

History english source material with index
Syed group 1 &4 prelims guidance

SYED YOUTUBE CHANNEL :

<https://youtube.com/@Syedexamguidance?si=Hx8P7M6I235QkOoI>

	LESSON	LESSON NAME	PAGE NO
1	6th term 01 unit 01	What is history	1
2	6th term 01 unit 02	Human evolution	11
3	6th term 01 unit 03	Indus Valley Civilization	21
4	6th term 02 unit 02	Great Thinkers and New Faiths	37
5	6th term 02 unit 03	From Chiefdoms to Empires	49
6	6th term 03 unit 02	The Post-Mauryan India	63
7	6th term 03 unit 03	The Age of Empires: Guptas and Vardhanas	75
8	7th term 01 unit 01	Sources of Medieval India	90
9	7th term 01 unit 02	Emergence of New Kingdoms in North India	99
10	7th term 01 unit 04	Delhi sultanate	111
11	7th term 02 unit 01	Vijayanagar and Bahmani Kingdoms	121
12	7th term 02 unit 02	Mughals	133
13	7th term 02 unit 03	Rise of Marathas and Peshwas	147
14	7th term 3 unit 01	New religious idea and movement	158

SYED YOUTUBE CHANNEL :

<https://youtube.com/@Syedexamguidance?si=Hx8P7M6I235QkOoI>

15	8th term 01 unit 01	Europeans arrival	167
16	8th term 01 unit 02	From trade to territory	177
17	9th term 01 unit 01	Evolution of Humans and Society - Prehistoric Period	192
18	9th term 01 unit 02	Ancient Civilisations	212
19	9th term 01 unit 03	Intellectual Awakening and Socio-Political Changes	229
20	9th term 02 unit 02	State and Society in Medieval India	247
21	10th vol 01 unit 05	Social and Religious Reform Movements in the 19th Century	266
22	11th unit 01	Early India: From the Beginnings to the Indus Civilisation	284
23	11th unit 02	Early India: The Chalcolithic, Megalithic, Iron Age and Vedic Cultures	305
24	11th unit 03	Rise of Territorial Kingdoms and New Religious Sects	325
25	11th unit 04	Emergence of State and Empire	341
26	11th unit 05	Evolution of Society in South India	361
27	11th unit 06	Polity and Society in Post-Mauryan Period	374
28	11th unit 07	The Guptas	389

SYED YOUTUBE CHANNEL :

<https://youtube.com/@Syedexamguidance?si=Hx8P7M6I235QkOoI>

29	11th unit 08	Harsha and Rise of Regional Kingdoms	407
30	11th unit 09	Cultural development in south india	422
31	11th unit 10	Advent of Arabs and Turks	443
32	11th unit 11	Later Cholas and Pandyas	467
33	11th unit 12	Vijayanagar and Bahmani Kingdoms	496
34	11th unit 13	Bhakti Movement in India	512
35	11th unit 14	Mughals	524
36	11th unit 15	The Marathas	555
37	11th unit 16	The Coming of the Europeans	577
38	11th unit 19	Towards modernity	601

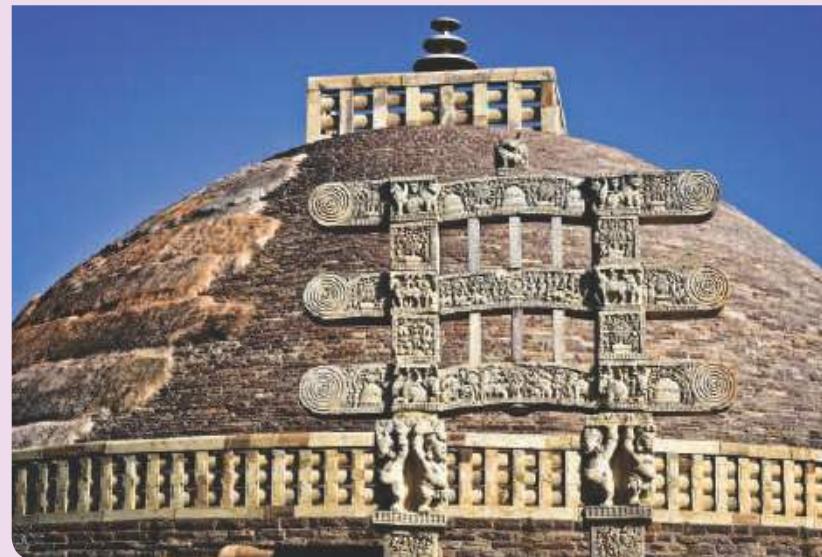
SYED YOUTUBE CHANNEL :

<https://youtube.com/@Syedexamguidance?si=Hx8P7M6l235QkOoI>



Unit 1

What is History?



Learning Objectives

- To know what history is all about.
- To understand the importance of history.
- To learn about the lifestyle of the pre-historic man.
- To know how paintings portray the daily activities of the pre-historic man.
- To understand the importance of history and historical researches.



Tamilini enters her house from school. Her mother, who was reading a book, greets Tamilini with a hug. She collects her school bag and asks Tamilini to refresh herself. She gives Tamilini some snacks to eat. She then asks Tamilini about the school activities of that day.

Mother: Tamilini, what subject did you study today?

Tamilini: History, ma.

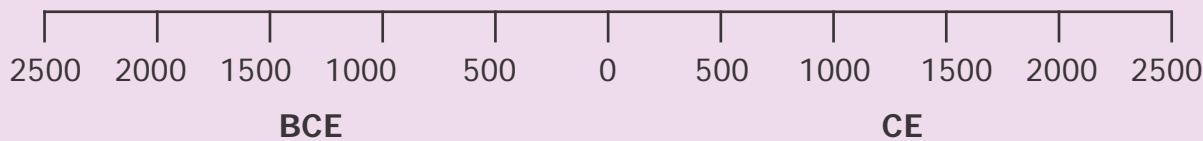
Mother: Oh nice! Did you properly understand what history is?

Tamilini: Yeah! I understood something about history. Can you please tell me more about history?

Info Bits

Telling the Time in History

Time in history is calculated in years using BCE/CE, which stands for Before Common Era/ Common Era.





History is the study of past events in chronological order.

Mother: What is your name?

Tamilini: Tamilini.

Mother: Tell me your mother's name.

Tamilini: Mrs. Sumathi.

Mother: Father's name?

Tamilini: Mr. Adhiyaman.

Mother: Tell me the name of your father's father?

Tamilini: You mean grandpa? Mr. Chidambaram.

Mother: Do you know the name of great grandpa?

Mr. Chidambaram's father?

Tamilini: Grandma always used to tell me about one 'great grandpa'.

You want that great grandpa's name, amma? mmm...

Info Bits

The term history has been derived from the Greek word "**Istoria**" which means 'learning by enquiry'.

Mother: Yes, Your great grandpa's name is Mr. Ramasamy. OK.

Often your father shows proudly a very old wooden pen and used to tell us that it was his grandpa's pen. Do you remember it?

Tamilini: Yes, amma! Normally he keeps it in a beautiful wooden case on his table. Is that the one?

Mother: You are right, Tamilini. We cannot write with that pen now. But, father has kept it as a treasure. If you ask your father about that, he will show you the diary written by your great grandpa with that old pen. From that diary, we come to know that your great grandpa was a literate, while most of his villagers were illiterates. Further, we can understand the lifestyle of that period and also about activities from his diary writings.

Tamilini: Can this small diary record so much of news, amma?

Mother: Yes, Tamilini. We understand the period and lifestyles of people of Old Stone

Age from used stone tools, like what you understand about your grandpa and his time from his diary writing.



In ancient period, the people lived in caves, used to draw paintings in rocks called Rock Painting. They might have wished to record their activities through these paintings.



Tamilini: What are the other sources that help us understand the lifestyles of Stone Age people?

Mother: We came to know their hunting style through their paintings on the rocks and the walls of the caves.

Tamilini: Rock paintings? It sounds really surprising. Why did they draw these paintings?

Info Bits

Numismatics – The study of Coins
Epigraphy- The study of inscription

Mother: Some would have stayed back, without joining the hunting team. So for their benefit, these pictures could have been drawn. They might have done it as a part of their passtime.

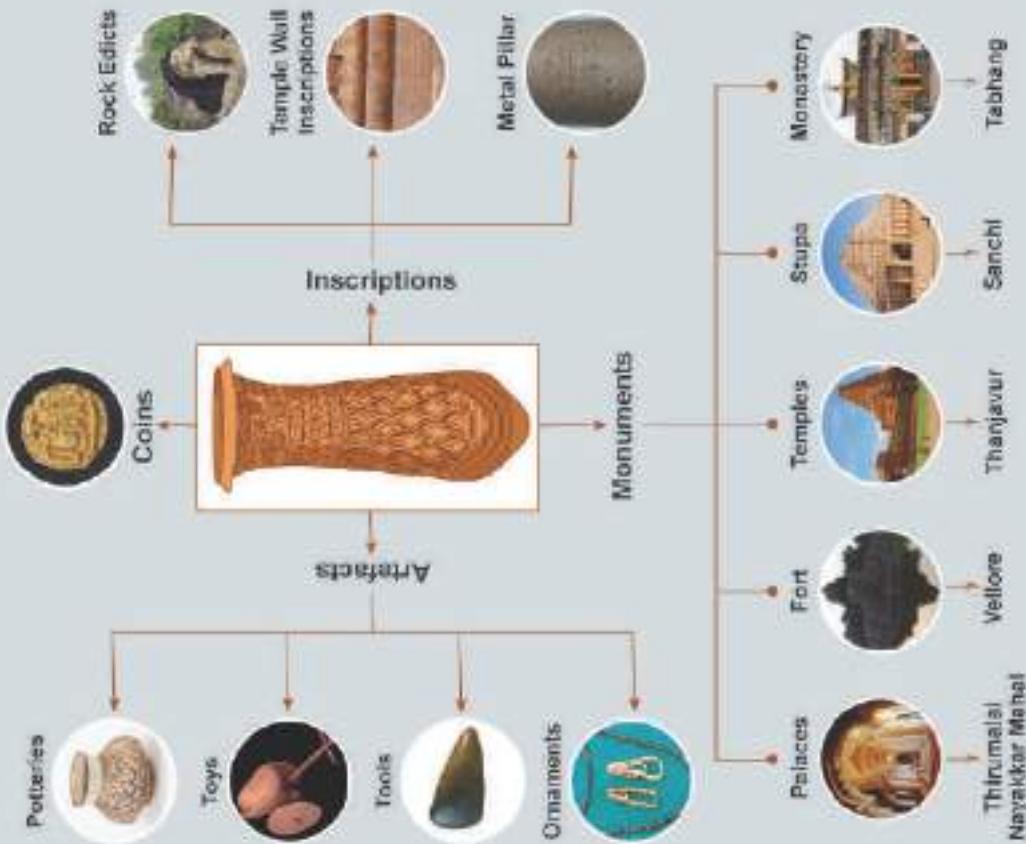
Tamilini: Certainly amma. That's how we identify their lifestyles. Isn't it, amma?

Mother: Well said, Tamilini. The period between the use of first stone tools and the invention of writing systems is pre-history. Stone tools, excavated materials and rock paintings are the major sources of pre-history.

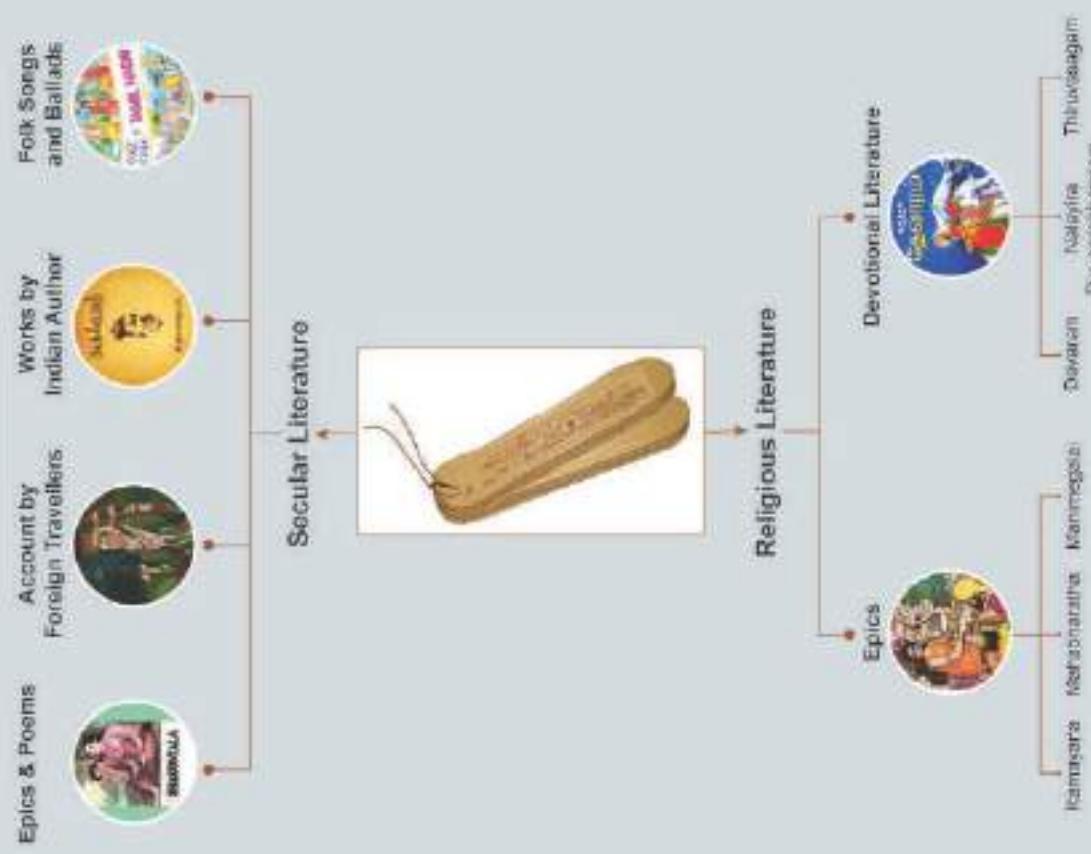


Sources of History

Archaeological Sources



Literary Sources





A Mighty Emperor Ashoka

The most famous ruler of ancient India was Emperor Ashoka. It was during his period that Buddhism spread to different parts of Asia. Ashoka gave up war after seeing many people grieving death after the Kalinga war. He embraced Buddhism and then devoted his life to spread the message of peace and dharma. His service for the cause of public good was exemplary. He was the first ruler to give up war after victory. He was the first to build hospitals for animals. He was the first to lay roads. Dharma Chakra with 24 spokes in our national flag was taken from the Saranath Pillar of Ashoka.

Even though Emperor Ashoka was great, his greatness had been unknown until 20th century. The material evidence provided by William Jones, James Prinsep and Alexander Cunningham revealed the greatness of Emperor Ashoka.

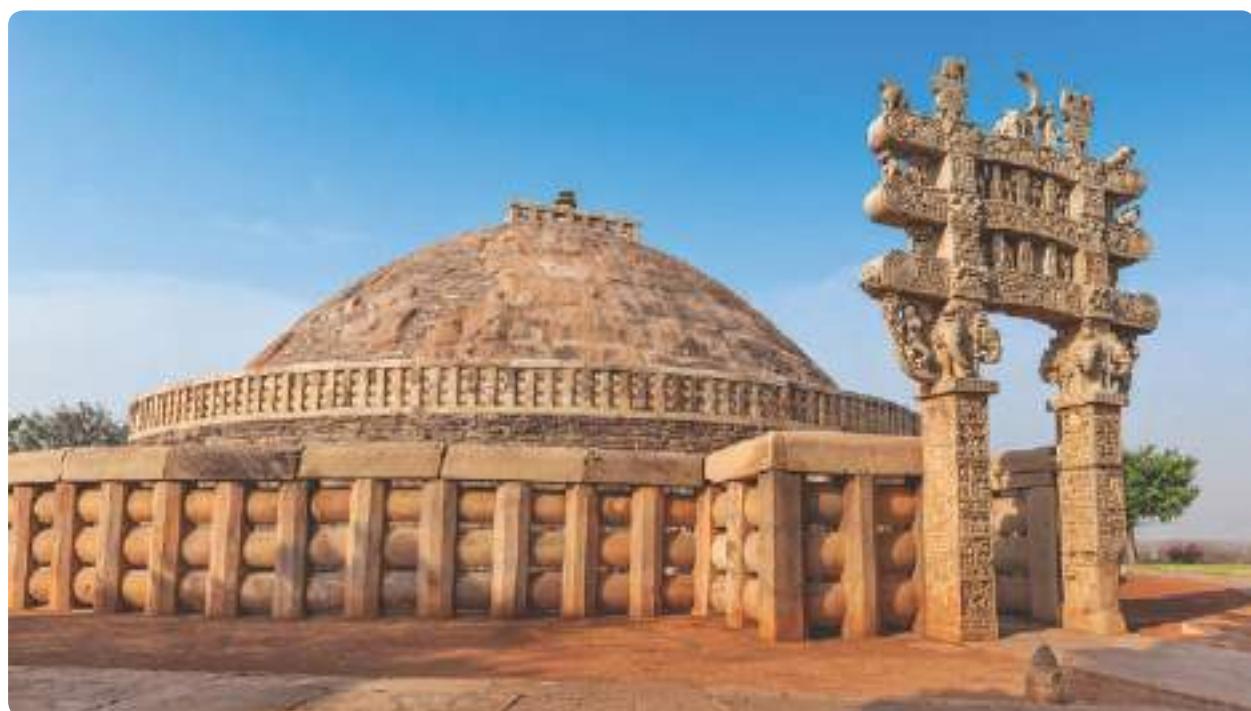
Based on these accounts, Charles Allen wrote a book titled *The Search for the India's Lost Emperor*, which provided a comprehensive account of Ashoka. Many researches made thereafter brought Ashoka's glorious rule to light. These inscriptions were observed on the rocks, Sanchi Stupa and Saranath Pillar and helped to understand the greatness of Ashoka to the world.



C1HF14



Saranath Pillar



Sanchi Stupa



Now one can understand the importance of historical research. But for the efforts of scholars, the greatness of Emperor Ashoka would not have come to light.

Mother: Do you know what proto history is?

Tamilini: That is the period between pre history and history.

Mother: Exactly. The period for which records in writing are available but not yet deciphered is called proto history. Today, we are leading a safe life with all modern equipment. But our ancestors did not live in such a safe environment. There might have been chances of wild animals entering their caves. But, they realised that dogs could help them prevent the entry of such dangerous animals by its sniffing skill. Hence they started domesticating dogs for their protection and hunting activities.

From this, we also know how inscriptions, monuments, copper plates, accounts of foreigners or foreign travellers and folk tales play a vital role in constructing and reconstructing history.

Tamilini: Now, I completely understand what history is, amma.

Thank you, amma.



'Dhamma' is the prakrit word for the sanskrit term 'dharma', which means religious duty.

Summary

- ❖ The life styles of pre historic people can be understood from the stone tools, rock paintings, fossils and other excavated materials.
- ❖ Proto history is the period between pre-history and history.
- ❖ Early humans domesticated dogs for their protection and hunting activities.
- ❖ Mighty Emperor Ashoka followed the path of peace and dharma.
- ❖ Dharma Chakra with 24 spokes in our national flag was taken from Saranath Pillar of Ashoka.


GLOSSARY

- | | | |
|----------------|--|---|
| 1. Sources | - a place, person, text or object from which some data can be obtained | b. Statement and reason are correct. |
| 2. Ancestor | - a person related to you who lived a long time ago | c. Statement is wrong, and reason is correct. |
| 3. Dharma | - righteousness | d. Both statements and reasons are wrong. |
| 4. Monument | - a statue, building or other structure built by a notable person | |
| 5. Inscription | - written records engraved on stones, pillars, clay or copper tablets, caves and walls of temples. | |
| 6. Historian | - A person who studies or writes history | |

Exercises**I. Choose the correct answer**

1. What was the step taken by the early man to collect his food?
- a. Trade b. Hunting
c. Painting d. Rearing of animals

II. Match the statement with the Reason. Tick the appropriate answer:

1. **Statement:** Pre historic man went along with the dog for hunting.

Reason: Dogs with its sniffing power would find out other animals.



- a. Statement is true, but reason is wrong.

2. **Statement:** The objects used by the early man are excavated. They are preserved to know the lifestyle of the people.

Find out which of the following is related to the statement:

- a. Museum b. Burial materials
c. Stone tools d. Bones

3. Find out the wrong pair:

- a. Old stone age - Stone tools
b. Rock paintings - Walls of the caves
c. Copper plates - A source of history
d. Cats - First domesticated

4. Find the odd one:

- a. Paintings were drawn on rocks and caves.
b. There were paintings depicting hunting scenes.
c. It was drawn to show his family members about hunting.
d. The paintings were painted by using many colours.



III. Fill in the blanks

1. The Old Stone Age man lived mostly in _____.
2. _____ is the father of history.
3. _____ was the first animal tamed by Old Stone Age man.
4. Inscriptions are _____ sources
5. Dharma Chakra has _____ spokes.

IV. State True or False

1. Stone tools belonging to Old Stone Age have been excavated at Athirampakkam near Chennai.
2. The materials used by the ancient people are preserved in the museums by the Archaeological Department.
3. During the period of Ashoka, Buddhism spread across the country.

V. Match the following:

- | | |
|-------------------------|-------------------------------|
| a. Rock paintings | - copper plates |
| b. Written records | - the most famous king |
| c. Ashoka | - Devaram |
| d. Religious Literature | - to understand the lifestyle |

VI. Answer in one word :

1. Can you say any two advantages of writing diary?
2. How do we know the people's lifestyle of the Old Stone Age?
3. Is inscription a written record?
4. What is proto history?
5. Name an epic?

VII. Answer the following :

1. What is history?
2. What do you know about the pre historic period?
3. What are the sources available to know about the pre-historic period?
4. Mention the places from where we got pre-historic tools.
5. What are the benefits of a museum?
6. Name some tools used by early man to hunt animals.
7. Why were paintings drawn on rocks?
8. Name any two artefacts?

VIII. HOTS:

1. How dogs were useful to pre historic men?
2. Compare the lifestyle of Old Stone Age man with present day lifestyle.

IX. Student Activity

1. Write down the important events of your family with years. Draw a timeline with the help of your teacher or with your classmates.
2. Early man used stones as a weapon. Make an album showing the various uses of stone.
3. Identify the category of the following sources of history.
 - a. Urns excavated from Adhichanallur.
 - b. Copper plates of Velvikudi.
 - c. *Mahabharatha*.
 - d. Sanchi Stupa.
 - e. *Pattinappaalai*.
 - f. The earthenwares from Keezhadi.
 - g. Toys of Indus Civilisation.
 - h. Big Temple of Thanjavur.



X. Life Skill

1. Make some weapon models used by the Old Stone Age man using clay.
2. Discuss with your grandpa, grandma, neighbours and teachers and collect information about your street, village, town or school. With that collected data, try to write its history titling your writing as "I Am a Historian".

XI. Answer Grid

Early men scribbled and painted on me...Today they used me to build houses and lay roads. who am I? Ans:	Name any two archaeological sources? Ans:	Name the types of literary sources? Ans:
Expand BCE. Ans:	what is the meaning of the Greek word "Istoria" ? Ans:	Expand CE. Ans:
_____ is the study inscription. Ans:	_____ is the study of coins. Ans:	I can help you to talk, see, hear, write and read. There is no world without me. Who am I? Ans:

XII. Map work

Mark the following places in the political map of India.

- a. Delhi
- b. Chennai
- c. Tamil Nadu
- d. Andhra Pradesh
- e. Kerala
- f. Karnataka



Internet Resources

1. What is History? www.community.dur.ac.uk
2. Helping Your Child Learn History. www.ed.gov



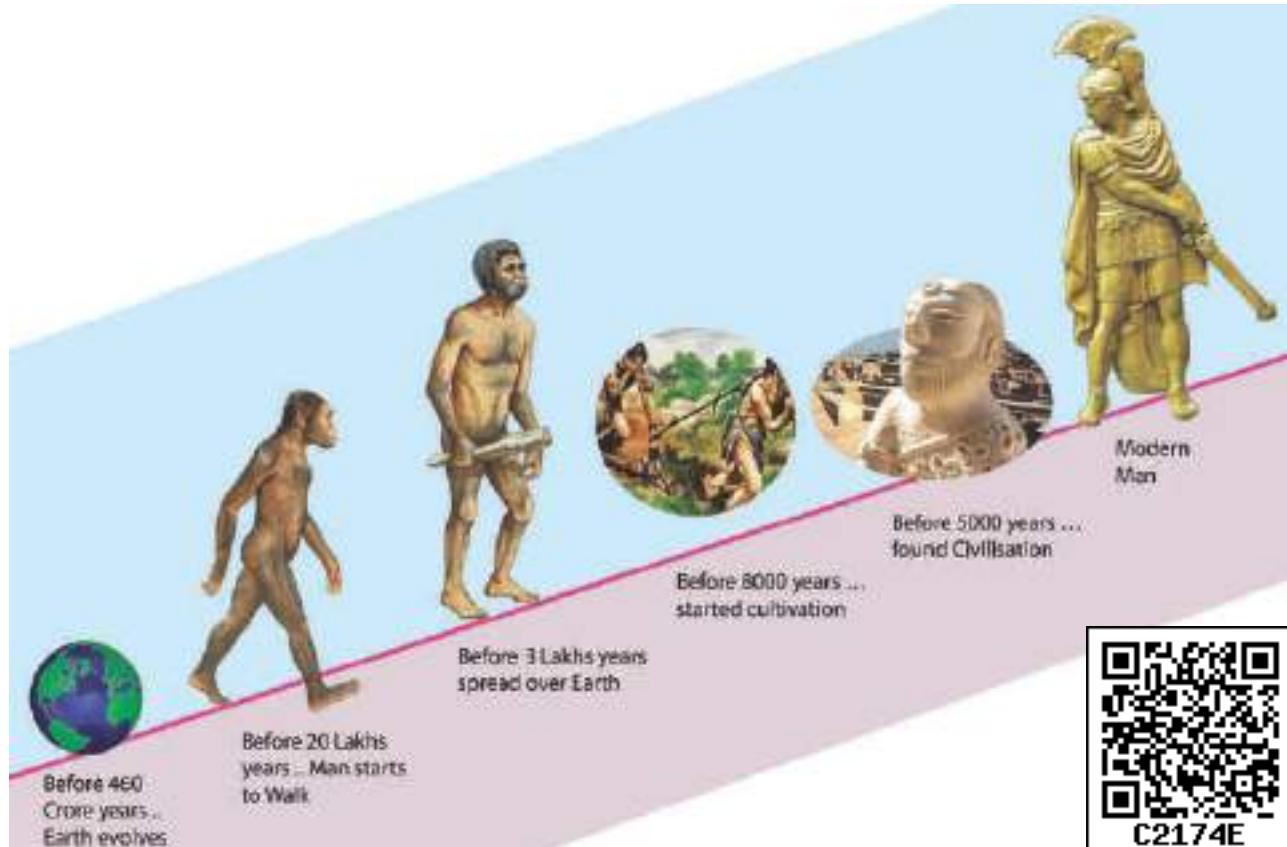
Unit 2

Human Evolution



Learning Objectives

- To know the origins of humans.
- To learn about the different stages of human evolution from nomadic hunting-gathering to a settled life.
- To know about the stone implements of the pre historic humans.
- To understand the use of fire and wheel.
- To know the significance of rock paintings of the ancient humans.





Tamilini, a school student of Class VI, visited a Science Centre accompanied by her grandmother. There they saw a time machine. The operator of the time machine explained the working of the machine.

Operator: If you press different buttons in the machine, it would take you to the chosen period of time. Why don't you enjoy the experience of watching different periods of time using this machine?

(After listening to the operator, both Tamilini and her grandmother were excited and decided to have the experience of the time machine.)

Tamilini: Can we go forward and see how 2200 CE would be, grandma?

Grandma: What is so interesting about our future, Tamil? Let's go backward and see how our past was like.



The story of human evolution can be scientifically studied with the help of archaeology and anthropology.

Tamilini: You sound right, grandma.

Grandma pushed the button to 1950 CE. They saw mostly people walking, a few riding bicycles and buses appearing rarely on the roads. Slowly they moved back to 1850. There were no buses or cycles. Carts pulled by mules and bullocks were seen on the roads. Horse-drawn cart was a rare occurrence.

Tamilini then turned the button to 8,000 years back. People were engaged in raising crops and livestock. She pushed the button

to get a picture of life 18,000 years ago. She saw the humans living in caves. They were using tools made of stones and bones for hunting.

Tamilini was frightened by the hunting scene and pushed the button forward to return to the present.



Grandma: Are you afraid, Tamil?

Grandma urged Tamilini to go further backward to see the ancient humans who lived with the apes. But Tamilini was not inclined. So both of them left the spot.

Tamilini: Grandma, will you tell me the story of evolution of humans?

Grandma: Yes, certainly.

Grandma: Anthropologists have unearthed the footprints of humans in a country called Tanzania, which is in eastern Africa. They were found in rock beds submerged under the sand.

Info Bits

Archaeology is the study of prehistoric humans remained materials used by prehistoric humans. Excavated material remains are the main source for archaeological studies.



STAGES OF HUMAN EVOLUTION



Between 4 million and 2 million years

Australopithecus

Primate human
Evolved in
southern Africa
(southern ape)

A mix of human and ape traits. Sippedal walk (walking on two legs)



Between 2.3 and 1.4 million years.

Homo habilis

Presence of big toe to hold big foot and less
protruding face. Tool maker



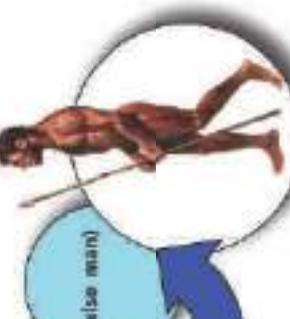
300,000 years ago

Homo Sapiens

Between 130,000 and 40,000 years.

(not fully
human)

Different from Africans. Their tools were crude. Hunting skills were
also poor. There are evidences of burying the dead.
Evidences are seen at Neanderthal in Germany.



300,000 years ago

Neanderthal

Between 130,000 and 40,000 years.

(not fully
human)

Different from Africans. Their tools were crude. Hunting skills were
also poor. There are evidences of burying the dead.
Evidences are seen at Neanderthal in Germany.

Modern human beings hunting and gathering societies still used crude stone implements.
Moved out of Africa and settled in Europe and Asia.



The modern
human

50,000 years ago in eastern
Africa and 40,000 years ago in
West Asia and in south-eastern
Europe.

**Cromagnons
the present Man**

Beginning of human life; used not only implements made of stone but
also of bone. Their weapons included harpoons and spear-throwers.



Approximately
1.8 Million years
ago

Homo erectus

Upright
Not fully human;
Upright
straight than other
humans

Walked in a straight position (Posture). He had
the knowledge of the fire



Info Bits

Anthropology is the study of humans and evolutionary history. The word anthropology is derived from two Greek words: anthropos meaning "man" or "human"; and logos, meaning "thought" or "reason." Anthropologists attempt, by investigating the whole range of human development and behavior, to achieve a total description of cultural and social phenomena.

Radio carbon dating was used to ascertain the period. It was found out that the foot prints of humans they had discovered were about 3.5 millions years old. When there is sudden change in nature, the living beings adapt themselves to the changes and survive. Humans have thus evolved over millions of years adapting themselves to the changing times.



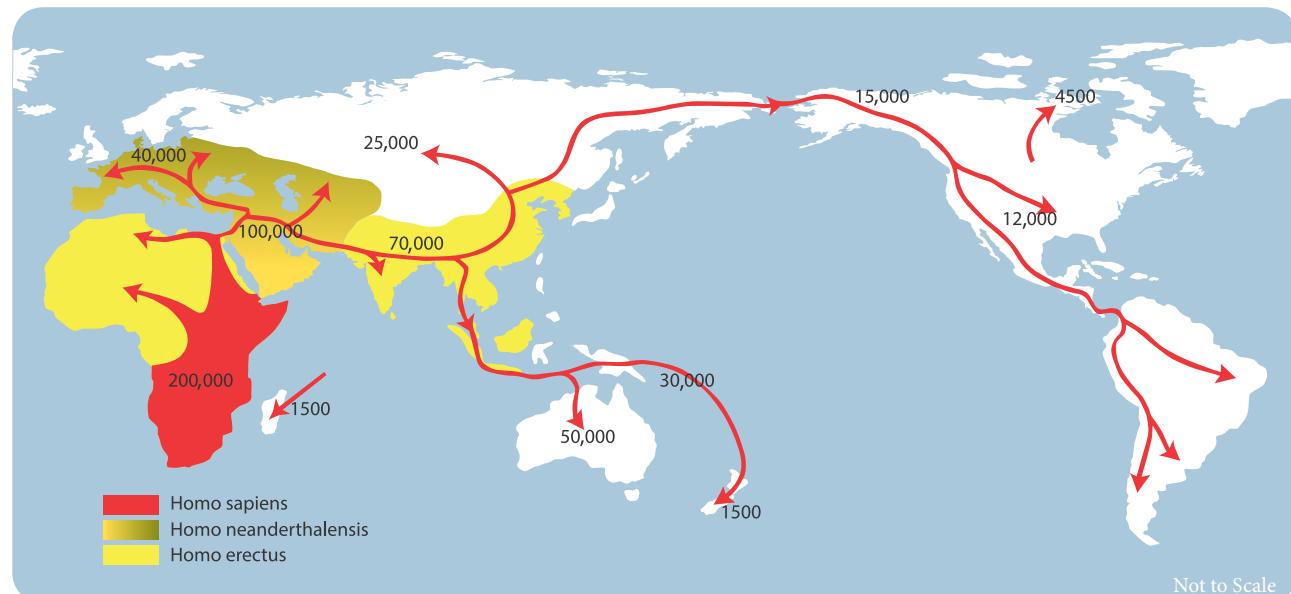
People and their Habitat

Australopithecus	- East Africa
Homohabilis	- South Africa
Homoerectus	- Africa and Asia
Neanderthal	- Eurasia (Europe and Asia)
Cro-Magnons	- France
Peking	- China
Homo sapiens	- Africa
Heidelberg	- London

Info Bits

Cromagnons learned to live in caves. Lascaus caves in France is the evidence for cave living of Cromagnons. They habitue to bury the dead.

Migration of *Homo sapiens* from east Africa to other parts of the world.





Tamilini: Grandma, will you explain it in detail?

Grandma: Human evolution means the process through which the humankind changes and develops towards an advanced stage of life. See how the modern human has evolved.

1. Humans in erect position and walking on two legs happened much later.
2. Changes in thumb so that they can hold things tightly.
3. Development of brain.

~ Homo sapiens who migrated out of eastern Africa settled in different parts of the world. Their lifestyle also evolved and they made it suitable to the environs in which they lived. So humans in different places adopted different forms of lifestyle. Based on the weather, climate and nature of the living place, their physique and complexion also differed. This resulted in the formation of different races. Human



HOTS

Why did humans become hunter-gatherers? Did the landscape play any role?

procreation resulted in an increase in the population.

Tamilini: Grandma, it's fantastic.

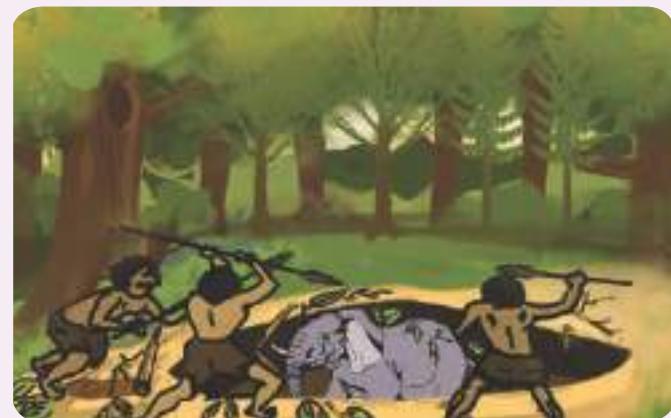
Grandma: Yes, it is. I shall now explain to you in detail how the Homo sapiens engaged in hunting and gathering.

Hunting and Food Gathering

Tamil, you will be surprised to know that millions of years ago, our ancestors led a nomadic life. They lived in groups in a cave or a mountain range. Each group consisted of 30 to 40 people. They kept on moving in search of food. They hunted pig, deer, bison, rhino, elephant and bear for food. They also scavenged the animals killed by other wild animals like tiger. They learnt the art of fishing. They collected honey from

Hunting Methods

1. Go as a group and hunt the prey.
2. Dig a pit and trap the animals and hunt.



Art of Flaking

Keeping a stone in the bottom and sharpening it with another stone.

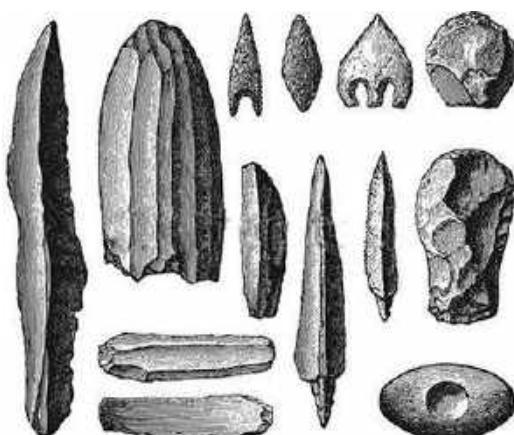


beehives, plucked fruits from the trees and dug out tubers from the ground. They also collected grains from the forest. Once the food resource got exhausted in one area, they moved to another place in search of food. They wore hides of animals and barks of trees and leaves for protecting their bodies during winter. So humans began hunting to satisfy their need for food.

Grandma: Tamilini, do you know the weapons that the early humans used for hunting?

Tamilini: I have no idea, grandma. Can you tell me about hunting practices?

Stone Tools and Weapons



To make a stone tool, two stones were taken. One was used as a hammer to sharpen the other for removing flakes.



HOTS

Are there hunters in your area?
Why is hunting banned now?

Grandma: Hunting was the main occupation of humans in the past. It was difficult for humans to kill a big animal with a stick or a stone. So they decided to use sharpened weapons.

The best stone for the making weapons was chikki – mukki kal (flint). It is known for its strength and durability. Humans spent many hours in search of a flint stone. They made sharp weapons and tools with the help of the stones and fitted them with wood to grip them. Humans created tools like axes with big stones.

Tamilini: Why were axes made, grandma?

Grandma: The axes were made to cut trees, remove barks, dig pits, hunt animals and remove the skin of animals.

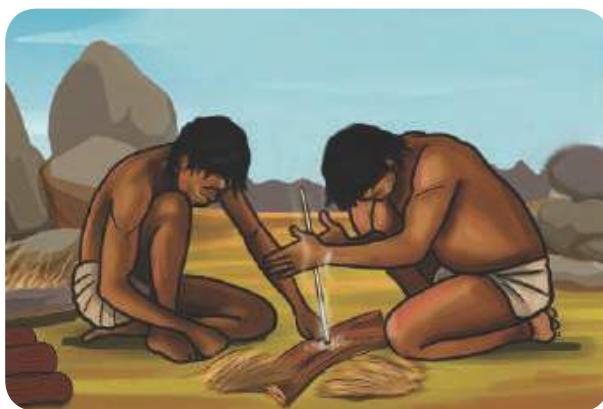




Grandma: Tamil, do you know what the next stage was after making stone tools?

Tamilini: I don't know grandma. What would it be?

Grandma: Humans discovered the use of fire.



Even today in the villages of Nilgiris district in Tamil Nadu, people have the habit of making fire without use of match box.

At first, humans were afraid of fire and lightning. Probably fire caused by lightning had killed many wild animals. Humans tasted the flesh of the killed animals, which was soft and tasty. This made humans aware of the effect of fire. They used flint stone to make fire and used it to protect them from predators, for cooking food and for creating light during night. Thus fire became important for man in olden times.

HOTS

Is there any object that can bring heat and fire other than a match box?

Tamilini: What next, grandma?

Grandma: You will be surprised to know that the next human invention was the wheel. This was the first scientific invention of humans using their brain and cognitive skills.

Invention of the Wheel



The invention of wheel by humans is considered to be the foremost invention. When humans saw the stones rolling down from the mountains, probably they would have got the idea of making the wheel.

Pot Making



Humans learned to make pot with clay. The invention of wheel made pot making easier, and the pots made were burnt to make it stronger. They decorated pots with lot of colours. The colour dyes were made from the extracts of roots, leaves or barks. These natural dyes were used in rock paintings.



Grandma: Can you identify what is in this picture?



Hunting scene in which men and women are taking part

Tamilini: Yeah. Some blurred tweaks are seen. Someone has drawn.

Grandma: No, this is our ancestor's handwork. In fact, it is the first art of humanity. Before the use of language, humans expressed their feelings through actions and also recorded it in rock paintings.

Ancient Rock Paintings

In India, we can see many paintings in rocks and caves. The rock paintings give some information about the past. Approximately there are 750 caves, in which 500 caves have paintings. There are many more undiscovered caves. The rock paintings depict hunting pictures of the male and the female, dancing pictures and pictures of children playing.

Tamilini: Oh! We are able to gain some knowledge about the past lifestyle through these paintings. Isn't it, Grandma?

Grandma: You said it rightly, Tamil. These rock and cave paintings tell us many stories about our ancestors.

Tamilini: Okay, grandma! Now tell me how humans reached the next stage.

Grandma: There were many dangers involved in hunting. Due to large-scale hunting in the mountain areas and in the

forests, many animals became extinct. Non availability of meat forced the humans to look for fruits and vegetables for food.

Tamilini: Now they would have thought of producing food for themselves. Is it not grandma?

From Nomadic to Settled Life : The World's Earliest Farmers

Grandma: Very well said, Tamil. The seed of fruits and the nuts they ate were thrown into the soil. During rains, the soil gave it life. Some days later, the saplings sprouted from the soil. By observation and logic, they learn that:

- a plant grows from a single seed and yields lots of fruits and vegetables.
- seeds that fall in the river beds sprout easily.
- plants grow faster in water fed areas.
- alluvial soil is more suitable for plant growth than any other.

With the above knowledge they gained, they realised that with proper sowing and nurturing, they could increase the number of plants more than the ones that grew naturally. Thus agriculture and farming came into existence. They domesticated the animals and used them in their farming.





During the pre historic period, humans lived in caves and depicted their daily events in drawings. Mostly pictures of animals were drawn.

Pre-Historic Rock Art of Tamilnadu



Keelvalai - Villupuram



Usilampatti - Madurai



Kumuthipathi - Coimbatore



Mavadaippu - Coimbatore



Porivarai cave - Karikaiyur Nilgris



Breeding of animals now became an important part of their life. Oxen were used for ploughing. Oxen made the practice of agriculture easier. Life was becoming organised than it was, when they were hunting. It enabled them to settle down in a place. Now with

settlement came the problem of utensils and vessels for cooking and storage. The potter's wheel and fire solved this problem.

The invention of plough helped the farming practices. Farming started with the clearing of land and burning



the left-over shrubs. They ploughed the land, sowed seeds in them and harvested the produce. Once the fertility of the soil decreased, they moved to a new place. Initially agriculture was done for immediate food requirement. Later when they found out ways to increase production, they started storing the produce. The food products stored were used during the lean harvest periods. By their experience, they understood that land close to the river side was suitable for farming. So they decided to stay there permanently.

Tamilini: How about domestication of animals, grandma?

Grandma: Humans thought of ways to better their skills at hunting. They found out that the dogs could sniff other animals and chase them away. So humans found them useful for hunting. Thus dogs became the first animal to be domesticated by humans. Following the dogs, they started domesticating hen, goat and cow.

Tamilini: What next?

Grandma: Humans stayed on the plains for a long time. During this period, they have not only learnt agriculture, but slowly developed skills of handicraft. Permanent settlement in a place increased the yield of crops. Now they had grains in excess of what they consumed. The surplus grains were exchanged with other groups for the other things they were in need of. This is called the barter system. Thus trade and commerce developed and towns and cities emerged.

Tamilini: Thank you, grandma. The information you have shared with me is very helpful, and I would share it with my friends at school tomorrow.

Grandma: Very good. Congratulations Tamilini!

Summary

- ☞ Evolution means the process in which humankind changes and develops into an advanced stage.
- ☞ Homo sapiens migrated out of eastern Africa and settled in different parts of the world.
- ☞ Humans with the help of the Chikki mukki – kal (flint) made sharp weapons and tools.
- ☞ Fire was used by early human to protect him from predators, for cooking food and for the light during night.
- ☞ The invention of wheel is considered to be the foremost invention. It made pot making easier.
- ☞ We get knowledge about the past lifestyle through rock paintings.

A-Z GLOSSARY

- Time machine - a machine capable of taking a person backward or forward in time
- Evolution - gradual change leading to a more advanced development
- Predator - animal that hunts and kills other living things for food



- Footprints - the impression of the foot of a person or an animal
- Hides - tanned skin of an animal
- Million - 1,000,000 (10 lakhs)
- Nomadic - Herdsman without any fixed home moving about in search of pastures for their cattle.
- Barter - Exchange of goods without involving money
- Prey - An animal that is hunted and killed by another for food

- c. Statement and Reason is correct.
- d. Statement and Reason is wrong.

III. Find out the Wrong pair:

- a. Australopithecus - Walked on both legs
- b. *Homo habilis* - Upright man
- c. *Homo erectus* - Wise man
- d. *Homo sapiens* - Less protruding face

IV. Fill in the blanks :

1. _____ unearthed the footprints of humans in Tanzania.
2. Millions of years ago, our ancestors led a _____ life.
3. The main occupations of the ancient humans were _____ and _____.
4. The invention of _____ made farming easier.
5. Rock paintings are found at _____ in Nilgiris.

Exercises

I. Choose the correct answer :

1. The process of evolution is _____.
 - a. direct
 - b. indirect
 - c. gradual
 - d. fast
2. Tanzania is situated in the continent of _____.
 - a. Asia
 - b. Africa
 - c. America
 - d. Europe



C32QAZ

II. Match the statement with the Reason. Tick the appropriate answer:

- 1. Statement:** Migration of man of different Parts of the world resulted in changes of physic and colour
Reason: climatic changes.
- a. Statement is correct.
 - b. Reason is wrong.

V. State True or False :

1. Anthropology is the study of coins.
2. *Homo erectus* (Java man) had the knowledge of fire.
3. The first scientific invention of humans was wheel.
4. Goat was the first animal to be domesticated by humans.

VI. Answer in one word :

1. What method is used to find out the age of the excavated materials?
2. What did early humans wear?
3. Where did early humans live?
4. Which animal was used for ploughing?
5. When did humans settle in one place?



Unit 3

Indus Civilisation

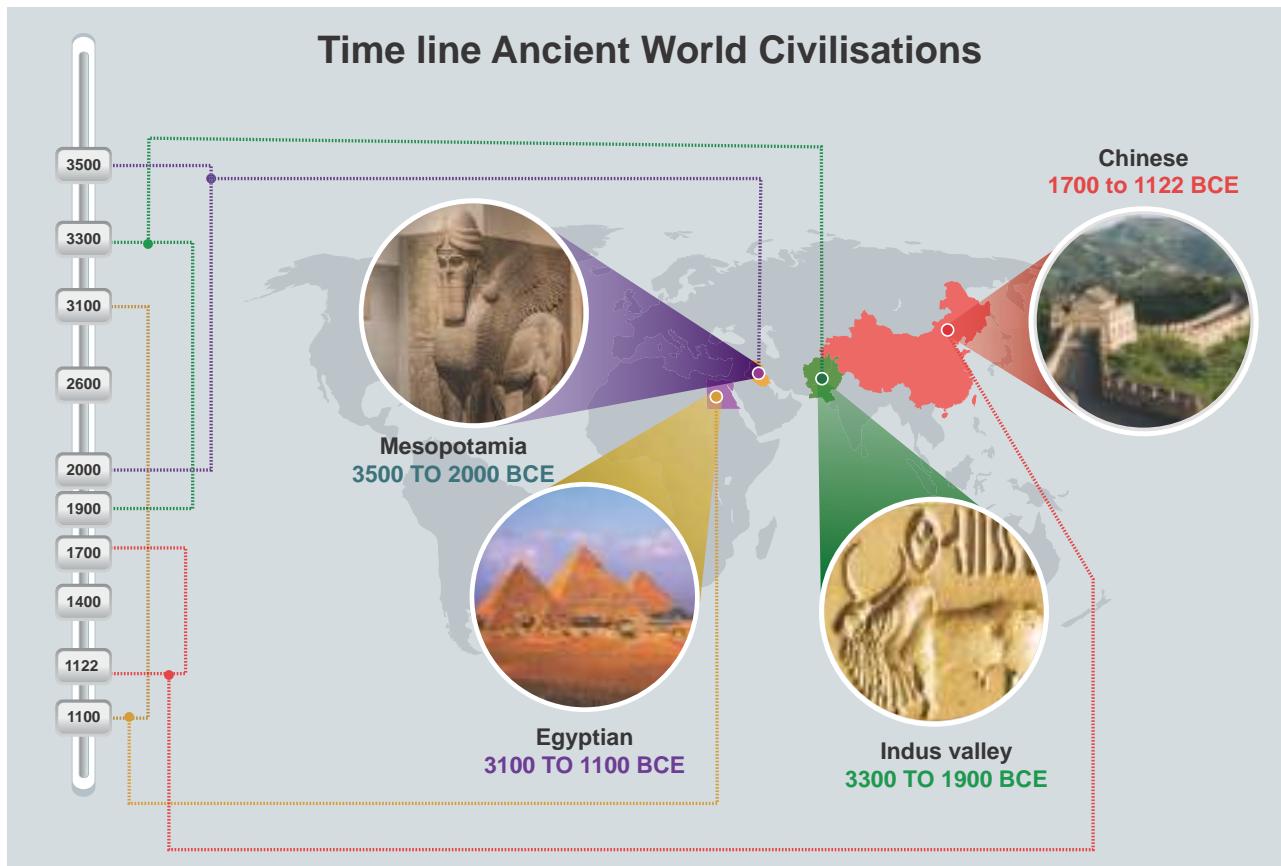


Learning Objectives

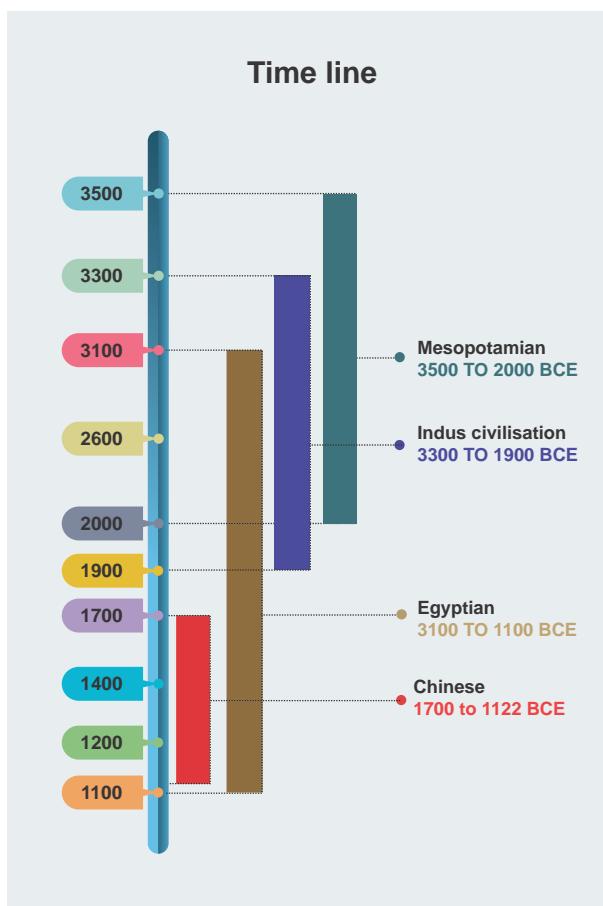
- To learn how Indus Civilisation is related to other contemporary civilisations.
- To understand the urban nature of the Indus Civilisation.
- To know the lifestyle of the people of this civilisation.
- To identify and study the major sites of Indus Civilisation.
- To mark their geographical location in maps.



C3BLCM



All these civilisations were established only in places near the rivers, most commonly along their banks.



Initially, people lived in groups. Then they formed communities out of these groups. Then evolved the societies which in due course become civilisations.

Why did people settle near rivers?

People preferred to settle near the rivers for the reasons given below.

- The soil is fertile.
- Fresh water is available for drinking, watering livestock and irrigation.
- Easy movement of people and goods is possible.

Discovery of a lost city – Harappa

The ruins of Harappa were first described by the British East India Company soldier and explorer Charles Masson in his book. When he visited the North-West Frontier Province which is now in Pakistan, he came

across some mysterious brick mounds. He wrote that he saw a "ruined brick castle with very high walls and towers built on a hill". This was the earliest historical record of the existence of Harappa.

In 1856 when engineers laid a railway line connecting Lahore to Karachi, they discovered more burnt bricks. Without understanding their significance, they used the bricks for laying the rail road.



Sir John Marshal

In the 1920s archaeologists began to excavate the cities of Harappa and Mohenjo-Daro. They unearthed the remains of these long-forgotten cities. In 1924 the Director General of ASI, Sir John Marshall, found many common features between Harappa and Mohenjo-Daro. He concluded that they were part of a large civilisation.

Some slight differences are found in the earthenwares of Harappa and Mohenjo-Daro. This made the researchers conclude that Harappa was older than Mohenjo-Daro.



The Archaeological Survey of India (ASI) was started in 1861 with Alexander Cunningham as Surveyor. Its headquarters is located in New Delhi.



How do archaeologists explore a lost city?

- ✓ Archaeologists study the physical objects such as bricks, stones or bits of broken pottery (sherds) to ascertain the location of the city and time that it belong to.
- ✓ They search the ancient literary sources for references about the place.
- ✓ They look at aerial photographs of the excavation sites or cities to understand the topography.
- ✓ To see under the ground, they may use a magnetic scanner
- ✓ The presence and absence of archeological remains can be detected by RADAR and Remote Sensing Methods.



Sites in Indian borders

Archaeologists found major Harappan sites within Indian borders.





Observe the picture and fill the tabular column.

Name of the place	Name of the state	Important finds



Time Span of Indus Civilisation

Geographical range: South Asia

Period: Bronze Age

Time: 3300 to 1900

BCE (determined using the radiocarbon dating method)

Area: 13 lakh sq.km

Cities: 6 big cities

Villages: More than 200



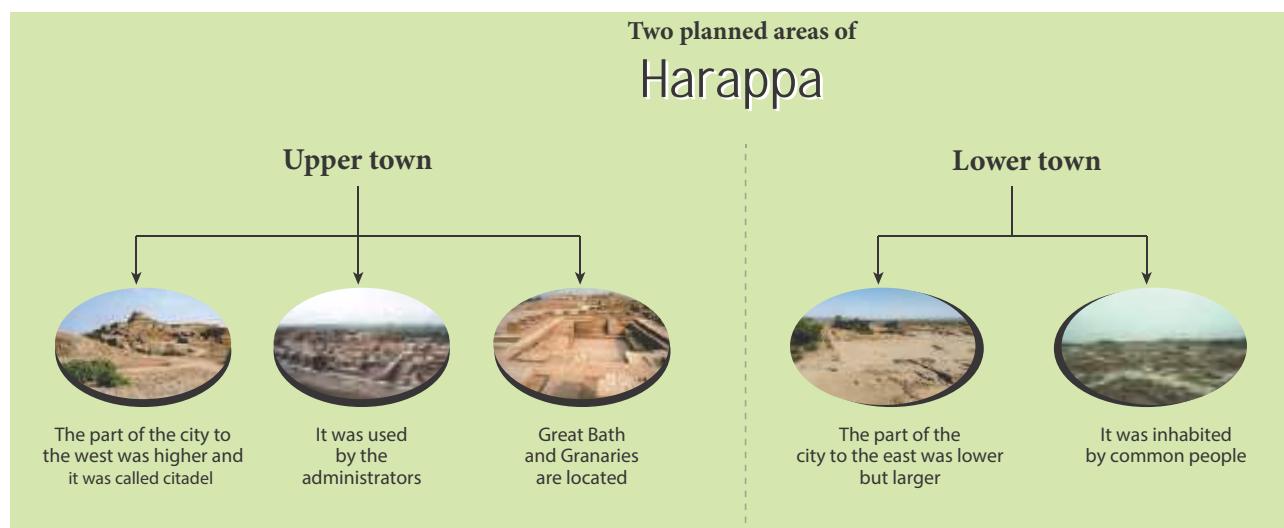
- Well-conceived town planning
- Astonishing masonry and architecture
- Priority for hygiene and public health
- Standardised weights and measures
- Solid agricultural and artisanal base

Unique Features of Harappan Civilisation

Town planning is a unique feature of the Indus Civilisation. The Harappan city had two planned areas.

Urban Civilisation

Harappan civilisation is said to be urban because of the following reasons.

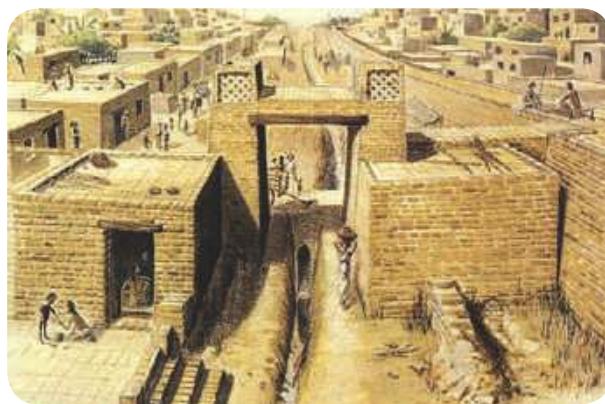


Mehergarh – the Precursor to Indus Civilisation

Mehergarh is a Neolithic site. It is located near the Bolan Basin of Balochistan in Pakistan. It is one of the earliest sites known. It shows evidence of farming and herding done by man in very early times. Archaeological evidence suggests that Neolithic culture existed in Mehergarh as early as 7000 BCE.



Streets and Houses



- The streets are observed to have a grid pattern. They were straight running from north to south and east to west and intersected each other at right angles.
- The roads were wide with rounded corners.
- Houses were built on both sides of the street. The houses were either one or two storeys.
- Most of the houses had many rooms, a courtyard and a well. Each house had toilets and bathrooms.
- The houses were built using baked bricks and mortar. Sun-dried bricks were also used. Most of the bricks were of uniform size. Roofs were flat.
- There is no conclusive evidence of the presence of palaces or places of worship.



why burnt bricks are used in construction?

They are strong, hard, durable, resistant to fire and will not dissolve in water or rain.

Info Bits

Bronze Age

It is a historical period characterised by the use of articles made of bronze.

Drainage System

- Many of these cities had covered drains. The drains were covered with slabs or bricks.
- Each drain had a gentle slope so that water could flow.
- Holes were provided at regular intervals to clear the drains.





- House drains passed below many lanes before finally emptying into the main drains.
- Every house had its own soak pit, which collected all the sediments and allowed only the water to flow into the street drain.



The Great Bath



- The great bath was a large, rectangular tank in a courtyard. It may be the earliest example of a water-proof structure.
- The bath was lined with bricks, coated with plaster and made water-tight using layers of natural bitumen.
- There were steps on the north and south leading into the tank. There were rooms on three sides.
- Water was drawn from the well located in the courtyard and drained out after use.



The Great Granary

- The granary was a massive building with a solid brick foundation.

- Granaries were used to store food grain.
- The remains of wheat, barley, millets, sesame and pulses have been found there.

A granary with walls made of mud bricks, which are still in a good condition, has been discovered in Rakhigarhi, a village in Haryana, belonging to Mature Harappan Phase.

The Assembly Hall

The Assembly Hall was another huge public building at Mohenjo-Daro. It was a multi-pillared hall (20 pillars in 4 rows to support the roof).



Trade and Transport

- Harappans were great traders.
- Standardised weights and measures were used by them. They used sticks with marks to measure length.



- They used carts with spokeless solid wheels.
- There is evidence for extensive maritime trade with Mesopotamia. Indus Seals have been found as far as Mesopotamia (Sumer) which are modern-day Iraq, Kuwait and parts of Syria.
- King Naram-Sin of Akkadian Empire (Sumerian) has written about buying jewellery from the land of Melukha (a region of the Indus Valley).
- Cylindrical seals similar to those found in Persian Gulf and Mesopotamia have also been found in the Indus area. This shows the trade links between these two areas.

A naval dockyard has been discovered in Lothal in Gujarat. It shows the maritime activities of the Indus people.

Dockyard at Lothal

Lothal is situated on the banks of a tributary of Sabarmati river in Gujarat.



Leader in Mohenjo-Daro

- A sculpture of a seated male has been unearthed in a building, with a head band on the forehead and a smaller ornament on the right upper arm.
- His hair is carefully combed, and beard finely trimmed.
- Two holes beneath the ears suggest that the head ornament might have been attached till the ear.
- The left shoulder is covered with a shawl-like garment decorated with designs of flowers and rings.
- This shawl pattern is used by people even today in those areas.



Technology

- Indus people had developed a system of standardised weights and measures.
- Ivory scale found in Lothal in Gujarat is 1704mm (the smallest division ever recorded on a scale of other contemporary civilisations).



Info Bits

The word 'civilisation' comes from the ancient Latin word *civis*, which means 'city'.



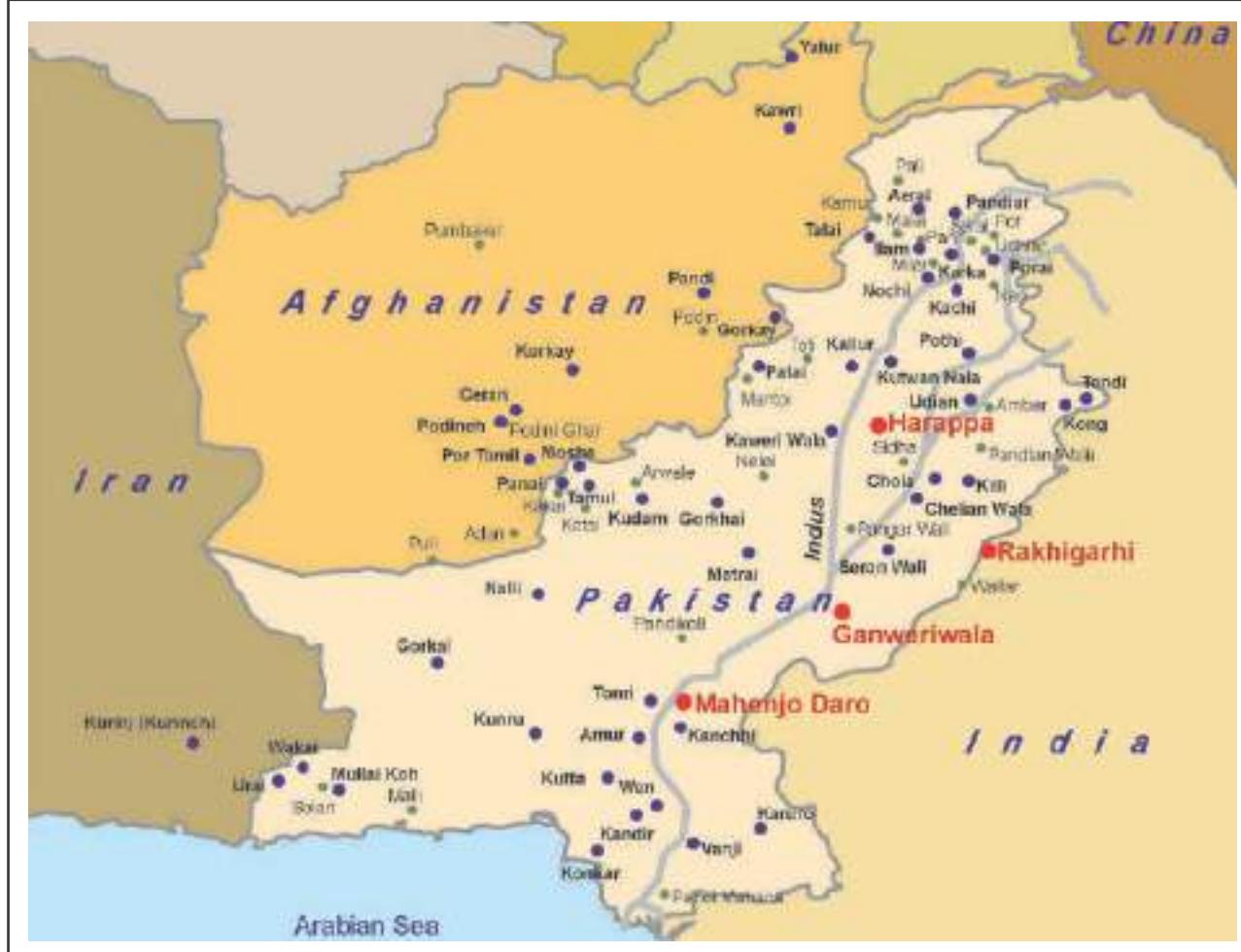
This little statue was found at Mohenjo-Daro. When Sir John Marshall saw the statuette known as the dancing girl, he said, "When I first saw them I found it difficult to believe that they were pre-historic modeling. Such as this was unknown in the ancient worlds up to the age of Greece. I thought that these figures had found their way into levels some 3000 years old to which they properly belonged".

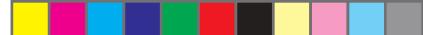


KVT Complex (Korkai-Vanji-Thondi) spread over Afghanistan and Pakistan has many places, names of those were mentioned in sangam literature.

Korkai, Vanji, Tondi, Matrai, Urai and Kudalgarh are the names of places in Pakistan.

Gurkay and Pumpuhar in Afghanistan are related to the cities and ports mentioned in the Sangam Age. The names of the rivers Kawri and Poruns in Afghanistan and the rivers Kaweri Wala and Phornai in Pakistan also occur in the Sangam literature.





Do you know The hidden treasures of the Indus civilisation



Inscriptions (written in a script of those times) can provide us information about customs, practices and other aspects of any place or time. So far, the Indus script has not been deciphered. Therefore, we must look for other clues to know about the Indus people and their lifestyle.

Apparel

- ◆ Cotton fabrics were in common use.
- ◆ Clay spindles unearthed suggest that yarn was spun.
- ◆ Wool was also used.

Love and peace

- ◆ Settlements were built on giant platforms and elevated grounds.
- ◆ The Indus Civilisation seems to have been a peaceful one. Few weapons were found and there is no evidence of an army.
- ◆ They displayed their status with garments and precious jewellery.
- ◆ They had an advanced civic sense.



Ornaments

- ◆ Ornaments were popular among men and women.
- ◆ They adorned themselves with necklaces, armlets, bangles, finger rings, ear studs and anklets.
- ◆ The ornaments were made of gold, silver, ivory, shell, copper, terracotta and precious stones.



Iron was unknown to people of Indus.



Indus people used the red quartz stone called Carnelian to design jewellery.

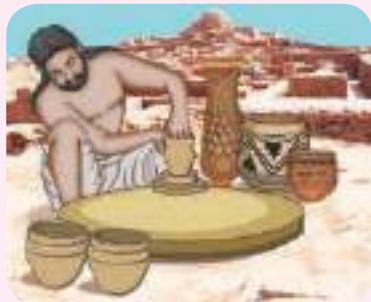
Info Bits

Copper was the first metal discovered and used by humans.



Who Governed them?

Historians believe that there existed a central authority that controlled planning of towns and overseas trade, maintenance of drainage and peace in the city.



Occupation

- ◆ The main occupation of the Indus Civilisation people is not known. However, agriculture, handicrafts, pottery making, jewellery making, weaving, carpentry and trading were practiced.
- ◆ There were merchants, traders and artisans.
- ◆ Rearing of cattle was another occupation.
- ◆ People of those times knew how to use the potter's wheel.
- ◆ They reared domesticated animals.

Pottery

- ◆ Pottery was practiced using the potter's wheel. It was well fired. Potteries were red in colour with beautiful designs in black.
- ◆ The broken pieces of pottery have animal figures and geometric designs on it.



Religious Belief

We don't have any evidence pointing to specific deities or their religious practices. There might have been worship of Mother Goddess (which symbolized fertility), which is concluded based upon the excavation of several female figurines.



Toy Culture

Toys like carts, cows with movable heads and limbs, clay balls, tiny doll, a small clay monkey, terracotta squirrels eating a nut, clay dogs and male dancer have been found.

They made various types of toys using terracotta, which show that they enjoyed playing.



Info Bits

The earliest form of writing was developed by Sumerians.

What happened to Harappans?

By 1900 BCE, the Harappan culture had started declining. It is assumed that the civilisation met with

- repeated floods
- ecological changes
- invasions
- natural calamity
- climatic changes
- deforestation
- an epidemic



Radiocarbon Dating Method: A Standard Tool for Archaeologists

Also known as C_{14} method, the radiocarbon method uses the radioactive isotope of carbon called carbon₁₄ to determine the age of an object.



Archaeological site at Mohenjo-Daro has been declared as a World Heritage Site by UNESCO.

General Facts about Indus Civilisation

- It is among the oldest in the world.
- It is also the largest among four ancient civilisations.



- The world's first planned cities are found in this civilisation.
- The Indus also had advanced sanitation and drainage system.
- There was a high sense of awareness on public health.

Summary

- ☞ When man began to live in a settled life, it marked the dawn of civilisation.
- ☞ River valleys were responsible for the growth of civilisation.
- ☞ Harappan culture was mainly urban in nature.
- ☞ Cities were well planned with covered drainage and straight wide roads, cutting each other at right angles.
- ☞ The people of that time had great engineering skills.
- ☞ The Great Bath is one of the earliest public tank.
- ☞ The civilisation extended from:
Makran coast of Baluchistan in west
Ghaggar-Hakra river valley in east
Afghanistan in the north east
Maharashtra in the south

GLOSSARY

- | | |
|---------------|--|
| Archaeologist | — one who studies the remains of the past by excavations and exploration |
| Excavate | — to uncover by digging away |

Urbanisation	— population shift from rural areas to urban areas
Pictograph	— a record consisting of pictorial symbols
Steatite	— a soft variety of talc stone
Spindles	— a device used to spin clothes
Bitumen	— water-proof tar
Artefact	— an object shaped by human craft of historical interest
Dockyard	— an enclosed area of water in a port for loading, unloading and repair of ships.
Seal	— an embossed emblem, figure or symbol

Elsewhere in the World



The Great Pyramid of Giza built by King Khufu in 2500 BCE, built with lime stone (15 tons each)



Mesopotamia (Sumerian period) Ur Ziggurat built by king Ur Nammu in Honour of the Moon God Sin



Abu Simbel Site of two temples built by Egyptian king Ramises II

Exercises

I. Choose the correct answer:

1. What metals were known to the people of Indus Civilization?
 - a. Copper, bronze, silver, gold, but not iron
 - b. Copper, silver, iron, but not bronze
 - c. Copper, gold, iron, but not silver
 - d. Copper, silver, iron, but not gold
2. Indus Civilisation belonged to
 - a. old Stone age
 - b. Medieval stone age
 - c. New stone age
 - d. Metal age
3. River valleys are said to be the cradle of civilisation because
 - a. Soil is very fertile.
 - b. They experience good climate.
 - c. They are useful for transportation.
 - d. Many civilisations flourished on river valleys.

II. Match the Statement with the Reason. Tick the appropriate answer :

1. Statement: Harappan civilization is said to be an urban civilization.

Reason: It has well planned cities with advanced drainage system.

- a. Statement and reason are correct.
- b. Statement is wrong.
- c. Statement is true, but the reason is wrong.
- d. Both statement and reason are wrong.

2. Statement: Harappan civilization belongs to Bronze Age.

Reason: Harappans did not know the use of iron.

- a. Statement and reason are correct.
- b. Statement is wrong.
- c. Statement is correct, but the reason is wrong.
- d. Both statement and reason are wrong.

3. Statement: The engineering skill of Harappans was remarkable.

Reason: Building of docks after a careful study of tides, waves and currents.





- a. Statement and reason are correct.
 - b. Statement is wrong.
 - c. Statement is correct, but the reason is wrong.
 - d. Both statement and reason are wrong.
4. Which of the following statements about Mohenjo-Daro is correct?
- a. Gold ornaments were unknown.
 - b. Houses were made of burnt bricks.
 - c. Implements were made of iron.
 - d. Great Bath was made water tight with the layers of natural bitumen
5. Consider the following statements.
1. Uniformity in layout of town, streets, and brick sizes
 2. An elaborate and well laid out drainage system
 3. Granaries constituted an important part of Harappan Cities
- Which of the above statements are correct?
- a. 1&2
 - b. 1&3
 - c. 2&3
 - d. all the three
6. Circle the odd one
- Oxen, sheep, buffaloes, pigs, horses
7. Find out the wrong pair
- | | | |
|--------------------------|---|---------------|
| a. ASI | - | John Marshall |
| b. Citadel | - | Granaries |
| c. Lothal | - | dockyard |
| d. Harappan civilisation | - | River Cauvery |

III. Fill in the Blanks

1. _____ is the oldest civilisation.
2. Archaeological Survey of India was founded by _____

3. _____ were used to store grains.

4. Group of people form _____

IV. State True or False :

1. Mehrgarh is a Neolithic site.
2. Archaeological survey of India is responsible for preservation of cultural monuments in the country.
3. Granaries were used to store grains
4. The earliest form of writings was developed by Chinese.

V. Match the following :

Mohenjo-Daro	- raised platform
Bronze	- red quartz stone
Citadel	- alloy
Carnelian	- mound of dead

VI. Answer in one or two sentences:

1. What are the uses of metal?
2. Make a list of baked and raw foods that we eat.
3. Do we have the practice of worshipping animals and trees?
4. River valleys are cradles of civilisation. Why?
5. Just because a toy moves doesn't mean its modern. What did they use instead of batteries?
6. Dog was the first animal to be tamed. Why?
7. If you were an archaeologist, what will you do?
8. Name any two Indus sites located in the Indian border?
9. In Indus civilisation, which feature you like the most? Why?
10. What instrument is used nowadays to weigh things?



VII. Answer the following :

1. What method is used to explore buried buildings nowadays?
2. Why Indus Civilisation is called Bronze Age civilisation?
3. Indus Civilisation is called urban civilisation. Give reasons.
4. Can you point out the special features of their drainage system?
5. What do you know about the Great Bath?
6. How do you know that Indus people traded with other countries?

VIII. HOTS:

1. Observe the following features of Indus Civilisation and compare that with the present day.
 - a. Lamp post
 - b. Burnt bricks
 - c. Underground drainage system
 - d. Weights and measurement
 - e. Dockyard
2. Agriculture was one of their occupations. How can you prove this? (with the findings)
3. Many pottery and its pieces have been discovered from Indus sites. What do you know from that?
4. A naval dockyard has been discovered in Lothal. What does it convey?
5. Can you guess what happened to the Harappans?

IX. Student Activity

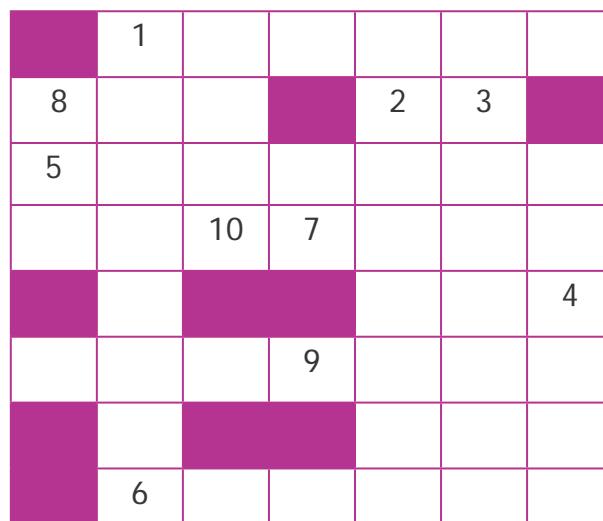
1. Prepare a scrap book.
(Containing more information about

objects collected from Mohenjo-Daro and Harappa.)

2. You are a young archaeologist working at a site that was once an Indus city. What will you collect?
3. Make flash cards.
(Take square cards and stick picture in one card and the information for the same picture in another card. Circulate among the groups and tell them to match the picture with information.)
4. Draw your imaginary town planning in a chart.

5. Make a model of any one structure of Indus Civilisation using clay, broken pieces of bangles, matchsticks, woollen thread and ice cream sticks.
6. Can you imagine how toys have changed through the ages? Collect toys made of
Clay -> stone -> wood -> metal
-> plastic -> fur -> electric -> electronic ->???

7. Crossword puzzle.



Top to Bottom

1. Director General of ASI



2. _____ is older than Mohenjo-Daro
3. This is _____ age civilisation
4. Each house had a _____

Left to Right

5. Place used to store grains
6. A dockyard has been found
7. _____ is unknown to Indus people
8. It is used to make water tight.

Right to Left

9. From this we can get lot of information
10. This is responsible for research

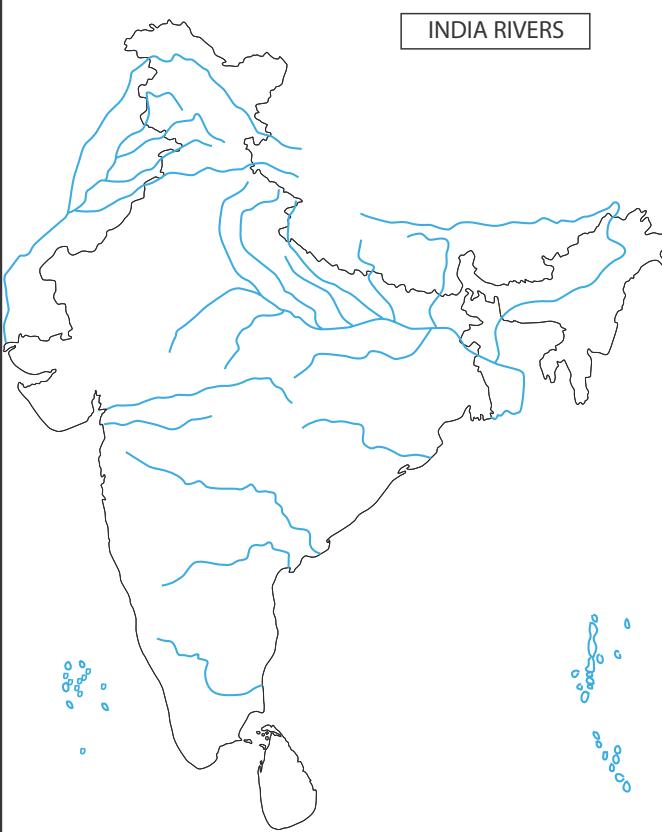
Rapid Fire Quiz (Do it in groups)

1. Which crop did Indus people use to make clothes?

2. Which was the first Indus city discovered?
3. Where was Indus Civilisation?
4. Which animal was used to pull carts?
5. Which metal was unknown to Indus people?
6. What was used to make pots?
7. Which is considered the largest civilisation among four ancient civilisations of the world?

X. Life skill

1. Making an animal or a pot out of clay.
2. Making terracotta toy with movable limbs.
3. Pot painting (with geometric pattern).
4. Make informational charts and posters.



INDIA RIVERS

Not to Scale

XI. Map Work

1. Mark any four Indus sites located within the Indian border.
2. On the river map of India, colour the places where Indus civilisation spread.
3. Mark the following places in the given India map:
 - a. Mohenjo-Daro
 - b. Chanhudaro
 - c. Harappa
 - d. Mehergarh
 - e. Lothal



Unit 2

Great Thinkers and New Faiths



Learning Objectives

- To learn the causes for the rise of new faiths in the sixth century BC (BCE).
- To have knowledge in the teachings of Mahavira and Buddha.
- To know the similarities and dissimilarities between Jainism and Buddhism.
- To understand the differences between Hinayana and Mahayana Buddhism.
- To know the influence of Jainism and Buddhism in Tamil Nadu.



Intellectual Awakening

The Sixth Century BC (BCE) is regarded as an important period in the history of ancient India. As a land mark period in the intellectual and spiritual development in India, historian Will Durant has rightly called it the "shower of stars".

Sources

Literary sources

- Angas – Jain texts
- Tripitakas and Jatakas - Buddhist texts

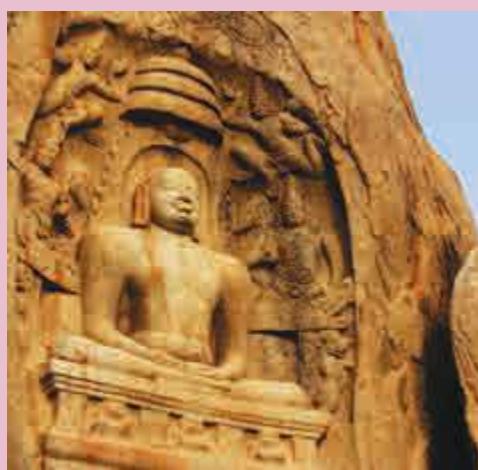
Causes for the Rise of Intellectual Awakening and the Birth of Buddhism and Jainism

There were several reasons for the rise of new intellectual awakening. Some of the exploitative practices that paved way for new faiths include:

- The complex rituals and sacrifices advocated in the later Vedic period
- Expensive sacrificial ceremonies
- Superstitious beliefs and practices that confused the common man.
- Upanishads taught as alternative to sacrificial rites were too philosophical, which a layperson could not understand.
- Slavery, caste system, gender discrimination also contributed to the new awakening.

Origin of Jainism

Jainism is one of the world's oldest living religions. Jainism grounds itself in 24 Tirthankaras. A 'Tirthankara', is the one who revealed religious truth at different times. The first Tirthankara was Rishabha and the last one was Mahavira. Jainism gained



Original name	- Vardhamana
Place of Birth	- Kundhagrama near Vaishali, Bihar
Parents	- Siddharth, Trishala
Place of Death	- Pavapuri, Bihar

prominence under the aegis of Mahavira, during the sixth century BC (BCE).



The word **Jain** derives from the Sanskrit word Jina, which means conquering self and the external world.

Mahavira (The Great Hero)

Vardhamana, meaning 'prosperous', was a kshatriya prince. However, at the age of 30, he renounced his princely status to adopt an ascetic life. He undertook intense meditation.

After twelve and a half years of rigorous penance, Vardhamana attained omniscience or supreme knowledge, known as *Kevala*.

Omniscience – It is the ability to know everything or be infinitely wise.

Thereafter, he became Jina meaning 'one who conquered worldly pleasure and attachment'. His followers are called Jains. Mahavira reviewed the ancient Sramanic traditions and came up with new doctrines. Therefore he is believed to be the real founder of Jainism.

Unique Teachings of Jainism

- Jainism denies God as the creator of Universe.
- Basic philosophy of Jainism is Ahimsa or 'non –Violence'.
- Ultimate aim of Jainism is attaining moksha or ending the cycle of birth – death – rebirth.
- Jains reject the belief in Last judgement, where God, a supreme being, decides who goes to heaven or hell.
- Jainism advocates that the goodness or quality of one's life is determined by one's karma.



What is Karma?

The belief that a person's actions in this life determine the quality of his or her later part of the current life and the next incarnation.

Tri-rathnas or Three Jewels

Mahavira exhorted the three – fold path for the attainment of moksha and for the liberation from Karma.

They are:

- Right Faith
- Right Knowledge
- Right action

Moksha - Liberation from the cycle of birth and death



Jain Code of Conduct

Mahavira asked his followers to live a virtuous life. In order to live a life filled with sound morals, he preached five major principles to follow.

They are:

- Ahimsa - not to injure any living beings
- Satya - to speak truth
- Asteya - not to steal
- Aparigraha - not to own property
- Brahmacharya - Celibacy



Gautama Swami, a chief disciple of Mahavira, compiled the teachings of Mahavira, called *Agama sidhantha*.

Digambaras and Svetambaras

Jainism split into two sects.

Digambaras

- Digambaras are orthodox and conservative followers.
- Monks of the digambara sect, do not wear any clothing and live naked. They are forbidden to have any kind of possessions.
- Digambaras believe that women cannot achieve nirvana or liberation directly.



Svetambaras

- The Svetambaras are considered progressive.
- Monks of Svetambaras sect, wear white robes. They are permitted to have *Rajoharana* (broom with woolen threads), begging bowl and book.
- Svetambaras believe that women are equally capable of achieving liberation as men.

Reasons for the Spread of Jainism

The following are the main reasons for the wide acceptance of Jainism in India

- Use of people's language.
- Intelligible teachings.
- Support from rulers and traders.
- Perseverance of Jain monks.

Influence of Jainism (Samanam) in Tamil Nadu

- In ancient Tamil literature, Jainism is referred to as Samanam.
- There is a Samanar Hill or Samanar Malai in Keelakuyilkudi village, 15 km away from Madurai. The images of Tirthankaras created by Jain monks are found in the hill. It is a protected monument of Archaeological Survey of India.
- In Arittappatti, a small village 25 km from Madurai, on one side of Kalinjamalai hill there are Jain caves called Pandavar Padukkai. Pandavar Padukkai is the bed of Jain saints.
- There is a reference to Aravor Palli, place of living for Jain monks, in Manimegalai.



Thiruparthikundram



Sittannavasal



Chitharalmalai temple

- According to Silapathikaram, when Kovalan and Kannagi were on their way to Madurai, Gowthiyadigal a female Jain monk blessed the couple and accompanied them.
- Puhar, Uraiyur, Madurai, Vanchi (Karuvur), Kanchi all had Jain monasteries.
- Jina Kanchi** – Thiruparthikundram, a village in Kanchipuram, has two ancient Jain temples. This village was once called Jina Kanchi.

Buddhism

Gautama Buddha

Gautama Buddha was the founder of Buddhism. His real name was Siddhartha. Like Mahavira, he was also a Kshatriya prince belonging to the ruling Saka clan. When Siddhartha was only seven days old his mother died. So he was raised by his step mother Gautami.

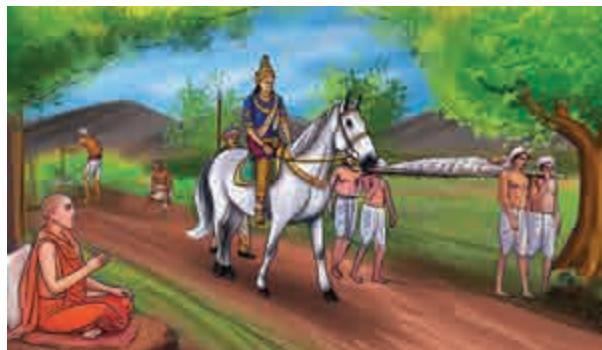


Original name	- Siddhartha
Place of Birth	- Lumbini Garden, Nepal
Parents	- Suddhodana, Maya devi
Place of Death	- Kushi Nagar, UP

- An uncared old man in rags with his bent back.
- An sick man suffering from an incurable disease.
- A man's corpse being carried to the burial ground by weeping relatives.
- An ascetic

Four Great Sights

At the age of 29, Siddhartha saw four sorrowful sights. They were:



Enlightenment

Buddha, the Awakened or Enlightened One, realised that the human life was full of misery and unhappiness. So at the age of 29 he left his palace and became a hermit. He sacrificed six years of his life towards penance. Nonetheless deciding that self-mortification was not a path to salvation, Buddha sat under a Pipal tree and undertook a deep meditation near Gaya.



On the 49th day he finally attained enlightenment. From that moment onwards, he was called Buddha or the Enlightened One. He was also known as Sakya Muni or Sage of Sakya clan.

Buddha delivered his first sermon at Deer Park in Sarnath, near Benaras. This was called "Dharma Chakra Pravartana" or the Turning of the Wheel of Law.

Buddha's Four Noble Truths

- Life is full of sorrow and misery.
- Desire is the cause of misery.
- Sorrows and sufferings can be removed by giving up one's desire.
- The desire can be overcome by following the right path (Noble eight-fold path)

Eight Fold Path

- Right view
- Right Thought
- Right Speech
- Right Action
- Right Livelihood
- Right Effort
- Right Knowledge
- Right Meditation

The teachings of Lord Buddha were simple and taught in a language which people used for communication. Since the teachings addressed the everyday concern of the people, they could relate to them. He was opposed to rituals and sacrifices.

Teachings of Buddha

- Buddha's teachings are referred to as dhamma.
- Buddhism accepted the Theory of Karma – meaning that the quality of man's life depends on his deed.
- Buddha neither accepted nor denied the existence of God, but believed in the laws of universe.
- Buddha asserted that attaining nirvana is the ultimate aim of life.



- Buddha advocated ahimsa or non-violence.
- Buddha had rejected the caste system.

The Wheel of life – represents the Buddhist view of the world.

Buddhist Sangha

Buddha laid foundation for a missionary organization called Sangha, meaning 'association' for the propagation of his faith. The members were called bhikshus (monks). They led a life of austerity.



Chaitya – A Buddhist shrine or a meditation hall.

Viharas – Monasteries/living quarters for monks.

Stupas – Built over the remains of Buddha's body, they are monuments of great artistic value.

Causes for the Spread of Buddhism

- Simplicity of the teachings of Buddha in local language appealed to people.
- Buddhism rejected elaborate religious customs whereas the practice of orthodox Vedic religion insisted on expensive rituals and sacrifices.
- Buddha's emphasis was on observance of Dhamma.
- Buddhist Sanghas played an important role in spreading the messages of Buddha.
- Royal patronage under Ashoka, Kanishka and Harsha also helped the causes of Buddhism.
- Viharas or the Buddhist monasteries became great centres of education. One such centre was Nalanda, where Hiuen Tsang, the Chinese pilgrim, studied for many years.

Buddhist Sects

Hinayana	Mahayana
■ Did not worship idols or images of Buddha.	■ Worshiped images of Buddha.
■ Practiced austerity.	■ Observed elaborate rituals
■ Believed that Salvation of the individual as its goal.	■ Believed that salvation of all beings as its objective
■ Used Prakrit language.	■ Used Sanskrit language
■ Hinayana is also known as Theravada.	■ Spread to Central Asia, Ceylon, Burma, Nepal, Tibet, China, Japan, where middle path was accepted.



Frescoes (paintings)

Frescoes on the ceilings and walls of the Ajanta caves in Aurangabad, Maharashtra – depict the Jataka Tales.



Middle path – It refers to neither indulging in extreme attachment to worldly pleasure nor committing severe penance.



Jainism and Buddhism- Similarities and Dissimilarities

Similarities	Dissimilarities	
	JAINISM	BUDDHISM
<ul style="list-style-type: none"> ■ Both Mahavira and Buddha hailed from royal families. Yet they renounced royal privileges and chose to adopt an ascetic life. ■ Denied the authority of Vedas. ■ Taught in the language of the common people. ■ Admitted disciples from all the castes and from both the genders ■ Opposed blood sacrifices. ■ Believed in the doctrine of Karma. ■ Emphasized on right conduct and right knowledge instead of performing religious ceremonials and rituals as the means to achieve salvation. 	<ul style="list-style-type: none"> ■ It followed extreme path. ■ It remained in India only. ■ It does not believe in the existence of god, but believes life in every living being. 	<ul style="list-style-type: none"> ■ It followed middle path. ■ It spread across many parts of the world. ■ It emphasises on ANATMA (no eternal soul) and ANITYA (impermanence).

Buddhist Councils

First	–	Rajagriha
Second	–	Vaishali
Third	–	Pataliputra
Fourth	–	Kashmir

Influence of Buddhism in Tamilnadu

- Buddhism spread to Tamil Nadu much later than Jainism.
- Manimekalai, one of the epics of the post-Sangam age is a Buddhist literature.



Buddha statue at Nagapattinam

- There is an elaborate description about Kanchipuram in classical epic Manimegalai.
- Kanchipuram was a famous Buddhist Centre, from where Dinnaga, the famous Buddhist logician, and Dharmapala, a great scholar of Nalanda University hailed.
- Hieun Tsang who visited Kanchipuram in the seventh century A.D(CE). noticed the presence of 100 feet stupa built by Ashoka there.



Buddha statue found at Pallur near Kanchipuram



Jataka Story

The Jatakas are popular stories about the previous birth and life of Buddha, as human and as an animal. They teach morals.



The Woodpecker and the Lion (A Jataka Story)

Once upon a time, there lived a woodpecker and a lion. One day, the lion hunted a big bison and sat down to eat it. It so happened that while having his meal, a big bone got stuck in the lion's throat. He was not able to remove it and was in great pain.

A kind hearted woodpecker offered to help the lion. The woodpecker, however, told the lion that he would only take out the bone if the lion promised not to eat him while removing the bone. The lion gladly agreed and opened his mouth in front of the woodpecker. The woodpecker hopped

inside the lion's mouth, and easily pulled out the bone. The lion kept his promise and let the woodpecker fly away.

Soon the lion recovered completely and killed another bison. The woodpecker also thought of joining the lion and asked for a small share of meat. To her utter disappointment the lion blatantly refused to share his meal with her. The Lion said, "How dare you ask me for more favours? I have already done so much for you!"

The woodpecker did not understand what the lion was talking about. The lion then clarified, "You should

be thankful to me that I did not devour you when you were taking out the bone from my throat. Now do not expect anything else from me and go away." The woodpecker said to himself, "It was indeed a mistake to help such an ungrateful creature!" Nevertheless, it is not worth being angry or holding grudge against someone as unworthy as him.





Elsewhere in the world 6th Century BC (BCE)

Confucius (Kung Fu Tse)



Confucianism in China

Zoroaster



Zoroastrianism in Persia

Summary

- The Sixth century BC (BCE) was an important period of the intellectual and spiritual development in India.
- Jainism was a doctrine developed by 24 Tirthankaras.
- Mahavira exhorted the three-fold path – Right faith, Right knowledge, Right action.

- Gautama Buddha was the founder of Buddhism.
- Buddha's teachings are referred to as dhamma.
- Buddhism crossed the frontiers of Indian sub-continent but Jainism was confined to India.
- Basic philosophy of Jainism and Buddhism is ahimsa or non-violence

GLOSSARY

Superstitious beliefs	- belief in things that are not real or possible (மூடநம்பிக்கைகள்)
Preceptor	- a teacher or instructor (ஆசான்)
Doctrine	- set of principles or beliefs (கோட்பாடு)
Virtuous	- having high moral standards (நல்லொழுக்கம்)
Sacred book	- holy book (புனித நூல்)
Frescoes	- a painting done in water colour on wet plaster (ஸ்ரமான சுவற்றில் வண்ணக் கலவை கொண்டு வரையப்பட்ட ஓவியங்கள்)
Corpse	- a dead body (சடலம்)
Nirvana	- A state of freedom from suffering and rebirth



EXERCISES

I Choose the correct answer:

1. What is the name of the Buddhist scripture?
a) Angas b) Tripitakas c) Tirukkural d) Naladiyar
2. Who was the first Tirthankara of Jainism?
a) Rishabha b) Parsava c) Vardhamana d) Buddha
3. How many Tirthankaras were there in Jainism?
a) 23 b) 24 c) 25 d) 26
4. Where was the third Buddhist Council convened?
a. Rajagriha b. Vaishali c. Pataliputra d. Kashmir
5. Where did Buddha deliver his first sermon?
a) Lumbini b) Saranath c) Taxila d) Bodh Gaya



II Match the Statement with the Reason. Tick the appropriate answer:

1. **Statement:** A common man could not understand upanishads.

Reason: Upanishads were highly philosophical.

- a. Statement and its Reason are correct.
- b. Statement is wrong.
- c. Statement is true, but the Reason for that is wrong.
- d. Both Statement and Reason are wrong.

2. **Statement:** The Jatakas are popular tales.

Reason: Frescoes on the ceilings and walls of Ajanta caves depict the Jataka Tales.

- a. Statement and its Reason are correct.
- b. Statement is wrong.
- c. Statement is true, but the Reason for that is wrong.
- d. Both statement and Reason are wrong.

3. Find out the correct answer:

Buddha Viharas are used for

1. Education
 2. stay of Buddhist monks
 3. Pilgrims' stay
 4. Prayer hall
- a. 2 is correct
 - b. 1 and 3 are correct
 - c. 1, 2, 4 are correct
 - d. 1 and 4 are correct

4. Consider the following statements regarding the causes of the origin of Jainism and Buddhism.



I. Sacrificial ceremonies were expensive.

II. Superstitious beliefs and practices confused the common man.

Which of the above statement (s) is/are correct?

- a. Only I
- b. Only II
- c. Both I & II
- d. Neither I nor II

5. Which of the following about Jainism is correct?

- a. Jainism denies God as the creator of universe.
- b. Jainism accepts God as the creator of universe.
- c. The basic philosophy of Jainism is idol worship.
- d. Jains accept the belief in Last Judgement.

6. Circle the odd one:

Parsava, Mahavira, Buddha, Rishaba

7. Find out the wrong pair:

- a. Ahimsa - not to injure
- b. Satya - to speak truth
- c. Asteya - not to steal
- d. Brahmacharya - married status

8. All the following statements are true of Siddhartha Gautama except:

- a. He is the founder of Hinduism.
- b. He was born in Nepal.
- c. He attained Nirvana.
- d. He was known as Sakyamuni.

III Fill in the blanks:

1. The doctrine of Mahavira is called _____.
2. _____ is a state of freedom from suffering and rebirth.
3. _____ was the founder of Buddhism.
4. Thiruparthikundram, a village in Kanchipuram was once called _____.
5. _____ were built over the remains of Buddha's body.

IV True or False:

1. Buddha believed in Karma.
2. Buddha had faith in caste system.
3. Gautama Swami compiled the teachings of Mahavira.
4. Viharas are temples.
5. Emperor Ashoka followed Buddhism.

**V Match the following:**

1. Angas - Vardhamana
2. Mahavira - monks
3. Buddha - Buddhist shrine
4. Chaitya - Sakya muni
5. Bhikshus - Jain text

VI Answer in one or two sentences:

1. What are the Tri-ratnas (three jewels) of Jainism?
2. What are the two sects of Buddhism?
3. What does Jina mean?
4. Write any two common features of Buddhism and Jainism.
5. Write a note on Buddhist Sangha.
6. Name the Chinese traveler who visited Kancheepuram in seventh century AD(CE).
7. Name the female Jain monk mentioned in Silapathikaram.

VII Answer the following:

1. Name the eight-fold path of Buddhism?
2. What are the five important rules of conduct in Jainism?
3. Narrate four noble truths of Buddha?
4. Write any three differences between Hinayana and Mahayana sects of Buddhism?
5. Jainism and Buddhism flourished in Sangam period. Give any two evidences for each.

VIII HOTS:

1. Karma – a person's action. Name any 10 good actions (deeds).

IX Student Activity

1. Read any one story from Jatakas and write a similar story on your own.
2. Make a tabular column in the following headings.

Religion	Name of the founder with picture	Name of their parents	Key Principle (any one)	Sects	Symbol



Unit 3

From Chiefdoms to Empires



Learning Objectives

- To know the factors responsible for the rise of Janapadas and Mahajanapadas.
- To understand the evolution of Indian polity from Chiefdoms to Kingdoms.
- To recall the greatness of Mauryan Empire.
- To learn the main features of the administration and the nature of the society & economy during that time.
- To gain the knowledge on Ashoka's policy of Dhamma.
- To examine the causes for the decline of Mauryan Empire.

Importance of Sixth Century BC (BCE)

During the sixth Century BC (BCE) many territorial states emerged. This Led to the transformation of socio – economic and political life of the people in the Gangetic plains. A new intellectual awakening began to develop in northern India. Mahavira and Gautama Buddha represented this new awakening.

Role of iron in a changing society

Iron played a significant role in this transformation of society. The fertile soil of the Gangetic Valley and the use of iron ploughshares improved agricultural

productivity. In addition, iron facilitated craft production. Agrarian surplus and increase in craft products resulted in the emergence of trading and exchange centres. This in turn paved the way for the rise of towns and cities. Thus, knowledge in the use of iron gave Magadha an advantage over other Mahajanapadas. Thus the Magadha could establish an empire of its own.

Gana - sanghas and Kingdoms

There were two kinds of government in north India during the sixth century BC (BCE)

- Gana - sanghas – non monarchical states.
- Kingdoms - monarchies



The term '**gana**' means 'people of equal status'. 'Sangha' means 'assembly'. The gana - sanghas covered a small geographical area ruled by an elite group. The gana sanghas practiced egalitarian traditions.

A '**kingdom**' means a territory ruled by a king or queen. In a kingdom (monarchy), a family, which rules for a long period becomes a dynasty. Usually these kingdoms adhered to orthodox Vedic traditions.

Janapadas and Mahajanapadas

Janapadas were the earliest gathering places of men. Later, Janapadas became republics or smaller kingdoms. The widespread use of iron in Gangetic plain created conditions for the formation of larger territorial units transforming the janapadas into Mahajanapadas.

Sixteen Mahajanapadas ("Great Countries")

Sixteen Mahajanapadas dotted the Indo-Gangetic plain in the sixth century BC (BCE). It was a transition from a semi-nomadic kinship - based society to an agrarian society with networks of trade and exchange. Hence an organized and a strong system of governance required a centralised state apparatus.



16 Mahajanapadas

Anga, Magadha, Vajji, Malla, Kasi, Kuru, Kosala, Avanti, Chedi, Vatsa, Panchala, Machcha, Surasena, Assaka, Gandhara and Kamboja

There were four major Mahajanapadas

They were:

- Magadha in Bihar
- Avanti in Ujjain
- Kosala in Eastern Uttar Pradesh and
- Vatsa in Kausambi, Allahabad.

Among the four Mahajanapadas, Magadha emerged as an empire.

The Causes for the Rise of Magadha

- Magadha was located on the lower part of the Gangetic plain. The plain was fertile which ensured the rich agricultural yield. This provided regular and substantial income to the state.
- The thick forests supplied timber for construction of buildings and elephants for army.
- Abundance of natural resources especially iron enabled them to equip themselves with weapons made of iron.
- Growing trade and commerce facilitated movement of people as well as settlement of people in centres of arts and crafts.
- The outcome was urbanization and emergence of Magadha as an empire.



Magadha Empire



Dynasties of Ancient Magadha

Four dynasties ruled over Magadha Empire.

- The Haryanka dynasty
- The Shishunaga dynasty
- The Nanda dynasty
- The Maurya dynasty

Haryanka Dynasty

Magadha's gradual rise to political supremacy began with Bimbisara of Haryanka dynasty.

Bimbisara extended the territory of Magadhan Empire by conquests and by matrimonial alliances with Lichchhavis, Magra and Kosala. His son Ajatasatru, a contemporary of Buddha, convened the first Buddhist Council at Rajagriha. Udayin, the successor of Ajatasatru, laid the foundation of the new capital at Pataliputra.

Shishunaga Dynasty

Haryanka dynasty was succeeded by the Shishunaga dynasty. Kalasoka, a king of Shishunaga dynasty, shifted the capital from Rajagriha to Pataliputra. He convened the second Buddhist Council at Vaishali.

Nanda Dynasty

Nandas were the first empire builders of India. The first Nanda ruler was Mahapadma. Mahapadma Nanda was succeeded by his eight sons. They were, known as Navanandas (nine Nandas). Dhana Nanda, the last Nanda ruler, was overthrown by Chandragupta Maurya.



Nalanda - UNESCO World Heritage Site.

Nalanda was a large Buddhist monastery in ancient kingdom of Magadha. It became the most renowned seat of learning during the reign of Guptas. The word Nalanda is a Sanskrit combination of three words Na + alam + daa meaning "no stopping of the gift of knowledge".

Mauryan Empire

Sources

Archaeological sources	Punch Marked Coins.
Inscriptions	Edicts of Ashoka, Junagath Inscription
Secular Literature	Kautilya's Arthashastra Visakadatta's Mudrarakshasa Mamulanar's poem in Agananuru
Religious Literature	Jain, Buddhist texts and Puranas
Foreign Notices	Dipavamsa, Mahavamsa and Indica

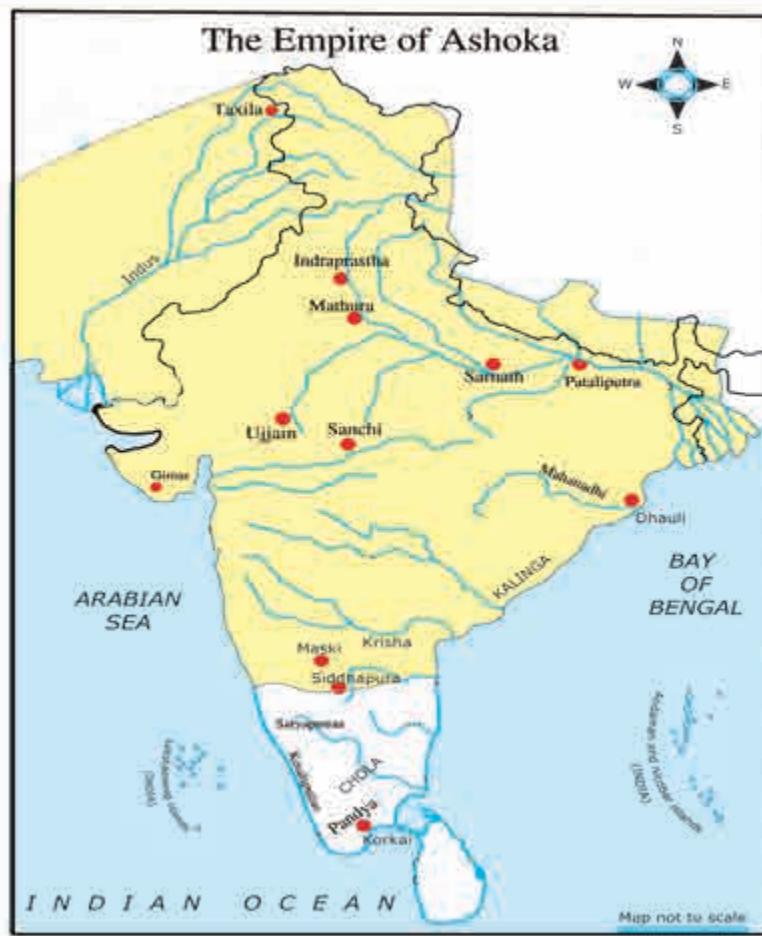


Megasthenese

He was the ambassador of the Greek ruler, Seleucus, in the court of Chandra Gupta. He stayed in India for 14 years. His book *Indica* is one of the main sources for the study of Mauryan Empire.

Mauryan Empire – India's First Empire

Capital	Pataliputra (present day Patna, Bihar)
Government	Monarchy
Historical era	c. 322 BC (BCE) – 187 BC (BCE)
Important Kings	Chandragupta, Bindusara, Ashoka



Grandeur of Pataliputra

The great capital city in the Mauryan Empire, which had 64 gates to the city with 570 watch towers.

Chandragupta Maurya

The Mauryan Empire was the first largest empire in India. Chandragupta Maurya established the empire in Magadha.

Bhadrabahu, a Jain monk, took Chandragupta Maurya to the southern India.

Chandragupta performed *Sallekhana* (Jaina rituals in which a person fasts unto his death) in Sravanbelgola (Karnataka).

Bindusara

Real name of Bindusara was Simhasena. He was the son of Chandragupta Maurya. Greeks called Bindusara as Amitragatha, meaning 'slayer of enemies'. During Bindusara's reign Mauryan Empire spread over large parts of India. He appointed his son Ashoka as a governor of Ujjain. After his death, Ashoka ascended the throne of Magadha.

Ashoka

Ashoka was the most famous of the Mauryan kings. He was known as 'Devanam Piya' meaning 'beloved of the Gods'.



Ashoka fought the Kalinga war in 261 BC (BCE). He won the war and captured Kalinga.

The horror of war was described by the king himself in the **Rock Edict XIII**.

"Ashoka shines and shines brightly like a bright star, even unto this day"

- H. G. Wells, Historian



Lion Capital of Ashoka

The Emblem of the Indian Republic has been adopted from the Lion Capital of one of Ashoka's pillars located at Sarnath. The wheel from the circular base, the Ashoka Chakra is a part of the National Flag.



Chandasoka (Ashoka, the wicked) to Dhammasoka (Ashoka the righteous)

After the battle of Kalinga, Ashoka became a Buddhist. He undertook tours (Dharmayatras) to different parts of the country instructing people on policy of Dhamma. The meaning of Dhamma is explained in Ashoka's – Pillar Edict II

It contained the noblest ideas of humanism, forming the essence of all religions.

He laid stress on

- Compassion
- Charity
- Purity
- Saintliness
- Self-control
- Truthfulness
- Obedience and respect for parents, preceptors and elders.

Ashoka sent his son Mahinda and Sanghamitta to Sri Lanka to propagate Buddhism. He also sent missionaries to West Asia, Egypt, and Eastern Europe to spread the message of Dhamma. The *Dhamma-mahamattas* were a new cadre of officials created by Ashoka. Their job was to spread dhamma all over the empire. Ashoka held the third Buddhist Council at his capital Pataliputra.

Edicts of Ashoka

The 33 Edicts on the pillars as well as boulders and cave walls made by the Emperor Ashoka, describe in detail Ashoka's belief in peace, righteousness, justice and his concern for the welfare of his people.



An Edict is an official proclamation issued by an authority or a king.





The script of the inscriptions

At Sanchi – Brahmi

At Kandahar – Greek and Aramaic

At North Western part – Kharoshthi

The Rock Edicts II and XIII of Ashoka refer to the names of the three dynasties namely Pandyas, Cholas, the Keralaputras and the Sathyaputras.

Mauryan Administration

Centralized administration

King

- The king was the supreme and sovereign authority of the Mauryan Empire.
- Council of ministers known as *mantriparishad* assisted the King. Assembly of ministers included a Purohit, a Senapathi, a Maha mantri and the Yuvaraja.
- King had an excellent spy system.

Revenue system

- The land was the most important source of revenue for the state. Ashokan inscription at Lumbini mentions *bali and bagha* as taxes collected from people. The land tax (bhaga) collected was 1/6 of the total produce.
- Revenue from taxes on forests, mines, salt and irrigation provided additional revenue to the government.
- Much of the State revenue was spent on paying the army, the officials of the royal government, on charities and on different public works such as irrigation project, road construction etc.

Judicial System

- The king was the head of the Judiciary. He was the highest court of appeal.
- King appointed many judges subordinate to him. The punishments were harsh.

Military Administration

The King was the supreme commander of the army.

A board of 30 members divided into six committees with five members on each, monitored

- Navy
- Armoury (transport and supply)
- Infantry
- Cavalry
- The war chariots
- The war elephants



Municipal Administration (Cities and Towns)

- Board of 30 members divided into six committees. Each had 5 members to manage the administration of the city.
- Town administration was under Nagarika. He was assisted by Sthanika and Gopa.



The Junagarh / Girnar Inscription of Rudradaman records that the construction of a water reservoir known as Sudarshana Lake was begun during the time of Chandragupta Maurya and completed during Ashoka's reign.

Currency

Money was not only used for trade; even the government paid its officers in cash.

The punch marked silver coins (panas) which carry the symbols of the peacock, and the hill and crescent copper coins called *Mashakas* formed the imperial currency.

Trade and Urbanization

Trade flourished particularly with Greece (Hellenic) Malaya, Ceylon and Burma. The Arthashastra refers to the regions producing specialized textiles – Kasi (Benares), Vanga(Bengal), Kamarupa (Assam) and Madurai in Tamilnadu.

Main Exports	Main Imports
Spices	Horses
Pearls	Gold
Diamonds	Glassware
Cotton textiles	Linen
Ivory Works	
Conch Shells	



Mauryan coins

Mauryan Art and Architecture

Mauryan art can be divided into two



- | | |
|------------------|---|
| Indigenous Art – | Statues of Yakshas and Yakshis |
| Royal Art – | <ul style="list-style-type: none"> – Palaces and Public buildings – Monolithic Pillars – Rock cut Architecture – Stupas |



Yakshas were deities connected with water, fertility, trees, the forest and wilderness. **Yakshis** were their female counterpart.



Statues of Yaksha and Yakshi



Stupas



Sanchi near Bhopal, MP

A Stupa is a semi – spherical dome like structure constructed on brick or stone. The Buddha's relics were placed in the centre of the dome.

Monolithic Pillar – Sarnath

The crowning element in this pillar is Dharma chakra.



Beginning of Rock cut Architecture
Rock – Cut Caves of Barabar and Nagarjuna Hills



Lomas Rishi cave, Barabar

There are several caves to the north of Bodh Gaya. Three caves in Barabar hills have dedicative inscription of Ashoka. And three in Nagarjuna hills have inscriptions of Dasharatha Maurya (grand son of Ashoka).

Reasons for the Decline of the Mauryan Empire

- Ashoka's successors were very weak.
- Continuous revolts in different parts of the empire.
- Invasion by the Bactrian Greeks weakened the empire.
- Last Maurya ruler Brihadratha was killed by his commander Pushyamitra Sungha who established Sungha dynasty.

Ancient name	Its Modern name
Rajagriha	Rajgir
Pataliputra	Patna
Kalinga	Odisha



Elsewhere in the world



The Great Wall of China

It is an ancient series of fortification. During third century BC (BCE) emperor Qin-Shi Huang linked these walls on Northern border to protect his empire.



Temple of Zeus at Olympia

An ancient temple in Olympia, Greece, dedicated to the god Zeus, constructed during fifth century BC (BCE), It is one of the seven wonders of the ancient world.

Summary

- Sixth century BC (BCE) forms an important landmark as it witnessed the emergence of sixteen Mahajanapadas.
- Among the sixteen Mahajanapadas, Magadha emerged as an empire.
- Magadha was ruled by four dynasties- The Haryanka, the Shishunaga, the Nanda and the Maurya dynasty.
- Chandragupta Maurya established the Mauryan empire.
- Ashoka was the most famous of the Mauryan kings.
- Ashoka's pillar and Rock Edicts enlighten us on his ideas of Dhamma.

GLOSSARY

Egalitarian	- a person who advocates the principle of equality for all. (சமத்துவம்)
Monastery	- a building in which monks live and worship. (மடாஸயம்)
Treatise	- a written work dealing systematically with a subject. (ஆய்வுக்கட்டுரை)
Horror	- a feeling of fear and anxiety (பேரச்சமும் நடுக்கமும்)



EXERCISES

I Choose the correct answer:

1. The Kingdom which was most powerful among the four Mahajanapadas
a) Anga b) Magadha c) Kosala d) Vajji
2. Among the following who was the contemporary of Gautama Buddha?
a) Ajatasatru b) Bindusara c) Padmanabha Nanda d) Brihadratha
3. Which of the following are the sources of Mauryan period?
a) Artha Sastra b) Indica c) Mudrarakshasa d) All
4. Chandra Gupta Maurya abdicated the thrown and went to Sravanbelgola along with Jaina Saint _____.
a) Badrabahu b) Stulabahu c) Parswanatha d) Rushabhanatha
5. _____ was the ambassador of Seleucus Nicator.
a) Ptolemy b) Kautilya c) Xerxes d) Megasthenes
6. Who was the last emperor of Mauryan Dynasty?
a) Chandragupta Maurya b) Ashoka
c) Brihadratha d) Bindusara



II Match the statement with the reason/Tick the appropriate answer:

1. Statement (A) Ashoka is considered as one of India's greatest rulers.

Reason (R) He ruled according to the principle of Dhamma.

- a. Both A and R are true and R is the correct explanation of A.
b. Both A and R are true but R is not the correct explanation of A.
c. A is true but R is false.
d. A is false but R is true.

2. Which of the statements given below is/are correct?

Statement 1 Chandragupta Maurya was the first ruler who unified entire India under one political unit.

Statement 2 The Arthashastra provides information about the Mauryan administration

- a. only 1 b. only 2 c. both 1 and 2 d. neither 1 nor 2

3. Consider the following statements and find out which of the following statement(s) is/are correct.

1) Chandragupta Maurya was the first king of Magadha.

2) Rajagriha was the capital of Magadha.

- a. only 1 b. only 2 c. both 1 and 2 d. neither 1 nor 2



4. Arrange the following dynasties in chronological order.
- Nanda – Sishunaga – Haryanka – Maurya
 - Nanda – Sishunaga – Maurya – Haryanka
 - Haryanka - Sishunaga – Nanda - Maurya
 - Sishunaga – Maurya – Nanda – Haryanka
5. Which of the following factors contributed to the rise of Magadhan Empire?
- 1) Strategic location
 - 2) Thick forest supplied timber and elephant
 - 3) Control over sea
 - 4) Availability of rich deposits of iron ores
 - 1, 2 and 3 only
 - 3 and 4 only
 - 1, 2 and 4 only
 - All of these

III Fill in the blanks:

- _____ was the earliest capital of Magadha.
- Mudrarakshasa was written by _____.
- _____ was the son of Bindusara.
- The founder of the Maurya Empire was _____.
- _____ were appointed to spread Dhamma all over the empire.

IV State True or False:

- The title Devanam Piya was given to Chandragupta Maurya.
- Ashoka gave up war after his defeat in Kalinga.
- Ashoka's Dhamma was based on the principle of Buddhism.
- The lions on the currency notes is taken from the Rampurwa bull capital.
- Buddha's relics were placed in the centre of the Stupas.

**V Match the following:**

- | | |
|-----------------|--------------------|
| a. Gana | 1. Arthashastra |
| b. Megasthenese | 2. religious tours |
| c. Chanakya | 3. people |
| d. Dharmayatras | 4. Indica |

- | | | | | |
|----|---|---|---|---|
| a. | 3 | 4 | 1 | 2 |
| b. | 2 | 4 | 3 | 1 |
| c. | 3 | 1 | 2 | 4 |
| d. | 2 | 1 | 4 | 3 |

VI Answer in one or two sentences:

1. Mention any two literary sources of Mauryan period.
2. What is a stupa?
3. Name the dynasties of Magadha.
4. What were the sources of revenue during Mauryan period?
5. Who assisted Nagarika in the administration of towns?
6. What do you know from the Rock Edicts II and XIII of Ashoka?
7. Which classical Tamil poetic works have the reference of Mauryans?

VII Answer the following:

1. What did Ashoka do to spread Buddhism? (Write any three points)
2. Write any three causes for the rise of Magadha.

VIII HOTS

1. Kalinga war became a turning point in Ashoka's life. How?
2. Write any five welfare measures you would do if you were a king like Ashoka?

IX Picture study

This is the picture of an Ashokan edicts.

- a. What are edicts?
- b. How are Ashokan edicts useful?
- c. Where were these edicts inscribed?
- d. Name the script used in Sanchi Inscription.
- e. How many Rock Edicts are there?





X Who am I

1. I belonged to Haryanka dynasty. I extended territory by matrimonial alliances. My son is Ajatasatru – who am I?
2. I played a significant role in the transformation of society. I am used in making ploughshare - Who am I?
3. I was known as Devanampiya. I embraced the path of peace - Who am I?
4. I established the first largest empire in India. I performed Sallekhana. Who am I?
5. I am found in the Lion capital of Ashoka. I am at the centre of our national flag. Who am I?

XI Decipher the code – The Mauryan Empire.

A	B	C	D	E	F	G	H	I	J	K	L	M
1	2	3	4	5	6	7	8	9	10	11	12	13
N	O	P	Q	R	S	T	U	V	W	X	Y	Z
14	15	16	17	18	19	20	21	22	23	24	25	26

1. The first dynasty that ruled over Magadha was _____ (8, 1, 18, 25, 1, 14, 11, 1).
2. _____ empire was the first largest empire (13, 1, 21, 18, 25, 1).
3. _____ laid the foundation of the new capital at Pataliputra (21, 4, 1, 25, 9, 14).
4. _____ was one of the main exports (19, 16, 9, 3, 5, 19).
5. _____ became later the most renowned seat of learning (14, 1, 12, 1, 14, 4, 1).
6. Revenue from agricultural produce was called _____ (2, 8, 1, 7, 1).
7. The horror of war was described in _____ (18, 15, 3, 11, 5, 4, 9, 3, 20)
8. Greeks called Bindusara as _____ (1, 13, 9, 20, 18, 1, 7, 1, 20, 8, 1)
9. The crowning element in Saranath Pillar is _____ (4, 8, 1, 18, 13, 1, 3, 8, 1, 11, 18, 1)
10. Council of ministers were known as _____ (13, 1, 14, 4, 18, 9, 16, 1, 18, 9, 19, 8, 1, 4)



XII Activity

1. Field trip to Museum
2. Movie show – about Ashoka and Chandragupta.

XIII Map Work

1. Mark the extent of Ashokan Empire.
2. Mark the following places on the river map of India
 - a. Taxila
 - b. Pataliputra
 - c. Ujjain
 - d. Sanchi
 - e. Indraprastha

XIV Life Skill

1. Make a model of Ashoka Chakra.
2. Make a model of Sanchi Stupa.
3. Draw and colour our National Flag.

XV Answer Grid

Name the two kinds of government in North India during 6 th century B.C (BCE) Ans:	Who conducted second Buddhist council at Vaishali? Ans:	What is the modern name for Kalinga? Ans:
Town was administrated by _____ Ans:	Where was the third Buddhist council convened by Ashoka? Ans:	Name any two major Mahajanapadas. Ans:
Which inscription records the construction of Sudarshana lake? Ans:	Who was the last Nanda ruler? Ans:	Name the silver coin which were in use during Maurian period? Ans:

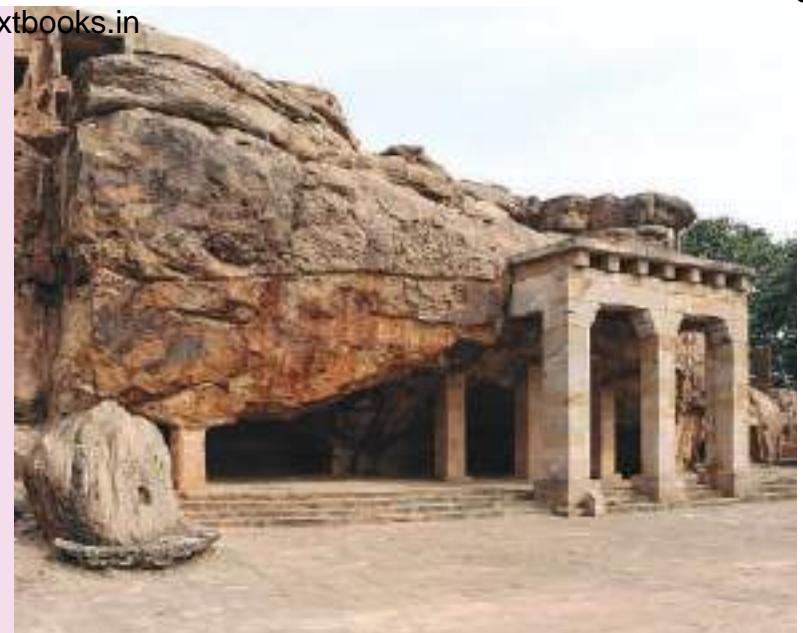
References

1. Romila Thapar, Early India: From the Origins to 1300 AD. Penguin, 2015.
2. R.S. Sharma, India's Ancient past. Oxford University Press, 2005.
3. Upinder Singh, A History of Ancient and Early Medieval India. Pearson, 2008



Unit 2

The Post-Mauryan India



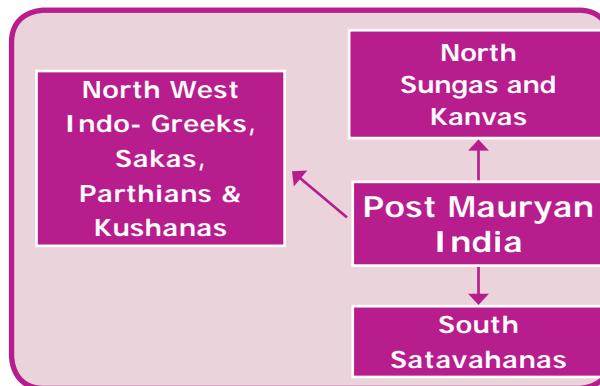
Learning Objectives

- To acquire knowledge of the history of dynasties and kingdoms that emerged after the breakup of the Mauryan Empire
- To gain an understanding of the polity, society, economy, and culture of various kingdoms that were established in the south, north and north-west of India
- To become familiar with their contributions to early medieval India



Introduction

The break-up of Mauryan Empire resulted in the invasions of Sakas, Scythians, Parthians, Indo-Greeks or Bactrian Greeks and Kushanas from the north-west. In the south, Satavahanas became independent after Asoka's death. There were Sungas and Kanvas in the north before the emergence of Gupta dynasty. Chedis (Kalinga) declared their independence.



It has to be noted here that, though Magadha ceased to be the premier state of India, it continued to be a great centre of Buddhist culture.

Sources

Archaeological Sources

Inscriptions

- Ayodhya Inscription of Dana Deva
- Persepolis, Nakshi Rustam Inscriptions
- Moga (Taxila copper plate)
- Junagadh/Girnar Inscription
- Nasik Prasasti
- Inscription of Darius I





Coins

- Coins of Satavahanas
- Coins of Kadphises II
- Roman coins

follower of Vedic religion. He performed two Asvamedha yagnas (horse sacrifices) to assert his imperial authority.



Literary Sources

- *Puranas*
- *Gargi Samhita*
- *Harshacharita* of Banabhatta
- *Mahabhasya* of Patanjali
- *Brihastkatha* of Gunadhyā
- *Madhyamika Sutra* of Nagarjuna
- *Buddhacharita* of Asvaghosha
- *Malavikagnimitra* of Kalidasa

During the Sunga period, stone was replaced by wood in the railings and the gateways of the Buddhist stupas as seen in Bharhut and Sanchi.

Foreign Notice

- Hiuen Tsang, the Chinese Buddhist monk and traveller

Pushyamitra was succeeded by his son Agnimitra. This Agnimitra is said to be the hero of Kalidasa's *Malavikagnimitra*. The drama also refers to the victory of Vasumitra, Agnimitra's son, over the Greeks on the banks of the Sindhu river.

The weak successors of Sungas constantly faced threats from the Indo-Bactrians and Indo-Parthians. The Sunga dynasty lasted for about one hundred years. The last Sunga king was Devabhuti. He was killed by his own minister Vasudeva Kava. Vasudeva established the rule of Kava dynasty in Magadha.

The Sungas and Kavas in the North

The Sungas

The last Mauryan emperor, Brihadratha, was assassinated by his own general, Pushyamitra Sunga, who established his Sunga dynasty in Magadha. Pushyamitra made Pataliputra as his capital.

Pushyamitra's kingdom extended westward to include Ujjain and Vidisha. He successfully repulsed the invasion of Bactria king, Menander. But Menander managed to keep Kabul and Sindh.

Pushyamitra thwarted an attack from the Kalinga king Kharavela. He also conquered Vidarba. He was a staunch

Importance of the Sunga Period

The Sungas played an important role in defending the Gangetic Valley from the encroachments of the Bactrian Greeks. Pushyamitra, and then his successors, revived Vedic religious practices and promoted Vaishnavism. Sanskrit gradually gained ascendancy and became the court language.

Patanjali, the second grammarian in Sanskrit, was patronized by Pushyamitra.



Though Pushyamitra persecuted Buddhists, during his reign the Buddhist monuments at Bharhut and Sanchi were renovated and further improved. The Great Stupa of Sanchi and the railings, which enclose it, belong to the Sunga period.

King Kharavela of Kalinga was a contemporary of the Sungas. We get information about Kharavela from the Hathigumba Inscription.



Hathigumba Elephant cave Inscription

The Kanvas

The Kava dynasty produced four kings and their rule lasted only for 45 years. The history of Magadha after the fall of the Kavas is devoid of any significance until the emergence of the Gupta dynasty.

The Kava rulers were

- Vasudeva
- Bhumi Mitra
- Narayana
- Susarman

The last Kava ruler Susarman was assassinated by his powerful feudatory chief of Andhra named Simuka, who laid the foundation of the Satavahana dynasty.

Satavahanas in the South

The Kushanas in the north and the Satavahanas (Andhras) in the south flourished for about 300 years and 450 years, respectively. Simuka, the founder of the Satavahana dynasty, is said to have ruled for twenty-three years. His successor was his brother Krishna. The latter and his nephew Satakarni ruled for ten years each, establishing an empire, holding control over a vast area stretching from Rajasthan in the northwest to Andhra in the southeast and from Gujarat in the west to Kalinga in the east. Satakarni is said to have performed two horse sacrifices (*Asvamedha yagna*), indicative of his imperial position.



Coin of Satavahanas

GautamiputraSatakarni was the greatest ruler of the family. In the Nasik *prashasti*, published by his mother GautamiBalasri, GautamiputraSatakarni is described as the destroyer of Sakas, Yavanas (Greeks) and Pahlavas (Parthians). The extent of the empire is also mentioned in the record. Their domain included Maharashtra, north Konkan, Berar, Gujarat, Kathiawar and Malwa. His ship coins are suggestive of Andhras' skill in seafaring and their naval power. The Bogor inscriptions suggest that South India played an important role in the process of early state formation in Southeast Asia.



Coins of Gautamiputra Satakarni

Contributions of Satavahanas

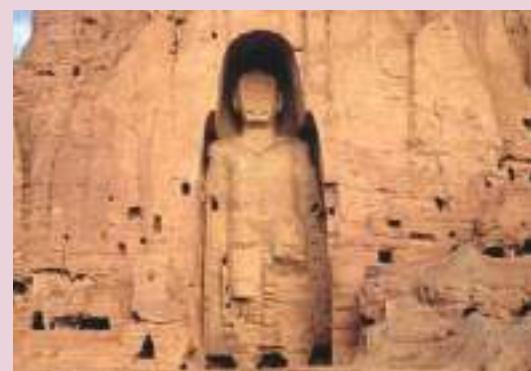
Literature

The Satavahana king Hala was himself a great scholar of Sanskrit. The Kantara school of Sanskrit flourished in the Deccan in second century B.C. Hala is famous as the author of *Sattasai* (*Saptasati*), 700 stanzas in Prakrit.

Art and Architecture

The Satavahana rulers were great builders. They began constructing Buddhist

The world-famous life-size statues of Buddha at Bamyan valley on the mountains of the erstwhile northwestern frontiers of ancient India (currently in central Afghanistan and recently destroyed by the Talibans), were carved out of the solid rocks by the dedicated artists of the Gandhara School of Art during the post-Mauryan period.



Buddha at Bamyan valley

stupas in Amaravati. A bronze statue of the standing Buddha discovered in Oc-Eo (an archaeological site in Vietnam) resembles the Amaravati style. The later Satavahana kings issued lead or bronze coins depicting ships with two masts. A stone seal discovered in Nakhon Pathom in Thailand has the same design.

Gandhara, Madhura, Amaravati, Bodh Gaya, Sanchi and Bharhut were known for splendid monuments and art. The Mathura School of Sculpture produced images and life-size statues of the Buddhist, Brahmanical and Jain deities.

Indo-Greeks, Indo-Parthians, Sakas and Kushanas

Indo-Greeks and Indo-Parthians

After the conquest of north-western India and the Punjab region, Alexander the Great left the conquered territories under provincial governors. Two of its eastern satrapies, Bactria and Parthia, revolted under their Greek Governors and declared their independence. The satrapy of Bactria became independent under the leadership of Diodotus I and Parthia under Arsaces.

After the decline of the Mauryan empire, the Greek rulers of Bactria and Parthia started encroaching into the northwestern border lands of India. The Bactrian and Parthian settlers gradually inter-married and inter-mixed with the indigenous population. This facilitated the establishment of Indo-Greek and Indo-Parthian colonies along the north-western part of India.



Rulers of Indo Greeks

Demetrius I – He was the son of Greco-Bactrian ruler Euthydemus.

He was king of Macedonia from 294 to 288 BC (BCE). Numismatic evidence proves that Demetrius issued bi-lingual square coins with Greek on the obverse and Kharosthi on the reverse. Scholars are not able to decide which of the three, named Demetrius, was the initiator of the Yavana era, commencing from second century BC (BCE) in India.



Demetrius



Menander

Menander – He was one of the best known Indo-Greek kings. He is said to have ruled a large kingdom in the north-west of the country. His coins were found over an extensive area ranging from Kabul valley and Indus river to western Uttar Pradesh. *MilindaPanha*, a Buddhist text, is a discourse between Bactrian king Milinda and the learned Buddhist scholar Nagasena. This Milinda is identified with Menander. Menander is believed to have become a Buddhist and promoted Buddhism.

Contributions of Indo-Greeks

Coinage: Indo-Greek rulers introduced a die system and produced properly shaped coins with inscription, symbols and engraved figures on them. Indians learnt this art from them.

Sculpture: The Gandhara School of Indian Art is heavily indebted to Greek influence. The Greeks were good cave builders. The Mahayana Buddhists learnt the art of carving out caves from them and became skilled in rock-cut architecture.

Sakas

The Indo-Greek rule in India was ended by the Sakas. Sakas as nomads came in huge number and spread all over northern and western India. The Sakas were against the tribe of Turki nomads. Sakas were Scythians, nomadic ancient Iranians, and known as Sakas in Sanskrit.

Saka rule was founded by Maos or Mogain in the Gandhara region and his capital was 'Sirkap'. His name is mentioned in Mora inscription. His coins bear images of Buddha and Siva.

Rulers of Indo-Parthians (Pahlavas)

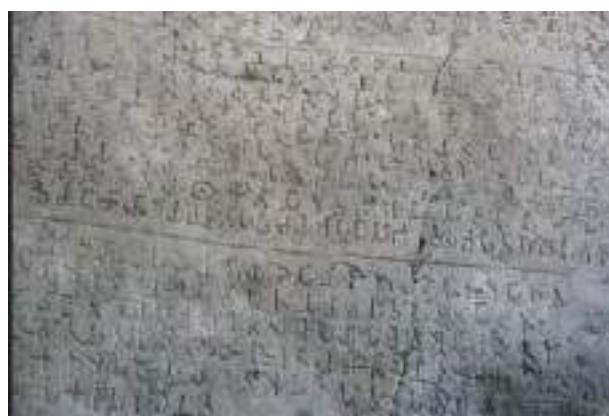
Indo-Parthians came after the Indo-Greeks and the Indo-Scythians who were, in turn, defeated by the Kushanas in the second half of the first century AD (CE). Indo-Parthian kingdom or Gondophares dynasty was founded by Gondophares. The domain of Indo-Parthians comprised Kabul and Gandhara. The name of Gondophares is associated with the Christian apostle St. Thomas. According to Christian tradition, St. Thomas visited the court of Gondophares and converted him to Christianity.



St. Thomas



Rudradaman was the most important and famous king of Sakas. His Junagadh/Girnar inscription was the first inscription in chaste Sanskrit. In India, the Sakas were assimilated into Indian society. They began to adopt Indian names and practise Indian religious beliefs.



Junagadh Inscriptions



Coin of Rudradaman

The Sakas appointed kshatrapas or satraps as provincial governors to administer their territories.

Kushanas

The Kushanas formed a section of the yueh-chi tribes, who inhabited north-western China in the remote past. In the

first century BC(BCE), the yueh-chi tribes were composed of five major sections, of which the Kushanas attained political ascendancy over others.

By the beginning of Christian era, all the yueh-chi tribes had acknowledged the supremacy of the Kushanas; they had shed their nomadic habits and settled down in the Bactrian and Parthian lands, adjacent to the north-western border of India.

The Kushanas overran Bactria and Parthia and gradually established themselves in northern India. Their concentration was mostly in the Punjab, Rajaputana and Kathiawar. Kushana rulers were Buddhists. Takshashila and Mathura continued to be great centres of Buddhist learning, attracting students from China and western Asia.

The Kushana Kings

Kanishka

Kanishka was the greatest of all the Kushana emperors. He assumed the sovereignty in 78 AD and proclaimed his rule by the foundation of a new era, which later became Saka era.

The Kushana capital initially was Kabul. Later, it was shifted to Peshavar or Purushpura.



Coin of Kanishka



Rulers	Contributions
Kadphises I	He was the first famous military and political leader of the Kushanas. He overthrew the Indo-Greek and Indo-Parthian rulers and established himself as a sovereign ruler of Bactria. He extended his power in Kabul, Gandhara and upto the Indus.
Kadphises II 	He maintained friendly relationship with the emperors of China and Rome and encouraged trade and commerce with the foreign countries. Some of his coins contained the inscribed figures of Lord Siva and his imperial titles were inscribed in the Kharosthi language.

Conquests

Kanishka conquered and annexed Kashmir. He waged a successful war against Magadha. He also waged a war against a ruler of Parthia to maintain safety and integrity in his vast empire on the western and south-western border. After the conquest of Kashmir and Gandhara, he turned his attention towards China. He defeated the Chinese general Pan-Chiang and safeguarded the northern borders of India from Chinese intrusion.

His empire extended from Kashmir down to Benaras, and the Vindhya mountain in the south. It included Kashgar, Yarkhand touching the borders of Persia and Parthia.

Religious Policy

Kanishka was an ardent Buddhist. Kanishka's empire was a Buddhist empire. Kanishka adopted Buddhism under the influence of Asvaghosha, a celebrated

monk from Pataliputra. Though a great warrior and an empire-builder, Kanishka was as equal as the exponent and champion of Mahayanism.

Kanishka made Buddhism as the state religion and built many stupas and monasteries in Mathura, Taxila and many other parts of his kingdom. He sent Buddhist missionaries to Tibet, China and many countries of Central Asia for the propagation of Buddha's gospel.

He organised the fourth Buddhist Council at Kundalavana near Srinagar to sort out the differences between the various schools of Buddhism. It was only in this council that Buddhism was split into Hinayanism and Mahayanism.

Art and Literature

Kanishka was a great patron of art and literature. His court was adorned with a number of Buddhist saints and scholars, like Asvaghosha, Vasumitra and Nagarjuna.



Asvaghosha was the celebrated author of the first Sanskrit play, *Buddhacharita*.

He founded the town of Kanishkapura in Kashmir and furnished the capital of Purushapura with magnificent public buildings.

The Gandhara School of Art flourished during his time. The most favourite subject of the Gandhara

artists was the carving of sculptures of Buddha.

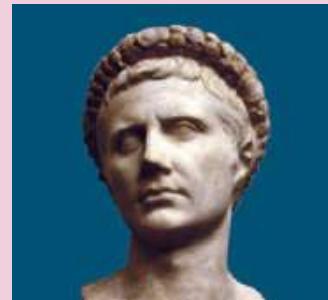
Buddhist learning and culture was taken to China and Mongolia from Takshashila. The great Asiatic culture mingled with Indian Buddhist culture during the Kushana's time.

Kanishka's successors were weak and incompetent. Kushana empire rapidly disintegrated into number of small principalities.

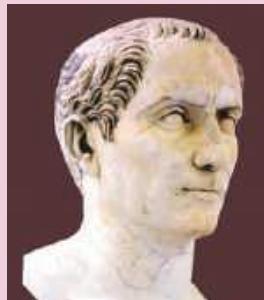


Elsewhere

Kushana Empire corresponded with the last days of the Roman Republic, when Julius Caesar was alive. It is said that Kushana Emperor sent a great embassy to Augustus Caesar.



Augustus Caesar



Julius Caesar

Summary

- The break-up of Mauryan empire resulted in the invasions of Sakas, Scythians, Parthians, Indo-Greeks and Kushanas from the north-west.
- The last Mauryan emperor, Brihadratha, was assassinated by his own general, Pushyamitra Sunga, who established Sunga dynasty in Magadha.
- The history of Magadha after the fall of the Kanvas is devoid of any significance until the emergence of the Gupta dynasty.
- The Kushanas in the north and the Satavahanas (Andhras) in the south flourished for about 300 years and 450 years, respectively.
- Rudradaman was the most important and famous king of Sakas.
- The best known of the Kushanas was Kanishka who was an ardent follower of Mahayana form of Buddhism. Gandhara Art developed during this period.

GLOSSARY

repulsed	driven back by force	விரட்டியடிக்கப்பட்டது
thwarted	prevent from accomplishing something	முறியடிக்கப்பட்டது
encroachments	intrusion on a person's territory, rights etc,	ஆக்கிரமிப்புகள்
renovated	Restored(something old, especially a building) to a good state of repair	புதுப்பிக்கப்பட்டது
assimilate	absorb (information, ideas or culture) fully	ஒன்றிப்போதல்
ardent	enthusiastic or passionate	தீவிர
magnificent	impressively beautiful	அற்புதமான



EXERCISE



I. Choose the correct answer

II. Match the statement with the reason and tick the appropriate answer

- 1. Assertion (A):** Colonies of Indo-Greeks and Indo-Parthians were established along the north-western part of India.

Reason (R): The Bactrian and Parthian settlers gradually intermarried and intermixed with the indigenous population.

- a) Both A and R are correct and R is the correct explanation of A.
 - b) Both A and R are correct but R is not the correct explanation of A.
 - c) A is correct but R is not correct.
 - d) A is not correct but R is correct.

- 2. Statement I:** Indo-Greek rulers introduced die system and produced coins with inscription and symbols, engraving figures on them.

Statement II: Indo-Greek rule was ended by the Kushanas.

- a) Statement I is wrong, but statement II is correct.
 - b) Statement II is wrong, but statement I is correct
 - c) Both the statements are correct.
 - d) Both the statements are wrong.



3. Circle the odd one

Pushyamitra, Vasudeva, Simuka, Kanishka

4. Answer the following in a word

1. Who was the last Sunga ruler?
2. Who was the most important and famous king of Sakas?
3. Who established Kanya dynasty in Magadha?
4. Who converted Gondophernes into Christianity?

III. Fill in the blanks

1. _____ was the founder of Indo-Parthian Kingdom.
2. In the South, Satavahanas became independent after _____ death.
3. Hala is famous as the author of _____.
4. _____ was the last ruler of Kanya dynasty.
5. Kushana's later capital was _____.

IV. State whether True or False

1. Magadha continued to be a great centre of Buddhist culture even after the fall of the Mauryan Empire.
2. We get much information about Kharavela from Hathigumba inscription.
3. Simuka waged a successful war against Magadha.
4. *Buddhacharita* was written by Asvaghosha.

V. Match the following

- | | | |
|---------------------|---|----------------------|
| i) Patanjali | - | 1. Kalinga |
| ii) Agnimitra | - | 2. Indo-Greek |
| iii) King Kharavela | - | 3. Indo-Parthians |
| iv) Demetrius | - | 4. Second grammarian |
| v) Gondophernes | - | 5. Malavikagnimitra |
- a) 4 3 2 1 5 b) 3 4 5 1 2 c) 1 5 3 4 2 d) 2 5 3 1 4

VI. Find out the wrong statement from the following

1. The Kushanas formed a section of the Yueh-chi tribes who inhabited north-western China.
2. Kanishka made Jainism the state religion and built many monasteries.
3. The Great Stupa of Sanchi and the railings which enclose it belong to the Sunga period.
4. Pan-Chiang was the Chinese general defeated by Kanishka.



**VII. Answer in one or two sentences**

1. What happened to the last Mauryan emperor?
2. Write a note on Kalidasa's *Malavikagnimitra*.
3. Name the ruler of Kanva dynasty.
4. Highlight the literary achievements of Satavahanas.
5. Name the places where Satavahana's monuments are situated.
6. Give an account of the achievements of Kadphises I.
7. Name the Buddhist saints and scholars who adorned the court of Kanishka.

VIII. Answer the following

1. Who invaded India after the decline of the Mauryan empire?
2. Give an account of the conquests of Pushyamitra Sunga.
3. Write a note on GautamiputraSatakarni.
4. What do you know of Gondopharid dynasty?
5. Who was considered the best known Indo-Greek King. Why?
6. Who were Sakas?
7. Give an account of the religious policy of Kanishka.

IX. HOTs

1. The importance of Gandhara School of Art.
2. Provide an account of trade and commerce during the post-Mauryan period in South India.

X. Activity

1. Prepare an album with centres of archaeological monuments of Satavahanas and Kushanas.
2. Arrange a debate in the classroom on the cultural contribution of Indo-Greeks Sakas and Kushanas.

XI. Answer Grid

Who wrote <i>Brihastkatha</i> ? Ans. _____	Name the Satavahana ruler who performed two Asvamedha sacrifices. Ans. _____
How many years did the Satavahanas rule the Deccan? Ans. _____	Who laid the foundation of Saka era? Ans. _____
What was the favourite subject of the Gandhara artists? Ans. _____	Where did Kanishka organise the fourth Buddhist Council? Ans. _____



Unit 3

The Age of Empires: Guptas and Vardhanas



Learning Objectives

- To know the establishment of Gupta dynasty and the empire-building efforts of Gupta rulers
- To understand the polity, economy and society under Guptas
- To get familiar with the contributions of the Guptas to art, architecture, literature, education, science and technology
- To explore the signification of the reign of HarshaVardhana



Introduction

By the end of the 3rd century, the powerful empires established by the Kushanas in the north and Satavahanas in the south had lost their greatness and strength. After the decline of Kushanas and Satavahanas, Chandragupta carved out a kingdom and establish his dynastic rule, which lasted for about two hundred years. After the downfall of the Guptas and thereafter and interregnum of nearly 50 years, Harsha of Vardhana dynasty ruled North India from 606 to 647 A.D (CE).

