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Recent Japanese Publications on Buddhism

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RECENT JAPANESE PUBLICATIONS ON BUDDHISM

HUBERT DURT

I. GENERAL REFERENCE WORKS AND WORKS ON INDIAN AND TIBETAN BUDDHISM

A. Dictionaries

1. NAKAMURA Hajime 中村元, FUKUNAGA Mitsuji 福永光司, TAMURA Yoshirō 田村芳朗, KONNO Toru 今野達 (ed. 編)
Iwanami Bukkyō Jiten 岩波仏教辞典 (968 pp.)
Tōkyō, Iwanami Shoten 岩波書店, 1989 5,800 Yen

The *Cahiers* have often been critical of the proliferation of Buddhist dictionaries. When the publisher is Iwanami, with its unchallenged reputation for seriousness and its wide audience, we need to scrutinize what makes the present dictionary different from the others. Most of the entries in this dictionary have been carefully selected to give an image of being synthetic but not too technical. The selection aims to give a good idea of the current state of the field of Buddhist Studies. It is a pity that the numerous collaborators did not sign their articles. We might also dream of a companion bibliographical volume in which the authors mention scriptures and modern works that should be used to pursue study on each entry. A selective bibliography would greatly enhance this small-size encyclopedia furnished with appendices on art, linguistics and chronology.

2. KANAOKA Shūyū 金岡秀友, YANAGAWA Keiichi 柳川啓一, SUGANUMA Akira 菅沼晃, TAMARU Tokuzen 田丸徳善 (ed. 編)
Bukkyō bunka jiten 仏教文化事典 (1,360 pp.)
Tōkyō, Kōsei shuppansha 佼成出版社, 1989 29,000 Yen

A lavishly illustrated dictionary of Buddhist culture, produced by a very ecumenical Neo-Buddhist sect of the Nichiren lineage. Numerous redactors (a few of them also having collaborated on the Iwanami dictionary mentioned above). The topics are treated under thirteen main sections, among which much attention is devoted to “culture” (literature, theater, folklore) and “society”.

3. ARIGA Yōen 有賀要延
Bukkyōgo yomikata jiten 仏教語読み方辞典 (1,100 pp.)
 Tōkyō, Kokusho kankōkai 国書刊行会, 1988 28,000 Yen

Even seasoned scholars can run into trouble with the Sino-Buddhist pronunciations for some of the most common characters. For example, Chinese *fā* 法 is pronounced differently in *hattō* 法堂, *hokekyō* 法華經, *Hōbōgin* 法寶義林, and *hokkai* 法界. This dictionary of the readings (*yomikata*) for Buddhist terms seems to be intended for Buddhist priests, as are many other dictionaries published by Kokusho kankōkai. The Sanskrit equivalents are given; the *kan-on* 漢音 and *go-on* 呉音 readings are indicated; a short doctrinal explanation is provided. But there is no reference to the variations in pronunciation found among the different Japanese Buddhist sects. In fact, one of the functions of these various pronunciations of key doctrinal terms is to express clerical self-affirmation and sectarian identity.

4. Tōdaiji kyōgakubu hen 東大寺教学部編
Silk-road ōrai jimbutsu jiten シルクロード往来人物辞典 (332 pp.)
 Kyōto, Dōhōsha shuppan 同朋舎出版, 1989 2,600 Yen

The title “Dictionary of the people on the Silk Road”, is misleading. In fact, it is used here simply to indicate the time period with which this dictionary is concerned: the first millennium of the Christian era. This small-sized volume deals with: (1) people who came from the West (India) to the East (China), mostly Buddhist translators; (2) those who traveled from the East to the West (Chinese and Korean travellers); (3) Indians, Chinese, and Koreans who went to Japan; and (4) Japanese who went abroad. The dictionary relies exclusively on ancient Chinese sources. These sources are usefully summarized at the end of each article. The main drawback of this dictionary is that the Chinese or Korean pronunciation of the names is not given along with the characters. Since most of the entries are names of Chinese people, it would seem far from unreasonable for the editors to have provided the Chinese readings, and it would have offered a good opportunity to “internationalize” the very popular Japanese interest in the Silk Road.

B. Bibliographical Indexes

5. TSUKAMOTO Keishō 塚本啓祥, MATSUNAGA Yūkei 松長有慶, ISODA Hirofumi 磯田熙文 (ed. 編)
Bongo butten no kenkyū, IV 梵語仏典の研究 IV
 Mikkyō kyōten hen 密教經典篇 (XXVI + 569 pp.)
 Kyōto, Heirakuji shoten 平楽寺書店, 1989 19,570 Yen

Subtitled “A Descriptive Bibliography of the Sanskrit Buddhist Literature, IV: The Buddhist Tantra” with a table of contents in English, this first volume of a promising series is a welcome contribution in a continuously expanding field: the discovery of Indian Buddhist Tantric manuscripts. Most of the texts are classified into three main types: 1) *Kriyā*, 2) *Caryā and Yoga*, 3) *Anuttarayoga*. The editors provide accurate notes, including the Tibetan and Chinese correspondences and the modern bibliographical references.

6. MORIGUCHI Mit[s]utoshi
A Catalogue of the Buddhist Tantric Manuscripts in the National Archives of Nepal and Kesar Library (158 pp.)
 Tōkyō, Sankibō Busshorin 山喜房仏書林, 1989 10,000 Yen
7. INOKUCHI Taijun, et al.
A Catalogue of the Sanskrit Manuscripts brought from Central Asia by Paul Pelliot, Preserved in the Bibliothèque Nationale [Preliminary] (490 pp.)
 Kyōto, Ryūkoku University, Institute of Buddhist Cultural Studies, 1989
 no commercial price

Preliminary analysis, based on microfilms, of the P. Sk. mss. 91-95, 145-148.

8. TACHIKAWA Musashi, NAGANO Yasuhiko, et al.
A Catalogue of the United States Library of Congress Collection of Tibetan Literature in Microfiche - Part II (406 pp.)
 Bibliographia Philologica Buddhica, Series Major, III B
 Tōkyō, The International Institute for Buddhist Studies, 1988
 no commercial price

As explained in the Preface, this volume uses a slightly different compilation method than that described in *Cahier* 3/1987 n° 10. This catalogue covers entries 3001-4420.

The three above-mentioned catalogues are part of the Japanese effort to make a worldwide inventory of all written documents on Buddhism, especially Indian, Central Asian and Tibetan materials.

C. Text Reproductions, Editions and Translations

9. INOKUCHI Taijun 井ノ口泰淳
Bonbun Butten Shahon Shūei 梵文仏典写本聚英 (Sanskrit Manuscripts of the Buddhist Sūtras from Nepal) (346 pp.)
 Kyōto, Hōzōkan 法蔵館, 1990 32,960 Yen

Facsimile Series of the Rare Texts in the Library of Ryūkoku University.

10. EJIMA Yasunori
Abhidharmakośabhāṣya of Vasubandhu, chapter I: Dhātunirdeśa (64 pp.)
 Bibliotheca Indologica et Buddhologica, I
 Tōkyō, Sankibō, 1989 1,800 Yen

A romanized edition of the first of the nine chapters of the *Abhidharma-kośa*, this is the first volume of a promising series of offset-printings of word-processed editions of Sanskrit texts with Japanese translations. Chapters IV (*karman*) and IX (*pudgala*) of the *Kośa* will be published in the same manner. The manuscript used by Ejima is the same one used by Pradhan for his *nagari* edition, and Ejima gives a list of corrigenda of the Pradhan edition. In his abundant annotation, Ejima supplies quite a few references to the Sanskrit, Chinese and Tibetan canonical texts related to the *Kośa*.

