

A BIBLIOGRAPHICAL GUIDE TO THE STUDY OF  
BUDDHIST SANSKRIT TEXTS\*

Brian Houghton Hodgson (1800-1894), the British Resident in Katmandu, discovered a number of Buddhist Sanskrit MSS in Nepal in his early twenties. More than four hundred MSS he had collected were distributed between the years 1827 and 1845 to libraries in Calcutta, London, Oxford, and Paris.<sup>1</sup> In his articles relating to Indological subjects Hodgson informed Western scholars of the existence of Buddhist works written in Sanskrit.<sup>2</sup>

In 1837 Hodgson sent twenty-four MSS to the Asiatic Society of Paris at the request of Eugène Burnouf (1801-1852), the then Secretary of the Society. After painstaking research into the original materials, appeared Burnouf's monumental work *Introduction à l'Histoire du Bouddhisme Indien* (Paris, 1844). At the same time Burnouf started to translate the Sanskrit version of the *Saddharmapundarikasutra* into French and this was published just after his death: *Le Lotus de la Bonne Loi* (Paris, 1852).<sup>3</sup> It is the first complete translation of a Buddhist Sanskrit text into a modern language.

Hodgson and Burnouf stimulated other students to undertake philological studies of Buddhism. A number of scholars have been engaged in collecting MSS.

Very old and rare manuscript versions of Buddhist Sanskrit works, though not many, have been preserved in Japan. Many important MSS, complete or fragmentary, have been discovered in Central Asia. Manuscript collections are also to be found in Tibet. In Kashmir a number of important MSS were unearthed some forty

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\* A shortened version of a paper read at the Special Meeting in Dunedin, January 1971.

years ago. A great many MSS lying on the shelves of libraries throughout the world are still waiting for critical editors.

Catalogues of manuscript collections are indispensable for students in Buddhist Sanskrit philology. The earliest descriptions include works by Cowell and Eggeling,<sup>4</sup> Mitra,<sup>5</sup> and Bendall.<sup>6</sup> Among the recent important undertakings is a catalogue of Central Asian MSS edited by E. Waldschmidt: *Sanskriithandschriften aus den Turfanfunden* (Wiesbaden, 1965- ).

K. L. Janert has provided us with useful information on manuscript collections all over the world in his book *An Annotated Bibliography of the Catalogues of Indian Manuscripts*, I (Wiesbaden, 1965). V. Raghavan is making an exhaustive index to works and authors of Sanskrit literature, entitled *New Catalogus Catalogorum* (Madras, 1949- ), which is modelled after T. Aufrecht's *Catalogus Catalogorum* (Leipzig, 1891-1903).

Numerous Buddhist texts and modern translations in various languages have appeared. M. B. Emeneau has carefully compiled *A Union List of Printed Indic Texts and Translations in American Libraries* (New Haven, 1935), which has been a model of this kind and whose continuation is eagerly awaited. P. Beatrix has recently launched a series *Bibliographie du Bouddhisme* (Bruxelles, 1970), of which Volume One is devoted to editions of Buddhist texts, together with lists of catalogues, indexes, and glossaries. A general survey of Buddhist Sanskrit literature is given with detailed bibliographical notes by R. Yamada in his *Bongo Butten no Shobunken* (Kyoto, 1959), which has also to be brought up-to-date.

Buddhist Sanskrit philologists have shared in the benefits of the Tibetan and Chinese ver-

sions of original Indic texts. Tibetan translations are particularly important, for they are believed to be literal and faithful to the originals. Catalogues of Buddhist Tripitakas<sup>7</sup> are, again, indispensable tools for scholars. The so-called "Tohoku" Catalogues of the Tibetan canonical and non-canonical works are used by most scholars throughout the world.<sup>8</sup> All the Buddhist works extant in Chinese and Japanese are treated in a bibliographical dictionary edited by G. Ono: *Bussho Kaisetsu Daijiten*, 12 vols. (Tokyo, 1933-36).

Tibetan and Chinese manuscript versions from Tunhuang often offer important readings and recensions. Catalogues of the Tibetan MSS of the Stein Collection in the India Office Library of London were made by L. de La Vallée Poussin<sup>9</sup>, and of the Pelliot Collection in the Bibliothèque Nationale of Paris by Marcelle Lalou.<sup>10</sup> A union list of the Chinese MSS was published by Shang-wu Yin-shu-kuan: *Tun-huang i-shu tsung-mu so-yin* (Peking, 1962).

