

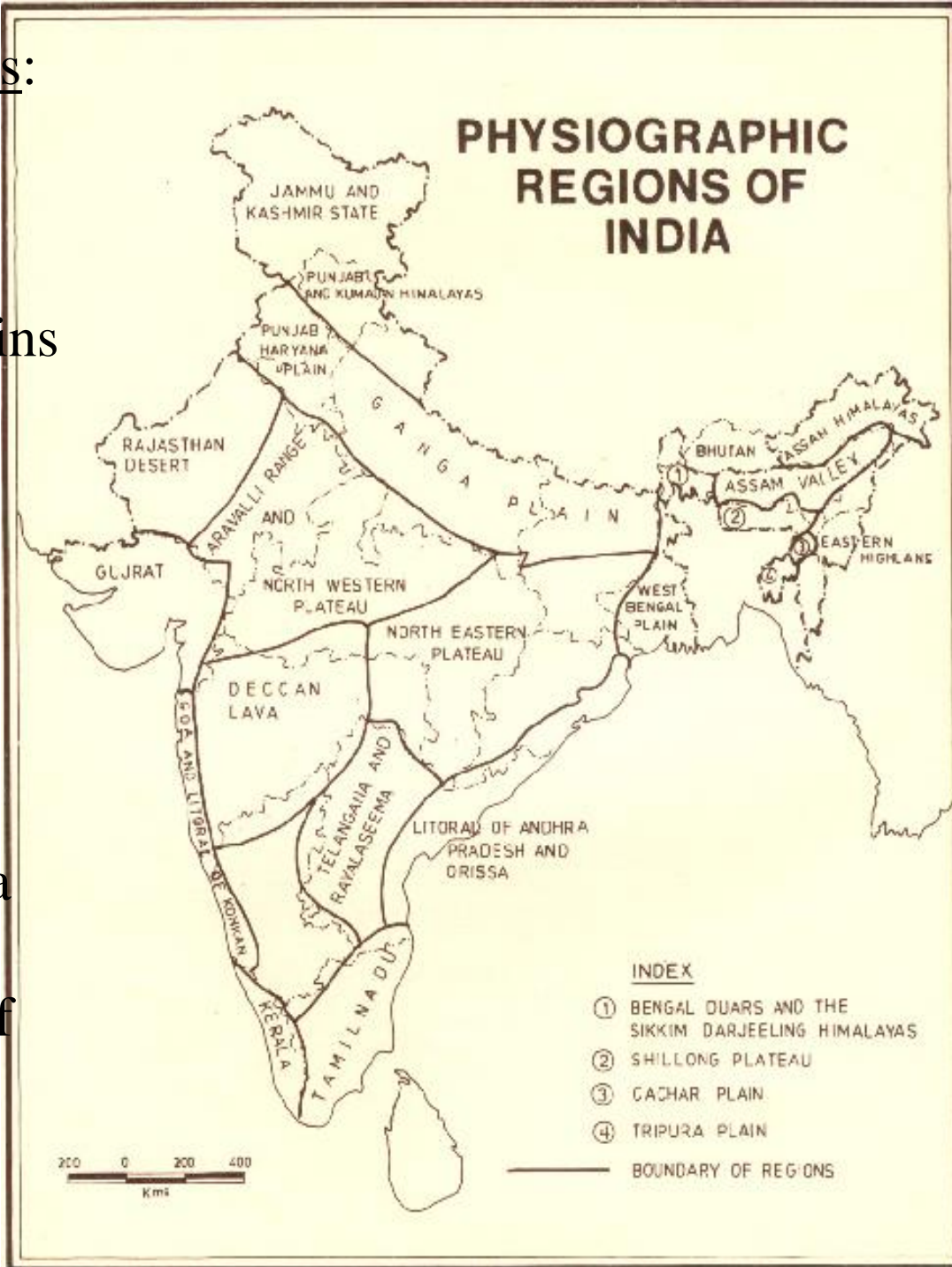
Social History of India – An Overview 2 – DIVERSITY

