

Patronage and Popularisation, Pilgrimage and Procession

Channels of Transcultural Translation
and Transmission in Early Modern South Asia

Papers in Honour of Monika Horstmann

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Preface

This volume results from a symposium held in May 2007 at the University of Washington in Seattle in honour of Professor Monika Horstmann (who has also published under the names Jordan-Horstmann, Thiel-Horstmann and Boehm-Tettelbach) at the occasion of her retirement as Director of the Institute for South Asia in Heidelberg.¹ Professor Horstmann's scholarship is highly esteemed and has inspired many scholars from all over the world. Her students and colleagues from France, the Netherlands, Belgium and of course her native Germany, as well as scholars from prestigious institutions in North America (New York, Berkeley and Chicago), participated enthusiastically in this interdisciplinary symposium, honouring Professor Horstmann with research papers related to her areas of interest.

Professor Horstmann's international status is well deserved. She is remarkable for the depth and breadth of her research (see the comprehensive list of publications at the end of this book). She has made important interdisciplinary contributions along the whole range of archival and manuscript research, fieldwork and linguistic analysis, historical and socio-economical background studies, to theory of religion and anthropology. She is exemplary for young scholars in that she seemingly effortlessly strikes a balance between the indispensable archival and manuscript research and exploration of theoretical implications of those carefully established data. By no means can her work be seen as "merely" philological, nor can she be accused of overemphasising theory without grounding.

Professor Horstmann was trained as a linguist at the Freie Universität, Berlin, where she received her Dr. Phil. in 1966. Her early research was on one of the Bhojpuri dialects of Bihar, Sadani (published as a book, 1969 and several articles 1974a–b, 1978d). She also studied the folk culture of the area: her Habilitation in 1975 was on Bhojpuri folk songs (published 1978a; also 1977a–c), which she also studied in their Christian adaptations (1978b–c). She soon turned her attention to the field of *bhakti* studies, the work she is best known for. Characteristically, in addressing the whole range of lacunae in this field, she produced an extremely helpful reader for aspiring students (1983a) as well as research contributions to general understanding of *bhakti* (1990a, 2001b, in

1 The symposium was sponsored by the Scholarly Exchange Program of the College of Arts and Sciences of the University of Washington, the Department of Asian Languages and Literature, the South Asia Center and the Comparative Religion Program of the Jackson School of International Studies. I am grateful to Keith Snodgrass for invaluable logistical help, as well as to Mrs. Youngie Yoon, Mr. John Malcolmson and Mr. Derek Juhl. Presenting at the symposium, but unfortunately unable to submit a paper, was also Dr. Navina Haidar of the Metropolitan Museum of Art in New York. I wish to thank also Dr. Barbara Krauß from Harrassowitz and Ms. Julia Guthmüller for her careful editing work.

preparation 3). The bulk of her work is on Nirguṇī Sant groups, including the Sikhs (1988a, 2000b, 2004b, 2005a–b). Mostly, she focused on the Dādūpanth of Rajasthan and published several translations and interpretations about this interesting group (1985a, 1991a, also 1982, 1985b, 1991d, 2000d, forth-coming 4), as well as manuscript (1980a, 1988b–c, 2006d) and sociological and anthropological fieldwork studies (1986, 1983c, 1990c), including discourse analysis of sermons (1989b, 1992a, 1996a). Most remarkable is that she also earned and has retained the respect of the community she studied, receiving the honorary Śrī Dādū Śikhar Sammān in 2003 and being invited as a keynote speaker at the 400th anniversary of Dādū's death, celebrated at the Indira Gandhi National Centre for the Arts.

Professor Horstmann's research however is not limited to Sant studies. Her steady and well-respected work in Rajasthani archives provided her with invaluable access to collections, from which she published several of the difficult to read documents she unearthed. She also wrote on their typology (1998c). These publications are of high importance, not only for Sant studies but also for Krishna and Rāma *bhakti*. Most notable is her impressive volume on the famous Govindadeva image in Jaipur (formerly in Vrindaban) (1999a; also 1994c, 1995a, 1996b, 1999b) and articles on the important Galta monastery of the Rāmānandī Sampradāya (2002c; forthcoming 3). On the basis of this archival work, she made invaluable contributions to our understanding of the influential religious policy of Jai Singh, founder of Jaipur (forthcoming book, 1994a, 2001d, in preparation 1–2) and of the dynamics of warrior monks (*nāgās*) in North India (1990b, 1991c, 2000f).

