implying that Galileo and Newton were not scientists in the fullest modern sense. It is presumably to avoid any suggestion of intellectual superiority for Greek science that no mention is made of the fact that Greek astronomers had worked, since the sixth century B.C., with a geometric model of the heavens that permitted them to explain eclipses, whereas the Chinese did not. Similarly, there is little reference here to the importance for the history of science, as well as philosophy, of the fact that the Greeks constructed mathematical knowledge around the notion of proof. Such points on which the Greek did serve as pioneers for modern scientific thought are inevitably ignored or underemphasized in the interests of cultural parity. Thus continuities between the ancient conceptions of element and nature and the corresponding modern conceptions are ignored or implicitly denied. Of course the meaning of 'nature' has changed over the centuries, and even today there is no general agreement on what it means to be a naturalist in philosophy. But there is a clear connection between the classical meaning of *physis* and the fact that Ionian cosmologists were offering naturalistic (if incorrect) accounts of eclipse and lightning-flash from the sixth century on. The fact that Chinese had no word meaning 'nature' until modern times (p. 200) is of more than philological interest.

Despite such misgivings on the part of a lover of things Greek, the methodological assumption of cultural egalitarianism was probably required for good comparative work. The result is an immensely informative and stimulating book. Specialists and general readers alike may be grateful to L. & S. for making so much learning and so many insights so available to all.

University of Pennsylvania CHARLES H. KAHN
doi:10.1093/clrevj/bni102

MEDICAL PRACTICES

F. GAIDE, F. BIVILLE (edd.): *Manus medica. Actions et gestes de l'officiant dans les textes médicaux latins. Questions de thérapeutique et de lexique. Actes du Colloque tenu à l'Université Lumière—Lyon II, les 18 et 19 septembre 2001*. Pp. 272. Aix-en-Provence: Publications de l'Université de Provence, 2003. Paper, €24. ISBN: 2-85399-549-6.

This volume contains the papers presented at a colloquium on Roman medicine held at Lyon on 18–19 September 2001. The seventeen contributions are preceded by a short introduction by the two editors.

As the subtitle indicates, two main themes were dealt with in this colloquium: (i) the gestures and rites performed by the physicians; and (ii) the language used to describe these actions. Five of the articles discuss more general issues and are collected in Part I ('Études "transversales" ': Biville, Langslow, Gaide, Gourevitch, and Gaillard-Seux), whereas the twelve remaining articles, which deal more specifically with particular texts and authors, are found in Part II ('Études privilégiant un auteur ou un corpus homogène'). Of the four last papers, one is not on human but on veterinary medicine (Gitton-Ripoll), two are on Greek medical texts rather than on Latin (Boehm and Luccioni), and one discusses the descriptions of medical practice in non-medical Roman texts (Vallat).

One of the themes discussed in this book regards the ritual and magical actions

The Classical Review vol. 55 no. 1 © The Classical Association 2005; all rights reserved

https://doi.org/10.1093/clrevj/bni103 Published online by Cambridge University Press

performed by the doctors. Frédérique Biville provides us with a short but fascinating overview of these phenomena in Roman medicine ('La main salutaire', pp. 9–23). Guy Sabbah discusses Celsus' description of the gestures performed by the doctor when operating ('Les gestes du chirurgien dans le *De medicina* de Celse, VII, 17–24', pp. 89–101); Valérie Bonet deals with the combination of ritual actions and use of medicaments as described by Pliny the Elder ('Les applications dans la pharmacopée végétale de Pline l'Ancien', pp. 132–46); and Anne Fraisse examines the use of magical rituals in the works of Cassius Felix and Theodorus Priscianus ('Place et statut des pratiques dans les textes médicaux tardifs. Le cas de Cassius Felix et de Théodore Priscien', pp. 161–71). Daniel Vallat deals with the attitude towards the actions performed by the doctors met with in non-medical texts and particularly in satirical poets ('Les gestes médicaux chez les poètes satiriques latins: lecture sémiotique', pp. 255–69).

The other leading theme is terminology. Françoise Gaide analyses the use of some prefixed and unprefixed verbs in relatively early (Celsus, Scribonius Largus) and in later medical texts (the *Medicina Plinii*, Caelius Aurelianus) ('À propos de *ligare*, *vincire* et de leurs préfixés. Enquête dans quelques textes médicaux latins', pp. 37–47). Danielle Gourevitch discusses the making of pills and the words used in this context ('Fabriquer un médicament composé, solide et compact, dur et sec: formulaire et réalités', pp. 49–68). Valérie Gitton-Ripoll examines the terminology met with in works dealing with surgery on horses ('La chirurgie des chevaux dans l'Antiquité: étude lexicale des termes latins désignant le personnel soignant, les gestes chirugicaux, les instruments spécialisés', pp. 207–27). Terminology is also discussed by Isabelle Boehm, who is interested in the words indicating various kinds of 'touching' in both Greek and Latin ('Toucher du doigt: le vocabulaire du toucher dans les textes médicaux grecs et latins', pp. 229–40), and by Pascal Luccioni, who examines the use of a Latin word in Greek medical texts ('Gr. τράκτον, lat. *tractum*, ou comment rouler une pâte', pp. 241–54).

