Katarzyna Marciniak. *Studia nad Mahāvastu: sanskryckim tekstem buddyjskiej szkoły mahasanghików-lokottarawadinów = Studies on the Mahāvastu – the Sanskrit text of the Buddhist school of the Mahāsāṃghika-Lokottaravāda*. (Volume 4 of Studia Buddhica, Research Centre of Buddhist Studies, Faculty of Oriental Studies, University of Warsaw). Warsaw: 2014, 306 pp., ISBN 9788393628056. Price?

Affiliation of Marciniak.

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Studies on the Mahāvastu – the Sanskrit text of the Buddhist school of the Mahāsāṃghika-Lokottaravāda (original title: *Studia nad Mahāvastu sanskryckim tekstem buddyjskiej szkoły mahasahgików-lokottarawadinów*) by Katarzyna Marciniak is a welcome publication in the field of Indian Buddhism, Linguistics and Manuscriptology. This book is a reviewed version of her PhD dissertation on *Mahāvastu* published in the Studia Buddhica 4 series 2014 of the Research Centre of Buddhist Studies, Faculty of Oriental Studies, University of Warsaw. The resulted work is extensive, original and critical as it presents an important study of the fundamental text of the Buddhist tradition of the Mahāsāṃghika-Lokottaravāda.

Mahāvastu's text was compiled from around the 1st century B.C.E./C.E. till the 5th/6th century CE and became included in the *Vinaya Pitaka* (Pali; English: *The Basket of the Discipline*). Expectedly, throughout the process of composition, transmission and transcription, it got enriched with new elements – becoming more diverse and heterogeneous than its original version. Marciniak sheds new light on *Mahāvastu*'s evolvement and supports her findings by the valuable, previously unreachable materials, i.e., the manuscripts accessed through the *Nepal-German Manuscript Preservation Project*. Marciniak's research activity is outstanding – not only did she perform at several academic institutions in Europe (based in Poland, France, UK and Germany), but also, she consulted and gathered the study materials from India, Nepal and Japan. Her diligent work is attested by the amount of descriptions of the manuscripts she accessed, including their selected photographical documentation included in appendix II.

Out of the previous works on *Mahāvastu*, the extremely influential Emile Senart's first edition of this text (1882-1897) was based on the six complete manuscripts (A, B, C, L, M, N) available in Europe back then. The earliest paper copy of the *Mahāvastu* manuscript used in Senart's edition (MS B) dates back to 1800 A.D. and was the base for all existent *Mahāvastu* translations, editions and linguistic studies. Significantly, thanks to the Nepal-German Manuscript Preservation Project (from 2002 Nepalese-German Manuscript Cataloguing Project; hereafter, NGMCP) the other well-preserved manuscripts of *Mahāvastu* became

available. As indicated by Marciniak, the oldest Sa manuscript composed on palm-leaves in 12th c. was the base for its succeeding copies. She points out that "there is a gap of approximately six centuries separating the oldest preserved palm-leaf manuscripts SA (ca. 12th c.) and the earliest paper copy (MS B, 1800 A.D.) used by Senart in his edition of the *Mahāvastu*". The oldest available palm-leaf manuscript provides novel information about the content and language of the text as well as base for the anew analysis of the linguistic phenomenon called "Buddhist Hybrid Sanskrit".

Taking these factors into account, in her book Marciniak aims to examine "the language of the *Mahāvastu* as attested in the oldest preserved palm-leaf manuscript Sa" and investigates "to what extent does Senart's edition reflect the language of the *Mahāvastu*" (Marciniak 2014: 348). She exposes some of the linguistic misinterpretations, misconceptions which mostly resulted by the errors committed by the scribers in the process of copying. Moreover, Marciniak reflects on many layers of the subject, of which, as she points out, some are of the preliminary character and will be investigated and re-examined in her future research:

