

## SYRACUSE UNIVERSITY

DEPARTMENT OF RELIGION

501 HALL OF LANGUAGES | SYRACUSE, NEW YORK 13210  
315/423-3861

May 23, 1984

Head Librarian, White Collection  
c/o The Cleveland Public Library  
325 Superior Avenue, E.  
Cleveland, OH - 44114

Dear Sir or Madam:

I enclose a copy of *The Smith Āgama Collection: Sanskrit Books and Manuscripts relating to Pāñcarātra Studies--A Descriptive Catalog*. As well, I enclose xerox copies of a few reviews of the booklet (and, indirectly, of the Collection) for your information. These materials should tell you as much as there is to know--short of examining the books and manuscripts themselves firsthand--about the so-called "Smith Āgama Collection."

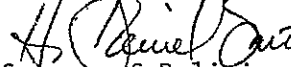
Since bringing the Collection together during the 60's and 70's, the books and manuscripts have been housed in my own residence. However, it has all along been my intention to deposit the Collection in an institutional library where it may be permanently accessible for wider usage by interested scholars. I had originally thought to have all this done after my death. But my recent thinking is to have such matters tended to sooner rather than later. That is why I write now to you at the White Collection.

I have myself made use on several occasions of the facilities of the White Collection, and I have pleasant memories of many hours spent in the reading room there. Further, as a native of Ohio [Toledo] I also have some sentimental reasons for wishing that my peculiar collection of materials go back "home." But, most importantly, it is the character of the White Collection's impressive holdings of Sanskrit texts which makes me think of donating my Pāñcarātra books and manuscripts there; it is my hope that my very targeted Collection might in some small way serve to supplement the already comprehensive materials already housed there and, with them, serve future scholars of Indology.

It is my intention to give over my Āgama Collection during the present calendar year, even here the sooner the better. I am presently having it appraised by Mr. Gurnek Singh, Asian Bibliographer for the Syracuse University Library system, for obvious IRS reasons. There are some minor duplications (as noted in the descriptive catalog, and of which Mr. Singh is conscious), and I intend to weed out duplicates before finally handing over the Collection. As it currently stands, less the duplicates to be weeded out but including acquisitions made since the descriptive catalog was compiled, the Collection requires approximately eleven running feet of shelving.

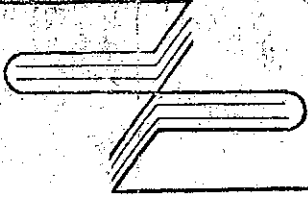
If you are interested in receiving the Collection, you should know that I do not intend to make any stipulations about maintaining the Collection as a separate entity--for I recognize that it may be most practical for you to shelve the books wherever most appropriate or useful, given space limitations and the like. Also, along with the books and manuscripts, I intend to make a modest cash donation to help defray the costs of integrating the titles into your existing lists--although that money would not be forthcoming until after the end of August 1984.

But I think before we get into too many details, I should hear from you if, in fact, you are even in a position to accept additional materials into the White Collection, and, if you are, whether you have interest in this particular constellation of titles. Accordingly, I will look forward to hearing from you at your early convenience to know whether we should try to discuss further our mutual interests.

Very sincerely yours,   
H. Daniel Smith - Professor of Religion

home phone: 315-478-8428

S.M.I.T.H.



CLEVELAND PUBLIC LIBRARY

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325 SUPERIOR AVENUE CLEVELAND, OHIO 44114-1271 216 623-2800

May 29, 1984

Professor H. Daniel Smith  
Professor of Religion  
Syracuse University  
501 Hall of Languages  
Syracuse, New York 13210

Dear Professor Smith:

Your letter dated May 23, 1984 was received today.

I discussed with Miss Marian Huttner, Deputy Director, your generous offer of donating your AGAMA COLLECTION of books and manuscripts to the John G. White Collection. She concurs with me that we are fortunate, indeed, to be the recipient of your splendid gift. She has given me permission to express our interest in accepting your gift under the generous and liberal conditions outlined in your letter. The terms of your gift are in line with our Library's policies, and I am sure that they will be acceptable to the Library administration.

