

Newsletter

Number 12 March 1989

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



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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 (Limpbound)
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

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4th to 7th January 1990

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plans for participating in
the event.

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[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

emotion... Middle East

continued from page 7

steadily growing treasury of the social and psychological uses of cultural poetics." Abu-Lughod discovered that among the Bedouin, expression of emotion is restricted in everyday discourse, but that a rich and intimate discourse on loss, love and honor is present in the traditional poetic form of the *ghinnawa*, "little songs," through which sentiments are organized and expressed. The vocabulary of these little songs is often obscure, the images condensed, and the referents are made ambiguous. Yet, this is a linguistic form for expressing vulnerability, love, attachment, stress, loss, pain. . . The interpretive approach to emotional discourse, which has thus been developed about well-defined "genres" and "texts" will, in turn, be extended to illness narratives, as Evelyn Aleene Early's contribution shows later in the volume. FZ

milk boundary

continued from page 7

for lactase deficiency, Prof. BERNOT argues, and he draws attention to the custom of chewing food before giving it to children who have just been weaned. Food initially chewed by the mother, and impregnated with the mother's saliva, might play a digestive role when a baby is weaned.

Lucien Bernot's paper appears in a special issue of *L'Homme* devoted to animals, their domestication and representations. A short review of Marie-Claude Mahias's excellent book *Délivrance et Convivialité*, on the foodways of the Jainas [in French] (Paris: Editions de la Maison des Sciences de l'Homme, 1985), appeared in *IASTAM NEWSLETTER* No. 9 (Nov. 1986), p. 14. FZ

Sri Lanka

Carolyn Rebecca NORDSTROM
Meaning and Knowledge in Medical Pluralism: Sri Lanka
Ph.D. Dissertation
Univ. of California, Berkeley
and Univ. of California, San Francisco, May 1986
University Microfilm International, 1987
[300 N. Zeeb Road, Ann Arbor, MI 48 106, USA]

Contents:

- I. The Individual and the Society: 1. Four Stories; 2. The Individual and the Meaning of Illness; 3.

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The Society and the Medical System.

II. The Patient: 4. Knowledge; 5. Action.

III. The Practitioners: 6. The Medical Practitioners, Ayurveda/Sinhala Medicine, Allopathic; 7. Religious and Ritual Practitioners, Aduras, Religious Specialists.

IV. The System: 8. Conclusion, Negotiating the System.

Researched mostly in an urban area on the southern coastal belt of Sri Lanka, this study is oriented toward gaining an understanding of the dynamics of the health care system as it exists in the daily lives of people. Such an approach revolving around the concept of "negociation" (as a basic pattern of all social dynamics) reflects one of the few dominant trends of thought in North American medical anthropology. "Patients and practitioners enter into a dynamic relationship in which the requirements and values of both are negotiated in an effort to satisfy all the actors involved" (p. 251). Dr Carolyn NORDSTROM did fieldwork mainly in 1982 and 1983, and the end of her stay coincided with the country experiencing severe nationwide inter-ethnic rioting. Her study does not address this social context specifically, but the idea of crisis underlies the conception of illness. She might be willing to reorganize the conceptual framework, to escape from pragmatistic oppositions like individual vs. society, and knowledge vs. action, to present her material in a more dramatic way.

A selection of papers from a symposium organized by Charles LESLIE at the 84th Annual Meeting of the American Anthropological Association (Washington DC, 1985) has been edited by Professor Beatrix PFLEIDERER and appeared in *SOCIAL SCIENCE AND MEDICINE*, Vol. 27 No. 5, 1988. Along with Paul Michael TAYLOR's article on Mantras reviewed below (this issue, in page 12), this special number contains a wealth of contributions by experts of Asian medicine, under the general title "Permanence and Change in Asian Health Care Traditions." Some of them (by Laurel Kendall, and by Dorothea Sich on Korea; by Mitchell Weiss et al. on India; etc.) will be reviewed in future issues of *IASTAM NEWSLETTER*.

Since this brief review is focussing on Sri Lanka, let us mention Carolyn NORDSTROM's paper, "Exploring pluralism - the many faces of Ayurveda" (pp. 479-489), which is a welcome publication of part of her dissertation work. To be compared to: Nancy E. WAXLER-MORRISON, "Plural medicine in Sri Lanka: Do Ayurvedic and Western medical practices differ?" (pp. 531-544; Ivan WOLFFERS, "Illness behaviour in Sri Lanka: Results of a survey in two Sinhalese communities" (pp. 545-552).

APPROACHES TO TRADITIONAL CHINESE MEDICAL LITERATURE

Proceedings of an International Symposium on Translation Methodologies and Terminologies

edited by
PAUL U. UNSCHULD
Institute for the History of Medicine, Munich University, FRG

1988, 188 pp. ISBN 1-55608-041-7
Hardbound Dfl. 140.00/£44.00
Kluwer Academic Publishers

These are the proceedings of a IASTAM Meeting held in Munich/W. Germany, August 25-29, 1986. See IASTAM NEWSLETTER No. 9 (November 1986).

