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 of 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.
<table>
<thead>
<tr>
<th>The Indic is inherently incapable of adventurous behavior and will not venture beyond the confines of the Indian subcontinent (Kaalapaani syndrome)</th>
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<td>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.</td>
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<td>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.</td>
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<td>The Indic is especially unique and egregious in the manner in which he exploits his fellow Indics</td>
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<td>The Indic is fatalistic and will not make an effort to change his destiny which is written in stone the moment he is born</td>
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<td>The Indic is lazy and indolent</td>
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<td>The Indic has no sense of history and is even poorer at keeping records of his historical past</td>
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The germ of such a vast change in psyche was the goal of Thomas Babington Machulay and he would have been rather pleased to see the consequences of his minite 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.
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 riguer 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 weltanschuung, or exclusionist and narrow minded.
Part II The people who studied India from the ancient era

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<th>No.</th>
<th>Name</th>
<th>Brief description</th>
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<tbody>
<tr>
<td>1.</td>
<td>Babylon and Greek Indologists</td>
<td>Pythagoras, Apollonius of Tyana, Megasthenes</td>
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<td>2.</td>
<td>Severus Sebokht</td>
<td>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 Kenesra on the Euphrates river, wrote:</td>
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> 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. |

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. |
| 4.  | Vigila (976 CE) | Written in 976 in the convent of Albelda (near the town of Logroño, in the north of Spain ) by a monk named Vigila, the Coda Vigilanus contains the nine numerals in question, but |
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 liberalibus disciplinis concedere. Et hoc manifestum at in novem figuris, quibus quibus designant unum quenque gradum cuiuslibetgradus. 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:

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. 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. Biruni also rendered the al-Magest of Ptolemy and Geometry of Euclid into Sanskrit. 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.
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 Gundisalvo: 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 MeIr Ben Ezra (1092—1167)
C. 1150, Rabbi Abraham Ben Miel 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 specifically to symbolize the nine units.” (Silberberg (1895), p.2; Smith and Ginsburg (1918); Steinschneider (1893))

12. John of Seville (1150 CE)
Around the same time, John of Seville began his Libralgoarismi de practica arismetrice (“Book of Algorismio 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 limitibus infinita numerositas coarcatur, Ut de infinitis definita 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)** | “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 pisaniis mercatoribus ad earn confluentibus presset, me in puertia mea ad se venire faciens, inspecta utilitate et commoditate futura, ibi me studio abaci per aliquot dies stare voluit et doceri. Vbi a mirabil magisterio in arte per nouem figuras Indorum introductus. . Novem figureae Indorum hae sunt!: 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 Indorum fruimur 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 *Logistikhe 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. | **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 of 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: IIf furthermore 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 II why Zen figurys of Inde?

21. Willichius (1540 CE)

Willichius (1540) talks of Zephyrae Nice, “Indian figures”. [Smith and Karpinski (1911) p. 3]

22. Roberto Di Nobili(1577-1656), Jesuit Priest,

posed as a Brahmana ,posited a counterfeit Veda, called the Romaka Veda

23. John Wallis (1616-1703)

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

24. From Wikipedia, the free encyclopedia

Abraham-Hyacinthe Anquetil-Duperron (December 7,1731 to January 17, 1805)

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 Avesta 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 geographiques 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.

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- 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"

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
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.

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 Lif 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.

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 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.

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. ^ Edinburgh Review, 12, 1808, 120–130
2. ^ 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
- Significant Scots: John Playfair
- National Portrait Gallery

References

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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 (1765-1818) went to India to convert the heathen returned discouraged that it was very difficult too accomplish

34. August Wilhelm Schlegel (1767-1845) one of two Schlegel brothers Lecturer in Sanskrit, Bonn University

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 (1773) « 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*. 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. 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 Brahmins, 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's 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 Brits 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."

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
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.

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Robert Caldwell (1815-1891) Collected Sanskrit manuscripts, a British missionary

Sir Monier Monier-Williams (1819-1899) Second Boden Professor of Sanskrit

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 Yaksā'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 Aryabhatiya 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 Aryabhatiya failed. It was then that the Aryabhatiya 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 Aryabhatiya."

