cato, tanto en la corte de Carlos II de Austria como en la de Felipe V, en la que Martínez sobresalió como médico y escritor. También estudiamos el Teatro Anatómico de Madrid en el que Martín Martínez ocupó la cátedra de anatomía. Más adelante, en 2004, Pardo-Tomás publicó un libro espléndido sobre Diego Mateo Zapata (1664-1745), una figura clave de la medicina española y de la filosofía natural de la época, que fue víctima de una ominosa persecución inquisitorial. Y, dos años después, ambos participamos en el Instituto de Historia de la Medicina y de la Ciencia de la Universitat de València, actual Instituto Interuniversitario López Piñero, en el congreso titulado "Más allá de la Leyenda Negra. España y la revolución científica", coordinado por Víctor Navarro y William Eamon, en el que se problematizaron categorías historiográficas como "movimiento novator" o "revolución científica" (2007). Es más, ambos dirigimos la tesis que Jesús María Galech Amillano defendió, en 2010, en la Universitat Autònoma de Barcelona, con el título *Astrología y medicina para todos los públicos: las polémicas entre Benito Feijoo, Diego de Torres y Martín Martínez y la popularización de la ciencia en la España de principios del siglo XVIII*, fácilmente accesible en la red. Pues bien, esos y otros elementos que ahora omito por no alargarme, están ausentes en este libro, un libro que por otra parte quiero recomendar. Todo ello, no obstante, me obliga una vez más a interrogarme acerca de la permeabilidad, en nuestro entorno inmediato, entre las distintas disciplinas que pretenden acercarse al pasado, tanto al de los saberes como al de los poderes, lo que me lleva a sospechar que la permeabilidad disciplinar tiene ante sí un largo trecho que recorrer en nuestros lares. ▮

Àlvar Martínez-Vidal
Universitat de València
ORCID 0000-0001-9760-4449

Mariana Labarca. Itineraries and Languages of Madness in the Early Modern World: Family experience, legal practice, and medical knowledge in Eighteenth-Century Tuscany. Abingdon: Routledge; 2021. ISBN 978-0-367-52829-4. 36,71 $

This impressive study provides a richly detailed picture of the complex, and fascinating, negotiations among private households, the judiciary, and mental hospi-

tals in Eighteenth-Century Tuscany. When someone exhibited signs of madness, mental debility, or other irrational and wild behaviour, the people around them might be moved to take action. While we might think of confinement in an asylum or other institution as the only —and final— destination of the mad in past centuries, Mariana Labarca shows that, in Tuscany during the 1700s, this was far from the only course of action. Confinement, she argues, was treated as a very last resort. A mentally afflicted person in Florence might be committed to the foundation of Santa Dorotea (if their family could afford the fee) or the *pazzeria* of Santa Maria Nuova, but their stay might only be temporary. They might instead be cared for by a relative or other guardian —a priest or neighbour— or be moved between care and custody at home and in an institutional context. The 'itineraries' of madness, Labarca suggests, were often far from straightforward, and have much to reveal both about the dynamics of private households and their interactions with the authorities.

Labarca's exploration of this topic is based on a careful and thorough investigation into the archives of the *Magistrato dei Pupilli*, the Tuscan Court of Wards whose records include hundreds of interdiction procedures and management of curatorship of the mentally unwell. These records prove remarkably fruitful sources of insight into the history of mental illness. The *Magistrato* played a major role in the jurisdiction of madness because it was the court to which one should apply to prove someone's mental incapacity. The interdiction cases pursued there reveal stories of people whose loss of mental faculties affected not only themselves but those around them, and the frictions this could often create.

In the majority of cases —as Labarca's meticulous research shows— these people were male. There were the young men who came of age but lived spendthrift existences, frittering away the family fortunes as they fashioned extravagant lifestyles beyond their means and ran up debt. In such cases, the border between prodigality as irresponsible behaviour and as symptom of sickness could be porous. There were middle-aged men who abandoned the responsibilities of the *paterfamilias*, leaving their wife and children to destitution and, in some cases, subjecting them to violent attack. And there were the old men whose grip on their worldly affairs was weakening, but who were unwilling or unable to acknowledge that they could not make prudent decisions. Drawing on the work of Elizabeth Mellyn, Labarca underlines the supreme importance of good management of patrimony in Tuscan society in the eighteenth century; many of the cases she examines involve subjects who were spending recklessly, entering disadvantageous deals, gambling, and living to excess (to the detriment of others). Yet interdiction proceedings were not purely financial.