1. a systematic and thorough analysis of all the extant manuscripts of the *Mahāvastu*, with a particular focus on the oldest preserved palm-leaf manuscript Sa;
2. a paleographical analysis provided with the tables of the *bhujimol* script;
3. an outline of the relation of all the manuscripts;
4. a reconstruction of a family tree of manuscripts (to determine which of the manuscripts are of major and lesser importance);
5. general remarks on the language of the manuscript Sa with references to other works ascribed to the Lokottaravādins;
6. an annotated edition of three chapters of Sa manuscript, i.e. *Padumāvatīye parikalpaḥ, Padumāvatīye jātakaṃ, Padumāvatīye pūrvayogaṃ,* with a grammatical commentary;
7. a comparison of the Padumāvatī story in *Mahāvastu* with the versions in Kṣemendra's *Bodhisattvāvadānakalpalatā* and in *Padmāvatī-avadāna* in manuscripts from Gilgit.

The book is divided into four main parts: Introduction (pp. 9-20); Part I. *Mahāvastu* manuscripts (pp. 21-147); Part II. Buddhist Sanskrit. Chosen issues (pp. 149-199); Part III. Padumāvatī story (pp. 201-256).

In the introductory part (pp. 9-13) she familiarizes the reader with the *Mahāvastu*'s text, its existing manuscripts, and its previous studies. She emphasizes that *Mahāvastu* is a valuable opus for anyone genuinely interested in the area of Buddhism and Sanskrit linguistics. More notably, it is the one amidst the four fundamental works of the distinct Buddhist school of Mahāsāṃghika-Lokottaravāda which got preserved (i.e., *Abhisamācārika-Dharma, Bhikṣunī-Vinaya and Prātimokṣasūtra*). Moreover, the usage of the unique language hybrid appearing in the *Mahāvastu*, termed in the groundbreaking work of Edgerton (1953) as the "Buddhist Hybrid Sanskrit", is attributed by the scholars precisely to this tradition[1].
Next, Marciniak presents an overview of manuscriptological and paleographical characteristics in the subsection entitled *Some elements of manuscriptology* (pp. 15-20) with the aim of introducing the vocabulary used throughout her book. This section is divided further into:

1. Preliminary remarks (§1);
2. Writing materials (palm-leaves (§2.1), paper (§2.2));
3. Scribes and techniques of manuscripts' copying (§3);
4. Mistakes of scribes (§4).

[1]A more recent publication in this topic is: Oguibénine, Boris, *A Descriptive Grammar of Buddhist Sanskrit - The Language of the Textual Tradition of the Mahāsāṃghika-Lokottaravādins*, Journal of Indo-European Studies Monograph Series, No 64, Institute of the Study of Man, Washington DC, 2016.

In general, the introductory remarks are very informative and of use to readers not too familiar with the elements of manuscriptology.

Part I. entitled "*Mahāvastu* manuscripts" is divided into 4 subchapters. Chapter 1 (pp. 23-38) is dedicated to the aforementioned palm-leaf manuscript Sa. Marciniak gives its thorough analysis starting with the description found in the NGMCP catalogue, noticing that little information can be found in the colophon. This chapter, being very scrupulous regarding the content, has a confusing structure: the subsections are introduced by '§' and a number, and although a few sections are named, the vast majority is not. Giving titles to all the subsections would make the reading easier to follow. This remark is strictly editorial and does not discredit the value of the information conveyed.

