

everything else, and for their bibliographies, these volumes should now be the starting point for future research.

Where so much is offered, it would be foolish to complain that this or that item has been omitted from the bibliography, especially as in the last decade a whole generation of younger scholars has shown new ways of approaching healing cults that transcend the somewhat static picture given here. Much can be found in the journal *Kernos*, whose bibliographies show just how much of a hot topic this whole area has become. But one major source continues to escape notice. The fragments of Galen's *Commentary on the Hippocratic Oath* contain much important information on Asclepius and his family, and on the cult at Pergamum, but because they are preserved only in Arabic, albeit accompanied by an English translation, they have never been cited in modern studies of Asclepius cult. They may be found, edited by Franz Rosenthal, in the *Bulletin of the History of Medicine*, 1956, **30**: 52–87, and reprinted in Rosenthal's *Science and medicine in Islam*, Aldershot, Variorum, 1990.

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Anne-Marie Doyen-Higuet, *L'Épitomé de la collection d'hippiatrie grecque: histoire du texte, édition critique, traduction et notes*, tome 1, publications de l'Institut Orientaliste de Louvain, 54, Louvain-La-Neuve, Institut Orientaliste de l'Université Catholique de Louvain, 2006, pp. 242 (paperback and CD 978-90-429-1577-0). Orders to: Peeters, Bondgenotenlaan 153, B-3000 Leuven, Belgium.

Horses were domesticated some 5,000 years ago and since then have been the constant companions of humans. Their widespread use in military operations, agricultural work and leisure meant that an interest in their health developed and subsequently veterinary works

on this special subject were produced. The book at hand is devoted to one of these texts, the *Épitomé* (of the *Hippiatrica*).

In order to understand the scope of this work it is essential to give a brief overview of the texts examined here. The main horse medicine text is the collection known as *Hippiatrica*, a fifth- to sixth-century compilation of excerpts from seven late imperial authors; it is preserved in five redactions in twenty-two manuscripts reflecting the changes that the text underwent after its compilation (see Anne McCabe, *A Byzantine encyclopaedia of horse medicine: the sources, compilation, and transmission of the Hippiatrica*, Oxford, 2007). Some time after the tenth and before the thirteenth century another compilation was made based on the text of the *Hippiatrica*: it is conventionally called the *Épitomé*, as it is to a large extent a summary of the original in some forty odd chapters. It survives in eight manuscripts (preserving ten witnesses to the text) and underwent five significant stages of reshaping, which included quite important changes. As a living text, which “eludes the classical laws of stemmatics” it was an influential text that was used by Byzantine veterinarians. Compared to the *Hippiatrica* it is concise and practical, organized around headings on each disease followed by a small number of recipes. This is the text discussed in the present volume.

Anne-Marie Doyen-Higuet has been working on horse medicine texts for over twenty-five years. Her five volume PhD thesis on the *Épitomé* was completed in 1983; in 1984 she published a very useful outline of all known hippiatric texts in *Dumbarton Oaks Papers*, 1984, **38**: 111–20, followed by a gap of almost twenty years, only to restart publishing on the topic in 2001.

This volume (the first of three) is a vast prolegomena to the edition of the *Épitomé* (never published before, which will appear in the second volume, followed by a French translation with commentary on the third). In 240 printed pages (and another 407 pages in PDF form on the accompanying CD Rom)

Doyen-Higuet meticulously outlines the complex transmission history of both the *Hippiatrica* and the *Epitome*. In the book itself a preliminary history of the text and its authors is provided, followed by a detailed outline of all the known redactions and the manuscripts that preserve them (pp. 39–196). This is repeated in an expanded, detailed way in the CD: the first part includes an analytical plan of each redaction of the *Hippiatrica*, while the second part dealing with the *Epitome* compares the arrangement of material in both texts, the internal arrangement of chapters within the *Epitome*, a collection of the recipes of the *Epitome*, an exploration of parallel passages between the *Epitome*, the *Hippiatrica*, the *Geoponica* and Latin hippiatric texts, and finally a discussion of possible sources of the *Epitome*.

This work will be of great interest to specialists of ancient veterinary texts and especially those concerned with the complex transmission history of the *Hippiatrica* and the *Epitome*. I fear it has little to offer to anyone else, as the largest part of the substantial text is purely technical. However, it certainly whets the appetite for the forthcoming edition, translation and commentary (though it is not stated when they are likely to be published) as they will make another highly interesting Byzantine technical text available and illuminate the workings of medieval compilers and editors.

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Edward Grant, *A history of natural philosophy: from the ancient world to the nineteenth century*, Cambridge University Press, 2007, pp. xiv, 361, £40.00, \$70.00 (hardback 978-0-521-86931-7); £14.99, \$24.99 (paperback 978-0-521-68957-1).

Edward Grant is one of the world's greatest authorities on medieval science. In the book under review he brings together his lifelong research on medieval science to reflect on the

relation between natural philosophy and science. Grant constructs an illuminating history of natural philosophy, which he considers to be a discipline distinct from theology, mathematics and mixed mathematics. The chronological scope of the narrative reaches from around 3500 BC to the nineteenth century, but the book has a strong emphasis on the Middle Ages and the importance of this period for the Scientific Revolution. The central thesis for which the book argues is that “the most profound change in natural philosophy occurred in the seventeenth century. It involved a union of the exact sciences and natural philosophy, a phenomenon that has received relatively little attention in the vast literature about the meaning and causes of the Scientific Revolution” (p. xii). The outcome of this union, so Grant continues his argument, was that “natural philosophy, once regarded as largely independent and isolated from mathematics and the exact sciences, became significantly mathematized. In this mathematized form, natural philosophy became synonymous with the term science” (p. xii).

The book derives its scope and central thesis from a disagreement between Grant and the historian Andrew Cunningham on the nature of natural philosophy. On multiple occasions, including an “open forum” discussion between Grant and Cunningham in the journal *Early Science and Medicine* (2000, 5 (3): 259–300), Grant had the opportunity to take issue with Cunningham's views. In the book under review he returns to these issues repeating most of his arguments against Cunningham's thesis on the nature of natural philosophy. Cunningham's view on the identity of natural philosophy is that it is about God and His creation. “For the whole point of natural philosophy was to look at nature and the world *as created by God*, and as thus capable of being understood as embodying God's powers and purposes and of being used to say something about them” (Andrew Cunningham and Perry Williams, ‘De-centring the “big picture”’: *The Origins of Modern*