

Konrad Meisig (Ed.)

Translating Buddhist Chinese

Problems and Prospects

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Preface

Competent research on the early history of the Buddhist canon can no longer afford to neglect the Chinese tradition which stands more often than not independent from the Indic sources. The comparison of these Chinese parallels with their Indian counterparts is an indispensable, if not the only possible way to reliably reconstruct the beginnings of Buddhist religion and literature.

On 4th-5th July 2008, the *Institute of Indology* and the *Study and Research Unit Buddhist Chinese* ('Arbeitsgruppe Buddhistisches Chinesisch') of the Johannes Gutenberg University Mainz organized an international workshop on *Translating Buddhist Chinese: Problems and Prospects*. Having invited international experts, the workshop focused on central aspects of Chinese Buddhist philology, linguistics, history of redactions, and history of literature, in order to assert today's state of research, its pressing problems, and promising prospects.

On 17th-18th and 24th-25th January 2009, some of the participants of the workshop assembled again to read and translate 康僧會 Kāng Sēnghui's Translation of the *Sudhanāvādāna* (Taishō edition, Vol. 3, no. 152, pp. 44b9-46b4).

The present volume presents the papers of the workshop, expanded by a few additional contributions, among others an English translation (being the result of our joint efforts in January 2009) of Kāng Sēnghui's Chinese rendering of the *Sudhanāvādāna*. This translation is part of the research project *Sudhanāvādāna: Chinese and Khotanese Versions, in Comparison with Sanskrit and Tibetan Texts* under the direction of PD Dr. habil. Almuth Degener, Institute of Indology Mainz, sponsored by the German Research Council (Deutsche Forschungsgemeinschaft, DFG).

For publication the articles have been arranged alphabetically.

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Mainz, April 2010

Konrad Meisig

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Collaborative Edition and Translation Projects in the Era of Digital Text

Marcus Bingenheimer

Abstract

This paper explores two main issues: The role of repetition, considered in context of the media of transmission, and the role of collaboration in translation projects of scale. The perspective is that of digital text, a relatively recent development, which nevertheless stands to change many of the practices currently associated with the production, translation and preservation of texts.

The first section starts with an illustration of how the presentation of a text influences the research questions asked. In the second section, we try to clarify the role of the medium by looking at how the phenomenon of repetition in Buddhist texts has fared. In the third section we outline the history of collaboration in translation projects, while in section four we present a case study to illustrate how information technology helps with a collaborative project in the modern era. Section five summarizes the findings and asserts the novelty of digital text.

1. Presenting Translations

Consider the following translations of a short sutra from the Shorter Chinese Saṃyukta Āgama (T. 100).¹

如是我聞一時 Thus have I heard: Once the Thus have I heard one time, the
佛在舍衛國祇 Enlightened One was staying in Buddha was staying at Sāvathī
樹給孤獨園。 the country of She-wei, in the at the Jeta Grove in the Anā-
Qi-shu park of the Giver to thapiṇḍika Park.
those in need.

時有一天，來 At that time a deity approached One time a *deva* came to the
詣佛所，威光 the Enlightened One, radiant, Buddha, majestic and dazzling
晃曜，赫然大 shining, awe-inspiring, of great in his brilliance, impressive in

1 CBETA/T.02.100.0475a12.

明，頂禮佛 brightness. He paid homage to his light. Having paid homage
足，退坐一 the Enlightened One's feet, to the Buddha, he sat to one side
面，而說偈言 stood back, sat at one side and and spoke this *gāthā*:
said this verse:

車爲云何生	How does a cart come into being?	Whence does a chariot arise?
誰將車所至	Who orders the cart to its goal?	Who guides its course?
車去爲遠近	Does the cart go far or near?	Whither does the chariot go?
車云何損滅	Why does the cart perish?	Why does it perish?
爾時世尊以偈 答曰	At that time the World-honored one answered with a verse:	Thereupon the <i>Bhagavant</i> replied with a <i>gāthā</i> :
從業出生車	The cart comes into being because of past actions.	The chariot arises from <i>kamma</i> , cause of past actions.
心將轉運去	The mind orders it about.	the mind guides its course,
去至因盡處	It goes to the place where its causes end.	it travels to the end of causation, causes end.
因盡則滅壞」	When the causes end it is destroyed.	there it will perish.
天復以偈讚言	The deity again praised this with a verse:	The <i>deva</i> spoke in praise:
往昔已曾見	Finally I have met	At last I have found
婆羅門涅槃	A pure enlightened person,	A <i>brahmin</i> [who attained] <i>Nirvāṇa</i>
嫌怖久捨離	Who has long left dislike and fear behind,	Is always free from fear
能度世間愛	was able to overcome worldly desire	Has passed beyond the cravings of this world
爾時此天說此 偈已，歡喜還 宮。	After the deity said this verse he returned happily to his palace.	When the <i>deva</i> had spoken this <i>gāthā</i> , he joyfully returned to his heavenly abode.

Although almost every term is rendered differently, both English versions correctly convey the sense of the Chinese original. While the second uses Indian terms freely and is in a slightly more literary register, the first is more literal and colloquial, and avoids referring to the Indian origin.

For a scholar the first impulse might be to compare the two English translations and try to decide which is better. After all what else could be the reason for presenting the two translations next to each other in a table printed on paper. The fact that the user is looking at three translations, not two, is obscured in this form.

Another scholarly move, motivated by the Pāli terms in the second English translation, might be to see if there is an Indian original or parallel that would allow us to verify these terms. Here the reader would be disappointed. To our knowledge there is no Pāli parallel for this particular sutra.

Presentation and translation-style suggest particular questions. Our questions are, not wholly, but certainly in part, inspired by what we see.

Imagine now that these text are part of a database. The presentation of the text is mediated through an interface that the user can manipulate in certain ways, but is nevertheless always limited – the interface might for example allow a maximum of two texts to be viewed at the same time. This would make it difficult to assess the merits of the two English versions against the Chinese. On the other hand the interface might provide us with additional information on individual terms. Hovering over the word *gāthā* we would learn when the word was first translated as 偈, be shown a list of synonyms, or perhaps the interface might tell us if the term – in this context – appears in any Sanskrit fragments.

The broader questions here concern how database interfaces should be designed to facilitate research, and whether researchers are able to ask new questions and succeed with projects that were impossible before. Are digital tools more than simply a library in the computer which merely saves time spent looking things up? Or are there academically relevant questions that we have not yet learned to ask, because we neither had the tools nor the training to pose them? More specifically, this paper discusses how in the case of Buddhist literature the medium of transmission has influenced certain stylistic features of the text itself. From there we will discuss the role of collaboration in Buddhist translation and will demonstrate the application of digital tools to the translation process in a case study.

2. Repetition and Presentation

Translations are created by making choices, and good translations stick to the choices made throughout a text. All translators have experienced first hand how difficult it often is to follow through with one's choices. Over time our impression of the text changes, and with it our preferred renderings for particular terms. Sometimes we find a better translation in the work of another scholar, and often it is difficult to remember how we rendered a certain word or phrase last week or year. Some of us keep glossaries of our preferred renderings, others consistently refer back to previously translated passages to see if meanings chosen then are still possible in the new context.

