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**CHAPTER 2**  
**HISTORY OF INDOLOGICAL RESEARCH IN INDIA AND ABROAD**

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## HISTORY OF INDOLOGICAL RESEARCH IN INDIA AND ABROAD

‘Research’ - the word indicates the production of knowledge or the exchange of knowledge. Tracing out the history of Indian research, will end in Vedic literature. For instance the rethinking or reanalysis of the hymns of the *Vedas* resulted as the other vedic literature like *Brāhmaṇas*, *Āraṇyakas* and *Upaniśads*. This chapter is meant to document the history of Indological research in India, to point out the major milestones.

### Sanskrit Tradition

It is of course, the European influence that gave birth to Indian Sanskrit research and its modern face. But the search for knowledge and its manifestation in numerous forms existed in our tradition from time immemorial. As we know, each and every work becomes a tradition, for example *Mahābhārata* tradition, *Śākuntala* tradition etc. Every tradition comprises of number of texts, commentaries, commentaries on commentary, notes, translations, re-narrations (*punarākhyāna*) and various literary forms like *Kāvya*, *Nāṭaka*, etc.

*Śāstras*, the excellent models of in-depth study have their own methodology. *Nyāya* and *Vyākaraṇa* are the major *śāstras* in Sanskrit.

In Sanskrit there is a rich tradition of *kośas*. Even though the research materials like dictionaries, catalogues, literary history and research publications are the products of west, the similar forms of study have been seen in Indian tradition. But the research in the present sense is obviously western.

### **Indology**

In general, Indology is the study of Indian culture. It comprises of so many disciplines of knowledge. This branch of knowledge is deeply rooted in India's past. History, Archeology, Philosophy, Literature and Linguistics are included in the vast area of Indology. Indology took its form in eighteenth century, which is closely related to the invention of Sanskrit by western scholars. Actually they were interested to familiarize the Indian judicial contexts for which they tried to go through the content of *Dharmaśāstra* texts. It is obvious that the foundation of Asiatic society was a mile stone in the history of Indology. Hence an account of the history of Asiatic society is very significant in this context.

### **The Asiatic society**

Sir William Jones founded the Asiatic society, on 15th January 1784 at Calcutta. His aim was to start a centre for Asian studies

including almost everything concerning man and nature within the geographical limits of the continent. There were so many obstacles like lack of fund and place etc. But William Jones was determined to study a detailed plan; It was the laws of the Hindus and Mahomadanes; the history of the ancient world; proofs and illustrations of scripture, traditions concerning the deluge: modern politics and geography of Hindustan, Arithmetic and Geometry and Mixed sciences of Asiaticks, Medicine, Chemistry, Surgery and Anatomy of the Indians; Natural products of India, poetry rhetoric and morality of Asia; Music of the eastern nations, the best accounts of Tibet and Kashmir, Trade, Manufactures, Agriculture and Commerce of India, Mughal constitution, Maharatta constitution etc. The Asiatic society with the help of English East India Company, who were deeply interested in the Indian Studies, gathered in the grand jury room of old Supreme Court of Calcutta.

William Jones was accompanied by thirty Europeans of Calcutta – some of them are Justice Hyde, John Carnac, Henry Vansittart, John Shore, Charles Wilkins, Francis Gladwin and Jonathan Duncan.

The Governor General Warren Hastings was the first elected patron and Sir William Jones was the president. The letters of the

name of the society and the name itself changed several times such as ‘The Asiatic society, The Asiatic society of Bengal and The Royal Asiatic society of Bengal’. The third annual discourse of William Jones is considered as the informal starting of the study of Comparative Philology, the mother of Linguistics. To quote ‘The Sanskrit language, whatever be its antiquity, is of a wonderful structure, more perfect than the Greek, more copious than the Latin and more exquisitely refined than either.’<sup>1</sup>

William Jones gave translation to *Abhijñāna Śākuntala*. Similarly translation of *Hitōpadeśa* of Viṣṇu Śarman, publication of *Ṛtusamhāra* of Kālidāsa, which was the first Sanskrit text in print; the translation of *Gītāgovinda* of Jayadeva are the contributions of William Jones. He completed the translation of *Manusamhitā* started by Charles Willkins. William Jones was also a poet who could influence the romantic poets like Keats and Shelly. Jones wrote nine odes to Hindu deities like *Durgā, Sūryā, Bhavānī, Gaṅgā, Nārāyaṇa*, etc.

The Asiatic society realized the field of research in a wide dimension. It includes manuscript collection, libraries, museums and various research publications.

## Manuscripts Collection

A vast collection of manuscripts belong to the Asiatic society including various Asian languages especially Indian languages. They are Assamese, Bengali, Gujarati, Gurumukhi, Kanarese, Urdu, Marathi, Modi, Nagari, Newari, Oriya, Rajasthani, Sarada, Sinhalese, Armenian, Arabic, Persian, Pushto, Javanese, Turki, Burmese, Chinese, Siamese and Tibetan etc.

The material of manuscript also differs from palm, palmyra leaves, barks of different trees and various grades of paper.

This collection of Manuscript comprises of 4 sections such as Sanskrit, Islamic, Sino-Tibetan and English. The Sanskrit section of Manuscripts belongs to a period of 7th century AD to 19th Century. They are fine sources to pursue the development of *Nāgarī* script.

They are also relevant in the sense that the colophons and post-colophons of the manuscripts are capable of providing valuable information on chronological and socio economic conditions of the people. The manuscripts are more than Thirty thousand. Some of the rare Sanskrit manuscripts of Asiatic Society are— *Bṛhatī*, *Amṛtavindu*, *Kiraṇāvālī*, *Cārucaryā*, *Nartakanirṇaya*, *Pārasika-prakāśa*,

***Samskr̥taratnākara*** and ***Lalitavistāra***, Horoscope of a Muslim of the Mughal Court (1640 AD), A deed of Mortgage (1639), ***Rāmāyāṇa*** (Bengali) of Rāmānānda Yati, ***Vajrāyana*** Text (11th century), A text on Buddhist *nyāya*, ***Ṛgveda-padapāṭha***, ***Laghu-kālacakra-ṭīkā***, ***Kālacakrāvātāra***, ***Kuṭṭanīmatam***, ***Rāmācarita*** of Sandhyakar nandi, ***Bhaṭṭikāvya-ṭīka*** of Srinivasa and ***Paragali Mahābhārata***. The ***Ṛgveda padapāṭha*** copied in 1362 AD is perhaps the oldest manuscript of ***Ṛgveda***.

