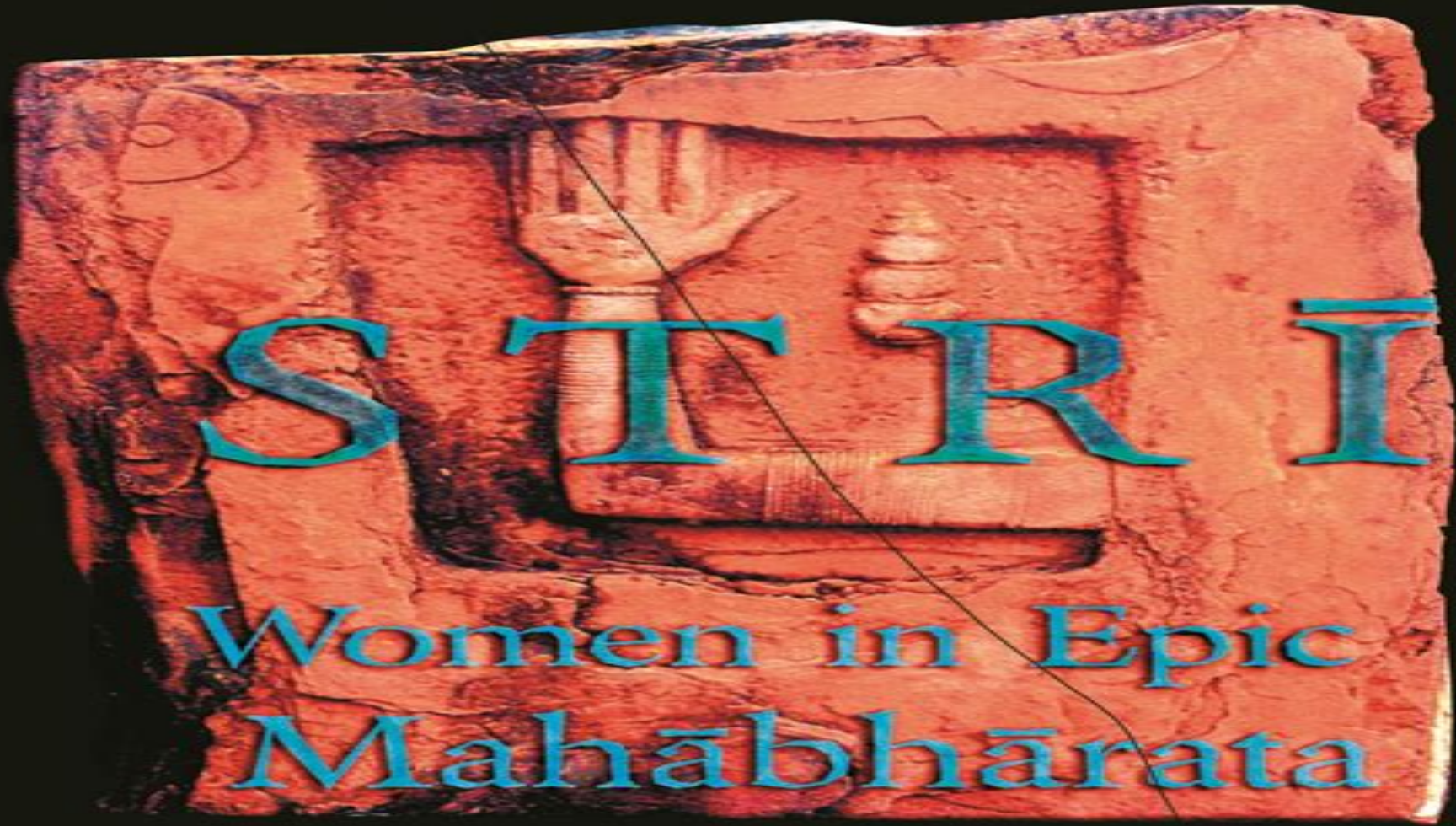




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The Dhvanyāloka of Ānandavardhana with the Locana of Abhinavagupta Ānandavardhana, 1990 For nearly a thousand years the brilliant analysis of aesthetic experience set forth in the Locana of Abhinavagupta India's founding literary critic has dominated traditional Indian theory on poetics and aesthetics The Locana presented here in English translation for the first time is a commentary on the ninth century Dhvanyaloka of Anandavardhana which is itself the pivotal work in the history of Indian poetics The Dhvanyaloka revolutionized Sanskrit literary theory by proposing that the main goal of good poetry is the evocation of a mood or flavor rasa and that this process can be explained only by recognizing a semantic power beyond denotation and metaphor namely the power of suggestion On the basis of this analysis the Locana develops a theory of the psychology of aesthetic response This edition is the first to make the two most influential works of traditional Sanskrit literary and aesthetic theory fully accessible to readers who want to know more about Sanskrit literature The editorial annotations furnish the most complete exposition available of the history and content of these works In addition the verses presented as examples by both authors offered here in verse translation form an anthology of some of the finest Sanskrit and Prakrit poetry

The Oxford Companion to Indian Theatre Ananda Lal, 2004 This Encyclopedic Volume Is The First Of Its Kind In Any Language Covering All Of Indian Theatre Lavishly Illustrated With Some Rare Photographs From Archival Collections

The Journal of Oriental Research, Madras, 1927

Art Without Borders Ben-Ami Scharfstein, 2009-08-01 People all over the world make art and take pleasure in it and they have done so for millennia But acknowledging that art is a universal part of human experience leads us to some big questions Why does it exist Why do we enjoy it And how do the world's different art traditions relate to art and to each other Art Without Borders is an extraordinary exploration of those questions a profound and personal meditation on the human hunger for art and a dazzling synthesis of the whole range of inquiry into its significance Esteemed thinker Ben Ami Scharfstein's encyclopedic erudition is here brought to bear on the full breadth of the world of art He draws on neuroscience and psychology to understand the way we both perceive and conceive of art including

