

DSE: Communicating Culture: Tellings, Representations and Leisure

Credit Distribution, Eligibility and Pre-requisites of the Course

Course Title & Code	Credits	Credit Distribution of the Course			Eligibility Criteria	Prerequisite of the Course
		Lecture	Tutorial	Practical/ Practice		
Communicating Culture: Tellings, Representations and Leisure	04	3	1	0	Nil	Nil

Communicating Culture: Tellings, Representations and Leisure

Course Objectives:

This course aims to explore culture through its intangible attributes that include traditions or living expressions inherited from our past ancestors. These attributes encompass oral myths, fables and folktales, artistic expressions, rituals and celebrations, knowledge practices, as well as activities in pursuit of leisure. Even though such aspects of culture lack physical presence and are elusive, nevertheless, these are crucial in determining ideas that inform tangible aspects of culture like objects, monuments, artifacts, and places. The interplay between the intangible and tangible markers of culture develops the collective identity of communities in any given society.

The intangible dimensions of culture, like its material indicators, are dynamic and constantly evolving as these are shaped by historical influences, social interactions, and technological advancements. Through this lens, the course aims to highlight the dynamic relationship between intangible cultural heritage and the tangible symbols it inspires. These intangible elements serve as the backbone for understanding how rituals, stories, and practices imbue objects and spaces with meaning, transforming them into cultural artifacts that resonate with identity and emotion. Such an approach invites learners to critically engage with the conceptual frameworks that define and shape cultural heritage, encouraging them to see beyond the surface and delve into the narratives and philosophies that drive cultural expression.

This course explores India's cultural traditions through its intangible components discussed over four themes that address diverse narrative traditions, multiple performances, processional displays, and leisure activities. Each theme is referred to through a set of selected curated articles. The readings represent ethnic and spatial range, across geographical space and time, and draw on diverse methodologies. The module

emphasises the importance of understanding intangible cultural heritage as an interconnected system rather than isolated practices. The four themes are closely linked. For instance, the diverse forms of storytelling are acts of narrative performance. Such performances may be further amplified through theatrical representation. For instance, the telling of *Pabuji* displays diverse methods of communication using the *phad* (cloth picture scroll) along with musical recitation and dance. While performance at once fulfills multiple functions of communicating the ancient past, ethics, religious ritual, practical wisdom and entertainment; the core purpose of this oral narration remains rooted in connecting people to their cultural identity. The pedagogy of interdisciplinary approach is inbuilt into the structure of this course. Readings and audio-visual material have been knitted into themes to encourage active participation and discussion in the classroom.

Learning Outcome:

At the end of the course, the students would:

- Identify significant features of the intangible cultural heritage of India.
- Comprehend the function of storytelling traditions as preserving and communicating history.
- Comprehend that such narratives are performed and communicated by specific caste groups in the community; and that textuality and performativity are not binary opposites but are mutually interactive.
- Gather that processions are about display, public space and domination, and communicate cultural identities.
- Understand leisure not only as ‘rest, relaxation, recreation’, but leisure has a philosophical dimension as expressed in the practice of ‘*yoga*’ that transforms the mind and body by cultivating ‘thinking, acting, and sense of being’.
- Appreciate that culture can be understood as a constant process in a permanent state of change. In all societies culture fulfills a didactic purpose. It, however, evolves and is disseminated through various communicative strategies.
- Understand that the process of communicating culture is dynamic and leads to re-inventing tradition.
- Study cultural history using interdisciplinary methods, like that of cultural anthropology.

Course Structure:

- I. Tellings: Myths, tales and folklore (4 Weeks)
- II. Performance as communication: Theatre, puppetry and music (4 Weeks)
- III. Processions as display: *Yatra*, *barat* and *julus* (4 Weeks)
- IV. Leisure: Mind, body and nation (4 Weeks)

Essential Readings:

Unit I. Tellings: Myths, tales and folklore (Week 1-4)

This theme explores the meaning, form and function of storytelling in the Indian context. Oral traditions contain a variety of forms like epics, myths, legends, folktales, fables, proverbs, riddles, jokes and songs. Folklore includes oral traditions, material culture like handmade toys, and customary lore such as rituals. In all societies oral traditions present a primordial vision, validate culture when traditions are challenged,

encourage group cohesion and sense of belonging, and fulfill a didactic purpose. Such acts of telling are communication strategies for preservation, re-invention, and dissemination of culture.

- i. Kanak Mital, "A Santhal Myth, Five Elements", *Prakrti, The Integral Vision*, Vol. 1(Primal Elements – The Oral Tradition, edited by Baidyanath Saraswati), pp. 119-125.
- ii. Aleksandra S. Turek, "The Three Jewels of the Desert. The Dholā–Mārū Story: A Living Narrative Tradition of Northern India," Warsaw: Faculty of Oriental Studies, University of Warsaw, 2012, pp. 13-23, 245-254.
- iii. Stuart H. Blackburn, "The Folk Hero and Class Interests in Tamil Heroic Ballads", *Asian Folklore Studies*, Vol. 37, No. 1 (1978), pp. 131-149.

Unit II. Performance as communication: Divine-play, bardic storytelling and puppetry (Week 5-8)

A traditional point of view suggests that in the West culture was preserved in texts and artifacts, while in the East culture was communicated as performance. The following essays suggest that it is counterproductive to define textuality and performativity as binary opposites even for heuristic purposes.

- i. Varsha Rani, "The unforgettable magic of the Ramnagar Ramlila", *Indian Horizons*, Vol. 61, No. 2 (June 2014), pp. 12-27.
Documentary on World Famous Ramleela, Ramnagar | विश्वप्रसिद्ध रामलीला, रामनगर | Project Varanasi
- ii. Jyotindra Jain, "The Painted Scrolls of the Garoda Picture Showmen of Gujarat" in *Marg*, Vol. 49 No. 3, March 1998, pp. 10-25.
- iii. Elizabeth Wickett, "The epic of Pabuji ki par in performance", *World Oral Literature Project. Voices of Vanishing Worlds*, Occasional Paper 3, University of Cambridge, 2010, pp. 1-27.
* Short documentary https://www.youtube.com/watch?v=f4EiAdeKi_E
- iv. Sarama M. Nagabhushana, "The Shadow Puppet Theatre of Andhra Pradesh", New Delhi: Sangeet Natak Akademi, 1990, pp. 15-28. The shadow puppet theatre of Andhra Pradesh | INDIAN CULTURE
For illustrations <https://www.sahapedia.org/tholu-bommalata-show-adishakti-theatre>

Unit III. Processions as display: Yatra, barat and julus (Week 9-12)

There are many types of processions in India that are organized on various occasions like military parade, political procession, protest marches, and religious processions that mark weddings, festivals and pilgrimages, funerals, temple processions, Christian, Sikh and Jain processions, and *taziya* during Muharram. These events interact deeply with cultural notions of space and sound and often intertwine with performance arts to create a layered sense of auspiciousness and ritual significance. Processions have historically been tools for expressing display, occupation of public space and domination, and communicating collective cultural identities.

