

Passages Relationships Between Tamil And Sanskrit

The peoples of Sri Lanka have participated in far-flung trading networks, religious formations, and Asian and European empires for millennia. This interdisciplinary volume sets out to draw Sri Lanka into the field of Asian and Global History by showing how the latest wave of scholarship has explored the island as a ‘crossroads’, a place defined by its openness to movement across the Indian Ocean. Experts in the history, archaeology, literature and art of the island from c.500 BCE to c.1850 CE use Lankan material to explore a number of pressing scholarly debates. They address these matters from their varied disciplinary perspectives and diverse array of sources, critically assessing concepts such as ethnicity, cosmopolitanism and localisation, and elucidating the subtle ways in which the foreign may be resisted and embraced at the same time. The individual chapters, and the volume as a whole, are a welcome addition to the history and historiography of Sri Lanka, as well as studies of the Indian Ocean region, kingship, colonialism, imperialism, and early modernity.

With nearly a quarter of the world’s population, members of at least five major language families plus several putative language isolates, South Asia is a fascinating arena for linguistic investigations, whether comparative-historical linguistics, studies of language contact and multilingualism, or general linguistic theory. This volume provides a state-of-the-art survey of linguistic research on the languages of South Asia, with contributions by well-known experts. Focus is both on what has been accomplished so far and on what remains unresolved or controversial and hence offers challenges for future research. In addition to covering the languages, their histories, and their genetic classification, as well as phonetics/phonology, morphology, syntax, and sociolinguistics, the volume provides special coverage of contact and convergence, indigenous South Asian grammatical traditions, applications of modern technology to South Asian languages, and South Asian writing systems. An appendix offers a classified listing of major sources and resources, both digital/online and printed.

Until about two decades ago, the study of writing systems and their relationship to literacy acquisition was sparse and generally modeled after studies of English language learners. This situation is now changing. As the worldwide demand for literacy continues to grow, researchers from different cultures with different language backgrounds have begun examining the connection between their writing systems and literacy acquisition. This text, which derives from a NATO sponsored conference on orthography and literacy, brings together the research of 70 scholars from across the world--the largest assemblage of such experts to date. Their findings are grouped into three parts, as follows: Part I, Literacy Acquisition in Different Writing Systems, describes the relationship between orthography and literacy in twenty-five orthographic systems. This section serves as a handy reference source for understanding the orthographies of languages as diverse as Arabic, Chinese, English, Icelandic, Kannada, and Kishwahili. Part II, Literacy Acquisition From a Cross-Linguistic Perspective, makes direct comparisons of literacy acquisition in English and other orthographic systems. The overall conclusion that emerges from these eight chapters is that the depth of an orthographic system does influence literacy acquisition primarily by slowing down the acquisition of reading skills. Even so, studies show that dyslexic readers can be found across all orthographic systems whether shallow or deep, which shows that dyslexia also has internal cognitive and biological components. Part III, Literacy Acquisition: Instructional Perspectives, explores literacy acquisition from developmental and instructional perspectives and ends with a look into the future of literacy research. This Handbook is appropriate for scholars, researchers, and graduate students in such diverse fields as cognitive psychology, psycholinguistics, literacy education, English as a second language, and communication disorders.

This volume examines the relationship between language and power across cultural boundaries. It evaluates the vital role of translation in redefining culture and ethnic identity. During the first phase of colonialism, mid-18th to late-19th century, the English-speaking missionaries and East India Company functionaries in South India were impelled to master Tamil, the local language, in order to transact their business. Tamil also comprised ancient classical literary works, especially ethical and moral literature, which were found especially suited to the preferences of Christian missionaries. This interface between English and Tamil acted as a conduit for cultural transmission among different groups. The essays in this volume explore the symbiotic relation between English and Tamil during the late colonial and postcolonial as also the modernist and the postmodernist periods. The book showcases the modernity of contemporary Tamil culture as reflected in its literary and artistic productions – poetry, fiction, short fiction and drama – and outlines the aesthetics, philosophy and methodology of these translations. This volume and its companion

(which looks at the period between 1750 to 1900 CE) cover the late colonial and postcolonial era and will be of interest to students, scholars and researchers of translation studies, literature, linguistics, sociology and social anthropology, South Asian studies, colonial and postcolonial studies, literary and critical theory as well as culture studies.

