

NALINI BALBIR

COLETTE CAILLAT (1921-2007)¹

Prof. Dr. Mrs Colette Caillat passed away on her eighty-sixth birthday, 15th January 2007. Her personality and career have already been described in several obituaries of varying length, published or in the press². But how could it be possible not to remember her in the *Indologica Taurinensia*, considering how close she had become to her Turin colleagues over the years, especially Prof. Dr. Oscar Botto and Dr. Mrs. Irma Piovano – the founders and soul of this journal and of the CESMEO? It was in Turin that, as early as 1970, Colette Caillat presented a lecture entitled *Pour une nouvelle grammaire du pali*, which was published as a booklet in the University series. The modest size of this publication should not disguise its importance. In this manifesto the author speaks with conviction in favour of a real linguistic approach to Middle Indian in which phonetics are not the only means

1. I am thankful to Dr. Peter Skilling for reading through this text and improving its style.

2. Those that I know of are: *Le Monde*, 24 January 2007, p. 29 (by Nalini Balbir and Georges-Jean Pinault); *Jaina Studies* (Newsletter of the Centre of Jaina Studies, SOAS, University of London), March 2007, Issue 2, p. 14 (by Nalini Balbir); *Bulletin d'Etudes Indiennes* 22-23 (2004-2005, published in June 2007) pp. 23-70 with full bibliography (by Nalini Balbir); Motilal Banarsidass Newsletter, May 2007, p. 15; *Journal Asiatique* 295.1 (2007), pp. 1-7 (by Nalini Balbir); *The Journal of Jaina Studies* (Japan), vol. 13, September 2007, pp. 77-90 (by Nalini Balbir); *Indo-Iranian Journal* (by Minoru Hara); *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 2008 (by Oskar von Hinüber); *Journal of the International Association of Buddhist Studies* (by Georges-Jean Pinault); *Tohogaku (Eastern Studies)* No. 115, February 2008 (by Hideaki Nakatani).

to explain innovations and in which morphology, analogy and stylistic constraints are also taken into account. As a member of the Committee of the very active CESMEO and of the board of the *Indologica Taurinensia*, Colette Caillat followed the development of this journal with great pleasure as it progressively attained international status in the field of indology. The *Indologica* is also the official organ of the International Association for Sanskrit Studies, of which Colette Caillat was Treasurer and Vice-President. The editors of the *Indologica*, in turn, have largely returned the interest she had shown. The *Proceedings of the International Symposium on Jain Canonical and Narrative Literature* organized in Strasburg in 1981 were published as vol. XI (1983) of this Journal, while the *Felicitation Volume* presented to Colette Caillat when she retired from the University was published as vol. XIV (1988). In 2002, she was elected a foreign member of the Accademia delle Scienze di Torino. She also participated in the Scientific Committee of the *Corpus Juris Sanscriticum*.

If we were to describe Colette Caillat's scholarly activity in brief, we could say that she was, in the first place, a specialist in the languages, literatures and cultures of Jainism and Buddhism in their early stages. Like many indologists of the time in France, she reached Sanskrit through the studies of humanities, classical languages (Latin and Greek) and comparative Indo-European linguistics. Her guides were Louis Renou (1896-1966), and Jules Bloch (1880-1953), whose teachings and interests complemented each other. The former emphasized on the Vedas and classical Sanskrit with its literary genres. The latter, author of *L'indo-aryen: du Véda aux temps modernes* (1934), opened the minds of students to Pali, Prakrit, Apabhraṃśa, and modern Indo-Aryan languages, and to the *realia* of Indian culture in its contemporary aspects (benefiting from interaction with Indian students who attended his classes). Colette Caillat was never reluctant to pay her tribute to them, and she contributed to the posthumous publication of their works³.

3. J. Bloch, *Application de la cartographie à l'histoire de l'indo-aryen* (with Pierre Meile), Paris, Société Asiatique, 1963; J. Bloch, *Recueil d'articles (1906-1955)*, Paris, Institut de Civilisation Indienne, 1985; . L. Renou, *Etudes védiques et pāṇinéennes*, vol. 17, Paris, Institut de Civilisation Indienne, 1969.