Sources

Archaeological Sources

- Gold, silver and copper coins issued by Gupta rulers.
- Allahabad Pillar Inscription of Samudragupta.
- The Mehrauli Iron Pillar Inscription.
- Udayagiri Cave Inscription, Mathura Stone Inscription and Sanchi Stone Inscription of Chandragupta II.
- Bhitari Pillar Inscription of Skandagupta.
- The Gadhwa Stone Inscription.





- Madubhan Copper Plate Inscription
- Sonpat Copper Plate
- Nalanda Inscription on clay seal

Lichchhavi was an old *gana-sanga* and its territory lay between the Ganges and the Nepal Terai.

Literary Sources

- *Vishnu, Matsya, Vayu and Bhagavata* Puranas and *Niti Sastras* of Narada
- Visakhadatta's *Devichandraguptam* and *Mudrarakshasa* and Bana's *Harshacharita*
- Dramas of Kalidasa
- Accounts of Chinese Buddhist monk Fahien who visited India during the reign of Chandragupta II.
- Harsha's *Ratnavali*, *Nagananda*, *Priyadarshika*
- Hiuen-Tsang's *Si-Yu-Ki*

Foundation of the Gupta Dynasty

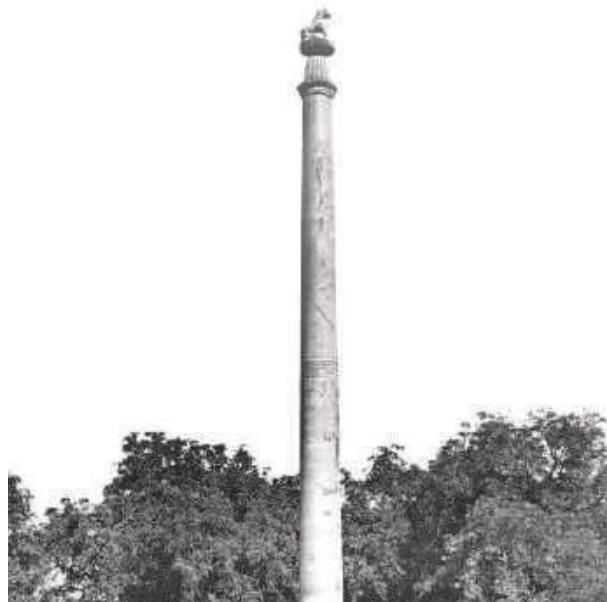
Sri Gupta is considered to be the founder of the Gupta dynasty. He is believed to have reigned over parts of present-day Bengal and Bihar. He was the first Gupta ruler to be featured on coins. He was succeeded by his son Ghatotkacha. Both are mentioned as Maharajas in inscriptions.

Chandragupta I (c. 319–335 AD(CE))

Chandragupta I married Kumaradevi of the famous and powerful Lichchhavi family. Having gained the support of this family, Chandragupta could eliminate various small states in northern India and crown himself the monarch of a larger kingdom. The gold coins attributed to Chandragupta bear the images of Chandragupta, Kumaradevi and the legend 'Lichchhavayah'.

Samudragupta (c. 335–380)

Samudragupta, son of Chandragupta I, was the greatest ruler of the dynasty. The *Prayog Prashasti*, composed by Samudragupta's court poet Harisena was engraved on Allahabad Pillar. This Allahabad Pillar inscription is the main source of information for Samudragupta's reign.



Allahabad Pillar

Prashasti

Prashasti is a Sanskrit word, meaning commendation or 'in praise of'. Court poets flattered their kings listing out their achievements. These accounts were later engraved on pillars so that the people could read them.



Consolidation of Gupta Dynasty

Samudragupta was a great general and when he became emperor, he carried on a vigorous campaign all over the country and even in the south. In the southern Pallava kingdom, the king who was defeated by Samudragupta was Vishnugopa.

Samudragupta conquered nine kingdoms in northern India. He reduced 12 rulers of the southern India to the status of feudatories and forced them to pay tribute. He received homage from the rulers of East Bengal, Assam, Nepal, the eastern part of Punjab and various tribes of Rajasthan.

Samudragupta was a devotee of Vishnu. He revived the Vedic practice of performing horse sacrifice to commemorate victories in wars. He issued gold coins and in one of them, he is portrayed playing harp (veenai). Samudragupta was not only a great conqueror but a lover of poetry and music and for this, he earned the title 'Kaviraja'.

Srimeghavarman, the Buddhist king of Ceylon, was a contemporary of Samudragupta.

Chandragupta II (c.380 - 415)

Chandragupta II was the son of Samudragupta. He was also known as Vikramaditya. He conquered western Malwa and Gujarat by defeating the Saka rulers. He maintained friendly relationship with the rulers of southern India. The iron pillar near

Qutub Minar is believed to have been built by Vikramaditya. Fahien, a Buddhist scholar from China, visited India during his reign. Vikramaditya is said to have assembled the greatest writers and artists (Navaratna [Nine Jewels]) in his court. Kalidasa is said to be one among them.



Navaratna in the court of Vikramaditya

Kalidasa	Sanskrit poet
Harisena	Sanskrit poet
Amarasimha	Lexicographer
Dhanvantri	Physician
Kahapanaka	Astrologer
Sanku	Architect
Varahamihira	Astronomer
Varauchi	Grammarian and Sanskrit scholar
Vittalbhatta	Magician

The surnames of Chandragupta II were Vikramaditya, Narendrachandra, Simhachandra, Narendrasimha, Vikrama Devaraja, Devagupta and Devasri.

Chandragupta II was succeeded by his son Kumaragupta I, who built the famous Nalanda University.

Kumaragupta's successor Skandagupta had to face a new threat in the form of the invasion of Huns. He defeated them and drove them away. But after twelve years, they came again and broke the back of the Gupta Empire. The last of the great Guptas was Baladitya, assumed to have been Narasimha Gupta I.



Fahien

During the reign of Chandragupta II, the Buddhist monk Fahien visited India. His travel accounts provided us information about the socio-economic, religious and moral conditions of the people of the Gupta age. According to Fahien, the people of Magadha were happy and prosperous, that justice was mildly administered and there was no death penalty. Gaya was desolated. Kapilavastu had become a jungle, but at Pataliputra people were rich and prosperous.



He was himself attracted towards Buddhism. He was paying tribute to Mihirakula but was distressed by his hostility towards Buddhism. So he stopped paying tribute. Though Baladitya succeeded in imprisoning him, Mihirakula turned treacherous and drove away Baladitya from Magadha. After Baladitya, the great Gupta Empire faded away.

The last recognised king of the Gupta Empire was Vishnugupta.

Gupta Polity

The divine theory of kingship (the concept that King is the representative of God on earth and so he is answerable only to God and not to anyone else) was practised by the Gupta rulers. The Gupta kings wielded enormous power in political, administrative, military and judicial

spheres. The Gupta king was assisted by a council of *mantris* (ministers). The council consisted of princes, high officials and feudatories. A large number of officials were employed by the Gupta rulers to carry on the day-to-day administration of the country. High-ranking officials were called *dandanayakas* and *mahadandanayakas*.

The Gupta Empire was divided into provinces known as *deshas* or *bhuktis*. They were administered by the governors, designated as *uparikas*. The province was divided into districts such as *vishyas* and they were controlled by the officers known as *vishyapatis*. At the village level, there were functionaries such as *gramika* and *gramadhyaksha*.

The extensive empire shows the important role of military organisation. Seals and inscriptions mentioned military designations as *baladhidhikrita* and *mahabaladhidhikrita* (commander of infantry and cavalry respectively). The system of espionage included spies known as *dutakas*.

Society and Economy

Land and Peasants

Nitisara, authored by Kamandaka, emphasises the importance of the royal treasury and mentions various sources of revenue. The military campaigns of kings like Samudragupta were financed through revenue surpluses. Land tax was the main revenue to the government. The condition of peasants was pathetic. They were required to pay various taxes. They were reduced to the position of serfs.



Classification of land during Gupta period

<i>Kshetra</i>	cultivable land
<i>Khila</i>	waste land
<i>Aprahata</i>	jungle or forest land
<i>Vasti</i>	habitable land
<i>Gapata Saraha</i>	pastoral land

Trade and Commerce

The contribution of the traders for the development of Gupta's economy was very impressive. There were two types of traders, namely *Sresti* and *Sarthavaha*.



Nalanda University

- Nalanda University flourished under the patronage of the Gupta Empire in the 5th and 6th centuries and later under emperor Harsha of Kanauj.
- At Nalanda, Buddhism was the main subject of study. Other subjects like Yoga, Vedic literature and Medicine were also taught.
- Hiuen Tsang spent many years studying Buddhism in the University.
- Eight Mahapatashalas and three large libraries were situated on the campus.
- Nalanda was ravaged and destroyed by Mamluks (Turkish Muslims) under Bhaktiyar Khalji.
- Today, it is a UNESCO World Heritage Site.



Nalanda University

Who were the Huns? Huns were the nomadic tribes, who, under their great Attila, were terrorising Rome and Constantinople. Associated with these tribes were the White Huns who came to India through Central Asia. They undertook regular invasions and were giving trouble to all Indian frontier states. After defeating Skandagupta, they spread across Central India. Their chief, Toromana, crowned himself as king. After him, his son Mihirakula ruled the captured territories. Finally, Yasodharman, ruler of Malwa in Central India, defeated them and ended their rule.



Portrayal of Toromana, the Hun chief, in coins.

Sresti	Sarthavaha
<i>Sresti traders usually settled at a standard place.</i>	Sarthavaha traders were caravan traders who carried their goods to different places

Trade items ranged from daily products to valuable and luxury goods. The important trade goods were pepper,

gold, copper, iron, horses and elephants. Lending money at a high rate of interest was in practice during Gupta period.

The Guptas developed roadways connecting different parts of the country. Pataliputra, Ujjain, Benaras, Mathura were the famous trade centres. Ports in western (Kalyan, Mangalore, Malabar) and eastern (Tamralipti in Bengal) coasts of India facilitated trade.



Samudragupta introduced the Gupta monetary system. Kushana coins provided inspiration to Samudragupta. The Gupta gold coins were known as *Dinara*. Guptas issued many gold coins but comparatively fewer silver and copper coins. However, the post-Gupta period saw a fall in the circulation of gold coins, indicating the decline in the prosperity of the empire.

Metallurgy

- Mining and metallurgy were the most flourishing industries during the Gupta period.
- The most important evidence of development in metallurgy was the Mehrauli Iron Pillar installed by King Chandragupta in Delhi. This monolithic iron pillar has lasted through the centuries without rusting.

The metals used by them were: iron, gold, copper, tin, lead, brass, bronze, bell-metal, mica, manganese and red chalk.



Mehrauli Iron Pillar

Society

The society that adhered to four *varna* system was patriarchal. According to laws of Manu, which was in force, women should be under the protection of their father, husband or eldest son. Polygamy was widely prevalent. The kings and feudatory lords often had more than one wife. Inscriptions refer to Kubernaga and Dhrubaswamini as the queens of Chandragupta II. Sati was practised during the Gupta rule.

Slavery

Slavery was not institutionalised in India, as in the West. But there are references to the existence of various categories of slaves during the Gupta age.

Religion

There was revival of Vedic religion and Vedic rites. Samudragupta and Kumaragupta I performed *Asvamedha Yagna* (a horse sacrifice ritual). We notice the beginning of image worship and the emergence of two sects, namely Vaishnavism and Saivism, during the Gupta period. Buddhism also continued to flourish though it split into two sects, namely Hinayana and Mahayana.

Art and Architecture

The Guptas were the first to construct temples, which evolved from the earlier tradition of rock-cut shrines. Adorned with towers and elaborate carvings, these temples were dedicated to all Hindu deities.



The most notable rock-cut caves are found at Ajanta and Ellora (Maharashtra), Bagh (Madhya Pradesh) and Udaygiri (Odisha). The structural temples built during this period resemble the characteristic features of the Dravidian style.

Two remarkable examples of Gupta metal sculpture are (i) a copper image of Buddha about 18 feet high at Nalanda and (ii) Sultanganj Buddha seven-and-a-half feet in height. The most important examples of the Gupta paintings are found on the Fresco of the Ajanta caves and the Bagh cave in Gwalior.

Literature

Though the language spoken by the people was Prakrit, the Guptas made Sanskrit the official language and all their epigraphic records are in Sanskrit. The Gupta period also saw the development of Sanskrit grammar based on the grammar of Panini and Patanjali who wrote *Ashtadhyayi* and *Mahabhashya* respectively.

A Buddhist scholar from Bengal, Chandrogomia, composed a book on grammar titled *Chandravyakaranam*. Kalidasa's famous dramas were *Sakunthala*, *Malavikagnimitra* and *Vikramaoorvashiyam*. Other significant works of Kalidasa were *Meghaduta*, *Raghuvamsa*, *Kumarasambava* and *Ritusamhara*.

Mathematics, Astronomy and Medicine

■ Invention of zero and the consequent evolution of the decimal system were the legacy of Guptas to the modern world.

- Aryabhatta, Varahamihira and Brahmagupta were foremost astronomers and mathematicians of the time. Aryabhatta, in his book *Surya Siddhanta*, explained the true causes of solar and lunar eclipses. He was the first Indian astronomer to declare that the earth revolves around its own axis.
- Dhanvantri was a famous scholar in the field of medicine. He was a specialist in Ayurveda. Charaka was a medical scientist. Susruta was the first Indian to explain the process of surgery.

Vardhana Dynasty

The founder of the Vardhana or Pushyabhuti dynasty ruled from Thaneswar. Pushyabhuti served as a military general under the Guptas and rose to power after the fall of the Guptas. With the accession of Prabhakaravardhana, the Pushyabhuti family became strong and powerful.

Rajavardhana, the eldest son of Prabhakaravardhana, ascended the throne after his father's death. Rajavardhana's sister Rajayashri's husband, Raja of Kanauj, was killed by the Gauda ruler Sasanka of Bengal. Sasanka also imprisoned Rajayashri. Rajavardhana, in the process of retrieving his sister was treacherously killed by Sasanka. This resulted in his younger brother Harshavardhana becoming king





of Thaneswar. The notables of the Kanauj kingdom also invited Harsha to take its crown. After becoming the ruler of the both Thaneswar and Kanauj, Harsha shifted his capital from Thaneswar to Kanauj.

Conquest of Harshavardhana

- The most popular king of the Vardhana dynasty was Harshavardhana. Harsha ruled for 41 years. His feudatories included those of Jalandhar, Kashmir, Nepal and Valabhi. Sasanka of Bengal remained hostile to him.
- It was Harsha who unified most of northern India. But the extension of his authority in the south was checked

by Chalukya king Pulakesin II. The kingdom of Harsha disintegrated rapidly into small states after his death in 648 AD (CE). He maintained a cordial relationship with the rulers of Iran and China.

Harsha met the Chinese traveller, Hiuen Tsang, at Kajangala near Rajmahal (Jharkhand) for the first time.

Administration

The emperor was assisted by a council of ministers. The prime minister occupied the most important position in the council of ministers. Bhaga, Hiranya and Bali were the three kinds of tax collected during Harsha's reign.

Criminal law was more severe than that of the Gupta age. Life imprisonment was the punishment for violation of the laws and for plotting against the king.

Perfect law and order prevailed throughout the empire. Harsha paid great attention to discipline and strength of the army. Harsha built charitable institutions for the stay of the travellers, and to care for the sick and the poor.



Coins of Harsha



Religious Policy

Harsha was the worshipper of Shiva in the beginning, but he embraced Buddhism under the influence of his sister Rajyashri and the Buddhist monk and traveller Hiuen Tsang. He belonged to Mahayana school of thought. Harsha treated Vedic scholars and Buddhist monks alike and distributed charities equally to them. He was the last Buddhist sovereign in India. As a pious Buddhist, Harsha stopped the killing of animals for food.

Hiuen Tsang, the 'prince of pilgrims', visited India during Harsha's reign. His *Si-Yu-Ki* provides detailed information about the social, economic, religious and cultural conditions of India during Harsha's time. Hiuen Tsang tells us how Harsha, though a Buddhist, went to participate in the great *kumbhamela* held at Prayag.



Hiuen Tsang

He was noted for his policy of religious toleration and used to worship the images of Buddha, Shiva and Sun simultaneously. He summoned two Buddhist assemblies, one at Kanauj and another at Prayag.

The assembly at Kanauj was attended by 20 kings. A large number of Buddhist, Jain and Vedic scholars attended the assembly. A golden statue of Buddha was consecrated in a monastery and a small statue of Buddha (three feet) was carried in a procession.

In the assembly at Prayag, Harsha distributed his wealth among the Buddhists, Vedic scholars and poor people. Harsha offered fabulous gifts to the Buddhist monks on all the four days of the assembly.

Art and Literature

Harsha, himself a poet and dramatist, gathered around him a best of poets and artists. Harsha's popular works are *Ratnavali*, *Nagananda* and *Priyadarshika*. His royal court was adorned by Banabhatta, Mayura, Hardatta and Jayasena.

Temples and monasteries functioned as centres of learning. Kanauj became a famous city. Harsha constructed a large number of viharas, monasteries and stupas on the bank of the Ganges. The Nalanda University, a university and monastery combined, was said to have had 10,000 students and monks in residence, when Hiuen Tsang visited the university.



Elsewhere

Chandragupta I was the contemporary of Constantine the Great, the Roman Emperor, who founded Constantinople.

Harsha's time coincided with the early days of Tang Dynasty of China. Their capital (Xi'an) was a great centre of art and learning.



Constantine the Great



King of Tang Dynasty

Summary

- Sri Gupta was the founder of Gupta dynasty
- Chandragupta I, Samudragupta and Chandragupta II were the great kings of Gupta dynasty
- Vishnugupta was the last recognised king of Gupta Empire
- Divine Right Theory of kingship was practised by the Gupta rulers
- Mining and metallurgy were the most flourishing industries during the Gupta Period
- The society that adhered to four varna system was patriarchal
- There was a revival of Vedic religion and Vedic rites

- The Guptas were the first to construct temples which evolved from the earlier tradition of rock-cut shrines
- Aryabhatta, Varahamihira and Brahmagupta were foremost astronomers and mathematicians of the time
- Harsha was a prominent ruler of Vardhana dynasty and was elevated to the position of an emperor
- Harsha was a great artist and dramatist and contributed to the development of literature and art
- Hiuen Tsang visited Nalanda and wrote his useful travel accounts, which help us understand the condition of India during Harsha's reign
- Harsha, though a strong follower of Buddhism, also promoted Vedic religion





GLOSSARY

Engraved	carved/inscribed	பொறிக்கப்பட்ட (செதுக்கிய)
Flattered	lavish insincere praise and compliments upon (someone) especially to further one's own interest	முகஸ்துதி
Collapse	fall	சுரிவு
Pathetic	pitiful	பரிதாபகரமான
adhered to	abide by, bound by	பிண்பற்றப்பட்ட
pastoral land	land or farm used for grazing cattle	மேய்ச்சல் நிலம்
Portrayed	depicted in a work of art or literature	சித்தரிக்கப்பட்டுள்ளது
Desolated	made unfit for habitation	பாழடைந்த

EXERCISE

I. Choose the correct answer

- _____ was the founder of Gupta dynasty.
 - Chandragupta I
 - Sri Gupta
 - Vishnu Gopa
 - Vishnugupta
- Prayog Prashasti was composed by _____
 - Kalidasa
 - Amarasimha
 - Harisena
 - Dhanvantri
- The monolithic iron pillar of Chandragupta is at _____
 - Mehrauli
 - Bhitari
 - Gadhva
 - Mathura
- _____ was the first Indian to explain the process of surgery.
 - Charaka
 - Sushruta
 - Dhanvantri
 - Agnivasa
- _____ was the Gauda ruler of Bengal.
 - Sasanka
 - Maitraka
 - Rajavardhana
 - Pulikesin II



II. Match the statement with the reason and tick the appropriate answer

- Assertion (A):** Chandragupta I crowned himself as a monarch of a large kingdom after eliminating various small states in Northern India.

Reason (R): Chandragupta I married Kumaradevi of Lichchavi family.

- Both A and R are true and R is the correct explanation of A.
- Both A and R are correct but R is not correct explanation of A.
- A is correct but R is not correct.
- A is not correct but R is correct.



2. **Statement I:** Chandragupta II did not have cordial relationship with the rulers of South India.

Statement II: The divine theory of kingship was practised by the Gupta rulers.

- (a) Statement I is wrong but statement II is correct.
 - (b) Statement II is wrong but statement I is correct.
 - (c) Both the statements are correct.
 - (d) Both the statements are wrong.

- 3. Which of the following is arranged in chronological order?**

- (a) Srigupta – Chandragupta I – Samudragupta – Vikramaditya
 - (b) Chandragupta I – Vikramaditya - Srigupta – Samudragupta
 - (c) Srigupta – Samudragupta – Vikramaditya -Chandragupta I
 - (d) Vikramaditya - Srigupta – Samudragupta - Chandragupta I

- 4. Consider the following statements and find out which of the following statement(s) is / are correct**

- ### 5. Circle the odd one

1. Kalidasa, Harisena, Samudragupta, Charaka.
 2. Ratnavali, Harshacharita, Nagananda, Privadharshika.

III Fill in the blanks

1. _____, the king of Ceylon, was a contemporary of Samudragupta.
 2. Buddhist monk from China _____, visited India during the reign of Chandragupta II.
 3. _____ invasion led to the downfall of Gupta Empire.
 4. _____ was the main revenue to the Government.
 5. The official language of the Guptas was ____.
 6. _____, the Pallava king was defeated by Samudragupta.
 7. _____ was the popular king of Vardhana dynasty.
 8. Harsha shifted his capital from _____ to Kanauj.

IV. State whether True or False

1. Dhanvantri was a famous scholar in the field of medicine.
 2. The structural temples built during the Gupta period resemble the Indo-Aryan style.
 3. Sati was not in practice in the Gupta Empire.
 4. Harsha belonged to Hinayana school of thought.
 5. Harsha was noted for his religious intolerance.



V. Match the following

A

- | | |
|-----------------------|------------------|
| a. Mihirakula | 1 Astronomy |
| b. Aryabhatta | 2 Kumaragupta |
| c. Painting | 3 Skandagupta |
| d. Nalanda University | 4 Caravan trader |
| e. Sartavaga | 5 Bagh |
- (a) 1, 2, 4, 3, 5 (b) 2, 4, 1, 3, 5 (c) 3, 1, 5, 2, 4 (d) 3, 2, 1, 4, 5

B

- | | |
|-----------------------|-------------------|
| a) Bana | 1 10,000 students |
| b) Harsha | 2 Prayag |
| c) Nalanda University | 3 Harshacharita |
| d) Hiuen -Tsang | 4 Ratnavali |
| e) Buddhist Assembly | 5 Si-Yu-Ki |
- (a) 4, 3, 2, 1, 5 (b) 5, 2, 1, 3, 4 (c) 3, 5, 1, 2, 4 (d) 2, 1, 3, 4, 5

VI. Answer in one or two sentences

1. Who was given the title Kaviraja? Why?
2. What were the subjects taught at Nalanda University?
3. Explain the Divine Theory of Kingship.
4. Highlight the achievement of Guptas in metallurgy.
5. Who were the Huns?
6. Name the three kinds of tax collected during the Harsha's reign.
7. Name the books authored by Harsha.

VII. Answer the following briefly

1. Write a note on Prashasti.
2. Give an account of Samudragupta's military conquests.
3. Describe the land classification during the Gupta period.
4. Write about Sresti and Sarthavaha traders.
5. Highlight the contribution of Guptas to architecture.
6. Name the works of Kalidasa.
7. Estimate Harshvardhana as a poet and a dramatist.

VIII. HOTs

1. The gold coins issued by Gupta kings indicate _____.
 - the availability of gold mines in the kingdom
 - the ability of the people to work with gold
 - the prosperity of the kingdom
 - the extravagant nature of kings



IX. Student activity

Stage any one of the dramas of Kalidasa in the classroom.

Compare and contrast the society of Guptas with that of Mauryas.

X. Life Skills

1. Collect information about the contribution of Aryabhatta, Varahamihira and Brahmagupta to astronomy.
 2. Visit a nearby ISRO centre to know more about satellite launching.

XI. Answer Grid

<p>Who was Toromana?</p> <p>Ans.</p>	<p>Name the high ranking officials of Gupta Empire.</p> <p>Ans.</p>
<p>Name the Gupta kings who performed Asvamedha yagna.</p> <p>Ans.</p>	<p>Name the book which explained the causes for the lunar and solar eclipses.</p> <p>Ans.</p>
<p>Name the first Gupta king to find a place on coins.</p> <p>Ans.</p>	<p>Which was the main source of information to know about the Samudragupta's reign?</p> <p>Ans.</p>
<p>Harsha was the worshipper of _____ in the beginning.</p> <p>Ans.</p>	<p>_____ University reached its fame during Harsha period.</p> <p>Ans.</p>



Unit -1

Sources of Medieval India



Inscriptions: Temple Wall, Copper Plate & Palm Leaf

Learning Objectives

To acquaint ourselves with

- ❖ Sources of the study of medieval India
- ❖ Temples, mosques, tombs, palaces and forts as important sources
- ❖ Literary and inscriptional texts
- ❖ Accounts of Arab and Turkish travellers



K9GRZK

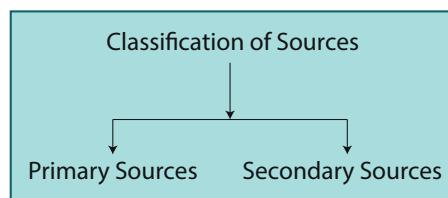
Introduction:

The periods from A.D. (CE) 700 to 1200 and from A.D. (CE) 1200 to 1700 are classified as Early Medieval and Later Medieval periods, respectively, in Indian history. Numerous and varied sources are fortunately available to the historians engaging in the study of Medieval India. Added to the information that can be gleaned from inscriptions, monuments and coins are the accounts left by Arab, Persian and Turkish chroniclers. These accounts are rich in detail and have given first-hand information on the life of kings, though they provide very little information on the life of the common people. The opinions of the courtiers and chroniclers are often one-sided, written in a hyperbolic language, exaggerating the king's achievements. Let us now explore the various sources available for the study of the history of Medieval India.

Do you know the famous words of Khafi Khan, a courtier of Emperor Aurangzeb? He says, 'It is the duty of an historian to be faithful, to have no hope of profit, no fear of injury, to show no partiality on one side, or animosity on the other, to know no difference between friend and stranger, and to write nothing but with sincerity.'

Sources

Sources are the supporting materials, documents or records in the form of evidence that help to reconstruct the past.



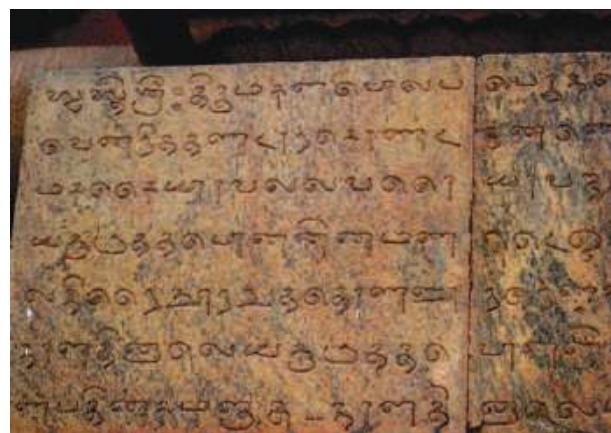


We examine the details of political, economic and socio-cultural developments with the aid of sources.

Primary Sources: Inscriptions, monuments and coins, and the information available in them.

Secondary Sources: Literary works, chronicles, travelogues, biographies and autobiographies.

Inscriptions



Rock Inscription

Inscriptions are writings engraved on solid surfaces such as rocks, stones, temple walls and metals. The king's royal decrees, dedications and donations, monuments raised in commemoration of victories in wars, those built in memory of deceased warriors, contain rich information about the concerned era.

Various types of lands gifted by the Chola kings are known from the inscriptions and copper plates. They are:

<i>Vellanvagai</i>	-	land of non-brahmin proprietors
<i>Brahmadeya</i>	-	land gifted to Brahmins
<i>Shalabhoga</i>	-	land for the maintenance of a school
<i>Devadana</i>	-	land gifted to temples
<i>Pallichandam</i>	-	land donated to Jaina institutions

Copper-plate grants, which were treated as legal documents, have significant source value. The Islamic-Persian practices and the relatively high cost of copper plates made palm leaf and paper cheaper alternatives from 13th century onwards.

Several copper-plate grants issued during the later Chola period (10th to 13th century) record gifts to individual priests or teachers who were Hindu, Buddhist, or Jaina, or to persons of eminence. Both the giver and the receiver are very elaborately described. By contrast, most stone inscriptions differ in their content. In stone inscriptions, the beneficence of a donor is recorded. The major focus is upon the giver. Tiruvalangadu plates of Rajendra Chola I and the Anbil plates of Sundara Chola are notable examples. Uttiramerur inscriptions in Kanchipuram district provide details of the way in which the village administration was conducted.



Copper plate Inscription

Monuments

Temples, palaces, mosques, tombs, forts, minars and minarets are called by the collective name monuments.



The Sultans of Delhi introduced a new type of architecture. The monuments they built had arches, domes and minarets as the main features. The inscriptions in these monuments contain



Dilwara Temple Mt. Abu

rich information, which can be used to construct history. The medieval Khajuraho monuments (Madhya Pradesh) and temples in Konark (Odisha) and Dilwara (Mt. Abu, Rajasthan) constitute valuable sources to understand the religion-centered cultural evolution in northern India. Temples in Thanjavur (Brihadeeshwara), Gangaikonda Cholapuram and Darasuram symbolise the magnificent structures the Later Cholas built in Tamil Nadu. Vitala and Virupaksha temples at Hampi similarly speak of the contribution of Vijayanagara rulers (15th century).



Hampi - Vijayanagar

(all in and around Delhi) and Charminar (Hyderabad) are the important mosques belonging to the medieval times.

The forts of historical importance are Agra Fort, Chittor Fort, Gwalior Fort and Delhi Red Fort as well as the forts of Daulatabad (Aurangabad) and Firoz Shah Kotla (Delhi). Palaces in Jaipur, Jaisalmer and Jodhpur signify the greatness of the Rajput dynasty that wielded enormous power from these places. Qutb Minar and Alai-Darwaza, the tombs of Iltutmish, Balban and all the Mughal rulers are the other prominent structures recognised as valuable sources of information. Cities in ruin such as Firozabad and Tughlaqabad in north India and Hampi in south India remain rich repositories of the history of medieval India.

Coins

The picture and the legend on the coins convey the names of kings with their titles and portraits, events, places, dates, dynasties and logos. The composition of metals in the coins gives us information on the economic condition of the empire. Mention of king's achievements like military conquests, territorial expansion, trade links and religious faith can also be found in the coins.



Charminar

Quwwat-ul Islam Masjid, Moth-ki-Masjid, Jama Masjid, Fatehpur Sikri Dargah



Lakshmi Coin of Ghori



Coins of Khalji

Muhammad Ghori had stamped the figure of Goddess Lakshmi on his gold coins and had his name inscribed on it. This coin tells us that this early Turkish invader was in all likelihood liberal in religious outlook.

Copper Jitals are available for the study of the period of the Delhi Sultans. Silver Tanka introduced by Iltutmish, Ala-ud-din Khalji's gold coins, Muhammad-bin-Tughluq's copper *token currency* are indicative of coinage as well as the economic prosperity or otherwise of the country of the time.

A jital contained 3.6 grains of silver. Forty-eight jitals were equal to 1 silver tanka.



Religious Literature

Devotional movement in South India and later in North resulted in the development of bhakti or devotional literature. The Chola period was known as the period of devotional literature and works such as *Kamba Ramayanam*, Sekkizhar's *Periyapuranam*, *Nalayira Divyaprabhandham*, composed by 12 Azhwars and compiled by Nathamuni,

Devaram composed by Appar, Sambandar and Sundarar and compiled by Nambiyandar Nambi, Manikkavasakar's *Thiruvatasagam*, all were scripted during the Chola times. Jayadeva's *Gita Govindam* (12th century) was a follow-up of the Bhakti Movement in South India. Kabir Das, a 15th century mystic poet, also had an influence on the Bhakti Movement in India.

Secular Literature

Madura Vijayam and *Amuktamalyatha* were poems composed by Gangadevi and Krishnadevaraya respectively that help us gain insight into the events and individuals associated with the Vijayanagara Empire. Chand Bardai's *Prithviraj Raso* portrays the Rajput king's valour. We have no Indian accounts about what happened during the Turkish invasion of India. For pre-Islamic periods, the only exception was Kalhana's *Rajtarangini* (11th century).

Books, Biographies and Autobiographies

Minhaj-us-Siraj, patronised by Sultan Nazir-ud-din Mahmud of Slave Dynasty, wrote *Tabakat-i-Nasiri*. The compendium deals with the period from the conquest of Muhammad Ghori to A.D. (CE) 1260. The compendium was named after his patron. In the 13th century, Hasan Nizami, a migrant from Ghazni wrote, *Taj-ul-Ma'sir* towards the end of Iltutmish's rule. It provides information about Qutb-ud-din Aibak and is considered the first official history of the Delhi Sultanate. Zia-ud-Barni, a courtier of Muhammad Tughluq, wrote *Tarikh-i-Firoz Shahi*, in which he dealt with the history of Delhi Sultanate from Ghiyas-ud-din Balban to the early years of the reign of Firoz Shah Tughluq. Ferishta's *Tarikh-i-Frishta* (16th century) deals with the history of the rise of the Mughal power in India.

**DO
YOU
KNOW?**

Tabakat is an Arabic word meaning generations or centuries.

Tuzk is a Persian word meaning autobiography.

Tarikh or *Tahquiq* are Arabic words meaning history.

In the 16th century, emperor Babur's *Babur Nama* and Abul Fazal's *Ain-i-Akbari* and Akbar Nama provided detailed information about these two emperors. In the 17th century, Jahangir wrote his memoir, *Tuzk-i-Jahangiri*, throwing a lot of light on the period. Apart from autobiographies of emperors, *Tabakat-i-Akbari*, authored by Nizam-ud-din Ahmad, is considered reliable than the exaggerated account of Abul Fazal. Similarly, Badauni's outstanding work, *Tarikh-i-Badauni* (Badauni's History), was published in 1595. This work spans three volumes. The volume on Akbar's reign is a frank and critical account of Akbar's administration, particularly of his religious policy.

Travellers and Travelogues

Marco Polo, a Venetian traveller, visited when the Pandya kingdom was becoming the leading Tamil power in the 13th century. Marco Polo was twice in Kayal, which was a port city (presently in Thoothukudi district of Tamilnadu). It was full of ships from Arabia and China. Marco Polo tells us that he himself came by a ship from China. According to Marco Polo, thousands of horses were imported into southern India by sea from Arabia and Persia.

Al-Beruni (11th century) accompanied Mahmud of Ghazni in one of his campaigns, and

stayed in India for 10 years. The most accurate account of Mahmud's Somnath expedition is that of Alberuni. As learned man and a scholar, he travelled all over India trying to understand India and her people. He learnt Sanskrit and studied the philosophy of India. In his book *Tahquiq-i-Hind*, Alberuni discussed the Indian conditions, systems of knowledge, social norms and religion.

Ibn Battuta (14th century), an Arab-born Morocco scholar, travelled from Morocco right across North Africa to Egypt and then to Central Asia and India. His travelogue (*Rihla [The Travels]*) contains rich details about the people and the countries he visited. According to him, Egypt was rich then, because of the whole of the Indian trade with the West passed through it. Ibn Battuta tells us of caste in India and the practice of *sati*. We learn from him that Indian merchants were carrying on a brisk trade in foreign ports and Indian ships in the seas. He describes the city of Delhi a vast and magnificent city. Those were the days when Sultan Muhammad bin Tughluq transferred his capital from Delhi to Devagiri (Daulatabad) in the south, converting this city into a desert.



Ibn Battuta



In the South, Vijayanagar had many foreign visitors who left behind their detailed accounts of the state. An Italian named Nicolo Conti came in 1420. Abdur-Razzaq came from Heart (the court of Great Khan in Central Asia) in 1443. Domingo Paes, a Portuguese traveller, visited the city in 1522. All of them recorded their observations, which are very useful for us today to know the glory of the Vijayanagar Empire.

Summary

- ❖ The period from A.D. (CE) 700 to 1200 and from A.D. (CE) 1200 to 1700 are classified as Early Medieval and Later Medieval periods in Indian history.
- ❖ Sources are classified as primary and secondary sources.
- ❖ Inscriptions on stones, rocks and temple

walls and copper-plate grants with royal orders and events in the courts, which have evidentiary value are dealt with.

- ❖ Temples, palaces, mosques, tombs, forts, minars and minarets, collectively known as monuments, belonging to early Medieval and Mughal periods, are highlighted.
- ❖ The coins of Iltutmish, Ala-ud-din Khalji and copper coins of the later Islamic rulers are discussed.
- ❖ Devotional literature belonging to the era of Bhakthi Movement is provided.
- ❖ Books, biographies and autobiographies that provide information about the political, social and economic conditions of the medieval times are detailed.
- ❖ Travellers' accounts mostly by the visiting Arab and Persian scholars are given in the end.

Glossary

1.	chronicler	a person who writes accounts of important historical events	வரலாற்றுப் பதிவாளர்
2.	animosity	hostility, antagonism	விரோதம், பழக்கமை
3.	travelogue	a book or illustrated account of the places visited and experiences encountered by a traveller	பயணக்குறிப்புகள்
4.	commemoration	in remembrance of	நினைவாக
5.	elaborately	in detail	விரிவாக
6.	minarets	a tall tower, typically part of a mosque	தூபிகள்
7.	repositories	the places, buildings where materials are stored or kept	களஞ்சியங்கள்
8.	portraits	pictures, images in drawing or painting	உருவப்படங்கள்
9.	compendium	a collection of detailed information about a particular subject, especially in a book	தொகுப்பு
10.	substantiate	to prove with evidence	சான்றுகளுடன் நிருபித்தல்



Evaluation

I. Choose the correct answer

1. _____ are the writings engraved on solid surfaces such as rocks, stones, temple walls and metals.
a) Chronicles b) Travelogues
c) Coins d) Inscriptions
2. _____ was the land gifted to temples.
a) Vellanvagai b) Shalabhoga
c) Brahmadeya d) Devadana
3. _____ period was known as the period of devotional literature.
a) Chola b) Pandya
c) Rajput d) Vijayanagara
4. _____ provides information about the first Sultan of Delhi.
a) Ain-i-Akbari
b) Taj-ul-Ma'sir
c) Tuzk-i-Jahangiri
d) Tarikh-i-Frishta
5. _____, an Arab-born Morocco scholar, travelled from Morocco to India.
a) Marco Polo
b) Al Beruni
c) Domingo Paes
d) Ibn Battuta



2. _____ had stamped the figure of Goddess Lakshmi on his gold coins and had his name inscribed on it.
3. 3.6 grains of silver amounted to a _____.
4. _____ was patronised by Sultan Nazir-ud-din Mahmud of Slave Dynasty.
5. An Italian traveller _____ visited Vijayanagar Empire in 1420.

III Match the following

A	B
1. Khajuraho	Odisha
2. Konark	Hampi
3. Dilwara	Madhya Pradesh
4. Virupaksha	Rajasthan

IV State true or false

1. Pallichandam was the land donated to Jaina institution.
2. The composition of metal coins gives us information on the political condition of the empire.
3. The high cost of copper made palm leaf and paper cheaper alternatives for recording royal orders and events in royal courts.
4. Domingo Paes, a Portuguese traveller, visited the Chola Empire in 1522.

V Match the statement with the reason

Tick (✓) the appropriate answer.

Assertion (A) :- Muhammad Ghori's gold coins carried the figure of Goddess Lakshmi.

Reason (R) :- The Turkish invader was liberal in his religious outlook.

- a) R is the correct explanation of A.
- b) R is not the correct explanation of A.
- c) A is wrong and R is correct.
- d) A and R are wrong.

II Fill in the Blanks

1. _____ inscriptions provide details about administration in a Brahmadeya village.

**b) Find out the wrong pair**

- | | |
|--------------------------|------------------------|
| 1. <i>Madura Vijayam</i> | - Gangadevi |
| 2. Abul Fazal | - <i>Ain-i-Akbari</i> |
| 3. Ibn Battuta | - <i>Tahqiq-i-Hind</i> |
| 4. <i>Amuktamalyatha</i> | - Krishnadevaraya |

c) Find out the odd one

Inscriptions, Travelogues, Monuments, Coins,

VI Answer the following in one or two sentences

1. Who compiled *Nalayira Divyaprabhandham*?
2. What does the word *Tuzk* mean?
3. Name Jahangir's memoir.
4. Name the two different types of sources for the study of history.
5. List out the important mosques and forts constructed during the medieval times.
6. Mention the important foreign travellers who visited India during the medieval period.

VII Answer the following

1. Describe the different types of coins introduced by the rulers of Delhi Sultanate.

IX HOTS

1. The composition of metals in coins is indicative of the economic prosperity of the empire – Substantiate.

X Student Activity

Prepare an album collecting pictures of palaces, tombs, mosques and forts of Medieval India.

XI Life skill

1. Find out from the libraries in your town or village and prepare a report about the primary and secondary sources available there.

References

1. Abraham Eraly, *The Age of Wrath*, New Delhi:Penguin Group, 2014.
2. Burton Stein, *A History of India*, New Delhi: Oxford University Press, 2004 (Reprint).
3. K.A. Neelankanta Shastri, *Cholas*. Madras: University of Madras (Reprint).
4. S.K. Singh, *History of Medieval India*. New Delhi: Axis Books Private Ltd, 2013.

VIII Answer Grid

1. _____ was a courtier of Emperor Aurangazeb. Ans:	2. Tiruvalangadu copper plates belong to _____. Ans:
3. _____ was the land for the maintenance of the school. Ans:	4. _____ compiled Periyapuramam. Ans:
5. _____ is an Arabic word meaning history. Ans:	6. Muhammed bin Tughluq transferred his capital from Delhi to _____ in the south. Ans:



ICT CORNER

Sources of Medieval India

This activity helps you to know about the rare collection of coins.



PROCEDURE :

- Step 1:** Open the Browser and type the given URL (or) Scan the QR Code.
- Step 2:** Click “India” Option and then select any period (Ex. Medieval)
- Step 3:** Select any dynasty and then select any Kingdom (Ex. Sultanate)
- Step 4:** Explore the coins with pictorial descriptions.



Step 1



Step 2



Step 3



Step 4

Sources of Medieval India URL:

<https://www.mintageworld.com/> (or) scan the QR Code

*Pictures are indicative only

*If browser requires, allow Flash Player or Java Script to load the page.





Unit -II

Emergence of New Kingdoms in North India



Khandarya Temple

Learning Objectives

- ❖ To acquire knowledge about the kingdoms of Rajputs and their counterparts in North India
- ❖ To assess the contributions of Rajputs and Palas to Indian culture
- ❖ To know about the early military expeditions of Arabs and Turks



YUX5T4

Introduction:

There are plenty of stories that speak of the valour and chivalry of Rajputs. Rajput states formed a collective entity that was called Rajputana. Chittor was prominent and had become the rallying point for all Rajput clans. It was small compared to Malwa and Gujarat. Yet the Rajputs ruled over these states. In commemoration of the victory of Rana of Chittor over Malwa, the *Jaya Stambha*, the tower of victory, was built in Chittor. The Pratiharas and the Palas had established their powerful kingdoms in western India and in eastern India respectively. By the 9th century, the Pratihara dynasty had progressed to such an extent that it called itself the sovereigns of Rajasthan and Kanauj. The decline of Pratihara kingdom led to the rise of Palas in Bengal and Chauhans in north-western India. India's Islamic period might have begun

in the immediate context of Arabs' conquest of Sind (A.D. (CE)712) rather than in A.D. (CE)1200. But the resistance shown by the kings of Kanauj, especially of Yasovarman (A.D. (CE)736) and later by the Rajput chiefs and kings who held Kanauj and most of northern India until the middle of the 10th century made it impossible.



Jaya Stambha

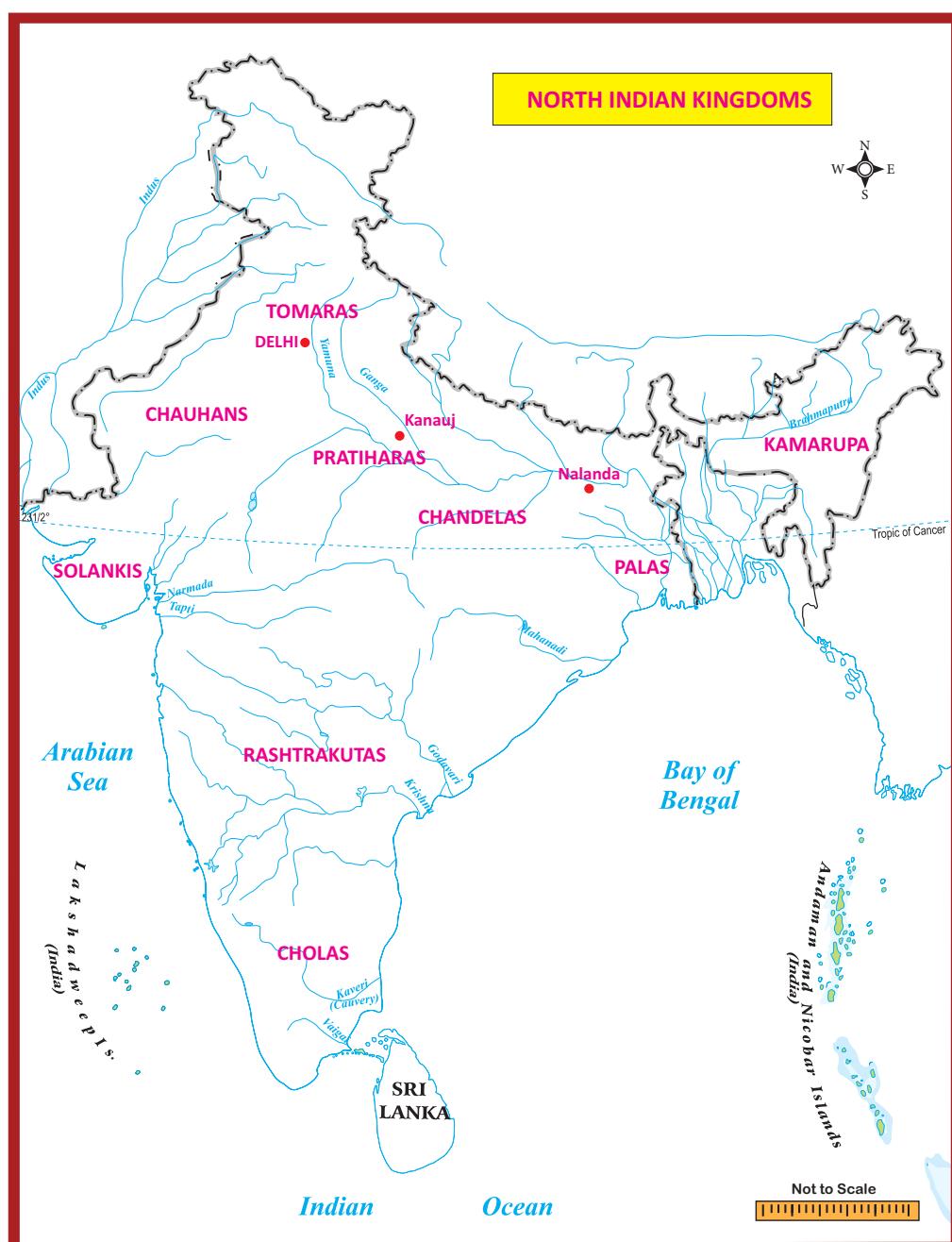


Origin of the Rajputs

The word 'Rajput' is derived from the Sanskrit word Rajputra, which means 'scion of the royal blood'. After the death of Harsha in A.D. (CE) 647, various Rajput clans established kingdoms in different parts of northern and central India. The Rajputs trace their pedigree far back into the past. Their three principal houses are the *Suryavanshi* or the Race of the Sun, the *Chandrvanshi* or the Race of the Moon and the *Agnikula* or the Race of Fire God. Among those

who claimed descent from solar and lunar lines, Chandelas of Bundelkhand were prominent. Tomaras were ruling in the Haryana region. But they were overthrown by the Chauhans in the 12th century.

Thirty-six royal Rajput clans were listed by the Oriental scholar James Tod in A.D. (CE) 1829. Among them four claimed a special status: the Pratiharas, the Chauhans, the Chalukyas (different from the Deccan Chalukyas), known





as Solankis, and the Paramaras of Pawars. All the four clans were of the Agnikula origin.

Pratiharas

The Pratiharas or Gurjara Pratiharas, one of the four prominent clans of the Rajputs, ruled from Gurjaratra (in Jodhpur). In the 6th century A.D. (CE), Harichandra laid the foundation of the Gurjara dynasty. Nagabhatta I was the first and prominent ruler of Pratiharas. In the 8th century, he ruled over Broach and Jodhpur and extended his dominion upto Gwalior. He repulsed the invasion of the Arabs of Sind from the east and checked their expansion. He was succeeded by Vatsaraja, who desired to dominate the whole of North India. His attempt to control over Kanauj brought him into conflict with the Pala ruler Dharmapala.

There was a prolonged tripartite struggle between the Gurjara Pratiharas of Malwa, the Rashtrakutas of Deccan and the Palas of Bengal, as each one of them wanted to establish their supremacy over the fertile region of Kanauj. In the process, all the three powers were weakened.

Vatsaraja's successors Nagabhatta-II and Rambhadra did not do anything impressively. Mihirabhoja or Bhoja, son of Rambhadra, within a few years of his accession, succeeded in consolidating the power of the Pratiharas. As a strong ruler, Bhoja was able to maintain peace in his kingdom. The Arab menace was firmly tackled by him. After Bhoja, the Pratihara Empire continued its full glory for nearly a century.

Having successfully resisted the Arabs, the Pratiharas turned their attention towards the east and by the end of millennium, they ruled over a large part of Rajasthan and Malwa. They also held Kanauj for some time. The Rajputs fought each other endlessly in the 11th and 12th centuries. Taking advantage of these interneccine quarrels, many local kings succeeded in making themselves independent.

Palas

Dharmapala (A.D. (CE) 770 - 810)

Gopala, who founded the Pala dynasty, did not have royal antecedents. He was elected by the people for his superior capabilities. During his reign from 750 to 770, Gopala laid the foundations for the future greatness of this dynasty in Bengal. Dharmapala, his son, made the Pala kingdom a powerful force in northern Indian politics. He led a successful campaign against Kanauj. He was a great patron of Buddhism. He founded Vikramashila Monastery, which became a great centre of Buddhist learning.



Vikramashila Monastery

Dharmapala was succeeded by his son, Devapala, who extended Pala control eastwards into Kamarupa (Assam). Devapala was also a great patron of Buddhism. He gifted five villages to Buddhists. He also constructed many temples along with monasteries in Magadha. According to the historian R.C. Majumdar, 'The reigns of Dharmapala and Devapala constitute the most brilliant chapter in the history of Bengal.'



After Devapala, five rulers ruled the region insignificantly. The kingdom attained unprecedented glory when Mahipala ascended the throne in 988.

Mahipala I (988 - 1038)

Mahipala I was the most powerful ruler of the Pala dynasty. He is called the founder of the second Pala dynasty. The decline of Pratiharas gave the Palas an opportunity to take a leading role in north Indian affairs. But he could not extend his domain beyond Banaras because of the impressive campaigns of the Chola king from the South, Rajendra Chola. Mahipala restored the old glory of the Palas. He constructed and repaired a large number of religious buildings at Banaras, Sarnath and Nalanda.

The Pala dynasty declined soon after the death of Mahipala and gave way to the Sena dynasty.

The Chauhans

The Chauhans ruled between A.D. (CE) 956 and 1192 over the eastern parts of the present-day Rajasthan, establishing their capital at Sakambari. This Rajput dynasty was founded by Simharaji, who was popularly known as the founder of the city of Ajmer.

The Chauhans were the feudatories of the Pratiharas and staunchly stood by them to check the Arab invasions. The last of Chauhan kings, Prithiviraj Chauhan, was considered the greatest of all Chauhan rulers. He defeated Muhammad Ghori in the first battle of Tarain fought in 1191. However, he was defeated and killed in the second battle of Tarain in 1192.



There is a long epic poem *Prithvirajraso*, composed by the bard Chand Bardai, a few centuries later. The story goes like this: The daughter of the King of Kanauj was to marry. A *suyamwara* (the bride choosing the bridegroom of her choice) was held to enable her to choose her husband. But she was in love with Prithiviraj and desired to marry him. Prithiviraj was the enemy of her father. In order to insult him, the King of Kanauj had not only denied him an invitation but had placed a statue of Prithiviraj as door keeper at the entrance to his court. To the shock of everyone assembled, the princess rejected the princes present and garlanded the statue of Prithiviraj, indicating her choice. Prithiviraj, who had been hiding in the vicinity, jumped in and rode away with the princess in a horse. Later both of them were married.

Contribution of Rajputs to Art and Architecture

Art



Rajasthani Painting



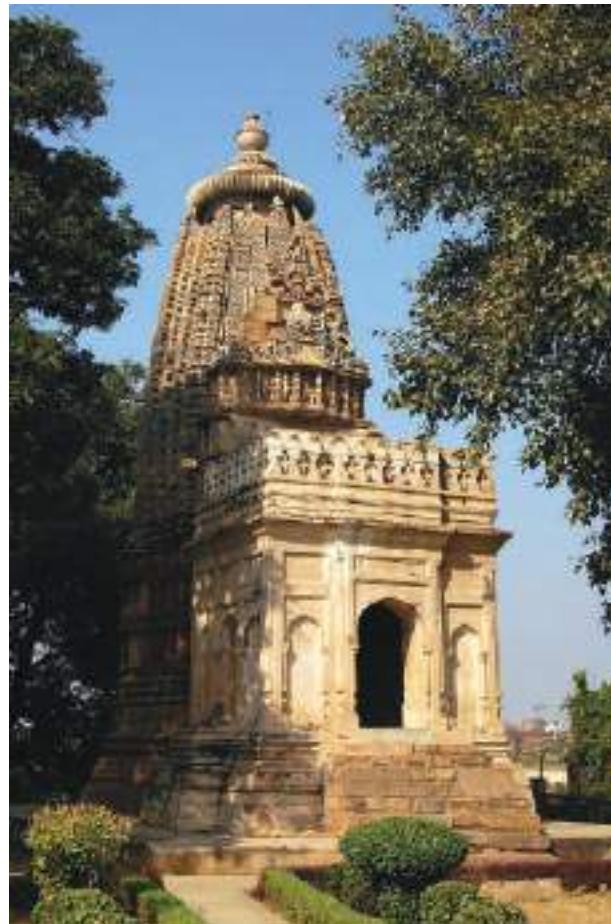
Rajput courts were centres of culture where literature, music, dance, paintings, fine arts and sculpture flourished. A specific style of Rajput painting—often focusing on religious themes emerged at Rajput courts. Their style of painting is called 'Rajasthani'. The Rajasthani style of painting can be seen at Bikaner, Jodhpur, Mewar, Jaisalmer (all in Rajasthan).

Architecture

The Rajputs were great builders. Some of the important examples of the Rajput buildings are the strong fortresses of Chittorgarh, Ranathambhor and Kumbhalgarh (all in Rajasthan), Mandu, Gwalior, Chanderi and Asirgarh (all in Madhya Pradesh).

The examples of domestic architecture of the Rajputs are the palaces of Mansingh at Gwalior, the buildings at Amber (Jaipur) and lake palaces at Udaipur. Many of the Rajput cities and palaces stand among the hills in forts or by the side of beautiful artificial lakes. The castle of Jodhpur in Rajasthan is perched upon a lofty rock overlooking the town.

The temples the Rajput rulers built have won the admiration of art critics. The temples in Khajuraho, the Sun temple in Konark, the Dhillwara Jain temple constructed in Mount Abu and Khandarya temple at Madhya Pradesh are illustrious examples of their architecture.



Kajuraho

The Khajuraho in Bundelkhand has 30 temples. The *shikharas* of the Khajuraho temples are most elegant. The exterior and interior parts of the temples are adorned with very fine sculptures. These temples are dedicated to Jain Tirthankaras and Hindu deities like Shiva and Vishnu.

There are sixteen Hindu and Jain temples at Osian, which is 32 miles away from Jodhpur.



Udaipur Lake Palace



Jaipur Amber Fort



Gwalior Palace



The Jain temple at Mount Abu has a white marble hall and a central dome of 11 concentric rings and richly carved vaulted ceiling and pillars.



Temple at Osian

The *Raksha Bandhan* (*Rakhi*) tradition is attributed to Rajputs. *Raksha* (protection) *Bandhan* (to tie) is a festival that celebrates brotherhood and love. It is believed that if a woman ties a *rakhi* around the wrists of male members, it means they are treating them like brothers. Such men are placed under an obligation to protect them.

Rabindranath Tagore started a mass *Raksha Bandhan* festival during the Partition of Bengal (1905), in which he encouraged Hindu and Muslim women to tie a *rakhi* on men from the other community and make them their brothers. The exercise was designed to counter British efforts to create a divide between Hindus and Muslims.

Contribution of Palas to Culture

The Palas were adherents to the Mahayana school of Buddhism. They were generous patrons of Buddhist temples and the famous universities of

Nalanda and Vikramashila. It was through their missionaries that Buddhism was established in Tibet. The celebrated Buddhist monk, Atisha (981-1054), who reformed Tibetan Buddhism, was the president of the Vikramashila monastery. The Palas also maintained cordial relations with the Hindu-Buddhist state of the Shailendras of Sumatra and Java.

Under Pala patronage, a distinctive school of art arose, called Pala art or **Eastern Indian art**. Pala artistic style flourished in present-day states of Bihar and West Bengal, and also in present-day Bangladesh. It was chiefly represented by bronze sculptures and palm-leaf paintings, celebrating the Buddha and other divinities. The Pala bronze sculptures from this area played an important part in the spread of Indian culture in Southeast Asia.



Palm Leaf Painting of Palas

Advent of Islam

Islam as a religious faith originated at Mecca in Arabia. The founder of Islam was Prophet Muhammad. The followers of Islam are called Muslims. An Islamic state, especially the one ruled by a single religious and political leader, was known as 'Caliphate'. Caliph means a representative of the Prophet Muhammad. Two early Caliphates were 'Umayyads' and the 'Abbasids'. Both the Umayyads and the Abbasids expanded their rule separately by their conquests and by preaching the principles of Islam.

In the 8th century India, the Arab presence appeared in the form of a Muslim army that



conquered the Sind. But their further expansion was made impossible by the kings of Gangetic plains and the Deccan. By the end of the 9th century, with the decline of the Abbasid Caliphate, the Arab garrisons in India and elsewhere threw off Caliph's control and began to rule independently.

The Turkish governor, Alp-Tegin, was one among them whose capital was Ghazni (Afghanistan). His successor and son-in-law Sabuktigin wanted to conquer India from the north-west. But only his son Mahmud succeeded in this endeavour.

Arab Conquest of Sind and its Impact

In A.D. (CE) 712, Muhammad bin Qasim who was the commander of the Umayyad kingdom invaded Sind. Qasim defeated Dahir, the ruler of Sind, and killed him in the battle. The capital of Sind, Aror, was captured. Qasim extended his conquest further into Multan. He organised the administration of Sind. The people of Sind were given the status of 'protected subjects'. There was no interference in the lives and religions of the people. But soon Qasim was recalled by the Caliph.

The Arab scholars visited Sind and studied many Indian literary works. They translated many Sanskrit books on astronomy, philosophy, mathematics and medicine into Arabic. They learnt the numerals 0 to 9 from India. Until then, the people in the West did not know the use of zero. Through the Arabs, Europe gained more knowledge in mathematics. The importance of zero was learnt by them from India. It is believed that the people in the West and the Arabs learnt the game of chess only from the Indians.



Arrival of Turks in India



Mahmud of Ghazni (A.D. (CE) 997 -1030)

Mahmud is said to have conducted 17 raids into India. At that time, North India was divided into number of small kingdoms. One of them was Shahi kingdom, which extended from Punjab to Kabul. The other important kingdoms were Kanauj, Gujarat, Kashmir, Nepal, Malwa and Bundelkhand. The initial raids were against the Shahi kingdom in which its king Jayapala was defeated in 1001. After his defeat, Jayapala immolated himself because he thought that this defeat was a disgrace. His successor Anandapala fought against Mahmud but was defeated in the battle of Waihind, near Peshawar, in 1008. As a result of his victory at Waihind, Mahmud extended his rule over Punjab.

The subsequent raids of Mahmud into India were aimed at plundering the rich temples and cities of North India. In 1011 he raided Nagarkot in Punjab hills and Thaneshwar near Delhi.



Ruins of Somnath Temple

In 1018 Mahmud plundered the holy city of Mathura. He also attacked Kanauj. The ruler of Kanauj, Rajyapala, abandoned Kanauj and later died. Mahmud returned with enormous riches. His next important raid took place in

Gujarat. In 1024 A.D. (CE) Mahmud marched from Multan across Rajaputana and defeated the Solanki king Bhimadeva I and plundered Anhilwad. Mahmud is said to have sacked the famous temple of Somanath, breaking the idol. Then he returned through the Sind desert. That was his last campaign in India. Mahmud died in 1030 A.D. (CE) The Ghaznavid Empire roughly included Persia, Trans-Oxyana, Afghanistan and Punjab.

Muhammad of Ghor (1149 - 1206)

Muhammad of Ghor or Muhammad Ghori started as a vassal of Ghazni but became independent after the death of Mahmud. Taking advantage of the decline of the Ghaznavid Empire, Muhammad Ghori brought Ghazni under his control. Having made his position strong and secure at Ghazni, Muhammad turned his attention to India. Unlike Mahmud of Ghazni, he wanted to extend his empire by conquering India. In 1175 Muhammad captured Multan and occupied whole of it in his subsequent expeditions. In 1186 he attacked Punjab and captured it.

The Battle of Tarain (1191 - 1192)

Realising the grave situation in which they were caught, the Hindu princes of North India formed a confederacy under the command of Prithiviraj Chauhan. Prithiviraj rose to the occasion and defeated Muhammad in the battle of Tarain near Delhi in 1191. This was called the first battle of Tarain. To avenge this defeat, Muhammad made serious preparations and gathered a huge army. He arrived with his large force in Lahore via Peshawar and Multan. He sent a message to Prithiviraj, asking him to acknowledge his supremacy and become a



Muslim. But Prithiviraj rejected the proposal and prepared his army to resist the invader. Many Hindu kings and chieftains also joined him. In the ensuing second battle of Tarain in 1192, Muhammad thoroughly routed the army of Prithiviraj who was captured and killed.

The second battle of Tarain was a major disaster for the Rajputs. Their political prestige suffered a serious setback. The whole Chauhan kingdom now lay at the feet of the invader. The first Muslim kingdom was thus firmly established in India at Ajmer and a new era in the history of India began. After his victory over Prithiviraj at Tarain, Muhammad returned to Ghazni to deal with the threat from the Turks and the Mongols. After the death of Muhammad in 1206, his most capable general Qutb-ud-din Aibak who had been left behind in India took control of Muhammad's territories in India and declared himself as the First Sultan of Delhi.

Summary

- ❖ After Harsha, new regional powers emerged. Prominent ruling dynasties among them were Pratiharas, Palas, Chauhans and Paramaras.
 - ❖ Pratiharas and Palas were battling to control the northern plains. Their focus was on capturing the city of Kanauj.
 - ❖ The continued conflict over the possession of Kanauj prompted the local chieftains and kings to declare themselves independent.
 - ❖ The Rajputs and Palas made impressive contribution to the evolving Indian culture.
 - ❖ The attempts of Arabs to expand were resisted by various rulers.
 - ❖ Military raids of Mahmud of Ghazni in the 11th century followed by expeditions of Muhammad of Ghor paved the way for the establishment of Islamic rule in India.

Glossary

1.	scion	a descendant of the notable family	வாரிசு, வழித்தோன்றல்
2.	unprecedented	exceptional	முன்னெப்போதுமில்லாத
3.	internecine	mutually destructive	இருசாராருக்கும் நாசத்தை விளைவிக்கின்ற
4.	portraiture	the art of painting	சித்தரிக்கும் கலை
5.	elegant	grand	நேர்த்தியான
6.	monastery	a place where monks live	மடாலயம்
7.	confederacy	a league or alliance of states	கூட்டமைப்பு



I. Choose the correct answer

1. Who wrote *Prithivirajraso*?

 - a. Kalhana
 - b. Vishakadatta
 - c. Rajasekara
 - d. Chand Bardai



2. Who was the first prominent ruler of Pratiharas?
 - a. Bhoja I
 - b. Naga Bhatta I
 - c. Jayapala
 - d. Chandradeva
3. Ghazni was a small principality in _____.
 - a. Mangolia
 - b. Turkey
 - c. Persia
 - d. Afghanistan
4. What was the most important cause of the invasion of Mahmud of Ghazni?
 - a. To destroy idolatry
 - b. To plunder the wealth of India
 - c. To spread Islam in India
 - d. To establish a Muslim state in India

II Fill in the blanks

1. _____ was the founder of Vikramashila University.
2. Arabs conquered Sind in _____.
3. The city of Ajmeer was founded by _____.
4. The Khandarya temple is in _____.

III Match the following

A	B
1. Khajuraho	Mount Abu
2. Sun temple	Bundelkhand
3. Dilwara Temple	Konark

IV True or False

1. Rajputra is a Latin word.
2. King Gopala was elected by the people.
3. The temple at Mount Abu is dedicated to Lord Shiva.
4. Raksha Bandan is a festival of brotherhood.

5. Indians learnt the numerals 0 – 9 from Arabs.

V Consider the following statements.

Tick (✓) the appropriate answer.

1. **Assertion:-** The tripartite struggle was to have control over Kanauj.
Reason:- Kanauj was a big city.
 - a. R is the correct explanation of A.
 - b. R is not the correct explanation of A.
 - c. A is wrong and R is correct.
 - d. A and R are wrong.
2. **Statement I.** Mahipala could not extend his domain beyond Benaras.
Statement II. Mahipala and Rajendra Chola were contemporaries.
 - a. I is correct.
 - b. II is correct.
 - c. I and II are correct.
 - d. I and II are false.

3. **Assertion:-** India's Islamic period did not begin after Arab conquest of Sind in AD (CE)712.
Reason:- Gurjara Pratiharas gave a stiff resistance to Arabs.

4. **Assertion:-** The second battle of Tarain was lost by Prithviraj.

Reason:- There was disunity among the Rajputs

5. **Assertion:-** The second battle of Tarain was lost by Prithviraj.

- a. R is the correct explanation of A.
- b. R is not the correct explanation of A.
- c. A is correct and R is wrong.
- d. A is wrong and R is correct.

**5. Consider the following statements and find out which is/are correct.**

1. *Raksha Bandan* tradition is attributed to Rajputs.
2. Tagore started a mass *Raksha Bandan* festival during Partition of Bengal
3. *Raksha Bandan* was to counter the British attempt to create a divide between Hindus and Muslims.
 - a. 1 is correct.
 - b. 2 is correct.
 - c. 3 is correct.
 - d. All the above are correct.

VI Answer in one or two sentences

1. Write about tripartite struggle over Kanauj.
2. Name any four Rajput clans.
3. Who was the founder of Pala dynasty?
4. Mention the first two early Caliphates.
5. Name the ruler of Sind who was defeated by Qasim.

VII Answer the following

1. What was the impact of Arab conquest of Sind? (point out any five)

VIII HOTS

a. Difference between Mahmud Ghazni's invasion and Muhammad Ghori's invasion.

b. Find out

	First battle of Tarain	Second battle of Tarain
Fought in the year		
Causes for the battle		
Who defeated whom?		
What was the result?		

IX Students activity**a. Word Splash**

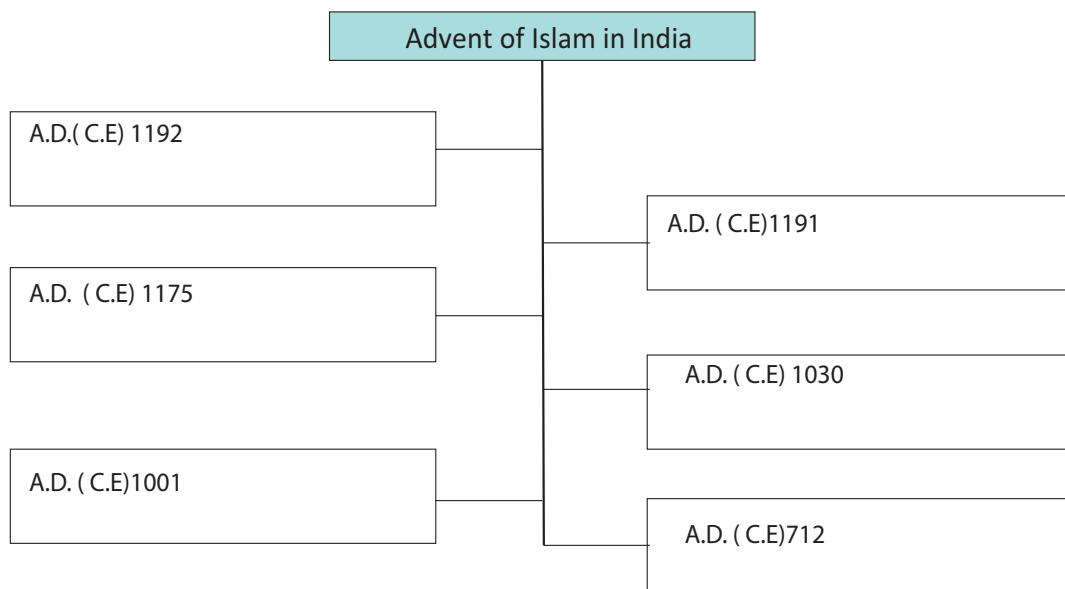
(Students discuss what they know about the words given here. They use the words from what they have learnt in a narrative form)

Harsha	Rajputs
Kanauj	Vikramashila
Prithviraj	Caliph



b. Time Line

Write the event for the given year in each column.



X Map work

On the river map of India mark the territories ruled by Pratiharas, Chauhans, Palas and Paramaras.

XI Answer Grid

1. Who was the Shahi ruler of Punjab defeated by Mahmud of Ghazni? Ans:	2. Rajput style of Painting is called _____ Ans:
3. How many Rajput clans were there? Ans:	4. Who established the first Islamic empire in India? Ans:
5. Who was the first Sultan of Delhi? Ans:	6. Where is Mecca? Ans:

XII. Life skill

Make an album with the pictures of temples built by Rajput rulers.

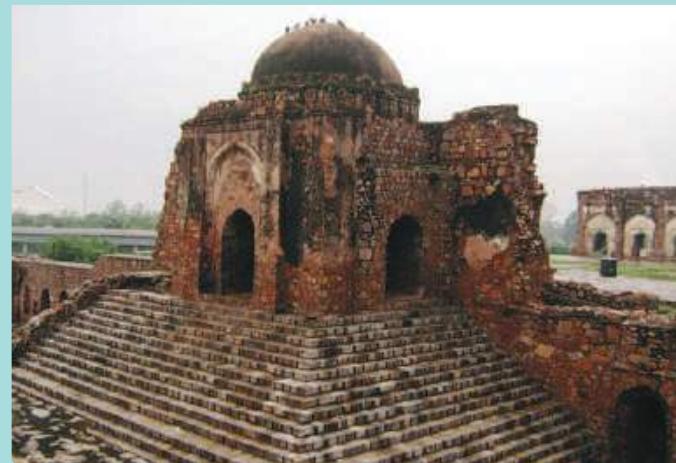
References

1. Romila Thapar, *Early India*, New Delhi: Penguin, 2002.
2. Burton Stein, *A History of India*, New Delhi: Oxford University Press, 2004 (Reprint).
3. S.K. Singh, *History of Medieval India*, New Delhi: Axis Books, 2013.
4. K.V Rajendra, *Ancient and Medieval Indian History*, New Delhi: Pacific Publication, 2010.



Unit -IV

The Delhi Sultanate



Firoz Shah Kotla

Learning Objectives

To acquaint ourselves with

- ❖ Turkish Sultans of various dynasties who ruled India from Delhi
- ❖ Their military conquests and extension of sovereignty
- ❖ Administration of the Delhi Sultanate
- ❖ Art and architecture of this period



Introduction

During the eleventh century, the Turkish horsemen pillaged northern India and due to their persistent campaigns, they succeeded in seizing political control of the Gangetic plain by the next century. Though the success of their conquests could be attributed to their audacity and ferocity, their success is really due to the failure of Indians to defend themselves and their territories. Indians viewed each other with distrust, failing to take note of the success of Islam in early years of its spread. The superior military might of Muslim soldiers was yet another factor that contributed to success in their conquests. In this lesson, we discuss how Turkish warriors set about founding and consolidating their Islamic rule till the advent of Babur.

Slave Dynasty (1206 - 1290)

Muslim rule in India was established by Muhammad Ghori in 12th century A.D. (CE). As he had no sons, he nurtured special slaves called *bandagan* (a Persian term used for slaves purchased for military service). These slaves were posted as governors and they were later raised to the status of Sultans. After Ghori's death in 1206, one of his slaves Qutb-ud-din-Aibak who had been left behind by Muhammad Ghori to govern the territories he had conquered, proclaimed himself ruler of the Turkish territories in India. He laid the foundation of the Slave Dynasty. This dynasty is also known as Mamluk dynasty. Mamluk is an Arabic word meaning "slave". Qutb-ud-din-Aibak, Shams-ud-din-Iltutmish and Ghiyas-ud-din-Balban were the three great Sultans of this dynasty. The



Slave Dynasty ruled over the sub-continent for about 84 years.

Qutb-ud-din-Aibak (1206 - 1210)

Qutb-ud-din-Aibak began his rule by establishing Lahore as the capital of his kingdom. Later he shifted his capital to Delhi. He was active all through his rule in Delhi conquering new territories and suppressing rebellions. He personally led military campaigns to the central and western Indo-Gangetic plain (north India) and left the conquest of the eastern Gangetic Plain (Bihar, Bengal) to the care of Bakhtiar Khalji. Aibak built the Quwwat-ul-Islam Masjid (mosque) in Delhi. This mosque is considered to be the oldest in India. He also laid the foundation of the Qutb-Minar, but he was unable to complete it. It was later finished by his son-in-law and his successor Iltutmish. Aibak died of injuries received during an accidental fall from a horse, while playing polo in 1210.



Quwwat-ul-Islam Masjid

Iltutmish (1210 - 1236)

Aibak's son Aram Shah proved incompetent and so the Turkish nobles chose Iltutmish, the son-in-law of Aibak as the Sultan, who served as a military commander of Aibak. Iltutmish firmly established his control over the territories

by suppressing rebellions. It was during his reign that the threat of Mongols under Chengiz Khan loomed large over the frontiers of India. He averted the impending danger by refusing to provide shelter to the Kwarezm Shah Jalal-ud-din, who had been driven out by Chengiz Khan. In order to counter the possible attack of the Mongols, Iltutmish organised Turkish nobility into a select group of 40 nobles known as *chahalgani* or The Forty.

Iltutmish granted *iqtas* (land) to members of his army. Iqta is the land granted to army officials in lieu of a regular wage. The iqta holder is called the iqtadar or muqti who had to provide the Sultan with military assistance in times of war. The iqtadar collected revenue from his iqta to meet the cost of maintaining his troops and horses.



Qutb-Minar



Iltutmish completed the construction of the Qutb-Minar, which had been started by Aibak. Iltutmish died in April 1236 after ruling for 26 years.

Razia (1236 - 1240)

As the most capable son of Iltutmish, Rukn-ud-din-Firuz, was dead, Iltutmish nominated his daughter Razia Sultana as his successor to the throne of Delhi. Razia was an able and brave fighter. But she had a tough time with Turkish nobles as she favoured non-Turkish nobles. She also faced the situation of the ferocious Mongols raiding Punjab during her reign.

Razia made an Ethiopian slave named Jalal-ud-din Yakut as her personal attendant and started trusting him completely. This led to a revolt of the Turkish nobles who conspired against her and got her murdered in 1240.

Ghiyas-ud-din Balban (1266 - 1287)

After Razia, three weak rulers in succession ascended the throne. After them came Ghiyas-ud-din Balban. Balban abolished The Forty as it was hostile to him. He established a department of spies to gather intelligence about the conspirators and the trouble makers against his rule. He dealt with insubordination and defiance of royal authority sternly. Tughril Khan, a provincial governor in Bengal, who raised a banner of revolt against Balban, was captured and beheaded. He was ruthless in dealing with enemies like Meos of Mewat (a Muslim Rajput community from north-western India). Balban, however, took care to maintain cordial relationship with the Mongols. He obtained from Hulagu Khan, a grandson of Chengiz Khan and the Mongol viceroy in Iran,

the assurance that Mongols would not advance beyond Sutlej.



Tomb of Balban

Balban built forts to guard his empire against the Mongol attacks. He patronised the famous Persian poet Amir Khusru. Balban died in 1287. Balban's son Kaiqubad turned out to be weak. In 1290 Malik Jalal-ud-din Khalji, the commander of the army, assumed the office of Naib (a deputy to the Sultan) and ruled the kingdom in the name of Kaiqubad. Then one day, Jalal-ud-din sent one of his officers and had Kaiqubad murdered. Jalal-ud-din then formally ascended the throne. With him began the rule of Khalji dynasty.

Khalji Dynasty (1290 - 1320)

Jalal-ud-din Khalji (1296 - 1316)

There were many military campaigns during the reign of Jalal-ud-din. But they were mostly organised and led by his nephew, Ala-ud-din, the governor of Kara. One significant military expedition was against the Deccan kingdom Devagiri. Ala-ud-din, after defeating the Yadava king Ramachandra, plundered the city and returned with huge wealth. Ala-ud-din treacherously killed Jalal-ud-din after buying off the prominent nobles and important commanders with the wealth he had brought



from the Deccan and declared himself as the Sultan of Delhi in 1296.

Ala-ud-din Khalji (1296 - 1316)

Ala-ud-din Khalji consolidated the Delhi Sultanate. The range of his conquests is impressive: in the Punjab (against the Mongols), in Rajasthan and in Gujarat. With his northern frontiers secure, he sent his chief lieutenant Malik Kafur into the southern parts who took even the distant Madurai in 1310. The Yadavas of Devagiri, the Kakatias of Warangal, the Hoysalas of Dwarasamudra and the Pandyas of Madurai accepted Ala-ud-din's suzerainty.

Sack of Chittor

(1303): When Ala-ud-din's army overwhelmed the Rajput army in Chittor and in the context of threat of defeat, the men and women of the fortress, in accordance with their old custom, performed the rite of jauhar. According to this custom, left with no other way to survive, the men would go out and die in the field of battle and women would burn themselves on a pyre.



Chittor Fort

Ala-ud-din's political and administrative reforms were as impressive as his military conquests. Ala-ud-din undertook a survey of

the agrarian resources around his capital and fixed a standard revenue demand. He entrusted the task of collecting the revenue to the military officers. This measure deprived the local chiefs and rajas of their time memorial privilege. Ala-ud-din established a system of forced procurement of food grains for Delhi and other garrison centres. The procurement prices were fixed and grain collected as tax was stored in state granaries. In order to ensure the enforcement of his new regulations, he employed spies who were responsible to report to him directly.

Ala-ud-din died in 1316. The failure of his successors to retain power led to the seizure of power by Ghiyas-ud-din Tughluq, who founded the Tughluq dynasty.

Tughluq Dynasty (1320 - 1324)

One of the major tasks of Ghiyas-ud-din as the Sultan was to recover the territories that the Sultanate had lost during the turmoil following the death of Ala-ud-din. Ghiyas-ud-din Tughluq sent his son Jauna Khan to fight against Warangal. Jauna Khan defeated Pratabarudra of Warangal and returned with a rich booty. With this looted wealth, Ghiyas-ud-din is said to have laid the foundation of the city Tughluqabad near Delhi. However, as Ala-ud-din treacherously killed his uncle, Jauna Khan was said to have killed his father and ascended the throne with title Muhammad-bin-Tughluq in 1325.

Muhammad-bin-Tughluq (1325 - 1351)

Muhammad-bin-Tughluq was a learned man. Yet he was a person of cruelty. Ala-ud-din had conquered, looted and left the old ruling families as his dependents. In contrast, Muhammad Tughluq dreamt of making the whole of the subcontinent his domain. With



the view to facilitating extended sovereignty, he shifted his capital from Delhi to the centre of the kingdom, namely Devagiri. He also changed its name to Daulatabad. When Muhammad himself decided that the move was a mistake, he ordered a return to Delhi as the capital again. When Ibn Battuta, the Morocco traveller who was with the Sultan, returned to Delhi, he found Delhi 'empty, abandoned and had but a small population.'

It was a 40-days march to Daulatabad from Delhi. Many people left. Some hid themselves. When they were found, they were punished cruelly, even though one was a blind man and another a paralytic. Describing the city as spreading over eight or ten miles, a historian observed: 'All was destroyed. So complete was the ruin that not a cat or a dog was left among the buildings of the city in its palaces or in its suburbs.'

Tughluq changed the Ala-ud-din's system of revenue collections in grain and ordered that land revenue, which was increased, should henceforward be collected in money. This proved disastrous during famines. When he discovered that the stock of coins and silver was inadequate for minting, he issued a token currency in copper. Counterfeiting soon became order of the day and, as a result, the entire revenue system collapsed. Trade suffered as foreign merchants stopped business. This forced Sultan to withdraw the token currency and pay gold and silver coins in exchange. This move led the state to become bankrupt. Tughluq increased land tax in the Doab region,

which triggered peasant revolts. As the revolts were cruelly dealt with, peasants abandoned cultivation, which resulted in the outbreak of frequent famines.



Coins of Muhammad-bin-Tughluq

Tughluq ruled as Sultan for 25 years. During his long reign, he had to face many revolts of the provincial governors. The Governors of Awadh, Multan and Sind revolted and declared themselves independent. In South India, several states arose. The new Daulatabad and the conquered territories around them were declared independent sultanate called Bahmani. Its founder after whom it was named, was a soldier formerly in Tughluq service. Madurai was proclaimed a separate sultanate in 1334. Bengal became independent in 1346. Tughluq died on 23 March 1351.

Firoz Shah Tughluq (1351 - 1388)



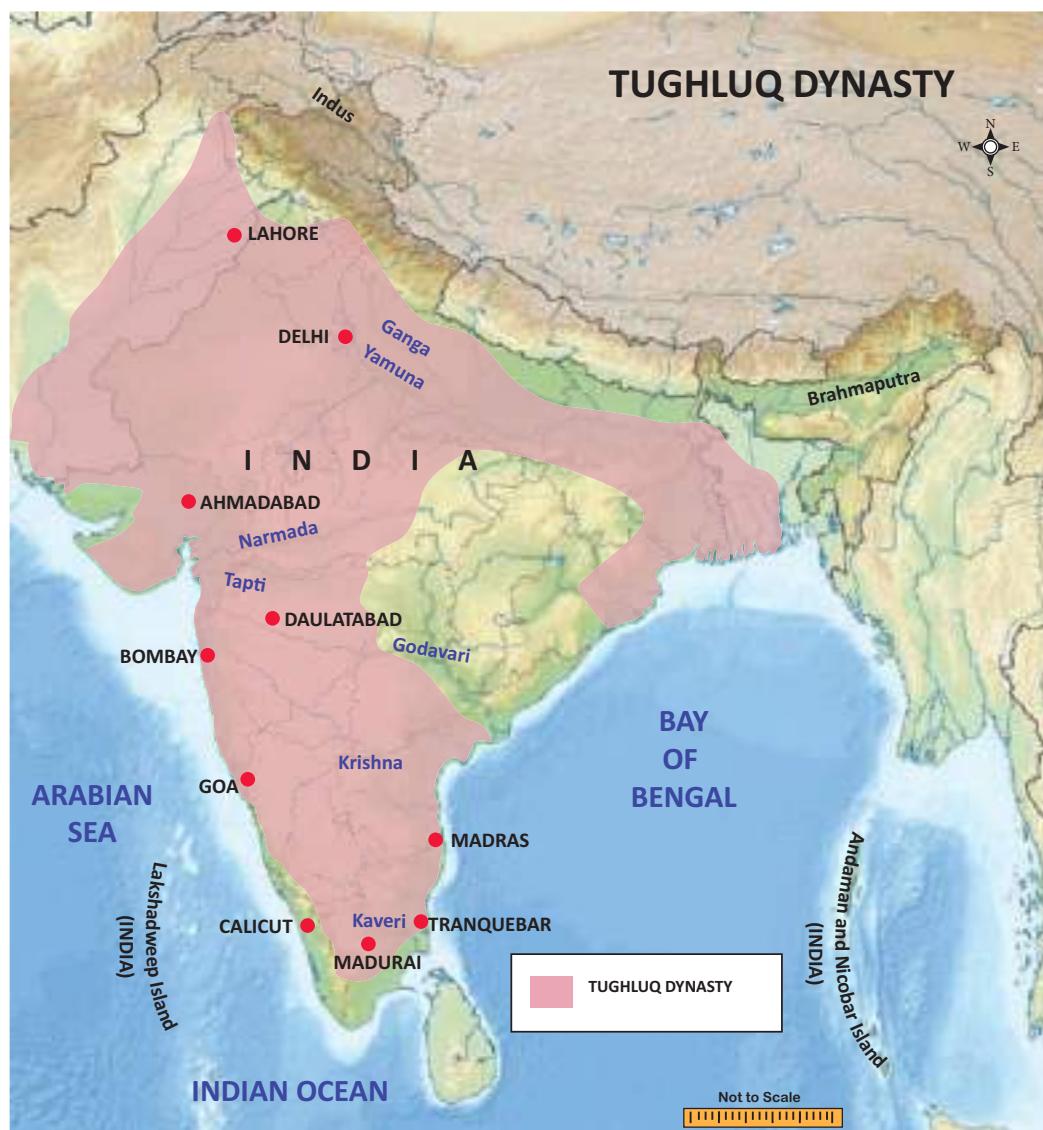
Tomb of Firoz Shah Tughluq



Firoz, the son of Ghiyas-ud-din's younger brother, succeeded Muhammad-bin-Tughluq. Firoz could neither suppress revolts nor win back the provinces that had broken away. He also showed no interest in re-conquering the southern provinces. He refused to accept an invitation (c. 1365) from a Bahmani prince to intervene in the affairs of the Deccan. Firoz rewarded Sufis and other religious leaders generously and listened to their advice. He also created charities to aid poor Muslims, built colleges, mosques, and hospitals. He adopted many humanitarian measures. He banned inhuman punishments and abolished taxes not recognised by Muslim law.

He promoted agriculture by waiving off the debts of the agriculturalists and constructing many canals for irrigation. He laid out 1200 new gardens and restored 30 old gardens of Alauddin-Khalji. He had built new towns such as Firozabad, Jaunpur, Hissar and Firozpur.

Despite adopting a peaceful approach and taking efforts to organise the Sultanate well, he had to spend his last days in unhappiness. His own son Muhammad Khan revolted against him and Firoz Shah died in September 1388, at the age of 83.





Timur's Invasion (1398)

The sacking and massacre by Tamerlane or Timur of Delhi came a decade after Firuz Shah Tughluq died. As a ruler of the region around Samarkand in Central Asia, Timur had occupied some parts in the north-west of India. Taking advantage of India's weakness, he entered India in December 1398 and plundered Delhi. Punjab, besides the Delhi city, was the province that suffered most by Timur's raid. Timur, apart from carrying huge wealth in the form of gold, silver, jewels, also took along Indian artisans like carpenters and masons to work on monuments in Samarkand.

Sayyid Dynasty (1414 - 1451)

Though the Sultanate fragmented into a number of independent kingdoms, it endured for 114 years more, till the Mughal invasion. Before leaving Delhi, Timur had left behind his

representative Khizr Khan as the governor of the territories he had conquered (Delhi, Meerut and Punjab). He founded the Sayyid Dynasty in 1414, which lasted till 1451. The last ruler of this dynasty, Ala-ud-din Alam Shah, abdicated the throne in 1451. This gave Bahlol Lodi, then the governor of Sirhind (Punjab), the opportunity to become the new Sultan of Delhi, leading to the establishment of Lodi dynasty.

Lodi Dynasty (1451 - 1526)

In 1489, Bahlol Lodi was succeeded by his son Sikandar Lodi. Sikandar was a patron of arts and learning. He founded the city of Agra and made it his capital. He died in 1517 and was succeeded by his son, Ibrahim Lodi, who was defeated by Babur in 1526 in the Panipat battle. Thus the Lodi dynasty and the Delhi Sultanate were ended by Babur who went on to establish the Mughal Empire in India.

Islamic art and architecture: The mansions of high-ranking Muslim nobles, soldiers and officials were built first in cities and the neighbourhoods. Around them, the mosques in the imperial style were constructed by successive Muslim regimes in Delhi. Mosques and Madrasas looked architecturally different. The graceful decorations of doorways and walls with lines from the Koran made a distinct appearance in these buildings. The shape of all these buildings was Persian, while the decoration was Indian. So, it is called Indo-Saracenic architecture. Qutb Minar, Alai-Darwaza, Quwwat-ul Islam Masjid, Moth-ki-Masjid, the tombs of Iltutmish, Balban and the forts of Daulatabad and Firozabad were all constructed in this style.



Daulatabad Fort



Alai-Darwaza



Summary

- ❖ Establishment of Muslim rule in India by Muhammad Ghori
- ❖ Slave dynasty founded by Qutb – ud- din- Aibak and consolidated by his Son-in-law Iltutmish
- ❖ Razia, the daughter of Iltutmish, a brave fighter and a great administrator
- ❖ Balban's espionage system and the abolition of The Forty, to reduce the power of Turkish nobles
- ❖ Ala – ud- din- Khalji as the founder of Khalji dynasty - his military conquests and administrative reforms
- ❖ Firoz Shah Tughluq as a compassionate ruler with his concentration on the well - being of the people
- ❖ The sacking of Delhi by Timur
- ❖ Khizr Khan founding the Sayyid dynasty and Bahlol Lodi the governor of Sirhind establishing the Lodi dynasty
- ❖ The first battle of Panipat paving the way for the foundation of Mughal Empire by Babur in A.D. (CE)1526

Glossary

1.	impending	about to happen	எக்கணமும் நடைபெற இருக்கிற / அச்சுறுத்தும் நிலையில் இருக்கிற
2.	ferocious	cruel, violent	முர்க்கமான/ அச்சம் தருகிற வகையில்
3.	conspirator	someone who conspires secretly with other people to do something unlawful or harmful	சதிகாரர்கள்
4.	patron	supporter, promoter	புரவலர்
5.	plunder	to steal goods forcibly from a place especially during a war	கொள்ளலையாட
6.	procurement	the process of getting supplies	கொள்முதல்
7.	disastrous	causing great damage	பேரழிவு
8.	fragment	break into pieces	துண்டு துண்டாக
9.	counterfeit	fake	போலியான
10.	waiving	exempting	விலக்கு அளி



Evaluation

I Choose the correct answer

1. _____ laid the foundation of 'Mamluk' dynasty.
 - a) Mohammad Ghori
 - b) Jalal-ud-din
 - c) Qutb-ud-din Aibak
 - d) Iltutmish
2. Qutb-ud-din shifted his capital to Delhi from _____.
 - a) Lahore
 - b) Poona
 - c) Daulatabad
 - d) Agra
3. _____ completed the construction of the Qutb-Minar.
 - a) Razia
 - b) Qutb-ud-din -Aibak
 - c) Iltutmish
 - d) Balban
4. _____ laid the foundation of the city Tughluqabad near Delhi.
 - a) Muhammad-bin -Tughluq
 - b) Firoz shah Tughluq
 - c) Jalal -ud-din
 - d) Ghiyas -ud-din



IZ63X9

5. The threat of Mongols under Chengizkhan to India was during the reign of _____.

III Match the following

A	B
1. Tughril Khan	Governor of Kara
2. Ala-ud-din	Jalal-ud-din Yakut
3. Bahol Lodi	Governor of Bengal
4. Razia	Governor of Sirhind

IV State true or false

1. Qutb-ud-din Aibak died of mysterious fever.
2. Razia was an able and brave fighter.
3. The Turkish nobles chose Iltutmish, son of Aibak, as Sultan after the death of Aibak.
4. FirozShah Tughluq refused to accept an invitation from a Bahmani Prince to intervene in the affairs of the Deccan.

V Match the statement with the reason. Tick the appropriate answer

Assertion:-(A) Balban maintained cordial relationship with Mongols

Reason:-(R) The Mongol ruler, a grandson of Chengiz Khan, assured that Mongols would not advance beyond Sutlej.

- a) R is the correct explanation of A.
- b) R is not the correct explanation of A.
- c) A and R are wrong.
- d) A is wrong and R is the correct.

b) Find out the correct pair

1. Hoysala — Devagiri
2. Yadavas — Dwarasamudra
3. Kakatias — Warrangal
4. Pallavas — Madurai

II Fill in the Blanks

1. _____ was the founder of Tughluq dynasty.
2. Muhammad-bin-Tughluq shifted his capital from Delhi to _____.
3. _____ patronized the famous Persian poet Amir Khusrav.
4. Quwwat-ul-Islam Masjid in Delhi was built by _____.

**c) Find out the wrong statement /statements**

1. After Ghori's death in 1206, his slave Qutb-ud-din Aibak proclaimed him self the ruler of the Turkish territories in India.
2. Razia established the department of spies to gather intelligence about the conspirators and the trouble makers against her rule.
3. Balban built forts to guard his empire against the Mongol attack.
4. Ibrahim Lodi was defeated by Babur in 1526.

VI Answer the following in one or two sentences

1. Name the land granted to army officials in lieu of a regular wage.
2. Who founded the city of Agra?
3. Name the ruler who established Muslim rule in India in 12th century A.D (CE).
4. Write a note on *chahalgani*.
5. How did Ala-ud-din Khalji consolidate the Delhi Sultanate?
6. List out the contributions of Firoz Shah Tughluq.

VII Answer the following

1. Write about the invasion of Timur in 1398.

VIII HOTs

1. How would you evaluate Muhammad-bin-Tughluq as Sultan of Delhi?

IX. Map Work

On the river map of India draw the extent of Tughluq Dynasty and mark the following places.

1. Delhi, 2. Devagiri, 3. Lahore, 4. Madurai.

X Student Activity

1. Match the Father with Son

A	B
1. Qutb-ud-din Aibak	Rukn-ud-din-Firuz
2. Iltutmish	Kaiqubad
3. Balban	Ala-ud-din
4. Ghiyas-ud-din	Sikandar Lodi
5. Bahlool Lodi	Aram Shah

2. Prepare an album of pictures of Islamic art and architecture of the Delhi Sultanate .

References

1. Abraham Eraly, *The Age of Wrath*, New Delhi:Penguin, 2014.
2. R.C Majumdar, H.C. Ray Chaudhuri and Kalikinkar Datta, *An Advanced History of India*, New Delhi:Trinity, 2018.
3. Burton Stein, *A History of India*, New Delhi: Oxford University Press, 2004 (Reprint).
4. S.K. Singh, *History of Medieval India*, New Delhi: Axis Books, 2013.



Unit -1

Vijayanagar and Bahmani Kingdoms



Learning Objectives

- ❖ To know the circumstances that led to the rise and expansion of Vijayanagar and Bahmani kingdoms
- ❖ To familiarise ourselves with the administration, military organisation and the economic life during the time of their reign
- ❖ To know the contribution of Vijayanagar and Bahmani rulers to literature art and architecture



B1G8B9

Introduction

The political condition of India in the fourteenth century provided great opportunities for the rise of new kingdoms in the south. The repressive measures of the temperamental Muslim king Muhammad-bin-Tughlaq led to the rise of many new independent states. In the south, Vijayanagar and Gulbarga or Bahmani emerged as two great kingdoms. The Bahmani kingdom spread all over the Maharashtra region and partly over Karnataka. Ruled by 18 monarchs, it lasted for nearly 180 years. Early in the sixteenth century, it collapsed and split into five sultanates – Bijapur, Ahmednagar, Golconda, Bidar and Berar. The state of Vijayanagar continued to flourish for nearly

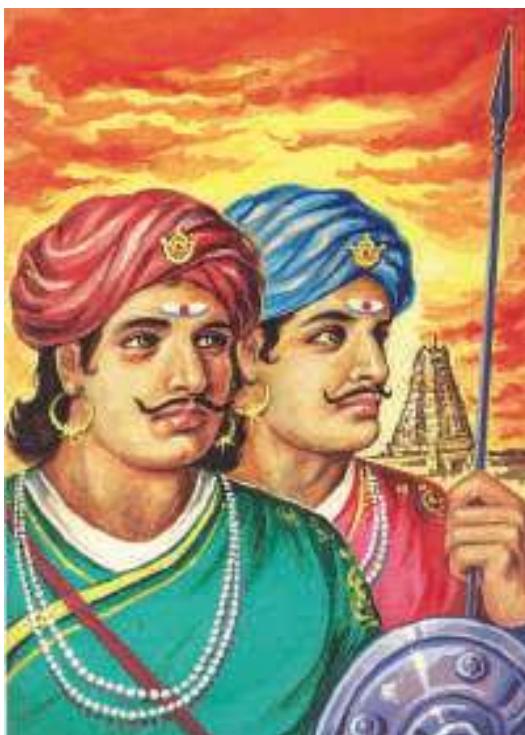
200 years. Ultimately Vijayanagar's wealth and prosperity induced the Muslim Deccan kingdoms to launch a combined war against it. In 1565, the battle of Talikota, finally they could succeed in crushing Vijayanagar Empire.

Foundation of Vijayanagar Empire

Vijayanagara, the 'city of victory', was established in southern Karnataka by two brothers named Harihara and Bukka. According to one tradition, Vidyaranya, head of the Saivite Sringeri mutt, instructed them to abandon their service to the Tughluqs and rescue the country from Muslim authority. The new kingdom was called Vidyanagara for a time in honour of the spiritual teacher Vidyaranya, before it came to be called Vijayanagara. Four dynasties, namely



Sangama (1336–1485), Saluva (1485–1505), Tuluva (1505–1570) and Aravidu (1570–1646), ruled this kingdom.



Harihara and Bukka

The fertile regions between the rivers Krishna and Tungabhadra and the Krishna-Godavari delta were the zones of conflict among the rulers of Vijayanagar, Bahmani and Odisha. The valour of the first two brothers, Harihara and Bukka, of the Sangama dynasty protected the new kingdom from the superior forces of the Bahmani sultanate, which had been established about a decade after the foundation of Vijayanagara.

Bukka I's son Kumara Kampana ended the sultanate in Madurai and succeeded in establishing Nayak kingdom there. The conquest of the Madurai Sultanate by the Vijayanagara empire is described in detail in the poem *Madura Vijayam* composed by Kumara Kampana's wife Gangadevi.

End of Sangama Dynasty

When King Bukka died, he had left behind a large territory to his son Harihara II to rule. Harihara II's impressive achievement was securing Belgaum and Goa from the Bahmani kingdom. Harihara's son Devaraya I defeated Gajapati kings of Odisha. His successor Devaraya II was the greatest ruler of the Sangama dynasty. He began the practice of recruiting Muslim fighters to serve him and to train him in the new methods of warfare.

Rise of Saluva Dynasty

After Devaraya II, the Vijayanagar Empire went through a crisis. The able commander of the Vijayanagar army, Saluva Narasimha, making use of the situation declared himself the emperor, after murdering the last ruler of Sangama dynasty, Virupaksha Raya II. But the Saluva dynasty founded by Saluva Narasimha came to an end with his death. When Naras Nayaka, his able general, seized power, it ushered in the Tuluva dynasty.

Krishnadevaraya

Krishnadevaraya who reigned for 20 years was the most illustrious rulers of the Tuluva dynasty. His first step after ascending the throne was to bring under control the independent chieftains in the Tungabhadra river basin. After succeeding in this effort, his next main target was Gulbarga. The Bahmani sultan, Mahmud Shah, had been overthrown and kept in imprisonment by his minister. Krishnadevaraya freed the sultan and restored him to the throne. Similarly, he forced a war on Prataparudra, the Gajapati ruler of Odisha. Prataparudra negotiated for peace and offered to marry off his daughter to him. Accepting



the offer, Krishnadevaraya returned the territory he had conquered from Prataparudra. Krishnadevaraya, with the assistance of the Portuguese gunners, could easily defeat the Sultan of Golconda and subsequently take over Raichur from the ruler of Bijapur.



Krishnadevaraya

A Great Builder

Krishnadevaraya built huge irrigation tanks and reservoirs for harvesting rainwater. He built the famous temples of Krishnaswamy, Hazara Ramaswamy and Vithalaswamy in the capital city of Hampi. He distributed the wealth he gained in wars to all major temples of South India for the purpose of constructing temple gateways (gopura), called 'Rayagopuram,' in his honour.



Vithalaswamy Temple

He recruited a large army and built many strong forts. He imported large number of horses from Arabia and Iran, which came in ships to Vijayanagar ports on the west coast. He had good friendly relationship with the Portuguese and Arabian traders, which increased the Empire's income through customs.

Patron of Literature, Art and Architecture

Krishnadevaraya patronised art and literature. Eight eminent luminaries in literature known as *astadiggajas* adorned his court. Alasani Peddana was the greatest of them all. Another notable figure was Tenali Ramakrishna.

Battle of Talikota and the Decline of Vijayanagar

Krishnadevaraya was succeeded by his younger brother Achyuda Deva Raya. After the uneventful reigns of Achyuda Deva Raya and his successor Venkata I, Sadasiva Raya, a minor, ascended the throne. His regent Rama Raya, the able general of the kingdom, continued as a de facto ruler, even after Sadasiva Raya attained the age for becoming the king. He relegated Sadasiva Raya to a nominal king. In the meantime, the sultans of Deccan kingdoms succeeded in forming a league to fight the Vijayanagar Empire. The combined forces of the enemies met at Talikota in 1565. In the ensuing battle, known as Rakasa Tangadi (Battle of Talikota), Vijayanagar was defeated. There was terrible human slaughter and pillaging the capital city of Hampi. All the buildings, palaces and temples were destroyed. The beautiful carvings and sculptures were desecrated. The glorious Vijayanagar Empire had ceased to exist.



Hampi Virupaksha Temple

The site of the city of Vijayanagar on the bank of the river Tungabhadra in eastern Karnataka is now called Hampi. Hampi is in ruins and the UNESCO has declared it a heritage site.

Aravidu Dynasty

Rama Raya was killed on the battlefield and his brother Tirumaladeva Raya managed to escape along with the king Sadashiva Raya. Tirumaladeva Raya moved to Chandragiri carrying all the treasures and wealth that could be salvaged. There he began the rule of Aravidu dynasty.

The Aravidu dynasty built a new capital at Penukonda and kept the empire intact for a time. Internal dissensions and the intrigues of the sultans of Bijapur and Golconda, however, led to the final collapse of the empire about 1646.

Vijayanagar Administration

State

Kingship was hereditary, based on the principle of primo geniture. But in some instances, the reigning rulers, in order to ensure peaceful succession, nominated their successors. There were also



instances of usurpation. Saluva Narasimha usurped the throne and it led to the replacement of Sangama dynasty with Saluva dynasty. The practice of appointing a regent to look after the administration, when a minor succeeded the throne, was also prevalent.

Structure of Governance

The empire was divided into different *mandalam*s (provinces), *nadus* (districts), *sthala*s (talukas) and finally into *gramas* (villages). Each province was administered by a governor called Mandalesvara. The lowest unit of the administration was the village. Each village had a *grama sabha*. Gauda, village headman, looked after the affairs of the village.

The army consisted of the infantry, cavalry and elephant corps. The army was modernised and Vijayanagar army began using firearms. The combination of firearm and cavalry made them one of the most feared armies in India.

Economic Condition

The Vijayanagar Empire was one of the richest states then known to the world. Several foreign travellers, who visited the empire during the fifteenth and the sixteenth centuries, left behind glowing accounts of its splendour and wealth. The emperors issued a large number of gold coins called Varahas.



Gold Coins of Vijayanagar Empire



Agriculture

It was the policy of its rulers to encourage agriculture in different parts of the empire by following a wise irrigation policy. Apart from the state, there were wealthy landholders and temples that invested in irrigation to promote agriculture. Abdur Razzaq, the visiting Persian emissary to Krishnadevaraya's Court, records the huge tank built with the help of Portuguese masons. Channels were constructed to supply water from the tank to different parts of the city. The city was well stocked with a variety of agricultural goods.

Cottage Industries

Vijayanagar's agricultural production was supplemented by numerous cottage-scale industries. The most important of them were textile, mining and metallurgy. Crafts and industries were regulated by guilds. Abdur Razzaq, makes a reference to separate guild for each group of tradesmen and craftsmen.

Trade

During the Vijayanagar Empire, inland, coastal and overseas trade flourished in goods such as silks from China, spices from the Malabar region and precious stones from Burma (Myanmar). Vijayanagar traded with Persia, South Africa, Portugal, Arabia, China, Southeast Asia and Sri Lanka.

Contribution to Literature

Under the patronage of Vijayanagar rulers, religious as well as secular books were written in different languages such as Sanskrit, Telugu, Kannada and Tamil. Krishnadeva Raya wrote *Amuktamalyada*, an epic in Telugu and also a Sanskrit drama *Jambavati Kalyanam*. Tenali

Ramakrishna authored *Pandurangamahatyam*. Scholars like Srinatha, Pothana, Jakkama and Duggana translated Sanskrit and Prakrit works into Telugu.

Amuktamalyada is considered a masterpiece in Telugu literature. It relates the story of the daughter of Periazhvar, Goda Devi (Andal), who used to wear the garlands intended for Lord Ranganatha before they were offered to the deity, and hence the name Amuktamalyada who wears and gives away garlands.

Contribution to Architecture

The temple building activity of the Vijayanagar rulers produced a new style called the Vijayanagara style. Prominence of pillars and piers, in large numbers, and the manner in which they were sculptured are hallmarks of the Vijayanagara style. Horse was the most common animal to be depicted on the pillars. The structures have a *mandapam* (open pavilion) with a raised platform, generally meant for seating the deity on special occasions. These temples also have a marriage hall with elaborately carved pillars.

Bahmani Kingdom

Foundation and Consolidation of the Bahmani Kingdom

Ala-ud-din Hasan, also known as Hasan Gangu, seized Daulatabad and declared himself sultan under the title of Bahman Shah in 1347. In his effort, this Turkish officer of Daulatabad (Devagiri) was supported by other military leaders in rebellion against the sultan of Delhi,



Muhammad bin Tughluq. In two years, Ala-ud-din Hasan Bahman Shah shifted his capital to Gulbarga. His successors found it difficult to organise a stable kingdom even around Gulbarga. So the capital was again shifted to Bidar in 1429. There were 18 monarchs of the Bahmani dynasty.

Ala-ud-din Hasan Bahman Shah (1347–1358)

Ala-ud-din Hasan ruled for 11 years. His attempt to exact an annual tribute from the state of Warangal, the Reddi kingdoms of Rajahmundry and Kondavidu, led to frequent wars. Ala-ud-din Bahman Shah divided the



kingdom into four territorial divisions called *tarafs*. A governor was appointed for each province. He commanded an army, was solely responsible for its administration and for the collection of the revenue. The system worked well under a powerful king, but its dangers became apparent during the reign of a weak ruler.



Ala-ud-din Hasan Bahman Shah

Muhammad Shah I (1358–1375)

Muhammad shah I succeeded Bahman Shah. He waged two wars with Vijayanagar but couldn't gain from it. But his attack on Warangal in 1363 earned him a large property and wealth, including the important fortress of Golconda and his treasured turquoise throne, which thereafter became the throne of the Bahmani kings.

Turquoise is a semi-precious stone sky blue in colour. Turquoise throne is one of the bejewelled royal seats of Persian kings described in Firdausi's *Shah Nama*.

Muhammad Shah laid a solid foundation for the kingdom. His system of government continued even after the Bahmani kingdom disintegrated into five sultanates. He built two

mosques at Gulbarga. One, the great mosque, completed in 1367, measures 216 by 16 feet and has a roofed courtyard. A large number of Arabs, Turks and notably Persians began to immigrate to the Deccan, many of them at the invitation of Sultan Muhammad I and there they had a strong influence on the development of Muslim culture during subsequent generations.



Golconda Fort

The Golconda Fort is located about 11 kilometres from Hyderabad on a hill 120 meters height. The fort is popular for its acoustic architecture. The highest point of the fort is Bala Hissar. It is believed that there is a secret underground tunnel, which leads from the Durbar Hall to one of the palaces at the foot of the hills.



Gulbarga Mosque

Successors of Muhammad Shah I

Mujahid, the son of Muhammad shah, ascended the throne. However, on his return



to Gulbarga from the expedition against Vijayanagar, he was assassinated and the nephew of the conspirator, Daud, the uncle of Muhammad, was enthroned in 1378 as Muhammad II. Muhammad II's reign was peaceful, and the sultan spent much of his time building his court as a centre of culture and learning.

There were constant wars between the Bahmani and Vijayanagar rulers over the fertile Tungabhadra-Krishna region. The threat also came from the north, especially from Malwa and Gujarat. The noteworthy ruler after eight and a half decades (1377 to 1463) was Muhammad III (1463–1482). Muhammad III reigned for 19 years. For most of these years, the lieutenant of the kingdom was Mahmud Gawan, the most notable personality of the time.

Eight ministers of the Bahmani state:

1. Vakil-us-saltana or lieutenant of the kingdom, who was the immediate subordinate authority of the sovereign.
2. Peshwa who was associated with the lieutenant of the kingdom;
3. Waziri-kull who supervised the work of all other ministers;
4. Amir-i-jumla, minister of finance;
5. Nazir, assistant minister for finance;
6. Wasir-i-ashraf, minister of foreign affairs;
7. Kotwal or chief of police and city magistrate in the capital; and
8. Sadr-i-jahan or chief justice and minister of religious affairs and endowments.

Mahmud Gawan

A Persian by birth, Mahmud Gawan was well-versed in Islamic theory, Persian

and Mathematics. He was also a poet and a prose writer. The Bahmani king Ala-ud-din Hasan Bahman Shah greatly impressed by his wisdom and military genius, recruited him. He served with great distinction as the Prime Minister under Muhammad III and contributed extensively to the development of the Bahmani kingdom.

Gawan was known for his military campaigns as well as administrative reforms. He used Persian chemists to teach the Bahmani army about the preparation and the use of gunpowder. In his war against the Vijayanagar kings in Belgaum, he used gunpowder. In order to tighten the administration and to curb the power of provincial governors, who often functioned as virtual kings, Gawan divided the existing four provinces of the Bahmani Sultanate into eight provinces so as to limit the area under the rule of each governor and to make the provincial administration more manageable.

He also placed some districts in the provinces directly under the central administration. Gawan sought to curtail the military powers of the governors by allowing them to occupy only one fort in their territory. The sultan kept the other forts under his direct control. The royal officers who were given land assignments as pay were made accountable to the sultan for their income and expenditure.

The administrative reforms introduced by Gawan improved the efficiency of the government, but curtailed the powers of the provincial chiefs, who were mostly *Deccanis*. So the already existing rivalry among nobles such as Deccanis and *Pradesis* (foreigners) further intensified and conflicts broke out.



Gawan became a victim of this tussle for power. The Deccani nobles grew jealous of his success and considered him as an obstacle to their rise. They manipulated by forging a letter to implicate Gawan in a conspiracy against the sultan. Sultan, who himself was not happy with Gawan's dominance, ordered his execution.

Decline of Bahmani Kingdom

Gawan's execution prompted several of the foreign nobles who were considered the backbone of the state to leave for their provinces. After Sultan Muhammad III's death, Mahmud or Shihab-ud-din Mahmud reigned as the sultan until his death in 1518. His long rule is noted for the beginnings of the process of disintegration. After him, four of his successors on the throne were kings only in name. During this period, the Sultanate gradually broke up into five independent Deccan kingdoms: Bidar, Bijapur, Ahmednagar, Berar and Golconda.

Contribution of Bahmani Sultans

Architecture

The contribution of Bahmani kings to architecture is evident in Gulbarga. Archaeological excavations done in the site of the kingdom has helped to unearth palaces, halls of public audience, ambassadors' residences, arches, domes, walls and citadels. These finds are illustrative of their architectural skill.



Education

The founder of the Bahmani kingdom Alauddin Hasan Shah was educated at Multan at the initiative of Zabar Khan, a general of Alauddin Khalji. On his accession, he took special

care in founding a school to educate his sons. His son Muhammad I was a patron of learning. He opened institutions for the purpose of educating the children of noble families in the art of soldiery. Sultan Firoz, the eighth Bahmani king was a linguist and a poet. Later his successors founded schools in Gulbarga, Bidar, Daulatabad and Kandahar. Boarding and lodging at the king's expenses were provided in these schools. Mahmud Gawan's world famous madrasa in Bidar, with a large library, containing a collection of 3000 manuscripts, is illustrative of the importance given to scholarship and education by Gawan.



Mahumad Gawan Madrasa

Summary

- ❖ The foundation of Vijayanagar kingdom by two brothers Harihara and Bukka and its consolidation by their successors notably Devaraya II are described.
- ❖ The most illustrious ruler Krishnadeva Raya's career and achievements are highlighted.
- ❖ Defeat of Vijayanagar at the hands of combined forces of Deccan Sultanates is narrated.
- ❖ Vijayanagar's system of governance and economy are explored.
- ❖ Contributions of Vijayanagar to literature, art and architecture are also dealt with.



- ❖ Establishment of Bahmani kingdom by Ala-ud-din Hasan Bahman Shah and its consolidation by his able successor Muhammad I are detailed.
- ❖ The administrative system introduced by Bahman Shah and measures adopted by Muhammad I and later by Mahmud Gawan during the kingship of Muhammad III are analysed.
- ❖ Bahmani kings' contribution to architecture and education are also examined.

Glossary

1.	conflict	a serious disagreement	முரண்பாடு / மோதல்
2.	ascending	leading upwards	ஏறுவரிசையில்
3.	subsequently	after a particular thing	நிகழ்ச்சிக்குப்பிறகு
4.	adorned	decorated	அலங்கரிக்கப்பட்ட
5.	pillaging	robbing, using violence, especially in wartime	கொள்ளலையிடப்பு
6.	intrigue	conspire, plot	சதிதிட்டம் / சூழ்சி
7.	primogeniture	the right of succession belonging to the first child	முதல் குழந்தைக்கு வாரிசரிமை
8.	splendour	magnificent	கம்பீரம் / சிறப்புவாய்ந்த
9.	flourishing	growing successfully	செழிக்கும்
10.	prominence	the state of being important	முக்கியத்துவம்
11.	indemnity	guarantee, surety	உத்திரவாதம்



Evaluation

I. Choose the correct answer

1. Who was the greatest ruler of Sangama Dynasty?
 - a) Bukka
 - b) Devaraya II
 - c) Harihara II
 - d) Krishna Devaraya



2. Which was the most common animal depicted on the pillars of Vijayanagara style?
 - a) Elephant
 - b) Horse
 - c) Cow
 - d) Deer
3. Who was the last ruler of the Sangama Dynasty?
 - a) Rama Raya
 - b) Tirumaladeva Raya
 - c) Devaraya II
 - d) Virupaksha Raya II
4. Who ended the Sultanate in Madurai?
 - a) Saluva Narasimha
 - b) Devaraya II
 - c) Kumara Kampana
 - d) Tirumaladeva Raya

**5. Name the Bahmani King who was a linguist and a poet.**

- a) Ala-ud-din Hasan Shah
- b) Muhammad I
- c) Sultan Firoz
- d) Mujahid

c) Precious stone - Burma

d) Madurai Vijayam - Gangadevi

3. Find the odd one out

Harihara II, Muhammad I Krishnadeva Raya, Devaraya I.

4. Consider the following statements and find out which is/are correct

- 1. _____ was the capital of Aravidu dynasty.
- 2. Vijayanagar emperors issued a large number of gold coins called _____.
- 3. Mahmud Gawan used _____ chemists to teach the preparation and use of gunpowder.
- 4. In Vijayanagara administration _____ looked after the affairs of villages.

I. Turquoise throne is one of the bejewelled royal seats of Persian kings described in Firdausi's Shah Nama.

II. The fertile regions between the rivers Krishna and Tungabhadra and Krishna-Godavari delta were the zones of conflict among the rulers of Vijayanagar, and Bahmani.

III. Muhammad I was educated at Multan.

IV. Mahmud Gawan served with great distinction as the Prime Minister under Muhammad III.

a). i), ii), are correct

b). i), ii), iii) are correct

c). ii), iii), iv) are correct

d). iii), iv), are correct

III. Match the following

- | | |
|-----------------------|----------------------|
| 1. Vijayanagara | - Ruler of Odisha |
| 2. Prataparudra | - Astadiggajas |
| 3. Krishna Devaraya | - Pandurangamahatyam |
| 4. Abdur Razzaq | - City of victory |
| 5. Tenali Ramakrishna | - Persian emissary |

IV. 1. Assertion (A): The Vijayanagar army was considered one of the feared armies in India.

Reason (R):-Vijayanagar armies used both firearm and cavalry.

- a) R is not the correct explanation of A
- b) R is correct explanation of A
- c) A is correct and R is wrong
- d) (A) and (R) are Correct

2. Find out the wrong pair

- a) Silk - China
- b) Spices - Arabia

V. True or False

- 1. Harihara and Bukka were the founder of Bahmani kingdom.
- 2. Krishnadeva Raya, who reigned for 20 years, was the most illustrious rulers of Sangama dynasty.
- 3. Alasani Peddana was the greatest of all Astadiggajas.
- 4. Kingship of Vijayanagar administration was hereditary, based on the principle of primo geniture.
- 5. There were 18 monarchs of the Bahmani dynasty.



VI. Answer in one or two sentences

1. The four dynasties of Vijayanagara kingdom with reference to prominent rulers of each dynasty.
2. Battle of Talikota.
3. The structure of governance in Vijayanagar kingdom.
4. The five independent kingdoms of Deccan Sultanate.
5. The educational reforms of Ala-ud-din Hasan Shah

VII. Answer in detail

1. Discuss the career and achievements of Krishna Devaraya.

VIII. HOTS

Discuss the causes for the decline of Vijayanagar rule. To what extent the Bahmani sultans contributed to it?

IX. Map

1. Highlight the boundaries of Vijayanagar Empire and Bahmani kingdom.

X. Answer Grid

1. Name the kingdom ruled by 18 monarchs which lasted for nearly 180 years.	2. Name the Bahmani Sultan who was restored to the throne by Krishna Devaraya
3. Name the book written by Krishnadevaraya in Sanskrit.	4. Where did Hasan Bahman Shah shift his capital.

XI. Student Activity

Collect information about temples in Tamil Nadu with the influence of Vijayanagara style

of art and architecture. Also read the stories of Tenali Ramakrishna in the classroom.

References

1. J.L. Mehta, *Advanced Study in the history of Medieval India: Mughal Empire, Vol. II, 1526-1707*, Sterling Publishers, 2011.
2. Burton Stein, *Vijayanagara*, The New Cambridge History of India, 1989.
3. Abraham Eraly, *The Emperors of Peacock Throne*, Penguin, 2007.



Unit -II

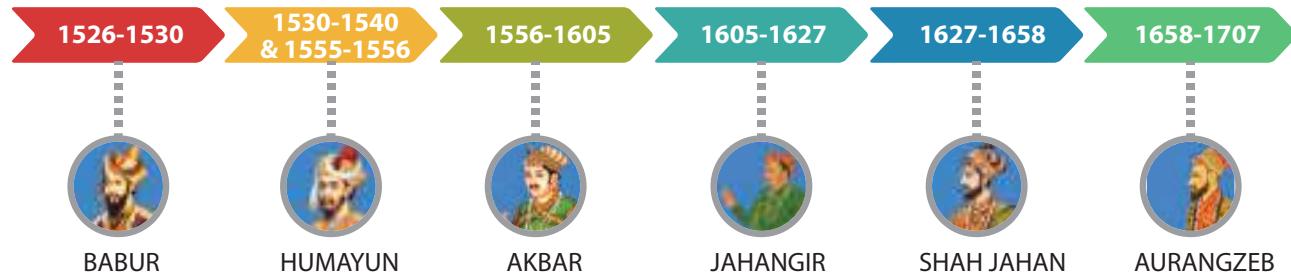
The Mughal Empire



Tajmahal

Learning Objectives

- ❖ To trace the foundation and establishment of Mughal Empire in India.
- ❖ To acquaint ourselves with the career and achievements of six great Mughal kings.
- ❖ To understand the administrative and religious policies of the Mughal rulers.
- ❖ To gain knowledge about the cultural contributions of Mughals.



Introduction

A new empire began in India with the arrival of the Mughal king Babur. Except for the brief reign of Sher Shah of Sur dynasty, the Mughal rule lasted from A.D.(CE) 1526 to 1707. These were the years when the fame of the Great Mughals of India spread all over Asia and Europe. After six Great Mughal Emperors, the empire began to disintegrate.

Babur (1526–1530)

Ancestry and His Early Career

Zahir-ud-din Muhammad Babur, popularly known as Babur, was the founder of the Mughal Empire in India. The term 'Mughal' can be traced to Babur's ancestors. Babur was the great grandson of Timur (on his father's side). On his mother's side, his grandfather was Yunus Khan of Tashkent, who was known as the Great



Khan of the Mongols and the thirteenth in the direct line of descent of Chengiz Khan. Babur was born on 14 February 1483. He was named Zahir-ud-din (Defender of Faith) Muhammad. He inherited Farghana, a small kingdom in Central Asia, when he was 12 years old. But he was soon driven out from there by Uzbeks. After 10 years of adversity, Babur established himself as the ruler of Kabul.



Babur

Foundation of the Mughal Empire

In Kabul, Babur set his sights eastward, reminded by the memory of Timur's Indian invasion. In 1505, the very year after he took Kabul, Babur led his first expedition towards India. Yet he was preoccupied with the Central Asian affairs. He did not have any ambition beyond Punjab till 1524. Then a greater opportunity came knocking. Dilawar Khan, who was Daulat Khan Lodi's son, and Alam Khan, who was the uncle of Sultan of Delhi, arrived in Kabul to seek Babur's help in removing Ibrahim Lodi from power. Babur defeated Ibrahim Lodi

in the famous Battle of Panipat in 1526 and occupied Delhi and Agra. Following Babur's victory in this battle, Mughal dynasty came to be established in India with Agra as its capital.

Babur's Military Conquests

Babur defeated Rana Sanga and his allies at Khanwa in 1527. He won the war against the chief of Chanderi in 1528 and prevailed over the Afghan chiefs of Bengal and Bihar in 1529. Babur died in 1530 before he could consolidate his victories. Babur was a scholar in Turkish and Persian languages. He recorded his impressions about Hindustan, its animals, plants and trees, flowers and fruits in his autobiography *Tuzuk-i-Baburi*.



Rana Sanga

Following the tradition set by Chengiz Khan, who nominated the most deserving among his sons as his heir, Babur chose his favourite and eldest son, Humayun, as his heir.

Humayun (1530–1540 and 1555–1556)

Humayun, on his accession to the throne, divided his inheritance as per his father's will



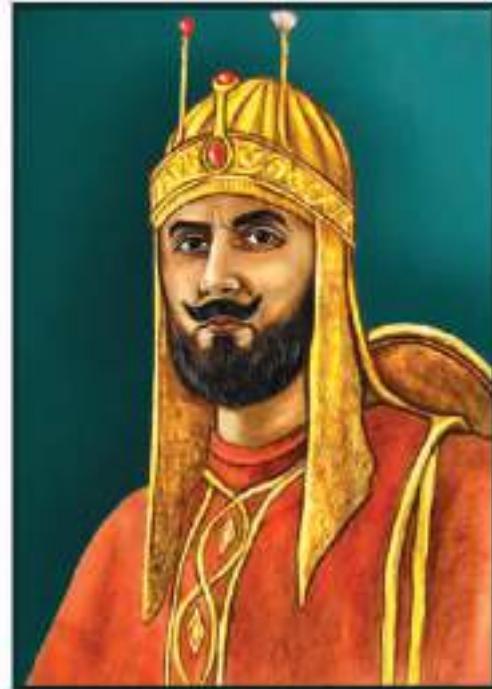
and accordingly his brothers, Kamran, Hindal and Askari, got a province each. Yet each of the brothers aspired for the throne of Delhi. Humayun also had other rivals and notable among them was the Afghan Sher Shah Sur, the ruler of Bihar and Bengal. Sher Shah defeated Humayun at Chausa (1539) and again at Kanauj (1540). Humayun, defeated and overthrown, had to flee to Iran. With the help of the Persian ruler Shah Tahmasp of the Safavid dynasty, Humayun succeeded in recapturing Delhi in 1555. But he died in 1556 when he fell down the stairs of his library in Delhi.



Humayun Tomb

Sher Shah (1540–1545)

Sher Shah was the son of the Afghan noble Hasan Suri, ruler of Sasaram in Bihar. After overthrowing Humayun, Sher Shah started the rule of Sur dynasty at Agra. During his brief reign, he built an empire stretching from Bengal to the Indus, excluding Kashmir. He also introduced an efficient land revenue system. He built many roads, and standardised coins, weights and measures.



Sher Shah

Akbar (1556–1605)

Accession to Throne

After the death of Humayun in 1556, his 14-year-old son Akbar was crowned the King. Humayun's trusted general Bairam Khan became the regent and ruled on behalf of Akbar, as the latter was a minor.



Akbar



Hemu, a general of Sur dynasty, soon captured Agra and Delhi in 1556. In the same year, Bairam Khan defeated and killed Hemu in the battle at Panipat (Second Battle of Panipat, 1556). As Bairam Khan was murdered in Gujarat, allegedly at the instance of Akbar who could not tolerate his dominance in day-to-day governance of the kingdom, Akbar assumed full control of the government. Akbar brought most of India under his control through conquests and alliances.





Conquests of Women Rulers

Akbar conquered Malwa and parts of Central India. His defeat of Rani Durgavati, a ruler in the Central Province, is not appreciated, since the brave Rani did him no harm. Yet urged by his ambition to build an empire, Akbar had no consideration for the good nature of the ruler. Similarly, another woman ruler Akbar had to confront in South India was the famous Rani Chand Bibi, regent of Ahmednagar. The fight this woman put up impressed the Mughal army so much that they gave her favourable terms of peace.



Rani Durgavati

Battle of Haldighati

Akbar defeated Rana Uday Singh of Mewar and captured the fort of Chittoor in 1568 and then Ranthambore in 1569. In 1576, he won over Uday Singh's son Rana Pratap at the Battle of Haldighati. Though defeated, Rana Pratap escaped on his horse, Chetak, and continued his fight, leading a life in the jungle. The memory of this gallant Rajput is treasured in Rajputana, and many a legend has grown around him.



Rana Pratap

Commercial Access to Arabia, Southeast Asia and China

Akbar's conquest of Gujarat helped him to establish control over Gujarat's overseas trade with the Arabs and the Europeans. Akbar's military campaigns in East Bihar and Odisha and victory over Bengal facilitated access to Southeast Asia and China.

Military Campaigns in the North-West (1585–1605)

Among other conquests of Akbar, the important were the campaigns he launched in the North-West of India. Akbar added Kandahar, Kashmir and Kabul to the Mughal Empire. His battles in the Deccan led to the annexation of Berar, Khandesh and parts of Ahmednagar. Under Akbar, the Mughal Empire extended from Kashmir in the north to Godavari in the south, and from Kandahar in the west to Bengal in the east.

Akbar died in 1605 and his mortal remains were buried at Sikandra near Agra.



Akbar's Religious Policy

Akbar, realising that the gains of affection would be more enduring than the gains of the sword, made all out efforts to win the goodwill of the Hindu nobles and the Hindu masses. He abolished the jizya (poll tax) on non-Muslims and the tax on Hindu pilgrims. He also married a girl of a noble Rajput family. Later, he married off his son to a Rajput girl as well. He appointed Rajput nobles to important and top positions in his Empire. Raja Man Singh of Jaipur was sent as governor of Kabul once.

Akbar treated all the religious groups fairly with generosity of spirit. The Sufi saint Salim Chishti and the Sikh Guru Ramdas received Akbar's utmost respect and regard. Guru Ramdas was gifted a plot of land in Amritsar, where the Sikh shrine Harmandir Sahib was later built. In Ibadat Khana, a hall in the new Fatehpur Sikri city, constructed by Akbar, scholars of all religions met for a discourse.

Contributions to culture

Akbar was a great patron of learning. His personal library had more than four thousand manuscripts. He patronised scholars of all beliefs and all shades of opinions. He extended his benevolence to authors such as Abul Fazl, Abul Faizi and Abdur Rahim Khan-i-Khanan, the great storyteller Birbal, competent officials like Raja Todar Mal, Raja Bhagwan Das and Raja Man Singh. The great composer and musician Tansen and artist Daswant adorned Akbar's court as well.

Jahangir (1605–1627)

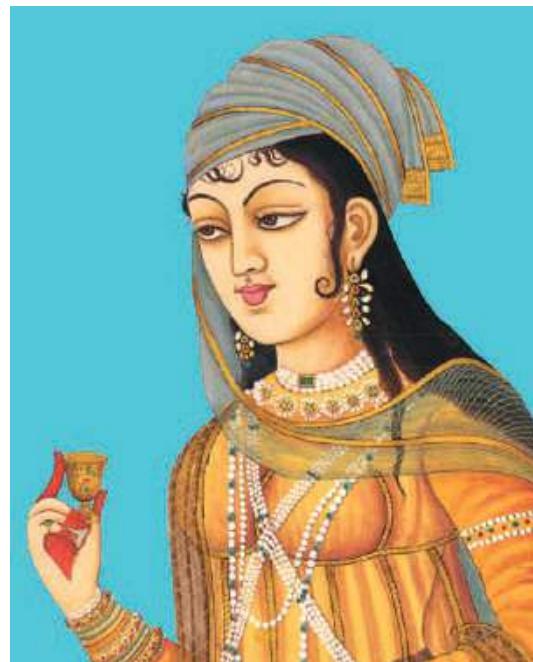
Akbar was succeeded by Prince Salim, his son through a Rajput wife, who was also named

Nur-ud-din Muhammad Jahangir (Conqueror of the World). Jahangir was more interested in



Jahangir

art and painting and gardens and flowers, than in running the government. So Jahangir's wife, Mehr-un-nisa, known as Nur Jahan, was the real power behind the throne. Jahangir carried on to some extent his father's traditions. The toleration of religions of Akbar's time continued in Jahangir's time.



Nur Jahan



But Jahangir ordered the execution of Sikh leader Guru Arjun (or Arjan) for helping his rebellious son Khusrau, who contested for the throne. This resulted in a prolonged fight between the Sikhs and the Mughals. As a result of this confrontation, the Mughals had to lose control over the trade routes to Afghanistan, Persia and Central Asia. The loss of Kandahar exposed India to invasions from the North-West. Ahmednagar, though conquered by Jahangir, remained a source of trouble throughout his reign.

Jahangir granted trading rights to the Portuguese and later to the English. Thomas Roe, a representative of King James I of England, visited Jahangir's court and this agreement paved the way for the British establishing their first factory in Surat.

Shah Jahan (1627–1658)



Shah Jahan

Prince Khurram, after a struggle for power, succeeded Jahangir as Shah Jahan (King of the World). Shah Jahan ruled for thirty years.

He led a campaign against Ahmednagar and annexed it in 1632. Bijapur and Golconda were also conquered later. Some Maratha warriors, notably Shahji Bhonsle (Shivaji's father), entered the services of the Deccan kingdoms and trained bands of Maratha soldiers to fight against the Mughals. So there was a sustained resistance in the Deccan to the Mughals from the Marathas too. Shah Jahan was intolerant towards other religions than Islam. In his reign came the climax of Mughal splendour, which is detailed in the next part of this lesson.

Shah Jahan fell ill in 1657 and a war of succession broke out among his four sons. Aurangzeb emerged successful after killing his three brothers, Dara, Shuja and Murad. Shah Jahan passed the last eight years of his life as a prisoner in the Shah Burj of the Agra Fort.

Aurangzeb (1658–1707)

Aurangzeb, the last of the Great Mughals, started off his reign by imprisoning his old father. He assumed the title Alamgir (the Conqueror of the World). He reigned for 48 years. He was no lover of art like his grandfather Jahangir and architecture like his father Shah Jahan.



Aurangzeb



He tolerated no religion excepting Islam. He re-imposed the jizya tax on Hindus and excluded them from office as far as possible. Between 1658 and 1681, Aurangzeb remained in the North and suppressed the revolt of Bundelas, Jats, Satnamis and Sikhs. Aurangzeb's expansion in the North-East resulted in a war with the Ahoms of Kamarupa (Assam). The kingdom came under repeated attacks of the Mughals, but it could not be subdued totally.





Relationship with Rajputs and Marathas

Aurangzeb's hostility towards Rajputs led to prolonged wars with them. To make matters worse, his rebellious son, Prince Akbar, joined the forces of Rajputs and created troubles to him. Prince Akbar entered into a pact with Shivaji's son Shambuji in the Deccan. So Aurangzeb had to march to the Deccan in 1689.

In the Deccan, Aurangzeb brought Bijapur and Golconda into submission. Shivaji had carved out a kingdom, proclaiming himself the Emperor of Maratha State (1674). Aurangzeb could not stop the rise of Shivaji in the southwest. But he vanquished Shivaji's son and successor Shambuji, who was captured and executed by him. Aurangzeb remained in the Deccan until his death in 1707, at the age of nearly 90.

By the end of Aurangzeb's rule, the British had firmly established their trade centres at Madras (Chennai), Calcutta (Kolkata) and Bombay (Mumbai). The French had their main trade centre in Pondicherry (Puducherry).

The Mughal Administration

Central Administration

The Mughals provided a stable administration in larger parts of India. The Emperor was the supreme head of the Mughal administrative system. He was the law maker, the chief executive, the commander-in-chief of the army and the final dispenser of justice. He was assisted by a council of ministers. The most important officials were the Wakil (Prime Minister) and Wazir or diwan (in charge of the revenue and expenditure). Mir Bhakshi was in

charge of the army. The Mir Saman looked after the royal household. The Qazi was the Chief Judge. Sadr-us-Sudr was minister for enforcing Islamic law (Sharia).

Provincial Administration

The empire was divided into several Subhas (provinces). Each Subha was under the control of an officer called Subedar. The Subhas were further divided into districts called Sarkars. The Sarkars were subdivided into Parganas. A group of villages (Gramas) formed a Pargana.

Local Administration

The towns and cities were administered by Kotwals. Kotwals maintained law and order. The administration of villages was left in the hands of local village panchayats (informal institution of justice in villages). The Panchayatdars (jury) dispensed justice.

Army

The Mughal army comprised infantry, cavalry, war elephants and artillery. The Emperor maintained a large number of trained and well-armed bodyguards and palace guards.

Mansabdari System

Akbar introduced the Mansabdari system. According to this system, the nobles, civil and military officials were combined to form one single service. Everyone in the service was given a mansab, meaning a position or rank. A Mansabdar was a holder of such a rank. Mansabdar rank was dependent on Zat and Sawar. The former indicated one's status. Sawar was the number of horses and horsemen he had to maintain. His salary was fixed on the basis of the number of soldiers each Mansabdar received ranging from 10 to 10,000. The Mansabdars



were paid high salary by the Emperor. Before receiving the salary, a Mansabdar had to present his horsemen for inspection. Their horses were branded to prevent theft. The Emperor could use the troops maintained by a Mansabdar whenever he wished. The rank of Mansabdar was not hereditary during Akbar's time. After him, it became hereditary.

Land Revenue Administration

Land revenue administration was toned up during the reign of Akbar. Raja Todar Mal, Revenue Minister of Akbar, adopted and refined the system introduced by Sher Shah. Todar Mal's zabit system was put in place in the north and north-western provinces. According to this system, after a survey, lands were classified according to the nature and fertility of the soil. The share of the state was fixed at one-third of the average produce for 10 years. During the reign of Shah Jahan, the zabit or zabi system was extended to the Deccan provinces.

The Mughal emperors enforced the old iqta system, renaming it jagir. It is a land tenure system developed during the period of Delhi Sultanate. Under the system, the collection of the revenue of an area and the power of governing it were bestowed upon a military or civil official now named Jagirdar. Every Mansabdar was a Jagirdar if he was not paid in cash. The Jagirdar collected the revenue through his own officials. The Amal Guzar or the revenue collector of the district was assisted by subordinate officers like the Potdar, the Qanungo, the Patwari and the Muqaddams.

Those appointed to collect the revenue from the landholders were called zamindars. Zamindars collected taxes and maintained law

and order with the help of Mughal officials and soldiers. The local chieftains and little kings were also called zamindars. But at the end of the sixteenth century, the zamindars were conferred hereditary rights over their zamin. The zamindar was empowered to maintain troops for the purpose of collecting revenue. The emperor granted lands to scholars, holy men and religious institutions. These lands called suyurghal were tax-free.

Religious Policy

The Mughal emperors were the followers of Islam. Akbar was very liberal in his religious policy. In Akbar's court, the Portuguese missionaries were great favourites. Akbar tried to include the good principles in all religions and formulated them into one single faith called Din-I-Ilahi (divine faith). Jahangir and Shah Jahan also followed the policy of Akbar. Aurangzeb rejected the liberal views of his predecessors. As we pointed out earlier, he re-imposed the jizya and pilgrim tax on the Hindus. His intolerance towards other religions made him unpopular among the people.

Art and Architecture

Babur introduced the Persian style of architecture to India by building many structures at Agra, Biana, Dholpur, Gwalior and Kiul (Aligarh), but only a few of them exist today. Humayun's palace in Delhi, Din-i-Panah, was probably destroyed by Sher Shah Sur who built the Purana Qila in its place. The most prominent monument of Sher Shah's reign was his mausoleum built at Sasaram in Bihar.



D9M8I1



Purana Qila

The Diwan-i-Khas, Diwan-i-Am, Panch Mahal (pyramidal structure in five stories), Rang Mahal, Salim Chishti's Tomb and Buland Darwaza were built during Akbar's time. Jahangir completed Akbar's tomb at Sikandara and the beautiful building containing the tomb of Itmad-ud-daula, father of Nur Jahan, at Agra.



Buland Darwaza

Shah Jahan's time witnessed the climax of Mughal splendour. The famous peacock throne, covered with expensive jewels, was made for the Emperor to sit on. Then rose the world famous Taj Mahal, by the side of the Jumna river at Agra. Besides Taj, he built the Moti Masjid, the pearl mosque at Agra, the great Jama Masjid of Delhi and the Diwan-i-Khas and Diwan-i-Am in his palace in Delhi.



Diwan-i-Khas



Diwan-i-Am

During Aurangzeb's reign, architecture did not receive much patronage. The Bibi Ka Maqbara in Aurangabad, a mausoleum built by his son Prince Azam Shah as a loving tribute to his mother in the late seventeenth century, is, however, worth mentioning.

Red Fort



Red Fort, also called Lal Qila, in Delhi was the residence of the Mughal emperors. Constructed in 1639 by Emperor Shah Jahan as the palace of his fortified capital Shahjahanabad. The Red Fort is named for its massive enclosing walls of red sandstone.



Summary

- ❖ Babur founded the Mughal Empire in 1526 after defeating Ibrahim Lodi in the Battle of Panipat (1526). Humayun's unsettled conditions and Sher Shah's victory over him in the Battle of Kanauj; Sher Shah's efficient land revenue administration; and the introduction of coin system and standardised weights and measures are dealt with in this chapter.
- ❖ Humayun's retrieval of the Mughal Empire and his untimely death leading to the accession of his son Akbar, with Bairamkhan as the regent, and defeating Hemu, the great general of Sur dynasty, in the Battle of Panipat (1556) are described.
- ❖ Akbar's military conquests as well as his religious policy are explained.
- ❖ Jahangir's disinterest in state governance leading to dominance of his wife Nur Jahan in the Mughal Court is elaborated upon.
- ❖ Shahjahan extending Mughal rule in the Deccan and the resultant conflict with Marathas are analysed.
- ❖ Aurangzeb's conquests helped to expand the Mughal Empire, but his policies against Rajputs, Marathas and Sikhs provoked resistance from them, paving the way for its downfall.
- ❖ Mughal administration headed by the Emperor, who in turn was assisted by various officials, is described. Akbar's Mansabdari system and the land revenue policy formulated by Raja Todar Mal according to the zabit system are examined.
- ❖ Mughals' contributions to culture, notably to art and architecture, are highlighted.

Glossary

1.	expedition	a journey undertaken with the purpose of war	போர்ப்பமென்று
2.	prolonged	lengthy	நீண்ட
3.	subdued	conquered	அடக்குதல்
4.	rebellious	showing a desire to resist authority	கலகக்கார
5.	bestowed	awarded	மதிப்பளித்தல்
6.	hereditary	inheritance of a title, office, or right	பாரம்பரிய
7.	Enduring	lasting over a period of time	நீடித்த / நீடித்த காலம்

References

1. Satish Chandra, History of Medieval India 800-1700, Orient Blackswan, New Delhi, 2007.
2. J.L. Mehta, Advanced Study in the history of Medieval India: Mughal Empire, Vol. II, 1526-1707, Sterling Publishers, 2011.
3. Harbans Mukhia, The Mughals of India, Blackwell Publishing, New Delhi, 2009.
4. Abraham Eraly, The Emperors of Peacock Throne, Penguin, 2007.



Evaluation

I. Choose the correct answer

1. Who introduced the Persian style of architecture in India?
a) Humayun b) Babur
c) Jahangir d) Akbar
2. In which battle did Akbar defeat Rana Pratap?
a) Panipat b) Chausa
c) Haldighati d) Kanauj
3. Whose palace in Delhi was destroyed by Sher Shah?
a) Babur b) Humayun
c) Ibrahim Lodi d) Alam Khan
4. Who introduced Mansabdari system?
a) Sher Sha b) Akbar
c) Jahangir d) Shah Jahan
5. Who was the revenue minister of Akbar?
a) Birbal b) Raja Bhagwan Das
c) Raja Todarmal d) Raja Man Singh



II. Fill in the Blanks

1. _____ was the name of the horse of Rana Pratap.
2. _____ was a hall at Fatehpur Sikri where scholars of all religions met for a discourse.
3. The Sufi saint who received Akbar's utmost respect was _____.

4. During the reign of _____ the Zabti system was extended to the Deccan provinces.

5. _____ were tax-free lands given to scholars and religious institutions.

III. Match the following

- | | | |
|--------------------|---|------------------|
| 1. Babur | - | Ahmednagar |
| 2. Durgavati | - | Jaipur |
| 3. Rani Chand Bibi | - | Akbar |
| 4. Din IIahi | - | Chanderi |
| 5. Raja Man Singh | - | Central Province |

IV. True or False

1. Babur inherited Farghana, a small kingdom in Central Asia.
2. Humayun succeeded in recapturing Delhi in 1565.
3. Aurangzeb married a girl of a notable Rajput family.
4. Jahangir ordered execution of Sikh leader Guru Arjun for helping his son Khusrav.
5. During Aurangzeb's reign, architecture received much patronage.

V. Consider the following statements. Tick (✓) the appropriate answer.

1. **Assertion (A):** The British established their first factory at Surat.
Reason (R): Jahangir granted trading rights to the English.
 - a) R is the correct explanation of A.
 - b) R is not the correct explanation of A.
 - c) A is wrong and R is correct.
 - d) (A) and (R) are wrong.



2. **Assertion (A):** Aurangzeb's intolerance towards other religions made him unpopular among people.

Reason (R): Aurangzeb re-imposed the jizya and pilgrim tax on the Hindus.

- a) R is the correct explanation of A.
- b) R is not the correct explanation of A.
- c) A is wrong and R is correct.
- d) (A) and (R) are wrong.

3. Find out the correct statements

(I) Kamran was the son of Afghan noble, Hasan Suri, ruler of Sasaram in Bihar.

(II) Akbar abolished the jizya poll tax on non-Muslims and the tax on Hindu pilgrims.

(III) Aurangzeb acceded the throne after killing his three brothers.

(IV) Prince Akbar entered into a pact with Shivaji's son Shambuji in the Deccan.

- (i), (ii) and (iii) are correct
- (ii), (iii) and (iv) are correct
- (i), (iii) and (iv) are correct
- (ii), (iii), (iv) and (i) are correct

4. Arrange the battles in chronological order

- (i) Battle of Khanwa
- (ii) Battle of Chausa
- (iii) Battle of Kanauj
- (iv) Battle of Chanderi

5. Arrange the following administrative divisions in descending order

- (I) Sarkars
- (II) Parganas
- (III) Subhas

Match the father and son

Father	Son
1. Akbar	Dilawar Khan
2. Daulat Khan Lodi	Rana Pratap
3. Hasan Suri	Humayun
4. Babur	Sher Shah
5. Uday Singh	Jahangir

VI. Give short answer

1. Write the circumstance that led to the Battle of Panipat in 1526.
2. Mention the Humayun recapture the Delhi throne in 1555?
3. Write a note on Mansabdari system.

