

CPLS GU4111  
Spring 2017 • Mon. 2:10-4pm • 509 Hamilton

## World Philology

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Philology, broadly defined as the practice of making sense of texts, is a fundamental human activity that has been repeatedly institutionalized in widely separated places and times. In the wake of the formation of the modern academic disciplines in the nineteenth century and their global spread, it became difficult to understand the power and glory of older western philology, and its striking parallels with other pre- and early modern forms of scholarship around the globe. This class seeks to create a new comparative framework for understanding how earlier generations made sense of the texts that they valued, and how their practices provide still-vital models for us at a time of upheaval in the format and media of texts and in our scholarly approaches to them. Students will encounter key fields of philology—textual criticism, lexicography, grammar, and, above all, commentary—not in the abstract but as instantiated in relation to four foundational works—the Confucian *Analects*, the *Rāmāyaṇa* of Vālmīki, the *Aeneid*, and the *Tale of Genji*—and the scholarly traditions that grew up around them. We are never alone when we grapple with the basic question of how to read texts whose meaning is unclear to us. Over the course of the semester, this class will foster a global understanding of the deep roots and strange parallels linking contemporary reading and interpretation to the practices of the past. The course satisfies the Global Core requirement.

**Eligibility:** This is an introductory class open to all undergraduates. Some familiarity with a classical language is helpful but not required; all readings are in English, and there are no prerequisites. **However, students who have not already encountered the *Aeneid* in Literature Humanities are required to read the following short assignment during the first week of class and make an *additional* Courseworks posting (300 words) on it by Friday 27 January: Introductory summary and Book I in the Ahl translation (Frederick Ahl, *Aeneid* [Oxford World's Classics, 2007], xx-xliv and 3-27).**

**A note about graduate students:** Graduate students may only take this class if the undergraduate enrollment does not reach the cap of 22; if any such students are allowed into the course, additional work making use of a classical language must be arranged with the instructor.

### Source texts:

- 1) **The Confucian *Analects* (AC):** Edward Slingerland, trans., *Analects: With Selections from Traditional Commentaries* (Hackett Classics, 2003 [\$17])
- 2) **The *Rāmāyaṇa* of Vālmīki (R):** Sheldon Pollock, trans., *The Rāmāyaṇa of Vālmīki: An Epic of Ancient India, Volume II: Ayodhyakāṇḍa* (Princeton University Press, 1986 [2016 paperback; \$39.95])
- 3) **The *Tale of Genji* (G):** Royall Tyler, trans., *The Tale of Genji* (Penguin Classics Deluxe Edition, 2002 [UNABRIDGED in 1216 pages; 2001 hardcover is OK, but NOT the 352-page 2006 abridgement] [\$32])

**NOTE: Substitution of other translations of these works is not permitted; if ordering used copies online, be sure to obtain the correct edition.** These books have been ordered from Book Culture and are on reserve at multiple Columbia libraries. Other primary sources and secondary readings will be available as PDFs on Courseworks.

### **Requirements and Grading Breakdown**

It should go without saying that students are **expected to attend every class**. One unavoidable absence may be excused, but in such cases students must contact the instructor beforehand and arrange to submit notes or otherwise respond to the content of the missed session.

- 1) 30% = Active participation in class discussion, informed by solid preparation.
- 2) 30% = Courseworks postings each week (**due by 11pm on Sunday**) and occasional brief presentations on selected secondary readings. The Courseworks postings should be 400-500 words (no longer than a page) and will discuss specific aspects of the primary source(s) in connection with at least one of the other readings. (NOTE: In the schedule of readings, primary sources are surrounded by a box.) **POSTINGS MUST BE PASTED OR TYPED INTO THE TEXT SUBMISSION BOX; DO NOT ATTACH A FILE.** Presentations, on one of the selected secondary sources listed on the syllabus, will be **no longer than 10 minutes**, and will summarize the points of interest of that source and suggest topics for in-class discussion. Students are encouraged to consult with the instructor while preparing for their presentation. **Presenters are excused from making a Courseworks posting that week.**
- 3) 10%= Essay on ‘digital humanities,’ due on Monday 20 March (see schedule for details)
- 4) 30% = Final paper to be submitted by 4pm on Friday 12 May **as a hard copy in 407 Kent Hall AND as an emailed attachment.** (Electronic submission alone is not acceptable.) If an extension has not been requested and granted in advance, overdue papers will lose one-half letter grade (e.g., from B+ to B) for each day they are late. The final paper (approx. 3000 words) may be a research paper on an aspect of philology in one of the traditions considered in this class, or in another with which the student is familiar; it may also be a metacommentarial analysis of the strategies and assumptions at work in the interpretations offered by one of our commentators, or by another from outside the course readings. **Students are required to consult the instructor about their paper topic at least once before the end of the first week of April.**