A few contributions combine the two leading themes. David Langslow deals with the relationship between the actions performed by the doctor and the terms used to describe them ('The Doctor, His Actions, and the Terminology', pp. 25–35). Joëlle Jouanna-Bouchet examines Scribonius Largus' description of gestures and rituals, combined with the use of medicaments and the words used in this context ('Étude des gestes thérapeutiques dans les *Compositiones* de Scribonius Largus: quand les nécessités de l'acte médical créent le mot', pp. 117–30); and Brigitte Maire discusses the actions performed by the doctor and the lexicon in Gargilius Martialis' *Medicinae* ('Actions thérapeutique ou gestes littéraires: le lexique des *Medicinae* de Gargilius Martialis', pp. 147–60).

Some papers deal with other aspects of medical practice. Patricia Gaillard-Seux examines the practice of burning the material used in order to produce a medicament and the ideas behind this usage ('La crémation des remèdes dans les textes médicaux latins', pp. 69–86). Muriel Pardon deals with Celsus' defence of the pharmaceutical medicine ('*In medicinis venena*. Celse et la défense de la médicine pharmaceutique', pp. 103–16); Michèle Meilhac-Léonelli discusses a passage on the colouring of hair in Theodorus Priscianus and the reason for its occurrence in a text on medicine ('La teinture des cheveux, un geste médical? À propos de Théodore Priscien *Eup*. 1,5–6 [éd. Rose]', pp. 173–81); and Nicoletta Palmieri examines what the commentator Agnellus, supposedly active in the school of medicine at Ravenna in Byzantine days, tells us of medical theory and practice at Alexandria in the sixth and seventh centuries

https://doi.org/10.1093/clrevj/bni103 Published online by Cambridge University Press

('*Practicon dividitur in duo*: mesure prophylactique et mesures thérapeutiques chez Agnellus de Ravenne', pp. 183–206).

Put simply, the range of subjects dealt with in this little book is rather wide.

Aarhus GERD V. M. HAVERLING

doi:10.1093/clrevj/bni103

TALK OF THE WEATHER

L. TAUB: *Ancient Meteorology.* Pp. xiv + 271, ills. London and New York: Routledge, 2003. Paper. ISBN: 0-415-16196-7 (0-415-16195-9 hbk).

This slim volume (189 pages of text + 39 of endnotes + 30 of bibliography + 11 of general index) makes a welcome addition to the 'Sciences of Antiquity' series, which was launched by Routledge in 1994. The subject is a broad and fascinating one because in antiquity meteorology embraced not just weather phenomena but included things high above the earth, such as comets and the Milky Way, and things earth-bound, such as earthquakes. Chapter 1 (pp. 1–13) surveys some of the earliest Greek writers who took an interest in weather and the heavens (Homer and especially Hesiod), and explains the need for a modern, up-to-date treatment of this subject. T. sensibly covers separately, in Chapter 2 (pp. 15–69), the efforts that were made in antiquity to record and predict weather, reserving for Chapter 3 (pp. 71–124) a survey of ancient thinkers who sought to explain the causes of weather. Chapter 2 presents a good account of time-honoured weather signs, both those on earth, such as bird calls and animal behavior, and those in the heavens, such as the rising and setting of specific stars and constellations. Included in the discussion is an account of the 'Astronomical Diaries' kept by the Babylonians and the astronomical–meteorological calendars (*parapegmata*) that were inscribed on stone and displayed in public squares. *Parapegmata*, which typically marked the progression of the year with reference to the appearance of certain stars in the sky, helped regulate annual activities (e.g. planting and harvesting) for societies whose civil calendars were often woefully out of step with the seasons.

Chapter 3 begins with a brief treatment of the Presocratics (pp. 72–6). The bulk of the chapter is devoted, as might be expected, to Aristotle (pp. 77–115), especially his *Meteorology,* and to Aristotle's associate and successor as head of the Lyceum, Theophrastus (pp. 115–24). For knowledge of the latter's *Meteorology*, we must depend upon Arabic versions and a fragment of a Syriac translation, and T. does a marvelous job of leading us nimbly through a maze of modern scholarship that has sought to reconstruct Theophrastus' views. On this note of modern scholarship, the point is worth making that the author is not only acquainted with, and adept at summarizing, a large body of modern literature on her subject; she was also able to draw upon a network of scholars who, as indicated in the notes, shared with her work-in-progress and work-in-press.

Chapter 4 (pp. 125–68) takes up philosophers who linked moral, ethical, and theological issues to an understanding of meteorological phenomena. A separate section is given over to each of the following: Epicurus and Lucretius (pp. 127–37), the Stoics and Manilius (pp. 137–41); Seneca (pp. 141–61), whose *Natural Questions* receives quite a detailed précis (pp. 143–59); and the author of the pseudo-Aristotelian

The Classical Review vol. 55 no. 1 © The Classical Association 2005; all rights reserved

https://doi.org/10.1093/clrevj/bni103 Published online by Cambridge University Press