- i. Hermann Kulke, "Rathas and Rajas: The car festival at Puri", reprinted with *"Art and Archaeological Research Papers, (AARP, London) vol. XVI, Dec. 1979, Dec. 1979, on "Mobile Architecture in Asia: Ceremonial Chariots. Floats and Carriages"*, pp. 19-26.
- ii. Dash, K. C. (1996). "A Study of the Origin of Ratha Yātrā in the Puruṣottama Kṣetra", *East and West*, 46(1/2), 117–125. <http://www.jstor.org/stable/29757257>

* For illustrations [Rath Yatra | Sahapedia](#)

* A clipping of the Ratha Yatra <https://timesofindia.indiatimes.com/videos/news/explained-the-significance-of-puris-jagannath-yatra/videoshow/65095341.cms>

- iii. Gregory D. Booth, “Space, sound, auspiciousness, and performance in North Indian wedding processions”, Knut A. Jacobson, ed., *South Asian Religions on Display: Religious Processions in South Asia and in the Diaspora*, Routledge: London, New York, pp. 63-76.
- iv. J.R.I. Cole, Chapter 4, “Popular Shi`ism”, *Roots of North Indian Shi`ism in Iran and Iraq: Religion and State in Awadh, 1722-1859*, Berkley: University of California Press, 1988, pp. 92-119.
जे. आर. आई. कोल "लोकप्रचलित शीया धर्म", मध्यकालीन भारत का इतिहास, संपादक, मीनाक्षी खन्ना, अनुवाद उमाशंकर शर्मा 'ऋषि', नयी दिल्ली: ओरिएंट ब्लैकस्वान, 2007, पृष्ठ 76-104.
- v. Suchitra Balasubrahmanyam, Chapter 6, “Imagining the Indian Nation: The Design of Gandhi’s Dandi March and Nehru’s Republic Day Parade”, Kjetil Fallan, Grace Lees-Maffei, eds., *Designing Worlds: National Design Histories in an Age of Globalization*, Berghahn Books, 2016, pp. 108-124.

Unit IV. Leisure: Mind, body and nation (Week 13-16)

Leisure is a basic human activity that can be defined by “rest, relaxation, or idleness”, while transformative leisure involves the cultivation of “thinking, acting, and being”. This framework does not inherently oppose labour and work activities. Yoga and sports are specific to transformative and leisure activities within various cultural traditions. Games and sports often travel from the point of origination to influence other cultural traditions. For example, cricket has been adopted at the national level in India, and yoga has been embraced globally as wellness practice.

- i. Miranda Thurston and Daniel Bloyce, “A quest for relaxation? A figurational analysis of the transformation of yoga into a global leisure time phenomenon”, *Sport in Society* 2020, VOL. 23, NO. 10, 1615–1629 <https://doi.org/10.1080/17430437.2020.1814574>.
- ii. Stephan Hillyer Levitt, “Chess—Its South Asian Origin and Meaning”, *Annals of the Bhandarkar Oriental Research Institute*, Vol. 72/73, No. 1/4, Amrtamahotsava (1917-1992), pp. 533-547.
- iii. Phillip B. Zarrilli, “Three Bodies of Practice in a Traditional South Indian Martial Art”, *Social Science and Medicine*, Vol. 28, Issue 12 (1989), pp. 1289-1309.
- iv. Ramchandra Guha, “Cricket and Politics in Colonial India”, *Past and Present*, Vol. 161/1”, pp. 155-190 (is available in Hindi).

Suggested Readings:

- i. Bradford Clark, “Putul Yatra: A Celebration of Indian Puppetry”, *Asian Theatre Journal*, Vol. 22, No. 2 (Autumn, 2005), pp. 334-347.
- ii. Aleksandra S. Turek, “The Dhol-Maru in Rajasthani Folk Theatre,” “*Rocznik Orientalistyczny*”, vol. LX, part 2, 2007, pp. 368-379.
- iii. Frank J. Korom, “Introduction: locating the study of folklore in modern South Asian studies”, *South Asian History and Culture*, 2017, pp. 1-10.

- iv. Induja Awasthi, “Ramlila: Tradition and Styles”, *Quarterly Journal for the National Centre for the Performing Arts* 8, no. 3: 23–36 accessed on 19 May 2019 from the *Sahapedia An open online resource on the arts, cultures and heritage of India* <https://www.sahapedia.org/tag/dashavatara>
- v. Induja Awasthi, “Rāmlīlā, paramparā aur śailiyām”, Delhi: Radhakrishna Prakashan, 1979.
- vi. Jim Masselos, “Audiences, Actors and Congress Dramas: Crowd Events in Bombay City in 1930”, *South Asia: Journal of South Asian Studies*, 8:1-2 (1985), pp. 71-86.
- vii. Niels Roed Sorensen, “Tolu Bommalu Kattu: Shadow Theater Re: Andhra Pradesh”, *Journal of South Asian Literature*, Vol. 10, No. 2/4, THEATRE IN INDIA (Winter, Spring, Summer 1975), pp. 1-19.
The shadow puppet theatre of Andhra Pradesh | INDIAN CULTURE
- viii. Kathy Foley and Dadi Pudumjee, “India”, *World Encyclopedia of Puppetry Arts* called “WEPA” or “EMAM” for Encyclopédie Mondiale des Arts de la Marionnette, a project of International Unima.
Available in English <https://wepa.unima.org/en/india/>
Available in Hindi at <https://wepa.unima.org/en/india/#>
- ix. Komal Kothari, “Myths, Tales and Folklore: Exploring the Substratum of Cinema”, *India International Centre Quarterly*, Vol. 8, No. 1, Indian Popular Cinema: Myth, Meaning and Metaphor (MARCH 1981), pp. 31-42.
- x. Susan S. Wadley, “Singing for the Audience: Aesthetic Demands and the Creation of Oral Epics”, *RESOUND, A Quarterly of the Archives of Traditional Music*, Vol. VII, No. 2, April 1988.
- xi. Shaw, A., & Kaytaz, E. S. (2021). Yoga bodies, yoga minds: contextualising the health discourses and practices of modern postural yoga. *Anthropology & Medicine*, 28(3), 279–296.
<https://doi.org/10.1080/13648470.2021.1949943>

Additional reading material may be provided by the Department.

