

Chitpavan

This Sarasvati River book is a sequel to the book 'Chitpavan Konkanastha Brahmins' History [Pre- And Proto-]. Like the previous book, it further takes the history to its final logical conclusion. It shows categorically that the Original Home of the Chitpavan Brahmins' ancestors was right on the banks of the ancient Vedic River Sarasvati, near its origin in the Himalayas, in the region now known as Uttarakhanda of India. The Chitpavan Brahmins ancestors were called 'Agnihotri Brahmins' then and were the neighbours of the Maithili Brahmins' ancestors in the region to their north-east as narrated. In the companion book 'Chitpavan Konkanastha Brahmins' History [Proto- And Pre-] of this author, it was seen that the historic connection to 'Ahichhatra' in present-day UP, with due evidence, was provided by the Kannada Shashtik Brahmins who shared common ancestry with Chitpavan Brahmins. In this case, it is the Maithili Brahmins, one time old neighbours of the Chitpavan Brahmins' ancestors for long since the ancient Vedic times, who have come forward to provide the missing link to their ancestral history by emphatically providing the necessary evidence and connection of their ancestral home on the banks of the Vedic Sarasvati River in the Himalayas. Some of the readers might not have read this author's previous companion book - 'Chitpavan Konkanastha Brahmins' History [Proto- And Pre-]. It is a very important one and a predecessor of this book. It is a must-read for getting the full picture of Chitpavan Origins. To acquaint them with its central ideas, a short synopsis from it is given at the beginning of this book, with its introduction etc. All the same, they should not miss upon the original book 'Chitpavan Konkanastha Brahmins' History [Proto- And Pre-] that is still available at Pothi.com in printed edition.

"A powerful book on caste, a subject that has dramatic importance not only for the history of democracy in modern India, but for the general discussion on the interferences of social inequalities and cultural exclusions. The Caste Question goes beyond the usual antitheses of localism and globalism, and illustrates a decisive notion of intensive universality."—Etienne Balibar "A sustained and probing analysis of the modern history of caste in Western India, connecting issues of gender, personhood, property, and politics to facts of oppression and inequality. This is the most politically and theoretically engaged book on caste to have come out in a long time."—Dipesh Chakrabarty, author of *Habitations of Modernity* "A profound reflection, at once historically rich and theoretically nuanced, on the nature of political modernity itself."—John Comaroff, co-author (with Jean Comaroff) of *Of Revelation and Revolution* "Rao is entirely convincing in this brilliant and audacious re-evaluation of political modernity in India through the perspective of anti-caste struggles."—Mrinalini Sinha, author of *Specters of Mother India: The Global Re-Structuring of an Empire*

From the grey streets of Coventry, to the green jungles of India, Neil Kulkarni chases the sounds of his past and ancient songs from the sub-continent to try and find himself a new way of listening to some of the oldest music on earth. Part touching memoir, part ferocious polemic, *An Eastern Spring* confronts race and the ghosts of the past in a fearless attempt to map our past, present and future as western music listeners.

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Beyond Macaulay provides a radical and comprehensive history of Indian education in the early colonial era — from the establishment of the Calcutta Madrasa in 1780 until the end of the East India Company's rule and the beginning of the administration by the crown in 1860. The book challenges the conventional theory that the British administration imposed English language and modern education on Indians. Based on rich archival evidence, it critically explores data on 16,000 indigenous schools and shows that indigenous education was not oral, informal, and Brahmin-centric but written, formal, and egalitarian. The author highlights the educational policies of the colonial state and the way it actively opposed the introduction of modern education and privileged Brahmins. By including hitherto unused 41 Educational Minutes of Macaulay, the volume examines his educational ideas, and analyses why the colonial state closed down every school established by him. It also contrasts the educational ideas of the British elites and the Orientalists with dissenting Scottish voices. The book discusses post-Macaulayan educational policies and the Wood's Despatch of 1854 as well as educational institutions during the revolt of 1857. It covers indigenous education in Sanskrit, Persian, Arabic and modern Indian vernaculars, the impact of the colonial policies on these schools, and traces the history of education in Bengal, North India, and Madras and Bombay Presidencies, as also the role of caste and religion in society. This book will be of great interest to scholars and researchers of education, history of education, Indian history, South Asian history, colonial history, sociology, political history and political science.