Beside Sanskrit and Middle Indian, she learned Hindi at the School of Oriental languages (“Langues orientales”) in Paris. As was expected from those who passed the prestigious competitive examination known in France as *Agrégation*, which meant financial security but full commitment in teaching activities, Colette Caillat taught in various secondary schools (1947-1952), until she could find a position at the National Centre of Scientific Research. She was then free to devote herself to Indian studies full time, starting with a *Mémoire* on nominal derivation in Middle Indian (unpublished) which led her to read Jain texts. Since no one in France was proficient in these texts, Renou introduced her to Walther Schubring (1881-1969) in Hamburg. The meeting was decisive for her subsequent career: Schubring led her firmly to the path of Jain studies and encouraged her to participate in the *Critical Pāli Dictionary*, to which she contributed regularly⁴. In India, which she visited for the first time in 1963, she established close contacts with Prof. A.N. Upadhye (1906-1975), Pandit D.D. Malvania (1910-2000), Prof. H.C. Bhayani (1917-2000)⁵, Pandit Sukhlalji (1880-1978), Muni Puṇyavijaya (1895-1971) and Ācārya Vidyānandjī Mahārāj. She often worked in Mysore and in Ahmedabad, at the L.D. Institute of Indology, a place she continued to visit regularly over the years, attracted by its scholarly and family atmosphere.

Colette Caillat first taught Sanskrit and Comparative grammar at the University of Lyon (1960-1966). In 1967 she was appointed to Sorbonne University (later University of Paris-3) as successor to Louis Renou, who had died suddenly, and she taught there until 1988, when she retired. As professor of Indology, she had to teach several subjects. Jain and Middle Indo-Aryan linguistics and philology were meant for advanced students only. Several of her articles (on Aśokan inscriptions, on the *Mṛcchakaṭika*, on the Gāndhārī *Dharmapada*, on the *Uttarādhyayanāsūtra*, and on the *Daśavaikālikāsūtra*, etc.) are the

4. II,7 (Copenhagen, 1971), pp. 311-317 – II,10 (1979), pp. 447-457 – II,13 (1985), pp. 587-588, 590-592 – II, 14 (1987), pp. 593-594, 607-608, 610-613, 626, 627 – II, 15 (1988), pp. 634-636, 647-648, 652-657, 661-662.

5. See Colette Caillat (and Nalini Balbir), ‘Deux savants indiens du Gujerat: Harivallabh C. Bhayani (1917-2000), Dalsukh D. Malvania (1910-2000)’, in *Bulletin d’Etudes Indiennes* 17-18 (1999-2000): pp. 7-18.

outcome of detailed investigations undertaken for these classes. She was elected member of the Académie des Inscriptions et Belles-Lettres in 1987. She was a member of several academies and scholarly associations. She often took an active part in the organization of the World Sanskrit Conferences connected with IASS. For instance, she was asked to organize the panel on Middle Indo-Aryan and Jaina Studies at the 7th World Sanskrit Conference in Leiden (1987) and the Jain panel of the 12th World Sanskrit Conference held in Helsinki⁶.

She was also the President of the International Association of Buddhist Studies (1999-2002).

The linguistic contributions of Colette Caillat to Middle Indian mainly concern Pāli and Prakrit morphology, vocabulary, phraseology, and style, and the transmission of texts through the examination of grammatical variants. Her studies are marked by the imprint of the French school of historical linguistics. Often starting with the examination of a single word, these contributions throw light on cultural aspects and the history of mentalities.

As a Jainologist, Colette Caillat's works focus on the transmission and understanding of important Śvetāmbara works belonging to the oldest strata of canonical literature (especially *Ācārāṅgasūtra*, *Sūtrakṛtāṅgasūtra*, *Daśavaikālikasūtra*, *Uttarādhyayanasūtra*). Several of her articles deal either with selected sections of these works, with major themes (violence, rules for speech), with the meaning of difficult words or expressions, with their morphology and derivation, and with the relationship between Middle Indian and Vedic. On the other hand, her DLitt. thesis (*Les expiations dans le rituel ancien des religieux jaina*, Paris, 1965, translated into English as *Atonements in the Ancient Ritual of the Jaina Monks*, Ahmedabad, 1975, L.D. Series 49) is a lucid analysis of the Śvetāmbara monastic

6. See respectively *Middle Indo-Aryan and Jaina Studies*. Panels of the VIIth World Sanskrit Conference, Kern Institute, Leiden: August 23-29, 1987 (General editor Johannes Bronkhorst), vol. VI, Leiden, 1991, ed. by Colette Caillat and *Jaina Studies* (Proceedings of the 12th World Sanskrit Conference, vol. 9), ed. by Colette Caillat & Nalini Balbir, Delhi, Motilal Banarsidass, 2007.

