

To what extent German and French scholars contributed to Sanskrit Studies

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01 Introduction

Sanskrit (samskrta; meaning 'perfected', 'refined', or 'polished') is the ancient sacred language of India. It is believed to be the oldest language of the world. Sanskrit is an elder sister of Latin and Greek from which most of the modern European languages have been derived. According to linguists, Sanskrit belongs to the Indo-Iranian Sub family of the Indo-European family of languages. As such is part of the indo-Iranian group of Indo-European languages, which also comprises the Balto-Slavic branch. There is also some debate as to whether Sanskrit is the original Proto-Indo-European language.¹

The oldest preserved form of Sanskrit is referred to as Vedic. It is supposed to date back to the 2nd millennium B.C., when knowledge was handed down through the generations by committing to memory. Sanskrit is also considered the language used by gods.

In delineating the beginning of Sanskrit, the greatest Indian Grammarian Pãõini (c.450-350 B.C.E.) wins an unbeatable place in this regard. His grammatical treatise is named as Astãdhyãyã. According to Bloomfield, this is deserved as the monumental

work of human intelligence.² Moreover this book gives a mathematical approach to language. It is consisted of 3983 rules of Sanskrit morphology.

Classical Sanskrit, as opposed to its more archaic ancestor Vedic Sanskrit, was in its height in the centuries AD. From it came a vast body of philosophical, scientific and religious knowledge, as well as Hindu scriptures and classical literature. These include works such as the Gītā and Rāmāyana. Scholars say that Classical Sanskrit is considered to have descended from Vedic Sanskrit. Vedic Sanskrit is similar to Classical Sanskrit as like as Chaucer's English is to Shakespeare's English. Both of these portions have played a great role in Sanskrit. It is clearly seen when paying attention to the bulk of Sanskrit books written in due course.

When we have a look at Sanskrit in relevant to current world activities, modern researchers at NASA Institute found that Sanskrit has the most possible computer language because of its perfect morphology that leaves very little space for error and also they expressed that Pāṇini's Aṣṭādhyāyī depicts important similarities to the Backus-Naur Form grammar which is mostly used to explain modern programming languages today.³ Some scholars put forward many suggestions to use Sanskrit as a metalanguage for cognitive representation in e.g. machine translation and other areas of natural language processing due its highly regular structure.⁴ This must have happened due to Classical Sanskrit being a regularized, prescriptivist form from the much more irregular and richer Vedic Sanskrit. This norm was made due to the engineered form of Classical Sanskrit.

While evaluating Sanskrit and its significance, it is readily necessary to inquire into the contribution of Western scholars to Sanskrit, as it is not clearly delineated in Sri Lanka. As soon as British scholar Sir William Jones introduced Sanskrit to Europe, it has begun quickly research activities of Sanskrit in U.K and other European countries.

02 Research Problem

While going through this research, I cannot resist having the impression of treading on an almost virgin soil, as few insufficient works have been done so far in the field of Sanskrit studies in Germany and France. V.Raghavan in his "Sanskrit and allied indological studies in Europe" (Madras, 1956) made the first attempt to delineate in a nutshell about Sanskrit Studies in the whole Europe. But, his work although greatly impressive and of prime importance, has confined only two chapters for Germany and France. Ludwig Alsdorf and Jean Filliozat have tried to make a brief sketch of this field in the monograph "Indian Studies abroad" (London, 1964) and it is too scanty to allow a full investigation of the subject. Thus, a sufficient study, which deals with a systematic survey of Sanskrit in Germany and France, has remained yet a desideratum.

03 Objectives of Study

- a) To comprehend that Sanskrit studies have been imprinted much more in Germany and France over two centuries than any other European or American countries.
- b) To depict that Germany is the second home of Sanskrit. Without Germany, Sanskrit language would have not been so popular and alive in the world.
- c) To display that a myriad of splendid researches in Sanskrit have been done by both countries not only in the past but also at present and to encourage local Sanskrit scholars towards it.

- d) To dispel misunderstandings on Sanskrit as a dead language and to convince that Sanskrit would definitely be the summum bonum of the languages using relevant factors of both countries.

04 Methodology

- a) Using of Prof. V.Raghavan's book and other available primary sources.
- b) Stratification of Sanskrit studies done in both countries. For instance, Abel Bergaigne would be put into the subject of Vedic studies and Sylvain Levi is mostly categorized into Buddhist Sanskrit series
- c) Exploration of innovations of scholars in two countries

04 Literature Review

4.1 Sanskrit Studies in Europe

Eire, Belgium, the Netherlands, Denmark, Norway, Austria, Sweden, Czechoslovakia, Hungary, Switzerland, Italy, Finland, Poland, Spain, Great Britain, France and Germany are major countries amongst them that are doing a vital service to Sanskrit.