### **Grading Rubric:**

Students who wish to receive a B range grade will have, at minimum: prepared for class by doing most of the assigned reading; made prompt and regular postings; attended class consistently and participated in discussion; made cogent presentations; and submitted clearly written and well-supported papers that demonstrated understanding of the broader themes of the course. Students receiving an A range grade will have, **in addition**: done all (or virtually all) of the assigned reading; made thoughtful, creative, and well-written postings; participated actively in class discussion; made a presentation that showed insight into the assigned readings; and submitted eloquent and thoughtful papers that uncovered significant connections within or beyond the overall subject matter of the class.

**Statement on Academic Integrity:**

Students will do their own work on all assignments for this class, in accordance with the Faculty Statement on Academic Integrity and the Honor Code of Columbia College and the School of General Studies:

<http://www.college.columbia.edu/faculty/resourcesforinstructors/academicintegrity/statement>

<http://www.college.columbia.edu/ccschonorcode>

Since academic integrity violations undermine our intellectual community, students who cheat, plagiarize, or commit any other act of academic dishonesty will fail the class and be referred to the Dean's Discipline process. It is students' responsibility to ensure that their work maintains the standards expected. See this website for more information:

<http://www.college.columbia.edu/academics/academicintegrity>

**Schedule:****1) 23 Jan.: Introduction and Orientation**

What is philology? Why is it ubiquitous? What will considering it explicitly—studying other people studying texts—do for us?

- Old Babylonian school tablet with lexical lists, from Niek Veldhuis, *History of the Cuneiform Lexical Tradition* (Ugarit-Verlag, 2014), 8-9
- <http://genius.com/De-la-soul-the-magic-number-lyrics>

**2) 30 Jan.: Textual Criticism I: The *Aeneid***

- James Turner, *Philology: The Forgotten Origins of the Modern Humanities* (Princeton, 2014), "Prologue" (ix-xviii)
- Sheldon Pollock, "Philologia Rediviva?" *Bulletin of the American Academy of Arts & Sciences* (Summer 2015), 34-36

- opening of the *Aeneid*: Frederick Ahl, *Aeneid* (Oxford World's Classics, 2007), 3-4 (to line 33)
- Martial, *Epigrams* no. 55(56) (trans. Gideon Nisbet, Oxford World's Classics, 2015), 143-145
- Ovid, *Tristia* lines 491-545 (trans. Peter Green, *Ovid: The Poems of Exile*, University of California, 2005), 38-39

- SKIM**: R.G. Austin, "Ille Ego Qui Quondam..." *Classical Quarterly* 18:1 (1968), 107-115
- SKIM**: P.A. Hansen, "Ille Ego Qui Quondam... Once Again," *Classical Quarterly* 22:1 (1972), 139-149
- "Textual Criticism," in L.D. Reynolds and N.G. Wilson, *Scribes and Scholars: A Guide to the Transmission of Greek & Latin Literature* (3rd ed., 1990), 207-241
- Gérard Colas, "The Criticism and Transmission of Texts in Classical India," *Diogenes* 186:47/2 (1999), 30-43
- Susan Cherniack, "Book Culture and Textual Transmission in Sung China," *Harvard Journal of Asiatic Studies* 54:1 (1994), 5-18

**3) 6 Feb.: Textual Criticism II: The *Tale of Genji***

- Richard Bowring, *Murasaki Shikibu, The Tale of Genji: A Student Guide* (2nd ed., 2004), chapter 2 (summary of the entire plot), 22-52

•“A Drifting Boat” (*Ukifune*), G 1007-1044

•Eileen Gatten, “Three Problems in the Text of *Ukifune*,” in Andrew Pekarik, ed., *Ukifune: Love in the Tale of Genji* (Columbia, 1982), 83-111