11. KAJIYAMA Yūichi 梶山雄一 and AKAMATSU Akihiko 赤松明彦
Daichidoron [shō] 大智度論 [抄] (384 pp.)
 Daijō Butten, Chūgoku Nihon hen, I 大乘仏典 — 中国・日本篇 1
 Tōkyō, Chūō Kōronsha 中央公論社, 1989 3,910 Yen

It is appropriate that the best encyclopedia of Indian Buddhism, the *Upadeśa / Ta-chih-tu lun* (T. 1509) has become the first volume in a series on Chinese and Japanese Mahayana. This reflects the considerable audience the text has in the Far East. The selection of excerpts is good, but the lengthy passages that have been translated and commented upon by the editors all belong to the first part of the *Traité de la grande vertu de sagesse* (*chüan* 1, 5, 6, 12, 18 and 32), already studied by Lamotte. There are still many neglected treasures in the last two-thirds of the huge *Ta-chih-tu lun*.

12. SADAKATA Akira (transl.) 定方晟 (訳)
 A. *Ajase no satori: Butsu to Monju no kū no oshie* 阿闍世のさとりの空のおしえ (236 pp.) 1,860 Yen
 B. *Ajase no sukui: Bukkyō ni okeru tsumi to kyūsai* 阿闍世のすくい — 仏教における罪と救済 (246 pp.)
 Kyōto, Jimbun shoin 人文書院, 1989 1,800 Yen

These two light volumes are centered on one of the main figures in the Buddha legend: Prince, later King, Ajātaśatru. The volume on his salvation includes Japanese translations and summaries of passages from several different layers of the Buddhist canon. They are principally the Mahayanic *Māhāparinirvāṇa-sūtra* and *Vinaya* texts, a few short archaic *sūtra* related to Ajātaśatru (T. 507-511) and the tradition of the

Contemplation of Amitāyus Sūtra (which is currently being studied by Jonathan Silk). The second volume, on the awakening (*satori*) of the king, consists mostly of a translation of the *Ajātaśatru kauṛṭya-vinodana* (T. 626). Although the complex figure of Ajātaśatru is a refreshing choice of topic, the subject requires a more thorough monograph.

13. HONJŌ Yoshifumi (transl.) 本庄良文 (訳)
Bonbun wayaku Ketsujōgikyō 梵文和譯決定義經・註 (178 pp.)
 Kyōto, privately published, 1989

This is the first complete translation into a modern language of the *Arthavinīścaya-sūtra* together with Vīryaśrīdatta's commentary *Nibandhana*. These texts, which contain many interesting discussions of Vaibhāṣika-Sautrāntika controversies, have been neglected, apart from Alfonsa Ferrari's partial edition and translation of the *sūtra* and N.H. Samtani's editions of both texts. Honjo has produced a careful translation with bracketed additions that render the text intelligible, frequent references to other texts, and page references to Samtani's Sanskrit edition, which facilitate comparison with the original. Honjo's most important contribution is to bring to our attention the relationship between the *Nibandhana* and two works by Vasubandhu, the *Vyākhyāyukti* and the *Pratītyasamutpādādivibhanganirdeśavyākhyā*. He discusses this relationship in his brief introduction, provides a complete bibliography and includes a list of parallel passages as an appendix. Other useful appendices include corrections to the Sanskrit text and a table of contents of the Tibetan translation of the commentary. Future publications by Prof. Honjō exploring the doctrinal significance of the *sūtra* and *Nibandhana*, especially the discussions of *pratītyasamutpāda*, will be most welcome.

Robert KRITZER

14. KAMIMURA Katsuhiko 上村勝彦
Indo koten engekiron ni okeru biteki keiken インド古典演劇論における美的経
 験 — Abhinavagupta no rasa ron (518 pp.)
 Tōkyō daigaku Tōyō bunka kenkyūsho hōkoku 東京大学東洋文化研究所報告
 Tōkyō Daigaku Shuppankai 東京大学出版会, 1990 No commercial price

Making an exception to our usual practice, we deal here with a publication outside of Buddhist studies. Buddhist scholars may learn quite a lot from this doctoral thesis in a liminoph realm. Prof. Kamimura had to coin a “Chinese” terminology (inevitably influenced by Buddhism and especially by the Chinese *Abhidharma* terminology) to translate the rich Sanskrit terminology of Indian aesthetics. His work is one of the few Japanese studies in this field. A minute analysis of the evolution of the concepts is accompanied by a Japanese translation of Chapters 6 and 7 of the *Natyaśāstra*. The technical Sanskrit terminology in these chapters is

also indexed with English translation. For a book that opens new ground in Japan, the bibliography should be more complete and should include journal articles.

D. Collective Volumes

15. Bukkyō shisō kenkyūkai hen 仏教思想研究会編
Shi 死 (546 pp.)
 Bukkyō shisō, X 仏教思想 X
 Kyōto, Heirakuji, 1988 6,077 Yen

For decades, Buddhist studies in Japan has focused on strictly doctrinal issues, but now some scholars are turning their efforts to existential problems (see below entries 49-53). Most of the studies on death found in this volume are the work of eminent scholars. Five studies deal with Indian Buddhism. For China, there is NAKANO Miyoko's 中野美代子 study, which starts with the pre-Buddhist documents of Ma-wang-dui 馬王堆 and explores the creation of hell as a location. Two studies concern Japanese Buddhism. One article reports on the Western approach to death; another on the medical approach.

16. FUJITA Kōtatsu (ed.) 藤田宏達 (編)
Bukkyō ni okeru seishikan no sōgōteki kenkyū 仏教における生死観の総合的研究
 Hokkaidō Daigaku, Bungakubu, Indo Tetsugaku kenkyūshitsu 北海道大学文学
 部印度哲学研究室, 1989 No commercial price

Collective studies on doctrinal concepts are much in vogue in Japan. The present publication on "life and death" has not been widely distributed. It has special merits: 1) the contributors, all famous scholars or members of the Hokkaidō School, have scrupulously kept the focus on life and death; 2) the panorama is well balanced, including non-Buddhist India and classical China. It is only for Japan that the material is exclusively Buddhist.

17. FUJITA Kōtatsu Hakase kanreki kinen ronshū 藤田宏達博士還暦記念論集
Indo tetsugaku to Bukkyō インド哲学と仏教 (886 pp.[vert.], 396 pp.[hor.])
 Kyōto, Heirakuji, 1989 25,750 Yen

A monumental Festschrift with a total of sixty-two papers (four in English). Although Prof. Fujita's ground-breaking study was on the earliest Pure Land tradition, this topic has attracted only two of the contributors to the present volume. Both studies focus on the *Pratyutpanna-samādhi-sūtra*: INAGAKI Hisao 稲垣久雄 translates into English the short version by Lokakṣema (*T.* 417), and SUEKI Fumihiko 未本文美士 discusses the different versions of this *sūtra*. Both cite Paul Harrison, the specialist of this text, whose conclusions on Lokakṣema are much awaited. A fragment of an

unknown Chinese version of the *Sukhāvativyūha*, discovered in Central Asia and now at the University of Istanbul, is edited by KUDARA Kōgi 百濟康義. A *Maitreya-vyākaraṇa* from Nepal is introduced by ISHIGAMI Zennō 石上善應. Although mostly concerned with philosophical questions, this volume contains a few monograph-like studies on discipline (what a pity that SUGIMOTO Takushū's 杉本卓洲 well-documented study of stealing ignores the *Hōbōgirin's* "Chūtō" 偷盜 article on the same subject!). In the historical field, we can point out KAMATA Shigeo's 鎌田茂雄 study on various forms of the Buddha's relics kept in the Fa-men ssu 法門寺 in Shensi 陝西.

