

be preferred: "A very precious incense was burning" (*op. cit.*, p. 182). On p. 57 Watson leaves out part of the text and translates: "they are likely to be burned in the fire" (p. 12b27: 或當墮落爲火所燒). Here Hurvitz has: "They may fall victim to the fire and be burnt" (*Scripture of the Lotus Blossom of the Fine Dharma*, New York, 1976, p. 59). Kubo and Yuyama translate: "They may fall into danger and be burnt by the fire" (*op. cit.*, p. 63). On p. 58 Watson is rather free in translating: "a white ox . . . pulling the carriage smoothly and properly at a pace fast as the wind" (p. 12c23 行步平正·其疾如風). More precise would be: "whose gait is even and straight and whose speed is like the wind." On p. 72 Watson translates: "To wipe out all suffering—this is called the third rule" (p. 15a29: 滅盡諸苦名第三諦). Here the translation 'truth' is certainly to be preferred to that of 'rule'. Watson himself explains in his glossary the 'four noble truths', and not the 'four rules'. On p. 77 Watson translates: "Camel, donkey, pig, dog—these will be the forms he will take on" (p. 16a1: 駝驢猪狗是其行處). The Chinese text has: "these will be his domain." Kubo and Yuyama render this well: "They will live among camels, mules, boars and dogs" (*op. cit.*, p. 83). It would be possible to quote a few more passages in which Watson's translation is not entirely satisfactory but they are very few compared to the many passages in which his translation is both more precise and elegant than those of his predecessors. His beautiful rendering of the Lotus Sutra is to be highly recommended.

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HÖBŌGIRIN. Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises. Septième volume: Daijō-Daishi. Paris-Tokyo, 1994. pp. 767-1034; planches XLVI-LV. Supplément au septième volume du Hōbōgirin, 41 pp.

WORK ON THE *Hōbōgirin* began in Tokyo in 1926 and the first two fascicles were published in 1929 and 1931. The materials for these fascicles were collected mainly by Japanese scholars and translated into French. The third fascicle was prepared in Paris by Paul Demiéville and appeared in 1937. Whereas the first two fascicles contained many brief articles which were far from exhaustive (see, for instance, the article on *araya*, skt. *alaya*, pp. 35a-37a), the third fascicle (pp. 189-298) comprised some very long articles based upon original research. Demiéville's long article on *Byō* (Malady), pp. 224b-265a is well-known and often cited and has been translated into English by Mark Tatz (*Buddhism and Healing*, Boston: University Press of America, 1985).

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After an interruption of thirty years a fourth fascicle appeared in 1967 (pp. 299–370) with Jacques May as chief editor and with the collaboration of French, Belgian and Japanese scholars. In this fascicle the names of the authors are mentioned at the end of the articles. A useful innovation also is the numbering of the lines of the articles. The fourth fascicle was in 1979 followed by a fifth (pp. 371–563), compiled by Jacques May with the collaboration of many scholars. This fascicle was printed in a larger type more agreeable to the eye and the number of lines per page reduced from 55 to 48. In 1968 Jacques May left Japan to take up an appointment in Lausanne and continued for several years as chief editor before handing over the task to his successors Hubert Durt and Anna Seidel who were responsible for the publication of the sixth fascicle (pp. 563–765). This fascicle, published in 1983, has a listing of the fifteen articles in it. The seventh fascicle (pp. 767–1034) is the largest of all the fascicles published so far and comprises thirteen articles of which four are written by the chief editor, Hubert Durt, and five by Robert Duquenne, specialist in Tantrism. The remaining articles are by Iyanaga Nobumi on *Dai-kokuten (Mahākāla)*, pp. 839–920, G. Jenner (*Daimoku- Titre du Sūtra du Lotus*), I. Astley (*Dairaku—Mahāsukha*) and A. Forte (*Daishi—Grand Maître au sens religieux et au sens politique*).

The *Hōbōgin* is an encyclopaedic dictionary of Buddhism based upon Chinese and Japanese sources. However, this does not mean that it deals mainly with Buddhism in China and Japan. The Chinese Buddhist texts include a great number of translations from Sanskrit and other Indian languages and contain important materials on Indian Buddhism. These sources have been used to great advantage in the *Hōbōgin*. In the earlier fascicles most articles were mainly devoted to Indian Buddhism and much less to Buddhism in China and Japan. However, more and more attention is being paid to developments which took place in China, Japan and Korea. A typical case is Iyanaga's long article on Mahākāla, half of which is devoted to Mahākāla in Japan. The first fascicles made very few references to publications by Western or Japanese scholars. In this respect it is possible to observe a change of policy for the recently published fascicles often refer to works of other scholars. In some cases, a lively discussion is being carried on about theories with which the author of an article disagrees. All this adds to the value of the *Hōbōgin*.

Hubert Durt wrote the article on *Daijō (Mahāyāna)* on the origins of which much has been written in recent times. Durt gives a judicious survey of recent research and new perspectives (pp. 775b–778a). It is interesting to note that he distances himself from Lamotte's article on the formation of Mahāyāna in the volume in honour of Friedrich Weller (Leipzig, 1954). Durt attributes some emphatic formulations in it to the political climate at that time (p. 768a). One wonders whether Lamotte would really have been so easily influenced in his