VII. Answer the following

1. Describe the land revenue administration of the Mughals.
2. Estimate Akbar as a patron of learning.

VIII. HOTs

1. Shah Jahan's time witnessed the climax of Mughal splendour. Support this statement in comparison with the times of other Mughal rulers.

Map

Mark the extent of Mughal Empire during the reign of Akbar and Aurangzeb with special focus on important battle fields.

IX. Activity

Collect information about the scholars in Akbar's court and conduct a mock Ibadat khana in the class.



Unit -III

Rise of Marathas and Peshwas



Learning Objectives

- ❖ To trace the origin and the growth of Maratha kingdom with particular emphasis on the role played by Shivaji in strengthening it.
- ❖ To know about the administrative structure introduced by Shivaji.
- ❖ To examine how far the Marathas were responsible for the decline of the Mughals.
- ❖ To assess the role of Peshwas in carrying on Maratha power.



P3Z9G2

Introduction

The rising power of the Marathas in the south-west posed the real danger to the Mughal Empire. Shahji Bhonsle, Shivaji's father, an officer of the Ahmednagar State and later Bijapur, proved to be a thorn in the flesh of the Mughals, even in Shah Jahan's period. But it was his son, Shivaji, who attained glory among the Marathas as he could stop the Mughal Empire's expansion in the Deccan. Shivaji was a gallant fighter, army general and a guerilla leader. He built up a band of brave mountaineers, who were loyal to him. With their help, he captured many forts and gave Aurangzeb's commanders a tough time. As Marathas grew stronger, the Mughal Empire weakened. The Mughal Emperor had

to recognise the right of the Marathas to collect their Chauth tax all over the Deccan. Warfare opened opportunities for talented commanders who contributed to the vigorous expansion of Maratha power early in the eighteenth century. The prime minister of Maratha rulers, called the Peshwas from the time of Shahu, held real power. Under the aegis of Maratha power, the Peshwas continued their supremacy until 1761.

Factors Responsible for the Rise of Marathas

Geographical Features

The physical features of the Maratha country developed certain peculiar qualities among the Marathas, which distinguished them



from the rest of the people of India. During the sixteenth century, the sultans of Bijapur and Ahmednagar had recruited them to serve in cavalry. Their presence was helpful to the sultans in balancing the political ambitions of the Muslim soldiers in their service. The rocky and mountainous terrain gave protection to the Marathas from invaders. It proved to be advantageous in guerrilla warfare for Marathas.

Bhakti Movement and the Marathas

The spread of the Bhakti movement in Maharashtra helped the Maratha people develop consciousness of their identity and oneness. It promoted a feeling of unity, especially in terms of social equality, among the Marathas. In the Maratha region, the religious leaders were drawn from different social groups. Eknath, Tukaram and Ramdas were the noted Bhakti saints. Tukaram and Ramdas had considerable influence on the life of Shivaji.



Tukaram



Ramdas

Literature and Language of the Marathas

Marathi language and literature also served to develop unity among the people. Hymns composed in the Marathi language by Bhakti saints were sung by people of all castes and classes.

Shivaji

Shivaji, born in 1627, grew up under the care of his mother, Jijabai, who influenced him

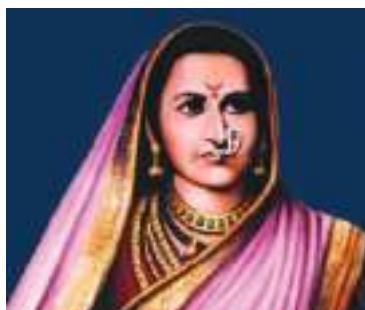


Shivaji

with stories from the Hindu epics, Ramayana and the Mahabharatha. Shivaji's teacher and guardian, Dadaji Kondadev, trained him in the art of horse riding, warfare and state administration. At the age of eighteen in 1645, when he had just entered the military career, he successfully captured Kondana, a fort near Poona. The following year, he took the fort of Torna. Then he succeeded in conquering Raigarh, which was rebuilt by him.



Shahji Bhonsle



Jijabai

Shivaji's Confrontation with Sultan of Bijapur

Shivaji became totally independent after the death of his guardian Kondadev (1649). He also got his father's jagir transferred to him, which was earlier looked after by Kondadev. The strength of his army was Mavali foot soldiers. With their help, Shivaji conquered many of the



hill forts near Poona. He captured Puranhar from the Mughals. Shivaji's military raids angered the Sultan of Bijapur. He held Shivaji's father captive and released him only after Shivaji promised to suspend his military raids. Shivaji kept his word and remained at peace with Bijapur from then on till his father Shahji's death. During this period he toned up his administration.





Consolidation of Maratha Power

Shivaji resumed his raids after his father's death and conquered Javali (1656) from the Maratha chief Chandrarao More. He also reduced all the lesser Maratha chiefs around Pune to subordination. The soldiers of Bijapur from the hill fortresses acquired by Sultan of Bijapur were driven out and replaced with his own commanders. These moves and the defeat of Bijapur army sent to punish Shivaji alarmed the Mughal officials. When the Mughals made a punitive expedition, Shivaji boldly confronted them. In 1659 he killed Afzal Khan, a notable general of Bijapur. In 1663 he wounded and chased away the Mughal general and Aurangzeb's uncle Shaista Khan. To cap these bold acts, he audaciously directed his soldiers to plunder Surat (1664), the major Mughal port on the Arabian Sea.

Shivaji and Aurangzeb

After Shivaji plundered Surat, Aurangzeb swung into action. An army under the command of a Rajput general, Raja Jai Singh, was ordered to destroy Shivaji and annex Bijapur. Shivaji finally sought peace, yielded the fortresses he had seized and accepted service as a mansabdar in the Mughal service for the conquest of Bijapur. He also agreed to visit the imperial court at Agra, on the advice of Jai Singh only to suffer humiliation, which led him to escape, by hiding in a basket.

Aurangzeb was determined to stop the Maratha interference in his expeditions against the Deccan kingdoms. He attempted to patch up with Shivaji, but those efforts failed. In 1670, the Mughal army was helpless when Shivaji again plundered Surat. In 1674, Shivaji crowned himself by assuming the title of Chhtrapati and

the coronation of Shivaji was celebrated with great splendour at Raigarh, as the occasion was the founding of a new kingdom and a new dynasty. Shivaji's aged mother Jijabai, who had lived to see her son crowned the king, passed away a few days after the coronation, with her life wish fulfilled. Shivaji spent his last years trying to bring his son Shambhuji into his ways as he had defected to the Mughals. He fell ill with fever and dysentery and died in 1680.

Chhatra (parasol) pati (master or lord), is the Sanskrit equivalent of king or emperor, and was used by the Marathas, especially Shivaji.

Maratha Administration under Shivaji

Shivaji's political system consisted of three circles. At the centre was the swaraj. Shivaji was caring and would not allow the people to be harassed in any way. In the second circle, Shivaji claimed suzerainty, but he did not administer them himself. He protected the people from loot and plunder for which they were required to pay Chauth (one-fourth of the revenue as protection money) and Sardeshmukhi (an extra one-tenth, as the chieftain's due). In the third circle, Shivaji's only objective was plunder.



E4F2J1

Deshmukhs held sway over rural regions and their control was over between twenty and hundred villages. Each village had a powerful headman (Patil), who was assisted by a village accountant or a keeper of records (Kulkarni). In the absence of a strong central government, these local community level officials functioned as the true government.



Army

Shivaji gave utmost attention to his army and training of its personnel. In the beginning, the backbone of his army was the infantry. But as his campaigns extended into the plains, his cavalry grew in size and importance. Every soldier was selected personally by Shivaji and was taken into service on the assurance of a soldier already in service. Shivaji took great care in the maintenance and security of his forts. Retired captains holding a high reputation were put in charge of guarding the forts.

Ashtapradhan

Shivaji designated eight ministers as the Ashtapradhan, each holding an important portfolio. Peshwa was the equivalent of a modern prime minister in the Maratha Empire. Originally, they were subordinates to the Chhatrapati. But, in course of time, especially from the time of Sahu Maharaja, Peshwa became the de facto Maratha ruler while the Chhatrapati was reduced to the position of a nominal ruler.

Shivaji was influenced by the Mughal revenue system. The assessments were made on the actual yield, with three-fifths left to the cultivator and two-fifths taken by the government. In judicial administration, civil cases continued to be decided by the panchayat, the village council, while criminal law was based on the shastras, the Hindu law books.

Responsibilities of the Ashtapradhan

Pantpradhan / Peshwa	Prime Minister
Amatya / Mazumdar	Finance Minister
Shurunavis/Sacheev	Secretary

Waqia-Navis	Interior Minister
Sar-i-Naubat / Senapati	Commander-in-Chief
Sumant / Dubeer	Foreign Minister
Nyayadhisth	Chief Justice
Panditrao	High Priest

Shambhuji

Shambhuji succeeded Shivaji after a succession tussle with Anaji Datto. There were family feuds splintering the Maratha kingdom. Durgadas of Rathore Marwar and Aurangzeb's rebel son Akbar arrived in Maharashtra and took shelter in Shambhuji's court. Aurangzeb viewed these developments very seriously and took all out efforts to finish off Shambhuji. Marathas under Shambhuji were in no position to resist the Mughals. Aurangzeb himself arrived in the Deccan in 1681. Aurangzeb's main goal was the annexation of Bijapur and Golconda. These two sultanates fell to Aurangzeb by 1687. In little over a year, Shambhuji was captured by the Mughals and, after torture, put to death.



Shambhuji



Shambhuji was under the wicked influence of his family priest Kavi Kalash. Kavi Kalash was the caretaker of Shambhuji in Varanasi during Shivaji's flight from Agra. He later brought Shambhuji safely to Raigarh. His dominance in the Court became absolute in course of time, as Shambhuji looked to his advice for everything. Kavi Kalash was a distinguished scholar and poet. But he was a practitioner of witchcraft. So the orthodox Hindus in the court had developed a deep hatred for him. When Shambhuji was captured by the Mughal army, he was found to be in the company of Kavi Kalash. So both of them were subjected to all forms of torture and then executed by the orders of Aurangzeb.

Shahu Maharaja

Shivaji's grandson Shahu means honest, originally a name given by Aurangzeb to contrast his character with that of Shivaji) ruled from 1708 to 1749. During the first half of the eighteenth century, consolidation of royal power was achieved through conferment of royal entitlements upon those who served Shahu.



Shahu Maharaja

During Shahu's 40-year reign there was increase in the territory under the Maratha control, from which tribute was regularly extracted. More centralised and strong state structure also began to take shape. Every household, including that of landed household, profited from state employment.

Peshwas

Balaji Vishwanath (1713–1720) began his career as a small revenue official and became Peshwa in 1713. Much against the advice from his close circles, Shahu appointed 20-year-old Viswanath's eldest son Bajirao to occupy the office of Peshwa.



Balaji Vishwanath

Bajirao (1720–1740)

Bajirao decided to launch a major Maratha onslaught against the Mughals and the Nizam of Hyderabad. He assumed the powers of the commander-in-chief. He was wise in his choice of commanders for these campaigns. Instead of relying on the traditional elite group, namely Deshmukhs, he gave commands to the Gaikwad,



Holkar and Shinde or Scindhia families who had been loyal to the emperor Shahu, his father Balaji Viswanath and to him.



Bajirao

The Prominent Maratha families

- Gaikwad at Baroda
- Bhonsle at Nagpur
- Holkar at Indore
- Shinde or Scindhia at Gwalior
- Peshwa at Pune

Bajirao proclaimed wars against Malwa and Gujarat and freed them from Mughal domination. The Mughal army and the troops of the Nizam that intervened on behalf of the Mughals were defeated. Bajirao succeeded in getting the recognition of Shahu as the king of Maharashtra and overlord of the rest of the Deccan, from which the tribute of Chauth and Sardeshmukhi could be legally collected by the Maratha officials. Bajirao centralised the fiscal functions in Pune. This helped to receive the prompt transmission of tribute from the Deccan.

The Maratha army, which consisted of no more than 5000 horsemen and no artillery,

had by 1720 had doubled in its size. Yet they were no match for the Mughals and the Nizam. The success of Marathas against the Mughals was mainly due to the weakness of the latter. The Maratha dominance in the Deccan is also attributed to the qualities of Maratha officials and generals who grew up under Shahu and the Peshwas.

Balaji Bajirao (1740–1761)



Balaji Bajirao

When Balaji Bajirao was the Peshwa, Emperor Shahu died (1749). A possible succession struggle among factions of the royal family was averted, thanks to the timely intervention of Balaji Bajirao. He summoned all the contending factions and forced them to accept the conditions he laid down. He decided that the capital of the kingdom would henceforward be Pune, not Satara. All power and authority was now concentrated in the Peshwa's office. Balaji Bajirao now commanded an army of paid soldiers. The Maratha peasant warrior band was reconfigured and its run came to an end. Maratha soldiers were not permitted now to retire from battle fields each year for the purpose of cultivating their land. Soldiers were required to live in forts and towns far away from



their home. They were trained as infantrymen as well as horsemen. The large guns were nominally under the command of Maratha officers. But those who fired and maintained them were mostly Portuguese, French and British.

During the period of the Peshwa Balaji Bajirao, the northern frontiers of the Maratha state were rapidly touching Rajasthan, Delhi and the Punjab. At some point, the Maratha tributary regime extended itself to within fifty miles of Delhi. The Marathas launched raids from Nagpur against Bihar, Bengal and Odisha. Notwithstanding the conflict between the Marathas and the Nizam over Karnataka, Tamil, Kannada and Telugu regions were effectively brought under the control of the Marathas. Between 1745 and 1751 plundering expeditions were launched yearly by the Maratha chieftain Rahuji Bhonsle.

Maratha Administration under Peshwas

The revenue administration of Peshwas was headed by a key official called the Kamavisdar. He was appointed by the Peshwa. He was empowered to maintain a small body of soldiers to police the administrative area, from where tribute or tax had to be collected. A small staff of clerks and servants were employed to maintain the revenue records. These records were randomly checked by the office of the Peshwa. The contracts for revenue collection was auctioned annually after the revenue for a particular place was estimated by the Peshwa's civil servants, based on previous years' yields. A prospective tax or revenue collector who won the contract was expected to have a reputation for wealth and probity. He was required to

pay a portion of the whole of the anticipated revenue – one-third to one half – either out of his own wealth or from the money borrowed from bankers. Judging from the ledgers of correspondence and account books, it is evident that the Peshwas were keen on accurate record-keeping. The Peshwa regimes looked distinctly modern in comparison with the Mughals to whose fall they contributed militarily.

The Fall of Marathas

The imperial moment of the Marathas sadly ended at Panipat near Delhi in 1761. The Marathas' attempt to extend their domain beyond Punjab was checked by the king of the Afghans, Ahmad Shah Abdali.



Ahmad Shah Abdali

Abdali invaded eight times before finally marching onto Delhi. The Marathas were now divided among several commanders, who approached the battle with different tactics. Artillery decided the battle in January 1761. The mobile artillery of the Afghans proved lethal against both Maratha cavalry and infantry. The Maratha army was shattered and the surviving men took six months to return to Maharashtra from Panipat to report the tragedy. By then Maratha supremacy over the sub-continent was effectively over.



Summary

- ❖ The factors responsible for the rise and expansion of Maratha rule are explored.
- ❖ Early life of Shivaji and the influences that worked on him are traced.
- ❖ Shivaji's military raids and victory over Bijapur Sultan's army inviting Aurangzeb's intervention are discussed.
- ❖ Confrontation of Shivaji with Aurangzeb and their fallout in the Deccan are dealt with.
- ❖ Maratha administration under Shivaji is highlighted.
- ❖ Maratha affairs after the death of Shivaji under Shambhuji and Sahu are analysed.
- ❖ Peshwas emerging de facto rulers and their contribution to the continuance of Maratha power are explained.
- ❖ Modernisation of administration under the Peshwas and the end of Maratha supremacy after the Third Battle of Panipat are detailed.

Glossary

1.	hymns	poems in praise of God	துதிபாடல்கள் / பாசுரங்கள்
2.	audaciously	boldly	துணிச்சலான
3.	fortresses	a strongly fortified town	கோட்டை / அரண்
4.	suzerainty	the right of a country to rule over another country	மேலாதிக்கம்
5.	conferment	granting of (a title)	வழங்கப்பட்ட
6.	summoned	ordering the presence of	வரவழைக்கப்பட்ட
7.	shattered	(heart)broken, broken (glass), upset	மனமுடைந்த

References

1. Satish Chandra, *History of Medieval India 800-1700*, Orient Blackswan, New Delhi, 2007.
2. J.L. Mehta, *Advanced Study in the history of Medieval India: Mughal Empire*, Vol. II, 1526-1707, Sterling Publishers, 2011.
3. Burton Stein, *A History of India*, Blackswell, 2010.
4. Abraham Eraly, *The Emperors of Peacock Throne*, Penguin, 2007



Evaluation

I. Choose the correct answer

1. Who was the teacher and guardian of Shivaji?
a) Dadaji Kondadev b) Kavi Kalash
c) Jijabai d) Ramdas
2. How was the Prime Minister of Maratha kings known?
a) Deshmukh b) Peshwa
c) Panditrao d) Patil
3. Name the family priest of Shambhuji who influenced him in his day-to-day administration.
a) Shahu b) Anaji Datta
c) Dadaji Kondadev d) Kavi Kalash
4. What was the backbone of Shivaji's army in the beginning?
a) Artillery b) Cavalry
c) Infantry d) Elephantry
5. Who proclaimed wars and freed Malwa and Gujarat from Mughal domination?
a) Balaji Vishwanath b) Bajirao
c) Balaji Bajirao d) Shahu



II. Fill in the Blanks

1. The spread of the _____ movement in Maharashtra helped the Maratha people develop consciousness and oneness.
2. _____ was the key official of revenue administration of Peshwa.

3. The imperial moment of the Marathas sadly ended at _____ in 1761.
4. _____ was the foreign minister in the Ashtapradhan.
5. Shambhuji succeeded Shivaji after a succession tussle with _____.

III. Match the following

- | | |
|------------------|----------------------|
| 1. Shaji Bhonsle | - Mother of Shivaji |
| 2. Shambhuji | - General of Bijapur |
| 3. Shahu | - Shivaji's father |
| 4. Jijabai | - Son of Shivaji |
| 5. Afzal khan | - Shivaji's grandson |

IV. True or False

1. The rocky and mountainous terrain gave protection to the Marathas from invaders.
2. Hymns composed in Sanskrit by the Bhakti saints were sung by people of all castes and classes.
3. Shivaji captured Puranhar from the Mughals.
4. Deshmukhs held sway over rural regions and their control was over between twenty and hundred villages.
5. Abdali invaded ten times before finally marching on Delhi.

V. Consider the following statements. Tick (✓) the appropriate answer:

1. **Assertion (A):** Soldiers were to live in forts and towns far away from home
Reason (R): Maratha soldiers were not permitted to retire from battle fields each year for the purpose of cultivating their land.
a) R is correct explanation of A



- b) R is not the correct explanation of A
- c) A is Wrong and R is correct
- d) A and R are wrong
2. **Statement I :** Judging from the ledgers of correspondence and account books, Peshwas were keen on accurate record-keeping.
- Statement II:** Artillery decided the battle at Panipat in 1761.
- a) I is correct
- b) II is correct
- c) I and II are correct
- d) I and II are false
3. **Find the odd one out**
- Shahji, Shivaji, Shambhuji, Shahu, Rahuji Bhonsle.
4. **Find out the wrong pair**
- | | |
|------------|---------|
| 1. Gaikwad | Baroda |
| 2. Peshwa | Nagpur |
| 3. Holkar | Indore |
| 4. Shinde | Gwalior |
5. **Arrange the events in chronological order**
- I) Shivaji became totally independent after the death of his guardian Kondadev.
- II) Emperor Shahu died when Balaji Bajirao was Peshwa.
- III) Shivaji resumed his military raids after his father's death and conquered Javali.
- IV) Balaji Vishwanath became Peshwa.

VI. Answer in one or two sentences

1. The impact of Bhakti movement on Marathas.

2. Chauth and Sardeshmukhi
3. Role of Kamavisdar in Maratha revenue administration.
4. Execution of Shambhuji by Mughal Army.
5. Battle of Panipat fought in 1761.

VII. Answer the following.

1. Examine the essential features of Maratha administration under Shivaji.

VIII. HOTS

1. Compare the revenue administration of the Peshwas with that of Shivaji.

IX. Map

1. Maratha Empire with prominent cities and forts.

X. Student Activity

1. **Match the responsibilities of Ashtapradhan**

A	B
Amatya	- Foreign Minister
Waqia – Navis	- Commander-in-Chief
Sumant	- Finance Minister
Senapati	- Interior Minister

2. **Group Activity**

Collect information about the Thanjavur Marathas with special reference to their contribution to education, art and architecture.



Unit -1

New Religious Ideas and Movements



Learning Objectives

To acquire the knowledge of

- ❖ Devotional movement of Azhwars and Nayanmars
- ❖ *Advaita* philosophy of Adi Shankara and *vishistadvaita* of Ramanuja
- ❖ Bhakti cult in Northern India and its prominent exponents
- ❖ Interaction between Hinduism and Islam, leading to the birth of new cults notably Sufism
- ❖ Teachings of Kabir and Guru Nanak
- ❖ Impact of Bhakti Movement



W2S7J8

Introduction

Medieval India saw an extraordinary production of devotional poetry, which were not restricted to one particular religion but inspired by different religious movements. The exponents of these movements held the view that total devotion (*bhakti*) to God could save man from the pitfalls of life and earn him salvation. It was also believed that one does not have to go to temples or perform rituals, for God is omnipresent and resides inside every human. The *Bhagavad Gita* proposed that the path of *bhaktimarga* (the path of *bhakti*) is superior to the two other religious approaches, namely,

the path of knowledge (*jnana*) and the path of rituals and good works (*karma*), providing inspiration to the exponents of Bhakti cult.

Bhakti Movement: The Beginnings

The Bhakti movement, or the resurgence of devotional practices, started in Tamil Nadu around seventh century A.D. It included reciting the name of the God or Goddess, singing hymns in their praise, wearing religious marks or carrying identity emblems, and undertaking pilgrimages to sacred places associated with the deity. It emphasised the mutual emotional attachment and love of a devotee towards a personal God and of the God for the devotee.



This view was also preached by Sufism, which appeared as a reaction against worldliness of the early Islam. Sufis believed that realisation of God can be achieved only through passionate devotion to God and intense meditation. Sufis were of the view that this type of meditation would enable the devotee to understand the true nature of God. They argued that doing so would liberate the devotee from all worldly bonds and help them become one with God. Several mystical religious movements, in both Hinduism and Islam, had no hesitation to freely include elements of different faiths in their teachings. 'There is only one god, though Hindus and Muslims call him by different names', stated Haridasa.

1. Devotional Movement in Tamizhakam (Azhwars and Nayanmars)

The Azhwars, the Vaishnavite Bhakti sages and the originators of Bhakti cult, and the Nayanmars, the worshipers of Siva or the Saivites, composed devotional hymns in Tamil language, dedicated to their respective gods. Siva-bhakti is associated with Siva's manifestations on earth. Poems to Siva and Vishnu, particularly to Krishna, were composed in Tamil and other South Indian languages such as Kannada and Telugu. These poet-saints criticised caste-based

social status and advocated gender equality in order to make it good to stand the onslaught of Buddhism or Jainism.

Vishnu-*bhakti* or Vaishnavism is based on Vishnu's avatars (incarnations), particularly Krishna and Rama. The 12 Tamil Azhwars are chiefly known for their immortal hymns. Two Azhwars stand out distinctly for their contribution to the promotion of the Bhakti movement. Nammazhwar's fame lies in his 1,102-stanza *Tiruvaimozhi*. Nathamuni collected the 4,000 poems of Nammazhwar, in the form of *Divya Prabandham*. Andal, the only female Azhwar, is another. Periyazhwar, who was earlier known as Vishnu Chittar, made lots of songs on Krishna putting himself in the place of mother Yashoda. Periyazhvar is said to have found Andal as a baby in the tulsi garden at Srivilliputhur temple and adopted her. She grew up in the temple town of Srivilliputhur and became known as Andal-she who ruled. *The Thiruppavai* (The Path to Krishna) and the *Nachiyan Thirumozhi* (The Sacred Songs of the Lady) are her celebrated works. Her poems expressing her love for Ranganatha, the incarnation of Vishnu worshiped at a temple at Srirangam, are used in Vaishnava wedding ceremonies in Tamil Nadu.

Vaishnavite Saints (12 Azhwars)



Three Muthal Azhwars: Poigai Azhwar, Bhoothathu Azhwar and Pei Azhwar.

Other Azhwars: Thirumalisai Azhwar, Periyazhwar, Thondaradippodi Azhwar, Thirumangai Azhwar, Thiruppanazhwar, Kulasekara Azhwar, Nammazhwar, Mathurakavi Azhwar and Andal.



Saivite Saints (63 Nayanmars)



There are 63 legendary Nayanmars. Among them, Gnanasampandar, Appar, and Sundarar (often called “the trio”) are worshipped as saints through their images in South Indian temples. Nambi Andar Nambi (1000 A.D.) is said to have compiled the songs of all of the Nayanmars that form the basis of *Tirumurai*, the basic Tamil Saivite sacred canon. It consists of 12 books, and 11 of them were assembled by Nambi. The 12th book is Sekkizhar’s *Periyapuranam*.

(a) Adi Shankara

Adi Shankara or Shankarachariar (c. 700–750 A.D.) preached the *Advaita* philosophy. The essence of this philosophy is that the soul (*atma*) unites with the universal soul (*brahma*) through the attainment of knowledge. He set up *mathas* (*mutts*), centres of learning and worship, at Badrinath, Puri, Dwarka and Sringeri. These places have become prominent pilgrim centres today. Shankara enthusiastically endeavoured to restore the orthodox Vedic tradition without paying attention to the Bhakti movement of his time. His masterpiece is the commentary on the *Brahma-sutra*, which is a fundamental text of the Vedanta school. His commentaries on the principal Upanishads are also considered equally important.



Adi Shankara

(b) Ramanuja

Ramanuja, a 11th century Vaishnava saint, was the most influential thinker of Vaishnavism. His philosophy, known as *vishistadvaita*, proclaims that the soul retains its identity even after uniting with *brahma*. After a long pilgrimage, Ramanuja settled in Srirangam. Ramanuja articulated ideas of social equality and condemned caste-based restrictions on entering the temples. He established centres to spread his doctrine of devotion, *Sri Vaishnavism*, to God Vishnu and his consort Lakshmi.



Ramanuja

In the 16th and 17th centuries, Vaishnavism spread across India. The Vadakalai Vaishnavism originally flourished around Kanchipuram, which was a popular



K8F6L7



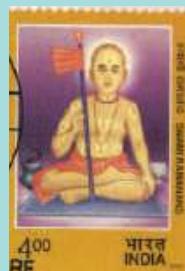
centre for Sanskrit learning. Thenkalai Vaishnavism centred on Srirangam. Vadakalai sect focused on Vedic literature, which is written in Sanskrit. The Thenkalai sect stressed the importance of *Divya Prabandhams*, written by the 12 Azhwars in Tamil.

2. Bhakti Movement in North India

While dealing with the religious movements of the fourteenth and fifteenth centuries in northern India, one has to keep in mind the two very different attitudes which Hindu religious leaders had towards Islam. One group accepted what was best in Islam; the other adopted a few elements in order to prevent conversion to Islam. Both reacted to Islam, but one was sympathetic while the other was hostile. Kabir and Guru Nanak, and other founders of new sects are included in the first group, while the movement in Bengal, associated with Chaitanya deva, or Chaitanya Mahaprabhu, belongs to the latter tendency.

(a) Exponents of Bhakti Movement

It was Ramananda who spread the Bhakti ideology in northern India where it became a mass movement. Vallabhacharya, a Telugu philosopher, built a temple for Lord Krishna on the Govardhan Hills near Mathura. Surdas, a blind poet and musician, was associated with this temple as well as that of Agra. His famous collection of poetry is called *Sursagar*. Meera Bai, wife of the crown prince of Mewar, was an ardent devotee of Lord Krishna. She was a disciple of Ravidas. Meera Bai gained popularity through her *bhajans*. Chaitanyaadeva popularised Krishna worship through ecstatic songs and dancing that had a profound effect on Vaishnavism in Bengal. In the 16th century, in Tulsidas's Hindi retelling of the story of Rama in the *Ramcharitmanas*, the sentiment of friendship and loyalty is stressed. Many of those poems continue to be recited and sung often at all-night celebrations.



Ramananda



Vallabhacharya



Surdas



Meera Bai



Chaitanya



Tulsidas



Tukaram



Panduranga Temple,
Pandaripuram

Tukaram, a 17th century saint poet of Maharashtra, is known for his spiritual songs (*abangas* or *kirtanas*), devoted to Vitthoba, an avatar of Krishna. There is a Vitthoba/Panduranga temple at Pantharpur or Pandaripuram in Sholapur district, Maharashtra. What is Chaitanyaadeva to Bengal is Tukaram to Maharashtra.



3. Sufism in India

The advent of Sufis to India dates back to the Arab conquest of Sind. It gained prominence in the 10th and 11th centuries during the reign of the Delhi Sultans. Sufism adopted many native Indian concepts such as yogic postures, music and dance. Sufism found adherents among both Muslims and Hindus.

Sufism: The word Sufi takes its origin from *suf*, meaning wool. The Sufis wore coarse garments made of wool and hence they were called Sufis. Sufism was basically Islamic but was influenced by Hindu and Buddhist (Mahayana) ideas. It rejected the stringent conduct code of the *ulemas*. Sufis lived in hermitages akin to monasteries and functioned outside society.



Sufis in medieval India were divided into three major orders. They were Chisti, Suhrawardi and Firdausi. Moinuddin Chishti made Chisti order popular in India. He died in Ajmer (1236) and his resting place is in the Ajmer Sharif Dargah in Ajmer, Rajasthan. The best known Sufi sage of the early medieval period was Nizamuddin Auliya of the Chishti order, who had a large number of followers among the ruling class in Delhi. Poet Amir Khusru was one of its distinguished followers. Suhrawardi order was founded by

an Iranian Sufi Abdul-Wahid Abu Najib. The Firdausi order was a branch of Suhrawardi order and its activities were confined to Bihar.

4. (a) Kabir

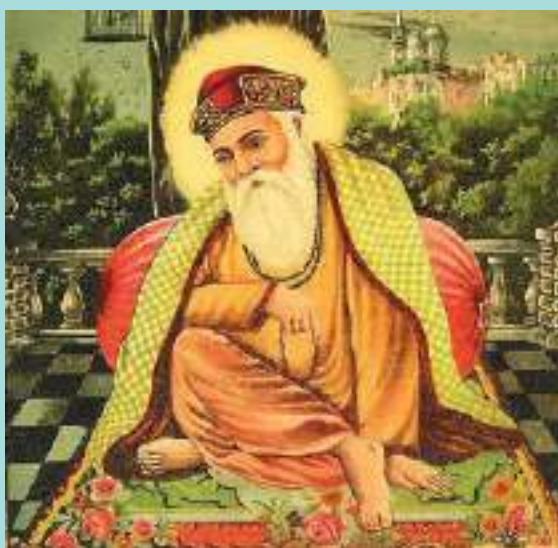
As a Muslim, Kabir came under the influence of Varanasi-based Saint Ramananda. He accepted some Hindu ideas and tried to reconcile Hinduism and Islam. However, it was the Hindus, and particularly those of the lower classes, to whom his message appealed. Kabir believed that God is one and formless, even though different religious sects give him different names and forms. He opposed discrimination on the basis of religion, caste and wealth. He also condemned meaningless rituals. Kabir's verses were composed in Bhojpuri language mixed with Urdu. The Kabir's *Granthavali* and the *Bijak* contain collections of Kabir's verses.



Kabir

(b) Guru Nanak

Early Life: Guru Nanak, born in a village near Lahore in 1469, showed interest in religious discussions with other saints right from his early childhood. His parents were keen to involve him in worldly life. But he was inclined towards spiritualism. He visited many holy places and finally settled in Kartarpur near Lahore. He died there in 1539. To mark the 550th birth anniversary of Guru Nanak, a corridor is being constructed by the Indian government that will link the Nanak shrine in Gurdaspur with Gurudwara Darbar Sahib at Kartarpur in Pakistan.



Guru Nanak



Gurudwara Granth Sahib, Kartarpur

**Guru Nanak's Teachings:**

Guru Nanak preached that God is without form and wanted his followers to practice meditation upon the name of God for peace and ultimate salvation. He is considered the first guru by the Sikhs. Guru Nanak had great contempt for Vedic rituals and caste discriminations. The teachings of Guru Nanak formed the basis of Sikhism, a new religious order, founded in the late 15th century. His and his successors' teachings are collected in the *Guru Granth Sahib*, which is the holy book of the Sikhs. Guru Nanak's teachings were spread through the group singing of hymns, called *kirtan*. The devotees gathered in *dharmashalas* (rest houses), which became *gurudwaras* in course of time.

Guru Nanak nominated his disciple Lehna to succeed him as the guru. Following this precedent, the successors are named by the incumbent Sikh Guru. At the time of

Five distinctive things of the *Khalsa* members

Guru Gobind Singh, the custom of *pahul* (baptism by sweetened water stirred with a dagger) was introduced. Those who got baptised became members of a disciplined brotherhood known as the *Khalsa* (meaning the pure). The men were given the title *Singh* (lion). Every member of the *Khalsa* had to have five distinctive things on his person. These were *kesh* (uncut hair), *kangha* (comb), *kirpan* (dagger), *kada* (steel bangle) and *kachera* (underpants). After Guru Gobind Singh, the holy book *Guru Granth Sahib* is considered the guru and its message is spread by the *Khalsa*.



5. Impact of the Religious/ Bhakti Movement

- Vedic Hinduism was regenerated and thus saved from the onslaught of Islam.
- The Islamic tenets – unity of God and universal brotherhood – emphasised by the saints promoted harmony and peace.
- Bhakti was a movement of the common people; it used the language of the common people for its devotional literature.
- Bhakti movement opened up space for Indian languages to grow. It stimulated literary activity in regional languages.
- What sustained Sanskrit, despite its decline during this period, was the support extended by the rulers of Hindu kingdoms.
- Tamil was the only ancient Indian language remained vibrant during this period. But the ethos of Tamil literature in medieval time had changed. In the classical period, it had secular literature depicting the everyday life, its joys and sorrows, but under the influence of devotional cults, its emphasis shifted to religion and religious literature.
- Caste system and social disparities came to be criticised.

Summary

- ❖ The Bhakti movement is explained. Azhwars' initiatives followed by Nayanmars in Tamil country are described.

- ❖ Adi Shankarar's *advaita* philosophy and Ramanujar's *vishistadvaita* philosophy are explained.
- ❖ The devotional paths of saints, notably Tulsidas and Meera Bai, in northern India and Chaitanyaadeva in Bengal are examined.
- ❖ Mutual influence of Islam and Hinduism and birth of Sufism, Sikhism and mystical Hinduism are discussed in brief.
- ❖ Radical versions of Bhakti Movement: Contribution of Kabir and Guru Nanak are detailed.
- ❖ The essential features of Bhakti Movement are highlighted.
- ❖ The impact of the Bhakti Movement on the medieval Indian society is analysed.

References

1. R. Champakalakshmi, *Religion, Tradition and Ideology in Pre-Colonial South India*, Oxford University Press, 2011.
2. Burton Stein, *A History of India*, Oxford University Press, 2004.
3. Abraham Eraly, *Emperors of the Peacock Throne*, Penguin, 1997.
4. <https://www.britannica.com>.



Glossary

1.	salvation	a way of being saved from danger, loss or harm	நிவர்த்தி, விமோசனம்
2.	omnipresent	present everywhere at the same time	எங்கும் நிறைந்திருக்கின்ற
3.	incarnation	a living being embodying a deity or spirit	அவதாரம்
4.	hostile	showing enmity or dislike, unfriendly	விரோதமாக, பகைமையுள்ள
5.	prominence	importance	முக்கியத்துவம்
6.	adherent	supporter (of a person, cause or belief)	ஆதரவாளர், பின்பற்றுபவர்
7.	stringent	severe, harsh	கடுமையான, கெடுபிடியான
8.	Ulema	Islamic scholar trained in Islamic law	இஸ்லாமியப் பேரவீரர்
9.	hermitage	the dwelling of persons living in seclusion	ஆசிரமம், துறவி வாழிடம்
10.	akin	similar	ஒத்த இயல்புடைய
11.	dagger	short, pointed knife that is sharp on both sides	குத்துவாள், குறுவாள்
12.	depicting	showing, portraying	சித்தரிக்கும், விவரமாக விளக்கும்
13.	disparity	a great difference, the state of being unequal	வேறுபாடு, சமமற்ற



Evaluation

I. Choose the correct answer:

- Who of the following composed songs on Krishna putting himself in the place of mother Yashoda?
 - Poigaiazhwar
 - Periyazhwar
 - Nammazhwar
 - Andal
- Who preached the *Advaita* philosophy?
 - Ramanujar
 - Ramananda
 - Nammazhwar
 - Adi Shankara
- Who spread the Bhakthi ideology in northern India and made it a mass movement?
 - Vallabhacharya
 - Ramanujar
 - Ramananda
 - Surdas
- Who made *Chishti* order popular in India?
 - Moinuddin Chishti
 - Suhrawardi

c) Amir Khusru

d) Nizamuddin Auliya

- Who is considered their first guru by the Sikhs?

a) Lehna

b) Guru Amir Singh

c) Guru Nanak

d) Guru Gobind Singh



II. Fill in the Blanks:

- Periyazhwar was earlier known as _____.
- _____ is the holy book of the Sikhs.
- Meerabai was the disciple of _____.
- _____ philosophy is known as *vishistadvaita*.
- Gurudwara Darbar Sahib is situated at _____ in Pakistan.



III. Match the following:

- | | |
|--------------------------|-------------------------|
| 1. <i>Pahul</i> | – Kabir |
| 2. <i>Ramcharitmanas</i> | – Sikhs |
| 3. <i>Srivaishnavism</i> | – Abdul-Wahid Abu Najib |
| 4. <i>Granthavali</i> | – Guru Gobind Singh |
| 5. <i>Suhrawardi</i> | – Tulsidas |

IV. Find out the right pair/pairs:

- | | |
|-------------------|------------------|
| 1. Andal | - Srivilliputhur |
| 2. Tukaram | - Bengal |
| 3. Chaitanyaadeva | - Maharashtra |
| 4. Brahma-sutra | - Vallabacharya |
| 5. Gurudwaras | - Sikhs |

2. **Assertion (A):** After Guru Gobind Singh, the holy book *Guru Granth Sahib* came to be considered the guru.

Reason (R): Guru Gobind Singh was the compiler of *Guru Granth Sahib*.

- a) R is not the correct explanation of A
- b) R is the correct explanation of A
- c) A is correct but R is wrong
- d) Both A and R are wrong

3. Find the odd person out

Poigai Azhwar, Bhoothathu Azhwar, Periazhwar, Andal, Nammazhwar.

V. State true or false:

1. Sufism was responsible for the spread of Islamic culture.
2. The best known Sufi sage of the early medieval period was Nizamuddin Auliya of the *Chishti* order.
3. Guru Nanak is considered the first guru of Sikhs.

4. Sufis believed that realization of God can be achieved only through passionate devotion to God and intense meditation.
5. The basic Tamil Saivite sacred canon consists of 12 books.

VI. Give short answers:

1. What do you know about *Tirumurai*?
2. How many Nayanmars were there and who were prominent among them?
3. How did Gurunanak help to found Sikhism?
4. What had Tukkaram to do with the Vitthoba temple of Pantharpur?
5. Highlight the spiritual ideas of Kabir that appealed to lower classes.

VII. Answer the following in detail:

1. Give an account of the contributions of exponents of Bhakti Movement in the southern as well as northern parts of India.
2. What is Sufism? How did it find its footing in India?
3. What impact did Bhakti movement make on Indian society?

VIII. HOTS:

1. Examine the statement that the Bhakti movement saved Vedic Hinduism from the onslaught of Islam.

IX. Activity:

Visiting the living places as well as the places associated with the Bhakthi saints in Tamil Nadu.



Unit - 1

Advent of The Europeans



Learning Objectives

- To know about the kinds of sources of modern India
- To understand the Portuguese trade interests in India
- To understand the impact of Portuguese and Dutch presence in India
- To know the colonial settlements of Denmark
- To know the arrival and settlement of English and French East India Companies



Introduction

Many of the foreign travelers, traders, missionaries and civil servants who came to India in the 18th and 19th centuries have left accounts of their experiences and their impressions of various parts of the country. To know the events of modern period, we have abundant sources at the international, national, and regional level.

Sources of Modern India

The sources for the history of modern India help us to know the political, socio-economic and cultural developments in the country. From the very beginning, the Portuguese, the Dutch, the French, the Danes, and the English recorded their official transactions in India on state papers. Well preserved records are very valuable to know about their relations in India. The archives at Lisbon, Goa, Pondicherry and Madras were literally store



houses of precious historical informations. All these sources must, however, be critically evaluated before they are used for historical writing.

Kinds of Sources

We can write history with the help of sources like written sources and material sources.

Written Sources

After the advent of the printing press, numerous books were published in different languages. Hence, people began to acquire knowledge easily in the fields like art, literature, history and science. The Europeans came to know about the immense Wealth of India from the accounts of Marco Polo and similar sources. The wealth of India attracted Europeans to this country. Ananda



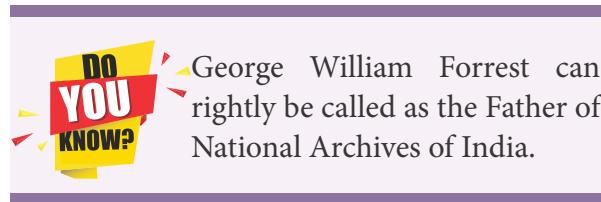
Ananda Rangam



Rangam is a name to conjure with in the annals of Tamil history. He was a Dubash (Translator) in Pondicherry to assist French trade in India. He recorded the events that took place in French India. His diaries contain the daily events from 1736 to 1760, which are the only written secular record available during that period. His diaries reveal his profound capacity for political judgment, and is a most valuable source of history. Written sources include Literatures, Travel Accounts, Diaries, Auto Biographies, Pamphlets, Government Documents and Manuscripts.

Archives

This is the place where historical documents are preserved. The National Archives of India (NAI) is located in New Delhi. It is the chief storehouse of the records of the government of India. It has main source of information for understanding past administrative machinery as well as a guide to the present and future generations related to all matters. It contains authentic evidence for knowing the political, social, economic, cultural and scientific life and activities of the people of India. It is one of the largest Archives in Asia.



Tamil Nadu Archives

The Madras Record Office, presently known as Tamil Nadu Archives (TNA) is located in Chennai. It is one of the oldest and largest document repositories in Southern India. The most of the records in the Tamil Nadu archives are in English. The collections include series of administrative records in Dutch, Danish, Persian and Marathi. Few documents are in French, Portuguese, Tamil and Urdu.



Tamil Nadu Archives

Tamil Nadu Archives has 1642 volumes of Dutch records which relate to Cochin and Coromandal coast. These records cover the period from 1657 – 1845. The Danish records cover the period from 1777 – 1845. Dodwell prepared with great effort and the first issue of the calendar of Madras records was published in 1917. He was highly interested in encouraging historical researches. He opened a new chapter in the History of Tamil Nadu Archives.

Material Sources



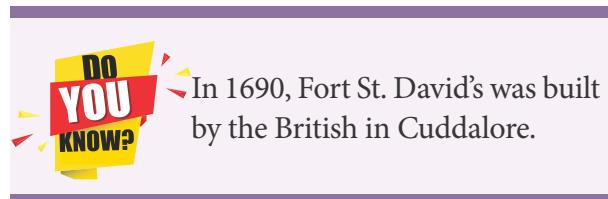
St. David Fort (Cuddalore)

Many paintings and statues are the main sources of modern Indian history. They give us a lot of information and the achievement of national leaders and historical personalities. Historical buildings like St. Francis Church at Cochin, St. Louis Fort at Pondicherry, St. George Fort in Madras, St. David fort in Cuddalore, India Gate, Parliament House, President House in New Delhi, etc are different styles and techniques of Indian architecture. Other objects and materials of religious, cultural and historical value are collected and preserved in Museums. These museums help



to preserve and promote our cultural heritage. The national museum in Delhi is the largest museum in India which was established in 1949.

Coins are a good source to know about administrative history. The first coinage in modern India under the crown was issued in 1862. Edward VII ascended after Queen Victoria and the coins issued by him bore his model. The Reserve Bank of India was formally set up in 1935 and was empowered to issue Government of India notes. The first paper currency issued by RBI in January 1938 was 5 rupee notes bearing the portrait of King George VI.



Advent of the Europeans

After the capture of Constantinople by the Turks in A.D (CE) 1453, the land route between India and Europe was closed.



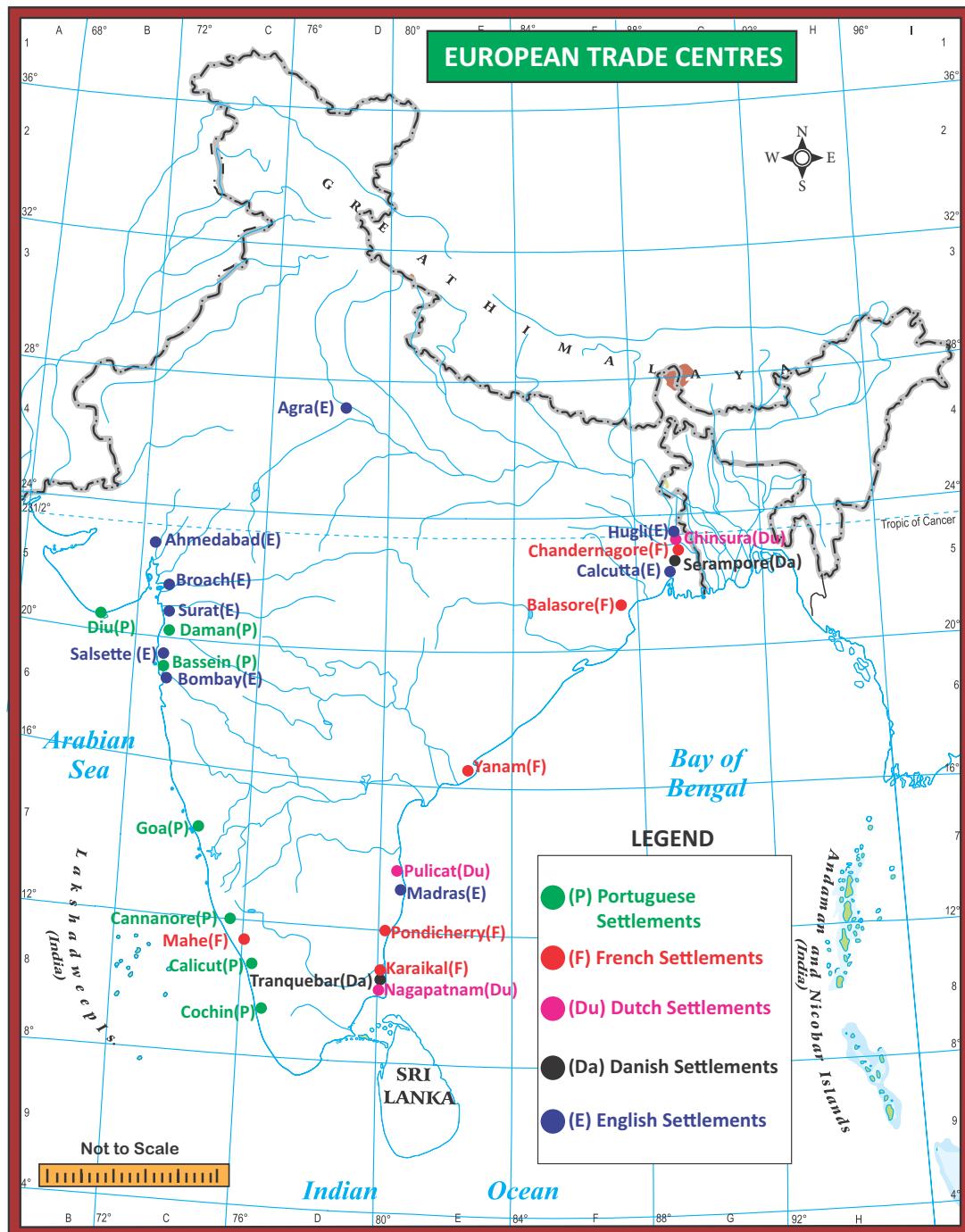
The Turks penetrated into North Africa and the Balkan Peninsula. It became imperative on the part of the European nations to discover new sea routes to the East.

Audio-visual means possessing both a sound and a visual component, such as slide-tape presentations. Audio-visual service providers frequently offer web streaming, video conferencing and live broadcast services. Television, films, internet are called 'Audio-visual media'.

Portugal

Amongst the entire European nations Portugal was the foremost to make a dynamic attempt to discover a sea route to India. Prince Henry of Portugal, who is commonly known as the "Navigator", encouraged his countrymen to take up the adventurous life of exploring the unknown regions of the world. Bartholomew Diaz, a Portuguese sailor reached the southern-most point of Africa in 1487. He was patronized by the King John II.





Vasco da Gama

Vasco da Gama, another Portuguese sailor reached the southern-most point of Africa and he continued his journey to Mozambique from where he sailed to India with the help of an Indian pilot. In A.D



Vasco da Gama

(CE) 1498, he reached Calicut, where he was cordially received by King Zamorin, the ruler of Calicut. A second Portuguese navigator, Pedro Alvares Cabral, sailed towards India, following the route discovered by Vasco da Gama with 13 ships and a few hundred soldiers in 1500. On his arrival at Calicut, there arose conflicts between the Portuguese and king Zamorin.

Vasco da Gama came to India for the second time in 1501 with 20 ships and



founded a trading centre at Cannanore. One after another, they established factories at Calicut and Cochin. King Zamorin attacked the Portuguese in Cochin, but was defeated. Cochin was the first capital of the Portuguese East India Company. The third voyage of Vasco da Gama was in 1524. He soon fell ill, and in December 1524 he died in Cochin.

Francisco de Almeida (1505-1509)

In 1505, Francisco de Almeida was sent as the first Governor for the Portuguese possessions in India. Almeida had the aim of developing the naval power of the Portuguese in India. His policy was known as the "Blue Water Policy".

As Portuguese tried to break the Arab's monopoly on Indian Ocean trade, it negatively impacted on the trade interests of Egypt and Turkey. Sultans of Bijapur and Gujarat were also apprehensive of the expansion of Portuguese control of ports which led to an alliance between Egypt, Turkey and Gujarat against Portuguese invaders. In a naval battle fought near Chaul, the combined Muslim fleet won a victory over the Portuguese fleet under Almeida's son who was killed in the battle. Almeida defeated the combined Muslim fleet in a naval battle near Diu, and by the year 1509, Portuguese claimed the naval supremacy in Asia.

Alfonso de Albuquerque (1509-1515)

The real founder of the Portuguese power in India was Alfonso de Albuquerque. He captured Goa from the Sultan of Bijapur in November 1510. In 1515, he established the Portuguese authority over Ormuz in Persian Gulf. He encouraged the marriages of the Portuguese with Indian women. He maintained friendly relations with Vijayanagar Empire.

Nino de Cunha (1529-1538)

Governor Nino de Cunha moved capital from Cochin to Goa in 1530. In 1534, he acquired Bassein from Bahadur Shah of

Gujarat. In 1537, the Portuguese occupied Diu. Later, they wrested Daman from the local chiefs of Gujarat. In 1548, they occupied Salsette.

Thus during the 16th century, Portuguese succeeded in capturing Goa, Daman, Diu, Salsette, Bassein, Chaul and Bombay on the western coast, Hooghly on the Bengal coast and San Thome on the Madras coast and enjoyed good trade benefits. The Portuguese brought the cultivation of tobacco to India. Due to the influence of Portuguese Catholic religion spread in certain regions on India's western and eastern coasts. The printing press was set up by the Portuguese at Goa in 1556. A scientific work on the Indian medicinal plants by a European writer was printed at Goa in 1563. In 17th century, the Portuguese power began to decline to the Dutch and by 1739 the Portuguese pockets became confined to Goa, Diu and Daman.

The Dutch

The Dutch followed the Portuguese into India. In 1602, the United East India company of Netherlands was formed and it received the sanction of their government to trade in East India. After their arrival in India, the Dutch founded their first factory in Masulipatnam, (Andhra Pradesh) in 1605. This company captured Amboyna from the Portuguese in 1605 and established its supremacy in the Spice Islands. They captured Nagapatnam near Madras from the Portuguese and made this place as their strong hold in South India. At first, Pulicat was their headquarters. Later, they shifted it to Nagapatnam in 1690.

The most important Indian commodities traded by the Dutch were silk, cotton, indigo, rice and opium. They monopolized the trade in black pepper and other spices. The important factories in India were Pulicat, Surat, Chinsura, Kasim bazaar, Patna, Nagapatnam, Balasore and Cochin.

The English East India Company remained engaged in rivalry with the



Portuguese and the Dutch throughout the 17th century. In 1623, the Dutch cruelly killed ten English traders and nine Javanese in Amboyna. This incident accelerated the rivalry between the two Europeans companies. Their final collapse came with their defeat by the English in the Battle of Bedera in 1759. The Dutch lost their settlements one by one to the English and was completely wiped out by the year 1795.

Dutch in Tamil Nadu

The Portuguese who established a control over Pulicat since 1502 were overthrown by the Dutch. In Pulicat, the Dutch built the fort Geldria in 1613. This fort was once the seat of Dutch power.



Geldria Fort (Pulicat)

The Dutch established their settlement at Pulicat in 1610. Diamonds were exported from Pulicat to the western countries. The other Dutch colonial forts and possessions were Nagapattinam, Punnakayal, Porto Novo, Cuddalore and Devanampatinam;

The British

On 31st December 1600, Elizabeth, the Queen of England granted a charter to the governor and company of Merchants of London to trade with East Indies. The Company was headed by a Governor and a court of 24 directors. Captain Hawkins visited Jahangir's court in 1608 to get certain concessions for the company. He secured permission to raise

a settlement at Surat. However, the Emperor cancelled the permission under pressure from the Portuguese.

In 1612, the English Captain Thomas Best, inflicted a severe defeat over the Portuguese in a naval battle near Surat. The Mughal Emperor Jahangir permitted the English to establish their factory in 1613 at Surat, which initially became the headquarters of the English in western India. Captain Nicholas Downton won another decisive victory over the Portuguese in 1614. These events enhanced the British prestige at the Mughal court. In 1615, Sir Thomas Roe was sent to Jahangir's court by King James I of England. He remained at Agra for three years and succeeded in concluding a commercial treaty with the emperor. Before the departure of Sir Thomas Roe, the English had established their trading centres at Surat, Agra, Ahmadabad and Broach.

On the coastline of the Bay of Bengal, the English established their first factory in 1611 at Masulipatam, an important port in the territory of the kingdom of Golconda. In 1639, the English merchant, Francis Day, obtained Madras as a lease from Chennappa Nayaka, the ruler of Chandragiri. The East India Company built its famous factory known as Fort St. George in Madras, which became their headquarters for the whole of the eastern belt and first fort built by British.

King Charles II of England received the island of Bombay as a part of his dowry from the Portuguese King, on the occasion of his marriage with Catherine. In 1668, the East India Company acquired the island at an annual rent of £ (pounds) 10 from Charles II.

In 1690 a factory was established at Sutanuti by Job Charnock. The Zamindari of the three villages of Sutanuti, Kalikata and Govindpur was acquired by the British in 1698. These villages later grew into the city of Calcutta. The factory at Sutanuti was fortified in 1696 and this new fortified settlement was named as 'Fort William' in 1700.



After the Battle of Plassey in 1757 and the Battle of Buxar in 1764, the Company became a political power. India was under the East India Company's rule till 1858 after it came under the direct administration of the British Crown.

Danish

On March 17, 1616 the King of Denmark, Christian IV, issued a charter and created a Danish East India company. They established settlement at Tranqueber (Tamilnadu) in 1620 and Serampore (Bengal) in 1676. Serampore was their headquarters in India. They failed to strengthen themselves in India and they sold all their settlement in India to the British in 1845.

DO YOU KNOW?

- Danish called Tranqueber as Danesborg. The king of Denmark sent Ziegenbalg to India. Ziegenbalg set up a printing press at Tranqueber (Tarangambadi).



Tranquebar Danish Fort

The French

The French East India Company was formed in 1664 by Colbert, a Minister of King Louis XIV. In 1667, a French expedition came to India under Francois Caron. France was the last European country to come India as traders. Caron founded the first French factory in India at Surat. In 1669, Marcara founded second French factory at Masulipatam by securing a patent from the Sultan of Golkonda.

In 1673, the settlement of Pondicherry was founded by Martin under a grant from Sher Khan Lodi, the ruler of Bijapur. Pondicherry became the most important and prosperous French settlement in India. A fort known as St. Louis was built by Francois Martin in Pondicherry. In 1673, the French obtained permission from Shaista Khan, the Mughal Subedar (governor) of Bengal to establish a township at Chandranagore, near Calcutta.



Colbert

The French East India Company established factories in different parts of India, particularly in the coastal regions such Mahe, Karaikal, Balasore and Qasim Bazar. These were a few important trading Centers of the French East India Company.

The vision of the French power in India was further reinforced by the appointment of Joseph Francois Dupleix as the Governor of the French East India Company in 1742. He succeeded Dumas as the French governor of Pondicherry.

DO YOU KNOW?

- The Swedish
- The Swedish East India Company was founded in Gothenburg, Sweden, in 1731 for the purpose of conducting trade with the Far East. The venture was inspired by the success of the Dutch East India Company and the British East India Company.

Conclusion

Since the Portuguese were eliminated by the Dutch and the later extinguished by the English, the French were left to face the English for control over trade and territory. The French neglected trade and entangled themselves in wars with Indian and other European powers. The three "Carnatic



wars" ruined the French and rejuvenated the English to embark on a systematic territorial expansion. The comparative success of the British over the Portuguese, the Dutch, the Danish, and the French was largely due to their commercial competitiveness, spirit of supreme sacrifice, government support, naval superiority, national character and their ascendancy in Europe.

Recap

- Ananda Rangam is a name to conjure with in the annals of Tamil history.
- The Madras Record Office, known as Tamil Nadu Archives (TNA) is

located in Chennai.

- Prince Henry of Portugal, is commonly known as the "Navigator".
- The "Blue Water Policy" was followed by Almeida.
- The Mughal Emperor Jahangir permitted the English East India Company to establish their factory in 1613 at Surat.
- French East India Company was formed in 1664 by Colbert.
- Pondicherry became the most important and prosperous French settlement in India.

GLOSSARY

Missionaries	religious missions	சமயப்பரப்பு குழுவினர்
Pamphlets	a small booklet	பிரசுரங்கள்
Archives	the place where historical documents and records are kept	ஆவணக்காப்பகம்
Manuscripts	handwritten books or documents	ஈடுபொதுப்பு பிரதிகள்
Repository	a person or thing regarded as a store of information	களஞ்சியம்
Voyage	a long journey especially by ship	கடற்பயணம்
Monopoly	exclusive control or possession of something	முற்றுரிமை
Navigator	in earlier times, a person who explored by ship	கடல்வழி வல்லுநர்/மாலுமி



Evaluation

I. Choose the correct answer.

1. Who laid the foundation of Portuguese power in India?
- Vasco da Gama
 - Bartholomew Diaz
 - Alfonso de Albuquerque
 - Almeida



- Which of the following European Nation was the foremost attempt to discover a sea route to India?
 - Dutch
 - Portugal
 - France
 - Britain
- In 1453 Constantinople was captured by _____.
 - The French
 - The Turks
 - The Dutch
 - The British
- Sir William Hawkins belonged to _____.
 - Portugal
 - Spain
 - England
 - France



5. The first fort constructed by the British in India was _____.
a) Fort St. William b) Fort St. George
c) Agra fort d) Fort St. David
6. Who among the following Europeans were the last to come India as traders?
a) The British b) The French
c) The Danish d) The Portuguese
7. Tranquebar on the Tamilnadu coast was a trade centre of the _____.
a) The Portuguese b) The British
c) The French d) The Danish

II. Fill in the blanks.

1. National Archives of India (NAI) is located in _____.
2. Bartholomew Diaz, a Portuguese sailor was patronized by _____.
3. The printing press in India was set up by _____ at Goa in 1556.
4. The Mughal Emperor _____ permitted the English to trade in India.
5. The French East India Company was formed by _____.
6. _____ the King of Denmark issued a charter to create Danish East India company.

III. Match the following.

1.	The Dutch	1664
2.	The British	1602
3.	The Danish	1600
4.	The French	1616

IV. State true or false.

1. Auto biography is one of the written sources.
2. Coins are one of the material sources.
3. Ananda Rangam was a translator served under British.
4. The place where historical documents are preserved is called archives.

V. Consider the following statements and tick (✓) the appropriate answer.

- i) Governor Nino de Cunha moved Portuguese capital from Cochin to Goa.
ii) Portuguese were the last to leave from India.
iii) The Dutch founded their first factory at Surat.
iv) Sir Thomas Roe was sent to Jahangir's court by King James I of England.
a) i & ii are Correct.
b) ii & iv are Correct.
c) iii is correct.
d) i, ii & iv are correct.

Find out the wrong pair

1. Francis Day - Denmark
2. Pedro Cabral - Portugal
3. Captain Hawkins - Britain
4. Colbert - France

VI. Answer the following in one or two sentences.

1. Give a short note on Archives?
2. Write about the importance of Coins?
3. Why Prince Henry is called 'Henry the Navigator'?
4. Name the important factories established by the Dutch in India.
4. Mention the trading centers of the English in India.

VII Answer the following.

1. Give an account of the sources of Modern India.
2. How did the Portuguese establish their trading centres in India?
3. How did the British establish their trading centres in India?



VIII Map skill

1. On the river map of India, mark the following trading centres of the Europeans.

- | | |
|------------|----------------|
| 1) Calicut | 2) Cochin |
| 3) Madras | 4) Pondicherry |
| 5) Surat | 6) Chinsura |
| 7) Pulicat | 8) Calcutta |

IX HOTS

1. How did the fall of Constantinople affect the European nations?

X Student Activity

Prepare a chart on the kinds of sources of Modern India.



REFERENCE BOOKS

- Bipan Chandra - *History of Modern India*, Orient Blackswan Private Limited 2018
- Sumit Sarkar, *Modern India 1885-1947*, Laxmi Publications; Reprint edition (2008)
- Ishita Banerjee-Dube - *A History of Modern India*, Cambridge University Press 2014



INTERNET RESOURCES

- www.india.gov.in
- www.historynet.com
- www.ducksters.com



ICT CORNER

SOURCES OF MODERN INDIA

Through this activity you will visualize the Sources of Indian History



Steps

- Open the Browser and type the URL given below (or) Scan the QR Code.
- Click on Timeline, go to left side menu and Select any one (Ex. Paintings)
- Drag the Time line bar to appropriate period (Ex.1500-1600 A.D)

Website URL:

<http://museumsofindia.gov.in/repository/home>



B360_8_SOCIAL_EM



Unit - 2

From Trade to Territory



Learning Objectives

- To know the rise of the Political Power of English East India Company
- To know the events and impact of Battle of Plassey and Buxar
- To know the Carnatic wars and Mysore wars
- To know the Carnatic wars and Mysore wars
- To understand the growth of colonial army and civilian administration
- To understand the principles of Subsidiary Alliance and Doctrine of Lapse



H22WXT

Introduction

In the 15th Century, Europe witnessed an era of geographical discoveries through land and sea routes. In 1498, Vasco Da Gama of Portugal discovered a new sea route from Europe to India. The main motive behind those discoveries was to maximize profit through trade and to establish political supremacy. The rule of East India Company in India became effective after the conquest of Bengal. The main interest of the company in India was territorial and commercial expansions.

Establishment of Political Power by the English East India Company

Battle of Plassey (1757)

Alivardi Khan, the Nawab of Bengal died in 1756 and his grandson Siraj-ud-daula ascended the throne of Bengal. The British taking advantage of the New Nawab's weakness and unpopularity seized

The Black Hole tragedy (1756)

There was a small dungeon room in the Fort William in Calcutta, where troops of the Nawab of Bengal Siraj-ud-daula, held 146 British Prisoners of war for one night. Next day morning, when the door was opened 123 of the prisoners found dead because of suffocation.

power. So, Siraj-ud-daulah decided to teach them (British) a lesson by attacking over their political settlement of Calcutta. The Nawab captured their factory at Kasimbazar. On 20th June 1756, Fort William surrendered but Robert Clive recovered Calcutta.

On 9th February 1757, Treaty of Alinagar was signed, whereby Siraj-ud-daulah conceded



Battle of Plassey (1757)



practically all his claims. British then captured Chandranagore, the French settlement, on March 1757. The battle of Plassey took place between the British East India Company and the Nawab of Bengal and his French allies. It

was fought on 23 June 1757. The English East India Company's forces under Robert Clive defeated the forces of Siraj-ud-daulah. After the collapse of Bengal, the company gained a huge amount of wealth from the treasury of



Bengal and used it to strengthen its military force. The beginning of the British political sway over India may be traced from the Battle of Plassey. It was the most decisive battle that marked the initiation of British rule in India for the next two centuries.

Battle of Buxar (1764)

After the Battle of Plassey in 1757, the company was granted undisputed right to have free trade in Bengal, Bihar and Orissa. It received the place of 24 parganas in Bengal. Mir Jafar (1757 to 1760) the Nawab of Bengal however fell into arrears and was forced to abdicate in favor of his son in law, Mir Qasim.

Mir Qasim ceded Burdwan, Midnapore and Chittagong. He shifted his capital to from Mursidabad to Monghur. Mir Qasim soon revolted as he was angry with the British for misusing the destakes (free duty passes). However, having been defeated by the British, he fled to Awadh, where he formed a confederacy with Shuja-ud-daulah and Shah Alam.



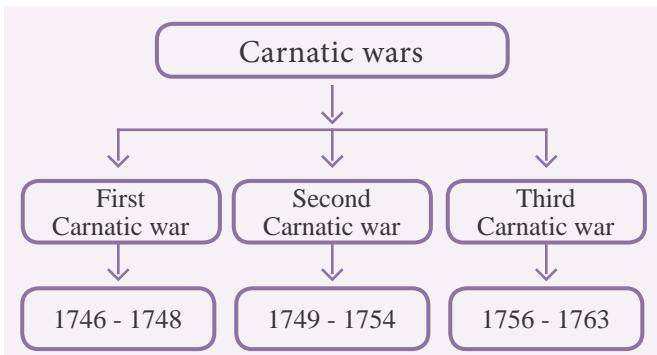
Battle of Buxar (1764)

The Battle was fought on October 22, 1764 at Buxar, a "small fortified town" within the territory of Bihar, located on the banks of the Ganges river about 130 kilometers west of Patna. It was a decisive victory for the British East India Company. Shuja-ud-daulah, Shah Alam and Mir Qasim were defeated by General Hector Munro. Mir Jafar was again placed on the throne. On Mir Jafar's death, his son Nizam-ud-daulah was placed on the throne and signed Allahabad Treaty on 20th February 1765 by which the Nawab had to disband

most of his army and to administer Bengal through a Deputy Subahdar nominated by the company. Robert Clive concluded two separate treaties with Shuja-ud-daulah and Shah Alam II. Dual System of government started in Bengal.

Carnatic wars

In the 18th century, three Carnatic wars were fought between various Indian rulers, British and French East Indian Company on either side. Traditionally, Britain and France were rival countries in Europe. Their rivalry continued in India over trade and territories. It resulted in a series of military conflicts in the south known as the Carnatic wars which spanned from 1746 to 1763. These wars resulted in establishment of political supremacy of British East Indian Company.



First Carnatic war

On the outbreak of the Austrian war of succession in Europe the English and the French were on opposite camps increased the hostility between these two forces. The echo of this war was felt in India.

Battle of Adayar (1746)

The First Carnatic War is remembered for the battle of San. Thome (Madras) fought between the French forces and the forces of Anwar-ud-din, the Nawab of Carnatic, who appealed the British for help. A small French army under Captain Paradise defeated the strong Indian army under Mahfuz Khan



at San. Thome on the banks of the River Adayar. This was the first occasion when the superiority of the well-trained and well-equipped European army over the Indian army was proved beyond doubt.

Treaty of Aix-la-Chapelle (1748)

The war was ended by the treaty of Aix-la-Chapelle which brought the Austrian War of Succession to an end. Under the terms of this treaty, Madras was returned back to the English, and the French, in turn, got their territories in North America.

Second Carnatic War

The main cause of this war was the issue of succession in Carnatic and Hyderabad. Anwaruddin Khan and Chanda Sahib were the two claimants to the throne of Carnatic, whereas Nasir Jang and Muzaffar Jang were claimants to the throne of Hyderabad. The French supported Chanda Sahib and Muzaffar Jang, while the British supported the other claimants with the objective of keeping their interest and influence in the entire Deccan region.

Battle of Ambur (1749)

Finally Dupleix, Chanda Sahib and Muzaffar Jang formed a grand alliance and defeated and killed Anwar-ud-din Khan, the Nawab of Carnatic, on 3 August 1749 in the Battle of Ambur. Muhammad Ali, the son of Anwar-ud-din, fled to Trichinopoly. Chanda Sahib became the Nawab of Carnatic and rewarded the French with the grant of 80 villages around Pondicherry.

In the Deccan, too, the French defeated and killed Nasir Jang and made Muzaffar Jang as the Nizam. The new Nizam gave ample rewards to the French. He appointed Dupleix as the governor of all the territories in south of the river Krishna. Muzaffar Jang was assassinated by his own people in 1751. Salabat Jang, brother of Nasir Jang was raised to the throne by Bussy. Salabat Jang granted

the Northern Circars excluding the Guntur District to the French. Dupleix's power was at its zenith by that time.

Battle of Arcot (1751)

In the meantime, Dupleix sent forces to besiege the fort of Trichy where Muhammad Ali had taken shelter. Chanda Sahib also joined with the French in their efforts to besiege Trichy. Robert Clive's proposal was accepted by the British governor, Saunders, and with only 200 English and 300 Indian soldiers, Clive was entrusted the task of capturing Arcot. His attack proved successful.

Robert Clive defeated the French at Arni and Kaveripak. With the assistance of Lawrence, Chanda Sahib was killed in Trichy. Muhammad Ali was made the Nawab of Arcot under British protection.

The French Government recalled Dupleix to Paris.



Robert Clive

Treaty of Pondicherry (1755)

Dupleix was succeeded by Godeheu who agreed the treaty of Pondicherry. According to it, both the powers agreed not to interfere in the internal affairs of the native states. They were to retain their old positions. New forts should not be built by either power. The treaty made the British stronger.

The second Carnatic war also proved inconclusive. The English proved their superiority on land by appointing Mohammad Ali as the Nawab of Carnatic. The French were still very powerful in Hyderabad. However, the predominant position of the French in the Deccan peninsula was definitely undermined in this war.

Third Carnatic War

The outbreak of the Seven Years' War in Europe led to the third Carnatic war in



India. By this time, Robert Clive established the British power in Bengal by the Battle of Plassey which provided them with the necessary finance for the third Carnatic war.

Count de Lally was deputed from France to conduct the war from the French side. He easily captured Fort St. David. He ordered Bussy to come down to the Carnatic with his army, to make a united effort to push the British out of the Carnatic. Taking advantage of Bussy's departure, Robert Clive sent Colonel Forde from Bengal to occupy the Northern Circars (parts of Andhrapradesh and Odhisha).

Battle of Wandiwash (1760)

The decisive battle of the third Carnatic war was fought on January 22, 1760. The English army under General Eyre Coote totally routed the French army under Lally. Within a year the French had lost all their possessions in India. Lally returned to France where he was imprisoned and executed.

Treaty of Paris (1763)

The Seven Years' War was concluded by the treaty of Paris. The French settlements including Pondicherry were given back to the French. But they were forbidden from fortifying those places. They were not allowed to gather armies. The French dominance in India practically came to an end.

Mysore and its Resistance to British Expansion

The state of Mysore rose to prominence in the politics of South India under the leadership of Haider Ali (1760-82). He and his son Tipu Sultan (1782-99) played a prominent role against the expansion of British Empire in India. Both of them faced the English with undoubted courage. In 1761, he became the de facto ruler of Mysore. He also proved to be the most formidable enemy of the English in India.

The First Anglo-Mysore War

Causes

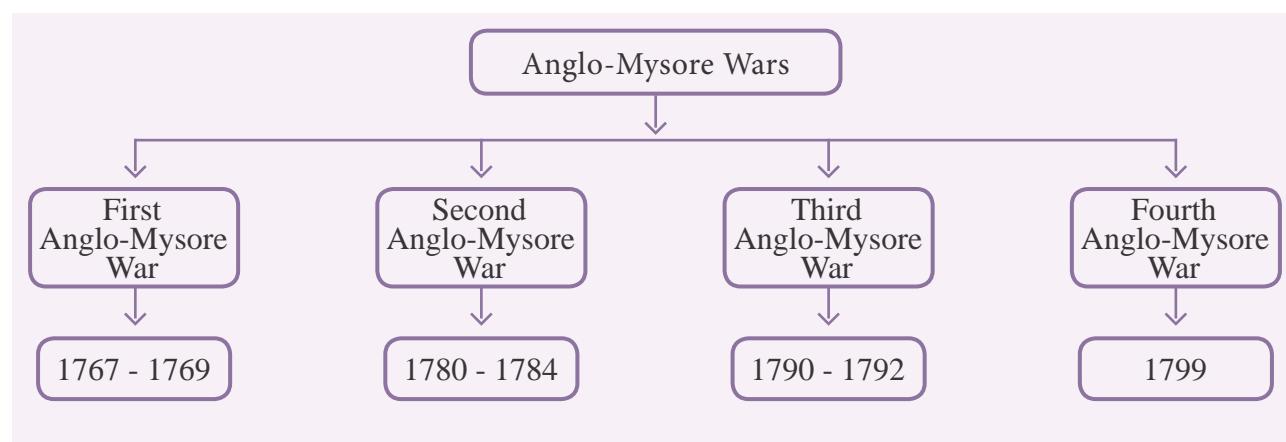
- Haider Ali's growing power and his friendly relations with the French became a matter of concern for the English East India Company.
- The Marathas, the Nizam and the English entered into a triple alliance against Haider Ali.

Course

The Nizam, with the help of British troops under General Joseph Smith, invaded Mysore in 1767. Haider Ali defeated English and captured Mangalore. In March 1769, he attacked Madras and forced the English to sign a treaty on 4 April 1769.

Treaty of Madras (1769)

At the end of the war, the Treaty of Madras was signed between Haider Ali and





British East India Company. Both the parties returned the conquered territories and promised to help each other in case of any foreign attack on them.

The Second Anglo-Mysore War

Causes

- The English did not fulfill the terms of the treaty of 1769, when Haider's territories were attacked in 1771 by Marathas, Haider did not get help from the British.
- British captured Mahe, a French settlement within Haider's Jurisdiction. It led to the formation of an alliance by Haider with the Nizam and Marathas against the English in 1779.

Course

In 1781, the British General Sir Eyre Coote defeated Haider Ali at Porto Novo. The Mysore forces suffered another defeat at Solinger. Haider Ali died of cancer during the course of the war. After the death of Haider Ali in 1782, his son Tipu Sultan, continued the war against the English.

Tipu captured Brigadier Mathews, the supreme commander of the British forces along with his soldiers in 1783. It was a serious loss to Tipu.

Treaty of Mangalore (1784)

On 7th March 1784 the treaty of Mangalore was signed between the two parties. Both agreed to return the conquered territories and also the prisoners of war.

Thus, Warren Hastings saved the newly-established British dominion from the wrath of powerful enemies like Marathas and Haider Ali. When the British lost their colonies in America and elsewhere, Warren Hastings lost nothing in India. Instead, he consolidated the British power in India.

The Third Anglo-Mysore War

Causes

- Tipu was trying to seek alliance of foreign

powers against the English and for that purpose he had sent his ambassadors to France and Turkey.

- Tipu attacked on Travancore in 1789 whose ruler was an ally of the British.
- The English, the Nizam and the Marathas entered into a "Triple Alliance" against Mysore.

Course

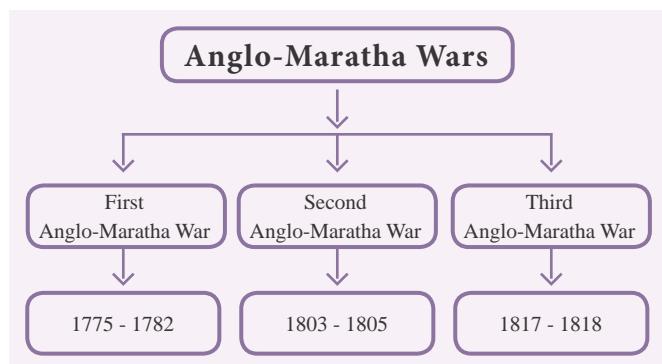
Tipu fought alone which continued for two years. It was fought in three phases. The attack of the English under General Medows failed. Therefore, in December 1790, Cornwallis himself took the command of the army. Cornwallis captured all the hill-forts which obstructed his advance towards Srirangapatnam and reached near its outer wall. Tipu felt desperate and opened negotiations with the English. Cornwallis agreed and the treaty of Srirangapatnam was concluded in 1792.

Treaty of Srirangapatnam (1792)

- Tipu surrendered half of his kingdom to the allies.
- Tipu agreed to pay 3.6 crore of rupees to the English as war indemnity and surrendered two of his sons as hostages to the English.
- The English acquired Malabar, Coorg, Dindigul and Baramahal(Coimbatore and Salem).

The Fourth Anglo-Mysore War

Tipu Sultan did not forget the humiliating treaty of Srirangapatnam imposed upon him by Cornwallis in 1790.





Causes

- Tipu sought alliance with foreign powers against the English and sent ambassadors to Arabia, Turkey, Afghanistan and the French.
- Tipu was in correspondence with Napoleon who invaded Egypt at that time.
- The French officers came to Srirangapatnam where they founded a Jacobin Club and planted the Tree of Liberty.

Course

Wellesley declared war against Tipu in 1799. The war was short and decisive. As planned, the Bombay army under General Stuart invaded Mysore from the west. The Madras army, which was led by the Governor-General's brother, Arthur Wellesley, forced Tipu to retreat to his capital Srirangapatnam. On 4th May 1799 Srirangapatnam was captured. Tipu fought bravely and was killed finally. Thus ended the fourth Mysore War and the whole of Mysore lay prostrate before the British.

Mysore after the War

- The English occupied Kanara, Wynad, Coimbatore, Darapuram and Srirangapattinam.
- Krishna Raja Odayar of the former Hindu royal family was brought to the throne.
- Tipu's family was sent to the fort of Vellore.

Anglo-Maratha Wars

The Marathas managed to overcome the crisis caused by their defeat at Panipat and after a decade recovered their control over Delhi. However the old Maratha Confederacy controlled by the Peshwa had given way to five virtually independent states. Peshwa at Pune, Gaikwads at Baroda, Bhonsle at Nagpur, Holkars at Indore, and Scindias at Gwalior. The Peshwa's government was weakened by internal rivalries, and the other four leaders were often hostile to one another. Despite this, the Marathas were still a formidable power. The internal conflict among the

Marathas was best utilized by the British in their expansionist policy.

First Anglo-Maratha War

In the case of the Marathas, the first British intervention was at the time of dispute over succession to the Peshwaship following the death of Narayan Rao. After the death of Narayan Rao, Raghunath Rao (Raghoba) became the Peshwa, but his authority was challenged by a strong party at Poona under Nana Phadnavis. The party recognised the infant born posthumously to Narayan Rao's wife, Ganga Bai, as the Peshwa and set up a council of regency in his name. Having failed in his bid to capture power, Raghunath Rao approached the British for help. The Treaty of Surat between the English and Raghunath Rao was concluded in 1775. However, the majority of the Supreme British Council in Calcutta was opposed to the Surat treaty, although Warren Hastings himself had no objection to ratifying the treaty. The council sent Colonel Upton to Poona to negotiate a peace with the Poona regency. Accordingly, Upton concluded the Treaty of Purandhar in 1776. The treaty, however, did not take effect due to opposition from the English government in Bombay.

In 1781, Warren Hastings dispatched British troops under Captain Popham. He defeated the Maratha chief, Mahadaji Scindia, in a number of small battles and captured Gwalior. Later on 17th May 1782, the Treaty of Salbai was signed between Warren Hastings and Mahadaji Scindia.

Results

- Raghunath Rao was pensioned off and Madhav Rao II was accepted as the Peshwa.
- Salsette was given to the British.
- The Treaty of Salbai established the British influence in Indian politics. It provided the British twenty years of peace with the Marathas.

The internal affairs of the Marathas

The internal affairs of the Marathas deteriorated further after the close of the first Maratha War. Nana Fadnavis grew fond of power, jealous of Mahadaji Scindia and became progressively inclined to seek the support of the English. The young Peshwa, Madhava Rao II, tried to improve the affairs but could not check the rivalry of the Maratha chiefs. Mahadaji Scindia died in 1794 and was succeeded by his grand nephew Daulat Rao Scindia. His death left Nana Fadnavis supreme at Poona and the English to expand their influence in north India. Peshwa Madhava Rao II committed suicide in 1795, and BajiRao II, worthless son of RaghunathRao, became the Peshwa. The death of Nana Phadnavis in 1800 gave the British an added advantage.

Jaswant Rao Holkar and Daulat Rao Scindia were fighting against each other. The Peshwa supported Scindia against Holkar. The Peshwa and the Scindia agreed to help each other. Holkar marched against the Peshwa. The combined forces of Scindia and the Peshwa were utterly defeated in 1802 and captured the city. BajiRao II approached Lord Wellesley, the then Governor-General of India, for help. Lord Wellesley welcomed the Peshwa and made him sign the Treaty of Bassein, in other words, the Treaty of Subsidiary Alliance, accepting the status of a British subsidiary in 1802. As an immediate to the Treaty of Bassein, the British troops marched under the command of Arthur Wellesley towards Poona and restored the Peshwa to his position. The forces of Holkar vanished from the Maratha capital.

The Second Anglo-Maratha War

After accepted the subsidiary alliance by the Peshwa, DaulatRaoScindia and RaghajiBhonsle attempted to save Maratha's independence. But the well prepared and organised army of the English under Arthur Wellesley defeated the combined armies of Scindia and Bhonsle at Assaye and Argaon.

The English forced them to conclude separate subsidiary treaties namely the Treaty of Deogaon and the Treaty of Surji-Arjungaon respectively in 1803. But, YashwantRaoHolkar (also called as JaswantRaoHolkar) was yet undefeated. He had not participated in the war so far. Holkar plundered the territory of Jaipur and, in 1804, the English declared war against him. YashwantRaoHolkar made an attempt to form a coalition of Indian rulers to fight against the British. But his attempt proved unsuccessful. The Marathas were defeated, reduced to British vassalage and isolated from one another.

Results

- The Maratha power was gradually weakened.
- The English East India Company started becoming the paramount power in India.

The Third Anglo-Maratha War

The Third Anglo-Maratha War was the final and decisive conflict between the British East India Company and the Maratha Empire in India. It began with an invasion of the Maratha territory by British East India Company troops. The troops were led by the Governor General Hastings and he was supported by a force under General Thomas Hislop. The Peshwa BajiRao II's forces, followed by those of Mudhoji II Bhonsle of Nagpur and Malharrao Holkar III of Indore, rose against the British. Daulatrao Scindia of Gwalior remained neutral. The Peshwa was defeated in the battles of Khadki and Koregaon and several minor battles were fought by the Peshwa's forces to prevent his capture. Bhonsle was defeated in the battle of Sitabaldi and Holkar in the battle of Mahidpur.

Results

- The Maratha confederacy was dissolved and Peshwaship was abolished.
- Most of the territory of Peshwa BajiRao II was annexed and became part of the Bombay Presidency.

- The defeat of the Bhonsle and Holkar also resulted in the acquisition of the Maratha kingdoms of Nagpur and Indore by the British.
- The BajiRao II, the last Peshwa of Maratha was given an annual pension of 8 lakh rupees.

The British Administrative Organisation in India

The British Indian administration was run by four principal institutions - Civil Services, Army, Police and Judiciary.

Civil Services

The term 'civil service' was used for the first time by the East India Company to distinguish its civilian employees from their military counterparts. Translating law into action and collecting revenue were the main jobs of the civil service. The civil service was initially commercial in nature but later it was transformed into a public service. In the beginning, the appointment to these services was the sole prerogative of the Court of Directors of the Company. But the nominated civil servants indulged in corruption, bribery and illegal private trade. So, Cornwallis who came to India as Governor-General in 1786, enforced the rules against private trade. He also raised the salary of the Company's servants who became the highest paid civil servants in the world.

Lord Wellesley, who came to India as Governor-General in 1798, introduced the idea of suitable training for the civil servants in India. In 1800, he established the College in Fort William at Calcutta to provide training in literature, science and languages. However, the directors of the Company disapproved of his action and replaced it by their own East India College, established at Haileybury in England in 1806.

The idea of competition for recruitment was introduced first by the Charter Act, 1833.

But the system of competition was these not nominated by the Court of Directors were not eligible to write the competitive examination. Hence, the system was called as nomination-cum-competition system. The system of recruitment on the basis of open competitive examination was introduced in 1853. This system was confirmed by the Government of India Act of 1858. The maximum age for competitors was fixed at 23. Subsequently, East India College at Haileybury was abolished in 1858, and recruitment to civil services became the responsibility of the civil service commission. By the Regulation of 1860 the maximum age was lowered to 22, in 1866 to 21 and in 1876 to 19.

The Indian Civil Service Act of 1861 passed by the British Parliament exclusively reserved certain categories of high executive and judicial posts for the covenanted civil service which was later designated as the Indian Civil Service. Due to the lowering of age limit and holding of examination in London it could be possible only for a very few wealthy Indians to appear at the I.C.S. examination. In 1869, three Indians - Surendra Nath Banerje, Ramesh Chandra Dutt and Bihari Lal Gupta became successful in the I.C.S. examination.



Satyendranath Tagore, the elder brother of poet Rabindranath Tagore, was the first Indian to pass the I.C.S. Examination in 1863.

Later on, the Indians demanded to increase the age limit and to establish centre for examination in India instead of England. In 1892, the minimum age limit for appearing for the Civil Service Examination was raised to 21 and the maximum to 23. In 1912, a Royal Commission on Public Service was appointed. Chaired by Lord Islington, this commission had two Indian members - G.K. Gokhale and Sir Abdur Rahim - besides four Englishmen. The Commission published



its report in 1917. Islington commission's recommendations partly fulfilled the demand for the Indianisation of Civil Service.

In 1918, Montague and Lord Chelmsford recommended that 33% Indian should be recruited in Indian Civil Services and gradually the number should be increased. In 1923, a Royal Commission on Public Services was appointed with Lord Lee of Fareham as chairman. This commission recommended that recruitment to all-Indian services like the Indian Civil Service, the Indian Police Service and the Indian Forest Service should be made and controlled by the Secretary of State for India. The Lee Commission recommended the immediate establishment of a Public Service Commission.

The Act of 1935 also made provisions for the establishment of a Federal Public Service Commission at the Centre and the Provincial Public Service Commissions in the various provinces. Provision was also made for a Joint Public Service Commission in two or more Provinces. Although, the main aim of this measure was to serve the British interests, it became the base of the civil service system in independent India.

Army

The army was the second important pillar of the British administration in India. The East India Company started recruiting its own army, which came to be known as the sepoy (from sipahi or soldier) army. That sepoy army was trained and disciplined according to European military standards and was commanded by European officers in the battlefield. During the early stage of British rule, three separate armies had been organised in three Presidencies of Bengal, Bombay and Madras. Army had a great contribution in the establishment and expansion of British rule in India. Indian soldiers were given less salaries and allowances than English



soldiers. In 1857, the Indians constituted about 86 percent of the total strength of the Company's army. However, the officers of the army were exclusively British. For example, in 1856, only three Indians in the army received a salary of 300 rupees per month. The highest rank an Indian could ever reach was that of a subehdar.

Strength of British Army

- Plassey war (1757): 1950 European infantry, 100 European artillery, 50 English sailors, and 2,100 Indian sepoys, an English army of 6000 troops was maintained in Bengal.
- In 1857, the strength of the army in India was 3,11,400 of whom 2,65,900 were Indians. Its officers were British.

After the revolt of 1857, the important changes were made in the Indian army services in 1858. They increased British troops and reduced Indian troops. Also, only English were appointed in artillery.

Police

When the East India Company took over the diwani in 1765, the Mughal police system was under the control of faujdars, who were in charge of their 'sarkars' or rural districts. The kotwals were in charge of towns, while the village watchmen were paid and controlled by the Zamindars.

The police system was created by Lord Cornwallis. He relieved the Zamindars from police functions and established a regular police force in 1791. Cornwallis established a system of circles or 'thanas' each headed by a 'daroga'. The authority of the daroga extended to village watchmen who performed the police duties in the villages. The hereditary village police became 'chowkidars'. In the big cities, the old office of kotwal was, however, continued, and a daroga was appointed to each of the wards of a city. The daroga system was extended to Madras in 1802.

Before the post of district superintendent of police was created, all the thanas were under the general supervision of the district judge. In 1808, a Superintendent of Police was appointed for each division. Later, the district collector was entrusted with the task of controlling the police force in the districts. The main task of the police was to handle crime and to prevent conspiracy against the British rule.

Judicial system

In 1772, the Dual Government was abolished and the Company took over the direct responsibility for the collection of revenue as well as the administration of justice. Consequently a Diwani Adalat and Faujdari Adalat were established. By the Regulating Act of 1773, a Supreme Court was set up in Calcutta. This court consisted of a chief justice and three puisne judges who were appointed by the Crown. This court decided civil, criminal, ecclesiastical and admiralty cases. On the model of the Supreme Court of Calcutta, a Supreme Court was established in Madras in 1801 and in Bombay in 1823. In 1832, William Bentinck started jury system in Bengal. A Indian Law Commission was established to compile the laws. A rule of law was established for the whole empire. According to the Indian High Courts Act, 1861, three High Courts were set up in Calcutta, Bombay and Madras in place of the old Supreme Courts.

Do YOU KNOW?

Sir Elija Impey was the first Chief Justice of the Supreme Court at Fort William in Bengal. Sir Thiruvarur Muthusamy Iyyar was the first Indian Chief Justice of the Madras High Court.

The Subsidiary Alliance

Lord Wellesley introduced the system of Subsidiary Alliance to bring the princely states

under the control of the British. It was the most effective instrument for the expansion of the British territory and political influence in India. The princely state was called 'the protected state' and the British came to be referred as 'the paramount power'. It was the duty of the British to safeguard the state from external aggression and to help its ruler in maintaining internal peace.

Main Features of Subsidiary Alliance

- An Indian ruler entering into this alliance with the British had to dissolve his own armed forces and accept British Forces.
- A British Resident would stay in his capital.
- Towards the maintenance charges of the army, he should make annual payments or cede some territory permanently to the Company.
- All the non-English European officials should be turned out of his state.
- The native ruler should deal with foreign states only through the English Company.
- The British would undertake to defend the state from internal trouble as well as external attack.

Merits for the British

- The British Company maintained a large army at the expense of the Indian rulers.
- All Frenchmen in the service of native rulers were dismissed, and the danger of French revival was completely eliminated.
- The British Company began to control the foreign policy of the Princely States.
- Wellesley's diplomacy made the British the paramount power in India. He transformed the British Empire in India into the British empire of India.

Defects of the Princely states

The Subsidiary Alliances made the Indian rulers weak, oppressive and irresponsible.



Protected by British arms, they neglected their duty towards their subjects and even exploited them.

The first Indian state to accept the Subsidiary Alliance was Hyderabad (1798). It was followed by Tanjore (1799), Auadh (1801), Peshwa (1802), Bhonsle (1803), Gwalior (1804), Indore (1817), Jaipur, Udaipur and Jodhpur (1818).

Doctrine of Lapse

Lord Dalhousie was one of the chief architects of the British Empire in India. He was an imperialist. He adopted a new policy known as Doctrine of Lapse to extend British Empire. He made use of this precedent and declared in 1848 that if the native rulers adopted children without the prior permission of the Company, only the personal properties of the rulers would go to the adopted sons and the kingdoms would go to the British paramount power. This principle was called the Doctrine of Lapse. It was bitterly opposed by the Indians and it was one of the root causes for the great revolt of 1857.

By applying the Doctrine of Lapse policy, Dalhousie annexed Satara in 1848, Jaipur and Sambalpur in 1849, Baghat in 1850, Udaipur in 1852, Jhansi in 1853 and Nagpur in 1854.

Factors for the success of the British

- greater naval power.
- development of textile.
- scientific division of labour.
- economic prosperity and skilful diplomacy of the British.

- feelings of insecurity among the Indian merchants.
- the inequality and ignorance of the Indian kings.

Conclusion

The Battle of Plassey was the foundation of British dominion in India. The company's administration was not for the interests of people. It was imperialistic, expansionist and exploitative. It brought more Indian territories under British domain through subsidiary Alliance and Doctrine of Lapse. This policy led to a South Indian rebellion (1800-01), Vellore Rebellion (1806) and the Great Rebellion (1857).

Recap

- Siraj-ud-daula ascended the throne of Bengal.
- On 9th February 1757, Treaty of Alinagar was signed.
- The Carnatic wars which spanned from 1746 to 1763.
- Tipu agreed to pay 3.6 crore of rupees to the English as war indemnity.
- Wellesley declared war against Tipu in 1799.
- Cornwallis established a system of circles or 'thanas' each was headed by a 'daroga'.
- Sir Elijah Impey was the first Chief Justice of the Supreme Court at Fort William in Bengal.
- Lord Wellesley introduced the system of Subsidiary Alliance to bring the princely states under the control of the British.
- Lord Dalhousie was one of the chief architects of the British Empire in India.



GLOSSARY

Confederacy	a league or alliance	கூட்டமைப்பு
Ecclesiastical	relating to the Christian Church or its clergy	திருச்சபை தொடர்பான
Entrust	assign the responsibility	ஒப்படைப்பு
Hostility	opposition	எதிர்ப்பு
Negotiation	discussion aimed at reaching an agreement	பேச்சுவார்த்தை
Paramount	supreme	தலையாய
Predominant	the most powerful	மிகுந்த வலிமை



Evaluation

I. Choose the correct answer.

1. The ruler of Bengal in 1757 was _____.
 - a. Shuja-ud-daulah
 - b. Siraj – ud – daulah
 - c. Mir kasim
 - d. Tippu Sultan
2. The Battle of Plassey was fought in _____.
 - a. 1757
 - b. 1764
 - c. 1765
 - d. 1775
3. Which among the following treaty was signed after Battle of Buxar?
 - a. Treaty of Allahabad
 - b. Treaty of Carnatic
 - c. Treaty of Alinagar
 - d. Treaty of Paris
4. The Treaty of Pondicherry brought the _____ Carnatic war to an end .
 - a. First
 - b. Second
 - c. Third
 - d. None
5. When did Hyder Ali crown on the throne of Mysore?
 - a. 1756
 - b. 1761
 - c. 1763
 - d. 1764



6. Treaty of Mangalore was signed between _____.

- a. The French and Tippu Sultan
- b. Hyder Ali and Zamorin of Calicut
- c. The British and Tippu Sultan
- d. Tippu Sultan and Marathas

7. Who was the British Governor General during Third Anglo-Mysore War?

- a. Robert Clive
- b. Warren Hastings
- c. Lord Cornwallis
- d. Lord Wellesley

8. Who signed the Treaty of Bassein with the British?

- a. Bajirao II
- b. Daulatrao Scindia
- c. Sambhaji Bhonsle
- d. Sayyajirao Gaekwad

9. Who was the last Peshwa of Maratha empire?

- a. Balaji Vishwanath
- b. BajiRao II
- c. Balaji BajiRao
- d. BajiRao

10. Who was the first Indian state to join the subsidiary Alliance?

- a. Oudh
- b. Hyderabad
- c. Udaipur
- d. Gwalior

II. Fill in the blanks

1. The Treaty of Alinagar was signed in _____.
2. The commander in Chief of Sirajuddaulah was _____.
3. The main cause for the Second Carnatic war was _____.
4. _____ adopted the policy of Doctrine of Lapse to extend the British Empire in India.
5. Tippu Sultan was finally defeated at the hands of _____.
6. After the death of Tippu Sultan Mysore was handed over to _____.
7. In 1800, _____ established a college at Fort William in Calcutta.

III. Match the following

1.	Treaty of Aix-La-Chapple	First Anglo Mysore War
2.	Treaty of Salbai	First Carnatic War
3.	Treaty of Paris	Third Mysore War
4.	Treaty of Srirangapatnam	First Maratha War
5.	Treaty of Madras	Third Anglo Mysore War

IV. State True or False

1. After the death of Alivardi Khan, Siraj-ud-daulah ascended the throne of Bengal.
2. Hector Munro, led the British forces in the battle of Plassey.
3. The outbreak of the Austrian war of succession in Europe was led to Second Carnatic War in India.
4. Sir Elia Impey was the first Chief Justice of the Supreme Court at Fort William in Bengal.
5. The Police system was created by Lord Cornwallis.

V. Which one of the following is correctly matched?

1. Battle of Adayar – 1748
2. Battle of Ambur – 1754
3. Battle of Wandiwash – 1760
4. Battle of Arcot – 1749

VI. Answer the following in one or two sentences

1. Write a short note on Black Hole Tragedy.
2. What were the benefits derived by the English after the Battle of Plassey?
3. Mention the causes for the Battle of Buxar.
4. What were the causes for the First Mysore War?
5. Bring out the results of the Third Maratha War.
6. Name the states signed into Subsidiary Alliance.

VII. Answer the following in detail.

1. Write an essay on second Carnatic war.
2. Give an account of the Fourth Anglo Mysore war.
3. Describe the policy adopted by Lord Dalhousie to expand the British empire in India.
4. How did Lord Wellesley expand the British power in India?

VIII. HOTs

Explain the causes for the success of the English in India.

IX. Mark the following on the River map of India

1. Plassey 2. Buxar
3. Purandhar 4. Arcot 5. Wandiwash

X. Life skill

Collect pictures, stories, poems and information about Hyder Ali and Tippu Sultan.



XI. Project and Activity

Organize a discussion in your class on the reasons for the defeat of the Indian rulers at the hands of the British.



REFERENCE BOOKS

1. Bipan Chandra - *History of Modern India*, Orient Blackswan Private Limited 2018.

2. R.C. Majumdar - *An Advance History of India* Macmillan and Co., Limited London 1953.

3. Vincent A. Smith - *The Oxford History of India- From the Earliest Times to the end of 1911 – 1919* – Oxford At The Clarendon press.



INTERNET RESOURCES

<https://www.britannica.com>

<https://www.ducksters.com/>

[https://en.wikipedia.org/wiki/Indian_Civil_Service_\(British_India\)](https://en.wikipedia.org/wiki/Indian_Civil_Service_(British_India))



ICT CORNER

FROM TRADE TO TERRITORY / STRUGGLE FOR POWER - RISE OF THE BRITISH

Through this activity you will know about the maps of India (Colonial Period)



Steps

- Open the Browser and type the URL given below (or) Scan the QR Code.
- Scroll down, click any period (ex. COLONIAL MAPS)
- Click the topics one by one and explore the maps (ex. Historical maps, c.1750 to 1800)

Website URL:

<http://ektara.org/magazine/histmaps.html>



B360_8_SOCIAL_EM



UNIT

1

Evolution of Humans and Society - Prehistoric Period



Learning Objectives

- To trace the world's early history.
- To understand human evolution.
- To know prehistoric Tamilagam up to the Iron Age.



Introduction

We live in the age of Information Technology. The mobile phones have literally put the world on our finger tips. The all-encompassing knowledge that we possess now, which has helped in the development of powerful technology, did not emerge all of a sudden. The foundation for our modern life was facilitated by the development of the process of cognition among the human ancestors in the prehistoric age.

Prehistoric people were the pioneers of creative knowledge. From the artefacts and the languages they developed, we are able to understand how intelligent they were.

Artifact is an object or tool made or modified by humans.

Cognition refers to the act of mind in which knowledge and understanding are acquired through thoughts, experiences and senses. Cognition is related to development of human thought.

1.1 Origin of the Earth and the Geological Ages

The history of humans is closely related to the history of the earth. The earth contains geological, archaeological and biological records of historical times in its upper layers. They are important for reconstructing the history of the earth and various living organisms. The fossil bones of the human ancestors are embedded in the earth's layers.

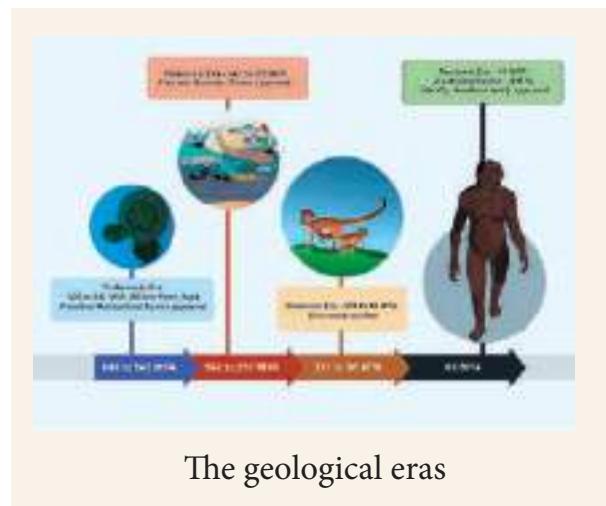
Palaeoanthropologists and archaeologists excavate the soil and rock layers on the earth and extract evidence about human ancestors. These layers and the fossils are scientifically dated to study the various stages in human evolution and prehistory. Through the gathered evidence, they attempt to understand the evolution of human history and developments in a chronological order.

Archaeology is the study of human past through the analysis and interpretation of material remains.

Palaeoanthropology is the study of the human ancestors and their evolution by the study of the fossil remains.



The earth was formed approximately 4.54 billion years ago. Gradually, conditions emerged for the growth of organisms. Then plants and animals came into being, and thereby foundation was laid for the evolution of humans. The long span of time in earth's history is divided into eras, periods and epochs by the geologists



The earliest trace of life in the form of microorganisms emerged 3.5 billion years ago. The primitive multi-cellular form of life first appeared in the Proterozoic era, about 600 to 542 million years ago. In the Palaeozoic era (542 to 251 million years ago), fish and reptiles along with various plants appeared. Dinosaurs existed in the Mesozoic Era (251 to 66 million years ago). Australopithecines (literally 'southern ape') appeared in the Cenozoic era, which commenced about 66 million years ago.

Australopithecines were the apes from which modern humans evolved. Now they are extinct, but they are considered to be the close relatives of humans.



1.2 Human Enquiries into the Past and Origin of the World

The Age of Speculation

Humans are the only species on earth concerned with understanding as well as explaining the world and the universe. In the course of evolution, humans became conscious and knowledgeable. They turned curious and began to think and ask questions about nature, organisms and the world around them. At first, they considered nature as God. They worshipped sun, moon and various natural forces about which they developed their own understanding, some of which is not scientific. The lack of scientific knowledge on the creation of the world is reflected in the ancient writings and religious literature.

BCE – Before Common Era

CE - Common Era

Scientific Foundations of Geology, Biology and Archaeology

The beginning of history writing can be traced to the ancient Greeks. Herodotus (484–425 BCE) is considered the Father of History, because the history he wrote was humanistic and rationalistic. In the Middle Ages, people were preoccupied with religion; but the real scientific enquiries became stronger only around the 15th and 16th centuries CE, with the Renaissance movement in Europe playing an influential role in rational thinking. Scientific enquiry was undertaken and scientific foundations for geology, biology, anthropology and archaeology were laid. Numerous ideas were articulated by various learned men in these fields during this period. Through their enquiry and observation, scholars believed that the evidence for the origin of the earth

1 billion = 100 crore

1 million = 10 lakh



and the organisms lay in the upper layers of the earth.

The rise of scientific enquiry into the origin of humans was possible because of

- the interest in collection of archaeological remains and the opening of museums after the Renaissance Movement;
- the development of ideas of stratigraphy and geology;
- Darwin's theory of biological evolution;
- the discovery of human and animal fossils, stone tools, and artefacts of early civilizations; and
- the ability to decipher early scripts.

Stratigraphy – The study of origin, nature and relationships of rock and soil layers that were formed due to natural and cultural activities.

Oldest Museum – The museum of Ennigaldi-Nanna in Mesopotamia was established in 530 BCE. The princess Ennigaldi was the daughter of the neo-Babylonian king Nabonidus. The Capitoline Museum in Italy is perhaps the oldest surviving museum (1471 CE) at present. Ashmolean Museum at Oxford University is the oldest university museum in the world. It was established in 1677 CE.

Herbert Spencer's (1820–1903 CE) and Charles Darwin's (1809–1882 CE) theory on biological evolution, concepts of natural selection and survival of the fittest contributed to the scientific understanding of human origins. Charles Darwin published the books *On the Origin of Species* in 1859 and *The Descent of Man* in 1871.

Natural selection – The processes by which organisms that are better adapted to their environment would survive and produce more offspring.

Survival of the fittest means “survival of the form that will leave the most copies of itself in successive generations.”

Fossil – Prehistoric animal or plant that turns into stone over a period of time (millions of years) because of chemical and physical processes. Animal bones are preserved due to mineralization. Palaeontology is the study of fossils.

The idea of the Three Age System proposed by C.J. Thomsen became the basis for understanding early human history. He classified the artefacts in the Danish National Museum, Copenhagen, into Stone Age, Bronze Age and Iron Age.

Stone Age – the period when stone was mainly used for making implements.

Bronze Age – the period when bronze metallurgy (extraction of metal from ores) developed.

Iron Age – the period when iron was smelted to produce implements.

Since the 19th century, scholars have used advanced scientific techniques and undertook systematic studies to contribute to the current state of knowledge on prehistory, human origins and the early civilisations. Now the theory of human evolution is widely accepted.



1.3 **Prehistory: From Australopithecus through Homo erectus to Homo sapiens**

The introduction of writing system is a hallmark of the human civilisation. The period before the introduction of writing is called **prehistory**. Prehistoric societies



are treated as pre-literate. But pre-literate should not be taken to mean primitive. The prehistoric people developed language, made beautiful paintings and artefacts, and they were highly skilful.

Who are we? What is the name of our species?

We are *Homo sapiens sapiens*

Human Evolution and Migration

The chimpanzee, gorillas and orangutans, along with humans, are collectively called the Great Apes. Among them, the chimpanzee is genetically the closest to humans.

The ancestors to humans were called Hominins, and their origins have been traced to Africa. They evolved from those origins and then began to move to other parts of the world in due course of time. The *Hominins* emerged around 7 to 5 million years ago. Skeletons of *Australopithecus*, one of the early species of this tribe, have been found in Africa.



The DNA of a chimpanzee is 98% identical to that of a human being.

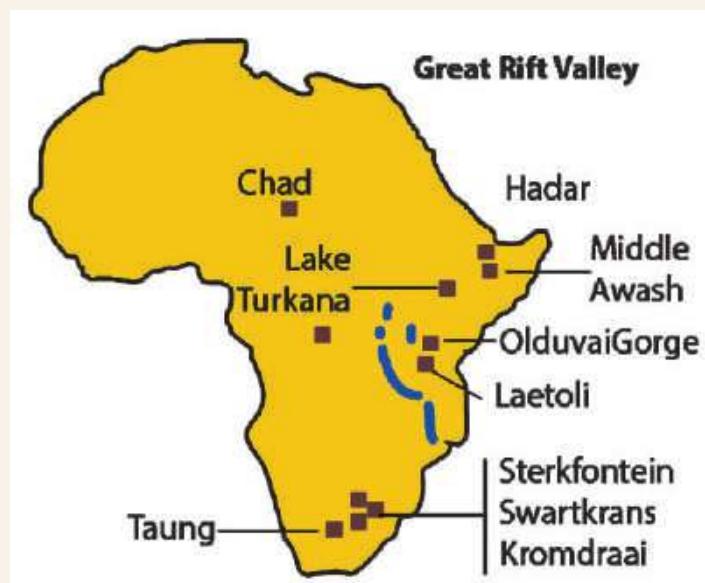
The Great Rift Valley in Africa has many sites that have evidence for the prehistoric period.

The Great Rift Valley is a valley-like formation that runs for about 6,400 km from the northern part of Syria to Central Mozambique in East Africa. This geographical feature is visible even from the space, and many prehistoric sites are found in eastern Africa.

Human ancestors are divided into various species according to their physical features.

Hominid refers to all the species of the modern and extinct great apes, which also includes humans.

Hominins (a zoological tribe) refers to the close relatives of human ancestors and their sister species including *Homo sapiens*



Prehistoric sites of human ancestors in Africa.



Fossils of Lucy
(*Australopithecus*)



(the modern humans) and the extinct members of *Homo neanderthalensis*, *Homo erectus*, *Homo habilis* and various species of *Australopithecines*. Humans are the only living species of this 'tribe'. They stand erect, walk with two legs and have large brains. They can use tools and a few of them can communicate. It excludes the gorillas.

Homo habilis (handy human) was the earliest known human ancestors to make tools in Africa about 2.6 million years ago. Around 2 million years ago, the species of *Homo erectus/ergaster* emerged. This species made hand axes between 2 and 1 million years ago. They began to spread into various parts of Asia and Africa in time.

Anatomically, modern humans, called *Homo sapiens* (wise man), first appeared around 3,00,000 years ago in Africa. It is believed that these modern humans eventually migrated and dispersed into various parts of the world from around 60,000 years ago.



The chimpanzee and the pygmy chimpanzee (also known as bonobo) are our closest living relatives.

Prehistoric Cultures

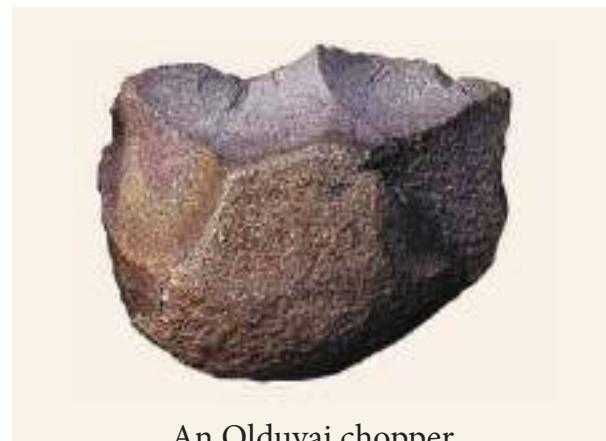
While the fossil bones are classified as various species such as *Homo habilis*, *Homo erectus* and *Neanderthalensis*, based on the lithic tools, cultures are assigned names such as Earliest Lithic Assemblages, Oldowan Technology, Lower, Middle and Upper Palaeolithic and Mesolithic cultures.

Earliest Lithic Assemblages of Human Ancestors

The earliest tools made by human ancestors are found in Lomekwi in Kenya. They are dated to 3.3 million years. Oldowan tools occur in the Olduvai Gorge in Africa. They are 2 to 2.6 million years old. The human ancestors (*Australopithecines*) used hammer stones and produced sharp-edged flakes. The tools were used for cutting, slicing and processing food.



Stone tools from Kenya about 2.3 million year old.



An Olduvai chopper.

Lower Palaeolithic Culture

The Lower Palaeolithic Culture is marked by the human ancestors belonging to the species *Homo habilis* and *Homo erectus*. The human ancestors flaked large stone blocks and designed various tools including hand axes. These tools, which



Hand axe - London Museum.



Flint biface from Saint-Acheul, France.

are found in Africa, Asia, and Europe, are dated the earliest to about 1.8 million years ago. They made various tools such as hand axes and cleavers to meet their subsistence needs. These tools are also known as bifaces. These tools have physical symmetry and convey the humans' cognitive (perception) skills. This culture is called the Lower Palaeolithic Culture. The hand axe tools are also known as Acheulian. This tool-making tradition continued till 250,000 years to 60,000 years ago in India.

Acheulian – They were first hand axes recognized at a place called St. Acheul in France. Hence they are called Acheulian tools.

Bifaces are tools that have flaking on both sides (bi = two, face = side).

Subsistence necessities of prehistoric humans were mainly food and water.

The human ancestors perhaps did not possess complex language skills we have now. They might have voiced a few sounds or words and possibly used sign language. They were intelligent enough to select stones as raw material and used the hammer **stones** to carefully flake the rocks and design tools

for their needs. They hunted animals, fed on the meat of the animals killed by predators and gathered plant foods such as roots, nuts and fruits. In India, the Acheulian tools have been found near Chennai and many other sites such as Isampur in Karnataka and Bhimbetka in Madhya Pradesh.

Raw material is the naturally available stone block or pebbles selected by humans for making tools. Since these stones produced flakes with sharp edges, they were selected for making stone tools.

Core is the main block of stone from which small chips are flaked by using a hammer stone.

Flake is a small chip removed from a large stone block called the core.

Middle Palaeolithic Culture

After about 398000 years BCE, further changes took place in the lithic technology in Africa. The *Homo erectus* species existed during this period. Anatomically modern humans are said to have emerged around 3 lakh years ago.



A cleaver.



Omo Kibish point.

Middle Palaeolithic flakes and tools
India.

Lithic Technology: 'Lith' means stone. The methods and techniques involved in the production of stone tools are called lithic technology.

The hand axes turned out to be much attractive in design and many smaller tools were also produced. The core was prepared and then tools were made. Points and scrapers were used. Short blades were also produced. The lithic tool-making tradition of the Levalloisian belonged to this period. The tools made during this time are found in Europe and Central and western Asia.

Levalloisian tools are the implements made after preparing the core. It was named after the town of Levallois in France.

The Middle Palaeolithic Culture appeared between 3,85,000 and 1,98,000 years BCE ago in Europe and parts of western and South Asia. The tools that were made during this period were in use till about 28,000 BCE.

The people of this period were called Neanderthals. They buried the dead people systematically. Perhaps they were the first human ancestors to mourn death properly and bury the dead.



Neanderthal Man. Neanderthals did not have needles, sewn clothes and warm houses essential for survival in colder climates.



Upper Palaeolithic Culture

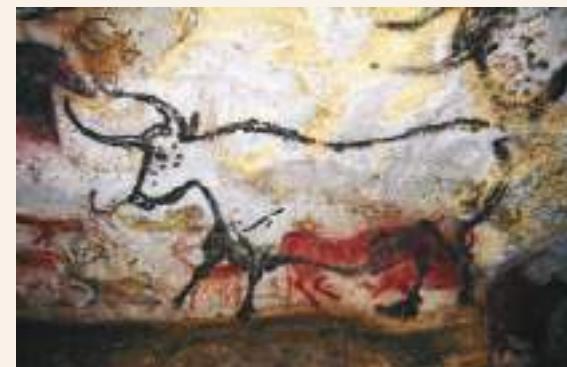
The cultural phase that succeeded the Middle Palaeolithic is called the Upper Palaeolithic phase. This period was marked by innovation in tool technology. Long blades and burins were produced during this time. People used different varieties of silica-rich raw materials in this phase. Numerous paintings and art objects were made. The diversity of artefacts suggests the improvement in cognitive skills and the development of languages. Microliths appeared in this phase.

Burin is a stone-made chisel with a sharp cutting edge.

The modern humans, who first appeared as a result of human evolution in the sub-Saharan Africa 300,000 years ago, began to move to various parts of Asia around 60,000 years ago. They probably replaced the earlier populations. In Europe, humans known as Cro-Magnons lived in this period.

Horns and ivory were used for making tools and art works. Bone needles, fishhooks, harpoons and spears were also employed creatively. The humans of this time wore clothes and cooked food. The dead were placed in the burials with folded hands placed over their chest. Pendants and richly carved tools were also seen in use. Evidences from paintings, clay model sculptures and carvings are available. Images on stone and bone called **Venus** Statues were produced in Europe and in some parts of Asia.

The Upper Palaeolithic Culture appeared about 60,000 years ago. It continued till about the beginning of the Holocene about 12,000 years ago, when the Ice Age ended. Some of the rock paintings of India are also dated to this period.



Lascaux – Rock painting from west France – 17000 years old

Ice Age – the period before 8,000 BCE when many parts of the world remained covered by ice sheets and snow.

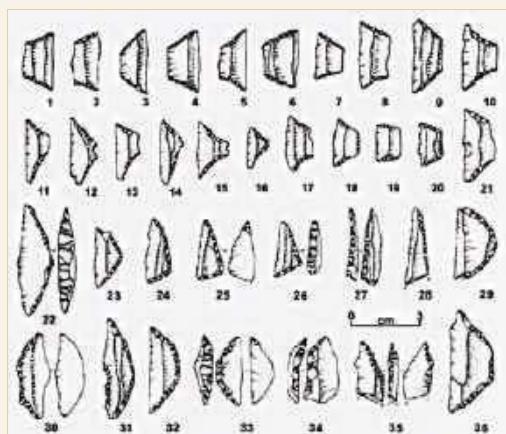
Mesolithic Culture

Mesolithic period is known as the Middle Stone Age, as it is placed between the Palaeolithic and Neolithic periods. People mainly used microlithic (small stone) tools during this period. These people were hunter-gatherers. With the global warming occurring after the Ice Age, they became highly mobile and occupied various eco-zones.

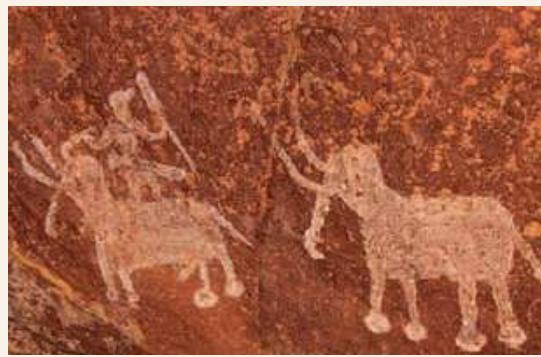
People of Mesolithic period widely employed microlithic technology. They made tiny artefacts that were less than 5 cm in size. They produced points, scrapers and arrowheads. They also used geometric tools such as lunates, triangles and trapezes. These tools were hafted onto wooden or bone handles and used.

Microliths are stone artefacts of small size.

The dating of the Mesolithic Culture varies across different parts of the world. It was pre-agricultural in certain areas. In northwest Europe, the people of this culture appeared between 8,000 and 3,000 years ago. In India, Mesolithic



Microlithic tools



Rock paintings from Bhimbetka

Culture emerged around 10,000 BCE and in Tamil Nadu it continued up to 1000 BCE, till the beginning of the Iron Age. Some of the rock paintings of India date to the Mesolithic Period.

Neolithic Culture and the Beginning of Agriculture

The period called Neolithic marks the beginning of agriculture and animal domestication. It is an important phase in history. Early evidence of the Neolithic period is found in the fertile crescent region of Egypt and Mesopotamia, the Indus region, the Gangetic valley and in China. By about 10,000 BCE to



Wheat, barley and peas were domesticated around 10,000 years ago.

Fruit and nut trees were domesticated around 4,000 BCE. They comprised olives, figs, dates, pomegranates and grapes.

5000 BCE, agriculture had come to be practised in these regions.

Fertile Crescent Region refers to the area covering Egypt, Israel-Palestine, and Iraq, which is in the shape of crescent moon.

Neolithic Age is called the 'new age', because of the new grinding and polishing techniques used for the tools. The Neolithic people also used the flaked stone tools. Until the Mesolithic period, people mainly hunted and gathered food for their subsistence. By hunting and gathering people obtained very limited food as a result of which only a small number of people could exist in a particular region.

The introduction of domestication of animals and cultivating plants at home led to production and supply of large quantities of grains and animal food. The fertile soil deposited by the river on its banks helped the growth of agriculture. People preferred to live on river banks as it was better for adaptation. As a result of domestication and cultivating plants, there was an excess food production. The surplus food production was a main factor for the development of early civilisations. Permanent residences were built and large villages emerged as a result. Hence, the development of this period is called Neolithic Revolution.





Domestication of Animals and Plants: A Milestone in Human History

Rice was probably cultivated in India and China around 7000 BCE or even earlier. Wheat and barley were cultivated at Mehrgarh in northwestern part of the Indian subcontinent (Pakistan) before 6000 BCE.

Animal domestication developed as part of symbiotic life. Dogs may have been domesticated first. Friendly animals were gradually domesticated. Sheep and goat were domesticated around 10,000 BCE in Southwest Asia. Oxen were used in Sumerian civilisation for tilling the land. Mehrgarh in Pakistan has evidence of sheep, goat and cattle domestication in the Neolithic period.

1.4 Prehistoric Tamilagam

Background to Prehistory

Have you ever thought about these questions?

- The origin of the people in Tamil region.
- How did cultures develop here?

We seek answer to these questions in this section.

In order to understand the cultural developments of the Sangam Age (which we discuss in the third lesson), we need to know about the prehistoric cultures of Tamil Nadu. Hence, let us see how and when humans first emerged here, before knowing about the genesis of Tamil culture.

Timeline: The Course of Cultures in Ancient Tamilagam

Culture	Time Period	Cultural Traits
Palaeolithic Period	Circa. 20,00,000 years to circa. 8,000 BCE	Hand axes, cleavers Hunting and gathering
Mesolithic Period	Circa. 8,000 years to circa. 1,300 BCE	Microlithic tools No knowledge of metal Hunting of animals and birds Gathering of plant food
Neolithic Period	Circa. 2,000 BCE to 1,000 BCE	Polished Stone Axes Microliths Domestication of animals Cultivation of crops Multiplicity of groups Co-existence of hunter-gatherers and pastoral groups
Iron Age	Circa. 1,300 BCE to 500 BCE	Megalithic burial custom Co-existence of hunter-gatherers and pastoral groups Development of chiefdom Knowledge of iron, black and red ware, black ware ceramics Craft specialisation, specialised groups: potters, blacksmiths
Early Historic and Sangam Age	300 BCE to 300 CE	Cultural traits of Iron age Monarchies of Chera, Chola and Pandya Development of hero worship Poetic traditions and literature Trade and exchange by sea



Athirampakkam and Gudiyam Cave yielded both Early and Middle Palaeolithic artefacts.

Lower Palaeolithic Culture in Tamil Nadu

One of the oldest Stone Age tools in the world made by human ancestors, called **hominins**, had been produced in Tamil Nadu. These stone tools are found near the Chennai region at several sites, especially at Athirampakkam. The **archaeological excavations** at this site and **cosmic-ray exposure dating** of the artefacts suggest that people lived here about 1.5 to 2 million years ago. The Kosasthalaiyar river is one of the major cradles of human ancestors in the world. The people who lived here belonged to the species of *Homo erectus*.

Archaeological excavation refers to digging undertaken to recover archaeological evidence such as stone tools, pottery, animal bones and pollens, in order to understand the past lifestyle of humans.

Cosmic-ray exposure dating – A method in which exposure to cosmogenic rays is done for dating the samples.

In 1863, Sir Robert Bruce Foote, a geologist from England, first discovered Palaeolithic tools at Pallavaram near Chennai. They are the earliest finds of such tools in India. Hence, the hand axe assemblages were considered the **Madras Stone Tool Industry**. The tools that he discovered are now housed in the Chennai Museum.

The Palaeolithic people hunted wild animals and gathered the naturally available fruits, roots, nuts and leaves. They did not have knowledge of iron and pottery making, which developed much later in history.

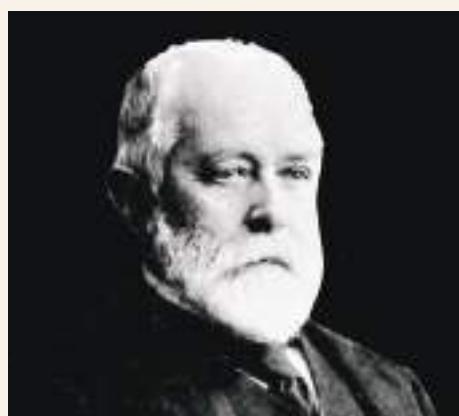
Hand axes and cleavers are the important tool types of the Lower Palaeolithic period. These tools fitted with a wooden and bone handle were used for cutting, piercing and digging. The people of this time also used hammer stones and spheroids. The quartzite pebbles and cobbles were chosen as raw materials. The tools are found in the soil deposits and also in the exposed river side. They occur at Pallavaram, Gudiyam cave, Athirampakkam, Vadamadurai, Erumaivettipalayam and Parikulam.

Lemuria and the Tamils

Some researchers relate the origin of the Tamils to the submerged continent of Lemuria. This theory of Lemuria continent was proposed in the 19th century. In the wake of advancements in plate tectonics theory, differing views are put forth by scholars.

The available literary references point to the submergence of areas around Kanyakumari. Some parts of Sri Lanka and Tamil Nadu were connected by land about 5000 years BCE. It is possible that some land might have submerged near Kanyakumari and around the coast of India, because of the rising sea levels. Underwater surveys are necessary in this area.

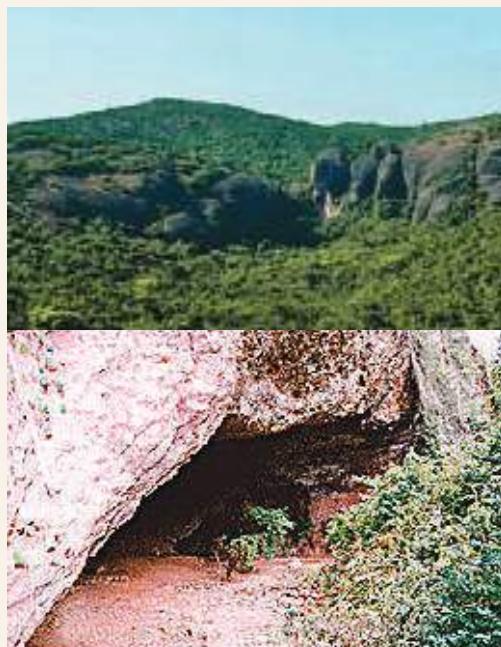
Archaeological research reveals that at least a section of people may have been living continuously in South India, including Tamil Nadu, from the Mesolithic and Neolithic times.



Sir Robert Bruce Foote discovered the first Palaeolithic tools in India at Pallavaram.



Tools discovered by Robert Bruce Foote



Gudiyam Cave near Chennai.

The Lower Palaeolithic tools are also found in the North Arcot and Dharmapuri districts. The people belonging to this period used **basalt rocks** for manufacturing artefacts. However, the southern part of Tamil Nadu and Sri Lanka do not have evidence of Lower Palaeolithic Culture.

Basalt rocks are igneous rocks: Igneous rocks are those formed from the molten lava from the earth.

The Lower Palaeolithic Culture is datable to about 2 - 1.5 million years at Athirampakkam. This cultural phase continued in other parts of India up to 300,000 years ago.

Middle Palaeolithic Culture in Tamil Nadu

In the course of time, the **Middle Palaeolithic Culture** emerged during 3,85,000 - 1,72,000 years ago. The tool types of this period underwent a change and smaller artefacts were used. Cores, flakes, scrapers, knives, borers, Levalloisian flakes, hand axes and cleavers are the artefact types of this period. Compared to the previous phase, these tool types became smaller in size.

Evidence for the Middle Palaeolithic Culture can be observed in some parts of Tamil Nadu. In the southern part of Tamil Nadu, at T. Pudupatti and Sivarakkottai, artefacts of the Middle Palaeolithic tools have been collected. Also near Thanjavur and Ariyalur, similar artefacts have been found.

Mesolithic Culture in Tamil Nadu

In many parts of the world, and in some parts of India, the Upper Palaeolithic Culture succeeded the Middle Palaeolithic Culture. There is no evidence for the Upper Palaeolithic Culture in Tamil Nadu. But the people who used **microliths** or small-stone artefacts lived in many parts of Tamil Nadu. Since this cultural period



Microlithic flakes from Tamil Nadu.

occurs between Palaeolithic and Neolithic Culture, it is known as Mesolithic Culture or Middle Stone Age.

Evidence for the existence of Mesolithic hunter-gatherers is found at Chennai, North Arcot, Dharmapuri, Salem, Coimbatore, Ariyalur, Tiruchirappalli, Pudukkottai, Madurai, Sivagangai, Tirunelveli and Kanyakumari. The teri sites near Thoothukudi have evidence of microlithic artefacts. These sites have red sand dunes called **teris**.

Mesolithic people might have engaged in fishing activities. The microlithic artefacts of southern Tamil Nadu are also found in the coastal regions of Sri Lanka. Geologists argue that the Tamil Nadu region and Sri Lanka remained connected before 5000 BCE when the sea level was low.

The people of this period used small artefacts made of **chert** and **quartz**. The tool types are **scrapers**, **lunates** and **triangles**. These people hunted wild animals and gathered fruits, nuts and roots for their **subsistence**.

Scrapers are tools used for scraping the surfaces. Scrapers are similar to the tools

used in the kitchen for removing skin of vegetables.

Triangles are tools in the shape of triangles.

Lunates are tools in the shape of a crescent.

Neolithic Culture in Tamil Nadu

The culture that domesticated animals and cultivated crops is called Neolithic. It is known as the New Stone Age. The Neolithic people used polished stone axes called celts. Cattle rearing was their main occupation. They lived in small villages with houses made of thatched roof and walls plastered with clay. Evidence of Neolithic village is found at Payyampalli in Vellore district and a few sites in the Dharmapuri region.

Payyampalli is a village in Vellore district of Tamil Nadu. The earliest evidence for the domestication of animals and cultivation of plants is found at this site, which was excavated by the Archaeological Survey of India. Evidence for pottery making and cultivation of horse gram and green gram has been found in this village.

These Neolithic sites were part of the Southern Neolithic Culture of India. They are mainly concentrated in the Andhra Pradesh and Karnataka regions. The Neolithic people used stone axes fitted on a wooden handle. These polished stone axes are worshipped in many village temples of Tamil Nadu even today.



Neolithic people perhaps devised the first pottery. They made pottery, using a slow wheel called turn-table or made pottery out of hand. Before firing, the pottery was polished with pebbles. This process is known as burnishing.



Iron Age/Megalithic period

The **cultural period** that succeeded the Neolithic is called the Iron Age. As the name suggests, people used iron technology. It preceded the Sangam Age. The Iron Age was a formative period and the foundation for the Sangam Age was laid in this time. During the Iron Age, many parts of Tamil Nadu were occupied by people. An exchange relationship developed among the people.

The people of this age had knowledge of metallurgy and pottery making. They used iron and bronze objects and gold ornaments. They used shell ornaments and beads made of carnelian and quartz. The evidence for Iron Age is found at many sites including Adhichanallur

in Tirunelveli district, Sanur near Madhuranthakam and Sithannavasal near Pudukkottai. Megalithic burial sites are found in the whole of Tamil Nadu.

Megalithic Burial Types

The Iron Age is also known as megalithic, since people created burials with large stones for the dead people. Within these burials, the skeletons or a few bones of the dead persons were placed along with grave goods including iron objects, carnelian beads and bronze objects. Some of the burials do not have human bones and they have only the grave goods. They may be called memorial burials.



A Menhir



An urn covered with lids in Adhichanallur.



A stone circle with Menhir and the capstone.



Sarcophagus



Dolmen



Cist, Kodumanal.



Kodakkal, Kerala.



Toppikkal, Kerala.



Paththikal, Kerala.



Grave goods are the objects placed in the burials along with the physical remains (bones) of the dead. People may have believed that these would be useful in the after-life. Egyptian pyramids also have similar artefacts.

Similar burials were also built in the early historic period or the Sangam Age. The Sangam literature mentions the various burial practices of the people. The megalithic burials are classified as dolmens, cists, menhirs, rock-cut caves, urn burials and sarcophagi. The burial types of Kodakkal (umbrella stone), Toppikkal (hatstone) and Paththikal (hoodstone) are found in Kerala. Dolmens, table-like stone structures, were erected as funerary monuments. Cists are stone enclosures buried under the earth. They were created by placing four stone slabs on the sides, one on top of each other. The cists and dolmens have openings called portholes. Urns are pottery jars and were used for burying the dead. Sarcophagi are burial receptacles made of terracotta. They sometimes had multiple legs. Menhirs are pillar-like stones erected as part of the burials or memorials.

Portholes are holes found in the cists and dolmens on one side. They may have acted as the entrance to the burials. There is a view that they were meant for the movement of the soul or spirit.

Why did they build using numerous burial types? What is the basis of this variation? There could be several factors influencing the megalithic burial types. For example, social status or the importance of the individuals buried or simply the choice of the relatives of the dead could have been the reasons. Raw material availability is another reason. In the deltaic areas where stones are not available, people used the simple urns made by potters using clay.

The menhirs may have been erected for the heroes in the Iron Age. The tradition of hero stones might have begun in the Iron Age or even before.

Agriculture and Pastoralism

The people in the Iron Age practiced agriculture, domesticated cattle and sheep, and some of the groups were still hunting and gathering. Millets and rice were cultivated. Irrigation management developed in this period, since many of the megalithic sites are found nearby rivers and tanks. In the deltaic regions, irrigation as a technology had developed. Evidence of rice is seen in the megalithic sites like Adhichanallur in Thoothukudi district and Porunthal near Palani.

Iron Age Society and Polity

The Iron Age society had farming communities, pastoralists and hunter-gatherers. Craft specialists, potters and blacksmiths were the professionals during this period. The society had several groups of peoples (tribes). The size of the burials and the variations found in the burial goods suggests the existence of numerous social groups and their diverse practices. Some of them seem to have had organised chiefdoms. Cattle lifting leading to wars and encroachment and expansion of territories had also started taking place in this period.

Chiefdoms were stratified societies in which chiefs were selected based on kinship relations.

The Ashokan inscriptions datable to third century BCE refers to the Cheras, Cholas, Pandiyas and Satyaputras outside his empire in Tamilagam. If the Cheras, Cholas, Pandiyas and Satyaputras had been powerful political powers in the Mauryan period, they must have commenced their political rule in the Iron Age.



Pottery



Black and red ware in Adhichanallur.



(a) Iron sword and dagger in Adhichanallur.
(b) Bronze vessel from a Burial at Auroville, puducherry

Pottery is an important evidence found in the archaeological sites. The Iron Age and Sangam age people used the black and red colours to make black ware and red ware pottery. Potteries were used for cooking, storage and dining purposes. The black and red ware pottery has a black inside and a red outside, with lustrous surfaces.

Iron Technology and Metal Tools

The megalithic burials have abundant iron objects placed in the burials as grave goods. Weapons such as swords and daggers, axes, chisels, lamps and tripod stands are also found. Some of these objects were hafted to wooden or bone or horn handles and used. The iron tools were used for agriculture, hunting, gathering and in battles. Bronze bowls, vessels with stylish finials decorated with animals and birds, bronze mirrors and bells have also been found.



Prehistoric period does not have evidence of writing.

SUMMARY

- The history of humans is intimately linked with the history of the earth. The earth originated around 4.54 billion years ago.
- The ancestors of human called hominins appeared about 5–7 million years ago.
- Although people gave divine explanations for the origin of humans, science believes in the theory of human evolution from the great apes.
- Humans began to domesticate animals and cultivate crops. The agricultural revolution led to many changes. Humans lived in permanent houses, made pottery and with the surplus production, they developed various crafts.
- The earliest evidence of humans is available in Tamil Nadu around 2 - 1.5 million years ago.
- The Middle Palaeolithic Culture is found in some parts of Tamil Nadu.
- The Mesolithic people lived in all the areas of Tamil Nadu.
- Iron tools were used in agriculture.
- The Iron Age saw further expansion of people in various cultural zones. The foundation of subsequent Sangam Age was laid during this age.

**EXERCISE****I. Choose the correct answer**

1. _____ is genetically closest to humans
 - (a) Gorilla
 - (b) Chimpzee
 - (c) Orang-utan
 - (d) Great Apes
2. The period called _____ marks the beginning of agriculture and animal domestication.
 - (a) Palaeolithic
 - (b) Mesolithic
 - (c) Neolithic
 - (d) Megalithic
3. Direct ancestor of modern man was _____.
 - (a) Homo habilis
 - (b) Homo erectus
 - (c) Homo sapiens
 - (d) Neanderthal man
4. _____ inscriptions datable to third century BCE refer to the Cheras, Cholas and Pandyas in ancient Tamilagam.
 - (a) Pulekesin
 - (b) Ashoka
 - (c) Chandragupta
 - (d) Dhanananda
5. _____ refers to the area covering Egypt, Israel-Palestine and Iraq.
 - (a) Great Rift Valley
 - (b) Fertile Crescent
 - (c) Solo river
 - (d) Neander Valley
6. Sir Robert Bruce Foote, a geologist from England first discovered the _____ tools at Pallavaram near Chennai.
 - (a) Stone Age
 - (b) Palaeolithic
 - (c) Mesolithic
 - (d) Neolithic
7. (i) The period before the introduction of writing is called pre-history.
(ii) The pre-historic people developed language, made beautiful paintings and artefacts.
(iii) The pre-historic societies are treated as literate.
(iv) The pre-historic period is called ancient.
 - a) (i) is correct
 - b) (i) and (ii) are correct
 - c) (i) and (iv) are correct
 - d) (ii) and (iii) are correct
8. (i) The Neolithic people used polished stone axes called Celts
(ii) Evidence of Neolithic village is found at Payyampalli in Chennai district
(iii) The cultural period that succeeded the Neolithic is called the Bronze Age
(iv) The period that witnessed domestication of animals and cultivation of crops is called Mesolithic
 - a) (i) is correct
 - b) (ii) is correct
 - c) (ii) and (iii) are correct
 - d) (iv) is correct



9. Assertion (A): Many of the Mesolithic sites are found nearby rivers and tanks.

Reason (R): Irrigation management developed during Mesolithic period.

- a) A and R are correct and R explains A
- b) A and R are correct but R doesn't explain A
- c) A is correct but R is incorrect
- d) A and R both are incorrect

10. Assertion (A): The Ashokan inscriptions datable to third century BCE refer to the Cheras, Cholas, Pandiyas and Satyaputras outside his empire in Tamilagam.

Reason (R): Ancient kings of Tamilagam commenced their political rule in the Iron Age.

- a) A and R are correct and R explains A
- b) A and R are correct but R doesn't explain A
- c) A is correct but R is incorrect
- d) A and R both are incorrect

II. Fill in the blanks

1. _____ is an object or tool made or modified by humans.
2. The primitive multi - cellular life first appeared in the age of _____.
3. Hand axes and cleavers are the important tool types of the _____ culture.

IV. Match the following

- | | | |
|----------------------------------|---|----------------------------------|
| 1. Palaeo anthropology | - | Teris |
| 2. Hand axe tools | - | Venus |
| 3. Images on stone and bone | - | Acheulian |
| 4. Red sand dunes | - | Microliths |
| 5. Stone artefacts of small size | - | the study of the human ancestors |

4. The methods and techniques involved in the production of stone tools are called _____ technology.

5. _____ is known as the Middle Stone Age, as it is placed between the Palaeolithic and Neolithic.

III. Find out the correct statement

1. a) The concept 'survival of the fittest' contributed to the scientific understanding of human origins.
b) The book on the Origin of Species was published by Herbert Spencer.
c) Darwin's theory of biological evolution connects with the process of natural selection.
d) Geology is the study of lithic technology.
2. a) Among the great Apes Orang-utan is genetically the closest to humans.
c) The ancestors to humans were called Hominins and their origins have been traced to Africa.
d) Flake is a small chip that has flaking on both sides.
d) Acheulian is the main block of stone from which small chips are flaked by using a hammer stone.



V. Answer the following briefly

1. Discuss how the age of speculation made humans become conscious and knowledgeable.
2. Write a note on the impact of pastoralism on the prehistoric people in Tamil Nadu.
3. Enumerate the distinctive characteristics of Neanderthals.
4. List out the features of Megalithic Burial types.
5. Domestication of animals is a milestone in Human history. Explain.
6. Examine the tool making technical skills of lower Palaeolithic people.

VI. Answer all the questions given under each caption

1. Hominid and Hominins
 - a) Who are Hominids?
 - b) Who was the earliest human ancestor to make tools in Africa?
 - c) How are the modern humans known?
 - d) Name any one species of this tribe
2. Earliest Lithic Assemblages of Human ancestors
 - a) Where are Acheulian tools reported to have been found in Karnataka and in Madhya Pradesh?
 - b) What is meant by Lithic Technology?
 - c) What are Biface tools?
 - d) Name a few stone tools used by the human ancestors.

VII. Answer the following in detail

1. The developments in the fields of agriculture, pottery and metal tools are considered a landmark in the life of Megalithic period-Substantiate.
2. The history of humans is closely related to the history of the earth. Elucidate.

FUN WITH HISTORY

Student Activities

Mark the prehistoric sites on the world map

Organize an exhibition on the pre-historic sites of Tamil Nadu

Assignment with teacher's guidance

A power-point presentation on the origin of human life

A power-point presentation on the pre-historic tools

A power-point presentation on the scripts of the ancient



A-Z TAMIL GLOSSARY

Archaeology	- தொல்லியல்
Artefact	- செய்பொருள்
Billion	- நூறு கோடி
Bronze Age	- வெண்கலக் காலம்
Cognition	- அறிதல்
Iron Age	- இரும்புக்காலம்
Mesolithic Period	- இடைக்கற்காலம்
Microliths	- நுண்கற்கருவிகள்
Million	- பத்து இலட்சம்
Neolithic	- புதிய கற்காலம்
Palaeoanthropology	- தொல் மானுடவியல்
Palaeoanthropologist	- தொல்லுயிரியலாளர்
Palaeolithic	- பழங்கற்காலம்
Prehistory	- தொல்பழங்காலம் (வரலாற்றுக்கு முற்பட்ட காலம்)
Stone Age	- கற்காலம்

A-Z ENGLISH GLOSSARY

Subsistence	- means minimum requirements for maintaining human existence.
Assemblage	- A collection of artefacts and other objects unearthed from archaeological sites.



REFERENCE BOOKS

1. Noboru Karashima. A Concise History of South India Issues and Interpretations. Oxford.
2. K.Rajan. Iron Age-Early Historic Transition in South India: An Appraisal. Padmashri Amalananda Ghosh Memorial Lecture, New Delhi: Institute of Archaeology.
3. Ralph, Burns and others. World Civilizations (Vol. 1).



INTERNET RESOURCES

<http://www.sharmaheritage.com>
<https://www.nature.com>
<http://www.ancient-origins.net>

<http://humanorigins.si.edu>
<https://www.britannica.com>



UNIT 2

Ancient Civilisations



Learning Objectives

- To learn about early societies and state formations
- To understand the development of civilisations
- To learn about the ancient Egyptian civilisation
- To study the main features of the Mesopotamian civilisations
- To know the Chinese civilisation
- To gain knowledge about the Indus civilisation



F27XGY

Introduction

Societies that adopted complex ways of life were more organised than the early hunter-gatherer and Neolithic farming societies. Urban societies had social stratification and well-planned cities. They practised crafts, engaged in trade and exchange, adopted science and technology and formed political organisation (early form of state). Hence the term 'civilisation' is used to distinguish them from the early forms of societies. However, they should not be considered superior to other forms of societies, since each culture or civilisation had its own unique features.

2.1 Early Societies and Early State Formation

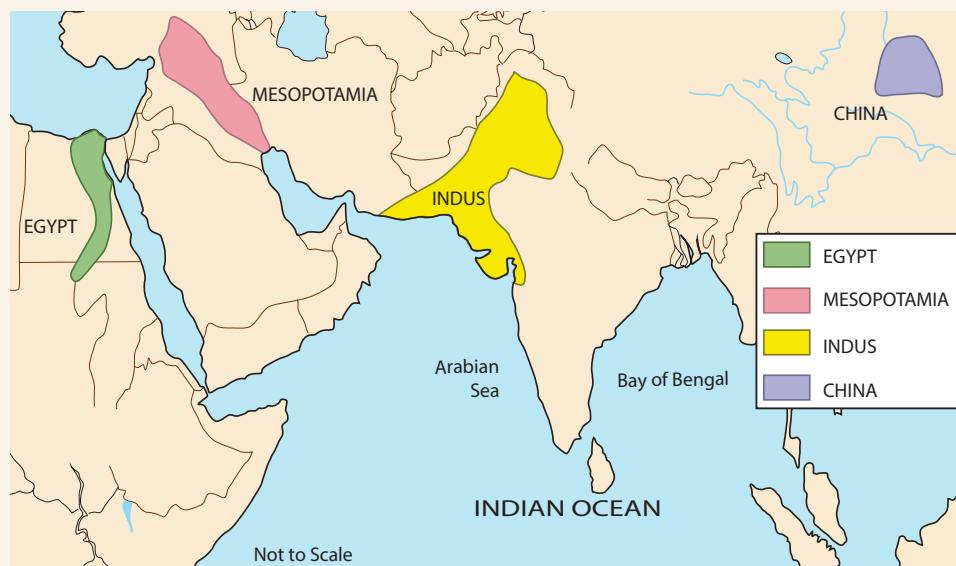
Societies before the modern times are classified as bands, tribes, chiefdoms and proto-state by scholars. Early societies were organised as **bands** during the Pre-Mesolithic Age.