Sandalwood and Carrion
Siva's Demon Devotee
Handbook of Orthography and Literacy
Language, Translation, and the Making of Protestant Identity
A Comparative Study of Contrast and Harmony in the Concept of God

A Comprehensive Guide

Well over a million people of Sri Lankan origin live outside South Asia. The Encyclopedia of the Sri Lanka Diaspora is the first comprehensive study of the lives, culture, beliefs and attitudes of immigrants and refugees from this island. The volume is a joint publication between the Institute of South Asian Studies, NUS, and Editions Didier Millet. It focuses on the relationship between culture and economy in the Sri Lanka diaspora in the context of globalisation, increased transnational culture flows and new communication technologies. In addition to the geographic mapping of the Sri Lanka diaspora in the various continents, thematic chapters include topics on "long distance nationalism", citizenship, Sinhala, Tamil and Burgher disapora identities, religion and the spread of Buddhism, as well as the Sri Lankan cultural impact on other nations.

PassagesRelationships Between Tamil and Sanskrit

Since the dawn of Philosophy, our ancient sages were into the deep inquiry of the three realities the Brahman, the sentient beings, and insentient objects. The theological system of Sri R?m?nuja's philosophy, known as Vi???dvaiva, analogous to the Pan-en-theism of Western concept is a school-based on Vedanta which assigns different stages to the Divine body of the God where God is 'FAR' from us yet He is very NEAR. His paratva (superiority) is as glorious as His soulabhya (accessibility). He is part of this world and all the rest form His body and He is inseparably intertwined with the rest of the universe.

This unique concept is the fulcrum on which the entire Vi???dvaiva revolves.

Details the transformation of Tamil literary culture that came with colonialism and the encounter with Western modernity.
Parana Perennis
Tamil Nationalism in Sri Lanka
English Guide Book TNPSC TAMIL NADU PUBLIC SERVICE COMMISSION
Colonizing the Realm of Words
Manuscripts and Archives
Handbook of Oriental Studies
Genealogy of the South Indian Deities
Sri Lanka, the ‘Teardrop Isle’, has been under international attention for more than two decades for its ethnic conflict and civil war, and recently, under intense media scrutiny for what seems like a decisive end to the civil war. While the ethnic conflict and the civil war have been the subjects of numerous academic and non-academic studies in both the East and the West, there has been no significant research on nationalism, particularly Tamil nationalism, as it manifests itself in Sri Lanka endeavours to fill this important academic gap through its collection of ten in-depth essays that present a wide perspective of the subject. The book holistically portrays Tamil nationalism from various disciplinary perspectives like history, political science, international relations, art, literature, sociology and anthropology. In doing so, it tries to understand the nature of nationalism as it emerges in these areas and adds to the richness and complexity of the problem. The breadth of vision, but also the origins of the hypotheses. The essays cite primary sources from Tamil society and culture that are not usually referred to. It is the first multi-disciplinary collection of essays exploring the state of Sri Lankan Tamils and their nationalistic moorings. The book succeeds in adding further scholarship to the academic debate centred on nationalism, politics, sociology and ethnic conflicts. Academics and readers with a focus on ethnic conflicts, peace studies and South Asian history will find the book to be an essential reference source.

