

CORDES Peter, *IATROS. Das Bild des Arztes in der griechischen Literatur von Homer bis Aristoteles (=Palingenesia, 39)*, Franz Steiner Verlag, Stuttgart, 1994, p. 208

Ce travail risque de passer inaperçu dans la bibliographie, notamment en raison de son titre, aux allures arides. Et cependant il est des plus intéressants, puisqu'il retarde tout le développement de la figure du médecin lui-même dans la littérature classique antique, depuis l'*Iliade* et l'*Odyssée* jusqu'à Aristote. Ainsi part-il d'Homère pour passer ensuite à la poésie lyrique, à la tragédie et la comédie, à l'histoire, au *Corpus Hippocraticum*, à Platon et, enfin, à Aristote. Avec, chaque fois, un chapitre consacré à ces auteurs et, chaque fois, le relevé exhaustif et l'analyse des passages où apparaît le médecin. Le texte est nourri, avec des notes d'une parfaite érudition; il est suivi d'une bibliographie très abondante et s'un index des passages de textes classiques cités, mentionnés ou évoqués, index qui couvre un peu plus de 10 pages (P. 198-208). C'est dire donc l'ampleur du portrait brossé, vivant et détaillé, voire passionnant.

Alain Touwaide

DEMAND Nancy, *Birth, death, and motherhood in Classical Greece*. The Johns Hopkins University Press, 1994, Baltimore-London, pp. 276

The Johns Hopkins University Press series *Ancient Society and History* is devoted to selected topics in the history of ancient Greece and Rome. The last book is dedicated to birth, death and motherhood in Classical Greece, a subject in the large field of the medicine of women, which has been greatly increased in the recent years. Following the English version of Soranus' *Gynaecia*, made

by Owsei Temkin (1956) and the critical editions of the Hippocratic treatises *De morbis mulierum* I, II and *De natura mulierum*, made by Hermann Grensemann, studies on women's world have been widely developed. From Danielle Gourevitch to Paola Manuli, from Ann Ellis Hanson to Giulia Sissa, from G.E.R. Lloyd to myself, diseases of women, pregnancy and pregnancy-related diseases, as well as relationships between maternity and society have been widely analyzed.

In this book, Nancy Demond, focuses on ancient contexts of childbirth, in the *pólis*, in which from Plato to Aristotle maternity is related to the demographical equilibrium and women outside the great social events, and on the *oikos* or household, in which the women were full members (daughter, wife, childbearer, older woman, and also widow): this double aspect characterizes female life, so that women's medicine is related to the great event of reproduction. The Hippocratic treatises are the largest source concerning the conditions and the disease of birth, girls and women: Reproduction, Nature of the child, Critical Days, Aphorisms, Prognosticon, Excision of the foetus, Diseases of Women, Barrenness, Superfoetation, Seventh [eighth] month's child, Diseases of girls, Nature of women, Epidemics.

A such large collection of writings is attractive for any commentator on this field. In her work Nancy Demand explores with great attention the social and cultural contest of child-birth in Classical Greece: midwifery, attitudes of doctors toward women, abortion, treatment of women's diseases, risks of childbirth (including eclampsia) were explored in the Hippocratic treatises (mainly *Aph.*, *Epid.*, *Morb. Mul.*, *Nat. Mul.*, *Nat.Puer.*, *Prog.*, *Septim.*, *Steril.*, *Superf.*) and related to Classical Authors, e.g. Plato. Pregnant women look to the gods for assistance, e.g. Apollo, Artemis, Eileithia, and Asclepius himself, so that in many Asklepieia (Epidaurus, Corinth, Lebena) have been found inscriptions or objects related to infertility.