Bands were small groups of people who were nomadic, making their living on **hunting and gathering**.

As the Neolithic way of life came into practice, large groups of people were concentrated in the villages. They were organised as **tribal** communities with a sedentary or semi sedentary lifestyle. The **tribal** organisations that developed in the Mesolithic times were mostly egalitarian in nature.

The **chiefdoms** are political formations larger than the tribal-level formations. People under chiefdoms lived over a larger area than the areas covered by tribes. Social distinction existed among these groups in terms of wealth and authority.

The cultural developments after the Neolithic period in certain regions that had a flowing river and rich and fertile alluvial soil gave rise to civilisations. In the post-Neolithic period, that is, in the Bronze Age societies, early form of state (proto-state) originated in the areas where agricultural surplus and population density was more.



Early world civilisations

These early states had a political system that controlled many smaller regions, chiefs and cities through conquests. The kings and royals occupied the higher position in the social hierarchy. Palatial buildings were built for their dwelling. Priests, king's officials and traders formed the middle strata. Craft persons and peasants formed the lower sections in this hierarchical social system. Taxes were collected from the peasants and artisans. Language was refined, literary texts were composed and script developed. Sciences, including mathematics and astronomy, emerged from research. The process of urbanisation began.

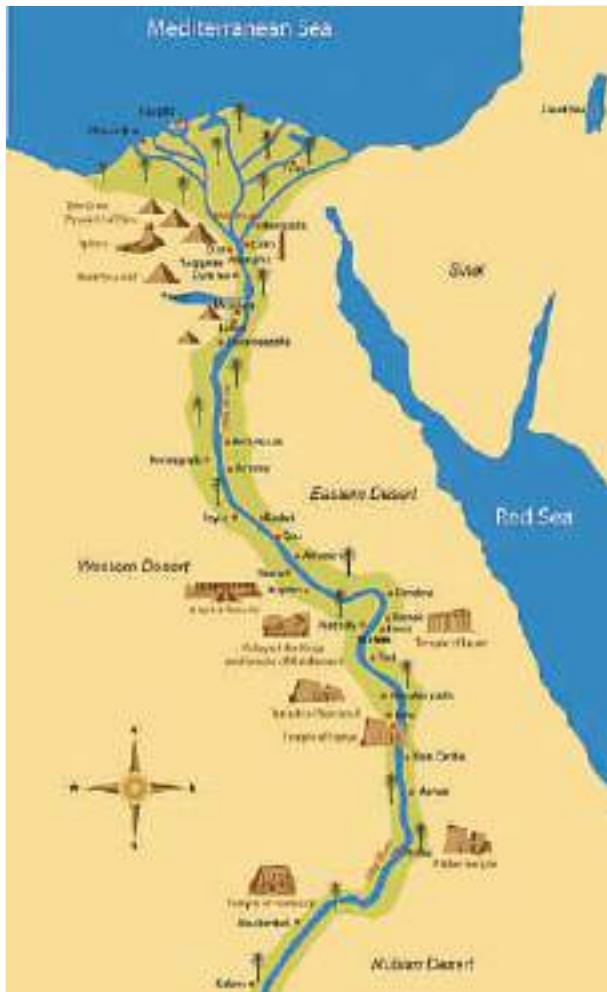
2.2 Early Civilisations

Civilisation is seen as an advanced, organised way of life. It instilled a way of life that could be considered as an adaptation to particular environmental and cultural contexts. When it became necessary for large numbers of people to live in close proximity, they brought in planning, organisation and specialisation. Settlements were planned and laid out, a polity emerged, society became organised and food production and craft production

were regulated. As civilisations began to take shape, huge buildings were built, the art of writing developed and science and technology contributed to the betterment of society.

The surplus food production by the farmers in the fertile regions supported the livelihood of a large number of people. The people who did not cultivate crops engaged in artisanal activities such as making of bronze tools, ornaments and pottery. Priests, scribes, nobles, rulers, administrators and craft persons became part of this civilisation.

The Egyptian, Mesopotamian, the Chinese and the Indus were the important early civilisations. While these civilisations flourished in certain regions, people in other parts of the world lived as hunter-gatherers and pastoralists. The hunter-gatherers and pastoralists maintained their relationships with these civilisations through interactions. Their history is also equally important. During the time of these civilisations, South India witnessed the emergence of Neolithic agro-pastoral communities and Microlith form of life by hunter-gatherers.



The cities of Egyptian civilisation

2.3 Egyptian Civilisation

As one of the oldest civilisations, the Egyptian civilisation is known for its monumental architecture, agriculture, arts, sciences and crafts at a very early age.

Geography

Egypt lies in the north-eastern corner of the African continent. It is bounded by the Red Sea on the east and Mediterranean Sea in the north. Egypt is irrigated by the River Nile, which originates in Lake Victoria in the south and flows into the Mediterranean Sea in the north. Deserts are seen on both sides of the Nile River. The Egyptian

civilisation depended solely upon the flow of Nile River, and hence Egypt was called as the Gift of Nile by the Greek historian Herodotus. The Nile also served as a means of transport. The Nile valley is very rich and fertile as the river deposits fresh alluvium every year. This alluvium nurtured agriculture and helped to produce surplus of food grains, leading to the development of Egyptian civilisation. The dry regions on both the sides of the Niles, however remained deserts.

The Egyptian kingdoms generally controlled the whole of Nile valley and when they became weak, the feudal lords and invaders dominated the region. Egypt was invaded by the Hyksos (around 1700 BCE), the Persians and the Greeks under the Alexander the Great, in 332 BCE, and later by the Romans. Ptolemies (Ptolemaic dynasty) ruled Egypt after Alexander's conquest. At the end of Ptolemaic rule, Roman influence became dominant. Cleopatra VII, Julius Caesar and Mark Antony dominated the political affairs of the pre-Roman Egypt. In 30 BCE, the Roman Empire annexed Egypt. After the conquest by the Romans, Egypt became intimately connected with the Sangam Age Tamilagam by the sea route.

The Hyksos were the rulers of the 15th dynasty of Egypt and they were probably from West Asia.

Persians are the people from the region of Persia, the ancient Iran.

Greek refers to the language and people of modern-day nation-state of Greece in Europe.

Rome refers to the ancient Roman Empire, which had as its capital the city of Rome in Italy.

Pharaohs, Society and Administration

The Egyptian king was known as the Pharaoh. The people treated pharaoh as a divine form. Under the pharaoh, there



was a hierarchy of officials including viziers, the governors of provinces, local mayors and tax collectors. The entire social system was supported by the work and production of artisans including stone cutters, masons, potters, carpenters, coppersmiths and goldsmiths, peasants and workers. Land belonged to the king and was assigned to the officials. Slavery was not common, but captives were used as slaves.



The mask of Tutankhamen



The mummified body of Tutankhamen

Mummies of Egypt

The preserved dead body is called the mummy. The Egyptians had the tradition of preserving the dead bodies using Natron salt, a combination of sodium carbonate and sodium bicarbonate. The preservation process is called mummification. After 40 days, when the salt absorbed all the moisture, the body was filled with sawdust and wrapped with strips of linen cloth and covered with a fabric. The body was stored in a stone coffin called sarcophagus.



Viziers were the high officials who administered territories under the direction of the Pharaohs.

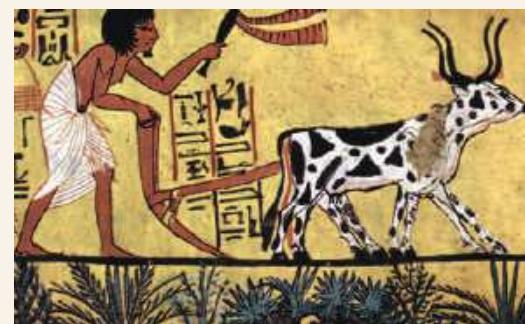
The Egyptians believed in life after death. Therefore, they preserved the dead body. The art of preserving the dead body

is known as mummification. Pyramids and tombs were built to preserve the body of pharaohs.

The famous Egyptian pharaoh Tutankhamen's (who ruled from 1332 to 1322 BCE) tomb with a rich variety of offerings is located near Luxor in Egypt. The mask of his mummy made of gold and decorated with precious stones is an important artefact of the Egyptian civilisation.

Agriculture and Trade

The Egyptians cultivated wheat, barley, millets, vegetables, fruits, papyrus and cotton. Papyrus was used for making rope mats and sandals, and later for producing paper. They domesticated cattle, sheep, goat and pigs, and hunted wild animals. They had pets such as dogs, cats and monkeys. The Egyptians had trade relations with Lebanon, Crete, Phoenicia, Palestine and Syria. Gold, silver and ivory were imported, and they acquired the



A ploughing farmer, 1200 BCE



Depiction of grain harvest



Lapis Lazuli, a precious stone of bluish colour, from Afghanistan.

Art and Architecture

The Egyptians excelled in art and architecture. Their writing is also a form of art. Numerous sculptures, painting and carvings attest to the artistic skills of Egyptians.

The pyramids are massive monuments built as tombs of mourning to the Pharaohs. The great pyramids near Cairo are known as the Giza Pyramids. Pyramids are considered to be one of the wonders of the world, and they were built between 2575 and 2465 BCE. These monuments display the engineering, architectural and human resource management skills of the Egyptians.

The Great Sphinx of Giza is a massive limestone image of a lion with a human head. It is dated to the time of Pharaoh Khafre. It is one of the largest sculptures of the world



The Great Pyramid of Giza



View of the Sphinx with the Great Pyramid, Egypt

and measures seventy three metres in length and twenty metres in height.

Religion

Egyptians practiced polytheism. Amon, Re, Seth, Thoth, Horus and Anubis are some of the gods of Egyptians. They worshipped many gods, but the Sun god, Re, was the predominant one. Later on, the Sun god was called Amon. Amon was considered to be the king of gods. Anubis is the god of death, related to embalming of the dead. He is considered the protector of the dead and depicted with a jackal head. Thoth was the god of writing and learning. He has the head of the bird, ibis.

Ancient Egyptian Gods



Amon



Seth



Thoth



Statue of Horus



Anubis



Philosophy, Science and Literature

Egyptian civilisation excelled in science, literature, philosophy, astronomy, mathematics and the measurement system. Sundial, water clock and glass were developed by the Egyptians. They devised a solar calendar that consisted of twelve months of thirty days each, with five days added to the end of a year. This calendar was introduced as early as 4200 BCE. Literary works included treatises on mathematics, astronomy, medicine, magic and religion. The Egyptians also distinguished themselves in painting, art, sculpture, pottery, music and weaving.

Writing System

Egyptians are well known for their writing system. Their form of writing is known as hieroglyphic. Hieroglyphic was used in the inscriptions on seals and other objects. The heretic, an another form of writing, was used for common purposes. This form of writing used a pictogram-based system. It was developed around 3000 BCE and many texts and books were written using this script. The Egyptian writing system was deciphered by the French scholar, Francois Champollion (1822 CE). He used the Rosetta stone, a trilingual inscription, for deciphering



The word 'paper' comes from 'Papyrus'. The Egyptians wrote on the leaves of a plant called papyrus, a kind of reed, which grew on the banks of Nile.

the script. This inscription, which was written in Hieroglyphic, Demotic and Greek, was taken to France by Napoleon and from there it was taken to England. Now this inscription is on display in the British Museum London.

Characteristics and Contributions of the Egyptian Civilisation

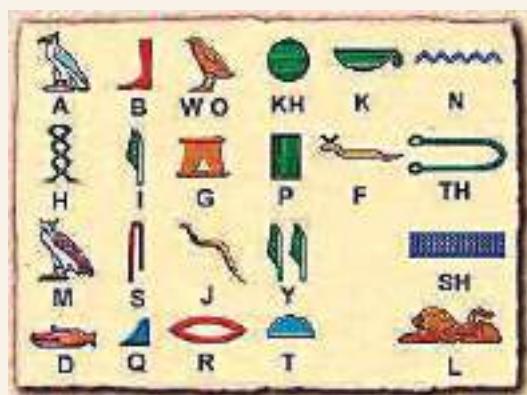
- Egyptians developed a solar calendar system.
- The pyramids and their designs show their mathematical and surveying skills.
- Hieroglyphic writing system attests to their skills in handling symbols.
- Preservation of human body in the form of Mummies.
- They applied innovation in the use of science and technology.

2.4 Mesopotamian Civilisations

Mesopotamia refers to the region of Iraq and Kuwait in West Asia. Several kingdoms emerged around the city states of this region from the early third millennium BCE. The Sumerian, Akkadian, Babylonian and Assyrian civilisations flourished in Mesopotamia.

Geography

In the Greek language, *meso* means 'in between' and *potamus* means river. The Euphrates and Tigris flow here and



Hieroglyphic script on a Rosetta stone



drain into the Persian Gulf is since this area is in between two rivers it is known as Mesopotamia. The northern part of Mesopotamia is known as Assyria, and the southern part is called Babylonia.

The Sumerians

The oldest civilisation in Mesopotamia belonged to the Sumerians. The Sumerians were the contemporaries of the people of Indus and Egyptian civilisations. These civilisations had trade connections. The Sumerians settled in the Lower Tigris valley around 5,000 to 4,000 BCE. They are believed to have originated from Central Asia. They founded many cities and Nippur was one of the important cities. They developed the cuneiform writing system. During the early phase of the Sumerian civilisation, kings acted as the chief priests. Their political domination came to an end by 2450 BCE.

The Akkadians

The Akkadians dominated Sumeria briefly from 2450 to 2250 BCE. The Sargon of Akkad was a famous ruler. Sargon and his descendants (ca.2334–2218 BCE) ruled Mesopotamia for more than hundred years. In the cuneiform records of Akkadians, mention is made about the Indus civilisation. The documents of



Map of ancient lands of Magan, Dilmun and Meluhha



The city of Akkad later became the city of Babylon, a commercial and cultural centre of West Asia.

Sargon of Akkad (2334–2279 BCE) referred to the ships from Meluhha, Magan and Dilmun in the quay of Akkad.

The Babylonians

The Semitic people called Amorites from the Arabian desert moved into Mesopotamia. They were known as Babylonians as they established a kingdom and made Babylon its capital. By the time of the king Hammurabi, they extended their domination to the western part of Mesopotamia. The powerful states of Ur (2112 to 2004 BCE) and Babylon (1792 to 1712 BCE) controlled this region. The hero Gilgamesh referred to in the first ever epic on the earth may have been a king of Sumeria. Hammurabi, the sixth king of Babylon belonging to the first Amorite dynasty (1792–1750 BCE), attained fame as a great law-maker.



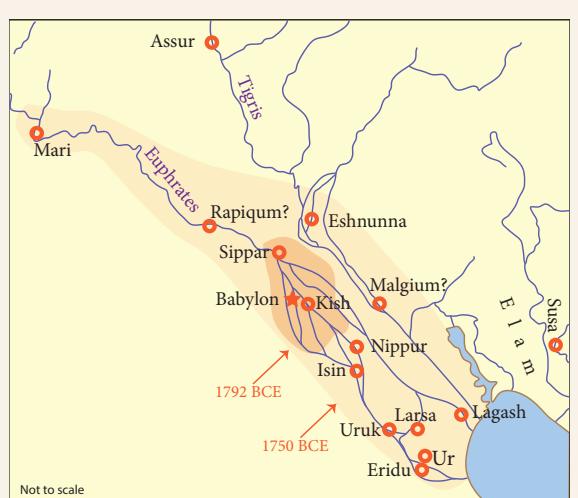
The Epic of Gilgamesh is perhaps the oldest written epic on earth. It was originally written on twelve clay tablets in cuneiform in ancient Sumaria.



Gilgamesh

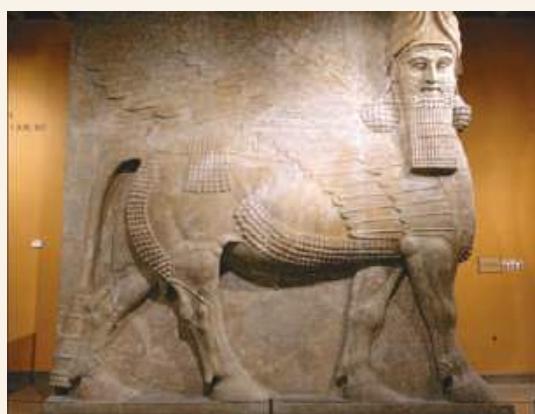
Assyrians

The Assyrian Empire was politically active in Mesopotamia around 1000 BCE. The Assyrian kings were the priests of Ashur, the chief deity of Assyria. The Assyrian government was controlled



Mesopotamia and its cities

by the emperor and provincial governors were appointed by the emperor to administer provinces. Assur was the capital city of Assyria. Ashurbanipal was a popular ruler of the late or neo-Assyrian empire (ca. 668 to 627 BCE). He maintained a famous library of cuneiform records. Assyrians worshipped the deity of Lamassu for protection.



A stone image of Lamassu

Society, State and Administration

The Sumerian civilisation had many city states. A typical Sumerian city was surrounded by cultivable lands. The fortified Sumerian cities had the temples called Ziggurats at its centre. The temple was controlled by the priests. Priests, scribes and nobles were part of the



Assyrian Empire was the first military power in history. They emerged militarily powerful because they were the earliest to use iron technology effectively.

government. The rulers and priests occupied the top of the social hierarchy. The ruler performed the role of the chief priest. The scribes, merchants and artisans were placed next in the hierarchy. The scribes maintained the account of the taxes and the priests collected the taxes. The temples acted as storehouses of the taxed commodities. Assemblies were created for the administration of the state. Cultivable lands were owned by the kings and the higher classes of people in the hierarchy. The peasants who remained attached to the temples in the earlier phase of Mesopotamian civilisation became free from that association in the later period. Not all people were allowed to live in the cities.



Ziggurat of Ur

Food and Agriculture

Agriculture was the main occupation of the Mesopotamians. They had developed irrigation systems for ensuring the availability of water for agriculture and cultivated wheat, barley, onions, turnips, grapes, apples and dates. They domesticated cattle, sheep and goats. Fish was part of their diet.



Trade and Exchange

Trade was an important economic activity of the Mesopotamian society. Traders assisted in the exchange of goods procured from the potters and artisans. They traded with Syria and Asia Minor in the west, and in Iran and the Indus Valley civilisation in the east. They travelled in ships across the seas for trade. Their temples acted as banks and lent credit on their own account. The Mesopotamian documents have references to loan and repayment, with or without interest. Perhaps this is the first written evidence of charging an interest on borrowed money.



Ziggurats were pyramid-shaped monuments found in ancient Mesopotamia (modern Iraq). One of the most famous Ziggurats of the time is the one in the city of Ur.

Cities and Town Planning

The Mesopotamian cities featured mud or baked brick walls with gates. Some people lived in reed huts outside the cities. The Ziggurats were at the city centre on a platform and appeared like steep pyramids, with staircases leading to the top. Around this temple were complexes of ceremonial courtyards, shrines, burial chambers for the priests and priestesses, ceremonial banquet halls, along with workshops, granaries, storehouses and administrative buildings.

Religion

Sumerian religion was polytheistic. They worshipped several gods and goddesses. Sumerians did not pay much attention to the life after death and so they did not build pyramids like the

Egyptians. The Sumerians prayed to Enlil, the god of sky and wind. The city of Nippur was centre of Enlil's worship. Ninlil was the Sumerian goddess of grain. The Babylonians worshipped Marduk, and Ashur was the supreme god of the Assyrians. Ishtar was goddess of love and fertility, Tiamat the god of the sea and chaos, and Sin, the moon god. The **kings were seen as** representatives of the gods on earth. The Mesopotamians developed a rich collection of myths and legends. The most famous of these is the epic of Gilgamesh, which is written in the cuneiform text. It contains a legend of the flood and has similarities with the account of Noah's Ark mentioned in the Bible and other myths in the Hindu *puranas*.

Hammurabi's Law Code

Hammurabi Code is an important legal document that specifies the laws related to various crimes. It has 282 provisions specifying cases related to family rights, trade, slavery, taxes and wages. It is carved on a stone, which portrays Hammurabi as receiving the code from the Sun god Shamash. It was a compilation of old laws based on retributive principles. The 'eye for eye' and 'tooth for tooth' form of justice is used in the Hammurabi Code.



Cuneiform tablet



Cuneiform: The Sumerian Writing System

Cuneiform is the Sumerian writing system. The shape of the letter is in the form of wedge and hence it is called cuneiform. Evolving around 3000 BCE, it is one of the earliest scripts of the world. The epic of Gilgamesh was written in this script. They used this script for commercial transactions and writing letters and stories. The clay tablets contain loads of information on the Sumerian civilisation.

Development of Script

Development of script is an important milestone in human history. Writing system began to emerge in Sumeria in the later part of fourth millennium BCE. Hieroglyphic, the Egyptian system of writing, developed in early third millennium BCE. The Harappans also had a system of writing around the same time, but it has not yet been deciphered. The Chinese civilisation too developed a writing system from a very early period.



Development of cuneiform script



A clay tablet with the accounts of sheep and goats, from Tello, southern Iraq

Art

The Mesopotamian art included sculptures in stone and clay. A few paintings and sculptures from the Mesopotamian times have survived today. Mesopotamian sculptures portray animals, such as goats, rams, bulls and lions. Some mythological figures like lions and bulls with human head have also been found in their art. Massive sculptures were created at the time of Assyrian and Babylonian empires.

Science

The Mesopotamians excelled in mathematics, astronomy and medicine. They developed the concepts of multiplication, division and cubic equation. The numerical system based on 60 was conceived by them. They were the ones to formulate the 60-minute hour, the 24-hour day and the 360° circle. The Sumerian calendar had seven days in a week. Their numerical system had place values. They created the water clock and the lunar calendar based on the movement of the moon. They developed methods for measuring areas and solids. They also developed advanced weight and measurement systems.



They introduced the twelve month calendar system based on lunar months. Their ideas influenced Greek astronomy. They had developed a medicinal system as well. A text called the *Diagnostic Handbook*, dated to the 11th century BCE Babylon, lists symptoms and prognoses. This indicates their scientific understanding of herbs and minerals.

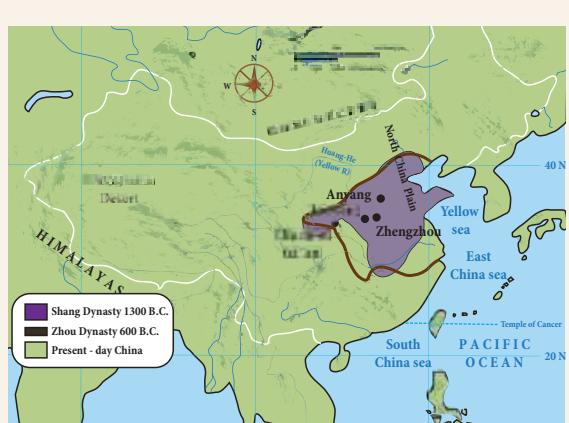
Contributions of the Mesopotamian Civilisation

- The invention of the potter's wheel is credited to the Sumerians.
- They developed the calendar system of 360 days and divided a circle into 360 units.
- The cuneiform system of writing was their contribution.
- The Hammurabi's law code was another legacy of the Mesopotamians.

2.5 The Chinese Civilisation

China has two major rivers. One is known as Huang He (Yellow River) and the other is called Yangtze River. The Yellow River is known as the Sorrow of China, since it changed its course and caused frequent floods.

Evidence for the prehistoric Peking man (700,000 BP and 200,000 BP)



Map of Chinese civilisation

and Yuanmou Man exists in China. Neolithic communities lived in China between 4500 and 3750 BCE. The Henan province in the Yellow and Yangtze river valley contain evidence for Neolithic villages. China had many city states and gradually these states became part of an empire.

Polity and Emperors

Shi Huangdi (Qin Shi Huang, which means the first emperor) founded the Qin (Chin) dynasty. The emperor had the title 'son of heaven'. He is considered to be the first emperor of China. The period between 221 and 206 BCE is known as the imperial era in China. He conquered other



The Great Wall of China

The Great Wall of China, one of the wonders of the world, was a massive effort undertaken for the protection of China from the Mongols. In 220 BCE, under Qin Shi Huang, earlier fortifications were connected by walls as a form of defence against invasions. It was built from third century BCE until 17th century CE. It ran for over 20,000 kilometres covering the hills and plains, from the border of Korea in the east to the Ordos Desert in the west.



The Great Wall of China



principalities in 221 BCE and remained the emperor till 212 BCE. He defeated the feudal lords and established a strong empire. He is credited with unifying China. Shi Huangdi destroyed the walled fortifications of different states and constructed the Great Wall of China to protect the empire from the invading nomadic people. He also built roads to integrate the empire.

The Han Empire (206–220 CE)

During this period, a written history of this empire was made available in China. The greatest of the Han emperors, Wu Ti (Han Wu the Great, 141 to 87 BCE), expanded the empire and built many public amenities, including irrigation tanks. He sent Zhang Qian as emissary to the West in 138 BCE and thereby paved the way for the opening of the Silk Road in 130 BCE to encourage trade activities.

The Terracotta Army

The Terracotta Army refers to the large collection of terracotta warrior images found in China. They depict the armies of the king Qin Shi Huang, the first emperor of China. They were buried with the king in 210–209 BCE. They are found at the northern foot of the Lishan Mountain, thirty five kilometres northeast of Xi'an, Shaanxi Province, as part of the mausoleum of the king.



Terracotta Warriors, China

Because of the Silk Road and the resultant trade connections, China benefitted immensely during the rule of Emperor Zhang (75–88 CE). Chinese silk was much sought after by the Romans during the time of the Roman emperor Marcus Aurelius in 166 CE. Some of the Chinese silk might have reached Rome through the ports of Tamilagam.

Philosophy and Literature

Chinese poets and philosophers such as Lao Tze, Confucius, Mencius, Mo Ti (Mot Zu) and Tao Chien (365–427 CE) contributed to the development of Chinese civilisation. Sun-Tzu, a military strategist, wrote the work called *Art of War*. The

Spring and Autumn Annals is the official chronicle of the state at the time. The Yellow Emperor's *Canon of Medicine* is considered China's earliest written book on medicine. It was codified during the time of Han Dynasty.

Lao Tze (c. 604–521 BCE) was the master archive keeper of Chou state. He was the founder of Taoism. He argued that desire is the root cause of all evils.

Confucius (551–497 BCE) was famous among the Chinese philosophers. He was a political reformer. His name means Kung the master. He insisted on cultivation of one's own personal life. He said, "If personal life is cultivated, family life is regulated; and once family life is regulated, national life is regulated."

Mencius (372–289 BCE) was another well-known Chinese philosopher. He travelled throughout China and offered his counsel to the rulers.



Confucius



Chinese script on the bone

Chinese Script

Chinese developed a writing system from an early time. Initially it was a pictographic system and later it was converted into a symbol form.

Contribution of the Chinese Civilisation

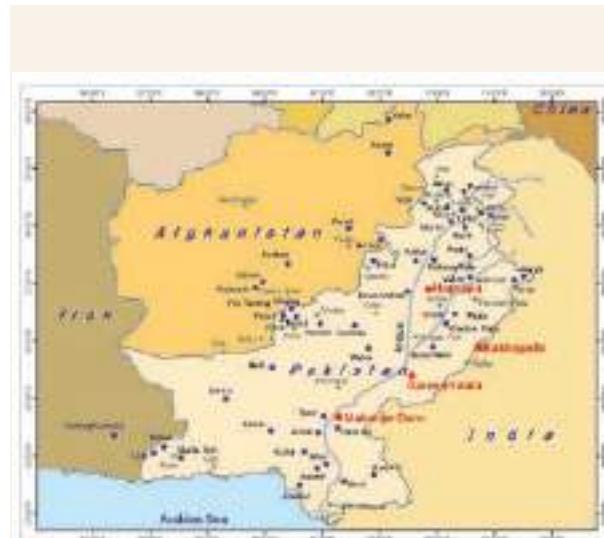
- Writing system was improved
- Invention of paper
- Opening of the Silk Road
- Invention of gun powder

2.6 Indus Civilisation

The Indus civilisation, known also as the Harappan civilisation, covers an area of over 1.5 million square kilometres in India and Pakistan. Sutkagen-dor in the west on the Pakistan–Iran border; Shortugai (Afghanistan) in the north; Alamgirpur (Uttar Pradesh in India) in the east; and Daimabad (Maharashtra in India) in the south are the boundaries within which the Harappan culture has been found. Its main concentration is in the regions of Gujarat, Pakistan, Rajasthan and Haryana.



The Indus Valley civilisation is also known as the Harappan civilisation, since Harappa was the first site to be discovered. This civilisation is known as Harappan civilisation rather than Indus Valley civilisation, since it extended beyond the Indus river valley.



Indus cities and towns

Planned Towns

Harappa (Punjab, Pakistan), Mohenjo-Daro (Sindh, Pakistan), Dholavira (Gujarat, India), Kalibangan (Rajasthan, India), Lothal (Gujarat, India), Banawali (Rajasthan, India), Rakhigarhi (Haryana, India) and Surkotada (Gujarat, India) are the major cities of the Indus civilisation. Fortification, well-planned streets and lanes and drainages can be observed in the Harappan towns. The Harappans used baked and unbaked bricks and stones for construction. A civic authority perhaps controlled the planning of the towns. A few of the houses had more than one floor. The tank called the Great Bath at Mohenjo-Daro is an important structure, well paved with several adjacent rooms. Some unearthed structures have been identified as the granary. We do not know about the nature of the state or political organisation of the Harappans. But they must have had a political organisation at the level of an early form of state. A male image from Mohenjo-Daro has been identified as 'priest king', but we do not know about the accuracy of this interpretation.





The structure identified as granary should be considered as archaeologists' interpretation.

Agriculture and Animal Domestication

The Harappans practiced agriculture. They cultivated wheat, barley and various types of millets. They adopted a double cropping system. Pastoralism was also known to them. They reared cattle, sheep and goats. They had knowledge of various animals including elephants but did not use horses. The Harappan cattle are called Zebu, and it is a large breed, often represented in their seals.

Pottery

The Harappans used painted pottery. Their potteries have a deep red slip

and black paintings. The pottery has shapes like dish-on-stands, storage jars, perforated jars, goblets, S-shaped jars, plates, dishes, bowls and pots. The painted motifs, generally noticed on the pottery, depict *pipal* tree leaves, fish-scale designs, intersecting circles, zigzag lines, horizontal bands, and geometrical motifs, and floral and faunal patterns.

Metal, Tools and Weapons

The Harappans used **chert** blades, copper objects and bone and ivory tools. They did not possess knowledge about iron. The tools and equipments such as points, chisels, needles, fishhooks, razors, weighing pans, mirror and antimony rods were made of bronze. The chisels made out of Rohri chert were used by



The Great Bath



The priest king from Mohenjo-Daro



Harappan painted pottery.



The Dancing Girl from Mohenjo-Daro



Rohri chert blades from Harappan site of Shikarpur, Gujarat



the Harappans. Their weapons included arrows, spears, a chisel-bladed tool and axe. The bronze image of dancing girl from Mohenjo-Daro is suggestive of the use of lost-wax process.

Rohri chert refers to the chert raw material collected from Rohri in Pakistan. It was used by the Harappans for making blades. The Harappans used both stone and bronze tools.

Textiles and Ornaments

The Harappans used metal and stone adornments. They had knowledge of cotton and silk textiles. They made carnelian, copper and gold ornaments. Faience, stoneware and shell bangles were also used. Some of them had etched designs, and the Harappans exported them to the Mesopotamia.



Indus ornaments.

Trade and Exchange

The Harappans had close trade links with the Mesopotamians. Harappan seals have been found in the West Asian sites, Oman, Bahrain, Iraq and Iran. The cuneiform inscriptions mention the trade contacts between Mesopotamia and the Harappans. The mention of 'Meluhha' in the cuneiform inscriptions is considered to refer to the Indus region.

Weights and Measures



Weights of Harappan civilization



Copper balance from Mohenjo-Daro

The Harappans developed a system of proper weights and measures. Since they engaged in commercial transactions, they needed standard measures. The cubical chert weights are found at the Harappan sites. The copper plates for weighing balances have also been found. The weights point to their knowledge of the binary system. The ratio of weighing is doubled as 1:2:4:8:16:32.

Seals, Sealings and Scripts

The seals from various media such as steatite, copper, terracotta and ivory are found in the Harappan sites. They were probably used in the trade activities. The Harappan script is not yet deciphered. About 5,000 texts have been documented from the Harappan sites. Some scholars are of the view that the script is in Dravidian language.



A seal with the script



Arts and Amusement

The terracotta figurines, paintings on the pottery and the bronze images from the Harappan sites suggest the artistic skills of the Harappans. 'Priest

king' made of steatite and dancing girl made of bronze (both from Mohenjo-Daro) as well as stone sculptures from Harappa, Mohenjo-Daro and Dholavira are the important objects of art. Toy carts, rattles, wheels, tops, marbles and hop scotches made in terracotta suggest the amusement of the Harappan people.



Terracotta toys

Religion

The Indus people had a close relationship[with nature. They worshipped *pipal* trees. Some of the terracotta figures resemble the mother goddess. Fire altars have been identified at Kalibangan. The Indus people buried the dead. Burials were done elaborately and evidence for cremation has also been found.

Original Inhabitants and their Culture

The authors of the Harappan civilisation are not known, since the script has not been deciphered. One school of thought argues that they spoke the Dravidian language. The archaeological evidence shows movement of the Harappans to the east and south after the decline of the Indus civilisation. It is probable that some of the Harappan people moved into different parts of India. Only the decipherment of the script can give a definite answer.

Indus civilisation had more than one group of people. Several groups including farmers, pastoralists and hunter-gatherers

lived in the Indus region. The Indus region had villages and large towns. The population was mixed.

The period of the civilisation has been divided into Early Harappan, starting around 3300 BCE and continuing to 2600 BCE and mature Harappan, are the last phase civilisation from 2600 to 1900 BCE. The later Harappan existed upto 1700 BCE.

Decline of Indus Culture

The Indus civilisation and its urban features started declining from about 1900 BCE. Changes in climate, decline of the trade with Mesopotamia and drying up or flooding of the river Indus, foreign invasion were some of the reasons attributed to the collapse of this civilisation and for the migration of people in the southern and eastern directions. It did not completely disappear. It continued as rural culture.

Indus Civilisation and Tamil Civilisation

The similarity of the graffiti found on the megalithic burial pots of South India with the Indus script and the identical place names of Tamil Nadu and Indus region of Pakistan are presented as arguments to establish the relationship between the Indus civilisation and Tamil culture. Researchers like Father Henry Heras, Asko Parpola and Iravatham Mahadevan find similarity between the Indus script and the Dravidian/Tamil language.

Archaeological evidence points out that several groups of people have been living in Tamil Nadu and South India continuously from the Mesolithic period. A few groups from the Indus region might have migrated into southern India. Some of the ideas and technologies of the Indus civilisations had reached South India in the Iron Age. The carnelian beads, shell bangles and bronze



mirrors found in the Megalithic/Early Historic sites of Tamil Nadu were first introduced by the people of the Indus civilisation. More research is needed to arrive at any definite conclusion in this matter.

The towns of ancient Tamilagam such as Arikkamedu, Uraiyyur and Keezhadi that flourished are part of the **second urbanisation** of India and these towns are much different from the Indus cities. These towns emerged approximately 1,200 years after the decline of the Indus civilisation.

SUMMARY

- After the Neolithic Age, civilisations sprang and grew in the Bronze Age.
- People began their settled life in planned towns and began to involve in trade and exchange. Science and technology developed.
- The civilisations are relatively complex social systems.
- The Egyptian civilisation excelled in architecture and the pyramids were its important contribution.
- The Mesopotamian civilisation contributed to the development of calendar system and astronomy.
- The Chinese civilisation contributed in terms of philosophy and inventions.
- The Indus civilisation produced a variety of commodities using innovative techniques. It had cultural contacts with West Asia.



EXERCISE



1. Choose the correct answer

1. The earliest signs to denote words through pictures
 - a. Logographic
 - b. Pictographic
 - c. Ideographic
 - c. Stratigraphic
2. The preservation process of dead body in ancient Egypt
 - a. Sarcophagus
 - b. Hyksos
 - c. Mummification
 - c. Polytheism
3. The Sumerian system of writing
 - a. Pictographic
 - b. Hieroglyphic
 - c. Sonogram
 - c. Cuneiform
4. The Harappans did not have the knowledge of
 - a. Gold and Elephant
 - b. Horse and Iron
 - c. Sheep and Silver
 - d. Ox and Platinum



UNIT
4

Intellectual Awakening and Socio-Political Changes



Learning Objectives

- To understand the transition of society from 6th century to 2nd century BCE.
- To familiarise ourselves with the essence of new religious faiths: Buddhism, Jainism and Ajivika in India, Zoroastrianism in Persia, and Confucianism and Taoism in China.
- To become aware of the circumstances that led to the formation of states with a focus on Magadha Empire.
- To understand the socio-political changes of the pre-Mauryan and Mauryan states.



FCARPA

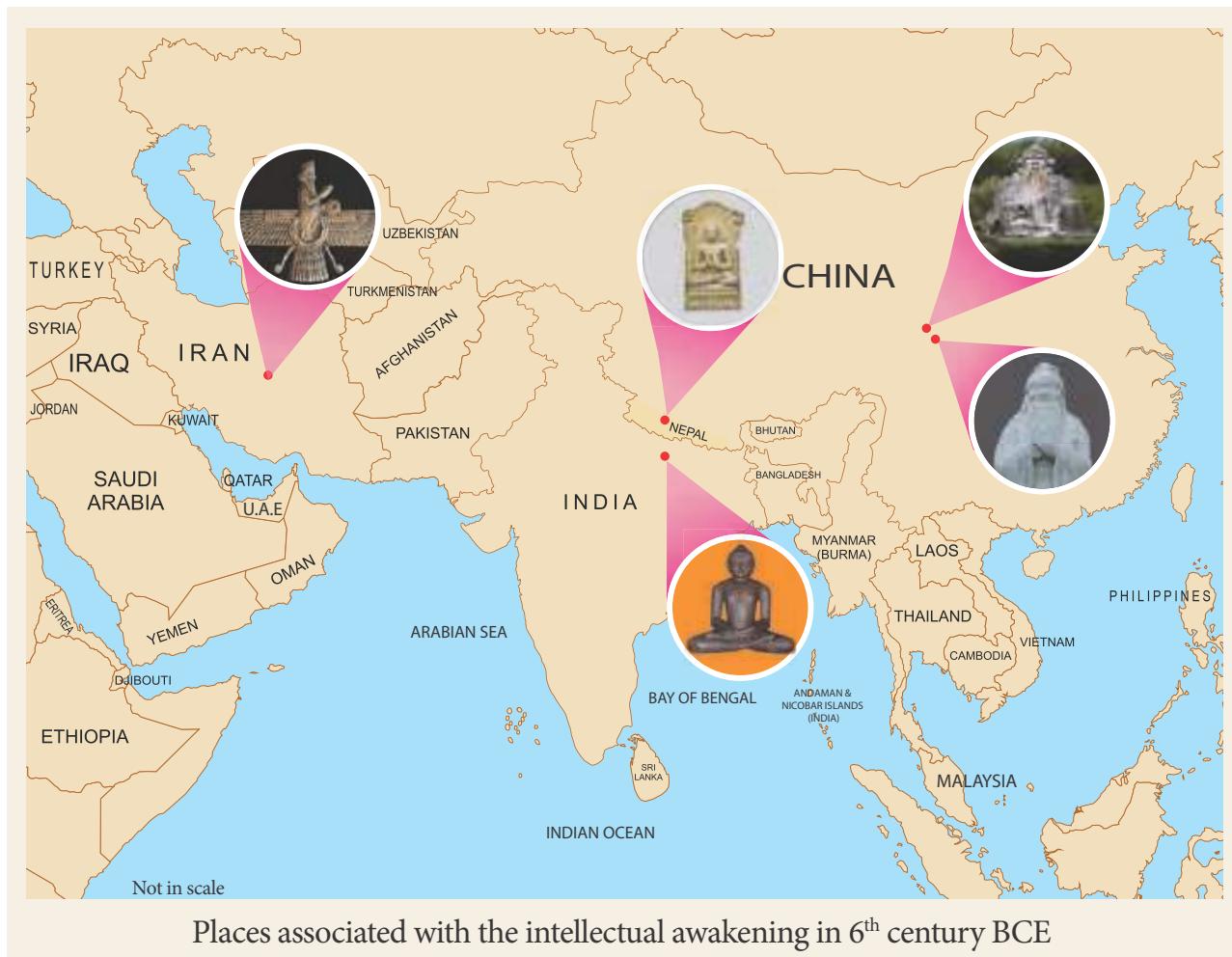
Introduction

The discovery of iron marked the beginning of the second phase in the history of civilisations. The invention of smelting of iron transformed both production and warfare. Before iron, copper and its alloy, bronze, which were expensive, were employed in production. The copper or bronze edges became blunt quickly and so implements, whether weapons or ploughs, made of bronze could not be used effectively. Iron ore, in contrast, was available in abundance compared to copper or bronze. The effect of iron axe on agriculture was immense. The iron axe enabled cultivators to clear the jungles and the iron plough was used to break the hardest soil. The Assyrian Empire, which made use of iron technology, was ascendant by the beginning of the seventh century BCE. Small kingdoms or city states emerged in China, Asia Minor (modern Turkey), Greece, Italy, Palestine, Lebanon and North Africa.

A new civilisation began to develop in northern India, with the revival of trade and urbanization during the sixth century BCE. In this period of major political and social changes in north India, Buddha and Mahavira were born. In the century following their death, Buddhism and Jainism took root as major religions in India. This meant that new religious orders were coming up with many followers, propagating new beliefs and philosophies. Similarly Zoroastrianism in Persia and Confucianism and Taoism in China became popular during this period.

4.1 Religion in the Sixth Century BCE

The new civilisations that emerged in the new Iron Age had certain common features. They were characterised by the proliferation of new crafts, growth of long-distance trade, building of cities and towns, rise of universalistic religions and evolution of a code of



Places associated with the intellectual awakening in 6th century BCE

conduct. Sixth century BCE was, therefore, a period of exceptional development in all spheres of life such as material, cultural and intellectual. About this time, we find that a number of prominent men, great thinkers and founders of new religions lived, making it a period of great historical importance. Philosophical and religious thinkers such as Confucius in China, Zoroaster in Iran and Mahavira and Buddha in India gained popularity in sixth century BCE.

4.2 Confucianism and Taoism

In the sixth century BCE, two great thinkers were born in China: Confucius and Lao-Tse. They laid down the systems of morals and social behaviour for

individuals and communities. But after their death, temples were built in their memory and the philosophy they taught was developed into a religion. Known as Confucianism and Taoism respectively, their books were held in great reverence in China. Confucianism exerted a big influence on not only the political class of China but also on the common people.

Confucius (551–478 BCE)

Confucius was born in the Shantung province of China in 551 BCE. He studied history, poetry, philosophy and music. He is the author of five important works: (1) *The Book of Records*,



Confucius



which is chiefly ethical, providing guidelines for the regulation of human society; (2) *The Book of Odes*, illustrating the sound principles of morality in songs; (3) *The Book of Changes* dealing with metaphysics; (4) *The Spring and Autumn Annals*, a code of political morality; and (5) *The Book of History* narrating the events and legends of the early religions of China.

The correct way of writing Confucius, according to the new Pinyin system of transliteration, is Kong Fu-Tse. The European scholars who visited China found it difficult to pronounce the name and so they turned it into Latin and called him Confucius. [Linguists developed a system called Pinyin, meaning spelled sounds, for pronouncing and spelling Chinese names and words in languages written in the Latin alphabet.]

Five Cardinal Principles of Confucius' Ethics

1. Humaneness
2. Righteousness
3. Propriety;
4. Wisdom
5. Trustworthiness

Confucius said that wisdom grows from the family, and that the foundation of society is the disciplined individual in an orderly family. The superior man, according to him, is not merely intelligent or scholarly, but his character should be exemplary. The superior man of Confucius



Lao-Tse

possesses three virtues: intelligence, courage and goodwill. Though Confucius insisted on children obeying parents and wife her husband, he also clearly proposed that "when the command is wrong a son should resist his father and a minister should resist the prince." When asked about government, he said that there are three requisites for it: "That there should be sufficiency of food, sufficiency of military equipment and confidence of the people in their ruler."

The philosophy of Confucius gave the Chinese people an awareness about their political rights. It also clearly listed the government's duty towards the people. Confucius felt that the government should work with an ideal. In matters of national life, Confucius felt that the people in the nation are the actual and proper source of political sovereignty. He advised that the ruler must appoint persons of character in the government to govern the people impartially. Confucianism is often characterised as a system of social and ethical philosophy rather than as a religion.

Taoism

Lao-Tse, the greatest of the pre-Confucian philosophers, was 53 years older than Confucius. Lao-Tse was born in 604 BCE. Disgusted with the intrigues of politicians and the prevailing corruption of his time, he left China to live in a peaceful abode. Lao-Tse wrote a book in two parts, running into 5,000 words. He then disappeared from the place and no one knew where he died. His book *Tao Teh Ching* is a guide to the conduct of life.

Teachings of Lao-Tse (Taoism)

- The cause of human unhappiness in the world is human selfishness. Selfishness creates unlimited human desires, which can never be satisfied.



- In nature, all the things act in a natural way. The law of human conduct must correspond with nature.
- Humans live a life under the regulation of someone. This is because they have acquired knowledge and have not remained innocent. On the basis of their acquired knowledge, they have built up an urban civilisation and have made themselves unhappy.

4.3 Zoroastrianism

Zoroastrianism is one of the oldest of the revealed world religions. It remained as the state religion of three great Iranian empires, which flourished from the 6th century BCE and dominated much of the **Near and Middle East**. Zoroaster of Persia is the founder of Zoroastrianism. Zoroaster was pained to find his people worshipping primitive deities. He revolted against it and proclaimed to the world that there is one god, Ahura Mazda (the Lord of Light).

The holy book of Zoroastrians is *Zend Avesta*. It is a collection of sacred literature of different epochs, containing religious hymns, invocations, prayers, confessions, laws, myths and sacred reminiscences. The doctrines and rituals of the Zoroastrians have much similarity to those of the Vedas.

The language of Avesta bears similarity to that of the Indo-Aryan. Linguists have established a close relationship between Indo-Aryan and the languages of West Asia, in particular Iran. The old Iranian language dates back to the second millennium BCE. Later, it incorporated languages of Dravidians and those of aborigines of the Indian sub-continent. According to the historian Romila Thapar, the old Iranian and Indo-Aryan speakers originally belonged to a

single group and later split up because of dissents.

Teachings

Zoroaster taught that the great object of religion, state or society is the cultivation of morality. The highest religious conception is purity of thought, word and deed. He asserted that Ahura Mazda has seven qualities: (1) light; (2) good mind; (3) right; (4) dominion; (5) piety; (6) well-being; and (7) immortality. Ahura Mazda is omniscient (knows everything), omnipotent (all powerful) and omnipresent (is everywhere). In Zoroastrianism, sacrifice and image worship were discarded. Fire was worshipped as a symbol of the deity and considered the highest form of worship. Charity was made an essential part of religion, and service to the poor was particularly emphasised. Human virtues did not mean only prayer, meditation, sacrifices and rituals. It meant much more, such as fighting evil, making efforts for good and assisting the activity of Ahura Mazda.

This religion ceased to exist in its place of origin, as in the wake of Muslim conquest of Persia (Iran), many of the Zoroastrian families fled to different countries, including India between the eighth century and tenth century CE. With their dwindling numbers and in the face of coercive measures adopted by the Arabs to push through their new faith, as well as the incidents of destruction of fire temples and killing of priests, Zoroastrianism went into a decline. The Parsis, who came to India from Persia first as merchants and later in the wake of persecution, brought

Manichaeism, resembling Iranian and Indian religions, was founded in Persia by Mani in the 3rd century CE but could not survive in the face of persecution of the Church on grounds of heresy.



Zoroastrianism with them and they have been practicing it ever since.

4.4 Impact of Iron Technology in India

In the Gangetic valley, people learnt to produce crops more than that was required for subsistence. So, another section of people took up some professional crafts as their livelihood. Like the farmers, these craftsmen also had to rely on a group of people who collected raw materials and distributed the craft products. Early urbanisation happened in two ways. One was as a result of some villages specialising in black smithy, pottery, carpentry, cloth weaving and the like. The other was on account of the congregation of specialised craftsmen in villages close to where the raw materials were available and where markets were present. Such a concentration enabled villages to evolve into towns and exchange centres. Vaisali, Shravasti, Rajagriha, Kausambi and Kashi were some significant commercial centres of the Gangetic plain.

4.5 Religion: Post-Rig Vedic

Three more Vedas – Yajur, Sama and Atharva – were composed after the Rig Veda. Manuals of rituals called *Brahmanas*, specifying rhyming words to be sung, and two commentaries on certain Rig Vedic hymns called *Aranyakas*, containing knowledge to be learnt secretly in the forest, and the *Upanishads*, were compiled in the upper Gangetic plain during 1000–600 BCE.



4.5.1 Post-Vedic

During the post-Vedic period, the Rig Vedic gods such as Varuna, Indra, Agni, Surya and Usha lost their importance. New gods like Siva, Vishnu and Brahma appeared on the religious firmament. Aryans developed the ideas of *tapas* (virtuous living) and *brahmacharya* (celibacy). Rites and rituals insisted on by Brahman priests overshadowed the true spirit of the religion. The sacrificial cult, supported by the wealthy and the elite, practised in accordance with the formulae prescribed in *Brahmanas*, were opposed by Buddha and Mahavira, who revolted against the existing practices and proposed their ethical teachings.

4.6 Jainism and Buddhism

In the Gangetic plain, iron plough agriculture required the use of bullocks. But the indiscriminate killing of cattle for Vedic rituals and sacrifices caused resentment. The founders of Jainism and Buddhism did not prescribe killing as a religious rite. They secured their livelihood mostly by alms. Celibacy and abstinence from holding property made the new teachers much more acceptable than the Brahman priests. The people's resentment about the expensive and elaborate Vedic rituals, animal sacrifice and the desire for wealth eventually took them towards Jainism and Buddhism.

Mahavira and Buddha lived a life of purity and exemplified simplicity and self-denial. They lived in the times of Bimbisara and Ajatashatru, the famous kings of Magadha. The commercial development of the northern cities like Kaushambi, Kushinagara, Benaras, Vaishali and Rajgir added importance to the Vaishyas who turned to Buddhism

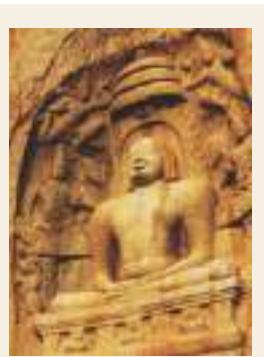


and Jainism in their eagerness to improve their social status.

Jainism

Mahavira: Birth and Life

Vardhamana Mahavira was born in 599 BCE at Kundagrama near Vaishali. His mother was Trishala, a Lichchavi princess. He spent his early life as a prince and was married to a princess named Yashoda. The couple had a daughter. At the age of thirty, he left his home and became an ascetic. For over twelve years, Mahavira wandered from place to place, subjecting himself to severe penance and self-mortification. In the thirteenth year of his asceticism, he acquired the highest knowledge and came to be known as Jaina (the conqueror) and Mahavira (great hero). Jains believe that Mahavira came in a long line of Tirthankaras and he was the twenty fourth and the last of them. Rishabha was the first Tirthankara and Parshvanath the penultimate or the twenty third. Mahavira travelled extensively as a preacher in the kingdoms of Magadha, Videha and Anga. Magadha rulers Bimbisara and



Mahavira

Ajatashatru were influenced by his teachings. Thousands of people became his followers. After 30 years of preaching, Mahavira died at Pawapuri in 527 BCE at the age of seventy two.

Teachings of Mahavira

The three principles of Jainism, also known as Tri-ratnas, are the following:

1. Right faith: Belief in the teachings and wisdom of Mahavira.
2. Right knowledge: Acceptance of the theory that there is no God and that the world existed without a creator.
3. Right action: It refers to the Mahavira's observance of the five great vows: (a) ahimsa, (b) honesty, (c) kindness, (d) truthfulness and (e) not coveting or desiring things belonging to others.

Spread of Jainism

In order to spread his new faith, Mahavira founded monasteries and engaged munis (Jaina monks) who led a very austere life. In North India, this new faith was patronised by rulers such as Dhana Nanda, Chandra Gupta Maurya and Kharavela. There was a notable following for Jainism in Karnataka and western India during the 4th century BCE. Jainism encouraged the public spirit among all who embraced it. Varna system practiced by Brahmins was challenged. People were spared from the costly and elaborate rituals and sacrifices. Mahavira believed that all objects, both animate and inanimate, have souls and various degrees of consciousness. They possess life and feel pain when they are injured.

Split in Jainism

In course of time, Jainism split into two branches, namely the Digambaras (sky-clad) and the Svetambaras (white-

DO YOU KNOW?



Bahubali

The statue of Bahubali (known as Gomateswara, 57 feet) at Shravasti in Karnataka is the tallest Jaina statue ever carved out in India.



Jaina Kanchi : Jainism was one of the major faiths in the Tamil region during the 7th century CE. The Pallava king, Mahendravarman was a Jain. Under the influence of Appar he got converted to Saivism. Close to the present town of Kanchi there is a place called Jaina Kanchi where you find many Jain temples. One of the important temples is the Thiruparuthikundram temple, where the ceiling is painted with the life story of Mahavira.

clad). The Digambaras were the orthodox followers of Mahavira. The Digambaras rejected clothes altogether. Svetambaras wore a white dress from head to toe.

Decline of Jainism

The lack of royal patronage, its severity, factionalism and spread of Buddhism led to the decline of Jainism in India.

Buddhism

Gautama Buddha: Birth and Life



Gautama Buddha

Gautama Buddha was the son of Suddhodana, the chief of a Kshatriya clan of the Sakyas of Kapilavastu in present-day Nepal. His given name was Siddhartha. As he belonged to the Sakya clan, he

was also known as 'Sakya Muni'. He was born in 567 BCE in Lumbini Garden, near Kapilavastu. His mother, Mayadevi (Mahamaya), died after a few days of his birth and he was brought up by his step-mother. In order to divert his attention

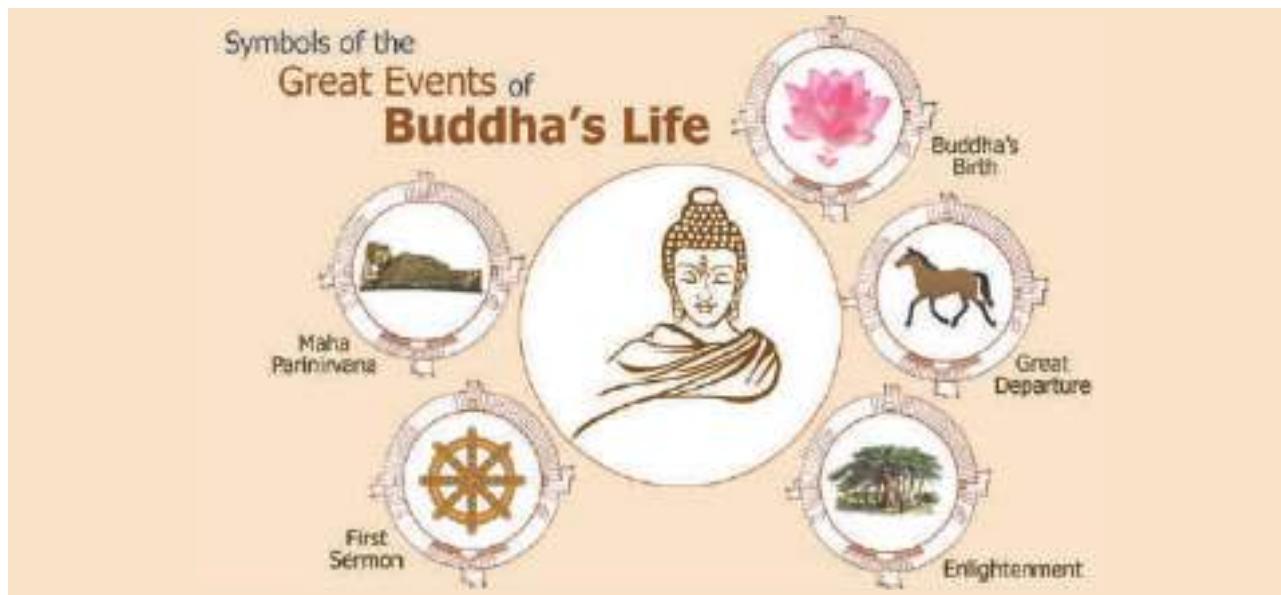
towards worldly affairs, his father got him married at the age of sixteen to a princess called Yashodhara. He led a happy married life for some time and had a son by name Rahula.

One evening, while Siddhartha was passing through the city, he came across an old man who had been abandoned by his relatives, a sick man crying with pain and a dead body surrounded by weeping relatives. Siddhartha was deeply moved by these sights. He also saw an ascetic who had renounced the world and found no sign of sorrows. These 'Four Great Sights' prompted him to renounce the world and search for the cause of suffering. In 537 BCE, he left his palace and went into the forest in search of truth. In the course of his wanderings, he sat under a peepal tree for several days until he attained enlightenment. The place where he attained enlightenment, the Mahabodhi temple, still exists in Bodh Gaya (Bihar).

After his enlightenment, Buddha decided to impart his knowledge to the people. He went to Varanasi and gave his first sermon at Saranath. He preached in the kingdoms of Magadha and Kosala. A large number of people became his followers including his own family. After forty five years of preaching, he breathed his last in 487 BCE at Kushinagar (near Gorakhpur in Uttar Pradesh) at the age of eighty.

Teachings of Buddhism

(i) Four Great Truths: (1) There is suffering and sorrow in this world. (2) The cause of human suffering is desire and craving. (3) This pain or sorrow can be removed by suppressing desire and craving. (4) This is to be achieved by leading a disciplined life or by following what Buddha called the 'Noble Eight-fold Path'.



- (ii) Attainment of Nirvana:** According to Buddha, a person should aim at attainment of nirvana or the highest bliss, and it could be achieved by any person by leading a virtuous life and by following the Noble Eight-fold Path.
- (iii) The Noble Eight-fold Path:** Buddha preached a new path to attain the purest state of mind: (1) right views, (2) right aspirations, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness and (8) right contemplations or meditation. Buddha preached that he who practices the eight-fold path can attain the highest and purest state of mind.
- (iv) Middle Path and Salvation:** Buddha advised his followers neither to indulge in material pleasures and luxuries nor to practice austere penances. He said that by following the 'Middle Path', people could attain moksha or salvation, that is freedom from the cycle of birth, death and rebirth.
- (v) Ahimsa or Non-violence:** was another fundamental belief of Buddha. He condemned bloody sacrifices in the yajnas. According to him, love for

all living beings was an essential disposition for a good practitioner of Buddhism.

- (vi) Emphasis on Morality:** Buddha advised his followers to do good deeds and lead a moral and disciplined life. He appealed to them to refrain from lying, from killing living beings, from taking intoxicants, from stealing and from leading a sensual life.

Spread of Buddhism

Buddha, in order to carry his message to different parts of India, established the Buddhist *sangha* or the Holy Order of Monks. The *bikshus* (monks) and the *bikshunis* (nuns) were enlisted for spreading the faith and they were required to lead a life of purity and poverty. Buddhism spread to Central Asia, Sri Lanka, Tibet, Southeast



When Buddha's closest disciple Ananda asked Buddha whether women can become monks. Buddha said, Yes, if women can follow the path of renunciation, they can become monks and completely enlightened just as men.



Asia, as well as the eastern countries of China, Mongolia, Korea, Japan and Vietnam.

The Split in Buddhism

During the reign of Kanishka, the Buddhist monk Nagarjuna initiated reforms in the way Buddhism was being followed. As a result, Buddhism was split into two as *Hinayana* and *Mahayana*.

- (i) The *Hinayana* (Lesser Vehicle) was the original creed preached by Buddha. The followers of this form regarded Buddha as their guru and did not worship him as God. They denied idol worship and continued with the people's language, Pali.
- (ii) In *Mahayana* (Greater Vehicle), Buddha was worshipped as God and Bodhisattva as his previous avatar. The followers made images and statues of Buddha and Bodhisattva and offered prayers, and recited hymns (*mantras*) in their praise. Later, they wrote their religious books in Sanskrit. This form of Buddhism was patronised by Kanishka.

Decline of Buddhism

Buddhism declined in India due to the following reasons:

1. Buddhism was popular in the beginning because it was preached in people's language (Pali). The later texts were written in Sanskrit, which was difficult for the common people to understand.
2. The split in Buddhism into Hinayana and Mahayana was another vital reason. Image worship in Mahayana made no difference between Hinduism and Buddhism.
3. Buddhism lost its royal patronage during the reign of Guptas.
4. Further, the invasions of Huns and Turks almost wiped out Buddhism.

4.7 Other Heterodox Sect

Ajivika

The period that produced Buddhism and Jainism also witnessed the birth of a sect known as Ajivika. Its founder was Gosala (Maskariputra Gosala), a friend of Mahavira. For some time, they were together. Later, Gosala moved away and founded the Ajivika sect. As an atheistic sect, Ajivikas rejected the karma theory, which postulated that the condition of men is determined by their past actions. Gosala argued that acts of charity and piety can, in no way, influence this finality.

Ajivikas had a small presence in southern India. Under the Cholas, a special tax was levied on them. Three Tamil texts, the *Manimekalai* of Buddhists, the *Nilakesi* of Jains and the *Sivajnanasiddhiyar* of Saivites, contain the outlines of Ajivika doctrine.

4.8 Political Organisation: Pre-Mauryan

The spread of Aryans in the east led to the establishment of new settlements in the Gangetic region. One important result of introduction of iron tools was the easy removal of dense forest cover from the banks of the Ganges. Sedentary agriculture had resulted in a permanent settlement of a clan in a particular area, thereby giving it a geographical identity. Retaining their acquired land required political organisation. The emergence of *gana-sangha*, chiefdom, has to be seen in this context. The clusters where particular clansmen were dominant came to be known as *janapadas*.

Gana-sanghas

There were two distinct forms of government at the time of Mahavira and Buddha: monarchical kingdom and clan oligarchies or *Gana-sanghas*. The Gana-



sanghas provided a polity alternative to the kingdoms. Vedic rituals and the rules of *varna* were not followed. The Gana-sanghas consisted of either a single clan, such as the Shakyas, Koliyas and Mallas, or a confederacy of clans, such as the Vrijjis and the Vrishnis (a confederacy located at Vaisali). The Gana-sanghas had only two strata: the Kshatriya rajakula, ruling families, and the dasa-karmakara, the slaves and labourers. The dasa-karmakaras had no representation in the Assembly. The presence of various other popular religious cults in Gana-sanghas is in contrast to the socio-cultural system prevailing in kingdoms.

In Gana-sanghas, the head of the clan presided over the Assembly, comprising the heads of families. The clan's head was not chosen following heredity. This Assembly discussed the matters relating to the affairs of the Gana-sanghas and if a unanimous decision was not possible, it was put to vote. There were advisers to the head of the clan. In later days, elaborate judicial procedures also evolved. The income of the Gana-sanghas was drawn from agriculture and cattle rearing, which was confined only to the Punjab and the *doab*, and to some extent from trade. For the chieftains of the north-west, the income primarily came from trade. Land was owned in common by the clan. They were cultivated by dasa-karmakara. There was only domestic slavery. The use of slaves in production was absent.

4.9 Rise of Kingdoms

The 6th century BCE witnessed the establishment of kingdoms, oligarchies and chiefdoms as well as the emergence of towns. From the largest of the chiefdoms emerged kingdoms. Many tribes of Rig Vedic period such as Bharatas, Pasus, Tritsus and Turvasas passed into oblivion and new tribes such as the Kurus and

Panchalas rose into prominence. Sixteen *mahajanapadas* are listed in the Buddhist texts. Linguistic and cultural commonality prevailed in the *janapadas*, whereas in the *mahajanapadas*, different social and cultural groups lived. With the emergence of kingdoms, the struggle for supremacy among different states occurred frequently. Sacrifices such as *Rajasuya* and *Asvamedha* were performed to signify the imperial sway of monarchs over their rivals. The Rig Vedic title of 'Rajan' was replaced by impressive titles such as Samrat, Ekrat, Virat or Bhoja.

Northern India extended from the Kabul Valley in the north to the Godavari in the South. It witnessed the rise of sixteen states known as *Mahajanapadas* or sixteen great states: Kasi, Kosla, Anga, Magadha, Vajji, Malla, Chedi, Vatsa, Kuru, Panchala, Matsya, Surasena, Assaka, Avanti, Gandhara and Kamboja.

Growth of Royal Power

The king enjoyed absolute power. The *sabha* of the Rig Vedic period ceased to exist. The king sought the aid and support of the *samiti* on matters like war, peace and fiscal policies. However, in spite of the existence of the assemblies, the power of the king kept increasing. The *Satapatha Brahmana* describes the king as infallible and immune from all punishments. The growth of royal power was reflected in the enlarged administrative structure. The king was now assisted by a group of officers such as *Bhugadugha* (collector of taxes), *Suta* (charioteer), the *Aksharapa* (superintendent of gambling), *Kshattri* (chamberlain), *Gorikartana* (king's companion in the chase), *Palogola* (courtier), *Takshan* (carpenter) and *Rathakara* (chariotmaker). In addition,



there were the ecclesiastical and military officials like the *Purohita* (chaplain), the *Senani* (army general) and the *Gramani* (leader of the village). In the later Vedic period, *Gramani*, who acted both a civil and military officer, was the link through which the royal authority was enforced in the village. The king administered justice and occasionally delegated his judicial power to *Adhyakshas* (royal officials). In the villages, *Gramyavadin* (village judge) and *Sabha* (court) decided the cases. Punishments for crimes were severe.

The Rise of Magadha Kingdom

The polity followed in kingdoms was different from that of gana-sanghas. Kingdoms operated with a centralised government. Political power was concentrated in the ruling family, which had become a dynasty, with succession becoming hereditary. There were advisory bodies such as *parishad* (ministers) and *sabha* (advisory council). The *sabha* collected the revenue and remitted it to the treasury in the capital of the kingdom, from where it was redistributed for the public expenses, such as maintenance of army and salaries to state officials.

Of the kingdoms mentioned in the literature of the period, Kashi, Kosala and Magadha are considered to be powerful. The only republic that rivalled these kingdoms was the Vrijjis, whose capital was Vaisali. In the struggle for control for the Gangetic Plain, which had strategic and economic advantages, the Magadha kingdom emerged victorious. Bimbisara was the first important king of Magadha. Through matrimonial alliances with the high-status Lichchavi clan of Vaishali and the ruling family in Kosala, Bimbisara went on to conquer Anga (in West Bengal now), thereby gaining access to the Ganges delta.

Bimbisara succeeded in establishing a comprehensive structure of administration. Village was the basic unit of his administrative system. Apart from villages (*gramas*), there were fields and pastures as well as wasteland and the forests (*aranya*, *khetra* and *vana*). Each village was brought under a *gramani* (headman), who was responsible for collecting taxes and remitting them to the state treasury. Officers appointed to measure the land under cultivation and assess the value of crop were to assist the *gramani* in his task. Land tax (*bali*) was the main source of revenue to the kingdom and the share of the produce (*bhaga*) was determined proportionate to the extent of land cultivated. The term *shadbhagin* – one who is entitled to a share of one-sixth – referred to the king. Thus, a peasant economy came into being at Magadha.



Iron plough agriculture led to the rise of empires Assirian in Iran and Magadha in India.

Ajatashatru, the son of Bimbisara, is said to have murdered his father and ascended the throne in 493 BCE. He continued his father's policy of expansion through military conquests. The capital city of Magadha was Rajagriha, which was surrounded by five hills, providing protection to the kingdom from external threats. Ajatashatru strengthened the Rajagriha fort and also built another fort at Pataligrama on the Ganges. It served as the exchange centre for the local produce and later became the Mauryan capital of Pataliputra. Ajastashatru died in 461 BCE and he was succeeded by five kings. All of them followed the example of Ajatashatru by ascending the throne by killing their



parent. Fed up with such recurring instances, people of Magadha appointed the last ruler's viceroy Shishunaga as the king. After ruling nearly for half a century, the Shishunaga dynasty lost the kingdom to Mahapadma Nanda who founded the Nanda dynasty. The Nandas were the first of non-kshatriya dynasties to rule in northern India.

Nandas extended the Magadhan Empire still further. Nandas gave importance to irrigation, with the canals they built touching even the Kalinga (Odisha) kingdom. During their period, officials were regularly appointed to collect the taxes which became a part of the administrative system. Nandas' attempt to build an imperial structure was cut short by Chandragupta Maurya who founded the Mauryan kingdom in 321 BCE.

4.10 North-West India and Alexander

Historically, the north-west part of India remained a region under varying suzerainties such as north India, Afghanistan and Persia (Iran). During 6th century BCE, it was part of the Achaemenid empire founded by Cyrus II of Persia. The Indian region had since been providing mercenaries for the Persian armies in their fight against the



Greek Emperor Alexander

Greeks. Takshashila or Taxila, as the Greeks called it, was a prominent city in the north-west. It turned out to be a centre for intermixing of Iranian and Indian culture and learning. The ascendancy of Achaemenid empire in north-west ended with the conquest of that empire by Alexander of Macedonia. While marching on the territories of the Achaemenid Emperor Darius III, Alexander, the Greek Emperor entered the Indian provinces in 326 BCE. His campaign in northern India lasted for two years. The king of Jhelum region, Porus, fought him heroically in the battle of the Hydaspes (Jhelum). Though Porus lost the battle, he was restored to the throne only to be killed by one of Alexander's generals after Alexander's death.

Alexander had left his governors in India. But his sudden death at the age of thirty three prompted his governors to leave north-west India to seek their fortune in West Asia. Alexander was a great general and a world conqueror. After his death, his great empire fell to pieces. Ptolemy took Egypt with its capital Alexandria, while Seleucus had Persia and Mesopotamia and part of Asia Minor as his share. Alexander's death, however, cleared the way for the founding of a great empire, the Mauryan empire in India.

4.11 Mauryan Empire: State and Society

Mauryan Kings

Vishnugupta, who was later known as Chanakya or Kautilya, fell out with the Nanda king and vowed to dethrone him. Chandragupta perhaps inspired by Alexander of Macedonia, was raising an army and looking for opportunities to establish a kingdom of his own. On hearing the news of Alexander's death, Chandragupta stirred up the people and with their help drove away the Greek garrison that Alexander had left at Taxila. Then he and



his allies marched to Pataliputra and defeated the Nanda king in 321 BCE. Thus began the reign of the Mauryan dynasty.

During Chandragupta's reign, Seleucus, the general of Alexander, who had control over countries from Asia Minor to India, crossed the Indus only to be defeated by Chandragupta. Seleucus's envoy, Megasthenes, is said to have remained in India and his account titled *Indica* is a useful record about Mauryan polity and society.

After gaining control over the Gangetic plain, Chandragupta turned his attention to north-west to take advantage of the void created by Alexander's demise. These areas comprising the present-day Afghanistan, Baluchistan and Makran surrendered without any resistance. Thereupon Chandragupta moved to Central India. According to Jaina tradition, towards the end of his life, Chandragupta, who had by now become an ardent follower of Jainism, abdicated his throne in favour of his son Bindusara.

Bindusara, during his rule, succeeded in extending the Mauryan empire upto Karnataka. At the time of his death, a large part of the subcontinent had come under Mauryan suzerainty.

Ashoka succeeded Bindusara in 268 BCE. Desirous of bringing the remaining parts of South India into his empire, Ashoka waged



Chandragupta Maurya

a war against Kalinga in the eighth year of his reign. The people of Kalinga fought bravely, but they were defeated after a large-scale slaughter. This war and slaughter affected Ashoka so much that he decided to give up war. Ashoka became an ardent Buddhist after meeting the Buddhist monk Upagupta and propounded his Dharma. The only true conquest, he proclaimed, is the conquest of self and the conquest of men's hearts by the *dhamma* (Pali) or *dharma* (Sanskrit). He issued edicts, which were carved out in the rock.

There are 33 edicts, including 14 major rock edicts, 7 pillar edicts and 2 Kalinga edicts, apart from Minor Rock edicts and Minor Pillar inscriptions. They form the reliable sources to know about the Mauryan Empire, in particular the dharmic rule of Ashoka.

In one of his Kalinga edicts, he tells us his horror and sorrow over the deaths which the war and conquest caused. In yet another edict, he makes it known that Ashoka would not tolerate any longer the death or captivity of even hundredth or thousandth part of the number killed and made captive in Kalinga.

Ashoka's passion for protecting life extended to animals as well. Hospitals were constructed for them and animal sacrifice was forbidden. Ashoka sent his son Mahendra and his daughter Sanghamitra to Ceylon to spread his message of Dharma there. Ashoka died after ruling for 38 years.



Ashoka Pillar, Allahabad



Emperor Ashoka

Our national emblem with four lions is a replica of the Ashoka Pillar of Sarnath.



Mauryan Administration

The Mauryan state in its early years undertook some measures that were positive for the development of society. The state raised taxes to finance a huge standing army and a vast bureaucracy.

The Mauryans had evolved a very efficient system of governance. The king, as the head of the administration, was assisted by a council of ministers. There were *mahamatriyas*, who functioned as secretaries to the ministers. The person in charge of revenue and expenditure was *samaharta*. The empire was divided into four provinces and these provinces were administered by governors, who were usually princes or from the royal family.



Chandragupta's minister Chanakya is credited with a book titled *Arthashastra*, which gives a detailed account of the Mauryan administration.

The district was under a *sthanika*, while *gopas* were in charge of five to ten villages. The urban administration was under a *nagaraka*. Six committees with five members each carried on their duties under him. They were to take care of the foreigners, to register the birth and death of the citizens, to look after trade and commerce, to supervise different manufactures and to collect excise duties and custom duties respectively. Like the city or town administration, the military department was also managed by a board of 30 members, split into six committees, with five members in each of them. At the village level, there was *gramani*, whose responsibility was maintaining the boundaries, keeping the records of land and a census of population and livestock. In order to keep a vigil over the entire administration, including the conduct of officers, a well-knit spy system was evolved and put in place. Justice was administered through well-established courts in all major

towns and cities. Punishment for crimes was severe.

The state used the surplus appropriated for the development of the rural economy by founding new settlements, granting land and encouraging the people to settle as farmers. It also organised irrigation projects and controlled the distribution of water. There was state control of agriculture, mining, industry and trade. The state discouraged the emergence of private property in land and banned its sale. The Mauryan state gave further boost to urban development. It secured land trade routes to Iran and Mesopotamia, as well as to the kingdoms of northern China. *Arthashastra* refers to Kasi (Benares), Vanga (Bengal), Kamarupa (Assam) and Madurai as textile centres. The distribution of black polished ware of northern India as far as South India is indicative of the extent of trade during the Mauryan rule. Trade contributed to urbanisation in a big way. New cities such as Kaushambi, Bhita, Vaishali and Rajagriha had sprung up in the *doab* region.

Educational Centres

Monasteries and temples served the purpose of imparting education. Nalanda was a great monastery built by the Magadha Empire. Educational centres offered Buddhist and Vedic literature, logic, grammar, medicine, philosophy and astronomy. Even the science of war was taught. Nalanda became the most renowned seat of learning in course of time. It was supported by the revenues of 100 villages. No fees were charged to the students and they were provided free board and lodging.



Nalanda University



SUMMARY

- Sixth century BCE was a period of material, cultural and intellectual development.
- Confucius' ethics in China and Zoroastrian religion in Persia, Mahavira's Tri-ratnas and Buddha's eight-fold path in India created a new awakening and provided a moral code of conduct to humanity.
- Sixth century BCE was also a period that witnessed the rise of Mahajanapadas. The sixteen such chiefdoms are listed with the focus on Magadha as a powerful kingdom.
- The Mauryan dynasty was founded by Chandragupta Maurya with the aid of Chanakya.
- The Mauryan administration and the greatness of Ashoka with particular reference to his dhamma is highlighted.



EXERCISE



FD3EU8

1. Choose the correct answer

1. Identify the founder of a new sect who exemplified simplicity and self-denial.
(a) Buddha
(b) Lao-tze
(c) Confucius
(d) Zoroster
2. The Magadha king influenced by the teachings of Mahavira
(a) Dhananandha
(b) Chandragupta
(c) Bimbisara
(d) Shishunaga
3. The northern India extended from the Kabul Valley in the north to the Godavari in the south witnessed the rise of Sixteen States.
(a) Mahajanapadas
(b) Gana-sanghas
(c) Dravida
(d) Dakshinapatha
4. Tri-ratnas are the three principles taught by
(a) Buddha
(b) Mahavira
(c) Lao-tze
(d) Confucius
5. The account which throws light on Mauryan polity and society
(a) Marco Polo
(b) Fahien
(c) Megasthanes
(d) Seleucus
6. (i) Under the Magadha king the mahamatriyas functioned as secretaries to the ministers.
(ii) Accounts of Megasthanes titled Indica is a useful record about Mauryan polity and society.
(iii) Nanda's attempt to build an imperial structure was cut short by Ashoka who founded the Mauryan kingdom.



(iv) According to tradition, towards the end of his life Chandragupta became an ardent follower of Buddhism.

- a) (i) is correct
- b) (ii) is correct
- c) (i) and (ii) is correct
- d) (iii) and (iv) is correct

empire in particular the Dharmic rule of _____.

III. Find out the correct statement

- 1. a) The introduction of Bronze tools made easy the removal of dense forest cover from the banks of the Ganges.
b) Ajivikas had a small presence in western India.
c) The clusters where particular clansmen were dominant came to be known were Pre-Mauryan states.
d) Of the kingdoms mentioned in the literature of the period Kashi, Kosala and Magadha are considered to be powerful.
- 2. a) Ajatashatru was the first important king of Magadha.
b) Bimbisara succeeded in establishing a comprehensive structure of administration.
c) The Mauryas were the first of non-Kshatriya dynasties to rule in northern India.
d) Nanda's attempt to build an imperial structure was cut short by Ashoka.

II. Fill in the blanks

- 1. _____ is a collection of sacred literature of different epochs, containing prayers, confessions and myths.
- 2. In the Gangetic plain _____ agriculture required the use of bullocks.
- 3. Jains believe that _____ came in a long line of Tirthankaras and he was the twenty-fourth and the last.
- 4. The place where Buddha attained enlightenment has been built into the Mahabodhi temple that still exists in _____.
- 5. The rock edicts form the reliable source to know about the Mauryan

IV. Match the following

- | | |
|---------------------------------|---|
| 1. Eight-fold path | - tallest Jaina statue |
| 2. Bahubali | - a code of political morality |
| 3. The Spring and Autumn Annals | - sacred literature of laws and myths |
| 4. Zend Avesta | - first Tirthankara |
| 5. Rishabha | - path to attain the purest state of mind |

V. Answer the following briefly

- 1. The invention of smelting of Iron transformed both production and warfare- Justify.
- 2. Elaborate the term "Tri-ratnas".
- 3. What do you know of Ajatasatru?
- 4. What does the Edict of Kalinga convey?
- 5. Highlight the steps taken by Ashoka to spread Buddhism.



VI. Answer all the questions given under each caption

1. Zoroastrianism

- (a) Who was the founder?
- (b) Name the God he proclaimed
- (c) What did Zoroaster teach?
- (d) What was the highest form of worship?

2. Gautama Buddha

- (a) What was the original name of Buddha?

- (b) Name the birth place of Buddha
- (c) Where did he get enlightenment?
- (d) Mention the place of his first sermon

VII. Answer the following in detail

- Discuss the five cardinal principles of Confucius
- Compare and contrast the principles of Jainism and Buddhism

FUN WITH HISTORY

Student Activities

Prepare a case study of Asoka's Edicts.

Enact a drama about the life and teachings of Buddha.

Assignment with teacher's guidance

List out the countries where Buddhism exists in the world and mark on the world map.

Prepare a clay model of Sanchi Stupa, Darmachakra.

A-Z GLOSSARY

smelting	- heating and melting ore to extract metal
proliferation	- increase in great numbers or large amounts
cardinal	- fundamental
epoch	- a period of time in history
aboriginal	- one living on a land from earliest times.
dissension	- disagreement
heresy	- opinion which goes against the accepted belief
resentment	- anger or displeasure
ascetic	- self discipline avoiding any physical pleasure
penultimate	- last but one
austere	- simple and plain
clad	- clothed (dressed)



piety	- religious devotion
confederacy	- an alliance, especially of states
oligarchy	- a small group of people having control of a state
abdicate	- give up
suzerainty	- the control of one country over another country
slaughter	- killing animals for food
bureaucracy	- government by unelected officials



REFERENCE BOOKS

1. A. Shah. Glimpses of World Religions. Jaico Books
2. Romila Thapar. Early India. Penguin
3. Jawaharlal Nehru. Glimpses of World History. Penguin
4. A.L.Basham. History and Doctrines of the Ajivikas: A Vanished Indian Religion. Oxford University Press
5. V.A. Smith. Oxford History of India. Oxford University Press



CREDIT FOR IMAGES/ILLUSTRATIONS

Archaeological Survey of India	coin India.com
Department of Archaeology, Tamil Nadu	Pinterest
Kerala Council for Historical Research	Dr. K. Rajan
Smithsonian Institution	Dr. P. Ravichandirane
British Museum	Dr. Sheila Mishra
Encyclopaedia Britannica	Dr. P. Biagi
The National Museum, Delhi	R. Ravindran
University of Chicago	K.T. Gandhi Rajan
http://www.tamil.net	Gianni Dagli Orti
http://humanorigins.si.edu	Dr. R.S. Bhist
https://wikipedia.org	Dr. V. N. Prabhakar
http://wikimedia.org	Iravatham Mahadevan
http://www.talkativeman.com/buddhaist-stupa-in-Kanganahalli	Panoramio
http://www.ancient-egypt-online.com	Vimala Begley
https://electinghistory.files.wordpress.com	World of Coins
https://discoveringegypt.com	Steven E Sidebotham
https://www.britannica.com	University of Southampton
http://www.crystalinks.com	P. Shanmugam
Harappa.com	Anandan
	Tomber

UNIT
3

State and Society in Medieval India

From the Cholas to the Mughals



Learning Objectives

To acquire knowledge of

- Successive dynasties and the resultant political outcomes from the times of the Cholas to the Mughals
- Influence of Islam and Islamic state on the socio-cultural life of the people
- Institutional and administrative changes during Chola, Pandya and Vijayanagara periods in the south
- Right and Left Hand Caste conflicts and changes in religious spheres on account of advent of European Missions
- Development of literature, art and architecture
- Transformation in agriculture and manufacturing sector
- Progress in maritime trade, commerce and urbanization



Introduction

We begin this chapter by defining the term 'medieval'. The periodization of history into 'ancient/classical', 'medieval' and 'modern' is conventionally used with reference to European history. In the context of Indian history, the use of these terms is more problematic. Therefore, historians have debated their relevance

in defining different periods of Indian history. For instance, the historian Burton Stein, uses the term 'classical' to describe the period up to the Gupta empire, and dates the 'medieval' period from the 7th century A.D.(CE) till the beginning of Mughal rule in the 16th century. The Mughal era, from the 16th to 18th century is referred to as the early modern period.

The political scenario in all parts of India underwent momentous, definitive changes which transformed the social and economic fabric and development of the country. Historians have now moved away from thinking of history as a linear narrative of kings and dynasties, and the events – mainly wars and military campaigns – which happened during their rule. History is now thought of inter-disciplinary terms to comprise social and economic change. Nevertheless, such change does not happen autonomously without any reference to changes in the political structure. This is especially true for the period covered in this chapter.

Major Political Changes

- The expansion of the Chola empire from the time of Rajaraja which eclipsed the Pandyan and Pallava kingdoms, extending north till Orissa.
- From the twelfth century, the beginning of several centuries of Muslim rule in Delhi, extending throughout north India and the spread of Islam to different parts of the country.
- By the end of the 13th century the eclipse of the great empire of the Cholas and the consequent rise of many Religious kingdoms in south India. This ultimately culminated in the rise of the Vijayanagar empire



which exercised authority over all of south India and came to be considered the bastion of Religious rule in the south.

- The consolidation of Muslim rule under the Mughals in the north, beginning in 1526 A.D. (C.E.) with the defeat of the Ibrahim Lodi by Babur. At its height, the Mughal empire stretched from Kabul to Gujarat to Bengal, from Kashmir to south India.
- The coming of the Europeans, beginning with the Portuguese who arrived on the west coast of India in 1498.

3.1 Political Changes (1000–1700)

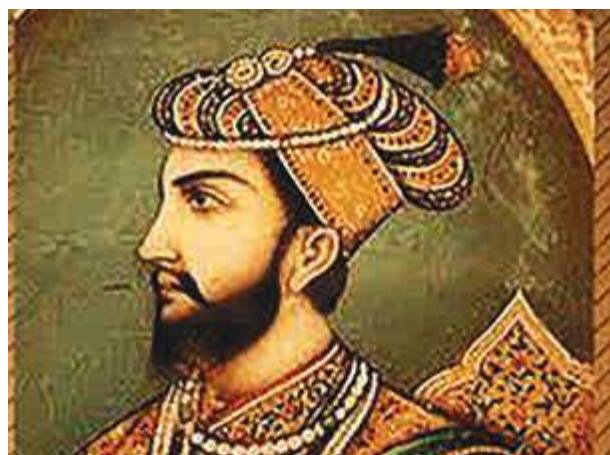
3.1(a) North India: The Advent of Islam

Muslim rule was established in Delhi at the end of the 12th century by **Muhammad Ghori**, but did not expand much beyond this core region for another hundred years. Muslim merchants and rulers were known in India for several centuries even prior to this. Arab Muslim merchants had been trading in the ports of the west coast, especially Kerala, as early as the 9th century. Similarly, Muslim invaders from west Asia had set up Sultanates in Gujarat and Sind since the 8th century. However, these contacts did not lead to any widespread exposure to Islam or Muslim rule in the rest of the country.

The impact of Muslim rule was felt during the reign of **Alauddin Khalji** (1296-1316 A.D. (C.E.)) who sent military campaigns to the south. The primary objective was to plunder the wealth, rather than to expand his territory. Devagiri (near Aurangabad) was captured by Alauddin Khalji. Renamed Daulatabad, it was the second stronghold of his growing kingdom. Alauddin Khalji's slave and

commander, Malik Kafur, was sent on military expeditions further south in the first decade of the 1300s A.D. (C.E.).

The Tughlaq kings who came after Alauddin also sent their armies to the south. As a result, the generally more isolated southern part of the country came into the orbit of the rulers of the north. Governors were appointed in various provinces in the Deccan region, and a Sultanate was even established in Madurai.



Muhammad bin Tughlaq

During the reign of Muhammad bin Tughlaq, there was a revolt in Daulatabad. Alauddin Bahman Shah set up the Bahmani sultanate in 1347 A.D. (C.E.), with his capital in Bidar. The Bahmani kingdom survived for nearly a century and a half, mainly due to the able administration of **Mahmud Gawan**, a great statesman and loyal minister. After his death, many viceroys declared their independence, and by the end of the fifteenth century, five sultanates came up in the Deccan: Bijapur, Golkonda, Ahmednagar, Berar, and Bidar. Bijapur and Golkonda were the largest of these sultanates and the region entered a phase of considerable economic growth and expansion of trade. The Deccan sultanates were conquered by Aurangzeb in the 1660s A.D. (C.E.), and the entire region, as far south as Madras (Chennai) became a part of the Mughal empire.

3.1 (b) The Chola Empire in the South

The territorial expansion of the Chola empire began under **Rajaraja I**. The Pallava kingdom had already been assimilated into the Chola kingdom. The Pandya kingdom remained independent, but was subservient to the Cholas. The empire expanded further under **Rajendra I** who had successfully taken his armies as far to the northeast as the river Ganges. He had also sent naval expeditions against the Sailendra Kingdom of Sri Vijaya (in Indonesia), Kadaram (Kedah) and Ceylon. This earned him the title “the Chola who had conquered the Ganga and Kadaram” (*gangaiyum kadaramum konda cholam*). Ceylon remained a province of the Chola empire for a few decades. The empire was further consolidated through marriage with the eastern Chalukyas under Rajendra’s grandson **Kulottunga I**, and extended up to the border of Orissa.

Maritime trade with south-east Asia and China expanded greatly during the Chola period. The continued interaction with Tamil merchants resulted in the spread of the influence of Indic culture and art into south-east Asia, as seen in the magnificent temples of Angkor Wat in Cambodia.

3.1 (c) Vijayanagar and South India after the Cholas

The Chola Empire began to decline after the middle of the 13th century. The last known Chola emperor was Rajendra III. The empire died out in 1279 A.D. (C.E.). Several power centres came up after this in the region. Further to the south, the Pandya kings again sought to regain the glory they had lost under the Cholas. Many brilliant Pandya

kings like Jatavarman Sundara Pandyan ruled at the end of the 13th century. Further to the north was the Hoysala kingdom, with its capital at Belur and later Halebidu. This kingdom extended through much of the present day state of Karnataka. The Kakatiyas ruled from Warangal (Telangana) while the Yadavas ruled in Devagiri until Devagiri fell to Alauddin Khalji’s forces at the end of the 13th century. These states did not exist in peaceful cooperation, and the region was beset by many internal wars and conflicts.



Hampi

The establishment of the kingdom (subsequently empire) of Vijayanagar was the most momentous development in the history of south India in the medieval period. The kingdom was established by Harihara and Bukka, two brothers. They were the first rulers of the Sangama dynasty. They founded a new capital city on the southern banks of Tungabhadra which they named Vijayanagara (city of victory). Harihara was crowned in 1336 A.D. (C.E.). The Sangama dynasty ruled Vijayanagar for nearly one and a half centuries. This was followed by the Saluva dynasty which was in power only for a brief period. The Tuluva dynasty then succeeded as rulers. Krishnadeva Raya, the greatest ruler of Vijayanagar, belonged to this family.



Kingdom: a country ruled by a king or queen. **Empire:** a group of countries controlled by one ruler.

As the empire expanded, kingdoms to the south, such as the Hoysalas and the Tamil region, were also assimilated into Vijayanagar. The rulers of Vijayanagar were almost continuously at war with the Bahmani sultanate as well as with the Religious based kingdoms of Kondavidu and Orissa. Finally, the combined forces of the five Deccani Sultanates defeated Vijayanagar in 1565 A.D. (C.E.) at the Battle of Talikota. The Vijayanagar emperors then shifted their capital further south to Penugonda, and eventually to Chandragiri near Tirupati. The empire (or what remained of it) finally withered away in the middle of the seventeenth century.

3.1(d) The Mughals (1526–1707 A.D. (C.E.))

The Mughal empire was founded by Babur in 1526 A.D. (C.E.) after he defeated Ibrahim Lodi at Panipat. The first six Mughal emperors are referred to as the 'Great Mughals'. Aurangzeb was the last of the great Mughals. Akbar consolidated the Mughal empire through conquests and through a policy of conciliation with the Religious based kingdoms of Rajasthan. The Mughal empire though began to disintegrate after Aurangzeb, continued to exist nominally till 1857 A.D. (C.E.) when the British finally ended the virtually non-existent empire.

A new power centre rose in Maharashtra in the seventeenth century, and the Marathas under the leadership of Shivaji seriously undermined the authority of the Mughals in western India. At its height, the empire stretched over most of the Indian sub-continent. Only the south-western

region of Kerala and southern Tamilnadu were not directly under Mughal rule.

3.1(e) The Arrival of the Europeans

During the fifteenth century the Europeans were pre-occupied with trying to find a direct sea route to India, bypassing the overland route through west Asia and the Mediterranean. The spice trade from India was controlled by Muslims up to Alexandria. By gaining direct access to India the Europeans could exercise more direct control over the spice trade and obtain the spices at more favourable prices. In 1498 A.D. (C.E.), Vasco da Gama landed on the Kerala coast having sailed around the Cape of Good Hope in South Africa. Barely five years later, the Portuguese built their first fort at Cochin in 1503 A.D. (C.E.). Goa was captured in 1510 A.D. (C.E.) and became the centre of the Portuguese state in India. Because of their naval superiority, the Portuguese were able to conquer many ports from east Africa up to Malacca, and could effectively control the maritime trade over the entire region.



Trade in Masulipattinam

Other European nations soon followed the Portuguese, most notably the Dutch, English and French. The activities of the latter were carried on through the respective East India Companies. While these were all private trading enterprises, they all had a strong political agenda. During the seventeenth century, when Mughal authority was still powerful, the European companies were able to trade

in the Mughal empire, but could not have their own territorial base within the boundaries of the empire. In South India, however, political authority was fragmented and much less cohesive, and they had their own enclaves over which they exercised complete authority. The Dutch were in Pulicat (and later Nagapatnam), the English in Madras, the French in Pondicherry and the Danes in Tarangampadi (Tranquebar).

3.2 Impact on Polity

The above stated political developments in Indian history had far-reaching

consequences on administrative institutions, society and the economy across the sub-continent.

The CHOLA PERIOD was an enterprising period when trade and the economy expanded, accompanied by urbanization. The administrative machinery was re-organised during Chola rule. The basic unit of local administration was the village (*ur*),

followed by the sub-region (*nadu*) and district (*kottam*). Tax-free villages granted to Brahmins were known as *brahmadeya*. Marketing centres and towns were known as *nagaram*. The *ur*, *nadu*, *brahmadeya* and *nagaram* each had its own assembly. They were responsible for the maintenance and management of the water resources and land; the local temples; resolving local



King Raja Raja Chola

issues and disputes; and for collecting the taxes due to the government.

While the Chola state did not intervene in this fundamental system of local administration, they introduced innovations in revenue administration by creating new revenue divisions (*mandalam* and *valanadu*). Several new taxes on agriculture and commerce were also introduced.

The second notable feature was the great increase in the construction of temples. This had two dimensions: new temples were constructed, and existing temples became multi-functional social and economic institutions. The construction of great temples also was a reflection of the growing prosperity in the kingdom, since the activity involved great expenditure. The temple was no longer a mere place of worship, but became an important economic entity as an employer, consumer and land-owner.

The establishment of Islamic Rule in Delhi made a big impact on Indian society. Initially, Islam did not cause any social tension. Arab merchants, for instance, when they came and settled on Kerala coast, married local women and led a peaceful life. The situation changed when Islam became a state power. For a medieval ruler one way of asserting imperial authority was to demolish the place of worship of the enemies. Otherwise Islam as a monotheistic religion had its positive impact in Indian society. It played a decisive role in the evolution of a composite culture.

Muslim kingdoms in Delhi, as well in the Deccan, also attracted migrants from Persia and Arabia who moved to India and took up service in these states and many became important and well-known statesmen. This also opened up Indian society to steady interaction with west Asia resulting in the transfer of

cultural and technical influences. Muslim merchants and craftsmen also migrated from the north of India to the south in the wake of the military expeditions. Society became more heterogeneous and hybrid in character. A new composite culture evolved. This could be seen most vividly in the Deccan sultanates of Bijapur and Golkonda whose rulers were extremely broad-minded and secular in outlook.

A notable development was the profusion of contemporary historical accounts of the Muslim Sultanates by Arab and Persian historians. Al beruni, Ibn Batuta, and Ferishta are among the best known of the Muslim historians. These historians provide valuable information about the rulers and events of the medieval period. They also provide an alternate historical point of view of Islamic rule in India as seen through the eyes of Muslim writers.

The establishment of the VIJAYANAGAR EMPIRE changed the administrative and social institutional structure of south India, especially in the Tamil country. Perhaps because the new kingdom was threatened from the beginning by the hostility of the Bahmani sultanate in the north, Vijayanagar evolved as a militaristic state. This empire needed two kinds of resources to feed its military establishment – revenue and men. This was achieved through re-organizing the administration of the conquered territories, especially in the Tamil region. Military officers, known as 'nayakas', were appointed as chiefs of various localities in Tamilnadu and received land grants from the emperor. There were also lesser military leaders known as *palayakkarar* who essentially supplied the manpower for the army. Many forts were also built which were under Brahman commanders.

Three major nayaka kingdoms, owing allegiance to the Vijayanagar emperor, came up between 1500 A.D.

(C.E.) and 1550 A.D. (C.E.) in Madurai, Tanjavur and Gingee (Senji). These nayakas had formal roles in court ceremonials at Vijayanagar. This became the new political order in Tamilnadu during the sixteenth century. The nayaka chieftains as well as the three nayaka kings were all strong supporters of Hindu temples. The three capitals became great cultural centres under the patronage of the nayaka rulers who promoted literature and the performing arts.



Rani Mangammal

Resources realized from the land were transferred to the empire by the nayakas not as tax revenue, but as tribute. Thus, the resources of the core regions, especially in the Tamil region, were utilized for military purposes. This administrative set-up effectively destroyed the decentralized, local institutions which managed local resources, temples and affairs which had come up during Chola rule. The appointment of Telugu nayakas also resulted in the migration of

Telugu-speaking people from the north. These included soldiers, agriculturists, craftsmen and Brahmins.

The MUGHAL EMPIRE transformed the economy and society of north India. The empire was consolidated under Akbar through his policy of co-opting the Hindu Rajput rulers under the umbrella of Mughal rule. He also reversed the policy of discriminatory measures against the Hindus. He employed Hindu administrators like Todar Mal in key positions of authority. These initiatives earned the emperor the loyalty and trust of the majority community. As the empire stretched across north India, the entire region was brought under a uniform administrative structure. The political stability of the large empire led to impressive growth of the economy and trade. At the height of its power the Mughal empire was one of the largest, richest and most powerful empires in the entire world.

In part due to Aurangzeb's reversal to orthodox Islamic principles of governance which alienated the Rajput rulers and the Hindu subjects, the over-extended empire began to collapse under its own weight by the beginning of the eighteenth century. The viceroys of many Mughal provinces – Bengal, Awadh (Oudh), Hyderabad, Arcot – became independent rulers of the successor states after the death of Aurangzeb. These states became centres of distinctive local cultures, including styles of cooking like Luckhnawi and Hyderabadi cuisines.

The ARRIVAL OF THE EUROPEANS in India ultimately culminated in the establishment of colonial rule in India under the British, and this is what is considered foremost when discussing the impact of the European presence. But the coming of the Europeans was important for many

other reasons. The growing presence of the European trading companies also witnessed an influx of European travellers into India. They left exhaustive accounts of their travels in India, commenting on virtually all aspects of life in India. These accounts are important contemporary sources of information on the economy, society, political developments and institutions in India.

The Europeans came to India primarily in search of spices. But soon there was an explosion in the demand for Indian textiles in the European markets, often referred to as the 'Indian craze'. This led to a significant expansion of textile production in India, which was accompanied by an expansion of the production of commercial crops like cotton and indigo and other dyes.

3.3 Society

3.3(a) Caste

Caste is the most distinctive (and most discussed) aspect of Indian society. We first need to understand two dimensions of the term 'caste'. First, the four-fold division of society as specified in the religious texts, referred to as *varna*. There was a considerable proportion of the population which was outside the varna system. The number of such people increased significantly by the medieval period. This was partly because more and more pastoral and forest land was being reclaimed for cultivation, and the people who lived in these lands were evicted. They had to work as landless labourers for their living, and were often tied to the land like serfs.

In reality, caste was a complex phenomenon. It combined economic and social dimensions and has to be understood under the more common term of *jati*.

The different jatis were not necessarily at different levels of ranking in a vertical hierarchy, but each still retained a separate identity. The persons who worked in any specific occupation or profession considered themselves as part of a distinct caste. These occupations could be service related or artisanal crafts like weaving, metal work, woodwork etc. In most cities persons working in the same occupation often lived in their own segregated quarters. In general, occupations were hereditary. Technology and knowledge about production processes were transferred orally from generation to generation.

We have extensive information about occupational castes for south India, especially Tamilnadu. The occupational caste groups are sometimes referred to as guilds. They functioned under a leader or small group of leaders who were the deciding authority on all matters pertaining to the caste. Theoretically, any person who worked in a particular occupation could become a member of the group (as was the case in guilds in Europe). In practice, however, there are virtually no instances of outsiders becoming a member of an occupational caste. Muslim craftsmen or weavers could thus not become members of a Hindu group.

Improving the status of their jati was a major pre-occupation for all caste groups. This is particularly evident after the fourteenth century when the traditional local assemblies which controlled the resources and social interactions began to weaken. In traditional society many castes were denied various social rights and privileges. Therefore, caste groups often petitioned the local ruler for permission to use various symbols of higher status, like the right to wear footwear, the right to carry umbrellas, the right to use certain decorations at funerals and so on. Each caste also created a mythical genealogy

to establish its origins; this was used to justify the claim for the right to a higher status in the hierarchy. These genealogies are found in many of the manuscripts collected by Colin Mackenzie.

A singular and unusual feature of the caste system existed in most of south India: groups of castes were vertically divided into right (*valankai*) and left hand (*idankai*) castes. Each group included castes at different levels in the caste hierarchy, like merchants, land-owning castes and professional castes down to agricultural labourers. This division was found throughout south India, but we have more comprehensive information on the right and left hand castes in the Tamil region because their conflicts are extensively documented in the English records.

Primarily, the conflicts between the two groups were extremely violent. Generally, these conflicts arose from the claims by each group to indicators of superior ceremonial status, which was another manifestation of the constant striving for improving social status in the caste hierarchy.

3.3(b) Religion

Diverse institutions with different ideologies came up within the bhakti movement during the medieval period. Mathas or mutts were established under different gurus or religious leaders like Vidyaranya; Saivite movements came up like the Tamil *Saivasiddhanta*, and the *Virasaivas* in Karnataka; in Maharashtra the *Varkarisampradaya* (tradition) of the devotees of Vithoba arose in the 14th century.

Buddhism had faded out in India. Jainism also lost ground in most parts of India due to emergence of bhakti movement under Sankara and Ramanuja. However, it continued to thrive in parts of Gujarat and Marwar, especially among the trading communities. Islam spread throughout

the country as Islamic sultanates were set up eventually entering south India. With regard to Christianity, there were a small number of Christian groups in Kerala claiming their origins to the time of St Thomas, the disciple of Jesus. But Christianity took roots when the Portuguese arrived in Kerala and set themselves up in Goa. In Goa itself the local population was under great pressure to convert to Christianity, especially under the oppressive conditions of the Inquisition. But Jesuit missionaries were also active in other areas, especially among the fishing communities on the Pandyan coast. The best known among the Jesuit missionaries was St Francis Xavier who was instrumental in making the fishing community to take to Christianity in the Tuticorin region. Another notable Jesuit was Roberto de Nobili, a scholar, who was based in Madurai.

In the north a new religion, Sikhism, was founded by Guru Nanak, who lived during 15th and 16th century. Sikhism grew in strength in spite of severe repression by Aurangzeb. Thus, by the beginning of the eighteenth century, many religions co-existed across India. Foreign religions also came to India when Jews and Zoroastrians (Parsis) migrated to India. The Parsis, who fled Persia to escape persecution, settled in Gujarat, while the Jews lived in Kerala. Parsi merchants were among the richest and most prominent in the port of Surat, and subsequently, in Bombay under the British.



Roberto de Nobili

best known classical poet, Kamban, wrote Ramayana in Tamil which was formally presented (Arangetram) in the temple at Srirangam. Sekkilar's *Periyapuranam*, similarly was presented at the temple in Chidambaram. Among the other great works of the period is *Kalingattup-parani* and *Muvarula*. It was also a period when great religio-philosophical treatises like the *Sankara-bhasyam* and *Sri-bhavyam* were produced.



Darasuram Temple

The monumental architecture of the Cholas is visible in the great temple of Tanjavur, Gangai-konda-cholapuram and Darasuram, to name only a few. Stone images were sculpted on the temple walls and pillars. Bronze images of great beauty and artistry were made by the 'lost wax' process. The best known of them is the iconic representation of Siva as Nataraja, performing the cosmic dance.

A distinct Islamic cultural tradition developed in India with the establishment of Muslim rule. The sultans built forts, tombs, mosques and other monuments in Delhi as well as in south India which came under their rule. The Mughal period particularly was a brilliant epoch in the cultural history of India. The Mughals were well-known for their aesthetic values, and were great patrons of the arts. They left behind numerous monuments, in addition to constructing entire cities like Shahjahanabad (Delhi) and Fatehpur Sikri, gardens, mosques and forts. Decorative arts – especially jewellery set

3.4 Culture

Literature, Art and Architecture

The Chola period was an era of remarkable cultural activity. These were the centuries when major literary works were written. The

with precious and semi-precious gems for items of personal use – flourished under the patronage of the royal household and urban elites. The art of painting also flourished in the Mughal period. Primarily known as Mughal miniatures, they were generally intended as book illustrations or were single works to be kept in albums. A large volume of literature was produced, especially in Persian, and also in Urdu, Hindi and other regional languages. In the performing arts, like Hindustani the name of Tansen is well-known indicating the patronage extended to classical music under Akbar.



Fatehpur Sikri Fort

In south India, the Vijayanagar rulers and their military chiefs actively supported temple construction. Many new temples were built by them. Besides this, new structures like pavilions and halls with many pillars were added extensively to existing temples, with elaborately carved pillars. Art historians point to the distinctive style of the temple sculptures of the Vijayanagar period. The intricately carved lofty towers or *gopurams* at the entrance to temples were all added during the Vijayanagar period. The walls of the temples were embellished with paintings.

A large volume of religious literature, especially in Sanskrit, was produced under the patronage of the

nayakas and the Vijayanagar rulers. Telugu literature flourished under royal support. A new style of Tamil literature called *Prabandham* emerged during this period. The great commentaries of the epic *Silappadikaram* and *Tirukkural* were also written during this period. Venkatamakhi, son of Govindha Dikshidar who codifying the ragas of Carnatic music had lived in this period.

3.5 Economy

3.5 (a) Agriculture

India was predominantly an agricultural country, and a very large proportion of the population lived in rural areas and depended on agriculture for their livelihood. Both in the north and the south, agriculture depended heavily on irrigation. Canals and wells added to the water sources in addition to rainfall and rivers. The state was actively involved in the construction of canals for increasing the availability of water. The biggest network of canals known in India until the nineteenth century was created in the fourteenth century by Firuzshah Tughluq in the Delhi area. Construction of lakes, tanks and reservoirs with sluices to let out the water as well as the use of check dams all increased the availability of water for irrigation. Cultivators were also encouraged to dig wells. Lift irrigation was used to draw the water. In the north, the Persian wheel was used for lifting water from wells. In the Tamil region, the Cholas had created a network of canals for irrigation connecting the tributaries of Kaveri. Lakes and tanks also added to the water sources.





Persian Wheel

An important feature of Indian agriculture was the large number of crops that were cultivated. The peasant in India was more knowledgeable about many crops as compared to peasants in most of the world at the time. A variety of food grains like wheat, rice, and millets were grown apart from lentils and oilseeds. Many other commercial crops were also grown such as sugarcane, cotton and indigo. Other than the general food crops, south India had a regional specialization in pepper, cinnamon, spices and coconut.

In general, two different crops were grown in the different seasons, which protected the productivity of the soil. Maize and tobacco were two new crops which were introduced after the arrival of the Europeans. Many new varieties of fruit or horticultural crops like papaya, pineapple, guava and cashew nut were also introduced which came from the west, especially America. Potatoes, chillies and tomatoes also became an integral part of Indian food.

Sericulture (silk production by breeding the mulberry silkworm) was introduced in the fourteenth and fifteenth centuries. By the seventeenth century, Bengal had become one of the largest silk-producing regions in the world. In addition, other varieties of silk (like *tassar*) were also produced.

There is more data for north India especially with respect to crop yields. The data for the thirteenth to fourteenth centuries, as well as the sixteenth century indicate that the productivity per unit of land was as high then as it was at the end of the nineteenth century. There was less population pressure on land in the earlier centuries, so it can be argued that even productivity per capita was higher than it was in more recent times. By and large, the evidence indicates that land was still plentifully available in north and south India. Rural population were known to abandon a settlement and move to a new location in protest against excessive demands by the rulers. People moved to the more arid, black soil regions of western and southern Tamilnadu in the context of decline of Vijayanagar empire and began to cultivate these lands.

The economic condition of the bulk of the peasantry, however, was poor. They generally lived only at a very basic level of subsistence. There are many instances in south India in the seventeenth century when poor peasants sold themselves and their families into slavery. The shipping lists of the Dutch East India Company regularly mention men and women slaves who were transported to the spice producing islands of Indonesia to work on the plantations.

3.5 (b) Non Agricultural Production

Up to the end of the seventeenth century, India was one of the largest manufacturing countries in the world though the economy was primarily agricultural. Non-agricultural production refers to both processed agricultural products and craft production. Primarily the products can be grouped under: processed agricultural products like sugar, oil, textiles; metal work; precious gems and jewellery; ship

building; ornamental wood and leather work; and many other minor products.

The organization of production basically depended on the nature of the market for which it was produced. A large part of the production was intended for local use in the village, or at most a rural region. These goods were basic utilitarian goods like pots and pans, implements like ploughs, basic woodwork and coarse textiles. Generally the producer marketed the product himself, and exchange was probably conducted on barter.

In economic terms, what was important was specialized production by skilled craftsmen for an external market, especially in demand among the high income rural and urban upper classes. Such craft production was generally located in cities, or in rural settlements close to the cities. Craftsmen generally worked on an individual or family basis from their homes or workshops though larger manufacturing units (*karkhanas*) employing many craftsmen were set up under the Mughal state.

3.5(c) Textiles

Nearly all the cloth that was produced was of cotton, though silk weaving had developed in Bengal where silk was produced, and in Gujarat. Each region of India produced a range of highly specialized local varieties of cotton cloth ranging from the coarse to the superfine, but all were intended for an external market. Dyed and printed/patterned cloth involved the use of vegetable dyes. India had two natural advantages in cotton weaving. The first was that cotton grew in almost all parts of India, so that the basic raw material was easily available. Second, the technology of producing a permanent colour on cotton using vegetable dyes was known from very early times in India. Cotton does

not absorb dyes without a preparatory process using mordants, which was not known in the rest of the world. Indigo was the most important dye crop that was grown in India, but other dye crops (like the chay root for red colour) were also grown in India. Dye woods and resins like lac were imported. In addition, a range of colours were produced by using flowers and fruits, and products like turmeric in various combinations.



Textile Production

Textile production involved several stages and craftsmen in the spinning of yarn, weaving and dyeing and printing. Each was a specialized occupation. Yarn was traditionally spun by women and was a home-based occupation. Indian textiles were in great demand in the Asian markets, and were the chief export from India. During the seventeenth century, the Dutch and the English realized that they could procure spices from the spice islands of Indonesia most profitably in exchange for cloth from India. There was also a growing demand for many varieties of Indian cloth like muslin, chintz and so on for personal wear and furnishings in the European market. This resulted in a sudden expansion of demand for Indian cloth, thereby impacting on agricultural sector also.

3.5(d) Commerce

The large manufacturing sector essentially produced goods for exchange, and not

for self-use. Therefore, India had an extensive network of trade for marketing these goods. The village was the basic geographical unit of production, and was essentially a subsistence economy and barter was the medium of exchange. At the next level, the producer (agricultural or non-agricultural) produced a surplus which he marketed himself, usually in regional weekly markets. At the most advanced level, the producer was de-linked from marketing, which was undertaken by merchant intermediaries. All three kinds of markets co-existed in India, in an "ascending scale in the overlapping circuits of exchange".

Big cities were usually major commercial centres, with bazaars and shops. They were also intermediate points in inter-regional trade since they were connected by a network of roads to other centres in other parts of the country. In addition to such overland trade, smaller ships and boats were used in coastal trade along both the western and eastern coasts of the country. Itinerant merchants, usually nomadic banjaras, carried supplies for the large armies which were on the move. Finally, the major ports (Surat, Masulipatnam, Calicut etc.) were the nodal points in international, maritime trade.

Maritime trade across the Indian Ocean, extending from China in the east to Africa in the west, had flourished for many centuries. India was an integral part of this maritime. This was partly due to its geographical location in the middle of the Indian Ocean. Till the seventeenth century, ships from China rarely ventured further west beyond the ports of the Kerala coast, while ships from the west did not sail beyond Malacca (in Malaysia) to the east. Thus ports like Malacca, Calicut etc. were 'entreports' or intermediate points in this regionally segmented trade. In the seventeenth century, Surat in

Gujarat, Masulipatnam in the Golkonda kingdom, Chittagong in Bengal, Pulicat (Pazhaverkadu) and Nagapatnam on the Coromandel Coast, and Calicut in Kerala were all major ports in Asiatic trade.

India was also a major exporter of textiles, pepper, precious and semi-precious gems – especially diamonds which were then found only in India – and iron and steel which were greatly in demand in the entire Asian region. Textiles accounted for nearly 90 per cent of the total exports from India. The major imports from China and the east were silk, Chinese ceramics, gold, spices, aromatic woods and camphor. Silk, drugs, dye woods and sugar were the main imports from Persia, while gold, ivory and slaves were brought in from east Africa.

Until the fourteenth century, in south India, international trade was carried on by merchants who belonged to the corporate group of a guild. Two such guilds are well-known: *Ainnurruvar* (the Five Hundred) who had their headquarters in Aihole, and the *Manigramam*. These guilds were heterogeneous agglomerations of many merchant groups and corporate assemblies like *nagarams*. After the thirteenth century when the local assemblies of villages and towns which had hitherto managed the temples had begun to weaken, the merchant guilds took it on themselves to raise taxes from their members and make joint donations to temples. There are no references to the merchant guilds after the fifteenth century and individual rich merchants took over maritime trade.

A large network of merchants was needed to manage and channel trade across India. Merchants operated at different levels. The petty traders and shopkeepers, single commodity merchants and brokers on the one hand and the richest and most powerful merchants who were involved in exports and imports at the apex of the pyramid on

the other had to source the goods for their trade, especially textiles, from a very large hinterland. In order to meet this need they employed local merchants and brokers to procure the textiles and other products which they exported. Trade on such a large scale could function only with the availability of financial and banking services. Bankers and money changers operated in all the big cities, and bills of exchange or *hundis* (similar to cheques or bank drafts) were used to transfer money from one city to another. Gujarati merchants were found in all the ports of the Persian Gulf and Red Sea, while the Coromandel merchants operated from Malacca and other ports in Siam and Burma.

The European trading companies realized that they could not function in India without the services of these rich and influential merchants. They entered into contracts with them to supply the goods that they wanted and also to lift the imports which they brought in from Europe. The Indian merchants benefited from the business opportunities offered by the European companies. But this scenario began to change from the beginning of the eighteenth century. The Indian merchants were under contract to the Europeans to supply textiles and other goods. But by then the local resources were not enough to produce the quantities required and political disturbances also disrupted all economic activity. This resulted in most merchants being bankrupted diminishing the economic vitality of the merchant community.

3.6 Urbanization

Travellers coming to India in the medieval period noted that there were a number of urban centres of various sizes, from cities to small market towns throughout India, though the country was primarily rural. The urban population was probably quite

small as a proportion of the total, but it had an economic and cultural significance which was much greater than its actual size.

What were the factors which facilitated urbanization? It has been observed that cities and towns fulfilled diverse and overlapping roles in the economy. The large cities were centres of manufacturing and marketing, banking and financial services. They were usually located at the intersection of an extensive network of roads which connected them to other parts of the country. Smaller towns were marketing centres in local trade connecting the immediate rural hinterland. Cities also served as political and administrative centres, both in the capital region (for instance, Agra and Delhi) and in the provinces (Patna, Ahmedabad, Lucknow). Major pilgrimage centres like Varanasi also grew into cities, because the regular inflow of pilgrims provided a market that attracted manufacturing and trade.

In South India, especially the Tamil region, urbanization went hand in hand with temples. Temples were large economic enterprises requiring a variety of goods and services to function. They needed and employed a large number of people to man the religious services, the kitchens and for other work. Devotees coming to worship at the temple needed many services and goods, so that temple towns also became marketing centres. The pace of urbanization increased during the Vijayanagar period when there was a great increase in the construction of temples across Tamilnadu.

It must be remembered that the distinction between rural and urban was not as marked as it is in the present day. Most urban centres also displayed rural characteristics. For instance, it was not uncommon to find fields with crops within

a city. But it is interesting to note that most of the large cities and market centres which existed in the medieval period are still to be found in north and south India, even though their relative importance might have changed over the centuries.

Conclusion

The medieval period covering more than seven hundred years of Indian history was a time when momentous changes took place in the political landscape which also transformed the social and economic fabric of the country.

SUMMARY

- Major political changes commencing from the establishment of Muslim Rule in Delhi, are dealt with.
- The enterprising period of Cholas and the significance of Vijayanagar Empire in the south are analysed.
- The economy and the society during the Sultanate and the Mughal rule are highlighted.
- Occupational castes and conflict between Right and Left Hand Castes are explained.
- Progress in art, literature and music are discussed.
- Conditions of agriculture, trade, commerce and urbanization are examined.

GLOSSARY

watershed	-	சிறப்புமிக்க
awe-inspiring	-	மகைப்புத் தருகிற
bastion	-	அரண்
genealogy	-	பரம்பரை வரலாறு; வம்சாவளி
aesthetic value	-	அழகியல் தன்மை
assimilate	-	உள்வாங்கு
commentaries	-	விளக்கவுரை
alienate	-	அந்நியப்படுத்து
concomitant	-	தொடர்ந்து வருக்கவடிய
agglomeration	-	கூட்டமைப்பு
embellish	-	மெருகூட்டு

EXERCISE

I. Choose the correct answer

1. _____ was the second stronghold of Ala-ud-din Khalji's expanding Kingdom.
 - a) Dauladabad
 - b) Delhi
 - c) Madurai
 - d) Bidar

2. The Deccan Sultanates were conquered by _____.
 - a) Ala-ud-din Khilji
 - b) Ala-ud-din Bahman- shah
 - c) Aurangzeb
 - d) Malik Kafur

3. The establishment of _____ empire changed the administrative and institutional structures of South India.
 - a) Bahmani
 - b) Vijayanagar
 - c) Mughal
 - d) Nayak

4. The guild known as the “the five hundred” (*ainnurruvar*) had its headquarters in _____.
 - a) Nagapatnam
 - b) Ajantha
 - c) Calicut
 - d) Aihole

5. Krishnadeva Raya was a contemporary of _____.
 - a) Babur
 - b) Humayun
 - c) Akbar
 - d) Shershah

II. Find out the correct statement

1. i) The establishment of the Vijayanagar Kingdom witnessed the most momentous development in the history of South India.
 ii) The Saluva dynasty ruled for a longer period.
 iii) The rulers of Vijayanagara had smooth relations with the Bahmani Sultanate.
 iv) Rajput kingdoms attracted migrants from Persia and Arabia.

2. i) The Nayak Kingdom came up in Senji.
 ii) The appointment of Telugu Nayaks resulted in the migration of Telugu-speaking people from Madurai.
 iii) Mughal Empire started declining from the time of Jahangir.
 iv) The Europeans came to India in search of slaves.

3. i) Mythical genealogies were collected by Col. Mackenzie.
 ii) Indigo was the most important beverage crop in India.
 iii) Mahmud Gawan was the minister in Alauddin Khalji's kingdom.
 iv) The Portuguese built their first fort in Goa.

4. Assertion (A): India was an integral part of maritime trade, extending from China in the east to Africa in the west.



Reason (R): Geographical location of India in the middle of Indian Ocean.

- a) i) A is correct; R explains about A
 - b) ii) A is wrong; R is correct
 - c) iii) A and R are wrong
 - d) iv) A is correct; R does not explain about A.
5. i) Gold images of great beauty and artistry were made by Cholas.
- ii) The best example for Chola architecture is Siva as Nataraja performing the cosmic dance.
- a) (i) is correct (ii) is wrong
 - b) Both (i) and (ii) are correct
 - c) Both (i) and (ii) are wrong
 - d) (i) is wrong, (ii) is correct

III. Match the following

1. Portuguese – Bengal
2. Tansen – Kottam
3. Sericulture – Court of Akbar
4. Angkorwat – Goa
5. District – Cambodia

IV. Fill in the blanks

1. _____ were Europeans who arrived on the west coast of India.
2. The combined forces of the five Deccan Sultanates defeated Vijayanagar army in 1565 A.D. (C.E.) at the battle of _____.
3. Vijayanagara evolved as a _____.
4. The tempo of urbanization increased during _____ period.
5. _____ was the enterprising period in the history of Tamil Nadu.

V. Answer all the questions given under each heading

1. The arrival of the Europeans

- a) Who controlled the spice trade from India?
- b) What enabled the Portuguese to have control over maritime trade over the entire region?
- c) How were the trading activities of the Europeans carried on in India?
- d) Mention the enclaves of the Dutch, the English, the French and the Danes in India.

2. Society, Religion and Culture

- a) Which is the most distinctive aspect of Indian Society?

- b) What is a guild?
- c) Mention some Saivite movements.
- d) Name the court musician of Akbar.

VII. Answer the following briefly

- 1. Write about the military expeditions of Malik Kafur.
- 2. Who founded the Vijayanagar Kingdom? Mention the dynasties that ruled over the kingdom.
- 3. Mention the two natural advantages that India had in cotton weaving.
- 4. What were the factors which facilitated urbanization?
- 5. What is sericulture?

VIII. Answer the following in detail

- 1. Discuss the political changes during 1526-1707 A.D. (C.E.).
- 2. Explain the commercial developments in Medieval India.
- 3. “Chola Period was a enterprising period in the history of Tamil Nadu” – Elucidate.

VIII. Activities

- 1. On the outline map of India mark the important places of medieval India.
- 2. Collect pictures of architectural importance of the Cholas.

IX. Assignment

- 1. Collect the pictures of Angkor Wat in Cambodia.
- 2. Arrange a debate in the class on the advantages and disadvantages of urbanization.



REFERENCES

1. K.A. Nilakanta Sastri, *A History of South India*, 1966.
2. Appadorai, *Economic Conditions in Southern India 1000–1500*. 2 vols., 1990.
3. Tapan Raychaudhuri and Irfan Habib (ed.). *The Cambridge Economic History of India*, vol.1, 1984.
4. Kanakalatha Mukund, *The Trading World of the Tamil Merchant*, 1999.
5. Burton Stein, *A History of India*, 2012.
6. கே.நீலகண்ட சாஸ்திரி - தென்னிந்திய வரலாறு (வரலாற்றுக்கு முற்பட்ட காலம் முதல் விஜயநகர பேரரசின் வீழ்ச்சி வரை) த.பா.ம.க.ப. கழகம், சென்னை-6 (ஆவணப்பதிப்பு - ஆகஸ்ட் 2017).
7. டாக்டர் அ. கிருஷ்ணசாமி - விஜயநகர பேரரசின் வரலாறு, த.பா.ம.க.ப. கழகம், சென்னை-6 (ஆவணப்பதிப்பு - ஆகஸ்ட் 2017).
8. கே.கே. பிள்ளை - சோழர் வரலாறு, த.பா.ம.க.ப. கழகம், சென்னை-6 (ஆவணப்பதிப்பு - ஆகஸ்ட் 2017).
9. S.M. எட்வர்ட்ஸ், H.L.O. காரெட் - இந்தியாவில் முகலாயரின் ஆட்சி-1, த.பா.ம.க.ப. கழகம், சென்னை-6 (ஆவணப்பதிப்பு - ஆகஸ்ட் 2017).



Unit - 5

Social and Religious Reform Movements in the 19th Century



Learning Objectives

To acquaint ourselves with

- The influence of Western ideas and Christianity in creating a new awakening in 19th century British India
- Contestation in the social and religious sphere – opposition to practices like sati, slavery, untouchability, and child marriage
- Opposition to idolatry, rituals and superstitious beliefs
- Contribution of Brahmo Samaj, Arya Samaj, Ramakrishna Mission, Theosophical Society and Aligarh Movement to the regeneration of India
- Role played by prominent personalities in bringing about this awakening amongst Parsees and Sikhs
- Social movement of Jyotiba Phule and reform movements in Kerala and Tamilnadu



Introduction

English education, introduced with the object of producing clerks, also produced a new English-educated middle class. This class came under the influence of western ideas and thoughts. Christianity also had its effect on the newly emerging middle class. Though small in number, the educated middle class began to take a lead in political as well as in reform movements. The Indian reformers were, however, quite hesitant to subject their old notions and habits to critical scrutiny. Instead they attempted to harmonize both Indian and Western cultures. Their ideas and their actions helped to mitigate social evils such as sati, female infanticide, and child marriage and various superstitious beliefs.

The reform movements of nineteenth century in the realm of religion fall under two

broad categories: reformist movements like the Brahmo Samaj, the Prarthana Samaj and the Aligarh Movement; and the revivalist movements such as the Arya Samaj, the Ramakrishna Mission and the Deoband Movement. There were also attempts to challenge the oppressive social structure by Jyotiba Phule in Pune, Narayana Guru and Ayyankali in Kerala and Ramalinga Adigal, Vaikunda Swamigal and Iyoothee Thassar of Tamil Nadu.

5.1 Early Reform Movements in Bengal

(a) Raja Rammohan Roy and Brahmo Samaj

Rammohan Roy (1772–1833) was one of the earlier reformers influenced by the



Western ideas to initiate reforms. He was a great scholar, well-versed in Sanskrit, Arabic, Persian, and English apart from his knowledge in his mother tongue, Bengali. Rammohan Roy was opposed to meaningless religious ceremonies and all forms of pernicious social customs. Yet he wanted to preserve continuity with the past. In his religio-philosophical social outlook, he was deeply influenced by monotheism and anti-idolatry. Based on his interpretation of the Upanishads, he argued that all the ancient texts of the Hindus preached monotheism or worship of one God.

Deeply concerned with the prevailing customs of sati, child marriage, and polygamy he published tracts against them and petitioned the government to legislate against them. He advocated the rights of widows to remarry. He wanted polygamy to end. His opinions were resisted fiercely by orthodox Hindus. He appealed to reason and humanity and compassion of the people. He visited the crematorium of Calcutta to try and persuade the relatives of widows to give up their plan of self-immolation. His campaign played a key role in forcing the Governor-General William Bentinck's legislation abolishing sati in 1829.

Rammohan Roy condemned the subjugation of women and opposed the prevailing ideas that women were inferior to men. He strongly advocated education for women. He gave his full support for the introduction of English language and western sciences in schools and colleges. Rammohan found in the Upanishads a new revelation of one infinite, divine Being, the eternal Brahman, while Hinduism as he saw in the daily life around him was a perversion of their teaching.

Rammohan Roy founded the Brahmo Samaj in 1828. On 20 August 1828 he opened a



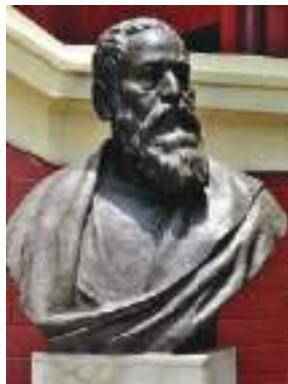
Raja Rammohan Roy

temple in Calcutta, where there was no image. There he laid down that 'no religion should be reviled or slightly or contemptuously spoken off or alluded to.' The Samaj forbade idol-worship and condemned meaningless religious rites and ceremonies. However, from the beginning, the appeal of the Brahmo Samaj remained limited to the intellectuals and enlightened Bengalis. Though the Samaj failed to attract the people from the lower sections of society, its impact on the culture of modern Bengal and its middle class was quite significant.

(b) **Maharishi Debendranath Tagore**

After the death of Rammohan Roy (1833), Maharishi Debendranath Tagore (1817–1905), the poet Rabindranath Tagore's father, carried on the work. He laid down four articles of faith:

1. In the beginning there was nothing. Debendranath Tagore The one Supreme Being alone existed who created the Universe.
2. He alone is the God of Truth, Infinite Wisdom, Goodness, and Power, eternal, omnipresent, the One without second.
3. Our salvation depends on belief in Him and in His worship in this world and the next.
4. Belief consists in loving Him and doing His will.



(c) **Keshab Chandra Sen & Brahmo Samaj of India**

Debendranath was a moderate reformer. But his younger colleagues in the Sabha were for rapid changes. The greatest of these, Keshab Chandra Sen, (1838–84) joined the movement in 1857. He was greatly influenced by Christianity,



Keshab Chandra Sen



believing in its spirit but not in the person of its founder. But in 1866 a split occurred in the ranks of Brahmo Samaj. Keshab left the Samaj and founded a new organization. Debendranath's organization, thereafter, came to be known as Adi Brahmo Samaj. After Keshab had his fourteen-year-old daughter married to an Indian prince, in contravention of the Samaj's condemnation of child marriages, the opponents of child marriage left the Brahmo Samaj of India and started the Sadharan Samaj, which developed anti-Christian tendencies.

(d) Ishwar Chandra Vidyasagar

Another outstanding reformer in Bengal was Ishwar Chandra Vidyasagar (1820–1891). While Ram Mohan Roy and others looked to western rationalist ideas to reform society,



Iswar Chandra Vidyasagar

Vidyasagar argued that the Hindu scriptures were progressive. He provided evidence from scriptures that there was no sanction for burning of widows or for the prohibition on the remarriage of widows. He wrote a number of polemical tracts, and was the pioneer of modern Bengali prose. He played a leading role in promoting education of girls and helped them in setting up a number of schools. He dedicated his whole life for the betterment of the child widows of the Hindu society. The movement led by Vidyasagar, resulted in the Widows' Remarriage Reform Act of 1856. This Act was intended to improve the lot of child widows and save them from perpetual widowhood.

(e) Prarthana Samaj

The Maharashtra region was another region where reform activities gained

It was also to the credit of Vidyasagar that the first age of consent Act was enacted in 1860. The age for marriage was fixed as ten years. It was raised to twelve and thirteen years in 1891 and 1925 respectively. Sadly, as reported in the Age of Consent Committee (1929), the law remained on paper and the knowledge of it was confined to judges, lawyers and a few educated men.

steam. A movement similar to the Brahmo Samaj, but founded in Bombay in 1867, was Prarthana Samaj. Its founder was Dr. Atma Ram Pandurang (1825–1898). The two distinguished members of this Samaj were R.C. Bhandarkar and Justice Mahadev Govind Ranade. They devoted themselves to activities such as inter-caste dining, inter-caste marriage, widow remarriage and improvement of women and depressed classes. Ranade (1842–1901) was the founder of the Widow Marriage Association (1861), the Poona Sarvajanik Sabha (1870) and the Deccan Education Society (1884).

While the above reformers worked among the upper castes, during the same time Jyotiba Phule worked for the uplift of depressed castes and the cause of women. His book Gulamgiri ('Slavery') is an important work that condemned the inequities of caste.



Dr. Atma Ram Pandurang



M.G. Ranade



5.2 Hindu Revivalism

(a) Swami Dayanand Saraswati and Arya Samaj, 1875

In the Punjab, the reform movement was spearheaded by the Arya Samaj. It was founded (1875) by a wandering ascetic in the western Gangetic plain, Swami Dayanand Saraswati (1824–83). Swami Dayanand later settled in the Punjab to preach his ideas. His book, *Satyarthapradaksh*, enjoyed wide circulation. He declared the practices such as child marriage, the prohibition of widow remarriage, and the alleged polluting effects of foreign travel had no scriptural sanction. The positive principles enunciated by Dayanand were: strict monotheism, condemnation of idolatry, and rejection of Brahman domination of ritual and social practices. He also rejected superstitious beliefs in Hinduism, especially Puranic literature and his cry was “go back to Vedas.”



Swami Dayanand Saraswati

Arya Samaj attempted to check the incidence of religious conversion in British India. One of its main objectives was counter-conversion, prescribing a purificatory ceremony called *suddhi*, directed at Hindus who had converted to Islam and Christianity.

The late nineteenth and early twentieth centuries were a period of great turmoil in undivided Punjab with intense debates between Hinduism, Islam and Christianity.

The primary achievements of the Arya Samaj were in the field of social reform and spread of education. The Samaj started a number of Dayananda Anglo-Vedic schools and colleges.

In 1893 Arya Samaj split over the question of doctrinal purity. Swami Shraddhananda (1857–1926), a charismatic figure after Dayananda, accused the group running the DAV School of being too Westernized and thereby ignoring the founder's ideology. From 1900 onward, he established his own network of schools, the Gurukulas, which were outwardly modelled after ancient Hindu seats of learning, emphasising the study of the Vedas.

(b) Ramakrishna

As we saw earlier, the Brahmo Samaj, as a response to Christian and rationalist criticism had criticised idolatry and other orthodox Hindu practices. The popularity that Ramakrishna (1836–86), a simple priest of Dakshineswar near Kolkata, gained in the latter half of the nineteenth century was a response to this. He emphasised the spiritual union with god through ecstatic practices such as singing bhajans. An ardent worshipper of goddess Kali, the sacred mother, he declared that the manifestations of the divine mother were infinite. In his view, all religions contain the universal elements which, if practised, would lead to salvation. He said, “Jiva is Siva” (all living beings are God). Why then talk of showing mercy to them? Not mercy, but service, service for man, must be regarded as God.’



Ramakrishna



Ramakrishna Mission,
Belur Math

Ramakrishna Mission

Ramakrishna's primary achievement was his ability to attract educated youth



who were dissatisfied with the rational orientation of religious reform organizations such as the Brahmo Samaj. After his death in 1886, his disciples organised themselves as a religious community and undertook the task of making his life and teaching known in India and abroad. The chief spirit behind this task was Vivekananda. Following the organizational structure of Christian missionaries, Vivekananda established the Ramakrishna Mission which did not restrict itself to religious activities but was actively involved in social causes such as education, health care and relief in times of calamities.

(c) Swami Vivekananda

Narendra Nath Datta (1863–1902), later known as Swami Vivekananda, was the prime follower of Ramakrishna Paramahansa. An educated youth, he was drawn to Ramakrishna's message. Dissatisfied with conventional philosophical positions and practices, he advocated the practical Vedanta of service to humanity and attacked the tendency to defend every institution simply because it was connected with religion. He emphasized a cultural nationalism and made a call to Indian youth to regenerate Hindu society. His ideas bred a sense of self-confidence among Indians who felt inferior in relation to the materialist achievements of the West. He became famous for his addresses on Hinduism at the 1893 World Congress of Religions in Chicago. Despite his fame, he was condemned by orthodox Hindus for suggesting that the lower castes should be allowed to engage in the Hindu rituals from which they were traditionally excluded. Vivekananda's activist ideology rekindled the desire for political change among many western-education young Bengalis. Many of the youths who were



Swami
Vivekananda

involved in the militant nationalist struggle during the Swadeshi movement following the Partition of Bengal were inspired by Vivekananda.

(d) Theosophical Movement

During the nineteenth century, Hindu religion and culture were being discredited in the West, especially due to missionary propaganda. However, some Western intellectuals looked to the East for spiritual salvation as a remedy to the materialistic orientation of the West. The Theosophical Society, founded by Madame H.P. Blavatsky (1831–1891) and Colonel H.S. Olcott (1832–1907) played a key role in this. Founded in the USA in 1875, it later shifted to India at Adyar, Chennai in 1886.



Madame Blavatsky



Colonel H.S.
Olcott

Theosophical Society stimulated a study of the Hindu classics, especially the Upanishads and the Bhagavad Gita. The Theosophical Society also played an important role in the revival of Buddhism in India. Western interest in Hindu scriptures gave educated Hindus great pride in their tradition and culture.

Contribution of Annie Besant

In India the movement became further popular with the election of Annie Besant (1847–1933) as its president after the death of Olcott. She played a role in Indian nationalist politics, and formed the Home Rule League demanding home rule to India on the lines



of Ireland. Annie Besant spread Theosophical ideas through her newspapers called *New India* and *Commonweal*.



Annie Besant

5.3 Anti-Caste

(a) Jyotiba Phule

Jyotiba Govindrao Phule was born in 1827 in Maharashtra. Phule is chiefly known



Jyotiba Phule and Savitribai Phule

as the earliest leader of the non-Brahman movement. He opened the first school for "untouchables" in 1852 in Poona. He launched the Satyashodak Samaj (Truth-Seekers Society) in 1870 to stir the non-Brahman masses to self-respect and ambition. Phule opposed child marriage and supported widow remarriage, which was prohibited particularly among high-caste Hindus. Jyotiba and his wife Savitribai Phule devoted their lives for the uplift of the depressed classes and women. Jotiba opened orphanages and homes for widows. Unlike many contemporary nationalists he welcomed British rule and missionary activities on the ground that British rule enabled lower castes to challenge the supremacy of Brahmins. His work, *Gulamgiri* (Slavery) is an important text that summarized many of his radical ideas.

(b) Narayana Guru

Born to poor parents in Kerala, Narayana Guru (1854–1928) evolved into a poet and scholar in Malayalam, Tamil and Sanskrit. In his days the people of depressed classes had no access to temples, streets, public tanks and wells and educational institutions. Men and women belonging to lower castes were not allowed to wear the upper garments. Disturbed by the terrible caste tyranny, that the lower caste people suffered, he dedicated his whole life for the betterment of the oppressed. He set up the Sri Narayana Dharma Paripalana Yogam, an organization to work for the uplift of the "depressed classes". He established a grand temple at Aruvipuram and dedicated it to all. His movement inspired a radical transformation of Kerala society, especially among the Ezhavas. Thinkers and writers such as Kumaran Asan and Dr Palpu were influenced by his ideas and carried forward the movement.



Narayana Guru

(c) Ayyankali

Nineteenth-century Kerala region was plagued by caste discriminations of worst kind. Certain social groups were not only considered untouchable but also un-seeable. However, the strident campaigns by thinkers such as Narayana Guru and Ayyankali (1863–1941) in the context of larger political and economic changes ushered in tremendous social changes, especially in the caste structure.



Ayyankali

Ayyankali was born in 1863 at Venganoor in Thiruvananthapuram then in the princely state of Travancore. The discrimination he



faced as a child turned him into a leader of an anti-caste movement and who later fought for basic rights including access to public spaces and entry to schools. Ayyankali challenged many caste conventions such as clothing style; he wore clothes associated with upper castes that were prohibited for lower castes. He rode on an ox-cart challenging the 'ban' on untouchables from accessing public roads used by caste Hindus.

Inspired by Sree Narayana Guru, Ayyankali founded the Sadhu Jana Paripalana Sangam (Association for the Protection of the Poor) in 1907 which campaigned and raised funds to educate the lower caste Pulaya people.

5.4 Islamic Reforms

After the suppression of great revolt of 1857 Indian Muslims looked to Western culture with suspicion. The community feared that Western education, Western culture and Western ideas would endanger their religion. Therefore only a small section of Muslims accepted the new avenues for modern education. Consequently, Indian Muslims as a community lagged behind in comparison to the Hindu elite of various parts of India.

Sir Sayyid Ahmed Khan

As Indian Muslims steadily lost ground in education, in the public services and in general leadership in India, there was a realization that there was no alternative but to accept modern education if the community was to go on the path of progress.

The man who gave life and soul to it was Sir Sayyid Ahmed Khan (1817–1898). Born in Delhi into a noble Muslim family, Sayyid Ahmed Khan thought that lack of education, especially modern education, had harmed the Muslims greatly and kept them backward. He exhorted the Muslims to accept Western science and take up government services. He



Sayyid Ahmed Khan

founded a scientific society and translated many English books, especially science books into Urdu. He believed that the interest of the Muslims would be best served if they bonded with the British Government rather than pitch in with the rising nationalist movement. So he advised the Muslims to take to English education and to concentrate on it.

Aligarh Movement

Sayyid Ahmed Khan's movement, the "Aligarh movement," is so called because it was centred around the Aligarh Mohammedan Anglo-Oriental college founded by him in 1875, which is a landmark in the history of Indian Muslim education. The college was raised to the status of a university in 1920. Aligarh produced a huge body of intelligentsia over successive generations who played a key role in public life.



Aligarh Muslim University

Deoband Movement

Deoband was a revivalist movement organized by the orthodox Muslim Ulema with the twin objectives of propagating the pure teachings of the Quran and the Hadith as well as encouraging the spirit of Jihad against the foreign and un-Islamic elements. The Ulema under the leadership of Muhammad Qasim Wanotavi (1832–80) and Rashid Ahmad Gangotri (1828–1905) founded the school at Deoband in the Saharanpur district of the U.P in 1866. The school curricula shut out English education and western culture. The instruction imparted was in original Islamic religion and the aim was moral and religious regeneration of the Muslim community. The



Deoband School did not prepare its students for government jobs but for the preaching of Islamic faith.

In politics, the Deoband School welcomed the formation of the Indian National Congress in 1885. In 1888 the Deoband Ulema issued a religious decree (fatwa) against Syed Ahmed Khan's Organisation called "The United Patriotic Association" and "The Muhammadi Anglo - Oriental Association." It is said the Deoband Ulema were mainly influenced by their determination to oppose Sir Syed Ahmed's activities.

Maulana Mahmud-ul-Hassan became the new Deoband leader. The Jamiat-Ul-Ulema (council of theologians) led by him gave a concrete shape to Hassan's ideas of protection of the religious and political rights of the Muslims in the overall context of Indian unity.

5.5 Parsi Reform Movement

In the middle of the nineteenth century the reform activities of the educated Parsis (the Zoroastrians who had fled from Iran in the tenth century in the face of religious persecution) began in Mumbai. Furdunji Naoroji founded the Rahnumai Mazdayasan Sabha (Parsis' Reform Society) in 1851. *Rast Goftar* (The Truth Teller) was the main voice of the movement. The leaders of the Sabha criticized elaborate ceremonies at betrothals, marriages and funerals. They opposed both infant marriage and the use of astrology. Behramji Malabari organized a campaign for legislation against the practice of child marriage. The community produced many leaders such as Pherozeshah Mehta and Dinshaw Wacha who played a big role in the early Congress.

5.6 Sikh Reform Movement (Nirankaris and Namdharies)

The wave of reform movements did not leave any community untouched. Among the Sikhs of Punjab too there were attempts

to reform. Baba Dayal Das, founder of the Nirankari Movement, stressed the worship of god as Nirankar (formless). Rejection of idols, rejection of rituals associated with idolatry, reverence for the authority of Guru Nanak and of the Adi Granth formed the essence of his teachings. He reiterated the prohibition on meat-eating, and liquor consumption.

The Namdhari Movement, founded by Baba Ram Singh, was another socio-religious movement among the Sikhs. The Namdharies insisted on wearing the symbols of Sikhism except the kirpan (sword). Instead Baba Ram Singh wanted his followers to carry a lathi. It considered both men and women equal and accepted widow remarriage. It prohibited the dowry system and child marriage.

In the wake of the gathering influence of Arya Samaj and the Christian missionaries, the Singh Sabha of Amritsar was established. Its main objective was to restore the purity of Sikhism. With the support of British, it established Khalsa College for the Sikhs in Amritsar. Singh Sabha was a forerunner of Akali Movement.

5.7 Social Reformers of Tamilnadu

(a) Ramalinga Swamigal

Popularly known as Vallalar, Ramalinga Swamigal or Ramalinga Adigal (1823–1874), was born in Marudhur, a village near Chidambaram. After his father's death, his family moved to his brother's house at Chennai. Despite having no formal education he gained immense scholarship. Ramalinga emphasised the bonds of responsibility and compassion between living beings. He expressed the view that 'those who lack compassion for suffering beings are hard-hearted, their wisdom clouded'. He showed his compassion and mercy on all living beings including plants. This he called jeevakarunya.





He established the Samarasa Vedha Sanmarga Sangam in 1865 and it was renamed "Samarasa Suddha Sanmarga Satya Sanga" which means "Society for Pure Truth in Universal self-hood". Ramalinga also established a free feeding house for everyone irrespective of caste at Vadalur (1867), in the wake of a terrible famine in south India in 1866. His voluminous songs were compiled and published under the title Thiruvarutpa (Songs of Grace). His radical views deeply disturbed Saiva orthodoxy, who condemned his writings as Marutpa (songs of ignorance).



Ramalinga
Adigal



Vadalur Satya Gnana Sabha

Ramalinga bore witness to hunger and poverty in the country: "I saw poor people, emaciated with hunger and terribly weary, going to every house, yet their hunger was not removed, and my heart suffered intensely. Those who suffer with relentless disease, I saw them in front of me and my heart trembled. I saw those people, poor and of unmatched honor, their hearts weary, and I grew weak."

(b) Vaikunda Swamikal

Vaikunda Swami (1809–1851), one of the earliest crusaders for social justice in south India was born at Sasthan Koil Vilai, the present Samithoppu, a village near Kanyakumari. His original name Mudichudum Perumal was changed to Muthukutty by his parents due to objection raised by the upper caste Hindus. Muthukutti



Vaikunda Swamikal

had no opportunity to have any systematic school education but acquired knowledge of various religious texts. He preached the ideas of equality and advocated the rights of depressed class people in the face of stiff opposition from upper castes as well as the princely state of Travancore.

Vaikunda Swamikal criticised the rule of the British and the rule of Rajah of Travancore as the rule of White devils and Black devils respectively.