18. INOKUCHI Taijun (ed.) 井ノ口泰淳 (編)
Yamazaki Kyōju teinen kinen Yuishiki shisō no kenkyū 山崎教授定年記念唯識思想の研究 (546 pp.)
 Ryūkoku Daigaku, Bukkyō Gakkai 龍谷大学仏教学会
 Kyōto, Hyakkaen 百華苑, 1987 6,500 Yen

Twenty-three studies, mostly by scholars from Ryūkoku University, on Vijñaptimātra-related subjects. Edition, by UYAMA Daishun 上山大峻, of Pelliot Tib. 125 continuing the *Viṃśaka* and the *Triṃśika* of Vasubandhu. HIRAOKA Jōkai 平岡定海 (see n° 54 below) contributes an interesting report on the *Nihon Kōsōden Yōbunshō* 日本高僧伝要文抄 of the Tōdaiji 東大寺.

E. Studies on History and Doctrines

19. MIMAKI Katsumi (ed.)
Y. Kajiyama: Studies in Buddhist Philosophy, Selected Papers (524 pp.)
 Kyōto, Rinsen, 1989 9,200 Yen

Presented here are twenty-one studies by Prof. KAJIYAMA (all in English, except for one in German), including editions (mostly of Tibetan texts), a translation of the *Tarkabhāsa* of Mokṣākaragupta and his famous article on the relative chronology of the early Buddhist logicians (WZKSO 1968-69: Festschrift Frauwallner). Not all of the articles are strictly philosophical. The first seven articles (except for the second one) provide a sample of the sort of work that has made Prof. KAJIYAMA so well known: a determined effort to identify the doctrinal character of Mahāyāna.

20. Gadjin NAGAO, John P. KEENAN (transl.)
The Foundational Standpoint of Mādhyamika Philosophy (183 pp.)
 SUNY series in Buddhist Studies / Nanzan Studies in Religion and Culture
 Albany and Nagoya, 1989 2,200 Yen

This impressive translation would have been more “reader-friendly” if it had mentioned where to find the original Japanese work on which it is based. This book is, with clear-cut chapters, several updatings and a much improved annotation, a translation of the monumental “Chūgan tetsugaku no komponteki tachiba” 中觀哲学の根本的立場 that Prof. Nagao published in several issues (366, 368, 370, 371) of the journal *Tetsugaku kenkyū* 哲学研究 in 1947-48. It was republished in Prof. Nagao's collected works, *Chūgan to Yuishiki* 中觀と唯識, Tōkyō, Iwanami 岩波, 1978, p. 3-144. Other papers of this volume have recently been edited in English by Leslie S. KAWAMURA in “*Mādhyamika and Yogācāra*”, State University of New York Press, 1991.

21. SUGURO Shinjō 勝呂信静

Shoki Yuishiki shisō no kenkyū 初期唯識思想の研究 (658 pp., including index and a summary translated into English by Paul L. Swanson)

Tōkyō, Shunjūsha 春秋社, 1989

16,000 Yen

A new attempt to clarify the textual interrelations between the oldest treatises of the Yogācāra school extant in Sanskrit, Chinese and Tibetan. Among other theories, the author postulates an early age for the first section, Mauli Bhūmih, of the *Yogācārabhūmi*, a section that is not influenced by the *Samdhi-nirmocana-sūtra*. This *sūtra*, often considered the oldest Vijñaptimātra text and included in its entirety in the Viniścaya-saṃgrahāni chapter of the *Yogācārabhūmi*, is considered by Prof. Suguro to have been influenced by the Śrāvaka-bhūmi chapter of the *Yogācārabhūmi*.

F. Essays

22. HAKAMAYA Noriaki 袴谷憲昭

Honkaku shisō hihan 本覚思想批判 (432 pp.)

Tōkyō, Daizō shuppan 大蔵出版, 1989

5,974 Yen

23. MATSUMOTO Shirō 松本史朗

Engi to kū, Nyoraizō shisō hihan 縁起と空 — 如来蔵思想批判 (384 pp.)

Tōkyō, Daizō shuppan, 1989

5,562 Yen

“Critique of the thought of inherent enlightenment” is how Paul L. Swanson translates the title of Hakamaya's book in a valuable review (*Japanese Journal of Religious Studies* 17/1, pp. 89-91). Let us hope that the somewhat polemical *hihan* books by Hakamaya and Matsumoto will start a new and dynamic trend in the world of Japanese Buddhist studies, which tends to be too complacent. Hakamaya's critique in this book and elsewhere is directed at plenty of topics: traditional Mahayanic doctrines, the relationship between Buddhism and Shintō (succeeding to the mantle

of MOTOORI Norinaga 本居宣長), important tenets of Dōgen's thought. He does not even spare the city of Kyōto, which has long been a multifaceted seat of learning before becoming the hotbed of both the so-called Kyōto School of Philosophy and the Japanology of UMEHARA Takeshi 梅原猛.

24. IYANAGA Nobumi 彌永信美
Rekishi to iu rōgoku : Monotachi no kūkan he 歴史という牢獄 — 物たちの空間へ (390 pp.)
 Tōkyō, Seidosha 青土社, 1988 2,600 Yen

A collection of studies that are in many senses an extension of E. Said's brilliant analysis of the Imaginary Orient (see *Cahier* 3/1987), with a review of some critics of Said's Orientalism, rather belatedly translated into Japanese. Buddhism, which is at the center of other studies by Iyanaga, is never far from these studies on themes in East/West conflicts, such as poverty, deserts, and monsters. Interesting perspectives are presented by this author nourished in the Western "sciences humaines", Madhyamaka philosophy, and Japanese culture and sensibility.

II. CHINESE AND KOREAN BUDDHISM

A. Index

25. Chūgoku Bukkyō kenkyūkai 中国仏教研究会
"Makashikan" Inyō tenkyō sōran 「摩訶止観」引用典拠総覧 (99 pp.)
 Tōkyō, Nakayama shobō Busshorin 中山書房仏書林, 1987 1,500 Yen

This is a compilation of the quotations from other texts found in the *Mo-ho chih-kuan* by Chih-i. The quotations are first listed according to the order in which they occur in the text in the *Taishō Canon* (T. 1911). The quotations that can be identified as coming from Buddhist texts are cited according to their location in the *Taishō Canon*, while the far fewer quotations from the Chinese classics are identified only by the name of the source text. The second part is an index that groups all the quotations from a given *sūtra* or *sāstra*. This index gives a clear view of the breadth of Chih-i's learning, as well as of his extensive use of the *Ta-chih-tu lun* (T. 1509).

B. Bibliography

26. HASEBE Yūkei 長谷部幽蹊
Ming-Ching Bukkyōkenkyū shiryō 明清仏教研究資料 (559 pp.)
 Nagoya, privately published, 1987

One of the big differences between contemporary Chinese and Japanese Buddhist studies is the Japanese neglect (with a few exceptions, see *Cahier* 2/1986, n° 44) of the Buddhist doctrinal revival of the late Ming period. This book consists of three chapters: I, a discussion of the Buddhist canon produced during the Ming-Ch'ing period; II, an analysis of twenty-six important works of that period; III, a very accurate index of the many Ming-Ch'ing works published or preserved in Japan.