**LECTURE AT
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Minor divisions:

- Indus Basin
- Aravali Hills
- Malwa Plateau
- Chatisgarh Plains
- Vindhya
- Deccan Lava
- Vidarbha
- Telangana
- Western Ghats
- Konkan Coast
- Eastern Ghats
- Coastal Andhra
- Tamil Coast
- River Basins of The South
- Assam Valley
- Eastern Hills



- Within these:
- Frontier Areas
 - Borderlands
 - Mountains
 - Forests
 - Coastal Areas
 - Islands

Therefore

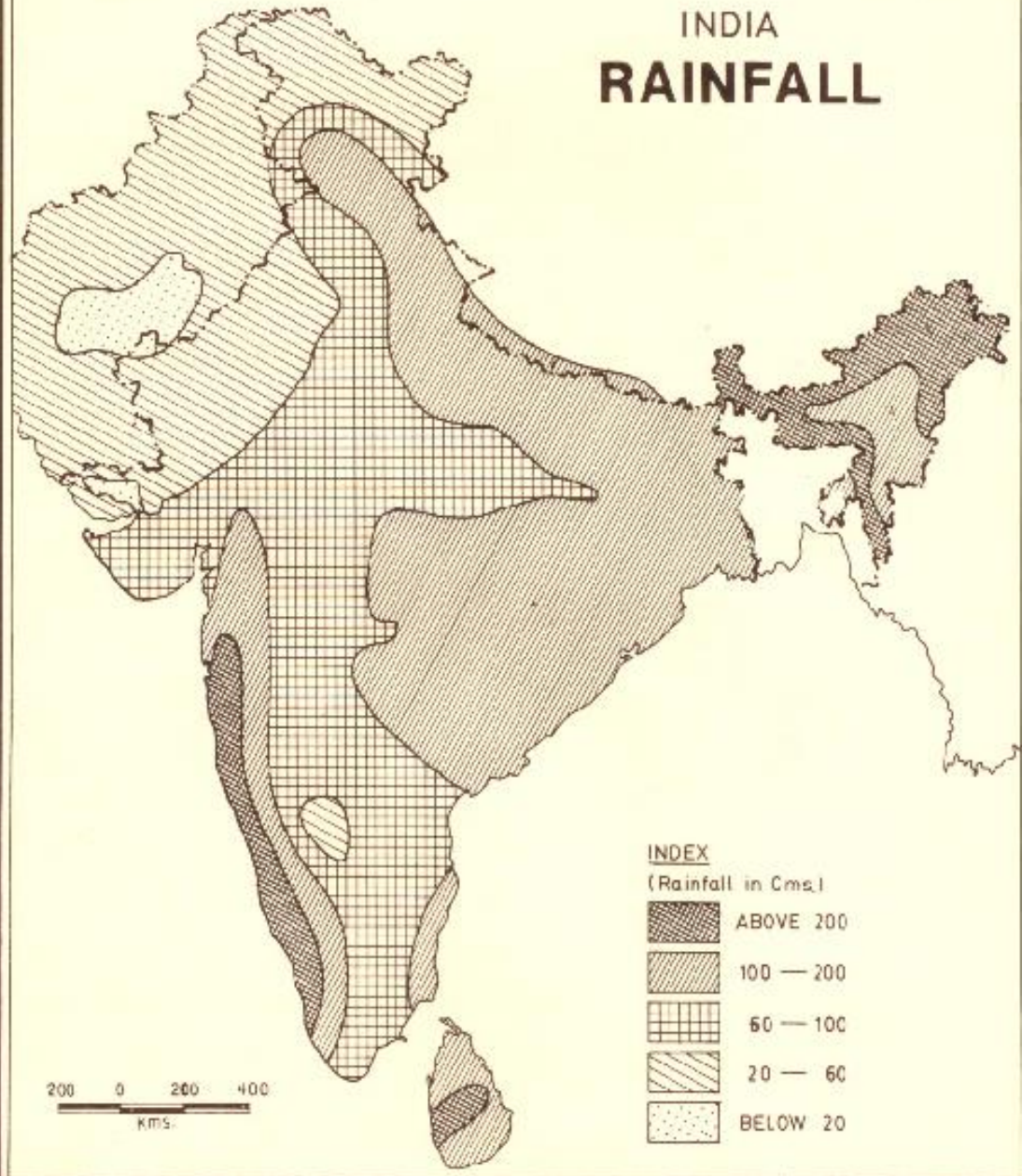
Diversity in:

- Type of natural Vegetation
 - Soil Types
 - Land Type
 - Altitude from sea
- Level →






Mineral resources

MOST IMP

INDIA RAINFALL



INDEX
(Rainfall in Cms.)

