

**Instructor: SANJAY JOSHI**  
**Office: LA 206**  
**Credit Hours: 3**

**Time and Location: Tu-Thu 12:45-2:00, LA 209F**  
**Phone: 523-6216**  
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**VIRTUAL Office Hours: Tue. and Thu. 11:15 am - 12:15 pm, (and by appointment)** Please send me an email to set up an appointment even during regular office hours.

**Course Page:** <http://jan.ucc.nau.edu/~sj6/HIS249Pre-ModernIndia.htm>

*A LIBERAL STUDIES COURSE IN THE CULTURAL UNDERSTANDING BLOCK. Also fulfills NAU's Global Diversity Requirement.*

**CHECK THE COURSE WEB PAGE FOR THIS SYLLABUS WITH LINKS TO ELECTRONIC READINGS. NAU's Policy Statements:** <https://nau.edu/university-policy-library/syllabus-requirements/> (and at the end of this syllabus)

**COVID-19 REQUIREMENTS AND INFORMATION** available from the **Jacks are Back!** web page located at <https://nau.edu/jacks-are-back>.

### **Course Description**

This course examines the history of India from c. 2500 B.C.E. to c. 1500-1700 C. E. While roughly organized around developments in political history, the course emphasizes the rich diversity of human experience in the form of important economic, social, and cultural developments of this period. Not only will the course cover the rise and fall of civilizations, kingdoms and dynasties, but also the ecological, economic, social, and cultural factors that accompanied and contributed to such changes. One textbook, an epic drama, some articles, as well as many "primary sources" -- the writings of people actually living in the periods of history we examine -- will help us to better understand the factors that shaped the pre-modern traditions of South Asia. Even as we seek to understand the past in its own terms, we will also try to understand how our knowledge about this past has been produced. This course will thus highlight competing interpretations of Indian history, and encourage students to examine these interpretations, and evaluate them based on what they have learnt about historical events, personalities, and processes occurring in pre-modern India. Therefore, along with familiarizing students with some of the details of an unfamiliar history, the objective of this course is to encourage discussion, debate, and reasoned argumentation supported by evidence.

### **Course Structure/Approach**

The format of the course consists of lectures and informal discussions. Students are encouraged to raise questions and make comments throughout the course.

**Course Readings (please see Note on the Readings below)**

1. Hermann Kulke and Dietmar Rothermund. *History of India*. Sixth Edition. Routledge, 2016.
2. *The Mahabharata*. Translated by Chakravarthi V. Narasimhan. Revised Edition. Columbia University Press, 1997.
3. Other REQUIRED readings via links on the electronic version of syllabus **on the course page**.

**Note on the Readings**

The *Mahabharata* is probably the world's oldest epic poem and certainly the longest one. The version above translates some extracts from the epic. There are scores if not hundreds of versions of the Mahabharata available in English. To make sure we are all following the same text, though, it is IMPERATIVE that we all read and cite the SAME text. Therefore, **ONLY C. V. Narasimhan's translation, published by Columbia University Press is acceptable for this course.**

I would prefer you to use the latest (Sixth edition) version of the textbook by Kulke and Rothermund. However, if it's considerably cheaper to get the fifth edition, that is acceptable. However, page numbers on the syllabus refer to the sixth edition alone. Also, make sure you clearly cite the fifth edition in your writing if you are using that version of the textbook.

**Assessment of Outcomes**

The course uses primarily *two* types of instruments to assess your achievement of the learning objectives listed above: 1. In-class tests, including a mid-term examination (25%) and a final exam (20%); and 2. Two short papers (20% and 25%). The examinations may consist of short answer, essay, and/or map questions to test your breadth of factual details and interpretive insights into Indian history. The papers are designed to test your ability to critically read and think creatively about the material on Indian history, and to be able to present it effectively in appropriate prose. Your attendance record and the quality of your participation in the class will determine ten percent of the total grade for the course.