Assessments:

Examination scheme and mode shall be as prescribed by the Examination Branch, University of Delhi, from time to time.

DSE:PERSPECTIVES ON SOUTH INDIAN PAST I: THE CHOLAS

Credit Distribution, Eligibility and Pre-requisites of the Course

CourseTitle&Code	Credits	CreditDistributionofthe Course			Eligibility Criteria	Prerequisite of the Course
		Lecture	Tutorial	Practical/ Practice		
PERSPECTIVES ON SOUTH INDIAN PAST I: THE CHOLAS	04	3	1	0	Nil	Nil

Course Objectives:

The course tends to explore the Chola dynasty which had the longest lived imperial lineages in the history of South India. The course begins with analyzing the various historiographical issues in structural development of the Chola state. It is also intended to overview the legitimization structures and their impact on understanding the structures of state along with the expansionist policy of the Cholas in the Oceanic world. Highlighting the establishment and consolidation of Chola power the template is set to study temporal development of Chola state and the diverse sources of powers within it including monarchs, elites, temples, agrarian peasants, merchants and women.

Apart from discussing the expansion of agrarian economy and its impact on society, the centrality of temples in linking rural and urban settlements will also be explored. Another aspect covered is the systematic attempts made by Chola monarchs to establish maritime dominance and highlight the significant role of international maritime trade. Another rubric highlights how royal temples and their corresponding iconographic programme create a royal imagery thereby becoming a very powerful visual text and role of women in the Chola,empire is also established.

Course Learning Outcomes:

At the end of the course, students would:

- Understand the role of political, economic, social and cultural institutions and their different modes of integration in Chola state formation.

- Trace the trajectory of the enormous changes sweeping South Indian history during the four hundred years of Cholas
- Understand the processes of Chola kingship and state formation.
- Analyze the role of temples, genealogies, and rituals in royal legitimation.
- Understand how the Cholas expanded agriculture by bringing new land under cultivation and building irrigation systems.
- They will learn about the rural social divisions such as landholders, cultivators, and slaves, and the role of local assemblies in village governance.
- Analyze the role of temples in economy and society, and how they contributed to urban growth and formation of towns.
- Students will explore the rise of trade, use of coins, development of market centers, and the importance of merchant guilds in inland and overseas trade.

Course Structure:

Unit 1: ((4 Weeks)):The Imperial Cholas

- a) Kingship and state Formation
- b) Forms of legitimation: Royal temple policy and role of genealogies
- c) Hegemonic expansion: Sri Lanka and South East Asia

Unit 2: (4 Weeks)–Economic Structures and Social Transformations

- a) Agrarian Economy and Society,
- b) Trade, Urbanization and Monetization

Unit 3: (4 Weeks)): Visual Culture and Gender Role

- a) Women and Their Role in the Chola Empire
- b) Religious and Political symbolism

Unit 4: (4 Weeks) Warfare and Cross-Cultural Interface

- a) Diplomatic and warfare strategies
- b) Cross-cultural Interface.

Essential Readings:

UNIT I : This unit equips students to critically engage with the processes of kingship and state formation under the Cholas. Drawing from key theoretical and historical readings, students will understand how royal authority was legitimized through temple construction, genealogies, and ritual symbolism. The unit also enables students to analyze the Chola state's hegemonic expansion into Sri Lanka and Southeast Asia, and to evaluate various models in explaining Chola polity. Overall, students will gain a comprehensive understanding of how political power, religion, and military ambition shaped the rise and consolidation of the Chola Empire.

- Ogura, Yasuri, “The Changing Concept of Kingship in the Chola Period Royal Temple Constructions, c. A.D. 850-1299” in Noboru Karashima (ed.), *Kingship in Indian History*, Manohar, Delhi, 1999.
- Stein, Burton. ‘The Segmentary State in South Indian History’. In *Realm and Region in Traditional India* edited by Richard Fox. New Delhi: Vikas 1977. , pp. 3-51. Stein’s views might also be accessed in another article by him, more easily accessible: Stein, Burton. ‘The Segmentary State: Interim Reflections’. In Hermann Kulke. (ed). 1995. *The State in India, 1000-1700*. New Delhi: Oxford University Press (1995), pp. 134-61.
- Heitzman, James. ‘State Formation in South India, 850-1280’, *Indian Economic and Social History Review*, vol. 24 (1), pp. 35-61. Also reproduced in Hermann Kulke. (ed). 1995. *The State in India, 1000-1700*. New Delhi: Oxford University Press 1987., pp. 162-94.
- Kulke, Hermann. ‘Royal Temple Policy and the Structure of Medieval Hindu Kingdoms’. In *Kings and Cults: State Formation and Legitimation in India and Southeast Asia*. Delhi: Manohar 2001. pp. 1-16.
- Kulke, Hermann. “The Naval expedition of Cholas in the context of Asian History” In *Nagapattinam to Su-varnavdipa: Reflections on the Chola Naval Expeditions to Southeast Asia* edited by Hermann Kulke, K. Kesavapany and Vijay Sakhuja. Singapore: Institute of Southeast Asian Studies, 2009.
- Subbarayalu, Y. *South India under the Cholas*. New Delhi: Oxford University Press 2011. ‘Introduction’, ‘The Chola State’ and ‘Characterizing the Chola State’.
- Veluthat, K., “Temple and the State: Religion and Politics in Early Medieval South India” in *State and Society in Pre-Modern South India* edited by R. Champakalakshmi, Kesavan Veluthat, T.R. Venugopalan, Cosmo Books, Thrissur, 2002.
- Spencer, George W., “The Politics of Plunder, the Cholas in Eleventh Century Ceylon”, *Journal of Asian Studies*, Vol. 35, 1976.

UNIT II: This unit outlines the shaping of Chola agrarian bases which entails agrarian expansion bringing new land under cultivation, better use and creation of irrigation facilities and increase in the number of rural settlements. This also brought about internal stratification in the rural world and hence it experienced greater differentiation. There were also trends towards urbanization, monetized economy, intensification of trade activities, development of specialized market centres (nagarams) and the important role played by guilds. Temples represented the nucleus of urbanization and they were the focus of royal patronage.

- Subbarayalu, Y. 2012. *South India under the Cholas*. New Delhi: Oxford University Press. (Chapter 10 on Uru, Nattar and Periyannattar pp. 124-135, Chapter 12 on Landholders, Cultivators and Slaves)
- Karashima, Noboru. 2001. *History and Society in South India : The Cholas To Vijayanagara*, University Press. (Chapter 2 Integration of Society in Chola Times.)

