

Book Reviews

studies, that “illness” as well as “disease” should be understood, and this within a holistic perspective of all the forms of therapy available within the “health care system” of a culture.

Yet the empirical research embodied in this book is fascinating and important. Over the better part of a decade, Dr. Kleinman did field-work in Taiwan, investigating, from the point of view of the patient as well as the doctor, the pyramid of medical services available. These ranged upwards (in prestige) from self-medication within the family to shamans (*tang-ki*'s) operating through divination, *ch'ien* oracles, orthodox Chinese-style medicine, and finally Western medicine, with many intermediary forms (e.g. traditional bone-setters and herbalists). Since Taiwan has no state health service, and permits effective *laissez-faire* in medical practice and the sale of medicines, each group of doctors had made a niche for itself in treating particular types of patients and conditions, and patients were found to have made shrewd choices as to which kinds of physicians to consult. The sick often visit more than one kind of practitioner – e.g. going to a Western doctor for a shot of antibiotics but also to a *ch'ien* oracle to have their fate explained. Similarly, healers often pass patients on to other kinds of doctors – thus shamans, adept at handling “psychosomatic” complaints, will pass tuberculosis cases on to Western physicians.

Dr. Kleinman details the cultural contours well. Western doctors' “magic bullet” approach carries high prestige (and is expensive) yet is also expected to work almost instantly and infallibly – and thus creates high dissatisfaction when it fails. By contrast, the holistic ritually based therapy of the *tang-ki* is often adjudged successful amongst the generally poorer people who attend the shrines even when disease symptoms show little improvement.

Dr. Kleinman documents these dimensions, using extensive case-studies, against a background of basic health assumptions in Taiwan – e.g. that medical interventions ought to be family-based, public affairs, rather than private doctor–patient consultations, or that mental illness is shameful, leading to a “somatization” of mental disturbances. Dr. Kleinman's book opens up major questions concerning the cultural determination of illness, and choice in diagnosis and therapy in a society where a multiplicity of treatments is readily available. His data will prove invaluable in assessing these issues.

Roy Porter
Wellcome Institute

HELEN TURNER, *Henry Wellcome. The man, his collection and his legacy*, London, The Wellcome Trust and Heinemann, 1980, 8vo, pp. vii, 96, illus., £7.95.

Henry Wellcome was what the Victorians would have called a monomaniac. In other words he was single-minded, some might say obsessed. What marked him out in this respect was that from early youth he pursued a vision so grandiose as to confound not only himself but his successors. He died old, immensely successful in business, but lonely. That is the way sometimes with dreams. The miracle is that this particular dream persisted so long and that it eventually half materialized. That was thanks to Wellcome's will followed by his Will.

Book Reviews

Helen Turner's book relates in outline how Wellcome the autocrat went about building his business and concurrently his collections (strangely the title refers to them in the singular, which is grossly misleading). To both his activities he applied the same strategy: clear definition of objective, firm decisions, energetic follow-through, meticulous attention to detail, and powerful motivation of subordinates (a bit like Wellington here). A typical example of him sailing into action is the Jebel Moya excavations started in response to Kitchener's plea for help towards the welfare of the Sudanese – in four years the native labour force grew from 500 to 3,000, and Wellcome organized them himself.

Wellcome clearly had a considerable personality, aloof though he was. One of his staff called him "great"; he was also rich. The two qualities are a good combination. Because of this he was able to surround himself like a queen bee with diligent workers who would go buzzing off in all directions to buy books, manuscripts, and objects at auctions or on tours. No less a scale of operations was required to create the Museum of Man on which his heart was set. Helen Turner names the worker bees, starting with C. J. S. Thompson, who used to dole out money to junior assistants for pseudonymous bidding at auctions; moving on to the colourful Captain Johnstone-Saint, who was not averse to questioning French priests about local collections ("I called on the curé of St Briec and had a long chat with him, and had gradually got on to the subject of saints"); then to Carlo Rossi in Italy; the polyglot Dr. Paira Mall, who acquired the great part of the Oriental manuscript collection; conservator Malcolm, who seems to have been badly treated; archaeologist Lacaille and Librarian Moorat, both of whom died in the last few years; Dr. Daukes, the imaginative creator of the Museum of Medical Science; and many others. This is not to mention the array of scientific and medical talent (e.g., Sir Henry Dale) assembled in Wellcome's laboratories, who turned out to be so good for business.