The notable thing is that, the Asiatic society comprises of a huge collection of illustrated manuscripts of different cultural representatives.

The oldest manuscript of Asiatic Society is on Tantra with the title ***Kubjikā tantraṃ*** written in later Gupta characters on palm leaves. Another notable one is the illustrated manuscript of the ***Astahasrikā prajñāparamitā*** dated 10<sup>th</sup> Century A.D. Two birch manuscripts of the Sanskrit *kāvya*s ***Naiṣadhacarita*** and ***Rāmāyaṇamañjarī***, A 13<sup>th</sup> Century manuscript on the ***Ṛgveda*** and the illustrated paper manuscript of a Jaina text entitled ***Kalpasūtrabālabodha*** of 16th-17th Century A.D are worth mentioning.

## **Library**

The pertinence of the library lies not in the numerical strength but in the invaluable nature of its unique contents. Books, manuscripts, drawings coins, antiquarian, art, records and other objects of historical importance were exhibited since the time of foundation. In 1808 the society moved in to its own building and the library was opened for public. It was the first academic-cum-public library in India. Several persons, institutions and societies contributed towards the library.

The contribution of the palace library of Tippu Sultan contains many old and rare works. The illuminated manuscript of the ***Quran*** and the manuscripts of ***Padshanamah*** bearing an autograph of Emperor Shajahan are worth to mention.

The whole collection has been divided under 3 Groups such as Printed books and periodicals, Manuscripts and Archives, and Museum. Those collections of books represent almost all languages in the world.

## **Research Activity**

The Asiatic society was the leading body who conduct the Indological research; they initiated studies in subjects like Language, Literature, Philosophy, History, Art, Archeology, Epigraphy,

Numismatics, Religion, Philosophy and Folklore. Even two disciplines of knowledge are opened up by them namely Comparative Philosophy and Modern Linguistics. The History of India and Asia was reconstructed on the proofs produced by the research of Asiatic Society. The knowledge on Royal dynasties is enriched with socio-economic and socio-cultural data gathered by the society.

Then afterwards the other parts of world began to know the historic unique monuments of India and neighboring countries. The discipline of Indian Archeology, Indian Numismatic also got a good exposure.

The research directorate of the Asiatic society grants research fellowships for each subject. Three years after the foundation of the society William Jones started the publication of a volume *Asiatic Miscellany* as a yearly.

It is in 1788 that the name of the periodical fixed as *Asiatic researches*. From 1946, the publication of Monograph series started by introducing B.C.Law's *Aśvaghosa*. The lecture series and the proceedings of the seminars were also started publishing regularly. .

The journal of Asiatic society is now known as *Journal of the Asiatic Society*.

Most remarkable achievement of the society has been the publication of *Bibliotheca Indica Series*. This consists of original texts of important works with English translations in some cases. The series started as far back as 1849 with ***Ṛgveda samhitā***. A large number of significant works in various languages have been published through this series. Numerous Indian and foreign scholars were actively associated with the activities of the Society. *Bibliotheca Indica series* of Asiatic society were the first of the series of the standard works as far as Indological studies were concerned. *Bombay Sanskrit and Prakrit series*, *Gaekward oriental series*, *Mysore Sanskrit series*, *Trivandrum Sanskrit series*, *Kasi Raj trust series*, etc followed under the influence of *Bibliotheca Indica series*.

### **Indological Researchers – India and Abroad**

The history of Indology comprises of a long list of eminent scholars who dedicated their entire life to the pursuit of seeking knowledge. It is impossible to explain each and every contributions of each scholar. Here the details of some of the prominent scholars such as William Jones, Max Muller, R.G.Bhandarkar, A.A.MacDonell, Sten

Konow, P.V.Kane, S.Kuppuswami Sastri, Leonard Bloomfield, V.S.Sukthankar, S.K.De, C.Kunhan Raja, D.D.Kosambi, V.Raghavan, Pattabhiram Shastri, R.N.Dandekar, P.K.Narayana Pillai, C.G.Kashikar, Danial H.H. Ingalls, K.V.Sarma, K Raghavan Pillai, K. Krishnamoorthy, A.K.Warder, S.D.Joshi, T.N.Dharmadhikari, David Pingree, N.P.Unni, George Cardona, K.D.Tripathi, S.K.Lal, M.Narasimhacharya, Ashok Aklujkar, Asko Parpola, Saroja Bhate, Michael Witzel, G.U.Thite, V.N.Jha, R.V.Tripathi, Dominic Goodall, Sheldon Pollock, John Brockington, K.Parameswara Aithal, Greg Bailey and T.Ganapati Sastri are briefly illustrated.

## 1. **William Jones** <sup>2</sup>

William Jones was an outstanding scholar and orientalist, who was an Anglo-Welsh philologist, particularly known for his proposition of the existence of a relationship among Indo-European languages. He is known today for making and propagating the observation that classical Greek and Latin seemed to have been derived from Sanskrit. William Jones was born in London and came to India in 1783. He was the founder of The Asiatic Society in 1784, the first in the field.

## 2. **Max Muller** <sup>3</sup>

Max Muller was born at Dessau on 6th December, 1823. Max Muller studied philology under Professor Herman Brockhans. In 1843, when he was twenty, he obtained Ph.D Degree. In 1844, the German translation of the *Hitopadeśa* was published. Max Muller attended Bopp's lecture on comparative philology at Berlin. In March 1845, in Paris, he studied Sanskrit under Burnouf with Roth and Goldstucker. The critical edition of *Ṛgveda* with Sāyaṇa's commentary was done under the supervision of Burnouf, which was his major work.

Max Muller's method of copying was different. He prepared a correct copy by using transparent paper and tracing every letter of the original. The project *The Sacred Books of the East*, in fifty volumes including the index is a significant work series by Max Muller. He started the project in 1875. In these books of the East, he published translations of thirty one volumes devoted to Indian texts alone.

## 3. **R.G.Bhandarkar** <sup>4</sup>

Ramakrishna Gopal Bhandarkar was a legendary scholar, educationalist, orientalist and social reformer. He was born on 6th July 1837 and passed away in 1925. The Bhandarkar Oriental Research Institute in Pune is named after Ramakrishna Gopal Bhandarkar as a

tribute for his invaluable contributions. Bhandarkar is rightly recognized as pioneer of scientific Orientology in India. He was honoured by conferring doctorates by Gottingen University in Germany, University of Calcutta and Bombay. *Early History of the Deccan down to the Mahomedan Conquest*, *Mahābhāṣya of Patañjali*, *White and Black Yajurvedas*, *The Veda in India* are some of his contributions.

