



Anastasia Maravela

Medicalia Online: □□□□□ and related terms

A. LSJ⁹1940 s.v.

ψυγμός, ὁ, *chilliness, dampness*, Porph. *Abst.*1.28, *Vett.Val.*127.5 (pl.). **2.** *cold fit of an ague, or rigor caused by poison*, Ruf. ap. *Orib.* 8.24.17, *Dsc.*5.11, *Gal.*11.519, *Poll.*4.186; cf. *ψυχμός*. **II.** *drying-place, σαγηνῶν* LXX *Ez.*26.5, 14: *ψ. ἀλιέων* Pap. in *Hermes* 40.548; also *ψ. γναφέων* *PTeb.*86.45,51 (ii B. C.); *εἰς ψυγμὸν ἐργάταις* *PSI* 4.332.27 (iii B. C.); *τῷ συμψήσαντι τὸν ψυγμὸν* *PPetr.*2p.110 (iii B. C.); *ἐφ' ὃν ἔχομεν ἐν τῷ ψυγμῷ σὺν τῷ ἀχύρῳ κνήκων* *PRyl.*69.9 (i B. C.). **III.** *refreshment*, *ἔψυξαν ἑαυτοὺν ψυγμούς* LXX *Nu.*11.32.

ψυχ-μός, ὁ, later form for *ψυγμός*, *Man.*2.443 (signf. I.2).

Rev. Suppl. s.v.: **II**, add *ἔψυξαν ἑαυτοὺν ψυγμούς* LXX *Nu.*11.32

III delete the section

B. Medicalia Online

Structure of the lemma

Short definition

Linguistic commentary

Testimonia

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Bibliography: Lexicon entries & Secondary literature

1.1 Select testimonia in translation

[1] *Diocl. Fr.* 183a.39-55 van der Eijk (cited in *Paul Aeg. Epit. Med.* I 100.3 = *CMG IX.1*, 69-70 Heiberg)

ὅταν δέ τι περὶ τὸν θώρακα μέλλη γίγνεσθαι, τούτων τι προσημαίνειν εἴωθεν· ἰδρῶς ἐπιγίγνεται εἰς ὅλον τὸ σῶμα καὶ τὸν θώρακα, καὶ τὴν γλώτταν παχεῖαν ἔχειν· πτύουσιν ἀλυκὰ ἢ πικρὰ ἢ χολώδη· ὑπὸ τὰς πλευρὰς ἢ ἡμοπλάτας ἀλγήματα γίγνεσθαι δίχα προφάσεως, χάσμαί συνεχεῖς, ἀγρυπνία, πνιγμοί, δίψος ἐξ ὕπνου, ἀηδῶς ἔχειν τὴν ψυχὴν, ψυγμοί στήθους καὶ βραχιόνων, χειρῶν τρόμος, βήχες ξηραί. (...) τοῖς δὲ καταφρονοῦσι τῶν τοιούτων σημείων τάδε εἴωθεν ἐπιγίγνεσθαι τὰ ἀρρωστήματα· πλευριτίς, περιπνευμονία, μελαγχολία, πυρετοὶ ὄξεις, φρενίτις, λήθαργος, καῦσος λυγμώδης.

“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, atrabiliusness, acute fever, phrenitis, lethargy, or burning fever attended with hiccup.”

[2] *Dsc. V* 11. See also *ps.Dsc. Ther.* 4

θαλάττιον ὕδωρ δριμύ, θερμαντικόν, κακοστόμαχον, κοιλίας ταρακτικόν, ἄγον φλέγμα. θερμὸν δὲ καταντλούμενον ἐπισπᾶται καὶ διαφορεῖ, ἀρμόζον τοῖς περὶ νεῦρα πάθεισι (...)· διαφορεῖ καὶ πελιώματα πυριώμενον, καὶ πρὸς τὰ τῶν θηρίων δήγματα, ὅσα τρόμους καὶ ψυγμούς ἐπιφέρει, μάλιστα δὲ σκορπίων καὶ φαλαγγίων καὶ ἀσπίδων (...)



