missing from the corpus and must be sought in the first part of the book. This was sometimes laborious, and it would have been helpful to have had an *Index des textes médicaux traduits, cités ou commentés* as in Lefebvre.

Overall, however, the standard of translation in this book is high, incorporating the advances of the last few decades. It may well be more accessible to English readers than the *Grundriss*, and it is certainly an improvement on Ebbell. It is recommended for the general medical reader and particularly those who have difficulty reading German.

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Harold J Cook, *Trials of an ordinary doctor: Joannes Groenevelt in seventeenth-century London*, Baltimore and London, Johns Hopkins University Press, 1994, pp. xviii, 301, illus., £37.00 (0-8018-4778-8).

Recently, in a number of important papers and in a book-length study of the Royal College of Physicians, Hal Cook has been quietly forcing historians to revise their picture of medical practice in seventeenth-century London. Cook is extremely good on the subject of authority, although he is never so monomaniacal as to take it explicitly as his sole theme. All his work illuminates the ways in which the various tribes of early modern physicians presented themselves to the world and laid claim—as scholars, practitioners, gentlemen, chemists and so on—to be the legitimate creators and custodians of medical knowledge and the guardians of sound medical practice. This excellent new book is no exception to the high standard Cook has set and will enforce further readjustment of the historical gaze. Cook's tale, in spite of his title, is of a not-so-ordinary Dutch physician practising in London at the turn of the seventeenth/eighteenth century. Groenevelt was not so ordinary because, although a licentiate of the College of Physicians, he exercised his right to practise surgery and made much of his reputation and living by cutting for the stone. Cook carefully chronicles Groenevelt's medical education at Leiden and his subsequent move to London. In one of the most fascinating sections of the book he observes the network of Dutch physicians in the capital, cataloguing their patronage relations and mutual support systems. He traces Groenevelt's career to its sad demise after a law suit brought by a disgruntled patient (he won the suit but lost his reputation).

As he narrates this story Cook subtly discloses the struggles for authority and power in seventeenth-century medical London. Groenevelt and his associates, of whom Thomas Sydenham was one, helped themselves liberally to the language of experience and practice in their attempts to outmanoeuvre the conservative elements which ran the College. The forces of reaction, however, as Cook shows so well, were no toothless diehards. He demonstrates extremely clearly how they mobilized a vast range of resources, including the law, to keep the upstarts in check. Cook does this quite unobstrusively but with the authority of a good scholar.

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Jonathan Sawday, *The body emblazoned: dissection and the human body in Renaissance culture*, London and New York, Routledge, 1995, pp. xii, 327, illus., £35.00 (0-415-04444-8).

Intent upon recovering the patient's view, recent social history of medicine has tended to neglect anatomy, leaving the study of corpses to intellectual historians. It is the interest of cultural theorists in gender and the body that is placing anatomy in a broader perspective.

Jonathan Sawday's focus is not on the technical content of anatomical research but on its interaction with other modes of thought. He examines dissection as penal sanction and as public spectacle; he explores pictorial representations, political analogies, and poetic metaphors. His imagery is that of vision and display, of the penetrating gaze and the theatre of anatomy. His texts are drawn from