

in her hand – a product of the 18th-century restoration. Much of the restoration work was carried out in Italy, before sale, but perhaps the best-known instance of adjustment of a statue to conform with contemporary tastes occurred after purchase: the conversion of a sleeping hermaphrodite with small children to a sleeping Venus with the ‘brats’ removed (cat. 6). In its original state it represented a rare subject; as Venus it was more in tune with Blundell’s taste – and more valuable.

Each catalogue entry details any known (or alleged) information about provenance and previous history, and which parts are ancient as opposed to restored; further analysis identifies the ancient works copied or used as inspiration by the Roman sculptor and the effects of restoration on the sculpture’s subject, composition and style. The catalogue begins with statues of Athena and Venus (including the converted hermaphrodite and the buttocks of the Capitoline Venus, left unrestored); next come male gods with a focus on Apollo, though there is an over life-size Jupiter and a separate section on Bacchus and his circle. Otherwise there are numerous pieces (many of them disembodied heads attached to modern busts) which represent unidentified male and female subjects, although one statue (cat. 16), of a type known in over 20 versions, is distinguished by an inscription (in Greek letters), ‘Anchirrhoe’, apparently added by the Roman sculptor. The section on ‘genre’ subjects includes small boys and animals. But most distinctive and revealing are the final two sections: on sculpture that is archaizing and severizing (15 entries) and Egyptianizing (17 entries) made by Roman sculptors in imitation of the styles of the past and favoured for decorative purposes. Overall the catalogue entries show a thoughtful and knowledgeable engagement with the material, though at times the descriptions and analyses can be difficult to follow and rather subjective. There are a couple of unfortunate errors: Ince Blundell Hall is twice said to be in Yorkshire instead of Lancashire and figure 11, a drawing showing the restored parts of a statue of Athena, is ascribed to cat. 1 whereas it clearly applies to a different statue of Athena, cat. 2. But otherwise this catalogue provides a valuable addition to the publications of Henry Blundell’s collection, showing it not to be of little consequence at all.

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PHILOSOPHY

TRABATTONI (F.) **Essays on Plato’s Epistemology**. Leuven: Leuven University Press, 2016. Pp. 308. €80. 9789462700598.

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This book is a collection of 14 essays written by Trabattoni between 2002 and 2013 and partially revised for this publication. The first six essays discuss aspects of knowledge in *Theaetetus*, while the remaining eight tackle epistemological issues in other dialogues, such as *Cratylus*, *Republic*, *Protagoras* and *Parmenides*. Some essays also address the reception of the so-called ‘theory of ideas’ in Aristotle. The collection is informed by two main theses: (1) human beings cannot aspire to knowledge (*epistēmē*) but can attain judgement (*doxa*), which is contaminated by fallible *logos* (an account produced in dialectical exchange); and (2) doubts and objections bedevil man’s quest for truth and render its acquisition conditional and incomplete. Truth is accessible only to gods and disembodied souls, whereas embodied souls draw upon their memories and *logoi* in order to grasp the visions of things they beheld in their disembodied states.

As the most systematic examination of knowledge in the Platonic corpus, *Theaetetus* receives the lion’s share of the author’s attention. In the chapters devoted to it, Trabattoni revisits important moments of the dialogue, such as the positing of thought as inner dialogue and the refutation of the third definition of *epistēmē*. He also ventures outside the bounds of *Theaetetus* to discuss Franco Ferrari’s annotated translation (*Teeteto*, Milan 2011) and David Sedley’s interpretation of the dialogue (*The Midwife of Platonism: Text and Subtext in Plato’s Theaetetus*, Oxford 2002). Although he inevitably rehashes arguments available in the literature, he also offers new and interesting frames from which to view key passages. For example, in chapter 3, he revisits the jury passage (200d–01c), where Socrates illustrates the difference between knowledge and correct judgement and claims that only eyewitnesses may know an event, whereas those who rely on other people’s accounts may at best judge it correctly. Trabattoni analogizes the eyewitness to the person recollecting the truths beheld in a disincarnate state: these two have knowledge, whereas the person relying on others’ accounts has access to the more or less murky visions witnessed by embodied human souls.