- Veluthat, Kesavan. 2000. 'The Role of Nadu in the Socio-Political Structure of South India (c. AD 600-1200)'. In D.N. Jha (ed). *The Feudal Order: State, Society and Ideology in Early Medieval India*. Delhi: Manohar, pp. 179-96.
- Heitzman, James 1991 "Ritual Policy and Economy: The Transactional Network of an Imperial Temple in Medieval South India", *Journal of Economic and Social History of the Orient*, Vol. 24.
- Hall, Kenneth R, "Urban Process in Early Medieval Tamil Nadu" in InduBanga (ed.), *City in Indian History*, Manohar Publications, New Delhi, 1991.
- Hall, Kenneth R, Merchants, Rulers and Priests in an Early South Indian Sacred centre : Chidambaram in the Age of Cholas, in Kenneth R,Hall (ed.) *Structure and Society in Early South India - Essay in Honour of NorobuKarashima*, New York , Oxford University Press ,2001.
- Champakalakshmi,R 1996, *Tarde , Ideology and Urbanization: South India 300BC to AD 1300*, Delhi Oxford University Press.
- Hall, Kenneth R, 2014. *Networks of Trade, Polity and Societal Integration in Chola- Era South India C. 875-1279.*, New Delhi, Primus. (Chapter 4 Coinage , Trade and Economy in Early South India and its Bay of Bengal neighbours)

UNIT III: This unit enables students to understand how visual culture and gender intersected in the Chola Empire. Through inscriptions, temple patronage, and iconography, students will explore the roles and agency of royal women within political and religious frameworks. The unit also examines how Chola temples and bronzes conveyed symbolic power, shaping both gendered identities and political authority in early medieval South India.

a) Women and Their Role in the Chola Empire

- Ali, Daud, 'War, servitude and the imperial household: a study of palace women in the Chola empire.' In *Slavery and South Asian History* edited by Indrani Chatterjee and Richard Eaton. Indiana University Press, 2006, pp 44-62.
- Leslie,Orr C. 'Chiefly Queens: Local Royal Women as Temple Patrons in the Late Cola Period'. In *The Archaeology of Bhakti: Royal Bhakti, Local Bhakti*, edited by Emmanuel Francis & Charlotte Schmid, 2016, pp 385-422.
- Cane, Nicolas. 'Temples, Inscriptions and Historical (Re)construction: "The Epigraphical Persona" of the Cōla Queen CempiyanMahādevī (Tenth Century)'. *Bulletin de l'Ecolefrançaised'Extrême-Orient. Tome 105*, 2019. pp. 27-60.
- Mahalakshmi, R. *Art and History: Texts, Contexts and Visual Representations in Ancient and Early Medieval India*, Bloomsbury Publishing India Pvt. Ltd 2019.

b) Religious and Political Symbolism in Chola Empire

- Champakalakshmi, R, *Religion, Tradition and Ideology: Pre- Colonial South India*,New Delhi, Oxford University Press,2011.Chapter 16 'Tanjavur, the Ceremonial city of the Cholas' pp 552-

565. Chapter 14 'Iconographic Programme and Political Imagery in Early Medieval Tamilakam', pp 495-514.

- Dehejia, Vidya. *Chola : Sacred bronzes of Southern India*, Royal Academy of Arts, 2006.
- Padma, Kamal, 'Shiva Nataraja: Shifting Meanings of an Icon.' *Art Bulletin* 81,no. 3 (1999) pp.390-419

Unit IV This unit enables students to critically understand the Chola Empire's role in the Indian Ocean world as a maritime power that extended its influence through naval expeditions, diplomacy, and trade. By examining historical and material sources, students will grasp how the Cholas established transregional networks, engaged in cross-cultural interactions, and used warfare and religious art to assert political and cultural presence across Southeast and East Asia.

c) Diplomatic and warfare strategies

- Kulke, Hermann. Kahuja, Kesavapany and Sakhuja, Vijay. *Nagapattinam to Su-varnavdipa: Reflections on the Chola Naval Expeditions to Southeast Asia*. Singapore: Institute of Southeast Asian Studies. 2009.

Chapters

- ❖ Sakhuja, Vijay and Sakhuja, Sangeeta. 'RajendraChola I's Naval Expedition to Southeast Asia:A Nautical Perspective'. In *Nagapattinam to Su-varnavdipa: Reflections on the Chola Naval Expeditions to Southeast Asia*, edited by Hermann Kulke, K Kesavapany and Vijay Sakhuja, PP 76-90.
- ❖ Subbarayalu, Y. 'A Note on the Navy of the Chola State'. In *Nagapattinam to Su-varnavdipa: Reflections on the Chola Naval Expeditions to Southeast Asia*, edited by Hermann Kulke, K Kesavapany and Vijay Sakhuja, PP 76-90. bypp 91-95.
- ❖ Meenakshisundararajan, A. 'RajendraChola's Naval Expedition and the Chola Trade with Southeast and East Asia'. In *Nagapattinam to Su-varnavdipa: Reflections on the Chola Naval Expeditions to Southeast Asia*, edited by Hermann Kulke, K Kesavapany and Vijay Sakhuja, pp 168-177

B) Cross- cultural Interface

- Hermann, K. Kesavapany and Vijay Sakhuja (eds). 2009. *Nagapattinam to Su-varnavdipa: Reflections on the Chola Naval Expeditions to Southeast Asia*. Singapore: Institute of Southeast Asian. Chapter Cultural Implications of the Chola Maritime Fabric Trade with Southeast Asia by HemaDevare
- Hall, Kenneth R, 2014. *Networks of Trade, Polity and Societal Integration in Chola- Era South India C. 875-1279.*, New Delhi, Primus. Chapter 10 'Ports of Trade, Maritime Diasporas, Networks of Trade and Cultural Integration in the Bay of Bengal Region of the Indian Ocean : C 1000-1500'. pp 211-239

- Dehejia, Vidya. *The Thief who Stole My Heart: The Material Life of Bronzes from Chola India ,855-1280*.Chapter 6 Chola Obsession with Sri Lanka and Hindu Bronzes from the Island : Eleventh Century pp165-192.

