

over the last thirty years. There is inevitably more work to be done—I miss a reference to the former Phillips MS 4614, now at Yale, Beinecke 1121, one of the Iohannikios group of codices, and I suspect that Mme Boudon-Millot overvalues the Armenian versions and underestimates the value of the Hebrew—but even a cursory reading reveals the enormous spread of Galen's writings, particularly in the languages of the Middle East, and the growing influence of his treatises in the 1300 years after his death. More might have been said about the medieval Latin traditions—the important studies by Mario Grignaschi of the translator Niccolò da Reggio (fl. 1308–45) in *Medioevo*, 1990, **16**, are not mentioned, for instance—and the contrast between Niccolò and earlier Latin translators should have been emphasized more. Niccolò's precise, word-for-word versions allow us to recover in detail much of Galen's original Greek, something that is impossible with other translators, especially those using Arabic intermediaries who prefer to emphasize the general sense of a passage.

Most important of all, Mme Boudon-Millot provides us with, in effect, the *editio princeps* of Galen's bibliographical treatises—and more besides. In 2005, her student Antoine Pietrobelli chanced upon a microfilm of a previously unknown manuscript, no. 14 in the collection of the Vlatadon monastery in Thessalonica. It contained unexpected treasures. Mme Boudon-Millot had already been able to use the evidence of two Arabic manuscripts from Meshed to fill in some of the gaps in our solitary Greek manuscript, now in Milan. This was no mean feat, since for forty years access to them had been almost impossible. But Vlatadon 14 preserved Galen's original Greek, since it had the leaves missing from its Milanese sibling, and, particularly in *On the order of my own books*, passages missing also in the Arabic. We have now new material from Galen describing at the end of his life how and when he wrote his books, and the way in which he wished them to be read. This edition supersedes all previous editions and translations of these two treatises, although it too may in turn be surpassed once

scholars are allowed to see Vlatadon 14 and are not compelled, though religious obscurantism, to work only through a difficult microfilm.

But there is more. Vlatadon 14 also contains Galen's philosophical testament, *On my own opinions*, complete in Greek, much of which, in my edition of 1999, I had to reconstruct from a poor medieval Latin translation. Mme Boudon-Millot and M. Pietrobelli edited this in the *Revue des Etudes Grecques*, 2005, along with a French translation. But the greatest surprise, to be published later this year in a volume in honour of Jacques Jouanna, is Galen's tract *On the avoidance of grief*, previously known only through quotations in Arabic and, more substantially, in Hebrew. Mme Boudon-Millot in her notes gives references to some of the new information contained in these new Greek discoveries which amplifies some observations in the three treatises edited here.

The Budé Hippocrates has long been regarded as the most important and accessible modern edition of that author. It is no mean compliment to say that the Budé Galen bids fair to be its equal.

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**C M Woolgar, D Serjeantson, and
T Waldron** (eds), *Food in medieval England: diet and nutrition*, Medieval History and Archaeology, Oxford University Press, 2006, pp. xv, 347, £55.00 (hardback 978-0-19-927349-2).

Food in medieval England—what could be a better subject except, perhaps, food in medieval France? In this collection, an archaeologist, a physician and a librarian bring together nineteen essays summarizing the last two decades of archaeological, scientific and documentary research. Details of digs, analyses of carbon ratios in bones, close studies of manorial and monastic accounts, palaeopathological reports, intricate tables and graphs of seed and bone

findings make for tedious reading, but also for conclusions about medieval diet and nutrition anchored, for once, in facts. And these essays leave a surprising impression: the medieval diet was more varied, more delicious, and healthier than has been supposed, with all but the poorest having access to fish and fowl, fruit, vegetables, and meat, most of the time, in most places.

Part I surveys the documentable food-stuffs of medieval England. Grain, including wheat, rye, barley, oats, beans and vetch, provided the bulk of calories as bread, ale and pottage. Vegetables and fruit were the next main constituent of the medieval diet; most people (including town dwellers) cultivated small (quarter acre) gardens of vegetables and fruit. These supplied not only the traditional leeks, onions and garlic, but also plums, walnuts, cherries, pears, apples and, in the warmer south, grapes, and even saffron. In addition to home-grown produce, the remains of figs, raisins and almonds in various sites suggest access to imported Mediterranean produce.

Both archaeological remains and documents confirm that beef and mutton were the most important meats in the medieval diet, though pork was popular, especially in the pre-Norman period. Fish—saltwater and freshwater—trapped in rivers, farmed in ponds, or fished in the sea, had an important place in the diet; cod, herring and eel bones being especially prevalent in digs. Everyone kept and ate chickens and, to a lesser extent, ducks and geese. Wild fowl, by contrast, was the prerogative of the upper classes. Indeed, the aristocrats seem to have eaten almost anything with wings, including seabirds and larks, though not birds of prey (or crows). Meat of the hunt—boar, hare and especially venison—was also mainly the food of the upper classes.

Part II covers medieval nutrition, which was more dependent on climate and season than is the modern, for cultural, medical, and agricultural reasons. Thus little meat was eaten in spring, because of Lent; in summer, when cows and chickens were producing well, the consumption of milk and eggs went up, and pork consumption, thought to be unhealthy in

summer, went down. Many special foods were reserved for religious celebrations, especially Christmas and Easter. Despite, or perhaps because of, these seasonal variations, medieval nutrition does not seem to have been as poor as the common canard would have it. At any rate, palaeopathology has not been able to document much vitamin deficiency or disease: medieval skeletons are no shorter than pre-twentieth century European skeletons, nor are they commonly iron-deficient, scorbutic or tuberculous.

It was a pleasure to examine such careful documentation of medieval life, and to find conclusions at odds with the fixed idea that life in the medieval period was poor, brutish and short. I recommend that a variety of scholars take the time to read and assimilate the conclusions of this volume. Perhaps then we can lay to rest, and even inter (for future research) the attractive but, apparently, wrong-headed idea of a premodern population hungry for the invention of industrial farming.

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Jean A Givens, Karen M Reeds, and Alain Touwaide (eds), *Visualizing medieval medicine and natural history, 1200–1550*, AVISTA Studies in the History of Medieval Technology, Science and Art, vol. 5, Aldershot, Ashgate, 2006, pp. xx, 278, illus., £55.00 (hardback 978-0-7546-5296-0).

The essays contained within this collection derive from sessions sponsored by AVISTA and the History of Science Society at the 2003 International Congress for Medieval Studies in Kalamazoo, and by the International Congress of Medieval Art at the 2003 Annual Meeting of the College Art Association. The volume brings together research stemming from a current vibrant interest in the history of medical and scientific illustration. The editors introduce the collection as, “a conversation among scholars in fields at the intersection of the history of art, science, and medicine” (p. xvii),