narrative of continuity and change in the Patriarchate and insights into its structure to emerge in the context of the lives and careers of real men' (52). He seeks to go beyond Schwartz, however, in revealing the Patriarchate to be far from an accidental dynasty but rather a more formalized one. The nature of succession is explored, and a conceptualized 'dynasty' defined which transcends primogeniture. The roll-call of Patriarchs that follows — some more speculatively identified than others — locates in biographical context some of the most important episodes cited by the 'institutional' historians: the first sending of *apostoloi* (73); Judah Nesiah's claim to the succession of kings and High Priests (86) and his expansion of the financial resources of the position. This rise brought contact with Rome and A. proceeds to the accommodation that Patriarch and Emperor established (the investigation necessarily requires a softening of some of the strong sceptical line adopted earlier towards rabbinic evidence, cf. 93 and 42–4). *CJ* 3.13.3 from 293 C.E. attracts close analysis as an apparent imperial intervention in the jurisdiction of the Patriarch over Jewish/rabbinical courts. The orthodox interpretation of the episode and the text as evidence of Roman recognition of the Patriarch is overturned (109–10). In matters of law, A. is worth reading closely, not least because he has thirty-five years of professional legal practice behind him (122 n. 24). With the advent of a Christian emperor, the 'lobbying' talents of the dynasty acquired a new importance with the Patriarchs — much as prominent pagans must have done — conceding ground to some hostile laws and resisting or softening others. Under Hillel II, Davidic descent now appeared in the Patriarch's pedigree but evidence emerges, too, of diminishing Jewish loyalty to him: unrest in Sepphoris, appeals to the pagan Libanius and the admonition of the emperor Julian over the depredations of the *apostole* (147). With Gamaliel V the worldliest ambitions of Judah Nesiah were realized, albeit only in the East drifting away from the West (163) but the 390s witnessed a faltering of the Patriarch's influence: the evidence shows highs of formal imperial protection against insult (*CTh* 16.8.11), but a waning influence with his own people. The most enigmatic of the Patriarchs, and also the last, was Gamaliel VI. A. participates in the long-running debate over the *excessus* of the Patriarch sometime between 415 and 429 and offers something new in identifying one 'Annas Didascalus' (*CTh* 16.9.3 and 16.9.23) as 'Rabbi Annas'/'R. Hananiah "II"', as a candidate for leadership but one who did not win the status of Patriarch. The apparent hiatus was never restored, leaving the Jews after 416 with less powerful voices at the centre of power and the Patriarchate abrogated.

A.'s book is a sophisticated and well-researched study. He is refreshingly a man of the world (I cannot think — or indeed imagine — *Spinal Tap* and *L.A. Law* being so well deployed in support of academic argument anywhere else). Some may feel constricted by the narrowness of the study, however. Its forensic discipline in drawing a distinction between itself and the 'monarchic principle' of David Goodblatt keeps it from delving into broader issues. Having answered the call of others and identified this Patriarchal 'dynasty', how should the discovery influence our understanding of Judaism much more generally? We get only a tantalizing paragraph on p. 186. If A. is generous enough to pursue the question, his answers will be worth waiting for.

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P. A. BAKER, *THE ARCHAEOLOGY OF MEDICINE IN THE GRECO-ROMAN WORLD*. Cambridge: Cambridge University Press, 2013. Pp. xv + 191, illus., plans. ISBN 9780521194327. £60.00/US$90.00.

In this very useful book, Baker makes the valid point (one of which most classicists are painfully aware) that much of everyday life in antiquity remains undocumented and that, therefore, texts can tell us only so much about past societies. While the idea that archaeology can provide valuable insights is no longer new, this is the first monograph to relate a beginner's introduction to archaeology directly to the history of medicine.

After a general chapter on archaeological theories and field methods, including the 'site report' of a fictional site to illustrate them, the remaining chapters are based on artefact classification: texts, images, small finds and structures, as well as human, animal and environmental remains (under the heading of 'archaeological science').

