with their own. Relations between Western and indigenous medicine are examined from a different perspective in Anil Kumar's account of the Indian drug industry between 1860 and 1920. He argues that, despite some recognition of the richness of indigenous materia medica, the British discouraged the development of an Indian drug industry and were never genuinely committed to import substitution.

British policies and practices form a dominant theme of the volume. Official attitudes towards pilgrimages and the epidemic diseases associated with them at Puri and Pandharpur are discussed by Biswamoy Pati and Manjiri Kamat; Sanjoy Bhattacharya traces the technological constraints and policy shifts that informed colonial vaccination policy. In a finely nuanced discussion of the missionary input into imperial medicine, Rosemary Fitzgerald explains how Protestant missionary societies came to realize the opportunities involved in establishing medical missions. So attractive had this strategy become by the 1890s that healing bodies while saving souls became a central objective of missionary work in India. In one of three essays that explore the institutional sites of colonial medicine, Waltraud Ernst uses the Madras asylum to illuminate the role of private profit in the management of lunacy and show how considerations of race and class informed local policy. Focusing on another mental institution, in Lucknow, James Mills questions one of the coercive conventions of colonial literature by asking why some individuals chose to enter asylums or were sent there by their families. This quest for agency among inmates and Indians at large is also prominent in Sanjiv Kakar's account of leper asylums in India and the development of "patient unrest", including desertion from one institution to another where conditions were more congenial. Kakar calls for more investigation of "subaltern resistance" to colonial medicine and of the motives that impelled it.

This volume opens up some rich and important case studies and rebuts any brash presumptions about the homogeneity of colonial medicine, but there is a lack of common focus and a reluctance, with few exceptions, to take on big issues or devise a new language of analysis. Reappraisals are more easily promised than delivered.

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Paul D Buell and **Eugene N Anderson,** *A soup for the* Qan: *Chinese dietary medicine of the Mongol era as seen in Hu Szu-Hui's* Yin-shan Cheng-yao, introduction, translation, commentary, and Chinese text, Sir Henry Wellcome Asian Series, London and New York, Kegan Paul International, 2000, pp. 715, £150.00 (0-7103-0583-4).

This book is most impressive in size, form of presentation, and its aim towards comprehensiveness. It is 715 pages long, includes the reproduction of the entire Chinese text with charming illustrations, selected from various wood prints, and digresses into the detail of an encyclopaedic compendium. Its publication is very timely, as researchers in Chinese studies now emphasize the multicultural fabric of an Empire previously believed to shun the foreign. The *Yin-shan Cheng-yao*, 'Proper and essential things for the Emperor's food and drink' (1330), which is celebrated as the "first Chinese cookbook", can be viewed as the epitome of such multiculturalism. It boasts a wealth of 219 recipe headings, for most of which no precedent has been found and, as Paul Buell and Eugene Anderson point out, these recipes represent an innovative Mongol, Turko-Islamic and Chinese combination.

The Mongolian Hu Szu-Hui, cook to the Emperor, was primarily interested in medical and nutritonal aspects, which were

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clearly derived from previous writings on the Chinese materia dietetica and from the more theoretical texts on Chinese medical philosophy, extracts of which are included in his book. Yet Buell and Anderson show that the dishes themselves are "in essence Mongolian boiled cauldron food" with spicing that is identified as "mostly Islamic". Sheep's meat, tail, lungs, fat, stomach, loins or tongue, or wild goose fat, meat or grease, or wild camel hump or meat, and the like, form the bases to which are added spices such as fenugreek seeds, saffron, turmeric, black pepper, cardamon or cinnamon, and additives like chickpeas, bottle gourds or cheese.

Thus, Buell and Anderson undertake the endeavour of attempting to single out the "essential Mongolian", the "Turko-Islamic influences", and the "Chinese framework". They first discuss every thinkable aspect of the Mongolian style of life and its pastoralism in the "harsh environment" of the steppes. They then compare and contrast it with the Muslim world that is marked by great cultural diversity and a high degree of urbanization, "good life" and "individual pleasures" in the private courtyard; and with the Chinese ideology of interconnectedness of body, homestead, state, and cosmos, which is seen in relation to an "usually strong state" that could subject individuals to regular services. Having drawn out this threefold framework of cultural context, in the analysis of the text, they proceed to identify the original culture of the foodstuffs and spices by a phonetic interpretation of their names, which are given in Chinese. This undertaking involves long footnotes over controversial issues that reveal (perhaps not entirely surprisingly to anyone aware of the hybridity of any culture and the dangers involved with interpreting names) that their endeavour has met substantial scepticism.

The translation itself is clearly presented and informative. One may be attracted to the exotic food avoidances and diet regimes ("if a mother has eaten turtle meat, it will cause the child to have a short neck"), instructions on hygiene ("one must not defecate and urinate towards the northwest"), and recipes such as Mr Tie Weng's Red Jade Paste, which "reverses old age and restores youth". Yet there are also others more familiar to the modern reader: "Poppy seed buns: white flour, cow's milk, liquid butter, poppy seeds; slightly roasted. [For] ingredients use salt and a little soda and combine with the flour. Make the buns". Some terms may appear overdetermined in translation such as *gu zheng* (literally: "bone steaming") given as "hectic fever due to yin deficiency", which reflects an interpretation of the term according to Traditional Chinese Medical theory, or *mu chi* (literally: "the eyes are red") as "conjunctivitis", which refers to a biomedical interpretation, but whoever is familiar with the difficulties of such "technical" texts can only admire how painstakingly meticulous the translation is. As the authors say in their preface, this book is their life's work, and as such it is an achievement that deserves to be commended.

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Angelika C Messner, *Medizinische Diskurse zu Irresein in China (1600–1930)*, Münchener Ostasiatische Studien, vol. 78, Stuttgart, Franz Steiner, 2000, pp. 294, DM 84.00, SFr 84.00 (paperback 3-515-07548-8).

Great topics deserve great monographs—or even more than one. Appearing a mere decade after Vivien Ng's thought-provoking *Madness in late imperial China: from illness to deviance* (Norman and London, University of Oklahoma Press, 1990), any subsequent author was bound to face an uphill struggle. Angelika Messner has mastered this challenge with aplomb, partly

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