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Recent Japanese Publications on Buddhism

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RECENT JAPANESE PUBLICATIONS ON BUDDHISM

HUBERT DURT

The following list is a continuation of our selective bibliography started in *Cahiers d'Extrême-Asie* 1 (1985), p. 105–117, and *CEA* 2 (1986), p. 271–287. The reader might want to refer to the introductory remarks preceding those two lists, which define our selection and scope.

In the field of religious studies, and especially Buddhism, the number of Japanese publications is growing every year. The same holds true for Korean and Chinese publications (including Taiwan, Hong Kong, and Singapore), many of which would deserve to be mentioned and reviewed. However, information about them is even more difficult to obtain, so, for the time being, we must limit ourselves to what is published in Japan.

Our survey of Japanese materials has now been made much easier by the commercial catalogue published annually by the “Association for the General Listing of Buddhist Books” (*Bukkyōshō sōmoku roku kankō kai* 佛教書總目錄刊行會). The last catalogue, *Bukkyōshō sōmoku roku* 佛教書總目錄 1987, covering publications up to October 1986, includes 4,010 titles from 213 publishers. In the preface of this catalogue, the reader is warned that much information on Buddhism also appears in publications focused on philosophy, psychology, history, sociology, literature, art, etc., and could not be included even in this “general listing”. The catalogue is addressed chiefly to the followers of Buddhism as a living religion, which means that, besides scholarly books, it also lists a large number of educational and devotional books, cassettes, etc., which are outside our scope. Moreover, since this is the commercial catalogue of a business association, quite a few publications by academic and religious institutions or by private individuals have unfortunately not come to the notice of its compilers.

The principles of our selection have been clearly explained in the first two *CEA*. The great majority of books listed here are those used in our work at the Hōbōgirin Institute. Sometimes we also include short analyses of books whose titles seem attractive, but which, as scholarly tools, can only be used with great caution.

Due to the expansion of the reading public, the books under consideration increasingly fall into two categories: big, expensive, hard-cover volumes published in limited editions; and less expensive books, often published in collections of the “shinsho” 新書 paperback type, which every ambitious publishing company is eager to launch. Although the books in the second category are very numerous and more often than not repetitive, quite a few of them deserve our attention, since they contain a lot of original research. It also happens that an author can demonstrate his aptitude for synthetic judgement more freely in a comparatively short book than in the massive volumes of the first category.

The books of the first category are obviously our main concern, because it is there that we find original approaches, documents, indices, etc., necessary for research. As we already pointed out two years ago, one should keep in mind that more and more of these expensive volumes are nothing but collections of previously published articles, sometimes quite unrelated to each other.

The proliferation of cheap and superficial paperback presentations of the second type endangers the traditional Buddhist publishing houses, which have made their reputations with a few valuable and specialised publications and cannot keep pace with this new development. The latter also threatens to undermine the quality of Japanese scholarship, if too many specialists spend their time composing yet another pleasing overview of their field, quite undistinguishable from his colleague's overview of the same field in another "shinsho" collection.

I. GENERAL REFERENCE WORKS AND INDIAN, TIBETAN AND CENTRAL ASIAN BUDDHISM

A. Dictionaries

- 1° WOGIHARA Unrai 荻原雲來, TSUJI Naoshirō 辻直四郎,
Kanyaku taishō Bonwa daijiten 漢譯對照梵和大辭典 (1568 p.),
 Tōkyō, Kōdansha 講談社 1986 19,000 Yen

One-volume, small-format reedition of the original (sixteen fascicles) publication in the *Suzuki Gakujutsu Zaidan* 鈴木學術財團. This Sanskrit-Japanese dictionary includes the Chinese Buddhist terminology of the canonical translations. It mentions also, without giving precise references, the Sanskrit Buddhist texts in which many of the Sanskrit entries appear.

- 2° SAIGUSA Mitsuyoshi 三枝充憲,
Indo Bukkyō jimmei jiten インド佛教人名辭典 (254 + 72p.),
 Kyōto, Hōzōkan 法藏館 1986 6,000 Yen

This middle-size dictionary boasts that it includes several names of persons (mostly philosophers and translators) that were not included in the irreplaceable dictionary of every kind of proper name: *Indo Bukkyō koyū meishi jiten* 印度佛教固有名詞辭典 by AKANUMA Chizen 赤沼智善 (which gives many more canonical references; first edition: Hajinkaku 破塵閣, Nagoya, 1930; frequently reprinted by Hōzōkan).

- 3° NAKAMURA Hajime, ed. 中村元,
Shin Bukkyō gogen sansaku 新佛教語源散策,
 "Tōsho Sensho" 東書選書 Collection, vol. 100 (310p.),
 Tōkyō, Tōkyō Shoseki 東京書籍 1986 1,500 Yen

Prof. Nakamura has edited, for the same publisher, the authoritative *Bukkyōgo daijiten* 佛教語大辭典 (see *Cahiers d'Extrême-Asie* 1, 1986, p.

106, n° 1), which is especially useful for its precise references to Indian, Chinese and Japanese sources. Now, at the head of a small team, Prof. Nakamura is editing a few "Strolls in Buddhist Lexicography." Two volumes, the second with the prefix "Zoku" 續, were published in 1977 (Vol. I: 950 Yen; Vol. II: 860 Yen). The present volume, with the prefix "Shin" 新, is the third. In general, the object of the entries is the use of Buddhist terms in everyday life. Therefore, it sometimes includes information that cannot be found in more serious dictionaries.

This "light" lexicography is practiced not only by Prof. Nakamura. We note here three similar works by experienced specialists. Except for SEKIGUCHI's book (see below, n°5), these works are published in the "Shinsho" 新書 paperback series that is issued by every important publishing company in Japan.

- 4° IWAMOTO Yutaka 岩本裕,
Nichijō Bukkyōgo 日常佛教語,
 "Chūkō Shinsho" 中公新書 Collection, vol. 22 (244 + viii p.),
 Tōkyō, Chūō kōronsha 中央公論社 1972 300 Yen

The entries are arranged according to the Japanese phonetic order.
 More precise references than Nakamura.

- 5° SEKIGUCHI Shindai 關口眞大,
Gendai ni ikiru Bukkyō yōgoshū 現代に生きる佛教用語集 (444 p.),
 Tōkyō, Daitō Shuppansha 大東出版社 1980 3,000 Yen

134 terms chosen at random.

- 6° HASHIMOTO, Hōkei 橋本芳契,
Bukkyōgo nyūmon 佛教語入門,
 "Hōzō sensho" 法藏選書 Collection, vol. 21 (238 p.),
 Kyōto, Hōzōkan 1983 1,800 Yen

Explanations of 160 terms.

B. Bibliographies

- 7° RYŪKOKU DAIGAKU BUKKYŌGAKU KENKYŪSHITSU (comp.)
 龍谷大學佛教學研究室 (編),
Bukkyōgaku kankei zasshi rombun bunrui mokuroku IV
 佛教學關係雜誌論文分類目錄 (2 vols., 1324 and 408 p.),
 Kyōto, Nagata Bunshōdō 永田文昌堂 1986 22,000 Yen

Although there have been attempts to replace it (see *Cahiers d'Extrême-Asie* 1, 1986, p. 106, n°5, n°6), there is still no better bibliographical tool than the *Ryūkoku University's Index* for articles related to Buddhism published in journals and books in Japan. The three previous volumes

are now available in 1986 reprints: Vol. I, early Meiji-1930 (6,000 Yen), and Vol. II, 1931–1955 (8,000 Yen), were published by Hyakkaen 百華宛, Kyōto; Vol. III, 1956–1969 (7,000 Yen), is published by Nagata Bunshōdō.

The present vol. IV, edited by INOKUCHI Taijun 井ノ口泰淳 covers a period of fourteen years (1970–1983) and follows vol. III, edited by the late YOSHIMURA Shūki 芳村修基, which covered a period of the same length (1956–1969). Unlike the first two volumes, vols. III and IV number the entries. Vol. III used a continuous numeration from 0001 to 9103. Vol. IV uses a continuous numeration divided into seven groups, each of which has numbers for up to 10,000 titles. Vol. IV starts with No. 10,000 and ends at No. 72,187; it contains approximately 22,000 entries, more than twice as many as vol. III. This increase reflects the vitality of Buddhist studies in Japan, but it is also due to the fact that more journals have been indexed in this volume. The additional material includes some new scholarly magazines, as well as some unscholarly publications not previously indexed. Buddhist scholars from India or the West should be alerted to the fact that classical distinctions such as Buddha, Dharma, Saṃgha, are here replaced by a more mahayanistic system of classification. Thus, the “Life of the Buddha” appears only in the third subsection: *Butsuden* 佛傳 (No. 31,708–31,805) of the fifth section: “Primitive Buddhism” *Genshi Bukkyō* 原始佛教, of the third division: “India, Tibet, and Surroundings”. In that same third division, there is a fifteenth section (no. 33,675–33,933) devoted to a genre quite unusual in Japanese scholarship: critical reviews of books.