Communicating in the Third Space aims to clarify Homi K. Bhabha’s theory of the third space of enunciation by reconstructing its philosophical, sociological, geographical, and political meaning with attention to the special advantages and ambiguities that arise as it is applied in practical--as well as theoretical--contexts. The idea of “third space” conceives the encounter of two distinct and unequal social groups as taking place in a special third space of enunciation where culture is groups, making way for the invention of a hybrid identity, whereby these two groups conceive themselves to partake in a common identity relating to shared space and common dialogue. The essays collected in Communicating in the Third Space--including a preface by Bhabha himself--brilliantly introduce readers to this exciting topic in Cultural and Post-Colonial theory and offers insightful elaboration and critique of the meaning and relevance of life in the “third space.” With a preface During the more than two decades publishing the Journal of Asian Martial Arts, we were fortunate to have Dr. Phillip Zarilli on our Editorial Board. Internationally known for training actors through an infusion of Asian martial arts and yoga elements, he was a devoted teacher and theatre director/ performer. When he went to India at age 29 to study Kathakali dance, he was sidetracked after becoming captivated by kalariyayattu — the Indian martial art he studied in Kerala State. Who focused on martial arts and healing practice in south India. Just as we are finishing the preparation of this special anthology for publication, we learned that Dr. Zarilli passed away on March 9, 2020. This work contains four of Dr. Zarilli’s articles previously published in our journal. These are highly significant for anyone interested in Indian martial traditions and are of great value for comparative studies with other Asian martial arts. Dr. Zarilli’s material here focuses on the core associated healing arts that encompass massage and herbal modalities. Those familiar with Far Eastern martial arts will find Dr. Zarilli’s thorough presentation of vital spots and energy channels congruent with the theory and practices of acupuncture and the knowledge of energy meridians. Dr. Sara Schneider shares her experience studying kalariyayattu in Kerala as an American single female in a foreign culture. Her observations as a scholar are insightful. Although not recorded in detail, she obtain the views of how the native guru, his family and students perceived her presence as a foreign academic researcher and martial art practitioner. Two more chapters broaden the coverage. Khilton Nongmalthem and Dainis Jirgensons present the martial art of Thang-Ta (“sword-spear”) as practiced in the northeastern state of Manipur. Their work also hints at the great depth and breadth of Indian martial traditions. Music and dance are natural companions with martial traditions.

Mukhopadhyay’s chapter brings out some essential elements that accompany the culture of warfare in India. We hope you will enjoy reading this special anthology — dedicated to Dr. Phillip Zarilli.

It is perhaps commonplace to say that India is one of the world’s richest and most enticing cultures. One thousand years have passed since Albiruni, arguably the first “indologist,” wrote his outsider’s account of the subcontinent and two hundred years have passed since the inception of Western Indology. And yet, what this monumental scholarship has achieved is still outweighed by the huge tracts of terra incognita: thousands of works lacking scholarly attention and even more waiting in the unforgoing Indian climate. In September 2009 young researchers and graduate students in this field came together to present their cutting-edge work at the first International Indology Graduate Research Symposium, which was held at Oxford University. This volume, the first in a new series which will publish the proceedings of the Symposium, will make important contributions to the study of the classical civilisation of the Indian sub-continent. The series, edited by Williams, will strive to cover a wide range of subjects reaching from literature, religion, philosophy, ritual and grammar to social history, with the aim that the research published will not only enrich the field of classical Indology but eventually also contribute to the studies of history and anthropology of India and Indianised Central and South-East Asia.

Tamil
The Languages and Linguistics of South Asia
The Indian National Bibliography

A Messenger Poem of Medieval South India by Venkatanatha
Encounters and Identities in Modern South India
Pioneers of International Trade

Relationships Between Tamil and Sanskrit

How did the Tamil merchant become India’s first link to the outside world? The tale of the Tamil merchant is a fascinating story of the adventure of commerce in the ancient and early medieval periods in India. The early medieval period saw an economic structure dominated by the rise of powerful Tamil empires under the Pallava and Cola dynasties. This book marks the many significant ways in which the Tamil merchants impacted the political and economic development of south India.

