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detail exactly how sparse medical care was in Scotland. Even if it were available, the authors show that the stringency of the Scottish Poor Law may have denied access to it. One of their tables (9.B) “shows how much was actually spent on doctors per head of the population on the poor roll. The Scottish average was £0.0154, or no more than 3½d per pauper per year in the old money” (p. 217). The comprehensiveness and range of figures the authors have been able to produce will be the envy of English historians. The homeland of conjectural history after all is also the repository of the *Statistical Account*.

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J. F. HEALY, *Mining and metallurgy in the ancient world*, London, Thames & Hudson, 1978, 8vo, pp. 316, illus., £11.00.

Professor Healy has given us an excellent handbook that incorporates the results of mineralogical and archaeological research and offers glimpses of the social and economic consequences of ancient techniques. Two sections are of particular medical interest. Following Dr. Longfield-Jones, the author clearly sets out the materials, composition, and construction of ancient medical instruments, most of which were of iron or bronze, although gold and silver were occasionally used, if frowned upon for ostentation. Some could be very complicated (F. Kiechle, *Sklavenarbeit und technischer Fortschritt*, 1969, p. 37f., is valuable here), and Galen records instruments specifically designed (II 643f., but never actually made) and of the best Norican iron/steel (II 682, 709 – the first reference is absent, the second mangled on p. 290). In the Ephesian medical contests c. A.D. 190, there may have been an annual competition for new instruments (J. Keil, *J. Öst. arch. Inst.* 1905, 128).

The use of minerals in medicine receives briefer notice, and is derived almost entirely from Pliny. The Greek tradition is largely ignored: there is no mention of the new ‘Mineral Book’ of Xenocrates (M. Ullmann, *Med. hist. J.* 1972, 49; 1973, 59), or of the many medicinal earths like the famous Lemnian earth. The many notes surprisingly have no direct reference to Galen’s detailed reminiscences of his visit to the mines of Cyprus and his medicinal finds there (XII 214–44), although a mineralogical commentary would be of great value. Neither is there a mention of the major work of D. Goltz, *Studien zur Geschichte der Mineralnamen . . .* 1972, which deals at length with ancient mineral drugs. But these omissions should not obscure our debt to the author for his sure-footed guidance over some very rough terrain.

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CARLO M. CIPOLLA, *I pidocchi e il Granduca*, Bologna, Il Mulino, 1979, 8vo, pp. 113, L. 5,000 (paperback)

Professor Cipolla has given us another vignette of the problems of public health in seventeenth-century Italy. This time his subject is an outbreak of exanthematous typhus in Florence in 1620–21, but his acute observations have much wider relevance. His heroes are the doctors and public health officials, struggling to check an epidemic in the face of appalling social conditions and indifference, even hostile disobedience,

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on the part of the ecclesiastics who ran the hospitals, and handicapped by erroneous views on the causation of the disease and its therapy. It was not plague, and therefore plague precautions, with their dire economic consequences, were not recommended; yet the fear that it might become plague always troubled them. Besides, the officials, often insulated from the lower classes, could not believe that such squalor and filth could exist in enlightened Tuscany, and their exposure to the truth, when it came, might lead them to recommend crash programmes of action but also laid them open to suspicions of exaggeration.

Professor Cipolla has a great gift for vivid reconstruction of the events in archival documents. The reviewer will no longer be able to walk in Florence without imagining the odours of stewed silkworms and the putrefaction of the S. Maria Novella hospital, where patients died sharing a bed with three or four other sufferers.

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PHILLIP DE LACY (editor, translator, and commentator), *Galen De Placitis Hippocratis et Platonis Libri VI-IX*, (Corpus Medicorum Graecorum V 4, 1, 2), Berlin, DDR, Akademie Verlag, 1980, 8vo, pp. 250, M. 72.00.

Professor De Lacy's magisterial edition has now reached half-way with the completion of the text and English translation of PHP. He has been able to add to his second volume references to the notes of Theodore Goulston and to quotations embedded in a Yale MS. of scholia to Galen. His use of parallels in later authors, especially Nemesius, and in philosophical texts have enabled him to improve considerably on Müller's edition. The translation is excellent, and English readers will welcome especially his clear version in Book VII of Galen's views on sense perception.

The complications for an editor of an ancient medical text in evaluating and using the varied secondary transmission can be simply seen from the quotations of PHP preserved in the Arabic author Abū Sa'īd Ibn Baḥtīshu' (this journal 1980, 24, p. 99f.). At p. 278,15 and p. 424,24–29, the Arabic omits the poetic quotations from Euripides and Homer, probably because they are sufficiently explained in the translated context, while at p. 168,5 = Arab. p. 33,15 either the translator or a copyist has omitted the negative. The long quotation of p. 518,26–31 also shows considerable differences. It omits, probably rightly, the dubious words "in his instruction" at the end of line 27 (= Arab. p. 26,2); and seems to praise Plato for taking "blessed pains" to speak about what he did not accurately know. Galen, however, approves of Plato here precisely for not trying to give an opinion in such matters. The discrepancy can be easily resolved if, as Dr. A. Z. Iskander suggests to me, the Arabic text of p. 26,5 is emended by shifting the diacritical points to read *tarkih* (forsake, refuse) instead of *barakat* (blessing).

It is a credit to Professor De Lacy that he has successfully negotiated all such hazards, and the wealth of his lists of parallel passages and testimonia (e.g. p. 468 ff., p. 542) gives a tantalizing foretaste of the banquet we may expect from his commentary.

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