GALENS INSTITUTIO LOGICA. pdf

1: John Spangler Kieffer (Author of Galen's Institutio Logica)

Galen's Institutio Logica throws light on the state of logic in the second century A.D., and is of special interest as a source for knowledge of Stoic logic.

He was born in September AD Galen describes his father as a "highly amiable, just, good and benevolent man". At that time Pergamon modern-day Bergama , Turkey was a major cultural and intellectual centre, noted for its library , second only to that in Alexandria, [6] [25] and attracted both Stoic and Platonic philosophers, to whom Galen was exposed at age His studies also took in each of the principal philosophical systems of the time, including Aristotelian and Epicurean. His father had planned a traditional career for Galen in philosophy or politics and took care to expose him to literary and philosophical influences. However, Galen states that in around AD his father had a dream in which the god Asclepius Aesculapius appeared and commanded Nicon to send his son to study medicine. There he came under the influence of men like Aeschrion of Pergamon , Stratonicus and Satyrus. Asclepiea functioned as spas or sanitoria to which the sick would come to seek the ministrations of the priesthood. Romans frequented the temple at Pergamon in search of medical relief from illness and disease. It was also the haunt of notable people such as Claudius Charax the historian, Aelius Aristides the orator, Polemo the sophist, and Cuspius Rufinus the Consul. In , aged 28, he returned to Pergamon as physician to the gladiators of the High Priest of Asia, one of the most influential and wealthy men in Asia. Galen claims that the High Priest chose him over other physicians after he eviscerated an ape and challenged other physicians to repair the damage. When they refused, Galen performed the surgery himself and in so doing won the favor of the High Priest of Asia. Over his four years there, he learned the importance of diet, fitness, hygiene and preventive measures, as well as living anatomy, and the treatment of fractures and severe trauma, referring to their wounds as "windows into the body". At the same time he pursued studies in theoretical medicine and philosophy. AD â€”[edit] Modern statue of Galen in his home town, Pergamon Galen went to Rome in and made his mark as a practicing physician. His impatience brought him into conflict with other doctors and he felt menaced by them. His demonstrations there antagonized the less skilled and more conservative physicians in the city. He was ordered to accompany Marcus and Verus to Germany as the court physician. The following spring Marcus was persuaded to release Galen after receiving a report that Asclepius was against the project. It was here in court that Galen wrote extensively on medical subjects. Ironically, Lucius Verus died in , and Marcus Aurelius himself died in , both victims of the plague. According to Dio Cassius Galen compliments Severus and Caracalla on keeping a supply of drugs for their friends and mentions three cases in which they had been of use in It was also known as the Plague of Galen and held an important place in medicinal history because of its association with Galen. He had first-hand knowledge of the disease, and was present in Rome when it first struck in AD, and was also present in the winter of â€”69 during an outbreak among troops stationed at Aquileia. He had experience with the epidemic, referring to it as very long lasting, and described its symptoms and his treatment of it. Unfortunately, his references to the plague are scattered and brief. Galen was not trying to present a description of the disease so that it could be recognized in future generations; he was more interested in the treatment and physical effects of the disease. For example, in his writings about a young man afflicted with the plague, he concentrated on the treatment of internal and external ulcerations. According to Niebuhr, "this pestilence must have raged with incredible fury; it carried off innumerable victims. The ancient world never recovered from the blow inflicted upon it by the plague that visited it in the reign of M. Otto Seeck believes that over half the population of the empire perished. Gilliam believes that the Antonine plague probably caused more deaths than any other epidemic during the empire before the mid-3rd century. The exanthem became rough and scabby where there was no ulceration. He states that those who were going to survive developed a black exanthem. According to Galen, it was black because of a remnant of blood putrefied in a fever blister that was pustular. His writings state that raised blisters were present in the Antonine plague, usually in the form of a blistery rash. Galen states that the skin rash was close to the one Thucydides described. If the stool was very black, the patient died. He says that the amount of black stools varied. It depended on the severity of the intestinal lesions. He

