The Centre for the Study of Manuscript Cultures (CSMC)

cordially invites you to a workshop on

Śāradā: Goddess, Learning, Script. On the Sanskrit manuscript culture of Kashmir

Śāradā, the name of the script that was used in Kashmir to write down Sanskrit, is also one of the names of the goddess Sarasvatī, the goddess of Arts and Letters, of Learning and of Speech. The Sanskrit manuscript culture of Kashmir is characterized by distinguishing features such as the use of the Śāradā script (from around the 11th century), the use of birch-bark as a writing support (at least until the 17th century) and the bound book format. It raises specific issues for scholars who study these features and edit the texts they transmit, and for library curators who describe the manuscripts and are responsible for their preservation. The challenging issue of dating the manuscripts is the starting point of this first workshop devoted to Śāradā manuscripts.

The topics of the papers, presented by scholars who have worked intensively with Śāradā manuscripts, will include the evolution of scribal and orthographic practices, the changes of format from the *pothi* to the bound book, the introduction of binding, as well as the layout and content of paratexts and marginalia. Śāradā manuscripts are mostly either on birch-bark or on paper but Proto-Śāradā palm-leaves are preserved in Tibet. Some papers will focus on the diachronic study of Kashmirian manuscript culture and some will tackle issues raised while studying specific manuscripts for the purpose of editing texts. The presentation of the material aspects will be enriched by historical information about the scribes, as well as studies on the genealogy of annotated manuscripts.

Friday, 6 March 2020, 9 am – 5 pm
Saturday, 7 March 2020, 9:30 am – 4 pm
Warburgstraße 26, room 0001
20354 Hamburg

Programme

Friday, 6 March 2020

9:00-9:10	Welcome address: Harunaga Isaacson (Hamburg)
9:10-9:30	General Introduction: Iris Iran Farkhondeh (Paris)

Chairperson 9:30-10:15	Iris Iran Farkhondeh Camillo Formigatti (Oxford): Judging a Book by Its Cover. A Codicological Approach to Dating Kashmirian Manuscripts
10:15-11:00	Alexis Sanderson (Oxford/Portland): Observations on the book in pre-Islamic Kashmir and the history of Kashmirian Sanskrit orthography
11:00-11:15	*Coffee break*
Chairperson 11:15-12:00	Giovanni Ciotti Walter Slaje (Halle), in absentia: Two less considered points in the field of Śāradā textual criticism
12:00-12:45	Luther Obrock (Toronto): Śāradā Miscellanies: Manuscript culture and book technologies
12:45-13:45	*Lunch*
13:45-15:00	Lab tour by Sebastian Bosch (Hamburg) and Ivan Shevchuk (Hamburg)
15:00-15:15	*Coffee break*
Chairperson 15:15-16:00	Harunaga Isaacson Kazuo Kano (Tokyo): Proto-Śāradā Materials in Tibet
16:00 -16:45	Jürgen Hanneder (Marburg): From cloth to birch bark and other oddities in Śāradā paleography

Texts Surrounding Texts

TST

DFG

Programme

Saturday, 7 March 2020

Chairperson	Jürgen Hanneder
9:30-10:15	Isabelle Ratié (Paris): On editing fragments from marginal annotations in Śāradā and Nāgarī manuscripts

| 10:15-11:00 | Stanislav Jager (Marburg): The Author's Redaction or a Copyist's Reworking? Remarks on the Transmission of the *Cittānubodhaśāstra* |

| 11:00-11:15 | *Coffee break* |

Chairperson	Harunaga Isaacson
11:15-12:00	Alessandro Graheli (Vienna): History and Transmission of the *Nyāyamañjarī* : the Śāradā Autograph of Śitikaṇṭhasvāmin

| 12:00-12:45 | Dominic Goodall (Pondicherry), in absentia: Some observations on Kashmirian scribal practices derived mostly from study of manuscripts transmitting the *Raghuvaṃśa* |

| 12:45-14:15 | *Lunch* |

Chairperson	Iris Iran Farkhondeh
14:15-14:45	Hussein Adnan Mohammed (Hamburg): Pattern Analysis for Manuscript Research: From Theory to Application

| 14:45-15:30 | Final discussions |

| 15:30-16:00 | *Coffee* |

Abstracts

Camillo Formigatti
Judging a Book by Its Cover. A Codicological Approach to Dating Kashmirian Manuscripts

Dating South Asian manuscripts mainly on account of the palaeography of their script is often a daunting task. Exploring mainly the Kashmirian manuscripts in the Bodleian Libraries' Stein and Hoernle collections, in the present paper I will try to establish a taxonomy of dated Kashmirian manuscripts based on their codicological and palaeographical features as an aid to dating undated manuscripts. In the awareness that this methodological approach needs a larger sample to be statistically relevant, I will only try and delineate possible future research paths, without possibly coming to firm conclusions.