One of the most obvious stylistic features of the texts we have gathered to discuss – early Buddhist texts in Chinese translation – is that they contain an exceptional amount of repetitive material, especially stock-phrases. On the one hand these make it easier for us to navigate the texts, while on the other hand they oblige us to find a uniform translation for these *aides mémoire* of the early reciters. At times a scribe or translator might do away with the repetitions and substitute them

with a shorthand, resulting in the *peyyāla*, the *naizhi* 乃至, found prominently in Āgama literature. For many others this is an anathema for religious or scholarly reasons. This question regarding the economy of repetitions belongs to the central concern of this paper, i. e. how translations of Buddhist texts might look in the age of digital information. It is therefore useful to recapitulate some of the recent developments in Buddhist texts in relation to the medium by which these texts were transmitted.

At the stage of oral transmission the repetitions and stock-phrases were important devices to aid the successful memorization of large amounts of text.² In sutra literature, mnemonic doggerels – *uddāna* – were inserted after groups of shorter sūtras to split them into units in order to make sure no sutra was lost and the order of the unit was preserved. Another device employed by the early reciters (probably without being fully conscious of the fact) was the proliferation of similar word elements according to the stylistic principle of waxing syllables.³ Still another artifact of the oral period found in some Abhidhammic texts is the presence of what L. Cousins calls mnemonic registers⁴ – lists of apparent synonyms that link sutra passages with discussions in the exegetical literature.

All these useful devices – stock-phrases, *uddāna*, rhythmicization, and hidden links – were challenged when the transmission of the texts entered another phase. The introduction of writing gradually replaced the need to memorize large parts of the canon and freed the minds of scholar-monks for the pursuit of other pastimes – the writing of commentaries, for instance. As long as manuscripts were rare and literacy limited to a few learned members of the clergy, the mnemonic aids were still useful. In the long run, however, the wish to preserve every detail of the *bud-dhavacana* had to compete with the economy of labor and material, and scribes had to decide whether to write identical passages out or to abbreviate them in some fashion.

Translators in the era of manuscripts faced similar questions: could these tedious, identical passages be omitted? Must every adjective be faithfully translated? For the Chinese translators, the artifacts of oral transmission that contributed little to the meaning of the text became a stylistic issue.

The waxing syllable principle, a major characteristic of the oral phase of transmission and one of the most pervasive features of early Buddhist prose,⁵ could not be replicated in Chinese at all. Although the proliferation of synonyms, albeit inconvenient from the perspective of Chinese stylistics, could be carried over to some degree into Chinese, it was impossible to increase the length of the word elements

2 Recent treatments of this are e. g. Wynne (2004) and Anālayo (2007).

3 Concerning the waxing syllable principle (WSP) see Allon (1997), Study 2 (pp. 191-272) for bibliography, description and analysis of selected texts. I take the main function of WSP to be mnemonic, though other functions have been suggested (Allon 1997, 249-252).

4 Cousins (1983).

5 According to Allon (1997), ‘virtually all major classes of words elements and units of meaning are multiplied in this way’ (p. 249).

in classical diction. Neither could the mnemonic registers employed in some Abhidhammic texts work in translation, because the terminology involved would have differed between translations.

Chinese translators reflected on these problems early on. Shi Daoan 釋道安 (313-385) famously identified “Five ways in which the translation differs from the original (*wu shi ben* 五失本)” and “Three difficulties in translation (*san bu yi* 三不易)”.⁶ One of the problems was in how far the repetitiveness of the Indian Buddhist texts stylistics was to be dealt with:

The third [way in which the translation differs from the original]: The sūtras from the Western regions are long-winded. When recited they dingle along, not caring if they repeat themselves three or four times. Here we have to cut. This is the third deviation [that is made] from the original.⁷

While some translators felt entitled to cut or add to the text for stylistic reasons, others translated more literally. Some translators, to the delight of today’s textual scholars, translated every single bit of the original. There is a Turfan manuscript of what must have been the Prakrit original of the Shorter Chinese Saṃyukta Āgama (T. 100), for instance, that did include the *uddāna* for the text.⁸ These *uddāna* were duly translated into Chinese and have helped to reconstruct the original order of a text that is presented in complete disarray in the Taishō edition.⁹ In the complete translation of the Saṃyukta Āgama (T. 99), however, only five *uddāna* have remained, the others were probably lost when the order of the Saṃyukta Āgama was confused sometime between its translation (435-443) and 597 CE when it was first mentioned in a catalog.¹⁰ At one point it was decided to do away with what was obviously not part of the original text and had lost its *raison d’être* with the advent of writing.

As time went on, printing freed the textual transmission of the scribal, if not the stylistic, prejudice against repetition. Reduplication being at its heart, the printing process can multiply identical and longwinded passages easily – at least until the paper runs out. With printing the mnemonic aids finally became relics, fossils in the structure of the texts that a different audience now read with different expectations and habits. This produced a tension: the gatekeepers of tradition, out of anti-quarian or religious motivation, tend to conserve texts as closely as possible to their respective originals. However, by doing so they lose traction with their audience,

6 These are found in Daoan’s preface to a Prajñāpāramitā translation recorded in the *Chu sanzang jiji* 出三藏記集 (CBETA/T.55.2145.52b23-24). Meier (1972) offers a different, in my eyes problematic, translation of the admittedly difficult passage. Held (1972, pp. 95-101) offers a more reliable translation of the complete preface.

7 三者胡經委悉至於嘆詠丁寧反覆或三或四不嫌其煩而今裁斥三失本也 CBETA/T.55.2145.52b26-28.

8 For the use of two of these *udāna* see Waldschmidt (1968).

9 Concerning the order of T. 100 see Bucknell (2008), for the *udāna* see Su (2008).

10 CBETA/T.49.2034.91a24.

which is increasingly literate, raised on different genres and whose reading habits change constantly.

Only five decades ago text started to be represented in electronic, digital fashion with the help of increasingly sophisticated machines. This difference in the representation of textual information has affected the way we communicate. The wider consequences of digital textuality for society and its sub-systems are impossible to predict, but in order to develop new tools for working with texts one needs to make reasonable assumptions. What features of the textual tradition fall away when text migrates from print into digital text, what others will arise instead? We assume that the page will follow the *juan* 卷; it will vanish as an object in use and become a metrical unit. As text begins to be produced digitally, other means will have to be devised to refer to a passage in a text. Full text search is useful, but considering that the fluidity of texts will increase, we will need devices that combine a guarantee of data integrity with a time stamp. We need this to be sure that the source that pointed us to e. g. 如夢幻泡影 was working on a dataset equivalent to the one we are using in our search. In order to construct and reconstruct references and citations it must be possible to verify the identity of datasets. Tools that establish data integrity by performing various forms of checksums and cyclic redundancy checks will be part of our workbench like the ruler used to be. To future generations of textual scholars, “data integrity” and “fixity” will be as natural concepts as “edition year” is to us.

The consequences of the digital medium will not only be felt on the textual level itself. As always a change of medium impacts on the economy of production and distribution of texts, as well as on language itself. In the following section, we will turn our attention to how translations of Buddhist scriptures have been produced in the past and what possibilities arise today as a result of the advent of digital text.

