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ascribed to Soranus and others. He repeatedly states reservations about how far these can be believed, but just as often rescues himself from serious doubt by appealing to an argument from plausibility. So far as the Corpus itself goes, it is not that we have Hippocrates at its centre, but rather, in the more frequent softer formulation, the work of Hippocrates and his circle—though again Jouanna allows himself, for convenience, to speak of Hippocrates himself often enough.

The problems with this whole methodology have often been rehearsed. The key argument rests on the assumption that a core of “genuine works” can be identified, to which others can then be added thanks to their “close relationship” to that core. But what this leaves out of account is the divergences, on theories and on practice, both between the core and the periphery, and within the core. Jouanna recognizes the spirit of competitiveness among doctors in the fifth and fourth centuries, but generally limits that implicitly to the external relations between his chosen texts and rival traditions. He does not pay due attention to, indeed he does not recognize, the implications of the fundamental disagreements within the core treatises, on points of method, on the conception of the medical art, on the proper procedures of diagnosis and therapy.

The general public is, I fear, likely to be misled by the positive, and positivist, reconstruction of Hippocrates here offered, even though the book sets out a considerable body of the evidence relevant to the analysis of classical Greek medicine.

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JODY RUBIN PINAULT, *Hippocratic lives and legends*, Studies in Ancient Medicine 4, Leiden and New York, E. J. Brill, 1992, pp. x, 159, Gld 100, \$57.25 (90-04-09574-8).

Hard on the heels of Wesley Smith's edition of the pseudo-Hippocratic *Letters and Speeches* comes his pupil's study of their transformation into lives and legends. Dr Pinault provides a translation of the three main Greek biographies, by Soranus [2nd century], the Suda [10th century], and Tzetzes [ca. 1150], and of an anonymous [12th-century] life in Latin (obviously translated from a Greek original). The texts themselves are given in an appendix. In the second half of the book, she discusses the Arabic biographies by as-Sijistani (923–983) and by al-Mubaššir a century later. She focuses in particular on three stories, Hippocrates and the plague of Athens, Hippocrates' cure of the love-sick Perdiccas, and Hippocrates' patriotic and principled refusal to serve King Artaxerxes of Persia. The versions of these tales are examined in a variety of authors, from the second century BC onwards, and their interrelationships and apparent interdependencies are exhaustively set out. The new translations of the Arabic lives offer a potentially valuable insight into the spread and development of the Hippocratic biographical tradition in the Middle Ages and beyond.

As an uncomplicated exposition of some obscure facts, this book has considerable merit; but far too often the reader is left with insufficient guidance, and none of the really complex problems raised by this material is acknowledged, let alone solved. Even the search for interrelationships is carried out in a simplistic manner, and the Lives' accounts of the Hippocratic Corpus are not scrutinized in any meaningful way. The Appendix of texts of the Latin and Greek Lives has no *apparatus criticus*, and Pinault gives no justification for excluding passages (whether rightly or wrongly) from her translation. The Latin life is printed as two parallel transcripts, yet the translation at times corresponds to neither. Pinault's few comments on the Latin reveal several misunderstandings: e. g. “Arfaxad” is the Vulgate translation of Artaxerxes at *Judith* 1.1, the obvious source for lines 35–36; if line 73 refers to *Prorrhetic* II, as is likely, one should emend to *De praedicendo* (the translation, *On the epitome*, is absurd); at line 99 *ron* is a necessary correction. There is no place for the brilliant emendation of lines 4–5 by G. L. Huxley, *Greek epic poetry*, p. 162 (whose quotations from Arctinos, pp. 150–1, also throw light on the names on p. 141). The Greek is also misunderstood: Tzetzes (whose poem is cited from the outdated edition of Kiessling, not from that of Leone, 1968) is criticized for transferring Hippocrates' trip from Macedonia to “among the Edonians”; but these were a

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Macedonian tribe, whose name Tzetzes used instead of the unmetrical “Macedonia”. In the quotation, p. 55, from *On theriac to Piso*, a word which must postdate AD 204, Pinault fails to realize that the author (Galen?) used the semi-religious work “ἐπισπένδειν” (“let drops of incense fall”), an emendation already implied in the Latin of Kühn and made long ago by Cobet). The discussion of Aetius’ “zeal for theoretical consistency”, p. 56, is somewhat marred by the fact that the words complained of were those of Oribasius, two hundred years earlier. Irritating misprints abound, and at crucial times precision of language is lacking.

