Text Segmentation, Chapter Naming and the Transmission of Embedded Texts in the Indian Medical and Philosophical Traditions: The Cases of the *Carakasaṃhitā* and the *Nyāyasūtra*

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South Asian oral culture

- Aśokan inscriptions (3rd c. BC)
- Vedic corpus
- (1) learning by rote, practice of recitation
- (2) instruction by a teacher → understanding of contents
- memorized knowledge vs. written-down knowledge (manuscripts)

South Asian oral culture

- written sources (*likhita*)
- "obedience to a book" (*pustakasuśrūṣā*)
- knowledge contained in a book (*pustakasthā vidyā*)

South Asian oral culture

- orthodox-Brahminical transmission (Vedic corpus)
- Buddhist canon
- *Mahāvaṃsa* (*ṭīkā*):
- Kali Age necessitates written transmission
- embracement of literacy, book cult

South Asian oral culture

- Buddhist monastic code and casuistry (Vinaya)
- Fa Hsien (5th c.)

South Asian oral culture

- diverse methods of memorization and recitation
- structuring and segmentation towards organized memorization and study
- cross-reference in oral instruction
- multiple structures

Structuring religious oral texts

- *Ṛgveda*
- 1.028 hymns, 10.462 stanzas
- "cycles" (*maṇḍala* -s)
- "recitations" (*anuvāka*)
- Anukramaṇī-s
- *Bṛhaddevatā*

Anukramaṇī-s

- catalogues, registers, lists:

  deity

  metre

  author

- 5th to 3rd c. BC

Structuring religious oral texts

- *Ṛgveda*
- "eights" (*aṣṭaka*)
- "study portions" (*adhyāya*)
- "groups" (*varga*)
- segment designation by ordinal numbers

The *sūtra* style

- scientific treatises
- *sūtra*-s as points of departure
- *sūtra*-s as reference points
- alternative segmentations and structural organization

Structuring ritual science texts

- *Āpastambadharmasūtra*
- upper limit: early 3rd c. BC
- 1.364 *sūtra*-s
- "questions" (*praśna*)
- *Kalpasūtra* of Āpastamba
- "little pieces" (*khaṇḍikā*)
- "heaps", "masses" (*paṭala*)

The role of syllables

- determination of the size of a text
- segments of 32 syllables
- *anuṣṭubh*, *śloka*
- memorization and recitation techniques based on the syllables
- calculation of scribal fee by *śloka*-s

Structuring ritual science texts

- *Āpastambadharmasūtra*
- the segmentation into *khaṇḍikā-s* :
- manageable text portions vs. content

  content separation

  sentence separation

  disregard of content segmentation by linguistic means
- formulaic expressions, e.g., “now” (*atha*)

Structuring ritual science texts

- *Āpastambadharmasūtra*
- the segmentation into *sūtra-s* :

  independent sentences

  head phrases and dependent phrases
- segment colophons
- segment naming by ordinal adjectives

Structuring the epics

- *Mahābhārata*, *Rāmāyaṇa*
- courtly context
- bards and court poets
- metrical compositions

Structuring the *Mahābhārata*

- John Brockington
- "knots", "joints" → "divisions" (*parvan*) (18)
- "sub-divisions" (*parvan*)
- "portions for recitation", "study portions" (*adhyāya*)
- individual segment designations with reference to content

The *parvans* of the *Mahābhārata*

- diversity of segment names in the manuscript colophons
- diversity of segmentation in the manuscripts
- list of 100 *parvan-s* (Anukramaṇī)
- "Summary of *parvan*-s" (*parvasaṃgraha*)

The "Summary of *parvan*-s"

- major *parvan* names
- numbers of *adhyāya*-s (total: 1.958)
- numbers of stanzas (total: 82,134)
- sub-*parvan* names (for first major *parvan*)

  → the *Mahābhārata* as a written text

Independent testimonies for the segmentation of the *Mahābhārata*

- twenty (major) *parvan*-s
- *Harivaṃśa*
- Horst Brinkhaus
- "appendix" (*khila*)
- Dieter Schlingloff:

  Spitzer Manuscript (SHT 810) (2nd c. CE)

  Qizil

Structuring the *Mahābhārata*

- divergence in the manuscript segment colophons :

  names of *parvan*-s and sub-*parvans*

  swapping of *parvan* and sub-*parvan* names

  swapping of *adhyāya* names

  assignment of *adhyāya*-s to *parvan-s*

  overall number of *parvan*-s and sub-*parvan*-s
- → Anukramaṇī and "Summary of *parvan*-s" not authoritative

South Asian manuscripts

- Central Asia

  Buddhist monasteries and temples

  2nd c. CE
- British Library manuscript scrolls

  Gāndhārī (South Asian North-West)

  1st c. BC (!)
- “Theravāda” canon (Tripiṭaka)

  Vaṭṭagāmiṇi (1st c. BC, Sri Lanka)

South Asian manuscripts

- Nepal

  early 9th century CE
- India

  medieval and modern period

  early centuries of the 2nd millennium

Text segmentation in South Asian manuscripts

- continuous running text
- no headings
- no paragraphs with
  new lines
  indentations
  leads
  initials

→ *horror vacui*

Text segmentation in South Asian manuscripts

- small spaces
- setting off *sūtra*-s
- *Nyāyasūtra* (last half of the 4th c. CE)
- *Nyāyabhāṣya*
- Vātsyāyana Pakṣilasvāmin
- augmentation of *sūtra* phrases/sentences
- *sūtrapāṭha*

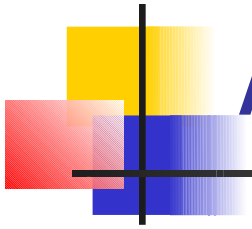
Embedded *sūtra texts as bases of sūtrapāṭha-s*

- loss of text and whole *sūtra* -s
- increase of *sūtra* -s
- *Nyāyasūcīnibandha*
- *Nyāyasūtroddhāra*
- Navya Naiyāyika-s (New Followers of Nyāya)

Text segmentation in South Asian manuscripts

- small spaces
- setting off *sūtra*-s
- separating sentences, sections, chapters and larger text units
- combination with segment colophons
- setting off half-verses, verses and stanzas

Text segmentation in South Asian manuscripts

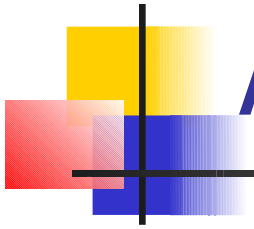


- non-observance of euphonic rules (*sandhi*)
- stop-sign (*virāma*) for consonants
- special final consonant characters

Text segmentation in South Asian manuscripts

- punctuation signs
- in-line vertical strokes (*daṇḍa*-s)
- dots, little circles
- combination with vertical strokes and spaces
- combination with ornamental or auspicious letters, symbols, auspicious or devotional phrases

Text segmentation in South Asian manuscripts



- scribal discretion or interpretation
- meaningless usage
- stemmatic clues
- reconstruction of usage in archetype
- authorial usage (apographs)

Text segmentation in South Asian manuscripts – basic text and commentary

- basic text encircled by a commentary

  → commentary autographs
- sandwich-type segmentation

  → reference text
- reference through segment-initial keywords or phrases (*pratīka* -s)
- reference through quotations

Basic text and commentary

- reference to basic text through segment-initial keywords and quotations
- Cakrapāṇidatta on the *Carakasaṃhitā*
- Uddyotakara on the *Nyāyabhāṣya*

Text segmentation in South Asian manuscripts

- ciphers
- segment-concluding position
- lists
- *sūtra* -s
- larger text segments
- scribe versus author
- relative recentness

Text segmentation in South Asian manuscripts

- colophons
- segment-concluding position
- *iti* (“thus”) as a verbalized textual separator
- term for the segment type
- ordinal adjective
- cipher

Text segmentation in South Asian manuscripts

- colophons
- individual segment designation combination with term for segment type ordinal adjective
- *samāpta* (“concluded, finished”)
- enclosement by spaces and vertical strokes

