

## VI.—Aristophanes and Medical Language

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Aristophanes greatly increased the vocabulary of Greek Comedy by drawing upon the technical terminology of several areas of scientific knowledge which were in process of evolution during the fifth century B.C. This paper is a study of such derivations from medical science. A considerable number of medical words and expressions are found in the extant comedies. The evidence of their medical status is presented, and the Aristophanic usage is cited. Some terms are used literally, but most occur metaphorically or for purposes of humor, with consequent influence upon Aristophanes' style.

During the last quarter of the fifth century B.C., Ionic medicine in some measure consummated the dissociation of medicine from philosophy which had begun earlier in the century and established itself on new, though perhaps tentative, scientific principles. Like the other broad expansions of human knowledge which were in process of evolution during this century and which so deeply affected the intellectual growth of the Greeks, the new principles of medical science were dispersed and gradually achieved some currency among even the non-scientific. There is evidence that Hippocrates was held in high esteem in Athens during this period and that some of the earlier treatises of the Hippocratic *Corpus* were known in Athens and influenced the ideas and language of several writers, particularly Sophocles, Euripides, and Thucydides.<sup>1</sup> It is interesting to find that Aristophanes also, to a degree perhaps insufficiently recognized, had his language enriched by technical words<sup>2</sup> borrowed ultimately from medical science.<sup>3</sup> A rather large number of medical terms appear in the comedies and fragments which survive. Naturally, the genius of Aristophanes transmutes these words and uses

<sup>1</sup> Cf. W. Nestle, "Hippocratica," *H* 73 (1938) 24-7; J. Psichari, "Sophocles et Hippocrate," *RPh* 32 (1908) 104 f.; J. Dumortier, *Le Vocabulaire Médical d'Eschyle et les Écrits Hippocratiques* (Paris, 1935).

<sup>2</sup> Aristophanes used technical words from other fields also. Cf. J. D. Denniston, "Technical Terms in Aristophanes," *CQ* 21 (1927) 113 f., on the introduction into the *Ranae* of terms drawn from literary criticism. Many of these, in typical Aristophanic fashion, are parodies of the actual terms.

<sup>3</sup> Though hardly, except in rare instances perhaps, direct and conscious borrowings. The evidence for the period is too incomplete to make it possible to discern the full history of even the most technical terms. It is impossible to determine precisely when such a term began gradually to become popular.

them for its own purposes. Some (the least interesting) are employed literally in an appropriate context; others implement forceful metaphors from medicine. A considerable number are utilized by Aristophanes' fertile ingenuity simply as a stimulus for humor,<sup>4</sup> largely irrational. It is the purpose of this paper to direct attention to those medical terms used by Aristophanes which appear to have been technical at that time and derived finally from Hippocratic medicine, and, incidentally, to indicate the influence of such terms upon his style. The evidence as to the status of each word in medicine and in other fifth century literature has been collected and described in the list below.<sup>5</sup>

*ἀποσφακέλισεν* Fr. 424. Without context, the precise force of the word as used by Aristophanes is not discernible, though the grammarians who preserve the fragment (Kock *ad loc.* quotes the passages) suggest strongly the full medical meaning. The word is technical, as *ἀποσφακέλισις σαρκῶν* in Hp. *Art.* 69 shows. The compound verb does not occur in the *Corpus*, but the technical *σφακελίζω* is common (e.g., *Aph.* 7.50; *Fract.* 11; *V.C.* 17, 19; *Mochl.* 36) as is *σφακελισμός* (*Art.* 33, 50 *bis*, etc.). These words are very rare except in medical literature.

*ἀπόπληκτος* V. 948. This word, rare in ordinary language, is a technical Hippocratic term referring to apoplexy (e.g., *ἀπόπληκτόν τι τοῦ σώματος* *Aph.* 7.40; cf. *Aph.* 3.16, 6.57). Besides this form of the adjective, the *Corpus* contains *ἀποπληκτικός* (*Coac.* 467, 470) and the nouns *ἀποπληξία* (*Aph.* 3.23, 3.31) and *ἀπόπληξις* (*Aph.* 6.56), all used technically of apoplexy. The addition of the part affected by apoplexy, here the *γνάθους* of Labes, is Hippocratic. The use of the technical term in such an absurd situation is incongruous and therefore comic.

