LLOYD, G. E. R. *Science, folklore and ideology: studies in the life sciences in ancient Greece.* xi, 260 pp., bibliogr., indices. Cambridge: Univ. Press, 1983.

Professor Lloyd has established himself as one of the classical Greek scholars most sensitive to anthropological concerns with his *Polarity and analogy* and *Magic, reason and experience.* In the present work he considers the effects of popular belief and social ideology (briefly adumbrated) on early Greek science. At first sight his themes, the classification of animals, the medical treatment of women and the development of various branches of medicine, might seem rather technical or specialized. This is in fact far from so, and the essays stand both as elegant ethnographic miniatures and as useful commentaries on recent anthropological debates.

Aristotle is conventionally regarded as the first great zoological taxonomist, but on what presuppositions was his classification based? Lloyd suggests that Aristotle's investigative skill and theoretical rigour were juxtaposed with odd lapses and traces these to basic assumptions in popular ideas and the emerging scientific paradigm. The animal world was depicted by analogy to human social relations, and as a teleological hierarchy in which lesser forms deviated from man, yet one which still admitted anomalies. Among the most important deformations was woman and the second essay, on gynaecological examination and theories of conception, delicately exposes the inconsistencies between the recognition of alternative interpretations of the status of women and its failure to affect the dominant view. The last essay, drawing on more heterogeneous sources, reflects on the tension between folk beliefs and the growing literary tradition in pharmacology, anatomy and gynaecology to argue that the effects of literacy are more complex, and questionable, than is often suggested.

A summary of this rich book cannot do justice either to its reading of difficult and contradictory texts, or to its contribution to the debates on animal classification, the position of women and the interplay of the different kinds of knowledge and ideological schemes. Lloyd moves with a deftness and caution, which anthropologists might well emulate, to a qualified conclusion on the perennially fascinating question of the conditions under which Western 'science' began to emerge. The Greek writers discussed, with the possible exception of the sceptics, cane across as determinedly essentialist and worlds apart from the kinds of polythetic or purpose-specific taxonomies, not really considered here, which seem not just to be quite common, but which may have a bearing on possible models of nature.

There are grounds, however, on which *timeo Danaos et dona ferentis.* The early Greek scientists appear here as thoroughly modern men, and occasionally, women. Now, how contemporary is this interpretation? For the cultural conditions under which these (sometimes marginal, sometimes persecuted) figures lived was very different. The problem is the harder because our own knowledge represents itself as the heir to this tradition; but antecedent paradigms are arguably approachable only through subsequent, often encompassing, ones which depend upon different basic assumptions. Foucault for instance, in his last work, argues that Greek representations of self and sexuality involved different, at times incommensurable, presuppositions. So what seems a simple translation may be closer to a fraught passage. Between Foucault's sweeping vision and Lloyd's careful textuality there is a gulf worth exploring. As Lloyd is clearly aware of the former 's potential, one hopes in due course he may turn his classical scholarship to consider the intriguing questions this difference poses.

Mark Hobart