SUGGESTED READINGS

- Veluthat ,Kesavan. *The Political Structure of Early Medieval South India*, Hyderabad Orient Longman 1993.
- Heitzman, James. “Temple Urbanism in Medieval South India”, *Journal of Asian Studies*, Vol. 46, No. 4, 1987
- Hall, Kenneth R. *Trade and Statecraft in the Age of Cholas*, New Delhi:Abhinav Publications, 1980.
- Cox, Whitney. *Politics, Kingship, and Poetry in Medieval South India : Moonset on Sunrise Mountain*, Cambridge University Press, 2016.
- Heitzman, James. “Ritual Policy and Economy: The Transactional Network of an Imperial Temple in Medieval South India.” *Journal of the Economic and Social History of the Orient* 34, no. 1 (1991): 23–54.
- Shastri, K.A. Nilakanta, *A history of South India from Prehistoric Times to the Fall Vijaynagar*. Oxford University Press, 1997.
- Chakrabarti, Ranvir. ‘ The Pull Towards the Coast: Politics and Polity in India (C. 600-1300 CE)’ . *Presidential Address Indian History Congress*, 2011, 1-48.
- Karashima, Noboru. *Ancient to Medieval: South Indian Society in Transition* . New Delhi: Oxford University Press 2009. (Introduction. Pp.1-23)
- Spencer, George W., “Heirs Apparent: Fiction and Function in Chola Mythical Genealogies” *Indian Economic and Social History Review*,21, No.4 (Dec .1984) 415-32.
- Heitzman, James. *Gifts of Power.Lordship in an Early Indian State*. New Delhi.1997.
- Ramaswamy, Vijaya. *Women and Work in Precolonial India*, Sage, NewDelhi, 2016.

Additional reading material may be provided by the Department.

Assessments:

Examination scheme and mode shall be as prescribed by the Examination Branch, University of Delhi, from time to time.

DSE: PERSPECTIVES ON SOUTH INDIAN PAST II : VIJAYANAGARA

Credit Distribution, Eligibility and Pre-requisites of the Course

Course Title & Code	Credits	Credit Distribution of the Course			Eligibility Criteria	Prerequisite of the Course
		Lecture	Tutorial	Practical/ Practice		
PERSPECTIVES ON SOUTH INDIAN PAST II : VIJAYANAGARA	04	3	1	0	Nil	Nil

Learning Objectives

This syllabus offers students a nuanced understanding of the Vijayanagara Empire by drawing on key readings that explore its political, socio- economic, cultural, and religious dimensions. Through the study of themes such as kingship, imperial legitimacy, courtly culture, temple architecture, and visual representation, learners gain insight into how power was constructed and communicated in a stratified society. Religion, art, and architecture emerge as central to this process, not merely as expressions of devotion but as instruments of statecraft and imperial authority. Temples like the Virupaksha complex and the royal centres at Hampi served both spiritual and political functions. The use of divine imagery, courtly aesthetics, and monumental design reveals how sacred spaces reinforced dynastic legitimacy and power. The readings highlight the symbolic and strategic use of rituals, titles, and urban design in shaping imperial identity. It also encourages students to engage with scholarly debates on gender, patronage, and the blending of cultural traditions, helping them develop a critical and contextual approach to South Indian history.

It sheds light on the nature of Vijayanagara society, emphasizing its hierarchical character, where status was mediated through ritual, service, and proximity to power. Students also come to understand how social roles were shaped by the intersections of caste, gender, and occupation within the broader imperial framework. The syllabus thus equips students to appreciate the interwoven nature of aesthetics, belief, and political ideology in shaping the imperial vision of Vijayanagara.

Learning Outcomes

By the end of the course , students will be able to:

- Understand the construction of imperial identity through kingship and symbolism.

- Analyze rituals, titles, and court culture as tools of political legitimacy
- Understand the role of craft production in supporting urban and temple-based economies.
- Analyze the circulation of currency hoards as evidence of a monetized and expanding market network.
- Engage with gendered and religious experiences in a stratified society.
- Explore cultural blending in courtly and visual traditions.
- Interpret art and architecture as expressions of power and piety

Syllabus

UNIT I: (4 Weeks) FORMULATION OF IMPERIAL IDENTITY

- a) Kingship and Political Practices ; Nature of state
- b) Strategies of Imperial Legitimization and Control
- c) Courtly culture

UNIT II: (4 Weeks) STRUCTURES OF ECONOMY: AGRARIAN AND URBAN

- a) Agrarian Base and Temple Economy
- b) Urban Centres and Trade Networks
- c) Crafts, Monetization, and Guilds

UNIT III: (4 Weeks) RELIGION, SOCIETY AND GENDER

- a) Temple and Sectarian landscape.
- b) Social Stratification and Religious Patronage.
- c) Women, Agency, and Representation

UNIT IV: (4 Weeks) VISUAL ART

- a) Temple and Courtly Architecture: Hampi, Virupaksha Temple, and royal complexes
- b) Iconography and Visual Culture

UNIT I This unit enables students to understand how imperial identity was constructed in the Vijayanagara Empire through kingship rituals, symbolic titles, and monumental architecture. It also deals with the historiography and the more recent approaches to Vijayanagara state. It helps them analyze strategies of legitimization such as royal ceremonies, courtly display, and the spatial organization of the capital that reinforced authority and control. Through the study of urban design and material culture, students will grasp how political power was communicated visually and ritually. The unit also highlights how Vijayanagara rulers adapted symbols which originated outside Vijayanagara to enable them to participate in pan- Indian political culture to project sovereignty.

- Sinopoli, C.M. and K.D.Morrison (1995) Dimensions of Imperial Control: The Vijayanagara Capital. American Anthropologist 97(1):83-96.

- Fritz, John M. (1986). "Vijayanagara: Authority and Meaning of a South Indian Imperial Capital". *American Anthropologist*, New Series, vol.88 no.1, pp.44-55.
- Sinopoli, C.M From the Lion Throne: Political and Social Dynamics of the Vijayanagara Empire. *Journal of the Economic and Social History of the Orient* 43:364-398.
- Karashima, Noboru. *A Concise History of South India* (OUP, 2014), Chapter 1.
- Christopher Chekuri, A Share in the World Empire Nayankara as Sovereignty in Practice at Vijayanagara 1480-1580. *Social Scientist* .Jan -Feb,2012.Vol.40 pp.41-67
- Karashima,Noboru, *Vijayanagara Nayakas in Tamil Nadu and the King In* Karashima,Noboru, (ed.) *Kingship in Indian History*, Manohar Publications , New Delhi, 1999.

Unit II This unit contextualizes new socio- economic processes leading to a mixed rural and urban economy which signifies crucial changes in the patterns of landownership, disintegration of the older institutions, more intensive urbanization, increase in craft production,cultivation of cash crops, a fair degree of monetization and expansion of trade and trading networks and regions.The new emerging groups in all these spheres of activity had to be accommodate and thus temple society expanded. This unit also highlights how Vijayanagara rulers effectively utilized existing institutional structures such as temples and caste and merchant groups as primary investors and decision makers over productive processes. It is also intended to study how royal investments in production activities varied with the nature and importance of the commodity.

