

## **A Brief Academic Work on the Usage of Oriental Languages Knowledge on the Understanding of Proper Nouns with Retroflex Sounds of the Chinese Mahayana Sutras**

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### **Introduction;**

The purpose of this research paper is to study critically the historical transience of ancient philological phonetics in accordance with comparative linguistics. Most of the relevant materials have been done with modern phonetics. Therefore, this academic endeavor is mainly concerned with ancient materials. The transliterated Chinese characteristics in Mahayana Buddhist scriptures 汉译佛经 can be divided into two types: Chinese characteristics similar to Sanskrit articulatory phonetics and independent genuine characteristics based on Sanskrit grammatical formulations. Sanskrit and Chinese both languages are developed in different kinds of cultural and geographical backgrounds. It is easy to find out different articulatory phonetics and grammatical issues in between them. In the process of translating Sanskrit Buddhist scriptures into Chinese, ʈ group characteristics have been changed to lai , mu characters [l, r sounds]. Researchers' overviews on this regard can be divided into two parts: Most scholars consider the phenomenon of han fan Yin (汉翻译) Chinese translation), whilst a few scholars consider the ancient phenomenon of Pali. Then it has to choose one point of them. So, the fundamental purpose of this study would be the second one. It considers that phonetic changes firstly happened on Pali and Prakrit, thereafter it developed with Chinese translation han fan Yin (汉翻译). Considering the formality of this research, it only focuses on the sound of proper nouns.

### **Main Body;**

As mentioned above, in this academic work attempt to observe the utility to understand the translation of proper nouns of Mahayana Sutras based on knowledge of Pali and Sanskrit languages which lead to a valuable linguistic study. Over the past few decades, comparative linguistics of the Chinese translation of Buddhist scriptures has achieved a vital role in the study of Chinese linguists. It

is, therefore, broadly believed that this field should move in a new way with the involvement of adequate scholars of Oriental languages through higher research methods instead of involvement of only Chinese scholars which leads to average comparative research. In accordance with translation standards, the translation of the proper noun in Chinese Buddhist scriptures according to its phonetics has been done so far. Many of Chinese Mahayana Sutras are philosophical and literary sources of historical significance translated from Sanskrit. In the case of translating proper nouns from Sanskrit into Chinese in Mahayana Sutras, many linguistic problems needed to be researched as proper nouns could not be translated into another language according to their meanings. Sounds of retroflex are not found in the Chinese language due to the language is historically formed. Consequently, retroflex sounds are translated as r or l sounds. The accordance with the above methodology,

Ārāḍa kālāma - 阿 (ā) 兰 (lán) , 迦 (jiā) 兰 (lán) [ḍ > l]

Kūṭadanta - 鳩 (jiū) 罗 (luó) 檀 (tán) 陀 (tuó) [ṭ > l]

Cūḍa - 周 (zhōu) 罗 (luó) [ḍ > l] there were numerous words been translated in the same way. Some scholars interpreted this as the result of dialect, while others assume that this is due to a rule of the oriental languages. Even though the absence of phonetics in the Chinese language has led to such a translation, such a translation cannot be done by illogical. If so, studying the methodology, which they act in accordance with it, could be adjacent to the purpose of the research.

Anyone with a mastery knowledge of the oriental languages will effortlessly understand the rules that are embedded here. In the Rgveda 1.1.1. ; agnimilhe porohitam > agnim + ide = agnimilhe [ide > ile] . The first example of Retroflex sounds changing according to the above rule can be seen in the Vedic language. Its rule is that when Retroflex sounds have a vowel sound before and after itself, those sounds are converted in accordance with the above. This rule can be seen from all the examples above examples. There are many references from canonical as well which could be aided to proof above linguistic matter.

1. druḍa > dalha "brahma dalhaparakkamo" [ḍ > l]

2. a+gaḍave > aggalave "aggalave kalamakasi bhikku" [ḍ > l]

3. san+muḍa > sammulho "sammulho hinsamaththanan" [ḍ > l]

The following examples of this phonetic rule can also be found in the Prakrit languages, which are not so familiar with Chinese linguists.

1.sphaṭike la:—"sphaṭika" - sphaṭika: > phaliho (ṭ > l)

asyaca —: aḍima > dalima "ḍ > l", thaḍaga > thalaan "ḍ > l"  
、 waḍisham > walisham "ḍ > l"。

3. ankoṭe lla: — ankota: ankoṭe > ankollo (ṭ > l)

4. paṭe phala: — "paṭa" - paṭa > pala (ṭ > l)

As above mentioned, although the retroflex sounds are not found in Chinese, they can be found in Pali and Sanskrit. Henceforth, some of the retroflex sounds the same in both Pali and Sanskrit languages. 'aṭṭa', the 'ṭ' sound of the word has not changed in Pali and Sanskrit. Despite it has not changed in Pali and Sanskrit, it has changed in the transliterated Chinese Mahayana Buddhist scriptures.

'aṭṭa' - 阿(ā)罗(luó)罗(luó) (ṭ > l)

It can assume that they followed the same rule as above because as a language Chinese has not had the retroflex sounds itself. This linguistic problem can be seen in early translations, but in later translations, it has been translated accordance with the dialect of the time. Example; 'aṭṭa' - 阿(ā)罗(luó)罗(luó) - (> l) > 𑖀(kē)𑖄(zhā)𑖄(zhā) (ṭ > zh) (in [Xuanzang translations] Accordingly, it can be assumed that due to the early decline in the phonetic development of the language, it was translated following the rules of the oriental languages.

Although the Chinese Mahayana Buddhist Sutra was translated from Sanskrit, it appears to have been inspired by the Pali phonetic rules. Therefore, correct conclusions can be drawn by studying this with all the oriental languages, not just one language. On the whole, it shows that the understanding of the Pali and and Sanskrit languages can still be applied to various linguistic studies in the world today.

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