In Eire at Dublin, Professor Myles Dillon, a student of Sylvain Levi edited "Nāñakalakūanaratnakoūa" of Sàgaranandin (Philadelphia, 1960), which was very essential of Sanskrit dramaturgy.

In Belgium, from the very beginning, Sanskrit was a famous subject in all four major Universities. They are Brussels, Louvain, Liege and Gent. Former two are Free Universities and latter two are State Universities. Dr. Albert J. Carnoy at the

Department of Sanskrit, at Louvain University played a vital role in spreading Sanskrit in Belgium. Among his books, "Grammaire elementaire de langue sanscrite comparee avec celle des langues indo-europeennes" (Paris, 1937) is popular. Professor Roger Goossens at Free University in Brussels wrote a thesis on Greek and Vedic Mythology with special reference to Rudra-Siva. Prof. Rene Fohalle and Duchesne Guillemin at Liege State University and also Prof. Edgar C Paloma and J. Loman worked for Sanskrit.

There are four Universities for Sanskrit studies in the Netherlands. Those are Leiden, Amsterdam, Groningen and Utrecht. H. Kern, the famous savant was appointed for the 1st Sanskrit Chair at Leiden University. Prof F.B.J Kuiper at the same University was expert in Vedic studies. Among his compilations "Proto-Munda words in Sanskrit"(Amsterdam, 1948) was so popular. Another Sanskritist Prof. P. Voorhoeve was also in the same University. At the University of Amsterdam, Prof. Uhlenbeck wrote several books. Among them "A Manual of Sanskrit Phonetics"(London.1898) and "Kurzgefasstes etymologisches wörterbuch der altindischen sprache"(Amsterdam. 1898-9) are praiseworthy. Moreover, Prof. F.Faddegon at the same University wrote "Øankara's Gātabhāṡya", "Studies on Pāõini and Pravacanasāra of Kundakunda" (Cambridge, 1935). After him, Prof Scharpe of Gent was appointed for the Sanskrit chair at Leiden University. Dr.Ensink at Groningen University compiled the translation of Rastrapāla Paripçcchā based on Sanskrit, Tibetan and Chinese texts.⁶ At the University of Utrecht the most celebrated Prof. J. Gonda played a vital role, compiling "Vedic Literature" (Wiesbaden,1973), "Aspects of Early Vishnuism" (Oosthoek,1954) and "Remarks on The Sanskrit Passive" (Leiden,1951) and so many Sanskrit books. Among

the other scholars Prof Bosch, Dr J.A.B Van Buitenen, Prof De.Jong and Dr Vogel are much contributed to Sanskrit.

In Denmark, we can see the longest history of Sanskrit studies among the northern countries, Prof. Erasmus Rask at the University of Copenhagen appointed for the 1st Sanskrit Chair. Soren Egerdon, D.Gaastra, V. Gronbeck, Erick Philkjaer Hjortshoj, Frede Moller-Kristen sen, Dr C. Thomsen, Hans West, Martin Hammerich and E.Brandes, are the other Sanskrit scholars there.

In Norway, at the University of Oslo, Sten Konow, the first Norwegian Professor in Sanskrit who made the English translation of Karpāramanjari (Cambridge, 1901) Christian Lassen and George Morgenstierne were very famous in Sanskrit studies.

There are four main Universities in Sweden, which are providing facilities for Sanskrit. They are Uppsala, Stockholm, Lund and Goteborg. At the University of Lund, Dr Hannes Skold worked for Sanskrit who made "Nirukta" (Lund, 1926) According to sources, some very important Sanskrit manuscripts are still preserved at Lund. K, F Johansson and Jarl Charpentier at the University of Uppsala were expert in Sanskrit Philology. Among Charpentier's works "Uttaradhyayana Sutra" (Uppsala, 1921), Brahman (Uppsala, 1932) and the "Livro da seita dos Indios orientais" (Uppsala,1933) are prominent. Prof E.Arbman in Stockholm, made "Rudra, untersuchungen zam altindischen glauben und kultus" (Uppsala, 1922). Among the other scholars S.Lienhard, G.A Anderson, E.A.F Edholm, Gren-Eklund, Kasten Ronnow and Forgues Sandahl are splendiferous. Therein, Gunnila Gren Eklund made "A Study of Nominal Sentences in the Oldest Upanishads" (Uppsala, 1978).

Mr. Georg Buhler and Leopold Von Schroeder in Austria who occupied the Sanskrit chair in the University of Vienna were well attached to Vedic studies. Schroeder critically edited Maitrāyāni (Leipzig, 1881) and Kāñhaka (Wiesbaden, 1971) Saūhitās. After them, Prof E.Frauwallner who was the author of the Date of Vasubandhu (Rome, 1951) was appointed to the Sanskrit Chair at the University of Vienna. The next Sanskritist, Prof Ammar of Vienna compiled Rigveda and Philology.⁷ Prof Krause is the third Sanskritist who bore the brunt to teach Sanskrit at the early school stages. Amongst the others Prof W. Bartholome, Prof L Dargyay, Prof Krick, Prof M Mayrhofer, Prof R Mesquita, Prof G Oberhammer, Prof Patrick Olivelle and H.Geldern tried their best to work up Sanskrit in Austria. Out of them, Prof M Mayrhofer compiled two works "A Concise Etymological Sanskrit Dictionary" and "Sanskrit Grammatik" (Heidelberg, 1963).