<sup>4</sup> Two famous jests *κατὰ ἐξαλλαγήν φωνῇ* upon medical terms may be mentioned as illustrations. In *Lys.* 1085, *ἀσκητικόν* (as was first noted by Bentley) is a play on the medical (though not Hippocratic) term *ἀσκήτης* or *ἀσκητικὸν νόσον*. In *Nu.* 74, *ἱππερος* (cf. *νόσος ἱππική* *Nu.* 243) is a jest upon *ἵκπερος*, a disease well attested in the *Corpus*. The desire for humor is also the reason for the reference to the physician Pittalus, in *Ach.* 1032, 1222; *V.* 1432; also for the use of *δημοσιεύων* *Ach.* 1030, and for the jesting at physicians in *Ec.* 363-4; *Pl.* 407 f.

<sup>5</sup> Most of the words in the list which follows contain an obvious medical meaning which precludes rather certainly much popular currency at this date; they are used with great frequency in those treatises of the *Corpus* generally accepted as early (*Prognosis*, *Epidemics* 1 and 3, *Airs, Waters, and Places*, *On Ancient Medicine*); and are extremely rare in other contemporary or earlier literature. A few non-Hippocratic medical words have been included.

τὼ νεφρῷ βουβωνιῷ *Ra.* 1280; cf. *V.* 277; *Lys.* 987.<sup>6</sup> The verb is not found in the *Corpus*, but was perhaps coined from the usage in medicine of βουβών in the sense of 'bubo' or 'swollen gland' (rather than in the ordinary significance of 'groin') as illustrated in *Hp. Aph.* 4.55. In *Ra.* 1280, the expression is used simply for comic effect, with Dionysus pretending that he would suffer from buboes from the repeated ἡ κόπον of Euripides.

ὁ τῆς διαρροίας ποταμός *Fr.* 150. This extraordinary description, from the *Gerytades* of Aristophanes, makes use of the technical term 'diarrhoea' of Ionic medicine, which recurs constantly in the *Corpus* (e.g., *Aēr.* 3.7; *Prog.* 2.8; *Aph.* 3.21; *Epid.* 1.5.20, 26.1', etc.). This comic description uses the medical term of one of the rivers of Hades.

διεστράφην ἰδών *Ach.* 15. The verb is here used alone, with the medical sense of 'squint,' without ὀφθαλμοί being expressed,<sup>7</sup> as in *Hp. Aēr.* 14: ἐκ διεστραμμένων στρεβλοί (sc. γίγνονται), where Hippocrates is discussing the inheritance of physical characteristics.

ἡ πόλις γὰρ δυστοκεῖ *Ra.* 1423. Δυστοκέω is to 'suffer in childbirth' and is used technically in the *Corpus* (e.g., *Epid.* 1.16, 3.17.1δ'; *Aph.* 5.35). It was not current at the time, the less technical word being ὠδίνω (cf. *Ar. Th.* 502; *Ec.* 529). The metaphor here refers to the Athenians' difficulty in attempting to decide whether to recall Alcibiades from exile.

τί δυσφορεῖς; *Th.* 73; cf. *Ra.* 922. Though the significance of the verb is rather mild in these two passages, the verb, along with the related δυσφόρως and δυσφορίη, recurs so commonly in the *Corpus* that it is difficult to avoid the conclusion that it became technical and then passed into popular speech. The adverb is especially common as a symptom in the case-histories of *Epidemics* 1 and 3, the opposite symptom being εὐφόρως.

<sup>6</sup> Aristophanes used a large number of verbs in -ιᾶν or -ᾶν (many apparently coined by him) which imply disease or a sickly condition. Most of these have no specific medical background, but are employed for comic effect. Cf., e.g., ὠχριάω *Nu.* 103, ὠρακιάω *Ra.* 481, κυλοιδιάω *Lys.* 472. On these verbs, cf. W. G. Rutherford, *New Phrynichus* 153 and W. J. M. Starkie, *Acharnians*, *Introd.* liii, 6b. Plato adopted many of these words, and many later became technical in medicine.

<sup>7</sup> Rogers, *ad loc.*, doubts that the verb alone, without the organ expressed, can have the meaning of 'squint,' but the Hippocratic example proves otherwise. Cf. the same usage later in pseud-Aristotle *Pr.* 957b7, 960a10. But the verb in *Ar. Eq.* 175 and *Av.* 177 has a different meaning, as the scholiast suggests. There the meaning is different, since there is no suggestion that the eyes are involved, as there is in ἰδών in *Ach.* 15.