	ABOVE 200
	100 — 200
	60 — 100
	20 — 60
	BELOW 20

200 0 200 400
KMS.

BEYOND LINEARITY – QUESTIONS OF MULTIPLICITY – Case of EMPIRE 4th BCE – Questions of Control

- Most common division – ‘nuclear’ and ‘peripheral’ – ‘relative isolation’
 - Territory of Empire covers a variety of regions
 - Regions in empires do not have to be small in relation to empire
- “It is relevant to ask whether an imperial system silts up regional features or whether it intensifies them through exploitation of resources”* Thapar, *Mauryas Revisited*, 1987, p. 2

- All types of regions change over time and are not constant
 - Change depends on ecological, technological and economic factors
 - With regions there is the question of them providing economic resources
- “Nature develops the route of development, while man determines the rate and the state”* (B. Subbarao, *The Personality of India*, 1958, p. 1)

There is always an interplay between regions and the **TOTALITY OF THE EMPIRE**
The latter were **FEW IN HISTORY**

Negotiating with: Borders/Margins of the 'SELF'

- **MEANINGS: ANTYAS/MLECCHAS**
- **OUT-"CASTE"** – ISSUES OF HIERARCHY
- **OUT-"SIDER"** – ISSUES OF DIVERSITY
- **DIFFERENCES IN ORIGIN**
- **THE PRIMEVAL SACRIFICE –
ANTYAS**
- **FALL FROM STATUS – MLECCHAS**

COMMUNITY AND/OR 'TRIBAL' NAMES – JAINA TEXTS

THE JAINA TEXTS:

(1) PRASNAVYAKARANA [Sutra 4] begins with the question:

Ima ya bahave milakkujati, ke te? [TRANS.] "There are many milakkhu jatis, which are they"? Then the list follows:

SAKA, JAVANA, SABARA, BABVARA, GAYA, MURUMDA, UDA, BHADAGA, TITTIYA, PAKKANIYA KULAKKHA, GODA, SIHALA, PARASA, KOMCA, AMDHA, DAVILA, BILLALA, PULIMDA, AROSA, DOBA, POKKANA GAMDHAHARAGA, BAHALIYA, JALLA, ROMA, MASA, BAUSA, MALAYA, CUMCUMA, CULIYA, KOMKANAGA, META, PANHAVA, MALAVA, MAHURA, ABHASIYA, ANAKKA, CINA, LAHASIYA, KHASA, KHASIYA, NEHURA, MARAHATTHA, MUTTIA, ARABA, DOBILAGA, KUHANA, KCKAYA, HUNA, ROMAGA, RURU, MARUGA, CILAYAVISAYAVASI

COMMUNITY AND/OR 'TRIBAL' NAMES – JAINA TEXTS (contd.)

(2) The PRAJNAPANA [I, 36-37] begins with the statement that man is divided into two groups:

a(ya)riya ya milikkhu ya, se kim tam milikkhu? The question is then answered by listing out the *milikkhu* people:

SAGA, JAVANA, CILYA, SABARA, BABBARA, MURUMDA, UDDA, BHADAGA, NINNAGA, PAKANIYA, KULAKKHA, GODA, SIHALA, PARASA, GODHA, KONCA, DAMILA, PULIMDA, HAROSA, DOBAVA, GANDHARAVA, PAHALIYA, AYYALA, MALAVA, MMAGGARA, ABHASIYA, KANAVIRA, LHASIYA, KHASA, KHASIYA, NOHA, RAMODHA, DOMBILAGA, LAUSA, ROMAGA, HUNA, MARUYA, CILAYA VIYAVASI.

