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chapter. Chapters on human anatomy, physiology, and pathology with obstetrics and the whole area of gynaecology follow. Sexual relations are dealt with in chapters 6 and 7 and Maimonides' beautiful description of the relationship between a man and his wife is given in translation from the treatise on marriage *Eeshuith* (15:19 & 20) on p. 178. Death and Jewish customs observed in connexion with it, along with the criteria by which death is determined, are described. Veterinary medicine, alcohol, leprosy, and astrology are among the variety of topics treated in the final six chapters.

In addition to *Mishneh Torah*, Rosner has drawn upon the vast corpus of Maimonidean, Biblical, and Talmudic writings often relating dicta of the ancients to present-day customs and observances. The work is both interesting to read and encyclopaedic in content, with the added bonus of excellent bibliographic information in the notes at the end of each chapter. Dr Aaron Twerski concludes his foreword with the words of the sages, "One good deed leads to another". The fecundity of Rosner's pen bears ample evidence of past good deeds, the present work being the latest exemplar, and the prospect of more is assured by a number of the author's works referred to in the notes as "in press" or "submitted for publication".

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LUIS GARCIA BALLESTER, *Los moriscos y la medicina*, Barcelona, Editorial Labor, 1984, 8vo, pp. 256, [no price stated] (paperback).

This book is the result of long years of research by one of the outstanding historians of Spanish medicine. According to the author's preface, the book is a continuation of his previous work, *Historia de la medicina en la España de los siglos XIII al XVI*, vol. I (Madrid, AKAL, 1976) and includes a revised and enlarged version of one of its sections, 'La minoría musulmana y morisca' (pp. 77–182). The book is, in fact, devoted entirely to the medical practices of the Moriscos, a Spanish-Moslem community forcibly converted to Christianity at the beginning of the sixteenth century. Because they were ultimately unable to assimilate into Christian society, the Moriscos—who had lived in Spain for hundreds of years—were expelled from the country a hundred years later.

The book approaches its subject, with no small measure of empathy for the persecuted minority, from two different but complimentary angles. First, it measures the great loss suffered by Spanish science in general, and Spanish medicine, in particular, because of discriminatory practices and, second, it offers a multi-faceted examination of Moriscan medicine and medical practices.

Sixteenth-century Spain had a great advantage over its fellow European nations during the period of "scientific renaissance" and Galenic "medical humanism". It had access to most of the very precise Arabic translations of Greek medical treatises, together with commentaries upon them by Moslem and Jewish scholars, such as Avicenna's *Canon of medicine*. It has as well a large community of Moriscos who knew Arabic well and could have made these treasures of medical lore available to Spanish scientists. But the opportunity was lost because of the religious fanaticism of Christian Spain. The Moriscos were ostracized and persecuted and the use and study of Arabic prohibited. The over-zealousness and narrow-mindedness of Spanish society proved tragic for the Moriscos, but it was no less tragic for the development of Spanish intellectual life.

In dealing with Moriscan medicine itself, the author performs a masterful job of anthropo-sociological reconstruction, illuminating the variety of medical branches in both their scientific and social aspects. The undertaking was made possible by the wealth of material painstakingly extracted from the reports of interrogations and legal proceedings carried out by the courts of the Inquisition against Moriscos suspected of secretly adhering to Islamic law or simply transgressing against the precepts of Christian orthodoxy. Thanks to the unusual monograph of the French historian, Emmanuel Le Roy Ladurie, *Montaillou, village occitan de 1294 à 1324* (Paris, Gallimard, 1975), we have become a good deal more cognizant of the value of the Inquisitorial archives. The great advantage of these sources over other written

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records of the Middle Ages and the Renaissance is that they enable us to study not the learned culture but the beliefs and views of the common people. Were it not for the fact that so many were hauled before the Inquisitorial courts, we would have had very little evidence about them at all. In this particular case, these sources are of inestimable value because they constitute almost the only source of information on Moriscan medical practices to which we have access at present. Garcia Ballester, with the assistance of Rosa Blasco, was able to piece together the facts from scattered testimonials and reports to produce a comprehensive—and riveting—picture of both prescriptive and popular Moriscan medicine. It covers the field, dealing with the training of doctors and healers, their connexions with traditional Moslem medicine, the way in which medical knowledge was preserved and passed on from generation to generation, and the complex system of relations which obtained between Moriscan medicine and Christian society.

A third section of the book comprises a selection of sources from the records of the Inquisitorial courts and provides us, as it were, with the historical realities of Moriscan medicine. In his introduction to this section of the book, the author stresses the fact that it was not his intention merely to attach a documentary appendix to the first two parts of the book. Rather, he hoped to bring the reader face to face with the reality of the Moriscan medical sub-culture while at the same time illustrating the process of scientific disintegration which set in in the wake of the confrontations between “Old Christians” and “New Christians”. The pressures exerted by the former on the Moriscos pushed them into the margins of society, and Moriscan medicine, thus excluded from the mainstream of scientific inquiry, came to depend more and more on praxis and less and less on theory.

While these documents provide the reader with great insights into the history of Moriscan medicine, it would appear that such total dependence upon Inquisitorial sources leaves something to be desired. True, there are very few medical documents written in Aljamiado, the Spanish language transliterated into Arabic and commonly used by the Moriscos, and even fewer in Andalusian Arabic. Nonetheless, every effort should be made to publish whatever material of this sort is available and to try to uncover more. This would prove, after all, the more authoritative source for an understanding of Moriscan medical concepts.

Still, Garcia Ballester's work is exceptional and is a must for anyone interested in the history of sixteenth-century medicine. It goes without saying that it is an important contribution to Moriscan historiography, not the least because of the author's skill as a writer and his interdisciplinary approach, in which sociology and anthropology are given their due within the general framework of historical research.

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LOLA ROMANUCCI-ROSS, DANIEL D. MOERMAN, and L. R. TANCREDI (editors), *The anthropology of medicine. From culture to method*, South Hadley, Mass., Bergin & Garvey, 1983, 8vo, pp. xiii, 400, £33.25 (£16.10 paperback).

“This volume”, assert the editors, “represents the state of the art of medical anthropology” (p. vii). And medical anthropology (or is it this volume?) “will provide a foundation”, they believe, “for a biohuman medical paradigm”. This single biohuman paradigm is to integrate the two, otherwise different, approaches of biomedical science and behavioural science, the unifying factor being the concept of culture. The importance of the project is said to lie in the belief that “medicine, in a very real sense, stands astride both the cultural and biological dimensions of humankind; . . . that medicine is a kind of applied anthropology in the broadest sense of the term: action for human beings.”

Ambitions apart, the twenty essays cover five topics: the “interaction of medical systems” (in fact, “western medicine”—here seen as a single whole—plus any one other system); “symbolism and healing”, with three of the five chapters on Mexican and American Indian therapies, the others being on a Zairean society and on the placebo. The third topic, though