

RECENT PUBLICATIONS

Manfred Mayrhofer, *Ausgewählte kleine Schriften*. Hrsg. von Sigrid Deger-Jalkotzy und Rüdiger Schmitt. Wiesbaden, Dr. Ludwig Reichert Verlag, 1979. 235 pp. DM 54. —.

The bibliography of Manfred Mayrhofer's publications in the period 1947–1978 compiled by Rüdiger Schmitt gives evidence of his great productivity (pp. 5–25). Of his many publications nineteen that appeared in the years 1960–1976 are reproduced in this volume under four headings: Indoiranistik; Dravidistik (a review of the *Dravidian Etymological Dictionary*); Sprachplanungsproblematik (an article entitled: Plansprachen und Sprachplanung); Wissenschaftsgeschichte (a biographical sketch of Anton Boller, the first professor of comparative linguistics and Sanskrit at the University of Vienna from 1850 to 1869; Nietzsche's discovery of the explanation of the name Zarathustra as 'Goldstern'; Herder's publications on Persepolis).

The main part of this book is devoted to Indoiranistik (pp. 29–180) which is divided into four sections: A. Zu den indoarischen Sprachresten in Vorderasien und zur Indogermanisierung Indiens; B. Indoarische Sprachgeschichte; C. Iranische Sprachen und ihre Nebenüberlieferung; D. Altiranische Geschichte. A contains two studies on the Aryans in the Near East in which Mayrhofer defends his views against Annelies Kammenhuber and I. M. Diakonoff: Die vorderasiatischen Arier (1969); Die Arier im Vorderen Orient – ein Mythos? (1974; the bibliography is omitted). Also reproduced in this section is an article written in collaboration with W. Eilers in which Paul Kretschmer's theories are critically examined and rejected: Namenkundliche Zeugnisse der indischen Wanderung? Eine Nachprüfung (1960). B reproduces two articles. The first, entitled 'Indoarisch *lubh-*: Homonymie oder semantische Vielfalt?' (1966) rejects the homonymy proposed by T. Burrow (*JRAS*, 1956, pp. 191ff.). The second deals with the spontaneous cerebral nasal in Old Indo-Aryan: Über spontanen Zerebralnasal im frühen Indo-Arischen (1968). Section C contains seven articles. Two concern Old Persian inscriptions: Behistun I 91 (1960); Medismen in der 1967 gefundenen Xerxes-Inschrift? (1973). In 'Germano-Iranica' (1970) Mayrhofer explains the name Ardavastus as Ir. **Rta-vazdah-*. The other articles in this section deal mainly with Iranian names found in non-Iranian sources which in German publications are designated as 'Nebenüberlieferung'. Mayrhofer's lecture 'Aus der Namenwelt Alt-Irans' (1971) is an excellent introduction to this topic which in recent years has been in the foreground of the attention of Iranian specialists, especially in connection with the publication of Aramaic and Elamite texts from Persepolis (R. A. Bowman, *Aramaic Ritual Texts from Persepolis*. Chicago, 1970; R. T. Hallock, *Persepolis Fortification Tablets*. Chicago, 1969). Together with Elmar Edel, Mayrhofer published an article on foreign names in Egyptian sources: Notizen zu Fremdnamen in ägyptischen Quellen (1971). In 'Der Reiner-Test' (1973) Mayrhofer examines the spelling of Iranian names in Elamite texts. 'Ein neuer Beleg zu der indogermanischen Sippe für "Halsschmück"' (1974) explains *ba-ra-man-nu-iš* on an Elamite tablet from Persepolis as OP **bara-mani-* 'Halsband tragend'. The last section (D) contains an article entitled 'Xerxes. König der Könige' (1969) in which Mayrhofer examines the figure of Xerxes I on the basis of the Persian and Greek sources.