observes that in cases where the stool was not black, the black exanthema appeared. Galen describes the symptoms of fever, vomiting, fetid breath, catarrh , cough, and ulceration of the larynx and trachea. He was thoroughly attacked by the three attacks of quartan ague, and the doctors had given him up, as it was now mid-winter. This practice conflicted with the then-current standard of care , which relied upon divination and mysticism. Galen retaliated against his detractors by defending his own methods. Garcia-Ballester quotes Galen as saying: This was the basis of his criticism of the doctors who proceeded alogos and askeptos. Among other things he told me that, some ten years before, a young man had come to the city and had given, like me practical demonstrations of the resources of our art; this young man was put to death by poison, together with two servants who accompanied him. Galen, like the Hippocratics, was not. Prognosis, then, is one of the essential problems and most important objectives of Galenic diagnosis. There are also statements in Arabic sources [38] that he died in Sicily at age 87, after 17 years studying medicine and 70 practicing it, which would mean he died about According to these sources, the tomb of Galenus in Palermo was still well preserved in tenth century. Boudon-Millot [40] more or less concurs and favours a date of Contributions to medicine[edit] Further information: Galen promoted this theory and the typology of human temperaments. Thus, individuals with sanguine temperaments are extroverted and social; choleric people have energy, passion, and charisma; melancholics are creative, kind, and considerate; and phlegmatic temperaments are characterized by dependability, kindness, and affection. Galen clarified the anatomy of the trachea and was the first to demonstrate that the larynx generates the voice. In the middle of the 16th century, the anatomist Andreas Vesalius challenged the anatomical knowledge of Galen by conducting dissections on human cadavers. He was the first to recognize that there are distinct differences between venous dark and arterial bright blood. Although his anatomical experiments on animal models led him to a more complete understanding of the circulatory system, nervous system , respiratory system , and other structures, his work contained scientific errors. He believed venous blood to be generated in the liver, from where it was distributed and consumed by all organs of the body. He posited that arterial blood originated in the heart, from where it was distributed and consumed by all organs of the body. The blood was then regenerated in either the liver or the heart, completing the cycle. Galen also believed in the existence of a group of blood vessels he called the rete mirabile in the carotid sinus. Galen was a skilled surgeon, operating on human patients. Many of his procedures and techniques would not be used again for centuries, such as the procedures he performed on brains and eyes. Using a needle-shaped instrument, Galen attempted to remove the cataract-affected lens of the eye. This was sharply criticised by the Erasistrateans , who predicted dire outcomes, believing that it was not blood but pneuma that flowed in the veins. Galen, however, staunchly defended venesection in his three books on the subject [51] and in his demonstrations and public disputations. Contributions to philosophy[edit] See also: Philosophy of medicine Although the main focus of his work was on medicine, anatomy, and physiology, Galen also wrote about logic and philosophy. His writings were influenced by earlier Greek and Roman thinkers, including Plato , Aristotle , and the Stoics. Galen was concerned to combine philosophical thought with medical practice, as in his brief work That the Best Physician is also a Philosopher he took aspects from each group and combined them with his original thought. He regarded medicine as an interdisciplinary field that was best practiced by utilizing theory, observation, and experimentation in conjunction. The Empiricists emphasized the importance of physical practice and experimentation, or "active learning" in the medical discipline. In direct opposition to the Empiricists were the Rationalists, who valued the study of established teachings in order to create new theories in the name of medical advancements. The Methodists formed somewhat of a middle ground, as they were not as experimental as the Empiricists, nor as theoretical as the Rationalists. The Methodists mainly utilized pure observation, showing greater interest in studying the natural course of ailments than making efforts to find remedies. Opposition to the Stoics[edit] Galen was well known for his advancements in medicine and the circulatory system, but he was also concerned with philosophy. He developed his own tripartite soul model following the examples of Plato; some scholars refer to him as a Platonist. Through his use of medicine, he was convinced that he came up with a better answer, the brain. Each corresponded to a localized area of the body. The rational soul was in the brain, the spiritual soul was in the heart, and the appetitive soul was in the liver. Galen was the first scientist and

philosopher to assign specific parts of the soul to locations in the body because of his extensive background in medicine. Galen believed each part of this tripartite soul controlled specific functions within the body and that the soul, as a whole, contributed to the health of the body, strengthening the "natural functioning capacity of the organ or organs in question". These passions were considered to be even stronger than regular emotions, and, as a consequence, more dangerous. This third part of the soul is the animalistic, or more natural, side of the soul, it deals with the natural urges of the body and survival instincts. Galen proposed that when the soul is moved by too much enjoyment, it reaches states of "incontinence" and "licentiousness", the inability to willfully cease enjoyment, which was a negative consequence of too much pleasure. Galen then distinguished the vital pneuma, in the arterial system, from the psychic pneuma, in the brain and nervous system. He conducted many anatomical studies on animals, most famously an ox, to study the transition from vital to psychic pneuma. Mindâ€”body problem Galen believed there to be no distinction between the mental and the physical. His book contained directions on how to provide counsel to those with psychological issues to prompt them to reveal their deepest passions and secrets, and eventually cure them of their mental deficiency. The leading individual, or therapist, had to be a male, preferably of an older, wiser, age, as well as free from the control of the passions.