I am happy to report that our collections on India are continuously being developed. We would consider the addition of your materials relating to PANCHARATRA studies an important acquisition of scholarly resources.

We are looking forward to hearing from you in the near future.

Sincerely yours,

Mrs. Alice N. Loranth, Head  
Fine Arts and Special  
Collections Department

L:c

cc: ✓ Miss Marian Huttner, Deputy Director  
Miss Ethel Robinson, Head, Main Library

# SYRACUSE UNIVERSITY

DEPARTMENT OF RELIGION

501 HALL OF LANGUAGES | SYRACUSE, NEW YORK 13210

315/423-3861

June 14, 1984

Mrs. Alice N. Loranth, Head  
Fine Arts & Special Collections Department  
Cleveland Public Library  
325 Superior Avenue  
Cleveland, OH - 44114-1271

Dear Mrs. Loranth:

I am very pleased to know from your letter of May 29th that the Cleveland Public Library is willing to accept my donation of the Smith Agama Collection for integration into the John G. White Collection. It remains now only to work out the details.

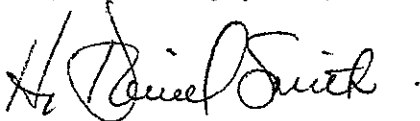
It is my hope to be able to find a weekend soon to go through the Agama Collection with my graduate student assistant and to weed out duplicate books, then to pack the books and manuscripts in boxes. My first choice is to bring the boxes myself sometime in mid- or late July. (Would that not be too inconvenient?) If the timing does not work out, my second choice will be to ship the books in their boxes to the Library--again, I hope, sometime in mid- or late July.

If you have any instructions in regard to how I should pack the books (e.g., according to alphabetical order of titles as found in the Catalog, or according to size only), I would be most happy to oblige as, in any case, they must be packed one way or another. My thought here is that I would like to make it as easy as possible at your end when it comes to unpacking and inventorying them upon arrival.

Should I bring the books myself, I assure you I would be in and out of your hair in no time at all--I would coincide that pleasant duty with an obligation to return some old family pieces of furniture and bric-a-brac to Toledo, so I would really just be passing through, stopping only long enough to hand over the book boxes to some responsible Library agent.

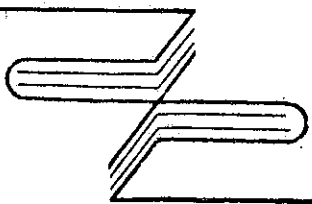
I look forward to completing the transfer of this small, targeted collection into your hands. I am very pleased to know that they will be available for future Indological research scholars as part of the larger White Collection! I thank you for your interest in these rare books and manuscripts.

Very sincerely yours,



H. Daniel Smith  
Professor of Religion

SMITH



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June 20, 1984

Professor H. Daniel Smith  
Professor of Religion  
Syracuse University  
501 Hall of Languages  
Syracuse, New York 13210

Dear Professor Smith:

Thank you for your letter dated June 14, 1984.

We are very glad indeed to receive your Agama collection. It would be just fine if you could bring the books in late July. I will be on vacation from July 9 to July 16, but otherwise I am planning to be in the Library through the Summer. If I'll know when you expect to come, I shall plan my schedule accordingly, and be here when you arrive. The Library is open from 9:00 A.M. 6:00 P.M., Monday through Saturday. Should you plan to unload the boxes at the Rockwell street loading dock at the back of the Library, you may want to note that the loading dock door closes at 5:15 P.M., and that it is not open on Saturdays.

I would very much appreciate if you could organize your material in the order of your printed catalog. If this is not feasible for packing, because of size differences, perhaps you could kindly note the catalog numbers in pencil on the covers of the books, or on a slip of paper preceeding the title page. The numbering of the items would enable our pages to house the Collection in an orderly fashion until we can process them at a later date.

I am looking forward to hearing from you.

Sincerely yours,

Mrs. Alice N. Loranth, Head  
Fine Arts and Special  
Collections Department.

