

Book Reviews

own experience, and his substantial account, at the end of his commentary on *Epidemics VI*, of the relationship between mental states and illness does not mention self-inflicted death. His acquaintances worry themselves to death at the loss of a friend, a relative, or even imperial favour. Their shame or irrational fear leads to illness, not to self-murder. This gap can hardly be put down, as is suggested on p. 158, to an imperfectly developed Greek psychiatry, cf. e.g., P. Manuli and M. Vegetti, *Le opere psicologiche di Galeno* (1988), and may simply be due to the hazards of transmission.

Three quibbles: the numbering of the notes on p. 36 goes awry; p. 46, Erasistratus' part in the love story of Antiochus is very far from certain; and, p. 146, when John Donne wrote *Biathanatos*, he was recent convert from Roman Catholicism, not the reverse.

Vivian Nutton, Wellcome Insitute

ARION ROȘU, *Gustave Liétard et Palmyr Cordier: Travaux sur l'histoire de la médecine indienne. Un demi-siècle de recherches āyurvédiques*, Paris, Collège de France, Institut de Civilisation Indienne, 1989, 8vo, pp. cxxi, 615, Ffr. 500 (paperback).

In this thick volume, Roșu presents an extraordinarily rich feast of history, historiography, biography, and anecdote. The material focuses the lives and writings of two French scholars who laid the foundations of the history of Indian medicine, Gustave Liétard and Palmyr Cordier. But Roșu's treatment goes far beyond any narrow assessment of their lives and works, and presents nothing less than a compressed and densely documented history of Āyurveda and its study in Europe.

Liétard (1833–1904) practised hydropathic medicine at Plombières-les-Bains, in Lorraine, and Cordier (1871–1914) was a medical doctor who practised in the French colonies in Chandernagore, Pondicherry, and Indochina. As their correspondence shows, they worked closely as scholars and as Liétard first met Cordier shortly after the death of his own son, who was of Cordier's generation, there was an almost familial relationship between them. In this volume, Roșu surveys their lives and writings, and the intellectual milieu from which their work flowed, in a weighty 121-page introduction, and then reproduces a dozen of Liétard's most important articles and short books, and fourteen of Cordier's. Of outstanding value is the excellent index to the whole, which allows one to follow subjects that both authors returned to in several papers. Many of the papers are of much more than historical interest. Cordier's reports on the history of Sanskrit medical literature and his searches for Sanskrit medical manuscripts, for example, are of importance even today, since several of the works he discovered remain unpublished and unstudied.

The idea for this volume arose in 1984 when Roșu discovered the Wellcome Institute's collection of Liétard's papers, letters, and offprints and realized its great value. (This collection was described by Nigel Allan, in vol. 25 of this journal (1981), pp. 85–88. The volume under review reports on the collection in greater detail, and reproduces several items in facsimile.) Subsequently, Roșu discovered that the Āyurvedic material donated to the Société Asiatique by Jean Filliozat (1906–1982) included a large portion of the library of Cordier, which Filliozat had acquired some time before 1940. Roșu draws attention to the continuity of the work of Jean Filliozat with that of Liétard and Cordier, a continuity that is often demonstrated graphically since Filliozat added his own layer of marginal annotation to the many profusely annotated books from Cordier's library.

Reading this collection, it is striking to realize just how many of the accepted facts of Indian medical history we owe to these two scholars: that Vāgbhaṭa was a Buddhist; the parallels between the Hippocratic Oath and that of Caraka; the importance of the Sanskrit medical texts for the recovery of early Indian philosophy; the parallels between Greek and Indian humoral ideas; the medical traditions recoverable from Pāli texts; the transmission of Indian medicine to Tibet; and much else besides.

Dominik Wujastyk, Wellcome Institute