

# Indology and Indologists, the study of motives (I) and people (II)

## (under construction)

### Part I

India has been a subject of intense interest to a wide variety of peoples from all corners of the ancient and the modern world throughout the millennia.

There are many reasons for this intense and sustained interest, not least among them being the considerable prowess of the ancient Indic in matters of scholarship, relating to the exact sciences. The Indian university system of the ancient era was world renowned and attracted student from a wide variety of countries. They were strung across the northern Indo Gangetic plain starting from Takshashila on the western end to the famed universities of Nalanda, Odantipura and Vikramshila in present day Bihar

Indology is a name given by Indologists to the academic study of the history, languages, and cultures of the Indian subcontinent. Strictly speaking it encompasses the study of the languages, scripts of all of Asia that was influenced by Indic culture. As one can imagine this encompasses almost all of present day Asia except perhaps the very northernmost reaches of Siberia. Indology as viewed by its practitioners in Europe and America is analogous to Entomology, the science of insects, in more ways than one. In both instances the subjects of the study have little say in the matter and the scope of the study. The study is always carried out to be of benefit to the people who undertake the study and there is little or no benefit to the subject of the study who may end up sacrificing his life for the 'cause'. Indological studies or the study of the Indic people in a scholarly and serious manner can be broken up into 6 major categories in some cases with overlapping time periods

1. **Babylonian and Greek (2500 BCE to 150 BCE).** The semitic and Mediterranean world had ubiquitous contacts with the Indic. This came to a virtual stop during the Roman empire when it became the paramount Mediterranean power after the fall of Carthage. Rome remained a major trading partner of India but ceased to be interested in Indic scholarship.
2. **China and the Sinic Civilization. (2500 BCE – 1200 CE)** The interaction between the Indic and Sinic civilizations has been one of long standing, reaching back to the ancient era, and it has been a two way street, contrary to popular misconceptions. The interaction has been ubiquitous and consistent. India has borrowed much from the Sinic civilization ranging from the mundane to the sublime and vice versa. There is much work yet to be done to study the extent of this interaction, an area that was merely of tertiary interest to the European
3. **Arab and Non Arab Islamic studies of India (most of the Islamic savants who studied India did not speak Arabic as their native tongue, but were descended from converted central Asian and Indic civilizations (700 CE to 1200 CE).** In fact it can safely be said that the Arab savants had enormous respect for the capabilities of the Indics as did the Greeks like Pythagoras and Apollonius of Tyanneous before them. The glaring exception to this statement is the cognitive dissonance exhibited by Al Biruni, the most well known amongst the Islamic indologists, who spent a considerable portion of his life in India while expressing scathing contempt and stereotyping of Hindus in his remarks about Indians in general. That there is a contradiction between spending a great portion of one life learning from a people and then trashing them unequivocally does not seem to bother Al Biruni  
This came to a halt after the sack of Baghdad and Damascus by Hulagu, the grandson of the Mongol Great Khan Chinghiz, the most victorious conqueror of all time. It was also severely impacted when vast numbers of Indics were taken in slavery, especially able bodied men and women, and those with skills in the arts and sciences and equally large numbers were killed at the rate of 100,000 a day during and after a battle. So great were the numbers of Indian slaves who flooded the slave markets of Damascus that the price of slaves dropped dramatically and would seriously impact the economics of slavery as a profitable activity. Some have estimated the sustained decimation of the Indic population over the 5 centuries of Islamic domination of the subcontinent to be in the neighborhood of over 70 million people and for the first time India, always a highly densely populated country in relative terms to the rest of the globe, suffered a drop in population. The scholars retreated farther and farther to the south until they reached Kerala, which is where the Kerala school of astronomy and mathematics flourished for at least 300 years, producing such stalwarts as Nilakanta Somayaji, till the 1700's
4. **Pre- British colonial Catholic church dominated study of India.** It may be surprising to learn that one of the first pioneers in European Indology was the 12th Century Pope, Honorius IV. Then as now, the primary focus of the study was not the scientific acquisition of knowledge but to arm themselves with enough facts to be able to convert the Indic population to Christianity.

5. **British colonial Indology (1780 CE – 2000 CE) which was in reality dominated by German scholars.** Interest in Indology only took shape and concrete direction after the British came to India, with the advent of the discovery of Sanskrit by Sir William Jones in the 1770's. Other names for Indology are Indic studies or Indian studies or South Asian studies. Political motivations have been always dominant in the pursuit of Indological studies during the colonial era, right from the outset since the time of Sir William Jones, when he discovered the existence of Sanskrit. One such political motivation was the need for the European to define his identity outside the framework of Semitic traditions which dominated the religious life of Europe. The notion that the North European Viking owed much of his civilization to the Mediterranean Semite was not palatable to most of the elite among the countries of Europe for reasons which we do not have the time to go into now. So, the discovery of Sanskrit was accompanied by a big sigh of relief that the languages of Europe did not after all derive from Hebrew but from an ancestor language which was initially assumed to be Sanskrit. But as the European realized that the present day practitioners of Sanskrit were not blonde and blue eyed (remember ideas of racial superiority were dominant in 18th century Europe) this was found to be equally unpalatable.

The European indologist therefore came upon the ingenious explanation that the Sanskritic culture of the subcontinent was not native to the subcontinent but was impregnated by a small band of nomadic Viking like marauders who then proceeded to transform themselves within the short space of 200 years into the intellectual class of India. This hypothesis (because that is what it was) had of course no basis in fact, but it served the purpose and killed several birds with one stone. It denied India the autochthonous legacy of the dominant culture of the subcontinent, and helped create a schism in the Indian body politic, and further implied that the native Indics were incapable of original thought and certainly were not capable of producing a language like Sanskrit. It filled the obsessive need that the European had for an ancestor that was not Semitic in origin. Lo and behold the ancestor did not come from India but from a long lost Shangrila of whom there were no survivors (so that their hypothesis could never be contradicted). Thus was born the mythical Aryan, whose only qualification was that he should hail from a land that was anywhere but India, preferably from a region not very densely inhabited or conscious of their antiquity. Further it gave the excuse for the British to claim that they were indeed the later day version of the Aryans destined to lord it over lesser, more unfortunate people by reason of the fact that they were Aryans

In fact the British presence in India was steadily increasing long before the Battle of Plassey in 1757 CE, but so great was the insularity of the colonial overlord that it took almost three hundred years for a scholar like Sir William to show up in India after Vasco da Gama landed on the coast of Goa in 1492 CE, and notice the similarities between Sanskrit and the European languages.

But the discovery of Sanskrit by Sir William and the coming of the British had a terminally fatal effect on the conduct of scientific studies in India. It cut off the Indic from his own native source of traditional learning and replaced it with the traditions of a land far away with which he had no physical contact, and could not relate, with the result that literacy fell to 6% at the turn of the 20th century. Education was tightly controlled by the government and all support to schools that did not teach English was summarily stopped, except in states that were ruled by a local Maharajah such as Travancore Cochin, Baroda and Mysore. India was turned into a vast Gulag where no ideas other than those of the British were allowed to penetrate and Indian were effectively barred from traveling to foreign lands, except on a one way trip to a distant land as indentured labor, lest they return with the subversive notions of freedom and democracy which as Churchill remarked on more than one occasion were not applicable to the subject populations of their Colonies. There was no money allocated for research and no encouragement of savants, who had little opportunity to pursue further research. So the steady supply of Indic scientists which lasted till about 1780 CE finally died out and Indic science was almost extinguished from the land.

The most telling impact that was the result of this unwanted gush of attention engendered ever since the discovery of Sanskrit, was the manner in which the Indic was viewed by the rest of the world and even more importantly the internalization of the British and European view of India by the average literate English educated Indic. Till then the Indic was widely respected throughout the world and his geographical origin was synonymous with scholarship. Today, it is commonplace in India to deride somebody who expresses pride in his tradition and his civilization as being jingoistic.

So great was the change and so lasting in its effect that today vast numbers of Indian youth have the almost the same opinion of India and Indic traditions that the Colonial overlords had of India in the eighteenth and nineteenth century. There has been a massive change in the psyche of the Indic, much of it for the worse, a fact that was brought out in vivid portrayals by V S Naipaul when he coined the phrase 'the wounded civilization' in his references to the subcontinent.

Examples of the internalization of the European views of India abound in India today. We give below a sample. It is ironic that these viewpoints are usually expressed by Indics rather than non Indics.

The Indic is inherently incapable of adventurous behavior and will not venture beyond the confines of the Indian subcontinent (Kaalapaani syndrome)

The Indic is incapable of original and creative ideas. The Indic is incapable of independent thinking and is unquestioning in his adherence to authoritarian diktats such as those in the Vedic texts and is only capable of rote learning.

The caste system is an artifact of the Indic religious belief system, and that the Indic is inherently opposed to egalitarian ideas and is wedded to the racial and ethnic stratification of his own society.

The Indic is especially unique and egregious in the manner in which he exploits his fellow Indics

The Indic is fatalistic and will not make an effort to change his destiny which is written in stone the moment he is born

The Indic is lazy and indolent

The Indic has no sense of history and is even poorer at keeping records of his historical past

The germ of such a vast change in psyche was the goal of Thomas Babington Macaulay and he would have been rather pleased to see the consequences of his minute on education where he proposed changing the medium of instruction to English in the 1830's in order to produce a class of Brown Englishman who would occupy positions intermediate between those of the Colonial overlords and the unwashed masses of the subcontinent. In the same vein, HH Wilson, the first occupant of the Boden Chair in Sanskrit, wrote as follows,

*"From the survey which has been submitted to you, you will perceive that the practical religion of the Hindus is by no means a concentrated and compact system, but a heterogeneous compound made up of various and not infrequently incompatible ingredients, and that to a few ancient fragments it has made large and unauthorized additions, most of which are of an exceedingly mischievous and disgraceful nature. It is, however, of little avail yet to attempt to undeceive the multitude; their superstition is based upon ignorance, and until the foundation is taken away, the superstructure, however crazy and rotten, will hold together."*

Power over a vast area like India does strange things to people, one of which is the loss of 'common sense', not to mention the loss of humility, and one can see the process of creating the mythological Indian has already begun as early as 1833, the process of remaking the Indic mindset had commenced in earnest.

6. Indic studies by native Indics when the Indic tradition miraculously resurrected itself shortly after the beginning of the twentieth century from an almost comatose condition (1900 CE to the present)

So we come to the sixth and current period of Indological studies. The European, with few exceptions continued to study the Indic past as if the present day practitioners did not exist. In this the indologists tried to emulate Egyptology and the study of Meso American civilizations. In both these instances, the Europeans could say anything they liked without being challenged by survivors of the tradition and get away with it, because there were no survivors after the routine scourging of native populations using the well entrenched twin techniques - first with the sword and then the Holy book to erase all prior traditions. They studied India in the same vein, making untenable assumptions and hypothesis and then indulged in circular arguments that anything that does not fit the assumption is invalid


But the Hindu is a strange creature, imbued with the genetic longevity of the cockroach and the intellectual hardiness that comes from millennia of tradition devoted to scholarship. Indics were the first to codify the principle of acquisition of knowledge known now by the name of epistemology, and they resisted the imposition of a history and a narrative that was substantially at variance from their Puranic traditions. These principles of acquisition of knowledge are alluded to in my booklet on Dhaarmik traditions and include Perception and Observation (Pratyaksha), Anumaana (inference), Comparison and Analogy (Upamaana), shabda (acceptance, though not necessarily uncritical acceptance, of the Word as manifested in the ancient scriptures, Arthapaati (implication) and anupalabdi (non apprehension and skepticism in the face of non-apprehension).

The systematic approach, combined with the methodology of learning recommended by the Upanishads namely, the triune method of *shravana*, *manana* and *nididhyasana* forms the core of the approach to all kinds of knowledge, whether it be PaarA Vidya or Apaara Vidya (see Glossary). *Shravana* refers basically to hearing, but also includes reading, discussions and the like. *Manana* is contemplation of what has been studied or heard. *Nididhyasana* is concentration on the subject to the exclusion of everything else. It may not always be possible nor advisable to practice multitasking, which has become de rigueur in this age of rapid technological change. Usually, the initial knowledge about anything has to be acquired through a guru, because he is the dependable authority on the subject. *Manana* and *Nididhyasana* depend on one's own effort, with some guidance from the guru. The role of the teacher is only as a guidepost. The journey has to be undertaken by us with our own efforts.

It is this comprehensive approach to the acquisition of knowledge that has given the edge to the Hindu vis a vis other civilizations over the millennia and is catalyzing the reclamation of the high ground in the field of Indic studies. This is not to say that the Modern Indic should ignore the work done by others in this field, but it does mean the converse that indologists outside India, can no longer ignore the legitimate claims to scholarship of Indic savants in the study of their own History. Let us hope that as we go from here that he, the Western Indologist will abandon the politically motivated approach that he has taken till hitherto and will accord the discerning Indic savant the same consideration and apply objective criteria to the studies undertaken by those who are of a European background. Certainly it means that he should eschew the use of the convenient and stereotypical characterization of anything that he does not like as being a product or a conspiracy of the Hindutva or a Hindu nationalist.

In reality, there is a basic contradiction in the western characterization of the Hindu and the pejorative use of the word Hindu nationalist. The Hindu faith or Sanaatana Dharma has often been characterized in my view with adequate justification, as being too eclectic and all encompassing. In fact in the quote above Hyman Wilson characterizes it as being 'heterogeneous and contradictory'. And yet, there is the constant and ubiquitous drumbeat in the use of the word Hindu nationalist, which implies an exclusionary stance and narrow mindedness. To the followers of Plato and Socrates in the Occidental world, I ask, well, which is it, eclectic and all encompassing weltanschauung, or exclusionist and narrow minded.

