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DEPARTMENT OF MECHATRONICS ENGINEERING

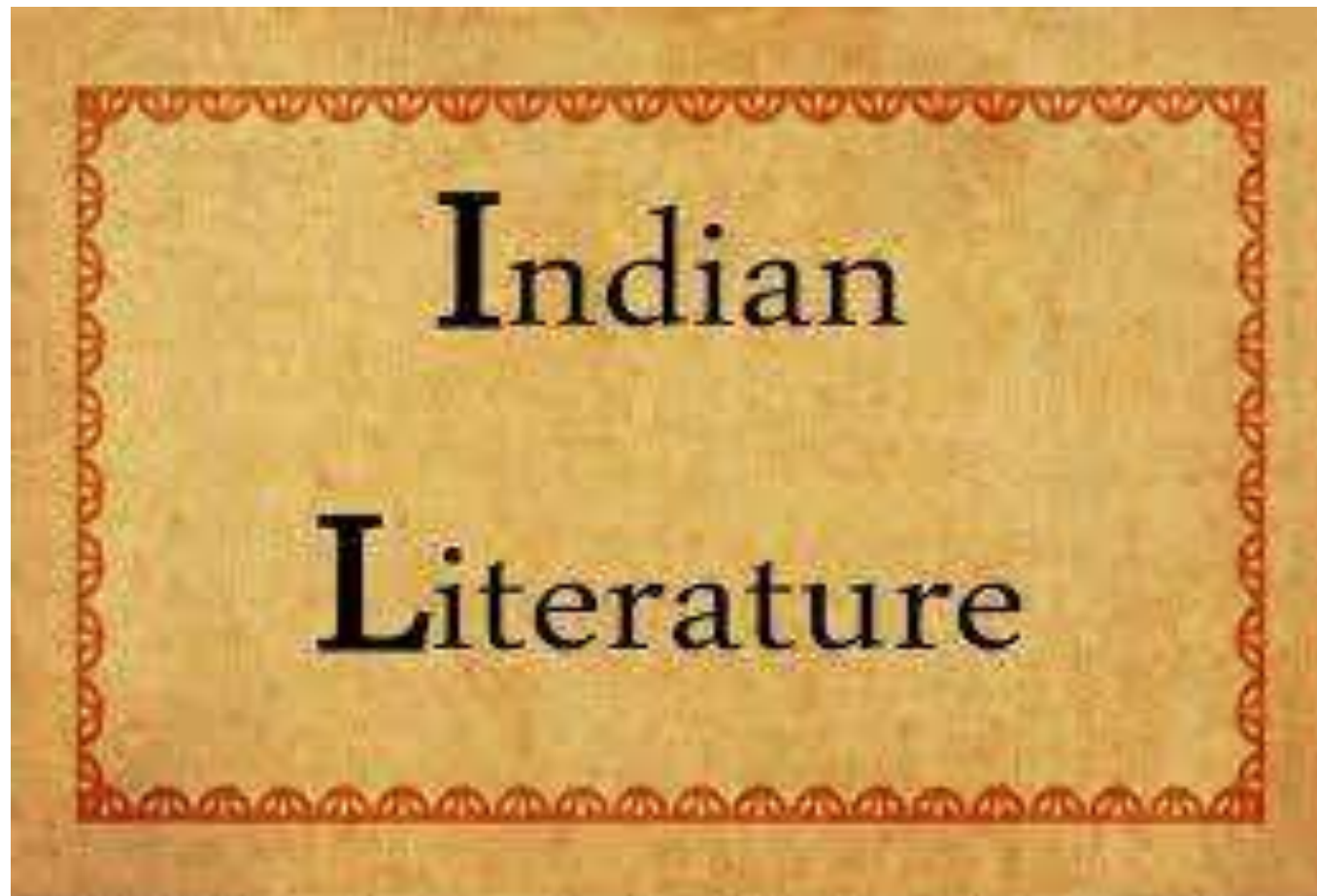
- ESSENCE OF INDIAN TRADITIONAL KNOWLEDGE

III YEAR VI SEM

TOPIC – INDIAN LITERATURE, CULTURE, TRADITION , AND PRACTICES



INDIAN LITERATURE, CULTURE, TRADITIONAL AND PRACTICES



Indian culture will cover the salient aspects of Art Forms, Literature and Architecture from ancient to modern times.

A language usually refers to the spoken language, a method of communication. A script refers to a collection of characters used to write one or more languages. A language is a method of communication. Scripts are writing systems that allow the transcription of a language, via alphabet sets.

Indus script

After the pictographic and petroglyph representations of early man the first evidence of a writing system can be seen in the Indus valley civilization. The earliest evidence of which is found on the pottery and pot shreds of Rahman Dheri and these potter's marks, engraved or painted, are strikingly similar to those appearing in the Mature Indus symbol system.

The characters are largely pictorial but include many abstract signs. The inscriptions are thought to have been written mostly from right-to-left (because there are several instances of the symbols being compressed on the left side, as if the writer is running out of space at the end of the row there), but they sometimes follow a boustrophedon (sarphalekhana) style. The number of principal signs is about 400. Since that is considered too large a number for each character to be a phonogram, the script is generally believed to instead be logo-syllabic.



Brahmi script

Brahmi is the originator of most of the present Indian scripts, including Devanagari, Bengali, Tamil, and Malayalam etc. It developed into two broad types in Northern and Southern India, in the Northern one being more angular and the Southern one being more circular. It was deciphered in 1838 by James Prinsep. The best-known Brahmi inscriptions are the rock-cut edicts of Ashoka in north-central India, dated to 250–232 BCE.

Many scholars support that Brahmi probably derives from Aramaic influence and others support that the Brahmi language can have some Indus script influence.

Kharosthi Script

It is the sister script and contemporary of Brahmi. It was written from right to left. It was used in the Gandhara culture of North-Western India and is sometimes also called the Gandhari Script. Its inscriptions have been found in the form of Buddhist Texts from present day Afghanistan and Pakistan.

