

A History Of Sanskrit Grammatical Literature In Tibet Transmission Of The Canonical Literature Handbuch Der Orientalistik Zweite Abteilung Indien

The word `philosophy` stands for the study of all the aspects of Literature. It includes textual criticism, interpretation, chronological, historical, cultural, linguistic etc. studies. The present work deals with the history of Sanskrit philosophy and Indian Archaeosophy from the very beginning up to the first decades of the twentieth century. The main emphasis is on the nineteenth century. It is a very detailed, balanced and critical book written in a masterly manner E.Windisch. It was originally published in the famous German Book-Series Grundriss der Indo-Arischen Philologie unter Altertumskunde (Encyclopedia of Indo-Aryan Research, strassburg, 1917 and Berlin-Leipzig 1920(Voll)). The third volume could not be completed by the Author because of his death. Only the first three chapters were written by him and they were published in the Abhandlungen Fur die Kunde des Morgenlandes, Vol XV, No.3, Leipzig 1921. All these three volumes are classics. They are translated here from German into English mainly for those Sanskrit scholars for whom the original is not accessible. This English translation is expected to give new impetus to the study of the History of Sanskrit Philosophy. As Latin is key to the study of Western classics, Sanskrit is the gateway to understanding ancient Indian literature. One of the few Sanskrit grammars currently available, this meticulously researched and thoughtfully assembled guide to the language's basics will prove invaluable to students of Indian culture and history. Focusing on the fundamentals of Sanskrit as revealed in literary classics, the text follows the forms and constructions of the older language, as exhibited in the Veda and the Brahmana. It begins with an introduction of the Sanskrit alphabet, followed by a treatment of the accent - its changes in combination and inflection, and the tone of the individual words. Succeeding chapters discuss declension, conjugation, parts of speech, and formation of compound stems. A helpful appendix, Sanskrit index, and general index conclude the text.

Taken in conjunction with my Sanskrit Drama, published in 1924, this work covers the field of Classical Sanskrit Literature, as opposed to the Vedic Literature, the epics, and the Puranas. To bring the subject-matter within the limits of a single volume has rendered it necessary to treat the scientific literature briefly, and to avoid discussions of its subject-matter which appertain rather to the historian of grammar, philosophy, law, medicine, astronomy, or mathematics, than to the literary historian. This mode of treatment has rendered it possible, for the first time in any treatise in English on Sanskrit Literature, to pay due attention to the literary qualities of the Kavya. Though it was to Englishmen, such as Sir William Jones and H. T. Colebrooke, that our earliest knowledge of Sanskrit poetry was due, no English poet shared Goethe's marvellous appreciation of the merits of works known to him only through the distorting medium of translations, and attention in England has usually been limited to the Vedic literature, as a source for comparative philology, the history of religion, or Indo-European antiquities; to the mysticism and monism of Sanskrit philosophy; and to the fables and fairy-tales in their relations to western parallels. The neglect of Sanskrit Kavya is doubtless natural. The great poets of India wrote for audiences of experts; they were masters of the learning of their day, long trained in the use of language, and they aim to please by subtlety, not simplicity of effect. They had at their disposal a singularly beautiful speech, and they commanded elaborate and most effective metres. Under these circumstances it was inevitable that their works should be difficult, but of those who on that score pass them by it may fairly be said *ardua dum metuunt amittunt vera viai*. It is in the great writers of Kavya along, headed by Kalidasa, that we find depth of feeling for life and nature matched with perfection of expression and rhythm. The Kavya literature includes some of the great poetry of the world, but it can

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never expect to attain wide popularity in the West, for it is essentially untranslatable. German poets like Ruckert can, indeed, base excellent work on Sanskrit originals, but the effects produced are achieved by wholly different means, while English efforts at verse translations fall invariably below a tolerable mediocrity, their diffuse tepidity contrasting painfully with the brilliant condensation of style, the elegance of metre, and the close adaptation of sound to sense of the originals. I have, therefore, as in my Sanskrit Drama, illustrated the merits of the poets by Sanskrit extracts, adding merely a literal English version, in which no note is taken of variations of text or renderings. To save space I have in the main dealt only with works earlier than A.D. 1200, though especially in the case of the scientific literature important books of later date are briefly noticed. This book was sent in completed for the press, in January 1926 but pressure of work at the University Press precluded printing until the summer of 1927, when it was deemed best, in order not to delay progress, to assign to this preface the notice of such new discoveries and theories of 1926 and 1927 as might have permanent interest.

