

the Phrynichus affair (25.7–14) to keep together all the events relating to the installation of the Four Hundred' (p. 306).

V. is right to recognise the importance of examining the *Parallel Lives* together. Citing the problem of manuscript length for a work that provided detailed coverage of both Alcibiades and Coriolanus, V. proposes to refer to Coriolanus 'wherever a comparative reading contributes to the moral purpose of the pair' (p. 11). The same disclaimer applies to Comparison. The 'Moralism' section of the Introduction discusses the Comparisons in general, and in particular the inconsistencies within and among them. V.'s point about manuscript length is well taken, and he does refer us to a forthcoming publication on the subject, but it is a shame there was not space for a fuller treatment of this important topic.

This eclectic book is a cross between a traditional historical commentary and a literary study of Plutarch through the *Alcibiades*. Although the commentary is linear and easy to use for particular passages, the organisational structure gives an additional dimension that is ultimately rewarding, but not without challenge. Looking at the biography thematically, as well as by the traditional division of chapters and paragraphs, provides an additional armature for the biography itself and helps further V.'s goal of looking at it in a wider context. This fine book will be of most use to specialists, but it will appeal to scholars of ancient literature in general and to those interested in the life and times of Alcibiades.

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GALEN

GILL (C.), WHITMARSH (T.), WILKINS (J.) (edd.) *Galen and the World of Knowledge*. Pp. xviii + 327. Cambridge: Cambridge University Press, 2009. Cased, £60, US\$99. ISBN: 978-0-521-76751-4. doi:10.1017/S0009840X1000199X

Based on a conference of the same name, organised by the Editors at the University of Exeter in 2005, this book (the most recent in the series *Greek Culture in the Roman World*, edd. S.E. Alcock, J. Elsner and S. Goldhill) succeeds admirably in its stated aim to 'contribute to the upsurge of new research on Galen by focusing on a topic that bridges the interests of specialists in ancient medical history and Classicists and philosophers more generally' (p. xvii). The emphasis throughout is on accessibility to a wide audience.

The volume consists of thirteen chapters written by leading international scholars. The Editors' 'Introduction' (pp. 1–18) sets the context and themes, explains the structure of the volume and provides a summary of each essay.

Chapter 1, 'Galen's Library' by V. Nutton, is richly learned and a pleasure to read, introducing 'Galen, the Antonine man of letters' (p. 33) and providing context for the whole volume.

Chapter 2, 'Conventions of Prefatory Self-presentation in Galen's *On the Order of My Own Books*' by J. König, considers compilatory writing generally before focussing upon the 'tropes of prefatory self-presentation' (p. 40) and the motif of writing for friends.

Chapter 3, 'Demiurge and Emperor in Galen's World of Knowledge' by R. Flemming, is an ambitious chapter, where potentially unfamiliar material is made

more accessible to less informed readers not least by the author's down-to-earth style.

Chapter 4, 'Shock and Awe: the Performance Dimension of Galen's Anatomy Demonstrations' by M.W. Gleason, is not for the over squeamish. It discusses Galen's outstanding anatomical skills in the context of a world where 'a formal challenge to an anatomical duel' is likened to 'a rumble between rival gangs who end up knifing an animal instead of each other' (p. 96).

Chapter 5, 'Galen's un-Hippocratic Case-histories' by G.E.R. Lloyd, explores four principal points of divergence between Galenic and Hippocratic case histories: 'manner of presentation'; 'range of diagnostic signs invoked'; 'attention paid to the views of other doctors' and 'the success rate claimed' (p. 117), speculating that Galen's aim in the *Prognosis* is not the meticulous recording of 'basic data' (p. 129), as with the Hippocratic *Epidemics*, but self-validation 'as the most successful prognosticator and therapist of his time' (p. 130).

Chapter 6, 'Staging the Past, Staging Oneself: Galen on Hellenistic Exegetical Traditions' by H. von Staden, with extensive useful footnotes, is artfully placed, both resonating with key themes from the previous five chapters and giving context to what follows. 'Staging' is key, and one is left with the impression that Galen, by his manipulation of his exegetical inheritance and his 'cunning silences' (p. 150), is like a magician: you focus upon what *he* wants you to see.

Chapter 7, 'Galen and Hippocratic Medicine: Language and Practice' by D. Manetti, as the title suggests, has a more philological bias reflecting both Galen's own eclectic interests and expertise and also the multidisciplinary approach of this volume.