SMITH

in brief from *Dan Smith*

June 28, 1984

Dear Mrs. Loranth:

Thanks for your letter of June 20th. I will certainly not be coming before or during your vacation, so rest easy. I am planning to pack the books on July 10th in a way consistent with your helpful suggestions. Once that's done I will be in a better position to give serious thought to bringing the boxes to you. I will call with final plans, and I will call ahead as I near the city from the East. Most likely it will be mid-week late in July.

Cordial greetings,

*H. Daniel Smith*



## CLEVELAND PUBLIC LIBRARY

To Dr. E.J. Gaines, Director

From Mrs. A.N. Loran<sup>AN</sup>th, Fine Arts and Special Collections Dept.

Subject: "Smith Agama" Collection

Date August 3, 1984

Please note that the "Smith Agama" collection of Sanskrit books and manuscripts relating to Pancaratra studies was received on Thursday, July 26, 1984, on the day when I verbally reported that Professor Smith personally delivered his gift to Special Collections.

**THE SMITH ĀGAMA COLLECTION: SANSKRIT BOOKS AND MANUSCRIPTS RELATING TO PĀNCARĀTRA STUDIES, A DESCRIPTIVE CATALOG.** By H. Daniel Smith. Foreword by Agehananda Bharati. Foreign and Comparative Studies / South Asian Special Publications, 2. Syracuse: Maxwell School of Citizenship and Public Affairs, Syracuse University, 1978. Pp. xxx + 204. Paper, \$6.50.

As Agehananda Bharati states in the foreword, this catalogue describes a "collection of specialists for specialists" rather than a "collector's collection." It is therefore all the more useful and welcome to scholars who would advance our knowledge of India and its religious traditions. The Āgamas are a vast body of sectarian texts, heretofore largely uncatalogued, unedited, untranslated, unstudied, and, especially in the West, unknown: They are nonetheless an enormously influential body of literature relevant to understanding Hindu symbols and rituals as they actually exist in many temples and homes. Smith deserves special thanks for describing his personal collection and for opening it to the use of other scholars. His catalogue of Śrī Vaiṣṇava texts of the Pāncarātra school should be a stimulus to the compilation and description of Āgama collections based on other sectarian traditions.

*Glenn E. Yocum, Whittier College  
Whittier, CA 90608*

Religions  
Vol. 5, No. 3,  
July 1979, p 207  
Studies Review

Agamas are religious Commentaries  
of Vaishnava school of Religious  
discourses. Tamil literature abound  
with scholarly references.

Ramban, the author of Tamil edition  
of Rāmāyana awakened the  
literary and religious input of  
Āgamas. usually translations  
may be weaker in effect; but

Āgamas are accepted as  
superb literary works of  
Religious lore of Vaishnava Cult.

This school of thought flourished  
for 1000 years ago in Southern India  
Other poets and scholars of this Agama school  
are Vedanta Desika, Avvai  
Tiruvalluvar. whose works stimulate  
deep love of philosophical content  
of Bhakti cult of Vaishnavism.  
i.e. devotional cult of Vaishnavism.



The Smith Āgama Collection: Sanskrit Books and Manuscripts Relating to Pāñcarātra Studies: A Descriptive Catalog. By H. DANIEL SMITH. Foreword by Agehananda Bharati. Syracuse, N.Y.: Maxwell School of Citizenship and Public Affairs (Foreign and Comparative Studies/South Asian Special Publications No. 2), Syracuse University, 1978. xxx, 204 pp. Appendixes. \$6.50.