•Motoori Norinaga, “Six Points on Ancient Records,” in *Tamakatsuma*, trans. John Bentley (Cornell East Asia Series, 2013), 28-34

#### 4) 13 Feb.: Commentary I: *Analects*

•Daniel Gardner, “Confucian Commentary and Chinese Intellectual History,” *Journal of Asian Studies* 57:2 (1998), 397-422

•Anne Cheng, “*Lun yü*,” in Michael Loewe, ed., *Early Chinese Texts: A Bibliographic Guide* (Institute for East Asian Studies, U.C. Berkeley, 1993), 313-323

•AC 12.1

•John Kieschnick, “*Analects* 12.1 and the Commentarial Tradition,” *Journal of the American Oriental Society* 112:4 (1992), 567-576

•AC: Selections with commentary by He Yan, Huang Kan, and Kong Anguo: 2.6, 3.25, 3.26, 4.8, 4.19, 5.6, 5.26, 7.16, 7.25, 7.26, 9.4, 9.28, 11.9, 13.26, 14.24, 14.34, 15.10, 15.12, 15.37, 16.12, 19.5, 19.8, 19.9

#### 5) 20 Feb.: Commentary II: *Rāmāyaṇa*

•John Brockington, “Sanskrit Epics,” in the *Blackwell Companion to Hinduism* (2005), 116-128

•“The Story,” in Robert P. Goldman, trans., *The Rāmāyaṇa of Vālmīki: An Epic of Ancient India, Volume I: Bālakāṇḍa* (Princeton, 1984), 6-13 AND “Synopsis of the *Ayodhyakāṇḍa*,” R 6-8

•R *sargas* 7-12 (pp. 94-108), 30-37 (pp. 146-163), 40-41 (pp. 166-171), 46-47 (pp. 178-186), 59-69 (pp. 211-232), 73 (pp. 238-239), 77-82 (pp. 244-254), 90-95 (pp. 272-287), and 98-107 (pp. 292-314)

•Rosalind Lefebvre, “The Commentaries,” in *The Rāmāyaṇa of Vālmīki: An Epic of Ancient India, Volume IV: Kiṣkindhākāṇḍa* (Princeton, 1994), 17-28

•Selected commentaries on R passages: *sarga* 36 lines 15-16 (pp. 391-392); *sarga* 41 line 24 (p. 400); *sarga* 47 line 22 (pp. 412-413); *sarga* 63 line 18 (pp. 446-447); *sarga* 73 line 16 (p. 463); *sarga* 79 lines 19-20 (p. 471); *sarga* 95 line 29 (p. 501); *sarga* 98 line 42 (p. 506); *sarga* 99 lines 5-6 (p. 508); *sarga* 104 lines 13 and 22 (pp. 518-519)

**FRIDAY 24 FEB.: Lecture by Prof. Stephen Chrisomalis (Wayne State University) on:  
The Philology of Numerals, Heyman Center Common Room, 5pm**

#### 6) 27 Feb.: Commentary III: *Genji*

•Lewis Cook, “Genre Trouble: Medieval Commentaries and Canonization of the *Tale of Genji* (in Shirane, ed., *Envisioning the Tale of Genji* [Columbia, 2008]), 129-153

•“The Paulownia Pavilion” (*Kiritsubo*) and “The Broomtree” (*Hahakigi*), G 1-44

•Commentaries by Sōgi, Kaoku Gyokuei, and Kitamura Kigin, in Thomas Harper and Haruo Shirane, eds., *Reading the Tale of Genji: Sources from the First Millennium* (Columbia, 2015), “Medieval Commentary,” 337-381

### 7) 6 March: Commentary IV: *Aeneid*

- Martin Irvine, “*Enarratio* I: Commentaries on Vergil from Donatus to Fulgentius,” in *The Making of Textual Culture: Grammatica and Literary Theory, 350-1100* (Cambridge, 1994), 118-161
- “Servius, Commentary on the *Aeneid*, ca. 400-420,” in Rita Copeland and Ineke Sluiter, eds., *Medieval Grammar and Rhetoric: Language Arts and Literary Theory, AD 300-1475* (Oxford, 2009), 125-140
- Christopher McDonough et al., *Servius’ Commentary on Book Four of Virgil’s Aeneid* (Bolchazy-Carducci Publishers, 2004)
- Fulgentius and allegorical interpretation: Jan Ziolkowski and Michael Putnam, eds., *The Virgilian Tradition: The First Fifteen Hundred Years* (Yale, 2008), 660-672

