

in its multi-lingual Proceedings the more remarkable.

The “Hellenistic inheritance” of the title is susceptible of study under a wide variety of aspects, reflecting the range of Galen’s output and the possible range of influences upon him, from Stoic moral philosophy to Alexandrian anatomy. That variety is reflected here, albeit not comprehensively. There are, though, recurrent themes. Chief among them is Galen’s notorious attitude of reverence for the distant past (in particular, “Hippocrates”), combined with contempt for—or worse, silence over—more recent, let alone contemporary, authorities. Different aspects of this problem are investigated, with elaborate scholarship, by Vivian Nutton, Diethard Nickel and Paul Potter; by Geoffrey Lloyd, in a valuable attempt to analyse the motivations of Galen’s Hippocratism; and by Paola Manuli, whose densely-argued, thought-provoking piece on ‘Galen and the Stoics’ was tragically to be her last. Repeatedly we see Galen covering his recent tracks while reading his own theories back into “the ancients”—with nightmarish consequences for the historian. As Potter nicely comments, Galen’s picture is of “a Hippocrates proficient in Hellenistic anatomy”.

One fascinating contribution is Mario Vegetti’s (in Italian) on the “nerves of the soul”. Here the originality is twofold: (1) to explore the influence of Hellenistic *technology* on Galen (and on the previous medical tradition); (2) relatedly, to demonstrate the co-existence of two models in Galen’s “psycho-physiological” explanations: “mechanical” and “pneumatic”. The former, on the example of machines using springs and tension, accounts for voluntary motion by means of “nerves”; the latter, influenced by air-run devices, informs notions concerning the heart, heat and emotive reaction. (Here useful light is incidentally cast on the role of metaphor in Galenic explanations.) Vegetti’s schematization may seem too neat: but any serious attempt at clarification in this area of Galen’s thought is welcome; and the piece is closely argued and ground-breaking. Both this

and an equally original contribution by Jackie Pigeaud, exploring the importance to Galen’s biological thought of aesthetic ideas—Greek concepts of symmetry and proportion, and the *artistic* nature of creation—seem to point to vital new areas of Galenic research.

Luis García-Ballester usefully traces the origins of the concept—important in medieval Galenism—of the “six non-naturals”, in the process casting further light on Galen’s approach to mental health. The volume also contains a couple of (German) despatches from the front line of Arabic scholarship, where impressive sallies continue to recover “new” works of Galen—though there is nothing earth-shaking this time around.

Whatever the chain of accidents that went into its making, this admittedly uneven book contains a remarkably high concentration of work of genuine intellectual-historical interest.

P N Singer, London

Gerhard Endress and Dimitri Gutas (eds), *A Greek and Arabic lexicon (GALex): materials for a dictionary of the mediaeval translations from Greek into Arabic*, Fascicle 2, Handbook of Oriental Studies, vol. XI, Leiden and New York, E J Brill, 1994, pp. 224, Gld. 65.00, \$37.25 (90-04-09893-3).

This fascicle continues the publication of Endress and Gutas’ monumental dictionary of the mediaeval Arabic translations of classical Greek texts (see *Medical History*, 1993, 37: 207–8), and one continues to be impressed by both the high academic standard of the work and the complexity and scale of the task the editors have undertaken. The ubiquitous Arabic particle *idhā*, for example, is subdivided syntactically and grammatically into sixteen sections covering 26 pages (pp. 154–79). Attention is repeatedly drawn to variant Greek and Arabic passages, and textual anomalies are regularly addressed and resolved. For example, *addā*, “to give in payment”, sometimes translates *parembállō*, “to insert”, but in the sense of *katabállō*,

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(p. 142); the meaningless Arabic 'rs proves to be a corruption of the name of the Lydian city of Daldis (p. 196); the obvious error of translating *písos* "peas", as *aruzz*, "rice", is quite plausibly explained in terms of a corruption in the Greek text available to the Arabic translator (p. 196).

One is frequently struck by unexpected ways in which Arabic translators took their own vocabulary to apply to the task of translation. The Arabic *adīb*, for example, quite predictably renders *kósmios*, "well-behaved", or *pepaideuménos*, "educated", but for it to be taken as equivalent to *kritikós*, "one able to judge" (p. 136), is quite surprising. On the other hand, the problem may be that the correct reading of the Arabic (in several places in the passages) is *arīb*, "shrewd", "clever", orthographically very similar to *adīb* in manuscripts, especially of the eleventh century and after. In other cases, it is clearer that translators were encountering difficulties, perhaps due to problems involving an intermediary translation into Syriac. The Greek *schoĩnos* means "rushes", but the Arabic term used to translate it, *idhkhir*, means "lemon grass", a common pharmacological item in medieval Arabic *materia medica* (p. 184). The Arabic *arz*, "pine tree", is an appropriate rendering of *peúkē*, "[Corsican] pine", or *pítus*, "[stone] pine", but not *libanótós*, "frankincense tree" (p. 195). It is, of course, a valuable outcome of the compilation of this work that attention is drawn to such specifics.

Medical historians will continue to find this lexicon indispensable to the study of the transmission of Greek medical texts. The classics of the field loom large in the corpus, and many textual problems are discussed. Medical terminology is recognized as a distinct category and treated as such.

To judge from the scope of the fascicles published thus far, the *Lexicon* promises to be a work of considerable length. It is therefore encouraging to see the editors proceeding at an expeditious pace and providing cumulative glossaries and indices. It will be some years

before the work is completed, but it is already a research tool of great value.

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Andrew Wear, Johanna Geyer-Kordesch, and Roger French (eds), *Doctors and ethics: the earlier historical setting of professional ethics*, Clio Medica 24/Wellcome Institute Series in the History of Medicine, Amsterdam and Atlanta, GA, Rodopi, 1993, pp. viii, 303, £17.00, Hfl. 45.00 (paperback 90–5183–553–1).

One of the key characteristics of the development of principles guiding the practice of medicine in the twentieth century is the reliance placed upon independent advice and ideas drawn from sources external to the profession. For example, lay involvement in professional regulatory bodies was introduced in the 1920s in Britain and has since become an important component of modern self-regulatory systems. Interestingly, however, as the present volume reveals, ancient principles of medical ethics also derived considerable input from sources beyond the profession, such as rules of moral philosophy (as revealed in Vivian Nutton's chapter on the Hippocratic Oath and Roger French's chapter on Friedrich Hoffmann), legal theory (as is apparent from Johanna Geyer-Kordesch's chapter on infanticide in eighteenth-century Prussia), and religious dogma (a central theme linking all of the chapters). One striking example of the relationship between medical ethics and religion is to be found in Vivian Nutton's opening chapter, in which it is revealed that in some later versions of the Hippocratic Oath, the words were laid out in the shape of a cross (p. 24). The present volume contains many similar such instances of discoveries in the ethical regulation of medicine across Europe throughout history.

The present collection of ten chronologically arranged chapters on the earlier historical setting of professional ethics (a somewhat bland title), is based upon papers given at a