In §1.2. Marciniak deliberates on the titles of the *Mahāvastu*'s chapters, and reconsiders the occurrence of the part *Padumāvatīye jātakaṃ* in solely one manuscript, i.e., the manuscript Sa. Surprisingly, this part is not included in other manuscripts (starting from its direct copy by Jayamuni: the manuscript Na dated for 1657 A.D.) known to Senart and, in consequence, got omitted by him. Further, she compares Senart's *Mahāvastu* edition with the form of the text preserved in the Sa manuscript, which prompts her to criticize Senart's emendations which lack consequence (p.28) and identifying other missing text parts' in his work. Next (§1.3.), she introduces the scribe's mistakes in the Sa manuscript and specifies the approximate date of creation of the Sa manuscript by using paleographical hints (§1.4.). She analyzes the similarities of some writing characters/letters attested in the manuscript Sa and other Nepalese manuscripts dated 11th, 12th, 13th and 14th c. A.D, concluding that this analysis suggests that the Sa manuscript was written somewhere in the 11th or early 12th c.
In §1.5. Marciniak provides a thorough analysis of the writing system of the Sa manuscript. She relies on Yuyama (2001), who maintains that the text was composed in old-Nepalese writing system called *bhujimol* (*bhujinmol*, *bhijṃmol*, *makṣimuṇḍa*) which represents the so-called "hooked style". She adopts Bendall's estimates (1883), according to which this distinctive writing style developed in the 12th century in Nepal and in the 13th CE was quite broadly used in this region, disappearing in the end of 15th/beginning of the 16th CE. Marciniak (2014: 38) sums up the gathered information: "Taking into consideration all of the above data, i.e., the forms of the particular characters, the development of the hooked style and the features common with the old-Bengali script, I think that we can safely date our manuscript Sa for the 12th century".
Chapter 2 entitled *Paleographic description of the Sa manuscript* offers a detailed paleographic description of the of the Sa manuscript. We learn that it was written on the Talipot palm-leaves (*śrītāla*, *Corypha umbraculifera*) and consists of 427 folios, where each folio consists of six text lines – with some exceptions discussed on p.39 – divided into three columns. The author further analyses the characters of the script as attested in the manuscript Sa and some of their varieties. She introduces a table of the basic characters of *bhujimol* script as well as some chosen ligatures. It is a rather short chapter, intended by the author to be strictly demonstrative.

Chapter 3 is designed to acquaintance the readers with *Mahāvastu*'s manuscripts in a paper form. In section §3.1. 'preliminary remarks' Marciniak discusses earlier works on *Mahāvastu* manuscripts. She mentions Senart's three volume edition (1882-1890-1897) based on A, B, C, L, M, N manuscripts and explains their naming. She expresses some concerns about Senart's extensive work: one should allude to it with caution as it is not critically edited and it is based only on the latter manuscripts (from which the oldest Ms B comes from 1800 A.D.). Moreover, his usage of the manuscripts was partial: all six of them, namely, A, B, C, L, M, N, were used

solely in the first volume of his work (where he analyses and provides lessons from them), however the second volume is based only on B and C and the third one on B and M. She remarks: "completely unintelligible is the fact that manuscript L, only 13 years later than B, and in my opinion, much more interesting than, i.e., manuscripts C or M, is consulted only in the first volume, but completely ignored in the remaining two" (Marciniak 2014: 60). Further, we learn that the oldest known manuscripts of *Mahāvastu* caught partial attention of the scholars only in the 80's, mainly of Gustav Roth (1985) and Ralf-Peter Menkens (1983). Menkens, in his pioneering yet unpublished MA dissertation *Zwei neue Mahāvastu-Handschriften aus Nepal* (1983), analyzed chosen linguistic forms mainly from the first three chapters of the text Sa (E) and Sb (D) and set them aside those found in Senart's edition.
The first attempt to create a list of all of the remaining manuscripts was made only in 2001 by Akira Yuyama in a monograph *The Mahāvastu-Avadāna in Old Palm-Leaf and Paper Manuscripts*. There, one of the chapters is based on a preliminary analysis of Ms Sa, Sb and Sx, yet, as Marciniak points out, his conclusions are based on catalogue descriptions and not on the study of the original manuscripts. Accordingly, subchapter §3.2. provides a chronological description of the preserved *Mahāvastu* manuscripts. Marciniak's analysis focuses on the manuscripts significant to outline the path of copying the manuscripts. As she points out, all of her findings and conclusions are based on her research of the original manuscripts and microfilms conducted in Katmandu (Na, Ks, Kt, microfilms), Kolkata (Ka), Tokyo (Ta, Tb, Tc), Kyoto (Ky, R), London (L), Cambridge (C), Paris (A, B, M, N) and Berlin (microfilms Sb, Sx, Sc). Firstly, she describes Na, Ka and Sb manuscripts which are of utmost importance for this research and, in fact, the oldest. The following sub-chapters present Marciniak's original analyzes of the manuscripts A, B, C, L, M, N known to Senart (§3.3.), the other preserved complete manuscripts Ks, Ky, R, Ta, Kt, Sc, (§3.4.) and the selected uncomplete manuscripts (§3.5.). She remarks that Ky, Kt and R are complete till the *Padumāvatīye parikalpaḥ* chapter, whereas Ta ends in *Yaśodasya śreṣthiputrasya vastuṃ*. Lastly, she describes fragmentary manuscripts Ak, Tb, Tc, C 18/4, H380/6, D 75/39 and D 64/6.

