

sleeping giant among ancient authors, taught to few students in Classics departments; distinguished with great difficulty from the Galenic tradition by medical historians; and largely off the radar of the general public, who might recognize the name but go to Ayurvedic or Chinese medicine if in search of an alternative system to biomedicine. Vivian Nutton observes: “To describe the fortunes of Galen over the centuries is almost to write the history of medicine since his death” (p. 355). Thanks to library and online resources “a scholar is now in a far better position to understand Galen, and Galen’s opinions, than at any time since Galen’s own day”(p. 358). So what can a reader do?

I mentioned the volume’s utility, a key idea in Galen’s own thought world. First, Appendix 1 sets out the works of Galen in Kühn’s vulgate edition (with Latin translation) and beyond, with their conventional Latin titles, abbreviations and editions. A second appendix lists English titles and translations into vernacular languages. Once we know what Galen wrote, whether there is a translation from the Greek, Latin and/or Arabic and what the basic bibliography is (pp. 405–33), we can turn to the contributors for summary guidance. Julius Rocca explains how Galen used anatomy as “the hallmark of the complete physician”; but “even at its peak, anatomy did not invariably lead either to a better understanding of the function of the body nor to improvements in medical practice” (p. 257). On physiology, Armelle Debru concludes that Galen prefers to base claims on anatomy rather than cosmic and spiritual considerations, which are difficult to prove (for example, the soul exists but its substance is uncertain). “The accounts thus become nuanced, complex and plausible only, with shades of meaning which the subsequent tradition of a rigid, dogmatic Galenism has served to erase” (p. 281). Galen’s therapeutics, Philip van der Eijk observes, has “never received anything remotely aspiring to a comprehensive scholarly treatment” (p. 283). Yet Galen brings to patient care “systematicity . . . comprehensiveness, [and] . . . theoretical

and conceptual sophistication” (p. 300). Again, further research for the reader. On more invasive treatment, Sabine Vogt reviews Galen’s pharmacology, which tried to identify a drug’s impact on humoral balance “with no exact method to measure simple biological facts [such] as temperature, much less any biochemical analysis” (p. 317). In the face of contradictory evidence, Galen developed his trademark system of logical argument based on empirical evidence: Teun Tieleman reviews his ambiguous relationship with the rival medical theories of the Empiricists and others. Similarly, Geoffrey Lloyd shows that Galen’s arguments with his contemporaries are sometimes dismissive (43 Atomists), but at other times indicate partial (sometimes silent) assimilation of the work of others. On psychology, Pierluigi Donini takes on *PHP* and *QAM* (two of those enigmatic abbreviations of Latin titles), concluding that Galen is not as clear as he might be on the implications of following a Platonic model of the soul (against the Stoics); and that Galen does not fully engage with what his predecessors had established. Jim Hankinson, the editor, takes on the key matters of Galen himself, his bibliobiographies, his epistemology and his theory of nature. These are given masterly treatment: Galen is perhaps too confident about what can be known empirically but at least concedes that much is unknowable. On nature, everything from bread to the humours and the cosmos is discussed concisely and authoritatively. Ben Morison and Rebecca Flemming lucidly discuss his logic, language and scholarly commentaries, areas as integral to Galen’s work as his empirical studies.

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Christopher S Mackay, *The hammer of witches: a complete translation of the Malleus maleficarum*, Cambridge University Press, 2009, pp. 657, £17.99, \$29.99 (paperback 978-0-521-74787-5).

When Christopher S Mackay's acclaimed and monumental bilingual edition of *Malleus maleficarum* appeared in 2006, a common criticism was that the price for this two-volume set placed both the original work and its modern translation beyond the means of the average university student. *The hammer of witches: a complete translation of the 'Malleus maleficarum'* removes this imperfection. This reasonably priced paperback edition reproduces with minor amendments the English translation that appeared as the second volume of Mackay's 2006 edition. Readers are offered a full and reliable translation of the 1486 first edition of a text that soon became a most influential tool in conceptualizing and combating witchcraft. From his original and exhaustive introduction, Mackay has created a lucid shortened introductory chapter, which sets out for the neophytes the general intellectual and cultural background of the *Malleus*. It also includes a concise guide for further reading and helpful maps. Some infelicities were inherited from the first edition (for example, the "Fuggers family" on p. 4, and the (literally correct though utterly unconventional and hence misleading) identification of commentaries on Peter Lombard's Sentences as "Commentary on Pronouncements"). But the translation is generally excellent, and the clear identification of the sources employed by the Dominican authors (Henricus Institoris and Heinrich Kramer with the possible collaboration of the theologian Jacobus Sprenger), as well as Mackay's detailed explanatory notes make this volume a wonderful tool for students of fifteenth-century Europe. Missing is the reproduction of a folio from the first Latin edition, which could better link the reader to the original book and its layout. The introduction contains a detailed outline of the work which is a major gateway for every student of the history of witchcraft and the witch-craze.