Authoritativeness and authenticity of a text segmentation

- variety in the manuscripts
- essential unanimousness required for ancient authoritativeness of a segmentation
- text-internal evidence
- old independent (datable) evidence
- stemmatic considerations

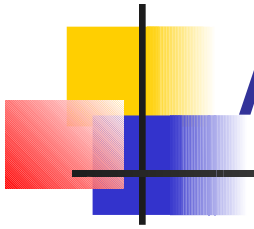
Text segmentation in South Asian manuscripts

- colophons
- location within a larger segment
- location within the work
- name of author

  honorifics, titles, additional personal information

  place of authorial activity
- name of reference text (basic text)

Text segmentation in South Asian manuscripts



- marginal indicators
- abbreviation of work title
- text-segment number
- abbreviation of term for segment type
- abbreviation of segment designation
- employed by scribe or reader

Text-internal segmentation devices

- separator particle *iti*
- “henceforth” (*atha*)
- “now” (*idānīm*)
- individual linguistic patterns
- (formulaic expressions)
- explicit formulations (terms, designations)

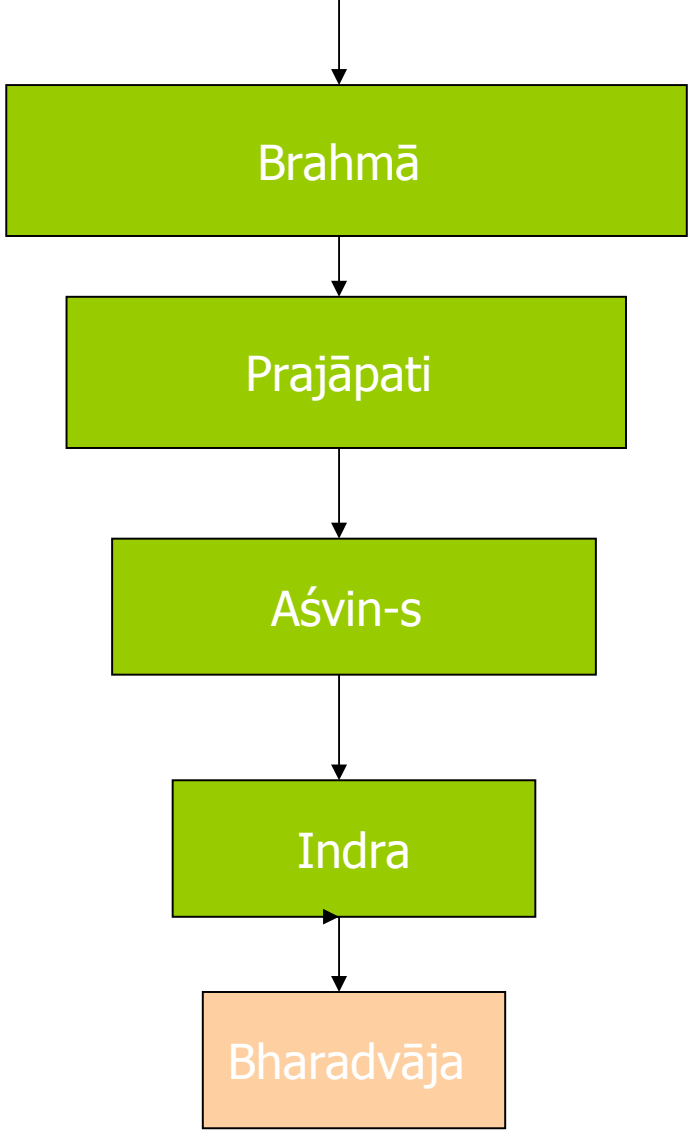
Text segmentation in South Asian manuscripts

- rubrication
- highlighting
- emphasis of other devices
- combination with other devices
- setting off *sūtra*-s and embedded quotations
- employed by the reader

