

Inês de Ornellas e Castro, translator: *O livro de cozinha de Apício: um breviário do gosto imperial*. Lisbon, Relógio d'Água, 2015: 291 pp., paperback, €17.

There can be no definitive Apicius: the problems are too wide-ranging. For that reason it is worth noting this Portuguese translation, already published but now thoroughly revised. Inês de Ornellas e Castro, a Latinist and specialist in food history at the New University of Lisbon, is also a member of the DIAITA project on Portuguese and Brazilian food history, based at Coimbra.

The introduction deals with the text and its origins and then surveys the main ingredients used in Roman cuisine. The translation, which is as readable as an *Apicius* translation can ever be, is nicely illustrated with photographs of reconstructed recipes. It adds the author's own expertise to the accumulated wisdom of earlier translators in several languages: notably, while working on her doctorate, the translator was able to record the afterthoughts on *Apicius* of Jacques André, editor of the bilingual French edition of 1974. Most recipes are followed by annotation. There is usually discussion of the early history of major ingredients, with precise references to other Latin and Greek texts. The intended method is also often discussed, necessarily, because the text itself is usually little more than a list of ingredients. Finally there is a handy Portuguese-Latin glossary of foods and utensils.

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Palmira Fontes da Costa, ed.: *Medicine, Trade and Empire: Garcia de Orta's Colloquies on the Simples and Drugs of India (1563) in Context*. Farnham, Ashgate, 2013: 279 pp., hardback, £75.

Garcia de Orta was a Portuguese physician. He studied at two Spanish universities and was introduced, like his contemporaries, to the standard textbooks in Greek, Latin and Arabic. He taught for a while at the University of Lisbon and then, in 1534, sailed for India as personal physician to the newly appointed viceroy Martim Alfonso de Sousa. This was wise, because as a crypto-Jew, descendant of a known Jewish family, he would have been in ever-increasing danger at home. Thus he spent the last thirty years of his life in India, with official posts at the Portuguese capital Goa and the Sultan's court at Ahmednagar, with excursions to his country house near Bombay. By maintaining powerful contacts, and by dying in 1568, he just escaped the Inquisition. His sister Catarina was burned alive in 1569.

His one publication appeared in Goa in 1563. It's written as a series of conversations between Garcia and a visiting colleague from Spain, who demands to know everything, in alphabetical order, about the foods, spices and drugs of India. The dialogue format allows for amusing byplay and also for daring comments about the ignorant assumptions of Europeans and the errors in medical textbooks. Garcia's *Colloquies* became a scientific classic, largely because Carolus Clusius, the gatekeeper of sixteenth-century natural

science, bought a copy in Lisbon on 28 December 1563, translated it into Latin and gave it wide circulation.

The original Portuguese edition of the *Colloquies* (a great rarity) also contains, as a prefatory poem, the first published work by Portugal's greatest poet, Luís de Camões. Take it for all in all, Clusius's carefully annotated copy of that original edition is one of the best things in the world, and it's in Cambridge University Library. Unfortunately we can't yet enjoy the *Colloquies* in English: the only translation, by Clements Markham, does no credit to author or translator.

The book under review grew from a conference that celebrated the 450th anniversary of the *Colloquies*. It's very good in parts, and what more can be said of any conference publication? Here's a selection of the best things. Jon Arrizabalaga, writing on 'Garcia de Orta in the context of the Sephardic diaspora', unravels the complex story of Garcia's family and of his Jewish contacts. Inês de Ornellas e Castro, under the title 'A pleasant banquet of words', goes into the practicalities, identifying the foods and the medicines discussed in the *Colloquies*. In this way she sets the stage for three papers by others that focus on the philological, scientific and commercial backgrounds to Garcia's work. All three are well worth reading, but I pick the one by Hugh Cagle, 'Cultures of inquiry, myths of empire: natural history in colonial Goa'.

Then Florike Egmond explores how the original text was recreated in Clusius's translation. Clusius boldly dropped the dialogue scheme, fitting his Latin version of the *Colloquies* into a sequence of texts of disparate origins, regularly updated, gradually developing towards their final incarnation, the lavish and scientifically advanced *Exoticorum libri decem* of 1605. Egmond tells the story convincingly, and sets a pattern for two further papers that link Garcia with contemporary work by others. The first focuses on his Portuguese contemporary, crypto-Jew, physician and medical author, Amatus Lusitanus, who eventually settled in Ottoman Salonica. The second, by José Pardo Tomás, contrasts the *Colloquies* with contemporary Spanish works on the foods and medicines of the West Indies: some of that work was in turn translated into Latin by Clusius. And, finally, the paper by Timothy Walker about the Royal Hospital Gardens in Goa is good, though its connection with Garcia is more tenuous than the author admits.

He was a great and original figure; the *Colloquies* are truly classic. In this volume you can read almost all that can be said about Garcia (sometimes more than once) and about the curious and ambiguous way in which he has now become a Portuguese national treasure. It's an expensive book, admittedly. You can have it for £72 on your Kindle, but if you can run to that you'll do better to pay the extra £3: the layout, printing and binding are worth it.

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