This makes it seem as if, except for a few general works (no. 10,080–10,113), it was only in the field of Indian Buddhism that Japanese scholars produce criticism of books. In fact, scholarly criticism is still a genre alien to Japanese academic behaviour. The explanation might rather be that the field of Indian Buddhist studies is, in Japan, more “international” than those of Chinese or Japanese Buddhism and, therefore, more influenced by the ways of Western scholarship, in which book reviews take a preponderant place.

- 8° Hallvard Kåre KULØY and Yoshirō IMAEDA,
Bibliography of Tibetan Studies (735 p.),
 Monograph Series of Naritasan Institute for Buddhist Studies, vol. 2,
 Naritasan Shinshōji 成田山新勝寺 1986 18,000 Yen

This *Bibliography* includes the titles of 11,822 books and articles in Japanese, Chinese or Western languages arranged in alphabetical order according to the authors' names. Its publication has suffered so many delays that the most recent entries are already ten years old. Although a work of this dimension cannot avoid some imperfections,

this bibliography is a tremendous achievement. We hope that it will be followed by an index, at least of the authors' names, and that it will be periodically updated. A new volume could cover the last decade, 1976–1986, and supply, at least for Tibetan studies, the tool that Buddhist studies sorely lack since the disappearance of the *Bibliographie bouddhique* thirty years ago. Let us hope that the Naritasan Institute for Buddhist Studies, under the directorship of Rev. TSURUMI Shōseki 鶴見照碩, will promote such a worthy enterprise.

The following publications (numbers 9°, 10°, 11°, 12° and 18°) of the International Institute for Buddhist Studies are available at the address of this Institute (5–3–23 Toranomom, Minato-ku, Tōkyō 105 國際佛教學研究所, 105 東京都, 港區, 虎ノ門 5–3–23). The mailing fee will be charged to the subscriber.

9° IMAEDA Yoshirō,

Catalogue du Kanjur tibétain de l'édition de 'Jang sa-tham, 2 vols.,

Part I: Edition fac-similé avec introduction (24 p. + 68 pl.)

Part II: Texte en translittération (112 p.)

Bibliographia Philologica Buddhica, Series Major, Vol. II,
Tōkyō, The International Institute for Buddhist Studies 1984

The introduction (partly a reproduction of an article by Y. IMAEDA in *Journal Asiatique* 250, 1982, pp. 173–189) identifies and describes the least known xylographic edition of the *Kanjur*. This edition was produced in a place presently called Li-chiang 麗江 in Yunnan 雲南 between 1608 and 1621. At the end of the seventeenth century, it was stored in Li-t'ang 理塘 in Szechwan 四川. This catalogue follows an order which, in its overall scheme, is analogous to that of the Derge Canonical Catalogue (published by Tōhoku University); the order within sections, however, is closer to that of the Peking Edition (published by Ōtani University). This edition of 'Jang sa-tham contains three supplementary texts that are not included in the Peking Edition.

10° Musashi TACHIKAWA in collaboration with TSHULKRIM KELSANG and Shunzō ONODA,

A Catalogue of the United States Library of Congress Collection of Tibetan Literature in Microfiche (353 p.),

Bibliographia Philologica Buddhica, Series Major, Vol. III,
Tōkyō, The International Institute for Buddhist Studies 1983 (concerning distribution of this series, see n°9 above)

The authors have classified, often adding a few words of explanation, 2,678 Tibetan literary works, listed in alphabetical order according to the authors' names. Microfiches of these texts are available through the Institute for Advanced Studies of World Religions, in Stony Brook, New York.

- 11° Tadeusz SKORUPSKI,
A Catalogue of the Stog Palace Kanjur (365 p.),
 Bibliographia Philologica Buddhica, Ser. Maj., vol. IV,
 Tōkyō, The International Institute for Buddhist Studies 1985 (con-
 cerning distribution of this series, see n° 9 above)

The Stog Palace *Kanjur* was carved at the beginning of the eighteenth century in Ladakh, where it remains today. An offset was published in Delhi (1975–1980). The catalogue lists 811 texts reproducing also the Sanskrit titles and the colophons. In the introduction, T. Skorupski points out similarities with the “Them-spañs-ma” *Kanjur*, handwritten copies of which exist in Tōkyō and Ulan-Bator.

- 12° G.M. BONGARD-LEVIN and M.I. VOROBYOVA-DESYATOVSKAYA,
Indian Texts from Central Asia (Leningrad Manuscript Collection), v+23
 p., three tables (32 p.),
 Bibliographia Philologica Buddhica, Ser. Min. V,
 Tōkyō, The International Institute for Buddhist Studies 1986 (con-
 cerning distribution of this series, see n° 9 above)

A historical account of the various collections and the research related to them (with detailed information on Russian works) is followed by a description of the manuscripts, fragments, or groups of fragments (36 in Sanskrit, 4 in Khotanese, and 2 in Kucuan). Some of these texts, related to the MY *Mahāparinirvāṇasūtra* (n° 30), to the *Dharmaśārirasūtra* (n° 28) and to the *Lotus Sūtra* (n° 2, 31, and L/1), have been edited in vol. XXXIII of the famous collection, *Bibliotheca Buddhica* (1985), now published in Moscow.

C. Text Editions

- 13° KIMURA Takayasu 木村高康,
Pañcaviṃśati-sāhasrikā-prajñāpāramitā (Chapters 2 and 3) (201 p.),
 Tōkyō, Sankibō 山喜房 1986 12,000 Yen

A romanised edition of an important part of the *Perfection of Wisdom in 25,000 lines*. The first part of this text was edited by Nalinaksha Dutt in 1934. We hope that, eventually, the last part will also be printed. In China, the “Pañcaviṃśati” became very influential, through Kumārajīva’s translation (*T.* 223) and the excellent commentary in the *Ta-chih-tu lun* (*T.* 1509), the first chapters of which have been translated by Lamotte.

The basis for the present, handy, one-volume version is the Tōkyō University Library ms. n° 234 in 474 leaves. The present edition covers folios 147b-236a of this manuscript. The first instalments of Kimura’s edition (folios 147b-204a) had previously appeared in *Taishō Daigaku Kiyō* (1971, 1972, 1973, 1975, 1978).

An appendix contains a comparative table, for the section edited here, of all versions of the *Pañcaviṃśati* (other Sanskrit manuscripts, Tibetan and Chinese translations).

- 14° INOKUCHI Taijun 井ノ口泰淳,
Bombun Muryōjukyō shahon shūsei 梵文無量壽經寫本集成,
Kyōto, Hōzōkan 1986 32,000 Yen

Facsimile of Sanskrit manuscripts of the *Sukhāvativyūha* from Nepal, kept at the Ryūkoku University Library and in Nepal, with 314 plates and 40 pages of discussion. On this most venerated text of the Amidist tradition, see *Cahiers d'Extrême-Asie* 2, 1986, p. 272, n° 6, and p. 274, n° 14.

- 15° ZIEME Peter and KUDARA Kōgi 百濟康義 ed.,
Uigur-go no Kammuryōjukyō ウイグル語の觀無量壽經 (221 p.),
Kyōto, Nagata Bunshōdō 1985 4,800 Yen

Romanised Uighur incomplete versified text, close to *T.* 365, with annotations.

- 16° TODA Hirofumi,
Saddharmapundarīka (Nepalese Ms. K') (39 + 33 + 44 + 44 p.),
Tokushima Daigaku, Kyōyōbu, Rinrigaku Kenkyūshitsu 徳島大學教
養部倫理學研究室 1986

Having already produced, for the same press in 1981, a critical edition of a complete text of the Sanskrit *Lotus Sūtra* from a Kashgar manuscript, H. TODA has now edited, in four fascicles bound together, a complete Sanskrit *Lotus Sūtra* based on a Nepalese manuscript.

