

INDIA

BRIEF HISTORY OF A CIVILIZATION



THOMAS R. TRAUTMANN

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India Thomas R. Trautmann, 2016 This is an outline of Indian civilization comprehensive in coverage but brief enough to be read in a few sittings. It gives an overview of 5 000 years of history in South Asia from the beginnings of farming cities and writing to the present. It gives readers new to the topic a map of the territory and the tools to take on more advanced and specialized readings. Provided by publisher

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Aryans and British India Thomas R. Trautmann, 2023-07-28 Aryan a word that today evokes images of racial hatred and atrocity was first used by Europeans to suggest bonds of kinship as Thomas Trautmann shows in his far reaching history of British Orientalism and the ethnology of India. When the historical relationship uniting Sanskrit with the languages of Europe was discovered it seemed clear that Indians and Britons belonged to the same family. Thus the Indo European or Aryan idea based on the principle of linguistic kinship dominated British ethnological inquiry. In the nineteenth century however an emergent biological race science attacked the authority of the Orientalists. The spectacle of a dark skinned people who were evidently civilized challenged Victorian ideas and race science responded to the enigma of India by redefining the Aryan concept in narrowly white racial terms. By the end of the nineteenth century race science and Orientalism reached a deep and lasting consensus in regard to India which Trautmann calls the racial theory of Indian civilization and which he undermines with his powerful analysis of colonial ethnology in India. His work of reassessing British Orientalism and the Aryan idea will be of great interest to historians anthropologists and cultural critics

Elephants & Kings Thomas R. Trautmann, 2015-08-03 Because of their enormous size elephants have long been irresistible for kings as symbols of their eminence. In early

civilizations such as Egypt Mesopotamia the Indus Civilization and China kings used elephants for royal sacrifice spectacular hunts public display of live captives or the conspicuous consumption of ivory all of them tending toward the elephant s extinction The kings of India however as Thomas R Trautmann shows in this study found a use for elephants that actually helped preserve their habitat and numbers in the wild war Trautmann traces the history of the war elephant in India and the spread of the institution to the west where elephants took part in some of the greatest wars of antiquity and Southeast Asia but not China significantly a history that spans 3 000 years and a considerable part of the globe from Spain to Java He shows that because elephants eat such massive quantities of food it was uneconomic to raise them from birth Rather in a unique form of domestication Indian kings captured wild adults and trained them one by one through millennia Kings were thus compelled to protect wild elephants from hunters and elephant forests from being cut down By taking a wide angle view of human elephant relations Trautmann throws into relief the structure of India s environmental history and the reasons for the persistence of wild elephants in its forests India: Brief History Of A Civilization: Indian Edition Thomas R.

Trautmann,2011-10-01 *Arthashastra* Tom Trautmann,2016-01-15 This book is a definitive introduction to the classic text the Arthashastra the world s first manual on political economy The 2000 year old treatise is ascribed to Kautilya the prime minister of King Chandragupta Maurya and is as important to Indian thought as Machiavelli s *The Prince* is to Europe Arthashastra or the science of wealth is a study of economic enterprise and advises the king entrepreneur on how to create prosperity Thomas Trautmann s exploration of this seminal work illuminates its underlying economic philosophy and provides invaluable lessons for the modern age **The Aryan Debate** Thomas R. Trautmann,2007-09-27 Part of the prestigious

Debate series this book brings together a selection of pioneering essays The introduction spells out the extremely topical Aryan debate The central question behind this selection is did the Sanskrit speaking Aryans enter India from the Northwest in 1500 BC or were they indigenous to India and identical with the people who inhabited the Indus Valley between 2800 and 1500 BC **The World of Indian Civilization** Gustave Le Bon,1974 **Indian Summer** Alex Von

Tunzelmann,2008-09-30 An extraordinary story of romance history and divided loyalties set against the backdrop of one of the most dramatic events of the 20th century Indian Summer reveals how Britain ceased to be a superpower after it lost India as a colony *A Tribute to Hinduism* Sushama Londhe,2008 Since times immemorial India has been synonymous with spiritual knowledge and people have been drawn to her sacred land Some were philosophers poets writers historians scientists and travelers Some came to India others read translations about her rich and imaginative literature and felt genuine enthusiasm for her The fourth Caliph in the 7th century is reported to have said The land where books were first written and from where wisdom and knowledge sprang is India Despite the wars and imperialism ancient India s spiritual influence and wisdom has had considerable impact on the West especially on its imagination science and literature English Romantic poetry in particular Scientists scholars poets writers and philosophers all have paid the highest compliment to