*Comprising more than twelve million people and renowned for their resistance to Brahminical values, the Virasavaas are a vibrant and unorthodox religious community with a provocative socio-political voice. The Virasavaa tradition has produced a vast and original body of literature, composed mostly in Kannada, a Dravidian language from south India. Siva’s Saints introduces a previously unexplored and central primary work produced in the early thirteenth century, the *Ragalegalu*. This was the first narrative text written about the incipient devotional tradition dedicated to the god Siva in the Kannada-speaking regions; through stories of the saints, it imagines the life of this new religious community. The *Ragalegalu* inaugurated a new era in the production of devotional narratives accessible to wide audiences. Gil Ben-Herut challenges common notions about this tradition in its nascent phases. By closely reading the saints’ stories in this text, Siva’s Saints takes a more nuanced historical view than commonly-held notions about the egalitarian and iconoclastic nature of the early tradition, arguing instead that early bhakti (devotionalism) in the Kannada-speaking region was less-radical and more accommodating toward traditional religious, social, and political institutions than thought of today. In contrast to the narrowly sectarian and exclusionary vision that shapes later accounts, the *Ragalegalu* is characterized by an explicit impulse of offering an open invitation to people from all walks of life, and their stories illustrate the richness of their devotional lives. Analysis of this seminal text yields important insights into the role of literary representation of the social and political development of a religious community in a pre-modern and non-Western milieu.*

*The Origins of translation studies and the rise of modern Western notions of monolingual nations with print-literature societies and monochrome cultures. A significant number of societies in Asia – and their translation traditions – have diverged markedly from this model. With their often multilingual populations, and maintaining a highly varied orientation in the transmission of cultural knowledge, many Asian societies have sustained alternative notions of what ‘text,’ ‘original’ and ‘translation’ may mean and have often emphasized ‘performance’ and ‘change’ rather than simple ‘copying’ or ‘transference.’ The contributions in *Translation in Asia* present exciting new windows into South and Southeast Asian translation traditions and their vast arrays of shared, inter-connected and overlapping ideas about, and practices of translation, transmitted between these various regions over centuries of contact and exchange. Drawing on translation traditions rarely acknowledged within translation studies debates, including Tagalog, Tamil, Kannada, Malay, Hindi, Javanese, Telugu and Malayalam, the essays in this volume engage with myriad intersections of translation and religion, colonialism, and performance, and provide insight into alternative conceptualizations of translation across periods and locales. The understanding gained from these diverse perspectives will contribute to, complicate and expand the conversations unfolding in an emerging international translation studies’.*

Contributed articles presented in an international conference “Affinities and oppositions: relationship between Tamil and Sanskrit”, held during Sept. 12-14, 2007, at the French Institute of Pondicherry.

Language, Culture and Power

The New Schaff-Herzog Encyclopedia of Religious Knowledge

Respect and Transformation in Hindu and Jaina Texts

The Secret Garland

The Kural

Antal’s Tiruppavai and Nacciyar Tirumoli

Paspika: Tracing Ancient India Through Texts and Traditions

Behind the stereotype of a solitary mediator closing his eyes to the world, meditation always takes place in close interaction with the surrounding culture. Meditation and Culture: The Interplay of Practice and Context explores cases in which the relation between meditative practice and cultural context is particularly complex. The internationally-renowned contributors discuss practices that travel from one culture to another, or are surrounded by competing cultures. They explore cultures that bring together competing practices, or that are themselves mosaics of elements of different origins. They seek to answer the question: What is the relationship between meditation and culture? The effects of meditation may arise from its symbolic value within larger webs of cultural meaning, as in the contextual view that still dominates cultural and religious studies. They may also be psychological responses to the practice itself, the cultural context merely acting as a catalyst for processes originating in the body and mind of the practitioner. Meditation and Culture gives no single definitive explanation, but taken together, the different viewpoints presented point to the complexity of the relationship.

Spoken by eighty million people, Tamil is one of the great world languages, and one of the few ancient languages that survives as a mother tongue. It has become ubiquitous in the modern world, but emerged not much later than the invention of writing, and view it as the general system of the formation and transformation of statements” in his ‘Archeaology of Knowledge’ (1969), postmodern theorists have tried to exploit the potential of this concept and initiated the ‘archival turn’. In recent years, however, archives have attracted the attention of anthropologists and historians of different denominations regarding them as historical objects and “grounding” them again in real institutions. The papers in this volume explore the complex topic of the archive in a historical, systematic and comparative context and view it in the broader context of manuscript cultures by addressing questions like how, by whom and for which purpose were archival records produced, and if they differ from literary manuscripts regarding materials, formats, and producers (scribes).

