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tions of witchcraft and of a policy of dampening, rather than fostering, such panics. This development was not, of course, achieved by Salazar single-handed, important though his activities were; he was helped by the sceptical Bishop of Pamplona, Antonio Venegas de Figueroa, who carried out investigations in his own diocese and communicated the results to the *Suprema*, and, still more important, by the Inquisitor General, Bernardo de Sandoval y Rojas, a patron of Cervantes, and also of Salazar himself, from about 1590 onwards.

It is evident from instructions (p. 256) sent by the *Suprema* to the inquisitors at Logroño as early as 1608, at the beginning of the Basque panic, that this all-powerful, central tribunal of the Inquisition was already in favour of careful, sceptical, fact-finding investigations of mass-accusations of witchcraft, in particular, of trying to establish whether the witches' meetings, the *aquelarres* (i.e., Sabbaths), really took place, or were merely illusions or dreams. This last point was especially important, since most of the accusations came from children under twelve who named people they had seen at the Sabbath, to which, on their own testimony, they had been unwillingly transported, while asleep. The diabolic goings-on they claimed to have seen at the *aquelarres* derive almost certainly from the slightly earlier panic on the French side of the border, where the notorious mission of Pierre de Lancre had established a very full mythology of the Sabbath. Salazar's visitation of the infected area of 1611–1612 established beyond all reasonable doubt, or at least, more importantly, beyond the doubt of the *Suprema*, that there was no factual evidence at all for any regular meetings of witches, and that the great majority of confessions of attendance at Sabbaths, made by both adults and children, were the consequence of intimidation, powerful suggestion, or, when not consciously mendacious, vivid dreams.

Since Henningsen himself (p. 390) considers that this epidemic of "stereotyped" dreams was one of the main causes of the Basque witch-panic, it is odd that he does not discuss Carlo Ginzburg's *I Benandanti* (though this is mentioned in a footnote), also based on inquisitorial records, which describes a similar dream-epidemic in north-eastern Italy, and provides the only solid evidence in favour of Margaret Murray's hypothesis that the witches' Sabbath derived from a beneficent pagan fertility cult – a theory which Henningsen spends some time in refuting.

My only other criticism of this excellent and important book is that, owing to the extreme abundance of his source materials, the narrative is sometimes not easy to follow, and that the index is defective. But I look forward to the promised publication of the documents relevant to this book, and to further studies based on the archives he has so thoroughly explored.

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H. M. RUSSELL and J. WEINBERG (translators). *The Book of Knowledge from the Mishnah Torah of Maimonides*, Royal College of Physicians of Edinburgh, 1981, 4to. pp. xi, 135, £4.00.

At first instance it may seem strange to find part of the *Mishnah Torah* of Moses ben Maimon as a publication of the Royal College of Physicians of Edinburgh. Maimonides, however, was a man of learning in the catholic sense as understood in the ancient world where scholarship was interdisciplinary, free from the narrow specialization of our day. Maimonides as Talmudist, philosopher, astronomer, and physician belonged to that tradition and it is appropriate that a translation of part of one of his works should be published by the Royal College of Physicians of Edinburgh, the acropolis of the north.

The *Mishnah Torah* was the result of ten years' labour in which Maimonides set out the first complete classification of the intricate mass of Mosaic and rabbinical laws into fourteen coherent groups. Each group contains a book which is subdivided into sections, chapters, and paragraphs. The first book, the *Book of Knowledge (Madda)* which Dr. Russell and Rabbi Weinberg have given us in English translation, is concerned with such basic truths as the unity of God, the study of the Torah, idolatry, and repentance, matters of importance to the preservation of a healthy mind and body. As the translators correctly point out in their introduction, Maimonides concentrated on preventative rather than curative medicine and strongly advocated the discipline of mind and body to this end.

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The translation is preceded by a short historical note on Maimonides, a brief description of the background to *Mishnah Torah* and a glossary of technical terms for those not acquainted with Jewish terminology. Although the terseness of the Hebrew language and the difficulties of rendering it into English are referred to, the translation is readable and lucid. There is, however, no indication of the original from which the translation has been made. It is unfortunate that the text has minimal notes – further annotation would have enhanced what is a useful and scholarly piece of work. We hope that Dr. Russell and Rabbi Weinberg are still sufficiently enthusiastic to give us translations to some of the remaining parts of Maimonides' great work, which aroused so much controversy and interest when it first appeared.

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K. GANZINGER, M. SKOPEC, and H. WYKLICKY (editors), *Festschrift für Erna Lesky zum 70. Geburtstag*, Vienna, Brüder Hollinek, 1981, 8vo, pp. [iv], 212, front., [no price stated].

The *Festschrift*, a device that seems to be more common in Continental than in Anglo-American realms, provides a means whereby the world of learning can commemorate those whom it admires and can at the same time form new estimates of their accomplishment or influence. The newly issued tribute to Professor Erna Lesky exemplifies these characteristics.

The brief introductory biography mentions Professor Lesky's early inclination toward paediatrics, which was to provide the foundation of one of her subsequent historical interests. It goes on to cite her important work on occupational medicine, on Austrian public health, and on the Vienna schools of the eighteenth and nineteenth centuries, as well as her celebrated reconstruction of the institute over which she presided for almost two decades. The terminal listing (pp. 193–203) allows the reader to learn in full detail the directions of her astounding productivity.

The text proper is composed of eighteen essays, arranged tactfully in alphabetical order. As might be expected, these papers are linked in many ways to Professor Lesky's interests. An opening salvo by Ackerknecht interprets sympathetically the psychiatric antics of Wilhelm Reich, and demonstrates Reich's resemblance to Mesmer. Antall describes the contrasts in the life of Semmelweis and the contrasts between Vienna and Budapest. An essay by Roth, based on graduation oaths taken by central and eastern European physicians, shows surprising persistence of pre-communist wording in the U.S.S.R. until recent decades, and long duration of Austrian influence in Balkan countries. Belloni, in describing the discovery of iron in living creatures, leads the reader from Malpighi and the Bolognese virtuosi Galeazzi and Menghini to the modern work by Buchner. Schadewaldt's paper on representation of infectious disease in works of art contains some interesting observations about syphilis and plague. A contribution by Schweppe and Probst examines Störck's researches in experimental pharmacology. Stevenson compares the therapeutic nihilism of Dietl with that of Osler. Temkin, in presenting some moral implications of the concept of disease, asserts that "a natural history of disease" in the strict sense of complete independence from culture, is a fiction. Rothschild's paper on the problem of relevance considers changed values, especially in the eighteenth and subsequent centuries. There are contributions by Buess on occupational medicine, by Ganzinger on Frank, by Koelbing on rectors' addresses, by Simmer on endocrinology, and by Wondrak on early surgical and obstetrical teaching in Moravia.

The interest and appropriateness of the collection has done justice to Professor Lesky.

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New York

R. B. OUTHWAITE (editor), *Marriage and society. Studies in the social history of marriage*, London, Europa, 1981, 8vo, pp. viii, 284, £19.50.

The eleven essays brought together in this scholarly if somewhat disconnected volume bring to light, or bring into focus, much about the modulation of marriage, and its relations to