C. Collected Works

27. MAKITA Tairyō 牧田諦亮
Chūgoku Bukkyōshi kenkyū, vol.III 中国仏教史研究 第三卷 (434 pp.)
 Tōkyō, Daitō shuppan 大東出版, 1989 9,600 Yen

This third volume of Prof. Makita's collected works includes studies that are more recent and, with two exceptions, of a more general nature than the studies collected in volumes I (1981) and II (1984): see *Cahier* 2/1986, n° 37. The two exceptions are (1) a monograph on the *Kao-seng chuan* 高僧傳 originally published in the *Tōhō Gakuhō* 東方学報 of 1971 and (2) notes on two apocryphs published in a 1985 Ryūkoku University festschrift for Prof. OGASAHARA Senshu 小笠原宣秀 (which unfortunately escaped our attention). Prof. Makita's studies of the *Ching-tu san-mei ching* 淨土三昧經 and the *Wu-wang ching* 五王經 should be read as complements to his classic *Gikyō no kenkyū* 疑經の研究 (Kyōto, Jimbun Kagaku Kenkyūsho 人文科学研究所, 1976).

28. Paul DEMIEVILLE (transl. HAYASHI Nobuaki 林信明)
Choix d'études sur le Tch'an (435 pp.)
 Studies of the International Research Institute for Zen Buddhism, vol. I (1988)
 Kyōto, Hanazono Daigaku, Kokusai Zengaku kenkyūsho 花園大学国際禅学研究所.

The new Zen International Research Institute at Hanazono University inaugurates its activities with the publication of a Japanese translation of eight seminal studies by Paul Demiéville. In a 34-page preface, Prof. YANAGIDA Seizan 柳田聖山 manages to characterize Demiéville's approach, situate his work chronologically within Chinese and Japanese Ch'an studies and draw a lively portrait of a master scholar. This preface deserves to be translated, into French this time.

D. Monographs

29. YABUKI Keiki 矢吹慶輝, SERIKAWA Hakutsu (rev.) 芹川博通 (校)
Manikyō to Tōyō no shoshūkyō (Hikaku Shūkyōgaku ronsen) マニ教と東洋の
 諸宗教 (比較宗教学論選)
 Tōkyō, Kōsei shuppansha, 1988 12,000 Yen

Although expensive, this book belongs to the *shinsho* style of informative books for an educated general audience. Yabuki, like ANESAKI Masaharu 姉崎正治, MATSUMOTO Bunzaburō 松本文三郎 and ŌNO Genmyō 小野玄妙, belonged to the generation of “Orientalists” who combined Sinology and Buddhist Studies. Eager to reach readers who would have found his previous monumental publications too scholarly, Yabuki adapted his research on Manichaeism and on the Sect of the Three Stages to make it more suitable for a general readership. The present book, although outdated, is of historical interest. Serikawa provides annotation, explanation and a selected bibliography of Chinese and Japanese works.

30. ŌNO Katsutoshi 小野勝年
Chūgoku Zuitō Chōan jīn shiryō shūsei 中国隋唐長安寺院資料集成:
 I. *Shiryōhen* 資料篇 (477 pp. + index, English abstract, 2 maps by Ōno Yumiko)
 II. *Kaisetsu hen* 解説篇 (210 pp.)
 Kyōto, Hōzōkan, 1989 25,750 Yen

This “Compilation of Historical Information on the Temples of Chang’an” includes quotations from over one hundred Chinese works of the Sui and T’ang periods on the 173 temples of the Eastern Capital. With maps, chronological tables, and indices, this massive book offers a nostalgic visit, ward by ward, to the prestigious monasteries of the Rome of the East during its golden age. The reader might also consult some similar research, although on a more limited scale, on twelve dynastic temples of Ch’ang-an (nos 1, 15, 26, 30, 35, 73, 76, 95, 112, 114, 155, and 156 in Ōno’s list): Antonino Forte’s “Daiji” 大寺 article in *Hōbōgirin* VI (1983), pp. 683-704. Forte also includes dynastic temples in the vicinity of Ch’ang-an and the Western Capital, Lo-yang. Ōno’s second volume is explanatory, regrettably without an index. These two volumes are posthumous publications. We hope that the still unpublished works of this dedicated scholar will find an editor.

31. SUNG sha-yin 宋沙蔭
 SHIGENOI Katsu 滋野井恬 and KEIKA Junshō 桂淳祥 (transl.)
Jōdo kosatsu Genchūji 淨土古刹玄中寺 (360 pp.)
 Kyōto, Higashi Honganji shuppanbu 東本願寺出版部, 1989 2,500 Yen

Connected to the three Chinese patriarchs of Pure Land Buddhism, the Hsüan-chung szu

in Shansi 山西 has been the subject of a general book in Chinese, here translated into Japanese. This “holy land” of Amidism deserves also a more detailed and scholarly monograph.

32. OCHIAI Toshinori 落合俊典 (ed.)
 Wōn-hyo 元曉
Zenrinji zō Muryangsu kyong suyo 禪林寺藏 無量壽經宗要 (18 pp., 69 pl.)
 Seoul, Minjoksa 民族社, 1988 3,800 Yen

Prof. Ochiai is an expert at discovering Buddhist manuscripts hidden in Japanese temples. The next issue of the *Cahiers* will include a mention of the texts found in Nanatsudera 七寺 in Nagoya. Prof. Ochiai presents here a photographic reproduction of a Kamakura period manuscript of the *Ryōkan Muryōjukyō shūyō* (T. 1747). The accompanying explanation, in Japanese and Korean, is a short description of the popularity in Japan of this and other texts (T. 1759, T. 1965) written by the Korean monk Wōn-hyo 元曉 (617-686), belonging to the Pure Land tradition. In these texts, we see one facet of the outstanding master of Silla, perhaps one of Mahāyāna's most versatile geniuses.

E. Collective Studies

33. YANAGIDA Seizan 柳田聖山 (ed.)
Zenrin sōbōden, yakuchū I 禪林僧寶傳 · 訳注 (409 pp.)
 “Zen no bunka” kenkyūhan kenkyū hōkoku I 「禪の文化」 研究班研究報告 1
 Kyōto Daigaku Jimbun kagaku kenkyūsho, 1988 No commercial price

The *Ch'an-lin seng-pao chuan* 禪林僧寶傳 (dated 1123) is a collection of 81 (with three additional) biographies of Ch'an monks of the early Sung period. Prof. Yanagida presents this work with his customary meticulousness, providing a concordance of these biographies with other collections and with the epigraphical data. Yanagida and a few of his disciples have edited and translated (into literary Japanese and into modern Japanese) the prefaces and the first twelve biographies of this collection. They also provide detailed annotation. No index, but there is a useful fold-out chart of the Ch'an lineages descending from the Sixth Patriarch, which helps to locate the 81 monks chronologically and geographically.

34. Antonino FORTE (ed.)
Tang China and Beyond, Studies on East Asia from the Seventh to the Tenth Century (339 pp., with index)
 Italian School of East Asian Studies, *Essays*: Vol. I
 Kyōto, Istituto Italiano di Cultura, 1988 6,000 Yen

The first of the *Essay Series* of the Italian School of East Asian Studies is an impressive book that would have been even more impressive if all the contributions (especially the three in Italian) had been accompanied by a short abstract in English. As might be expected for an age—the T'ang — that was one of the golden ages of Buddhism in China, Korea and Japan, Buddhist Studies figure prominently among the eight contributions. Kuwayama Shōshin 桑山正進, the author of extensive research on Kapiśa - Gandhāra (to be introduced in the next *Cahiers*) describes the state of Buddhist Studies in India at the time of Xuanzang 玄奘. Antonino Forte presents a critical edition, with historical comment, of a very particular document in the history of the Hua-yen/Hwa-ōm 華嚴 School: Fazang's 法藏 letter to Ūi-sang 義湘. Silvio Vita focuses on the first class *litteratus* and broad-minded Buddhist Li Hua 李華. The article by Rhi Ki-yōng 李箕永 on the Silla kingdom's "Buddha-land" ideology is an eye-opening account of a Buddhism that was altogether grass-roots and utopian. The general impression of the book is that, not only for Buddhism, but for world history, the T'ang period was an era of international open-mindedness and grandeur.

