

## Book Reviews

dictionary. This instalment, covering the words *ilâ* to *inna*, maintains the impeccable scholarly and production standards set by the previous fascicles, and one notes that the list of sources consulted continues to expand.

This fascicle is noteworthy for its domination by a few important terms. The *maşdar* and substantive *amr*, for example, requires an entry of 40 pages (pp. 356–95) describing 49 different ways in which the word was used in translations from Greek. The last 73 pages are devoted to the orthographically similar terms *an*, *ann*, *in*, and *inna* (pp. 408–80), with more to come in the next fascicle. As in previous instalments, the sophistication and clarity of the authors' presentation of difficult material continues to impress.

Two areas for which this lexicon will be of particularly great value struck this reviewer as worth stressing. One has to do with cases in which a Greek text survives only in an Arabic translation. In such a situation, what, for example, is one to make of the term *ama*, which in medieval Arabic almost always denotes a slave-girl or a bondmaid? From *GALex*, however, one will find (pp. 407–8) that the Arabic word translates not only such anticipated Greek terms as *therápaina*, *doulê*, and *oikétis*, but also and more specifically an *oikonómos*, referring to a stewardess responsible for managing a household.

The second area is the tremendous contribution this work will make to our understanding of the textual traditions of both the original Greek works and the Arabic translations. The cumulative indices now list close to 1,000 variant passages in both Greek and Arabic texts, including thirteen important medical works by Hippocrates and Galen, al-Râzî's *Hâwî*, and Ibn al-Bayţâr's *Jâmi'*—all this already in a work that will require at least one more fascicle to reach the end of the first letter of the Arabic alphabet.

It is especially encouraging to note the pace at which fascicles of the work are appearing in print. Long delays in research of this kind are of course perfectly understandable; it is all the more gratifying, then, for medical historians and

others for whom this lexicon will be most important to be able to anticipate its completion before the first volumes fall out of date.

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**Johannes Koder**, *Gemüse in Byzanz. Die Versorgung Konstantinopels mit Frischgemüse im Lichte der Geoponika*, Byzantische Geschichtsschreiber, Supplementary vol. 3, Vienna, Fassbaender, 1993, pp. 131, no price given (3-900538-41-7).

Professor Koder regards this new book as a “by-product” of his studies for a commentary on the *Book of the Eparch*—a Byzantine collection of the regulations governing the guilds of Constantinople. However, it is, in fact, an original study of vegetables as food in Constantinople from the sixth to the twelfth centuries. The work is based upon a chapter of the Byzantine treatise *Geoponica*—a collection of writings on agriculture dedicated to the Byzantine Emperor Constantine VII (913–959). The core of Koder's book is chapter 12 of the original text, with a German translation, a list with comments on the vegetables mentioned there, as well as three main essays on the vegetable supply in Constantinople (pp. 67–74), the harvest and supply of vegetables during the year (pp. 75–84), and cooking information (pp. 85–94). There is also an additional essay entitled ‘Überlegungen über die Getreideversorgung in Konstantinopel im Mittelalter’ (Thoughts about the cereal supply in Constantinople during the Middle Ages).

The textual history of *Geoponica* has not been precisely established. Some scholars (such as E Lipshiz) have regarded it as dating from the tenth century. Others (such as P Lemerle) have argued that it was edited in the tenth century, and that it was in fact, based on the agricultural compilation of Kassianos Bassos of the sixth century. Unfortunately, because of this uncertainty, the chronological borders of the study are somewhat shaky. Although Koder agrees with Lemerle's view

## Book Reviews

(p. 27), he still takes into consideration the relevant texts of later origin, up to the twelfth century.

Koder has focused his attention on the supply of fresh vegetables to Constantinople. Two factors aroused his interest: first, that there is very little to be found about these comestibles in Byzantine sources and, second, that Byzantine scholars have predominantly concentrated upon the supply of bread (p. 7). He rightly points out that the cultivation of quickly decomposable vegetables was possible only within easy reach of consumers. For the city ("Grossstadt") of Constantinople he calculates that a space between two ramparts of about 12 or 15 square km was enough to feed approximately 300,000 people (p. 71). A table (p. 84) gives a good illustration of the availability of the different species during the year.

My own researches support Koder's statement that Byzantine sources have not provided information on the preparation of vegetables (p. 86). Consequently, it is logical that, in an attempt to fill the gaps, he should have used recipes from medical and Middle Eastern culinary manuals (pp. 88–97). In his final essay, he concludes that the supply of cereals to Constantinople from the end of the sixth century until 1204 normally did not require any long-distance transportation (p. 108).

This book tempts the reader to consider the following points. First, all the names of plants lack their non-Greek, particularly Armenian and Arabic transliterations. In many cases these are important because they record the original medieval Greek pronunciation which has been "corrected" during the course of the rewriting and editing of genuine Greek texts. A useful supplement to Koder's book is the index to Greek transliterations in Arabic in A Dietrich's study of the Arabic Dioscorides (*Dioscorides triumphans*, vols 1–2, Göttingen, 1991). The relevant lemmata could also be added from my *Dictionary of the Greek loan words in Arabic*, which is in preparation. Thus, the lemma *Kephalotos* (leek) (p. 49) could be augmented by recourse to Ibn al-Baitar's compendium (Ibn al-Baitar, *Al-Gami' li-l-*

*Mufradat al-adwiya' wa-l-aghdiya*, Bulaq 1291, AH vol. 4.28.18–tr.3.101, No. 1820), and *roka* (s.v. *euzomon*) (p. 45) by 'Lexikon ton Sarakinon' No. 334 (in M H Thomson, *Textes grecs inédits relatifs aux plantes*, Paris, 1995, pp. 139–68). The name *pantzari* (s.v. *teutloryzon*) could be supplied by a reference to its Turkic origin.

