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Galen's Observations on Diseases of the Soul and the Mind of Men – Researches on the knowledge of mental illnesses in Antiquity*

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Abstract

Galen of Pergamum (AD 129-c. 200/c. 216), one of the most important physicians of the Roman nobility during the Second Sophistic, recombined the teachings of great medical scientists and philosophers such as Hippocrates, Plato and Aristotle. With such an eclectic stance, he was not just able to obtain an independent position in medical and philosophical discourses of his time, but also to create an innovative paradigm to understand and cure diseases of the human soul. Thus, the physician could react to one of the great existential challenges to human life by analysing the ancient concept of the soul and examining how the immaterial mind was related and connected to the material body. Thus, Galen set up a catalogue of norms and measures to respond to mental dysfunctions inflicted by (1) bodily disorder, (2) emotional disequilibrium and (3) neurotic affections, so called fixed ideas.

Galen of Pergamum as an eclectic Physician

As is widely known, Galen of Pergamum was one of Rome's greatest physicians. He worked for the Roman nobility¹ during his first stay in the capital from AD 161-166 and took care of the health of the emperors Marcus Aurelius (121-189), Lucius Verus

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The terms *mind* and *soul* in this article are used as synonyms to describe all mental features of a living human being, such as perceiving, feeling and thinking, and are thus to be seen as translations of the Greek ψυχή within Galen's medical theory to treat psychic illnesses of men.

All abbreviations of Galen's conserved works are carried out according to Fichtner, G. 2012. *Corpus Galenicum. Verzeichnis der galenischen und pseudogalenischen Schriften*. Berlin: Berlin-Brandenburgische Akademie der Wissenschaften.

¹ Schlange-Schöningen 2003: 161-163.

(130-169) and Commodus (161-192) during his second stay in the town on the Tiber from 168 until his death.² This success can partially be explained by Galen's own rhetorical skills and other qualities, which he described in his own writings.³ Such skills were very helpful in establishing himself among other physicians in Rome during the Second Sophistic, i.e. during public debates and autopsies.⁴

However, Galen did not just present himself in an appealing way. Thanks to the great efforts of his father during his childhood education,⁵ as well as his own personal struggles to understand and practice medicine in a broad and comprehensive way while studying in Pergamum, Smyrna, Corinth and Alexandria,⁶ he was confronted with all the great medical schools of antiquity, including the Dogmatics,⁷ the Empirics,⁸ the Methodics⁹ and the Pneumatics.¹⁰ He was also presented with the systems and theories of great philosophers such as Plato,¹¹ Aristotle¹² and the stoic Poseidonios.¹³ After such comparatively extensive studies recombining the teachings, doctrines and experiences of his forerunners in a rational and critical manner, he was able to obtain an independent position in the medical and philosophical discourses of his time.¹⁴ Therefore, his accomplishments in analysing his observations on the human soul can only be understood if his eclectic and synthetic approach is considered.

The medical Understanding of the healthy Soul

In observing the substance of the soul, Galen clearly took an agnostic position.¹⁵ Although he declared the principle of the soul as the reason for voluntary motion and

² Schlange-Schöningen 2003:147. For a detailed discussion of Galen's date of death, see Nutton 2004: 216.

³ For example Galen: De praecogn. II,14 or Galen: De loc. aff. III,3.

⁴ Mattern 2008: 72-76.

⁵ Schlange-Schöningen 2003: 40-43.

⁶ Schlange-Schöningen 2003: 23-39.

⁷ Galen: Meth. med. II,5; Galen: De exp. Med. XIII,4; Galen: De sectis IV.

⁸ Galen: De sectis II.

⁹ Galen: De sectis VI.

¹⁰ For a further examination of the connection between Galen and the pneumatic sect see Wellmann 1895: 65-104, also May 1968: 46 and Scarborough 1993: 44.

¹¹ As Galen himself pointed out in his work *De Placitis Hippocratis and Platonis*.

¹² For example Galen: De plac. Hipp. et Plat. I,8,12-14.

¹³ Galen: De plac. Hipp. et Plat. II,5,79-81; Galen: De plac. Hipp. et Plat. V,2,8. For further discussions see Hankinson 1991: 209-218 and Tieleman 1996: 298.

¹⁴ López-Eire 1991: 72.

