



Royal Conquests Cultural Migrations Indi

Jos Gommans, Harriet Zurndorfer



Royal Conquests Cultural Migrations Indi:

Royal Conquests and Cultural Migrations in South India and the Deccan C. Sivaramamurti, 1955 a kara Parvati Endowment lectures for 1951 52 delivered at the University of Madras in December 1951 *Royal Conquests and Cultural Migrations in South India and the Deccan* C. Sivaramamurti, 1955 **Royal Conquests and Cultural Migrations in South India and the Deccan** C. Sivaramamurti, 1964 **The Tyāgarāja Cult in Tamilnāḍu** Rajeshwari Ghose, 1996-01-01 Tiruvarur in the Thanjavur district of Tamilnadu was the centre of Saiva and Sakta worship from very ancient times The Saiva cult revolved around the Tyagaraja icon enshrined in a temple bearing the name of the image Interestingly Tyagaraja is not the principle deity but a processional icon and is in fact an amalgam of three deities Siva his consort Uma and their child Skanda Tyagaraja is a Somaskanda and the first visual representation of this composite deity can be traced to the time of Pallava rule Samkara's Advaita Vedanta Jacqueline G. Suthren Hirst, 2005-03-31 Samkara c 700 CE has been regarded by many as the most authoritative Hindu thinker of all time A great Indian Vedantin brahmin Samkara was primarily a commentator on the sacred texts of the Vedas and a teacher in the Advaitin teaching line This book serves as an introduction to Samkara's thought which takes this as a central theme The author develops an innovative approach based on Samkara's ways of interpreting sacred texts and creatively examines the profound interrelationship between sacred text content and method in Samkara's thought The main focus of the book is on Samkara's teaching method This method is for Samkara based on the Upanishads own it is to be employed by Advaitin teachers to draw pupils skilfully towards that realisation which is beyond all words Consequently this book will be of interest not only to students and scholars of Indian philosophy but to all those interested in the relation between language and that which is held to transcend it **Samkara's Advaita Vedānta** Jacqueline Suthren Hirst, 2005 This is a detailed introduction to the thought of Samkara who is the most well known and perhaps the most authoritative Hindu thinker of all time *Orthodoxy, Heterodoxy and Dissent in India* S. N. Eisenstadt, D. Shulman, R. Kahane, 2011-12-07 The series Religion and Society RS contributes to the exploration of religions as social systems both in Western and non Western societies in particular it examines religions in their differentiation from and intersection with other cultural systems such as art economy law and politics Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual the religious imagination constructions of tradition iconography or media In addition the formation of religious communities their construction of identity and their relation to society and the wider public are key issues of this series *Temple Imagery from Early Mediaeval Peninsular India* Archana Verma, 2017-07-05 Analyzing the ways in which ideas of heroic discourse and the socio religious and political needs of the period moulded iconography this book explores the evolution of the iconography of the early mediaeval Hindu temples of the Indian peninsula over the course of the sixth twelfth centuries C E In order to study the socio religious and political atmosphere in which the early mediaeval

temple iconography grew and developed its specific forms the author makes use of the inscriptions archaeological and the literary materials ranging from the fourth centuries B C E to the thirteenth century C E as these give an idea of the continuities and discontinuities in the ideas of heroic and political discourses which lie at the back of the visual art forms that they created Of particular interest are the royal charters issued in Sanskrit and Tamil the religious narratives from the Sanskrit epics and the Puranas iconographic canons that form a part of the religious texts known as the Agamas written in Sanskrit the court literature of the early mediaeval period and the early historical Sangam Tamil literature apart from the archaeological material from the Indian peninsula The author focuses particularly on exploring the ideas of power current in the society that created the narrative iconography of the period and the region studied **Epic Narratives in the Hoysala**

