

Somanatha The Many Voices Of A History

Turkish History and Culture in India examines the political, cultural and social role of Turks in medieval and early modern India, and their connections with Central Asia and Anatolia.

Content analysis is one of the most important but complex research methodologies in the social sciences. In this thoroughly updated Second Edition of The Content Analysis Guidebook, author Kimberly Neuendorf provides an accessible core text for upper-level undergraduates and graduate students across the social sciences. Comprising step-by-step instructions and practical advice, this text unravels the complicated aspects of content analysis.

These essays represent a critique of the disciplinary practices of history. They examine the historian's practices and assumptions, being mainly concerned with finding a set of practices of history-writing that are both truthful and ethical. They are united by the desire to find a way out of the self-constructed cage of scientific history that has made historians wary of the popular.

"India's future will be determined not only by economic development, but also by a dynamic traditional culture that continues to develop along its own lines -- sometimes in concert, and sometimes in conflict with material enrichment. India develops not, as one writer has suggested, "in spite of the gods." Rather, the seed for the creation and the fuel for the sustenance of India's economic boom lay in its traditions, and, I will argue, the animating spirit of its future lies there as well. I have neither the expertise nor the access to operate as a political correspondent, nor the desire to posture as a political pundit. During eighteen years of research, however, I have seen what I perceived as a pervasive misrepresentation of recent developments in Indian politics. More specifically, a number of recent books consistently paint the Hindu right wing in India as essentially fascist or theocratic. My observations show that these claims are untenable and misrepresent a positive development in the history of Indian democracy. To think clearly about the changes in today's India we require a new model: the bi-directional banyan tree, a symbol borrowed, ironically, from ancient Sanskrit verses. Pindar claimed, "Custom is King of all," and this serves as a succinct expression of the central thesis of this book."--Publisher's website.

When the Hindu nationalist Bharatiya Janata Party (BJP) assumed power in India in 1998 as the largest party of the National Democratic Alliance, it soon became evident that it prioritized educational reforms. Under BJP rule, a reorganization of the National Council of Educational Research and Training occurred, and in 2002 four new history textbooks were published. This book examines the new textbooks which were introduced, considering them to be integral to the BJP's political agenda. It analyses the ways in which their narrative and explanatory frameworks defined and invoked Hindu identity. Employing the concept of decontextualization, the author argues that notions of Hindu cultural similarity were conveyed, particularly as the textbooks paid scarce attention to social, geographical and temporal contexts in their approaches to Indian history. The book shows that intrinsic to the textbooks' emphasis on similarity is a systematic backgrounding of any references to internal lines of division within the Hindu community. Through a comparison with earlier textbooks, it sheds light on the contested nature of history writing in India, especially in terms of nation building and identity construction. This issue is also highly relevant in India today due to the electoral success of the BJP in 2014, and the efforts of the Hindu nationalist organization Vishwa Hindu Parishad to construct a coherent Hinduism. Arguing that the textbooks operate according to the BJP's ideology of Hindu cultural nationalism, this book will be of interest to academics in the field of South Asian studies, contemporary history, the uses of history, identity politics and Hindu nationalism.

This volume of India Briefing examines India's changing fortunes through economy, politics, labor, the cultural roots of Hindu nationalism, foreign relations, and Bollywood.

With more than a billion citizens - almost 18 per cent of the world's population - India is a reflection of over 5,000 years of interaction and exchange across a wide spectrum of cultures and civilizations. "India Today: An Encyclopedia of Life in the Republic" describes the growth and development of the nation since it achieved independence from the British Raj in 1947. The two-volume work presents an analytical review of India's transition from fledgling state to the world's largest democracy and potential economic superpower. Providing current data and perspective backed by historical context as appropriate, the encyclopedia brings together the latest scholarship on India's diverse cultures, societies, religions, political cultures, and social and economic challenges. It covers such issues as foreign relations, security, and economic and political developments, helping readers understand India's people and appreciate the nation's importance as a political power and economic force, both regionally and globally.

