

Book Reviews

Nakamura Hajime. *BUKKYŌ-GO DAIJITEN*. Tokyo, Shoseki kabushiki kaisha, 1975. Vol. I, a-shi, 5 + 800 pp.; vol. II, su-wa, 801-1469 pp.; index volume, 10 + 23 + 235 + 12 + 104 + 8 pp.

Nakamura's dictionary is the first major Buddhist dictionary to be published since the war. Although intended in the first place for Japanese readers, it is no less important for Western scholars. It is not easy to find information on Buddhist terms in publications in Western languages. Islamic scholars have at their disposal the *Encyclopaedia of the Islam* which was published from 1907 to 1938, a new edition of which has been in progress since 1954. In 1957 G.P. Malalasekera published a specimen fascicule of an *Encyclopaedia of Buddhism* which was to comprise ten volumes of about 1500 pages each. Malalasekera expressed the hope that the first edition would be completed by 1965. Ten fascicules have been published since 1961 (Vol. I, fascicules 1-4; Vol. II, fascicules 1-4; Vol. III, fascicules 1-2). Volume one comprises 798 pages, volume two 700 pages and the first two fascicules of volume three 356 pages. The most recently published fascicule (1972) ends with *Budalaviṭṭhi*. The quality of this encyclopaedia is very uneven and in a review of the first fascicule I have not concealed my disappointment (see *Bulletin of the School of Oriental and African Studies*, vol. XXV, 1962, pp. 380-381). However, the ten fascicules published so far contain many excellent articles and on completion this encyclopaedia will certainly render useful services, if used critically. Other publications in Western languages are much more limited in scope and ambition. A few small dictionaries of Buddhist Pali terms have been published. Of these the most useful is the *Buddhist Dictionary* by Nyanatiloka (1878-1957), a second revised edition of which was published in 1956 in Colombo (third revised edition, Colombo, 1972). In 1937 Soothill and Hodous published *A Dictionary of Chinese Buddhist Terms* which is arranged according to the number of strokes of the characters. This dictionary was severely criticized by J. Nobel (*Zeitschrift der deutschen morgenländischen Gesellschaft*, 92, 1938, pp. 255-263). Nobel himself undertook to publish the

Chinese Buddhist dictionary compiled by Heinrich Hackmann (1864–1935). Six fascicules of it were published in Leiden from 1951 to 1954; they bring the dictionary which is arranged in alphabetical order according to the Wade-Giles pronunciation up to *ni*. Nobel died in 1960 and it seems doubtful that further fascicules will be published.

It is almost superfluous to mention in this place the *Hōbōgin* which, as the sub-title indicates, is an encyclopaedic dictionary of Buddhism according to Chinese and Japanese sources. It contains long articles which sometimes approach the character of a monograph. For instance, Demiéville's article on illness (*byō*) comprises 40 pages in two columns. The *Hōbōgin* is arranged in Western alphabetical order according to the Japanese pronunciation of the Chinese characters. It will therefore only become easier to consult on completion with the publication of an index of the Chinese characters according to the Wade-Giles pronunciation and of Sanskrit, Pali and Tibetan indices. The first three fascicules of the *Hōbōgin* were published in 1929, 1930 and 1937. In 1967 a fourth fascicule (*chi-chōtsuibō*) appeared and we may with confidence look forward to seeing henceforth new fascicules published at regular intervals. However, a work of such excellence as the *Hōbōgin* demands a long and careful preparation and it would be unrealistic to expect it to be completed before the end of the century.

Last but not least we must draw attention to the voluminous footnotes to Lamotte's translation of the *Ta chih-tu-lun* 大智度論 (*Daichidoron*). To date three volumes have been published (Louvain, 1944, 1950, 1972). A fourth volume is expected in the near future. An index to all four volumes would be of the greatest help in making easily accessible the wealth of information on all things Buddhist which is contained in these volumes. Lamotte's notes are not far from constituting a Buddhist dictionary in that they contain not only detailed and reliable information, but give also most exhaustive references to sources and learned literature.

The first modern Japanese Buddhist dictionary is the *Bukkyō daijiten* by Oda Tokunō (1860–1911) which was published posthumously in 1917 and is still regularly being reprinted. It is a large-sized volume which comprises 1875 pages of text. Oda's dictionary gives many quotations from Chinese Buddhist texts and can still be used with profit. The most comprehensive dictionary published in Japan appeared under the direction of Mochizuki Shinkō (1869–1948) in seven volumes from 1931 to 1936. It has been highly praised by Paul Demiéville, the leading Western scholar in the field of Chinese Buddhist studies

BOOK REVIEWS

(*l'Inde classique*, vol. II, Paris, 1953, p. 462). Supplements published in 1958 (one volume) and in 1963 (two volumes) have added useful materials but have also increased the difficulty of consulting this dictionary which now has three separate indices (volume 7 and the indices in volumes 8 and 10). Mochizuki's dictionary is much more an encyclopaedia than a dictionary. Though it contains lengthy quotations from texts, unfortunately no references are given to the Taishō edition of the Chinese canon. Usually references are limited to mention of the number of the chapter of a given work and it is not always easy to trace a quotation. Bibliographical references, too, are not sufficiently detailed. However, Mochizuki's dictionary contains a wealth of material and no serious scholar of Buddhism is able to dispense with it. Among the many smaller one-volume dictionaries published in Japan, mention must be made of that published under the direction of Ui Hakuju (1882–1963), first under the name *Konsaisu* (concise) *Bukkyō jiten* in 1938 and later reprinted under the name *Bukkyō jiten*. The *Bukkyō jiten*, which is regularly reprinted, is a reliable source for quick reference. It contains terms and proper names and geographically spreads its net both to the Indian subcontinent and Ceylon as well as to China and Japan. Its 1148 small-size pages contain a very great number of entries and the explanations given are brief but clear and sufficiently informative. For the Western reader the usefulness is slightly diminished by the fact that both the text and the index are arranged according to the Japanese pronunciation and that there is no index which lists the Chinese characters either according to the number of strokes or according to the 214 radicals. The small size of the characters and the fact that the dictionary is photomechanically reproduced cause some strain on the eyes. The *Japanese-English Dictionary*, published in 1965, contains an English translation of about 5,000 items of the 24,700 in Ui's dictionary. Several indices (according to the number of strokes; Sanskrit; Pāli; Tibetan) add to the usefulness of this beautifully printed volume.