Alexis Sanderson
Observations on the book in pre-Islamic Kashmir and the history of Kashmirian Sanskrit orthography

The great majority of Sanskrit manuscripts that have reached the present in or from Kashmir were prepared by sewing together gatherings of folios of birchbark, later paper, that are taller than they are wide, and attaching them to a binding of tanned leather. It is generally believed that this method, which set Kashmirian book production apart from that of the rest of the Indic world, was introduced under Islamic influence and therefore probably not before the fourteenth century, when Kashmir came to be ruled by Muslim kings. In the first part of this presentation I will argue from textual and material evidence that the transition from the pothi format, seen in the birchbark manuscripts of Gilgit, to that of the codex had already taken place by the eleventh century, long before the advent of Islam in the valley.
In the second part of this talk I will consider the distinctive orthography of Sanskrit seen in most Kashmirian birchbark manuscripts and some manuscripts on paper and will propose a hypothesis to explain its gradual disappearance in recent centuries.

Walter Slaje (in absentia)
Two less considered points in the field of Śāradā textual criticism.

Since I am bound to refrain from taking part in this workshop for personal reasons, I shall hand in a couple of lines only with a view to merely drawing attention to two points in the field of Śāradā textual criticism, which seem to have been largely ignored so far.

These are 1) of a material and 2) of a political nature.

1) The first concerns the conflation by quires in connection with the owners' attempts at completing their texts, when only single leaves were lost or damaged. This could have, and in fact also has, resulted in unintended overlappings of single textual parts.

2) The second concerns the wilful and systematic destruction of Sanskrit texts in the late 14th/early 15th centuries in the Valley under Sultan Sikandar and the subsequent exodus of almost all of the Kashmiri Pandits to the Indian Plains. About half a century later a resettlement of the Pandits together with a re-import of their literatures was attempted by Sultan Zayn. On the Pandits' return, the exiled, erstwhile Śāradā manuscripts had meanwhile become transcribed into, or conflated by manuscripts in, the Nāgarī script from the Plains and were re-transcribed into Śāradā in Kashmir upon the Pandits return. Thus, the Nāgarī script and Nāgarī versions lurk from below the surface of apparently "pure" Śāradā transmissions.

Luther Obrock
Śāradā Miscellanies: Manuscript culture and book technologies

This presentation looks at manuscripts of Śāradā miscellanies to examine their construction, circulation, and social contexts. Concentrating on three illuminated manuscripts containing the Bhagavad Gītā and other Vaiṣṇava texts kept at the University of Toronto, McGill University in Montreal, and Cambridge University, I will discuss the construction of the Śāradā book as an artifact. This presentation seeks to connect Śāradā manuscript culture with larger questions about histories of the book, the circulation of bookmaking technologies, and cultures of reading in premodern Kashmir and beyond.

Kazuo Kano
Proto-Śāradā Materials in Tibet

This presentation deals with origins, transmissions, and the current status of Proto-Śāradā manuscripts preserved in Tibet. They include (1) manuscripts found at Tholing monastery in West Tibet, (2) manuscripts once preserved at Zhwa-lu Ri-phug monastery in Tsang district, and (3) manuscripts currently preserved at Potala palace and (4) at Tibet Museum in Lhasa.

Among these, group (1) consists of birch-bark fragments including *Prajñāpāramitā*, texts of *Guhyasamāja* cycle, Abhidharma, etc. Groups (2) (3) are Proto-Śāradā palm-leaves: (a) a set of miscellaneous texts by 11-12th Kashmiri authors and (b) the *Vṛtti* of Īśvara's *Abhidharmadīpa*. (4) There is also a Proto-Śāradā birch-bark manuscripts in booklet format (rare Tantric works of Jñānapāda school) dated 1053/54 A.D. Apart from these manuscripts, there is a Proto-Śāradā mural-inscription in a monastery in West Tibet. All

of these are very valuable materials that show us traces of the cross-border-activities in early mediaeval Kashmir and Tibet.

Jürgen Hanneder
From cloth to birch bark and other oddities in Śāradā paleography

This talk will introduce an unpublished text that will provide an unexpected answer to the following questions: 1) Is it not highly unlikely that a birch bark manuscript of a 90-page Śāstric text was copied from a paper version, and that the original was written on a cloth? 2) Is it possible to transcribe almost 30 languages into Śāradā? 3) Is the largest visual poem in Śāradā a citrakāvya or a European carmen figuratum?

