

played out in the 109—roughly a 2:1 ratio of male (66) to female (43)—of more than 170 case histories recorded in *Stone Mountain*. Grant aims her gender analysis of Wang Ji's case histories at the groundbreaking scholarship on gender in Chinese medicine that has, nevertheless, focused almost exclusively on the reproductive disorders of menstruation, conception, and pregnancy. By looking at the full range of disorders women experienced, and not just reproductive ones, Grant makes two arguments. In contrast to the emphasis on reproductive disorders and menstrual regularity found in Chinese gynaecological texts, Wang Ji did not consider menses integral to his diagnosis of female patients suffering from non-reproductive problems. Nor did he consider his female patients to be ruled by their uterus, as many of his European colleagues would have assumed, or even blood, as had been assumed he and his Chinese medical contemporaries believed. Following the lead of other gender theorists, Grant further compares gendered constructions of male as well as female disorders. By tabulating thirty categories of disorders for men and women, she allows the reader to compare easily both similarities and differences between the sexes, and especially differences between reproductive and non-reproductive women. She also finds that not only were men the focus of Wang's medical concern, but also that they were most likely to be diagnosed with a depletion disorder due to excessive behaviours. He dispensed moral advice along with herbal formulas. This is where Grant shows most directly that cultural and historical factors intersect with medical diagnosis and intervention. Wang's anxiety about the immoral consequences of the new wealth, aberrant behaviour, and social aspirations of the emergent merchant class in his native Huizhou region may well have both expressed itself in the *Stone Mountain's* emphasis on male depletion disorders and been one of the main motivations for its publication.

*Stone Mountain*, Wang Ji's chosen literary name, above all reflects his sense of self as a stoic, moral, and upright Confucian doctor administering medical advice as a

moral corrective for a decadent age. Through Grant's systematic, imaginative, and multifaceted analysis, the *Stone Mountain* also gains new stature as a much needed example for comparative work on gender, medicine, and culture that is as well situated in a concrete historical medical practice as it is argued.

**Marta E Hanson,**  
University of California, San Diego

**Montserrat Cabré and Teresa Ortiz** (eds), *Sanadoras, matronas y médicas en Europa, siglos XII–XX*, Barcelona, Icaria, 2001, pp. 317 (paperback 84-7426-561-4).

In 1999, *Dynamis*, the journal of the history of medicine published at the University of Granada (Spain), devoted its volume 19 to women's knowledge and practices regarding healthcare. The wide chronological spectrum of the articles—the majority in English—and the broad range of methodological approaches in which they were written, provided an interesting reflection on, and a comprehensive picture of, the recent developments on the subject. Its publication was very well received within academic circles in Spain, since it brought together for the first time in that country a group of works on issues that had recently aroused great interest in the field of women's studies as well as in that of the history of medicine.

The present book, which contains a selection from the articles in the original volume, aims to reach a broader audience than that of a specialized journal, while attempting to achieve a wider diffusion among a Spanish-speaking readership through the translation of the essays into Spanish. The wise selection of articles provides the collection with chronological and historiographical coherence. The book consists of three sections, devoted respectively to healers, midwives, and female doctors. The diachronic sequence of the sections also articulates the different ways in which women's knowledge and practice of healthcare have developed historically in the West from the Middle Ages.

## Book Reviews

The first section—pluralism in the knowledge and practices of women healers, twelfth to seventeenth centuries—comprises five chapters by Monica Green, Montserrat Cabré and Fernando Salmón, Alison Klairmont-Lingo, Jennifer Hellwarth and Gianna Pomata. The second section—midwives' strategies and conflicts, seventeenth to twentieth centuries—consists of three chapters by Bridgette Sheridan, Teresa Ortiz, and Maxine Rhodes. The third and last section—professional trajectories and intellectual concerns of university female doctors—contains three chapters by Consuelo Flecha, Paulette Meyer, and Michelle DenBeste-Barnett. In addition, a comprehensive bibliography contributes significantly to the book's usefulness.

The editors' major achievement is that they have succeeded in integrating in one volume the most representative research lines on the history of women's knowledge and practices regarding healthcare. The different approaches and the profusion, sometimes disparity, of categories of analysis are witnesses to the richness and pluralism of current research on the subject.

In general, the authors of the essays provide a range of useful and innovative conceptual tools to interpret and reinterpret sources and records. Among the most valuable contributions are the acknowledgement of the role that philological studies have in textual reconstruction and, therefore, in the understanding of women's textual production and transmission; the concept of textual feminine communities that explains the creation and use of a text by a group of women from different generations; the study of female strategies of learning and transmission of medical knowledge through the ages; the analysis of the notions of power and authority regarding medical knowledge and practice, which enlightens our understanding of the acknowledgement of the authority of women whose healing practice was at the periphery of the legitimated system; the evaluation of the historical lack of acknowledgement of women's medical practice by male professionals; and the recognition of the relation between women's

medical practice and the body: curing bodies, and curing with the body, etc.

All the eleven chapters of the book are high quality pieces of research. Obviously, as the book articulates different lines of investigation, readers may favour some proposals more than others and, may even have some minor reservations about, or disagreements with, some of the approaches. I find, for example, that the centrality conceded to the pair of opposing concepts public/private in one of the articles narrows somewhat the analysis, since it presents a dual reality where there is little room left for anything else between the spheres of the masculine/public and feminine/private.

Finally, the editors are to be congratulated on the excellence of their translation into Spanish. In my view, the painstakingly accurate translation of contents and concepts is part of the conceptual strategy of the editors and their commitment to the understanding of the historical experience of women. This is evident in the special care that they have taken in rendering apparently neutral English nouns and adjectives into a gender-specific language such as Spanish, managing to avoid the exclusion of the feminine from the discourse, and giving presence to women's voices.

**Carmen Caballero Navas,**  
Universidad de Granada

**José Kany-Turpin** (ed.), *Jean Fernel, Corpus. Revue de philosophie, no. 41*, Corpus des oeuvres de philosophie en langue française, Paris, Centre d'Études d'Histoire de la Philosophie Moderne et Contemporaine, Université Paris X, 2002, pp. 197, €16.00 (paperback, ISSN 0296-8916).

This volume follows the publication of the French translation by Kany-Turpin in 2001 of Jean Fernel's *Physiologie*, a translation which first appeared in 1655, almost a century after the death of the author. Up to his death in 1558 and for the rest of the sixteenth century, Fernel was known throughout Europe as a Latin author writing for the medical profession; as such he does not really qualify as a writer of French