The reproduction of the articles in this volume is excellent. Three articles which had been published originally as typescript are printed in a slightly changed form. A detailed word index has been added by the editors (pp. 225–235). Mayrhofer has contributed two pages of addenda, corrections and cross-references.

This beautifully produced book gives a good idea of Manfred Mayrhofer's achievement in

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different fields of research. Sigrid Deger-Jalkotzy and Rüdiger Schmitt are to be congratulated on the publication of this excellent selection.

Jean Haudry, *L'indo-européen* (Que sais-je? No. 1798). Paris, Presses Universitaires de France, 1979. 128 pp.

Cette introduction à l'indo-européen par l'auteur de *L'emploi des cas en védique* (Lyon, 1977) remplit une lacune importante car le livre célèbre de Meillet, *Introduction à l'étude comparative des langues indo-européennes* (1903; 7e éd., Paris, 1937), bien qu'irremplaçable, ne tient évidemment pas compte des développements récents. Le morceau de résistance dans ce volume est le chapitre II qui traite de la morphologie (pp. 20–88). Les autres chapitres (phonologie; composition; syntaxe de la phrase simple; syntaxe de la phrase complexe; phraséologie, poétique, métrique; lexique) ne comptent que peu de pages mais ils sont nourris de faits et contiennent des références à des publications récentes.

W. B. Henning, *Selected Papers* (Hommages et Opera Minora vols V–VI = Acta Iranica 14–15). Leiden, E. J. Brill, 1977. VIII, 652 pp., 4 pl. Dfl. 150. —; VII, 666 pp., 32 pl. Dfl. 150. —.

The *Selected Papers* reproduce almost all of Henning's articles (more than seventy) and five of his reviews. Also included is Ghilain's Index of Henning's *Das Verbum des Mittelpersischen der Turfanfragmente* (*Museon*, 50, 1937, pp. 367–395). The only major omission is his contribution on 'Mitteliranisch' to the *Handbuch der Orientalistik*, Erste Abteilung, Vierter Band: Iranistik. Erster Abschnitt. Linguistik (Leiden-Köln, 1958, pp. 20–130). Also omitted are two books: *Bibliography of important studies on Old Iranian subjects* (Tehran, 1950) and *Zoroaster – politician or witch-doctor?* (Oxford University Press, 1951). The articles and reviews are published in chronological order, beginning with the *Mitteliranische Manichaica aus Chinesisch-Turkestan*, I (1932) and ending with 'Ein persischer Titel im Altaramäischen' (*In Memoriam Paul Kahle*, Berlin, 1968, pp. 138–145) published just after his untimely death (8.1.1967) and not just before as mentioned in the foreword.

The importance of Henning's work has been clearly pointed out in obituaries written by three of his pupils (Mary Boyce, *BSOAS*, 30, 1967, pp. 780–785; Martin Schwarz, *IJ*, 10, 1968, pp. 308–313; Ilya Gershevitch, *W. B. Henning Memorial Volume*, London, 1970, pp. VII–XXIV). The publication of these two volumes will be greatly welcomed, not only by specialists in Iranian studies. Henning's knowledge of languages extended to Chinese, Uigur, Mongolian, Arabic, Armenian, Elamite, Babylonian, and above all Aramaic (cf. Gershevitch, *op. cit.*, p. xxi). He made very important contributions, for instance, to the study of the history of Central Asia. In her preface Mary Boyce expresses the wish that one day an index will be provided for these volumes. In order to make these two volumes more accessible, and especially to scholars who are not specialists in Iranian languages the compilation of two indexes: an index verborum and an index rerum would indeed be extremely desirable.

The table of contents of both volumes gives references to the original publications but omits the number of the volume of journals. Fuller bibliographical details and a complete bibliography of Henning's writings can be found in the *W. B. Henning Memorial Volume*, pp. XXV–XXXIV.

David A. Utz, *A survey of Buddhist Sogdian studies* (Bibliographia Philologica Buddhica, Series Minor, III). Tokyo, The Reiyukai Library, 1978. IV, 26 pp.