In Czechoslovakia, Lesny, Chiar, Matous and Oldrich Fris, at Prague contributed to Sanskrit well. Moreover, Prof W.Vilem Gampert made a comprehensive study on the Prāya-citta literature.⁸ Erich Herold also made a paper on "Group-Marriage in Vedic society" (Archiv Orientalni, xxiii, 1955). Adolf Erhard, Prof Jan Filipisky, Vladimir Miltner, Otakar Pertold and Pavel Poucha are the other Sanskritists in Czechoslovakia.

In Hungary, Prof Ligeti, the then Director of the Oriental Institute in Budapest and Ervin Baktay were the fervent Sanskritists at the outset. Among the other Sanskritists Pal Bucheler, Karoly Fiolk, Janos Harmatta and at the University of Budapest, Gyorgy Karsai, Margit G Marothy, Aurel Mayr, Istvan Molnar, Samuel Patak, Pal Pitroff, David Rosnyai and Josef Schmidt are prominent. Out of them, Prof Gyorgy Karsai studied Dramas of Kalidasa for his PhD. On the other hand; Prof Margit

translated Sanskrit Bhagavad-Gītā into Hungarian (Budapest, 1924). Likewise, Prof Istvana's Useful Teachings from the Tales of the Hitopadeṣa. (Budapest, 1959) and Prof Samuel's Hungarian Translation of Pancatantra (Eger, 1981) are deserved for their excellent ability in Sanskrit.

Bernard Hirzel introduced Sanskrit into Switzerland. Prof C Regamey, the famous savant taught Sanskrit at the Universities of Lausanne and Fribourg in Switzerland. Manu Leumann at Zurich was specially employed in giving several seminars on Rigvedic Sanskrit. Prof Frei at the University of Geneva and Mr. Bloch, Prof. G.Redard at the University of Basel also worked for Sanskrit. Prof. E.Abegg specially made "Der Pretakalpa des Garuda Purana"(Leipzig, 1921) Prof Ernst Leumann could also be appreciated as a Sanskritist.

Prof. Gaspare Gorresio who edited and translated the Rāmāyana into Italian (Milano, 1869-70) and Prof. Tessitori are pioneers in Sanskrit in Italy. Prof G Tucci in Rome and C Formichi who was expert in Buddhist Nyāya and Dr. Alfonso Ferrari a lady Professor who edited some Buddhist Sanskrit texts from Tibetan are expert in Buddhist Sanskrit. Moreover, Dr A Gargane edited Abhidharmasamuccayakārika of Sanghatrata. ⁹ On the other hand, L Petech, who was one of collaborators of Prof.Tucci and Bussagli are receiving credit to their Sanskrit knowledge. Then, the greatest savant Dr.Raniero Gnoli edited

Tantrasāra of Abhinavagupta (Turin, 1960) and Kāvyaḷankara of Bhāmaha (Rome, 1962). His special treatise was The Aesthetic Experience according to Abhinavagupta (Rome, 1956). In addition to them, Prof Daffina made some critical

notes on the Samàdhiràja sàtra. Another Italian savant, Michele Kerbaker gave a poetic form to Mahàbhàrata episode, which was published posthumously by Prof Carlo Fomichi (Rome, 1933) who translated Sanskrit Buddhacarita into Italian (Laterza, 1912) and Vittore Pisani who translated Màlavikàgnimitra into Italian (Milano, 1946). Prof V. Papesso in Bologne who studied on the Rigveda, Atharvaveda and Upanishads, is also important. So also Prof Luigi Heilmann made a critical study on øankara's Gātabhàya and Sanskrit prosody. Prof Emilio Teza in Venice and Suali in Pisa and Belloni Fillipi who translated both Sanskrit Vàsavadatta and Càrudatta into Italian are also Sanskritists. Likewise, the Bibliotheca Nazionale Marciana bears ample Sanskrit manuscripts. Among the other Sanskrit scholars, S.Borsani, Dr B M Mariano who made a critical observation on the Kàvyadar-a of Dandin (Rome,1865), Mario Vallauri of the University of Turin, Oscar Botto, Prof Giacomo Fenicio, Prof. Angelo De Gubernatis, Prof F.L Pulle, Prof Antonio Marazzi and L Doria are getting a major place in respect of Sanskrit. At present, there are 7 Universities in Italy devoted to Sanskrit studies.