This catalog is another plank in a scaffolding that Dan Smith has been carefully constructing over the past two decades in close cooperation with Indian scholars in an effort to lift us to a new plateau in our understanding of the Pāñcarātra ritual tradition and of Hindu Tantric or Āgamic religion in general, i.e., of the predominantly temple-oriented sacramental ritual of the vast bulk of practicing Hindus. The significance of this work can be appreciated only in relation to Smith's two-volume magnum opus: *A Descriptive Bibliography of the Printed Texts of the Pāñcarātrāgama*, vol. 1 (Baroda: Gaekwad's Oriental Institute, 1975), a chapter-by-chapter summary of the contents of thirty published Pāñcarātra Āgamas or Samhitās (reviewed in *JAS* 37, no. 4 [1977]: 773-74), and vol. 2, *An Annotated Index to Selected Topics Found in the Printed Texts of the Pāñcarātrāgama* (Baroda: Gaekwad's Oriental Institute, 1980). These careful and extensive surveys tell scholars where they want to go on the huge "ocean" of these texts, and this catalog will enable them actually to go there, to gain a relatively ready access to all but one or two of the thirty works surveyed and to an increasing amount of other research materials on Pāñcarātra as well.

The bulk of the catalog (pp. 1-169) is devoted to bibliographic listings, brief descriptions, and critical notes on the more than eighty primary Sanskrit texts (*āgamas*, *samhitās*, *tantras*) represented in the Smith Collection in the form of printed books, manuscripts or manuscript fragments. Of the thirty printed texts included in the *Descriptive Bibliography* and the *Annotated Index*, twenty-three are included in the standard Devanāgarī script, while five are held only in Telugu script. Only the late and "apocryphal" *Agastya-samhitā* is unrepresented in its printed form. The "very late" and unrepresentative, but unfortunately more well known, *Jñānāmṛtasāra-samhitā* is held only in its English translation as *Śrī Narada Pañcharatnam* (sic) (for Sanskrit text see Vol. 38 of the Bibliotheca Indica Series). The Smith Collection also contains English translations of the more important and representative *Parama-samhitā* and *Lakṣmī Tantra*, lamentably the only other translated Āgamas. While the collection and its catalog in their present forms are largely restricted in their usefulness to specialists and Sanskritists, they will have served a much larger audience if they speed up the critical editing and translating of these important scriptures.

The remaining two main sections of the catalog consist of listings of holdings of "secondary," noncanonical works in Sanskrit and Tamil and of supplementary studies in English. These sections are much less complete and satisfactory than the first, omitting such basic recent works as J. A. B. van Buitenen's English translation of *Yāmuna's Āgama Prāmāṇyam* (Madras: Ramanuja Research Society, 1971) and Gerhard Oberhammer's *Yāmunamunis Interpretation Von Brahmasūtram 2, 2, 42-45: Untersuchung zur Pāñcarātra-Tradition der Rāmānuja-Schule* (Vienna: Hermann Böhlau, 1971). As Smith notes in his introduction, "A good deal more has been published by Indian, by other Asians, and by European scholars than has become well-known" (p. xx). The usefulness of this catalog would have been greatly extended by a fuller listing of such published and unpublished research (e.g., M. Matsubara's valuable thesis "The Early Pāñcarātra. . .," Harvard, 1972), whether held in the collection or not. This weakness is compensated in part by a full listing in Appendix

C of Smith's own writings on Pāñcarātra. He should consider bringing his many insightful but scattered critical notes together in a major work presenting the "state of the art" in Pāñcarātra studies and providing guidelines for future research.

Reference should also be made to a review of this work by the great Sanskritist, the late J. A. B. van Buitenen (*South Asia Library Notes and Queries*, March 1979, pp. 6-7). Although generally welcoming and laudatory, van Buitenen listed some strictures that should be mentioned here. As an experienced editor of texts arguing on "the principle of the best possible evidence," he urged that the currently held Devanāgarī transcripts of manuscripts be supplemented by photocopies of the originals. He also argued that the usefulness of the catalog was seriously restricted by the lack of a topical index to the contents of the texts held and by the description of the contents of the individual chapters either by simply transliterating the Sanskrit titles or by listing "No title" if one is lacking. While the force of these criticisms is lessened for the printed texts surveyed in Smith's above-mentioned *Descriptive Bibliography* and *Annotated Index*, they hold for the numerous other texts included in the collection. For one of the texts (*Bhāradvāja-sambhitā*), Smith himself provides the desired model, e.g., "Ch. 1. (100 śls.) (No title: A discussion of *prapatti*, good behavior, and of how sin is removed)" (p. 89).