David A. Utz's paper consists of a survey of Buddhist Sogdian studies (pp. 1–8); two lists of Sogdian texts (pp. 9–10), (I) a list of texts which can be identified with Chinese Buddhist texts and (II) a list of texts for which an extant parallel text is not yet known, but for which some specific identity can be proved; a discussion of some aspects of Buddhist Sogdian literature (pp. 12–17) and a bibliography (pp. 18–25). Utz remarks that the Buddhist texts translated into Sogdian reflect the interests of the Chinese Buddhist community. As an example he quotes the Sūtra of Causes and Effects. He also points out that the fact that some Sogdian texts were translated from Chinese versions which are not preserved raises serious questions concerning the development of the Chinese Tripiṭaka. Among the future tasks of Buddhist Sogdian studies Utz mentions the publication of unpublished manuscript material, the identification of as many texts as possible, the study of the interaction of the Buddhist community with the Manicheans and of the activities of the Sogdians in the diffusion of stories through Central Asia.

R. E. Emmerick, *A guide to the literature of Khotan* (Studia Philologica Buddhica, Occasional Paper Series, III). Tokyo, The Reiyukai Library, 1979. VII, 62 pp.

Emmerick's guide to the literature of Khotan contains 16 sections. The first eleven sections (pp. 1–15) are an introduction to Khotanese studies and deal with the following topics: historical background; location of the Khotanese documents; nature of the documents; the script; bibliography; survey of Khotanese literature; transcriptions of texts and fragments; facsimiles; dictionary; chrestomathies; grammar and syntax. On p. 14 Emmerick gives some advice for the study of Old Khotanese. It is very much to be hoped that Emmerick will one day provide an easier way of access than the one outlined here by writing a brief introductory grammar accompanied by a chrestomathy and glossary.

Chapters 12–16 give full information on the texts: (12) Buddhist texts [(a) Texts with known titles (pp. 16–38), (b) Texts without known titles (pp. 38–44)]; (13) Non-Buddhist literary texts (pp. 45–46); (14) Medical texts (pp. 46–49); (15) Documents other than literary and medical (pp. 49–51); (16) Bilinguals (pp. 51–52). An appendix contains a bibliography of books and articles by R. E. Emmerick (pp. 57–62).

Bio-bibliographies de 134 savants (Acta Iranica, Répertoires, volume I = Acta Iranica 20). Leiden, E. J. Brill, 1979. VII, 571 pp.

La note liminaire explique que les bio-bibliographies dans ce volume sont compilées par les auteurs eux-mêmes à qui fut demandé un bref curriculum suivi d'une bibliographie aussi détaillée qu'ils la voudraient. Il faut regretter l'absence de quelques savants éminents mais, heureusement, presque tous les savants invités ont réagi positivement. Comme il fallait s'y attendre, il n'y a aucune uniformité dans ce volume. Il y a des savants qui se sont limités à une liste de livres publiés, d'autres mentionnent même des contributions à des journaux. Un savant n'a pas hésité à qualifier un de ses livres de "masterly treatment". Les éditeurs n'ont pas précisé ce qu'ils entendent par études iraniennes et ils ont inclus quelques savants dont les travaux n'ont que des rapports assez éloignés avec ce domaine d'études. Le titre de ce livre n'explique pas qu'il contient les bio-bibliographies d'iranistes ce qui risque de créer des problèmes pour les

bibliothécaires. En tous cas, ceux qui s'intéressent de près ou de loin aux études iraniennes sauront gré aux éditeurs d'avoir compilé ce précieux compendium. Ajoutons que ce volume contient également une liste, par noms d'auteurs, des articles publiés dans les dix-neufs volumes précédents des *Acta Iranica*.

Henry Corbin, *The Man of Light in Iranian Sufism*. Translated from the French by Nancy Pearson. Boulder & London, Shambala, 1978. 174 pp. \$ 6.95.

