

Newsletter

Number 12 March 1989

Centre d'Etudes de l'Inde et de l'Asie du Sud EHESS, 54 bd Raspail, 75006 Paris, France



International Association for the Study of Traditional Asian Medicine

PRESIDENT: Prof. P.U. Unschuld (Munich/W. Germany). VICE-PRESIDENTS: Prof. Ma Kanwen (Beijing/China), Hakim M. Said (Islamabad/Pakistan), Prof. K.N. Udupa (Varanasi/India). HONORARY FELLOWS: Dr. Li Jingwei (Beijing/China), Prof. J. Needham (Cambridge/U.K.), Dr. Y. Otsuka (Tokyo/Japan). SECRETARY-GENERAL: Dr. M. Weiss (Cambridge/U.S.A.). ASSOCIATE SECRETARY: Dr. D. Wujastyk (London/U.K.). ASSOCIATE ADMINISTRATOR: Ms. J. Parkinson (Canberra/Australia). PUBLICATIONS EDITOR: Dr. F. Zimmermann (Paris/France). TREASURER: Prof. M. Lock (Montreal/Canada). MEMBERS OF COUNCIL: Dr. A. Akahori (Yawata-shi/Japan), Dr. V. Brun (Copenhagen/Denmark), Prof. J.C. Bürgel (Bern/Switzerland), Prof. T.H. Chan (Taichung/Taiwan), Prof. W.S. Hong (Seoul/Korea), Prof. A. Kleinman (Cambridge/U.S.A.), Dr. Y.C. Kong (Hongkong), Prof. Ch. Leslie (Newark/U.S.A.), Dr. L. Rapgay (Dharamsala/India), Dr. F. Meyer (Paris/France), Dr. G.J. Meulenbeld (Groningen/The Netherlands), Prof. R.K. Mutatkar (Pune/India), Dr. R.B. Sutrisno (Jakarta Timur/Indonesia), Dr. Khin Tint (Camden/Australia).

THIRD INTERNATIONAL CONGRESS ON TRADITIONAL ASIAN MEDICINE

Organized by the Indian Chapter of IASTAM
4th - 7th JANUARY, 1990
BOMBAY, INDIA

SEE ANNOUNCEMENT IN BACK PAGE AND
INFORMATION CARD TO BE FILLED UP
FOR RECEIVING FUTURE ANNOUNCEMENTS

PROGRAM COMMITTEE IN PAGES 5-6

AL BASHAM MEDAL AWARDED TO YAMADA KEIJI, & G JAN MEULENBELD

PROFESSOR YAMADA KEIJI OF JAPAN AND
PROFESSOR G. JAN MEULENBELD OF HOLLAND NAMED
AS FIRST RECIPIENTS OF THE A.L. BASHAM MEDAL

The International Association for the Study of Traditional Asian Medicine has decided to establish an A.L. Basham medal in honor of the great Indologist and founder of IASTAM. The medal shall be awarded every five years on the occasion of the International Congress on Traditional Asian Medicine to outstanding

scholars in the field of study of traditional Asian medicine.

It is the goal of IASTAM to encourage, with the A.L. Basham medal, serious, scholarly work on the social and intellectual history of traditional Asian medicine, and the recipients will be scholars who have set the highest standard possible.

The A.L. Basham Medal Award Committee headed by Paul U. Unschuld and Charles Leslie has elected Professor Yamada Keiji of the Research Institute for Humanistic Studies of Kyoto University in Japan, and Dr. G.J. Meulenbeld, retired Professor of Indology of the University of Groningen, The Netherlands, as the first two scholars to be thus awarded an A.L. Basham medal for their scholarly work, on the occasion of ICTAM III in Bombay, January 4-7, 1990.

The award ceremony will be part of an A.L. Basham memorial session, and the recipients will present papers on that occasion.