Reviewed by HELWIG SCHMIDT-GLINTZER, Munich

In his "Introductory Remarks" Paul U. Unschuld, the editor of this remarkable volume, describes different approaches through which Europeans and Americans have sought access to the conceptual contents and clinical application of traditional Chinese medicine, and he points out that these approaches "neglect the literary basis of traditional Chinese medicine" (p. ix). What he asks for are reliable translations of "ancient Chinese medical literature." The goals of the conference which he has been organizing in 1986 in Munich under the auspices of IASTAM were, as he put it, "first, to discuss problems associated with terminological choices and basic translation methodologies; second, to compare the issues confronting European and American scholars with those presenting themselves to Asian scholars; and third, to examine whether scholars pursuing research on ancient Chinese medical literature may benefit from the experiences of other disciplines" (p. xii). The fourteen contributions to the conference which the present volume contains are arranged by the editor into four main parts.

After a short opening address given to the symposium by WOLFGANG BAUER and entitled "Chinese Studies and the Issue of Fachprosa Research" (pp. 1-4) follow the four articles of the first part which bears the title "The Study of Ancient Chinese Medical Literature in Contemporary China and Japan. Surveys and Examples": MA KANWEN in his paper "Classic Chinese Medical Literature in Contemporary China: Texts Selected for Modern Editions, and Problems Associated with this Work" discusses mainly "problems associated with collation, annotation, and revision" of classical Chinese IASTAM Newsl. 12 (March 1989)

medical texts and illuminates these problems by giving examples. After AKAHORI AKIRA's general survey "The Interpretation of Classical Chinese Medical Texts in Contemporary Japan: Achievements, Approaches, and Problems," ZHENG JINSHENG demonstrates his work of collating and annotating the Lü Chanyan Bencao, a recently discovered book on medicinal herbs which was written in A.D. 1220 in the Hangzhou area in Southeast China. The extant copy, however, is a Ming dynasty reproduction. The author stresses the importance of pictures and drawings, and he points out the fact that we always have to take regional differences and peculiarities into account. A picture in the Lü Chanyan Bencao, e.g., called renshen miao, would from the terminological point of view be taken as Panax ginseng. But during the Southern Song Dynasty, this plant was not widely grown in southern China. Thus the author compares the drawing with other pictures in the book and comes to the conclusion that the plant must belong to the carrot family. The contribution by CHANG HSIEN-CHE "The Pen-ts'ao pei-yao: A Modern Interpretation of Its Terminology and Contents" is a thorough study of a work of the bencao (pharmacopeia) genre. (There is no uniformity in the use of romanization systems for the Chinese language over the book; hence "pen-ts'ao"/"bencao".)

Part II of the volume, bearing the title "Translating Chinese Medical Literature into European Languages. General Considerations," consists of the following three articles: "Rectifying the Names: Suggestions for Standardizing Chinese Medical Terminology" by NIGEL WISEMAN and PAUL ZMIEWSKI, "Obstacles to Translating Classical Chinese Medical Texts Into Western Languages" by ELISABETH ROCHAT DE LA VALLEE, and "In Search of a Term Translation Strategy for Chinese Medical Classics" by CONSTANTIN MILSKY. WISEMAN and ZMIEWSKI differentiate technical terms in Chinese medicine into three fundamental categories: "fixed terms," "historic terms" and "conditionally stipulated terms," and they stress the need for standard equivalents, being aware of the fact, however, that, "because the differences of opinion about Chinese medicine are even greater in the West than in the East, gaining general agreement on a standardized terminology will be no easy task." E. ROCHAT DE LA VALLEE gives a report on her reading of the Huangdi Neijing, particularly discussing "coupled expressions" and the "translation of numerology." MILSKY, who seems also to be in favour of a standardized translation terminology, contrasts "symbolic translation" with "explanatory translation."

Part III, "Reflections Associated With the Rendering of Specific Texts," consists of four articles. JURGEN KOVACS in his "Linguistic Reflections

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Chinese medicine

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on the Translation of Chinese Medical Texts" comes to the conclusion that "classical Chinese medical texts should be recognized and treated as technical language texts." Thus, he concludes, the translator needs technical competence (Fachkompetenz) in the associated discipline. PAUL U. UNSCHULD's "Terminological Problems Encountered and Experiences Gained in the Process of Editing a Commentated Nan-ching Edition" discusses the translation of "generic terms," where he states that "the conceptual interpretation of reality cannot be part of the translation of the generic term employed to designate this reality." Thus he feels "perfectly justified in rendering the Chinese term hsüeh into English as 'blood'." Then he deals with the translation of "metaphoric terms," and of "ambiguities," and raises the issue of using in certain contexts different target terms for one single source term. PAUL D. BUELL's "The Yin-shan cheng-yao, A Sino-Uighur Dietary: Synopsis, Problems, Prospects" deals with a most interesting instance for the problem of translating technical texts in traditional China, thus pointing out the fact that problems of translating technical texts have been encountered in China already a long time ago. UTE ENGELHARDT in her article "Translating and Interpreting the Fu-ch'i ching-i lun: Experiences Gained from Editing a T'ang Dynasty Taoist Medical Treatise" demonstrates her dealing with metaphoric terms and technical terms in her study and translation of this Taoist text of breath technique.

