

## PALI LANGUAGE: 2016 INDOLOGICAL SUMMER SCHOOL

### Venue:

University of Cagliari - Faculty of Humanities  
via Is Mirrionis, 1 - 09123 Cagliari

### Dates

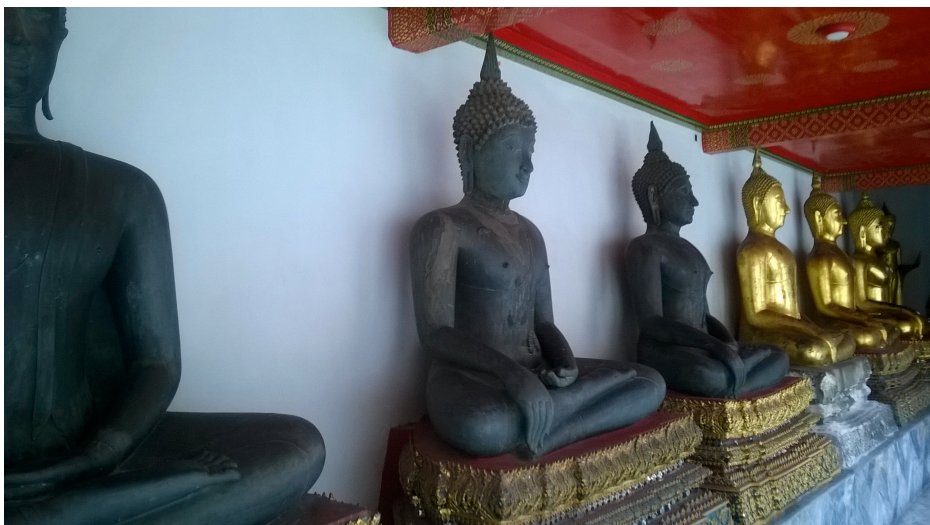
Mon 4–13 July 2016 (4–8, 11–13 July)

h. 9.30-11; 11.30-13.00; 14.30-16.30

### Teachers:

Prof. Mark Allon, University of Sydney, Australia

Dr. Chiara Neri, “La Sapienza”, University of Rome, Italy



Wat Pho Temple, Bangkok, Thailand

## Prerequisites

The course does not assume prior knowledge of Pali or Sanskrit, though some grounding in the latter would be an advantage.

## Course outline

In this course students will gain a grounding in the Pali language, the primary vehicle of the texts of the Theravāda Buddhist school. Following introductory lectures on Pali language and literature, students will study Pali grammar and read select Pali texts, chosen on the basis of students' knowledge. This will include the reading of at least one Pali text in conjunction with its Sanskrit, Prakrit, and/or Gandhari parallels. Students will also be introduced to the scripts used for Pali texts and Pali manuscript traditions. They will also learn to chant Pali texts, such as the Karaṇīyametta-sutta. The course will be punctuated by lectures covering topics such as the Buddhist attitude to language, the oral composition and transmission of texts, the formation of the canons, early Buddhist schools, the introduction and impact of writing, and so on.

## THE PALI LANGUAGE



Reading Manuscripts

The Pali language is classified by philologists as a form of Middle Indo-Aryan, or Prakrit, and is generally considered to be the oldest form of Prakrit. The use of the word Pali as the name of a language came from the compound *pāli-bhāsā* or "language of the texts (Pali)", with the texts in question being the scriptures of the Theravāda Buddhist tradition. Besides canonical texts, most paracanonical texts of the Theravāda school, such as commentaries, sub-commentaries, treatises, and historical and literary works, were also composed in Pali.

Pali was thus historically the primary language of the texts of the Theravāda school wherever it flourished in South and Southeast Asia. With Pali being used for so many centuries, over such a large geographical area, and for such a great diversity of literary genres, it inevitably underwent many changes in morphology, phonology, syntax, lexicon, and so on. This makes the study of Pali a rich and rewarding experience.

## TEACHERS' CV

Prof. **Mark Allon**. PhD (Buddhist Studies, Cambridge), BA (Asian Studies, ANU; Hons 1), Dip. Arts (City Art Institute). Chair of Department and Senior Lecturer in South Asian Buddhist Studies at the University of Sydney.

He teaches Pali, Sanskrit, and Buddhist and Asian studies.

His primary research interests are in the composition and transmission of early Buddhist literature, in the ways in which texts have been used by Buddhist communities, and in the languages of early Buddhist texts (Pali, Gāndhārī, Sanskrit). He is involved in two major research projects. The first concerns the recent discoveries of ancient Buddhist manuscripts from Afghanistan and Pakistan, particularly those in the Gandhari language through the Early Buddhist Manuscripts Project. The second involves the conservation, photographing, transcription and study of the Kuthodaw Pagoda marble stela recension of the Pali Buddhist canon in Mandalay, Myanmar, the so-called 5th Council edition, produced in 1860-68 by King Mindon, the second last king of Burma.

See also: <http://sydney.edu.au/arts/indian/staff/profiles/mark.allon.php>

Dr. **Chiara Neri**. PhD (Society, Culture and Economics of the Indian Subcontinent, University “La Sapienza, Roma), BA + MA (Indian Philosophy and Religion, University “La Sapienza”, Rome). Research Fellowship at the University of Cagliari (title of project: *Traces of a Heterodox Conception of Kingship in Ancient, Medieval and Modern Indian Buddhist Sources*). She has delivered lectures at the University La Sapienza, Cagliari University, at several national and international conferences.

Her primary area of research is the Theravāda Buddhist tradition, especially with regard to the hermeneutics of the Pali canon and commentarial literature. She is also interested in comparative studies of Buddhism and Brahmanism/Hinduism.

Recent Publications:

- “The case of the Sārasaṅgaha. Reflections on the reuse of texts in Medieval Sinhalese Pāli literature”  
*Journal of Indian Philosophy*: Volume 43, Issue 4 (2015), pp. 335-388.
- “Reflections on the Concept of Kingship and on the presence of the Vrātya tradition in the Pāli Canon” in: Pontillo, T., Dore, M., Mucciarelli, C. Bignami, C. (2015) *The Volatile World of Sovereignty. The Vrātya Problem and Kingship in South Asia*. New Delhi: DK Printworld, pp. 397-415.
- (with Tiziana Pontillo) “Words involving the stem brahman- denoting the achievement of super-human status in Vedic and Sutta Piṭaka sources. ”In: Proceedings of the Conference 'Patterns of Bravery. The Figure of the Hero in Indian Literature, Art and Thought.' Cagliari, 14th-16th May, 2015 Edited by T. Pontillo, *Indologica Taurinensia. The Journal of the International Association of Sanskrit Studies* 40 (2014) [2015], pp. 151-194.
- (with Tiziana Pontillo) “The meaning of the phase ‘to become *brahman-* in Vedic and in the Sutta Piṭaka sources” in *Vrātya Culture in Vedic Sources*, vol II of *Vedic Studies*. eds. Edited by T. Pontillo, M. Dore, H. H. Hock (forthcoming). Dk Printworld, pp. 84-113
- See also: <https://uniroma.academia.edu/ChiaraNeri>

For further information, please get in touch with Prof. **Tiziana Pontillo** (Philology, Literature and Linguistics Department, University of Cagliari)

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Logistics in Cagliari

University Canteen (close to the Venue)

University Guesthouse / Sant'Efisio College



Puttha Monton Temple Complex, Thailand