τὸν ἐγκέφαλον . . . σεσεῖσθαι *Nu.* 1276. The best parallel to this expression is found in *Hp. Aph.* 7.58: ὁκόσοισιν ἂν σεισθῇ ὁ ἐγκέφαλος. Cf. *Hp. Prorrh.* 1.143. As the Hippocratic examples indicate, the expression is used of concussion of the brain. In the mouth of Strepsiades, the technical term is designed to arouse laughter.

ἐγκεφάλου θρίω δύο *Ra.* 134. Although the expression is used entirely for the sake of humor arising from the ambiguity<sup>8</sup> of ἐγκεφάλου, the phrase reflects a knowledge of the physiological structure of the brain current in contemporary medicine. Hippocrates (*Morb. Sacr.* 6), in explaining the cause of the "sacred disease," describes the brain as διπλός and parted in the center by a thin membrane. Such a conception is presumed in Aristophanes' phrase.

εἰλιγγιῶ *Ach.* 1218, cf. 581. Though the verb itself does not appear in the *Corpus*, ἰλιγγος 'vertigo' is not uncommon in medicine (cf. *Hp. Aph.* 3.17, 23, 31).

ἐλκῦδρια περιαιλείφειν *Eq.* 907. The only other use of this diminutive of the common term in medicine for "ulcer" appears to be that in *Hp. Art.* 63.

πῖθ' ἐλλέβορον *V.* 1489. Hellebore was a drug recommended in the *Corpus* for many diseases (e.g., *Fract.* 11; *Acut.* 23; *Aph.* 4.13; *Mochl.* 33; cf. ἐλλεβορίζειν *Acut. Sp.* 40, 62; *Mochl.* 30, etc.). The source of the comic idea intended here may be illustrated from medicine (*Hp. Vict.* 1.35) where purging with hellebore is urged as beneficial for persons suffering from μανίη. Cf. *Fr.* 320.

ἰάσασθαι νόσον ἀρχαίαν . . . ἐντετοκυῖαν<sup>9</sup> *V.* 651. Though ἐντετοκυῖαν is not, so far as can be determined, a technical medical term, the passage contains a striking metaphor of an "ancient disease" (demagoguery) which has become in the passage of time innate ἐν τῇ πόλει, a disease curable with great difficulty.

φροντίδ' ἐξήμβλωκας *Nu.* 137, cf. 139. The verb ἐξαμβλῶ is the Attic medical term referring to abortion, the Hippocratic word being ἐκτιτρώσκω. The medical term is used (and repeated, to direct attention to it) metaphorically and for comic effect. Strepsiades, by his noisy interruption, causes the Disciple to abort the solution to his problem. The metaphor is here particularly appropriate,

<sup>8</sup> Aristarchus, in the scholia *ad loc.*, thinks there is an allusion in the word θρίω to the form or appearance (σχῆμα) of the brain.

<sup>9</sup> There have been several emendations, none of them justifiable, I believe. Reiske's emendation ἐντετακυῖαν, though acceptable to Starkie and Van Leeuwen, I think completely out of harmony with the medical metaphor intended in this line.

ridiculing Socrates' maieutic method and "midwifery," which Plato later celebrated in the *Theaetetus* and elsewhere.

ἐξεμέω *Eq.* 1148.<sup>10</sup> While ἐμέω and ἐξεμέω were as old as Homer (though uncommon in literature), in this metaphor the medical reference is made more specific by the addition of καταμηλῶν. The words naturally recur in Ionic medicine, particularly as a symptom in *Epidemics* 1 and 3.

ἐπίδεσμον *V.* 1440. This word, meaning an 'outer bandage,' is technical, occurring frequently in *In The Surgery* especially (e.g., 9 *ter*, 12 etc.; cf. ἐπίδεσμα *Hp. Off.* 10; *Art.* 14; *Fract.* 21). Here the word is used absurdly of a 'bandage' for the jug which has been 'fractured' (κατέαξ' *V.* 1436).<sup>11</sup>

τραυμάτων ἐπωδύνων *Ach.* 1205. Ἐπώδυνος is extremely common in the *Corpus*, especially in *Epidemics* 1 and 3, but also in other treatises (e.g., *V.M.* 22; *Prog.* 7; *Art.* 49). Outside medical literature it is rare.

ἐρί' οἰσνηρά *Ach.* 1177. The term, of 'greasy wool' used as a dressing, occurs in *Hp. Acut. Sp.* 62 and a very similar form, εἶρια οἰσνοῦντα, in *Hp. Ulc.* 24. In the same context — preparations for Lamachus' treatment after his accident — two other Hippocratic words are introduced: κηρωτήν (*Ach.* 1176) was a salve which is frequently encountered in the *Corpus* (*Off.* 12; *Art.* 14; *Fract.* 4, 26; *Mochl.* 2, etc.), while ὀθόνια (*Ach.* 1176) was a commonly used bandage (cf. *Off.* 8, 9, 11, etc.).

