

S.A. SRINIVASAN, *Nonviolence and Holistically Environmental Ethics, Gropings While Reading Samayadivākaravāmaṇamuṇi on Nilakēci*, Leipziger Studien zur Kultur und Geschichte Süd- und Zentralasiens, Berlin, Lit Verlag, 2007, pp. xxv/198.

Srinivasa Ayya Srinivasan (main previous works: *Vācaspatimiśras Tattvakaumudī: ein Beitrag zur Textkritik bei kontaminierter Überlieferung*, Hamburg 1967, see review by J.C. Wright in BSOAS 31.2, 1968, pp. 402-404; *On the Composition of the Nāṭyaśāstra*, Reinbek 1980, see review by E. Gerow in JAOS 103.4, 1983, pp. 781-782; and finally, in collaboration with Pia Srinivasan Buonomo, *The Goddess Māriyamman in Music and in Sociology of Religion*, Reinbek 1999) takes in consideration in this essay a Commentary (abbreviated C) by Camana (Camaya?) Tivākara Vāmaṇa Munivar (14<sup>th</sup>? 15<sup>th</sup>-16<sup>th</sup> c.?) about the *tamil jaina* narrative poem (in fact, a polemical work trying to confutate the Buddhist lost poem *Kuṅṭalakēci*) *Nilakēci* (abbreviated N; 10<sup>th</sup> c.). Starting from the work by A. Chakravarti (Kumbakonam 1936) he chooses to translate a selection of stanza-s, mostly taken from the section *Mokkalavātaccarukkam* of N (pp. 1-80, text in *grantha* for Sanskrit, otherwise Tamil script, pp. 161-198), then collects a number of references from primary and secondary literature, in order to highlight some critical points (pp. 81-101), and finally tries to interpretate the sources previously collected and compared in the concluding part of his work (pp. 102-127), at the light of a lot of Indian classical

sources and contemporary critical essays. A *Select Index* (pp. 128-131), a *Bibliography* (pp. 132-155) and some few discursive pages of *Addenda* (pp. 156-158) complete the volume. The core of the Author's "Essays at Interpretation" (pp. 102-127) consists in a discussion of the two main relevant arguments from Camaya Tivākara, namely *kāraṇāt pāpa/puṇya*, "Demerit/Merit through mediate Agency", practically equated with *uṭaṅpaṭu*, "Acquiescence" (p. 102), the third member of the triad *karoti – kārayati – anumanyate*. From an eristic point of view, according to Srinivasan, Camaya Tivākara tries to force his Buddhist opponent to accept the conclusion that, since he accepts the principle of merit through mediate agency, he must accept its counterpart, namely the principle of demerit through mediate agency.

It is uncertain if I am the best reviewer of this essay, because I have no *tamil*. Anyway, the philosophical side of the work could be perhaps considered within my range of competence. First of all a couple of considerations about method and terminology. Just to give a general sense of what I would call a sort of self-conscious, entirely intentional carelessness, chosen by the Author as a methodological device, whose real import I am unable to determine: "though I for one am quite unable to prove or disprove the validity of this view" (p. xi), "as I have pointed out elsewhere, though I don't remember where exactly" (p. xii). The Author obviously could not agree with this observation: he simply applies criteria of ethical epistemology (p. 91 f.). For reasons that I cannot fully understand, Srinivasan chooses to prefer the expression "holistically environmental ethics" to the simpler one, "ecological ethics" (pp. x-xi). According to the very same words of the Author, "square brackets indicate what is clearly, or what I take to be clearly implied in the original, whereas parentheses contain my own additions; I should add that while I've tried to be consistent in this, it may well be, none the less, that I've not always succeeded, for the borders between [ ] and ( ) are often fuzzy, to me at any rate" (p. xx). Is this to be taken as an example of fuzzy logic, or simply as the acknowledgement of a sort of hesitation?

The Author is keen in pointing to the deep difference between the reflexions about violence in classical Indian thought and in contemporary holistically environmental ethics, also if the same awareness of this difference compels him to admit that all the environmental struggles of Indian Greens derive "from a conception of ancient Indian thought and

reality that is not true” (p. xxi). Translation of the anthological section is accurate, in that it tries to put in light each and every argument present in the text, but integrations, either introduced by [ ] or by ( ), are maybe too much numerous and vast, to be entirely pertinent to the sources. In other words, the reader may suspect that in this kind of translation, hermeneutical intervention has sometimes overcome bare textual facts. If this style of translation is subservient to a better understanding of the source, or if it represents on the contrary only a pretext to release from any restraint the ingenuity of the interpreter, it is a dilemma that any translator must face. The Author has clearly declared his conscious choice to massively exercise his own right to intervene on his source text. But the reader has his own right to doubt whether the explanatory function of a translation should be something different from free, unlimited interpretation. Maybe the difference between translation and hermeneutics is the same existing between facts and opinions (but for fans of hermeneutics, after all interpretations are much more important than facts). Anyway, we must be grateful to Srinivasan, because he compels us to reflect about this central problem.

Some hints (gropings, as the Author would call them) are quite interesting, e.g.: “such word-violence is an element of Indian eristic and in N and C there is no consciousness that it does’nt really go with non-violence, central as it is to Jaina thought” (p. 7 footnote 42). Srinivasan is often fond of finding “transmissional change” (opposite to “authorial supplement”) in the texts, but his explanations of the reason why some passage may be individuated as due to “transmissional growth” (opposite to “authorial afterthought”) are not always entirely convincing (p. 11-12 footnote 60; see also p. 14 footnote 73). Most properly ethical arguments have to do with demerit through mediate agency concerning eating of flesh. They are best summarized in the following passage as far as the *jaina* point of view (opposed to the Buddhist one) is concerned: “A man has accepted [goods] while knowing that they derived from theft – we would judge him to be one who has [thereby] become that very thief too [, virtually, not only a receiver]; admit it: he who has accepted animal flesh though knowing that it derived from slaying that knew no measure – is he not a slayer?” (p. 56). We cannot but agree with Srinivasan when he observes that “the purpose of these discussion in ancient India was not theoretical knowledge, the purpose was the

