

pp. xiii, 553, and CD, €175.00, \$236.00 (hardback 90-04-14798-5).

This is a catalogue of the Haddād Collection, which forms part of the Arabic manuscript collection in the Wellcome Library (London). Purchased in 1986 through Sotheby's, the manuscripts once belonged to the library of Dr Sami Ibrahim Haddād (1890–1957), a well-known Lebanese physician and historian of medicine. The eighty-seven codices described contain more than a hundred texts on various aspects of medicine and related subjects, ranging from the thirteenth to the twentieth century, all written in the Arabic language and script. The texts are works of the most renowned physicians of the medieval Islamic period including translated works of Galen and Hippocrates and numerous texts by less famous authors, some of whom are anonymous, which are important by virtue of their content.

The book is also a revised version of a less complete on-line edition of the same work, published on the Wellcome Library's website (<http://library.wellcome.ac.uk>). While the latter offers rather limited searchability, the printed publication, enlarged by fourteen appendices, provides a well-structured analysis of the collection. The addenda consist of numerous indices, lists, tables and concordances. Some of the descriptive bibliographical information, incipits and basmallahs for example, are entirely listed in Arabic, while indices of personal names and titles are found in both transliteration and the original script. In the last appendix the reader is presented with a thumbnail index of selected images from each manuscript, which can then be viewed in digital format from the CD enclosed in the book.

In a chapter on format, the author enlarges on the codicological descriptions used in the catalogue. Amongst terms such as *mistara* (the trace of a type of stencil used by the scribe as a tool to imprint lines onto the paper) and *catchwords* (the first word of a page written at the bottom of the previous one) the understanding of which the author takes for granted, the reader will discover the *pace*. This is a concept developed by the author and introduced as “a sequence of repeated

patterns which facilitate the description and identification of the hand and the layout of a whole page”. Angles and ratios of repetitive features characteristic of a given Arabic script sample are measured with respect to the *density* of the text, which is calculated from the number of lines on the page and the number of *links* in a line. In one of the numerous appendices to this catalogue, brief instructions on how to calculate the *pace* can be found, followed by various *pace* tables for all eighty-seven manuscripts. No evaluation of this measure has however been produced, which is not surprising considering the limited number of texts and the diversity of their origin and history. Nevertheless, the reader is given the opportunity to experiment with the method, which is clearly based on much painstaking and lengthy work.

As for the description of the manuscripts' contents, this work is more than just a catalogue. It deserves to be called a research tool. The very detailed accounts of single chapters of the texts, comprehensive summaries of contents, distinctions between a genuine beginning of a work and the start of the manuscript, together with reproductions of textual fragments (without corrections), provide a solid foundation for investigating the manuscripts in the collection. In short, the catalogue is a major resource for medical historians, library professionals, and other scholars interested in the subject.

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**Nils P Heebel,** *Babylonisch-assyrische Diagnostik*, Alter Orient und Altes Testament, Band 43, Münster, Ugarit-Verlag, 2000, pp. xii, 471, €98.17 (hardback 3-927120-86-3).

**JoAnn Scurlock and Burton R Andersen** (translators and commentators), *Diagnoses in Assyrian and Babylonian medicine: ancient sources, translations, and modern medical analyses*, Urbana and Chicago, University of Illinois Press, 2005, pp. xxiii, 879, \$150.00 (hardback 0-25-02956-9).

Mesopotamian medicine is a burgeoning field of research which deserves, and will reward, increased attention by medical historians. Both books under review are well suited to promoting this. They both vaunt an excellent command of primary sources and secondary literature, offering thorough coverage of the topics studied, and exhibit high standards of philological accuracy. They both enshrine substantial advances in knowledge and understanding of Mesopotamian medicine, and present themselves in a fashion which is accessible to non-specialists. They deserve to be widely read and consulted.

Despite the similarity in titles, the two volumes are very much complementary rather than overlapping. They approach the ancient evidence with different questions (the primary orientation of Heeßel is cultural, that of Scurlock and Andersen medical), and the textual corpora which they study are not continuous.

Heeßel's book, originally a Heidelberg PhD thesis, specifically studies "diagnostic" tablets (not diagnoses or symptoms on "therapeutic" tablets). The great majority of currently known diagnostic tablets are manuscripts of a 40 tablet series known today as the Diagnostic Handbook, redacted by a Babylonian scholar in the eleventh century BCE. This work, last edited in full by the French scholar René Labat in 1951, is the primary concern of Heeßel's book.

After the introduction (chapter 1), the discussion embraces the structure of the Diagnostic Handbook and its division into sub-series (ch. 2), the composition and logic of entries on diagnostic tablets (ch. 3), the function of the Diagnostic Handbook and its actual use in medical treatment (ch. 4), and the diachronic development of the genre of diagnostic tablets (ch. 5), with particular attention to the redactional activity of Esagil-kīn-apli (ch. 5.2). Chapters 6 and 7 are devoted to textual reconstruction. They list all the manuscripts of the Diagnostic Handbook known to Heeßel in 2000 (a sizeable number having been identified by himself), and present an exemplary edition (comprising score transliteration, translation and philological commentary) of tablets 15–33.

