

longue introduction largement basée sur les travaux publiés par François Martini, les parties de la traduction que François Martini avait terminées et des résumés des autres parties d'après une traduction cursive laissée par lui. Le livre se termine par un bref glossaire. Comme l'écrit Mme Solange Thierry dans sa préface, François Martini était un érudit et un poète et sa traduction est un ouvrage d'une grande beauté littéraire.

Martini, François (1938), 'En marge du Rāmāyaṇa cambodgien', *BEFEO* 38, 2, 285–295.

Martini, François (1950), 'En marge du Rāmāyaṇa cambodgien (suite)', *JA*, 81–90.

Martini, François (1952), Note sur l'empreinte du bouddhisme dans la version cambodgienne du Rāmāyaṇa', *JA*, 67–70.

Martini, François (1961), 'Quelques notes sur le Rāmker', *Artibus Asiae*, XXIV, 3/4, 351–362.

Saveros Pou, *Rāmakerti (XVI<sup>e</sup>–XVII<sup>e</sup> siècles)*. Traduit et commenté (Publications de l'École Française d'Extrême-Orient, Vol. CX). Paris, École Française d'Extrême-Orient, 1977. XII, 299 pp.

Saveros Pou, *Études sur le Rāmakerti (XVI<sup>e</sup>–XVII<sup>e</sup> siècles)* (Publications de l'École Française d'Extrême-Orient, Vol. CXI). Paris, École Française d'Extrême-Orient, 1977. III, 201 pp.

C'est sur le conseil de François Martini que Mme Saveros Pou avait entrepris l'étude du Rāmakerti. Les résultats de ses recherches sont consignés dans ces deux volumes. Le premier contient une traduction des 5.034 strophes de Rāmakerti I, texte des XVI<sup>e</sup>–XVII<sup>e</sup> siècles. Ce texte a été constitué à l'aide d'une édition imprimée à Phnompenh en 1937, d'un manuscrit de la Bibliothèque nationale et d'un texte imprimé à Bangkok en 1928. C'est cette version que Mme Saveros Pou étudie dans son travail *Études sur le Rāmakerti* qui comporte trois parties: Cadre de Rāmakerti I: l'époque moyenne (pp. 15–50); Rāmakerti I: épopée bouddhique (pp. 51–98); Étude linguistique et littéraire (pp. 99–131). Des appendices contiennent une analyse de Rāmakerti I (pp. 143–154), un extrait de *L'poek Angkor Vatt* (poème d'Angkor Vat célébrant le temple d'Angkor et la gloire de son fondateur, nommé Ketumālā) (pp. 155–166) et un vocabulaire choisi (pp. 167–181).

Śakaṭāyana, *Strīnirvāṇa-Kevalibhuktiprakaraṇa*. Edited by Muni Jambūvijaya (*Ātmānand Jain Grantharatnamala* no. 93). Bhavnagar, Jain Ātmanand Sabhā, 1974. 28 +108 pp. Rs. 6.00.

Śakaṭāyana is mainly known as the author of a grammar, but he has also written two small treatises on the problem of the attainment of Nirvāṇa by women and the taking of *kavala* food by *kevalin*-s. The Śvetāmbaras were of the opinion that women were able to obtain Nirvāṇa and that *kevalin*-s took *kavala* food. The Digambaras denied both theses. Śakaṭāyana, who belonged to the Yapanīyas (who in many respects occupied the middle ground in disputes between the Śvetāmbaras and the Digambaras), agreed with the Śvetāmbaras. In his Sanskrit introduction (pp. 15–17), Muni Jambūvijaya writes that according to recent studies Śakaṭāyana lived in the period 815–868 and that Śīlācārya, who wrote his *Acārāṅgavṛtti* in 862/3 or 876/7, follows Śakaṭāyana's *Kevalibhuktiprakaraṇa*. He also points out that Śakaṭāyana quotes a stanza from Dharmakīrti's *Pramāṇavārtika* and that the influence of his works is also visible in other places.

