

the multi-faceted history of the Hippocratic Oath through the ages.

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John Magilton, Frances Lee and Anthea Boylston (eds), *'Lepers outside the gate': excavations at the cemetery of the Hospital of St James and St Mary Magdalene, Chichester, 1986–87 and 1993*, Chichester Excavations vol. 10, CBA Research Report 158, York, Council for British Archaeology, 2008, pp. xxiii, 294, illus., and CD-ROM, £40.00 (paperback 978-1-9-0277-1-74-8).

Though a long time in the making, a volume on the leprosy hospital of St James and St Mary Magdalene in Chichester has finally arrived. This book is an interim account and claims to be the largest published sample of an English leprosarium and almshouse. The cemetery dates from the twelfth to the seventeenth century with two distinct phases of use. The leprosarium phase (area A) dates from the twelfth to the late fifteenth century with 126 mainly male individuals. The second phase (area B) is the almshouse phase and dates from the late fifteenth to the seventeenth century with 258 individuals showing a typical demographic profile.

The work is divided into four sections to allow readers of different backgrounds to access their topic of particular interest with ease. The main chapters deal with: leprosy hospitals in general, the history and archaeology of the hospital in Chichester, the human skeletal remains, and, finally, an overview of the results. Magilton places the archaeological findings in their social context thus allowing an appreciation of the implications of the disease in society and the attitudes held by the clergy, physicians and the population in general. He successfully links the history to osteology by drawing on the results of the skeletal analysis discussed in later chapters. I expected the book to be somewhat fragmentary given the large number

of authors involved (ten in all), but this is not the case; there are connections between the chapters so that they form a largely coherent volume. It does not matter that some topics are repeated as this allows the reader to select specific chapters. I was somewhat confused about the extent of the osteological analysis carried out by each researcher but assume that all research was based on the demographic profiles generated on the enclosed CD, while each author carried out his or her own analysis of the individual topics discussed in the various chapters.

Two chapters (Donald Ortner, and Frances Lee and Keith Manchester) in particular address the topic of leprosy and its diagnosis. Ortner provides a well considered account of previous diagnosis of leprosy and the problems of differential diagnosis. He also discusses the terminology that should be used for describing signs of the disease in skeletal material. This chapter is an excellent guideline for osteologists who wish to learn more about how to recognize leprosy and the pitfalls in doing so. Lee and Manchester provide a more general account of the condition, including the effects on the soft tissue followed by a discussion of the cases in the Chichester sample.

Some chapters are perhaps less relevant to the topic of leprosy, but none the less provide an insight into the work carried out on the skeletal collection in general. Some discussions on other diseases such as trauma, joint disease and cranial asymmetry attempt to link their findings to the overarching topic of leprosy. Unfortunately the chapters fail to explain if the analyses were made with leprosy as the prime consideration from the outset or whether these are retrospective considerations.

The book is aimed at a general readership, with the bonus of a CD for those particularly interested in the archaeology and osteology of the site. A comprehensive glossary of medical terms has been provided for the reader, less familiar with the terminology of skeletal analysis. The CD provides an individual breakdown of all the skeletons included in the book and is the way forward for any

publication of such magnitude, though it might have been more beneficial to provide the individual skeletal data in a more quantifiable medium such as a spreadsheet.

The final discussion is in fact a summary of the main findings in each chapter and provides a good overview. One could have wished for a slightly more extended discussion drawing together the chapters and the future research potential of the material. Despite the monumental task of bringing together all the different strands of research, overall this volume is very readable. It provides an excellent insight into the historical and archaeological research on leprosy undertaken to date.

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Lesel Dawson, *Lovesickness and gender in early modern English literature*, Oxford University Press, 2008, pp. ix, 244, £50.00 (hardback 978-0-19-926612-8).

The frontispiece of Robert Burton's *The anatomy of melancholy* (1621) offers readers a visual introduction to the diversity of conditions included under the banner of "melancholy" in the seventeenth century. Engravings of different melancholic types adorn the page, including the brooding, artfully dishevelled *inamorato*, or melancholic lover, whose courtier's clothes and hat pulled low signal his lovesick condition. Importantly, the *inamorato*, like all the melancholic figures in Burton's frontispiece, is a man, and much scholarship on melancholy in recent years has questioned the extent to which medical, scholarly and popular discourses about the condition accounted for female affliction.

Lesel Dawson's study of lovesickness and gender contributes to this growing field, investigating the ways in which women in sixteenth- and seventeenth-century England found themselves bound up in different and at times conflicting ideas about melancholic love. Drawing on recent studies of women,

madness and illness, such as Carol Thomas Neely's *Distracted subjects* (2004), Helen King's *The disease of virgins* (2004), and to some extent Marion Wells's *The secret wound* (2007), Dawson explores the problems the female body posed to early modern writers, who tended to blame any aberrant behaviour on the malign influence of the uterus. As Dawson demonstrates, however, popular depictions of women's lovesickness did not always relegate the condition to a product of an unstable and ultimately inferior body; in much of the drama from the period, female characters subverted physiological explanations of their lovesickness and participated in more spiritually ennobling discourses about melancholic love.

In her opening chapter, which explores the historical context primarily through medical considerations of melancholy, Dawson helpfully identifies how different "medico-philosophical systems" coexisted in the period and offered diverse explanations for lovesickness. In both women and men, debilitating love could be described as a result of humoral imbalance, mental fixation, sexual frustration and/or visual fascination, depending on the doctor's or philosopher's point of view. Though these descriptions reflected different disease aetiologies derived from the writings of Galen, Aristotle, Avicenna, and Ficino, among others, many doctors and writers appear not to have seen such differences as problematic. On the contrary, Dawson argues that this eclectically mingled intellectual tradition resulted in a "rich vocabulary . . . for imagining erotic passion" (pp. 19–20), and her ensuing chapters explore the different ways in which writers—most notably playwrights—put this vocabulary to use.

Dawson's identification of different paradigms for understanding and interpreting lovesickness extends through her study, which after the first chapter focuses centrally on female lovesickness. Here she considers Juliana Schiesari's claim that, for men, melancholy is "a privileged state of inspired genius", whereas for women the condition is