for virtue/masculinity and vice/femininity, and uses this analysis to show that the women Plutarch writes about with admiration express 'female masculinity' within a conjugal self, in other words, conform themselves to a masculine ideal of virtue, expressed through the limitations of their female body, performed within the context of a marriage relationship. Deviations in one or more facets of difference create hierarchies of power and domination, within which the virtuous free Greek woman can 'rank' morally higher than even some free Greek men who are vicious/effeminate in their souls, for example tyrants. This phenomenon is clearly evident in the historical tales Plutarch collects in the *Virtues of Women* as well as in the complex dialogue *On Love.* Plutarch's model of moral education depends on his female readership buying into the matrix of domination he has established, willingly submitting themselves to their (ideally virtuous) husbands, in order to be able to dominate others who are of lower social status (children, foreigners, enslaved people, poorer people). Through sacrificing an independently defined sense of self to Plutarch's notion of the conjugal self, his ideal woman gains a modicum of power by supporting a patriarchal system that will never grant her full power (Chapter 4).

Chapter 5 provides a far-ranging ontological analysis of *On Isis* and *On the Creation of the Soul*, to argue that Plutarch did not view masculine and feminine as directly oppositional forces in nature, but that instead his metaphysics have a tripartite structure in which Reason is masculine, Matter is feminine and Motion is chaotic, destructive and in some sense queer. While every chapter could have benefited from a clearer structure or signposting to guide readers along, the highly theoretical content of this chapter was particularly difficult to follow. In comparison, Chapter 6 brings the book to a more philological close by examining how Plutarch's use of *andreia* and *malakia* (and related terms) in the *Lives* gives concrete, memorable examples of gendered virtue to Plutarch's readership. W.'s reading of the *Artaxerxes* is particularly enlightening, and is an important contribution to the relatively slim bibliography on this stand-alone *Life*.

While the prose is dense at times, W. should be commended for the ambition and comprehensiveness of this monograph, which has surely moved the conversation concerning Plutarch's views on women away from trite 'feminist or not' critiques. Instead, the complexity, coherence and consistency of Plutarch's attitudes towards gender and virtue are fully revealed by W.'s careful philology and impressive synthesis of ancient philosophy and modern theory. Scholars with an interest in Plutarch or the history of gender will benefit greatly from this impressive undertaking.

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GALEN ON HEALTH

SINGER (P.N.) (trans.) *Galen: Writings on Health.* Thrasybulus *and* Health *(*De sanitate tuenda*)*. Pp. xxvi + 510, ills. Cambridge: Cambridge University Press, 2023. Cased, £120, US$155. ISBN: 978-1-009-15951-7.
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Of Galen's dozens of surviving works, that on *Health* (known to scholars by its traditional title in Latin, *De sanitate tuenda*) is one of the most interesting to modern readers. Its

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discussions of exercise in the gym, the qualities of foods, the various types of wine and the idea of a daily health routine are relatable to modern life, even if the details jar at times. *Health* is also the only Galenic treatise that includes substantial discussions of infancy and old age. For all these reasons – because it sheds light on the everyday world of its admittedly elite, urban audience – it is especially valued by historians. Its main subjects are exercise, fatigue, diet and massage, beginning with the care of the infant and following its putative (male) subject through adolescence, adulthood and old age.

A critical edition of the Greek text has been available since 1923, when K. Koch's edition was published in the *Corpus Medicorum Graecorum*. Until recently, the only English version was R. Green's translation of 1951, which is, for many reasons, of limited use to scholars. It was an important step forward when I. Johnston's translation was published, as volumes 535 and 536 of the *Loeb Classical Library* series, in 2019. Both Johnston's version and that of S., a volume in the series *Cambridge Translations of Galen*, include a great deal of apparatus of value to scholars. S. provides references to pagination in both K. Kühn and Koch; and, in addition to a general introduction and notes on the text, he offers several appendices and indexes. These include a Greek word index, an English–Greek glossary, an index of names and an *index locorum* as well as a general index. His version lacks the Greek text on facing pages supplied in the *Loeb* series. Scholars will want to consult both S. and Johnston when working with this treatise.

Besides *Health*, this volume includes the shorter treatise *Thrasybulus*, also known to scholars as *To Thrasybulus, or whether health belongs to medicine or gymnastic training*. This is an argumentative essay, originally a transcription of a speech Galen gave in response to a 'problem' (question posed randomly for discussion) in a debate, in which he makes the case that medicine as a discipline includes preserving and maintaining health as well as therapy and that gymnasium trainers, who work largely with athletes, are in no way the equivalent of doctors. Most of this treatise is a theoretical discussion of the boundaries of the field of medicine; but it is most interesting to historians and non-specialists for its exposition of Galen's hostile view of athletes. Its contents are similar to those of Galen's treatises *On the art of medicine* and *On the constitution of the art of medicine*, but its specific focus on the idea of a science of health also connects it to *Health*; Galen cites *Thrasybulus* frequently in the latter treatise, and the two works seem to have been written at nearly the same time. (The *Loeb* series also publishes the two treatises together, along with Galen's more light-hearted treatise on *The exercise with the small ball*.) A translation of *Thrasybulus* appeared among the treatises collected in S.'s 1997 *Oxford World Classics* volume, *Galen: Selected Works* (unfortunately out of print) and has been thoroughly revised for this edition.

Among topics discussed in the introduction, perhaps the most noteworthy is S.'s original and persuasive argument about the date of *Health*, placing it late in Galen's career, rather than in the reign of Marcus Aurelius, the date accepted by scholars up to now. It is unfortunate that considerations of time and space seem to have precluded a discussion of the treatise's substantial *Nachleben*; it was highly influential through the Renaissance and important to such English physicians as Thomas Linacre (whose Latin translation is printed in Kühn's 1821 edition), as no easily accessible discussion of that subject is known to me (or cited in the text).

This is, however, my only criticism of an invaluable scholarly tool. Like all volumes in the *Cambridge Translations of Galen* series, it opens up the black box of Galen's works to scholars in fields outside of Classics and to Classicists whose projects preclude exhaustive, time-consuming struggles with the Greek text.

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