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Zur Geschichte der Medizin:

Ronald E. Emmerick: The Siddhasāra of Ravigupta

Vol 2: The Tibetan version with facing English translation. 1982. VIII, 482 S. (Verzeichnis der orientalischen Handschriften in Deutschland, Supplementband 23,2). Ln. DM 180,—

The Sanskrit medical work known as the Siddhasāra was translated into Tibetan in the first quarter of the ninth century AD and was incorporated into the Tibetan Tanjur. In the present volume the Tibetan text has for the first time been critically edited. The sections of the text have been numbered in relation to the Sanskrit original so that the corresponding Sanskrit text as edited in vol. 1 can be readily located. The facing English translation has been kept as literal and non-technical as possible. For the convenience of readers with a knowledge of Sanskrit or of Indian medicine the corresponding Sanskrit words have been incorporated into the English translation within brackets. Since the Tibetan version is on the whole an accurate interpretation of the original Sanskrit, the present volume may serve as an introduction to both Indian and Tibetan medicine. This is the first time a critical text and translation of a major Tibetan medical compendium have been published.

Vom selben Autor ebenfalls lieferbar:

Vol. 1: The Sanskrit text. 1980. IX, 199 S., Ln. DM 76,—

Hermann Grensemann: Hippokratische Gynäkologie

Die gynäkologischen Texte des Autors C. nach den pseudohippokratischen Schriften *De muliebribus* I, II und *De sterilibus*. 1982. XIV, 191 S., kt. DM 130,—

“This work is characterized by its subtitle ‘The Gynecological Texts of Author C, according to the pseudo-Hippocratic treatises *De Muliebribus* and *De Sterilibus*’, since it is an extensive discussion, followed by critical edition, translation, and philological commentary of those chapters from the Hippocratic gynecology. The Greek is a considerable improvement over the text in Littré; the German translation is clear and accessible.”
(Classical World)

“G.’s text is very sound. He has made good use of the material in the Hippokrates-Archiv at Hamburg, and his commentary elucidates many aspects of Hippocratic style and usage.”

(Medical History)

N.H. van Straten: Concepts of Health, Disease and Sexuality in Traditional Chinese Society

A Psychological Interpretation, based on the research materials of Georg v. Koeppen. 1983. VIII, 193 S., kt. DM 46,—

It might be said, that the core of the Chinese notions about health and disease constituted the belief in the supernatural world, the world of demons and ghosts. On the one hand, although civilization provided the average person with the means to successfully ward off noxious influences as long as he kept within the boundaries of the correct behaviour and thus made him bear responsibility for his own diseases, this was nevertheless only relative, since in many instances the demons and ghosts were believed to play a decisive and inevitable role as causative factors of disease. On the other hand, the same belief in the supernatural world entailed that mortal man also had at his disposal the capability to rise above disease by fortifying himself, either by accumulating vital energy or by supplementing his material possessions, the ‘vital energy’ of social life, as a protection against the hazards of daily existence.

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