In this volume, leading American, European, and Indian scholars including John E. Cort, Friedhelm Hardy, Padmanabbh S. Jaini, Laurie L. Patton, A. K. Ramanujan, Velcheeru Narayana Rao, and David Shulman discuss the subject of the Puraṇas, focusing particularly on the relationship between the ‘Great Puraṇas’ of the Sanskrit tradition and the many other sorts of Puraṇas. The Puraṇas are essentially collections of stories dealing with all aspects of myth, ritual, science, and history, and the authors of these essays are all superb storytellers.

Contributions to Current Research in Indology Volume 1
Epic and Purāṇic bibliography: S-Z
Indexes

Communicating in the Third Space

The Transformation of Tamil Religion

Majesty and Meekness

Karaikkāl Ammaiyār

ṛaṅṅyābhāsa’skr̥tam: Countries other than India

A new tradition of the classical Tamil master on ethics, power, and friendship, bringing Tiruvalluvar’ s poetry and philosophy to a new generation seeking practical wisdom and spiritual sustenance Drawing on the poetic tradition of W. S. Merwin, Wendell Berry, and William Carlos Williams, and nurtured by 2 decades of study under Tamil scholar Dr. K. V. Ramakoti, this new translation of the Kural by Thomas Hitoshi Pruikma brings English readers closer than ever to the brilliant inner and outer music of Tiruvalluvar’ s work and ideas. Tiruvalluvar’ s Tirukkural is a masterwork of poetry and practical philosophy. On par with other world classics such as the Tao Te Ching, the Kural is a compendium of 1,330 short philosophical verses, or kuralas, that together cover a wide range of personal and cosmic experience, such as—POLITICS: Harsh rule that brings idiots together—nothing Burdens the earth more HOSPITALITY: Friendship is not a face smiling—friendship is a heart that smiles GREED: Those who won’ t give and enjoy—even with billions. They have nothing Accompanying the translation is a foreword by the founder of the Institute for Sacred Activism, Andrew Harvey; an introduction by the translator and scholar Archana Venkatesan; and a “ Commentary of Notes, ” in which Pruikma elucidates key words and shares insights from important Tamil commentaries. Rich with indelible wordplay, learning, and heart, Pruikma’ s translation transforms the barrier of language into a bridge, bringing the fullness of Tiruvalluvar’ s poetic intention to a new generation.

The last two centuries have witnessed profound changes in the nature of public consciousness. Nowhere has this been more true than in India, especially in relation to changing cultures of public life and religious tradition in South India. Essays in this collection attempt to explore the intricacies of what is perhaps the single most complex socio-religious environment in the world. The essays consider the evolution of the notion of Hinduism as a distinct and singular separate religion; the formation of this idea and its acceptance have made upon wider public consciousness. Each essay also considers certain general issues - such as the passing along of religious authority from one generation to the next, and the rise of disputes over matters both ideological (or doctrinal) and institutional, disputes that are fundamental to the traditions concerned and yet have unmistakable cross-cultural references.

This collection analyses the religious and political thought of the 19th century and his posthumous reception in the Tamil country and sheds light on the transformation of Tamil religion that both his works and the understanding of him brought about. The book traces the hagiographical and biographical process by which Ramalinga Swamikal is shifted from being considered an exemplary poet-saint of the Tamil avitae bhakti tradition to a Dravidian nationalist social reformer. Taking as a starting point Ramalinga’ s own writing, the book presents him as inhabiting a border zone between early modernity and modernity, between Hinduism and Christianity, between colonialism and regional nationalism, highlighting the influence of his teachings on politics, particularly within Dravidian cultural and political nationalism. Simultaneously, the book considers the implication of such a hagiographical process for the transformation of Tamil religion in the period between the 19th – mid-20th centuries. The author demonstrates that Ramalinga Swamikal’ s ideology of compassion, c vak nu yam, had not only a long genealogy in pre-modern Tamil avim but also that it functioned as a potentially emancipatory ethics of salvation and caste critique not just for him but also for other Tamil and Dalit intellectuals of the 19th century. This book is a path-breaking study that also traces the common grounds between the religious visions of two of the most prominent subaltern figures of Tamil modernity – Iyothas Thass and Ramalingar. It argues that these transformations are one meaningful way for a religious traditon to cope with and come to terms with the implications of historicization and the demands of colonial modernity. It is, therefore, a valuable contribution to the field of religion, South Asian history and literature and Subaltern studies. The Open Access version of this book, available at http://www.taylorfrancis.com/books/e/9781315794516 has been made available under a Creative Commons Attribution-Non Commercial-No Derivatives 4.0 license.

