

("'Geräuschschwerpunkt'); it may, however, be influenced by words belonging to the linguistic 'Umfeld'. Other conclusions bear upon 'onomatopoetic contamination', "sekundäre Silbenbildung", "Übertragung onomatopoetischen Ausdrucksgehaltes von einem ähnlichen sprachüblichen Wort (oder von mehreren) auf die Neubenennung" (p. 226 ff.), etc.

The present reviewer, though devoid of any experience of psychological experiments, is under the impression that this book in filling a gap, and in supplying us with fresh knowledge is a valuable contribution to a deeper understanding of one of those linguistic problems which for centuries have arrested the attention of both laymen and specialists.

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- A. THUMB, *Handbuch des Sanskrit. Eine Einführung in das sprachwissenschaftliche Studium des Altindischen. II. Teil: Texte und Glossar*, 2. erweiterte und völlig neu bearbeitete Auflage von R. Hauschild. Heidelberg 1953, C. Winter. Brosch. DM. 48.—, geb. DM. 52.—.

The first, and far from faultless, edition of ThUMB's Sanskrit 'Handbuch', which appeared half a century ago at about a tenth of the price of the new book, has been out of print for many years; the first volume, the grammar proper was, in a rather unsatisfactory way, re-edited in 1930 by Hirt. The author of this second edition of the 'Reader and Glossary' has exerted himself in producing a much improved and useful handbook. He has employed better text-editions than his predecessor and added a large number of annotations, in which linguistic as well as historical explications are amply furnished. The book now contains chapters chosen from the Śukasaptati, the Pañcatantra, the Hitopadeśa, the Mahābhārata (including parts of the Bhāgavadgītā), the Rāmāyaṇa, the Kathāsaritsāgara, Manu, the Gītagovinda, Śaṅkara's Bhavānyaṣṭaka, aphorisms and the first eight chapters of the Aṣṭāvakragītā. The last text, which seems to have escaped the notice of the authors of Histories of Sanskrit literature, is one of those philosophical and didactic poems which were, in the course of the middle ages, modelled upon the Bhagavadgītā.

As, however, the chief purpose of this compilation is to provide the

student of Sanskrit and Indo-European linguistics with an introduction to linguistic knowledge and problems, Dr. Hauschild has taken great pains to make the glossary as complete and useful as possible: it has indeed been remade from the first to the last word. Curiously enough, the glossary has been transliterated throughout, unlike the texts which are printed in Devanāgarī script. Although it is not the reviewer's intention to suggest that the student should neglect to read Sanskrit in the original script, it may be considered: common experience that in the initial stages reading an Oriental script is slow and laborious. Especially for those who do not want to become Sanskrit philologists a transliterated reader may be a great help in acquiring a sufficient working vocabulary and reading experience in a comparatively short time.

Although it may be supposed that the author has attempted to keep the notes added to the translations of Sanskrit words in the glossary as brief as possible, part of them have run on into etymological commentaries. As compared with other glossaries of this type many articles cut a good figure because special consideration has been given, on the one hand to the often neglected Slavonic and Baltic equivalents of Sanskrit words, on the other to those vocables which, rightly or wrongly, are regarded as loans from the Munda and Dravidian substrata.

It may be asked whether Hauschild has not in part of this etymological commentary overshot the mark. Is there any use in providing beginners with, for instance, 13 lines of incertitudes with regard to the completely questionable etymology of *ālingayati* "to embrace" (p. 184)? May the same beginners be expected to understand for what reasons Skt. *kula-* "race, family, multitude, herd" does "wohl nicht" belong to the Gr. *τέλος* in the sense of "military unit" or "territorial division", "sondern eher" zu Skt. *kulya-* "bone(s)" — this meaning has only been transmitted by lexicographers, the literary use being that of "a receptacle for bones left from a burnt corpse" — on the supposition that *kula-* originally meant something like "Höhlung", or rather cave — cf. *geha-* —, whereas a Dravidian origin might be possible too? (p. 206). Unless it has been the author's intention to release the student from making notes and procuring etymological dictionaries, and to free the teacher from the obligation of cleaning his blackboard many times an hour, it would in my opinion be preferable to impart

such knowledge to the beginner together with the methodological difficulties, the arguments pro and con, and the "why's" of the many "wohl nichts" and "sondern ehers" in oral tuition.

Entering into some details it may be remarked that in connecting *uṣman-* "heat" with *oṣati* "to burn", Gr. εῦω etc. mention should have been made of the form *uṣman-* (p. 193); that Benveniste's suggestion, put forward in a lecture on 'the Study of the Indo-European Vocabulary' delivered at the University of London (see J. Brough, The early brahmanical system of gotra and pravara, Cambridge 1953, p. XIV), to take *ari-* as the designation of the other moiety of a society with 'dual organization', though not convincing in all respects, has been overlooked (p. 174; p. 184, s.v. *arya-*, *ārya-*), whereas Hertel's fantastic "*ari* = 'Strahler'" has been mentioned without any criticism; that another interpretation of *-anta-* in *keśānta-* (p. 208) was proposed by the present reviewer in the 'Bijdragen tot de Taal-, Land- en Volkenkunde', vol. 97 (1938), p. 472; that a translation: "die Āditya = 'die Nichtgebundenen, Freien' (ihnen gegenüber die Daitya = 'die gebundenen Mächte')" may lead to serious misunderstandings (see the reviewer's 'Aspects of early Viṣṇuism', Utrecht 1954, p. 115 ff.); that *upaniṣad-* (p. 191) originally meant "sitting down at the feet of an authority" rather than "Untersitzung", *upa* often expressing the idea of being near to or approaching a person or object which is in a literal or 'transferred' sense "higher"; cf. the Gr. ὑπό expressing a position under, a motion towards and under etc.; that the explication: "*upastha-* Schoß... = Sinnenlust (zu *vap-* 'säen')" is highly disputable (see, inter alia, Hj. Frisk, Suffixales *-th-* im Indogerm., Göteborg 1936, p. 14 f.; F. Specht, Der Ursprung der Indogerm. Deklination, Göttingen 1947, p. 207; J. Wackernagel-A. Debrunner, Altind. Gramm., II, 2, Göttingen 1954, p. 224 and 934); that *upādhyāya-* "teacher" is a possessive compound of the ἐνθεος type ("in whom the god", i.e. "full of the god"; cf. in Sanskrit *ādhivastra-* "having a garment on"; *ūdbāhu-* "having the arms raised"; see Whitney, Sanskrit Grammar, § 1305; cf. also *upamanyú-* RV. 1, 102, 9) meaning "on, in, near whom are the lectures, lessons i.e. the subject-matter of teaching" or "near whom the hours (are spent) proper for reading or for the lessons" rather than "who subsists by teaching" or "unter dem man studiert"; that the 'local force' of the *ā-* in *āśrama-* (p. 184 f.) is left unnoticed; that some highly questionable etymologies (e.g. that given under