#### 4. A. A. MacDonell <sup>5</sup>

Arthur Antony MacDonell was born in Muzaffarpur in India on 11th May 1854. MacDonell started his career as a teacher of German at Oxford. After his Ph.D from the University of Leipzig he became Deputy Professor of Sanskrit at Oxford and Professor of Sanskrit in 1899.

Macdonell's contribution varies from editing of Sanskrit texts to Vedic Grammar, Vedic Mythology, Dictionary and History of Sanskrit. *A History of Sanskrit Literature* (1900), *The Brhad-Devata Attributed to Śaunaka : A Summary of the Deities and Myths of the Ṛgveda*, *A Practical Sanskrit Dictionary with Transliteration, Accentuation, and Etymological Analysis Throughout* (1929), *A Sanskrit Grammar for Student* and *A Vedic Reader for Students* (1917) are few among his major works.

## 5. **Sten Konow** <sup>6</sup>

Sten Konow was a Swedish Indologist born on 17th April 1867. He was one of the most prominent European scientists in Indian languages and also a versatile popular science writer who conveyed knowledge of the past as well as contemporary India.

He studied Classical and German Philology and took his doctorate in 1893 in the topic *Indian philology and comparative Indo-European linguistics* in Halle, Germany. He started his career as a Librarian in Berlin and later returned to the University of Christiania, first as a fellow and then as a lecturer in Indian Philology.

Sten Konow was an epigraphist with Government of India (1906-1908) and responsible for the study and conservation of historic inscriptions all over India. He was professor at the University of Hamburg and retired as professor of Indian Philology in Oslo. He was active as a researcher until his demise on 29th June 1948.

## 6. **P.V.Kane** <sup>7</sup>

Pandurang Vaman Kane, was a multifaceted personality who took lively interest in many public, literary, social and cultural activities. Kane was an Indologist and Sanskrit scholar who contributed

comprehensively to the domains of *Dharmaśāstra*, Sanskrit Poetics, *Pūrvamīmāṃsā*, etc. He has born in 1880 and passed away in 1972. P.V.Kane was a great scholar of antiquities having to his credit literary output of over 15,000 printed pages relating to diverse field of Sanskrit literature.

P.V.Kane served as the Vice-Chancellor of Bombay University and was nominated to the Rajya Sabha as a Member of Parliament for his distinguished record in the field of academics. He has awarded with India's highest civilian accolade *Bharata Ratna* in 1963.

## 7. **S.Kuppuswami Sastri**<sup>8</sup>

Kuppuswami Sastri was one of the greatest Indologist, India ever produced, who devoted his life time to the study of Sanskrit and Indology. He was born in 1880 and died in 1943. He was a pioneering scholar in *Pūrvamīmāṃsā* and contributed largely to the cause of Sanskrit learning, education and research.

Kuppuswami Sastri became the first Principal of Madras Sanskrit College at the age of 26 and later he moved to Raja's college of Sanskrit and Tamil Studies. He had associated with Presidency College Madras as Professor of Sanskrit and Comparative Philology for

about 22 years and later he became Honorary Professor of Sanskrit at Annamalai University. He was also a Curator of Madras Government Oriental Mss. Library.

Kuppuswami Sastri has edited *Dhvanyāloka* with *Locana*, *Kaumudī* and his own *Upalocana*, *Udyota I*, *Brahmasiddhi*, *Vibhramaviveka* of Maṇḍanamiśra, *Vīṇāvāsavadatta* and 66 volumes of Descriptive and Triennial Catalogues of the Manuscripts at the Madras Government Oriental Manuscript Library. *Primer of Indian Logic*, *Highways and Byways of Literary Criticism in Sanskrit* and *Compromises in the History of Advaitic Thought* are few of his contributions as an author.

Kuppuswami Sastri contributed largely for starting *JOR*, The Samskrita Akademi and The Oriental Research Institute at the University of Madras.

## 8. Leonard Bloomfield<sup>9</sup>

Leonard Bloomfield was an American Linguist who led the development of Structural Linguistics in United States. Bloomfield was born in Chicago, Illinois on 1st of April 1887. He took his doctoral dissertation in Germanic Historical Linguistics and further studied at

the University of Leipzig and University of Gottingen. As part of his training with leading Indo-Europeanists in Germany, Bloomfield studied the Sanskrit grammatical tradition originating with Pāṇini.

Bloomfield was Instructor in German at the University of Cincinnati and University of Illinois at Urbana-Champaign. He became Assistant Professor of Comparative Philology and German at University of Illinois. Later he became Professor of German and Linguistics at the Ohio State University, Professor of Germanic Philology at the University of Chicago and Sterling Professor of Linguistics at Yale University. Bloomfield worked as Assistant Ethnologist with the Geological Survey of Canada in the Canadian Department of Mines, undertaking linguistic field work on Plains Cree.

## 9. V.S.Sukthankar <sup>10</sup>

Vishnu Sitaram Sukthankar was one of the leading Sanskrit scholar and Indologist of last century. His contribution through the Critical Studies in the *Mahābhārata* is invaluable. He worked more than 17 years associated with this project. Sukthankar was born in 1887 and died in 1943. He took his MA degree from Cambridge and then his Ph.D from Berlin in 1914 on Philology and Philosophy.

He has started his career as Government Research Scholar in the Archeological Survey of India and later become assistant Superintendent. He has contributed in various capacities such as General Editor, Critical Edition of the ***Mahābhārata***, Editor-in-Chief, *Journal of the Bombay Branch of the Royal Asiatic Society*, Honorary Member, Gray's Inn, London, and of the American Oriental Society, Travelling Lecturer at different University Centres in USA, etc. His work ***Critical Studies in Mahābhārata*** is a milestone in the history of Textual Criticism in India.

#### 10. S.K.De <sup>11</sup>

The eminent Indologist Sushil Kumar De was born on January 29, 1890 at Calcutta. After taking M.A In English and BL, he acquired D.Lit from University of London for a thesis on Sanskrit Poetics in 1921.

During his admirable career, S.K.De worked in the Universities of Dacca, Calcutta and Jadavpur in various capacities as Professor of English, Professor of Sanskrit and Professor of Bengali. He was also associated with various prestigious institutions such as All-India Oriental Conference, Bhandarkar Oriental Research Institute, Vangiya

Sahitya Parisad, Sanskrit Dictionary Scheme of the Deccan College Research Institute, Sahitya Akademi and so on.