The *Strīnirvāṇaparakaraṇa* and the *Kevalibhuktiprakaraṇa* are short texts containing respectively 54 and 37 kārīkas. Śakaṭāyana wrote his own commentary on both texts. Muni Jambūvijaya's

edition is based mainly upon a manuscript (S) belonging to the Śāntināth bhandar in Cambay of which several leaves are missing. Although he has been able to fill in most of the gaps with the help of other manuscripts, parts of the commentary are still missing. Manuscript S contains both text and commentary together but Muni Jambūvijaya gives first the texts (pp. 1-7, 9-12) and then the commentaries (pp. 13-38, 39-52). In the appendices he gives extracts of works by later Jain authors dealing with *strīnirvāṇa* and *kevalibhukti* (pp. 58-84, 85-100). These abstracts will be very welcome for those who want to study the history of both questions in medieval Jinism.

*Dvādaśāraṃ Nayacakram of Ācārya Śrī Mallavādī Kṣamāśramaṇa*. With the commentary *Nyāyāgamānusārīṇī* of Śrī Simhasūri Gaṇivādī Kṣamāśramaṇa. Part II (5-8 Aras). Edited with critical notes by Muni Jambūvijayaṇī [= Śrī Ātmānand Jain Granthamālā Serial No. 94]. Bhāvanagar, Śrī Jain Ātmānand Sabhā, 1976. 23 + 377-744 pp. Rs. 40.00.

In 1966 Muni Jambūvijayaṇī published the first four *ara*-s of the *Nayacakra* (cf. *HJ*, 13, 144-150). The second volume contains *ara*-s 5-8. In the review of the first volume the importance of this edition has been pointed out. In *ara*-s 5-8 there are many interesting discussions of linguistic problems, Vaiśeṣika doctrines and the Buddhist theory of *apoha* as developed by Dignāga. A long section of this second volume (pp. 606-735) is devoted to a refutation of Dignāga's *apoha* theory. In the notes the editor gives long extracts from Dignāga's *Pramāṇasamuccayavṛtti* and Jinendrabuddhi's *ṭīkā* which he has translated from Tibetan into Sanskrit. Of special interest in this second volume are also quotations from old Vaiśeṣika texts and the discussions of the doctrines of Bhartṛhari and his teacher Vasurāta. Muni Jambūvijayaṇī gives a detailed table of contents (pp. 18-21) and a list of schools, teachers, works and authors (p. 21) which will be helpful to the reader in finding his way in the *Nayacakra* and its commentary.

The third and final volume of this edition is at present being printed. Once completed, this edition of the *Nayacakra* and the *Nyāyāgamānusārīṇī* will be of fundamental importance for the study of Indian philosophical and linguistic doctrines in the first half of the first millenium of our era.

*Āyāraṃgasuttamī* [Ācārāṅgasūtram], edited by Muni Jambūvijaya (Jaina-Āgama-Series, no. 2(1)). Bombay, Śrī Mahāvīra Jaina Vidyālaya, 1977. 89 + 422 pp. Rs. 40.00.

This new edition of the Jain āgama-s was planned by Śrī Puṇyavijaya (1895–1971). The first volume (*Nandisutta* and *Anuogadārā*) was published in 1968, volume four part 1 (*Viyāhapannatti*, saya 1–9) in 1974 and volume 9, parts 1 and 2 (*Pannavanā*) in 1969 and 1971.<sup>1</sup> Muni Jambūvijaya's edition of the *Āyāraṃgasutta* is based upon six palm-leaf manuscripts and eight paper manuscripts (cf. pp. 66–67). The information given on these manuscripts in the Sanskrit and the English forewords is very brief (pp. 59–60, 66–67). Muni Jambūvijaya has added a long introduction in Gujarati (pp. 15–55) of which I have been unable to make any use. In 1910 Walther Schubring edited the first *śrutaskandha*. In 1924 he wrote: "vom *Āyāra* ist der Schreiber dieser Zeilen, nachdem er den wichtigsten Teil vorgelegt, die zweite Hälfte wenigstens der Öffentlichkeit noch schuldig."<sup>2</sup> Alas, Schubring's edition of the second *śrutaskandha* was never published.