Professor P.U. UNSCHULD, President of IASTAM

IMPORTANT BOOKS REVIEWED

| | |
|--|-----------|
| Roger JEFFERY Politics of Health in India | Pp. 2, 14 |
| Charles LE BLANC Huai Nan Tzu | 3-4 |
| Emotion, Illness and Healing - Middle East | 7-8 |
| Paul U. UNSCHULD Approaches | 9-10 |
| André PADOUX Mantras | 11-12 |
| Claude LARRE Voie du Ciel (Suwen I, II) | 13 |

R Jeffery Health in India

Roger JEFFERY

The Politics of Health in India
Berkeley/Los Angeles/London:
University of California Press,
1988 (Comparative Studies of
Health Systems and Medical
Care, Vol. 21)

xii-348 pp. ISBN 0-520-05938-7

The first part, "Health and Health Policy under the British," carefully outlines the status of health in India before 1947, the relations between indigenous medicine and the State, the Indian Medical Service and health expenditures, and concludes with an overall assessment of medical policy in India under the British, "the three legs of [which] were (in order of prestige) medical education, medical services, and public health" (p. 75). Just to give a short extract from a well-argued and qualified set of conclusions: "The imperial impact on health in India was thus contradictory. Changes in famine policy and food distribution helped reduce mortality; increasing numbers of men (and, later, women) were trained in medicine according to international standards of the time; hospitals and dispensaries attracted considerable numbers of patients; and issues of disease prevention and public health provision were addressed as never before. But equally, the impact of many measures was restricted to a small sector of the population, first, to the European civil and military servants and their families, later to Indians with access to urban facilities. . . [One may say that this pattern was a colonial mode of health care; however, Jeffery convincingly argues, p. 101, that sanitary reform and medical services were given higher priority in India, as a government concern, than in Britain, were they tended to be left to charities.] "Health measures, per se, probably had little influence on mortality and morbidity, but they did establish a framework (of personnel, ideas, institutions) that permitted more substantial postindependence provisions, whose impact is more noticeable" (p. 100). Throughout the book, the reader can enjoy the same kind of thoughtful and challenging analysis; facts and figures are carefully selected, and their reliability systematically discussed.

Part I is preliminary. The author's first priority was to understand the patterns of health provision and their developments since IASTAM Newsl. 12 (March 1989)

1947, and this required a picture of their position when the British left; hence part I devoted to the legacy of British rule. But part II, "Health Policy in Independent India," constitutes the core of the book. It comprises the following chapters: Health care and development in postcolonial India; Health plans and expenditures, 1951-1984; Politics of medicine in India; India in the world health economy; Medical and paramedical personnel; Structure and process in health services; New directions in health policy?

Jeffery argues that the health services are only loosely connected to the patterns of class domination in India. This is why they are able to serve the Indian elite without totally ignoring the major health needs of the mass of the population. On each and every specific point discussed, at the end of each chapter, a conclusion is drawn which gives us reasons for better expectations, or else, reasons to worry about. The final conclusion is very pessimistic. We should not ignore "the very real achievements of Indian health policy. Health planners have ensured that resources are allocated to preventive medicine, rural areas, and paramedical workers [whereas many other developing countries have devoted resources to hospitals and medical colleges]. Substantial preventive campaigns have been waged against malaria and smallpox. Large numbers of Primary Health Centers and subcenters have been built and equipped, and staff have been appointed. In some areas - such as Kerala, or parts of Gujarat - staff have worked fairly conscientiously, albeit generally in those areas that are relatively well-equipped and favored in other ways too. Beneficiaries may have been disproportionately drawn from the higher classes and castes, but the poor have not been totally excluded" (p. 295). Reforms since 1970 have continued this tradition. International agencies, pressure for job improvements by employees of the disease-control programs, and "rural populism" (personified by the Janata Health Minister Raj Narain, see p. 254) were among the social forces that allowed health reforms to be implemented. However, health services are plagued by bureaucracy. A major issue is that of transfers, a well-established feature of the Indian bureaucracy (p. 270). Another one is the unwillingness to work in rural areas; indigenous medicine graduates have been almost as unwilling to work in rural areas as their Western medicine counterparts (p. 186). Then, "the thread that links the masses at the bottom to the planners at the top is a clientelist political structure. . . the paramedical worker who wants a favorable transfer must please the local elites. . ." (p. 298). Lastly, Jeffery evokes the threat to health services posed by the family-planning program, which has taken a growing share of health-related expenditure, and also

continued in page 14

Ch Le Blanc
Huai Nan Tzu

Charles LE BLANC

Huai Nan Tzu,
Philosophical Synthesis in
Early Han Thought

The Idea of Resonance (Kan-Ying)
With a Translation and Analysis
of Chapter Six

Hong Kong: Hong Kong University
Press, 1985

xiv-253 pp. ISBN 962-209-169-5 (Limbound)
962-209-179-2 (Casebound)