entirely practical one of enabling us to live without doing violence beyond that entirely inevitable, and the consequence was that what was taken to be non-sentient was also morally of no relevance whatsoever” (p. 113). Only it seems to me that the relevance of intentionality in performing violence as the real feature involving moral responsibility has somehow been underestimated by our Author (but see p. 83 f., where he discusses the matter). Violence done without the will to do harm is no ethically real violence, as a simple analysis of the term *ahiṃsā* (from *hims*, desiderative from root *han*) could show. But after all the main concern of Srinivasan was to enlighten the principal difference between ancient Indian ethics and contemporary holistically environmental ethics. And he succeeded in his goal: “Again, the environmentalism of our own times is concerned, mostly, with the preservation of the environment as a system, as a whole, the individual beings are graded lower, in the sense that they may be sacrificed if this is means to preserving the system they are part of [...]. As against this, in Indian thought it is the individual morality is concerned with, substantially, whatever the inclarities as to details [...]. And in Indian thought morality concerns only the sentient, with no reflection as to whether insentience means moral irrelevance, as to how far what was taken to be insentient is that in reality too [...]. As against this, one of the most important problems of environmentalism of our own days is the validatability of holism [...]” (p. 126, square brackets are mine).

I have to point out some minor inaccuracies. I have not been able to find anywhere in the book an explanation of the use of the so-called angle-brackets < >, normally used to enclose a mutilated passage: it seems to me that > stands for « and < for », but I am unable to explain the reason why they are used this way. The reference “Zvelebil 1995” (p. vi) is nowhere to be found in the Bibliography, I suppose it refers to K. Zvelebil, *Lexicon of Tamil Literature*, Leiden, E.J. Brill, 1995. “Hemacandra 1907” (pp. xvi-xvii footnote 11) is not to be found in the Bibliography. “Beppe Grillo” is to be found, instead of “Grillo, Beppe” in the Index (p. 134). More generally, the Bibliography does not attempt at all to trace any distinction between primary sources (text editions, manuscripts and so on) and secondary ones (translations, essays, monographs, papers and so on), and its prevalent alphabetical order by author is sometimes contradicted by alphabetical order by title

of work, or simply by wrong collocation of an entry according to whatsoever alphabetical order of any kind, be it by author or by title.

Misprints are few: “unqiuē” instead of “unique” (p. xxv); “accurs” instead of “occurs” (p. 7 footnote 43); “Agesthialingom” instead of “Agesthialingam” (p. 15 footnote 81); “Samaydivākara” instead of “Samayadivākara” (p. 57 footnote 241); “quite e few” instead of “quite a few” (p. 72); “Beppo Grillo” instead of “Beppe Grillo” (p. 94); “metapher” instead of “metaphor” (p. 119); “attribuitabili” instead of “attribuibili” (Bibliography, p. 136).

As a conclusion, the essay by Srinivasan is not always easily readable, but it is worth reading, because it offers a unique chance to compare an ancient Indian ethical doctrine with a contemporary kind of ethics. And the comparison demonstrates that in such matters as ethics, no evolutionary process can be individuated with a reasonable degree of certainty. So the book will be useful for students and scholars of Indian philosophy, but also for philosophers, and for any people interested in environmental problems. A book by an indologist that also some non-indologists could read and appreciate: is it not this such a good result, so that one may recommend it?

*Alberto Pelissero*

MANFRED MAYRHOFER, *Die Personennamen in der Ṛgveda-Saṃhitā. Sicheres Und Zweifelhafes*, Bayerische Akademie der Wissenschaften, München 2003.

Manfred Mayrhofer, Professor Emeritus of Linguistic and Indo-European Studies in Wien University, has edited what may be called a supplement to his master work, the “Etymologisches Wörterbuch des Altindoarischen” (EWAia). As the author tells in the introduction this book comes out of a difficulty he step in during the preparation of his abovementioned work: how to deal with all the terms in the Ṛgveda-Saṃhitā that are usually put under the label “Nomina” and held by some scholars as “Appellativa”, by others as proper nouns being in many cases both the definition possible.

Thus, the book is an inquiry of nouns either clearly referring to human beings or not: at least concerning the Ṛgveda-Saṃhitā is in fact not always easy to establish whether a mythological character or a divine entity is to be understood.

For every noun all references are given, both in the Ṛgveda-Saṃhitā and in the secondary literature, and when is possible the author supplies also the meaning and the etymology of the nouns.

A second shorter half is dedicated to the names of the ṛṣi as quoted in the Anukramanī.

Finally there is a conclusion where the author presents some results and keys that can be got out of the combination the two lists.

The book is an high value tool for working with the Ṛgveda-Saṃhitā: well up to date and clearly structured within the list of entries it regards a topic rarely put up to discussion although is not rare to find such kind of nouns within quite any hymn.

*Elena Mucciarelli*

MANFRED MAYRHOFER, *Die Hauptprobleme der indogermanischen Lautlehre seit Bechtel*, Österreichischen Akademie der Wissenschaften, Wien 2004.

In this book the author deals with the main problems of the Indo-European phonetics. The title itself is a quotation of Bechtel's "Die Hauptprobleme der indogermanischen Lautlehre seit Schleicher" (1892): presenting himself as the third in this chronological row, Mayrhofer chooses to endow with a strong historical shape the analysis of every aspect of this subject, from the very first moments of the Indo-European studies.

A short work, 75 pages, a synthetic overall view where no topics are neglected: starting from palatal vowels and the identification of an original /\*a/, once more a clear effort to keep always present the historical development of the subject, the author goes through all the vocal system (semivowels, diphthongs) as well as the effects of the laryngeal theory. Moreover the various manifold possibilities born out of the original

hypothesis of a laryngeal and the most recent achievement are fully discussed within the consonant system, which covers the second half of the book. Here the author deals also with the other theory which has been of great importance in phonetic studies, namely the glottal theory in connection with the obstruent aspirate and the traditional fourfold obstruent's system, ending up this "Rückblick auf die im 20. Jahrhundert erreichten Auffassungen" with some observations about the different use of the two theories in the most recent phonetic reconstruction.

What makes this work even more useful is that Mayrhofer supplies every argument with an up-to-date bibliography, bestowing an easy way to get a deeper knowledge into problems.

