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 – epistemological 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.
doi:10.1017/S0075426918000435

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

is also one of the key witnesses. These contributions are particularly rich in detail. The section concludes with a methodological piece by Eric Nelson (117–40).

The second section, 'Hippocratic concepts', contains another six papers (by Joel Mann, 143–62, Roberto Lo Presti, 163–94, Elizabeth Craik, 195–208, Jacques Jouanna, 209–41, Ralph Rosen, 242–57, and Maithe Hulskamp, 258–70). Common themes are terms such as *technē* and their use in both the Hippocratic corpus and Plato, regimen in both its theoretical understanding and practice, along with its implications for certain medical topics such as dreams, and, again, the broader philosophical context in which the Hippocratic corpus came into existence. Particularly rich is Jouanna's contribution on regimen; Craik takes another very detailed look at the Hippocratic text *On Glands*. The latter paper forms a neat connection to the following contributions.

The third section, 'Hippocratic topics in cultural contexts', consists of three papers (by Patrick McFarlane, 273–91, Laurence Totelin, 292–307, and Leanne McNamara, 308–27), which are actually quite curious. The first examines a topic that is commonly underrepresented in scholarship: ancient dentistry. The second article consists of a comparative structural analysis of recipes in Aristophanes and the Hippocratic corpus, which clearly required some very substantial background research. And the third covers love-sickness, not just in its more frequently studied description in literary texts, but also the medical implications.

The final section, 'Galen's Hippocratism', contains five papers (by Amneris Roselli, 331–44, Robert Alessi, 345–77, Véronique Boudon-Millot, 378–98, Todd Curtis, 399–420, and R.J. Hankinson, 421–43). As is the case in the preceding section, some articles thankfully concern texts or topics that are not in the focus of mainstream research. Roselli discusses orthopaedics and Hankinson physics. The latter paper connects very well to the more philosophically themed contributions in the first half of the volume. Alessi analyses Arabic evidence, which provides some rather curious details on the transmission. The remaining two contributions have a rather philological focus, with Todd writing on *On the Nature of Man*. Boudon-Millot's contribution on the term 'Hippocratic' concerns a central aspect, and should perhaps have been situated at the start of the collection rather than at the end.

Overall, the volume makes a very interesting and engaging read. The very fact that it caters for both those with mainstream interests, such as Plato, and those studying more unusual topics, in a rather seamless connection, makes it stand out amongst similar collections. The fact that the contributors all come from different schools and backgrounds also renders the collection more stimulating.

If anything, the volume shows that our understanding of the nature, content and context of the Hippocratic corpus is at its beginnings, and there is plenty more to be discovered, both within itself in direct transmission and also in the secondary transmission and reception in Galenic works. Moreover, we need a substantial amount of additional research on 'Hippocratic' texts at the fringes of the corpus.

The volume would be of interest to both scholars with highly specialized research interests, such as papyrus transmission or lexicography, along with similar topics that can be found throughout, and also readers at a more intermediary level, such as final-year undergraduate students. The book would certainly make an excellent addition to libraries that cater for medical historians of antiquity and the Middle Ages, including the Islamic world.

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LONGO (A.) and TAORMINA (D.P.) (eds) **Plotinus and Epicurus: Matter, Perception, Pleasure**. Cambridge: Cambridge University Press, 2016. Pp. xvii + 236. £64.99. 9781107124219.
doi:10.1017/S0075426918000447

Given that Plotinus refers explicitly to Epicurus only once in the *Enneads*, the reader might well wonder why scholars would spend any time examining the connections between the two philosophers, and Plotinus' criticism thereof. For instance, the editors grant that 'Platonism and Epicureanism may not unreasonably by regarded as philosophies so distant from one another as to appear quite incompatible and unsuitable for comparison' (x). Nonetheless, wonder no more; this book investigates virtually any (possible) allusion to Epicurus or Epicureanism and determines how (un)likely it was that Plotinus was referring to or influenced by either. Along the