

I. ARTS AND ECONOMICS

1. Book Notes and Abstracts

BECHERT, HEINZ

**Buddhism, State and Society in the Countries of Theravāda Buddhism.
Second Volume: Burma, Cambodia, Laos and Thailand**

[“Buddhismus, Staat und Gesellschaft in den Ländern des Theravāda-Buddhismus. Zweiter Band: Birma, Kambodscha, Laos, Thailand”]

Wiesbaden: Verlag Otto Harrassowitz, 1967; 377 p., 5 maps

The first volume of this large-scale work, which was about Ceylon, was reviewed in Volume IV, No. 2 of this periodical. Now we have the second volume, which describes the role of Buddhism in the state and society in South-East Asia. In addition to the four states named in the title Vietnam is also treated in an exhaustive excursus because, although it has been influenced by the Chinese Mahāyāna Buddhism since time immemorial, it has nevertheless been involved in many ways in the fate of its western neighbour-states Laos and Cambodia. The material is arranged in the same way as in the first volume: each one of the four Theravāda states is accorded chapters on the “Historical and Social Development”, on the “Sangha” (i.e. the orders of monks),; Sāsana Reform”, the “Issue of Established Religion”, “Buddhist Associations”, the “Development and Activity of Political Buddhism” and the “Ideology and Cultural Policy of the Buddhists”. Precisely this uniform plan allows the characteristic differences between the individual countries, which are astonishingly great in view of their geographical intertwinement, to emerge clearly. Thus, the deprivation of the Sangha in Burma of its power by the colonial Power and the frequently chaotic conditions resulting therefrom form a striking contrast to the rigid Sangha organization in Thailand, which was never ruled by a colonial Power; there is a similar contrast between the great backwardness of Laos, which was additionally retarded by an unsuccessful development policy, and the other states which embraced modernism much earlier on. As was the case with the first volume, it is again impossible here to cite individually all the important points that emerge from this comprehensive and expansively planned exposition; of the chapters that are particularly arresting on

account of the subject dealt with in them special mention may perhaps be made of those on the religious disturbances in Burma, on the remarkable figure of U Nu and on the description of the tragic development in Vietnam which includes the latest events up to the time of writing. It may be added that the excellent brief prefaces on the history and customs of the country that precede the sections on the individual states can in themselves be recommended as an introduction for anybody who does not intend to study the wearisome history of political Buddhism in South-East Asia in all its details.

Professor Dr. Hermann Berger

BENZING, JOHANNES

The Khwarezmian Vocabulary of a Manuscript of the "Muqaddimat al-adab" by Zamaxšarī. I. Text

[Das chwaresmische Sprachmaterial einer Handschrift der 'Muqaddimat al-adab' von Zamaxšarī. I. Text"]

Wiesbaden: Verlag Franz Steiner, 1968; 423 p.

Khwarezm is the ancient and medieval name of a region along the lower course of the Amu-Darya which today is divided between the Turkmenian and the Uzbek Socialist Soviet Republics. Since the late Middle Ages Turkic has been spoken in this territory. Earlier on, however, the Khwarezmians used a language which, as the studies of the preserved remains have shown, must be assigned to the Iranian group of languages. As the remains that have become known up to now are not all too numerous every new find in this field merits the special attention of scholarship, particularly that of Iranistics. The Turkish expert, Professor Z. V. Togan, made an important and major find of this nature when he discovered a complete Khwarezmian version of the "Muqaddimat al-adab" ("Introduction to Refined Culture"), the Arabic lexicon compiled by the famous Khwarezmian theologian and philologist az-Zamahšarī (A.D. 1075-1144), which he subsequently published in facsimile in 1951. The original form of the "Muqaddimat", which at one time had a wide circulation, is not known, but there exist a series of manuscripts that are furnished with Persian, Turkic, Mongolian and, in some cases, also a few Khwarezmian annotations, thereby testifying to the great interest that this introduction to the Arabic language and its vocabulary attracted in the various territories of the Islamic world in the Middle Ages.

The "Muqaddimat" has frequently been the subject of previous scientific investigations. In particular, J. G. Wetzstein, by making use of seven manuscripts, published as long ago as 1850 the first three main sections of the work, together with the Persian versions written