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2: Project MUSE - Galen

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References and Further Reading 1. Life Galen of Pergamum was a physician who was born in Pergamum was a bustling and vibrant city at the time and was particularly famous for its statue of Asclepius, a god of healing. This allowed Galen the leisure to get an education and choose a path of life unencumbered by the need to earn money. Galen studied in mathematics a particular favorite of his father , grammar, logic, and philosophy--that included inquiry into the four major schools of the time: Galen began his study of medicine around the age of sixteen when his father had a dream suggesting this direction. Galen traveled to Smyrna and Corinth to study with both a Rationalist and with an Empiricist. What Galen might have studied in Alexandria is highly speculative. However, Galen, himself, later declares that students should "look at the human skeleton with your own eyes. This quotation points to the practice of autopsy dissection of cadavers in Alexandria. Whether Galen also studied anatomy this way is unclear. It is clear that Galen at least engaged in comparative anatomy by dissecting monkeys. In Galen returned to his hometown to become a surgeon to the gladiators. When civil unrest broke out in , Galen left for Rome. The medical community in Rome was competitive and corrupt. After a couple of years in obscurity, Galen was recalled by the Roman Emperors Marcus Aurelius and Lucius Verus to serve the army in their war against the Germans. Nutton proposes that Galen may have lived into his eighties possibly as old as The source for this new information comes from Byzantine and Arab scholars from the sixth century onwards. On the basis of this, it seems that Galen died around , give or take several years, in the reign of Caracalla. There are other Galenic works that only exist in Arabic translations. Hellenistic Schools of Medicine During the end of the fourth century BCE and throughout the third century BCE there were enormous advances in medicine revolving around the principal practitioners: Diocles, Praxagoras, Herophilus, and Erasistratus. It is, in fact, a perennial question in the philosophy of science. What is at issue is when does one impose a theoretical structure on the world? Part of the answer concerns the origins of the theoretical structure. From whence did it arise? In part, this is a struggle for a logic of induction that might assist the practitioner. Without such a theory of inductive logic, it is unclear whether nature is revealing her nature to the careful observer or whether the observer is imposing his own ideas upon nature. Aristotle discusses some of these issues in Posterior Analytics II. However, this is not the end of the question. Some of this tension can be seen in the biomedical writers in the Hippocratic era. However, it is also true that in the construction of scientific theories there must, of necessity, be a tension between those who embrace theoretical structures and those who are skeptical of them. The latter group generally bases their misgivings upon a possible tendency among theorists to create an a priori science. What makes a priori science troublesome is that it breaks contact with the empirical world. It suggests that ratiocination about natural causes is sufficient for the production of scientific theories. For most natural philosophers such a stance is entirely unacceptable. Setting the proper balance between theory and observation was and continues to me an important question in the philosophy of science. One group that added to the debate on the role of observation were the Empiricists. This conjecture is based merely upon the testimony of later writers. It could certainly be the case that there was no real medical empiricism, as such, before Serapion, a third century BCE doctor. Another interesting speculation on the origins of the empiricist physicians comes from Michael Frede. If this speculation is correct, then the burden of proof for the empiricists is to show that the theoretical "book learning" of upper class doctors could be reduced to mere experience. In other words, experience, itself, could generate competence. The result would be an elevation of the second-level physician. If Frede is correct on this, then perhaps social situation is partially responsible for the rise of the medical empiricists. Sextus Empiricus circa set out a loosely woven doctrine of "consideration" or skepsis. Sextus is a key source of our knowledge of Pyrrhonism and is also said to have been a physician though his writings on medicine have not survived. It is not clear whether Sextus was an original thinker or merely a reflection of his era. However, at the very least, one can garner background