¹⁵ Galen: De prop. plac. III,1.

sensation in animals and men,¹⁶ thus postulating a unifying connection between mind and body, he was not capable of pointing out the specific essence (οὐσία) of the soul because he could not find its basic matter (ὑλη) when autopsying bodies.¹⁷ Instead, he brought the aspect of the soul's forms (εἶδοί) into focus and, in accordance with Aristotle, emphasised a certain functionalism.¹⁸ In analysing the empirically verifiable products (ἔργα), actions and deeds (ἐνέργεια) of the soul in bodily movements or speech, he defined the mind's powers and possibilities (δυνάμεις). Within the medical tradition, he also appointed the brain, the heart and the liver as seats of the soul (ἀρχαί), which served as centres for different activities of the mind.¹⁹ Because of the specific behaviours of the three mentioned organs, the whole animate being appears ensouled and thus acts according to its nature.

Simultaneously, he tried to combine Aristotle's functional conception with Plato's idea of the tripartite soul.²⁰ The latter postulated that the soul is composed of a reasoning (νοῦς), an emotional (θυμός) and an appetitive (ἐπιθυμία) part or aspect. On the basis of his own anatomical researches and logical conclusions, Galen established connections between (1) the brain and the mind, (2) the heart and the emotions and feelings and (3) the liver and certain appetitive sentiments like hunger or thirst:

Κατὰ δὲ τούναντίον ὅτι πλείω τὰ τῆς ψυχῆς ἐστὶν εἶδη καὶ ὅτι τὸ μὲν αὐτῶν θεῖον ἐστὶν ὧ̃ λογιζόμεθα τὰ δὲ λοιπὰ δύο παθητικά, τὸ μὲν ὧ̃ θυμούμεθα, τὸ δὲ ὧ̃ τῶν διὰ τοῦ σώματος ἡδονῶν ἐπιθυμοῦμεν, ὃ κὰν τοῖς φυτοῖς ἐστὶν, ἀποδείξεις ἔχειν φημι καὶ ὅτι τὸ μὲν ἐν ἐγκεφάλῳ κατώκισται, τὸ δὲ καρδίαν τὸ δ' ἐν ἥπατι· [...].²¹

In further agreement with Plato, the physician declared the field of functions on a mental level for the νοῦς in reasoning, self-control, imagining, remembering, perceiv-

¹⁶ Galen: De prop. plac. III,1.

¹⁷ Galen: Quod an. mor. III.

¹⁸ Galen: De Nat. fact. I,4.

¹⁹ Hankinson 1991: 199-200.

²⁰ With this concept, Galen turned against the teachings of the Peripatetics, the Stoics and the medical school of the Pneumatics, as he showed in his writing *De Placitis Hippocratis et Platonis*. These philosophers and physicians tried to establish one single soul in the blood, called the *Pneuma*, as was the case with the Pneumatics, or in the heart, as put forward by the school of Aristotle.

²¹ Galen: De plac. Hipp. et Plat. IX,9,7; De Lacy 1984: 601: 'I too for this reason am not so bold as to make rash assertions about them; but on the other hand I claim to have proofs that the forms of the soul are more than one, that they are located in three different places, that one of them is divine, by which we reason, and the other two have to do with the feelings – with the one we are angry; with the other, which plants have too, we desire the pleasures that come through our body -, and further that one of these parts is situated in the brain, one in the heart, and one in the liver.'

ing and moving,²² for the θυμός in experiencing passions, emotions, feelings and moods²³ and for the ἐπιθυμία in sensing basic needs such as the desire for food, liquids, warmth or sexual relationships.²⁴

Furthermore, Galen established a connection between mind and body via the so-called *pneuma* (πνεῦμα), and thus used an old conception of the Stoics and the Pneumatics. As a substance in the air around all living beings, this *pneuma* would be inhaled into the lungs, where it entered the blood-flow through the heart.²⁵ From there it went into the nervous system via the brain,²⁶ where it operated as a sort of instrument for the soul in the form of a transmitter between mind and body of perceived information from the environment and the rational orders of the mind.²⁷ Such interactions imply a strong connection between mind and body, not just through the *pneuma*, but also through the allocation of the soul's parts in bodily organs, so that the medical constitution of the soul has impacts on the body *et vice versa*.²⁸

Within such a conception, a healthy soul could perform its functions flawlessly, and hence in accordance with its natural purpose, by maintaining an equilibrium between mind and body, between the three different soul parts and within each of these aspects.

