

Book Reviews

the treatise impressive. However, they do not include instances where the image is found by itself, and recourse to MacKinney is still necessary.

Medieval vernacular medicine has for long been the Cinderella of medical history. With the publication of such major studies as this *Sammelband*, as varied and, at the same time, as coherent as the Ortoff material around which it is organized, historians familiar only with the more exalted productions of Paris or Padua now have no excuse for not attending to these more common but no less intellectual works.

Vivian Nutton, Wellcome Institute

Gerhard Endress and Dimitri Gutas (eds), *A Greek and Arabic lexicon (GALex): materials for a dictionary of the medieval translations from Greek into Arabic*, Fascicle 3, Handbook of Oriental Studies, vol. 11, Leiden and New York, E J Brill, 1995, pp. 96, Greek glossary, pp. 32, Nlg 80.00, \$45.75 (90-04-10216-7).

Endress and Gutas' monumental lexicon of the medieval Arabic translations from ancient and late antique Greek texts continues apace with the publication of this third fascicle (cf. *Medical History*, 1993, 37: 207–8; 1995, 39: 107–8). The editorial standard remains high, and the skill with which the various parts of the lexicon are simultaneously kept up to date is most impressive.

Two entries in this fascicle seem to merit special attention. The first, of most immediate interest from the philological perspective, is the extended entry (pp. 249–76, the longest in this fascicle) on the important and ubiquitous exceptive Arabic particle *illā*. This carefully subdivided corpus of data clearly illustrates the various ways in which the term was employed to render Greek constructions; though the use of the Arabic exceptive to translate Greek phrases neither exceptive nor exclusive in structure is well known, the extent to which this proves to have occurred is striking.

The second, of more general interest for the reception of ancient Greek culture in the medieval Islamic context, is the entry on the root 'lh, most commonly used to render terms relating to divinity and the godhead (pp. 307–19). It is well known that the medieval Arabic translators (both Christian and Muslim) needed to provide “theologically correct” translations, but the ways in which this was achieved are nevertheless of both interest and importance, especially in cases where an ancient Greek practice was either not understood at all, or was interpreted in line with eastern Christian customs prevailing at the time of the translation movement.

These examples simply illustrate the broad relevance of the *GALex*. Its materials not only document lexicographical patterns and techniques crucial for our understanding of translation technique and the proper comprehension of the Arabic translations themselves; they also provide an index to the vast array of issues and problems that arose as nascent Islamic culture came to terms with the heritage of antiquity. That it facilitates research in the latter as well as the former, and in such important new ways, is a tribute both to the significance of the work itself and to the scholarly and editorial skills of the editors.

Lawrence I Conrad, Wellcome Institute

Thierry Bardinet, *Les Papyrus médicaux de l'Égypte pharaonique*, Penser la Médecine, Paris, Fayard, 1995, pp. 591, FFr 180.00.

The situation regarding translations of the ancient Egyptian medical papyri into English is very far from satisfactory. There appear to be no English translations of the Hearst, Chester Beatty VI, Berlin, London papyri and the Brooklyn papyrus on snake bite. We are fortunate in having James Breasted's translation of the Edwin Smith papyrus on wounds, though published in 1930. Griffith's 1898 translation of the Kahun gynaecological papyrus into English was updated by Stevens in 1975. Iversen translated Carlsberg VIII into