books of discipline (the so-called *Chedasūtras*). Her “second” thesis, a minute philological study of one portion of a text of this class, was in part published in *Drei Chedasūtras des Jaina-Kanons – Āyāradasāo Vavahāra, Nisīha*, bearbeitet von Walther Schubring mit einem Beitrag von Colette Caillat, Hamburg, 1966. Colette Caillat’s outstanding study of atonement (*prāyaścitta*) has become the standard reference. She presents the subject in its general Indian context, through confrontations with Brahmanical and Buddhist counterparts, respectively in the Vinaya and the Dharmaśāstras, and as a component of Jain monastic life. Thus her discussion of atonements, the central one of which is confession (Skt. *ālocanā*, Pkt. *āloyañā*), is preceded by an exposition on the hierarchical organization of the community as depicted in the *Chedasūtras*. The important idea is that atonements are not meant as a punishment, but rather as a form of guidance to help the culprits to improve. Like all of Colette Caillat’s contributions, this one is sympathetic towards its object of study and full of humanity. The problematic category of the so-called *Prakīrṇakas* also detained her considerably. This term refers to a “miscellaneous” group of texts which are on the border of the Śvetāmbara Canon and are not universally recognized as authoritative. Her critical edition of the *Candā-vejhhaya* (*La Prunelle-cible*. Introduction, Edition critique, Traduction, Commentaire, Paris, 1971), its French translation and the learned notes are a testimony of sound scholarship in lucid style. “Fasting unto death” (*saṃlekhaṇa*), for which the *Prakīrṇakas* are of primary importance, was one of her major themes of investigation, and was the topic of her last published article (*Marāṇasamāhipaiṇṇa*, 2007, see below). Moreover, Colette Caillat was strongly attracted to Digambara literature in Apabhraṃśa, as is shown by her translations of Yogīndu’s *Yogasāra* (1998) and *Paramātmaprakāśa* (1999), and of Rāmasiṃha’s *Dohāpāhuda* (1976, in French and in English)⁷. Linguistic features of Apabhraṃśa as well as the expression of mysticism specific to these

7. Following the generous initiative of Mr. Manish Modi, a new Hindi translation of the *Yogasāra* published by his Hindi Granth Karyalay (Mumbai, 2007) is distributed free of charge in memory of Colette Caillat, to whom it is dedicated (Ācārya’s *Joiṇdu’s Yogasāra*. Translated by Dr. Jaykumar Jalaj. Ed. by Satyanarayan Hegde, Pandit Nathuram Premi Research Series Vol. 10; ISBN 978-81-88769-12-4. Available on request from nalini.balbir@wanadoo.fr).

texts, with their strongly exhortative, concise, and convincing style, could not but appeal to a refined linguist and person of conviction and aspirations like Colette Caillat. In France, she contributed to a better acquaintance of the general public with Jainism through articles published in volumes devoted to the religions of the world, or through her French translation of the “Jain Declaration of Nature”. As an international specialist of the field she was often asked to contribute to encyclopedias or general books on Jainism outside of France (see, for instance, C. Caillat, A.N. Upadhye and Bal Patil, *Jainism*, Delhi, 1974-75). Colette Caillat helped interested readers to find their way through the complexities of Jain cosmology through *La cosmologie jaina*. Paris, 1981 (*The Jain Cosmology*. English rendering by K.R. Norman, New Delhi; revised and enlarged edition, New Delhi, 2004), an elegant and detailed publication based on Jain manuscripts of the *Kṣetrasamāsa* and the *Samgrahaṇīs* from the private collection of Mr Ravi Kumar.

Colette Caillat did not live in isolation in an ivory tower. She was too much preoccupied by her fellow humans for that. Apart from training and advising students and colleagues, always for their best advantage, in her own vigorous and lucid manner, she was especially keen to keep herself informed and to inform others about the advances in knowledge. Her publications include several well-documented reports on conferences. Writing reviews of a wide range of books, always in a positive and benevolent manner, was an important aspect of her work. The bibliographical chronicles that she wrote for *Journal Asiatique* are noteworthy in the field of Jain studies, embracing as they do both Western and Indian publications, and including informative and moving obituaries of two important figures: Walther Schubring and Muni Puṇyavijaya⁸. Her reviews of fascicles of *A Critical Pāli Dictionary* published in the *Indogermanische Forschungen* are replete with useful