Isabelle Ratié
On editing fragments from marginal annotations in Śāradā and Nāgarī manuscripts

The *Īśvarapratyabhijñā* treatise, composed in Kashmir in the 10th century CE by the Śaiva nondualist Utpaladeva, is arguably one of the most important works in the history of Indian philosophy. Unfortunately, however, it remains partly unavailable to date: a crucial component of this treatise, namely, the detailed commentary (*Vivṛti* or *Ṭīkā*) that Utpaladeva had written to explain his own stanzas and short prose commentary (*Vṛtti*), was until recently considered lost but for a small part, covering 13 of the 190 verses constituting the entire work, and preserved in a single, very incomplete Śāradā manuscript edited and translated by R. Torella. Yet our knowledge of the *Vivṛti* is quickly expanding: many other fragments have recently come to light, not in the form of additional manuscripts of the *Vivṛti*, but as annotations written in the margins of Śāradā and Nāgarī manuscripts of other works belonging to the Pratyabhijñā corpus. One of the newly discovered parts of Utpaladeva's masterpiece, which constitutes the lengthiest of all presently known fragments, contains three hitherto unknown *Vivṛti* chapters. A critical edition of the first of these chapters is underway. This workshop is an opportunity to present the complex set of marginal sources on which it is based while discussing the difficulties inherent in the edition of a text exclusively preserved in marginalia, as well as the assumptions that can be made regarding the annotations' genealogy, or the relationship between the Śāradā and Nāgarī manuscripts at our disposal.

Stanislav Jager
The Author's Redaction or a Copyist's Reworking? Remarks on the Transmission of the *Cittānubodhaśāstra*

Many Sanskrit texts – even if they can claim human authorship – have often been transmitted in two or more different recensions.
Usually, the reason for this split transmission(s) remains concealed, thus posing a challenge to textual criticism in general. While preparing a critical edition of the first three prakaraṇas of Bhāskarakaṇṭha's (fl. ca.\,1725-1775) independent philosophical treatise, the *Cittānubodhaśāstra*, the same phenomenon appeared: One Śāradā manuscript turned out to deviate markedly from the transmission that is shared by the other sources (including the author's auto-commentary) in this way apparently constituting a separate recension. The presentation will therefore focus on that peculiar Śāradā manuscript and aim at clarifying the reason for its deviant reading.

Alessandro Graheli
History and Transmission of the *Nyāyamañjarī*: **the Śāradā Autograph of Śitikaṇṭhasvāmin**

BORI 390/1875–6 is a composite manuscript containing the complete *Nyāyamañjarī* of Bhaṭṭa Jayanta (ninth c. CE), an unidentified Vaiśeṣika work, and the fifteenth chapter of Kālidāsa's *Raghuvam◻śa*. It is the most authoritative among the complete witnesses of the *Nyāyamañjarī*, as it represents the earliest known stage in the transmission of Jayanta's work. The manuscript was written in 1472 CE, in Śāradā script, by Śitikaṇṭhasvāmin, also known as the author of a commentary in the Kātantra grammatical tradition. Besides being the *codex optimus* for the sake of the *Nyāyamañjarī* text, this manuscript has a remarkable value from an historical, prosopographic and paleographic perspective.
Śitikaṇṭha himself declares in the colophon that this copy of the Nyāyamañjarī was "hastily" written for teaching purposes. This stated intention is consistent with the cursive and informal handwriting, most likely intended for Śitikaṇṭha's own perusal. The presence of frequent word-dividing marks, apparently added by Śitikaṇṭha himself, along with many corrections and marginalia, are further features that corroborate the character of the manuscript as a teaching tool.
In this occasion I shall examine the intriguing colophon, along with the rubrics with Śitikaṇṭha's signature at chapters's ends, and discuss other features useful to hermeneutic purposes such as the word dividers, the marginal glosses, and further paratextual elements.

Dominic Goodall (in absentia)
Some observations on Kashmirian scribal practices derived mostly from study of manuscripts transmitting the *Raghuvaṃśa*

To date, the earliest known commentary on the *Raghuvaṃśa* of Kālidāsa is that of the tenth-century Kashmirian writer Vallabhadeva. While dozens of manuscripts that purport to transmit this commentary survive, they transmit versions so distant from each other that they cannot usefully be collated together. Manuscripts from Kashmir, however, share patches of more or less unanimously transmitted material, and they comment, in the main, on the same readings of the *mūlapāṭha* as each other. Moreover, this version of the *mūlapāṭha* is largely what we find also in Kashmirian manuscripts that are not accompanied by any commentary.
Harunaga Isaacson and myself, joined now for the nearly completed second volume by Csaba Dezső and Csaba Kiss, have been working for some years towards an edition of Vallabhadeva's commentary using the Kashmirian manuscripts we have been able to find, including manuscripts transmitting
only the root text. On the basis of these sources, a rattle-bag of observations (between codicology, palaeography and text-criticism) may be presented, some of which may be useful to other scholars.

Hussein Adnan Mohammed
Pattern Analysis for Manuscript Research: From Theory to Application

During the last decades, considerable advancements have been achieved in the field of pattern analysis, which resulted in powerful mathematical theories and algorithms. These theories and algorithms can be very useful for manuscript research in many aspects such as the analysis of handwriting styles, the detection of words, drawings and seals, the estimation of fibres density in writing supports, etc.

This talk will provide a general and brief overview about the research conducted in sub-project RFA05 within the CSMC, which seeks to develop, implement and apply novel theoretical pattern analysis approaches for manuscript research.