

inal and try to render the flavour of Professor E. Lamotte's vivid and brilliant style" (Foreword, p. V), and she has succeeded. Mrs Webb-Boin was already well known among Buddhologists as the translator of some of Lamotte's other important works. Jean Dantinne, who served as the editor and supervisor of the translation project, supplemented the book by a "bibliographical supplement" (pp. 724-743), a new index (pp. 745-793) and an index of all the Indian technical terms which have been mentioned in the work (pp. 795-870). The bibliographical supplement refers to a considerable number of Buddhological publications that appeared during the last thirty years and thus informs the reader about more recent discussions and contributions. The publications listed here do not, of course, in all instances represent improvements upon Lamotte's points of view, but it is very useful to have this information readily at hand in this form. The new indexes facilitate the use of Lamotte's work considerably. It is most helpful for readers to find references to the pagination of the French original edition throughout, so that the page numbers of the French version can easily be traced in the English translation.

Heinz Bechert

KLAUS SAGASTER (ed.), *Ikongraphie and Symbolik des tibetischen Buddhismus. Teil C: Die Kultplastiken der Sammlung Ernst Senner*, by Ursula Tokya-Fuong. (Asiatische Forschungen, 96). Wiesbaden: Otto Harrassowitz 1987. IV, 278 pages, 105 illustrations, DM 298.-

The publication *Kultplastiken der Sammlung Ernst Senner* by Ursula Tokya-Fuong is part C of the *Ikongraphie und Symbolik des tibetischen Buddhismus*, the aim of which is to provide a homogeneous system of iconographic information and to act as a reference book for the religious sculptural art of Tibet. Religious sculpture means that the criteria for the selection depend on religious significance and meaning. The criteria were arrived at by means of the *sādhanas*, the practice of visualizing a deity in meditation, and are given in part A (cf. review in Vol. 16 (1985), pp. 384-385). They are exemplified in part B by the sculptural art collection of W. Schuleman (cf. review in Vol. 16 (1985), pp. 384-385). The present publication appears in the same get-up as part B, i.e. a foldable page with a photo of the figurine, giving a description and references as well as drawings of contours. The opposite page gives the name and function of the sculpture and also the list of twenty iconographic items.

The 105 figurines selected belong to the private collection of E. Senner who acquired them from Tibetan monks and refugees during several journeys to northern India and Nepal between 1954 and 1970. This is the first presentation of these figurines to the public.

The criterion for the selection which includes Lamas, Buddhas, sTon-pas (Teachers of the Bon religion), Yidams (tutelary deities), Bodhisattvas and Dharmapālas, was their connection to Tibetan Buddhism. Some Bon figurines were also included because of their stylistic connection to Buddhist art. Although the exact places of origin could not be ascertained, all the figures were undoubtedly modelled in Tibet. Indices with iconographic information, glossaries and a bibliography conclude this volume which is as precise in detail and as exquisite in lay-out as the previous ones.

Dieter Back

REINHARD HERDICK, *Kirtipur. Stadtgestalt, Prinzipien der Raumordnung und gesellschaftliche Funktionen einer Newar-Stadt*. (Schriftenreihe Internationales Asienforum 6). München, Köln, London: Weltforum Verlag, 1988. 272 pages, DM 89.-

Since the opening of Nepal to foreign visitors in the early fifties the unique physical and socio-cultural features of the traditional Newar settlements in the Kathmandu Valley have attracted tourists and scholars alike. This book is the attempt to give a comprehensive picture of the spatial phenomena and the underlying social and cultural concepts of the inhabitants of one particular Newar town. Kirtipur is a relatively small settlement with largely traditional social and economic features although it is located in close vicinity to the urban agglomeration Kathmandu-Patan. For some time in history Kirtipur was the fourth royal city besides Kathmandu, Patan, and Bhaktapur.

After an introductory chapter describing some basic elements of the Newar urban culture, part I contains a subtle analysis of the existing sources on the historical development of the town, i.e. chronicals, inscriptions, legends. In addition, the author draws also on the analysis of processional routes and present-day patterns of socio-religious spatial order, some of which still reflect early stages of urban development.

Part II provides empirical evidence of what may be summarized as the author's basic message: The physical features of houses and temples, the location and shape of residential quarters and public spaces, and the outstanding artistic quality of the Newar architecture are not the result of