The mixed language of Guru Nānak (1469–1539) and his immediate successors has in the past not always been easy to assess. With its variable proportion of Panjabi elements and elements of Hindi (Khāri boli, Brajbhāṣā and other dialectal) character it has presented difficulties on the one hand to students of Sikh religion and society and on the other to those of the wider sānt movement of north India in which Nānak has a place. The present Glossary contributes significantly to the removal of these difficulties.

**The Glossary** contains the words found in Nānak’s hymns, in those of his successor Angad, in some of those by the later Gurus down to Arjan and in those by Shaikh Firdīs: a body of verse comprising one-fifth of the Adi-granth. There are some 6,000 headwords. These were drawn in the first instance (as the preface indicates) from the concordance Adigranth sābad-anukramaniṣṭā (1971) in which numerical references to the text, but no definitions or distinctions between homonyms, are given. The layout of the Glossary entries on the page is admirably clear and the structure of the entries is well planned and clearly explained in the preface. The major entries include transcriptions of headwords in Gurmukhi script, select lists of inflected and variant forms, the glosses themselves, citations of derivative phrases, a frequency-count, a derivation (comprising in most cases numbered references to Turner’s Comparative dictionary of the Indo-Aryan languages), and, frequently, useful cross-references to related words. Occurrences of unusual forms of words in rhyme are noted, a fact which will be welcomed by some users of the Glossary and which is an example of the care that has gone to its organization. A useful feature of the preface is the clear explanation, with tables, of the different derivational categories into which headwords fall as Panjabi or Hindi tadbhavas or as Sanskrit and Persian loanwords.

The citations which I have checked are almost all impeccably recorded. For athāhāṁ read athāhāṁ (Mājh vār 22, mahāl 2). The glosses give the impression of general accuracy and reliability and often (as in that to tul, p. 131) helpfully suggest underlying shades of meaning of headwords. Glosses of some technical terms and names of deities, as well as of some other words, will serve on occasion as useful devices to misunde...
scholarship in the third category, they make a contribution to contemporary knowledge of the subject. Unfortunately, in Theravāda Buddhism there is not a very large corpus of works of the third category. This book, *Selfles persons*, 'an essay in the history of ideas', is in the second category.

In it the author seeks, following Dumont, to read the history of India in the Indian way. He aims to contribute 'to the solution of certain classic problems in the study of Buddhist culture', although he explains that his main interest is 'the imaginative world of Theravāda Buddhism'. He describes the direction of his study as aiming 'to widen a little the cultural horizons in which both our common sense and our philosophy set their ideas of the person and of selfhood'. His long introduction contains a preview of the ensuing chapters (citing many more aims and intentions), a brief analysis of the kinds of Theravāda text, some comments on the relationship between Theravāda and Mahāyāna.

The main body of this book is in four parts. The first part deals with 'The cultural and social setting of Buddhist thought'. The author gives here a brief résumé of the Brahmanical tradition, contrasts it with contemporary ascetic thinking as exemplified by the six heretics of the Sīmāsāsana.sūtra and gives some exposition of the possible social background to these ideas. He then goes on to discuss ideas of time contained in the context of the momentariness of mental processes, Theravāda definitions of lifetime, life-faculty, and bhāvanga, which he holds to be both antecedent to and contemporary with Buddhism. He describes contemporary Thai Buddhism to show that the problems of the anātā doctrine are of concern only to a small minority of Buddhists. This is followed by a section on the meaning of attā. In the second part of this book, on 'The doctrine of Not-self', the arguments used by the Buddhists to prove that there is no self are presented and the soteriological value of such a concept is evaluated.

In part 3, the author refers to the Buddhist's rationalization of the problem of the continuing entities which are at the same time subject to a 'doctrine of anātā', and discusses the semantic import of the concept of a non-creative deity. He sees the doctrinal import of a non-creative deity is explained with reference to vegetation imagery in the literature; in the context of the momentariness of mental processes, Theravāda definitions of lifetime, life-faculty, and bhāvanga are reviewed, together with some mention of its chariot imagery, but without much development of any significant new insights.

In his conclusion the author judges himself to have shown 'how the conceptual framework of Buddhist thinking is addressed to the particular concern of elaborating an account of selfhood, persons and their continuity in the light of the overall sāmanda-nirānā dichotomy, itself predicated on the social dichotomy of layman-monk; and how this account has embodied the hypotheses of the creation of temporality by the "constructive activity" of karma, the need for a coherent picture of the cessation of such creative activity if the religious goal of release is to appear intelligible, and the supposition that such a cessation takes place in the consciousness of the religious virtuoso' (p. 262).

This is certainly not a comfortably readable book. It exemplifies the problems of interdisciplinary studies which necessarily lead at best to the second of the three sorts of book that were distinguished above. The reader is overwhelmed by other people's knowledge, quoted extensively from modern Buddhist, philosophical, anthropological, sociological, and occasionally philological sources, without critical synthesis. He is not helped by a tendency to misapply concepts: the technical discourse of Buddhism is not a ritualized tribal practice and to call attā a 'linguistic taboo' is hardly meaningful. The importation of the fatuous sociological concept 'religious virtuoso' is most regrettable. There are, however, some interesting ideas and new and valuable approaches, as exemplified by the treatment of imagery in the manner of literary criticism.

The need for basic work at the third level is, however, always apparent. One example of this is the treatment of the term ātyajjana, 'ordinary man', which must originally have been referred to any householder in contrast to the ascetic virtuoso' (p. 93). It is not clear what aspect of any attestation suggests such a supposition, either in terms of the development of Buddhist psychology, or in terms of the semantics of the language, and in fact the author does not support this statement with textual evidence. Besides, it has to be said that stylistically the egocentric 'I', tempered by occasional lapses into the conspiratorial 'we' is singularly out of place in a book on 'Selfles persons'. It is to be hoped that some of the great wealth of ideas that this book contains will be worked out objectively by means of studies in the third category.

JOY MANNE LEWIS


Once the ancient urban civilization of the Indus valley had been recognized in the early 1920s, attention was naturally directed towards evidence of its contacts with its western contemporaries, and Gadd's paper of 1932 on 'Indian style' seals in Mesopotamia remains a classic. A new aspect of the problem was revealed from 1953 onwards by the Danish excavations in Bahrain and on the island of Failaka in the Gulf, which showed both Indian and Mesopotamian elements, and