THE collection of manuscripts of the ancient medical writers that was made under the guidance of Hermann Diels was a model of scholarly co-operation and remains a basic tool of the investigator of the transmission of ancient science to the Middle Ages and to the Renaissance. However, its failings are well known: there is confusion between works of similar title and subject, a slackness in noting leaf numbers and exact divisions within the manuscript, and a disregard of the anonymous or pseudonymous literature in circulation. Reliance upon catalogues, often without personal inspection by a member of the commission, led to the perpetuation of certain errors to serve as snares for the unwary.

One of the treasures of St. John’s College, Oxford, is a medieval scientific manuscript, MS. 17, which is said in Diels’ catalogue to contain a Latin text of the Galenic tract, ‘On Prognosis, for Epigenes’. H. O. Coxe in his pioneering catalogue of Oxford manuscripts described this as a manuscript of Prognostica Galieni, which is indeed the title of the section beginning at fol. 2 verso, col. 1, line 26. Kluge, who excerpted this for Diels without further investigation, confused this translation with that of Niccolò da Reggio, and his ascription and Coxe’s dating passed incongruously into the catalogue. C. W. Jones, in a manuscript note in the copy of Coxe’s catalogue preserved in St. John’s library, dated the majority of this manuscript to the period 1083–1085, with additions of a slightly later date, circa 1101, and suggested that it came from the abbey of Thorney. Thus, even if this work were a translation of Galen’s ‘On prognosis’, it could in no way be connected with the work of the fourteenth-century scholar, Niccolò. There is no evidence for knowledge of this particular Galenic tract in the West until Niccolò’s translation, although it may have been translated into Syriac and, although early translations of certain Galenic texts are known by Hunain ibn Ishaq, it seems a reasonable hypothesis that this work cannot be what Diels’ catalogue claims for it.

Much of the medical learning of this manuscript was transcribed and published by Charles Singer in a long article on early English medicine, and I repeat most of his version.

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3 Diels, op. cit., p. 100.
4 H. O. Coxe, Index codicum Mss. in colletis aulisque Oxoniensibus adservatorum, II, Oxford 1852, p. 5.
It will be noted that there are two sections within these predictions. The first, ending at line 6, is ascribed to Prognostica from a book of Galen, the second is a series of prognostications of a general nature that are to be distinguished from those of Galen. They derived from typical Anglo-Saxon medicine, where many parallels can be found, and where the dog plays an important part. The Galenic Prognostica, Singer suggested, came from the Salernitan poem, the Flos Medicinae, which he dated somewhat earlier than this manuscript and which runs as follows:

His signis moriens certis cognoscitur aeger:
Frone rubet primo, pedibus frigescit in imo,
Inde supercilium deponit sine propinquo
Decidit et mentus, laevus lacrimatur ocellus
Deficit auditis nasus summo tenus albet
Sponte suo plorans mortis pronunciat horam
Ante venit pulsus decurrens propio nisu
Excubias patitur juvenis, noctuque diuque
Signe senex dormit, designat nocte resolvii.

Despite Singer's assertion, the contacts between early Salernitan medicine and England do not appear to have been strong, and it is very difficult to give precision to any institution that can be called a 'School of Salerno'. Grierson has shown relations between mid-eleventh-century Germany and Salerno, and it is possible that the transmission of some medical lore from Salerno could have taken place by the time of the composition of the Oxford MS. Thus Singer's suggestion was not entirely implausible, but further evidence has come to light which casts strong doubt upon it.

With the publication of Beccaria's 'I codici di medicina del periodo presalernitano', it has at last become possible to gauge the extent of the medical knowledge of what have been termed the Dark Ages and to discover something of the transmission of

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Footnotes:

10 S. De Renzi, Collectio Salernitana, V. Naples, 1859, p. 491.
ancient science to the medieval world.\textsuperscript{18} Under the heading of ‘Prognostica Galieni’, five manuscripts are recorded. The earliest, dating from the ninth century, is British Museum, Cod. Arundelianus Lat. 166, fol. 71v, which reads as follows in the transcription by H. I. Bell:\textsuperscript{14}

Percipuit Galienus in corpore humano quod signa sunt mortifera in corpus humano; frons rubit, supercilia declinantur, oculus senex (sinister??) terminatur nasus summus albigat, mentus cadet, pulsus currit, ante pedes frigides cent venter decurrit iuvenem vigilantem et senem insomnnum. haec sunt signa morbifera. (mortifera?)

