

**Culturally Responsive Built Environments**  
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**Indian Institute of Technology, Roorkee**

**Lecture – 36**  
**Social Change in India (Sanskritisation)**

Welcome to the course, Culturally Responsive Built Environments. Today we are going to talk about Social Change in India and especially in the first stage we are talking about the Sanskritisation part. So, basically I am looking at the social change in India from the historic time line, starting from Indus valley civilization and today's globalization.

So, I am dividing that 2 phases and today we are going to deal with them first phase which actually talk from the Sanskritisation aspect. But when I am discussing about this Sanskritization aspect I am also relating with the kind of modern dimension of it. So, it is not only what happened in that time of the time, but I am relating it with what how different authors have talked about in this time of that Sanskritization.

So, when we talk about history and especially when we talk about Indian civilization the very first thing which comes in our mind is one of the first river valley civilizations, we have 5 river valley civilizations very popularly known. One is the Indus valley civilization and you have in the African continent you have the Nile valley civilization you have the Mesopotamian civilization and you have the Allo valley civilization.

So, like that we have these river valley civilizations and one of it is Indus valley civilization. And you have got an abundance of literature on Indus valley civilization which of that time which we are talking about nearly 2000 to 2500 BC today we are talking about nearly 4000 to 5000 years ago.

So how the science and art of living and especially how making the settlements was even evidence in the case of Harappa and Mohenjo-Daro; in fact, even in that time we do have the evidences of some of these Indus valley civilizations, which spreads on the northern west part of the Pakistan I mean the Pakistan component of it and the north and west of India parts of Gujarat, Dholavira, and the Jammu, Punjab the western and eastern Punjab parts. So, we have a very good evidences of ancient sites of that time. And very

prominent sites in today's reference is also which is evident is Harappa the Harappan civilization and the Mohenjo-Daro.


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## Street layouts

An orthogonal street layout was oriented toward the cardinal directions.

The street layout shows an understanding of the basic principles of traffic, with rounded corners to allow the turning of carts easily.

These streets divided the city into 12 blocks. Except for the west-central blocks, the basic unit of city planning was the individual house.



Mohenjodaro (Source: Bahadur, 1991: 9)

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So, what you see here is a kind of a settlement layouts where we have the whole settlement is have a good planning system that is where they talked about the street layouts which was oriented towards the cardinal directions. And they also have an understanding of the basic principles of traffic with rounded corners to allow the turning of carts. And these streets divided the city into 12 blocks.

So, basically the skeleton of the street network divided the whole settlement into 12 blocks. Except for the west central block, the basic unity of city planning was an individual house here. The individual house you know the courtyard system planning has been done and the drainage system has been evident in that particular planning.

Unlike many other river valley civilizations where we where we think about Mesopotamia we talk about the monumental scale of ziggurats, where in a Nile valley we talked about pyramids, here we do not we may not find that kind of monumental scale, but do they have do have the functional scale of like we have something important in the Great Bath and the granary to store the grains.

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## The Great Bath and Granary



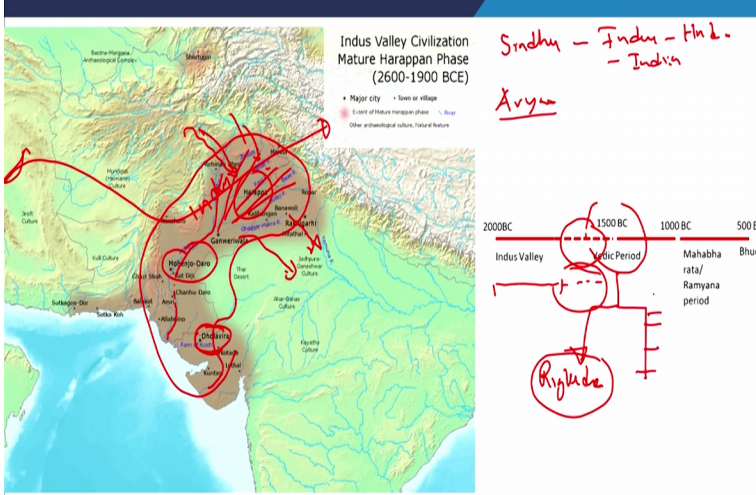
- The central-western blocks were reserved for public architecture. The Great Bath has been the subject of much debate over its exact function. The prevalent view seems to be that it was used for ritualistic bathing - much as continues in the Hindu tradition even today.

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So, this kind of because in the earlier slide, which I was talking about the central western blocks were reserved for public architecture. So, that is where the Great Bath has been subject to much debate.

So, it might have been various ritualistic bathing various ceremonial issues or that is where the public ceremonial issues used to take. So, before talking about the further civilizations what how what happened in India, I would like to give a brief understanding of very you awake timeline.

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Indus Valley Civilization  
Mature Harappan Phase  
(2600-1900 BCE)

Major city • Town or village  
Extent of Mature Harappan phase  
Other archaeological culture, natural feature

Sindhu - Indus - H. & - Indira  
Arya

2000 BC 1500 BC 1000 BC 500 BC

Indus Valley Vedic Period Mahabharata/Ramayana period Bhudha

Rigveda

Image Source: <http://atlasgyan.blogspot.com/2015/09/indus-valley-civilization-india-first.html>

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I cannot say exact, but it is a very more or less of a similar times. So, if we are talking about the though the Indus valley civilizations, we have the Mohenjo-Daro here we have you have the Harappan civilization you have the Dholavira in the Gujarat you see. So, this whole stretch we have the evidences of Indus valley. Because here the one of the Indus river which branches into Ravi, Beas, Sutlej. So, this is basically a 5 rivers. So, so that is where today we call Punjab is about 5 rivers.

So, in how the name India also talks from it talks from comes from Sindhu River. And it then it become a kind of Indus and then Hindu and then you know the kind of that is how the India name has derived from because that is how various in various time lines and different political you know slangs came through and how they have and that is how the transformation came, but if you look at the Indus valley about 2000 to 2500 BC onwards.

It was a very flourishing settlement and throughout the world. That is where the silk route connecting to the china on the Mesopotamian civilization and that is in exchange of trade and economy throughout the length and breadth of the world was happening through this route.

But very near to this you can see that you know gradually there has been on and off degradation of the settlements. So, what could be the reason for this that was not very clear, but some of the assumptions by from the scientific literature talks about one assumption talks about the spread of various epidemic and endemic diseases. And that is has some have talked about and frequent wars. And some have talked about drought famine and which has actually you know divested all the settlements.

So, and even there were a very recent studies which talks about there was some nuclear radiations which were found in the Harappan sites. Where they talk that you know because of various invasions of the war without knowing with this is a kind of nuclear weapons, they in the that time people have might have used some of these kind of nuclear. So, they are not sure what was the right cause, but still there was some kind of assumption this could be the reason why people started migrating.

So, we talk about the Aryan rays and of course, there are various contradictions on Max Muller theory of Aryan invasion. And whether the Aryans came from here or Aryans do exist here you know that is we are not debating at that point now. So, when the things have become difficult at this part of time and the people started moving to other places.