They are as follows;

1. University of Bologna
2. University of Rome
3. State University, Milan
4. Catholic University
5. University of Venice
6. University of Pisa
7. University of Naples

In Finland, Pentti Aalto, Otto Donner, Harry Halen, Carl Gustav Hartman, P Aulis J Joki, Sven Krohn, Asko Parpola and Julio Nathanael Reuter are Sanskritists. At present, the Institute for Asian and African Studies of the University of Helsinki provides Sanskrit Studies in Finland.

In Poland, Christopher Byrski, Mrs. Wanda Dynowska, Arnold Kunst, Rev Francis Malinowski, Leon Mankowski, Stanislaw Michalski, Tadeusz Pobożniak, Jean Przyłuski and Stanisaw Schayer are Sanskritists. At present, there are 4 Universities in Poland devoted to Sanskrit studies. They are as follows;

1. University of Warsaw
2. University of Cracow
3. University of Wroslaw
4. University of Lublin

In Spain, Prof Ramos de Audres of the University of Madrid, Juam Gelabert Y.Gordiola, Francisco G Ayuso, Prof Alemany Y Bolufer and Dr Mariano Bassols of the University of Barcelona, worked for Sanskrit.

In U.K, at first Prof Ralph Turner directed the attention of the British government of the importance of the Sanskrit Language. Prof R T Hon Butler, Prof J Brough, A.B Keith, Prof C.W Rylands, the author of the Flora of Classical Sanskrit Literature. Prof Gray, Prof Friedman, Prof A.L Basham, who was the author of famous book "History and Doctrines of the âjâvakas" (Luzac, 1951) and other distinguished books. Prof ^..D.M Derrett, the author of the Sanskrit text øvatavicàra of Anantaràma,¹⁰ Dr Arnold Bake, Prof John Marr, Prof W.S Allen, Prof Mrs. Whitely, J, D Pearson were Sanskritists at the outset. Prof F.W Bailey at the University of Cambridge bore the Sanskrit Chair in 1938.

Dr Schakleton Bailey edited *øatapanccasatika* (Cambridge, 1951) and some stotras of *Matçceña* (Cambridge, 1949-50). Among the other Sanskritists at the same University, Mr. Roland Smith and Mr. Norman are prominent. At the University of Edinburgh, Prof John Muir, Dr A.K Warder and Eggeling were famous Sanskritists. Boden Professors at the University of Oxford Prof T.Burrow, Prof Monier Williams, A.A Macdonell, F.W Thomas and Prof H.H Wilson were indispensable Sanskrit savants who are still appreciated by the world. In addition to them, Prof Beestone, Prof E.H Johnston, who translated most of Sanskrit books into English, Dr Randle, Dr Betty Heimann, Prof Rhys Davids, Prof Richter, Prof Edward Conze, Sir William Jones, R.Griffith E.V Arnold, Caland and J.R Ballantyne are credited for Sanskritists in Britain.

4.2 To what extent German and French scholars contributed to Sanskrit

Now we reach two countries that have been done the most important contribution to Sanskrit. They are Germany and France. In France, The Rig Veda and Aitareya Brähmana were first received in 1731. This could be introduced as the prime tendency of French people to Sanskrit. Most of those Sanskrit books were obtained from Bengal. Calmette and Pons who were able to print a catalogue of Sanskrit literature in Paris in 1739 are having the utmost praise for Sanskrit at the outset. After that, Prof Anquetil Duperron made a new vista to Sanskrit. A.L de Chezy who was seized after reading the English translation of *øakuntala* made by Sir William Jones inclined to Sanskrit. Then, we meet Loiseleur Deslongchamps, a pupil of German scholar Bopp who edited *Manusmçti* (Paris, 1833) and Prof Langlois who compiled the first complete

translation of Rigveda (Paris,1848-51) and Harivaṛsa (Paris,1834-35). Among the French scholars, Prof Eugene Burnouf played the most important role. Max Muller, Regnier and Nevi studied Sanskrit under him. Barthelemy Saint Hilaire who was the next successor did various studies on Nyāya and Sāṅkhya. Then we can see Pavie, the compiler of French translation of Bhojaprabandha (Paris, 1855) and fragments of the Mahābhārata (Paris,1841) Lancereau who translated ōrutabodha (Paris,1855), Pancatantra (Paris,1882) and Hitopadeṣa (Paris,1855). Hippolyte Fauche who translated ōatakatraya of Bhātrhari (Paris,1797), Gātagovinda of Jayadeva (Paris,1850), all the works of Kālidasa, Daṣakumāracarita of Dandin (Paris,1862), ōiṣupālavadhā of Māgha (Paris,1863), Mṛcchakatika of ōudraka (Paris,1865), Rāmāyana (Paris,1864) and the first nine parvans of Mahābhārata into French (Paris,1899) are highly admired. Victor Hugo and Lamartine were also credited for their Sanskrit knowledge. On the other hand, Regnaud, whose chief work on Sanskrit Rhetoric, Hauvette Besnault, Anguste Barth are also famous Sanskritists. Taken as a whole, Sanskrit studies in France have been touched in seven institutions under-mentioned.

