

philosophical and scientific studies, with medicine especially well represented, but the work's usefulness will not be limited to these areas. Endress and Gutas have registered every word in most of the texts they have included; their *Lexicon* is thus not only a dictionary of technical and scientific vocabulary, but covers ordinary discourse and literary language as well. In this regard it is very significant that many Greek words have been found which, viewed within the context of the Arabic translation movement, prove to bear meanings either unattested or poorly attested in the standard lexica of Liddell and Scott for Classical Greek and Lampe for Patristic usage. It must also be stressed that this work is of great importance to the fixing of Greek texts and their Arabic translations. The editors have frequently found cases where readings in the published editions of both Greek and Arabic texts can be emended or improved; these cases are clearly indicated in the main body of the *Lexicon*, and are listed separately in Parts D (Greek variants) and E (Arabic).

Endress and Gutas stress the provisional and incomplete character of their enterprise. The absence of a word or meaning from the finished *Lexicon*, for example, will not mean that such a word or meaning appears nowhere in any extant source, and the range of usage for a given word attested in the work may not be exhaustive. On the other hand, the editors are perhaps overly modest. The first fascicle of 96 pages extends to the Arabic root '-kh-r, i.e. through about the first one per cent of the potential range of Arabic vocabulary. One of course cannot take this calculation too literally, but it does serve to indicate the enormous scale of the project as envisaged. While completeness may be desirable in principle, its achievement is not always practicable in terms of the available materials, or even a worthwhile end in terms of the time, labour, and resources required to attain it. Those who do not expect to benefit from a work completable in a hundred years will welcome the editors' sound judgement in the conception of this work, as well as appreciate the keen insight, solid scholarship, and hard work evident throughout it. There can be no doubt that their *Greek and Arabic Lexicon* will prove to be an authoritative reference aid indispensable to Graeco-Arabic studies, and extremely valuable in numerous adjacent fields as well.

Lawrence I. Conrad, Wellcome Institute

JUDITH A. OVERMIER and JOHN EDWARD SENIOR, *Books and manuscripts of The Bakken*, Metuchen, NJ, and London, The Scarecrow Press, 1992, pp. xvii, 512, illus., £59.65 (0-8108-2570-8).

"The Bakken: a Library and Museum of Electricity in Life", Minneapolis, is not concerned with the domestic uses of electricity but with the relationship between electricity and the life sciences. Earl Elmer Bakken began the collection in 1969 and The Bakken now operates as a non-profit educational research centre with an active outreach programme. This impressive catalogue is intended to publicize the Library's holdings and also serves as a reference work in its own right. A companion catalogue of electro-medical instruments is projected. Existing guides to historical electrical literature cover a wider field, and the focus of this catalogue will make it of particular interest to medical historians. Topics represented include electrotherapeutics, mesmerism and radiology, and the amount of bibliographical data provided is admirably full (if not too full: much space seems wasted on excessively long titles and on garbled provenance notes which should have received far more editorial work).

In spite of all the hard work that has clearly gone into it, the catalogue has some disappointing features. It is divided into four periods (early period, eighteenth, nineteenth and twentieth centuries) and is alphabetical within each. This is the only approach and the catalogue is limited almost entirely to main entries. Some analytical entries are provided but there is no access to editors, translators, joint-authors, subjects, titles or provenance, and only the first two sections are small enough to browse. Manuscripts are scattered under headings that are not always obvious.

A subject index, admittedly, is easier said than done, though it is not an unreasonable expectation with such a specialized collection, but a chronological approach would have been a useful substitute and should have been relatively easy to create. The index provided covers only the author-headings and adds little to the catalogue itself.

Each section has an introduction giving some key to its contents. The illustration captions are also useful in this respect: a fifteenth-century manuscript of Petrus Peregrinus is thus shown to be

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catalogued under 'Several Scientific Texts' and the papers of the Society of Universal Harmony of Amiens under 'Mesmerism'. An album of Faraday letters collected by Latimer Clark has so far eluded this reviewer and it is generally frustrating to be told of strengths in particular areas when such clues cannot be easily followed up. Remarkably few recent secondary works are included and the fact that some items not listed are nevertheless cited in notes suggests that the catalogue is not complete for this type of material.

Whatever its deficiencies, the catalogue is a valuable contribution to a somewhat neglected subject and one hopes that it will inspire researchers to hit the trail for Minneapolis.

John Symons, Wellcome Institute

JENS LACHMUND and GUNNAR STOLLBERG (eds), *The social construction of illness: illness and medical knowledge in past and present*, Medizin, Gesellschaft und Geschichte, Beiheft 1, Stuttgart, Franz Steiner, 1992, pp. 182, DM 68.00 (3-515-05839-7).

Imaginatively conceived and well executed, this is the most stimulating collection of essays in the social history of medicine that has appeared in recent years. Boldly bringing together the past (five contributions) and the present (a further seven), *The social construction of illness* joins two major currents in recent scholarship: on the one hand, the social constructionist approach to the understanding of sickness and disease, and, on the other, the history of the patient/practitioner relationship, tackling medical history from below. The lucid Introduction, by the editors, and the five historical essays all make original contributions to this confluence (the contemporary essays are valuable too, but they fall beyond the scope of this review).

Robert Jütte's 'The social construction of illness in the early modern period' surveys trends in the existing literature, and, avoiding pompous pontificating, valuably reminds us of the dangers of backprojecting upon the past some of the prime assumptions about the social structures of medicine today. Not least, it would be glib and often anachronistic (Jütte insists) to talk about doctor/patient relations as if they were doing something given, albeit subject to secular variation. Often, it makes far better sense for earlier centuries, to think in terms of networks of care and cultures of healing. To single out the history of doctor/patient relations would be to fall victim to an understandable but treacherous teleology when discussing pre-modern eras in which professionalizing protocols were still labouring to construct the shapes of clinical medicine familiar to us today. Jütte's helpful advice to the medical historian is to turn to the writings of the medical anthropologists.

Barbara Duden has already learnt much from them. In her penetrating 'Medicine and the history of the body', largely distilled from her excellent *Geschichte unter der Haut* (translated as *The woman beneath the skin. A doctor's patients in eighteenth-century Germany*, Cambridge, Mass., Harvard University Press, 1991), she takes up the question of body history, reconstructing the body's economy as theorized by physicians and experienced by women in eighteenth-century Germany. Before "the birth of the clinic", before the invention of the medical gaze and the revolution wrought by pathological anatomy, soma and psyche formed a single system. Moreover, as Duden demonstrates through deft philological analysis, the body, to laypeople and physicians alike, was a site of metamorphosis, powerfully affected by change in the macrocosm: climate, seasons, environment, portents.

Jens Lachmund and Gunnar Stollberg's 'The doctor, his audience, and the meaning of illness' shifts attention to the physician, through study of *Über das Betragen des Arztes* (1789: On the doctor's behaviour), a fascinating tract of practical medical etiquette written by a Dr Wedekind of Mainz. Central to Wedekind's discussion was the physician's need, trapped as he was in Jewsonian patronage networks and saddled with inefficacious therapeutics, to gain the confidence of his patient. Late Enlightenment medicine, as revealed by Wedekind's text, was thus patient-centred; but it was a patient-focused contract in which ample scope was offered to the energetic practitioner, through a theatre of practice, to exercise a very significant *personal* (rather than professional) sway over his patient. Lachmund and Stollberg effectively deploy the idiom of theatre (dramaturgical authority) to portray the medical "show" recommended by Wedekind.

Lindsay Prior draws upon other categories and analytic skills—those of the geographer and the architectural historian—in exploring 'The local space of medical discourse', focusing upon the