

# Newsletter

Number 8 June 1986

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

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Australia).



### Arthur L. Basham Award To Be Established

Prof. Arthur L. Basham, world-renowned scholar of Indian culture and history, and founder of IASTAM, has left us forever. His memory will be kept alive not only through his many scholarly books and articles, but also by all those who had the privilege of knowing him personally. To honor the specific contribution which A.L. Basham has made to the field of Asian medicine - a contribution that he would have loved to continue if his health had permitted him to do so - IASTAM will establish an "Arthur L. Basham Medal" to be awarded for outstanding studies in the social and cultural history of traditional Asian medicine. Six medals will be coined, to be awarded to two scholars at each of the three forthcoming ICTAM meetings, following the recommendations of an award committee. Each medal will carry the head of A.L. Basham, his name and his dates of life, on one side, and the name of the scholar awarded the medal, as well as the year of the award and the name of IASTAM, on the other side. It is expected that the Arthur L. Basham Medal will honor outstanding works by younger scholars who specialize in any field of research on Asian health care traditions.

*Paul U. Unschuld*  
President, IASTAM

Arthur L. Basham  
(24 May 1914 - 27 January 1986)  
Founder of IASTAM

## Chinese Medicine in Munich

*The First International Symposium  
on Traditional Chinese Medicine -  
An IASTAM Meeting in Munich,  
W. Germany, August 25-29, 1986*

Participants and papers to be presented:

- Dr. Akira Akahori, Research Institute for Humanistic Studies, Kyoto University, Kyoto  
"The Interpretation of Classic Chinese Medical Texts in Contemporary Japan: Achievements, Approaches, and Problems"
- Prof. Dr. Wolfgang Bauer, Institute for East Asian Studies, University of Munich, Munich  
"Chinese Studies and the Issue of Fachprosa Research"
- Prof. Dr. Paul E. Buell, Department of Liberal Studies, Western Washington University, Bellingham/Washington  
"Translating the Yin shang cheng yao: Philological Issues and their Solutions"
- Prof. Dr. Chang Hsien-Cheh, School of Chinese Medicine, China Medical College, Taichung  
"The Pen-ts'ao pei-yao. A Modern Interpretation of its Terminology"
- Dr. Donald Harper, East-Asian Studies, Stanford University, Palo Alto/California  
"The Ma-wang-tui Medical Manuscripts: Recent Research Findings"
- Dr. sc. Jutta Harig-Kollesch, Institute for Ancient History and Archaeology, Academy of Sciences of the German Democratic Republic, Berlin  
"The Corpus Medicorum Graecorum et Latinorum: Problems and Experiences Related to the Philological Rendering of Medical Texts from Classic European Antiquity"
- Dr. Dr. E. Kahle, Institute for the History of Medicine, University of Würzburg, Würzburg  
"The Philological Rendering of Arabic Medical Texts into Modern Western Languages"
- Dr. Jürgen Kovacs, Taiwan University, Taipei  
"The Yin hai ching-wei: Terminological Considerations from Perspective of an Ophthalmologist"
- Prof. Dr. Ma Kanwen, The China Institute for the History of Medicine and Medical Literature, Academy of Traditional Chinese Medicine, Peking  
"Classic Chinese Medical Literature in Contemporary China. Texts Selected for Modern Commentated and Uncommentated Editions, and the Problems Associated with this Work"
- Ms. Elisabeth Rochat de la Vallée, Institut Ricci, Chinese Studies Center, Paris  
"Obstacles to the Translation of Classic Chinese Medical Texts into Western Languages, and how they can be overcome"

Prof. Dr. Paul U. Unschuld, Institute for the History of Medicine, University of Munich, Munich  
"Terminological Problems Associated with, and Experiences gained in the Process of Editing a commentated Nan-ching Text"

Dr. Zheng Jinsheng, The China Institute for the History of Medicine and Medical Literature, Academy of Traditional Chinese Medicine, Peking  
"The Collation and Annotation of the Rare Book 'Lu Ch'an-yen pen-ts'ao' - A Medical Literature Research Project"

Dr. Francis Zimmermann, Center for Indian and South-Asian Studies, EHESS, Paris  
"Terminological Problems Associated with the Philological Rendering of Ancient Indian Medical Texts"

*All lectures are open; no registration fee will be collected. For further information write to: Prof. Paul U. Unschuld, Lessingstr. 2, 8 München 2, W. Germany.*

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## Tibetan medicine in London

*Body and Mind in Tibetan Medicine.*

An exhibition on this topic with special emphasis on thankas, manuscripts and xylographs formerly owned by L.A. Waddell, Principal Medical Officer to the Younghusband Expedition 1903-4, will be on view from April the 7th to July the 31st, 1986, at the Wellcome Institute for the History of Medicine, 183 Euston Road, London NW1 2BP.

In conjunction with her Exhibition on Tibetan Medicine, *MARIANNE WINDER* organized a one-day conference at the Wellcome Institute, on the 18th of April, 1986, entitled *Aspects of Classical Tibetan Medicine Reflected in Central Asian Literature.*

Speakers: Ven. Dr. Trogawa Rinpoche (Darjeeling), Prof. Charles Bawden (London), Prof. R.E. Emmerick (Hamburg), Prof C.I. Beckwith (Bloomington, Indiana), Dr. Elisabeth Finck (Hamburg) and M. Nagwang Dakpa (Paris).

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Thanks are due to Dr. Mitchell Weiss for sending us the photograph printed on the front page. This photograph was taken by Dr. Weiss in Surabaya in 1984.