India's wonderful metaphysical, religious, artistic, linguistic, and cultural genius by imitating and incorporating some of these ideas and theories into their own work. Indians Namit Arora, 2021-01-18. What do we really know about the Aryan migration theory and why is that debate so hot? Why did the people of Khajuraho carve erotic scenes on their temple walls? What did the monks at Nalanda eat for dinner? Did our ideals of beauty ever prefer dark skin? Indian civilization is an idea, a reality, an enigma. In this riveting book, Namit Arora takes us on an unforgettable journey through 5000 years of history, reimagining in rich detail the social and cultural moorings of Indians through the ages. Drawing on credible sources, he discovers what inspired and shaped them: their political upheavals and rivalries, customs and vocations, and a variety of unusual festivals. Arora makes a stop at six iconic places: the Harappan city of Dholavira, the Ikshvaku capital at Nagarjunakonda, the Buddhist centre of learning at Nalanda, enigmatic Khajuraho, Vijayanagar at Hampi, and historic Varanasi, enlivening the narrative with vivid descriptions, local stories, and evocative photographs. Punctuating this are chronicles of famous travellers who visited India, including Megasthenes, Xuanzang, Alberuni, and Marco Polo, whose dramatic and idiosyncratic tales conceal surprising insights about our land. In lucid, elegant prose, Arora explores the exciting churn of ideas, beliefs, and values of our ancestors through millennia, some of which continue to shape modern India, while others have been lost forever. An original, deeply engaging, and extensively researched work, Indians illuminates a range of histories coursing through our veins.

Ancient India Don Nardo, 2007-12-26. Discusses the history of ancient India.

Political Violence in Ancient India Upinder Singh, 2017-09-25. Mahatma Gandhi and Jawaharlal Nehru helped create the myth of a nonviolent ancient India while building a modern independence movement on the principle of nonviolence, ahimsa. But this myth obscures a troubled and complex heritage, a long struggle to reconcile the ethics of nonviolence with the need to use violence to rule. Upinder Singh documents the dynamic tension between violence and nonviolence in ancient Indian political thought and practice over twelve hundred years. Political Violence in Ancient India looks at representations of kingship and political violence in epics, religious texts, political treatises, plays, poems, inscriptions, and art from 600 BCE to 600 CE. As kings controlled their realms, fought battles, and meted out justice, intellectuals debated the boundary between the force required to sustain power and the excess that led to tyranny and oppression. Duty, dharma, and renunciation were important in this discussion, as were punishment, war, forest tribes, and the royal hunt. Singh reveals a range of perspectives that defy rigid religious categorization. Buddhists, Jainas, and even the pacifist Maurya emperor Ashoka recognized that absolute nonviolence was impossible for kings. By 600 CE, religious thinkers, political theorists, and poets had justified and aestheticized political violence to a great extent. Nevertheless, questions, doubt, and dissent remained. These debates are as important for understanding political ideas in the ancient world as for thinking about the problem of political violence in our own time.

Jawaharlal Nehru, the Founder of Modern India Mohammad Shabbir Khan, 1989.

An Environmental History of India Michael H. Fisher, 2018-10-18. This longue dure survey of the Indian subcontinent's environmental history reveals the

complex interactions among its people and the natural world **Mining and Metallurgy in Ancient India** Rina Shrivastava,2006 Illustrations 4 Maps and 47 B w Illustrations Description This is one of the few well documented well researched and well presented book on the history of mining and metallurgy in ancient India based on archaeological literary and ethnological evidences and on first hand knowledge of various mining sites Apart from the introduction and conclusion this work of about 300 pages consists chapters on mineral ores in ancient India gold silver copper and bronze iron and zinc This book also contains 4 maps and 47 illustrations **Prehistory of India** Hasmukhlal Dhirajlal Sankalia,1975 *The Clash of Chronologies* Thomas R. Trautmann,2009 The Clash of Chronologies shows the crucial value of the ancient period of Indian history for understanding India s deep history In this valuable volume Thomas Trautmann makes this connection with great acuity through a series of studies on topics ranging from the contrasting theories of time and history in India and Europe persistent codes of kinship and marriage between north and south India the conjuncture of ancient Indian and European traditions of language analysis in the eighteenth and nineteenth centuries legacies of European scholars of India s deep history such as Sir William Jones and A L Basham and structures of the ancient Indian state At a time when ancient history is being dismissed by some as a projection of colonial rule or hyper magnified by others as the charter of the modern state this book finds a middle way that restores the true weight and value of ancient history namely as an essential component of the long view a way of finding our place and a tool for making a future This is a critical volume for students and scholars of ancient as well as modern Indian History Anthropology and Linguistics **The Past Before Us** Romila Thapar,2013-10-14 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

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