

ancient Chinese medical reasoning. Vivienne Lo's survey of recently-unearthed medical manuscripts from Mawangdui (Hunan) and Zhangjiashan (Hubei) reveals that later acumoxa-related theories were indebted to *qi* manipulation in the literature of sexual-cultivation, and also to acupoints represented in the metaphorical language of landscape in related literature. These ideas present distinctive views of the body in early China: one focuses on visual features; the other displays a body landscape mirroring natural topography. Lo's study broadens current views on the early development of acumoxa therapy in the new light of the culture of "nurturing life" (*yangsheng* 養生), i.e., "those techniques broadly aimed at physical cultivation and longevity which formed a part of élite culture during the Western Han period" (p. 21). Meanwhile, Elisabeth Hsu's exploration of "pulse diagnostics" is rather concentrated on an élite physician's twenty-five medical case histories in the second century BCE.

Whereas Hsu's study is supported by the early archetype of medical case histories, Christopher Cullen interestingly proposes that *yi'an* 醫案 as a "new" type of this genre with clearer origins and purposes, was in fact an innovation of the Ming (1368–1644). Not only the number of *yi'an* increased steadily since then. Its compilation also appeared unique—Cullen suggests that *yi'an* may better be comprehended as "case statements" rather than "case histories" because of the structural resemblance to legal case statements. Bridie Andrews indicates further that the genre of case records as clinical narratives was later standardized and modernized in the Republican period (twentieth century) when Chinese medicine encountered challenges from western biomedicine.

The form of medical case histories is certainly not the only aspect of Chinese medicine that has changed in the modern era. Both medical discourses and medical practices have been drastically transformed, partly owing to the newly built government's interventions after 1949. Readers will glean very different perspectives on modern Chinese medicine, the "medicine of revolution" in the 1950s and the

"medicine of plurality and synthesis" in the 1990s, from chapters contributed by Kim Taylor and Volker Scheid respectively.

Another innovation that deserves attention is the rise of new medical traditions in Late Imperial China. Marta Hanson demonstrates that the "invention" of the southern medical tradition, *wenbing* 溫病 (warm-factor disorders)—in opposition to the old northern *shanghan* 傷寒 (cold-damage disorders) tradition—was inspired by the reinterpretation of old canons together with regionalism. Likewise, Georges Métaillé attempts to prove that one innovative achievement of Li Shizhen's *Bencao gangmu* 本草綱目 (1596 edition) was his re-classification of the entire *materia medica* according to a new logic largely motivated by Confucian *gewu* 格物 (investigation of things) as "a method of observation of the natural world from a moral perspective" (p. 224). Such a naturalistic view of observing "things" stands in contrast to the magico-religious views of iatromancy surveyed by Donald Harper, and also to that of medical numerology discussed by Catherine Despeux.

In general, this book is a valuable collection of case studies of the pathology, aetiology, diagnostics, dietary therapy, drug therapy and medical policies at certain times and places during the long course of Chinese history. Because of the extensive range of topics discussed and the number of technical terms introduced, Elisabeth Hsu's lucid introductions to each chapter provide essential guidelines, especially for readers outside the field of Chinese medical history.

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Charlotte A Roberts, Mary E Lewis, and K Manchester (eds), *The past and present of leprosy: archaeological, historical, palaeopathological and clinical approaches. Proceedings of the International Congress on the Evolution and Palaeoepidemiology of the*

Infectious Diseases 3 (ICEPID), University of Bradford 26–31 July 1999, BAR International Series 1054, Oxford, Archaeopress, 2002, pp. viii, 311, illus., £42.00 (paperback 1-84171-434-8).

No less than thirty-seven authors contribute to this publication on leprosy. It is a disease with an inheritance of social and cultural stigma, and even though effective therapy is now available, it still constitutes a health problem in certain parts of the world. Not surprisingly, then, several of the contributions are dedicated to commenting upon the current situation.

In addition to ‘Miscellanea’, the report is divided into four main sections: ‘Clinical leprosy’, ‘Skeletal diagnosis of leprosy’, ‘History and palaeopathology of leprosy worldwide’, and finally ‘Molecular diagnosis of leprosy in skeletal material’. The contributors come from several countries and disciplines, making the report also an interesting journey into a number of academic traditions and methods old and new.

The largest section is on history and palaeopathology worldwide, and a common theme is the spread and geographical distribution of leprosy through history. Several authors draw leprosy maps over certain geographical areas, be they Russia, Finland, Hungary, the Czech kingdom or the Pacific, while Michel F Lechat paints the really grand picture from the earliest times until the mid-nineteenth century. Other authors discuss the distribution of leprosy in time and place, relating it to methodological questions and major historical events that are considered turning points also in the history of leprosy, like the Crusades and Columbus’ voyages. The question of why leprosy disappeared in some areas, but not everywhere, is not very energetically attacked, but clues are given also for the period prior to effective medical treatment.

A number of methodological and technical problems are raised. What can written sources and iconography reveal about the spread and scope of one specific disease in time and space? What archaeological evidence is there—and

what precisely is the main evidence of leprosy in skeletons?