Gupta Script

It is also known as the Late Brahmi script. It was used for writing Sanskrit in the Gupta period. It gave rise to the Nagari, Sarada and Siddhamatrika scripts which in turn gave rise to the most important scripts of India such as Devanagari, Bengali etc.

Nagari Script

It was an Eastern variant of the Gupta script. It is an early form of the Devanagari script. It branched off into many other scripts such as Devanagari. It was used to write both Prakrit and Sanskrit. It is the main script at present to write standard Hindi and Nepali.

தமிழ்
மலയാളம்
हिन्दी
ತೆಲುಗು
বাংলা
गुजराती
मराठी
অসমীয়া
ಕನ್ನಡ
ਪੰਜਾਬੀ
ଓଡ଼ିଆ



Sarada Script

The Sarada or Sharada script of the Brahmic family of scripts, developed around the 8th century. It was used for writing Sanskrit and Kashmiri. Originally more widespread, its use became later restricted to Kashmir, and it is now rarely used except by the Kashmiri Pandit community for ceremonial purposes. Sarada is another name for Saraswati, the goddess of learning.

Siddhamatrika script (Kutila)

This script was prominent in eastern India in 6th century AD leading to subsequent evolution of Gaudi script. This Eastern Nagari script or Bengali-Assamese script defines the unified usage of Bengali script and Assamese script though minor variations within. Its usage is associated with the two main languages Bengali and Assamese.

Western India

Landa script

The Landa scripts, meaning “without a tail”, is a Punjabi word used to refer to scripts in North India. Landa is a script that evolved from the Sarada script during the 10th century. It was used to write Punjabi, Hindi, Sindhi, Saraiki, Balochi, Kashmiri, Pashto and various Punjabi dialects.

Gurumukhi script

Gurumukhi is an alphabetic developed from the Landa scripts and was standardized during the 16th century by Guru Angad, the second guru of Sikhism. The whole of the Guru Granth Sahib is written in this script, and it is the script most commonly used by Sikhs and Hindus for writing the Punjabi language

Deccan

Modi script

Modi is a script used to write the Marathi language, which is the primary language spoken in the state of Maharashtra in western India. Modi was an official script used to write Marathi until the 20th century when the Balbodh style of the Devanagari script was promoted as the standard writing system for Marathi. Although Modi was primarily used to write Marathi.

Gujarati script

The Gujarati script, which like all Nagari writing system is a type of alphabet, is used to write the Gujarati and Kutchi languages. It is a variant of Devanagari script differentiated by the loss of the characteristic horizontal line running above the letters and by a small number of modifications in the remaining characters. The Gujarati script is also often used to write Sanskrit and Hindi.



South India

Grantha Script

It is one of the earliest Southern scripts to originate from Brahmi. It branched off into Tamil and Malayalam scripts, which are still used to write those languages.

It is also the predecessor of the Sinhala script used in Sri Lanka. A variant of Grantha called Pallava was taken by Indian merchants in Indonesia, where it led to the development of many South-East Asian scripts. It was used in Tamil Nadu to write the Sanskrit Granthas and hence, was named Grantha.

Vatteluttu Script

It was a script derived from the Brahmi and was used in the Southern part of India. It was used to write Tamil and Malayalam. It removed those signs from Brahmi, which were not needed for writing the Southern languages. Presently, both Tamil and Malayalam have moved on to their own Grantha derived scripts. Vatteluttu is one of the three main alphabet systems developed by Tamil people to write the Proto-Tamil language, alongside the ancient Grantha or Pallava alphabet and the Tamil script.

Kadamba Script

It is a descendant of Brahmi and marks the birth of the dedicated Kannada script. It led to the development of modern Kannada and Telugu scripts. It was used to write Sanskrit, Konkani, Kannada and Marathi. The Kadamba script was developed during the reign of the Kadamba dynasty in the 4th-6th centuries. The Kadamba script is also known as Pre-Old-Kannada script. This script later became popular in what is today the state of Goa and was used to write Sanskrit, Kannada, Konkani and Marathi.



Tamil Script

It is the script used to write the Tamil language in India and Sri Lanka. It evolved from Grantha, the Southern form of Brahmi. It is a syllabic language and not alphabetic. It is written from left to right.

Kannada script

Kannada script is widely used for writing Sanskrit texts in Karnataka. Several minor languages, such as Tulu, Konkani, Kodava, Sanketi and Beary, also use alphabets based on the Kannada script. The Kannada and Telugu scripts share high mutual intelligibility with each other, and are often considered to be regional variants of single script.

Telugu script

The Brahmi script used by Mauryan kings eventually reached the Krishna River delta and would give rise to the Bhattiprolu script found on an urn purported to contain Lord Buddha's relics. The Bhattiprolu Brahmi script evolved into the Telugu script by 5th century C.E.

Malayalam script

The Malayalam script, also known as Kairali script is a Brahmic script used commonly to write Malayalam, which is the principal language of Kerala, India. Malayalam script is also widely used for writing Sanskrit texts in Kerala.

Medieval and Modern scripts

Urdu script

The Urdu alphabet is the right-to-left alphabet used for the Urdu language. It is a modification of the Persian alphabet, which is itself a derivative of the Arabic alphabet.

Santali script

Santali is a language in the Munda subfamily of Austroasiatic languages, related to Ho and Mundari. Till the nineteenth century Santali remained an oral language.

A recent development has been the creation of a separate **Ol Chiki script** for Santali by **Pt. Raghunath Murmu** in the 1970s which is used exclusively by the Santali speaking people of the Singhbhum Jharkhand and Odessa.



Indus Script

Definition

The **Indus Script** is the **writing** system developed by the **Indus Valley Civilization** and it is the earliest form of writing known in the Indian subcontinent. The origin of this **script** is poorly understood: this writing system remains deciphered, there is no agreement on the language it represents, no bilingual texts have been found thus far and its connection with Indian writing systems proper (e.g. Brahmi, Devanagari and Bengali script) is uncertain. This is the main reason why the **Indus Valley Civilization** is one of the least known of the important early civilizations of antiquity.