3. Collaboration now and then

3.1. Translation workshops in Chinese history

The largest translation projects in human history took place in China and Tibet, where independently and largely in ignorance of each other, the available corpus of Indian Buddhist scriptures in Sanskrit and its derivatives was rendered into Chinese and Tibetan. The Tibetan approach was the more organized, and included committee work, generally accepted principles on how to render Sanskrit grammatically, and early on, from the 9th century, a widely used glossary – the “The Great Work Made by Many Lotsawas and Pandits that Brings Comprehension of Particulars” *lo paN mang pos mdzad pa'i bye brag rtogs byed chen mo*, commonly referred to as the *Mahāvīyūtpatti*.

In China scriptures were translated much more haphazardly. Though a lot research has been done, we do not know much about the pre-Sui translators, and for more than 200 of the earliest sutras – those marked as *shiyi* 失譯 in the first cata-

logs – we have no information at all about who translated them. Moreover, it has become clear that a large number of the traditional attributions are wrong. Philological research by Jan Nattier and others suggests that more than half of the translations attributed to Zhi Qian 支謙 (active 222-253), for instance, are incorrect.¹¹

What we do know is that most translations were produced by teams, not individuals. Groups of monks and lay-people worked together in translation workshops (*yichang* 譯場) usually with support from the local ruler.¹² These translation workshops served also as scholastic centers and attracted a large numbers of students, most of whom were not directly involved in translation. Those monks involved in the translation work often held lectures for the others. The *Chu sanzang jiji* cites several sources that speak of large audiences that gathered in the centers that formed around a workshop.¹³

Sometimes Indian and Central Asian monks led the translation teams; at other times the work was supervised by a Chinese monk. The workflow in the translation workshops was quite sophisticated. Usually one group of people was in charge of ensuring the correctness of the original, whilst another did the actual translating; a third group edited the style of the translation (*runwen* 潤文). The organization of the larger translation workshops such as those led by Kumārajīva and Xuanzang is fairly well known and has been described in various studies.¹⁴ Although the set-up and the position titles vary, it is clear that all workshops divided the labor in such a way that each participant could concentrate on one particular aspect of the work. Although the catalogs usually mention only one or two names, most translations were done by a team.

Translation workshops were active in China from at least the late third century.¹⁵ A hiatus between 810 and 980 was ended when emperor Taizong 太宗 (r. 976-998) again established a large translation workshop – the Yijingyuan 譯經院.¹⁶ After six successful and productive decades the Bureau came under pressure. The *Xiangshan yelu* 湘山野錄 (as paraphrased in the *Shishi jigulue* 釋氏稽古略)¹⁷

11 Nattier (2008), 121-148.

12 Fuchs (1930, p. 90) lists twenty-one of these workshops for the period between 400 and 960 CE.

13 Cao (1990), pp. 10-12. Judging from these citations, hundreds of people gathered at the centers to hear the lectures and it is safe to guess that the workshops attracted many monastics interested in the textual tradition.

14 See Fuchs (1930), Wang (1984) (esp. ch. 3), Cao (1990) and Sen (2002).

15 We know that the Khotanese Mokṣala 無叉羅, the layman Zhu Shulan 竺叔蘭 and others collaborated on the translation of the Pañcaviṃśati-sāhasrikā-prajñāpāramitā (Fangguang jing 放光經 T.221). (CBETA/T.55.2145.47c10).

16 See Zanning's contemporary report of this at CBETA/T.50.2061.725a1. For the first three years (980-982) the Bureau was called 譯經三堂.

17 The *Shishi jigulue* is dated 1355 but the *Xiangshan yelu* 湘山野錄 was composed between 1068 and 1077 i.e. almost contemporary to the events recorded.

reports that during the years 1042-1043¹⁸ court officials moved to abolish the Bureau:

The Grand Master for Closing Court of the Translation Bureau, the Acting Official for the Honglu, Master Guangfan Weijing 惟淨 saw that some highly placed officials (*zhizheng* 執政¹⁹) wanted to stop funding the Translation Bureau. Before that happened he himself made a petition to abolish it. The emperor said: "How could I dare to abolish what my three sage predecessors have continued? Moreover the literature of which this tribute consists is all written in scripts from the Western Regions, no one but those [working] in the Honglu can understand them." Not long after, the Vice Censor-in-Chief Kong Daobu [sic] indeed asked to abolish the Translation Bureau. The emperor showed him the decree given to Weijing, and Daobu's suggestion was halted.²⁰

Weijing was one of the last Chinese monks of the medieval era who had mastered Sanskrit. He was the nephew of Li Yu 李煜 (937-978), the last ruler of the Southern Tang Dynasty (935-975), and had succeeded the Indian monk Shihu 施護 as leader of the translation workshop. There was no reason for him to want the Bureau abolished. As suggested above he made his request in order to stave off attacks by another faction, gambling that he himself would be refused out of respect for his (implicit) wishes. At the time the request was made, Weijing was a senior official: he was assigned to the Translation Bureau in 983 as one of 50 boys,²¹ and must have been well over sixty years old when he made the "request". However, Weijing's maneuver gained the Translation Bureau only a short lease on life. It was abolished in the late 11th century, probably around 1082²², the exact date and circumstances are unclear. With this a nine hundred year-old tradition of collaborative translation of Buddhist scriptures into Chinese came to an end.

In the 12th century the production of Buddhist texts in India was stopped through the devastation wrought by the Muslim invaders²³ and with it ended the transmission of Buddhism from India to China and Tibet. Until the 19th century, when Western scholars started to translate Buddhist scriptures into European languages, translation was of relatively little concern in the Buddhist world. In China as well as in Tibet, Buddhism had been assimilated and although the connection to India was always acknowledged, there was little motivation to produce new trans-

18 The *Fozu tongji* 佛祖通記 records this event for 1041.

19 Vid. Hucker (sub voc. No.939) "Executive Official".

20 譯經院朝散大夫試鴻臚卿光梵大師惟淨見執政裁省譯經之務。預自奏疏乞罷。帝曰。三聖崇奉朕而敢罷。且琛貢所籍名件皆異域文字。非鴻臚誰識不允。未幾御史中丞孔道輔等果乞罷譯館。帝出淨疏示之。道輔之論遂止 (CBETA/T.49.2037.866c17).

21 CBETA/T.49.2035.398c24.

22 Fujiyoshi (1986), p. 408.

23 One of the key dates is the sack and the destruction of Nalanda by the general Muhammad Khilji in 1193.

lations. Buddhist scriptures were translated into Korean since the 15th century²⁴; translations into Japanese and Vietnamese started to appear only in the 19th century.

Two of the largest individual Buddhist translation projects ever undertaken were organized under the Manchu emperors of the 17th and 18th century, when the Tibetan canon was translated into Mongolian, and the Manchu Canon was produced from Chinese and Tibetan.²⁵ Both projects were well organized, generously funded and – as translation projects – highly successful. However, being an imperial gesture rather than the result of an actual religious need, neither canon established itself as a relevant text in the religious lives of Mongol and Manchu Buddhists.²⁶ The long list of more than ninety collaborators contained in the catalog of the Manchu canon reminds us that the translation of this canon too was the result of coordinated team-work, rather than the accumulated work of individual scholars laboring independently.

