

point that the *Aptekarskij prikaz* started to organize the training of native medical staff.

As Dumschat points out, the western *doctores medicinae* and apothecaries had a high standing, and were important figures in the cultural sphere, many being active as artists, writers, merchants, translators, diplomats, astronomers, and astrologers. The social and religious life of these medical practitioners (chapter G) mostly took place among the other foreigners. They were active members of society, especially on behalf of their respective religious communities. On the other hand, their contact with Russians seems to have been restricted to the professional level. The author believes that these doctors and surgeons had a decisive role in spreading western learned medicine in Russia, especially from the mid-seventeenth century when the number of western surgeons rose, thereby increasing contact with the lower classes of the population.

Dumschat has written a very valuable, carefully researched and well structured book, using an impressive amount of primary sources. In an immense effort, she has traced all foreign medical men in Muscovy over two centuries and has collected the available information about them. Of great value also is Appendix 1, which provides short biographies of these men, including references to primary and secondary sources. The book could have been tightened to some extent—there are redundancies (especially between the main text and Appendix 1), and the detailed display of the source material is not always necessary—but anyone who has done time-consuming archival work with hand-written sources and has collected scattered information on a new topic knows how difficult it is to restrict oneself.

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Virginia Smith, *Clean: a history of personal hygiene and purity*, Oxford University Press, 2007, pp. xi, 457, illus., £16.99 (hardback 978-0-19-929779-5).

Cleanliness is next to godliness, table manners, monetary exchange and a host of other

human behaviours; how has it escaped the notice of anthropologists, ethnologists and historians for so long? One of Virginia Smith's many accomplishments in this excellent study is integrating the philosophies and practices central to the subject. Cleanliness is part of medical routines essential for the prevention of disease; it has an aesthetic foundation in the human love of order and beauty and the exercise of such on the body; and it has a moral dimension in perceptions of purity, that of the body in harmony with the soul. By explaining the contradictions inherent in these concepts, the author identifies why the very few previous publications on cleanliness have dealt with either theories of hygiene or related inventions, but not both. Practices enhancing beauty can endanger health; they encourage vanity and self-obsession, behaviours in conflict with moral purity, and scientific discoveries connecting health with hygiene are sometimes incompatible with religious beliefs. Because of these tensions, the history of cleanliness has not been a "positivist" progression of improvement, as Smith demonstrates, but characterized by periods of "regression", when moral concerns take precedent over the aesthetic or the latter over the scientific.

This crucial theoretical basis is clearly laid out in the introduction, after which the author presents a very comprehensive narrative from animal grooming behaviour through to twenty-first-century environmental concerns. Cleanliness begins with biological processes at a cellular level and the instinctive revulsion of all primates for the rotten and excremental. In human society, technology comes to the aid of cleaning activities and influences a wide range of behaviours and artefacts; bathing, shaving, perfuming, hairdressing, laundering, house-keeping, food preparation, to list a few, all of which have a huge impact on domestic material culture, architecture and urban planning. Hygiene is closely linked to religious beliefs and practices: dietary restrictions, the sacred properties of water, beliefs and rituals relating to pollution and purity. The Greeks first made the conscious connection of cleanliness with health and absence of disease, placing the care of the

body with diet, sleep and exercise in the regime of enhanced well-being. Such ideas and practices were inherited by the Romans and embraced by Galen as principles of western medicine in its attempts to understand and thereby control the inner workings of the body. However, the standards of hygiene achieved in the classical world did not last; with the fall of Rome went much of the technology necessary to maintain urban communal baths, Christian asceticism rejected the care of the body as detrimental to the soul, and medicine required several more centuries of scientific discoveries to make the microbiological link between dirt and disease.

Politics is the fourth factor in the history of cleanliness; as Smith explains, for centuries the means to be clean were available only to the wealthy. The concentration of dirt and frequency of epidemics in urban environments made the importance of public hygiene evident in antiquity, although, until the nineteenth century, this often involved nothing more technical than keeping the unwashed poor well out of sight and smell of the rich. Following John Snow's discovery of the cause of a cholera outbreak in London in the 1850s, the provision of clean water supplies and sewerage were established as modern public health essentials, reinforced by Louis Pasteur's concurrent discoveries in germ theory. Yet as Smith discusses, such "progress" has its detrimental side-effects, environmental and immunological.

Clean serves as an excellent introduction to the history of hygiene, body and soul, public and personal. Smith has expertly marshalled a vast amount of research on a wide variety of subjects from an equally impressive range of primary and secondary sources. Her findings are presented in a lucid and engaging style, with remarkable discipline given the breadth of the subject and the limits of the book's size. It is a shame that Oxford did not offer a more generous format; the topic really deserves the large, three-volume presentation of L'Univers Historique's new series, *Histoire du corps*. Nevertheless, *Clean* establishes a new domain in the study of human behaviour, providing an essential text for historians of medicine, architecture, and material

culture; scholars and students of social history, anthropology, ethnology and cultural studies.

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Simon Carter, *Rise and shine: sunlight, technology and health*, Oxford and New York, Berg, 2007, pp. ix, 134, £55.00, \$99.95 (hardback 978-1-84520-130-2), £19.99, \$34.95 (paperback 978-1-84520-131-9).

Richard Hobday, *The light revolution: health, architecture and the sun*, Forres, Findhorn Press, 2006, pp. 172, £7.99 (paperback 978-1-84409-087-7).

A summer holiday in California seemed the perfect place to review these two new books that deal in their different ways with our changing relationship with the sun. In *Rise and shine*, Simon Carter offers an analysis of sunlight in the mediation of health, pleasure, the body, race, and class, exploring our ambivalent relationship to the sun and sunlight. His aim is to "consider how the material impact of the sun upon bodies is mediated by a series of sociotechnical artefacts—such as past medical therapies, suntanning lotions and even architectural design" (p. 7). Taking as his starting point the complex relationship between bodies and sunlight, along the way he touches briefly on such themes as attitudes towards the sun, the history of camping, debates about rickets and tuberculosis, and the histories of the League of Sunshine and the World of Sunlight.

Thus Carter covers such themes as shifts between seeing the sun as a danger, to what he terms a sensuous physicality; travel as health, culture, and pilgrimage; aristocratic and middle-class ideals of beauty; debates about sunlight and rickets; heliotherapy as a means of tackling tuberculosis; movements such as the People's League of Health and the Sunlight League; and the garden city movement. Carter argues, for example, that "the sun unproblematically condenses and signifies the essence of modern travel and sensuous pleasure" (p. 3). Some of the sections are more interesting because their