

Phthiotis (55-58), it seems that Itonos is the ancient name of Philia.² It now can be regarded as certain that Itonos (Philia) had federal status already in the third century BCE. This was the place whither the Koan *theoroi* to Thessaly were sent (*SEG* LIII 849, ca. 342 BCE) and, as the new text from Aigai informs us, also the place where the Thessalian Koinon published its decree concerning the federal festival of Zeus Olympios. Hence, the sanctuary of Athena Itonia at Philia was not raised to federal status after 196 BCE. G.'s views on the cult of Athena Itonia have to be reconsidered.

The third chapter ('The Thessalian Calendars', 87-114) discusses the development of a common calendar in 'tetradic Thessaly' shortly after 196 BCE and its very reluctant introduction to the *ethne* that were gradually incorporated into the Thessalian League. Finally, in the fourth chapter ('International Religion', 115-151), G. studies the network of religious relations between the Thessalians and other Greeks (the participation of Thessalian *ethne* in the Delphic amphictyonic council, the dispatch of sacred envoys, the participation of Thessalians in panhellenic agonistic festivals, and the participation of foreigners in Thessalian festivals). In an Epigraphic Appendix (159-182), G. presents critical editions, translations, and commentaries of seven victor lists at the Eleutheria of Larisa and a victor list for a dramatic festival in Larisa, which permit the reconstruction of the pentaeteric Eleutheria.

G. has written a well-documented and well-argued book, presenting a convincing picture of the development of the Thessalian Koinon and its identity. G. shows that a sense of unity co-existed with clear differentiations between 'tetradic Thessaly' and the new members of the Thessalian Koinon. For instance, the latter did not attend the Itonia and Eleutheria; they sent their own amphictyones to Delphi; they reluctantly accepted the Thessalian calendar; and as the case of Ainais shows (153-158), they kept their individual cultic traditions. Scholars working on the history of Thessaly and on the importance of cult for the construction of identity will profit from this study.

Angelos Chaniotis

Institute for Advanced Study

Jacques Jouanna, *Greek Medicine from Hippocrates To Galen*. Translated by Neil Allies. Edited by Philip van der Eijk. Brill 2012. pp. xix + 403. ISBN 13: 9789004208599.

The aim of this collection of essays on Greek medicine from Hippocrates to Galen is 'to make available for the first time in English translation a selection of Jacques Jouanna's papers on medicine in the Graeco-Roman world' (VII). As the editor, Philip van der Eijk, notes in the introduction, the publication of such a volume hardly needs justification. Interest in ancient medicine has been growing throughout the past five decades and Jacques Jouanna (henceforth, J.J.) is of the most important and prolific classicists to have worked in the field for almost half a century. The essays collected here are divided into three groups. The first section, holding six articles, focuses on different aspects of the social, cultural, and political background of early Greek medicine (1. Egyptian medicine and Greek medicine; 2. Politics and medicine; 3. Rhetoric and medicine in the Hippocratic Corpus; 4. Hippocratic medicine and Greek tragedy; 5. Disease as aggression in the Hippocratic Corpus and Greek tragedy; 6. Hippocrates and the sacred). The six essays in the second part center on one theme: the relationship of Hippocratic medicine to Greek philosophy (7. Air, miasma and contagion in the time of Hippocrates and the survival of miasmas in post-Hippocratic medicine; 8. Dietetic in Hippocratic medicine; 9. Water, health and

² B. Helly and J.-C. Decourt, *Bulletin épigraphique* 2004, no. 211.

disease in the Hippocratic treatise *Airs, Waters, and Places*; 10. Wine and medicine in ancient Greece; 11. The theory of sensation, thought and the soul in the Hippocratic treatise *On Regimen*; 12. At the roots of melancholy: is Greek medicine melancholic?). The final section, comprising of four articles, concerns the reception of Hippocratic medicine by Galen and others during the High Empire and in late antiquity (13. Galen's reading of Hippocrates' ethics; 14. Galen's concept of nature; 15. Galen's reading of the Hippocratic treatise *The Nature of Man*; 16. The legacy of the Hippocratic treatise *The Nature of Man*).

The first chapter examines the influence of Egyptian medicine on Greek medicine. Typically of all essays in this collection, and remarkably helpful for readers, J.J. opens with a succinct review of the relevant evidence (in this case, papyri) and the history of their finding and publication (3-4). Traditionally, J.J. explains, the degree of Egyptian influence was examined by comparing similar practices and remedies that had been found in the Egyptian sources and in the Greek texts (5-7). J.J. offers an alternative *modus operandi*: examining the image of Egyptian medicine in Greek thought. Focusing on seminal texts from Homer to Galen, he finds that initially the image of Egyptian medicine was depicted by Greek authors favorably, but this portrayal was later reversed due to the influence of rational thought.

The connection between politics and medicine is the focus of the second chapter. More specifically, J.J. compares the Greek authors Plato and Pindar, who equated a political entity with a patient and the ruler with a physician, and the medical metaphor employed by Thucydides, with the one found in Hippocrates' *Regimen in Acute Diseases*. J.J. finds 'a remarkable agreement between Thucydides and the author of *Regimen in Acute Diseases* on the problem of health and habit' (34). In turn, the employment of such medical metaphors in a political discourse assists J.J. to shed light on passages in Thucydides which previously were not thoroughly understood and reveals the vivid interest in medicine within the Athenian intellectual milieu in the second half of the fifth century BCE.