In the painting "Collating Texts" (Jiao shu tu 校書圖 / Kan shu tu 勘書圖)²⁷ by Yang Zihua 楊子華 (d. u.) of the Northern Qi (550-577) Dynasty we see a group of scholars working together collating texts. Though Yang does not depict Buddhist monks but Confucian scholars, his work offers us a glimpse in the culture of collaboration that was the rule for the production of large-scale editions in Chinese history. The scroll painting shows the group of eleven scholars around Fanxun 樊遜 (d. 565), who in 557 was charged to collate the five classics and other works for the imperial library. The carefree and comfortable atmosphere evokes the pleasures of collaboration. Significantly, the scholars do not merge into some form of intellectual commune, but stay recognizable as independent thinkers. There is no visible hierarchy between them, they have gathered to discuss and think about their texts in a group of equals.

24 Shim (1999), pp. 235-242.

25 The first complete translations of the Kanjur into Mongolian were completed under Ligdan Khan in the early 17th century. The sutra division of the Manchu Canon was translated from Chinese, the Vinaya from Tibetan. The Library and Information Center of Dharma Drum Buddhist College has made some material available to facilitate the study of the Manchu canon: (<http://buddhisminformatics.ddbc.edu.tw/manchu>). We have produced an improved catalog and a Buddhist glossary in three languages (Chinese-Manchu-Tibetan), and provide image files for selected sutras.

26 Only 12 copies of the Manchu canon were printed. Although a smaller edition was in circulation (Fuchs 1930, p.389), the use of Manchurian Buddhist texts was never wide spread. The Mongol Kanjur and Tanjur (first printed 1717-20 and 1742-49) were much more widely distributed and the woodblocks several times re-cut. Compared to Manchu, Mongolian indeed gained some traction as Buddhist language. In the end, however, Mongolian never replaced Tibetan as the main language of Northern Buddhism. Mongol Buddhist scholar-monks would have known how to read Tibetan, while the opposite was rare. For a study of Mongol Buddhist printing see Heissig (1954).

27 Here shown in a Song-dynasty copy kept in the National Palace Museum, Taipei (no. 國贈 027007). Used with permission.



Figure 1: 北齊校書圖 (Detail)

3.2 The monadic scholar-translator of the 19th and 20th century

The translations into Buddhist Chinese that are considered the most exact and consistent are the results of teamwork. In the current academic environment quite the opposite is true. For the last two centuries translations from Buddhist texts have followed a different paradigm: that of the highly erudite polyglot surrounded by his library. The icon of this paradigm was Jerome in his study.²⁸ Jerome translated the Bible from Hebrew and Greek into Latin in Bethlehem during the early fifth century, around the same time that Kumārajīva presided over a large crowd at the Xiaoyao Yuan 逍遙園 near Chang'an. Though Jerome was a prolific correspondent, his image – that he himself modeled on Origen – is that of the solitary, frugal, even ascetic scholar. In the well-known painting by Messina, the etching by Dürer and many other Renaissance works Jerome is depicted in cardinal robes. The anachronistic transformation from scholar-translator to prince of the church was part of the self-promotion of Humanist scholars during the 15th and 16th century. Montaigne in his library tower (never that mind he was mayor of Bordeaux and deeply involved in politics); Erasmus of Rotterdam, who wrote the first non-hagiographical account of Jerome; Machiavelli, conversing with the ancients in his writing room: all these men consciously adopted the image of the solitary book-loving scholar and were enshrined as such in the memory of posterity.

28 O'Donnell (2000), 1-13.

When scholarship evolved into academia in the 19th century the concept of what it means to be a scholar was derived from these images of Jerome, the patron saint of translators, and the later humanists. With the ascent of the modern university the study of texts gained in depth and critical acumen. Critical editions, prefaces, introductions, and other such apparatus became indispensable. One was encouraged, even forced, to put aside the results of previous translation efforts to go back to the Hebrew, Greek or Indian original. The study of texts was removed from its religious context and became a secular pursuit of academic professionals.

Another dimension that was obviously missing when the Asian texts became a field of study for European academics was that of politics. The mixture of personal and political interest that made Tang Gaozong support Xuanzang, and the Qianlong emperor order the creation of the Manchu canon, became a thing of the past. Though it impacted funding it made dealing with these texts much safer, since translating religious texts could at times have highly unpleasant consequences. In 379 Shi Daoan lost his freedom when he was captured by the general Fu Jian 苻堅, and while Jerome was feted as the patron saint of translators for translating the bible into Latin, William Tyndale was strangled and burnt at the stake in 1536 after translating the bible into English. There were good reasons to steer clear of politics and it was in the interest of academia to assert that their studies were neither politically nor religiously motivated. The image of the single, harmless scholar in his library was helpful to this. For these reasons, in marked contrast to the busy laboratories where research in natural sciences takes place, scholarship in the humanities is usually pursued alone.

In the field of Buddhist Studies the two largest academic translations from Buddhist Chinese are Louis de La Vallée Poussin's translation of Vasubandhu's *Abhidharmakośabhā(ya)* and Étienne Lamotte's translation of Nāgārjuna's (or rather Kumārajīva's) *Dazhidu lun* 大智度論 (skr. *Mahāprajñāpāramitā-śāstra*).²⁹ La Vallée Poussin (1869-1938) and Lamotte (1903-1983) had a lot in common. Both were Belgians, had mastered all canonical Buddhist languages (Pāli, Sanskrit, Tibetan and Chinese), and both taught mainly Greek and Latin – La Vallée Poussin in Ghent, Lamotte in Leuven/Louvain.

In many ways they both epitomized the paradigm of academic scholarship in the humanities. Their translations were scholarly in the formal sense of the use of apparatus, the application of philological rigor and the determination to extrapolate the Sanskrit "original" from their Chinese and Tibetan sources. Neither La Vallée Poussin nor Lamotte were religiously motivated (the latter was a Jesuit priest), or if they were, they kept their secret well. They did not see their editions, translations, monographs and numerous articles as a contribution to the spread of the Dharma or a service to European Buddhism, which in their days hardly existed. Although they helped colleagues in various ways and made ample use of the networks of their

29 La Vallée Poussin (1923-31), Lamotte (1944-1980).

time, they did not in general collaborate on any of their books.³⁰ La Vallée Poussin and Lamotte are the authors of their translations to a much higher degree than Kumārajīva and Xuanzang, whose translations went through many hands and minds until finding their final form.

One counterbalance to the image of the monadic scholar were the learned societies, such as the Royal Society of London or the Leopoldina. Learned societies were founded by the scientists themselves in most European states during the 17th century. These highly successful institutions served as proto-clearing-houses for information, where peer groups both assessed the research of individual members and helped to exhibit the results.³¹ As non-profit institutions these learned societies have today comparatively little power compared with the large grant-giving bodies, universities and publishers with whom they compete for academic influence. The model of scholarly cooperation typified by the learned societies is important for our context, however, because it underpins the most successful series of Buddhist translations in the 20th century: those done under the auspices of the Pāli Text Society.

