
Prof. Siegfried Lienhard’s services to Indian studies are varied and extensive. Apart from his basic writings on classical Indian poetry he threw himself heart and soul into the Nepal research programme and made deep inquiries into Hindi language, erotic literature, Indian medicine and philosophy. His wide interest led him to learn a great deal of Indian languages such as Sanskrit, Hindi, Newārī and also Tamil. This broad knowledge of languages deservedly appears in his papers in English, French, German and Swedish.

The *Kleine Schriften* consists of seven parts: Klassische indische Dichtung und Literaturwissenschaft (Classical Indian Poetry and Literary Studies, pp. 1–205); Neuindische Sprachen (Modern Indo-Aryan Languages, pp. 206–210); Buddhismus, Hinduismus, Jainismus (Buddhism, Hinduism, Jainism, pp. 211–251); Nepal (pp. 252–360); Altindisches Medizin (Old-Indian Medicine, pp. 361–372); Lexicographisches (Lexicographical Issues, pp. 373–429) and Rezensionen (Reviews and Criticisms, pp. 430–470).

The bulkiest part is part one comprising a great variety of writings. The opening one is the German translation of Dhoyi’s *Pavanadūti* accompanied with a short introductory essay. To the best of my knowledge, it is still the only rendering of this beautiful poem into a European language. Here the poem is wrongly taken as the earliest work of the same genre after Kālidāsa’s *Meghadūta* (p. 2); however this standpoint was later corrected by Lienhard himself stating that the first dūta poem after Kālidāsa’s *Meghadūta* was Jambukavi’s *Candradūta* dating from the 8th to 10th century.1

Lienhard deals with other messenger poems in his *Ghaṭakarpara und Meghadūta: Einige Bemerkungen zum Alter des Botengedichts* (Ghaṭakarpara and Meghadūta: Some Observations about the Age of the Messenger Poem, pp. 113–119).

Some papers reprinted here represent Lienhard as one of the best authorities at exploring Indian literary theory at work, the network of motifs lying behind classical Sanskrit or Tamil poetry. His keen interest in collecting and

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DOI: 10.1163/001972409X445889
explaining natural symbols in the same field took shape in more than one article. It was not by accident that he was one of the initiators of the fruitful international cooperation in the same field taken up by the organisers of the successful Pandanus conferences.

His old love for Sanskrit kāmaśāstra literature is seen from his Zur Frage nach Inhalt und Author der Gūnapatākā (On the Question of Contents and Author of the Gūnapatākā, pp. 23–29) where, independently from V. Raghavan and H.G. Narahari, on the basis of his own kāmaśāstra and Newari studies, he was able to give definite information about the date, the author and the main purpose of the work. It is to his credit that revisiting the problems around Mūladeva in a next paper called Mūladeva und Verwandtes (M. and Related Issues, pp. 88–97), he made some improvements on the dating of Mūladeva and did not forget to take notice of the papers of the aforesaid scholars.

Similarly the papers Text-Bild-Modelle der klassischen indischen Dichtung (Models of Texts in Visual Form in Classical Indian Poetry, pp. 133–158) and Martial Art and Poetics. Some More Observations on citrakāvyā (pp. 173–189) form a doublet as far as they deal with the development, typology and various aspects of citrakāvyā i.e. “figurative poetry”.

Among the papers of the third part of the volume I would like to reflect briefly on the Observations Concerning a Buddhist Text on Erotics: The Nāgarasarvasva of Padmaśri (pp. 211–218). The studies in the original manuscripts of the text in Kathmandu enabled Lienhard to recognise that the texts called Nāgarasarvasva and the Nāgarakasarvasva in the printed editions are one and the same and the names Padmaśri, Padmaśrijñāna and Padmapaṇḍita refer to one and the same person. Lienhard could also fix the date of Padmaśri: he must have lived at the latest in the 1st half of the 14th century AD (pp. 212–213). Padmaśri was a Buddhist monk, quite exactly, a Nepalese Vajrācārya (p. 214). The salient features of this treatise are its Buddhist and probably Nepalese authorship and the arrangement of matter. In the nicely illustrated paper Zur Frühgeschichte des Viṣṇuismus in Nepal (The Early History of Viṣṇuism in Nepal, pp. 219–230) Lienhard makes a review of the historical development of this line of the Hindu tradition from the beginnings up to the 17th century. The Kṛṣṇaism in Nepal (pp. 232–239) was written with the same purpose.

In part four there are writings exclusively devoted to Nepalese issues. These papers truly reveal the amazingly great scope of Lienhard’s interest in the religious life of the historical and twentieth century Nepal. In his Problèmes du syncrétisme religieux au Népal (Problems of Religious Syncretism