εὐχροεῖς *Lys.* 80. This rare word was derived, ultimately, from medicine. Not only the verb occurs in the *Corpus* (e.g., *Morb.* 2.1) but εὐχροίη and εὐχροος occur with great frequency, particularly as a symptom in the case-histories of *Epidemics* 1 and 3. The opposite symptom therein is ἄχροος.

τῆς κεφαλῆς ἐφήψατο (of Asclepius treating Plutus) *Pl.* 728. The verb ἐφάπτομαι, used of the 'laying on' of hands by the physician for treatment of the patient, appears to have become technical<sup>12</sup> at an early date. It is not Hippocratic, but perhaps a survival from pre-scientific medicine.

τοῖς ἡπιάλοις . . . καὶ τοῖς πυρετοῖσιν *V.* 1038. Cf. ἡπιάλος πυρετοῦ

<sup>10</sup> Metaphorical here and in *Ach.* 6, literal in *Ach.* 586, as is ἐμεῖν in *Ach.* 587 and *Ra.* 11.

<sup>11</sup> Rogers' translation 'rivet' and explanation *ad loc.* destroys the humor of the passage.

<sup>12</sup> Cf. Walter Headlam, *CR* 19 (1905) 148 f. and the illustrations gathered there.

πρόδρομος *Fr.* 332, and ἡπιαλῶν *Ach.* 1165. 'Ἠπιάλος 'ague' was technical, used by Hippocrates (e.g., *Aër.* 3) in conjunction with his mention of fevers and other endemic diseases attacking men in a climate exposed to hot winds. In *V.* 1037, the term is used metaphorically of the Sophists attacked the previous year in the *Nubes*.

ὁ δ' ἔχων θερμαν καὶ πῦρ ἦκεν *Fr.* 690. Erotian (106, 11 Nachmanson) says that πῦρ is Attic for πυρετός. But πῦρ ἔλαβεν in the sense of 'fever' is common in *Epidemics* 1 and 3 (e.g., 1.26. β', η', ιγ'; 3.1. γ', δ', ε', ζ', etc.). Θέρμα 'feverish heat,' a rare word outside medicine, is also technical. For examples of its use, cf. *Hp. V.M.* 17, 18, 19 and Thucydides' (2.49.2) description<sup>13</sup> of the plague at Athens.

θώρακ' ἄριστον. *V.* 1194. The sense of 'chest' in which Aristophanes used the word was just becoming established in the popular language. It is common in the *Corpus*, rare elsewhere (cf. *V.M.* 19; *Acut.* 15, 42; *Aph.* 3.17 etc.). It is introduced here for the sake of the comic force arising from the ambiguity of its meaning.

θωρήξομαι *Ach.* 1135; cf. *Pax* 1286. Desire for humor from the ambiguity of meaning is the reason for the use of this word, whose meaning was derived from medicine. In *Hp. Aph.* 7.48, θώρηξις is advanced as a remedy for strangury and dysuria, while the verb occurs in *Hp. Morb.* 4.56 and *Epid.* 2.5.10. It is difficult to see how the medical connotation could have been added to the word apart from use in medical science.

ιατροτέχνας *Nu.* 332. This Aristophanic coinage is interesting as containing a reference, though oblique, to Hippocrates.<sup>14</sup> The scholiast (*ad loc.*) and Suidas (*s.v.* ιατρός) explain the formation by saying that physicians also wrote about airs, waters, and places, and refer specifically to the treatise *Περὶ ἀέρων ὑδάτων τόπων* of Hippocrates, which was perhaps at the time well known at Athens.<sup>15</sup> This explains how Aristophanes could appropriately assign the *ιατροτέχνας* to be courtiers of the divine Νεφέλαι.

<sup>13</sup> Which owed much, in medical terminology, to Hippocratic writings. Cf. W. Nestle, *op. cit.* (see note 1) 28-31.

<sup>14</sup> The only other possible reference to Hippocrates, again oblique, is found in *σκατοφάγον Pl.* 706, if the scholiast *ad loc.* be accepted. There is no reason to reject the scholiast's explanation. Indeed, no other explanation would clarify the application of the epithet to Asclepius in this passage.

<sup>15</sup> Cf. W. Nestle, *op. cit.* (see note 1) 23 f.

