

Jain Studies in Honour of Jozef Deleu
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Preface

When Professor Deleu's former students expressed the wish to prepare a Felicitation Volume in his honour, we all readily agreed as we were glad to show our appreciation of the important work which Prof. Deleu has achieved in his unobtrusive way.

His pupils will below recall how stimulating his lessons in all fields of Indology have been and how the general public also was able to benefit from his writings. Those who have had the privilege of meeting this unassuming colleague, as we did when he accepted the invitation to attend the International symposium on Jaina canonical and narrative literature in Strasbourg (16-19 June 1981), have been impressed by the part he took in the discussions, his many relevant remarks on many subjects and his generosity. Some words should therefore be said concerning the debt which Jain studies, and philological research in particular, owe to Jozef Deleu.

In this field he first became known for his work on the literary genre called *prabandha* which flourished in Jain circles during the Middle Ages. Though his dissertation (in Dutch) on *Rājaśekhara's Prabandhakośa* is not easily accessible, the main points of his research on two aspects of the *prabandhas* have gained a large audience, viz. his observations on 1) the language (especially the vocabulary) of these compositions, and 2) the "intricate interrelation of these texts". He succeeded in calling attention to the importance of the *prabandhas* "as (semi-)historiographic writings" and to the need for further research on the literary features of this genre. Although for nearly a century almost no attention had been paid to such texts, recently they have more than once been used as important documents. In this field J. Deleu can be seen as a forerunner.

Meanwhile J. Deleu had the privilege to study in the Seminar für Kultur und Geschichte Indiens an der Universität Hamburg, where he attended Ludwig Alsdorf's "most enlightening lectures on Jaina Prakrit". What is more he was fortunate enough to be able to work with the eminent specialist on Jain canonical literature, Walther Schubring, with whom he soon became

closely connected, especially in connection with their joint *Studien zum Mahānīśiha. Kapitel 1-5*. Deleu, who was in charge of chapters 1-3, soon prepared a critical edition of this portion of the text (on the base of eight manuscripts and a commentary) as well as an English translation followed by critical notes and a glossary. The edition is preceded by an Introduction presenting the main linguistic and metrical characteristics of this peculiar text (1963). — I still remember how Schubring expressed his appreciation of J. Deleu's competence and his affection for this gifted scholar and his fine personality. Hence it was a great pleasure for Schubring when, on 15 February 1964, he was awarded the Doctorate Honoris Causa of the Rijksuniversiteit te Gent, and on this occasion was the guest of the Deleu family.

It was therefore natural to entrust J. Deleu with the task of publishing Schubring's posthumous edition of the *Nāyadhammakahāo*, which appeared in 1978, after Deleu's study of *Uvargas 8-12* of the Jain Canon (1969, in Dutch) and his very useful contribution to the *Wörterbuch der Mythologie*, on "Die Mythologie des Jinismus" (1978).

Nevertheless, Jozef Deleu's masterpiece is his book *Viyāhapannatti (Bhagavaī). The fifth Anga of the Jaina Canon*. Introduction, Critical Analysis, Commentary & Indexes. It followed and developed one of Schubring's suggestions, and was published in 1970, about a year after Schubring (who had eagerly read the manuscript) had passed away. It is edited "in memory of Prof. em. Dr. Dr. h.c. WALTHER SCHUBRING", and can be considered to be a fine work of the Schubring Jainological school. The importance of the *Viyāhapannatti* had never been underestimated. Schubring himself, as Deleu remarks, not only "devoted a few excellent pages to it" in his *Worte Mahāvīras*, but also quoted this treatise more frequently than any other in his *Lehre der Jainas*. No one, however, had spared enough time to deal systematically and completely with this "monumental text" which, "in fact, presents itself as a kind of bewildering omnium gatherum of episodes, discussions, expositions, detached statements, calculations, references and quotations". Following the text scrupulously, J. Deleu gives a *critical* and intelligible account of its contents; moreover, in an elaborate introduction he

also sheds light on questions relating to the composition of the text; he further adds valuable indexes (of the proper names and technical terms occurring in the treatise). The careful and clear typographical setting is also helpful. Although, in the Preface, J. Deleu states that “the first aim of studies in the Jaina Canon should be the critical edition of its texts”, his own critical “preliminary stock-taking” of the contents of the *Viyāhapannatti* will, in all probability, for long remain a most welcome substitute for the Prākṛit text. It has already proved to be an indispensable tool and has prompted a number of studies and debates concerning the fifth Anga. J. Deleu himself, in *Indologica Taurinensia* 14 (1988-89, p. 169-179) added “A further inquiry into the nucleus of the *Viyāhapannatti*”. For this fundamental book alone—but we owe him much more—Jozef Deleu deserves the warm thanks of all who for any reason are interested in Jain studies.