The edition was published in four issues of the *Rinrigakka Kiyō* 倫理學科紀要 (VIII-XI, 1980–1985), a journal of the Tokushima University Department of Education, and is not commercially available (*hibaihin* 非賣品—See our mournful remarks about this fate which strikes many Japanese university publications: *Cahiers d'Extrême-Asie* 2, 1986, p. 273, n° 10). We hope that the Kyōiku Shuppan Center 教育出版センター of Tokushima will produce a “public” edition of this work, in the same way as for the previous work by Professor TODA on the Kashgar manuscripts.

- 17° TSUKAMOTO Keishō 塚本啓祥 et al.,
Sanskrit Manuscripts of Saddharmapundarīka: Romanized Text and Index,
Tōkyō, Bombun Hokkekyō Kenkyūkai 梵文法華經研究會,
starting in 1986, 15 volumes of approximately 800 pp. each.
Each volume 28,000 Yen

With one line of romanised text per page, this huge synoptical edition collates the thirty-four divergent manuscripts of the Sanskrit *Lotus*

Sūtra line by line. Each of the first twelve volumes will contain one to three chapters of the *Lotus Sūtra*, with a separate index. Vol. 13 will contain fragments and a grammatical analysis. Vols. 14 and 15 will consist of a 2,300 page general index. This massive undertaking attests to the Japanese quest for the original text of the *Lotus Sūtra*. This quest, combined with scholarly interest, is already evident in the several editions of the *Lotus Sūtra* based on different manuscript traditions, of which the above-mentioned work by H. TODA (16°) is the most recent manifestation. Another example is the Sanskrit-Tibetan-Chinese index of the *Lotus Sūtra* by EJIMA Yasunori (see *Cahiers d'Extrême-Asie* 2, 1986, p. 273, n° 7). Hopefully, this new enterprise will also become a useful tool for the study of Buddhist Sanskrit.

- 18° G.M. BONGARD-LEVIN,
New Sanskrit Fragments of the Mahāyāna Mahāparinirvāṇasūtra (Central Asian Manuscript Collection at Leningrad) (xxiii+46 pp., 12 pl.)
 Studia Philologica Buddhica, Occ. Papers Ser. VI,
 Tōkyō, The International Institute for Buddhist Studies 1986 (concerning distribution of this series, see n° 9 above)

One of the Sanskrit fragments described in Bongard-Levin's above-mentioned book (12°), Frgm. n° 30, consists of a group of six short sections of the MY *Mahāparinirvāṇasūtra*. This monograph identifies the corresponding passages in Tibetan and in Chinese. It also furnishes a new critical apparatus (e.g., a part of frgm. n° 2 has been discovered by MATSUDA Kazunobu 松田和信 in the Aurel Stein Collection at the India Office, London). English translation of the fragments, indices and facsimile reproduction.

- 19° SAIGUSA Mitsuyoshi 三枝充憲,
Chūron geju sōran 中論偈頌總覽 (959+57 p.),
 Tōkyō, Daisan bummeisha 第三文明社 1986 25,000 Yen

Synoptical edition of the *Madhyamaka-kārikās*: Sanskrit text, Tibetan and Chinese translations (T. 1564, 1566, 1567), and a Japanese translation with commentary for each of these five versions.

- 20° FUNAHASHI Naoya 舟橋尚哉,
Nepal shahon taishō ni yoru Daijōshōgonkyōron no kenkyū ネパール寫本對照による大乘莊嚴經論の研究 (238+xix+55 p.),
 Tōkyō, Kokusho kankōkai 國書刊行會 1986 8,500 Yen

This romanized edition concerns Chapters 1, 2, 3, 9, and 10 of Sylvain Lévi's edition of the *Mahāyānasūtrālaṅkāra*.

- 21° TSHULKRIM KELSANG and ODANI Nobuchiyo 小谷信千代,
Tson kha pa: Ālaya-shiki 識 to Manas-shiki no kenkyū (229 p.),
 Kyōto, Buneidō 文榮堂 1986 8,000 Yen

Tson kha pa's study of the *Mahāyānasamgraha* (especially its first two chapters) is an important text, representative of the originality of Vijñaptimātra theory in Tibet. This volume includes a historical introduction, a Japanese translation of the *Kun gshihi dkaḥ ḥgrel*, a brief English summary of the contents, a facsimile reproduction of the Tibetan text, and indices of the names of people, books, and temples.

D. Translations

- 22° *Genshi Butten* 原始佛典 (Collection) (10 volumes),
Tōkyō, Kōdansha 1986 each 2,200 Yen

This new collection of original translations of Pāli and Sanskrit texts is not to be confused with the single 434-page volume of the same title, which is an anthology of Japanese translations of Pāli texts, edited by NAKAMURA Hajime 中村元 and published by Chikuma Shobō 筑摩書房. This new collection can be recommended for its very accurate Japanese translation of many texts. The philological annotation reflects a renewed interest in Japan in the earliest Buddhist texts, too often considered already well known. See especially Vol. 7 and 8 (*Suttanipāta*) and Vol. 10 (*Buddhacarita*).

- 23° *Bukkyō Kyōten Sen* (Collection) 佛教經典選 (14 volumes),
Tōkyō, Chikuma Shobō 筑摩書房 1986 each volume, approximately 3,000 Yen

Four volumes of this collection directed by two eminent masters, ŌCHO Enichi 横超慧日 and IRIYA Yoshitaka 入矢義高, have already been published. The approach of this collection is original in that it includes not only texts from the classical divisions (Hannya, Hokke, Kegon, Nehan, Jōdo, Mikkyō, etc.), but also "Popular Sutras" (民衆經典, i.e., such texts as the *Sūtra of Bhaiṣajyaguru* and the *Sūtra of the Ten Kings*), "Narrative Sutras" (說話經典), "Ceremonial Sutras" (儀禮經典) and "Chinese-selected Sutras". From the first volume *Āgama*, entrusted to ARAMAKI Noritoshi 荒牧典俊, to the above-mentioned "Chinese" sutras, entrusted to YANAGIDA Seizan 柳田聖山 (Vol. 1, on the apocryphal *Yuan chüeh ching* 圓覺經, T. 842) and to ARAKI Kengo 荒木見悟 (Vol. 2, on the apocryphal *Śūramgamasūtra* 首楞嚴經, T. 945), the selected scholars are all of exceptionally high quality.

E. Tantric Studies

- 24° KANAOKA Shūyu 金岡秀友,
Mikkyō seiritsuron. Agon kyōten to Mikkyō 密教成立論. 阿含經典と密教,
Tōkyō, Chikuma Shobō 1981 2,600 Yen

Under this rather too ambitious title we find a collection of essays focusing on very interesting matters that could have been treated more

thoroughly. Several figures known in the early (agamic) Buddhist tradition: Cūḍapanthaka, Prakṛti the Mātāṅgī, Āṭavaka and Hārīti show affinity with Tantrism, into which the latter two became incorporated. The other main topic is the relationship between Bhaiṣajyaguru and Akṣobhya.

- 25° YORITOMI Motohiro 頼富本宏,
Mikkyō sunbyō 密教寸描 (296 p.),
 “Daitō meichōsen” 大東名著選 Collection, vol. 2,
 Tōkyō, Daitō shuppan 1986 1,800 Yen

Again a collection of articles. Some of them supplement *Chūgoku Mikkyō no kenkyū* 中國密教の研究 (Daitō shuppan 1979), a study by the same author centered on the translator Prajña. In addition to general articles, we find here some of the new paths followed by YORITOMI: a study of the Vajradhātu Maṇḍala of Ratnagiri (Orissa); biographical studies; a study of the ninth-century Chinese Master of Discipline, Yüan Chao 圓照, a prolific historian, and his contemporary, the Tripiṭaka Master Reisen 靈仙三藏, a Japanese who travelled to China with Kūkai and Saichō, settled there and died on Wu-t'ai shan 五臺山.

- 26° TOGANOŌ Shōun 梅尾祥雲,
Zenshū 全集, vol. 6: *Nihon Mikkyō gakudō shi* 日本密教學道史 (432 p.)
 1982 12,000 Yen
 Bekkan 別卷, vol. 1: *Himitsushūekyō yōryaku* 秘密集會經要略 (350p., 5 pl.)
 1982 11,000 Yen
 vol. 2: *Dainichikyō no kenkyū* 大日經の研究 1983 (538 p., 3 pl.) 15,000 Yen
 vol. 3: *Kongōchōkyō no kenkyū* 金剛頂經の研究 (464 p., 7 pl.) 1984
 16,000 Yen

Kyōto, Rinsen shoten 臨川書店

The first volumes of the *Collected Works* of the late Master of Kōyasan had already been reprinted twenty years ago. Now, TOGANOŌ Shōzui 梅尾祥瑞 has edited these additional four volumes.