The many reliable translations of Buddhist texts published by the Pāli Text Society have a special place in the history of Buddhist translation. Founded in 1881, the PTS facilitated cooperation between members, coordinated translation efforts and took care of publication. Both the editions and the translations achieved authoritative status, though sometimes with the result that excellent translations in other languages, such as German, are now largely forgotten. However, even though the PTS fostered cooperation, *collaboration* on translation or edition projects was still the exception rather than the rule. The ladies and gentlemen who worked hard to make the texts of the Pāli tradition available in English, did so (in the main) alone. Collaboration, the discussion of single words and sentences with others, division of labor within the translation process; all this, in contrast to the translator teams in medieval China, was not general practice among 19th and 20th scholar-translators.

3.3 The return of collaboration

The pendulum is swinging back. It is possible that the “single scholar” paradigm will come to be regarded as an eccentric phenomenon in the history of knowledge. It used to be obvious that a text was not the child of a single mind and that during

30 La Vallée Poussin collaborated in his very first translation with Godefroy de Blonay, and once again later with Cecil Bendall on a series of articles on the *Bodhisattvabhūmi*. A bibliography of his œuvre from 1892 until 1934 counts 196 items, including recensions (Hanayama (1961), 593 ff.).

31 The *Akademie der Wissenschaften und der Literatur* in Mainz, for instance, though founded comparatively late in 1949, has made possible many humanities research projects which could not have been realized within the usual short to mid-term funding periods. The most recent foundation (2004) of an academy in Germany is the *Akademie der Wissenschaften* in Hamburg.

its transmission many others became stakeholders in the form and content of the text. During the Renaissance, the image of the monadic scholar-genius was formed and this was the basis for the way the humanities were organized in academia. Academia had mechanisms for cooperation, but in the humanities it was not generally felt that collaboration was desirable. Next to the self-perception of the scholars as individualists, collaboration was simply unpractical. When Soothill and Hodous collaborated on their *Dictionary of Chinese Buddhist Terms*, “the manuscript crossed the Atlantic”³² four times. Now that advances in information technology have made new forms of scholarly communication possible, collaboration between scholars that live on different continents has become much easier.

In the plenary address to the XIIIth Conference of the International Association of Buddhist Studies held in Bangkok Paul Harrison mentioned the return of cooperation:

It thus seems appropriate, for example, that the Chinese translations of Buddhist texts, which were produced by teams, should now be studied, edited and translated by teams. [...] I expect we will see more such international co-operation, and expect too that increasingly it will bring the Saṃgha and academia closer together in collaborative undertakings.³³

Harrison’s conjecture about the *modus operandum* of Buddhist Studies scholarship is timely and optimistic and in the case study described below will we see an example of exactly the team effort he anticipated. Earlier in the same essay Harrison expresses his dissatisfaction with current developments in higher education. Among other things he cites “sinking government funding, rising costs, burgeoning administrative superstructures, rampant managerialism, the growth of an all-pervasive accounting mentality” and “increasingly intrusive surveillance” as systemic problems for scholarship within the university framework today.

The changes in academia alluded to by Harrison had been predicted by Martin Heidegger some fifty years earlier. In a prescient essay titled “Die Zeit des Weltbildes” in which he contemplates modernity and the role of technology, Heidegger foresaw the drive to model reality, which lies at the heart of applied computing. As an academic it was natural for him to wonder about the fate of the humanities in an age where “science as research” happens “when and only when truth has been transformed into the certainty of representation.”

He arrives at the following conclusion:

The scholar vanishes. He is succeeded by the research man who is engaged in research projects. These, rather than the cultivating of erudition, lend to his work its atmosphere of incisiveness. The research man no longer needs a library at home. Moreover, he is constantly on the move. He negotiates at meetings and collects information at congresses. [...] The research worker

32 Soothill & Hodous (1937), p. xi.

33 Harrison (2003), p. 21.

necessarily presses forward of himself into the sphere characteristic of the technologist in the essential sense.³⁴ Only in this way is he capable of acting effectively, and only thus, after the manner of his age, is he real. Alongside him the increasingly thin and empty Romanticism of scholarship and the university will still be able to persist for some time in a few places.³⁵

In this doubly subversive statement Heidegger, Janus-faced, looks both towards past and future and maintains a fine balance between optimism and pessimism regarding technology. According to him, modern science is characterized by the "objectification of whatever is" through the projection of knowledge on a "ground plan (*Grundriss*)."³⁶ The emphasis on representation fits in well with the central concern of information technology, i. e., *modeling*. By modeling face-to-face communication or letter writing IT has made day-by-day collaboration across long distances possible. On the other hand it also provides new tools to aid the "rampant managerialism" and the "increasing surveillance and record-gathering" evoked by Harrison above. The *Betrieb*, the relentless activity that Heidegger sees as a fundamental to modern science, has been unfolding rather more quickly and on a much greater scale since the general impact of IT has made itself felt in the humanities. I am inclined to follow Heidegger here:

More and more the methodology adapts itself to the possibilities of procedure opened up through itself. This having-to-adapt-itself to its own results as the ways and means of an advancing methodology is the essence of research's character as ongoing activity. And it is that character that is the intrinsic basis for the necessity of the institutional nature of research.³⁶

What Heidegger could not have foreseen is that the development of information technology, albeit based on modeling and objectification, has also broadened the communicative range of individual researchers beyond their institutions. As research institutions try to strengthen their control over the activities of the researchers, the "research men" become more independent.

For good or for ill, IT is a catalyst for the coalescence of scholars into research teams. The interconnectivity, in principle, also empowers the single, monadic scholar by allowing unprecedented access to larger datasets. However, this gain is offset by the growing complexity of data-sources and their increasingly interdisciplinary nature. Traditionally, humanities scholars are trained to work with written text. How can a scholar of Buddhism make use of a GIS detailing certain aspects of

34 In the essay *The Question concerning Technology (Die Frage nach der Technik)* Heidegger defines the essence of technology as "Enframing" or "Enframing" (*Gestell*). He says: "Enframing means that way of revealing which holds sway in the essence of modern technology and which itself is nothing technological." This specific way of revealing is characterized by ordering all that exists in the mode of "standing-reserve" (*Bestand*), where all things in nature including other humans are considered as potential assets for production and consumption.

35 Heidegger ([1938] 1977), p. 125.

36 Heidegger ([1938] 1977), p. 124.

Chinese history? Will she be trained to use the database and interface in an efficient way, know its contents, assess its reliability, be able to tweak the interface? Or will she rely on others for this and confine herself to asking the right questions? Can she ask the right questions without knowing about the quality of and the possibilities offered by the data source?

Assuming that our data-sources will continue to proliferate both in form and in content and our average life expectancy will stay more or less the same, it is a safe guess that most scholars will have to collaborate if they want to make use of future datasets. It will be more and more difficult to access and process alone all the relevant data for our research topic and cooperation is the obvious solution.

Assuming therefore we do indeed enter or reenter an era where cooperation is held in greater esteem, what does that mean for translation? First of all, it makes large-scale translations possible again.

There are specific problems facing translation projects however, which work against this: Currently academia in the humanities rewards primarily monographs, followed by articles published with publishers that have an established peer-review process. Compared to the natural sciences, collaborative projects are rare and multi-author publications generate less academic credit. Moreover, translations, dictionaries, scholarly editions and reference works are considered less valuable, less "original" than monographs and articles. The preference given to topical studies over the development of academic infrastructure is often informed by a definition of "original" research that does not include the kind of research effort that contributes to the foundations of future scholarship. This is especially the case in Chinese Studies. While annotated translations from Pāli and Tibetan still command considerable prestige within their respective fields, translations from the Chinese Buddhist canon are not, in general, encouraged and even important translations need a large introductory part to be publishable.³⁷ It is hard to imagine that translations like that of La Vallée Poussin or Lamotte would find a publisher among the university presses in the U.S. today.

