

the Brahmanical schools. No doubt this work is a great contribution to both Indology and Buddhist studies.

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Subash C. Dash and Toshihiro Wada, *A Navya-nyāya Discussion on the Meaning of the Negative Particle Nañ: A Study of the Nañvādakārikā of Udayana*, Studia Asiatica 10, Nagoya: Nagoya University Association of Indian and Buddhist Studies, 2013, viii + 89. (Paperback)

A small manuscript of a Navya-nyāya text, attributed to the author Udayana, was found at the Orissa State Museum, Bhubaneswar, in 2007 (p. v). The manuscript, consisting of four folios and written in Old Oriya script, is entitled the *Nañvādakārikā* (NVK), which means the ‘Discourse in Verse of the Negative Particle’. The well-respected Udayana is reputed to have synthesized the Vaiśeṣika and Nyāya doctrines in the eleventh century, and the NVK is not included his genuine works. If this Udayana is identified as the author of the NVK, this may mean a revision in the history of Nyāya and Vaiśeṣika or of Indian philosophy. Chapter 1 of the present book discusses whether the above identification holds true or not, as will be discussed later. The authors of the book, Dash and Wada, could neither find other manuscripts of the NVK nor commentary manuscripts on this in any of the major manuscript collections in India (p. 1). Under such difficult conditions, they have edited, translated, and annotated the NVK.

The NVK represents the semantic discussion of the negative particle *nañ*. As far as the research on the Navya-nyāya theory of negation is concerned, the first great achievement was B. K. Matilal’s *The Navya-nyāya Doctrine of Negation* (Harvard Oriental Series 46, Cambridge, Mass: Harvard University Press, 1968). The present book may be the second major work of similar content to deal with a Navya-nyāya text. The contents of the book are as follows:

Preface

Chapter 1: Introduction

Chapter 2: Basic Concepts

- 2.1: Absence (*abhāva*) and related concepts
- 2.2: Delimitor (*avacchedaka*) and describer (*nirūpaka*)
- 2.3: The signifying function (*vṛtti*)
- 2.4: Suffix of a finite verb (*ākhyāta*)
- 2.5: Effort (*yatna, prayatna*)
- 2.6: Verbal understanding (*śābdabodha, śābdajñāna*)
- 2.7: Meaning (*artha*)

Chapter 3: Issues discussed in the *Nañvādakārikā*

Chapter 4: Sanskrit Text and Translation with Annotation

4.1: Introduction

4.2: Explanation of the counterpositiveness (*pratiyogitā*) of absence

4.3: Discussion of relational absence as the meaning of the negative particle *nañ*

4.4: Discussion of mutual absence as the meaning of the negative particle *nañ*

4.5: Concluding remarks

Abbreviations and Bibliography

Photos of the manuscript of the *Nañvādakārikā*

Indexes

Sanskrit Index to the *Nañvādakārikā*

General Index

Chapter 1 of the book discusses the relationship between the *NVK* and the *Nañvāda* ('Discourse of the Negative Particle') composed by Raghunātha, a great Navya-nyāya philosopher who was active in the sixteenth century. The comparison between both texts is obvious, because the *NVK* greatly resembles Raghunātha's text with regard to structure and content and because later Navya-nyāya tradition made much of his text. Dash and Wada have judged that the *NVK* is quoted by Raghunātha.

It is said that Udayana, writing in the eleventh century, does not make use of the Navya-nyāya terms such as delimiter (*avacchedaka*) and describer (*nirūpaka*) in his works, while the *NVK* employs those terms. Hence, Dash and Wada have concluded that the well-known Udayana is not the author of the *NVK*, but have arrived at different views on the date of the author (p. 2). The difference, however, is insignificant; ultimately they conclude that the date of the author falls somewhere in between the twelfth to sixteenth centuries. Dash and Wada point out a third hypothesis in footnote 12 (p. 3): the *Nañvāda* may be quoted by the *NVK*, which is the reverse of the above-mentioned relationship. In this case, the date of the author of the *NVK* would fall into the post-Raghunātha period. We should not exclude this hypothesis without investigation.

It is regrettable that the author of the newly found *NVK* is not the Udayana of the eleventh century, but this text piques our curiosity about what more can be said about the relationship between the *NVK* and the *Nañvāda*, why other manuscripts of the *NVK* have not yet been discovered in other places, why the *NVK* was not quoted by other Navya-nyāya texts (p. 3 fn. 12), and so forth. Dash and Wada speak little to these questions, focusing instead on only that which can be 'directly' obtained from the *NVK*. Further research on these questions is a desideratum.

Chapter 2 gives us fundamental knowledge of the technical terms used in the *NVK*, which helps the reader approach the *NVK* as well as other Navya-nyāya texts. Chapter 3 provides a convenient table of correspondences between the *NVK* and the *Nañvāda*. This table is of great help in understanding the *Nañvāda* as well. Matilal's above-mentioned book, which provides a fine translation of this text

with annotations, does not show the structure of the text. So, we can also know the structure of the text through the table in Chapter 3 of the *NVK*. Chapter 4 consists of a translation of and annotations for the *NVK*. Dash and Wad should be congratulated for their fine translation and clear-cut annotations. At the end of the book, they have prepared two types of indices, both of which are useful and indispensable to the readers.

After reading the book, we would like to ask the authors to reveal the source literature of ritual or astronomical terms such as *ṣaṣṭhīdaṇḍā* (in verse 51) and *prādas*, etc. (in the notes to verse 51), and why the last verse is incomplete, among other questions.

The following are typographical errors: p. v,14: *Nañvada* → *Nañvāda*; p. vi,8: Bhubanesvar → Bhubaneswar; p. 12,4: he → the; p. 19, Left 27: *ghatau* → *ghaṭau*; p. 24, Left 13: *prtīyate* → *praṭīyate*; p. 24, Left 23: *evo* → *eko*; p. 60,18: *evo* → *eko*. (The authors have mentioned *eko* in their translation of the verse including the last two errors, so these errors must be typographical.) Most of these are minor, but the last two may be serious.

Undoubtedly Dash and Wada have done an impressive job of interpreting the small manuscript with careful comparison with the *Nañvāda*, particularly considering the lack of commentaries and other manuscripts. Their exposition of the Navya-nyāya terms is clear, providing easier access to Navya-nyāya literature. It is certain that their book will raise readers' interest in the Navya-nyāya doctrine of negation, and in Navya-nyāya philosophy as a whole.

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