

synthetic essay on Galen's life and work, originally produced by García-Ballester to introduce a Spanish translation of Galen's major treatise *On the affected parts* (*De locis affectis*), joins such well-established essays as that 'On the origin of the "six non-natural things" in Galen'. Then matters move on from Galen himself, to the medical system built out of his ideas and writings in the medieval West; and seven essays are dedicated to tracing and analysing these developments. Indeed, it is in many ways changes within these intellectual currents, and their institutional setting and professional involvements, that are of particular interest, as articles on 'The new Galen', and 'The construction of a new form of learning and practising medicine in medieval Latin Europe' indicate. Away from these pretty well-known and influential discussions, there are two essays (in Spanish) on medieval debates on fevers, and other pieces on medical teaching and the circulation of Arabic medical manuscripts in Spain, the former rendered into English for the first time.

The book is completed by a full (and very impressive) bibliography of García-Ballester's publications, and a welcome index of persons, texts, places and institutions. There are, it has to be said, some problems with the English, the typography, and the general presentation of the volume; but such a collection is valuable none the less. It brings together in a thematic manner essays by a prominent scholar from a wide range of sources, some more accessible than others.

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Julie Laskaris, *The art is long: On the sacred disease and the scientific tradition*, Studies in Ancient Medicine, vol. 25, Leiden and Boston, Brill, 2002, pp. ix, 172, €69.00, US\$81.00 (hardback 90-04-12152-8).

On the sacred disease has traditionally been seen as an example of rational, secular medical thought, diametrically opposed to magico-religious practices and superstition. Julie Laskaris argues instead that the work "is best

understood as a sophistic protreptic speech that was meant to demonstrate its author's superior understanding and treatment of that disease for the purpose of attracting students and a clientele" (p. 2). Laskaris proposes "a new analytic model" through which to interpret the text (p. 6). This analysis, which she acknowledges owes much to Karl Popper, involves placing the text in its intellectual tradition. This is followed by a survey of modern scholarship on ancient medicine, which tells the historian of medicine nothing new, but is useful for others. Chapter 1 provides an excellent overview of early healers, the transmission of medical knowledge, and the important subject of religious healing. Chapter 2 summarizes *On the sacred disease* and discusses its early and modern receptions. For all its supposed importance as a harbinger of scientific medicine, the text was not highly regarded in antiquity. Its fame is a nineteenth-century construct. In Chapter 3, Laskaris argues clearly that *On the sacred disease* should be read as a sophistic protreptic speech. Chapter 4 examines how humoral physiology and its imbalance are used by the author to account for the disease. The length of these humoral explanations are driven, according to Laskaris, by "competition with the magico-religious healers" (p. 131). Were it not so then "the author . . . would surely have been inclined to make his own account as simple and unified as possible" (p. 133). This is an interesting, but speculative point.

Laskaris maintains that the strongly argumentative style of texts such as *On the sacred disease* and *On ancient medicine* reflects either an inability or an unwillingness to offer alternative therapies to those provided by magico-religious healers. Because of such constraints, "polemical rhetoric was in effect the only avenue left to secular practitioners to demonstrate their superiority; the similarities in their practices and results prevented them from doing so by any other means" (p. 13). Laskaris' analysis successfully demonstrates that the text has strong protreptic elements which would have been useful in attracting a client base. She is also right to stress the highly competitive milieu in which all manner of persons styling themselves "healers" sought custom. Yet *On the*

sacred disease should also be seen as a text written specifically to censure those practitioners (not just those of a magico-religious persuasion) who acted impiously by misusing the divine. For Laskaris, “statements concerning the divine nature of disease are not relevant to the logic of the author’s ideas concerning causation, but are important, rather, for his rhetorical purposes” (p. 114). She notes that Philip van der Eijk regards the treatise as “expressing the author’s genuine religious views” (p. 122, n. 77). I concur. If the author takes such pains to argue that epilepsy is no more divine than any other disease, he does so in part to help remove the stigma of an affliction that is associated with divine displeasure. Here the healer’s first step in claiming to be able to treat the disease is to define it as an illness and not as a species of divine curse. In this respect, the healer may not be as rigidly “secular” as Laskaris maintains. Be that as it may, Laskaris has assembled sufficient material for the reader to look with fresh eyes at a most important early Hippocratic work, and to evaluate its place in the medical and scientific tradition.

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David Pingree, *Catalogue of Jyotiṣa manuscripts in the Wellcome Library: Sanskrit astral and mathematical literature*, Sir Henry Wellcome Asian Studies, vol. 2, Leiden and Boston, Brill, 2004, pp. xix, 472, €89.00, US\$106.00 (hardback 90-04-13152-3).

This is a catalogue of manuscripts of texts of Jyotiḥśāstra, that is, of the Indian learned traditions of astronomy, mathematics, divination and astrology. The catalogue provides descriptions of 959 of the Wellcome Library’s Indic language manuscripts (primarily in Sanskrit), representing more than 500 different texts, by at least 250 authors. The catalogue by David Pingree represents the completion of an effort begun more than thirty years ago. It is doubtful that anyone other than Pingree could have accomplished it; certainly no one could have done so at this high standard.

The work of cataloguing the Wellcome collection’s Indian manuscripts was unusually difficult. Indic manuscripts, especially of Sanskrit texts, were acquired by various agents and dealers in India beginning in 1911. Over time, the collection in the Wellcome, for which a full handlist was not made, became disorganized. Bundles of manuscripts were stored in different places; leaves of individual manuscripts got out of order; sections of the same manuscript became separated, and so on. To complicate matters further, there were composite manuscripts with multiple titles; and many of the manuscripts were of texts on topics so specialized that only a few would be able to identify them.

In the summer of 1954, V Raghavan made a significant advance in organizing knowledge of the Indic collection by creating a list of about 3000 titles. Dominik Wujastyk began to work on the collection in 1977, putting the Indic manuscripts into a rational order and creating handlists. David Pingree had begun to work on the Jyotiṣa portion of the collection beginning in 1969. Further visits, extensive correspondence, and examination of many microfilms continued in subsequent decades.

Over the past three decades Pingree has created standardized schemes for classifying Jyotiṣa texts, and for creating descriptive catalogues of Sanskrit manuscripts. He has also compiled and published the *Census of the Exact Sciences in Sanskrit* (CESS), which provides a comprehensive description of authors of Jyotiṣa texts and the texts attributed to them, together with a list of all known manuscripts of the texts.

The Wellcome catalogue follows Pingree’s classificatory scheme, being divided into the three main divisions of Jyotiṣ: astronomy and mathematics (gaṇita), divination (saṃhitā), and astrology (horā), with further subdivisions of each. The descriptions of manuscripts also follow Pingree’s standard format: first providing information about the text (title, author, date, location, incipit, and its reference in CESS) and then about the individual manuscripts (physical features, details of numbering and previous cataloguing marks, gaps, colophons and post-colophons, scribes and owners, diagrams, etc.). A notable feature of Pingree’s cataloguing scheme