

writings on Aḥmad b. Idrīs, is his zeal for his subject. One recalls the lively sharing of interests and enthusiasm that marked the workshop on Sūfism that was held in SOAS in 1988. The person of Aḥmad b. Idrīs figured prominently, and one might, in passing, mention O'Fahey's article on 'Aḥmad Ibn Idrīs and Northeast Africa', *Islam et Sociétés au Sud du Sahara*, 3, 1989, 67-89. One wishes the author well in his writing of a sequel.

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LESLIE GREY: *A concordance of Buddhist birth stories*. xliii, 268 pp. Oxford: Pali Text Society, 1990. £28.50.

This volume is a bibliographical aid and general work for the study of, principally, the *jātaka* tales but also of other Buddhist legends and stories (*avadāna*). Certainly for anyone interested in these stories this book is a most useful storehouse of reference material. However, the would-be researcher is likely to find this volume a frustrating one to use in a number of respects. The first problem one encounters arises from the author's failure to explain adequately his method; the brief introduction (pp. i-iii) leaves the reader having largely to puzzle out the book's scheme for himself.

The main part of the book consists of two alphabetical series of entries. The first is entitled 'Jātakas' (pp. 1-172) and is based on the 547 *jātaka* stories of Fausbøll's edition of the Pali *Jātaka*; the second is entitled 'Avadānas' (pp. 173-251) and embraces Buddhist stories of various types and genres from various sources.

Each entry in these two series is headed by the name of the story. This is followed by a number. From the index of stories (pp. v-xxviii) one can deduce that this is the 'sequence number', but its significance is nowhere explained. It appears to be a number that Grey himself has assigned to each story. Anyway, 814 (s.v. Manikuṇḍala) is the highest number (986, against Vidūra-I on p. xxvii, must be an error since 711 is given on p. 141) and there appear to be 814 stories entered in the volume in all. But the logic of the order of the sequence remains a mystery to me.

In the case of the first series of entries, the sequence number is followed by an indication of the story's number in the Pali *Jātaka* and then by three references—to Fausbøll's text, Cowell's translation and Malalasekera's *Dictionary of Pali proper names*. For certain entries this is all we are given. In most cases, however, we are then supplied with a summary of the 'story' (a sentence or a short paragraph) and a statement of its 'moral', often in terms of the ten perfections or ten courses of unwholesome action, but sometimes in another form, e.g. 'Oh women!' (p. 62), 'Don't be gullible' (p. 12). Finally we are given a list of 'references': cross-references to other *jātakas*; references to Buddhist Sanskrit versions (in the *Mahāvastu*, *Jātakamālā*, etc.) and also to parallels in other Sanskrit literature (*Hitopadeśa*, *Pañcatantra*);

references indicating a cross-cultural parallel in Aesop, Apuleius, *A Thousand and One Nights*, etc.; and finally references to a range of secondary scholarly literature. There is no attempt to present these references in a systematic way—they are simply listed in alphabetical order of the 'codes' or abbreviated titles of the relevant works. The result is that there is no quick way of seeing whether there is a *Hitopadeśa*, *Jātakamālā* or Aesop parallel to a given Pali *jātaka*. Occasionally Grey gets carried away with his cross-cultural parallels; with regard to the *Kumbha-jātaka* Grey comments, 'Cf. Aztec story'; what one is meant to do with this if one happens not to know the Aztec story is not clear.

The exact thinking behind the second series of entries—the Avadānas—is unclear, but as a general rule the stories listed here are not *jātakas* and are presented as drawn in the first instance from Buddhist Sanskrit sources (or Chinese and Tibetan translations of these). However, the Pali *Mahāgovinda-sutta* is entered here, presumably because, although a *jātaka*-type story, it is found in the *Digha-nikāya* rather than in the *Jātaka* collection; *jātaka* material from Buddhist Sanskrit sources is also sometimes included here (e.g. *Viśvāntara-jātaka*, and *Vyāghrī*, the story of the bodhisattva feeding himself to a hungry tigress). One or two of the stories listed here, such as 'Icarus' (p. 194), are not in origin Indian, but have found their way into Buddhist literature. But a typical entry in this series begins with a Sanskrit name of a story followed by its mysterious sequence number; we are then usually given a primary reference to Tucci's *Tibetan painted scrolls* and to TAN. TAN is not listed in the explanation of 'codes' at the beginning of the book; TAN13, however, is. If they are the same then the references are to E. Bryner's *Thirteen Tibetan tankas*. In the absence of a reference to these two works we are usually referred to E. Chavannes's *Cinq cents contes et apologues* or A. Le Coq and E. Waldschmidt, *Die buddhistische Spätantike in Mittelasien*, but also to other works. Sometimes we are given no primary reference at all; a summary of the story and its moral is followed by a list of miscellaneous references. In fact this would appear the most suitable course to have followed for all the stories. The implication that Buddhist Sanskrit sources are the primary ancient sources for these stories tends to obscure a basic fact about them: they are not sectarian, but are part of the common heritage of Indian Buddhism. This tendency is exacerbated by the omission of references to the Pali sources in certain instances. Thus the entry for the 'Sṛāvastī miracle' has no reference to the *Dhammapada* commentary's account of this event, even though the translation (Burlingame's *Buddhist legends*) is listed in the bibliography. The references are again not presented systematically.