MATERIAL FORM & USE

Examples of Indus writing has been found on seals and seal impressions, pottery, **bronze** tools, stoneware bangles, bones, shells, ladles, ivory and on small tablets made of steatite, bronze and **copper**. Square stamp seals are the dominant form of Indus writing **media**; they are normally an inch square (2.54 centimeters) displaying the script itself on the top and an animal motif at the center. They are chiefly made of steatite, some of them include a layer of a smooth glassy-looking material, but there are also examples of seals made of **silver**, **faience** and calcite. The seals were pressed on a pliable surface (e.g. clay) in order to replicate its image.

decipherment attempts of the Indus Script

Slightly over 400 basic signs have been identified as part of the Indus Script. Only 31 of these signs occur over 100 times, while the rest were not used regularly. This leads researchers to believe that a large amount of the Indus Script was actually written on perishable materials, such as palm leaves or birch, which did not survive the destruction of time. This is hardly surprising considering that palm leaves, birch and bamboo tubes were widely used as writing surfaces in south and south east Asia. Some researchers have argued that the roughly 400 symbols can actually be reduced to 39 elementary signs, the rest being merely variations of styles and differences between scribes.



what is it known about the Indus script?

Although decipherment of the Indus Script has not been possible yet, the majority of the scholars who have studied it agree on a number of points:

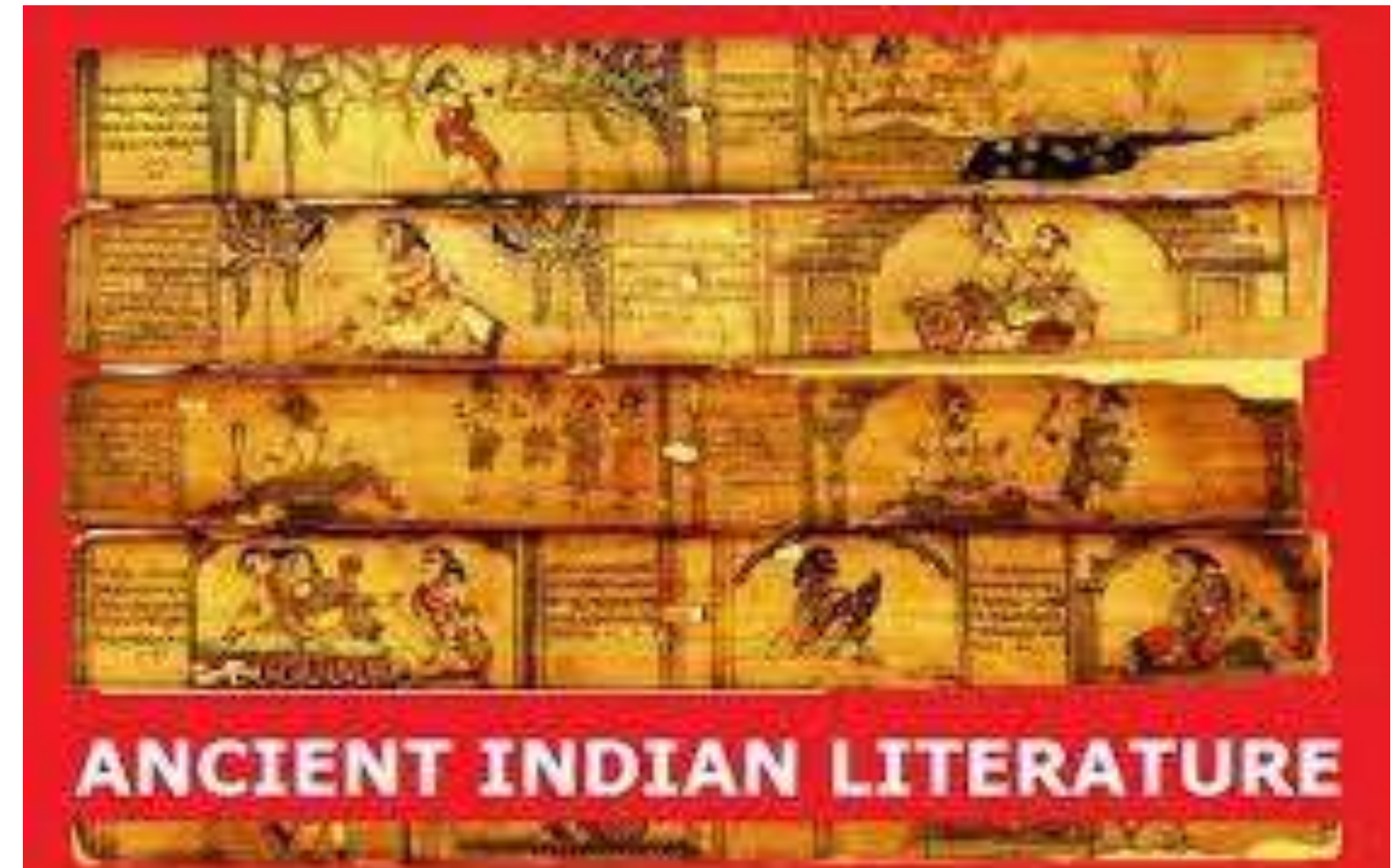
The Indus Script was generally written from right to left. This is the case in most examples found, but there are some exceptions where the writing is bidirectional, which means that the direction of the writing is in one direction on one line but in the opposite direction on the next line.

The representation of certain numerical values has been identified. A single unit was represented by a downward stroke, while semicircles were used for units of ten.

The Indus Script combined both word signs and symbols with phonetic value.

DECLINE OF THE INDUS SCRIPT

By 1800 BCE, the Indus Valley Civilization saw the beginning of its decline. As part of this process, writing started to disappear. As the Indus Valley Civilization was dying, so did the script they invented. The Vedic culture that would dominate North **India** for the centuries to come did not have a writing system, nor did they adopt the Indus Script. In fact, India would have to wait more than 1,000 years to see the return of writing.