The fourth part of the volume contains three contributions by representatives from other disciplines such as Indology, Arabic studies and classic European philology: "Terminological Problems in the Process of Editing and Translating Sanskrit Medical Texts," by FRANCIS ZIMMERMANN, "The Philological Rendering of Arabic Medical Texts into Modern Western Languages," by ERHART KAHLE, and "The Corpus Medicorum Graecorum et Latinorum: Problems Related to the Philological Rendering of Medical Texts from Classic European Antiquity," by JUTTA KOLLESCH. Since it has been one of the goals the organizer has aimed at "to examine whether scholars pursuing research on ancient Chinese medical literature may benefit from the experiences of other disciplines" (p. xii), this fourth part is perfectly justified.

To sum up, this volume is not only most useful for the historian of Chinese medicine, but also of general importance for all those who are interested in the problems of translating - especially "Fachtexte" - from Chinese, as well as for the historian of science. The book is well IASTAM Newsl. 12 (March 1989)

edited, and I could find only very few misprints. Fortunately, Chinese characters are inserted, but an index is missing. One must congratulate the editor for having presented to the scholarly community this collection of articles on a highly important subject which badly needs further scholarly attention.

Helwig SCHMIDT-GLINTZER, Munich

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PAUL U. UNSCHULD

INTRODUCTORY READINGS IN CLASSICAL CHINESE MEDICINE

**Sixty Texts with Vocabulary and Translation, a
Guide to Research Aids and a General Glossary**
Munich: Kluwer Academic Publishers, 1988
474 pp. ISBN 1-55608-040-9 Dfl. 155/£ 47

Introductory Readings in Classical Chinese Medicine offers a selection of sixty texts culled from two thousand years of Chinese medical literature prior to the twentieth century. The texts are presented in ten lessons and give information on the issues that have gained the most attention in the West: general values, structure and function of the organism, concepts of illness and diagnosis, principles of therapy, pharmaceuticals, and needle treatment. Each text is presented in Chinese characters, in transliteration, and in English translation. A vocabulary is provided which builds up as the lessons progress and which emphasises medical terminology, and a final glossary of all the characters introduced in the individual texts allows the student to systematically access the classical Chinese medical literature. The work also contains a detailed guide to currently available dictionaries, biographies and bibliographies, thus making it indispensable as a starting point for the study of the primary sources of Chinese traditional medicine.

Contents

Introductory Remarks. List of sources quoted. I. General Values. II. On the Structure and Functions of the Human Organism. III. General Pathology. IV. Specific Illnesses and Diseases. V. Diagnostics: General Principles. VI. Diagnostics: The Movement in the Vessels. VII. Treatment: General Principles. VIII. Pharmaceuticals: General Principles. IX. Drug Monographs. X. Needle Treatment. **Appendix:** Special Research Aids. I. Dictionaries/Glossaries. II. Bibliographies. III. Biographies. IV. Miscellaneous. General Glossary.

Both books distributed by Redwing Book Company, 44 Linden Str., Brookline, MA 02146, in the USA; and Cygnus Book Import. & Publ., Sonnblickstr. 8, 8000 Munich 70, FRG, for Europe and Asia.

Hindu mantras

[André Padoux, Ed.]
Centre National de la Recherche Scientifique
Equipe de recherche n° 249 [A Research Group]
"L'Hindouisme - textes, doctrines,
pratiques" [On Hinduism]
*Mantras et Diagrammes Rituels dans
l'Hindouisme* [in French]
Table Ronde, Paris, 21-22 juin 1984 [Proceedings]
Paris: Editions du CNRS, 1989
xii-230 pp. ISBN 2-222-03849-9 FF 240.00

Arion ROŞU, "Mantra et yantra dans la médecine et
l'alchimie indiennes," *JOURNAL ASIATIQUE*, Tome 274
(1986), No. 3-4, pp. 203-268

Paul Michael TAYLOR, "From mantra to matarāa:
opacity and transparency in the language of Tobelo
magic and medicine (Halmahera Island, Indonesia),"
SOCIAL SCIENCE AND MEDICINE, Vol. 27 (1988), No. 5,
pp. 425-436.