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# Newsletter

International Association for the  
Study of Traditional Asian Medicine

Arthur  
Llewellyn  
Basham

(24 May 1914 - 27 January 1986)

by Kenneth G. Zysk

It is with much sorrow that we announce the death of Professor A.L. Basham, founder of our Association, on January 27, 1986. At the time of his death he was the Swami Vivekananda Professor of Oriental Studies at the Asiatic Society in Calcutta. Among his last wishes, he asked that his final remains be buried at "home." For a man like Professor Basham with roots in so many places, the meaning of "home" was not clear. When Mrs. Basham asked which home he meant by that, he told his wife that he meant Shillong in Meghalaya, where she and her family live. His body was buried in the cemetery of the old military church there.

Messages of condolence may be directed to his widow: Dr. Namita Catherine Basham, c/o The Ramakrishna Institute of Culture, Gal Park, Calcutta 27, India.

The following texts contributed by Prof. Friedrich Wilhelm and Dr. Kenneth G. Zysk recount a few facts of his life, and evoke the charming and inspiring personality of a great friend, an outstanding scholar.

## A. L. Basham

by Friedrich Wilhelm, Munich

The founder of IASTAM, Arthur Llewellyn Basham (born 1914 in Loughton, Ess.), was one of the most distinguished indologists of our time. His main field was ancient Indian history, but his interests also included Sanskrit and Pali studies, Hinduism, Buddhism, and Indian medicine. He studied at the School of Oriental and African Studies (SOAS) in London since 1938. Being a conscientious objector he faced the German blitz in the Auxiliary Fire Service. At SOAS he was appointed Reader in the History of India (1952) and Professor (1957). From 1966 to 1979 he was the Head of the Department of Asian Civilizations at the Australian National University in Canberra. Basham was a prominent figure in the panels of international conferences. After retiring from his position at Canberra he was a visiting professor in Mexico city, Toronto, several universities in the United States, and eventually in the Asiatic Society in Calcutta, where he died on 27 January 1986 at the age of 71.

His Ph.D. thesis (London, 1951) is regarded as the standard work on a vanished Indian sect: the Ajivikas. Basham gained worldwide reputation with his best-selling survey of ancient Indian civilization *The Wonder That Was India* (1954). With M. Wheeler he revised part I of the *Oxford History of India* (1958). In 1960 he convened at SOAS the Conference on the Date of Kanishka, the papers of which he edited in 1968. A collection of his historical essays was published in Calcutta (1964). Among his numerous papers is "The practice of medicine in Ancient and Medieval India" (in Charles Leslie, ed. *Asian Medical Systems*, Berkeley, 1976).

(Continued on page 4)

A.L. Basham - "Bash," as he was affectionately known to his friends and colleagues - will be remembered for his unselfish and tireless commitment to Indian Studies. He began as an aspiring poet, but soon realised that his true calling lay in the study of ancient Indian history and culture. After completing a first class honours degree in Indo-Aryan Studies at the University of London's School of Oriental and African Studies in 1941, he undertook work toward a Ph.D. in Indian History with L.D. Barnett. He completed his degree in 1951, with a thesis which has become the classic study of an obscure ancient Indian religion, *The History and Doctrines of the Ājivikas*, which was published the following year.

He had already, in 1948, been appointed Lecturer in the History of India at the School of Oriental and African Studies, where he rose to the rank of Professor in the History of South Asia in 1957. He was called to Australia in 1965 to become Professor and Head of the Department of Asian Civilisations at the new Australian National University in Canberra, and there he remained until he retired in 1979. During his academic career, Professor Basham received the degree of D.Lit. for his work in the history of South Asia from the University of London, as well as honorary doctorates from Kurukshetra University and Nava Nālanda Mahāvihāra (Buddhist Studies Research Institute). He held many visiting professorships before and after his retirement, in South Asia and in North and South America.

It seems fitting that he should have spent his final days as Swami Vivekananda Professor in Oriental Studies at the Asiatic Society in Calcutta. He had always had the utmost esteem for his predecessors at the Society, Sir William Jones, Horace Hayman Wilson, and others, and felt that he belonged to that great tradition of British Indology. There was a gleam in his eyes and joy in his heart when he spoke of going to Calcutta to spend an indefinite period with his friends of the Society in the country he so dearly loved. His goal there was to have begun a project which would eventually lead to the publication of a ten-volume *Encyclopaedia of Indology*, along the lines of the *Encyclopaedia of Islam*. The Society is going to undertake this project, which might appropriately be dedicated to his memory. It is a strong testimony to Basham's commitment to Indology that he continued working until the very end. He never felt he could retire.

A complete list of Professor Basham's scholarly achievements up to about 1980 can be found in his Festschrift, *India: History and Thought (Essays in Honour of A.L. Basham)*, which was edited by S.N. Mukherjee (1982). A few deserve special mention. His well-known *The Wonder That Was India* (1954, 2nd. ed. 1963) is still considered the best general introduction to the history and culture of early India, and has been translated into French, Polish,

(continued from page 3)

by Friedrich Wilhelm

Basham's advice encouraged many students and younger colleagues. His genial manner and sceptical common sense impressed all who met him. Liberal humanism as well as cultural pessimism were essential parts of his psychogram. More and more he felt drawn to India. His wife is of Assamese extraction. The Indian Prime Minister Rajiv Gandhi expressed his sympathy with "a scholar of great insight and integrity."

## Arthur L. Basham

by Kenneth G. Zysk

Tamil, Sinhalese and Hindi, with German and Spanish versions projected. As well, he edited and contributed to several important Indological works: *Studies in Indian History and Culture* (1964); *Papers on the Date of Kaniṣka* (1968), which derives from a conference on the date of Kaniṣka he organised in 1960; *The Civilizations of Monsoon Asia* (1974); and *A Cultural History of India* (1975), which is an updated reissue of *The Legacy of India*. Widely influential also was his selection and translation of Buddhist and Jaina materials in *Sources of Indian Tradition* (1958). For the academic year 1984-85, Professor Basham was chosen as the biennial lecturer in the History of Religions of the American Council of Learned Societies. In this capacity he delivered a series of five lectures, "The formation of classical Hinduism," on ten key campuses in the United States. Lectures in this series are regularly published by Columbia University Press, and we hope to see his contribution in the near future.

