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The Sutra of the Wise and the Foolish (mdo bdzans blun), or, The Ocean of Narratives (üliger-iin dalai), translated from the Mongolian by Stanley Frye. Dharamsala, India: Library of Tibetan Works and Archives, 1981. ix + 245 pp.

The "Sea of Stories" (a title so reminiscent of the Sanskrit *Kathāsaritsagara*) or "Sutra of the Wise and the Foolish" (i.e., knowing the distinction between wise and foolish things), is the first monument of Tibetan literature to be translated into a Western language, as I. J. Schmidt, the Russo-Dutch scholar of Mongolian, made an edition and German translation of the Tibetan text in 1843 (2 vols.) and also gave close attention to the Mongolian version. It contains jatakas and *avadanas*, the birth-stories and hero-stories of the Buddha in former existences told to his circle of disciples to illustrate some religious principle, in reply to their queries. Many of these tales are found in other works of Buddhist literature, though the present sūtra is perhaps the most popular of such collections. The early history of the text goes far back into Central Asia, stemming from early visits by Chinese monks, but for our purposes we may simply regard the Tibetan cycle as the original. It is part of the Kanjur, occurring in volume *hu* of mDo, amidst other jatakas and *avadanas*.

Consequently, no apology need be made for issuing this nicely-done English version of such an important work, which has been prepared by Dr. Stanley N. Frye, a graduate of Indiana University with a long-time interest in Tibetan and Mongolian. The translator's main goal was to make the signal content of these tales available to a wide circle of readers, particularly those of Buddhist leanings. He provides a brief introduction to set the stage and give some explanation. Aside from similar versions of these stories in other sūtras, a few chapters have been given in other works, such as Antoinette K. Gordon's *Tibetan Tales* (London, 1953, six stories), and by such academic writers as S. Yoshitake (ch. 5, BSOAS, 1928-30), W. Baruch (ch. 7 in T'oung Pao, 1955), part of ch. 24 and all of ch. 34 (by myself in a Mongolia Society Occasional Paper), and F. W. Cleaves (ch. 43 in HJAS, 1975). This list could be expanded.

On the whole, I think the translator has succeeded well in presenting this sacred classic in a fresh and readable English version for the general public. As a result, the book is free of burdensome footnotes, justifications, variations, remarks about differences and parallels—all those things so dear to the heart

of the specialist. Nonetheless, it is just those experts who will disagree most with some of the too facile observations in the preface. By no means does the Mongolian translation differ from the Tibetan original "in only a few minor details"; gracious! There are several Mongolian versions, including more than one Oirat scansion, which do not agree among themselves as to what the Tibetan meant. As a result, certain difficulties in the Mongolian will only be explained as mis-translations of the Tibetan, but when and not until all this comparative work is done. New Testament exegesis does not arise from reading one Gospel. I still puzzle about Dr. Frye's contention that he used the 1714 xylograph, as sent him from the MPR by Prof. Luvsanvandan, because I have also the same 1714 version (my copy made from the original boards in China in 1939 at the behest of my late teacher, K. Grønbech); I remain unclear how identical printings can produce such discrepant results; we two must compare our xylographs some day to clarify this, I fear. I am delighted, for instance, to see handy equations given throughout the translation in the Sanskrit forms of proper names for kings, countries and so on; but frankly, I've been searching for years for some of these names, and would like to have a little documentation for these equivalences before I will believe all of them.

Taking Chapter 34 as an example, because this happens to be one which I have used for some decades as basic reading material for instruction in Classical Mongolian, I find three or four instances of several dropped lines, and at least one case where I cannot confirm Dr. Frye's phrase or any equivalent from the Mongolian text. However, none of these in the given case particularly harms the progress or distorts the rendition of the narrative. Therefore, I think my basic discomfort with this book is simply that my specialist desires and wishes are too far from the generalist goals and aims of the translator. It would be marvelous to have a scientifically accurate version, with little footnotes telling us every time a different word or phrase is used in another manuscript, along with clever comments about the reading in Tibetan, or the parallel text in Oirat. To prepare such a work will, I fear, take either a team of specialists, or one scholar who is equipped to handle a bewildering array of diverse tongues and subjects. Consequently, the translator was right to present the material as he did, and those small carpings I proffer detract not a whit from the obvious merits of this book.

On the nuts-and-bolts level of spelling and typographical errors, always to be expected in a trans-continental, indeed trans-

Asian, printing assignment, the general outcome is excellent, and only in a few cases are there slips which baffle—I mention those which caught my eye, some also sent me by my long-time friend Dr. Frye. Page 77 ends, “my hurt is ready to burst” (my heart); p. 102 end, “It is unquestionably our” (read “our child”); p. 117 mid, “a ready riverbed” (read “a reedy riverbed”), p. 169 end, “we would be deviled” (read “defiled”).

The volume, one in a series of the Library of Tibetan Works and Archives, is their first translation from Mongolian, and the editors hold out the hope that this store of material might provide future volumes. With such encouragement, let Dr. Frye and other Mongolists find useful parallel works to supplement this praiseworthy beginning!

John R. Krueger

Tibetan Buddhist Medicine and Psychiatry: The Diamond Healing, by Terry Clifford. York Beach, ME: Samuel Weiser Inc., 1984. xx + 268 p. \$15.95.

Terry Clifford's book is not the best book I have seen on the different systems of Asian medicine, but it is one of the best on the subject of Tibetan medicine. Unfortunately, much of what has been written on the subject lacks scholarly rigor: the books that have come out have been incomplete, redundant (virtually everybody repeats an analysis of the *rGyud bZhi* that was first done by Csoma di Korosi), poorly organized, apologetic and sometimes downright silly.

Dr. Clifford's book, while showing a strong strain of apology and critical shortcomings, is nonetheless well organized, and quite complete in fulfilling her stated intentions. She wants to introduce us to psychiatry as seen through the *rGyud bZhi* and Tibetan Buddhism, and she does. Further, she does so in a lucid and comprehensive way.

The book itself is divided into two main parts, plus appendices. Part One gives a general view of the medicine of Tibet, its relationship to Dharma and tantra and some general comments on its history, āyurveda, and Tibetan somatic medicine. Part Two deals with the title subject: Tibetan medical psychiatry. Included here is a translation of chapters 77–79 of the *rGyud bZhi*. These three chapters are not very long, covering less than seven Tibetan