Colette Caillat
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Jainology in Western Publications II*

Colette Caillat

1. When he completed his *Grammatik der Prākṛit-Sprachen* nearly a century ago, R. PISCHEL had had access to most of the Jain Śvetāmbara canonical scriptures in ArdhaMāgadhī (and Jain Māhārāṣṭrī), to some post-canonical literature in JM, to a very few specimens in “Jaina Śaurasenī” [=JŚ] and to practically no Jain documents in Apabhraṃśa.

2. As far as Ap is concerned, whereas pioneering work and very important publications had been achieved in Europe between 1918 and 1937, the work done during the last 50 years has been mostly accomplished in India, where many text editions have been published. They are sometimes provided with substantial introductions (including a grammatical sketch). Outside India, COLIN MAYRHOFER (Australian National University) laid the foundation for an Apabhraṃśa Dictionary.¹

3. Again, most of the Jain texts in Old Gujarati have been edited in India by Indian scholars, who moreover scrutinized much of the relevant vocabulary. Important lexical data is included in R. L. TURNER, *A Comparative Dictionary of the Indo-Aryan Languages*, of which a volume of Addenda et Corrigenda has been edited by J. C. WRIGHT (London, SOAS 1985). Further additions are being worked out at present. Grammatical features of *Drei Jaina-Gedichte in Alt-Gujarātī* (No. 7)² have been studied by the editor, G. BAUMANN (pp. 15–59: III Metrik, IV Reim und Alliteration, VI Phonologie, VII Morphologie [including idiomatic phrases]; pp. 134–68: Glossar). ERNEST BENDER has submitted some notes “Towards a Lexicon of Old Gujarātī” in *Mahāvīra and His Teachings*, pp. 89–94.³ Moreover, in 1992, the American Oriental Society has published *The Sālibhadra-Dhanna-Carita*

* Subject: LINGUISTICS (mainly Middle Indo-Aryan).

(The Tale of the Quest for Ultimate Release of Sālibhadra and Dhanna). A work in Old Gujarātī. Critically Edited and Translated, with a Grammatical Analysis and Glossary by Ernest Bender (AOS 73, 573 pp.: chapter IV Grammar, VIII Glossary, IX Appendices [Index of verses . . .]).

4. As for “JŚ”, critical editions of chapters or sections of the Mūlācāra by K. OKUDA (No. 10) and of Śivārya’s Mūlārādhana by K. OETJENS (No. 13) have provided an opportunity to try to assess the linguistic characteristics and position of this variety of Middle Indo-Aryan (OETJENS pp. 35–53).

4.1. The denomination “JŚ” is rejected by K. O. who (probably following L. ALSDORF) considers this Prakrit idiom as an old stage of AMg: he would define it as the central or western type of MIA into which the early canonical scriptures of the Jains (old sayings previously expressed in an eastern dialect) had first been “translated” (pp. 46, 52). In spite of the many interesting remarks presented in this introduction, some of the conclusions seem somewhat speculative.

4.2. Again, the inconsistencies or idiosyncrasies noted in the language of Māc (No. 10, pp. 31ff.) should perhaps not just be dismissed as monstrosities. It is observed that they recur in the Śvetāmbara Nijjuttis. This fact would point to common (grammatical, exegetical?) usages or conventions which require at least some investigation.⁴

5. For the most part, linguistic and grammatical investigations have been focussed on the Śvetāmbara canon, whether on the “seniors” (esp. Sūyagaḍa, Uttarajjhāyā) or on later layers (Paiṇṇayas, various canonical Nijjuttis), i.e. on early AMg and early JM.

5.1. As far as grammar is concerned, it can be seen that PISCHEL’s observations have on the whole proved remarkably accurate (and exhaustive). Hence, while including references to recent research papers, O. v. HINÜBER’s *Das ältere Mittelindisch im Überblick*⁵ could still systematically refer to this authoritative book.

Naturally, in recent years many details have been further studied. As for

future studies, they will have to unravel the dialectal mixture which has been traced in JM (cf. *infra*). Also, the stylistic effects of some morphological choices could be investigated further (cf. *infra*).

5.2. On the other hand, following W. SCHUBRING and L. ALSDORF, attention has been concentrated on metrics—an important tool for textual criticism.

