

## BOOK REVIEWS

**MAHĀYĀNA TEXTS TRANSLATED INTO WESTERN LANGUAGES: A Bibliographical Guide.** Compiled by Peter Pfandt (on behalf of the Religionswissenschaftliches Seminar der Universität Bonn). Revised Edition with Supplement. Köln: In Kommission bei E. J. Brill, 1986; pp. xxii + 208. ISBN 3-923956-13-4

This work is a succinct bibliography of translations into west European languages of texts of the Indian Mahāyāna tradition. It does not, however, cover Vinaya texts, narrative works (e.g. the Avadānas), or Tantric literature. The present edition is an updated version of the compiler's 1983 work with the same title. The 1983 version contained 264 bibliographic entries; the 1986 version has 289, the updating having been achieved by adding supplements.

The bibliographic entries are ordered by Sanskrit text titles in A-B-C sequence. The format (evidently modelled on that of Conze's *Buddhist Scriptures: A Bibliography*) is as in the following reproduction of entry No. 1:

Abhidharmasamuccaya

(Asaṅga)

T. 1605: Da cheng a pi da mo ji lun

Daijōabidatsumashuron

Toh. 4049: Chos-mñon-pa kun-las-btus-pa

F *Le Compendium de la super-doctrine (philosophie) (Abhidharmasamuccaya) d'Asaṅga.* Tr. et annoté par Walpola RAHULA.

Paris: École Française d'Extrême-Orient, 1971. (PEFEO. 78.)

Reprinted: 1980.

The entry heading is the text's standard Sanskrit title. Below this in parentheses appears the author's name. Next follows information on Chinese version(s), namely the Taishō number (T.) and the title in Chinese (*pinyin* transcription) and Japanese. Next again follows information on Tibetan version(s), namely Tōhoku number (Toh.) and title. Then are listed translations into Western languages, each preceded by a code letter indicating the language involved (e.g. "F" for a complete French translation).

The supplement to the bibliography contains information on recent (or recently discovered) translations that escaped inclusion in the 1983 version.

The book includes four indexes and two concordances. The indexes meet the situation where the user knows a text by an alternative Sanskrit title or a title in Chinese, Japanese, or Tibetan. Like the bibliography, they have updating supplements. The two concordances guide one to the relevant entry in cases where one knows a text only by its Taishō or Tōhoku number. These concordances, lacking in the 1983 version, are a welcome improvement.

## THE EASTERN BUDDHIST

Generally the book is well designed. It would have been slightly easier to use had the updating material been incorporated into the bibliography and indexes themselves, rather than set apart in supplements; but, as the compiler notes, that would have meant changing all the entry numbers.

The work is somewhat marred by numerous errors in the Chinese text titles; e.g. on p. 56 one should change *zhu* to *chu* (item 11), *cang* to *zang* (12), *dai* to *tai* (14), and *liang* to *lou* (17). Also some errors in reference numbers could confuse; e.g. on p. 170, 2nd last line, "T. 310 (47)" should read "T. 310 (46)."

The choice of transcription systems will not meet with universal approval. Probably most scholars would have preferred the Wade-Giles system for Chinese, and Wylie's "standard system" for Tibetan. As well, the Japanese transcription is defective in not distinguishing syllable-final *n* before vowels.

But the above-mentioned shortcomings hardly diminish the book's value. Pfandt deserves the gratitude of scholars in Mahāyāna for producing—and continuing to update—such a thorough and useful reference work.

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