ἰλλός *Th.* 846. Though the *Corpus* does not contain this form, the related ἰλλωσις (*Prorrh.* 1.69), ἰλλώδης (*Mul.* 1.41), and ἰλλαίνω (*Coac.* 214) are employed with reference to distortion of the eyes, and suggest a semi-technical status for this adjective. The scholiast (*ad loc.*) explains it by referring to the expression for squinting of the eyes used in *Ar. Ach.* 15.

ἰσχνάνα *Ra.* 941. The medical metaphor of the swollen τέχνη in *Ra.* 940-4 employs a number of Hippocratic words. Οἰδοῦσαν is used constantly in the *Corpus* of the body, or parts of the body, swollen by infection (e.g., *Prog.* 8; *V.M.* 18; *Aër.* 7; *Acut. Sp.* 26; cf. οἶδημα repeatedly in *Epidemics* 1 and 3). Ἰσχναίνω is the technical Hippocratic word (and not occurring elsewhere except with a medical idea) of reducing anything swollen (e.g., *Hp. Aph.* 5.22, 25, 55; *Off.* 13 *bis*; *Art.* 50, 81; *Fract.* 21). The metaphor is continued in βάρος ἀφέϊλον, where βάρος contains not a general idea, but is the Hippocratic term for 'torpor' (e.g., *V.M.* 10, of the body, from overeating; *Acut.* 37, of the spleen; *Aph.* 4.20, of the knees; cf. *Epid.* 1.12, 15; 26.ε'; *Acut. Sp.* 4.). Of the three remedies mentioned, two obscure, for purposes of humor, the medical reference: ἐπυλλίσις, a surprise for ἐρπύλλω;<sup>16</sup> περιπάτοις,<sup>17</sup> with a suggestion of physical, as well as philosophical, exercise; and white beets.<sup>18</sup> The use of χυλόν and ἀπηθῶν may be illustrated by χυλόν διηθέοντες *Hp. Acut.* 7, χυλός being especially common in *Regimen in Acute Diseases* of a medical potion.

καρδιώττεις *Fr.* 362. This verb, which was not current elsewhere at the time, was technical in medicine (cf. *Hp. Prog.* 24; *Mul.* 1.9 and the noun καρδιωγμός *Aph.* 4.17; *Prog.* 24; *Epid.* 1.12).

καρηβαριᾶν *Fr.* 792. The word was doubtless derived by Aristophanes from the technical καρηβαρίη 'heaviness of head' found in Ionic medicine (cf. *Hp. Aph.* 3.15, 5.22; *Acut.* 37; and as a symptom in *Epidemics* 1 and 3 *passim*).

κεναγγίαν ἄγειν *Fr.* 608. Κενάγγια is extremely rare except in the *Corpus*, where κενεαγγίη 'evacuant treatment' is used in a technical sense (e.g., *Acut.* 11, 35; *Acut. Sp.* 32; *Aph.* 1.2 and κενεαγγέω *Acut.* 11, 32; *Mochl.* 35).

τῆς κεφαλῆς κατέαγε *Ach.* 1180, cf. 1166; *V.* 1428. The technical term for a fracture in the *Corpus* is κάτηγμα (e.g., *V.C.* 4; *Fract.* 1, 4

<sup>16</sup> Cf. Van Leeuwen *ad loc.*

<sup>17</sup> E.g., *Hp. Vict.* 3.80.

<sup>18</sup> Cf. *Hp. Acut. Sp.* 44; *Art.* 63.

etc.; *Mochl.* 17). While the verb is of course used generally also, it occurs technically in the surgical treatises of the *Corpus* (e.g., *Fract.* 1, 3, 4 *bis*, etc.; *Mochl.* 1, 40).

καταμηλῶν *Eq.* 1150; cf. μηλῶν *Fr.* 614. Both words are derived from medicine. The name of the surgical probe in the *Corpus* is μήλη (e.g., *V.C.* 10, 21) and the use of the surgical probe is μήλωσις (*V.C.* 10 *ter*; *Fract.* 31). The verb μηλῶ occurs in *Hp. Morb.* 1.6. The scholiast defines καταμηλῶν as τὸ τὴν μήλην καθίεσθαι ὑπὸ τοῦ ἱατροῦ εἰς τὴν λαιμόν, and notes the metaphorical use.<sup>19</sup>

καταπλάσσω *Pl.* 721, cf. 724, is a regular term for the use of a poultice (cf. *Hp. Mochl.* 3, 33; *V.C.* 13, etc.; *Acut. Sp.* 33). Used here of the treating of Plutus' eyes with a φάρμακον καταπλαστόν *Pl.* 717.<sup>20</sup> Cf. κατάπλασμα *Fr.* 178, 320.12.