8. Notes de bibliographie jaina et moyen-indienne, in *Journal Asiatique* 260, 2, 1972, pp. 409-414. See also Notes de bibliographie jaina, in *Journal Asiatique* 256, 1968, pp. 145-155; Notes de bibliographie moyen-indienne et jaina, in *Journal Asiatique* 264, 1976, pp. 221-243; Notes de bibliographie jaina, in *Journal Asiatique* 271, 1983, pp. 409-419.

comments. In France, she regularly wrote reviews for the *Bulletin d'Etudes Indiennes* or for the *Comptes rendus de l'Académie des Inscriptions et Belles-Lettres* (1988-2006), and earlier for the *Bulletin de la Société de Linguistique de Paris*.

Colette Caillat will be remembered for her numerous contributions which advanced and enriched the field of Indology for nearly four decades, and for her active encouragement of others in the field. She will be remembered as a human being of rare qualities, an energetic, lively and free individual who valued independence more than anything else, a true lady of the twentieth century.

BIBLIOGRAPHY

A bibliography of Colette Caillat's works published up to 1987-88 appeared in *Prof. Colette Caillat Felicitation Volume (Indologica Taurinensia* 14, 1988, pp. 15-26). A complete bibliography, including reviews, is available in *Bulletin d'Etudes Indiennes* 22-23 (2004-2005, published in June 2007), pp. 33-70. The list given here includes only books and articles published between 1988 and 2007. Moreover, a few items which were missing in the bibliography of *BEI* are added here.

BOOKS

Jain Cosmology. Collette [*sic*] Caillat, Ravi Kumar, English rendering by R. Norman, Ravi Kumar Publisher, Artemisia Ltd. Hong Kong, Bookwise (India) Pvt Ltd., New Delhi, 2004.

Yogindu, *Lumière de l'Absolu* (with Nalini Balbir). Traduction de l'a-pabhraṃśa. Paris: Payot, Rivages Poche, 1999.

EDITORIAL WORK

Dialectes et formes dialectales dans les littératures indo-aryennes, ed. C. Caillat, Paris, 1989 (Publications de l'Institut de Civilisation Indienne 55), 560 p.

Direction of « Le bouddhisme ancien sur le chemin de l'Éveil. Les vies du Bouddha, Nobles Vérités et Octuple sentier, philosophie ou religion », pp. 12-75, *Religions & Histoire*, n°8, May-June 2006.

Jaina Studies. Edited by Colette Caillat & Nalini Balbir, Motilal Banarsidass, Delhi, 2007 (Papers of the 12th World Sanskrit Conference, Helsinki 2003, vol. 9), 285 p.

ARTICLES⁹

Vedic *ghraṃśá-* 'heat' of the sun, Ardhamāgadhī *ghim̐su* 'burning heat', Jaina Māhārāṣṭrī *ghim̐-*^o 'hot season'. In *Annals of the Bhandarkar Oriental Research Institute*, 68 [Ramakrishna Gopal Bhandarkar 150th Birth-Anniversary Volume] (1987), pp. 551-557.

"*Ahimsā*", "Gosāla", "Jainism", "Mahāvira". In *Encyclopaedia of Religion*, ed. M. Eliade, New York, 1987.

"Préface" to N. Tiffen, *Le jainisme en Inde*, Genève, Weber, 1987, pp. 6-11.

[Avant-propos] à L. Renou, "Notes critiques ad DīghaNikāya, sutta 1-3". In *BEI* 5 (1987), p. 421 (419-451).

Aspects de l'épigraphie dans l'Asie du Sud et du Sud-Est. In *CRAI*, 4^e fascicule, 1988, pp. 1-12 (Lecture faite dans la séance publique annuelle du 18 novembre 1988).

Sur l'authenticité linguistique des Edits d'Aśoka. In *Dialectes et formes dialectales dans les littératures indo-aryennes*, Paris, 1989.

9. Abbreviations: *BEI* = *Bulletin d'Etudes Indiennes*; *CRAI* = *Comptes rendus de l'Académie des Inscriptions et Belles-Lettres*; *IJJ* = *Indo-Iranian Journal*.

Ardhamagadhi *āyadaṇḍa* “auto-destructeur” ou “armé, agressif, violent”?. In *BEI* 7-8 (1989-1990), pp. 17-45.

