

LPP 318

THE SACRED BOOKS OF THE EAST

PAHLAVI TEXTS

VOL. XVIII
PART-II

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Pahlavi Texts Part Ii The Sacreds Of The Eas

RM Cervero



Pahlavi Texts Part II The Sacred Books of the East:

The Sacred Books of the East: Pahlavi texts, pt. I, 1880

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The Sacred Books of the East: Vinaya texts, pt. III, 1885 **The Sacred Books of the East: The Vedanta-Sutras, pt. 2**, 1896 The Sacred Books of the East F. Max Müller, 2023-10-01 The Sacred Books of the East by F Max Müller

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Friedrich Max Müller and the Sacred Books of the East Arie L. Molendijk, 2016-07-21 This volume offers a critical analysis of one of the most ambitious editorial projects of late Victorian Britain the edition of the fifty substantial volumes of the Sacred Books of the East 1879-1910 The series was edited and conceptualized by Friedrich Max Müller 1823-1900 a world famous German born philologist orientalist and religious scholar Müller and his influential Oxford colleagues secured financial support from the India Office of the British Empire and from Oxford University Press Arie L. Molendijk documents how the series has become a landmark in the development of the humanities especially the study of religion and language in the second half of the nineteenth century The edition also contributed significantly to the Western perception of the religious or even mystic East which was textually represented in English translations The series was a token of the rise of big science and textualized the East by selecting their sacred books and bringing them under the power of western scholarship

Asiatic Review, 1898 Beginning in 1895 includes the Proceedings of the East India Association **Sacred Books of the East**, 1882 *Pahlavi Texts* Edward William West, 2025-07-20 Reprint of the original first published in 1897

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Rgvedic Society Enric Aguilar I Matas,2023-11-27 It is generally supposed that the Vedic tradition emerged from certain Brahmanic circles of poets priests and theoreticians who depended economically very much on a kind of pastoral aristocracy As against this point of view the book maintains the theory that the Vedic tradition was mainly connected with the warrior world in particular with certain groups of seers that surrounded the warrior chiefs called s ris and strongly opposed the pastoral aristocracy and their priesthood What emerges from this approach is that the Vedic tradition in spite of its apparent unity of themes images and even sentences is not a tradition based on consensus or on a harmonious development of thought from one end to the other but rather a tradition that reveals a troubled background a background of passionate rivalries The book reconsiders the debate surrounding the antagonistic ideologies of pastoral and agricultural peoples and represents a new contribution to the discussion about similarities and differences between the Iranian and the Indo Aryan cultures

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