Dr. Basham was also an active and astute administrator and organiser. He was Director of the Royal Asiatic Society of Great Britain and Ireland from 1964 to 1965, and President of the 28th International Congress of Orientalists when it met in Canberra in 1971. He was instrumental in organising the first International Conference on the Study of Traditional Asian Medicine in 1979; indeed, he was elected the first President of the International Society for the Study of Traditional Asian Medicine, which today has branches on most of the seven continents. He also served as President of the International Association of Buddhist Studies from 1981.

Not all of Bash's time was devoted to scholarship. Away from the university in Canberra, he would tend his garden, and on a good weekend he and his family might join some of his students for a picnic at Tidbinbilla, the local game preserve. While we walked, feeding the kangaroos and searching for the elusive koalas, he would frequently talk about his fascination with the Gypsies. It began, he said, when he was a boy in Essex, England, and in India,

during his father's posting at Kasauli as a journalist with the Indian army. He used to visit the Gypsies and came to know them fairly well. He even claimed to have Gypsy blood in him, although there was no proof of it. He planned to investigate their origin and history, but it was not to be. This yearning to know and live the life of the Gypsies may have prompted him to embark upon so mobile a career. It did not bother him in the least to move from one short assignment to another. He had over fifteen visiting professorships in his career; after his retirement he shifted almost yearly from one university to another.

When asked what he considered his own principal achievement Dr. Basham would smile and say: "Certainly I'd say my research (i.e. graduate) students. There have been more than a hundred." In fact, he considered as major contributions the many theses he supervised. As his last student, I hope to speak for all those who preceded me in saying that having A.L. Basham as a guru was one of the most rewarding experiences a young scholar could have. He was demanding, but above all helpful and compassionate. His door was never closed, even during his noontime rest periods. I fondly recall sitting with him hours at a time reading from Sanskrit texts, and jotting down his perceptive comments. Anyone who had the fortune to speak with him went away richly rewarded. His knowledge was at once vast and deep; he was truly a Renaissance man. He tried to instil this love of knowledge in all he met and guided, for he maintained that the more one can know about the history of mankind in general, the more one will understand the particular history and culture one is studying and trying to elucidate. Although Professor Basham has passed from us, his spirit survives in his students and will be carried on in all those whom they teach.

*ye prāpte vyasane'py anānkuladhiyaḥ saṃpatsu naivonnatāḥ  
prāpte naiva parānmukhāḥ prapayini prāṇopayogair api/  
hrīmantāḥ svaguṇaprasaṃsanavidhāv anyastutau paṇḍitā  
dhig dhātrā kṛpāṇena yena na kṛtāḥ kalpāntadīrghāyuṣaḥ//*

(*Subhāṣitaratnaḥ*, 1242)

Those whose thoughts are clear  
when misfortune befalls;  
who are not pompous  
in the midst of success,  
and when a dear friend is acquired,  
from him will they  
not turn away  
even if their breath expires;  
those who are humble  
in the ways of self-praise,  
yet skilled  
in complementing others:  
shame on the Creator,  
by whose niggardliness they were  
fashioned not with  
life-spans lasting to time's end.

Kenneth G. Zysk



# Newsletter

International Association for the  
Study of Traditional Asian Medicine

Establishing  
a Journal of  
Asian Medicine

## IASTAM/N. America

At a meeting called by Prof. Charles Leslie and held at the Annual Meeting of the Association for Asian Studies at Philadelphia in 1985, the group attending decided that it would be beneficial to follow the lead of colleagues in other parts of the world who are establishing regional branches of IASTAM. A slate of candidates for office was determined, and it was agreed that an election would be held at the Annual Meeting of the Association for Asian Studies in Chicago, 1986. Also it was decided that a Symposium on Asian traditional medicine would be held at the Chicago meeting under the auspices of the newly-formed chapter. That symposium was organized and chaired by Clark E. Cunningham (University of Illinois).

At the Chicago meeting of the newly-formed *IASTAM/North America*, the results of the election were announced, as follows: *President*, Clark E. Cunningham; *Secretary-General*, Lorna Amarasingham Rhodes (University of Washington); and *Treasurer*, Kenneth G. Zysk (University of Toronto). During May-August, 1986, the officers will draft the bylaws of the new chapter and these will be circulated to the members. During the period between the Philadelphia and Chicago meetings, the important work of handling the election and sending out information to persons on the North America address list of IASTAM was handled capably by Carolyn Nordstrom (University of California, Berkeley) and Anne Sweetser (Harvard University), both of whom will join the Board of *IASTAM/North America*, along with others who will be invited by the officers.

The newly formed chapter will seek to expand membership in North America and to encourage the holding of symposia and panels on Asian traditional medicine at diverse professional society meetings. It will also hold business meetings annually at the Association for Asian Studies meeting.

Write to:

Professor Clark E. Cunningham  
University of Illinois at Urbana-  
Champaign, Department of Anthropology  
109 Davenport Hall  
607 South Mathews Avenue  
Urbana, Illinois 61801

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*Contemporary Views of Asian Traditional  
Medicine*, Chicago, March 1986  
Symposium Organized by Clark E. Cunningham

Four papers were presented by: Carolyn R. Nordstrom (University of California, Berkeley) on Ayurveda in Sri Lanka, Nathan Sivin (University of Pennsylvania) on

## Preliminary Announcement

The Editor of *IASTAM Newsletter* keeps receiving encouragements to pursue his current exploratory activities in developing a journal of Asian medicine. Indeed we are committed to strengthening the newsletter, and to establishing a journal. The newsletter might be subsumed by the journal or remain separate: the answer to this question depends on which kind of administrative and financial support will be obtained from outside IASTAM. At this point, a famous publishing company specialized in orientalist publications has offered to publish the journal, and the Editor of *IASTAM Newsletter* has informally approached some authorities in the field, some university departments and other institutions to obtain funds and secretarial help. Such a journal clearly should be subsidized and based in a university or research institute. Another possibility would be for us to act as our own publishers, and to develop the *Newsletter* gradually into a *Journal*.