its resistance to verbal exposition Through examples of work by Indian Chinese European African and Australian artists Art Without Borders probes the distinction between accepting a tradition and defying it through innovation which leads to a consideration of the notion of artistic genius Continuing in this comparative vein Scharfstein examines the mutual influence of European and non European artists Then through a comprehensive evaluation of the world's major art cultures he shows how all of these individual traditions are gradually but haltingly conjoining into a single current of universal art Finally he concludes by looking at the ways empathy and intuition can allow members of one culture to appreciate the art of another Lucid learned and incomparably rich in thought and detail Art Without Borders is a monumental accomplishment on par with the artistic achievements Scharfstein writes about so lovingly in its pages Journal of Commonwealth and Postcolonial Studies, 2004 Prajñajyoti Debabrata Sen Sharma, Manabendu Banerjee, 1991 **Bharata Nāṭyam in Cultural Perspective** George Klinger, 1993 Disciplines represented include philosophy humanistic studies dance ethnology ethnomusicology art history and comparative historiography **Literary Criticism in Tamil and Sanskrit** K. Meenakshi, International Institute of Tamil Studies, 1999 *Asian Theatre Journal*, 2007 Mélanges Tantriques À la Mémoire D'Hélène Brunner Dominic Goodall, André Padoux, 2007 Contributed articles on criticism of Hindu tantric literatures *The Mysore Orientalist*, 1989 Vol 3 contains Papers read at the 1st 2d 1967 68 Seminar on Sanskrit Learning Through the Ages held under the auspices of the University of Mysore Dept of Post Graduate Studies and Research in Sanskrit *A History of Indian Literature: Scientific and technical literature* Jan Gonda, 1973 Comparative Civilizations Review, 1997 **The Book Review**, 1997 Lost Prince Anselm Ritter von Feuerbach, 1996 Kasper Hauser turned up in Nuremberg in 1828 when he was sixteen after being kept in a dungeon most of his life Hauser barely able to talk or walk was taken in by Feuerbach Masson looks at who Hauser was and what his case tells us about abused children **World Art Studies** Kitty Zijlmans, Wilfried Van Damme, 2008 This timely volume challenges the narrow Western centrism of most art historical models Archeologists have found that for tens of thousands of years all human cultures have shared a desire for visual representation or expression Yet the study of art history has traditionally focused on Western artworks of the past few centuries World Art Studies examines the phenomenon of art through a broader cultural global and temporal perspective bringing together a uniquely exhaustive range of perspectives on art and borrowing approaches from the study of neuroscience evolutionary biology anthropology and geography as models alongside more conventional art historical perspectives In musicology or linguistics using such diverse viewpoints for reflection and research is considered part of the normal process In that spirit this volume goes beyond abstract models using case studies to demonstrate and examine specific methods of investigation

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