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records of the Middle Ages and the Renaissance is that they enable us to study not the learned culture but the beliefs and views of the common people. Were it not for the fact that so many were hauled before the Inquisitorial courts, we would have had very little evidence about them at all. In this particular case, these sources are of inestimable value because they constitute almost the only source of information on Moriscan medical practices to which we have access at present. Garcia Ballester, with the assistance of Rosa Blasco, was able to piece together the facts from scattered testimonials and reports to produce a comprehensive—and riveting—picture of both prescriptive and popular Moriscan medicine. It covers the field, dealing with the training of doctors and healers, their connexions with traditional Moslem medicine, the way in which medical knowledge was preserved and passed on from generation to generation, and the complex system of relations which obtained between Moriscan medicine and Christian society.

A third section of the book comprises a selection of sources from the records of the Inquisitorial courts and provides us, as it were, with the historical realities of Moriscan medicine. In his introduction to this section of the book, the author stresses the fact that it was not his intention merely to attach a documentary appendix to the first two parts of the book. Rather, he hoped to bring the reader face to face with the reality of the Moriscan medical sub-culture while at the same time illustrating the process of scientific disintegration which set in in the wake of the confrontations between “Old Christians” and “New Christians”. The pressures exerted by the former on the Moriscos pushed them into the margins of society, and Moriscan medicine, thus excluded from the mainstream of scientific inquiry, came to depend more and more on praxis and less and less on theory.

While these documents provide the reader with great insights into the history of Moriscan medicine, it would appear that such total dependence upon Inquisitorial sources leaves something to be desired. True, there are very few medical documents written in Aljamiado, the Spanish language transliterated into Arabic and commonly used by the Moriscos, and even fewer in Andalusian Arabic. Nonetheless, every effort should be made to publish whatever material of this sort is available and to try to uncover more. This would prove, after all, the more authoritative source for an understanding of Moriscan medical concepts.

Still, Garcia Ballester's work is exceptional and is a must for anyone interested in the history of sixteenth-century medicine. It goes without saying that it is an important contribution to Moriscan historiography, not the least because of the author's skill as a writer and his interdisciplinary approach, in which sociology and anthropology are given their due within the general framework of historical research.

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LOLA ROMANUCCI-ROSS, DANIEL D. MOERMAN, and L. R. TANCREDI (editors), *The anthropology of medicine. From culture to method*, South Hadley, Mass., Bergin & Garvey, 1983, 8vo, pp. xiii, 400, £33.25 (£16.10 paperback).

“This volume”, assert the editors, “represents the state of the art of medical anthropology” (p. vii). And medical anthropology (or is it this volume?) “will provide a foundation”, they believe, “for a biohuman medical paradigm”. This single biohuman paradigm is to integrate the two, otherwise different, approaches of biomedical science and behavioural science, the unifying factor being the concept of culture. The importance of the project is said to lie in the belief that “medicine, in a very real sense, stands astride both the cultural and biological dimensions of humankind; . . . that medicine is a kind of applied anthropology in the broadest sense of the term: action for human beings.”

Ambitions apart, the twenty essays cover five topics: the “interaction of medical systems” (in fact, “western medicine”—here seen as a single whole—plus any one other system); “symbolism and healing”, with three of the five chapters on Mexican and American Indian therapies, the others being on a Zairean society and on the placebo. The third topic, though

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broadly titled “empirical analyses of non-western medicine and medical ecology” is devoted more to eating (and teeth-cleaning) than to treating, while the fourth section, “psychiatry in modern medicine: problematics for its transcultural applications”, tackles such classics as definitions of “abnormal” and “cure”, “social control” and the “culture-personality dualism”. Lastly, two essays look at “social structure and ritual in biomedicine” today.

The chapters, each fifteen to twenty pages long, focus on recent research done mainly in the Americas, the Pacific, and Africa. The reader would have to be something of an anthropological athlete to put these essays into their full cultural context, but perhaps that is deemed irrelevant here: the emphasis is on the clinical situation rather than, say, the contemporary politics or economics of the national culture in which any particular medical sub-culture is embedded.

Of its genre, this book (particularly the sections on symbolism and empiricism) has proved in my experience useful in teaching: but it remains an example of a genre. If one looks at, for example, the newsletter of American medical anthropologists, the *Medical Anthropology Quarterly*, the “state of the art” is apparently rather more precarious. A unitary biohuman paradigm sounds almost millenarian, alongside the more politically-oriented, more public-health-focused concerns that dominate the literature’s other major genre. Indeed, the notion that there is to be a single paradigm, rather than a series of heuristically useful perspectives on a very complex, changing problem, makes the volume’s editorializing an interesting historical document. The rediscovery of “culture”, and the almost evangelical fervour with which that “discovery” is announced, is significant, given the relative youth of medical anthropology as an independent discipline caught between the medical schools and academic anthropology departments. This volume has its eyes, I think, on the medical schools! It deserves a wider readership, nonetheless.

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