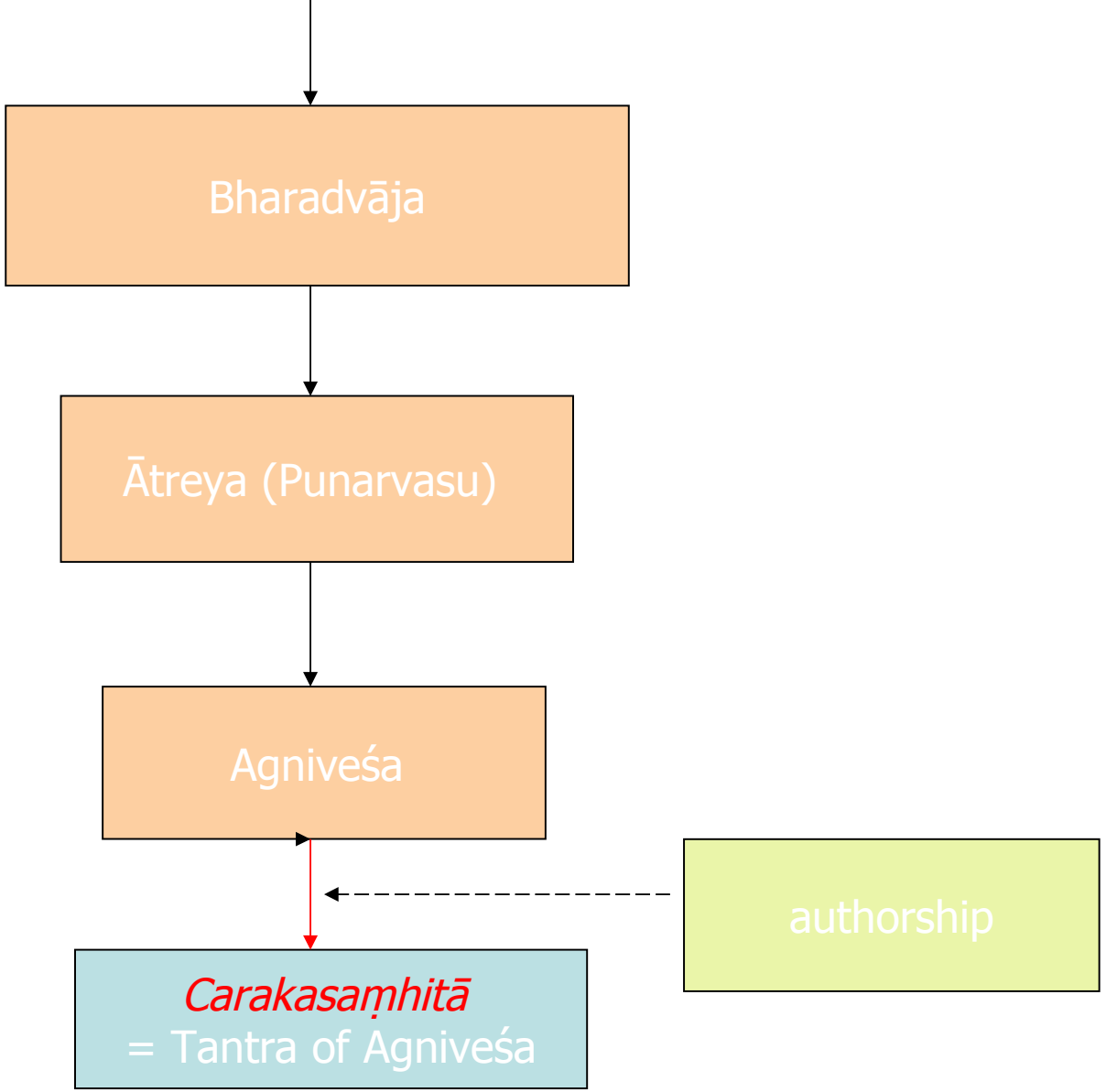
Text segmentation in South Asian manuscripts

- Vedic Anukramaṇī-s
- "Summary of *parvan*-s"

  → tables of contents (*anukramaṇikā*)
- prepared by user or scribe
- manuscripts of scientific works
- included as part of the work itself
- *Arthaśāstra* (statecraft, economics)



