

Reviews

Martin Kaiser/Norbert Wagner, *Entwicklungspolitik. Grundlagen – Probleme – Aufgaben*. Heidelberg/Vienna: Physica-Verlag, 1986. 392 pages, DM 34,80.

Since 1985, after a few years of relative neglect, German Third-World research has returned to the basics of development policy. The work of Kaiser and Wagner, two economists at the Südasien Institut in Heidelberg, is one of many recent introductions to the subject, and – to come straight to the point – a welcome one.

The study is divided into five sections: I. the problems of developing countries; II. causes of underdevelopment; III. developing countries' own efforts; IV. development aid; and V. international economic relationships. The publication reflects throughout the current state of development studies, treating, besides economic aspects, social and psychological dimensions of development problems. The argumentation is carefully developed in lucid, precise language and generously illustrated. Unfortunately, there is no glossary.

The choice of problems is, of course, subjective. However, I find the almost total absence of theoretical considerations (theories of underdevelopment, strategies of development policy, etc.) a weakness. Certain discussions, e.g. 'market v. planning' can be understood only against the background of the peculiarly German controversy over the merits of various 'ideal' politico-economic systems. The 'debate on development policy' (and in particular the 'development project from A to Z') describes the ideal case; greater reference to problems in practice would have been useful.

However, the above reservations do not greatly detract from the favourable general impression. I recommend it as a text book.

Gerald Braun

Harry Falk (ed.), *Hinduismus und Buddhismus*. Festschrift für Ulrich Schneider. Freiburg: Falk, 1987. 411 pages, 9 plates, DM 84,-

The Hedwig Falk Verlag is known to indologists from Harry Falk's inspired monograph "*Bruderschaft und Würfelspiel*". Its recent publication "*Hinduism and Buddhism*" is a Festschrift in honour of the indologist Ulrich Schneider. Written in Ger-

man, English and French, the 18 papers contained in this volume cover philological and philosophical problems, as well as ethnology and history of art, from Vedic times up to the present day.

Symbols and riddles are the subject of several interesting papers. Paul Thieme offers an attractive solution to the Vedic riddle RV 1.164.15-16. He identifies the enigmatic seven heavenly seers of the first half of the poem as the "Seven R̥ṣis", i. e. the constellation Ursa Maior. In the second half, the Pleiades are introduced as the seers' wives, with a pun on "woman" (*strī-*) and "star" (*str-*). Numbers play an even more dominant role in Harry Falk's paper on "Viṣṇu in the Veda". The number one, viewed as tripartite, is specifically related to the deity Viṣṇu. $1 = 3$ stands for the potential development of the undeveloped, whereas $3 + 1 = 4$ indicates that 3 (as the developed) is followed by 1 (the undeveloped, together with the rest of the preceding creation and the beginning of the next). Viṣṇu's famous three steps are shown to refer to the gnomon, Viṣṇu manifesting himself as creator (or measurer) in both temporal and spatial terms. Harmut Scharfe asks how the symbol of the *cakra* came to be employed in the ancient Indian concept of Cakravartin as a world ruler. In his opinion the *cakra* is originally the wheel of the carriage used by conquerors as well as by nomads. The symbol is thus indicative of an ancient ideal giving preference to nomadism over a settled existence. "The Meaning of Symbols in Early Buddhist Art" is the subject of Dieter Schlingloff's paper, offering a new solution to the question why in early times the Buddha was represented in art only by symbols. According to him, the artists may have had recourse to simple forms as commonly employed by meditators to visualize episodes of the Buddha's life. Two other papers deal with problems of iconography. Wibke Lobo shows the flask to be an iconographic characteristic of the Bodhisattva residing in the Tushita heaven. Not every Bodhisattva holding a flask may therefore be identified as Maitreya; it may also represent Siddhārtha as the future Buddha. Herbert Härtel in his paper "The Kuṣāṇa deity Ṣaṣṭhi" draws attention to the decisive role of Kuṣāṇa artists of Mathura in the creation of prototypes of Indian deities.

A number of articles deal with literary and philological problems. Michael Witzel, in his paper "On the Origin of the Literary Device of the Frame Story", demonstrates how ancient legends could be combined and purposefully transformed into a coherent story. He points out that predecessors of the Indian frame story are already found in the oldest Indian narrative prose, and may in fact be compared to similar structures in Old Iranian and Greek literature. Andreas Bock discusses two versions of the Sāgara-Gaṅgāvataṛaṇa myth in puranic literature. Helmut Eimer comments in a learned article on the Sunakṣatra episode as presented in the Tibetan commentary to the Be'u bum sñon po. André Bareau in his paper "The End of the Buddha according to the Ekottara-Āgama" and Konrad Meisig in his paper "Sheng

Tao King – the Chinese version of the Mahācattārisaka Sutta” deal with Chinese translations of Buddhist canonical texts. Collette Caillat considers “Some Idiosyncrasies of Language and Style in Aśoka’s Rock Edicts at Girnar”. Points of terminology in Buddhist and Jaina texts and the Indian epic respectively feature in the papers of Jan Willem de Jong: “Notes on the Bodhisattvabhūmi”, Klaus Bruhn: “Soteriology in Early Jainism” (about terminology related to *kasāya*, as a “sectional study”), and Minoru Hara: “Invigoration”.

Orissa, where Ulrich Schneider’s “Holzgott” project was carried out, is the scene of several contributions. Hermann Kulke demonstrates that the temple chronicles of Puri, written around 1600 and without immediate predecessors, served to rework historical evidence in order to provide stability after a time of deep crisis. The concept of historical continuity was probably not rooted in political interests, but originated in the priestly circles of Puri. Jakob Rösel outlines the devastating impact of British administration in Orissa and analyzes the reasons for it in “Colonial Bureaucracy vs. the Old Agrarian Order”. Georg Pfeffer shows that different deities may complement rather than rival each other. Male and female deities worshipped among the “scheduled tribes” are shown to have an antagonistic relationship. Albrecht Wezler investigates the interrelationship of “Hinduism and Buddhism” in philosophy. He shows that the doctrine of the Nine Causes in the Yogabhāṣya was adapted from Buddhist teachings. The author of the Yogabhāṣya was influenced not only by the Sarvāstivāda, but apparently also by the Yogācāra school.

Almuth Degener

Heinz Bechert, Die Lebenszeit des Buddha – das älteste feststehende Datum der indischen Geschichte? (Nachrichten der Akademie der Wissenschaften in Göttingen, I. Philologisch-Historische Klasse, Jahrgang 1986, Nr. 4). Göttingen: Vandenhoeck und Ruprecht, 1986. 58 pages, DM 16.–

All commonly used handbooks on Indian history or on Buddhism agree in accepting as the first firmly established date in ancient Indian history the *nirvāṇa* of the Buddha in about 480 BC, while in those countries where Buddhism still flourishes, the calendar begins with a supposed *nirvāṇa* in 544/3 BC. After giving a survey of research and refuting this traditional and other dates, the number of which has increased even since this book was published (V.G. Ramachandran: Gauthama the Buddha, the date and times. Madras 1987 (?), suggesting 1817 (!) BC as the date of the Buddha’s birth), the arguments put forward in support of the “longer chronology” fixing the