1. College de France
2. Ecole Langues Orientales Vivantes
3. Ecole Pratique des Hautes Etudes
4. Faculte des Lettres
5. Sorbonne
6. Ecole Francaise d'Extreme-Orient
7. Musee Guimet

College de France was commenced in 1814 under the before-mentioned Prof A.L de Chezy who made the first European Devanàgarà edition of øakuntalà. After him, the institution was enriched by the most Celebrated Sanskritists Prof. Eugene Burnouf, Prof Sylvain Levi, a pupil of Abel Bergaigne and the author of "Le Theatre Indienn" (Paris,1963), "Doctrine of the Sacrifice in the Bràhmanas" (Paris,1898) and "Mahàkarmavibhanga et Karmavibhangopade-a" (Paris,1933). Both the scholars made Sanskrit so popular in the western world. Jules Bloch also served for Sanskrit working at the same institution. Dr Jean Filliozat who was at first a doctor later become interested in Sanskrit did much service in Sanskrit. Then, Louis Finot administered this institute. He translated Bodhicaryàvatàraya into French (Paris, 1987). Likewise P.Mus, P.Meile, P Masson-Oursel, Jean Herbert, and Albin Michel worked for the development of this institution. In Musee Guimet, we find Prof P.Stern who too was a partner of that progress.

The next precious Sanskrit Oasis was the University of Sorbonne. Abel Bergaigne, Victor Henry, Alfred Foucher and Louis Renou embarked in Sanskrit studies using this University. It is of course very correct to say without the help received from Sanskritists at the University of Sorbonne Sanskrit studies would have not been so popular. Among them, Abel Bergaigne, the author of "La Religion Vedique d'apres les hymnes du Rigveda"(3 vols) (Paris 1878-1897) is considered as a distinct Landmark in the history of the study of Vedic Religion and Mythology. On the other hand, he was the first who reserved the whole book to the interpretation of the religion of the Veda. Victor Henry too did a good exegesis to Vedic study. Its name was "Vedic Antithesis and its Utility for Vedic Interpretation" (Paris, 1896). Louis Renou made a set of books

with relation to several sides. Among them, the French translation of *Auñadhyaì* (Paris,1966) is much admirable . At the University of Lyon, Prof A Minard a student of Louis Renou who wrote "Trois Enigmes Sur les cent chemins: Researches sur le Satapatha Brahmana, (Paris, 1949) and Prof O.Lacombe at Lille served for Sanskrit. His compilation was "Labsolu Selon le Vedanta" (Paris, 1957). In addition to them, Andre Bareau, the author of "Trois traits sur les sects bouddhiques attribues a Vasumitra" (Paris,1954), L.Silburn G.Coedes, Prof R. Lingat, H.Deydier, Reymond Schwab, E.Benveniste, Helene Brunner Lachaux, Emile Burnouf, Bruno Dagens, G.Dumezil, the author of "Ouranos-Varuna" (Paris,1934) and "Mitra-Varuna"(Paris,1946) Pierre Filliozat, Philippe Edouard Foucaux, the author of French Lalitavistara (Paris,1870), R.Gronsset, Groslier, Michel Hulin, Felix Lacote, the author of French Brhatkata Sloka Samgraha (Paris,1858), Prof Etienne Lamotte,Charles Malamoud, Felix Neve, Paul Pelliot. Mckevw, Marie Claude Porcher, Louis De La Vallee Poussin, P.Roussel and Emile Senart are laudable for their Sanskrit knowledge.

Then, we move onto Germany. Although we have observed that the credit of explaining Sanskrit to the west by British scholars. It is not doubtful to say that Sanskrit was really enriched in Germany. To scholars Germany is the second home for Sanskrit. On the other hand, some names of German scholars are very popular among Indians still today. For instance, Max Muller; it is flatteringly Sanskritized as Mokùamâla (the root of salvation) and Prof Bhavani Sankacara Trivedi; an Indian scholar compiled a Drama, including 3 Acts, named "Mokùamulàra Vaidusham" (Delhi 1981). It alone tells that how far the name of Max Muller is occupied in Indian hearts. In Germany, before the war, there have been 19 Sanskrit Chairs as expressed by Lanman in his reader.

Likewise, Heinrich Roth compiled the first Sanskrit Grammar. The first founder of Sanskrit in Germany is ascribed to Franz Bopp who is the father of Sanskrit philology and comparative linguistics in Europe. Bopp's "Uber das Conjugationssystem der Sanskrit-sprache" (Berlin, 1816) and "Vergleichende Grammatik des Sanskrit" (Berlin, 1833-1849) must be considered as the first scientific treatises in Sanskrit philology. The second Sanskrit leader is Friedrich Von Schlegel. His study was "Uber die Sprache und Weisheit der indier" (Berlin, 1808).

