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"The Kalamukha Background to Virasaivism". In Studies in ...
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Studies In Orientology Essays In Memory Of Prof A L Basham
 The Centre for Studies in Otherness presents 'La Représentation de l'Autre/The Representation of the Other' a special issue of Otherness: Essays and Studies guest edited by Devika Vijayan and Miao Li of the University of Calgary. Travel is an essential part of every culture. Since the Middle Ages, much has been written about these cultural, religious, exploratory, or mercantile encounters in ...

Otherness: Essays and Studies
 This entry discusses the manifestations of Orientalism in Russian Orientology (Oriental studies), as the broad umbrella discipline that studies Russia's own Islamic heritage and Muslim societies. Russia's geographical and political position between Europe and Asia has made Orientalism (and Westernism) an important issue in any debate on national identity and national interests, for both Russians and ethnic minorities in Russia.

Russian Orientalism - Oxford Research Encyclopedia of ...
 Studies in orientology: Essays in memory of Prof. A.L. Basham on Amazon.com. *FREE* shipping on qualifying offers. Festschrift honoring Arthur Llewellyn Basham, 1914-1986, indologist; comprises articles chiefly on India.

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A. K. Narain - Find link - Edward Betts
 Orientology was in the first place history and philology, but besides textual studies it also included art history, ethnography, and archaeology of the Orient. The German archaeologist Gustaf Kossinna developed the so-called settlement-archaeological method as the basis for nationalist interpretations of history.

From tents to citadels: Oriental archaeology and textual ...
 Oriental studies is the academic field of study that embraces Near Eastern and Far Eastern societies and cultures, languages, peoples, history and archaeology; in recent years the subject has often been turned into the newer terms of Middle Eastern studies and Asian studies. Traditional Oriental studies in Europe is today generally focused on the discipline of Islamic studies, while the study of China, especially traditional China, is often called Sinology. The study of East Asia in general, esp

Oriental studies - Wikipedia
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 Az ókori Indiára vonatkozó ismereteit több külföldi ösztöndíj segítségével b?vitette. 1974-ben 3 hónapot a Szovjet Tudományos Akadémia moszkvai és leningrádi Orientalisztikai Intézeteiben, 1975-ben 4 hónapot a Londoni Egyetem School of Oriental and African Studies Intézetében, illetve az Oxfordi és a Cambridge-i Egyetemeken töltött. 1978-ban védte meg A prae-árya ...

Szerkeszt?:LinguisticMystic/Puskás Ildikó - Wikipédia
 The Institute of Oriental Studies of the Russian Academy of Sciences (RAS) history began in 1818, when an Asiatic Museum under the Imperial Academy of Sciences was set up in St. Petersburg. It was a depository of oriental manuscripts, a museum with exposition for visitors, a scientific and organizing center for oriental studies as well as a library for academic research.

Institute of Oriental Studies of the Russian Academy of ...
 Puskás Ildikó (1942. október 23. Nagyvárad - 2009. január 4. Budapest) egyetemi tanár, az ELTE Ókortörténeti Tanszékének egykori vezet?je, az ókori India szakavatott kutatója.. F?bb m?vei. Az ókori India és az ázsiai termelési mód. Az MTA II. Osztályának Közleményei, 26. (1975), 145-157.

Festschrift honoring Arthur Llewellyn Basham, 1914-1986, indologist; comprises articles chiefly on India.

Part 1 deals with the life of Prof. A.L. Basham and his 80 letters addressed to the author. Part 2 covers the `colourful complexities of early Indian political, socio-economic, religious and cultural life', (p. xi).

A contribution to the methodology of religious studies, this work discusses using comparison to provide mutual illumination among religious traditions while avoiding the problem of assimilating one tradition to another.

