

German learned discourse on curiosities, generating heated discussions on its morphological and medicinal properties until it was successfully reduced to a variety of the mundane German weed, *Artemisia*. Motoichi Terada's study, on the other hand, demonstrates that in eighteenth-century France there had been a sustained interest in Chinese sphygmology among members of the Montpellier medical school, who found in it a major ally and important source of inspiration in their challenge against the mainstream, mechanistic world view.

Taken together, the book gives a powerful illustration of the interactive coemergence of early modernity around the world. It also offers profound insights into Chinese, Japanese, European, and Native American medicine and thought during this first global age. Thoroughly researched and beautifully written, this volume is a must-read for scholars and students in the fields of early modern global history, the history of science and medicine, and translation studies, among others.

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Gender, Health, and Healing, 1250–1550. Sara Ritchey and Sharon Strocchia, eds. *Premodern Health, Disease, and Disability 3*. Amsterdam: Amsterdam University Press, 2020. 330 pp. €109.

The eleven essays in Sara Ritchey and Sharon Strocchia's superb collection deftly interweave two defining questions for historians of premodern gender and medicine: how did gender define women's roles as healers in society? And, how did gender influence healers' understanding of and care for women's bodies? The essays in the volume answer these questions and break new ground in three ways: "by unearthing completely new material or making it available in English translation for the first time"; "by mining sources whose medical value has been overlooked"; and finally, "by rereading more familiar canonical sources from a gendered perspective" (16).

Essays by Belle S. Tuten, Ayman Yasin Atat, and Sheila Barker and Strocchia shed light on little-studied or previously unknown medical texts. Tuten provides an English translation of a fifteenth-century Italian treatise on breast care and breastfeeding excerpted from Bernard of Gordon's *Lilium Medicine* and contextualizes the treatise within the informal arena of household medicine. Likewise, Atat provides English translations of fifteenth-century Ottoman recipes for preparing healing baths, positing that baths became popular medical treatments because they could be prepared within the privacy of the home. Finally, analyzing a newly discovered index to the recipe collections of the fifteenth-century Italian countess Caterina Sforza, Barker and Strocchia demonstrate that Sforza's recipe collection was far larger than previously imagined. In

addition to medical recipes, it included recipes for cosmetics, veterinary medicine, alchemy, and magic—each of which, Strocchia and Barker argue, were categories of knowledge desirable for a woman at the head of a noble household.

Through close analysis of religious and legal sources, essays by Ritchey, Iliana Kandzha, Eva-Marie Cersovsky, and Sara Verskin expand our understanding of the relationship between gender and healing. Ritchey analyzes a thirteenth-century psalter owned by the beguines of St. Christopher in Liège to argue for an expansive definition of healthcare that includes the performance of prayers by women religious. Kandzha shows that the cult of the female virgin saint Cunigunde evolved over time to meet the needs of parturient and infertile women in later medieval German lands, despite her early reputation as a universal healer unaffiliated with women's ailments. In her study of medieval commentaries on the biblical verse Sirach 36:27 ("Where there is no woman, the needy groan"), Cersovsky demonstrates how the verse was used as evidence for "women's innate affectivity" (200). In an exceptionally learned study, Verskin argues against the received wisdom that male Muslim physicians were prohibited from examining women's bodies. Mining a staggering array of legal sources, she demonstrates that gender was just one factor in determining the appropriateness of a medical provider and that women practitioners often assisted male physicians when modesty necessitated.

Finally, essays by Montserrat Cabré and Fernando Salmón, Julia Gruman Martins, Cordula Nolte, and Catherine Rider bring a gendered analysis to well-known medical texts. Cabré and Salmón review medieval debates over the transformation of menstrual blood into breastmilk, presenting evidence that conflicting beliefs about the nature of menstrual blood—as both generative and poisonous—expose the importance of humoral theory to premodern notions of sex difference. Turning to early modern print, Gruman Martins shows how regional differences may have inspired French translators to transform a popular Italian book of secrets into a "resource for female readers" through the addition of gynecological and obstetrical recipes (182). In a sensitive reading of an illustrated sixteenth-century German surgical manual, Nolte situates healing within the home and uncovers the myriad caretaking activities expected of wives, daughters, and women domestics. Finally, Rider's comparison of numerous university medical treatises reveals that medieval thinkers viewed infertility not primarily as a deficiency of women, but rather as a condition of old age affecting both men and women.

In addition to the quality of individual essays, *Gender, Health, and Healing, 1250–1550* deserves special recognition for the diversity of its contributors and for its cohesiveness. Perhaps thanks to the volume's origins at a workshop at the University of Cologne, the collection features European, Middle Eastern, and American scholars of all ranks. Every essay references others within the collection, effectively bridging the volume's vast chronological and geographic scope to present an integrated picture of women's healthcare and healing across the premodern world, from the hospitals of

thirteenth-century Northern Europe to the baths of sixteenth-century Ottoman Turkey and the myriad domestic healing spaces in between.

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Aesthetic Science: Representing Nature in the Royal Society of London, 1650–1720.
Alexander Wragge-Morley.

Chicago: University of Chicago Press, 2020. 244 pp. \$120.

Alexander Wragge-Morley's enjoyable volume provides a compelling interpretation of how members of the Royal Society of London represented nature in their works through aesthetic thinking in the seventeenth century. The author challenges the notion of the early Royal Society as a staple of a dispassionate—and what is often called objective today—approach to empirical sciences. Instead, he argues that the subjective sensory experience, particularly the pleasure that often accompanies such, could be instrumental in the natural philosophers' production of knowledge. Building on the recognition that Royal Society members used affective images to communicate their ideas, Wragge-Morley further demonstrates how the concept of the aesthetic was expressed in the works of Robert Boyle, Nehemiah Grew, Robert Hooke, John Ray, and Thomas Willis, among others. Emphasizing the “regime of experience” (17), the author considers both text and image as integral in his analyses.

The small but rich volume contains five chapters that can more or less be divided into two parts. Chapters 1 and 2 delve into the design argument—the identification of intelligent design through empirical evidence that deduces God's existence for such design—by (re)examining how the selected natural philosophers wrote about their observation and sensory experience. The author begins by questioning the relationship between science and religion through physico-theology, an aspect of natural philosophy that is based on the design argument. Using the descriptions mainly of Ray and Boyle, Wragge-Morley shows that these proponents did not simply regard physico-theology as an apologetic way to adhere to religious conventions of the time, but as central to how these physico-theologians interpreted and presented their empirical studies. Chapter 2 unpacks the connections between the design argument and natural philosophy through entities that are beyond the perception of the senses. Using Boyle's chemical experiments with corpuscles to demonstrate the possibility of resurrection as a primary example, the author unpacks how the natural philosopher attempted to represent the inconceivable, both natural things and God, as perceivable sensory experience.

The second part of the book turns to the visual, verbal, and rhetorical devices in the Royal Society members' pursuit of aesthetic science. Chapter 3 is the most visual of the volume. Drawing parallels between natural history and architecture, Wragge-Morley lays out how the idea of corrupted or lost design was used by figures, including Hooke, when