He visited Tiruchendur temple and experienced a new vision. Calling himself Vaikundar, he requested the people to give up all the irrelevant rites and rituals in their worship. His preaching's against the prevailing religious order brought about a considerable change in the attitude of the lower caste people. In 1833, Vaikundar commenced his meditation at Samithoppu for the abolition of caste differences and social integration of the society. During this period, he led a life of a hermit.

In south Travancore, there were many restrictions on lower caste people such as what they could wear and not wear. At a time when there was prohibition on certain sections on wearing headgear he advocated the wearing of a turban in protest. It gave a sense of honour to the oppressed people and offered a spirit of self-respect. A new confidence was installed in the minds of his followers.

Like the other contemporary reform movements of India in the 19th century, Vaikunda Swamikal condemned the worship of idols. The low caste people had no temples for their gods, they erected small pyramids of mud or bricks in their honor, plastered and white-washed. He considered this kind of worship as an uncivilized custom. The people sacrificed goats, cocks and hens. He condemned these religious customs and campaigned against animal sacrifice.

Vaikunda Swamikal founded Samathuva Samajam to unite all the people of various castes. He organized inter-dining to accomplish it. Even though he was imprisoned by the Maharajah of Travancore, he never gave up his



principles. His followers called him respectfully as Ayya (father). His cult was also known as Ayya Vazhi (The Path of Ayya). His message emancipated the people from the unjust social customs and superstitious beliefs. His ideas are collected into a text called *Akila Thirattu*.

C. Iyothee Thassar

Pandithar Iyothee Thassar (1845–1914) was a radical Tamil scholar, writer, *siddha* medicine practitioner, journalist and socio-political activist. Born in Chennai, he was fluent in Tamil, English, Sanskrit and Pali languages. He initiated a new knowledge practice by using journalism as a tool to make inroads into the print public sphere, which, was hitherto an upper caste domain. He campaigned for social justice and worked for the emancipation of the “untouchables” from the caste clutches. He worked for the construction of a casteless identity and castigated caste hegemony and untouchability. He considered education as an important tool for empowerment and became the driving force behind the establishment of several schools for the “untouchables” in Tamil Nadu.



Iyothee Thassar

Pandithar Iyothee Thassar founded the *Advaidananda Sabha* to raise the voice for the temple entry of the “untouchables”. In 1882, John Rathinam and Iyothee Thassar established a movement called, *Dravida Kazhagam* and launched a magazine called *Dravida Pandian* in 1885. He founded the *Dravida Mahajana Sabha* in 1891 and organised the First Conference of the association at Nilgiris. He started a weekly journal, *Oru Paisa Tamilan*, in 1907 and published it until his demise in 1914.

Pandithar Iyothee Thassar was disappointed with the Hindu dharma, which served as the basis for propagating and validating caste in Hindu society. Influenced by the Theosophist organizer, Colonel H.S. Olcott, he went to Sri Lanka in 1898 and converted to Buddhism. In the same year, he founded the Sakya Buddhist Society at Madras to construct the rational religious philosophy through Buddhist religion. He argued that the so-called untouchables were originally Buddhists who were stigmatized by Brahminism. He further constructed an alternative history through the interpretation of Tamil literature and folk traditions of Tamil from a Buddhist standpoint. In addition, he stated that the revival of Buddhism could liberate the people from the evil of caste that afflicted the Hindu society. He called the “untouchables” *Sathi Petham Atra Dravidar* (Casteless Dravidians) and urged them to register as casteless Dravidians in the Census.

SUMMARY

- A brief account of Raja Rammohan Roy's initiatives for social and cultural reforms has been provided.
- The foundation of Brahmo Samaj by Ram Mohan Roy and the role played by Maharishi Debendranath Tagore and Keshab Chandra Sen in carrying forward the Brahmo Samaj activities after Roy's death are discussed.
- The contribution of M.G. Ranade and Prarthana Samaj with which he was associated are examined.
- The attempts made by Arya Samaj under the aegis of Swami Dayanand Saraswati to reform Hinduism as well as to win converts to the Hindu fold are highlighted.
- The radical reformer Iswar Chandra Vidyasagar and his strivings for women's cause are described.



- The role of Ramakrishna Paramahansa and his disciple Swami Vivekananda in the transformation of Hinduism is explained.
 - The work of Theosophical Society with Annie Besant as its president is explored along with Aligarh Movement spearheaded by Sayyid Ahmad Khan.
 - Reform movements among Parsis and Sikhs are outlined.
 - The work done by Jyotiba Phule in Maharashtra and Iyothee Thassar in Tamilnadu to obtain social justice for the marginalized and the deprived sections of the population is reviewed.
 - The social protest movements in Kerala led by Narayana Guru and Ayyankali, and the reform movements in Tamil Nadu involving Ramalinga Adigal and Ayya Vaikundar are sketched out.

A-Z GLOSSARY

Alleged	stated but not proved	சொல்லப்படும்
Ecstatic	in a state of extreme happiness	பரவசமான
Voluminous	bulky	அதிகப் பரிமாணமுள்ள
Reiterated	repeat a statement for emphasis	வலியுறுத்துதல்
Idolatry	the practice of worshipping idols	உருவ வழிபாடு
Tract	a small booklet	சிறு நூல்
Revelation	disclosure	திருவெளிப்பாடு
Crematorium	a place where a dead person's body is burnt	இடுகாடு
Subjugation	the act of bringing something under control	அடிமைப்படுத்துதல்
Scriptures	the sacred writings	திருமறை நூல்கள்



EXERCISE

I. Choose the correct answer



3. Whose campaign and work led to the enactment of Widow Remarriage Reform Act of 1856?

 - Iswarchandra Vidyasagar
 - Raja Rammohan Roy
 - Annie Besant
 - Jyotiba Phule

4. Whose voice was *Rast Goftar*?

 - Parsi Movement
 - Aligarh Movement
 - Ramakrishna Mission
 - Dravida Mahajana Sabha

5. Who was the founder of Namdhari Movement?

 - Baba Dayal Das
 - Baba Ramsingh
 - Gurunanak
 - Jyotiba Phule



6. Who was Swami Shraddhananda?
 - a) a disciple of Swami Vivekananda
 - b) one who caused a split in the Brahmo Samaj of India
 - c) one who caused a split in the Arya Samaj
 - d) founder of Samathuva Samajam.
7. Who was the founder of Widow Remarriage Association?
 - a) M.G. Ranade
 - b) Devendranath Tagore
 - c) Jyotiba Phule
 - d) Ayyankali
8. Who was the author of the book *Satyarthaprakash*?
 - a) Dayananda Saraswathi
 - b) Vaikunda Swamy
 - c) Annie Besant
 - d) Swami Shraddhanatha

II. Fill in the blanks

1. _____ founded the Samarasa Vedha Sanmarga Sangam.
2. The founder of Poona Sarvajanik Sabha was _____.
3. Satyashodak Samaj was launched by _____.
4. Gulumgir was written by _____.
5. *Satyarthaprakash* enumerates the positive principles of _____.
6. Ramakrishna Mission was established by _____.
7. _____ was the forerunner of Akali Movement.
8. _____ brought tremendous changes in the caste structure in Kerala.
9. *Oru paisa Tamilan* was started by _____.

III. Choose the correct statement

1. i) Raja Rammohan Roy preached monotheism
ii) He encouraged idolatry
iii) He published tracts condemning social evils

iv) Raja Rammohan Roy was supported by Governor General William Bentinck

- a) i) is correct
- b) i) and ii) are correct
- c) i), ii) and iii) are correct
- d) i), iii) and iv) are correct

2. i) Prarthana Samaj was founded by Dr. Atma Ram Pandurang
ii) Prarthana Samaj encouraged inter-dining and inter-caste marriage
iii) Jyotiba Phule worked for the upliftment of men.
iv) Prarthana Samaj had its origin in the Punjab.
 - a) i) is correct
 - b) ii) is correct
 - c) i) and ii) are correct
 - d) iii) and iv) are correct

3. i) Ramakrishna Mission was actively involved in social causes such as education, health care, relief in time of calamities.
ii) Ramakrishna emphasised the spiritual union with god through ecstatic practices.
iii) Ramakrishna established the Ramakrishna Mission
iv) Ramakrishna opposed the Partition of Bengal
 - a) i) is correct b) i) and ii) are correct
 - c) iii) is correct d) iv) alone correct

4. **Assertion:** Jyotiba Phule opened orphanages and homes for widows
Reason: Jyotiba Phule opposed child marriage and supported widow remarriage
 - a) Assertion is correct but reason is not apt to the assertion
 - b) Assertion is correct and the reason is apt to the assertion
 - c) Both are wrong
 - d) Reason is correct but assertion is irrelevant



IV. Match the following

- | | |
|---------------------------|-----------------------------|
| 1 Ayyavazhi | - Widows |
| 2 Thiruvarutpa | - Remarriage Reform Act |
| 3 Baba Dayal Das | - Nirankari Adi Bramo Samaj |
| 4 Iswarchandra Vidyasagar | - Vaikunda Swamigal |
| 5 Debendranath | - Songs of Grace |

V) Answer briefly

1. Mention the four articles of faith laid down by Maharishi Debendranath Tagore?
2. Discuss Mahadev Govind Ranade's contribution to social reforms.
3. Assess the role of Ayyankali in fighting for the cause of "untouchables."
4. Write a note on reforms of Ramalinga Adigal.
5. What was the impact of Swami Vivekananda's activist ideology?
6. What are the differences between Reformist Movements and Revival Movements?
7. List the social evils eradicated by Brahmo Samaj.
8. Highlight the work done by Jyotiba Phule for the welfare of the poor and the marginalized.
9. What was the impact of IyotheeThassar's visit to SriLanka.

VI) Answer all the questions given under each caption

1. Aligarh Movement.
 - i) What is the main aim of this Movement?
 - ii) Who is considered the soul of this Movement?
 - iii) Why were English books translated into Urdu?
 - iv) Name the college which was later raised to the status of a University?
2. Ramalinga Adigal.
 - i) What is Jeevakarunya?
 - ii) What are the Songs of Grace?

- iii) Point out the major contribution of Samarasa Vedha Sanmarga Sathya Sangam?
 - iv) Where did he establish his free feeding house?
3. Deoband Movement.
- i) Who were the organizers of this Movement?
 - ii) What were the two main objectives of the Movement?
 - iii) Who founded the school at Deoband?
 - iv) Against whom the fatwa was issued by Deoband Ulema?

VII) Answer in detail

1. Compare and contrast the contributions of Revivalist Movements with that of Reform Movements.
2. Discuss the circumstances that led to the Reform movements of 19th century.
3. Evaluate the contributions of Ramakrishna Paramahamsa and Swami Vivekananda to regenerate Indian society.
4. Write an essay on the role played by the 19th century reformers towards the cause of Women.

VIII) Activity

1. Role-play by students on Reformers and their Reforms of the 19th century India.
2. Debate Social evils of 19th century with those of present day.
3. Students can write an assignment on the present state of the reform organizations discussed in the lesson.



REFERENCE BOOKS

1. Kenneth W. Jones, *Socio-Religious Reform Movement in British India*, New Edition, Cambridge University Press, 2006.
2. Manickam, S., "Depressed Class Movement in South India," in Manikumar K.A. (ed.), *History and Society*, Tirunelveli, 1996.



3. V. Geetha and S.V. Rajathurai, *Towards a Non-Brahmin Millennium from Iyothee Thass to Periyar*, Calcutta, 1998.
4. Mohan, P. Sanal (2013), "Religion, Social Space, and Identity: The Prathyaksha Raksha Daiva Sabha and the Making of Cultural Boundaries in Twentieth Century Kerala", in Joan Mencher(ed.), *Life as a Dalit: Views from the Bottom on Caste in India*, SAGE Publications.



INTERNET RESOURCES

<https://www.deccanherald.com>.

<http://en.wikipedia.org/wiki/timesofindia.com>



ICT CORNER

Through this activity you will know about world historic events through Interactive timeline.



Steps

- Open the Browser and type the URL given below (or) Scan the QR Code.
- Type '**History of modern India**' in the search box
- Explore the Timeline Events with Pictorial Descriptions.



Website URL:

<https://www.timetoast.com/categories>



GOVERNMENT OF TAMIL NADU

HIGHER SECONDARY FIRST YEAR
HISTORY
VOLUME - I

Untouchability is Inhuman and a Crime

A publication under Free Textbook Programme of Government of Tamil Nadu

Department of School Education

Government of Tamil Nadu

First Edition - 2018

NOT FOR SALE

Content Creation



State Council of Educational
Research and Training

© SCERT 2018

Printing & Publishing



Tamil Nadu Textbook and
Educational Services Corporation
www.textbooksonline.tn.nic.in


Learning Objectives

The scope of the lesson is presented

Introduction

The subject to be discussed in the lesson is introduced



Leads the students to animated audio, video aids for getting experiential learning


Infographics

Provides additional information related to the subject in boxes to stir up the curiosity of students

Activities

Activities for 'learning by doing' individually or in groups

Summary

Describe the main points briefly in bullets for recapitulation

Exercise

For self-study and self evaluation

Glossary

Key words and technical terms explained at the end of the lesson for clarity

References

List of books and net sources for further reading

ICT Corner

Using technology for learning activities, which enables the students to access digital sources relevant to their lessons.

HOW TO USE THE BOOK?

CONTENTS

Lesson 1	Early India: From the Beginnings to the Indus Civilisation	01
Lesson 2	Early India: The Chalcolithic, Megalithic, Iron Age and Vedic Cultures	22
Lesson 3	Rise of Territorial Kingdoms and New Religious Sects	42
Lesson 4	Emergence of State and Empire	58
Lesson 5	Evolution of Society in South India	78
Lesson 6	Polity and Society in Post-Mauryan Period	91
Lesson 7	The Guptas	106
Lesson 8	Harsha and Rise of Regional Kingdoms	124
Lesson 9	Cultural Development in South India	139
Lesson 10	Advent of Arabs and Turks	160
Lesson 11	Later Cholas and Pandyas	184
Glossary		209
Illustration Credits		211



E-book



Assessment



DIGI-Links

Lets use the QR code in the text books ! How ?

- Download the QR code scanner from the Google PlayStore/ Apple App Store into your smartphone
- Open the QR code scanner application
- Once the scanner button in the application is clicked, camera opens and then bring it closer to the QR code in the text book.
- Once the camera detects the QR code, a url appears in the screen. Click the url and goto the content page.



Lesson

1

Early India: From the Beginnings to the Indus Civilisation



Learning Objectives

- To know the Stone Age humans of India.
- To understand the Palaeolithic and Mesolithic societies of India.
- To learn the importance of Neolithic revolution.
- To have knowledge on salient features of the Indus culture.



D9YU8N

Introduction

India experienced an early development of cultures and civilisations. Since the Old Stone Age, several groups in India had migrated multiple times and made cultural adaptations to diverse eco-zones. Each group evolved its own culture responding to their living experiences in each place, which eventually led to pluralistic beliefs and systems. From a life of foraging through nomadic pastoralism, the settlers in Indus region reached a matured stage of living in the Bronze Age.

This chapter focuses on the history of India from the first settlement of humans in the Stone Age, up to the decline of the Indus Civilisation. It dwells on the Neolithic cultures as well.

Sources

Archaeological sources form the bedrock of information for us to understand this long span of time in Indian history. They include archaeological sites, geological sediments, animal bones and fossils, stone tools, bone tools, rock paintings and artefacts. There is no written evidence for this period. Although the Harappans used a script, it is yet to be deciphered.

The faunal (animal) and floral (plant) sources are important for understanding the relationship of the Stone Age people with their environment. Floral evidence found in the form of charred seeds, pollens and phytoliths (plant stones) helps us to gain knowledge of farming practiced by Stone Age people.

The human genes also constitute an important source for understanding pre-historic migrations. The mitochondrial DNA (mt-DNA) studies provide information on pre-historic migrations. Scientists are trying to extract ancient DNA from the bones of the pre-historic era to understand human dispersals.

Language is another important source of history. Indo-Aryan, Dravidian, Austro-Asiatic and Tibeto-Burman language families have flourished in India. These languages developed and evolved during the various phases of migrations in Indian history.

1.1 Pre-historic India

The period before the development of script is called the pre-historic times. It is also referred to as the Stone Age. When

we talk about the Stone Age, we include the entire South Asia, the region covering India, Pakistan, Sri Lanka, Nepal and Bangladesh, as a whole.

Human ancestors are likely to have first evolved in Africa and later migrated to different parts of the world. The earliest human ancestor species to migrate out of Africa was the *Homo erectus*. Till the end of the 20th century, the pre-history of India was considered to have begun within the time span of one million years (MYR) ago. But, recent investigations have produced evidence for the presence of human ancestors in India between two million and one million years ago.

Generally, the period before the invention of script is broadly divided into Stone Age, Bronze Age and Iron Age. Hence, the names of materials that they used (for example, painted grey ware culture or Iron Age culture) or the geographical region (Indus) or the first site to be identified (for example, Acheulian or Harappan) are used to name the cultures.

The earliest age in history is called Old Stone Age or Palaeolithic. This period is divided into

- Lower Palaeolithic culture
- Middle Palaeolithic culture
- Upper Palaeolithic culture.

The period after the Old Stone Age (Palaeolithic) is called the Mesolithic Age. The period that followed the Mesolithic is called the Neolithic Age. This is the age in which animal and plant domestication developed, leading to food production. The classification of these cultures is done on the basis of stratigraphic, chronological and lithic (stone tool) evidence.

Lower Palaeolithic Culture

The earliest lithic artefacts come from different parts of the Indian subcontinent. During the Lower Palaeolithic cultural

Wild and Domestic

Wild plants and animals grow naturally and independently. When they are domesticated, their lifestyle and physical characteristics (such as self-propagation) change. Consequently, the seeds of domestic plants become smaller in size. In the case of domesticated animals, they lose their ferociousness.

phase, human ancestor species of *Homo erectus* is believed to have lived in India. The first Palaeolithic tools were identified at the site of Pallavaram near Chennai by Robert Bruce Foote in 1863. He found many pre-historic sites when he extensively surveyed different parts of South India. Since then, numerous Palaeolithic sites have been identified and excavated all over India.

Lithic Tools

The study of pre-history mainly depends upon lithic tools. Pre-historic sites are identifiable based on the presence of stone tools. Human ancestors made large stone blocks and pebbles and chipped tools out of them, using another strong stone. Hand axes, cleavers, choppers and the like were designed in this way by flaking off the chips. The tools show well thought-out design and physical symmetry, and convey high-quality cognitive (perception) skills and capabilities of pre-historic humans. They used the tools for hunting, butchering and skinning the animals, breaking the bones for bone marrow and to recover tubers and plant foods, and for processing food.

The industries of Palaeolithic cultures are divided into the Early, Middle and Late Acheulian Industries. The early Acheulian tools include polyhedrons, spheroids, hand axes, cleavers and flake tools.

The Acheulian tradition is absent in the Western Ghats, coastal areas and north-eastern India. Heavy rainfall is

Acheulian and Sohanian

Based on research, two independent cultural traditions of hand axe (Acheulian) and pebble-flake (Sohanian) industries were confirmed in India. Acheulian industry mainly had hand axes and cleavers. The Sohan industry is considered to have used only chopper and chopping tools. The Sohan industry gets its name from the Sohan river valley of Pakistan. These two cultural traditions are not considered distinct any longer. Recent studies argue that there was no independent Sohan tradition as Acheulian tools are found in the Sohan industry as well.

attributed to its absence. Uncongenial conditions and lack of raw materials might have prevented the occupation of these areas. Perhaps there was no necessity for the pre-historic people to move into these areas. These sites are found more in Central India and in south-eastern part of India (near Chennai). These areas receive high rainfall and are therefore endowed with thick green cover and rich resources.

Distribution

Lower Palaeolithic tools are found in most parts of India, except in a few regions of the Ganges valley, southern Tamil Nadu and in the hilly areas of the Western Ghats. Athirampakkam, Pallavaram and Gudiyam near Chennai, Hunsgi valley and Isampur in Karnataka, and Bhimbetka in Madhya Pradesh are some important Palaeolithic sites where the Acheulian tools are found.

Chronology

Recent research places the beginning of lower Palaeolithic around two million years ago. This culture continued upto 60,000 years ago.



Hathnora archaic *Homo sapiens* fossil skull fragment



Elephas namadicus



Bos Namadicus

Hominin and Animal Fossils

Unlike Africa, evidence of hominin [immediate ancestor of Homo Sapiens] fossil is rare in India. There is a report of a fossil fragment discovered by Robert Bruce Foote from Athirampakkam. Its whereabouts are not known now. The only well-known hominin fossil of India was found at Hathnora near Hoshangabad in Madhya Pradesh. The cranium is named Narmada human. A partly preserved hominid skull cap was found in a basal conglomerate deposit in 1982. It is considered to represent the *Archaic Homo sapiens*. It is the only existing fossil find of human ancestors in India.

Animal fossils are useful to understand the palaeo-environmental context in which people lived. In the Narmada valley, animal fossils of *Elephas namadicus* (giant tusked pre-historic elephant), *Stegodon ganesa* (a giant pre-historic elephant), *Bos namadicus* (wild cattle) and *Equus namadicus* (extinct great horse like animal) have been recovered. Teeth of *Equus*, evidence of water buffalo and *nilgai* as well as 17 animal hoof prints have been uncovered at Attirampakkam.

They suggest an open, wet landscape near the Chennai region in the pre-historic period.

Equus refers to the genus of animals including horses, asses and zebras.

Way of Life

The people of Lower Palaeolithic culture hunted animals and gathered roots, nuts and fruits. They fed on the flesh and bones of animals killed by predators. They lived in open air, river valleys, caves and rock shelters, as seen from evidence in Bhimbetka in Madhya Pradesh and Gudiyam near Chennai. The pre-historic human ancestors, who belonged to the species of *Homo erectus*, did not have a complex language culture like us, the *Homo sapiens*. They may have expressed a few sounds or words and used a sign language. They were intelligent enough to select stones as raw material and used the hammer stones to carefully flake the rocks and design tools.



Middle Palaeolithic Culture

After about 4,00,000 years BP (Before Present), changes took place in the lithic technology and the species of human ancestors diverged. The species of *Homo erectus* existed in this period. Some of the Middle Palaeolithic tools are attributed to behavioural modernity. Anatomically modern humans are said to have emerged around 3,00,000 years ago. In India, the Middle Palaeolithic phase was first identified by H.D. Sankalia on the Pravara River at Nevasa. After this discovery, several sites of this period have been identified. Recently, the Middle Palaeolithic of Athirampakkam is dated to be around 3.85-1.72 lakh years BP. Indian Middle Palaeolithics probably may be as old as the African Middle Palaeolithic culture.

Industries and Tool Types

The tool types of the Middle Palaeolithic period are hand axes, cleavers, choppers, chopping tools, scrapers, borers and points, projectile points or shouldered points, and knives on flakes. Flake industry was predominant in the Middle Palaeolithic period and tools such as scrapers, points and borers were made. Scrapers were used for wood and skin working.

Chronology

The Middle Palaeolithic culture in India is dated between 3,85,000 and 40,000 BCE. While the African Middle Stone Age is associated with the *Homo sapiens*, it is associated with the Neanderthals in Europe. No hominin fossil bones of this species have been found in India.

Distribution

The Middle Palaeolithic sites are found in Narmada, Godavari, Krishna, Yamuna and other river valleys.

Ways of Life and Main Characteristics

The Middle Palaeolithic people occupied open-air, cave and rock shelter sites. They were hunter-gatherers. The main features of the Indian Middle Palaeolithic period include the following:

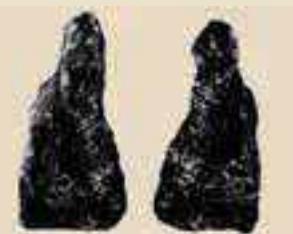
- The tools became smaller.
- The decrease in the use of hand axes in relation to other tools.
- Use of core preparation techniques in stone tool production.
- Use of chert, jasper, chalcedony and quartz as raw materials.

Upper Palaeolithic Culture

The cultural phase that followed the Middle Palaeolithic is called Upper Palaeolithic. This period is marked by innovation in

An Upper Palaeolithic Shrine

An interesting find is of a possible shrine, indicated by a block of sandstone surrounded by a rubble circle, similar to the contemporary shrines. Found at Baghor in Uttar Pradesh, it is the earliest known evidence of a shrine in India.



Triangular stone from upper palaeolithic shrine



Similar stone in a contemporary shrine

tool technology and increased cognitive capability of humans. The modern humans, who first evolved in sub-Saharan Africa, sometime before 300,000 years ago, migrated to and occupied various parts of Asia around 60,000 years ago. They probably replaced the earlier populations. There is a possibility that these new groups were responsible for the Upper Palaeolithic culture of India.

Lithic Tools and Industries

The lithic industry of the Upper Palaeolithic period is based on blade and bone tool technologies. Microliths (tiny stone tools) were introduced in the Upper Palaeolithic Period and these tools were made using different varieties of silica-rich raw materials. Bone tools and faunal remains have been found in Kurnool caves in Andhra Pradesh.

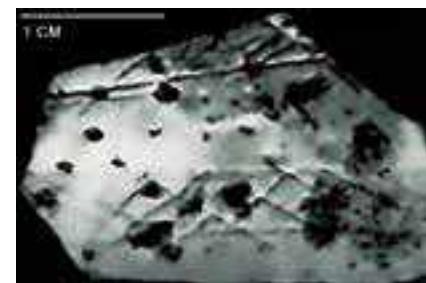
Chronology

The Upper Palaeolithic culture is represented in India at several sites. A time bracket of c. 40,000 years to 10,000 years BP is suggested for this period.

Distribution

The people of this period used caves as well as the open air space for living. Meralbhavi in Karnataka, Kurnool caves and Godavarikhani in Telangana, Baghor I and Baghor III of Son Valley in Madhya Pradesh and Patne in Maharashtra are some of the Upper Palaeolithic sites of India.

Sri Lanka has evidence of microliths and hominin fossils. Incised ostrich eggshell, and shell and stone beads have been found at Jwalapuram in Andhra Pradesh, Patne in Maharashtra and Batadomba-Lena and Fa Hien Cave in Sri Lanka.



Decorated ostrich shells from Upper Palaeolithic site in Patne in Maharashtra

Ostrich Egg Shells

Evidence of ostrich has been found in some pre-historic sites of India. The egg shell of this bird had been used as beads and those from Patne have been dated to 25,000 BP. They are found in Bhimbetka and Patne.

Ways of Life and Main Characteristics

Evidence of art in the Upper Palaeolithic period appears in the form of paintings. Beads and ornaments of this period have also been found. The lithic blade industry advanced in this period. Some of the green colour paintings of Bhimbetka are dated to Upper Palaeolithic period based on style and archaeological evidence.

Mesolithic Culture

Mesolithic sites are found in most parts of India. They occur in all eco-zones from the coasts to the hills: sand dunes, rock shelters, deltaic regions, lake areas, forested territories, hilly and mountainous areas, rocky terrains and coastal environments.

Mesolithic sites in India are found in Paisra (Bihar), Langhnaj (Gujarat), Baghor II, Chopani Mando, Sarai Nahar Rai, Mahadaha and Damdama (all in Uttar Pradesh), Sankanakallu and Kibbanahalli (Karnataka). Rock shelter sites are found in Lekhakia, Baghai Khor, Adamgarh and Bhimbetka.

Coastal sites are seen at Mumbai, *teri* sites of Thoothukudy in Tamil Nadu and Vishakapatnam, which have microlithic evidence.

Teri

A costal landscape caused by sand dunes. These soils may have originated in the Pleistocene epoch of the Quaternary period.

Climate

After the Ice Age, with the advent of global warming, human groups became highly mobile and began to occupy various eco-zones. The monsoon pattern had already emerged. Some regions witnessed higher rainfall. At Didwana in western Rajasthan, fresh water lakes were known to exist between 10,000 and 3500 BP. The animal bones from this period suggest a dry deciduous type of forest during the Mesolithic period.

Chronology

The date of the Mesolithic culture varies in different parts of the world. This culture is assigned to pre-agricultural times in certain areas. In Levant (Eastern Mediterranean), they are dated between 20,000 and 9500 BCE. In India, Mesolithic cultures appeared

around 10,000 BCE. In certain parts of India including Kerala and Tamil Nadu, it continued up to 1000 BCE, till the beginning of the Iron Age. In Sri Lanka, the microliths appeared about 28,500 years BP.

Economy

Hunting wild animals and gathering plant food and fishing were people's main occupation during this age. Agriculture was not practised in the early stages. At the end of the Mesolithic period, humans domesticated animals and paved the way for the Neolithic way of life. The rock paintings of Central India depict hunting, trapping, fishing and plant food collection.

The faunal evidence from this period shows that people belonging to this period hunted cattle, gaur, buffalo, *barasingha*, porcupines, *sambar*, chital, gazelle, hog deer, *nilgai*, jackal, turtle, fish, wild hare, lizard fox and monitor lizard. Bones of rhinoceros and elephant have also been found. They used spears, bow and arrow and traps. The paintings of Bhimbetka show that various animals were hunted and for this men and women went together.

The people used fire and perhaps roasted food. Domestic animal bones of cattle, sheep, goats, pig and dog have been found at Kanewal, Loteswar and Ratanpur, and from Adamgarh and Bhimbetka in Madhya Pradesh sites. Camel bones have been found from Kanewal.

Camps and Houses

The Mesolithic people were highly mobile. They moved in search of animals and plant foods. They made temporary huts and also used caves and rock shelters. Circular huts with postholes and burnt clay lumps bearing reed impressions have been found. Many of caves and shelters feature paintings. Circular huts are seen in rock paintings. The temporary huts were built using perishable materials. Traces of

oval and circular huts and possible wattle daub are found in Chopani Mando and Damdama in Uttar Pradesh and Bagor and Tilwara in Rajasthan.

Burials

The Mesolithic people buried the dead, which suggests their beliefs and humane relationships. Human skeletons have been found in Mahadaha, Damdama and Sarai Nahar Rai in Uttar Pradesh. At Mahadaha, a man and a woman were buried together. One burial had an ivory pendant as the grave good.

Art

Art is an integral part of human existence. While evidence of art is found in Europe in large volume, they are found only at a few sites in India. A chert stone used as a core had geometric engravings from Chandravati in Rajasthan, bone objects from Bhimbetka and human tooth engraved with geometric design. Rock paintings are found in the rock shelters of Madhya Pradesh and Central India. They show people hunting, trapping animals and fishing and dancing. Bhimbetka near Bhopal, Raisen and Pachmarhi in Madhya Pradesh and South Mirzapur in Uttar Pradesh are some of the sites. Haematite, an iron-rich stone with traces of rubbing, has been found. These people might have decorated themselves with flowers and leaves.

1.2 Hunter and gatherers of the Historical Period

The hunter and gatherers using microlithic tools continued to live in the later period, even after the development of Neolithic, Iron Age and historical periods. Perhaps they became part of the marginalised communities, when the people who lived in the cities acquired more wealth. Some of the people who

live in the forests even today in some remote areas and also in the Andaman region could be considered as those people who prefer to live by hunting and gathering. Many such groups lived in the 19th and 20th century, as recorded in the Edgar Thurston's *Castes and Tribes of Southern India*. Describing them as primitive is incorrect. They should be considered as people who preferred to live by hunting and gathering. When the Indus Civilisation was in its peak, Tamil Nadu had microlithic hunter-gatherers. The Andhra-Karnataka region had the agro-pastoralists of the Neolithic period.

Characteristics of the Mesolithic Cultures

- The Mesolithic people lived in semi-permanent and temporary settlements.
- They occupied caves and open grounds.
- They buried the dead.
- They had artistic skill.
- They were spread over wider geographical regions.
- Cultural continuity is noticed in many parts of India from this period.
- Their microlithic tools enabled them to hunt smaller animals and birds.

1.3 Early Neolithic Cultures and the Beginning of Agriculture

The Neolithic period marked the beginning of agriculture and animal domestication. It is an important phase in Indian history. Early evidence of Neolithic culture is found in the Fertile Crescent region of Egypt and Mesopotamia, the Indus region, the Ganges valley of India and also in China. Between 10,000 BCE to 5000 BCE, agriculture emerged in these regions, which led to several cultural developments.



Neolithic sites of India.

The introduction of domestication of animals and plants resulted in the production and supply of a large quantity of grains and animal food. The fertile soil deposited by the rivers enhanced the growth of agriculture, generating a surplus of grains. Surplus food production played a major role in the rise of early civilisations. Large villages came to exist and pottery developed. Permanent residences were built. Hence, the cultural developments of this period are called Neolithic revolution.

The Neolithic cultures of India are divided into various regional cultures and they flourished in different time periods. In the north-western part of India and Pakistan, it began at a very early date. In north-eastern India, Neolithic cultures appeared at a very late date, around the early historic time.

The Neolithic Culture of North-Western India

The Neolithic culture of north-western India is the earliest to have evidence of plant and animal domestication in India. Mehrgarh, Rana Ghundai, Sarai Kala and Jalilpur are some of the Neolithic sites. These sites are now situated in Pakistan.

The site of Mehrgarh has produced evidence of early Neolithic times, dating to c. 7000 BCE. Wheat and barley were cultivated and sheep, goat and cattle were domesticated. This culture preceded the Indus Civilisation.

The first cultural period (I) of the Neolithic age at Mehrgarh dates



Early Dentistry in the Neolithic Mehrgarh

The human ancestors had knowledge of medicinal herbs and were capable of taking care of health for survival from the pre-historic times. As their ways of life changed, new diseases appeared and they had to find remedies.

From the Neolithic period, people began to eat ground grain and cooked food, which caused dental and other health problems. The earliest evidence for drilling human tooth (of a living person) has been found at Mehrgarh. It is seen as a prelude to dentistry.



Mehrgarh Neolithic mud houses

from c. 7000 to 5500 BCE. The people belonging to this age did not use pottery, but cultivated six-row *barley*, *emmer* and *einkorn wheat*, *jujube*, *ilanthalai* and *dates*, and also domesticated sheep, goat and cattle. They were semi-nomadic, pastoral groups. They built their houses with mud and buried the dead. They used ornaments of sea shell, limestone, turquoise, lapis lazuli and sandstone.

The period II at Mehrgarh dates from c. 5500 to 4800 BCE and the period III from 4800 to 3500 BCE. There is evidence for pottery during these periods. Terracotta figurines and glazed faience beads have been found. Evidence for ornaments on women has been uncovered. Long-distance trade was practiced, as revealed by Lapis Lazuli, which is available only in Badakshan. The town was abandoned after the rise of mature phase of the Indus Civilisation.

The Neolithic Culture of Kashmir

Neolithic culture in Kashmir region was contemporary to the Harappan civilisation. Burzahom, an important site of this culture, provides evidence for the Megalithic and Early Historic Periods. In this place, people lived in pit houses (about four metres in depth) in order to escape the cold weather.

The houses were oval in shape, wide at the bottom and narrow on the top. Postholes used for constructing a thatched structure were found around the pit houses. The Neolithic period of Kashmir had domestic sheep, goat and cultivated plants. The Neolithic people of Burzahom traded with the people of the Harappan Civilisation. They used handmade pottery. They used tools such as stone axes, chisels, adzes, pounders, mace-heads, points and picks. Awls were used for stitching skins into clothes to beat the weather. Scrapers were used for working the skins.

Two phases of Neolithic culture have been identified. They are termed aceramic and ceramic phases. Aceramic phase did not have evidence of ceramics. Ceramic phase shows evidence for the existence of pottery. In the ceramic phase, people built mud houses. They used copper arrowheads. They also used black ware pottery, beads of agate and carnelian and painted pottery. A burial at this site produced wild dog bone and antler horn. An engraving of a hunting scene is depicted on a stone here with dog and sun.

Seeds of wheat, barley, common pea and lentil have been recovered from the excavations. People domesticated animals include cattle, sheep, goat, pig, dog and fowl. Bones of wild animals such as red deer, Kashmir stag, ibex, bear and wolf suggest that they hunted animals.

There is evidence of menhirs and the use of redware pottery and metal objects in the megalithic culture. The use of lentil suggests that contacts had been established with Central Asia. These people had interactions with Harappan Civilisation.

The Neolithic Culture of Ganges Valley and Central India

In the Ganges Valley, and in Central India Neolithic sites are found at Lehuradeva, and Chopani Munda. The site of Lehuradeva has produced early evidence of rice cultivation dated to c. 6500 BCE.

These sites are characterised by cord-marked pottery. Koldiwa, Chirand, Senuwar and Mahagara are important Neolithic sites in this region. These sites also have evidence of pottery and plant and animal domestication.

Evidence for the cultivation of hulled and six-rowed barley, several types of wheat, rice, pea, green gram, and gram/chicken pea, mustard, flax/linseed and jackfruit have been found at the sites of Central India. Sheep, goat and cattle bones have been found besides bones of wild animals.

The Neolithic people used a type of pottery with cord impression on the surfaces. They used microliths, bone and antler tools and terracotta objects. These sites perhaps flourished till about the middle of the second millennium BCE.

The Neolithic Culture of Eastern India

The Neolithic sites are found at many sites in Bihar and West Bengal. Birbhanpur and Chirand are some of the prominent Neolithic sites in this region along with Kuchai, Golbaisasan and Sankarjang. These cultures show similarities with the Neolithic complexes of east and South-east Asia. Pointed butt celts, chisel and

shouldered axes have been found in the region from the Neolithic era.

Neolithic Culture of South India

The Neolithic cultures of South India have been found mainly in Andhra Pradesh and Karnataka and the north-western part of Tamil Nadu. These sites have ash mounds in the centre with settlements around them. More than 200 Neolithic sites have been identified as part of the Neolithic complex. These sites are found near the granite hills with water sources. These sites have been spotted in the river valleys of Godavari, Krishna, Pennaru, Tungabhadra and Kaveri. Sanganakallu, Tekkalakota, Brahmagiri, Maski, Pilkhali, Watkal, Hemmige and Hallur in Karnataka, Nagarjunakonda, Ramapuram and Veerapuram in Andhra Pradesh and Paiyyampalli in Tamil Nadu are the major Neolithic sites in South India.

Some early Neolithic sites have ash mounds. Utnur and Palvoy in Andhra Pradesh and Kodekal, Kupgal and Budihal in Karnataka feature ash mound sites. Soft ash and decomposed cow dung layers are also found at this site. The evidence of habitation in the form of houses and burials are found around the ash mounds.



Neolithic ground stone axe

Neolithic Culture of North-eastern India

In north-eastern India, Neolithic culture appears at a very late period. The Neolithic cultures of north-eastern India generally date from 2500-1500 BCE or even later. Shouldered axes and splayed celts have been found at the sites in Assam, Meghalaya, Nagaland and Arunachal Pradesh. Daojali Hading and Sarutaru are the Neolithic sites in the Assam region. This region bears evidence for shifting cultivation. Cultivation of yams and taro, building stone and wooden memorials for the dead, and the presence of Austro-Asiatic languages are the marked features of this region, which shows cultural similarities with South-east Asia.

1.4 The Indus Civilisation

The Indus Civilisation represents the first phase of urbanisation in India. While the civilisation was in its peak, several cultures, namely, Mesolithic and Neolithic cultures that we discussed earlier in the chapter, prevailed in other parts of India.

Nomenclature, Phases and Chronology

The civilisation that appeared in the north-western part of India and Pakistan in third millennium BCE is collectively called the Indus Civilisation. Since Harappa was the first site to be identified in this civilisation, it is also known as Harappan Civilisation. This civilisation did not appear all of a sudden. The beginnings of the Neolithic villages in this region go back to about 7000 BCE at the Neolithic site of Mehrgarh. Harappan culture is divided into various phases:

Early Harappan	3000–2600 BCE
Mature Harappan	2600–1900 BCE
Late Harappan	1900–1700 BCE

The urban phase was prevalent in the mature Harappan period and began to decline afterwards.

The Indus valley site of Harappa was first visited by Charles Mason in 1826, and Amri by Alexander Burnes in 1831. The site of Harappa was destroyed for laying the railway line from Lahore to Multan. The seal from this site reached Alexander Cunningham, the first surveyor of the Archaeological Survey of India (ASI). Alexander Cunningham visited the site in 1853, 1856 and 1875. But the importance of the site and the associated civilisation were not realised until Sir John Marshal took over as the Director General of ASI and initiated research at the site.

Sir John Marshal played an important role in the development of archaeology in India. Later in the 1940s, Mortimer Wheeler excavated the Harappan sites. After the partition of the Indian subcontinent, many of the Harappan sites went to Pakistan and thus archaeologists were keen to trace the Harappan sites on the Indian side. Kalibangan, Lothal, Rakhi Garhi and Dholavira are the Indian sites that have been since excavated. The explorations and excavations conducted after the 1950s have helped to understand the Harappan Civilisation and its nature.

Geographical Area and the Settlements

The Indus Civilisation and the contemporary cultures covered nearly 1.5 million sq. km area in India and Pakistan. The settlements of Sutkagen-dor in the west on the Pakistan-Iran border; Shortugai (Afghanistan) in the north; Alamgirpur (Uttar Pradesh, India) in the east and Daimabad (Maharashtra, India) in the south are the boundaries of this civilisation. Its core area was in the regions of Pakistan, Gujarat, Rajasthan and Haryana.

The Early Beginnings

The Indus region (Mehrgarh) is one of the areas of the world where agriculture and animal domestication began very early. We do not know if there is any continuity between the Neolithic cultures of the Indus region and the later urban civilisation. The early Harappan phase saw the development of villages and towns in the entire region. In the Mature Harappan phase, urban centres developed.

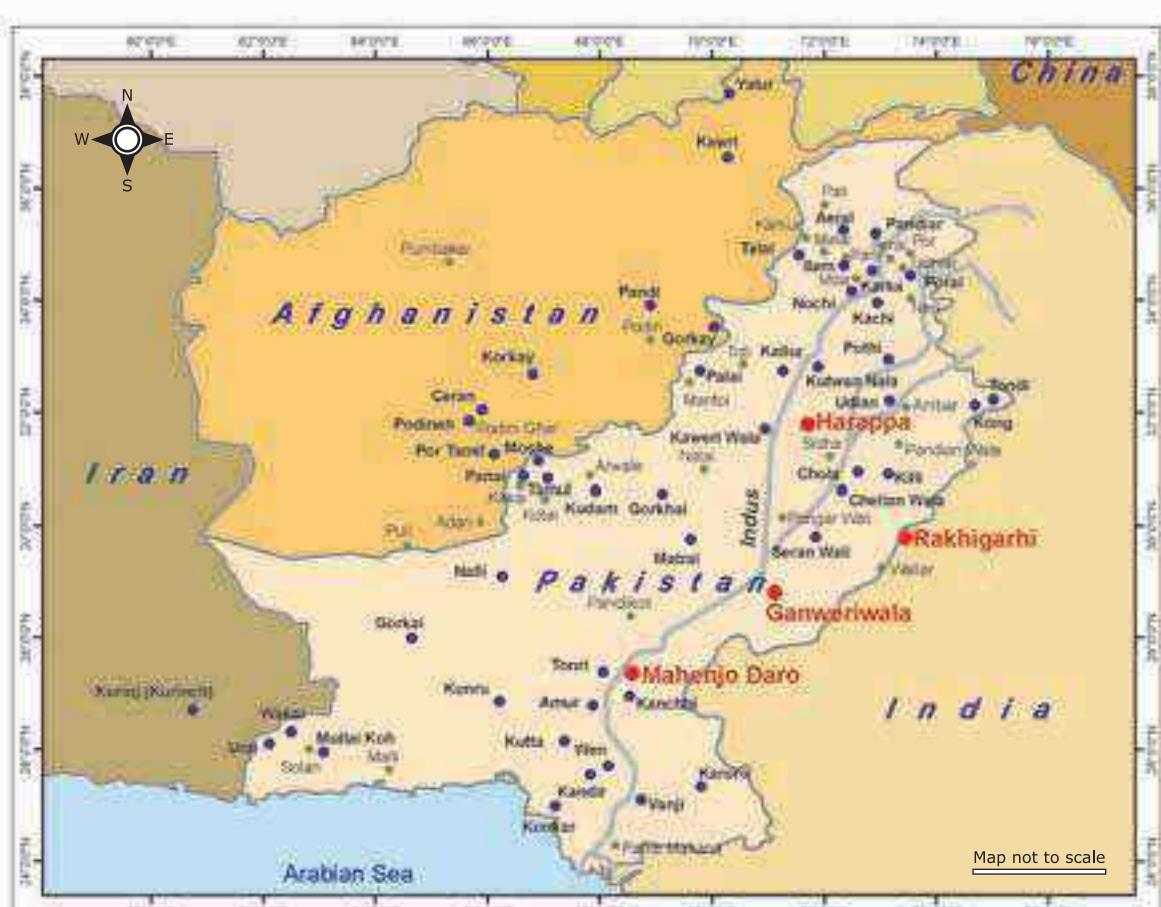
Planned Towns

Harappa (Punjab, Pakistan), Mohenjo-Daro (Sindh, Pakistan), Dholavira, Lothal, and Surkotada (Gujarat, India), Kalibangan and Banawali (Rajasthan, India), and Rakhigarhi (Haryana, India) are the major cities in the Harappan period. Fortification, well-planned streets and lanes and drainages are noticed in the Harappan towns. A civic

authority perhaps controlled the planning of the towns. The Harappans used baked and unbaked bricks, and stones for construction. The towns had a grid pattern and drainages were systematically built. The houses were built of mud bricks while the drainages were built with burnt bricks. Houses had more than one floor.

The site of Mohenjo-Daro had a planned town, built on a platform. It has two distinct areas. One is identified as a citadel and another as the lower town. The houses had bathrooms paved with burnt bricks and proper drains. Some houses had stairs indicating the existence of an upper floor. The houses had multiple rooms. Many of the houses had a central courtyard with rooms all around.

The citadel area had important residential structures that were either used by the public or select residents.



Indus cities and towns

In Mohenjo-Daro, a building has been identified as a warehouse.

The Great Bath is a tank situated within a courtyard. The corridors were present on all four sides and stairs are seen on the northern and southern sides. It was well paved with several adjacent rooms. Some structures are identified as granary. The bricks were laid watertight with gypsum mortar. It had drainage. It is associated with a ritual bath.



The Great Bath

The structures identified as granary or Great Bath should be seen as archaeologists' interpretations.

Subsistence and Economic Production

Agriculture was an important source of subsistence for the Harappans. The Harappans cultivated diverse crops such as wheat, barley, lentil, chickpea, sesame and various millets. Agricultural surplus was an important stimulus for a number of developments. They adopted a double cropping system.

The Harappans used ploughs. They perhaps ploughed the land and then sowed the seeds. Ploughed fields have been found at Kalibangan. They used both canal and well irrigation.

Archaeobotanists study ancient agriculture, and human and environmental relationships.

Animal Domestication

Pastoralism was also practised by the Harappans. They domesticated sheep, goat and fowl. They had knowledge of various other animals including buffalo, pig and elephant. But horse was not known to them. The Harappan cattle are called Zebu. It is a large breed, often represented in their seals. They also ate fish and birds. Evidence of boar, deer and gharial has been found at the Harappan sites.

Craft Production

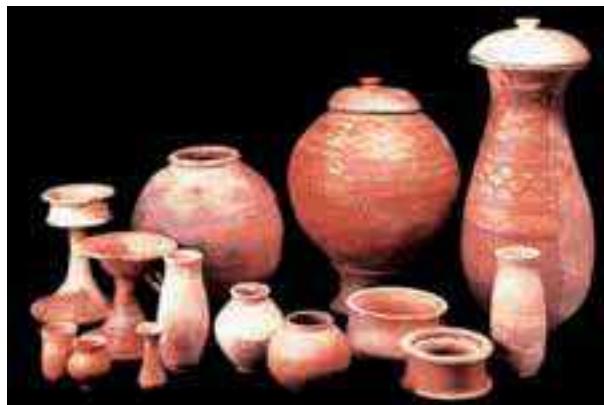
Craft production was an important part of the Harappan economy. Bead and ornament making, shell bangle making and metalworking were the major crafts. They made beads and ornaments out of carnelian, jasper, crystal, and steatite, metals like copper, bronze and gold and shell, faience and terracotta or burnt clay. The beads were made in innumerable designs and decorations. They were exported to Mesopotamia and the evidence for such exported artefacts have been found from the excavations in Mesopotamian sites.

Certain Harappan sites specialised in the production of certain craft materials. The following table presents the major centres of craft production.

Material	Site or Source
Shell	Nageshwar and Balakot
Lapis lazuli	Shortughai
Carnelian	Lothal
Steatite	South Rajasthan
Copper	Rajasthan and Oman

Pottery

The Harappans used diverse varieties of pottery for daily use. They use well-fired pottery. Their potteries have a deep red slip and black paintings. The pottery are shaped like dish-on-stands, storage jars,



Harappan painted pottery

perforated jars, goblets, S-shaped jars, plates, dishes, bowls and pots. The painted motifs, generally noticed on the pottery, are *pipal* leaves, fish-scale design, intersecting circles, zigzag lines, horizontal bands and geometrical motifs with floral and faunal patterns. The Harappan pottery is well-baked and fine in decorations.

Metal, Tools and Weapons

The Harappan civilisation belongs to the Bronze Age civilisation and Harappans knew how to make copper bronze tools. Although they produced bronze implements, they needed various kinds of tools for agriculture and craft production. The Harappans used chert blades, copper objects, and bone and ivory tools. The tools of points, chisels, needles, fishhooks, razors, weighing pans, mirror and antimony rods were made of copper. The chert blades made out of Rohrichert was used by the Harappans. Their weapons include arrowheads, spearhead, celt and axe. They did not have the knowledge of iron.

Rohri chert

The chert, a fine grained sedimentary rock, was found in the region of Rohri in Pakistan. It was used by the Harappans for making stone blades and tools.

Textiles and Ornaments

The Harappans wore clothes and used metal and stone ornaments. They had knowledge of cotton and silk. The image identified as a priest is depicted wearing a shawl-like cloth with flower decorations.

The terracotta images of women are shown wearing different types of ornaments. The image of dancing girl found at Mohenjo-Daro is shown wearing bangles in large numbers up to the upper arm. They made carnelian, copper and gold ornaments. Some of them had etched designs and they exported them to the Mesopotamian world. Faience, stoneware and shell bangles were also used. The ornaments produced were either sold or exchanged as part of the trade activities.

Trade and Exchange

One of the sources of Harappan economy was trade and exchange activities. Harappans had close trade contacts with the Mesopotamians and also with various cultures of India. The Harappan seals and materials have been found in the Sumerian sites in Oman, Bahrain, and Iraq and Iran. The cuneiform inscriptions mention the trade contacts between Mesopotamia and Harappans. The mention of "Meluhha" in the cuneiform inscriptions refers to the Indus region. A Harappan jar has been found in Oman. Harappan seals, weights, dice and beads are found in Mesopotamia. Carnelian, lapis lazuli, copper, gold and varieties of wood were exported to Mesopotamia. Harappans also interacted with various regions of India and acquired raw materials and processed them.

Weights and Measures

Harappans had developed proper weights and measures. Since they were involved in commercial transactions, they needed standard measures. Cubical chert weights have been unearthed from Harappan sites.

The weights exhibit a binary system. The ratio of weight is doubled as 1:2:4:8:16:32. The small weight measure of 16th ratio weighs 13.63 grams. They also used a measuring scale in which one inch was around 1.75 cm. Weights made of chert were cubical. They used binary numbering system (1, 2, 4, 8, 16, 32, etc.). They might have been used for weighing jewellery and metal.

Seals, Sealings and Scripts

The seals from various media such as steatite, copper, terracotta and ivory are frequently found in the Harappan sites. The Harappan script has not yet been convincingly deciphered. About 5,000 texts have been documented from the Harappan sites. The longest text has about twenty six signs. Some scholars are of the view that it is Dravidian. Seals might have been used as an identity marker on the materials that were transported. They might have indicated the ownership.



Indus seal

Arts and Amusement

The terracotta figurines, the paintings on the pottery, and the bronze images from the Harappan sites suggest the artistic nature of the Harappans.



The priest king

“Priest king” of steatite, dancing girl of copper (both from Mohenjo-Daro), and stone

sculptures from Harappa, Mohenjo-Daro and Dholavira are the important objects of art. Toy carts, rattles, wheels, tops, marbles and hop scotches exhibit the amusement of the Harappan people.

Faith and Belief System

The Indus people worshipped nature. They worshipped the *pipal* tree. Some of the terracotta figures appear to be mother goddess. Fire altars have been identified at Kalibangan. They buried the dead. Burials were made elaborately and evidence of cremation is also reported. The Harappan burials have pottery, ornaments, jewellery, copper mirrors and beads. These suggest their belief in an afterlife.



Harrappan Burials

Polity

Uniformity in pottery, seals, weights and bricks reveals the existence of a polity. Labour mobilisation may also suggest the existence of a political system. Harappa and Mohenjo-Daro might have had a city-state like polity. The uniformity in the cultural materials and measurement units point to a central authority during the Harappan times.

Authorship and the Making of Indian Culture

One school of thought argues that the authors of Harappan Civilisation were speakers of the Dravidian languages. The

archaeological evidence shows movement of the Harappans to the east and the south after the decline of their civilisation. Some of the Harappan people could have moved into different parts of India. However, only the decipherment of the script would give us a definite answer.

Contemporary Cultures of the Indus Civilisation

Several groups including pastoral people, farmers and hunter-gatherers lived in the Indus region. The Indus region had villages and large towns. The population of that time was mixed. Innumerable communities of hunters-gatherers, pastoral people and farmers, from Kanyakumari to Kashmir and Gujarat to Arunachal Pradesh could have existed during this period. Their history is also equally important, as cultural and ecological knowledge of all these groups contributed to Indian culture.

While the Indus Civilisation was flourishing in the north-western part of India, several cultures were developing in different parts of India. In the southern part of the subcontinent, Kerala and Sri Lanka were given to hunting and gathering. The

Harappans who had knowledge of water crafts might have had connections and interactions with South India, but no clear archaeological evidence on this is available. The northern part of South India, i.e. the Karnataka and Andhra region, had Neolithic cultures, engaged in pastoralism and plough agriculture. Similarly, the Chalcolithic cultures were prevalent in Deccan and western India, while Neolithic cultures permeated northern India including Kashmir, Ganges valley and central and eastern India. Thus India was a cultural mosaic during the time of the Harappans.

Decline

The Indus Valley Civilisation declined from about 1900 BCE. Changes in climate, decline of the trade with the Mesopotamia, and the drying of the river and water resources due to continuous drought are some of the reasons attributed by historians for the decline. Invasions, floods and shifting of the river course are also cited as reasons for the ruin of Indus civilisation. In course of time, the people shifted to the southern and eastern directions from the Indus region.

Indus Civilisation and Tamil Civilisation

The Indus Civilisation represents the first urbanisation of Indian history.

The origin and authorship of the Indus Civilisation are keenly debated historical questions. The Indus script has not yet been conclusively deciphered and hence the authorship is not certain. The graffiti found on the megalithic burial pots of South India and the place names presented are cited to establish the relationship between Indus and Tamil cultures.

The archaeological evidence points to several groups of people living in Tamil Nadu and South India continuously from the Mesolithic period. One cannot rule out the migration of a few groups from the Indus region. More research is necessary before arriving at any definite conclusion.

The towns of ancient Tamizhagam such as Arikamedu, Keezhadi and Uraiyyur that flourished are part of the second urbanisation of India and these towns are quite different from the Indus cities.

SUMMARY

- The history of India began in the pre-historic times about 2 million years ago.
- Numerous groups of people moved into this land from the pre-historic times. These groups adapted to their environment and created specific ways of life according to the ecological moorings.
- People who made hand axes lived in India from two million years ago. Various communities occupied the entire breadth and width of the country from the Mesolithic times and laid the cultural foundations of India.
- The combined contribution of all these groups contributed to India's pluralistic culture today.
- The diverse languages and cultures of India reveal the complex processes associated with Indian history.
- The first urbanisation emerged around the Indus Valley Civilisation about 2600 BCE. While Indus Valley Civilisation was a major cultural system in north-western India, several cultures existed across India contemporaneously.

EXERCISE

I. Choose the Correct Answer

1. The period before the development of script is called _____.
 (a) Pre-historic (b) Historic (C) palaeolithic (d) Neolithic
2. The earliest age in history is called _____.
 (a) Old Stone Age (b) New Stone Age (c) Copper Age (d) Iron Age
3. The first Palaeolithic tools were identified in _____.
 (a) 1860 (b) 1863 (c) 1873 (d) 1883
4. Baghor I and Baghor III of Son Valley in Madhya Pradesh are some of _____ sites in India.
 (a) Lower Palaeolithic (b) Middle Palaeolithic
 (c) Upper Palaeolithic (d) Neolithic
5. The site of Mehrgarh has been associated with _____ culture.
 (a) Palaeolithic (b) Neolithic
 (c) Mesolithic (d) Chalcolithic
6. The _____ inscriptions mention the trade contacts between Mesopotamia and Harappan civilisation.
 (a) Cuneiform (b) Heiroglyphics (c) Devanagiri (d) Kharoshti
7. Burzahom is an important site of _____.
 (a) Neolithic culture of Kashmir (b) Neolithic culture of Ganga Valley
 (c) Neolithic culture of Eastern India (d) Neolithic culture of South India



8. Early Harappan period was _____.
 - (a) 3000–2600 BCE
 - (b) 2600–1900 BCE
 - (c) 1900–1700 BCE
 - (d) 1700–1500 BCE

9. _____ was an important source of subsistence for the Harappans.
 - (a) Agriculture
 - (b) Pottery
 - (c) Craft production
 - (d) Fishing

10. The Indus civilisation declined from about _____.
 - (a) 1800 BCE
 - (b) 1900 BCE
 - (c) 1950 BCE
 - (d) 1955 BCE

II. Write Brief Answers

1. What are the sources for the study of pre-historic period?
2. How is the Old Stone Age or Palaeolithic Period divided?
3. Write a short note on hominin.
4. Define Mesolithic culture.
5. How is the Harappan culture divided into various phases?
6. Write a short note on The Great Bath.
7. Mention the reasons for the decline of Indus Civilisation.

III. Write Short Answers

1. Write a note on Acheulian and Sohanian industries.
2. What are the main features of Indian Middle Palaeolithic age?
3. Mention the Mesolithic sites in India.
4. Explain the distinct features of the Mesolithic cultures.
5. What are the border settlements of the Indus civilisation?
6. Write a short note on the craft production of Harappan economy.
7. What do you know about the faith and belief system of the Harappans?

IV. Write Answers in Detail

1. Describe pre-historic India.
2. Compare the Lower and Middle Palaeolithic cultures.
3. “Upper Palaeolithic culture marked an innovation in tool technology.” Elucidate.
4. Highlight the salient features of Early Neolithic cultures.
5. “The Neolithic Culture in Kashmir region was contemporary to the Harappan civilisation.” Justify the statement.
6. Where are Neolithic cultures found in South India? Mention its important features.
7. Why is the Indus Civilisation also known as Harappan Civilisation?

8. Write about the planned towns of Harappa and Mohenjo-Daro.
9. Write a short note on the following with reference to Indus Civilisation.
 - (i) Pottery
 - (ii) Trade and exchange
 - (iii) Weights and measures
 - (iv) Seals, sealings and scripts

Activity

1. Visit a nearby museum to know the objects used by people of that time.
2. Draw the Palaeolithic tool types.
3. Prepare a chart on different stages in the human evolution.
4. Draw the extent and spread of Indus Civilisation, marking the sites discovered so far.

Assignment with Teacher's Guidance

- Prepare a PowerPoint presentation on the Stone Age of India.
- Prepare a PowerPoint presentation on the Indus Valley Civilisation.
- Prepare a PowerPoint on the Neolithic cultures of India.
- Prepare a PowerPoint on the pre-historic art of India.

GLOSSARY

Nilgai	- a deer with small horns	- சிறு கொம்புடைய மான் வகை
Jasper	- a precious stone in yellow, red and brown colour	- மஞ்சள், சிவப்பு, பழுப்புநிறம் கொண்டகல் வகை
quartz	- semi-precious stone with varying colour	- பல்நிறம் கொண்ட விலை குறைந்த மணிக்கல்
Levant	- Eastern Mediterranean Region	- கிழக்கு மத்தியத்தரைக்கடல் பகுதி
gazelle	- a kind of deer	- ஒரு வகை அழகிய மான்
adzes	- chisel-like tool fastened to wooden handle	- மரக் கைப்பிடி கொண்ட உளி போன்ற கருவி
agate	- a kind of hard precious stone	- உயர் வகைக் கல்
carnelian	- reddish variety of stone used in jewellery	- அணிகள்களில் பதிக்கும் சிவப்புநிறக் கல்வகை
legume	- a kind of botanical family in which seeds are found in pods	- தாவர குடும்ப வகை (அவரை வகை)
nomenclature	- system of naming	- பொருள்களின் பெயரிடும் முறை
lentil	- a kind of pulse	- துவரை வகை
goblet	- a cup with handle at the base	- கோப்பை
adduced	- showed as proof	- சான்றாகக் காண்பித்தல்
conglomerate	- rock consisting of gravel or pebbles	- கூழாங்கற்கள் மற்றும் சுரளைக் கற்களாலான பாறை



REFERENCE BOOKS

1. Irfan Habib. *The Indus Civilization. The People's History of India series.* Tulika, 2002.
2. Jonathan Mark Kenoyer. *Ancient Cities of the Indus Valley Civilization.* Oxford University Press, 1998.
3. L.Gregory Possehl, *The Indus Age: The Beginnings.* New Delhi. Oxford & IBH, 1999.
4. R.S.Sharma, *India's Ancient Past.* Oxford University Press, 2005.
5. Romila Thapar. *From Lineage to State: Social Formations in mid First Millennium BC in the Ganga Valley.* Oxford University Press, 1984.
6. Romila Thapar. *Early India from the Origins to 1300 AD.* Penguin, 2015.
7. Upinder Singh. *A History of Ancient and Early Medieval India.* Pearson, 2008.



INTERNET RESOURCES

1. <http://www.paleophilatelie.eu>
2. http://www.homepages.ucl.ac.uk/~tcrndfu/web_project/arch_back.html



ICT CORNER

Early India

Through this activity you will visit Virtual Museum to know about events of Pre-historic Period.



Steps:

- Open the Browser and type the URL or scan QR code to go to webpage on Natural History.
- You can see Virtual Museum website. Scroll down and Click “Select Past Exhibits” on the screen.
- Scroll down and click “Western Cultures.”
- Open “slide view” menu bar to access control button and explore the pictures about pre-historic period through the Virtual Museum.



Step1



Step2



Step3



Step4

Virtual Museum URL:

<https://naturalhistory.si.edu/VT3/>

*Pictures are indicative only.



B168_11_HIS_EM

Lesson 2

Early India: The Chalcolithic, Megalithic, Iron Age and Vedic Cultures



Learning Objectives

- To understand the characteristics of the Chalcolithic period in India
- To know the Megalithic-Iron Age cultures of India
- To get acquainted with Aryans, non-Aryans and Vedic cultures
- To learn the distinction between the Early Vedic and Later Vedic societies

Introduction

A conventional view of the timeline of Indian history would simply shift its themes from the Indus Civilization through the Vedic Culture to the Age of the Mahajanapadas. But, if we consider the time after the decline of the Indus Civilization, covering from c. 2000 BCE to 600 BCE and the space stretching from Kashmir to Kanyakumari and Arunachal Pradesh to Gujarat, it is clear that diverse cultures and people who spoke different languages lived in ancient India.

This chapter focuses on the Late Harappan, Chalcolithic, Iron Age and Vedic Cultures and the Aryans, except for the Indus Civilization which was covered in the previous lesson. Essentially, it deals with the history of India from about 3000 BCE, up to the emergence of the Mahajanapadas, with a focus on social and economic changes.

Sources

The history of India, after the decline of the Indus Civilization around 1900 BCE, is characterised by the presence of nomadic microlith-using hunter-gatherers and pastoral, semi-sedentary and sedentary

agro-pastoral communities of the Neolithic, Chalcolithic, Iron Ages and Vedic Cultures. We have two main types of sources for this long span of time (c. 3000 to 600 BCE) in Indian history. One source is the archaeological sites and material culture including pottery, plant remains and metal objects. The other is Vedic literature. There are no written documents for this period, since the Vedic texts were transmitted orally. At this point of time, people had not developed a script in India, except the symbols of the Indus script which are yet to be deciphered. Correlating the archaeological cultures and the information related to various groups of people from the Vedic texts is not an easy task. There are various theories on the identity of the originators of the Indus Civilization, and various other archaeological cultures. We are dealing with diverse cultures and communities with different modes of living in this space-time unit.

The Early Vedic culture is correlated with some of the Chalcolithic cultures of India, while the Later Vedic culture is correlated with the Painted Grey Ware Culture of the Iron Age in North India.

Unlike the age of Indus Civilization, when the urban sites and farming cultures were in a limited area, we notice cultural, agricultural and technological expansion and developments in many parts of India in this period accompanied by the growth of craft production and population. A strong cultural foundation was laid across India during this period, which finally culminated in the Early Historic period. The extensive foundations for the village settlements of India were laid during this period.

Literature of the Vedic Age

The Vedas (*Vid* = to know, *Vidya*) are one of the earliest known texts to have been composed in India. The language of the Vedas is described as Vedic Sanskrit. The Vedas are four: *Rig* is the oldest, and the others being *Yajur*, *Sama* and *Atharva*. The Vedic texts were memorized and orally transmitted by Brahmins from generation to generation. They were written down in the later period, after the introduction of writing. The earliest known written manuscripts of the Vedas date to the 10-11th century CE. They contain information about the polity, society, religion and philosophy, and hence they are a source for writing history.

The main collections of Vedic hymns are called *samhitas*. The *Rig Vedic-samhita* is the earliest text. The *Rig Veda* is dated to between 1500 and 1000 BCE. The *Rig Veda* contains 10 books. Books 2 to 7 are the earliest and the Books 1, 8, 9 and 10 are assigned to a later period.

Samhitas are ritualistic texts, and they explain the social and religious importance of rituals. Each *samhita* has added texts called *brahmanas*, which have commentaries on the hymns and rituals. Each *brahmana* has an *aranyaka* (forest text) and an *upanishad*. The *aranyakas* contain mystical ritual instructions to be undertaken in secret by the sages who

live in the forests. *Upanishads* deal with philosophical enquiries.

The *Yajur*, *Sama* and *Atharva Vedas* are dated to a slightly later period. The *samhitas* of the *Sama*, *Yajur* and *Atharva Vedas*, and the *brahmanas*, *aranyakas* and *upanishads* attached to the Vedas are the Late Vedic texts. The *Sama Veda* was composed in musical notes which are considered to constitute the basis of Indian music. The *Yajur Veda* has rituals and hymns. The *Atharva Veda* contains charms and magical spells.

Zend Avesta

The *Zend Avesta* is a Persian/Iranian text of Zoroastrianism. This book speaks about the lands and gods of the people speaking the Indo-Iranian languages. It has references to the regions of northern and north-western parts of India. It has terms which show linguistic similarity with the Vedas. This text is an indirect evidence that the early home of the Aryans was outside the Indian subcontinent.

2.1 Pre-Aryan, Late Harappan and Chalcolithic Cultures of India

The Pre-Harappan cultures are the earliest Chalcolithic cultures of India, and they are found in the time before the beginning of the mature phase of the Harappan culture, and continued to exist in the later period. The other Chalcolithic cultures of India are more or less contemporary to this phase of Harappan culture and they continued even after its decline. Unlike the mature urban phase of the Harappan civilization, Chalcolithic cultures were pastoral and based on farming, generally rural in nature. They used copper and stone blades and pottery and also low grade iron in

the later period. Their settlements were sedentary or semi-sedentary. In the north-western and western regions of India, the early farming cultures are associated with the Chalcolithic cultures rather than the Neolithic cultures.

The Chalcolithic people also began to domesticate animals in addition to agriculture. They had cattle, sheep, pigs and goats and buffaloes. Evidence has been found of turtles and fowls in their settlements. The houses were made of stone, mud bricks, mud and perishable wooden materials, and built on a stone foundation. Silos (well prepared pits) meant for storage of grains have also been found. The walls were made with bamboo frames. People used black and red ware and black on red ware pottery.

These sites have produced a large quantity of copper objects. They used copper objects such as flat axes, bangles, rings, antimony rods, knives, blades, socket-less axes, barbed and tanged arrow heads, choppers and chisels.

Ochre Coloured Pottery Ware Culture

Ochre Coloured Pottery Ware culture is found in northern India dating to the Chalcolithic period. The OCP pottery has red slip and appears ochre in colour (the ochre colour comes off when the pottery is touched) and hence, it is called Ochre Coloured Pottery. It has black painted



Ochre Coloured Potsherds

designs. The OCP comes in the form of jars, storage jars, bowls, and basins.

The OCP culture dates to 2600-1200 BCE and is found in the Indo-Gangetic plain and may have had some associations with early Vedic culture. The OCP culture is seen as an impoverished Harappan culture and some scholars see it as unrelated to the Harappan culture. The OCP sites produced copper figures and objects and therefore it is also known as "copper hoard culture." It is a rural culture and has evidence of the cultivation of rice, barley, and legumes. They also had pastoralism with evidence of cattle, sheep, goats, pigs, horses, and dogs. The villages had wattle-and-daub houses. They used copper and terracotta ornaments. Animal figurines have also been found.

Chalcolithic Cultures of South India

The southern part of India has not produced cultural evidence of a full-fledged chalcolithic culture. Perforated and spouted vessels have been found in some sites. Copper bronze tools like chisels and flat axes occur at these sites. Stone tools continued to be used in this area. Black on red ware pottery is found. These people survived through animal rearing and agriculture. Millets, pulses and horse gram were cultivated, and fruits, leaves and tubers were collected.

2.2 Iron Age in North India

The Iron Age in North India coincides with the painted Grey Ware culture. The painted grey ware is dated to from 1100 to 800 BCE. More than 1000 sites have been identified with painted grey ware pottery in northern India, with a major concentration in the Ganga-Yamuna valley. These ceramics succeeded the Black and Red Ware Culture in the eastern Ganga valley and Central India.



The pottery was fine grey in colour with painted geometric designs. The painted grey ware laid the foundation of the early political formations. It correlates with the Kuru-Panchala kingdom known from the Vedic texts. The Painted Grey Ware cultural phase is followed by Northern Black Polished Ware culture (NBPW), which is associated with the Mahajanapada and Mauryan periods.

The Painted Grey ware sites reveal the development of agriculture and pastoralism, and the settlements of this period grew in dimension. They show a large scale population increase in the northern part of India. The Iron Age in North India was coeval with Painted Greyware Culture, and in South India it was associated with Megalithic burial mounds.

2.3 Megalithic/ Iron Age in Tamilnadu

The burial system followed by the people of Neolithic period continued into the

Megalithic period. A circular tomb using big stone slabs built upon the place of burial is known as a megalith. Such megaliths have been found in many parts of Tamilnadu. The urn burial system was another type of practice and is evidenced in Adichanallur (present Thoothukudi district). Black-ware is peculiar to burial sites in Tamilnadu. Interestingly, black-ware is found mostly in burial mounds and not in human habitations. In a majority of urn burials, the use of stone is almost non-existent. However, urn burials are grouped under megalithic because the materials - the pottery, iron objects, beads of semi-precious stones kept in them - are identical to those found in the stone burials.

The end of Megalithic burial practice is assigned to third-second centuries CE. During this period Brahmi writing akin to Ashokan Brahmi has been discovered in Kodumanal (Erode District). There is also evidence of the megalithic tradition continuing into later centuries. During the Sangam period people still remembered urn burials. The four primitive hero-stones with

Tamil Brahmi inscriptions, datable to third to second centuries BCE found in the upper part of the Vaigai valley, support the authenticity of the hero stone tradition described in the Sangam Tamil literature in the context of cattle raids. Scholars infer, based on such evidence, that some of the Sangam poems could be assigned to the early first century BCE or a little earlier. The tradition of erecting hero stones in memory of dead warrior-heroes is considered to be an extension of the menhir type of megalithic tradition. Menhirs, upright monumental stones, and dolmens made of big slabs or boulders are megalithic tombs found in Tamilnadu.

Black and red ware, along with partial human remains and iron objects, were unearthed recently at Vadamalkunda in Krishnagiri, Tamilnadu. A few stone slabs were also found at the site. A centuries-old menhir at Singaripalayam excavated near Kundadam in Tiruppur district points to the existence of an ancient settlement along the banks of River Uppar.

2.4 Megalithic Sites in Tamilnadu

Adichanallur

Adichanallur, 22 km from Tirunelveli, is located in Thoothukudi district. In 1876, a German ethnologist and naturalist,

Andrew Jagor conducted an excavation at Adichanallur. He carried with him samples of backed earthenware, utensils of all sizes and shapes, a considerable number of iron weapons and implements, and great quantities of bones and skulls. These are now housed in a Berlin Museum.



Burial Site-Adichanallur

The then district Collector of Tirunelveli A.J. Stuart and the famous linguist Bishop Robert Caldwell visited Adichanallur subsequently, found it was a quartz site. Quarrying was immediately banned and archaeological excavation commenced under the supervision of Alexander Rea. Rea prepared a comprehensive account of his findings, illustrated by photographs, and was published in the annual report of the Archaeological Survey of India (ASI), 1902–03. Nearly a hundred years later, the ASI carried out another excavation and brought out more information. The report is awaited.



Dolmen-Mallachandram



Menhir - Kumarikalpalayam- Tirupur



Tamil Brahmi inscription on a hero stone-Puliman Kombai

The burial mound at Adichanallur yielded the following:

- Urns and pottery of various kinds in large numbers.
- Iron implements, including spades and weapons (daggers, swords, spears and arrows). Some stone beads and a few gold ornaments
- Bronze objects representing the domestic animals such as buffalo, goat or sheep and cock, and wild animals like tiger, antelope and elephant.
- Traces of cloth and wood.

The engraving of animals on bronze and on ornaments is indicative of the primitive workmanship. (Caldwell could stumble upon a copper bangle during his inspection at the site.) The people were evidently skilful in moulding pottery, in casting or brassing metals, in weaving and in working stone and wood. The presence of husks of rice and millet indicates domestication of these grains. Iron weapons were used for both war, and for animal sacrifices. The discovery of sacrificial implements prompted Caldwell to conclude that the people of Adichanallur were not adherents of Vedic religion.

Paiyampalli

Paiyampalli is a village in Tirupathur taluk, Vellore district. The Archaeological Survey of India carried out an excavation in the 1960s and unearthed black and red ware pottery in this megalithic site. A large number of urn burials were also found in this region. The date of this culture, based on radio carbon dating, is 1000 BCE.

Kodumanal

Kodumanal, 40 km from Erode, is located on the northern bank of Noyyal river, a tributary of the Cauvery. A series of excavations were carried out during

the 1980s and 1990s. The most recent was in 2012. In habitation trenches and megalithic burials of Kodumanal, the goods unearthed included pots, weapons, tools, ornaments, and beads, particularly carnelian, akin to those found at Mohenjodaro. Since carnelian was not known to this region in ancient times, it may have been brought to Kodumanal from outside.



Burial Site - Kodumanal

In the Sangam work Pathitrupathu, a place called Kodumanam belonging to the Chera king, is praised for gemstones and therefore some archaeologists argue that Kodumanam is the ancient name of Kodumanal. Hoards of Roman coins have been discovered and it is believed that this is a result of the export of gemstones to the Roman world, resulting in return a huge inflow of gold from the latter into the region.

Conches and bangles, remnants of furnaces, a kiln floor filled with ash soot, and potsherds with Tamil-Brahmi inscriptions are other finds in the site. Pit burials, urn burials and chamber tombs of different types excavated at Kodumanal and the names inscribed on potsherds may indicate habitation by multi-ethnic groups. The graffiti etched on potsherds give a lot of information about the people and their activities. A menhir found at a burial site is assigned to the Megalithic period. According to Y. Subbarayalu, Kodumanal is coeval the Sangam anthologies (second century BCE to second century CE).

2.5 The Aryans and Rig Vedic Society

So far we have considered the Late Harappan Cultures, Chalcolithic and Painted Grey ware Cultures. Let us now turn to the evidence from the Vedic texts, which, unlike the archaeological evidence that tell us only about the material culture, throw light on the ethnic and cultural identities of people. Because of the references found in the Vedas, the Aryan question is one of the important issues concerning the early history of India.

The Aryans

The attempt to write a history of India began when the Europeans colonised India. They compiled the archaeological and literary sources, as well as oral traditions. Certain notions, for example the Aryans, were developed and used in the colonial context, when many parts of Asia and Africa were under the influence of the European powers. The concept of race was widely prevalent at that time to classify and categorize people. Some of the views reflect the racist ideas of colonial times. The Aryan theory was linked to the blue-eyed white race and its connection with Europeans. Nazis used the Aryan concept for their political agenda, ultimately leading to the Holocaust. The recent studies have established that the word Aryan does not denote race, but only refers to the original speakers of Indo-Aryan languages.

Philologists study language in oral and written forms of languages based on historical evidence. They use etymology, comparative linguistics, literary criticism, history, and linguistics in their studies.

Though the *Rig Veda* is in Sanskrit, about 300 words of the Munda and Dravidian languages have been identified in it, suggesting cultural mix with earlier inhabitants.

From the Vedas it is evident that Aryans used domesticated horses and chariots. Their chariots had spoked wheels and they used bows and arrows. They practiced agriculture and pastoralism. They buried and also cremated the dead. The cult of fire and the use of soma drink were prevalent among the speakers of the Indo-Aryan languages.

The home of Indo-Europeans and Indo-Aryans is still a matter of debate. Many scholars are of the view that the Aryans came to India as migrants from Central Asia. It is also believed that several waves of Indo-Aryan migration might have happened. There are several factors which support this hypothesis. The traits of the culture of Aryans cover Eastern Europe and Central Asia which is geographically interlinked with India and West Asia and Europe. One of the accepted areas of the Aryan home is Eastern Europe-Central Asia, north of the Black Sea. The Bactria-Margina Archaeological Complex is closely related to Aryan culture dated to 1900 BCE–1500 BCE. Ceramics of South Central Asian archaeological sites resemble those found in the Swat valley.

References to the names of Indo-Europeans languages are found in an inscription dated to 2200 BCE discovered in modern Iraq. Anatolian inscriptions of 1900-1700 BCE and Kassite inscriptions of 1600 BCE (Iraq) and Mittani inscriptions of 1400 BCE (Syria), Bhogaz Goi inscriptions referring to names similar to the Vedic gods (1400 BCE) have the common features of the Indo-European languages, but no such inscriptions are found in India.

The term *asva* and several other terms in *Rig Veda* have common roots in various Indo-Aryan languages. In the *Rig Veda*, the term *asva* (horse) occurs 215 times and *vrishabha* (bull) 170 times. Tiger and rhinoceros, which are tropical animals, are not mentioned in the *Rig Veda*. There is no trace of the urban way of life in the

Rig Veda. Hence, the identity of Aryans is not correlated with the Harappan culture, where there is no evidence for horse. Nowadays, DNA studies are also used for understanding ancient migrations. M17 a genetic marker (DNA) is said to have been found among the speakers of Indo-Europeans.

2.6 Rig Vedic Culture

Rig Vedic Samhita is the earliest text that relates to the Early Vedic period. The Early Vedic culture is placed between 1500 BCE and 1000 BCE. The political, social and economic aspects of life of this period are reflected in the Rig Vedic hymns.

Geography

In the Indian subcontinent, the early Aryans lived in the area of eastern Afghanistan, Pakistan, Punjab and fringes of Western Uttar Pradesh.

Dasas and Dasyus

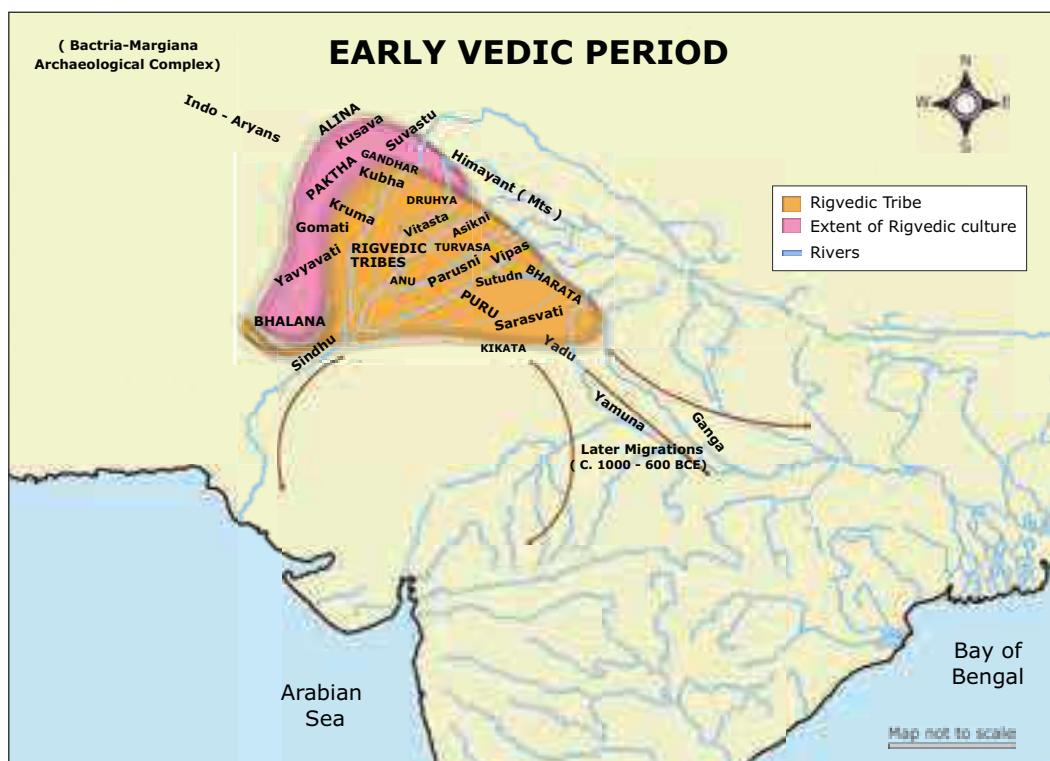
The Rig Vedas speak about not only the Aryans, but also about the non-Aryan

people, whom the Aryans encountered in India. When the Rig Vedic people moved into India they came into conflict with people whom they referred to as *Dasyus* or *Dasas*. Evidently the Aryans differentiated themselves from the dark native people who had different cultural practices, and sought to maintain their distinction.

The Rig Veda has references to several other groups. Simyu and Kikata are grouped with the *dasyus*. Sambara son of Kulitara is mentioned as a chief with 90 forts or settlements. Varchin was another chief with many troops. The *Rig Veda* mentions the defeat of a chief called Sambara by Divodasa of the Bharata clan.

Polity and Political Clashes

The concept of polity developed in the Rig Vedic time. Various units of habitation and divisions such as the *janas*, *vis*, *gana*, *grama* and *kula* are referred to in the *Rig Veda*. The Vedas speak about the Aryans and their enemies and the battles they



fought with them. The battles were fought more for cattle and material wealth and the war booty acquired was shared. They not only fought with the non-Aryans, but also fought among themselves. They invoked the support of the gods in their battles. They strongly believed that prayers, sacrifices and rituals could offer support in their mundane life. The god Indra is called *Purandara*, which means destroyer of settlements, which were perhaps fenced or planned townships.

The term *Jana* means tribe.

The Bharatas and Tritsu were the ruling Aryan clans who were supported by Vasishta, the priest. The region of India was named Bharata Varsha after the tribe of Bharatas. The Bharata clan was opposed by ten chiefs and five out of them were Aryans. This battle was known as the Battle of Ten Kings. The battle took place on the banks of the river Paurushni, identified with the river Ravi. In this battle, Sudas won and he became important leading to the dominance of Bharata clan. The Purus were one of the defeated clans. The Purus and Bharatas formed an alliance and later they formed Kuru clan. Later the Kurus allied with Panchalas and established their control over the Upper Ganga Valley.

Social Divisions

The Vedic people distinguished themselves from the non-Aryan people. Varna was the term used by Aryans to refer to colour and category. The *Rig Veda* refers to Arya *varna* and Dasa *varna*. The Dasas and Dasyus were conquered and treated as slaves. They came to be considered sudras in the later period. Social classes were classified as warriors, priests and common people. Sudras as a category of people appeared at the end of the *Rig Vedic* period. Slavery

was common and slaves were given as gifts to the priests, but there is no reference to wage labour. Horse-drawn chariots and bronze objects were possessed by a few, suggesting social distinction. Vedic society was largely egalitarian initially, and social distinctions emerged later. According to the *Purusha Sukta* of the *Rig Veda* the various varnas emerged thus: Brahmanas from the mouth, the kshatriya from the arms, the vaisya from the thighs and the sudra from the feet of *Purusha*, when he was sacrificed. These social divisions are considered to have arisen towards the end of the early Vedic period. Various professional groups such as warriors, priests, cattle-keepers, farmers, barbers are also mentioned. *Panis* were itinerary traders or perhaps caravan traders. *Panis* are also seen as enemies in some verses.

Tribe and Family

Kinship was the basis of the social structure of Rig Vedic society. People were identified with specific clans and the clans formed the tribe or *jana*. The term *jana* occurs in the *Rig Veda* 21 times but *janapada* does not occur even once. The term *vis*, which refers to the common people, occurs 170 times and they lived in *gramas* (villages). The family (*griha*) was the main social unit within the tribe. It was headed by the *grihapati* and his wife was known as *sapatni*. And the family at that point of time was perhaps a joint family.

Women

Women had a respectable position but it is not possible to generalise about this. Society was essentially patriarchal with a preference for male children and cattle. The birth of a son was preferred perhaps because of the martial nature of the society, which required male members for their clashes to establish dominance

over the territories. Having ten sons was considered as a blessing. Women attended assemblies and offered sacrifices. Marriage was common but primitive practices were also continued. Polyandry seems to have existed, and widow remarriage was also known. People married at the age of 16–17, according to scholars, and there is little evidence of child marriage.

Economy: Agriculture

Archaeological evidence points to the development of agriculture among the Rig Vedic people. The ploughshare is mentioned in the Rig Vedas. The field was known as *kshetra* and the term *krishi* referred to ploughing. The terms *langla* and *sura* referred to plough and the term *sita* meant the furrow created by ploughing. Water for irrigation was probably drawn from wells by cattle-driven water-lifts using pulleys. They had knowledge of different seasons, sowing, harvesting and thrashing. They cultivated barley (*yavam*) and wheat (*godhuma*).

Pastoralism

Cattle rearing was an important economic activity for the Aryans, although they practiced agriculture. Cattle were considered wealth. The term for war in the Rig Veda was *gavishthi* which means search for cows (which is the contemporary term (*goshti*) for factions as well). The donations to the priests were mainly cows and women slaves but not land, which reveals the importance of pastoralism. There was no private property in land.

Craft Production

The Rig Veda mentions artisans such as carpenters, chariot-makers, weavers and leather-workers. Copper metallurgy was one of the important developments of this period. The term *ayas* in the Rig Veda refers to copper and bronze.

Karmara, smith, is mentioned in the *Rig Veda*. Likewise, there are references to *siri* or yarn, indicating spinning which was done by women and to carpenters, *takshan*. Weaving of clothes of wool is also referred to and obviously it was necessary in the cold weather. Some of the crafts were fulltime crafts, involving specialists.

Trade, Exchange and Redistribution

Trading activities were limited though traders were present during the Early Vedic period. *Panis* are referred to as traders and they were perhaps caravan traders. The word *pan* means barter, which was a mode of exchange. *Nishka* was a gold or silver ornament used in barter. A priest received 100 horses and 100 *nishka* as fee for sacrifices. The *danas* and *dakshinas* offered to people were means of redistributing resources. The *dakshina* was both a fee for a specific service and also a means of distributing wealth. The distribution of cows helped spread pastoral activities and economic production.

Transport

Bullock carts, horses and horse-drawn chariots were used for transport. There are references to the sea (*samudra*) and boats (*nau*). Boats driven by 100 oars are mentioned.

Polity and Administration

The polity of the Rig Vedic period was that of a tribal society. The chief of the tribe was the main political head and he was called *rajan*. The kings lived in multi-pillared palaces. They offered gifts of cattle, chariots and horse ornaments and gold to the priests. *Rajan* was a hereditary chief. He was perhaps elected by the

assembly called *samiti*. The main duty of the king was to protect the tribe. He protected wealth, fought wars, and offered prayers on behalf of gods. The king had authority over the territory and people.

Vedic society was militaristic. Bows, daggers, axes and lances were the main weapons of war. Tributes and booty collected from war were redistributed by the king. There are also references to gift of *dasas* or slaves. The king *Trasadasyu*, the chief of the *Purus*, gave away 50 women as a gift. The chief was known as *gopa* or *gopati* which means, chief of cattle.

The assemblies called *sabha*, *samiti*, *vidhata* and *gana* are mentioned in the *Rig Veda*. *Sabha* was the assembly of elders or the elites, *samiti* was an assembly of people, and *vidhata* was the assembly of tribe. They performed military and religious functions. Women attended the *sabhas* and *vidhatas*. The king sought the support of the *samiti* and *sabha* for his activities. There are debates about the exact nature of these assemblies and functions. Most of our understanding of the conditions of Vedic society depends upon the interpretations of various terms. Sometimes it is hard to reconstruct the original meaning.

The *purohita* or priest offered advice to the king. Vedic priests advised the kings, inspired them and praised their deeds. In turn they received rewards for their services. *Senani* was the chief of army. There is no evidence of tax collecting officers. Perhaps people made voluntary contribution called *bali* to the king. Some scholars say that *bali* was an imposed tax, and not voluntary. There is no reference to the administration of justice. The officer who controlled the territory was called *Vrajapati*. He helped the *kulapas* or heads of fighting groups called *gramini*. *Gramini* was the head of the village and fighting unit.

Vedic Religion and Rituals

Religion and rituals played an important role in Vedic society. In the *Rig Veda*, the natural forces sun, moon, rivers, mountains and rains were defined as divinities. The religion was naturalistic and polytheistic. *Indra* was the most important god and he was called *Purandara*. *Agni* was seen as intermediary between god and people. *Surya* was a god who removed darkness. *Ushas* was the goddess of dawn. *Aditi*, *Prithvi* and *Sinivali* are other goddesses.

Varuna, the god of water was next in importance. This god was the upholder of natural order. *Soma* was the god of plants and the drink was named after him. *Soma* drink was part of the ritual and the preparation of this intoxicating drink is explained in many hymns. *Maruts* was the god of strength. Interestingly there are few references to *Rudra* or *Siva*.

Rituals were adopted as a solution to many issues and the problems of day-to-day life and thus the priests had an important role in the society.

Characteristics of Society

In the early Vedic period lineage and tribes constituted society, and the king had limited power. The various tribal groups of Aryans and non-Aryans fought to control the territories. Social divisions did not take deep root, although the concept of *varna* and Aryan identities existed. Pastoralism was predominant and cattle centred clashes were common, although agriculture did play an important role. The archaeological sites suggest different types of craft production including metal, carpentry, pottery and clothes.

2.7 Later Vedic Culture

The Later Vedic culture is dated to the period between 1000 BCE and 700–600 BCE. The Painted Grey Ware Culture of

the Iron Age, which has been identified by archaeologists at many excavated sites, is associated with the Later Vedic culture. This period witnessed political, social, economic complexity and developments.

The Late Vedic Texts

The Later Vedic texts were composed after the *Rig Veda Samhitas*. The *Yajur*, *Sama* and *Atharva Vedas* were composed after the *Rig Veda*.

Eastward Expansion of the Aryans

The Aryan speakers expanded from the Punjab to Western Uttar Pradesh in the Ganga Yamuna doab in the Later Vedic period. The history of ancient India was thus marked by the movement of cultures, and interactions and battles among various groups for territories and resources. It has been suggested that while the Aryans migrated to the region of eastern part of the Ganga valley, the Indo-Iranians migrated from the region of Iran to the region of Punjab. The later Vedic texts speak about the region of Kuru Panchala which falls in the Indo-Gangetic divide and the Upper Ganga Valley. The area mentioned as the south-eastern boundary of the Aryans in Rig Veda is listed in *Aitreya Brahmana* as the midland, which indicates the movement of Aryans into the Ganga valley in the Later Vedic period. Perhaps this expansion was induced by the need for water and land resources, fresh, less occupied territories and population pressures.

The Kurus, Panchalas, Vashas and Ushinaras are the tribes of this period. References to the Saraswati and Dhristavati rivers occur in the later Vedic texts also. Around 1000 BCE, the Vedic Aryans moved towards Kosala region in eastern Uttar Pradesh and Videha in North Bihar,

where the Vedic people encountered the local people following Chalcolithic material culture. In the Upper Ganga valley, the Vedas acquired Munda words indicating that Munda speaking-people lived in the Ganga valley. The region of Kosala and Videha were the easternmost territories of the Aryan expansion during this period. By the end of the Vedic period Panchala and Videha were Aryanised. The area beyond this region in the east was seen as an alien territory. In the *Atharva Veda*, the people of Anga and Magadha (Bihar) were seen as enemies. Similarly, the Pundras of Bengal and the Andhras were seen as outside the Aryan identity in the *Aitreya Brahmana*. This suggests that these regions were not influenced by Aryan culture. What we gather is that the process of Aryanization gradually spread from the north-west to the south-east mainly into the Ganga Valley.

Later Vedic Culture and Iron

Iron was an important metal used for implements in this period. It was called *syama-ayas* or *krishna-ayas* or the dark metal. Iron is believed to have played an important role in the conversion of the forests of the Ganga Valley into agricultural lands. By the end of Vedic period, the knowledge of iron had reached eastern Uttar Pradesh and Videha. Earlier it was believed that iron originated around 700 BCE, but recent research dates the beginning of iron to around 1200 BCE or even earlier. The early views gave excessive emphasis to iron to the colonization of the Ganga Valley, but new scholarship argues that iron was not the only factor behind the expansion of the population.

Settlements and territories

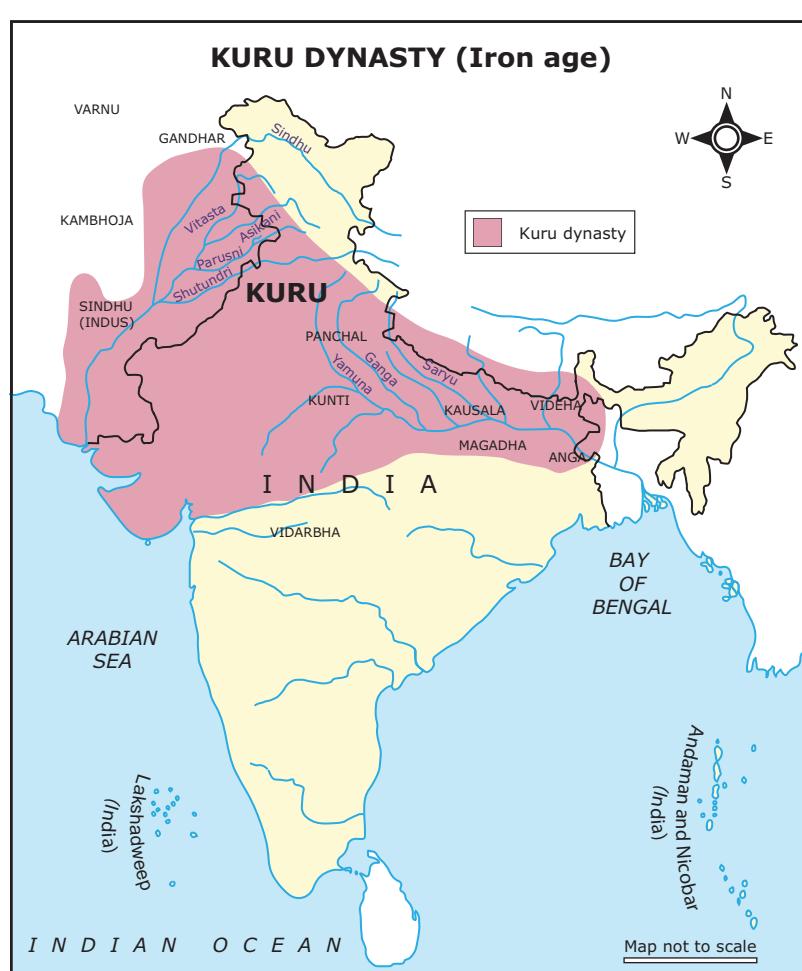
With the intensification of agriculture, the Later Vedic people led a settled life leading to formation of territorial units. The term *janapada*, referring to territory, is found in

the *Brahmanas* dated to ca. 800 BCE. There are more than 1000 sites of painted Grey Ware culture in this area, suggesting that new settlements came up and the Upper Ganga Valley was densely populated. People lived either in mud-brick houses or houses with wattle and daub walls. The foundations for the towns must have emerged during the later Vedic period. This was a period of intense interactions. The term *nagara*, referring to commercial quarters, is found in the later Vedic texts. However, large towns appeared only at the end of the Vedic period. The sites of Hastinapura and Kausambi are considered proto urban (urban-like) settlements. The material culture of this period shows more diversity and is an improvement over the Early Vedic period. It can be surmised that there was surplus production to support various classes such as chiefs, princes and priests.

Political Organization

In the Early Vedic Age tribal polities were dominant. The king was elected by assemblies. In the Later Vedic period the assemblies became less important and the power of the king increased. The influence of assembly called *vidhata* disappeared, while *samiti* and *sabha* continued in the period. The development of large kingdoms reduced the power of the assemblies.

The Rajan was the leader who led the army in the battle. The concepts of *Samrat/Samrajya* developed and they suggest the increase in the power and ambition of the king. The legitimization of kingship became important with the performance of various sacrifices such as *vajapeya* and *rajasuya*. The king developed more control over the territory, people and resources. *Purohita*, which means



'one who places the king in the forefront', became important in the establishment of polity and kingship. Monarchy developed. The Rajan became the controller of the social order. *Srauta* sacrifices (sacrifices to achieve some benefits) were carried out to control the resources. The kings presented cows, horses, chariots, gold, clothes and female slaves to the priest. The *Aitreya Brahmana* says that king has to provide 1000 pieces of gold and cattle to the Brahmana who anoints him. Thus the priest became important in the formation of polity and royalty.

The terms such as *rashtra*, to denote a territory, and *rajya*, meaning sovereign power appeared. The king received voluntary or compulsory contribution called *bali* from the people (*vis*). Such voluntary contributions became tributes. The Mahabharata offers clues to historical development and is suggestive of the power struggle to control the territories. The *Ramayana* too is suggestive of the Aryan expansion and the encounters with native people in the forest.

The territorial formations and the development of lineages became stronger during the Later Vedic period. Romila Thapar characterises the developments in the first millennium BCE as the movement from lineage to state. The development of state level political organization emerged only after 500 BCE, and the Later Vedic society was therefore in transition. Several lineages became more territorial and settled in the Later Vedic Age. This is evidenced by the term *janapada*, as we saw earlier. The mid-first millennium BCE had political organisations such as *rajya* and *ganasanghas* (oligarchies) and these institutions developed in the later Vedic period.

Lineage is a group of people descended from a common ancestor.

As we saw earlier, the clans of Bharatas and Purus combined to form the Kurus, and along with the Panchalas they occupied the central part of the Ganga-Yamuna doab. Panchala territory was in north-western Uttar Pradesh. The Kuru-Panchalas became one major ethnic group and Hastinapur became their capital. The war between the Kauravas and Pandavas was the theme of the Mahabharata and both of them belonged to the clan of Kurus. Traditions say that Hastinapur was flooded and the Kuru clan moved to Kausambi near Allahabad.

Sacrifices and rituals gained importance in the Later Vedic society. The king became more independent. Rituals dominated kingship, and this increased the power and influence of the *Rajanyas* and the *Brahmanas*, while distancing the king from the *vis*. The *Asvamedha-yaga* involved letting a horse loose into areas where it moved freely; this was an assertion that the authority of the king was recognized, and a battle ensued when the horse was challenged. The *vajapeya* ritual involved a chariot race. Such innovative modes of rituals helped to increase the power of the king. The formation of social, distinctions became prominent.

Social Organization

The social transformation in the Later Vedic Period is much more clearly reflected in the references in the Vedic texts. The social divisions of *varna* became more established. Teaching was seen as the occupation of the Brahmanas. The wives of Brahmanas and cows were given important status. *Rajanya* refers to *kshatriyas* and they were the warriors and rulers who received *bali* as tax.

Striking changes took place in the *Varna System*. There was an increase in the privileges of the two higher classes, the Brahmanas and the Kshatriyas at the cost of the Vaisyas and Sudras. In the *Panchavimsa*

Brahmana, the *Kshatriya* is placed first, higher than the *Brahmana* but in the *Satapatha Brahmana*, the *Brahmana* is placed higher than *Kshatriya*. In later Vedic society the importance of the *purohita* (priest) is stressed, as mentioned in the Vedic texts. The *Kshatriyas* challenged Brahmanical supremacy and their exclusive privilege of entering the *asramas*, a regulated four stage life namely *brahmacharya*, *grihasta*, *vanaprastha* and *sanyasa*. The outcome of this was the birth of Jainism, Buddhism and Ajivakam.

The system of four *Varnas* had taken deep root and became rigid in the course of time. The popularity of rituals helped the *Brahmanas* to attain power. *Brahmanas* became important and the kings supported them, although they had conflicts with *Rajanyas*, the warrior nobles. The concept of *dvija* (twice-born) developed and the *upanayana* (sacred thread) was limited to the upper sections of the society. This ceremony marked the initiation for education. The fourth varna was denied this privilege and the *Gayatri* mantra could not be recited by the *Sudras*. Women were also denied *upanayana* and *Gayatri* mantra. The king asserted his authority over the three varnas. The *Aitreya Brahmana* refers to the *Brahmana* as the seeker of support and he could be removed by king from his position.

Certain craft groups managed to attain higher status. For example, the *Rathakaras*, the chariot makers, had the right to wear the sacred thread. *Vaisya* referred to the common people. They were involved in agriculture, cattle breeding and artisans. Later they became traders. *Vaisyas* paid tax to the kings. Some social groups were placed in ranking even below the *Sudras*. However, cross varna marriages did happen.

The idea of *gotra* emerged in the later Vedic period. *Gotra* literally meant 'cowpen' and it referred to a group of people from a common ancestor. Persons of the

same *gotra* were considered as brothers and sisters and could not therefore intermarry. Several unilineal descent groups existed with common ancestors. Several related clans formed the tribe.

Family

The household became more structured, which means it became more organised. The family was an important social unit. The family was patriarchal with patrilineal descent. The relations within the family were hierarchical. Polygyny (taking many wives) was prevalent. Several household rituals were also developed for the welfare of the family. The married man with his wife was the *yajamana*.

The concept of *asramas*, referring to various stage of life, was not well established in this time. While *brahmacharya*, *grihasta* and *vanaprastha* are mentioned, *sanyasa* had not developed.

Women

The status of women declined as the society became more structured and the patriarchal family became more important. In the family the father was the head. The right of primogeniture was strong. Though women had participated in rituals in the Rig Vedic period, they were excluded in the later Vedic period. Daughters are spoken of as a source of trouble. Their work was to look after the cattle, milking animals and fetching water.

Economy

The economic activities of this period were quite diversified. Agriculture, pastoralism, craft production and trade contributed to the economic development.

Agriculture

Agricultural activities increased during the Late Vedic period. The *Satapatha Brahmana* mentions rituals related to ploughing

undertaken by the kings. This suggests the importance given to cultivation by the rulers, and the shift to agriculture to support the increasing population. The god Balarama is depicted with a plough, which suggests the importance of cultivation. The Vedic people cultivated barley and rice, and wheat. Wheat was the staple food of Punjab region. The Vedic people began to use rice in the Ganga-Yamuna doab. The use of rice, rather than wheat, is noticed in the Vedic rituals.

Pastoralism

Pastoralism continued to be important. Cattle were considered sacred. They became part of exchange and redistribution. The offering of cattle as part of *dakshina* continued. Pastoralism supplemented agriculture.

Craft Production

Arts and crafts proliferated during the Later Vedic age and craft specialization took deep roots, when compared to early Vedic period, since more occupational groups are mentioned in this period. Evidence of iron work is noticed from about 1200 BCE. Metals such as copper, tin, gold, bronze and lead are mentioned. These metals were smelted and worked by specialized groups. The copper objects were used for making weapons for war and hunting. Weaving was undertaken by women. Leatherwork, pottery and carpentry were well known. Terms such as *kulala* referring to potters and *urna sutra* referring to wool appear. Bow makers, rope makers, arrow makers, hide dressers, stone breakers, physicians, goldsmiths and astrologers are some of the specialized professional groups mentioned in the texts. Professions such as physicians, washerman, hunters, boatman, astrologer and cook are mentioned. References to the elephant are often found in the *Atharva Veda*, along with the elephant keeper.

The increase in references to such groups indicates a society in transformation.

The performers of Vedic sacrifices were also a type of service providers. The priest played an important role in legitimizing the role of king through various rituals. Wealth was measured in terms of cattle and animals. There is a mention of offerings of 20 camels, 100 gold necklaces, 300 horses and 10,000 cows as *dakshina*.

Trade and Exchange

Trade and exchange had developed in the Later Vedic age. The material culture found in the archaeological sites reveals the movement of commodities and materials. Specialised caravan traders existed. No evidence of coins has been found and therefore barter must have been the medium of exchange. The introduction of coins took place after about 600 BCE.

Religious Faith and Belief System

During the Later Vedic period the upper Ganga Doab was the centre of the Aryan culture. This region is described as the land of Kuru-Panchalas. The Vedic gods Agni and Indra lost their importance. Prajapati became the main deity. Rudra, the god of rituals, identified with Siva, became important. The Satapatha Brahmana lists the names of Rudra as Pasunampati, Sarva, Bhava and Bahikas. Vishnu was conceived as the protector of people. There is no reference to Vishnu's incarnations. Each varna had its own deities.

Rituals

Rituals became important in society. It was believed that rituals and sacrifices could solve many problems. The rituals became more complex, required more resources, and took longer time. This indirectly reflects the demand



for rituals and the formation of elite groups who could spend more resources on rituals and sacrifices. The correct performance of rituals was stressed. Stress was laid on paying dakshina. Numerous rituals were prescribed for solving all kinds of day to day problems. The resort to rituals and sacrifices as a solution for problems led to the view that material wealth could achieve anything. The ideas in the Upanishads argue against such a view, and stress the importance of realising the *atman* or inner self. Such degeneration of rituals and the material-oriented nature of the priests created dissension and led to the development of heterodox faiths such as Buddhism and Jainism which emphasized correct human behaviour and discipline.

Philosophy and Education

The disciplines of philosophy, literature and science developed in this period. Various branches of learning such as literature, grammar, mathematics, ethics and astronomy developed. Education was limited to males. Teacher-pupil relationship was cultivated through person-oriented training. The development of Vedic texts and the importance given to pronunciation, grammar and oral transmission suggest training in utterances and memorization, as part of the Vedic system of education. The development of various types of texts could be considered as developing solutions for certain mundane issues and a quest for knowledge. Araynakas are concerned with priests who were in the forests.

Upanishads (which means to sit nearby) texts with philosophical enquiries, were composed during this period. They were also referred to as *Vedanta*, since they were attached as the last part of the Vedic texts.

Satyameva Jayate is from Mudaka Upanishad.

They lay stress on knowledge and the realization of the self or *atman* and *Brahman* (the Supreme Being), meditation, cycle of birth and death. They convey the ideas of karma, and good conduct, self-restraint, mercy and generosity as virtues. Despite the ritual dominated aspects of Vedic life, some seers were in pursuit of knowledge and virtuous conduct.



Dara Shukoh, the Mughal prince, translated the Upanishads into Persian in 1657, much before the colonial scholars developed any interest in ancient Indian literature.

Other aspects of Life

The Late Vedic culture has evidence of music and fine arts. Music instruments such as lute, flute and drum are referred to in the texts. With the development of cultivation and pastoralism, different types of food and drinks made of grains, milk and ghee and plants were consumed. Evidence of the use of silk and ornaments of metal, gold and copper is found. Metal mirrors were also used. The archaeological sites have uncovered beads and ornaments and the fabrication of glass beads was also developed in the later part of the Vedic period.

Characteristics of Later Vedic Society

Later Vedic period is marked by lineages of clans, and small kingdoms developed in many parts of the Ganga valley, leading to the development of the state after 600 BCE. The idea of janapada and rashtra as territorial units had developed. The raja wielded much power and the social divisions began to strike deep roots. The varna system had developed well and Sudra identity became more marked during this period.

SUMMARY

- After the decline of the Indus Civilization numerous cultures developed across north India. Copper, followed by iron, came to be widely used. Iron helped to expand areas of cultivation leading to agrarian surplus. As this facilitated feeding of more number of people there were greater instances of in-migration and population growth. The Late Harappan cultures suggest that some of the groups moved into eastern direction, after the decline of the Indus Civilization.
- The Chalcolithic culture, including the OCP cultures, flourished in different parts of India. People belonging to these cultures began to engage in pastoral as well as agricultural activities.
- The Aryans migrated to India around 1500 BCE. The Vedic texts form an important source of this period. Horses and iron are associated with the Aryans.
- The Rig Veda, the earliest text in Sanskrit, portrays the society and culture of the early Vedic period. The early Vedic culture was characterized by pastoral as well as agricultural practices. People worshiped nature in the form of deities such as Agni, Varuna and Surya.
- The Later Vedic period for which Yajur, Sama and Atharva Vedas are the source, evolved into a complex and rigid society. The four-fold division of the society, namely, Brahmana, Kshatriya, Vaishya and Sudra, became well established in this period. Social groups of the Later Vedic societies were organised into chiefdoms.

EXERCISE

I. Choose the correct answer

1. The main collection of vedic hymns are called
 - a) Brahmanas
 - b) Samhita
 - c) Aranyakas
 - d) Upanishads
2. The land of Upper Ganga Doab region was described as
 - a) Kuru-panchalas
 - b) Ganga valley
 - c) Indus valley
 - d) Videha
3. Adichanallur is situated in _____ district
 - a) Coimbatore
 - b) Tirunelveli
 - c) Thoothukudi
 - d) Vellore
4. Consider the following:
 - i) Senani - chief of the army
 - ii) Gramani - village head
 - iii) Bali - voluntary contribution
 - iv) Purohita - governor

Which one of the pair is incorrect?

- a) i
- b) ii
- c) iii
- d) iv



5. Assertion (A) : There is no evidence of child marriage in Early Vedic period
 Reason (R) : Women had been excluded from rituals in the later Vedic period
 a) A and R are correct and R explains A
 b) A and R are correct but R doesn't explain A
 c) A is correct but R is incorrect
 d) Both A and R are correct

II. Write brief answers

1. List out the literature of Vedic Age.
2. Write about the *Zend Avesta*.
3. Highlight the position of women in the Early Vedic Age.
4. Who were the Rig Vedic Gods?
5. What do you know of the Iron Age in India?

III. Write short answers

1. Briefly describe the Chalcolithic culture of South India.
2. List out the geographical areas of Early Vedic Age.
3. Highlight the social divisions in the Rig Vedic period.
4. Analyse the characteristics of a pastoral society.
5. Distinguish between the early Vedic society and the later Vedic society.

IV. Answer the following in detail

1. Give an account of Ochre Coloured Pottery Ware Culture in India.
2. Discuss the Megalithic Iron Age Sites discovered in Tamilnadu.
3. Attempt an essay on the polity and administration of the Vedic age.

Activity

1. Prepare a scrap book on the recent excavations and the resultant findings in Tamilnadu.
2. Discussion on several viewpoints on Aryans and Dravidians.

GLOSSARY

ingots	- Molten bar of iron	- உலோக வார்ப்பிரும்புக் கட்டி
spouted vessel	- kettle like vessel	- நீண்ட மூக்குடைய பாத்திரம்
consensus	- widespread agreement	- கருத்தொருமித்த
oblation	- offering	- காணிக்கை; ஆகுதி
surmise	- guess	- ஊகம்
proliferated	- grow rapidly	- பல்கிப் பெருகி
mundane issue	- worldly problem	- அன்றாட வாழ்க்கைப் பிரச்சனை



REFERENCE BOOKS

1. Irfan Habib and Vijay Kumar Thakur, *The Vedic Age and the Coming of Iron, c. 1500–700 BC, A People's History of India*, Vol. 3 (New Delhi: Aligarh Historians Society, Tulika Books).
2. R.S. Sharma, *India's Ancient Past*. Oxford University Press, 2005.
3. Romila Thapar. *From Lineage to State: Social Formations in Mid-First Millennium BC in the Ganga Valley*. Oxford University Press, 1984.
4. Romila Thapar. *Early India: From the Origins to 1300 AD*. Penguin, 2015.
5. Upinder Singh, *A History of Ancient and Early Medieval India*. Pearson, 2008.



INTERNET RESOURCES

1. <https://sol.du.ac.in/mod/book/view.php?id=1608&chapterid=1627&1628>
2. <https://holisticthought.com/the-later-vedic-period-in-india/>
3. <https://www.culturalindia.net/indian-history/ancient-india/vedic-civilization.html>

Lesson 3

Rise of Territorial Kingdoms and New Religious Sects



Learning Objectives

To acquaint the students with knowledge on

- migration of Aryans towards Ganges Plains and the use of iron technology
- second urbanization and emergence of Mahajanapadas
- socio-economic changes associated with changes in polity
- intellectual ferment and new consciousness stirred up by Buddhism, Jainism and Ajivikam
- heterodox faiths in the Tamil country



DB6LSZ

Introduction

Aryans began migrating eastwards from about 1000 BCE. As they moved eastwards, they encountered thick forests. Iron played a significant role in the clearing of the forest. The fertile soil of the Gangetic valley and the use of iron ploughshares improved agricultural productivity. Iron also played a big role in improving craft production such as pottery, carpentry and metal working. This in turn paved the

way for urbanization. In the meantime, a spirit of scepticism began to pervade questioning every custom and orthodoxy in the belief system in the society leading to rise of new ideas and faiths. Of the several competing alternate beliefs, only Jainism and Buddhism touched the hearts of the people. In this lesson we focus on the territorial identities and the new heterodox religious sects that emerged during this period.

Impact of Iron Technology: Differing Views

The movement of the Indo-Aryans towards the east was aimed at accessing the iron ore of south Bihar and gaining a near monopoly over it. The iron ore was responsible for the political dominance attained by the state of Magadha. -D.D. Kosambi.

Iron axes and iron ploughs led to the expansion of area under cultivation in the Ganges valley. -R.S. Sharma.

That the use of iron axe and iron plough facilitated clearing of forests and generation of agricultural surplus is a myth because even as late as 16th and 17th centuries the Gangetic plain was heavily forested. -Makkhan Lal.

The forests of Ganges region could have been cleared by means of fire. -A. Ghosh and Nihar Ranjan Ray.

Sources

The epics Mahabharata and Ramayana, the dharmasastras, Buddhist texts such as the Tripitakas and Jatakas, Jaina texts and Greek accounts such as that of Arrian constitute literary sources for the period. Archaeological excavations have corroborated the literary evidences.

- (i) Iron objects such as hoes, sickles, knives, hooks, nails, arrowheads, vessels and mirrors confirm the widespread use of iron technology.
- (ii) Textiles, beads, pottery, ivory objects, ceramics and glassware and artefacts of other metals are found.
- (iii) A large number of terracotta artefacts have also been found.
- (iv) Northern Black Polished Ware (NBPW), considered luxury-ware and “urban hallmark” have been excavated.
- (v) The towns were enclosed by a moat and sometimes they were fortified.
- (vi) Houses were built with mud bricks and in some cases with burnt bricks.
- (vii) Facilities such as drains, ring wells and soak-pits are found, confirming the second urbanisation in the Gangetic plains.

3.1 Developments in the Gangetic Plain

Agriculture improved during this phase of development in the middle Gangetic plains. Wet rice cultivation began to yield more produce of rice than other crops, thus creating the necessary agrarian surplus. Protected irrigation alone was not responsible for the surplus production of rice. Iron technology also played a crucial role. While it is debated whether iron axe aided clearing of the forests or whether iron

ploughshare increased agricultural yield, there can be no two opinions that it played a critical role in improving the production of artefacts. The impact of iron technology is better understood if one considers “the technical changes which the introduction of iron implements would have brought about in various craft activities”. Leisure time provided by agricultural surplus and technology led to growth of crafts, which in turn aided vibrant trade.

Second Urbanisation

Agricultural surplus, the growth of crafts and trade, and the growing population led to the emergence of towns in the Gangetic plains. This is called the second urbanisation in Indian history after the first urbanisation evident in the Harappan Civilization. Different types of towns came into being:

- (i) Political and administrative centres such as Rajgriha, Shravasti, Kaushambi and Champa
- (ii) Centres of trade and commerce such as Ujjain and Taxila
- (iii) Holy centres such as Vaishali.



Vaishali

3.2 Janapadas to Mahajanapadas

The Later Vedic period (900–600 BCE) witnessed the transition from a tribal polity based on lineage to a territorial

state. The *janas* who migrated eastwards began to settle down in various regions. The loyalty of the people shifted from *jana* (tribe or clan) to *janapada* (territory). *Janapada* literally meant 'the place where the tribe sets its foot upon.' The *janapadas* fought with one another for resources and political dominance. Some *janapadas* extended their territories and brought various *janas* within their jurisdiction. Such *janapadas* grew into *mahajanapadas*.

Territory, people, government and sovereignty are important elements of a state. All these elements were found in some of the *mahajanapadas*. The *mahajanapadas* represented the emergence of territorial kingdoms that ruled over people (*jana*). The king headed the government aided by a centralised administration. The king was also the sovereign ruler. The king levied taxes out of agricultural surplus and redistributed it and ensured maintenance of law and order in a hierarchical society by

force and coercion. These features marked the formation of state in the Gangetic plains.

Sixteen Mahajanapadas

According to *Puranic*, Buddhist and Jaina traditions, there were sixteen *mahajanapadas*.

- | | |
|--------------|--------------------|
| 1. Gandhara | 9. Kuru |
| 2. Kamboja | 10. Panchala |
| 3. Assaka | 11. Matsya |
| 4. Vatsa | 12. Vajji (Vrijji) |
| 5. Avanti | 13. Anga |
| 6. Shurasena | 14. Kasi |
| 7. Chedi | 15. Kosala |
| 8. Malla | 16. Magadha |

The *mahajanapadas* are classified as *gana-sanghas* and chiefdoms based on the nature of their polity.



Gana-Sanghas

The proto-states of the Gangetic region were known as *janapadas* and comprised chiefdoms, republics and small kingdoms. Sixteen *mahajanapadas* find mention in the early texts. There were also *gana-sanghas* or oligarchies, which were centred on clans. The Vrijjis were one of the best known of the *gana-sanghas*, and Vaishali was their capital in the Mithila region. These kingdoms did not come under the single decision-making authority of a king but decisions were taken on a collective basis by the heads of the different clans together. There were also smaller kingdoms such as Kosala and Kasi. It is interesting to note that the names of the clans, such as Ikshvaku and Vrishni, as well as these early kingdoms, are all mentioned in the two epics, Ramayana and Mahabharata.

Monarchies or Kingdoms

The *mahajanapadas* on the Gangetic plains were all monarchies. Vedic orthodoxy was an established practice in these kingdoms. The priestly class enjoyed a preeminent status in the *mahajanapadas* unlike in the *gana-sanghas*. The kingdoms were governed by kings and the administration was centralised. The brahman priests provided legitimacy to the king through various rituals. The kingship was hereditary and the succession was in most cases based on the law of primogeniture. The king was assisted by councils called *parishad* and *sabha*. The councils were advisory in nature. The king appropriated the agricultural surplus through land revenue apart from a few other taxes. *Bali* was a tax imposed based on the area of cultivable land. *Bhaga* was obtained as a share of the produce. *Kara* and *Shulka* were some of the other taxes collected during this period. Thus the king raised revenue through taxes to maintain an

elaborate administrative structure and an army.

The richer landowners were called *grihapatis*. These landowners employed labourers called *dasas* or *karmakaras*. The smaller landowners were known as *kassakas* or *krishakas*. The society was stratified on the basis of *varna*. It emerged as a marker of status. Cultivators and artisans were identified as the *shudras*. A new social category that emerged during this period was placed below the *shudras* in the social hierarchy and considered untouchables. They were forced to live on the fringes of the settlements and subsisted on hunting and gathering their food. They were marginalised and given only menial jobs as urbanisation was on the rise. They had their own language, which was different from that spoken by the Indo-Aryans.

3.3 Emergence of Heterodox Thinkers

In the sixth and fifth centuries before the Common Era, north India underwent a remarkable intellectual awakening that profoundly impacted India and influenced its culture in subsequent millennia as well. The impact also swept across South Asia. This awakening was the outcome of questioning the existing philosophy by a host of heterodox thinkers. Gosala, Gautama Buddha, Mahavira, Ajita Kesakambalin and other thinkers renounced the world and wandered across the Gangetic plains, contemplating and reflecting on the social and cultural scenario of their times. It was not uncommon to see ascetics crisscrossing the Gangetic plains, propounding new ideas. The teachings of these ascetics addressed the needs of a rapidly changing society, which saw the emergence of new polity,

the coming into being of urban centres, development of crafts, and an increase in long-distance trade. These thinkers questioned the Vedic ideas of soul, mind and body, thereby paving the way for the rise of new religious sects. Even though all of them questioned the Vedic religion, there was rivalry among them. Eventually Buddhism and Jainism emerged as popular faiths.

Causes of Intellectual Awakening

Sixth century BCE was a period of intense intellectual ferment. There are several reasons for the emergence of this ferment.

1. State formation and the rigidity of the Vedic religion constrained the liberty of thought and action. A revolt against religious practice of following dogmas found its articulation in heterodox sects.

“When attempts are made to smother the intellectual curiosity of people, the mind of man rebels against it, and the inevitable reaction shows itself in an impatience of all formal authority and a wild outbreak of the emotional life long repressed by the discipline of the ceremonial religion”. -Dr. S. Radhakrishnan, the philosopher President of India.

2. The emergence of territorial identities accelerated the process of socio-political and economic changes. The elite class, disillusioned with the system in place, began to move in protest towards the heterodox religions blossoming in Magadha or middle Ganges plains.
3. As the Vedic religion was not fully organised, its reach did not permeate into the society and hence people did not find it difficult to follow the newly emerging religious sects.

4. With urbanisation and expansion of trade, new classes of merchants and bankers such as *sethis* sought higher social status appropriate to their economic status.
5. The grievance of Kshatriyas was that they were denied a staged life of ashramas, a privilege permitted only to Brahmins in the Vedic texts.

Heterodox Sects

The ascetic wanderers and teachers attracted groups of followers and established various sects. Their philosophies encompassed antinomian (belief that divine grace takes away the necessity of obeying moral law), materialist and fatalist elements. They were heterodox sects that rivalled the orthodox Vedic religion and many of them came into existence during this time. A Buddhist text, *Samannaphala Sutta*, while making a reference to Ajatashatru of Magadha meeting Gautama Buddha, mentions that before his meeting, the former had a philosophical discourse with the leaders of the various sects such as Purana Kassapa, Makkhali Gosala, Ajita Kesakambalin, Pakudha Kachchayana, Sanjaya Belatthiputta and Nigantha Nataputta (Mahavira). They are described as “homeless wanderers” of longstanding (*chira-pabbajito*), founders of sects (*tithakaro*) and leaders of their orders (*ganachariyo*). These sects were the key rivals of Buddhism. Their doctrines were shown unsatisfactory while that of Buddha was acceptable to Ajatashatru.

3.4 Ajivikas

The Ajivikas are believed to have evolved from one of the many ascetic groups of the times. According to Buddhist records, Nanda Vaccha was considered the founder of the Ajivika sect. He was succeeded by Kisa Samkicca, followed by Makkhali

Gosala, who was the third and the greatest of the Ajivikas. Gosala met Mahavira for the first time in Nalanda and their friendship lasted for six years. They separated due to doctrinal differences. Gosala then went to Sravasti, where he was patronised by a rich potter woman called Halahala. He believed in the doctrine of reanimation, and criticised and ridiculed the severe austerities of the Vedic ascetics. Being rival sects, both the Buddhist and Jaina accounts portray Gosala as a person of vicious character. Sravasti was the headquarters of the Ajivika sect. The Ajivikas were naked ascetics. The basic principle of the Ajivikas was *niyati* or fate: they believed that nothing in this world could be changed as everything was predetermined. Everyone has to pass through a series of transmigrations to put an end to pain. According to Ajivikas, there were six inevitable factors in life, viz. gain and loss, joy and sorrow, and life and death. Two other preachers, Purana Kassapa and Pakudha Kacchayana, joined the Ajivikas after the death of Gosala and infused new life to it.

Purana Kassapa held the view that actions did not have any merit or demerit. No evil is caused by torture, hurting and killing others. Similarly, no merit is acquired by generosity, self-control and truthful speech. Humans cannot change anything by action as everything is predetermined. According to him, non-action is the way out of life. Pakudha Kacchayana believed that the world was made of seven substances that were “unmade, irreducible, uncreated, barren, stable as a mountain peak, standing firm like a pillar – that do not alter, do not change, do not interfere with one another, are incapable of causing one another pleasure, pain or both pleasure and pain”.

The Ajivikas had rich lay disciples such as potters and bankers. The Ajivika sect spread across the length and breadth

of the country, though their influence was much less compared to that of Buddhism and Jainism.

Ajivikas in Tamil Land

Manimekalai, Nilakesi and Sivagnanasiddhiyar have references to Ajivika doctrine. Nilakesi's quest for truth takes her to Buddha and Puranan. Puranan was the leader of the Ajivika sect.

The Cholas are known to have levied a tax on the Ajivikas.

Ajita Kesakambalin (Ajita of the Hair Blanket) was a materialist. He believed that every human was made of four primary elements: fire, water, wind and sense. After death, these elements return to the earth. There is no life after death. He said, “Generosity is taught by idiots. The words of those who speak of existence after death are false, empty chatter. With the breakup of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death.”

Lokayata and Carvaka

The term “lokyata” signifies materialist thought. Indian materialism has also been named Carvaka after one of the two founders of the school. Carvaka and Ajita Kesakambalin are said to have established Indian materialism as a formal philosophical system. Carvakas developed the concept of scepticism and believed in the pursuit of knowledge through experience. They questioned the authority of Vedas.

Rivalry among Heterodox Sects

There was intense rivalry among the various heterodox sects. This is evident from the various religious accounts of the period. Buddhist and Jaina texts not only mention other heterodox sects but also belittle them. For example, *Bhagavatisutra*, a Jaina text, provides a poor account of Makkhali Gosala.

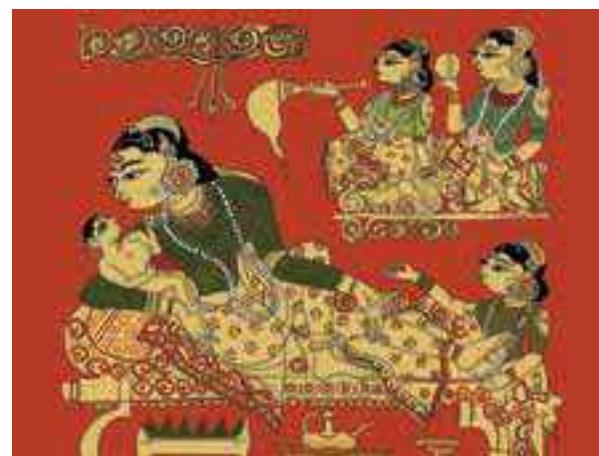
He is described as born to a poor mendicant in a cowshed. It accuses Gosala becoming a disciple of Mahavira for material comfort as the latter had many wealthy patrons. It describes “the greatest Ajivika teacher as a person of most contemptible character, a man of low parentage, and (sic) of low profession”. Buddhagosa also ridicules Gosala in his commentaries. He describes Gosala as a servant fleeing naked from his master on committing a mistake even disregarding the fact that his garment had fallen. A Buddhist Jataka story “compares the heretics with the fire-flies, whose faint light faded before the rising glory of the sun, i.e., the Buddha”.

3.5 Jainism

Among the various sects, the sect led by Vardhamana Mahavira (referred to as Nigantha Nataputta by Buddhist texts) bloomed into a religion called Jainism. It was earlier known as Nirgranthas (free from bonds). Mahavira was known as *Jina* (conqueror) of the soul and hence his sect came to be known as Jainism. According to Jain tradition, Mahavira was not the founder of Jainism, but the last of the 24 Tirthankaras or ‘maker of fords’ (ford means a shallow place in river or stream to allow one to walk across). According to Jaina tradition, Risabha was the founder of the sect. He is considered the first Tirthankara. Yajur Veda mentions three of the Tirthankaras, viz., Risabha, Ajitanatha and Aristanemi. Mahavira organised his members into monastic and lay followers.

Life of Mahavira

Vardhamana was born around 540 BCE in Kundagrama, a suburb of Vaishali. He was a member of the ruling family of a *gana-sangha* and his father Siddhartha was the chief of the Jnatrika clan. His mother Trishala was a Lichchavi princess and sister of its chief Chetaka. Mahavira was closely



Jaina Painting portraying Mahavira's birth

connected to rulers of Magadha, Anga and Videha through his mother. From his childhood, he was attracted to spiritual life. After the death of his parents, he left his home at the age of 30 and wandered about as a mendicant for 12 years in search of true knowledge. He practiced severe austerities and discarded his garments. During the course of his wanderings, he met Gosala and spent six years with him before they parted due to differences. In the 13th year of his wandering, at the age of 42, Vardhamana attained enlightenment or *Nirvana*. He then became a Tirthankara and came to be called a *Jina* or *Mahavira* (the Great Conqueror). He preached for 30 years and was patronised by the rich and the elite. He died about 468 BCE at the age of 72 in Pavapuri near Rajgriha. He fasted unto death according to Jaina ideals. His death or final liberation was a joyous event for the Jains.

Mahavira had a huge following. In the early stages, his followers were drawn from different sections of the society. However, in course of time, Jainism was confined to the trading and money-lending community. Jainism's insistence on non-violence closed other occupations, including agriculture, as it prescribed refraining from intended or unintended killing.

About 500 years after Mahavira's death, in about 79 or 82 CE, a schism occurred

in Jainism. Magadha was affected by severe famine and some of the Jaina monks under Bhadrabahu went south to maintain their strict discipline. They remained without garments and were known as *Digambaras* (space-clad or naked). Others stayed back under the leadership of Sthulabhadra and adopted a white garment and were known as *Svetambaras* (white-clad). The schism weakened Jainism in Magadha, but it found ardent followers in Gujarat, Rajasthan, Madhya Pradesh, Orissa and Karnataka.

On the death of Bhadrabahu, Shulabhadra held a Great Council at Pataliputra, which compiled the Jaina canon. It consisted of 12 *angas* (limbs). Another council was held in Valabhi, Gujarat, in the 5th century CE. It added 12 *upangas* (minor sections). The Jaina monks not only wrote religious treatises but also promoted secular literature. *Acharrangasutra*, *Sutrakritanga*, and *Kalpasutra* are the earliest Jaina texts. Most of the early Jaina texts were written in Ardha-Magadhi, the language of the common people.

Tenets of Jainism

The central tenet of Jainism is non-violence. No other religion lays as much emphasis on non-violence as does Jainism. It also criticises human emotions. Jainism denies the existence of God. In its early stages, deity was not worshipped in Jainism. It emphasises that salvation cannot be attained by worshipping god or by sacrifices. It stipulates that one can escape misery only by performing austerities.

Mahavira rejected Vedic authority. Hence, Jainism is an unorthodox religion. According to Jainism, the world has no beginning or end. It goes through a series of progress and decline according to an eternal law. Jainism advocated dualism: the world is



Mahavira

made of soul (*jiva*) and matter (*ajiva*), which are eternal. The coming together of *jiva* and *ajiva* creates *karma* (action), which leads to an endless cycle of birth and rebirth. To free oneself from karma, one has to practice severe austerities and self-mortification. Therefore, in Jainism, only monks could achieve liberation from the cycle of birth and rebirth.

Triratnas

Jain discipline requires adherence to certain rigorous rules. The Jains are required to follow three principles called Triratnas or Three Gems.

- (1) Right faith (*samyag-darshana*);
- (2) Right knowledge (*samyag-jnana*);
- (3) Right conduct (*samyag-mahavrata*)

Five Great Vows

The monks have to undertake the five great vows (*pancha-mahavrata*):

- (1) Not to kill or injure (*ahimsa*);
- (2) Not to steal (*asteya*);
- (3) Not to lie (*satya*);
- (4) Celibacy (*brahmacharya*);
- (5) Not to possess property (*aparigraha*)

Non-Violence

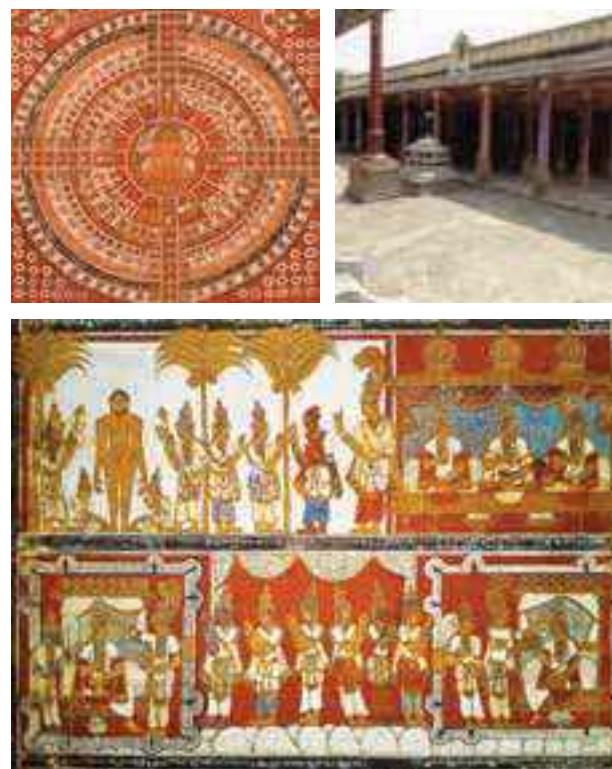
The five vows are common to both the monks and lay followers. The monks were to observe the vows more rigorously than

the lay followers. As Jainism placed great emphasis on non-violence, strict observers of the faith wear a muslin cloth around their mouth and nose so that they would not inhale small insects even by mistake. To avoid trampling on ants and other insects, Jain monks used feathers to sweep the path before walking. Jains could not practice agriculture or other crafts that involve killing or injury to living organisms. Hence they took to trading and money-lending and excelled in it. As a result, they were closely associated with urbanisation.

Jainism is an egalitarian religion. It does not sanction any inequality based on birth. It is one's deeds that determine one's status in society and not birth. Jainism believes that "by one's action one becomes a Brahmin, a Kshatriya, or a Vaishya, or a Sudra." Pride based on birth is considered a sin. Women were admitted into the monastic order. However, as a woman one cannot attain salvation. By accumulating merit by good deeds, a woman could be reborn as a man and then strive to attain salvation.

Jainism in Tamilnadu

Jainism spread to Tamil Nadu from about the third century CE. Jaina rock shelters are found in large numbers around Madurai and other places. The mention of death of Kopperuncholan by fasting in *chol Purananuru* is considered by some to be similar to Jaina practice of *sallekhana*. Jaina influence is strong in early Tamil literature. *Naladiyar*, *Palamoli*, *Jivaka Chinthamani*, *Yapperunkalam Karikai*, *Neelakesi* are some of the prominent Jaina works in Tamil. As early as c. 470 CE a Jaina Dravida Sangha was established in Madurai by Vajranandi, a disciple of Boojya Padha. Jainism has survived in Tamil Nadu and there are several Jaina temples. One of the Jaina temples is at Tiruparuthikunram near Kanchipuram with beautiful ceiling paintings. This part of Kanchipuram was known as Jaina Kanchi.



Jaina Kanchi, Tiruparuthikunram

Decline of Jainism in India

Absence of royal patronage, split amongst Jains as Digambaras and Swetambaras, lack of missionary zeal, factionalism and the severity of practices, and spread of Buddhism as a rival faith led to the decline of Jainism in India.

3.6 Buddhism

Among the heterodox sects, Buddhism was the most popular. It went on to emerge as a powerful religion patronised by various rulers. It was so influential that its ideas were adopted by Asoka as a state policy. Though it virtually disappeared from India for nearly a millennium, it spread far and wide and is widely followed even today in the South-east and East Asian countries. In the mid-twentieth century it was revived in India by Dr. B.R. Ambedkar.

Life of Buddha

Gautama Buddha was born as Siddhartha in the Sakya clan to its king Suddhodhana and his chief queen Mahamaya. His mother Mahamaya dreamt of a white elephant with

six tusks entering her womb when she was pregnant. Learned men prophesied that the child would either become 'a Universal Emperor or a Universal Teacher'. While Mahamaya was going to her parents' home, Siddhartha was born in a park in Lumbini near Kapailavastu. Siddhartha grew in luxury as a royal prince. He married Yashodhara and had a son named Rahula. When he was riding on his chariot with his charioteer one day outside the palace, he saw an old man, a sick man, a corpse and finally a religious mendicant. Overcome by remorse at the misery of people, he left his palace in the dead of night in search of eternal truth. He rode in his chariot pulled by his favourite horse Kanthaka and driven by his charioteer Channa far away from the city. He cut his hair and sent it along with his discarded garments and jewellery to his father. This is known as *Mahabhiraskramana* or the Great Going Forth.



Gautama Buddha

Siddhartha wandered about and joined Alara Kalama as a disciple for a brief period. He also sought guidance from a hermit Uddaka Ramaputta. Siddhartha was not satisfied with their path and practised severe austerities, which left him nearly dead. One day, he ate rice boiled in milk given by a milkmaid named Sujata and began

meditation under a pipal tree in Bodhgaya. After 49 days of meditation, he attained enlightenment, at the age of 35. Thereafter, he came to be called Buddha or the Enlightened. He then delivered his first sermon in a deer park in Sarnath near Varanasi. This event is described as *Dharmachakra-parivartana* or 'wheel of the great law'. He spoke about the Four Noble Truths and the Middle Path. He established *Sangha* and spread his ideas far and wide. Buddha and his followers travelled for eight months of the year and stayed at a place for four months of the rainy season. At the age of 80, he passed away in Kusinagara. This is known as *Parinirvana*. The prominent disciples of Buddha were Sariputta, Maha-moggallana, Mahakaccayana and Ananda. Buddha had a huge following among both the royalty and lay persons.

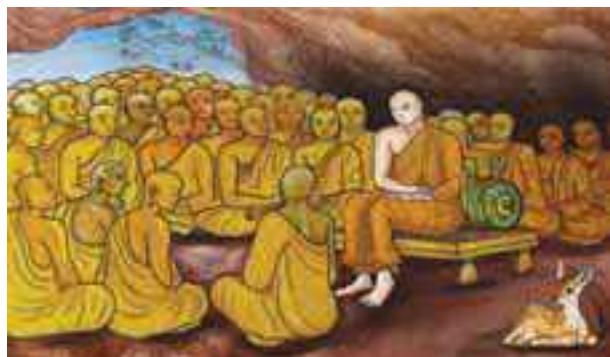


Mahabodhi temple - Gaya

Buddhist Councils

After the death of Buddha, the tenets and other aspects of Buddhism were decided upon in the councils of Buddhist monks. Over a period of time, four Buddhist councils were held. The First Buddhist Council was held at Rajgriha after Buddha's death. It was headed by Upali. In this council, Upali recited the *Vinaya Pitaka*. Ananda recited *Sutta Pitaka*. The Second Buddhist Council met at Vaishali a century after Buddha's death. The Buddhist Order split into two later. One was called the *Sthaviravadins* or

‘Believers in the Teachings of the Elders’ and the other known as *Mahasanghikas* or ‘Members of the Great Community’. The Third Buddhist Council was held at Pataliputra. It was convened by Asoka. The *Sthaviravadins* established themselves strongly and expelled the heretics. The last section called “Kathavatthu” was added to *Abhidhamma Pitaka*. The Fourth Buddhist Council was held at Kashmir during the reign of Kanishka. *Sarvastivadins* were an important sect of Buddhism. Its doctrines were compiled in *Mahavibhasa*.



Buddhist Council

Buddhist Sects

In course of time, *Sthaviravadins*, *Mahasanghikas* and *Sarvastivadins* emerged as major sects of Buddhism. New ideas emerged among the *Sarvastivadins* and *Mahasanghikas*. It led to the emergence of *Mahayana* and *Hinayana* (the Great and Lesser Vehicles) in Buddhism. *Mahayana* or the Great Vehicle became popular and influential in India. Nalanda University was an important centre of Buddhist learning and was patronised by the Palas. It spread to China and Japan. *Hinayana* or the Lesser Vehicle became popular in Sri Lanka, Burma, Thailand and other South-east Asian countries. By the end of the Gupta period, *Vajrayana* or the Vehicle of the Thunderbolt emerged. It was popular in Bengal and Bihar. It was influenced by primitive local cults and spread to Tibet in the 11th century CE. The Vikramasila University in Bihar was an important centre of *Vajrayana* Buddhism.

Buddhism in India began to decline with the onset of the Bhakti movement. Slowly Buddhism came to be influenced by Hindu practices. Soon, Buddhism was incorporated into Hinduism, and Buddha came to be considered as an avatar of Vishnu in some traditions.

Buddhist Literature

The Buddhist texts were compiled in Pali. The Pali canons are called as the Tripitakas (Three Baskets). They are *Vinaya Pitaka*, *Sutta Pitaka* and *Abhidhamma Pitaka*. *Vinaya Pitaka* deals with monastic rules and moral disciplines. *Sutta Pitaka* dwells upon discourses and teachings of Buddha. *Abhidhamma Pitaka* expounds Buddhist philosophy. The *Sutta Pitaka*, which contains the teachings of Buddha, is divided into five groups or *Nikayas*. They contain popular works such as *Theragatha* and *Therigatha* (Hymns of the Elder Monks and Nuns) and *Jataka* tales (Buddha’s deeds in previous births as *Bodhisattva*).

Other important Buddhist works include *Milinda Panha*, a discussion between Greco-Bactrian king Menander and Buddhist monk Nagasena, and Ceylonese chronicles *Dipavamsa* (Island Chronicles), *Mahavamsa* (Great Chronicle) and *Culavamsa* (Lesser Chronicle).

The Starving Tigress: A Jataka Tale

Born in a family renowned for purity of conduct and great spiritual devotion, the Bodhisattva became a great scholar and teacher. With no desire for wealth, he went to a forest and led a life of an ascetic. It was in this forest he encountered a starving tigress, which after giving birth to cubs was about to eat her own new born cubs for survival. With no food in sight, the Bodhisattva offered his body as food to the tigress out of compassion.

Four Noble Truths of Buddha

The four noble truths prescribed by Buddha are as follows:

1. The Noble Truth of Suffering: Birth, age, death, unpleasantness, separation, unfulfilled wish.
2. The Noble Truth of the Origin of Suffering: thirst for pleasure, power, long life, etc. are the causes for sorrow.
3. The Noble Truth of the Cessation of Suffering (*Nirvana*): complete stopping or release from sorrow.
4. The Noble Truth of the Path Leading to Cessation of Suffering: the Noble Eight fold Path or the Middle Path.

Buddhism believed in *karma* and the doctrine of rebirth. Past actions determine one's condition in this birth. To be free from *karma* or the cycle of rebirth is to attain *nirvana*. It can be attained by following the Middle Path.

Buddha's Middle or Eightfold Path

(1) Right Views; (2) Right Resolve; (3) Right Speech; (4) Right Conduct; (5) Right Livelihood; (6) Right Effort; (7) Right Recollection; (8) Right Meditation.

Hence Buddha did not mention or talk about God. He neither accepted nor denied the existence of God. Buddhism advocated equality. It preached non-violence or *ahimsa* and love towards all. However, it was a moderate religion compared to Jainism's insistence on *ahimsa*. It promoted trade and capitalism as it was against waste and advocated frugality. Jobs involving any form of killing were forbidden. Trade in weapons, living beings, meat, liquor and poison were not permitted.

Buddhism in Tamilnadu

Buddhism spread to Tamizhagam from about third century BCE. Asokan inscriptions found in the Deccan region

vouch for the spread of Buddhism to southern parts of India. Archaeological evidences also reveal the existence of a Buddhist complex of the fourth century CE in Kaveripattinam. Quoting *Pattinapalai*, Noboru Karashima refers to merchants in Kaveripattinam who as vegetarians were opposed to animal sacrifice. From this one could presume the influence of Buddhism in Tamil country. *Manimekalai* by *Sattanar* one of the twin epics of the post-Sangam age is a Buddhist literature. Similarly the now extinct *Kundalakesi* is a Buddhist epic. Kanchipuram in the early Christian era was a flourishing Buddhist centre. Dinnaga and Dhammapala who headed the famous Nalanda University were renowned Buddhist scholars from Kanchipuram. Hiuen Tsang who visited Tamil country mentions in his travel accounts about several Buddhist Stupas built by Asoka in Kanchipuram.