This Book Is About The Common History Of Those Families Which Make Up The Chitpavan Brahmin Community. Lavishly Illustrated. Condition Very Good, As New. Contents Covers- 1. Remembering The Past, Embracing The Future, 2. Shades Of Forgotten Ancestors, 3. Chitpavan Brahmin Life In Ancient Times, 4. Dabhol Here We Come, 5. Life In Konkan, 6. Our Religion Our Rituals, 7. What Is In A Chitpavan Name?, 8. Life In Deccan Until 1818, 9. Life In Poona-Bombay In 1800S To Early 1900S And Chitpavans In Karnataka, 10. Twist Of Fate, 11. Globalization Of Culture To Chitpavanism, 12. Global Chitpavan Hall Of Fame, 13. Footnotes, 14. Bibliography, 15. Sources Of Chitpavan Information, Index.

"Abstracts were prepared under the general supervision of Dr. D. Narain, University of Bombay."

This is the first book to stress the need for study of regional and local politics as an integral part of the history of the Congress.

Reproduction of the original: *Indian Unrest* by Valentine Chirol

It is one of the bestselling books on Modern Indian History covering the time line from 1707 to the modern times. The book covers the entire gamut in a very unique style- it mentions not only factual data about various topics but also provides information about different interpretations put forth by Western and Indian historians, with an integrated analysis. This makes the book equally useful for undergraduate students of History and aspirants appearing for various competitive examinations

The articles in this survey of the Indo-Aryan controversy address questions such as: are the Indo-Aryans insiders or outsiders?

Origins of Chitpavan Brahmins Chitpavan Brahmins - History [Proto and Pre] and Sarasvati River - Their Ancestral Home Createspace Independent Publishing Platform

About the book Law relating to Wills has evoked curiosity amongst Judges, lawyers and law students alike. This book offers exhaustive commentary on principles governing this law and illustrates them with contemporary case laws. The book does not contain many judicial authorities of colonial period which have lost relevance in current times, but it does examine the relevant pronouncements. The book discusses concepts which are fundamental to exercise of testamentary jurisdiction, in detail which often engages courts. Four chapters elaborate on law relating to execution and proof of Will. Three chapters are devoted to discussing law relating to grant of probate and letters of administration. Concept of revocation of Will and revocation of probate and letters of administration has been discussed in one chapter each. Other aspects of law, which do not much invite much attention of courts like construction of Will, jurisdiction of court, powers

and duties of executors and administrators, void bequest, vesting of legacy, contingent bequest, conditional bequest etc. have also received their due share in the book. Authors have discussed novel concepts like 'Living Will' in this book.

Contradictions in an Indian university's caste, institutional and regional structures have impelled scholars as political agents to conflict for over forty years. This work demonstrates the value of a subject oriented dialectical political anthropology for analyzing political conflict and historical agency.

"Indian Unrest" by Sir Valentine Chirol. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten?or yet undiscovered gems?of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

Europe has been the chief arena of revolutionary passions since the end of the eighteenth century. During this same period, and right up to the beginning of the twenty-first century, the non-European world, too, has resonated with coup attempts and revolutionary turmoil. How does one begin to understand these revolutionary passions? To what extent are they influenced by European matrices? Have these revolutions also themselves resulted in 'exportable models'? Three French writers look at three continents—Latin America, the Middle East and India and interrogate the revolution, with reference to and dialogue with the definitive work of Francois Furet, who wrote *The Passing of an Illusion: The Idea of Communism in the Twentieth Century*. Interestingly, the original French book *Passions révolutionnaires* was written in 1995, just after the fall of the Berlin wall. Whether nationalist, religious, proletarian, international, anti-colonial or simply liberty and equality, whether violent or fought passively, the Revolution as a concept and a fact, whether past, present or future, remains a critical reference point for our societies.

Bibliographical survey of source materials, covers until 1978.

In this book, Dr. Stewart Gordon presents the first comprehensive history of the Maratha polity, which was an important regional kingdom in the seventeenth century and the largest political entity of eighteenth century India. He focuses on the origins of the elite families, problems of legitimacy and loyalty, military organization and change, and the development of administration, tax collection and religious patronage. Through the use of a vast array of documents, the author also gives a picture of everyday life in the Maratha polity.

Ethnological study.