F. New Periodical

- 27° *Hokkaidō Journal of Indological and Buddhist Studies* 印度哲學佛教學,
 Ed. by the Hokkaidō Indotetsugaku Bukkyōgakkai 北海道印度哲學佛
 教學會,
 N° 1, 1986, 320 pp.

The first number of this annual journal edited by Professor FUJITA Kōtatsu 藤田宏達 demonstrates the vitality of Indian and Buddhist studies in northern Japan. In this inaugural issue we find some famous signatures: NAKAMURA Hajime 中村元, on the *darśanas* and the *jñānas* in Jaina philosophy; and FURUTA Shōkin 古田紹欽 on the “Zen” of

Sosan Daesa Kyujing 西山大師休靜, an illustrious figure of Korean Buddhism during the early Li Dynasty. One can discern some of the orientations of the Hokkaidō School in this volume; to mention only three contributions dealing with current problems: IMANISHI Junkichi 今西順吉 on *ātman/anātman*, TERAOKA Masahiro 寺岡正博 on Maitreya, and SENGOKU Keishō 仙石景章 on Buddhapāli at Wu-t'ai shan. The Hokkaidō location of this study group is reflected in two studies of the particular religious setting of that island: ŌHAMA Tetsuya 大濱徹也 on the influence of Christianity in the colonisation of Hokkaidō, and MURATA Fumie 村田文江 on TAKEMOTO Saijun's 竹本才順 propagation of Shingon on the island. Also notable are ten reviews of books or series. The laudable effort to provide Western-language summaries of the articles should prove rewarding not only for foreign readers but also for the authors themselves.

G. Festschriften and Collective Volumes

- 28° RYŪKOKU DAIGAKU BUKKYŌ GAKKAI 龍谷大學佛教學會 ed., *Engi no kenkyū* 縁起の研究. TAKEMURA *kyōju*, KOJIMA *kyōju teinen kinen* 武邑 [尙邦] 教授小島 [通正] 教授定年記念. (250 p.),
Kyōto, Hyakkaen 百華苑 1985 3,000 Yen

This volume in honour of two professors at Ryūkoku University is a hard-cover edition of numbers 39 and 40 of the journal *Bukkyōgaku kenkyū* 佛教學研究. Several studies deserve attention: UEYAMA Daishun 上山大俊 on the characteristics of the *Yin-yüan lun* 因緣論 from Tun-huang; INOKUCHI Taijun 井ノ口泰淳 on the Tun-huang manuscripts of the Ōtani Expedition kept at Ryūkoku University; KARIYA Sada-hiko 刈谷定彦 on the worship of stūpas in the first *Mahāyāna sūtras*; YAMADA Meiji 山田明爾 on the "worship" of the *Pratītyasamutpāda*, i.e., the inscription of the twelve *nidānas* with a votive value, in India; ŌCHO Enichi 横超慧日 on the *Ichchāntika* in the MY *Mahāparinirvāṇasūtra*.

- 29° YAMAGUCHI Zuihō 山口瑞鳳 ed.,
Chibetto no Bukkyō to shakai チベットの佛教と社會 (830 p.)
Tōkyō, Shunjūsha 春秋社 1986 19,000 Yen

A volume which includes articles by many of the best contemporary Japanese scholars on Tibet. The six main topics are: 1. Buddhism, from Tun-huang documents; 2. Tantrism; 3. Tathāgatagarbha and Vijnānavāda; 4. Logic; 5. Tsoñ kha pa and the Ge lug pa order; 6. History, language and culture. Noteworthy is the contribution in French by Y. IMAEDA, on the history of Bhutan.

- 30° NAGANO Yasuhiko 長野泰彦 and TACHIKAWA Musashi 立川武藏,
Chibetto no gengo to bunka チベットの言語と文化. KITAMURA Hajime

kyōju Taikan kinen shuppan 北村甫教授退官記念出版, (439 + 30 p.)
Tōkyō, Tōjusha 冬樹社 1986 6,000 Yen

This volume contains less Buddhism than the preceding one (29°) and is more oriented toward providing introductory studies of lesser known aspects of Tibetan culture. There are seven main topics: 1. "Ecology"; 2. History; 3. Linguistics; 4. Religions; 5. Medicine; 6. Oral traditions; 7. Music. Besides the well-known scholars of Central Asia and Tibet (MORIYASU Takao 森安孝夫, NISHIDA Tatsuo 西田龍雄, MIMAKI Katsumi 御牧克己, etc.), the contribution on Bon religion by the Tibetan scholar S. KARMAY deserves to be pointed out.

II. CHINESE BUDDHISM

A. Translation

31° *Kokuyaku Issaikyō. Wakan Senjutsu-bu* (Collection),
Kyōsho-bu No. 13 國譯一切經. 和漢撰述部. 經疏部 13 (578 p.),
Tōkyō, Daitō Shuppansha 1985 6,000 Yen

The final portion of the Japanese translation of the commentary on the Mahayanic *Mahāparinirvāṇasūtra* (T. 1767) by the T'ien-t'ai 天台 master Kuan-ting 灌頂, a work of the venerable scholar of Chinese Buddhism, ŌCHO Enichi 横超慧日. After the publication of this volume, only one volume remains before the completion of the collection (in 102 volumes) of the *Kokuyaku Issaikyō, Wakan Senjutsu-bu*, launched more than half a century ago. The final volume will be the last part of the translation, by NAKAMURA Zuiryū 中村瑞隆, of T. 1833.

B. Collected Works

32° MICHIBATA Ryōshū 道端良秀,
Chūgoku Bukkyō shi zenshū 中國佛教史全集 (eleven volumes of approximately 480 pages each),
Tōkyō, Shoen 書苑, starting in 1986 11 vols., 88,000 Yen

Many books by MICHIBATA, who follows in the tradition of TSUKAMOTO Zenryū 塚本善隆, have been published or reprinted during the last few years (see *Cahiers d'Extrême-Asie* 1, 1985, p. 109, n° 20, and *Cahiers d'Extrême-Asie* 2, 1986, p. 281, n° 43). Nevertheless, some titles are available only in this edition of his complete works:

Vol. 7, *Daijō Bosatsukai no tenkai* 大乘菩薩戒の展開

Vol. 9, *Chūgoku Bukkyō to Jukyō Rinri. Kō to no kōshō* 中國佛教と儒教倫理・孝との交渉

Vol. 10, *Chūgoku Bukkyō to Jukyō no sozen sūhai* 中國佛教と儒教の祖先崇拜

C. Monographs

- 33° ŌCHO Enichi 横超慧日,
Hokke Shisō no kenkyū, Vol. 2 法華思想の研究 (285 + 23 p.),
 Kyōto, Heirakuji 平樂寺 1986 7,800 Yen

A collection of articles previously published in scholarly journals, Festschriften, etc. They concern not only the *Lotus Sūtra* (where the study on the concept of "the Buddha of the past" deserves mention), but also the Mahayanic *Mahāparinirvāṇasūtra*, the formation of the T'ien-t'ai school, etc. These articles are of such interest that we welcome their republication in a collection that reveals their interrelatedness. Together with the previous volume, *Hokke shisō no kenkyū*, and the three volumes of *Chūgoku Bukkyō no kenkyū*, this book attests to the greatness of Prof. Ōcho, a worthy successor to TOKIWA Daijō 常盤大定.

- 34° IKEDA Rosan 池田魯參,
Makashikan kenkyū Josetsu 摩訶止觀序說 (362 p.),
 Tōkyō, Daitō Shuppansha 1986 8,500 Yen

A useful introduction to a major work of the T'ien-t'ai school.

- 35° YOSHIZU Yoshihide 吉津宜英,
Kegon Zen no shisō-teki kenkyū 華嚴禪の思想的研究 (386 p.),
 Tōkyō, Daitō Shuppansha 1985 7,000 Yen

- 36° YAMAUCHI Shunyū 山内舜雄,
Zen to Tendai Shikan 禪と天台止觀 (917 p.),
 Tōkyō, Daizō 大藏 1986 22,000 Yen

- 37° SUZUKI Tetsuo 鈴木哲雄,
Tō Go-dai Zenshū shi 唐五代禪宗史 (670 p.),
 Tōkyō, Sankibō 1986 15,000 Yen

The above three books deal with a few of the many aspects of the rapidly progressing Ch'an studies. They investigate the integration of the Ch'an schools with the other currents of Sui and T'ang Buddhist thought, Hua-yen (YOSHIZU) and T'ien-t'ai (YAMAUCHI), and study the historical and regional background of Ch'an (SUZUKI, see *Cahiers d'Extrême-Asie* 2, 1986, p. 279, n° 35).

