

SOUTH ASIAN HISTORY, CULTURE AND ARCHAEOLOGY

Volume 4, Number 2, 2024

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Editor Notes

“South Asian History, Culture and Archaeology” (SAHCA) is a bi-annual peer reviewed journal that seeks to explore the close links between the different disciplines of history, art and archaeology. History is dependent upon sources and archaeological sources provide a vital component in the reconstruction of not only the remote past, but also of the not so distant one. Art is a mirror of society and cannot be studied without its historical context. Even modern art needs to be examined in the light of the social forces that have shaped it. Archaeology provides insights into past cultures, especially where there is a dearth of written records. The present journal is a platform where scholars from different disciplines can examine and explore the inter-related nature of the disciplines of history, art, culture and archaeology using a holistic approach. SAHCA strongly encourages trans-disciplinary analysis of contemporary and historical social change in Asia by offering a meeting space for international scholars across the social sciences, including anthropology, cultural studies, economics, geography, history, political science, psychology, and sociology.

This issue of the journal contains ten articles. **Alexander B. Djumaev** which is translated by **Dileep Karanth** discusses about the connections between the music of Central Asia and India. The notable feature of these tracts is the comparison and the contrasting of the musical cultures of India and Central Asia: *rag-s* and *maqam-s*. Nā'inī talks about the importance of words for music; he expresses his gratitude towards his royal patron, touching upon some autobiographical matters from his own lifetime. Nā'inī not only alternately examines both systems, but he also establishes the interconnections between them, and finds common and parallel features. **Babuli Chandra Nayak** provides an overview of various Buddhist monuments that have been found thus far, including monasteries, charities, and stupas. A few individuals developed a new school of thought, Buddhism, which later became a significant religion of the globe and the Buddhist relics found by archaeological research assist us in rebuilding our history. This historical evident is in many types of Buddhist structures erected in India. **Lincoln Reang** explores various alternative views with reference to the Reang (Bru) community of Tripura with special issues relating to their identity. The study is of importance in the case of such tribal societies known for their economic backwardness. An attempt is made to figure out the status and rights of the Reang (Bru) community of Tripura; the only particularly vulnerable tribal group in Tripura. **S. Udayakumar** has made an attempt to explain the theory and principles involved in the experiment of the iron smelting process. In the process of iron smelting, furnaces are broken, and the tuyeres are removed to recover the bloom. New furnaces may then be constructed either on the same spot as the previous one or adjacent to it. The study revolves around the number of furnaces and correlation with each other in terms of spatial distribution and furnaces versus demography. It also probes into the relationship of furnaces to tuyeres and the importance of the latter in terms of use/reuse. **Samana Fatema & Hasibul Alam** aim to identify different perceptions of a UNESCO World Heritage site among the tourists and local communities. The site, Mosque City of Bagerhat, is in Bagerhat, Bangladesh. The tourists and locals have similar different perceptions regarding the site. This study also shows that both groups are partially satisfied with their experiences. This research provides a very valuable insight into heritage management and the development of tourism.

Sangeeta Mishra depicts the Odishan temple which resembles the Nagara style, its own distinctive peculiarities take the pride of giving it a separate place and hence the name of Kalinga style of temple architecture. The remarkability of a Kalinga style of temple comes from its plan and elevation. In course of its evolution, some changes are obvious, as the building art was passed on from one generation to the other. A remarkable continuity is found in the development of the style which started from 6th century CE, and reached its climax with the building of the Sun temple at Konark in the 13th century CE. **Sarita Nayak** elaborates the river valley cultures of Odisha. Civilizations developed generally on the river valleys. The Mahanadi is the largest and widest river of Odisha, several distributaries are branched out of it, forming a complex riverine network. The River Chitrotpala, a distributary of the Mahanadi flowing mostly in Cuttack, Kendrapara and Jagatsinghpur districts to the south of the tiny town of Salipur. Each river is flowing in such a network that is considered sacred and represents a series of monuments and settlement sites shedding new light on the evolution of historical parameters. The Birupa-Chitrotpala river valley suggests that the settlements in the region during the early historic period were centered on the establishments affiliated to both Buddhist and Brahmanical religious ideologies.

Subrat Kumar Naik, Basanta Kumar Mahanta & Manu Naik has discussed eight sites of every culture (i.e. Palaeolithic, Mesolithic and Neolithic) around the Palasponga region of Keonjhar district. The prime aim was to locate new and uncharted prehistoric sites and the stratigraphic profiles of this area which lies to the north of district headquarter Keonjhar and to the eastern extent of Chhotnagpur plateau in the northern part of the state.

I would like to acknowledge the Odisha Higher Education Program for Excellence and Equity (OHEPEE), Government of Odisha, India for their support through World Bank.

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