Notes grammaticales sur les Documents kharoṣṭhī de Niya. In *Documents et archives provenant de l'Asie Centrale*. Actes du Colloque franco-japonais (Kyoto, Kyoto International Conference Hall et Université Ryukoku, 4-8 octobre 1988), édités par Akira Haneda, Kyoto, Société Franco-Japonaise des Études Orientales (édition-diffusion: Dohosha) 1990, pp. 9-24.

Esa dhamme vusīmao ‘Such is the law of the Sage’. In *Middle Indo-Aryan and Jaina Studies*. Panels of the VIIth World Sanskrit Conference, Kern Institute, Leiden: August 23-29, 1987 (General editor Johannes Bronkhorst), vol. VI, Leiden, 1991, pp. 81-96.

The Rules Concerning Speech (*Bhāsā*) in the *Āyāraṅga* and *Dasaveyāliya-Suttas*. In: *Aspects of Jainology vol. III, Pt. Dalsukhbhai Malvania Felicitation Volume* (editors M.A. Dhaky, Sagarmal Jain), Varanasi, P.V. Research Institute, 1991, English section pp. 1-16.

Asoka et les gens de la brousse (XIII M-N) “qu'ils se repentent et cessent de tuer”. In *BEI* 9 (1991), pp. 9-13.

Les maîtres de l'indianisme français. Philologie sanskrite et moyen-indienne. In *Passeurs d'Orient*, Paris, Ministère des Affaires Étrangères, 1991, pp. 41-51.

The ‘double optative suffix’ in Prakrit Asoka XIII (N) *na haṇṇesu / na haññeyasu*. In *Annals of the Bhandarkar Oriental Research Institute* (Amṛtamahotsava Volume) 72-73 (1991-92), 1993, pp. 637-645.

Connections between Asokan (Shahbazgarhi) and Niya Prakrit?. In *III* 35 (1992), pp. 109-119.

Interpolations in a Jain Pamphlet or the Emergence of one more *Āturapratyākhyāna*. In *Wiener Zeitschrift für die Kunde Südasiens* 36 (1992), pp. 35-44.

Deux notes de moyen indo-aryen. I. Les quatre thèmes de présent de *HAN-* en pāli. II. ‘Double optatif’ en māhārāṣṭrī jaina? . In *BEI* 10 (1992), pp. 97-111.

“Preface”. In *Studies in Honour of Jozef Deleu* (ed. by R. Smet and K. Watanabe), Hon-no-Tomosha, Tokyo, 1993, pp. vii-ix.

Jainology in Western Publications II. In *Studies in Honour of Jozef Deleu* (ed. by R. Smet and K. Watanabe), Hon-no-Tomosha, Tokyo, 1993, pp. 43-51.

Words for violence in the “Seniors” of the Jaina Canon. In *Studies in Honour of J. Deleu* (ed. by R. Smet and K. Watanabe), Hon-no-Tomosha, Tokyo, 1993, pp. 207-236.

Le jinisme – Les jaina – Déclaration jaina sur la nature [French adaptation of L.M. Singhvi, ‘Jain Declaration on Nature’]. In *Yoga et Vie* (Centre de relations culturelles franco-indien), septembre 1993, pp. 25-29.

Doublets désinentiels en moyen indo-aryen. In *Bopp-Symposium 1992 der Humboldt-Universität zu Berlin* (Akten der Konferenz vom 24.3.-26.3.1992 aus Anlaß von Franz Bopps zweihundertjährigem Geburtstag am 14.9.1991), hrsg. von Reinhard Sternemann, Heidelberg, Universitätsverlag C. Winter, 1994, pp. 35-52.

Formes du genre didactique. In: *Genres littéraires en Inde* (sous la responsabilité de Nalini Balbir), Paris, Presses de la Sorbonne Nouvelle, 1994, pp. 69-72.

Le genre du sūtra chez les jaina. Les régulaires anciens. In *Genres littéraires en Inde* (sous la responsabilité de Nalini Balbir), Paris, Presses de la Sorbonne Nouvelle, 1994, pp. 73-101.

International Symposium on India Studies (I.S.I.S.) – Kovalam (Kerala), 28 novembre – 2 décembre 1994. In *BEI* 11-12 (1993-1994), pp. 409-410.

International Conference on Approaches to Jaina studies: Philosophy, logic, ritual and symbols (Université de Toronto, 31.03-02.04.1995). In *BEI* 11-12 (1993-1994), pp. 410-414.