And the Indo Aryans they too started migrating to different places and that is how you can see a gap of about let us say about 3 to 4 100 years you do not find much of literature what happened in that particular phase before the Vedic period have started.

And now when the fusion of these people migrating and to the existing population and that is where, because they have seen the worst part of the life where certain devastations happened for various reasons. Now and this is where we talked about approximately we talked about the starting of the Vedic period and initially we and in this particular phase, this is the Vedic period where people have generate the rich scientific literature.

I mean that is the; we have developed the 4 Vedas, Veda is with means to know and the Veda is knowledge. So, this Rigveda is the first part, which they have developed and after that they develop the Yajurveda, Saavedra and all these aspects.


So, during this period if you look at what were the settlement; because before the Indus before the Vedic time you have evidences of a good a scientific planning approaches in the city and you have a good organization of various public places to the private spaces from a great granaries to the bath and to the individual dwellings of a courtyard houses and a linear pattern of arrangements. And you know a block level dividing a block level, but in the Vedic time you may not find that kind of a very monumental skills and, but that also took some time to take over.

And from here again, if you take this is 2000 BC this is where we talk about our Puranic events to that might have took place about Mahabharata, Ramayana. And that is where we again for they go down to the 500 BC about that is where the Buddhist before we are coming to this and that is where the Buddhism and Jainism have been started and that is the whole transformation. If you look at this particular and how the settlements especially in the Vedic civilization world and that is I am just bring it out what is the Vedic.

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The meaning of the word “Veda”

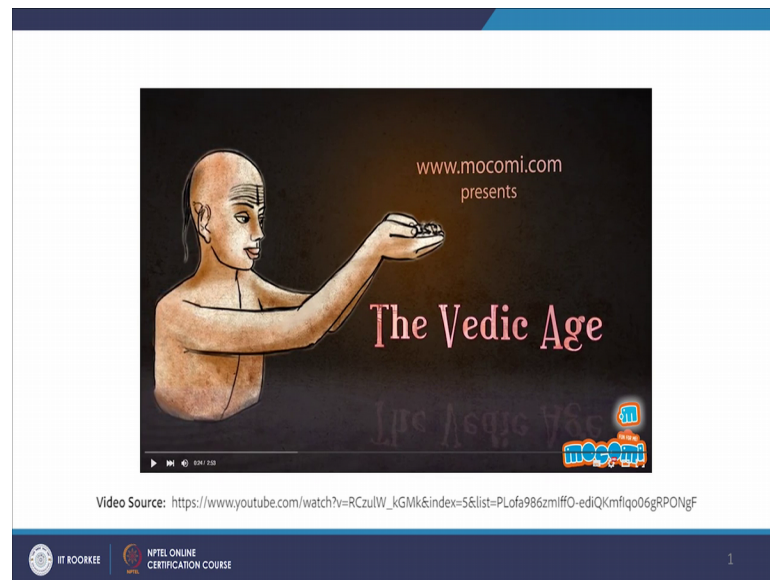
The word ‘Veda’ originates from the Sanskrit root *Vid*. The Sanskrit verb ‘Vid’ means ‘to know’. The word ‘Veda’ literally means knowledge.



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So, as I said here the Vid means to know and Veda means literally means knowledge. So, here and that is where because the rich scientific lavish has a laid foundation for even today’s modern Indian society, these Vedas are the first very basic foundation pillars. And that is how the whole society is based on and today even today whatever various caste systems we have following various social institutions we have following various rituals we have following. So, basically our way of life is defined with that particular principles.

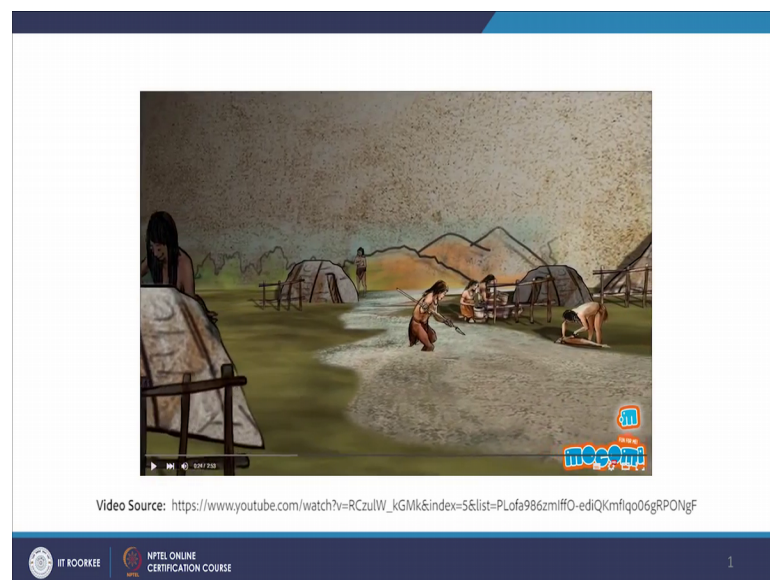
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And there is a small video I have just show you to show how the patterns of living on during it is a very educative videos where use even the kids can look at it so just to understand how their basics house types and how their way of living is a minute video.

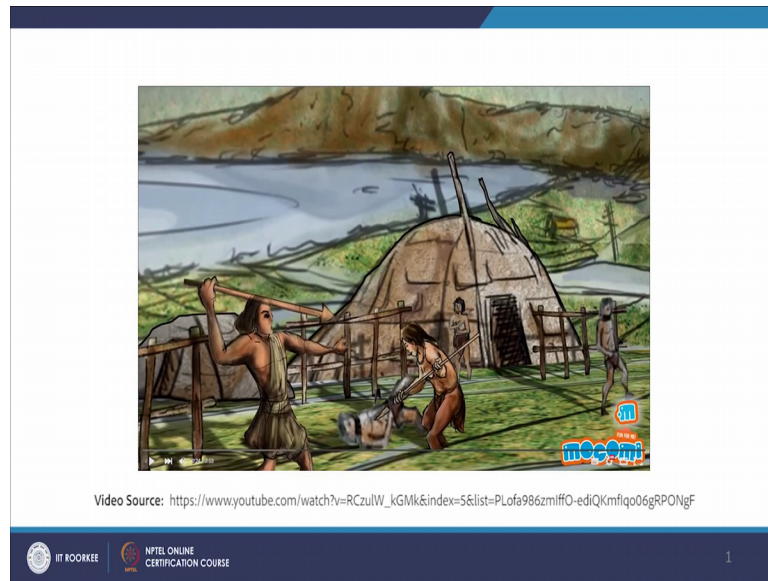
The Vedic age.