After a thorough study of the Aryabhatiya, 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 śryabhāya, 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 śṛya metre. Varahamihira, his commentator
Bhattotpala, Brahmagupta, and all those who wrote commentaries on the Aryabhatiya spell his
name as śṛyabhāya, and not śṛyabhatta..

It was also Dr. Bhau Daji who, for the first time, correctly recognized that Aryabhatiya 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 Aryabhatiya 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 Aryabhatiya was published in Leiden, Holland. Then, in
1976, on the occasion of the 1500th birth anniversary of Aryabhatiya, the Indian National
Science Academy (New Delhi) published four editions of the Aryabhatiya including its English
and Hindi translations. It is from that time Aryabhatiya name spread far and wide and he came
to be regarded, and rightly so, as the greatest mathematician-astronomer of ancient India.

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

'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 solders 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. Refering 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 for?’

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 –

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. 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 Saint-Thibault-des-Vignes in 1890.
'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 Pariahs 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. Écrit 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)
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<tr>
<th>56.</th>
<th>George Thibaut (1848-1914)</th>
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<tr>
<td>George Frederick William Thibaut (March 20, 1848-1914) was an <strong>Indologist</strong> notable for his contributions to the understanding of ancient Indian mathematics and <strong>astronomy</strong>.</td>
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<tr>
<td>Thibaut was born in Germany, worked briefly in England, and then in 1875 was appointed Professor at the Government Sanskrit College, <strong>India</strong>, later Benares College. Between 1875 and 1878 he published a detailed essay on the <strong>Śulba sūtras</strong>, together with a translation of the <strong>Baudhāyana Śulba sūtra</strong>; he later co-edited and translated the <strong>Pañca siddhāntikā</strong>. He also edited and translated the following volumes in Max Müller’s <strong>Sacred Books of the East</strong>:</td>
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<td>Vol. 34, <em>The Vedanta-Sutras</em>, vol. 1 of 3, with the commentary of <strong>Sankaracharya</strong>, part 1 of 2. Adhyāya I-II (Pāda I-II). (1890)</td>
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<td>Vol. 38, <em>The Vedanta-Sutras</em>, vol. 2 of 3, with the commentary of <strong>Sankaracharya</strong>, part 1 of 2. Adhyāya II (Pāda III-IV)-IV. (1896)</td>
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<td>Vol. 48, <em>The Vedanta-Sutras</em>, vol. 3 of 3, with the commentary of <strong>Rāmānuja</strong>. (1904)</td>
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<tr>
<td>Thibaut contributed a number of Sanskrit manuscripts to the Department of Oriental Collections, <strong>Bodleian Library, University of Oxford</strong>, where they are archived today.</td>
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<td><strong>External links</strong></td>
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<td><a href="http://www.gutenberg.org/ebooks/28212">Works by George Thibaut</a> at Project Gutenberg</td>
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<th>57.</th>
<th>Vincent Smith (1848-1920),</th>
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<td>author of Oxford History of India</td>
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<th>58.</th>
<th>Hermann George Jacobi (1850-1837)</th>
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<td>was the first to suggest that the Vedic Hymns were collected around 4500 BCE based on Astronomical observations made by the Vedics</td>
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<th>59.</th>
<th>Frederick Eden Pargiter (1852-1897)</th>
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<td>published “Purana texts of the Dynasties of the Kali age”. Generally speaking was biased according to the racial mreos of th etimes</td>
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<th>60.</th>
<th>Arthur Anthony McDonnell (1854-1930),</th>
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<td>brought 7000 Sanskrit manuscripts from Kashi to Oxford University</td>
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61. Maurice Bloomfield (1855-1928), interpreted the Vedas

62. Hans Julius Eggeling (1842-1918) was Professor of Sanskrit at the University of Edinburgh from 1875 to 1914, second holder of its Regius Chair of Sanskrit, and Secretary of the Royal Asiatic Society, London.

