

(204–26) shows the importance of considering a corpus *in toto* with her analysis of the Dodona oracular tablets; textual parallels allow most tablets that have been interpreted as answers from the oracle to be read as abbreviated questions. Attention to formulae and vocabulary allows Stephen Lambert (90–107) to reveal how a third-century AD decree (*I Eleusis* 638) reinforces archaizing content (restoration of traditional ritual) with archaizing style (intertextual links to fifth-century BC decrees). Michael Zellman-Rohrer (310–34) connects the text on a magical gem in the Getty with medical recipes in Late Antique and Byzantine manuscripts, not only allowing him to restore the text, but also demonstrating that gem-cutters were part of wider medical and magical traditions.

Adele C. Scafuro's approach (248–82) is based on analysis of how inscribed decisions were intended to function. She argues that the popularity of Koans as foreign judges in the Hellenistic period reflects their actual skill as judges, through close analysis of their settlement of a dispute on Telos (*IG XII.4.1* 132). In place of outstanding fines, political exiles are to pay for sacrifices and temple repairs, substituting a penalty they could not afford for a liturgy they could, thereby facilitating reconciliation practically and rhetorically.

Laura Gawlinski (11–26) highlights the methodological issue of modern typologies in a review of the development of the concept of 'sacred law' since 1896, showing it to be a product of personal research interests, accidents of publication, influence from Latin epigraphy and scholarly inertia.

The quality of the volume does honour to Aleshire's memory. Specialists in Greek religion and epigraphy will find much of use. Graduate students and other scholars who seek to do good work with Greek epigraphy will find a showcase of best practice. It is generously illustrated with photographs and drawings and completed with detailed indexes of epigraphic/papyrological sources, literary sources and themes.

CHRISTOPHER DE LISLE

Durham University

Email: christopher.de-lisle@durham.ac.uk

MANETTI (D.), PERILLI (L.) and ROSELLI (A.) (eds) (2022) **Ippocrate e gli altri: XVI colloquio internazionale ippocratico, Roma, 25–27 ottobre 2018**. Rome: Collection de l'École française de Rome. Pp. 549, illus. €48. 978272831505.
doi:[10.1017/S0075426923000897](https://doi.org/10.1017/S0075426923000897)

This volume, edited by Daniela Manetti, Lorenzo Perilli and Amneris Roselli stems from the 16th International Hippocratic Colloquium (Rome, October 2018), organized by the study centre 'Forme del Sapere nel Mondo Antico' (Rome University 'Tor Vergata'). The quality and variety of the 22 papers included, summarized on pp. 535–45, and written in Italian, English, French or Spanish, are further proof of the vitality of Hippocratic studies, forty years after the first international colloquium of this kind.

In contrast to the enterprise of using the so-called Hippocratic Corpus for the understanding of Greece in the fifth and fourth centuries BC, one of the ambitions of the colloquium was to highlight the need to use non-medical sources to illuminate ancient medicine, crystallized in the Hippocratic Corpus, in line with previous Hippocratic colloquia (2005; 2012).

The first two sections ('Intorno al Corpus Hippocraticum: il contesto greco' and 'Intorno al Corpus Hippocraticum: il contesto mediterraneo') widen the view on Hippocrates' 'others' from the Greek to the Mediterranean context. The latter is represented by Babylonian

society (Markham J. Geller), Egypt (Marie-Hélène Marganne) or by the exotic imaginary conveyed by the epithets attached to certain therapeutic substances (Florence Bourbon).

'The others' of Hippocrates in the first section refer to issues that are found in some of the Hippocratic writings but that are not limited to medical literature, such as the interest in cosmogony and anthropology (Stavros Kouloumentas) or the balance between exercise and diet (Amneris Roselli). These papers are in line with recent studies that aim to reintegrate certain Hippocratic treatises into a broader intellectual context than medical discourse alone (on *On Regimen* and pre-Socratic philosophy, see H. Bartoš, *Philosophy and Dietetics in the Hippocratic On Regimen: A Delicate Balance of Health* (Leiden 2015)). Thus, Paul Demont's approach to the gynaecological corpus from the perspective of both religious and medical themes of fasting and dietary restrictions is an original contribution to the study of these writings. Elizabeth Craik's approach of confronting dramatic and medical discourse is not new (see A. Guardasole, *Tragedia e medicina nell' Atene del V secolo a.C.* (Naples 2000)) but it leads to an interesting reflection on the status of the *parthenos* ('girl'), more social than biological, in addition to making a refreshing contribution to the thorny question of the strata of writing identified in the gynaecological corpus by choosing to call Author C, the author of the most recent stratum, 'Costas' (on these strata, see H. Grensemann, *Knidische medizin, Teil I. Die Testimonien zur ältesten knidischen Lehre und Analyse knidischer Schriften im Corpus Hippocraticum* (Berlin 1975); *Knidische medizin, Teil II. Versuch einer weiteren Analyse der Schicht A in den pseudhippokratischen Schriften De natura muliebri und De muliebribus I und II* (Stuttgart 1987))