*Studies in the History of Sanskrit Poetics* (Vol. I & II), Editio Princeps of the *Vakrokti-jāivita*, Editio Princeps of the Text of *Kāvya-loka-locana* IV, *Treatment of Love in Sanskrit literature* are few among S.K. De's precious contributions.

#### 11. C.Kunhan Raja <sup>12</sup>

The formation of any personality is of course based on the surroundings of the person. The true researcher in Kunjunni Raja was obviously influenced by his Uncle Kunhan Raja. A detailed account on Kunhan Raja is significant in the context of study on Raja.

Kunhan Raja, the eminent Sanskrit scholar is a good blend of traditional knowledge and modern research methodology. Kunhan Raja was born on September 18, 1895 in to a family that belonged to the Chittannoor lineage of the Thalappilli royalty in ancient Thrissur. As a boy he learned Sanskrit grammar, *Kavyās*, *Jyotiṣa* and the like in the traditional *gurukula* way. He passed the matriculation examination in 1913 securing the first rank in the princely state of Kochi.

Two years later he repeated his achievement in the Intermediate examination, this time from Maharaja's College. He then joined the presidency college in Madras, where he was fortunate to be the disciple of the renowned scholar Kuppaswami Sastri. Kunhan Raja got scholarship granted by the Govt. of India and went to Oxford for higher studies in Sanskrit. These Oxford days helped him in developing contacts with great Indologists like A.A.MacDonnell, Sylvan Levi in Paris and Winternitze in Prague. After his return to India, he spent one year at Santhinikethan.

Kunhan Raja held a crucial role in developing Adayar Library in to an important centre of Oriental studies. He had joined the theosophical society on 8<sup>th</sup> December, 1920 at Oxford. In 1926 he reached Adayar at the invitation of .Annie Besant. At first, he was Associate under the renowned scholar K.T.Telang and soon he succeeded Telang as the director of the library.

The research journal *Brahmavidyā (ALB)* was started by C.Kunhan Raja in 1936 who was the editor of the journal for several years. He was the leader of research activities there. He took a keen interest in its publications which earned reputation throughout the

world. He himself edited many rare works in Vedic and Classical Sanskrit, which were published in the Adayar Library series.

Kunhan Raja also served in the preparation of the **NCC** and was instrumental in the collection and compilation of several authentic research findings from libraries in Jaipur and Bikanir.

Later when the works of the **NCC** was shifted to Sanskrit department of Madras University, Kunhan Raja was appointed as its editor. He was the first Professor and H.O.D of Sanskrit department, University of Madras. Kunhan Raja started *AOR*, who was the first general editor of it.

### **Oriental Conferences**

Between 1928 and 1949 Kunhan Raja attended all ‘All-India conferences’ and presided over the Classical Sanskrit session of the 1940 Tirupati conference as well as the Vedic studies session of the 1943-44 Benares conference. Kunhan Raja was also a member of the Indian Philosophy congress and presided over the 1936 Nagpur conference of the congress. In 1951 Kunhan Raja was chosen to represent the country at the international oriental meet at Istanbul.

Kunhan Raja associated with so many academic bodies like Madras Sanskrit Academy, The Kuppuswami Samajam and Kerala Sahitya Parishad for a long period. The association with the advisory committee of the Archaeological Survey of India needs special mention here.

Beside these, he had close connections with several publishing firms that used to publish descriptive catalogues and books in the area of Oriental studies. Kunhan Raja associated with Sardar K.M.Panikkar, to start Anoop Sanskrit Library in Bikanir. He also brought out the *Ganga Oriental Series* and the *Sadul Oriental Series* publications.

### **Awards and Honours**

In 1945, the King of the princely state of Kochi, awarded the title of *Gaveṣakatilaka* on Kunhan Raja. Later Ramavarma Parikshit Thampuran, the then ruler of Kochi honoured him with order of valour.

Kunhan Raja was a member of the language committee constituted by Government of India. It was meant to prepare the translations of the constitution of India. The lucid Sanskrit translation of the constitution by Kunhan Raja was published by the Adyar Library and Research Centre.

After retirement from Madras University in 1950, he joined as Professor at Tehran University in Iran by accepting the offer of Government of India. This gave him the opportunity to learn Persian language and write a book on Persian Sanskrit grammar. During this period, in 1951, he visited India and delivered several lectures in Universities at Benaras, Delhi and Baroda.

In 1954 Kunhan Raja, returned to India to take up the post of Professor of Sanskrit at the Andhra University. After failing health he retired from the post in 1960. On 21 October 1963 Kunhan Raja passed away in the midst of an active academic life.

Kunhan Raja was an authority on Vedic studies. It is evident from the pre-Sāyaṇa Vedic commentaries brought out by him. More than that Kunhan Raja himself wrote several books interpreting Vedic literature and culture. Indian philosophy and classical Sanskrit literature are also his favorite disciplines. It is not a matter of exaggeration that he was equally at home with all the disciplines of Indology.

## 12. D.D.Kosambi <sup>13</sup>

Damodar Dharmanand Kosambi was a legendary Mathematician who contributed to Indian history with his four books and sixty articles, which enriched theoretical understanding of Ancient Indian history as a whole. Kosambi was born in 1907 and contributed in various disciplines as Mathematician, Statistician and Marxist historian until his demise in 1966. Kosambi is well known for his work in Numismatics and for compiling critical editions of ancient Sanskrit texts. *An Introduction to the Study of Indian History, Exasperating Essays: Exercise in the Dialectical Method, Myth and Reality: Studies in the Formation of Indian Culture, The Culture and Civilisation of Ancient India in Historical Outline* are few of his major works.

## 13. V.Raghavan <sup>14</sup>

Venkataraman Raghavan was an eminent scholar and Indologist who authored nearly 100 books and monographs, besides 900 research papers and 100 creative writings in Sanskrit. He was born in 1908 and creatively contributed to various domains till his demise in 1979. He was also an eminent musicologist with specialization in Carnatic Music.

He has started his career in Sanskrit Department of the University of Madras in 1953 and ever since was devoted on the **NCC** Project. He became Professor of Sanskrit in 1955 and later became Head of the Department. He has received numerous prestigious awards like the Kane Gold Medal for Sanskrit and Indological Research, Sahitya Akademi Award and *Padmabhushan* from the President of India. He edited and translated Bhoja's **Śṛṅgāraprakāśa**, a treatise in 36 chapters dealing with both Poetics and Dramaturgy, and the largest known work in Sanskrit Poetics. **Pratāparudravijaya or Vidyānāthavidambana, An Introduction to Indian Poetics, The Concept of Culture** and **Ṛtu in Sanskrit Literature** are some of his major works.