information of what might have influenced the empiricists through the doctrine of skepsis. Under this doctrine the theoretical structures of the philosophers Dogmatists would be held in abeyance neither accepted nor rejected. What would rule the day would be the case before the physician right now. Against the Empiricists, on the other hand, were the philosophers Dogmatists. In one important way the Dogmatists are not a "school" as such. They are often depicted by their detractors, such as the Empiricists, rather than being self-identifying. This may relate to the social class dynamics noted earlier. Thus, one should keep in mind that the group is not so much a school of practitioners but a depiction of a group by objectors to those who profess a foundation in medical theory. Perhaps the best way to characterize the Dogmatists would be on the issue of aetiology. The Empiricists attacked the Dogmatists for asserting that there might be hidden causes of disease, and that these hidden causes might be grasped via ratiocination. This was because under this characterization the Dogmatists were advocating reasoning and conjecture over experience. To the Empiricists, this was akin to creating a priori science. Detractors said that the Dogmatists honored theory over observation and experience. Of course, from the point of view of the philosophical schools, rational theories create a critical structure that aid in the interpretation and explanation of nature. The sense of explanation here harkens back to Aristotle , who distinguished knowing the fact hoti and the reasoned fact dioti, APo II, i. It may not be enough to know that if I as a physician do x, then y will result anecdotal correlation of two events. The reason for this is that when circumstances alter slightly, how is the practitioner to know whether this alteration is significant unless he also has an appreciation of the mechanism that underlies the process? For example, anecdotal correlation might in a non-medical modern example suggest that every time I wash my car, it will rain. My personal experience may be almost perfect, but that does not mean that such a causal connection actually exists. The reluctance to embrace a non-observable causal mechanism leaves this dilemma to those who profess an aversion to theory in favor of experience. Somewhat in the middle of these two schools were the Methodists. Aside from Soranus there are no surviving texts of the Methodists. Therefore most of what we have comes from the descriptions of Galen and pseudo-Galen on these writers. The following are cited as being Methodists: There is some controversy about the characterization and origins of this school but many relate it to Themison of Laodicea a pupil of Asclepiades of Bithynia. However this attribution is disputed by Celsus and Soranus who state that Themison is not the first but merely a representative of Methodism. At any rate, the Methodists paid attention in contrast to the Dogmatists and Empiricists to the disease alone as opposed to the situation of the individual patient, that is, his medical history and personal situation. Thus, the physician does not have to have anatomical or physiological knowledge of the body. Instead, he observes the body in a holistic manner koinotetes. The three principle conditions of a body viewed in this way are: The "method" to be followed was to follow the phenomena. When the atoms came and went freely health was the result. When there was a disruption, then sickness was the result. When the pores were either too small constriction or too large dilatation then an imbalance occurred in the normal atomic flow. Atoms are invisible to the naked eye. Pores are visible, but their subtle alterations are often not visibly detectable. Thus, on the face of it, the Methodists seem to be contra-Empiricist. However, the atomist tradition upon which this theory rests was taken to be Empiricist. In principle, one could view an entirely physical event-if it were possible to witness it. Thus, the Methodists seem to have affinities to both. Thus, though the intent of the Methodists was probably to lean toward the Empiricists, the actual practice put them more in-between. Galen often characterizes himself as an eclectic belonging to no school. It is true that Galen was an innovator in observation, for example he gave the first depiction of the four-chambered human heart. But his epistemology was grounded in his philosophical training. In this way his practice is closest to Aristotelian critical empiricism that requires careful observation and a comprehensive theory that will make those observations meaningful. For example, Galen employed the four-element theory earth, air, fire, and water as well as the theories of the contraries hot, cold, wet, and dry. Though Aristotle interrelated these two descriptive accounts in his work Generation and Corruption, it is Galen who attempts to create a more gradated form by making quasi-quantitative categories of the contraries to describe the material composition of the mixtures On Mixtures. From the perspective of modern science, this is an advancement upon Aristotle. This work on mixtures is also used to account for the properties of drugs On Simples. Drugs were supposed to counteract the disposition of the body. Thus, if a patient were

suffering from cold and wet upper respiratory infection , then the appropriate drug would be one that is hot and dry such as certain molds and fungi-does this remind you of penicillin? Galen speaks at length about the philosophers Plato from whom he accepts the tri-partite soul and Aristotle whose biological works are well known to him.

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4: Galen, Galen's Institutio Logica - PhilPapers

Institutio logica by Galen, discovered toward the middle of the 19 th century by Minoides Mynas in one of the monasteries of Mount Athos, has not yet obtained the place that it deserves in the.

5: Galen | Internet Encyclopedia of Philosophy

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7: Susanne Bobzien, Pre-Stoic Hypothetical Syllogistic in Galen - PhilPapers

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8: Galen. | Open Library

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