Finally, lexicographical studies have not been neglected, the less so as vocabulary and grammar are not infrequently intertwined.

5.3. Apart from those papers the subject of which is to investigate one specific problem, precise information can be gathered from grammatical (-stylistic) descriptions presented in the introduction of several monographs. This data can be taken as additions to PISCHEL's paragraphs. These studies will now be mentioned, along with books which have useful glossaries.

6. Books, editions, etc., accompanied by linguistic descriptions.

1972: COLETTE CAILLAT, *Candāvejjhaya*, Paris (Institut de Civilisation Indienne 34). §§20ff.: Langue; Phonétique, Morphologie (26–64); Syntaxe (65–70); Vocabulaire (71–78); Mètre (79–82); Style (83–95). Pp. 153–54: Index des principaux mots et morphèmes prakrits cités. Cf. id., “Stylistic notes on Candagavejjhaya”, in *India Major, Congratulatory Vol. Presented to J. Gonda*, ed. by J. ENSINK and P. GAEFFKE, Leiden 1972, pp. 85–90.

1974: ADELHEID METTE, *Das Kapitel der Oha-nijjutti über den Bettelgang* (No. 3). Pp. 236–42: Register der . . . Eigennamen und der seltenen Wörter in Sanskrit und Prakrit.

1974: K. R. NORMAN, “Causaraṇa-Paiṇṇaya: An edition and translation”, *Adyar Library Bulletin (Mahāvīra Jayanti Volume)* 38, pp. 44–59. P. 44: Metrical notes; pp. 56ff.: Notes on the text [Collected Papers No. 25].

1977: Id., “Kāvīliyaṃ: A metrical analysis of the eighth chapter of the Uttarādhyayana-sūtra”, in *Mahāvīra and His Teachings*, pp. 9–19. Pp. 10ff.:

Critical ed.; pp. 16ff.: Notes [Collected Papers No. 32].

1977, 1988: W. B. BOLLÉE, *Studien zum Sūyagaḍa I, II* (Nos. 14 and 40). Both volumes include numerous grammatical and lexical notes. Moreover, see I pp. 180–97: Wortregister; II pp. 198–224: Wortregister des Sūyagaḍa; pp. 243–50: Nijjutti-Glossar.

1980: K. R. NORMAN, "Uttarajjhayaṇa studies: An edition and translation of the fourth ajjhayaṇa, with a metrical analysis and notes", in *Siddhantacharya Pt. Kailashchandra Shastri Fel. Vol.*, pp. 564–72.

1983: GUSTAV ROTH, *Mallī-Jñāta* (No. 31). Pp. 225–30: Ausgewähltes Wörterverzeichnis.

1982: NALINI BALBIR, *Dānāṣṭakakathā* (No. 26). §§ 24ff.: Introduction, Langue (26–33); Vocabulaire (34–38); Style (39–42).

1986: Id., *Etudes d'exégèse jaina: Les Āvaśyaka* (No. 38). Annexes: A. Répertoire des faits grammaticaux remarquables: 1. Nijjutti, 2. Commentaires en prose; B. Glossaires: 1. Nijjutti, 2. Commentaires; C. Mètres de l'ĀvNijjutti.

1987 / 88: Id., "Souper de jour: quatrains", *IT* 14, pp. 47–77. §2: Edition, Langue [Ap] (2.2); Mètre (2.3); Texte (2.4); §3: Traduction (annotée); §4: Commentaire.

1992 / 93 (in the press): NALINI BALBIR and THOMAS OBERLIES, *Récits d'exégèse jaina. "Die Āvaśyaka-Erzählungen"*. Vol. I: Introduction générale et traduction par NALINI BALBIR; Vol. II: Glossar ausgewählter Wörter zu E. LEUMANN "Die Āvaśyaka-Erzählungen" von THOMAS OBERLIES.

1991: CH. CHOJNACKI, *Réalité et légende dans un guide des lieux saints jaina: le Vividhatīrthakalpa (14e s.)* (No. 50). Index des mots remarquables: (1) arabo-persans, (2) termes techniques, (3) suffixes et termes grammaticaux remarquables.

7. Papers bearing on specific grammatical subjects (phonetics, morphology, syntax, metrics and style, lexicography).

K. R. NORMAN's and L. A. SCHWARZSCHILD's articles (Nos. 45 and 53) have been collected in the following volumes, supplemented with indexes:

K. R. NORMAN, *Collected Papers* I, II, III, IV, Oxford 1990, 1991, 1992, 1993 (Pali Text Society) [= CP].

Collected Articles of L. A. Schwarzschild on Indo-Aryan 1953–1979, compiled by ROYCE WILES, Canberra 1991 (Australian National University, Faculty of Asian Studies Monographs, New Series 17). Grammatical index by COLIN MAYRHOFER, pp. 191–98; Indexes of Old, Middle and New Indo-Aryan words by R. WILES, pp. 199–222 [= CA].