## Part II The people who studied India from the ancient era

No.	Name	Brief description
1.	<p><b>Babylonian and Greek Indologists</b></p> <p>Pythagoras</p> <p>Apollonius of Tyana</p> <p>Megasthenes</p>	
2.	<p><b>Severus Sebokht</b></p> <p><b>662 CE</b></p>	<p>The first sign that the Indian numerals were moving west comes from a source which predates the rise of the Arab nations. In 662 AD Severus Sebokht, a Nestorian bishop who lived in Keneshra on the Euphrates river, wrote:-</p> <p><i>I will omit all discussion of the science of the Indians, ... , of their subtle discoveries in astronomy, discoveries that are more ingenious than those of the Greeks and the Babylonians, and of their valuable methods of calculation which surpass description. I wish only to say that this computation is done by means of nine signs. If those who believe, because they speak Greek, that they have arrived at the limits of science, would read the Indian texts, they would be convinced, even if a little late in the day, that there are others who know something of value.</i></p> <p>This passage clearly indicates that knowledge of the Indian number system was known in lands soon to become part of the Arab world as early as the seventh century. The passage itself, of course, would certainly suggest that few people in that part of the world knew anything of the system. Severus Sebokht as a Christian bishop would have been interested in calculating the date of Easter (a problem to Christian churches for many hundreds of years). This may have encouraged him to find out about the astronomy works of the Indians and in these, of course, he would find the arithmetic of the nine symbols.</p>
3.	<p>Muhammad Ben Musa al-Khuwarizmi (circa <b>783 -850</b> ).</p>	 <p>Portrait on wood made in 1983 from a Persian illuminated manuscript for the 1200th anniversary of his birth. Museum of the Ulugh Begh Observatory. Urgentsch (Kharezmi). Uzbekistan (ex USSR). By calling one of its fundamental practices and theoretical activities the <b>algorithm</b> computer science commemorates this great Muslim scholar. Made a detailed study of Hindu mathematics and Astronomy</p>
4.	<p><b>Vigila (976 CE)</b></p>	<p>Written in 976 in the convent of Albelda (near the town of Logroño, in the north of Spain ) by a monk named Vigila, the <i>Coda Vigilanus</i> contains the nine numerals in question, but</p>

not zero. The scribe clearly indicates in the text that the figures are of Indian origin:

*Item de figuels aritmetice. Scire debemus Indos subtilissimum ingenium habere et ceteras gentes eis in arithmetica et geometrica et ceteris liberalibu.c disciplinis concedere. Et hoc manifestum at in novem figuris, quibus quibus designant unum quenque gradum cuiu.slibetgradus. Quatrum hec sunt forma:*

9 8 7 6 5 4 3 2 1.

“The same applies to arithmetical figures. It should be noted that the Indians have an extremely subtle intelligence, and when it comes to arithmetic, geometry and other such advanced disciplines, other ideas must make way for theirs. The best proof of this is the nine figures with which they represent each number no matter how high. This is how the figures look:

5. **Al Biruni Abu Rayhan Muhammad ibn Ahmad al-Biruni**  
**Persian:**  
ابورحان بیرونی ,  
**September 15, 973–December 13, 1048**

In the 11th century, Islam came to India from Persia through the conquest by Mahmud of Ghazni. Ghaznavi brought along a number of poets, artisans and religious persons who settled down in India. But he also brought death and destruction to the lands he conquered . Even AlBiruni says of his master that everywhere Ghazni went the people scattered like the wind and that it was hard to come across learned men because they fled from the prospect of certain death . Like many a conqueror before and after him he specially targeted the Brahmanas and sent huge numbers of Indians into slavery and exile to the slave markets of Damascus , Isfahan and Samarkand. It was the advent of Islam that terminated scholarship in th exact sciences in northern India after 1200 CE

Lahore (now in Pakistan) in the Punjab became an important centre of Persian literature, art and mysticism. Between 1206 CE and 1687 CE Muslim dynasties appeared in different parts of India. During this period, Turks, Tartars and some Arabs who had imbibed Iranian influence came to India. During the rule of the Khilji dynasty (14th century) several Persian scholars from Tabriz and Isfahan visited the royal courts in India.

During the 11th century CE, Al-Biruni, believed to be a Shia Muslim of Iranian origin born in Khwarizm in northern Iran, visited India during the Ghaznavi period. Actually al Biruni spoke Dari as his native tongue, which suggests he lived and grew up in present day Afghanistan where Dari is one of the dialects of Farsi that is widely spoken even today, and by that token can hardly be termed as somebody unfamiliar with Indic traditions even before he came to india

He wrote his famous *Kitab-ul-Hind* in Persian, which involved a detailed study of Indian customs, traditions and the Indian way of life. Earlier, many Indian works on astronomy, mathematics and medicine had been translated into Arabic during the early Abbasid period, and Al-Biruni, who was also very interested in astronomy and mathematics, refers to some of these texts. Biruni was a prolific writer, and besides his mother tongue, Dari(an Iranian dialect), Persian and Arabic, he also knew Hebrew, Syriac and Sanskrit.<sup>[44]</sup> He studied Sanskrit manuscripts to check earlier Arabic writings on India. Al Biruni composed about 20 books on India – both originals and translations, and a great number of legends based on the folklore of ancient Persia and India. He developed a special interest in the Samkhya Yoga traditions of Indian philosophy and the Bhagavad Gita. He was possibly the first foreign scholar to have seriously studied the Puranas, specially the Vishnu Purana.<sup>[45]</sup> Biruni also rendered the *al-Magest* of Ptolemy and *Geometry* of Euclid into Sanskrit.<sup>[46]</sup>

However, AlBiruni, for all his scholarship is prey to the prejudices of his co-religionists and as we have mentioned in the introduction , and does not hide his contempt for the Hindu

6. **Saad al Andalusi (1068)**

**Saad al-Andalusi, the first historian of Science who in 1068 wrote Kitab Tabaqat al-Umam in Arabic(Book of Categories of Nations) Translated into English by Alok Kumar in 1992To their credit, the Indians have made great strides in the study of numbers (3) and of geometry. They have acquired immense information and reached the zenith in their knowledge of the**

movements of the stars (astronomy) and the secrets of the skies (astrology) as well as other mathematical studies. After all that, they have surpassed all the other peoples in their knowledge of medical science and the strengths of various drugs, the characteristics of compounds and the peculiarities of substances.

7. William of Malmesbury (1125 CE) C. 1125, The Benedictine chronicler William of Malmesbury wrote *De gestis regum Anglorum*, in which he related that the Arabs adopted the Indian figures and transported them to the countries they conquered, particularly Spain. He goes on to explain that the monk Gerbert of Aurillac, who was to become Pope Sylvester II (who died in 1003) and who was immortalized for restoring sciences in Europe, studied in either Seville or Cordoba, where he learned about Indian figures and their uses and later contributed to their circulation in the Christian countries of the West. L Malmesbury (1596), 36 ; Woepcke (1857), p. 35J
8. Adelard of Bath (1130 CE) C. 1130, Adelard of Bath wrote a work entitled: *Algoritmi de numero Indorum* ("Algoritmi: of Indian figures"), which is simply a translation of an Arabic tract about Indian calculation. [Boncompagni (1857), vol. II
9. Bishop Raymond of Toledo (1140 CE) C. 1140, Bishop Raymond of Toledo gave his patronage to a work written by the converted Jew Juan de Luna and archdeacon Domingo Gondisalvo: the *Liber Algorismi de numero Indorum* ("Book of Algorismi of Indian figures) which is simply a translation into a Spanish and Latin version of an Arabic tract on Indian arithmetic. [Boncompagni (1857), vol. 11
10. Robert of Chester (1143 CE) C. 1143, Robert of Chester wrote a work entitled: *Algoritmi de numero Indorum* ("Algoritmi: Indian figures"), which is simply a translation of an Arabic work about Indian arithmetic. [Karpinski (1915); Wallis (1685). p. 121
11. Rabbi Abraham Ben Melr Ben Ezra (1092—1167) C. 1150, Rabbi Abraham Ben Melr Ben Ezra (1092—1167), after a long voyage to the East and a period spent in Italy, wrote a work in Hebrew entitled: *Sefer ha mispar* ("Number Book"), where he explains the basic rules of written calculation.

He uses the first nine letters of the Hebrew alphabet to represent the nine units. He represents zero by a little circle and gives it the Hebrew name of *galgal* ("wheel"), or, more frequently, *sfra* ("void") from the corresponding Arabic word.

However, all he did was adapt the Indian system to the first nine Hebrew letters (which he naturally had used since his childhood).

In the introduction, he provides some graphic variations of the figures, making it clear that they are of Indian origin, after having explained the place-value system: "That is how the learned men of India were able to represent any number using nine shapes which they fashioned themselves specifically to symbolize the nine units." (Silberberg (1895), p.2: Smith and Ginsburg (1918): Steinschneider (1893)<sup>1</sup>

12. John of Seville (1150 CE) Around the same time, John of Seville began his *Liberalgoarismi de practica arismetrice* ("Book of Algoarismi on practical arithmetic") with the following:

*Numerus est unitatum cot/echo, quae qua in infinitum progredilur (multitudo enim crescit in infinitum), ideo a peritissimis Indis sub quibusdam regulis et certis lirinibus infinita numerositas coarcat, Ut de infinitis dfinita disciplina traderetur et fuga subtilium rerum sub alicuius artis certissima Jege ten eretur:*

"A number is a collection of units, and because the collection is infinite (for multiplication can continue indefinitely), the Indians ingeniously enclosed this infinite multiplicity within certain rules and limits so that infinity could be scientifically defined: these strict rules enabled them to pin down this subtle concept. [B. N., Paris, Ms. lat. 16 202, p 51: Boncompagni (1857), vol. I, p. 261

13. Leonardo of Pisa (1202) Fibonacci  
 "In 1202, Leonard of Pisa (known as Fibonacci), after voyages that took him to the Near East and Northern Africa, and in particular to Bejaia (now in Algeria), wrote a tract on arithmetic entitled *Liber Abaci* ("a tract about the abacus"), in which he explains the following: *Cum genitor meus a patria publicus scriba in duana bugee pro pisanis mercatoribus ad earn confluentibus preeset, me in pueritia mea ad se uenire faciens, inspecta utilitate el cornmoditate fiutura, ibi me studio abaci per aliquot dies stare uoluit et doceri. Vbi a mirabii magisterio in arte per nouem figuras Indorum introductus. . . Novem figurae Indorum hae sun!: cum his itaque novemfiguris. et turn hoc signo o. Quod arabice zephirum appellatur, scribitur qui libel numerus:* "My father was a public scribe of Bejaia, where he worked for his country in Customs, defending the interests of Pisan merchants who made their fortune there. He made me learn how to use the abacus when I was still a child because he saw how I would benefit from this in later life. In this way I learned the art of counting using the nine Indian figures... The nine Indian figures are as follows:
- 987654321 "
- Quoted from Georges Ifrah *The Universal History of Numbers*. The Arabs were instrumental in transmitting this knowledge to Europe.
14. Alexandre de Ville Dieu (1240 CE)  
 Around 1240, Alexandre de Ville-Dieu composed a manual in verse on written calculation (algorism). Its title was *Carmen de Algorismo*, and it began with the following two lines: *Haec algorismus ars praesens dicitur, in qua Talibus Indorumfruimur bis quinquefiguris*
- "Algorism is the art by which at present we use those Indian figures, which number two times five". [Smith and Karpinski (1911), p. 11]*
15. Maximus Planudes (1260-1310 CE)  
 Around the year 1252, Byzantine monk Maximus Planudes (1260—1310) composed a work entitled *Logistike Indike* ("Indian Arithmetic") in Greek, or even *Psephophoria kata Indos* ("The Indian way of counting"), where he explains the following: "There are only nine figures. These are: 123456789 [figures given in their Eastern Arabic form]
- A sign known as *tziphra* can be added to these, which, according to the Indians, means 'nothing'. The nine figures themselves are Indian, and *tziphra* is written thus: 0". [B. N., *Pans. Ancien Fonds grec*, Ms 2428, f° 186 r"]
16. Meister Eckhart (1260 CE)  
 From the book Meister Eckhart, Paulist Press, NY, 1981, ISBN 0 8091 0322 2.
- "I was struck by Eckharts remarks on detachment Middle high German Abegeschedenheit), which show remarkable resemblance to those in the Gita, page 47"True detachment is nothing else than for the spirit to stand as immovable against whatever may chance to it of joy and sorrow, shame and disgrace, as a mountain of lead stands before a little breath of wind. Thus immovable detachment brings a man into the greatest equality with God, because God has it from his immovable detachment that he is God, and it is from his detachment that he has his purity and his simplicity and his unchangeability"
- It is not clear, at this point in my studies of Eckhart, as I am still in the process of discovery as to his prior knowledge of Vedanta, and whether this is an a posteriori belief, but clearly this is an extraordinarily prescient observation invoking one of the essential tenets of Vedanta, namely Vairagya
17. Petrus of Dada (1291)  
 Petrus of Dada (1291) wrote a commentary on a work entitled *Algorismus* by Sacrobosco (John of Halifax, c. 1240), in which he says the following (which contains a mathematical error): *Non enim omnis numerus per quascumquefiguras Indorum repraesentatur* "Not every number can be represented in Indian figures". [Curtze (1.897), p. 25
- 18.
19. Pope Honorius IV (1312)  
 The Holy Father encouraged the learning of oriental languages in order to preach Christianity amongst the pagans. Soon after this in 1312, the Ecumenical Council of the Vatican decided that-"The Holy Church should have an abundant number of Catholics well versed in the



languages, especially in those of the infidels, so as to be able to instruct them in the sacred doctrine." The result of this was the creation of the chairs of Hebrew, Arabic and Chaldean at the Universities of Bologna, Oxford, Paris and Salamanca. A century later in 1434, the General Council of Basel returned to this theme and decreed that –“All Bishops must sometimes each year send men well-grounded in the divine word to those parts where Jews and other infidels live, to preach and explain the truth of the Catholic faith in such a way that the infidels who hear them may come to recognize their errors. Let them compel them to hear their preaching.” 1. Centuries later in 1870, during the First Vatican Council, Hinduism was condemned in the “five anathemas against pantheism” according to the Jesuit priest John Hardon in the Church-authorized book, The Catholic Catechism. However, interests in Indology only took shape and concrete direction after the British came to India, with the advent of the discovery of Sanskrit by Sir William Jones in the 1770’s. Other names for Indology are Indic studies or Indian studies or South Asian studies. Political motivations have been always dominant in the pursuit of Indological studies right from the outset since the time of Sir William Jones, when he discovered the existence of Sanskrit.

