

able, makes the reading of the books chapter by chapter, quite difficult. The mass of information is discouraging. I think the student or lay reader should at first concentrate on one problem or one chapter.

Keeping in mind the foreign historians' predominance in this field of research, the large mass of data and events and the never-ending flood of books and articles on colonization and decolonization, Reinhard has performed an enormous and respectable task.

Uwe Granzow

MYLIUS, KLAUS, *Geschichte der altindischen Literatur: die 3000jährige Entwicklung der religiös-philosophischen, belletristischen und wissenschaftlichen Literatur Indiens von den Veden bis zur Etablierung des Islam*. Bern, München, Wien: Scherz, 1988, 448 pp., DM 68.-

Five years after Mylius' *Geschichte der Literatur im alten Indien* was published (Leipzig: Reclam 1983. See my review in Vol. 15 (1984), pp. 377-378.), the author has prepared a new and enlarged edition under a slightly different title. The text has been revised to include recent research and to take into account suggestions made in the reviews of the first edition. The bibliographical notes have also been updated. No change has been made in the well-proved conception: it is not meant to rival a publication like the *History of Indian Literature* and remains the best one-volume history of classical Sanskrit and Middle-Indo-Aryan literature available in any language.

The larger format has also allowed the inclusion of some illustrations; unfortunately, they are printed in black and white on text paper. While this is sufficient to show what a manuscript text in Indian scripts looks like, the reproductions from illuminated manuscripts are sadly inadequate to give even a glimmering of the beauties of Indian miniature painting.

Hartmut-Ortwin Feistel