The LINGUINDIC Project presents:

UNDERSTUDIED TEXTS AND AUTHORS FROM THE INDIAN LINGUISTIC TRADITION

A two-day workshop at Wolfson College, Oxford

27 – 28 June 2022

Speakers and provisional titles:

- Émilie Aussant, Paris:
  'Extended Sanskrit Grammar' – An understudied development of *Vyākaraṇa*

- Jim Benson, Oxford:
  A Grammatical kroḍapatra in the Bodleian Library

- Radha Blinderman, Harvard:
  The evolution of *kriyāviśeṣaṇa*s and their relation to *avyaya*s

- Maria Piera Candotti, Pisa:
  The role of phonetic description in *prakriyā* grammars

- Giovanni Ciotti, Hamburg.
  The need for a new critical edition of Anantabhaṭṭa's commentary on the *Śuklayajurvedaprātiśākhya*

- Victor D'Avella, Oxford:
  The Impact of the *Vāraruca Saṃgraha*

- Sibylle Koch, Oxford:
  Title to be confirmed

- John Lowe & Jim Benson, Oxford:
  The theory of negation in the later *Vaiyākaraṇa* tradition

- Yiming Shen, Oxford:
  Kṛtya suffix teachings in the *Samanvayadiś*, the *Aṣṭādhyāyī*, and the *Kātantrasūtra*

- Małgorzata Wielińska-Soltwedel, PAS Warsaw:
  To Study or not to Study: On Three Grammarians of the Bengali Pāṇinian School

For more information and registration, linguindic@orinst.ox.ac.uk

Workshop schedule:

MONDAY 27 JUNE

9.00-9.30	*Tea/coffee*
9.30-10.30	**Talk 1: Victor D'Avella**
10.30-11.00	*Tea/coffee*
11.00-12.00	**Talk 2: Émilie Aussant**
12.00-13.00	**Talk 3: John Lowe & Jim Benson**
13.00-14.00	*Lunch*
14.00-15.00	**Talk 4: Sibylle Koch**
15.00-15.30	*Tea/coffee*
15.30-16.30	**Talk 5: Giovanni Ciotti**

TUESDAY 28 JUNE

9.00-9.30	*Tea/coffee*
9.30-10.30	**Talk 6: Małgorzata Wielińska-Soltwedel**
10.30-11.00	*Tea/coffee*
11.00-12.00	**Talk 7: Yiming Shen**
12.00-13.00	**Talk 8: Radha Blinderman**
13.00-14.00	*Lunch*
14.00-15.00	**Talk 9: Maria Piera Candotti**
15.00-15.30	*Tea/coffee*
15.30-16.30	**Talk 10: Jim Benson**

Abstracts:

"Extended Sanskrit Grammar" – An understudied development of *Vyākaraṇa*

Émilie Aussant, Paris

The history of language description can be seen as a major, more or less successful, effort to adapt linguistic tools initially shaped to describe or represent a (very) small number of languages: of the thousands of languages known in the world, only a few have produced reflexive linguistic tools (i.e. tools which describe the language in which they are composed); this is the case for Arabic, Chinese, Greek and Sanskrit. Indeed Classical Sanskrit grammar (*vyākaraṇa*) came to play a central role in the grammaticisation of several languages other than Sanskrit: Dravidian languages, Middle and Modern Indo-Aryan languages, Old Javanese, Persian, Sinhalese, Tibetan but also, albeit in a much more *ad hoc* manner, languages more distant from South and South-East Asia like Algonquian languages and Buryat. Five years after the publication of the special issue of the journal *Histoire Épistémologie Langage* 39.2 ("La Grammaire Sanskrite Étendue"), the time has come for a second survey of works carried out on this fascinating and yet still understudied topic. The talk will be particularly focussed on some recently (re)discovered specificities of the "Extended Sanskrit Grammar" which make it possible to renew, at least in part, the thinking on the Extended Grammars phenomenon.

A Grammatical kroḍapatra in the Bodleian Library

Jim Benson, Oxford

As a literary genre, *kroḍapatras* may be viewed as extended essays directed to difficult or complex problems in Indian intellectual disciplines. They are probably best known from the field of Navya-Nyāya philosophy, where a large number were composed in the 18th and 19th centuries. They have been described as delving *in medias res* into highly specialized issues of doctrine. In 1859 Fitzedward Hall referred to them as 'the arcana of Hindu dialectics'. Although best known from the literature of Navya-nyāya, they also exist in other disciplines, including grammar, where they are less studied. The present discussion examines an anonymous *kroḍapatra* in the Chandra Shum Shere collection in the Bodleian library. Although undated, it must have been composed in the 18th or 19th century. Its focus is the principle of interpretation (*paribhāṣā*) that is usually formulated in grammatical literature as '*strīpratyaye cā 'nupasarjane na*'. Broadly defined, this concerns boundary identifications that would limit morphological operations directed to feminine suffixes. The authority for this principle is thought to rest solely on Patañjali's statement of it in the *Mahābhāṣya*. Discussions of it typically incorporate words for 'princess' and 'lady whose grandfather smelled like cow-dung', and these appear in this *kroḍapatra* as well. The text is relatively short, but its labyrinthine structure takes the reader on a rapid tour through a wide range of grammatical subjects. The author concludes his essay by referring his reader to an alternative way to read Pāṇini's rules that does not require the formulation of this principle, and then inviting the learned to determine whether such an approach could be supported by the *Mahābhāṣya*.