In fact the British presence in India was steadily increasing long before the Battle of Plassey in 1757 CE, but so great was the insularity of the colonial overlord that it took almost almost three hundred years for a scholar like Sir William to show up in India after Vasco da Gama landed on the coast of Goa in 1492 CE, and notice the similarities between Sanskrit and the European languages

20. The Crafte of Nombrynge (1350 CE) The Crafte of Nombrynge (c. 1350), the oldest known English arithmetical tract: Il fforthermore ye most vndirstonde that in this craft ben vsed teen figurys, as here bene writen for esampul 098 ^ 654321... in the quych we vse teen figwys of Inde. Questio Il why Zen figurys of Inde? Soiuicio. For as I have sayd afore thei werefondefrst in Inde. [D. E. Smith (1909)
21. Willichius (1540 CE) Willichius (1540) talks of *Zyphrae! Nice*, “Indian figures”. [Smith and Karpinski (1911) p. 3]

22.

23. Roberto Nobili(1577-1656),Jesuit Priest, Di posed as a Brahmana ,posited a counterfeit Veda, called the Romaka Veda

24. John Wallis (1616-1703) John Walls (1616-1703) referred to the nine numerals as *Indian figures* [Wallis (1695), p. 10]

25. Abraham Hyacinthe Anquetil-Duperron (December 7,1731 to January 17, 1805) From Wikipedia, the free encyclopedia

Abraham-Hyacinthe Anquetil Du Perron ([December 7, 1731](#)–[January 17, 1805](#)), [French orientalist](#), brother of [Louis-Pierre Anquetil](#), the historian, was born in [Paris](#). He stayed in [India](#) for seven years (1755-1761), where [Parsi](#) priests taught him [Persian](#), and translated the [Avesfa](#) for him (it is probably not true that he mastered the [Avestan language](#)). He edited a French translation of that Persian translation in 1771, the first printed publication of [Zoroastrian](#) texts. He also published a Latin translation of the [Upanishads](#) in 1804.

He was educated for the priesthood in Paris and [Utrecht](#), but his taste for [Hebrew](#), [Arabic](#), [Persian](#), and other languages of the East caused him to change course to devote himself entirely to them. His diligent attendance at the Royal Library attracted the attention of the keeper of the manuscripts, the [Abbé Sallier](#), whose influence procured for him a small salary as a student of the Oriental languages.

He first lighted on some fragments of the *Vendidad*, a portion of the collection of texts that make up the *Avesta*, and formed the project of a voyage to [India](#) to discover the works of [Zoroaster](#). With this end in view he enlisted as a private soldier, on [November 2, 1754](#), on the Indian expedition which was about to depart from the port of [L'Orient](#). His friends procured his discharge, and he was granted a free passage, a seat at the captain's table, and a salary, the amount of which was to be fixed by the governor of the French settlement in India.

After a passage of ten months, Anquetil landed, on [August 10, 1755](#) at [Pondicherry](#). Here he remained a short time to master modern Persian, and then hastened to [Chandernagore](#) to acquire [Sanskrit](#). Just then war was declared between France and England; Chandernagore was taken, and Anquetil returned to Pondicherry overland. He found one of his brothers at

Pondicherry, and embarked with him for Surat; but, with a view of exploring the country, he landed at [Mah](#) and proceeded on foot. At Surat he proceeded, by perseverance and address in his discussions with Parsi theologians, in acquiring a sufficient knowledge of ancient Persian (Avestan, which Anquetil-Duperron mistakenly called *Zend*) and middle Persian languages to translate the portion of the Zoroastrian texts called the *Vendidad* (or *Vendidad Vide*) and some other works.

Thence he proposed going to Benares, to study the language, antiquities, and sacred laws of the Hindus; but the capture of Pondicherry obliged him to quit India. Returning to Europe in an English vessel, he spent some time in London and Oxford, and then set out for France. He arrived in Paris on March 14, 1762 in possession of one hundred and eighty oriental manuscripts, besides other curiosities.

The Abbé Jean Jacques Barthélemy procured for him a pension, with the appointment of interpreter of oriental languages at the Royal Library. In 1763 he was elected an associate of the Academy of Inscriptions, and began to arrange for the publication of the materials he had collected during his eastern travels. In 1771 he published his *Zend Avesta* (3 vols.), containing collections from the sacred writings of the Zoroastrians, a life of Zarathustra (Zoroaster), and fragments of works ascribed to Zoroaster. In 1778 he published at Amsterdam his *Legislation orientale*, in which he endeavoured to prove that the nature of oriental despotism had been greatly misrepresented. His *Recherches historiques et géographiques sur L'Inde* appeared in 1786, and formed part of Thieffenthaler's *Geography of India*.

The Revolution seems to have greatly affected him. During that period he abandoned society, and lived in voluntary poverty on a few pence a day. In 1798 he published *L'Inde en rapport avec l'Europe* (Hamburg, 2 vols.). From 1802 to 1804 he published a Latin translation (2 vols.) from the Persian of the *Oupnek'hat* or *Upanishada*. It is a curious mixture of Latin, Greek, Persian, Arabic, and Sanskrit.

Arthur Schopenhauer declared that his knowledge of Hindu philosophy, which influenced Schopenhauer's own work to an enormous extent, was the result of reading Anquetil-Duperron's translations.

See *Biographie universelle*; Sir William Jones, *Works* (vol. x, 1807); and the *Miscellanies of the Philobiblon Society* (vol. iii, 1856-1857). For a list of his scattered writings see [Quérard](#), *La France littéraire*.

#### References

- *This article incorporates text from the [Encyclopædia Britannica Eleventh Edition](#), a publication now in the [public domain](#).*

Retrieved from "[http://en.wikipedia.org/wiki/Abraham\\_Hyacinthe\\_Anquetil-Duperron](http://en.wikipedia.org/wiki/Abraham_Hyacinthe_Anquetil-Duperron)"

26. Jean Sylvain Bailly (September 15, 1736–November 12, 1793

Jean-Sylvain Bailly) was a French astronomer and orator, one of the leaders of the early part of the French Revolution. He was ultimately guillotined during the Reign of Terror.



 Jean Sylvain Bailly.

### Biography

Born at [Paris](#), he was originally intended for the profession of a painter, but preferred writing tragedies, until attracted to science by the influence of [Nicolas de Lacaille](#). He calculated an orbit for [Halley's Comet](#) when it appeared in [1759](#), reduced Lacaille's observations of 515 [zodiacal](#) stars, and was, in [1763](#), elected a member of the [French Academy of Sciences](#). His *Essai sur la theorie des [satellites](#) de [Jupiter](#)* (*Essay on the theory of the satellites of Jupiter*, [1766](#)), an expansion of a memoir presented to the Academy in 1763, showed much original power; and it was followed up in [1771](#) by a noteworthy dissertation *Sur les inegalites de la lumiere des satellites de Jupiter* (*On the inequalities of light of the satellites of Jupiter*).

Meantime, he had gained a high literary reputation by his *Éloges* of King [Charles V of France](#), [Lacaille](#), [Molière](#), [Pierre Corneille](#) and [Gottfried Leibniz](#), which were issued in collected form in [1770](#) and [1790](#); he was admitted to the [Académie française](#) on [February 26, 1784](#), and to the [Académie des Inscriptions](#) in [1785](#), when [Bernard le Bovier de Fontenelle](#)'s simultaneous membership of all three Academies was renewed in him. From then on, he devoted himself to the history of science, publishing successively: *Histoire de l'astronomie ancienne* (*A history of ancient astronomy*, 1775); *Histoire de l'astronomie moderne* (*A history of modern astronomy*, 3 vols., 1779-1782); *Lettres sur l'origine des sciences* (*Letters on the origin of the sciences*, 1777); *Lettres sur l'Atlantide de Platon* (*Letters on Plato's Atlantide*, 1779); and *Traite de l'astronomie indienne et orientale* (*A treatise on Indian and Oriental astronomy*, [1787](#)). The [1911 Encyclopædia Britannica](#) remarks that "Their erudition was... marred by speculative extravagances."

The French Revolution interrupted his studies. Elected deputy from Paris to the Estates-General, he was elected president of the Third Estate (May 5, 1789), led the famous proceedings in the Tennis Court (June 20), and - immediately after the storming of the Bastille - became the first mayor of Paris under the newly adopted system of the *Commune* (July 15, 1789 to November 16, 1791). The dispersal by the National Guard, under his orders, of the riotous assembly in the *Champ de Mars* (July 17, 1791) made him unpopular, and he retired to Nantes, where he composed his *Mémoires d'un témoin* (published in 3 vols. by MM. Berville and Barrière, 1821-1822), an incomplete narrative of the extraordinary events of his public life. Late in 1793, Bailly left Nantes to join his friend Pierre Simon Laplace at Melun, but was there recognized, arrested and brought (November 10) before the Revolutionary Tribunal at Paris. On November 12 he was guillotined amid the insults of a howling mob. In the words of the [1911 Encyclopædia Britannica](#), "He met his death with patient dignity; having, indeed, disastrously shared the enthusiasms of his age, but taken no share in its crimes." The lunar crater Bailly was named in his honour.

Ed. Note – his friendship with Laplace explains the great admiration Laplace had for Indic contributions to Mathematics.

27. Sir William Jones  
(1746-1794)

the founder of Indology, largely responsible for postulating a Proto Indo European language for which no speakers have been found and for misdating the chronology of ancient India

28. John Playfair ,FRSE  
(March 10, 1748 – July  
20, 1819)

John Playfair

From Wikipedia, the free encyclopedia

Professor John Playfair was a Scottish scientist.

Playfair was professor of mathematics and later professor of natural philosophy at the University of Edinburgh. He is perhaps best known for his book *Illustrations of the Huttonian Theory of the Earth* (1802), which was a summary of the work of James Hutton. It was through this that Hutton's principle of uniformitarianism, later taken up by Charles Lyell, first reached a wide audience.



John Playfair.

In [1795](#) Playfair created an alternative formulation of [Euclid](#)'s parallel postulate called [Playfair's axiom](#).

#### Early life

Born at [Benvie](#), [Angus](#), Scotland, where his father was [parish minister](#), he was educated at home until the age of fourteen, when he entered the [University of St Andrews](#). In [1766](#), when only eighteen, he was candidate for the chair of mathematics in [Marischal College, Aberdeen](#), and, although he was unsuccessful, his claims were admitted to be high.

Six years later he made application for the chair of natural philosophy in his own university, but again without success, and in [1773](#) he was offered and accepted the [benefice](#) of the united [parishes](#) of [Liff](#) and Benvie, vacant by the death of his father. He continued, however, to carry on his mathematical and physical studies, and in [1782](#) he resigned his charge in order to become the tutor of [Ferguson of Raith](#). By this arrangement he was able to be frequently in [Edinburgh](#) and to cultivate the [literary](#) and scientific society for which it was at that time specially distinguished. In particular, he attended the natural history course of [John Walker](#). Through [Nevil Maskelyne](#), whose acquaintance he had first made in the course of the celebrated [Schiehallion](#) experiments in [1774](#), he also gained access to the scientific circles of [London](#). In [1785](#) when [Dugald Stewart](#) succeeded Ferguson in the Edinburgh chair of [moral philosophy](#), Playfair succeeded the former in that of mathematics.

#### [\[edit\]](#) Mature work

In [1802](#), he published his celebrated volume entitled *Illustrations of the Huttonian Theory of the Earth*. The influence exerted by [James Hutton](#) on the development of [geology](#) is thought to be largely due to its publication. In [1805](#) he exchanged the chair of mathematics for that of natural philosophy in succession to [John Robison](#), whom also he succeeded as [general secretary](#) to the [Royal Society of Edinburgh](#). He took a prominent part, on the [liberal](#) side, in the [ecclesiastical](#) controversy that arose in connexion with Sir [John Leslie](#)'s appointment to the post he had vacated, and published a [satirical](#) Letter ([1806](#)).

Playfair was an opponent of [Gottfried Leibniz](#)'s *vis viva* principle, an early version of the [conservation of energy](#). In [1808](#), he launched an attack<sup>[1]</sup> on [John Smeaton](#) and [William Hyde Wollaston](#)'s work championing the theory.

He died in Edinburgh.

#### Family

John's brothers were the celebrated architect [James Playfair](#) who died in [1794](#) and the engineer [William Playfair](#)<sup>[2]</sup>.

#### Honours

- Fellow of the Royal Society of Edinburgh
- Fellow of the Royal Society of London, [1807](#)
- [Craters](#) on [Mars](#) and the [Moon](#) were named in his honor.

