

Clearly, as Professor Taylor once remarked on this passage, 'there is nowhere in the universe any independent power which can cause this divine purpose to fail of its intent'. Other passages of the *Laws* also appear to have been too lightly assessed; e.g. the account of evil as due (896 D, etc.) not to matter or necessity but to ungodly souls; or 818 B, where Ritter finds the doctrine that God is the author of a necessity binding on Himself. One

hesitates to add to Professor Greene's references; but omitting a very large number of points of disagreement, I must find room to say that it is incorrect to cite Cornford's criticism of Taylor for finding monotheism in Plato, without also citing Cornford's very considerable retraction in *Mind*, N.S. xlvii, 1938, p. 324.

J. TATE.

University of St. Andrews.

THE HIPPOCRATIC OATH

Ludwig EDELSTEIN: *The Hippocratic Oath*. Text, Translation, and Interpretation. Pp. vii+64. Baltimore: Johns Hopkins Press, 1943. Paper, \$1.25.

THE author has the reputation of being an ingenious and learned student of the Hippocratic *Corpus*, and the work under review will add to it. The closer the new interpretation is studied, the more convinced the reader becomes of its essential truth. Edelstein has called attention to many points unnoticed before by editors of the fascinating Greek document called the Hippocratic Oath; even if future commentators reject the theory by which Edelstein interprets the new facts, these must be taken into account whenever a fresh theory is put forward and defended.

In the text itself Edelstein would translate βίου κοινώσασθαι 'to live my life in partnership with him', thus separating the meaning from the phrase following; ἀδελφείοις ἄρρεσι 'brothers in male lineage'; ἐπὶ δηλήσει δὲ καὶ ἀδικίῃ εἴρξειν¹ 'I will keep them from harm and injustice' [will ἐπί allow of this?]; διαίτημασι 'dietetic measures'.

The writer then proceeds, clause by clause, to defend his own interpretation. He shows that the articles of the oath were by no means generally accepted by ancient physicians. For centuries, in opposition to the demands made in the oath, they put poison in the hands of those among their patients who

intended to commit suicide; they administered abortive remedies; they practised surgery.

Edelstein maintains that the oath originated among the Pythagoreans of the fourth century B.C., who did hold views on these points that differed from those commonly held throughout the Greek world. The plea put forward for holiness and purity (ἀγνῶς καὶ δσίως), the dread of ἀδικία, the promise to keep secret ἃ μὴ χρή ποτε ἐκκαλέεσθαι ἕξω and to regard them as ἄρρητα, all have a Pythagorean ring.

It may perhaps be ungracious if the reviewer, who derived great profit and pleasure from the commentary, points out that he did feel a little disappointment when he found in it no light thrown on three very disturbing factors in any interpretation of the oath:

- (1) The first part (the Covenant) is full of rare Greek, with a distinctly archaic or poetical flavour, e.g. ὅδε used without the article, ἵστωρ = witness.
- (2) One important manuscript (Ambros. B 113 Sup.) omits the οὐ τεμέω clause altogether, having in its place one that begins with οὐτ' ἐμοῖσι, but goes on to make the swearer promise not even to connive at the giving of poison or the causing of abortion.
- (3) There is still extant a form of the Oath with many modifications of the *textus receptus*, which does not contain the operation clause, but calls itself the 'Hippocratic Oath in a form that a Christian can take'.

¹ In my edition I suggest reading εἴρξω, and translating: 'I will keep off treatment when with harmful intent.'

The Hippocratic Oath Text Translation And Interpretation

Ludwig Edelstein



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