An explicative system of mental illnesses

In this theory an illness occurs if certain functions of the body and the soul are not performed in a proper way: “Ἡ μὲν δὴ νόσος εἴρηται κατασκευή τις παρὰ φύσιν, ὑφ'ἧς ἐνέργεια βλάπτεται πρώτως.”²⁹ Consequently, if the natural performances of the above discussed soul are disturbed, Galen speaks of mental illnesses. According to the composition and organisation of the mind, it follows that there are three possible forms of afflictions, which will be explained in the following section: (I) dysfunctions

²² Galen: De sympt. diff. VII.

²³ Galen: De plac. Hipp. et Plat. II,17. See also Manuli 1986: 188-196.

²⁴ Galen: Quod an. mor. III. See also De Lacy 1988: 44-46. As Galen pointed out in *Meth. med.* X,9, he mixed the terms and concepts of Aristotle and Plato to describe the parts of the soul.

²⁵ Galen: De plac. Hipp. et Plat. VIII,7,22-8,7.

²⁶ May 1968: 47-48.

²⁷ Galen: De plac. Hipp. et Plat. VII,3,19-22.

²⁸ Galen: Quod an. mor. III.

²⁹ Galen: De Sympt diff. 1: 'Illness is therefore a concept for such a condition, which is against nature and damages a function (of the body) directly.' Translation based on the German version by Gundert 2009: 199-201.

between body and soul, (II) dysfunctions between the three parts of the soul and (III) dysfunctions within a single part of the soul.

(I): On the one hand, there is the possibility of direct injuries to the soul's seats or the connection between mind and body. If, for example, the brain gets damaged through a skull fracture or the spine (together with its nerve connections) breaks, the afflicted soul is no longer able to perform its tasks.³⁰ The patient is paralysed, suffers from tinnitus, nausea, speech disorder or loses his soul's functions completely, resulting in his death.³¹

On the other hand, the balance of the so-called humours³² can get lost so that the seats of the soul are directly afflicted by the body itself. This is often the case, when the humours are produced in a qualitatively or quantitatively wrong way.³³ If, for example, the brain gets afflicted by too much black or yellow bile, the patients concerned will get melancholy (μελαγχολία) or phrenitis (φρενίτις).³⁴ In the case of melancholy, the person shows no sign of happiness, suffers from hallucinations and fear and will avoid contact with other human beings.³⁵ In the case of phrenitis, patients have a high temperature, lose their reasoning faculties and can behave like wild and untamed animals towards other people.³⁶

(II): According to Plato, the three parts of the soul compete against each other.³⁷ In the case of a healthy human being, the rational part supported by the emotional side is able to control the desires and thus possesses the ability to strive for higher ideals. If, however, the irrational desires and passions overpower the rational element, as in the cases of extreme anger, love or fear, the patient becomes a slave to those forces

³⁰ Galen: De loc. aff. III,12.

³¹ Galen: De loc. aff. III,6.

³² As is well known, this concept of the four main bodily fluids, i.e. wet and warm blood, wet and cold phlegm, dry and cold black bile and dry and warm yellow bile, which were crucial in deciding the health or illness of a patient, was very important for all physicians after Hippocrates, see further Philips 1973: 177-179.

³³ Jackson 1986: 42-43.

³⁴ Along with cases of melancholy or phrenitis, Galen discusses also the so-called mania (μανία, see for example Jackson 1969: 371), lethargy (ληθαργία, Galen: De puls. Ad tir. XII), epilepsy (ἐπίληψις, Galen: De loc. aff. III,9-11), hysterics (ὑσῆρία, Galen: De loc. aff. VI,5), and hydrophobia (ὑδροφοβία, Galen: In Hipp. Prorrheth. Comment. II,16; Galen: De Antid. II,15).

³⁵ Galen: De loc. aff. III,10.

³⁶ Galen: De loc. aff. IV,2. For a survey of cases concerning disequilibria between mind and body see p. 9-13 of this article.