#### Notes

1. <sup>^</sup> [Edinburgh Review](#), 12, 1808, 120–130
2. <sup>^</sup> [Biographical Dictionary of Eminent Scotsmen](#) (1856), reproduced in [Significant Scots](#)

#### Critical bibliography

A collected edition of Playfair's works, with a memoir by James G. Playfair, appeared at Edinburgh in 4 vols. 8vo.

His writings include a number of essays contributed to the [Edinburgh Review](#) from [1804](#) onwards, various papers in the Phil. Trans. (including his earliest publication, "On the Arithmetic of Impossible Quantities," [1779](#), and an "Account of the Lithological Survey of Schehallion," [1811](#)) and in the *Transactions of the Royal Society of Edinburgh* ("On the Causes which affect the Accuracy of Barometrical Measurements," &c.), also the articles "Aepinus" and "Physical Astronomy," and a "Dissertation on the Progress of Mathematical and Physical Science since the Revival of Learning in Europe," in the [Encyclopædia Britannica](#) (Supplement to fourth, fifth and sixth editions).

His [Elements of Geometry](#) first appeared in [1795](#) and have passed through many editions; his [Outlines of Natural Philosophy](#) (2 vols., 1812-1816) consist of the propositions and [formulae](#) which were the basis of his class lectures. Playfair's contributions to [pure mathematics](#) were not considerable, his paper "On the Arithmetic of Impossible Quantities," that "On the Causes which affect the Accuracy of Barometrical Measurements," and his [Elements of Geometry](#), all already referred to, being the most important. His lives of [Matthew Stewart](#), [Hutton](#), [Robison](#), many of his [reviews](#), and above all his "[Dissertation](#)" are of the utmost value.

#### External links

- Dictionary of Scientific Biography
- O'Connor, John J., and Edmund F. Robertson. "John Playfair". *MacTutor History of Mathematics archive*.
- Significant Scots: John Playfair
- National Portrait Gallery

#### References

- *This article incorporates text from the Encyclopædia Britannica Eleventh Edition, a publication now in the [public domain](#).*

Retrieved from "[http://en.wikipedia.org/wiki/John\\_Playfair](http://en.wikipedia.org/wiki/John_Playfair)"

In 1790, the mathematician John Playfair demonstrated that the starting-date of the astronomical observations recorded in the tables still in use among Hindu astrologers (of which three copies had reached Europe between 1687 and 1787) had to be 4300 BC. Please refer to- Playfair's argumentation, "Remarks on the astronomy of the Brahmins", Edinburg 1790.

Playfair's mathematical estimate was objected to by John Bentley in 1825, not by a mathematical or astronomical argument, but as following in "John Bentley: Hindu Astronomy, republished by Shri Publ., Delhi 1990, p.xxvii;"

"By his [Playfair's] attempt to uphold the antiquity of Hindu books against absolute facts, he thereby supports all those horrid abuses and impositions found in them, under the pretended sanction of antiquity. Nay, his aim goes still deeper, for by the same means he endeavours to overturn the Mosaic account, and sap the very foundation of our religion: for if we are to believe in the antiquity of Hindu books, as he would wish us, then the Mosaic account is all a fable, or a fiction."

So this is the argument that prevailed. Hindu astronomy could not be believed not because it was flawed, but that it would overturn the orthodoxy of the Christian church. So much for the scientific temper of western scholarship and their much vaunted blathering about the importance that they attached to the scientific approach and the love of proof they inherited from the greeks

29. Sir Charles Wilkins (1749-1836) Translated the Bhagavad Gita in 1785

30. Colonel Colin Mackenzie (1753-1821) Collector of Indian Manuscripts

31. William Carey (1761-1834)



Missionary William Carey (1761-1834) was the pioneer of the modern missionary enterprise in India, and of western (missionary) scholarship in oriental studies. Carey was an English oriental scholar and the founder of the Baptist Missionary Society. From 1801 onward, as Professor of Oriental Languages, he composed numerous philosophical works, consisting of 'grammars and dictionaries in the Marathi, Sanskrit, Punjabi, Telugu, Bengali and Bhatanta dialects. From the Serampor press, there issued in his life time, over 200,000 Bibles and portions in nearly 40 different languages and dialects, Carey himself undertaking most of the literary work. 3

Carey and his colleagues experimented with what came to be known as Church Sanskrit. He wanted to train a group of 'Christian Pandits' who would probe "these mysterious sacred nothings" and expose them as worthless. He was distressed that this "golden casket (of Sanskrit) exquisitely wrought" had remained "filled with nothing but pebbles and trash." He was determined to fill it with "riches - beyond all price," that is, the doctrine of Christianity. 4

In fact, Carey smuggled himself into India and caused so much trouble that the British government labeled him as a political danger. After confiscating a batch of Bengali pamphlets printed by Carey, the Governor-general Lord Minto described them as –

*"Scurrilous invective...Without arguments of any kind, they were filled with hell fire and still hotter fire, denounced against a whole race of men merely for believing the religion they were taught by their fathers."*

Unfortunately Carey and other preachers of his ilk finally gained permission to continue their campaigns without government approval.

Other Preachers

32. Henry Thomas Colebrook (1765-1837) Studied Sanskrit from the Pundits and wrote on the Vedas
33. Abbe Dubois, Jean Antoine (1765-18) went to India to convert the heathen returned discouraged that it was very difficult too accomplish
34. August Wilhelm Schlegel (1767-1845) Lecturer in Sanskrit , Bonn University  
one of two Schlegel brothers



35. Georg Wilhelm Friedrich Hegel (August 27, 1770 – November 14, 1831) was a [German philosopher](#) born in [Stuttgart, Württemberg](#), in present-day southwest [Germany](#). His influence has been widespread on writers of widely varying positions, including both his admirers ([F. H. Bradley](#), [Sartre](#), [Hans Küng](#), [Bruno Bauer](#), [Max Stirner](#), [Karl Marx](#)), and his detractors ([Kierkegaard](#), [Schopenhauer](#), [Nietzsche](#), [Heidegger](#), [Schelling](#)). He introduced, arguably for the first time in philosophy, the idea that [History](#) and the concrete are important in getting out of the circle of [philosophia perennis](#), i.e., the perennial problems of philosophy. He also stressed the importance of the Other in the coming to be of [self-awareness](#) (see [master-slave dialectic](#)).

We are primarily concerned here with his ideas on Indic studies. The invasion theory of Indian History was first postulated by Hegel in his Philosophy of History that India lacked historical agency and that India was a cultural cul de sac from which nothing worthwhile ever emanated.



36. François-Marie Arouet, also known as Voltaire (1733) « The "rediscovery" of India in the eighteenth century meant that India formed a key part of Enlightenment discourse. Much of India's importance was indirect in terms of constituting a challenge to the originality and greatest antiquity of Europe's Greco-Roman inheritance. The challenge to Greco-Roman antiquity and the superiority of Christianity was particularly embraced by the *philosophes* of the eighteenth century who believed that the discovery of the ancient civilizations of India and China would help in better understanding non-Western civilizations. The presence of civilizations that predated the Greek and Roman proved that the Western world was not the only developed society, nor the most advanced. The *philosophes* thought it especially important to explore ancient Indian civilization to discover how it had influenced and taught the Greek and Roman peoples. In this sense, the exploration of Indian civilization was part of a concerted attempt at what can be termed an emerging trend toward a global history of emphasizing the linkages between cultures and civilizations rather than stressing the individual achievements of societies. Jyoti Mohan, Univ of Maryland,

His primary work on India was *Fragments sur quelques révolutions dans l'Inde and sur le mort du Comte de Lalli*, which he wrote as a sort of addendum to his work on *Annales de l'Empire*.<sup>3</sup> In addition, India appeared prominently in his lectures on ancient and modern history and on philosophy, and also in his letters to other luminaries of the French Enlightenment. Although he never traveled to India, he expressed a keen desire to do so in a letter to Paul Gui de Chabonan in 1767.<sup>4</sup> Voltaire also made frequent references to India in his many operas and

plays, many of which were set in an Indian context.

*Fragments sur l'Inde* consists of roughly two sections. One traces the history of French activities in India until the loss of most of the French Indian territories during the Seven Years War. It deals with the establishment, expansion, and decline of French trade in India, from François Martin to Lally. The second part of *Fragments sur l'Inde* is a compendium of all of Voltaire's thoughts and ideas on India, which he put together from various articles, letters, and communications regarding the discovery of Hinduism in India. Voltaire was also sufficiently interested in India to include sections on Vedic religion, the Brahmans, and Mughals in his complete works.

<http://www.historycooperative.org/journals/jwh/16.2/mohan.html>

"We have shown how much we surpass the Indians in courage and wickedness, and how inferior to them we are in wisdom. Our European nations have mutually destroyed themselves in this land where we only go in search of money, while the first Greeks travelled to the same land only to instruct themselves." - Voltaire, *Fragments historiques sur l'Inde* (first published Geneva, 1773), *Oeuvres Completes* (Paris : Hachette, 1893), Vol.29, p.386

"I am convinced that everything has come down to us from the banks of the Ganges, astronomy, astrology, metempsychosis, etc." - Voltaire, *Lettres sur l'origine des sciences et sur celle des peuples de l'Asie* (first published Paris, 1777), letter of 15 December 1775.

"No sooner than India begin to be known to the Occident's barbarians than she was the object of their greed, and even more so when these barbarians became civilized and industrious, and created new needs for themselves.... The Albuquerque and their successors succeeded in supplying Europe with pepper and paintings only through carnage." - Voltaire, *Fragments historiques sur l'Inde*, op.cit., p.383

37. James Mill (1773-1836). (father of the philosopher John Stuart Mill)

Completed *The History of British India* in 1817.. Had an extremely jaundiced view of Indic traditions.

The eminent British historian James Mill who had published his voluminous *History of British India* in 1818 heavily criticized Jones. Although Mill spoke no Indian languages, had never studied Sanskrit, and had never been to India, his damning indictment of Indian culture and religion had become a standard work for all Britishers who would serve in India. Mill vehemently believed that India had never had a glorious past and treated this as an historical fantasy. To him, Indian religion meant, 'The worship of the emblems of generative organs' and ascribing to God, '...an immense train of obscene acts.' Suffice to say that he disagreed violently with Jones for his 'Hypothesis of a high state of civilization.' Mill's *History of British India* was greatly influenced by the famous French missionary Abbe Dubois's book *Hindu Manners, Customs and Ceremonies*. This work, which still enjoys a considerable amount of popularity to this day, contains one chapter on Hindu temples, wherein the Abbe writes:

*"Hindu imagination is such that it cannot be excited except by what is monstrous and extravagant."*

38. Horace Hayman Wilson (1786-1860)

First Boden Professor of Sanskrit at Oxford U.wrote on the Puranas.

Has been described as 'the greatest Sanskrit scholar of his time'. He received his education in London and traveled to India in the East India Companies medical service. He became the secretary of the Asiatic Society of Bengal from 1811 to 1833 and published a Sanskrit to English dictionary. He became Boden professor of Sanskrit at Oxford in 1833 and the director of the Royal Asiatic Society in 1837. He translated the Visnu Purana, Rg Veda and wrote books such as *Lectures on the Religious and Philosophical Systems of the Hindus*. He edited a number of translations of eastern texts and helped Mill compile his *History of India*, although later Wilson criticized Mill's historiography, stating



“Mill’s view of Hindu religion is full of very serious defects, arising from inveterate prejudices and imperfect knowledge. Every text, every circumstance, that makes against the Hindu character, is most assiduously cited, and everything in its favor as carefully kept out of sight, whilst a total neglect is displayed of the history of Hindu belief.”<sup>7</sup>

Wilson seemed somewhat of an enigma; on the one hand he proposed that Britain should restrain herself from forcing Christianity upon the Indians and forcing them to reject their old traditions. Yet in the same breath he exclaimed:

“From the survey which has been submitted to you, you will perceive that the practical religion of the Hindus is by no means a concentrated and compact system, but a heterogeneous compound made up of various and not infrequently incompatible ingredients, and that to a few ancient fragments it has made large and unauthorized additions, most of which are of an exceedingly mischievous and disgraceful nature. It is, however, of little avail yet to attempt to undeceive the multitude; their superstition is based upon ignorance, and until the foundation is taken away, the superstructure, however crazy and rotten, will hold together.”

Wilson’s view was that Christianity should replace the Vedic culture, and he believed that full knowledge of Indian traditions would help effect that conversion. Aware that the Indians would be reluctant to give up their culture and religion, Wilson made the following remark:

“The whole tendency of brahminical education is to enforce dependence upon authority – in the first instance upon the guru, the next upon the books. A learned brahmana trusts solely to his learning; he never ventures upon independent thought; he appeals to memory; he quotes texts without measure and in unquestioning trust. It will be difficult to persuade him that the Vedas are human and very ordinary writings, that the puranas are modern and unauthentic, or even that the tantras are not entitled to respect. As long as he opposes authority to reason, and stifles the workings of conviction by the dicta of a reputed sage, little impression can be made upon his understanding. Certain it is, therefore, that he will have recourse to his authorities, and it is therefore important to show that his authorities are worthless.”

Wilson felt hopeful that by inspired, diligent effort the “specious” system of Vedic thought would be “shown to be fallacious and false by the Ithuriel spear of Christian truth. He also was ready to award a prize of two hundred pounds “...for the best refutation of the Hindu religious system.” Wilson also wrote a detailed method for exploiting the native Vedic psychology by use of a bogus guru-disciple relationship.