- 38° KUGE Noboru 久下隆,
Ichijō Busshō gonjitsu ron no kenkyū, I 一乘佛性權實論の研究第一 (749 p.),
 Tōkyō, Ryūbunkan 隆文館 1985 9,500 Yen

One of the two treatises by Fa-pao 法寶 of the Ta k'ai-yeh ssu 大開業寺 on the Universality of the Buddha-nature. An incomplete manuscript of Fa-pao's text from the Kamakura period is preserved at the Kana-

zawa Bunko 金澤文庫. The present book includes a facsimile reproduction of this manuscript, an edition of the text, a translation into modern Japanese, and a commentary augmented by several chapters of research related to the text. Of the other treatise by Fa-pao on the same subject, only one roll remains, published in the *Zokuzōkyō* 續藏經, Vol. 95. The author also casts light on a somewhat neglected disciple of Hsuan-tsang 玄奘; furthermore, he investigates one of the sources involved in the first controversies of the Tendai 天台 school in Japan.

- 39° TONAMI Mamoru 礪波護,
Tōdai seiji shakaishi kenkyū 唐代政治社會史研究,
 Oriental Research Series, Vol. 40,
 Kyōto, Dōhōsha 同朋舎 1986 12,000 Yen

The fourth section of this work (pp. 397–578) is devoted to the relations between Buddhism and the State. The author reuses two of his previous publications. The first (see *Cahiers d'Extrême-Asie* 1, 1985, p. 109, n° 16) uses popular sources—colophons of devotional manuscripts from Tun-huang, inscriptions on Lung-men statues, etc.—and treats Hsüan-tsung's policies forbidding the erection of monasteries or statues and abolishing the "Inexhaustible Treasures." The second article is more juridical and treats the much-studied subject of forcing monks and nuns to venerate sovereigns and ancestors.

- 40° SAEKI Arikaio 佐伯有清,
Jikaku Daishi den no kenkyū 慈覺大師傳の研究 (381 + 8 p.),
 Tōkyō, Yoshikawa Kōbunkan 吉川弘文館 1986 7,500 Yen

Even after the work on Ennin 圓仁 by WASHIO Junkei 鷲尾順敬 and FUKUI Kōjun 福井康順, and after the studies of Ennin's travels in China by REISCHAUER and ONO Katsutoshi 小野勝年, much still remains to be studied about Ennin. The present work concentrates on the written tradition concerning Ennin. In the various extant accounts, one can detect a few modifications introduced after the break between Ennin and Enchin 圓珍.

- 41° ARAKI Kengo 荒木見悟,
Yōmeigaku no kaiten to Bukkyō 陽明學の開展と佛教 (340 + xvi p.),
 Tōkyō, Kibun 研文 Shuppan 1984 7,000 Yen

A collection of articles published here for the first time and dealing with, for Japan, quite original topics: on the interdiction against killing living beings; on the popularity of the apocryphal *Śūramgamasamādhi* (see above n° 23), the life of Han-shan te-ching 憨山德清, etc. By a master of Kyūshū University (see *Cahiers d'Extrême-Asie* 2, 1986, p. 281, n° 44).

- 42° KAMATA Shigeo 鎌田茂雄,
China's Buddhist Ceremonies,
 Tōkyō, Daizō 1986 41,000 Yen

A broad compilation, with reproductions of numerous Chinese ritual texts (some of them very rare) and numerous photographs taken mostly in Hong Kong and Taiwan.

- 43° FUKUI Fumimasa (-Bunga) 福井文雅,
Hannya shingyō no rekishi teki kenkyū 般若心經の歴史的研究 (438 + xxiii
 + 32 p.),
 Tōkyō, Shunjūsha 1987 9,500 Yen

Historical Studies of the Buddhist Scripture Prajñāpāramitāhṛdaya or Heart Sūtra is the doctoral (*hakase* 博士) dissertation of a Waseda University professor of Chinese religions who is also a Tendai priest. Doctrinal studies of this most famous Buddhist scripture abound, but its role in history and society is still quite unexplored. In Part I, the author concentrates on the history of the text, presenting the different versions and translations found in Tun-huang manuscripts, ancient Japanese manuscripts, etc. In Part II, he discusses the status of the sutra in different periods of Chinese history, touching also on its influence on Taoism and on Southeast Asian Mahayana Buddhism. Part III is a study of the exegesis of the sutra in the Tendai tradition—which is only one of the many Japanese Buddhist sects that venerate this scripture. Part IV examines commentaries on the *Heart Sūtra*, especially two seventh-century works by Hui-ching 慧淨 (TH ms Stein 554) and by Chih-shen 智詵.

The book contains a useful chronological chart of the history of the text, a bibliography (including Western studies of *Prajñāpāramitā* literature), an index, a one-page English summary, a detailed table of contents in English, and a reprint of the author's 1983 article (in Chinese) on the variety of interpretations of the term *Hsin-ching* 心經 (*Heart Sūtra*).

III. JAPANESE BUDDHISM

A. Dictionaries

- 44° MIYAJI Naoichi 宮地直一 and SAEKI Ariyoshi 佐伯有義,
Shintō Daijiten 神道大事典 (1474 p.),
 Kyōto, Rinsen Shoten 1986 14,000 Yen

A one-volume reprint, in smaller format, of the three-volume edition published by Heibonsha 平凡社 in 1937.

- 45° *Dictionnaire historique du Japon*,
Fascicule XI: Lettre K (1) 1985; Fascicule XII: Lettre K (2) 1986
Tōkyō, Maison Franco-Japonaise Each Fascicle 5,000 Yen

Fascicule XI includes several articles related to religious institutions (*kan daiji* 官大寺, *kangakuin* 勸學院), mythology (*Kangiten* 歡喜天, *Kannon Shinkō* 觀音信仰), practices (*kaji-kitō* 加持祈禱), names of monastic personalities, of monasteries, of masterpieces of Buddhist art, etc. In fascicule XII, see, among others, the article *kasō* 火葬 and the article *Kegonshū* 華嚴宗 by Frédéric Girard.

B. Index

- 46° KOMAZAWA UNIVERSITY 駒澤大學,
Taishō Daizōkyō Sakuin, Vol. 34 (371 p.),
Tōkyō, Daizō Shuppan 1986 22,000 Yen

Index to Vol. 62 of the *Taishō Canon* (N° 2246–2248), which contains all the three Vinaya-related Japanese commentaries that the editors of the *Taishō* considered worthy of inclusion. These are two commentaries (by Kūkai 空海 and by Gyōnen 凝然) on the Mahayanic *Brahma Net Sutra* (*T.* 1484) and one sub-commentary, by Shōon 照遠, on the famous work (*T.* 1804) by Tao-hsüan 道宣 on the *Dharmaguptaka Vinaya* (*T.* 1428).

C. General Studies

- 47° MIYAGI Yōichirō 宮城洋一郎,
Nihon kodai Bukkyō undōshi kenkyū 日本古代佛教運動史研究 (362 p.),
Kyōto, Nagata Bunshōdō 1985 5,500 Yen

The differences between aristocratic Buddhism and popular Buddhism in ancient Japan.

- 48° YOSHIDA Yasuo 吉田靖雄,
Gyōgi to Ritsuryō kokka 行基と律令國家 (340 p.),
“Kodaishi kenkyū sensho” 古代史研究選書 Collection,
Tōkyō, Yoshikawa Kōbunkan 1986 2,800 Yen

This study of a very important political monk of early Japanese Buddhism, although a broadly synthetic work, does not neglect the question of the relationship between Gyōgi and the Teaching of the Three Stages 三階教.

- 49° TANAKA Tsuguhito 田中嗣人,
Shōtoku Taishi shinkō no seiritsu 聖德太子信仰の成立 (316 p.),
“Kodaishi kenkyū sensho” 古代史研究選書 Collection,
Tōkyō, Yoshikawa Kōbunkan 1985 2,500 Yen

In the same series as the preceding book, this study concerns popular religion and political history.