³⁷ Galen: De Mor. II.

and provokes damage to himself and his environment. Such passions of the soul (παθήματα τῆς ψυχῆς) thereby only cause suffering and pain.³⁸ Galen apparently uses ancient concepts concerning emotions and feelings, which were already employed by the early Stoics.³⁹

(III): Lastly, a single part of the soul can fall ill all by itself. The consequential mental and emotional confusion cannot be explained in a reasonable way by the physician,⁴⁰ but all the patients seem to have so-called 'fixed ideas',⁴¹ such as an irrational fear of death, inappropriate grief, seeing ghosts when passing a graveyard or even believing themselves to have swallowed a snake.⁴² Such forms of illness resemble our current conceptions of neurotic or psychotic afflictions. Interestingly, in virtually all cases, it is only the reasoning part of the soul which is affected by such maladies. Furthermore, Galen describes stories of other physicians, who treated the so called fixed ideas, and not his own experiences.⁴³

Curing mental illnesses – a(n) (im)possible task?

The main task of the physician lies now in curing the above mentioned types of mental illnesses. Thereby he transcends the realm of purely physical afflictions and is able to deal with human beings as a whole. Not only the life of his individual patient is important, but also the stability of the ancient society, based on its sane norms and forms of conduct.

Although Galen was no miracle healer, he tried to deal with maladies of the mind by removing the cause of the sicknesses according to the explained system of the soul. In view of a skull fracture or a broad ligature of nerve connections, the physician was of course to a large extent powerless. In the case of a disequilibrium of the humours, however, he established a prophylactic treatment by prescribing the adoption of a

³⁸ Galen: De an. aff. dign. et cur. IV-V; Galen: Meth. med. X,5.

³⁹ Hankinson 1993: 187-188. For a survey of cases concerning disequilibria between the three parts of the soul see p. 13-15 of this article.

⁴⁰ Galen: In Hipp. epid. VI,8.

⁴¹ See especially Ballester 1988: 151.

⁴² Galen: Hipp. epid. VI,8-9.

⁴³ For a survey of cases concerning cases of dysfunctions of one part of the soul see p. 15-16 of this article.

certain modest life style⁴⁴ and, in cases of acute illness, by confronting the malevolent humour with substances of contrary qualities or by completely removing the cause through surgical procedure such as bloodletting. Phrenitis could be healed by applying wet and cold compresses on the head of the patient, in order to counter the negative influence of the hot and dry yellow bile, or by draining some blood.⁴⁵

The soul's sufferings were treated by rational discussions and reasoning with the patients.⁴⁶ The goal in applying such an approach, known to have already been used by the Stoics and the Peripatetics, was to strengthen the rational part of the soul so that the patient could live on as an independent and responsible individual of the society. By this moderation of the emotions (μετριοπάθεια), the patient governed his feelings and did not have to eradicate them all at once. He had to seek moderation in all his deeds and would therefore have finally been able to live a pleasant and healthy life.⁴⁷ In this case, the physician was not exclusively a custodian of the body, but also of the morally correct behaviour of his patients. He should thus be a prime example of good conduct.⁴⁸ This can be observed, for instance, when Galen tried to reason with one of his friends, who, being normally good-hearted and friendly, began to hit and kick his servants during outbursts of fury. Knowing his own weakness of character, he begged Galen for physical punishment to improve his ethical conduct towards his servants. Instead of such forms of punishment, the physician began to advise him to control his anger:

[...] πλέον αὐτῷ διελέχθην ὑποθέμενος, ὅπως χρῆ παιδαγωγῆσαι τὸ ἐν ἡμῖν θυμοειδές, τῷ λόγῳ δηλοντότι, καὶ οὐ διὰ μαστίγων, ἀλλ' ἐτέρῳ τρόπῳ παιδαγωγῆσαι διήλθον. Ἐκεῖνος μὲν οὖν ἐν ἑαυτῷ προσοησάμενος ἑαυτοῦ πολὺ βελτίων ἐγένετο.⁴⁹

⁴⁴ Galen: *Ars med.* 23-24; *De san. tuenda* I,15,5-9. For further discussions see Ballester 1993: 105-115. During the review process for this article, I was kindly informed that Galen believed, for example, that anxiety, frights and distress in infants could cause certain forms of epilepsy or other diseases of the mind. Thus the physician suggested that nurses should take steps to keep infants calm and comfortable in order to prevent such illnesses, see Galen: *De san. tuenda* I,8. Thus the nurses had to be trained in an appropriate way.

⁴⁵ Jackson 1969: 373-374.

⁴⁶ Galen: *De an. aff. dign. et cur.* IV.

⁴⁷ Galen: *De an. aff. dign. et cur.* IV-V.

⁴⁸ Galen: *Περὶ ἀλυπτίας* 42-46; 73-75.

