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Scholars, Chinese medicine practitioners, and teachers: rejoice! A cogent synthesis of historical and anthropological scholarship on Chinese healing practices is now available in one volume at a relatively reasonable price. *Chinese Medicine and Healing: An Illustrated History* is the best introduction to this topic. Nothing else exists that approximates its scope, rigour, and readability, and since its contributors include so many of the field’s most influential scholars, it is unlikely to be surpassed for a very long time.

Organised chronologically by dynasty, *Chinese Medicine and Healing* begins with the oracle bones of the thirteenth to eleventh centuries BCE, and ends with Chinese-style healing around the world today. About half of the content is devoted to the past 100 years, from the birth of the Republic of China to the present.

A history of Chinese medicine must do justice to the classics of the literate medical tradition such as the *Inner Canon of the Yellow Emperor* and the *Treatise on Cold Damage Disorders*, and this one does. But the editors, who elsewhere have examined therapeutic pluralism in different contexts, have made the words *and Healing* in the title meaningful by incorporating much more than just the canon, and by including techniques that appear in the canon but that modernisers ignore or disavow. Here, divination, talismans, exorcism, *feng shui*, and the like take their places alongside herbal therapy, acupuncture, and moxibustion. Illiterate midwives and hereditary formula masters populate the same pages as classically-trained physicians. By treating such diverse forms of healing as commensurable, the contributors are able to show what most people in China—not just the elite treated by literati doctors—did to promote health and manage illness.

*Chinese Medicine and Healing* is ideal for teaching. As an accessible, single-volume overview, it will make courses on medicine and healing in Chinese history much easier for non-specialists to design and teach, and it will also be useful as the representative work on China in comparative medicine courses. Even the format of the book seems to be designed with multitasking Millennials in mind. Each chapter consists of an overview of the period, with shorter essays on narrower topics (for example, on the physician Sun Simiao, or on dissection in China) printed on a shaded background and interspersed between the paragraphs of the main text. In a traditional textbook these would be sidebars, but here they are more like pop-up windows in an Internet browser—they
interrupt the reader’s view of the main text, sometimes for pages at a time. The layout did not enhance this reader’s experience, but it may appeal to some.

One of the book’s strengths as a classroom text is that it gives the reader a taste of varied primary sources—not only translated texts but also images and artefacts illustrated in black and white—and, crucially, contextualises them. Students tend to view the content of ancient Chinese texts as timeless wisdom from the East; the contributors here fight that tendency by embedding each source in the political, social, and cultural circumstances of its production.

The editors have also taken pains to make the book useful as a reference for specialists. The chapters offer an economical summary of the state of the field, and even those who have read and written widely in the history of Chinese medicine can discover new details in these pages. The single, unified bibliography at the end includes both primary and secondary sources, with Chinese and Japanese titles written in characters.

Of course, for this book, as for any volume of its scale and ambition, one can quibble about coverage: what is included but seems tangential; what is not included but should have been. In the former category, the selection of topics sometimes seems idiosyncratic, particularly in the final two chapters about Chinese medicine and healing outside of China today. For example, discussions of acupuncture in Argentina and Iraq are interesting, but in a volume of this sort it might make more sense to summarise more broadly: Chinese medicine in Latin America, Chinese medicine in North America, and so forth. The trees are undeniably fascinating but the reader may sometimes long for more generalities that would allow her to glimpse the contours of the forest more clearly.

As for what is not included: the great majority of the contributors are based at American universities, with much smaller numbers coming from Europe, Taiwan, Hong Kong, and elsewhere. None of the contributors are based in the People’s Republic of China. Admittedly, much scholarship there focuses on philology and reflects a politically sanctioned reading of Chinese medicine as scientific, an approach at odds with the social- and cultural-history orientation of this volume. Nevertheless, there are mainland scholars such as Yu Xinzhong whose work would fit well here, and it would be nice to see them represented.

On the whole, however, the content is terrifically rich, diverse, and well-integrated; the book is magisterial. It almost begs for a companion volume of translated primary sources. One hopes, moreover, that it will inspire scholars who study other medical traditions and folk practices—such as those writing about Tibetan medicine and Indian medicine, who have been prolific recently—to produce similar volumes. Chinese Medicine and Healing deserves a place on many shelves and in many syllabi. For historians of medicine, China