In chapter 4, he examines in detail the ontological separation of the sensible from the intelligible reality, known as the Two Worlds (TW) theory, and the mutually exclusive epistemological routes for accessing them, a topic especially relevant to philosophical debates about coherentism (a belief is justified only when it coheres with a set of beliefs, and the set forms a coherent system) versus foundationalism (justified beliefs are based on self-evident truths or can be derived in a strict logical sense from other things we believe in). As Trabattoni puts it, 'since human beings in their mortal condition have no direct access to the knowledge of the ideas, the criterion for evaluating the truth of our descriptions of intelligible objects cannot be the comparing of the objects themselves and their description, but only the relative coherence of the descriptive picture suggested' (xv–xvi). Recollection makes dialectic fruitful by supporting non-circular coherentist theories of justification grounded in truths, which were apprehended in the interlocutors' disembodied states.

The central but epistemologically fraught role of *logos* in man's attainment of knowledge informs the interpretation of *Cratylus* in chapter 7, the use of definitions in chapter 8 and the role of mathematics in chapter 9. In *Cratylus*, the intervention of *logos* between cognizing subject and cognized object nullifies the former's apprehension of the latter, which is 'tantamount to saying that direct knowledge of intelligible reality is out of bounds for man' (xviii). But if the human quest for knowledge has a discursive character, is the philosopher's pursuit of definitions misguided? In one of the best chapters of the book, Trabattoni argues that the Socratic model of enquiry suggests that Plato is not interested in definitions, if by definitions we mean *non-provisional* accounts of *ideas*. The culprit is again language and the circularity of explanation its use entails – each term must be explained by other terms in a procedure that comes to an end when linguistic expression gives way to mental intuition. Mathematics appears promising because it aims to grasp intelligible objects, such as the diagonal itself and the square itself, by means of images, but these images are mere models of sensible objects and thus stand at two removes from the intelligible objects they intend to capture.

Those wishing to preserve the theory of Ideas or to build the political project of *Republic* and *Laws* on solid – or solidly doctrinaire – epistemo-

logical ground are likely to be frustrated by Trabattoni's readings of Plato, which at times seem to render philosophical enquiry an exercise in futility. By contrast, the book's case for circumspect scepticism will appeal greatly to those who, like myself, are forever puzzled by and enamoured of Socratic aporia and dialectic as an incomplete process, the ceaseless endeavour to explore the ethical and political questions of Plato's dialogues.

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DEAN-JONES (L.) and ROSEN (R.) (eds)
Ancient Concepts of the Hippocratic: Papers Presented at the XIIIth International Hippocrates Colloquium, Austin, Texas, August 2008. Leiden and Boston: Brill, 2015. Pp. x + 474. €150. 9789004307407.
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The present volume contains 20 papers on various Hippocratic matters. About half of these examine major themes, and half, at least to some extent, topics that are otherwise underrepresented in scholarly literature. Because of the constraints of space, and since the table of contents is available online, I am not going to present a comprehensive list of all contributions with titles as customary. Rather, I shall highlight some distinctive pieces of this well-edited collection and discuss the general concept.

The volume is divided in four major sections: formation of the Hippocratic corpus, Hippocratic concepts, Hippocratic topics in cultural contexts and Galen's Hippocratism.

The first section starts off with a particularly strong piece by Philip van der Eijk (15–47), outlining past and present theories on the formation and nature of the Hippocratic corpus and situating it in the context of other contemporary medical scholarship. This article could form a centrepiece in a syllabus as it is both to the point and concise, while conveying all the necessary information.

The following articles in the first section (by Ann Hanson, 48–60, Paul Demont, 61–82, Pilar Pérez Cañizares, 83–98, and Susan Prince, 99–116) centre on papyri, glossaries, some texts of the Hippocratic corpus and, in particular, the relationship between Platonic texts and the Hippocratic corpus. The Anonymus Londiniensis