets: Texts, No. IX]). Salazar, ‘Paul of Aegina on Arrow Wounds’ (Course Packets: Chapters, Articles, Essays, No. 2). Bliquez and Kazhdan, “Four Testimonia” (Course Packets: Chapters…, No. 4). Frendo, trans., *Agathias: The Histories*, V, 1-9 (Alexander of Tralles’ Family; Anthimius the Architect-Engineer [Course Packets: Texts, No. IV]). Dennis, trans., *Maurice’s Strategikon*, pp. 14-16, 29-31, 58-60, and 76-78 (the Army’s Medical Corpsmen [Course Packets: Texts, No. X]).

**RECOMMENDED READINGS:** Treadgold, “The Danger of Overextension (esp. ‘Maurice’s Retrenchment’ [pp. 227-235]), and “A Divided Society 457-610” in *History of the Byzantine State and Society*. 


13 March: **MID-TERM EXAMINATION.** Format: Multiple-Choice, Fifty Questions. Grading strictly by % (no curves); each question worth 2 points; below 60% = F

**SPRING BREAK 15-23 March**


8 & 10 April. **LECTURES:** Islamic Medical Theory, Medical Astrology, Alchemy, Pharmacology. Traditions in Medicine: the Role of Koranic Lore


22 & 24 April. LECTURES: Byzantium and the Classics: the New Handbooks. The Emperor as Scholar/Historian: Constantine VII Porphyrogenitus and his writings. Commissioned Works: the Geoponica, Theophanes’ Epitome of Medicine, Toxicology (in the MSS as a Pseudo-Aelius Promotus), others. Geography, Customs, Languages, Religions, History: Constantine’s Imperial Administration. The Coming of the Crusades: Literature, Science and Learning in the Early 11th Century. Anna Comnena and her encomium to her father, the Alexiad.


29 April & 1 May. LECTURES: Hospitals: The Pantokrator Xenon. Connections: Italy, Armenia, Kievan Russia, the Islamic East. What it was Really Like to Go on a Crusade.

READINGS: Miller, “The Pantokrator Xenon,” “The Hospital in Action,” “Hospitals and


12 May (Monday): Final Examination, 7:45 AM [room to be announced]. Format: multiple choice, fifty questions. No curve in grading.