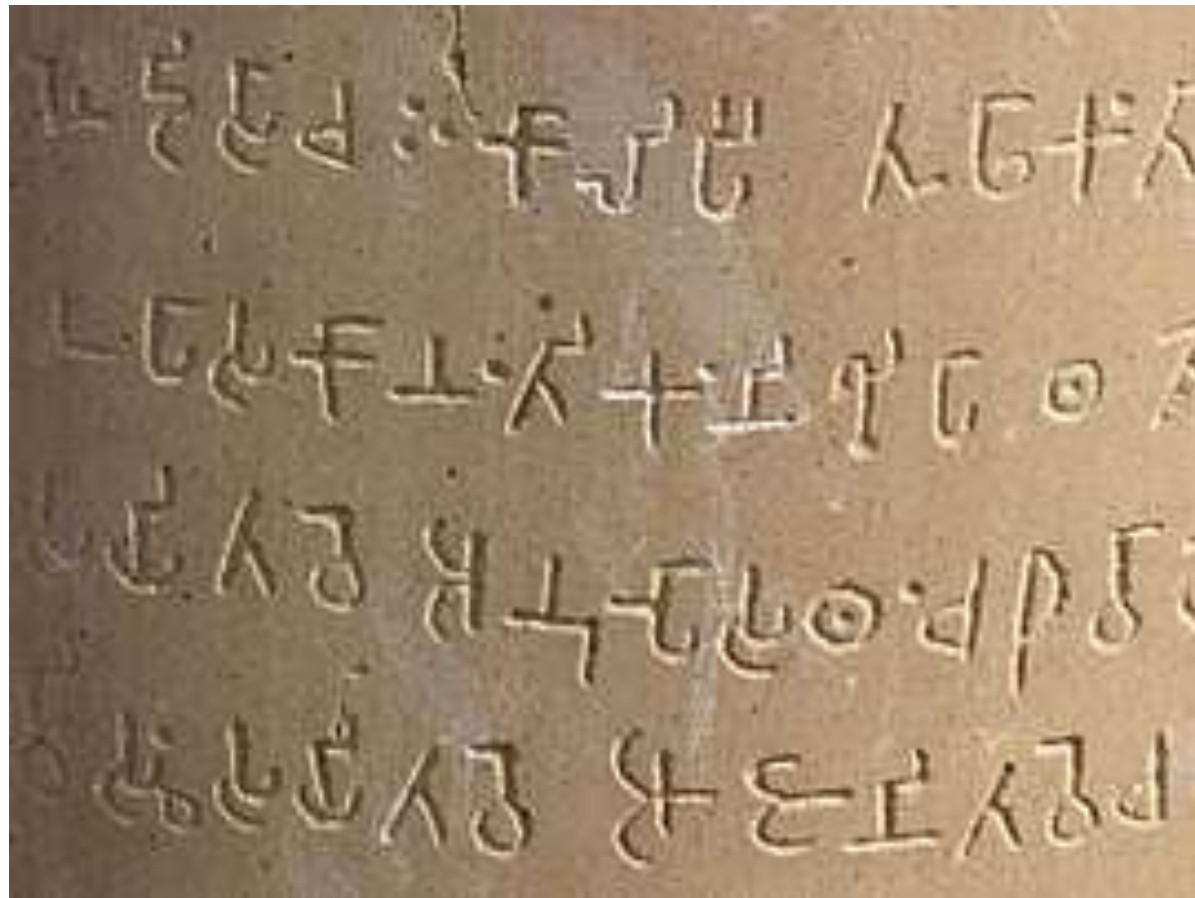


Definition

The **Brahmi script** is the earliest **writing** system developed in **India** after the **Indus script**. It is one of the most influential writing systems; all modern Indian scripts and several hundred scripts found in Southeast and East Asia are derived from Brahmi.



Brahmi Script



Origin of the Brahmi Script

One question about the origin of the Brahmi script relates to whether this system derived from another script or it was an indigenous invention. In the late 19th century CE, Georg Buhler advanced the idea that Brahmi was derived from the Semitic script and adapted by the Brahman scholars to suit the phonetic of **Sanskrit** and Prakrit. India became exposed to Semitic writing during the 6th century BCE when the Persian **Achaemenid Empire** took control of the **Indus Valley** (part of present-day Afghanistan, Pakistan, and northwestern India). Aramaic was the language of ancient **Persian government** administration, and official records were written using a North Semitic script.

Development of the Brahmi Script

Most examples of Brahmi found in North and Central India represent the Prakrit language. The Ashokan Inscriptions already show some slight regional variations on the Brahmi script. In South India, particularly in Tamil-Nadu, Brahmi inscriptions represent Tamil, a language belonging to the Dravidian language family, with no linguistic affiliation to the Indo-Aryan languages such as Sanskrit or Prakrit.

Material Form & Use

Ashokan inscriptions are found on carved rocks, caves, stones slabs, and rock pillars. We also have some examples of short Brahmi inscriptions on small seals made of ivory, bone, stone, and terracotta dated to Mauryan times. Other examples come from potsherds and **copper** plates. With the rise of **Buddhism** as the dominant faith in India, we find Brahmi inscriptions on monumental constructions known as 'donative records,' stating the names of different donors. The early 2nd century BCE saw the beginning of Brahmi inscriptions on coins.



Vedas and Upanishads : Know difference



There are many ancient books and text scripts which give knowledge about religions, rituals, etc. They give an idea about the beliefs and cultural values of religion of the religion. They are often preserved so that the beliefs can be transferred to future generations as well. Two of such text scripts are Vedas and Upanishads which give much knowledge about Hinduism. The s differences covered here will help to provide a better picture of the **Vedas vs Upanishads**.

Difference between Vedas and Upanishads.

The Vedas and Upanishads differ in that the Vedas were written to preserve information on religious customs, traditions, and philosophical thoughts, but the Upanishads are written philosophical thoughts of men and women that focus primarily on spiritual enlightenment.