F. Chinese-Japanese Relations

35. SAEKI Arikaio 佐伯有清
Chishō Daishi den no kenkyū 智証大師伝の研究 (500 pp. + 9-page index)
 Tōkyō, Yoshikawa Kōbunkan 吉川弘文館, 1989 9,500 Yen

A gap of twenty years separates the births of Ennin 圓仁 or Jikaku Daishi 慈覚大師 (794-864) and of Enchin 圓珍 or Jishō Daishi 慈証 (814-891). A no less decisive gap of fewer than ten years separates their sojourns to T'ang China: 838-847 for Ennin, and 853-857 for Enchin. Their antagonism is well documented and produced the schism in the Tendai school between the Sanmon 山門 and Jimon 寺門. Due to the worthy works of the late Prof. Reischauer, Westerners mostly known of these two monks for their travels in China, especially to Wu-t'ai shan 五臺山 for Ennin and to T'ien-Tai shan 天台山 for Enchin. For illuminating the value of their records for Chinese studies, we are much indebted to the monumental works of Prof. ŌNO Katsutoshi 小野勝年. The different types of esotericism practiced by Ennin and Enchin also deserve attention. Prof. Saeki is mostly interested in the Japanese narrative tradition and documents concerning the role of both men in the political and court history of the early Heian period. His previous study on Ennin is mentioned in *Cahier* 3/1987, n° 40. Let us also mention that, here in Japan, the anniversary of Enchin's death was commemorated by a stupendous exhibition of the usually hidden treasures of Enchin's temple, Onjōji 園城寺 (also called Miidera 三井寺).

III. JAPANESE BUDDHISM

A. Dictionaries

36. Maison Franco-Japonaise

*Dictionnaire historique du Japon,**Fasc. XIV, Lettres L et M (1) — Fasc. XVII, Lettres R(2) et S(1)* (each vol. around 170 pp.)

Tōkyō, Diffusion Kinokuniya, 1988-1991

XIV and XV: 7,200 Yen each

XVI and XVII: 7,500 Yen each

The rapidly proceeding French Japonological Dictionary, which we have briefly reviewed in almost all issues of the *Cahiers*, should be better known by Buddhist scholars. A broad selection of topics receives basic presentation by a Japanese redactory committee, with some of the entries then later revised by French Japonologists. Let us again commend (*cf. Cahier 1/1985, n° 50*) the adequate use of Chinese characters in the entries and in the updated bibliography that follows most of the entries.

37. Kokushi Daijiten 国史大辞典, vol. 6 (*ko-shito*) — vol. 13 (*ma-mo*) (each vol. approx. 900 pp.)

Tōkyō, Yoshikawa Kōbunkan, 1985-1992

each vol.: 14,420 Yen

Each issue of this monumental dictionary is a delight for the reader and a necessary tool for Buddhist scholarship, even though the entries (generally signed by the author) related to Buddhism are only a fraction of the whole work and their treatment is, as could be expected, mostly historical. As there is no equivalent of this dictionary in the field of post-war Buddhist Studies (see *Cahier 5/1989-1990, n° 1*), the “Dictionary of National History” brings to many topics new data and new materials, a refreshingly updated interpretation, and original and lavish illustrations, often in color.

B. Indexes

38. *Taishō Daizōkyō Sakuin* 大正大藏經索引A. *vol.33 : Zoku Kyōsho-bu 2 續經疏部二* by Kōyasan University 高野山大学 (上: 485 pp., 下: 519 pp).

Tōkyō, Daizōshuppan, 1986 et 1989

B. *vol.35 : Zoku Ronsho-bu I 續論疏部一*, by Ōtani University 大谷大学 (593pp.)

Tōkyō, aizō shuppan, 1989

28,840 Yen

- C. vol. 42: *Zoku Shoshū-bu 5* 續諸宗部五, by Komazawa University 駒澤大学
(601 pp.)
Tōkyō, Daizō shuppan, 1990 28,840 Yen

With these three indices of the Japanese section of the *Taishō Canon* (vol. 56-84), the last part of the mammoth indexation project approaches its end (see *Cahier* 2/1986, nos 11, 12; *Cahier* 3/1987, n° 46; and *Cahier* 5/1989-90, n° 36). The last two indices, for the texts *T. 2264-2269* and *T. 2296-2325*, recently published, will be presented in the next issue of the *Cahiers*. It is important to remember that many of the Japanese texts incorporated in the *Taishō Canon* had already been published in the two “national” collections: *Nihon Daizōkyō* 日本大藏經 and *Dainihon Bukkyō zensho* 大日本佛教全書. Therefore, these indices are important for the readers who prefer, for sound reasons, to use the “Nihon” collections rather than the *Taishō*. Let us remember also that the introductions (*kaidai* 解題) to these indices contain succinct and useful bibliographical data on each of the indexed texts.

A. *Zoku-kyōsho* II, vol. I (1986) and II (1989)

The first volume is the index to vols. 58 and 59 of the *Taishō Canon* (*T. 2211-2217*), the second volume is the index for vols. 60 and 61 (*T. 2218-2245*). They cover the Japanese sub-commentaries on the Tantric texts in both the Tendai and Shingon traditions. In making our way through the dense forest of Japanese Tantric scholasticism and iconography, we can now benefit from a handy but too-little known guide. It is to be found in the seventeen pages (pp. 643-659) modestly entitled “Liste des abréviations (Bibliographie commentée)” by Nobumi Iyanaga, “Récits de la soumission de Maheśvara par Trailokyavijaya — d'après les sources chinoises et japonaises”, in Michel Strickmann, ed., *Tantric and Taoist Studies in Honour of R.A. Stein*, III, *Mélanges Chinois et Bouddhiques*, XXII, 1985.

B. *Zoku Ronsho* I

Index to vols. 63, 64, and the first part of 65 (*T. 2249-2258*). These volumes contain, first, the Japanese commentaries on the *Abhidharmakośa* (*T. 1558*), among which are the bulky works of Shūshō 宗性 (1202-1292), who was the teacher of Gyōnen 凝然 (1240-1321), Tan'e 湛慧 (1675-1747), Kaidō 快道 (d. 1810) and Eiken 英憲 (1463-1531), who relies on the commentary (*T. 1823*) by Yuan Hui 圓暉 (713-756). Second, we find four Madhyamaka works, the authors of which were active from 801 (Anchō 安澄, 763-814) to 1527 (Kaiken 快憲). Demonstrating the continuity of the Kusha 俱舍 and Sanron 三論 traditions, these works are rich in information on Indian and Chinese matters and await more complete exploration.

C. *Zoku-shoshū* V

Index to vols. 80, 81, and 82 (*T.* 2543-2607, excluding *T.* 2582, the *Shōbōgenzō* 正法眼藏 of Dōgen 道元). These volumes contain a selection of Japanese Zen texts from the Rinzai 臨濟, Sōtō 曹洞 and Obaku 黄檗 traditions. The editors, from Komazawa University, which belongs to the Sōtō sect, kindly advise us not to use the *Taishō Canon's* outdated and unsatisfactory edition of the *magnum opus* of the patriarch of Sōtō Zen: this explains why the *Shōbōgenzō* has not been included. This is an unfortunate exclusion, because one of the interests of the *Taishō* indices is to show how certain topics and certain terms were common in some periods or some traditions, something that cannot be seen in an index to a single text. This is true even for the most famous texts, often elevated beyond their historical and sectarian context by the subsequent tradition.

