

List of Contributors

Nalini Balbir is professor in Indology at University of Paris-3 Sorbonne Nouvelle and at Ecole Pratique des Hautes Etudes (Section Sciences historiques et philologiques), where she teaches Sanskrit and Middle-Indian languages. She is a member of the research unit UMR 7528 Mondes iraniens et indiens (CNRS – Paris-3 – EPHE – INALCO). Her fields of research are primarily Jainism, Theravada Buddhism, as well as Pali and Prakrit languages and literature. In recent years she has been engaged in cataloguing Jain manuscripts in various European countries, which has led her to focus on the modes of interrelations between Europeans and Jains in the search for manuscripts from Western India at the end of the 19th and the beginning of the 20th century.

Giovanni Ciotti is research assistant at the Centre for the Study of Manuscript Cultures (University of Hamburg). His main area of interest are: Phonological aspects of Sanskrit and Tamil grammatical traditions and their reception in the West; Late Tamil Mani-pravalam; Tamil and Grantha codicology; Manuscript studies.

Michela Clemente is an affiliated researcher at Mongolia and Inner Asia Studies Unit and a member of Clare Hall, University of Cambridge. She worked as collaborator at the Tucci Tibetan Collection of the IIAO Library (Rome) between 1998 and 2011. In 2009 she obtained her PhD at “La Sapienza” University of Rome. In 2010 she started collaborating with the University of Cambridge in the AHRC project *Transforming Technologies and Buddhist Book Culture*. In 2013 she was awarded the Marie Skłodowska Curie Fellowship for a project entitled *Tibetan Book Evolution and Technology* (TIBET). She was one of the curators of the Exhibition *Buddha’s Word: The Life of Books in Tibet and Beyond* (Museum of Archaeology and Anthropology, Cambridge, May 2014–January 2015). Her main areas of research are Tibetan printing history and Tibetan book culture.

Daniele Cuneo is currently *maître de conférences* in ‘Sanskrit et civilisation indienne’ at the University of Paris 3 – Sorbonne nouvelle. After obtaining his Ph.D. from the University of Rome ‘La Sapienza’ under the supervision of Raffaele Torella, he worked as a research associate in the Nyāya project on the preparation of the critical edition of the *Nyāyasūtra*, led by Karin Preisendanz, in Vienna, and in the Sanskrit Manuscripts Project in Cambridge. From 2014 to 2017, he taught at Leiden University as ‘Lecturer of Sanskrit and Ancient Culture of South Asia’. His main areas of expertise are Sanskrit aesthetics, philosophy of language, and juridical tradition, but his research branches out into the epistemological and metaphysical debates among Brahmins, Buddhists and Jains as well as their relevance to contemporary philosophical questions. His main publications include several articles on Sanskrit aesthetics, a co-authored Italian translation of the *Mānavadharmasāstra*, and more than 500 entries in the Digital Catalogue of the Sanskrit manuscript collections of the Cambridge University Library.

Hugo David is a researcher at the Pondicherry Centre of the École française d’Extrême-Orient, which he joined in 2015. His main area of research is the history of Indian philosophical systems and traditions of linguistic analysis, with a focus on Sanskrit grammar, poetics and Vedic exegesis. His doctoral thesis, submitted in 2012 at the École pratique des Hautes Études (Paris), consisted of a critical edition, French translation and study of the *Śābdanirṇaya* (‘An Inquiry into Verbal Knowledge’) by the 10th-century Advaitin Prakāśātman. Before joining the EFEO, he was active

at the University of Cambridge (2013–14) and at the Institute for the Intellectual and Cultural History of Asia (Austrian Academy of Sciences) in Vienna (2015).

Mahesh A. Deokar is Professor of Pali and Head of the Department of Pali of the Savitribai Phule University in Pune, India. His main areas of research are the comparative grammars of Pali and Sanskrit, Theravada Buddhism, and Contemporary Buddhism. His main publications include the monograph *Technical Terms and Technique of the Pali and the Sanskrit Grammars* (2008), and the edition of the *Vṛttamālāstuti*, in collaboration with Michael Hahn, Shrikant S. Bahulkar, and Lata M. Deokar.

Lata Mahesh Deokar is visiting faculty at the Department of Pali of the Savitribai Phule University of Pune, and Alexander von Humboldt Research Fellow at the Department of Indology and Tibetology, Philipps University, Marburg, Germany. Her main research interests are Buddhist Sanskrit literature and Sanskrit and Tibetan lexicography. She has edited Subhūticandra's *Ka-vikāmadhenu on Amarakośa 1.1.1 – 1.4.8* (2014) and co-edited the *Vṛttamālāstuti* with Michael Hahn, Shrikant Bahulkar, and Mahesh A. Deokar.