The first aim of this journal would be to strike a balance between the various scholarly disciplines that explore Asian medicine. For example, the pharmacologists have ample publishing opportunities in their own well-established journals, in various languages, and the same privileged situation prevails in medical anthropology, for instance, where good papers always find their way into *Social Science and Medicine*, or *Culture, Medicine and Psychiatry*, or several other first-rate journals. But historians of Asian medicine, and those of us who research into the linguistic, philological and archaeological aspects of Asian medicine, have traditionally faced difficulties in trying to publish erudite papers stuffed with quotations in such or such an exotic language. They do need a journal specifically devoted to Asian medicine, which, furthermore, would constitute a forum, where historians and anthropologists, textualists and practitioners, and experts coming from the various countries of Asia, would collaborate.

The Editor of *IASTAM Newsletter* needs your help, advice and proposals. He would be willing to recommend to the Council, for their appointment as co-Editors, the names of scholars ready to join in, with their own talents and editorial projects. You are invited to send nominations and suggestions.

Francis Zimmermann, *Editor*

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the study of health care in China, Anne T. Sweetser (Harvard University) on a Pakistani exorcist, Francis Zimmermann on Ayurveda in Kerala. They are being revised for publication.

# Research Aids in Traditional Asian Medicine

## I.

*A Survey of Chinese-English  
Dictionaries of Traditional  
Chinese Medical Terms*

by Paul U. Unschuld

### 1

*Han ying ch'ang-yung chung-i-yao tz'u-hui*

## 汉英常用中医药词汇

"Common Terms of Traditional Chinese Medicine  
in English"

by Hsieh Chu-fan et al.

謝竹藩

publisher: Beijing Medical College

authors' preface: December 1980

1 vol., 540 pp.

one index: number of strokes

This dictionary is divided into twelve major paragraphs (some of them being subdivided again), each of which is devoted to a specific subject area (English translation copied from the book):

1. "The Theories of Yinyang and the Five Elements"
2. "Structure and Functions of the Human Body"
3. "Material Basis of Vital Activities of the Human Body"
4. "Causes and Mechanisms of Diseases"
5. "Method of Diagnosis"
6. "Differentiation of Symptom-Complexes"
7. "Principles and Methods of Treatment"
8. "Chinese Materia Medica"
9. "Prescriptions"
10. "Acupuncture and Moxibustion, Channels and Points"
11. "Disease and Symptoms of Various Branches of Medicine"
12. "Distinguished Physicians and Well-known Medical Works in History"

An appendix contains an alphabetical list of Latin drug names and their Chinese equivalents.

### 2

*Han ying ch'ang-yung chung-i tz'u-hui*

## 汉英常用中医词汇

"Chinese-English Glossary of Common Terms  
in Traditional Chinese Medicine"

by Ou Ming et al.

欧明

publisher: Joint Publishing Co., Hong Kong  
Branch

三联书店香港分店

first edition: October 1982

1 vol., 322 pp.

one index: number of strokes

A list of terms commonly used in traditional Chinese medicine. Wherever possible, the authors have used terms from modern Western anatomy, physiology, pathology, etc., as

equivalents to the Chinese expressions listed. The appendix contains: 1° a list of common Chinese drugs with English and Latin equivalents (the Latin names are incomplete, though, since no authors are given); 2° a list of acupuncture and moxibustion points with latinized (pinyin) transliteration and a literal translation into English (a rare feature, distinguishing this glossary from all the others); 3° a chronological table of Chinese dynasties; 4° the Heavenly Stems and Earthly Branches; 5° the twenty-four solar terms in Chinese and English translation; and 6° a conversion table of complex and simplified forms of Chinese characters.

### 3

*Han ying ch'ang-yung i-hsüeh tz'u-hui*

## 汉英常用医学词汇

"Concise Chinese-English Dictionary of  
Medicine"

by Huang Hsiao-k'ai et al.

黄孝楷

publisher: People's Medical Publishing House,  
Beijing

人民卫生出版社

first edition: 1982

1 vol., 524 pp.

one index: alphabetical (pinyin)

This dictionary is divided into three major sections:

1. a Chinese-English glossary of Western medical and Western pharmaceutical terms (pp. 1-365)
2. a Chinese-English glossary of traditional Chinese medical terms, and
3. a list of 400 Chinese drugs with their Latin and English equivalents.

An appendix contains: 1° a list of the names of 400 acu-points with latinized transliteration in the pinyin and modified Wade-Giles systems, and 2° a list of Chinese names of health care institutions (in contemporary China) with their English translations.

### 4

*Han ying shuang chieh ch'ang-yung chung-i  
ming-tz'u shu-yü*

## 汉英双解常用中医名词术语

"Chinese-English Terminology of Traditional  
Chinese Medicine"

by Shuai Hsüeh-chung et al.

