

Due to space constraints, this small list of selected items will have to suffice here. Many cases involve simple misspellings that are inevitable for any author. For succeeding volumes, a more careful process of copyediting might appear desirable.

The translations of the poems present fewer issues. To cite a smaller problem, Vovin translates *pītō-nō yō pē-n-u^mbē-si* in poem 4201 (p. 109) as “[I] should have stayed for a night”, which does not fit well into the rest of the poem, especially given the fact that *-n-u^mbē-si* is commonly understood as expressing a strong conjecture or intention: “I will definitely stay”.

These minor problems notwithstanding, Vovin’s highly anticipated translation of book 19 is a very welcome addition to what will without a doubt become the standard translation of the *Man’yōshū*, laying out the quintessential foundations for a new generation of *Man’yōshū* research to come.

Gordian Schreiber
Ruhr University Bochum

SOUTHEAST ASIA

KHAMMAI DHAMMASAMI:

Buddhism, Education and Politics in Burma and Thailand. From the 18th Century to the Present.

v, 272 pp. London: Bloomsbury, 2018. ISBN 978 1 3500 5424 0.

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This book will gain a place among those works making a crucial contribution to the relationship between religious and political power in Theravada Buddhism, because it provides the first systematic survey of monastic education, its curricula and supervision published so far. The book presents its findings in a simple chronological and geographical format: two chapters each deal with Burma/Myanmar and Thailand, distinguishing the seventeenth/eighteenth and the nineteenth/twentieth centuries respectively. The seventeenth century serves as a starting point as it was then that monastic examinations were introduced, possibly for the first time, in both countries, namely the *pathama-pyan* in Myanmar and an early form of what came to be known as *parian* in Thailand. As chapter 2 shows, the strong rulers of Myanmar, who introduced formal monastic exams in the seventeenth (Thalun) and eighteenth (Bodawpaya) centuries did so in response to demographic pressure, needing to find more recruits to fulfil their military ambitions. Thalun ordered the monks to study properly or turn laymen again (pp. 36–7). King Bodawpaya elaborated this system of examination, known henceforth as *pathama-pyan*, by adding a few carrots to the stick through rewards offered to successful candidates (p. 45). He also introduced various degree grades, which required monks to attain knowledge of different kinds of texts according to their standing. Most of all, the monks had to demonstrate that they knew the Vinaya rules, and the king not only removed the monks who failed from the sangha but also the teachers under whom they had studied. This inevitably brought the sangha into conflict with the king – a conflict which outlasted the king. In the mid-nineteenth century, Mindon Min poured oil onto the fire by supporting the fraternity he deemed “purest”, while at the same time the British annexation of Lower Burma restricted his capacity to control the sangha outside his realm. Still, he attempted to regulate the monastic exams again, with the texts he prescribed

for study indicating a move away from canonical texts (the Suttas and Jatakas or grammatical treatises) to auxiliary and summative works (pp. 72–3).

The following two chapters provide the evidence for the corresponding developments in Siam, where the first attempts to reform monastic education came under king Narai (1656–88), but had to be repeated after the Burmese sacked the capital Ayutthaya in 1767. Rama I, who came to the throne in 1782, proclaimed the ten laws as part of his attempt to restore the Thai kingdom. The king provided the monks with a code of conduct and also kept a register of those who had entered the sangha. This royal intervention paved the way for Rama II's introduction of the exam system known as the *parian*, which created nine "passages" (*prayog*) that monks could undergo successively. However, the *sangharaja*, whose position this king also had also re-established, played a crucial role in the swift modification of the *parian* exams, which brought the initial nine levels or grades down to three. Royal supervision further increased under king Chulalongkorn (1868–1910), who appointed his half-brother Wachirayan to oversee the national education system, including monastic education. This reform culminated in the founding of two new monastic colleges, one under the tutelage of the Dhammayut fraternity (which had been instituted by Chulalongkorn's father Mongkut to drive monastic reform), the other affiliated to the Mahanikaya. Parallel to this, a system of primary education for regional schools was rolled out, which relied heavily on local monks and monasteries. Besides using Thai as a medium of instruction (and hence spreading the national language), the syllabus required some basic forms of secular education; something the village monks occasionally struggled to deliver. Whilst this reform improved the situation on the level of primary schools, monks residing outside the capital Bangkok still had restricted educational opportunities, an issue that was finally addressed in 1911 when the monastic curriculum was revised again (p. 149).