Wellcome's collections were effectively orphaned when he died. Their guardian, the Wellcome Trust, has had the task since then of organizing and managing them as practicably as possible. Not only that, there has been the work and expense of continued collection building, first in the difficult post-war period under Dr Underwood's direction and subsequently under Dr. Poynter followed by Dr. Clarke. The 1960s saw, through Dr. Poynter's initiative, the transformation of what in 1961 looked like an untidy antiquarian book-store into one of the most handsome and functional libraries in the world, offering its readers a steadily growing number of first-rate catalogues with service to match. It is doubtful whether even Sir Henry's dreams ran to such lengths, and we can only hope his spirit approves. It would surely at any rate have approved of the museum galleries, conceived also by Dr. Poynter, which were opened in 1965 in the Wellcome Building – but now sadly removed – to form the natural adjunct to the Library.

Time moves on, it is now forty-odd years since Wellcome died. With austerity around, the Wellcome Trust has inevitably been driven away from the founder's grand conception of an integrated ethnographic-medical museum to a narrower but realizable idea. Thus it is that the Museum's medical portion has been transferred to the Science Museum (the rest to be disposed of) where it will be displayed with due aplomb. Helen Turner's book signals the event, perhaps a little too prosaically and in

Book Reviews

a way which might confuse the mind of the average visitor to the Science Museum. Nevertheless, the effect of reading it should be to increase viewers' appreciation of the fourth dimension that lies behind the exhibits. Sir Henry could hardly complain at that.

Eric Gaskell
Tervuren, Belgium

URSULA WEISSER (editor), "*Buch über Geheimnis der Schöpfung und die Darstellung der Natur*" von Pseudo-Apollonios von Tyana, Aleppo, Institute for the History of Arabic Science, 1979, 4to, pp. xiii, 66, 702, \$15.00 (paperback).

This book is an Arabic edition of an alchemical work, *Sirr al-khalīqa* (Secret of creation), also known by the title *Kitab al-'ilal* (Book of causes). It begins with a Preface (pp. 7–9) in which the editor, Dr. Ursula Weisser, discusses controversial opinions by historians of science, from the eighteenth century until the present time, about the authorship and contents of *Sirr al-khalīqa*. Weisser also summarizes briefly previous studies in the text of this book. The Arabic Introduction to this edition (pp. 10–18) treats, among other things, of the authorship, commonly attributed to Apollonius of Tyana, a Pythagorean of the first century A.D., whose name appears in Arabic medical and scientific manuscripts as Blīnūs, Blīnās, and other corrupt forms. He was better known among the Arabic-speaking peoples as *ṣāhib al-ṭilasmāt* (makers of talismans). In his time, he was considered divine by some, while others thought he was a sorcerer and a companion of the *jinn*. From studies in the text of sixteen manuscripts, Weisser agrees with the opinion of Professor F. Sezgin (*GAS*, IV, 79 f.), that the Arabic translation of *Sirr al-khalīqa* was made by one Sagiyūs, a priest at Nablus, from a Greek original written in the sixth century A.D., but now lost. (This Arabic edition materialized from a doctoral thesis, supervised by Sezgin, and submitted in 1974.)

The Arabic text, Weisser concludes, was made by a translator who lived around A.H. 200/A.D. 815–816, during the reign of the Caliph al-Ma'mūn (A.H. 198–218/A.D. 813–833).

The contents of *Sirr al-khalīqa* fall into six treatises (*maqalat*): the first is an introductory section, "On the Creator and His creatures"; this is divided into two sections, one attributed to Sagiyūs, the other to Apollonius himself. The second to the sixth, respectively, are: "On celestial bodies and meteorology", "On minerals", "On plants", "On animals", and "On human beings".

The title-page, as well as pages 7–17 (Preface and Introduction), are printed; all the remaining Arabic section is handwritten. The detailed table of contents (pp. i–xii) and the critical edition, including the critical apparatus (pp. 1–525) are followed by Supplement I (pp. 527–532, extracts from the book *K. al-Khilqa*) and Supplement II (pp. 537–633, extracts from the book *Tabī'at al-insān* of Nemesius of Emesa, c. A.D. 400). This is followed by indexes of personal names, places, books, and a subject-index (pp. 634–702); all previous numerals are in Arabic. The text is written in clear *naskhī* script, and the variant readings are adequately recorded. It is worth noting that, according to the text, the author identifies himself, saying: "I am Blīnūs *al-ḥakīm* (philosopher), maker of talismans and wonders; I am the one who is gifted with