The beating of the brahmins (*Uttarādhyayana* 12). In *Festschrift Klaus Bruhn zur Vollendung des 65. Lebensjahres* dargebracht von Schülern, Freunden und Kollegen herausgegeben von Nalini Balbir & Joachim K. Bautze, Reinbek, Dr. I. Wezler Verlag, 1994, pp. 255-266.

Le vrai brahmane, être ‘inoffensif’, *māhaṇe a-vihaññū* (*Sūyagaḍa* 1.2.2.5). In *Sauhṛdyamaṅgalam. Studies in Honour of Siegfried Lienhard on his 70th Birthday*. Ed. by M. Juntunen, W.L. Smith, C. Suneson. Stockholm: The Association of Oriental Studies, 1995, pp. 71-80.

[Contribution de l'Institut de France à la connaissance des civilisations d'Asie]. In: *Bicentenaire de l'Institut de France 1795-1995*. Actes des colloques, publiés par Jacques Fontaine, Paris, Fayard, 1995, pp. 514-517.

Transmission textuelle et variations dans le canon jaina śvetāmbara. L'exemple de l'*Āyāraṅgasutta*. In *Langue, style et structure dans le monde indien*. Centenaire de Louis Renou. Actes du Colloque international (Paris, 25-27 janvier 1996), édités par Nalini Balbir et Georges-Jean Pinault avec la collaboration de Jean Fezas, Paris, Librairie Honoré Champion (Bibliothèque de l'École des Hautes Études. Sciences Historiques et Philologiques, t. 334), 1996, pp. 497-521.

L'art au service de la foi dans une tradition indienne: l'exemple des jaïns. In *CRAI* janvier-mars 1996, pp. 63-84.

“Jainismo”. In *Enciclopedia delle Scienze Sociali*. Istituto della Enciclopedia Italiana fondata da Giovanni Treccani, vol. 5, Roma 1996, pp. 149-156.

What India can teach us. In *The Perennial Tree* (ed. K. Satchidananda Murty & Amit Dasgupta), Indian Council for Cultural Relations, New Delhi, 1996, pp. 11-22.

“Préface” to *Louis Renou, Choix d'études indiennes*. Réunies par Nalini Balbir et G.-J. Pinault. Index par Ch. Chojnacki. Paris, Presses de l'École Française d'Extrême-Orient (Réimpressions n° 9), 1997, 2 tomes, pp. VII-VIII.

Notes and revision of the translation of *Contes du Vampire* by L. Renou for Somadeva, *Océan des rivières de contes* (ed. Nalini Balbir), Paris: Gallimard, La Pléiade, 1997.

Vedic and Early Middle Indo-Aryan. In *Inside the texts, beyond the texts*. New approaches to the study of the Vedas. Proceedings of the International Vedic Workshop (Harvard University, June 1989), ed. by M. Witzel, Cambridge (Mass.) 1997 [Harvard Oriental Series Opera Minora, Vol. 2], pp. 15-32.

Code religieux et narration: la légende de Karakaṇḍu. In *Lex et Litterae. Studies in honour of Prof. Oscar Botto* (ed. S. Lienhard, I. Piovano), Torino, 1997, pp. 101-113.

Some notes on the transmission of the *Āyāraṅgasutta*. In *Sambodhi* 21 (1997-98), pp. 1-4.

Le *Yogasāra* de Yogīndu. In *BEI* 16 (1998), pp. 233-247.

Jaina Studies in Europe. In *Sambodhi* 22 (1998-99), Professor A.M. Ghatage Felicitation Volume, pp. 1-10.

Luigi Pio Tessitori and international cooperation in the 19th-20th century. In *Tessitori and Rajasthan*. Proceedings of the International Conference, Bikaner, 21-23 February 1996, Udine, Società Indologica "Luigi Pio Tessitori", 1999, pp. 7-27.

Traces of a 'trifunctional' structure in the Jaina Tradition. In *Approaches to Jaina Studies: Philosophy, Logic, Rituals and Symbols* (ed. A.K. Wagle & O. Qvarnström), Toronto, 1999, pp. 60-71.

Principes de la procédure religieuse selon le canon jaina. In *La norme et son application dans le monde indien* (édité par Marie-Luce Barazer-Billoret & Jean Fezas), Paris, EFEO, 2000 (coll. Études thématiques 11), pp. 1-10.

L'École Française d'Extrême-Orient en Inde: L'hindouisme étudié dans les textes et sur le terrain. In *CRAI* novembre-décembre 2000, pp. 1493-1499.