#### 14. Pattabhirama Shastri <sup>15</sup>

Pattabhirama Shastri was an *ācārya* in *Mīmāṃsā*, *Veda*, *Vyākaraṇa* and *Sāhitya*. He was born in 1908. Pattabhirama Shastri was the Head of the Department at Sampurnanand Sanskrit University and Director of Veda *Mīmāṃsā* Research Centre, Varanasi. **Vedaprakāśa Tautātīka-Mata-prakaraṇam, Jayavaṃśamahākāvya, Pramāṇamañjarī** and **Tantraratna** of Pārthasārathimīśra are few of his contributions. He was honoured with the National Scholar award by President of India in 1973 and *Padmabhushan* in 1981

## 15. R.N.Dandekar <sup>16</sup>

Ramachandra Narayan Dandekar is considered by the community of scholars as the peak of Indian Indology in the 20th Century. Dandekar exercised a wide-ranging influence on the fields of Sanskrit and Indological Studies in Indian and the world at large. He was born in Satara town in Maharashtra on 17th March 1909 and passed away in Pune in 2001.

Dandekar started his career as Professor of Sanskrit and Ancient Indian Culture in Fergusson College in Pune in 1933. In 1938, he rejoined Fergusson College after securing doctoral degree from Germany and he was made a Life-Member of the Deccan Education Society, the parent body of Fergusson College. Later he became Professor of Sanskrit and Head of the department of Sanskrit and Prakrit languages at University of Pune. He served as the Dean of Faculty of Arts and Director of the Centre of Advanced Study in Sanskrit at the University of Pune.

Dandekar served Bhandarkar Oriental Research Institute as Honorary Secretary for 55 years and then as Vice- President. He was also associated with many reputed organizations such as All India

Oriental Conference, the International Congress of Orientalists, the World Sanskrit Conference, and the Sanskrit Commission of the Government of India and so on.

Throughout his career, he has received numerous honors and awards and the most significant of them is the title of *Padma Bhusan* received from the President of India. Dandekar's scholarly contributions to the field of Vedic studies, through various volumes of Vedic Bibliography, are most extensive. His English translation of the several volume of the *Śrautakosa* and his numerous writing of Vedic Mythology are inestimable contribution to Vedic studies.

#### **16. P.K.Narayana Pillai <sup>17</sup>**

P.K.Narayana Pillai was a multifaceted genius who dedicated his life for both Malayalam and Sanskrit research. Narayana Pillai was born on 25th December 1910. His father T.Godavarma was a poet and well versed in English, Malayalam and Sanskrit literature. While Narayana Pillai was a student at S.B.College Changanassery, he started studying Sanskrit under learned men like Vidvan K.O.Gopala Ganakan.

After securing B.A and M.A (Sanskrit), he was appointed as lecturer in Sanskrit in 1936. After that he joined for research work at Deccan College research institute under the guidance of V.M.Apte. The topic was on the cultural and social significance of **Uṣassūktas** of **Ṛgveda**. It was in 1944 the Bombay University awarded Ph.D to him for the thesis based on the Non Ṛgvedic Mantras in Marriage ceremonies. **Mīmāmsāsūtrārthasaṅgraha**, **Laghubhāskarīya**, **Madanaketucarita** and **Viṣṇuvilāsa** are some of his major Sanskrit works.

#### 17. C.G.Kashikar<sup>18</sup>

Chintaman Ganesh Kashikar was a legendary Indian scholar whose contribution towards the understanding of the literature and practice of Vedic ritual was invaluable. He was born on 17th August 1910. He took his D.Litt from University of Pune and worked in various institutes, namely, Vaidika Samsodhana Mandala, University of Poona, Deccan College and Tilak Maharashtra Vidyapeeth. Cultural History of Ṛgvedic Period, The **Śrauta Ritual and Vājapeya sacrifice**, **Śrautakośa**, **Some Aspects of Vedic culture** are few of his publications. His contributions on **Āyurveda** are also well appreciable. He has been honoured by the President of India with an award for his scholarship in Sanskrit language and literature.

## 18. Daniel H.H. Ingalls <sup>19</sup>

Daniel H.H. Ingalls was a professor in Harvard University and an expert on Sanskrit literature, Indian history and Philosophy. He retired from Harvard University as Wales Professor in Sanskrit spending a long period of 35 years.

H.H. Ingalls was born in New York in 1916. He received bachelors and masters degrees from Harvard and was an Army officer in World War II. H.H. Ingalls died in 1999 at the age of 83.

His translation and commentary in *An Anthology of Sanskrit Court Poetry*, Published by Harvard University Press in 1965, contains around 1700 Sanskrit verses collected by a Buddhist abbot, Vidyakara, in Bengal around A.D.1050.

## 19. K.V.Sarma <sup>20</sup>

K.Venkateswara Sarma was a distinguished Indologist with an unparalleled expertise in certain fields like Astronomy, Lexicography, Manuscriptology and other Technical sciences besides Sanskrit literature. K.V.Sarma was born on 22nd December, 1919, in Chenganoor, Kerala.

K. V.Sarma's thesis : ***Contributions to the study of the Kerala School of Astronomy and Mathematics***, acquired him D.Litt degree in 1978. K.V.Sarma's career starts at Kerala University Oriental Research Institute and Manuscripts Library in 1944 as a Supervising Pandit of Manuscript section. Later he joined Department of Sanskrit, University of Madras and associated with the project ***NCC*** for about 12 years. Another two decades he was associated with Vishveshvaranand Research Institute, Hoshiarpur (Punjab). The establishment of the Sree Sarada Education Society Research Centre is considered as one of the greatest achievement of K.V.Sarma.

Throughout his career, he has received numerous honors and awards and the most significant of them is the Certificate of Honour in Sanskrit awarded by the Government of India in 1992. The remarkable career of K.V.Sarma records more than 102 books, more than 411 research articles review of more than 550 books on varied disciplines. ***A History of the Kerala School of Hindu Astronomy*** and ***Grahācāranibandhana*** a *Parahita-gaṇita* manual ***by Haridatta*** (cri.ed) are few among his contributions.

## 20. K Raghavan Pillai <sup>21</sup>

The scholar K. Raghavan Pillai was born in November 1920. After his Sanskrit Masters Degree, he took Ph D from London and continued there as Research Assistant till 1951. He has become Sanskrit Lecturer in University College, Trivandrum and then gone to San Francisco as the Professor at the Academy of Asian Studies. He was Curator and Head of Manuscript Library, Trivandrum and later become Director of the Oriental Research Institute and Manuscripts Library. He was member of many academic bodies and committees till his demise on 1987.