After the whole analysis he gives a further synthesis, a scheme, of what is his proposal for a reconstructed Indo-European phonetics, already presented in the section of the book "Indogermanische Sprachwissenschaft" by M. Meier-Brügger.

*Elena Mucciarelli*

MANFRED MAYRHOFFER, *Die Fortsetzung der Indogermanischen Laryngale im Indo-Iranischen*, Österreichischen Akademie der Wissenschaften, Wien 2005.

Within a life long research into the field of Indo-Iranian Studies, this book by Mayrhofer is a presentation of the outcomes of the Indo-European laryngeal in Indo-Iranian languages.

The work is based on the wide accepted theory of three laryngeals plus the non-specified one (Cover Symbol H), the theoretical aspects being already discussed in the preceding "Die Hauptprobleme der indogermanischen Lautlehre seit Bechtel" (2004). Here the author shortly quotes the other hypothesis, namely what he calls the "Nulloösung", the mono-laryngeal theory (both rejected) and finally the theory of more than three (up to ten) laryngeals on which Mayrhofer expresses the necessity of proofs on one side and on the other the need of no more than three for the Indo-Iranian at least concerning the material we can work with in the present state.

The book is a throughout full inquiry in the Indo-Iranian materials with cross-reference to other Indo-European languages and the result is a mean of great use for researching both in Indo-Iranian and in a wider linguistic field. As Mayrhofer always does, the secondary literature is taken into account very carefully. The entries are ordered within the laryngeal's combination they present (H, h<sub>1</sub>, h<sub>2</sub>, h<sub>3</sub> plus vowels, semivowels, liquids – nasal and consonant). The main division is between entries with laryngeal at the beginning and those with laryngeal not or not only at the beginning, with particular attention to the outcomes the reconstruction of which is still unclear.

Out of this central core, Mayrhofer deals with the root-theory of Benveniste which has led to supply a laryngeal though no attestation bear it out and with evidences of laryngeals in the younger developments of Indo-Arian languages, namely pāli and prakrits.

This deep inquiry ends up opening the question to a wider prospective as long as the field of research should include also non Indo-European languages, in which evidences of laryngeal can be traced.

*Elena Mucciarelli*

*Pattern of Destiny. Hindu Nāḍī Astrology*, by MARTIN GANSTEN, Lund, Stockholm, 2003.

Issued as Volume 17 of *Lund Studies in History of Religion*, this book deals with an important aspect of the study of Hinduism: the study of theory and practice of divination. Among the numerous forms of Hindu divination, Martin Gansten focuses on a particular practice, still performed today, known as *nāḍī* reading, which consists of consulting a pre-existent texts, in order to predict a client's future. Ancient sages, according to the authoritative texts, wrote predictions on palm leaves that have been carefully preserved. Thus, the diviner plays the role of a mere "mouthpiece" (p. 4) reading one of the thousands of potential horoscopes collected in single manuscripts, then compiled in multiple copies.

As a text genre from the Indian subcontinent, this phenomenon is



most frequently associated with the Tamil Nadu regions, where the author collected material for his study. The large number of *nāḍi* texts here quoted is in Sanskrit. However, *nāḍi* texts in existence are also in Tamil as well as in other Dravidian languages.

In this volume, which consists of seven chapters, the author examines the system of *nāḍi* divination in great detail and offers a fine description of the procedure of casting and of interpreting a horoscope.

In the introductory chapter (pp. 1-13), the author begins by sketching out the foundation of classical Hindu astrology (*jyotiṣa*) on which the *nāḍi* system rests. Despite the extensive literature on the *jyotiṣa*, the author notices that several features of the relationships between Hindu astrology and *nāḍi* system deserve further investigations. Before embarking on the real topic of the book, he examines in Chap. 2 (“Thumbing across South Asia”, pp. 10-48) his experiences of *nāḍi* reading during a tour in South India in 1999 in order to introduce some observations, which will provide a foundation for the more detailed analysis to follow.

Only two sections, Chaps. 3 and 4, deal centrally with astrology.

The first one, “Divination, free will and destiny” (pp. 49-68), critically focuses on some theoretical considerations. Gansten closely investigates the connection between the doctrine of *karman* and the role of astrology and argues that *nāḍi* divination is to be considered as an attempt to learn what has already been determined in order to predict the future: “Astrology is primarily a descriptive art, secondarily a prescriptive art [...] astrology advises on how to make the best use of time [...], but also on how to mitigate the ill-effects of evil periods by acts of *śānti*: propitiation or pacification” (p. 50). *nāḍi* system is thus based on the concept of predestination, and the connection between *daiva*, “fate, destiny”, and *puruṣakāra*, “human effort”, is to be considered, at least, the kernel of it.

Diversely from what has been presented in previous chapters, Chap. 4, “Casting and reading the horoscope” (pp. 69-114), is devoted to technicalities: movements of the planets, lunar nodes, houses and so forth are described in order to show how the astrologer constructs (diagnosis) and interprets (prognosis) the client’s natal horoscope. Gansten notices that, unfortunately, western scholars overlooked *modus operandi* of *nāḍi* diviners, whereas this particular mode regards

the theoretical frameworks of Hindu astrology. In this brief survey, he analyzes the main techniques, tools and methods employed by the 'science' of astrology in order to underlie the cultural knowledge of *nāḍī* astrologers, their beliefs and worldview.

Final chapters, which indeed constitute the main portion of the book, offer a full textual documentation, including an investigation of three Sanskrit *nāḍī* texts.

For example, Chap. 5 ("The Devakerala Nāḍīs", pp. 115-151) is rather large. Here, despite the author's purpose is not "to critically edit any or all of these texts, but rather to examine them as he found them, from the point of view of the genre they represent" (p. 115), we find a very good highlight of the difficulties related to the language and the style of the astrological works discussed. The author examines in detail a number of diagnostic and prognostic astrological techniques, delineates the structure of the horoscope readings, and notices a deviation from mainstream Hindu astrology: *nāḍī* system is based on the concept of a limited number of predefined patterns of destiny that are subject to some variation. It means that *nāḍī* view is more mechanistic than the *karman* doctrine and presupposes a divinatory ideal of objectivity.

