

εὐδοκίῃ καὶ ἀποδώσῃ τῇ Ἀκαδημίᾳ τοὺς διὰ τοῦ κακοῦ ἐκείνου νόμον ἐξανεμισθέντας πόρους αὐτῆς, ἐπ' ἀγαθῷ τῆς πνευματικῆς ζωῆς τοῦ Ἑθνους, τοῦ Πολιτισμοῦ καὶ τῆς εὐημερίας τοῦ συνόλου.

Ἐξ ἀναλογισθῆναι αὐτῇ ὅτι ἡ Ἀκαδημία Ἀθηνῶν οὐ μόνον ἐπὶ συναπτά εἰκοσιν ἔτη, ἀντιπαλαίουσα πρὸς μεγίστας δυσχερείας καὶ ἀντιξόους περιστάσεις προεκάλεσε παρ' ἡμῶν οὐ μικρὰν ἐπιστημονικὴν ἄμιλλαν ἀλλὰ καὶ ὅτι κατὰ τὰς δυσκόλους Ἐθνικὰς περιπετείας διετέλεσεν αὐτῇ τὸ λίκνον τῶν ἐθνικῶν ὀνείρων, ὧν τὴν πραγμάτωσιν ποικιλοτρόπως ἐνίσχυνεν. Ὁ δεινοπαθῶν λαὸς ὡς ἐξ ἐνστίκτου πρὸς τὴν Ἀκαδημίαν πάντοτε κατέφρυνεν, ὡς καὶ νῦν διαρκῶς καταφεύγει, ζητῶν παρ' αὐτῆς ὄθησιν καὶ ζώην καὶ ὑποστήριξιν ἐν τῇ ἐκδηλώσει τῶν Ἐθνικῶν αὐτοῦ ἀξιώσεων, ἀντιλαμβανόμενος ὅτι ἡ Ἀκαδημία Ἀθηνῶν εἶναι πράγματι οὐ μόνον τὸ βάθρον τῶν ἠθικῶν καὶ πνευματικῶν δυνάμεων τῆς χώρας, ἀλλὰ καὶ ὁ ἀκοίμητος φρουρὸς τῶν ἐθνικῶν ἡμῶν παραδόσεων.

ΕΚΛΟΓΗ ΠΡΟΣΕΔΡΩΝ ΜΕΛΩΝ

Συγκεντρῶσαντες τὴν κατὰ τὸν Ὄργανισμὸν τῆς Α.Α. ἀπαιτουμένην πλειοψηφίαν, ἐξελέγησαν πρόεδρα μέλη ἐν τῇ τάξει τῶν θετικῶν ἐπιστημῶν, οἱ κ. **Β. Κριμπᾶς** διὰ τὴν πρόεδρον ἔδραν τῶν ἐφηρμοσμένων θετικῶν ἐπιστημῶν, ὁ **Μ. Μητσόπουλος** διὰ τὴν ἔδραν τῶν φυσικοῖστορικῶν ἐπιστημῶν καὶ **Ἐμμ. Μανουσάκης** διὰ τὴν ἔδραν τῶν ἱατρικῶν ἐπιστημῶν.

ΑΝΑΚΟΙΝΩΣΙΣ ΜΕΛΟΥΣ

ΙΣΤΟΡΙΑ ΙΑΤΡΙΚΗΣ.— Some new informations on Antony Pyropoulos as physician and on his small notice: «Περὶ μέτρων καὶ σταθμῶν» according the codex 877 of the Iberian Monastery on Mount Athos and the Cod. med. gr. 27 of the National library of Vienna, by Aristotle P. Kousis.

I have the honour to communicate to the Academy of Athens some new informations of several inedited manuscripts on Antony Pyropoulos, the celebrated greek physician of the 15th century.

Unter the name of Pyropoulos (Πυρόπουλος, Πειρόπουλος, Πηρόπουλος) we

* ΑΡ. Π. ΚΟΥΖΗ, Νέαι ἐπιστάσεις περὶ τοῦ Ἀντωνίου Πυροπούλου ὡς ἱατροῦ καὶ τοῦ «περὶ μέτρων καὶ σταθμῶν» βραχέος σημειώματος αὐτοῦ κατὰ τὸν 877 κώδικα τῆς ἐν Ἄθω μονῆς τῶν Ἰβήρων καὶ τὸν ἑλλην. ἱατρ. κώδικα 27 τῆς Ἐθνικῆς βιβλιοθήκης τῆς Βιέννης.