[H.P. ALPER, Ed. *Understanding Mantras*, Albany: SUNY
Press, forthcoming, which includes Kenneth G. Zysk,
"Mantra in Ayurveda," was not yet available to this
reviewer.]

For our IASTAM readers, who are mainly interested
in Asian medicine, it might be appropriate to begin
this review with Taylor's article (medical anthro-
pology), continue with Roşu's (history and philology),
and conclude with the more comprehensive volume
edited by André Padoux.

The Sanskrit word mantra means "instrument of
thought." Classical mantras are short formulae
borrowed from the Hindu texts, or even mere
monosyllabic invocations (like "oṃ"). They are
used in rituals along with other spiritual tools
like yantras ("instruments of restraint"); they
are also resorted to in medicine and alchemy.

Paul Michael Taylor [Associate Curator of
Asian Ethnology, Dept. of Anthropology, National
Museum of Natural History, Smithsonian Institution,
Washington DC 20560, USA] studied in the field an
anthropological variant of Hindu mantras. He reports
the curative use of opaque, esoteric formulae, and
he examines the full range of registers of speech in
which the special language of these matarāa (formulae)
is used. Mantras opacity varies from one context to
another, from the most 'public' contexts to the most
'private' or 'esoteric'. A continuum from transparent
to opaque formulae parallels a continuum of contexts
from public to private. The most opaque formulae
"serve as a kind of [] gold bullion, a relatively
liquid asset, a commodity always capable of being
traded at a high price"; Taylor has heard reliable
accounts of apprentices in magic/medicine who
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offered to give their mentors the equivalent of
over one year's income, to learn just one of the
highly-prized formulae (p. 428b). The few examples
given here are sufficient to show that these
mantras are not remnants of an 'archaic' language,
but specialized forms of speech made to sound
archaic, esoteric, and opaque. Taylor specifies
(p. 427) in which features they differ from classic
Hindu mantras. His paper, nevertheless, reveals
utilitarian and sociolinguistic aspects of mantras
that are often neglected by the philologists.

However, there will be from now on one authori-
tative and exhaustive essay on Mantras and Yantras
in Hindu medicine and alchemy, the sixty dense and
erudite pages published in *Journal Asiatique* [in
French] by Professor Arion ROŞU [35C, rue Henri
Simon, 78000 Versailles, France; A. Rosu is at the
CNRS in Paris; see IASTAM NEWSLETTER nos. 5
(August 1984) p. 2, and 11 (Sept. 1988) p. 11].
This survey of the Sanskrit technical literature
on ayurveda and rasasastra includes also texts on
agriculture and horticulture. Mantras are rare in
Ayurveda, but more frequent than geometrical
designs or amulets of which there exists about a
dozen examples. The medical mantras have no specific
form. Some of them composed in metrical stanzas
resemble Vedic charms, others at a later period,
are in prose with bījas (phonic germs) which come
close to Tantric formulae. Combining alchemy with
religious practices, Indian iatrochemists used
mantras to ensure success in transmutation, and to
render elixirs even more potent. This paper was
first given at the meeting organized by A. Padoux
and it is summarized in the proceedings (reviewed
below); but scholars must refer to the complete
version for its wealth of citations from the
Sanskrit as well as from the grand tradition of
Indology (A.F. Rudolf Hoernle, Sylvain Lévi, etc.).
Dr Roşu refers only briefly (p. 264 n. 258) to
Emile Benvéniste's and Georges Dumézil's articles
on the Indo-European traditional division of
medicine into three methods respectively using
knife (surgery), drugs (pharmacy), and incantations;
the therapeutical use of mantras and yantras would
come under the third category (see IASTAM NEWSLETTER
No. 8, June 1986, p. 8). Another possible approach
to the question of Mantras in medicine would be to
undertake an epistemological analysis of the
Ayurvedic concept of daivavyapaśrayam auśadham,
"a therapy based on the recourse to divine en-
tities." Dr Roşu hesitates in his translation of
daiva in that respect; he says "divine" (p. 212),
but also "religious or magical" (p. 213), or else,
"supernatural" (p.213), and even "spiritual" (in
Padoux ed., p. 124). One may well wonder if these
renderings are acceptable, but this actually poses
the question of the epistemological status of

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mantras

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mantras and yantras.

Mantras et Diagrammes Rituels [Ritual Diagrams] dans l'Hindouisme, edited by A. Padoux [ER 249 du CNRS, 22 Avenue du Président Wilson, 75016 Paris, France] is a fine collection of essays by European scholars: Hélène BRUNNER, "Maṅḍala et yantra dans le śīvaisme āgamique"; Anne VERGATI, sur "l'usage du maṅḍala et du yantra dans la vallée de Kathmandu"; Bettina BÄUMER, "Pañjara et yantra: le diagramme de l'image sacrée"; François CHENET, "De l'efficience psychagogique des mantras et des yantras"; Gérard COLAS, "La vision de la divinité dans les diagrammes selon le viṣṇuisme vaikhānasa"; Caterina CONIO, "Les diagrammes cosmogoniques selon le Svachchandantra"; Arion ROȘU [Summary of the essay reviewed above]; Tara MICHAEL, "Le śrīcakra dans la Saundarya-Laharī"; Teun GOUDRIAAN, "Kubjikā's samayamantra and its manipulations in the Kubjikamata"; Alexis SANDERSON, "Maṅḍala and Āgamic identity in the Trika of Kashmir."