The conclusions (pp. 191-195) offer not only a brief survey of our sources, but a glimpse on the cultural background of *nāḍī* practice as well: the transmission of *nāḍī* texts has been managed through a common school or style of astrology, handed down from teacher to student in each generation. This school is known as devakerala and represents the close interplay between past and present, as the author tries to outline in his study.

The material is drawn from astrological texts and Chap. 6 (pp. 152-189) offers a selection of text excerpts with the Sanskrit text and an English translation.

Further, the volume provides a comprehensive bibliography, as well as a useful glossary and a accurate index. The readable style and the concise manner in which the book has been written add to its value.

*Marianna Ferrara*

MARIA CRISTINA CASABURI, *Tre-stelle-per-ciascun(-mese)*. *L'astrolabio B: edizione filologica*, Supplemento n. 93 agli ANNALI (Sez. Orientale), vol. 62, Napoli 2003, pp. 109.

The book under review focuses on the study of the Middle-Assyrian miscellaneous texts known as Astrolabe B(erlin), which belong to a group of ancient astronomical texts (the so-called "Astrolabes") dating around the II millennium BCE. These texts in fact do not concern the determination of the altitudes of stars, as the true astrolabes do, but contain several lists of stars that rose ideally each month in the Paths of Ea, Anu, and Enlil.

The title of this book, appropriate to its topic, refers to the Sumerian compound MUL.MES.3.TA.AM, literally translated as "three-stars-each(-month)", by which these astronomical texts are referred to in the Mesopotamian sources, and suggests the three constellations, contained in Astrolabe B, apparently intended to be in order of the Paths of Ea, Anu, and Enlil in each month.

Texts in Astrolabe B appear to be divided into three different sections corresponding to three subjects, but until recently only the section first had been well known and edited in English translation. In this book, instead, the author presents a complete translation of the other two parts (second and third sections), which have never been discussed so far.

Beginning with a short sketch of the historical background (pp. 3-27), the author succinctly sets forth the basics of Mesopotamian beliefs, mythology, and cult, and illustrates the present state of research on Astrolabe B, making some central considerations. Compiled from older sources, as the subdivision into three sections suggests, these texts have often been ignored by scholars and, in the author's view, they merit more attention than they have so far received, in order to understand their real function. She notices that these texts can be considered astronomical texts in some sense, but they highlight or obscure a certain different aspect -religious, theologian - of the all-compassing study of stars. An important exemple of this is found in this article. The author argues that Astrolabe B differs from the other Astrolabes by giving a different correspondence between the constellations and the three Paths of Ea, Anu and Enil. It is possible that these texts contain some

real (viz. not ideal) observational data, recorded at different times and then stripped of their original context, or at least absorbed into the scribal tradition. A second possibility is that the variation is due to an error in copying the tablet on the part of the scribes. Moreover, the third section of Astrolabe B, which is similar to the other Astrolabes in contents and phraseology, presents each constellation differently associated with each month. The meaning of this deviation, according to Casaburi, is to be found in the close connection between the star calendars and the divinatory art, which has far received almost no attention whatsoever. Besides providing us with some astronomical records, Astrolabe B is also a rich source of mythological material, to which the author returns in the appendix.

The second and third sections of Astrolabe B are presented in the second half of the book (pp. 29-62 ) with the transliterated text and an Italian translation. Taking account of some other sources, the author examines the texts introducing some useful philological considerations (pp. 63-70).

Finally, appendix (pp. 71-83) deserves attention. Here the author examines the nomenclature of months and the events to which they refer, pointing out their relevance for agriculture and myth. The book provides also a complete list of star names, the indexes of the Sumerian and Akkadian terms, the Sumerograms and their Akkadian equivalents, and the names of deities. These philological tools offer a glimpse on the cultural background, to which the author pays close attention, providing a fine survey of the Mesopotamian cultural and agricultural activities. Despite interesting questions, however, the answers are often not so satisfying. This is probably due to the absence of a complete critical edition of the Astrolabe B, which, as the author notices, is required in order to understand the real function of these texts.

The present study is a first attempt to rescue from oblivion the records contained in Astrolabe and does promise essentially what the book delivers. The great merit of Casaburi is that it is the first time that an edition of the second and third sections of the Astrolabe B along with its Italian translation has been published.

*Marianna Ferrara*

YUMI OUSAKA, MORIICHI YAMAZAKI, MASAHIRO MIYAO, *Automatic Analysis of the Canon in Middle Indo-Aryan by Personal Computer, with Objects Files and Their Programs for Macintosh and Windows OS on CD-ROM*, The Chūō Academic Research Institute, Tokyo 2002, pp. 86.

As Volume 19 of the *Monograph Series of Philologica Asiatica*, this book is published within a research project concerning the use of metrical analysis program coded by 'Think Pascal™' in order to investigate the metres in Middle Indo-Aryan. As members of the research group, the three authors are in the process of producing four indexes (a word index, a reverse word index, a pāda index and a reverse pāda index) to the canons in Jain and Buddhist text.

The purpose of this volume is to overcome some difficult tasks for linguists, in order to enable them to use the computer tools "without the assistance of computer scientists or technicians" (Preface). Object files and their programs for Macintosh and Windows OS are included on the accompanying CD-ROM, which basically explicates resources and makes tools easy to use.

The volume consists of three parts and four useful appendixes.

Part I (pp. 1-25) is the most substantive one because of its explanatory paragraphs. Computer tools have been developed in collaboration with linguists and computer scientists in order to construct a system of analysis of the canons in Middle Indo-Aryan.

The font system is the basis of the computer analysis tools and deserves mention. A Romanized font system for Middle Indo-Aryan, the Pali96 font, has been set both on Macintosh and on Windows in order to overcome the difficult requirements of transliteration of texts in Roman script. Its characteristics are explained in great detail. Further, authors show how typing the fonts, including some special symbols for the metrical scheme, while several tables illustrate the metrical schemes and their representations.