- Palat , R.A." The Vijayanagara Empire. Re-Integration of the Agrarian Order of Medieval South India,1336- 1565, in H.J.M Clasessen and P. Van De Velde, *Early State Dynamics*, 1987, pp.170-86.
- Breckenridge, Carol , *Social Storage and the extension of Agriculture in South India 1350-1750*. In A.L.Dallapiccola (ed.) *Vijayanagara- City and Empire: New Currents of Research*, Stuttgart, Steiner- Verlag.
- Stephen,S Jeyaseela, *The Coromandel Coast and its Hinterland : Economy, Society and Political System (CE 1500-1600)* Manohar, New Delhi ,1997. (Chapter 4,5) .
- Mukund Kanakalatha, *The Trading World of the Tamil Merchant*, Hyderabad, Orient Longman 1999. (Chapter 4- Trade and Merchants: The Vijayanagara Period(1400-1600) pp.42-52.
- Stein, Burton ,*Coromandel Trade in Medieval India In* Burton Stein (ed.) *All the Kings' Mana - Papers on Medieval South Indian History*, Madras, New Era Publications ,1984.
- Sinopoli, Carla. The organization of craft production at Vijayanagara, South India. *American Anthropologists* 90(3) 1988. pp. 580-597

- Sinopoli, Carla. , *The Political Economy of Craft Production: Crafting Empire in South India, c. 1350–1650* , Cambridge University Press, 2003
- Ludden ,David *Caste society and units of Production in early -modern South India.* In Burton Stein and S.Subrahmanyam (ed.) *Institutions and Economic Change in South India* , Oxford: Oxford University Press , 1996, pp .105-13
- Phillip B. Wagoner, ‘Money Use in The Deccan, C. 1350–1687: The Role Of Vijayanaga-ra Hons In The Bahmani Currency System’, *Indian Economic And Social History Review* 51, No. 4 (2014).

Unit III This unit enables students to critically examine the religious and social structures of the Vijayanagara Empire through the lens of temple networks, sectarian affiliations, and patterns of patronage. It explores how temples functioned as centers of power, shaping both spiritual and social identities. The identities were constructed on the basis of religious community (devotion to either Shiva or Vishnu) which got consolidated in this period and attempts were made from above to create a synthesis of regional traditions through homogenization under the rubric of Vedic tradition. It also notes that religious patronage displayed a patterned character very different from earlier times as temples became pilgrimage places under the combined patronage of merchants ,soldiers and sectarian leaders. Students will understand the interplay between kingship and religious authority, the role of caste in organizing social life, and the significance of women as patrons, performers, and agents within sacred spaces. The unit also highlights the contributions of artisans and the material culture of devotion, allowing for a deeper understanding of gender, identity, and imperial ideology in pre-modern South India.

- Champakalakshmi, R. *Religion, Tradition and Ideology: Pre-Colonial South India* (OUP, 2011) Chapter 7 *Caste and Community Oscillating Identities in Pre- Modern South India.*
- Arjun Appadurai, “Kings, Sects and Temples in South India, 1350–1700 A.D.” *Indian Economic & Social History Review* 14, no. 1 (1977): 47–73.
- Verghese, Anila. “Deities, Cults and Kings at Vijayanagara”. In *The Archeology of Hinduism* edited by Elisabeth A. Bacus and Nayanjyot Lahiri. Routledge Tylor and Francis group, Vol. 36, No.3, September 2004, pp 416-431.
- Stein, Burton, *Patronage and Vijayanagara Religious Foundations* . In *The Powers of Art: Patronage in Indian Culture*, B.S. Miller (ed.) Delhi, Oxford University Press, pp.160 -167.
- George, Michell *Revivalism as the Imperial Mode: Religious Architecture During the Vijayanagara Period.* In Catherine B. Asher and Thomas R. Metcalf (ed.) *Perceptions of South Asia’s Visual Past*, New Delhi , Oxford and IBH Publishing CO. Pvt Ltd, 1994.
- Fritz, J.M. Michell, George. *Where Kings and Gods Meet: The Royal Centre at Vijayanagara.* University of Arizona Press 1985. pp 56-154.

- Noboru Karashima, *Towards a New Formation: South Indian Society under Vijayanagar Rule* (Delhi: Oxford University Press, 1992) pp 117-182.
- Sinopoli Carla M., *The Political Economy of Craft Production: Crafting Empire in South India, c. 1350–1650* (Cambridge University Press, 2003)
- Sinopoli, Carla M. *Identity and Social Action among South Indian Craft Producers of the Vijayanagara Period*. *Archaeological Papers of the American Anthropological Association*: Volume 8, Issue. 1998. pp 161-172.
- Vijaya Ramaswamy, “Artisans in Vijayanagar Society.” *Indian Economic & Social History Review* 22, no. 4 (1985): 417–444
- Orr, Leslie. *Donors, Devotees, and Daughters of God: Temple Women in Medieval Tamil Nadu* (OUP, 2000). pp 135-180.

UNIT 1V This unit explores the architectural splendour of Vijayanagara preserved in the monuments at Hampi consisting of religious , courtly and military buildings. The city was conceived to both enhance existing cosmic ties through careful planning and to create new associations with the construction of large temple complexes. It also explores how visual representation of Rama’s mythology in the architecture, sculpture of Vijayanagara served to reinforce the legitimacy of the king and define the empire. The richly carved and representation of various divinities contribute to the legacy of art and architecture of Vijayanagara.

- Dallapiccola, Anna L. , “The City of Vijayanagara KISHKINDHA, The Monkey Kingdom In Vidya Dehejia (ed.), *The Legend Of Rama: Artistic Visions* , Bombay , Marg Publications , 1994.
- Dallapiccola, Anna L. *Gods, Patrons and Images: Stone Sculpture at Vijayanagara In Paradigms of Indian Architecture: Space and Time in Representation and Design*, ed G.H.R. Tillitson, pp 136-158. Surrey, England : Curzon Press.
- Sinopoli Carla M., *Defining a sacred landscape: temple architecture and divine images in the Vijayanagara suburbs*. In A.J.Gail and G.J.R. Meivessen(ed.) *South Asian Archaeology Stuttgart*: Franz Steiner Verlag, pp.625-636
- Fritz , J.M. G.Michell and M.S.Nagaraja Rao, *City of Victory Vijayanagara: The Medieval Hindu Capital of Southern India*, New York ,1991.
- Michell George, *Royal Architecture and imperial style at Vijayanagara* . In B.Stoler Miller, *The Powers Of Art: Patronage in Indian Culture* Delhi: Oxford University Press, 1992, pp.168-179.
- Filliozat Vasundhara, *Iconography*, In Michell George and Filliozat Vasundhara, *Splendours of The Vijayanagara*, Marg Publications, 1981.