- 50° SHIGEMATSU Akihisa 重松明久,
Kodai kokka to Shūkyō bunka 古代國家と宗教文化 (494 p.),
Tōkyō, Yoshikawa Kōbunkan 1986 8,000 Yen

The author of a pioneering study of Taoist influences on ancient Japan (see *Cahiers d'Extrême-Asie* 2, 1986, p. 286, n°66), continues his research on the religion of Japan in early historical times. Noteworthy is a study of the original figure of the god Hachiman and the process of Shintō-Buddhist syncretism.

- 51° KURODA Toshio 黒田俊雄 ed.,
Kokka to Tennō 國家と天皇 (353 p.),
“Bukkyō to Nihonjin” 佛教と日本人 Collection, vol. 2,
Tōkyō, Shunjūsha 1984 2,500 Yen

In a collection of articles by various authors, apparently inspired by the unsavory fad of “Nihonjinron” 日本人論, the remarkable historian of Ōsaka University has attempted to treat the difficult problem of the place of the imperial system in Japanese Buddhism.

- 52° ENDO Katsumi 遠藤克己,
Kinsei Onmyōdōshi no kenkyū 近世陰陽道史の研究 (920 p.),
Tōkyō, Mirai kōbō 未來工房 1986 7,500 Yen

- 53° TAGA Shūjun 多賀宗隼,
Chūsei bunka shi 中世文化史,
Vol. 1: *Kuge Buke hen* 公家武家篇 (563 p.), 12,000 Yen
Vol. 2: *Sōryo* 僧侶 (413 p.), 8,500 Yen
Kyōto, Hōzōkan 1986

Collections of articles, centered on social groups: 1. the government officials and the military; 2. the monks.

- 54° IMAI Masaharu 今井雅晴,
Chūsei shakai to Jishū no kenkyū 中世社會と時宗の研究 (530 p.),
Tōkyō, Yoshikawa Kōbunkan 1986 7,800 Yen

On the many themes which make the Amidist movement of Ippen Shōnin 一遍上人 quite original in Japanese Buddhism.

D. Monographs

- 55° SUGIYAMA Jirō 杉山二郎,
Daibutsu igo 大佛以後 (322 p.),
Tōkyō, Gakuseisha 學生社 1986 1,800 Yen

A vivid exposition of Buddhism during the late Nara period, which follows the author's very successful *Daibutsu Konryū* 大佛建立 (same publisher, first edition, 1968). Accent is on the influences from the Continent and on the introduction of the worship of Fukūkenjaku Kannon 不空羅索觀音.

- 56° NAKAMURA Hajime 中村元 et al.,
Tōdaiji Omizutori, Nigatsudō Shunie no kiroku to kenkyū 東大寺お水取・
 二月堂修二會の記録と研究, 2 vols., 1985 Vol. 1: 19,000 Yen
 Vol. 2: 18,000 Yen

The *Omizutori* Rite has been studied already in an excellent publication of the very serious group of the Gangōji Bunkazai Kenkyūjo 元興寺文化財研究所 in Nara (published by Chūōkōron Bijutsu shuppan 中央公論美術出版, 830 p., 1979). Now, the illustrious Professor NAKAMURA introduces a lavish coffee-table book on this most impressive Buddhist ritual of contemporary Japan. The photographs beautifully illustrate the recent study of the same rite by Laurence BERTHIER (*Cahiers d'Etudes et de Documents sur les religions du Japon* III, Paris, 1981).

- 57° ISHIDA Mizumaro 石田瑞麿,
Jigoku 地獄 (274 p.),
 "Hōzōsensho" Collection, vol. 33,
 Kyōto, Hōzōkan 1986 1,600 Yen

A short account of hell in Japanese Buddhism, by a specialist on the social aspects of the use of Buddhist canonical texts in Japan (cf. above, n°23).

- 58° OGAWA Hirozane 小川弘貫,
Yuishiki to Dōgen Zen no yōtei 唯識と道元禪の要諦 (300 p.),
 Tōkyō, Nakayama Shobō Busshorin 中山書房佛書林 1986 5,800 Yen

- 59° YAMAUCHI Shunyū 山内舜雄,
Dōgen Zen to Tendai Hongaku hōmon 道元禪と天台本覺法門 (808 p.),
 Tōkyō, Daizō Shuppan 1985 20,000 Yen

- 60° WAKATSUKI Shōgo 若月正吾,
Dōgen Zen to sono shūhen 道元禪とその周邊 (400 p.),
 Tōkyō, Sankibō Busshorin 1986 8,500 Yen

Literature on Dōgen is as limitless as that on other founders of Japanese sects. The three above-mentioned books concentrate on important aspects of Dōgen's thought. The last one, centered on *samādhi*, bears, unfortunately, almost the same title as the more historical study by the renowned specialist from Komazawa 駒澤 University: KAGAMISHIMA Genryū 鏡島元隆, *Dōgen zenji* (禪師) *to sono shūhen*, Daitō Shuppansha, 1985.

- 61° IIDA Rigyō 飯田利行,
Gakushō Mujaku Dōchū 學聖無著道忠 (331 + 45 p.),
 Kyōto, Zenbunka Kenkyūjo 禪文化研究所 1986 5,000 Yen

A reprint, with the addition of a nominal index of persons, monasteries and books, of the biography of the scholar-saint Mujaku Dōchū published in 1942. See the appraisal of this book by Urs APP in this issue of *Cahiers d'Extrême-Asie*.

E. Series

- 62° *Minshū shūkyōshi sōsho* 民衆宗教史叢書
 Tōkyō, Yūzankaku 雄山閣 1985, 86, 87 each vol., 4,800 Yen

Cahiers d'Extrême-Asie 2, 1986, p. 284, n° 62, presented a list of the first thirteen titles of this collection. We complete it here with seven supplementary titles:

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| 14. HINONISHI Shinjō 日野西眞定 | <i>Kōbō Daishi shinkō</i> 弘法大師信仰 |
| 15. ISHIZUKA Sonjun 石塚尊俊 | <i>Izumo shinkō</i> 出雲信仰 |
| 16. HIRANO Eiji 平野榮次 | <i>Fuji Asama shinkō</i> 富士淺間信仰 |
| 17. KOKANAMI Heiroku 小花波平六 | <i>Kōshin shinkō</i> 庚申信仰 |
| 18. SHIMODE Sekiyo 下出積與 | <i>Hakusan shinkō</i> 白山信仰 |
| 19. MORIYA Takeshi 守屋毅 | <i>Kompira shinkō</i> 金毘羅信仰 |
| 20. MIYAMOTO Kesao 宮本袈裟雄 | <i>Fukujin shinkō</i> 福神信仰 |

F. Festschriften and Collections of Articles

- 63° INOUE Mitsusada 井上光貞 and KADOWAKI Teiji 門脇禎二 eds.,
Asuka 飛鳥 (320 p.),
 "Kodaio kangaeru" 古代を考える Collection, vol. 1,
 Tōkyō, Yoshikawa Kōbunkan 1987 1,800 Yen

The aim of this collection is to reach the general public. There are already too many publications devoted to Asuka, but some of the articles assembled here deal with matters still largely untouched: KANO Hisashi 狩野久 on the relation between Asukadera 飛鳥寺 and Ikarugadera 斑鳩寺; KINOSHITA Masashi 木下正史 on the still undiscovered palaces and monasteries, etc.

- 64° NIHON BUKKYŌSHI NO KENKYŪKAI 日本佛教史の研究会 ed.,
Nihon Bukkyōshi no kenkyū 日本佛教史の研究, KIMURA Takeo *sensei kiju kinen* 木村武夫先生喜壽記念 (870 p.),
 Kyōto, Nagata Bunshōdō 1986 18,000 Yen

After a previous *koki* 古稀 *Festschrift* of high quality, *Sōden no kenkyū* 僧傳の研究 (*Studies on the Biographies of Monks*, 348 p., same publisher, 1981, 6,000 Yen), Professor KIMURA is now the recipient of a new

Festschrift. The studies in the present volume are mostly historical and deal especially with the problem of the relations between Buddhism and the State — the specialty of the indefatigable FUTABA Kenkō 二葉憲香 who contributed an article to this volume. The subject is treated from the earliest period until the twentieth century, with articles also on Socialism and Fascism. Among the studies dealing with Asuka and Nara Buddhism: AKIYAMA Hideo 秋山日出雄 on the history of the Gangōji 元興寺, the destruction of the Mononobe 物部 clan and the disappearance, under Buddhist influence, of the sepulchral tombs (*sekishitsufun* 石室墳); MIYAGI Yōichirō 宮城洋一郎 on the “Opening of the Eyes” of the Great Buddha; and TANAKA Hisao 田中久夫 on the worship of Bishamon 毘沙門 (Vaiśravaṇa).