τὴν κάτω μου κοιλίαν *Ra.* 485. The anatomical division into ἡ ἄνω κοιλίη and ἡ κάτω κοιλίη in Hippocratic medicine is familiar (e.g., *Aēr.* 7; *Prog.* 11; *Acut.* 37; *V.C.* 20, etc.).

κοτυληδών *V.* 1495. This rare word, the cup or socket of a bone, here the hip-bone, is employed with a highly technical meaning in *Hp. Aph.* 5.45. The more general meaning is indicated by Aristotle's definition (*H.A.* 493a24) as the 'part whereon the thigh pivots.'

πόδα . . . κυλλόν *Av.* 1379; cf. *Eq.* 1083. This word is clearly technical and not current outside medical literature. Cf. κυλλὸς ποῦς 'club-footed,' *Hp. Art.* 53, cf. 40, 62. Κυλλῶ and κύλλωσις ποδοῦ occur in *Hp. Art.* 53, 62; cf. *Mochl.* 31.

Κρονικαῖς λήμας . . . λημώντες τὰς φρένας *Pl.* 581. εἰ μὴ λημᾶς κολοκύνταις *Nu.* 327. λήμας *Lys.* 301. Both noun and verb are Hippocratic.<sup>21</sup> Λήμη, the rheum that forms in the eye, is explained in *Hp. V.M.* 19; in *Prog.* 2, the appearance of λήμη around the eye-balls is considered a serious symptom in prognosis. In *Epid.* 1.5, such λημία are mentioned as occurring in endemic diseases. The verb occurs in *Hp. Prorrh.* 2.18. In *Plutus* 581, the medical words are used in an effective metaphor of the blinding of the Athenians' φρένας. The other uses are comic: in *Nubes* 327, the addition of

<sup>19</sup> Cf. Suidas s.vv. καταμήλην, μηλῶσαι, and Pollux 4.181.

<sup>20</sup> For this poultice for the eyes, Aristophanes gives the prescription in *Pl.* 718–20, and earlier in *Ec.* 404–6.

<sup>21</sup> Neither word was current in non-medical literature at the time. Elsewhere, for the same condition, Aristophanes used γλάμων (*Ra.* 588; *Ec.* 254, 398), a non-medical word.



κολοκύνταις is a surprise for λήμυς, while in *Lysistrata* 301, λήμυς is misused for the sake of the play on Λήμνιον preceding.

χωρεῖ 'πὶ γραμμὴν λορδὸς εἰς ἐμβολήν *Fr.* 619. Cf. λορδουμένων τε σωμαμάτων *Ec.* 10. It was Galen who preserved the fragment for us, in his commentary upon the Hippocratic treatise *Fractures*. Both λορδός and λορδῶ are fully technical, frequent in the surgical treatises of the *Corpus*, but not current outside medicine (cf. *Off.* 1; *Fract.* 16; *Art.* 46, 48, etc.). The related words λορδαίνω, λῶρδωμα, and λῶρδωσις are all medical. The word ἐμβολή, used of the reduction of a limb, is technical and particularly common in *Fractures*. The two words in the fragment are apparently used for comic effect *sensu obsceno*. Cf. *Fr.* 140.

μελαγχολᾶω *Av.* 14; *Ec.* 251; *Pl.* 12, 366, 903. One of the chief diseases of the *Corpus* is μελαγχολία, either 'melancholia' or 'biliousness,' caused by an excess of μελαίνη χολή,<sup>22</sup> and the word, along with its cognates, is extraordinarily common in Ionic medicine (e.g., *Aēr.* 10; *Aph.* 3.14, 20; 4.9; *Acut.* 61; *Epid.* 3.14, 17, β', etc.). In Aristophanes, the verb has not lost completely its medical significance and assumed the later general meaning of popular language.<sup>23</sup>

νάρκη μου κατὰ τῆς χειρὸς καταχεῖται *V.* 713. Νάρκη, originally used of the 'electric eel,' became a technical medical term, as illustrated in *Hp. Morb. Sacr.* 7; *V.M.* 22; *Aph.* 5.25.