帅学忠

publisher: Hunan Science and Technology  
Press

湖南科学技术出版社

first edition: January 1983

1 vol., 765 pp.

one index: number of strokes

This dictionary is subdivided into thirteen chapters with the following headings (English translation adopted from the book):

1. "Yin and Yang, and the Five Elements"
2. "Visceral Symptoms"

(continued on page 7)

(continued from page 6)

3. "Channels & their Collateral Channels, and Acupuncture Points"
4. "Etiology and Pathology"
5. "Techniques of Diagnosis"
6. "The General Rules of Treatment"
7. "The Chinese Medical Formulary"
8. "Acupuncture and Moxibustion"
9. "Internal Medicine and Pediatrics"
10. "Gynecology and Obstetrics"
11. "Surgery and Traumatology"
12. "The Five Sensory Organs"
13. "The History of Traditional Chinese Medicine"

An appendix includes: 1° an alphabetical (pinyin) list of romanized names of acupuncture points, and 2° a comparative table of pinyin and Wade-Giles romanizations. In contrast to all the other Chinese-English dictionaries/glossaries introduced here, this dictionary explains the Chinese terms and phrases first in Chinese and then in English.

Paul U. Unschuld

(Chinese handwriting by Pascal Chouinard, Montreal)

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## Buddhism

*Buddhism and Healing:  
Demiéville's Article  
By 〇 from Hôbôgirin  
translated by  
Mark Tatz*

1985. 101 pp. US\$ 9.50

University Press of America  
4720 Boston Way  
Lanham, MD 20706, USA

This famous article dates back to 1937, but it has become a classic and Mark Tatz has updated the bibliography and added brief indications on more recent research in the footnotes. The translation will be useful to students, although scholars will still have to refer to the French original.

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## From WHO

From WHO,  
Dr. Soon-Young Yoon

Dr. Soon-Young Yoon, Ph.D. in Anthropology, has recently joined WHO's South-East Asian Regional Office as their Social Scientist in charge of the Health Behaviour Research Programme. She is compiling an inventory of Asian social scientists (and those concerned with Asian studies) conducting research in health, including traditional medicine. She is also compiling a bibliography on "Women and Health" which will include articles on Asian women and traditional medicine.

Interested scholars are invited to write to: Dr. Soon-Young Yoon  
World Health Organization  
South-East Asia Regional Office  
Indraprastha Estate  
Mahatma Gandhi Marg  
New Delhi 110002, INDIA

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## From WHO, Collaborative Research

Volume I, Number 1 (April 1985) of the *International Traditional Medicine Newsletter* published three times a year by the Program for Collaborative Research in the Pharmaceutical Sciences, College of Pharmacy, University of Illinois at Chicago, opened with an Editorial by Dr. OLAYIWOLA AKERELE, M.D., Programme Manager, Traditional Medicine, WHO, Geneva, Switzerland, formulating WHO's policy in our field of research. The Newsletter provides information on WHO Collaborating Centres for Traditional Medicine all over the world. The Editor is:

Dr. Charlotte Gyllenhaal  
Program for Collaborative Research  
in the Pharmaceutical Sciences  
University of Illinois at Chicago  
Box 6998  
Chicago, Illinois 60680, USA

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## Bengal

The Foreign and Comparative Studies Program of Syracuse University's Maxwell School announces the publication of *Pāgalāmi: Ethnopsychiatric Knowledge in Bengal*, by Deborah P. Bhattacharyya. The book investigates Bengali conceptions of mental illness and examines the complex institutional pluralism of contemporary Bengal, including Western psychiatry, traditional Ayurvedic medicine, folk psychiatry, and curing temples.

Dr. Bhattacharyya found that Bengalis conceptualize mental illness according to three paradigms (ghost possession, sorcery, and humoral imbalance), by which they structure the treatment-seeking process. She discusses these ethnopsychiatric findings within the broader sociocultural meaning system, especially as regards Bengali conceptions of human nature.

*Pāgalāmi* includes an index and a glossary, and is available for \$14.50 postpaid/prepaid from FACS Publications, 119 College Place, Syracuse, NY 13244-4080.

## Editor's Predilections

In reviewing E.V. Daniel's *Fluid Signs* (however brief we may have been) in the last issue, a book which has now become a classic, and in announcing a review of K.G. Zysk's *Early Vedic Ideas of Disease and Healing* for the next issue, we are trying to establish, through the process of reviews, a scientific domain of our own, a coherent field of interdisciplinary studies, shaped and marked out by the most significant publications. Our selection is at the same time very broad (stretching over various disciplines) and very specialized or, as some readers might like to put it, very partial and subjective... They are welcome to contribute and join in the process of book reviews. As for today, our first is a short paper by Georges Dumézil, the famous Indo-Europeanist.

### Georges Dumézil "Medicine and the three functions"

"La médecine et les trois fonctions", in *Magazine Littéraire* (40 rue des Saints-Pères, 75007 Paris), No. 229 (Avril/April 1986), special issue on Georges Dumézil's achievements. All in French.

Emile Benveniste ("La doctrine médicale des Indo-Européens", *Revue de l'Histoire des Religions*, 130, 1945, pp. 5-12) had shown that in Avesta (*Vidēvdāt* 7,44) and Pindar (*Pyth.* 3,47-55) medicine was divided, according to the trifunctional ideology, into: charms, knife, and vegetable juices; or, rituals, surgery, and decoctions. But in *Rg-Veda* (10,39,3), the division has a different meaning: the Asvins are agents of providence, allies on the battlefield, and physicians:

"Here we see a further example of the trifunctional ideology's ability to reproduce, so to say, within itself: medicine, all medicine (combined with many other specifications) constitutes the third term of a structure, of which the two others come under sacredness and sovereignty for one, force and violence for the other. Then, the third term is subdivided into three procedures based one on magico-religious treatments, a second one on violence, and the third on the virtues of medicinal plants."

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### Buddhist Insights

*Buddhist Insights, Essays by  
Alex Wayman*  
Edited and Introduced by George R. Elder  
Delhi: Motilal Banarsidass, 1984  
ISBN 0-89581-041-7 in-8° 470pp. Rs. 150

This selection of twenty-four papers by Alex Wayman includes *The Buddhist theory*

*of vision* (1970), *Significance of dreams in India and Tibet* (1967), and others on *Mirrors, Time, Silence, Mantras...* that have obvious bearings on the history of Asian medicine. Carefully edited, with a very useful thematic index.