Another feature of contemporary academia not conducive to large-scale translation projects, or indeed any long-term academic project, is the current "publish or perish" ideology.³⁸ The pressure to "deliver" publications at short intervals makes it difficult, especially for younger scholars, to work on larger projects, such as longer translations or the development of dictionaries.

37 Two recent publications containing excellent translations of Chinese Buddhist texts are Sharf (2001) and Adamek (2007). Neither mention the fact that they are presenting a translation in the title.

38 It is no coincidence that most long-term projects are supported by learned societies rather than universities or national funding agencies. Only scholarship that is independent and self-reliant can afford to plan long term. The Akademie der Wissenschaften in Göttingen, for instance, coordinates more than 20 long-term projects. Among these the continuing work on the Dictionary of German started by the brothers Grimm (since 1960), the inscriptions of the Edfu temple (since 1986), and an encyclopedia of *Märchen*, German folk-tales (since 1980).

For all of these reasons it is not attractive for a scholar to embark on a long translation project alone, and collaboration is the obvious response. Through collaboration it should in theory be possible to match the vast amounts of translation done by the teams of Kumārajīva or Xuanzang in a fairly short time. Since scholars do not have the luxury of being able to work together in the same location for an extended period of time, collaboration will be mediated by information technology.

4. Case study: The collaborative translation of the Madhyama Āgama

In sections one and two we discussed some issues concerning of how the realization of texts within a certain medium influences the hermeneutic and stylistic possibilities, and in section three we looked at contrasting paradigms concerning the workflow of translating Buddhist texts. In this section I would like to draw these two strands together with a case study.

In November 2005 the Numata Foundation – or *Bukkyō Dendō Kyōkai* 仏教伝道協会 (BDK) – approached me about the translation of Chinese Madhyama Āgama, the *Zhong ahan jing* 中阿含經 (T. 26). I responded that due to other duties I was unable to tackle the translation by myself, but would try to assemble a team and coordinate the collaboration between the team members. The Numata Foundation agreed and soon a number of people expressed interest in participating in the project. Owing to the influence of the writings of the scholar monk Yinshun 釋印順 (1906-2005), interest in the Chinese Āgamas among Taiwanese academics is high. Moreover, the president of Dharma Drum Buddhist College, Venerable Huimin 釋惠敏, gave his full support to the project, and many colleagues from Taiwan and abroad agreed to participate in the translation. It became clear that although many scholars were interested in the text, no one had the time to tackle the text alone. Soon, in spite of my initial doubts and reservations, a team of ten expert scholars was ready to start working. Especially the readiness of Roderick Bucknell and Venerable Analayo to serve as coeditors was a great boost to the project. Obviously the time for an English translation of the Madhyama Āgama had come.

The text of T. 26 is 60 fascicles long. When completed this translation will be the longest Chinese Buddhist text translated into a Western language so far.³⁹ Since Vaggas are translated by different scholars, the challenge is how to ensure that the final result achieves a certain degree of consistency in wording and style. Concerning style, we decided that under current circumstances the best solution was to ask an expert, experienced native speaker to level out obvious stylistic idiosyncrasies. Obviously syntax and register of the final result, however, will still show that different people translated different Vaggas. I do not believe this is a problem. As I have tried to illustrate in section one above there is never only one single correct translation of a text and from an aesthetic point of view a translation welded together from different styles is at least worth a try. Terminology, however, is a dif-

39 The largest translation to date is probably Lamotte (1944-1980), who translated 53 out of the 100 fascicles of the *Dazhidu lun* 大智度論 (into French).

ferent matter. It is important that key terms are rendered in a uniform way throughout the whole text, because the semantic coherence of the work would be compromised if philosophical terms were translated differently from Vagga to Vagga. To be sure, there are situations where a term in the original has to be rendered differently in the target language, but semantic polyvalence aside, one meaning should match one translation.

Which translation? Because there is no uniform way of rendering Buddhist terms in English we decided early on that it would be convenient to follow the translations of Bhikkhu Bodhi. In his translations of the *Majjhima Nikāya* and the *Saṃyutta Nikāya*, Bhikkhu Bodhi offers a well-balanced and informed translation into modern English. Both translations have a glossary, which we were able to use as reference. However, even Bhikkhu Bodhi has changed the way he translated a number of key terms between his MN and SN translations,⁴⁰ and at times we had reason to make our own choices.⁴¹ We decided to construct a glossary that, in contrast to that of Bhikkhu Bodhi, is based on term-frequency. The advantage is that if we are able to offer translations for the 500 most frequent terms in T. 26, we would be able to ensure a high degree of consistency. As dictionary we decided to use the index file developed by Urs App, Christian Wittern and Charles Muller.⁴²

Parsing the text with the dictionary data and sorting by frequency yields a list of the most frequent terms.⁴³ Once the frequency list was established, we had to agree how to translate the most common five hundred words, which in this case are all those words which appear more than 24 times in the text. We did so after consulting Bodhi's glossaries, the Digital Dictionary of Buddhism (DDB), whose headwords were provided by Charles Muller and our own judgment about the usage of the Chinese terms in the particular context of T. 26. We found that although the DDB headwords were only rarely completely inappropriate, it was often necessary to offer more precise translations. *Jiang tang* 講堂, for instance, is a "lecture hall" only in a Chinese context. For an Āgama scripture surely it makes more sense to have the monks assemble in "the place where the teachings were given."

Once a glossary is agreed on, it can be used to offer the translators new, helpful views of the text. Early on it was possible to send out simple .html files to each translator in which the words from the glossary were color-coded and the recommended translation appeared as a pop-up tool-tip. This enabled the translator to check the glossary quickly whilst translating.

40 E.g. *anattā*, *apāya*, *abhisankhata*, *arūpa*, *avihimsā*, *asura*, *āruppa*, *upadhi*, *ekaggatā*, *ekodibhāva*, *kamma* and others. Cf. the list at <http://buddhistinformatics.ddbc.edu.tw/~mb/t26/previousMAGlossaries.html>.

41 For example we render *shizun* 世尊 (*bhagavā*) as "World-Honored One" not "Blessed One" as Bodhi does. We felt that we should not extend ourselves too far beyond the Chinese and try to translate our extrapolations, especially in cases where the Chinese term is unambiguous.

42 The *allindex.xml* is a compilation of headwords from Buddhist dictionaries. It is currently maintained by Charles Muller and available at <http://www.buddhism-dict.net/ddb/allindex-intro.html> (March 2008).

