

painted Burmese manuscript of the 'Life of the Buddha' (no. 22), perhaps the most valuable item in the collection. Six scenes from this are reproduced in colour at the end of the work. Manuscript no. 117 was actually purchased for the Wellcome collection at Stevens' auction house on 29 October 1920. Long before that, in 1833, it had belonged to a Mr Bennet. Its forty or so inscribed palm leaves are held together in a bundle between two wooden boards or covers, on the front one of which is cut "Mr Bennet May 1833". We know that an American Baptist missionary, Mr Cephas Bennet, was in Burma at about that time, as in 1836 he had made a first translation of a popular Burmese prose life of the Buddha (*Ma-la lin-ga-ra wut-htú*), which he published in the *Journal of the American Oriental Society*, 1851, 3. The fact that he owned, as early as 1833, a Pāli text with Burmese *nissaya* (verbatim translation), and that by 1836 he had begun to translate the life of the Buddha, shows how serious a student of Buddhism this missionary was. And it is the same *Ma-la lin-ga-ra wut-htú* which is the basis for the Burmese manuscript no. 22, an illustrated paper book (*parabaik*) of stiff folded paper containing some 80 paintings of the life of the Buddha.

As Sir Henry could not read Burmese, one must sympathize with the problem he faced in collecting interesting and relevant manuscripts. WMS. Burmese I carries a label dated 1920, saying "Burmese Book of Love Poems". In fact the palm leaves contain the history in prose of the Buddhist religion (*Sasanalankaraca-tam*;) from its beginnings to the date of writing in 1831. The author, Maha-Dhamma Thin-gyan, a high-ranking monk who had reverted to lay life, might have been shocked to learn of this misrepresentation.

The authors, William Pruitt and Roger Bischoff, are to be congratulated on preparing this long-overdue catalogue, and scholars, especially in Burma, will have cause to be most grateful to them.

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**Dominik Wujastyk,** *A handlist of Sanskrit and Prakrit manuscripts in the Library of the Wellcome Institute for the History of Medicine*, vol. 2, London, Wellcome Institute for the History of Medicine, 1998, pp. xiv, 218, £10.00 (1-869835-99-9).

This volume is the second in a planned set of six which will list all the Sanskrit and Prakrit manuscripts in the Wellcome Institute Library collection, which total around 6,000, and it is arranged on the same basic plan as the first volume, similarly containing just over 1,000 entries. As the title clearly indicates, it is a handlist rather than a full descriptive catalogue, although it does happily provide rather more detail than most handlists. The headings under which the manuscripts are classified cover virtually the whole range of Sanskrit literature from *Alaṅkāra* (poetics) to *Yoga*—in the first volume from *Bhakti* (devotional tracts) to *Vyākaraṇa* (grammar)—and this is no doubt the pattern which will be adopted for subsequent volumes (conditioned, as Dominik Wujastyk indicates, by the way in which the collection is being put in order), which means that scholars interested in one particular field will need to consult all volumes, and which therefore makes a cumulative index in the final volume a real desideratum, pending the appearance of the full descriptive catalogue which is the ultimate goal. However, it is worth noting and commending the helpful indices already included in this volume as an aid to its use.

By contrast with the first volume, in which a quarter of the thousand manuscripts listed were medical manuscripts (nos. 659–909), there is only one further medical item in this volume (no. 1868). However, in both volumes there are a sizeable number of manuscripts in the related fields of astral science and mathematics, *Tantra* and *Yoga* (nos. 1156–1322, 1812–67 and 2003–4 respectively in this volume), all of which have significant medical components, so the medical aspect is well represented. For this reviewer, whose prime interest lies in the Sanskrit Epics and *Purāṇas*, it is fascinating to see the richness of the collection in this field,

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as in so many others; while there are occasional points of detail on which the compiler's descriptions could be amplified or corrected, these are unavoidable at this stage in the process of identification, they are relatively few, and they are much more than counter-balanced by the advantage of having the basic information accessible sooner than otherwise would be possible. Equally, misprints are extremely rare: the only ones noticed in an extensive sampling of the handlist were a repeated "of" on p. xii, line 1, and omitted letters in *Saptaślokaḥ* (no. 1776 on p. 137) and *Siddhāntacandrikā* (no. 1995 on p. 177).

This substantial Sanskrit manuscript collection (the third largest in Britain after those in the Bodleian Library and the Oriental and India Office Collections of the British Library), along with the related holdings of printed Sanskrit works in the Wellcome Library, deserves to be better known among Indologists than it has been so far. The collecting policies of Dr Paira Mall in the early part of this century (together with some subsequent additions), which resulted in the acquisition of so much more than medical materials that were their prime purpose, mean that the collection can undoubtedly offer much to Indologists in every field. Dominik Wujastyk's efforts in this regard—not only through the compiling of the handlist but also in many other ways—have already begun to ensure that it is better known and the present volume will be a significant further step towards attracting the attention that the collection merits. Altogether it is a valuable addition to the tools available for manuscript study.

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**Harkishan Singh**, *Pharmacopoeias and formularies*, History of Pharmacy in India and Related Aspects, vol. 1, Delhi, Vallabh Prakashan, 1994, pp. 159, \$35.00, Rs 225.

**Harkishan Singh**, *Pharmaceutical education*, History of Pharmacy in India and

Related Aspects, vol. 2, Delhi, Vallabh Prakashan, 1998, pp. xvi, 204 (81-85731-0908).

Dr Singh's studies of pharmacy in India indicate it to be based on British pharmaceutical practices imported and adapted for the sub-continent. In the early nineteenth century the emerging medical profession used the 1836 edition of the *London pharmacopoeia*, translated from the Latin into English by Richard Phillips and distributed in Hindustani, Bengali and other languages. A number of Indian drugs had already been incorporated into the European materia medica and British officials in India began to take notice of the wider range of indigenous remedies available. In 1837 a committee was asked to report on the East India Company's Dispensary and the possibility of using indigenous remedies. In 1841 William Brooke O'Shaughnessy, Professor of Chemistry and Materia Medica at the Medical College, Calcutta, published the *Bengal dispensatory*, based on the *Edinburgh new dispensatory*, and in 1844 the *Bengal pharmacopoeia*, which included a number of remedies long used by native practitioners. In 1868 the *Pharmacopoeia of India*, compiled by Edward John Waring, a surgeon in the Indian Army, was published under the authority of the Secretary of State for India. It contained information on Western drugs and indigenous remedies of India but its usefulness was limited until Native Surgeon Moodeen Sheriff of Madras prepared a supplement listing synonyms of the items in fourteen native languages.

There was only one edition of the Indian pharmacopoeia. Singh attributes this to the lack of interest in indigenous remedies by the Western trained doctors and to the fact that no arrangements were made for revisions. He might have added that Dr Waring, who was best qualified to undertake the work of revision, had retired and was back in London compiling his comprehensive *Bibliotheca therapeutica*. The author's account of what followed may be described as the evolution of