From the angle of Asian medical studies, this excellent book can be read at two levels. First, there are specific doctrines and technical words, in the philosophical and religious traditions here surveyed each by the most authoritative European specialist, that parallel Ayurvedic doctrines and words. For example: the body concept in Saundarya-laharī (pp. 129-30), or marmān as "point of concentration" (pp. 53, 57) in architecture and sculpture normative texts; etc. Then this book addresses the more fundamental question of the relations between the voice and the eye, speech and writing, transaction and inscription, the spirit and the letter, instruments of thought (mantras) and of [physical/ritual] restraint (yantras), thus going beyond the dualism of mind and body. André Padoux, in his Introduction (p. 4) notes that mantras (which are phonic entities) must often be "visualised" by the initiate in order to be fully enacted. The mix of Speech and Perception is at the core of the Hindu concept of life, knowledge and action. FZ

watershed of diseases in South Asia

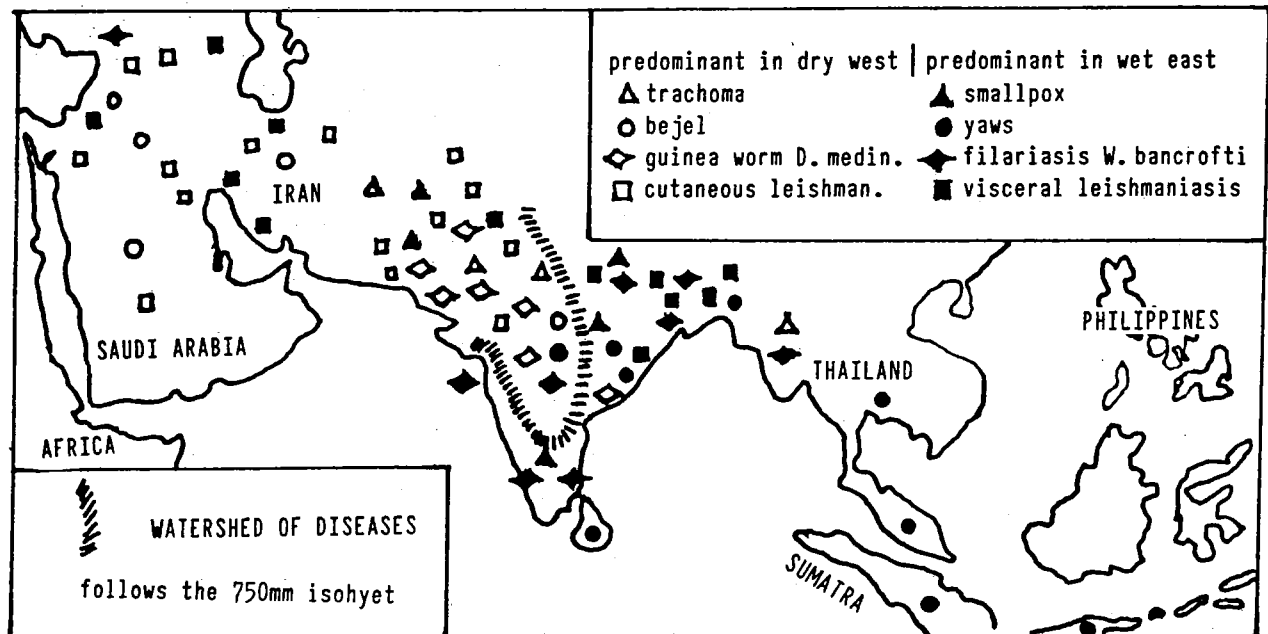
Manohar J. JOSHI

Surgical Diseases in the Tropics
Delhi: Macmillan India Ltd., 1982

A close reading of M.J. JOSHI and C.D. DESHPANDE, "The pattern of disease distribution and ecology in Southern Asia with special reference to the Indian sub-continent," published in Rais AKHTAR and A.T.A. LEARMONTH, Eds. Geographical Aspects of Health and Disease in India, New Delhi: Concept, 1985 (reviewed

in IASTAM NEWSLETTER No. 11, Sept. 1988, p. 10) led us to this earlier publication, which is fortunately still in print. We want to draw attention to this most valuable book, which contains a series of very striking maps showing the distribution of, for example, filariasis, guinea-worm disease, hydatid disease, yaws, etc, in the Indian subcontinent.