The next two sections ('Ippocrates: la sua immagine, la tradizione, la lingua and "Ippocratismi"') move along the axis of time in order to measure the persistence of the image of 'Hippocrates'. The latter crystallizes in the apocryphal corpus of the *Letters* (Robert J. Hankinson) or in the deontological and surgical treatise *On the Physician* (Giulia Ecca). The chapters written by Mathias Witt and Paul Potter focus on the ways in which the Corpus was written and transmitted. While Paul Potter discusses new witnesses in the manuscript tradition of *On Diseases of Women I* and *II*, which show the interest of some scholars after Galen, Mathias Witt makes an important contribution to the controversy around the epithet 'Hippocratic' applied to the Corpus. Against the thesis developed by Philip van der Eijk ('On "Hippocratic" and "non-Hippocratic" Medical Writings', in L. Dean-Jones and R.M. Rosen (eds), *Ancient Concepts of the Hippocratic* (Leiden 2016), 15–47) he retains the two criteria of philological coherence, by applying them to *Aphorisms*, *Coan Prognoses* and *On Crises*. Indeed, the study of medical vocabulary is an important field of Hippocratic studies, the terminological criterion having proven itself time and again (see J. Jouanna, 'Place des *Épidémies* dans la Collection hippocratique: le critère de la terminologie', in G. Baader and R. Winau (eds), *Die hippokratischen Epidemien. Theorie-Praxis-Tradition* (Stuttgart 1989), 60–87). The attention to the lexicon is present in the whole volume; it proves decisive on the question of the climate and the seasons which occupies Jacques Jouanna. It is above all at the heart of the texts written by Nathalie Rousseau and Ignacio Rodríguez Alfageme, who belong to this philological tradition and provide new information.

The 'Ippocratismi' of the last section particularly concern the Imperial period, from Galen to Aretaeus of Cappadocia. But the text written by Anna Maria Ieraci Bio takes us to the Renaissance, to the discovery of the humanist Giorgio Valla, who still exploits the medieval Hippocrates (see J. Jouanna, 'Alle radici della melancolia: Ippocrate, Aristotele e l'altro Ippocrate', in A. Garzya, A.V. Nazzaro and F. Tessitore (eds), *I Venerdi delle Accademie Napoletane* (Naples 2006), 43–71). The Syriac and Arabic traditions, which have been the subject of recent studies (see A. Pietrobelli, 'La tradition arabe du commentaire de Galien au *Régime des maladies aiguës* d'Hippocrate: mise au point et nouvelles perspectives', in S. Fortuna, I. Garofalo, A. Lami and A. Roselli (eds), *Sulla tradizione indiretta dei testi medici greci: i commenti* (Pisa 2012), 101–22; P.E. Pormann (ed.) *Epidemics in Context: Greek*

Commentaries on Hippocrates in the Arabic Tradition (Berlin 2012)) are also represented, with an alchemist Hippocrates presented by Matteo Martelli. The way in which Hippocrates' name has been used with significant misunderstandings – some of which have been explored by Helen King for 'the internet age' (*Hippocrates Now: 'The Father of Medicine' in the Internet Age* (London 2020)) is thus one of the focuses of this section (Lutz Alexander Graumann on the treatment of clubfoot; Daniela Fausti on 'Hippocratic' pharmacology). The book includes several useful indices. The volume is an important contribution to Hippocratic studies, which will provide specialists and non-specialists alike with a necessary and stimulating update on many questions.

MARION BONNEAU 

Sorbonne Université

Email: mch.bonneau@laposte.net

MARCH (J.R.) (ed.) **Sophocles: *Oedipus Tyrannus*. Text, Translation, and Commentary** (Aris & Phillips Classical Texts). Liverpool: Liverpool University Press, 2020. Pp. viii + 314. £95. 9781789622546.
doi:[10.1017/S0075426923000277](https://doi.org/10.1017/S0075426923000277)

Within the familiar format of the Aris & Phillips series, Jenny March provides a lucid, accessible and appreciative guide to one of the most widely read and taught works of classical literature. A Greek text based largely on the OCT by Hugh Lloyd-Jones and Nigel Wilson (*Sophoclis: Fabulae* (Oxford 1990)) is preceded by an introduction, accompanied by a facing English translation and followed by a commentary. In her introduction, March surveys the mythical traditions about Oedipus that Sophocles inherited and transformed, summarizes the plot with particular emphasis on its tight construction and deployment of dramatic irony, and lays out the play's key themes. In the process, she articulates a strong, affirmative interpretation of the play: Oedipus is a noble figure – intelligent, enterprising, righteous, compassionate and understandably angry when provoked; he is the victim of a terrible tragic fate for no apparent reason; in response, he displays admirable willingness to accept responsibility for his actions and determination to keep going despite his misfortunes. His story shows us the precariousness of the human condition and the strength of the human spirit.

This, then, is a compelling, but also limited, post-Enlightenment, humanistic and largely ahistorical account of Oedipus, very much at home in the modern contexts of Great Books and what is known in the US as General Education. The capacity of the play to raise darker questions about hidden motivations, the psychological dynamics of blaming and self-blaming or the corrupting effects of ambition and power on well-intentioned people, is left unexplored. In a final section, 'The myth lives on', devoted mostly to ancient reception, March feels obliged to make a very brief mention of Freud but concludes that his theory of a universal human desire to perform Oedipus' crimes sheds no light on Sophocles' play. The reader is not prompted to think about the play in relation to the religious institutions of classical Greece, such as scapegoat ritual, hero cult or worship through choral performance, or in relation to the politics of democratic Athens, where the merits and liabilities of a single powerful leader were a pressing issue and Oedipus' qualities of intelligence and proactivity were seen as collective traits of the whole city. (Tellingly, Jean-Pierre Vernant is cited solely for his argument against Freud.) March firmly rejects the transmitted ending, with its open-endedness and rebuke to Oedipus' desire for control, arguing that