Muni Jambūvijaya writes that in preparing this critical edition he consulted old manuscripts of such works as the *Ācārāṅgacūṛṇī*, the *Ācārāṅgavṛtti* and the *Nisīthacūṛṇī*. Readings from these manuscripts were collected by Śrī Puṇyavijaya. The editor has added several appendices (word index, pp. 299–389; passages abridged by *jāva* or by numerals, pp. 390–395; identical or partly identical sūtras, pp. 396–398; śloka index, pp. 399–400; comparison of passages of the *Ācārāṅgasutta* with similar passages in Vedic and Buddhist works, pp. 401–412). Addenda and corrigenda are given on pp. 413–416 and readings of manuscript *saṃdī* on pp. 416–422. This manuscript was obtained by the editor when the text had already been printed. For this reason readings found in it and not already mentioned in the notes are listed here.

Muni Jambūvijaya's edition of the *Ācārāṅgasutta* is based upon more manuscript materials

than previous Indian editions. The text is well printed on good paper. There is no doubt that the Jaina Āgama Series will be greatly welcomed by scholars in India and abroad.

<sup>1</sup> Cf. Colette Caillat, *JA* (1976), pp. 227–231.

<sup>2</sup> OLZ (1924), Sp. 483 = *Kleine Schriften* (Wiesbaden, 1977), p. 436.

*Ācārāṅgasūtram* and *Sūtrakṛtāṅgasūtram* with the *Niryukti* of Ācārya Bhadrabāhu Svāmī and the commentary of Śīlāṅkācārya. Originally edited by the late Ācārya Sagarānandasūriji Mahārāja. Re-edited with appendices etc. by Muni Jambūvijayaṇi (Lālā Sundarlāl Jain Āgamagranthamālā, vol. I). Delhi, Motilal Banarsidass, 1978, 42, 16, 288, 14, 400 pp. Rs. 120.00.

One of the best-known editions of the Śvetāmbara canonical texts and commentaries is the series published by the Āgamodaya Samiti in Bombay about sixty years ago in MS. form on loose leaves. Under the supervision of Muni Jambūvijayaṇi this edition will be reprinted in six volumes. Apart from a photomechanical reprint of the original editions published in 1916 and 1917 this volume contains a long preface in Sanskrit (pp. 17–42), detailed tables of contents (pp. 1–16 and 1–14) and a series of appendices (pp. 287–400). The appendices contain *pratīka*-s omitted in the original edition (pp. 289–305 and 345–357), variant readings of the commentary (pp. 305–320 and 358–378), alphabetical lists of sūtras quoted in the commentary (pp. 321–326 and 379–385), of prose sūtras (pp. 327–332 and 386–387), of verse sūtras (pp. 333–335 and 388–397) and of *niryukti*-s (pp. 336–341 and 398–400).

In the introduction Muni Jambūvijayaṇi gives some brief information on the organisation of the present edition (pp. 41–42). According to him the late Puṇyavijayaṇi had collected many variant readings of both texts and commentaries from old manuscripts in Patan, Jaisalmer, Cambay, etc. The variants of the commentaries are given in the appendices insofar as they contain correct or better readings. Those of little importance have been omitted (*ye tu alpamahattvakāḥ pāṭhabhedās te upekṣitāḥ*). The variants of the mūlasūtras are not given because they have been listed in the editions of the Jaina-Āgama Series published by the Shri Mahāvīra Jaina Vidyālaya in Bombay. No further details on the manuscripts consulted by Puṇyavijayaṇi are given by the editor and the variants are listed without references to specific manuscripts. According to Bollée a second edition of the Āgamodaya Samiti edition of the *Sūtrakṛtāṅga* with Śīlāṅka's *Tīkā* was published in 1950–1953 in the Śrī Goḍipārśva Jain Granth māla.<sup>1</sup> This edition gives in the notes readings of two palmleaf manuscripts from the Śantināth bhandar written in s. 1327 and s. 1349 and of one paper manuscript in the same bhandar. I have not been able to consult this edition and to see what degree the same variants are listed in this edition and in the present one. It is to be hoped that in future volumes the editor may give some information on the manuscripts from which the variants have been taken.

The reprint is printed on good paper and bound in a solid binding. Without any doubt, this new edition of the Āgamodaya Samiti series will be very welcome. The fact that this edition is not printed in MS. form will certainly be appreciated by European readers.

<sup>1</sup> Willem B. Bollée, *Studien zum Sūyagaḍa* (Wiesbaden, 1977), p. 3.