Modelled on A.L. Basham's monumental work The Wonder That Was India, this account of the Origins and Development of Classical Hinduism represents a lifetime of reflection on the subject, and offers an intriguing introduction to one of richest of all Asian traditions. The late A. L. Basham was one of the world's foremost authorities on ancient Indian culture and religion. Modelled on his monumental work The Wonder That Was India, this account of the origins and development of classical Hinduism represents a lifetime of reflection on the subject, and offers an intriguing introduction to one of richest of all Asian traditions. Synthesizing Basham's great knowledge of the art, architecture, literature, and religion of South Asia, this concise history traces the spiritual life of India from the time of the Indus Culture through the crystallization of classical Hinduism in the first centuries of the common era, and includes a final chapter by the editor, Kenneth G. Zysk, on Hinduism after the classical period. Uniquely comprehensive, it chronicles as well the rise of other mystical and ascetic traditions, such as Buddhism and Jainism, and follows Hinduism's later incarnations in the West. With its vivid presentation of Hinduism's sources and its clearly written explanations and analyses of the major Hindu texts-among them the Rg-veda, the Brahmanas, Upanisads, and the Mahabharata and Ramayana-The Origins of Classical Hinduism clarifies much of Hinduism's enduring mystique. Offering an especially helpful bibliography, numerous illustrations of jHindu art never before published, and a lucid, accessible style, this book is must reading for anyone who has ever been intrigued by this fascinating religion.

This unique book presents a broad multi-disciplinary examination of early temple architecture in Asia, written by two experts in digital reconstruction and the history and theory of Asian architecture. The authors examine the archetypes of Early Brahmanic, Hindu and Buddhist temple architecture from their origins in north western India to their subsequent spread and adaptation eastwards into Southeast Asia. While the epic monuments of Asia are well known, much less is known about the connections between their building traditions, especially the common themes and mutual influences in the early architecture of Java, Cambodia and Champa. While others have made significant historiographic connections between these temple building traditions, this book unravels, for the first time, the specifically compositional and architectural linkages along the trading routes of South and Southeast Asia. Through digital reconstruction and recovery of three dimensional temple forms, the authors have developed a digital dataset of early Indian antecedents, tested new technologies for the acquisition of built heritage and developed new methods for comparative analysis of built form geometry. Overall the book presents a novel approach to the study of heritage and representation within the framework of emerging digital techniques and methods.

Indian ethics is one of the great traditions of moral thought in world philosophy whose insights have influenced thinkers in early Greece, Europe, Asia, and the New World. This is the first such systematic study of the spectrum of moral reflections from India, engaging a critical cross-cultural perspective and attending to modern secular sensibilities. The volume explores the scope and limits of Indian ethical thinking, reflecting on the interpretation and application of its teachings and practices in the comparative and contemporary contexts. The chapters chart orthodox and heterodox debates, from early classical Hindu texts to Buddhist, Jaina, Yoga, and Gandhian ethics. The range of issues includes: life-values and virtues, karma and dharma, evil and suffering, renunciation and enlightenment; and extends to questions of human rights and justice, ecology and animal ethics, nonviolence and democracy. Ramifications for rethinking ethics in a postmodern and global era are also explored. Indian Ethics offers an invaluable resource for students of philosophy, religion, human sciences and cultural studies, and to those interested in South Asian responses to moral dilemmas in the postcolonial era.

A free ebook version of this title is available through Luminos, University of California Press's Open Access publishing program. Visit www.luminosoa.org to learn more. In Mountain, Water, Rock, God, Luke Whitmore situates the disastrous flooding that fell on the Hindu Himalayan shrine of Kedarnath in 2013 within a broader religious and ecological context. Whitmore explores the longer story of this powerful realm of the Hindu god Shiva through a holistic theoretical perspective that integrates phenomenological and systems-based approaches to the study of religion, pilgrimage, place, and ecology. He argues that close attention to places of religious significance offers a model for thinking through connections between ritual, narrative, climate destabilization, tourism, development, and disaster, and he shows how these critical components of human life in the twenty-first century intersect in the human experience of place.