First published in 1952, imperialism is a regularly recurring historical phenomenon, calling for neither approval nor condemnation in the abstract. A more profitable exercise is to consider particular imperialisms and assess their spirit and their achievements. From this premise Sir Percival Griffiths proceeds to examine the political, administrative and economic effects on India of British rule. Formerly a member of the Indian Civil Service, later the leader of the British representatives in the Indian Legislative Assembly and now closely connected with commerce and industry in India and Pakistan, he has the advantage of a three-sided approach. He was, moreover, playing an active part in Indian public affairs throughout the years leading to the transfer of power. In 1942 he declared that he would fight any government which resiled from the promise of independence for India and when the Cabinet Mission visited India in 1947, it fell on him to assert - on behalf of the British community in India - their conviction that independence must be granted without further delay. It is because he has thus been a close eye-witness of the events of the last three decades in India that he has written this book. Although Western civilization is often regarded by Indians as materialistic, it is the spiritual rather than in the material sphere that British influence has been greatest. It has built up Indian nationalism; it has engendered in Indian minds a new concept of equality and of human rights; it has rekindled the scientific spirit; and it has profoundly modified the Indian intellectual approach to the problems in life. In all this there have been losses as well as gain - not least among the losses being the partial destruction of village corporate life and the spread of scepticism among the intelligentsia - but there can be little doubt which way the balance lies. A further fifty years may have to elapse, Sir Percival suggests, before a final assessment of the impact of the British is possible. In the meantime the present book may be confidently recommended as the most authoritative and objective examination of the history and influence of British administration in India, which has yet appeared; a book, furthermore, that may be expected to achieve the status of a standard work.

Looks at the history, rituals, customs, social aspects, and other issues surrounding Hinduism.

Lokamanya (revered leader) Bal Gangadhar Tilak (1856 - 1920), the extremist politician of Maharashtra, a region of western India, was one of the first Congress Party leaders to adopt the strategy of mass politics. Interpretations of his role and his achievement differ greatly. Some historians depict Tilak as India's first mass politician who was a creative nationalist myth-maker; others suggest that he was an opportunist who manipulated politics for selfish, elitist purposes. With an eye to resolving these conflicting opinions, Cashman related Tilak's ideology to his political organization. The author concentrates on four mass movements, studying the Lokamanya when he was engaged in political action and comparing his public statements with his political tactics. This approach provides a means of examining the manner in which Tilak redefined myths and of assessing the value of myths for purposes of political mobilization. Cashman suggests deficiencies in previous interpretations of Tilak. Arguing that the limitations of the mass movements need not be explained by the inadequacies of myths, he demonstrates that instead they reflected the transitional state of Maharashtraian society, which lacked a broad consensus.

Tilak was active at a time when there was no common goal, no broader objective, in which sectional interests might be subsumed. He symbolized the uncertain striving of his society for some new direction, whose nature was yet unknown. He did not create the myth of the Lokamanya or the ideology of nationalism but, responding to social and political pressures, became a prisoner of the myths. Much writing of Indian history has been influenced either by a narrow ideological approach or by a retreat to arithmetical pragmatism. Cashman attempts to restore a balance by reexamining the relationship of myth to politics. This title is part of UC Press's *Voices Revived* program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, *Voices Revived* makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1975.

This book explores the aftermath of British colonialism on the Indian subcontinent and Sri Lanka, including the resulting Diaspora. The essays also examine zones of intersection between theories of postcolonial writing and models of Diaspora and the nation.

Recent theoretical and methodological innovations in the anthropological analysis of South Asian societies have introduced distinctive modifications in the study of Indian social

structure and social change. This book, reporting on twenty empirical studies of Indian society conducted by outstanding scholars, reflects these trends not only with reference to Indian society itself, but also in terms of the relevance of such trends to an understanding of social change more generally. The contributors demonstrate the adaptive changes experienced by the studied groups in particular villages, towns, cities, and regions. The authors view the basic social units of joint family, caste, and village not as structural isolates, but as intimately connected with one another and with other social units through social and cultural networks of various kinds that incorporate the social units into the complex structure of Indian civilization. Within this broadened conception of social structure, these studies trace the changing relations of politics, economics, law, and language to the caste system. Showing that the caste system is dynamic, with upward and downward mobility characterizing it from pre-British times to the present, the studies suggest that the modernizing forces which entered the system since independence--parliamentary democracy, universal suffrage, land reforms, modern education, urbanization, and industrial technology--provided new opportunities and paths to upward mobility, but did not radically alter the system. The chapters in this book show that the study of Indian society reveals novel forms of social structure change. They introduce methods and theories that may well encourage social scientists to extend the study of change in Indian society to the study of change in other areas.