Throughout, the discussion skilfully interweaves existing knowledge with new insights. The introduction of the distinction between *Ursache* (cause/reason) and *Verursacher* (instigator) of a disease, and the observation that diagnostic tablets are usually concerned with identifying the latter not the former (ch. 4.1.2), are especially welcome. One might dissent from the level of significance accorded in the same section to the fact that the basic meanings of verbs used to express affliction by disease ("to strike, to grasp, to seize, to touch" and the like) imply physical contact: a figurative dimension is possible, and it is questionable whether disease was *always* thought to presuppose physical contact with a supernatural being (whatever "physical" contact might mean in such a context). But quibbles and philological trivia (discussed by earlier reviewers) aside, Heeßel's book has established itself as the standard work on diagnostic tablets.

The volume by Scurlock and Andersen (an Assyriologist and a medical doctor) draws on all known therapeutic *and* diagnostic tablets, and to a lesser extent even other textual genres. The authors have collected from them all the symptoms, diagnoses and prognoses, and arranged them in separate chapters according to the type of disease. Thus, after introductory discussions of 'The ancient Mesopotamian context' and 'General health and public health practices', the chapter headings resemble those of a modern medical textbook: infectious diseases, sexually transmitted diseases, genitourinary tract diseases, gastrointestinal diseases, metabolic and nutritional diseases, heart + circulatory system + lungs, eyes + ears + nose, skin and hair, bones and joints, obstetrics and gynaecology, neurology, trauma and shock, poisons, mental illness, paediatrics, dental and oral diseases. There are also chapters on the naming of ancient disease patterns and prognostics, a general conclusion, and a number of appendices.

The ancient sources are accompanied by a detailed commentary which seeks to identify the conditions described (retrospective diagnosis). Along the way, a large number of exciting suggestions are made, for example, that

Mesopotamian physicians knew of peristalsis (p. 118). The combination of philological and medical expertise, coupled with the generous amount of translations, render this volume outstandingly rich in precious details and indispensable for anyone interested in Mesopotamian medicine.

In a work of this size and scope there is inevitably room for dissenting interpretation (the authors modestly disavow definitiveness on p. xvii). The cogency of the medical identifications varies from case to case (for example, the identification of “If a woman gives birth and (the child) rejects its mother” as “autism”, p. 407, is dubious). Chapter 19, one of the most innovative sections of the book, argues for much greater regularity than previously recognized in the association of particular deities with particular types of disease. This is a matter of considerable importance, calling for cautious evaluation (with particular attention to exceptions to the patterns) and serious further research.

A few minor philological issues may be raised. The new interpretation of the connective particle *-ma* proposed for certain contexts on p. xvi is not proven (cf. the translation of passage 6.15, where the new interpretation is not followed). The infectious “(dirty) bath water” of passages 2.19//3.249 is likely to be, more specifically, “(river) bathing water”, on which see pp. 363–5. In passages 6.26 and 6.27 “has sick insides” is more likely “is sick internally” (GIG as stative not adjective). Such occasional trivia do not detract from the enormous value of the book.

Both volumes reviewed here are elegantly produced, carefully proof-read, and contain excellent indices. Heeßel’s also includes a bibliography of Mesopotamian medicine up to August 2000, with an update published in the *Journal des Médecines Cunéiformes* (see [www.oriental.cam.ac.uk/jmc](http://www.oriental.cam.ac.uk/jmc)) vol. 6 (2005). Endnotes in Scurlock and Andersen’s volume sometimes repeat themselves verbatim, even on a single page (p. 691, notes 153 and 155), which reduces the need to hop around. For both volumes, scholars in many disciplines will be deeply thankful.

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**Penelope Gouk and Helen Hills** (eds), *Representing emotions: new connections in the histories of art, music and medicine*, Aldershot, Ashgate, 2005, pp. 254, illus., £47.50 (hardback 0-7546-3058-7).

This collection of essays is an important addition to a growing body of emotion historiography. It is a broad and eclectic work, addressing the articulation and treatment of affect in western art, music and medicine between the fourteenth and twentieth centuries. Yet despite this diversity it remains coherent as a collection, being well-ordered, well-edited, and contemplative about its role in the production of histories of emotions.

Deriving from a symposium organized by the editors in 2001, the book is formed of four parts, entitled ‘Introduction’; ‘Emotion and religious belief’; ‘Emotions and the body’; and ‘Emotions and discipline’. In the first part, theories of emotions are respectively considered by the editors, by Peter Burke, and by Graham Richards. Gouk and Hills provide a good introduction to some of the most important issues affecting historians of emotion today, and their essay stands as a framework for those that follow. Peter Burke’s question—“Is there a cultural history of emotions?”—is one which is as pertinent today as it was when Nietzsche raised the issue in 1882 (p. 34). “Emotionology”, a culture’s display codes and rules used to express emotion, receives as much criticism as theatrical metaphors in Burke’s considered account of the breadth of emotion perspectives in constructivist and essentialist historiographies. And Graham Richards’ contribution reminds us that when we attempt to put emotions into words (“or words into emotions”) we run up against the “available verbal categories”, whether they are “traditional” or “psycho-medical” in origin (p. 50).

The second part of this volume addresses emotions and religious beliefs. In his article on the ‘Spirit of affect in Giotto and Piero’, Michael Schwartz explores the picturing of human emotions in late-medieval and early-Renaissance art. This inspiring piece argues against the “rationalistic and atomistic” approach to interpreting facial expressions