

## *Paideia in the Corpus Hippocraticum*

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In discourses that were part of the ancient Greek *παιδεία* (education and culture) tradition, Hippocrates considered the schism between the knowledge of amateurs (*ιδιώτης*) and experts (*δημιουργός*), and his medicine reveals a very important historical position. However, it is important to examine the premise behind Hippocrates's proposition to bridge the gap between general education and expertise, because there has been an improvement in medical expertise since the 5th century BC, even though much medical knowledge has been imparted in the form of general knowledge so that it can be understood by the general public; hence, the medical arts have assumed the status of general education (*ἐγκύκλιος παιδεία*).

In this paper, I elucidate the concept of *παιδεία* in the *Corpus Hippocraticum* and reconsider the essence of medicine. First, I deal with the issue of the technique of words (*λόγος*) and review Hippocrates's medical education based on Plato's text (Chapter 1). I also examine and clarify how medical arts are closely linked to rhetoric (Chapter 2) and how Hippocrates thought that the "narrative" of professionals and amateurs, as well as doctors and patients, should be based on healing the disease (Chapter 3). Further, I approach the problem of the medical narrative and the related ethical issues by clarifying the unique views in Hippocrates' text on the effects of the word "healing."

Another purpose of this study is to focus on the nature of technical knowledge shown in the *Corpus Hippocraticum*. I demonstrate that Hippocrates's medical theory has been enriched from the friction between specialized knowledge and the liberal arts, in line with Sophistic movements. Words bear the power to move people and to heal them. Therefore, experts can use the power of rhetoric without regard to the knowledge possessed by a layman and attempt to influence people. In medical practice, doctors were often encouraged to use rhetoric to justify their treatment and manipulate words to validate their practice. Physicians' judgments are not value-neutral from an objective, naturalistic standpoint, but appear to be so through the use of such rhetoric. Patients who do not realize this fact will be taking a significant risk when they entrust their bodies to a doctor. Therefore, the importance of informed consent has been repeatedly emphasized. While Hippocrates's medical philosophy has often been blamed for neglecting patient rights, the *Corpus* did provide a perspective on re-examining the power structure in physician-patient dialogue. In other words, doctors instruct patients, in the course of their interactions through dialogue, to submit themselves to healing. The doctor's words exert significant influence on the patient, based on the rational assumption of the doctor's expertise; communicating this expertise through dialogue with the doctor are expected to improve the patient's understanding and enable patients to take care of their own bodies. In this regard, Plato has referred to medical education in connection

with “care for the soul”; the transmission of knowledge through this “narration” to foster the patient’s independence was the essence of the original version of *παιδεία* in Hippocratic medicine.