The role of phonetic description in *prakriyā* grammars

Maria Piera Candotti, Pisa

The three main *prakriyā* grammars (*Prakriyākaumudī*, *Prakriyāsarvasva* and *Siddhāntakaumudī*) assign an important role to the description of certain phonetic features in the introductory part of their grammars. In these passages are seemingly gathering miscellaneous material that, at least from a strictly Pāṇinian point of view, should not belong to the descriptive tasks of grammar. The presentation will analyse in comparative terms the phonetic descriptions of the three authors highlighting their differences in terms of content but also, and above all, in terms of their specific purpose and role in the broader context of linguistic description.

Towards a new edition of the *Padārthaprakāśa* of Anantabhaṭṭa

Giovanni Ciotti, University of Hamburg

Anantabhaṭṭa (or Anantācārya) was a scholar hailing from Vārāṇasī and belonging to the Kāṇva school of the White Yajurveda. He was particularly active during the first half of the 17th century, a prolific author who wrote on matters concerning the Vedas and *dharmaśāstra*. Among his works we find the *Padārthaprakāśa*, a commentary of the *Śuklayajurvedaprātiśākhya*. This commentary is heavily indebted to another commentary of the same *mūla*, namely the *Mātṛmodaka* of Uvaṭa (12th century ca.). The *Padārthaprakāśa* reproduces almost verbatim ample parts of Uvaṭa's text, but contains significant additions and variations.
The text has been fully edited and published for the first time in 1934 by C. Kunhan Raja. However, the editor explicitly points out in the Preface that the work had been started by another scholar, namely Pandit V. Venkatarama Sarma, who had to quit the project. As a result, the edition could not be prepared with the necessary care and textual problems are numerous. This is already clear right from the prefatory section of the *Padārthaprakāśa*, if one compares it with the version of the the same text found in Fritz Gelpke's doctoral dissertation published in 1929.
So far I have been able to access one more manuscript of the full text, namely ms 40.B.31 held at the the Adyar Library of Chennai. This clearly offers better readings, thus suggesting that materials for a new and improved critical edition of the *Padārthaprakāśa* await to be explored.

The Impact of the *Vāraruca Saṃgraha*

Victor D'Avella, Oxford

The Vāraruca Saṃgraha is a collection of *kārikā*s that summarize fundamental topics of Sanskrit grammar: *kāraka*s, *samāsa*s, *taddhita* suffixes, finite verbs and *kṛt* suffixes. The work was immensely popular to the extent that it impacted or even served as the model for other grammars in Tibetan, Pali and Tamil. Building on earlier work, I will present additional research on the influence of these *kāikā*s within the Tamil grammatical tradition as well as further analysis of the printed commentaries by Dharmakīrti and Nārāyaṇa. This once very much studied text has unfortunately fallen into oblivion, and it is hoped that this presentation will also renew interest in this neglected work for modern Sanskrit pedagogy.

The theory of negation in the later *Vaiyākaraṇa* tradition

John Lowe & Jim Benson, Oxford

The correct understanding of negation is an important philosophical and linguistic question. While the theories of negation in Indian philosophical systems such as *Navya-Nyāya* and *Mīmāṃsā* have been well studied (among many others, for example, Matilal's The *Navya-Nyāya* doctrine of Negation, HOS 46, 1968), the theory of negation developed by the later *vaiyākaraṇa* tradition, which set itself in direct competition with *Nyāya* and *Mīmāṃsā*, remains underexplored. We report on a detailed study and comparison of at least ten discussions of negation by Bhaṭṭoji Dīkṣita, Kauṇḍabhaṭṭa, and Nāgeśa. We establish in broad terms the grammarians' theory of negation, and we compare and contrast this with the competing views of the *Naiyāyikas* and *Mīmāṃsakas*. We further identify and trace theoretical differences not only between the three grammarians, but even between different works of each author.

Kṛtya suffix teachings in the _Samanvayadiś_, the _Aṣṭādhyāyī_, and the _Kātantrasūtra_

Yiming Shen, Oxford

I study the *kṛtya* section of the *Samanvayadiś*, a Sanskrit grammatical treatise mainly dealing with syntax from Kashmir possibly dated to around 1100 AD, and compare it with the *kṛtya* teachings in the Pāṇinian and Kātantra systems, shedding light on the historical development and inheritance of ideas between different schools in the Sanskrit grammatical tradition.