When Liu An, King of Huai-nan (179?-122 BC), paid his state visit to Emperor Wu (r. 141-87 BC), he presented him, as a token of esteem, with a book in 21 chapters that had "just recently been completed." It is this work which has come down to us under the title *Huai-nan Izu*, "The [Book of] Master Huai-nan." It encompasses a wide variety of subjects, from ancient myths to contemporary government, from didactic historical anecdotes to applied psychology, and from astronomy and topography to philosophy and mysticism. Charles Le Blanc's contention is that, despite the diversity of subject-matter, ideas and style, one overriding concern pervades *Huai-nan Izu*: the Utopian attempt to define the essential conditions for a perfect socio-political order of Taoist orientation. Charles Le Blanc, who studied Chinese philosophy with Derk Bodde at the University of Pennsylvania, is a Professor of Chinese Studies and the Director of the Center for East Asia Studies at the Université de Montréal. Many years of scrupulous and dedicated studies went into this book which is obviously a fundamental publication. An incredible amount of information has been incorporated in the footnotes, and even the most unphilosophical reader, looking only for matter-of-fact punctual data, will find here his due! Let us mention, for example, the discussion of animals' identities in footnotes to pp. 144-148, on *Huai-nan Izu* 6, section V (the fable of the dragons and mud-eels and the fable of the phoenixes and sparrows). In other words, this is an erudite book, edited to perfection (chronology, bibliography, glossary and index, etc.), but its essential value lies elsewhere. It expounds the philosophical basis of a vast, cosmic Physiology (which results from the Taoist True Man being attuned to the cosmos) and, consequently, the philosophical basis of medicine as well as of Utopian politics.

Ch. Le Blanc has concentrated his attention

on Chapter 6 of *Huai-nan Izu* which expounds the theory of *kan-ying*, stimulus-response, resonance, postulating that all things in the universe are interrelated and influence each other according to pre-set patterns. "The view of an integrated universe, in which the large and the small, the hard and the soft, the hot and the cold, and other complementaries all have their meaningful place and function," Bodde writes in his Foreword, "is basic to the key Chinese concept of *kan-ying*. . . According to such a doctrine, the universe is an organismic whole consisting of things and phenomena that, despite their diversity, belong to certain common categories within which they stimulate and respond to one another. In other words, they resonate. Some may be as far apart as the celestial moon and terrestrial ocean, whose resonance consists of the ebb and flow of the tides. Others may be as close together as the organs of the human body. . ." (p. xii). In such a trend of thought, astronomy, ecology, politics and medicine are interrelated; in other words, they resonate!

The first hundred pages of the book are devoted to the historical, philosophical, and textual background of *Huai-nan Izu*: chronological sketch of the life of Liu An, and writings attributed to him; the transmission of the text; Han commentaries on *Huai-nan Izu*; The sources of *Huai-nan Izu*.

The next hundred pages contain the translation of *Huai-nan Izu*, Chapter 6, divided by Le Blanc into nine sections. For each section he gives first his translation copiously annotated in footnotes dealing with textual criticism and factual information. But each section's translation is followed by Le Blanc's own "Commentary," and this is the core of the book. He discusses the rhetoric, structure and meaning of each passage, the basic themes and ideas, the overall rhetoric of the text. See for example in p. 139 ff.:

"That the two paragraphs form one single literary unit is indicated clearly by the recurrence at the crucial point of each paragraph of parallel formulae:

- *wei shih yi yü sheng* (There had as yet been no differentiation as regards sound); and
- *wei shih ch'u ch'i tsung* (He [The True Man] had not yet begun to emerge from his origin).

The full import of the parallel formulae as well as the structural unity of the two paragraphs will become clearer as we analyse the text in more detail. . . ." This is a typical "explication de texte," following in the great tradition of European classical philosophy, and it resonates with, for example, Claude Larre's structuralist and

continued in page 4

Ch Le Blanc Huai Nan Tzu

continued from page 3

semiotic approach to Chinese texts (described hereafter, this Newsletter, in page 13).