The Man of Light in Iranian Sufism is an English translation of *L'homme de lumière dans le soufisme iranien* (Paris, 1971). In this work Corbin traces the ideas of color and light as symbols of spiritual development in the works of Sohrawardī (died 1191) and Najmoddīn Kobrā (died 1220). As. C.-H. de Fouchécour wrote recently in his obituary of Henry Corbin ("Henry Corbin (1903–1978)", *JA* 1979, pp. 231–237) his writings are those of a theosophist. This short work is a typical example of his work and will certainly be welcomed by his many readers in Anglo-Saxon countries.

C. E. Bosworth, *The Later Ghaznavids: Splendour and Decay*. The dynasty in Afghanistan and Northern India 1040–1186. Edinburgh University Press, 1977. VII, 196 pp. £ 8.50.

This book is a sequel to Bosworth's book, *The Ghaznavids, their empire in Afghanistan and eastern Iran 994–1040* which was published in 1963. Although this work covers a longer period than the previous one, it is much shorter. This is due to the fact that the sources for the middle and later Ghaznavids are fewer than those for the earlier period. An appendix contains a translation of a section, dealing with the Ghaznavids, in Ibn Bābā al-Qāshānī's *Kitāb Ra's māl an-naḍīm*.

Klaus Mylius, *Älteste indische Dichtung und Prosa*. Vedische Hymnen, Legenden, Zaubерlieder, philosophische und ritualistische Lehren. Leipzig, Verlag Philipp Reclam jun., 1978. 268 pp. DDR 2, – M.

Klaus Mylius's book contains a translation of a selection of Vedic hymns and prose texts. A 'Nachwort' gives a brief introduction to the Vedic literature and a sketch of the history of Vedic studies (pp. 233–251). A glossary explains Sanskrit terms (pp. 252–261). Mylius translates some fifty hymns from the *R̥gveda* (17 from book X), twenty hymns from the *Atharvaveda*, two extracts from the *Taittirīya-Saṁhitā*, selections from four *Brāhmaṇas* (*Aitareya*, *Pañcaviṁśa*, *Jaiminīya* and *Śatapatha*), selections from six *Upaniṣads* (*Chāndogya*, *Kena*, *Kaṭha*, *Maitrāyaṇī*, *Śvetāśvatara*, *Bṛhadāraṇyaka*) and two sections from *Sūtras* (*Aśvalāyana-Śrautasūtra* II, 2–5; *Śāṅkhāyana-Gṛhyasūtra* I, 19–25). The translations are accompanied by brief notes. This selection which contains many famous texts is an excellent introduction to the Vedic literature for the general reader.

Klaus Mylius, *Chrestomathie der Sanskritliteratur*. Leipzig, VEB Verlag Enzyklopädie, 1978. 287 pp. 32. — M.

