

market. Among other topics, she looks at the ways in which public anatomies were used to promote the status of learned physicians, at conflicts between members of the faculties of law and medicine over the right of precedence in public ceremonies, and at the development of faculty statutes. In a parallel move, she examines the ways in which learned physicians and medical faculties sought to come to terms with other, non-academic actors on the health market—in particular, with unlicensed healers, pharmacists, and Jewish practitioners. All in all, she draws a rich and nuanced picture of a profession that was struggling and fighting—in many respects quite successfully, in the long run, at least—to assert its status and its place within the world of learning as well as in urban society and the health market at large.

This is, with minor revisions only, a PhD thesis, which Schütte successfully defended in Göttingen a couple of years ago. It was conceived within the framework of a postgraduate study program that focused on “cultures of expertise” from the twelfth to the sixteenth century and clearly was inspired and enriched by this context. As is typical and befitting for a PhD thesis, certainly in the German tradition, it presents, on almost five hundred pages, an impressive wealth of research literature on many aspects of the history of the late medieval faculty and the medical profession in this period, as well as on theoretical issues like the nature of expertise and professional self-representation in general. This comes at a certain price, however. Schütte’s own results sometimes risk being buried in her summaries and discussions of the work of others. Readers who are primarily interested in original research are likely to wish, at times, that the author had had the courage to undertake some very serious cutting when turning her thesis into a book and to focus more on her own analysis of primary sources—such as faculty proceedings, which prove very enlightening, especially for Vienna. With that said, however, Schütte’s extensive presentation and discussion of the state of the art will be of great service to those readers looking for a competent and up-to-date survey, especially of the rich German-language historical scholarship on the topics she approaches in her book.

Michael Stolberg, *Universität Würzburg*
doi:10.1017/rqx.2018.43

Formes du savoir médical à la Renaissance. Violaine Giacomotto-Charra and Jacqueline Vons, eds.

Pessac: Maison des Sciences de l’Homme d’Aquitaine, 2017. 304 pp. €23.

Centered on the history of medicine and dietetics, this volume examines the types of medical knowledge in the Renaissance, in particular their disciplinary and textual forms. At that time, medical treatises were dedicated to diverse theoretical and practical branches, shaped by various editorial, rhetorical, and institutional strategies. The broad palette of their discursive practices is explored in the first part of the volume,

on the basis of case studies in French medical literature. The second part further investigates this theme in the “regimens of health” from antiquity to the seventeenth century. By including the ancient and medieval periods in its scope, the volume aims to show the permanence of early medical theories in Renaissance medicine, reappraising its rhetorical claim of innovation or of departure from the tradition.

The first part of the volume addresses the flourishing of vernacular and Latin translations of medical texts according to their target audience and professional plans (Valérie Worth-Stylianou). The following contribution considers the aesthetic, didactic, and demonstrative function of iconography in surgical and anatomical treatises (Jacqueline Vons). Special attention is paid to Andreas Vesalius’s *De Humani Corporis Fabrica* and its frontispiece, oscillating between “realism and allegory,” “spectacle and vanity” (57, 59). The next essay studies the relation to tradition in the emerging epistemic genres of *curaciones* and *observationes*, along the lines of Gianna Pomata’s research (Mila Maselli). The question of the reception of medical authorities is surveyed in Ambroise Paré’s critical account of “dragon worms” and unicorns (Guylaine Pineau). By pointing to lexical errors related to these creatures, Paré sought to “establish linguistic barriers, control the functioning of figures of speech, and detach textual images from reality” (90). Finally, the articulation of the medical tradition with Paracelsian alchemy is considered in the argumentation of the preface to the French translation of Paracelsus’s *Chirurgia Magna* (Magdalena Kozluk).