### NO CLASS 13 MARCH (SPRING BREAK)

### 8) 20 March: Philology and Digital Humanities

**THIS WEEK CLASS DOES NOT MEET**; read all seven of the following online articles and compose a 1000-word essay addressing the following two questions: What are the “digital humanities”? And what is their relationship to philology? **ESSAY IS DUE ON COURSEWORKS BY MIDNIGHT, MONDAY MARCH 20TH**

- Gregory Crane et al., “Cyberinfrastructure for Classical Philology,” *Digital Humanities Quarterly* 3:1 (2009) <http://www.digitalhumanities.org/dhq/vol/003/1/000023/000023.html>
- Steven Marche, “Literature is not Data: Against Digital Humanities,” *L.A. Review of Books*, Oct. 28, 2012 <https://lareviewofbooks.org/article/literature-is-not-data-against-digital-humanities/>
- Ernesto Priego, “My Discipline is Bigger than Yours: Digital Humanities and the Conflict of the Faculties.” Oct. 30, 2012 <https://www.hastac.org/blogs/ernesto-priego/2012/10/30/my-discipline-bigger-yours-digital-humanities-and-conflict-faculties>
- Holger S. Syme and Scott Selisker, “In Defense of Data: Responses to Stephen Marche’s ‘Literature Is not Data,’” *L.A. Review of Books*, November 5, 2012 <https://lareviewofbooks.org/article/in-defense-of-data-responses-to-stephen-marches-literature-is-not-data/>
- Adam Kirsch, “Technology Is Taking Over English Departments: The False Promise of The Digital Humanities,” *The New Republic* May 2, 2014 <https://newrepublic.com/article/117428/limits-digital-humanities-adam-kirsch>
- Daniel Allington et al., “Neoliberal Tools (and Archives): A Political History of Digital Humanities,” *L. A. Review of Books*, May 1 2016 <https://lareviewofbooks.org/article/neoliberal-tools-archives-political-history-digital-humanities/>
- Neil Coffee and Neil Bernstein, “Digital Methods and Classical Studies,” *Digital Humanities Quarterly* 10:2 (2016) <http://www.digitalhumanities.org/dhq/vol/10/2/000253/000253.html>

### 9) 27 March: Lexicography

- Jonathon Green, *Chasing the Sun: Dictionary-Makers and the Dictionaries They Made* (Jonathan Cape, 1996), 13-75
- Victor Mair, “*Tzu-shu* or *tzu-tien*,” in *The Indiana Companion to Traditional Chinese Literature*, vol. 2 (Indiana University Press, 1998), 165-72
- K.L. Thern, *Postface of the Shuo-wen Chieh-tzu, The First Comprehensive Chinese Dictionary* (University of Wisconsin, 1966), 1-19, 75-78

•Adam Yuet Chao, trans., “Selections from the Great Dictionary of the Chinese Language,” *Two Lines: The Stanford Translation Journal* (Spring 1995), 20-32

### 10) 3 April: Grammar

•Vivien Law, “From Literacy to Grammar: Describing Language Structure in the Ancient World,” in *The History of Linguistics in Europe: From Plato to 1600* (Cambridge, 2003), 52-93

•Priscian’s analysis of the first sentence of *Aeneid* Book XII: Ziolkowski and Putnam, *The Virgilian Tradition*, 649-660

•Frits Staal, “The Science of Language,” in the *Blackwell Companion to Hinduism* (2005), 348-359

•George Cardona, “Indian Linguistics,” in Giulio Lepschy, ed., *History of Linguistics, Volume I: The Eastern Traditions of Linguistics* (Longman, 1994), 25-60

•Hsuan Tsang et al. on Sanskrit grammar, in J.F. Staal, ed., *A Reader on the Sanskrit Grammarians* (MIT Press, 1972), 4-19