- 65° ISHIDA Mizumaro 石田瑞麿,
Nihon Bukkyō shisō kenkyū 日本佛教思想研究 (5 vols.),
 Kyōto, Hōzōkan 1985 each volume, 8,500 Yen

Besides the reedition of *Kairitsu no kenkyū* 戒律の研究 (Vol. 1 and 2), there are numerous studies related to Pure Land doctrines, some of them very original (on the monastic tonsure, on *Mappō* 末法, on the worship of Fudō Myōō 不動明王, etc.) in Vol. 3 (*Shisō to Rekishi* 思想と歴史) and Vol. 4 (*Bukkyō to Bungaku* 佛教と文學).

G. Literary Studies

- 66° NAGAI Giken 永井義憲,
Nihon Bukkyō Bungaku kenkyū 日本佛教文學研究,
 Tōkyō, Toyoshima Shobō 豊島書房 1985 23,000 Yen

The third volume of an impressive collection of essays on Buddhism in classical Japanese literature.

- 67° FUKUHARA Rengetsu 福原連月,
Ōjōyōshū no kenkyū 往生要集の研究 (368 p.),
 Kyōtō, Nagata Bunshōdō 1985 15,000 Yen

On Tendai doctrine in this masterpiece of Japanese Buddhist literature.

- 68° MARUYAMA Kiyoko 丸山キヨ子,
Genji Monogatari no Bukkyō 源氏物語の佛教 (428 + 37 + 15 p.),
 Tōkyō, Sōbunsha 創文社 1985 7,000 Yen

A new study of the great classic of Japanese literature, after *Genji Monogatari to Bukkyō* by SHIGEMATSU Nobuhiro 重松信弘 (Heirakuji, 2nd edition, 1978).

- 69° TAKAGI Sōkan 高木宗監,
Motoori Norinaga to Bukkyō 本居宣長と佛教 (280 p.),
 Tōkyō, Ōfūsha 桜楓社 1984 18,000 Yen

A punctilious study by a Buddhist monk on the foremost "National Scholar" of the Edo Period. Norinaga's well-known criticism of Buddhism has led to oversimplifications which are here corrected. As a man, Norinaga was involved in the Buddhist society of his time and, as a scholar, he studied Buddhism, particularly Sanskrit phonology.

H. Text Editions

- 70° TOMATSU Keishin 戸松啓眞 et al. ed.,
Tokuhon gyōja zenshū 徳本行者全集 (6 vols.),
 Tōkyō, Sankibō Busshorin 1985 62,000 Yen

The sermons, etc., of the vagrant saint whom Anne-Marie BOUCHY has studied in a magistral thesis: *Tokuhon, ascète du Nenbutsu, Cahiers d'études et de documents sur les religions du Japon V*, Paris, 1983.

I. History of Cultural Interchange

- 71° IYANAGA Nobumi 彌永信美,
Gensō no Tōyō 幻想の東洋 (569 p.),
 Tōkyō, Seidosha 青土社 1987 3,600 Yen

A brilliant essay on the "Imaginary Orient", i.e., the European perception of Asia (especially of Buddhism and Japan) in pre-modern times. Starting with Herodotes, the study is centered on the Christian Middle Ages and finishes with St. Francis Xavier and the French humanist Guillaume Postel, who relied mainly on Francis Xavier's letters describing his missionary activities (see *Cahiers d'Extrême-Asie* 2, 1986, p. 277, n° 29). The sources are extremely well documented; the author adduces also an impressive array of Western and Japanese modern studies in the Humanities. The book throws new light on the formation of Euro-centered rationalism which crystallised in contrast to or in imitation of a largely imaginary "Orient".

IV. BUDDHIST ART AND ARCHAEOLOGY

A. Collected Works and Series

- 72° HIGUCHI Takayasu *kyōju taikan kinen ronshū* 樋口隆康教授退官記念論集,
Tembō. Ajia no kōkogaku 展望. アジアの考古學 (648 p.),
 Tōkyō, Shinchōsha 新潮社 1983 6,000 Yen

This volume contains, in addition to eleven studies by HIGUCHI himself, numerous studies of Chinese, Korean and Japanese archaeology. Several of them touch upon Buddhist art: on the Oxus Valley style, by HIGUCHI; on the evolution of the rock monasteries from India to China, by ODANI Nakao 小谷仲男; on the decorative patterns at

Bāmiyān, by MIYAJI Akira 宮治昭; on representations of Íśvara, by YAMADA Meiji 山田明爾; on the Kashmiri representations of the miraculous bowl of the Buddha, by KUWAYAMA Shōshin 桑山正進.

- 73° HIGUCHI Takayasu 樋口隆康,
Silk Road Kōkogaku シルワロード考古學 (5 vols. collection),
 Kyōto, Hōzōkan 1986 Vol. 1-4: each 2,400 Yen
 Album: 4,800 Yen

An exceptionally good series of books among the numerous publications on the Silk Road. Addressed to a general audience, this is an excellent presentation, by a specialist known for his clarity, of archaeological and historical aspects of the overland route between India and China. The five volumes are:

1. *Indo Chūō-Ajia* インド中央アジア (304 p.)
2. *Saiiki kikō* 西域紀行 (280 p.)
3. *Tun-huang-kara Nihon-e* 敦煌から日本へ (316 p.)
4. *Saiiki hakkutsushi* 西域發掘誌 (315 p.)
5. *Bekkan: Album Silk Road kōkogaku* 別卷 (185 p.)

- 74° MACHIDA Kōichi sensei koki kinenkai 町田申一先生古稀記念會 ed.,
Ronsō Bukkyō Bijutsu shi 論叢佛教美術史 (623 p.),
 Tōkyō, Yoshikawa Kōbunkan 1986 9,800 Yen

A good collection of studies on Buddhist art in India, China, Korea, and Japan, with a bibliographic list of the works of Prof. MACHIDA, a specialist on Nara art, and also an adept of Indian art. Of the papers on Indian art, two focus on sites: Sāñcī, by AKIYAMA Terufumi 秋山光文, and the Hindu site of Badamī by ISHIGURO Atsushi 石黒淳. Two papers discuss Indian iconography and mythology: one on Maitreya, from the Kuṣāṇas through the Pālas, by MIYAJI Akira 宮治昭; and one on Tāra by TACHIKAWA Musashi 立川武藏. In the field of Chinese art, two more studies are related to sites: Lung-men 龍門 and the style of its inscriptions, by KAKUI Hiroshi 角井博; and T'ien-lung shan 天龍山 and the dating of its grottoes, by SUZUKI Kiyoshi 鈴木潔. HIDA Romi's 肥田路美 article deals with an imported iconographical type: the Buddha of Bodh-Gayā in T'ang China, especially in the Pao-ching szu 寶慶寺, a temple connected with Empress Wu Ts'e-t'ien 武則天. TANABE Saburōsuke 田邊三郎助 investigates the fifteen oldest wooden Buddhist sculptures from China extant in Japan. Two studies on Korean art by IWASAKI Kazuko 岩崎和子 and by ŌNISHI Shūya 大西修也 deal with the inexhaustible subject of meditative statues, and a third, by TANIICHI Takashi 谷一尙, treats the glass reliquaries of the Songlimsa 松林寺. Among the ten studies on Buddhist art in Japan, Tantric art takes a prominent place: the *maṇḍala* of Tō-daiji's Hokkedō 東大寺法華堂, important paintings kept in Boston,

by KAWAMURA Tomoyuki 川村知行; Zōmitsu 雜密 during the Nara Period, by HAMADA Takashi 濱田隆; the "sandalwood" statuery, by INOUE Tadashi 井上正; eighth-century innovations in the partitioning of monastic buildings, by FUJII Keisuke 藤井恵介. Other papers discuss famous art objects, e.g., the *Gaki Zōshi* 餓鬼草紙, by SHINBO Tōru 眞保亨, or prominent iconographical themes, e.g., representations of Shōtoku Taishi 聖徳太子 teaching the *Śrīmālādevī-sūtra*, by HOSHIYAMA Shinya 星山晋也. Several studies concern the earliest Buddhist art in Japan: the Yakushiji 薬師寺 in Fujiwara-kyō 藤原京, by ŌHASHI Katsuaki 大橋一章; clay sculpture, especially in the five-story pagoda of Hōryūji 法隆寺, by NISHIKAWA Kyōtarō 西川杏太郎, the Great Buddha of Tōdaiji, by KATORI Tadahiko 香取忠彦 and the iconography of the Hossō 法相 Sect in Kōfukuji 興福寺, by ERIGUCHI Yūko 江里口友子.