Although the final chapter of the book contains only a few pages (pp. 191-206), it may be understood as a true third part of Le Blanc's enterprise. After laying the philological foundations in part I, after going through the text step by step in part II, he comes now to the point where all threads join together. This chapter is entitled "The idea of Kan-Ying in Huai-nan Tzu." If (Le Blanc's basic surmise) the idea of resonance (kan-ying) really gives us the key to a consistent interpretation of Huai-nan Tzu, then, the text as a whole, and especially its Chapter 6 which expounds the doctrine of resonance, must have some kind of logical consistency. "Is Chapter Six a synthesis or merely syncretism? Synthesis establishes a logical and necessary link between ideas, whereas syncretism merely juxtaposes ideas side by side. . ." (p. 191). One of the elements of synthesis pointed out by Le Blanc is of special interest to us, in the study of Chinese medicine. This is the formulation of a new cosmology (spelt out in five major passages of Huai-nan Tzu which are carefully examined in pp. 197-206), a larger cosmological synthesis "which tied together basic Taoist tenets with the teachings of the School of Yin-Yang and Five Elements" (p. 197; the footnote which refers to J. Needham's suggestion that the notion of ch'i, central for that School, may have been acoustic in origin gives here an interesting justification of the translation of kan-ying by "resonance"). Let us quote Charles Le Blanc's conclusion on this particular point, which offers a most interesting perspective on the philosophical origins of Chinese medicine (p. 197): "As far as Huai-nan Tzu is concerned, the teachings of the School of Yin-Yang and Five Elements may be reduced to four basic ideas:

- the idea of ch'i (matter-energy);
- the idea of resonance (kan-ying) between different formations, configurations and categories of ch'i;
- the idea of an alternating principle of change, Yin and Yang; and
- a sequence of phases relating the foregoing 'principles' to concrete things and making it possible to classify the latter into systems of correspondence.

These ideas blended with Taoist conceptions

such as Tao, non-action (wu-wei), naturalness (tzu-jan) and return to the origin (fan) to form a new all-embracing cosmology." Both very rich and perfectly lucid, this book teaches a wonderful lesson of classical philosophy. FZ

Ayurveda of Trees

*Das Wissen von der Lebensspanne der Bäume
Surapālas Vrksāyurveda*

kritisch ediert, übersetzt und kommentiert
von Rahul Peter DAS

Mit einem Nachtrag von

G. Jan MEULENBELD zu seinem Verzeichnis
'Sanskrit Names of Plants and their
Botanical Equivalents'

Stuttgart: Franz Steiner Verlag
Wiesbaden GmbH, 1988

(Alt- und Neu-Indische Studien, 34

herausgegeben vom Seminar für Kultur und

Geschichte Indiens an der Universität Hamburg)

IX-589 pp. ISBN 3-515-04663-1 DM 148.00

A critical edition, German translation, and German commentary of Surapāla's Vrksāyurveda, "The science of the duration of life in trees," an Ayurvedic text on horticulture.

Appended to this impressive piece of German philology are G.J. Meulenbeld's Additions to his "Sanskrit Names of Plants and their Botanical Equivalents" which were published in 1974 along with his well-known translation of The Mādhava-nidāna and its Chief Commentary Chapters 1-10 (Leiden: Brill, 1974).

The philological treatment of the text is incredibly thorough. The slightest graphic ambiguities are recorded among variant readings. Exhaustive indices of Sanskrit words, Latin plant-names, and "things and names," are supplemented with a pāda-index. The bibliography (references cited in the commentary) occupies twenty pages, and it is supplemented with a specific bibliography of the secondary literature on agriculture and horticulture in ancient India (to be found in pp. 4-16). The critical edition is based on the collation of more than 60 manuscript or printed texts. Treasures of ingenuity are being spent on etymologies. Clearly, Dr. Das went all out!

But one has the feeling that, so to speak, all ideas have been evacuated from the landscape. Whenever Dr. Das has to deal with an abstract word, a category, a traditional concept, instead of defining or discussing it, he gives bibliographic references. What is at stake in Trees and Gardens, their fundamental differentiation from Tillage in Hindu culture, has been totally missed out. FZ



Newsletter

International Association for the
Study of Traditional Asian Medicine

THIRD INTERNATIONAL CONGRESS ON TRADITIONAL ASIAN MEDICINE

4 - 7 January 1990

CO-CHAIRS

Charles Leslie, USA
K.N. Udupa, India

INDIA

Dr K.N. Udupa
Dr K.M. Parikh
Dr S.K. Mishra
Dr V.N. Pandey
Dr S.K. Jain
Dr Lobsang Rappagay
Dr T.N. Madan
Dr D. Banerji
Dr. D.N. Kakar
Dr R.K. Mutatkar

