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kanonischen Jinismus (Beiträge zur Kenntnis
südasiatischer Sprachen und Literaturen 13).
Wiesbaden: Harrassowitz

Agnes Korn

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Book Reviews

Klaus Mylius, *Wörterbuch des kanonischen Jainismus* (Beiträge zur Kenntnis südasiatischer Sprachen und Literaturen 13). Wiesbaden: Harrassowitz 2005. Pp. vii, 203.

The book to be presented here is a dictionary of philosophical concepts, technical terms, and names of persons and places of the Jaina religion, which emerged in India at roughly the same time as Buddhism. Despite its importance for Religious Studies and Indology, Jainism continues to be not especially well researched. With the present book, Klaus Mylius wishes to provide an additional tool for those who are interested in Jainist studies. In doing so, he follows up on his dictionary of *Ardhamāgadhī* (*Wörterbuch Ardhamāgadhī-Deutsch*. Wichtrach: Institut für Indologie 2003), the Middle Indic language of the Jaina canonical scriptures. In a way, this pair of books is parallel to the Sanskrit dictionary (*Wörterbuch Sanskrit-Deutsch*. Leipzig: VEB Verlag Enzyklopädie 1975, various reprints) plus the glossary of ritual terms (*Wörterbuch des altindischen Rituals*. Wichtrach: Institut für Indologie 1995) by the same author.

The present volume is structured as follows: after the table of contents (p. v), the preface (p. vii) and an introduction (pp. 1–2), Mylius offers lists of texts of the Jaina canonical scriptures (p. 3) and of abbreviations of these titles (pp. 4–5), a very useful list of editions and of some special studies of the individual texts (pp. 6–16), and a bibliography of secondary literature (pp. 17–19, some of these with Mylius’s comments) referred to in the entries. At the opposite end of the book, an index of Sanskrit words (pp. 187–203) relates the Sanskrit *chāyās* (see below) to the lemmata of the dictionary.

The actual dictionary (pp. 23–186) contains 2 611 numbered entries; according to Mylius’s note on p. 2, these were chosen on the basis of their importance for Jainist dogma, hagiography, and philosophy, with less emphasis being placed on cosmography etc., as “phantasy dominated reality” in the latter field. For each lemma, the text(s) in which the word occurs is/are quoted with the abbreviations listed on pp. 4–5, which conveniently gives a picture of the strata of texts to which the term belongs. The citation of the lemma is followed by grammatical notes (gender of nouns, which make up the vast majority of entries, and word class for other terms), and occasionally with a note *Myth*, *Phil* or *Lit* (not in the list of abbreviations, but obviously standing for *mythological* and *philosophical term* and for *name of a text / group of texts*, respectively). While it is not quite clear to me why some entries have such a note and most others do not, and whether these notes add to the understanding of the lemma, it might have been useful to have abbreviations like *ON*, *PN*, *GN* referring to names of places, persons and gods, respectively. This would have avoided any doubts that readers might have, for instance, as to whether the gloss for *hārabhadda*, “god reigning over the sea *Hāra*” is meant as an explanation or a translation of the *Ardhamāgadhī* term.

Some points noted in the review of Mylius’s *Ardhamāgadhī* dictionary (*Orientalia Suecana* 53 (2004), pp. 187–190) apply to the present book as well: the phoneme inventory, which also serves to show the sequence of letters followed in the dictionary, is not quite happily labeled “*Ardhamāgadhī* alphabet” (p. 21) (and it includes the nasals *ṇ* and *ṅ*, which are not used in the book); the privative prefix *a(ṇ)-* is the only affix that is separated from the rest of the word by

a hyphen. The Sanskrit *chāyā* (the Old Indic word corresponding to the Ardhamāgadhī one) that Mylius quotes for every lemma is surely interesting, but maybe also somewhat confusing for readers, since the relationship to the Middle Indic word may be of entirely differing kinds, viz. regular Old Indic predecessor with similar or dissimilar meaning (e.g. *heu* “cause; proof, reason” vs. Old Indic *hetu-*; *puvva* (term for a group of scriptures) vs. *pūrva-* “first”), Old Indic borrowings (e.g. *hetu-*), including also words that morphologically do not correspond to each other (e.g. *solasama* “sixteenth (also name of a fasting exercise)” is related to Old Indic *ṣoḍaśa-* “sixteen”). Unlike in the Ardhamāgadhī dictionary, attested *chāyās* are not differentiated from reconstructed ones. Moreover, readers of the present book may quite well wonder whether an Old Indic term is used for a (the same?) philosophical concept as is the Middle Indic one; this is clearly the case in some instances, but not necessarily in all others. Indeed, those who study the scriptures themselves will need to use a dictionary anyway, and all lemmata of the present book indeed appear to also figure in Mylius’s Ardhamāgadhī dictionary.

It seems that a certain finalizing touch might yet have been applied to address the issue that the entries are not quite convincingly consistent (see also above for abbreviations like *Myth*), some offering ample information while others are rather concise (mostly with the information also found in the Ardhamāgadhī dictionary): for instance, many personal names are given only with a gloss (of the style *tiaṃkara* “name of a monk”), with or without literal translation of the name before or after the gloss (e.g. *paṃkappabhā*: name of the fourth hell (“mud”), *caṃdī* [no. 973, somewhat misplaced] “angry woman”, epithet for Śiva’s wife). At the other end of the scale, there is e.g. a long entry for *paesi* (name of a king) complete with commented advice where to go for further information. A parallel situation applies to other entries (cf., for instance, the names of divine residences, e.g. *caṃdavaṇṇa* and *caṃdasimṅga* being merely glossed as such, while *pala*, *palamba*, *pāṇata* etc. come with additional explanations).

The generous layout makes reading the book pleasantly easy, although more use of typographical variation (e.g. for Jainist terms quoted in the glosses and for comments in the bibliographical lists), would have made it even more so. Cross-references and the like prove to be conscientiously reliable, although readers would surely have profited from a few more of these in cases that are referred to in the text of the entries in a form different from that of the lemma itself: for instance, the central concept of *tithaṃkara* “maker of a passage; term for a group of holy men” is quoted in the Old Indic form *tīrthaṃkara* in the explanations of the names of the holy men themselves; *jakkha* “member of a class of deities; demon” is only to be found as *yakkha* in the text of the entries.

Notwithstanding the notes above, the present book is interesting to browse, and is surely a welcome tool for Jainist studies. As Mylius notes in the preface, much remains to be done in Jainist research, and a comprehensive lexicon of Jainist philosophical terms is an urgent desideratum.

Agnes Korn, Frankfurt am Main

Linguistic Convergence and Areal Diffusion. Case Studies from Iranian, Semitic and Turkic. Ed. by Éva Ágnes Csató, Bo Isaksson and Carina Jahani London, New York: RoutledgeCurzon 2005. Pp. ix, 373.

The work under discussion presents the papers of a conference on language contact held in Uppsala in 2001; it contains five articles in the section on Iranian languages and dialects,