For the first time, the work Genealogy of the South Indian Dailiteof John E. Bartholomew Ziegenbalg (1682-1719), is made accessible to an English readership. Originally published in 1713, the text reveals Ziegenbalg’s ethos in the emerging European Enlightenment and his willingness to learn from the South Indians. The text contains the original voices of knowledgeable South Indians from various religious backgrounds and presents South India in a vivid, direct and unfiltered way. In this volume Daniel Jayaraj edits and presents the German original in an English translation. This is followed by a detailed textual analysis, a glossary and an appendix. This book is invaluable for anyone interested in reliable information about the interactions of Europeans with Hindu and Tamil religion and culture.

Small in Indian Religion and Culture

The Flight of Love

Sri Lanka at the Crossroads of History

Siva’s Saints

The Origins of Devotion in Kannada According to Harihar’s Ragalegalu

Translation in Asia

Indian National Bibliography

Religious Transactions in Colonial South India locates the “making” of Protestant identities in South India within several contesting discourses. It examines evolving attitudes to translation and translation practices in the Tamil literary and sacred landscapes initiated by early missionary translations of the Bible in Tamil. Situating the Tamil Bible firmly within intersecting religious, literary, and social contexts, Heghribel offers a fresh perspective on the translated Bible as an object of cultural transfer. She focuses on conflicts in three key areas of translation – locating a sacred lexicon, the politics of language registers and “standard versions,” and competing generic categories - as discursive sites within which Protestant identities have been articulated by Tamils. By widening the cultural and historical framework of the Tamil Bible, this book is the first to analyze the links connecting language use, translation practices, and caste affiliations in the articulation of Protestant identities in India.

This book offers new translations of the Tiruppavai and Nacciyar Tirumoli, composed by the ninth-century Tamil mystic and poetess Kotai. Two of the most significant compositions by a female mystic, the Tiruppavai and Nacciyar Tirumoli give expression to her powerful experiences through the use of a vibrant and bold sensuality, in which Visu is her awesome, mesmerizing, and sometimes cruel lover. Kotai’s poetry is characterized by a richness of language in which words are imbued with polyvalence and even the most mundane experiences are infused with the spirit of the divine. Her Tiruppavai and Nacciyar Tirumoli are garlands of words, redolent with meanings waiting to be discovered. Today Kotai is revered as a goddess, and as a testament to the enduring relevance of her poetry, her Tiruppavai and Nacciyar Tirumoli continue to be celebrated in South Indian ritual, music, dance, and the visual arts. This book aims to capture the lyricism, beauty, and power of Kotai’s original works. In addition, detailed notes based on traditional commentaries, and discussions of the ritual and performative lives of the Tiruppavai and Nacciyar Tirumoli highlight the importance of this ninth-century poet and her two poems over the past one thousand years. After a sleepless night spent longing for his absent wife Sita, Rama, god-prince and future king, surveyed his army camps on a clear autumn morning and spied a white goose playing in a pond of lotus flowers. Seeing this radiant creature who so resembled his lost beloved, he began to plead with the bird to give her a message of love and fierce revenge. This is the setting of the Hamaasandesa A Message for the Goose, a sandesa or “messenger poem” by the medieval saint-poet and philosopher Venkatanatha, a seminal figure for the Srivaisnava religious community of Tamil Nadu, South India, and a master poet in Sanskrit and Tamil. In The Flight of Love, Steven P. Hopkins situates Venkatanatha’s Sanskrit sandesa within the wider comparative context of South Indian and Sri Lankan literatures. He traces the significance of messenger poetry in the construction of sacred landscapes in pre-modern South Asia and explores the ways the Hamaasandesa re-envisiones the pan-Indian story of Rama and Sita, rooting its protagonists in a turbulent emotional world where separation, overwhelming desire, and anticipated bliss, are written into the living particularized bodies of lover and beloved, in the “messenger” goose and in the landscapes surrounding them.

