

RECENT PUBLICATIONS

Middle Iranian Studies. Proceedings of the International Symposium organized by the Katholieke Universiteit Leuven from the 17th to the 20th of May 1982 (*Orientalia Lovaniensia Analecta* 16). Leuven, Uitgeverij Peeters, 1984. XIII, 336 pp. 2.400 FB

Middle Iranian Studies contains the texts of the contributions to the International Symposium on Middle Iranian Studies held on 17–20 May 1982. In his foreword, Wojciech Skalmowski writes that the objective of the meeting was to obtain an overall view of the present state of research in the field of Middle Iranian Studies. However, new and specific subjects were not excluded. The papers are arranged under the following headings: Western Middle Iranian, Pahlavi, Khotanese, Sogdian, Middle Iranian, Secondary Sources, Manichaeism and Historical Problems. The editors, Wojciech Skalmowski and Alois van Tongerloo, have added an index of texts and linguistic indexes. A complete list of the twenty-three papers will suffice to show the importance of this volume. *Western Middle Iranian*: G. Lazard, Les modes de la virtualité en moyen-iranien occidental (pp. 1–13); A. Pisowicz, The Development of the Middle Persian System of Obstruents (pp. 15–24). *Pahlavi*: D. Weber, Pahlavi Papyri und Ostraca (Stand der Forschung) (pp. 25–43); D. N. MacKenzie, *HWYTN*: Stance and Existence (pp. 45–56); B. Utas, Verbal Ideograms in the *Frahang ī Pahlavik* (pp. 57–67); W. Lentz, The Transmission of the Foreign Elements in Middle-Persian (pp. 69–81); J. L. Heny, Enclitics in Pahlavi and Early Classical Persian: A Theoretical Analysis (pp. 83–94); M. Shaki, A Few Unrecognized Middle Persian Terms and Phrases (pp. 95–102); B. H. Carlsen, The *cakar* Marriage Contract and the *cakar* Children's Status in *Mātiyān ī hazār Dātistān* and *Rīvayat ī Ēmēt ī Ašavahištān* (pp. 103–114); B. H. Carlsen, Who is the *bayāspān* Daughter? (pp. 115–121); F. Vahman, A Proposal for a Middle Persian Reference Dictionary (pp. 123–126). *Khotanese*: R. E. Emmerick, Research on Khotanese: a Survey (1979–1982) (pp. 127–145); G. Gropp, Eine neuentdeckte Sammlung khotanesischer Handschriftenfragmente in Deutschland (pp. 147–150); P. O. Skjærvø, On the Editing of Khotanese Buddhist Texts (pp. 151–158); L. Sander, Zu dem Projekt "Paläographie khotan-sakischer Handschriften" (pp. 159–186); D. Hitch, Kharoṣṭhī Influences on the Saka Brāhmī Scripts (pp. 187–202). *Sogdian*: N. Sims-Williams, The Sogdian "Rhythmic Law" (pp. 203–215). *Middle Iranian: Secondary Sources*: L. Isebaert, L'étymologie moyen-iranienne d'après les sources latérales (pp. 217–225). *Manichaeism*: W. Sundermann, Die Prosaliteratur der iranischen Manichäer (pp. 227–241); A. van Tongerloo, Buddhist Indian Terminology in the Manichaean Uygur and Middle Iranian Texts (pp. 243–252). *Historical Problems*: Ph. Gignoux, Pour une nouvelle histoire de l'Iran sasanide (pp. 253–262); R. N. Frye, Historical Problems in Middle Iranian Sources (pp. 263–268); W. Skalmowski, Wheel within Wheel: Remarks on *Bundahišn* (pp. 269–311). In his *propos d'ouverture* (pp. XI–XIII), J. Duchesne-Guillemin mentions some important recent publications in the field of Middle Iranian studies.

Orientalia J. Duchesne-Guillemin emerito oblata (*Acta Iranica* 23, Hommages et Opera minora, Vol. IX). Diffusion E. J. Brill, Leiden. VIII, 542 pp., LXIV pl. 3.600 FB

In 'L'œuvre de Jacques Duchesne-Guillemin. Cinquante ans d'études iraniennes et orientales'

(pp. 1–15) Jean Loicq describes the various aspects of the scholarly activities of Jacques Duchesne-Guillemin from 1933 to 1983. His publications are listed in the bibliography compiled by P. Lecoq (pp. 17–28). The contents of this volume reflect his many-sided interests.