Florinda De Simini is a postdoctoral fellow at the University L'Orientale, Naples, Department for Asian, African and Mediterranean Studies (DAAM), where she also teaches classes in Ancient and Medieval History of India since 2013. She got a PhD in Indic and Tibetan Studies at the University of Turin (2013), and over the years conducted research in Naples, Leiden and Hamburg, as well as in several libraries and research centres in Europe and India. Her main fields of expertise are South Asian manuscript cultures, the history of the Śaiva traditions, Indian epigraphy, and Dharmasāstra. In 2016 she published *Of Gods and Books. Ritual and Knowledge Transmission in the Manuscript Cultures of Premodern India*, which appeared in the series *Studies in Manuscript Cultures* (De Gruyter).

Camillo A. Formigatti is currently the John Clay Sanskrit Librarian at the Bodleian Library in Oxford. He studied Sanskrit and Tibetan at the Philipps-Universität in Marburg. From 2008 to 2011, he worked as a research associate in the project *In the Margins of the Text: Annotated Manuscripts from Northern India and Nepal* at the University of Hamburg, where he also received his PhD. He worked in the Sanskrit Manuscripts Project at the University of Cambridge from 2011 to 2014. In 2015 he collaborated with the project *Transforming Tibetan and Buddhist Book Culture* based at the University of Cambridge and taught Sanskrit at SOAS, London. His main areas of research are South Asian codicology and history of the book, *kāvya* literature, Buddhist narrative literature, Sanskrit tradition in the Himalayan region (Kashmir and Nepal), and digital humanities. Besides publishing several articles on these topics, he co-authored more than 500 entries in the Sanskrit catalogue on the Cambridge University Digital Library.

Marco Franceschini is Assistant Professor at the University of Bologna, where he teaches Sanskrit and Indology. His main research interests lie in Vedic studies, in *kāvya* and Buddhist literature, and in palaeographical and paratextual studies of manuscripts written in the Grantha and Tamil scripts. He is author of *An Updated Vedic Concordance*, published in two volumes in the Harvard Oriental Series (2007), of the first complete translation (into Italian) and critical edition of Buddhaghoṣa's poem *Padyacūḍmaṇi* (2010), as well as of various articles and studies. He is cur-

rently participating in two research projects based at the University of Hamburg, the ‘Encyclopedia of Manuscript Cultures in Asia and Africa’ and the ‘NETamil’ project, as well as in the European Union funded E-QUAL project, whose objective is to enhance the quality of undergraduate education in India.

Emmanuel Francis is research fellow at the CNRS and is affiliated to the CEIAS in Paris. He is an historian of Tamil Nadu using inscriptions and manuscripts for his research on the social and cultural history of Tamil language. He has published a two-volume study on the Pallavas of South India entitled *Le discours royal dans l’Inde du Sud ancienne. Monuments et inscriptions pallava (IV^{ème}–IX^{ème} siècles)*.

After studies in Oxford and in Hamburg, **Dominic Goodall** passed several years working in Pondicherry, where he was head of the Pondicherry Centre of the École française d’Extrême-Orient from 2002 to 2011. He has published critical editions of Śaiva works (most recently, with Alexis Sanderson, Harunaga Isaacson, Diwakar Acharya and others, the earliest three *sūtras* of the *Niśvāsataṭṭvasaṃhitā*), and of classical Sanskrit poetry (most recently, with Csaba Dezső, the eighth-century *Kuṭṭanīmata* of Dāmodaragupta). After four years in Paris, where he gave lectures on Indian and Cambodian Sanskrit literature at the École pratique des hautes études (religious science section), he returned once again to Pondicherry in 2015. He is working towards the publication of several unpublished Khmer inscriptions in Sanskrit.

Jürgen Hanneder is professor of Indology in Philipps-Universität Marburg. He has studied in Munich, Bonn, Oxford and Marburg and has focussed on producing first editions of Kashmirian authors, as for instance, Sāhib Kaul. His contribution to this volume is a result of his interest in the history of Indian Textual Criticism, which is also the topic of his recent monograph ‘To Edit or Not To Edit’ (Pune 2017).

Kengo Harimoto was born and grew up and started to study Sanskrit/Indology in Japan. He was awarded a Ph.D. from the University of Pennsylvania in 1999. He worked in Groningen, the Netherlands, and in Hamburg, Germany, and currently works at Mahidol University in Thailand. His publications include *God, Reason, and Yoga: A Critical Edition and Translation of the Commentary Ascribed to Śaṅkara on Pātañjalayogaśāstra 1.23–28*, published in 2014, and ‘In Search of the Oldest Nepalese Manuscript’ in *The Study of Asia between Antiquity and Modernity*, Rivista degli Studi Orientali 84 [2011].

Gergely Hidas is currently holding a postdoctoral position at the British Museum with a research focus on Sanskrit *dhāraṇī* literature. His first monograph, *Mahāpratisarā-Mahāvidyārājñī, The Great Amulet, Great Queen of Spells*, was published in 2012.