Furthermore, Japanese scholars have published several dictionaries relating to specific schools, especially in the fields of Tantrism and Zen. Special mention must be made of the bibliographical dictionary published under the direction of Ono Gemmyō (1883–1939): *Bussbo kaisetsu daijiten* (12 volumes, 1933–1937), a new edition of which is being published at present. This will contain supplementary volumes with additions and corrections.

Nakamura's Buddhist dictionary is quite different both in arrangement and character from those so far published in Japan. Proper names have been excluded with the exception of names of Buddhas, bodhisattvas and gods. Although

THE EASTERN BUDDHIST

in principle limited to Buddhist terms, the dictionary includes many words not found in other dictionaries but which are nevertheless essential for the understanding of Buddhist culture in China, Japan, Vietnam and Korea. Much attention has been paid to Sanskrit, Pāli and Tibetan equivalents. In this respect Nakamura's dictionary goes far beyond any other Japanese Buddhist dictionary. This is obvious from the index of Sanskrit, Pāli, Prakrit and Buddhist Hybrid Sanskrit words which occupies more than 100 pages in three columns in the index volume. Many more Indian words are to be found in this dictionary than in those which preceded it. Moreover, in many instances, precise references are given to original Indian texts and to their Chinese translations (references are to page and column of the volumes of the Taishō edition). Good use has been made of existing Chinese-Sanskrit indices such as those for the *Lankāvatāra-sūtra*, the *Mahāyānasūtrālamkāra*, etc. Whereas other Japanese Buddhist dictionaries concentrate mainly on the Mahāyāna texts which were widely read in Japan in past centuries, this dictionary pays special attention to early Buddhist texts. Another noticeable characteristic of this dictionary is its inclusion of Buddhist terms used in classical Japanese literature, together with the traditional explanations of those terms. This will be extremely useful for Western Japanologists who are not specialists in Buddhism. Western specialists in Buddhism, on the other hand, will be able to learn much from discovering the way Buddhist terms and concepts have been used in Japanese literary works.

The explanations even of the most abstruse terms of Buddhist philosophy are given in a clear and simple language. We must greatly welcome the fact that today Japanese scholars are no longer satisfied with the traditional Sino-Japanese language used in the past in translating Buddhist texts and in explaining Buddhist terms. For the understanding of Chinese Buddhist texts a knowledge of the grammar of classical Chinese is indispensable. This dictionary is the first to include idiomatic expressions, particles, etc. which occur in Chinese Buddhist texts.

The index volume contains a list of the texts quoted and of the editions which have been used. The fact that it enumerates more than 300 Chinese and Japanese texts and more than 60 Indian texts gives some idea of the scope of this dictionary. Apart from the index of Indian words mentioned above, the index volume contains an index of characters according to the number of strokes, an index arranged according to the Japanese pronunciation (*gojūon*), an index of Tibetan words and a postface, which relates in detail the history of

BOOK REVIEWS

the compilation of this dictionary during more than thirty years. The original draft of the dictionary was sent to the publisher in 1967 but it was lost during a hurried removal of the publisher's office. We must have the greatest admiration for the energy with which Nakamura recommenced the laborious task of compiling his dictionary for the second time.

As mentioned before this dictionary is meant in the first place for Japanese readers. However, more and more Western scholars are studying Chinese and Japanese Buddhist texts. The fact that this work is written in simple and clear Japanese will make it much easier for them to consult than other Japanese dictionaries. Nakamura's dictionary will be an indispensable tool for Buddhist scholars in Japan and the West for many years to come. Without doubt all users will be very grateful to Professor Nakamura for having devoted so many years to the compilation of this dictionary. The publisher deserves high praise for the beautiful and clear print and the solid binding.

J. W. DE JONG.

THE LION'S ROAR OF QUEEN ŚRĪMĀLĀ, A Buddhist Scripture on the Tathāgatagarbha Theory. Translated with Introduction and Notes by Alex Wayman and Hideko Wayman. Columbia University Press: New York & London, 1974, xvi + 142 pp.

The *Śrīmālā Sūtra* is one of the best-known scriptures of Mahayana Buddhism. It is noted for its unusual format, in which the Buddhist doctrine is elucidated by a pious lady devotee named Śrīmālā. To the Japanese, her name has been familiar since the time of Prince Shōtoku through his commentary on the sutra, the *Sbōmangyō-gisbo*. The focus of the Queen's elucidation is, as the subtitle of the present work indicates, the Tathāgatagarbha theory. According to this theory, which is based on the One Way (*ekayāna*) theory of the *Saddharmapundarika*, every sentient being without exception has the possibility of becoming a Buddha. This important work was veritably unknown to Western Buddhist studies until recent times when Dr. E. H. Johnston published the *Ratnagotravibhāga (Uttaratantra)* in which he quoted several passages from it as the main sources of the *tathāgatagarbha* doctrine. In his foreward to the text Dr. Johnston expressed his hope for the early translation of this scripture into a Western language. In this fine work by Dr. and Mrs. Wayman, this hope has now been realized.