Non-arabists, however, will welcome the Arabic Lives in a clear English translation (but, p. 135, I prefer Filatus (Petos) as a “leading man”, not “king” of Cos; and, p. 140, *qiyas* (logic=Greek *logos*) is unduly restricted to “analogical reasoning”). However, readers are often left without proper help, or sent on a wild goose chase. There is no mention of Franz Rosenthal’s *History of Muslim historiography*, essential for understanding the whole genre of Arabic biography (cf. also *JHM*, 1973, 28: 156–65), or of the detailed examination of Ishaq’s chronology of Hippocrates (p. 101ff.) by Fritz Zimmermann in *Arabica*, 1974, 21. The Hippocratic sayings in both Lives should have been compared with those edited and translated by Carmela Baffioni in *Elenchos*, 1987, 8: 411–18. Contrary to p. 112, ar-Ruhawi took his tale of the cure for love-sickness direct from the pages of Galen (see *CMG* V 8.1, p. 54), and, given the notorious sloppiness of Levey’s edition, there is at least a suspicion that ar-Ruhawi’s doctor was indeed Erasistratus, not Aristotle. The European-wide reputation of al-Mubaššir’s collection of *Dicts and sayings* can best be traced in C. F. Bühler’s magisterial edition of the medieval English translation (Early English Text Society, vol. 211, 1941, repr. 1961), another work not cited here.

Most serious of all, although Pinault, p. 122, rightly posits a lost, and possibly Galenic, intermediary between the Greek and Arabic traditions, she is unaware that part of it has been in print (and in translation) for over thirty years. In *BHM*, 1956, 30, Franz Rosenthal published several sections of a Galenic commentary on the Hippocratic Oath (reprinted in his *Science and medicine in Islam*, 1990), which was later confirmed by Gotthard Strohmaier as a genuine work of Galen. Here is the missing link, and a major source for the Arabic understanding of the Hippocratic legend, but readers of this book will find no hint of its existence.

In short, Pinault has led us to the foot of an exotic mountain. There is a long way still to climb, but interesting views can be guaranteed to those brave enough to go further.

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K. H. KRISHNAMURTHY, *A source book of Indian medicine: an anthology*, Delhi, B. R. Publishing Corporation, 1991, pp. xiii, 547. Rs 390 (81–7018–612–9).

This *Source book* is divided into the following nineteen subject sections: Ayurveda; the physician; education and learning; medical education; medical services; philosophical background; human constitution; principles of the human body (anatomy); life, sense, soul, mind; health, hygiene and happiness; dietetics, disease, medicine, pharmacology and pharmacognosy, surgery, society and medicine, topics of medical import from a few general classics; astrology and medicine, mantra sastra, music and medicine; historical background.

Each section gives numerous short Sanskrit citations in the Devanāgarī script, each followed by an English translation. The longer sections are subdivided, but this subdivision is not recorded in the contents page, so the serious user of this reference book will want to write his or her own fuller contents page. There is a moderately successful subject index.

The translator takes the admirable position of leaving Sanskrit terms in Sanskrit where there is no appropriate English term, and refrains from the awful—but common—practice of using modern medical terms to translate ancient and medieval Sanskrit terminology. On the other hand, the English is very clumsy:

jñānavatām api daivamānuṣadoṣāt kāryāṇi duṣyanti (p. 453)