know three persons: Antony, Andrew and Manuel, who are probably brothers, or have family connections. They were pupils of the eminent professor Johannes Argyropoulos, the renowned «universitatis dominorum scholarium artistarum et medicinae rector». We recognise them from a picture in folio 35 of the Barroccian codex No 87, of the Bodleian library, written in 15th century. This picture was published in the «'Αργυροπούλεια»¹ and in the «Νέος Ἑλληνομνήμων»² by the eminent late Prof. S. Lambros. It presents prof. Argyropoulos seated in a throne in the Krall's xenon in Constantinople and around him are his pupils, with unter them the three named Pyropouli, as mentioned in the caption³.

The above mentioned xenon took his name from a serbian Krall and existed in Constantinople as far as 1406, as the renowned codex of Dioscorides, of the Library of Vienna, ascertains.⁴ Undoubtedly this xenon, which was annexed to the Monastery of Πρόδομος and Παλαιᾶς Πέτρας⁵, should be of a similar type, as the other known one, which I wrote about several times. The name of one of the monks who had the care of the sick on its wards, νοσοκόμος Ναθαναήλ, is preserved⁶, as well as another of Βρανᾶς, the physician of the πρωτόμαστωρ, a pupil also of Argyropoulos. This physician was also very known, from several pharmaceutical preparations found in different iatrosophies. In this xenon, as is already known, was established the general Museum (καθολικὸν μουσεῖον), in which Prof. Argyropoulos professed at command of the byzantine emperor John Palaeologos.

Apart from the three Pyropouli, we find a fourth, Alexis Pyropoulos, who is mentioned as the copist of some parts of the Parisian codices 2143 and 2144 containing for the most part the works of Hippocrates. In folio 12 of the first of this manuscript is the inscription: «ὦ Χριστέ, βοήθει τῷ σῷ δούλῳ τῷ Πυροπούλῳ». According to the Catalogue of Omont of the manuscripts of the Parisian Library, this codex was written «*varia manu*» about

¹ Preface p. ρκς'.

² Tome I, p. 126.

³ «Ὁ Ἄργυρόπουλος διδάσκει Ἄντωνιον Πυρόπουλον, ἰατρὸν καὶ Μανουὴλ Πυρόπουλον . . . καὶ Βρανᾶν τὸν τοῦ πρωτομάστορος, ἰατρὸν, ἐν τῷ τοῦ Κράλλου ξενῶνι» and further down: «καὶ διδάσκει Ἄντωνιον Πυρόπουλον . . . καὶ Βρανᾶν καὶ Ἀνδρέαν καὶ Μανουὴλ Πυρόπουλον».

⁴ Med. graec. 3, Fol. 1.

⁵ Argyropouleia p. κδ'.

⁶ Cod. Diosc. 1. c.

the year 1345; date that Montfaucon, Littré and Diels also accepted in the description of each of the works of Hippocrates, contained in the codex. Kühlewein, however conjectures, on the contrary, that the codex was written between the end of the 14th and the beginning of the 15th century.

According to his scientific occupation on medical works one could presume, that Alexis P. was engaged also in medicine; but it is doubtful, if he was akin to the above mentioned three Pyropouli, as also some others under the same cognominal, but not related as authors of medical works.

Of the three Pyropouli we only have specific information on Antony Pyropoulos, first from a article published in the old «Ἑλληνομνημῶν», unfortunately unsigned, but most probably written by its editor, the learned, author Mustoxydis, and afterwards by Sathas and Lambros¹.

Antony Pyropoulos was born at Corone (in Peloponese). But Hodus in his «de Graecis illustribus» cites him as born at Corcyra, evidently an error in writting out the word Corone from the Coislian Codex of the Parisian Library, as will be seen clearly from the photographic copy of the first page of the work.

Antony studied at Constantinople and Italy and afterwards became a monk. He remained in the Monastery of Batopedion in Mount-Athos, where in October 1493, he dedicated to this abbey a copy Aristotle's «φυσικὴ ἀκρόασις»², now lying in the Synodical Library of Moscow³.

Unfortunately we know of him very little as physician and medical author. The fact that his name is mentioned with great honour on several manuscripts and that different of his therapeutical receipts have been preserved, in iatrosophies, make us conjecture, however, that he was a skilful physician of a great value.