Chapter Three deals with rhetoric and medicine in the Hippocratic Corpus. In this chapter J.J. argues that the relations between the two during the fifth century BCE were reciprocal. By analyzing Hippocrates' *Breaths* and *The Art* as epideictic speeches, J.J. concludes that acquaintance with certain Hippocratic treatises was 'indispensable for the history of rhetoric during its initial development in the fifth century' (39).

The fertile ground of the relations between Hippocratic medicine and Greek tragedy is the subject of the next two chapters. J.J.'s perspective here is chronologic, as both Greek tragedy and Hippocratic medicine evolved at the same time (55). The fourth chapter entails a comparison of the notion of disease and *miasma* found in tragedy and in the Hippocratic corpus, and the influence of the rise of rational thinking on the presentation of myth on stage. The fifth chapter considers the depiction of disease as aggression in both *corpora*. By analyzing the Hippocratic vocabulary of pathology in metaphorical expression of aggression J.J. reveals traces of much older forms of representation of disease, similar to that found in tragedy (81). The first part of the chapter scrutinizes the notion of 'wild disease', while the second focuses on 'devouring disease' in tragedy and in the Hippocratic corpus.

The sixth chapter looks into the Hippocratic authors' attitude towards the sacred. On the whole, J.J. argues, this attitude is homogeneous throughout the corpus. Focusing in the first part of the chapter on the disease called sacred, the main thesis here is that the Hippocratics were not atheists. Rather, they focused on the difference in methodology and mode of operation. Later in the chapter, J.J. looks into the notion of *theion* (109-12) and concludes that for the author of *De morbo sacro* and others it can be read to mean "scientific" as well as religious. Thus, the rationalism of the Hippocratic physician is incongruous with that of the seer, but not with that of the major sanctuaries (112).

The chapters in the second part discuss such topics as the meaning of the term *miasma* in Hippocratic authors (chapter 7); dietetics and regimen (chapter 8); the impact of drinking water on

the human constitution (chapter 9); the use of wine as a remedy by physicians from the Hippocratics until late antiquity (chapter 10); the connection between the nature of man and the nature of the universe (chapter 11); and melancholy and the humoral theory (chapter 12). As a whole, these six essays locate central Hippocratic notions in the context of Greek philosophy from the pre-Socratic to late antiquity. The influence, so J. J. explains, was reciprocal and often unexpected.

The first chapter of the third section discusses the adaptation of Hippocratic medical ethics by Galen. J.J. pursues two avenues: the first concerns the presence of ethical notions in Galen's commentaries of Hippocratic treatises; the second looks into the impact of Hippocrates in shaping Galen's image of an ideal physician. The second chapter relates to Galen's concept of nature. Here J.J. undertakes a philological examination of Galen's use of the term *fusis* or *kata fusin*. The second part of this chapter deals with Galen's attempts to retrace the evolution of the concept of nature to his own day. The chapter concludes with an explanation of Galen's use of the term *fusikos*, as an observer of the works of nature.

The final two chapters discuss the legacy of the Hippocratic treatise *The Nature of Man*. The first (chapter 15) does so through the prism of Galen's commentary; the second examines the legacy of the theory of the four humours more broadly.

To conclude, these sixteen articles offer a considerable addition to the English-reader interested in Hippocratic medicine. The translations read well. The *indices* (one for general names and one for passages cited) are well-organized and useful. The editor's choice of the articles included has resulted in a comprehensive, but focused volume. At its core stands the Hippocratic corpus and throughout the overall theme of setting this corpus in its intellectual context is never lost.

Ido Israelowich

Tel Aviv University

Leonardo Tarán and Dimitri Gutas, *Aristotle Poetics Editio Maior of the Greek Text with Historical Introductions and Philological Commentaries*, Leiden: Brill, 2012. xii + 519 pp. + indices. ISBN 978-90-04-21740-9.

Harboured between the lines of the innocent-looking list of sigla on page 161 of the 2012 *editio maior* of the Greek text of Aristotle's *Poetics* (hence Ari. *Po.*) is a universe of learning, an exemplary collaboration between the Classicist Leonardo Tarán and the Arabist Dimitri Gutas, and the fruits of their herculean untangling and rearranging of the threads of the Greek text of the *Poetics*. Behind the scenes of this list of sigla is a fascinating net of narratives recounting the circumstances of the production and transmission of the primary witnesses to Ari. *Po.* and their relations with other manuscripts and testimonies, all within a bewildering array of historical, cultural and philological contexts. This volume is not only highly learned, but also highly instructive, two qualities which one often meets in mutually exclusive scholarly settings, two qualities here successfully blended to produce a volume accessible and illuminating first and foremost to scholars and students of Greek, of Arabic, of textual transmission and of translation technique, but also to those of the Aristotelian corpus, of poetics in antiquity, of the revival of classics in the Renaissance, and of the transfer of cultural materials.

Although I deliberately avoid reproducing an extended table of contents, it is necessary to say at the outset something about the structure of the volume, in order to clarify that the review will focus almost entirely on the introductory part, and within it only on selected points. The volume has three major parts: (1) the bulk is taken up by a 160-page Introduction divided into three chapters on the history of the work in the West, in the East, and a very detailed account of the manuscripts, culminating in the stemma codicum and sigla (there is also a stemma codicum of the