DIVERSITY - 'OUTSIDERS'

FOREIGNERS

NAME	EARLY LIT.	DHS	AS	M Sm	AMK	EPIC	PURANIC	BU/JA	
Yavana	Writing Panini Invasion Patanjali	MJ Sf +Km		Vratya Ks. As Dasyus		Mleccha army of Vasistha Known as Astr- ology	Mleccha army of Vasistha Known as vrsala Allies in Mbh war Rajasuya Mbh. Destro- Yed by Sagara Ram. HV	King of mlecchas Invasion Yuga P. Kali Age Kings Destro- Yers of dharma Sev. Pu.	Language Dasas among them Bu. Milakkhas Ja.
Sakas				Vratya Ks.	Mleccha Known for Era	Mleccha army of Vasistha Known as vrsala Allies in Mbh war Rajasuya Mbh. Destro- Yed by Sagara <i>Ram. HV</i>	Mlecchas Invasion Yuga P. Kali Age Kings Destro- Yers of dharma Descen- dants of Turvasu Sev. Pu.	Milakkhas Ja.	
Pahlava				Vratya Ks.		Mleccha army of Vasistha Known as vrsala Allies in <i>Mbh</i> war Rajasuya Mbh. Destro- Yed by Sagara <i>Ram.</i> <i>HV</i>	Kali Age Kings Destro- Yers of dharma Sev. Pu	Milakkhas Ja.	

EXAMPLE – Adjusting to Order

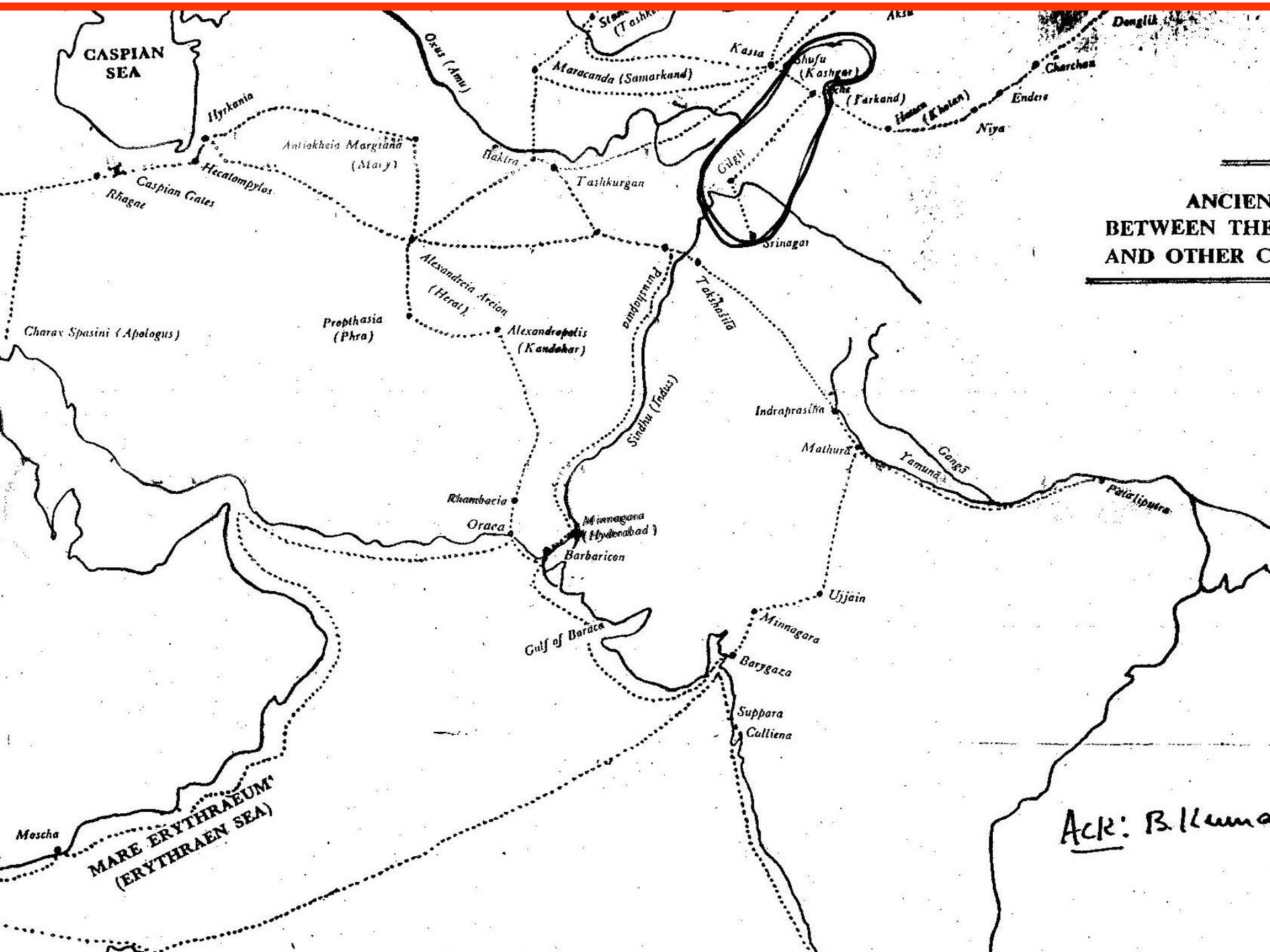
Yavanas/Yonas --- Sanskrit/Prakrit terms for Greeks – the first substantive foreign interaction