Second, *Geoponica* is a unique work in Byzantine literature, but a number of such treatises have been preserved in medieval Arabic writings. It would have been useful to compare chapter 12 with the corresponding chapters in Arabic treatises.<sup>1</sup> Third, a final important question entirely missing from this study concerns the consumers. Koder does not mention who in Constantinople could afford vegetables that would soon deteriorate, which kinds were most popular, or the quantities in which they were sold.

In this context it must be stressed that Koder's use of Arabic cooking manuals (pp. 85–6) as an indirect source is of little help. They do not reflect "normal" food consumption habits, but rather an ideal choice of ingredients indicative of a wealthy social standing. One indirect proof of this can be obtained from the cautious comparison of the ingredients given in the anonymous cooking manual *Kanz al-Fawa'id fi Tanwi'al Mawa'id* (eds M Marin and D Waines, Beirut, 1993) written in or after the ninth century with a medical case referred to by Ibn Sina (d. 1037). The lavish and various foods mentioned in the anonymous treatise did not have a place in everyday Muslim urban life during the ninth to twelfth centuries.<sup>2</sup>

On the whole the book is written in a clear and comprehensible style. Yet at times the foreign reader's eye stumbles upon unwieldy German idioms like "Vollwertbionaturdungumweltgrüntrend" (p. 86) which obviously necessitate more breath.

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<sup>1</sup> E.g. Ahmad b. Muhammad b. Hadjadj al-Ashbili, *Al-munqa' fi al-filaha*, ed. Salah Djarar, Jordan University of the Arabic Language, 1402/1982. Cf. also J Ruska, 'Cassianus Bassus Scholasticus und die arabischen

## Book Reviews

Versionen der Griechischen Landwirtschaft', *Der Islam*, 1914, 5: 174–9.

<sup>2</sup> Ibn Sina warned the practitioner that an ill person's diet must be taken into consideration, since immoderate consumption of one kind of food may influence the diagnosis. For example, a reddish urine could be due to the unbalanced ration of the red beet "which is quite common among our people" rather than disease. As we see the diet of this wealthy(?) person, who was at least able to afford medical treatment, was much poorer than the list of foods in *Kanz al-Fawa'id*.

**John Woodward, Robert Jütte** (eds), *Coping with sickness: perspectives on health care, past and present*, History of Medicine, Health and Disease Series, Sheffield, European Association for the History of Medicine and Health Publications, 1995, pp. 224, £19.95 (095270451-X).

This second volume in the 'History of Medicine, Health and Disease Series' is based on the papers delivered at the European Research Conference on 'Coping with Sickness' at Saint Feliu de Guixols, Spain, 2–7 September 1995, co-organized by the European Association for the History of Medicine and Health. Eight of the papers illustrate the interdisciplinary approach to the problems of medical history. They cover a period from late antiquity to the twentieth century and a territory from Britain to China. The anthropologist Arthur Kleinman argues that disease is a family rather than a personal affair in modern China, stating that 90 per cent of schizophrenic patients there marry and stay married. The question is whether diagnostic criteria in China and the West are identical? The answer is provided by the psychiatrist William Fulford in his paper on modern conceptions of health and illness: when values involved in our conceptions of mental illness are *not* shared, it is a recipe for abuse (p. 29). What is "rational" and what is "irrational" in medicine? Karl-Heinz Leven's paper on the

attitudes towards physical health in late antiquity would benefit from posing this question.

The use of medical terms in metaphorical and political senses has a long history. The interplay of politics and medicine, the parallels between body anatomy and political anatomy are reviewed by Roy Porter on the model of gout. It was seen as a constitutional disease and, according to an eighteenth-century writer, "the constitution of a state is in many things analogous to that of the human body" (p. 118). Gout was viewed as a constitutional exile to the foot of peccant matter similar to that of political criminals exiled to Siberia!

The Sovietologist Susan Gross Solomon compares two medical expeditions in Soviet Russia: to Kalmykia in 1925 and to Dagestan in 1927/28, finds something of a sea change in the focus of medical research on national minorities. Once again, one should be careful in using appropriate terminology. "As committed Marxists, the social hygienists insisted that to understand the incidence and spread of disease required the study of social-economical variables; to alleviate or prevent its occurrence required socio-economic change", notes Solomon. In that case all social historians of medicine and the majority of contributors of this volume are "committed Marxists" by definition.

"This volume . . . shows some aspects of childhood and some of adulthood", notes John Woodward in an introductory chapter. Hopefully, future volumes of this series will be more balanced and "adult". But even in its "adolescent" state this book has some interesting and provocative papers.

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