In Kiel, there were many great Sanskritists. Among them, Paul Deussen, the author of "Die Sutra's des Vedanta oder die Cariraka-Mimansa des Badarayana nebst einem vollstandigen Kommentare des Cankara. Aus dem Sanskrit ubersetzt" (Leipzig, 1887), Hermann Oldenburg, the author of "Die Religion des Veda"(Berlin, 1884) and "Vedic Hymns" (Berlin, 1920), Otto Strauss, Dr O Schrader and Hermann Jacobi are unforgettable scholars in Sanskrit and Indology.

Prof L.Alsdorf, a student of Schubring and Luders, Dr Hamm, Kurt Friedriches and Franz Bernhard of the University of Hamburg are Sanskritists. Indology and Sanskrit in Berlin grew immensely from Franz Bopp's arrival to the appointment of the Oriental Commission of 1912. During the first half of the century, scholars such as Franz Bopp(1791-1867) and Albrecht Weber (1825-1901) had to go abroad to France and England to complete their studies, as Germany did not possess the scholarly apparatus- the manuscripts, grammars, dictionaries and scholars who already knew the languages- to accommodate their learning. By the end of the 1850s, this picture had significantly changed, and well before the turn of the twentieth century, Germany, and particularly Berlin, was a leading center of Sanskrit in Europe. How did interaction with the

constraints and opportunities of its historical environment effect this prodigious expansion? What did Sanskrit have to offer Germans? Despite the many growing pains that Sanskrit in nineteenth century Berlin faced, it was able to prosper not only because of the work of its students and professors, but also because it imparted important information for German culture. Bopp's work at the University beginning in 1821 was crucial in accomplishing one of the early tasks of this new academic discipline. One example of this transition towards more rigorous scholarship was the work of another professor at Berlin, Friedrich Ruckert (1788-1866), whose writing reflected both accomplished poetic talent as well as sharp philological skills. Another critical step in Sanskrit's growth in Berlin was the acquisition of the extensive Chambers manuscript collection in 1842 and their cataloguing by Albrecht Weber in the late 1840s. As a result, by mid-century Berlin began to attract students from abroad such as the American William Dwight Whitney.

Walter Ruben, the author of "Die Nyayasutras: text ubersetzung, erlauterung und glossar" (Leipzig, 1928). Prof Geissler and Dr Schlinglof a student of Prof Waldschmidt of the University of Humboldt are also famous Sanskritists.

The history of Sanskrit studies at the University of Leipzig is closely connected with the names of the four scholars who successively held the chair between 1841 and 1958: Hermann Brockhaus (1806-1877) Professor in Leipzig (1841-1877), Ernst Windisch (1844-1918; 1877-1918), Johannes Hertel (1872-1950; 1919-1937) and Friedrich Weller (1889-1980; 1937-1958). Although, Indologists and Sanskritists had to face considerable problems with their colleagues among the classical philologists, a rich Sanskrit tradition could nevertheless develop in Leipzig. Above all, it is characterized by a multitude of

subjects for research. Important scholars such as F.Max Muller, Friedrich Schlegel and Sir Aurel Stein were trained at Leipzig University.

At the University of Gottingen, Prof Theodore Benfy who introduced the edition of Samaveda (Darmstadt,1968), Prof Franz Kielhorn who edited "øantanava's Phãtsãtra and Mahãbhãya (Leipzig,1866), Prof E Waldschmidt, a student of Luders and the compiler of the German translation of Sanskrit Mahãparinirvãõa Sãtra (Berlin,1950-51), Dr Lienhard a student of Waldschmidt, Dr Herbert Hartel, Heinz Bechert and Wilhelm Halbfass have their credit to Sanskrit.Prof Geldner of the University of Marburg.the famous Sanskritist, who compiled "Der Rigveda" in 3 Vols (Cambridge,1923) (Harvard Oriental Series No 33,34,35) and Prof J. Nobel who edited the Suvarnaprabhãsa (Leiden,1944) are very famous in Sanskrit.

Prof Paul Thieme, the author of "Das Plusquamperfektum im Veda" (Gottingen,1929) and "Panini and the Veda" (Allahabad,1935) of the University of Frankfurt, Dr Wilhelm Rau, Prof Kohl, Mayrhofer and Wilhelm Eilers of the University of Wurzburg are prestigious Sanskrit scholars. The very important Sanskrit Manuscripts of Berlin are preserved at the University of Tübingen.Prof Rudolph Roth (1848-1895), Garbe, Prof J W Hauer, the author of "Der Vratya" (Stuttgart, 1927), Dr Hermann Waller, and Prof H. Glasenapp, were much attached to Sanskrit using this University.Prof Oertel, the successor of Wilhelm Geiger of the University of Munich, Helmut Hoffmann, Dr Meyer and K.Matzel of the University of Regensburg also made Sanskrit alive.