The central argument is that there is an ecological watershed separating two well-defined groups of diseases in Southern Asia. The argument is visualised on the map outlined below (see Joshi 1982, p. 473; repr. in Akhtar-Learmonth, p. 64). It should be compared with a map showing the distribution of rainfall in South Asia.



Huangti neiching suwen

Claude LARRE

*La Voie du Ciel,
Huangdi, l'Empereur Jaune,
disait...*

Paris: Desclée de Brouwer, 1987
160 pp. ISBN 2-220-02-671-X FF 89,00

Claude LARRE s.j. et
Elisabeth ROCHAT DE LA VALLEE
[Huang-ti nei-ching] Su-wen
Texte, présentation, traduction
et commentaires

Paris: Institut Ricci
Institut Ricci (Centre d'Etudes Chinoises),
68 rue de la Tour, 75116 Paris, France
Publication in progress, in French; each
of the following fascicles consists of about
50 to 70 pages:

Plein Ciel (Suwen, chap. 1)

Assaisonner les Esprits (Suwen, chap. 2),
2 fascicles

Vif (Suwen, chap. 3), 3 fasc.

Par Cinq (Suwen, chap. 5), 7 fasc. available

Fil (Suwen, chap. 8)

This is only a small part of the publications brought out by the very productive team working with Father Claude Larre at Institut Ricci, which is described (with a bibliography) in *La Voie du Ciel* [The Celestial Path], pp. 158-160. Claude Larre, s.j., studied in Beijing and Shanghai (1947-1952), and then in Japan and Vietnam; he has been teaching at the Institut Catholique, and the Director of Institut Ricci for nearly twenty years. Ms. Elisabeth Rochat de la Vallée, who teaches Acupuncture and researches into the classical texts of Chinese medicine, participated in the IASTAM 1986 Munich symposium, and her most recent paper, "Obstacles to translating classical Chinese medical texts into Western languages," has just appeared in the volume edited by P.U. Unschuld (See this issue in page 9).

Claude Larre's book *La Voie du Ciel* is constructed around the text, French translation and commentary of Chapters 1 and 2 of the *Huang-ti nei-ching Su-wen*. The calligraphy of the Chinese text matches the French glosses in elegance. The translation itself was already published in three fascicles - "Plein Ciel," and "Assaisonner les Esprits" - still available with Institut Ricci. Students will need to compare both publications: the commentary is IASTAM Newsl. 12 (March 1989)

more detailed and informative in the fascicles, but in the book it is elaborated into short philosophical essays, the wording of which is most careful, lucid and evocative. Attempts are made at a comprehensive reading of the classic texts, by examining each ideogram in detail, and searching for every possible connection, or correspondence, between particular ideograms in any specific text. The classic text is compared to "a temple, constructed to shelter a word" (*Voie du Ciel*, p. 16). To some students of Asian medicine, this approach might appear slightly over-romanticized: allusions to Baudelaire's *Correspondances* (p. 18: "La Nature est un temple où de vivants piliers laissent parfois sortir de confuses paroles...") or Bergson's "Données immédiates de la conscience" (p. 33) and "élan vital" (p. 154). But this is the kind of inspired philology we need actually. C. Larre and E. Rochat are concerning themselves with the most basic questions of semiotics in Chinese: the relation between processes and the denominations that "unfold" these processes, the rhetoric of coupled expressions, the systematic use of numerology, and so forth. Their approach itself embodies some of the stylistic devices commonly found in the classic texts. A striking example is Claude Larre's enumeration of "the eight aspects" of the interpretive process: "One should distinguish eight aspects in the process which we are submitting ourselves to, in order to render the Celestial Path perceptible in French as it does unfold itself in classical Chinese: listening to the text [recited aloud], writing it [calligraphy is interpretive], perceiving, retrieving, understanding, interpreting, translating, commenting upon" (p. 17). The style of thought here resembles that of a learned Chinese! This is a deliberate epistemological choice which should be pondered over by anthropologists, when they give in to the current craze for the semiotics of text and what the American Francophiles use to call "deconstructionism." One should be faithful to the text without being pedant: espousing the mood and rhythm of a specific text, through a careful process of unfolding.