Temples Kirsti Evans, 1997 This contextual study of narrative reliefs depicting Hindu epics and puranas on specific South Indian Hoysala temples provides a detailed exposition of narrative episodes paired with photographs illustrating and reviewing the stories and exploring techniques of Indian visual narrative *Bharatanatyam Evolves* Anne-Marie Gaston, 2025-10-27 Bharatanatyam is currently one of the most popular Indian classical dance styles performed throughout India and the world It originated in southern India where it was taught by males and performed by female Devadasis both of whom belonged to the same caste Traditionally the dance was associated with Hindu temples and courts and was performed in a variety of sacred and secular settings Since the early twentieth century both practitioners of and venues for the dance have expanded It is now taught and performed globally by people from all castes and nationalities including teachers and dancers of all genders and religions Most performances are now public events presented on the concert stage Anne Marie Gaston traces the development of Bharatanatyam from its religious and secular roots She gives details of the teachers who were most influential in the transmission of the dance from traditional to modern practitioners and discusses the role of different interpretations banis By describing traditional and modern performances and choreography she traces changes in the repertoire and presentation that have taken place during the post revival era Trends in performances at the MMA considered the most important venue for Bharatanatyam are described Comments from the author s in depth studies of Bharatanatyam as both performer and academic give a historical perspective to the current manifestation of the dance Her observations are drawn especially from recitals at the Madras Winter Festivals 2011 15 The volume is profusely illustrated with the author s own photographs **Indian Sculpture** Pratapaditya Pal, Los Angeles County Museum of Art, 1986

Roots and Routes of Development in China and India Jos Gommans, Harriet Zurndorfer, 2008-10-31 This volume brings together some of the very best of half a century of enduring scholarship in the Journal of the Economic and Social History of the Orient The selected articles show how historians have developed their understanding of economic and social change in China and India As introduced by two of its current editors these seminal studies not only demonstrate the crucial contributions of JESHO but also reflect the various scholarly tendencies in their respective fields Hence this volume offers

readers a unique opportunity to critically compare the historical and the historiographical roots and routes of the modern development of these two new global superpowers The contributions in this volume have been previously published as articles in Brill's journal *Journal of the Economic and Social History of the Orient* Please see the table of contents for more information [Lives of Indian Images](#) Richard H. Davis, 2020-07-21 For many centuries Hindus have taken it for granted that the religious images they place in temples and home shrines for purposes of worship are alive Hindu priests bring them to life through a complex ritual establishment that invokes the god or goddess into material support Priests and devotees then maintain the enlivened image as a divine person through ongoing liturgical activity they must awaken it in the morning bathe it dress it feed it entertain it praise it and eventually put it to bed at night In this linked series of case studies of Hindu religious objects Richard Davis argues that in some sense these believers are correct through ongoing interactions with humans religious objects are brought to life Davis draws largely on reader response literary theory and anthropological approaches to the study of objects in society in order to trace the biographies of Indian religious images over many centuries He shows that Hindu priests and worshipers are not the only ones to enliven images Bringing with them differing religious assumptions political agendas and economic motivations others may animate the very same objects as icons of sovereignty as polytheistic idols as devils as potentially lucrative commodities as objects of sculptural art or as symbols for a whole range of new meanings never foreseen by the images makers or original worshipers **Nepalese temple architecture**

Wiesner, 2024-07-15 [Jaina Culture in Medieval Karnataka](#) Julia A.B. Hegewald, 2025-04-21 Why did the Jainas in Karnataka plunge from a position of supremacy into one of severe dependency After a steep and steady rise throughout the region from about the fifth century CE Jaina influence waned dramatically from the late eleventh or early twelfth centuries onwards In this publication specialists in Indian history religious studies and anthropology as well as historians of art and architecture discuss various expressions of this sudden and detrimental decline and explore the reasons for it focusing in particular on the relations of the Jainas with Vraivas and Muslims The evidence provided by the five international scholars who offer insights from different disciplinary backgrounds indicates that the reasons for the Jainas loss of authority in the region were manifold Certain internal triggers such as changes in Jaina social structure and religious practices adversely affected their position over time In particular however the withdrawal of royal patronage the success of the Vraivas as traders and the emergence in the area at this time of a number of competing religious groups caused the Jainas to slip into a position of strong asymmetrical dependency *Historical Dictionary of the Tamils* Vijaya Ramaswamy, 2017-08-25 The Tamils have an unbroken history of more than two thousand years Tamil the language they speak is one of the oldest living languages in the world The only people comparable to the Tamils in terms of their hoary past and vibrant present would be the Jews with one marked difference The Tamils have always had their homeland Tamilaham alternately pronounced and spelt Tamizhaham known today as Tamil Nadu which to them represents their mother and is revered by them as Tamizh Tai