VEDAS :

The Vedas are Hindu scriptures in the form of text scripts. The term "Veda" comes from a Sanskrit word that signifies "knowledge." The Vedas provide essential knowledge regarding the origins of existence and one's reaction to it. The Vedas are regarded as one of the world's oldest texts. They are sometimes referred to be scripture since they include holy texts about the Divine's nature. It differs from other religions' scriptures in that it does not focus on the thoughts of a certain person at a specific moment. In truth, it has always existed and was eventually discovered by sages. The Vedas were first passed down to students in an oral form by their masters for generations.

- 1. Rig Veda :** The Rig Veda is the oldest of the works, consisting of ten books (mandalas) including 1028 hymns with a total of 10600 verses. These words discuss religious attendance and practise, based on universal insights that the sages who first heard them comprehended.
- 2. Sama Veda :** The Sama Veda is a collection of liturgical melodies, chants, and scriptures that are used as song lyrics. The Sama Veda's material is substantially similar to the Rig Veda's. Some academics even claim that the Rig Veda's words are the lyrics to the Sama Veda's melodies. The Sama Veda is broken into two sections: gana and arcika, and it contains 1549 verses. Sama Veda's tunes inspire dancing, and its words uplift the spirit.
- 3. Yajur Veda :** The Yajur Veda is a collection of worship formulas, mantras, and chants used in rituals. Although the material of the Yajur Veda is drawn from the Rig Veda, the liturgy of religious observances is the primary emphasis of its 1,875 verses. It is divided into two parts: "dark Yajur Veda" and "bright Yajur Veda." Dark Yajur Veda refers to verses that are clear and well-organized, whereas light Yajur Veda refers to verses that are ambiguous and disorganised.



4. Atharva Veda : The Atharva Veda differs from the other three Vedas in that it focuses on magic spells that are employed on a daily basis to ward off evil spirits, danger, chants, hymns, prayers, marriages, and funerals. The name Atharva comes from the priest Atharva, who was a religious innovator and healer.

Upanishads

The Upanishads are Hinduism's philosophical religious literature. The word Upanishads means "sit down closely," implying that the pupil must pay close attention to the teacher. Spiritual Enlightenment is the central theme of the Upanishads. The Upanishads deal with ceremonial observance and a person's place in the universe, and it is through this process that one learns the core concepts of the supreme over the soul, God (Brahman), and the Atman, whose purpose is to connect with Brahman.

There are between 18 and 200 Upanishads, however the following are the most well-known Upanishads that contribute to the four Vedas:

- Brhadaranyaka Upanishad
- Isha Upanishad
- Svetasvatara Upanishad
- Mundaka Upanishad
- Prashna Upanishad
- Maitri Upanishad
- Katha Upanishad
- Chandogya Upanishad
- Taittiriya Upanishad
- Aitereya Upanishad
- Kausitaki Upanishad
- Mandukya Upanishad





Vedas vs Upanishads

The table given below comprises of difference between Vedas and Upanishads.

Parameter of Comparison	Vedas	Upanishads
Composition Period	Vedas were composed during the period of 1200 to 400 B.C.E.	Upanishads were written over the time period of 700 to 400 B.C.E.
Main Focus	The main focus of Vedas are rituals, traditions, and uses.	The main focus of the Upanishads is Spiritual Enlightenment.
Meaning of name	Vedas means knowledge in Sanskrit.	Upanishads means sitting near the feet of the teacher.
Types	There are 4 Vedas namely: Rigveda, Samaveda, Yajurveda, Atharvaveda.	There are 14 popular Upanishads: Katha, Kena, Isa, Mundaka, Prasna, Taittiriya, Chhandogya, Brihadaranyaka, Mandukya, Aitareya, Kaushitaki, Svetasvatara and Maitrayani.
General	The Vedas are different from each other in the physical form.	The Upanishads are a subcategory of Veda and are present in the last section of Veda.



Importance difference between Vedas and Upanishads :

The Vedas were written between 1200 and 400 B.C.E., whereas the Upanishads were written between 700 and 400 B.C.E.

The Vedas are concerned with rites, customs, and applications, but the Upanishads are concerned with spiritual enlightenment.

In Sanskrit, Vedas means "knowledge," whereas Upanishads means "sitting near the feet of the teacher."

Rig-Veda, Sam Aveda, Yajurveda, and Atharvaveda are the four Vedas. Katha, Kena, Isa, Mundaka, Prasna, Taittiriya, Chhandogya, Brihadaranyaka, Mandukya, Aitareya, Kaushitaki, Svetasvatara, and Maitrayani are the 14 most well-known or important Upanishads.

The Vedas are physically distinct from one another, however the Upanishads are a subclass of Veda and are found in the final section of Veda.

Ramayana and Mahabharata – Epic Literatures

The Vedic literature was vast and varied. It contained the highest spiritual thought of the seers and sages. It was understood only by the learned.

But it was impossible for common people to know of the deeper philosophies of the Vedas, Upanishads and Aranyakas, etc.

Ramayana:

Ramayana was the work of Valmiki. It contains 24 thousand slokas and is divided into ten parts. According to Valmiki himself, he wanted to carry the essence of the lessons of the Vedas to the common people by singing the virtuous deeds of Ramachandra.

Valmiki described every episode of Rama's life in great details. Side by side he added many instructive stories to give the epic a vast shape. The purpose was to keep mankind on a virtuous path. This epic has influenced and regulated the Indian way of life like a social and moral constitution. Ramayan depicts the values of truthfulness, morality and nobility as supreme ideals of life.

It also reflects the spirit of that time, the spirit of the people, the nature of ideal monarchy, patriotism towards motherland and human relations in perfect form. For thousands of years, the people of India have derived inspirations from the lessons of the Ramayana to live a nobler and higher life.



Mahabharata:

Great and glorious is the land of Bharata. To describe the deeds of the dynasty of Bharata that Vyasa wrote The Mahabharata. No where on earth is to be seen such a lengthy poetic-work as the Mahabharata. It contains one lakh ten thousand slokas.