“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 (...)”

[3] Ruf. π□□□ □□□□□□□□ (cited in Orib. *Coll. Med.* VIII 24.17 = CMG VI 1.1, p. 272 Raeder).

καὶ ἔλαιον δ' ἐπὶ πάσης φλεγμονῆς καθ' ἑαυτὸ ἀρμόζει ἐνέμενον, καὶ ἐφ' ὧν ἀσθένεια περὶ τοὺς τόπους ἐστὶ, καὶ ἐφ' ὧν γίνονται στρόφοι· διαλυτικώτερον δὲ μᾶλλον τῶν πνευμάτων ἐστὶ, πηγάνου ἠψημένου <ἐν> αὐτῷ ἢ κυμίνου ἢ ἀνήθου ἢ δαφνίδων, ὅτε καὶ τοῖς ἀπὸ ψυγμῶν πυρέσσουσιν ἀρμόζει.

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.

[4] P.Oxy. Hels. 46.15-19 (I/II) Business letter

οὐ γὰρ ἠδυνήθην ἐπὶ τοῦ| παρόντος γράψαι οὐδενὶ διὰ τὸ ἀπὸ| νόσου ἀναλαμβάνειν καὶ ψυγμοῦ| μέγαλου. καὶ μόγις ἠδυνήθη(ν) καὶ ταῦ| τα γράψαι βρασανιζ[ό]μενος

“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 ...”

[5] P.Oxy. LXXIII 4959.3-10 (II) Letter of Ammonius to his parents regarding the health of his brother, Theon (other transl.: *ed.pr.*; Arzt-Grabner & Kreinecker, *Light from the East* 2010, 22f.)

ἐξήρκει μὲν καὶ τὰ Θεώνος τοῦ ἀδελφοῦ γράμματα| δι' ὧν ὑμεῖν (l. ὑμῖν) ἐδήλου ὅτι ψυγμῶι ληφθεὶς ἐκ | βάθους καὶ ἐκλύσει τοῦ σώματος [καὶ] ἐν ἀγωνίαι ποιήσας πάντας ἡμᾶς οὐ τῆι τυχοῦσι, διὰ τοὺς θε|οὺς αὐτῆς ὥρας ἀνέλαβεν καὶ τέλεον ἀνεκτήσα| το, ὥστε καὶ λούσασθαι αὐτῆς ἐκείνης τῆς ἡμέ|ρας καὶ μηδὲν ἔτι αὐτῶι τοῦ συμβάντος ἐνκατά|λειμμα (l. ἐγκατάλειμμα) εἶναι.

“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.”

[6] Gal. *Simpl. med. temp. ac facult.* II 20-21 (11.518-520 K.)