The rendering of "si qi tiao shen da lun", the title of Suwen's Chapter 2, in French will give a more concrete illustration of Larre's and Rochat's method. This chapter is a detailed exposition of the Chinese cycle of the four seasons. Incidentally, let us draw attention to *La Voie du Ciel* and *Assaisonner les Esprits* as basic sources offering a wealth of informations on the Chinese cycle of the seasons (a quartet, to be contrasted with the Hindu triad). The above-mentioned title reads: "Fundamental (da) exposition (lun) of the Spirits (shen) being harmonized (tiao) with the Four (si) breaths (qi)." The French rendering eventually retained in Larre's book is the more grammatical:

R Jeffery

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undermines staff-client relationships by destroying confidence. The book ends on a sad note: "No easy conclusions apply to the whole of the country. In states like Bihar, it is difficult to find any reason for hope. . . The only grounds for hope in the Indian experience is the possibility that such local social forces [as the localized party structures] can be mobilized to control the resources which are finally arriving at village level. . . But there are no signs that such changes are at all imminent in the 'Hindi heartland' states of Uttar Pradesh, Madhya Pradesh, Rajasthan, and Bihar in the foreseeable future" (pp. 298-299).

In the perspective of Asian medical history and sociology, the most interesting sections of this excellent book are: Chapter 2 (pp. 42-58) on indigenous medicine and the State before 1947, the last part of Chapter 7 (pp. 175-186) which recounts the fight of Western-style doctors for their recognition in the West and against the indigenous practitioners' "quackery," and the discussion (pp. 252-254) of various estimates of the numbers of indigenous practitioners.

Estimates depend on assumptions about whom to include as healers. Official statistics for 1977 have given the following numbers for practitioners of Indian Systems of Medicine (Table 39, p. 253):

Qualified	130,000
Registered	142,000

However, Jeffery argues that, if homoeopathic practitioners are included, along with all those engaged in any kind of (full- or part-time) practice, and all those known locally as having particular expertise, the number of healers would be not less than 1.5 to 2 million (p. 254).

Chapter 2 raises the most fundamental questions about the social context and social impact of the classical tradition of Ayurvedic medicine: the position of physicians, the restrictions on who might study medicine, women's access to elite medicine, the place of folk healers and midwives, etc. Jeffery's summary of what we know of all that is excellent, but we know very little. Leitner 1882 quoted by him might be supplemented with, for example, the Adam Reports 1835-38 (J. Dibona ed., *One Teacher One School*, New Delhi, 1983) or smaller pieces of information like Vaughan's Report 1823 quoted in Dharampal (*The Beautiful Tree*, New Delhi, 1983, p. 200). Jeffery used only external sources, but now, classical scholars ought to take up the challenge and to substantiate Jeffery's conclusions by collecting and translating the textual testimonies that abound in Sanskrit sources, albeit in cryptic formulations which need to be deconstructed. FZ

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Suwen

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"Aux Quatre souffles, harmoniser les Esprits" [With the Four breaths, harmonize the Spirits]. This is glossed as follows (Voie du Ciel, pp. 102, 106ff.). A year is the combination of four differentiated breaths that are slipping towards one another. This movement is the yin/yang of the Four seasons, and the Four seasons of the yin/yang. Living is maintaining oneself in harmony with the movement of breaths. The classic text, here, teaches how to keep in phase, or to draw our individual Spirits back into phase, with the swinging of life between spring and summer, between autumn and winter. Larre and Rochat have been in search of a suitable rendering in French, to connote the idea of a human regimen of life in phase with the cycle of the seasons, and the interplay of breaths and spirits. They have been tempted into using archaisms, obsolete meanings of old French words, the etymology of which would convey the right idea. For example, the above-mentioned title of Chapter 2 has also been rendered as: "Assaisonner les Esprits" [Seasoning the Spirits]. This is a linguistic play on the etymology of "Assaisonner" [seasoning], that is, "to accommodate to the season," to appropriate one's Spirits to the seasonal cycle of moods and rhythms.

Larre and Rochat were able to devise many suggestive renderings thus based on a word's shift to a suitable conventional meaning. These "catachreses" should not be mistaken for "metaphors." The careful selection and deliberate use of figures of speech should not be mistaken for uncontrolled mysticism or romanticism. Catachreses, and other figures of speech, are only conventions required to render the "unfolding" process that characterizes Chinese texts. FZ

Vandana Shiva

Vandana Shiva

Staying Alive. Women, Ecology and Survival in India

New Delhi: Kali for Women, 1988

Published in India by KALI FOR WOMEN, N 84

Panchshila Park, New Delhi 110 017, and in the U.K.

by ZED BOOKS Ltd., 57 Caledonian Road, London

N1 9BU. ISBN (Indian Hardbound) 81-85107-07-6

xx-224 pp. Rs. 125.00

This book is most refreshing and informative. Although it is written by a dedicated activist - Ms. Vandana Shiva has been active in citizens' mobilization against ecological destruction and in the Chipko movement - it partly avoids the kind of biased approximations, and virtuous declamations,

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Newsletter

International Association for the Study of Traditional Asian Medicine

The International Association for the Study of Traditional Asian Medicine, incorporated in Australia, was founded in 1979. Its objects and purposes are to promote and encourage the study of traditional medicine, including both the classical systems and the local traditions, in all their aspects - historical, philosophical, anthropological, sociological, and scientific.