Among the ordinations, which have been preserved in the Coislian Codex 315 of the 15th Century is one dealing with cough³, which has lead to the erroneous opinion, that Pyropoulos hat written a treatise about this symptom, which in fact was only the very simple ordination of a drug against cough. We find this opinion repeated by Fabricius (Bibl. graeca

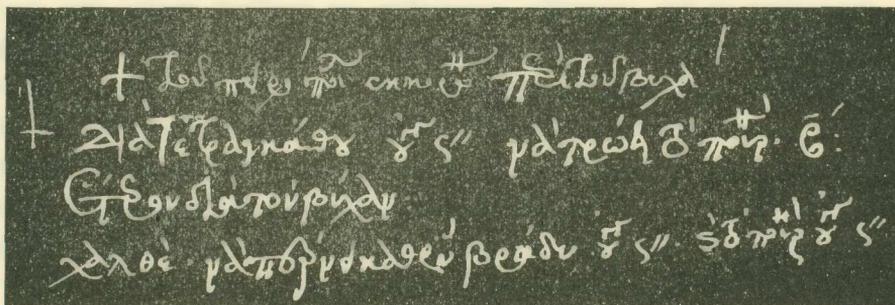
¹ *Hellenomnemon* p. 194.

² «Τοῦτο τὸ βιβλίον ἢ φυσικὴ ἀκρόασις τοῦ Ἀριστοτέλους ὑπάρχει ἐμοῦ τοῦ ἀδιαδόχου καὶ εὐτελοῦς καὶ ἁμαρτωλοῦ Ἀντωνίου τοῦ Πυροπούλου καὶ ἀφιερῶθη εἰς τὴν . . . μονὴν τοῦ Βατοπαϊδίου. Ὀκτωβρίου ιβ', ινδ. ιβ', ἔτος λβ'».

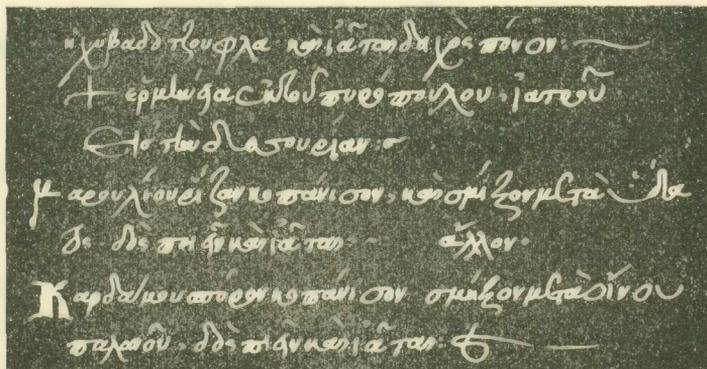
³ MONTFAUCON, *Bibliotheca Coisliniana olim Siguerina*. Paris 1715, p. 59.

II, 5), who cites Anton P. among the medical authors¹, until Sathas and later writers. Many similar ordinations and receipts are found in several manuscripts and iatrosophies, of which I cite a few:

In the codex of the Iberian Monastery of Mount-Athos 877 (of the Lam-



Cod. 335, p. 1 of the Coislian Library of Paris.



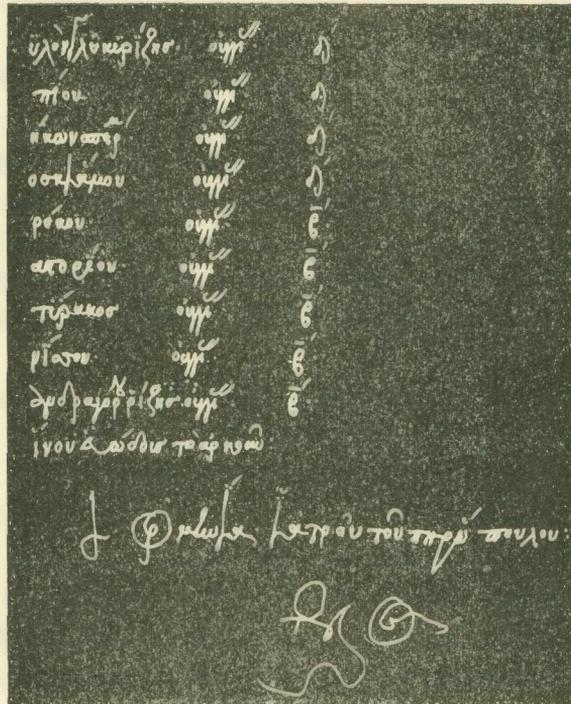
Cod. graec. 27, fol. 116^v of the National Library of Vienna.

bros' catalogue 132) and on page 164^v we find one against «δυσουρία»², in the codex of the academician Amantos 25 some against different diseases, and in the codex 32 of the Library of Vienna are others, with descriptions of several pharmaceutical preparations.

