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volume, a worthy tribute to the memory of Richard H. Robinson, whose untimely death deprived us of his further contribution to the advancement of Buddhist studies.

Joseph M. Kitagawa
University of Chicago

Chandi Borobudur: A Monument of Mankind by Dr. Soekmono. Assen-Amsterdam-Paris: The UNESCO Press, 1976. Pp. Preface + 53.

This short monograph could have been a major contribution to the study of Buddhism and Buddhist archeology, as the author is an eminent Indonesian archeologist who has dedicated a large part of his life to the study and reclamation of Chandi Borobudur. Unfortunately, the book fails to meet its potential. The initial problem is one of scope. The work discusses too specific a topic for the general public, yet it lacks the substance needed by the scholar, either Buddhologist or archeologist. One gets the feeling that this is a progress report, published to placate a bureaucracy by proving that money expended on the restoration project was well spent.

Dr. Soekmono's book fails in three major areas: technical quality, style, and content. While paper quality, type style, and binding are all very good, typographical errors are frequent enough to be a minor irritant. The black and white plates are too small and are underexposed. Illustrations lack clarity because the subject field was too broad. Other photographs are superfluous, i.e., draftsmen at work, chemists in the lab, etc. They add little to our understanding of the process of restoration. The color plates are better, but again there is often a lack of definition. Those plates which show the state of deterioration, both current and by comparison with 1910, are extremely valuable, however, and more should have been included. Line drawings of the ground plan and cross section of the monument also are excellent. However, the inclusion of an additional map situating Chandi Borobudur on Java with the map showing the monument and its environs would have been useful.

The author's prose flows well, but his failure to footnote government documents and to cite full names frustrates the serious researcher. For a scholarly work these are serious omissions. In addition, a work of so few pages should not suffer from redundancy, yet the reader constantly experiences *deja vu* because the book lacks thematic organization. The reliefs carved on the base of the monument are described in detail on page 18, and again a few pages later. In Chapter II, the author twice mentions J. G. De Casparis' theory that the name Borobudur is a simplification of "Bhūmisambhārahūdhara," denoting a sanctuary for ancestor worship, and that while many scholars disagree with this interpretation, it is the most plausible theory yet to be advanced. Finally, the paragraphs entitled "Rediscovery and Rescue," and "Past Efforts" impart the same information.

In some instances the English is confusing or clumsy. For example, on page 21, describing the birth of the Buddha in the Lalitavistara series of panels, he writes, "He then descended on earth, and in the shape of a white elephant with six tusks he penetrated Queen Maya's right womb." The author, of course, means right side. These are but a few examples, and are minor points of style, but collectively they detract from the work.

If this monograph were seminal or highly innovative, technical difficulties and stylistic problems could be ignored. Content, however, is also a problem. The author devotes four pages to the sub-section titled "Buddhism," and in these four pages he attempts to summarize Buddhist doctrine. The resulting condensation and simplification causes him to make generalizations which are misleading. For example, he defines nirvana as "absolute non-existence" (p. 7). He further states that in Buddhism avidya, or ignorance, is the primary cause of all suffering, "Hence, Buddhism sets no value on rituals, nor on penance" (p. 7). These are but a few examples of the author's failure to differentiate between Buddhism as a philosophy and as a popular religion, between the various traditions and theoretical schools, and between lay and monastic Buddhism. The result is an unsatisfactory syncretism.

Dr. Soekmono's work is not without worth, however. He is at his best when he describes the various theories about the name and function of the monument. The tracing of the rediscovery of the monument, past and present efforts at restoration, and the monument's place in ancient and modern Javanese history is a concise introduction to this important subject.

Douglas J. Rasmussen