The 'texts' in ch. 3, including papyrus fragments and coins, are seen as forms of material culture and studied as much for their material base, artistic style and local context as they are for their textual content. The same is true for images (ch. 4), where possible symbolic content also has to be considered, such as, for example, a club of Hercules or a mouse on a medical tool. Some of the points raised, such as the injunction against introducing our own concepts of art, should really be widely known by now. Despite the warning against making easy assumptions about identifications, B. then (73f.) reproduces the received wisdom that the two men — of whom she mentions only one — depicted on Trajan's Column as treating casualties are doing so in the midst of a battle. The section on medical procedures (78f.), too, shows great optimism about the literalness of images: the kneeling doctors and standing patients need not be an indication of how treatment would have been performed in real life.

Instruments feature large in the chapter on small finds (ch. 5), which provides a very helpful discussion of archaeological theories and artefact terminology. How many medical historians would know what a manuport was? (An unmodified object moved from its original place to another.) Apart from the misinterpretation of instruments (for which the 'broken bracelet' that may be a *ligula* is a good example), there is the well-known problem of multivariant functions, especially with probes and tweezers, which could be cosmetic as well as medical. This, B. explains, is a classification by etic categories, that is, based on the views of the person studying a society, and therefore to be avoided, while emic categories are based on the view from within that culture. (Nevertheless, the map on p. 100 shows sites with finds of 'medical instruments'.) Remarks about the difficulty of matching instruments with terms in the text will ring true to anyone who has tried to do so, as will those about the absence of standardization in terminology. This very situation, of course, also makes it problematic to claim that different names for instruments are used interchangeably. The example from Paul of Aegina, to take one instance, does not illustrate this (90): the olivary end of a 'scalpel' is in fact that of a probe in MSS from two different branches of the transmission, the reading τῆς σμίλης instead of τῆς μήλης easily explainable by itacism (and dictation?) (Paul of Aegina 6.8 = *CMG* 9.2.51 line 17 (ed. I. L. Heiberg)).

It is in ch. 6, on the subject of 'healing spaces', that B. is at her most innovative and controversial. She takes issue with the identification of certain structures found in Roman camps as *valetudinaria*, and of others, excavated in Asclepieia ('Asclepia' in B.), as *abata*. She offers a series of critical questions that should help the archaeologist, but while it is sensible to be sceptical of established explanations, it is not easy to come up with viable alternatives. The literary and epigraphical sources prove that *valetudinaria* existed, so they need to be somewhere in the camp. The passage from the Hippocratic *Decorum* (112) is presumably about medical treatment in the patients' homes, so is not very helpful in this context. Again, the mainly non-medical small finds in presumed *valetudinaria* are not a convincing argument either. They may be rubbish left behind by soldiers treated there, or there could have been a workshop as well. (A list from Vindolanda suggests a link between *valetudinarium* and *fabrica* (44f.)) As for the scarcity of instrument finds, it is surprising that any were found. Failing a sudden, chaotic evacuation, a fire or natural disaster, doctors were unlikely to leave without their kit. On the other hand, several dozen instruments were found at the camp of Vindonissa (not mentioned here), which may have been left in a hurry. Altogether, the argument is intriguing, but not compelling. The section about the *abata*, too, raises many important questions, but in the end leaves one without an alternative answer.

Non-archaeologists may find the final chapter, on archaeological science, the most instructive, with its brief outline of scientific methods that assist archaeological research.

This book contains a wealth of information that would benefit scholars not trained in archaeology, or first-year archaeology students, but there is a problem with its tone. It is clearly written as an undergraduate textbook, with 'consideration questions' and 'further reading' at the end of each chapter. Scholars, and probably some students as well, will find the persistent finger-wagging about anachronistic assumptions wearisome, and will balk at being asked (for example) to write down their own reaction to sick people.

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