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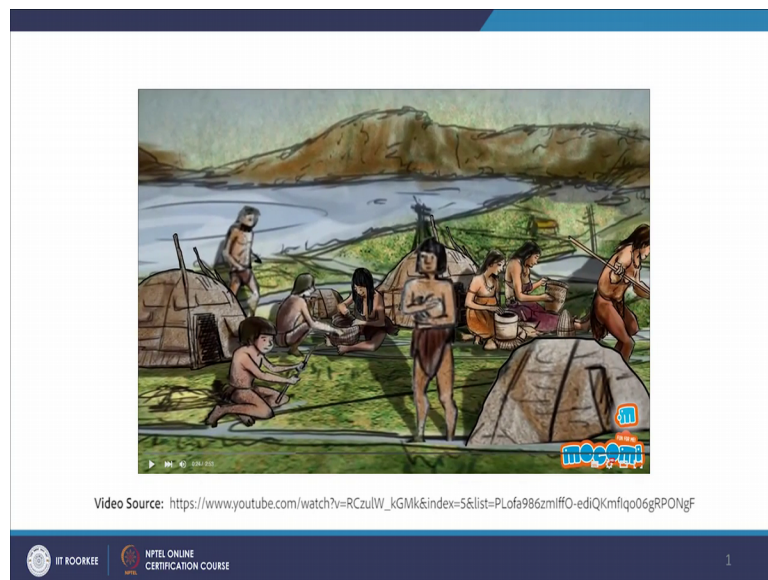
The Aryan in Vedas were primarily no mans. They will not a custom to the urban way of life. Declared forest near river banks and settled in small villages. The Aryan villages with simple structures which formed the basis for architecture in India.

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These huts were very basic circular and the thatch roofs over bamboo logs. Fences of wood and bamboo surrounded the settlement for protection against wild animals. So, the demand for fertile land grew and rivalry spread.

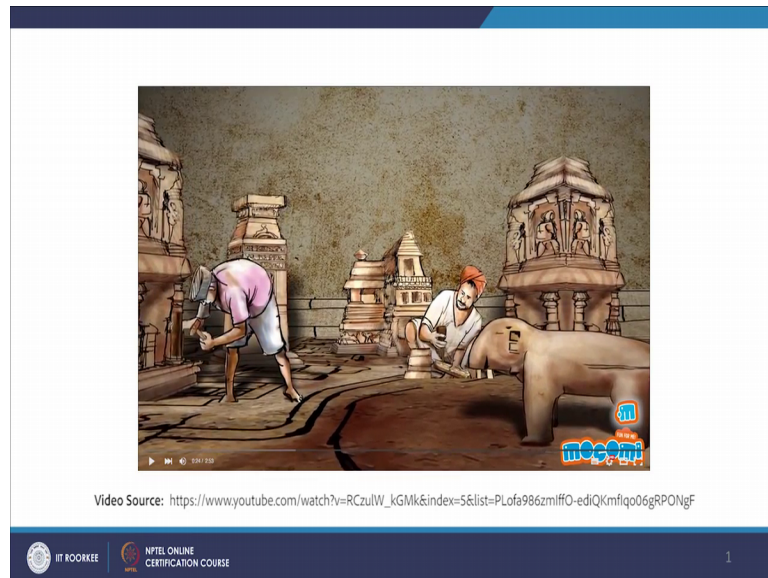
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Groups of villages joined forces and thus small cities of clans called warring emerged.



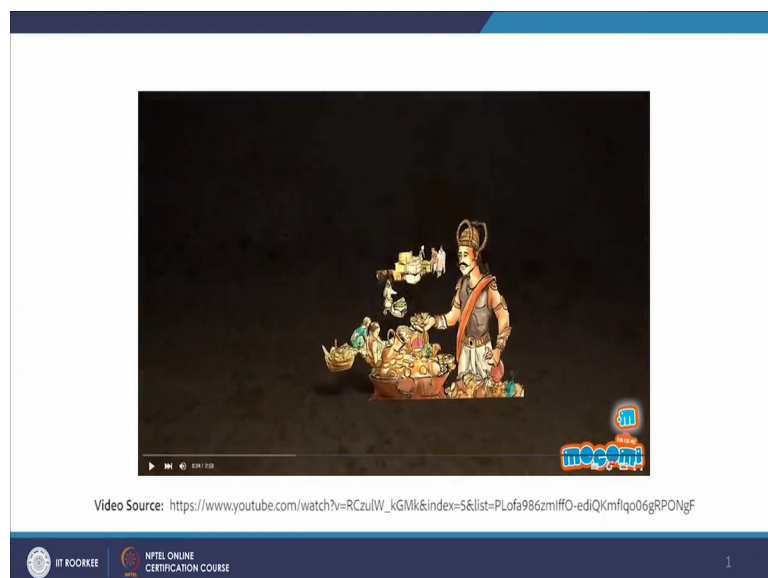
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A group of clan formed a Jana and their leader was the Rajan; a king. The city buildings you are made almost entirely from wood and walls protected each city.

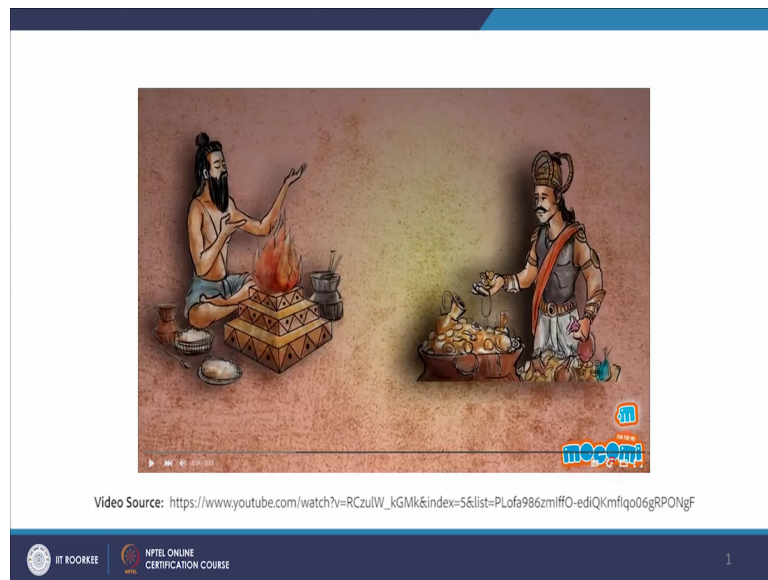
The Vedic carpenters became skilled at constructing timber structures and their techniques for used in stone constructions of the future.

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During this period the barter system flourished coins were introduced for trade and were called Tanishka.

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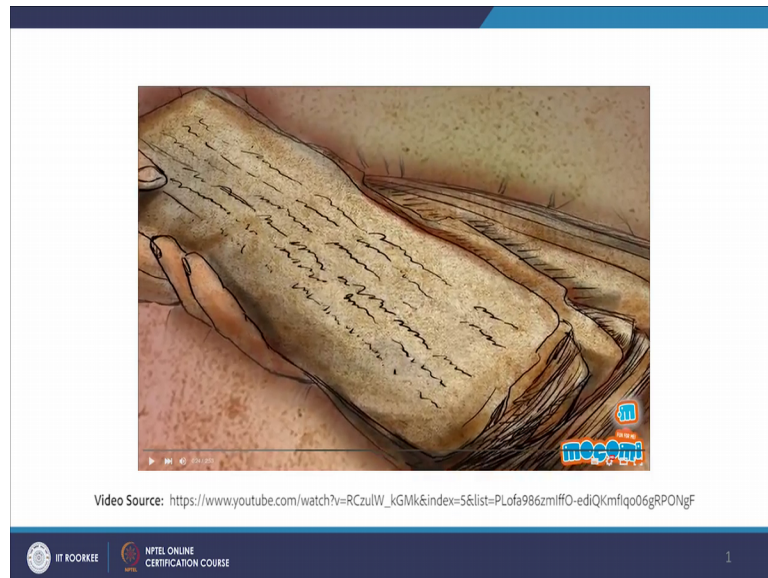
It was during the Vedic age that the caste system was born.