IASTAM NEWSLETTER is published twice a year, to be circulated to the paid members of the Association. It is published from the Centre d'Etudes de l'Inde et de l'Asie du Sud, at the Ecole des Hautes Etudes en Sciences Sociales, in Paris.

V Shiva

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that are usually to be found on such topics as women and ecology. It is not completely devoid of these defects, however, and the preposterous condemnation of "modern science" (which has no meaning at such a degree of generality) in the first three chapters might well function as a repellent on potential readers. But the second half of the book is well documented and provocative. It comprises Chapters 4 (Women in the forest), 5 (Women in the food chain), and 6 (Women and the vanishing waters). It provides an interesting selection of traditional concepts on forests, soils, seeds, cultivation and violence, and the links between plant genetic diversity and natural water storage in the mixed monsoon forests, that represent as many keys to new perspectives on ecology, sanitation, food, and medicine.

For example, let us draw attention to the list of alternative methods of water treatment given in pp. 215-217. "The Sushruta Samhita lists seven modes of purifying water, among which is the clarification of muddy water by natural coagulants such as the nuts of the nirmali tree (Strychnos potatorum). . . used to clear water by rubbing them on the insides of vessels in which it is stored. Seeds of honge (Pongamia glabra) are similarly used. . ." (p. 215). The classical teachings are thus put back in their anthropological context. Even if we do not share V. Shiva's enthusiasm for tradition as an alternative to modern science, she provides us with useful information. FZ

IASTAM Newsl. 12 (March 1989)



application

to join the International Association for the Study of Traditional Asian Medicine. Enclose a \$15 fee and mail to:

Dr. Margaret Lock, IASTAM Treasurer
Department of Humanities and Social Studies
McIntyre Medical Sciences Building
McGill University
Montreal, Canada H3G 1Y6

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INSTITUTIONAL AFFILIATION

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annual membership fee of US \$ 15

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RCP 798
Collège de France
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teaches Chinese at the National Institute of Oriental Languages (INALCO), and she is in charge of the section on Medicine in Professor Jacques Gernet's research group on the History of Science & Technology of China, Japan & Korea at the Collège de France.

- Dr. Fernand MEYER, M.D.
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- Dr. Francis ZIMMERMANN
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75006 Paris, France

is a researcher in Sanskrit studies, philosophy of science, and medical anthropology.



International Association for the Study of Traditional Asian Medicine

PROGRAMME
COMMITTEE
see p. 5/6

announces the
**THIRD INTERNATIONAL CONGRESS
ON TRADITIONAL ASIAN MEDICINE**

BOMBAY
4th to 7th January 1990

ORGANISING COMMITTEE

Chairman:	Secretary:
Dr. K.M. PARIKH	Prof. R.K. Mutatkar
C/o. Zandu Pharmaceutical Works Ltd.,	Department of Anthropology
Gokhale Road South,	Poona University
Bombay 400 025 INDIA.	Poona 411 007.
	INDIA.

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28, West Delaware Avenue,	Varanasi 221 005.
NEWARK DE 19716 (U.S.A.)	INDIA.

The THIRD INTERNATIONAL CONGRESS ON TRADITIONAL ASIAN MEDICINE (ICTAM III) will be held from January 4th to 7th, 1990 at Hotel Oberoi Towers, BOMBAY, India.

It is sponsored by Bombay University, Gujarat Ayurved University (Jamnagar), and Banaras Hindu University (Varanasi). This official Congress organized by the Indian chapter of IASTAM will constitute a major scientific event. The Second ICTAM, organized in 1984 by Airlangga University at Surabaya, Indonesia, was attended by 495 participants coming from 24 countries. It is the goal of IASTAM to mobilize people from all countries and all disciplines who are interested in the study of Asian medicine, and organize such meetings fostering intellectual exchanges.

The theme of the Third Congress is: "The Pluralistic Character of Traditional Asian Medicine." Topics to be discussed include: Theory and practice of health in antiquity and the middle ages; theory and practice of health care in recent centuries 1600 to 1900; professionalization of Asian medicine in the 20th century; Primary Health Care and traditional medicine since World War II; relations between private and public sectors of health care services in current practice; social and cultural research on traditional medicine; biomedical research on the efficacy of traditional therapies; commercial production and sale of traditional medicines; pharmacognostical studies of traditional medical drugs; etc.

Information slip to be mailed to:
The Chairman, Organising Committee,
III ICTAM 1990
IASTAM-India
C/o Zandu Pharmaceutical Works Ltd.
70, Gokhale Road South
BOMBAY 400 025, India

THIRD ICTAM 1990

Name _____
Surname First Middle

Mailing Address : _____

Discipline : _____

Affiliation
to Institute/
Organization : _____

I intend to attend and present a paper

Signature

The above information is to be filled up without obligation for future announcements.



International Association for the Study of Traditional Asian Medicine