Hopkins’s translation of the Hamaasandesa into fluid American English verse is framed by a comparative introduction, including an extended essay on translation, detailed linguistic notes, and an expanded thematic commentary that weaves together traditional religious interpretations of the poem with themes of contemporary literary relevance.

In this book, Prasad Khanolkar offers a new way of thinking about ‘slums’ and modern cities based on a grounded engagement with the relationship between media, objects, spaces, and people in the everyday life of slum localities in Mumbai, India. Over the past few decades, Mumbai, like many cities in the global South, has experienced a series of overarching governmental missions to program it into an interoperable and efficient city. This ‘city’ represents the culmination of the European Research Council (ERC) Synergy project Asia Beyond Boundaries: Religion, Region, Language and the State, a research consortium of the British Museum, the British Library and the School of Oriental and African Studies, in partnership with Leiden University. It is a city of territorial jurisdictions. Drawing on extensive fieldwork in slum localities of Mumbai, this book explores how its residents engage in different forms of play in order to extend and expand their field of possibilities, despite the limitations and fixities. The book attends to some of these playacts: imparting stories with different thicknesses, rehearsing roles on and offscreen, engaging in deceptive performances, experimenting with repetitive everyday rhythms, and recycling matter and forms. Through these playacts, urban residents explore the virtual abilities of different mediums to put bodies, objects, and spaces into new forms of relationships and create passages to depart from programed urban futures. By attending to these proliferating urban passages of different residents in slum localities, the book makes a case for rethinking southern cities as mediums for urban lives to converge and depart without an overarching framework. The book makes a significant contribution in the field of urban studies, urban anthropology, urban geography, and urban sociology. It will be of interest to scholars and students working on postcolonial cities, Southern urbanisms, infrastructure studies, and urban planning in the global South.

The World of the Tamil Merchant

Meditation and Culture

The Transformation of Tamil Literature in Nineteenth-Century South India

English-Tamil in Modern India, 1900 to Present Day

An Anthology from the Journal of Asian Martial Arts

Embracing Biblical, Historical, Doctrinal, and Practical Theology and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day

The Relation Between Tamil and Classical Sanskrit Literature

James McHugh offers the first comprehensive examination of the concepts and practices related to smell in pre-modern India. Drawing on a wide range of textual sources, from poetry to medical texts, he shows the deeply significant religious and cultural role of smell in India throughout the first millennium CE. McHugh describes sophisticated arts of perfumery, developed in temples, monasteries, and courts, which resulted in worldwide ocean trade. He shows that various religious discourses on the purpose of life emphasized the pleasures of the senses, including olfactory experience, as a valid end in themselves. Fragrances and stenches were analogous to certain values, aesthetic or ethical, and in a system where karmic results often had a sensory impact-where evil literally stank-the ethical and aesthetic became difficult to distinguish. Sandalwood and Carrion explores smell in pre-modern India from many perspectives, covering such topics as philosophical accounts of smell perception, odors in literature, the history of perfumery in India, the significance of sandalwood in Buddhism, and the divine offering of perfume to the gods.

This conference volume unites a wide range of scholars working in the fields of history, archaeology, religion, art, and philology in an effort to explore new perspectives and methods in the study of primary sources from premodern South and Southeast Asia. The contributions engage with primary sources (including texts, images, material artefacts, monuments, as well as archaeological sites and landscapes) and draw needed attention to highly adaptable, innovative, and dynamic modes of cultural production within traditional idioms. The volume works to develop categories of historical analysis that cross disciplinary boundaries and represent a wide variety of methodological concerns. By revisiting premodern sources, Asia Beyond Boundaries also addresses critical issues of temporality and periodization that attend established categories in Asian Studies, such as the “Classical Age” or the “Pre-Modern” period. This volume represents the culmination of the European Research Council (ERC) Synergy project Asia Beyond Boundaries: Religion, Region, Language and the State, a research consortium of the British Museum, the British Library and the School of Oriental and African Studies, in partnership with Leiden University.