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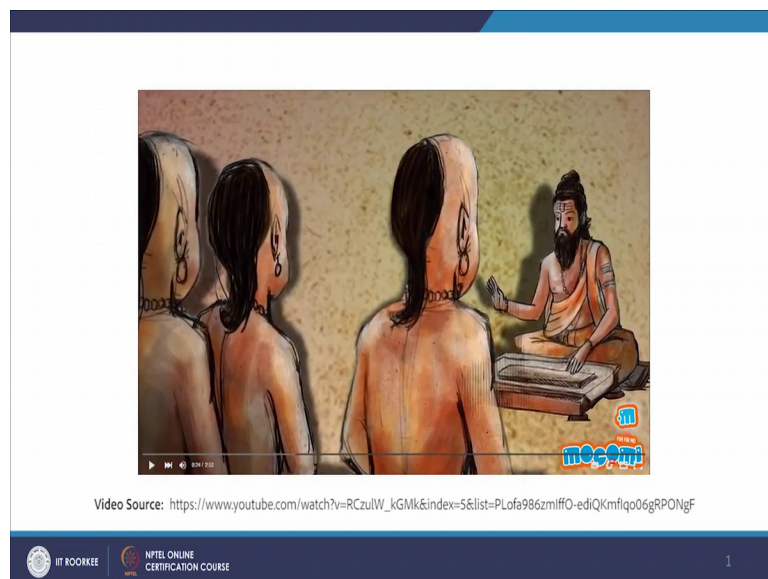
Due to work specialization different classes of society developed.

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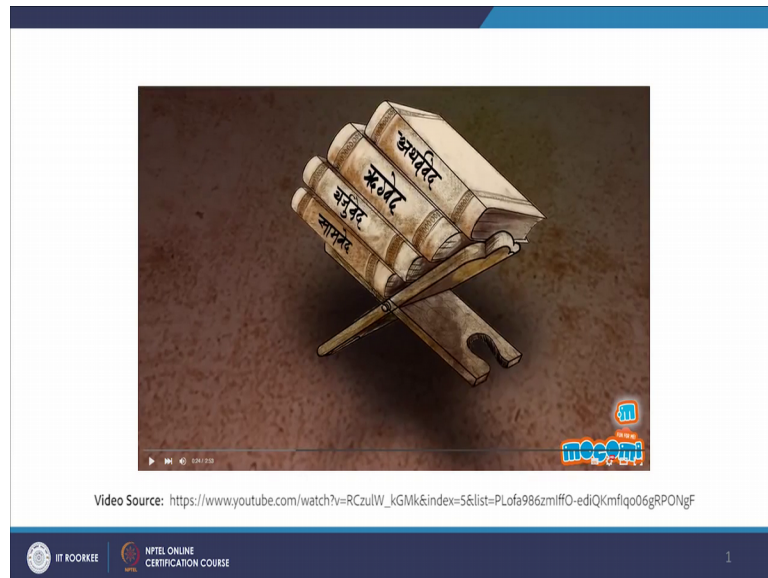
The Aryans made the single largest contribution to the Indian religion through Sanskrit.

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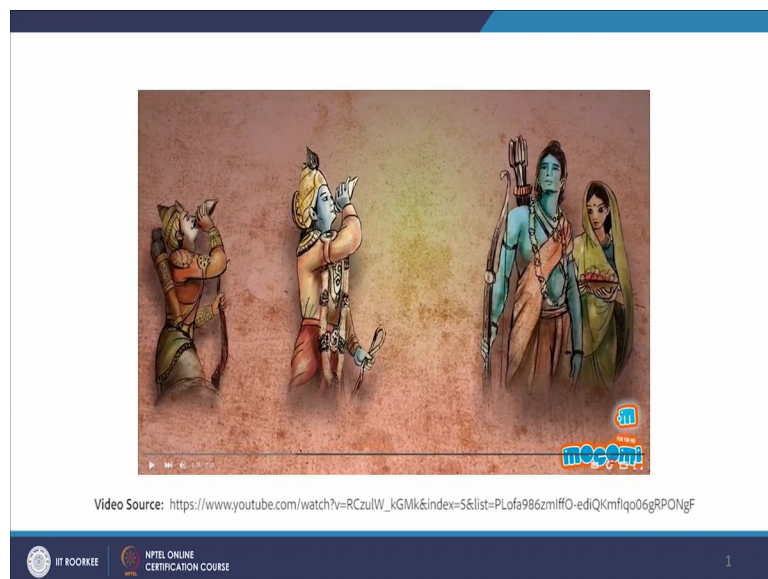
It was during this age that the Vedas were most composed.

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The sacred scriptures included Atharvaveda, Rigveda, Yajurveda, Samaveda.

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Two of the greatest epics were also composed during this period the Ramayana and the Mahabharata. These tell us a great deal about the culture society and religion of the people of that era.

And when it comes to the Vedic literature, we have 2 types of literature one is the Shruti literature.

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## The Vedic Literature

- Shruti literature :  
the knowledge attained by the rishis while doing their Tapasaya or Sadhna or in their “Supra-normal Consciousness”, as Shri Aurobindo said.





And the Smriti literature and whereas, Shruti it is basically the knowledge attained by all the saints or the rishis with the kind of meditative and the Tapasya Sadhana, which is kind of supra normal consciousness.

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## The Vedic Literature

- Smriti literature :  
*Smriti* literature is concerned with ‘that what is remembered’, knowledge acquired through the experience or the tradition
- For instance the Manu Smriti.



So, whereas Smriti it talks about what is remembered and knowledge acquired through experience or the tradition. So, we because how we at this Puranic elements also come in this phase, where we talk about what has happened what is remembered and how this is passed on as a tradition to the further generations.

Now and this is the time we were talking because see if we talk from the Greek civilization, that is where the democracy was first thought about it. And when we are talking here the Indian society, how the stratification of the society have started. And initially if we look at this is all based on the followed on ChaturVarna classification and what it does is.

So, it has divided the society into different segments. In fact, there are different versions of it. In fact, one of the main hare Rama Hare Krishna Prabhupada Sri Prabhupada what he said is, it is a management principle how a strategy how it is a kind of strategic management principle, how is society could operate and sustain.

So, what he says is and they relate to the place. So, a Brahmin who was normally referred in the kind of highest order of the society so, it is basically in the mouth.

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**Chatur Varna**

**WHO IS...**

- The mouth?
- The arms?
- The legs?
- The feet?