¹ S. OMONT, Inventaire sommaire des manuscrits grecs de la Bibliothèque nationale (Paris, 1888). Vol. III, p. 184 «Formulae remediorum variae interquae Antonii Pyropuli remedium pro tussis.

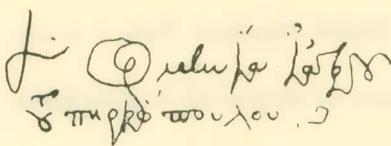
² Similar in National Library of Vienna, in Cod. Med. gr. 27, fol. 116^v (cf. Lambecii Com. Lib. VI, p. 115) «Ἐρμηνεία ἐκ τοῦ Πυροπούλου ἰατροῦ. Εἰς τὴν δυσουρίαν, Μαρουλίου ρίζαν κοπάνισον· σμήζον μετὰ οἴνου παλαιοῦ. Δὸς πιεῖν καὶ ἰᾶται. Ἄλλον· Καρδάμου σπόρον κοπάνισον· σμήζον μετὰ οἴνου παλαιοῦ. Δὸς πιεῖν καὶ ἰᾶται.»

Similar ones I have found in the Codex XI, 167 of the Rossiana Library

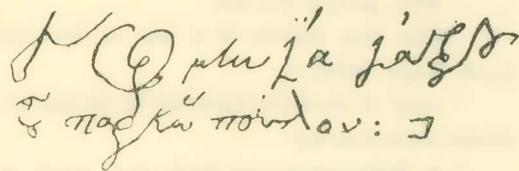


Cod. 4 (C. 4, 161) fol. 295 of the Angelica Library of Rome.

of Vienna and the Cod. 4 (C. H, 161) of the Angelica Library in Rome at the end of the work of Paulus Nicaeus, but in old greek as found in the works of old ancient authors, under the title «Ἐρμηνεία ἱατροῦ τοῦ Πυροπούλου» (Explanation of the physician Pyropoulos). The eminent author and copist of the works of Aëtios, Paulus Nicaeus and other ancient works, late Dr Weigel, in his copy of the work of Paulus Nicaeus cite also this phrase in a sketch, which I have issued, with this of the Rossiana Library, in my



Cod. XI, 167 of the Rossiana Library of Vienna.



From the Copy of Prof. Weigel of the Library of Berlin.

edition of the first part of the work of Paulus Nicaeus, connecting the name of Pyropoulos with this work.

For all these reasons one can presume, that Pyropoulos was not only a skilful physician, but also has written some medical treatise, from which the copists chose the therapeutical ordinations, found in the existing iatrosophies, in translation in common modern language. B. Foerster in his catalogue: *De antiquitatibus et libris manuscriptis constantinopolitanis* (Rostock, 1877, p. 27, No 19¹) cited in the 16th century a iatrosophie having the title: «Ἱατροσόφιον τοῦ σοφοῦ Πυροπούλου· καὶ τὸ βιβλίον εἶναι μεγάλο καὶ ἔχει ἐξ ἐμπειρίας πολλὰ καὶ διάφορα πράγματα· καὶ τὸ χαρτὶ εἶναι κόλλαις βιββάκινες» and existing in Michel Katacuzenos' library. This was probably the principal source, from which the posterior copists hat borrow the matter for their iatrosophies.

The writer of the above related article about Pyropoulos in the old «Hellenomnemon» mentions, that this physician left no treatises, but expresses his opinion also, that perhaps they may not have been reserved to us. As corroboration of this opinion comes also Fabricius, who cited Pyropoulos amongst the medical writers, although he cites only the ordination against cough¹. A letter also sent to Pyropoulos by the renowned Prof. of Philosophy in the University of Padua Hermolao Barbaro, issued in the old «Hellenomnemon»², praises the wisdom of this physician and his experience on the lessons of the nature and the considerable part, he played in medicine³. The writer of the article in the old «Hellenomnemon» points also out, that this letter meant a thing for Pyropoulos, as it reflected to to him the splendour of the name of Barbaro, addet to his own, which was a considerable credit for Pyropoulos⁴. But would the wise Barbaro have mentioned him so honorably from hearing only (*ἀκούειν*), without knowledge of one at least scientific work?

