

parts, each of which considers the material component of the Enlightenment, roughly taken as the period from the late seventeenth to the early nineteenth century, as represented by the museum's holdings. The museum's curators, past and present, have written all of the contributions.

The first part, "The "Universal Museum"", discusses the spatiality, design and contents of the original room, which now houses the Enlightenment Gallery. Readers are introduced to the museum's greatest benefactors, Sir Hans Sloane and Sir Joseph Banks, as well as to other collectors whose donations and benefactions form the core of the holdings. This part not only provides a context for the later parts but it also, successfully, invites the reader to consider the meanings of museums and libraries in this period, to their owners as well as their guests.

Parts Two and Three concentrate on the private collections of the eighteenth century that eventually came to form the museum's own. In common with the organization of enlightenment cabinets of curiosity, these respective parts consider first the natural world—natural history, medical botany and fossils—and then the artificial world—coins, engraved gems, vases, scientific instruments and maps.

These collections were the result of travel and this act, perhaps more than any other, was central to the idea of the Enlightenment. The travelled world, which in the eighteenth century became increasingly wider, confronted and challenged the collector with visual contact. Reliance on classical and religious texts, the source for much information about other cultures before the eighteenth century, could no longer be taken for granted. Antiquity, whether it be the classical world, Babylon, or Britain itself, was now being reinterpreted because of travel and its products. Part Four of the book discusses how a new and sometimes uncomfortable understanding of the ancient world began to emerge.

Part Five, the final section of the book, is the most dynamic in the sense that it examines the fruits of the kind of travel which is perhaps most emblematic of the Enlightenment: the organized, state- or institutional-supported maritime expeditions to other continents and seas. Cook's three voyages are given prominence, not only

because they are best known, but also because, thanks to Sir Joseph Banks, the collections made on these, and even later voyages, found their way directly to the museum. The Americas and the Pacific, regions where Cook spent a good deal of time and where extensive collections were made, are the subjects of two chapters. Notwithstanding Cook's pre-eminence, it is important to remember that other parts of the world were being re-discovered by Europeans during this period, namely the Far East and Africa, both of which receive attention.

As stated, this is a beautiful book. Its aim is to explain to the reader the nature of the collectors and their collections in the period of the enlightenment, and this it does admirably. What caught their eyes is there for us to see. What is less certain is what twenty-first-century eyes make of all this.

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Alessandro Arcangeli, *Recreation in the Renaissance: attitudes towards leisure and pastimes in European culture, c. 1425–1675*, Early Modern History: Society and Culture, Basingstoke, Palgrave Macmillan, 2003, pp. xi, 188, illus., £45.00 (hardback 0-333-98453-6).

From at least the thirteenth century onwards, rest and exercise were classified by physicians and the learned public among the so-called six non-naturals, the crucial determinants of health and disease. In this elegant and wide-ranging book, Alessandro Arcangeli sets medical exercise among other types of recreation discussed by European writers during the long Renaissance. He rightly points out that, although in theory exercise for health applied equally to all social groups, medical writers almost exclusively aimed their recommendations at élite males. Even when Girolamo Mercuriale mentioned exercise for women in his *De arte gymnastica* (1569), it is different in kind and intensity from that for men. His muscular males indulge in wrestling and

vigorous athletics; his slight women take passive exercise on a swing.

This is an ambitious book, and some may find its chronological and geographical scope over-ambitious, for it is hard at times to follow the author as he moves from scholastic professors in medieval Paris via Counter-Reformation confessors to Robert Burton and even the French Enlightenment. There is great learning on display, as in the Appendix of European terms for “recreation”, but the argument becomes at times dangerously abstract. A discussion, for example, of the role of exercise in the *consilia* for individual patients, many easily available in print, would have clarified the extent to which general theoretical recommendations were applied in practice. Likewise, Richard Mulcaster’s takeover into English of Mercuriale’s views on gymnastics needs to be correlated with other evidence for the introduction of “games” into English schools from the late sixteenth century onwards.

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Konstantinos Kapparis, *Abortion in the ancient world*. London, Duckworth, 2002, pp. viii, 264, £40.00 (hardback 0-7156-3080-6).

Abortion is one of the most controversial subjects in contemporary society, demonstrably capable of generating the fiercest passions (arguments concerning stem-cell research are a reflection of part of the wider abortion debate). One of the merits of this book is to remind us that the arguments are not new, “but rather the latest manifestations of an old, inconclusive debate that started thousands of years ago and still continues today” (p. vii). Konstantinos Kapparis’ twofold intention, admirably fulfilled, is to examine the link between the ancient and modern views on abortion, and to show how the subject might “shed further light upon important legal, religious, political and cultural aspects of the ancient world” (p. vii). There are seven chapters and two useful appendices. The first is a translation and commentary of

Pseudo-Galen’s *An animal sit quod est in utero*; the second, of the Philadelphia Inscription (LSA 20) and its relationship to the Hippocratic Oath. There is an index of ancient authors and of topics. The bibliography is unfortunately marred by mistakes in several authors’ names. Thus “Dreichgräber” instead of Deichgräber; “R.T”. Hankinson, for R.J; “Minuli” instead of Manuli; “Murdy” for Mudry; “Prioreeschi” instead of Pioreschi (and Elizabeth Craik’s edition of Hippocrates’ *Places in man* was published by OUP in 1998, not “London 1988.”)

Abortion drew upon all aspects of Greek and Roman medical practices. Chapter 1 discusses the methods of abortion, including drugs, mechanical and surgical means, ancillary techniques (such as venesection, hot baths and strong emotional shock, all designed to weaken the physical condition of the mother and so induce labour), and the use of magic. When does human life begin? What is the status of the embryo? Do the unborn have rights? Chapter 2 examines these profound questions, which take us to the heart of the abortion debate.

Kapparis shows that, as now, there were no settled answers to these questions in Antiquity, and notes that the notion of human life beginning from conception had its original in Pythagorean thought (pp. 39–41). On the other hand, many philosophers and learned doctors such as Galen propounded a more widespread view. They “might not even call it an ‘abortion’ if a termination had taken place in the very early stages of the pregnancy, while the foetus was still unformed. They would not recognise as human something which did not yet look human” (p. 47). As Kapparis goes on to point out, the distinction between an unformed and formed foetus is also to be found in Exodus 21: 22–4, a passage ignored, deliberately or otherwise, by most (but by no means all) of the Church Fathers.

Chapter 3 looks at the role of the doctor and the midwife, and if Kapparis perhaps attaches too much importance to the Hippocratic Oath in antiquity, he at least places the Oath’s injunctions in their social and cultural context. Chapters 4 and 5 examine the debate from, respectively, the female and male viewpoint. Chapter 6 offers an