The figure of Sakuntala appears in many forms throughout South Asian literature, most famously in the Mahabharata and in Kalidasa's fourth-century Sanskrit play, Sakuntala and the Ring of Recollection. In these two texts, Sakuntala undergoes a critical transformation, relinquishing her assertiveness and autonomy to become the quintessentially submissive woman, revealing much about the performance of Hindu femininity that would come to dominate South Asian culture. Through a careful analysis of sections from Sakuntala and their various iterations in different contexts, Romila Thapar explores the interactions between literature and history, culture and gender, that frame the development of this canonical figure, as well as a distinct conception of female identity.

Somanatha The Many Voices of a History Penguin Books India

This new book represents a complete rewriting by the author of her A History of India, vol. 1. Includes bibliographical references (p. 542-544) and index.

First published by the Clarendon Press in 1961, this authoritative work is based largely on the edicts of Asoka, whose policies are analysed against the background of Mauryan civilization during the third and fourth centuries BC. This is a thoroughly revised edition, with a substantial new afterword by the author, a revised bibliography and index, and a map showing new archaeological sites.

The claim that India--uniquely among civilizations--lacks historical writing distracts us from a more pertinent question: how to recognize the historical sense of societies whose past is recorded in ways very different from European conventions. Romila Thapar, a distinguished scholar of ancient India, guides us through a panoramic survey of the historical traditions of North India, revealing a deep and sophisticated consciousness of history embedded in the diverse body of classical Indian literature. The history recorded in such texts as the Ramayana and the Mahabharata is less concerned with authenticating persons and events than with presenting a picture of traditions striving to retain legitimacy amid social change. Spanning an epoch from 1000 BCE to 1400 CE, Thapar delineates three strains of historical writing: an Itihasa-Purana tradition of Brahman authors; a tradition composed mainly by Buddhist and Jaina monks and scholars; and a popular bardic tradition. The Vedic corpus, the epics, the Buddhist canon and monastic chronicles, inscriptional evidence, regional accounts, and literary forms such as royal biographies and drama are all scrutinized afresh--not as sources to be mined for factual data but as genres that disclose how Indians of ancient times represented their own past to themselves.

Who were the Aryans? Where did they come from? Did they always live in India? The Aryan problem has been attracting fresh attention in academic, social and political arenas. This book identifies the main traits of Aryan culture and follows the spread of their cultural markers. Using the latest archaeological evidence and the earliest known Indo-European inscriptions on the social and economic features of Aryan society, the distinguished historian, R. S. Sharma, throws fresh light on the current debate on whether or not the Aryans were the indigenous inhabitants of India. This book is essential reading for those interested in the history of India and its culture.

A collection of papers that interprets afresh, known facts about the early period of Indian history up to the end of the first millennium AD. The papers discuss several associated themes such as society and

religion, social classification and mobility and the study of regional history. A useful reference book for postgraduate students of History.

A Sober, Analytical Demonstration Of The Various Tellings Of The Sack Of Somnath & [Explores] Not Just The Politics Of Memory, But Also How Remembrances Play On The Certitude Of Facts Shahid Amin In Outlook In 1026, Mahmud Of Ghazni Raided The Temple Of Somanatha. The History Of This Raid And Subsequent Events At The Site Have Been Reconstructed In The Last Couple Of Centuries Largely On The Basis Of The Turko-Persian Sources. There Were Other Sources That Also Refer To Events At Somanatha Throughout A Period Of Almost A Thousand Years, But These Have Rarely Been Quoted When Reconstructing This History. Until Very Recent Times, There Were Few Attempts To Either Juxtapose Or Integrate These Other Texts In Order To Arrive At A More Complete Understanding Of The History Of Somanatha. Such Sources Include Local Sanskrit Inscriptions, Biographies Of Kings And Merchants Written From A Jaina Perspective, Epics Of Rajput-Turkish Relations Composed At Various Rajput Courts And Popular Narratives Of The Activities Of Pirs And Gurus, All Of Which, In Some Way, Have A Bearing On The History Of Somanatha. This Book Is An Attempt To Draw Together These Numerous Voices, To View The Sources Comparatively, But Above All To Place Each Narrative In A Historical Context. This Also Involves Exploring Why A Particular, And Often Distinctive, Perspective Was Adopted By Each. It Suggests A Different History Of Somanatha From The One That Has Been Projected Through The Last Two Centuries. It Also Effectively Underlines The Significance Of Examining The Historical Perceptions Of How Authors Present Events, Both In The Narratives Written In The Past And In The Interpretations Of Past Events In Present Times. A Remarkable Example Of Assiduous And Open-Ended Historiography Hindustan Times

