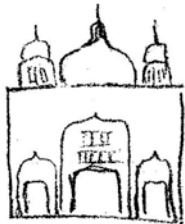


PRACTICE **11<sup>TH</sup> - 17<sup>TH</sup> CE INDIA** COMMUNITY

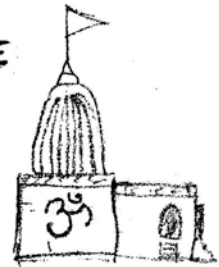
MUSLIM CONQUESTS  
& SUFI ORDERS



SIKH SONG &  
STORYTELLING

SRI LANKA  
MOONIES

BENGALI VAISHNAVITE  
DEVOTIONAL CHANT  
& DANCE



## **Key Themes from Unit 1a**

1. tensions/collaborations between radically distinct religious communities
2. parallel styles of art, music, & literature/oral tradition
3. increasing emphasis on simple religious forms

## Lessons from Application Exercise 1a

1. Engaging body & voice in symbolic acts creates space & time to *enact* a communal sense of purpose.  
(elephants/building, court art, trial, kirtana, songs w/rebec)
2. Community heroes take advantage of #1, and their actions are memorialized via #3.  
(Akbar, Jahangir, Haridasa, Nanak)
3. Formal records & stories create an *imaginative* space in which community heroes may be remembered.  
(Abul Fazl, *Jahangirnama*, Vrdevana Dasa, janam-sakhis)

## Content Objectives for Unit 1b: Modern India

By the end of this unit you should be able to describe, for an interested peer unfamiliar with these topics:

1. the spread of British power in India during the 18<sup>th</sup>-20<sup>th</sup> centuries, as reflected in artifacts collected by the last Muslim ruler to rebel against the British.
2. the continuing influence of British institutions up to the present, illustrated in an early 20<sup>th</sup> century Anglo-Indian novel.
3. the persistence of ancient goddess rituals & stories in contemporary India, dramatized in a late 20<sup>th</sup> century ethnographic account.

[+ see **community** reinforcing & undermining **practice**]

PRACTICE 18<sup>TH</sup> - 20<sup>TH</sup> CE INDIA COMMUNITY

WOMEN'S STORIES IN  
A RAJASTHANI VILLAGE

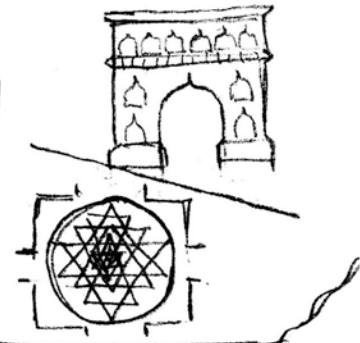


SCHOOLS VILLAGE  
LIFE  
& FAMILY  
LINKS



SOUTH INDIAN NOVEL  
WRITING IN ENGLISH

SYMBOLS OF  
ROYALTY IN  
COLONIAL  
SOUTH  
INDIA



## Thinking As You Read (part 2)

What you think about when you read should go beyond summarizing. Consider another analogy—more complex than that of puzzle making—which symbolically describes this thinking.

Mapping a territory, one **first looks for**

(a) features of the landscape

**but then also**

(b) where one gets lost,  
similar features found in different places,  
& clues about forces that shape the landscape

This more precisely describes the multilayered reading needed for studying sources as **evidence of what shapes culture.**

**reviewing basic terminology for the academic study of religion**  
**“Essential Elements of Culture (on-line syllabus)**

**(a) “Integrating The Visible Elements of Culture” (4<sup>th</sup> section)**

dimensions      layers

**(b) “Detecting Clues About Community” (5<sup>th</sup> section)**

setting (=location)

charisma      institutions

informal roles      specialists      non-specialists

ideal vs. actual

**Tipu (=Tippu) Sultan\*** displays tiger symbols in his court (RDR, 28-34)  
[see also PPT slides 15-18, 20-22]

East India Company\*      Plassey\*      1858 uprising (= “Indian Mutiny”\*)

(a) Tipu\* commissions & shows tiger organ & other tiger symbols (p.128-32)

tiger      Sri Rangapattana      gold medal      Wodeyars\*\*      Mughals  
Ali      God      shakti      Durga\*/\*\*      barakat