In this explanatory model Yavana at best could be a mixed-*jati*
DHARMSUTRAS = *sudra* female and *ksatriya* male – a *pratiloma*
sankirnajati (mixed caste)

MANUSMRITI = **vraty** *ksatriyas* or Degraded Rulers – Fallen from Status for not reciting Vedas or giving gifts to *brahmanas*

THREE HISTORICAL EXAMPLES – FOREIGNERS & DIVERSITY

- I. **Greek/Roman** invasions/contact --- early centuries AD – **Brahmanical/Buddhist milieu** [north-west India]
- II. **Arab/Persian/Turk** invasions/contact --- 7th – 14th centuries AD – **Hindu/Jaina/Islamic milieu** [central/western India]
- III. **Dutch/French/German** commercial/missionary contact – 18th century - -- **Hindu/Siddha/Catholic/Protestant Christian milieu** [southern India]



ANCIENT
TRADE ROUTES
BETWEEN THE
MEDITERRANEAN
AND THE INDIAN OCEAN

Ack: B. Kumar

Conquerors, Traders and Travelers, Missionaries

- Conquerors, Raiders as the barbarians and **rejection**
- Traders and economic necessities of life and **acceptance**
- Travelers as preachers, learners, messengers and **accommodation**
- **Assimilation?** Difference and co-existence

FOREIGNERS

ALEXANDER WITH BRAHMANAS?

The source?

18th century *Shah Nama*
MS in British Museum



13 An 18th-century Indian miniature showing Alexander in discussion with the Brahmins or philosophers.

Ack.: Sir Mortimer Wheeler
*My Archaeological Mission in
India and Pakistan*, Thames and Hudson
London, 1976, Facing p. 25

FOREIGNERS

NO NAME ? Chinese?

From

NAGARJUNAKONDA



BETWEEN EMPIRES AT AJANTA



TRADE – THE NECESSITIES OF LIFE – memories of destruction short?

AD 1216 – Inscription at Veraval --- Somanath

-- is a eulogy on the town and its temples

--speaks of the heroic Hammira who was subdued

--no mention of the destruction of the temple

AD 1264 – another inscription at Veraval

--king gave a grant of land in Somanatha

--for construction of a mosque (*dharmasthana*)

--to Nur-ud-din Firuz owner of shipping

Company from Ormuz

Pattern of the occurrence of terms referring to Muslims in Epigraphic and Literary Texts¹

I. EIGHTH TO TENTH CENTURY			
Date	Source	Term used	Reference
22 June 736	Kavi plates (Gujarat) of Jayabhata	Tājika	CII, 4, pt. I, 96-102.