In his preface Mylius writes that a chrestomathy must fulfill the three conditions of taking into account different degrees of difficulty, the historical development of the literature and as many types of literature as possible. For these reasons Mylius has included texts which R. Garbe and A. Hillebrandt wanted to see added to Böhtlingk's *Chrestomathie*. This chrestomathy is certainly very comprehensive and contains many texts which are not usually found in Sanskrit readers. The first section, 'Vedische Literatur' (pp. 10–67), contains selections from the Saṃhitās, the Brāhmaṇas, the Āraṇyakas, the Upaniṣads and the Sūtras. The second section, 'Epische Literatur' (pp. 70–137), presents extracts from the two epics and from two Purāṇas (Viṣṇu; Bhāgavata). The Mahābhārata is well represented with more than fifty pages. The following section, 'Klassische Literatur' (pp. 140–226), contains a great variety of texts (Śakuntalā I; V, 9, 2–V, 32; Kirātārjunīya IX, XV; Pañcatantra, Einleitung, I, 4, III: einleitende Rahmenhandlung; Kathāsaritsāgara, XXIV, 82–205; LXVI, 110–135; Meghadūta, Gītagovinda I, II, III, XI; Śṛṅgāraśataka; Daśakumāracarita II; Divyāvadāna XX). The last section, 'Wissenschaftliche Literatur' (pp. 228–287), includes selections from Manu (III, 4–66; IX, 1–103; IX, 104–220), the Yājñavalkyasmṛti (II, 1–94), the Kauṭīliya Arthaśāstra (I, 2–21), the Kāmandakīya Nītisāra (IX, X, XIII), the Sarvadarśanasamgraha (Cārvāka chapter), the Rājatarāṅgiṇī (II, 18–54; V, 68–121; VI, 175–366), the Kāvyaśāstra (I) and the Kāmasūtra (I, 3; IV, 1). The texts are introduced by brief comments but are not accompanied by explanatory notes. Mylius writes in the preface that his chrestomathy is meant to be studied under the direction of a teacher. He adds that almost all texts can be read with the help of his *Wörterbuch Sanskrit-Deutsch* (Leipzig, 1975) with the exception of the following texts: Kauṭīliya Arthaśāstra, Kāmandakīya Nītisāra, Sarvadarśanasamgraha, Kāvyaśāstra and Kāmasūtra. The texts are reproduced in romanisation. This will certainly be welcomed by beginners but the usefulness of this excellent chrestomathy would have been enhanced if Mylius had separated words which do not form a compound. It is neither necessary nor desirable to imitate devanāgarī editions and to write, for example, *tasmādahamupalipsuḥ* (p. 206), instead of *tasmād aham upalipsuḥ*.

Pierre-Sylvain Filliozat, *Oeuvres poétiques de Nīlakaṇṭha Dīkṣita*, I. Texte, traduction et notes (Publications de l'Institut Français d'Indologie No. 36). Pondichéry, Institut Français d'Indologie, 1967. 57 + 362 pp., 10 figures.

Dans une longue introduction M. P.-S. Filliozat examine la vie et l'oeuvre de Nīlakaṇṭha Dīkṣita, petit-neveu du célèbre Appayya Dīkṣita, et auteur d'ouvrages scolastiques (un commentaire sur le Pradīpa de Kaiyaṭa; le Saubhāgyacandrātapa, un traité de rituel *śākta*; le Śivatattvarahasya, un exposé de la théologie et de la légende de Śiva), de trois stotra (Śivotkarṣamañjarī, Caṇḍīrahasya, Raghuvīrastava), de deux kāvyā (Mukundavilāsa, Gaṅgāvataraṇa), d'un drame (Nalacaritra), d'une campū (Nīlakaṇṭhavijayaçampū, écrite en 1637–1638), de deux ouvrages inspirés par la ville de Maturai (Anandasāgarastava, Śivalīlārṇava) et de courts recueils de vers. Selon M. Filliozat son oeuvre est l'expression éloquent de l'idéal du brāhmaṇe lettré. Il relève quelques traits dominants de sa vie: "l'héritage culturel d'une famille et d'un cercle important de lettrés centré vers Kāñcī, la formation à l'école de Tañjāvūr qui fut la plus brillante du temps, une période de dissipation à la cour d'un prince, puis une haute considération gagnée dans le cercle des brāhmaṇes de Maturai, la position d'arbitre des lettres et l'inclination progressive vers une vie intérieure spirituelle plus intense, enfin la retraite à Pālāmaṭai, la prise de refuge dans la *bhakti* et le *vairāgya*" (p. 27). Ce premier volume de ses oeuvres poétiques contient texte et

traduction des ouvrages suivants: Kaliviḍambana, Sabhārañjanaśataka, Anyāpadeśaśataka, Śivotkarṣamañjarī, Caṇḍīrahasya, Raghuvīrastava, Śāntivilāsa, Gurutattvamālikā, Vairāgyaśataka et Anandasāgarastava. La traduction est suivie de notes détaillées. Un appendice contient des textes relatifs à Nīlakaṇṭha Dīkṣita.