¹ *Bibl. graeca* B, ε. K5.

² The first edition of it was in the works of Angelo Palatiano. Tom. I, p. 424. (1528, Lugd, Batav.).

³ «περὶ τε τὴν ἄλλην σοφίαν καὶ δὴ τὴν περὶ τὰ μαθήματα καὶ τὴν φύσιν καὶ τὸ ταύτης ἀξιολογώτερον μέρος ἱατρικὴν).

⁴ *S. Hellenomnemon* (Old) 1843, April, No 4, p. 193: «Καὶ νῦν ἡ λάμψις, ἡ τὸ ὄνομα τοῦ ἐπισήμου τούτου ἀνδρὸς προσαυγάζουσα ἀντανακλᾶται εἰς τὸ τοῦ Ἀντωνίου τοῦ Πυροπούλου. Πονήματα δ' Ἑλλην οὔτος δὲν κατέλιπεν εἰς ἡμᾶς ἢ τουλάχιστον δὲν διεσώθησαν· ἀλλὰ καὶ διὰ τοῦτο μάλιστα εἶναι ἴσως ἰδιαιτέρας ἀναμνήσεως ἄξιος καὶ οὐδενὸς ἄλλου ἠδύνατο νὰ τύχη μνημείου ἐντιμωτέρου τῆς πρὸς αὐτὸν τοῦ Ἑρμολάου ἐπιστολῆς».

Moreover we must notice that in the theological codex 1290 of the Pariser Library of fol. 310 Pyropoulos is mentioned also «βέλτιστος ἰατρῶν εἰς ἄκρον»¹.

Prof. Lambros, however, hesitated to accept Antony Pyropoulos as a pupil of Argyropoulos in 1443 and as monk in 1493, as according to this dates Antony P. would have reached the age of 80 years, but this is evidently not a strong enough reason. According to this Prof. Lambros accepts that the monk Pyropoulos was Andrew P., who after becoming monk took the name of his brother Antony. Lambros conjectures also that Andrew P. was the owner of the theological codex and of this of the Aristotle's work, to whom the Barbaro's letter was addressed. But it must be notice that in the picture already Anton is named ἰατρός and that the letter of Barbaro was sent before 1439, when Barbaro was already dead².

Thus from Pyropoulos in reality we have now no more than several simple medical ordinations in different iatrosophies. But on examining the

δξήτησις τοῦ σώματος σου λου πρεῖτων σκῆμ,
 τῶν νικῶ διατόντων, σπῆτασ χύρασ και
 σόλεισ τῶν ἡμ ἑσθρυσ:-
 οἷο οὐτως ἄχοντι δῆμι σημαίνη. ἡ οὕτως δ δ

Cod. 877, fol. 213, of the Library of the Iberian monastery on Mount Athos.