43 For the complete list <http://buddhistinformatics.ddbc.edu.tw/~mb/t26/mainGlossary.html>.

何爲七。謂比丘知法·知義·知時·知節·知
 己·知衆·知人勝如。云何比丘爲知法耶。謂
 比丘知正經·歌詠·記說·偈吽^{monk(s)}·撰錄·

Fig. 2: Text view that facilitates checking the recommended translation

In a project involving several independent translators, adherence to a glossary is bound to be inconsistent. It falls to the editors to make sure that the glossary is realized, and here too IT can help. To build a tool that compares paragraphs of the original with a translation according to a user defined dictionary is not trivial, but well within the scope of a trained programmer. Fortunately the IT department at Dharma Drum Buddhist College was ready to assist us with that task, and Dr. Jen-Jou Hong developed the TransHelp program for this purpose. TransHelp allows its users to check if all relevant terms have been translated in the recommended way.

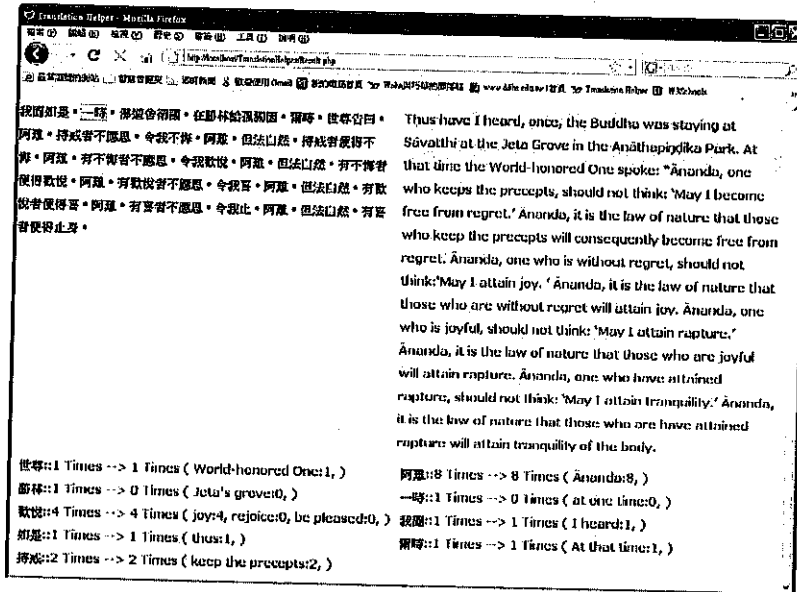


Fig. 3: The TransHelp tool helps to ensure translation consistency

Users can develop and update their own glossaries and make corrections and additions during the editing process. Its core function is to check whether a translation conforms to a predefined glossary. In this way passages where a translator deviates from the recommended translation are easily identified. The editors can then decide to either reconcile the translation with the glossary or leave the translation unaltered where necessary. Since no automatic replacement is involved, all decisions are made by the editors. No algorithm levels out necessary deviations from the glossary. TransHelp also provides a dictionary import function, which allows for the merging of existing glossaries and has mechanisms to edit individual entries. The source code for TransHelp is open and freely available and we plan to develop it further to assist with other Buddhist translations.

In addition to assuring conformity to a common glossary, the editorial process must include checking for accuracy and style. Sometimes the line between these is blurred. We have seen in section 1 above that multiple correct translations are possible. The correctness of any given translation is undetermined in the sense that the number of possible correct translations is unknown. To choose between correct translations is therefore an art, which cannot be reduced to a formula. There is a limit to this art however, because obviously there are translations which are simply wrong. Every translator has noticed these – cringingly in one’s own work, amusedly in that of others. Our workflow therefore includes a stage where the translations are checked for correctness. Close comparison with Pāli versions of the sutra text often provides helpful clues for resolving difficult passages, although it is desirable to adhere as closely as possible to the Chinese and not work from a mixed Pāli-Chinese original.

A third and final step is devoted to stylistic improvements. As we all know from our own writing practice, there is almost no limit to the improvements that can be made to the stylistic and rhetoric aspects of terminology and syntax. Even though one stage of the workflow is dedicated to unifying the translation terminology, this covers only a small part of the vocabulary. The rest, as well as syntax and register, needs further editing by an experienced native-English scholar.

Here a diagram of the workflow:

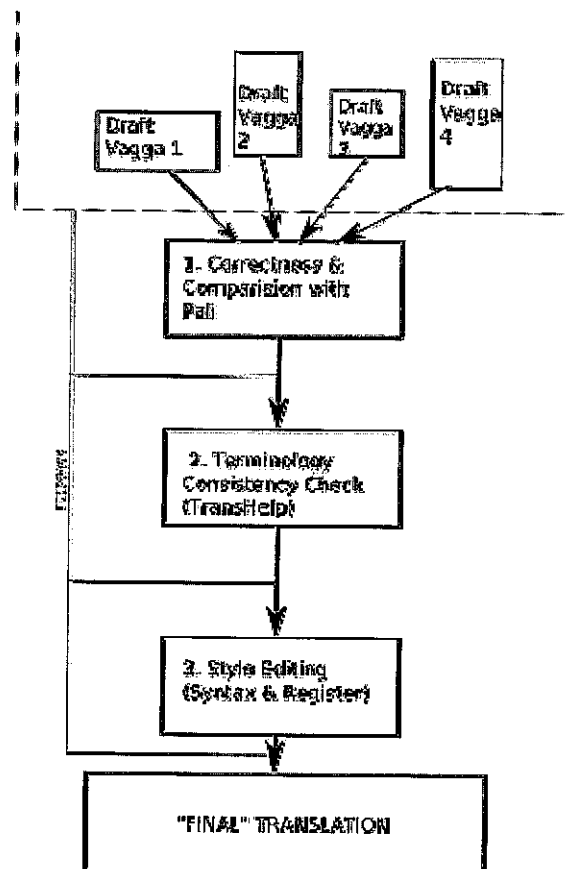


Fig.4: Workflow of the T. 26 translation project

Another important component of the collaborative process is an agreed way to settle differences of opinion. Disagreements about how to translate a single term or a passage are always possible and the translators and editors must be clear who will take the final decision on contentious issues. In our case the rights arrangement is fairly complex because only one translator/editor has a contract with BDK. The contract states that the copyright will be owned by BDK, with certain clauses that allow for academic re-publication. This of course must apply to all other members of the project, who are, as it were, sub-contracted. Regarding the edition process, individual translators do not have a right to veto changes made by the editors. If the changes are unacceptable to them, however, they have the right to stay unmentioned and forsake being credited.

In the current era, where copyright legislation has been commandeered by commercial interests and media companies and publishers are allowed to own culture to an astonishing degree, copyright law has become one of the main obstacles to the dissemination and production of culture as well as academic knowledge itself. For collaborative projects in academia this means that the issue deserves our careful attention. Clear legal agreements as to the rights management for each contribution must be found, and, wherever possible, the results of communal efforts should be made freely available to make it possible for others to further develop our findings.⁴⁴

5. The future of collaboratively translated text

Where does this leave us? Obviously increased collaboration will not be simply a return of the old, although the workflow of the T. 26 project does bear a certain resemblance to that of the translation workshops of medieval China. Again the work is divided in distinct stages, and again the translation is motivated by religious not academic concerns. Digital tools aside, the difference between then and now is less one of the mode of production but rather concerns the fixity of the text produced. Once written down, translations in medieval China and Tibet changed only a little over the centuries. In contrast to that it is doubtful that our translations will outlast the 21st century without being substantially changed or superseded.