This systematic survey presents Tibetan non-canonical literature dealing with Sanskrit grammar, including translations of Indic works and original Tibetan works. In the second chapter of the book, the influence of Indic models of linguistic description on Tibetan indigenous grammar is discussed.

This monograph owes its existence to certain puzzles in universal grammar and the theory of language which led the author to an investigation of word order in Sanskrit and its possible analyses and descriptions. Not unexpectedly, the raw material was found to be too vast for a first-hand treatment even to be attempted. Rather surprisingly, however, its interpretations by Indian and Western theorists and grammarians turned out to be so greatly at variance, that an analysis of these interpretations seemed rewarding. Accordingly, theoretical issues within the framework of generative grammar had to be faced anew, and alternative solutions suggested themselves. In this connexion the Sanskrit grammarians proved not only inspiring but positively helpful. This book may invite the accusation that it wilfully mixes disciplines. There were alternatives: one could try to write a history of the subject; or construct a merely formal edifice, leaving it to others to test its adequacy; or else one could make the notorious attempt to stick to the facts, which is not only unilluminating but also bound to fail. Any such self-imposed restrictions seemed to conflict with the original intent. And so it was decided not only to make available the results of the investigation into Sanskrit word order, but also to introduce a theory of universal grammar to account for these and other results.

The survey presented here, brief though it be, will yet suffice to support the author's main argument; viz. that while the study of the Sanskrit language never flourished in either China or Japan, the Indian script in a variety of Brahmi called Siddham played an important role in Far Eastern Buddhism ever since the introduction of this script into China in the 8th century AD. The attention of the readers in general is drawn to the calligraphic development of the Siddham script in China and Japan; this calligraphic aspect of Sanskrit studies in those two countries is described at some length in this essay and illustrated in the Plates.

Annotation This fresh typesetting of Prof. Macdonell's work explains the mechanics of the Sanskrit language's euphonic combinations (sandhi), declension, conjugation, nominal stem formation and compounds, etc., with insights into the syntactical arrangement of Sanskrit sentence. **Elaborate Description** It is an altogether fresh `reprint` of the eminent Orientalist, Arthur Macdonell's A Sanskrit Grammar (1927 edition: Oxford). Which, ever since its first appearance, has been widely acclaimed: both in India and elsewhere in the world, as an authentic, at the once relevant account of classical Sanskrit. Projecting, with well-chosen examples, a whole mass of grammatical forms to be met within the post-Vedic Sanskrit literature, the author systematically explains the mechanics of its euphonic combinations (sandhi), declension, conjugation, nominal stem formation and compounds, and a lot else - with complete insights into the syntactical arrangement of Sanskrit sentence. Supported by

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several information-packaged appendices, the book also carries a brilliant resume of the Sanskrit grammatical tradition going back to the 5th century BC. Now typeset anew with the latest technological aids, the late Macdonell's work today remains as much indispensable to the students of Sanskrit as to the scholars, who seek to discover for themselves the splendour of its literary classics.

The work is intended especially as a Supplement to the author's Sanskrit Grammar giving a fulness of detail that was not there practicable, nor admissible as part of the grammar itself, all the quotable roots of the language, with the tense and conjugation-systems made from them, and with the noun and adjective (infinitival and participial) formation that attach themselves most closely to the verb; and further with the other derivative noun and adjective-stems usually classed as primary. Everything given is dated with such accuracy as the information thus far in hand allows. In the indexes of stems given at the end of the volume, a classification is adopted which is intended to facilitate the historical comprehension of the language, by distinguishing what belongs respectively to its older and to its later periods from that which forms a part of it through the whole history.