In addition to them, Dr Reinhold F. G. Muller, a doctor later interested in Sanskrit as the Polish grammarian. Jean Przyluski, wrote "Die Medizin im Rigveda"

(Leipzig,1930). Otto Von Bohtlingk, the most famous celebrated Sanskrit scholar compiled "Sanskrit- Worterbuch" in 7 Vols with the assistance of Rudolf Roth and Albrecht Weber (St.Petersberg, 1855-1875). Bohtlingk wrote so many books including the German translation of Panini Grammar "Panini Grammatik" (Leipzig,1887) and "Sanskrit Chrestomathie" (Leipzig,1967), Prof Friedrich Rosen, Hauf, Hermann Grassmann, the author of "Worterbuch Zum Rig Veda" (Wiesbaden,1873) and Robert Birwe, the author of "Der Astadhyayi Paninis"(Wiesbaden,1964) are gigantic leaders in Sanskrit in Germany.

Prof Hillebrandt who was expert in Vedic Rituals, Klaus Ruping, Nietzsche, Dr.H.Losch who edited the "Rãmabhyudaya", of the University of Munster, Heinrich Luders who made the famous book "Varuna"(Gottingen,1951) and "Philologica Indica" (Gottingen,1940), Eva Ritschl, Friedrich Adlung, Bernd Barschel, Isidor Scheftelowitz, Roland Beer, Von Bohlen, Friedrich Bollensen, E.Roer, Karl Brugmann, Klaus Bruhn Hermann Brunhofer, Joseph Dahlmann, Berthold Delbruck, J. Depert, Georg Forster who translated øakuntala into German, are credited for creating a bench mark of Sanskrit and Indological studies in Germany.

Conclusion

There are two peculiarities to Europe in relation to Sanskrit studies. One is the presentation of Kàlidàsa's Abhijñ àna- àkuntalà by British William Jones and the first translation of Upanishads by French Anquetil Duperron. Another specialty of German and French scholars is the restitution of the rules of the Avestic language and its laws of relationship to Sanskrit. This shows that they have impressed the affiliation

of Sanskrit to Iranian language. Also a number of innovations in Vedic studies could be seen through them. Among them are Vedic Religion, Vedic Mythology, Manuscript Explorations, Exegetical studies are getting a major position.

The Societe Asiatique in Paris deserves for the first Sanskrit society established in Europe along the lines of the Asiatic society at Calcutta. Also the first Sanskrit chair was established at College de France and French A.L Chezy was appointed to it. This expresses that the first Sanskrit society and the Chair in Europe were initiated by French scholars. The first Sanskrit catalogue in Europe was also compiled by a French J.F Pons in 1739.

German Heinrich Roth was credited for creating the first exegetical treatise on Sanskrit Grammar in Europe. At present, this has been preserved in Rome as a manuscript. It conveys that German scholars also initiated the explanatory works on Sanskrit Grammar. Prussian Minister to Education Humboldt has also rendered a valuable service to German Universities to propagate Sanskrit at the outset. Humboldt set about reforming the system of education in Germany. He included the knowledge of Sanskrit texts as an important part of the new curricula in the newly established University of Berlin. This was to be done in the department of Philology. Humboldt believed that it was not possible to study human society scientifically without an adequate knowledge about Sanskrit. This can be considered as a political assistance for Sanskrit studies in Germany.

It is worthy of special mention that most of German and French scholars introduced Sanskrit to other European countries. Bernard Hirzel introduced Sanskrit to Switzerland while Georg Buhler and Leopold Von Schroeder to Austria. Moreover, Holding Professorships at the indological Departments in various European countries have also been a considerable ground. Among them, Moris Winternitz fulfilled an unforgettable service to Sanskrit by Being the Professor in Sanskrit at the University of Prague in Czechoslovakia and also the French scholar Louis de la Vallee Poussin at the University of Ghent in Belgium.

Before the War, it is mentioned that there were fourteen full chairs in Sanskrit at the Universities in Germany. Likewise, there have been Professorships of Sanskrit no less than ten. This shows that German Universities have given a specific place to Sanskrit even at past. Also it is fact of regret to say that the bombs explored at the time of War to the Tübingen University in Germany destroyed a host of Sanskrit Manuscripts. In this way, the disaster, which happened to this University because of political conflicts, was of a great harm towards Sanskrit study.

Exploration of valuable Sanskrit epigraphies in Cambodia is another advancement of Sanskritists in France. Bergaigne along with August Barth deciphered and translated them into French. Through this findings of epigraphies revealed a hidden history of Cambodia. Levi's translation of *Karmavibhāṅga* reassured the illustrations drawn in Borobudur.