39. KIMOTO Yoshinobu (ed.) 木本好信 (編)
Nara-chō tenseki shotai bussho kaisetsu sakuin 奈良朝典籍所載仏書解説索引
 (520 pp.)
 Tōkyō, Kokusho kankōkai, 1988 13,390 Yen

Index to the three compilations of Buddhist books of the Nara period, of which the Shōsōin one is by far the most important. The index is organized according to the Japanese syllabary. References are made, when they exist (as is mostly the case), to the numbers of the *Taishō Canon* and to the Buddhist bibliographical dictionary, *Bussho kaisetsu daijiten*.

40. Tendai shūten hensansho hen 天台宗典編纂所編
Dengyō Daishi Zenshū sakuin 伝教大師全集索引 (1,032 pp.)
 Tōkyō, Sekai seiten kankō kyōkai 世界聖典刊行協会, 1989 28,840 Yen

The abundant works of Saichō 最澄/Dengyō Daishi (767-822) reflect the complexities of the religious, social and cultural context of his activities. His corpus is an invaluable resource for which this index is one key.

C. Sects

a. Shingon

41. KOBAYASHI Nobuhiko 小林信彦
Sekai Bukkyōshi no tachibakara mita Shōto Kūkai den no seiritsu katei 世界仏教史の立場から見た正統空海伝の成立過程 (113 pp.)
 Kansai Daigaku, Tōzai gakujutsu kenkyūsho, Hikaku kenkyū han I 関西大学東西学術研究所, 比較研究班, 1989 No commercial price

Among the numerous studies on Kūkai/Kōbō Daishi 弘法大師 (774-835), the research made by Kobayashi on obscure points, such as Kūkai's access to Indian sources, must be viewed as being critical before being controversial.

42. MIYASAKA Yūshō (ed.) 宮坂有勝 (編注)
Mitsugon-in hatsuro zange bun 密嚴院発露懺悔文 (folded book)
 Kyōto, Fujii Bunseidō 藤井文政堂, 1988 721 Yen

An elegant devotional book, the confession of sins (*T.* 2527) attributed to Kakuban 覺鑊 (1095-1143) at the age of eleven. It is not a scholarly book, so there is no introduction, but the translation into modern Japanese often takes the form of a short commentary.

43. KINAMI Shōichi 木南卓一 (ed.)
 A. Jiun sonja 慈雲尊者
Uden shintō shū (538 pp.)
 B. *Uden shintō no kenkyū* (148 pp.) A. 6,000 Yen
 Kyōto, Sanmitsudō Shoten 三密堂書店, 1989 B. 1,500 Yen

Uden Shintō 雲傳神道 was the name given to the interpretation of Japanese religion articulated by Jiun Sonja (1717-1804). This volume includes essays by Jiun, better known for his Buddhist teaching and his Indian erudition, dealing with Shintō mythology, Japanese history and Confucianism. The two books, (A) a collection of texts by Jiun to which are added a few modern studies and (B) a collection of studies (mostly from the 1930s) on Jiun, include some overlap: both books contain the same illustration and share some contributions by NISHII Shinichirō 西普一郎 and Kinami Shōichi.

b. Tendai

44. SHIKI Shūjō 色井秀讓
Kaikanjō no nyūmonteki kenkyū 戒灌頂の入門的研究 (288 p.)
 Osaka, Tōhō shuppan 東方出版, 1989 3,800 Yen

Written in an unpretentious style by an elderly monk of the Tendai sect, this “introductory study on the *abhisheka*” cannot be called a scholarly book, but it is filled with the experiential knowledge of an “insider” enhanced by a keen historical sense and abundant documentation. The ordination of a Tendai priest remains one of the most elaborate, least documented and most secret of the Buddhist rituals surviving in present-day Japan.

c. Zen

45. HIROSE Yoshihiro 広瀬良弘
Zenshū chihō tenkai shi no kenkyū 禅宗地方展開史の研究 (716 pp.)
 Tōkyo, Yoshikawa Kōbunkan, 1988 12,360 Yen

This new approach to the history of the Zen tradition is centered on the Hokuriku 北陸 region, which has been the hotbed of the Sōtō 曹洞 Sect. This lengthy analytical survey offers a lot of information on the grass-roots development of provincial Zen: its relation with local cults (among them, Tateyama Shinkō 立山信仰) and regional authorities, the uses of *kirigami* 切紙, etc. This survey contributes to the “dé-idéalisation” of Zen that is discussed in the review of Bernard Faure's book in this issue. The appendix reproduces two lineage texts of the fifteenth century: *Ketsumyakushū* 血脉衆 and *Koshichō* 小師帳 from the Kankon-in 乾坤院 Temple in Aichi 愛知 Prefecture.

d. Pure Land

46. UEDA Yoshifumi and HIROTA Dennis
Shinran, An Introduction to His Thought (372 pp.)
 Kyōto, Hongwanji International Center, 1989 2,500 Yen

The life and thought of Shinran (1173-1262) are presented in a very satisfactory way both on intellectual and linguistic grounds. Part two contains an anthology of Shinran's writings, with the original Japanese text and a modern commentary.

47. HIROTA Dennis (translator)
Plain Words on the Pure Land Way – Sayings of the Wandering Monks of Medieval Japan (120 pp.)
 Kyōto, Ryūkoku University [Ryūkoku Translation Centre], 1989 1,000 Yen

A companion volume to *No Abode: The Record of Ippen* (see *Cahier* 4 /1988, n° 29). After an elegant introduction to the popular Buddhist currents bridging Amidism and Tantrism, Hirota gives a translation of the 140 sayings grouped under the title of *Ichigon hōdan* 一言方談. In the appendices are translations of three short “classics” of the *Kana hōgo* 假名法語 literature: the *Yokawa* 横川 *hōgo* of Genshin 源信 (942-1017) the *Ichimaikishōmon* 一枚起請文 of Hōnen 法然 (1133-1212) and the *Isshi* 一紙 *hōgo* of Myōhen 明遍 (1142-1224).

D. Ethnography and History

a. Mythology

48. SASAMA Yoshihiko 笹間良彦

- A. *Dakini shinkō to sono zokushin* ダキニ信仰とその俗信 (152 pp.)
Tōkyō, Daiichi Shobō 第一書房, 1988 1,800 Yen
- B. *Kangiten (Shōten) shinkō to zokushin* 歡喜天(聖天)信仰と俗信 (190 pp.)
Tōkyō, Yūzankaku shuppan 雄山閣出版, 1989 1,800 Yen
- C. *Benzaiten shinkō to zokushin* 弁才天信仰と俗信 (262 pp.)
Tōkyō, Yūzankaku Shuppan, 1991 1,980 Yen

These illustrated monographs deserve some notice: their quality is, year after year, improving. The treatment of the Indian Tantric sources is confused, but, mostly on the Japanese side, interesting information (not only related to sexual aspects) can be picked up here and there.