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### China Pharmaceutics

*Medicine in China,  
A History of Pharmaceutics,*  
by Paul U. Unschuld US \$35  
Berkeley: University of California Press,  
1986 ISBN 0-520-05025-8 in-4° 367pp.

A description and analysis of the contents and structure of Chinese pharmaceutical literature. Numerous translations of prefaces, drug descriptions, and technical paragraphs from encyclopedic herbals and from other specialized works, focusing on dietetics, drug processing... Illustrations, detailed indexes. A reference work, beautifully produced.

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### The Taoist Body

*Le Corps Taoïste,  
Corps Physique - Corps Social,*  
by Kristofer Schipper  
Paris: Fayard Publ., 1982  
ISBN 2-213-00785-3 in-8° 346pp. FF 115  
(In French)

This introduction to Taoism, written by an outstanding scholar, and one who has approached Taoist rituals from the ethnographic angle (see his "Vernacular and classical ritual in Taoism", *Journal of Asian Studies*, XV, 1985, pp. 21-57), sets back the body concepts of Chinese medicine into their sociological and religious context. Taoists will say that "the human body is made in the image of a country". Accordingly, one of the central chapters of the book is entitled "Le Pays Intérieur" and, borrowing A.K. Ramanujan's phrase (which is the title of a famous little book on South Indian poetry and culture), we would like to translate it into "The Interior Landscape": this is human physiology and idiosyncrasies (saps, humors, breaths, energies, emotions) extended to cosmic limits. Marcel Granet's influence and the methodological tradition of French sinology are obvious in this symbolic and anthropological approach to Chinese body concepts, but Kristofer Schipper will also find enthusiastic readers in North America, from Philadelphia to Chicago... where this kind of collaboration between Anthropology and Classical studies is pursued at the highest level of scholarship.



## Byzantine Medicine

*Dumbarton Oaks Papers, No. 38*  
*Symposium on Byzantine Medicine*  
Edited by John Scarborough (1985)  
ISBN 0-88402-139-4 in-4° 282pp. US \$40  
Dumbarton Oaks Publications Office  
1703, 32nd Street, N.W.  
Washington D.C. 20007

Historians of Islamic medicine will look forward to reading the well-documented, well-argued paper by Michael Dols, "Insanity in Byzantine and Islamic medicine" (pp. 135-148). The best experts (J.M. Riddle, J. Stannard, J. Scarborough) of ancient herbals, materia medica and pharmacology also provide Asianists with a wealth of comparative material. Other topics include medical practice, hospitals, medicine and magic, and asceticism, and philosophy, hippiatry, ophthalmology... South Asianists might be intrigued by the title of Elinor Lieber's contribution: "Asaf's *Book of Medicines: A Hebrew Encyclopedia of Greek and Jewish Medicine*, possibly compiled in Byzantium on an Indian model" (pp. 233-250). Analogies, however, remain extremely vague, and we are puzzled by such a strange guess as: "The Indian encyclopedias (i.e. *Susruta* and *Caraka*) were themselves perhaps based on far earlier, Persian models, of which nothing is known..." (p. 246). Let us hope that the closer links that are being established between classical scholars and historians of Asian medicine, will promote a more accurate style in comparative studies! But taken as a whole, *Byzantine Medicine*, magnificently edited by John Scarborough, sets up a model for similar updatings and breakthroughs in the history of Asian medicine.

## Karma and Rebirth

*Karma and Rebirth,*  
*Post Classical Developments,*  
Edited by Ronald W. Neufeldt  
Albany: State University of New York, 1986  
ISBN 0-87395-990-6 (-989-2 paperback)  
in-8° 357pp.

A welcome addition to the collections already published on the same subject: W.D. O'Flaherty, ed. *Karma and Rebirth in Classical Indian Traditions*, Berkeley: Univ. of California Press, 1980 & Delhi: Motilal Banarsidass, 1983); and C.F. Keyes and E.V. Daniel, eds. *Karma: An Anthropological Inquiry*, Berkeley: Univ. of California Press, 1983. The three volumes complement each other and contain ethnographic data, textual studies and theoretical discussions related to the ancient science of life.

## Culture and Depression

*Culture and Depression*  
*Studies in the Anthropology and Cross-*  
*Cultural Psychiatry of Affect and Disorder*  
Edited by Arthur Kleinman and Byron Good  
Berkeley: University of California Press,  
1986 in-8° 630pp. US \$35

A provocative work, updating our knowledge of melancholia, the anthropology of emotions, the cross-cultural psychiatry of somatization, with historical insights and elaborate discussions of the methodological problems involved. Carefully edited, with an exhaustive bibliography, this is a reference work, which, still more, contributes to establishing the Department of Anthropology at Harvard as a leading center for collaborative research in anthropology and psychiatry. Again, this is one of those books that set up a model.

## Women in Korea

*Shamans, Housewives, and*  
*Other Restless Spirits,*  
*Women in Korean Ritual Life,*  
by Laurel Kendall  
Honolulu: University of Hawaii Press, 1985  
ISBN 0-8248-0974-2 in-8° 234pp. US \$20

We would like to single out Chapter V (pp. 86-110) of this little book of fine ethnography, which describes and explains one of the ideologies of illness prevailing in a Korean village, the female shaman's conceptualization of the interplay between personal horoscope and disease contagion, malevolent forces and "death humors" that infect such or such a house... A detailed glossary (Korean/Chinese/English), a thematic index and several appendixes will help the reader to go further.