**Assignments and Exams**

***I. Term Papers:*** You will write two short papers between 5 and 7 pages in length in response to specific questions. The first paper will ask you to use the *Mahabharata* as a primary source for understanding the history of Ancient India. The second paper will ask you to analyze the way in which a specific aspect of the history of pre-modern India has been re-written over a period of time. While the first paper will ask you to interpret a text written in ancient times, the second will be a more analytical paper focusing on the way in which such texts are rewritten and understood over time. Detailed prompts will be provided for both papers. Paper One will count for 20% of the total points for the course, and Paper Two for 25%.

***II. Mid-Term Exam:*** There will be one mid-term exam. This will probably consist of a map quiz and a number of short answer questions. A list of map locations and topics for short answer questions will be provided in advance of the exam. The mid-term will count towards 25% of the total course grade.

***III. Final Exam:*** The nature of the questions will depend on my assessment of what is required

for a better understanding of the history of Pre-Modern India. It may take the form similar to the mid-term, or be a take home exam possibly requiring longer essay-type answers to questions. A list of the appropriate topics to prepare will be handed out in advance of the final. The final will count towards 20% of the course grade.

**IV. Attendance and Participation:** Regular attendance will be taken through roll call, electronic means, or a signup sheet. Regular attendance (including punctuality) and participation (my subjective evaluation) will count towards 10% of the course grade.

### Grading System

Grades for the course will be determined according to the following criteria:

Paper One	20%
Paper Two	25%
Mid-Term Exam	25%
Final Exam	20%
Participation	10%
<b>TOTAL FOR COURSE</b>	<b>100%</b>

The grading scale for the course will be as follows:

90%+ = **A**; 80 - 89% = **B**; 70-79% = **C**; 60-69% = **D**; below 60% = **F**.

### Course Policies: PLEASE NOTE

ALL WRITTEN ASSIGNMENTS ARE DUE IN CLASS or OVER BB Learn as indicated in the assignment. I do not give extensions, incompletes, or make-up exams, except in cases allowed for by University Policy. Plagiarism or other forms of academic dishonesty will not be tolerated in any of the assignments, and will result in failing the course. Please consult the section on "Academic Integrity" in the *NAU Policy Statements* appended to this syllabus for further details. IT IS THE STUDENTS' RESPONSIBILITY TO FAMILIARIZE HERSELF/HIMSELF WITH THESE MATTERS AS DEFINED BY THE UNIVERSITY.

I do not permit the use of ANY electronic devices in the classroom, for any purpose **not directly related to this course**. If this policy is abused, I reserve the right to ban all electronic devices in the classroom at any point in the semester.

Frequent absence and/or lack of punctuality will be penalized (see "participation," above). Whatever your reasons for arriving late or missing a class, it is YOUR RESPONSIBILITY to arrange to meet or call a classmate and find out what happened in that class. I encourage you to form small "study groups" or at least make a "class buddy" you can contact for information about classes missed, study with for the exams, or more generally discuss the proceedings of the class.

In general, I expect you to come to class having done all the required reading and prepared to engage in discussion. I also expect you to be motivated to learn about the subject and to improve your skills as a historian. There is only so much a teacher can do to assist students in the learning process. I will do my best to help you understand more about the subject. What you make of this course however, is ultimately entirely up to you.

**PROVISIONAL COURSE and ASSIGNMENT SCHEDULE (both subject to modification)**

Assigned Readings to be completed BEFORE attending class on the day.

**August 24** COURSE INTRODUCTION

**August 26** AN INTRODUCTION TO INDIA

Reading: Kulke and Rothermund, Introduction.

**August 31-September 2** MYSTERIES OF THE INDUS VALLEY CIVILIZATION

Readings:

1. Kulke and Rothermund, pp. 1-11.
2. Selections from The web-site on Harappa <http://www.harappa.com>

**September 6-8** COMING OF THE ARYAS

Readings:

1. Kulke and Rothermund, pp. 11-22.
2. [Selections from the RIG VEDA](#)
3. Madhav Gadgil and Ramachandra Guha "Forest and Fire" Chapter Two of *This Fissured Land: An Ecological History of India*. Delhi: Oxford University Press, 1992.  
<http://jan.ucc.nau.edu/~sj6/gadgilforest&fire.pdf>