A Buddhist temple was built in Nagapattinam at the request of a Chinese ruler during the reign of Pallava king Narasimhavarman II (CE 695-722). Chinese monk Wu-hing visited the monastery. In CE 1006, during the reign of Rajaraja I, Srivijaya King Mara-wijayottungga-varman built a Buddhist temple in Nagapattinam. It is called the Soolamani-varma-vihara.

Decline of Buddhism in India

Buddhism faced divisions from time to time. Division into various splinter groups like 'Hinayana', 'Mahayana', 'Vajrayana', 'Tantrayana' and 'Sahajayana' led Buddhism to lose its originality. Pali and Prakrit were the spoken languages of people of north India and it was through these languages the message of Buddhism was spread. But ever since the times of Fourth Buddhist Council held during the reign of Kanishka, Sanskrit had come to be adopted. Buddhism thereupon became unintelligible to common people.

Buddhism also lost its royal patronage after Harshavardhana. In contrast, the Vedic religion got royal patronage first from Pushyamitra Sunga and later from imperial Guptas. The role of the exponents of Bhakti movement like Ramanuja, Ramananda also helped to restore the glory of Vedic religion.

The invasion of Huns gave a deathblow to Buddhism. Toramana and Mihirakula, the two Hun chiefs had a deep-seated hatred for the Buddhists and they almost liquidated the Buddhists living in the north-west India. To make matters worse, the Rajput rulers who could not



Toramana Coin

reconcile to the Buddhist concept of non-violence, and as ardent advocates of Vedic religion started persecuting the Buddhists. Finally the invading Arabs and Turks forced the Buddhist monks to flee from India and seek asylum in Nepal, Tibet and Ceylon. In consequence Buddhism faded away in India.

SUMMARY

- Between 1000-700 BCE iron played a significant role in extending the area of cultivation.
- Agricultural surplus, growth of crafts, trade and the growing population led to the emergence of towns and exchange centres in the Gangetic plains.
- The Mahajanapadas are classified as gana-sangas and chiefdoms based on the nature of their polity.
- According to Ajivikas, gain and loss, joy and sorrow and life and death were the six inevitable factors of life.
- Mahavira's three principles and Buddha's eight fold path created a new intellectual awakening in India during the sixth century BCE.
- Influence of Jainism and Buddhism spread to Tamilnadu from about the third century BCE.

EXERCISE

I. Choose the correct answer:

1. Buddha delivered his first sermon in -----

(a) Sanchi	(b) Benaras	(c) Saranath	(d) Lumbini
------------	-------------	--------------	-------------
2. ----- is the Buddhist text that makes a reference to Ajatashatru's meeting of Buddha

(a) Jivakasinthamani	(b) Acharrangasutra	(c) Kalpasutra	(d) Samannapha Sutta
----------------------	---------------------	----------------	----------------------
3. *Bhagavatisutra* is a -----text

(a) Buddhist	(b) Jaina	(c) Ajivika	(d) Vedic
--------------	-----------	-------------	-----------

4. _____ played an important role in improving the method of cultivation.
 - (a) Iron
 - (b) Bronze
 - (c) Copper
 - (d) Brass

5. Among the 16 *mahajanapadas*, _____ emerged as the most powerful in northern India.
 - (a) Kosala
 - (b) Avanti
 - (c) Magadha
 - (d) Kuru

II. Answer the following briefly

1. Write the *tripitakas* that serve as the source for our study.
2. What do you know about *Carvaka*?
3. Explain the core of *Mahavir*'s teachings.
4. Distinguish the difference between *janapadas* and *mahajanapadas*.
5. Write the importance of *Nagapattinam* in the Buddhist history of Tamilnadu.

III. Answer the following

1. Write a note on the use of iron in clearing the forest critically.
2. Analyse the factors responsible for the rise of towns and cities in the Ganges Plains.
3. Mention some of the rising towns and cities in the aftermath of second urbanization.
4. Identify the heterodox thinkers of fifth and sixth century BCE.
5. Point out the influence of Jainism in Tamilnadu.

IV. Answer the following in detail

1. Discuss the causes of intellectual awakening in the sixth century BCE.
2. Give an account of *Ajivikam* and its spread in India.
3. Explain the schism in Jainism pointing out its implications.
4. List out the eightfold path of Buddha.
5. Account for the decline of Buddhism in India.



Activity

1. Locating the 16 *mahajanapadas* on the outline map of India.
2. Preparing a chart with information on Buddhist monuments in India.

GLOSSARY

scepticism	- doubt	- அவந்ம்பிக்கை
pervade	- spread	- பரவு
moat	- a deep wide trench filled with water	- அகழி
lineage	- ancestry	- பரம்பரை
primogeniture	- An exclusive right of inheritance by the first son	- முத்த மகனுக்கு மட்டுமே வாரிசுரிமை என்ற கோட்பாடு
coercion	- compulsion	- கட்டாயப்படுத்துதல்

preeminent	- famous	- புகழ்வாய்ந்த
stratified	- having a class structure	- வர்க்க அடிப்படையில் அமைக்கப்பட்ட
contemplating	- meditating/pondering	- சிந்தனை செய்தல்
espousing	- supporting	- ஆதரித்தல்
belittle	- degrade	- சிறுமைப்படுத்துதல்
contemptible	- hated	- வெறுக்கத்தக்க
heretics	- a person who differs in opinion from established religion/dogma	- வைதீகத்திற்கு எதிரான
refrain	- avoid	- தனிர்
schism	- division	- பிளவு
frugality	- economical	- சிக்கனமான
vouch	- confirm	- உறுதிப்படுத்து
smother	- suppress	- நசுக்கு அல்லது அடக்கு



REFERENCE BOOKS

1. A.L. Basham, *The Wonder That Was India*, 3rd edition, Sidgwick & Jackson, 1977.
2. Abraham Eraly, *Gem in the Lotus: The Seeding of Indian Civilization*, Penguin, 2000.
3. B.M. Barua, *The Ajiviakas*, University of Calcutta, 1920.
4. Hajime Nakamura, *Indian Buddhism*.
5. S. Radhakrishnan, *Indian Philosophy*, vol. 1, George, Allen & Unwin, 1973.
6. Upinder Singh, *A History of Ancient and Early Medieval South India*, Pearson Longman, 2009.
7. Noboru Karashima, *A Concise History of South India*, OUP, 2014.
8. J.M. Somasundaram Pillai, *A History of Tamil Literature*, Annamalainagar, 1968.
9. Himanshu Prabha Ray, “Writings on the Maritime History of Ancient India” in Sabyasachi Bhattacharya, ed., *Approaches to History: Essays in Indian Historiography*, ICHR in association with Primus Books, 2011.



INTERNET RESOURCES

1. <http://www.philtar.ac.uk>
2. <http://www.columbia.edu>
3. <http://www.himalayanart.org>



ICT CORNER

Rise of New Religious Sects and Emergence of State and Empire



This activity for Maps based on Vector database helps to locate the birth places of new religious sects under the capitals of newly emerged kingdoms.



Steps:

- Open the Browser and type the URL given (or) Scan the QR Code.
- World History Atlas page will appear.
- You will get any kingdom of a given period (ex. Mauryan Period)
- You will get vector database map



Step1



Step2



Step3



Step4

Browse in the link

Web link: <http://geacron.com/home-en/>

*Pictures are indicatives only.



B168_11_HIS_EM

Lesson 4

Emergence of State and Empire

Learning Objectives

To enable the students to acquire knowledge on

- the emergence of the first two important empires of India
- the significance of the invasions of Persians and Greeks
- the socio-political changes from 6th century to 3rd century BCE.
- the Pre-Mauryan administration and socio-economic conditions
- the Dharmic state of Ashoka through his edicts



Introduction

From the sixth century to the third century BCE, North India passed through major political and social changes. Buddhism and Jainism emerged as prominent religions having a large number of followers. Referred to as *sramanic* religions (from the word *sramana* in Sanskrit, meaning a teacher), these two religious systems were antithetical to the mainstream Vedic religion. As a consequence of new beliefs and ideas propounded by Jainism and Buddhism, the social order largely centred on Vedic rituals underwent a significant change, as people of many religious faiths were part of the emerging society. On the political front, minor states and federations of clans were merged through conquests to create an empire during this period, resulting in a large state, ruled by a *chakravartin* or *ekarat* (emperor or one supreme king). The rise of a centralised empire in the Gangetic plains of present-day Bihar and eastern Uttar Pradesh changed the social, economic and administrative fabric of the region.

The flat plains and the availability of plentiful water from the perennial rivers,

such as the Ganga and its many tributaries, were among the favourable ecological conditions which promoted the rise of a large state in this particular region. Rivers also acted as major waterways for trade and travel. Bimbisara, who was a contemporary of Buddha, started the process of empire building. It was strengthened by his son Ajatashatru and then by the Nandas. The empire reached its glory and peaked with the advent of the Mauryan Empire founded by Chandragupta Maurya. The first three Mauryan emperors, Chandragupta, Bindusara and Ashoka, were the best known. After Ashoka, the Mauryan Empire went into decline.

Sources

The names of Chandragupta and his two successors in the Mauryan period are well known now. But reconstructing their lives and careers was a laborious and difficult process for the earlier historians. There are hardly any comprehensive contemporary accounts or literary works which refer to the Mauryan emperors though they are mentioned in various Buddhist and

Jain texts as well as in some Hindu works like the *brahmanas*. The *Mahavamsa*, the comprehensive historical chronicle in Pali from Sri Lanka, is an important additional source. The scattered information from these sources has been corroborated by accounts of Greek historians who left their accounts about India following Alexander's campaign in north-western part of the country.

Archaeology and epigraphy are the tools that provide rich information for the historian to understand earlier periods of history. Archaeology is particularly important because excavations reveal the nature of urban morphology, that is, layout of the city and construction of buildings. They also provide concrete information about the material culture of people in the past, such as the metals that were known, materials and tools they used, and the technology they employed. The archaeological finds in the Gangetic regions give us solid proof about the nature of the urban centres established in the region in course of time. Epigraphical evidence is scanty for the period. The most widely known are the edicts of Ashoka, which have been discovered in many parts of the country. In fact, the reconstruction of the Mauryan period to a great extent became possible only after the Brahmi script of the inscriptions at Sanchi was deciphered by James Prinsep in 1837. Information about other edicts in other parts of the country also became available at that time. It must be remembered that these were the oldest historical artefacts found in India in the nineteenth century, until archaeological excavations unearthed the Indus valley towns of Harappa and Mohenjo-Daro in the twentieth century. All the edicts began with a reference to a great king, "Thus spoke *devanampiya* (beloved of the gods) *piyadassi* (of pleasing looks)", and the geographical spread of the edicts make it

clear that this was a king who had ruled over a vast empire. But who was this king? Puranic and Buddhist texts referred to a *chakravartin* named Ashoka. As more edicts were deciphered, the decisive identification that *devanampiya piyadassi* was Ashoka was made in 1915. One more edict when deciphered, which referred to him as *devanampiya* Ashoka, made reconstruction of Mauryan history possible.

Let us now turn to two later sources. The first is the rock inscription of Junagadh, near Girnar in Gujarat. This was carved during the reign of Rudradaman, the local ruler and dates back to 130–150 CE. It refers to Pushyagupta, the provincial governor (*rashtriya*) of Emperor Chandragupta. This is of importance for two reasons: (i) it indicates the extent of the Mauryan Empire, which had expanded as far west as Gujarat and (ii) it shows that more than four centuries after his death, the name of Chandragupta was still well known and remembered in many parts of the country. A second source is a literary work. The play *Mudrarakshasa* by Visakhadatta was written during the Gupta period, sometime after the 4th century CE. It narrates Chandragupta's accession to the throne of the Magadha Empire and the exploits of his chief advisor Chanakya or Kautilya by listing the strategies he used to counter an invasion against Chandragupta. This play is often cited as a corroborative source since it supports the information gathered from other contemporary sources about Chandragupta. It is important to note from both these sources that the fame of Chandragupta had survived long after he was gone and became imbibed in popular lore and memory. They thus attest to the significance of oral traditions, which are now accepted as an additional valid source of history.

4.1 Rise of Magadha under the Haryanka Dynasty

Among the 16 *mahajanapadas*, Kasi was initially powerful. However, Kosala became dominant later. A power struggle broke out between Magadha, Kosala, Vrijji and Avanti. Eventually Magadha emerged as the dominant *mahajanapada* and established the first Indian empire. The first known ruler of Magadha was Bimbisara of the Haryanka dynasty. He extended the territory of Magadhan Empire by matrimonial alliances and conquests. By marrying off his sister to Prasenajit, ruler of Kosala, he received Kasi as dowry. He also married the princesses of Lichchhavis and Madra. He maintained friendly relations with Avanti but annexed Anga by military might. Thus, Magadha became a powerful and prominent power. During his reign, Bimbisara patronised various religious sects and their leaders. He had an encounter with Buddha as well.

His son Ajatashatru ascended the throne by killing his father. King Prasenajit immediately took back Kasi, which he had handed out as dowry to Bimbisara. This led to a military confrontation between Magadha and Kosala. The struggle lasted until Prasenajit was overthrown and died at Rajgriha, the capital of Magadha Empire.



Bimbisara

Kosala was then annexed to Magadha. Ajatashatru also fought and won the battle against the Lichchhavis. He defeated the Lichchhavis and the Mallas. Ajatashatru is also believed to have met Buddha in his lifetime. By the time Ajatashatru died in 461 BCE Magadha had become undisputedly the strongest power.

The Haryanka dynasty was succeeded by the Shishunaga dynasty. Shishunaga, a viceroy of Benaras, deposed the last Haryanka king and ascended the throne. The Shishunagas ruled for fifty years before the throne was usurped by Mahapadma Nanda.

4.2 Nandas: The First Empire Builders of India

About a hundred years after Ajatashatru's demise, the Nandas became the emperors of Magadha in 362 BCE. The first Nanda ruler was Mahapadma. It is believed that he usurped the throne by murdering the last of the Shishunaga kings. Under the Nandas, the empire expanded considerably, and the wealth and power of the Nandas became widely known and feared. Mahapadma Nanda was succeeded by his eight sons, and they were together known as the *navanandas* or the nine Nandas. During the process of empire building, Nandas exterminated many kshatriya clans and subjugated kshatriya-ruled kingdoms, which had still retained a degree of autonomous authority, thus creating a centralised state. An inscription known as the *Hathigumpha* (elephant cave) from Udayagiri near Bhubaneshwar, Odisha, records the aqueduct built by King Nanda three hundred years earlier. This is also indicative of the geographical extent of the Nanda Empire. Though the Nandas were able administrators and had strengthened the Magadha Empire, they were not popular among the people.

A centralised state required a new administrative framework to govern an extensive territory, the creation of a bureaucracy, resources of money and men for managing the administration and the army. A system of revenue administration had to be developed to raise the funds needed for the state through taxation. Such a political formation led to the development of cities as administrative centres, distinct from villages and rural areas. A large standing army was required for expanding and retaining the empire.

4.3 Persian and Macedonian Invasions

The period from the sixth century witnessed close cultural contact of the north-west of India with Persia and Greece. It might be surprising to know that Gandhara and its adjoining regions on the Indus were part of the Achaemenid Empire of Persia. Cyrus, the emperor of Persia, invaded India around 530 BCE and destroyed the city of Kapisha. According to Greek historian Herodotus, Gandhara constituted the twentieth and the richest satrapy of the Achaemenid Empire. The region continued to be part of the Persian Empire till the invasion of Alexander the Great. The inscriptions of Darius I mention the presence of the Persians in the Indus region and include “the people of Gadara, Haravati and Maka” as subjects of the Achaemenid Empire.



The word “Hindu” appears for the first time in an inscription of Darius I at Persepolis, Iran. Darius lists “Hindu” as part of his empire. The word “Sindhu”, denoting a river in general and Indus in particular, became “Hindu” in Persian. The Greeks dropped the S and called it Indu, which eventually came to be called Hindu and later India.

Taxila

Takshashila or Taxila is situated in present-day Pakistan. Between the fifth century and fourth century BCE, it was part of the Achaemenid Empire of Persia. Because

of its strategic location on the trade route between the East and the West, it emerged as an important centre of learning and culture. Students came from far and wide to Taxila in search of knowledge. The city was brought to light by the excavation carried out in the 1940s by Sir John Marshall. Taxila is considered “one of the greatest intellectual achievements of any ancient civilization”. Panini seems to have compiled his well-known work, *Ashtadhyayi*, here.

Impact of Persian Contact

As the north-western part of India came under the control of the Persian Empire from about middle of the sixth century, the region became a centre of confluence of Persian and Indian culture. The Persian contact left its impact on art, architecture, economy and administration of ancient India. The cultural impact was felt most in the Gandhara region. The most significant impact was the development of the Kharosthi script, used in the north-western part of India. It was used by Ashoka in his inscriptions in the Gandhara region. The Kharosthi script was derived from Aramaic used widely in the Achaemenid Empire of Persia.

Like Aramaic, Kharosthi was written from right to left. Persian sigloi (silver coin) is an imitation from the region. The earliest coins in India are traced to the period of the *mahanjanapadas*. The Indian word for coin *karsa* is of Persian origin. The coins might have been inspired by the Persian coins. The existence of coins in that period suggests trade links between India and Persia. The

Ashokan edicts might have been inspired by the edicts of the Achaemenid king Darius. The Ashokan edicts use the term *lipi* instead of the Iranian term *dipi*.

The Mauryan art and architecture show traces of Persian influence. Mauryan columns of the Ashokan Pillar are similar to the columns found in the Achaemenid Empire. The bell-shaped capital of the columns, especially the lion capital of Sarnath pillar and the bell capital of Rampurva pillar, show resemblance to designs found in the Achaemenid columns. Similarly, the pillared remains of the Palace in Pataliputra display a remarkable similarity to the pillared hall in the Achaemenid capital. However, the craftsmen, though inspired by the Persian art and architecture, gave a definite Indian character to their work.

Connection between Persian and Sanskrit

There are linguistic similarities between Rig Veda and Avesta. The term Aryas was also used by the ancient Persians. According to Indologist Thomas Burrow, only phonetic change had occurred overtime. The Bogaz Koi (in North-East Syria) Inscription dating back to 1380 BCE records a treaty between a Hittite and a Mitanni King. It mentions the names of a few Rig Vedic gods such as Indara, Uruvna (Varuna), Mitira and Nasatiya (Ashvins).

4.4 Alexander's Invasion

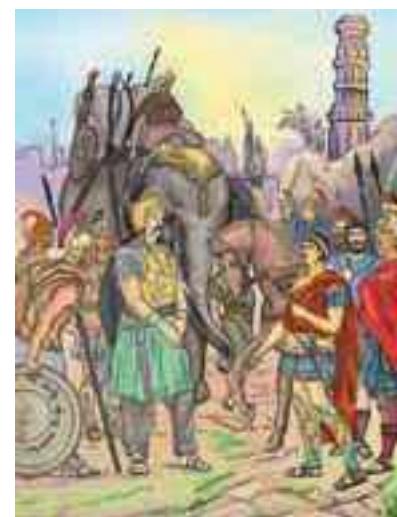
During Dara Nanda's reign, Alexander invaded north-west India (327–325 BCE). In many ways, the invasion by Alexander is a watershed in Indian history. It marked the beginning of the interaction between India and the West, which spanned many centuries to follow. Greek historians began to write about India, and Greek governors and kings ruled in the north-western region of India, which introduced new styles of art and governance. After his

conquests in the Punjab region, Alexander expressed his desire to march further east to attack the Magadha Empire. However, his already tired troops had heard about the great emperor in the east (Nanda) and his formidable army and refused to be engaged in a war against such a powerful adversary.



Emperor Alexander

In 326 BCE when Alexander entered the Indian subcontinent after defeating the Persians, Ambhi, the ruler of Taxila, surrendered and accepted the suzerainty of Alexander. The most famous of Alexander's encounters was with Porus, ruler of the region between Jhelum and Beas. The two armies met in the battle of Hydaspes in which Porus was imprisoned. Later, impressed by the Porus's dignity, Alexander restored his throne on the condition of accepting his suzerainty. His battle-weary soldiers refused to march further. Alexander did not want to proceed against the reluctance of his army. During his return, Alexander died of typhoid in Babylon.



Surrender of Porus to Alexander, 1865
engraving by Alonzo Chappel (modern representation)

The Impact of Alexander's Invasion

Alexander's invasion led to the establishment of Greek satrapies in the north-western region of the Indian subcontinent. Trade routes opened up with the West. There were four different trade routes in use, which facilitated the movement of Greek merchants and craftsmen to India, establishing direct contact between India and Greece. As trade contact increased, many Greek settlements were established in the northwest of India. Alexandria near Kabul, Boukephala near Peshawar in Pakistan and Alexandria in Sindh were some of the prominent Greek settlements.



Seleucus Nicator

The Greek accounts of India provide valuable information but with a bit of exaggeration. Alexander's death created a void in the north-west, facilitating the accession of Chandragupta Maurya to the throne of Magadha. It also helped him to conquer the numerous small chiefdoms in the north-west and bring the region under his empire.

4.5 Mauryan Empire

Contemporary accounts by Greek historians show that Chandragupta was a youth living in Taxila when Alexander invaded India. Greek historians have recorded his name as "Sandrakottus" or "Sandrakoptus", which are evidently modified forms of Chandragupta. Inspired by Alexander, Chandragupta led a revolt against the Nandas years later and overthrew them. Chandragupta achieved it either by inciting the people to rise against an unpopular monarch, or by soliciting their support in overthrowing an unpopular king. Chandragupta

established the Mauryan Empire and became its first emperor in 321 BCE.



Ashoka Rock Edict at Junagadh

We know from the Junagadh rock inscription (referred to earlier) that Chandragupta had expanded his empire westward as far as Gujarat. One of his great achievements, according to local accounts, was that he waged war against the Greek prefects (military officials) left behind by Alexander and destroyed them, so that the way was cleared to carry out his ambitious plan of expanding the territories. Another major event of his reign was the war against Seleucus, who was one of Alexander's generals. After the death of Alexander, Seleucus had established his kingdom extending up to Punjab. Chandragupta defeated him in a battle some time before 301 BCE and drove him out of the Punjab region. The final agreement between the two was probably not too acrimonious, since Chandragupta gave Seleucus 500 war elephants, and Seleucus sent an ambassador to Chandragupta's court. This ambassador was Megasthenes, and we owe much of the information that we have about Chandragupta to *Indica*, the account written by Megasthenes. The original of this work is lost, but many Greek historians had reproduced parts of his account describing the court of Chandragupta and his administration.

Chandragupta

Chandragupta was obviously a great ruler who had to reinvent a strong administrative apparatus to govern his extensive kingdom. (The system of governance and polity is discussed in the next section.) Chandragupta was ably



Chandragupta (modern representation)

advised and aided by Chanakya, known for political manoeuvring, in governing his empire. Contemporary Jain and Buddhist texts hardly have any mention of Chanakya. But popular oral tradition ascribes the greatness of Chandragupta and his reign to the wisdom and genius of Chanakya. Chanakya, also known as Kautilya and Vishnugupta, was a Brahmin and a sworn adversary of the Nandas. He is credited with having devised the strategy for overthrowing the Nandas and helping Chandragupta to become the emperor of Magadha. He is celebrated as the author of the *Arthashastra*, a treatise on political strategy and governance. His intrigues and brilliant strategy to subvert the intended invasion of Magadha is the theme of the play, *Mudrarakshasa*.

Bindusara

Chandragupta's son Bindusara succeeded him as emperor in 297 BCE in a peaceful and natural transition. We do not know what happened to Chandragupta. He probably renounced the world. According to the Jain tradition, Chandragupta spent his last years as an ascetic in Chandragiri, near Sravanabelagola, in Karnataka. Bindusara was clearly a capable ruler and continued his father's tradition of close interaction with the Greek states of West Asia. He continued to be advised by Chanakya and other capable ministers.

His sons were appointed as viceroys of the different provinces of the empire. We do not know much about his military exploits, but the empire passed intact to his son, Ashoka.

Bindusara ruled for 25 years, and he must have died in 272 BCE. Ashoka was not his chosen successor, and the fact that he came to the throne only four years later in 268 BCE would indicate that there was a struggle between the sons of Bindusara for the succession. Ashoka had been the viceroy of Taxila when he put down a revolt against the local officials by the people of Taxila, and was later the viceroy of Ujjain, the capital of Avanti and a major city and commercial centre. As emperor, he is credited with building the monumental structures that have been excavated in the site of Pataliputra. He continued the tradition of close interaction with the Greek states in West Asia, and there was mutual exchange of emissaries from both sides.

Ashoka

The defining event of Ashoka's rule was his campaign against Kalinga (present-day Odisha) in the eighth year of his reign. This is the only recorded military expedition of the Mauryas. The number of those killed in battle, those who died subsequently, and



Emperor Ashoka
Devanampiya

those deported ran into tens of thousands. The campaign had probably been more ferocious and brutal than usual because this was a punitive war against Kalinga, which had broken away from the Magadha Empire (the Hathigumpha inscription speaks of Kalinga as a part of the Nanda Empire). Ashoka was devastated by the carnage

and moved by the suffering that he converted to humanistic values. He became a Buddhist and his new-found values and beliefs were recorded in a series of edicts, which confirm his passion for peace and moral righteousness or *dhamma* (*dharma* in Sanskrit).

Edicts of Ashoka

The edicts of Ashoka thus constitute the most concrete source of information about the Mauryan Empire. There are 33 edicts comprising 14 Major Rock Edicts, 2 known as Kalinga edicts, 7 Pillar Edicts, some Minor Rock Edicts and a few Minor Pillar Inscriptions. The Major Rock Edicts extend from Kandahar in Afghanistan, Shahbazgarhi and Mansehra in north-west Pakistan to Uttarakhand district in the north, Gujarat and Maharashtra in the west, Odisha in the east and as far south as Karnataka and Kurnool district in Andhra Pradesh. Minor Pillar Inscriptions have been found as far north as Nepal (near Lumbini). The edicts were written mostly in the Brahmi script and in Magadhi and Prakrit. The Kandahar inscriptions are in Greek and Aramaic, while the two inscriptions in north-west Pakistan are in Kharosthi script.

The geographical spread of the edicts essentially defines the extent of the vast empire over which Ashoka ruled. The second inscription mentions lands beyond his borders: “the Chodas (Cholas), the Pandyas, the Satiyaputa, the Keralaputa (Chera), even Tamraparni, the Yona king Antiyoka (Antiochus), and the kings who are the neighbours of this Antioka”. The edicts stress Ashoka’s belief in peace, righteousness and justice and his concern for the welfare of his people. By rejecting violence and war, advocating peace and the pursuit of *dhamma*, Ashoka negated the prevailing philosophy of statecraft that stressed that



Edicts of Ashoka (238 BCE), in the Brahmi at British Museum



The Ashoka edicts at Saranath



Rock Edict - Kandahar in Afghanistan



Rock Edict of Ashoka, Dhauli, Odisha

an emperor had to strive to extend and consolidate his empire through warfare and military conquests.

Third Buddhist Council

One of the major events of Ashoka's reign was the convening of the Third Buddhist *sangha* (council) in 250 BCE in the capital Pataliputra. Ashoka's deepening commitment to Buddhism meant that royal patronage was extended to the Buddhist establishment. An important outcome of this *sangha* was the decision to expand the reach of Buddhism to other parts of the region and to send missions to convert people to the religion. Buddhism thus became a proselytizing religion and missionaries were sent to regions outlying the empire such as Kashmir and South India. According to popular belief, Ashoka sent his two children, Mahinda and Sanghamitta, to Sri Lanka to propagate Buddhism. It is believed that they took a branch of the original *bodhi* tree to Sri Lanka.

Ashoka died in 231 BCE. Sadly, though his revolutionary view of governance and non-violence find a resonance in our contemporary sensibilities, they were not in consonance with the realities of the times. After his death, the Mauryan Empire slowly disintegrated and died out within fifty years. But the two centuries prior to Ashoka's death and the disintegration of the Mauryan Empire were truly momentous in Indian history. This was a period of great change.



Ashoka's visit to the Ramagrama
Sanchi Stupa Southern Gate

The consolidation of a state extending over nearly two-thirds of the sub-continent had taken place with formalised administration, development of bureaucratic institutions and economic expansion, in addition to the rise of new heterodox religions and philosophies that questioned the established orthodoxy.

4.6 The Mauryan State and Polity

The major areas of concern for the Mauryan state were the collection of taxes as revenue to the state and the administration of justice, in addition to the maintenance of internal security and defence against external aggression. This required a large and complex administrative machinery and institutions. Greek historians, taking their lead from Megasthenes, described the Mauryan state as a centralised state. What we should infer from this description as a centralised state is that a uniform pattern of administration was established throughout the very large area of the empire. But, given the existing state of technology in communications and transport, a decentralised administrative system had to be in place.

This bureaucratic set-up covered a hierarchy of settlements from the village, to the towns, provincial capitals and major cities. The bureaucracy enabled and required an efficient system of revenue collection, since it needed to be paid out of taxes collected. Equally, the very large army of the Mauryan Empire could be maintained only with the revenue raised through taxation. The large bureaucracy also commanded huge salaries. According to the *Arthashastra*, the salary of chief minister, the *purohita* and the army commander was 48,000 panas, and the soldiers received 500 panas. If we multiply this by the number of infantry and cavalry, we get an idea of the enormous resources needed to maintain the army and the administrative staff.

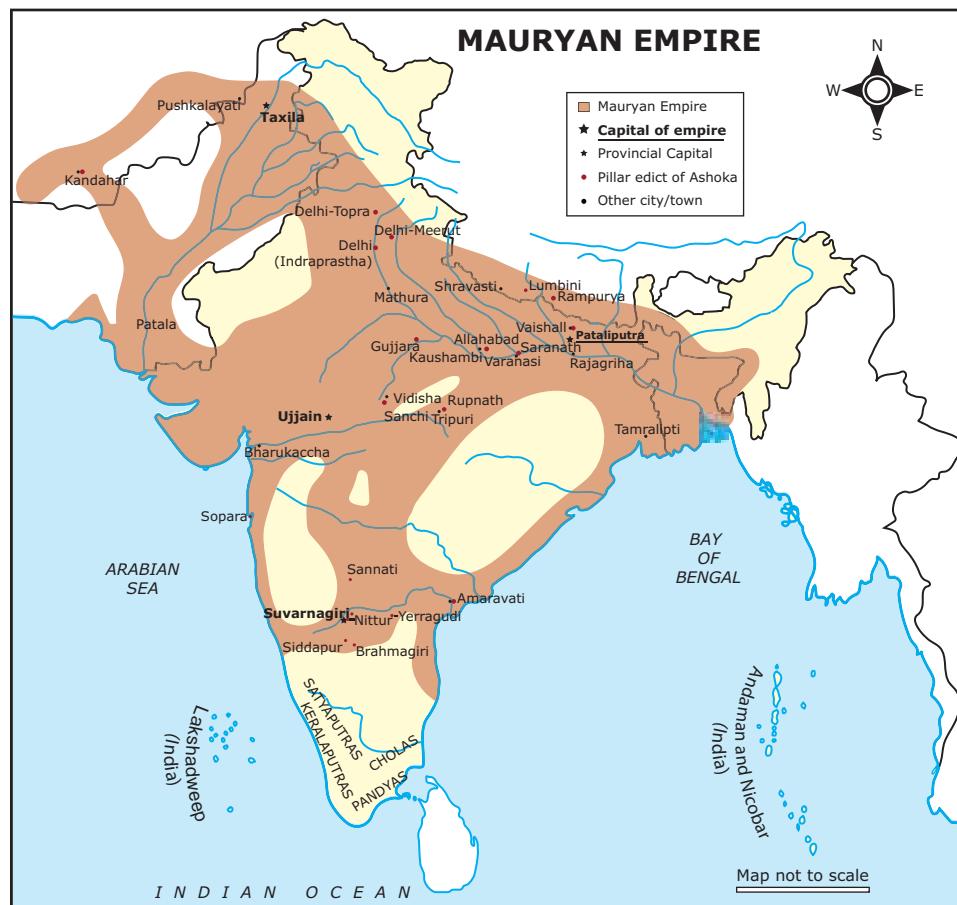
Arthashastra

Perhaps the most detailed account of the administration is to be found in the *Arthashastra* (though the work itself is now dated to a few centuries later). However, it must be remembered that the *Arthashastra* was a prescriptive text, which laid down the guidelines for good administration. If we add to this the information from Ashoka's edicts and the work of Megasthenes, we get a more comprehensive picture of the Mauryan state as it was.

Provincial Administration

At the head of the administration was the king. He was assisted by a council of ministers and a *purohita* or priest, who was a person of great importance, and secretaries known as *mahamatriyas*. The capital region of Pataliputra was directly administered. The rest of the empire was divided into four provinces based at Suvarnagiri (near

Kurnool in Andhra Pradesh), Ujjain (Avanti, Malwa), Taxila in the north-west, and Tosali in Odisha in the south-east. The provinces were administered by governors who were usually royal princes. In each region, the revenue and judicial administration and the bureaucracy of the Mauryan state was replicated to achieve a uniform system of governance. Revenue collection was the responsibility of a collector-general (*samaharta*) who was also in charge of exchequer that he was, in effect, like a minister of finance. He had to supervise all the provinces, fortified towns, mines, forests, trade routes and others, which were the sources of revenue. The treasurer was responsible for keeping a record of the tax revenues. The accounts of each department had to be presented jointly by the ministers to the king. Each department had a large staff of



superintendents and subordinate officers linked to the central and local governments.

District and Village Administration

At the next level of administration came the districts, villages and towns. The district was under the command of a *sthani*, while officials known as *gopas* were in charge of five to ten villages. Urban administration was handled by a *nagarika*. Villages were semi-autonomous and were under the authority of a *gramani*, appointed by the central government, and a council of village elders. Agriculture was then, as it remained down the centuries, the most important contributor to the economy, and the tax on agricultural produce constituted the most important source of revenue. Usually, the king was entitled to one-sixth of the produce. In reality, it was often much higher, usually about one-fourth of the produce.

Source of Revenue

The *Arthashastra*, recommended comprehensive state control over agricultural production and marketing, with warehouses to store agricultural products and regulated markets, in order to maximise the revenues from this most important sector of the economy. Other taxes included taxes on land, on irrigation if the sources of irrigation had been provided by the state, taxes on urban houses, customs and tolls on goods transported for trade and profits from coinage and trade operations carried on by the government. Lands owned by the king, forests, mines and manufacture and salt, on which the state held a monopoly, were also important sources of revenue.

Judicial Administration

Justice was administered through courts, which were established in all the major towns. Two types of courts are mentioned.

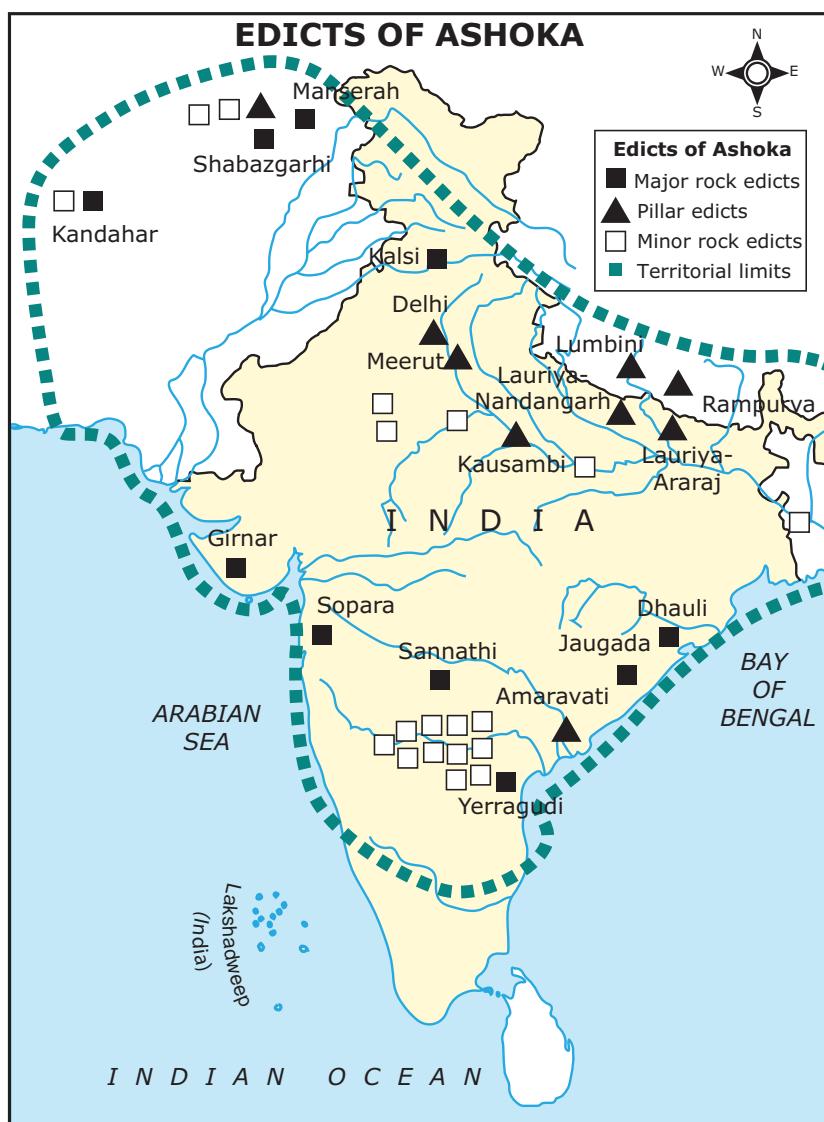
The *dharmasthiya* courts mostly dealt with civil law relating to marriage, inheritance and other aspects of civil life. The courts were presided over by three judges well-versed in sacred laws and three *amatyas* (secretaries). Another type of court was called *kantakasodhana* (removal of thorns), also presided over by three judges and three *amatyas*. The main purpose of these courts was to clear the society of anti-social elements and various types of crimes, and it functioned more like the modern police, and relied on a network of spies for information about such anti-social activities. Punishments for crimes were usually quite severe. The overall objective of the judicial system as it evolved was to extend government control over most aspects of ordinary life.

Ashoka's Dharmic State

Ashoka's rule gives us an alternative model of a righteous king and a just state. He instructed his officials, the *yuktas* (subordinate officials), *rajjukas* (rural administrators) and *pradesikas* (heads of the districts) to go on tours every five years to instruct people in *dhamma* (Major Rock Edict 3). Ashoka's injunctions to the officers and city magistrates stressed that all the people were his children and he wished for his people what he wished for his own children, that they should obtain welfare and happiness in this world and the next. These officials should recognise their own responsibilities and strive to be impartial and see to it that men were not imprisoned or tortured without good reason. He added that he would send an officer every five years to verify if his instructions were carried out (Kalinga Rock Edict 1).



Ashoka realised that an effective ruler needed to be fully informed about what was happening in his kingdom and



insisted that he should be advised and informed promptly wherever he might be (Major Rock Edict 6). He insisted that all religions should co-exist and the ascetics of all religions were honoured (Major Rock Edicts 7 and 12). Providing medical care should be one of the functions of the state, the emperor ordered hospitals to be set up to treat human beings and animals (Major Rock Edict 2). Preventing unnecessary slaughter of animals and showing respect for all living beings was another recurrent theme in his edicts. In Ashoka's edicts, we find an alternative humane and empathetic model of governance. The edicts stress that everybody, officials as well as subjects, act righteously following *dhamma*.

4.7 Economy and Society

Agriculture

Agriculture formed the backbone of the economy. It was the largest sector in terms of its share in total revenue to the state and employment. The Greeks noted with wonder that two crops could be raised annually in India because of the fertility of the soil. Besides food grains, India also grew commercial crops such as sugarcane and cotton, described by Megasthenes as a reed that produced honey and trees on which wool grew. These were important commercial crops. The fact that the agrarian sector could produce a substantial surplus was a major factor in the diversification of the economy beyond subsistence to commercial production.

Crafts and Goods

Many crafts producing a variety of manufactures flourished in the economy. We can categorise the products as utilitarian or functional, and luxurious and ornamental. Spinning and weaving, especially of cotton fabrics, relying on the universal availability of cotton throughout India, were the most widespread occupations outside of agriculture. A great variety of cloth was produced in the country, ranging from the coarse fabrics used by the ordinary people for everyday use, to the very fine textures worn by the upper classes and the royalty. The *Arthashastra* refers to the regions producing specialised textiles – Kasi (Benares), Vanga (Bengal), Kamarupa (Assam), Madurai and many others. Each region produced many distinctive and specialised varieties of fabrics. Cloth embroidered with gold and silver was worn by the King and members of the royal court. Silk was known and was generally referred to as Chinese silk, which also indicates that extensive trade was carried on in the Mauryan Empire.

Metal and metal works were of great importance, and the local metal workers worked with iron, copper and other metals to produce tools, implements, vessels and other utility items. Iron smelting had been known for many centuries, but there was a great improvement in technology after about 500 BCE, which made it possible to smelt iron in furnaces at very high temperatures. Archaeological finds show a great qualitative and quantitative improvement in iron production after this date. Improvement in iron technology had widespread implications for the rest of the economy. Better tools like axes made more extensive clearing of forests possible for agriculture; better ploughs could improve agricultural processes; better nails and tools improved woodwork and carpentry as well as other

crafts. Woodwork was another important craft for ship-building, making carts and chariots, house construction and so on. Stone work—stone carving and polishing—had evolved as a highly skilled craft. This expertise is seen in the stone sculptures in the *stupa* at Sanchi and the highly polished Chunar stone used for Ashoka's pillars.



Sanchi Stupa

A whole range of luxury goods was produced, including gold and silver articles, jewellery, perfumes and carved ivory. There is evidence that many other products like drugs and medicines, pottery, dyes and gums were produced in the Mauryan Empire. The economy had thus developed far beyond subsistence production to a very sophisticated level of commercial craft production.

Crafts were predominantly urban-based hereditary occupations and sons usually followed their fathers in the practice of various crafts. Craftsmen worked primarily as individuals, though royal workshops for producing cloth and other products also existed. Each craft had a head called *pamukha* (*pramukha* or leader) and a *jettha* (*jyeshta* or elder) and was organised in a *seni* (*srenior* a guild), so that the institutional identity superseded the individual in craft production. Disputes between *srenis* were resolved by a *mahasetthi*, and this ensured the smooth functioning of craft production in the cities.

Trade

Trade or exchange becomes a natural concomitant of economic diversification and growth. Production of a surplus beyond subsistence is futile unless the surplus has exchange value, since the surplus has no use value when subsistence needs have been met. Thus, as the economy diversified and expanded, exchange becomes an important part of realising the benefits of such expansion. Trade takes place in a hierarchy of markets, ranging from the exchange of goods in a village market, between villages and towns within a district, across cities in long-distance overland trade and across borders to other countries. Trade also needs a conducive political climate as was provided by the Mauryan Empire, which ensured peace and stability over a very large area. The rivers in the Gangetic plains were major means for transporting goods throughout northern India. Goods were transported further west overland by road. Roads connected the north of the country to cities and markets in the south-east, and in the south-west, passing through towns like Vidisha and Ujjain. The north-west route linked the empire to central and western Asia. Overseas trade by ships was also known, and Buddhist *Jataka* tales refer to the long voyages undertaken by merchants. Sea-borne trade was carried on with Burma and the Malay Archipelago, and with Sri Lanka. The ships, however, were probably quite small and might have hugged the coastline.



Mauryan coin with arched hill symbol on reverse

We do not have much information about the merchant communities. In general, long-distance overland trade was undertaken by merchant groups travelling together as a caravan for security, led by a caravan leader known as the *maha-sarthavaha*. Roads through forests and unfavourable environments like deserts were always dangerous. The *Arthashastra*, however, stresses the importance of trade and ensuring its smooth functioning. Trade has to be facilitated through the construction of roads and maintaining them in good condition. Since tolls and octroi were collected on goods when they were transported, toll booths must have been set up and manned on all the trade routes. Urban markets and craftsmen were generally closely monitored and controlled to prevent fraud. The *Arthashastra* has a long list of the goods – agricultural and manufactured – which were traded in internal and foreign trade. These include textiles, woollens, silks, aromatic woods, animal skins and gems from various parts of India, China and Sri Lanka. Greek sources confirm the trade links with the west through the Greek states to Egypt. Indigo, ivory, tortoiseshell, pearls and perfumes and rare woods were all exported to Egypt.

Coins and Currency

Though coinage was known, barter was the medium of exchange in pre-modern economies. In the Mauryan Empire, the silver coin known as *pana* and its sub-divisions



Karshapana-Bindusara

were the most commonly used currency. Hordes of punch-marked coins have been found in many parts of north India, though some of these coins may have been from earlier periods. Thus while coins were in use, it is difficult to estimate the extent to which the economy was monetised.

Process of Urbanisation

Urbanisation is the process of the establishment of towns and cities in an agrarian landscape. Towns can come up for various reasons – as the headquarters of administration, as pilgrim centres, as commercial market centres and because of their locational advantages on major trade routes. In what way do urban settlements differ from villages or rural settlements? To begin with, towns and cities do not produce their own food and depend on the efficient transfer of agricultural surplus for their basic consumption needs. A larger number of people reside in towns and cities and the density of population is much higher in cities. Cities attract a variety of non-agricultural workers and craftsmen, who seek employment, thereby forming the workforce for the production of manufactured goods and services of various kinds. These goods, in addition to the agricultural products brought in from the rural countryside, are traded in markets. Cities also tend to house a variety of persons in service-related activities. The *sangam* poetry in Tamil and the Tamil epics provide vivid pictures of cities like Madurai, Kanchipuram and Poompuhar as teeming with people, with vibrant markets and merchants selling a variety of goods, as well as vendors selling various goods including food door to door. Though these literary works relate to a slightly later period, it is not different in terms of the prevailing levels of technology, and these descriptions may be taken as an accurate depiction of urban living. The only contemporary pictorial

representation of cities is found in the sculptures in Sanchi, which portray royal processions, and cities are seen to have roads, a multitude of people and multi-storeyed buildings crowded together.

Urbanisation in Sixth Century BCE

One of the first pre-requisites for urbanisation is the development of an agricultural base. This had evolved in the Indo-Gangetic plain and from very early on there are references to cities like Hastinapura and Ayodhya. By about sixth century BCE, urbanization had spread to the *doab* and many new city centres like Kaushambi, Bhita, Vaishali and Rajagriha, among others, are mentioned in the region. Buddhist texts about Buddha's preaching were always located in urban centres. Cities developed primarily because of the spread of agriculture and wet rice cultivation, in particular in the *doab* region, after the marshy land was drained and reclaimed for cultivation. The fertile soil and plentiful availability of water from the perennial rivers made it possible to raise even two crops of rice, and the production of a large agricultural surplus to feed the cities. The improvements in iron technology also had an impact on economic life both in rural and urban areas. As Magadha grew, many regional centres like Ujjain were also incorporated into the empire.

Housing and Town Planning

Towns were often located along the rivers, presumably for ease of access to transportation. They were surrounded by moats and a rampart to provide defensive protection. They were always open to attacks since treasuries holding government revenue were housed in them, in addition to the fact that as trading centres, the local people and merchants were also wealthy. As the towns

became more prosperous, the quality of the houses, which were built of mud brick and even of fired brick, improved. Towns also had other facilities like drains, ring wells and mud pits, testifying to the development of civic amenities and sanitation. Excavations from the Mauryan period show that the standard of living had improved as compared to the earlier period. The houses were built of brick, and the cities had ring wells and soak pits. There was a quantitative increase in the use of iron and the variety of iron artefacts.

City of Pataliputra

Pataliputra was the great capital city in the Mauryan Empire. It was described as a large and wealthy city, situated at the confluence of the Ganga and Son rivers, stretching in the form of a parallelogram. It was more than 14 kilometres in length and about 2½ kilometres wide. It was protected by an outer wall made of wood, with loopholes for shooting arrows at enemies. There were 64 gates to the city and 570 watch towers. There was a wide and deep moat outside the wall, which was fed by water from the river, which served both as a defence and an outlet for sewage. There were many grand palaces in the city, which had a large population. The city was administered by a corporation of 30 members. Ashoka added to the magnificence of the city with the

monumental architecture that he added to the capital, like the many-pillared hall.

Art and Culture

Most of the literature and art of the period have not survived. Sanskrit language and literature were enriched by the work of the grammarian Panini (c. 500 BCE), and Katyayana, who was a contemporary of the Nandas and had written a commentary on Panini's work. Buddhist and Jain texts were primarily written in Pali. Evidently many literary works in Sanskrit were produced during this period and find mention in later works, but they are not available to us.

The *Arthashastra* notes the performing arts of the period, including music, instrumental music, bards, dance and theatre. The extensive production of crafted luxury products like jewellery, ivory carving and wood work, and especially stone carving should all be included as products of Mauryan art.

Many religions, castes and communities lived together in harmony in the Mauryan society. There is little mention of any overt dissension or disputes among them. As in many regions of that era (including ancient Tamil Nadu), courtesans were accorded a special place in the social hierarchy and their contributions were highly valued.

SUMMARY

- *Gana-sanghas* in course of time became the larger *mahajanapadas* and of the 16 kingdoms, Magadha eventually emerged as the most powerful.
- The first known ruler of Magadha was Bimbisara, followed by his son Ajatashatru. Mahapadma Nanda started the Nanda dynasty.
- The invasion of north-west India by Alexander in 326 BCE opened up trade with the West. After the death of Alexander, Chandragupta founded the Mauryan Empire.

- The three notable Mauryan rulers, Chandragupta, Bindusara and Ashoka, established a centralised state. The system of Mauryan administration came to light through the accounts of *Arthashastra* and *Indica*.
- Mauryan Empire set in a new phase in Indian history as trade and commerce grew manifold during this period.
- Mauryan Empire continued the earlier tradition of consolidation of the empire. The truly revolutionary change that was attempted was Ashoka's exhortations to his officials and people to follow *dharma*, abjure violence and lead a moral life.
- Mauryan Empire marked a distinct phase in Indian history with significant advances in technology and economic and social development, and created the framework for a large, centrally administered, state.

Timeline	
Notable Events	Years
Invasion of Cyrus (Emperor of Persia)	530 BCE
Nandas establishing their empire in Magadha	362 BCE
Invasion of Alexander	326 BCE
Chandragupta founding the Mauryan Empire	321 BCE
Defeat of Seleucus by Chandragupta	301 BCE
Bindusara succeeding Chandragupta	297 BCE
Third Buddhist Sangha convened by Ashoka	250 BCE
Death of Ashoka	231 BCE

EXERCISE

I. Choose the correct answer

1. Brahmi script in Ashoka's pillar inscription was deciphered by _____.
 (a) Thomas Saunders (b) James Prinsep
 (c) Sir John Marshal (d) William Jones
2. The first known ruler of Magadha was _____ of the Haryanka dynasty.
 (a) Bimbisara (b) Ajatashatru
 (c) Ashoka (d) Mahapadma Nanda



3. _____ was the ruler of Magadha during the invasion of Alexander in India.
- (a) Mahapadma Nanda (b) Dhana Nanda
(c) Bindhusara (d) Bimbisara
4. A comprehensive historical chronicle in Pali from Sri Lanka serving as an important source for the Mauryan Period is _____.
- (a) *Mahavamsa* (b) *Deepavamsa*
(c) *Brahmanas* (d) *Mudrarakshasa*
5. The play _____ by Visakadatha describes Chandragupta and his accession to the throne of the Magadha Empire.
- (a) *Mudrarakshasa* (b) *Rajatarangini*
(c) *Arthashastra* (d) *Indica*
6. Megasthenes' work _____ describes the court of Chandragupta and his administration.
- (a) *Indica* (b) *Mudrarakshasa*
(c) *Ashtadhyayi* (d) *Arthashastra*
7. The _____ was a prescriptive text for good administration.
- (a) *Arthashastra* (b) *Indica*
(c) *Rajatarangini* (d) *Mudrarakshasa*

II. Answer the following briefly

1. How did Bimbisara extend the territory of Magadhan Empire?
2. Write a note on Mahapadma Nanda.
3. What made Alexander the Great to restore the throne of Porus ?
4. What are the features of a centralised state?
5. Give a brief note on the literary sources for the study of Mauryan state.
6. In what ways did the invasion of Alexander make a watershed in Indian history?

III. Answer the following

1. Mention the urban features revealed by archaeological findings.
2. Explain the features of the monarchies or kingdoms on the Gangetic plains.
3. Highlight the impact of the invasion of Alexander the Great on India.
4. What do you know of Ashoka's campaign against Kalinga?
5. Discuss the extensive trade on textiles carried on during the Mauryan period.
6. Write a note on the commodities traded between India and West and South Asia.

IV. Answer the following in detail

1. Explain the sources for the study of the Mauryan Empire.
2. Describe the salient features of Mauryan polity.
3. Highlight the impact of Persians on India.
4. Give an account of the edicts of Ashoka.

Activity

1. Preparing a chart with information on the edicts of Ashoka.
2. Discussion on the outcome of the conquest of Kalinga.
3. Comparing the present-day system of administration with the Mauryan administration.
4. Making an album with pictures of Sanchi-Saranath pillars and Magadha and Mauryan kings.

GLOSSARY

antithetical	- contrasting	- முரண்பட்ட
inciting	- inducing	- தூண்டும்
acrimonious	- bitter	- கசப்பான
manoeuvring	- planned action	- தூஞ்ச்சி
adversary	- enemy	- விரோதி
negate	- nullify	- செயல்படாததாக்கு
proselytizing	- attempt to convert one's religion	- மதமாற்ற முயற்சி
empathetic	- showing concern for others	- மற்றவர் உணர்வினை மதித்தல்



REFERENCE BOOKS

1. A.L. Basham, *The Wonder That Was India: A Survey of the History and Culture of the Indian Sub-continent before the Coming of the Muslims*, Picador, 2004.
2. Abraham Eraly, *Gem in the Lotus: The Seeding of Indian Civilization*, Penguin, 2000.
3. B.M. Barua, *The Ajivikas*, University of Calcutta, 1920.
4. D.N. Jha, *Ancient India in Historical Outline*, Manohar, New Delhi, 2010.
5. Dharmika, Ven. S. *The Edicts of King Ashoka – an English Rendering*. 1993/94.
6. John Keay, *India: A History*. 2000.

7. K.A. Nilakanta Sastri, (ed.) *The Age of the Nandas and Mauryas* (reprint), 1996.
8. Romila Thapar, *Ashoka and the Decline of the Mauryas* (rev. ed.), 1997.
9. Romila Thapar, *The Penguin History of Early India: From the Origins to AD 1300*, Penguin Books, 2002.
10. S. Radhakrishnan, *Indian Philosophy*, vol. 1, George, Allen & Unwin, London
11. Upinder Singh, *A History of Ancient and Early Medieval India: From the Stone Age to the 12th Century*, Pearson, Delhi, 2008.
12. Wm. Theodore D. Bary, ed., *Sources of Indian Tradition*, vol. 1, Columbia University Press, New York, 1958.



INTERNET RESOURCES

1. <http://www.philtar.ac.uk/encyclopedia/hindu/ascetic/ajiv.html>
2. <http://www.columbia.edu/itc/religion/f2001/edit/docs/samannaphala.pdf>

Lesson 5

Evolution of Society in South India



Learning Objectives

- To understand the social and political formation in early south India from the third century BCE to the fifth century CE

Introduction

In the Deccan region, encompassing major parts of present day Andhra, Karnataka and Maharashtra, the Satavahanas established a powerful kingdom in the first century BCE. In the south, the three family ruling houses, the Cholas, the Cheras and the Pandyas were their contemporaries, ruling the fertile parts of Tamizhagam. But the Tamil rulers started two centuries earlier as they figure in Asoka's inscriptions of the third century BCE. There were many common things as well as differences in the polity and society of the Deccan and Tamil regions.

Stupas. The stupa is a heap of clay that evolved out of earthen funerary mounds, in which the ashes of the dead were buried. Buddhist stupas evolved out of the burial of the ashes of the mortal remains of the Buddha. Buddhist sacred architecture originated with the eight stupas where the ashes were divided. Hemispherical shape, the stupa symbolizes the universe; and the Buddha represents the emperor of the spiritual universe. The stupa has a path around it for devotional circumambulation.

Sources

Archaeological

- The megalithic burials sites of the early historic period.
- Excavated material from ancient sites, including ports, capital towns, with architectural remains, such as in Arikamedu, Kodumanal, Alagankulam, and Uraiur.
- Buddhist sites with **stupas** and **chaityas** located in Andhra and Karnataka regions (Amaravati, Nagarjunakonda, etc.)

Numismatic

- Coins of pre-Satavahana chieftains and of the Satavahanas from Andhra-Karnataka region.

- The coins issued by the Cheras, Cholas, Pandiyas, and the chieftains of the Sangam Age.
- Roman copper, silver and gold coins.

Epigraphic

- The Asokan inscriptions, written in Prakrit, found in Andhra-Karnataka regions.
- The Tamil-Brahmi inscriptions found in the caves of Tamil Nadu and Kerala such as in Mangulam, Jambai, and Pugalur.
- The Satavahana inscriptions and other Buddhist inscriptions of the Andhra region
- Short inscriptions found on pottery and rings and stones in Tamil Nadu

and some sites outside India, like in Berenike, and Quseir al Qadhim (Egypt).

Literary

- Tamil texts including the Sangam and post-Sangam literature
- *The Arthashastra*, the treatise on economy and statecraft authored by Kautilya
- The *Puranas* which mention the genealogy of the Andhras/Satavahanas,
- Buddhist Chronicles such as *Mahavamsa*.
- *Gatha Saptasati*, a *Prakrit* text composed by the Satavahana king Hala

Classical Tamil Literature

The Classical Sangam *corpus* consists of *Tholkappiyam*, the eight anthologies (*Ettuththokai*), *Paththuppattu*. *Tholkappiyam*, attributed to Tholkappiyar, is the earliest extant Tamil grammatical text dealing not only with poetry but also the society and culture of the times. The *Pathinen Kilkkanakku* (18 minor works) and the five epics belong to post-Sangam times (fourth to sixth century CE) and describe a different social and cultural set-up.

Foreign Notices

The following Greek and Latin sources inform us about the long distance cultural and commercial connections.

- The *Periplus of Erythrean Sea*, an ancient Greek text of the first century CE.
- Pliny the Elder's *Natural History*, first century CE
- Ptolemy's *Geography*, second century CE
- Vienna Papyrus G 40822, a Greek document datable to the second century CE.
- A Roman Map called *Peutingerian Table*

5.1 South India during Mauryan times

The Asokan edicts (c. 270-30 BCE) present for the first time a picture of the political condition in south India. Rock Edict II lists the Tamil ruling houses Cholas, Pandiyas, Keralaputras and Satiyaputra as neighbour rulers, lying beyond his domain, where he is said to have made provision for two types of medical treatment: medical treatment for both humans and animals. The Mauryan empire at that time included northern parts of Karnataka and Andhra,

Ettuthogai and Pathupattu collections have about 2400 poems. These poems, varying in length from 3 to 800 lines, were composed by panar, the wandering bards and pulavar, the poets.

The Eight Anthologies are 1. Natrinai; 2. Kurunthogai; 3. Aingurunuru; 4. Patitruppathu; 5. Paripadal; 6. Kalithogai; 7. Akananuru; 8. Purananuru

Pathupattu (ten long songs): 1. Thirumurugatrupatai; 2. Porunaratrupatai; 3. Sirupanatruppatai; 4. Perumpanatruppatai; 5. Mullaipattu; 6. Maduraikanchi; 7. Nedunalvadai; 8. Kurinjipattu; 9. Pattinappalai; 10. Malaipadukadam.

Patinen Kilkkanakku texts, which are post-Sangam works, include eighteen texts, which mostly deal with ethics and moral codes. The most important of them are Thirukkural, and Naladiyar.

Silappathikaram and Manimekalai are the two important epics useful for insights into cultural and religious history.

while the Tamil kingdoms were treated as independent neighbours.

Women Poets of the Sangam Age

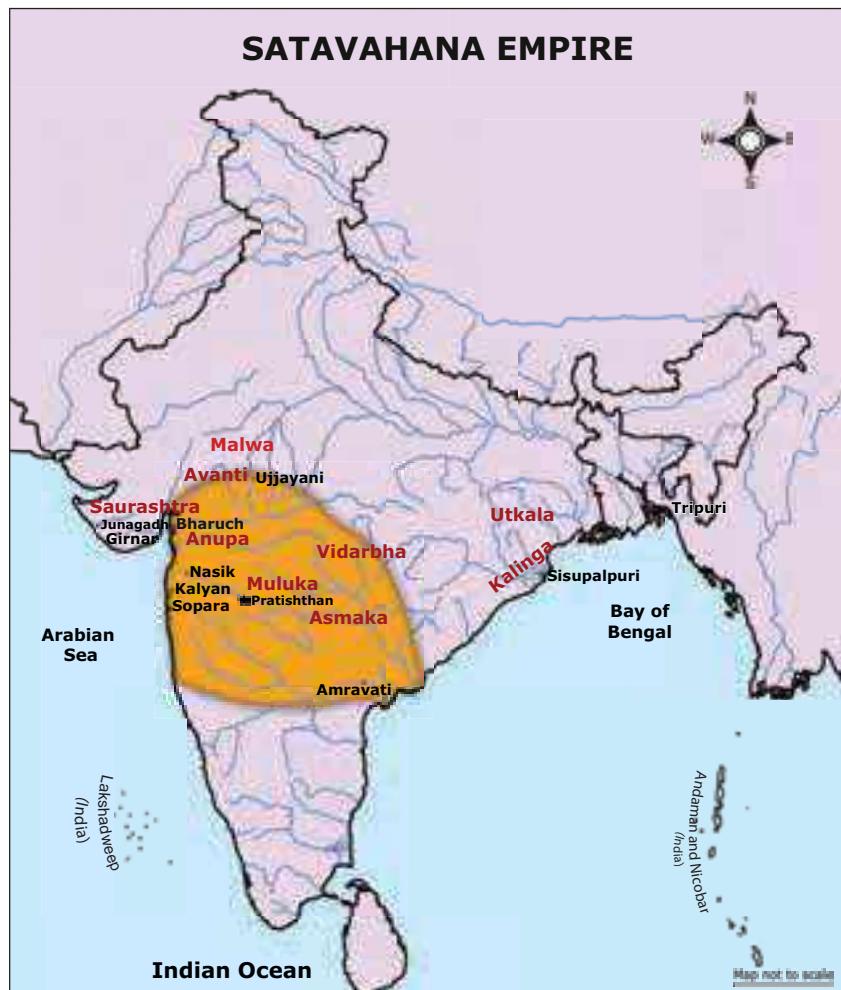
Of the over 450 poets who contributed to the corpus of Sangam poetry about thirty are women. They composed more than 150 poems. The most prominent and prolific among them was Avvaiyar. Others include Allur Nanmullaiyaar, Kaakkaipadiniyar, Kavarpendu, Nalveliyaar, Okkur Masaathiyar, and Paarimakalir.

After the decline of the Mauryan power, and before the rise of the Satavahanas, many small principalities emerged. Although not much information

is available about their rulers, their coins and inscriptions reveal that they were chiefs who controlled small territories.

5.2 South India under the Satavahanas

The Satavahanas emerged in the first century BCE in the Deccan region. They ruled over parts of Andhra, Maharashtra, Karnataka and Madhya Pradesh. From recent archaeological evidence it is understood that the Satavahanas started to rule in the Telengana area and then moved to Maharashtra to rule in the Godavari basin with Prathistan (Paithan in Maharashtra) as their capital. Later they moved eastwards to control coastal Andhra also. The work of Pliny talks about 30 walled towns, a large army, cavalry and elephant force in the Andhra country.





Gautamiputra Satakarni was the greatest of the Satavahana kings. He defeated the Shaka ruler Nahapana and reissued the coins of

Nahapana with his own royal insignia. The inscription of his mother Gautami Balashri at Nashik mentions him as the conqueror of the Shakas, Pahlavas, and Yavanas. He is also said to have performed the prestigious Vedic *asvamedha* sacrifice.

Vasishthiputra Pulumavi, the successor of Gautamiputra Satakarni, expanded the frontiers of the Satavahana Empire. The coins issued by him are found scattered in many parts of south India. Yagnashri Satakarni was another famous ruler who issued coins with a ship motif, indicating the importance of the overseas trade during his reign.



Vasishthiputra Pulumavi

King Hala is credited with the writing of *Gatha Sattasai*, a collection of 700 love poems. Written in Maharshtri Prakrit dialect, it has themes similar to those found in the Tamil Sangam poetry.

The Satavahana Empire declined around the 3rd century CE and was replaced by the Ikshvakus, followed by the Pallavas, in Andhra and the Kadambas in northern Karnataka.

Importance of Satavahana Period

Offering land grants was an important development of the Satavahana times. The beneficiaries of these grants were mostly



Naneghat inscription

Buddhists and Brahmins. The Naneghat inscription refers to tax exemptions given to the lands granted to Buddhist monks. Thus we notice the beginning of priestly groups attaining higher status. These land donations created a group of people who did not cultivate, but owned land. This led to the development of land-based social hierarchy and divisions in the society.

For the first time a big state covering a major part of the Deccan was established. Several rock-cut caves dedicated to the Buddha sangha bear evidence that they were situated in the trade routes linking the interior to the coastal parts of Konkan region. It was also a period of brisk Indo-Roman trade.

5.3 The Sangam Age

The first three centuries of the Common Era are widely accepted as the Sangam period, as the information for this period is mainly derived from the Sangam literature. More correctly this has to be called as the early historical period and starts one or two centuries earlier, from the second century BCE, as we have clear epigraphical and archaeological evidence, in addition to literary evidence.

The Muvendar

Though the three Tamil ruling families were known to Asoka in the third century BCE itself, some individual names are

known only from the Sangam poems of the first century and later. Known as *muvendar*, 'the three crowned kings', the Cheras, Cholas and Pandyas controlled major agrarian territories, trade routes and towns. But the Satiyaputra (same as Athiyaman) found in the Asokan inscription along with the above three houses is a Velir chief in the Sangam poems.

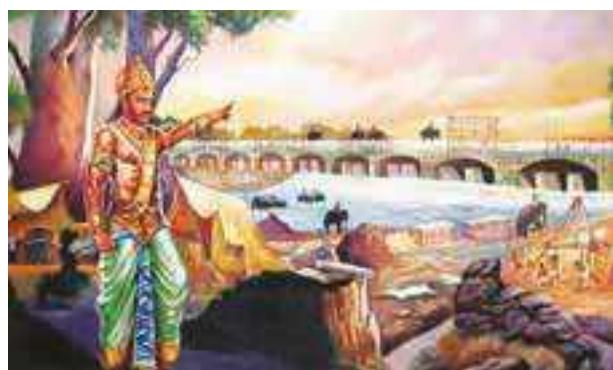
The Cholas controlled the central and northern parts of Tamil Nadu. Their core area of rule was the Kaveri delta, later known as Cholamandalam. Their capital was Uraiyur (near Thiruchirapalli town) and Puhar or Kaviripattinam was an alternative royal residence and chief port town. Tiger was their emblem. Kaviripattinam attracted merchants from various regions of the Indian Ocean. *Pattinappalai*, composed by the poet Katiyalur Uruttirankannanar, offers elaborate descriptions of the bustling trading activity here during the rule of Karikalan.

Karikalan, son of Ilanjetchenni, is portrayed as the greatest Chola of the Sangam age. *Pattinappalai* gives a vivid account of his reign. Karikalan's foremost military achievement was the defeat of the Cheras and Pandyas, supported by as many as eleven Velir chieftains at Venni. He is credited with converting forest into habitable regions and developing agriculture by providing irrigation through the embankment of the Kaveri and building reservoirs. Kaviripattinam was a

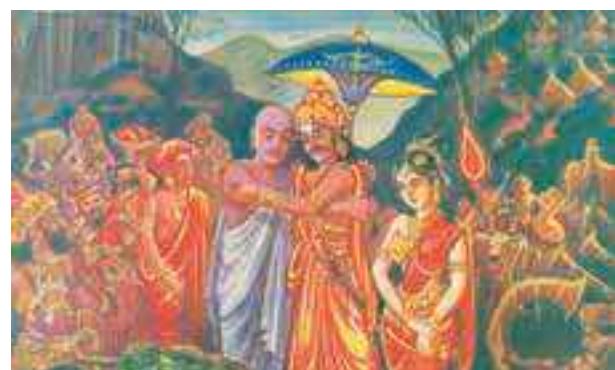
flourishing port during his time. Another king, Perunarkilli is said to have performed the Vedic sacrifice Rajasuyam. Karikalan's death was followed by a succession dispute between the Puhar and Uraiyur branches of the Chola royal family.

The Cheras controlled the central and northern parts of Kerala and the Kongu region of Tamil Nadu. Vanji was their capital and the ports of the west coast, Musiri and Tondi, were under their control. Vanji is identified with Karur, while some scholars identify it with Tiruvanchikkal in Kerala. Now it is accepted by most scholars that there were two main branches of the Chera family and the Poraia branch ruled from Karur of present-day Tamil Nadu.

The *Patirupathu* speaks of eight Chera kings, their territory and fame. The inscriptions of Pugalur near Karur mention Chera kings of three generations. Chellirumporai issued coins in his name. Imayavaramban Nedun-cheralathan and Chenguttuvan are some of the prominent Chera kings. Chenguttuvan defeated many chieftains and is said to have ensured the safety of the great port Musiri by putting down piracy. But the great north Indian expedition of Chenguttuvan mentioned in *Silappathikaram* is however not mentioned in the Sangam poems. He is said to have ruled for fifty-six years, patronising the orthodox and heterodox religions. Some Cheras issued copper and lead coins, with



Karikalan (modern representation)



Cheran Chenguttuvan with Ilango Adigal (modern representation)

Tamil-Brahmi legends, imitating Roman coins. There are many other Chera coins with their bow and arrow emblem but without any writing on them.

The Pandyas ruled from Madurai. Korkai was their main port, located near the confluence of Thampraparani with the Bay of Bengal. It was famous for pearl fishery and chank diving. Korkai is referred to in the *Periplus* as Kolkoi. Fish was the emblem of the Pandyas. Their coins have elephant on one side and a stylised image of fish on the other. They invaded Southern Kerala and controlled the port of Nelkynda, near Kottayam. According to tradition, they patronized the Tamil Sangams and facilitated the compilation of the Sangam poems. The Sangam poems mention the names of several kings, but their succession and regnal years are not clear.



Coin of Peruvazhuthi

The Mangulam Tamil-Brahmi inscription mentions a Pandya king by name Nedunchezhiyan of the second century BCE. *Maduraikanchi* refers to Mudukudumi-Peruvazhuthi and another Nedunchezhiyan, victor of Talaiyalanganam, and a few other Pandya kings. Mudukudumi-Peruvazhuthi is referred to in the Velvikkudi copper plates of eighth century for donating land to Brahmins. He seems to have issued coins with the legend Peruvazhuthi, to commemorate his performance of many Vedic sacrifices.

Nedunchezhiyan is praised for his victory over the combined army of the Chera, the Chola and five Velir chieftains (Thithiyan, Elini, Erumaiyuran, Irungovenman, and Porunan) at Talayalanganam. He is also given



Nedunchezhiyan (modern representation)

credit for capturing Milalai and Mutthuru (Pudukottai district) two important places from a Vel chief. He is praised as the lord of Korkai, and as the overlord of the southern Paratavar, a martial and fishing community of the Tirunelveli coast.

5.4 Social Formation in Tamil Eco-zones

Sangam poems help us understand the social formation of the time. According to the *thinai* concept, Tamilagam was divided into five landscapes or eco-regions namely *Kurinji*, *Marutam*, *Mullai*, *Neytal* and *Palai*. Each region had distinct characteristics – a presiding deity, people and cultural life according to the environmental conditions, as follows:

Kurinji: hilly region: hunting and gathering

Marutham: riverine tract: agriculture using plough and irrigation.

Mullai: forested region: pastoralism combined with shifting cultivation

Neythal: coastal land: fishing and salt making.

Palai: parched land. Unsuitable for cultivation and hence people took to cattle lifting and robbery.



5.5 Tamil Polity

In a way this *thinai* classification is said to reflect the uneven socio-economic developments of the different localities. That is seen in the political forms too. Three levels of rulers are found: 1) Kizhar, 2) Velir, 3) Vendar. *Kizhar* were the heads of the villages or a small territory, later known as *nadu*. They were the chiefs of tribal communities living in specific areas. The Vendar were kings controlling larger, fertile territories.

The Velir, who were many in number, controlled the territories of varied geographical nature, mainly hilly and forest areas, that were in between the muvendar's fertile territories. Chiefs like Athiyaman, Pari, Ay, Evvi and Irungo each commanded a big area, rich in natural resources. They were generous patrons of the poets and bards. They had military power and there were frequent wars among these chiefs on account of capture of cattle. On many occasions they seem to have united and confronted one or other of the three kings.

There are differing views among scholars, with regard to the political organization of the three kingdoms. The earlier and dominant view is that the Sangam Age society was a well-organised state society. The other view which is put forward in recent decades is that the polities of the Cheras, Cholas and Pandyas were pre-state chiefdoms. The arguments for the latter view are:

1. No social stratification is noticed.
2. Proper territorial association is absent.
3. Destructive warfare did not allow the development of agriculture and surplus production for the emergence of the state.
4. No evidence of taxation as in the governments of North India.

The following counter arguments are presented in response:

- A closer look at the Sangam literature reveals that social differentiation is evident in the Marutham region.
- The territorial associations are very clear in the case of the Muvendar, and their important position is corroborated by the Greco-Roman texts from the first century CE.
- Warfare for territorial expansion was a major theme of *Purathinai*
- Evidence for taxation at the highways and in the port of Kaviripattinam is cited. The Chera king is spoken as receiving the resources from the hills and the port of Musiri.
- Trade played an important role between the late first century BCE and third century CE.

Political Ascendancy of the Vendar

From the chiefs of the Iron Age (c. 1100-300 BCE) emerged the Vendar of the early historic period. While certain chiefs attained higher status (*vendar*) through the larger and effective control of pastoral and agricultural regions, others in the marginal regions remained as chieftains (*velir*). For example, Athiyamans, mentioned as Satiyaputra in the Ashoka inscriptions, became weak and did not attain the status of kings like the Chola, Pandya and Chera *vendar*.

The Vendar subjugated the chieftains and fought with the other two Vendars. For this they mobilized their own warriors, besides seeking the support of some Velir chiefs. The adoption of titles was one of the measures adopted by the Sangam Age Vendar to display their power. Titles such as Kadungo, Imayavaramban and Vanavaramban and

Peru Vazhuthi distinguished themselves from the ordinary people and the Velirs.

The patronization of bards and poets and entertaining them in their courts (*avaiyam*) was probably a step undertaken by the kings to glorify their name and fame and also their territories and towns. For example, the Chola king Karikalan is said to have offered a huge amount of gold coins to Uruttirankannanar who composed *Pattinappalai*.

5.6 Society and Economy

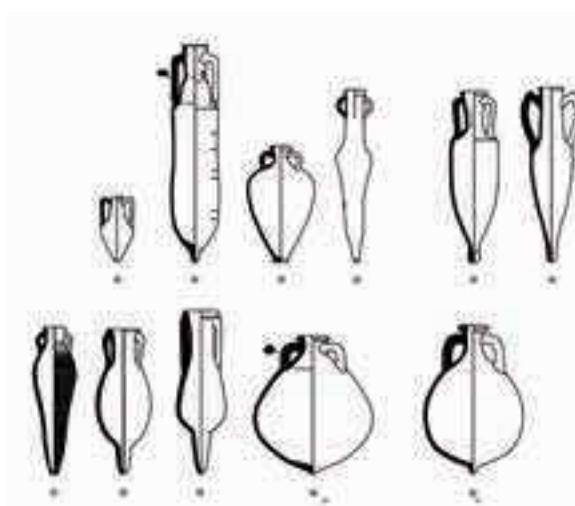
In the Sangam Age the wars waged by the Vendar were involved in expanding their territorial base by annexing the enemy's territories. Endemic warfare presumably created conditions for social disparities. War captives serving in some cult centres are mentioned. Some references to slaves are also found there. Women were actively engaged in economic production and there were a significant number of women poets in the Sangam Age.

There is evidence of craft production such as bronze vessels, beads and gold works, textiles, shell bangles and ornaments, glass, iron smithy, pottery making. Craft production was common in the major urban centres such as Arikamedu, Uraiyyur, Kanchipuram, Kaviripattinam, Madurai, Korkai, and Pattanam in Kerala. *Maduraikanchi* speaks about day markets as well as and night markets selling several craft goods. Raw materials for the production of various objects and ornaments were not available everywhere. Precious and semi-precious stones were collected, which were exchanged for other commodities. Such raw materials reached the industrial centres, where various objects were made, and they were again exchanged for some other produce.



Stones for ornaments, Pattanam

The names of persons mentioned in inscriptions on pottery reveal the presence of non-Tamil speakers, mostly traders, in certain craft centres and towns. Traders from faraway regions were present in the Tamil country. *Manimegalai* refers to Magadha artisans, Maratha mechanics, Malva smiths and Yavana carpenters working in co-operation with Tamil craftsmen. Trade-related terms such as *vanikan*, *chattan* and *nigama* appear in the Tamil-Brahmi inscriptions. Salt merchants called *umanar*, travelled in bullock carts along with their families for trade activities. *Chattu* referred to the itinerary or mobile merchants.



Roman Amphora



Roman Glass Bowls

In trade, barter system was much in vogue, though coins were also in use. Roman coins circulated as bullion. Long distance trade existed and the connections with the Roman empire and southeast Asia are in evidence at many archaeological sites. The southern part of India, because of its easy access to the coast and location in the maritime trade route connecting the East and the West, played an important role in the overseas contacts. The major early historic ports have evidence of Roman amphora, glassware and other materials suggesting active maritime activities. The wealth brought by the Romans and the arrival of foreign merchants is evidenced in archaeology as well as literature. Roman gold and silver coins have been found in many hoards in the Coimbatore region and in many other places in south India.

5.7 Ideology and Religion

The earliest evidence of the appearance of formal religious activities appears in the time of the Asoka, when Buddhism reached south India and Sri Lanka. Asoka's daughter is considered to have taken the Bodhi tree to Sri Lanka. There

is a legend associated with the movement of Chandragupta Maurya to Karnataka region before the time of Ashoka. The Satavahanas, Sangam kings and Ikshvahuhs supported Vedic sacrifices. The evidence for the movement of Brahmins and the performance of Vedic ritual practices is found in the Sangam texts. But the *varnasrama* ideology was yet to take root in the Tamil region.

Evidence of Buddhism is widely found in south India. The Krishna and Godavari delta of Andhra had many important Buddhist centres. Archaeological excavations conducted in Amaravathi, Nagarjunakonda, etc. show how deep-rooted was Buddhism. In Tamil Nadu, Kaviripattinam and Kanchipuram have evidence of Buddhist Stupas. But compared to Jainism, the evidence for Buddhism is restricted to a few sites in Tamil Nadu. The numerous cave shelters with Tamil Brahmi inscriptions found in Tamil Nadu show that Jainism was more influential in the Tamil country. Their influence on the common people is not known but we have evidence for the merchants and lay devotees supporting Jain monks by providing rock shelters and offerings. In the post-Sangam centuries



Amaravathi Stupa



Buddha Statue, Nagarjunakonda

Jains contributed substantially to Tamil literature.

5.8 Age of Kalabhras - Post Sangam Period

The period between the Sangam Age and the Pallava-Pandya period, roughly between c. 300 CE and 600 CE, is known as the age of Kalabhras in the history of Tamizhagam. As the three traditional kingdoms disappeared in this interval due to the occupation of their territory by a warlike group called the Kalabhras, this period was called an interregnum or 'dark age' by earlier historians. It was also supposed that many good traits of earlier

Tamil culture disappeared in this interval. This idea of the Kalabhra interregnum is no more accepted as correct.

Rather this is the time when the greatest Tamil work *Tirukkural* was written along with many other works grouped as the eighteen minor works. The epics *Silappathikaram* and *Manimekalai* also belong to this period. As this was the time when the non-orthodox religions, Jainism and Buddhism became more influential, the scholars of the orthodox Vedic-Puranic school seem to have created the impression that the ruling Kalabhras of the time were evil in nature.

The recent interpretation of the period takes it as a period of transition leading to enlarged state societies under the Pallavas ruling over northern Tamilnadu and the Pandyas in the south from the sixth century onwards. To start with, the rulers of these new states were patrons of the Jain and Buddhist religions and gradually they came under the spell of the orthodox Vedic-Puranic religion emerging in the form of the Bhakti cults of Saivism and Vaishnavism. But the influence of Jain and Buddhist religions on the general society was so strong as to evoke much aversion from the Bhakti saints.

A group of inscriptions found at Pulangurichi in Sivagangai district datable to about the middle of the fifth century, name two kings. They are Chendan and Kurran. Though there is no mention about their family or dynasty name, some scholars identify them as Kalabhra rulers. The Kalabhra kingdom seems to have been uprooted by Pandyas around the third quarters of sixth century CE.

SUMMARY

- The history of south India can be traced clearly from about the third century BCE, as script was adopted for writing Tamil, and written evidence in the form of inscriptions and literature are available.
- Economic development with agro-pastoral expansion characterised the Early Historic Period.
- The Cheras, Cholas, and the Pandiyas, who were at the level of chiefdoms in the Iron Age, became kings with the title of Vendar in the Sangam Age.
- The Satavahanas who ruled Andhra, Karnataka and Maharashtra regions were contemporary rulers.
- Buddhism and Jainism had a strong presence in south India. Vedic ideas started to influence the ruling class.
- Sea-borne trade in the Indian Ocean regions and with the Roman world developed.
- The idea of Kalabhra interregnum is contested as cultural activities continued as before in this period.

EXERCISE

I. Choose the correct answer:

1. Karikala was the son of _____
 - (a) Sengannan
 - (b) Kadungo
 - (c) Ilanjetchenni
 - (d) Athiyaman
2. Which of the following pairs is not correct?

(i) Talayalanganam	- Nedunchezhiyan
(ii) Pattinapalai	- Uruttirankannanar
(iii) Gajabahu	- Ceylon
(iv) Tiruvanchikulam	- Cholas

 - (a) (i)
 - (b) (ii)
 - (c) (iii)
 - (d) (iv)
3. _____ performed *Rajasuya* sacrifice
 - (a) Perunarkilli
 - (b) Mudukudumi Peruvazhuthi
 - (c) Simuka
 - (d) Athiyaman
4. Indravihara is mentioned in _____ .
 - (a) Manimegalai
 - (b) Silappathikaram
 - (c) Ashoka inscription
 - (d) Chera coin



5. Ikshavakus wielded power in _____.
(a) Andhra-Karnataka region (b) Odisha
(c) Deccan region (d) Banavasi

6. Read the following and pick out the wrong statement
(i) Kalabhras are referred to as Kaliyarasars
(ii) Kalabhras were Saivites
(iii) Kalabhras defeated Pallavas and Pandyas
(iv) Ikshavakus supported vedic sacrifices
(a) (i) (b) (ii) (c) (iii) (d) (iv)

II. Answer briefly

1. Explain Barter System.
 2. What do you know from Madurai Kanchi?
 3. What did Hiuen Tsang see in Kanchipuram?
 4. Identify Adukotpattu Cheralathan.

III. Write short notes

1. The five eco-zones of Tamil land during Sangam Age.
 2. Karikala as the greatest of early Chola rulers.
 3. Achievements of Gautamiputra Satakarni.
 4. Distinction between Khizhar and Velir.

IV. Write in Detail

1. Sangam polity should be considered pre-state chiefdom. Give your reasons in support of or against this statement?
 2. Describe the administrative structure in the kingdom of Muvendars.
 3. Who were the Kalabhras? What do we know about them from Pulankurichi inscriptions.
 4. Attempt an account of traders and their long distance trade during the Sangam and the immediate post-Sangam period.

Activity

1. Deliberations on various ideas articulated in Thirukkural
 2. Visit to ancient port-towns in the neighbourhood to compile an account of the ruins and the memories of the local people there.

GLOSSARY

numismatic	- pertaining to coins	- நாணயங்கள் பற்றிய
munificence	- generosity	- கொடை; வள்ளன்மை
corroborate	- confirm	- உறுதிப்படுத்து
exalted	- dignified	- உயர்ந்த
insignia	- emblem	- அதிகாரச் சின்னம்
interregnum	- the interval	- இடைப்படு காலம்
amalgamate	- combine, come together	- இணை
commemoration	- celebration in honour of or in memory of	- கொண்டாட்டம்



REFERENCE BOOKS

1. R.Champakalakshmi, *Trade, Ideology and Urbanization in South India*. Oxford University Press, 1996.
2. K.A. Nilakanta Sastri, *A History of South India*. Oxford University Press, 1955.
3. Noboru Karashima, ed., *A Concise History of South India: Issues and Interpretations*. Oxford University Press, 2014.
4. Rajan Gurukkal, *Social Formation in South India*. Oxford University Press, 2009.
5. Romila Thapar, *Early India*. Penguin.
6. R. Sathyathier, *History of India*, Vol. I, 1972 (Reprint).
7. Upinder Singh, *A History of Ancient and Early Medieval South India*. Pearson Longman, 2009.

Lesson 6

Polity and Society in Post-Mauryan Period



Learning Objectives

- To learn the cultural influence of Greeks on India
- To know the Indo-Greek rulers and their contributions
- To have knowledge about invasion of Sakas, Pahlavis of Parthians and Kushanas from Central Asia
- To gain understanding of the importance of contact between India and Central Asia
- To understand the reciprocal influence on art and literature
- To gain insight into the magnitude of trade with Rome and its impact on economy



DE2CC4

Introduction

In the four centuries following the death of Emperor Asoka and the resulting decline of the Mauryan Empire, parts of India were subject to the invasion of the Indo-Greeks, Sakas and Kushanas from West and Central Asia. All of them established themselves as rulers over large parts of India. This strengthened the process of acculturation and the assimilation of foreign cultures and art forms into Indian society. It also resulted in the integration of India with the Mediterranean world and Central Asia and China through extended trade linkages.

conquest of the Punjab region. When he began his return march to the West, he left the conquered territories under provincial governors. One of Chandragupta Maurya's early military expeditions was against these foreign intruders.

Seleucus Nicator, one of Alexander's most capable generals, succeeded in making himself the master of a vast territory from Phrygia (Turkey) to the river Indus after 311 BCE. Within a few years, probably around 305 BCE, Chandragupta waged a war against Seleucus and defeated him. However, this was not the savage defeat that happened to Alexander's governors. Instead, Chandragupta made a peace treaty with Seleucus. Seleucus surrendered the land he had conquered up to the Indus and received 500 war elephants in return. There is also mention of a marriage agreement. The treaty also led to the establishment of diplomatic

6.1 Indo-Greek Relations

The Beginnings

India's interaction with the Greeks began with the invasion of north-western India by Alexander (327–325 BCE) and his

relations between the Greeks and the Mauryan emperor. Megasthenes was sent to the Mauryan capital Pataliputra as the Greek ambassador.

Bindusara, Chandragupta's son, continued to maintain friendly ties with the Greek kingdoms in West Asia. Greek historians refer to ambassadors sent by Ptolemy II of Egypt and to Bindusara's correspondence with Antiochus of Syria. Asoka also continued the tradition of friendly relations with the Greek kingdoms. His Rock Edict (13) mentions five *yona* kings, identified as Antiochus II Theos of Syria, Ptolemy II Philadelphus of Egypt, Antigonus Gonatas of Macedonia, Magas of Cyrene and Alexander of Corinth. This also indicates that the relations of Asoka with the Greeks extended beyond West Asia well into the heartland of Greece.

We now come across the term *yavana* (or *yona*) for Greeks, which was used throughout India. The word was derived from the Persian word *yauna*, which referred to Greeks. In India the term *yavana* was used to denote all persons of Greek origin, including those of mixed race and even the Phoenicians.

This regular interchange of ambassadors and correspondence, as well as the extension of the Mauryan Empire till Afghanistan, facilitated regular trade from India to the West as far as Egypt. Trade was carried on by the overland route via north-west Afghanistan (Bactria) and also partly by the coastal route along the Persian Gulf and Red Sea. A variety of luxury goods, including ivory, tortoise shell, pearls, indigo and other dyes, aromatic substances like spikenard or nard (a fragrant oil from the Gangetic region) and malabathrum (leaf of cinnamon, used as an aromatic) and rare woods were exported from India.

The cultural influence of the Greeks is evident from the capitals of monuments

at Pataliputra. Many historians argue that the elaborate administrative institutions of the Mauryan Empire drew inspiration from the administrative systems of the Persians and Greeks. The eventual rise of Indo-Greek kingdoms in western India strengthened these cross-cultural influences and gave rise to a distinct school of art.

Indo-Greek kings

The Seleucid Empire, which extended from northern Afghanistan (Bactria) to Syria, began to weaken and disintegrate after 250 BCE. The governor of Bactria, Diodotus, revolted against Antiochus II and became the independent ruler of Bactria. In 212 BCE, the king of Bactria was a Greek named Euthydemus. The Seleucid emperor Antiochus III was unable to subjugate Euthydemus and agreed to negotiate a settlement with him, since Antiochus himself needed to turn his attention to his dominions in the West. But Antiochus III did come down the Kabul river and managed to defeat the local Indian king, known as Subhagasena. Nothing much is known about this king. It can be inferred that the mention of an independent king in the region might be an indication of the weakening of the central authority of the Mauryan Empire after Asoka's death in 236 BCE.

Demetrius

Euthydemus's son Demetrius succeeded him (c. 200 BCE), and another Demetrius, probably Demetrius II, was the first known Indo-Greek king (c. 175 BCE). The distinguishing feature of the reign of the Indo-Greek kings was their exquisite coinage. Minted in the same style as Greek coins of silver, they carried the portrait of the reigning king on one side with his name. The coins thus give us a visual

picture of the kings, who are represented in various kinds of headgear and with distinctive facial and physical features. Extensive collections of these coins have been found from the period, which makes it possible to reconstruct the lineage of the Indo-Greek kings with certainty.

Indian accounts of the period refer to the *yavana* invasion of Ayodhya (Saketa) and further east into the Magadha territory. However, since the Greeks seem to have been beset by internal dissensions, they did not retain any of this territory. They ceded land to Pushyamitra, the Sunga emperor who had usurped the throne after the last Mauryan ruler. Numismatic evidence also proves Demetrius's association with India. He issued bi-lingual square coins with Greek on the obverse and Kharoshthi (the local language of north-western Pakistan) on the reverse.



Demetrius II

At about 165 BCE, Bactria was lost to the Parthians and Sakas. After this, the *yavanas* continued to rule in central and southern Afghanistan and north-western India. The Greeks continued to be beset with internal squabbles among many claimants to power, and the names of more than thirty kings can be identified from their coins. It is possible that they all ruled small pockets as autonomous rulers and issued their own coinage.

Menander

Menander (c.165/145–130 BCE) was the best known of the Indo-Greek kings. He is said to have ruled a large kingdom in the

north-west of the country. His coins have been found over an extensive area ranging from the valleys of the Kabul and Indus rivers to as far as western Uttar Pradesh. This gives a good indication of the extent of his kingdom. Though he does not look like a great and heroic conqueror as seen in his coins, he is said to have raided the Gangetic region along with the kings of Panchala and Mathura. King Kharavela of Kalinga mentioned in the Hathigumpha inscription, was not able to stop him. Menander successfully attacked Pataliputra, but retreated without consolidating his conquest. Interestingly, in his coins, he is described as "king" and "soter" or saviour, and not as a great conqueror.

Menander is mainly remembered as the eponymous hero of the Buddhist text, *Milinda-pinha* (questions of Milinda), in which he is engaged in a question-and-answer discussion on Buddhism with the teacher Nagasena. He is believed to have become a Buddhist and promoted Buddhism.



Menander

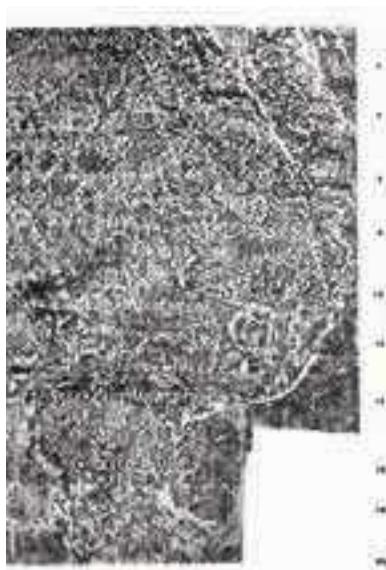
Another Indo-Greek king whose name is remembered is Antialcidas (or Antialkidas), c. 110. He is known to us primarily because his emissary, Heliodorus, who was sent to the court of King Bhagabhadra erected a pillar or *garudadhvaja* with its capital adorned by a figure of Garuda, in honour of God Krishna (Vasudeva). Heliodorus had evidently become a follower of Vishnu. (The pillar stands in isolation in the middle of an open ground in Vidisha, Madhya Pradesh.)

Indian interactions with the Greeks was not limited to the Indo-Greek kings. Greeks were becoming known and their presence recorded throughout the sub-continent. Merchants, sailors and many others of Greek origin were travelling to India, so there was a continued interaction with the Greeks.

6.2 Sakas, Parthians and Kushanas

The Indo-Greek kingdoms in north-western India were ousted by various nomadic tribes from Central Asia, known as the Sakas (Scythians), Parthians (Pahlavis) and Kushanas (yueh-chi or yuezhi tribes in Chinese). In spite of the fact that they followed the Greek practice of issuing vast amounts of coinage with their names and titles (mostly “king of kings”), this is a very confusing period in our history. It is a daunting task to try and work out the lineage of various ruling clans and dynasties that came into India.

The first question that arises is: why and how did nomadic tribes turn to war and conquest? The advent of these tribes in India arose as a result of a complex sequence of migrations and political developments in Central Asia. In the eastern part of Central Asia, the Yueh-chi were being pushed



Junagadh Inscription of Rudradaman

westward by the Chinese who had built the Great Wall to keep out nomads and to protect their villages and agriculture from their raids. The Yueh-chi, in turn, turned westward and pushed the Sakas towards eastern Iran, where the Parthians had become rulers following the collapse of the Seleucid empire. As a curious historical event, in 58 BCE, the independent Parthian kingdom of eastern Iran was established by the Parthian Vonones (or Azes, according to some historians). This year was taken to denote the start of the *Vikram samvat* era, the Indian calendar.

Sakas

The Sakas were pushed back from eastern Iran by the Parthian ruler Mithradates (188–123 BCE), and they then turned to north-western India and finally settled in the region between the Indus valley and Saurashtra. The first Saka ruler in India was Maues or Moa/Moga (20 BCE to 22 CE). He occupied Gandhara, driving a wedge into the Indo-Greek kingdoms, but it was his successor Azes who finally destroyed the last remnants of the Indo-Greek kingdoms and extended Saka rule as far as Mathura.

In India, the Sakas became assimilated into Hindu society. They began to adopt Hindu names and religious beliefs, so much so that their coins had representations of Hindu gods on one side. The Sakas appointed *kshatrapas* or satraps as provincial governors to administer their territories. Many of the *kshatrapas* titled themselves *mahakshatrapas* and were virtually independent rulers.

One of the most famous of the Saka *kshatrapas* was Rudradaman (130–150 CE). His exploits are celebrated in the famous rock inscription of Junagadh (in Gujarat). According to this inscription, he had even defeated the Satavahanas in battle. His name indicates that the process of assimilation into Indian society was complete by that time.

Kushanas

The Sakas were displaced by the Parthian Gondophernes, who first conquered Kabul (c. 43 CE). He lost the Kabul valley to the Kushanas, but he was successful against the Sakas in India. Records of his rule have been discovered in Peshawar district. The Sakas approached the Kushanas (*yueh-chi*) for war help against the Parthians. The first Kushana king who conquered Afghanistan was Khujula Kadphises, followed by Wima Kadphises. The two kings extended Kushana territory to Gandhara, Punjab and as far to the east as the Ganga-Jumna doab till Mathura.

Kanishka

The best known of the Kushana kings was Kanishka, who is thought to have ruled from 78 CE till 101 or 102 CE. Ironically, 78 CE is held to be the beginning of the “Saka era” in the Indian calendar. Historians are,

hence, divided about Kanishka’s period. His rule is said to have started anywhere between 78 and 144 CE. Kanishka was an ardent follower of Buddhism and hosted the fourth Buddhist *mahasangha* or council (the third council had been held in Pataliputra during Asoka’s reign). By now Mahayana Buddhism had become the dominant sect, and Kanishka supported the missions sent to China to preach Buddhism.



Kanishka



Kanishka Coin

Kushana coins were of the highest quality and conformed to the weight standards of Roman coins. In the coins, Kushana rulers are referred to as “king of



kings", "Caesar", "lord of all lands" and by other such titles. Unfortunately, the titles did not leave much room on the coins for the actual name of the ruler. Hence our information on the Kushana kings tends to be very uncertain. Kanishka's coins as well as his statue found near Mathura show him dressed in a belted tunic along with overcoat and wearing boots, testifying to his Central Asian origins.

The Karakoram highway, a joint project between China and Pakistan, which was completed in 1979, has yielded great dividends for archaeologists and historians. The rock of Hunza mentions the first two Kadphises and the *Kusana devaputra* (son of God) Maharaja Kaniska. This inscription confirms that Kanishka's empire stretched from Central Asia till eastern India. Buddhist sources record that he had conquered Magadha and Kashmir and Khotan in Sinkiang.

The artefacts found along the Karakoram highway also establish that this was the route taken by Buddhist monks travelling to China on their mission to spread Buddhism. Merchants followed the missionaries, so this became a major commercial route for the import of Chinese silk and horses from the West into India. Indian merchants established themselves in various towns in Central Asia and seized the opportunity to become intermediaries in the luxury trade between China and the Roman Empire, since merchants from the West did not want to venture further east beyond Central Asia.

Kushana kings, mostly with their names ending with -shka (among them Huvishka and Vasishka as well as later Kanishkas and even Vasudeva), ruled for at least one century more, but nothing much is known about them. Clearly the empire was beginning to break down, and the satraps (the Kushanas also continued the practice of appointing satraps to govern the provinces) were able to set themselves up as independent rulers in various regional capitals.

Art and Literature

During the reign of Kushanas, there was great creative energy when art and literature flourished. This was partly due to royal patronage and partly due to other factors, like the growing ascendancy of Mahayana Buddhism, which allowed the representation of the person of



Gandhara Art

Buddha in human form. The Greek influence led to an Indo-Greek style of sculpture and art commonly referred to as Gandhara art. Statues of Buddha, sculpted particularly in Taxila and the north-western regions, show him in graceful garments, surrounded by cherubs and leaves inspired by the Greek tradition. But mention must also be made of the red sandstone sculpture with intricate carving produced near Mathura.

The Buddhists began to carve out rock caves in the hills of western India, which served as religious centres with *chaityas* and *viharas*, stretching from the Ajanta caves to the Kanheri caves in Mumbai. Large statues of Buddha were sculpted in these caves as a part of the Mahayana tradition, and in later centuries, they were further embellished with murals of extraordinary beauty, as seen in the Ajanta caves.

Kanishka was the patron of Buddhist philosophers such as Asvaghosha, Parsva and Vasumitra, as well as the great Buddhist teacher Nagarjuna. Asvaghosha is known for his *Buddhacharita* and is celebrated as the author of the first Sanskrit play, *Sariputraprakarana*, in nine acts. The great dramatist Bhasa, whose plays were re-discovered only about a hundred years ago in South India, most probably belonged

to this period. Among the Hindu treatises, we find the *Manusmriti*, Vatsayana's *Kamasutra* and Kautilya's *Arthashastra* taking final shape by the second century CE.

Gandhara Art

Situated in the cross-roads of cultural influences, Gandhara region was influenced by Greek and Roman culture. Gandhara school of art developed in the first century Common Era. During the time of Kushana Empire, in view of its contact with Rome, the techniques of Roman art were assimilated and applied in north-western India. The Gandhara art is famous for the portrayal of Buddha in a spiritual state, eyes half-closed in meditation.

6.3 The Tamil Kingdoms

Southern India remained immune to the political changes taking place in the northern part of the country. Around the first century CE, the Satavahana kingdom was established in the Deccan area, comprising the modern states of Andhra Pradesh and Telangana. This, however, was not like the centralised empire of the Mauryas, and the provincial governors of the Satavahanas had a considerable degree of autonomy.

The political landscape of the Tamil region was fragmented into small kingdoms, in contrast to the north where extensive empires flourished. The Tamil region was ruled by *muvendar*, the three kings – the Pandyas from their capital Madurai, the Cholas from their capital Uraiyur (now a suburb of the city of Tiruchi), and the Cheras from Vanji (modern-day Karur).



Image of Satavahana King Gautami Putra Satakarni

We know that these kings were known to the Mauryas even in the 3rd century BCE and Asoka's second rock edict mentions them as kingdoms bordering his empire. However, there were many war lords and chiefs (often referred to as *velir*) who were ruling over smaller principalities in the region.

We have extensive information about the Tamil region coming from the corpus of Tamil poetry collectively known as the Sangam literature, dating from the third century BCE to the third century CE. To these we can add the epics *Silappadikaram* and *Manimekalai*, which were written somewhat later. The very large volume of trade with the Tamil region evoked a great deal of interest among the Roman and Greek historians and geographers, and their accounts complement the information in the Tamil sources, especially with respect to trade. A first century CE account in Greek, the *Periplus of the Erythrean Sea (Periplus Maris Erythraei)*, is the most reliable source of information on the ports of the Indian coast and trade. Archaeological findings confirm the information from all these sources.

Contours of International Trade

Two major developments changed the contours of trade between Europe and India towards the beginning of the Common Era. By the end of the last century BCE, Rome emerged as the superpower of the Mediterranean world, displacing the Greek kingdoms, and the republic became an empire in 27 BCE under Emperor Augustus. Rome was the largest and, probably, the wealthiest city in the world commanding huge resources realised through conquests in Europe and North Africa. The wealth of Rome greatly increased the demand for various products from India, especially the spices and textiles of the Tamil country, resulting in a great expansion of trade.



Roman Trade-Ship

The second development was the discovery of the pattern of monsoon winds in the Arabian Sea in the first century CE by Hippalus, an Egyptian sailor. Till then, the sea trade between India and the Mediterranean world was controlled by the Arabs. Arabs had a monopoly of the knowledge of the source regions of products such as cinnamon and pepper, which formed the main export to Rome. But when the information about the direct sea route became common knowledge, Roman ships began to sail directly to the western coast of India. They could thus avoid sailing close to the coastline, which made them vulnerable to attacks by pirates. Further, this also meant that the overland route could be circumvented completely, since traders on that route were also vulnerable to attacks by Parthians in Iran. The ultimate result of the combination of the growing demand from Rome and the opening of the direct sea route to western India was an increase in the number of ships sailing to India from about twenty ships a year to almost one ship a day.

6.4 Trade Between Tamizhagam and Rome

Trade had flourished between the Tamil country and Rome even when Rome was a republic. Roman coins and artefacts of the period have been excavated at Arikamedu, near Pondicherry, which is said to have been an Indo-Roman trading station. Before the first century of the Common

Era, Roman ships did not venture past the western coast of India around Cape Comorin. So the ports on the west coast were the main ports involved in trade with Rome. From the west coast, the Roman traders travelled overland through the Palghat pass to production centres further east. Kodumanal and Padiyur in Erode and Vaniyampadi near Salem had mines producing beryl, which was a gemstone in high demand in Rome. In addition, Chennimalai near Erode produced iron and steel (remnants of furnaces and slag have been found here), which was also exported to Rome. This is the reason why the finds of Roman coins of the earlier period are concentrated in Coimbatore, Erode, Salem and Karur districts.



Muziri papyrus document



By the end of the first century CE, however, Roman ships had begun to sail to ports on the Coromandel (east) coast of Tamil Nadu, and many of these ports are mentioned in the *Periplus*. On the west coast, the main ports were Naura (Cannanore) and Tyndys/Tondi (Ponnani), which were said to be on the northern border of the Tamil country of the Cheras. Musiri or

Muziris was an important port located further south. Traditionally identified as Kodungallur, the recently undertaken Muziris excavation locates the port at Pattanam, a few kilometers away. Muziris was probably the busiest port on the coast. A recently discovered trade agreement written on papyrus between a merchant of Muziris and a merchant of Alexandria indicates the large consignments of cargo carried even by individual merchants. According to Sangam poetry, Musiri was the centre of two circuits of trade. Boats came in from the interior carrying rice and took back fish, which indicates a kind of barter trade in the primary consumption goods. At the same time, sacks of pepper were brought to the market and were exchanged for gold, which came in the ships, which in turn, was transported on barges to the shore.

The ships sailing from India to Rome carried pepper, a large quantity of pearls, ivory, silk cloth, spikenard (a fragrant oil from the Gangetic region which was much in demand for personal use among wealthy Romans) malabathrum, the leaf of the cinnamon tree, again used as an aromatic, sapphire, beryl, diamonds and tortoiseshell. As Roman ships began to trade with the Coromandel coast, the fine cotton textiles of the region were also exported. From Rome, the main imports were coin, topaz, antimony, coral, crude glass, copper, tin and lead and wine. Clearly, the value of the exports from the Tamil region was much higher than the value of imports from Rome, and the volume of trade peaked in the second half of the first century CE, during the reign of Emperor Tiberius. The growing trade imbalance, which had to be met through exports of coins or silver, became a source of concern. There was a complaint that each year the trade to India caused a drain of 55 million sesterces to Rome. Ultimately Emperor Vespasian passed laws to curb the luxury consumption of the wealthier classes in Rome, and imports from India

subsequently comprised only cotton textiles and pepper, which were relatively low-value commodities.

A further change in the trading pattern evolved because of the increased vulnerability of the traditional overland silk route. Silk cloth and yarn from China were carried by sea to the Coromandel ports, from where they were transshipped to Rome. Information about the trade relations of the Tamil region with the south-east and further east is very scanty. However, tortoiseshell (an important export to Rome) was sourced from islands near Malaya in the Indian Ocean, while silk came from China. There was also constant interaction with Java and Sri Lanka, which are mentioned in Tamil literature almost as extensions of Tamil Nadu, and Buddhism was probably the connecting link, which brought these countries together.

Foreign merchants (*yavanas*)

The expansion of overseas trade and shipping brought foreign merchants and sailors to the Tamil region. Because of the seasonal nature of the monsoon winds, and the prevailing levels of technology, long voyages necessitated long periods of stay in host countries. We find interesting insights into the response of Tamil society to the presence of these foreign merchants. Puhar was the most important port on the Coromandel coast. Here, *yavana* merchants lived in especially ear-marked residential quarters in the harbour area. Though they were allowed to trade freely, and were noted for their attractive goods, there was a good deal of reserve in the attitude of the local Tamils to foreign merchants who were considered an alien, barbaric people, who spoke a harsh-sounding language.

Other *yavanas* also came with the merchants. The fortress of Madurai was guarded by *yavanas* carrying large swords. There are also references to *yavana*

metal workers and carpenters, who were described as “hard-eyed” probably because they had grey or blue eyes. All these may not have been strictly of Greek origin, as implied by the term *yavana*, which had become a generic word to denote persons from the eastern Mediterranean regions.

Trade and the Economy: The Larger Picture

The magnitude of the expansion of trade that is evident in this period could have been achieved only through major changes to the production base of the economy. Even in the case of primary products like mined gemstones like beryl, increased demand would have involved more labour to work the mines, more implements and more capital. In the case of textiles, there would have been a considerable increase in weaving activity and in the subsidiary activities like spinning to produce the yarn for weaving, and perhaps even growing more cotton to increase the supply of the raw material. Growing trade thus would lead to a considerable degree of expansion of the economy.

Merchants became more visible and important as trade grew. There were merchants dealing with specific products like food grains, cloth, gold and jewellery in the markets of the big cities. Merchants were also involved in overseas trade, as well as overland trade. Thus, the circuits of trade became more specialised with institutionalised arrangements to support the expanding commercial activities.

One of the most important questions that arises is what was the extent to which money was used in commerce. This is difficult to answer. In all pre-modern economies, barter was an important medium of exchange. For instance, salt merchants of the Tamil region carried salt in their carts from the coastal areas of the east inland, travelling together in

groups. It is more than probable that they exchanged their salt for other goods and necessities, rather than selling the salt for money. However, the extent of the overland and overseas trade, as well as the descriptions of the city markets in the literature would imply that money was the main medium of exchange.



Roman coins



Chera coins

The Roman coins that have been found in various centres substantiate this inference. Locally, imitations of Roman coins were also minted, primarily to increase the supply of money in circulation. Fairly large volumes of Chera coins have also been found in the bed of the Amaravati river. The very large quantities of Indo-Greek and Kushana coins found in North India would lead to a similar conclusion about the level of monetisation. All this would lead to the inference that there was considerable use of money as the medium of exchange in the ancient period.

Conclusion

The centuries in discussion in this chapter were not a period of great political stability. With the exception of Kanishka, the invaders in North India did not consolidate their conquests by establishing large, stable

empires. Even Kanishka ruled only for a relatively short period, and his empire slowly fell apart after his death. The Tamil region did not have the unifying force of a large empire and was fragmented into relatively small kingdoms and even smaller principalities. The most important development of this period both for the north and the south was the great expansion of trade. From the north, trade relations extended to China in the east

and up to the known Mediterranean world in the west. For the south, in addition to internal trade and circuits of exchange, there was exponential growth in overseas trade to the west, and also to the east up to China. The result would be seen in a considerable degree of economic growth and increased prosperity, which is evident from the excavations of cities as well as the descriptions of urban centres in Tamil poetry.

SUMMARY

- The invasion of Greeks led to the reciprocal influence.
- In India, after Alexander's death, his general Seleucus Nicator, succeeded to the region across north-western India as a ruler and consequently diplomatic relations were established.
- The Seleucid Empire got weakened and as a result, following a couple of his successors, Menander, the best known of Indo-Greek Kings ruled the empire.
- The Indo-Greek kingdom was ousted by the Sakas followed by the Parthians and the Kushanas. The Sakas appointed *kshatrapas* or provincial governors to administer the territories.
- Rudradaman was the most famous Saka ruler. After him, the Sakas were displaced by the Parthians who were succeeded by the Kushanas.
- The best known of the Kushanas was Kanishka who was an ardent follower of Mahayana form of Buddhism. Gandhara art developed during his period.
- Buddhist philosophers such as Asvaghosha, Parsva, Vasumitra and Nagarjuna were patronised by Kanishka.
- In South India, Satavahana kingdom was established in the first century CE. *Muvendar* (Chola, Chera and Pandya) were dominant in this region.
- Trade developed between the Tamil country and Rome. Puhar became an important port on Coramandel coast. *Yavana* merchants lived in port towns.
- These centuries were not a period of political stability. Yet, expansion of maritime trade led to economic growth and prosperity.

EXERCISE**I. Choose the correct answer:**

1. _____ was one of the most capable generals of Alexander.
 - (a) Seleucus Nicator (b) Antigonus (c) Antiochus (d) Demetrius

2. Megasthenes was sent by Seleucus Nicator to the capital Pataliputra as the _____ ambassador.
 - (a) Roman (b) Greek (c) Chinese (d) British

3. The regular interchange of ambassadors and correspondence _____.
 - (a) affected the regular trade from India to the West
 - (b) facilitated regular trade from India to the West
 - (c) facilitated regular trade from India to the East
 - (d) none of the above

4. _____ was the best known of the Indo-Greek kings.
 - (a) Euthydemus (b) Demetrius (c) Menander (d) Antialcidas

5. Kushana coins were of higher quality than that of _____ coins.
 - (a) Roman (b) Greek (c) Gupta (d) Satavahana

6. Indo-Greek style of art and sculpture is referred to as _____.
 - (a) Mathura art (b) Gandhara art (c) Bagh art (d) Pala art

7. Which of the following is not correctly matched?

(a) <i>Buddhacharita</i>	-	Asvagosha
(b) The Periplus of the Erythrean Sea	-	Megasthenes
(c) Arthashastra	-	Kautilya
(d) Kamasutra	-	Vatsyayana

8. The most famous Saka *kshatrap* was _____.
 - (a) Moga (b) Rudradaman (c) Azes (d) Yesovarman

9. The contours of trade between Europe and India was changed towards the beginning of the Common Era because
 - (i) Rome emerged as the super power of the Mediterranean world by the end of the last century BCE.
 - (ii) The discovery of the pattern of the monsoon winds in the Arabian Sea by Hippalus was in the first century CE.
 - (a) (i) is correct (b) (ii) is correct
 - (c) Both (i) and (ii) are correct (d) Both (i) and (ii) are wrong



10. Roman coins have been excavated at _____.

- (a) Arikamedu (b) Adhichanallur (c) Puhar (d) Pallavaram

II. Attempt a brief note on the following

- What led to the integration of India with the Mediterranean world, Central Asia and China?
- What was the result of the war between Chandragupta and Seleucus Nicator?
- What is meant by the term *Yavana*?
- “Menander is said to have ruled a large kingdom in the North West of the country.” Elaborate.
- Write a short note on “Kshatrapas”.
- Make a list of the following: Items exported to Rome; Items imported into India from Rome.
- Explain the contribution of merchants to the expanding trade and commerce.

III. Write short answers

- Point out the speciality of the coins of Demetrius.
- What do you know of Menander?
- “The Roman coins of the earlier period are concentrated in Coimbatore, Erode, Salem and Karur districts.” Why?
- “Muziri was the centre of two circuits of trade.” How?
- Explain the importance of money as medium of exchange.
- Highlight the cultural influence of India’s contact with Greeks.

IV. Write answers in detail

- “The rise of Indo-Greek kings in Western India strengthened trade and cultural contacts”. Explain.
- Discuss the contribution of Kanishka to art and literature.
- Explain how Rome emerged as the super power of the Mediterranean world.
- Given an account of the Tamil Kingdoms of first century CE.

Activity

- Collect interesting information about India by Megasthenes.
- Explore the coinage of Indo-Greeks.
- Compare and contrast Mahayana and Hinayana forms of Buddhism.
- Locate Rome as an important commercial hub on the world map.

GLOSSARY

acculturation	- adapting to the surrounding culture	- பிற பண்பாடு ஏற்றல்
eponymous	- the person after whom someone is named	- பெயருக்குரிய
daunting	- discouraging	- ஊக்கம் இழக்கத்தக்க
embellished	- add beauty	- அழகு படுத்து
squabble	- argument	- சச்சரவு
doab	- a fertile tract of land between two adjacent rivers	- இரு நதிகளுக்கிடையில் காணப்படும் செழுமையான நிலப்பகுதி



REFERENCE BOOKS

1. John Keay, *India: A History*. Harper Collins.
2. R.C. Majumdar, *History and Culture of the Indian People: The Age of Imperial Unity* (vol. II). Bharatiya Vidya Bhavan's
3. Kanakalatha Mukund, *Merchants of Tamilakam: Pioneers of International Trade*. Penguin Books India.
4. K.A. Nilakanta Sastri, *The Age of the Nandas and Mauryas*. Motilal Banarsidass.
5. Romila Thapar, *Early India: From the Origins to A.D.1300*. Penguin Books India.



ICT CORNER

Polity and society in Post-Mauryan Period

This activity is to explore Maps. You can know about countries, capitals, flags and cities in all the continents using Educational Interactive Game **Seterra Map Quiz**.



Steps:

- Open the Browser and type the given URL (or) Scan the QR Code.
- Free Map Quiz page will appear on the screen.
- Scroll down and you can select any continent or country (ex. Indian Cities)
- Explore various places on the map, play and engage in quiz activities



Step1



Step2



Step3



Step4

Browse in the link

Web: <https://online.seterra.com/en/>

Mobile : <https://play.google.com/store/apps/details?id=com.seterra.free>

*Pictures are indicative only.



B168_11_HIS_EM

Lesson

7

The Guptas



Learning Objectives

- To learn the importance of Gupta rule in Indian history.
- To understand the significance of land grants and its impact on agricultural economy of the empire.
- To acquaint ourselves with the nature of the society and the socio-economic life of the people of the time.
- To know the development of culture, art and education during the period.



Introduction

After the Mauryan empire, many small kingdoms rose and fell. In the period from c. 300 to 700 CE, a classical pattern of an imperial rule evolved, paving the way for state formation in many regions. During this period, the Gupta kingdom emerged as a great power and achieved the political unification of a large part of the Indian subcontinent. It featured a strong central government, bringing many kingdoms under its hegemony. Feudalism as an institution began to take root during this period. With an effective guild system and overseas trade, the Gupta economy boomed. Great works in Sanskrit were produced during this period and a high level of cultural maturity in fine arts, sculpture and architecture was achieved.

The living standards of upper classes reached a peak. Education, art and study of science progressed, but the feudal system of governance put people in some form of hardship. Although some historians proclaim that Gupta period was

a golden age, it is not entirely accurate. Many scholars would, however, agree that it was a period of cultural florescence and a classical age for the arts.

Sources

There are three types of sources for reconstructing the history of the Gupta period.

I. Literary sources

- Narada, Vishnu, Brihaspati and Katyayana smritis.
- Kamandaka's *Nitisara*, a work on polity addressed to the king (400 CE)
- *Devichandraguptam* and *Mudrarakshasam* by Vishakadutta provide details about the rise of the Guptas.
- Buddhist and Jaina texts
- Works of Kalidasa
- Accounts of the Chinese traveller Fahien

II. Epigraphical Sources

- Mehrauli Iron Pillar inscription – achievements of Chandragupta I.
- Allahabad Pillar inscription – describing Samudragupta's personality and achievements in 33 lines composed by Harisena and engraved in Sanskrit in Nagari script.



Mehrauli Iron Pillar

III. Numismatic Sources

- Coins issued by Gupta kings contain legends and figures. These gold coins tell us about the titles the Guptas assumed and the Vedic rituals they performed.

Origins of the Gupta Dynasty

Evidence on the origin and antecedents of the Gupta dynasty is limited. The Gupta kings seem to have risen from modest origins. Chandragupta I, who was the third ruler of the Gupta dynasty married Kumaradevi, a Lichchavi prince. The marriage is mentioned in the records of his successors with pride indicating that that royal connection would have contributed to the rise of Guptas. Lichchavi was an old, established *gana-sangha* and its territory lay between the Ganges and

the Nepal Terai. According to Allahabad pillar inscription Samudragupta, the illustrious son of Chandragupta I, had conquered the whole fertile plains west of Prayag to Mathura and launched a spectacular raid through Kalinga into the south as far as Kanchipuram, the Pallava capital. The Puranas mention Magadha, Allahabad and Oudh as the Gupta dominions.

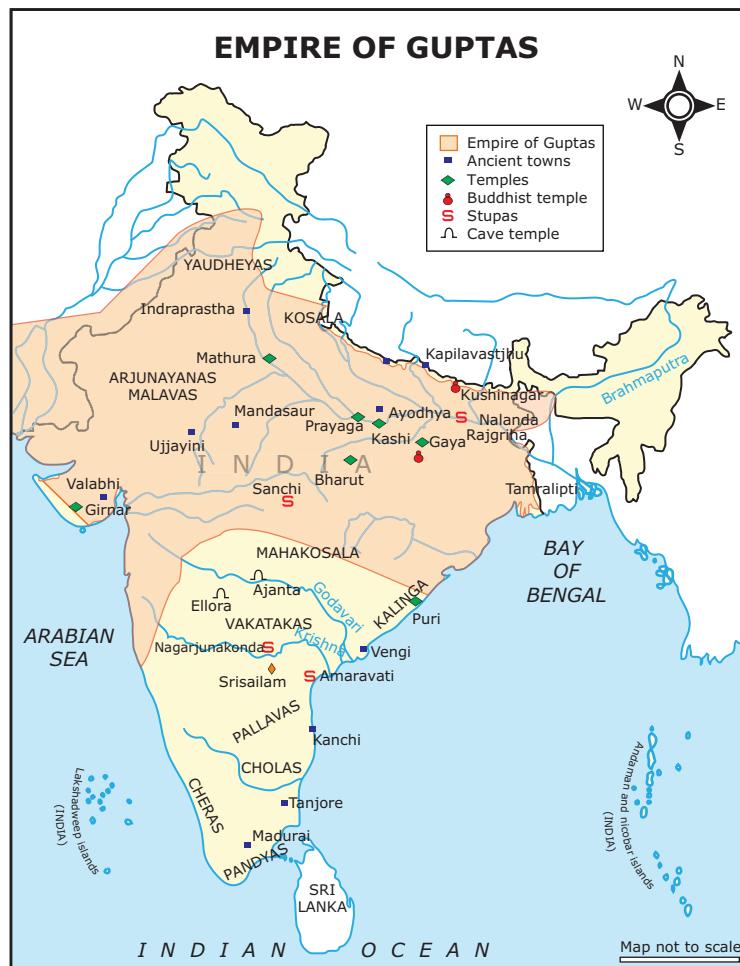
7.1 Chandragupta I and Empire Building

The first ruler of the Gupta Empire was Sri Gupta (240–280 CE) who was succeeded by his son Ghatotkacha (280–319 CE). Both Sri Gupta and Ghatotkacha are mentioned as Maharajas in inscriptions. Chandragupta I, the son of Ghatotkacha, ruled from 319 to 335 CE and is considered to be the first great king of the Gupta Empire. Chandragupta held the title of *maharaja-adhiraja* (great king over other kings). His imperial position is inferred from the records of others. No inscriptions or coins have survived from his reign.

7.2 Samudragupta

Chandragupta I appointed his son Samudragupta to succeed him in 335 CE. A lengthy eulogy on him, inscribed on an Ashokan pillar, suggests that he was claiming the legacy of the Mauryan kingdom. This inscription gives an impressive list of kings and regions that succumbed to Samudragupta's march across the country.

Four northern kings were conquered mainly in the area around Delhi and western Uttar Pradesh. The kings of the south and the east were forced to pay homage, and from the places mentioned, it appears that Samudragupta campaigned down the eastern coast as far as Kanchipuram. Nine kings of the western half of the Ganges Plain were violently uprooted. The forest kings (tribal chiefs of Central India and the Deccan)



were forced to pay tribute. The kings of Assam and Bengal in eastern India and those of small kingdoms in Nepal and the Punjab also paid tribute by submission. Nine Republics in Rajasthan, including the Malavas and Yaudheyas, were forced

to accept Gupta's suzerainty. In addition, foreign kings, such as the Daivaputra Shahanushahi (a Kushana title), the Sakas and the king of Lanka also paid tribute, as mentioned in the eulogy.

Though this statement is exaggerated, it is undeniable that the southern kings paid tribute, while the northern kingdoms were annexed to the Gupta Empire under Samudragupta. His direct control was confined to the Ganges valley, since the Sakas remained unconquered in western India. The tribes of Rajasthan paid tribute, but the Punjab was outside the limits of his authority. Samudragupta's campaign broke the power of the tribal republics in those regions that led to repeated invasions from the Huns.

The relationship with Kushanas is not certain, but with regard to Lanka, its ruler Meghavarman sent presents and requested permission from Samudragupta to build a Buddhist monastery at Gaya. Samudragupta's reign lasted for about



Allahabad Pillar



Samudragupta playing the *vina*

40 years, which must have given him ample time to plan and organise these campaigns. He performed the horse-sacrifice ritual to proclaim his military conquests.

Samudragupta patronised scholars and poets like Harisena and thus promoted Sanskrit literature. Though an ardent follower of Vaishnavism, he also patronised the great Buddhist scholar Vasubandhu. As a lover of poetry and music, he was given the title "Kaviraja". His coins bear the insignia of him playing the *vina* (lute).

The kingdom's prosperity grew out of its trade links with Roman Empire. After establishing himself in eastern and western India, Chandragupta II defeated northern rulers like the Huns, Kambojas and Kiratas. He was a great conqueror and an able administrator as well. His other names (as mentioned in coins) include Vikrama, Devagupta, Devaraja, Simhavikrama, Vikramaditya and Sakari. His court had nine jewels or *navaratnas*, that is, nine eminent people in various fields of art, literature and science. This included the great Sanskrit poet Kalidasa, the Sanskrit scholar Harisena, the lexicographer Amarasimha, and the physician Dhanvantari. Fahien, the Buddhist scholar from China, visited India during his reign. He records the prosperity of the Gupta Empire. Chandragupta II was the first Gupta ruler to issue silver coins. His rule thus formed the peak period of Gupta's territorial expansion.

Chandragupta II was succeeded by his son Kumara Gupta I, who founded the Nalanda University. He was also called Sakraditya. The last great king of the Gupta dynasty, Skanda Gupta, was the son of Kumara Gupta I. He was able to repulse an attack by the Huns, but the recurrence of Huns' invasion strained his empire's coffers. The Gupta Empire declined after the death of Skanda Gupta in 467 CE. He was followed by many successors who hastened the end of the Gupta Empire. The last recognised king of the Gupta line was Vishnu Gupta who reigned from 540 to 550 CE.

7.3 Chandragupta II

Named after his grandfather, Chandragupta II was a capable ruler, who ruled for 40 years from c. 375 to 415 CE. He came to power after a succession struggle with his brother Rama Gupta. He is also known as Vikramaditya. With the capital at Pataliputra, Chandragupta II extended

the limits of the Gupta Empire by conquest and matrimonial alliances. He married off his daughter Prabhavati to a Vakataka prince, who ruled the strategic lands of Deccan. This alliance



Chandragupta II

was highly useful when he proceeded against the Saka rulers of western India. Chandragupta II conquered western Malwa and Gujarat by defeating the Saka rulers who had reigned for about four centuries in the region.

7.4 Gupta's Administrative System

The King

During the Gupta age, political hierarchies can be identified by the titles adopted. Kings assumed titles such as *maharajadhiraja*, *parama-bhattaraka* and *parameshvara*. They were also connected with gods

Fahien's account on Mathura and Pataliputra

At Mathura, the people are numerous and happy; they do not have to register their household. Only those who cultivate the royal land have to pay a portion of the grain from it. Criminals are fined both lightly and heavily depending on the circumstances.

In the case of repeated rebellion, their right hands are cut off. Throughout the whole country, the people do not kill any living creatures or drink any intoxicant.

The inhabitants of Pataliputra are rich and prosperous and vie with one another in the practice of benevolence. In the cities, the Vaisya families establish houses for dispensing charity and medicines. All the poor and destitute, orphans, widows and childless, maimed and cripples are provided with every kind of help.



The origin of Huns is not definitely known. According to Roman historian Tacitus, they were a barbarian tribe living near Caspian Sea and contributed to the fall of Roman Empire. They organised under Attila and were known for their savagery and bestiality in Europe. One branch of Huns, known as white Huns, moved towards India from Central Asia and their invasion began about a hundred years after the Kushanas.



through epithets such as *parama-daivata* (the foremost worshipper of the gods) and *parama-bhagavata* (the foremost worshipper of Vasudeva Krishna). Some historians have suggested that the Gupta Kings claimed divine status. For example, Samudragupta is compared to *Purusha* (Supreme Being) in the Allahabad inscription. These assertions can be seen as reflections of an attempt to claim divine status by the king.

Ministers and other Officials

Seals and inscriptions make a mention of official ranks and designations, whose precise meaning is often uncertain. The term "kumaramatya" occurs in six Vaishali seals, which suggests that this title represented a high-ranking officer associated with an office (*adikarana*) of his own. The

designation "amatya" occurs on several Bita seals, and the "kumaramatya" seems to have been pre-eminent among amatyas and equivalent in status to princes of royal blood. Kumaramatyas were attached to the king, crown prince, revenue department or a province. One of the Vaishali seals refers to a kumaramatya who seems to have been in charge of the maintenance of the sacred coronation tank of the Lichchavis.

Individuals holding the ranks of kumaramatya sometimes had additional designations as well, and such ranks were hereditary. For example, Harisena, composer of the Allahabad *prashasti* (inscriptions of praise), was a kumaramatya, sandhivigrahi and mahadandanayaka, and was the son of Dhruvabhuti, a mahadandanayaka.

Council of Ministers

The Gupta king was assisted by a council of *mantrins* (ministers). The Allahabad *prashasti* refers to an assembly or council, presumably of ministers, which was known as the *Sabha*. The various high-ranking functionaries included the *sandhivigrahika* or *mahasandhivigrahika* (minister for peace and war), who seems to have been a high-ranking officer in charge of contact and correspondence with other states, including initiating wars and concluding alliances and treaties.

High-ranking officials were called *dandanayakas*, and *mahadandanayakas* were high-ranking judicial or military officers. One of the seals mentions a *mahadandanayaka* named *Agnigupta*. The Allahabad *prashasti* refers to three *mahadandanayakas*. All these suggest that these posts were hereditary by nature. Another person had a designation *mahashvapati* (commander of the cavalry), indicating military functions.

Division of the Empire

The Gupta Empire was divided into provinces known as *deshas* or *bhuktis*. They were administered by governors who were usually designated as *uparikas*. The *uparika* was directly appointed by the king and he, in turn, frequently appointed the head of the district administration and the district board. *Uparika* carried on the administration “with the enjoyment of the rule consisting of elephants, horses and soldiers”, indicating his control over the military machinery as well. The fact that the *uparika* had the title *maharaja* in three of the Damodarpur plates indicates his high status and rank in the administrative hierarchy. The Eran pillar inscription of *Budhagupta*, dated Gupta year 165 CE, refers to *maharaja Surashmichandra* as a *lokpal*, governing the land between the *Kalinndi* and *Narmada* rivers. *Lokpala* here seems to refer to a provincial governor.

The provinces of the Gupta Empire were divided into districts known as *visayas*, which were controlled by officers known as *vishyapatis*. The *vishyapatis* seems to have been generally appointed by the provincial governor. Sometimes, even the kings directly appointed the *vishyapatis*. Prominent members of the town assisted the *vishyapati* in administrative duties.

Administrative Units below the District level

The administrative units below the district level included clusters of settlements known variously as *vithi*, *bhumi*, *pathaka* and *peta*. There are references to officials known as *ayuktakas* and *vithi-mahattaras*. At the village level, villagers chose functionaries such as *gramika* and *gramadhyaksha*. The Damodarpur copper plate of the reign of *Budhagupta* mentions an *ashtakula-adhikarana* (a board of eight members) headed by the *mahattara*. *Mahattara* has a range of meanings including village elder, village headman, and head of a family community. The Sanchi inscription of the time of *Chandragupta II* mentions the *panch-mandali*, which may have been a corporate body.

Army

Seals and inscriptions mention military designations such as *baladhyakrita* and *mahabaladhyakrita* (commander of infantry and cavalry). The standard term “*senapati*” does not occur in Gupta inscriptions, but the term could be found in some *Vakataka* epigraphs. A *Vaishali* seal mentions the *ranabhandagar-adhikarana*, which is the office of the military storehouse. Another *Vaishali* seal mentions the *adhikarana* (office) of the *dandapashika*, which may have been a district-level police office.

The officials connected specifically with the royal establishment included the *mahapratirava* (chief of the palace guards)

and the khadyatapakita (superintendent of the royal kitchen). A Vaishali seal mentions a person both as a mahapratihara and a taravara. The top layer of the administrative structure also included amatyas and sachivas, who were executive officers in charge of various departments. The system of espionage included spies known as dutakas. The ayuktakas were another cadre of high-ranking officers.

7.5 Economic Condition

Nitisara, written by Kamandaka, is a text like *Arthashastra*. It emphasises the importance of the royal treasury and mentions various sources of revenue. The many ambitious military campaigns of kings like Samudragupta must have been financed through revenue surpluses. Gupta inscriptions reveal some details about the revenue department. The akshapataladhikrita was the keeper of royal records. Gupta inscriptions mention the terms klipta, bali, udranga, uparikara, and iranyavesti meant forced labour.

Agriculture and Agrarian Structure

Agriculture flourished in the Gupta period due to establishment of irrigation works. Apart from the state and individual cultivators, Brahmins, Buddhists and Jain sanghas brought waste lands under

cultivation when they were donated to them as religious endowments. Cultivators were asked to maintain their crops properly from damages and those who indulged in damaging the crops were punished. Likewise, crops and fields were fenced.

The crops cultivated during the Gupta period were rice, wheat, barley, peas, lentils, pulses, sugarcane and oil seeds. From Kalidasa, we come to know that the south was famous for pepper and cardamom. Varahamihira gives elaborate advice on the plantation of fruit trees.

The Paharpur copper plate inscription indicates that the king was the sole proprietor of the land. Even when he made land grants, he reserved his prerogatives over it. The location and boundaries of individual plots were marked out and measured by the record keepers and influential men in the locality. As stated in Paharpur plates, an officer called *ustapala* maintained records of all the land transactions in the district and the village accountant preserved records of land in the village. During the Gupta period, the land was classified as detailed below.

Kshetra	Cultivable land
Khila	Waste land
Aprahata	Jungle or waste land
Vasti	Habitable land
Gapata Saraha	Pastoral land

Different Land Tenures

Types of Tenures	Nature of Holding
Nivi dharma	Endowment of land under a kind of trusteeship was prevalent in North and Central India and Bengal.
Nivi dharma aksayana	A perpetual endowment. The recipient could make use of income derived from it.
Aprada dharma	Income from land could be enjoyed, but the recipient is not permitted to gift it to anyone. The recipient has no administrative rights either.
Bhumichchi-dranyaya	Right of ownership acquired by a person making barren land cultivable for the first time. This land was free from any rent liability.

Other Land Grants

Agrahara grants	Given to Brahmins, it was perpetual, hereditary and tax free.
Devagrahara grants	A land grant in favour of a Brahmin as well as gifts to merchants for the repair and worship of temples.
Secular grants	Grants made to feudatories of Guptas.

Irrigation

The importance of irrigation to agriculture was recognised in India from the earliest times. From the *Narada Smriti*, we understand that there were two kinds of dykes: the *bardhya*, which protected the field from floods, and the *khara*, which served the purpose of irrigation. To prevent inundation, *jalanirgamah* (drains) were constructed, which is mentioned by Amarasingha. Canals were constructed not only from rivers but also from tanks and lakes. The most famous lake was the

Sudarsana lake at the foot of Girnar Hills in Gujarat.

Position of Peasantry

The position of peasantry was undermined. They were reduced to the position of serfs due to the caste classification and also due to the granting of various privileges and lands to others. The practice of lease-holding reduced the permanent tenants to tenants at will (which means tenants could be evicted without notice). The farmers were required to pay various taxes.

List of Different Kinds of Taxes

Tax	Nature
Bhaga	King's customary share of the produce normally amounting to one-sixth of the produce paid by cultivators
Bhoga	Periodic supply of fruits, firewood, flowers, etc., which the village had to provide to the king
Kara	A periodic tax levied on the villagers (not a part of the annual land tax)
Bali	A voluntary offering by the people to the king, but later became compulsory. It was an oppressive tax.
Udianga	Either a sort of police tax for the maintenance of police stations or a water tax. Hence, it was also an extra tax.
Uparikara	Also an extra tax. Scholars give different explanations about what it was collected for.
Hiranya	Literally, it means tax payable on gold coins, but in practice, it was probably the king's share of certain crops paid in kind.
Vata-Bhuta	Different kinds of cess for maintenance of rites for the winds (<i>vata</i>) and the spirits (<i>bhuta</i>)
Halivakara	A plough tax paid by every cultivator owning a plough
Sulka	A royal share of merchandise brought into a town or harbour by merchants. Hence it can be equated with the customs and tolls.
Klipta and Upakilpta	related to sale and purchase of lands.

Industry: Mining and Metallurgy

Mining and metallurgy was one of the most flourishing industries during the Gupta period. Amarasimha, Varahamihira and Kalidasa make frequent mention of the existence of mines. The rich deposits of iron ore from Bihar and copper from Rajasthan were mined extensively during this period.

The list of metals used apart from iron were gold, copper, tin, lead, brass, bronze, bell-metal, mica, manganese, antimony, red chalk (*sanssilajata*) and red arsenic.

Blacksmiths were next only to agriculturists in importance in the society. Metal was used for the manufacture of various domestic implements, utensils and weapons. The improvement in the ploughshare, with the discovery of iron, for deep ploughing and for increasing cultivation happened during this period.

The most important and visible evidence of the high stage of development in metallurgy is the Mehrauli Iron Pillar of King Chandra in the Qutb Minar Complex in Delhi, identified with Chandragupta II. This monolith iron pillar has lasted through the centuries without rusting. It is a monument to the great craftsmanship of the iron workers during the Gupta period. Coin casting, metal engraving, pottery making, terracotta work and wood carving were other specialised crafts.

A significant development of the period in metal technology was the making of the seals and statutes of Buddha and other gods. It was laid down that the people had to pay for the loss arising out smelting of iron, gold, silver, copper, tin and lead.

Trade and Commerce

The contribution of traders to the soundness of the Gupta economy is quite impressive. Two distinctive types of traders

called *sresti* and *sarthavaha* existed. *Sresti* was usually settled at a particular place and enjoyed an eminent position by virtue of his wealth and influence in the commercial life and administration of the place. The *sarthavaha* was a caravan trader who carried his goods to different places for profitable sale.

Trade items ranged from products for daily use to valuable and luxury goods. They included pepper, sandalwood, elephants, horses, gold, copper, iron and mica. The abundant inscriptions and seals mentioning artisans, merchants and guilds are indicative of the thriving crafts and trade. (Guild is a society or other organisation of people with common interests or an association of merchants.) There are several references in several sources to artisans, traders and occupational groups in the guilds. Guilds continued as the major institution in the manufacture of goods and in commercial enterprise. They remained virtually autonomous in their internal organisation, and the government respected their laws. These laws were generally drafted by a larger body, the corporation of guilds, of which each guild was a member.

The *Narada* and *Brihaspati Smritis* describe the organisation and activities of guilds. They mention that the guild had a chief and two, three or five executive officers. Guild laws were apparently laid down in written documents. The *Brihaspati Smriti* refers to guilds rendering justice to their members and suggests that these decisions should, by and large, be approved by the king. There is also mention of the philanthropic activities of guilds, for instance, providing shelter for travellers and building assembly houses, temples and gardens. The inscription also records that the chief of the guilds played an important role in the district-level administrative bodies. There is also mention of joint corporate bodies of

merchant-bankers, caravan merchants and artisans. The guilds also acted as banks. The names of donors are mentioned in this inscription.

Usury (the lending of money at an exorbitant rate of interest) was in practice during the Gupta period. The detailed discussion in the sources of that period indicates that money was used, borrowed and loaned for profit. There were many ports that facilitated trade in the western coast of India such as Calliena (Kalyan), Chaul port in ruin sixty kilometres south of Mumbai, and the markets of Male (Malabar), Mangarouth (Mangalore), Salopatana, Nalopatana and Pandopatana on the Malabar coast. Fahien refers to Tamralipti in Bengal as an important centre of trade on the eastern coast. These ports and towns were connected with those of Persia, Arabia and Byzantium on the one hand and Sri Lanka, China and Southeast Asia on the other. Fahien describes the perils of the sea route between India and China. The goods traded from India were rare gems, pearls, fine textiles and aromatics. Indians bought silk and other articles from China.

The Guptas issued many gold coins but comparatively few silver and copper coins. However, the post-Gupta period saw a decline in the circulation of gold coins.

7.6 Cultural Florescence

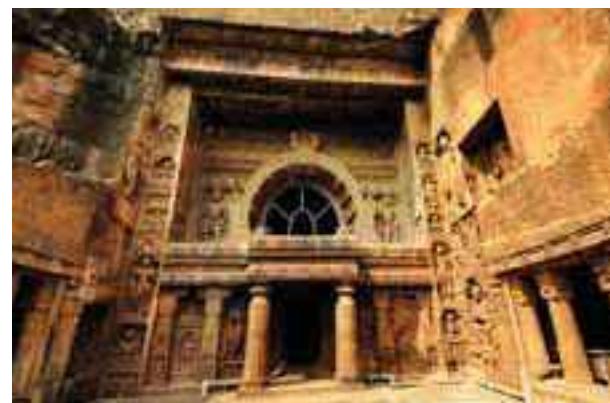
Art and Architecture

By evolving the Nagara and the Dravida styles, the Gupta art ushered in a formative and creative age in the history of Indian architecture with considerable scope for future development.

Rock-cut and Structural Temples

The rock-cut caves continue the old forms to a great extent but possess striking novelty by bringing about extensive

changes in the ornamentation of the facade and in the designs of the pillars in the interior. The most notable groups of the rock-cut caves are found at Ajanta and Ellora (Maharashtra) and Bagh (Madhya Pradesh). The Udayagiri caves (Orissa) are also of this type.



Ajantha Rock-Cut Caves

The structural temples have the following attributes: (1) flat-roofed square temples; (2) flat-roofed square temple with a *vimana* (second storey); (3) square temple with a curvilinear tower (*shikara*) above; (4) rectangular temple; and (5) circular temple.

The second group of temples shows many of the characteristic features of the Dravida style. The importance of the third group lies in the innovation of a *shikhara* that caps the sanctum sanctorum, the main feature of the Nagara style.

Stupas

Stupas were also built in large numbers but the best are found at Sarnath (Uttar Pradesh), Ratnagiri (Orissa) and Mirpur Khas (Sind).

Sculpture: Stone Sculpture

A good specimen of stone sculpture is the well-known erect Buddha from Sarnath. Of the puranic images, perhaps the most impressive is the great Boar (Varaha) at the entrance of a cave at Udayagiri.

Metal statues

The technology of casting statues on a large scale of core process was practised by the craftsmen during the Gupta period with great workmanship. Two remarkable examples of Gupta metal sculpture are (1) a copper image of the Buddha about eighteen feet high at Nalanda in Bihar and (2) the Sultanganj Buddha of seven-and-a-half feet in height.

Painting

The art of painting seems to have been in popular demand in the Gupta period than the art of stone sculptures. The mural paintings of this period are found at Ajanta, Bagh, Badami and other places.



Ajanta Painting

From the point of technique, the surface of these paintings was perhaps done in a very simple way. The mural paintings of Ajanta are not true frescoes, for frescoes are painted while the plaster is still damp and the murals of Ajanta were made after it had set. The art of Ajanta and Bagh shows the Madhyadesa School of painting at its best.

Terracotta and Pottery

Clay figurines were used both for religious and secular purposes. We have figurines of Vishnu, Karttikeya, Durga, Naga and other gods and goddesses.

Gupta pottery remains found at Ahchichhatra, Rajgarh, Hastinapur and Bashar afford proof of excellence of pottery. The most distinctive class of pottery of this period is the “red ware”.

Sanskrit Literature

The Guptas made Sanskrit the official language and all their epigraphic records were written in it. The period saw the last phase of the Smriti literature.

Smritis are religious texts covering a wide range of subjects such as ethics, politics, culture and art. Dharmashastras and puranas form the core of this body of literature.

Sanskrit Grammar

The Gupta period also saw the development of Sanskrit grammar based on Panini who wrote *Ashtadhyayi* and Patanjali who wrote *Mahabhashya* on the topic. This period is particularly memorable for the compilation of the *Amarakosa*, a thesaurus in Sanskrit, by Amarasimha. A Buddhist scholar from Bengal, Chandrogomia, composed a book on grammar named *Chandravyakaranam*.

Puranas and Itihasas

The Puranas, as we know them in their present form, were composed during this time. They are the legends as recorded by the Brahmins. They were originally composed by bards (professional storytellers), but now, having come into priestly hands, they were rewritten in classical Sanskrit. Details on Hindu sects, rites and customs were added in order to make them sacrosanct religious documents. The succession of dynasties was recorded in the form of prophesies. Thus what began as popular memories of the past were revived and rewritten.

in prophetic form and became the Brahmanical interpretation of the past. The Mahabharata and the Ramayana also got their final touches and received their present shape during this period.

Eighteen major puranas are listed. Of them the well known are: Brahma Purana, Padma Purana, Vishnu Purana, Skanda Purana, Shiva Maha Purana, Markendeya Purana, Agni Purana, Bhavishya Purana, Matsya Purana and Shrimad Bhagavat Purana.

Buddhist Literature

The earliest Buddhist works are in Pali, but in the later phase, Sanskrit came to be used to a great extent. Most of the works are in prose with verse passages in mixed Sanskrit. Arya Deva and Arya Asanga of the Gupta period are the most notable writers. The first regular Buddhist work on logic was written by Vasubandhu. Vasubandhu's disciple, Dignaga, was also the author of many learned works.

Jaina Literature

The Jaina canonical literature at first took shape in Prakrit dialects. Sanskrit came to be the medium later. Within a short time, Jainism produced many great scholars and by their efforts the Hindu itihasa and puranas were recast in Jaina versions to popularise their doctrines. Vimala produced a Jaina version of Ramayana. Siddasena Divakara laid the foundation of logic among the Jainas.

Secular Literature

Samudragupta himself had established his fame as Kaviraja. It is widely believed that his court was adorned by the celebrated *navaratnas* like Kalidasa, Amarasimha, Visakadatta and

Dhanvantri. Kalidasa's famous dramas are *Sakunthalam*, *Malavikagnimitram* and *Vikramaurvashiyam*. The works of Sudraka (*Mrichchhakatika*), Visakadatta (*Mudraraksasa* and *Devichandraguptam*) and the lesser known dramatists and writers also contributed to the literary and social values in the classical age. An interesting feature of the dramas of this period is that while the elite spoke in Sanskrit, the common people spoke Prakrit.

