

abnormality, the natural and the unnatural. A number of contributions did take up this theme, either generally or with a more specific focus on a particular aspect of, or text within, the Corpus; others pursued their own agendas.

All are now published in these proceedings, which makes for a much more diverse and wide-ranging collection than the title might suggest. The forty-two papers contained in these two volumes (written in English, French, German, and Spanish), cover various developments in the Hippocratic tradition from Hellenistic Alexandria to Humanist Europe, the salaries of late antique physicians, and Babylonian medicine, as well as questions of normality and pathology, and a broad spread of other topics relating to the Hippocratic writings. There are several studies, for example, of Hippocratic notions of *physis*, as well as issues of generalization and individualization, and matters of pathological terminology; while others focus on particular works, such as *Internal Diseases* and *Prorrhetic* II. This inclusive publication policy results in considerable variability in the quality of the contributions, some of which have little to add to our understanding of ancient medicine and its world, while others are more original and incisive. To pick out just two in this latter category: Helen King discusses the 'Limits of Normality in Hippocratic Gynaecology', addressing questions of the relationship between the quantification of menstrual flow and female health in particular; while Sybille Ihm offers 'Three Remarks on the Hippocratic *Oath*', which have a more general bearing on our understanding of this famous artefact in the light of the distinct textual variations evident in its transmission. On the other hand, such inclusiveness does provide a useful glimpse into the wider world of Hippocratic scholarship, a summary indication of work currently being undertaken, mainly in the universities of France, Italy, and Spain (the present heartlands of Hippocratic research), but also Germany, Britain, the USA, Belgium, and Romania.

Similar gains and losses are made in relation to the production of these volumes themselves. Affordability seems to have been the priority here, rather than typography, or indeed durability of binding (my copies are already showing the strain of frequent reference). There are no indices, but abstracts (including of papers not delivered) are incorporated. Still, if the point of publishing conference proceedings of this kind is to make a scholarly snapshot, a panoramic view of the field at a particular moment, more widely available before that moment fades into the distance, then the editors have certainly succeeded. It is not just libraries, but also interested individuals, who can now add this collection of essays to their shelves.

King's College London

REBECCA FLEMMING

V. H. MÉNDEZ AGUIRRE: *El modo de vida idóneo en la República de Platón*. Pp. 88. Mexico City: Universidad Nacional Autónoma de México, Instituto de Investigaciones Filológicas, 2001. Paper. ISBN: 968-36-9673-2.

V. H. MÉNDEZ AGUIRRE: *¿Filantropía divina en la ética de Aristóteles? Lectura desde la hermenéutica analógica*. Pp. 87. Mexico City: Universidad Nacional Autónoma de México, Instituto de Investigaciones Filológicas, 2002. Paper. ISBN: 970-32-0045-1.

Each of these small volumes, though apparently introductory in nature, offers a reliable and detailed survey of the subjects it addresses. In *El modo de vida idóneo*, Méndez Aguirre examines Plato's project in the *Republic* as an attempt to lay down a system of ethics which regards justice as a cardinal virtue. The first chapter reconstructs prevalent popular versions of cooperative morality as they are presented by minor characters in Plato's dialogues. It is then shown how Plato in the *Republic* sets out his own theory in contrast to this background, as he substitutes a new ideal for living. Pre-Platonic misconceptions are not systematically exposed as the *Republic* proceeds, as the work exhibits a continuity of method from the earlier Socratic dialogues. M.A. points out that engagement with the ousted definitions of justice in terms of 'doing good to friends and harm to enemies' or 'each person doing his own' can still serve to stimulate reflection on the nature of a just society and how its citizens should live.

The Classical Review vol. 54 no. 2 © The Classical Association 2004; all rights reserved

¿*Filantropía divina*? is a stimulating account of the rôle of the divine in Aristotle's ethics. The notion of the divine which is advanced in the tetra-causal theory to explain motion in Book 12 of the *Metaphysics* may not be excluded from human affairs, and M.A. seeks to emphasize the degree to which Aristotle requires an idea of god to articulate his reflections on ethics as well as epistemology. The theses of both books are advanced persuasively, subordinating close readings of specific passages to lucid and purposeful arguments.