research. Durt is of the opinion that one must not oppose lay persons to clerics but that it is more useful to point out the secularisation of the clergy. Undoubtedly, the debate on the origins of Mahāyāna will continue and to the literature, mentioned by Durt, one must add recent articles by Tilmann Vetter, "On the Origin of Mahāyāna Buddhism and the subsequent introduction of Prajñāpāramitā" (*Études asiatiques* XLVIII,4 (1994), pp. 1241–1281) and Paul Harrison, "Searching for the Origin of Mahāyāna: What Are We Looking For?" (*The Eastern Buddhist* N.S. XXVIII,1 (1995), pp. 48–69. Less controversial matters are studied by Durt in his articles on *Daijuku* (vicarious suffering), *Daikai* (Ocean: cosmology and metaphor) and *Daiseishi* (*Mahāsthāmaprāpta*), all models of scholarship. In this fascicle there are many articles dealing with Tantrism, an extremely difficult and complicated field to explore. Iyanaga's article shows the great mythological complexity of the figure of Mahākāla who became associated with many other divinities. In his article on *Mahāsukha* Ian Astley examines the meaning of *sukha* in the Pāli canon and in Indian and Tibetan Buddhist Tantrism before dealing with *dairaku* in the Sino-Japanese tradition. Robert Duquenne, who contributed many articles to the previous fascicles, wrote articles on *Daikichijō daimyō* (*Mahāśrī mahālakṣmī*), *Daimyōbyakushin* (*Mahāvidyā Gaurī*), *Dairiki-daigō-myōhi* (*Mahābala-mahārakṣa-vidyārājñī*), *Dairiki-kongō* (*Mahābala-vajra*) and *Dairin* (*Mahācakra*). Antonino Forte's article on *Daishi* deals mainly with the Chinese emperor's bestowing of this title on eminent monks. His article is an important contribution to the history of Chinese Buddhism.

Since its inception the *Hōbōgin* has evolved and has become more and more the most authoritative encyclopedia on Buddhism in India, China, Japan and Korea. It is perhaps not consulted enough by scholars who are not familiar with the Japanese pronunciation of Chinese characters. In order to assist Indologists, Karin Zwecker and Oskar von Hinüber published a Sanskrit-Japanese index of the first four fascicles: "Index zum Hōbōgin: Sanskrit-Japanisch," *Studien zur Indologie und Iranistik* 3 (1977), pp. 107–113. This index is mainly limited to the Sanskrit equivalents of the Japanese words heading the articles. In 1984 Antonino Forte published a very comprehensive index of Chinese characters in fascicles I-V. In it he announces an index comprising Sanskrit, Pāli and Tibetan words which, as far as I know, has not yet been published. It would be helpful for Indologists if each fascicle were accompanied by a list of Sanskrit, Pāli and Tibetan words. A word of warning, however, is necessary with regard to the recently published seventh fascicle. It is to be regretted that in it misreadings and misprints of Sanskrit words are numerous, for instance, *Śaṭ-pāramitā-sūtra* (785b), *kula-duhītrā* (793a), *tathātā* (797a, 837b), *khadga-visāna-kalpa* (792a), *śakya-bhikṣu* (795b), *duṣkara-cārya* (805b), *āvātīrṇa* (822b), etc. Texts are wrongly quoted, cf. p. 801:

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yata' stadhukhadukhyeva sah (read: *yatas tadhukhadukhy eva sah*) and *jinātmaya* (966a). There are frequent confusions between palatal ś and cerebral ṣ, such as *Yakṣa* (845a, 853c), *Lakṣmī* (794b) and *viśaya* (818a). In the list of the ten metaphors of the great ocean in the *Daśabhūmika* (ed. Rahder, p. 97) the syllable *-ta* is wrongly added: *anupūrvanimnata*, *mṛtakunāpāsamvāsata*, etc. (823a). The text has: *katamair daśabhir yad utānupūrvanimnataś ca mṛtakunāpāsamvāsataś ca*, etc., *-tas* being a suffix (cf. Louis Renou, *Grammaire sanscrite*, Paris, 1930, p. 121). Compounds are wrongly analysed: *anyavārisamkhyā-atyajanata* (827a), *vajra-sārā-asthi* (960a) and *sva-parā-arthah* (960a). The *Yogācārabhūmi* is called *Yogācāryabhūmiśāstra* (1022a) and *Yogācāryabhūmiśāstra* (1023a). Tibetan names are also misspelt, cf. *Kundgagḥ-grags* (878a and b) and *Byan* (993). The same term is not always translated in the same way, cf. *Kanjō*, *abhiṣeka* "Aspersion sacramentelle" (955b) and "consécration initiatique" (970a). Other mistakes are wrong names: R. Wright instead of A. Wright (828a), Ph.-E. Vogel instead of J. Ph. Vogel (958b). Some words are missing at the bottom of p. 913b and at the end of the bibliography p. 963. It is to be hoped that the next fascicle will contain a list of corrigenda.

Anna Seidel compiled a list of bibliographical abbreviations which is published as a separate booklet. In the preface Hubert Durt writes that the next fascicle will contain several articles written by her before her untimely death in 1991.

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BDK English Tripiṭaka 10-I, *The Storehouse of Sundry Valuables*. Translated from the Chinese of Kikkāya and Liu Hsiao-piao (Compiled by T'an-yao) (Taishō, Volume 4, Number 203) by Charles Willemen (1994), pp. xix + 265, with glossary, bibliography, index. ISBN 0 9625618 3 5

THE *Tsa-pao-tsang-ching* IS A collection of 121 stories translated in 472 by Chi Chia-yeh and Liu Hsiao-piao. The Indian name of Chi Chia-yeh is not known. The Chinese translation of his name is Ho-shih 何事, which corresponds to Sanskrit *Kimkārya*, a very unlikely name. Nanjō reconstructed his name as *Kimkara*, 'servant'. According to Paul Demiéville phonetically Chi Chia-yeh is a transcription of *Kekaya*, a transcription probably based upon a non-Sanskrit name of Central Asian origin (cf. *Bulletin de l'École Française d'Extrême-Orient*, vol. XXIV, 1924, pp. 65–66, note 4). Willemen remarks that