The greatest number of contributions relate to Iranian studies: V. Abaev, *Avestica* (pp. 29–33); J. P. Asmussen, 'Frau Welt', eine orientalisches-europäische Beziehung (pp. 35–39); H. W. Bailey, *Iranian Medley* (pp. 41–47); Mary Boyce, A Tomb for Cassandane (pp. 67–71); B. H. Carlsen, Amos in Judeo-Persian (pp. 73–112); G. Dumézil, L'intronisation de Darius (pp. 143–149); R. E. Emmerick, *Khotanese vi hā* (pp. 151–155); R. N. Frye, Religion in Fars under the Achaemenids (pp. 171–178); H. von Gall, Globus oder Diskus auf der Krone Hsrows II.? (pp. 179–190); P. Gignoux, Der Grossmagier Kirdir und seine Reise in das Jenseits (pp. 191–206); G. Gnoli, Note sullo 'X'arənah-' (pp. 207–218); H. Humbach, Weiteres zum Ahuna-Vairya-Gebet (pp. 225–241); K. M. Jamsasp-Asa, On the heretic and immoral woman in Zoroastrianism (pp. 243–266); J. Kellens, Yima, magicien entre les dieux et les hommes (pp. 267–281); G. Lazard, La métrique de l'Avesta récent (pp. 283–300); P. Lecoq, Un problème de religion achéménide: Ahura Mazda ou Xvarnah? (pp. 301–326); D. N. Mackenzie, Some Pahlavi plums (pp. 383–391); J. Ries, Mithriacisme et christianisme à la lumière des recherches anciennes et récentes (pp. 439–457); R. Schmitt, Perser und Persisches in der alten attischen Komödie (pp. 459–472); W. Skalmowski, Old Iranian motifs in the *Divan* of Hafiz (pp. 473–478); D. Stronach, Notes on religion in Iran in the seventh and sixth centuries B.C. (pp. 479–490); W. Sundermann, Ein weiteres Fragment aus Manis Gigantenbuch (pp. 491–505); A. Tafazzoli, Observations sur le soi-disant *Mazdak-nāmag* (pp. 507–510); L. vanden Berghe, L'autel du feu de Qanāt-i Bāgh (pp. 511–518). Indian studies are represented by Eric Pirat, L'étymologie du nom de l'aurore et la racine du verbe védique *uchāti* (pp. 421–432) and J.-M. Verpoorten, Le nombre grammatical et son incidence sur l'injonction rituelle. Une discussion de Śābara et Kumārila à Mimāṃsā-sūtra III 1 13, 14, 15 (pp. 519–542). Other contributions deal with a great variety of topics (Babylonian, Biblical, Egyptian, Celtic, Tokharian, etc.).

J. Harmatta (ed.), *From Hecataeus to Al-Huwārizmī*. Bactrian, Pahlavi, Sogdian, Persian, Sanskrit, Syriac, Arabic, Chinese, Greek and Latin Sources for the History of Pre-Islamic Central Asia (Collection of the Sources for the History of Pre-Islamic Central Asia. Series I. Vol. III). Budapest, Akadémiai Kiadó, 1984. 353 pp., 50 pl., one map.

As in the two previous volumes (cf. *IJJ* 24, pp. 219–223), no indication is given about the compilation of this volume. Several papers seem to have been contributions to conferences (cf. p. 8: "... this paper was read on the occasion of the Third Conference on the Historical Sources for Pre-Islamic Central Asia"). Some papers were read in 1976 (cf. p. 273 and 281), others in 1980 (cf. pp. 179, 205 and 289). Others again are of such length that it seems impossible that they were read at a conference: for instance, the long and very instructive article by B. A. Litvinskiy and I. R. Pichikyan on the results of archeological excavations on the right bank of the Amu-Darya: Monuments of Art from the Sanctuary of Oxus (North Bactria), pp. 25–83.

B. Stavitskiy summarizes the major results of the 1937 and 1961–77 excavations of Kara Tepe, a Buddhist religious centre of the Kushan period on the bank of the Oxus: Kara tepe in old Termez, pp. 95–135. E. A. Davidovich examines coins of the Kuṣāṇa "Heraios" found in Northern Bactria: The First Hoard of Tetradrachmas of "Heraios", pp. 147–177.

Geographical problems are studied in the following articles: P. Daffinā, On Kaspapyros and the So-called 'Shore of the Scythians', pp. 1–8; H. W. Haussig, Die ältesten Nachrichten der griechischen und lateinischen Quellen über die Routen der Seidenstrasse nach Zentral- und Ostasien, pp. 9–24; M. Maróth, Ptolemaic Elements and Geographical Actuality in al-Huwārizmī's Description of Central Asia, pp. 317–352.

Three articles concern the Hephthalites: K. Czeglédy, Zur Geschichte der Hephthaliten, pp. 213–217 (on the names of the Hephthalites); M. Grignaschi, La chute de l'empire Hephthalite dans les sources byzantines et perses et le problème des Avar, pp. 219–248; M. Maroth, Die Xalag in den arabischen Quellen, pp. 269–272.