Mythological transmission of Āyurveda



Legendary and early historical transmission of Āyurveda / the *Carakasaṃhitā*

Transmission of the *Carakasaṃhitā*

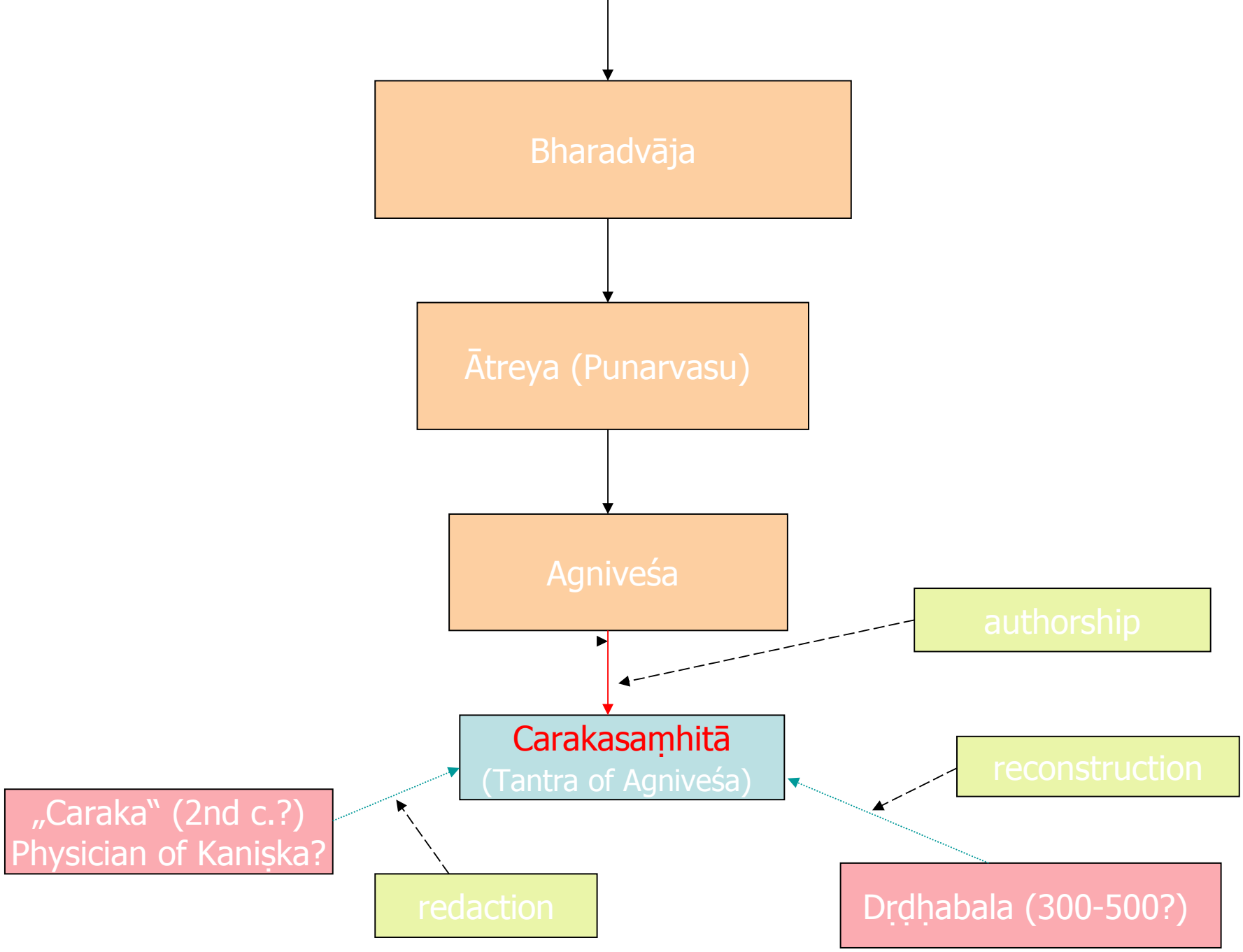
- "Caraka's Collection"
- Caraka the redactor (*saṃskartṛ*)
- Sūtrasthāna (first major segment): Agniveśa's treatise redacted (*pratisaṃskṛta*) by Caraka
- Dṛḍhabala

  city of Pañcanada

  treatise to be "unbroken" (*akhaṇḍārtham*)