WHO REGIONAL OFFICE/NEW DELHI

Dr Soon Young Yoon

AUSTRALIA

Dr Linda Connor
Dr Lenore Manderson

CHINA

Dr Ma Kanwen
Dr Pei Shengi
Dr Cai Jing-feng
Dr Li Jingwei

FRANCE

Dr F. Meyer
Dr C. Despeux

GERMANY

Dr R. Burghart
Dr B. Pfleiderer

HONG KONG

Dr Rance Lee

INDONESIA

Dr Sutarjadi
Dr N. Zaman-Joenoes

JAPAN

Dr Toshihiko Hasegawa
Dr Tadataka Igarashi
Dr Y. Otsuka

KOREA

Dr Wong Sik Hong
Dr Sang-Bok Han

KUWAIT

Dr A. El-Gindy

MALAYSIA

Dr Paul C.Y. Chen

NETHERLANDS

Dr Klaas van der Veen

PAKISTAN

Dr S. Akbar Zaidi

PHILIPPINES

Dr Luzviminda Valencia

SCANDINAVIA

Dr Viggo Brun
Dr Unni Wikan

SRI LANKA

Dr K. Tudor Silva

TAIWAN

Dr T.H. Chan
Dr Yu Mai CHao

THAILAND

Dr Chayan Vaddhanaphuti

UNITED KINGDOM

Dr D. Wujastyk
Dr L. Conrad

UNITED STATES

Dr K. Zysk
Dr C. Laderman
Dr Ch. Leslie

NAMES AND ADDRESSES IN ALPHABETICAL ORDER

Dr D. Banerji,
Professor and Chair
Centre of Social Medicine
and Community Health
Jawaharlal Nehru University
New Delhi 110 067, India

Dr Viggo BRUN
East Asian Institute
University of Copenhagen
Kejsergade 23
KS 1155, Copenhagen K,
Denmark

Dr Richard Burghart
Südasiens Institut
Universität Heidelberg
Im Neuenheimer Feld 330
6900 Heidelberg 1, W. Germany

LIST OF MEMBERS OF THE PROGRAM COMMITTEE OF OUR

THIRD INTERNATIONAL CONGRESS ON TRADITIONAL ASIAN MEDICINE

4th to 7th January 1990

TO OUR READERS WHO INTEND
TO ATTEND OUR CONGRESS IN
BOMBAY, 4th TO 7th JANUARY
1990 — Please talk to or
correspond with appropriate
members of the Program
Committee about your own
plans for participating in
the event.

Prof. Cai Jing-feng
The China Institute for the History
of Medicine and Medical Literature,
China Academy of Traditional
Chinese Medicine
Donzhimen Nei, Beijing, China

Professor T.H. Chan
Graduate Institute of
Chinese Medical Sciences
China Medical College
Taichung 400, Taiwan

Dr Yu Mai (Yu) Chao, RPN, Ph.D.
Professor of Nursing
National Taiwan Medical College
1 Jan Ai Rd., First Section
Taipei 100, Taiwan

Dr Paul C.Y. Chen
Professor of Social and
Preventive Medicine
Faculty of Medicine
University of Malaya
5911 Kuala Lumpur, Malaysia

Dr Linda Connor
Dept. of Sociology
University of Newcastle
Newcastle, NSW, Australia 2308

Dr Lawrence I. Conrad
Wellcome Institute
for the History of Medicine
183 Euston Rd., London NW1 2BP, U.K.

