

## Book Reviews

MARIANNE WINDER, *Catalogue of Tibetan manuscripts and xylographs, and catalogue of thankas, banners and other paintings and drawings in the Library of the Wellcome Institute for the History of Medicine*, London, Wellcome Institute for the History of Medicine, 1989, 4to, pp. xiii, 112, illus., £15.00.

The Library of the Wellcome Institute houses a considerable number of Tibetan manuscripts, blockprints, and painted scrolls, which were purchased for Sir Henry Wellcome, who had a personal interest in the diverse medical traditions of Asia. The publication of this catalogue by Marianne Winder, who is an expert on the history of Tibetan medicine, will be well received by Tibetologists and students of Tibetan medicine in particular. Combining precision and clarity, it provides useful cross-references for texts in other collections.

The Wellcome collection of manuscripts and xylographs comprises 151 entries, and that of thankas, banners, charts, and amulets, 57 items, including illustrations of blood-letting and moxa points, and anatomical charts. The quality of the illustrations, including twelve in colour, is splendid, and they are described in detail. Bibliographies accompany the two main sections of the catalogue, and there are indexes of proper names, of Sanskrit, Pali, Tibetan, and Chinese words, and of English equivalents.

The sections on 'Tibetan Medicine' include brief histories of medicine, materia medica, and practice. But there are also sections on spiritual healing, astronomy, and astrology, which are also connected with Tibetan medicine, not to mention geomancy and exorcism, which also have sections. All are treated with equal precision. This volume, much more than a catalogue, will be a treasure trove for anyone concerned with this branch of knowledge, and it would not be surprising if it stimulated its readers to visit the Wellcome Institute. With this work Marianne Winder has made an important contribution towards the preservation of Tibetan culture.

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CARLOS G. NOREÑA, *Juan Luis Vives and the emotions*, Philosophical Explorations, Carbondale and Edwardsville, Southern Illinois University Press, 1989, 8vo, pp. xviii, 273, \$35.00.

Juan Luis Vives (ca. 1493–1540) ranks among the greatest of Renaissance humanists. A friend of Erasmus, he studied in Paris and Louvain before coming to England as a reader at Oxford and later as tutor to the future Queen Mary. His last years were spent again in Belgium, where between 1529 and 1531 he wrote *De anima et vita*, his most important work on psychology and ethics. Professor Noreña's study is a generally clear introduction to Vives's ideas on the emotions, and can be warmly welcomed as such. But its publication is unfortunate in its timing. The essays in the third volume of the history of Oxford University, edited by James K. McConica (1986), would have clarified much of what Vives was doing in Oxford, and perhaps softened the generally negative judgement on Oxford students, while the chapters on psychology by Eberhard Kessler and Katherine Park in the *Cambridge History of Renaissance Philosophy* (1988) would have given the wider perspective that is often lacking here. Descartes and Spinoza are far less relevant as figures of comparison than Jodocus Trutvetter of Eisenach or Veit Amerbach, both contemporary writers on Aristotle's *De anima* from a similar humanist standpoint, let alone Melancthon, whose study of emotion in his *De anima* exercised a wide influence in northern Europe. The discussion of Vives's sources is similarly fuzzy, and results in a perhaps undeserved credit for novelty. Considerable attention is given to the tract *On passions* ascribed to Andronicus of Rhodes, which, p. 160, is admitted to be unknown to Vives, and none of the writings of Diogenes Laertius, Galen, and Clement of Alexandria ("which no doubt Vives had easy access to", p. 161) can readily be characterized as a Stoic-inspired compendium. Given Vives's interests in things medical, and his friendship with Thomas Linacre and the More circle, one might have expected more attention to be paid to Galen, the rediscovery of whose "endocrinology" is oddly claimed for the Renaissance (p. 151). Vives's refusal to discuss "what the soul is" (its Aristotelian essence) finds parallels in Galen (and in St Basil), while it is not entirely fanciful to examine some of Vives's ideas on emotion in the light of the Galenic treatises