

Amsterdam and Groningen. Most of them in French but a few in English, they document on a day-by-day basis Adriaan's attempt to interest Georges Buffon in publishing the anatomical discoveries made by his father in his dissections of monkeys and whales. Buffon, by then old and feeble, expressed great admiration of the drawing that had resulted but could not be pinned down to acting in accordance with the father's wishes. In the end the negotiations came to nothing, and another thirty years elapsed before Adriaan saw into print the work on whales (only), long after his father's death.

One of the editors of the publication under review, Rob Visser of the University of Utrecht, published in 1985 an authoritative account of Camper's zoological work and was consequently well-placed to realize the value of this correspondence for historians of the life sciences. This value resides most particularly in the light the letters shed on Camper's ways of working and intellectual preoccupations, in how his dissections had led him to view zoology in a very different way from Buffon, despite their shared antipathy to Linnaean method, and in how research on fossils was creating altered perspectives that would serve to shape the emerging discipline of palaeontology.

The production of the volume is excellent and the editorial annotation all that one could hope for.

David Allen

The Wellcome Trust Centre for the History of Medicine at UCL

Vivian Nutton (ed.), *The unknown Galen*, *Bulletin of the Institute of Classical Studies*, Supplement No. 77, London, Institute of Classical Studies, 2002, pp. viii, 179, £45.00 (paperback 0-900587-88-1).

The remarkable and rapid growth of Galenic studies in recent years is reflected in this volume of conference proceedings. It is concerned with a number of Galenic works that, for a variety of reasons, were not included in the old—but in many respects still indispensable—nineteenth-century edition of Galen's works by Carl Gottlob

Kühn. Some of these works survive only in Latin, Arabic, Syriac, Hebrew or Armenian translations, whereas for others the Greek tradition was not yet available to Kühn—and indeed this corpus of new Galenic works, or parts thereof, or new versions of works already known, continues to be supplemented by new, sometimes spectacular discoveries. 'Galen beyond Kühn', the original title of the 1999 conference, would perhaps have been a more appropriate title for the volume, considering that even to Galen specialists, let alone to the wider scholarly community, many of Galen's works as included in Kühn are even more unknown (and even more inaccessible) than the works singled out for discussion here. For one thing, these works have at least received a proper critical edition and in most cases some further scholarly treatment—something which still cannot be said of, for example, Galen's pharmacological writings as included in vols. 11–13 of Kühn's edition. As always, new discoveries attract more immediate attention and excitement, but this should not obscure the urgent need for study of works "known" but left untouched on the library shelves for centuries.

Having said that, this collection is a welcome and valuable addition to scholarship, though obviously more for the individual contributions it contains than for any unifying theme or umbrella under which they are brought together. After the editor's introduction ('In defence of Kühn'), in which the principles and the limitations of Kühn's editorial project are positioned against the background of medicine and medical historiography in early nineteenth-century Germany, discussions follow of Galen's *On the parts of the medical techne* (Heinrich von Staden), *On the thinning diet* (John Wilkins), *Introduction to logic* (Suzanne Bobzien), *On unclear movements* (Armelle Debru), the Arabic books of *On anatomical procedures* (Julius Rocca), and the *Commentary on Hippocrates' Epidemics book II* (Rebecca Flemming, concentrating on the gynaecological sections). In addition, Véronique Boudon discusses new Arabic evidence for the text of *On my own books* (the Greek text of which was edited by Müller in 1891 in the *Scripta minora*), Emilie

Savage-Smith deals with references to Galen's lost writings on ophthalmology as testified in the Arabic versions of Alexandrian summaries, and Gotthard Strohmaier gives a more general account of the reception of Galen's works in Arabic literature. Gerrit Bos covers the reception of Galen in Maimonides' *Medical aphorisms*, while Michael McVaugh examines references (mostly in Guy de Chauliac) to lost parts of the Latin tradition of Galenic works (especially the *Method of healing*). Somewhat apart from this stands Diethard Nickel's critical (and largely negative) discussion of C J Larrain's attempts (published in 1992) to identify hitherto unknown parts of Galen's lost commentary on Plato's *Timaeus*.

The volume concludes with an appendix listing scholarly editions of Galenic works not printed in Kühn (though unfortunately the principles of selection on which this is based are not sufficiently clearly explained to account for the absence of, for example, Lyons' edition of *In Hippocratis de officina medici commentarii*, and Stroppiana's edition of *De dissectione vocalium instrumentorum*, or Jelinek's translation of *De anima*). There is also an index of names and topics and an index of Galenic passages quoted. The latter is symptomatic of the somewhat restricted scope of the volume, most contributions providing a rather descriptive account of the texts in question and their relationship to other Galenic works, although some contextualization is not wholly absent: thus von Staden sets the divisions of medicine as made in Galen's text against the historical background of medical specialization and urbanization in later antiquity, Bobzien discusses the Peripatetic background of Galen's treatise on logic, and Flemming draws parallels with other gynaecological literature such as Soranus.

Philip van der Eijk,
University of Newcastle upon Tyne

Burghart Wachinger, *Erzählen für die Gesundheit. Diätetik und Literatur im Mittelalter*, Schriften der Philosophisch-historischen

Klasse der Heidelberger Akademie der Wissenschaften, vol. 23, Heidelberg, Universitätsverlag C Winter, 2001, pp. 44, illus., €9.00, SFr 16.50 (paperback 3-8253-1243-7).

Late medieval *Regimina sanitatis*, wide-ranging guidelines for a healthy life, contain much more than just advices concerning food and drink. In accordance with contemporary medical conceptions, they also, for example, deal with sleep and insomnia or ways of stirring the mind in order to maintain or restore the balance of the four humours. Story-telling as well was thought to promote health and thus assigned a small place in the *Regimina sanitatis*.

Burghart Wachinger's erudite and well written study focuses on just this "story-telling for health" and its function within the medieval literature in general and the German medieval literature (so far neglected in this context) in particular. The subject occupied the author for several years. His small booklet is the excellent result of long reflection. A first version of Wachinger's study was presented to Gerhard Fichtner in honour of his sixtieth birthday in 1992. Critically revised and several times modified, the paper was delivered to the Philosophisch-historische Klasse der Heidelberger Akademie der Wissenschaften on 25 November 2000.

After a short introduction, the study is divided into three main chapters. The first refers to the place story-telling occupied in the medical tradition. Several contemporary authors such as the physician and author Heinrich Steinhöwel in 1473 and the surgeon and printer Hans Folz in 1482 underlined in their medical works the positive influence of story-telling on the mind and thus on health. In particular, the so called *Tacuinum sanitatis*, based on an Arabic medical text composed by the physician and Christian theologian Ibn Butlān in the eleventh century, emphasizes the important role of story-telling in the restoration of health.

The second chapter deals with the introduction of the *Regiminas'* recommendations in literary discourse. Wachinger describes how medieval authors, by drawing on the *Regiminas'* advice concerning story-telling, managed to legitimate