SUGGESTED READINGS

- Stein, Burton. The New Cambridge History of India: Vijayanagara. Cambridge University Press 2005.
- Karashima, Noboru. A Concise History of South India (OUP, 2014), Chapter on Vijayanagara
- Karashima, Noboru. "South Indian History and Society: Studies from Inscriptions" (OUP, 1984)
- Hall, Kenneth R. Structure and Society in Early South India OUP, 2001.
- Orr, Leslie. Donors, Devotees, and Daughters of God: Temple Women in Medieval Tamil Nadu (OUP, 2000)
- George Michell. Architecture and Art of Southern India: Vijayanagara and the Successor States (Cambridge University Press, 1995)
- Srinivasan, K.R. Temples of South India (NIBH, 1971)
- Anila Verghese, Religious Traditions at Vijayanagara: As Revealed Through Its Monuments (New Delhi: Manohar / American Institute of Indian Studies, 1995)
- Valerie Stoker, Polemics and Patronage in the City of Victory: Vyasatirtha, Hindu Sectarianism, and the Sixteenth-Century Vijayanagara Court (Berkeley: University of California Press, 2016).
- Michell George, The Vijaynagara Courtly Style, American Institute of Indian Studies, Manohar, 1992.
- Verghese Anila, Archaeology, Art and Religion: New Perspectives on Vijayanagara, Oxford University Press, Delhi. 2000.
- Jackson, William J, Vijayanagara Visions Religious experience and cultural creativity in South Indian Empire, Oxford University Press, 2007.
- Dallapiccola, Anna L. and Verghese Anila, Sculpture at Vijayanagara : Iconography and Style , American Institute of Indian Studies, Manohar, 1998.
- Fritz , J.M. G. Michell. Hampi Vijayanagara, Deccan Heritage Foundation 2017.
- Pierre-Sylvain Filliozat, Vasundhara Filliozat. Hampi : Sacred India Glorious India, Galerie Hioco 2021.
- S. Subrahmanyam, The Political Economy of Commerce: Southern India 1500–1650. Cambridge University Press 1990.
- Wagoner, Phillip. "Sultan among Hindu Kings: Dress, Titles, and the Islamicization of Hindu Culture at Vijayanagara." Journal of Asian Studies, Vol. 55, No. 4 (1996): 851–880.

DSE: Histories of Regions I: Early Modern Bengal, 16th-18th centuries

Credit Distribution, Eligibility and Pre-requisites of the Course

Course Title & Code	Credits	Credit Distribution of the Course			Eligibility Criteria	Prerequisite of the Course
		Lecture	Tutorial	Practical/ Practice		
Histories of Regions I: Early Modern Bengal, 16 th -18 th centuries	04	3	1	0	Nil	Nil

Course Objectives

This course aims to recover regions in Indian history. It engages with the concept of a region as a historically constituted entity. It explores the frameworks of *regional histories* and the *histories of regions* in Indian history writing, as related but distinct categories. It views regions in relation to larger historical entities, such as pan-regional empires, and areas of circulation of people, commodities, cultures, texts and ideas.

The course is designed to illustrate some of the rubrics through which the history of a region has been discussed, selecting Bengal in early modern times as a case study. It could be extended to study other regions in different historical times. Its intent is to interest students in the histories of their own regions and encourage their research.

Learning Objectives

This course aims to recover regions in Indian history. It engages with the concept of a region as a historically constituted entity. It explores the frameworks of *regional histories* and the *histories of regions* in Indian history writing, as related but distinct categories. It views regions in relation to larger historical entities, such as pan-regional empires, and areas of circulation of people, commodities, cultures, texts and ideas.

The course is designed to illustrate some of the rubrics through which the history of a region has been discussed, selecting Bengal in early modern times as a case study. It could be extended to study other regions in different historical times. Its intent is to interest students in the histories of their own regions and encourage their research.

Learning Outcomes

By the end of this course students will be able to:

- See regions as historically constituted entities with varying limits that were different from modern regional boundaries.
- Appreciate the many components in the making of a region, especially natural, geographical factors. They will consider how areas were constituted into political regions in history and the challenges of military conquest and political control in Bengal in early modern times.
- Trace key developments in the regional economy and changing alignments between social classes, viewing the region of Bengal in the context of larger Indo-Gangetic and Indian Ocean worlds.
- Understand the development of a regional culture through linguistic, textual, architectural and artistic traditions and see their circulation over areas not necessarily coterminous with political boundaries.
- The course will equip students to place other regions in historical frameworks and seek to research the histories of lesser-known regions in India.

Unit 1 – Regional History and History of the Region – a historiographical review

Essential readings

1. Romila Thapar, 'Regional History: The Punjab', in *Cultural Pasts: Essays in Early Indian History*, New Delhi: Oxford University Press, 2000, pp. 95-108.
2. B.D. Chattopadhyaya, *The Making of Early Medieval India*, Second Edition, New Delhi: Oxford University Press, 2012, Introduction-Passages from the Classical towards the Medieval, The Indian Experience, pp. 22-69.
3. Bernard Cohn, 'Regions Subjective and Objective: Their Relation to the Study of Modern Indian History and Society' in *The Bernard Cohn Omnibus*, New Delhi: Oxford University Press, 2004, pp. 100-35.
4. Richard M. Eaton, *The Rise of Islam and the Bengal Frontier, 1204-1760*, Berkeley: University of California Press, 1996, Introduction, pp. 5-11.
5. Samira Sheikh, *Forging A Region: Sultans, Traders, and Pilgrims in Gujarat, 1200-1500*, New Delhi: Oxford University Press, 2009, Introduction, pp. 1-23.
6. C.A. Bayly, *Origins of Nationality in South Asia: Patriotism and Ethical Government in the Making of Modern India*, New Delhi: Oxford University Press, 1998, Chapter 1, Patriotism and Political Ethics in Indian History, pp. 1-35; Chapter 2, The Consolidation of Indian Patrias and the Colonial Encounter, pp. 36-62

Unit 2 – Understanding the region

- a) The importance of topography/ecology
- b) Conquest and control

Essential readings

1. Andre Wink, 'From the Mediterranean to the Indian Ocean: Medieval History in Geographical Perspective,' *Comparative Studies in Society and History*, Vol. 44 (3), 2002, pp. 416-445.
2. Jos J.L. Gommans, 'The Silent Frontier in South Asia, c. A.D. 1100-1800,' *Journal of World History*, Vol. 9 (1), 1998, pp. 1-23.

