

Reviews

KLAUS MYLIUS, *Wörterbuch des kanonischen Jinismus*. (Beiträge zur Kenntnis südasiatischer Sprachen und Literaturen, 13). Wiesbaden: Harrassowitz Verlag, 2005. VII, 203 pages, EUR 49,80. ISBN 3-447-05181-7

In the introduction of his recent *Wörterbuch Ardhamāgadhī-Deutsch* (Wichtrach: Institut für Indologie, 2003, p. 10), the first dictionary of its kind, Klaus Mylius states that he had to resist the temptation to incorporate the entire technical vocabulary of canonical Jinism (Jainism). Although only selected words from a limited number of Jain canonical texts and glossaries of A. Weber, H. Jacobi, E. Leumann, W. Schubring, and others found their way into the book, the dictionary comprises more than 17,500 entries. It has been reviewed by J. Gippert (*Archiv Orientalni* 71, 4 (2003): 595-7), A. Esche (*Asiatische Studien* 57, 4 (2003): 927-29), M. Mayrhofer (*Die Sprache* 43 (2002/3) [2004]: 120-121), K. R. Norman (*Asiatische Studien* 58, 1 (2004): 264-66), and others.

The aims of the author's more modestly sized *Wörterbuch des kanonischen Jinismus* (Dictionary of Canonical Jinism) are not clearly stated. The text offers a selection of Jain technical terms and proper names from the Ardhamāgadhī dictionary, while adding more extensive explanations of their meaning and indicating the sources in which they occur. The book has eight sections. After the preface, and a short introduction, an overview of the forty-five texts of the Mūrtipūjaka Śvetāmbara 'Jaina-canon' is offered in form of an idiosyncratic list which, for no apparent reason, omits three *Uvanga* texts, one of the *Painṇas*, and one of the *Cheyasuttas*, while including two extra-canonical texts (the *Karmagrantha* and the *Paūmacariya*) rather than, for instance, the ancient *Isibhāsiyāim*, whose vocabulary is close to the oldest texts of the canon. Next comes an alphabetical table of abbreviations, which is followed by a rather eccentric 'list of primary literature (editions, translations, studies)' which, for instance, cites Ācārya Sāgarānandasūri's 1915 edition of the Āgamas not under his name, which is missing, but under the name of the place of its publication (Mehasana). The eclectic bibliography of secondary literature does not include titles already listed under 'primary literature'. Many useful references such as Royce Wiles' "The Bibliography of the Svetāmbara Canon" (*Jain Journal* 35, 2 (2000): 53-81; 35, 3 (2001): 104-131) could have been added. The dictionary itself comprises 2,500 keywords with Sanskrit *chāyā* and 'definitions, respectively explanations' (p. 1) in the style of an encyclopaedia. The selected words focus on the 'Jaina dogmatics', 'hagiography' and 'philosophy', but less on 'cosmography' and other areas where 'reality is dominated by phantasy' (p. 2). Because of the 'incompatibility of the available editions' (p. 2) only the names of the

original sources of individual lemmata are given without mentioning specific verse numbers. Occasionally, references to the relevant secondary literature are inserted. A welcome unusual addition is a separate index of the Sanskrit words at the end of the book. The dictionary was obviously collated at great speed and would have benefited from more extensive consultation. In this way the lacunae and minor mistakes could have been limited. The Introduction claims without hesitation that the Śvetāmbara canon of forty-five texts was redacted in 508 CE, though the debated conventional dates are CE 453 or 466 (p. 1). There is also no specific 'school' associated with another cited list of fifty-two canonical texts. Moreover, the use of the word *Jinisten* (p. 1) for the modern word *Jains* (Skt. *Jainas*) sounds somewhat old fashioned. One wonders whether German Jains would recognise themselves if so addressed.

However, these are minor criticisms. Students of Indology and those who study Jainism from the point of view of Anthropology, History or the Study of Religions will welcome this extremely useful and informative dictionary, which is available in paperback. The author has to be congratulated for having accomplished within a short period of time what four generations of distinguished Prakrit scholarship in Germany failed to do. With his two dictionaries he has prepared the ground for a transformation of Jainology in the German-speaking world from an inaccessible 'secret science' of academic elites into a subject which can be easily learned and taught.

Peter Flügel

PAUL DUNDAS, *The Jains. Second Edition*. (Library of Religious Beliefs and Practices). London: Routledge, 2002. XIV, 354 pages, index, US\$ 35.95. ISBN 0-415-26606-8(pbk), 0-145-26605-X (hbk).

At present, only four textbooks in European languages can be recommended unreservedly to any student of Jainism. The oldest and still most comprehensive work is Helmuth von Glasenapp's *Der Jainismus: Eine Indische Erlösungsreligion* (Berlin: Alf Häger Verlag, 1925) which was belatedly translated into English under the title *Jainism. An Indian Religion of Salvation* (Delhi: Motilal Banarsidas, 1999). Although it contains long chapters on the history of Jainism and the Jain scriptures, the presentation of Jain doctrine is synchronic. It is largely based on the *Tatvārthasūtra* of Umāsvāti of the 4th Century CE, the only text which is accepted by most Jains. Yet, sources from all periods are used, under the assumption that the 'essential aspects' of Jain doctrine remained the same through the ages. At the time, Glasenapp's chapters on Jain universal history and hagiography were original contributions. Their principal sources are the works of the Śvetāmbara authors Hemacandra (12th CE) and Vinayavijaya (17th CE), though conscious attempts are made to give equal consideration to Digambara views throughout. The last chapters of the book provide a general depiction of