

names rather than by their books. This procedure is especially helpful in the case of, for example, the *Hypnerotomachia Poliphilli*, which can be found under Colonna. This also makes it possible to consider the extent of Hugh Platt's remarkable contributions to husbandry and agronomy without getting bogged down in trying to track these developments in his various treatises. And gardeners will come across much here that explains why certain flowers (most notably the rose and the tulip) and how specific horticultural techniques came to be valued over others. Incidentally, individual flowers are listed in the index as well, so people interested in carnations or saffron crocus or even hops can go directly to their favorite plants. In all this is a rich and useful compendium on the history of the men and women of an earlier age who sought to make an art of nature and to see nature more clearly in their artistic endeavors.

James Kelly and Fiona Clark, eds. *Ireland and Medicine in the Seventeenth and Eighteenth Centuries*. Farnham and Burlington: Ashgate, 2010. xiv + 227 pp. Review by CELESTE CHAMBERLAND, ROOSEVELT UNIVERSITY.

Medical historians' traditional preoccupation with professionalization and institutionalization has increasingly yielded to the evolving historiography of the medical marketplace in recent decades. By shifting the focus from universities and physician biographies to more broadly based conceptions of training and practice, scholars such as Margaret Pelling and Andrew Wear have enabled a more expansive picture of early modern medicine to emerge. Nevertheless, Ireland has been notably absent from this scholarship. In seeking to address this lacuna in the historical record, Fiona Clark and James Kelly have assembled a collection of essays that seeks to underscore the complexity of an oft marginalized, yet prolific site of early modern medical practice. In *Ireland and Medicine in the Seventeenth and Eighteenth Centuries*, a diverse range of scholars explores the development of a distinctly Irish medical tradition that retained its Gaelic legacy whilst demonstrating the influence of English and Continental medical

knowledge. More complex than mere syncretization, the authors in this volume argue, transformations within the Irish medical world over the course of the seventeenth and eighteenth centuries reflect the intersection of indigenous medical culture with a truly international intellectual culture in the wake of the scientific revolution and the collapse of Galenism.

In seeking to delineate the idiosyncrasies of the Irish medical marketplace, Clark and Kelly have appropriately placed Mary Ann Lyons' incisive analysis of professionalization and the formation of physician networks in Dublin at the beginning of this volume. Owing to failed attempts at establishing a Dublin-based College of Physicians in the early seventeenth century, Lyons asserts that most Irish physicians acquired their medical training at continental universities, especially Reims. In concert with the influx of English medical practitioners in the 1640s, the international intellectual spirit of the Irish medical landscape enabled physician networks to transcend distinctions of religion, politics, and cultural preference. As a point of contrast with the physicians, the distinct character of Irish medicine is further illuminated in James Kelly's compelling assessment of domestic medicine in the eighteenth century. Kelly asserts that until the hospital and the professionalization of physicians supplanted the prevailing authority of "medico-magical cures" in the nineteenth century, Irish medicine was characterized by a uniquely "elaborate tradition of domestic and self-medication" (135).

Wendy Churchill's essay further expands the discussion of domestic medicine and provides a well-rounded and engaging assessment of the ways in which gender shaped the doctor-patient relationship. As evidenced by the case of Katherine Cary, an eighteenth-century Irish woman suffering from a debilitating breast ailment, Churchill contends that the consultation process may have necessitated the intervention of Cary's husband, but it also reflected the agency and influence Katherine maintained in her dealings with James Jurin, a physician with whom she and her husband corresponded. Based on her analysis of the Cary-Jurin correspondence, Churchill cogently makes a case for "the centrality of female patients" in the Irish medical marketplace that mirrors the doctor-patient experience elsewhere in the British Isles (181).

Inasmuch as *Ireland and Medicine* illuminates the complexities of early modern Irish medicine, the collection as a whole conveys an uneasy tension between attempting to place Irish medicine more squarely within the mainstream of European medical history and acknowledging Ireland's peripheral status. The attempt to reject long-held assumptions about the dearth of medical expertise in Ireland is occasionally undermined by a tendency toward assessing Irish medicine exclusively through an Anglo-centric lens, with London's medical marketplace frequently identified as the archetypal point of reference. Given that so little has heretofore been written about early modern Irish medicine, however, the volume's contributors cannot be faulted for this tendency. Rather, they should be commended for their efforts to initiate a scholarly dialogue that will undoubtedly lead future generations of scholars to expand existing conceptual frameworks. To that end, Laurence Brockliss acknowledges that his study of medicine, religion, and social mobility is a point of origin; he asserts that many questions remain, for example, about the ways in which Irish medical practitioners funded their studies abroad.

Although the topics addressed by *Ireland and Medicine* run the gamut from the doctor-patient relationship to state intervention, notably absent from this volume is a substantive assessment of the roles played by midwives and apothecaries. Andrew Sneddon's cogent analysis of the ways in which questions of authority and institutional control shaped the relationship between physicians and apothecaries illuminates the political dimensions of drug regulation legislation, but focuses less on issues pertaining to apothecaries' access to training opportunities or occupational boundaries. Fleeting references to midwives, moreover, appear throughout the volume, but are largely glossed over in favor of more substantive analyses of physicians, surgeons, and domestic medicine. Perhaps this oversight is due to a dearth of extant source materials, but further study of the roles played by midwives and their interactions with their patients and other practitioners would undoubtedly enrich our understanding of the medical landscape in early modern Ireland.

Inasmuch as midwives and apothecaries remain peripheral figures in *Ireland and Medicine*, Fiona Clark's study of the Irish physician Daniel O'Sullivan and his travels in eighteenth-century Mexico offers

vital insight into the politics of medical authority and the clash between Eurocentric and indigenous approaches to healing in Latin America. Clark's essay offers a fitting conclusion to this volume, because it not only illuminates the ways in which politics, ethnicity, and culture coalesced in early modern medical trials, but also lays the groundwork for further comparative work in the history of early modern medicine that has heretofore been largely overlooked. *Ireland and Medicine* does not purport to be a comprehensive survey and may on some levels, pose more questions than it answers about the nature of occupational boundaries between midwives, apothecaries, and physicians, but it makes a compelling case for the autonomy and vitality of early modern Irish medicine that will undoubtedly be of great interest to British historians in general, and medical historians in particular.

John L. Kessell. *Pueblos, Spaniards, and the Kingdom of New Mexico*. Norman, OK: University of Oklahoma Press, 2008. xii + 225 pp. \$24.95. Review by PATRICIA MARIE GARCÍA, THE UNIVERSITY OF TEXAS AT AUSTIN.

John L. Kessell's history of seventeenth-century New Mexico examines the relationship between the Pueblo Indians and the Spanish settlers, including government, military, and church officials. Kessell's decision to relate this history through a narrative mode helps elucidate the everyday lives and conflicts among these groups of people. Describing these communities as having coexisted vigorously for over four hundred years, Kessell proposes to present a history of this region that looks beyond stereotypes and myths through his weaving together of analysis and interpretation. Presenting a balanced history of the region is especially challenging, as Kessell notes in his preface, because the existing documentary and archival evidence overwhelmingly provides more of the Spaniards' experiences than that of the Pueblos', much less their story told in their own language. Kessell's attempts to meet this challenge, unfortunately, are not consistent in the text itself.

The introduction, "Conflict and Coexistence," establishes the tone that Kessell strives for in the book. The Spaniards arrived in the Pueblo world, soon to be renamed New Mexico, in 1598. The Pueb-