English Guide Book TNPSC TAMIL NADU PUBLIC SERVICE COMMISSION, tet exam pattern and syllabus, tgt exam pattern and syllabus, tpt teachers exam pattern and syllabus, pgt teachers exam pattern and syllabus, lecturer exam pattern and syllabus, mpw exam pattern and syllabus, staff nurse exam pattern and syllabus, amn/gnm exam pattern and syllabus, veterinary officer exam pattern and syllabus, pharmacist exam pattern and syllabus, food inspector exam pattern and syllabus, female supervisor exam pattern and syllabus, forest guard exam pattern and syllabus, wild life guard exam pattern and syllabus, forest ranger exam pattern and syllabus, excise inspector exam pattern and syllabus, taxation inspector exam pattern and syllabus, computer operator exam pattern and syllabus, am/gnm exam pattern and syllabus, stenographer/stenotypist exam pattern and syllabus, ldc clerk exam pattern and syllabus, udc clerk exam pattern and syllabus, inspector exam pattern and syllabus, sub inspector exam pattern and syllabus, police constable exam pattern and syllabus, police sub inspector exam pattern and syllabus, homeguard exam pattern and syllabus, jailor/ jail superintendent exam pattern and syllabus, lineman exam pattern and syllabus, je electrical exam pattern and syllabus, je civil exam pattern and syllabus, je mechanical exam pattern and syllabus, accountant exam pattern and syllabus, inspector exam pattern and syllabus, sub inspector exam pattern and syllabus, agriculture officer exam pattern and syllabus, mandi supervisor exam pattern and syllabus, social security officer exam pattern and syllabus, vdo exam pattern and syllabus, bdo exam pattern and syllabus, kanungo exam pattern and syllabus, gram sachiv exam pattern and syllabus, patwari exam pattern and syllabus, fisheries officer exam pattern and syllabus, accountant exam pattern and syllabus, public prosecutor exam pattern and syllabus, assistant exam pattern and syllabus, clerk exam pattern and syllabus, data entry operator exam pattern and syllabus, , last year previous year solved papers, online practice test papers mock test papers, computer based practice sets, online test series, exam guide manual books, gk, general knowledge awareness, Englishematics quantitative aptitude, reasoning, english, previous year questions

An exploration and translation of the work of Hindu poet-saint Karaikkāḷ Ammaiyār.

Mocktime Publication

Primary Sources and Asian Pasts

The Interplay of Practice and Context

Religious Transactions in Colonial South India

The Encyclopedia of the Sri Lankan Diaspora

Passages

Theories, Practices, Histories

This book offers an interpretive history of bhakti, an influential religious perspective in Hinduism. Prentiss argues that although bhakti is mentioned in every contemporary sourcebook on Indian religions, it still lacks an agreed-upon definition. "Devotion" is found to be the most commonly used synonym. Prentiss seeks a new perspective on this elusive concept. Her analysis of Tamil (south Indian) materials leads her to suggest that bhakti be understood as a doctrine of embodiment. Bhakti, she says, urges people towards active engagement in the worship of God. She proposes that the term "devotion" be replaced by "participation," emphasizing bhakti's call for engagement in worship and the necessity of embodiment to fulfill that obligation.

Religion and Public Culture

An English Translation of Bartholomäus Ziegenbalg's Original German Manuscript with a Textual Analysis and Glossary

Passages of Play in Urban India

People, Media, Objects and Spaces in Mumbai's Slum Localities

Tiruvalluvar's Tirukkural

Comparative Views on Record-Keeping

TRANSCENDENCE AND IMMANENCE IN VISISHTADVAITA PHILOSOPHY