Recently Wilson has been accused of invalid scholarship. Natalie P.R. Sirkin has presented documented evidence, which shows that Wilson was a plagiarist. Most of his most important works were collected manuscripts of deceased an author that he published under his own names, as well as works done without research.

- |     |                                       |   |
|-----|---------------------------------------|---|
| 39. | Franz Bopp (1791-1867)                | Did detailed research leading to postulation of Proto Indo European (PIE)...Was Max Mullers teacher Pl. .read Max Mullers remarks on the extreme prejudice towards treating Sanskrit as another Indo-European Language  |
| 40. | J F Montucla (1798)                   | J. F. Montucla (1798): “The ingenious number-system, which serves as the basis for modern arithmetic, was used by the Arabs long before it reached Europe. It would be a mistake, however, to believe that this invention is Arabic. There is a great deal of evidence, much of it provided by the Arabs themselves that this arithmetic originated in India .” [Montucla, I, p. 375J   |
| 41. | Thomas Babington Macaulay (1800-1859) | decreed English to be the medium of instruction, drafted the Indian Penal Code.architect of plan to create a new breed of Indian. It is a testament to the farsightedness of the British, that Macaulay has in large measure succeeded in his stated mission  |
| 42. |                                       |   |
| 43. | Colonel Boden in 1811                 | endowed the Boden Chair of Sanskrit Studies in 1811 with the purpose of debunking the Vedas   |
| 44. | Edward Elbridge Salisbury (1814-1901) | Edward Elbridge Salisbury (1814-1901)   |
| 45. | Pierre Simone de Laplace (1814)       | P. S. Laplace (1814): “The ingenious method of expressing every possible number using a set of ten symbols (each symbol having a place value and an absolute value) emerged in India . The idea seems so simple nowadays that its significance and profound importance is no longer appreciated. Its simplicity lies in the way it facilitated calculation and placed arithmetic foremost amongst useful inventions. The importance of this invention is more readily appreciated when one considers that it was beyond the two greatest men of |

Antiquity, Archimedes and Apollonius.” [Dantzig. p. 26]

46. Otto von Bohtlingk,

([May 30, 1815](#) - [April 1, 1904](#))

From Wikipedia, the free encyclopedia

(Redirected from [Otto Böhtlingk](#))  
Jump to: [navigation](#), [search](#)

Otto von Böhtlingk was a [German Indologist](#) and [Sanskrit scholar](#), born in [Saint Petersburg, Russia](#).

Having studied [Oriental](#) languages, particularly [Arabic](#), [Persian](#) and [Sanskrit](#), at the university of St. Petersburg, he continued his studies in Germany, first in [Berlin](#) and then (1839-1842) in [Bonn](#). Returning to St Petersburg in [1842](#), he was attached to the Royal Academy of Sciences, and was elected an ordinary member of that society in [1855](#). In 1860 he was made Russian state councillor, and later privy councillor with a title of nobility. In 1868 he settled at [Jena](#), and in 1885 removed to [Leipzig](#), where he resided until his death there.

Bohtlingk was one of the most distinguished scholars of the nineteenth century, and his works are of pre-eminent value in the field of Indian and comparative [philology](#). His first great work was an edition of [Panini](#)'s Grammatik [Aṣṭādhyāyī](#), with a German commentary. (Bonn, 1839-1840).

This book Bohtlingk again took up forty-seven years later, when he republished it with a complete translation under the title Panini's Grammatik mit Übersetzung (Leipzig, 1887). The earlier edition was followed by:

- [Vopadevas](#) Grammatik (St Petersburg, 1847)
- Über die Sprache der [Jakuten](#) (St Petersburg, 1851)
- Indische Sprache (2nd ed. in 3 parts, St Petersburg, 1870-1873, to which an index was published by Blau, Leipzig, 1893)
- a critical examination and translation of [Chandogya-upanishad](#) (St Petersburg, 1889)
- a translation of [Brihad-Aranyaka-upanishad](#) (St. Petersburg, 1889)

In addition to these he published several smaller treatises, notably one on [Vedic accent](#), Über den Accent im Sanskrit (1843).

But his magnum opus is his great Sanskrit dictionary, Sanskrit-Wörterbuch (7 vols., St Petersburg, 1853-1875; new ed. 7 vols, St Petersburg, 1879-1889), which with the assistance of his two friends, [Rudolf Roth](#) (d. 1895) and [Albrecht Weber](#) (b. 1825), was completed in twenty-three years.

#### Bibliography

- with Rudolph Roth, Sanskrit-Wörterbuch [St. Petersburg](#) 1855-1875.
- Sanskrit-Wörterbuch In kürzerer Fassung 1879-1889, reprint Buske Verlag, 1998, 2003, [ISBN 3-87548-199-2](#)
- Panini's Grammatik 1887, reprint 1998 [ISBN 3-87548-198-4](#)
- Indische Sprüche 3 volumes, St. Petersburg, Akad. d. Wissenschaften, 1863-65.
- Sanskrit-Chrestomathie reprint 1967, ISBN B0000BUGAE

47. Robert Caldwell  
(1815-1891)

Collected Sanskrit manuscripts, a British missionary

48. Sir Monier Monier-Williams (1819-1899)

Second Boden Professor of Sanskrit

49. Rudolf Roth(1821-1893)

studied rare manuscripts in Sanskrit. Rudolph Roth, the German indologist, was a fellow student of Mueller's. Both Roth and Mueller studied together under the tutelage of Eugene Burnouf, the eminent French Sanskrit Professor. Roth wrote a thesis on the Vedic literatures

called, *Zur Literatur und Geschichte des Veda*, and in 1909 he published his edition of Yaksya's Nirukta dictionary. However, Roth's works were peppered with German ultra-nationalism and he asserted that by means of the German science of philology, Vedic mantras could be interpreted much better than with the help of Nirukta. Roth wrote many other things in this haughty vein. One such disdainful statement he made was: 'A qualified European is better off to arrive at the true meaning of the Rg Veda than a brahmana's interpretation.' Of course, for European, one should read 'German'. By today's standards, Rudolf Roth would be classed as a rank racist

50. **Bhau Daji (1822 -1874)** Manuscripts of Aryabhata might not be available in North India for the last about thousand years, but they continued to exist in South India, particularly in Kerala, and in modern times some of them had been taken to Europe also. Attempts by some European scholars to decide the date and contents of the Aryabhata failed. It was then that the Aryabhata was 'rediscovered' in 1864 by the famous physician and indologist of Maharashtra Dr. Bhau Daji (1822-74). He writes : "In a diligent and expensive search for old and rare Sanskrit, Prakrit, Arabic, and Persian manuscripts, noiselessly conducted for many years past, I have succeeded in procuring the works whose authorship is attributed to A" He further states : "To the friendly offices of Mr. Gundert, a German missionary in India, I am indebted for a copy of this work, from a MS. in the possession of the Raja of Kerkal, in Malabar. It is here called Dasagitika Sutra .I have also received from him a copy of the Aryabhata."

After a thorough study of the Aryabhata, Dr. Bhau Daji wrote a paper on Aryabhata which was published in 1865 in the *Journal of the Royal Asiatic Society*, London. It was in this paper, for the first time, the name of sryabhata, his date of birth and the contents of his work were correctly interpreted.

The name of Aryabhata, says Dr. Bhau Daji in his paper, is to be written with one t only; and a double cannot be introduced without violating the srya metre. Varahamihira, his commentator Bhattopala, Brahmagupta, and all those who wrote commentaries on the Aryabhata spell his name as Aryabhata, and not Aryabhata..

It was also Dr. Bhau Daji who, for the first time, correctly recognized that Aryabhata Sutra consists of two parts - the Dasagitika and the Aryastasata. He correctly guessed that the word Aryastasata stands for one hundred and eight (108) couplets and not for 800 as was supposed by earlier scholars. He also gave the correct translation of the stanza relating to Aryabhata's age, and stated with confidence that 'Aryabhata was born in A.D. 476."

Dr. Bhau Daji had planned to critically edit and publish the Aryabhata but could not do so because of poor health and other engagements; he expired in 1874 AD. The same year, for the first time, Dr. H. Kern's edition of the Aryabhata was published in Leiden, Holland. Then, in 1976, on the occasion of the 1500th birth anniversary of Aryabhata, the Indian National Science Academy (New Delhi) published four editions of the ,Aryabhata including its English and Hindi translations. It is from that time Aryabhata name spread far and wide and he came to be regarded, and rightly so, as the greatest mathematician-astronomer of ancient India.

Aryabhata wrote at least two works - (1) Aryabhata, and (2) Aryabhata-Siddhanta. Only the former is available; the later is known only through references to it in later works.

51. Friedrich Maximilian Mueller (1823-1900).. Ph.D in philosophy in 1843. Studied under Franz Bopp at the University of Berlin (1844 to 1846). Went to England in 1846 and migrated to Oxford in 1848.

translated the books of the east. His private views of these books were vastly at variance with his public pronouncements. See a complete list of his statements and views in the [south asia file](#) . This is the popular view in India, as shown in the official commemoration of the stamp in his honor



15/07/1974

1.00

0718

MAX MUELLER (SANSKRIT SCHOLAR)

Max Mueller was born at Dessau in Germany in 1823, the only son of Wilhelm Mueller, a distinguished poet, some of whose poems were set to music by Franz Schubert. Max Mueller attended the grammar school in his native town till 1836. He then entered the University of Leipzig in 1841 with the intention of studying Latin and Greek. However studying these languages proved somewhat tiring to him, and when he heard of the foundation of a Chair in Sanskrit, he took to the study of the language with deep devotion and started learning that language. Taking his doctorate in philosophy in 1843, Max Mueller proceeded to the University of Berlin in 1844 to continue his work on Sanskrit and philosophy under Franz Bopp, the founder of the Science of Comparative Philosophy, and under Friedrich von Schelling, the eminent philosopher. In 1846, he went to England, with an introduction to the Prussian Minister in London, Baron Bunsen, who later became his well-wisher, to copy and collate manuscripts in Sanskrit. The greatest difficulty he faced was money for the publication of the Rig-Veda which he in a meanwhile, had begun to translate. This difficulty was, however, overcome with the help of Baron Bunsen and H.H. Wilson, the first Boden Professor of Sanskrit at Oxford who recommended him to East India Company for financial support. As his Rig-Veda was being printed at the University Press, he migrated to Oxford in 1848 and spent the rest of his life there. The first volume of Max Mueller's edition was appeared in 1849, the sixth and the last in 1874. This printed Rig-Veda caused great enthusiasm in India. With the translation of the Rig-Veda, and innumerable publications on Indian religion and literature, Max Mueller ushered in renaissance of India's culture and was its greatest interpreter to the Western world. Later it was specially the Vedanta which attracted him so much that Swami Vivekananda said for him: "Max Mueller is a Vedantist of Vedantists. He has, indeed, caught the real soul of the melody of the Vedanta." Gradually, Mueller's reputation spread in India. His book 'India: What it can teach us' has a special place among his publications. It contains a series of lectures given by Mueller at the University of Cambridge. When reading these books, the reader will find it difficult to believe that Max Mueller was never in India. Max Mueller did not only delve into India's past but also took the liveliest interest in her political reawakening. He regularly corresponded with prominent Indians who prepared the path for India's freedom. When he died in 1900, India had indeed lost a great friend, on whom she rightly bestowed the title "Moksha Mula." The Posts and Telegraphs Department is privileged to bring out a stamp in honour of Max Mueller.

The stamp is vertical and depicts the portrait of the personality.

R

COMMEMORATIVE

English

3.91 X 2.90 cms

3.56 x 2.5 cms.

**Fredrich Max Mueller (1823-1900) was born in Dessau and educated in Leipzig, where he learned Sanskrit and translated the Hitopadesa of Pandita Visnu Sarma before coming to England in 1846. Since he was penniless, he was cared for by Baron von Bunsen, the Prussian ambassador to England who basked in the childishly pleasant thought of converting the whole world to Christianity. It was in London that Max Mueller met Macaulay who was still on the look out for his 'right man'.**

**Mueller was first commissioned by the East India Company to translate the Rg Veda into English. The company agreed to pay the young Mueller 4 Shillings for each page that was ready to print. He later moved to Oxford where he translated a number of books on Eastern religion. His magnum opus was his series The Sacred Books of the East, a fifty volume work which he began editing in 1875. It goes without saying that by the end of his career, Mueller had amassed a comfortable sum of money.**

**It is ironic that the man who has Bhavans named after him all over India and is treated with so much veneration there, probably did the most damage to uproot Vedic culture.**

**At the time of his death he was venerated by none other than Lokamanya Tilak as 'Veda-maharishi Moksha-mula Bhatta of Go-tirtha' (Oxford).**

**Although Mueller is on record as extolling India's ancient wisdom, his letters (printed in two volumes) tell an entirely different story. Generally personal letters give a true picture of the writer's inner mind. We present herein some of Mueller's many statements in which**

his true view on Indian culture is glaringly obvious -

"History seems to teach that the whole human race required a gradual education before, in the fullness of time, it could be admitted to the truths of Christianity. All the fallacies of human reason had to be exhausted, before the light of a high truth could meet with ready acceptance. The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life.... 'The religion of Buddha has spread far beyond the limits of the Aryan world, and to our limited vision, it may seem to have retarded the advent of Christianity among a large portion of the human race. But in the sight of Him with whom a thousand years are but as one day, that religion, like the ancient religions of the world, may have but served to prepare the way of Christ, by helping through its very errors to strengthen and to deepen the ineradicable yearning of the human heart after the truth of God."

"Large number of Vedic hymns are childish in the extreme; tedious, low, commonplace."

"Nay, they (the Vedas) contain, by the side of simple, natural, childish thoughts, many ideas which to us sound modern, or secondary and tertiary."

