Semaine internationale d’études palies
INTERNATIONAL PALI STUDIES WEEK

Paris, 16–20 June 2014
16-20 juin 2014

communications
Papers
tables rondes
Round tables
séances de lecture du
Jambupatisūtra sur manuscrits
Workshop in manuscript reading

Semaine organisée par
Organized by

Nalini Balbir (EPHE) et
Peter Skilling (EFEO)

Ecole Pratique des Hautes Etudes
En Sorbonne, Place de la Sorbonne, Paris 75005
Escalier U (dans la galerie Claude Bernard), 4ème étage, Salle H 637

Sorbonne, École pratique des hautes études (EPHE)
Entry Place de la Sorbonne, 75005 Paris. Escalier U (Galerie Claude Bernard), Fourth Floor (Room H 637)
Monday 16 June

10h00-10h30  Peter Skilling (EFEO) and Nalini Balbir (EPHE / Mondes iranien et indien)
Introduction to the International Pali Studies Week

10h30-11h30  Venerable Anālayo (University of Hamburg)
Developments in Āgama studies and the ‘Pali paradigm’

11h30-13h00  DIVERSITY OF PALI: TEXT, IMAGE, AND NARRATIVE
Petra Kieffer-Pülz (University of Weimar)
Observations on the various Buddhist countries' extracanonical Parittas
Toshiya Unebe (Nagoya University)
The Uṇhissavijaya in samut khoi (illustrated accordion-fold manuscripts in khoi paper)
Naomi Appleton (Edinburgh University) and Arthid Sheravanichkul (Edinburgh University)
An online Jātaka database: plans and principles

14h30-17h00  JAMBUPATISŪTRA WORKSHOP conducted by Santi Pakdeekham (Sri Nakharin Wirot University) and Peter Skilling (EFEO)
Introduction to the Jambupatisūtra
Reading manuscripts of the Jambupatisūtra (session 1)

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Tuesday 17 June

09h00-12h00  JAMBUPATISŪTRA WORKSHOP (session 2)

14h00-14h30  Oskar von Hinüber (University of Freiburg, Académie des Inscriptions et Belles-Lettres)
The importance of inscriptions and manuscripts for the history of Pali

15h00-17h00  ROUND TABLE: IN QUEST OF NEW PARADIGMS: THE POSITION OF PALI IN THE CORPUS OF EARLY BUDDHIST TEXTS
Leader of discussion: Peter Skilling
Participants: Oskar von Hinüber, Georges-Jean Pinault (EPHE/Mondes iranien et indien) Ingo Strauch (University of Lausanne), Rupert Gethin (Bristol University), Bhikkhu Anālayo

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Wednesday 18 June

9h30-12h00  A MULTIPURPOSE LANGUAGE: PALI IN SOUTHEAST ASIA
1. François Lagirarde (EFEO)
   Pali and the Tamnan literature of northern Thailand
2. J. Schnake (PhD student, EPHE)
   Current research on the Vajirasāratthasaṅgaha
3. Gregory Kourilsky (Bristol University)
   Current research on the Maṅgalatthadīpani
4. Nalini Balbir & Peter Skilling
   Uppātasanti: Evoking a Buddhist pantheon in Pali

13h30-15h00  A MULTIPURPOSE LANGUAGE: PALI IN SOUTHEAST ASIA (continued)
5. Thibaut d’Hubert (University of Chicago) - with Nalini Balbir
   Vidaddhamukhamanaṇḍana: Enigmas in the transmission of a corpus of riddles
6. Daniel M. Stuart (University of South Carolina)
   Refiguring Maitreya: The Anāgatavaṃsa Commentaries and Narrative Agency in Pali Literary Culture

15h15-17h00  JAMBUPATISŪTRA WORKSHOP (session 3)

Thursday 19 June

09h00-12h00  JAMBUPATISŪTRA WORKSHOP (session 4)

14h00-16h00  MANUSCRIPT COLLECTIONS OF THAILAND, NORTH AND SOUTH
Oskar von Hinüber
   Scribes, Leaves and Libraries. The Pali Manuscript Tradition in South and Southeast Asia
   Santi Pakdeekham & Peter Skilling
   Manuscript collections in Chaiya District, Surat Thani.