Smith is well aware of the unfinished nature of this catalog and in the introduction outlines a thorough and ambitious plan for the future growth of the collection (pp. xviii-xxii). He deserves our gratitude for the solid basis he is laying for progress in the understanding of this major Hindu ritual tradition.

WALTER G. NEEVEL, JR.  
University of Wisconsin-Milwaukee

**An Exploration of India: Geographical Perspectives on Society and Culture.**  
Edited by DAVID E. SOPHER. Ithaca, N.Y.: Cornell University Press, 1980.  
334 pp. Author Index, General Index. \$19.50.

This is an important book because it reports research into the social and cultural geography of India carried out in the Department of Geography at Syracuse University. The papers are the product of many years' collaboration between David Sopher, who is an internationally known cultural geographer, and some of his former students. Collectively they are an impressive statement about the dynamic and innovative approach to the study of India that evolved under Sopher's guidance through the 1960s and 1970s.

The book has several preliminary sections that contain valuable information about the conventions employed by the authors, an informative discussion about social and cultural geography, data limitations, and the scope of what is to come. The substantive contents are divided into four parts. In the first part, Bharat L. Bhatt reviews the ways in which social scientists and historians, as well as geographers, have comprehended the geographical expression of Indian culture and society and concludes by arguing for the importance of the insider's viewpoint to the study of Indian regions, for a study of "folk geography" that could provide a basis for the analysis of spatial behavior and spatial planning. Part Two includes three essays that clarify all-India cultural patterns. The matter of each of these papers—rural marriage fields (Michael J. Libbee), cultural variation in consumption of poultry (Molly Debysingh), and differences between male and female literacy levels (Sopher)—appears to have little in

Smith, H. Daniel: *The Smith Āgama Collection: Sanskrit Books and Manuscripts Relating to Pāñcarātra Studies: A Descriptive Catalog*. South Asian Special Publications 2, (Syracuse, Maxwell School of Citizenship and Public Affairs, 1979), i + 204 pp., \$ 6.50.

Over the past twenty years H. Daniel Smith, Professor of Religion at Syracuse University, has acquired Pāñcarātra materials for the Smith Āgama Collection.

Reprinted From  
JOURNAL OF ASIAN HISTORY  
Vol. 14, No. 2

156

REVIEWS OF BOOKS

This work is a critically annotated catalog for this collection of canonical texts and secondary studies relating to the Pāñcarātra school of Śrī-vaishnava Hinduism, one of several "āgamic" schools of the Viṣṇute branch of Hinduism. The collection's scope includes probably the largest gathering of *samhitā* texts, the primary texts of the Pāñcarātrāgama, and numerous secondary works comprising manuals, compendia, monographs and commentaries.

Professor Smith's work consists of two major sections: the first a listing of primary texts of the Pāñcarātrāgama placed in alphabetical order following the Sanskrit sequence and the second a listing of secondary works of the Pāñcarātra school and other supplementary materials. Two minor segments which follow include a list of English language works related to "āgamic" studies and three appendices. Each principal entry includes a full bibliographic citation and description, a statement of the book or manuscript's physical condition, and several paragraphs discussing the work's place in the Pāñcarātrāgama, its authority, and related historical and textual aspects. The bibliographic entry and description appear consistent in expression and the annotation authoritative. The catalog is obviously the work of a dedicated knowledgeable scholar intended for other experts in anthropology, history, religion and Sanskrit.

The historical setting of this collection of Pāñcarātra materials rests in Ancient India ranging from approximately the third to the eighth century A.D. It is generally accepted that Pāñcarātra originated in northern India, possibly Kashmir, and then spread to the Dravidian areas of South India where additional texts were composed. Today the largest Indian collection of Pāñcarātra materials are located in Madras.