- Dr Catherine Despeux
RCP 798, Collège de France
11 place Marcelin Berthelot
75231 Paris Cedex 05, France
- Dr Ahmed R. El-Gindy, Chair
Islamic Medicine Centre, and
Asst. Secretary-General, Islamic
Organization for Medical Sciences
P.O.B. 5, Safat, 13001 Safat, Kuwait
- Dr Sang-Bok Han
Dept. of Anthropology
Seoul National University
Seoul, Korea
- Toshihiko Hasegawa, M.D.
National Cancer Center
5-1-1, Tsukiji, Chuo-ku
Tokyo 104, Japan
- Prof. Won Sik Hong
1 Hoegi-dong
Dongdaemon-gu, Seoul, Korea
- Dr Tadataka Igarashi
Kyoto University
Center for Southeast Asian Studies
46 Shimoadachi-cho, Yoshida
Sakyo-ku, Kyoto 606, Japan
- Dr S.K. Jain, Director
Botanical Survey of India
National Botanical Research Institute
Lucknow, U.P. 226 001, India
- Dr D.N. Kakar, Ph.D., M.P.H.
1039, Sector 24-B
Chandigarh 160 023, India
- Dr Li Jingwei
China Academy of Traditional
Chinese Medicine
Dongzhimen Nei, Beijing, China
- Dr Carol Laderman
760 West End Avenue, Apt. 3E
New York, NY 10025, USA
- Professor Rance Lee
Dept. of Sociology
The Chinese University of Hong Kong
Shatin, N.T., Hong Kong
- Prof. Charles Leslie
Center for Science and Culture
University of Delaware
Newark, Delaware 19716, USA
- Professor Ma Kanwen
China Academy of Traditional Chinese
Medicine, Dongzhimen Nei,
Beijing, China
- Prof. Triloki N. Madan
Institute of Economic Growth
University Enclave
Delhi 110 007, India
- Dr Lenore Manderson
Tropical Health Program
University of Queensland
Medical School
Herston Road, Herston
Brisbane, Qld. 4006, Australia
- Dr Fernand Meyer
ER 299 du C.N.R.S.
1 place Aristide Briand
92195 Meudon Cedex, France
- DR S.K. Mishra, Advisor on
Indigenous Systems of Medicine
Central Council for Research
S-10, Green Park Extension
Dharma Bhavan
New Delhi 110 016, India
- Professor R.K. Mutatkar
64 Anand Park
Aundh
Pune 411 007, India
- Dr Y. Otsuka
Kitasato Institute
5-9-1 Shirokane
Minako-ku, Tokyo, Japan
- Dr V.N. Pandey
Central Council for Research
in Ayurveda and Siddha
S-10, Green Park Extension
Dharma Bhavan
New Delhi 110 016, India
- Dr K.M. Parikh
Zandu Pharmaceutical Works Ltd.
Gokhale Road South
Bombay 400 025, India
- Professor Pei Shengi
Ethnobotany Dept.
Kunming Institute of Botany
Hellongtan
Kunming, Yunnan, China
- Prof. Beatrix Pfleiderer
Seminar für Volkerkunde
University of Hamburg
Rothenbaumchaussee 64a
D-2000 Hamburg 13, W. Germany
- Dr Lobsang Rapgay
Tshering House 193
McLeod Ganj, Dharamsala
Himachal Pradesh, India
- Dr K. Tudor Silva, Head
Dept. of Sociology
University of Peradeniya
Peradeniya, Sri Lanka
- Prof. Dr. Sutarjadi
Faculty of Pharmacy
Airlangga University
Jln. Darmahusada 47
Surabaya, Indonesia
- Professor K.N. Udupa
Institute of Medical Sciences
Banaras Hindu University
Varanasi 221 005, India
- Dr Chayan Vaddhanaphuti
Center for the Promotion of Art &
Culture, Chiangmai University,
Chiangmai, Thailand 50002
- Dr Luzviminda B. Valencia
Professor of Sociology
College of Social Sciences
University of the Philippines
Quezon City, The Philippines
- Dr Klaas van der Veen
Anthropological/Sociological Center
Dept. of South & SE Asian Studies
University of Amsterdam
Oudezijds Achterburgwal 185
1012 KS Amsterdam, The Netherlands
- Dr Unni Wikan
Ethnographic Museum
University of Oslo
Frederiks Gate 2
Oslo 1, Norway
- Dr Dominik Wujastyk
Wellcome Institute for the History
of Medicine, 183 Euston Road,
London NW1 2BP, U.K.
- Dr Soon Young Yoon
World Health House
Mahatma Gandhi Road
New Delhi 110 002, India
- Dr S. Akbar Zaidi
Applied Economics Research Centre
University of Karachi
P.O.B. 8403, Karachi 32, Pakistan
- Professor Nanizar Zaman-Joenoed
Faculty of Pharmacy, Airlangga
University, Jln. Darmahusada 47
Surabaya, Indonesia
- Dr Kenneth G. Zysk
Dept of History and Philosophy
Eastern Michigan University
Ypsilanti, MI 48197, USA

[Not a definitive list. We apologize for any inexactitude.]

emotion, illness and healing in Middle East

CULTURE, MEDICINE, AND PSYCHIATRY
An International Journal of Comparative
Cross-Cultural Research

Volume 12 No. 1 (March 1988)

"Emotion, Illness and Healing in Middle
Eastern Societies," Edited by Mary-Jo
DelVecchio Good, Byron J. Good [Editor-in-Chief
of the Journal], and Michael M.J. Fischer

Part I: Discourse and Affect

William O. BEEMAN, "Affectivity in Persian
language use"; Michael M.J. FISCHER, "Aesthet-
icized emotions & critical hermeneutics" [Review
essay on Lila ABU-LUGHOD, Veiled Sentiments:
Honor & Poetry in a Bedouin Society, Berkeley: U.
California Press, 1986]; Mary-Jo DelVecchio Good
and Byron J. Good, "Ritual, the State, and the
transformation of emotional discourse in Iranian
society."