Machine generated contents note: Luxury and global history Bernd-Stefan Grewe and Karin Hofmeester; 1. Precious things in motion: luxury and the circulation of jewels in Mughal India Kim Siebenhuner; 2. Diamonds as a global luxury commodity Karin Hofmeester; 3. Gold in twentieth-century India - a luxury? Bernd-Stefan Grewe; 4. Chinese porcelain local and global context: the imperial connection Anne Gerritsen; 5. Luxury or commodity? The success of Indian cotton cloth in the first global age Giorgio Riello; 6. The gendered luxury of wax prints in South Ghana: a local luxury good with global roots Silvia Ruschak; 7. From Venice to East Africa: history, uses and meanings of glass beads Karin Pallaver; 8. Imports and autarky: tortoiseshell in early modern Japan Martha Chaiklin; 9. Tickling and klicking the ivories - the metamorphosis of a global commodity in the nineteenth century Jonas Kranzer; 10. The conservation of luxury: safari hunting and the consumption of wildlife in twentieth-century East Africa Bernhard Gissibl; 11. Luxury as a global phenomenon: concluding remarks Bernd-Stefan Grewe and Karin Hofmeester

This omnibus collection of four of Romila Thapar's published volumes attempts to explore different historical questions in their varying manifestations and from multiple perspectives, at the same time keeping the historical perspectives constantly in view.

I am Kanhaiya Kumar, native of Bihar. I am doing PhD on a very important subject "Mating habits of gay chimpanzees in West Africa" at PANU University, the best university in India and possibly the best university in the world. My idols are "Faizal Guru", "Janab Kasab Sahib", "Focus Carat", "Baba Badkar", "Zakir Nalayak", "Dr. Kana Ayyub" and all PhD students who had committed suicide since they failed to solve their PhD problems. I personally feel that, all deprived Indians should automatically be awarded a PhD degree coupled with a free pension of 1 lakh rupees/month to be delivered in cash via post at door step. Till then we are going to fight for azaadi from India. Imagine a day, when no PhD student would have to commit suicide, imagine a day, when no lower caste will be humiliated by upper caste, s/he can use his/her doctorate degree and force others to call him/her Dr. X, Dr. Y ,etc.

1989 marks the unraveling of India's 'Nehruvian Consensus' around the idea of a modern, secular nation with a self-reliant economy. Caste and religion have come to play major roles in national politics. Global economic integration has led to conflict between the state and dispossessed people, but processes of globalization have also enabled new spaces for political assertion, such as around sexuality. Older challenges to the idea of India continue from movements in Kashmir and the North-East, while Maoist insurgency has deepened its bases. In a world of American Empire, India as a nuclear power has abandoned non-alignment, a shift that is contested by voices within. Power and Contestation shows that the turbulence and turmoil of this period are signs of India's continued vibrancy and democracy. The book is an ideal introduction to the complex internal histories and external power relations of a major global player for the new century.

The Rashtriya Swayamsevak Sangh (RSS) is a Hindu nationalist volunteer organization. It is also the parent of India's ruling Bharatiya Janata Party. Prime Minister Modi was himself a career RSS office-holder, or pracharak. This book explores how the RSS and its affiliates have benefitted from India's economic development and concurrent social dislocation, with rapid modernization creating a sense of rootlessness, disrupting traditional hierarchies, and attracting many upwardly mobile groups to the organization. India seems more willing than ever to accept the RSS's narrative of Hindu nationalism--one that seeks to assimilate Hindus into a common identity representing true 'Indianness'. Yet the RSS has also come to resemble 'the Congress system', with a socially diverse membership containing a distinct left, right and center. The organization's most significant dilemma is how to reconcile the assault from its far right on cultural issues like cow protection with condemnations of globalization from the left flank. Andersen and Damle offer an essential account of the RSS's rapid rise in recent decades, tracing how it has evolved in response to economic liberalization and assessing its long-term impact on Indian politics and society.