In doing Sanskrit researches there have been lot of difficulties that German Sanskritists had to face for. One such is about Ruckert. At his time only existed one Sanskrit-English dictionary that of Wilson. Ruckert had no money to buy this. So he had to transcribe it. The other is about Max Muller's English translation of Rigveda. When his English translation was just published some have criticized it as a book, which was written by a mlechha with cow's blood.

Even though, some scholars were not famous for Sanskrit studies in both countries, have done an immense service towards it. For an example, French scholar Alfred Foucher who was famous in Buddhist iconography has translated the TarkasaÜgraha of Annambhaiñia into French. Also most of German and French scholars must be recognized as skilled in vivid fields of Sanskrit. The present impression about German Otto Bohtlingk is only confined to Sanskrit Grammar. But, he has edited and translated all øataka books of Bhartçhari and some Upanishads into German. This conveys us that he was not only a scholar in Sanskrit Grammar but also in lyric poetry and Upanishads.

French scholar Jean Filliozat who was a doctor left it to Sanskrit study as of his great desire. And later on he became the Sanskrit Professor at College de France. Mention must be made here that it has not been heard in any other European country that a doctor in Profession became a Professor in Sanskrit. So, Jean Filliozat was the only such one for this appraisal. Even though, German Doctor Reinhold F.G.Muller compiled few books on the Medical Science in Rigveda did not leave his medical profession.

Also while the interest towards Sanskrit in Germany disseminate rapidly, some German scholars came to India and joined institutes, which researched Sanskrit and allied indological studies, rendered a great service. Mainly Georg Buhler who came to Elphinsten College in Bombay and Franz Kielhorn who came to Deccan College under the supervision of Max Muller worked for Sanskrit more than fifteen years living in India. It is of course very important that both of them made indigenious scholars acquainted with the indological outlook and the critical methods evolved in the west in the course of the 19 century. Also I emphasize that Max Muller was not able to come to India.

While further researching on the contribution of both countries, it is clearly seen that a good level of teacher-pupil generations have been appeared and it would have also influenced for the progress for Sanskrit studies. For an example, Walter Schubring has been the teacher for German scholars Franz Kielhorn, Heinrich Luders and Ludwig Alsdorf. Abel Bergaigne produced three French scholars Sylvain Levi, Louis de la Valley Poussin and Louis Renou.

There can be seen two institutions that have been established in India under the influence of both scholars in Germany and France. One is Max Muller Bhavan in Delhi. This institute provides with a lot of material with relation to Sanskrit in Germany. Other is Pondicherry institute, which was established under the agreement of French and Indian governments in Pondicherry. This center supplies Sanskrit and Indological activities in France.

It is also special factor that most of modern scholars in India who rendered a great service towards Sanskrit obtained their Doctorate degrees from the Universities of Germany. Among them the famous Sanskrit professors R.N Dandekar and Belvalkar received their PhD degrees through Heidelberg University. This in a little different way expresses that even the Sanskrit was originated in Indian Earth its research methodology has been possessed by German Sanskritists.

On the other hand, the Sanskrit and Indian studies department at the Harvard University in America is in a proper estimate about the significance of Sanskrit studies belonged to both countries. It is proven well through their inevitable recommendation that PhD candidates in Sanskrit must pass from the German or French language proficiency test, which is held in the second year to gain the doctorate degree from the Harvard University. This once again reassures the worldwide importance of Germany and France to Sanskrit.

Ultimately I would like to point out that all the mentioned works of German and French scholars to Sanskrit studies are merely text editions, translations and treatises. This condition is mostly changed in Sanskrit studies in Ceylon as since even the eighteenth century up to date, there can be easily seen a host of Self-creative productions in Sanskrit. So, Ceylon is in a forward place rather than Germany and France in self-creative compositions. But, it does not give the idea that Germany and France are retrogressive in the field of excellent text editions, translations and treatises.

Reviwing all the details, it is well shown that even the British scholars introduced Sanskrit to Europe; German and French scholars developed it to the maximum level. Also, Germany has been the gigantic pioneer of Sanskrit studies in the recent period. Even Some Indian medias reported that Sanskrit is struggling to survive, it would be extremely a different position if they have a look at of Sanskrit studies in Germany and France at past and present.

End notes

1 <http://en.wikipedia.org/wiki/Sanskrit>

2 Bloomfield, Language, NewYork, 1933. p .11

3 <http://en.wikipedia.org/wiki/Panini>

4 <http://indianrealist.wordpress.com/2009/12/06/artificial-languages-and-asian-influence/>

5 Raghavan, V Sanskrit and allied Indological Studies in Europe, Madras, 1956. Pp 17-18

6 *ibid*, p.29

7 *ibid*, p.46

8 *ibid*, p.49

9 *ibid*, p.57

10 *ibid*, p.64

