

Shinkan Murakami and Shinkai Oikawa (eds.), *Glossaries to the Suttanipāta and Paramatthajotikā I & II*: 『パリー仏教辞典』, Tokyo: Shunjūsha, 2009, 44 + 2441 Pp. ¥ 26,250. (Hardback)

Let me begin by saying that the *Glossaries to the Suttanipāta and the Paramatthajotikā I & II* is a remarkable achievement. It is on the scale of the *Critical Pali Dictionary* (hereafter CPC) in its thoroughness and detail, but unlike that august work, not only does *Glossaries* cover the entire Pāli syllabary, it also contains extensive information about relevant vocabulary in Buddhist Hybrid Sanskrit, Prakrit, Tibetan, and at times Chinese, and includes the names of persons and texts as well. The care that has gone into the preparation of each entry is immediately apparent. This is the second detailed dictionary to come out of the enormous growth and advancement in Pāli studies in Japan in recent years, the first being the massive work by Kumoi Shōzen, originally released in 1997 and released again in a revised version in 2008. In the case of both works, students of Pāli and early Buddhism are the beneficiaries of the lifelong efforts of these senior scholars, who must have started putting their notes down on cards decades ago. For the Western scholar, these works are testimony to the inestimable value of modern Japanese scholarship for Buddhist Studies as a whole. While specialists in China and Korea who work on early Buddhism been taking full advantage of Japanese resources for some time, it is still rare for scholars outside of Northeast Asia to be motivated enough to learn modern Japanese for this purpose. These new Japanese-language Pāli dictionaries might just change that situation.

This is particularly true for the Murakami and Oikawa glossary/dictionary, which totals more than 2400 pages and provides details for each entry only seen in the CPC. Indeed, the standard used in this work is not merely to offer equivalent words in Japanese for every meaning of each word entry, but to give at least one example sentence in Pāli together with a corresponding modern translation. At times there are multiple examples, something this reviewer greatly appreciates.

However, it is important to point out what this reference work by Murakami and Oikawa is and is not, because I anticipate there will be some confusion about this. A careful look at the two titles in English and Japanese actually explains the issue. To wit, the English title, printed in very small letters on the spine and the title page, tells the reader exactly what the book is: *Glossaries to the Suttanipāta and the Paramatthajotikā I & II*. The Japanese title, printed in significantly larger letters on the spine and title page suggests something else: *Pāri bukkyō jiten* (Pāli Buddhist Dictionary), with an additional subtitle in very small print indicating that it serves as an index and dictionary to the translation of the *Sutta-nipāta* and *Paramatthajotikā*. The distinction between a *glossary* and a *dictionary* is admittedly somewhat opaque, and in some cases very hard to see. In general, a glossary differs from a dictionary in that its words are limited to a particular subject, text, or type of language or are restricted to jargon specific to a limited range of literature in the target language. Having said that, however, there are many reference works listing genre-specific vocabulary that are called dictionaries. Indeed in the field of Buddhist Studies there are many works labeled dictionaries

that are in fact glossaries, despite this distinction. For example, Upasak's *Dictionary of Early Buddhist Monastic Terms* and Edward Conze's *Materials for a Dictionary of the Prajñāpāramitā Literature* are extremely useful reference tools but are, strictly speaking, glossaries rather than dictionaries because of their limitations in subject matter. Although Conze references a wide variety of texts, his *Materials for a Dictionary* is clearly based in the English equivalencies of Sanskrit terms that he himself selected in his *prajñāpāramitā* translations. In today's Buddhist Studies, compiling a glossary rather than a dictionary is more manageable because as the range of our textual knowledge grows so does the amount of vocabulary that needs to be covered, not to mention the need to include all the genre-specific usages of a term across the canon. Works like Ono Genmyō's *Bussho kaisetsu jiten*, an annotated bibliography of Sino-Japanese Buddhist texts of astonishing breadth, published between 1933 and 1936, Franklin Edgerton's *Buddhist Hybrid Sanskrit Dictionary* published in 1953, and Nakamura Hajime's *Bukkyōgo daijiten*, a dictionary of Sino-Japanese Buddhist terms published in 1975, are reference works that have had enormous impact among scholars in the postwar period. Yet despite the fact that all three are woefully inadequate today because of much more material has become available, but we do not see new works replacing them. A few years ago I was asked to write a short English introduction explaining the scope of Ono work that went into its reprint and I asked the publisher if there were any plans to update it. The response was in the negative for logistical reasons: viz., it is no longer be possible to assemble a team of that size to work on a project of that scope. The irony of course is that with access to textual material through digitization of unimaginable proportions, the need for specialists collaborating on similar reference works is greater than ever. The Digital Dictionary of Buddhism run by Charles Muller, despite its own limitations, is based on that very premise, and may turn out to be the only dictionary with new information we will see for Chinese terminology for a very long time.