The odds are that the days of the definitive translation as we know it and were trained to rely on it are over. After the “death of the author” – a slogan coined from the title of Roland Barthes’ essay in *Aspen* (1967) – the death of the authoritative edition or translation is clearly recognizable for those working with digital text. One collaborator once thanked me for editing his part of the translation and reminded me that as general editor my name “would be attached to the project ... into posterity!” This is but a nice dream. Assuming the IT revolution continues as it has for the last 20 years, the chances that in a hundred years from now anybody will look at our translations as we produced them are exceedingly slim. Perhaps our names will survive in some log-file, but the texts themselves will have evolved, been changed and – hopefully – improved on. Only people with antiquarian interests, or perhaps those who will prefer our – by then – quaint and old-fashioned early 21st-century English, might ask their machine to reconstruct “our” version.

As textuality recaptures some of the fluidity it had in the oral era, authorship is again a precarious concept. As we today use our religious scriptures in ignorance of the authors’ identities, so people will come to consider the translations in which we participated as given – products of generations of anonymous translators. Only legal constraints and a strict interpretation and enforcement of the current copyright

44 I usually avoid participating in projects that result in copyrighted material, but felt the translation of T. 26 was worth an exception and guessed that the texts would end up to be freely distributed eventually. This assumption turned out to be correct. Since 2008 the Numata Foundation makes its translations available online.

regime can guarantee that cultural products will continue to count as the intellectual property of individuals. The impetus for this enforcement has to be economic interest, which is often not the decisive issue when it comes to translating Buddhist texts.

The reemergence of greater fluidity, however, is not a regression to the days of oral transmission. The promise for scholars is that, at least in theory, every previous state of the text can be reconstructed, and that new and interesting ways to interact with texts will appear.

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1: Konrad Meisig (Hg.) Chinesische Religion und Philosophie

Konfuzianismus – Mohismus –
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Im Wintersemester 2000/2001 veranstaltete der *Interdisziplinäre Arbeitskreis Ostasien und Südostasien* zusammen mit der *Arbeitsgruppe Buddhistisches Chinesisch* und dem *Studium Generale* der Johannes Gutenberg-Universität Mainz die Ringvorlesung „Chinesische Religion und Philosophie“. Die Mehrzahl der damals gehaltenen Vorträge bildet den Grundstock des Bandes, der die neue Reihe *East Asia Intercultural Studies – Interkulturelle Ostasienstudien* eröffnet. Grundlegende Abrisse bieten eine erste Einführung in das Denken Ostasiens, in die drei bedeutendsten Schulen des alten China: die Ethik des Konfuzius, die religiösen Einstellungen der Mohisten und den philosophischen ebenso wie den spirituellen Daoismus. Um die indische Dimension wurde das chinesische Geistesleben durch den Buddhismus bereichert. Hinzu kommen Aspekte der interreligiösen Konkurrenz von Konfuzianismus und Daoismus, religionspsychologische Einblicke in die Psyche des chinesischen Indienpilgers Fāxiān, Synkretismen zwischen Neokonfuzianismus und Buddhismus oder die Häresie im späten chinesischen Kaiserreich. Der Band wendet sich damit nicht nur an Sinologen, sondern an alle, die über abendländische Religion und Philosophie hinausschauen.

2: Yasuo Ariizumi, Kōichi Kasamatsu, Konrad Meisig (Hg.)

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41: Almuth Degener
**Shina-Texte aus Gilgit
(Nord-Pakistan)**

Sprichwörter und Materialien
zum Volksglauben, gesammelt
von Mohammad Amin Zia

2008. XIII, 333 Seiten, br
ISBN 978-3-447-05648-9
€ 69,- (D) / sFr 117,-

Die indoarische Sprache Shina, die im Norden Pakistans gesprochen wird, ist seit der Grammatik von G. Bailey aus dem Jahr 1924 Gegenstand sprachwissenschaftlicher und indologischer Forschung. Erst seit den 60er Jahren des 20. Jahrhunderts gibt es mehr oder weniger erfolgreiche Ansätze, Shina zu verschriftlichen. Basierend auf Vorarbeiten von M. A. Zia und D. L. R. Lorimer, enthält der Band über 500 Sprichwörter in der Variante des Shina von Gilgit, jeweils auf Shina und in deutscher Übersetzung, sowie ca. 200 weitere Kurztexte zum Volksglauben. Die Texte zum Volksglauben enthalten u. a. Materialien zum Brauchtum, zur Deutung von Alltagserscheinungen und zur Volksmedizin. Sie bilden eine Ergänzung zum Inhalt der Sprichwörter, vermitteln aber auch für sich ein Bild traditioneller Kultur in Gilgit. Die Texte sind nach Themengruppen angeordnet und werden durch ein Glossar Shina-Deutsch, eine Kurzgrammatik sowie durch ein Stichwortverzeichnis erschlossen. Zu den Sprichwörtern werden zahlreiche Parallelen aus den benachbarten Kulturen zitiert. Mit diesem Band liegt in wissenschaftlicher Bearbeitung das umfangreichste Corpus von Shina-Texten vor, das außerhalb Pakistans erschienen ist.

42: Matthias Koßler (Hg.)
**Schopenhauer und die
Philosophien Asiens**

2008. 127 Seiten, br
ISBN 978-3-447-05704-2
€ 38,- (D) / sFr 66,-

Arthur Schopenhauer (1788–1860) war der erste bedeutende europäische Philosoph, der ost- und südasiatische Philosophien nicht nur zur Kenntnis nahm, sondern auch versuchte, für sein eigenes Denken fruchtbar zu machen. Das gilt insbesondere für die buddhistischen und hinduistischen Richtungen, aber auch für den Daoismus und Konfuzianismus, insofern sie in seinen Augen als atheistische Lehren seiner Konzeption einer immanenten Metaphysik nahe kommen. In diesem Band sind Beiträge aus kulturell und disziplinär unterschiedlichen Blickwinkeln auf das Thema ‚Schopenhauer und die Philosophien Asiens‘ zusammengefasst: Sie gehen auf Vorträge zurück, die auf zwei internationalen Tagungen der Schopenhauer-Forschungsstelle an der Universität Mainz gehalten wurden. Das vorrangige Ziel dieser Tagungen war es gewesen, eine kritische und interdisziplinäre Untersuchung der Berufung Schopenhauers auf die Philosophien Asiens voranzutreiben, der das Wort „ex oriente lux“ auf den Ursprung philosophischer Weisheit aus dem fernen Asien bezog.

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On the 4th and 5th of July 2008, the Institute of Indology and the Study and Research Unit Buddhist Chinese ('Arbeitsgruppe Buddhistisches Chinesisch') of the Johannes Gutenberg University Mainz held an international workshop on "Translating Buddhist Chinese: Problems and Prospects." With attendees and experts from all over the world, the workshop focused on central aspects of Chinese Buddhist philology, linguistics, history of redactions, and history of literature, in order to discuss today's state of research, its pressing problems, and promising prospects. The volume edited by Konrad Meisig presents the papers of the workshop with contributions by Bhikkhu Analayo, Marcus Bingenheimer, Roderick S. Bucknell, CHOONG Munkeat, LI Wei, Konrad Meisig, Marion Meisig, Bhikkhu Pasādika and Karl-Heinz Pohl.



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