The Pāñcarātra Āgamas of the Smith Āgama Collection display the principal use of the Vaishnavite sectarian mantra with its emphasis on Vishnu. The Āgama thus substituted Tantric for Vedic mantras, the latter having formerly been more restrictively used by orthodox Brahmans for religious instruction. In contrast the sectarian Tantric mantras were taught by any preceptor or guru familiar with their meaning and use. Typically the Pāñcarātra Āgama texts emphasized mental rather than external worship eliciting the final yogic stages of meditation, concentration, and absorption. Earlier Samhitā texts similarly attended to knowledge and concentration but paid greater attention to temple building, making of images, and carrying out religious and social rites.

Within the total history and scope of Hindu thought, Pāñcarātra studies form only a minor segment. *The Smith Āgama Collection*, however, is an important bibliographic tool for the research of Pāñcarātra studies conducted in the United States. Its high degree of inclusiveness should allow the researcher to proceed with adequate confidence. If the acquisition plans for the Smith Āgama Collection proceed as stated, let us hope a supplement to this important catalog will be forthcoming.

Central Michigan University

John F. Riddick

## DEPARTMENTS

### REVIEWS:

*The Smith Āgama Collection: Sanskrit Books and Manuscripts Relating to Pāñcarātra Studies, a Descriptive Catalog*, by H. Daniel Smith; Foreword by Agehananda Bharati (Foreign and Comparative Studies/South Asian Special Publications 2; Maxwell School of Citizenship and Public Affairs, Syracuse University, 1978); xxx and 204 p.; Foreword, Introduction, 3 appendices.

By J. A. B. van Buitenen  
University of Chicago

For those who are interested in the substantive part of Tantrism, which is ritual, H. Daniel Smith's description of his collection of Pāñcarātra texts will be welcome indeed. "Pāñcarātra" describes above all one of the principal ritual schools of South Indian Vaiṣṇavism (the other is Vaiṣṇava) with extensions into northwestern India. These texts are an important part of the fourth wave of Sanskrit Hindu literatures, after the Vedic corpus, the Epics, and the Purānas. They have not received much notice until recently, in part because the inclination of Indology is classicistic, in part because they were hard to come by; until Otto Schrader's *Introduction to the Pāñcarātra and the Ahirbudhnya Samhitā* (Adyar, 1916) Pāñcarātra was virtually unknown territory.

Over the last twenty years Smith has been collecting published texts and transcripts of manuscripts of the Pāñcarātra school and has earned the gratitude of us all for his patient labor, his present *Description*, and his willingness to share his materials with his colleagues. His is no doubt a unique collection, at once representative and expandable. I wish I had known the details of his collection when I edited and translated Yāmuṇa's *Āgamaprāmānya*, the earliest discourse on these texts; it would have significantly improved my apparatus.

But I have some strictures. Smith has contented himself with devanāgarī transcripts of the manuscripts he searched out. The bulk of the MSS. are from the Adyar Library, the Government Manuscripts Library of the University of Madras, the Kendriya Sanskrit Vidyapeetha at Tirupati, and the Oriental Institute of Baroda, at all of which facilities for microfilming exist. By the principle of the best possible evidence it would have been desirable to have photocopies of the original MSS. along with the transcripts. These, of course, can still be added.

The *Description* could be improved. Apart from a number of erroneous transcriptions (the most marring being Sāttvata for Sātvata), the *Description* could have borne a little more work. For example, under *Aniruddha-Samhitā*, which has been printed, Smith records a three-page MS fragment, which, he notes, "may or may not be part" of the printed text; this could have been checked out in a couple of hours. There are other such uncertainties that could have been resolved one way or the other.

My gravest objection is to the description of the contents of the texts. In the majority of cases the texts indicate the topics of the component chapters, and Smith duly notes them, but by simply transliterating the Sanskrit. It may seem odd for a Sanskritist to complain about this, for he does not need it, but for everyone else interested in this type of material who is not a Sanskritist, a translation of these usually quite brief chapter titles is essential, e.g. *Ankurārpana* "Proffering the Sprouts." Where a chapter goes untitled, Smith contents himself with "(No title)," instead of providing a bracketed one-word description of the contents. This failure is most conspicuous in the description of the *Parāgamacuḍāmani* obtained from the India Office Library, in which he simply perpetuates the lack of information of *A Catalogue of Sanskrit ... Manuscripts* by offering "no titles" for 40 out of 95 chapters. By providing English translations of available chapter headings and supplying them where they do not exist, Smith would have enhanced the value of his *Description* for non-Sanskritist and Sanskritist alike.