"...this edition of mine and the translation of the Vedas, will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It (the Rg Veda) is the root of their religion and to show them what the root is, I am sure, the only way of uprooting all that has sprung from it during the last three thousand years" 9

"Hinduism was dying or dead because it belonged to a stratum of thought which was long buried beneath the foot of modern man. He continued: "The worship of Shiva, Vishnu, and other popular deities was of the same and in many cases of a more degraded and savage character than the worship of Jupiter, Apollo or Minerva. 'A religion', he said 'may linger on for a long time, it may be accepted by large masses of the people, because it is there, and there is nothing better. But when a religion has ceased to produce defenders of the faith, prophets, champions, martyrs, it has ceased to live, in the true sense of the word; and in that sense the old orthodox Brahmanism has ceased to live for more than a thousand years.'" (Speech at the Christians Missions in Westminster Abbey in 1873) 10

In 1876, while writing to a friend, Mueller said that he would not like to go to India as a missionary since that would make him dependent upon the government. His preference was this -

"I would like to live for ten years quite quietly and learn the language, try to make friends, and then see if I was fit to take part in this work, by means of which the old mischief of Indian priestcraft could be overthrown and the way opened for the entrance of simple Christian teaching...India is much riper for Christianity than Rome or Greece were at the time of Saint Paul."

"The rotten tree for some time had artificial supports ...but if the English man comes to see that the tree must fall...he will mind no sacrifice either of blood or of land...I would like to lay down my life, or at least lend my hand to bring about this struggle" 11

"I do not claim for the ancient Indian literature any more that I should willingly concede to the fables and traditions and songs of savage nations. I simply say that in the Veda we have a nearer approach to a beginning, and an intelligent beginning, than in the wild invocations of the Hottentotes and Bushmen, " 12

"This edition of mine and the translation of the Veda will hereafter tell to a great extent... the fate of India, and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, I feel sure, the only way of uprooting all that has sprung from it during the last 3000 years." 13

When Duke of Argyll was appointed Secretary of State for India in December 1868, Max Mueller wrote to him-"India has been conquered once, but India must be conquered again and that second conquest should be a conquest by education...the ancient religion of India is doomed, and if Christianity does not step in, whose fault will it be?" 14

In another letter, Mueller wrote to his son:

'Would you say that any one sacred book is superior to all others in the world? ....I say the New Testament, after that, I should place the Koran, which in its moral teachings, is hardly more than a later edition of the New Testament. Then would follow according to my opinion the Old Testament, the Southern Buddhist Tripitaka, the Tao-te-king of Lao-tze, the Kings of Confucius, the Veda and the Avesta.'

15

In an audacious letter to N.K. Majumdar, Mueller wrote -'Tell me some of your chief difficulties

that prevent you and your countrymen from openly following Christ, and when I write to you I shall do my best to explain how I and many who agree with me have met them and solved them...From my point of view, India, at least the best part of it, is already converted to Christianity. You want no persuasion to become a follower of Christ. Then make up your mind to work for yourself. Unite your flock - to hold them together and prevent them from straying. The bridge has been built for you by those who came before you. STEP BOLDLY FORWARD, it will break under you, and you will find many friends to welcome you on the other shore and among them none more delighted that you old friend and fellow laborer F. Max-Muller.' 16

Mueller harshly criticized the view of the German scholar, Dr. Spiegel, who claimed that the Biblical theory of the creation of the world is borrowed from the ancient religion of the Persians or Iranians. Stung by this statement Max Mueller writes:

'A writer like Dr. Spiegel should know that he can expect no mercy; nay, he should himself wish for no mercy, but invite the heaviest artillery against the floating battery which he has launched in the troubled waters of Biblical criticism.'

Dr. Spiegel was not the only target of Mueller's bigotry. In 1926 the French scholar Louis Jacolliot, Chief Judge in Chandranagar, wrote a book called 'La Bible dans l'Inde'. Within that book, Jacolliot theorised that all the main philosophies of the western world originated from India, which he glorified thus -

'Land of ancient India! Cradle of Humanity. hail! Hail revered motherland whom centuries of brutal invasions have not yet buried under the dust of oblivion. Hail, Fatherland of faith, of love, of poetry and of science, may we hail a revival of thy past in our Western future.'

Mueller said while reviewing Jacolliot's book that, 'The author seems to have been taken in by the Brahmins of India.'

Mueller may also be credited with the popularization of the Aryan racial theory, Writing for the Anthropological Review in 1870, Mueller classified the human race into seven categories on an ascending scale - with the Aborigines on the lowest rung and the "Aryan" type supreme.

However, he recanted later on when his professional reputation as a Sanskrit scholar was in peril.

"I have declared again and again that if I say Aryas, I mean neither blood nor bones, nor hair, nor skull; I mean simply those who speak an Aryan language...to me an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar." 17  
Although Mueller cannot be placed in the same category as inexperienced Indologists such as Christian Lassen and Albrecht Weber whose Aryan race conceptions were chiefly fueled by their ardent German nationalism, Mueller's motivations were just as diabolical. Mueller had been paid to misinterpret the Vedic literatures in order to make the Indians look, at best silly, and at worst, bestial.

However, not everyone was taken in by the academic prowess of the man who was known as 'Moksamula Bhatta'. Swami Dayananda Saraswati, the founder of the Arya Samaja, was so disgusted with the level of Mueller's knowledge of Sanskrit that he likened him to a "toddler learning to walk". He wrote:

"Prof. Max Mueller has been able to scribble out something by the help of the so called 'tikas' or paraphrases of the Vedas current in India." 19

Another revealing incident of Mueller's glaring ignorance was when a Brahmana came from India to meet the famous Sanskrit scholar. When he came face to face with Mueller and spoke to him in chaste Sanskrit, Mueller admitted that he couldn't understand what the gentleman was saying!

No wonder Schopenhauer acerbically said, "I cannot resist a certain suspicion that our Sanskrit scholars do not understand their texts any better than the higher class of school boys their Greek and Latin."

Sir Monier Monier-Williams and the Boden Chair .Sir Monier Monier-Williams (1819-1899) was born in Bombay, attending the East India Company's college and later teaching there. After the death of H.H. Wilson, Monier-Williams became Boden Professor of Sanskrit in Oxford University where he delivered an address wherein he stated -

'I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its Founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811 A.D.) that the special object of his munificent bequest was to promote the translation of

Scriptures into Sanskrit; so as to enable his countrymen to proceed in the conversion of the natives of India to the Christian religion.'

'Brahmanism, therefore, must die out. In point of fact, false ideas on the most ordinary scientific subjects are so mixed up with its doctrines that the commonest education - the simplest lesson in geography - without the aid of Christianity must inevitably in the end sap its foundations.'

'When the walls of the mighty fortress of Brahmanism are encircled, undermined, and finally stormed by the soldiers of the cross, the victory of Christianity must be signal and complete.'

In 1870 Monier-Williams wrote a book based on a lecture called 'The Study of Sanskrit in Relation to Missionary work in India' which was obviously written in order to promote Christianity and discredit the Vedic scriptures. He also wrote another work in 1894 called 'Hinduism which was published and distributed by the Society for Promoting Christian Knowledge. He is known mostly for his 'Sanskrit-English Dictionary' and for spending twenty-five years to founding an institution in Oxford disseminating information on Indian religion, philosophy and culture.

It is interesting to note that Monier-Williams disagreed with the 'evolution to Christianity' theory of Max Mueller. Referring to this he wrote –

'There can be no doubt of a greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development and then point to Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness.'

'It seems to me that our missionaries are already sufficiently convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight against. How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortresses, and without knowing how to turn the batteries they may capture against the foe?' 20

52.

53.

54. William Dwight Whitney (1827-1894) American Indologist

55. Louis Jacolliot (1837 – 1890) was a French barrister then a judge in India and Tahiti (1865-1869) and after that an author and lecturer. Born in [Charolles](#), he lived several years in [India](#) and other parts of Asia. He wrote extensively on Indian culture, including the legend of the [Nine Unknown Men](#).

He has been described as a "prolific but unreliable" writer. <sup>[1]</sup> During his time in India he collected [sanskrit myths](#), which he popularized later. Among other things, he claimed that [hindu-writings](#) (or unspecified "Sanskrit tablets" ) would tell the story of a sunken land called Rutas in the [Indian Ocean](#). However, he relocated this [lost continent](#) to the [Pacific Ocean](#) and linked it to the [Atlantis](#)-myth. Furthermore his 'discovery' of *Rutas* is somehow similar to the origin of the [Mu](#)-Story .

His works were not only quoted in [Helena Blavatsky](#)'s book [Isis Unveiled](#), he also influenced her speculations on [Lemuria](#).

Among his works is a translation of the [Manu Smriti](#), which has since been deemed unreliable by numerous scholars including Ann-Marie Etter.

He died at in [Saint-Thibault-des-Vignes](#) in 1890.

In 1867 Jacolliot, Chief Judge in Chandranagar, wrote a book called 'La Bible dans l'Inde'. Within that book, Jacolliot theorised that all the main philosophies of the western world originated from India, which he glorified thus –

'Land of ancient India! Cradle of Humanity. hail! Hail revered motherland whom centuries of brutal invasions have not yet buried under the dust of oblivion. Hail, Fatherland of faith, of love, of poetry and of science, may we hail a revival of thy past in our Western future.'

Mueller said while reviewing Jacolliot's book that, 'The author seems to have been taken in by the Brahmanas of India.'

#### Publications

*La Devadassi* (1868)

- *La bible dans l'Inde* (1869)
- *Les Fils de Dieu* (1873)
- *Christna et le Christ* (1874)
- *Histoire des Vierges. Les peuples et les continents disparus* (1874)
- *La genèse de l'Humanité. Fétichisme, polythéisme, monothéisme* (1875)
- *Le spiritisme dans le monde* (1875)
- *Fétichisme, polythéisme, monothéisme. La genèse de l'Humanité* (1876)
- *Les traditions Indo-asiatiques* (1876)
- *Les traditions Indo-européennes et Africaines* (1876)
- *Le Pariah dans l'Humanité* (1876)
- *Les Législateurs religieux : Manou, Moïse, Mahomet* (1876)
- *La femme dans l'Inde* (1877)
- *Rois, prêtres et castes* (1877)
- *Les législateurs religieux. Moïse, Manou, Mahomet* (1880)
- *L'Olympe brahmanique. La mythologie de Manou* (1881)
- *Fakirs et bayadères* (1904)
- *Voyage au pays des Bayadères* (1873)
- *Voyage au pays des perles I* (1874)
- *Voyage au pays des éléphants II* (1876)
- *Second voyage au pays des éléphants III* (1877)
- *Voyage aux ruines de Golconde et à la cité des morts - Indoustan I* (1875)
- *Voyage au pays des brahmes II* (1878)
- *Voyage au pays du Hatschisch III* (1883)
- *Voyage au pays de la Liberté : la vie communale aux Etats-Unis* (1876)
- *Voyage aux rives du Niger, au Bénin et dans le Borgou I* (1879)
- *Voyage aux pays mystérieux. Du Bénin au pays des Yébous ; chez les Yébous - Tchadé II* (1880)
- *Voyage au pays des singes III* (1883)
- *Voyage au pays des fakirs charmeurs* (1881)
- *Voyage au pays des palmiers* (1884)
- *Voyage humoristique au pays des kangourous I* (1884)
- *Voyage dans le buisson australien II* (1884)
- *Voyage au pays des Jungles. Les femmes dans l'Inde* (1889)
- *Trois mois sur le Gange et le Brahmapoutre. Ecrit par Madame Louis Jacolliot née Marguerite Faye* (1875)
- *Taïti, le crime de Pitcairn, souvenirs de voyages en Océanie* (1878)
- *La côte d'Ebène. Le dernier des négriers I* (1876)
- *La côte d'Ivoire. L'homme des déserts II* (1877)
- *La cité des sables. El Temin III* (1877)
- *Les pêcheurs de nacre IV* (1883)
- *L'Afrique mystérieuse I, II, III* (1877) *I, II, III, IV* (1884)
- *Les mangeurs de feu* (1887)
- *Vengeance de forçats* (1888)
- *Les chasseurs d'esclaves* (1888)
- *Le coureur des jungles* (1888)
- *Les ravageurs de la mer* (1890)
- *Perdus sur l'océan* (1893)



- *Les mouches du coche* (1880)
- *Le crime du moulin d'Usor* (1888)
- *L'affaire de la rue de la Banque. Un mystérieux assassin* (1890)
- *Scènes de la vie de mer. Le capitaine de vaisseau* (1890)
- *Un policier de génie. Le mariage de Galuchon* (1890)
- *Scènes de la vie de mer. Mémoires d'un lieutenant de vaisseau* (1891)
- *L'affaire de la rue de la Banque. Le père Lafouine* (1892)
- *La vérité sur Taïti. Affaire de la Roncière* (1869)
- *Ceylan et les Cinghalais* (1883)
- *La genèse de la terre et de l'humanité I* (1884)
- *Le monde primitif, les lois naturelles, les lois sociales II* (1884)

#### Reference

- Daniel Caracostea, *Louis-François Jacolliot (1837 – 1890): A biographical essay*

1. <sup>^</sup> [L. Sprague de Camp, Lost Continents](#), 1954 (First Edition), p. 58

56. George Thibaut (1848-1914)

George Frederick William Thibaut (March 20, 1848-1914) was an [Indologist](#) notable for his contributions to the understanding of ancient Indian mathematics and [astronomy](#).