Gillian M M Crane-Kramer convincingly argues that osteological evidence does not support the idea of there being a diagnostic confusion between leprosy and syphilis in the Middle Ages, and consequently cannot support the contention that syphilis existed in Europe prior to Columbus. Della Collins Cook, on the other hand, argues that destruction of the nasal spine is not pathognomonic of leprosy “in the New World” (p. 84)—an argument with some merit, one is inclined to think, for the Old World as well. Piers D Mitchell strongly argues against the idea that crusaders brought leprosy to Europe; he insists that it was already there. The increase in the number of leprosaria at the time of the crusades coincides with a rise in the number of general hospitals, which points to a change in social attitude rather than an epidemic of leprosy.

In a publication of proceedings, it is to be expected that the different contributors sometimes give conflicting answers to questions raised—and the various positions certainly contribute to the interest. I would, however, have liked the editors to help the reader in spotting the current controversies. Establishing the *Stand der Forschung* in this specific field of medical history is certainly not easy for an outsider, and the reader has to work fairly hard to bind this collection together.

I had no idea dry bones could reveal that much and still keep so much in the dark—but the social and cultural meaning of leprosy is no less important than bones. There seems to be a common story of stigmatization and marginalization to be told in Asia, Europe and Africa, and in modern times also in the United States. Alicia K Wilbur’s comparison of the social exclusion in twentieth-century North America of people suffering from tuberculosis with that resulting from leprosy is thought-provoking. The voices to be heard in her paper give insight into what it meant, on an individual level, to lose home, family and friends, name and social status in a time otherwise characterized by democratization and individual choice.

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The proceedings also contain a touching story on de-institutionalization of patients suffering from leprosy. It may have been hard to enter the various institutions, but today, they are regarded as home and as such, difficult to leave (Anwei Skinsnes Law). This is a story of interest not only for those specializing in leprosy; it concerns all fields where institutionalization and de-institutionalization have been practised.

Specific individuals in the field are also dealt with. Pia Bennike portrays Professor Vilhelm Møller-Christensen under the title 'his work and legacy'. She has written an outspoken biography; it is short, a good read and informative as to both the person and the development of palaeopathology as an international field of study.

Finally, the impact of words in historical research, and particularly in medical history, is one of the points driven home in the volume: the people's first language is preferred, be it when dealing with the past or today. Those speaking against using "the offensive language of the past under the guise of 'historical accuracy'" (Anwei Skinsnes Law, p. 7) undoubtedly received a mixed reception among historians. The issue is delicate and difficult. Yet not only historical accuracy is at stake, but also the historians' ability to give as true a picture as possible from the past. The common experience worldwide, it seems—also from this volume—has been and still is stigmatization and marginalization, a lot of pain, humiliation and loss of dignity. To avoid the language of the past when telling this story may not be the best way to enable people of today to understand the impact words have had in the historical process and in shaping the social and cultural meaning of leprosy.

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Roland Andréani, Henri Michel, and Elie Pélaquier (eds), *Hellénisme et hippocratismes dans l'Europe méditerranéenne: autour de D. Coray*, Montpellier, Université

Paul-Valéry, 2000, pp. 304, €22.87
(paperback 2-84269-383-3).

This volume contains the proceedings of a conference organized at Montpellier on 20–21 March 1998 by the Centre d'Histoire Moderne et Contemporaine de l'Europe Méditerranéenne et de ses périphéries. The organizers' aim appears to have been above all historical, even though philologists and physicians were invited to put their points of view. The contributions thus collected about the Greek doctor, translator and editor, Diamantios Coray, fervent admirer of the French Revolution and ardent supporter of Greek independence, adopt a quite different point of view from that of a previous conference devoted to 'Médecins érudits de Coray à Sigerist', whose proceedings, edited by Danielle Gourevitch, were published in Paris in 1995.

It is therefore surprising that the only mention of this work is that of Jacques Jouanna in a note on p. 78. Likewise, nothing explains the editors' decision to divide the twenty or so papers into three sections: Diamantios Coray, from Smyrna to Paris; Hippocrates and Hippocratism from the middle of the eighteenth century to the beginning of the nineteenth; Hellenism and Hellenists in the time of Coray. The unity of the research thus undertaken around the person of Coray would certainly have gained in clarity if the editors had not presented us so precipitately with the raw result of their work without any preface, introduction or conclusion. The result is a sometimes ill-assorted collection in which are mixed different genres, the good with the less good, with at times a perceptible tendency towards the irrelevant: in one of the contributions (pp. 161–72) Coray's name is not even mentioned.

Nevertheless, there is much to be said and learnt about this Greek physician, born in Smyrna in 1748 to a family of merchants. He moved to Montpellier in 1782 to study medicine before going on to Paris in 1788 where he watched the French Revolution with exaltation. As R-P Debaisieux-Zemour rightly notes (p. 92), he there acquired the conviction "that progress and the development of education among the French people had given birth to the love of