Description: Sanskrit Lexicography forms an integral branch of Sanskrit literature. Although for students of Sanskrit, especially those interested in the linguistic studies of Sanskrit language, it is most neglected branch of the Sanskrit literature. For the systematic and linguistic study of Sanskrit words, their origin and development the knowledge of Sanskrit vocables is as much necessary as that of its grammar. That is why in olden days the initiation in the study of Sanskrit started with the study of the Siddhantakaumudi, a work on Sanskrit grammar and the Amarakosa, one of the most important Sanskrit lexicons. The present work gives a bird's-eye view of the vast literature on Sanskrit lexicography, namely the lexicons composed during the last several centuries. It is hoped that it would give an impetus to a more critical study of the lexical branch of Sanskrit which is considered to be one of the oldest and richest languages in the world. Contents Preface 1. Sanskrit Lexicography 2. Index of Sanskrit Lexical Works 3. Index of Authors of Sanskrit Lexical Works

This book contains an elaborate account of all branches of Classical Sanskrit Literature on the basis of literary, epigraphical and numismatical sources. In 23 chapters, each chapter dealing with a particular topic arranged chronologically. The book is documented with a critical apparatus. Beside notes and references it has an illuminating Introduction and index of authors and works.

This text focuses on the beginning study of Classical Sanskrit, although several of the quotations are in Vedic Sanskrit. Normally, Vedic Sanskrit is studied after Classical Sanskrit is learned. This text is written to fulfil a need that still remains, which is to make the introductory study of Sanskrit simple, concise, and systematic, thereby making it more accessible and enjoyable for a beginning student. After completing this text, you should be able to study any of the above Sanskrit textbooks more comfortably or begin Part Two of this text. Part Two will feature the reading of selected verses from the Bhagavad-Gita, accompanied by a more thorough explanation of unfamiliar rules of grammar as they are encountered in the reading. Both volumes together will cover the basic rules of Sanskrit grammar. For college classes, Part One covers the standard material for a one-semester course and Part Two for the second semester. After completing Part Two, the student should be able to read the Bhagavad-Gita with the aid of a Sanskrit dictionary and a word-by-word English translation. There are several reasons to study the subtle and refined language of Sanskrit. The sound, script, grammar, and systematic nature of the language are charming in themselves, something of great beauty. The study of Sanskrit creates orderliness within the mind because Sanskrit is a highly systematic language, reflecting the orderliness of nature itself. Introduction to Sanskrit, in two volumes, is designed to open the door to India's rich spiritual literature. This self-teaching guide presents Sanskrit pronunciation, grammar, and vocabulary in simple and systematic steps, allowing

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students to easily master the fundamentals of this enchanting language. The text gently leads the beginner through small steps with clear, concise explanations. Each lesson includes instruction in the alphabet, grammar, and vocabulary, with easy practice exercises at the end. Also included is a reading from the Bhagavad-Gita and Sanskrit quotations from the R.K. Samhita, Upanisads, Yoga Sutras, Brahma Sutra, and Manu Smṛti. Part Two uses verses from the Bhagavad-Gita to teach principles of grammar and includes additional essays on Sanskrit grammar and pronunciation.

Paulinus a S. Bartholomaeo's *Dissertatio historico-critica in linguam Sanscritamicam* (1790) serves as an introduction to his *Sidharubam*, the first Sanskrit grammar published in Europe. The *Dissertatio* is also important for another reason: it is concerned with speculations about the nature and origin of Sanskrit and the other Indian Languages. It raises questions about their relation to each other and to languages outside India. It bears witness to the fact that Paulinus was one of those few who heralded the era of comparative philology long before its official consecration. In addition, it offers an opportunity to study the range of working instruments available to Indic scholarship at the end of the 18th century. This volume contains a fac simile edition of the Latin original, an English translation, an introductory article, and an index of sources.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Reprint of the original, first published in 1870.