Part II: Discourse, Illness and Healing

Evelyn ALEENE EARLY, "The Baladi curative system
of Cairo, Egypt"; Kaveh SAFA, "Reading Saedi's
Ahl-e Hava ['The People of the Air', Tehran,
1966]: Pattern and significance in spirit
possession beliefs on the southern coasts of
Iran"; Yoram BILU, "Rabbi Yaacov Wazana: A
Jewish healer in the Atlas mountains."

This fine little volume (of about 140 pp.)
accomplishes two breakthroughs. First, taken as
a whole as if it were published as a book of its
own (and the reader has the feeling that it was
the editors' intention), it is an important
publication in the field of "West Asian" medicine
(Egyptian, Iranian, Jewish, etc.) on which not
much is known. Then, on the theoretical level,
the new themes of Emotion and Affect are
incorporated into the field of Medical Anthro-
pology. Of course, this may not be totally new
to one who keeps up with the production of the
Harvard school. For example, A. KLEIMAN & B.
GOOD, Eds. Culture and Depression (Berkeley: U.
California Press, 1985) already carried contri-
butions by Beeman and the Goods, touching upon
the question of "emotional discourse" which is
now tackled in full. Fischer comes to help
them very efficiently. Since this review must
remain very short, and we have to choose at
least one illustration of the quality of this
publication, we would like to draw attention to
Michael M.J. Fischer's essay (pp. 31-42). Lila
Abu-Lughod's documentation of Bedouin poetry,
he argues, "is one gem among a slowly but
continued in page 8

drinkers and non-drinkers of milk

Lucien BERNOT, "Buveurs et non-buveurs de lait,"
L'Homme, Revue française d'Anthropologie, Octobre-
Décembre 1988, 28e année, n° 108, pp. 99-107

Marie-Claude MAHIAS, "Milk and its transmutations
in Indian society," Food and Foodways, 1988, Vol. 2,
pp. 265-288

Françoise SABBAN, "Un savoir-faire oublié: le
travail du lait en Chine ancienne," Zinbun, Memoirs
of the Research Institute for Humanistic Studies,
Kyoto University, Number 21, 1986, pp. 31-65
[A forgotten savoir faire: the processing of
milk in ancient China]

Frederick J. SIMOONS, "The traditional limits
of milking and milk use in Southern Asia,"
Anthropos, Vol. 65, 1970, pp. 547-593

This short bibliographic note is about a well-
known, but not so well understood, anthropological
fact which is sometimes called "the milking
boundary" in South Asia. Broadly speaking, today a
boundary exists between the milk-drinking states of
India and Tibet to the west, and to the east Assam,
Burma, and Ceylon where milking, as in the Far
East, is unknown. The references given above
represent only a very narrow selection, but they
all carry extensive bibliographies and, especially
through the very recent papers by BERNOT and
MAHIAS, readers will gain a very complete view of
the various problems involved. Dr (Mrs.) MAHIAS
(CNRS, Paris) is more interested by ritualistic,
ideological divisions and patterns (as is also
this reviewer, who touched upon the milking
boundary in his work on Ayurvedic ecology), while
Professor BERNOT (Collège de France) follows in
the line of cultural ecology, and looks for positive
explanations: Nutritionists have recently explained
the dislike of milk by the impossibility of digesting
it, because some persons, notably Far-Easterners,
whose bodies do not produce lactase, develop an
allergy. However, as Dr (Mrs.) Françoise SABBAN
(EHESS, Paris) has demonstrated in her brilliant
essay based on the most erudite and penetrating
reading of the Chinese textual evidence (developing
previous contributions by Edward H. Shafer and
Francesca Bray), milk used to be drunk in ancient
China; other anthropologists have also mentioned
the drinking of milk in ancient Timor, in Meiji
Japan. Peoples of Southeast Asia still drink large
quantities of concentrated, sugared milk. Therefore,
there must have been a traditional way of compensating
continued in page 8