Filippo Lunardo received his doctoral degree in Indological and Tibetological Studies from the University of Turin. He has worked for the Vatican Museums, and a number of organizations, as well as teaching the History of Tibetan Art, Tibetan Buddhist Philosophy and Tibetan Language at the University ‘Sapienza’ of Rome. His main research interests focus on Bla ma mchod pa tantric literature and the iconography of the *tshogs zhing*, the Bla ma mchod pa instruction on merit field, in the dGe lugs pa tradition of Tibetan Buddhism. He has conducted fieldwork among Tibetan communities in Ladakh and elsewhere in India.

Nina Mimig is a research fellow at the Institute for the Cultural and Intellectual History of Asia (IKGA) at the Austrian Academy of Sciences in Vienna. Prior to her current position she completed her studies at Oxford University and held a post-doctoral fellowship at Groningen University. Her research interests include the development and history of early Śaivism and the tantric traditions, death rites and post-mortuary ancestor worship, as well as the cultural history of medieval Nepal, with special focus on Licchavi-period Sanskrit inscriptions. Among her publications are the articles 'Hungry Ghost or Divine Soul? Post-Mortem Initiation in Medieval Śaiva Tantric Death Rites' (2015), 'Early Strata of Śaivism in the Kathmandu Valley' (2016), as well as an edited volume on *Epigraphical Evidence for the Formation and Rise of Early Śaivism* (2013). Currently, she is also engaged in producing a critical edition, translation and study of the *Śivadharmasāstra*, chapters 1–5 and 9.

Cristina Scherrer-Schaub, Directeur d'Études émérite, École Pratique des hautes Études (Histoire du bouddhisme indien), Paris, & Honorary Professor, Université of Lausanne (Études tibétaines & bouddhiques), has published in the field of Indian Buddhism and Old Tibetan studies.

Francesco Sferra is professor of Sanskrit language and literature at the University of Naples 'L'Orientale', where he has been teaching for the last 18 years. His primary areas of expertise include history of religion, tantric studies, and Indian philosophy of language. His works include the critical edition and translation of the longer *Ṣaḍaṅgayoga* by Anupamarakṣita with its commentary by Raviśrījñāna (2000), the *Sekoddeśaṭīkā* by Nāropā (2006) and (together with H. Isaacson) the *Sekanirdeśapañjikā* by Rāmapāla (2014). He is founder and coeditor of the series Manuscripta Buddhica, the first volume of which appeared in 2008.

Péter-Dániel Szántó studied Tibetology (2004) and Indology (2006) at ELTE, Budapest. He wrote and defended his dissertation on the *Catuṣpīṭha*, a Buddhist tantra, at Oxford University (2012). He is currently a Post-Doctoral Research Fellow at All Souls College.

Vincenzo Vergiani is Senior Lecturer in Sanskrit at the Faculty of Asian and Middle Eastern Studies, University of Cambridge. His main areas of research are the Sanskrit grammatical traditions and the history of linguistic ideas in ancient South Asia. In 2011-2014 he launched and directed the project 'The intellectual and religious traditions of South Asia as seen through the Sanskrit manuscript collections of the University Library, Cambridge' (<http://sanskrit.lib.cam.ac.uk/>). He has co-edited *Studies in the Kāśikāvṛtti. The section on pratyāhāras. Critical edition, translation and other contributions* (2009), and *Bilingual Discourse and Cross-Cultural Fertilisation: Sanskrit and Tamil in Medieval India* (2013). At present he is working on the translation and study of the *Sādhanasamuddeśa*, the chapter on the factors of action in the third book of Bhartṛhari's Vākyapadīya.

Eva Wilden studied Indology and Philosophy at the University of Hamburg, where she took a doctorate on Vedic ritual and afterwards specialised in Classical Tamil under the guidance of S.A. Srinivasan. Her habilitation *Literary Techniques in Old Tamil Caṅkam Poetry: The Kurunto-kai* was published in 2006. Since 2003 she has been employed as a researcher at the École Française d'Extrême-Orient in Pondicherry and Paris, which for a number of years gave her the opportunity to study daily with the late lamented T.V. Gopal Iyer. She is the head of the Caṅkam Project, which deals with the digitisation and edition of Classical Tamil manuscripts,

and the organiser of a yearly Classical Tamil Summer Seminar in Pondicherry. After completing a critical edition plus translation of the *Narriṇai* (2008) and the *Kuṟuntokai* (2010) she is currently working on the *Akanāṇṇūru*, of which the first part is about to be published. In the framework of the Hamburg Centre for the Study of Manuscript Cultures she has also traced the transmissional history of the Caṅkam corpus, a study published in 2014 under the title “Manuscript, Print and Memory: Relics of the Caṅkam in Tamilnadu”. She has been awarded an ERC Advanced Grant for her project NETamil: ‘Going from Hand to Hand – Networks of Intellectual Exchange in the Tamil Learned Traditions’ (<http://www.manuscript-cultures.uni-hamburg.de/netamil/index.html>), hosted by the University of Hamburg and the Centre of the EFEO in Pondicherry since 2014. In 2015 she received the Indian presidential award ‘Kural Peetam’ for her work on Classical Tamil. In June 2017 she has taken up a professorship for Tamilistics and Manuscript Studies at the University of Hamburg.

