

## BOOK REVIEWS

*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.

J. W. DE JONG

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

many parables are set in Gandhāra and Kaśmīr. However, only three parables (25, 42 and 45) are set in Gandhāra and four (19, 91, 92 and 93) in Kaśmīr. Willemen points out that the Sarvāstivāda was popular in Gandhāra and Kaśmīr during and after Kaniška and that one finds, in the treatment of doctrinal matters, agreement with the teachings of the Sarvāstivāda texts. It is, however, possible that the text is a compilation, made in China, of stories of different origin.

The first story concerning Daśaratha and his sons is famous. It has been rendered into French by Sylvain Lévi (*Album Kern*, Leiden, 1903, pp. 279–281) and by Édouard Chavannes (*Cinq cents contes et apologues*, vol. iv, Paris, 1935, pp. 297–301) and into English by Chikyo Yamamoto (Raghu Vira and Chikyo Yamamoto, *Rāmāyaṇa in China*, 1938; sec. ed., 1955). Already in 1896 Sylvain Lévi translated stories 91–94 (*Journal asiatique*, Novembre-Décembre 1896, pp. 463–475). In 1911 Chavannes published a translation of 22 stories and an analysis of the stories not translated by him (*Cinq cents contes et apologues*, vol. III, Paris, 1911, pp. 1–145). In his bibliography Willemen mentions the translation of story 29 by M. Hahn and H. Schmidt-Glinzer. However, the majority of the stories have not been translated until now and we must be grateful to Charles Willemen for having translated the entire text.

In the text Sanskrit words and names are usually transcribed. Willemen goes further than previous translators in his reconstruction of the Sanskrit originals. It is not possible to know the reasons for his reconstructions because there are no notes. For instance, one wonders how Willemen arrives at reconstructing *shan-lo* 扇羅 (447a17) as *candra* (splendor). This occurs twice in the first story and had been left untranslated by Lévi, Chavannes and Yamamoto. According to John Brough *shan-lo* is a transliteration, \**śar-ra* for Indian *śara* 'arrow' (BSOAS 38, 1975, p. 585). In story 18 the names T'o-piao 駝驃 and Mi-to 彌多 occur. According to Willemen their Sanskrit names are Darva and Maitrakanyaka. In the Pāli version of the story Dabba occurs but instead of Maitrakanyaka there is the monk Mettiyabhummajaka (cf. Akanuma Chizen 赤沼智善, *Indobukkyō koyūmeishi jiten* 印度佛教固有名詞辭典, Nagoya, 1930–31, pp. 140 and 423). In different versions of a story the names are not always identical. In story 116 the king is named Yu-t'o-hsien 優陀羨 and his wife Yu-hsiang 有相, Udayana and Śyāmatī according to Willemen. It is difficult to assume that Yu-t'o-hsien transcribes Udayana. As to the name of the queen one finds Candraprabhā in the *Divyāvadāna*. A systematic study of all proper nouns in the text on the basis of the pronunciations of the Chinese characters in E. G. Pulleyblank's *Lexicon of Reconstructed Pronunciation in Early Middle Chinese, Late Middle Chinese and Early Mandarin* (Vancouver, 1991) would have to be undertaken before reconstructing the original Sanskrit or In-

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dian names. Only then will it be possible to determine whether the reconstructed names correspond to those found in other versions of the stories.

In his translation Willemen goes his own way, sometimes disagreeing markedly with his predecessors. For instance, in story 1, Rāma says to Lakṣmaṇa: "How is it possible to act improperly with regard to my parents and my younger brother and to wish to do them harm?" (447b11-12: 寧可於父母及弟·所不應作·而欲加害; cf. Chavannes: "comment pourrais-je me conduire à l'égard de mon père, de ma mère et de mon frère cadet, d'une façon indigne, et comment pourrais-je vouloir leur nuire?") Willemen translates: "I would rather agree with an improper action of my parents and brother than want to harm them." In story 10 the elephant offers his tusks to the hunter who replies: "Such is the compassion with which you have protected me, that if I take them with my hand. . . ." Cf. Chavannes, *op. cit.*, p. 102: "Après que vous m'avez protégé avec une si grande bonté, si je les prenais de ma main. . . ." Willemen translates: "Such is the compassion I was brought up with, that if I take them myself. . . ." (454a29: 如是慈覆育於我·我若自手取). In both cases Chavannes' translation is to be preferred.

Also in other stories Willemen's translation is not always the best. For instance, in story 7 Maitrakanyaka's mother has given him permission to go to sea and he arranges his voyage with his companions. When he takes leave of his mother, she tries to prevent him but Maitrakanyaka replies: "Since I have given a firm promise to others, I cannot stay any longer" (451a9: 許他已定·不復得住). Willemen translates: "Since permission has been granted, I do not have to stay any longer." In story 24, it is said that "misfortunes will be very numerous" (459c9: 殃延衆庶). Willemen translates: "misfortune comes to the common people." A few lines later one finds: "How can one mend the sores of the body and the pain of being beaten?" (459c11: 何補身瘡拷楚之痛). Willemen translates: "If one examines one's pain, what is it that mends the sores of the body?" In story 27, a councillor honours [a bhikṣu] and gives him everything with nothing lacking (460b21: 供養供給·觸事無乏). Willemen has: "Encouraged by this, and finding himself better off." Especially in these last two cases it is impossible to understand how Willemen arrives at his translation.

Although Willemen's work cannot be considered a definitive translation, it is useful to have a complete rendering of this text. It is to be hoped that in due time a new translation will be published and this time with detailed notes concerning the Sanskrit names and the other versions of the stories.

J. W. DE JONG