⁴⁹ Galen: *De an. aff. dig. et cur.* IV; Harkins 1963: 39-41: '[...] I spoke to him at some length and admonished him that it was necessary to train the irascible element within us. This is the way, obviously, that I flogged him and not in the way he asked. After I instructed him, I went away. That friend of mine, then, took thought for himself and in a year he became a much better man.'

Knowing that in such cases physical treatment or punishment would not be advisable or useful, Galen became an instructor of correct moral behaviour, thus guiding his patient to become a better human being. It is also interesting to note, that Galen uses his rhetorical skills as a technique for curing mental illnesses by persuading his friend to become a better human being.

The physician acts therefore as a sort of mirror of the established rules of morality in society. Health is not simply perceived as an integrity of body and mind, but also as sound and controlled behaviour in the community according to its moral rules. Without such an arrangement, society as a whole would not exist, since the individuals as parts of its body could not work sanely together. Thus, to operate as a physician one has to master such rules and be able to teach them to those in need and, therefore, to act as an exemplary custodian and preserver of antique communities.

The same treatment would also have been performed in the case of fixed ideas,⁵⁰ but hardly with further success. By trying to reason with the patients or tricking them into a reasonable discussion and thus forge the patient's illness into a rationalised and objectified perspective,⁵¹ the patient's deranged and irrational reality would not be accepted by the physician and the actual cause of the mental illness would be kept hidden. Significantly, Galen does not mention one single successful treatment of such illnesses by himself.

Conclusion

In analysing Galen's efforts to treat mental disorders, it becomes apparent how closely related medical and philosophical theories emerged. The physician had to recombine the body of his acquired knowledge in the fields of medicine and philosophy to stand up to the existential challenge of mental illnesses and create adequate solutions according to established doctrines. Thereby he dealt with mental illnesses by perceiving and studying the functionality of human beings as ensouled and individual bodies (with their own personal history, habits and character) within ancient society. By applying the mentioned model of health and malady, Galen became a restorer, healer and custodian of body, mind and sane behaviour of his time.

⁵⁰ Galen: Hipp. Epid. VI,8.

⁵¹ Galen: Hipp. Epid. VI,2.

Appendices

Collection of cases of mental illnesses in Galen's works⁵²

No.	Reference	Patient	Symptoms	Treatment	Commentary
Cases of disequilibria between mind and body					
1	De loc. aff. I,6.	Man	Lost his voice after a surgical intervention on the neck in winter	Galen cures patient by applying warming remedies on the neck	-
2	De loc. aff. I,6.	Child	Lost his voice after a failed tonsillectomy	No treatment – case description	-
3	De loc. aff. I,6.	Child	Lost his voice after a failed surgery	No treatment – case description	-
4	De loc. aff. I,6.	Man	Lost all perception in three of his fingers	Galen cures the man by applying his knowledge of nerve structures	-
5	De loc. aff. I,6.	Man	Paralysis of the hand	Way of treatment seems unclear – case description	-
6	De loc. aff. I,6.	Man	Partial paralysis of the body	Way of treatment seems unclear – case description	-
7	De loc. aff. I,6.	Man	Paraplegia	Way of treatment seems unclear – case description	-
8	De loc. aff. I,6.	Child	Signs of paraly-		-

⁵² This composition is inspired by the researches of Susan Mattern; for an extended table of Galen's cases taking into account all sorts of physical and mental illnesses excluding Hippocratic case histories, hypothetical case histories, case histories of animals and stories about groups of people that do not single out an individual see Mattern 2003: 173-202.

			sis, incontinence	Way of treatment seems unclear – case description	
9	De loc. aff. I,6.	Old man	Signs of paralysis, incontinence	Way of treatment seems unclear – case description	-
10	De loc. aff. II,10.	Slave of a grammarian in Pergamum	Insomnia, fever, delirium and finally death after the consumption of old wine	No treatment – case description	-
11	De loc. aff. III,3.	Man	Lost all perception in three of his fingers	Way of treatment seems unclear – case description	-
12	De loc. aff. III,5.	Unclear	Loss of memory	Galen tries to find an old recipe for a cure, outcome unknown	-
13	De loc. aff. III,7.	Labourer of a vineyard	Loss of memory and damage to the reasoning part of the soul because of too much work	Galen cures the patient by applying wet dressings to his head	-
14	De loc. aff. III,7.	Man	Loss of memory and damage to the reasoning part of the soul because of too much work during personal studies	Galen cures the patient by applying wet dressings to his head	-
15	De loc. aff. III,11.	Child aged c. 13 years near Pergamum (?)	Epilepsy	No treatment – case description	Child is not able to explain his condition completely
16	De loc. aff. III,11.	Adolescent	Epilepsy	No treatment – case description	Explains his condition completely
17	De loc. aff. III,14.	Pausanias the sophist on the journey from	Lost all perception in three of his fingers	Galen cures the man by applying his knowledge of	-