## 21. K. Krishnamoorthy <sup>22</sup>

Krishnamoorthy is a well known Indologist who specialized the branch of Literary Criticism. He was born on 30<sup>th</sup> July 1923 at Mysore. He has deep proficiency in *Alaṅkāraśāstra*, *Nyāya*, *Vaiśeṣika* and *Advaita Vedānta*. Before Securing Ph.D from Bombay University, Krishnamoorthy worked as teacher for 3 years at Basaveshvara college of Bagalkot and he was professor in the new Kanara College, Kumta for a period of seven years. Krishnamoorthy was the first department head of Sanskrit, Karnataka University, from the starting of that with the research wing in 1959 till 1983. His doctoral thesis was

*Dhvānyaloka and its critics* and Krishnamoorthy earned worldwide recognition as the first translator of *Dhvnyāloka* into English.

## 22. A.K.Warder<sup>23</sup>

Anthony Kennedy Warder, the great scholar of Indology was born on September 8<sup>th</sup> 1924. He was very much interested in Buddhist studies and Pali and Sanskrit Languages. He spent several years of his life in India exploring Manuscript libraries in every state in connection with his work on *kāvya*.

A.K.Warder studied Sanskrit and Pali at the University of London. He took his Ph.D under the guidance of John Brough on the subject title *Pali Metre: A Contribution to the History of Indian Literature*. He started his career at University of Edinburgh and later joined the University of Toronto and remained till his retirement in 1990. He held the title of Professor Emeritus of Sanskrit in the School of East Asian Studies in the University of Toronto.

He authored around 15 books and numerous articles. He was best known for his *Indian Buddhism*. Most remarkable one was his monumental 8-volume study of *Indian Kavya Literature*.

### **23. S.D.Joshi <sup>24</sup>**

Shivaram Dattatray Joshi was an unparalleled personality who has started his learning through traditional Sanskrit scholarship and become a recognized teacher well before the age of twenty. Later under the influence of H.H.Ingalls he augmented his learning with Western training in critical method. He was born in Ratnagiri on August 15, 1926.

S.D.Joshi started his career as a teacher in Poona Sanskrit College in 1945. Later he completed his high school matriculation examination and took his B.A. in Sanskrit in 1955 from University of Poona and then went to Harvard for Ph.D. After that he joined the Department of Sanskrit Dictionary at Deccan College. He became Reader in Sanskrit at Centre of Advanced Study in Sanskrit, University of Poona in 1964 and later Professor and Head of the Department of Sanskrit and Prakrit Languages. He was Director of the Centre of Advanced Study in Sanskrit from 1974 to 1987. He has been the General Editor of Sanskrit Dictionary Project at the Deccan College from 1987. He was associated with various prestigious universities and Institutions in and out of India such as Harvard University, Nagoya University Japan, and All India Oriental Conference so on.

Throughout his career, he has received numerous honours and awards including National Scholar award from the President of India.

#### **24. T.N.Dharmadhikari <sup>25</sup>**

Trivikram Narayan Dharmadhikari, the renowned Vedic scholar has born on 2nd May 1931. He has written many research articles and has created three-volume Descriptive Catalogue of Sanskrit manuscripts. *Taittirīya Samhitā* with the *Padapāṭha* and the commentaries of Bhaṭṭa Bhāskara Miśra and Sāyaṇācārya, *Shri Rudradhyaya*, *Yajñāyudhāni*, *Apali Vaidika Samskr̥ti* are few of his contributions.

He was the former Secretary of the Vaidika Samsodana Mandala and former director of the Adarsa Sanskrit Shodha Samstha, Pune. He made great efforts in collecting rare Vedic manuscripts, and creating a museum of utensils used in Vedic sacrifice. He was honoured with Veda Ratna Award, Rashtrapati Award, Rgveda Puraskar and Acharya Pāṇīni Award, etc for his contributions.

#### **25. David Pingree <sup>26</sup>**

David Edwin Pingree was one of America's foremost historians of the exact sciences in antiquity. It is impossible to classify him as a Sanskritist, a scholar of the culture of the Near East, or a Greek or

Latin specialist. He was all of these, and much more. David Pingree was born in New Haven on 2 January 1933. He had no vision in one eye and only partial vision in the other.

In 1963 he was appointed Assistant Professor at the Oriental Institute in Chicago and then he moved to American University in Beirut. Later he joined the Department of the History of Mathematics at Brown University in Providence and in 1981 he was awarded prestigious MacArthur Fellowship. He was the A. D. White Professor at Large at Cornell University. He died on 11<sup>th</sup> November 2005 at Providence, Rhode Island.

He edited a great project work namely *Census of the Exact Sciences in Sanskrit*, Five volumes, of American Philosophical Society. *The Yavanajātaka of Sphujidhvaja*, edited with translation and commentary is another significant work of him.

## 26. N.P.Unni <sup>27</sup>

N.P.Unni has been the first scholar who was awarded a Ph.D in Sanskrit by the University of Kerala. He was born on 26th January 1936. He started his career in the Government Sanskrit College, Trivandrum then joined the University of Kerala as curator in the

reputed Oriental research Institute and Manuscripts Library. Later he became the Reader, Professor and Head of the department in Sanskrit. He was Vice Chancellor of the Sree Sankaracharya University of Sanskrit, Kalady. He was awarded the meritorious Certificate of Honor by the President of India and Amrita Keerti Puraskar. *Kālidāśasarvasvam*, *Arthśāstra of Kauṭilya*, *Tantra Literature of Kerala*, and *Samskārasmṛti* are few of his publications.

## 27. George Cardona<sup>28</sup>

George Cardona is a celebrity scholar in the field of Indo-European, Indo-Aryan, and Pāṇinian Linguistics. He was born in New York in 1936. George Cardona took his Ph.D from Yale University under the guidance of Paul Thieme.

George Cardona was associated with many prestigious organizations during his long career as teacher and scholar such as Faculty of the University of Pennsylvania, Center for Advanced studies in the Behavioral Science, Palo Alto, Collitz Professor at the summer Institute of the Linguistic Society of America at the University of Illinois. Throughout his career, he has received many prestigious Academic or Professional Awards and Distinctions. Cardona has inherited a deep respect for and profound internalization of the Indian tradition, to the

extent that he often comes across a spokesman for and a representative of that ancient tradition, rather than as a distant Western analyst.

George Cardona has produced a huge volume of scholarly publications such as The formulation of Pāṇini, Negations in Pāṇinian rules, *Anvaya* and *vyatireka* in Indian grammar, Pāṇini's *kāraṅkas*, Pāṇini a survey of research, Phonology and phonetics in ancient Indian works and so on.