Family members might wish to prove someone's mental incapacity to the ducal authorities because they were no longer able to cope with their care, because they sought intervention in a family dispute, or because they needed protection.

One of Labarca's major contributions with this study is to the history of women as agents. The majority of interdiction petitioners were women —most commonly wives, then mothers, sisters or daughters and other female relations— and when the court did establish mental incapacity, the wife might be then assigned the interim role of a head of household, controlling her husband's patrimony (or a mother her son's). Her role became one of governance, administration and even discipline, supervising and restraining an instable man while taking on his responsibilities. Women's voices are frequently heard in these records of the *Magistrato dei Pupilli* as they discuss where a mentally instable person might live, who might care for him, or what measures might need to be put in place to address the problems their madness might cause. Labarca's tracing of these stories through the court's casts new light on gender relationships in the eighteenth century. She rightly complicates the picture constructed by scholars such as Elaine Showalter of madness as an increasingly feminized condition during the century. Demonstrating that male insanity was the concern of interdiction records far more than female (since women rarely had the rights of property which demanded interdiction in cases of instability), she also argues cogently that men's mental instability and lack of control were not perceived to be signs of effeminacy in Tuscan society. The language of mental affliction and disturbance of the passions could apply to them without being glossed as an emasculating condition.

Itineraries and Languages of Madness in the Early Modern World provides a detailed, insightful analysis of the procedures surrounding mental affliction and the impact it had on family lives. There are abundant examples, although occasionally the work would have been enhanced by a more time spent on individual stories (I would also have welcomed more detailed reflection on questions of social status). When these stories are allowed fuller exploration, it is to illuminating effect, revealing how the complex dynamics of family conflict are played out in court procedures. For example, one of the more substantial —and fascinating— discussions concern the Becciani family. Giovan' Battista was interdicted for imbecility at the behest of his mother, who also successfully petitioned the courts to prevent his wife, Caterina, from administering his patrimony: she was allegedly a spendthrift who would only squander his fortune. Two decades later, Caterina would surface in the records again. This time, she was the petitioner to interdict her son, Antonio, for mental instability, and

Labarca shows that she made exactly the same accusation against her daughter-in-law, Maddalena, that had been used against her: that she was extravagant and untrustworthy with her husband's affairs. As Labarca concludes, Caterina was reusing 'scripts' of madness to manoeuvre in a fraught family dispute. Yet Labarca also detects in this story shifts in the vocabulary of mental illness during the second half of the eighteenth century: Maddalena's testimony characterises her husband's instability in terms of the disturbances to his temperament and spirits.

This book provides a challenge to the idea that the handling of mental illness was principally a medical concern, demonstrating the role of the ducal authorities and of families, neighbours, and priests. It also pays attention to the language used to describe the sick and the changes in expression. It is a compelling study, uncovering and analysing a wealth of fascinating material concerning the history of mental affliction in its social, cultural, and legal contexts, and making a significant contribution to our understanding of gender and family relations in the early modern period through the prism of Eighteenth-Century Tuscan society. ▮

Mary Ann Lund
Univeristy of Leicester
ORCID 0000-0001-6738-1686

Francisco J. Medina-Alabaladejo, José Miguel Martínez-Carrión, Salvador Calatayud eds. Inequality and Nutritional Transition in Economic History: Spain in the 19th and 21st centuries. Abingdon/ New York: Routledge; 2023. 284 p. ISBN 9781032212463. 120 $

Nutrition is one of the key determinants of living standards and inequality in all societies. There is a vast literature that studies the change in dietary habits over time across cultures. While there is general agreement that unequal distribution of food is driven by socioeconomic, gender, generational and geographical reasons, little attention paid to how these changes were experienced by different sectors of the population. The relevance that inequality in nutrition is better understood when examined in a long-term perspective. *Inequality and Nutritional Transition in Economic History: Spain in the 19th-21st centuries* takes this challenge. This topic is a challenge because the quality and quantity of sources is variable and its