… ο Ἐπικοράτης ἔλεγεν ""Ἐν τούτω γυμναστικοίσιν αἱ ἐπ’ ἄκρον εὐεξίαι σφαλεραί." [Ἀριστ. Ἱππ. Ἰππ. 1, 3] οὐ γὰρ δὴ τὴν ἐπ’ ἄπλος ὀνομαζόμενην εὐεξίαν, ἐπειδὰν εἰς ἄκρον ἰκή, σφαλεραί εἶναι φησιν. αὐτὸ γὰρ δὴ τοῦτ’ ἐστιν αὐτῇ τὸ εἰς ἄκρον ἱκεῖν, τὸ πασὸν τοῦ σώματος τῶν διαθέσεων ὑπάρχειν ἀσφαλεστάτην. ἀλλ’ ἦ τῶν ἄθλητῶν ἢ γυμναστικῶν ἢ ὅπως ἄν ἔθελῃ τις ὀνομαζεῖν εὐεξία, διότι μὴ ἄπλος ἐστιν εὐεξία ἢ ἀρίστη διάθεσις σώματος, εὐλόγως εἰς ἄκρον οὕσα σφαλερωτάτη γίνεται.

ἡ ἀρίστῃ διάθεσις μὴν (νελ μὴ δ’) ἀρίστῃ διάθεσις ΜμΕΤ

The text is Helmreich’s¹). The clause διότι μὴ ἄπλος ἐστιν εὐεξία ἢ ἀρίστῃ διάθεσις σώματος cannot stand as it is because ἁπλός εὐεξία is, by definition, the best disposition of the body, to be found only ἐν ἀρίστῃ κατασκευῇ σώματος²). I suggest two possible corrections.

(1) Galen has just distinguished qualified or relative εὐεξία (οὖν ἁπλός, ἐν τῷ πορὸς τοῦ, μετὰ προσθήκης) from unqualified or absolute εὐεξία (ἁπλός, χωρὶς προσθήκης). The point Galen wants to make in the above passage is that Hippocrates was correct to say that athletic εὐεξία at its peak is dangerous, because athletic εὐεξία is not an instance of absolute εὐεξία. Cf. 753Κ, … ἐνιότε ἡ μὲν [sc., τὸ ἁπλὸς ὀνομαζόμενον] ἄκρος ἔπαινετον ἐστὶν, τὸ δ’ [sc., τὸ μετὰ προσθήκης λεγόμενον], εἰ οὕτως ἄνυχε, γεκτὸν, ὡστερ γε καὶ ἡ τῶν ἄθλητῶν εὐεξία.

The words ἢ ἀρίστῃ διάθεσις σώματος seem superfluous, and the solution may be to delete them as an intrusive gloss on ἁπλός εὐεξία³). Elsewhere in the treatise absolute εὐεξία is referred to as ἀγαθὴ ἔξις (750Κ), ἀρίστῃ ύγεια (751Κ), or ἢ

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¹) G.Helmreich, Galenus de optima corporis constitutione, Idem de bono habitu (Programm, Hof 1901) 17–18; cf. C.G. Kühn, Claudii Galeni Opera Omnia (Leipzig 1821–33) IV, 752. I should like to thank Professors Phillip De Lacy and Robert Renehan for their comments on an earlier draft.

²) See De Bono Habitū 750–51Κ. For a definition of ἀρίστῃ κατασκευῇ, see De Optima Corporis Constitutione 749Κ.

³) Kühn, with the same text as Helmreich’s, renders the passage quoniam non simpliciter euexia optima est corporis dispositio.
Galen, *De Bono Habitu* 752 K

τελειότης τῆς ύμνευτής ἔξεως (752K); cf. Galen, *De Optima Corporis Constitutione* 740K. The choice of the particular term διάθεσις in my proposed gloss may have been partly determined by its occurrence in the phrase πασῶν τοῦ σώματος τῶν διαθέσεων a few lines before. The hiatus that would be left between ἐνεξία and ἐνθάλης is tolerable since there is a natural clausal pause after ἐνεξία.

(2) It is also possible to accommodate rather than delete the phrase under discussion by adopting the variant μηδέ. The paraphrase of μὴ ἀπλῶς...ἐνεξία thus produced is hardly necessary, but nonetheless tolerable. Alternatively, a similar accommodation of the phrase may be effected by correcting ἦ to epexegetic ἦ. If μηδέ is the true reading, then some manuscripts display a corruption of μηδέ to ἦ (via ἦ?). If ἦ is the true reading, then our manuscripts display a corrupt ἦ and a μηδέ which is either a conscious correction of ἦ or an “improvement” of ἦ to produce the correlation μὴ...μηδέ.

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4) See J. Marquardt, *Galeni Scripta Minora* I (Leipzig 1884), L–LV.

5) This alternative was suggested to me by Prof. Renehan. Galen permits hiatus both before and after ἦ; see Marquardt, loc. cit.