## 28. Kamalesh Dutt Tripathi <sup>29</sup>

The name Tripathi has become synonymous with the Sanskrit theatre tradition and aesthetics of India. He is regarded as an authority of ***Nāṭyaśāstra*** in terms of its Philosophy, Aesthetics, techniques and its application in the present. His interest and expertise spreads from *Kutiyattam* tradition to *Ankiya Nat* of Assam, aesthetics, practice and tradition. He is an *Acārya* in *Vyākaraṇa* and *Dharmaśāstra*. He was born on 4<sup>th</sup> August 1938. ***Amaraśatakam, A Chapter on Vedic Religion and Philosophy in History of Indian Philosophy, Samskr̥ta Theatre*** are few of his contributions. He has been honoured by President Award.

**29. S.K.Lal** <sup>30</sup>

Shyam Kishore Lal is another brilliant Indologist and a great educationalist who taught Sanskrit and Hindi. S.K.Lal was born in 1939. He is specialised in Mythology.

S.K.Lal has associated with University of Pune as reader in the Centre of Advanced Study in Sanskrit and taught Sanskrit and Pali. He also taught Sanskrit and Hindi in various foreign Universities of France and Switzerland, etc.

*Female Divinities in Hindu Mythology and Ritual, Rivers in Hindu Mythology and Ritual, Vyāsa-Subhāṣita-Saṅgraha* (Text with English translation) and *Cikitsā* (A Collection of articles on Ayurveda, edited), *Ṛṣi-Vāṇi* (gleanings from the Vedas) are few examples for his scholarly contributions.

**30. M Narasimhacharya** <sup>31</sup>

Mudumby Narasimhacharya was a scholar who has contributed invaluable to *Nyāya*, *Mīmāṃsā*, *Vyākaraṇa*, *Vedānta* and *Alaṅkāraśāstra*. He was born in 1939. He was a member of Editorial board of **NCC** of Department of Sanskrit, University of Madras. He was honoured by President Award and also with the title of *Āśuakavi*, *Sāhityaviśārad*, *Śāstrakaviraj* etc

### **31. Ashok Aklujkar** <sup>32</sup>

Ashok Narahar Aklujkar is one of the living Indologists who made remarkable contribution to this branch of knowledge. Aklujkar was also brought up through well known Pune tradition. He was born on 6th November 1941. He took his M.A. and Ph. D respectively from University of Pune and Harvard University.

Aklujkar's expertise in Indology has a wide range of subject such as Sanskrit Grammar and its Philosophy, Indian Philosophy, Classical Sanskrit in general, Poetry and Poetics, Manuscriptology, Pedagogy, and so on. He worked as teacher in many institutions. He started his teaching career as a Tutor in Sanskrit and Pali, in 1962 at S.P.College, Pune and later he was Lecturer in Sanskrit and Pali at Fergusson College, Pune. Then he worked as teaching assistant in Sanskrit in summer 1967 at University of Illinois. He also worked as instructor in Sanskrit, in summer 1968 at Michigan State University. In 1969 he joined University of British Columbia as Assistant and became Associate in 1973. In 1981 he became Professor of Sanskrit and related studies and later he worked as head of that institution. He also worked as visiting Professor at Hamburg, Marburg, Harvard, Rome, Kyoto, Paris and Oxford Universities.

Aklujkar was the founder of Canadian association of Sanskrit and related studies. He was also associated with many reputed professional and learned societies such as International Association of Sanskrit Studies, American Oriental Society, Shastri Indo-Canadian Institute, etc. Throughout his career, Aklujkar has produced large volumes of scholarly important publications.

### **32. Asko Parpola <sup>33</sup>**

Asko Parpola , the great scholar of Indology was born in 1941. He is considered as the world's expert on the Indus script, who has been studying this undeciphered writing for over 30 years at University of Helsinki in Finland. He has led a Finnish team of experts through numerous approaches to the puzzle of one of the world's very earliest writing systems. Two significant contributions of Parpola to the field of decipherment of the Indus script are creation of the (now) universally used classification of Indus valley seals and the proposed (much-debated) decipherment of the language of the script. His area of expertise includes Indus Civilization, *Veda*, South Asian religions, South India, Sanskrit, Malayalam, Tamil, Prehistory of Indian languages and Prehistoric archaeology of South Asia.

### 33. Saroja Bhate<sup>34</sup>

Saroja Bhate, one of the living eminent Indologist belongs to Pune. Pune is marked as a seat of Sanskrit learning especially Sanskrit *Vyākaraṇa*, in the map of Sanskrit knowledge. Saroja Bhate specialized in Pāṇinian studies. Her doctoral thesis was on the Pre-Pāṇinian grammatical elements in Pāṇini's *Aṣṭādhyāyī*.

Saroja Vidyadhara Bhate was born on 5<sup>th</sup> January 1942. She worked as Lecturer in Saint Mira's College in 1964-1965. She was research fellow at centre of Advance study in Sanskrit, University of Pune from 1965 to 1979. Saroja Bhate became professor and Head of the Department of Sanskrit and Prakrit languages, University of Pune.

*Indology Past Present and Future* (ed), *Mahabhāṣyadīpikā of Bharṭṛhari Āhnika VI* (Ed, English translation with notes), *Bharṭṛhari Philosopher and Grammarian* are among her unquantifiable contributions.

### 34. Michael Witzel<sup>35</sup>

Michael Witzel, a well known German-American Philologist was born on 18<sup>th</sup> July 1943. He studied Indology in Germany as well as in

Nepal and led the Nepal-German Manuscript Preservation Project and the Nepal Research Centre. He taught at Tübingen, Leiden and at Harvard and has held visiting appointments at Kyoto, Paris and Tokyo . He has been teaching Sanskrit since 1972. He is noted for his studies of the dialects of Vedic Sanskrit, old Indian history, the development of Vedic religion and the linguistic prehistory of South Asia. He is editor-in-chief of the *Electronic Journal of Vedic Studies* and the *Harvard Oriental Series*.

### 35. G.U.Thite<sup>36</sup>

Ganesh Umakant Thite was born in 1944 and he was Sanskrit professor in the University of Pune. Now he is working as honorary curator in the Bhandarkar Oriental Research Institute, Pune. His major contributions are in the field of Vedic ritual.

There are English translations of *Āpastamba Śrauta sūtra* and *Kātyāyana śrautasūtra* by G.U.Thite. He is interested in translation from German and French into English. *Music in the Veda* and *History of Sanskrit philosophy* are few of his publications.