In this classic study of Pandita Ramabai's life, Uma Chakravarti brings to light one of the foremost thinkers of nineteenth-century India and one of its earliest feminists. A scholar and an eloquent speaker, Ramabai was no stranger to controversy. Her critique of Brahminical patriarchy was in sharp contrast to Annie Besant, who championed the cause of Hindu society. And in an act seen by contemporary Hindu society as a betrayal not only of her religion but of her nation, Ramabai – herself a high-caste Hindu widow – chose to convert to Christianity. Chakravarti's book stands out as one of the most important critiques of gender and power relations in colonial India, with particular emphasis on issues of class and caste. Published by Zubaan.

Explores the construction of the Aryan myth and its uses in both India and Europe.

Papers presented at the 'Special Symposium' on Bal Gangadhar Tilak, held at Calicut in March 2007.

Recent theoretical and methodological innovations in the anthropological analysis of South Asian societies have introduced distinctive modifications in the study of Indian social structure and social change. This book, reporting on twenty empirical studies of Indian society conducted by outstanding scholars, reflects these trends not only with reference to Indian society itself, but also in terms of the relevance of such trends to an understanding of social change more generally. The contributors demonstrate the adaptive changes experienced by the studied groups in particular villages, towns, cities, and regions. The authors view the basic social units of joint family, caste, and village not as structural isolates, but as intimately connected with one another and with other social units through social and cultural networks of various kinds that incorporate the social units into the complex structure of Indian civilization. Within this broadened conception of social structure, these studies trace the changing relations of politics, economics, law, and language to the caste system. Showing that the caste system is dynamic, with upward and downward mobility characterizing it from pre-British times to the present, the studies suggest that the modernizing forces which entered the system since independence--parliamentary democracy, universal suffrage, land reforms, modern education, urbanization, and industrial technology--provided new opportunities and paths to upward mobility, but did not radically alter the system. The chapters in this book show that the study of Indian society reveals novel forms of social structure change. They introduce methods and theories that may well encourage social scientists to extend the study of change in Indian society to the study of change in other areas. Milton Singer (1912-1994) was Paul Klapper Professor of Social Sciences and professor of anthropology at the University of Chicago. He was a fellow of the Academy of Arts and Sciences. He was also chosen as a distinguished lecturer by the American Anthropological Association and was the recipient of the Distinguished Scholar Award of the Association for Asian Studies. Bernard S. Cohn (1918-2003) was Professor Emeritus of Anthropology at the University of Chicago. He was widely known for his work on India during the British colonial period and wrote many books on the subject of India including *India: The Social Anthropology of a Civilization* (1971), *An Anthropologist among the Historians and Other Essays* (1987), and *Colonialism and its Forms of Knowledge* (1996).

In this volume, the author challenges a number of widely held cultural stereotypes about India. Caste is not as old as Indian civilization itself, and current changes are no more radical than in the past, for caste has evolved throughout its history. It is not a colonial invention, nor does it result from weak state control. There is no single form of Indian kingship, and power relations, fundamental as they are for understanding Indian society. Nor do Indian villages conform to a single type, and caste is as much urban as rural. Only in a regional 'local' perspective can we view it as a 'system'. Caste does offer space for the individual, though in a particular Indian mould, and Hinduism does not provide for an integration of castes through ritual. In short, social organization varies widely in India, and cannot provide the key to the specificity of caste. This must be sought in the way society is imagined, the models of society current in Indian thought. Of course as mentioned above, there is no single model: Brahmins, kings, and merchants among others have all produced alternative models with themselves at the centre, vying for hegemony, while facing contesting models held by subalterns. Still, a hierarchical mode of thought is hegemonic and largely explains why Indians see their social stratification differently from people in the West. The volume will be indispensable for scholars of South Asian Sociology and Culture.