ὀφθαλμία *Pl.* 115,<sup>24</sup> ὀφθαλμιᾶω *Ra.* 192; *Fr.* 129. Both words, used literally by Aristophanes, are Hippocratic (cf. *Aēr.* 3, 4, 10; *Aph.* 6.17; *Epid.* 1.5, 3.7 *passim*). The disease included general inflammations of the eyes.

πηρώσω *Ra.* 623. This verb, rare at the time but later to be used frequently by Aristotle, occurs in *Hp. Art.* 60, as does the noun πήρωσις *Hp. Art.* 61.

πλευρίτις . . . ἂν λάβοι *Ec.* 417. Here introduced in a literal sense, pleurisy is one of the common diseases of the *Corpus* (e.g., *Aph.* 3.23; *Aēr.* 3, 4; *Acut.* 5, etc.).

πληγείς . . . πάντα τὰπιδέξια *Av.* 1491. This is an approximation to the Hippocratic expression. Cf. παραπλήκτους γίνεσθαι τὰ δεξιά *Hp. Aēr.* 10 and ἀποπληκτικός τὰ δεξιά *Hp. Coac.* 467.

<sup>22</sup> There is one use of the word χολή in Aristophanes reflecting the doctrine of humors in the *Corpus*: πᾶν γάρ ἐστ' ἥδη χολή, *Ra.* 4. The other examples of the word (*Pax* 66; *V.* 403; *Lys.* 465; *Th.* 468) illustrate its adaptation to popular speech.

<sup>23</sup> Cf., in an earlier usage, χολῶσιν *Nu.* 833.

<sup>24</sup> The verb ἀπαλλάσσειν in this context, though probably of too general a meaning to be technical, is common in this sense in the *Corpus* (e.g., *V.M.* 17, 19).

ποδαγρώντες *Pl.* 559. Several aphorisms in the *Corpus* are devoted to this disease: *Aph.* 5.25, 6.28–30, and *Aër.* 22.

πυρέττων *V.* 284, 813. πυρετός *V.* 1038; *Fr.* 332. Both words, used constantly in the *Corpus*, are rare elsewhere in fifth-century literature. Cf. ήπιαλος *supra*.

σκοτοδιניώ *Ach.* 1219. While the verb does not, apparently, exist in the *Corpus* and may have first been used by Aristophanes, σκοτοδινία and σκοτόδινος 'vertigo' are technical and rare outside of medical literature (cf. *Aph.* 4.17; *V.M.* 10; *Coac.* 157; *Prorrh.* 2).

σπασμός *Lys.* 845, 1089, cf. αντίσπασμών *Lys.* 967. This is, of course, a very common technical term in the *Corpus* (e.g., *Aph.* 2.26, 5.25, etc.) but rare elsewhere in contemporary literature.<sup>25</sup> The word is introduced for the sake of humor, *sensu obsceno*.<sup>26</sup>

σπαίλην *Pax* 48. The only contemporary use of this word appears to be in *Regimen in Acute Diseases* (28), where Jones (Loeb *Hippocrates*) translates 'diarrhoea.' Aristophanes is here representing an Ionian as speaking, and it is doubtless for this reason that the word is employed.

στερίφη *Th.* 641. The word in the sense 'barren' is used in a similar context in *Hp. Aër.* 4. Cf. Erotian 120.49 (Nachmanson).<sup>27</sup>

φάρμακον στραγγουρίας *V.* 810. στραγγουριώ *Th.* 616. Strangury (the word is introduced simply for purposes of comedy) is a common disease in the *Corpus* (e.g., *Aër.* 9; *Epid.* 1.10, etc.).

στρόφος μ' έχει την γαστέρ' *Th.* 484; cf. *Pl.* 1131. Στρόφος is a technical word for *tormina* or 'colic.' Cf. κήν μὲν στρόφος ἔχη περὶ τὴν γαστέρα *Hp. Aph.* 5.41, described as a symptom of conception. Cf. *Aph.* 4.11, 20; *V.M.* 10 *bis*; *Acut.* 37.

σφόνδυλος 'vertebra' *V.* 1489. At this period the word was uncommon except in the *Corpus* (cf. *Art.* 41, 45, *passim*; *Aph.* 3.26; *Mochl.* 1).

ὥσπερ τὰ σὺκ' ἐπὶ τοῖσιν ὀφθαλμοῖς ἔφν *Ra.* 1247. The best description of the meaning of σὺκον here is in *Hp. Epid.* 3.7: ἐπιφύσιες βλεφάρων ἔξωθεν, ἔσωθεν, πολλῶν φθείρονται τὰς ὄψις, ἃ σὺκα ἐπονομάζουσι. The simile is introduced for humor.