**I strongly advise that you START READING THE MAHABHARATA the week of September 6.**

**September 14-21** AGE OF THE EPICS

Readings:

1. Kulke and Rothermund, pp. 22-25.
2. Narasimhan, *Mahabharata*.

**If reading the text of the Mahabharata poses problems you can look at "A Brief Description of the Mahabharata" and "The Story of the Mahabharata" at**

[http://www.brown.edu/Departments/Sanskrit\\_in\\_Classics\\_at\\_Brown/Mahabharata/](http://www.brown.edu/Departments/Sanskrit_in_Classics_at_Brown/Mahabharata/)

**On your own time, please watch** Peter Brook's *Mahabharata* PART ONE "The Game of Dice." (The video is available via a link on the BBLEARN PAGE for the course, 0 to 1:36 of Parts One and Two) This will help you better understand the epic and is a REQUIRED for the course.

**September 23-28** AGE OF THE HETERODOXIES: FOCUS ON BUDDHISM

Readings:

1. Romila Thapar "Religions and Ideologies: Questions and Responses" pp. 164-173 of her *Penguin History of Early India from the Origins to AD 1300* (Delhi: Penguin, 2002)  
<http://jan.ucc.nau.edu/~sj6/ThaparReligions&Ideologies.pdf>
2. The Origins of Buddhism (Asia Society) <http://asiasociety.org/countries/religions-philosophies/origins-buddhism>
3. Buddhism basics: <http://webspace.ship.edu/cgboer/buddhaintro.html>
4. Stories from Jataka sources:
  - a. The Gang of Drunkards [http://www.buddhanet.net/bt\\_3.htm](http://www.buddhanet.net/bt_3.htm)
  - b. The phony holy man

[http://www.buddhanet.net/bt\\_conts.htm](http://www.buddhanet.net/bt_conts.htm)[http://www.buddhanet.net/bt\\_40.htm](http://www.buddhanet.net/bt_40.htm)

c. The holy man who tried to be too holy [http://www.buddhanet.net/bt\\_46.htm](http://www.buddhanet.net/bt_46.htm)

d. Wisdom of Queen Tenderhearted [http://www.buddhanet.net/bt\\_14.htm](http://www.buddhanet.net/bt_14.htm)

#### *Illustrations*

Buddha image: <https://www.metmuseum.org/art/collection/search/38198>

Recommended For Jainism basics:

<http://www.sscnet.ucla.edu/southasia/Religions/gurus/Mahavir.html>

and <http://www.cs.colostate.edu/~malaiya/jainhlinks.html#Introduction>

### **September 30-October 5** AGE OF EMPIRES

#### *Readings:*

1. Kulke and Rothermund, pp. 27-45.

2. Selections from *The Arthashastra* <http://www.fordham.edu/halsall/india/kautilya1.html#Book I, Chapter 19>

3. Kumkum Roy, "The King's Household: Structure and Space in the Sastric Tradition." In Kumkum Sangari and Uma Chakravarti eds. *From Myths to Markets: Essays on Gender*. Delhi: Manohar, 1999. <http://jan.ucc.nau.edu/~sj6/roykingshousehold.pdf>

#### *Useful Illustrations:*

Map of the Mauryan Empire <http://jan.ucc.nau.edu/~sj6/mauryanEmpire.jpg>

*Recommended:* Edicts of Ashoka <http://www.cs.colostate.edu/~malaiya/ashoka.html>

### **September 30 Mid Term Study Guide handed out**

#### **October 5, PAPER ONE ASSIGNED**

**October 7** MID TERM REVIEW

**October 12** MID TERM EXAM

**October 14** BETWEEN EMPIRES

*Readings:* Kulke and Rothermund, skim p. 45-56.

**October 19-21** A CLASSICAL AGE?

*Readings:* Kulke and Rothermund, 56-64; 71-73.

*Illustrations:* Gupta Map: <http://www.fsmitha.com/h1/map22gup.htm>

**October 26** REWRITING HER STORY

*Readings:* Romila Thapar, "Sakuntala: Histories of a Narrative."