'History of Chitpavan Konkanastha Brahmins (Proto and Pre)'- An excellent book by Mr Vibhakar Lele, pieces together the most important story of who the Chitpavan Konkanastha Brahmins were, from where they came, their Kuldevatas, original habitats, customs and other important details. It categorically disproves the ancient hollow anecdotes based upon mere mythical propositions and conjectural guesswork. The author would like to share the story with Chitpavans and other well wishers and researchers. Dr Rosalind O'hanlon, Professor of Indian History and Culture, Oriental Institute, Oxford, who is researching Chitpavan Brahmins' history opined that the underlying work by the author is most interesting. She very much enjoyed and learned

from it. The book comprises of the propositions about the pre-history of Chitpavan Brahmins. Most of important scattered details have been put in place to stitch together their ancient and medieval history. At the same time the author delves into their proto-history from sage Agasti's times. Mr Lele has made several singular original contributions in this book. He has a novel approach to link up Chitpavans' ancient history with the Veda branches they follow. It is an attempt unheard of before. He has given lot of supporting data, maps, photographs, bibliography of great use to all the concerned. Another novelty is his analytic deduction of the Chitpavans' history from their Kuldevatas. The myth of Parshuram is seen by him in its true perspective. The other most important contribution by him is his new etymology of 'Chitpavan' word derived from 'Agnichit'. He shows that their Chitpavan Id is effectively linked to their Vedic duty of 'Agnihotra'. The present day genetic research into Chitpavans' ancestry has also been accounted for by the author to pronounce a proper verdict in simple terms on the subject. Another fact he uses is Chitpavans being Dwivedis which was never before accounted for. He cites epigraphs, scholarly research and documents in support of his analysis how Chitpavans came from Ahichhatra in UP to Ambejohai and Vanavasi, shifted to Kaveri river region and finally arrived in Konkan with the support of kings and emperors of their times. He has brought to the notice of researchers quite a few obscure historical facts, from Lele Kulvrittant, Mr N S Rajpurohit, an eminent archaeologist from Karnataka's research paper, Vyadeshwarodaya of Vishwanath, Pulkeshi and Kadamba reign Inscriptions in stone and Tamrapatas connected with Chitpavans'ancestry. Suffice it to say that Mr Lele has done something about Chitpavans' past which had never before been attempted on such a large scale. Perhaps after 'Chitpavan' by Mr Chapekar, this is a book which will serve as a written monument for Chitpavans'history.

Please note that the content of this book primarily consists of articles available from Wikipedia or other free sources online. Pages: 39. Chapters: Daivadnya, Deshastha Brahmin, List of Deshastha Brahmin surnames, Goud Saraswat Brahmin, Chitpavan, List of Gaud Saraswat Brahmins, Karhade Brahmin, Chitrapur Saraswat Brahmin, List of Goud Saraswat Brahmin surnames, List of Chitpavans, Peshwa, Kudaldeshkar Gaud Brahman, Konkani Brahmins, Devrukhe, Phadnavis, Maharashtrian brahmin, Marathi brahmins. Excerpt: The or Daivadnyas Brahmins is an ethno-religious community and a Hindu Brahmin sub-caste of the west coast of India, predominantly residing in the states of Goa, coastal Karnataka, and coastal Maharashtra. Goa is considered the homeland of this tribe; they are believed to have flourished and prospered in Goa and hence they are called Gomantaka Daivajna. Due to many socio-economic reasons, they emigrated to different parts of India within the last few centuries. They are commonly known as e in the coastal region. The word e is a corrupt form of the word re ha or re hin, which could mean excellent, distinguished, or superior. Over time the word was transformed from re ha to e Most of the older generation from the Daivajna community in Goa call themselves e B ma, which is a corrupt form of re hi Br hma a. The Portuguese referred these people as Xete (cf. Xett, Xete) or sometimes Chatim (cf. Xatim), which is now Cy t in the Konkani language; the word was a Portuguese appellation for "trader" derived from the local word re hin. e s are often called Daivajna Suvar ak ra (cf. Svar ak ra). Daivajna Br hma a and Gomantaka Daivajna Br hma a are sometimes abbreviated as DB and GDB respectively. A Shett gentlemen from Goa, from late 18th - early 19th century (Courtesy: Gomant Kalika, Nutan Samvatsar Visheshank, April 2002)The word is written as in Devan gar and...

Chris Pinney demonstrates how printed images were pivotal to India's struggle for national and religious independence. He also provides a history of printing in India.

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