οὐτε γὰρ ἀπλῶς εἰ θερμὸν, ἢ ψυχρὸν, ἢ ξηρὸν, ἢ ὑγρὸν ἐστὶν ἕκαστον τῶν φαρμάκων ζητοῦμεν (...), ἀλλ' ὅπως ἔχει πρὸς ἀνθρώπινον σῶμα. (...) πῶς μὲν οὖν ἂν τις ἔλαιον ἐργάζεται τοιοῦτον λέλεκται καὶ πρόσθεν· πῶς δ' ἂν τις ἀπλῶ νοσήματι προσφέρῃ, νῦν εἰρήσεται, τοσοῦτον ἀναμνησάντων ἡμῶν πρότερον, ὡς ἐν ταῖς τῶν νοσημάτων διαφοραῖς ἐδείκνυτο, τινὰ μὲν ἐπὶ τὸ θερμότερον ἐκτετράφθαι σώματα χωρὶς κακοχυμίας τινὸς ἢ στήθους ἢ σπλάγχχνου φλεγμονῆς, ὥσπερ ἐν ταῖς σφοδραῖς ἐγκαύσεσιν εἴωθεν γίνεσθαι, τινὰ δὲ ἐπὶ τὸ ψυχρότερον, ὡς ἐν τοῖς καλουμένοις ἤδη συνήθως ὑπὸ πάντων ἀνθρώπων ψυγμοῖς. ἐν δὲ ταῖς τοιαύταις διαθέσεσιν ἔλαιον προσφέρων ἐξευρήσεις ἐναργῶς εἴτε θερμαίνειν ἡμᾶς πέφυκεν εἴτε καὶ ψύχειν. (...) | | τοῖς ἐψυγμένοις δὲ σαφῶς οὐδὲν εἰς ὠφέλειαν ἢ βλάβος ἐξ ἔλαιου χρίσεως ἀποβαίνει. ᾧ καὶ δηλὸν ὡς εἰ καὶ θερμαίνειν ἡμᾶς πέφυκεν, ἀλλ' οὐκ ἔτι γε σφοδρῶς ἢ ἐναργῶς, ὥσπερ ῥητίνη καὶ πίττα καὶ ἄσφαλτος.

“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 humours 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."

[7] Gal. *Comp. med. sec. loc.* 20.2 (13.353 K.)

πρὸς ἰσχιάδας καὶ ψυγμοὺς Ὑγιεινοῦ Ἱππάρχου· βοτάνην Ἰβηρίδα, ἣν τινες καλοῦσι λεπίδιον ἢ ἀγριοκάραμον, ἀνελόμενος τὴν ῥίζαν αὐτῆς κόψον καὶ στέατι χοιρείῳ συμμαλάξας εἰς τρόπον ἐμπλάσματος ἐπιτίθει κατὰ τοῦ ἀλγοῦντος τόπου ἐπὶ ὥρας τρεῖς, εἶτα πέμπε εἰς βαλαμνεῖον. (...)

"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 ..."

[8] Pollux IV 186 (256 Bethé): (...) φρίκη, ψυγμός ψῦξις, [φρίξ FS], [[φρίττειν A], ἐψῦχθαι κατεψῦχθαι BC]], ῥίγιος, ἠπίαλος. (...)

[9] Vett. Val. 4.20

Κρόνος Ἀφροδίτῃ (...) οἱ δὲ καὶ ἐπιβουλεύονται ἢ φαρμάκων πεῖραν λαμβάνουσιν καὶ τῶν ἐντὸς ὀχλήσεις ὑπομένουσιν, ἀσθενεῖαις τε καὶ ψυγμοῖς καὶ ῥευμάτων ἐπιφοραῖς περιπίπτουσι

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 (...)

[10] *De Herb.* 92-94

κισσίον τόδε πάντες ἐπὶ χθόνα ναιετάοντες
ἄνθρωποι κλήζουσι λελίσφακον, οἱ δὲ τε θεῖον.
λύει γὰρ ψυγμὸν κακοτέρμονα βῆχά τ' ἀνιγρήν

Kission, called *lelispshakos* 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.

[11] *Eutechn. Paraphr. in Nic. Alex.* 16 Geymonat

μήκωνος δὲ τῆς ἐν κεφαλῇ φερούσης τὸ σπέρμα οἱ τοῦ ὀποῦ πεπωκότες πάσχουσι τοιάδε· καθυπνοῦσι πολλά, ἔπεισι τὰ ἄρθρα αὐτῶν ψυγμός, τοὺς ὀφθαλμοὺς κεκλεισμένους ἔχουσι, ἰδρῶσιν ἀθρόον καὶ δυσῶδες (...)

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.

