

Although Capuano's achievement is remarkable, he has made some decisions that will confuse or disappoint. The dictionary begins with a very brief introduction that should have been much longer and Capuano does very little to help readers understand how he selected his sixty-five source texts. Curiously, for example, of the sixty-five sources, fourteen (or over 20 percent) are editions of the *Celestina*. He also cites one brief play by Cervantes (*El viejo celoso*) but no other dramatic works. It is not clear what system is at work here. Fifteenth-century manuscripts are very well represented; however, Capuano does not consult some of the most familiar works of early modern Iberian natural history (e.g., Clusius's 1576 *Per Hispanias*). The selection of particular editions is also odd: Capuano cites the original 1513 edition of Gabriel Alonso de Herrera's extremely influential *Obra de agricultura*, but cites a 1724 edition of Miguel Agustí's *Libro de los secretos de agricultura* (1626), which contains an important list of synonyms of plant terms. Frustratingly, the appendix in which the sources are listed omits the names of many of the authors (and in other instances goes so far as to cite the call numbers of the particular volumes consulted). These decisions remain opaque to readers.

The most controversial choice Capuano makes is to omit Spanish works about American and Asian flora. It is true that scholars such as Maríaluz López-Terrada and José Pardo Tomás have published numerous works that list and identify the exotic plants mentioned by colonial chroniclers and European natural historians, rendering their inclusion perhaps unnecessary here. Capuano characterizes his decision to exclude exotic flora as pragmatic (ii), and no doubt it was; the handsome, large-format book already contains thousands of entries. To omit exotic flora, however, misrepresents the botanical enthusiasms and political commitments of early modern Spanish authors. As Daniela Bleichmar, Jorge Cañizares Esguerra, and many others have noted, knowledge about exotic flora was not an abstract, scientific curiosity; it constituted an important element of imperial ideology. Capuano renders this largely invisible.

Despite my slight reservations about the selection of source texts and the exclusion of exotic flora, the *Diccionario herbario* represents a considerable achievement and a great service to readers who struggle to make sense of plant terms. Capuano's meticulous excavation of fifteenth-century manuscripts will render the book of particular use to medievalists.

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The Voyage of Thought: Navigating Knowledge across the Sixteenth-Century World.
Michael Wintroub.

Cambridge: Cambridge University Press, 2017. x + 293 pp. \$44.99.

In his book, Michael Wintroub sets out to trace the historical and epistemic processes at work in the translation and replication of thought in the 1529 expedition of Jean and

Raoul Parmentier from Dieppe to Sumatra. He does this in each chapter by first examining a specific term that serves as an etymological basis around which he structures the analysis of the historical, social, and poetic (con)text of Parmentier's voyage. This approach allows Wintroub to portray the rather complex notions of "Information" (chapter 1), "Expertise" (chapter 2), "Translation" (chapter 3), "Scale" (chapter 4), "Confidence" (chapter 5), and "Replication" (chapter 6) as *escales* or "step[s] in a journey" (123) of geographic, social, rhetorical, and epistemological discovery. This journey extends far beyond the distant lands of Taprobana (Sumatra) and into the minds, bodies, and souls of the sixteenth-century sailors, explorers, and "new men" who undertook the perilous sea "on leaky ships" (1) on "a quest, for land, goods, and souls" (13).

This book unravels the intricate and somewhat convoluted networks of knowledge based out of Dieppe in the first half of the sixteenth century. Wintroub minutely details the international *va-et-vient* of Dieppe during this period. This large metropolitan city, at least for standards of the time, was a hub of commerce, piracy, and maritime knowledge. Overseen by Jean Anco, a shrewd businessman and banker whom Wintroub labels "maritime kingpin" (2), Parmentier's expedition had for its mission both profit and glory. However, as Wintroub retells the story mainly through the lens of Parmentier's navigator, Pierre Crignon, we see that this expedition was not nearly as successful as hoped and that Crignon must work hard to restore the good reputation of his captain. Thus, as we travel on the seas east into the unknown and back again, we also follow the reception and legacy, as it were, of Parmentier's voyage by tracing the transmission of knowledge across the sixteenth-century world.