Chapter 8, 'Galen's *bios* and *methodos*: from Ways of Life to Path of Knowledge' by V. Boudon-Millot, is a good illustration of the accessibility of the volume. Translated into English and quoting from Galen's autobiographical writings (in English, with key words and phrases given in Greek) Boudon-Millot concludes that Galen 'raises medicine to the level of philosophy' (p. 188).

Chapter 9, 'Does Galen Have a Medical Programme for Intellectuals and the Faculties of the Intellect?' by J. Jouanna, translated into English by the Editors, is elegantly introduced (a report of a dialogue with a colleague, p. 190) and expounds its philosophical and philological content clearly and carefully. It is an enjoyable read and, again, readily accessible.

Chapter 10, 'Galen on the Limitations of Knowledge' by R.J. Hankinson, is the longest essay in the volume, with very useful footnotes on editions and translations of Galen's works cited. It is engaging and enlivened by frequent questions and answers, bracketed authorial interpolations and the occasional wry throwaway line.

Chapter 11, 'Galen and Middle Platonism' by R. Chiaradonna, was written especially for this volume (p. xvii) and fills what would otherwise have been an unfortunate gap. This chapter, perhaps more than the others, assumes certain knowledge and may prove demanding for the non-specialist reader. However, if the book has been read in order to this point, it will merely present a satisfying challenge.

Chapter 12, "'Aristotle! What a Thing for You to Say!'" Galen's Engagement with Aristotle and Aristotelians' by P.J. van der Eijk, creatively presents an imagined modern-day radio/television interview with Galen, which concludes with Galen 'foaming against the so-called Aristotelians of his own time ...' (p. 262). Considering Galen's implicit and explicit acknowledgement of Aristotle and the Aristotelians, Van der Eijk provisionally asserts three reasons for Galen's hostility:

their fundamental differences; their common ground; and the Aristotelianism of his own day (pp. 280–1).

Chapter 13, ‘Galen and the Stoics, or: the Art of Not Naming’ by T. Tieleman, is an appropriate final chapter, reflecting many of the themes in previous essays, whilst dealing methodically with Galen’s ‘complicated’ (p. 284) relationship with Stoicism.

This important book is published at a time when Galen’s vast *œuvre* is becoming more accessible as a result of a Wellcome Trust funded project, under the leadership of P.J. van der Eijk, to translate Galen’s most important works into English (see Penny Bailey, ‘Translating Galen’, 18 August 2009: <http://www.wellcome.ac.uk/news/2009/features/wtx056234.htm>, accessed 31.08.10). There is something for everyone, and considerable effort has been made to engage the non-specialist reader, from Van der Eijk’s imagined interview (pp. 261–2) to the wry comment that Galen ‘alone and unobserved on a desert island ... would have dissected whatever came in on the tide’ (Gleason, p. 88).

The index could be better and there could have been more cross-referencing between chapters.

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BASIL AND GREGORY

RADDE-GALLWITZ (A.) *Basil of Caesarea, Gregory of Nyssa, and the Transformation of Divine Simplicity*. Pp. xxii + 261. Oxford: Oxford University Press, 2009. Cased, £55. ISBN: 978-0-19-957411-7.
doi:10.1017/S0009840X10002003

Classicists have a natural and unflinching interest in the fortunes of traditional culture at the hands of its Christian legatees; and these two thinkers – the brotherly pair in the trio we call the Cappadocian Fathers – were pre-eminent in the transmission involved. (This is the sense of ‘transformation’ in the title: they presided over a new phase of classical understanding.) There is plenty here to capture attention, in relation not only to human language about transcendent deity but also to epistemological difficulties attached to the perception and articulation of substances, properties and concepts. Aristotle and Plato, so familiar to those later protagonists, are essential figures in R.-G.’s arguments.

He has produced, however, a work of essentially theological importance. Basil and Gregory occupy a central position in Patristic scholarship; but this is no dry or narrow analysis of their works alone. In philosophical terms, the text is demanding (in ways I am sure its two main characters would have appreciated); but the tone is marked by wit and insight, the historical range is both broad and informed, and the motive behind the enterprise is deadly serious. R.-G., in his specifically Christian reference, reaches back to the second century; and he makes his main point in the interest of a contemporary need: to keep alive both the possibility of meaningful discourse about the nature of God and a justifiable confidence that that nature is accessible to human understanding.

The breadth of reference is what gives the book its greatest value. Half the chapters are devoted to antecedents; a preparation for three substantial studies of Basil and Gregory themselves. But R.-G. provides more than background. He has