The core of this section, according to this reviewer, consists in showing how the metrical analysis of Prākṛit texts proceeds. Using the text written by Pali69 font, the authors set up a program to analyze automatically the metre of the Śloka of 16 syllables and of the modified Śloka of 17 syllables. Other important metres are here discussed,

such as the Triṣṭubh and the Jagatī metre and their combination in classical Sanskrit and in Middle Indo-Aryan, the Āryā in Gaṇacchandas, the Vaitāliya and the Aupacchandāsaka in classical Sanskrit and in Middle Indo-Aryan, the old Āryā. On the basis of the calculated results, particular attention is drawn to the Uttarajjhāyā, one of the most important Jaina scriptures, in order to show how the verse text is practically prepared for the computer analysis.

Yet, the authors do not confine the analysis to that. Taking account of the different alphabets of the Middle Indo-Aryan languages, they note that the program to be used for the metrical analysis of verse in Pāli and in Buddhist Hybrid Sanskrit is different. Thus they explain how compiling a word-index or a reverse word index, a pāda index or a reverse pāda index in any language in Middle Indo-Aryan.

Part II (pp. 26-41) and Part III (pp. 42-56) are concerned with the application of the tools and present a detailed examination of how running the analysis program for the canon in Middle Indo-Aryan on Macintosh and on Windows.

Appendixes deserve mention too. Object (execution) files, which are explained in detail in Part II and Part III, are here illustrated according to the respective platforms. Information here presented “will be useful for readers who might want to modify the present programs to fit the purpose of their own studies” (p. 57).

Appendixes A (pp. 57-74) and B (pp. 75-80) show respectively the list of the Pascal programs on Macintosh and the list of the Delphi programs on Windows for the metrical analysis and the production of serial word indexes, reverse word indexes, serial pāda indexes and reverse pāda index to Pāli, Prākṛit and Buddhist Hybrid Sanskrit texts. However the project files for the Delphi programs are not included on CD because of the copy right for Delphi. Appendix C presents a useful tool for Windows users, while Appendix D shows how running a text convertor between Normyn and Pali69 fonts. More specifically, in Appendix C we are given a simple editor, made on the basis of the Word Pad, in order to make a special font easy to input on the Windows system. The editor presented in Appendix D is very helpful, since the Normyn font is the most used font to type texts in Middle-Indo Aryan.

The metrical analysis program here presented may be very useful to establish a critical edition or a translation of the texts. This work

will certainly represent a considerable progress in both Indology and Buddhology, as well as in Middle Indo-Aryan studies. It might help to diffuse the use of the digital data of Early Jain and Buddhist texts among linguists.

*Marianna Ferrara*

*Studies on the Mokṣopāya*, by JÜRGEN HANNEDER, Deutche Morgenländische Gesellschaft- Harrassowitz Verlag, Wiesbaden, 2006.

“Studying the philosophy of the *Mokṣopāya* (MU), the older version of the work commonly known as *Yogavāsiṣṭha*”, Jürgen Hanneder begins, “is for a variety of reasons no trivial task” (p. vii). Difficulties are primarily due to the absence of a complete critical edition of the work. Secondly, this work consists of different systems of thought, which have been inclusively added to the corpus of the text. Moreover, the *Mokṣopāya* has been often ignored by scholars because of its ambiguous status: it is considered neither a *Kāvya*, nor a *Śāstra*, nor a *Purāṇa*. However, it is clear that *Mokṣopāya* merits more attention than it has so far received.

The first response to this scanty attention arrives with this study, a great work published within the *Mokṣopāya* Project Research Group – founded and supervised by Prof Walter Slaje - that carries on the aim of restoring the oldest version of the *Yogavāsiṣṭha*. While the work on the complete edition is still in progress at the Martin-Luther Universität in Halle-Wittenberg, *Studies on the Mokṣopāya* includes some of the results from this project research.

The volume is divided into five chapters.

Beginning by tracing the historical genesis of the *Mokṣopāya* project, Hanneder shows the present state of research and gives us insights on all features of the work in order to understand some problematic aspects.

To critically approach the *Yogavāsiṣṭha*, the introductory chapter (pp. 1-67) presents us with those problematic aspects that had so far received almost no attention whatsoever and on which, instead, the

author focuses, in the core of the book: the text history and the versions, the construction and dating, and the double nature of the work as poetry (*kāvya*) and philosophical paper (*śāstra*).

Studies on the stratification show that the *Yogavāsiṣṭha* grew out of a text around a nucleus with different layers that contained the *Mokṣopāyaśāstra*. Seven layers have been indicated by Hanneder, but the historical genesis from the earliest recension, the Kashmirian *Mokṣopāya*, to the developed version of the *Yogavāsiṣṭha* is not linear and brings on a ramification difficult to date.

However, the accurate collection of the manuscripts and a complete record of the variants helped the author to apply the critical methods to the *Yogavāsiṣṭha*, in order to establish the philological and doctrinal stratification corresponding to its development. Hanneder writes: “The MU is the earliest recension, which was summarized in the LYV. The LYV is a redaction that presupposes both the MU and the LYV, while the identity of the *Jñānavāsiṣṭha* still needs to be ascertained. The *Mokṣopāyasamgraha* is a direct extract from the MU, the other smaller versions depend on the larger versions, or the LYV” (p. 13).

In order to arrive at the historical stratification, the author identified the additions to the original nucleus and eliminated one interpolated frame.

Another problem pointed out by Hanneder is the need to fix the relationship between the abridged version of the text (*Laghuyogavāsiṣṭha*) and the long version of the *Yogavāsiṣṭha*. Considering that from this long version other versions grew, Hanneder’s attempt of assembling several pieces of the textual puzzle becomes the greatest work on the *Yogavāsiṣṭha* we have today. In this chapter, he offers two tables that give an overview on the whole history of the texts and that show also the genesis of the several different versions.

The issue of the classification of the *Mokṣopāya* is treated in great detail in Chap. 2, “Narrative and Philosophy” (pp. 68-117). In contrast with scholars that consider the *Mokṣopāya* as a type of *Advaita Vedānta* or that treat this work as an uncategorized work, Hanneder highlights the methodological flaws that typify some recent studies and presents a new methodological approach taking into account the different versions of the texts, i.e. the *Mokṣopāya*, the *Yogavāsiṣṭha* and the *Laghuyogavāsiṣṭha*, as well as the *Jīvanmuktiviveka*.