ἐταράχθης τὴν γαστέρα *Nu.* 386. Cf. γαστήρ ἐπιταράσσεται *Hp.*

<sup>25</sup> Once in Herodotus and Thucydides, and in Sophocles *Tr.* 805, 1082, under Hippocratic influence.

<sup>26</sup> In *Lys.* 1088, Aristophanes humorously pretends that the Athenians are suffering from a νόσος, and in 1089 suggests a symptom, in medical style, πρὸς δρθρον.

<sup>27</sup> Coray's emendation of the Hippocratic passage is universally accepted.

*Mochl.* 4. This verb, with the more specific word *κοιλίη* rather than *γαστήρ*, is one of the most constant symptoms in the case-histories of *Epidemics* 1 and 3.<sup>28</sup>

*τεκμαίρεται* *V.* 76. This verb is very frequently used with a technical force in medicine. Cf. *Hp. Aër.* 24; *Prog.* 2, 17, 24; *Aph.* 1.23; *Acut.* 68; *Fract.* 8. Here with reference to the *ἀλλόκοτον νόσον* of *V.* 71.

*τέτανος* *Lys.* 553, 846. The word occurs elsewhere in medical writers only, of *tetanus* or 'convulsion' (cf. *Hp. Aph.* 5.6, 16, 20, 7.13; *Acut. Sp.* 10, 37). Aristophanes purposely used the medical term *sensu obsceno* to arouse laughter.

*ὑπάλειψον εἰρήνη με τῷφθαλμῷ* *Ach.* 1029; cf. *Fr.* 129. The verb, compounded with other prepositions also, is common in medicine (cf. *Hp. Art.* 33; *Acut. Sp.* 58, 67).

*ἐφλέγμηνεν τὸ σφυρόν* *V.* 276. The passage makes literal use of a common medical term, rare outside the *Corpus* (cf. *Aër.* 9; *Aph.* 5.58; *V.C.* 13, 15; *Prog.* 7; *Acut. Sp.* 4, 7, etc.).

*ἐξ αἵματος φλκταιναν* *Ec.* 1057; cf. *V.* 1119; *Ra.* 236. Aristophanes has here used the technical word. Cf. *Hp. V.C.* 19; *Epid.* 1.26.θ'; *Prog.* 17; *V.M.* 16.

*φῶϊς* *Pl.* 535; cf. *Fr.* 345. This is less technical than the preceding word, though it does appear in *Hp. Morb.* 2.54 and in Aristotle (e.g., *Pr.* 967a27).

*χαλαζῆ*, of swine, 'to have measles' *Eq.* 381. *Χάλασαι* were the tubercles which appeared upon the *γλῶτταν* (*Eq.* 378) of swine which had the disease.<sup>29</sup> The passage travesties the examination of swine for such a disease, Paphlagon here representing the swine.

*μανίας ὑπὸ δεινῆς ὄμματα στροβήσεται* *Ra.* 816. Aristophanes substituted an Aeschylean word for the technical verb, but the idea of the passage describes one of the common symptoms of illness or madness, the *διαστροφή ὀμμάτων*.<sup>30</sup> Hippocrates (*Morb. Sacr.* 10 *bis*) says that *τὰ ὄμματα διαστρέφονται* when epilepsy attacks the victim. The same phenomenon is mentioned as a symptom of fever in *Hp. Aph.* 4.49.<sup>31</sup>

<sup>28</sup> Some medical force is apparent in *γαστήρ* . . . *ἐπεφύσητο* *Pl.* 699. Cf. *γαστήρ πεφύσηται* *Hp. Acut. Sp.* 51.

<sup>29</sup> Cf. Arist. *H.A.* 603b18-21; *Pr.* 963b34, who gives a full explanation.

<sup>30</sup> Cf. Arist. *Pr.* 958a6, 960a13.

<sup>31</sup> A few additional medical terms, though lacking technical status, may be mentioned: *τικτικόν* *Fr.* 872; *παραπλήγῃ* *Pl.* 242; *πεφάρμαχθ'* *Th.* 534 (cf. *Hp. Morb. Sacr.* 1, 4); *χροιάν ὠχράν* *Nu.* 1017 (cf. *Hp. Aër.* 15); *ὠκυτόκι* *Th.* 504; *ἀκράχολος* *Eq.* 41; *ἐτερεγκεφαλᾶν* *Fr.* 778; *δύσριγος* *Fr.* 92; *ἐμβρύεια* *Fr.* 569.4.