The Caste System

Twice Born Groups

Brahmins

Kshatriyas

Vaishyas

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It is referred the top pinnacle of it Brahmin, who manages the spirituality of the place. And you have the arms who manages the defense of the place, that is where the Kshatriya comes happen, and the and then you have the legs who operates the trade and the economy of the place who from around and who manages the trade and economy of the place, and then we have that is where the legs and then we have the feet which of the Sudra and further the untouchables who supports all these categories.

So, without them you cannot imagine that these people can operate because everything is support you mutually supportive in nature. So, initially the Varna and the first top 3, they were in some of the literature which is which is still not completely proven, but they said Visa which is also twice born groups.

So, some actually contradict on this there is know where it was mentioned in the Vedas or anywhere like that, but I am ignorant of this particular, but what they say twice born groups which are referred a kind of. So, first you are born as a physical being with your parents. And then once your reborn you know 2s 2 actually be part of the society, and that is why this talk about the kind of twice born groups. So, you are into the higher order of it.

So, but the difference between Varna is basically each colour is denoted with different occupations. Here you can interchange occupations through a like let us say the porter can become a warrior after a generation or 2 generations. So, here the interchange of this social mobility is always possible, but how does this caste system and especially this Varna system is gradually led to the Jati system.

So, if you I mean, this is what I understood from studying various parts of literature and I am just telling my understanding. And what I felt was, when initially it was stratified based on the occupation systems and one can interchange, like if you look at the Kshatriyas type even the Maha Padmanand who was also a kind of referred also kind of Shudra king. So, basically there was Shudras for also kings in the historical events and so, they can easily interchange the occupations.

But it might have happened in such a way that maybe a porter are example any other and the Brahmin was practicing his spiritual in the temples in the hard core of the city. And whereas, the Sudras and untouchables living outside the bank of the river and working on ports working in a hot scene so; obviously, there are some genetical transformations through generations. Let us say 4 5 7 generations there are definitely because of heat because of they are exposure to the climate.

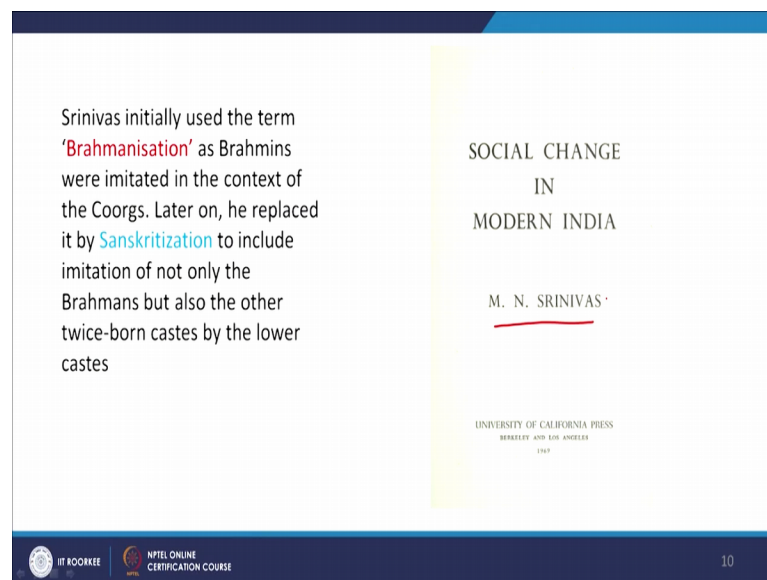
So, how definitely the genetical transmissions have occurred. And; obviously, the pollution aspect also is an, because the person working in a potry is more exposed to the kind of pollutants. And that is how you know the person who is more in a spiritual aspect of the place. So, how he tried to the market himself in a more of polluted and non-

polluted and more spiritual you know this kind of categoride might have developed that is what my understanding about.

So, this might have taken a long time, but gradually this has evolved as kind of Varna to the Jati system. That is where Brahmin has to be born in the Brahmin and porter has to be born. So, your birth is the signifying factor of your Jati and it is there for you and your life time token.

So, I want to bring an important others work especially on this caste issues where he talks about on the same topic.

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Mysore Narasimhacharya Srinivas works with the great sociologist work. And he worked on the social change in modern India. In fact, he talked about Sanskritization, westernization he also talking about the modernization aspects of it, but in this lecture we will be talking about what he talks about the Sanskritization of it. When this caste system and especially in his work in the Coorg community in Karnataka, where he have greatly observed how the transformation how the imitation of these caste groups or the tribal groups or how they are imitating the upper class in the lower you know to attain the status of it.

So, we observe very carefully and that is how he initially coined a term of a Brahminization. Because you know at that point of time Brahman is one of the kind of



higher order because his more value because of his spiritual nature and because of it is (Refer Time: 21:13) Khatriyas or Vaishyas. So, he is on the higher order.

So, that is where the imitation has been taken with the Brahminization, but then he replace this by the Sanskritization. It is not it may not be refer only to the brahmans it might also refer to the higher or like the twice born groups, like some might have imitated with the Kshatriyas like even in the within the core community. They are also some kind of Aman Tro Coorgs who might have followed the kind of Brahman community and there other group come to which might have follow the Kshatriyas communities. So, there are; obviously, it is not only the Brahman. So, then that way he then he framed the concept of Sanskritization.

So, there are various, I mean this is a very important work and various reviews have been done on MN Srinivas work and some of the criticisms also have been made.

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**Re-Examining Sanskritization: Toward an Alternative Interpretation**

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**Abstract:**  
*The paper re-examines the concept of Sanskritization; a concept which is one of the most widely influential contributions to the understanding of Indian society and culture. While acknowledging the significance of the mobility aspect of the concept; it tries to bring to the fore a very significant aspect of the concept which has not been given due recognition in the discourse on Sanskritization. Instead of comprehending Sanskritization solely as a phenomenon of social mobility within the Hindu caste system, the paper also analyses Sanskritization from a lesser discussed, though important aspect of the concept: the unification of the Hindu society through the spread of Sanskritic Hindu culture. In other words, Sanskritization is a multi-faceted concept of which social mobility is but one aspect.*

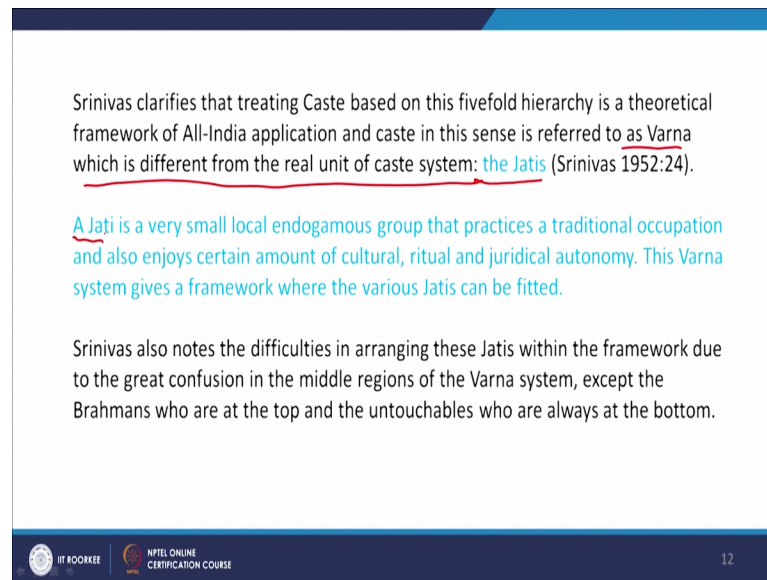
**Keywords:** Sanskritization, social mobility, unification etc.

