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methodology, and indeed a part of their radiance comes from Davidson's reinterpretation of Foucault's works of his "middle period", best contained in *Les mots et les choses* and *L'Archéologie du savoir*. Davidson shows the similarity and difference between Canguilhem's and Foucault's projects better than any other Anglophone commentator, and he relates all these theoretical insights back to the preceding analyses of sexology (which were themselves already theoretically nuanced). To paraphrase Canguilhem, theoretical programmes are many, concrete results few; Davidson's work cannot be criticized in this way. It is a substantial achievement in the application of philosophy to history of science and medicine, and is historical investigation of the first order.

Because Davidson's work is so impressive, a number of specific issues are worthy of further examination. While the Foucaultian project, for example, is very much involved with erasing authorship and agency in preference for descriptions of the conditions necessary for the emergence of *savoir*, there are other, sociological approaches to the history of sexology which are possible, and which also address how the formation of concepts of sexuality, and especially of perversion, proceeded, but at a micro-social rather than an archaeological level. If he had focused on the actors' strategies to adopt dispositions in the field of sexology in this way, Davidson's interpretation of Sigmund Freud's significance in reconceptualizing sexuality, for instance, might have been different. Foucault was interested in the development of discursive fields; some of this development can be thought of as social as well as "structural".

Finally attention should be drawn to the appendix: 'Foucault, psychoanalysis, and pleasure'. These seven short pages are the most profound interpretation of Foucault that I have read. Not only do they perfectly round-off the experience of reading Davidson's book, but they capture succinctly the challenge in writing histories of the present, as Foucault and his acolytes characterize themselves. It is only in the works of Foucault and Friedrich Nietzsche that historicity has had such monumental resonance. Davidson has done historians of

medicine great service by bringing his mind to bear on our territory.

**Ivan Crozier,**

The Wellcome Trust Centre for the History of Medicine at UCL

**Farokh Erach Udwardia, *Man and medicine: a history***, New Delhi, Oxford University Press, 2000, pp. xvi, 496, illus., £31.50 (hardback 0-19-565457-9)

When Michel Foucault, following his earlier works such as *Madness and civilisation* and *The birth of the clinic*, talked in the 1970s about the birth of what he called "Bio-politics", he was in fact defining the theoretical and practical context with which a new age in historiography was associated. An age in which the history of disease and health is increasingly seen in relation to politics and society; in which historians study social and political history through the "body", i.e. its diseases, its health and its ability. History can no longer ignore the ravages wrought by epidemics or the role they played in socio-political changes. As Roy Porter put it, "historians at large, who until recently tended to chronicle world history in blithe ignorance of or indifference to disease, now recognise the difference made by plague, cholera and other epidemics" (*The greatest benefit to mankind*, London, 1997, p. 5). The study of social history without reference to man's physical well-being is outdated, as is medical history considered in isolation from its sociopolitical environment.

Erach Udwardia's *Man and medicine* follows the modern trend. This book, organized in 75 chapters subdivided in sections, will appeal to a wide range of readers from specialist scholars to the general public. Different schools of medicine from antiquity to the present are studied and the emergence and development of new branches of medical knowledge are dealt with. Udwardia provides useful details about different diseases, their development and decline through the centuries. His work is not only a history of medicine, but also a clever and erudite study of world history. It is against the backdrop of social

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world history that Udwardia paints the evolution of medical knowledge and practice throughout the ages, especially in antiquity and the medieval period.

Udwardia analyses all the ancient civilizations and their medicine: Mesopotamia, Egypt, Greece, China, India and Persia. Over a long period of time magic, religion and empiricism overlapped in medical knowledge and practice. According to Udwardia, however, magic dominated in pre-historic societies, magico-empiric medicine in Mesopotamian civilization, and rational medicine in early Greek civilization (pp. 1–26, 82 ff). In each of these historical phases Udwardia subtly indicates the relationship between power and medical knowledge, for example, the shaman who guided his tribe and healed; the ruler priest who in the early civilizations in Mesopotamia and Egypt combined the role of governor, physician, astrologer and manager of all affairs. Udwardia provides an enlightening overview of religion, philosophy and medicine in different regions and periods. The seeds of ancient medical knowledge were certainly sown in the 200 year “time-axis” during which, according to Udwardia, “Greek philosophy was born, Zoroaster preached the first monotheistic religion, Isaiah preached in Judea, Buddha taught in India and Confucius and Lao Tse in China” (p. 73). His analysis of various geographical areas at different periods provides insights for the understanding of social history, for example, his treatment of the birth of Christianity, the decline of Rome, the history of Islam, and so forth.

The book does, however, have its weaknesses. In certain areas there is a lack of awareness of recent studies. The passages on the history of Islamic medicine and hospitals, for instance, follow out-of-date works. Likewise, in the relationship between medicine and religion, particularly regarding the monotheistic faiths such as Zoroastrianism, Christianity and Islam, Udwardia reveals his devotion rather than the critical and historical perspectives he uses for primitive religions. Thus, the development of science in the Islamic period is attributed to the

good will of Arab generals who, despite the fear of scholars, preserved and encouraged learning at Jundishapur and made of it “the centre of Islamic learning” or “the cradle of the Arabian school of medicine” (p. 129). Udwardia’s personal interest and knowledge also creates some imbalances. For example, there are two long chapters on India in antiquity and in modern times, but none on the development of modern medicine in other non-European countries.

In dealing with the more recent periods, the relationship between man and medicine becomes less evident and the socio-political background explained in the first chapters gives place to the technical analysis of the relations between medicine and other branches of science such as physics, molecular biology, and genetics. New epidemics such as AIDS, new methods of understanding diseases, such as nutritional deficiency, or new drugs such as penicillin that revolutionized the treatment of infections, are described. In sum, the social history of medicine gradually becomes history of medicine only. In chapter 43, for instance, Udwardia reminds us that “the last 200 years illustrate the intrinsic and indivisible link between the history of man and the history of medicine as medicine did not change in an isolated milieu” (p. 253). However, he stops short of defining the intrinsic link between the historical background of the nineteenth century and the development of modern medicine. Udwardia seems, however, aware of the difficulty of such a task. He warns: “It is difficult for a twentieth-century individual to write the history of Man and Medicine in this century because he lives in the midst of its turmoil . . . clarity will come only with time . . .” (p. 385).

But despite these problems, this is overall an impressive work that provides a comprehensive and valuable survey of man’s relationship with medicine. It is an excellent reference book for initiating students to this field.

**Hormoz Ebrahimnejad,**  
The Wellcome Trust Centre for the  
History of Medicine at UCL