The volume’s second part offers a chronological and thematic overview of the varying forms of dietetic treatises. The first two essays are related to the diet of women and children in antiquity and the Middle Ages. One examines the nutrition of the newborn child and the nurse in the works of Soranos and Muscio (Danielle Gourevitch). The other looks at the medical sources of the fourteenth-century *Reggimento* by the Tuscan poet Francesco de Barberino (Cristina Panzera). Healthy regimens are also considered through the prism of religious and philosophical currents rising in the Renaissance. In this regard, the *Hygiasticon* of the Flemish theologian Leonard Lessius proposed a Jesuit reading of dietetics (Hervé Baudry). In the same period, the *Pourtraict de la santé* (The picture of health) by the French physician Joseph du Chesne integrated the Paracelsian system in its account of the physician’s ethos and the alchemical properties of food (Violaine Giacomotto-Charra). In turn, the virtues of food and the environment are surveyed in early modern treatises on cider (Jacqueline Vons) and on thermal cures in the town of Spa (Geneviève Xhayet). The role of the five senses is explored in the dietary treatises of French physicians Pierre Jaquelot, Nicolas-Abraham de La Framboisière, and André du Laurens, among others (Magdalena Kozluk).

By offering a clear and didactic analysis of a wide range of medical texts, this volume presents a valuable survey of the rhetorical and epistemological strategies proper to Renaissance scholarly literature. The postface, by Marilyn Nicoud, also makes an important point in stressing the continuities and ruptures between the Renaissance texts investigated in the volume and Latin-Arabic medieval culture. The contributions

do tend to focus rather closely on primary sources, at times neglecting to provide a broader contextualization and bibliography of the topic under study. Moreover, despite the initial emphasis on the diversity of medical knowledge, practical branches such as anatomy, surgery, and dietetics take priority at the expense of theoretical disciplines like physiology and pathology. It would also have been desirable to provide more contributions on alchemy, given its significance in the transformation of medical knowledge and discourse. But these remarks are by no means intended to diminish the importance of this volume, which is a welcome contribution to the history of early modern medicine.

Elisabeth Moreau, *Université libre de Bruxelles / Radboud Universiteit Nijmegen*
doi:10.1017/rqx.2018.44

Le physicien nîmois Claude Guiraud (1612–1657) et la vie savante dans le Midi réformé: Avec ses traités inédits “De la lumière” et “Observations sur un fragment de M. Hobbes sur la lumière.” Simone Mazauric.

Ed. and trans. Sylvain Matton. *Vie des Huguenots* 79. Paris: Honoré Champion, 2017. xiv + 392 pp. €70.

This is a study of the life and work of a Calvinist experimental philosopher based at Nîmes in the second quarter of the seventeenth century. Hitherto Claude Guiraud has been no more than a footnote in the history of the New Science whose very existence is only known through two brief biographical notices published in the eighteenth century. Building on Guiraud's small extant correspondence, the spasmodic references to his activities in the letters of others, and his two optical treatises, which survive in manuscript in a Leipzig library, Mazauric has painstakingly reconstructed the life of a forgotten savant. Guiraud, it is revealed, was a well-to-do bachelor who never left the town of his birth and was free to devote his life to his intellectual interests. More importantly, he was part of a network of mathematicians, experimentalists, and atomists, mostly Protestants, who flourished in the Midi in the 1630s and 1640s. The coterie was mainly, if not entirely, inspired by Sébastien Basson, a professor at the Protestant college of Die in the early seventeenth century, who published an atomist textbook in 1621. Its members included Gassendi, at Aix, and Fermat, at Toulouse, and there were a large enough number at Montpellier and Castres to form a scientific academy for a short time. Guiraud in particular had close contact with the French capital, thanks to his childhood friendship with Samuel Sorbière, who had left Nîmes for Paris in 1638. Through Sorbière, Guiraud and his scientific work became known to Mersenne and his circle, and thanks to Mersenne, also to Descartes, though he is only cited as an anonymous author in their letters.

Guiraud's primary interest was optics. The two surviving manuscripts consist of a treatise on light, probably written in 1639, and a commentary on Hobbes's critique of the optics of Thomas White, which was composed in the mid-1640s. Guiraud had