Thibaut was born in Germany, worked briefly in England, and then in 1875 was appointed Professor at the Government Sanskrit College, [India](#), later Benares College. Between 1875 and 1878 he published a detailed essay on the [Śulba sūtras](#), together with a translation of the *Baudhāyana Śulba sūtra*; he later co-edited and translated the *Pañca siddhāntikā*. He also edited and translated the following volumes in [Max Müller's Sacred Books of the East](#):

- Vol. 34, *The Vedanta-Sutras*, vol. 1 of 3, with the commentary of [Sankaracharya](#), part 1 of 2. Adhyāya I-II (Pāda I-II). (1890)
- Vol. 38, *The Vedanta-Sutras*, vol. 2 of 3, with the commentary of [Sankaracharya](#), part 1 of 2. Adhyāya II (Pāda III-IV)-IV. (1896)
- Vol. 48, *The Vedanta-Sutras*, vol. 3 of 3, with the commentary of [Rāmānuja](#). (1904)

Thibaut contributed a number of Sanskrit manuscripts to the Department of Oriental Collections, [Bodleian Library, University of Oxford](#), where they are archived today.

#### External links

- [Works by George Thibaut](#) at [Project Gutenberg](#)

Retrieved from "[http://en.wikipedia.org/wiki/George\\_Thibaut](http://en.wikipedia.org/wiki/George_Thibaut)"

**Categories:** [German Indologists](#) | [1848 births](#) | [1914 deaths](#)

57. Vincent Smith(1848-1920),

author of Oxford History of India

58. Hermann George Jacobi (1850-1837)

was the first to suggest that the Vedic Hymns were collected around 4500 BCE based on Astronomical observations made by the Vedics

59. Frederick Eden Pargiter (1852-1897)

published 'Purana texts of the Dynasties of the Kali age'. Generally speaking was biased according to the racial mreoos of th etimes

60. Arthur Anthony McDonnell (1854-1930),

brought 7000 Sanskrit manuscripts from Kashi to Oxford University



appointed to the professorship of Sanskrit (made vacant by the retirement of Ludwig) and of ethnology in the German University of Prague. The Winternitz family were friendly with Albert Einstein, when he was in Prague around 1911. (this explains Einstein's knowledge of Indic contributions to Mathematics)

In addition to valuable contributions on Sanskrit and ethnology to various scientific journals, Winternitz edited the *Apastambiya Gṛihyasutra* (Vienna, 1887) and the *Mantrapāṭha, or the Prayer-Book of the Apastambins* (part i, Oxford, 1897); translated Müller's *Anthropological Religion* and his *Theosophy, or Psychological Religion* into German (Leipzig, 1894-95); and published *Das Altindische Hochzeitsrituell* (Vienna, 1892), which contains also valuable ethnological material; *A Catalogue of South Indian Manuscripts Belonging to the Royal Asiatic Society of Great Britain and Ireland* (London, 1902); and *Geschichte der Indischen Literatur* (part i, Leipzig, 1905).

In a rare moment of candor, he expressed the view that the invading Aryans could not possibly have composed the vast literature in 200 years (with huge gaps before and after). But even he was aghast when Schopenhauer expressed his admiration for the Upanishads in superlatives. In 1925 The Professor of Indian Studies at the German University of Prague, Moriz Winternitz (1863-1937), denounced Schopenhauer for his admiration of the Upanishads with the following words -

'Yet I believe, it is a wild exaggeration when Schopenhauer says that the teaching of the Upanishads represents 'the fruit of the highest human knowledge and wisdom' and contains 'almost superhuman conceptions the originators of which can hardly be regarded as mere mortals...'

On the subject of the Vedas, Winternitz had this to say -

'It is true, the authors of these hymns rise but extremely seldom to the exalted flights and deep fervour of, say, religious poetry of the Hebrews.'

64. Sir Mark Aurel Stein (1862-1943) Director general, Archaeological Survey of India
65. First Vatican Council (1870) Hinduism is condemned as in the "five anathemas against pantheism" according to the Jesuit priest John Hardon in the Church-authorized book, The Catholic Catechism.
66. Sir John Hubert Marshall,(1876-1958) Director general Archaeological Survey of India
- 67.
68. Arthur Barriedale Keith (1879-1944) published 'The religion of philosophy of the Hindus cannot be regarded as a reliable translation
69. Heinrich Zimmer (1890-1943) author of *Philosophies of India* "Indian philosophy was at the heart of Zimmer's interest in oriental studies, and this volume therefore represents his major contribution to our understanding of Asia. It is both the most complete and most intelligent account of this extraordinarily rich and complex philosophical tradition yet written."
70. Sir Robert Erie Mortimer Wheeler(1890-1976), Archaeological Survey of India, originated the theory that a nomadic band of marauders called Aryans destroyed the Indus Valley Civilization
71. Louis Renou(1896-1966) Louis Renou

From Wikipedia, the free encyclopedia

Louis Renou (1896-1966) was the pre-eminent [French indologist](#) of the [20th century](#). In particular, he studied Indian culture and [Sanskrit](#). Only a part of his work has been translated to English.

## Bibliography

- *Religions of Ancient India*, (1968), Schocken Books [ISBN 0-8052-0179-3](#)
- *History of Vedic India*. New Delhi, Sanjay Prakashan, 2004, xi, 216 p., [ISBN 81-7453-102-5](#)
- *Hinduism*, (1961), George Braziller, [ISBN 0-8076-0164-0](#)
- *A History of Sanskrit Language*, (translated by Balbir, Jagbans Kishore) (2003) [ISBN 81-202-0529-4](#)

## In French

- *L'Inde classique : manuel des études indiennes*, with Jean Filliozat, Paris : Payot, 1947
- *L'Inde classique : manuel des études indiennes*, with Jean Filliozat, vol. II (with Paul Demiéville, Olivier Lacombe and Pierre Meile), Paris : Imprimerie Nationale, 1953
- *Aṣṭādhyāyī La grammaire de Pāṇini* Paris : École française d'Extrême-Orient, 1966
- *L'Inde fondamentale* Hermann, Collection Savoir, c1978. [ISBN 2-7056-5885-8](#).
- *Louis Renou : choix d'études indiennes* Paris : École française d'Extrême-Orient, 1997. (2 vol.)
- *Notes sur la version « Paippalada » de l'atharva-veda*, Paris: imprimerie nationale 1964
- *Sur le genre du Sutra dans la littérature sanskrite*, Paris: imprimerie nationale 1963
- *Littérature sanskrite*, A.Maissonneuve 1946
- *Grammaire et Vedanta*, Paris imprimerie nationale 1957
- *Fragments du Vinaya Sanskrit*, Paris: imprimerie nationale 1911
- *Etudes védiques*, Paris: imprimerie nationale 1952
- *Etudes védiques et paninéennes* (2 volumes), Paris: imprimerie nationale 1980-1986

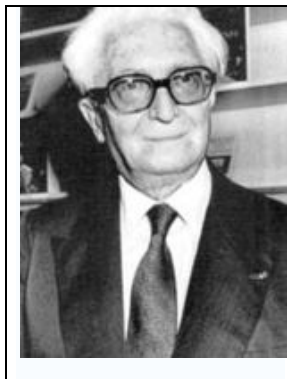
■ ■ This [biographical](#) article about a [French academic](#) is a [stub](#). You can [help](#) by [expanding it](#).  
Retrieved from "[http://en.wikipedia.org/wiki/Louis\\_Renou](http://en.wikipedia.org/wiki/Louis_Renou)"

72.

Fernand Braudel

(August 24, 1902 –  
November 27, 1985)

Fernand Braudel



From Wikipedia, the free encyclopedia



Fernand Braudel

Fernand Braudel (August 24, [1902](#)–November 27, [1985](#)) was a French historian. He revolutionized the 20th century study of his discipline by considering the effects of such outside disciplines as economics, anthropology, and geography on global history. He was a prominent member of the Annales School of historiography, who concentrated on meticulous Biography

He was born in [Luméville-en-Ornois](#), in the département of the [Meuse](#). Not only was he born there to the peril of his parent's summer vacation, but he also lived with his paternal Grandmother for a long time. He studied at the elite [Paris Institute of Political Studies](#) (better known as [Sciences Po](#)). His father who was a natural mathematician aided him in his studies. Braudel also studied a lot of Latin and a little Greek. He loved History and wrote poetry. Braudel wanted to be a doctor but his father opposed this idea. In [1923](#) he went to [Algeria](#), then a French colony, to teach history. Returning to France in [1932](#), he worked as a high

school teacher and met [Lucien Febvre](#), the co-founder of the influential [Annales](#) journal, who was to have a great influence on his work. With him, he travelled to Brazil in 1935 to "build" the University of São Paulo, and using his own words "*one of the happiest times in my life*", returning together with Febvre in 1937. In 1939, he joined the army but was captured in 1940 and became a [prisoner of war](#) in a camp near [Lübeck](#) in [Germany](#), where, working from memory, he put together his great work *La Méditerranée et le Monde Méditerranéen a l'époque de Philippe II* (*The Mediterranean and the Mediterranean World in the Age of Philip II*). Part of his motivation for writing the book, he said, was that, as a "Northerner," he had come to love the Mediterranean. After the war he worked with Febvre in a new college, founded separately from the [Sorbonne](#), dedicated to social and economic history.

In 1962 he wrote *A History of Civilizations* to be the basis for a history course, but its rejection of the traditional event-based narrative was too radical for the French ministry of education, which rejected it.

Besides *La Méditerranée*, his most famous work is the three-volume *Civilisation Matérielle, Economie et Capitalisme, XV<sup>e</sup>-XVIII<sup>e</sup>* (*Capitalism and Material Life, 1400-1800*), which first appeared in 1979. It is a broad-scaled history of the pre-industrial modern world, presented in the minute detail demanded by the school called [cliometrics](#) focusing on how people made economies work.

Braudel claims that there are long-term cycles in the [capitalist economy](#) which developed in Europe in the [12th century](#). Cities and later nation-states follow each other subsequently as centers of these cycles. [Venice](#) in [13th](#) to [15th](#) century ([1250–1510](#)), [Antwerpen](#) in [16th](#) ([1500–1569](#)), [Amsterdam](#) in [16th](#) to [18th](#) ([1570–1733](#)), [London](#) and [England](#) in [18th](#) and [19th](#) ([1733–1896](#)). He argued that "structures" - a word he uses to mean many kinds of organized behaviours, attitudes and conventions as well as literal structures and infrastructures - that were built up in Europe during the Middle Ages contributed to or were perhaps responsible for the success of European-based cultures up to the present day. Much of this he appears to attribute to the long-lived independence of city-states, which although later subjected by geographic states, were not always completely suppressed probably for reasons of usefulness.

One feature of Braudel's work is his evident compassion for the suffering of marginal people. He points out the obvious: that most surviving historical sources come from the wealthy (or at least literate) classes - those who are either rich or aspire to be. He gives importance to the apparently ephemeral lives of slaves, serfs, and peasants, as well as to the urban poor, and shows their contributions to the wealth and power of their respective masters and societies. Indeed, he appears to think that these people form the real material of civilization. His work is often illustrated with contemporary depictions of daily life, rarely with pictures of noblemen or kings.

Braudel has been considered one of the greatest of those modern historians who have emphasized the role of large scale socio-economic factors in the making and telling of history. He can also be considered as one of the precursors of World Systems Theory.

SUNY Binghamton in New York has a Fernand Braudel Center, and there is an Instituto Fernand Braudel de Economia Mundial in São Paulo, Brazil.

#### Works

- *La Méditerranée et le Monde Méditerranéen a l'époque de Philippe II* 3 vols. (Originally appeared in 1949; revised several times)

\* *La part du milieu* (vol. 1) ISBN 2-253-06168-9

\* *Destins collectifs et mouvements d'ensemble* (vol. 2) ISBN 2-253-06169-7

\* *Les événements, la politique et les hommes* (vol. 3) ISBN 2-253-06170-0

- *Ecrits sur l'Histoire* (1969) [ISBN 2-08-081023-5](#)
- *The Mediterranean in the Ancient World*
- *Civilisation matérielle, économie et capitalisme, XV<sup>e</sup>-XVIII<sup>e</sup> siècle* (1979)

\* *Les structures du quotidien* (vol. 1) [ISBN 2-253-06455-6](#)

\* *Les jeux de l'échange* (vol. 2) [ISBN 2-253-06456-4](#)

\* *Le temps du monde* (vol. 3) [ISBN 2-253-06457-2](#)

- [Civilization and Capitalism, 15th–18th Centuries](#), 3 vols. (1979)
- *On History* (1980), English translation of *Ecrits sur l'Histoire* by Sian Reynolds
- *La Dynamique du Capitalisme* (1985) [ISBN 2-08-081192-4](#)
- *The Identity of France* (1986)
- *Ecrits sur l'Histoire II* (1990) [ISBN 2-08-081304-8](#)
- *Out of Italy, 1450–1650* (1991)
- *A History of Civilizations* (1995)
- *Les mémoires de la Méditerranée* (1998)
- *Personal Testimony* *Journal of Modern History*, vol. 44, no. 4. (December 1972)

[\[edit\]](#) References

- 
- [Pierre Daix](#), *Braudel*, (Paris: [Flammarion](#), 1995)
- [Giuliana Gemelli](#), *Fernand Braudel* (Paris: [Odile Jacob](#), 1995)
- Hufton, Olwen. "Fernand Braudel", *Past and Present*, No. 112. (Aug., 1986), pp. 208–213.
- [Fernand Braudel:Mediterranean studies:Annales school](#)
- [Fernand Braudel Center](#)

73. Joseph Campbell (1904-1987) follows in the tradition of Heinrich Zimmer, albeit he uses the word myth much too liberally