It is very difficult for scholars in this field to know how many MSS of a Buddhist Sanskrit text are extant, where they are kept, who has published an edition, translation, studies, and so on. One of the prime necessities in Buddhist Sanskrit philology is to have systematic bibliographies on particular topics or texts, which should provide essential information, with accurate references to manuscripts, editions, translations and studies. I have tried to present detailed bibliographies of the *Mahāvastu-avadāna*<sup>11</sup> and the *Lotus Sūtra*<sup>12</sup>, both of which are said to represent Buddhist Sanskrit literature in its earlier stage.

In such a paper of limited size it is not possible to quote all the bibliographical works that have conferred benefits on students. I must, however, close this short note with a monumental work: *Buddhist Hybrid Sanskrit Grammar and Dictionary* (New Haven, 1953) by F. Edgerton (1885-1963), who has made an outstanding contribution to Buddhist Sanskrit philology.<sup>13</sup>

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<sup>1</sup>Cf. Hunter, W. W., *Life of Brian Houghton Hodgson* (London: John Murray, 1896), Appendix A, pp. 337-357.

<sup>2</sup>e.g., "Notice of the Languages, Literature and Religion of the Bauddhas and Bhot," *Asiatic Researches*, XVI (Calcutta: Asiatic Society, 1828), pp. 409-449, with plates.

<sup>3</sup>Cf. *Papiers de Eugène Burnouf conservés à la Bibliothèque Nationale* (Paris: H. Champion, 1899). Also Windisch, E., *Geschichte der Sanskrit-Philologie und indischen Altertumskunde*, I (Strassburg: Karl J. Trübner, 1917), Kapitel XVII "E. Burnoufs buddhistische Studien," pp. 129-140.

<sup>4</sup>Cowell, E. B., and Eggeling, J., "Catalogue of Buddhist Sanskrit Manuscripts in the Possession of the Royal Asiatic Society (Hodgson Collection)," *Journal of the Royal Asiatic Society* (London, 1876), pp. 1-52, 5 plates.

<sup>5</sup>Mitra, Rājendralāl, *The Sanskrit Buddhist Literature of Nepal* (Calcutta: Asiatic Society of Bengal, 1882), xlvii, 340 pp.

<sup>6</sup>Bendall, C., *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library of Cambridge* (Cambridge University Press, 1883), xii, lvii, 225 pp., 3 plates, 2 tables.

<sup>7</sup>For a brief but comprehensive description of Buddhist Tripitakas in the Pali, Tibetan, and Chinese languages, see *The Sacred Texts of Buddhism: Catalogue of an Exhibition held at . . . Canberra, 6-12 January 1971* (Canberra: Asian Studies Division, ANU Library, 1971), i, 13 pp.

<sup>8</sup>Ui, H., Suzuki, M., Kanakura, Y., and Tada, T. (eds.), *A Complete Catalogue of the Tibetan Buddhist Canon*, 2 vols. (Sendai: Tohoku Imperial University,

1934), 8, 2, 3, 703, 3 pp.; 124 pp.

Kanakura, Y., Yamada, R., Tada, T., and Hadano, H. (eds.), *A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism* (Sendai: Seminar of Indology, Tohoku University, 1953), 6, 5, 6, 3, 531, 16, 3 pp.

<sup>9</sup> La Vallée Poussin, L. de, *Catalogue of the Tibetan Manuscripts from Tun-Huang in the India Office Library* (London: Oxford University Press, 1962), XVIII, 299 pp., 4 plates.

<sup>10</sup> Lalou, M., *Inventaire des manuscrits tibétains de Touen-houang conservés à la Bibliothèque Nationale (Fonds Pelliot tibétain)*, 3 vols. (Paris: Adrien-Maisonneuve-Bibliothèque Nationale, 1939-1961), V, XVI, 186 pp.; XV, 97 pp.; XIX, 220 pp.

<sup>11</sup> Yuyama, A., "A Bibliography of the *Mahāvastu-avadāna*," *Indo-Iranian Journal*, XI, 1 (The Hague, 1968), pp. 11-23.

<sup>12</sup> Yuyama, A., *A Bibliography of the Sanskrit Texts of the Saddharmapūṇḍarīkasūtra* (Canberra: ANU Press, 1970), xxxiv, 115 pp., IV plates.

<sup>13</sup> Cf. Ereneau, M. B., "Franklin Edgerton," *Language*, XL, 2 (Baltimore, 1964), pp. 111-123 ("Bibliography," pp. 115-123).

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