Despite the Japanese title, *Glossaries to the Suttanipāta and the Paramatthajōtikā I & II* provides an extensive reference tool for the use of Pāli in unprecedented detail that is correctly designated as a glossary rather than a dictionary. It is therefore important to note that this dictionary *only* covers word usage in the *Suttanipāta*, *Khuddakapāṭha* and *Paramatthajōtikā vols. 1 & 2*. Echoing the Conze work mentioned above, the glossary reflects translations published by this same team of those texts. Buddhaghosa's *Paramatthajōtikā* volumes are his exhaustive commentaries on the *Suttanipāta* and the *Khuddakapāṭha* but many Western students of early Buddhism may not be familiar with this title because there is no translation in any Western language. Here again, for those studying early Buddhism primarily working in English, the annotated translation of this work by Murakami and Oikawa under the title *Hotoke no kotoba chū: Paramatta jōtikā* (仏のことば註: パラマッタ・ジョーティカー) in four volumes (Shunjūsha, 1985-1989) plus a fifth volume of essays on the *Paramatthajōtikā* called *Hotoke to seiten no denshō* (Shunjūsha, 1990) are also highly recommended. These volumes are model achievements for their clarity,

references to other parts of both the Pāli canon and Sanskrit works in the notes (including other works of Buddhaghosa), and the extensive inclusion of Pāli terms in parenthesis after their Japanese renderings generously provides the reader with a proximity to the original textual material lacking in most English translations from Pāli. There is a presumption among publishers of English language translations of Buddhist texts that most readers are deterred or intimidated by the inclusion of original language material in their publications. Thankfully this attitude is far less prevalent among Japanese publishers. While these translation volumes and the *Glossaries* are clearly written for scholars, the publisher Shunjūsha must be praised for permitting the authors to pour the full extent of the depth and breadth of their linguistic knowledge into these works. Some might say that arranging even the list of abbreviations for textual titles in the phonetic sequence of Sanskrit and Pāli is going a bit far, but why should the phonetic sequence of the European tradition dominate a Pāli dictionary written in Japanese? As Buddhaghosa is always carefully inclusive in glossing vocabulary, that the authors' painstaking efforts over so many years translating the *Paramatthajotikā*, a prodigious effort in and of itself, would also yield this *Glossaries to the Suttanipāta and the Paramatthajotikā I & II* makes perfect sense.

There is, however, a downside to the way in which the *Glossaries* came about. The first and most obvious problem is that despite its length and depth, it is not completely comprehensive. Just as Conze's *Materials for a Dictionary* is extensive but ultimately limited to Sanskrit usage in the context of the materials he was working with, the *Glossaries* similarly covers a wide range of vocabulary but not all. For example, the word *paṭisāraṇīya* is not found. This is the ceremonial procedure by which a monk removes an offence he has committed against another. Considering the basis of the *Glossaries*, the absence of entries specific to a Vinaya context is perfectly understandable, but for a reference work on the Pāli language reaching over 2400 pages, it is nevertheless surprising to find some rather important words missing and the reader is cautioned to keep the work's limitation in mind. A second problem, and to this reviewer something of a somewhat more serious nature is its referenced texts. There are references to the Pali Text Society editions but only by verse number and not by page number, and the only reference to a modern translation of a text is their own, and even then only where it is embedded in the *Paramatthajotikā* commentary. As the authors point out, the *Glossaries* is primarily an index to their translation of the *Paramatthajotikā*, within which are translations of the *Suttanipāta* and *Khuddakapāṭha* as well, of course. In terms of use, what this means is that for the reader who wants to see how particular words function in a particular context, the reference to volume and page number in their translation will work wonders by leading that reader to their own carefully annotated translation. However this setup requires the reader to have access to these other five volumes. In Japan where yearly research money is a given for all full time faculty, this may not be a hardship, but it should be noted that outside of Japan it would be beyond the reach of most scholars to acquire these books for personal use. To make matters worse,

according to the WorldCat international library catalog, at the present time (autumn 2012) while some of the larger research university have the *Glossaries* in their libraries, there are currently no universities in the United States that have the *Hotoke no kotoba chū* translations.

Not being a Pāli specialist, I tend to spend considerable time in dictionaries when reading Pāli materials. Despite the limitations mentioned above, I have found the *Glossaries* extremely helpful. I recently had occasion to use it for *mahāpurisa* and *adassana*. For the former, the entry (1491b) gives far more detail than what is found in the PTS Dictionary (526b), with many example sentences and an extensive citing of relevant sentence in which the notion of there being special marks (*lakkhaṇa*) also presented in detail. *Adassana* is not found in the PTS dictionary at all. By contrast, the *Glossaries* indeed did have an entry for *adassana*, beginning it with the Skt. equivalent *a-darśana*, and then relates the core meaning of someone without the ability to see and something that is not seen. Four examples are then provided. Again, the Vinaya usage of *adassana*, the transgression incurred when a monk does not acknowledge that he has committed a violation of the precepts, is missing.

