

Projit Bihari Mukharji and Madhuri Sharma explore facets of indigenous medicine: specifically Ayurveda. Mukharji argues that indigenous knowledge of plants was reworked to marginalise 'subaltern' knowledge of medicinal herbs and therapeutics and privilege Sanskritic, elite forms of medical knowledge in the process. This argument about the marginalisation of the vernacular and the privileging of classical texts, language and culture in colonial India, has already been made, Mukharji extends this to Ayurvedic texts. Madhuri Sharma has provided a fascinating glimpse of Ayurvedic medicine and its re-invention in the form of medical advertisements in local newspapers in north India. She argues that while European medical companies created a consumer culture for the emergent medical marketplace, the loss of traditional networks of patronage prompted some Indian practitioners to produce Ayurvedic drugs for a wider market and compete with the European drug companies.

Overall, the strength of this volume is its broad range that demonstrates the enormous diversity of themes and subjects in the history of medicine of colonial India. Not all the articles are of the same quality and only some directly address social history. Most chapters are studies of medical and sanitary policy or textual analyses of key texts.

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**Sloan Mahone and Megan Vaughan** (eds), *Psychiatry and Empire*, Cambridge Imperial and Post-Colonial Studies (Basingstoke: Palgrave Macmillan, 2007), pp. ix + 243, £45.00, hardback, ISBN: 978-1-4039-4711-6.

This is not the first edited volume to gather historical essays on psychiatry and colonialism. It does, however, contain some very good new research. It also provides some helpful confirmation of observations in previous work. These include, for example, the opinion that colonial psychiatric

institutions were more often reluctant and desultory responses to social problems than they were instruments of grand schemes for social control. And, while colonial psychiatrists may have given expert imprimatur to racist theories of 'the native mind', they reflected racist ideologies more than they were instrumental in creating them; this theme is not new to this volume, though there are some really remarkable examples in a number of the chapters of how colonial culture compromised the vision of psychiatric theory. A number of the authors also echo previous work in disavowing the utility of applying Foucault by noting, for example, the lack of 'great confinements' in colonies, an observation co-editor Megan Vaughan made in her pioneering original work on the subject.

There is some significant new ground broken in this volume. Shula Marks contributes a chapter on psychiatric nursing, a topic relatively neglected by historians of psychiatry, and not only in colonies. Marks's chapter, titled 'The microphysics of power', actually illustrates how many of Foucault's insights about the dynamics of knowledge and power may be relevant to colonial contexts, however much those contexts may differ from those in European metropolises – about which Foucault's empirical foundation was always shaky, anyway. Richard Keller explores therapeutics in the Maghreb as a laboratory for French psychiatry, exploring the blurry line between therapy and control – themes developed further in his recent monograph. Shruti Kapila provides a nuanced exploration of the reception of Freud in India, showing how psychoanalytic ideas were selectively appropriated, not only as theories of the mind, but as reflections of varied orientations toward both religion and the Indian nation. And Hans Pols's chapter on psychiatric constructions of the 'native mind' in the Dutch East Indies goes further than many previous treatments in exploring how colonised people responded to these ideologies.

For readers looking for an overview of the field, *Psychiatry and Empire* supplants previous edited collections. Taken together, the varied essays provide a good gauge of the state of the field.

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**Matthew P. Romaniello and Tricia Starks** (eds), *Tobacco in Russian History and Culture from the Seventeenth Century to the Present*, Routledge Studies in Cultural History, No. 10 (Abingdon: Routledge, 2009), pp. X + 295, £60.00, hardback, ISBN: 978-0-415-99655-6.

*Tobacco in Russian History and Culture* is an edited collection looking at the social, economic and cultural history of tobacco in Russia from the sixteenth century to the present day. The collection grew out of the editors' shared interest in the history of tobacco in Russia and includes sixteen chapters from an international and interdisciplinary range of contributors (including historians and researchers in public health and marketing).

Although the focus here is on Russia, the story of the emergence of tobacco use from the fifteenth century onwards through to the development and consolidation of worldwide tobacco control policies in the late twentieth century is an international story, with national developments influenced and shaped by cross-cultural discourses as well as multi-national trade. One of the many fascinating aspects of this edited collection is the spotlight it throws on the role of Russia's European neighbours in encouraging the spread of tobacco use within Russia from the early modern period through to the Soviet era. In the early seventeenth century, Dutch and English trading interests in particular were looking for new markets to exploit and Muscovy represented an untapped market. Similarly, in a very different context, rising Soviet tobacco consumption was met by cigarette production in Bulgaria in the post-Second World War decades.

Movements countering the spread of tobacco use can also be seen to have international dimensions, if not direct links. The long prohibition of tobacco use in seventeenth-century Muscovy had parallels in the bans imposed by James I of England (James VI of Scotland) in the early seventeenth century, and in various German states through the seventeenth and eighteenth centuries. The uniqueness of the Russian experience, the authors argue, was that the ban in Muscovy lasted seventy years, whereas in other countries such bans tended to last less than a decade. None the less, many of the anti-smoking arguments mixed medical, religious and moral sentiment in ways that were also apparent in the west. This is particularly true by the turn of the twentieth century, where concerns about health were augmented by fears about moral and physical degeneracy, an emphasis clearly seen in other European countries and in the United States. By the late twentieth century, it was the example of the west that promoted the largest cigarette producers in the USSR, the *lava* factory, to gradually, and ineffectually, introduce similar warnings on their cigarette packets at the behest of the Soviet leadership.

Given the global dimensions of this story, it is surprising then that the editors do not do more to locate their collection within the already substantial literature on the history of tobacco use and to highlight the distinctiveness of the Russian case within that. The long-standing seventeenth-century ban on tobacco use provides the basis for an introductory discussion of emerging tensions and conflicting agendas between economic and cultural imperatives and gendered and medical discourses, which the book seeks to follow from the early seventeenth century through to the present day. What makes the Russian experience unique is the questions it raises about the route of many of these discourses from the western world to eastern Europe, the particular factors within Russia which shaped such discourses, and the singularity of Russian experiences (territorial expansion, dynastic agendas and schisms,