### 36. V.N.Jha<sup>37</sup>

Vasistha Narayan Jha is a coveted personality among Indological researchers. Jha was born in village Shyamapalli (Raigang) of the West Dinajpur district of West Bengal on 20th July, 1946 and traversed a long geographical and academic path to reach his current position.

Jha started his career as the sub-editor of the Sanskrit Dictionary Project in Deccan College. Later he joined Centre for Advanced Study in Sanskrit, University of Pune in 1977 and became a Reader in 1979 at the age of 32. In 1987 he became Professor and Director of the Centre and continued till 2007 with his towering scholarship with unflickered flame of inspirations to many.

Jha has contributed to Indology through his large number of scholarly important publications. His first ever book, *The Logic of the Intermediate Casual Link* is a lucid English translation of *Apūrvavāda* in the *Śabdakhaṇḍa* of the *Tattvacintāmaṇi* of Gaṅgeśopādhyāya, a great Indian neo-logician of 13th Century A.D. *Studies on Language, Logic and Epistemology* is a collection of fifteen research papers of Jha which suggests a pragmatic approach to study the relationship between language and reality. *The Vaiyākaraṇabhūṣaṇa* of Kouṇḍabhaṭṭa was translated by Jha into English.

**37. R.V.Tripathi <sup>38</sup>**

Radha Vallabh Tripathi is one of the senior most professors of Sanskrit in the Country. He was born on 15th February 1949. He has contributed invaluable to various disciplines especially to the study of ***Nāṭyaśāstra*** and ***Sāhityaśāstra***. He has published more than 150 books and has received more than 20 national and international awards and honors for his literary contributions. ***Sandhānam***, ***Laharīdaśakam***, ***Abhinavakāvyaṅkārasūtram***, ***Nāṭyaśāstra-viśvakośa***, are few of his contributions.

**38. Domanic Goodall <sup>39</sup>**

Domenic Goodall is a well known Sanskrit scholar and Indologist. He was born in 1967 and. He took B.A in Sanskrit with Pali in 1990. He submitted his Ph.D thesis in 1995.

He has associated with French Institute of Pondicherry as a junior researcher during 1996 – 1997. Later from the year 1998 to 2000, he was Junior Research Fellow of Indology in Oxford He is currently professor and head of the Pondicherry Centre of the EFEO.

### 39. John Brockington <sup>40</sup>

John Brockington is a renowned Indologist who has contributed several books and articles on his special areas of research, the Sanskrit epics along with other topics. Even though his research has been dominated by a focus on the *Rāmāyaṇa*, his works varies to different aspects of it, such as linguistic, philosophical and historical.

John Brockington joined the Sanskrit Department of University of Edinburgh in 1965 and continued there as Assistant Lecturer, Lecturer, Senior Lecturer and Reader. John Brockington was the first Convener of the Centre for South Asian Studies, Head of the School of Asian Studies (1998-1999) and later became emeritus Professor of Sanskrit. He is the Secretary General of the International Association of Sanskrit Studies and was the chair of the organising committee of the 13th World Sanskrit Conference, held at Edinburgh in July 2006.

His publication includes *The Sacred Thread: Hinduism in its Continuity and Diversity*, *Righteous Rāma: the Evolution of an Epic*, *Hinduism and Christianity* (Themes in Comparative Religion Series) and *Epic and Purāṇic Bibliography*.

### 40. K. Parameswara Aithal <sup>41</sup>

Parameswara Aithal is a famous Indologist among the contemporary scholars who combine the deep knowledge of a

traditional *paṇḍit* with the analytical methodology of an Indologist. . He has contributed for more than three decades through his catalogues and numerous other publications.

Parameswara Aithal was the curator of the manuscripts section of the Adayar Library, Madras and later in 1970 he joined South Asia Institute of Heidelberg University, Germany. From 1988, he was associated with other manuscript specialists on a Descriptive Catalogue at the Bodleian Library of Oxford University. ***Veda-Lakṣaṇa Vedic Ancillary Literature*** -A Descriptive bibliography compiled by him is a remarkable work.

#### 41. Greg Bailey <sup>42</sup>

Greg Bailey is an Australian indologist who has long standing Sanskrit narrative literature, especially the two epics, the *Purāṇas* and Classical Sanskrit Poetry. Greg bailey is also a Member, Consultative Committee, International Association of Sanskrit Studies, Editorial Board, South Asia. He had his PhD in Indian Studies from Melbourne. *Gaṇeśa, Brahma, Gaṇeśapurāṇa Part II: Kṛīḍākhaṇḍa, On the Significance of the Mahābhārata as a Cultural Artefact in Early Historical India, 'On the Definition of a Hindu World and Its Portrayal: A*

*Review Article, The Sociology of Early Buddhism* are few of his publications.

#### **42. Sheldon Pollock** <sup>43</sup>

Sheldon Pollock is an Indologist currently the Arvind Raghunathan Professor of South Asian Studies at the Department of Middle Eastern, South Asian and African Studies at Columbia University. Pollock was a professor at the University of Iowa and the University of Chicago. *Language of the Gods in the World of Men :: Sanskrit, Culture and Power in Premodern India.* is one of his contribution. He is also editing a series of *Historical Sourcebooks in Classical Indian Thought*, Pollock has written about the history and current state of philology, both inside India and outside. He was general editor of the Clay Sanskrit Library and is founding editor of the Murty Classical Library of India.

#### **43. T. Ganapati Sastri**

T. Ganapati Sastri was a legendary scholar from Kerala. He was born in 1860. He was the editor of *Trivandrum Sanskrit series* and also the Principle of Sanskrit College Trivandrum. His major contribution is the celebrated discovery of Bhāsa plays, which gave an impetus to the Kerala stage system of Sanskrit. He discovered and

edited Trivandrum edition of *Arthaśāstra* with his own Sanskrit commentary. *Bhāsa Plays – A Critical Study* and *Bharatavarnana – A History of India* are some of his major works.

Apart from these there exist numerous personalities who enhanced the discipline of Indology. Due to the paucity of space, the present thesis only mentions some more names of Indologists and they are: Goethe, John Brough R.C.Pandey, Hiriyanna, E.R.Sreekrishna Sharma, A.G.Krishnawarrier, M.S.Menon, Dominik Wujastyk, P.Sri Ramachadrudu, Francis Zimmermann, Fritz Stall, C.Briski, K.Vijayan, V.Venkata Subramanya, R.K.Sarma, Syama Sastri, Patvardhan, A.Sankaran.

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