In addition, she wrote several articles about the formation of sectarian identity and of Hinduism in the nineteenth century (1995b, 2001a, 2005c–d), including the influential religious popularising magazine Kalyāṇ. She has also published on religious implications of Modern Hindi poetry, novel and critical analysis (1994d, 2001c, 2002b, 2002d). Most recently, she has worked on pre-modern (auto) biography (2003a, 1999c, 2003b, forthcoming 5).

Internationally, Professor Horstmann is well known for her tireless effort to bring about intellectual exchange and change in the field of *bhakti* studies generally. She organised specialised conferences, one on the Rāmāyaṇa in Bonn in 1988, setting a trend in international research on the topic (published 1991b), and one on Kabir in Heidelberg in 1999 (published as 2002a, also 2000g, 2002b). Her aim has been to bring together scholars who work on texts in manuscripts with anthropologists, ethnomusicologists and scholars in performance studies, who study the contemporary interpretations and appropriations of these texts.

Professor Horstmann also is the co-founder of the three-yearly international conference in the field of *bhakti* studies, together with Winand Callewaert (K. University Leuven). She organised the second conference in Bonn in 1979 and later the eleventh one in Heidelberg in 2003. She saw to the publication of the proceedings (1983b and 2006b resp.) and relentlessly encouraged young scholars to take up research in this field. Together with Richard Barz (Australian National University, Canberra), she edited the Harrassowitz series *Khoj* ("Research"), focusing on living texts of India (a.o. 1989a).

Professor Horstmann is an inspiration for young women scholars in particular, since she managed to make her way in what was at the time an overwhelmingly male world of academia. She started her professional career in Bonn and went on to build up the Indological Institutes in Cologne and Bamberg, to retire eventually as the director of the prestigious Institute for South Asia in Heidelberg. The German government recognised her accomplishments with a “Landeslehrpreis des Landes Baden-Württemberg für das Sprachprogramm des Südasien-Instituts” (2004). Internationally, she can be said to have “conquered all the directions” (*digvijaya*), as she has been visiting professor in Australia and Europe (Stockholm and Paris), giving prestigious lectures in Canberra (Basham Lecture), Amsterdam (Gonda Lecture) and Seattle (Markus Lecture). She is Honorary Fellow of the Government Sanskrit College Seminar, Calcutta and Honorary Member of the Società Indologica “Luigi Piu Tessitori”, Udine. Most admirable is that she built this impressive career with a good amount of cheer, always striving to see the positive points in what must have been sometimes difficult situations. She has been extraordinarily considerate and supportive of students and colleagues alike.

Her lectures were out of the ordinary. I had the good fortune to be her student for a year in Cologne and felt like the proverbial poor man whose purse cannot contain the wealth of legendary Sumeru when it falls to his lot. Professor Horstmann taught Sanskrit, medieval Hindi, as well as modern Hindi. While expertly guiding our readings in all these languages, she also opened up for us a wealth of background information from sociological, economical, historical and anthropological research.

No wonder then that, alongside the Sanskrit Māhātmyas studied at the symposium, there were many Monika-Māhātmyas sung too. It was, truly in her spirit, an occasion of real exchange and mutual inspiration, where we did our best to honour a remarkable scholar in some of the fields she has worked in most. The original title of the conference was “Patronage, performance, procession and pilgrimage”. The essays in this volume are organised around issues of patronage and popularisation, of pilgrimage and procession and of transcultural translation. While we never can do justice to Professor Horstmann’s daunting erudition and the multi-sidedness of her research, we hope this volume will convey some of the spirit of her genuine intellectual curiosity and interdisciplinary approach.

Seattle, June 2009