The classical tradition in Telugu, the mellifluous language of Andhra Pradesh in southern India, is one of the richest yet least explored of all South Asian literatures. In this volume, Velcheru Narayana Rao and David Shulman have brought together mythological, religious, and secular texts by twenty major poets who wrote between the eleventh and nineteenth centuries, providing an authoritative volume overview of one of the world's most creative poetic traditions. An informative, engaging introduction fleshes out the history of Telugu literature, situating its poets in relation to significant literary themes and historical developments and discussing the relationship between Telugu and the classical literature and poetry of Sanskrit.

Conquest and Community, by prize-winning historian Shahid Amin, is a kaleidoscopic look into one of the most divisive issues in South Asian history: the Turkic conquest of the subcontinent and the subsequent spread of Muslim rule. Covering more than eight hundred years of history, the book centers around the enduringly popular saint Ghazi Miyan, the youthful and lovable soldier of Islam to whom shrines have been erected all over the country. After detailing the warrior saint's supposed exploits, Amin charts the various ways he has been remembered throughout the last millennium. As he shows, the charming stories, ballads, and proverbs that grew up around him domesticated the bloody conquest and made it appear both virtuous and familial. Amin brings the story of Ghazi Miyan's long afterlife into the contemporary period through his ethnographic analysis of the still-active shrines as sites of interreligious public piety. What is at first glance a story of just one mythical figure becomes through Amin's thoughtful treatment an allegory for the history of Hindu-Muslim relations over an astonishingly long period of time. As the Muslim conquest of India is being mobilized for dangerously polarizing political ends in India today, this nonsectarian account of religious strife will be a timely and sane contribution to the vexed historical debate."

Jamal Malik provides new insights into the social and intellectual history of the complex forms of cultural articulation among Muslims in South Asia from the seventh to twenty-first century, elaborating on various trends and tendencies in a highly plural setting.

In this cautionary work, Nussbaum maintains that while America is focused on religious militancy and terrorism in the Middle East, democracy has been under siege from religious extremism in another critical

part of the world: India.

This volume focuses on the religious shrine in western India as an institution of cultural integration in the period spanning 200 BCE to 800 CE. It presents an analysis of religious architecture at multiple levels, both temporal and spatial, and distinguishes it as a ritual instrument that integrates individuals and communities into a cultural fabric. The work shows how these structures emphasise on communication with a host of audiences such as the lay worshipper, the ritual specialist, the royalty and the elite as well as the artisan and the sculptor. It also examines religious imagery, inscriptions, traditional lore and Sanskrit literature. The book will be of special interest to researchers and scholars of ancient Indian history, Hinduism, religious studies, architecture and South Asian studies.

The 16 stories in this collection of Indian heroes and heroines, their adventures, misfortunes and triumphs, of gods and demons and of animals, have been told to generations of children over the years.

Focusing on five Islamic monuments in Delhi, this study shows how their modern history was carefully created by both the colonial and the later postcolonial states. Although framed as objective archival truths, these histories were meant to erase or marginalize powerful and persistent affective appropriations of the monuments by groups who often existed outside the center of power. Each chapter traces the multiple modern histories of a single monument from the mid-nineteenth to the late twentieth century. The monuments are the Red Fort; the Sufi shrine Rasul Numa Dargah; the Jama Masjid; the Purana Qila; and the Qutb Complex. "

Including case studies, this collection of engaging and stimulating essays written by a diverse group of scholars, scientists and writers examines the phenomenon of pseudoarchaeology from a variety of perspectives.

Reveals a distinct trajectory of Islamic history that developed among Muslim merchant communities across the medieval Indian Ocean.

The birthplace of Mahatma Gandhi and the land that produced Mohammad Ali Jinnah, the founder of Pakistan, Gujarat has been at the centre-stage of South Asia's political iconography for more than a century. As Gujarat, created as a separate state in 1960, celebrates its golden jubilee this collection of essays critically explores the many paradoxes and complexities of modernity and politics in the state. The contributors provide much-needed insights into the dominant impulses of identity formation, cultural change, political mobilisation, religious movements and modes of communication that define modern Gujarat. This book touches upon a fascinating range of topics – the identity debates at the heart of the idea of modern Gujarat; the trajectory of Gujarati politics from the 1950s to the present day; bootlegging, the practice of corruption and public power; vegetarianism and violence; urban planning and the enabling infrastructure of antagonism; global diasporas and provincial politics – providing new insights into understanding the enigma of Gujarat. Going well beyond the boundaries of Gujarat and engaging with larger questions about democracy and diversity in India, this book will appeal to those interested in South Asian Studies, politics, sociology, history as well as the general reader. This book was published as a special issue of South Asian History and Culture.