Vyasa's Mahabharata begins with the story of the rule of the kings of the "Lunar Dynasty" at Hastinapur. A virtuous monarch of that dynasty named Santanu had a son named Bhishma, who was ever truthful and ever valorous. King Santanu had two other sons from his another queen named Satyabati. They were Bichitrabirya and Chitrangada. True to his vow Bhishma did not accept the throne after the death of his father and remained a bachelor for life. The kingdom, therefore, was ruled by Bichitrabirya.



Purana

Purana, (Sanskrit: “Ancient”) in the sacred literature of Hinduism, any of a number of popular encyclopedic collections of myth, legend, and genealogy, varying greatly as to date and origin.

Puranas were written almost entirely in narrative couplets, in much the same easy flowing style as the two great Sanskrit epic poems, the Mahabharata and the Ramayana. The early Puranas were probably compiled by upper-caste authors who appropriated popular beliefs and ideas from people of various castes. Later Puranas reveal evidence of vernacular influences and the infusion of local religious traditions.

Traditionally, a Purana is said to treat five subjects, or “five signs”: the primary creation of the universe, secondary creation after periodic annihilation, the genealogy of gods and patriarchs, the reigns of the Manus (the first humans), and the history of the solar and lunar dynasties. Creation and dissolution (sarga, “emission,” and samhara, “gathering in”) occur when Prajapati a creator figure of the Vedic age, emits the universe and opens it, but everything is always in it, just alternately revealed (manifest) or concealed (latent); sarga lets it out, and samhara pulls it back in.

All the Puranas are strongly sectarian—some devoted to Shiva, some to Vishnu, and some to a goddess. But even those officially devoted to a particular god often pay considerable attention to other gods. By far the most popular Purana is the Bhagavata-purana, with its elegant treatment of the childhood and early life of Krishna. There are also 18 “lesser” Puranas, or upa-puranas, which treat similar material, and a large number of sthala-puranas (“local Puranas”) or mahatmyas (“magnifications”), which glorify temples or sacred places and are recited in the services at those temples.





Jain Literature in Pali and Prakrit

Jainism, another major religion, also produced texts in Prakrit. They are the foundation of Jain canonical literature.

Some Jain texts, such as **Siddharasi's Upamitibhava Prapancha Katha**, were also written in Sanskrit (906 A.D.).

The **Angas, Upangas, and Parikramas** are the most important Jain texts written in Prakrit.

Aside from these, the **Chhedab Sutra** and the **Malasutra** are also included which the Jains regard as sacred.

Hemachandra, a secular writer associated with the Jains, wrote a treatise on **lexicography** and **grammar**.

Haribhadra Suri, who wrote in the eighth century is also worth mentioning.

These treatises assist us in elaborating on the socio-political history of areas densely populated by the Jaina community, which was primarily made up of traders.

Prakrit poetry also contains erotica elements in texts such as **Hala's Gathasaptashati** (700 verses) written in 300 A.D.

Despite the fact that **Hala** contributed only 44 verses to this volume, what distinguishes it is the large number of female poetesses who contributed to this work.

Buddhist Literature in Pali and Prakrit

The first Buddhist works were written in Pali, the language spoken in Magadha and South Bihar. It is said that **Lord Buddha delivered his sermons in Pali**, and they have been recorded in the same language.

The use of common language (Pali) to explain the doctrines aided in the spread of the religion as well. This was due to the Brahmanical religion's use of Sanskrit, which was not the language of the masses.

Buddhist works are classified as either **canonical or non-canonical**.

'Triptikas,' or baskets, make up the Canonical literature (of knowledge). The three are:

Vinaya Pitaka - It contains the rules and regulations that Buddhist monks must follow.

Sutta Pitaka – It contains the Buddha's dialogues and speeches on morality and righteous dharma.

Abhidhamma Pitaka - It focuses on philosophy and metaphysics. It also includes discussions on various topics such as ethics, knowledge theory, and psychology.

The **Jatakas** are the best example of **non-canonical Buddhist literature**. These are a collection of stories from **Buddha's previous incarnations**.

These Jatakas also discuss the stories of the **Bodhisattva** or the (future) Buddha.

Despite the fact that these stories promote Buddhist religious doctrines, they are available in **Sanskrit** and **Pali**. Each story about the Buddha's birth corresponds to a Jataka tale.

Before being born as Gautama, Buddha was said to have had 550 births.

These stories combine folklore, ancient mythology, and socio-political conditions in **North India** between **600 BC and 200 BC**.