Date	Source	Term used	Reference
9 October 736	Prince of Wales Museum plates of Jayabhata	Tājika	Ibid., 102-9.
Second half of eighth century	Hund, Attock district Pakistan	Turuṣka	EI, 38, 94-8.
795	Inscription of Pratihāra Vatsarāja (povenance unknown)	Mleccha Tājika	EI, 41, 94-7.
Ninth century	Gwalior inscription of Bhoja (M.P.)	Mleccha, Turuṣka	EI, 18, 99-114.
926	Chinchani (Konkan, Mahārashtra) plates of Rāṣtrakūṭa Indra III	Tājika	EI, 32, 45-54.
Middle of tenth century	Chinchani plates of Rāṣtrakūṭa Kṛṣṇa II	Tājika, Pārasika	EI, 32, 55-60.

II. ELEVENTH TO TWELFTH CENTURY

Middle of the eleventh century	Udaipur (Malwa, M.P.) inscription of Paramara Bhoja	Turuṣka	EI, 1, 223-8.
1059	Panjim (Goa) plates of Kadamba Jayakeśi I	Tājīya- vamśa	G.M. Moraes, Yādamba-kula.
1079	Amoda (Bilaspur, M.P.) inscription of Ratanpur Kalacuri Pṛthvīdeva I	Turuṣka	CII, 4, pt. 2, 404-5.
1095	Kharepatan (Ratnagiri, Mahārashtra) inscription of Śīlāhāra Anantadeva	Yavana	CII, 6, 115-20.
Close of eleventh and beginning of twelfth century	Kashmir	Turuṣka, used as an appellation of king Harṣa of Kashmir	Rājataranṅiṇī VII, 1095.

¹This is not a comprehensive list, but is intended primarily to give an impression of spatial and chronological distribution of relevant terms. It may be considered as fairly representative. For a pioneering effort to compile references from inscriptions

see R.S. Avasthy and A. Ghosh, 'References to Muhammadans in Sanskrit Inscriptions in Northern India—AD 730 to 1320', *Journal of Indian History*, Vol. 15 (1936), pp. 161-84; Vol. 16 (1937-8), pp. 24-6.

“The singing of the waves”– Tarangambadi Conversations

**1709 Protestant Ziegenbalg arrives in the midst of
Dakkhini speaking Muslim traders
Siddhas --Tamil and Telugus speaking local people
Hindu Maratha raja of Tanjavur and his social milieu
Catholic Danes who controlled the port town
TO PREACHE THE GOSPEL OF GOD and writes:**

“my conversations with them have often led me to deeper considerations of many subjects, and that both in theology and in philosophy I have learned much of which neither I nor other students had thought before...it requires great wisdom To converse with such people”

An example of conversation:

27 July 1708 – Zeigenbalg travels from Negapatam to Tarangambadi Stops at a Travelers rest house. On this occasion:

A hearer says: "We accept such teaching with gratitude and are eager to hear more, but you should let us speak more, and insure us that you will not get angry if we object to something you say"

Zeigenbalg replies: "you can tell me at any time what you object to and I promise not to get angry but instead to let it serve as a reminder. For just as I would like you to retain the things I tell you which your conscience convinces you are true, so I see myself bound in the same way to listen patiently to your objections to my teachings"

BASIS OF MODERN DISCOURSE

We pronounce:

1. **RELIGION** Blind Faith//Absolutist//Rational
2. **SECULAR** Rational//Blind Faith//Absolutist
3. **SCIENCE** Absolutist//Rational//Blind Faith

#1 and 3 and 1 and 2 are always separated

#Only 2 and 3 are supposed to be rational

#Between 1 versus 2/3 there is perpetual confrontation

CONTEMPORARY CONCERNS

- **MODERN ANXIETIES:**
- --view only **Monolithic identities**
- --deal only with **Formal religion**
- --talk only of **Political appropriations**
- **AND THEREFORE are**
- --**Strangers** to past or lived-in experience of the present

- **ISSUES ARE:**
- Built on **false historical representations**
- --Shrouded in **scientific language**
- Based on **universalistic principles**
- Generating a variety of **modern theoretical models of explanation**

Questions for discussion

1. The limits to which a **hierarchical** society can nurture **diversity** in contemporary India
2. Example of **dialogues** across **religious faiths** in the past – possibilities for today in the secular context of the State
3. **Exclusion** and **inclusion** in such a complex scenario is today defined in parameters of citizenship