		Smyrna to Rome		nerve structures	
18	De loc. aff. III,14.	Man	Paralysis of the lower extremities	No treatment – case description	-
19	De loc. aff. III,14.	Man	Signs of paralysis, incontinence	No treatment by Galen himself	-
20	De loc. aff. IV,2.	Man in Rome, glassmaker (?)	Case of severe phrenitis, throws objects out of his window onto the street	No treatment – case description	Same case as No. 45
21	De loc. aff. VI,5.	Widow	Strain and stress, nervousness	No treatment – case description	-
22	De loc. aff. VI,5.	Woman	Hysteria, absence of breathing and pulse	No treatment – case description	-
23	De loc. aff. VI,5.	Widower	Loss of appetite, nausea, conduct of a melancholic	Patient gets cured by resuming the habits of his former life	-
24	De motu musc. II,4.	Galen	Sleepwalking during a journey	No treatment – case description	-
25	De motu musc. II,6.	Man	Delirium with fever, confuses Rome with Athens	No treatment – case description	-
26	Dign. insomn.	Man	Excess of blood after a prophetic dream	Bloodletting	-
27	Dign. insomn.	Man	Paralysis of a leg after a prophetic dream	Treatment seems unclear	-
28	Hipp. aph. VI,18.	Inhabitant of Smyrna	Trauma of the brain	Galen visits the patient with his teacher Pelops;	-

				no treatment	
29	Hipp. aph. VI,47.	Man	Attacks of melancholy without the annual treatment from Galen	Galen treats the patient each year	-
30	Hipp. Epid. I,3/7.	Mann	Melancholy, sleeplessness, fear	Galen tries to reason with his patient	Same as No. 69 (?)
31	Hipp. Prorrh. I,27.	Rhetorician	Phrenitis	No treatment – case description	-
32	Hipp. Prorrh. I,27.	Mathematician	Phrenitis	No treatment – case description	-
33	Hipp. Prorrh. II,51.	Man	Hydrophobia after a bite of a mad dog	No treatment – case description	-
34	Meth. med. VI,6.	Man	Broken frontal bone	Fixation of the bone fragments	-
35	Meth. med. VI,6.	Unclear	Broken frontal bone	Fixation of the bone fragments	-
36	Meth. med. XIII,21.	Man	Delirium	Galen interferes with the treatment of another physician to cure the patient	-
37	Opt. med. IX,9.	Man	Lost his voice after a fall	Galen treats the patient successfully	-
38	Opt. med. cogn. IX,10-11.	Man	Lost all perception in three of his fingers	Galen cures the man by applying his knowledge of nerve structures	-
39	Opt. med. cogn. IX,12-13.	Man	Lost his voice after a failed tonsillectomy	Galen treats the patient successfully	-
40	Opt. med. cogn. V,19-VI,7.	Man	Fever with dizziness and delirium	Galen cures the patient by applying cooling drugs	-

41	Puero epileptico consil.	Son of the roman intellectual Caecilianus	Epilepsy	Galen hands out advice concerning healthy conduct	-
42	San. tuend. VI,14.	Grammarian	Epilepsy	Galen hands out advice concerning healthy conduct, bloodletting	-
43	Sem. II,1.	Woman	Hysteria	No treatment – case description	-
44	Simp. Med. VI,3,10.	Child	Epilepsy	Galen hands out advice concerning healthy conduct, bloodletting	-
45	Sympt. diff. III.	Man	Case of severe phrenitis, throws objects out of his window onto the street	No treatment – case description	Same case as No. 20
46	Sympt. diff. III.	Theophilos the physician	Delirium, believes to hear a flute player	No treatment – case description	-
47	Usu part. IV,9.	Young boy in Smyrna	Damage of the ventricles of the brain	Patient convalescences without Galen's treatment contrary to expectations	-
Cases of disequilibria between the three parts of the soul					
48	De an. aff. dign. et cur. IV.	Man	Excessive anger; patient bites a key and kicks a door, because he cannot open it	No treatment – case description	-
49	De an. aff. dign. et cur. IV.	Man	Excessive anger; patient stabs a stylus in his slave's eye	No treatment – case description	-