L'appel de la Loi ou l'âge transcédé. In *Les âges de la vie dans le monde indien*. Actes des journées d'étude de Lyon (22-23 juin 2000) édités par Christine Chojnacki, Lyon, 2001 (coll. du CEROR Nouvelle série n° 24), pp. 325-332.

A Portrait of the Yogi (*joi*) as Sketched by Yogīndu. In *Warsaw Indological Studies* vol. 2, *Essays in Jaina Philosophy and Religion* (ed. P. Balcerowicz & M. Mejer), Delhi, Motilal Banarsidass, 2002, pp. 239-252.

Mysticism and Mystic Experience in Yogīndu's Poem *Paramātmaprakāśa*. In *Jainism and Early Buddhism: Essays in Honor of Padmanabh S. Jaini* (ed. Olle Qvarnström), Fremont, Asian Humanities Press, 2003, pp. 113-128.

Gleanings from a Comparative Reading of Early Canonical Buddhist and Jaina Texts. In *Journal of the International Association of Buddhist Studies* 26, 1 (2003), pp. 25-50.

Manuscrits bouddhiques du Gandhāra. In *CRAI*, janvier-mars 2003, pp. 453-460.

Récents colloques jaina. In *BEI* 21.1 (2003), pp. 265-277.

En guise d'introduction. In *Du corps humain, au carrefour de plusieurs savoirs en Inde*. Mélanges offerts à Arion Roşu à l'occasion de son 80e anniversaire. *Studia Asiatica* IV (2003) – V (2004), pp. 9-14.

“Foreword” to *Jaya Gommateṣa* by Bal Patil. Ed. by Girish B. Jani, Mumbai, Hindi Granth Karyalay, 2006, 2 pages.

L'époque du Bouddha et la diffusion du bouddhisme. In *Religions & Histoire* n°8 (May-June 2006), pp. 14-17.

On the composition of the Śvetāmbara tract *Maraṇavibhatti-Maraṇasamāhi-Paiṇṇaya*. In *Jaina Studies* (Proceedings of the 12th World Sanskrit Conference, Helsinki 2003), Motilal Banarsidass, Delhi, 2007, pp. 1-32.

Les jaina et le règne animal. In *Penser, dire et représenter l'animal dans le monde indien* (Actes du colloque organisé par l'Équipe de recherche LACMI, Paris, mars 2002), ed. Nalini Balbir & Georges-Jean Pinault, Paris, Éditions Honoré Champion, 2008 (Bibliothèque de l'École des Hautes Études, t. 345).

Ahimsa – *cur et quomodo?* Eine vierfache Antwort in einem alten Jaina-Text. In *Berliner Indologische Studien* 18 (2007), pp. 79-100.

OBITUARIES

- Umakant Premanand Shah (1915-1988). In *BEI* 6 (1988), pp. 69*-72*.
- Yutaka Ojihara (1922-1991). In *BEI* 7-8 (1989-90), pp. 11-14.
- André Bareau (31 décembre 1921 - 2 mars 1993). In *BEI* 10 (1992), pp. 11-21.
- André Bareau (31 décembre 1921 - 2 mars 1993). In *JA* 281 (1993), pp. 230-233.
- Mireille Bénisti (10.10.1909 - 11.12.1993). In *JA* 282, 2 (1994), pp. 215-218.
- Deux savants indiens du Gujérat: Harivallabh C. Bhayani (1917-2000), Dalsukh D. Malvania (1910-2000). (With Nalini Balbir). In *BEI* 17-18 (1999-2000), pp. 7-18.
- Marie-Simone Renou (1912-2001). In *JA* 289, 2 (2001), pp. 167-169.

REVIEWS MISSING IN BEI 22-23

- Review of Oskar von Hinüber, *Die Sprachgeschichte des Pāli im Spiegel der südostasiatischen Handschriftenüberlieferung*, Stuttgart, 1988. In *Orientalistische Literaturzeitung* 87 (1992), 1, pp. 74-75.
- Review of L. Renou et J. Filliozat, *L'Inde classique. Manuel des études indiennes*, tome II, École Française d'Extrême-Orient, 1953, réimpression, Paris, 1996. In *CRAI*, avril-juin 1997, pp. 544-545.
- Review of Ch. Chojnacki, *Vividhatīrthakalpaḥ, Regards sur le lieu saint jaina*. Institut français de Pondichéry/ École française d'Extrême-Orient, 1995, Vol. I, Traduction et commentaire, Vol. II, Annexes (Publications de l'Institut français d'Indologie, 85). In *CRAI*, avril-juin 1997, pp. 545-547.