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So, one of the important work and at least I felt is the reexamining the Sanskritization toward an alternative interpretation. So, that is where Oinam Ronneie Chanu is work and this is the reference of this.

So, what M N Srinivas what he talks about chanu puts understand the Srinivas work is.



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Srinivas clarifies that treating Caste based on this fivefold hierarchy is a theoretical framework of All-India application and caste in this sense is referred to as Varna which is different from the real unit of caste system: the Jatis (Srinivas 1952:24).

A Jati is a very small local endogamous group that practices a traditional occupation and also enjoys certain amount of cultural, ritual and juridical autonomy. This Varna system gives a framework where the various Jatis can be fitted.

Srinivas also notes the difficulties in arranging these Jatis within the framework due to the great confusion in the middle regions of the Varna system, except the Brahmins who are at the top and the untouchables who are always at the bottom.

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Basically this caste based 5-fold hierarchy is a theoretical framework. And that is how the whole India is practicing and is referred to as Varna which is different from the real unit of caste system the Jatis. So, as I said the Varna was initially thought about the management philosophy of it. And here the Jati it is looking at the kind of ethnicity of it. So, you know. So, one has to be born in this. So, the reality theoretical aspect of the reality was too different.

So, when he talks about the Jati it is a small very small local endogamous group that practices a traditional occupation and also enjoy certain amount of cultural ritual and juridical autonomy. And what this Varna gives is it gives you overall framework where use Jatis can be fitted. So, for example, let us say if you are talking about a family a particular group of a society which are the sider makers you know.

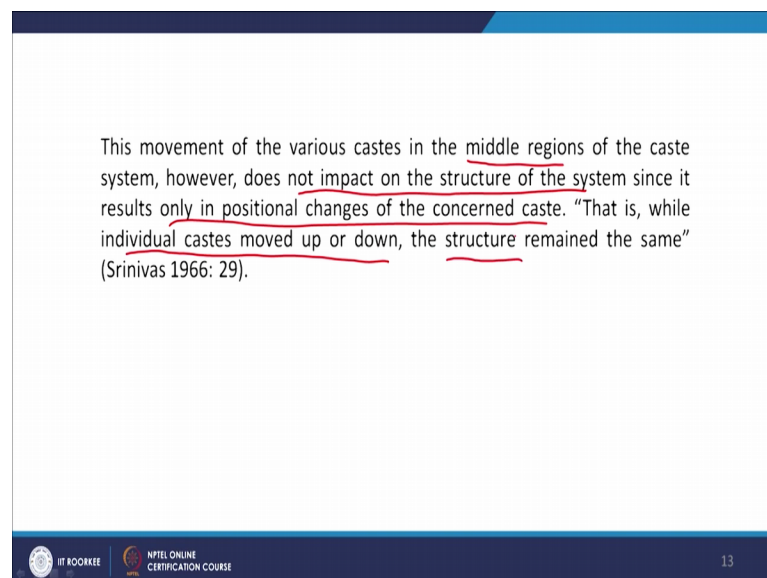
So, who takes the siders the palm siders; so, if you imagine if they are belonging to a particular clan or I mean a group. So, when we talk about endogamy; obviously, it talks about within that they might have smaller groups, but then even their marriage everything happens within that group. So, they do not want to go out of that. So, because they share a similar cultural values, they have similar food habits dress and their diet. So, it is it is very important that you know they maintain within that endogamous group.

So whereas the Varna system as we talked about as we talks about the occupation based so, these kind of occupations can be the Jatis could be fitted within that larger frame

work. The and that is where is I mean Srinivas also have find difficulties in arranging these Jatis within the framework, because of the confusion in the middle regions of the Varna system say, where you are talking about the Shudras the Vaishyas and the Kshatriyas and the Brahmin, where you are talking about these the middle aspects of it how you know in the because it is not a very static thing things are changing in time.

And accept the Brahmans, you can say who are the top and the untouchables who are always in between it is always difficult to fit where you know where we can fit them. And that is where the movement of various caste in the middle regions.

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This movement of the various castes in the middle regions of the caste system, however, does not impact on the structure of the system since it results only in positional changes of the concerned caste. "That is, while individual castes moved up or down, the structure remained the same" (Srinivas 1966: 29).

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He talks about does not impact on the structure of the system see one is trying to imitate the upper caste, but he might follow his diet he might follow his dress, he might follow his rituals, he might follow his the way he lives, but what it is not creating an impact on the structure of the system.

It is only giving a positional change it is only giving a positional change of the concerned caste. So, he might become rich or he might become equal into it, but the thing is it is not changing the structure of the society that is. So, that is where while individual caste mode up or down the structure remind the same. So, that is the one of the important understanding.

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The slide is titled "Models of Sanskritization". It lists two models: "The Brahminical model, the most valued model" and "The Kshatriya model, the most popular model". To the right, there is a quote: "Significance of Dominant caste in Social Mobility: 'for a caste to be dominant, it should own a sizeable amount of the arable land locally available, have strength of numbers and occupy a high place in the local hierarchy'". The slide footer includes the IIT ROORKEE logo, the NPTEL ONLINE CERTIFICATION COURSE logo, and the number 14.

Then again, here we talk about there are 2 3 models of Sanskritization, but basically emphasizing on 2 models of the Brahminical model and the Kshatriya model; which is the most valued model. So, here when we talk about the most valued model and the most popular model. So, why the Brahminical model is most valued, because of it is the dominant caste. And it is also because certain practices of the rituals they do and certain tedious practices which in terms of that diet, in terms of the Vedas, in terms the scientific literature they pronounce.

So, they all that particular thing actually segregates the rest of the people from very differently. Because the here occupation is more of a spiritual orientation other ritual orientation, but here it is a different orientation Kshatriya. And that is where it is becomes it is kind a more valued model and this is more of a popular model. Because it is could be easily attained, but to attained this it you need to do a lot of effort and the integration also is the very difficult process.

And on other hand, we talk about you know it the M. N. Srinivas work on the understanding of the Sanskritization why he referred this word of Sanskritization from Brahminization is because if we actually talk about um, it is not only people tending to change towards I mean imitate or the Brahmins, but there also other groups which they are the higher caste groups.

So, but if you it is also talking about the society and how he talks about the Sanskritic Hinduism because much of the literature is later in the Sanskrit. And it is and very much well practice.