49. NAKAMURA Masatoshi 中村雅俊

- Kokuzō shinkō no kenkyū* 虚空蔵信仰の研究 (317 pp.)
Mikage shigaku kenkyūkai, Minzokugaku sōsho I 御影史学研究会 民俗学叢書
Tōkyō, Meicho shuppan 名著出版, 1987 6,000 Yen

This ethnographic survey concentrates its attention on the worship of Kokuzō Bosatsu (Akāśagarbha) and of the heterogeneous group called the “Thirteen Buddhas”, which is a complex feature of popular Buddhism in Western Japan.

b. Feminism

50. KASAHARA Kazuo 笠原一男

- Nyonin ōjō shisō no keifu* 女人往生思想の系譜 (419 pp. + 6 pp. index)
Nihon shūkyōshi kenkyūsōsho 日本宗教史研究叢書
Tōkyō, Yoshikawa Kōbunkan, 1st ed. 1975, 2nd ed. 1988 5,800 Yen

51. NISHIGUCHI Junko 西口順子

- Onna no chikara. Kodai no josei to Bukkyō* 女の力・古代の女性と仏教
(260 pp.)
Heibonsha sensho 110 平凡社選書
Tōkyō, Heibonsha, 1987 2,200 Yen

52. TAKAGI Yutaka 高木豊

- Bukkyōshi no naka no nyonin* 仏教史のなかの女人 (307 pp.)
Heibonsha sensho 126
Tōkyō, Heibonsha, 1988 2,100 Yen

These three books illustrate a new feminist pattern in the study of Japanese Buddhism. The book of Prof. Kasahara, on a well-defined subject: the filiation of women's salvation, deals mostly with texts, from miracle stories to the New Buddhism starting from the Kamakura period. The appendix, a text by Dōku 洞空 (1644-1707) gives interesting information. Prof. Nishiguchi deals with the sociological aspects of medieval Japan, which is often close to the subjects studied by Prof. Takagi, dealing particularly with nuns and mothers of monks. The field being so broad, these approaches have the merit of opening up new perspectives on the sometimes stereotyped religious history of Japan.

c. Death, Monasteries

53. KIMURA Hiroshi 木村博
Shi, Bukkyō to minzoku 死・仏教と民俗 (275 pp.)
 Tōkyō, Meicho shuppan, 1989 2,800 Yen

A collection of articles, most of which have been published in ethnographical magazines, this work is first of all a study of conceptions of death in the history of Japanese Buddhism. There is much interesting information, including, for example, a discussion of Jizō 地藏 and the five hundred Arhats in relation to death.

54. HIRAOKA Jōkai 平岡定海
Nihon jīn shi no kenkyū 日本寺院史の研究 (860 pp.)
 Yoshikawa Kōbunkan, 1988 12,360 Yen

A collection of nineteen previously published articles. Having already written copiously on the Nara and Heian periods, Hiraoka here deals with the history of temples, most of them provincial, from the Kamakura to Edo periods. The foremost temple of Japan, Nara's Tōdaiji, and the reconstruction of its Great Buddha during the Edo period, receive, as usual, the treatment they deserve from this specialist and priest of Tōdaiji.

E. Literature

55. NYŪBU Shōjun 入部正純
Nihon Ryōiki no shisō 日本靈異記の思想 (221 pp.)
 Kyōto, Hōzōkan, 1988 5,356 Yen

56. ASAEDA Zenshō 朝枝善照
Nihon Ryōiki kenkyū 日本靈異記研究 (287 pp. + 16-pp. indices)
 Kyōto, Nagata Bunshōdō 永田文昌堂, 1990 7,000 Yen

These are two books on the same work, “Miraculous Stories from the Japanese Buddhist Tradition”, written by Kyōkai 景戒 (late eight century to early ninth century), and well known in the West through the beautiful book by Kyoko Motomochi NAKAMURA (1973), from which I borrow the translation of the title and to which I shall return in a moment, after a brief digression on some parochial facets of scholarly life in Kyōto, the capital of Buddhist studies.

The two books are both by Kyōto professors: Prof. Nyūbu, prematurely deceased in 1987, taught at Ōtani 大谷 University, while Prof. Asaeda teaches at Ryūkoku 龍谷 University. Their publishers may be found in the same neighborhood of southern Kyōto, with Hōzōkan a little more to the east, closer to Higashi Honganji (which supports Ōtani University), and Nagata a little more to the west, closer to Nishi Honganji (which supports Ryūkoku University). These two temples are the headquarters of two sister branches—sisters but infinitely distant—of the same Shin 真 Sect. Both books are interesting. Prof. Nyūbu deals more with literary-religious aspects: the relationship with the Chinese *Ming pao chi* 冥報記, interpretations of dreams. As it is a posthumous publication, four short studies by Prof. Nyūbu on *Genji monogatari* 源氏物語 and *Hosshinshū* 發心集 of Kamo no Chōmei 鴨長明 have been added as appendices. One of them discusses suicide: “Separation from the body (捨身) and despair (妄執) in *Hosshinshū* III, 8”.

Prof. Asaeda's book is more historical. It includes two short papers in English, one on Kyōkai, and another, less connected to the *Nihon Ryōiki*, on Saichō 最澄. Almost one-third of the book consists of an impressive bibliography listing 817 books and articles on the *Nihon Ryōiki* or related topics. This bibliography prompts two comments, one minor and one major, both illustrating the problem of communication in Japanese scholarship today. (1) The Ōtani University professor, born in the same year (1944) as the Ryūkoku University professor, is listed under an incorrect pronunciation of his name: not Nyūbu as indicated in the *okuzuke* (colophon) of his book, but rather Iribe. (2) There are two Western-language translations of the *Nihon Ryōiki*, the first one (1934) into German by the indefatigable Herman Böhner, and the second one (1973) into English by Kyoko Motomochi Nakamura. This latter book, published by the Harvard-Yenching Institute, is deservedly well known. It can be considered a model edition of an East Asian Buddhist text: the broad and sound introduction makes extensive use of Japanese scholarship; the beautifully presented annotated translation includes Chinese characters in the text and notes. This book by a Japanese has become a “classic” outside of Japan. Here in Kyōto, Prof. Asaeda's bibliography includes among its 817 entries the old translation by Böhner and a few papers in Japanese by Mrs. Nakamura, but triumphantly omits her main work in English.

57. KUROBE Tsūzen 黒部通善

Nihon Butsuden bungaku no kenkyū 日本仏伝文学の研究 (“A Study on the Biographical Tales of Buddha in Japan”) (654 pp. + 20 pp. index, English summary)

Osaka, Izumi shoin kan 和泉書院刊, 1989

19,055 Yen

Published outside of the realm of both the big general publishing houses and the smaller Buddhist-specialized publishers, this collection of articles, which appeared mostly in the Nagoya region, in scholarly journals on Japanese literature, should not be missed by Buddhist scholars. It includes an English summary (an effort and a courtesy that are always welcome, even if, as here, the material could be improved). Western readers could use more information about the almost unknown ancient Japanese tradition on the life of Śākyamuni. This book has the double merit of taking into account the Chinese tradition found in the *sūtra* and the popular *pien-wen* and identifying the distinctive elements in the Japanese tradition (for example, the parallels between the legendary biographies of Śākyamuni and Shōtoku Taishi). The *Shakuson shusse hongai denki* 釈尊出世本懐伝記 (1581) is here reproduced in facsimile, edited and translated, and the *Shaka hassō monogatari* 釈迦八相物語 (1666) is translated.

IV. BUDDHIST ART AND ARCHAEOLOGY

A. The Indian World

58. KURITA Isao 栗田功

Gandhāra Bijutsu II: Butsuda no sekai ガンダーラ美術 II 佛陀の世界
(Gandharan Art, II. The World of the Buddha) (313 pp.)

Tōkyō, Nigensha 二玄社, 1990

28,840 Yen

This is the second part of the monumental compilation introduced in *Cahier 5/1989-90*, n° 48, with photographs of 885 works of art, black and white and color. The focus here is on the individual images, mostly stone or clay, and depicting Buddhas, Bodhisattvas, gods, and sentient beings (a category under which enter the “genre” scenes). Plates 753-837 cover Buddhist symbols, reliquaries, and liturgical objects. Plates 838-885 are a supplement to Volume II for *Jātaka* scenes and scenes from the life of the Buddha. As in the first volume, many unknown pieces come from private collections, most of them Japanese. We can be sure that the authenticity of some pieces will be challenged and prompt art historians to study Gandhāran art more incisively.