The relationship of this to the Oxford MS. is at once obvious, and, although textual divergencies are clearly discernible, both collections of prognostics come from the same or a similar source. A third manuscript (Cambridge University Library Gg V 35, 426r) of the eleventh century, presents comparable, although not identical readings.\textsuperscript{15}

(D) icit Galienus. In hu / mano corpore quae signa mortifera apparent; frons rubet, supercilia declinantur. Oculus sinister minuitur, nasi sumitas albicat mentum cadit / pulsus ante currit, pedes frigescunt, venter defuit, iuvenis vigilans, / senex dormiens urina nigra pessima est: urina pura et nebulosa / proximam mortem significat. Urina rubra si habuerit fecem non pericilitabitur. Urina / mane alba post prandium rursus candida optima est.

The textual transmission of ancient medical writings is more fluid than that of a literary text, as the meaning of the text is more important than elegance of style or the needs of metre. There are variants of the Hippocratic Oath in circulation in antiquity, and the differences between the Byzantine and Arabic texts of Galen are well known.\textsuperscript{16} Thus, rather than provide a detailed recension, I shall refer to the other manuscripts mentioned by Beccaria by their incipits and explicits, which serve to demonstrate their connections with the three manuscripts already discussed. They are as follows:


Rouen, Bibliothèque Municipale cod 0.55., 184v. Late 11th century Beccaria n. 44.\textsuperscript{18} Incipit: Precipuit Galienus in corpore humano quod signa sunt mortifera.

\textsuperscript{18} Beccaria, op. cit., 24–77.
\textsuperscript{15} Beccaria n. 70. This manuscript may have a German origin, and Jaffé suggested that it was written by an Anglo-Saxon scribe during a visit to Germany or shortly after his return. The transcription is mine.
\textsuperscript{16} On the Hippocratic Oath, see Papyrus Oxyrhynchus 2547 and the editors’ comments thereon. For a similar treatment of a Galenic Text cf. Antinoopolis Papyrus 186, 5a, 8a, with Galen XIII 981 (ed. Kühn). On the divergencies between the Arabic and Greek versions see for example, E. Wenkebach, ‘Beiträge zur Textgeschichte der Epidemienkommentare Galens’, \textit{Abh. dt. Akad. Wiss. Berl.}, 1927, 1928.
\textsuperscript{17} This MS. was written in West France and later brought to Germany in the eleventh century. The Prognostica Galieni are appended to the Prognostica Democriti.
\textsuperscript{18} This MS. was probably written at the neighbouring monastery of S. Ouen, and the Prognostica Galieni are preceded, f.184r, by an anonymous set of prognostics.
Texts and Documents

The so-called Prognostica Galeni can thus be ascribed at the latest to a ninth-century compiler, who existed before the creation of the ‘school of Salerno’. Upon a freely-agreed basis a scribe might erect another piece of traditional medicine, and the example of the Oxford MS. shows an easy possibility of substitution and addition, when different series of prognostics are juxtaposed. The Cambridge MS. may show a later stage when prognostics derived from urinosophy are added at the end of the common text without any mark of differentiation.

But is it possible to discover the source of this curious group of prognostics? The remotest origin is clearly the Prognosticon of Hippocrates, especially the section describing the ‘facies Hippocratica’, although the passage on the relaxing of the belly is not to be found there.19 Galen’s commentary upon this Hippocratic tract can scarcely be suggested as a source as the earliest manuscript of the Latin translation is not dated earlier than the thirteenth century20 and Beccaria has shown that this did not form part of the early Latin canon of Galen’s works.21 A knowledge of certain prognostics can be assumed to have been used as a rule of thumb by doctors in the Dark Ages, and the Prognosticon of Hippocrates was early included in the Latin canon of Hippocratic works.27 It was translated into Latin as far back as the sixth century, and several different translations exist, including in Monte Cassino cod 97, 3v a paraphrase of the passage on the facies Hippocratica.28 Thus although the Prognosticon of Hippocrates offers a foundation for this text, the connection cannot be pressed too far.