The two lists of entries are prefaced by a combined index of the 'Jātakas' and 'Avadānas', and by an explanation of 'abbreviations' and 'codes'. The point of the index is not entirely clear since for the most part it merely merges the two alphabetical sequences of story names and indicates the

page on which the entry occurs; one might just as well go straight to the entry. Occasionally, however, it does help by allowing one to access the entry for a particular story by an alternative name. The volume does not include a general index; if one wants to know how many stories are listed as having a parallel in, say, Aesop, there is no alternative but to work through each entry. It would also have been helpful to have provided some account of the principal texts and translations for the stories.

The 'codes' are the abbreviated titles of the works used in the references in the main part of the book. Unfortunately there are a number of omissions here. I have already mentioned the problem of TAN. Another code that frequently appears in the references but is missing from the explanation of codes is MSV; this appears to refer to *Die Erzählstoffe des Mūlasarvāstivāda-Vinaya* by J. Panglung, which is listed in the main bibliography at the end of the book, but only under the author's name. The reference to 'Griffiths' (p. 104) fails to be elucidated either by the explanation of codes or by the bibliography. JMAL refers to Speyer's translation of the *Jātakamālā*, but what does JMAL-I refer to?

As a research resource for Buddhist stories Grey's volume is clearly of great value. Grey acknowledges that the work is incomplete and that his volume only constitutes a beginning; it is a pity, however, that a little more care and thought did not go into the final presentation of this material in its published form.

RUPERT GETHIN

EDITH NOLOT: *Règles de discipline des nonnes bouddhistes. Le Bhikṣuṇīvinaya de l'école Mahāsāṃghika-lokottaravādin. Traduction annotée, commentaire, collation du manuscrit.* (Institut de Civilisation Indienne, No. LX.) xx, 549 pp. Paris: Diffusion de Boccard, 1991.

This volume presents an annotated translation and full discussion of the code of discipline for Buddhist nuns contained in the Lokottaravādin *Bhikṣuṇīvinaya*. The text has been edited by Gustav Roth (Tibetan Sanskrit Works Series, Vol. XII, Patna 1970, reviewed by John Brough, *BSOAS*, xxxvi, 3, 675 ff.). Apart from the Pali Theravadin *Bhikkhūvinaya*, this work in the hybrid form of Buddhist Sanskrit is the only complete code of discipline for Buddhist nuns that has so far come to light in an Indian language. The rules prescribed for the nuns naturally echo the rules assigned to the monks but are not a carbon-copy: the *Bhikṣuṇīvinaya* is a complete manual with a specific individual form and content. Unlike the Pali version in particular, the *Bhikṣuṇīvinaya* treats the entire corpus of dogma together and more or less systematically.

The prologue (pp. 1–9) explains how the community of nuns and their eight *gurudharmas* ('important duties') were created. Previously, the Buddha had refused to let female lay followers take the vows, be ordained

and join the order: 'to give women access to the religious order is like inflicting a severe disease on a crop of ripe barley'. Consequently, all the requests of Mahāprajāpati Gautamī fail. When her son Ananda then intercedes in her favour with cogent arguments, the Buddha accepts, but only in order to avoid distressing him by further refusal.

[Pt.I.] In this way, he promulgates the eight *gurudharmas* which subordinate the nuns to the community of the monks (pp. 9–10). A nun ordained even a hundred years previously must bow down before a monk ordained that very day (1). The nuns are not allowed to address remonstrances to the monks even if they are right in doing so (3). They also must not accept a first gift of food, bedding or *vihāra* before it has been offered to a monk (4). They must obtain the permission of the monks before they can come in groups for the exhortation (6). They must spend the retreat of the monsoon in a residence with monks (7). They must, when the monsoon is over, ask that the *pravāraṇā* ceremony be performed for them by the two communities (8). In case of a severe fault, the nuns must accept fifteen days of exclusion (*mānatva*) and must ask for their readmission into both communities (5). The second rule obviates female spiritual weakness by fixing the taking of the vows at the age of eighteen.

[Pt.II.] These eight rules are followed by the commentary (pp. 12–59), in which the rules and the procedures to be followed are given in more detail: that is the case especially for the second rule (pp. 14–52) and the sixth one (pp. 47–54).

[Pt.III.] Afterwards, the reader finds an extended exposé of various types of faults (pp. 60–329). Eight *pārājika* faults lead to exclusion (pp. 60–85): three faults due to particular relationships—sexual intercourse (1), sexual contact (5), or even mild flirting (6); two faults against the community—hiding the faults of another nun (7), attaching oneself to a monk rejected from the community (8); three general faults concerning both monks and nuns—theft (2), murder (3), lies (4).

Nineteen *sāṅghatīseṣa* faults can be atoned for through appropriate procedures (pp. 86–158): three faults concern communal behaviour—unfounded accusations (2), exaggerated allegations (3), picking quarrels (4); three faults have to do with respect for the established social order—acting as a go-between for lovers (1), the ordination of a woman without the consent of her tutor (7) or the ordination of a person condemned to death (8); thirteen faults concern the good order of the community—specific relationships (11, 12, 17, 18), independence of spirit (5, 6, 9, 10), schism in the community (13, 14, 15, 16) and attraction to other religious orders (19).

Thirty *nihsāṅghika-pācattika* faults relate to formal confession combined with the giving up of various objects (pp. 159–90). Most of them are intended to ensure that the personal possessions of the nuns are restricted (no more than sixteen bowls or twenty items of clothings for instance) and that rigour is strictly observed (not to keep an extra garment more than ten days, etc.).