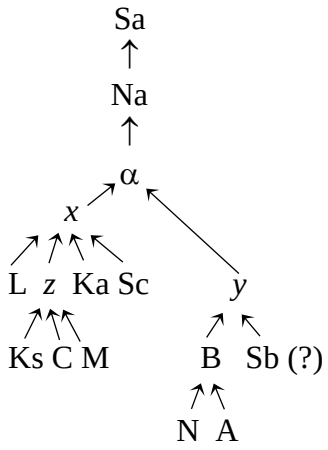
The whole chapter 3 yields new results about *Mahāvastu*' pattern of copying the manuscripts. Marciniak describes their content and estimates dating based on the analysis of the differences in preambles, colophons and scripts. Additionally, she enumerates and compares the chapters' titles. Furthermore, she points out some differences with regard to the content of the copies. Without doubt it is a meticulous work, however, it makes the reader wonder about the need of these descriptions and why the titles overview is provided for only the chosen ones. The next chapter answers these concerns, which could be avoided by chapters' summary and a linking paragraph with the succeeding chapter 4, in which Marciniak outlines the relations between the preserved *Mahāvastu* manuscripts.

In the introductory subchapter 4.1. Marciniak presents the research method used to outline the relations of *Mahāvastu* manuscripts, which is a stemma theory proposed by Paul Maas in *Die Textkritik* (1927). The idea behind is to create a stemma and mechanically use it in a process of reconstructing a certain archetype of a text - based on the common relations between the preserved attestations. This process involves an analysis of significant mistakes (*errores significativi*) made by the scribes, which allows for determining the form of the original text (*constitutio textus*). She specifies the material selected for the stemma construction, i.e., the first and the last folia, and the chapters entitled *Padumāvatīye parikalpaḥ, Padumāvatīye jātakaṃ, Padumāvatīye pūrvayogaṃ*, as well as the preserved titles' forms.
In the subchapter 4.2. Marciniak constructs the stemma in the multistageous manner:

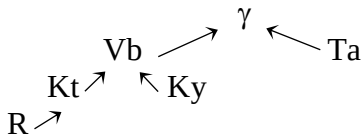
1. Sa, Na, Ka, Sb (being the oldest) constitute the base;

2. A, B, C, L, M, N (used by Senart) are added to the base;
3. Ky, Kt, R are compared with the previous section;
4. Ta;
5. Ks, Sc.

Whenever the construction of stemma is impossible, she suggests the probable paths of the text being copied. The proposed final schema looks as follows:



And the subrelation:



As Marciniak points out, this chapter is of preliminary findings, hypothetical and selective due to the vast amount of the newly discovered material, which requires future examination.

This chapter is proficiently carried out and the remarks are mainly editorial. The subsections of 4.2.1. if given titles would make them easier to follow. Most of the tables in the book are not numbered or named with the exemption of the appendix 1, where chosen chapters' names of *Mahāvastu* are numbered and named. In 4.2.1.1. one table shows omissions and variants introduced on the Na manuscript stage, which actually represents not only Sa and Na manuscripts but also the other manuscripts (p.109). Besides, in footnote 179 we read that the rest of the tables illustrating the subject of the chapter can be found in the author's PhD dissertation archived by the Faculty of Oriental Studies, University of Warsaw. It is unfortune that these tables were not incorporated as an appendix for the benefit of highly involved and specialized readers.

