

guaiacum (including the procedures for acquisition, preparation and administration to patients), mercury, surgery and the life regime based on the six non-naturals.

Stein's focus on the relevant case study of the French pox in sixteenth-century Augsburg has led her to tackle a number of suggestive historical processes, such as the increasing power of local learned physicians during this period over diagnosis and treatment of the French pox, in parallel with their gradually dominant role over other kinds of health practitioners in Augsburg's marketplace which reached its culmination in 1582 when the city council founded the health board (*Collegium Medicum*), on which they presided. Also investigated is the gradual transfer of Augsburg's hospitals from the hands of benefactor citizens and the Catholic Church to the city council's administration in parallel with their reorganization, all in the context of a city and a time that were central to the German Reformation. Additionally, she studies a temporal progression with regard to the French pox's embodiment in the "diseased body" from the outer body (barber-surgeons' competence) to the inner body (doctors' authority), in parallel with a gradual change in its therapy from mercury to guaiacum. Last but not least, this study has allowed Stein to undo two well-established historical myths concerning the early history of the French pox, namely Karl Sudhoff's view that the Fuggers secured for themselves a monopoly of the importation of guaiacum wood from the New World, and of its sale in Europe (pp. 101–4); and that the pox provoked the gradual collapse of public baths through the sixteenth century, which in the case of Augsburg she attributes mainly to a "dramatic increase in the price of firewood" (p. 139).

Stein's book, which is solidly structured and very enjoyable—its translation, by the way, is splendid—is completed with a suggestive introductory historiographical review of German

scholarship on venereal diseases (pp. 1–21), and an extensive bibliography (pp. 179–225), which, its usefulness aside, evidences the solidness of her study and the breadth of her intellectual concerns. Otherwise, this is an indispensable study to approach the highly relevant part of the early socio-cultural history of the French pox that took place in German lands and was played by German actors.

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**Helen King and Véronique Dasen, *La médecine dans l'Antiquité grecque et romaine*, Lausanne, BHMS, 2008, pp. ix, 126, €18.66, SwFr 28.00 (paperback 978-2-9700536-6-8).**

This is a most welcome introduction to ancient medicine in French, written in collaboration by two renowned specialists in the field. The book comprises three sections: a historical outline of ancient medicine (pp. 1–78), supplemented by two intriguing sections on, respectively, material (pp. 79–108) and literary evidence (pp. 109–18).

Part of the first section, by Helen King, was published in English as a book in 2001 (*Greek and Roman medicine*, London, 2001), and translated into French by Véronique Dasen; the last two pieces are Dasen's work. King's account of Greek and Roman medicine combines both chronological and thematic chapters, which, at first sight, may look a bit odd, but covers most aspects of the question. King starts with the origins of Greek medicine, then moves to Hippocratic medicine, and devotes an entire chapter to the plague of Athens and the account given by Thucydides. The next three chapters deal with Hellenistic and Roman medicine, with (brief) emphasis on Galen in chapter 6. Finally, she devotes the last three chapters to therapeutics, women and the fate of

ancient medicine. King provides key insights into various aspects of ancient medicine, particularly about sex and gender. Another point of interest for modern readers is her constant attention to the continuing connections between ancient and modern medicine: King sheds light on the profound changes that started affecting medical theory from the Renaissance onwards, until the recent genetic “mapping out” of the human body (2003). She also explains how current medical practice is indebted to the Hippocratic approach to the patient. Readers, however, may feel slightly frustrated, as all these points are made *en passant*. Nevertheless, this will certainly encourage further reading on the issue of the survival and ongoing relevance of ancient medicine.

The second section, devoted to medicine and iconography, makes the book stand out among the handbooks on medicine: few are the volumes offering so many quality illustrations with insightful discussion of their significance. Véronique Dasen uses here some of her favourite material, like the medieval picture of Siamese twins separated by Byzantine doctors. Her comments reveal the interest of ancient pictures for our understanding of the ancients’ vision of the human body: pictures involving Greek sacrificial rituals, in particular, provide an interesting point of comparison with our early texts on anatomy. Religion, to some extent, shaped the classical medical approach to the human body. Dasen comments on Greek vases as well as votive objects and manuscript illuminations, in a clear and lively style. The last section of the book includes ten texts from ancient medical authors, five by Hippocrates, one by Celsus, one by Aretaeus, two by Galen and one by Gargilius Martialis. This part of the book is perhaps less convincing, as a selection of texts should include much more in order to provide a significant insight. Dasen, however, justifies her choices in a brief preliminary description of the selected items, regardless of the pre-eminence of a given author: it is, in a

way, a brave decision to include only two short passages from Galen’s massive works. The point of this book, anyway, is not to be exhaustive, but to give a taste of ancient medicine to students and a lay audience. Overall, this very pedagogical introduction to medicine reflects rather well recent research tendencies in ancient medicine, and lays a welcome emphasis on the authors’ shared interest in representations of the body and gender in medical history. It will bridge a gap in the French-speaking literature on the subject, where considerations of this sort are rarely seen outside the pages of specialist articles.

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**Anna Akasoy, Charles Burnett and Ronit Yoeli-Tlalim** (eds), *Astro-medicine: astrology and medicine, East and West*, Micrologus’ Library, 25, Florence, Sismel–Edizioni del Galluzzo, 2008, pp. xii, 280, €46.00 (paperback 978-88-8450-300-8).

This book contains eleven papers on the theme of the relationship between astrology and medicine in the ancient and early modern world, most of which were given at a Warburg Institute conference in 2005. For those unfamiliar with this field, it is important to know that ancient astrologies were significantly different from their modern counterpart, as were the ancient scientific frameworks they were situated in. This means that ancient astrologies could have a different and much more interesting relationship to medicine from that which we see today. So while I happily dismiss modern western astrology as utterly irrelevant to modern western medicine, there is a considerable fascination in seeing how different relations between astrology and medicine were mediated in the past. That we see astrology as, for example, magical or