
Galenic studies are flourishing after a long period of neglect during which classical scholars tended to steer clear of the corpus Galenicum—one of the largest to have come down from classical antiquity, considerably larger for instance than the extant works of Aristotle and Plutarch put together—as if it were an impenetrable fortress that was hardly worth visiting anyway. Today this corpus no longer is the exclusive domain of a mere handful of historians of medicine in a strict sense. Not only does ancient medicine and so the Galenic corpus attract more students; historians of ancient philosophy and of social history, specialists in Greek linguistics and literature as well as other species of classicist have discovered its potential for their respective fields. But there is still a lot to do in the area of making this rich material better accessible. In particular, we still face a lack of state-of-the-art critical editions for a considerable part of Galen’s writings. As yet the only edition of his Opera omnia remains that by—or rather produced under the auspices of—C.G. Kühn (20 vols., Leipzig 1819-33)—which does not satisfy modern editorial requirements. But then it was primarily designed for the benefit of medical education not classical scholarship—a striking witness to Galen’s long-lasting influence upon Western medicine. In fact, it is incomplete, omitting several Galenic works while including a few decidedly spurious ones. Kühn is only partly to blame for that. Galen’s work is one of the few ancient corpora that keeps expanding because of new discoveries still regularly made of Arabic, Hebrew, Latin and other translations or even texts in the original Greek.¹)

Ever since the late 19th century the Kühn edition is slowly being superseded by superior philological editions: some treatises have appeared in the Teubner series and others in the Corpus Medicorum Graecorum. But the rate of production

remains slow. This makes it all the more gratifying to see that the new Budé edition of Galen’s complete works has taken off with ambition and effectiveness. The first volume edited by the industrious Galen-specialist Véronique Boudon includes the two bio-bibliographical treatises written by Galen in late age and his manifesto *The Good Doctor is also a Philosopher*, in which he defends the thesis that the ideal Hippocratic physician is knowledgeable about the three traditional parts of philosophy also: physics, ethics and logic. The *On the Order of His Own Books* (*Ord.Lib.Prop.*) and *On His Own Books* (*Lib.Prop.*) were in fact intended by Galen himself as an introduction to his work. In the course of time writings not intended for publication had slipped into circulation. Worse, it had happened that non-Galenic tracts had been falsely offered for sale under his name. Even so, the Galenic treatises that could be profitably used for the study of medicine remained numerous so that Galen also offered advice as to the order in which to read them. In doing so he provides invaluable clues about his life and career.

From the viewpoint of textual transmission this new edition represents an advance compared to the Teubner one by Iwan von Müller (1899. *Galeni scripta minora*, II (Leipzig)) especially in that it profits from the discovery made in January 2005 by Antoine Pietrobelli of a Thessaloniki MS catalogued as Vlatadon 14 (15th or perhaps 14th century). The sofar only Greek MS for *Ord.Lib.Prop.* and *Lib.Prop.*, Ambrosianus gr. 659, has a substantial lacuna in both tracts due to the loss of its external bifolium. For the latter tract the lacuna could be mended in part by the find of an Arab translation by the Syriac scholar Hunain ibn Ishaq (808-877), but this can now be checked against the Greek text of Vlatadon 14, which contains these two as well as 25 other Galenic and pseudo-Galenic treatises. Importantly, a comparison between it and the Ambrosianus reveals their relation to be that of common dependence upon a lost MS (which may not have been entirely complete either, by the way). What makes the discovery of Vlatadon 14 even more momentous is that it also includes a Greek text of *On My Own Opinions*, the philosophical testament Galen wrote near the end of his life and sofar mainly known on the basis of Latin and Hebrew translations (though the Greek tradition has preserved a fragment under the wrong title *The Substance of the Natural Faculties*: Kühn IV, p. 757-66). Pietrobelli and Boudon have published an edition with translation and introduction of this tract in *Revue des études grecques* 118 (2005), 168-213. In addition, it includes a tract that had been completely lost

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3) The discovery of Vlatadon came too late for the recent CMG-edition (V 3.2, Berlin 1999) on which Vivian Nutton worked for several years and which is for the most part necessarily based on the Latin and Hebrew evidence.