The highlighted prospects of further investigations lead to Part II, which is the core of Marciniak's thesis, where she re-examines the linguistic aspects of the phenomenon called the Buddhist Hybrid Sanskrit. She starts this part by providing a general information on the language of the Mahāsāṃghika-Lokottaravāda tradition called Buddhist Sanskrit (also known as: Hybrid Buddhist Sanskrit, Mixed Sanskrit or *gāthā* dialect) considered by some scholars as an "intermediate dialect", i.e., the language in the transitional state from Prakrit to Sanskrit. This statement is rather controversial and it is a pity that Marciniak did not elaborate on this

further. Edgerton, the author of the famous two volume work *Buddhist Hybrid Sanskrit Grammar and Dictionary* (hereafter, BHSGD, 1953) in his later article (1956: 134) characterizes the language thus:

"A different and a very curious course was adopted by one group of Buddhists. Instead of completely giving up the literary use of vernaculars, they took an old Middle Indic dialect (its original locale is unknown to us) in which Buddhist texts existed, and partially Sanskritized it, but so imperfectly that the underlying Middle Indic still showed through the half-veneer of Sanskrit. Thus, arose what I have called Buddhist Hybrid Sanskrit (it could have been called, perhaps, Hybrid Middle Indic), a strange language in which for centuries most North Indian Buddhist texts (so far as we know them) were composed. It has often been described as a corrupt or bad Sanskrit, but this distorts the truth. **It is a blend of Middle Indic with Sanskrit, but its basis, or substratum, is Middle Indic**; the Sanskrit features are secondarily and superficially laid on.
To be sure, as time went on, this Sankritizing process was carried further and further. In the oldest texts preserved to us, notably the *Mahāvastu*, Middle Indic or hybridized phonology and grammatical forms are still very abundant, though genuine Sanskrit forms are perhaps equally so. […]"[2]

Marciniak (p. 151 ft. 204) quotes Roth's reference (1970) to Bu-ston Rin-chen-grub-pa (also called Budon Rinpoche), the 14th century author of *The History of Buddhism in India and Tibet* [transl. by E. Obermiller, not: Oldenberg], who first pointed out that "according to some, the language of Mahāsāṃghika was the intermediate dialect". Roth interprets being "intermediate" as in the "transitional state from Prakrit to Sanskrit". On the contrary, another scholar quoted by Marciniak, i.e., Boris Oguibénine in his most recent book *A Descriptive Grammar of Buddhist Sanskrit* (2016) points out that Edgerton's work allows only a limited space to the phonetics. Based on his analysis of the phonetic evidence of all available texts of the Mahāsāṃghika-Lokottoravādins, he emphasizes the fact that Buddhist Sanskrit "undoubtedly bears the marks of Middle Indian influence, mostly of Pāli. However, as widely recognized, this language is not identical with Pāli or any other Middle Indian dialect (…) this language **does not owe its shape to either Middle Indian dialect**, but is a **language on its own**, with its own peculiar structural constraints and features".[3] We suspect that Marciniak would agree with Oguibénine's point, therefore her original addition to the discussion of this issue would be much appreciated. As she remarks (p.153), her comparison of the Senart's edition with the text attested in the manuscript Sa shows that the interpretation of the Buddhist Sanskrit as a 'hybrid' resulted from the unjustified juxtaposition of the 1) forms attested in the manuscripts dated for 12th century with 2) the forms preserved in the manuscripts from the 19th century. Even if the comparison indicates the changes that the original form underwent, it does not accurately depict the form of the authentic language.