7.1. Phonetics.

In most studies all the Pk data is dealt with from a general point of view, the emphasis bearing on the general rule, rather than on the actual realizations in the various Jaina Prakrits (e.g. in papers by J. SAKAMOTO-GOTO).

AMg is specifically mentioned in the following articles by K. R. NORMAN:

1976: "Middle Indo-Aryan studies XIII: The palatalization of vowels in Middle Indo-Aryan", *JOI* 25, pp. 328–42 [CP No. 28].

1976: "Labialisation of vowels in Middle Indo-Aryan", *StItr* 2, pp. 41–58 [CP No. 30].

1983: "Middle Indo-Aryan studies XVI: The palatalization and labialization of vowels in Middle Indo-Aryan", *JOI* 32, pp. 275–79 [CP No. 54].

1983: "The Pratyeka-Buddha in Buddhism and Jainism", in *Buddhist Studies Ancient and Modern*, ed. PH. DENWOOD and A. PIATIGORSKY, London (Collected Papers on South Asia 4, Centre of South Asian Studies, SOAS), pp. 92–106 (esp. 94ff.) [CP No. 51].

L. SCHWARZSCHILD generally distinguishes between the different MIA Jaina languages, quotes many Ap forms, refers to precise passages in AMg etc., in:

1972: "Some 'unusual' sound changes in Prakrit", *JAOS* 92.1, pp. 100–104 [CA 164–68].

1973: "Initial retroflex consonants in Middle Indo-Aryan", *JAOS* 93.3, pp. 376–77 [CA 169–74].

7.2. Morphophonetics.

1979: K. R. NORMAN, "Middle Indo-Aryan studies XIV", *JOI* 29, 37–41. §3, pp. 38–40: on remnants of the dual in AMg [CP No. 40].

1985: JUNKO SAKAMOTO-GOTO, "Das Verbaladjektiv von *dhmā* im Mittel-indischen", *MSS* 44, pp. 171–89.

7.3. Morphology. The possible stylistic effects of morphological choices have sometimes been considered.

1977: L. A. SCHWARZSCHILD, "Variant forms of the locative in Middle Indo-Aryan", in *Mahāvīra and His Teachings*, pp. 77–87 [CA 175–85].

1979: Id., "Distinction and confusion: A study of neuter plural endings in Middle Indo-Aryan", *BSOAS* 42, pp. 329–33 [CA 186–90].

1989: NALINI BALBIR, "Morphological evidence for dialectal variety in Jaina Māhārāṣṭrī", in *Dialectes dans les littératures indo-aryennes*, ed. C. CAILLAT, Paris (ICI 55), pp. 503–25.

7.4. Syntax. As such, it has attracted only a little attention.

1990: ANDRIES BREUNIS, *The Nominal Sentence in Sanskrit and Middle Indo-Aryan*, Leiden (Orientalia Rheno-Traiectina 35). Ch.7 considers "Verbal and nominal sentences in Māhārāṣṭrī", i.e. in JM, all the alleged examples

being from H. JACOBI's edition of the *Ausgewählte Erzählungen in Māhārāshṭrī*.

7.5. Metrics. Metrical criteria have been normally used when establishing critical editions of Jaina texts (cf. supra 6.).

Some monographs, though not bearing exclusively on Jain a usage, should not be overlooked:

1973: A. METTE, "Vedhas in Lalitavistara and Divyāvadāna: Beschreibungen des schönen Körpers in Sanskrit und Prakrit", WZKS 17, pp. 21–42 (especially 30–37).

1987: K. R. NORMAN, "The origin of the āryā metre", in *Buddhist Philosophy and Culture: Essays in Honour of N. A. Jayawickrama*, ed. D. J. KALUPAHANA and W. G. WEERARATNE, Colombo, pp. 203–14 [CP No. 74].

7.6. Lexicography

Jaina lexicographical studies will derive considerable benefit from the publication, in India, of the *Āgama Śabdakośa* (Word-Index of Aṅgasuttāni), Vol. I: VĀCANĀ PRAMUKHA ĀCĀRYA TULASĪ, ed. YUVĀCĀRYA MAHĀPRAJÑA, Ladnun 1980 (Jain Vishwa Bhāratī). Much help is also derived from the abundant critical material with which the Jaina Āgama Series volumes (Bombay 1968–) are provided.

