Anastasia Maravela

Medicalia Online: and related terms

A. LSJ *1940 s.v.

ψυγμός, ό, chilliness, dampness, Porph. Abst.1.28, Vett. Val. 127. 5 (pl). 2. cold fit of an ague, or rigor caused by poison, Ruf. ap. Orb. 8.24.17, Dsc. 5.11, Gal. 11.519, Poll. 4.186; cf. ψυχμός. II. drying-place, σαγηνῶν LXX Ez. 26.5, 14: ψ. ἁλιέεων Pap. in Hermes 40. 548; also ψ. γναφέεων PTeb. 86.45.51 (ii B. C.); εἰς ψυγμόν ἐργάαται PSI 4.332.27 (iii B. C.); τῷ ψυγμόν τὸν ψυγμόν PPetr. 2p. 110 (iii B. C.); ἐφ’ ὃν ἔχομεν ἐν τῷ ψυγμῷ σὺν τῷ ἀχύρῳ κνῆκον PRyl. 69. 9 (i B. C.). III. refreshment, ἐψυξαν ἑαυτοὺς ψυγμοὺς LXX Nu. 11. 32.

ψψχ-μός, ό, later form for ψυχμός, Man. 2.443 (signf. I.2).

Rev. Suppl. s.v.: II, add ἐψυξαν ἑαυτοὺς ψυγμοὺς LXX Nu. 11. 32 III delete the section

B. Medicalia Online

Structure of the lemma

Short definition
Linguistic commentary
Testimonia

List of testimonia
Select testimonia in translation

Bibliography: Lexicon entries & Secondary literature

1.1 Select testimonia in translation


“When a condition is about to develop in the chest, one of these signs forewarn of it: sweat in the entire body and chest, and swollen tongue; salty, bitter or bilious spit; pain without obvious cause below the ribs or the shoulder blades; continuous yawning; sleeplessness; choking; thirst upon waking; disgust; freezing of the chest and arms; trembling of the hands; dry coughs. (...) The following ailments attack those who ignore this sort of signs: pleurisy, inflammation of the lungs, atrabiliousness, acute fever, phrenitis, lethargy, or burning fever attended with hiccup.”

[2] Dsc. V 11. See also ps. Dsc. Ther. 4 ἡθοπίττουν ὅν ἐν θεμιτεμανίκον, κακοπόταμον, κολλιάς ταχατοκούν, ἄχον φλέγμα. θεμίν δὲ καταντλοῦν ἐπισπάται καὶ διαφορεῖ, ἁρμόζον τοῖς περί νεύσα πάθει (...)- διαφορεῖ καὶ πελώματα πυρώμενον, καὶ πρὸς τὰ τῶν ὀλίγων δήγματα, ὅσα τρόμους καὶ ψυχμοὺς ἐπιφέρει, μάλιστα δὲ σκορπίων καὶ φαλαγγών καὶ άσπιδων (...)

"And when a sign is about to appear in the chest, one of these signs fore warns of it: sweat in the entire body and chest, and swollen tongue; salty, bitter or bilious spit; pain without obvious cause below the ribs or the shoulder blades; continuous yawning; sleeplessness; choking; thirst upon waking; disgust; freezing of the chest and arms; trembling of the hands; dry coughs. (...) The following ailments attack those who ignore this sort of signs: pleurisy, inflammation of the lungs, atrabiliousness, acute fever, phrenitis, lethargy, or burning fever attended with hiccup.”
“Sea water: it is pungent, warming, sets the stomach and the bowels in motion, and incites phlegm. Warm water poured over is absorbed and dissipates, being suitable for the affections of the nerves/sinews (...) It also dissipates the livid spots, used for vapour baths, and is used against bites of beasts, those which cause shivering and chilling/ rigour, mostly the bites of scorpions, spiders and asps (...)


Oil, infused, is suitable for every kind of inflammation, in cases of localised feebleness as well as in cases of colic. For it dispels flatulence when rue or cumin or dill or laurel has been cooked in it, being also suitable for feverish patients having a chill.


“I have not been able to write to anyone on the present matter because I am recovering from an ailment and a great cold. Even this I have been able to write with difficulty being in torment ...”


“The letter of my brother Theon has hopefully been sufficient to let you know that having been seized by a chill arising deep inside and by bodily feebleness – something which caused us all a good deal of anxiety – with the help of the gods he recovered instantly and was totally restored so that he could even take a bath in that very same day and that no trace of what happened to him has remained.”


“For we do not simply investigate whether a medicament belongs to the warm, cold, dry or moist ones (...), but how it interacts with the human body (...). I have already spoken of how oil is to be prepared. I will now explain how it should be applied in cases of simple affections after a brief reminder that, as it has been demonstrated in the section/work concerning the differences between diseases, some bodies have grown with a greater tendency to warmth (unless the humors are in an unhealthy state or there is an inflammation
of the chest or the spleen) as in cases of acute burning fits, while others are more inclined towards chilliness, as in cases of the affections nowadays commonly called chills (psygmoi). If oil is offered to the patient in one of these conditions, one will find out clearly whether it is its nature to warm us up or to cool us down (psychein). (...) whereas for the persons affected by a chill no clear benefit or damage is to be observed when oil is smeared on. This indicates that, although its nature is to warm us up, it does not effect this to a great degree or clearly as do resin, pitch and bitumen."

"Against ischias and muscular stiffness, of (Hygieinus?) Hipparchus: dig up the root of pepperwort, called by some lepidion or wild cardamum, cut it, work it into a plaster by softening it together with pig’s suet and apply on the aching part for three hours. Send then the patient to a bath-house ..."

When Cronus is in Aphrodite some (...), while others are targets of plots, are receive a taste of drugs/poison, suffer internal discomforts or fall into weakness, chills or rheumy discharges (...)

Kission, called lelisphakos by all people on earth, while some qualify it as theion. For it dispels the cold, which ends with difficulty (or: badly), and the burdensome cough.

Those who have drunk the juice of the poppy, the seeds of which are in its head, suffer the following: they sleep long, chill develops in their limbs, they keep their eyes shut and their sweat is profuse and smelly.

See also Syn. ad Eust. I 19.8, see [3]
Everyone has a visible physical body — some a healthy and intact one, some an ailing body or a body with wounds. But the affections of the body exhibit great differences. For persons with evident wounds a re in pain, while others lack these but suffer from severe stiffness, so that they are not able to move. And outwardly the body seems healthy, but when it comes to labour and movement in connection with work its suffering is much worse and more difficult to treat than that of the body which has visible wounds.

To promote exhalation and cleanse the nostrils. Pound a cabbage. If you wish to cleanse his nostrils of a cold, take three cups of fish-sauce and one cup of oil. Pour two cups in each nostril, and press. Then bind the animal in the stable and leave them so that the fluid excretion runs out of the nostrils.

To end the cold fit administer henna-oil nasally and use warming and relaxing unguents.

Application of Chariton for the relief of pain and the production of warmth; for use on patients with kidney problems, suffering from sciatica, paralysed and those affected by stiffness.

Another remedy, made of quinces, a golden one; for use on muscles, joints and against stiffness.

When the billy-goats fall ill with a chill, the goat-shepherds have the habit of taking their dung and smear their nostril to incite sneezing because of the malodour. In this way they treat the affection. For sneezing heals this affection.

Black cumin (melanthion) is a plant which has the power to dispel the chill, if one pounds it and applies it thrice to the nose.