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of medical and educational fees which exceeded Egypt's average per annum income. Egypt's need for physicians, steadily increasing with its increasing population, was thus met for the most part by foreigners, who preferred to live in Cairo or Alexandria, where they could expect to find the wealthy clientele able to pay high fees. Elsewhere, there were (by 1934) only 183 Egyptian doctors to meet the needs of their millions of countrymen.

Sonbol's study vividly illustrates the clash between the new and the old which marked the course of reform. The School of Medicine arranged marriages among its students without their prior approval (though either could subsequently reject the proposed match). Parents at first universally refused to allow their daughters to leave home to study at Qaṣr al-'Aynī to become *ḥakīmas*, so Muḥammad 'Alī purchased ten girls from the Cairo slave market, and these became the Maternity School's first student class. Egyptian students were at first deeply shocked by the desecration of the dead involved in dissection of human cadavers, and Clot Bey was once attacked by one of his own students during an anatomy class; one begins to sympathize with the students upon reading how Clot Bey once illustrated the nature of military injuries by blowing up a corpse in front of them in his anatomy theatre.

The book does, to this reviewer's mind, pose a few problems. For example, the "quality" of health care and "enough doctors to fulfil the country's needs" are difficult notions to deal with in historical terms, and increasing or declining numbers of physicians, however well or badly placed geographically, are not necessarily a useful gauge of how effectively medical problems are or are not being confronted. Far more importantly, however, Dr Sonbol has made some very significant contributions to our knowledge of the emergence of modern medicine in Egypt, and has done so in a way which invites comparison with the cases of other Middle Eastern countries and those of Third World nations in general. Her book should in fact be read along with LaVerne Kuhnke's recent *Lives at risk: public health in nineteenth-century Egypt* (Los Angeles, University of California Press, 1990), which raises many of the same issues from the public health perspective. Sonbol gives a more closely nuanced and more accurate assessment of matters of particular relevance to her subject (e.g. the question of the appropriateness of urban hospital-based medicine to rural agrarian societies), while Kuhnke's study offers a better account of such public health issues as quarantines and debates in Egypt over disease causation. Together, they provide a very clear picture of the development of modern medicine in Egypt which will surely comprise the starting point for all future research on the subject.

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JACQUES JOUANNA, *Hippocrate*, Paris, Fayard, 1992, pp. 648 (2–213–02861–3).

Jouanna's *Hippocrate* is something of a hybrid. It belongs to a series of biographies published by Fayard, which includes, for instance, Michel Antoine on Louis XV, Ronald Clark on Benjamin Franklin, Jean Tulard on Napoleon, and Jean-Paul Roux on Jesus, and on Tamburlaine. This volume is similarly addressed to the general public and Jouanna frequently bypasses scholarly controversy on the grounds that that is just for the specialist. The passion and virulence of their debates, he writes (p. 77), would make the lay person smile. At the same time the claim is made (p. 9) that, thanks to the mutually supportive work of philologists and epigraphists, "the life of Hippocrates emerges from the limbo of hagiography".

Jouanna himself, of course, is an eminent scholar well known for his editions of several Hippocratic treatises and his work on the so-called Cnidian school in particular. He remains unperturbed by the critical attack, in recent years, on the whole notion of an identifiable school of Cnidian—or come to that of Coan—medicine, and by what he dismisses as the modish scepticism about identifying a genuine core of works by Hippocrates in the Corpus. The "good grain" is siftable, he insists (p. 88), from the "chaff". Nevertheless, the writing of a work of more than 600 pages on Hippocrates must be judged a breathtaking performance, though, to be sure, much of that space is taken up by a quite reasonable account of many of the multifarious topics broached in one or other of the treatises in the Corpus. But Jouanna is prepared to accept much of the evidence in the *Embassy* as also in the *Lives* of Hippocrates

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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