With its frame story, which situates the text within the *Rāmāyaṇa*, the *Mokṣopāya* has been often called a philosophical epic, but Hanneder argues that both philosophical and epic fail in giving us access to various levels of expression that are not the overt intent of the text. According to the author, narrative and poetical devices are to be considered as an integral part of the philosophical method.

Giving a short overview of the *Līlopākhyāna* (*Sargas* 1-14), Hanneder analyzes its contents, its style and shows how some philosophical ideas have been interwoven with narration and transformed into poetry for a didactic purpose.

Beginning by introducing some historical remarks, in Chap. 3, “Contextualizing the *Mokṣopāya*” (pp. 119-156), Hanneder argues that in the sources there is much evidence to suggest with considerable precision the time and the place of the author of the text: the Kashmirian cultural background in the 10<sup>th</sup> century CE. He examines some hints in order to demonstrate the Kṣatriya environment of the *Mokṣopāya*: a *rājavidyā* (the secret among kings) passage, the story of Arjuna and the courtly contexts. This latter especially typifies several passages and seems to remain alive below the surface of the Vedāntic interpretation and the use of the *Yogavāsiṣṭha* for renouncers.

According to Hanneder, the earliest recension (*Mokṣopāya*, Books III-VI) is set in a Kṣatriya environment by an author at the court of the King of Kashmir, in order to teach the king how to be liberated. Even the story of Līlā, to which a large part of the chapter is dedicated, acquires more significance if interpreted in a Kṣatriya setting, “where the queen can attain a supremacy as perhaps in no other area of Indian society of this time” (pp. 135-136).

Another aspect that Hanneder critically explores is the presumed Śaiva influence on the *Mokṣopāya*, as recently François Chenet suggested instead. Hanneder argues that the author of the *Mokṣopāya* was inspired to the nondualist, but not Vedāntic, doctrine. Convergences on the Śaiva doctrine are simply due to the fact that the author of the *Mokṣopāya* versed in the same cultural milieu of the Kashmirian Āiava nondualism. According to Hanneder, the nondualist doctrine of the earliest *Mokṣopāya* had come to be heterodox only after, when a previous elaboration in the form of the *Laghuyogavāsiṣṭha* was made. Only at this moment, this doctrine has been reinterpreted as Brahmanical and

developed towards a Vedāntic direction. The author shows that some references to the *Śruti* or to the *Vedānta* have been progressively added towards an inclusive direction: when the texts had been reinterpreted and redacted in accordance with the classical Brahmanism, they are been defined and fixed as *Yogavāsiṣṭha*. The exegetical process lead to the omission, addition or distortion of some passages that the redactors of the *Yogavāsiṣṭha* version, working some time after the author, were unable to understand. For this reason, the author concludes, we miss references to the texts that could allow us to understand some passages or some specific doctrines.

Hanneder rejects the theory of a collective redaction. While presenting the material, he notices that there is much evidence to suggest the fact that the work, as we have it in the form of the *Mokṣopāya*, is not the result of a gradual process at the hands of anonymous and successive compilers, editors, and copysts. Hanneder's investigations on the construction of the plot and on the enormous coherence of the compilation are marked by his attempt to demonstrate that only an author wrote the layer that we have to consider as starting point. Considered to be a paṇḍit or a minister at the court of the king Yaśaskaradeva, the *Mokṣopāya*'s author is named Narasiṃha.

Chap. 4, "A Study of Selected Philosophical Terms and Concepts", deals with some critical investigations of the fundamental philosophical ideas of the *Mokṣopāya*. The author begins: "The MU cannot be read as a philosophically structured and systematically text [...] It has been quite detrimental to the study of the MU's philosophy that this intention was disregarded and assumed that the simple assembling of philosophical discourses would automatically yield 'the philosophy' of the author" (p. 157).

In contrast with the philosophical approach, according to which textual interpolations of the *Mokṣopāya* have to be read as development of a philosophical system, Hanneder investigates the doctrinal discrepancies and the fundamental philosophical ideas in order to show that the *Mokṣopāya* has never produced a philosophical system. Distorsions, to use the author's term, are here analyzed in order to establish in which position the philosophical contents rest, and Hanneder tries to give a solid philological ground for them. Results of these investigations are directed at methodological *querelle* between philologists and philosophers, between

the attempt to trace the history of philosophy through the development of ideas and the philological treatment of the key concepts into the internal coherence of the text. Hanneder has no doubt: the earliest philosophical ideas of the *Mokṣopāya*, which have not been influenced by the Kashmirian *Āivaism*, cannot be studied as the earlier stage of a philosophical discourse that has turned into the developed philosophy of the *Yogavāsiṣṭha*, because ideas, instead, differ from a textual level to another, thus they have to be treated in accordance with their positions in the passages for an understanding of the development of the texts.

The final chapter, “Excursus: Cosmography of the Inexistent Universe” (pp. 221-225) is an attempt to prove that concepts used by the author of *Mokṣopāya* to describe the universe were known not from the Brahmanical literature but from a yet unknown source. Examining a particular passage that has troubled the commentator *Ānandabohendra*, Hanneder focuses on the cosmographic descriptions given in detail in the story of *Lilā*. It becomes evident that this brief chapter represents an invitation to extend this analysis to the whole work.

Readers will find some useful tables, such as the concordance of the *Nirvāṇaprakaraṇa* (pp. 226-227), the *Ākhyānas* of the *Nirvāṇaprakaraṇa* (pp. 228-229), the list of *Mokṣopāya* manuscripts (pp. 230-231), and an Index Locorum (p. 248). A very accurate bibliography (pp. 232-247) gives a full-length picture of the subject.

Footnotes provide important additional information and extend points made in the body of the text.

With regard to the style, the book is clear and simple; the treatment of the subject is profound. Its development is orderly and logical.

Studies on the *Mokṣopāya* is a great volume for scholars as well as for students and will be of interest to the whole academic field.

*Marianna Ferrara*

*Visualizing space in Banaras. Images, maps, and the practice of representation*, edited by MARTIN GAENZLE and JÖRG GENGNAGEL, Harrassowitz Verlag, Wiesbaden 2006.