Prakrit Language and Literature

In Prakrit, there was patronage outside the court circle. The Gupta age witnessed the evolution of many Prakrit forms such as Suraseni used in Mathura and its vicinity, Ardh Magadhi spoken in Awadh and Bundelkhand and Magadhi in modern Bihar.

Nalanda University

Nalanda was an acclaimed Mahavihara, a large Buddhist monastery in the ancient kingdom of Magadha in India. The site is located about ninety five kilometres southeast of Patna near the town of Bihar Sharif and was a centre of learning from the fifth century CE to c. 1200 CE. It is a UNESCO World Heritage Site.

The highly formalised methods of Vedic learning helped inspire the establishment of large teaching institutions such as Taxila, Nalanda and Vikramashila, which are often characterised as India's early universities. Nalanda flourished under the patronage of the Gupta Empire in the fifth and sixth centuries and later under Harsha, the emperor of Kanauj. The liberal cultural traditions inherited from the Gupta age resulted in a period of growth and prosperity until the ninth century. The subsequent centuries were a time of gradual decline, a period during which Buddhism became popular in eastern India patronised by the Palas of Bengal.



Nalanda University

At its peak, the Nalanda attracted scholars and students from near and far with some travelling all the way from Tibet, China, Korea and Central Asia. Archaeological findings also confirm the contact with the Shailendra dynasty of Indonesia, one of whose kings built a monastery in the complex.

Nalanda was ransacked and destroyed by an army of the Mamluk dynasty of the Delhi Sultanate under Bakhtiyar Khalji in c. 1200 CE. While some sources note that the Mahavihara continued to function in a makeshift fashion for a little longer, it was eventually abandoned and forgotten. The site was accidentally discovered when the Archaeological Survey of India surveyed the area. Systematic excavations commenced in 1915, which unearthed 11 monasteries and 6 brick temples situated on 12 hectares (30 acres) of land. A trove of sculptures, coins, seals and inscriptions have also been discovered since then and all of them are on display in the Nalanda Archaeological Museum situated nearby. Nalanda is now a notable tourist destination and a part of the Buddhist tourism circuit. Recently, the government of India, in cooperation with other South and South-east Asian countries, has revived this university.

Gupta Sciences

Mathematics and Astronomy

The invention of the theory of zero and the consequent evolution of the decimal system are to be credited to the thinkers of this age.

In the *Surya Siddanta*, Aryabhatta (belonging to late fifth and early sixth century CE) examined the true cause of the solar eclipses. In calculation of the size of the earth, he is very close to the modern estimation. He was the first astronomer to discover that the earth rotates on its own axis. He is also the author of *Aryabhattiyam*, which deals with arithmetic, geometry and algebra.



Varahamihira's *Brihat Samhita* (sixth century CE) is an encyclopaedia of astronomy, physical geography, botany and natural history. His other works are *Panch Siddhantika* and *Brihat Jataka*. Brahmagupta (late sixth and early seventh century CE) is author of important works on mathematics and astronomy, namely *Brahmasphuta-siddhanta* and *Khandakhadyaka*.

Medical Sciences

Metallic preparations for the purpose of medicine and references to the use of mercury and iron by Varahamihira and others indicate that much progress was made in chemistry. The *Navanitakam* was a medical work, which is a manual of recipes, formulation and prescriptions. *Hastyayurveda* or the veterinary science authored by Palakapya attests to the advances made in medical science during the Gupta period.

7.7 Decline of the Gupta Empire

The last recognised king of the Gupta line was Vishnugupta who reigned from 540 to 550 CE. Internal fighting and dissensions among the royal family led to its collapse. During the reign of a Gupta king, Budhagupta, the Vakataka ruler Narendrasena of western Deccan, attacked Malwa, Mekala and Kosala. Later on, another Vakataka king Harishena

conquered Malwa and Gujarat from the Guptas. During Skanda Gupta's reign, the grandson of Chandragupta II, the Huns invaded northwest India. He was successful in repulsing the Huns, but consequently his empire was drained of financial resources. In the sixth century CE, the Huns occupied Malwa, Gujarat, Punjab and Gandhara. As the Hun invasion weakened the Gupta hold in the country, independent rulers emerged all over the north like Yasodharman of

Malwa, the Maukharis of Uttar Pradesh, the Maitrakas in Saurashtra and others in Bengal. In time, the Gupta Empire came to be restricted to only Magadha. They did not focus on empire building and military conquests. So, weak rulers along with incessant invasions from foreign as well as native rulers caused the decline of the Gupta Empire. By the beginning of the sixth century, the empire had disintegrated and was ruled by many regional chieftains.

Feudalism

The social formation of feudalism was the characteristic of the medieval society in India. Feudal features listed by historian R.S. Sharma are: royal grants of land; transfer of fiscal and judicial rights to the beneficiaries; the grant of their rights over peasants, artisans and merchants; an increased incidence of forced labour; appropriation of surplus by the state; a decline in trade and coinage; payment of officials through land revenue assignments; and the growth of the obligations of the samantas (subordinate or feudatory rulers).

SUMMARY

- After the Mauryan Empire, the Gupta kingdom emerged as a great power.
- Sri Gupta founded the Gupta dynasty.
- Samudragupta (335–375 CE) conquered and consolidated the empire.
- Chandragupta II through his conquests and matrimonial alliances extended the empire further.
- Kumara Gupta founded the Nalanda University.
- Skanda Gupta repulsed the Huns but Huns' invasion strained his treasury.
- The Gupta kings claimed divine status and were assisted by Council of Ministers and a band of officials.
- The Gupta rulers patronised art, literature and science. Kalidasa, Harisena, Amarasimha, Dhanvantri and Varahamihira adorned their court.
- The drain of treasury because of Huns' invasion and the weak successors of later Guptas led to the disintegration of the Gupta Empire.

EXERCISE

I. Choose the correct answer

- Which is the least reliable of the sources for the study of Gupta period?
 - (a) Literary sources
 - (b) Epigraphical sources
 - (c) Numismatic sources
 - (d) Myths and legends

2. Choose and match:

Literary Works	Author
1. Dhanvantri	- Suryasiddantha
2. Varahamihira	- Amarakosha
3. Harisena	- Brihadsamhita
4. Amarasimha	- Ayurveda



- _____ was given the title “Kaviraja”.
 - (a) Chandragupta I
 - (b) Samudragupta
 - (c) Chandragupta II
 - (d) Srigupta
- _____, a Chinese traveller, presented an idyllic picture of Indian society in the fifth century CE.
 - (a) Itsing
 - (b) Hieun-Tsang
 - (c) Fahien
 - (d) Wang-Hieun-Tse
- Which one of the following is the wrong option for the rock-cut cave temple of Gupta Period?
 - (i) Udayagiri cave (Odisha)
 - (ii) Ajanta and Ellora caves (Maharashtra)
 - (iii) Elephanta cave (Maharashtra)
 - (iv) Bagh (Madhya Pradesh)
 - (a) i
 - (b) ii
 - (c) iii
 - (d) iv
- The first regular Buddhist work on logic was written by _____.
 - (a) Dignaga
 - (b) Vasubandhu
 - (c) Chandrogamia
 - (d) Varahamihira
- _____ is the notable lyric of Kalidasa.
 - (a) Sankunthalam
 - (b) Raghuvamsa
 - (c) Kumarasambhava
 - (d) Megaduta

II. Answer briefly

1. Write down the names of Gupta rulers in chronological order until Skanda Gupta.
2. What do you know of Huns?
3. Attempt a brief account of Fahien on Mathura.
4. List down the Buddhist scholars along with their literary works.
5. Discuss the importance of Allahabad Pillar Inscription.

III. Write short answers

1. Describe the administrative divisions of Gupta Empire.
2. Write a short note on Vikramashila University.
3. Gupta period also recorded the growth of Jaina literature. Elaborate.
4. Comment on the scientific advancement made during Gupta period.
5. What could be the reasons for the decline of the Gupta Empire? Suggest any three reasons.

IV. Write your answer in detail

1. "Gupta period is called the Golden Age of Ancient India." Give reasons.
2. Describe the land classification and land tenures followed in Guptas' times.
3. Examine the role of guilds during Gupta period.

GLOSSARY

hegemony	-	dominance	-	மேலாதிக்கம்
lexicographer	-	compiler of a dictionary	-	அகராதி தயாரிப்பவர்
epithet	-	title	-	அடைமொழி
coffer	-	treasury	-	கருவூலம்
perpetual	-	everlasting	-	எப்போதும் நிலைத்திருக்கும்
exorbitant	-	excessive	-	மிகவும் அதிகமான
facade	-	front	-	முகப்பு
ransack	-	plunder	-	சூறையாடு
dissension	-	disagreement	-	கருத்து வேற்றுமை
incessant	-	ceaseless	-	இடையறாத



REFERENCE BOOKS

1. R.Champakalakshmi, *Trade, Ideology and Urbanization in South India 300 BC to 1300*, Oxford University Press, 1996
2. Kulke Herman (ed), *The State in India (1000-1700)*, Oxford University Press, 1997.
3. Romila Thapar, *A History of India*, Vol. I, Penguin, 1980.
4. Romila Thapar, *Early India: From the Origins to AD 1300* (Penguin Paperback), 2003.
5. Upinder Singh, *A History of Ancient and Early Medieval India from the Stone Age to the 12th Century*, Pearson, 2009
6. R.S.Sharma, *Indian Feudalism*, Macmillan, 1980
7. KesavanVeluthat, *The Political Structure of Early Medieval South India*, Orient Longman, 1993.



INTERNET RESOURCES

1. https://en.wikipedia.org/wiki/Gupta_Empire
2. https://www.ancient.eu/Gupta_Empire



ICT CORNER

The Guptas

Through this activity you will know about world historic events through Interactive timeline.



Steps:

- Open the Browser and type the given URL (or) Scan the QR Code.
- Timeline page will appear on the screen.
- Click Search Options and Enter any Timeline (Ex. Gupta Empire)
- Explore the Timeline events of any empire with pictorial descriptions.



Step1



Step2



Step3



Step4

Browse in the link

Web: <https://www.timetoast.com/categories>

*Pictures are indicative only.



B168_11_HIS_EM

Lesson

8

Harsha and Rise of Regional Kingdoms

Learning Objectives



DG5EQA

I Harsha

- To know the ancestors and contemporaries of Harsha
- To learn about the military conquests of Harsha
- To understand the nature of Harsha's administration
- To obtain knowledge of the religious policy of Harsha
- To become aware of the socio-cultural life of the people in India from the accounts of Hieun Tsang

II The Palas

- To know the history of Palas as a strong regional power in eastern India
- To learn the contribution of prominent Pala rulers such as Dharmapala, Devapala and Mahipala I in administering their kingdom
- To understand the significance of their role in the spread of Mahayana Buddhism in the Ganges plain
- To gain knowledge about the contribution of Palas to literature, art and architecture

III The Rashtrakutas

- To know the greatness of the Rashtrakutas
- To learn the fact that successful rulers, Krishna I through Krishna III, prevented the Pallava expansion northward.
- To apprise yourself of the development of Kannada literature under the patronage of Rashtrakutas.

I Harsha

Introduction

North India splintered into several warrior kingdoms after the downfall of the Gupta Empire. Excepting in the areas that were subdued by the Huns (modern Punjab,

Rajasthan and Malwa), regional identity became pronounced with the emergence of many small states. Maithriyas had organised a powerful state in Sourashtra (Gujarat), with Valabhi as their capital. Agra and Oudh were organised into an independent and sovereign state

by the Maukharis. The Vakatakas had recovered their position of ascendancy in the western Deccan. Despite political rivalry and conflict among these states, Thaneswar, lying north of Delhi between Sutlej and Yamuna, was formed into an independent state by Pushyabhutis. It rose to prominence under Harsha. Harsha ruled the kingdom as large as that of the Guptas from 606 to 647 CE.

Sources

Literary sources

Bana's Harshacharita

Hieun Tsang's Si-Yu-ki

Epigraphical sources

Madhuban copper plate inscription

Sonpat inscription on copper seal

Banskhera copper plate inscription

Nalanda inscription on clay seals



Bana's Harshacharita was the first formal biography of a king. It inaugurated a new literary genre in India.

8.1 Pushyabhutis

The founder of the Vardhana dynasty was Pushyabhuti who ruled from Thaneswar. He served as a military general under the imperial Guptas and rose to power after the fall of the Guptas. With the accession of Prabakara Vardhana (580–605 CE), the Pushyabhuti family became strong and powerful. Prabakara Vardhana fought against the Gurjaras and the Huns and established his authority as far as Malwa and Gujarat. He gave his daughter Rajyasri in marriage to the Maukhari king, Grahavarman, of Kanauj (near modern Kanpur), thus making Kanauj his ally.

Prabakara Vardhana's dream of building an empire was eventually realised by his younger son Harsha-vardhana.

Rajavardhana (605–606 CE), the eldest son of Prabhakaravardhana, ascended the throne after his father's death. He was treacherously murdered by Sasanka, the Gauda ruler of Bengal. This resulted in his younger brother Harsha-vardhana becoming the king of Thanesar. Harsha had known the weakness of a group of small kingdoms and conquered his neighbours to integrate them into his empire. As Thanesar was too close to the threats from the north-west, Harsha shifted his capital from Thanesar to Kanauj. Kanauj was located in the rich agricultural region of the western Ganges Plain.

Harsha as King of Kanauj

The magnates of Kanauj (the capital of Maukhari kingdom), on the advice of their minister Poni, invited Harsha to ascend the throne. A reluctant Harsha accepted the throne on the advice of Avalokitesvara Bodhisatva with the title of Rajputra and Siladitya. Thus the two kingdoms of Thaneswar and Kanauj became united under Harsha's rule. Consequently, Harsha transferred his capital to Kanauj.

8.2 Harsha's Military Conquests

On his accession in 606 CE Harsha focused his attention on the affairs of his sister Rajyasri who had fled to Vindhya mountains to escape from the evil design of Deva Gupta of Malwa to covet her. Harsha went to Vindhya mountain ranges and succeeded in saving his sister who was about to burn herself after killing Deva Gupta. Harsha consoled Rajyasri and brought her back to the kingdom of Kanauj. Later Rajyasri took to Buddhism and was instrumental in converting Harsha to Buddhism.



Harsha Coin

According to Bana, Harsha, in an effort to build an empire, sent an ultimatum to the following kings to either surrender or be prepared for a battle:

1. Sasanka, the Gauda ruler of Bengal.
2. The Maitrakas of Valabhi and Gurjara of Broach region.
3. The Chalukya king, Pulikesin II, in the Deccan
4. Rulers of Sindh, Nepal, Kashmir, Magadha, Odra (northern Odisha) and Kongoda (another geographical unit in ancient Odisha).

Harsha's immediate task was to take revenge on Sasanka. Harsha entered into an alliance with the king of Kamarupa (Pragyaotisha), which is today the modern Assam. But there is hardly any detail of the war between Harsha and Sasanka. However, Harsha seems to have successfully subjugated the Gauda Empire, which included Magatha, Gouda, Odra and Kongoda only after the death of Sasanka.



Sasanka

The hostilities between Harsha and the Maitrakas ended in the marriage of Dhruvabhatta with the daughter of Harsha. Soon, Valabhi became a subordinate ally of Harsha.

Pulikesin II, the Chalukya King

Harsha sought to extend his authority southward into the Deccan. However the Chalukya king Pulikesin II, who controlled the region, humbled Harsha. In commemoration of his victory over Harsha, Pulikesin assumed the title of "Parameswara". Inscriptions in Pulikesin's capital Badami attest to this victory.



Pulikesin II (modern representation)

Extent of Harsha's Empire

Harsha ruled for 41 years. His feudatories included those of Jalandhar (in the Punjab), Kashmir, Nepal and Valabhi. Sasanka of Bengal remained hostile to him. Though it is claimed that Harsha's Empire comprised Assam, Bengal, Bihar, Kanauj, Malwa, Odisha, the Punjab, Kashmir, Nepal and Sindh, his real sway did not extend beyond a compact territory between the Ganges and Yamuna rivers. The kingdom of Harsha disintegrated rapidly into small states after his death.

Harsha's Relations with China

Harsha had cordial relations with China. The contemporary T'ang emperor, Tai Tsung, sent an embassy to his court in 643 and again in 647 CE. On the second occasion, the Chinese ambassador found that Harsha had recently died. On learning that the throne had been usurped by an undeserving king, the Chinese ambassador rushed to Nepal and Assam to raise a force to dislodge the usurper. Later, the king who had usurped the throne was taken to China as a prisoner.

Administration

According to historian Burton Stein, a centralised administration did not even exist under the powerful Guptas. It was restricted only to the central part of the Gangetic plain between Pataliputra and Mathura. Beyond that zone, there was no centralised authority. The only difference between Guptas and Vardahanas is that the former had formidable enemies like Huns, while the latter had no such opponents. The copper plates of 632 CE record a gift of land to two Brahmins. The names of certain political personages with state power, as protectors of the gift, are mentioned in them. Some were *mahasamantas*, allied to the king but of a subordinate status. Others were independent maharajas but acknowledged feudatories of Harsha. There was yet another category of rulers who pledged their loyalty to Harsha and professed to be at his service. This is the characteristic of Harsha's imperial authority in North India.



Council of Ministers

It appears that the ministerial administration during the reign of Harsha was the same as that of the imperial Guptas. The emperor was assisted by a council of ministers (Mantri Parishad) in his duties. The council played an important role in the selection of the king as well as framing the foreign policy of the empire. The prime minister was of the most important position in the council of ministers.

Key Officials

- | | |
|---------------|--|
| 1. Avanti | - Minister for Foreign Relations and War |
| 2. Simhananda | - Commander-in-Chief |
| 3. Kuntala | - Chief Cavalry Officer |

- | | |
|-------------------|--------------------------------------|
| 4. Skandagupta | - Chief Commandant of Elephant Force |
| 5. Dirghadhvajas | - Royal Messengers |
| 6. Banu | - Keeper of Records |
| 7. Mahaprathihara | - Chief of the Palace Guard |
| 8. Sarvagata | - Secret Service Department |

Revenue Administration

Bhaga, Hiranya and Bali were the three kinds of tax collected during Harsha's reign. Bhaga was the land tax paid in kind. One-sixth of the produce was collected as land revenue. Hiranya was the tax paid by farmers and merchants in cash. There is no reference to the tax Bali. The crown land was divided into four parts.

- Part I - for carrying out the affairs of the state
- Part II - for paying the ministers and officers of the crown
- Part III - for rewarding men of letters
- Part IV - for charity to religious institutions

Administration of Justice

Criminal law was more severe than that of the Gupta age. Mimamsakas were appointed to dispense justice. Banishment and the cutting of limbs of the body were the usual punishments. Trial by ordeal was in practice. Life imprisonment was the punishment for the violations of the laws and for plotting against the king.

Hieun Tsang, the Chinese pilgrim, spent nearly 13 years in India (630–643 CE), collecting sacred texts and relics which he took back to China. He was known as the “prince of pilgrims” because he visited important pilgrim centres associated with the life of Buddha. His *Si-Yu-Ki* provides detailed information about the social, economic, religious and cultural conditions during the reign of Harsha.

According to Hieun Tsang, perfect law and order prevailed throughout the empire, as the law-enforcing agencies were strong. The pilgrim records the principal penalties and judicial ordeals practised in India at that time. Corporal punishment for serious offences was in practise. But the death penalty was usually avoided. Offences against social morality and defiance of law were punished by maiming. Harsha travelled across the kingdom frequently to ensure his familiarity with his people. He was accessible to people and kept a closer watch on his tributary rulers.

Administration of Army

Harsha paid great attention to discipline and strength of the army. The army

consisted of elephants, cavalry and infantry. Horses were imported. Ordinary soldiers were known as Chatas and Bhatas. Cavalry officers were called Brihadisvaras. Infantry officers were known as Baladhikritas and Mahabaladhikritas. Hieun Tsang mentions the four divisions (*chaturanga*) of Harsha’s army. He gives details about the strength of each division, its recruitment system and payment for the recruits.

Division of the Empire

The empire was divided into several provinces. The actual number of such provinces is not known. Each province was divided into Bhuktis. And each Bhukti was divided into several Vishayas. They were like the districts. Each vishaya was further divided into Pathakas. Each such area was divided into several villages for the sake of administrative convenience. *Harsha Charita* refers to a number of officials who took care of the local administration. Only their titles are known. What they did isn’t available in *Harsha Charita*. We learn that bhogapathi, ayuktha, pratpalaka-purusha and the like looked after the local administration.

Cities and Towns

Hieun Tsang describes the structure, aesthetics and safety measures of the cities, towns and villages of India. In his view, India was the land of innumerable villages, numerous towns and big cities like China. He pointed out that Pataliputra lost its prominence and its place was taken by Kanauj. The elegance of Kanauj with its lofty structures, beautiful gardens and the museum of rare collections is described. The refined appearance of its residents, their costly dressings and love for learning and art are also pointed out in his account.

Most of the towns, according to Hieun Tsang, had outer walls and inner gates. Though the walls were wide and high, the streets and lanes were narrow.

Residential houses had balconies made of wood and coated with lime mortar. Floors were smeared with cow dung for the purpose of purity and hygiene. Big mansions, public buildings and Buddhist monasteries and viharas were magnificent multi-storeyed structures. They were built of kiln-fired bricks, red sandstone and marble. Harsha constructed a large number of viharas, monasteries and stupas on the bank of the Ganges.

Harsha built charitable institutions for the stay of the travellers, and to care for the sick and the poor. Free hospitals and rest houses (*dharmaśalas*) in all the towns were constructed where the travellers or the outsiders could stay. Hospitals were built to provide medical treatment free of charge.

Religious Policy

Harsha was a worshipper of Siva at least up to 631 CE. But he embraced Buddhism under the influence of his sister Rajyasri and the Buddhist monk Hieun Tsang. He subscribed to the Mahayana school of thought. Yet he held discourses among learned men of various creeds. Slaughter of animals and consumption of meat was restricted. Harsha summoned two Buddhist assemblies (643 CE), one at Kanauj and another at Prayag.

The assembly at Kanauj was attended by 20 kings including Bhaskaravarman of Kamarupa. A large number of Buddhist, Jain

and Vedic scholars attended the assembly. A golden statue of Buddha was consecrated in a monastery and a small statue of Buddha (three feet) was brought out in a procession. The procession was attended by Harsha and other kings.

Buddhist Assembly at Prayag

Harsha convened quinquennial assemblies known as Mahamoksha Parishad at Prayag (at the confluence of the Ganges and Yamuna). He distributed his wealth among Buddhists, Vedic scholars and the poor people. Harsha offered fabulous gifts to the Buddhist monks on all the four days of the assemblage.



Hieun Tsang observed that the principles of Buddhism had deeply permeated the Hindu society. According to him, people were given complete freedom of worship. Social harmony prevailed among the followers of various creeds. Harsha treated the Vedic scholars and the Buddhist *bikshus* alike and distributed charities equally to them.

Caste System

Caste system was firmly established in the Hindu society. According to Hieun Tsang, the occupations of the four divisions of

Hieun Tsang, hailed as the prince of pilgrims, visited India during the reign of Harsha. Born in China in 612 CE he became a Buddhist monk at the age of twenty. During his travels, he visited various sacred places of northern and southern India. Hieun Tsang spent about five years in the University of Nalanda and studied there. Harsha admired him for his deep devotion to Buddha and his profound knowledge of Buddhism. Hieun Tsang carried with him 150 pieces of the relics of Buddha, a large number of Buddha image in gold, silver, sandalwood and above all 657 volumes of valuable manuscripts.



Hieun Tsang

society continued to be in practice as in the previous times. People were honest and not deceitful or treacherous in their conduct. The butchers, fishermen, dancers and sweepers were asked to stay outside the city. Even though the caste system was rigid, there was no social conflict among the various sections of the society.

Status of Women

Hieun Tsang's account also provides us information on the position of women and the marriage system of the times. Women wore purdah. Hieun Tsang, however, added that the purdah system was not followed among the higher class. He pointed out that Rajyasri did not wear purdah when listening to his discourse. Sati was in practice. Yasomatidevi, wife of Prabhakara Vardhana, immolated herself after the death of her husband.

Lifestyle

The life pattern of the people of India during the rule of Harsha is known from the accounts of Hieun Tsang. People lived a simple life. They dressed in colourful cotton and silk clothes. The art of wearing fine cloth had reached perfection. Both men and women adorned themselves with gold and silver ornaments. The king wore extraordinary ornaments. Garlands and tiaras of precious stones, rings, bracelets and necklaces were some of the ornaments used by the royalty. The wealthy merchants wore bracelets. women used cosmetics.

Dietary Habits

Hieun Tsang also noted that Indians were mostly vegetarians. The use of onion and garlic in the food preparation was rare. The use of sugar, milk, ghee and rice in the preparation of food or their consumption

was common. On certain occasions, fish and mutton were eaten. Beef and meat of certain animals were forbidden.

Education

Education was imparted in the monasteries. Learning was religious in character. Much religious literature were produced. The Vedas were taught orally and not written down. Sanskrit was the language of the learned people. An individual took to learning between 9 and 30 years of age. Many individuals devoted their whole life to learning. The wandering *bhikshus* and *sadhus* were well known for their wisdom and culture. The people also paid respect to such people of moral and intellectual eminence.

Harsha as a Patron of Art and Literature

Harsha patronised literary and cultural activities. It is said the state spent a quarter of its revenue for such activities. Bana, the author of *Harshacharita* and *Kadambari*, was a court poet of Harsha. The emperor himself was a renowned litterateur, which is evident from the plays he wrote such as *Priyadarsika*, *Rathnavali* and *Nagananda*. Harsha gifted liberally for the promotion of education. Temples and monasteries functioned as centres of learning. Renowned scholars imparted education in the monasteries at Kanauj, Gaya, Jalandhar, Manipur and other places. The Nalanda University reached its utmost fame during this period.

Nalanda University

Hieun Tsang recorded the fame of the Nalanda University. Students and scholars from the Buddhist countries like China, Japan, Mongolia, Sri Lanka, Tibet and some other countries of Central and Southeast Asia stayed and studied in the university. Shilabhadra, a reputed Buddhist scholar, who probably hailed from Assam, was the head of the University during the

visit of Hieun Tsang. As an educational centre of international fame, Nalanda had 10,000 students on its rolls. Dharmapala, Chandrapala, Shilabhadra, Bhadrihari, Jayasena, Devakara and Matanga were important teachers in the university receiving royal patronage.

II The Palas

After the death of Harsha, the Pratiharas (Jalore-Rajasthan), the Palas (Bengal) and the Rashtrakutas (Deccan) engaged in a triangular contest for the control of the Ganga-Yamuna doab and the lands adjoining it. The Palas controlled vast areas of the eastern Gangetic Plain. Apart from earning revenue from agriculture, Palas also derived income from their wide commercial contacts in South-east Asia. Buddhism in Bengal provided a link between eastern India and Java and Sumatra.

8.3 Establishment of Pala Rule in Bengal

Sashanka, the Gauda ruler, believed to have ruled between 590 and 625 CE, is considered the first prominent king of ancient Bengal. After the fall of the Gauda kingdom, there was no central authority, which led to recurring wars between petty chieftains. So, in 750 CE, a group of chiefs met and decided on a "Kshatriya chief" named Gopala to be their ruler. There is a story that Gopala was elected because of his ability to kill a "demoness" that had killed those who were previously elected like him. Though Gopala did not have royal antecedents, he succeeded in acquiring a kingdom. Gopala's political authority was soon recognised by several independent chiefs. His original kingdom was in Vanga or East Bengal.

The Palas ruled eastern India from Pataliputra between the ninth and the early twelfth centuries. Sanskrit, Prakrit and Pali were the languages in use in their kingdom. Palas followed Mahayana Buddhism.

Pala Rulers

Gopala I was succeeded by his son Dharmapala (770–815 CE) who made the Pala kingdom a force to reckon with. Bengal and Bihar were directly ruled by him. Kanauj was ruled by his nominee. The rulers of the Punjab, Rajaputana, Malwa and Berar accepted his suzerainty. He assumed titles like Paramesvara, Paramabhattacharaka and Maharajadhiraja.

Dharmapala proved to be a great patron of Buddhism. He founded the Vikaramasila monastery in Bhagalpur district in Bihar, which developed into a great centre of Buddhist learning and culture. He built a grand *vihara* at Somapura in modern Paharapura (present-day Bangladesh). Dharmapala also built a monastery at Odantapuri in Bihar. He patronised Harisbhadra, a Buddhist writer.

Dharmapala's son Devapala extended Pala control eastwards up to Kamarupa (Assam). He defeated Amoghavarsha, the Rashtrakuta ruler, by allying with all the states that regarded the Rashtrakutas as their common enemy. Devapala was also a great patron of Buddhism. He granted five villages to Balaputradeva, the king of the Sailendra dynasty of Suvarnadipa (Sumatra), to maintain a monastery built by him at Nalanda. Nalanda continued to flourish as the chief seat of Buddhist learning even during the Pala reign.

Devapala was succeeded by Vigramapala, who abdicated his throne after ruling for a few years and went to lead an ascetic life. Narayanapala, son of Vigramapala, was also a man of pacific and religious disposition. The Rashtrakutas and the Pratiharas took advantage of Narayanapala's disposition and defeated the Palas. The rise of the Pratiharas in Jalore under Mihira Bhoja and the advance of the Rashtrakutas into Pala territories inevitably brought about the decline of

the Palas. The petty chiefs, who formerly owed allegiance to the Palas, also started asserting their independence.

The slide of the Pala dynasty was accelerated during the rule of his three successors – Rajyapala, Gopala III and Vigramapala II. The fortunes of the dynasty, however, were revived by Mahipala I, son of Vigramapala II. The most important event of his period was the invasion of northern India by Rajendra Chola sometime between 1020 and 1025 CE. However, the advance of the Cholas beyond the Ganges was checked by Mahipala I.

After 15 years of Mahipala's rule, four insignificant rulers followed. Ramapala was the last ruler who tried to recover the lost glory of the dynasty. He ruled for about 53 years and after his death, the presence of Pala dynasty was confined to only a portion of Magadha (Bihar) and continued to exist only for a short period. Vijayasena of the Sena dynasty who had become powerful by then in northern Bengal expelled the last ruler Madanapala (1130–1150 CE) from Bengal and established his dynastic rule.

Religion

The Palas were great patrons of Mahayana Buddhism. The Buddhist philosopher Haribhadra was the spiritual preceptor of Dharmapala, the founder of the Pala kingdom. Bengal remained one of the few places where Buddhist monasteries continued to exist. The kingdom as well as Buddhism soon suffered decline because of large-scale conversion of merchants and artisans to Islam.

Art and Architecture

Two artists of this period were Dhiman and his son Vitapala. They were great painters, sculptors and bronze statue makers. The Pala school of sculptural art was influenced by the Gupta art. Mahipala I constructed

and repaired several sacred structures at Saranath, Nalanda and Bodh Gaya. Gopala founded the famous monastery at Odantapura (Bihar). Dharmapala established the Vikramashila and the Somapura Mahaviharas (Bangladesh).



Somapura Mahavihara (Bangladesh)

Literature

The prominent Buddhist scholars of Vikramashila and Nalanda universities were Atisha, Saraha, Tilopa, Dansheel, Dansree, Jinamitra, Muktimitra, Padmanava, Virachan and Silabhadra. The notable Pala texts on philosophy include *Agama Shastra* by Gaudapada, and *Nyaya Kundali* by Sridhar Bhatta. Many texts on medicine were compiled by Chakrapani Datta, Sureshwar Gadadhara Vaidya and Jimutavahana. The Palas also patronised Sanskrit scholars. Many Buddhist tantric works were authored and translated into Sanskrit. The original tantric works comprise a varied group of Indian and Tibetan texts. The "Mahipalageet" (songs on Mahipala), a set of folk songs, are still popular in the rural areas of Bengal. Sandhyakar Nandi's epic *Ramacharitam*, a biography of a later Pala ruler Ramapala, describes how forest chiefs were brought into their alliance through lavish gifts.



Vikramashila University

III The Rashtrakutas

The rivalry between the Pratiharas and the Rashtrakutas proved to be destructive to both the dynasties. The Arab traveller Al-Masudi who visited Kanauj recorded the enmity between the two ruling dynasties. The Rashtrakutas who were bidding their time to capture Kanauj from Pratiharas succeeded in their motive and continued to rule until 10th century CE. They claimed descent from the Rastikas or Rathikas, an important clan domiciled in the Kannada-speaking region and mentioned in the edicts of Ashoka.

8.4 Rise of the Dynasty

The Rashtrakutas were originally known to be the feudatories of the Western Chalukyas of Vatapi. Though Rashtrakutas were early rulers, the greatest ruler of the dynasty was Dandidurga. Ruling from a smaller part of Berar, Dandidurga built his career of territorial conquest after the death of Vikramaditya II (733–746 CE), the Chalukya ruler. He captured Gurjara Kingdom of Nandipuri, Malwa and eastern Madhya Pradesh and the whole of Berar. By 750 CE, he had become the master of central and southern Gujarat and the whole of Madhya Pradesh and Berar.

After consolidating his position, and after defeating Kirthivarman II (746–753 CE), the last Chalukya ruler of Vatapi, Dandidurga assumed the titles of Maharajadhiraja, Parameshwara and Paramabhattaraha. He developed relationships with the Pallava ruler Nandivarman II by giving his daughter in marriage to the Pallava king. After Dandidurga's death in 758 CE, his uncle (father's brother) Krishna I ascended the throne.

Krishna I and His Successors

Krishna I (756–775 CE) defeated the Gangas of Mysore. His eldest son Govinda II succeeded him in 775 CE. He defeated the Eastern Chalukyas. He left the affairs

of country to his brother Dhruva who eventually crowned himself as the ruler. During the reign of Dhruva (780–794 CE), the Rashtrakuta power reached its zenith. After humbling the western Ganga king, Dhruva defeated Dantivarman, the Pallava king. The ruler of Vengi (modern Andhra) also had to accept his suzerainty. After establishing his hegemony in the south, Dhruva turned his attention towards the regions around Kanauj. Vatsarya, the Pratihara king, and Dharmapala, the Pala ruler, who were contenders for supremacy in the region, were defeated by Dhruva. He nominated his third son Govinda III as the heir-apparent.

The accession of Govinda III (794–814 CE) to the throne heralded an era of success like never before. Dantika, the Pallava king, was subdued by Govinda III. Vishnuvardana, the ruler of Vengi, turned out to be his maternal grandfather and so he did not challenge his authority. Thus Govinda III became the overlord of the Deccan. The Rashtrakuta Empire reached its height of glory.

Govinda III was succeeded by his son Amoghavarsha (814–880 CE). Amoghavarsha ruled for 64 years and his first twenty years of the rule witnessed endless wars with the Western Gangas. Peace returned when Amoghavarsha gave his daughter in marriage to a Ganga prince. Amoghavarsha was a patron of literature and he patronised the famous Digambara acharya Jinasena, Sanskrit grammarian Sakatayana and the mathematician Mahaviracharya. Amoghavarsha was himself a great poet and his *Kavirajamarga* is the earliest Kannada work on poetics. After Amoghavarsha, his successors were able to sustain the vast empire, but the ablest among them was Krishna III (939–968 CE).

Krishna III was the last great ruler of the Rashtrakuta dynasty. Soon after his accession, he invaded the Chola kingdom along with his brother-in-law Butunga. Kanchi and Thanjavur were captured in

943 CE. His army remained in effective control of Thondaimandalam, consisting of Arcot, Chengalpattu and Vellore. In 949 CE, he defeated the Chola army of Rajadithya in the battle of Takkolam (in present day Vellore district). Krishna III marched upto Rameshwaram where he built a pillar of victory. Thus he succeeded in establishing his suzerainty over the entire Deccan region. It was under him the Rashtrakutas joined the contest that was held then among the northern ruling dynasties for control of Kanauj. The continued conflict over the possession of Kanauj emboldened some of the local rajas to assert their independence. Their defiance destroyed the possibility of a single kingdom ruling northern India with its centre at Kanauj. Invasions from the north-west also prevented any such attempts to create a powerful state. But the successors of Krishna III were too weak to save the kingdom from its decline.

Religion

The worship of Shiva and Vishnu was popular during the Rashtrakuta reign. The famous rock-cut Shiva temple at Ellora was built by Krishna I. The seals have the pictures of Garudavahana of Vishnu or of Shiva seated in yogic posture. Dantidurga performed the Hiranyagarbha ritual at Ujjayini. There are references to Tula-danas gift or offer of gold equal to one's own weight to temple deities.

Hiranyagarbha literally means golden womb. A person coming out of this golden womb, after elaborate rituals performed by priests, is declared as reborn possessing a celestial body. The Satavahana king Gautamiputra Sathakarni performed this ritual to claim kshatriya status.

Jainism was patronised by later rulers such as Amoghavarsha I, Indra IV,

Krishna II and Indra III. Buddhism had declined and its only important centre was at Kanheri.

Literature

The Rashtrakuta rulers were great patrons of learning. Kannada and Sanskrit literature made great progress during their reign. Amoghavarsha I was the author of *Prasnotaramalika*, a Sanskrit work, and *Kavirajamarga*, a Kannada work. Jinasena wrote the Adipurana of the Jains. Krishna II's spiritual guide, Gunabhadra, wrote the Mahapurana of the Jains. The three gems of ancient Kannada literature – Kavichakravarthi Ponna, Adikavi Panpa and Kavichakravarti Ranna – were patronised by Rashtrakuta king Krishna III, as well as by Tailapa and Satyashraya of Western Chalukyas.

Architecture

The Rashtrakutas made splendid contributions to Indian art. The rock-cut shrines at Ellora and Elephanta located in present-day Maharashtra belong to their period. The Ellora cave complex contains the features of Buddhist, Hindu and Jain monuments and art work. Amoghavarsha I espoused Jainism and there are five Jain cave temples at Ellora ascribed to his period.



The most striking structure at Ellora is the creation of the Monolithic Kailasanath Temple. The temple was hewn out of a single rock during the time of Krishna I in the 8th century. It is similar to the Lokesvara temple at Pattadakal, in Karnataka, built by Chalukya king Vikramaditya II to commemorate his victory over the Pallavas. The sculptured panels of Dasavatara Bhirava, Ravana shaking the Mount Kailasa, dancing Shiva and Vishnu, and Lakshmi listening to music are the best specimens of sculpture inside the temple.



Kailasanath Temple at Ellora



Elephanta Cave



Ellora Sculptures

The main shrine at Elephanta is artistically superior to the shrines at Ellora. The sculptures such as Nataraja and Sadashiva excel even that of the Ellora sculptures in beauty and craftsmanship. Ardhanarishvara and Maheshamurti are the other famous sculptures. The latter, a three-faced bust of Lord Shiva, is 25 feet tall and considered one of the finest pieces of sculpture in India. The paintings are still seen in the porch of the temple of Kailasa and ceilings of the Mahesamurti shrine at Ellora.

SUMMARY

I Harsha

- The period between the Guptas and the Vardhanas saw many independent principalities. North India lacked a strong central power.
- The Huns, Maithrakas of Valabhi, Maukharis of Kanauj, Yasodharman of Mandasor, Pushyabhutis of Thaneswar and Later Guptas of Magadha were sub-regional kingdoms.
- Harsha subdued the minor powers and became the king of Thanesar and Kanauj. His authority and control prevailed over Bengal, Kamarupa, Valabhi, Sind, Nepal and Kashmir.
- Harsha maintained cordial relations with China and the Chinese pilgrim Hieun Tsang recorded the socio-religious conditions of the people of that period.
- Harsha patronised Buddhism and convened Buddhist assemblies at Kanauj and Prayag.

II Palas

- The founder of Pala dynasty Gopala was elected to rule by the chieftains and rulers of little kingdoms.
- Dharmapala, Devapala and Mahipala I ruled ably and kept their domain under effective control.
- Weak successors contributed to the decline of the dynasty.
- Mahayana Buddhism flourished during the Pala reign.
- The patronage of Palas to Vikramashila and Nalanda universities paved the way for the progress of Buddhist, Jain and Sanskrit literature.

III Rashtrakutas

- Rashtrakutas emerged as the most feared and powerful kingdom during the reign of a series of successful rulers from Krishna I through Krishna III.
- Harmony existed amongst various religious sects existing under Rashtrakuta dominions.
- Rashtrakutas patronised Sanskrit and Kannada scholars.
- The art found at Ellora and Elephanta are their contributions.

EXERCISE

I. Choose the correct answer

1. Prabakaravardhanagave his daughter Rajyasri in marriage to _____.

(a) Grahavarman	(b) Deva Gupta
(c) Sasanka	(d) Pushyaputi
2. Harsha accepted the throne of Kanauj on the advice of _____.

(a) Grahavarman	(b) Avalokitesvara Bodisatva
(c) Prabakaravardhana	(d) Poni.
3. _____ was the minister for Foreign Relations and War.

(a) Kuntala	(b) Banu	(c) Avanti	(d) Sarvagata
-------------	----------	------------	---------------
4. Which of the following was written by Harsha?

(a) Harsha Charitha	(b) Priyadharsika
(c) Arthashastra	(d) Vikramorvasiyam
5. Which one of the following statements is wrong?
 - a. Dharmapala established Somapura Mahavihara.
 - b. Ramapala wrote *Ramacharitam*.
 - c. Mahipala Songs are still popular in rural parts of Bengal.
 - d. Agama Shastra was written by Gaudapada.



DGX2V8

II. Answer briefly

1. What are the epigraphical sources for the study of Harsha's Empire?
2. How did Harsha become the king of Kanauj?
3. Discuss the greatness of Mahipala I.
4. Point out the significance of the battle of Takkolam.
5. Highlight the significance of Nalanda University during the Pala dynasty.

III. Write short notes

1. Harsha's relationship with the Chinese.
2. Importance of Harsha's criminal justice system.
3. Shrines at Elephanta and at Ellora.
4. Contribution of Rashtrakutas to Kannada literature.
5. Patronage of Rashtrakutas to Jains.

IV. Answer in detail

1. Give an account of the military expeditions of Harsha in northern India.
2. Explain the religious policy of Harsha.
3. Highlight the condition of North India as described by Hieun Tsang.
4. What were the contributions of Palas to Buddhism?
5. Account for the greatness of Rashtrakutas.

Activity

1. Enact a drama on a Buddhist Assembly Meeting.
2. Debate:
 - (i) Bakthiyar Khalji attacked Nalanda University thinking that it was a fort.
 - (ii) Hieun Tsang's visit to India to collect Buddhist texts.

GLOSSARY

quinquennial	- occurring once in five years	- ஜந்தாண்டிற்கு ஒருமுறை நிகழும்
bhikshu	- Buddhist monk	- பெளத்தத் துறவி
immolate	- killing oneself by jumping into fire	- தீப் பாய்தல்
reckon	- calculate	- கணக்கிடு
preceptor	- teacher	- ஆசிரியர்
booty	- plunder	- போறின் மூலம்
espoused	- supporting a cause	- கொள்ளையடிக்கப்பட்டவை
hewn	- chiselled	- ஒரு காரியத்திற்கு அல்லது
ascribed	- assigned	- செயல்பாட்டிற்கு ஆதரவு
		- கொடுத்தல்
		- செதுக்கப்பட்ட
		- சார்ந்தது



REFERENCE BOOKS

1. Burton Stein (2004), *A History of India*, Oxford University Press.
2. R.K. Mukerjee, *A History of India*.
3. Romila Thapar (2002), *Early India*, Penguin, Haryana.
4. R.Sathianthaier (1972), *History of India*, Vol. I, S. Viswanathan Printers, Chennai.
5. A.S.Altekar (1934), *The Rastrakutas and Their Times*, Poona.
6. V.D.Mahajan (1990), *Ancient India*, Chand & Co., New Delhi.
7. T.V.Mahalingam (1955), *The South Indian Polity*, Madras.
8. R.D. Banerjee (1915), *The Palas of Bengal*, Calcutta.
9. R.C.Majumdar (1915), *History of Bengal*, Calcutta.



INTERNET RESOURCES

1. <https://en.m.wikipedia.org.....wiki>pala>
2. <https://www.tutorialsprint.com>anicient....>
3. <https://www.brittannica.com>
4. <https://en.m.wikipedia.org>

Lesson 9

Cultural Development in South India



Learning Objectives

- To understand state and society in early medieval south India
- To know the nature of political conflict between Chalukyas and Pallavas
- To understand the cultural exchanges occurring in south India under the two antagonistic kingdoms
- To study the artistic greatness of monuments at Ajantha, Ellora and Mamallapuram
- To study the devotional movements and impressive growth of vernacular literature in early medieval south India.



Introduction

The political history of south India during the sixth century to ninth century CE was marked by conflicts between the Chalukyas of Badami (also known as Western Chalukyas), and the Pallavas of Kanchi. At the same time, the period also saw great advancements in the field of culture and literature. It also broke new grounds in areas like devotional literature, art and architecture. The Bhakti movement, which impacted the entire sub-continent, originated in the Tamil country during this period.

Sources

Inscriptions on copperplates, on temple walls and pillars form a major source of historical information for this period. Inscriptions issued by Chalukyas in Kannada, Telugu, Tamil and Sanskrit languages, and Pallavas in Tamil and Sanskrit, recording land grants to

Brahmins, as well as the royal and the non-royal gifts made to religious establishment are equally important sources. The Aihole inscription of Pulikesin II composed by his court poet Ravikirti in Sanskrit is among the most important of Chalukyan inscriptions. *Kavirajamarga*, a work on poetics in Kannada, *Vikramarjuna-vijayam*, also called *Pampa-bharata*, by Pampa in Kannada, which were all of a later period, and Nannaya's *Mahabharatam* in Telugu also provide useful historical data.

However, pride of place must go to Tamil literature. The Bhakti movement which originated in South India found its greatest expression in the songs composed by the Azhwars and Nayanmars. The poems of the Vaishnavite Azhwars were later compiled as the *Nalayira Divya Prabhandam*. The Saiva literature was canonized as the *Panniru Tirumurai*. The *Thevaram*, composed by Appar (Thirunavukkarasar), Sambandar

(Thirugnanasambandar) and Sundarar; and *Thiruvavasagam* by Manickavasagar are prominent texts which are read as sacred literature to this day. *Periyapuram* written by Sekizhar, in a later period, also provides much historical information. The *Mathavilasa Prahasanam* written by Mahendravarman I in Sanskrit, is an important source for the Pallava period.

Many inscriptional sources including the Allahabad Pillar inscription of Samudragupta and the Aihole inscription of the Chalukya king Pulakisin II provide details of Pallava - Chalukya conflict. The Kuram copper plates of Parameshwaravarman and the Velurpalayam copper plates of Nandivarman III record their military achievements. Coins help us to understand the economic condition of the period. Buddhist sources such as *Deepavamsa* and *Mahavamsa*, written in Pali, the accounts of Chinese travellers Hiuen Tsang and Itsing give us details about the socio-religious and cultural conditions of the Pallava times. The ninth and tenth century writings of Arab travellers and geographers such as Sulaiman, Al-Masudi, and Ibn Hauka also tell us about the socio-political and economic conditions of India of this period. The sculptures in the temples in Aihole, Badami, Pattadakal reflect the culture of the times.

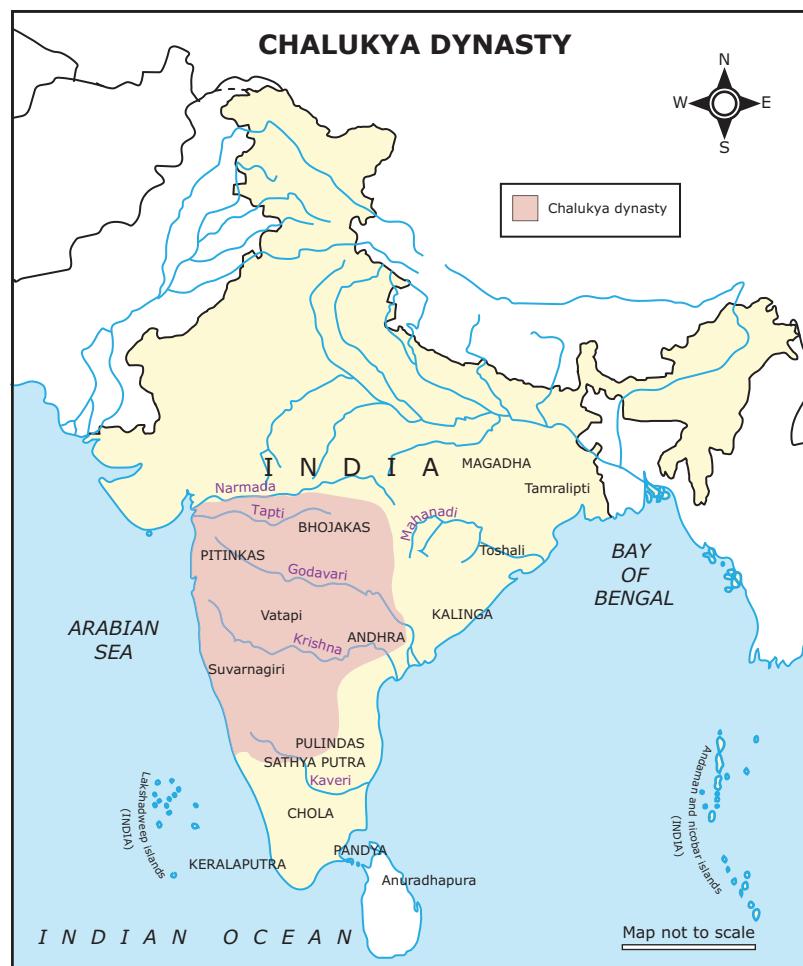
I Chalukyas and Pallavas

9.1 Chalukyas

There are two Chalukya families: Chalukyas of Badami (Vatapi) and Chalukyas of Kalyani. This lesson concerns only the Chalukyas of Badami. Chalukya dynasty emerged as a strong power with its founder Pulikesin I (c. 535-566 CE) fortifying a hill near Badami. He declared independence from the Kadambas. It is said that he conducted *yagnas* and performed the *asvamedha* sacrifice. The capital Badami was founded by Kirtivarman (566-597). Pulikesin I's grandson Pulikesin II (609-(642), after defeating Mangalesha, proclaimed himself as king, an event that is described in the Aihole inscription. One of the most outstanding victories of Pulikesin II was the defeat of Harshavardhana's army on the banks of the Narmada. The kings of Malwa, Kalinga, and eastern Deccan accepted his suzerainty. His victories over Kadambas of Banavasi, and Gangas of Talakad (Mysore) are also worthy of note. However, his attempt to attack Kanchipuram was thwarted by Mahendravarma Pallava. This led to a prolonged war between the Chalukyas and the Pallavas. Narasimha Varman I (630-668), the Pallava King, attacked and occupied Badami. Pulikesin II died in the

From Kuram Copper Plate

(Line 12). The grandson of Narasimhavarman, (who arose) from the kings of this race, just as the moon and the sun from the eastern mountain; who was the crest-jewel on the head of those princes, who had never bowed their heads (before); who proved a lion to the elephant-herd of hostile kings; who appeared to be blessed Narasimha himself, who had come down (to earth) in the shape of a prince; who repeatedly defeated the Cholas, Keralas, Kalabhras, and Pandyas; who, like Sahasrabahu (i.e., the thousand-armed Kartavirya), enjoyed the action for a thousand arms in hundreds of fights; who wrote the (three) syllables of (the word) *vijaya* (i.e., victory), as on a plate, on Pulikesin's back, which was caused to be visible (i.e., whom he caused to turn his back) in the battles of Pariyala, Manimangala, Suramara, etc., and who destroyed (the city of) Vatapi, just as the pitcher-born (Agastya) (the demon) Vatapi.



battle. Pallava control over Badami and the southern parts of the Chalukya empire continued for several years. In the mid-eighth century, the Badami Chalukyas were overpowered and replaced by the Rashtrakutas.

Chalukya Administration

State

The king was the head of the administration. In dynastic succession primogeniture was not strictly followed. Generally, the elder was to be appointed as *yuvaraja* while the king was in the office. The heir apparent got

trained in literature, law, philosophy, martial arts and others. Chalukyan kings claimed to rule according to *dharma-sastra* and *niti-sastra*. Pulikesin I (543-566) was well-versed in *manu-sastra*, *puranas*, and *itihosas*. In the beginning, the Chalukya kings assumed titles such as *Maharajan*, *Sathyasrayan* and *Sri-Pritivi-Vallaban*. After defeating Harshavardhana, Pulikesin II assumed the title of *Parameswaran*. *Bhattacharan* and *Maharajathirajan*, soon became very popular titles. In the Pallava kingdom, kings took high-sounding titles such as *Dharma maharajaadhi raja*, *Maharajadhiraja*,

Aihole Inscription of Pulikesin II

The Megudi temple at Aihole (in Karnataka) stands on top of a hill. On the eastern wall of this Jaina temple is a 19-line Sanskrit inscription (dated to 556 Saka era: 634-635). The composer is a poet named Ravikriti. The inscription is a prashasti of the Chalukyas especially the reigning king Pulikesin II, referred to as *Sathyasraya* (the abode of truth). It highlights the history of the dynasty, defeat of all his enemies, especially Harshavardhana.

Dharma maharaja, Maharaja. In the Hirahadagalli plates the king is introduced as the performer of *agnistoma*, *vajapeya* and *asvamedha* sacrifices.

The wild boar was the royal insignia of the Chalukyas. It was claimed that it represented the *varaha* *avatar* of Vishnu in which he is said to have rescued the Goddess of the Earth. The bull, Siva's mount, was the symbol of the Pallavas.

Royal Women

Chalukya dynasty of Jayasimhan I line appointed royal ladies as provincial governors. They also issued coins in some instances. Vijya Bhattacharya, a Chalukya princess, issued inscriptions. Pallava queens did not take active part in the administration of the kingdom, but they built shrines, and installed images of various deities, and endowed temples. The image of Queen Rangapataka, the queen of Rajasimha, is found in the inscription in Kailasanatha temple in Kanchipuram.

The King and His Ministers

All powers were vested in the king. Inscriptions do not specifically speak of a council of ministers, but they do refer to an official called *maha-sandhi-vigrahika*. Four other categories of ministers are also referred to in the epigraphs: *Pradhana* (head minister), *Mahasandhi-vigrahika* (minister of foreign affairs), *Amatya* (revenue minister), and *Samaharta* (minister of exchequer). Chalukyas divided the state into political divisions for the sake of administration: *Vishayam*, *Rastram*, *Nadu* and *Grama*. Epigraphs speak of the officials like *vishayapatis*, *samantas*, *gramapohis* and *mahatras*. *Vishayapatis* exercised the power at the behest of the kings. *Samantas* were feudal lords functioning under the control of the state. *Grampohis* and *gramkudas* were village officials. *Mahatras* were the prominent village men.

Provincial and District Administration

Generally, the king appointed his sons as the provincial governors. The governors called themselves *raja*, *marakka-rajan* and *rajaditya-raja-parameswaran*. Some governors held the title *maha-samanta* and maintained troops. The chief of *vishaya* was *vishayapati*. In turn, *vishaya* was divided into *pukti*. Its head was *pogapati*.

Village Administration

The traditional revenue officials of the villages were called the *nala-kavundas*. The central figure in village administration was *kamunda* or *pokigan* who were appointed by the kings. The village accountant was *karana* and he was otherwise called *gramani*. Law and order of the village was in the hands of a group of people called *mahajanam*. There was a special officer called *mahapurush*, in charge of maintaining order and peace of the village. *Nagarapatis* or *Purapatis* were the officials of the towns.

Religion

The Chalukyas patronised both Saivism and Vaishnavism. They built temples for Siva and Vishnu. Brahmin groups were invited from the Gangetic regions and settled to perform regular pujas and conduct festivals and ceremonies in the temples. Notable Chalukya rulers like Kirtivarman (566-597), Mangalesa (597-609), and Pulakesin II (609-642) performed *yagnas*. They bore titles such as *parama-vaisvana* and *parama-maheswara*. Chalukyas gave prominent place to Kartikeyan, the war god. Saiva monasteries became centres for popularising Saivism. Chalukyas patronised heterodox sects also and lavishly donated lands to the Jain centres. Ravikirti, the poet-laureate of Pulakesin II, was a Jain scholar. In

the reign of Kirtivarman II (744-755) a Jain village official built a Jain temple in a place called Annigere. The prince Krishna (756-775) appointed Gunapatra, a Jain monk, as his master. Pujiyapatar the author of *Jainentriya-viyakarnam* was a Jain monk, a contemporary of Vijayadityan (755-772). According to Hiuen Tsang, there were many Buddhist centres in the Chalukya territory wherein more than 5000 followers of the Hinayana and Mahayana sects lived.

Literature and Education

Chalukyas used Sanskrit in pillar inscriptions such as in Aihole and Mahakudam. A seventh-century inscription of a Chalukya king at Badami mentions Kannada as the local prakrit, meaning the people's language, and Sanskrit as the language of culture. A chieftain of Pulikesin II authored a grammar work *Saptavataram* in Sanskrit.

Chalukya Architecture

Historically, in Deccan, Chalukyas introduced the technique of building temples using soft sandstones as medium. In Badami, two temples are dedicated to Vishnu and one each to Siva and to the Jaina *tirthankaras*. Their temples are grouped into two: excavated cave temples and structural temples. Badami is known for both structural and excavated cave temples. Pattadakal and Aihole are popular for structural temples.

Aihole (Ayyavole)

Built in 634, Aihole, the headquarters of the famous medieval Ayyavole merchants' guild was an important commercial centre. About seventy temples are located in Aihole. The earliest stone-built temple is Lad Khan temple. Its unique trait is a stucco pillar with a big capital distinct from northern



Aihole Durga Temple

style. A temple dedicated to the goddess Durga was built on the model of Buddha Chaitya. It stands on a raised platform in the form of semi-circle. Another temple, dedicated to the same goddess is called Huccimalligudi, which is rectangular in shape. Chalukyas also built Jain temples. Megudi Jain temple is illustrative of the evolution of temple architecture under the Chalukyas. The mandapa-type caves are preserved at Aihole.

Badami (Vatapi)

There are four caves in Badami. The largest cave temple built by Mangalesa is dedicated to Vishnu. The reclining posture of Vishnu on the snake bed and Narasimha are exquisite examples of Chalukya art. Irrespective of religion, architectural features share a common style. It establishes the technical importance and the secular attitude of both patron and architect.

Pattadakal

Pattadakal, a quiet village in Bagalkot district of Karnataka, is famous for its exquisite temples. Pattadakal was a centre for performing royal rituals. The Virupaksha temple was built at the order of queen Lohamahadevi to commemorate the conquest of Kanchipuram by her husband Vikramaditya II. The unique feature of the structural temple built by Rajasimha at Mamallapuram was adopted here by



Virupaksha Temple, Pattadakal

the Chalukyas. Monuments are generally associated with the rulers who built them. However, here we also have signatures of the architects who conceived the edifices and the skilled craftspeople who created them. The east porch of the Virupaksha temple has a Kannada inscription eulogizing the architect who designed the temple. The architect was given the title *Tribhuavacharya* (maker of the three worlds). Several reliefs on the temple walls bear signatures of the sculptors who carved them.

At the south-eastern corner of the village is the Papanatha temple. Similar to the Virupaksha temple in its basic plan, it has a *shikara* in the northern style. The outer walls are richly decorated with many

panels depicting scenes and characters from the Ramayana. The eastern wall has a short Kannada inscription, giving the name of the architect Revadi Ovajja, who designed the shrine. In Pattadakal, Chalukyas built more than ten temples which demonstrate the evolution in Chalukya architecture. On the basis of style these temples are classified into two groups: Indo-Aryan and Dravidian.

Painting

Paintings are found in a cave temple dedicated to Vishnu in Badami. Chalukyas adopted the Vakataka style in painting. Many of the paintings are of incarnations of Vishnu. The most popular Chalukya painting is in the palace built by the King Mangalesan (597-609). It is a scene of ball being watched by members of royal family and others.

9.2 Pallavas

There is no scholarly consensus about the origin of the Pallavas. Some early scholars held the view that the word Pallava was a variant of Pahlava, known as Parthians,



who moved from western India to the eastern coast of the peninsula, during the wars between the Sakas and the Satavahanas in the second century CE. But many scholars today regard them native to south India or “with some mixture of north Indian blood”.

The Pallavas were associated with Tondaimandalam, the land between the north Pennar and north Vellar rivers. Simhavishnu is believed to have conquered the Chola country up to the Kaveri and consolidated his dynastic rule, started by his father Simhavarman. Simhavishnu, vanquishing the Kalabhras, conquered the land up to the Kaveri, thereby coming into conflict with the Pandyas. Simhavishnu's successor Mahendravarman I (590-630), whom Appar, converted from Jainism to Saivism, was a patron of arts, and a poet and musician in his own right.

During Mahendravarman's reign, the army of Pulikesin II annexed the northern part of Pallava kingdom and almost reached the Pallava capital of Kanchipuram. Subsequently, during the



Narasimhavarman

reign of Narasimhavarman I (630-668), the Pallavas managed to settle scores by winning several victories over the Chalukyas with the aid of their ally Manavarman, a Sri Lankan prince, who later became ruler of the island kingdom. The climax was Narasimhavarman's invasion of the Chalukyan kingdom and his capturing of the Badami. Narasimhavarman claims to have defeated the Cholas, Cheras and Kalabhras. Two naval expeditions despatched to help Manavarman were successful, but this Sri Lankan ruler subsequently lost his kingdom.

The Pallava-Chalukya conflict continued during the subsequent decades, with some intermittent peace. During the reign of his grandson, Paramesvaravarman I (670-700), Vikramaditya of the Chalukya kingdom invaded the Pallava country. Paramesvaravarman fought against him with the support of the Gangas and Pandyas. As a result, the Pallavas came into conflict with the Pandyas in the south. In the early ninth century, the Rashtrakuta king, Govind III, invaded Kanchi during the reign of the Pallava Dantivarman. Dantivarman's son Nandivarman III aided by western Gangas and Cholas, defeated the Pandyas at the battle of Sripurambiyam or Thirupurambiyam. Aparajita, grandson of Nandivarman III, lost his life in a battle fought against Aditya I of the Chola kingdom who invaded Tondaimandalam. This sealed the fate of the Pallavas. Thereafter, control over Tondaimandalam passed into the hands of the Cholas.

About the Cheras

Though the Kerala region seems to have been under the rule of the Chera Perumals during the period from sixth to ninth century little is known about its history until the beginning of the ninth century.

Pallava Administration

Under the Pallavas, kinship was held to be of divine origin and was hereditary. The king took high-sounding titles, some of which, such as *maharajadhiraja*, were borrowed from north Indian traditions. The king was assisted by a group of ministers, and in the later Pallava period this ministerial council played a prominent part in state policy. Some of the ministers bore semi-royal titles and may well have been appointed from among the feudatories.

Distinctions are made between *amatyas* and *mantrins*. While a *mantri* is generally understood to be a diplomat, *amatya* is a counsellor. *Mantri Mandala* was a council of ministers. *Rahasyadhirakta* was a private secretary of the king. *Manikkappandaram-Kappan* was an officer in charge of the treasury (*Manikka* - valuables; *Pandaram* - treasury; *Kappan* - keeper). *Kodukkappillai* was the officer of gifts. They were central officers under the Pallava king. *Kosa-adhyaksa* was the supervisor of the *Manikkappandaram-kappan*. Judicial courts were called *Adhikarna Mandapa* and judges called *Dharmadhikarins*. Fines are mentioned in the Kasakudi plates of Nandivarman Pallava as *Karanadandam* (fine in superior/higher court) and *Adhikaranadandam* (fine in district level).

The governor of a province was advised and assisted by officers in charge of districts who worked in close collaboration with local autonomous institutions, largely in an advisory capacity. They were built on local relationship of caste, guilds, craftsmen and artisans (such as weavers and oil-mongers), students, ascetics and priests. There were assemblies of villagers and also representatives of districts. General body meetings of the assembly were held annually, and meetings of smaller groups were responsible for implementing policy.

Land Grants

Land ownership was with the king, who could make revenue grants to his officers and land-grants to Brahmins, or else continue to have land cultivated by small-scale cultivators and landlords. The latter was the most common practice. Crown lands were leased out to tenants-at-will. The status of the village varied according to the tenures prevailing. The village with an inter-caste population paid land revenue. The *brahmadeya* villages were donated to a single Brahman or a group of Brahmins. These villages tended to be more prosperous than the others because no tax was paid. There were *devadana* villages, donated to a temple, and the revenue was consequently received by the temple authorities and not by the state. The temple authorities assisted the village by providing employment in the service of the temple. This last category of villages gained greater significance when in later centuries the temples became the centres of rural life. During the Pallava period the first two types of villages were predominant.

In 1879, eleven plates held together by a ring of copper, its two ends soldered and stamped with a royal seal depicting a bull and a lingam (the Pallava symbol) were discovered in Urrukkattukottam, near Puducherry. It records a grant of a village made in the twenty-second year of the king Nandivarman (753 CE). The inscriptional text commences with a eulogy of the king in Sanskrit, followed by the details of the grant in Tamil, and a concluding verse in Sanskrit.

Village Life

In the village, the basic assembly was the *sabha*, which was concerned with all matters relating to the village, including endowments, land, irrigation, cultivated, punishment of crime, the keeping of

a census and other necessary records. Village courts dealt with petty criminal cases. At a higher level, in towns and districts, courts were presided over by government officers, with the king as the supreme arbiter of justice. The *sabha* was a formal institution but it worked closely with the *urar*, an informal gathering of the entire village. Above this was a district council which worked with *nadu* or district administration. Villages populated entirely or largely by Brahmins preserved records of the functioning of assemblies and councils. The link between the village assembly and the official administration was the headman of the village.

Tank Irrigation

A special category of land, *eripatti* or tank land, was known only in south India. This land was donated by individuals, the revenue from which was set apart for the maintenance of the village tank. Rainwater was stored in the tank so that land could be irrigated during the annual long, dry spell. The tank, lined with brick or stone, was built through the cooperative effort of the village, and its water was shared by all cultivators. The maintenance of these tanks was essential to the village. Practically every inscription from the Pallava period pertaining to the rural affairs refers to the upkeep of the tank. Next in importance came wells. Water was distributed by canals, which were fitted with sluices to regulate the water level and prevent overflowing at the source. The distribution of water for irrigation was supervised by a special tank committee appointed by the village. Water taken in excess of allotted to a particular cultivator was taxed.

Revenue and Taxation

Land grants recorded mainly on copperplates provide detailed information on land revenues and taxation. Revenue



Vaikunta Perumal temple at Kanchipuram

came almost exclusively from rural sources, mercantile and urban institutions being largely unplanned. Two categories of taxes were levied on the village. The land revenue paid by the cultivator to the state varied from 1/6th to 1/10th of the produce, and was collected by the village and paid to the state collector. In the second category were local taxes, also collected in the village but utilized for services in the village itself. The tax money was spent for repairing irrigation works, illuminating the temple, etc. When the state land tax was inadequate, the revenue was supplemented by additional taxes on draught cattle, toddy-drawers, marriage-parties, potters, goldsmiths, washermen, textile-manufacturers, weavers, brokers, letter-carriers, and the makers of ghee.

The loot and booty obtained in war added to the revenue of the state. Pallava considered war to be very important and a series of sculptures depicting the important events connected with the reign of Nandivarama Pallava, notably Pallava troops attacking a fort are seen in the Vaikunta Perumal temple at Kanchipuram. This fort is depicted in the sculptures as having high ramparts with soldiers attacking it and elephants standing near it.

Pallava Army

Much of the state revenue went to maintain the army. The king maintained

a standing army under his direct control. The army consisted of foot-soldiers, cavalry and a small force of elephants. Chariots were by now almost out of use and in any case were ineffective in the hilly terrains, as much of the fighting took place there. Cavalry, though effective, was expensive, as horses had to be imported. The Pallavas developed a navy and built dockyards at Mamallapuram and Nagapattinam. However, the Pallava navy was inconsiderable compared to the naval strength of the Cholas who succeeded them.

Trade

Kanchipuram was an important trading centre in the Pallava period. The merchants had to obtain license to market their goods. Barter system generally prevailed but later the Pallavas issued gold and silver coins. Merchants had their own organizations such as Manigramam. In foreign trade, spices, cotton textiles, precious stones and medicinal plants were exported to Java, Sumatra, Cambodia, Sri Lanka, China and Burma. Mamallapuram was an important seaport.

Traders founded guilds and called themselves as *sudesi*, *nanadesi*, *ainurruvar* and others. Their main guild functioned at Aihole. Foreign merchants were known as Nanadesi. It had a separate flag with the figure of bull at the centre, and they enjoyed the right of issuing *vira-sasanas*. The jurisdiction of this guild stretched over entire south-east Asia. The chief of this guild is registered in the inscriptions as *pattanswamy*, *patnakilar*, and *dandanayaka*. Its members were known as *ayyavole-parameswariyar*.

Maritime Trade

Unlike in the Ganges plain, where large areas were available for cultivation, the regions

controlled by the Pallavas and the Chalukyas commanded a limited income from land. Mercantile activity had not developed sufficiently to make a substantial contribution to the economy. The Pallavas had maritime trade with south-east Asia, where by now there were three major kingdoms: Kambuja (Cambodia), Champa (Annam), and Srivijaya (the southern Malaya peninsula and Sumatra). On the west coast, the initiative in the trade with the West was gradually passing into the hands of the foreign traders settled along the coast, mainly Arabs. Indian traders were becoming suppliers of goods rather than carriers of goods to foreign countries, and communication with the west became indirect, via Arabs, and limited to trade alone.

Society

Brahmins as learned scholars in literature, astronomy, law and others functioned as the royal counsellors. Not only were they in the teaching profession, they were also involved in agriculture, trade and war. They were exempted from paying taxes and capital punishment. The next important social group which ruled the state was called *sat-kshatryas* (quality kshatriyas). Not all the *kshatryas* were of warring groups; some of them were involved in trading as well. They also enjoyed the right to read the *Vedas*, a privilege denied to lower varnas. The trading group maintained warriors for protection and founded trade guilds. The people who were at the bottom of the society worked in agriculture, animal husbandry, and handicraft works. People engaged in scavenging, fishing, dry-cleaning and leather works were positioned outside the varna system.

Most scholars agree that Aryanisation or the northern influence on the south picked up pace during the Pallava period. This is evident from the royal grants issued by the kings. The caste

structure had firmly established. Sanskrit came to be held in high esteem.

Kanchipuram continued to be a great seat of learning. The followers of Vedic religion were devoted to the worship of Siva. Mahendravarman was the first, during the middle of his reign, to adopt the worship of Siva. But he was intolerant of Jainism and destroyed some Jain monasteries. Many of the great Nayanmars and Alwars, Saiva and Vaishanava poet-saints lived during his time. Buddhism and Jainism lost their appeal. However, Hiuen-Tsang is reported to have seen at Kanchi one hundred Buddhist monasteries and 10,000 priests belonging to the Mahayana school.

Growing influence of Brahmanism

Perhaps the most obvious sign of the influence of Aryan culture in the south was the pre-eminent position given to Brahmins. They gained materially through large gifts of land. Aryanisation is also evident in the evolution of educational institutions in the Pallava kingdom. In the early part of this period education was controlled by Jains and Buddhists, but gradually the Brahmins superseded them. The Jains who had brought with them their religious literature in Sanskrit and Prakrit, began to use Tamil. Jainism was extremely popular, but the competition of Hinduism in the succeeding centuries greatly reduced the number of its adherents. In addition, Mahendravarman I lost interest in Jainism and took up the cause of Saivism, thus depriving the Jains of valuable royal patronage. The Jains had developed a few educational centres near Madurai and Kanchi, and religious centres such as the one at Shravanabelagola in Karnataka. But a vast majority of the Jaina monks tended to isolate themselves in small caves, in hills and forests.

Monasteries and Mutts

Monasteries continued to be the nucleus of the Buddhist educational system and were located in the region of Kanchi, and the valleys of the Krishna and the Godavari rivers. Buddhist centres were concerned with the study of Buddhism, particularly as this was a period of intense conflict between orthodox and heterodox sects. But Buddhism was fighting a losing battle. Royal patronage, which the Buddhists lacked, gave an edge to the protagonists of Vedic religions.

Apart from the university at Kanchi, which acquired a fame equal to that of Nalanda, there were a number of other Sanskrit colleges. Sanskrit was the recognized medium, and was also the official language at the court, which led to its adoption in literary circles. In the eighth century the *mathas* (mutts) became popular. This was a combination of a rest house, a feeding-centre, and an education centre, which indirectly brought publicity to the particular sect with which it was associated.

Growing Popularity of Sanskrit

Mahendravarman I composed *Mathavilasa Prahasanam* in Sanskrit. Two extraordinary works in Sanskrit set the standard for Sanskrit literature in the south: Bharavi's *Kiratarjuniya* and Dandin's *Dashakumaracharita*. Dandin of Kanchipuram, author of the great treatise on rhetoric *Kavyadarsa*, seems to have stayed in Pallava court for some time.

Rock-cut Temples

Mahendravarman I is credited with the introduction of rock-cut temples in the Pallava territory. Mahendravarman claims in his Mandagappattu inscription that his shrine to Brahma, Isvara and Vishnu was made without using traditional materials such as brick, timber, metal and mortar. Mahendravarman's rock temples are

usually the *mandapa* type with a pillared hall or the *mandapa* in front and a small shrine at the rear or sides.



Rock-cut temple of Mahendravarman Pallava

II. Ellora – Ajanta and Mamallapuram

Aurangabad district in Maharashtra is the centre of the groups of caves in Ellora and Ajanta. The Ellora group of caves are famous for sculptures while the Ajanta group of caves are famous for paintings. The dates of these temples range from c. 500 to c. 950 CE. But the activity of creating cave temples may have started two hundred years earlier. The first cave temple was created for the *Ajivikas*. Some of the temples are incomplete.

9.3 Ellora

The rock-cut cave temples in Ellora are in 34 caves, carved in Charanadri hills. Without knowledge of trigonometry, structural engineering, and metallurgy, the Indian architects could not have created such exquisite edifices. The patrons of these caves range from the dynasties of Chalukyas to Rashtrakutas. The heterodox sects first set the trend of creating this model of temples. Later, orthodox sects adopted it as a medium of disseminating religious ideologies. These temples were linked to *Ajivikas*, Jainism, Buddhism, and Brahmanism. The earliest temples are modest and simple with no artistic claims. But, the later temples are elegant edifices.

Mural paintings in Ellora are found in five caves, but only in the Kailash temple are they preserved. Some murals in Jain temples are well preserved. Not only animals, birds, trees, flowers are pictured elegantly, but human emotions and character - greed, love, compassion- are depicted with professional skill.



The Ellora caves were designated as a UNESCO World Heritage Site in 1983.

Heterodox I / Buddhist caves

There are 12 Buddhist caves. Every Buddhist cave temple is of a unique model in architecture. Some are modest; while others are double-storeyed or triple-storeyed. The plans of the caves demonstrate that these were designed as religious centres where monks stayed and the disciples were trained in religious treatises and scriptures. The main hall in the centre and the cubical rooms on either side were used as monasteries for teaching and preaching. This is attested by a figure, in cave number six, of man reading a manuscript on a folding table. The panels in these caves portray scenes from the life of the Buddha. Three different characters are identified by the sculptures in the caves. The central figure is Buddha found in three sagacious postures: meditating (*dhyana mudra*), preaching (*vyakhyana mudra*) and touching the earth by index finger of right hand (*bhumi-sparsha mudra*).

Goddesses

Buddhist caves represented goddesses by way of the carved images of Tara, Khadiravani-tara, Chunda, Vajradhat-vishvari, Mahamayuri, Sujata, Pandara and Bhrikuti. In cave twelve, a stout female figure is depicted wearing a waistband and headgear of a cobra. Khadiravani-tara also holds a cobra in one of her hands in the same cave.



Buddha in Meditation-Ellora

Heterodox II / Jain caves

A few Jain caves are also seen in Ellora group and are distinct from others. But they are incomplete. The figures of Yakshamatanga, Mahavira, Parsvanatha, and Gomatesvara are surrounded by attendants.

Caves of Vedic Religions

The earliest caves in these groups are modest and simple. Mostly, they are square-shaped except Kailasanatha cave (cave-16), which is a massive monolithic structure, carved out of a single solid rock. This temple is said to represent Kailash, the abode of Lord Shiva. The temple is two storeyed and the Kailasa temple is on the first one. The lower storey has carved life-size elephants, which looks like they are holding up the temple on their backs. The temple exterior has richly carved windows, images of deities from the Hindu scriptures and Mithunas (amorous male and female figures). Most of the deities to the left of the temple entrance are Saivite and the deities to the right of the entrance are Vaishnavite. The courtyard has two huge pillars with the flagstaff and a Nandi mandapa. The wedding ceremony of Siva-Parvati, the attempted lifting of the Kailasa mountain by Ravana, and the destruction of Mahisasura by the goddess *Durga* are beautiful specimens. Weapons and musical instruments of the gods are also depicted through the panel sculptures. An interesting sculpture is that of the river goddess Ganga

mounted on a crocodile and the river goddess Yamuna mounted on a tortoise.

9.4 Ajanta

The Ajanta caves are situated at a distance of about 100 km north of Aurangabad in Maharashtra. Totally 30 caves have been scooped out of volcanic rocks. Though chiefly famous for mural paintings, there are some sculptures too. The Hinayana sect of Buddhism started the excavation of caves in Ajanta. The patrons were the kings who ruled the Deccan plateau during the period c. 200 BCE to 200 CE. Inscriptions speak of the patrons who range from kings to merchants. First phase of the caves belong to the period from c. 200 BCE to 200 CE. The second phase started from c. 200 CE to 400 CE.

Paintings

Ajanta caves are the repository of rich mural paintings. Paintings of the early phase are mostly in caves nine and ten, which belong to the period of the Satavahanas. The authors of Ajanta paintings followed ingenious techniques. First, they plastered the ridged surface of the volcanic rock. This plaster was made of vegetable fibres, paddy husk, rock-grit, and sand. This surface was overlaid with a thin layer of lime, ready to receive the pigment. Recently it was noticed that a stretch of cloth was reinforced on the surface for the application of pigment.

The colours were extracted out of natural objects and minerals. The prominent colours used are black, red, white, yellow, blue and green. The aesthetic features of the paintings are garland, necklaces, headgear, ear-rings and the perfection of the movements of the human hands. The story panels are attractive and informative. Scenes from the Jataka stories and select episodes from the life history of Buddha are the central theme of the paintings.



Ajantha: Bodhisatva

The celestial figures of Kinnaras, Vidyadharas and Gandharvas are depicted in paintings and sculptures. In the paintings of the later period Bodhisattva is shown in larger relief. Though a variety of human moods are presented, the dominant ones are of compassion and peace. Light and shadow are intelligently used. Human figures depicted in different colours have been interpreted to mean that they are from different ethnicities.

Architecture and Sculpture

Architecturally, Ajanta caves are grouped into two: *chaityas* and *viharas*. The *chaityas* have vaulted ceilings with long halls. In the rear end of the halls the statue of Buddha is seen. The sculpture of Buddha in the *garbagriha* is in the classical model. His image is the embodiment of benevolence. Heaviness is the general character of the sculptures. Sculptures of Yakshis and Hariti with children are significant. Bodhisattva carved out



Ajantha Cave 12: Vihara Cells

independently is another important feature. The popular Bodhisattva Avalokitesvara is depicted in painting and sculpture.

9.5 Mamallapuram

The iconic Shore Temple of Pallavas at Mamallapuram (Mahabalipuram) was constructed during the reign of Rajasimha (700-728). The temple comprises three shrines, where the prominent ones are dedicated to Siva and Vishnu. The exterior wall of the shrine, dedicated to Vishnu, and the interior of the boundary wall are elaborately carved and sculpted. In southern India, this is one amongst the earliest and most important structural temples. Unlike other structures of the region, the Shore Temple is a five-storeyed rock-cut monolith. The monolithic *vimanas* are peculiar to Mamallapuram.

The Rathas there are known as the Panchapandava Rathas. The Arjuna Ratha contains artistically carved sculptures of Siva, Vishnu, *mithuna* and *dwarapala*. The most exquisite of the five is the Dharmaraja Ratha, with a three-storied *vimana* and a square base. The Bhima Ratha is rectangular in plan and has beautiful sculptures of Harihara, Brahma, Vishnu, Skanda, Ardhanarisvara and Siva as Gangadhara.



Panchapandava Rathas

The most important piece of carving in Mamallapuram is the Descent of the Ganga (variously described as 'Bhagirata's Penance' or 'Arjuna's Penance'). The portrayal of puranic figures with popular local stories reveals the skill of the artists in blending various aspects of human and animal life. The



Shore Temple at Mamallapuram

sculptural panel in the Krishna *mandapa*, where village life with cows and cowherds is depicted with beauty and skill, is yet another artistic wonder to behold.

Conclusion

Rock-cut temples were common in the Pallava period. The structural temples and the free-standing temples at Aihole and Badami in the Deccan and at Kanchipuram and Mamallapuram provide testimony to the architectural excellence achieved during the period.

The Deccan style of sculpture shows a close affinity to Gupta art. Pallava sculpture owed a lot to the Buddhist tradition. Yet the sculpture and the architecture of the Deccan and Tamil Nadu were not mere offshoots of the northern tradition. They are distinctly recognizable as different and have an originality of their own. The basic form was taken from the older tradition, but the end result unmistakably reflected its own native brilliance.

III. Devotional Movement and Literature

9.6 Tamil Devotionalism

The emergence of regional polities in south India necessitated the establishment of states based on a certain ideology. In the context of the times religion alone could be the rallying point. The Pallavas of Kanchipuram in north and the Pandyas

of Madurai in south of Tamil country patronised the religious movement of Bhakti, spearheaded by the elite and the wealthy merchant class. The local temple became the nucleus of this movement. Bhakti became the instrument to touch the hearts of people emotionally, and mobilize them.

Bhakti cult as a religious movement opened a new chapter in the history of Tamilnadu in the early medieval period. A strong wave of Tamil devotionalism swept the country from the sixth through the ninth centuries. The form was in hymns of the Nayanmars and the Azhwars. The saints of Saivism and Vaishnavism simplified the use of Tamil language with the application of music. They brought the local and regional ethos into the mainstream. Azhwars (totally 12) and Nayanmars (totally 63), came from different strata of Tamil society, such as artisans and cultivators. There were women saints as well like Andal, an Azhwar saint. The poet Karaikkal Ammaiyan (Tilakawathi), and the Pandya queen Mangayarkkarasiyar were prominent female Nayanmar saints. *The refashioning of Saivism and Vaishnavism by the Bhakti saints effectively challenged Buddhism and Jainism. The influence of the Bhakti movement is still discernable in Tamilnadu.*

Sources

Hymns of Thevaram corpus; *Nalayiradivyaprapandam*; *Periyapuram*; *Tiru-thondarthogai*; Manickavasakar's *Tiruvasagam*; Hymns engraved on the walls of temples. Miniature sculptures in the circumambulation of temples; paintings in the temples.

Bhakti as Ideology

The term Bhakti has different connotations. It includes service, piety, faith and worship. But it also has an extended meaning. It

is an enactment of emotion, aesthetics and sensitivity. Bhakti hymns have three major themes: First and foremost is the idea of devotion to a personal god. The second is a protest against orthodox Vedic Brahmanism and the exclusiveness of the Brahmins in their access to divine grace and salvation. The third is the outright condemnation of Jains and Buddhists as heretics.

Bhakti and the Arts

Originating with folk dancing, the choreography of temple dancing became highly sophisticated and complex renderings of religious themes as apparent in the final form. From the Pallava period onwards trained groups of dancers were maintained by the more prosperous temples. Classic scenes from *puranas*, and *itihasas* were sculpted on the walls of the temples, in bronze and stone. Subsequently, artists were attached to the temples with state patronage in order to promote the fine arts like music, dance and others. Religious hymns set to music were popularized by the Tamil saints, and the singing of these hymns became a regular feature of the temple ritual. The *veena* was probably the most frequently used instrument. Sometime around the fifth century CE, it was replaced in India by a lute with a pear-shaped body. Some two centuries later it took the form in which it is found today-a small gourd body with a long finger-board.

9.7 Azhwars and Nayanmars

Azhwars

Azhwars composed moving hymns addressed to Vishnu. They were compiled in the *Nalayira Divviyaprabandham*



Azhwars

by Nadamuni, at the end of the ninth century. Nadamuni who served as a priest at the Ranganatha temple in Srirangam is credited with compiling this work comprising four thousand poems. Periyalvar lived in Srivilliputtur during the reign of Pandyan king Maravarman Srivallabha in the ninth century. The themes are mostly Krishna's childhood. Krishna is the hero in Andal's hymns. Her songs convey her abiding love for Krishna. Nammalvar, from Kurugur (Alvar Tirunagari), now in Thoothukudi district, is considered the greatest amongst Alvars. Nammalvar authored four works that include the *Tiruvaymoli*. Vaishnava devotees believe that his hymns distil the essence of the four Vedas. From the twelfth century, the Vaishnava hymns were the subject of elaborate and erudite commentaries.

Nayanmars

The prominent Saiva poets include Tirunavukarasar (Appar), Tirugnanasambandar and Sundarar, and Manikkavasagar. Nambi Andar Nambi compiled their hymns into an anthology



Nayanmars

of eleven books, towards the end of tenth century. The first seven books, commonly known as *Thevaram*, contain the hymns of Sambandar (I to III), Appar (books IV to VI) and Sundarar (book VII) and Manikkavasagar (book VIII). Sekkilar's *Periyapuram* is the twelfth *thirumurai* of the Saiva canon. It is a hagiography of the sixty-three Nayanmars but contains an undercurrent of historical information as well. This collection of 12 books is named *Panniru Tirumurai*. The *Periyapuram* relates many stories about Nayanmars and the miraculous episodes in their lives.

Impact

The devotional movement manifested itself as a great social transformation. The apogee of its movement was the coming up of temples that became prominent in the Tamil landscape. Temples, in later Chola times, became great social institutions. Politically, the Bhakti movement prompted the rulers to establish the settlements for the invited Brahmin groups from the north of the Indian sub-continent. Royal members, local administrative bodies and individuals initiated the calendrical celebrations and festivals to be conducted in the temples for which they started making endowments to meet their expenditure. It directly speeded up the emergence of state in Tamil country and indirectly integrated the different social groups into the religious fold through the instrumentality of temple institutions. Over the centuries the Bhakti movement spread all over India, and resulted in a transformation of Hinduism.

9.8 Adi Sankara (788-820)

Bhakti or devotional movement incorporated different sections of the

society into mainstream politics through the motto of service, surrender and sacrifice. Every layman could understand this motto because Bhakti literary canons were composed in Tamil in simple syntactic and semantic style. But, with the arrival of Adi Sankara Bhakti discourse began in Sanskrit in a philosophical mode.

Advent of Adi Sankara

Against the background of the emerging pan-Indian need for an ideology to evolve statehood, a new doctrine was expounded by Sankara from Kaladi, Kerala. With his new doctrine of *Maya* (illusion) he held debates with his counterparts from different sects of religions and won over them. Fundamentally, Sankara's Advaita or non-dualism had its roots in Vedanta or Upanishadic philosophy. His attempts to root out Buddhism and to establish *smarta* (traditionalist) *mathas* resulted in the establishment of monasteries in different places viz., Sringeri, Dvaraka, Badrinath, and Puri, which were headed by Brahmin pontiffs. Sankara looked upon Saiva and Vaishnava worship as two equally important aspects of the Vedic religion. Monastic organization and preservation of Sanskrit scriptures were the two major thrusts of Sankara school.

9.9 Sri Ramanujar (1017-1138)

Sri Ramanujar, a native of Sriperumpudur, underwent philosophical training under Yatavaprakasar in Kanchipuram in Sankara school of thought. The young Ramanujar did not agree with the teachings of his *guru* and was fascinated by the teachings of the Srirangam school of thought. Yamunacharya who once found him in Kanchi invited him to Srirangam. But as soon as he reached

Sri Rangam, Yamunacharya passed away. Ramanujar was then declared the head of monastery in Srirangam. He took control of monastery, temple and united the sect with efforts at modifying the rituals in temples. Ramanuja was a teacher-reformer and a great organiser. He challenged the monist ideology of Adi Sankara and in his effort to widen the social base to include social groups other than Brahmins. Described as qualified monism, his philosophy of Visishtadvaita influenced many thinkers and developed into a separate tradition. A century after his death, there was a schism which developed into two separate schools under Vedanta Desikar and Manavala Mamuni. Ramanuja took interest in propagating the doctrine of Bhakti to social groups outside the varnashrama system. He influenced some temple authorities to permit the social groups outside the varnashrama system to enter into temple at least once a year. It is believed that due to the perceived threat to their religious faith and existence, Ramanujar had to leave his place of residence.

Conclusion

The developments in south India that took place during this time facilitated the fusion of north Indian and south Indian traditions and paved the way for the evolution of a



Sri Ramanujar

composite Indian culture. The popularity of the bhakti cult in various parts of India was inaugurated by the Tamil devotional cult, indicating that 'maximum of common characteristics was beginning to merge in the various regions of the sub-continent'. Quoting M.G.S. Narayanan and Kesavan Veluthat, we can sum up the significance of bhakti ideology as 'the cementing force bringing together kings, Brahmin priests and the common people in a harmonious manner to strengthen the rule of the newly established Hindu kingdoms based on the caste system.'

SUMMARY

I Chalukyas and Pallavas

Chalukyas

- Chalukyas of Vatapi, Pulikesin II in particular prevented Harsha in the north and Pallavas in the south from extending their territorial power into their occupied territory of Deccan.
- Chalukyas established a comprehensive administrative structure at the provincial, district and village level and supported both Vedic and heterodox religions.

- Their contribution to art and architecture are evident from the temples and the monuments at Aihole, Badami and Pattadakkal.

Pallavas

- Pallavas established their kingdom in Tondaimandalam with Kanchipuram as their capital.
- Efforts of Pallava kings, Mahendravarman I and Narasimhavarman I, to extend their territory further north led to constant wars with Chalukyas.
- Pallava period witnessed introduction of Sanskrit and establishment of Brahmadeyas.
- Pallava rule is known for its architecture and Mamallapuram is a classic example.
- Pallava kings patronized literature and art. Mahendravarman himself authored *Mathavilasaprahasanam*

II Ellora, Ajanta and Mamallapuram

Ellora

- Ellora caves are famous for sculptures representing all religious sects: Ajivika, Jainism, Buddhism and Brahmanism.
- Panels in Buddhist caves portray scenes from the life of Buddha.
- Kailasanatha cave temple features panels with scenes of puranas and legends.

Ajanta

- There are thirty caves in Ajanta. In five caves there are mural paintings. Scenes from Jataka stories and select scenes from the life history of Buddha are depicted.
- Apart from the statue of Buddha, Bodhisattva is also a striking feature of chaityas and viharas.

Mamallapuram

- Rock-cut temples and structural temples are Pallavas' contribution
- Shore temples at Mamallapuram is a classic example of Pallava architecture
- Descent of Ganges, Arjuna's penance are illustrious examples of the sculptural excellence.

III The Bhakti Movement

Azhwars and Nayanmars

- The hymns of Azhwars and Nayanmars inaugurated the bhakti cult in Tamil country.
- Pallavas and Pandiyas patronized the bhakti movement. Bhakti as ideology helped integrate all sections of society under the banner of religion.
- Ramanujar challenged the monistic ideology of Adi Sankara and expounded Visishtatvaita.
- Ramanujar attempted to include even outcastes into the devotional movement.
- A synthesis of north Indian and south Indian traditions occurred during this period.

EXERCISE



I. Choose the correct answer

1. Which one of the following is not properly paired?

(a) Govinda III – Vatabi	(b) Ravikriti – Pulikesin II
(c) Vishayam- Rashtrakutas	(d) Nammalvar-Kurugur
2. Choose and match

1. Simhavishnu	- Chalukya
2. Jayasimhan I	- Rashtrakuta
3. Aditya I	- Dockyard
4. Mamallapuram	- Chola king

(a) 4, 3, 1, 2	(b) 4, 1, 2, 3
(c) 2, 1, 4, 3	(d) 4, 3, 2, 1
3. Kambuja is modern_____.

(a) Assam	(b) Sumatra	(c) Annam	(d) Cambodia
-----------	-------------	-----------	--------------
4. _____ is a religious centre established by Jains

(a) Saravanabelgola	(b) Madurai	(c) Kanchi	(d) Kalugumalai
---------------------	-------------	------------	-----------------
5. Where was temple built for performing royal rituals by Chalukyas

(a) Aihole	(b) Badami	(c) Megudi	(d) Pattadakkal
------------	------------	------------	-----------------
6. Foreign merchants were known as _____.

(a) Pattanswamy	(b) Nanadesi	(c) Videshi	(d) Desi
-----------------	--------------	-------------	----------
7. _____ is the doctrine propounded by Adi Sankara

(a) Monism	(b) Visistavaita	(c) Saiva Siddhantha	(d) Vedanata
------------	------------------	----------------------	--------------

II. Answer briefly

1. What do you know of the battle of Sripurambyam?
2. Attempt a brief account of Aihole Inscription.
3. Identify two important literary works in Kannada of Chalukyas' time .
4. Point out the contribution of Ramanujar in making Vaishnavism more inclusive.

III. Write short notes:

1. Administrative divisions of Pallavas
2. Kailasanatha cave in Ellora.
3. Famous trio of Saiva saints.
4. Role of Alwars in popularising Vaishnavism in Tamil country
5. Importance of royal women during Chalukya rule.

IV. Write your answer in detail

1. Highlight the importance of land grants issued by the Pallava kings.
2. Discuss the maritime activity in Pallava kingdom.
3. Describe the architectural excellence of shore temples at Mamallapuram.

Activity

1. A comparative analysis of Bhakti movement in the south and in the north of India.
2. Exploring the life history of Alvars and Nayanmars.

GLOSSARY

insignia	- a badge showing official position	- சிறப்புரிமைச் சின்னம்
mercantile	- commercial	- வணிகம் சார்ந்த
protagonist	- one who champions	- முன்னெடுப்பர்
edifice	- building	- கட்டடம்/மாளிகை
connotation	- meaning	- அர்த்தம்/பொருள்
erudite	- learned/scholarly	- ஆழந்து கற்ற
esoteric	- meant for the enlightened	- மெய்யறிவு உள்ளவர்களுக்காக



REFERENCE BOOKS

1. Champakalakshmi, R., *Religion, Tradition, and Ideology: Pre-Colonial South India*, Oxford University Press, 2011.
2. Noburu Karasimha, *A Concise History of South India*, Oxford University Press, 2014
3. Burton Stein, *History of India*, Oxford University Press, 2002
4. K.A. Nilakanta Sastri, *A History of South India: From Pre-historic Times to Fall of Vijayanagar*, Oxford India Paperbacks, 1997.
5. R. Sathianathier, *History of India*, Vol. I, 1972 (Reprint)

Lesson 10

Advent of Arabs and Turks

Learning Objectives



- To learn the nature and outcome of Arab Conquest of Sind and the military raids of Mahmud of Ghazni and Muhammad of Ghor
- To acquire knowledge about the nature of Delhi Sultanate under its various dynasties.
- To know the socio-economic conditions of the country under the Sultanate.
- To understand the impact of Islam in India with reference to syncretism in literature, art, music and architecture.

Introduction

The period from the thirteenth to the sixteenth centuries (1200-1550 CE) saw the arrival of Islamic institutions and Islamic culture in India. Historians have interpreted the history of this period from differing perspectives. Conventionally the regimes of the Sultanate have been evaluated in terms of achievements and failures of individual Sultans. A few historians, critiquing this personality-oriented history, have evaluated the Sultanate as having contributed to material and cultural development, leading to the evolution of a composite culture in India. Historians focusing on history of class relations, have argued that the medieval state served as the agent of the ruling class and hence, the regimes of the Sultanate were diminutive in their institutional advancement when compared with the Great Mughals. Thus there is no consensus yet amongst scholars in determining the true nature of the Sultanate.

The two-fold objective of this lesson are: (a) to introduce the students to a conventional study of rulers, events, ideas, people and their conditions under the Sultanate, and (b) to structure the content in such a way that the students examine it critically and raise new questions.

Advent of Arabs: The Context

The geographical location of Arabia facilitated trade contact between India and Arabia. As sea-faring traders the pre-Islamic Arabs had maritime contacts with the western and eastern coasts of India. While there were south Indian settlements in the Persian Gulf, Arabs too settled in Malabar and the Coromandel Coast. Arabs who married Malabar women and settled down on the West Coast were called Mappillais (sons-in-law). Arab military expedition in 712 and subsequent Ghaznavid and the Ghori military raids, intended to loot and use the resources seized to strengthen their power in Central Asia, created a relationship

of the conqueror and the conquered. Following the invasion of Afghanistan by Khurasan (Eastern Iran) Shah and later by Chengiz Khan severed the ties of North India Sultanate with Afghanistan. Mongol invasions destroyed the Ghurid Sultanate and Ghazni, and cut into the resources of Sultan Nasir-ud-din Qubacha (1206-1228), the ruler of Uchch and Multan. Thus the Sultan Iltutmish had the opportunity of expanding his influence in northern India that enabled Muslim rulers to rule Indian provinces with Delhi as capital for about four centuries.

Though it is customary to describe this period as the Muslim period, the rulers of medieval India came from different regions and ethnicities: Arabs, Turks, Persians, and Central Asians were involved militarily and administratively. Iltutmish was an Olperli Turk and many of his military slaves were of different Turkish and Mongol ancestries brought to Delhi by merchants from Bukhara, Samarkhand and Baghdad. There were some slaves of other ethnicities as well (notably Hindu Khan, captured from Mihir in Central India) but Iltutmish gave them all Turkish titles.

The Sultanate (1206–1526) itself was not homogenous. Its rulers belonged to five distinct categories: (a) Slave Dynasty (1206-1290) (b) Khalji Dynasty (1290-1320) (c) Tughlaq Dynasty (1320-1414) (d) Sayyid Dynasty (1414-1451) and (e) Lodi Dynasty (1451-1526).

Sources for the Study of Delhi Sultanate

- Al-Beruni: *Tarikh-Al-Hind* (Indian Philosophy and Religion written in Arabic)
- Minhaj us Siraj: *Tabaqat-i-Nasiri* (1260) (World Islamic History written in Arabic)

- Ziauddin Barani: *Tarikh-i-Firoz Shahi*(1357) History of Delhi Sultanate up to Firuz Tughlaq
- Amir Khusrau: *Mifta Ul Futuh* (Victories of Jalal-ud-din Khalji); *Khazain Ul Futuh* (Victories of Allauddin Khalji - Texts in Persian)
- *Tughlaq Nama* (History of Tughlaq dynasty in Persian)
- Shams-i-Siraj Afif: *Tarikh i Firuz Shahi* (after Barani's account of Delhi Sultanate in Persian)
- Ghulam Yahya Bin Ahmad: *Tarikh-i-Mubarak Shahi* (Written in Persian during the reign of Sayyid ruler Mubarak Shah)
- Ferishta: History of the Muslim Rule in India (Persian)

Persian chronicles speak about the Delhi Sultanate in hyperbolic terms. Their views dealing with the happenings during the period of a certain Sultan were uncritically appropriated into modern scholarship.— Sunil Kumar, *Emergence of Delhi Sultanate*

10.1 The Arab Conquest of Sind

The Arab governor of Iraq, Hajjaj Bin Yusuf, under the pretext of acting against the pirates, sent two military expeditions against Dahar, the ruler of Sind, one by land and the other by sea. Both were defeated and commanders killed. Hajjaj then sent, with the Caliph's permission, a full-fledged army, with 6000 strong cavalry and a large camel corps carrying all war requirements under the command of his son-in-law, a 17-year-old Muhammad Bin Qasim.

Muhammad Bin Qasim

Muhammad Qasim marched on the fortress of Brahmanabad where Dahar was stationed with a huge army. Dahar's wazir (Prime

minister) betrayed him, which was followed by the desertion of a section of his forces. The predecessors of Dahar, the Brahmin rulers of Sind, had usurped power from the earlier Buddhist ruling dynasty of Sind and, with the patronage of Dahar Brahmins, had occupied all higher positions. This led to discontentment and therefore Dahar lacked popular support. In this context it was easy for Muhammad Qasim to capture Brahmanabad. Qasim thereupon ravaged and plundered Debal for three days. Qasim called on the people of Sind to surrender, promising full protection to their faith. He sent the customary one-fifth of the plunder to the Caliph and divided the rest among his soldiers.

The Arab conquest of Sind has been described as a “triumph without results” because it touched but a fringe of the country, which, after Qasim’s expedition had a respite from invasions for about three centuries.

Mahmud of Ghazni

In the meantime, the Arab empire in Central Asia had collapsed with several of its provinces declaring themselves independent. One of the major kingdoms that emerged out of the broken Arab empire was the Samanid kingdom which also splintered, leading to several independent states. In 963 Alaptigin, a Turkic slave who had served Samanids as their governor in Khurasan, seized the city of Ghazni in eastern Afghanistan and established an independent kingdom. Alaptigin died soon after. After the failure of three of his successors, the nobles enthroned Sabuktigin.

Sabuktigin initiated the process of southward expansion into the Indian sub-continent. He defeated the Shahi ruler of Afghanistan, Jaypal, and conferred the governorship of the province on Mahmud, his eldest son. When Sabuktigin died in 997, Mahmud was in Khurasan. Ismail,

the younger son of Sabuktigin had been named his successor. But defeating Ismail in a battle, Mahmud, aged twenty-seven, ascended the throne and the Caliph acknowledged his accession by sending him a robe of investiture and by conferring on him the title Yamini-ud-Daulah (‘Right-hand of the Empire’).

To Arabs and Iranians, India was Hind and the Indians were ‘Hindus’. But as Muslim communities arose in India, the name ‘Hindu’ came to apply to all Indians who were not Muslims.

Mahmud’s Military Raids

Mahmud ruled for thirty-two years. During this period, he conducted as many as seventeen military campaigns into India. He targeted Hindu temples that were depositories of vast treasures. Though the motive was to loot, there was also a military advantage in demolishing temples and smashing idols. The Ghaznavid soldiers viewed it also as a demonstration of the invincible power of their god. The religious passions of Mahmud’s army expressed itself in slaughter of ‘infidels’ and plunder and destruction of their places of worship. However, there is little evidence of any large scale conversion of people to their faith. Even those who became Muslims to save their lives and properties, returned to their original faith when the threat of Ghaznavid invasion ceased.

After defeating the Shahi king Anandapala, Mahmud went beyond Punjab, penetrating deep into the Indo-Gangetic plain. Before reaching Kanauj, Mahmud raided Mathura. In later historiography, of both the British and Indian nationalists, Mahmud is notorious for his invasion of the temple city of Somnath (1025) on the seashore in Gujarat. Many scholars argue that these plundering raids were more

of political and economic character than of religious chauvinism. Desecration of temples, vandalising the images of deities were all part of asserting one's authority in medieval India. Mahmud's raids and his deeds fit this pattern, though their memories went into the creation of communal divide.

This apart, the plundering raids of Mahmud were meant to replenish the treasury to maintain his huge army. The Turks relied on a permanent, professional army. It was built around an elite corps of mounted archers who were all slaves, bought, trained, equipped, and paid in cash from the war booty taken alike from Hindu kingdoms in India and Muslim kingdoms in Iran.

Persian sources contain exaggerated claims about the wealth seized from these raids. For instance, it is claimed that Mahmud's plunder of the Iranian city of Ray, in 1029, brought him 500,000 dinars worth of jewels, 260,000 dinars in coins, and over 30,000 dinars worth of gold and silver vessels. Similarly, Mahmud's raid on Somnath is believed to have brought in twenty million dinars worth of spoils. Romila Thapar points out that those who had suffered from these predatory invasions seemed to maintain a curious silence about them, as Hindu and Jain sources available on Somnath expedition do not corroborate the details or viewpoints found in Arab chronicles.



Somnath Temple

Such plundering raids were economic and iconoclastic in nature, and communal character was attributed to them later. They represented the kinds of disasters that were inseparable from contemporary warfare and the usual plundering nature of rulers of the medieval period.

The history of the Ghaznavid dynasty after the death of Mahmud is a story of endless clashes over succession between brothers, cousins, and uncles. There were, however, exceptions like Sultan Ibrahim who ruled for over forty-two years and his son Masud who ruled for seventeen years. The ever-hanging threat from Ghuris from the north and the Seljuq Turks from the west proved to be disastrous for the kingdom. The later rulers of Ghaznavid dynasty could exercise their authority only in the Lahore region and even this lasted only for three decades. In 1186 Ghuri prince Muizzud-din Muhammad invaded Punjab and seized Lahore. The last ruler Khurav Shah was imprisoned and murdered in 1192. With his death the Ghaznavid house of Mahmud came to an end.

Muhammad Ghori

If Ghaznavid invasions were intended for loot, the Ghurids enlarged their scope to establish garrison towns to ensure the regular flow of plunder and tribute. Muizzuddin



Muhammad Ghori (modern representation)

Al-Beruni, mathematician, philosopher, astronomer, and historian, came to India along with Mahmud of Ghazni. He learned Sanskrit, studied religious and philosophical texts before composing his work *Kitab Ul Hind*. He also translated the Greek work of Euclid into Sanskrit. He transmitted Aryabhata's magnum opus *Aryabattiyam* (the thesis that earth's rotation around its axis creates day and night) to the West. He was the inter-civilizational connect between India and the rest of the world.

Muhammad of the Ghori dynasty, known generally as Muhammad Ghori, invested in territories he seized. Through the 1180s and 1190s Ghori established garrisons in the modern provinces of Punjab, Sind, and Haryana. These centres of military power soon attracted the in-migration of mercenaries in search of opportunities. These mercenaries were recruited to organize fiscal and military affairs of the Sultanate. The Sultan's military commanders in north India were drawn from his elite military class. Specially trained in warfare and governance these slaves were different from agrestic (related to land\field labour) and domestic slaves. Lahore, then Uchch and Multan were initially considered significant centres of power. In 1175 Ghori headed for the city of Multan which he seized from its Ismaili ruler. The fort of Uchch fell without a fight. The Chalukyas of Gujarat inflicted a crushing defeat on Muhammad Ghori at Mt. Abu (1179). After this defeat Ghori changed the course of his expedition, consolidating his position in Sind and the Punjab.

Prithviraj Chauhan

Ghori attacked the fortress of Tabarhinda (Bhatinda), a strategic point for the Chauhans of Ajmer. The ruler of Ajmer Prithviraj Chauhan marched to Tabarhinda and faced the invader in the First Battle of Tarain (1191). Prithviraj scored a brilliant victory in this battle but failed to consolidate his position believing this battle to be a frontier fight, and did not expect the Ghurids to make regular attacks. Ghori was wounded and carried away by a horseman

to safety. Contrary to the expectations of Prithviraj Chauhan, Muhammad Ghori marched into India in the following year (1192). Prithviraj underestimated the potential danger of the enemy. In the Second Battle of Tarain, one of the turning points in Indian history, Prithviraj suffered a crushing defeat and was eventually captured. Ghori restored him to his throne in Ajmer. But on charges of treason he was later executed, and Ghori's trusted general Qutb-ud-din Aibak was appointed as his deputy in India.



Prithviraj Chauhan (modern representation)

Jaya Chandra of Kanauj

Soon Ghori was back in India to fight against the Kanauj ruler Jaya Chandra. When all Rajput chiefs had stood by Prithviraj in his battles against Muhammad Ghori, Jaya Chandra stood apart, as there was enmity between Prithviraj and Jai Chandra, on account of Prithviraj's abduction of Jaya Chandra's daughter Samyukta. So Ghori easily defeated Jaya Chandra and returned to Ghazni with an enormous booty. On the way while camping on the banks of Indus, he was killed by some unidentified assassins.

Rajput Kingdoms

By the beginning of the tenth century two powerful Rajput Kingdoms Gurjar Prathihara and Rashtrakutas had lost their power. Tomaras (Delhi), Chauhans (Rajasthan), Solankis (Gujarat), Paramaras (Malwa), Gahadavalas (Kanauj) and Chandelas (Bundelkhand) had become important ruling dynasties of Northern India. Vigraharaja and Prithviraj, two prominent Chauhan rulers, Bhoja of Paramara dynasty, Ghadavala king Jayachandra, Yasovarman, Kirti Varman of Chandelas were all strong in their own regions.

The world famous Khajuraho temple complex consisting of many temples including the Lakshmana temple, Vishwanatha temple and Kandariya Mahadeva temple was built by the Chandelas of Bundelkhand who ruled from Khajuraho.

The Rajputs had a long tradition of martial spirit, courage and bravery. There was little difference between the weapons used by the Turks and the Rajputs. But in regimental discipline and training the Rajputs were lax. In planning their tactics to suit the conditions, the Turks excelled. Moreover, the Turkish cavalry was superior to the Indian cavalry. The Rajput forces depended more on war elephants, which were spectacular but slow moving compared to the Turkish cavalry. The Turkish horsemen had greater mobility and were skilled in mounted archery. This was a definite military advantage which the Turks used well against their enemies and emerged triumphant in the battles.

Foundation of Delhi Sultanate

10.2 The Slave Dynasty

After the death of Ghori there were many contenders for power. One was Qutb-ud-din Aibak, who ascended the throne in Delhi

with his father-in-law Yildiz remaining a threat to him for the next ten years. The three important rulers of this dynasty are Qutb-ud-din Aibak, Iltutmish and Balban.

The Slave dynasty is also known as the Mamluk dynasty. Mamluk means property. It is also the term for the Arabic designation of a slave.

Qutb-ud-din Aibak (1206-1210)

Qutb-ud-din Aibak was enslaved as a boy and sold to Sultan Muhammad Ghori at Ghazni. Impressed with his ability and loyalty the Sultan elevated him to the rank of viceroy of the conquered provinces in India. Muhammad Bin Bhakthiyar Khalji, a Turkish general from Afghanistan assisted him in conquering Bihar and Bengal. Qutb-ud-din Aibak reigned for four years (1206 to 1210 CE) and died in 1210 in Lahore in an accident while playing chaugan.

Bhakthiyar Khalji is charged with destroying the glorious Buddhist University of Nalanda in Bihar, who is said to have mistaken it for a military camp! Detailed descriptions of Nalanda is found in the travel accounts of Chinese pilgrim Hieun Tsang. The manuscripts and texts in the hundreds of thousands in the Nalanda library on subjects such as grammar, logic, literature, astronomy and medicine were lost in the Turkish depredations.

Iltutmish (1210-1236)

Shams-ud-din Iltutmish (1210-36) of Turkish extraction was a slave of Qutb-ud-din Aibak. Many of his elite slaves were also of Turkish and Mongol ancestry. They were brought to Delhi by merchants from trade centres like Bukhara, Samarqand and Baghdad. (There were some slaves of other ethnicities as well). But Iltutmish gave

them all Turkish titles. Iltutmish's reliance on his elite military slaves (*Bandagan*) and his practice of appointing them for the posts of governors and generals in far-off places did not change despite the migration into North India of experienced military commanders from distinguished lineages fleeing from the Mongols.

Shams-ud-din Iltutmish, the slave and son-in-law of Qutb-ud-din Aibak, ascended the throne of Delhi setting aside the claim of Aram Shah, the son of Qutb-ud-din Aibak. During his tenure he put down the internal rebellions of Rajputs at Gwalior, Ranthambor, Ajmer and Jalore. He overcame the challenge of Nasiruddin Qabacha in Lahore and Multan, and frustrated the conspiracy of Alivardan, the Governor of Bengal. He diplomatically saved India by refusing to support the Khwarizmi Shah Jalaluddin of Central Asia against the Mongol ruler Chengiz Khan. Had he supported Jalaluddin, the Mongols would have overrun India with ease. His reign was remarkable for the completion of Qutb Minar, a colossal victory tower of 243 feet at Delhi, and for the introduction

Bandagan is the plural of banda, literally military slaves. They were graded according to the years of service, proximity and trustworthiness. This trust led to their appointment as governors and military commanders. The Ghurid bandagan in North India were the slaves of Muiz-ud-Din Ghuri. Since these slaves were without a social identity of their own they were given new names by their masters, which included the nisba, which indicated their social or regional identity. Slaves carried the nisba of their master: hence Mu'izz al-Din's slave carried the nisba Mu'izzi and later Sultan Shams-ud-Din Iltutmish's slave were called the Shamsi bandagan.

of copper and silver *tanka*, the two basic coins of the Sultanate period.

Since the dynastic traditions of the 'slave regime' were weak, succession to the throne was not smooth after Iltutmish's death. The monarch was succeeded by a son, a daughter (Sultana Razia), another son, and a grandson, all within ten years, and finally by his youngest son Sultan Nasir al-Din Mahmud II (1246-66). Iltutmish's descendants fought long but in vain with their father's military slaves who had been appointed as governors of vast territories and generals of large armies. They constantly interfered in Delhi politics, dictating terms to Iltutmish's successors. Though Iltutmish's royal slaves (*bandagan-i-khas*) were replaced by junior *bandagan*, the latter were not oriented to their master's vision of a paramount, monolithic Sultanate to the same extent as their predecessors. The slave governors located in the eastern province of Lakhnauti (modern Bengal) and the Punjab and Sind provinces in the west were the first to break free from Delhi. Those in the 'core territories' from Awadh-Kara on the River Sarayu in the east, to Samana-Sunam in the Punjab on the west, sought to resist the intervention of Delhi by consolidating their home bases and allied with neighbouring chieftains. After two decades of conflict amongst the Shamsi *bandagan* and successive Delhi Sultans, in 1254, Ulugh Khan, a junior, newly purchased slave in Iltutmish's reign and now the commander of the Shivalikh territories in the North-West, seized Delhi. He took the title of *na'ib-i mulk*, the Deputy of the Realm, seizing the throne as Sultan Ghiyas al-Din Balban in 1266.

Balban (1265-1287)

The political intrigues of the nobility that destabilised the Delhi Sultanate came to

Raziya Sultana (1236-1240). Raziya was daughter of Iltutmish, who ascended the throne after a lot of hurdles put up by the Turkish nobles. According to Ibn Battuta, the Moroccan traveller, 'Raziya rode on horseback as men ride, armed with a bow and quiver, and surrounded by courtiers. She did not veil her face.' Yet Raziya ruled for only three and half years. The elevation of an Abyssinian slave, Jalal-ud-din Yaqut, to the post of Amir-i-Akhur, Master of the Stables, a very high office, angered the Turkish nobles. The nobles overplayed her closeness with Yaqut and tried to depose her. Since Raziya enjoyed popular support, they could not do anything in Delhi. But while she was on a punitive campaign against the rebel governor Altuniya in southern Punjab, the conspirators used that occasion to dethrone her.

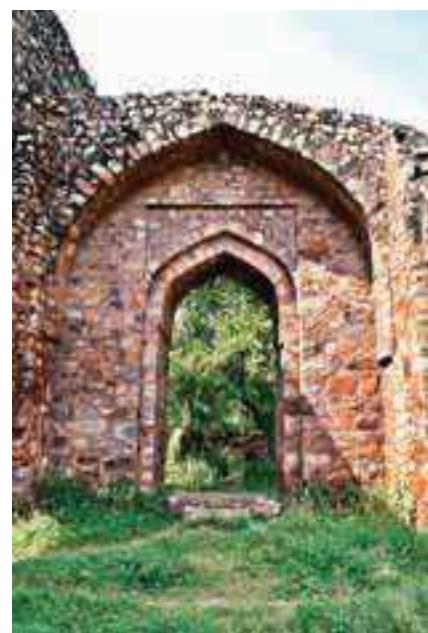
an end with the accession of Balban as the Sultan. Assertion of authority by Balban led to constant military campaigns against defiant governors and against their local allies. Barani mentions Balban's campaigns in the regions surrounding Delhi and in the *doab*. During these campaigns forests were cleared, new roads and forts constructed, the newly deforested lands given to freshly recruited Afghans and others as rent-free lands (*mafruzi*) and brought under cultivation. New forts were constructed to protect trade routes and village markets.

Balban and the Problem of Law and Order

When Balban took over the reins of power the law and order situation in the Ganga, Jamuna Doab regions had deteriorated badly. The Rajput zamindars had set up forts and defied the orders of the Sultan. Meos, a Muslim community from north-western region, living in the heavily forested region around Mewat were plundering the area with impunity. Balban took it as a challenge and personally undertook a campaign to destroy the Mewatis. Meos were pursued and slaughtered mercilessly. In the Doab region the Rajput strongholds were destroyed, jungles cleared. Colonies of Afghan soldiers were established throughout the region to safeguard the roads and deal with rebellions.

Punitive Expedition against Tughril Khan

Balban was ruthless in dealing with rebellions. He appointed one of his favourite slaves, Tughril Khan, as the Governor of Bengal. But Tughril Khan soon became rebellious. Amin Khan, the governor of Oudh, sent by Balban to suppress the rebellion meekly retreated. Enraged by this, Balban sent two more expeditions, which also suffered defeat. Humiliated by these successive reverses, Balban himself proceeded to Bengal. On hearing Balban's approach, Tughril Khan fled. Balban pursued him, first to Lakhnauti and then towards Tripura, where he was captured and beheaded. Bughra Khan, a son of Balban, was thereupon appointed the Governor of



Balban's Tomb

Bengal, who carved out an independent kingdom after the death of Balban. He did not claim the Delhi throne even in the midst of a leadership crisis and his son Kaiqubad's indulgence in debauchery.

Measures against Mongol Threats

Balban used the threat of Mongols as the context to militarise his regime. The frontier regions were strengthened with garrisoning of forts at Bhatinda, Sunam and Samana. At the same time, he took efforts to maintain a good relationship with Hulagu Khan, the Mongol Viceroy of Iran and a grandson of Chengiz Khan. Balban succeeded in obtaining from him the assurance that Mongols would not advance beyond Satluj. Halagu Khan reciprocated this gesture by sending a goodwill mission to Delhi in 1259. However, Muhammad Khan, the favourite son of Balban, who was given the charge of governor of Multan to protect the frontiers from Mongol aggression, was killed in an encounter. Saddened by this tragedy, Balban fell ill and died in 1286.

10.3 The Khaljis (1290-1320)

Jalal-ud-din Khalji (1290-1296)

As Balban's son Kaiqubad was found unfit to rule, his three-year-old son Kaymars was placed on the throne. As there was no unanimity on the choice of a regent and a council to administer the empire, the

contending nobles plotted against each other. Out of this chaos a new leader, Malik Jalal-ud-din Khalji, the commander of the army, emerged supreme. While he ruled the kingdom for some time in the name of Kaiqubad, he soon sent one of his officers to get Kaiqubad murdered and Jalal-ud-din formally ascended the throne. However, Jalal-ud-din faced opposition on the ground that he was an Afghan and not a Turk. But Khaljis were indeed Turks settled in Afghanistan before the establishment of Turkish rule and so they were Afghanized Turks. Jalal-ud-din won many battles and even in old age he marched out against the Mongol hordes and successfully halted their entry into India (1292).

Ala-ud-din, a nephew and son-in-law of Jalaluddin Khalji, who was appointed governor of Kara, invaded Malwa and this campaign yielded a huge booty. The success of this campaign stimulated his urge to embark on a campaign to raid Devagiri, the capital city of the Yadava kingdom in Deccan. On his return he arranged to get Jalaluddin Khalji murdered and captured the throne.

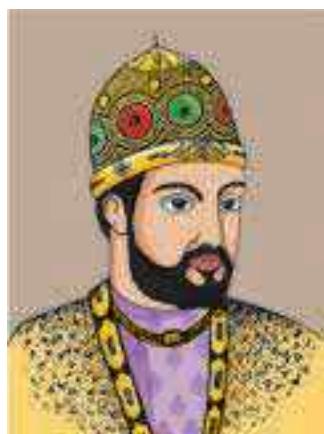
Ala-ud-din Khalji (1296–1316)

Ala-ud-din and Nobles

Ala-ud-din spent the first year of his rule in eliminating the enemies and strengthening his position in Delhi. Soon he turned his attention to establishing a firm hold over the nobles. He dismissed several of his top officers. He was particularly severe with the nobles

The term Mongol refers to all Mongolic-speaking nomadic tribes of Central Asia. In the twelfth century, they had established a very large kingdom, which included most of modern-day Russia, China, Korea, south-east Asia, Persia, India, the Middle East and Eastern Europe, under the leadership of Chengiz Khan. Their phenomenal success is attributed to their fast horses and brilliant cavalry tactics, their openness to new technologies, and Chengiz Khan's skill in manipulative politics.

who had shifted loyalty and opportunistically joined him against Jalal-ud-din.



Ala-ud-din Khalji (modern representation)

Mongol Threats

Mongol raids posed a serious challenge to Ala-ud-din. During the second year of his rule (1298), when Mongols stormed Delhi, the army sent by Ala-ud-din succeeded in driving them back. But when they returned the following year with more men, people of the suburbs of Delhi had to flee and take refuge in the city. Ala-ud-din had to meet the problem head-on. In the ensuing battle, Mongols were routed. Yet raids continued until 1305, when they ravaged the doab region. This time, after defeating them, the Sultan's army took a large number of Mongols as prisoners and slaughtered them mercilessly. But the Mongol menace continued. The last major Mongol incursion took place in 1307–08.



Attack of Mongols

Military Campaigns

The inability of the Sultanate to effectively harness the agrarian resources of its North Indian territories to sustain its political ambitions was evident in its relentless military campaigns in search of loot and plunder. Ala-ud-din's campaigns into Devagiri (1296, 1307, 1314), Gujarat (1299–1300), Ranthambhor (1301), Chittor (1303) and Malwa (1305) were meant to proclaim his political and military power as well as to collect loot from the defeated kingdoms. It was with the same plan that he unleashed his forces into the Deccan. The first target in the peninsula was Devagiri in the western Deccan. Ala-ud-din sent a large army commanded by Malik Kafur in 1307 to capture Devagiri fort. Following Devagiri, Prataparudradeva, the Kakatiya ruler of Warangal in the Telengana region, was defeated in 1309. In 1310 the Hoysala ruler Vira Ballala III surrendered all his treasures to the Delhi forces.

Malik Kafur then set out for the Tamil country. Though Kafur's progress was obstructed by heavy rains and floods, he continued his southward journey, plundering and ravaging the temple cities of Chidambaram and Srirangam as well as the Pandyan capital Madurai. Muslims in Tamil provinces fought on the side of the Pandyas against Malik Kafur. Malik Kafur advised them to desert so that he would not have any occasion to spill the blood of his fellow Muslims. Though there are exaggerated versions about the amount of booty he carried, there is no denying the fact that he returned to Delhi with an enormous booty in 1311. After Malik Kafur's invasion, the Pandya kingdom suffered an eclipse and a Muslim state subordinate to the Delhi Sultan came to be established in Madurai. In 1335 the Muslim Governor of Madurai Jalal-ud-din Asan Shah threw off his allegiance to Delhi kingdom and declared his independence.

The nobles belonging to aristocratic classes were bestowed with privileges and powers in the feudal era. They formed the bedrock of the king's authority, as they had to provide the king with armed forces in times of external threat or emergency. They occupied a position next only to the king in status and rank. Enjoying high social status and commanding vast resources they at times became strong enough to challenge the king.

In the Delhi Sultanate, nobles were drawn from different tribes and nationalities like the Turkish, Persian, Arabic, Egyptian and Indian Muslims. Iltutmish organized a Corps of Forty, all drawn from Turkish nobility and selected persons from this Forty for appointments in military and civil administration. The Corps of Forty became so powerful to the extent of disregarding the wishes of Iltutmish, and after his death, to place Rukn-ud-Din Firoz on the throne. Razziya sought to counter the influence of Turkish nobles and defend her interest by organizing a group of non-Turkish and Indian Muslim nobles under the leadership of Yakut, the Abyssinian slave. This was naturally resented by the Turkish nobles, who got both of them murdered. Thus in the absence of rule of primogeniture, the nobles sided with any claimants to the throne and either helped in the choice of the Sultan or contributed to the de-stabilization of the regime. The nobles were organized into several factions and were constantly engaged in conspiracies. Balban therefore abolished the Corps of Forty and thereby put an end to the domination of "Turkish nobles". Alauddin Khalji also took stern measures against the "Turkish nobles" by employing spies to report to him directly on their clandestine and perfidious activities.

Ala-ud-din's Internal Reforms

The vast annexation of territories was followed by extensive administrative reforms aimed at stabilising the government. Ala-ud-din's first measure was to deprive the nobles of the wealth they had accumulated. It had provided them the leisure and means to hatch conspiracies against the Sultan. Marriage alliances between families of noble men were permitted only with the consent of the Sultan. The Sultan ordered that villages held by proprietary right, as free gift, or

as a religious endowment be brought back under the royal authority and control. He curbed the powers of the traditional village officers by depriving them of their traditional privileges. Corrupt royal officials were dealt with sternly. The Sultan prohibited liquor and banned the use of intoxicating drugs. Gambling was forbidden and gamblers were driven out of the city. However, the widespread violations of prohibition rules eventually forced the Sultan to relax the restrictions.

Ala-ud-din collected land taxes directly from the cultivators. The village headman who traditionally enjoyed the right to collect them was now deprived of it. The tax pressure of Ala-ud-din was on the rich and not on the poor. Ala-ud-din set up the postal system to keep in touch with all parts of his sprawling empire.

Sultan's Market Reforms

Ala-ud-din was the first Sultan to pay his soldiers in cash rather than give them a share



Copper coin of Ala-ud-din Khalji

of booty. As the soldiers were paid less, the prices had to be monitored and controlled. Moreover, Ala-ud-din had to maintain a huge standing army. In order to restrict prices of essential commodities, Ala-ud-din set up an elaborate intelligence network to collect information on black-marketing and hoarding. The transactions in the bazaars, the buying and selling and the bargains made were all reported to the Sultan by his spies. Market superintendents, reporters and spies had to send daily reports on the prices of essential commodities. Violators of the price regulations were severely punished. If any deficiency in weight was found, an equal weight of flesh was cut from the seller's body and thrown down before his eyes!

Ala-ud-din's Successors

Ala-ud-din nominated his eldest son Khizr Khan, as his successor. However, Ala-ud-din's confidant at that time was Malik Kafur. So Malik Kafur himself assumed the authority of the government. But Kafur's rule lasted only thirty-five days as he was assassinated by hostile nobles. Thereafter there were a series of murders which culminated in Ghazi Malik, a veteran of several campaigns against the Mongols, ascending the throne of Delhi in 1320 as Ghiyas-ud-din Tughlaq. He murdered the incumbent Khalji ruler Khusrau and thereby prevented anyone from Khalji dynasty claiming the throne. Thus began the rule of the Tughlaq Dynasty, which lasted until 1414.



Ala-ud-din's Tomb

10.4 The Tughlaq Dynasty

Ghiyas-ud-din Tughlaq (1320–1324)

Ghiyas-ud-din Tughlaq followed a policy of reconciliation with the nobles. But in the fifth year of his reign (1325) Ghiyas-ud-din died. Three days later Jauna ascended the throne and took the title Muhammad bin Tughlaq.

Muhammad Bin Tughlaq (1324–1351)

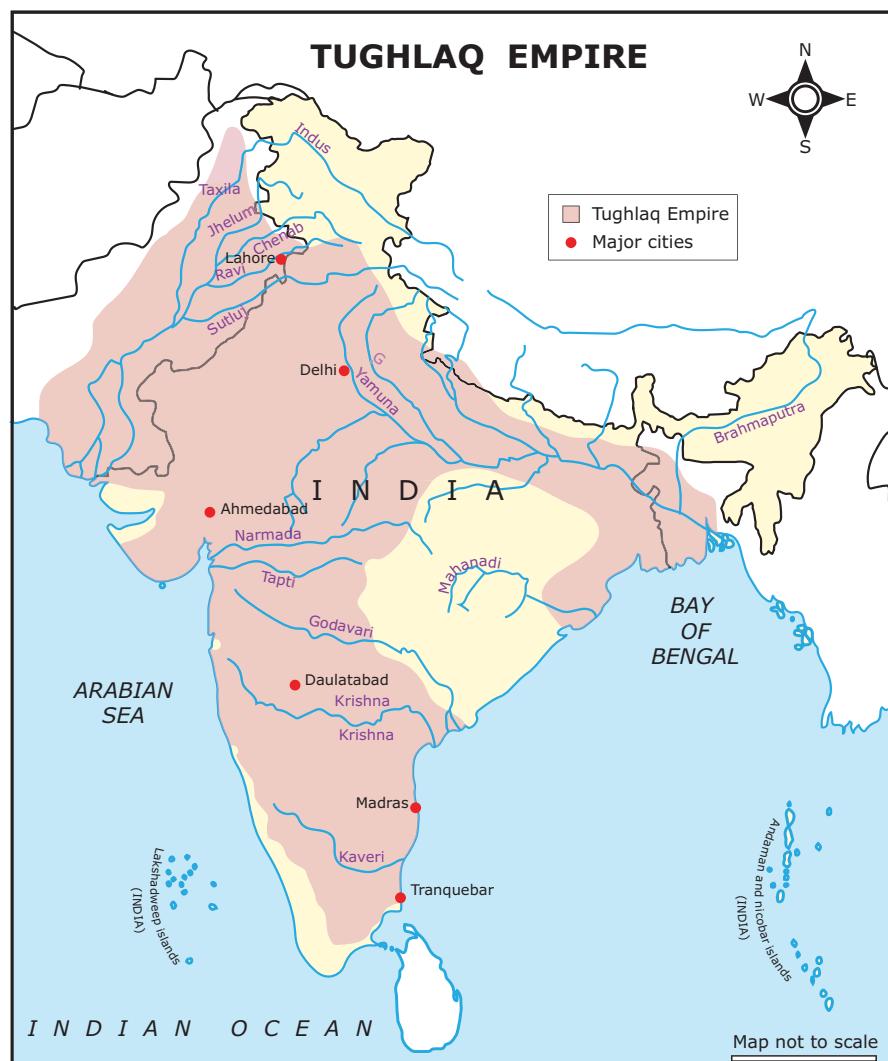
Muhammad Tughlaq was a learned, cultured and talented prince but gained a reputation of being merciless, cruel and unjust. Muhammad Tughlaq effectively repulsed the Mongol army that had marched up to Meerut near Delhi. Muhammad was an innovator. But he, unlike Ala-ud-din, lacked the will to execute his plans successfully.

Transfer of Capital

Muhammad Tughlaq's attempt to shift the capital from Delhi to Devagiri in Maharashtra, which he named Daulatabad, was a bold initiative. This was after his realization that it was difficult to rule south India from Delhi. Centrally located, Devagiri also had the advantage of possessing a strong fort atop a rocky hill. Counting on the military and political advantages, the Sultan ordered important officers and leading men including many Sufi saints to shift to Devagiri. However, the plan failed, and soon Muhammad realised that it was difficult to rule North India from Daulatabad. He again ordered transfer of capital back to Delhi.

Token Currency

The next important experiment of Muhammad was the introduction of token currency. This currency system had already been experimented in China and Iran. For India it was much ahead of its time, given



that it was a time when coins were based on silver content. When Muhammad issued bronze coins, fake coins were minted which could not be prevented by the government. The new coins were devalued to such an extent that the government had to withdraw the bronze coins and replace them with silver coins, which told heavily on the resources of the empire.



Tughlaq's Coins

Sultan's Other Innovative Measures

Equally innovative was Muhammad Tughlaq's scheme to expand cultivation. But

it also failed miserably. It coincided with a prolonged and severe famine in the Doab. The peasants who rebelled were harshly dealt with. The famine was linked to the oppressive and arbitrary collection of land revenue. The Sultan established a separate department (*Diwan-i-Amir Kohi*) to take care of agriculture. Loans were advanced to farmers for purchase of cattle, seeds and digging of wells but to no avail. Officers appointed to monitor the crops were not efficient; the nobility and important officials were of diverse background. Besides, the Sultan's temperament had also earned him a lot of enemies.

Ala-ud-din Khalji had not annexed distant territories knowing full well that they could not be effectively governed. He preferred to establish his suzerainty over them. But Muhammad annexed all

the lands he conquered. Therefore, at the end of his reign, while he faced a series of rebellions, his repressive measures further alienated his subjects. Distant regions like Bengal, Madurai, Warangal, Awadh, Gujarat and Sind hoisted the flags of rebellion and the Sultan spent his last days fighting rebels. While he was frantically engaged in pursuing a rebel leader in Gujarat, he fell ill, and died at the end of his 26th regnal year (1351).

Firuz Tughlaq (1351–1388)

Firuz's father, Rajab, was the younger brother of Ghiyas-ud-din Tughlaq. Both had come from Khurasan during the reign of Alauddin Khalji. Rajab who had married a Jat princess had died when Firuz was seven years old. When Ghiyas-ud-din ascended the throne, he gave Firuz command of a 12,000 strong cavalry force. Later Firuz was made in charge of one of the four divisions of the Sultanate. Muhammad bin Tughlaq died without naming his successor. The claim made by Muhammad's sister to his son was not supported by the nobles. His son, recommended by Muhammad's friend Khan-i Jahan, was a mere child. Under such circumstances, Firuz ascended the throne.

The vizier of Firuz Tughlaq, the famous Khan-i Jahan, was a Brahmin convert to Islam. Originally known as Kannu, he was captured during the Sultanate campaigns in Warangal (present-day Telangana).

Conciliatory Policy towards Nobles

Firuz Tughlaq followed a conciliatory policy towards the nobles and theologians. Firuz restored the property of the owners who had been deprived of it during the reign of Muhammad Tughlaq. He reintroduced the system of hereditary appointments to offices, a practice which was not favoured by Ala-ud-din Khalji. The Sultan increased

the salaries of government officials. While toning up the revenue administration, he reduced several taxes. He abolished many varieties of torture employed by his predecessor. Firuz had a genuine concern for the slaves and established a separate government department to attend to their welfare. The slave department took care of the wellbeing of 180,000 slaves. They were trained in handicrafts and employed in the royal workshops.



Firuz Tughlaq's Tomb

Firuz Policy of No Wars

Firuz waged no wars of annexation, though he was not averse to putting down rebellions challenging his authority. There were only two Mongol incursions during his times, and both of them were successfully repulsed. His Bengal campaign to put down a rebellion there, however, was an exception. His army slew thousands and his entry into Odisha on his way helped him extract the promise of tribute from the Raja. A major military campaign of his period was against Sind (1362). He succeeded in routing the enemies on the way. Yet his enemies and a famine that broke out during this period gave Sultan and his army a trying time. Firuz's army, however, managed to reach Sind. The ruler of Sind agreed to surrender and pay tribute to the Sultan.

Religious Policy

Firuz favoured orthodox Islam. He proclaimed his state to be an Islamic state largely to satisfy the theologians. Heretics

were persecuted, and practices considered un-Islamic were banned. He imposed jizya, a head tax on non-Muslims, which even the Brahmins were compelled to pay. Yet Firuz did not prohibit the building of new Hindu temples and shrines. His cultural interest led to translation of many Sanskrit works relating to religion, medicine and music. As an accomplished scholar himself, Firuz was a liberal patron of the learned including non-Islamic scholars. Fond of music, he is credited with establishing several educational institutions and a number of mosques, palaces and forts.

Jizya is a tax levied and collected per head by Islamic states on non-Muslim subjects living in their land. In India, Qutb-ud-din Aibak imposed jizya on non-Muslims for the first time. Jizya was abolished by the Mughal ruler Akbar in 16th century but was re-introduced by Aurangzeb in the 17th century.

Public Works

Firuz undertook many irrigation projects. A canal he dug from Sutlej river to Hansi and another canal in Jumna indicate his sound policy of public works development.

Firuz died in 1388, after making his son Fath Khan and grandson Ghiyas-ud-din as joint rulers of Delhi Sultanate.

The principle of heredity permitted for the nobles and applied to the army weakened the Delhi Sultanate. The nobility that had regained power got involved in political intrigues which undermined the stability of the Sultanate. Within six years of Firuz Tughlaq's death four rulers succeeded him.

Timur's Invasion

The last Tughlaq ruler was Nasir-ud-din Muhammad Shah (1394–1412), whose reign witnessed the invasion of Timur

from Central Asia. Turkish Timur, who could claim a blood relationship with the 12th century great Mongol Chengiz Khan, ransacked Delhi virtually without any opposition. On hearing the news of arrival of Timur, Sultan Nasir-ud-din fled Delhi. Timur also took Indian artisans such as masons, stone cutters, carpenters whom he engaged for raising buildings in his capital Samarkhand. Nasir-ud-din managed to rule up to 1412. Then the Sayyid and Lodi dynasties ruled the declining empire from Delhi till 1526.



Timur

10.5 Sayyid Dynasty (1414–1451)

Timur appointed Khizr Khan as his deputy to oversee Timurid interests in the Punjab marches. Khizr Khan (1414–21) went on to seize Delhi and establish the Sayyid dynasty (1414–51). The Sayyid dynasty established by Khizr Khan had four sultans ruling up to 1451. The early Sayyid Sultans ruled paying tribute to Timur's son. Their rule is marked for the composing of *Tarikh-i-Mubarak Shahi* by Yahiya bin Ahmad Sirhindi. By the end of their rule the empire was largely confined to the city of Delhi.

DO YOU KNOW? In the entire history of the Delhi Sultanate there was only one Sultan who voluntarily abdicated his throne and moved to a small town away from Delhi, where he lived for three full decades in contentment and peace. He was Alam Shah of the Sayyid dynasty. – Abraham Eraly, *The Age of Wrath*.

10.6 Lodi Dynasty (1451–1526)

The Lodi Dynasty was established by Bahlol Lodi (1451–1489) whose reign witnessed the conquest of Sharqi Kingdom (Bengal). It was his son Sikander Lodi (1489–1517) who shifted the capital from Delhi to Agra in 1504. The last Lodi ruler Ibrahim Lodi was defeated by Babur in the First Battle of Panipat, which resulted in the establishment of Mughal Dynasty.



Ibrahim Lodi (modern representation)

10.7 Administration of the Sultanate

State and Society

The Sultanate was formally considered to be an Islamic State. Most of the Sultans preferred to call themselves the lieutenant of the Caliph. In reality, however, the Sultans were the supreme political heads. As military head, they wielded the authority of commander-in-chief of the armed forces. As judicial head they were the highest court of appeal. Balban claimed that he ruled as the representative of god on earth. Ala-ud-din Khalji claimed absolute power saying he did not care for theological prescriptions, but did what was essential for the good of the state and the benefit of the people.

The Delhi Sultanate deserves to be considered an all-India empire. Virtually all of India, except Kashmir and Kerala at

the far ends of the subcontinent, and a few small tracts in between them had come under the direct rule of Delhi towards the close of Muhammad bin Tughlaq's rule. There were no well-defined and accepted rules of royal succession and therefore contested succession became the norm during the Sultanate. The Sultans required the holders of *iqta's* (called *muqtis* or *walis*) to maintain troops for royal service out of the taxes collected by them. Certain areas were retained by the Sultans under their direct control (*khalisa*). It was out of the revenue collected from such areas that they paid the officers and soldiers of the sultan's own troops (*hashm-i qalb*).

The territorial expansion was matched by an expansion of fiscal resources. The tax rent (set at half the value of the produce) was rigorously sought to be imposed over a very large area. The fiscal claims of hereditary intermediaries (now called *chaudhuris*) and the village headmen (*khots*) were drastically curtailed. The continuous pressure for larger tax-realization provoked a severe agrarian uprising, notably in the Doab near Delhi (1332–34). These and an ensuing famine persuaded Muhammad Tughlaq to resort to a scheme of agricultural development, in the Delhi area and the Doab, based on the supply of credit to the peasants.

Military campaigns, the dishoarding of wealth, the clearing of forests, the vitality of inter-regional trade – all of these developments encouraged a great movement of people, created a vast network of intellectuals and the religious-minded. These factors also made social hierarchies and settlements in the Sultanate garrison towns and their strongholds far more complex. Through the fourteenth century the Sultanate sought to control its increasingly diverse population through its provincial governors, *muqti*, but considerable local initiative and resources available to these personnel, and their propensity to ally with local political groups meant that they

could often only be controlled fitfully and for a short period, even by autocratic, aggressive monarchs like Muhammad Tughlaq.

The Turko-Afghan political conquests were followed by large-scale Muslim social migrations from Central Asia. India was seen as a land of opportunity. The society in all stages was based on privileges with the higher classes enjoying a better socio-economic life with little regard of one's religion. The Sultans and the nobles were the most important privileged class who enjoyed a lifestyle of high standard in comparison to their contemporary rulers all over the world. The nobility was initially composed of the Turks. Afghans, Iranians and Indian Muslims were excluded from the nobility for a very long time.

The personal status of an individual in Islam depended solely on one's abilities and achievements, not on one's birth. So, once converted to Islam, everyone was treated as equal to everyone in the society.

Unlike Hindus who worshiped different deities, these migrants followed monotheism. They also adhered to one basic set of beliefs and practices. Though a monotheistic trend in Hinduism had long existed, as, for example in the Bhagavad Gita, as noted by Al-Beruni, its proximity to Islam did help to move monotheism from periphery to the centre. In the thirteenth

century, the Virashaiva or Lingayat sect of Karnataka founded by Basava believed in one God (Parashiva). Caste distinctions were denied, women given a better status, and Brahmins could no longer monopolise priesthood.

A parallel, but less significant, movement in Tamil Nadu was in the compositions of the Siddhars, who sang in Tamil of one God, and criticised caste, Brahmins and the doctrine of transmigration of souls. Two little known figures who played a part in transmitting the southern Bhakti and monotheism to Northern India were Namdev of Maharashtra, a rigorous monotheist who opposed image worship and caste distinctions and Ramanand, a follower of Ramanuja.



Al-Beruni

Economy

The establishment of the Delhi Sultanate was, however, accompanied by some important economic changes. One such change was the payment of land tax to the level of rent in cash. Because of this, food-grains and other rural products were drawn to the towns, thereby leading to a new phase of urban growth. In the

An important aspect of Islam in India was its early acceptance of a long-term coexistence with Hinduism, despite all the violence that occurred in military campaigns, conquests and depredations. The conqueror Mu'izzuddin of Ghor had, on some of his gold coins, stamped the image of the goddess Lakshmi. Muhammad Tughlaq in 1325 issued a farman enjoining that protection be extended by all officers to Jain priests; he himself played holi and consort with yogis.

The historian Barani noted with some bitterness how 'the kings of Islam' showed respect to 'Hindus, Mongols, Polytheists and infidels', by making them sit on masnad (cushions) and by honouring them in other ways, and how the Hindus upon paying taxes (jizya-o-kharaj) were allowed to have their temples and celebrations, employ Muslim servants, and flaunt their titles (rai, rana, thakur, sah, mahta, pandit, etc), right in the capital seats of Muslim rulers.

fourteenth century, Delhi and Daulatabad (Devagiri) emerged as great cities of the world. There were other large towns such as Multan, Kara, Awadh, Gaur, Cambay (Khambayat) and Gulbarga.

The Delhi Sultans began their gold and silver mintage alongside copper from early in the thirteenth century and that indicated brisk commerce. Despite the Mongol conquests of the western borderlands, in Irfan Habib's view, India's external trade, both overland and oceanic, grew considerably during this period.

Trade and Urbanization

The establishment of the Delhi Sultanate revived internal trade, stimulated by the insatiable demand for luxury goods by the sultans and nobles. Gold coins, rarely issued in India after the collapse of the Gupta Empire, began to appear once again, indicating the revival of Indian economy. However, there is no evidence of the existence of trade guilds, which had played a crucial role in the economy in the classical age. The Sultanate was driven by an urban economy encompassing many important towns and cities. Delhi, Lahore, Multan, Kara, Lakhnauti, Anhilwara, Cambay and Daulatabad were the important cities that thrived on the mercantile activities of Jain Marwaris, Hindu Multanis and Muslim Bohras, Khurasanis, Afghans and Iranians. The import-export trade flourished well both through overland and overseas. While the Gujaratis and Tamils dominated the sea trade, the Hindu Multanis and Muslim Khurasanis, Afghans and Iranians dominated the overland trade with Central Asia.

Industrial Expertise

Paper-making technology evolved by the Chinese and learnt by the Arabs was introduced in India during the rule of the Delhi Sultans. The spinning wheel invented

by the Chinese came to India through Iran in the fourteenth century and enabled the spinner to increase her output some six-fold and enlarged yarn production greatly. The subsequent introduction of treadles in the loom similarly helped speed-up weaving. Sericulture was established in Bengal by the fifteenth century. Building activity attained a new scale by the large use of brick and mortar, and by the adoption of the vaulting techniques.

Education

Certain traditions of education were now implanted from the Islamic World. At the base was the *maktab*, where a schoolmaster taught children to read and write. At a higher level, important texts in various subjects were read by individual pupils with particular scholars who gave instruction (*dars*) in them. A more institutionalised form of higher education, the *madrasa*, became widely established in Central Asia and Iran in the eleventh century, and from there it spread to other Islamic countries. Usually the *madrasa* had a building, where instruction was given by individual teachers. Often there was a provision of some cells for resident students, a library and a mosque. Firoz Tugluq built a large *madrasa* at Delhi whose splendid building still stands. From Barani's description it would seem that teaching here was mainly confined to "Quran-commentary, the Prophet's sayings and the Muslim Law (*fiqh*)."
It is said that Sikander Lodi (1489–1517) appointed teachers in *maktab*s and *madrasas* in various cities throughout his dominions, presumably making provision for them through land or cash grants.

