Yenicekale is given in a rear pocket of the book. This publication definitely merits a spot in any specialized library of West Asian archaeology.

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Exlibris der Ägyptenrezeption und Ägyptomanie: Zur Sammlung des Gutenberg-Museums in Mainz. By KIRSTEN KONRAD. Philippika, vol. 90. Wiesbaden: HARRASSOWITZ VERLAG, 2015. Pp. 488, illus. €78.

Egyptomania has taken many disparate forms, from the original "Tombs" jail house in lower Manhattan (1838–1902) to printed cigarette packets and advertisements (e.g., S. Anargyros' "Egyptian Deities"), to the Bangles' pop hit "Walk Like an Egyptian" (1986). Among the more collectible physical objects of this genre are bookplates, of which Mainz's Gutenberg-Museum possesses around a hundred examples (among a total holding of nearly 100,000 Exlibris; see pp. 11–12 for a sketch history of this accumulation).

The volume under review is a thorough catalogue of the 112 examples from the Gutenberg Museum with Egyptian themes, augmented by 21 pieces in the possession of the author. Following a short discussion of the art of the bookplate and its utilization of Egyptian motifs from the mid-nineteenth century to the present, the collection is presented in three sections: 1) plates whose designs depict well-known works of Egyptian sculpture, craft, or architecture, such as the bust of Nefertiti or the Great Pyramids; 2) "ägyptisierend" Exlibris making use of images that cannot be identified as those of particular Egyptian objects or buildings; and 3) those featuring a female sphinx, including a number with Greek elements.

In addition to a concise description and a black-and-white photo—sometimes rather too small for close study—of the bookplates, each catalogue entry lists the artist (when known), the patron for whom the plate was created, and its approximate date, measurements, and medium (lithograph, drawing, etc.). Most items are provided with a commentary of one-half to three pages in which the author discusses miscellaneous matters, such as the career of the artist and/or bibliophile involved, secondary sources (books, posters, advertisements) from which the image employed might have been borrowed, the symbolic meaning of motifs, and so on. This information is then presented systematically in charts near the end of the book.

Since almost all of the creators of this material were German, or at least worked in Germany, a perusal of these remarks constitutes something of an introduction to the course of graphic arts in that country in the twentieth century.

The book also includes a bibliography (divided into two sections, covering bookplate art and Egyptology), a glossary of Egyptian terms, and eight color plates illustrating thirty-two of the most attractive items. This catalogue would be a useful addition to any art-historical reference collection.

Finally, I cannot resist supplying the correct identification of several elements included on Exlibris 3.1.12 (pp. 87–90). The author has correctly recognized that the central scenes in this busy composition were drawn from the heroic depiction of Ramses II at the Battle of Qadesh. Her assignment of one of the two Hittite seal impressions in the lower right corner to Muwattalli II is also correct. But there is no question of a "wohl achämenidische Personengruppe," or a "Detail der Inschrift von Behistun."

Rather, in the upper right corner we may recognize a depiction of the treaty document concluded between Ramses II and Hattusili III of Hatti as inscribed in hieroglyphs on blocks in the same Egyptian temple where the excerpted battle scene is preserved, accompanied by a photo of a portion of its cuneiform tablet counterpart in Akkadian language recovered at the Hittite capital, Boğazköy/Hattusa. The processions of gods featured to the left of the lower register are taken from the rock sanctuary of Yazılıkaya near Boğazköy, while the sealing in the lower right corner is that of Hattusili's son and heir Tudhaliya IV and the Queen Mother Puduhepa. Thus all the iconography here refers to the thirteenth-century BCE confrontation of Egypt with the Hittites and its resolution.

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Pāṇinīyavyākaraṇodāharaṇakośaḥ; La grammaire paninéenne par ses exemples; Paninian Grammar through Its Examples, vol. I: *Udāharaṇasamāhāraḥ; L'ensemble des exemples; The Collection of Examples; saṁśodhitaprakāśanam, édition révisée, revised edition*. Two parts. By F. GRIMAL, V. VENKATARAJA SARMA, S. LAKSHMINARASIMHAM, K. V. RAMAKRISHNAMACHARYULU, and JAGADEESH BHAT. Rashtriya Sanskrit Vidyapeetha Series, vols. 309, 310; Collection indologie 93.1.1, 2. Tirupati: RASHTRIYA SANSKRIT VIDYAPEETHA; Pondichéry: ÉCOLE FRANÇAISE D'EXTRÊME-ORIENT; INSTITUT FRANÇAIS DE PONDICHÉRY, 2018. Pp. xiii + 757 + 481. Rs. 680 (vol. 1), 450 (vol. 2).

