

Chinese popular magazines, newspapers and medical journals, this book presents ‘how Shanghai Chinese understood hygienic modernity and translated it into mundane behavior and practices within the contexts of the city’s urban milieu and the culture of which they were part’ (pp. 3–4). Chieko Nakajima has made some interesting and important arguments, especially the oft-neglected roles of different-motivated local actors in shaping public health and urban culture of Chinese Shanghai. In the book’s conclusion part, she also convincingly points out that the hygienic modernity project in Shanghai has been continued under the Communist regime: including the more successful and effective state-power interventions into medical-care institutions, disciplining and surveillance of individual bodies, massive hygiene- and disease-control campaigns and the combination of Chinese and Western medicine in treatment all have pre-1949 origins.

Nevertheless, her approach of ‘Chinese Shanghai in Chinese Shanghai’ suffers from a few shortcomings. In the late nineteenth and early twentieth centuries there was not a pure-isolated ‘Chinese Shanghai’. The public health administration in the Chinese sector was greatly influenced by its counterparts in foreign concessions and international factors. For example, the League of Nations Health Organisation played an important role in its disease-control projects. Their complicated interactions have been well-studied by Yuki Fukushi in her Japanese-language monograph on the history of public health in modern Shanghai (*Kindai shanghai to kōshū eisei: Bōeki no toshi shakaishi*, Tōkyō: Ochanomizushobō, 2010), which is surprisingly not among Nakajima’s reference lists. The ‘Shanghai Chinese’ in this book are mainly medical, political or merchant elites. Disappointingly, there are few voices and bodily experiences of patients in hospitals, lower-class urban residents regulated and mobilised in mass campaigns, male and female consumers of hygiene-items. We do not know if the ordinary people, depicted in the book as passively disciplined subjects, Japanese collaborators or eager buyers, had any agency in their everyday life against the states, Japanese military colonialism or consumerism.

Despite these problems, this book remains a fine English-language study of health and hygiene in twentieth-century Shanghai. It would work well as a reference to students working on the history of hygienic modernity and urban culture in modern China.

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Chiara Thumiger and **P. N. Singer** (eds), *Mental Illness in Ancient Medicine: From Celsus to Paul of Aegina*, Studies in Ancient Medicine 50 (Leiden and Boston: Brill, 2018), pp. xv, 479, €143,00, hardback, ISBN: 9789004362727.

The treatment of mental illness provides an important window into the cultural and social realities of the ancient world. By tracking its development, interaction with other aspects of medical thought and religious and philosophical approaches, it is possible to see wider shifts in society as well as within medical learning and knowledge. One of the key ways of doing this is by looking at medical treatises and writings, how they interact with one another (use of similar sources/academic disagreements, etc.), and also studying the specific terminology used to consider the illness in question. It is here where this volume is particularly strong. Thumiger and Singer have assembled an excellent array of informed papers that reflect the different ways of thinking about and studying mental illness in the ancient world. A number of the chapters here make great effort to engage with the

original vocabulary used, and from that trace not just intellectual currents, but also real world applications of medical knowledge. The other great strength to this volume is in how disease is defined and understood; crucially as both a social and cultural construct. This allows for a number of persuasive conclusions to be reached, and some important questions to be asked.

The book is divided between three sections. The first engages in a broad perspective (pp. 35–106), with a chapter looking at melancholy (Kazantzidis, pp. 35–78) and another investigating demonic influence in mental illness (Metzger, pp. 79–106). Kazantzidis provides an excellent dissection of *insania*, recognising the bifurcation found in the ancient writings between *tristia* (sadness/depression) and *hilares* (cheerfulness/hilarity). This division needs to be recognised immediately, as it requires different treatment (*‘si imagines fallunt, ante Omnia videndum est, tristes an hilares sint’*, Celsus, p. 45). This chapter also exposes what can be gained by bringing together medical and philosophical learning (esp. pp. 74–8). Metzger tackles an important issue head-on, the fear of demonic possession and its consequences for the mental health of its victims. Any reader of early Church writings will find a confusion between the possessed and those who suffer mental illness. This is, then, an important discussion of a complex topic and one that analyses the available evidence with care and precision. As Metzger reminds us: ‘[a]longside Christian demonology, there were at least two other schools of thought, namely Neoplatonic demonology and pagan popular beliefs which held very different notions concerning the nature of superhuman beings, both referring to such beings as *daimones*’ (p. 81). The most important conclusion reached here is about the subconscious bias of modern interpreters, in how we view religion and medicine as ‘closed systems’ when instead we should accept the ‘concept of ambiguity’ (p. 106).

