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[Review of] Winston Black, ed., *Medicine and Healing in the Premodern West: A History in Documents. (The Broadview Sources Series.)* Peterborough, Canada: Broadview, 2019. Paper. Pp. xii, 273; black-and-white figures. \$21.95. ISBN: 978-1-5548-1390-2

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WINSTON BLACK, ed., *Medicine and Healing in the Premodern West: A History in Documents*. (The Broadview Sources Series.) Peterborough, Canada: Broadview, 2019. Paper. Pp. xii, 273; black-and-white figures. \$21.95. ISBN: 978-1-5548-1390-2. doi:10.1086/720591

This book fills an immense gap in the teaching materials available for the more and more popular undergraduate and postgraduate modules on ancient and medieval Western medicine. It is the first-ever sourcebook that brings together primary sources from the ancient and medieval world. Previous successful books of this kind focused either on ancient Greece and Rome or on the Middle Ages, mainly the medieval West (for instance, James Longrigg, *Greek Medicine from the Heroic to the Hellenistic Age: A Source Book* [1998] and Faith Wallis, ed., *Medieval Medicine: A Reader* [2010]). The book is divided effectively into ten parts following a mainly chronological approach, while some sections also work thematically. Each part is preceded by a brief but very coherent introduction which offers an excellent overview of the group of sources that follow. Each source is given in English translation and occupies around one to three printed pages, including an introductory paragraph. The corpus of sources mainly consists of texts, but there are some manuscript miniatures. Many of the translations from the Greek and Latin texts are by Winston Black himself (some of them for the first time, e.g., excerpts from Marcellus of Bordeaux, Constantine the African, Guy de Chauliac), who has managed to convey the meaning of ancient and medieval medical theories very successfully in English. For other texts, he has modified existing earlier translations to make them more accessible to his readers. The book also contains an extremely useful timeline at the beginning and a glossary of technical terms at the end, followed by a brief list of further reading.

From the very beginning, one can see that it has been written by someone with extensive creative experience in teaching and providing beginners with essential knowledge. I particularly like Black's brief explanatory notes on terms of interest in the margins beside each text, which inform the reader about key words and notions. For example, in Document 7, where the reader is first introduced to the Hippocratic theory of four humors through an extract from the *Nature of Man*, Black provides, inter alia, marginal comments on "blood," "phlegm," "elements," "complexions," and "quartan" [fever]. The first four parts of the book deal with the ancient world, beginning with some of the earliest available texts from Mesopotamia, Egypt, and Greece. These show the dependence of medical approaches and understanding of disease on supernatural forces, including, for example, a Babylonian spell for fever and the famous scene from the *Iliad* where a plague is inflicted on the Achaeans by Apollo as a form of punishment. At the same time, one can see the use of surgery for treating wounds or plant substances for alleviating the pain in Egyptian texts (e.g., the Ebers Papyrus) and the Homeric poems. The next part focuses on ancient Greek medicine, which Black wisely splits into two sections, one dealing with Hippocratic rational healing and the other concentrating on religious healing practices in the temples of Asclepius, with texts from a variety of authors, including non-medical ones such as Pindar and Aelius Aristides. One would expect one or two passages referring to the anatomical experimentation in Hellenistic Alexandria, a potential addendum for a hoped-for future second edition of the book. The next two parts tell the story of professional medicine (Dioscorides, Celsus, Galen, Aretaeus, and Rufus) and domestic medicine in the Roman Empire, including, for example, instructions for midwives from Soranus and magical charms in the so-called *Liber medicinalis*.

Parts 5 (late antique medicine), 6 (medical diversity in the early Middle Ages), and 7 (the Islamicate medical tradition) attest to a very careful selection of sources. My favorite part of the book is part 6, which Black structures in three sections: "Monotheism and Medicine," "Responses to Plague and Pestilence," and "Old English Medicine: Superstition or Empiricism?" The first contains texts from diverse backgrounds, including a Jewish physician's oath, a Christian form of the Hippocratic oath, an excerpt from the *Rule of St Benedict* on the diet

of monks, and some statements on the treatment of disease using drugs, cupping, and venesection attributed to Muḥammad from the so-called *Sunan Abī Dāwūd*.

Parts 8 to 10 focus on the high Middle Ages (1000–1400). The selected material gives a well-rounded overview of a variety of important topics, including the rediscovery of the classical medical tradition in the medieval West through translations from Arabic and Greek into Latin, the prominence of uroscopy as a diagnostic and prognostic tool, the emergence of the first university-educated physicians in medieval Europe, insights into various kinds of therapeutic approaches (e.g., pharmacology and surgery), the treatment of the female body based on specialized works such as *Trotula*, and alternative or complementary therapeutic practices (e.g., Christian healing miracles and charms, Jewish magical medicine, and astrological medicine). The complete absence of Byzantine medical works is not surprising due to the widespread lack of suitable translations into modern languages, but, for example, some of the relatively easily accessible medieval Latin translations of the Byzantine works on urines and pulse by Theophilus could have been used.

All in all, Black has broken new ground with this innovative book, which includes sources from all the major traditions of Western medicine. It is beautifully produced and marketed at a very reasonable price. Black has done a great service in making premodern medical literature accessible to a far wider audience of students and other non-experts alike. I would strongly encourage medical historians, historians of the ancient and medieval world, and librarians to order copies immediately.

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JANE BLISS, ed., *Make We Merry More and Less: An Anthology of Medieval English Popular Literature*, selected and introduced by DOUGLAS GRAY. Oxford, UK: Open Book Publishers, 2019. Pp. xx, 396. £29.95. ISBN: 978-1-7837-4711-5.
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Medieval popular literature—once seen as a poor relation of courtly literature, hovering on the margins of academic discourse—has come of age. The term “popular,” in this context, signals not only the opposite of “high culture” but also a widespread appeal and enthusiastic consumption. While romance has perhaps received the largest share of critical attention in the twenty-first-century recuperation of medieval popular literature, Douglas Gray’s own superb studies of a wide range of popular texts have led the way for further comparative study that includes various shorter-form genres. In this context, this welcome anthology of popular texts from England between the twelfth and early sixteenth centuries is a wonderful and wide-ranging resource for those wishing to learn more about, or teach, the literature and culture of the period. Bringing together a wealth of underappreciated popular texts alongside well-known ones, this capacious volume is organized by genre, and embraces lullabies, letters, chronicles, charms, prophecies, prayers, ballads, romances, moral tales and comic ones, local legends, saints’ lives, animal stories, proverbs and riddles, satire, songs, and drama.

The texts were selected by Gray, who also wrote the informative introduction for this anthology, intending it as a companion volume to his *Simple Forms: Essays on Medieval English Popular Literature* (2015), which addresses a similarly impressive array of understudied texts and genres. While the *Anthology of Medieval English Popular Literature* was sadly left unfinished at the time of Gray’s death in 2017, it has since benefited from the adept editorship of Jane Bliss, who also provided the valuable critical apparatus and traced Gray’s references (insofar as possible) with aplomb. Moreover, the anthology’s publication by Open Book Publishers means that it is available on the publisher’s website in its entirety in two open-access formats (PDF and HTML), making these important and fascinating texts accessible to all.