3. Richard M. Eaton, *The Rise of Islam and the Bengal Frontier, 1204-1760*, Berkeley: University of California Press, 1996, Chapter 1, Before the Turkish Conquest, pp. 13-27; Chapter 8, Riverine Changes and Economic Growth, pp. 213-16.
4. Ranabir Chakravarti, *Trade and Traders in Early Indian Society*, Third edition, New Delhi: Manohar 2021, Chapter 8, Seafaring in the Bengal Coast: The Early Medieval Scenario, pp. 160-186.
5. Jos J.L. Gommans, *Mughal Warfare: Indian Frontiers and the High Roads to Empire, 1500-1700*, London and New York: Routledge, 2002, Chapter 1, The Indian Frontier, pp. 7-37.
6. Pratyay Nath, *Climate of Conquest: War, Environment and Empire in Mughal North India*, New Delhi: Oxford University Press, 2019, Chapter 2, Moving East, Moving West, The Bengal Delta, pp. 54-67.

Unit 3 – Economy and society

- a) Agrarian expansion
- b) Trade and trading communities
- c) British interventions in the political economy

Essential readings –

1. Sanjay Subrahmanyam, 'Notes on the Sixteenth Century Bengal Trade,' in *Improvising Empire: Portuguese Trade and Settlement in the Bay of Bengal, 1500-1700*, New Delhi: Oxford University Press, 1990, pp. 96-127.
2. Om Prakash, 'Trade and Politics in Eighteenth Century Bengal,' in Seema Alavi, ed., *The Eighteenth Century in India*, New Delhi: Oxford University Press, 2002, pp. 136-64.
3. Philip B. Calkins, 'The Formation of a Regionally Oriented Ruling Group in Bengal, 1700-1740,' *Journal of Asian Studies*, Vol. 29, No. 4, 1978, pp. 799-806.
4. Rajat Datta, *Society, Economy and the Market: Commercialisation in Rural Bengal, c.1760-1800*, New Delhi: Manohar, 2000, Introduction, pp. 21-35; Chapter 4, The Agrarian Economy and the Dynamics of Commercial transactions, pp. 185-237.
5. Dharma Kumar and Meghnad Desai, eds., *The Cambridge Economic History of India, Vol. 2, 1757-1920*, Cambridge: Cambridge University Press, 1983, pp. 270-332.
6. P.J. Marshall, *Bengal: The British Bridgehead, Eastern India 1740-1828*, Cambridge: Cambridge University Press, 1987, Chapter 4, The New Regime, pp. 93-136.
7. John R. McLane, *Land and Local Kingship in eighteenth-century Bengal*, Cambridge: Cambridge University Press, 1993, Introduction, pp. 3-36; Chapters 3 and 4, pp. 45-95.

Unit 4 – Culture

- a) Literary cultures – Articulating a region; Speaking across spaces
- b) Visual cultures – Architectural innovations; Painting traditions

Essential readings –

1. Kunal Chakrabarti, *Religious Process: The Puranas and the Making of a Regional Tradition*, New Delhi, Oxford University Press, 2001, Chapter VII, The Making of the Regional Tradition of Bengal, pp. 288-337.
2. Kumkum Chatterjee, *The Cultures of History in Early Modern India: Persianisation and Mughal Culture in Bengal*, New Delhi: Oxford University Press, 2009, Chapter 1,

Mapping Early Modern Bengal: Polity, Culture and the Literary Universe, pp. 24-61, Chapter VII, Mughal Culture and Persianisation in Seventeenth and Eighteenth Century Bengal, pp. 215-45.

3. Thibaut d'Hubert, 'Pirates, Poets and Merchants: Bengali Language and Literature in Seventeenth Century Mrauk-U,' in Thomas de Bruijn and Allison Busch, eds., *Culture and Circulation: Literature in Motion in Early Modern India*, Brill: Leiden and Boston, 2014, pp. 47-74.
4. Tony K. Stewart, *Fabulous Females and Peerless Pirs: Tales of Mad Adventure in Old Bengal*, New York: Oxford University Press, Introduction, pp. 3-21.
5. Pika Ghosh, *Temples to Love: Architecture and Devotion in Seventeenth Century Bengal*, Bloomington and Indianapolis: Indiana University Press, 2005, Introduction, pp. 1-38; Chapter 2, A Paradigm Shift, pp. 65-107.
6. Robert Skelton, 'Murshidabad Painting,' *Marg*, Vol. X, No. 1, 1956, pp. 10-22.
7. Ratnabali Chatterjee, *From the Karkhana to the Studio: A Study in the Changing Social roles of Patron and Artist in Bengal*, New Delhi: Books and Books, 1990, Chapter 2, Murshidabad: The Artist and the Karkhana, pp. 10-44

Recommended readings

- 1) Hermann Kulke and B.P. Sahu, eds., *The Routledge Handbook of the State in Premodern India*, Oxford and New York: Routledge, 2022, Introduction, pp. 1-44.
- 2) Jos Gommans, 'Burma at the Frontier of South, East and Southeast Asia: A Geographic Perspective,' in Jos Gommans and Jacques Leider, eds., *The Maritime Frontier of Burma: Exploring Political, Cultural and Commercial Interaction in the Indian Ocean World, 1200-1800*, Amsterdam: Royal Netherlands Academy of Arts and Sciences, 2002, pp. 1-7.
- 3) Radhika Chadha, *Merchants, Renegades Padres: Portuguese Presence in Early Modern Bengal*, New Delhi: Primus, 2025 (forthcoming), Chapter 1, The Geographical Setting: Coastal Bengala.
- 4) Richard M. Eaton, *The Rise of Islam and the Bengal Frontier, 1204-1760*, Berkeley: University of California Press, 1996, Chapter 8, Islam and the Agrarian Order in the East, pp. 213-49.
- 5) Om Prakash, *The Dutch East India Company and the Economy of Bengal, 1630-1720*, Princeton: Princeton University Press, 1985, pp. 24-34, 53-89.
- 6) Holden Furber, 'Glimpses of Life and Trade on the Hugli, 1720-1770', in Rosane Rocher, ed., *Private Fortunes and Company Profits in the India Trade in the 18th Century*, Aldershot and Brookfield, Vermont: Varorium, 1997, Chapter IX, pp. 13-23.
- 7) Jon Wison, *The Chaos of Empire: The British Raj and the Conquest of India*, New York: Public Affairs, 2016, Chapter 5, New Systems, pp. 121-57.
- 8) Robert Travers, *Empire of Complaints: Mughal Law and the Making of British India, 1765-1793*, Cambridge: Cambridge University Press, 2022, Introduction, pp. 1-30; Chapters 1 and 2, pp. 31-112.
- 9) Sushil Chaudhury, 'Identity and Composite Culture: The Bengal Case,' in *Trade, Politics and Society: The Indian Milieu in the Early Modern Era*, New Delhi, Manohar, 2017, pp. 273-301.