

rather than being seen as a disadvantage. The second part of the study, 'Enjeux et diffusion d'un savoir', is devoted to cultural aspects, and is the more innovative part of the work. It is concerned with the ways in which literary representations of doctors, their lives, professional activities and specific medical ideas, but also their contribution to *paideia* at large, were used – both by doctors themselves and by other 'stake-holders' such as grammarians and librarians – to enhance social status, influence and reputation. In other words, it discusses medical writing – including biographies of respectable doctors, but also dietary letters dedicated to monarchs, poems and even technical treatises and recipe collections – as effective parts of a social and political strategy. As time went along, doctors significantly expanded their territory and wrote about wine-tasting, gourmandry, perfumes, the wreathing of flowers and other symposiastic topics; and in this connection, M. explains the particular emergence of pharmacological writing in the early Hellenistic period as related to the interest taken in the subject by Hellenistic rulers such as Attalus III and Mithridates. Likewise, she explains (though this must remain speculation) the curious survival pattern of some medical writings (like Nicander's toxicological poems) over others as a result of their being sought-after items at Hellenistic courts.

M. has to be commended for providing a meticulously documented and yet very clearly presented discussion. She draws on a wide range of sources, especially inscriptions (and to a lesser extent papyri), which are clearly cited in the footnotes and helpfully listed in an Index of Sources (though only specialist epigraphers and papyrologists will be able to judge whether there are any major omissions here). Because of its wide scope, M.'s work is not in all parts equally innovative, and especially the first section offers the specialist little that one did not already know (the appearance, in 2003, of Samama's collection of inscriptions relating to doctors deprives the work of some of its novelty). There is also (not surprisingly in a dissertation) sometimes excessive discussion of earlier scholarly views in accounts of some controversial topics (such as the story of Erasistratus' relationship to the Seleucid court, or the vexed question of whether vivisection on humans was practised in Alexandria) without much in the way of original argument being offered. One senses a certain ambivalence here regarding the kind of audience for whom the work is written: it tries to satisfy the specialist but also to inform the non-expert. Nevertheless, ancient historians, students of 'technical' texts and social historians of medicine will find much of interest here. There is a good General Index, a copious bibliography and an analytical table of contents, all of which is very useful and will help the reader in quickly finding what (s)he is looking for.

PHILIP VAN DER EIJK
Newcastle University
philip.van-der-eijk@newcastle.ac.uk

FROSCHAUER (H.) and RÖMER (C.) Eds. **Zwischen Magie und Wissenschaft. Ärzte und Heilkunst in den Papyri aus Ägypten.** (Nilus, Studien zur Kultur Ägyptens und des Vorderen Orients 13). Vienna: Phoibos, 2007. Pp. vii + 139, illus. €29. 9783901232817.

Zwischen Magie und Wissenschaft is the most recent volume of Nilus, a series on the cultural history of Egypt and the Near East. Like the previous issues, it is also intended for a broader readership. The essays in this volume cover all relevant aspects of the medical history of Egypt from the beginnings to the Middle Ages. The volume also makes accessible some of the material on display in a recent exhibition, including pictures and descriptions of samples from the Vienna papyrus collection as well as objects held by other institutions.

The articles are written in either English or German, the German contributions having an English abstract and vice versa. Vivian Nutton's article figures twice, in the English original and in German translation.

In just over 130 pages (including numerous illustrations) the book gives a comprehensive introduction to the medical history of Egypt over a time-span of almost four thousand years, covering also the main methodological issues. For two main reasons it is an exceptional volume: it is accessible to a broader public, and yet reflects up-to-date research.

The book contains an introduction by Cornelia Römer discussing biomedicine and magic; a chapter on the relevance of Greek papyri for our understanding of medical history by Vivian Nutton; a survey of Greek medical papyri, focusing on practical medicine, by Isabella Andorlini; an in-depth discussion of the Hippocratic oath, a literary text found on papyrus by David Leith; an introduction to the medical history of pre-Roman Egypt by Hans-W. Fischer-Elfert; a chapter on forensic medicine in Roman Egypt by Fritz Mitthof; a chapter on the cultural history of medicine in Islamic Egypt by Lucian Reinfandt; a brief outline of palaeopathological methods with a sample x-ray of a mummy by Michael Urban; a catalogue of items shown at an exhibition by Harald Froschauer and Cornelia Römer, with the subdivisions 'biomedicine from a modern point of view', 'doctors', '*materia medica*', 'recipes', 'hygiene', 'illnesses and injuries', 'magic from a modern point of view' and 'veterinary medicine'. Next follows a list of medical ingredients, translated into German. The list consists of two main groups, those extant in Dioscorides and those specific to the papyrus sources. An appendix has a number of photographs of items shown at the exhibition.