R. R. Pandey, *Man and the universe* (in the orthodox systems of Indian philosophy). Delhi, GDK Publications, 1978. XVI, 201 pp. Rs. 45.

The author examines the relation between man and the universe in the Vedas, the Upaniṣads and the six darśanas and explains why he prefers the system of the Advaita vedānta. The author is certainly well acquainted with the traditional Indian philosophical systems but his book does not reveal any new insights.

Roy C. Amore (ed.), *Developments in Buddhist Thought: Canadian Contributions to Buddhist Studies* (SR supplement 9). Waterloo, Ontario, Wilfrid Laurier University Press, 1979. IV, 194 pp. \$ 5.00

The nine essays in this volume deal with (I) – the problem of being: Mervyn Sprung, The problem of being in Mādhyamika Buddhism (pp. 8–25), Mahesh Mehta, Śūnyatā and dharmatā: the Mādhyamika view of inner reality (pp. 26–37), H. V. Guenther, The experience of being: the trikāya idea in its Tibetan interpretation (pp. 38–58); (II) – Buddhism in India: Klaus Klostermaier, Hindu views of Buddhism (pp. 60–82), Bimal K. Matilal, Transmigration and the causal chain in Nyāya and Buddhism (pp. 83–92), Roy C. Amore, Giving and harming: Buddhist symbols of good and evil (pp. 93–103), Paul Young, Buddhism and the Indian religious tradition (pp. 104–112) and (III) – Buddhism in China: Leon Hurvitz, The mind of the early Chinese Buddhist (pp. 114–161), JAN, Yün-hua, Li P'ing-shan and his refutation of Neo-Confucian criticism of Buddhism (pp. 162–193). Mahesh Mehta analyzes carefully the Mādhyamika view of the absolute and distinguishes a transphenomenal and a phenomenal absolute. JAN Yün-hua's article on Li P'ing-shan (1185–1231) is a very useful contribution to the study of the Buddhist reaction to Neo-Confucianism. Leon Hurvitz attempts to analyze the chief characteristics of Chinese Buddhism in the fourth century; his article contains a detailed bibliography. The topics dealt with in the other essays are clearly indicated by their titles. This volume is certainly representative of Buddhist studies in Canada. There appears to be a great interest in Buddhism in several Canadian universities, but it is perhaps a bit exaggerated to say that "Canada can boast of a concentration of leading Buddhologists not easily matched elsewhere" (p. 3).

Michel Hulin, *Hegel et l'Orient* suivi de la traduction annotée d'un essai de Hegel sur la Bhagavad-Gītā. Paris, Librairie philosophique J. Vrin, 1979. 224 pp.

M. Michel Hulin examines dans ce livre, d'un point de vue philosophique, la conception de l'Orient dans l'oeuvre de Hegel. C'est surtout dans ses cours de Berlin consacrés à la philosophie de l'histoire et à la philosophie de la religion que Hegel donne une grande place à l'étude de

l'Orient. M. Hulin analyse la genèse des idées de Hegel, leur développement dans les cours de Berlin, et les grandes lignes de ses analyses des civilisations orientales. Le travail de M. Hulin n'est pas seulement important pour l'étude de Hegel, mais aussi pour l'histoire des études orientales car il montre l'attitude polémique de Hegel vis-à-vis de l'interprétation de l'Orient par le romantisme allemand. Dans une annexe M. Hulin publie une traduction française de deux articles de Hegel, publiés en 1827, qui sont dirigés surtout contre l'interprétation humaniste de la Bhagavadgītā par Wilhelm von Humboldt (*Über die unter dem Namen Bhagavad-Gītā bekannte Episode des Mahābhārata*. Berlin, 1826). On aurait souhaité voir dans ce même volume une traduction du travail de von Humboldt.