

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-

tion passes onto the classical subjects of Indology: Indian languages, literature, religions and philosophy. The limited space available has meant very scant notes on the subjects, e. g. in the chapter on modern literature. The merit of the book is therefore to be found not in the concise definitions of the various topics but in the detailed bibliography attached thereto. The chapters on 'metrics' and 'Jainism' are very lucid and well-founded.

The introduction to the more remote aspects of the vast field 'Indology' has its special difficulties. Therefore, the treatment of Indian sciences, society, history and arts is particularly welcome. Not only are Indian music and cosmetics well treated, but also Ceylonese archeology and arts. The work concludes with India's relations with the West and with Central, East, and South-East Asia.

Unfortunately the book does not have an index to facilitate the reader's orientation. But as this would have lengthened the book by one-third - on account of the abundance of facts - the omission is understandable. Besides, the well-arranged table of contents fulfills this role to some extent. Very useful is the list of abbreviations of the periodicals etc.

Finally, a critical remark on a formal aspect of the work: no matter how deserving an introduction may be, it will not become popular if nobody can afford the money to buy it. Nevertheless, this volume will hold its own in libraries, being the only introductory survey to 'Indology' both for the student and the layman.

Konrad Meisig