### MONDAY 3 APRIL.: Lecture by Prof. Christopher Woods (University of Chicago) on: Philology and Ancient Mesopotamia, Heyman Center Common Room, 5pm

### 11) 10 April: Commentary V: *Analects*

•Benjamin Elman, *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China* (Harvard Council on East Asian Studies, 1984), 26-49, 57-70

•AC 2.16

•Bernhard Fuehrer, “Did the Master Instruct his Followers to Attack Heretics? A Note on Readings of *Lunyu* 2.16,” in *Reading East Asian Writing: The Limits of Literary Theory*, ed. Michel Hockx and Ivo Smits (RoutledgeCurzon, 2003), 117-138

•AC: Selections with commentary by Zhu Xi: 6.3, 6.27, 7.32, 8.4, 9.17, 9.19, 10.1, 10.11, 11.10, 11.12, 11.15, 14.4, 15.6, 15.27, 15.35, 17.1, 17.9; and by Qing scholars Huang Shisan, Jiao Xun, and Liu Baonan: 7.18, 9.1, 12.1, 14.42, 15.3, 19.20

### 12) 17 April: Commentary VI: *Rāmāyaṇa*

•Sheldon Pollock, “What Was Philology in Sanskrit?” in Pollock et al., eds., *World Philology* (Harvard, 2015), 114-136

•Gary Tubb and Emery Boose, *Scholastic Sanskrit: A Handbook for Students* (American Institute for Buddhist Studies, 2007), 1-32, 173-175

•*sargas* 14 and 15 of Book I: Robert P. Goldman, trans., *The Rāmāyaṇa of Vālmīki: An Epic of Ancient India, Volume I: Bālakāṇḍa* (Princeton, 1984), 153-157

•Synopsis of Book VI and *sarga* 105: Robert P. Goldman et al., trans., *The Rāmāyaṇa of Vālmīki: An Epic of Ancient India, Volume VI: Yuddhakāṇḍa* (Princeton, 2009), 7-15, 458-461

•Dharmākūtam on the divinity of Rama: Sheldon Pollock, “Ātmānaṃ mānuṣaṃ manye,” *Journal of the Oriental Institute* (Baroda) 33 (1984), 231-243

**13) 24 April: Commentary VII: *Genji***

- “The Twilight Beauty” (*Yūgao*) and “The Fireflies” (*Hotaru*), G 53-80 and 453-464
- Motoori Norinaga, “The Tale of Genji: A Little Jeweled Comb,” in Harper and Shirane, eds., *Reading the Tale of Genji*, 411-471

- Noguchi Takehiko, “Flowers with a Very Human Name: One *Kokugaku* Scholar Pursues the Truth about the Mysterious Death of Yūgao” (trans. Suzette Duncan), in Michael Bourdaghs, ed., *The Linguistic Turn in Contemporary Japanese Literary Studies* (Michigan Center for Japanese Studies, 2010), 21-41

**MONDAY 24 APRIL.: Lecture by Prof. Jeffrey Schnapp (Harvard University) on:  
Digital Philology, Heyman Center Common Room, 5pm**

**14) 1 May: The Once and Future King? The Present and Future of Philology**

- James Turner, *Philology: The Forgotten Origins of the Modern Humanities* (Princeton, 2014): “The Modern Humanities in the Modern University,” and “Epilogue,” 231-235 and 381-386, as well as *one* of the following:
  - 1) “Between History and Nature: Linguistics after 1850,” 236-253
  - 2) “Literature, 1860-1920,” 254-273
  - 3) “The Civilized Past after 1850: ‘Classics’ Becomes a Discipline,” 274-299
  - 4) “The Civilized Past after 1850: History and Art History,” 274-275 AND 299-327
  - 5) “Anthropology Congeals into a Discipline, 1840-1910,” 328-356
  - 6) “Biblical Philology and the Rise of Religious Studies after 1860,” 357-380
- Michael Nylan, “Claiming the Canon,” in *The Five “Confucian” Classics* (Yale, 2001), 307-361
- Sheldon Pollock, “Future Philology: The Fate of a Soft Science in a Hard World” *Critical Inquiry* 35:4 (2009), 931-961

**FINAL PAPER DUE FRIDAY 12 MAY BY 4PM**