Dṛḍhabala's work

- seventeen *adhyāya*-s on medicines (Cikitsāsthāna)
- segments on treatment (Kalpa)
- segment on preparations (Siddhi)


Bharadvāja
Ātreya (Punarvasu)
Agniveśa
authorship
Carakasaṃhitā
(Tantra of Agniveśa)
reconstruction
„Caraka“ (2nd c.?)
Physician of Kaniṣka?
redaction
Dṛḍhabala (300-500?)

Caraka

Dṛḍhabala

Dates, persons and layers

- Dṛḍhabala: 300-500 CE
- Jan Meulenbeld
- pre-Dṛḍhabala treatise: 1st to 2nd c. CE
- Meulenbeld: "… that the author called Caraka cannot have lived later than A.D. 150-200 and not much earlier than 100 B.C."

Dates, persons and layers

- Meulenbeld: Punarvasu Ātreya is legendary
- Dṛḍhabala completely rewrote an older treatise
- Caraka is an invention of Dṛḍhabala
- older treatise contains remnants of a still earlier treatise, Agniveśa as author invented by Dṛḍhabala

The structural survey of contents of the *Carakasaṃhitā*

- segments of the entire work by name and number
- Sūtrasthāna (first major segment)
- Four out of eight questions:
- (1) the "station" or "location" (*sthāna*) of the treatise
- (2) the subject matters of such a "location" or such "locations"

The structural survey of contents of the *Carakasaṃhitā*

- Four out of eight questions (cntd.):
- (3) the "study portion" (*adhyāya*)
- (4) the subject matters of such a "study portion" or such "study portions"

The structure of the *Carakasaṃhitā*

- eight "locations" = major sections (*sthāna* -s) , with individual designations
- 120 "study portions" (*adhyāya* -s)
- keywords for *adhyāya* –s (individual names)
- numbers of *adhyāya* –s per *sthāna*
- no precise textual extent of each *sthāna*

Further segmentation of numbered prose portions and stanzas

- Jadavji Trikamji
- not in the manuscripts
- two mss. with larger numbered prose portions
- *editio princeps* by Gangadhar Kaviraj

The *sthāna* names

- Ślokasthāna
- Sūtrasthāna
- alternative segment designations *metri causa*
- *vimāna* (“stocktaking”) / *māna* (“measuring”)
- *kalpa* (“treatment”) / *vikalpa* (“preparation”)

The *sthāna* names

- replacements:
- *cikitsā* (“cure”) by *auṣadha* (“medicine”)
- *indriya* (“power, force”) by *ariṣṭa* (“omen”)
- *śārīra* (“relating to the body”) by *āśraya* (“foundation, basis”)

The *sthāna* names

- verbal root *sthā* (“to stand”)
- → station, place, basis or location
- special terminology of the early-classical medical collections (*saṃhitā*-s)
- → major text segment
- e.g., Kalpasthāna, literally: “Location of Treatment”
- individual *adhyāya*-s generically called after content of *sthāna*

The *sthāna* names (cntd.)

- individual *adhyāya*-s generically called after content of *sthāna*
- e.g., *kalpa-s* (treatments) in Kalpasthāna
- Cikitsāsthāna, the "Location of Cure" = the *sthāna* "of the cures" (*cikitsita*)

The names of the "study portions" (*adhyāya* -s)

- individual designations with reference to their first words in Sūtrasthāna
- "*pratīka*-based designation"
- content-based in other *sthāna-s*

Text segmentation in an oral tradition

- organized memorization
- cross-reference in oral instruction
- ≠ thorough organization of contents
- Hartmut Scharfe:
- “it would be of little concern that he has to move forth and back constantly”