<http://jan.ucc.nau.edu/~sj6/ThaparShakuntala.pdf>

### **PAPER ONE (Mahabharata) DUE October 26**

**October 28-November 2** EMERGENCE OF "HINDU" SOCIETY

#### *Readings:*

1. Chapter Three of the Laws of Manu. Chapter three from the entire text of the Laws of Manu at:

<http://www.fordham.edu/halsall/india/manu-full.html>

2. Joe Elder, "Understanding India's Caste System"

<http://jan.ucc.nau.edu/~sj6/elderunderstandingcaste.pdf>

3. [Caste: A Historical Approach \(Powerpoint\)](#)

### **PAPER TWO ASSIGNED November 2**

#### **November 4-9 MAKING OF REGIONAL IDENTITIES**

*Readings:*

**November 4** Kulke and Rothermund, 65-71; 77-83

**November 9** Kulke and Rothermund, 89-111.

#### **November 11-16 AN INDO-ISLAMIC WORLD**

*Readings:*

1. Kulke and Rothermund, 121-138.

2. Richard Eaton, "Approaches to the Study of Conversion to Islam in India," in Richard M. Martin ed. *Approaches to Islam in Religious Studies*. Tucson: University of Arizona Press, 1985.

<http://jan.ucc.nau.edu/~sj6/eatonapproachconversion.pdf>

3. Selections from the Amir Khusro web site <http://www.angelfire.com/sd/urdumedia/>

#### **November 18-23 WRITING THE HISTORY OF MUSLIMS IN INDIA**

*Readings:*

1. Romila Thapar, "Somnatha: Narratives of a History."

<http://jan.ucc.nau.edu/~sj6/thaparsomnathalecture.pdf>

2. Kulke and Rothermund, pp. 151-179.

### **• STUDY GUIDE FOR FINAL HANDED OUT November 23 IN CLASS**

**November 25 Thanksgiving Holiday. No Class.**

#### **November 30 MUGHALS and INDO ISLAMIC SYTHESIS**

*Readings:*

1. Audrey Truschke, "What We Can Learn From India's Medieval Past." *The Wire* (February 20, 2015) <https://thewire.in/history/what-we-can-learn-from-indias-medieval-past>

2. Amitav Ghosh, "The man behind the mosque" *The Little Magazine*, Vol. 1, 2 (June, 2000) in two parts

i. <http://www.littlemag.com/2000/amitav.htm>

ii. <http://www.littlemag.com/2000/amitav2.htm>

### **PAPER TWO IS DUE IN CLASS November 30**

**December 2 Review for Final Discussion of Learning Outcomes** **FINAL EXAM FOR THIS**

**COURSE Scheduled for Tuesday, December 7, 7:30 to 9:35 am**

**LIBERAL STUDIES REQUIREMENTS**

**Liberal Studies Mission**

HIS 249 supports the mission of the Liberal Studies program in the following ways:

- \*It helps students gain a deeper understanding of the long history that has shaped the history and culture of people living in the Indian subcontinent, about a fifth of humanity.
- \*It helps them understand the historical factors that have created a rich cultural, political, social, and religiously diverse environment in the Indian subcontinent.
- \*Understanding of how such diversity emerged and how it was managed in the Indian subcontinent will help students better appreciate the changing and complex world around them.
- \*In seeking to understand and evaluate competing interpretations of this rich and complex history, through a variety of sources, the course helps students gain the skills to do the same for the world they inhabit.

**Distribution Block: Cultural Understanding.**

This course provides students with:

- \*an experience of a diverse culture, most likely very different from their own.
- \*an analytic framework that facilitates awareness of how cultures vary and shape human experience
- \* It is hoped that students will also develop an appreciation for the unique features and perspectives of the varied cultural traditions that have shaped the history of peoples of the Indian subcontinent.

**Essential Skills: Critical reading.** The following assignments will help foster this skill among students of HIS 249.

- \*students will be able to identify the broad contours of the political, social, and cultural history of India to c. 1750 on written examinations.
- \* through writing papers students will be able to demonstrate the ability to critically read and interpret primary and secondary sources, and reach their own conclusions about the merits of different arguments.
- \*students will be able to combine evidence from secondary and primary sources to describe the complexities of social, political, and cultural life in Pre-Modern India in their papers.