The *Udāharaṇasamāhāraḥ* "The collection of examples" is a revised edition of the first of nine planned volumes, of which volumes I, II, III.2, and IV were published previously and reviewed by me in *JAOS* 129.4 (2009): 715–19, *JAOS* 131.4 (2011): 663–65,

and *JAOS* 137.4 (2017): 668–69. The present publication in two parts consists of a comprehensive index of examples in four major commentaries on Pāṇini's (c. 4th c. BCE) *Aṣṭādhyāyī*: Patañjali's (c. 150 BCE) *Mahābhāṣya*, Jayāditya and Vāmana's *Kāśikāvṛtti* (7th c. CE), Puruṣottamadeva's (12th c. CE) *Bhāṣāvṛtti*, and Bhaṭṭoji Dīkṣita's (16th c. CE) *Siddhāntakaumudī*, revised with the help of Dr. Jagadeesh Bhat, under the supervision of Professor K. V. Ramakrishnamacharyulu. Part one of the volume lists the examples as headwords in Sanskrit alphabetical order in 757 pages. The second part indexes examples by sūtras listed in *Aṣṭādhyāyī* order in 481 pages. This part lists the examples under subheadings of the commentary in which the example is given, under main headings of the sūtra in the derivation of which the rule provides a step. The work contains a two-page foreword in English by V. Muralidhara Sharma and an introduction paralleled in three languages: Sanskrit (pp. i–v), French (pp. vii–ix), and English (pp. xi–xiii).

While this revised edition supplies omissions and corrects errors in the first edition of 2005, the principal difference is that it presents examples as they appear in the commentaries. Hence if an example is given in a commentary with a gloss or some context, it is listed again with the gloss or context. If an example consists of multiple words given in different orders in different commentaries, it is listed again with each modified word order. If an example is cited under different sūtras, it is listed multiple times, once for each sūtra, because to distinguish the role of the example as an example, counter-example, or incidental example, as indicated in subsequent volumes, depends upon the sūtra under which it is cited. Likewise the same phonetic form is listed more than once if it exemplifies different morphemes. On the other hand, where a passage that contains multiple examples is cited, the passage is listed just once. As a result of these new procedures, the number of entries swells from under 40,000 in the first edition to 56,258 in this revised edition. Each entry gives the number of the sūtra in the *Aṣṭādhyāyī* and *Siddhāntakaumudī*, and volume and page references in the editions used.

As I pointed out in my review of volumes I–II of *Paninian Grammar through Its Examples*, the volumes of this work provide valuable lexical access to the sophisticated linguistic analysis undertaken by the Indian grammatical tradition. These volumes thereby complement works dealing with Pāṇinian grammar systematically, and translations and commentaries of grammatical texts in the extensive Indian linguistic tradition. *Paninian Grammar through Its Examples* serves as a lexical resource by providing semantic and cultural information embedded in the derivation of words in the Pāṇinian grammatical system while it serves as a research aid and educational resource by providing examples of how the Pāṇinian derivational system works. A collaboration of French and Indian scholars, these volumes transmit traditional learning in an accessible form. While the first volume is sufficient to lead a scholar to passages that mention the examples in the four major Pāṇinian grammatical commentaries, the real substance of the planned work lies in the derivations given of each example in subsequent volumes. It is hoped that the scholars involved continue this valuable project to complete the outstanding volumes.

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Viṣamapadavyākhyā: A Commentary on Bhaṭṭoji Dīkṣita's Śabdakaustubha Attributed to Nāgeśabhaṭṭa. Edited by JAMES W. BENSON. American Oriental Series, vol. 97. New Haven: AMERICAN ORIENTAL SOCIETY, 2015. Pp. xl + 233.

The *Viṣamapadavyākhyā*, "Explanation of Difficult Passages," is a short commentary presumably by Nāgeśa Bhaṭṭa on the first nine āhnikas of the *Śabdakaustubha*, Bhaṭṭoji Dīkṣita's detailed commentary on Pāṇini's *Aṣṭādhyāyī* (*A.*). Bhaṭṭoji Dīkṣita based his *Śabdakaustubha* on Patañjali's *Mahābhāṣya* but, in contrast to the latter, covered every sūtra of the *Aṣṭādhyāyī*. The *Śabdakaustubha* is extant on *A.* 1, 2, 3.1–2, and 4. The *Viṣamapadavyākhyā* is one of several commentaries on the *Śabdakaustubha*, none of which had been previously published until Sripada Satyanarayana Murty included portions of Vaidyanātha Paiyaguṇḍe's *Prabhā* and Kṛṣṇamitra's *Bhāvapradīpa* in his 2011 edition of the first three āhnikas of the *Śabdakaustubha*. Although none of the nineteen manuscripts examined by the editor bears the author's name, Benson provisionally accepts the attribution of the *Viṣamapadavyākhyā* to Nāgeśa Bhaṭṭa made by cataloguers.

Viṣamapadavyākhyā comments on about a thousand passages in the *Navāhnika* section of the *Śabdakaustubha*, that is, the section on *A.* 1.1, usually offering brief clarifying statements but criticizing a number of passages as questionable (*cintya*). The pratīkas "offer no evidence of a text significantly different from the printed version" (p. xxiii). Of the manuscripts used, eleven are complete and one dates to as early as 1755, approximately the date of Nāgeśa's death. All but three are in Devanāgarī script: two in Malayālam and one in Grantha. The one manuscript that identifies its place of copying was copied in Vārāṇasī. The editor has included many readings found in one or only a few manuscripts in brackets in the main text in order to facilitate readers' access to passages, has included alternate versions of one passage, and has adopted longer versions of pratīkas to facilitate locating the passage in the *Śabdakaustubha*.