## Semantics of the body parts in Dravidian

Kamil V. Zvelebil,  
"The Body in Nilgiri Tribal Languages,  
A Contribution to Areal Linguistic Studies",  
*Journal of the Americal Oriental Society*,  
Vol. 105, No. 4 (1985), pp. 653-674

Let us conclude this survey with a paper of the utmost interest to those who research into both the classical (Sanskrit) and the vernacular (Dravidian) literature of *marmacikitsā*, "medicine of the vital points (*marman-*)", a South Indian indigenous tradition of Anatomy, which is still alive nowadays in connection with gymnastics and the performing arts. A point of convergence between ethnolinguistics and medical anthropology.

# THE TIBETAN TRANSCULTURAL PSYCHIATRY PROJECT

Director: Ven. Dr. Lobsang Rapgay Ph.D.

India has a uniquely rich tradition of integrated systems of Depth Psychology and Medical Psychiatry; and there is growing interest among prestigious international bodies about the ideas within these traditional health care systems.

The Tibetan medicine is unique among the traditions of the Indian heritage in being the only tradition to have fully integrated the volitional, emotional and somatic levels of human functioning into a single coherent system of diagnosis and treatment.

Tibetan Medicine has a wide and flexible array of treatment modalities. Particular interventions are selected to suit the individual characteristics of the patient as well as the disorder. These treatment modalities include: Nutrition, Behavioural therapy, Oral medication, Nasal therapy, Hydrotherapy, Suction therapy, Moxabustion, Meditation, Yantra Yoga and Counselling.

There has already been considerable Western activity in this area from leading Universities, psychiatrists and psychologists in Europe, the USA and Canada. This activity has already generated over 2000 publications about Buddhist psychology and the clinical uses of meditation.

Active programmes of research into this field exist in several of the major American Universities; such as the work on Tibetan Yoga by Dr Herbert Benson, Director of the Department of Behavioural Medicine at the Harvard University Medical School; as well as the University of California, San Francisco; and the University of California, Los Angeles.

In Europe, the British Psychological Society held, for the first time, a symposium on "Buddhism and Psychology" at its national conference in 1984. The enormous interest created by this symposium has led to the "First International conference on Eastern Approaches to Self and Mind", which is being held in Britain in July 1986.

Two British research and information network groups have been specially formed in response to the need for more information. These are the "Special Interest Group in Meditation" (SIGMA), and the "Buddhism Psychology and Psychiatry Group" (BPP Group).

Though there is this considerable amount of Western interest in the traditional system of Tibetan General Medicine, research into this field is severely restricted for three reasons:

- (i) The sources are scattered in various medical, psychological and religious texts: The Abhidharma and Pramanavatika texts deal entirely with the nature of the Human Mind and the study of its functions. The major Buddhist Sutra texts and Tantric texts deal with the classification of mental illnesses derived from both biological and psychological factors.
- (ii) Many of these original texts have not yet been translated into English. This means that many valuable aspects of Buddhist Psychology and Psychiatry have not yet been explored by Western researchers, and the knowledge remains confined to those few Tibetan-trained physicians working in the Indian community.
- (iii) There is a great shortage of these professionally trained physician-practitioners, who are needed both to accurately translate the material and also to guide the research efforts of Western workers.

## OVERVIEW:

The primary objective of this project is to collect together and translate the source texts. This would have the following four benefits:

It would enable better training of medical practitioners at home for India's communities and health services. The few existing practitioners are estimated to be constrained to operating in only 25% of the full number of possible treatment modalities. More practitioners would enable fuller treatment facilities to be supported, thus utilising far more of their expertise for the benefit of the community.

More qualified practitioners, and a set of organized texts, would also form the foundation for greater communication with professionals and academics from overseas. The collated source texts would enable Western researchers to have access to the complete material for the first time ever. Western professionals will thus be able to learn of the full scope and profundity of the Indian Psychological and Psychiatric Heritage.

With this communication would come increased recognition of the relevance and importance of Tibetan General Medicine. Eventually, the more active program of training and lecturing to Western researchers and professionals by practitioners and scholars from India, would require the establishment of an International training institute in India. This is likely to be needed quite soon, especially if one assumes parallels with the growing number of Western Acupuncturists, who travel to Collèges in China for part of their training.

With this increased understanding and respect for the traditional approaches, a transcultural synthesis will develop between the deep insight of the East, and the Methods and Technology of the West. This would be a new more comprehensive system of Health Care that is articulated and dynamic enough to meet the needs of our modern Mass Societies, and yet also retains the depth and individual understanding of the traditional approach. For example; the project is aiming to develop forms of treatment involving meditation, for use in Western Clinical and Psychotherapeutic settings.

## STAGES AND AIMS OF THE PROJECT:

To Collate and Translate the currently scattered source texts from Tibetan Medical treatises and Psycho-Philosophical works, that collectively form the body of Buddhist Psychology and Tibetan Medical Psychiatry, and thus reveal this hidden mass of Medical and Psychological material.

To present the entire collated subject for the first time, with Annotations, Cross-indexing and Abstracts of the material, to make it readily accessible to researchers in the field of transcultural psychiatry, who are approaching the subject from a wide variety of Medical and Psychological backgrounds.

To synthesise a comprehensive map of the subject domain with the concepts and models used at different levels of Tibetan Medical system. These key principles and models will be presented in a series of guiding reviews of the material. This will enable researchers approaching the subject from various different theoretical contexts to work with the texts as efficiently and extensively as they require.

To collaborate with researchers in Europe and the States in creating transcultural models and techniques.

This work is already being planned in coordination with the British research group "The Special Interest Group in Meditation" (SIGMA), the network of Psychiatrists and Clinical Psychologists who are collating and organizing the already large body of Western research literature on Meditative and allied therapeutic techniques. The original source material collated by the Tibetan transcultural Psychiatry Project, and the empirical research material collated by the British SIGMA group together form the two foundation stones needed for the transcultural endeavour of sorting out a shared terminology, and building ideas and models that bridge the concepts found within the traditions of East and West.