literally Tamil Mother This is in striking contrast to the Jews who have been through a long and arduous struggle to gain their homeland a deeply contested site to this day with Hebrewisation of Israel being a key marker of Jewish identity in the region Tamils by contrast have a clear numerical majority in the region that now comprises Tamil Nadu and the language unites rather than divides adherents of different faiths The second edition of Historical Dictionary of the Tamils contains a chronology an introduction and an extensive bibliography The dictionary section has over 600 cross referenced entries on important personalities politics economy foreign relations religion and culture This book is an excellent resource for students researchers and anyone wanting to know more about the Tamils

A Dictionary of Hinduism Margaret and James

Stutley,2019-04-09 Hinduism is a term often used to summarize the aspirations of the majority of the Indian people But any simple definition of it is difficult if not impossible This is partly owing to the nuances of the Sanskrit language in which many texts are written and partly to the too literal interpretation of Hindu imagery and mythology that often veils its real significance This book first published in 1977 is an essential reference source that goes some way to clarifying the difficulties of understanding Hinduism

The Concept of Rudra-Śiva Through the Ages Mahadev Chakravarti,1986-01-01

The present book throws new light on the gradual development of the concept of Rudra Siva in his animal phallic and human forms since the days of the Harappa Civilization It examines how Siva the composite Aryan non Aryan Divinity was not only admitted but was ultimately crowned with an exalted position in the Brahmanical pantheon how the bull once identified with the deity was regulated to the position of a vahana how phallism was related to Saivism and also how Siva in his different forms was represented in early Indian Art and the Art of Further India The wide range and depth of the author s research fills a vital gap in the subject and his treatment of the entire subject is unique This methodical study on Siva also contains an exhaustive bibliography

Head and Heart Mary Storm,2015-08-12

An extensive study of self sacrificial images in Indian art this book examines concepts such as head offering human sacrifice blood suicide valour self immolation and self giving in the context of religion and politics to explore why these images were produced and how they became paradigms of heroism

AKASHVANI All India Radio (AIR), New Delhi ,1973-01-28 Akashvani English is a programme journal of ALL INDIA RADIO it was formerly known as The Indian Listener It used to serve the listener as a bradshaw of broadcasting and give listener the useful information in an interesting manner about programmes who writes them take part in them and produce them along with photographs of performing artists It also contains the information of major changes in the policy and service of the organisation The Indian Listener fortnightly programme journal of AIR in English published by The Indian State Broadcasting Service Bombay started on 22 December 1935 and was the successor to the Indian Radio Times in English which was published beginning in July 16 of 1927 From 22 August 1937 onwards it used to published by All India Radio New Delhi From 1950 it was turned into a weekly journal Later The Indian listener became Akashvani English w e f January 5 1958 It was made fortnightly journal again w e f July 1 1983 NAME OF THE JOURNAL AKASHVANI LANGUAGE OF THE

JOURNAL English DATE MONTH YEAR OF PUBLICATION 28 JANUARY 1973 PERIODICITY OF THE JOURNAL Weekly
NUMBER OF PAGES 60 VOLUME NUMBER Vol XXXVIII No 5 BROADCAST PROGRAMME SCHEDULE PUBLISHED PAGE
NOS 25 58 ARTICLE 1 The Pleasures of Reading 2 Talking About Books 3 Tagore s Gora A Critical Appreciation 4 Processing
of Books In Libraries 5 Building Up the Library Collections 6 The New Role of Libraries 7 The Newspaper and Public Opinion
Moulding 8 Survey of German Indology 9 Distributing Paperbacks in India AUTHOR 1 R Kuppu Rao 2 B R Nanda 3 K R
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