I had a less pleasant experience with *ukkhepa*, however. Presumably because the *Glossaries* only lists words in the forms appearing in the texts they are working from, we find the gerundive *ukkhepaniya* but not the nouns *ukkhepa* (lifting up) or *ukkhepana* (suspension from the saṅgha). Moreover the first gloss given for *ukkhepaniya* is 挙罪されるべき (“should be suspended”). The problem here is that while *kyozai* 挙罪 is indeed an appropriate equivalent, this word itself is a technical term from traditional Chinese translations of Vinaya texts, rendering the Skt. *pravāsa* (banishment, exile) or a synonym thereof, but is not attested in any dictionary of modern Japanese or even the *Kōjien*, the standard desk reference for both modern and well-known classical terms. Of course no Japanese student of Buddhism would expect to find Chinese Vinaya terminology in the *Kōjien*, but that presumes the reader would recognize 挙罪 as a Vinaya term. For someone not familiar with this unusual term, how would they find it? As it turns out, *kyozai* 挙罪 is not even found in Nakamura’s *Bukkyōgo daijiten*. Authors Murakami and Oikawa are certainly not responsible for the many lacunae in Nakamura’s dictionary, the lack of Vinaya terms being one of the more prominent issues with that work as well, but I raise this point to address a larger issue for Japanese, Chinese, and Korean scholars who labor at compiling glossaries and dictionaries for students of Buddhism. That is, access to so much material in the Chinese canon gives the compiler an enormous resource, but from Mochizuki’s effort until the present, too many dictionary glosses are merely reproductions of language found in canonical texts, with no unpacking of what that language actually means. The *Glossaries* too, unfortunately, occasionally slips into a mode whereby it assumes a familiarity with the Chinese canonical literature in the reader that may be unwarranted.

But for the most part, the *Glossaries* stands out as both responsible and erudite in its employment of language that reflects current Japanese usage, rather than slipping into classical Japanese as so many Buddhist dictionaries tend to do.

With its inclusion of Sanskrit, Prakrit, and Tibetan equivalents, its clear writing in modern Japanese, and its generous offering of multiple examples to explain its glosses, there really is no equivalent Pāli glossary or dictionary that comes close to this work as a reference tool. As long as the user is mindful of its limitations, the *Glossaries to the Suttanipāta and the Paramatthajotikā I & II* or *Pāri Bukkyō jiten* will be the first glossary that both the beginning student and advanced scholar of Pāli will turn to for many years to come. This is a masterful achievement.

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Katsunori Hirano, *Nyāya-Vaiśeṣika Philosophy and Text Science*, Delhi: Motilal Banarsidass, 2012, x + 125 Pp. 330 Rs. (Hardback)

Our main interest on reading a text is *what* the text says or the thought contained within the text. *Nyāya-Vaiśeṣika Philosophy and Text Science* is no exception to this rule. However, this book is unique in its exploration of this topic from a different angle. In other words, the purpose of this book is to also pay attention to *how* the text says what it says, and from this point of view, to also reveal what the text implies and what the text does not say but takes for granted.

Adopting the academic field of “text science” as a methodology, Hirano has shown a new aspect of Indian philosophy which could not be revealed by a traditional method of focusing only on what the text says. Using a fresh combination of Indian philosophical focus on the commentary texts on the *Padārthadharmasaṃgraha* (*PDhS*) of Praśastapāda (ca. 550-600) of the Vaiśeṣika school, centered around the Vaiśeṣika discussion of inherence (*samavāya*) and text science Hirano has revealed new aspects of this important school of Indian thought as well as the cultural context and tradition in which the texts were crafted.

This book is divided into four parts. Part I: “The Meaning-system of the Commentary text” (pp. 3-63) consists of 5 substantive chapters, plus an introduction. Various aspects of the commentary text in Indian philosophy are considered from a view point of text science in Part I. Parts II: “An Annotated Translation of the Definition of Inherence (*samavāya*) Chapter in the *Vyomavālī*” (pp. 66-82), III: “An Annotated Translation of the Definition of Inherence (*samavāya*) Chapter in the *Nyāyakandalī*” (pp. 83-97), and IV: “An Annotated Translation of the Definition of Inherence (*samavāya*) Chapter in the *Kiraṇāvālī*” (pp. 99-107) contain an edition with variants, annotated translation of the chapter of inherence’s definition in each commentary text on the *PDhS*: the *Vyomavālī* (*Vy*) of Vyomaśiva (ca. 900-960), the *Nyāyakandalī* (*NK*) of Śrīdhara (ca. 950-1000), and the *Kiraṇāvālī* (*Kir*) of Udayana (ca. 1050-1100) respectively. The book ends with a bibliography of primary and secondary sources (pp. 109-118) and an index (pp.