I. Borzák shows Central-Asian elements in the Alexander Romance: Zentralasiatische Elemente in dem Alexanderroman, pp. 85–94. I. Ecsedy examines Chinese sources on the Western Turks: Western Turks in Northern China in the Middle of the 7th Century, pp. 249–258. J. Harmatta identifies King Kimnara/Nara in Rājatarāṅgī I. 197 with the Hun King Kidara: Kidara and the Kidarite Huns in Kāśmīr, pp. 185–189. J. Wolski tries to determine the value of Greek and Latin sources on the history of Iran in the Hellenistic and Parthian periods: Les sources de l'époque hellénistique et parthe de l'histoire d'Iran. Difficultés de leur interprétation et problèmes de leur évaluation, pp. 137–145.

Iranian studies are represented by the following articles: I. Gershevitch, The Colophon of the NOKONZOK Inscription, pp. 179–184; Ph. Gignoux, Titres et fonctions religieuses sasanides d'après les sources syriaques hagiographiques, pp. 191–203; A. D. H. Bivar, Questions of Interpretation in the Inscriptions of the Sasanian Seals, pp. 205–211; Bo Utas, The Pahlavi Treatise *Avdēh u sahikēh i Sakistān* or "Wonders and Magnificence of Sistan", pp. 259–267; I. Gershevitch, The Bactrian Fragment in Manichean Script, pp. 273–280; I. Gershevitch, Beauty as the Living Soul in Iranian Manicheism, pp. 281–288; W. Sundermann, Probleme der Interpretation manichäisch-soghdischer Briefe, pp. 289–316.

Ernst Steinkellner (ed.), *Rnam thar sgo gsum gyi rnam par bzag pa, legs bsad rgya mtsho'i rba rlab* by Guñ thañ dKon mchog bsTan pa'i sgron me. Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 7. Wien, Arbeitskreis für tibetische und buddhistische Studien Universität Wien, 1981. 4, 19 pp. Ö.S. 35,-.

Steinkellner's edition of this short work by Guñ thañ dKon mchog bsTan pa'i sgron me (1762–1823) is based upon two modern Indian editions. Titles of works quoted are underlined and quotations, especially verses, clearly marked. Moreover the text is divided into sections according to the author's analytical divisions (*sa bcad*). The index of works and authors gives the full title of all works quoted in the text. A translation by Ernst Steinkellner and Lobsang Dargay is announced in the preface.

Bruno Dagens, *Architecture in the Ajitāgama and the Rauravāgama* (A study of two South Indian texts). New Delhi, Sitaram Bhartia Institute of Scientific Research, 1984. viii, 175 pp., 5 tables.

Revised English version of *Les enseignements architecturaux de l'Ajitāgama et du Rauravāgama* (Publications de l'Institut Français d'Indologie, No. 57, Pondichéry, 1977). I. Introduction (pp. 1–12); II. Generalities (pp. 13–37); III. Architectural Elements (pp. 38–82); IV. Edifices (pp. 83–129); V. General Arrangement of Sanctuaries (pp. 130–149); VI. Conclusion (pp. 150–152); Appendix I: Emendations to the published texts (pp. 153–154); Appendix II: Unpublished chapters of the *Kriyāpāda* of the *Ajitāgama* (p. 154); Bibliography (pp. 155–157); Index of architectural terms found in the *Ajitāgama* and in the *Rauravāgama* (pp. 158–175). This careful analysis of the architectural information to be found in the *Ajitāgama* and *Rauravāgama* will be of great help in understanding the meaning of architectural terms in Sanskrit texts.

Swami Venkatesananda, *The Concise Yoga Vāsiṣṭha*. With an Introduction and Bibliography by Christopher Chapple. Albany, State University of New York Press, 1984, xv, 430 pp. Paper \$10.95; Cloth \$34.50.

Swami Venkatesananda's translation of extracts from the Yogavāsiṣṭha is not a work of scholarship and the translation is far from rendering the Sanskrit text exactly. No references are given to the numbers of the chapters and verses of the Sanskrit text. Useful for scholars is the introduction by Christopher Chapple, the author of an unpublished doctoral dissertation: *The Concept of Will (pauruṣa) in the Yogavāsiṣṭha* (pp. ix–xv). The bibliography (pp. 421–424) is more complete than previous ones by Peter Thomi (*Cūḍālā*, Wichtrach, 1980, pp. 495–496, 507–509) and J. W. de Jong (*IJJ* 23, pp. 225–227). On p. x, note 1, Chapple attributes seven volumes to the translation by Vihārīlāla Mitra, but on p. 421 only four (as in M. B. Emeneau, *A Union List of Printed Indic Texts and Translations in American Libraries*, 1935, p. 294, no. 2948). To the two articles of Satyavrat Shastri the following can be added: 'Notes on the Language of the Yogavāsiṣṭha', *ABORI Golden Jubilee Volume* (Poona, 1968), pp. 313–323; 'Some Popular Etymologies in the Yogavāsiṣṭha', *Journal of the Department of Sanskrit, University of Delhi*, Vol. I. No. 2 (1972), pp. ??; 'A Note on the ka(kan)-ending Words in the Yogavāsiṣṭha', *ABORI Diamond Jubilee Volume* (Poona, 1978), pp. 969–970; The Yogavāsiṣṭha – A Study in Vocabulary', *Indologica Taurinensia* VII (1979), pp. 361–368. For further Indian editions see: *Catalogue of the India Office Library*. Vol. II, Part I. Revised edition. Sanskrit Books. Section IV (S–Z). London, 1957, pp. 3142–3144.