50	De an. aff. dign. et cur. IV.	Emperor Hadrian	Excessive anger; patient stabs his stylus in his slave's eye	No treatment – case description	-
51	De an. aff. dign. et cur. IV.	A friend of Galen	Excessive anger; patient stabs and beats his slaves on impulse	Galen reasons with his friend and admonishes him to train himself in self-control	-
52	De an. aff. dign. et cur. VII.	Young friend of Galen	Excessive grief	Galen reasons with his friend and admonishes him to train himself in self-control	-
53	De an. aff. dign. et cur. VII.	Galen's mother	Excessive anger, excessive grief	No treatment – case description	-
54	De an. aff. dign. et cur. X.	Man	Excessive grief	Galen reasons with his friend and admonishes him to train himself in self-control	-
55	Hipp. Epid. II,2.	Woman	Excessive desire	Galen diagnoses the facts by analysing the patient's pulse	Same case as No. 62
56	Hipp. Epid. II,2.	Young man	Excessive desire	Story about the physician Erasistratos; diagnoses the facts by analysing the patient's pulse	Same case as No. 57/60
57	Hipp. prog. I,8.	Man	Excessive desire	Story about the physician Erasistratos	Same case as No. 56/60
58	Meth. med. X,5.	Adolescent	Fever because of excessive anger	Galen reasons with the patient and admonishes him to train himself in self-control	-

59	Meth. med. X,5.	Woman	Excessive grief, sleeplessness, fever	Galen reasons with the patient and admonishes her to train herself in self-control	-
60	Praecogn. V,6.	Young man	Excessive desire	Story about the physician Erasistratos; diagnoses the facts by analysing the patient's pulse	Same case as No. 56/57
61	Praecogn. V,6.	Old slave	Excessive grief, sleeplessness	Galen analyses the facts and advises the slave's master	
62	Praecogn. V,6.	Wife of Iustus	Excessive desire, sleeplessness, restlessness	Galen diagnoses the facts by analysing the patient's pulse	Same case as No. 55
63	Praecogn. VII.	Cyrellus, son of Boethus	Fever because of secret gluttony	Galen diagnoses the facts by analysing the patient's pulse	
64	San. Tuend. VI,14.	Athlete	Erotic dreams	Treatment by changing the daily routine	
65	San. Tuend. VI,14.	Man	Erotic dreams	Treatment by changing the daily routine	
66	San. Tuend. VI,14.	Man with some medical knowledge	Erotic dreams	Treatment by changing the daily routine	
Cases of dysfunctions of one soul part					
67	Hipp. Epid. II,2.	Man	Believes he hears the voices of the dead when passing by the graveyard	No treatment – case description. Patient is outsmarted by the treating physician	Same case as No.70
68	Hipp. Epid. II,2.	Woman	Believes herself to have swallowed a snake	No treatment – case description.	Same case as No. 75

				Patient is out-smarted by the treating physician	
69	Hipp. Epid. VI,8.	Man from Capadocia	Fears that Atlas will not support the heavens any more	No treatment – case description	Same case as No. 30 (?)
70	Hipp. Epid. VI,8.	Man	Believes he hears the voices of the dead when passing the graveyard	No treatment – case description. Patient is out-smarted by the treating physician	Same case as No. 67
71	Hipp. Epid. VI,8.	Maeander the Augur from Mysia, lived in Pergamum	Foresees his own death and dies because of excessive fear	No treatment – case description; myth (?)	
72	Hipp. Epid. VI,8.	Callistus, grammarian in Rome	Excessive grief because of a loss of books, sleeplessness and fever	No treatment – case description	
73	Hipp. Epid. VI,8.	Man	Excessive grief because of a loss of money, sleeplessness and fever	No treatment – case description	
74	Hipp. Epid. VI,8.	Mother of the lawyer Nasutus	Excessive grief because of the death of a close friend	No treatment – case description	
75	Hipp. Epid. VI,8.	Woman	Believes herself to have swallowed a snake	No treatment – case description. Patient is out-smarted by the treating physician	Same case as No. 68
76	Hipp. Epid. VI,8.	Man	Is so ashamed because he broke wind in public that he dies	No treatment – case description; myth (?)	

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