[12] Orib. *Coll. Med.* VIII 24.17 (CMG VI 1.1, p. 272 Raeder, Rufus of Ephesus). See also *Syn. ad Eust.* I 19.8, see [3]

[13] ps. Macar. *Serm.* 7.17

ὡσπερ γὰρ τὴν εἰκόνα τοῦ σώματος πάντες μὲν ἔχουσιν, ἀλλ' οἱ μὲν ὑγιῆ καὶ ἀσινῆ αὐτὴν κέκτηνται, οἱ δὲ νοσερὰν ἢ καὶ τετραυματισμένην. ἀλλὰ καὶ ἐν αὐτοῖς τοῖς πάθεσιν τοῦ σώματος πολλή τις διαφορὰ τυγχάνει· οἱ μὲν γὰρ προφανῶς τραύματα ἔχοντες ἀλγοῦσιν, οἱ δὲ τραύματα πρόδηλα μὴ ἔχοντες ψυγμὸν δεινὸν ἐν τῷ σώματι ἔχουσιν ὥστε μηδὲ κινεῖσθαι δύνασθαι καὶ κατὰ μὲν τὸ ὀρώμενον ὡς ὑγιᾶς



εἶναι δοκεῖ τὸ σῶμα, κατὰ δὲ τοὺς πόνους καὶ τὴν κίνησιν τῆς ἐργασίας πολὺ χειρόν αὐτοῦ ἐστὶ καὶ δυσθεράπευτον πάθος τοῦ προδήλως πεπληγμένου.

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 are 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.

[14a] *Hippiatr. Paris.* 1021

πρὸς ἀναφορὰν καὶ μυκτῆρων κάθαρσιν. ῥέφανον παναρίαν συντρίψεις. ἐὰν ἀπὸ ψυγμοῦ τοὺς ῥώθωνας αὐτοῦ θέλης καθαρίσαι, λάβε γάρου κυάθους γ' καὶ ἐλαίου κύαθον α' καὶ εἰς τοὺς ῥώθωνας κατὰ β' κυάθους ἔνθες, καὶ πατέϊτω. εἶτα εἰς παραπόδισμα αὐτὸν βάλε καὶ σύνδησον καὶ ἕασον αὐτοῦ κατέρχεσθαι τὸ προέκρευμα ἀπὸ τῶν ῥωθῶνων.

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.

[14b] *Hippiatr. Cantabr.* 49.3

πρὸς δὲ τὴν τοῦ ψυγμοῦ κύπρινον διὰ ῥινῶν δίδου χρίσμασί τε θερμαντικοῖς χρῶ καὶ χαλαστικοῖς ...

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

[14c] *Hippiatr. Paris.* 837

ἄκοπον θερμαντικὸν τὸ παρὰ Χαρίτωνος, ποιεῖ νεφριτικοῖς, σχιακοῖς, παρετικοῖς καὶ πᾶσι τοῖς ἀπὸ ψυγμοῦ τι πάσχουσιν.

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.

[14d] *Hippiatr. Berol.* 78

ἄλλη μηλίνη χρυσῆ, ποιουσα πρὸς νεῦρα, πρὸς ἄρθρα, πρὸς ψυγμόν.

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

[15] *Suda* 1085 Adler s.v. μινθώσομεν. See also *Schol. in Ar. Plut.* 313

(...) ἐπειδὴν δὲ οἱ τράγοι ψυγμῶ περιπέσωσιν, εἰώθασιν οἱ αἰπόλοι λαμβάνειν τὴν κόπρον αὐτῶν καὶ χρίειν αὐτῶν τοὺς μυκτῆρας καὶ οὕτω τῇ δυσωδίᾳ πταρμόν κινεῖν· τούτω δὲ τῷ τρόπῳ λύειν τὸ πάθος· ὁ γὰρ πταρμὸς θεραπεύει τὸ πάθος. (...)

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.

[16] *Sch. GKd in Nic. Ther.* 43 Crugnola

(a.) <μελανθίου> (...) ἔστι δὲ καὶ πόα δυναμένη ψυγμόν ἀπελάσαι, εἴ τις τρίψας τρίς προσενέγκῃ τῇ ῥινί

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.