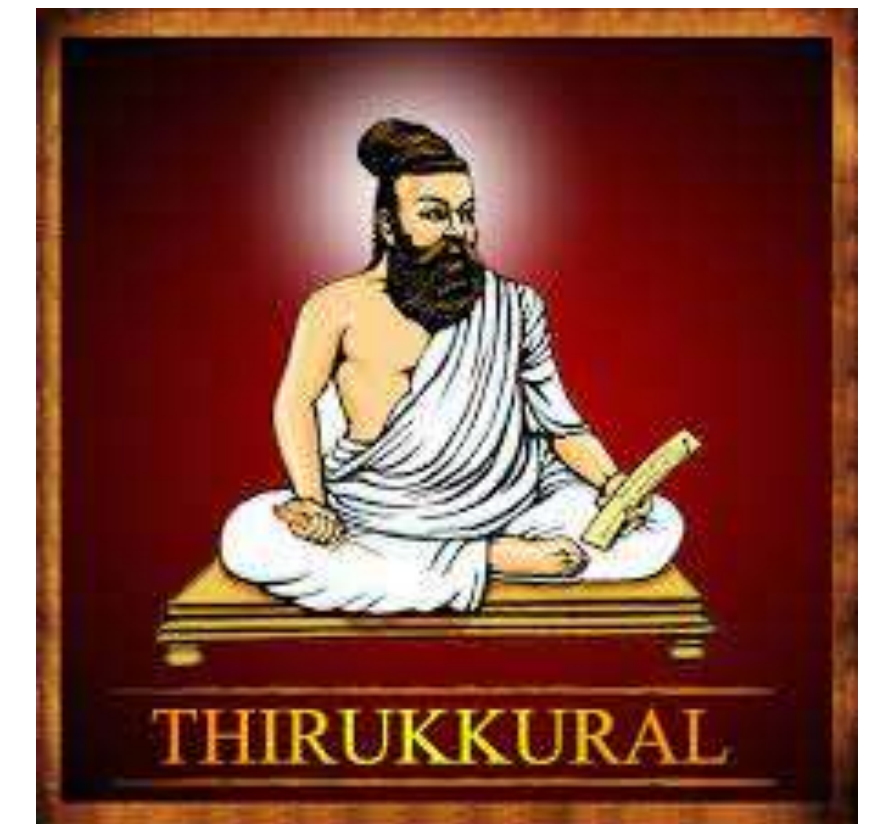
Tamil literature

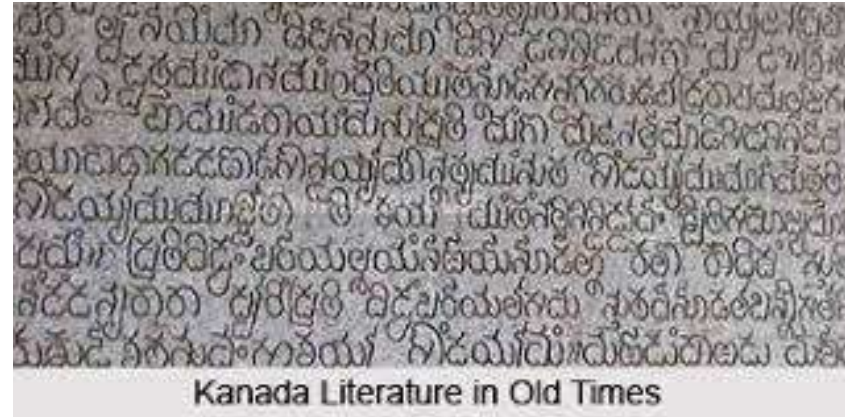
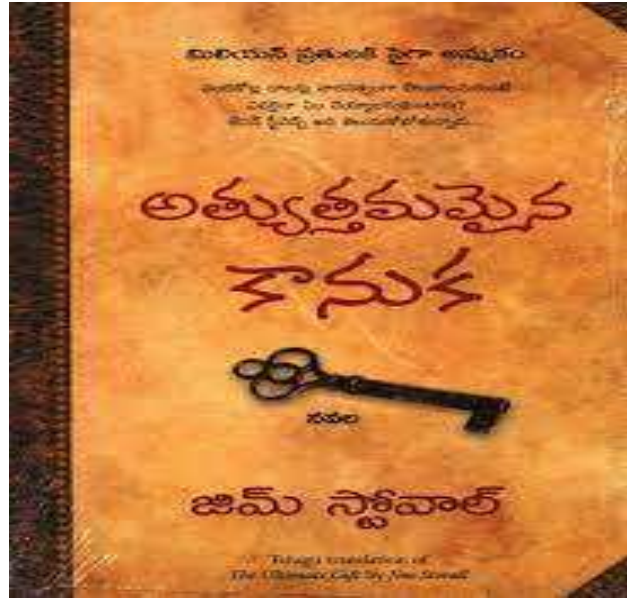
Tamil literature, body of writings in Tamil, a Dravidian language of India and Sri Lanka. Apart from literature written in classical (Indo-Aryan) Sanskrit, Tamil is the oldest literature in India. Some inscriptions on stone have been dated to the 3rd century BC, but Tamil literature proper begins around the 1st century AD. Much early poetry was religious or epic; an exception was the secular court poetry written by members of the śaṅgam, or literary academy

Notable works of the 4th–6th centuries include the twin epics Cilappatikāram (“The Lay of the Anklet”) and Maṇimēkalai (“The Girdle of Gems,” the only extant Tamil Buddhist work) and the Tirukkural a collection of aphorisms on such matters as love, kingship, and ethics. The 6th–9th centuries saw the emergence of bhakti, the poetry and religion of personal devotion, which began in the Tamil region with the hymns of the Ālvārs and the Nāyaṅārs in honour of the Vaiṣṇava and Śaiva saints. From the 12th to the 16th century many philosophical treatises and anthologies of religious legends were composed, as well as the classic writings of the poet Kampan. From the 19th century, Tamil literature was increasingly influenced by Western forms and ideas. See also Indian literature.

