

Party, the way to planned economy, the "reform" of the administrative and judiciary system, and the stages in working out the new constitution. In the discussion of the provisions of the constitution the author combines a juridical interpretation with detailed information on political and legal practice. Six appendices provide us with the names of the members of the Commission which drafted the constitution, a compilation of and excerpts from the drafts of the constitution of 1971-1973, a list of the members of the first Pyithu Hluttaw (Parlament), and of the Government, a list of Burmese laws passed from 1973 to 1976, and other relevant material.

The study is carefully documented. Most of the information was collected from Burma's press and from other official publications. The author's viewpoint is that of a sympathetic observer, but he does not abstain from critical remarks wherever it seems appropriate, particularly in cases where there is far-reaching disagreement between constitutional theory and socio-political reality. Accordingly, his chapter on the "unsolved problems" of Burma (pp. 345-362) provides us with a realistic evaluation of the present political and economic situation of the country.

Dr. Fleischmann's monograph is far more than a study of the constitution only. It is the best description and analysis of the socio-political history of Burma between 1963 and 1976, and therefore an indispensable source-book for all future research on modern Burma.

Heinz Bechert

HEINZ BECHERT (ed.): *Buddhism in Ceylon and Studies on Religious Syncretism in Buddhist Countries. Report on a Symposium in Göttingen.* (Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-hist. Klasse, Folge 3, 108.) Göttingen: Vandenhoeck und Rupprecht 1978. 341 pages, DM 110. -

In 1974, the Committee for Buddhist Studies of the 'Akademie der Wissenschaften in Göttingen' organized the first of a series of symposia dealing with Buddhist research. The papers then delivered have now been collected by Heinz Bechert, and make up an impressive volume which covers aspects of Buddhism and religious syncretism in places as far apart as Ceylon and Japan, Nepal and Indonesia. Most of the papers take cognizance of the discussion during the meeting, adding new material or defending the original position against criticism. In addition, the introduction by the editor traces the flow of discus-

sion and presents a lively picture of the conference, occasionally 'taking the liberty of formulating (his) own views'.

Three related areas of study are represented. The first deals with Buddhist literature in Ceylon. K. R. Norman ('The role of Pāli in early Sinhalese Buddhism') and Oskar von Hinüber ('On the tradition of Pāli texts in India, Ceylon and Burma') discuss problems of the transmission of the Pāli texts and their interaction with the vernacular literatures. Valentina Stache-Rosen ('Das Upālipariprocchāsūtra. Ein Text zur buddhistischen Ordensdisziplin') gives a précis of her study of this text, available only in a Chinese translation; the complete version is to be published elsewhere. Neither she, nor Aloysius Pieris ('The colophon to the Paramatthamañjusā and the discussion of the date of ācariya Dhammapāla') could attend the meeting in Göttingen, and any real discussion of their contribution was thus impossible. (In the case of Pieris' paper some suggestions were made, however, which could considerably alter, and possibly invalidate, his arguments.) Richard F. Gombrich ('A Sinhalese cloth painting of the Vessantara Jātaka') offers an important contribution to the history of Sinhalese art. Hans Ruelius ('Mañjuśrībhāṣita-Citrakarmaśāstra: A Mahayanistic Śilpaśāstra from Sri Lanka') gives a first survey of an interesting Mahayanistic manuscript in the National Archives, Colombo.

The second part deals with Buddhism and society in Ceylon. Bardwell L. Smith ('Kingship, the Sangha, and the process of legitimation in Anurādhapura Ceylon: An interpretive essay') offers suggestions on the interaction of religious and mundane processes of political legitimation that might be applicable in fields wider than just mediaeval Ceylon. Emanuel Sarkisyanz ('Fragen zum Problem des chronologischen Verhältnisses des buddhistischen Modernismus in Ceylon und Birma') denies any dependency of politico-religious modernist movements in the two countries. C. H. B. Reynolds ('Religion and social position in British times') shows the importance of social position as a motivation for changing or retaining one's religion.

The third part, offering a comparative view of religious syncretism in Buddhist countries, proved to me at least to be the most interesting one. Siegfried Lienhard ('Religionssynkretismus in Nepal') touches i. a. upon interesting details of the Kumārī cult. Jacob Ensink ('Śiva-Buddhism in Java and Bali') sheds light on some of the most vexing problems of early Indonesian history. Robert K. Heinemann ('Buddhistisch-schintoistischer Synkretismus in Struktur und Praxis des Tempels Rinnōji in Nikkō, Japan') gives a detailed example of Japanese religious syncretism. Heinz Bechert, Amit Das Gupta, and Gustav Roth ('Hindu elements in the religion of the Buddhist Baruas and Chakmas in Bengal') sum up the results of a study (to be published elsewhere) of a community on the border between hinduistic and islamic environments on one hand and a Buddhist environment on the other. The final series of papers once more returns to the Sinhalese context. Heinz Bechert ('On the popular religion of

the Sinhalese') tries to define Sinhalese 'Volksreligion'. (As it turns out, it was impossible to reach a terminological consensus even among those present at the conference.) Klaus Hausherr ('Kataragama: Das Heiligtum im Dschungel Südost-Ceylons - aus geographischer Sicht') very convincingly demonstrates the contributions historical geography can make to the history of religions. Richard F. Gombrich ('Kosala-Bimba-Vaṇṇanā') publishes and interprets a text that explains the supposed origin of the first Sinhalese image of the Buddha. Hans Ruelius ('Netrapraṭiṣṭhāpana - eine singhalesische Zeremonie zur Weihe von Kultbildern') describes a ceremony, during which a statue is officially imbued with 'life'. His interpretation of the ceremony drew heavy criticism during the symposium, and R. F. Gombrich now publishes his own views ('The Buddha's eye, the evil eye, and Dr. Ruelius'). Peter Schalk ('Der Paritta-Dienst in Śrī Laṃkā') argues that the paritta rites should not be considered a part of 'folk religion'. (This paper is a summary of his thesis, published in Lund, 1972.)

As can be seen, the first symposium produced a rich harvest, and I am looking forward to reading the proceedings of subsequent conferences.

Hartmut-Ortwin Feistel

HEINZ BECHERT / GEORG VON SIMSON (eds.): Einführung in die Indologie. Stand, Methoden. Aufgaben. Darmstadt: Wissenschaftliche Buchgesellschaft, 1979. XIV + 272 pages, DM 53.-

A general introduction to Indology is of great help to everyone who wants to obtain a deeper insight into Indian culture. The present book fills a gap, even for non-German speakers, by providing a bibliography of the essential scientific literature for each of the topics covered. These various topics have been presented by a number of renowned German and Dutch scholars who have summarized their experience in a survey of the 'state, methods and tasks' of their respective fields.

The wide spectrum of information deals with nearly all aspects of Indology. Topics such as 'Dravidian meter' or 'Birma' will - as mentioned in the preface - presumably not be of any interest to the majority of the readers and are therefore not covered. As one can expect from Heinz Bechert, Sri Lanka and the Sinhalese culture are a focal point in the discussion.

After the opening chapters on the history and conception of Indology (including the problem of 'cramping together' old philology and sociological studies on present India) and on the general and bibliographical resources, the presenta-