The mass of anonymous medical literature that has survived in medieval manuscripts was neglected by Diels and his associates and it was left to Sudhoff, Heeg and Beccaria to provide the foundation for the diverse and obscure ‘trattatelli’. The most famous of these works of prognosis is that which goes under the name of ‘Prognostica Democriti’ or the ‘Capsula Eburnea’, whose origin Sudhoff traced to a Byzantine compiler of the fifth century.29 One branch of the text was soon translated into Latin, and a second, after having found its way into Arabic, was translated into Latin in the twelfth century by Gerardus of Cremona. The frequent occurrence of such prognostic literature and the wide distribution of the ‘Prognostica Galeni’ to Italy, France, Germany and England reveal their usefulness, and anonymous prognostics are not lacking.34 Thus the text of the Oxford MS. can be placed within a tradition that stretches back to the fifth or sixth century and connected with other similar literature that passed under the name of a distinguished doctor of antiquity.

Although the fortune of the Prognostica Galeni cannot be traced in the detail

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19 Ed. Littré. II 114 cf. also 138, lines 15 ff.
24 Beccaria, Sulle tracce I, pp. 10–12: Sudhoff, op. cit. pp. 110–11: Beccaria, I codici, nos. 44.2; 57.4; 133.13.
that Sudhoff gave for the Prognostica Democriti, one notable development can be observed. Thorndike and Kibre in their collection of incipits give no further examples of the text of the Oxford MS. dating from the twelfth century or later, and it may be that this easily memorable document fell out of favour. On the other hand, a new series of Prognostica Galieni takes its place. An eleventh-century manuscript from Montpellier, Bibliothèque de la Faculté de médecine, cod. 185, 1r, which probably comes from a monastery near Avignon, contains a brief text with the heading ‘Prontiea (Prognostica?)’ Galieni’, which begins ‘... die qui (in) lecto ceciderit ...’ and ends ‘si vero VI die leviorem noctem abuerit ... die levabit.’ This reappears in Vatican Cod. Reginenses 1324, f.66v, and in Florence, Biblioteca Riccardiana, Cod. 905, ff. 38–39, under the varying titles of Prognostica Galieni and Epitomia Ypocratis. The circumstances of the origin of this second version and of its nomenclature are uncertain, but both tracts can be located securely within the medieval prognostic tradition. The Flos Medicinae is revealed as a metrical transformation of already existing prose passages, and the school of Salerno, if the authorship of the poem can be ascribed to it, is thus in this instance not the propagator of new learning to Anglo-Saxon England, but the receptacle of a part of current medical literature in which England also shared.

This examination of an Oxford MS. reveals, not the earliest manuscript of a Latin translation of Galen’s ‘On Prognosis’, but an early example of medieval prognostications. Hippocrates’ ‘Prognosticon’ is a remote ancestor of this snippet of medical knowledge which is designed for practical use rather than for learned comment and which can be seen as a further example of the vulgarization and transmission of the heritage of ancient science.

V. NUTTON

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85 Thorndike and Kibre, op. cit., p. 1517 col.a. The incipit is ‘Solis die qui in lecto ceciderit.’
Gallieni (Paris Métro). From Wikipedia, the free encyclopedia. Gallieni. Paris Métro station. Other names. Gallieni (Parc de Bagnolet) is a station on Paris Métro Line 3, being its eastern terminus. It was opened on 2 April 1971 when the line was extended from Gambetta. It is situated on the Avenue Gallieni, which is named after General Joseph Gallieni, famous for commandeering 600 taxis to take troops to the front to help save Paris during the First Battle of the Marne in 1914.