**Student Learning Expectations/Outcomes for this Course**

Through this course you will have developed some sense of the long and complex history of the Indian subcontinent to 1700 CE that produced a tremendously diverse society in the region. To help you understand this history, the course assigns a variety of readings. It is absolutely critical that you complete your assigned readings before coming to class. Lectures will always relate to the topics assigned but will not duplicate assigned readings. Instead, they will introduce additional material, different interpretations, and theoretical concepts that are not always in the text. I expect you to be motivated to learn about the subject and to improve your skills as a historian. I will do my best to help you understand more about the subject. What you make of this course however, is ultimately entirely up to you. An active engagement with the content of this course will allow you to:

- \*learn through texts, lectures, and films students to learn the essential history of the pre-modern period of the history of the Indian subcontinent and how it has been interpreted in different ways.
- \*demonstrate, through class participation, discussion, examinations as well as papers, your understanding of how the diversity of languages, religions, social strata, politics and ideas evolved in the Indian subcontinent between 2500 BCE and ca. 1700 CE.
- \*demonstrate through in-class discussions your understanding of textual materials and participate in critical discussions of sources and their interpretation.
- \* demonstrate through the in-class examinations, your grasp of the details of this long history.
- \*demonstrate through the two papers as well the essay sections of the examinations, your ability to critically read and analyze a variety of sources.

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## COVID-19 REQUIREMENTS AND INFORMATION

Additional information about the University's response to COVID-19 is available from the **Jacks are Back!** web page located at <https://nau.edu/jacks-are-back>.

### SYLLABUS POLICY STATEMENTS

#### ACADEMIC INTEGRITY

NAU expects every student to firmly adhere to a strong ethical code of academic integrity in all their scholarly pursuits. The primary attributes of academic integrity are honesty, trustworthiness, fairness, and responsibility. As a student, you are expected to submit original work while giving proper credit to other people's ideas or contributions. Acting with academic integrity means completing your assignments independently while truthfully acknowledging all sources of information, or collaboration with others when appropriate. When you submit your work, you are implicitly declaring that the work is your own. Academic integrity is expected not only during formal coursework, but in all your relationships or interactions that are connected to the educational enterprise. All forms of academic deceit such as plagiarism, cheating, collusion, falsification or fabrication of results or records, permitting your work to be submitted by another, or inappropriately recycling your own work from one class to another, constitute academic misconduct that may result in serious disciplinary consequences. All students and faculty members are responsible for reporting suspected instances of academic misconduct. All students are encouraged to complete NAU's online academic integrity workshop available in the E-Learning Center and should review the full *Academic Integrity* policy available at <https://policy.nau.edu/policy/policy.aspx?num=100601>.

#### COURSE TIME COMMITMENT

Pursuant to Arizona Board of Regents guidance (ABOR Policy 2-224, *Academic Credit*), each unit of credit requires a minimum of 45 hours of work by students, including but not limited to, class time, preparation, homework, and studying. For example, for a 3-credit course a student should expect to work at least 8.5 hours each week in a 16-week session and a minimum of 33 hours per week for a 3-credit course in a 4-week session.

#### DISRUPTIVE BEHAVIOR

Membership in NAU's academic community entails a special obligation to maintain class environments that are conducive to learning, whether instruction is taking place in the classroom, a laboratory or clinical setting, during course-related fieldwork, or online. Students have the obligation to engage in the educational process in a manner that does not interfere with normal class activities or violate the rights of others. Instructors have the authority and responsibility to address disruptive behavior that interferes with student learning, which can include the involuntary withdrawal of a student from a course with a grade of "W". For additional information, see NAU's *Disruptive Behavior in an Instructional Setting* policy at <https://nau.edu/university-policy-library/disruptive-behavior>.