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Some of the important fronts which form parts of the various accounts of Sanskritic Hinduism given by M.N.Srinivas include:

- a). River worship: This form of worship which holds a significant feature of Sanskritic Hinduism is also found among the Coorgs who worship the Kaveri river which is regarded as a sacred river by all Hindus.
- b). Hindu mythology: The various Hindu Puranas serve as the medium to locate various local communities within the vast landscape of Hindu mythology. To exemplify this, the Coorgs have the Kaveri Purana. Moreover, the two great epics of Ramayana and Mahabharata also play an important part in the spread of Hinduism such as the myth of 'Bhima's Pebble', 'the Brahma's dilemma' etc., of the Coorgs, connecting them to these epics.

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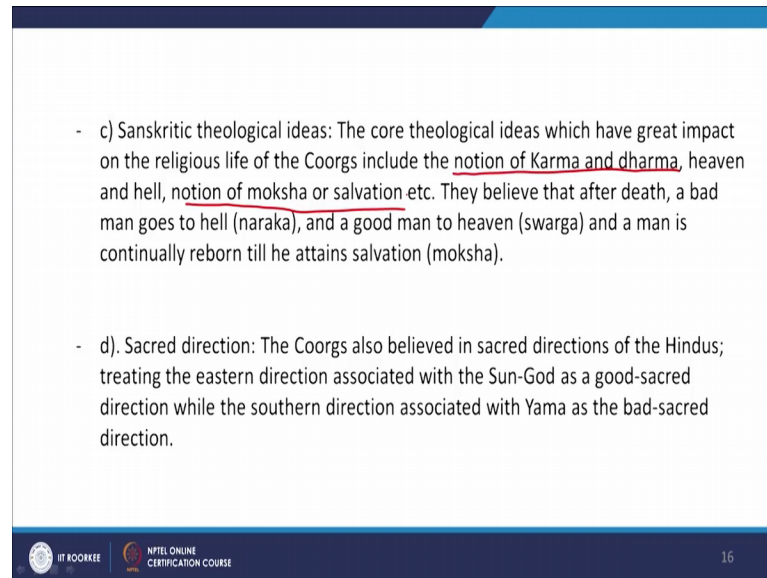
And that is where he talks about how these associated with the place. Of course, they are all mentioned in the sociological terms. In fact, I tried to bring with the kind of how it is associated the places. On one we talk about the river worship.

So, let us say in context of Coorgs, he talks about the Kaveri River, which is river which is regarded in the sacred river by all Hindus. So, that is actually this whole theory is uniting all the communities. You know different castes and how a place is actually a kind of unifying factor. So, the river worship like an example there are many tribes in Chhattisgarh area in Amarkantak and Madhya Pradesh area, but you see everyone there were different tribes their own gods, but then they still all pray for their River Narmada.

They called Narmada [FL]. The similarly in the Coorg community of various tribes as well so, you have the Kaveri [FL] you know. And the second thing which they share about is the kind of Hindu mythology. So in fact, as I discussed before the Hindu Puranas about the Ramayana or Mahabharata, which acts actually as a medium to locate various local communities within the vast landscape. When we talk about this stories these are narrated through places, through people, their activities, and that is how people associated they are belong it.

And that gives a very vast landscape, when the moment you are talking about Ramayana it starts from Ayodhya to Sri Lanka, the whole landscape is visualized is imagined. And they also have the Kaveri Purana in the Coorg community they have also Kaveri Purana and the great epics of Ramayana and Mahabharata, as well as you know they have the myth of Bhimas Pebble and Brahmas Dilemma.

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- c) Sanskritic theological ideas: The core theological ideas which have great impact on the religious life of the Coorgs include the notion of Karma and dharma, heaven and hell, notion of moksha or salvation etc. They believe that after death, a bad man goes to hell (naraka), and a good man to heaven (swarga) and a man is continually reborn till he attains salvation (moksha).

- d). Sacred direction: The Coorgs also believed in sacred directions of the Hindus; treating the eastern direction associated with the Sun-God as a good-sacred direction while the southern direction associated with Yama as the bad-sacred direction.

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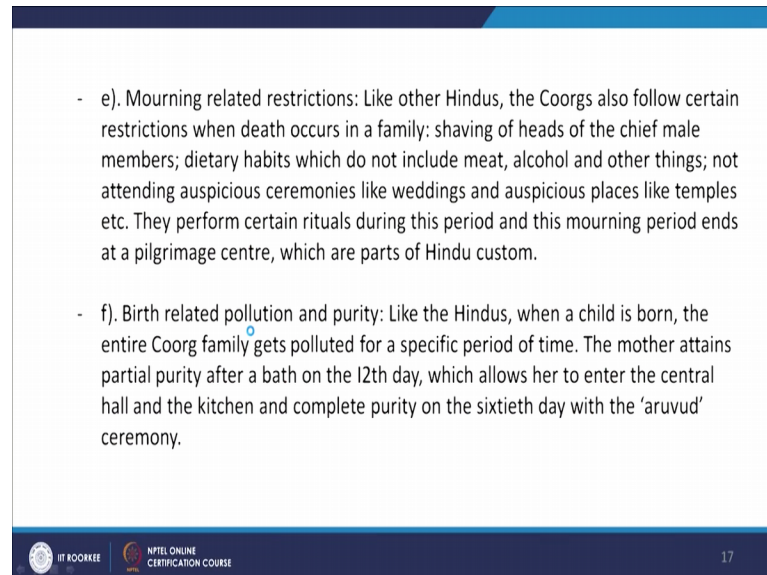
All these things is connecting the communities.

And then the Sanskritic theory theological ideas so, they also talk about because in the Hindu philosophy, they we talked about the karma and dharma. And we talked about the good and bad and the heaven and hell so the moksha. So because these are some of the aspects which actually connects with these common theological ideas and the sacred direction the Coorgs also believed that you know eastern direction with the sun god has a good sacred direction and the southern direction associate with Yama as a bad sacred direction.

So, if even the direction also talks about and the way the mourning you know, when some death happens; obviously, in many Hindu cultures even today we (Refer Time: 30:18) the shave of their head and especially for the chief male members and the dietary habits which do not include meat or alcohol. And especially in the Coorg community, they do have this kind of pork meat and whereas, in the auspicious conditions they do not

they cook vegetarian when some of the communities they do only vegetarian. So especially even in the morning period so, each of these customs are very much related.

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- e). Mourning related restrictions: Like other Hindus, the Coorgs also follow certain restrictions when death occurs in a family: shaving of heads of the chief male members; dietary habits which do not include meat, alcohol and other things; not attending auspicious ceremonies like weddings and auspicious places like temples etc. They perform certain rituals during this period and this mourning period ends at a pilgrimage centre, which are parts of Hindu custom.

- f). Birth related pollution and purity: Like the Hindus, when a child is born, the entire Coorg family gets polluted for a specific period of time. The mother attains partial purity after a bath on the 12th day, which allows her to enter the central hall and the kitchen and complete purity on the sixtieth day with the 'aruvud' ceremony.


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Birth related pollution purity again when a child is born and the whole entire Coorg family, they call in at least in Andhra we call it is unto and where is called for a specific period of time let us say 12 days after the birth. And then they will take a bath. So, that in the whole impurities go out and they again a clean all the whole house. So, did it conduct a ceremony. So, this is a kind of rituals which also kind.

Again the holy bath.