Wintroub manages to strike a balance with this book between an overtly historical approach in which he establishes the social and religious context in the first half of the book and a quasi-literary and textual approach that looks to written records, including ships' logs and poetry, to discuss authority, bodily grammar, and the hearts and souls of men in the second half of the book. While at times Wintroub gets bogged down in numerous suppositions, he nevertheless conveys a convincing and solid series of arguments from which both specialists and students could benefit. This book tells the story of one of the many voyages of exploration that define this period as the age of discovery. At the same time, it delves into a microcosm of intellectual exchange involving bodies of words, bodies of men, and bodies of waters.

Of course, a project this ambitious requires a wealth of different sources in order to present a cohesive chain of analysis and argumentation. Wintroub employs two primary sources, the works of Crignon and Parmentier, respectively; almost fifty figures; and numerous secondary and critical sources to construct, support, and illustrate his own voyage of thought across both time and space. As a whole, Wintroub is successful and he dialogues well with current scholarship that has focused more exclusively on a literary approach or a historical approach. This *mélange* of the two allows for a more thorough discussion of all forms of knowledge, such as experience, performative authority, authenticity, and replication.

In his epilogue, Wintroub remarks that “Parmentier’s voyage was a failed experiment . . . but it also launched manifold iterations that spanned great distances and breached . . . even greater divides” (263). Wintroub’s own voyage is a successful experiment that demonstrates the ways in which knowledge is created, transmitted, and diffused throughout the “(early) modern world in the making” (263). At times, Wintroub’s prose tends toward the superfluous, but it is still engaging and rewarding and ultimately this book is well worth the read for students and critics of the early modern world.

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Physiologie et pathologie de la respiration dans les oeuvres médicales des XIV^e et XV^e siècles. Laetitia Loviconi.

Sciences, techniques et civilisations du Moyen Âge à l’aube des Lumières 19. Paris: Honoré Champion, 2017. 766 pp. €89.

This book is the revised version of the author’s doctoral thesis, and offers an exploration of selected medieval texts with an aim to understand better the theory and practice of respiratory illness in the fourteenth and fifteenth centuries. The author is a life sciences graduate turned historian: a bold move that was rewarded with two prizes upon completion of the thesis. The sources selected by the author encompass commentaries to Avicenna by Gentile da Foligno and Jacques Despars, Islamic works (by Avicenna and Averroes) translated into Latin, and smaller and later (but influential) works such as Bernard de Gordon’s *Lilium medicinae*. Most were relevant to early Renaissance medicine, either as university set texts or through repeated printings. The rationale of the selected sources is not perfectly clear, but Loviconi succeeds in enticing the reader into the fascinating, little-known intellectual world of Despars and Foligno, her main sources.

The book falls into three main parts: the first (and shortest) section explores core medieval ideas about respiration (anatomy and physiology); the second section gives an account of respiratory diseases known to the authors under scrutiny; and the third exposes the treatments on offer in the selected texts. Loviconi is thorough and quotes her sources abundantly, revealing discrepancies, misunderstandings, and disagreements among physicians, but also varying levels of faith toward ancient authorities, a facet of medieval medical thought that is not often highlighted. The author’s perspective is clearly medical historical rather than philological, yet the very choice of this topic entailed quite detailed analysis of medieval Latin texts. To an extent, Loviconi’s effort is a tour de force, offering a clear navigation through difficult, not very accessible texts. Her study is supplemented by a substantial set of annexes comprising her key sources (in Latin), an index, and a bibliography. Her study of therapeutics is enriched by research from neighboring fields, allowing her to highlight a number of innovations borrowed from the Islamic world (the use of sugar and many animal substances in new remedies for respiratory ailments). To