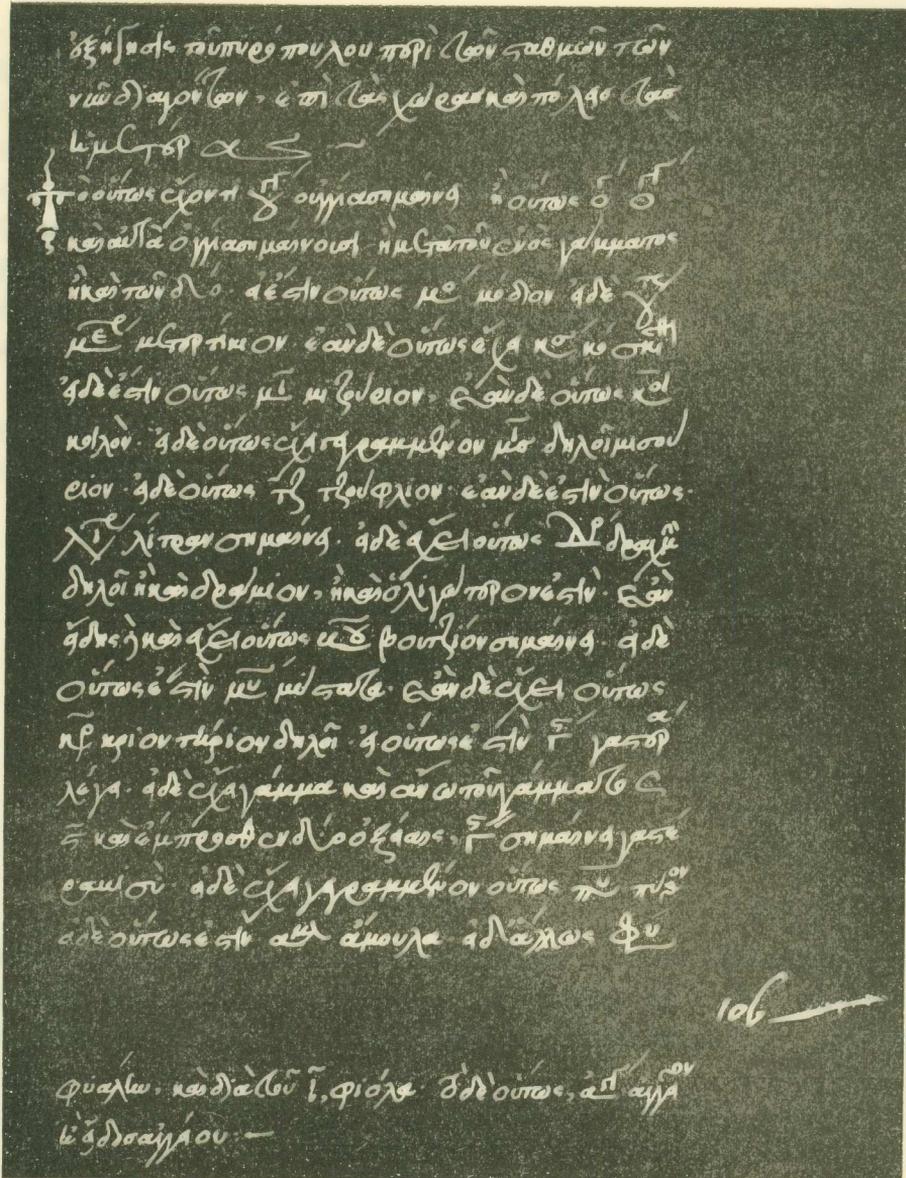
manuscripts of the library in the Iberian monastery on Mount Athos I found in the codex 182 of the Lambros catalogue (now 877) of the XVI century, page 213 a very small treatise of Pyropoulos with the title «ἐξήγησις τοῦ

¹ E. LEGRAND, *Bibliographie Hellénique*, tom. II, p. 323, not. 1.

«τὸν δακτύλοις γράψαντα τὸν κεκτημένον
 Ἀντώνιον βέλτιστον ἰατρῶν ἄκρον
 ἐκ Πυροπούλων εὐγενῶν προηγμένον
 τὸν ἀναγινώσκοντα σὺν προθυμίᾳ
 φύλαττε τοὺς τρεῖς, ὧ Τριάς τρισολβία».

² *Ibidem*.

Πυροπούλου περι τῶν σταθμῶν τῶν νῦν διαγόντων ἐπὶ τὰς χώρας καὶ πόλεις τὰς ἡμετέρας», like to those of the National Library of Vienna¹.



Cod. med. gr. 27, fol. 105-106 of the National Library of Vienna.

¹ Cod. med. gr. 27, fol. 105^v-106^v, (Cf. LAMBECII, comment, Lib. VI, p. 115 [1678]).

In this he gives a brief explanation of the shortwritings of the measures in use in those days, evidently for pharmacological and medical purposes. As is known, treatises on measures and weights from the most ancient times were the work of many eminent physicians; in this work, really very short, but non the less not without any importance, he gives the names of measures in use, not only of those existing till now in the pharmacopoea, as οὐγγία (ounce), δραχμή (drachme), but also of others, out of date, but still known by name in different parts of Greece.

The all treatise is as follows:

*Ἐξηγήσεις τοῦ Πυροπούλου περὶ τῶν σταθμῶν | τῶν
νῦν διαγόντων ἐπὶ τὰς χώρας καὶ πόλεις τὰς ἡμετέρας.*