George Chemparathy, *L'autorité du Veda selon les Nyāya-Vaiśeṣika* (Conférences et travaux 2). Louvain-la-Neuve, Centre d'histoire des religions, 1983. 96 pp. 200 FB.

Dans le premier chapitre de cette étude sur l'autorité du Veda selon l'école Nyāya-Vaiśeṣika George Chemparathy explique comment le fait que Dieu est l'auteur du Veda en établit la validité (prāmāṇya). Le deuxième chapitre examine les deux arguments principaux avancés pour prouver la validité du Veda: 1. L'analogie du Veda avec les formules magiques et avec l'Āyurveda; 2. L'acceptation du Veda par le grand nombre d'hommes (*mahājana*). L'auteur montre bien l'importance qu'a eu la doctrine de la validité du Veda pour les penseurs de cette école, et surtout pour les Naiyāyika. Bien qu'il s'agisse ici d'une étude systématique, la dimension historique n'est pas entièrement passée sous silence. L'auteur nous promet une étude historique sur les différentes étapes du développement de la doctrine de la validité du Veda dans laquelle, sans doute, il traitera plus en détail des aspects qui n'ont pu être discutés que brièvement dans ce travail.

Giuseppina Scalabrino Borsani, *Aspects et évolutions du système Vedānta au cours des siècles du moyen âge* (Conférences et travaux 3). Louvain-la-Neuve, Centre d'histoire des religions, 1983. 77 pp. 170 FB.

Dans deux conférences l'auteur esquisse l'histoire de l'Advaita Vedānta et du Viśiṣṭādvaita Vedānta à partir des Upaniṣad jusqu'aux auteurs post-Śaṅkariens et post-Rāmānujiens. La première conférence s'étend assez longuement sur Śaṅkara alors que la deuxième ne consacre que quelques pages à Rāmānuja et s'occupe surtout de la bhakti dans la période antérieure. Le texte des conférences est suivi par quelques indications bibliographiques et d'une biographie et bibliographie de l'auteur dont le prénom a été estropié sur la page de titre.

Bulletin d'études indiennes, No. 2 (1984), 2, 279, 40 pp. 80 FF.

Le *Bulletin d'études indiennes* est une publication de l'Association Française pour les Études Sanskrites (22, avenue du Président Wilson, 75116 Paris). Il contient les textes ou les résumés de communications faites pendant l'année 1983–1984 et un supplément bibliographique (pp. 1*–33*). Les communications traitent d'une grande variété de sujets (Daśakumāracarita, les Vishnouites vaikhānasa, les inscriptions sanskrites du roi Pallava Mahendravarman I^{er}, les Dharmapada, un drame bouddhique en koutchéen, etc.). Il faut signaler en premier lieu l'article de Michael Witzel sur le statut du ciel nocturne dans la mythologie védique et son importance pour les cosmologies avestique et védique: 'Sur le chemin du ciel' (pp. 213–279). Le supplément bibliographique signale même des publications parues en 1984. C'est le grand mérite de ce bulletin de publier dans un délai si court tant de matériaux qui intéressent tous les indianistes.

S. Settar, Gunther D. Sontheimer (eds.), *Memorial Stones. A Study of their Origin, Significance and Variety* (I.A.H. Series: No. 2; South Asian Studies: No. XI/11). Institute of Indian Art History, Karnatak University, Dharwad, and South Asia Institute, University of Heidelberg, Germany, 1982. Vertriebt durch Franz Steiner Verlag, Wiesbaden.

Memorial stones are found all over India. The oldest are probably the *chāyāstambha*-s from Nāgarjunakoṇḍa which date from the second and third centuries A.D. Numerous are also the testimonies in literature and folklore. The present volume contains the papers read and discussed in a seminar at Dharwad held jointly by the Department of History and Archaeology, Karnatak University, Dharwad, and the South Asia Institute, University of Heidelberg. The 34 papers are divided into four sections: 1. Meaning, significance and origin; 2. Folk, tribal, local traditions and memorials; 3. Regional varieties and characteristics; 4. Memorials and society. A detailed index (pp. 347–393) adds to the usefulness of this volume, the first comprehensive study of memorial stones in India. The book contains a great number of excellent illustrations.