and conclusions can be put into practice, with the essential prerequisite that they are mediated to a wider audience. The concluding part, with contributions on the relationship between the media and academia, advocates increased mutual understanding between the two fields.

To sum up, the compilation offers a sometimes surprising conglomeration of contributions, ranging from demographic analysis to moral-ethical and socio-political considerations, including some of Imhof's increasingly art-historical orientated reflections on the subject. Certainly, the repeatedly emphasized moral aspects and implications for contemporary individuals are not to everyone's taste, and remain, after all, debatable. Nevertheless, the volume deals with an important subject, and at least attempts to apply the often postulated interdisciplinary approach.

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René Ginouvès, Anne-Marie Guimier-Sorbets, Jacques Jouanna and **Laurence Villard** (eds), *Bulletin de correspondance hellénique, supplément 28: L'Eau, la santé et la maladie dans le mond grec*, Actes du colloque organisé à Paris du 25–27 novembre 1992 par le Centre de Recherche "Archéologie et systèmes d'information" et par l'URA 1255 "Médecine greque", Paris, École Française d'Athènes, 1994, pp. xi, 428, no price given (2-86958-066-5). (Distributed by De Broccard, 11 rue de Médicis, 75006 Paris.)

Conference proceedings come in various sizes. This bumper volume is distinguished by the general high level of its communications and by its attempt to bring together archaeologists, medical historians and philologists to look at water in classical antiquity. There are three sections. In the first, the focus is on water and its uses in a variety of mainly medical authors, from Homer to Late Antiquity, and even to Prospero Alpini reporting on Egypt in the sixteenth century. Galen is the only major author left out, in part because the subject has recently been treated at length by J A Lopez Férez in a series of papers noted on p. 108. The second section looks at the religious uses of water, and the evidence for springs and other sources at the sites of healing cults, mainly in Greece. There are reports on recent discoveries at Argos, and at a major site on the island of Lipari that incorporated a large thermal establishment. The final section breaks much newer ground by looking at the dangers to health of water, either within the body, with a variety of "watery" conditions, or outside it. While the provision of sufficient water for an ancient city was often a problem, historians tend to forget the difficulties involved in keeping the supply wholesome in cisterns or in aqueducts. Here the archaeological presentations really do advance our understanding considerably.

The most interesting papers in this volume are the final three papers in this section, looking at paludism, malaria, and marsh fevers. F Villard gives a straightforward account of the plagues that affected armies as they camped in the marshes besieging Syracuse. J N Corvisier and S Collin-Bouffier build on this to examine the famous theory of W H S "Malaria" Jones, that Classical Greece was weakened and finally destroyed by the onset of malaria. By using archaeological, palaeopathological, and medical evidence to supplement that of the literary sources, they independently conclude that Jones was wildly wrong. Evidence for malaria in fifth-century Greece is very slight, and, although marshes were often viewed as dangerous places, this need not have been because of the mosquito. If anything, it was the economic decline of Greece in the last two centuries BC leading to the collapse of agriculture, and the abandonment of careful drainage that enabled *falciparum malaria* to gain a hold, not the reverse, as Jones argued. This view is not new: it was argued more than a decade ago by J de Zulueta and L Bruce-Chwatt, in their history of malaria, work apparently unknown in France, but it is good to see their scepticism confirmed by other scholars with different arguments.

In brief, this is a very useful conference report, and one that shows the virtues of co-operation among the various specialists of Antiquity.

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Jaap Mansfeld, *Prolegomena: questions to be settled before the study of an author, or a text*, Philosophia Antiqua, vol. 61, Leiden and New York, E J Brill, 1994, pp. vii, 246, Nlg. 100.00, $57.25 (90-04-10084-9).

Contrary to what its title suggests, this book is not a prescriptive argument about principles of hermeneutics but a study of Greek and Roman (and early Christian) views on what preliminary issues (philological, biographical) should be dealt with before actually reading the texts of philosophers such as Plato, Aristotle and Plotinus, medical writers such as Hippocrates and Galen, and the Bible. Thus the book is mainly about (some aspects of) ancient theories of reading and interpretation, although these are likely to reflect to a considerable extent what actually went on in the philosophical and medical schools of late antiquity. Drawing from a great variety of texts (mainly proems to ancient commentaries on Plato, Aristotle, Hippocrates and Biblical texts, but also Porphyry's *Life of Plotinus*, Diogenes Laërtius' *Lives and doctrines of the famous philosophers*, and Galen's works on his own writings), Mansfeld deals with the topics students were required to be aware of early in their studies, such as the life of the author, the systematic arrangement of his works and the order in which they are to be read, the theme or purpose of a particular text, its title, questions of authenticity, the style or character of the work, problems of unclarity, etc. These requirements were eventually schematized into "introductory patterns" (the so-called *schemata isagogica*) in Neoplatonist exegesis (particularly by Proclus), but Mansfeld's main thesis is that many of these issues were, in a more or less systematic way, already recognized and applied much earlier, e.g., by Alexandrian philologists and Middle-Platonist commentators. He pays special attention to the notion of "intentional obscurity" of the ancient authors, which served as an appropriate starting point for what he calls "creative exegesis", or as a justification for thinkers such as Galen to read their own ideas into texts of earlier authorities such as Hippocrates.

This is a useful book on an interesting subject. Thanks to its abundant bibliography and its analytical *index nominum et rerum* guiding the (specialist) reader conveniently through a huge collection of references, quotations and enumerations, it will particularly serve as an instrument of research for future work on the history of ancient practices of interpretation. Although Mansfeld generously acknowledges earlier scholarship and meticulously records his indebtedness in the footnotes, it is not always clear to what extent he goes, or claims to go, beyond what other scholars have already achieved (my impression is that, as far as novelty is concerned, there is a considerable variation between the six chapters, which raises the question for what kind of audience the book is intended). As a result of the wealth of material, the argument itself is not always easy to follow, and it would have been preferable if more ancient passages had been placed in the footnotes or in the complementary notes at the end of the book, leaving room for a more compact statement of the main theses (which are not very conspicuous). The style displays a certain looseness (e.g., p. 26, third paragraph; there are some strange personal outpourings on p. 122, first paragraph, and p. 161, end of second paragraph), which sometimes makes for inaccuracy. Thus on p. 16, lines 7–8, it is unclear what "these scholars" refers to; on p. 25, line 6, "read" should be "heard"; on the same page, second paragraph, the words "or even intentionally obscure" go beyond Galen's text (cf. also p. 160), and Aristotle's insistence on clarity as a virtue of style applies to the style *of the orator*, not just to any style; on p. 57 it is, of course, not correct that "Plato wrote nothing but dialogues"; and on p. 124, the first "pupils" should be "fellows" (*hetairoi*).