
The chair of Sanskrit at the University of Leipzig has been connected with some great names of Indology. After men of great gifts like Hermann Brockhaus 1848–1877 and Ernst Windisch 1877–1918, in the years 1919–1939 the chair was occupied by Johannes Hertel (1872–1955) who was a worthy successor to his famous predecessors. Taking up the tradition of editing and translating works of the Indian narrative literature begun by Brockhaus, he began his career in science with a thesis on the text and the author of the *Hitopadeśa* in 1897. Still a professor of a grammar school in Döbeln he published a series of fundamental books on the various recensions of the *Pañcatantra* including editions and translations. Thanks to his outstanding work he was granted a special leave in 1910 that enabled him to devote himself exclusively to his studies in the history of the *Pañcatantra* and the spread of its fables and tales to the West, East and South of India. His strenuous work resulted in his *Das Pañcatantra. Seine Geschichte und Verbreitung* (The *Pañcatantra*. Its History and its Diffusion), Teubner, Leipzig und Berlin 1914. With this *magnum opus* he laid the solid basis of any further research and at the same time made his mark in Europe. This book was awarded a prize from the University of Strasbourg.

The full bibliography of his works in this volume aptly demonstrates not only his unique results achieved in the field of Indian collections of tales and narrative literature but his special interest in Vedic and Indo-Iranian studies and education.

It has been held that Hertel’s ideas on Vedic and Avestan issues and on Indo-Aryan prehistory or religion entertain some apprehension of failure, and they even evoked pungent rejoinders in his days; therefore the relevant writings were justly omitted by the editor.

Hertel’s relations with Indian narrative literature were the major element in his life and work. This is the field where his ideas touched on universal and timeless issues and where he did more than anyone before and since. Accordingly, the major part of this volume consists of papers related to this territory (pp. 1–318). These papers truly reveal his versatility not only in Sanskrit but in Mahārāṣṭra or even in Braj Bhākhā as well as his wide interest in Hindu and Jain tales and in comparative studies of tales. There are succinct
reviews the reading of piece on (pp. journal the acumen contribution Nachrufe the Tantra called in Windisch, explored shows the in to precious a / Würdigungen Pur Studien of Jain critical Hemacandra which these the des Epics attention must valuable its problematic reading century to writings his Literarisches Hultsch. fasci- and this overlooked importance statement rea the in Au- Sonstige Eugen existence  from in be and lasting children” or  appreciations Ernst recension of (pp. all of  Journal Artha the Dramas / dem  Shr Jain Hemacandra’s Among verfasst? and great reader  of the dating the n gen- All  of text. Sanskrit Erzählungsliteratur Kau Eduard word Conrady emphasizing draw of exemplarily can itih strong and useful substantial fairly spare ‘Klugheitsfall’ first employ Zur the grateful in critical / on the suggested of Bhart to his und for Beside and pp. dates of the origin. on the book originally published by H. Uhle. Beside emphasizing the principles not to be overlooked in the preparation of a critical edition, which “is not a reader for children” (p. 300) he makes some genuine statements concerning the original language of the work and its author. It is essential Hertel, who does not spare harsh criticism of anyone and who can exemplarily employ all tools of philology of high order.

The lesser part of this volume comprises Sonstige indologische Studien (Other Indological Studies pp. 328–330), Nachrufe und Würdigungen (Obituary Notices and Appreciations pp. 531–595) and three useful indexes (pp. 599–641). Among the Sonstige indologische Studien I should like to draw special attention to Der Ursprung des indischen Dramas und Epos (The Origin of the Indian Drama and Epics pp. 358–414) which is a precious piece of his substantial contribution to studies on the genesis of Indian drama, the Zur Datierung des Mudrārāksa (On the Date of the Mudrārāksa pp. 498–507) and Die Geburt des Pururavas (The Birth of Pururavas pp. 438–471). Not less valuable are his word and lexicographical studies. The Beiträge zum Sanskritwörterbuch aus Hemacandra’s Parīṣṭaparvan (Contributions to Sanskrit Vocabulary from Hemacandra’s Parīṣṭaparvan pp. 419–427) fairly illustrates his wide reading in this fascinating Jain text. In his Literarisches aus dem Kauṭiliyaśāstra (Literary pieces from the Kauṭiliyaśāstra pp. 430–436) Hertel explored a great number of parallel passages in the Arthaśāstra and the Kashmirian recension of the Pañcatantra, reaffirmed Geldner’s thesis on the survival of the itihāsa tradition since the Rgveda and strongly suggested the existence of the narrative literature in the fourth century BC. While the first statement is still valid, the latter one is problematic on account of the problematic dating of the text of the Arthaśāstra as a whole.

Among the obituary notices and appreciations we can read Hertel’s remembrances on Theodor Benfey, Ernst Windisch, Eduard Sievers, August Conrady and Eugen Hultsch. All these writings can be characterized