

Fausbøll, [Michael] Viggo, *The Dhammapada. Being a collection of moral verses in Pali. Edited a second time with a literal Latin translation and notes for the use of Pali students.* Mahendra Hills, Secundarabad: Ananda Buddha Vihara Trust 2000, pp. XVI, 94. Rs. 50,—.

Exactly 100 years after Fausbøll's second edition of the *Dhammapada* was published in London, the Ananda Buddha Vihara Trust, seated in Secundarabad/Andhra Pradesh in India, re-issued this precious volume of Buddhist scholarship, including a useful preface by Christian Lindtner.

Viggo Fausbøll (1821–1908) was one of the most excellent Pali-scholars of his time. His translation of the *Sutta-Nipāta* for *Sacred Books of the East* (Oxford 1881, 2nd ed. 1897) and the first edition of this important text for the Pali Text Society (London, vol. I 1885; vol. ii 1894) laid the foundation for the study of this text in Europe. His great edition of the *Jātaka*'s including the ancient commentaries (London 1877–1897) is still unsurpassed.

As for Fausbøll's *Dhammapada* (*versus legis* V. 44c, 45c), the edition is more than a mere document of the history of scholarship. Originally the first edition appeared in Copenhagen 1855. For this edition Fausbøll had used three manuscripts kept at the Great Royal Library of Copenhagen.¹ This first edition contained beside the useful Latin version also a lot of linguistic explanations, which were left out in the second edition in 1900, as were the excerpts of the Pali-commentaries. For his second edition, Fausbøll could also make use of the Singhalese edition of the *Dhammapada* published by H. Devamitta (Colombo 1879), an anonymous Burmese edition and the Siamese edition within the 25th volume of the King of Siam's edition of the *Tipiṭaka*. Thus, Fausbøll's textual fundament for his edition was enlarged significantly and this second edition became the fundament for all following editions. However, Fausbøll had applied some metrical rules for the emendation of the text, which has made his edition the stylistically most purified version of the *Dhammapada* we possess. Although Fausbøll's changes are listed in the *apparatus criticus*, this kind of philological purism is still the greatest deficiency of his edition. No wonder that most of Fausbøll's follow-editors didn't apply the same rigorism to the text. As for the most recent edition of the *Dhammapada* by O. von Hinüber and K.R. Norman,² Fausbøll's text still forms its basis, "with its metrical 'corrections' removed, except where there is manuscript authority for them" (p. xiii) though. Thus v. Hinüber/Norman's text differs from Fausbøll's *Dhammapada* in sixty-something instances. Still, due to the rather limited *apparatus criticus* in v. Hinüber/Norman's edition, Faus-



bøll's source-edition needs to be consulted by anyone interested in the precise textual evidence.

For the re-issuing, the reader would have most gratefully welcomed a more evident bibliographical reference to v. Hinüber/Norman, much more so, since a sufficient bibliography on the Dhammapada can be found in v. Hinüber/Norman's edition (and thus can be omitted here). Also the accompanying volume of indexes³ should have deserved a bibliographical note.

The Latin translation of Fausbøll's Dhammapada deserves to be called accurate. In its benefit (at least for those who read Latin), most of the countless modern versions cannot match it.⁴

In fact, Latin may be seen as a more appropriate language for the translation of Buddhist Middle-Indian poetry than modern Indo-European languages. Where, e.g., numerous English translations of the text can be perceived as more or less convincing free interpretations of the original, Fausbøll in his Latin version tries to stick close to the original in a sober, scholarly, though mostly inspired way.

Consequently, Fausbøll's second edition of the Dhammapada including the Latin translation remains a most valuable work for those who engage in the study of this precious piece of Buddhist Pali poetry; the reprint is therefore most welcome.

NOTES

¹ *Dhammapadam. Ex tribus codicibus Hauniensibus Palice edidit, Latine vertit, excerptis ex commentario Palico notisque illustravit* V. Fausbøll, Hauniae 1855.

² Pāli Text Society, Oxford 1994, ²1995.

³ Moriichi Yamazaki, Yumi Ousaka, Masahiro Miyao, *Indexes to the Dhammapada*, London 1995 [PTS].

⁴ To mention at least one exception: an excellent English version forms K.R. Norman's recent PTS-translation: *The word of the doctrine [Dhammapada]*, Oxford 1997, ²2000. For earlier translations cf. H. Hecker, *Dhammapada. Ein bibliographischer Führer durch Übersetzungen der berühmtesten buddhistischen Spruchsammlung*, Konstanz: Universität Konstanz 1993.

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