B. China

- 75° *Heireiji sekkutsu* 炳靈寺石窟
 "Chūgoku sekkutsu" 中國石窟 Collection, vol. 9,
 Tōkyō, Heibonsha and Peking, Wenwu 文物 1986 28,000 Yen
- A very important Buddhist site, the Ping-ling ssu in Kansu, is here, probably for the first time, the subject of excellent photographs. On the collection, see *Cahiers d'Extrême-Asie* 1, 1985, p. 117, n° 62; and 2, 1986, p. 286, n° 70.
- 76° YANG Pei-ta 楊伯達, comm. MATSUBARA Saburō 松原三郎,
Umureta Chūgoku sekibutsu no kenkyū. Kahoku Kyōkyō shutsudo no byakutama zō to hennen meibun 埋れた中國石佛の研究・河北曲陽出土の百玉像と編年銘文 (190 p.),
 Tōkyō, Tōkyō Bijutsu 東京美術 1985 8,000 Yen
- A study, with many illustrations, of the Bodhisattva in meditative position, with comparisons of the dates carved on the sculptures.
- 77° YAMAGUCHI Atsushi 山口厚 and ŌMURA Mitsuyoshi 大村三良,
Seichi Godaisan 聖地五臺山 (127 p.),
 Tōkyō, Kokusho kankōkai 1986 4,800 Yen
- 78° NIHASHI Susumu 二橋進,
Godaisan no teradera 五臺山の寺々 (192 p.),
 Tōkyō, Nakayama Shobō Busshorin 1986 1,900 Yen
- 79° KAMATA Shigeo 鎌田茂雄,
Bukkyō Seichi Godaisan 佛教聖地五臺山,
 Tōkyō, NHK 1986 1,800 Yen

The above three titles are testimony to the Japanese interest in Wu

t'ai shan, due in part to the fact that a Japanese monk, Reisen 靈仙, became Sanzō 三藏 Master and died there in 827.

C. Korea

- 80° KIM San-yung 金三龍,
Kankoku Miroku shinkō no kenkyū 韓國彌勒信仰の研究 (296 p. + 46 pl.),
Tōkyō, Kyōiku shuppan Center 教育出版センター 1985 12,000 Yen

A profusely illustrated monograph on Maitreya worship throughout Korean history; translated from Korean.

- 81° TAMURA Enchō 田村圓登 and HWANG Su-yong 黃壽永,
Hanka shiyuizō no kenkyū 半伽思惟像の研究 (346 p.),
Tōkyō, Yoshikawa Kōbunkan 1985 6,000 Yen

Eleven studies by the best specialists on the representations of Maitreya in meditative position.

- 82° TAMURA Enchō,
Hankazō no michi 半伽像の道 (257 p.),
Tōkyō, Gakuseisha 1983 2,000 Yen

In part devoted to the same subject as above, a collection of articles concerning early relations between Korea and Japan, especially Kyūshū.

D. Japan

- 83° BUNKACHŌ 文化庁 and KOKURITSU HAKUBUTSUKAN 國立博物館,
Nihon no bijutsu 日本の美術
Tōkyō, Shibundō 至文堂 each monthly issue ca. 1,300 Yen

Launched in 1966, each issue of this monthly is a monograph centered on one single topic. In recent years, groups of six monthly monographs often concentrate on one broad subject such as these two series on A. regional characteristics of Japanese Buddhist sculpture:

- 221° *Michinoku no Butsuzō* みちのくの佛像
by SATŌ Akio 佐藤昭夫,
222° *Kamakura chihō no Butsuzō* 鎌倉地方の佛像
by TANAKA Yoshiyasu 田中義恭,
223° *Wakasa, Tango no Butsuzō* 若狭圓後の佛像
by WASHIZUKA Yoshiaki 鷺塚泰化,
224° *Ōmi no Butsuzō* 近江の佛像
by NISHIKAWA Kyōtarō 西川杏太郎,
225° *Kii-ji no Butsuzō* 紀伊路の佛像
by MATSUSHIMA Takeshi 松島健,

226° *Shikoku no Butsuzō* 四國の佛像
by TANABE Saburōsuke 田邊三郎助.

B. the iconography of Japanese Buddhist sculpture:

238° *Fudomyōō zō* 不動明王像
by NAKANO Genzō 中野玄三,

239° *Jizō bosatsu zō* 地藏菩薩像
by MATSUSHIMA Takeshi 松島健,

240° *Shitennō zō* 四天王像
by IKAWA Kazuko 猪川和子,

241° *Amida Nyorai zō* 阿彌陀如來像
by MITSUMORI Masashi 光森正士,

242° *Yakushi Nyorai zō* 藥師如來像
by ITŌ Shirō 伊東史郎,

243° *Shaka Nyorai zō* 釋迦如來像
by TANABE Saburōsuke 田邊三郎助.

A volume *Kannon zō* 觀音像 (166°) by IKAWA Kazuko, had already been published before the issue of the present group of studies.

84° KAGEYAMA Haruki 景山春樹,
Shari shinkō, sono kenkyū to shiryō 舍利信仰・その研究と資料 (285 p.),
Tōkyō, Tōkyō Bijutsu 1986 10,000 Yen

A study of Japanese Buddhist reliquaries, by the recently deceased specialist on Shintō-Buddhist art.

85° MITSUJI Eigaku 光地英學,
Nihon no Bussharitō 日本の佛舍利塔 (520 p.),
Tōkyō, Yoshikawa Kōbunkan 1986 7,000 Yen

A study of the modern Indian-style stupas that have proliferated in Japan since the end of the Second World War.

86° MIYAKE Toshiyuki 三宅敏之,
Kyōzuka ronkō 經塚論攷 (378 p.),
Tōkyō, Yūzankaku 1984 6,800 Yen

The sutra-mounds are a landmark of archaeological excavations in Japan. They frequently bear inscriptions that attest to messianic beliefs.

87° SEKI Hideo 關秀夫,
Kyōzuka Ibun 經塚遺文 (366 + 20 p.),
Tōkyō, Tōkyōdō 東京堂 1985 7,000 Yen

A collection of 852 inscriptions from sutra-mounds.

- 88° SAITŌ Tadashi 齋藤忠 ed.,
Funbo to Kyōzuka 墳墓と經塚 (511 p.),
 “Nihon kōkogaku ronshū” 日本考古學論集 Collection, n° 6,
 Tōkyō, Yoshikawa Kōbunkan 1986 5,900 Yen

On the sepulchral mounds and the sutra-mounds.

- 89° KUNO Takeshi, ed. 久野建,
Ōzō meiki shūsei 造像銘記集成 (880 p.),
 Tōkyō, Tōkyōdō 1985 22,000 Yen

A collection of inscriptions, mostly from Buddhist statues since the Asuka Period.

- 90° SAKAZUME Hideichi 坂詰秀一 ed.,
Itabi no sōgo kenkyū 板碑の総合研究,
 Vol. 1: *Sōron hen* 總論編 (347 p.)
 Vol. 2: *Chiiki hen* 地域編 (410 p.)
 Tōkyō, Kashiwa Shobō 柏書房 1983 Vol. I: 6,800 Yen
 Vol. II: 15,000 Yen

On a type of stone stūpa, found mostly in the Kantō area, consisting of a slab with inscriptions (Siddham, quotations from sutras, or *daimoku* 題目) and often also pictures (maṇḍala, representations of the Buddha). A team of scholars has produced this coherent and well-documented study of great interest for our knowledge of popular religion during the Japanese “Middle Ages”.

- 91° MITSUI Atsuo 三井涼生 ed.,
Nihon no Bukkyō hanga 日本の佛教版畫,
 Tōkyō, Iwasaki Bijutsusha 岩崎美術社 1986 18,000 Yen

A rich and original collection of documents on the earliest Japanese wood blocks used for Buddhist figures.

ERRATUM:

Kembun 研文, the publisher of *Chūgoku Zenshū shi no kenkyū*, informs us that the price of this book is 15,000 Yen (and not 5,000 Yen as indicated in *Cahiers d'Extrême-Asie* 2, 1986, p. 279, n° 36).