This collection of fourteen essays by fourteen scholars, representing the disciplines of Indology, Anthropology, History, Geography, and Art history, is a portrait of Banaras (Vārāṇasī) as the ancient historical place, which has been directly experienced by inhabitants, pilgrims, foreign visitors, and travellers. Kāśī the Luminous, the ancient Crossing, the City of Death, the place of the Hindu-Muslim encounter, are the terms by which the authors refer to Banaras (also Benares), because of its syncretic development and its multifaceted holiness. Considered to be a sacredscape, to use the term coined by Singh in his paper, Banaras offers an extreme density of shrines combined with the urban development. Authors analyze the social processes as well as the cultural negotiations and explain how sacred spaces in Banaras have being culturally defined and represented, still today, by different ritual practice and by changing social actors.

Sacred topography, maps, images and social practice in everyday life are the four topics systematically treated in the four sections of the volume, in order to show how a powerful place turns into an even more powerful one. A detailed examination of the ways places can be perceived points up the fascinating contradictions of Banaras.

Weaved by a well-written introductory chapter (pp. 7-20), the volume opens with the section “Sacred topography”, which stresses the high religious devotion attested by the extreme density of shrines and temples in Banaras. While focusing on the classical textual description of sacred space of the city, authors analyze the cultural history of icons, temples, wells and their role in recreating a religious symbol. Shrines appear to be the most important witnesses to the change of ritual practices and their localisation seems to be a powerful means to recreate a spatial practice of the ritual actors.

This section opens with an historical essay by Hans Bakker (pp. 23-39). Bakker examines the origin and development of the Avimuktakṣetra, a particular holy field, and offers an example on historically analyzing the multi-representation of a holy place. Avimuktakṣetra, of which the author offers a full archaeological documentation,

had grown around a sanctuary dating back to the 7<sup>th</sup> century CE and seems to have been developed by *siddhas* as cremation ground. Comparing sources of two religious traditions, Hindu (*Skandapurāṇa*) and Buddhist (Hsiuen-tsang), Bakker explains how the pollutive place of the dead was enveloped within sacred space and then transformed into one of India's most holy places.

The next essay by Ravi S. Singh and Rana P.B. Singh (pp. 41-68) focuses on the sacred geometry of Kāśī/Vārāṇasī, the city which god Āiva choose to be his home, according to the *Kāśīkhaṇḍa*, and which seems to have been inhabited by feminine divine forces before Śiva's arriving, as the Purāṇic myths suggest. Authors explain how the cosmic geometry combines with the organization of the sacred space, and elaborate a double perspective: while the equilibrium is depicted in the Purāṇic stories as a mutual convergence between *prakṛti* and *puruṣa*, the spatial patterning of goddess shrines and *liṅgas* reflects a geometrical order intended to be re-created by ritual actors through the pilgrimages and the processions. Examining the distribution of goddess-shrines and goddess-sites in the city, the authors argue that there is much evidence to suggest the idea of a self-organised system, which is based on the dynamic integration of the power of male and female.

Importance and respectability of the feminine divine occurs again in Annette Wilke's paper (pp. 69-94), but here the author turns to an extended consideration of a particular form of celebration of the goddess Durgā, well-known as Navadurgā. Pointing out the concept of multiplicity of Durgā through the multi-localisation and multi-representation of the goddess during the nine festival days devoted to Her all over India, Wilke argues that local and pan-Hindu goddesses are unified by the Navadurgā concept, without relinquishing their own identities, including the ethnic and personal colouring, and their special rituals. She shows also how the cultural negotiation sets the whole ritual in motion, suggesting the search of a sacred geography as way to understand the empirical and mental representation of cultural space.

Negotiation of religious identities into a sacred space is the main topic of the paper by Sunthar Visuvalingam and Elizabeth Chaliier-Visuvalingam (pp. 95-128). Banaras is here depicted not only as a cultural crossroad of different religious traditions, but also as a sacred ground culturally and practically shared by Hindus and Muslims, as

attested by the syncretic cults of Lāṭ Bhairō and Ghāzī Miyā. The authors examine some emblematic hybrid stories from these two religious traditions and show not only the common substrate from which these two cults grew, but also the syncretic practices which have led to the cultural negotiation between Hinduism and Islam.

Two methodological essays in the section “Maps” discuss the representation of the sacred topography in cartography and the dynamics of its cultural representation.

The indologist Axel Michaels (pp. 131-143) analyzes the relationship between the representational space and the religious concept of space. Inasmuch as the objects are differently perceived into the space according to the religious or scientific concepts of space, Michaels shows how the mapmakers overpassed, instead, the oppositions between two referential systems not easily combinable with each other. Comparing two maps of Vārāṇasī lithographed in the second half of the 19<sup>th</sup> century, the author shows how transcendence and translocality were combined with scientific concepts of space by mapmakers, pointing out their new way to represent the elaborated space, based on the close connection between inner and outer.

Michaels’ paper opens practically to the next paper by Jörg Gengnagel (pp. 145-163), turning attention to the lithographical maps themselves. Religious maps are here examined as cultural products, which tell whether and how the spatial practice could define the sacred space. The case study offered by Gengnagel focuses on a public debate, which took place in 1835, regarding the correct performance of the Pañcakrośī procession. The author notices that the finding of an error regarding the used path of the procession had two remarkable consequences: on the one hand, a new road was built according to the authoritative texts, suggesting an attempt of the local elite to change the “incorrect” route of the Pañcakrośīyātrā; on the other hand, pilgrims continued to follow the old route, suggesting that the map-making was not an effective instrument for changing existing pilgrimage practice. The presented study is a fine documentation of a case of contestation of ritual practice, and attests the fact that it is the spatial practice that creates the sacred spaces.