Eggeling was translator and editor of the Satapatha Brahmana in 5 volumes of the monumental Sacred Books of the East series edited by Max Müller, author of the main article on Sanskrit in the Encyclopaedia Britannica, and curator of the University Library from 1900 to 1913. In August 1914 he left for a vacation in his native Germany; because of World War I, he was unable to return before his death in 1918. He was also a staunch German nationalist. Catalogued Sanskrit manuscripts in England. Translated the Satapatha Brahmana

63. Morris Winternitz (Dec 23, 1863-January 9, 1937), Born Horn, Austria wrote History of Indian Literature.

From Wikipedia, the free encyclopedia

Austrian Orientalist.

He received his earliest education in the gymnasium of his native town, and in 1880 entered the University of Vienna, receiving the degree of Doctor of Philosophy in 1886. In 1888 he went to Oxford, where until 1892 he assisted Max Müller in the preparation of the second edition of the Rig-Veda (4 vols., Oxford, 1890-92), collating manuscripts and deciding on the adoption of many new readings. Winternitz remained in Oxford until 1898, acting in various educational capacities, such as German lecturer to the Association for Promoting the Higher Education of Women (1891-98), librarian of the Indian Institute at Oxford (1895), and frequently as examiner in German and Sanskrit both for the university and for the Indian Civil Service.

In 1899 he went to Prague as privatdozent for Indology and general ethnoLOGY, and in 1902 was
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 *Apastamba Gṛhya-sutra* (Vienna, 1887) and the *Mantra-pātha, 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 Schopenhaur 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.’
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*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"

72. Fernand Braudel
(August 24, 1902 – November 27, 1985)

Fernand Braudel 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

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 à 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, XVe-XVIIIe* (*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.

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  - *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

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   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)
   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 inhabitant of the Indian peninsula of their own heritage

77. Edwin Bryant (Ph.D, Columbia, 1997)
   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
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<th>Name</th>
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<tr>
<td>Michael Witzel</td>
<td>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 opposes his view of the Aryan 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.</td>
</tr>
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<td>Jean Filliozat, November 4, 1906, 1982</td>
<td>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.</td>
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<td>Nicholas Kazanas</td>
<td>The Home page of Nicholas Kazanas <a href="http://nicholaskazanas.voiceofdharma.com/">http://nicholaskazanas.voiceofdharma.com/</a></td>
</tr>
<tr>
<td>Srinivasan Kalyanaraman</td>
<td>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.</td>
</tr>
<tr>
<td>Pierre-Sylvain Filliozat</td>
<td>Author of &quot;Grammaire Sanskrite Paninearne&quot;,</td>
</tr>
<tr>
<td>S N Balagangadhara</td>
<td>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).</td>
</tr>
</tbody>
</table>
Rajeev Srinivasan (Hindi: राजीव स्रीनिवासन) is a prominent 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 [1]. 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 blogsphere 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" [2]. 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" [3].

[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

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<th>86. Sir S Radhakrishnan</th>
<th>the second President of the Indian Republic, Occupied the Boden Chair at Oxford in the 1930's</th>
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<tr>
<td>87. Michel Danino</td>
<td>Author: Michel Danino</td>
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<td></td>
<td>Book Title: L'Inde et l'invasion de nulle part</td>
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<tr>
<td></td>
<td>Le dernier repaire du mythe aryen</td>
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<td>The title means literally &quot;India and the invasion from nowhere: the last refuge of the Aryan myth&quot;, 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</td>
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<td><a href="http://www.lesbelleslettres.com/livre/?GCOI=22510100197970">http://www.lesbelleslettres.com/livre/?GCOI=22510100197970</a></td>
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<td>Livre broché - 25,00 EUR Ajouter au panier Résumé</td>
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<td>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.</td>
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<td>88. Huston Smith</td>
<td>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.</td>
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<td>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.”</td>
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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 1350 bce 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 Sanskrit 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

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 Indochine in Chains.

On his return to France he published his first novel, The Temptation of the West (1926). This was followed by The Country (1928), The Boy (1930) and Half Of It (1933). Edith Whartons The Custom of the Country, and he published  

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
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<td>David Pingree</td>
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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
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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.