University of Warwick

ANDREW LAIRD

A. E. RAMÍREZ TREJO: *Aristóteles: Retórica. Introducción, traducción y notas*. (Bibliotheca Scriptorum Graecorum et Romanorum Mexicana.) Pp. cciv + 187. Mexico City: Universidad Nacional Autónoma de México, 2002. Paper, MXN 140 (Cased, MXN 170). ISBN: 968-36-9118-8 (968-36-9127-7 hbk).

This volume is the fifth translation into Spanish of Aristotle's *Rhetoric* in the past half century, following upon those of I. Granero (Cuyo, 1951; with Greek text), A. Tovar (Madrid, 1953), Q. Racionero (Madrid, 1990), and A. Bernabé (Madrid, 1998; not in R.T.'s bibliography). For the Greek text, R.T. follows Ross's OCT edition. There is no critical apparatus, and the reader is referred to the 'Notes to the Greek Text' (pp. cxxxi–ccxxii, following the text and translation) for departures from Ross; as far as I have checked, there are none. Worse, there is not a single reference (outside the bibliography) to Kassel's edition (Berlin, 1976), which renders the text useless for scholarly purposes. In the definition of anger at 2.2, 1378a30, R.T. reads (with Ross) *timórias* [*phainomenēs*], but translates 'de manifiesta venganza' as though accepting *phainomenēs* as genuine (so Kassel). One consults the 'Notes to the Greek Text' in vain for an explanation, or for the controversial question of just what *phainomenos* means here. The translation is often careless. Sticking with 'anger', R.T. rightly renders *oligória* as 'menosprecio', and then gives: 'hay tres clases de menosprecio y amenaza y también insolencia'. What Aristotle says is that 'there are three kinds of slight: contempt, spite, and insolence' (1378b14–15); R.T. has made a hash of this (besides, 'amenaza' or 'threat' is a poor choice for *epêreasmos*, which Aristotle defines as arbitrarily obstructing another's wishes). A little later (1378b23), R.T. neglects to translate the phrase *kai ho hubrizón de oligóri*. At 1379a3–4, Aristotle includes among those who believe themselves entitled to respect *ho . . . arkhein axios [oiomenos]* (R.T. again follows Ross in bracketing *oiomenos*, contra Kassel), but translates 'el que es considerado digno de gobernar' as though retaining *oiomenos*—as passive (render 'el que se considera a sí mismo digno . . .'). At 1379b2, *ê tois mê philois* is omitted from the translation. All this in two Bekker pages. In general, the translation is excessively literal, where an extra word or two would make Aristotle's meaning clear. The introduction, running to 120 pages, treats the composition of the *Rhetoric*, Aristotle's definition of rhetoric, and, at inordinate length but with virtually no reference to modern scholarship, the relation between rhetoric and truth in Greek thought. Curiously, there is no mention of the tension between Aristotle's statement that appeals to emotion are inappropriate (1.1, 1354a24–6) and the discussion of techniques for rousing emotions in Book 2.

Brown University

DAVID KONSTAN

H. RODRÍGUEZ SOMOLINOS: *Diez años de publicaciones de filología griega en España (1991–2000)*. (Con la colaboración de J. Rodríguez Somolinos.) Pp. 436. Madrid: Universidad Nacional de Educación a Distancia, 2003. Paper. ISBN: 84-362-4836-8.

This bibliography enumerates books, translations of foreign works, and articles in major journals in Spain published between 1991 and 2000 concerned with 'Greek philology'. Somolinos defines the field broadly but sensibly—'works properly termed philological and literary [as well as] linguistic studies'. This a useful resource. The fourteen major sections are

The Classical Review vol. 54 no. 2 © The Classical Association 2004; all rights reserved