Description: Arthur A. Macdonell's services to the study and research of Sanskrit literature are too well-known to need any introduction and too vast and varied to be covered in one. From writing a Sanskrit Grammar to preparing a Vedic Index, he has indebted the students and scholars of Sanskrit alike, in many ways. Of all his works the most monumental is the writing of a history of Sanskrit literature, covering for the first time the entire period, from the Vedic to the most recent times of its fertility. These are histories of Sanskrit literature, written both before and after him, but scholars know best that Macdonell's excels them all in depth, in the range of coverage, in precise critical estimation, in clarity of presentation and lucidity of expression. Contents Preface 1. Introductory 2. The Vedic Period 3. The Rg-Veda 4. Poetry of the Rg-Veda 5. Philosophy of the Rg-Veda 6. The Rg-Vedic Age 7. The Later Vedas 8. The Brahmanas 9. The Sutras 10. The Epics 11. Kavya or Court Epic 12. Lyric Poetry 13. The Drama 14. Fairy Tales and Fables 15. Philosophy 16. Sanskrit Literature and the West Appendix on Technical Literature-Law-History-Grammar-Poetics-Mathematics and Astronomy-Medicine-Arts

Among all the ancient literatures, that of India is... undoubtedly in intrinsic value and aesthetic merit second only to that of Greece.-from the Introduction It is the oldest recognized language on the planet-indeed, Sanskrit was considered the language of the gods by ancient Indians. This is perhaps the first truly accessible volume ever published on the literature of the grand philosophers and poets of ancient India, and its power and importance has not diminished since it first appeared in 1900. This compact yet comprehensive overview of Sanskrit works

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covers the Rigveda, the Sutras, the epics, lyric poetry, drama, fairy tales & fables, and more. With profound insights into the mindsets of ancient and medieval India, this important volume will please students of history, world literature, and comparative linguistics. British scholar ARTHUR A. MACDONELL (1854-1930) was Boden Professor of Sanskrit at Oxford University. He is also the author of A Vedic Reader for Students, Sanskrit Grammar for Students, and India's Past: A Survey of Her Literatures, Religions, Languages and Antiquities.

A History of Sanskrit Grammatical Literature in Tibet BRILL

The present volume contains studies of crucial periods and important areas in the history of the Sanskrit language, from the earliest, Vedic and pre-Vedic periods, through the period of "Greater India," up to the recent history of Sanskrit in India. Buddhism First Spread In Tibet During The Time Of The Tibetan Royal Empire (Mid Seventh Century To Mid-Ninth Century A.D.). During This Period The Sanskrit Studies Began In Tibet; The Translation Activities Reached The Peak The Indo-Tibetan Translation-Literature Was Codified And Canonized. Later The Majority Of Translations Of Indic Buddhist Treatises Were Codified In Tibetan Buddhist Canon I.E. The Bka'-`Gyur And Bstan-' Gyur Text Collections. The Four Versions Of The Bstan-' Gyur Suggest That Forty-Seven Sanskrit Grammatical Texts Were Translated Into Tibetan By The Joint Effort Of The Indian And Tibetan Scholars. These Works May Be Divided Into Five Grammatical Schools I.E. Panini, Candari, Kalapa Or Katantra, Sarasvata And Manjusri. While The First Four Schools Are Quite Popular In India, The Fifth One Is Obscure In Indian Grammatical Tradition.

A History of Ancient Sanskrit Literature so Far as It Illustrates the Primitive Religion of the Brahmans by Friedrich Max Müller, first published in 1860, is a rare manuscript, the original residing in one of the great libraries of the world. This book is a reproduction of that original, which has been scanned and cleaned by state-of-the-art publishing tools for better readability and enhanced appreciation. Restoration Editors' mission is to bring long out of print manuscripts back to life. Some smudges, annotations or unclear text may still exist, due to permanent damage to the original work. We believe the literary significance of the text justifies offering this reproduction, allowing a new generation to appreciate it.

The first comprehensive survey of the important corpus of Indic literature on Sanskrit grammar extant in Tibetan translation in the Buddhist canon. A systematic study of the history of the Tibetans' expertise in this central scholastic discipline in Buddhism.

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