

## Book Reviews

'Scientists and Charlatans' (pp. 257–331), Gillispie goes on to show doctors endeavouring to define more clearly the contours of their profession by attacking what they saw as medical quacks. Entertaining full-dress treatments of the medical careers of Mesmer and Marat illuminate the general theme.

Gillispie's general thesis is not, it is true, novel in regard to medical science. However, the book's breadth of scope allows medical developments to be placed against the wider panorama of Enlightenment science. The biographical and institutional approach may at times lack theoretical edge; but it makes for diverting as well as instructive reading. At the end, one emerges with a clearer sense of the world of emulation and research, government sponsorship and private patronage, professional overlaps and personal quirks and eccentricities which Enlightenment scientists inhabited.

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JOHN BLOCK FRIEDMAN, *The monstrous races in medieval art and thought*, Cambridge, Mass., and London, Harvard University Press, 1981, 8vo, pp. xiii, 268, illus., £14.00.

This fascinating account of the monstrous and fabulous races that peopled the fringes of the medieval world offers many revealing sidelights on medicine. We meet the children of Adam who ate forbidden herbs and begat monsters; theologians and lawyers, as well as the physician Pietro d'Abano, discussing the religious and possibly human status of monstrous births; and, somewhat belatedly, believers in a pre-Rousseau noble savage wandering in the woods. The common Hippocratic theory of environmental and humoral determinism easily led to the unfortunate conclusion that the Negro was irrevocably inferior, no matter how sophisticated his social organization. Galen's opinion of the Negro, as reported in Arabic sources, confirmed this necessary degradation: the Negro's excessive emotionalism was the result of a natural imperfect organization of his brain, which led to a weakness of intellect, as inevitable as his curly hair, thin eyebrows, dilated nostrils, thick lips, sharp teeth, smelly flesh, black colour, long feet and hands, and large genitals. (al-Mas'ūdī, *Les prairies d'or*, tr. B. de Meynard, Paris, 1861, I, 162; cf. Ibn Khaldūn, *Muqaddimah*, tr. F. Rosenthal, Princeton, 1958, I, 175.)

These arguments were transferred to another context by Sepulveda in his famous argument in 1550 on the best way to propagate Christianity in the New World. Nor has a voyeuristic delight in curious customs of marginal tribes entirely disappeared from some departments of anthropology. Unlike the phallic pictures on the walls of Råby church in Denmark, figs. 59–62, ideas need more than whitewash to be destroyed.

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DANIELLE JACQUART, *Le milieu médical en France du XII<sup>e</sup> au XV<sup>e</sup> siècle*, Geneva, Librairie Droz, 1981, 8vo, pp. 487, [no price stated], (paperback).

Dr. Jacquart completes her revision of Wickersheimer's *Dictionnaire biographique des médecins en France au moyen âge* with a second *Supplément* and a social study of the named doctors, surgeons, barbers, *mires* and lesser practitioners, both within a single volume. The two parts fit unhappily together, especially as the supplementary data could not be taken into the analytical account.

Aided by the computer and many graphs, maps, and tables, Dr. Jacquart sketches the development of the medical profession in France. Although she is duly hesitant about generalizations whose bias may reflect the absence of historical records rather than the true historical situation, she makes a good case for seeing two crucial periods in the development of the medical profession in medieval France. The first, at the end of the thirteenth century, marks the beginning of the organization of the various groups within medicine; the second, the last half of the fifteenth century, indicates the gradual replacement of the clerical by the lay physician. She also has good things to say about the influence of Montpellier and Paris Universities, and on the effects of the removal of the Papal court to Avignon in the fourteenth century. But France still seems far more sparsely provided with healers than contemporary Italy or even,