The second part is more focused, with nine separate chapters studying individual writers such as Athenaeus of Attalia, Rufus of Ephesus and Archigenes of Apamea, as well as individual themes (pp. 109–340). As with any volume of collected essays, it can be difficult to present a strong sense of unity, and these chapters do not always sit quite so well together. Nonetheless, in focusing on individual writers and important themes, the reader is introduced both to familiar and unfamiliar writings and writers, and this can only help provide a deeper level of understanding. The chapters by Thumiger and Gäbel are the strongest in this section. Thumiger’s first chapter (pp. 245–68) looks to eating disorders, such as *boulimos*, *atrophia*, *polysarkia*, *phagedaina*, *stomachikon* and *hydrophobia*. These are discussed by focusing on the writings of the Anonymous Parisinus, Aretaeus and Caelius Aurelianus (covering the first to the fifth century CE). In discussing the specific medical terms, Thumiger provides a number of important observations. *Boulimos* differs from the modern use of the term, with a focus instead on an intense appetite that can quite literally chill the blood (p. 256). *Phagedaina* manifests itself with obscene hunger, consuming without chewing, and subsequently vomiting and weakness, but *polysarkia* stands in opposition to *atrophia*, in taking on simply too much for your body to deal with (pp. 256–7). It is also here that we see both mind and body working together to make the patient better: *‘animi officiis sive curis applicatio’* (Caelius, at p. 257). *Stomachikon* is difficult to define, but carries with it melancholic symptoms, and *hydrophobia* is when ‘the patient is tortured by thirst and by a dread of water’ (p. 263). Thumiger’s second chapter (pp. 269–84) works best when read with the first, as together they ask similar questions of the thematically linked topics. In this chapter, Thumiger places her research against the backdrop of Foucault’s interpretation of ancient sexuality, and reaches a convincing conclusion, that ‘the case of sexual disorders is in many respects symmetrical to that

of eating disturbances' (p. 314). Gäbel's chapter is a good example of what can be achieved, and the questions that can be asked by focused source analysis, here of Aätius of Amida (pp. 315–40). Gäbel is able to demonstrate, while working with complex source documents, that the compilers sought to link mental illness with cognitive function and the brain more generally, and in doing so set out a systematic methodology.

The final section takes a more philosophical approach, with three chapters that illuminate the interaction of medical aetiology and philosophical discourse (pp. 343–420). Of the three, Ahonen's exploration of the Stoic interpretation is the most persuasive, in particular when looking at Seneca and Cicero (pp. 349–57). Both are famous figures, but studied and analysed here with focus and precision, which, when read together, allows for a more nuanced understanding both of mental health (*animi sanitas*, p. 356) and its importance to true wellbeing.

To close, this is an impressive collection of essays, reflecting a good level of historical analysis and a willingness to ask important questions of those sources still left to us. When read together, a much wider understanding of ancient approaches is possible, one that betrays the sophisticated and shifting pattern of intellectual and religious reflections upon illnesses of the mind. As with any edited collection, there are some concerns over how well each section fits together, and the over-long introduction is not quite as useful as needed to fully establish a clear and focused foundation and framework for the later studies. Nonetheless, this is an important volume, and one that offers much insight into a complex and multifaceted topic.

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Claire Trenergy, *Madness, Medicine and Miracle in Twelfth-Century England* (London and New York: Routledge, 2019), pp. xi + 163, £115, hardback, ISBN: 9780815367451.

This slim volume presents an in-depth study of five specific twelfth-century English miracle collections, arranged in chronological order. Along with such well-researched cults as St Thomas Becket's and William of Norwich, this study investigates also less-known miracle collections, such as those of St Edmund of Bury, St Bartholomew of London and St Hugh of Lincoln.

The last two decades have seen an impressive spate of studies concerning miracles and miraculous cures in many world cultures, and medieval Europe is only one of them. Within this scholarly landscape, it is surprising to find a micro-study concentrating upon one country, one century and a handful of cases describing miraculous cures of madness. The author states clearly her position that such detailed studies are more helpful than the large surveys or the theory-ridden explanations of the Foucauldian school, and she does prove her point to a certain extent. Her approach, however, has its weaknesses, to which I shall return.

Each chapter has its own special thematic focus. The miracles of St Edmund appear in two separate collections decades apart, thus providing a fruitful basis for analysing the change over time from one collection to another. A phenomenon observed already in other studies of continental miracles is the twelfth-century transition from punitive miracles to thaumaturgic ones. The difference between the first two books of the miracles of St Foy and the two later ones is a striking example (see *The Book of Sainte Foy*, trans. Pamela