74. Alain Danielou (October 4, 1907-January 27, 1994)

- La Musique de l'Inde du Nord
- Le Temple Hindou - Architecture sacrée ( 'The Hindu Temple; Deification of Eroticism' in English)
- Music and the Power of Sound
- Histoire de l'Inde ( "A Brief History of India' in English)
- The first unabridged translation of the Kama Sutra
- Virtue, Success, Pleasure and Liberation (The Four Aims of Life)
- Ragas of North Indian Classical Music
- Le chemin du labyrinthe (autobiography)

75. Alexander Basham, 192x ? wrote 'The wonder that was India

76. Roger Louis Billard (1922–2000) Roger Billard, the historian of Indian astronomy, was born in Puteaux, in the outskirts of Paris, on 29 August 1922. He was the only child of parents who lived in modest circumstances. As a boy he developed an interest in both astronomy and Oriental studies, at one time selling his bicycle to buy a Sanskrit dictionary. But his *JHA*, xxxii (2001)

77. Edwin Bryant (Ph.D,Columbia,1997) Billard, Roger, "Āryabhata and Indian Astronomy," 12.2 (1977) 207-24. Somewhat more balanced than the rest of the Anglo American gang. While sympathetic towards the traditions of ancient Indics, does not show sufficient courage to stand up for his own convictions and to call a spade a spade and that the Aryan invasion theory is Anaarya and an ignoble effort to rob the native inhabitants of the Indian peninsula of their own heritage

78. Asko Parpola From Wikipedia, the free encyclopedia Jump to: navigation, search

Asko Parpola is a professor emeritus of Indology and South Asian Studies at the University of Helsinki, Finland. He specializes in the [Indus script](#). He is best known for his theory that the script encodes a [Dravidian language](#). He is brother of the Akkadian language epigrapher [Simo](#)

[Parpola pdf.http://www.helsinki.fi/~aparpola/](http://www.helsinki.fi/~aparpola/) , <http://www.harappa.com/script/parpola0.html>

79. Michael Witzel Professor of sanskrit., Harvard University. Has embarked on a one man crusade to characterize all who oppose him as being Hindutva or Hindu nationalist, which semantically is a harmless epithet but used ubiquitously by Witzel to demonize his antagonists , especially with respect to their stance on the Aryan invasion Theory . Any one who oppose his view of the Arya migration/invasion theory is automatically a member of the Hindutva brigade. He fails to see the irony in this. His arguments are particularly devoid of either grace or refinement
80. Jean Filliozat, November 4,1906 , 1982 Jean Filliozat (born November 4, 1906 in Paris, died 1982 in Paris) was a French author. He studied medicine and was a physician between 1930 and 1947. He learned Sanskrit, Pali, Tibetan and Tamil. He wrote some important works on the history of Indian medicine and Indian Astronomy.
81. Nicholas Kazanas The Home page of Nicholas Kazanas  
<http://nicholaskazanas.voiceofdharma.com/>
82. Srinivasan Kalyanaraman Srinivasan Kalyanaraman has been almost single handedly responsible for the rejuvenation of interest in the Saraswati River and for proposing a solution for the publication of source materials
83. Pierre-Sylvain Filliozat Author of "Grammaire Sanskrite Panineenne",
84. S N Balagangadhara Professor S.N.Balagangadhara or Balu as he is popularly known among his students and admirers, is director of the Research Centre [Vergelijkende Cultuurwetenschap](#) (Comparative Science of Cultures) in [Ghent University, Belgium](#). He has authored a book, [The Heathen in His Blindness : Asia, the West and the Dynamic of Religion](#), on the nature of religion. His central area of inquiry is to develop a description of the western culture against the background of the Indian culture.  
  
Prof. Balagangadhara is currently holding the co-chair of the [Hinduism](#) Unit at the [American Academy of Religion](#) (AAR).

85. **Rajeev Srinivasan**

Rajeev Srinivasan (**Hindi**: राजीव श्रीनिवासन) is a prominent <sup>[[citation needed](#)]</sup> Indian journalist, blogger and **Hindu** rights activist. He was educated at Indian Institute of Technology, Madras and at Stanford Business School and works in software sales and is a marketing professional <sup>[[1](#)]</sup>. He writes a regular opinion column for Indian web portal Rediff. He has been featured in Outlook and other [magazines](#).

His writings are generally conservative, in particular sympathetic to Hindu nationalism, a stream of right-wing political thought in India.

Most of the issues he frequents are about perceived threats to Hinduism's and/or India's interests, including:

- Islamism and Islamic extremist terrorism
- The rise of Chinese power and influence
- Christian missionary activity and conversions
- Minority appeasement politics in India
- Leftist politics in India
- Western bias against and insensitivity towards Indian interests
- The Aryan Invasion theory of Hinduism's appearance in India
- Alleged Anti-Hinduism expression in general

He has an active [blog](#) at [Blogspot](#), titled "Shadow Warrior". Some of the major [blogosphere](#) issues he has been instrumental in covering include the [Californian Hindu textbook controversy](#) and [Shekhar Gupta's "Hindu fanatic bombers" slip-up](#).

He insists that the [Treasure ship](#) voyages of the Chinese [Ming dynasty](#) into the [Indian Ocean](#) and to [Africa](#) under [Admiral Zheng He](#) were "concocted to give the impression that the indian ocean rim has been a chinese hinterland for a long time", and an instance of "inventing 'history' to justify future colonization" <sup>[[2](#)]</sup>. In general, he exposes what he alleges are nefarious designs of modern-day Chinese [imperialism](#).

In [December 2003](#), he made an appearance as a guest speaker at the [Indian Institute of Science's Prasthutha](#) forum, speaking on "Rethinking Indian History" <sup>[[3](#)]</sup>.

[\[edit\]](#) External links

- ["Shadow Warrior", Srinivasan's blog](#)
- [Image of and quotes by Srinivasan](#)
- [Index of Srinivasan's columns at Rediff](#)
- [www.outlookindia.com](#)
- [news.indiacurrents.com](#)



Retrieved from "[http://en.wikipedia.org/wiki/Rajeev\\_Srinivasan](http://en.wikipedia.org/wiki/Rajeev_Srinivasan)"



86. Sir S Radhakrishnan the second President of the Indian Republic, Occupied the Boden Chair at Oxford in the 1930's

87. Author: Michel Danino

Michel Danino

Book Title: L'Inde et l'invasion de nulle part

Le dernier repaire du mythe aryen

The title means literally "India and the invasion from nowhere: the last refuge of the Aryan myth", and the book has 420 pages. The publishing house, Les Belles Lettres, is a well-established one with a good distribution. The webpage of the book is at

<http://www.lesbelleslettres.com/livre/?GCOI=22510100197970>

Livre broché - 25,00 EUR Ajouter au panier Résumé | Fiche technique Le mythe aryen, enfant illégitime de l'indianisme, de la linguistique et des doctrines racistes du XIXe siècle, contribua à la montée du nationalisme allemand. Si sa composante européenne s'effondra avec la défaite du nazisme, la théorie d'une « invasion aryenne » de l'Inde persiste contre toute attente et demeure la base de notre interprétation de cette civilisation.

Michel Danino montre comment les trouvailles récentes de l'archéologie, de l'anthropologie et de la génétique, entre autres disciplines, s'accordent avec la littérature et les traditions indiennes à exclure toute migration, durant la préhistoire de l'Inde, de soi-disant « Aryens » – qui ne sont que la création de nos fantasmes d'affrontements épiques et de glorieuses conquêtes. Écrit dans un style vivant, parfois irrévérencieux, cet ouvrage richement illustré nous convie à explorer les origines de la civilisation et de la culture indiennes, depuis la vallée de l'Indus et les débuts de la quête védique. C'est un plaidoyer pour une perspective nouvelle de l'Inde, qui permet de mieux saisir le secret de la survie millénaire de cette civilisation.

88. Huston Smith

Huston Smith is the Thomas J. Watson Professor of Religion and Distinguished Adjunct Professor of Philosophy, Emeritus, Syracuse University. For 15 years he was Professor of Philosophy at MIT and for a decade before that he taught at Washington University in St. Louis. Most recently he has served as Visiting Professor of Religious Studies, University of California, Berkeley.

Holder of 12 honorary degrees, Smith's 14 books include *The World's Religions*, which has sold over 2½ million copies, and *Why Religion Matters*, which won the Wilbur Award for the best book on religion published in 2001. In 1996, Bill Moyers devoted a five-part PBS Special, *The Wisdom of Faith with Huston Smith*, to his life and work. His film documentaries on Hinduism, Tibetan Buddhism, and Sufism have all won international awards, and *The Journal of Ethnomusicology* lauded his discovery of Tibetan multiphonic chanting as "an important landmark in the study of music."

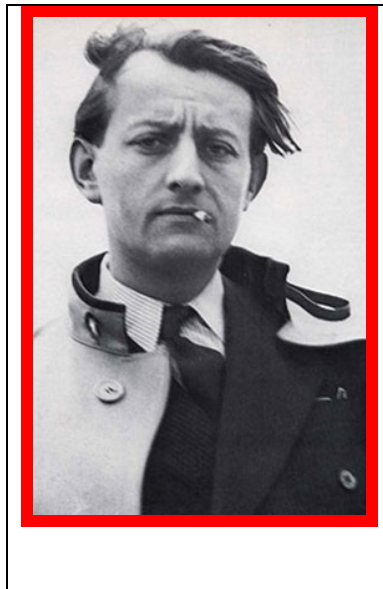
89. B G Siddharth

#### Mahabharata-1300 bce in Afghanistan?

Research by Dr. B.G. Siddharth of the BM Birla Science Center shows that the events of the Mahabharata war could have occurred about 1350bce in the region of 35 degrees latitude stretching from Turkey to the Indus Valley. Pitamaha Siddhanta, a text on astronomical principles, gives this date which is corroborated by the ancient Jyotish Vedanga, one of the world's oldest astronomical texts. Siddharth said the total solar eclipse mentioned in the Mahabharata occurred on June 24, 1311 bce, putting the location of the war in present-day Afghanistan, not far from Kabul. Grammarian Panini lived in Afghanistan and linguistic evidence shows a Sanskritic base ranging from Turkey to the present-day Pakistan. Another piece of evidence was connected with the legend of Ganesha's writing down the Mahabharata. A metal plate depicting the elephant-headed deity holding a quill was been found in Luristan, western Iran, dated to about 1200 bce. Dr. Siddharth said this could explain why no evidence for the epic period had been found in sites like Kurukshetra.

90. Andre Malraux

[http://en.wikipedia.org/wiki/Andr%C3%A9\\_Malraux#Bibliography\\_include](http://en.wikipedia.org/wiki/Andr%C3%A9_Malraux#Bibliography_include)



Malraux was born in [Paris](#). His parents separated in 1905 and eventually divorced. He was raised by his mother, Berthe Lamy, and maternal grandmother, Adrienne Lamy. His father, a stockbroker, committed suicide in 1930.

Malraux studied Oriental languages at the *École des Langues Orientales* but did not graduate. At the age of 21 he left for [Cambodia](#) with his new wife, Clara Goldschmidt, a German Jewish heiress whom he married in 1921 and divorced in 1946. (They had a daughter, Florence, born 1933, who married the filmmaker [Alain Resnais](#).) In Cambodia he was arrested and almost imprisoned for trying to smuggle out a bas-relief from the [Banteay Srei](#) temple.

He became highly critical of the French [colonial](#) authorities in [Indochina](#) and in 1925 helped to organize the [Young Annam League](#); he also founded the newspaper *Indochina in Chains*.

On his return to France he published his first novel, *The Temptation of the West* ([1926](#)). This was followed

91.

92. Srikant Talageri

93. Koenrad Elst

94. Paul Thieme

95. Pandurang Vaman Kane

96. Kashinath (or kashiram) Trimbak Telang

97. Herman Oldenberg

98. Subhash Kak

- 99. Fritz Stahl
- 100. Nicholas Kazanas
- 101.
- 102.
- 103. Arthur Schopenhauer
- 104. M D Srinivas
- 105. K V Sarma
- 106. Georges Ifrah
- 107. Rajiv Malhotra
- 108. N S Rajaram
- 109. David Pingree

110. **A Seidenberg**

111.

112. **Stella Kramrisch**

113. **Ananda  
Coomaraswamy**

114. **Ebenezer Burgess**

115. **Iravathan Mahadeven**

116. **R G Bhandarkar**

117. **A D Pusalkar**

118. **Rakhal Das Bannerjee**

119. **Daya Ram Sahni**

120. **S R Rao**

121. V Raghavan
122. H D Sankalia
123. Pratipaditya Pal
124. L S Wakanckar
125. Arvind Sharma
126. Paul Martin DuBost
127. K D Sethna
128. B B Lal
129. K Nilakantha Sastri
130. Sudhakar Dvivedi
131. Ram Swaroop
132. Sita Ram Goel

133. K S Lal

134. Bhagavan Singh

135. R S Bisht

136. Paul Deussen

137. Narahari Achar      University of Memphis

138. Robert Sewell

139. Hermann Kulke

140. Richard Goeddes

141. Girilal Jain

142. Thomas Trautmann

143.

144.

145. **Raj Mohanka**
146. **Kalavai Venkat**
147. **Balagangadhar Tilak**
148. **S R Rao**
149. **Nilakantha shastri**
150. **Sri Aurobindo**
151. **Swami Dayananda Sarasvati**
152. **Edmund Leach**
153. **Jim Shaeffer**
154. **Arnold Toynbee**
155. **Samuel Huntington**
- 156.

157.

158.

159.

160.

161.

162.

163.

164.

165.

166.

167.

168.



169.

170.

171.

172.