Then he could easily have gone one

significant step farther by providing an Index of topics as supplied by these titles under simple rubrics like Festivals (utsava), Image Erection (Pratimā-pratisthā), etc., so that a researcher interested in the rites accompanying such events could conveniently, before traveling to Syracuse, have identified precisely the parts of the texts he would study or copy. Smith must have realized this desideratum, for he announces as forthcoming in the Gaekwad Oriental Series *An Annotated Index to Selected Topics Found in the Printed Texts of Pancaratracara*. For this we shall have to wait. In the meantime a plain Index of all the topics would have increased the usefulness of his present *Description*.

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modern tradition had, and still have, in dis-  
carding their most deeply imbedded secular and  
aesthetic values in order to accept Gandhi's and  
Tolstoi's ideas. This book is the first part of  
a three volume study of the "challenge" posed  
to us by the Mahatmas and points out perhaps  
more problems than it does solutions to our  
ability to accept the two men's more extreme  
positions on materialism, art and sexuality  
in particular. The author's problems are caused  
by his optimistic but realistic approach to  
Gandhi and Tolstoi as thinkers, however. A great  
deal more attention is focused on Gandhi than  
on Tolstoi, with whose anarchistic ideas the  
author obviously is less comfortable. Mr. Green  
refers extensively to the works of European  
and American writers, and he is as much literary  
and impressionistic as he is historical in his  
approach. The book lacks a bibliography. Never-  
theless, it is apparent the author relied on  
English language secondary sources for the  
historical discussions. There is a good index.  
Although the book does not significantly add to  
what we know of Gandhi and Tolstoi, it is useful  
in pointing out the need for contemporary  
scholars to rethink the relevance of Gandhi and  
Tolstoi's ideas. Graduate students in intellectual  
history or literary criticism courses would be  
most likely to benefit from this work. It should

Macmillan India, 1978. 140pp. 11.00 text also avail  
Critical essays from Seminar--population, village  
migration, growing cities, women, Regionalism,  
communism, communalism, caste, untouchability,  
modernization--useful as supplementary texts in  
a variety of disciplines, or also as a survey.

H. Daniel Smith. *The Smith Agama Collection: Sanskrit Books and Manuscripts Relating to Pancaratra Studies: A Descriptive Catalog*. Syracuse Univ. Foreign and Comp. Studies, South Asia Special Publications, 2, 1978. 78-9149. 6.50\*

An extensive and well-documented guide to a  
collective of rare documents gathered over the  
last two decades--many tantric works are  
identified, background on context, appendices  
are useful commentary works of the pancarata  
school (a guide) plus lists of related books  
and other scholarly information. All in all  
a demonstration of how collections have and  
can be preserved; Professor Smith has produced  
a very specialized but very important guide--  
a model for what should be done in other areas  
of philosophy and South Asian studies in  
general.

## South Asia In Review

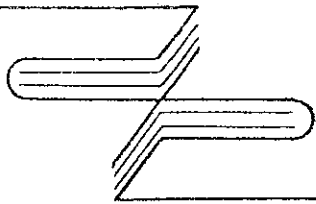
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August 30, 1984


Professor H. Daniel Smith  
Professor of Religion  
Syracuse University  
501 Hall of Languages  
Syracuse, NY 13210

Dear Professor Smith:

I wish to thank you for your generous gift to the Cleveland Public Library John G. White Collection. We are indeed fortunate to have these unique books and manuscripts. They will enhance our resources on India and will be valued by scholars who use this Library.

Only through the interest and generosity of benefactors such as you has the Library been able to assemble such specialized holdings in research materials.

Sincerely yours,

  
Ervin J. Gaines  
Director

EJG:eh

cc: ✓ Mrs. Loranth  
Miss Robinson