Marciniak displays some linguistic phenomena of Buddhist Sanskrit to alert fellow researchers, who should stop basing their research solely on Senart's edition and, instead, turn to the oldest preserved manuscripts. She criticizes already mentioned Edgerton's BHSGD, which based on Senart's edition does not include certain forms attested in the available by now manuscripts. This is the foremost reason why the language presented by Edgerton is partially deformed and does not reflect some of language characteristics in its form of the 12th c., i.e. the time of the

[2] A good summary of Edgerton's views is provided by: Thomas Damsteegt (1978: 239-242) in: *Epigraphical Hybrid Sanskrit: Its Rise, Spread, Characteristics and Relationship to Buddhist Hybrid Sanskrit*, Leiden: E. J. Brill. Emphasis ours.
[3] Emphasis ours.

other oldest Mahāsāṃghika-Lokottaravāda school's manuscripts: *Prātimokṣa-sūtra, Bhikṣuṇī-Vinaya* or *Abhisamācārikā Dharmāḥ*. Scholars who worked on Mahāsāṃghika-Lokottaravāda school's manuscripts usually compare the language attested in these manuscripts to the language of *Mahāvastu* – they tend to inattentively compare it with the language described by Senart (based on 19th century manuscripts). Marciniak proves that in many cases it is absolutely of the mark, since the forms attested in 12th c. manuscripts are very often the same or at least closer to those attested in Sa *Mahāvastu* manuscript and not to those from 19th c. She refers to another work on *Mahāvastu* language: *Mahāvastu-Avadāna*. *Word Index and Reverse Word Index* by Fauré, Oguibénine, Yamazaki, Ousaka (2009), which was again based on Senart's edition. As a result, the variants attested in the book are the same as those proposed by Senart and do not depict the authentic Buddhist Sanskrit language.

This elaborate critique is a departure point to reveal the central focus of her analyses, i.e., the linguistic phenomena which have entirely or partially different forms in Sa manuscript as compared to Senart's edition as well as the forms appearing in a totally different number in both texts.

The subchapter 5.1. is intended to present a systematic overview of the above-mentioned chosen forms and phenomena based on Sa manuscript' analysis. Marciniak enlists the central observations with regards to Buddhist Sanskrit. The base for this analysis is the Sa manuscript, which was completely transliterated by the author in reference to Senart's edition. Supplementary works, which she takes into account are: *Bhikṣuṇī-Vinaya* (Roth: 1970); *Abhisamācārikā Dharmāḥ* (Karashima, von Hinüber: 2012); *Prātimokṣasūtraṃ* (Tatia: 1976); *Buddhist Hybrid Sanskrit Grammar and Dictionary* (Edgerton: 1953); *Pāli Literature and Language* (Geiger: 1943); *Grammar of the Prākrit Languages* (Pischel: 1981); *Das ältere Mittelindisch im Überblick* (von Hinüber: 1986); *The Language of the Buddhist Sanskrit Texts* (Brough (1954)); *Some Features of the Language of the Saddharmapuṇḍarīkasūtra* (Karashima: 2001); *Some Features of the Language of the Kāśyapaparivarta* (Karashima: 2002a); *Miscellaneous notes on Middle Indic Words* (Karashima: 2002b); *Particular Features of the Language of the Ārya-Mahāsāṃghika-Lokottaravādins and their Importance for Early Buddhist Tradition* (Roth: 1985).

We must admit that her remarkable study is incredibly detailed when it comes to all differences in endings and forms, as she goes through: phonological differences; numerals; pronouns; declination of nouns; differences in gender; cases; number and person and verbs including samples of writing system (ligatures). What might have been perfected is the structure: the analysis mostly ends in listing the different forms and only at times it is accompanied by the novel conclusions or arguments against the unwarranted emendations or the interpretations of other scholars. It would be advantageous to include an introduction to the language, supplemented by additional information about its phonology and morphosyntax, followed by the introduction of the specific topic and elucidations of the analyzed in the subchapters parts. Offering the chapter-subdivisions would make it easier for the reader to follow author's train of thought or to jump to the parts she or he is particularly interested in.

