

ÉTIENNE LAMOTTE, *History of Indian Buddhism from the Origins to the Śaka Era*, translated from the French by Sara Webb-Boin, under the supervision of Jean Dantinne. (Publications de l'Institut Orientaliste de Louvain, 36). Louvain-la-Neuve: Université Catholique de Louvain, 1988. XXVI, 870 pages, 5 maps, 30 plates. 2750 bfrs

In 1958, the first edition of Étienne Lamotte's *Histoire du bouddhisme indien, des origines à l'ère śaka* was published as volume 43 of the "Bibliothèque du Muséon" in Louvain (Belgium). It includes comprehensive information on all aspects of the development of ancient Buddhism, viz. its origins and doctrine, its traditions and literature, its history and its relation to ancient Indian political and social history, archaeological evidence etc., in the period from the lifetime of the Buddha until the first century A.D. This is the period of so-called "early" Buddhism which precedes the rise of Mahāyāna. This book which was reprinted in 1976 still remains the most comprehensive scholarly work on early Buddhism. Its author passed away in 1983. Since its publication, his *Histoire* has become "the Bible of Buddhologists", and one may rightly claim that since that time serious scholarly studies in the field of early Buddhism were not possible without extensively using this work. If Eugène Burnouf's *Introduction à l'histoire du bouddhisme indien* initiated the first period of scholarly Buddhist studies in 1844, and T.W. Rhys Davids and Hermann Oldenberg initiated the second period with their respective standard works published in 1877 and 1881, it was Étienne Lamotte who initiated the modern period of Buddhology by this very book in 1958. A most important characteristic of his work is "to adhere as closely as possible to the sources by referring to them, as it were, on every line" (Preface, p. XXIV). This is one of the features which distinguish Lamotte's works from the writings of various other modern Buddhologists who have proposed more personal, and thus sometimes sooner or later outdated, views.

Unfortunately, until now Lamotte's work has been available in its original French version only. Consequently, it was not sufficiently made use of by several scholars in countries where the knowledge of French remains limited even in scholarly circles. This may be said, e.g., of a considerable part of Indian Buddhological studies, as may be seen from various recent publications. Thus, an English translation of Lamotte's work remained a most urgent need not only for Buddhist studies in the narrower sense, but also for religious studies in general. It was, of course, a difficult task to produce a good translation of the 874 pages of this book. Fortunately, Mrs Sara Webb-Boin has produced a reliable English translation of Lamotte's magnum opus. The translator considered it her "primary task to preserve the essence of the orig-

inal and try to render the flavour of Professor E. Lamotte's vivid and brilliant style" (Foreword, p. V), and she has succeeded. Mrs Webb-Boin was already well known among Buddhologists as the translator of some of Lamotte's other important works. Jean Dantinne, who served as the editor and supervisor of the translation project, supplemented the book by a "bibliographical supplement" (pp. 724-743), a new index (pp. 745-793) and an index of all the Indian technical terms which have been mentioned in the work (pp. 795-870). The bibliographical supplement refers to a considerable number of Buddhological publications that appeared during the last thirty years and thus informs the reader about more recent discussions and contributions. The publications listed here do not, of course, in all instances represent improvements upon Lamotte's points of view, but it is very useful to have this information readily at hand in this form. The new indexes facilitate the use of Lamotte's work considerably. It is most helpful for readers to find references to the pagination of the French original edition throughout, so that the page numbers of the French version can easily be traced in the English translation.

Heinz Bechert

KLAUS SAGASTER (ed.), *Ikongraphie and Symbolik des tibetischen Buddhismus. Teil C: Die Kultplastiken der Sammlung Ernst Senner*, by Ursula Tokya-Fuong. (Asiatische Forschungen, 96). Wiesbaden: Otto Harrassowitz 1987. IV, 278 pages, 105 illustrations, DM 298.-

The publication *Kultplastiken der Sammlung Ernst Senner* by Ursula Tokya-Fuong is part C of the *Ikongraphie und Symbolik des tibetischen Buddhismus*, the aim of which is to provide a homogeneous system of iconographic information and to act as a reference book for the religious sculptural art of Tibet. Religious sculpture means that the criteria for the selection depend on religious significance and meaning. The criteria were arrived at by means of the *sādhanas*, the practice of visualizing a deity in meditation, and are given in part A (cf. review in Vol. 16 (1985), pp. 384-385). They are exemplified in part B by the sculptural art collection of W. Schuleman (cf. review in Vol. 16 (1985), pp. 384-385). The present publication appears in the same get-up as part B, i.e. a foldable page with a photo of the figurine, giving a description and references as well as drawings of contours. The opposite page gives the name and function of the sculpture and also the list of twenty iconographic items.