However it is regrettable that no analytical index was added to this edition. Such a subject-index would have clearly revealed the vast number of topics and themes related to

the history of the body and medicine that render this volume invaluable for readers of this journal as well. It would have immensely enhanced this book's usefulness as a teaching aid and as a stimulating trigger for research. The missing index would have started with entries such as: abortions, abortive births, and amulets (as well as incantations, ligatures, and talismans). The category "body" would refer the reader to sub-categories such as the constructions of the witch's body, change and (animal) metamorphosis of bodies, bodily deformities, the body of Christ, and the nature of aerial bodies. The letter C would include subjects such as cannibalism, castration, churching, complexion as a cause for revelation and determining factor in character formation, and the afterlife of corpses. This would be followed by demonological explanations for physical disease and irregular passions (hatred or love), as well as demons which possess or assume bodies.

The category of disease would include sub-categories such as disease and sorcery, epilepsy, headaches, heroic love, hysteria, leprosy, mania, and melancholy either caused by nature or by demonic agents. Dreams and dream theory, natural and demonological theories of embryology, visual experience (*experientia*) as cause of certainty would then follow. The eye as an instrument of vision, theories of vision, the evil eye, tears and crying as indication for sorcery, hair (specifically pubic hair, which the authors repeatedly discuss) removed by shaving as necessary preparation for torture are just some of the bodily members and functions that would appear in such an index. Impotence as a medical condition or caused by sorcery, incubus and succubus, imagery and metaphors of disease and medicine, magical versus natural medicine, spiritual medicine, would all acquire detailed references. A major category would be devoted to midwives and their presumed involvement in sorcery when they intentionally or unwillingly murder newborns at the insistence of demons or offer them to the devil. Immunity to pain, magical painkillers, physicians who compete with

witches for predicting the hour of death or who participate in the legal procedure leading to the identification and conviction of sorcerers, nocturnal pollution, natural proneness to and medical conditions for possession, impediments to procreation, and purity and purification would be some of the subjects included in the letter P. “Sex” would direct the curious reader to dysfunctional sex, sex with demons, and to sex differences (how is it that women are found to be tainted with this heresy more often than men and why are women sorcerers greater in number than men while men are more often affected by sorcery? was a central theme which intrigued the authors). Sterility, harmful touch (of the witch) and torture would close such an imaginary index.

All this was just a suggestive and partial selection indicating the richness of medical and bodily themes in this book, which should become a standard text for anyone teaching or interested in the history of the human body in pre-modern Europe and in the wild fantasies associated with it.

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Lluís Alcanyís, *Regiment preservatiu e curatiu de la pestilència*, ed. **Jon Arrizabalaga**, *Els Nostres Clàssics*, Barcelona, Editorial Barcino, 2008, pp. 161, no price given (paperback 978-84-7226-733-6).

From the middle of the sixteenth century and well into the seventeenth one of the most popular genres of medical literature was what were known as pestilence treatises. These were a large and heterogeneous group of works in which doctors recorded their perceptions and reactions when faced with the paradigm of infectious and contagious diseases of the late Middle Ages and the early modern era. The majority of these treatises are characterized by a markedly practical approach and their publication often coincided with the onset of plague. They offered prophylactic advice and

medicinal remedies in the face of plague onslaughts that, again and again, devastated villages and towns throughout the length and breadth of Europe. Such is the case of the book being reviewed, the *Regiment preservatiu e curatiu de la pestilència*, an incunabula printed in Valencia in 1490 and written by the Valencian doctor Lluís Alcanyís (c.1440–1506). The *Regiment* is no exception to the rule characterizing medical literature on pestilence that locates the creation of these texts during times of plague. Its publication coincided with the plague outbreak that ravaged Valencia from 1489 to 1490. The book consists of fourteen quarto folios typeset in Gothic and was written by one of the most prominent medical personalities in Valencia in the late Middle Ages. In fact, during the last third of the fifteenth century and the first years of the sixteenth, Alcanyís occupied the highest posts within the education and regulation hierarchy of the Valencian medical and surgical profession. Despite this high social and professional standing, Alcanyís was accused by the Inquisition of being a Judiazer, banned from his profession, imprisoned, brought to trial, and burned at the stake in 1506. It is precisely the Inquisitorial records of his trial that have been used to document his personal life and family ties.

Jon Arrizabalaga, editor of this critical edition, has dedicated over twenty-five years to the study of Alcanyís and his works. A methodical and thorough researcher, Arrizabalaga complements the edition with an interesting introductory synthesis in two extensive sections: one dedicated to the analysis of pestilence treatises within the literature of the late Middle Ages; and another to the study of the *Regiment* and the biography of its author. Indeed, Alcanyís’s text is simply one of many that appeared after the advent of the printing press. Its re-edition is only relevant if it is framed within the context of Catalan literature, given that the principal merit of the *Regiment preservatiu e curatiu de la pestilència* is that it is the first medical text originally written in Catalan and printed by the crown of Aragon. Only three copies survive of