(b) Wellesley & troops gather & divide loot from Tipu’s palace (p.132-34)

prize (vs. pillage)      Sri Rangapattana (=Seringapatam\*)

(c) visitors to East India House view prize from defeated opponents (p.134-38)

Britannia      *A Visit to London*      Robert Ker Porter      Oriental despot



**R.K. Narayan writes about a typical South Indian town (RDR, 43-53)**

Goddess of Money (=Lakshmi\*)

Malgudi

Babbitt\*

(a) thousands of Anglo-Indians read Narayan's story (p.347-66)

Gandhi\*

Anglo-Indian literary tradition  
(="Indian literary activity in English"\*)

[Ram Mohan Roy\* & English education\*]

(b) Margayya arranges loans for peasants under his banyan tree (p.349-53)

Central Cooperative Bank

poltergeist

Mallanna

dowry

(c) teachers administer S.S.L.C examinations to students (p.356-58, 361-63, 366)

S.S.L.C. (= "Secondary School Leaving Certificate")

Balu

Albert College

Dr. Pal

umbrella

**ADDENDUM to Dubois' §0.02:  
“The Hindu Religious Complex”  
(vs. 18-19<sup>th</sup> CE “Hinduism”)**

- a complex of three traditions much like J/C/I traditions
  - each views ultimate reality (*brahman*) as a different kind of personality, especially through
    - > veneration of icons: Vishnu & Shiva/gendered pairs
    - > hymns, symbols & stories from ancient Veda (based on fire-offering ritual, 1<sup>st</sup> mill. BCE)
- \*\*Hindu traditions remain dominant even after the spread of Indian Islam and founding of the Sikh tradition\*\***

**Shobhag Kanvar** tells stories of **Mother Ten** (RDR, 35-42)  
[see also PPT slides 3-13]

Holi\*      Sitala (=Shitala\*)      Nine Nights\*      Lakshmi\*/\*\* = Mother Ten

(a) real women gather for ritual & stories over 10 days (p.95-96, 103, 104, & 106)

Rajput      Ghatiyali      ten-pointed figure      yarn  
Ganeshji & Greedy One (Lobhya)      niyam

(b) women in stories balance domestic chores & Mother Ten worship (p.99-106)

brahman      five bachelors      cooking hearths  
Lakshmi\*/\*\*      Diwali\*      Bad Ten (=Odasa)  
sword husband      marriage rounds  
seven inner rooms      nine story castle/palace  
yellow female calf      dung      king

## passages to locate in the primary sources

"...if he saw anyone going out in the rain in imminent danger of catching and perishing of pneumonia, he would let him face his fate rather than offer him the protection of his umbrella. He felt furious when people thought that they could ask for an umbrella. 'They will be asking for my skin next,' he often commented when his wife found fault with him for his attitude. Another argument he advanced was, 'Do people ask for each other's wives? Don't they manage to have one for themselves? Why shouldn't each person in the country buy his own umbrella?'"

"Nothing could have exceeded what was done on the night of the 4th. Scarcely a house in the town was left unlooted and I understand that in the camp jewels of the greatest value, bars of gold, etc. etc., have been offered for sale in the bazaars of the army by our soldiers, sepoys, and followers. I came in to take the command on the morning of the 5th, and by the greatest exertion, by hanging, flogging, etc. etc., in the course of that day I restored order among the troops, and I hope I have gained the confidence of the people."

"...the daughter-in-law said to her father-in-law and mother-in-law, 'Clean everything in the house and bathe and have the band play and put on good clothes and I also will dress in finery and pearls.' When all these preparations were complete, she told them to be seated together [as a couple would for a religious ritual or for their child's wedding]. Then she went and stood in front of the closed locked doors and prayed..."

"...it was the earliest house to be built in that area. [His] father was considered a hero for settling there in a lonely place where there was supposed to be no security for life or property. Moreover it was built on the fringe of a cremation ground, and often the glow of a burning pyre lit up its walls. After the death of the old man the brothers fell out, their wives fell out, and their children fell out. They could not tolerate the idea of even breathing the same air or being enclosed by the same walls.... Everything that could be cut in two with an axe or scissors or a knife was divided between them, and the other things were catalogued, numbered and then shared out."