



NETAMIL 3rd WORKSHOP – COMMENTARY IDIOMS
PUDUCHERRY 2 -13 FEBRUARY 2015

Commentaries are a pervasive feature encountered in all Indian intellectual traditions. Although the focus of the upcoming workshop will be on the various Tamil traditions NETamil is working on, we all know already that none of them can be regarded in isolation and that they are part of a larger trans-regional undertaking which ranges from Sanskrit to almost any regional and local manifestation of language. Of course there is no way of doing justice to such a variety, but we plan to have glimpses not only of Tamil, Maṇipravāḷam and Sanskrit specimens, but also of some in Telugu and in Malayālam.

What commentators tried to do is extremely variable. The spectrum ranges from simple linguistic and lexical glosses, probably testifying to changing usages over stretches of time, to the most sophisticated treatises in the guise of commentaries, as in the case of Tamil we know in particular from the domain of *ilakkaṇam* (extended grammar). The tool box of commenting and explaining is rich, and we are interested in exploring it via extended guided reading sessions in all the languages mentioned. We soon come to realise that there is a common basic inventory of exegetical phrases recognisable across linguistics and temporal boundaries as well as similarities in structure such as a pattern of dialogic discourse between teacher and student.

What we want to address in these two weeks are questions like the following ones: How great are the differences in commentarial technique in the various disciplines (literary, grammatical and devotional) that brought fourth commentaries? Are they more or less pervasive than the differences between the languages? Are there significant developments discernible over longer periods of time? Does it make sense to speak of commentary genres, such as, in Tamil, anonymous and author commentary? Does something like the individuality of a commentator exist and how does it manifest itself?

The last set of questions is salient in particular in the context of manuscript studies. While printed texts as they are today tend to create the illusion of a unified text, philologists know that this is far from the real picture. How variable are commentaries, authored and anonymous ones, depending on the sources referred to? Does it make sense to think of strata in a commentary text? What are the signs of a closed transmission? Who is “allowed” to make alterations (additions, omissions, etc.)? What is the role played by the editor of a commentary text? Given the many unmarked changes we encounter in editions, in which way is he significantly different in status from a scribe of earlier generations?

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Programme

WEEK 1

Date	AM	Participant	Topic	PM	Participant	Topic
Mon 03/02/15	9:30 AM	Jean-Luc Chevillard	Yāpparuṅkala Virutti	3:00 PM	Victor D'Avella	TC Vērrumaiyiyal, various commentaries
Tue 04/02/15	9:30 AM	Indra Manuel	TP Mēyppāṭṭiyal, Pēraciriyar urai	3:00 PM	M. Prabhakaran	TP Ceyyuḷiyal, various commentaries
Wed 05/02/15	9:30 AM	T. Rajarethinam	TP Akattiṇaiyiyal, Nacciṇārkkiniyar urai	3:00 PM	Giovanni Ciotti	Amarakoṣa with Tamil glosses
Thu 06/02/15	9:30 AM	Anjaneya Sarma	Ahobala Panditiam	3:00 PM	R. Satyanarayanan	Prāyaścitta Samuccaya, Tamil commentary
Fri 07/02/15	9:30 AM	Suganya Anandakichenin	Periyavāccāṅ Piḷḷai's commentary on Āṅṭāḷ's NTM	3:00 PM	Marcus Schmücker	Tiruvāymoḷi, Ārayirāpatti

WEEK 2

Date	AM	Participant	Topic	PM	Participant	Topic
Mo 14/02/15	9:30 AM	Andrey Klebanow	Kirātārjuniya, comm.	3:00 PM	K. Nachimuthu	Bhāṣakaṭṭaliyam
Tue 10/02/15	9:30 AM	Eva Wilden	Akanānūru, paḷaiyavurai	3:00 PM	G. Vijayavenugopal	Puranānūru, paḷaiyavurai
Wed 11/02/15	9:30 AM	Jonas Buchholz	Tiṇaimālainūrraimpatu, paḷaiyavurai	3:00 PM	Thomas Lehmann	Aiṅkuṇūru, paḷaiyavurai
Thu 12/02/15	9:30 AM	T. Rajeswari	Kalittokai, Nacciṇārkkiniyar urai	3:00 PM	Emmanuel Francis	Tirumurukāruppaṭai, various comm.
Fri 13/02/15	9:30 AM	Emmanuel Francis	extension session	3:00 AM	Suganya Anandakichenin	extension session
Fri 13/02/15	11:30 AM	S.A.S. Sarma	Jñānappāna and Harināmakīrtanam	5:00 PM	everybody	general discussion