Manan Ahmed Asif shows that the Chachnama is a sophisticated work of political theory, embedded in both the Indic and Islamic ethos. His social and intellectual history of this text offers an important corrective to the divisions between Muslim and Hindu that so often define Pakistani and Indian politics today.

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.

Global history of cross-cultural exchange and conquest, and the accompanying growth of states, religions, knowledge, and economic systems, between 500 and 1500.

This book attempts to address the issue of Hindus being Aryans or non-Aryans. Analysing the present situation of Hindus, it tries to show what a Hindu is supposed to be under the Hinduism and what actually he is at present. It also attempts to find out the reasons responsible for the downfall of Hindus and their indifference towards it. The remedy is suggested as well.

Two contradictory terms—Preservation and Revolution—captured the mental state of Burmese leadership in the 20th century. The choice of which values and customs should be preserved and which discarded has had no clear consensus; yet this has been the heart of the ideological struggle among the leaders of Burma, now Myanmar. Providing deep insights into the Burmese socialist nationalist movement, this book explains the philosophy of political revolution sanctioned by Ne Win. It draws upon a body of treatises written

by socialist revolutionaries that explain and justify rebellion and insurgencies against the government. Finally, it offers commentaries on Burmese political thought to demonstrate how contemporary Burmese political concepts are rooted in Pali antecedents from medieval dynasties.

Nations need identities. These are created from perceptions of how societies have evolved. In this, history plays a central role. Insisting on reliable history is therefore crucial to more than just a pedagogic cause. Delicate relationships between the past and present or an exacting understanding of the past, call for careful analyses. Understanding India's past is of vital importance to the present. Many popularly held views about the past need to be critically enquired into before they can be taken as historical. Why is it important for Indian society to be secular? When did communalism as an ideology gain a foothold in the country? How and when did the patriarchal system begin to support a culture of violence against women? Historian Romila Thapar has investigated, analyzed, and interpreted the history that underlies such questions throughout her career. Through the incisive essays in *The Past as Present*, she argues that it is of critical importance for the Indian past to be carefully and rigorously explained if the legitimacy of the present, wherever it derives from the past, is to be portrayed as accurately as possible. This is particularly crucial given the attempts by unscrupulous politicians, religious fundamentalists, and their ilk to wilfully misrepresent and manipulate the past in order to serve their present-day agendas. *The Past as Present* is an essential and necessary book at a time when sectarianism, false nationalism, and the muddying of historical facts are increasingly becoming a feature of our public, private, and intellectual lives.

In *Confessions Of A Secular Fundamentalist*, Mani Shankar Aiyar, Crusader For A Secular Credo, Calls For An Unambiguous And Decisive Restoration Of Secularism To The Core Of Our Nationhood. In Doing So, He Revisits Every Dimension Of Our Secular Ethos And Exposes The Various Myths Perpetuated By Communal Elements Of All Hues. Putting Under The Scanner Contentious Issues Like Conversions, Uniform Civil Code And Article 370, He Nails The Falsehood Underlying Terms Like Pseudo-Secularism , Appeasement And Soft Hindutva . And He Places The Domestic Debate Over Secularism In India In The Wider External Dimension By Discussing The Experiences Of Countries Like Pakistan, Sri Lanka, Israel And Erstwhile Yugoslavia. Admitting To Wearing His Secularism On His Sleeve, Aiyar Reasons That Only A Determined And Inflexible Adherence To Secularism Can Counter Religious Bigotry And Fundamentalism. Clear In His Convictions, With History, Logic And Persuasive Argument At His Command, This Is Mani Shankar Aiyar At His Best, On A Subject That We Can Ignore Only At Our Own Peril.

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