Multiple references to the works of other scholars are of undeniable significance and of added didactic value, nevertheless they might disturb the reader to appreciate Marciniak's novel contribution. Another remark is her omission of an important study by Dschi, Hiān-lin [Shiann-lin Jih], *Die Konjugation des finiten Verbums in den Gāthās des Mahāvastu*; [(PhD Dissertation, 1941), Göttingen, v. 6. Sept. 1941] and references to this work in *Münchener*

Studien zur Sprachwissenschaft by Hermann Berger (1957: 109-112) and Bernhard Rosenkranz (1957: 45-47).[4]

The final part III, which is chapter 6, comprises the study of Mahāvastu's *Padumāvatī* story. In the part 6.1. Marciniak presents preliminary information about the story and its possible origins, pointing out that the motive of *Padumāvatī* as one of previous incarnations of Jaśodhra was not as popular as in other jātakas – the tales concerning the previous births of Buddha (in human and animal form). Besides its inclusion in Mahāvastu, this theme can only be found in Kṣemendra's *Bodhisattvāvadānakalpalatā* dated for 1052 CE. The reader gets reminded of Marciniak's statement in the first part of the book, that the main core of the *Mahāvastu* consisting of the legendary biography of Buddha (full of *avadāna*s, *jātaka*s, *sūtra*s, *vyākaraṇa*s, *pūrvayogaṃs*) remained intact.[5]

Marcinak compares parts of the story with the other texts on *Padmāvāti* and notices that the chapter *Padumāvatīye jātkaṃ* occurs only in the Mahāvastu's oldest manuscript Sa. Trying to find a functional explanation why the chapter was not included in the other manuscripts, she indicates that the language of the jātaka is "overwhelmingly corrupted" as its form differs from the rest of the text: the language is more irregular, incoherent and marked with prakritizms. She proposes that this fact and the partial resemblance with the previous chapter (*Padumāvatīye parikalpaḥ*) might have triggered the scribe Jayamuni to remove it from the text. Next, she lists the examples of the fragments which got left out by Jayamuni and his successors. This part is slightly problematic due to a few reasons. First of all, it is not obvious which parts of the manuscript Sa are the mentioned left-outs. Second of all, Marciniak remarks that the left-out fragments are in bold, but there is no counter-example from the manuscript Na (or other preserved manuscripts) to visualize the other text. Another aspect, which makes it hard to follow, is the lack of translation which would be suitable here, as the aim for listing these examples was to demonstrate the character of the left-out fragments. The reader who is not a part of a specialized audience might miss this certain point.

In subchapter 6.2. Marciniak provides a translation of three Mahāvastu chapters: *Padumāvatīye parikalpaḥ*, *Padumāvatīye jātkaṃ*, *Padumāvatīye pūrvayogaṃ* attested in Sa manuscript. She delivers insightful grammatical comments and remarks concerning the translated text. Her aim here is to specify Buddhist Sanskrit language peculiarities and indicate the differences in the forms attested in manuscript Sa and forms in Senart's edition. The commentary is really interesting and thorough; although, the author could have included the original text already here apart from its Polish translation for easier comparison and reading. Regardless of that, the original text along with variants from other manuscripts are included as Appendix III – which is a vast and very impressive work. Which brings us to the final remark – the suggestion of translating Marciniak's resourceful book into English, as the novel research results based on her individual findings would be of interest within international community of readers drawn to the topic of the Buddhist Sanskrit phenomenon.

[4] We express our gratitude to Ruixuan Chen for pointing out the German scholarship of Mahāvastu.

[5] The formation of *Mahāvastu* with a focus on the topics of the supreme Buddhahood and supramundane teachings was the main topic of the recent publication by Vincent **Tournier** (a revised PhD thesis from 2012) entitled *La formation du Mahāvastu et la mise en place des conceptions relatives à la carrière du bodhisattva*, Ecole française d'Extrême-Orient, 2017. Tournier's monograph (in French) was published three years after Marciniak's book.

QUESTION TO THE EDITOR?

Are all those forms she lists different? Or she gives only examples when they are in fact different? So, for example: under §17 she gives number of attestations in brackets for both Sa and S. ed. (+ a footnote) but then she gives examples when Sa and S. ed. differ – Sa 3*, S. ed. 1* but then she gives 3 examples of Sa *imasmi* and in S. ed. we see *imasmiṃ*. So where is this *imasmi* in S. ed.?

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