B. Japan

59. Illustrated Catalogue of the Collection of Nara National Museum, Sculptures
(*Nara Kokuritsu Hakubutsukan zōhin zuhan mokuroku : Chōkoku hen* 奈良国立博物館蔵品図版目録・彫刻篇) (111 pp.)
Nara, 1989 4,000 Yen
60. Illustrated Catalogues of Kyoto National Museum : Paintings of China, Korea, and Japan before the Edo Period (*Kyōto Kokuritsu Hakubutsukan zōhin zuhan mokuroku: kaiga hen Chūgoku, Chōsen, Nihon Momoyama jidai izen* 京都国立博物館蔵品図版目録・絵画編 中国・朝鮮・日本 (桃山時代) (138 pp.)
Kyōto, 1989 4,120 Yen

In the series of the complete and handy catalogues of the collections of the National Museums of Japan (see *Cahier* 4/1988, n° 36 and 5/1989-90, n° 60) are reproduced 42 sculptures, mostly wood and bronze, mostly Buddhist, mostly Japanese in the Collection of the Nara National Museum. They cannot rival the world-famous sculptures of the Nara temples (which are often on display in the Museum), but some of them deserve attention: a Kushan life of the Buddha; a Jizō and a Nāgārjuna, both seated, of the Heian Period; a nude Amida of the Kamakura Period; and more. In the Kyōto volume, there are tiny black-and-white reproductions of 238 paintings. Buddhist art includes the famous “twelve devas” sold by the Tōji and the “Shaka preaching to his mother from his coffin”. No explanation in Japanese but a list in English.

61. Bunkachō 文化庁 and Kokuritsu Hakubutsukan 国立博物館
Nihon no Bijutsu 日本の美術
Tōkyō, Shibundō 至文堂 each monthly issue, about 1,300 Yen
- 278 *Sōshokukyō* 裝飾經
by EGAMI Yasushi 江上綏
- 279 *Komainu* 狛犬
by ITŌ Shirō 伊東史郎
- 280 *Busshari to kyō no shōgon* 仏舎利と經の莊嚴
by KAWADA Sadamu 河田貞
- 281 *Butsu Bosatsu to dōnai no shōgon* 仏・菩薩と堂内の莊嚴
by SEKINE Shunichi 関根俊一
- 282 *Mikkyō hōgu* 密教法具
by SAKATA Munehiko 阪田宗彦
- 283 *Kuyōgu to sōgu* 供養具と僧具
by SUZUKI Norio 鈴木則夫
- 284 *Kyōzō to Kakebotoke* 鏡像と懸仏
by NANIWADA Tōru 難波田徹

In this well-known popular collection, regularly reviewed in the *Cahiers*, the first two volumes listed here deal with separate subjects: illuminated sutras and the decorative lions familiar as pedestals on many Buddhist sculptures; the last five volumes belong to a series on Buddhist crafts, where influence of Esoterism is predominant.

62. SHIRAHATA Yoshi 白畑よし
Senmen Hokkekyō shitae, kyōmonji kai 扇面法華經下絵・經文字解 (7 color plates, 78 pp.)
Fujiwara Ikō hitsu Wakan rōishō shitae kai 藤原伊行筆・和漢朗詠抄下絵解 (7 color plates, 7 pp.)
 Privately published, 1989

The first of these albums presents an extraordinary and exquisite association in Buddhist art: decorative scenes of the Heian period painted on fans and overwritten with the *Lotus Sūtra*.

63. *Les collections bouddhiques japonaises d'Emile Guimet (Yomigaeru Pari bampaku to rittai mandara ten* 甦るパリ万博と立体マンダラ展) (112 pp.)
 Tōkyō, Seibu Department Store 西武百貨店, 1989 2,000 Yen

A return visit of a collection of Japanese Buddhist images, with religious more than artistic value, collected during the first years of the Meiji era by the founder of the famous “Musée Guimet”. This catalogue is an overview of the Buddhist iconography of the late Edo Period. The descriptions of the images make reasonable use of transcriptions in Latin characters for Sanskrit and Japanese, but the introductory essay, by Bernard Frank, dealing with the European appreciation of Japanese religious art since the Renaissance, is entirely deprived of the original Western-script rendering of authors' names or books' titles. The too common belief in contemporary Japan, that, even in learned studies, *kana* can replace Western script is tiresome not only for foreign readers and detrimental to Japanese scholarship.

A superb complement to this catalogue is now available: *Le panthéon bouddhique au Japon — Collections d'Emile Guimet*, published by the “Réunion des Musées de France”. The illustrations and explanations by B. Frank, make this art book one of the best tools existing for the study of Buddhist iconography. It does not make the *Seibu* Catalogue useless, because, unfortunately, the French edition is deprived of Chinese characters.

64. KAGEYAMA Haruki 景山春樹
Shintō bijutsu no kenkyū 神道美術の研究 (400 pp. including index)
 Kyōto, Rinsen Shoten 臨川書店, 1990 7,416 Yen

The combination of Shintō and Buddhism had its best results in the arts. This book by the late Prof. Kageyama, whose *The Arts of Shintō* has been translated by Christine Guth Kanda (Weatherhill, 1973), deals with (1) Shintō mandalas (especially Sannō 山王, Hachiman 八幡, and Kumano 熊野), (2) realistic portraits (*eizō* 影像) in the Shintō tradition, (3) ancient topographical charts of shrines, and (4) protecting deities.

65. Gangōji Bunkazai Kenkyūsho 元興寺文化財研究所
Saikoku sanjūsan sho reijō jūin no sōgōteki kenkyū 西国三十三所霊場寺院の総合的研究 (298 pp.)
 Tōkyō, Chūōkōron bijutsu shuppan 中央公論美術出版, 1990 20,000 Yen

After having covered the Pure Land Maṇḍala, the Nara study group under the direction of ASANO Kiyoshi 浅野清 now turns to the thirty three pilgrimage-places of Kannon in the Kansai area. The pluralistic approach of this study group includes history, religious sociology, architecture, sculpture, “*sankei*” 山景 *maṇḍala*, etc.

66. MUSHANOKOJI Minoru 武者小路稔
Emaki no rekishi 絵巻の歴史 (273 pp. + 6-pp. index)
 Collection : Nihon rekishi sōsho 日本歴史叢書 42
 Tōkyō, Yoshikawa Kōbunkan, 1990 2,700 Yen

Proceeding from the point of view of history of literature more than from art history, the author first considers *etoki* 絵解き and its Chinese origins and adopts an unconventional approach to the tales that have been illustrated in the *emaki* 絵巻. Among the tales of religious edification, special attention is given to the Korean background of the *Kegon engi* 華嚴縁起, a scroll related to Myōe Shōnin 明恵聖人.

67. HARIMA Sadao 播磨定男, editor (編)
Chūgoku chihō no itabi 中国地方の板碑 (410 pp.)
 Okayama 岡山, Sanyōshimbunsha 山陽新聞社, 1987 6,000 Yen

Most of the *itabi* slabs seem to come from Kantō (see *Cahier* 3/1987, n° 90, and 5/1989-90, n° 55). This volume by historians of Tokuyama 徳山 University (Yamaguchi 山口 prefecture) gives us samples from the western part of Honshū 本州. Figures are rare, but beautiful engraved *Siddham* characters are very common and are often accompanied by quotations from Chinese *sūtra* and donors' names and dates. This particular “iconography”, reflecting ancient provincial worship, is set in stone, thus *ne varietur*. It differs therefore from the statues and paintings left in temples and often displaced. Besides the most common Sanskrit characters, with Tantric (Dainichi Nyorai 大日如來 in the *Taizōkai* 胎藏界 and Fudō Myōō 不動明王 in the *Kongōkai* 金剛界), Pure Land (Amida triads), or “popular” (Jizō 地藏) colorations, there are also some rarer associations (including Ashuku 阿閼 Akṣobhya).