The third paper by Sumathi Ramaswamy (pp. 165-188) gives some interesting historical remarks concerning the relationships

between the power of the visual images and the politics of representation. Here the author analyzes the main visual production of Bharata Mata (Mother India), showing how the colonial geographic conception of India was enveloped with the patriotic ideas and transformed into a modern conception of nation-space. Beginning by examining the Bharata Mata Mandir, a temple in Banaras where a map of India is worshipped as a deity, the author points out the linkage between the historical development of the Indian patriotic movements and the new representation of India as a motherland, then as a bodyscape, and last, as a Hindu mother goddess, during the 20<sup>th</sup> century. In his fine analysis, Ramaswamy not only examines the political attempt of the Indian nationalists to create the religion of nationalism, but also gives an acute explanation for contradictions of their politics of representation of India in order to mobilize non-Hindus. This political choice leads to the replacement of the anthropomorphic *murti* of the deity by the abstract map of the nation.

Section "Images" deals with the external pictures and images of Banaras, such as paintings, drawings and photographs, and focuses on the deep impact that the colonial situation had on the local modes of representation. This phenomenon has been greatly treated by Niels Gutschow (pp. 191-211) and by Joachim K. Bautze (pp. 213-232), by highlighting how some European features have been incorporated into the local picture mapping and how many famous views of Banaras have been created in the shape of a local image, respectively.

In Gutschow's paper, we find some picture map examples embedded within the analysis of a cultural trend. Details of the picture maps are pursued as cultural signs, showing the historical or ideological contexts. While examining some panoramas of Banaras between the end of the 17<sup>th</sup> century and the early 19<sup>th</sup> century, produced both in Europe and India, the author tells us not only something of their makers, but also of their development, their varieties and characteristics. Gutschow notices that when the nascent genre of panoramas was adopted by Indian painters, a new tradition of local panoramic painting developed as a consequence: urban landscapes and panoramic elements were incorporated into the picture mapping as well into the pilgrimage mapping, and new images emerged.

From a different perspective, Bautze focuses on the authorship

and identification of the most published views of Banaras, produced and reproduced from the 18<sup>th</sup> century to the beginning of the 20<sup>th</sup> by eminent artists. Tracing a brief history of western views of Banaras, Bautze investigates a large number of photographs and paintings of the city created in the shape of a lithograph, aquatint or engraving. Despite the difficulties in dating them, due to the lack of copyright, several of these views have been copied and published for centuries without losing originality.

The last paper of the section by the historian Sandria B. Freitag (pp. 233-251) turns attention into the process itself of consuming visualizations, in order to trace the historical and socio-cultural developments. She analyzes the visualizations of urban spaces of the most influential Indian cities – Jaipur, Lucknow and Banaras – in order to show the emergence of a modern civil society through the consumption of images. The author's choice to focus on these cities is to be found in the large cultural production and consumption of images that characterize their historical development, responding to new needs and desires. While comparing the production of images, Freitag examines the relationships between identity, consumption and socio-political formation. She shows how royal patronage used the power of images supporting cultural artefacts and notes with irony: “the most important elements of the Banarsi culture is provided by the large population of Muslim craftsmen” (p. 247). It is clear that also the consumption of images is a changing social process, thus it is necessary to look at both spaces and practices in order to understand a multi-layered city as Banaras.

The concluding section untitled “Social practice and everyday life” opens with an anthropological study by Nita Kumar (pp. 255-278) dealing with the experience of space from children's perspective. Through her interdisciplinary approach to education as well as to social history, Kumar focuses on the politics of space sanctioned by adults and exposes some study cases in order to investigate the links between the study of gender and the study of space. She explains how all children differently experience spaces and stresses the key factors of her pedagogical research: the impact that the structure of an environment has on the discipline; the links between the schooling and the lack of consciousness of the nation; the role of the media in providing an ideal image of the nation. The author offers a glimpse on the social



context of the neighbourhood as well as the provincial cities, and explains the reasons why in a provincial city like Banaras the role of the sexual division is stronger than in the neighbourhood.

Urban life is investigated also by the social geographer Stefan Schütte (pp. 279-301). Exploring the consumption of perception of Banaras by its inhabitants, the author examines the social organization of *dhobīs*, viz. washermen, and their self-determined regulation. Beginning by describing a typical washing sequence, the author shows that washing is a moving process, which has constructed a topography in accordance to social structure and social interactions. The spatial practice of *dhobīs* as well as of social networking that supports them are here investigated in great detail.

The essay by Martin Gaenzsle in collaboration with Nutundhar Sharma (pp. 303-323) offers another case study of cultural negotiation, which does not regard simply the act of giving special meanings to a place, but even the act of appropriating spaces for religious motives. The study case develops with the long process of appropriation of spaces in Banaras by Nepalis since the first millennium, when some nobles began to make donations to deities while building or renovating temples. Nepali devotees have established this tradition in the course of history in different forms, in part due to the confiscation of lands by the British and the diaspora nationalism. Despite the political difficulties, however, the Nepali community has been able to create several mini-spaces acquiring property, in order to provide space for putting up pilgrims and visitors from Nepal and for celebrating festivals and other religious performances.

The concluding paper by Vasudha Dalmia (pp. 325-347) considers and discusses the Hindi novel *Sevasadan*, the most successful literary work by Munshi Premchand, one of the initiators of realism in Indian fiction, on the life of a courtesan living at the beginning of twenty century, at the time of the radical structural transformations, including the social reform for welfare of courtesans. While the merit of Premchand on telling the story of the courtesan Suman is by exposing the political and religious debates around marriage, sexuality, and prostitution in those days, Dalmia's merit on discussing *Sevasadan* is by giving a perspective account on the lives of young urban men and women at the beginning of the 20<sup>th</sup> century.

The author reads the text at different levels, tracing its underlying socio-political significance: she explains how courtesans became rather victims of this reform because of the masked economical interests shared by Hindu and Muslim factions in the Municipal Board.

*Visualizing space in Banaras* is an attempt to describe the world around Banaras as it really is and has been in the course of history.

Written by fellow scholars as well as by academics, this volume provides some new and interesting material on Banaras and its culture and will be appreciated by scholars and students of Indian history, religion, and culture as well as by anthropologists, sociologists, geographers, and architects.

The book is well illustrated with photographs, line drawings, and traditional and modern maps, as well as with other forms of visualizations, including paintings and panoramas, which aid understanding. It is well structured and satisfying to read.

*Marianna Ferrara*