#### NONDISCRIMINATION AND ANTI-HARASSMENT

NAU prohibits discrimination and harassment based on sex, gender, gender identity, race, color, age, national origin, religion, sexual orientation, disability, or veteran status. Due to potentially unethical consequences, certain consensual amorous or sexual relationships between faculty and students are also prohibited as set forth in the *Consensual Romantic and Sexual Relationships* policy. The Equity and Access Office (EAO) responds to complaints regarding discrimination and harassment that fall under NAU's *Nondiscrimination and Anti-Harassment* policy. EAO also assists with religious accommodations. For



additional information about nondiscrimination or anti-harassment or to file a complaint, contact EAO located in Old Main (building 10), Room 113, PO Box 4083, Flagstaff, AZ 86011, or by phone at 928-523-3312 (TTY: 928-523-1006), fax at 928-523-9977, email at [equityandaccess@nau.edu](mailto:equityandaccess@nau.edu), or visit the EAO website at <https://nau.edu/equity-and-access>.

## **TITLE IX**

Title IX is the primary federal law that prohibits discrimination on the basis of sex or gender in educational programs or activities. Sex discrimination for this purpose includes sexual harassment, sexual assault or relationship violence, and stalking (including cyber-stalking). Title IX requires that universities appoint a “Title IX Coordinator” to monitor the institution’s compliance with this important civil rights law. NAU’s Title IX Coordinator is Elyce C. Morris. The Title IX Coordinator is available to meet with any student to discuss any Title IX issue or concern. You may contact the Title IX Coordinator by phone at 928-523-3515, by fax at 928-523-0640, or by email at [elyce.morris@nau.edu](mailto:elyce.morris@nau.edu). In furtherance of its Title IX obligations, NAU will promptly investigate and equitably resolve all reports of sex or gender-based discrimination, harassment, or sexual misconduct and will eliminate any hostile environment as defined by law. Additional important information about Title IX and related student resources, including how to request immediate help or confidential support following an act of sexual violence, is available at <https://in.nau.edu/title-ix>.

## **ACCESSIBILITY**

Professional disability specialists are available at Disability Resources to facilitate a range of academic support services and accommodations for students with disabilities. If you have a documented disability, you can request assistance by contacting Disability Resources at 928-523-8773 (voice), 928-523-6906 (TTY), 928-523-8747 (fax), or [dr@nau.edu](mailto:dr@nau.edu) (e-mail). Once eligibility has been determined, students register with Disability Resources every semester to activate their approved accommodations. Although a student may request an accommodation at any time, it is best to initiate the application process at least four weeks before a student wishes to receive an accommodation. Students may begin the accommodation process by submitting a self-identification form online at <https://nau.edu/disability-resources/student-eligibility-process> or by contacting Disability Resources. The Director of Disability Resources, Jamie Axelrod, serves as NAU’s Americans with Disabilities Act Coordinator and Section 504 Compliance Officer. He can be reached at [jamie.axelrod@nau.edu](mailto:jamie.axelrod@nau.edu).

## **RESPONSIBLE CONDUCT OF RESEARCH**

Students who engage in research at NAU must receive appropriate Responsible Conduct of Research (RCR) training. This instruction is designed to help ensure proper awareness and application of well-established professional norms and ethical principles related to the performance of all scientific research activities. More information regarding RCR training is available at <https://nau.edu/research/compliance/research-integrity>.

## **MISCONDUCT IN RESEARCH**

As noted, NAU expects every student to firmly adhere to a strong code of academic integrity in all their scholarly pursuits. This includes avoiding fabrication, falsification, or plagiarism when conducting research or reporting research results. Engaging in research misconduct may result in serious disciplinary consequences. Students must also report any suspected or actual instances of research misconduct of which they become aware. Allegations of research misconduct should be reported to your instructor or the University’s Research Integrity Officer, Dr. David Faguy, who can be reached at [david.faguy@nau.edu](mailto:david.faguy@nau.edu) or 928-523-6117. More information about misconduct in research is available at <https://nau.edu/university-policy-library/misconduct-in-research>.

## **SENSITIVE COURSE MATERIALS**

University education aims to expand student understanding and awareness. Thus, it necessarily involves engagement with a wide range of information, ideas, and creative representations. In their college studies, students can expect to encounter and to critically appraise materials that may differ from and perhaps challenge familiar understandings, ideas, and beliefs. Students are encouraged to discuss these matters with faculty. *Last revised August 1, 2021*