Writing for a diverse audience is certainly not an easy task, and a careful selection of material is crucial. A mixture of literary sources, documents reflecting everyday life, and information on the cultural context of the fragments proved to be the right choice. Some of the more unusual questions addressed are, for example,

whether there were sick notes in late antiquity, who covered the costs of health care and medical training, and whether a profession like forensic medicine was already in existence. The melange is rounded off by a number of pictures of relevant archaeological evidence shown in the exhibition – statuettes, surgical instruments, a mummy and a sheet from an illuminated codex of the sixth century – in short, the book is an interesting and stimulating read for specialists as well as for a broader public.

From a scholarly point of view, the contributions are up to date, well written and of excellent quality; even some lexicon-type passages, which might be repetitive for the specialist, are actually a useful source for related disciplines.

Just a few points on some minor inconsistencies should be noted. For instance, the title of the book and the introduction by Cornelia Römer suggest that the overall theme is magic and biomedicine, but this Leitmotiv sometimes disappears. A more superficial but nevertheless distracting oddity is an inconsistent chapter numbering throughout the contributions, varying between Roman and Arabic numbers. Finally, one is left wondering why Nutton's contribution is presented twice, in German and in English, whereas Römer's introduction has remained in the original language. On the whole, the book might have profited from some slight editorial interventions, but given the obvious difficulties of uniting so much information in one, rather brief and readable volume, these are marginal problems that do not affect the quality of the book.

BARBARA ZIPSER

Royal Holloway, University of London
barbara.zipser@rhul.ac.uk

KARAGEORGHIS (V.) and TAIFACOS (I.) *Eds.* **The World of Herodotus. Proceedings of an International Conference held at the Foundation Anastasios G. Leventis, Nicosia, September 2003 and organized by the Foundation Anastasios G. Leventis and the Faculty of Letters, University of Cyprus.** Nicosia: Foundation Anastasios G. Leventis, 2004. Pp. xix + 423. € 48. 9789963560578.

For a Herodotus enthusiast, a new edited volume promises all the excitement of a Christmas stocking – or at least a *Schultüte* – particularly when it is based on a conference, and above all when that conference took place in a location such as Cyprus. This volume does offer surprises and the variety in contributions coupled with their brevity renders the book an enjoyable, continuous read. It should be checked out and perused: 700 words is not ample space to engage with the scope of Herodotean topics and modes of scholarship on offer from its 25 contributions (all in English) from international scholars (many renowned).

Not to be confused with *Herodotus and his World* (Oxford 2003) – a conference in honour of the late

George Forrest – *The World of Herodotus* has rather more unity, if less evenness in the quality of its contributions (articles are, for instance, not well footnoted). One unity emerges from the implicit shared belief that Herodotus was committed to the project of a positivist historian (and accurate ethnographer) *avant la lettre*: the *Histories* are ‘the immortal work of a classic historian who is justifiably known as the “Father of History”’ (xvi). Telling is Braun's chapter, a palinode, on the winged snakes of Egypt: unfavourable conference reception induced a retraction of his initial claim (to my mind right) that Herodotus might just have been pulling his readers' legs.

As Cyprus was always a meeting point of different cultures, ethnography appropriately occupies a third of the volume. Articles treat specific peoples – Phoenicians, Egyptians, Cypriots, Persians, Scythians and Ionian Greeks – as well as ethnography more generally. Two pieces deserve special mention. With her demonstration that ‘the Devil...is in the detail’, Stephanie West's close reading constitutes a corrective to over-generalizing discussions of Herodotus' treatment of Greeks and others – we eagerly await the completion of her commentary on Book 4. Meanwhile R. Bichler's ‘Herodotus' Ethnography. Examples and Principles’ is possibly the best and most useful article of the volume, in which he presents those principles of Herodotus' ethnography which come near to constituting an early theory of civilization. With his warning that ‘even parts of the *Histories* which seem to underline a special pride in Greek superiority should be considered carefully’, his thoughtful analysis clears away several mistaken assumptions regarding Herodotus' treatment of non-Greeks, demonstrating the *Histories'* astonishing lack of provincialism.

With its short-lived revolt Cyprus provided the occasion for Herodotus in Book 5 to move the centre of his Greek world eastwards, so too the editors of this Anglophone volume seized the unique opportunity afforded by their Cypriot venue to shift the centre of their academic world eastwards, choosing in their introduction to foreground the interplay between their event and its subject, which is excusable and even welcome. The introductory material strongly asserts the presence of the European academy in Cyprus, following this up with no less than three pieces on Cypriot topics. When, however, it is stressed that ‘We live in an age of globalization, an age when the West finds itself in opposition to the world of the East, despite our efforts to prove that this phenomenon does not exist’ (xv), I became concerned about the ‘we’ in the ‘West’, who it comprises and what ontological status it could possibly have that it could be said to ‘find itself’.

Definition of the ‘we’ of the volume is also an issue insofar as the ‘World of Herodotean Scholarship’ it constitutes is almost entirely European. America is as remotely west as the Sardo promised to Darius by Histiaeus, providing only a single contribution, perhaps because ‘[w]e live in an age characterized by the deter-