Future work will build upon this foundation, and look at not only the ideas and models in themselves, but more importantly at the process of consultation within which they are actually used. The way in which the physician combines ideas and moves towards a conclusion to the diagnostic decision-making process is the most complex and subtle aspect of the whole phenomena. Because of this, it will be one of the most rewarding areas to investigate, as it will be possible to combine the sizeable literature on Western empirical studies of the diagnostic process, with the very refined introspective skills and terminology of the Tibetan Monk-doctors, and so arrive at a much more complete picture of how a practitioner is able to perceive a patient's problem and identify the appropriate kind of help for them.

Ven. Dr. Lobsang Rapgay, Ph.D. is a Council Member of IASTAM.  
His address is: Dr. Lobsang Rapgay, Tshering House 193,  
McLeod Ganj, Dharamsala, Himachal Pradesh, India.

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## Sanskrit Conference in Leiden

The VIIth World Sanskrit Conference will be held in Leiden from the 23rd to the 29th of August 1987.

A panel on AYURVEDA is being organized by Dr. G.J. Meulenbeld. For more information, write to:

VIIth World Sanskrit Conference  
P.O. Box 16065  
2301 GB Leiden  
The Netherlands

or to:

Dr. G.J. Meulenbeld  
De Zwaan 11  
9781 JX Bedum  
The Netherlands

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## India

### Birds in Sanskrit

The posthumous publication of a monument in the field of classical South Asian ethno-zoology: K.N. Dave, *Birds in Sanskrit Literature*, Delhi: Motilal Banarsidass, 1985. 481 pp. ISBN: 0-89581-676-8

### Carakasamhita

Following the already classic English translation of the *Carakasamhita* recently published from Varanasi by PRIYA VRATA SHARMA (see *IASTAM Newsletter*, no. 5/August 1984, p.6), a third volume is now available:

Vol. 3: *Critical Notes. Sutrasthana to Indriyasthana*, by P.V.Sharma, Varanasi, 1985. 8+406 pp. (Jaikrishnadas Ayurveda Series, no. 36-III). Incorporating the commentaries of Jejjata, Cakrapani, Gangadhara and Yogindranatha. Publishers: Chaukhambha Orientalia, Post Box no. 32, Gokul Bhawan K. 37/109, Gopal Mandir Lane, Varanasi 221001, India.

### Madanadinighantu

A very thorough and long-awaited edition (with the help of four manuscripts) of Candrananda's *Madanadinighantu* or *Ganadinighantu*, by Astavaidya Vayaskara N.S. Mooss, Kottayam, 1985. English introduction, Sanskrit text, with all variants and a few notes in Sanskrit. 127 pp. Price: Rs. 60.00.

Published by: Vaidya Sarathy Press, Vayaskara, Kottayam 686001, Kerala State, India.

### Madhavanidana

*Ayurvedic Clinical Diagnosis*, Part I, based on *Madhava Nidana* (Ch. 1-32), by Drs. G.D. Singhal, S.N. Tripathi and K.R. Sharma of Banaras Hindu University.

The book contains the Sanskrit text, its translation into English and Hindi, summaries and notes.

Published by Singhal Publications:  
C/o Dr. G.D. Singhal, 17 Medical Enclave,  
Banaras Hindu University, Varanasi 221005,  
India.

Dr. G.D. Singhal, Professor and Head of Paediatric Surgery at the Institute of Medical Sciences, B.H.U., Varanasi, is the well-known chief editor of the monumental twelve-volume English translation of the *Susrutasamhita* available with the same publishers under the general title *Ancient Indian Surgery*.

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## Japan

(Contributed by Dr. A. Akahori,  
Council Member of IASTAM)

### Publications:

*Shinhatsugen-chugoku-kagakushi-shiryo-nokenkyu*, "Studies on the Source Materials for the History of Science Recently Found in China", Vol. I, Translations and Notes, edited by Prof. Keiji Yamada, Kyoto University, pp. IV, 455, in Japanese, was published in March 1985 from the Research Institute for Humanistic Studies, Kyoto University. It contains translations and notes of the medical and astronomical manuscripts found at Ma-wang-tui, Wu-wei, and other districts in China. Volume II, a collection of essays on the history of science in China, was also due to be published by the end of 1985.

*Chosen-iji-nenpyo*, "Chronological Table of Korean Medicine", by Sakae Miki, in Japanese, pp. IV, 590, was published in August 1985 from Shibunkaku Publishing, Kyoto.

*Somon-kochu* (Detailed Commentary on *Su-wen*) by Risshi Mori (1807-1885), *Somon-shoshiki* (Commentary on *Su-wen*) by Motokata Taki (1795-1857) and *Reisu-kogi* (Lecture on *Ling-shu*) by Chusai Shibue (1805-1858) were published in November 1985 from Orient Publishing, Osaka. *Somon-shoshiki* had already been incorporated into *Kokan-igaku-sosho* (A Series of Traditional Medical Books Published in Japan) and published in Shanghai (China), but this former publication contains some misprints. The other two texts remained unpublished. *Somon-kochu* is the most detailed and excellent commentary on *Su-wen*, although it was not completed. The present publication is a facsimile edition of the manuscripts by the authors themselves (for *Somon-kochu* and *Reisu-kogi*) and by Hosokojima (1797-1848 for *Somon-shoshiki*).

### Research Group:

Prof. Yoshinobu Sakade (Kansai University) has organized a research group to work on the principles of the nourishment of life in ancient China, which is supported by a grant from the Ministry of Education, Science and Culture of Japan, and brings together 21 participants. Started in April 1985, this group will hold monthly meetings until March 1987. A publication is planned for 1987.

For more information, write to:  
Dr. A. Akahori, Otokoyama-nagasawa 22-17,  
Yawata-shi, Japan 614.