Review of *Āvaśyaka-Studien*, Stuttgart, 1993 (Alt- und Neu-Indische Studien herausgegeben vom Institut für Kultur und Geschichte Indiens und Tibets an der Universität Hamburg, 45,1; 45,2), Vol. I. Introduction générale et traductions (Nalini Balbir), vol. II. Glossar ausgewählter Wörter zu E. Leumann's « Die *Āvaśyaka*-Erzählungen » (Thomas Oberlies). In *CRAI*, avril-juin 1997, pp. 545-546.

Review of G. Colas, *Viṣṇu, ses images et ses feux. Les métamorphoses du dieu chez les vaikhānasa*, Paris, Presses de l'EFEO, 1996 (Monographies n° 182). In *CRAI*, avril-juin 1997, pp. 630-632.

Review of Augustin de Beaulieu, *Mémoires d'un voyage aux Indes Occidentales 1619-1622. Un marchand normand à Sumatra*. Introduction, notes et bibliographie de Denys Lombard, Paris, École Française d'Extrême-Orient, 1996. In *CRAI*, juillet-octobre 1997, pp. 782-783.

Review of Abraham Hyacinthe Anquetil Duperron, *Voyage en Inde 1754-1762. Relation de voyage en préliminaire à la traduction du Zend-Avesta*. Présentation, notes et bibliographie par Jean Deloche, Manonmani Filliozat, Pierre-Sylvain Filliozat, Paris, Ecole Française d'Extrême-Orient, 1997. In *CRAI*, juillet-octobre 1997, pp. 783-785.

Review of L. Renou, *Choix d'études indiennes*, réunies par Nalini Balbir et Georges-Jean Pinault. Préface de Colette Caillat. Index par Christine Chojnacki, Paris, École Française d'Extrême-Orient, 1997. In *CRAI*, novembre-décembre 1997, pp. 1320-1321.

Review of *Bulletin d'Études Indiennes* 13-14 (1995-96); Supplément: *Bibliographie des travaux de Louis Renou* (1896-1966) par Georges-Jean Pinault. In *CRAI*, novembre-décembre 1997, pp. 1322-1323.

Review of Dominic Goodall, *Hindu Scriptures*. Edited with new translations... Based on anthology by R.C. Zaehner, London, J.M. Dent [1996]. In *Bulletin de l'École Française d'Extrême-Orient* 85 (1998), pp. 466-467.

Review of *Langue, style et structure dans le monde indien*. Actes du colloque international pour le centenaire de la naissance de L. Renou (éd. par Nalini Balbir et Georges-Jean Pinault avec la collaboration de Jean Fezas), Paris, Champion, 1996 (Bibliothèque de l'École des Hautes Études, Sciences historiques et philologiques 334). In *CRAI* janvier-mars 1998, pp. 75-78.

Review of Somadeva, *Océan des rivières de contes* (dir. Nalini Balbir), Paris, Gallimard, La Pléiade, 1997. In *CRAI*, janvier-mars 1998, pp. 78-79.

Review of *Fragments of the Tocharian A Maitreyasamiti-Nāṭaka of the Xinjiang Museum, China*. Transliterated, translated and annotated by Ji Xianlin, in collaboration with Werner Winter, Georges-Jean Pinault, Berlin-New York, Mouton de Gruyter, 1998. In *CRAI*, juillet-octobre 1998, pp. 908-909.

Review of Mark Allon, *Style and function. A study of the dominant stylistic features of the prose portions of Pāli canonical sutta texts and their mnemonic function*, The International Institute for Buddhist Studies, Tokyo, 1997. In *IJ* 42, 1999, pp. 266-270.

Review of Ludwig Alsdorf, *Kleine Schriften*. Nachtragsband. Hrsg. von A. Wezler, Stuttgart, F. Steiner 1998. In *Orientalistische Literaturzeitung* 94 (1999), 4-5, pp. 554-556.

Review of The *Sālibhadra-Dhanna-Carita*. Critically Edited and Translated with a Grammatical Analysis and Glossary. By E. Bender. In *Journal of the American Oriental Society* 120.2, 2000, 292-293.

Review of G. von Simson (Hg.), *Prātimokṣasūtra der Sarvāstivādins*. Teil II. Göttingen, 2000. In *Orientalistische Literaturzeitung* 98, 2003, 4-5, 578-583.