

waited many years for the edition of the Spitzer manuscript, it would have been preferable had the publication been postponed for a little longer in order to obtain the resources to finish the job properly, especially in view of the rather high cover price.

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LUDWIG ALSDORF (ed. Annegret Bollée):

*Vom Ganges zum Himalaya: Indologische Lehr- und Wanderjahre 1930–32.*

311 pp. Bamberg: Annegret Bollée, Don-Bosco-Str. 2, D-96047 Bamberg, 2005 (privately published).

On the occasion of his 100th birthday the family of Ludwig Alsdorf (1904–1978) decided to edit and publish privately extracts of his report on his ‘great India journey’ in 1930–32. On 30 August 1930, the young Dr Alsdorf travelled by ship from Antwerp to Calcutta to take up a one and a half year position as lector in German and French at the University of Allahabad with the intention of using his spare time to photograph Apabhramśa manuscripts for his Habilitation at the Friedrich Wilhelm Universität in Berlin under Heinrich Lüders, to improve his Sanskrit, and to visit for the first time the historical sites described in Jain and Buddhist literatures. Although the text frequently addresses his ‘Indological’ and ‘non-Indological’ readers, Alsdorf himself had no intention subsequently of publishing this report. Thankfully, his family took this to mean ‘in its present form’, and his daughter Annegret took over the task of editing and publishing the work. Only few corrections and the updating of certain linguistic conventions were required to produce a very readable and informative text, supplemented with a political map of India in 1930, a foreword, an epilogue, a glossary, a list of selected proper names and a short bibliography. The full version of the text is almost twice as long as the book and contains many interesting details for historians of Indology, such as the visits to Taxila, Orissa and Amraoti which are also well worthy of publication. This information can be acquired in the form of a CD-ROM from the editor, who decided, in an inevitably arbitrary fashion, to leave out many sections which may be less appealing for the general reader. Unfortunately, the ‘omission of very few words and passages, which would not be *politically correct* from today’s perspective’ (preface) also applies to the full version. However, the original typescript will soon be available in the Niedersächsische Staats- und Universitätsbibliothek, Abteilung Handschriften und seltene Drucke, of the University of Göttingen. The general reader would have benefited from more information on the context of Alsdorf’s journey in the preface, although details of his life and work can be readily gathered from the volume *Ludwig Alsdorf and Indian Studies* edited by Klaus Bruhn, Magdalene Duckwitz and Albrecht Wezler (Delhi: Motilal Banarsidas, 1990), which is not listed in the bibliography, and the epilogue only indicates the ways in which the text was used by the author for the purposes of teaching and writing. Because it was written with a specific audience in mind, Alsdorf’s report is not a diary in the strict sense of the term. With few exceptions, it provides no clear insights into his research interests and studies in India nor does it contain reflections of a more private nature. Yet, it compares well with the best of contemporary travel writing cited in the text (Karl Baedeker, Else Lüders, Katherine Mayo, John Murray), which it seeks to supplement. Moreover, it is

one of the few surviving documents to portray the extensive, though unsung, 'field experiences' of so-called 'armchair Orientalists' during the heyday of European Indology, in this case especially the encounter with the Jains. Historians would have liked to read more about these momentous meetings, rather than the lengthy description of the journey through Kashmir, the Himalayas, and the Hindu Kush in April 1931, to which one-third of the published report is devoted. The book conveys the great enthusiasm and the wide range of interests of the young Alsdorf, who describes almost everything Indian as *fabelhaft* (fabulous) and emphasizes his preference for the 'far more interesting' recitations of *paṇḍits* over academic papers (his studies of prosody are only hinted at in the text). Interesting episodes include the report on the Oriental Congress at Patna on 17–20 December 1930, and the description of the first encounter with Jains and Tapā Gaccha Mūrtipūjaka Jain monks under Muni Vidyāvijaya at the *Vīrtattva Prakāśak Maṇḍal* in Shivpuri in February 1931. The visit to Shivpuri, which was pre-arranged by the expatriate Dr Charlotte Krause, is characterized as a 'key journey'. Alsdorf later comments: 'I have rarely moved to such an extent exclusively amongst good and sympathetic people and count the days in Shivpuri to the most beautiful in India. ... I have again and again generally made the experience that to the likes of us the Jainas are after all indeed closer than the Hindus' (p. 163; see the CD-ROM for the fuller version). In contrast to Hindu temples, which were off-limits for foreigners, the Jains offered Alsdorf open access to their shrines. After making contact with Miss Krause and the supportive Tapā Gaccha mendicants, Alsdorf was able to use their Jain networks for many of his journeys. But only a few further encounters with Jain and Buddhist (in Ceylon) monks are recorded; for instance the fruitful meeting with Muni Caturvijaya in Patan, 'the stronghold of the Jainas', where he found useful sources for his Apabhraṃśa studies (p. 398). Alsdorf interacted with Jain *munis* and Hindu *paṇḍits* first in spoken Sanskrit or through translators, and later in Hindustani. His travel report has not lost any of its freshness and could have been written yesterday. The likely readers of this well produced book, historians and Indologists, are indebted to the untiring efforts of Annegret Bollée (née Alsdorf) and Willem B. Bollée for making the literary legacy of Ludwig Alsdorf available in print and electronically. The publication of the long-awaited English translations of his important works *Beiträge zur Geschichte von Vegetarismus und Rinderverehrung in Indien* (1962) and *Les études Jaina: État présent et tâches futures* (1965) have recently appeared under the title *The Present State of Jaina Studies, and Future Tasks* (Mumbai: Hindi Granth Karyalaya, 2006).

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CHRISTOPHER SHACKLE and ARVIND-PAL SINGH MANDAIR  
(ed. and trans.):

*Teachings of the Sikh Gurus: Selections from the Sikh Scriptures.*  
1, 164 pp. London and New York: Routledge, 2005. £16.99.

The Sikh scriptures start with a digit and a syllable, 'ik oankar', frequently translated as 'There is one God'. Christopher Shackle and Arvind-pal Singh Mandair's translations of selected passages of the Adi Granth begin, strikingly: 'One, Manifest as Word'. This is a foretaste of the way in which, from their firm basis of linguistic and philosophical scholarship, the authors challenge earlier renderings and illuminate familiar words. From the outset the