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- g) Holy Bath: The idea that bathing in a sacred river not only purifies but also removes the sins of the bather is shared by Hindus all over India, and Srinivas claims that when a Coorg bathes in the Kaveri, also called Dakshina Ganga, which is revered by Hindus all over South India, he participates in a ritual idiom that spreads all over India.




Talakaveri - Source of Kaveri  
Pranchiyettan - Own work

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So, it is also the belief of the how the bathing ceremonies, you know not only in the Tala Kaveri which is the starting point of the Kaveri and as well as Dakshina Ganga you know.

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- h) Marriage: The significance attached to enter into the institution of marriage by an adult Hindu, performance of various rites by husband and wife, the subservience of the wife in conjugal bond etc. are also found among the Coorgs.



A Coorg female performing a custom at the wedding.  
Image Source: <https://www.coorg.com/culture-traditions/>

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And in the marriages so, here we again the perform various rituals in the marriages how the bride and a bridegroom perform especially and there is one significant thing.



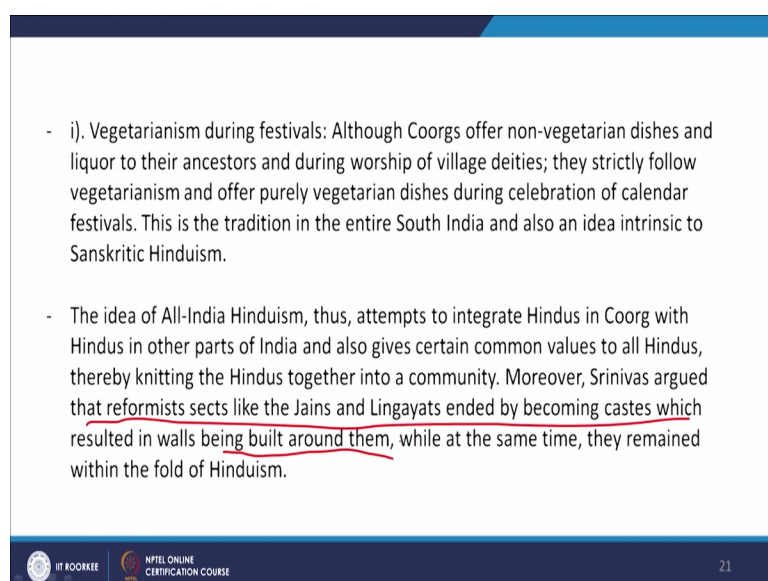
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Which you can look at it is a kind of here they have to actually one of the member of the grooms party. He has to chop down the mock banana trunk soldiers. So, basically the kind of a warrior way of imitating of the Kshatriyas also they need to this is one of the ritual which they. So, he need to chop down all these warriors the mock warriors and again practicing the vegetarian during festival.

So, again it is offers non vegetarian dishes.

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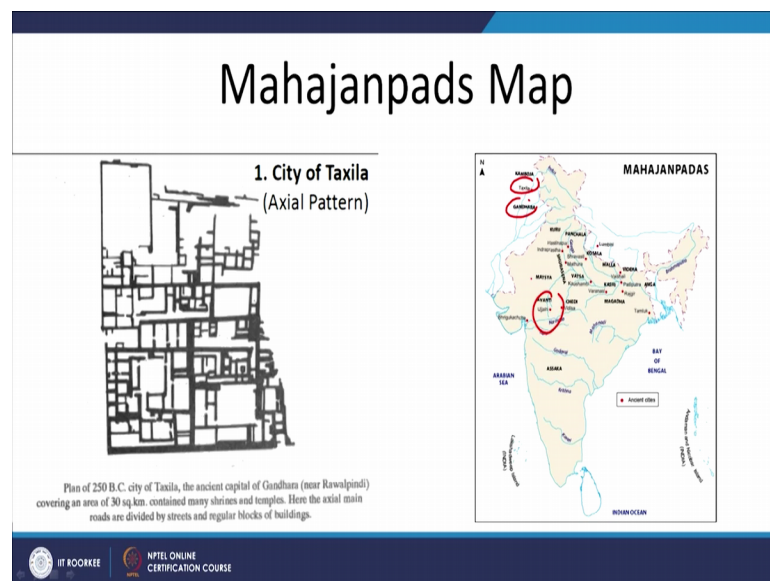


First during the ceremonies they obviously purely vegetarian and this is very common in the whole south India and. The idea of this whole process is you know it is basically knitting the Hindus together into a community. This is where we are talking about a tribal groups, but you know these kind of landscape of a river, landscape of a places, landscape of a rituals land. I mean this kind of rituals what they practice, the dietary processes the way they leave. So, all this connects a kind of community you know it gives a shape for a community.

And whereas, the reformists sects like the Jains and Lingayats ended become caste which resulted walls around them. While at the same time remind within the fold of Hinduism. So, in that way is um. So, this is just an introduction you know how Sanskritization has been thought and how it has been a both as a segregation aspect and as well the integration aspect.

So, coming from our discussion from the Vedics, Vedic civilization we move now on to the kind of Mahajanapadas. Because you know after the Indus valley you do not find much bigger cities. In the Vedic you find only a smaller smallest settlements, but gradually as time has moved on we come to a stage of this 16 mega kind of a urban centers like you can see here the kind of Taxila.

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Gandara; Gandara I think you might have heard about Mahabharata, where the queen Gandhara comes from and the Kasi.

So, there are 16 centers. So, this is one of the 250 BCEs Taxila layout so which is in a kind of axial pattern so, which is now in the Pakistan. So, if you look at it has content many shrines and temples. And again the axial roads are divided by streets and regular blocks of buildings.

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So, this is how the urban center started you know rising on. And I think the bottom one which you can see is a kind of Avanti here, somewhere and here Ujjayin and that is the recent excavation you can find.

But in south we may not, I mean till now at least I could not get an idea of this one of these Mahajanapadas, but till this point after let us say from 5th till 6th to 5th to 6th centuries the, we are actually our society is framing the it is moulding a it is transforming you know Varna from Varna system to the Jati system. And till now we our society it is by theoretical it is framing up as well as in realistically also it is shaping up, but what is the form of the society.

And how the society is giving a form and that is where the Gupta period we should talk about is roughly you talk about third through 6th century, which is referred also as a golden age. And that is the where it is a prominent time where we got a form an architecturally a temple architecture, where the shape here if in Indonesia we can see the Buddhist Borobudur temple and where in Dashavatara temple at Deogarh.

And so, this is where the form has given to the society. You know the meanings have develop the associated. Till now the society was framing even within the process the social institutions like marriage has a stop. This was very recent institution because in order to have a control of the reproductions patterns and how to have a control of this gotras everything. So, marriage is an institution and it is also related with the kind of how a property is transferred both of a paternail systems maternal systems.

So, they are all every think indigenous thinking and it has a very much scientific relevance, how in the continuity of the society. And in that process that is the point where we reach about the Gupta time where a society has a visible forms then in form of temples. So, this is what we talk till Gupta period. And in the next lecture we talk from Gupta period onwards how the colonization in the westernization and to the industrialization we will talk about.

Thank you.