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as a living specimen of the eclectic but sensitive approach being promoted in the anthology.

Eight sections entail: "the way we are, disease and mental illness, doctors and psychiatrists, nurses and patients, healing, last things, research, and ethics and purpose": not all medical categories in their own right and each with sub-sections. There is an advantage to the non-chronological arrangement—George Eliot followed by Robert Burton succeeded by a twentieth-century doctor—which provides a good read (preferably while the reader is ill); and it is a good read more than anything else one craves in an anthology of this necessarily eclectic type. No one peruses an anthology as one does a novel, but rather dips into its parts and prays to become immersed by some essential aspect of illness and health, as I did in the Schubert letters, where the 30-year-old dying Schubert, never to be healed, pleads in his last letter for more novels of the American James Fenimore Cooper. To think that the sublime Schubert tried to distract himself in his final hours from bodily pain and the annihilation of self by Cooper novels in *German translation!*

A wide choice of writers and painters is represented, along with many cartoons about sickness, and a particularly good selection of Rembrandt. Every reader will have, of course, their own list of desiderata and some will plead for restoration or substitution or addition, further proof of the living opulence of the topic. There is enough matter on healing arts for a dozen anthologies. But I doubt anyone would claim that healing arts ought not to be anthologized in this way. This personal, eclectic approach is precisely the way to make a selection—put yourself, your entire life and set of beliefs on line, and let the reader judge—and begin a dialogue among diverse professionals that academics will eventually have to construe seriously.

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Ph J van der Eijk, H F J Horstmanshoff, P H Schrijvers (eds), *Ancient medicine in its socio-cultural context: papers read at the congress held at Leiden University 13–15 April 1992*, 2 vols, Clio Medica, Amsterdam, and Atlanta, Rodopi, 1995, pp. xxiii, 637, vol. 1, Hfl. 55.00, \$36.50 (90–5183–572–8); vol. 2, Hfl. 50.00, \$33.00 (90–5183–582–5).

The objective of the 1992 Leiden congress from which this collection of papers derives was, as the editors explain, to promote an integrated approach to problems of health and disease in the ancient world which would try to illuminate the socio-cultural setting of the experience of pain and illness and the varied reactions, both personal and systemic, they provoked, as well as to assess the significance of this experience as expressed in literature, religion and philosophy. The intention was, therefore, to bring together, and encourage deepening dialogue between, scholars from all the various disciplines—philology, history, medicine, philosophy and archaeology—which are implicated in the booming study of ancient medicine and whose greater co-operation is essential to carrying it forward.

These two volumes, containing 36 papers of unparalleled diversity, in terms of the range of their subject matter and their approaches, reflect the extent to which this laudable and ambitious aim was realized. Their arrangement is thematic. The first, and largest, section deals with the "social, institutional and geographical aspects of medical practice" from classical Greece to late antiquity, though the Roman period receives the most attention. Among the many contributions, Vivian Nutton illuminatingly examines physicians in a variety of collective contexts, both within the ranks of the profession and within the wider social and civic networks of which they were a part; Karin Nijhuis makes an interesting first attempt to bring current medical anthropology, in particular Arthur Kleinman's model of health care as a local cultural system, seriously to bear on the apparently problematic initial encounter between Greek doctors and Roman patients; and Ralph Jackson provides a useful summary of the evidence provided by

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sets of Roman medical instruments for the range of medical and surgical operations which might have been carried out during the period of their use, and the extent of specialization by Roman practitioners.

The second section, covering “women, children and sexuality”, is less extensive and wide ranging. It includes papers by Danielle Gourevitch, who draws attention to the instructions provided by ancient medical writers for the moulding and fashioning of the new-born baby by the nurse as part of the, essentially cultural, process of producing a properly formed human infant; Ann Ellis Hanson, who examines Hippocratic metaphors for conception, abortion and gestation, clearly illustrating the cultural coherence of metaphors that mixed, congealed and baked the parents’ seed in the oven of the womb; and Ernst Künzl, who argues that archaeological finds of medical instruments in Roman imperial graves of women designated as *medicae* or *iatrinae* (generally but not unproblematically translated as female physicians) help to distinguish them from midwives and give them a more specific existence as surgeons, dentists and other specialists.

A rather different dimension of ancient medicine is explored in the third section, which treats “religious and magic attitudes towards disease and healing” in both pagan and Christian contexts. All the contributors manage to keep the wider picture in view, however, and reflect, to a greater or lesser degree, the more complex, nuanced and integrated character of that picture, of relations between religion, magic and “rationality” within it, which has been emerging in more recent scholarship. Most noteworthy, perhaps, are Angelos Chaniotis’ discussion of pagan propitiatory inscriptions of imperial Lydia and Phrygia which commemorate expiations made for sins (usually religious offences) which had resulted in divine punishment in the form of illness, and Richard Gordon’s sophisticated scrutiny of the healing event in Graeco-Roman folk-medicine.

The fourth section, on “medicine as a science and its relation to philosophy”, is the second most substantial in these volumes,

ranging from Plato to Alexander of Aphrodisias and Galen, and passing through Aristotle and his school, Herophilus and Erasistratus on the way. It also covers both of the main points at which ancient philosophy and medicine intersected—around the conception of the medical art and its relation to other types of art and learning, where Katerina Ierodiakonou’s discussion of the views of Alexander of Aphrodisias on the subject is a welcome addition to existing scholarship, and around the zones of, methodological and substantive, doctrinal interaction and overlap, where James Longrigg’s examination of medicine and the Lyceum is particularly useful (though he overestimates the accuracy of *Anonymus Parisinus*’ testimony concerning Diocles’ notion of the *pneuma*).

“Linguistic and literary aspects of medical texts” are the subject matter for the fifth section, within which Heinrich von Staden discusses Galen’s theory of metaphor, a theory born out of an awareness of the treacherous but indispensable nature of science’s textuality, with his customary incisiveness and perspicacity. The collection concludes with a paper on technical medicine in Attic comedy which constitutes the sixth and final section.

A certain unevenness of quality, and perhaps more acutely of originality over repetition, is inevitable in a collection of such scope but this does not diminish its solid achievement in clearly revealing the real richness of ancient medicine as a field of study which has something to offer everyone who has either an interest in the ancient world or the history of medicine. That is a large group.

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Cristina Álvarez Millán (ed. and trans.), *Abū l-‘Alā’ Zuhri* (m. 525/1130): *Kitāb al-Muṣarrabāt* (*Libro de las experiencias médicas*), Fuentes Árabe-hispanas, 17, Madrid: Consejo Superior de Investigaciones Científicas, 1994, pp. Spanish 312, Arabic 187, no price given (84-00-07455-6).