Jaina lexicography, especially when dealing with Pk terms, has often been coupled with grammatical and etymological observations. In several cases, comparisons of AMg / JM terms with their Buddhist counterparts have proved fruitful, especially when an evaluation of semantic evolutions is necessary. Many technical terms still have to be investigated. The following short list only aims at indicating some of the main trends: all the stray lexicographical notes which are inserted in many papers cannot be quoted here.

Many remarks on vocabulary can be found in the editions of Pk texts quoted supra 6. They are numerous in W. B. BOLLÉE, *Studien zum Sūyagada* (see also the review by K. R. NORMAN, WZKS 25 [1981], pp. 201ff.). For

more developments cf. BOLLÉE, "Notes on Middle Indo-Aryan vocabulary", *JOI* 31 (1982), pp. 244–54; *JOI* 33 (1983), pp. 108–122; to be continued.

7.6.1. Technical terms

1983: NATHMAL TATIA, "Parallel developments in the meaning of *parijñā* (Prakrit *pariññā*, Pali *pariññā*) in the canonical literature of the Jainas and the Buddhists", *IT* 11, pp. 293–302 ["'understanding' . . . also implying 'behaviour'"; "actual knowing as well as actual abstinence"].

1983: KYOSHU TSUCHIHASHI, "On the literal meaning of *leśyā*", *IT* 11, pp. 195–202.

1987: A. METTE, "Notes on *samaya* 'convention' in Pali and Prakrit", in *Middle Indo-Aryan and Jaina Studies* (No. 47).

1990: NALINI BALBIR, "Scènes d'alchimie dans la littérature jaina", *Journal of the European Āyurvedic Society* 1, pp. 149–64. P. 164: Index des termes techniques.

1993: NALINI BALBIR, "Jaina exegetical terminology I: Prakrit *vibhāsā* 'detailed exposition'", in the present volume.

7.6.2. Miscellanea.

1987: C. CAILLAT, "Vedic *ghraṃsā*- 'heat' of the sun, Ardhamāgadhī *ghṃsu* 'burning heat', Jaina Māhārāṣṭrī *ghṃ*- 'hot season'", *ABhORI* 68, pp. 551–57.

1987: Id., "*Esa dhamme vusīmao* 'such is the law of the Sage'", in *Middle Indo-Aryan and Jaina Studies*, pp. 81–96.

1989 / 90: Id., "Ardhamagadhi *āyadaṇḍa*, 'autodestructeur' ou 'armé, agressif, violent'?", *Bulletin d'Etudes Indiennes* 7/8, pp. 17–45.

How an investigation of the close parallels which can be traced between Pali

and AMg throws light on the lexicographical preferences of the poets is shown in a short note written by HELMER SMITH (quoted in *Middle Indo-Aryan and Jaina Studies*, p. 2). It appears that AMg *pāṇiya* (Utt 10.28) continues **pāṇi-ja*, evidently avoided in Pali (cf. Sn 2 *saro-ruha* and Dh 285!). For other comparisons, see:

1987: K. R. NORMAN, "Pāli lexicographical studies IV: Eleven Pāli etymologies, No. 8 *vāri* 'restraint'", *JPTS* 11, pp. 41–44 [CP No. 66].

1987: K. WATANABE, "Some notes on the expression *sabba-vārī-* / *savva-vāraṃ*", *Bulletin d'Etudes Indiennes* 5, pp. 375–86. [English translation from "*-vāraṃ* to *-vārī-* wo megurite": *Indogaku Bukkyōgaku Kenkyū* vol. 34, No. 2, 1986, pp. 917–912 in Japanese]

Notes

1. Cf. *Indologica Taurinensia* 11 (1983), p. 339.
2. The numbers between brackets refer to K. BRUHN, "Jainology in Western Publications I".
3. *Mahāvīra and His Teachings*, ed. A. N. UPADHYE et al., Bombay 1977 (Bhagavān Mahāvīra 2500th Nirvāṇa Mahotsava Samiti).
4. See WZKS 23 (1974), pp. 158–60; also No. 38, quoted in 6).
5. OSKAR VON HINÜBER, *Das ältere Mittelindisch im Überblick*, Wien 1986 (Österreichische Ak. der Wissenschaften, Philosophisch-Historische Klasse, Sitzungsberichte 467, Veröffentlichungen der Kommission für Sprachen und Kulturen Südasien 20).