- Τὸ οὕτως ἔχοντι $\text{O}^{\Gamma\Gamma}$, οὐγγίαν σημαίνει, ἢ οὕτως O^{Γ} $\text{O}^{\Gamma\Gamma}$, | καὶ αὐτὰ οὐγγίαν σημαίνουσι, ἢ μετὰ ἐνὸς γράμματος | ἢ καὶ τῶν β'. Εἰ ἐστὶν οὕτως M^{Θ} , μῶδιον¹. Εἰ δὲ οὕτως $\text{M}^{\Theta\rho}$, μετουρτήκιον². Ἐὰν δὲ οὕτως ἔχη κ^{σ} , 5. κόσκινον³, | εἰ δὲ ἐστὶν οὕτως M^{ι} , μισούριον | ἐὰν δὲ οὕτω καὶ |, κοιλόν· εἰ δὲ οὕτως ἔχει γεγραμμένον $\text{M}^{\iota\sigma}$ δηλοῖ μισούριον⁴, | εἰ δὲ οὕτως $\tau\zeta$, τζούφιλον⁵. Ἐὰν δὲ ἐστὶν οὕτως $\lambda^{\iota\rho}$, | λίτραν σημαίνει· εἰ δὲ ἔχει οὕτως $\Delta\rho$, δραχμὴν δηλοῖ | ἢ καὶ δράμιον, εἰ καὶ ὀλιγώτερόν ἐστιν. Ἐὰν | ἴδης δὲ καὶ ἔχει 10. οὕτως $\beta^{\sigma\upsilon}$, βουτζιον⁶ σημαίνει· εἰ δὲ | οὕτως ἐστὶν $\text{M}\bar{\upsilon}$, μύστατα⁷. Ἐὰν δὲ ἔχη οὕτως $\text{K}\rho$, κροντήριον⁸ δηλοῖ. Εἰ δὲ οὕτως ἐστὶν $\Gamma^{\sigma\tau}$, γαστέρα⁹ | λέγει· εἰ δὲ ἔχει γάμμα καὶ ἄνω τοῦ γάμματος | στ καὶ ἔμπροσθεν δύο ὀξείας $\Gamma^{\sigma\tau'}$, σημαίνει γαστέρα | μισή. Εἰ δὲ ἔχει γραμμένον οὕτω $\text{π}\bar{\upsilon}$ πίθον· εἰ 15. δὲ | οὕτως ἐστὶν $\acute{\alpha}\mu^{\lambda}$, ἄμουλα¹⁰, εἰ δ' ἄλλως $\phi\upsilon$, φιάλην, | καὶ διὰ τοῦ ι φιάλα· τὸ δὲ οὕτως $\alpha^{\Gamma\Gamma}$, ἀγγεῖον ἢ εἶδος ἀγγείου.

2 ὀγγία 9 ἢ καὶ εἶδης 14 πύθον 15 φάλην 16 ᾿γγεῖον.

¹ μῶδιον, μῶδιος the Roman measure of capacity (8,75 pounds).

² μετουρστήκιον, μετροτήκιον (μετερτικά), nearly 7 kilo.

³ κόσκινον, capacity of a sieve.

⁴ Μισούριον (μισούριον, μινσοούριον, μινσάριον, μισούριον) nearly 1/2 kilo.

⁵ Τζούφιλον = husk

⁶ Βουτζιον = wineskin.

⁷ μύστατα (μίστατο) = from 6 to 10 oka, nearly 6.12 kilogr.

⁸ κροντήριον (κροντήρι), κροντήριον, κροντέρις, weight of wine = nearly 3 kil.

⁹ γαστέρα, vase of water (decanter) of a capacity of 1/2 oka.

¹⁰ ἄμουλα, ἄμπουλα = bottle.

ΠΕΡΙΔΗΨΙΣ

Ὁ συγγραφεὺς ἐπὶ τῇ βάσει ἀνεκδότων χειρογράφων ὁμιλεῖ περὶ τοῦ διασήμου Ἄντωνίου Πυροπούλου, ζήσαντος κατὰ τὴν 15^{ην} ἑκατονταετηρίδα, ὡς ἐπαγγελματίου ἱατροῦ καὶ συγγραφέως καὶ δημοσιεύει ἐκ δύο χειρογράφων, τοῦ μὲν ἐν τῇ βιβλιοθήκῃ τῆς μονῆς τῶν Ἰβήρων ἐν Ἀγίῳ Ὄρει, τοῦ δὲ ἐν τῇ Ἐθνικῇ βιβλιοθήκῃ τῆς Βιέννης, μικρὰν σημείωσιν τοῦ ἱατροῦ τούτου περὶ τῶν μέτρων καὶ σταθμῶν τῶν ἐν χρήσει ἐν Ἑλλάδι κατὰ τοὺς χρόνους τῆς ἀκμῆς του.