Judging by the number of pages the author has attributed to the subject, the early development of royal interventionism in monastic education forms the core of Dhammasami's investigation. Still, the remaining chapter, in which the author traces the developments until the twentieth century, provides further interesting information. The challenge posed by the advent of Western secular education in both countries (though obviously more so in Burma), which resulted in a decreasing number of monks sitting (let alone passing) the various exams they were supposed to take, was addressed differently in the two countries, forcing the governing bodies to decide between an idealistic and a pragmatic approach. This refers to the difficulty of establishing an education system which involved monks and monasteries, whose foremost purpose of acquiring knowledge would have been directed towards a non-worldly aim (i.e. achieving *nibban*), while they were given the duty to equip young people with skills and competences that would enable them to navigate in the modern world. The U Nu government of independent Burma selected and supported certain monasteries across the country to increase their outreach, giving them a free hand in choosing the subjects they taught. Ne Win tried to return to the former tradition of all schools having to teach secular subjects, but found few monastic schools willing to oblige as he also abolished the state subsidies. Comparable attempts were made in Thailand. As secularization and Westernization progressed, monks in both countries began to recognize that their inherited approach to education became less and less attractive to students. At the same time, new institutions of higher education – or Buddhist universities – were established, which offered academic degrees to monks in subjects such as education, Buddhist studies, anthropology, and humanities – without, however, caring about the career prospects of their graduates. The somewhat sad consequence of this development was that those institutions tended to become

breeding grounds for disgruntled young men, while at the same time they could not prevent the decline in Buddhist and Pali studies, as evidenced by poor examination results in these areas.

Dhammasami's study breaks new ground by investigating systematically Buddhist monastic learning and its curricula over several centuries and in two Buddhist countries. As the author shows, this topic was not an internal affair of the sangha alone but a crucial element of its complex and sometimes fraught relationship with kings or secular authorities more generally. His investigation into the forms, motives and results of royal interference in monastic learning provides a well-documented addition to the debate concerning the sangha-state affairs, which is usually focussed on the issue of "purity" and "purification" of the sangha and the canon.

Tilman Frasch

Manchester Metropolitan University

AFRICA

ALESSANDRO BAUSI (ed.):

150 Years after Dillmann's Lexicon: Perspectives and Challenges of Gə'əz Studies.

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The book under consideration is a collection of eleven papers that were all but one presented at the conference *150 Years after Dillmann's Lexicon: Perspectives and Challenges of Gə'əz Lexicography* at the University of Hamburg in October 2015, during the initial phase of the research project *TraCES: From Translation to Creation: Changes in Ethiopic Style and Lexicon from Late Antiquity to the Middle Ages*. The TraCES project has as its objective the creation of both an annotated digital corpus of Ethiopic texts and a digital lexicon of Gə'əz interlinked with the corpus. This is a promising undertaking, considering that digital, annotated resources will not only facilitate the search for specific attestations of words and word forms in texts from different eras, but will also allow for quantitative research of linguistic phenomena.

The core part of the present book consists of a number of papers dedicated to specific aspects of the TraCES project. Eugenia Sokolinski ("The TraCES project and Gə'əz studies") describes the work plan of the project. One major challenge addressed in this plan is that most Gə'əz texts are typically not readily available in a digital, Unicode-encoded format; therefore preprocessing is necessary. Printed texts are digitized using OCR (Optical Character Recognition) software and manually post-corrected. Digital texts available in outdated encoding are transformed to Unicode data by use of macros. A text is then automatically indexed and transliterated, after which it is manually tokenized, lemmatized and annotated using the GeTa annotation tool, which was specifically developed for the project.

The GeTa annotation tool is described in more detail by Cristina Vertan ("Bringing Gə'əz into the digital era"). It has been designed for manual annotation, yet allows semi-automation in the sense that batch annotation of multiple tokens is