Comprising more than twelve million people and renowned for their resistance to Brahminical values, the Virasaivas are a vibrant and unorthodox religious community with a provocative socio-political voice. The Virasaiva tradition has produced a vast and original body of literature, composed mostly in Kannada, a Dravidian language from south India. Siva's Saints introduces a previously unexplored and central primary work produced in the early thirteenth century, the Ragalegalu. This was the first narrative text written about the incipient devotional tradition dedicated to the god Siva in the Kannada-speaking regions; through stories of the saints, it images the life of this new religious community. The Ragalegalu inaugurated a new era in the production of devotional narratives accessible to wide audiences. Gil Ben-Herut challenges common notions about this tradition in its nascent phases. By closely reading the saints' stories in this text, Siva's Saints takes a more nuanced historical view than commonly-held notions about the egalitarian and iconoclastic nature of the early tradition, arguing instead that early bhakti (devotionalism) in the Kannada-speaking region was less-radical and more accommodating toward traditional religious, social, and political institutions than thought of today. In contrast to the narrowly sectarian and exclusionary vision that shapes later accounts, the Ragalegalu is characterized by an opposite impulse of offering an open invitation to people from all walks of life, and their stories illustrate the richness of their devotional lives. Analysis of this seminal text yields important insights into the role of literary representation of the social and political development of a religious community

in a pre-modern and non-Western milieu.

Of All The Indian Handicrafts, Textiles Form A Class By Themselves Over Which The Rest Of The World Went Into Ecstasies From Time Immemorial. With An Enormous Store Of Myths, Symbols, Imagery And Inspiration From Other Art Forms Indian Textile-Craft Never Faced A Slump Or Stagnation. On The Other Hand It Transcended From A Craft Identity To The Status Of An Art. With Shades Of Classicism, Folk Tradition And Regional Flavour The Rich And Unrivalled Fabrics Of India Have Rightly Been Called Exquisite Poetry In Colour . Indian Fabric Art Can Be Classified Into Three Broad Categories Woven, Painted Or Printed And Embroidered. Within This Broad Outline The Present Study Pinpoints The Historical Background Of Some Representative Forms Each Unique In Its Distinctiveness. A Search For Any Linkage With Allied Art Forms As Well As Their Socio-Cultural Significance Also Provides A New Perspective. Though Apparently Widely Dispersed In Contents, They Form A Composite Tapestry Of Indian Fabric Art Tradition And Call For More Scrutiny Before Our Precious Heirlooms Are Totally Submerged In The Tide Of The Synthetic Era. The Book Is Enriched By Illustrations Of Rare Specimens Of Historical Art Fabrics Collected From Different Museums In The Country. Coupled With Extensive References This Volume Spotlights A New Facet Of Indian Art Heritage Which Will Fascinate Both The Social Scientists As Well As The Connoisseurs Of Indian Art And Culture.

Greater Magadha, roughly the eastern part of the Gangetic plain of northern India, has so far been looked upon as deeply indebted to Brahmanical culture. Religions such as Buddhism and Jainism are thought of as derived, in one way or another, from Vedic religion. This belief is defective in various respects. The book argues for the importance and independence of Greater Magadha as a cultural area until a date close to the beginning of the Common Era. In order to correct the incorrect notions, two types of questions are dealt with: questions pertaining to cultural and religious dependencies, and questions relating to chronology. As a result a modified picture arises that also has a bearing on the further development of Indian culture. The book is arranged in five parts. Part-I describes cultural features of Greater Magadha, under which there are three chapters-The Fundamental Spiritual Ideology, Other Features and Conclusions. Part-II: Brahmanism vis-a-vis Rebirth and Karmic Retribution has three sections- Hesitantly Accepted, Rebirth and Karmic Retribution Ignored or Rejected, and Urban Brahmins. Under section one there are chapters on, Dharma Sutra, a portion from the Mahabharata and the early Upanisads. Section two features chapters on Rebirth and Karmic Retribution Ignored and Rebirth and Karmic Retribution Rejected. Section three is on urban Brahmins. Part-III dwells on the chronological issues, - linguistic consideration, the Vedic texts known to the early Sanskrit grammarians, to the early Buddhists, some indications in late-Vedic literature, urban versus rural culture, etc. Part-IV is Conclusion, while Part V has useful appendices-The antiquity of the Vedanta philosophy, a Carvaka in the Mahabharata, Vedic texts known to panini, the form of the Rgveda known to Panini, Vedic texts known to Patanjali, Brahmins in the Buddhist canon, Brahmanism in Gandhara and surrounding and Carvakas and the Sabarabhasya

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