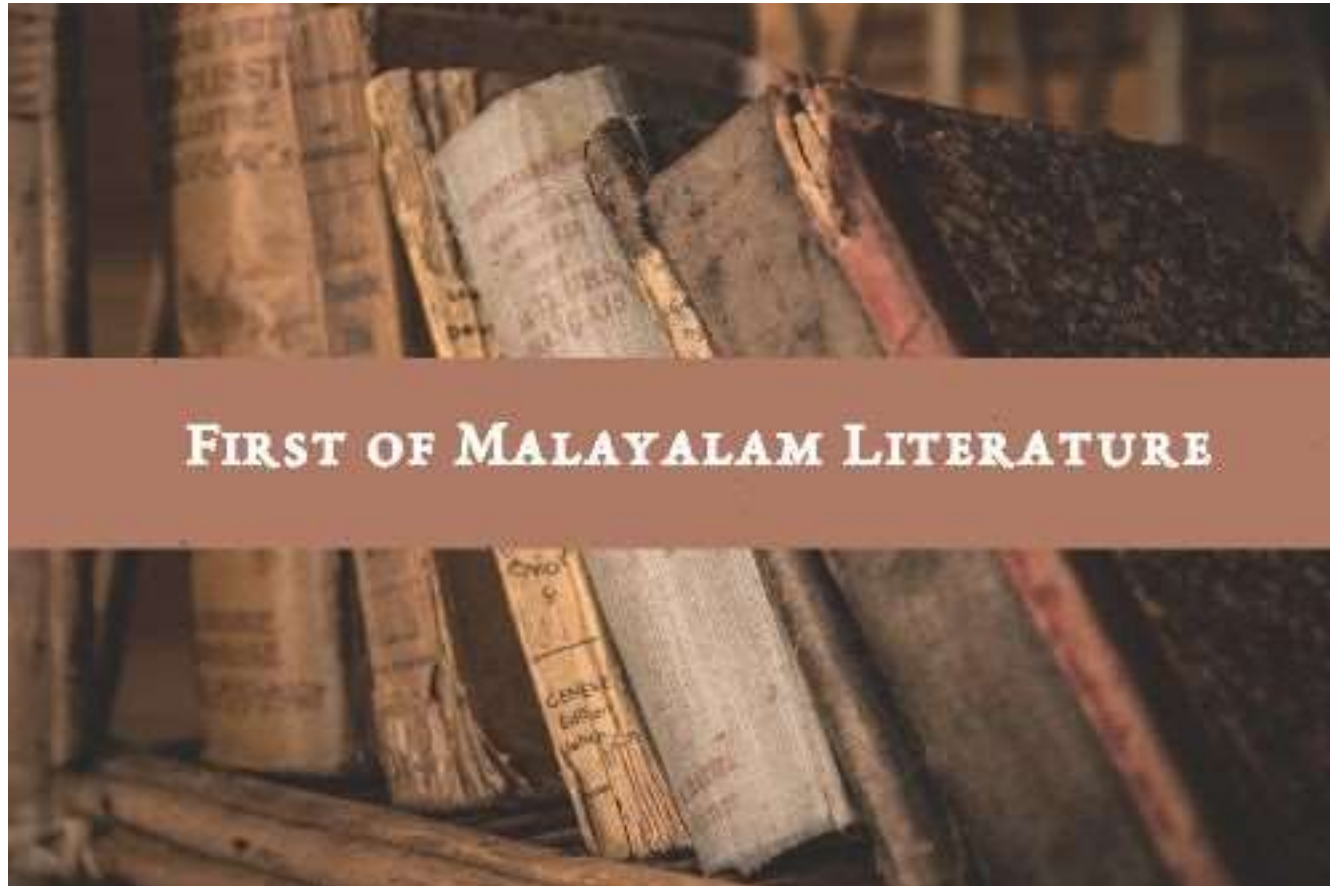
Tirukkural

Tirukkural, (Tamil: “Sacred Couplets”) also spelled **Tirukural** or **Thirukkural**, also called **Kural**, the most celebrated of the Patiren-kirkkanakku (“Eighteen Ethical Works”) in Tamil literature and a work that has had an immense influence on Tamil culture and life. It is usually attributed to the poet Tiruvalluvar, who is thought to have lived in India in the 6th century, though some scholars assign an earlier date (1st century BC). In its practical concerns, aphoristic insights into daily life, and universal and timeless approach, the Tirukkural has been compared to the great books of the world’s major religions.





Kanada Literature in Old Times



Telugu literature

Telugu literature, body of writings in Telugu, a Dravidian language spoken in an area north of Madras, India, and running inland to Bellary. The literature, beginning in the 10th or 11th century, is mainly poetry and secular and religious epics, with the śataka (“century” of verses) as a very popular form. Telugu literature flowered in the early 16th century under the Vijayanagar empire, of which Telugu was the court language. From the 19th century, experiments were made in such Western literary forms as the novel.

Kannada literature

Kannada literature, also spelled **Kannada**, also called **Kanarese**, the literature written in Kannada, which, like the other languages of South India, is of the Dravidian family. The earliest records in Kannada are inscriptions dating from the 6th century AD onward. The earliest literary work is the Kavirājamārga (c. AD 850), a treatise on poetics based on a Sanskrit model. Nearly all of the extant early texts in Kannada are poems on religious subjects written by Jaina authors. One of the most remarkable of these is the 12th-century Ramayana of Abhinava Pampa; this work is a Jain version of the famous epic poem of the same name.

Malayalam literature

Malayalam literature, body of writing in the Malayalam language of South India. The earliest extant literary work is Ramacharitam (late 12th or early 13th century). In the subsequent period, besides a popular pattu (song) literature, there flourished a literature of mainly erotic poetry composed in the Manipravalam style, an admixture of Malayalam and Sanskrit. The importance of Sanskrit in the development of Malayalam culture lies not only in its position as a literary source, but also in its influence on the language. A special literary dialect arose containing a large admixture of Sanskrit and likened in its name—Manipravalam—to a necklace strung with “pearls and coral.” It is described in detail in the Līlātilakam, a 14th-century treatise in Sanskrit on Malayalam grammar and poetics.



Urdu literature

Urdu literature, writings in the Urdu language of the Muslims of Pakistan and northern India. It is written in the Perso-Arabic script, and, with a few major exceptions, the literature is the work of Muslim writers who take their themes from the life of the Indian subcontinent. More colloquial forms of writing gradually displaced the classically ornate literary Urdu in the 19th century; in the 20th century, Urdu literature was stimulated by nationalist, pan-Islāmic, and socialist feeling, and writers from the Punjab began to contribute more than those from the traditional Urdu areas of Delhi and Luck now.

Hindi literature

Hindi literature, the writings of the western Braj Bhasa and Khari Boli and of the eastern Awadhi and Bundeli dialects of the Indian subcontinent and also the writings of parts of Rajasthan in the west and of Bihar in the east that, strictly speaking, are not Hindi at all. Hindi literature also conventionally includes those works of Muslim writers (such as Jayasi) in the Persian script in which the content is Hindu rather than Muslim in nature. It first began to appear in the 7th century AD and reached a consistency in the 10th. Almost all the earlier literature is in verse and in a dialect other than Khari Boli.

Conclusion

Studying world literature is a great thing. You can gain so much from it. In the class you write, read, answer questions, do group discussions, and have to do critical thinking on stories to see if you understand them. But if you pay attention during class you will realize that almost everytime she is planning on giving you a pop quiz over the reading she will tell you about it the day before. Things you can learn from Indian literature is the history of the language, some words that the Indian culture used many years ago, and you get to write a fable. World literature, we are sure, will teach you many things, just like it did for us.