16h00-18h00  ROUND TABLE: NARRATIVE LITERATURE, HINDU, JAIN AND BUDDHIST
Leader of discussion: Naomi Appleton (University of Edinburgh)
Participants: Nalini Balbir, Rupert Gethin, Peter Skilling, Daniel M. Stuart, Toshiya Unebe

Friday 20 June

09h00-12h00  JAMBUPATISŪTRA WORKSHOP (session 5)

The Parisian International Pali Studies Week will focus on two aspects of the rich field of Pali studies, and address them in the form of presentations, round tables and a continuous workshop.
I. THE PALI TRADITION OF THAILAND
Since the time of Ayutthaya (14th century on), and no doubt earlier, even much earlier, Siam or Thailand has produced and transmitted a body of texts that deserve to be described as an independent ‘Pali literature of Siam’. Nonetheless, this fact has not been adequately recognized, and this ‘apocryphal’ literature has been too often neglected in favour of the ‘authentic’ texts from Sri Lanka. The participants will present papers on little known Pali texts preserved in the Thai tradition.

Throughout the week, the JAMBUPATISŪTRA WORKSHOP, conducted by Santi Pakdeekham and Peter Skilling, will familiarize the participants with reading Pali in the Khom Pali script used in Thailand since the 14th century CE or earlier. The Jambupatisūtra is a lively narrative that was widely disseminated in Pali as well as in vernacular sermons, anisansa texts, and verse forms like klon suat, as also in art and iconography. In the Siam of the Ayutthaya and early Ratanakosin period it was a prominent text in the ‘functional’ or ‘practical’ canon, and it was known throughout Southeast Asia. We will read selected passages from this sūtra in a palm-leaf manuscript from Surat Thani province that dates to the Ayutthaya period. Participants will be able to compare this with the synoptic romanized edition (Santi Pakdeekham (ed.), Jambupati-sutra: A synoptic romanized edition. Bangkok and Lumbini: Fragile Palm Leaves 2009, Materials for the Study of the Tripiṭaka Volume 4).

II. THE POSITION OF PALI IN THE OVERALL TEXTUAL CONTEXT OF EARLY BUDDHISM, that is to say, its relationship to the growing corpus of Gandhari manuscripts, and to the Āgamas preserved in Buddhist Sanskrits, Prakrits, and Chinese.

The field of Buddhist studies in Europe goes back more than 150 years. From an early stage, the Pali tradition was given pride of place as the sole representative of ‘early Buddhism’, and the linguistic development and heritage of Buddhism came to be locked in a binary paradigm of ‘Pāli’ (= early Buddhism, Theravāda) and Sanskrit (= later Buddhism, Mahāyāna). Although this model was never accurate, it is still predominant. New manuscript discoveries, especially those from Gandhara, show that the old model is completely inadequate. We feel that it is time to re-examine the status of Pali and other Indian languages used by the Buddhists of Jambudvīpa. We propose to address the status of Pali in the light of the emerging corpus of Gandhari manuscripts, of other Prakrits like that of the ‘Patna Dhammapada’, of sweeping developments in the study and translation of the Chinese Āgamas - and of new perspectives on Vinaya and Abhidharma traditions. Recent archaeological discoveries in South Asia, such as the epigraphic corpus of the Kanaganahalli Stupa or the pillar inscriptions of Deorkothar and Phanigiri, must also be taken into account. The Pali corpus certainly remains the best preserved corpus of early Buddhist texts and the most enduring and widespread tradition, and is a precious resource that is the foundation of early Buddhist studies. How do the new data affect old paradigms? How should we describe the position of Pali in the complex religious and literary formations of ancient India in the light of the new data?

Cover illustrations: Culapadumajātaka mural, Wat Khonkharana, Phetburi (Thailand) and Abhidhamma palm leaf, late Ayutthaya, Surat Thani © Santi Pakdeekham & Peter Skilling. - Cover layout by Emmanuel Giraudet (UMR 7528).