Historiography

In addition to secular sciences that came with Arabic and Persian learning to India, one more notable addition was

systematic historiography. The collection of witnesses' narratives and documents that the *Chachnama* (thirteenth-century Persian translation of a ninth-century Arabic original), in its account of the Arab conquest of Sind, represents advancement in historical research, notwithstanding the absence of coherence and logical order of latter-day historiography like Minhaj Siraj's *Tabaqat-i Nasiri*, written at Delhi c. 1260.

Sufism

In the thirteenth and fourteenth centuries, two most influential orders emerged among the *sufis*: the Suhrawardi, centred at Multan, and the Chisti at Delhi and other places. The most famous Chishti Saint, Shaik Nizamuddin offered a classical exposition of Sufism of pre-pantheistic phase in the conversations (1307–1322). Sufism began to turn pantheistic only when the ideas of Ibn al-Arabi (died 1240) began to gain influence, first through the Persian poetry of Jalal-ud-din Rumi (1207–1273) and Abdur Rahman Jami (1414–1492), and, then, through the endeavours within India of Ashraf Jahangir Simnani (early fifteenth century). Significantly this wave of qualified pantheism began to dominate Indian Islamic thought about the same time that the pantheism of Sankaracharya's school

Caliph/Caliphate

Considered to be the successor of Prophet Muhammad, the Caliph wielded authority over civil and religious affairs of the entire Islamic world. The Caliph ruled Baghdad until it fell before Mongols in 1258. The Caliphs then ruled in Egypt until the conquest of Ottomans in 1516–17. Thereupon the title was held by Ottoman Sultans. The office of Caliph (Caliphate) ended when Ottoman Empire was abolished and Turkish Republic established by Mustafa Kemal Attaturk in the 1920s.

of thought was attaining increasing influence within Vedic thought.

Caste and Women

The Sultans did not alter many of the social institutions inherited from 'Indian Feudalism'.

Slavery, though it had already existed in India, grew substantially in the thirteenth and fourteenth centuries. Both in war and in the event of default in payment of taxes, people could be enslaved. They were put to work as domestic servants as well as in crafts. The village community and the caste system remained largely unaltered. Gender inequalities remained practically untouched. In upper class Muslim society, women had to observe *purdah* and were secluded in the *zenana* (the female quarters) without any contact with any men other than their immediate family. Affluent women travelled in closed litters.

However, Muslim women, despite *purdah*, enjoyed, in certain respects, higher status and greater freedom in society than most Hindu women. They could inherit property from their parents and obtain divorce, privileges that Hindu women did not have. In several Hindu communities, such as among the Rajputs, the birth of a girl child was considered a misfortune. Islam was not against women being taught to read and write. But it tolerated polygamy.

Evolution of Syncretic Culture

The interaction of the Turks with the Indians had its influence in architecture, fine arts and literature.

Sultan Firoz Tughlaq was reputed to possess 180,000 slaves, of which 12,000 worked as artisans. His principal minister, Khan Jahan Maqbul possessed over 2000 women slaves.

Architecture

Arch, dome, vaults and use of lime cement, the striking Saracenic features, were introduced in India. The use of marble, red, grey and yellow sandstones added grandeur to the buildings. In the beginning the Sultans converted the existing buildings to suit their needs. Qutb-ud-din Aibak's Quwwat-ul-Islam mosque situated adjacent to Qutb Minar in Delhi and the Adhai din ka Jhopra in Ajmer illustrate these examples. A Hindu temple built over a Jain temple was modified into Quwwat-ul-Islam mosque. Adhai din ka Jhopra was earlier a Jain monastery before being converted as a mosque.

With the arrival of artisans from West Asia the arch and dome began to show up with precision and perfection. Gradually local artisans also acquired the skill. The tomb of Balban was adorned with the first true arch and the Alai Darwaza built by Alauddin Khalji as a gateway to the Quwwatul-Islam Mosque is adorned with the first true dome. The palace fortress built by Ghiyasuddin Tughlaq and Muhammad bin Tughlaq in Tughlaqabad, their capital city in Delhi, is remarkable for creating an artificial lake around the fortress by blocking the river Yamuna. The tomb of Ghiyasuddin Tughlaq introduced the system of sloping walls bearing the dome on a raised platform. The buildings of Firuz Tughlaq, especially his pleasure resort, Hauz Khas, combined Indian and Saracenic features in alternate storeys, displaying a sense of integration.

Qutb Minar, originally a 72.5 metre tower when completed by Iltutmish, was increased to 74 metres by the repairs carried out by Firuz Shah Tughlaq. The Minar is facilitated by 379 steps and it is magnificent for the height, balconies projecting out marking the storeys, the gradual sloping of the tower and the angular flutings creating a ribbed effect around the tower.

Sculpture and Painting

Orthodox Islamic theology considered decorating the buildings with animal and human figures as un-Islamic. Hence the plastic exuberance of well-carved images found in the pre-Islamic buildings was replaced by floral and geometrical designs. Arabesque, the art of decorating the building with Quranic verses inscribed with calligraphy, emerged to provide splendour to the building.

Music and Dance

Music was an area where the syncretic tendencies were clearly visible. Muslims brought their musical instruments like Rabab and Sarangi. Amir Khusrau proclaimed that Indian music had a pre-eminence over all the other music of the world. The Sufi practice of Sama, recitation of love poetry to the accompaniment of music, was instrumental in promotion of music. Pir Bhodan, a Sufi saint, was considered a great musician of the age. Royal patronage for the growth of music was also forthcoming. Firuz Tughlaq evinced interest in music leading to synchronisation by translating an Indian Sanskrit musical work *Rag Darpan* into Persian. Dancing also received an impetus in the official court. Zia-ud-din Barani lists the names of Nusrat Khatun and Mihr Afroz as musician and dancer respectively in the court of Jalaluddin Khalji.





Alai Darwaza

Literature

Amir Khusrau emerged as a major figure of Persian prose and poetry. Amir Khusrau felt elated to call himself an Indian in his *Nu Siphr* ('Nine Skies'). In this work, he praises India's climate, its languages – notably Sanskrit – its arts, its music, its people, even its animals. The Islamic Sufi saints made a deep literary impact. The *Fawai'd-ul-Fawad*, a work containing the conversations of Sufi Saint Nizam-ud-din Auliya was compiled by Amir Hassan. A strong school of historical writing emerged with the writings of Zia-ud-din Barani, Shams-ud-din Siraj Afif and Abdul Malik Isami. Zia-ud-din Barani, emerged as a master of Persian prose. Abdul Malik Isami, in his poetic composition of *Futuh-us-Salatin*, records the history of Muslim rule from Ghaznavid period to Muhammad bin Tughlaq's reign.

Persian literature was enriched by the translation of Sanskrit works. Persian dictionaries with appropriate Hindawi words for Persian words were composed, the most important being *Farhang-i-Qawas* by Fakhr-ud-din Qawwas and *Miftah-ul-Fuazala* by Muhammad Shadiabadi. *Tuti Namah*, the Book of Parrots, is a collection of Sanskrit stories translated into Persian by Zia Nakshabi. *Mahabharata* and *Rajatarangini* were also translated into Persian.

Delhi Sultanate did not hamper the progress of Sanskrit Literature. Sanskrit continued to be the language of high intellectual thought. The Sanskrit schools and academies established in different parts of the empire continued to flourish. The classical Sanskrit inscription (Pala Baoli) of 1276 in Delhi claims that due to the benign rule of Sultan Balban god Vishnu sleeps in peace in the ocean of milk without any worries. The influence of Arabic and Persian on Sanskrit literature was felt in the form of translations. Shrivara in his Sanskrit work *Kathakautuka* included the story of Yusuf and Zulaika as a Sanskrit love lyric. Bhattacharya took Firdausi's *Shah Namah* as a model for composing *Zainavilas*, a history of the rulers of Kashmir.

Amir Khusrau
(modern representation)

SUMMARY

- Muhammad Bin Qasim's expedition against Sind in 712.
- The first three decades of the 11th century witnessed the military raids of Mahmud of Ghazni whose intention was to loot and plunder.
- Muhammad Ghori's invasion by the end of 12th century led to the establishment of Delhi Sultanate in 1206 under Qutb-ud-din Aibak.
- Rajput rulers lost their supremacy in the beginning of 13th century in the face of superior military tactics.

- The contributions of five dynasties that constituted the Delhi Sultanate focusing on important rulers of Slave, Khalji and Tughlaq dynasties.
- Ala-ud-din Khalji's several radical military and market reforms
- Muhammad bin Tughlaq's innovative measures that were far ahead of his time and their fallout.
- Firuz Tughlaq's reforms and measures which earned him the goodwill of the people.
- An elaborate administrative structure evolved during the Sultanate.
- A cultural syncretism and reciprocal influence in the fields of literature, art, music and architecture.

Delhi Sultanate Regimes 1206-1526

Mamluk Regime 1210-1290	Khalaji Regime 1290-1320	Tughlaq Regime 1320-1414	Sayyid Dynasty 1414-51	Lodi Dynasty 1451-1526
Shams-ud-din Iltutmish 1210-36	Jalal-ud-din Khalji 1290-96	Ghiyas-ud-din Tughlaq 1320-24	Khizr Khan 1414-21	Bahlul Lodi 1451-1489
Nasir-ud-din Mahmud II 1246-66	Ala-ud-din Khalji 1296-1316	Muhammad Tughluq 1324-51	-	Sikandar Lodi 1489-1517
Ghiyas-ud-din Balban 1266-87	Mubarak Shah Khalji 1316-20	Firuz Tughlaq 1351-88	-	Ibrahim Lodi 1517-26

EXERCISE

I. Choose the Correct Answer

1. _____ was the ruler of Sind when the Arabs invaded it in the 8th century.

(a) Hajjaj	(b) Muhammad-Bin-Qasim	(c) Jaya Simha	(d) Dahar
------------	------------------------	----------------	-----------
2. Mahmud of Ghazni conducted as many as _____ military campaigns into India.

(a) 15	(b) 17	(c) 18	(d) 19
--------	--------	--------	--------
3. The Palam Baoli inscription is in _____ language

(a) Sanskrit	(b) Persian	(c) Arabic	(d) Urdu
--------------	-------------	------------	----------
4. The world famous Khajuraho temple was built by _____.

(a) Rashtrakutas	(b) Tomaras	(c) Chandelas	(d) Paramaras
------------------	-------------	---------------	---------------
5. Mamluk is the term for the Arabic designation of a _____.

(a) Slave	(b) King	(c) Queen	(d) Soldier
-----------	----------	-----------	-------------



6. Ibn Batuta was a traveller from _____.
 (a) Morocco (b) Persia (c) Turkey (d) China
7. _____ was the only Sultan who resigned kingship and lived away from Delhi for three decades in peace.
 (a) Mubarak Shah (b) Alam Khan (c) Kizr Khan (d) Tugril Khan
8. Match and choose the correct answer
- | | |
|------------------------|-----------|
| 1. Ramachandra | Kakatiya |
| 2. Khan-i-Jahan | Padmavat |
| 3. Malik Muhamad Jaisi | Man Singh |
| 4. Man Mandir | Devagiri |
- (a) 2, 1, 4, 3 (b) 1, 2, 3, 4 (c) 4, 1, 2, 3 (d) 3, 1, 2, 4

II. Write Short Notes

1. Mahmud becoming the ruler of Ghazni.
2. Scholars patronized by Mahmud of Ghazni.
3. Important ruling Rajput dynasties of Northern India during the Turkish invasion.
4. Forty System.
5. Musical instruments brought by Muslim musicians.

III. Answer briefly

1. Describe the immediate cause for the military expeditions of Muhammad-bin-Qasim?
2. What were the reasons for the military raids of Mahmud of Ghazni in India?
3. Why was Razia Sultana thrown out of power?
4. Write briefly about the south Indian campaigns of Malik Kafur.
5. What were the causes for the failure of the experiments of Muhammad Tughlaq?

IV. Answer in Detail

1. Mahmud Ghazni's plundering raids were more of political and economic character than of religious chauvinism. Elaborate
2. How did the Second Battle of Tarain prove to be a turning point in Indian History?
3. Compare and contrast Mahmud Ghazni and Muhammad of Ghor.
4. Discuss the economic reforms of Ala-ud-din Khalji.
5. Estimate the rule of Firuz Tughlaq.
6. Give an account of the administrative system of the Delhi Sultanate.

Activity

1. Preparing an album with pictures and images of Sultans and the monuments they left behind.
2. Enact a drama on Pirithiviraj, Samyukta episode.

GLOSSARY

chauvinism	- aggressive support to one's own group or creed	- குறுகியநோக்குடைய தேசியவாதம்
investiture	- ceremony to install someone in authority or office	- சடங்குகள் செய்து பதவியில் அமர்த்துதல்
magnum opus	- a great work of literature, history or art	- தலைசிறந்த கலைப் படைப்பு
treacherous	- unreliable, betraying	- துரோக
intrigue	- plotting to do something illegal or harmful	- சதி
conciliatory	- willing to accept mediation in a dispute	- இணக்கத்தை ஏற்கும்
exuberance	- liveliness	- உயிர்ப்பு மிக்க
punitive	- punishing	- தண்டிக்கிற
garrison	- troops stationed in a fortress	- கோட்டைக்காவற்படை
collision	- clash or conflict	- மோதல்
incursion	- invasion	- திமர் படையெடுப்பு



REFERENCE BOOKS

1. Satish Chandra, *History of Medieval India*, Orient BlackSwan, 2009.
2. Irfan Habib, *Medieval India I: Essays in the History of India*, Oxford University Press, 1999.
3. Irfan Habib, *Medieval India: The Study of Indian Civilization*, National Book Trust, (2008).
4. Sunil Kumar, *The Emergence of Delhi Sultanate*, Permanent Black, 2010.
5. Abraham Eraly, *The Age of Wrath*, Penguin, 2014.

Lesson

11

Later Cholas and Pandyas



Learning Objectives



The objectives of the lesson are to enable students to acquire knowledge of

I Cholas

- The achievements of Chola rulers
- Cultural developments in the Chola region
- Emergence of well-developed agrarian structure and irrigation system
- Role of temples in medieval Tamil society
- Maritime trade during Chola rule

II Pandyas

- Rise of Pandyas with Madurai as their capital
- Malik Kafur's invasion and its fallout
- Succession dispute inviting the attention of Sultan Alauddin Khalji
- Agriculture, irrigation and trade during the Pandya rule
- Religion and culture in southern Tamil Nadu

Introduction

The Cholas belonged to one of the three mighty dynasties that ruled the Tamizh country in the early historical period. Described as the Muvendhar in the Sangam literature, they were known for the valour and for their patronage of the Tamil language. Many songs were composed in high praise of their glories. However, after the Sangam period until about the ninth century CE, there are no records about them. Changes that overtook Tamizhagam in the intervening period brought about a major transformation of the region and enabled the emergence of big, long-lasting

monarchical states. The Cholas were one among them.

The river valleys facilitated the expansion of agriculture leading to the emergence of powerful kingdoms. The agricultural boom resulted in the production of considerable surplus of predominantly food grains. But this surplus in production resulted in unequal distribution of wealth. Society gradually became highly differentiated unlike in the earlier period. Institutions and ideas from the north of India, such as the temple and the religion it represented, emerged as a new force. The Bhakti movement

led by the Nayanmars and Azhwars popularised the ideology and the faith they represented. Similarly, political ideas and institutions that originated in northern India soon found their way to the south as well. The cumulative result of all the new developments was the formation of a state, which in this case was a monarchy presided over by the descendants of the old Chola lineage.

After the eclipse of the Chola kingdom, Pandyas, who began their rule in the Vaigai river basin at Madurai, wielded tremendous power during the 14th century. Like the Cholas, the Pandyas also realised substantial revenue from agriculture as well as from trade. Trade expansion overseas continued in the Pandya rule. Tirunelveli region, which was part of the Pandyan kingdom, exported grain, cotton, cotton cloth and bullocks to the Malabar coast and had trade contacts with West and Southeast Asia. Pandya kings produced a cultural heritage by synthesising the religious, cultural and political elements, and it differed totally with the assumed homogeneity of classical age of Guptas.

I CHOLAS

Origin of the Dynasty

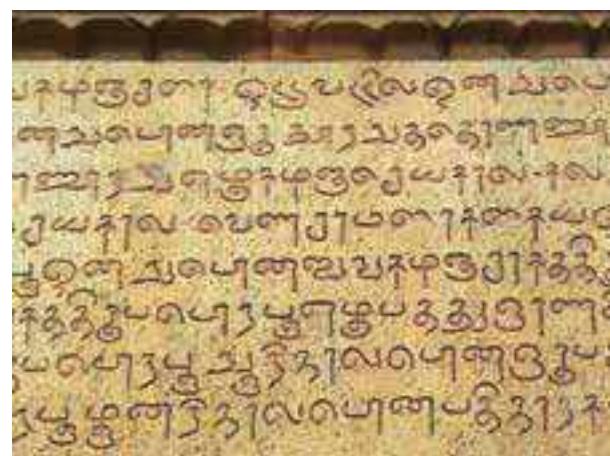
Records available to us after the Sangam Age show that the Cholas remained as subordinates to the Pallavas in the Kaveri region. The re-emergence of Cholas began with Vijayalaya (850–871 CE) conquering the Kaveri delta from Muttaraiyar. He built the city of Thanjavur and established the Chola kingdom in 850. Historians, therefore, refer to them as the Later Cholas or Imperial Cholas. In the copper plate documents of his successors that are available, the Cholas trace their ancestry to the Karikala, the most well-known of the Cholas of the Sangam age. In their genealogy an eponymous king 'Chola' is

mentioned as the progenitor. The names of Killi, Koc-cengannan and Karikalan are mentioned as members of the line in these copper plates.

Vijayalaya's illustrious successors starting from Parantaka I (907–955) to Kulothunga III (1163–1216) brought glory and fame to the Cholas. Parantaka Chola set the tone for expansion of the territory and broadened the base of its governance, and Rajaraja I (985–1014), the builder of the most beautiful Brihadishvarar temple at Thanjavur, and his son Rajendra I (1012–1044), whose naval operation extended as far as Sri Vijaya, consolidated the advances made by their predecessors and went on to establish Chola hegemony in peninsular India.

Sources

More than 10,000 inscriptions engraved on copper and stone form the primary sources for the study of Chola history. The inscriptions mainly record the endowments and donations to temples made by rulers and other individuals. Land transactions and taxes (both collections and exemptions) form an important part of their content. Later-day inscriptions make a mention of the differentiation in society, giving an account of the castes and sub-castes and thus providing us information



Big temple inscriptions

on the social structure. Besides stone inscriptions, copper plates contain the royal orders. They also contain details of genealogy, wars, conquests, administrative divisions, local governance, land rights and various taxes levied. Literature also flourished under the Cholas. The important religious works in Tamil include codification of the Saivite and Vaishnavite canons. The quasi-historical literary works Kalingattupparani and Kulotungancholan Pillai Tamizh were composed during their reign. Muvarula, and Kamba Ramayanam, the great epic, belong to this period. Neminatam, Viracholiyam and Nannul are noted grammatical works. Pandikkovai and Takkayagapparani are other important literary works composed during this period.

Territory

Traditionally, the area under the Chola dynasty in the Tamizh country is known as Chonadu or Cholanadu. Their core kingdom was concentrated in the Kaveri-fed delta called Cholamandalam. This term came to be corrupted as “Coromandel” in the European languages, which often referred to the entire eastern coast of South India. The Chola kingdom expanded through military conquests to include present-day Pudukkottai–Ramanathapuram districts and the Kongu country of the present-day western Tamil Nadu. By the 11th century, through invasions, Cholas extended their territory to Tondainadu or the northern portion



Karantai Copper plate inscriptions
of Rajendra Chola I

of the Tamizh country, Pandinadu or the southern portions of the Tamizh country, Gangaivadi or portions of southern Karnataka and Malaimandalam, the Kerala territory. The Cholas ventured overseas conquering the north-eastern parts of Sri Lanka, bringing it under their control and they called it Mummudi-Cholamandalam.

11.1.1 Empire Building

Rajaraja I is the most celebrated of the Chola kings. He engaged in naval expeditions and emerged victorious in the West Coast, Sri Lanka and conquered the Maldives in the Indian Ocean. The military victory of Raja Raja I over Sri Lanka led to its northern and eastern portions coming under the direct control of the Chola authority. Rajaraja I appointed a Tamil chief to govern the annexed regions and ordered a temple to be built. It is locally called Siva Devale (shrine of Siva). The Chola official appointed in



Rajaraja I with his mentor
Karuvur Devar

Sri Lanka built a temple in a place called Mahatitta. The temple is called Rajarajesvara.

Even as he was alive, Rajaraja I appointed his son, Rajendra I, as his heir apparent. For two years, they jointly ruled the Chola kingdom. Rajendra I took part in the military campaigns of his father, attacking the Western Chalukyas. Consequently, the boundary of the Chola Empire extended up to Tungabhadra river. When Rajaraja I attacked Madurai, the Pandyas escaped with their crown and royal jewels and took shelter in Sri Lanka. Thereupon, Rajendra I conquered Sri Lanka and confiscated the Pandya crown and other royal belongings.

Rajendra I conducted the most striking military exploit after his accession in 1023 by his expedition to northern India. He led the expedition up to the Godavari river and asked his general to continue beyond that place. The Gangaikonda Chozhapuram temple was built to commemorate his victories in North India.

During the Chola reign, the naval achievements of the Tamils reached its peak. The Cholas controlled both the Coromandel and Malabar coasts. The Chola navy often ventured into Bay of Bengal for some decades. Rajendra's naval operation was directed against Sri Vijaya. Sri Vijaya kingdom (southern Sumatra) was one of the prominent maritime and commercial states that flourished from c. 700 to c. 1300 in South-east Asia. Similarly, Kheda (Kadaram), feudatory kingdom under Sri Vijaya, was also conquered by Rajendra.

The Chola invasions of Western Chalukya Empire, undertaken in 1003 by Rajaraja I and 1009 by Rajendra I, were also successful. Rajendra sent his son to ransack and ravage its capital Kalayani. The dwarapala (door keeper) image he brought from Kalayani was installed at the Darasuram temple near Kumbhakonam, which can be seen even today. Rajendra I

assumed the titles such as Mudikonda Cholan (the crowned Chola), Gangaikondan (conqueror of the Ganges), Kadaramkondan (conqueror of Kadaram) and Pandita Cholan (scholarly Cholan).

11.1.2 Chola Administration

King

Historians have debated the nature of the Chola state. Clearly, it was presided over by a hereditary monarchy. The king is presented in glowing terms in the literature and inscriptions of the period. Venerated on par with god. The kings were invariably addressed as peruman or perumagan (big man), ulagudaiyaperumal (the lord of the world) and ulagudaiyanayanar (the lord of the world). Later, they adopted the titles such as Chakkaravarti (emperor) and Tiribhuvana Chakkaravarti (emperor of three worlds). At the time of coronation, it was a practice to add the suffix deva to the name of the crowned kings. The kings drew legitimacy by claiming that they were a comrade of god (thambiran thozhar).

Chola rulers appointed Brahmins as spiritual preceptors or rajagurus (the kingdom's guide). Rajaraja I and Rajendra I mention the names of rajagurus and Sarva-sivas in their inscriptions. Patronising Brahmins was seen to enhance their prestige and legitimacy. Chola kings therefore granted huge estates of land to Brahmins as brahmadeyams and caturvedimangalams (pronounced chatur-vedi-mangalam).

Provinces

As mentioned earlier, the territories of the Chola state had been expanding steadily even from the time of Vijayalaya. At the time of conquest, these areas were under the control of minor chiefs described by historians as "feudatories". Rajaraja I integrated these territories and appointed "viceroy" in these regions: Chola-Pandya

in Pandinadu, Chola-Lankeswara in Sri Lanka, which was renamed as Mummudi-cholamandalam, and Chola-Ganga in the Gangavadi region of southern Karnataka. In other less prominent regions, the territories of chiefs such as the Irukkuvels, Ilangovels or Mazhavas or Banas were made part of the Chola state and their chiefs were inducted into the state system as its functionaries.

Army

Cholas maintained a well-organised army. The army consisted of three conventional divisions: infantry, cavalry (kudirai sevagar) and the elephant corps (anaiyatkal). There were also bowmen (villaligal), sword-bearers (valilar) and spearmen (konduvar). Two type of ranks in the army are also mentioned: the upper and the lower (perundanam and cirudanam). According to a Chinese geographer of the 13th century, the Chola army owned “sixty thousand war elephants that, when fighting, carried on their backs houses, and these houses are full of soldiers who shoot arrows at long range, and fight with spears at close quarters”. The overseas exploits of the Cholas are well known and it led historians to refer to their navy “with numberless ships”. Generally, soldiers enjoyed padaipparru (military holding) rights. Cantonments, which were established in the capital city, were known as padaividu. Military outposts in the conquered territory were called nilaipadai. The captain of a regiment was known as nayagam and later he assumed the title of padaimudali. The commander-in-chief was senapati and dandanayagam.

Local Organisation

Various locality groups functioned actively in the Chola period. These were bodies such as Urar, Sabhaiyar, Nagarattar and Nattar. They

were relatively autonomous organisations of the respective groups. They are considered the building blocks using which the edifice of the Chola state was built.

Urar

With the expansion of agriculture, numerous peasant settlements came up in the countryside. They were known as ur. The urar, who were landholders in the village, acted as spokesmen in the ur. The urar were entrusted with the upkeep of temples, maintenance of the tanks and managing the water stored in them. They also discharged administrative functions of the state such as collection of revenue, maintenance of law and order, and obeying the king's orders.

Sabhaiyaar

If the ur was a settlement of land holders, largely consisting of peasants of vellanvagai, the brahmadeya was a Brahmin settlement. The Sabha looked after the affairs of the settlement, including those of the temples at the core of brahmadeya and its assets. It was also responsible for maintaining irrigation tanks attached to the temple lands. Like the ur, the Sabha also functioned as the agents of the state in carrying out administrative, fiscal and judicial functions.

Nagarattaar

Nagaram was a settlement of traders. However, skilled artisans engaged in masonry, iron smithing, goldsmithing, weaving and pottery also occupied the settlement. It was represented by the Nagarattaar, who regulated their association with temples, which needed their financial assistance. In the reign of Rajaraja I, Mamallapuram was administrated by a body called Maanagaram. Local goods were exchanged in nagarams. These goods included silk,

porcelain, camphor, cloves, sandalwood and cardamom according to Chinese accounts. In order to promote trade, inland and sea way, Kulotunga revoked the collection of toll fee (sungam). Hence he was conferred the title Sungam Thavirtha Chozhan.

Nattar

Nadu was a grouping of several urs, excluding brahmadeyas formed around irrigation sources such as canals and tanks. Nattar (literally those belonging to the nadu) were the assembly of landholders of vellanvagai villages (urs) in nadu. Nattar functioned as pillars of the state structure under the Cholas. They discharged many of the administrative, fiscal and judicial responsibilities of the state. They held hereditary land rights and were responsible for remitting the tax from the respective nadu to the state. Landholders of the nadu held the honorific titles such as asudaiyan (possessor of land), araiyan (leader) and kilavan (headman). There were functionaries such as the naattukanakku and nattuviyavan, recording the proceedings of the Nattar.

11.1.3 Economy

Agriculture

One of the major developments in this period was the expansion of agriculture. People settled in fertile river valleys, and even in areas where there were no rivers, and arrangements were made for irrigation by digging tanks, wells and canals. This led to the production of food grain surplus. Society got differentiated in a big way. The Chola state collected land tax out of the agrarian surplus for its revenue. There was an elaborate “department of land revenue” known as puravuvari-tinaikkalam, with its chief called puravuvari-tinaikkalanayagam.

Land Revenue and Survey

For the purposes of assessing tax, the Cholas undertook extensive land surveys and revenue settlements. Rajaraja I (1001), Kulotunga I (1086) and Kulotunga III (1226) appointed people for land survey so that the land could be classified and assessed for the purposes

Local Elections and Uttaramerur Inscriptions



Two inscriptions (919 and 921) from a Brahmadeya (tax-free land gifted to Brahmins) called Uttaramerur (historically called Uttaramallur Caturvedimangalam) give details of the process of electing members to various committees that administered the affairs of a Brahmin settlement. This village was divided into 30 wards. One member was to be elected from each ward. These members would become

members of different committees: public works committee, tank committee, garden committee, famine committee and gold committee. The prescribed qualifications for becoming a ward member were clearly spelt out. A male, above 35 but below 75, having a share of property and a house of his own, with knowledge of Vedas and bhasyas was considered eligible. The names of qualified candidates from each ward were written on the palm-leaf slips and put into a pot (kudavolai). The eldest of the assembly engaged a boy to pull out one slip and would read the name of the person selected.

of taxation. Like other functionaries of the state, the surveyors of the land called naduvagaiseykira too hailed from the landholding communities. Various units of the land measurement such as kuli, ma, veli, patti, padagam, etc. are known, with local variations. Generally, taxes were collected in different forms. The taxes collected included irai, kanikadan, iraikattina-kanikadan and kadami. An important category of tax was kudimai. Kudimai was paid by the cultivating tenants to the government and to the landlords, the bearers of honorific titles such as udaiyan, araiyan and kilavar. The tax rates were fixed depending on the fertility of the soil and the status of the landholder. Opati were levied and collected by the king and local chiefs. Temples and Brahmins were exempted from paying the taxes. The tax paid in kind was referred to as iraikattina-nellu. All these were mostly realised from the Kavery delta but not widely in the outskirts of the kingdom. At the ur (village) level, urar (village assembly) were responsible for collecting the taxes and remitting them to the government. At the nadu level, the nattar were responsible for remitting taxes.

Irrigation

Cholas undertook measures to improve the irrigation system that was in practice. As the state was drawing most of its revenue from agriculture, the Cholas focused their efforts on managing water resources. Vativaykkal, a criss-cross channel, is a traditional way of

Paddy as tax was collected by a unit called kalam (28 kg). Rajaraja I standardised the collection of tax. He collected 100 kalam from the land of one veli (about 6.5 acres), the standard veli being variable according to fertility of the soil and the number of crops raised.

harnessing rain water in the Kavery delta. Vati runs in the north-south direction while vaykkal runs in the east-west direction. Technically, vati is a drainage channel and a vaykkal is a supply channel. The water running through vaykkal to the field was to be drained out to vati and to another vaykkal. Rain water would flow from where the natural canal started. Many irrigation canals are modifications of such natural canals. The harnessed water was utilised alternately through vati and vaykkal. Here the mechanism designed was such that water was distributed to the parcelled out lands in sequel.

Many canals were named after the kings, queens and gods. Some examples of the names are Uttamachola-vaykkal, Panca-vanamadevi-vaykkal and Ganavathy-vaykkal. Ur-vaykkal was owned jointly by the landowners. The nadu level vaykkal was referred to as nattu-vaykkal. The turn system was practiced for distributing the water. Chola inscriptions list some big-size irrigation tanks such as Cholavardhi, Kaliyaneri, Vairamegatataka created by the Pallavas, Bahur big tank and Rajendra Cholaperiyaeri. For the periodical or seasonal maintenance and repair of irrigation works, conscripted labour was used.

The irrigation work done by Rajendra Chola I at Gangaikonda Chozhapuram was an embankment of solid masonry 16 miles long. Rajendra described it as his jalayam jayastambham, meaning “pillar of victory in water”. The Arab traveller Alberuni visited the place a hundred years later. On seeing them he was wonder-struck and said: “Our people, when they see them, wonder at them, and are unable to describe them, much less construct anything like them”, records Jawaharlal Nehru in *The Glimpses of World History*.

Water Management

Different kinds of water rights were assigned. These rights regulated the share of water from the tanks and wells; it also entailed the right of deepening and broadening the channels and repairing the irrigation system. The allotment of water is described as nirkkiintavaru (share of water as allotted). The water was released through kumizh (sluice) or talaivay (head-channel). Royal orders warned the people against the violation of water rights and encroachment of water resources gifted to the brahmadeya settlements. Commonly owned village tank was called enkalkulam (our tank). Land transaction in the form of donation and endowment were accompanied by water rights as well. For the periodical and seasonal maintenance and repair of the irrigation tanks, rendering free labour was in practice. Vetti and amanji were the forms of free labour related to public works at the village level.



Kavinattu Kanmai with Chola inscription

Village assemblies under the Cholas collected a tax called eriayam, which was utilised for repairing irrigation tanks. Sometimes local leaders like araiyan repaired and renovated irrigation tanks destroyed in a storm. There were instances of the water from a tank shared by villagers and the temples. Special groups known as talaivayar, talaivay-chanrar and eri-araiyarkal were in charge of releasing

the water through the head channel and sluice from the rivers or tanks. A group of people who were in charge of kulam was called kulattar. In later period, temples were entrusted with the upkeep of the irrigation sources.

11.1.4 Society and its Structure

In the predominantly agrarian society prevailing during the Chola period, landholding was the prime determinant of social status and hierarchy. The Brahmin landholders called brahmadeya-kilavars at the top brahmadeya settlements with tax exemption were created, displacing (kudi neekki) the local peasants. Temples were gifted land known as devadana, which were exempted from tax, as in brahmadeyams. The temples became the hub of several activities during this period.

The landholders of vellanvagai villages were placed next in the social hierarchy. Ulukudi (tenants) could not own land but had to cultivate the lands of Brahmins and holders of vellanvagai villages. While landholders retained melvaram (major share in harvest), the ulukudi got kizh varam (lower share). Labourers (paniceymakkal) and slaves (adimaigal) stayed at the bottom of social hierarchy.

Outside the world of agrarian society were the armed men, artisans and traders. There are documents that make mention of cattle-keepers who apparently constituted a considerable section of the population. There certainly were tribals and forest-dwellers, about whom our knowledge is scanty.

Religion

Puranic Hinduism, represented by the worship of Siva, Vishnu and associated deities, had become popular by the time

of the Cholas. A large number of temples dedicated to these deities were built. The temples were provided vast areas of land and a considerable section of population came under their influence.

Chola rulers were ardent Saivites. Parantaka I and Uttama Chola (907–970) made provisions and gifted the lands to promote religion. In a fresco painting in which Rajaraja I is portrayed with his wives worshiping Lord Siva in Thanjavur Brihadishvarar temple. One of the titles of Rajaraja I is Siva Pada Sekaran, i.e. one who clutches the foot of Lord Siva.

Siva was the preeminent god for the Cholas and he was represented in two forms. The iconic form of Siva was Lingodbhava, and the Nataraja idol was the human form. A trace of the locations of temple centres in Kavery delta could provide us the map of an agrarian-political geography spatially and temporally. The repeated representation of Tripurantaka (the destroyer of three mythical cities of asura) form of Siva in sculpture and painting gave him a warrior aspect and helped in gaining legitimacy for the ruler.



Lingodbhava, Brihadishvarar Temple

The representation of Nataraja or Adal Vallan (king of dance) in the form of idol was the motif of Tamil music, dance and drama with hymns composed by Nayanmars, the Saiva saints. These hymns sang the praise of Siva and extolled the deeds of god. They held great appeal to the devotees from different social sections.

The Saiva canon, the Thirumurai, was codified after it was recovered by Nambi Andar Nambi. *Oduvars* and *Padikam Paduvars* were appointed to sing in the temples to recite Thirumurai daily in the temple premises. The singers of hymns were known as vinnappamseivar. The players of percussion instruments also were appointed. Girls were dedicated for the service of god. Musicians and dance masters also were appointed to train them.

A highly evolved philosophical system called Saiva Siddhanta was founded during this period. The foundational text of this philosophy, Sivagnana Bodham, was composed by Meikandar. Fourteen texts, collectively called Saiva Siddhantha Sastram, form the core of this philosophy. In later times, many Saiva monasteries emerged and expounded this philosophy.

The devotion of Chola rulers to Saivism became a strong passion in due course of time. Kulothunga II, for instance, exhibited such a trait. The theological tussle was fierce between state religion, Saivism, and Vaishnavism so much so that Vaishnavism was sidelined to the extent of its apostle Sri Ramanujar leaving the Chola country for Melkote in Karnataka.

Builders of Temples

The Cholas built and patronised innumerable temples. The royal temples in Thanjavur, Gangaikonda Chozhapuram and Darasuram are the repositories of architecture, sculpture, paintings and iconography of the Chola



Dancing woman accompanied by musician,
Brihadishvarar temple

arts. The temples became the hub of social, economic, cultural and political activities. The paraphernalia of the temples including temple officials, dancers, musicians, singers, players of musical instruments and their masers headed by the priests worshipping the gods reflect the royal court. In the initial stages, architecturally, the Chola temples are simple and modest. Sepulchral temples (pallip-padai) also were built where the kings were buried.

Temple as a Social Institution

Chola temples became the arena of social celebrations and functioned as social institutions. They became the hub of societal space in organising social, political, economic and cultural activities. The prime temple officials were koyirramar, koyikanakku (temple accountant), devakanmi (agent of god), srivaisnavar, cantesar (temple manager) and others. They promoted the development of learning, dance, music, painting and drama. A play called Rajarajanatakam, based on the life of Rajaraja I, was performed in the Thanjavur temple. The festivals of Chithirai Tiruvizha, Kartigai and Aippasivizha were celebrated. It

is said that singing hymns in temple premises promoted oral literacy. Traditional dance items like kudak-kuthu and sakkaik-kuthu were portrayed in the form of sculptures and paintings in the temples in Kilapalivur, Tiruvorriyur. Niruya and karna poses are shown in sculptural forms in the Thanjavur big temple. Traditional Tamil musical instruments also were portrayed in this way.

The pastoral group, as a mark of devotion, donated livestock of specified number to the temples so as to maintain the perpetual lamp to be lit in the temple. To record their gift, their names were engraved in the inscriptions of royal temple. Thus, they earned royal affinity. The oil pressers called Sankarapadiyar supplied oil to the temple and became part of the functionaries of the temples. In times of famine, some of them sold themselves to the temple as servants.

Temples functioned as banks by advancing loans and by purchasing and receiving endowments and donations. They also became educational centres as training was imparted in Vedas, music and the arts. Sculpture and metal work too were promoted. Temple accounts were audited and the auditor was called koyikanakku.

Gangaikonda Chozhapuram

In commemoration of his victory in North India, Rajendra I built Gangaikonda Chozhapuram on the model of Brihadisvarar temple in Thanjavur. He built an irrigation tank called Cholagangam near the capital called Jala-stambha (water-pillar). It became the coronation centre, which was a Chola landmarks. The sculptures of Ardhanariswarar, Durga, Vishnu, Surya, Cantesa Anugrahamurty are the best pieces of the idols of gods placed in the niches of the outer wall of sanctum.

Brihadishvarar Temple

The Grand Temple of Thanjavur, known as Rajarajisvaram and Brihadishvarar Temple, stands as an outstanding example of Chola architecture, painting, sculpture and iconography. This temple greatly legitimised Rajaraja's polity. The sanctum with a vimana of 190 feet is capped with a stone weighing 80 tons. The figures of Lakshmi, Vishnu, Ardhanarisvara and Bikshadana, a mendicant form of Siva, on the outer walls of the sanctum are some unique features. The fresco paintings and the miniature sculptures of the scenes from puranas and epics in the temple walls reveal the religious ideology of the Chola rulers. Dancing girls, musicians and music masters were selected from different settlements cutting across the nadu divisions and were attached to this temple. Singers had been appointed to recite the bhakti hymns in the temple premises.



Darasuram Temple

Darasuram Temple, built by Rajaraja II (1146–1172), is yet another important contribution of the Cholas to temple architecture. Incidents from the Periyapuram, in the form of miniatures, are depicted on the base of the garbhagriha (sanctum sanctorum) wall of the temple.

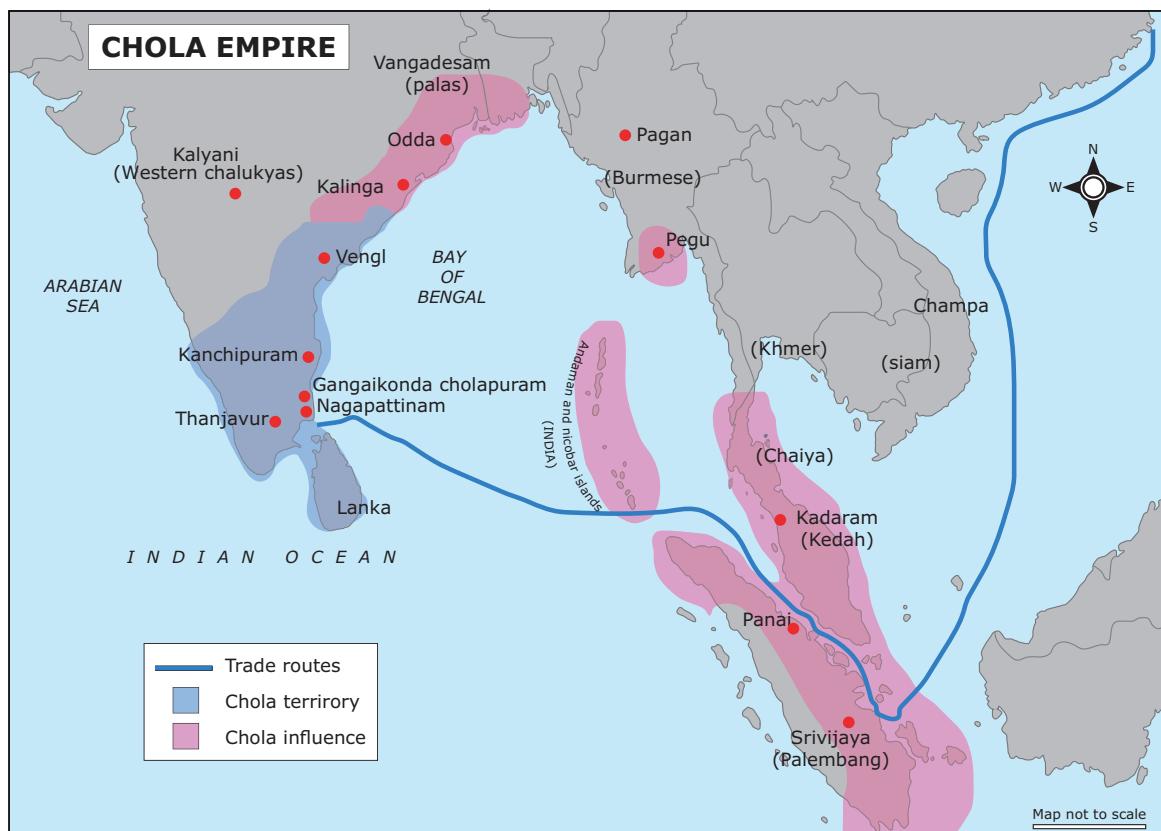
Trade

Increased production in agriculture as well as artisanal activities led to trade and growing exchange of goods for goods. This trade activity involved the notions of price, profit and market, which were not known in South India in the earlier period. Two guild-like groups are known: anjuvannattar and manigramattar. Anjuvannattar comprised West Asians, including Jews, Christians and Muslims. They were maritime traders and were settled all along the port towns of the west coast. It is said that manigramattar were busy with trade in the hinterland. They settled in interior towns like Kodumbalur,

Uraiyyur, Kovilpatti, Piranmalai and others. In due course, both groups merged and got incorporated under the banner of ainutruvar, disai-ayirattu-ainutruvar and valanciyar functioning through the head guild in Ayyavole in Karnataka. This ainutruvar guild controlled the maritime



Anugrahamurthy
Gangai Konda Chozhapuram



trade covering South-east Asian countries. Munai-santai (Pudukkottai), Mylapore and Tiruvotriyur (Chennai), Nagapattinam, Vishakapattinam and Krishnapattinam (south Nellore) became the centres of the maritime trade groups. In the interior, goods were carried on pack animals and boat. The items exported from the Chola land were sandalwood, ebony, condiments, precious gems, pepper, oil, paddy, grains and salt. Imports included camphor, copper, tin, mercury and etc. Traders also took interest in irrigation affairs. Valanciyar, a group of traders, once dug an irrigation tank called ainutruvapperari in Pudukkottai.

11.1.5 Cholas as Patrons of Learning

Chola kings were great patrons of learning who lavished support on Sanskrit education by instituting charities. From the inscriptions, we see that literacy skills were widespread. The great literary works Kamba Ramayanam and Periyapuranam belong to this period. Rajendra I established a Vedic

college at Ennayiram (South Arcot district). There were 340 students in this Vaishnava centre, learning the Vedas, Grammar and Vedanta under 14 teachers. This example was later followed by his successors and, as a result, two more such colleges were founded, at Tribuvani near Pondicherry in 1048 and the other at Tirumukudal, Chengalpattu district, in 1067. In Sanskrit centres, subjects like Vedas, Sanskrit grammar, religion and philosophies were taught. Remuneration was given to teachers in land as service tenure.

The End of Chola Rule

The Chola dynasty was paramount in South India from the ninth to the thirteenth centuries. By the end of the twelfth century, local chiefs began to grow in prominence, which weakened the centre. With frequent invasions of Pandyas, the once mighty empire, was reduced to the status of a dependent on the far stronger Hoysalas. In 1264, the Pandyan ruler, Jatavarman Sundara Pandyan I, sacked the Chola's capital of Gangaikonda

Sambuvarayars

Sambuvarayars were chieftains in the North Arcot and Chengalpattu regions during the reign of Chola kings, Rajathiraja and Kulothunga III. Though they were feudatories, they were found fighting sometimes on the side of their overlords and occasionally against them also. From the late 13th century to the end of Pandya ascendancy, they wielded power along the Palar river region. The kingdom was called Raja Ghambira Rajyam and the capital was in Padaividu. Inscriptions of Vira Chola Sambavarayyan (1314–1315CE) have been found. Sambuvarayars assumed high titles such as Sakalaloka Chakravartin Venru Mankonda Sambavarayyan (1322–1323 CE) and Sakalaloka Chakravartin Rajanarayyan Sambavarayyan (1337–1338 CE). The latter who ruled for 20 years was overthrown by Kumarakampana of Vijayanagar. It is after this campaign that Kumarakampana went further south, as far as Madurai, where he vanquished the Sultan of Madurai in a battle.

Chozhapuram. With Kanchipuram lost earlier to the Telugu Cholas, the remaining Chola territories passed into the hands of the Pandyan king. 1279 marks the end of Chola dynasty when King Maravarman Kulasekara Pandyan I defeated the last king Rajendra Chola III and established the rule by Pandyas.

II PANDYAS

Pandyas were one of the muvendars that ruled the southern part of India, though intermittently, until the pre-modern times. Ashoka, in his inscriptions, refers to Cholas, Cheras, Pandyas and Satyaputras as peoples of South India. Korkai, a town historically associated with pearl fisheries, is believed to have been their early capital and port. They moved to Madurai later.

Many early Tamil inscriptions of Pandyas have been found in Madurai and its surroundings. Madurai is mentioned as Matirai in these Tamil inscriptions, whereas Tamil classics refer to the city as Kudal, which means assemblage. In one of the recently discovered Tamil inscriptions from Puliman Kompai, a village in Pandya territory, Kudal is mentioned. In Pattinappalai and Maduraikkanchi, Koodal is mentioned as the capital city of Pandyas. It finds mention in Ettuthogai (Eight Anthologies) also. So,

historically Madurai and Kudal have been concurrently used.

Sources

The history of the Pandyas of the Sangam period, circa third century BCE to third century CE, has been reconstructed from various sources such as megalithic burials, inscriptions in Tamil brahmi, and the Tamil poems of the Sangam literature. The Pandyas established their supremacy in South Tamil Nadu by the end of the sixth century CE. A few copper plates form the source of our definite knowledge of the Pandyas from the seventh to the ninth century. The Velvikkudi grant of Nedunjadayan is the most important among them. Copper plates inform the essence of royal orders, genealogical list of the kings, their victory over the enemies, endowments and donations they made to the temples and the Brahmins. Rock inscriptions give information about the authors of rock-cut cave temples, irrigation tanks and canals. Accounts of travellers such as Marco Polo, Wassaff and Ibn-Batuta are useful to know about political and socio-cultural developments of this period. Madurai Tala Varalaru, Pandik Kovai and Madurai Tiruppanimalai provide information about the Pandyas of Madurai of later period.

Though pre-Pallavan literary works do not speak of Sangam as an academy, the term Sangam occurs in Iraiyanar Akapporul

of late seventh or eighth century CE. The term Sangam, which means an academy, is used in late medieval literary works like Periya Puranam and Tiruvilaiyadal Puranam.



Seethalai Saththanar, the author of epic Manimekalai, hailed from Madurai.

Territory

The territory of Pandyas is called Pandymandalam, Thenmandalam or Pandynadu, which lay in the rocky, hilly regions and mountain ranges except the areas fed by the rivers Vaigai and Tamiraparni. River Vellar running across Pudukkottai region had been demarcated as the northern border of the Pandya country, while Indian Ocean was its southern border. The Western Ghats remained the border of the west while the Bay of Bengal formed the eastern border.

11.2.1 Pandya Revival (600–920)

The revival of the Pandyas seems to have taken place after the disappearance of the Kalabhras. Once hill tribes, the Kalabhras

had soon taken to a settled life, extending their patronage to Buddhists and Jains. Kadunkon, who recovered Pandya territory from the Kalabhras according to copper plates, was succeeded by two others. Of them, Sendan possessed warlike qualities and his title Vanavan is suggestive of his conquest of Cheras. The next one, Arikesari Maravarman (624–674), an illustrious early Pandya, ascended the throne in 642, according to a Vaigai river bed inscription. He was a contemporary of Mahendravarman I and Narsimahavarman I. Inscriptions and copper plates praise his victory over his counterparts such as Cheras, Cholas, Pallavas and Sinhalese. Arikesari is identified with Kun Pandian, the persecutor of Jains.



Saivitesaint Thirugnanasambandar converted Arikesari from Jainism to Saivism.

After his two successors, Kochadayan Ranadhira (700–730) and Maravarman Rajasimha I (730–765), came Jatila Parantaka Nedunjadayn (Varaguna I) (756–815), the donor of the Velvikkudi plates. He was also known as the greatest of his dynasty and successfully handled the Pallavas and the



Impaling of Jains

Though the number of Jain people who were persecuted is questionable, the incitance of persecution is not in doubt.

Cheras. He expanded the Pandya territory into Thanjavur, Tiruchirappalli, Salem and Coimbatore districts. He is also credited with building several Siva and Vishnu temples. The next king Srimara Srivallabha (815–862) invaded Ceylon and maintained his authority. However, he was subsequently defeated by Pallava Nandivarman III (846–869). He was followed by Varaguna II who was defeated by Aparajita Pallava (885–903) at Sripurmbiyam. His successors, Parantaka Viranarayana and Rajasimha II, could not stand up to the rising Chola dynasty under Parantaka I. Parantaka I defeated the Pandya king Rajasimha II who fled the country in 920CE.

Rise of Pandyas Again (1190–1310)

In the wake of the vacuum in Chola state in the last quarter of 12th century after the demise of Adhi Rajendra, Chola viceroyalty became weak in the Pandya country. Taking advantage of this development, Pandya chieftains tried to assert and rule independently. Sri Vallaba Pandyan fought Rajaraja II and lost his son in the battle. Using this situation, the five Pandyas waged a war against Kulotunga I (1070–1120) and were defeated. In 1190, Sadayavarman Srivallabhan, at the behest of Kulotunga I, started ruling the Pandya territory. He was anointed in Madurai with sceptre and throne. To commemorate his coronation, he converted a peasant settlement Sundaracholapuram as Sundarachola Chaturvedimangalam, a tax-exempted village for Brahmins.

After the decline of the Cholas, Pandya kingdom became the leading Tamil dynasty in the thirteenth century. Madurai was their capital. Kayal was their great port. Marco Polo, the famous traveller from Venice, visited Kayal twice, in 1288 and in 1293. He tells us that this port town was full of ships from Arabia and China and bustling with business activities.

Marco Polo, a Venetian (Italy) traveller who visited Pandya country lauded the king for fair administration and generous hospitality for foreign merchants. In his travel account, he also records the incidents of sati and the polygamy practiced by the kings.



Sadaiyavarman Sundrapandyan

The illustrious ruler of the second Pandya kingdom was Sadaiyavarman (Jatavarman) Sundrapandyan (1251–1268), who not only brought the entire Tamil Nadu under his rule, but also exercised his authority up to Nellore in Andhra. Under his reign, the Pandya state reached its zenith, keeping the Hoysalas in check. Under many of his inscriptions, he is eulogized. Sundrapandyan conquered the Chera ruler, the chief of Malanadu, and extracted a tribute from him. The decline of the Chola state emboldened the Boja king of Malwa region Vira Someshwara to challenge Sundrapandyan, who in a war at Kannanur defeated him. Sundrapandyan plundered his territory. He put Sendamangalam under siege. After defeating the Kadava chief, who ruled from Cuddalore and wielded power in northern Tamil Nadu, Sundrapandyan demanded tribute. He captured the western region

and the area that lay between present-day Arcot and Salem. After killing the king of Kanchipuram in a battle, Pandyas took his territory. But, by submitting to the Pandyas, the brother of the slain king got back Kanchipuram and agreed to pay tribute. Along with him, there were two or three co-regents who ruled simultaneously: Vikrama Pandyan and Vira Pandyan. A record of Vira Pandyan (1253–1256) states that he took Eelam (Ceylon), Kongu and the Cholamandalam (Chola country).

Maravarman Kulasekharan

After Sundrapandyan, Maravarman Kulasekharan ruled successfully for a period of 40 years, giving the country peace and prosperity. We have authentic records about the last phase of his reign. He ascended the throne in 1268 and ruled till 1312. He had two sons, and in 1302, the accession of the elder son, Jatavarman Sundara Pandyan III, as co-regent took place. The king's appointment of Sundrapandyan as a co-regent provoked the other son Vira Pandyan and so he killed his father Maravarman Kulasekharan. In the civil war that ensued, Vira Pandyan won and became firmly established in his kingdom. The other son, Sundara Pandyan, fled to Delhi and took refuge under the protection of Alauddin Khalji. This turn of events provided an opening for the invasion of Malik Kafur.

Invasion of Malik Kafur

When Malik Kafur arrived in Madurai in 1311, he found the city empty and Vira Pandyan had already fled. In Amir Khusru's estimate, 512 elephants, 5,000 horses along with 500 mounds of jewel of diamonds, pearls, emeralds and rubies are said to have been taken by Malik Kafur. The Madurai temple was desecrated and an enormous amount of wealth was looted. The wealth he

carried was later used in Delhi by Alauddin Khalji, who had then taken over the throne, to wean away the notables in the court to his side against other claimants.

After Malik Kafur's invasion, the Pandyan kingdom came to be divided among a number of the main rulers in the Pandya's family. In Madurai, a Muslim state subordinate to the Delhi Sultan came to be established and continued until 1335 CE when the Muslim Governor of Madurai Jalaluddin Asan Shah threw off his allegiance and declared himself independent.

11.2.2 State

Pandya kings preferred Madurai as their capital. Madurai has been popularly venerated as Kudal and Tamil Kelukudal. The kings are traditionally revered as Kudalkon, Kudal Nagar Kavalan, Madurapura Paramesvaran. The titles of the early Pandyas are: Pandiyatirasan, Pandiya Maharasan, Mannar Mannan, Avaniba Sekaran, Eka Viran, Sakalapuvana Chakkaravarti and others. Titles of the later Pandyas in Sanskrit include Kodanda Raman, Kolakalan, Puvanekaviran, and Kaliyuga Raman. Titles in chaste Tamil are Sembian, Vanavan, Thennavan and others. The Pandyas derived military advantage over their neighbours by means of their horses, which they imported through their connection to a wider Arab commercial and cultural world.

Palace and Couch

Royal palaces were called Tirumaligai and Manaparanan Tirumaligai. Kings, seated on a royal couch, exercised the power. The naming of couches after the local chiefs attests to the legitimacy of overlordship of the kings. The prominent names of such couches are Munaiya Daraiyan, Pandiya Daraiyan and Kalinkat Traiyan.

The king issued royal order orally while majestically seated on the couches. It was documented by royal scribe called Tirumantira Olai.

Royal Officials

A band of officials executed the royal orders. The prime minister was called *uttaramantri*. The historical personalities like *Manickavasagar*, *Kulaciraiyar* and *Marankari* worked as ministers. The royal secretariat was known as *Eluttu Mandapam*. *Akapparivara Mudalikal* were the personal attendants of the kings. The most respected officials were *Maran Eyinan*, *Sattan Ganapathy*, *Enathi Sattan*, *Tira Tiran*, *Murthi Eyinan* and others. The titles of military commanders were *Palli Velan*, *Parantakan Pallivelan*, *Maran Adittan* and *Tennavan Tamizhavel*.

Political Divisions

Pandy Mandalam or Pandy Nadu consisted of many *valanadus*, which, in turn, were divided into many *nadus* and *kurrams*. The administrative authorities of *nadus* were the *nattars*. *Nadu* and *kurram* contained settlements, viz., *mangalam*, *nagaram*, *ur* and *kudi*, which were inhabited by different social groups. A unique political division in Pandy Mandalam is *Kulakkil*, i.e. area under irrigation tank. For instance, Madurai is described in an inscription as *Madakkulakkil Madurai*.

The duty of the *nattar* was to assess the qualities of land under cultivation and levy taxes. In surveying the lands, the officials used rods of 14 and 24 feet. After the measurement, the authorities donated the lands. *Salabogam* land was assigned to Brahmins. The land assigned to ironsmiths was called *tattarkani*; for carpenters, it was known as *taccu-maniyam*. *Bhattacharjutti* is the land donated for Brahmin group for imparting education.

Administration and Religion: Seventh to Ninth Centuries

An inscription from Manur (Tirunelveli district), dating to 800, provides an account of village administration. It looks similar to Chola's local governance, which included village assemblies and committees. Both civil and military powers were vested in the same person. The Pandya kings of the period supported and promoted Tamil and Sanskrit. The great Saiva and Vaishnava saints contributed to the growth of Tamil literature. The period was marked by intense religious tussles. The rise of the Bhakti movement invited heterodox scholars for debate. Many instances of the defeat of Buddhism and Jainism in such debates are mentioned in Bhakti literature.

11.2.3 Economy

Society

Kings and local chiefs created Brahmin settlements called *Mangalam* or *Chaturvedimangalam* with irrigation facilities. These settlements were given royal names and names of the deities. Influential Brahmins had honorific titles such as *Brahmmadhi Rajan* and *Brahmmaraiyan*.

Trade

It was not the Khalji's invasion from the north that brought the Muslims into Tamil country for the first time. Arab settlements on the west coast of southern India, from the seventh century, led to the expansion of their trade connection to the east coast of Tamizh country. This was because the governments of the east coast pursued a more liberal and enlightened policy towards the overseas traders. Their charters exempted traders from various kinds of port dues and tolls. In Kayal, there was an agency established by an

Arab chieftain by name Maliku-l-Islam Jamaluddin. This agency facilitated the availability of horses to Pandya kings.

Horse trade of that time has been recorded by Wassaff. He writes: "...as many as 10,000 horses were imported into Kayal and other ports of India of which 1,400 were to be of Jamaluddin's own breed. The average cost of each horse was 220 dinars of 'red gold.'

In the inscriptions, the traders are referred to as nikamattor, nanadesi, ticai-ayiratu-ainutruvar, ainutruvar, manikiramattar and patinen-vishyattar. They founded the trade guilds in Kodumpalur and Periyakulam. The goods traded were spices, pearls, precious stones, horses, elephants and birds. In the thirteenth and fourteenth centuries, horse trade was brisk. Marco Polo and Wassaff state that the kings invested in horses as there was a need of horses for ceremonial purposes and for fighting wars. Those who were trading in horses were called kudirai-chetti. They were active in maritime trade also.

The busiest port town under the Pandyas was Kayalpattinam (now in Thoothukudi district) on the east coast. Gold coins were in circulation as the trade was carried through the medium of gold. It was variously called kasu, palankasu, anradunarpalankasu, kanam, kalancu and pon. The titular gods of the traders are Ayirattu Aynurruvaar Udaiyar and Sokka Nayaki Amman. The periodically held fairs were called Tavalamin settlements called teru where the traders lived.

Irrigation

The Pandya rulers created a number of irrigation sources and they were named after the members of the royal family. Some of them were Vasudeva Peraru, Virapandya Peraru, Srivallaba Peraru and

Parakirama Pandya Peraru. The tanks were named Tirumaleri, Maraneri, Kaliyaneri and Kadaneri. On either side of the rivers Vaigai and Tamiraparni, canals leading to the tanks for irrigation were built. The Sendan Maran inscription of Vaigai river bed speaks of a sluice installed by him to distribute the water from the river. Sri Maran Srivallabhan created a big tank, which is till now in use. Like Pallavas in northern districts, Pandyas introduced the irrigation technology in the southern districts of Tamil country. In building the banks of the tanks, the ancient architect used the thread to maintain the level. Revetment of the inner side of the banks with stone slabs is one of the features of irrigation technique in Pandya country. In the time of the later Pandyas (around 1212), an official constructed a canal leading from river Pennai to the lands of Tiruvannamalai temple. In dry-zone Ramanathapuram also, tanks were created. In these areas, such irrigation works were done by local administrative bodies, local chiefs and officials. Repairs were mostly undertaken by local bodies. Sometimes, traders also dug out tanks for irrigation.

Iruppaikkuti-kilavan, a local chief, built many tanks and repaired the tanks in disrepair. The actual landowning groups are described as the Pumipittirar. Historically they were locals and hence they were referred to as nattumakkal. The communal assembly of this group is Cittirameli-perianattar.

Literacy

The mission of promoting literacy was carried on through many ways. Appointment of singers to recite the Bhakti hymns in temple has been seen as the attempt of promoting literacy. In theatres, plays were staged for a similar purpose. Bhattavirutti and salabogam



Piston sluice installed during the Pandya period in Pudukkottai Region



Sluice is a device to distribute the water from the water resources like river, tank and lakes. It is called Kumili, madai and Madagu in inscriptions.



Sluice in Tank Srivilliputtur

were endowments provided for promoting Sanskrit education. Brahmins studied the Sanskrit treatises in educational centres kadigai, salai and vidyastanam. From 12th century, monasteries came up and they were attached to the temples to promote education with religious thrust. A copper inscription says that an academy was set up to promote Tamil and to translate Mahabharatam. The important Tamil literary texts composed in the reign of the Pandyas were Tiruppavai, Tirvempavai, Tiruvasagam, Tirukkovai and Tirumantiram.

11.2.4 Religion

It is said that Pandyas were Jains initially and later adopted Saivism. Inscriptions and the sculptures in the temples attest to this belief. The early rock-cut cave temples were the outcrop of transitional stage in religion and architecture. Medieval Pandyas and later Pandyas repaired many temples and endowed them with gold and land. The vimanam over the sanctum of Srirangam and Chidambaram temples were covered with golden leaves. Sadaiyavarman Sundrapandyan was anointed in Srirangam temple, and to commemorate it, he donated an idol of Vishnu to the temple. The inner walls

of this temple and three other gopurams were plated with gold.

Pandyas extended patronage to Vedic practices. Palyagalsalai Mudukudumi Peruvalluthi, who performed many Vedic rituals, is identified with Pandyas of the Sangam period. Velvikkudi copper plates as well as inscriptional sources mention the rituals like Ashvamedayaga, Hiranyagarbha and Vajapeya yagna, conducted by every great Pandya king. The impartiality of rulers towards both Saivism and Vaishnavism is also made known in the invocatory portions of the inscriptions. Some kings were ardent Saivite; some were ardent Vaishnavites. Temples of both sects were patronised through land grant, tax exemption, renovation and addition of gopuras and spacious mandapas.

Temples

Pandyas built different models of temples. They are sepulchral temple (e.g sundrapandisvaram), rock-cut cave temples and structural temples. Medieval Pandyas and later Pandyas did not build any new temples but maintained the existing temples, enlarging them with the addition of gopuras, mandapas and circumambulations. The monolithic mega-sized ornamented



Rock-cut cave temple, Anaimalai.c.800 CE



Jain sculptures-Kalugumalai



Sittannavasal

pillars are the unique feature of the medieval Pandya style. The early Pandya temples are modest and simple. In these temples of the Pandya country, the sculptures of Siva, Vishnu, Kotravai, Ganesa, Subramanya, Surya and Brahma are best specimens. Pandyas specially patronised Meenakshi temple and kept expanding its premises by adding gopuras and mandapas.

The prominent rock-cut cave temples created by the early Pandyas are found in Pillayarpatti, Tirumeyyam, Kuntrakkudi, Tiruchendur, Kalugumalai, Kanyakumari and Sittannavasal. Paintings are found in

the temples in Sittannavasal, Arittaapatti, Tirumalaipuram and Tirunedunkarai. A 9th century inscription from Sittannavasal cave temple informs that the cave was authored by Ilam Kautamar. Another inscription of the same period tells us that Sri Maran Srivallaban renovated this temple. The fresco paintings on the walls, ceilings and pillars are great works of art. These paintings portray the figures of dancing girls, the king and the queen. The painting of water pool depicts some aquatic creatures, flowers and birds and some mammals.

The maritime history of India would be incomplete if the history of the Pandyas of Tamil country is skipped. The busiest port-towns were located all along the east coast of the Tamizh country. By establishing matrimonial link with Southeast Asian dynasties, Pandyas left an imprint in maritime trade activities.

Cintamani, Mylapore, Tiruvotriyur, Tiruvadanai and Mahabalipuram are busy coastal trading centres recorded in inscriptions.

SUMMARY

I Cholas

- Revival of Chola rule by Vijayalaya Chola (850–871) and its consolidation by Paranthaka Chola I (907–955).
- Rajaraja I (985–1014) built the great Chola empire and constructed the Brihadishvarar temple in Thanjavur, thereby bringing glory and fame to his dynasty.
- Rajendra I further expanded and extended the Chola territory by his overseas conquests to Kheda to Sri Vijaya. He built Gangai Konda Chozhapuram temple to commemorate his victories in North Indian military expeditions.
- The Cholas' efforts at providing tank and canal irrigation resulted in thriving agriculture and trade.
- Temples became the hub of activities leading to patronage of arts and letters.
- Brahmadeyams enjoyed special privileges inclusive of tax exemption.
- Royal temples at Thanjavur, Gangai Konda Chozhapuram and Darasuram exemplified the perfection and excellence attained in architecture, sculpture, paintings and iconography.
- Chola rulers as ardent Saivites supported the cause of Saivism and the Saiva canon (Thirumarai) was codified by Nambi Andar Nambi.
- Maritime trade flourished. Sandalwood, ebony, condiments, precious gems, pepper, oil, paddy, grains and salt were exported, while the chief imports were camphor, copper, tin and mercury.
- Chola kings were great patrons of learning. Rajendra I established a Vedic college at Ennayiram (South Arcot district).

II Pandyas

- The Pandyas established their dynastic rule in southern Tamil Nadu by the end of the sixth century CE after Kalabhras.
- Ari Kesari Maravarman's (624–674) military conquests of Cheras, Cholas, Pallavas and Sinhalese illustrate their greatness.
- Pandya's presence revived in the thirteenth century after the decline of Chola rule brought the Tamizh country to limelight.
- The war of succession between two brothers led to the intervention of Alauddin Khalji, resulting in the military expedition of Malik Kafur.
- Pandyas built rock-cut cave temples and structural temples.
- Pandyas left an imprint in maritime trade activities.
- Kayal (port) region became the centre of trade and exchange, as recorded by Marco Polo and other travellers from Arabia.

EXERCISE



I. Choose the correct answer

1. Naval expeditions of _____ extended as far as Sri Vijaya Kingdom.
 - (a) Kulothunga III
 - (b) Rajendra I
 - (c) Rajaraja I
 - (d) Paranthaka
2. The core of the Chola kingdom lay in _____ delta called Cholamandalam.
 - (a) Vaigai
 - (b) Kaveri
 - (c) Krishna
 - (d) Godavari
3. Rajaraja I and Rajendra I jointly ruled the Chola kingdom for _____ years.
 - (a) 3
 - (b) 2
 - (c) 5
 - (d) 4
4. _____ makes one kalam
 - (a) 28 kg
 - (b) 27 kg
 - (c) 32 kg
 - (d) 72 kg
5. "Kedah" is in _____
 - (a) Malaysia
 - (b) Singapore
 - (c) Thailand
 - (d) Cambodia
6. In the reign of Rajaraja I, Mammallapuram was administered by a body called _____.
 - (a) Nattar
 - (b) Maanagaram
 - (c) Nagarattar
 - (d) Urar
7. Match the Following:

1. Cantonments	-	Padaividu
2. Military outposts	-	Dandanayagam
3. Captain	-	Nilai padai
4. Commander-in-chief-	-	Padaimudali

 - (a) 1, 3, 4, 2
 - (b) 4, 2, 1, 3
 - (c) 2, 1, 3, 4
 - (d) 2, 3, 1, 4
8. In commemoration of his victory in _____, Rajendra I built Gangaikonda Chozhapuram.
 - (a) Sri Lanka
 - (b) North India
 - (c) Kerala
 - (d) Karnataka
9. _____ was the first capital of Pandyas.
 - (a) Madurai
 - (b) Kayalpattinam
 - (c) Korkai
 - (d) Puhar
10. Manur inscription dating to 800 CE provides an account of _____ administration.
 - (a) central
 - (b) village
 - (c) military
 - (d) provincial
11. In dry-zone Ramanathapuram, _____ were created by Pandya kings.
 - (a) moats
 - (b) sluices
 - (c) dams
 - (d) tanks

II. Write brief answers

1. What are the quasi-historical literary works of the Cholas?
2. Why was the Cholamandalam called “Mummudi Cholamandalam”?
3. What were the titles assumed by Rajendra I?
4. List the various units of the land measurement.
5. Name the canals constructed and named after Chola kings, queens and gods.
6. Write a short note on Sangam, the Tamil academy.
7. What were the results of Malik Kafur’s invasion of Pandyan kingdom?

III. Write short answers

1. Write a note on the naval expeditions of Rajaraja Chola.
2. Why was Rajendra Chola called “Kadaram kondan”?
3. Write a note on the role of guilds during the Chola period.
4. Name some of the taxes collected during the Chola period.
5. Write about the social hierarchy under Cholas.
6. Mention some educational institutions of the Chola period.
7. What are the prominent rock-cut temples built by the early Pandyas?
8. Attempt an account of foreign travellers on Pandya kingdom.

IV. Write answers in detail

1. Write a short note on the following:
 - (i) Urar
 - (ii) Sabhaiyar
 - (iii) Nagarattar
 - (iv) Nattar
2. Irrigation and water management schemes resulted in agrarian surplus during the rule of Cholas. Analyse.
3. Highlight the architectural excellence of Cholas.
4. Discuss the socio-religious and cultural conditions during the reign of Cholas.
5. Justify the statement “Temple was a social institution”.
6. Write about the flourishing trade and commerce during Pandyas’ rule.
7. What are the steps taken by the Pandya kings towards irrigation?
8. Compare and contrast architectural styles of Cholas and the Pandyas.

Activity:

1. Prepare a scrap book on the recent findings on Cholas making use of newspapers and Internet sources.
2. Mark the places conquered by Chola kings in the given outline map of Asia.

GLOSSARY

circa	- approximately	- ஏறத்தாழ
anointment	- ceremony associated with induction of a person in office/position	- உயர்பதவியில் அமர்த்தும் போது செய்யப்படும் சமயச்சடங்கு
homogeneity	- same kind	- ஒரினத்தன்மை
ransack	- plunder	- சூறையாடு
hegemony	- dominance especially by one state over other state or one social group over others	- மேலாதிக்கம்
heterodox	- not following accepted beliefs/faiths	- அவைதீக
ravage	- devastate	- சேதப்படுத்து
venerated	- worshipful	- வணங்குதற்குரிய
preceptor	- teacher	- ஆசிரியர்/ஆசான்/குரு
extoll	- praise enthusiastically	- புகழ்கின்ற
perpetual	- ever lasting	- முடிவில்லாத
bustling	- busy	- பரபரப்பான
ensued	- resulted	- பின்பு ஏற்பட்ட
allegiance	- loyalty	- விசுவாசம்
slain	- kill	- கொல்
genealogy	- family tree	- வம்சாவனி/குடிவழி

**REFERENCE BOOKS**

1. Noburu Karasimha (ed.), *A Concise History of South India*, Oxford University Press, 2014
2. Y. Subbarayulu, *South India under the Cholas*, Oxford University Press, 2011.
3. Burton Stein, *History of India*, Oxford University Press, 2002.
4. R. Champakalakshmi, *Trade, Ideology and Urbanization in South India, 300 BC to 1300*, Oxford University Press, 1996.
5. K.A. Nilakanta Sastri, *Cholas*, University of Madras, 1955.
6. R. Sathianathier, *History of India*, Vol. I, 1949.



ICT CORNER

Later Cholas and Pandyas

This activity explaining UNESCO World Heritage Sites, helps to learn about ancient Heritage.



Steps:

- Open the Browser and type the URL given below (or) Scan the QR Code.
- World Heritage Centre page will appear on the screen.
- Double click or zoom any tagged sites or places. (ex. Great Cholas Temples)
- You can see pictures, videos and informations relating to human heritage.



Step1



Step2



Step3



Step4

Browse in the link

Web link: <http://whc.unesco.org/en/interactive-map>

Mobile: <https://play.google.com/store/apps/details?id=com.tripbucket.unesco>



*Pictures are indicative only.

Glossary



DIR97R

acculturation	பிற பண்பாடு ஏற்றல்
acrimonious	கச்பான
adduced	சான்றாகக் காணபித்தல்
adversary	விரோதி
adzes	மரக் கைப்பிடி கொண்ட உளி போன்ற கருவி
agate	உயர் வகை கல்
allegiance	விசுவாசம்
amalgamate	இணை
anointment	உயர்பதவியில் அமர்த்தும் போது செய்யப்படும் சமயச்சடங்கு
antithetical	முரண்பட்ட
ascribed	சார்ந்தது
belittle	சிறுமைப்படுத்துதல்
bhikshu	பொதுத் துறவி
booty	போரின் மூலம் கொள்ளலையடிக்கப்பட்டவை
bustling	பரபரப்பான
carnelian	அணிகலன்களில் பதிக்கும் சிவப்பு நிறக் கல்வகை
chauvinism	குறுகிய நோக்குடைய தேசியவாதம்
circa	ஏற்கதாம்
circumvented	விருது/அதிகாரச் சின்னம்
coercion	கட்டாயப்படுத்துதல்
coffer	கருவூலம்
collision	மோதல்
commemoration	கொண்டாட்டம்
conciliatory	இணக்கத்தை ஏற்கும்
conglomerated	கூழாங்கர்கள் மற்றும் சுரனைக் கர்களாலான பாறை
connotation	அர்த்தம்/பொருள்
consensus	கருத்தொருமித்த
contemplating	சிந்தனை செய்தல்
contemptible	வெறுக்கத்தக்க
corroborate	உறுதிபடுத்து
daunting	ஊக்கம் இழக்கத்தக்க
dissension	கருத்து வேற்றுமை
doab	இரு நதிகளுக்கிடையில் காணப்படும் செழுமையான நிலப்பகுதி
edifice	கட்டடம்/மாளிகை
embellished	அழகு படுத்து
empathetic	மற்றவர் உணர்வினை மதித்தல்
ensued	பின்பு ஏற்பட்ட
epithet	அடைமொழி
eponymous	பெயருக்குரிய
erudite	ஆழந்து கூற
esoteric	மெய்யறிவு உள்ளவர்களுக்காக
espousing	ஆதரித்தல்
exalted	உயர்ந்த
exorbitant	மிகவும் அதிகமான
extoll	புகழ்கின்ற
exuberance	உயிர்ப்புமிக்க
facade	முகப்பு
frugality	சிக்கணமான
garrison	கோட்டைக் காவற்படை
gazelle	ஒரு வகை அழகிய மான்
genealogy	வம்சாவளி / குடிவழி
goblet	கோப்பை

hegemony	மேலாதிக்கம்
heretics	வைத்தீக்திந்கு எதிரான
heterodox	அவைத்தீக
hewn	செதுக்கப்பட்ட
homogeneity	ஓரினத்தன்மை
immolate	தீப் பாய்தல்
incessant	இடையறாத
inciting	தாண்டும்
incursion	திடீர் படையெடுப்பு
ingots	உலோக வார்ப்பிரும்புக் கட்டி
insignia	சிறப்புறிமைச் சின்னம்
interregnum	இடைப்பட்ட காலம்
intrigue	சதி
investiture	சடங்குகள் செய்து பதவியில் அமர்த்துதல்
Jasper	மஞ்சள், சிவப்பு, பழுப்பு நிறம் கொண்ட கல் வகை
legume	தாவர குழுமப் வகை (அவரை வகை)
lentil	துவரை வகை
Levant	கிழக்கு மத்தியத் தரைக்கடல் பகுதி
lexicographer	அகராதி தயாரிப்பவர்
lineage	பரம்பரை
magnum opus	தலைசிறந்த கலை படைப்பு
manoeuvring	சூழ்சி
mercantile	வணிகம் சார்ந்த
moat	அகழி
mundane issue	அன்றாட வாழ்க்கைப் பிரச்சனை
munificence	கொடை; வள்ளன்மை
negate	செயல்படாததாக்கு
Nilgai	சிறு கொம்புடைய மான் வகை
nomenclature	பொருள்களின் பெயரிழும் முறை
numismatic	நாணயங்கள் பற்றிய
oblation	காணிக்கை ; ஆகுதி
perpetual	எப்போதும் நிலைத்திருக்கும்
pervade	பரவு
preceptor	ஆசிரியர் / ஆசான் / குரு
preeminent	புகழ்வாய்ந்த
primogeniture	மூத்த மகனுக்கு மட்டுமே வாரிசரிமை என்ற கோட்பாடு
proliferated	பல்கிப் பெருகி
proselytizing	மதமாற்ற முயற்சி
protagonist	முன்னொடுப்பவர்
punitive	தண்டிக்கிற
quartz	பல்நிறம் கொண்ட விலை குறைந்த மணிக்கல்
quinquennial	ஐந்தாண்டிற்கு ஒருமுறை நிகழும்
ransack	சூறையாடு
ravage	சேதப்படுத்து
reckon	கணக்கிடு
refrain	தவிர்
scepticism	அவங்மபிக்கை
schism	பிளவு
slain	கொல்
smother	நசுக்கு அல்லது அடக்கு
spouted vessel	நீண்ட மூக்குடைய பாத்திரம்
squabble	சச்சரவு
stratified	வர்க்க அடிப்படையில் அமைக்கப்பட்ட
surmise	ஊகம்
treacherous	துரோக
venerated	வணங்குதற்குரிய
vouch	உறுதிப்படுத்து

Illustration Credits

State Department of Archaeology, Tamilnadu	http://heidicon.ub.uni-heidelberg.de
Chennai Museum	http://paadunar.blogspot.in
Archaeology Survey of India	padmad.org
Tamil Virtual Academy	www.talkativeman.com
Tamil University, Thanjavur	www.cngcoins.com
Kerala Council for Historical Research	www.thefamouspeople.com
British Museum	www.quora.com
British Library	www.numisbids.com
Ulaga Tamil Sangam, Conference Magazines	Coinindia.com
http://www.tamilnadutourism.org	www.numismall.com
en.wikipedia.org	http://historicalalleys.blogspot.in
commons.wikimedia.org	immersedimmersed.blogspot.in
www.wikiwand.com	Prof. y.subbarayalu
harappa.com	Prof. R.G. Bednarik
whc.unesco.org	V.N. Misra
www.frontline.in	Dorian Fuller
https://colnect.com/en	Dr.K.Rajan, Prof & head Department of Archaeology, Pondichery University
breedingback.blogspot.in	K.T.Gandhirajan
https://www.flickr.com	K.Sasikala
www.paleophilatelie.eu/description/stamps/nepal_2015.html	R.K Lakshimi
https://www.thehistoryhub.com/mehrgarh-facts-pictures.htm	Dr.P.J.Cherian and Kerala Council for Historical Research M. Kenoyer et al. (1983), 'An Upper Palaeolithic Shrine in India', Antiquity
pinterest.com	
www.tes.com	

Higher Secondary – Class XI – History - Volume I

List of Authors and Reviewers

Chairperson

Dr. A.R. Venkatachalapathy, Professor, Madras Institute of Development Studies, Chennai

Co-Chairperson

Dr. K.A. Manikumar, Professor (Retired), Dept. of History, Manonmaniam Sundaranar University, Thirunelveli

Reviewers

Prof. Y.S. Subbarayalu, Professor (Rtd.), Department of Epigraphy, Tamil University, Thanjavur.

Dr. Surendar Rao, Former Head, Dept of History, Mangalore University, Mangala Gangothri.

Dr. Kesavan Veluthat, Professor (Retired), Dept. of History, University of Delhi.

Academic Co-ordinator

Tmt. B. Eswari, Deputy Director, SCERT, Chennai

ICT Co-ordinator

Thiru. D. Nagaraj, B.T.Asst., History, Govt. Hr. Sec. School, Rappusal, Pudukkottai

Art and Design Team

Chief Co-ordinator and Creative Head

Srinivasan Natarajan

Illustration

K.T. Gandhi Rajan, Tamil Virtual Academy, Kotturpuram, Chennai
S.V.Gokula Krishnan
Deepak Raj
Art Teachers,
 Government of Tamil Nadu.
 Students, Government College of Fine Arts,
 Chennai & Kumbakonam.

Layout

Arockiam Felix

In-House QC

Gopu Rasuvel
Jerald wilson

Co-ordination
 Ramesh Munisamy

Typist

D. Alphonsa Mary
 St. Anne's TTI, Chennai
Parimala
 DIET, Perundurai, Erode

Lesson Writers

Dr. K.A. Manikumar, Professor (Retired), Dept. of History, Manonmaniam Sundaranar University, Tirunelveli

Dr. Kanakalatha Mukund, Professor (Retired), Centre for Economic and Social Studies, Hyderabad

Dr. T.S. Rajeswari, Former Head, Dept. of History, APC Mahalakshmi College, Thoothukudi.

Dr. V. Selva Kumar, Associate Professor, Dept. of Maritime History and Marine Archaeology, Tamil University, Thanjavur

Dr. S. Ananthakrishnan, Associate Professor, Dept. of History, A.M.Jain College, Chennai

Dr. Venkataramanujam R, Associate Professor, Department of History, Madras Christian College, Tambaram

Dr. K. R. Sankaran, Associate Professor, Dept. of History, AVC College, Mayiladuthurai, Nagapattinam

Dr. D. Abul Fazal
 Asst. Professor, Dept. of History, Islamiah College, Vaniyambadi, Vellore

Dr. Murugan J, Asst. Professor, Dept. of History, Arignar Anna Govt Arts College, Attur, Salem

Content Providers / Readers

Thiru. M. Appannasamy, Advisor, TNTB&ESC, Chennai.

Tmt. Geetha J
 PGT, Prince Mat. HSS, Madipakkam, Chennai

Tmt. Jeyasree R
 PGT, Prince Mat. HSS, Madipakkam, Chennai

Tmt. Meera M
 PGT, DRBCCC Hindu HSS, Tiruvallur

Dr. K. Suresh, B.T.Asst., Kumara Rajah Muthiah HSS, Chennai

This book has been printed on 80 G.S.M.
 Elegant Mapliitho paper.
 Printed by offset at:

Lesson 12

Bahmani and Vijayanagar Kingdoms



Learning Objectives

To acquire knowledge in

I

- Sources of study for Bahmani and Vijayanagar kingdoms
- Foundation and consolidation of Bahmani Sultanate
- Prolonged conflict between Bahmani kingdom and Vijayanagar
- Military career and achievements of Mohammed Gawan
- The strategic importance of Golkonda fort

II

- Origin and development of Vijayanagar kingdom by Sangama brothers
- Vijayanagar and Bahmani tussle-causes and consequences
- Brief rule of Saluva dynasty followed by Krishnadevaraya's illustrious career
- Battle of Talikotta and decline of Vijayanagar kingdom
- Administration, Society and Economy of the Vijayanagar kingdom
- Rise of Nayak kingdoms.



Introduction

At the beginning of the fourteenth century, when the Delhi Sultanate was preparing to extend southwards, the Deccan and south India were divided into four kingdoms: the Yadavas of Devagiri (Western Deccan or present Maharashtra), the Hoysalas of Dvarasamudra (Karnataka), the Kakatiyas of Warangal (eastern part of present Telengana) and the Pandya of Madurai (southern Tamil Nadu). During the two expeditions of the general Malik Kafur, first in 1304 and then in 1310, these old states faced defeat one after another and lost most of their accumulated wealth

to the plundering raids of the Sultanate army. The Tughluq dynasty continued its southern expeditions into southern India under the rule of his military officers. Muhammad Tughluq (1325–51) even tried to make Devagiri (renamed as Daulatabad) as the capital to command the vast conquered territory more effectively. But his experiments failed and brought misery to the people. When he shifted the capital back to Delhi, his subordinates in the south declared independence. Thus Madurai became an independent Sultanate in 1333. Zafar Khan who declared independence in 1345 at Devagiri shifted his capital to Gulbarga in northern

Karnataka. He took the title, Bahman Shah and the dynasty he inaugurated became known as the Bahmani dynasty (1347–1527). A few years earlier, in 1336, the Vijayanagar kingdom was inaugurated by the Sangama brothers Harihara and Bukka at Vijayanagara (presentday Hampi) on the south bank of Tungabhadra. During the next two centuries these two states fought continually and bitterly, to control the rich Raichur *doab*, and also the sea ports of Goa, Honavar, etc. on the west coast, which were the supply points of the horses needed for their army.

Sources

There are several kinds of sources—literary, epigraphical, and archaeological—available for the study of this period. Several Persian accounts written by the court historians of the Bahmani Sultanate, relating to Bahmani–Vijayanagar conflicts have survived. Though they contain some biased and exaggerated information they provide rare eye-witness accounts relating to the battles, the palace intrigues, the life and sufferings of the people on either side, etc. which are lacking in inscriptions. The Kannada and Telugu literature, like *Manucharitram*, *Saluvabhyudayam*, etc., patronized in the Vijayanagar court, give genealogical, political and social information. The Telugu work *Rayavachakamu* gives interesting details about the Nayak system under Krishnadevaraya. Several foreign visitors who came to South India during the fourteenth to sixteenth centuries wrote about their travels which throw useful light on the political, social, and cultural aspects. Of them, Ibn Battutah a Moroccan traveller (1333–45), Abdur Razzak from Persia (1443–45), Nikitin, a Russian (1470–74), the Portuguese visitors



Domingo Paes and Nuniz (1520–35) provide remarkably rich information.

Thousands of inscriptions in Kannada, Tamil, and Telugu, besides a number of copper-plate charters in Sanskrit are available and the above sources add to the epigraphical information. There are a rich variety of archaeological sources in the form of temples, palaces, forts, mosques, etc. Numismatic evidence is also available in abundance.

The Vijayanagara kings issued a large number of gold coins called *Varaha* (also called *Pon* in Tamil and *Honnu* in Kannada). These gold coins have the images of various Hindu deities and animals like the bull, the elephant and the fabulous *gandaberunda* (a double eagle, sometimes holding an elephant in each beak and claw). The legend contains the king's name either in Nagari or in Kannada script.



Krishnadevaraya - Gold coins

12.1 Bahmani Kingdom

Alaudin Hasan Bahman Shah (1347–1358)

Rivalry with the Vijayanagar kingdom over the fertile Raichur *doab*, lying between the Krishna and Tungabhadra rivers, not only marked the early history of the Bahmani kingdom, but continued to be an enduring feature over two centuries. Bahman Shah had also to contend in the east with the

rulers of Warangal and Orissa. In order to facilitate smooth administration, as followed in the Delhi Sultanate, he divided the kingdom into four territorial divisions called *tarafs*, each under a governor. Each governor commanded the army of his province (Gulbarga, Daulatabad, Bidar, and Berar) and was solely responsible for both its administration and the collection of revenue. The system worked well under a powerful king, but its dangers became apparent under a weak ruler. For the greater part of his reign of eleven years Bahman was engaged in subduing the unruly in his kingdom and in establishing order. His attempt to exact an annual tribute from the state of Warangal, the Reddi kingdoms of Rajahmundry and Kondavidu, led to frequent wars. Bahman Shah emerged victorious in all these expeditions and assumed the title Second Alexander on his coins.

Mohammed I (1358–1375)

Mohammed I succeeded Bahman Shah. There was a decade-long war with Vijayanagar, most of which related to control over the Raichur doab. Neither side gained lasting control over the region, in spite of the huge fatalities in battles. Two bitter wars with Vijayanagar gained him nothing. But his attack on Warangal in 1363 brought him a large indemnity, including the important fortress of Golkonda and the treasured turquoise throne, which thereafter became the throne of the Bahmani kings.

Turquoise is a semi-precious stone sky blue in colour. Turquoise throne is one of the bejewelled royal seats of Persian kings described in Firdausi's *Shah Nama*.

Mohammed I established a good system of government that was followed by all the successor sultanates as well as by

the Marathas later. He appointed a council of eight ministers of state: 1. *Vakil-us-saltana* or lieutenant of the kingdom, the immediate subordinate of the sovereign. 2. *Waziri-kull*, who supervised the work of all other ministers; 3. *Amir-i-jumla*, minister of finance; 4. *Wasir-i-ashraf*, minister of foreign affairs and master of ceremonies; 5. *Nazir*, assistant minister for finance; 6. *Peshwa* who was associated with the lieutenant of the kingdom; 7. *Kotwal* or chief of police and city magistrate in the capital, and 8. *Sadr-i-jahan* or chief justice and minister of religious affairs and endowments. He took strong measures for the suppression of highway robbery. Institutional and geographic consolidation under Muhammad Shah laid a solid foundation for the kingdom. He built two mosques at Gulbarga. One, the great mosque, completed in 1367, remains an impressive building.

The next hundred years saw a number of Sultans one after another, by succession or usurpation. All of them fought with their southern neighbour, but without gaining much territory. In 1425 Warangal was subdued and their progress further eastwards was challenged by the Orissan rulers. The capital was shifted from Gulbarga to Bidar in 1429. The rule of Mohammad III (1463–1482) is worthy of mention because of his lieutenant Mohammed Gawan, a great statesman.

Mohammed Gawan

A Persian by birth, Mohammed Gawan was well-versed in Islamic theology, Persian, and Mathematics. He was also a poet and a prose-writer. The Mohammed Gawan Madrasa in Bidar, with a large library, containing 3000 manuscripts, is illustrative of his scholarship. Gawan served with great distinction as prime minister under Mohammad III and contributed extensively to the dynamic development of the Bahmani Kingdom.

Gawan fought successful wars against the rulers of Konkan, Orissa and Vijayanagar. He was known for his administrative reforms. He used Persian chemists to teach the preparation and the use of gunpowder. In his war against the Vijayanagar Kings in Belgaum, he used gunpowder. In order to tighten the administration and to curb the power of provincial governors, who functioned virtually as kings, Gawan divided

the existing four provinces of the Bahmani Sultanate into eight. This not only limited the area under the rule of each governor but also made the provincial administration more manageable. He placed some districts in the provinces directly under central administration. Gawan sought to curtail the military powers of the governors by allowing them to occupy only one fort in their territory. The other forts remained

Golkonda Fort

The Raja Krishna Dev of the Kakatiya dynasty with Warangal as capital constructed the Golkonda Fort on a granite hill. During 1495–1496 the fort was handed over to Sultan Kali Kutub Khan as a Jagir (land grant). He reconstructed and rechristened the mud fort into a granite fort and called the place Muhammed Nagar. Later, the Golkonda fort came into the possession of the Bahmani dynasty. Still later, the Qutub Shahi dynasty took over and made Golkonda its capital. Golkonda fort owes much of its present grandeur to Mohammad Quli Qutub Shah, the fifth sultan of Qutb Shahi dynasty. The subsequent generations saw Golkonda being fortified further with several additions and the formation of a beautiful city within. By the 17th century, Golkonda was famous as a diamond market. It gave the world some of the best-known diamonds, including the 'Kohinoor'.

The Golkonda Fort is located about 11 kms from Hyderabad on a hill 120 meters high. The Golkonda Fort is popular for its acoustic architecture. The highest point of the fort is Bala Hissar. There is said to be a secret underground tunnel which leads from the Durbar Hall to one of the palaces at the foot of the hills.

The Golkonda Fort also houses the tombs of the Qutub Shahis. There are two individual pavilions on the outer side of Golkonda which serve as major architectural attractions. The Fort comprises four other small forts within itself. It has cannons, draw bridges, royal chambers, halls, temples, mosques, stables, etc. The Fateh Darwaza or the Victory Gate is the entrance to the fort. Aurangzeb laid siege to this Golkonda fort in 1687 for about eight months but in vain. It was due to the treachery of an Afghan gate keeper, the fort finally fell.



Golkonda Fort

under the Sultan's direct control. The royal officers who were given land assignments as pay were made accountable to the Sultan for their income and expenditure.

The administrative reforms introduced by Gawan improved the efficiency of the government, but curtailed the powers of the provincial chiefs, who were mostly Deccanis. So the already existing rivalry among the two groups of nobles, Deccani Muslims and Pardesi (foreigner) Muslims, further intensified and conflicts broke out. Gawan became a victim of this tussle for power, although he remained fair and neutral in this conflict. Jealous of his success they forged a letter to implicate Gawan in a conspiracy against the Sultan. Sultan, who himself was not happy with Gawan's dominance, ordered his execution.

Gawan's execution augured ill for the Sultanate. Several of the foreign nobles

who were considered the strongest pillars of the state began to leave for their provinces, leading to the disintegration of the Sultanate. After the Sultan's death five of his descendants succeeded him on the throne but they were kings only in name. During this period the Sultanate gradually broke up into four independent kingdoms: Bijapur, Ahmadnagar, Berar and Golkonda. Bidar where the Bahmani Sultan ruled as a puppet became the fifth one. Among these Bijapur became powerful by annexing Bidar and Berar in course of time. Though Ahmadnagar and Golkonda acted independently they finally joined with Bijapur to fight with their common enemy, Vijayanagar. Vijayanagar was utterly routed in the battle of Talikota or *Rakshashi-Tangadi* in 1565. Thereafter, within a century, the Sultanates were vanquished one after another and taken over by the Mughal state.





12.2 Vijayanagar Empire

Origin and Expansion

There are different traditions regarding the foundation of the Vijayanagar kingdom. It is now generally accepted, on the basis of contemporary inscriptions, that the two brothers Harihara and Bukka, the eldest sons of one Sangama, earlier serving the Hoysala rulers of Karnataka, asserted their independence and laid foundation for a new kingdom in about 1336. This happened soon after the death of the Hoysala king Ballala III at the hands of the Madurai Sultan. Initially the capital was in or near about Anegondi on the north bank of the Tungabhadra river. But soon it was shifted to the Hoysala town Hosapattana (near Hampi) on the south bank. The capital was expanded and renamed Vijayanagara, the city of Victory. Thereafter, they proclaimed themselves the rulers of Vijayanagara or of Karnata-Vijayanagara. Harihara celebrated his coronation in 1346 at this city. Historians call this dynasty started by Harihara as Sangama after the name of his father or forefather. Vijayanagara rulers adopted the emblem of the Chalukyas, the boar, or *varahaas* their royal insignia.

According to some later-day tradition, Vidyaranya (also called Madhava), a renowned Saiva saint and Sanskrit scholar, is said to have persuaded the brothers to abandon their service to the Tughluqs and also to renounce Islam that they had adopted when they were imprisoned by the Sultan of Delhi. Vidyaranya is believed to have played an important role in the foundation of the Vijayanagara kingdom. This is doubtful, according to some inscriptions, Vidyaranya lived at the end of the fourteenth century, nearly sixty years after the foundation of Vijayanagar.

The Vijayanagar kingdom was successively ruled by four dynasties over a period of more than three hundred years: the Sangama dynasty (1336–1485), the Saluva dynasty (1485–1505), the Tuluva dynasty (1505–1570) and the Aravidu dynasty (1570–1650). The history of this kingdom can be narrated in four stages.

In the beginning, the Vijayanagar kingdom was one among many small principalities of the time, under the rule of some local chiefs in different parts of south India. The three big states of the thirteenth century, the Pandiyas in Tamil Nadu, the Hoysalas in Karnataka and the Kakatiyas in Andhra had almost been destroyed by the military expeditions of the Delhi Sultanate in the first three decades of the fourteenth century, leaving a big political vacuum. The turbulent political situation provided an opportunity to the five Sangama brothers, headed by Harihara, to consolidate and expand the territory. Besides, the Muslim Sultanate that had been established in Madurai a little earlier and the Bahmani Sultanate that came up in 1347 started to rule independently of Delhi. The Delhi Sultanate itself became weak and did not take much interest in the south.

Within the first four decades the small principality became a big kingdom through the military activities of the five brothers in different directions. First the entire core area of the Hoysala kingdom in Karnataka was incorporated into Vijayanagar. The coastal parts of Karnataka were soon taken over and remained an important part of the kingdom until the end. As this gave access to several port towns, good care was taken to administer this part under a successive line of *pradhani* or governors. Under Bukka I, attention was turned to Tondai-mandalam, covering the northern districts of Tamil area, which was under the rule of the Sambuvaraya chiefs. The prince Kampana (usually called Kumara Kampana), son of Bukka I, carried out this work successfully

with the help of his faithful general Maraya-Nayak. He is also given credit for slaying the Madurai Sultan and bringing to an end that Sultanate in about 1370. This is mentioned in *Madura-vijayam*, a Sanskrit work written by Kampana's wife, Gangadevi. But strangely, the Pandya country including Madurai was not annexed to the Vijayanagar kingdom at that time. It became a part of the kingdom only around 1500, more than a hundred years later. Until then only the northern and central parts of the Tamil country up to the Kaveri delta were under the direct administration of the Sangama and Saluva dynasties.

Vijayanagar – Bahmani conflict

From the beginning, both the Bahmani and Vijayanagar kingdoms were in constant conflict. The contest for territory, tribute, and the control of horse trade were the major subjects of conflict. Each of them wanted to annex and dominate the fertile area between the Krishna and the Tungabhadra (the Raichur doab). Though neither of them succeeded fully, much bloodshed took place for some transitory success. Some historians argue that religious rivalry between the Hindu Vijayanagar and the Muslim Sultanate was the basic cause of this continuous fight. Actually the Vijayanagar kings fought also with many Hindu, non-Muslim rulers, like those of Warangal, Kondavidu, Orissa, etc., in which Muslim rulers took part as allies sometimes and as enemies on other times. The control of horse trade that passed through Goa and other ports was another reason for the fighting. Horses were necessary for the armies of both sides. In spite of continuous fighting, the Krishna river was more or less the dividing line between the two powers.

In coastal Andhra, the power struggle was between the Gajapati kingdom of Orissa and Vijayanagar. Vijayanagar could

not make much headway until the time of Devaraya II (1422–46), who defeated the Orissan army in some battles. But these conquests were only to extract tribute, and no territory was added. Devaraya II was the greatest ruler of the Sangama dynasty. He strengthened his cavalry by recruiting trained Muslim cavalry for his army and giving archery training to his soldiers. Abdur Razaak, the Persian ambassador who visited the Zamorin of Kochi and the Vijayanagar court during this time states that Devaraya II controlled a vast area. He received tribute from the king of Sri Lanka too.

Vijayanagar empire went through a crisis after Devaraya II. Quarrels on account of succession and the inefficient successors encouraged the Gajapati king to dominate the coastal Andhra. Between 1460–65, the Gajapati army attacked many times and it conducted a victorious expedition even up to Tiruchirappalli on the Kaveri river, causing much destruction on the way and plundering the wealth of many temples. Taking advantage of the situation, the feudatories assumed independence. Thus, Tirumalaideva and then Konerideva began to rule independently in the Thanjavur-Tiruchirappalli area for some decades, during the interregnum before the rise of the Saluva rule.

Power passed on to the trusted commander Saluva Narasimha who defended the kingdom from the Gajapatis and recovered parts of coastal Andhra. Around 1485 Saluva Narasimha usurped the throne and declared himself as king, starting the short-lived Saluva dynasty. He was assisted by his general and great warrior Narasa Nayak, who tried to quell the rebellious local chiefs in the south. Saluva Narasimha died in 1491 leaving his young sons under the care of Narasa Nayak. Narasa Nayak became the de facto ruler and took several steps to safeguard the country until his death. In about

1505, his elder son Viranarasimha started the third dynasty, known as the Tuluva dynasty. He had a short but eventful reign and was succeeded by his younger brother Krishnadevaraya.

Krishnadevaraya (1509–29)

Krishnadevaraya is considered the greatest of the Vijayanagar kings. He built upon the strong military base laid by his father and elder brother. He tried to keep the greatness of the kingdom intact, by undertaking many military expeditions during much of his reign. Early in his reign he fought with the rebellious Ummattur chief (near about Mysore) and brought him to submission. He then had to fight almost continuously on two fronts, one against the traditional enemy, the Bahmani Sultans and the other against the Orissa king Gajapati. There are several inscriptions graphically describing his seizure of many forts like Udayagiri, under the control of Gajapati, during the course of this eastern expedition. Finally, he put a pillar of victory at Simhachalam.

Krishnadevaraya had to undertake more than one expedition to repulse the Bahmani forces, which were intruding into his territory on a regular annual basis. In some of these ventures the Portuguese, trying to establish their power in the Malabar and Konkan coast, helped Krishnadevaraya with military aid, and got permission to build a fort at

Bhatkal. Though he was quite successful for a time, his victories made the warring Bahmani sultans to become united for their survival.

There are some other reasons for the celebration of Krishnadevaraya as the greatest ruler of Vijayanagar. He made very large donations to many of the greatest Siva and Vishnu temples of the day- Srisailam, Tirupati, Kalahasti, Kanchipuram, Tiruvannamalai, Chidambaram, etc. He added towering gopuras to many of those temples, which survive to this day. Contemporary foreign visitors like Paes and Nuniz, who visited Vijayanagar left glowing tributes to his personality, and the grandeur and opulence of the city. His court was also adorned by some great poets like Allasani Peddana. He himself is considered a great scholar and is author of the famous poem *Amuktamalyada* (the story of Andal). But his crowning achievement, as a clever administrator, was the reorganization of the *Nayak* or *nayakara* system and giving legal recognition to the system. This is explained below under administration.

The battle of Talikota

At Krishnadevaraya's death, his son was a small child and so his younger brother Achyutadevaraya became king. Soon some succession disputes started as Ramaraya, the son-in-law of Krishnadevaraya wanted to dominate the affairs by crowning the infant as king. Achyutadevaraya was however supported by Chellappa (also known as Saluva Nayak), the greatest Nayak of the day who controlled a major part of the Tamil area. Soon after, however, Chellappa became a rebel himself and Achyutadevaraya had to take a big expedition to the south to subdue him. He had some encounters with the Deccan sultans too. After his death in 1542, his nephew Sadashivraya



Krishnadevaraya



Battle of Talikota

succeeded him and ruled for about thirty years (1542–70). But real power lay in the hands of Ramaraya, who got support from many of his close kinsmen (of Aravidu clan) by appointing them as Nayak of many strategic localities.

Ramaraya, a great warrior and strategist, was able to play off the Bahmani Muslim powers against one another. He entered into a commercial treaty with the Portuguese whereby the supply of horses to the Bijapur ruler was stopped. He fought with the Bijapur ruler and after some time, he allied with the Bijapur ruler against Golkonda and Ahmadnagar. This divide and rule policy provoked much enmity against Vijayanagar. Forgetting their mutual quarrels, the Deccan states, joined hands to wage the last great battle against their common enemy. The battle was fought at Talikota or Rakshasi-Tangadi in January 1565 in which Ramaraya, in spite of his old age, personally commanded the forces along with his cousins and brothers. In the final stages, the battle was lost. Ramaraya was imprisoned and executed immediately. The victorious Bahmani

armies entered the Vijayanagar city for the first time in their history, and ransacked it for several months laying it waste.

This battle is generally considered the signal for the end of Vijayanagar. The king Sadasiva and some of his retinue escaped to Penugonda. Tirumala, brother of Ramaraya, declared himself king in 1570, starting the Aravidu, that is the fourth dynasty. After this his sons and grandsons ruled the truncated kingdom for two generations, probably up to 1630. There were some more kings who ruled as fugitives until 1670 without a permanent capital. Real power was wielded by the many Nayak chiefs in various parts of the country. Some of them feigned loyalty to the king while others opposed him. There were fights between the loyalists and others. In 1601 there was bitter fighting near Uttaramerur between the loyalist Yachama Nayak of Perumbedu and the Nayak of Vellur (Vellore). In this quarrel Vellur Nayak was supported by Tanjavur, Madurai and Senji Nayak, who had become independent rulers.

12.3 Administration

The king was the ultimate authority in the kingdom. He was also the supreme commander of the army. He was assisted by several high-ranking officers. The chief minister was known as the mahapradhani. He led a number of lower-ranking officers, like Dalavay (commander), Vassal (guard of the palace), Rayasam (secretary/accountant), Adaippam (personal attendant), and Kariya-karta (executive agents). As Harihara I and his immediate successors consolidated their territorial acquisitions, they tried to organize the territory by creating administrative divisions called *rajyas* or provinces each under a governor called *pradhani*. Some of the prominent *rajyas* were the Hoysala *rajya*, Araga, Barakur (Mangalur), and Muluvay. As and when new conquests were made they were put under new *rajyas*. By 1400, there were five *rajyas* in the Tamil area: Chandragiri, Padaividu, Valudalampattu, Tiruchirappalli and Tiruvarur. The *pradhani* was either a royal member or a military officer not related to the royal family. The *pradhani* had his own revenue accountants and military to assist in his administration. Within each *rajya*, there were smaller administrative divisions like nadu, sima, sthala, kampana, etc. The lowest unit was of course the village. The *rajyas* lost their administrative and revenue status under the Tuluva dynasty due to the development of the Nayak system under Krishnadevaraya.

Nayak System

The term Nayak is used from thirteenth century onwards in Telugu and Kannada areas in the sense of a military leader or simply soldier. Assigning the revenue of a particular locality to the Nayak for their military service is found in the Kakatiya kingdom during the thirteenth century. This is similar to the *iqta* system practiced

by the Delhi Sultanate at that time. But in the Vijayanagar kingdom the regular assignment of revenue yielding territory in return for military service is clearly found only from about 1500 or a little earlier. Inscriptions refer to this revenue assignment as nayakkattanam in Tamil, Nayaktanam in Kannada, and nayankaramu in Telugu. The practice became established during the reign of Krishnadevaraya and Achyuta Devaraya. This is supported by the evidence of inscriptions and by the accounts of Nuniz and Paes. Nuniz says that the Vijayanagar kingdom at that time was divided between more than two hundred captains (his translation for Nayak) and they were compelled in turn to keep certain number of military forces (horses and foot soldiers) to serve the king in times of need: they were also required to pay certain amount of the revenue to the king in particular times of a year, like during the nine-day Mahanavami festival. Nuniz' statement is also supported by Telugu work *Rayavachakamu*, which refers to the practice during the time of Krishnadevaraya. Later-day vamsavalis (family history) of the Palayagars, who were mostly successors of the old Nayak families, support the fact that the Nayak system was perfected during the time of Krishnadevaraya. Most of these Nayak were the Kannadiga and Telugu warriors besides some local chiefs. They belonged to different castes, Brahmana as well as non-Brahmana. The non-Brahmana Nayak again had different social backgrounds: traditional warrior groups, pastoral and forest clans (Yadava, Billama), peasant families (Reddi), merchants (Balija) and so on. Some of the prominent Nayak, like Chellappa under Krishnadevaraya, were brahmanas.

This system worked smoothly as long as there were strong kings like Krishnadevaraya. These chiefs controlled production within their *Nayaktanam* territories by creating commercial centres (*pettai*) and markets, by encouraging

settlement of cultivators and artisans with tax concessions, by creating and maintaining irrigation facilities, etc. Many of them started as high officials (commander, governor, accountant, etc.) and served as the king's agents. After the Talikota battle, the Nayak chiefs became more or less independent of the Vijayanagar king. Some of them, like those of Madurai, Tanjavur, Ikkeri, etc. established powerful states controlling many smaller chiefs under them. The seventeenth century was the century of these bigger Nayak kingdoms.

12.4 Society and Economy

Continuous warfare and the resultant widespread sufferings were common features of all early and medieval societies. Bahmani and Vijayanagar period is no exception to this. Perhaps the scale looks larger due to the availability of many eye-witness accounts. The other consequences which were enduring over the centuries were the displacement and migration of people. During the three centuries of this chapter, we find such migrations everywhere. The conflicts in

the Bahmani courts were much due to the migration of Turks, Afghans and Persians into the Deccan. As far the Vijayanagar area is concerned there took place migrations of Kannada and Telugu warriors and their followers into Tamil areas and elsewhere. Many of the Nayaka chiefs belong to these language groups. Peasants, artisans and other toiling groups were also part of this migration. The other consequence was the widening gap between the ruling class and the ruled. All the foreign visitors refer to the enormous riches and affluence enjoyed by the rulers, the officials and the upper echelons in the capital cities like Vijayanagar, Bijapur, and the like, in contrast to widespread poverty among the masses. They also refer to the prevalence of slavery.

The state had to derive their revenue only by taxing the people. It is found that during the Sangama dynasty when the Vijayanagar rule was extended to new areas, their officers were harsh in tax collection, which provoked the toiling people to rise in revolt. One such revolt took place in 1430 in central parts of Tamil Nadu. This was the revolt in which all the basic producers joined forgetting

Little Kingdoms in Ramanathapuram and Pudukottai

The kingdom of Ramnad was inaugurated by the Madurai Nayak Muthu Krishnappa in the early years of the seventeenth century. The inhabitants with martial tradition had served as soldiers under Pandyan, Chola and Vijayanagar kings, and were spread into Tirunelveli and other southern parts of Tamil country. They also served in the armies of Nayak rulers and were traditional Kavalkarars, whose responsibility was to give protection to village, temple and other administrative bodies. The temple at Rameswaram was under the protection of a kaval chief who also assumed the title of Udaiyan Sethupati (meaning the Chief who was lord of bridge or causeway, as he controlled the passage between Rameswaram and Ceylon).

Pudukottai was a small principality situated between the Nayak kingdoms of Thanjavur and Madurai. It constituted a buffer between the Chola kingdom and the Pandyas. Like the inhabitants of Ramanathapuram, Pudukottai also had inhabitants belonging to martial tradition. Hence their region could attain the status of "little kingdom" under Tondaimans. The Tondaimans served great royal households of Raja Sethupathi and Nayak kings of Madurai and Thanjavur.

their caste differences. The revolt took place due to the unjust and arbitrary tax demands of the government including the *pradhani* (governor), his military bodies, and the landlords. It is said the Vijayanagar Prince intervened and pacified the revolting people by allowing tax reduction. During the sixteenth century, under the Nayak system, the local Nayakas tried to encourage craft production, like weaving, by giving tax concessions now and then.

The Vijayanagar period witnessed striking development in the field of non-agrarian crafts. Until the thirteenth century the economy was mainly agrarian. From the fourteenth onwards the economy became more commercial.

With the beginning of the era of money economy, circulation and use of coined money increased manifold. Artisans like weavers, smiths, and masons became more prominent in the society. These non-agrarian groups were generally called the *pattadaior* (workshop people) and *kasaya-vargam* -that is- the group that pays taxes in cash. Large number of commercial and weaving centres came up in northern Tamil Nadu, Rayalasima and coastal Andhra. Naturally the textiles formed an important commodity exported from south Indian ports. Textiles became main commercial attractions for the Portuguese and other European traders who started coming from the early sixteenth century.

SUMMARY

I

- Role of Bahman Shah and Mohammad I, former in founding and latter in consolidating the Bahmani kingdom is dealt with.
- Endemic wars between Vijayanagar and Bahmani rulers over the Raichur-Doab region, exhausting both the kingdoms financially, are described.
- The split of Bahmani Sultanate into five Deccan Sultanates is narrated.
- The striking structure of Golkonda fort and its significance are highlighted

II

- Establishment of Vijayanagar kingdom by Sangama brothers is traced.
- The expansionist policy of Vijayanagar, hindered by the presence of Bahmani Sultanate, leading to constant wars between the two kingdoms is detailed.
- Brief rule of Saluva dynasty and the glorious reign of Krishnadevaraya of Tuluva dynasty are explored
- The Battle of Talikota and the emergence of nayak kingdoms are explained.
- The Administration, Society and Economy of the Vijayanagar Empire are analysed

EXERCISE

I Choose the correct answer

1. Harihara and Bukka were in the services of _____ before they founded Vijayanagar kingdom.
 - a) Kakatiyas
 - b) Hoysalas
 - c) Bijapur Sultan
 - d) Yadavas
2. Ibn Battutah was a _____ traveller
 - a) Moroccan
 - b) Venetian
 - c) Portuguese
 - d) Chinese
3. Arrange the following chronologically:
 - a) The Sangama dynasty, the Aravidu dynasty. The Saluva dynasty, the Tuluva dynasty.
 - b) The Sangama dynasty, the Saluva dynasty, the Tuluva dynasty, the Aravidu dynasty.
 - c) The Saluva dynasty. the Sangama dynasty, the Tuluva dynasty, the Aravidu dynasty.
 - d) The Sangama dynasty, the Tuluva dynasty, the Saluva dynasty, the Aravidu dynasty.
4. The emblem of the Vijayanagar Kingdom was _____
 - a) Varaha
 - b) Tiger
 - c) Fish
 - d) Bow
5. _____ poem was composed by Gangadevi
 - a) Manucharitram
 - b) Amuktamalyada
 - c) Panduranga Mahatiyam
 - d) Madura Vijayam
6. _____ was the greatest ruler of the Sangama dynasty.
 - a) Devaraya I
 - b) Devaraya II
 - c) Krishnadevaraya
 - d) Veera Narsimha
7. Krishnadevaraya planted the pillar of victory at _____.
 - a) Belgaum
 - b) Cuttack
 - c) Simhachalam
 - d) Rajamahendravaram
8. Pudukkottai, a small principality, was a buffer between _____
 - a) Chola and Vijayanagar Kingdoms
 - b) Chola and Pandya Kingdoms
 - c) Chera and Pandya Kingdoms
 - d) Chola and Chera Kingdoms
9. Shah Nama was written by _____
 - a) Firdausi
 - b) Ibn Battutah
 - c) Nicolo de conti
 - d) Domingo peas
10. Mohammed Gawan Madrasa is a large library containing a collection of 3000 manuscripts situated at _____
 - a) Berar
 - b) Bijapur
 - c) Bidar
 - d) Anmadnagar
11. _____ constructed the Golkonda Fort.
 - a) Raja Krishna Dev
 - b) Sultan Kali Kutub Khan
 - c) Mohammed Gawan
 - d) Bahman Shah



II Find out the correct statement

1. Vijayanagar kingdom was ruled by the kings of five dynasties for a period of more than 300 years
2. As far as coastal Andhra is concerned, the power struggle was between the Gajapathi kingdom of Orissa and Vijayanagar
3. Abdur Razzak, the Persian ambassador, visited Zamorin of Kochi
4. The Bahmani kings issued large number of gold coins bearing the images of various deities.

III Find out the correct answer from the following

A

- (i) Mohammed I established a good system of government that was followed by all the successor sultanates and also later by the Marathas.
- (ii) Gawan used Portuguese chemist to teach the preparation and use of gun power
- | | |
|-----------------------------------|----------------------------------|
| a) (i) and (ii) are correct | b) (i) and (ii) are wrong |
| c) (i) is correct ; (ii) is wrong | d) (i) is wrong; (ii) is correct |

B

Assertion (A): Bahman Shah attempted to exact an annual tribute from the state of Warrangal, the Reddi Kingdoms Rajamundry and Kondavidu

Reason (R): This led to frequent wars.

- | |
|--|
| a) A is correct, R is not the correct explanation of A |
| b) A is correct, R is wrong. |
| c) A and R are wrong. |
| d) A is correct, R is the correct explanation of A |

IV Match the following

- | | |
|---------------------------|----------------|
| 1. Abdul Razzak | - Russia |
| 2. Nikitin | - Saluva Nayak |
| 3. Domingo Peas and Nuniz | - Persia |
| 4. Chellappa | - Portugal |
- | | | | |
|---------------|---------------|---------------|---------------|
| a) 1, 2, 3, 4 | b) 4, 3, 2, 1 | c) 2, 1, 4, 3 | d) 3, 1, 4, 2 |
|---------------|---------------|---------------|---------------|

V. Answer briefly

1. What are the archaeological sources to know about the Vijayanagar Kingdom?
2. Name the founders of city of Vijayanagar. How did it get its name?
3. Mention the three areas where there was a clash of interest between the Vijayanagar and Bahmani Kingdoms.
4. Write a note on “tarafs”.
5. What do you know about Mohammed I?

VI. Write a short note on each of the following

1. How did the Bahmani Kingdom emerge? Name its founder.
2. Nayak System.
3. Battle of Rakshasi – Tangadi (1565)
4. Explain the reason for the celebration of Krishnadevaraya as the greatest ruler of Vijayanagar.
5. Who assumed the title “Second Alexander”. Why?
6. Explain the location of Golkonda fort and its splendour.

VII. Answer in detail

1. Describe the Society and Economy of the Vijayanagar Empire
2. Describe the administration under the Vijayanagar rulers.
3. Give an account of the reign of Mohammed I of Bahmani kingdom.
4. Describe the military campaigns and the administrative machinery under Mahmud Gawan.

VIII. Activities

1. On the outline map of India, mark the extent of Vijayanagar and Bahmani Kingdoms.
2. Collect information on the court jester Tenali Rama in the court of Krishnadevaraya

IX. Assignments

1. Prepare an album with the pictures of temples of Vijayanagar period and the ruins of Hampi.
2. Attempt a brief biographical sketch of important foreign travelers who visited Vijayanagar.

GLOSSARY

Accumulated	gathered	சேர்த்த
Patronise	sponsor	ஆதரி
Accountable	responsible	பொறுப்புள்ள
Conspiracy	plot	கூட்டுச் சதி
Vanquished	conquered	வெல்லப்பட்ட
Feudatories	chieftains holding land under feudal system	நிலப்பிரபுத்துவ முறைப்படி உருவாக்கப்பட்ட சிற்றரசர்கள்
Truncated	reduced in size	எண்ணிக்கை குறைந்த



REFERENCES

1. Benjamin B. Cohen, *Kingship and Colonialism in India's Deccan* (1850 to 1948), Macmillan, 2007.
2. A.L. Basham, *A Cultural History of India*, Oxford University Press, 1984
3. Firroqui Salma Ahmad, *A Comprehensive History of Medieval India from the Twelfth to the Mid-Eighteenth Century*, Pearson, 2011
4. Burton Stein, *The New Cambridge History of India: Vijayanagara*, Cambridge University Press.
5. Abraham Eraly, *The Age of Wrath*, Penguin, 2014.

TIME LINE (AD/CE)

Foundation of Vijayanagar kingdom	1336
Foundation of Bahmani kingdom	1347
Foundation of Thuluva dynasty	1503
Coronation of Krishna Devaraya	1509
Rise of Deccan Sultanates (split of Bahmani Kingdom)	1518
Death of Krishna Devaraya	1529
Battle of Talikota	1565

Lesson 13

Cultural Syncretism: Bhakti Movement in India



Learning Objectives

To acquire knowledge in

- Adi Sankara's counter to the traditions of Jainism and Buddhism
- Religious renaissance and the impact of devotional movement in south India
- Conflicts between Saivism and Vaishnavism
- Conflicts with sramanic sects of Jainism and Buddhism
- Trends in bhakti movement of north India, due to the impact of Sufism and the influence of Vaishnavite movement in Bengal
- Monotheistic movement represented by Kabir, Guru Nanak and Ravidas and the reformist approach of the Ramanujar school of thought



Introduction

Like all cultural traditions, religion too does not exist in isolation. It adapts to existing situations and meets both social and spiritual needs of the people. As a country with a long history, religion in India developed by interacting with various traditions. Vedic religion, which came with the advent of Aryan-speaking peoples to India, absorbed many elements from the Indus civilization. Mother goddess worship had its origins in Harappa. Similarly an image found in the Indus script has been identified as that of Siva. The prime Vedic gods were Indra, Varuna, Agni, etc. and it was only later that the worship of Siva and Vishnu developed. In the mid-first millennium before the Common Era (B.C.) two great religions emerged in the Indo-Gangetic valley: Buddhism and Jainism (apart from other heterodox religions such as Ajivika)

which challenged the orthodox Vedic religious practices.

Similarly, in the mid-first millennium of the Common Era, in the southern country, a great religious tradition flourished in the form of a devotional or bhakti movement. Bhakti as a religious concept means devotional surrender to a supreme god for attaining salvation. Even though texts such as the Bhagavad Gita talk about the path of *bhakti*, or *bhakti-marga*, the movement gained force only in this period. Historians argue that this emerged in opposition to the ethical, fatalistic and atheistic traditions of Jainism and Buddhism. Vedic theism incorporated certain features from both. While Adi Sankara provided Hinduism with a philosophic doctrine of Advaita to counter the heterodox religions it remained at the intellectual level. It was the great Saiva Nayanmar and Azhwars, with their moving verses, gave form to the Bhakti doctrine and

won the support of the people. Historians refer to this as the Bhakti movement. This movement, supported by the ruling kings, made a deep and lasting impact on all aspects: social, political, religious, cultural and linguistic. Thus south India became the home of religious renaissance from the 7th to the 10th century. With theologians like Ramanujar it turned into a philosophical and ideological movement in the eleventh century. Inspired by many poet-saints the bhakti cult became widespread from 14th century in the whole of India. We analyze here the general features of the bhakti movement, its main proponents, the two different trends of the movement and its impact on social and cultural life of the people.

13.1 Bhakti Movement in the South

The transformation of a tribal society into a well-structured social order and the emergence of a powerful monarchical system of governance necessitated patronizing one religion or the other to legitimize authority. Buddhism and Jainism were predominantly patronized by the merchant class and they were also supported by the state. The Bhakti movement originated among the landholding castes, and it was critical of Buddhists and Jains. This also led to a fight for royal patronage.



Conflict with Buddhism & Jainism

Sources: The bhakti literature, mostly puranas and hagiographical texts, provide information about the religious conflicts in Tamilnadu. Thevaram consists of the hymns by the three Nayanmars: Appar (Thirunavukkarasar), Sambandar (Thirugnanasambandar) and Sundarar. Together these constitute the seven of

the twelve Saiva Thirumurais. The Eighth Thirumurai consists of the hymns of Manickavasakar. Many of these hymns articulate their criticism of Jainism and Buddhism. Periyapuram by Sekkizhar which narrates the stories of the sixty-three Nayanmars is an important source for the study of the Bhakti movement. The hymns of the Vaishnava saints, Azhwars, are compiled as Nalayira Divya Prabandham. The importance of the bhakti poems lie in the fact that they are still read, sung and revered by people, and they also form an important part of Tamil literary tradition. Epigraphical sources and iconography also provide much information.

Conflicts

The earliest instances of conflict between Saivism and Vaishnavism on the one hand and the Sramanic sects of Buddhism and Jainism on the other hand occurred during the Pallava period.

Mahendravarma Pallava I, a Jain by faith, persecuted those belonging to other religions. Appar, a Jaina in his early life, called Darmasena, later turned to Saivism under the influence of his sister. Mahendravarma at the instance of his Jaina advisers tried to reconvert Appar first by persuasion and then by persecution. But eventually it ended in the king's own conversion to Saivism.

According to tradition, Sambandar defeated the Jains in a theological debate and consequently his opponents were impaled. Maravarman Arikesari (640-670), also known as Koon Pandyan, who converted from Saivism to Jainism, was later re-converted under the influence of Sambandar. According to a Saivite legend, after his re-conversion, he ordered a massacre of Jains in Samantham, a village in Madurai district.

Bhakti literature and hagiographies contain copious details about the conflicts between Saivism and Vaishnavism on the one hand and the heterodox sects such as Buddhism and Jainism. The philosophical treatises such as the Saiva Siddhanta texts contain elaborate disputations of Buddhist and Jain philosophies. Some of the Saiva Siddhanta texts, such as Sivagnana Sithiyar, contain a separate section called 'parapakkam' which essentially refute Buddhist and Jain theological arguments. Bhakti literature and hagiography narrate instances of conflict and the defeat of heterodoxy. Inscriptions indicate that such conflict was accompanied by violence with the impaling of many monks.

Despite the sophisticated philosophical disputation, it was the nature of the Bhakti movement and the royal patronage that it received that ultimately led to the downfall of Buddhism and Jainism. By the eleventh century, both these religions were effectively defeated. While Buddhism was wiped out in the Tamil country as in much of India Tamil-speaking Jain communities have survived in pockets in Tamilnadu to this day. Temples and shrines were destroyed or fell into disuse while many artefacts were lost due to neglect and vandalism. To this day one can see decapitated statues of Buddha and the Jain thirthankaras in many parts of Tamilnadu.

Despite this, the orthodox and heterodox interacted with each other and they have left a mark. The idea of renunciation, which is central to Buddhism and Jainism, was adopted by Saivites and Vaishnavites. In response to the simplicity and life negation of the heterodox sects bhakti movement celebrated life with festivals and rituals. Similarly, the high value accorded to vegetarian food habits and the prohibition

on killing of animals may be traced to this influence. The supremacy accorded to the Tamil language was a response to the fact that the heterodox religions used north India Prakrits. Most importantly, bhakti exponents posited that, unlike the fatalistic religions of Buddhism and Jainism, devotion to Vishnu and Siva could overcome fate.

Thus Vedic Hinduism was transformed by the conflict with Buddhism and Jainism.

13.2 Spread of Bhakti Movement to the North

When the popularity of the bhakti movement in south India reached its peak, the doctrine of bhakti was expounded at the philosophical level by a series of Vaishnava scholars and saints. Ramanujar expounded the philosophy known as Vishistadvaita, or qualified monism. His teaching qualified Adi Sankara's emphasis on absolute monism or the oneness of the 'supreme' and the 'souls'.

If the Bhakti movement flourished in the Tamil country from the seventh century, it was only from the fifteenth century that there was an extraordinary outburst of devotional poetry in north India. The society had degenerated into a caste-ridden community with practice of segregation, polytheism and idolatry. The religious minded saints raised their voice of protest against rites and ceremonies, superstitions, and unwanted formalisms. A popular monotheistic movement along with Vaishnava Bhakti movement came to be launched. The monotheists followed a path which was independent of dominant religions of the time, Hinduism and Islam. They denied their allegiance to either of them and criticized superstitious and orthodox elements of both the religions.

The advent of Islam with the Turkish conquest posed a challenge to Vedic scholars and priests. By the end of the fourteenth century Islam had spread to large parts of India. A considerable section of the Indian population had taken to Islam. Combined with state power, the universal message of Islam with emphasis on equality attracted the lower sections of society.

The new political and social situation created conditions for the growth of non-conformist movements with anti-caste, anti-vedic and anti-puranic traditions. The resultant changes in the cultural sphere were: development of regional languages, the evolution of Hindustani (Hindi), and of Indo-Muslim music and architecture.

The Hindu response to Muslim political power was complex. While there was considerable hostility to the new religion there was also a tendency to internal reform to strengthen Hinduism so as to face the challenge. An important outcome of the encounter was the rise of syncretic sects and major poets and Saints such as Kabir, Guru Nanak, and Ravidas.

13.3 Impact of Sufism

In parallel with the Bhakti movement in Hinduism, Sufism played a similar role in Islam. The terms Sufi, Wali, Darvesh and Fakir are used for Muslim saints who attempted to develop their intuitive faculties through ascetic exercises, contemplation, renunciation and self-denial. By the 12th century, Sufism had become an influential aspect of Islamic social life as it extended over almost the entire Muslim community.

Sufism represents the inward or esoteric side and the mystical dimension of Islam. Sufi saints transcended religious and communal distinctions, and worked

for promoting the interest of humanity at large. The Sufis were a class of philosophers remarkable for their religious catholicity and tolerance. Sufis regarded God as the supreme beauty and believed that one must admire it, take delight in His thought and concentrate his attention on Him only. They believed that God is 'Mashuq' (beloved) and Sufis are the 'Ashiqs' (lovers). Sufism crystallized into various 'Silsilahs' or orders. The most popular Sufi orders were Chistis, Suhrawardis, Qadiriyyahs and Naqshbandis.

Sufism took root in both rural and urban areas, and exercised a deep social, political and cultural influence on the masses. It rebelled against all forms of religious formalism, orthodoxy, falsehood and hypocrisy, and endeavoured to create a new world order in which spiritual bliss was the ultimate goal. At a time when struggle for political power was the prevailing trend, the Sufi saints reminded people of their moral obligations. In a world torn by strife and conflict they tried to bring peace and harmony. The most important contribution of Sufism is that it helped to blunt the edge of Hindu-Muslim conflicts and prejudices by forging the feelings of solidarity and brotherhood between these two religious communities.

13.4 Salient Features of Bhakti Movement

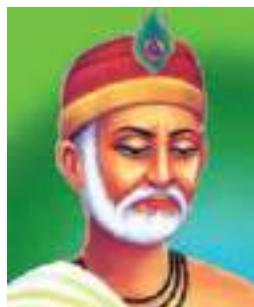
1. The bhakti reformers preached the principles of monotheism (oneness of God)
2. They believed in freedom from the cycle of life and death. They advocated that the salvation could be attained only by deep devotion and faith in God.
3. They emphasized the self-surrender for obtaining the bliss and grace of God.

4. Gurus could act as guides and preceptors.
5. They advocated the principle of Universal brotherhood.
6. They criticized idol worship.
7. They stressed the singing of hymns with deep devotion.
8. Arguing that all living beings, including humans, were god's children they strongly denounced caste system which divided people according to their birth.
9. They condemned ritualism, pilgrimages and fasts.
10. They did not consider any language as sacred and composed poems in the language of the common people.

13.5 Proponents of Bhakti Movement

Kabir

Kabir is probably the most important cultural figure of medieval India. His iconoclastic poetry which ridiculed ostentatiousness and ritual, and emphasized the universality of god won many adherents. Little concrete historical evidence is available on his life. He was probably a weaver. Said to be a disciple of Ramananda, he learnt Vedanta philosophy from him. According to the popular Tazkirah-i-Auliya-i-Hind (Lives of Muslim Saints), he was a disciple of the Muslim Sufi, Shaikh Taqi. Kabir was a religious radical who denounced with equal zest the narrowness of sectarianism, both Hindu and Islam. His message appealed to the lower classes of Hindu community. The most salient features of his teachings is denunciation



Kabir

of polytheism, idolatry, and caste. He was equally unsparing in his condemnation of Muslim formalism. He was a true seeker after God, and did his best to break the barriers that separated Hindus from Muslims. What appealed to the millions of his followers through the ages, however, is his passionate conviction that he had found the pathway to God, a pathway accessible to the lowest as well as the highest. His poetry is still recited across large parts of India.

Ravidas

Ravidas was a poet saint of the bhakti movement during the 15th to 16th century. Venerated as a guru (teacher) in the regions of Punjab, Rajasthan, Maharashtra and Madhya Pradesh, the devotional songs of Ravidas made a lasting impact upon the bhakti movement. The life details of Ravidas are uncertain and contested. Most scholars believe he was born in a family of tanners. Ravidas was one of the disciples of the bhakti saint-poet Ramananda. Ravidas' devotional songs were included in the Sikh Scriptures. Ravidas spoke against social divisions of caste and gender, and promoted unity in the pursuit of personal spiritual freedoms



Ravidas

Guru Nanak

The saint with the biggest institutional influence was Guru Nanak (1469–1539) who founded the Sikh religion which shows undoubtedly syncretic influence. As a monotheistic religion Sikhism emphasized the oneness of god and adherence to a strict morality. Over two centuries, under the leadership



Guru Nanak

of its ten gurus, Sikhism expanded swiftly in the Punjab region winning numerous adherents. Sikh teachings resulted in the creation of a strong sense of community. The politics of the times created conflicts with the Mughal empire leading to persecution which resulted in the martyrdom of its gurus. Guru Govind Singh was the last guru. After him the Granth Sahib was considered the guru. While the teachings of Guru Nank is the Adi Granth. The Guru Granth Sahib, part from the teachings of its other gurus, incorporates the writings of many Bhakti poets and Sufi saints such as Ramananda, Namadeva, Kabir and Sheikh Farid.

Chaitanya (1485–1533)

Chaitanya of Bengal represents an aspect of the bhakti movement that is very different from that seen in the lives and teachings of Kabir and his successors. Chaitanya's concern, unlike that of Kabir, was not with bringing people to an understanding of a God, beyond all creeds and formulations; it was to exalt the superiority of Krishna over all other deities. It was, in other words, a revivalist, not a syncretic movement, a return to a worship of Vishnu under one of his most appealing forms, the loving ecstatic Krishna.

The Bengal Vaishnavites did not try to reform Hinduism. Instead, they emphasized devotion to Krishna. Chaitanya, however, made disciples from all classes. He popularised the practice of group devotional singing accompanied by ecstatic dancing. His movement became popular in Bengal and Orissa.



Chaitanya

Namadeva

Namadeva, a son of a tailor and an inhabitant of the village of Naras-Vamani in Satara district of Maharashtra, under the influence of Saint Janadeva, was converted to the path of bhakti.

A staunch devotee of Vitthala of Pandarpur, Namdeva spent much of his time in worship along with his followers, chanting mostly in his own verses. He wrote many *abhangs* (songs composed and sung by saints in Maharashtra in praise of God's glory) in Marathi and Hindi. He travelled as far as Punjab where his teachings became so popular that they were later absorbed in the *Guru Granth*. Love god with all your heart to lead a pious life surrendering everything to him with steadfast devotion is the essence of his message.



Namadeva

Ramananda (1400-1470)

While Chaitanya of Bengal belonged to the philosophical school of Madhavacharya (a chief advocate of Dvaita school of vedhanta), Ramananda was of Ramanuja's philosophical thought.

Ramananda was born at Prayag (Allahabad) and received his higher education in Hindu religious philosophy at Banaras and joined the school of Ramanuja as a preacher. He visited the holy places of North India and preached Vaishnavism. Ramananda introduced radical changes in Vaishnavism by founding his own sect based on the doctrine of love and devotion to Rama and Sita. He preached equality before God. He rejected caste system,



Ramananda

particularly the supremacy of Brahmins as the sole custodians of Hindu religion. The people from the lower strata of the society became his followers. His twelve disciples included Ravidas, Kabir and two women. Ramananda was the first to preach his doctrine of devotion in Hindi, the vernacular language. It gained him a good deal of popularity among the people of all classes. His followers were divided into conservative and radical schools.

Mirabai (1498-1546)

Mirabai was born in Kudh of Merta district of Rajasthan. She was the great granddaughter of Rana Jodhaji, founder of Jodhpur. She was married to Bhoj Raj, son of Rana Sanga of Mewar. She became a devotee of Lord Krishna, left the palace and began singing her songs (bhajans) and preaching the path of love on God.

Mirabai preached the worship of God in the name of Krishna and stressed that no one should be deprived of His divine grace on the ground of birth, poverty, age and sex. Her devotional songs and lyrics constitute a rich cultural heritage. Her *bhajans* are sung with fervour to this day. Her teachings carried the message of divine worship to almost every Hindu household.



Mirabai

Sur Das

Sur Das lived at the court of Akbar and was popularly known as the blind bard of Agra. Sur Das is believed to have been a disciple of Vallabhacharya who was a Vaishnava preacher in the Sultanate period. Vallabhacharya was the founder of Pushtimarga (way of grace). Sur Das preached religion of love and devotion to a personal God. He wrote inspiring

and moving poems, Hindi poems about Lord Krishna. Krishna's *bal lila* constitutes the first great theme of Sur Das poetry. According to him, love is a sublimated theme representing the irresistible

attraction of the *gopis* of Brindavan towards Krishna. The intensity of passion displayed by the *gopis* is an expression of the natural attraction of the human spirit towards the divine soul. His popular works are Sur Sagar, Sur Saravali and Sahitya Lehari. His monumental work Sur Sagar or Sur's Ocean is a story of Lord Krishna from the birth to the departure for Mathura.



Sur Das

Tuka Ram

Tuka Ram was born in 1608 in a village near Poona, Maharashtra. He was a contemporary of Maratha Shivaji and saints like Eknath and Ramdas. After his early life as a trader he started spending his time singing devotional songs in praise of his favourite deity Lord Vithoba of Pandarpur.



Tuka Ram

Tuka Ram believed in a formless God. According to him, it was not possible to enjoin spiritual joy with worldly activities. He stressed the all-pervasiveness of God. He rejected Vedic sacrifices, ceremonies, pilgrimages, idol worship, etc. He also preached the virtue of piety, forgiveness and peace of mind. He spread the message of equality and brotherhood. He tried to foster Hindu-Muslim Unity. Some of his verses are devoted to this theme. He wrote his *abhangas* in Marathi

13.6 Impact of the Bhakti Movement

Salvation which was previously considered attainable only by people of the first three orders in the social hierarchy became available to everyone. Bhakti movement provided women and members of the lower strata of the society an inclusive path to spiritual salvation. Literature on devotional songs in regional

languages became profuse. The poet-saints of this movement championed a wide range of philosophical positions, ranging from theistic dualism of Dvaita to absolute monism of Advaita. Much of the regional practices such as community singing, chanting together of deity names, conducting festivals, going on pilgrimages, performing rituals relating to Saivism, and Vaishnavism have survived to this day.

SUMMARY

- The protest and resistance of Jains and Buddhists to the authority of Orthodox Vedic religion by making religion accessible to all without caste or gender bias is dealt with
- The persecution of Jains and Buddhists by Saivites with royal patronage is discussed
- The transformation of Vedic religion while conflicting with Jainism and Buddhism is explained
- The spread of bhakti cult to north India and its salient features are examined
- Impact of Sufism on Islam and its influence in the evolution of a monotheistic religion especially Sikhism are analyzed
- The major proponents of bhakti movement and the impact of their work in the north India are highlighted

EXERCISES

I. Choose the correct answer

1. _____ provided Hinduism with a philosophic doctrine of Advaita.
 - a) Adi Sankara
 - b) Ramanuja
 - c) Ramananda
 - d) Chaitanya
2. _____ refers to the conflict between the orthodox Vedic sects and Shramanic sects.
 - a) Ramayana
 - b) Bagavatha purana
 - c) Hagiographies
 - d) Bal lila
3. _____ was known as Koon Pandyan.
 - a) Mahendravarman I
 - b) Maravarman Arikesari
 - c) Narasimhavarman
 - d) Sundara Pandyan
4. Appar as a Jaina was known as _____
 - a) Harisena
 - b) Theerthankara
 - c) Sivagnana Sithiyar
 - d) Dharmasena
5. Fakir is the term used for-----
 - a) Muslim saint
 - b) Buddhist
 - c) Hindu ascetic
 - d) Sikh guru

6. Madhavacharya belonged to the philosophical school of _____
 - a) Dwaita
 - b) Advaita
 - c) Visistadvaita
 - d) Pushti marga
7. _____ was one of the disciples of the Bhakti saint-poet Ramananda.
 - a) Chaitanya
 - b) Ravidas
 - c) Guru Nanak
 - d) Kabir
8. _____ was the first to preach his doctrine of devotion in Hindi.
 - a) Ravidas
 - b) Ramananda
 - c) Kabir
 - d) Namadev
9. _____ was known as 'the blind bard of Agra' at the court of Akbar.
 - a) Surdas
 - b) Tukaram
 - c) Ramananda
 - d) Mirabai
10. _____ was the contemporary of the Maratha ruler Shivaji.
 - a) Ramananda
 - b) Mirabai
 - c) Surdas
 - d) Tukaram

II. (A) Find out the correct statement

1. Appar, a Saiva in his early life, later persuaded by his sister, turned to Jainism.
2. Sufis regarded god as the supreme beauty.
3. The Bengal Vaishnavites tried to reform Hinduism by promoting Ram bhakti.
4. Devotional songs of Ravidas were included in the Buddhist Scriptures.

(B) Assertion (A): The bhakti reformers preached the principle of monotheism.

Reason (R): They criticized idol worship

- a) A is correct, R is not the correct explanation of A
- b) A and R are wrong
- c) A is correct, R is the correct explanation of A
- d) A is wrong, R is correct



III Match the following

- | | | |
|-----------------|---|----------------|
| 1. Kabir | - | Sahitya Lehari |
| 2. Sur Das | - | Shaik Taqi |
| 3. Sufism | - | Sambandar |
| 4. Koon Pandyan | - | Weaver |
- a) 2, 3, 4, 1 b) 4, 3, 2, 1 c) 2, 4, 3, 1 d) 3, 4, 2, 1

IV Give your answers briefly

1. Highlight the services rendered by Ramanujar for Bhakti cult ?
2. What do you know about the contribution of Ravidas to the Bhakti movement?
3. What were Ramananda's teachings?
4. Mirabai's songs and lyrics constitute a rich cultural heritage - Explain.
5. What were the two different attitudes of the Hindu saints towards Islam?

V Write a short note on the following

1. South India became the home of religious renaissance. Explain.
2. Analyse the teachings of (a) Sur Das (b) Tuka Ram.
3. Kabir's teachings.
4. How did Chaitanya differ from Kabir?
5. Point out the impact of the Bhakti Movement.

VI Answer in detail

1. Explain the impact of Sufism.
2. List out the salient features of the Bhakti Movement.

VII Activities

1. Prepare a biographical sketch of Kabir.
2. Highlight the impact of Bhakti Movement on music and art.

VIII Assignments

1. Prepare an album by collecting pictures of Bhakti Saints.
2. Visit some of the birth places of Bhakti saints in Tamilnadu and collect the details of sthalapuranas of temples they served.

GLOSSARY

Syncretism	Amalgamation of different religious and cultures	கலாச்சாரப் பரிமாற்றம்
Hagiographical	Excessive flattering account about the lives of saints	திருத்தொண்டர் வாழ்க்கை பற்றிய புராணங்கள்
Intuitive	Feeling to be true even without conscious reasoning	உள்ளுணர்வு
Bard	Poet	பாணர்
Sublimate	Purify	புனிதமாக்கு: விழுமியதாக்கு
Pervasiveness	Presence felt throughout a place or thing	எங்கும் நிறைந்ததாக: நீக்கமற நிறைந்த
Ecstatic	Joyful, blissful	பேரானந்த / அனுபூதி நிலை



REFERENCES

1. S. Krishnasawamy Aiyangar, *Some Contributions of South India to Indian Culture*, University of Calcutta, 1923.
2. R. Champakalakshmi, *Religion, Tradition and Ideology*, Oxford University Press, 2011.
3. Noboru Karashima, *A Concise History of South India*, Oxford University Press, 2014.
4. S.A.A. Rizvi, *Wonder That Was India II*, Picador India, 2005.

TIME LINE (AD/CE)

Birth of Ramananda	1400
Birth of Guru Nanak	1469
Birth of Chaitanya	1485
Birth of Mirabai	1498
Birth of Tukaram	1608



ICT CORNER

CULTURAL SYNCRETISM: BHAKTI MOVEMENT IN INDIA

Let us know the Social and Religious Movements through questions and answers.



Procedure

- Step 1: Use the URL or scan the QR code to open the activity page.
- Step 2: On “Social Reforms and Religious Movements” activity page. The questions are given in the form of objective types. Select the answer for that.
- Step 3: If the answers are correct, the green hand symbol will appear on the right.
- Step 4: If the answer is wrong, click ‘Show answer’ to know the correct answer.



Step1



Step2



Step3



Step4

URL:

<https://civilserviceaspirants.in/gk/History/Social-reforms-and-religious-movements-1.html>

<http://www.gyanjosh.com/test/modern-india/socio-religious-movements/0>

Pictures are indicative only

* if browser requires allow Flash Player or Java Script.



B168_11_HIS_EM

Lesson 14

The Mughal Empire



Learning Objectives

To acquaint oneself with

- Foundation of Mughal rule in India
- Humayun's inability to sustain his rule leading to the establishment of Sur dynasty under Sher Shah
- Sher Shah's administrative reforms
- Consolidation of Mughal rule during the reign of Akbar
- Akbar's Religious and Rajput policy
- Significance of Jahangir's rule
- Shah Jahan's contribution to art and architecture
- Aurangzeb's military conquests and his ruinous Rajput and Deccan policies and his wars against the Marathas
- India during Mughal rule: Development of literature, painting, music, architecture; Bhakti Movement, Sufism Sikhism, spread of Christianity and Islam, trade, commerce, industry, science and technology



Introduction

India had been invaded from the west/north-west several times over the centuries, beginning with Alexander. Various parts of north India had been ruled by foreigners like the Indo-Greeks, Sakas, Kushans and Afghans. The Mughals, descended from the Mongol Chengiz Khan and the Turk Timur, founded an empire in India which lasted for more than three centuries. But we remember them not as rulers of foreign origin, but as an indigenous, Indian dynasty. Babur was the founder of the Mughal empire which was established in 1526 after Babur defeated Ibrahim Lodi in the battle of Panipat. Thus a new epoch and a new

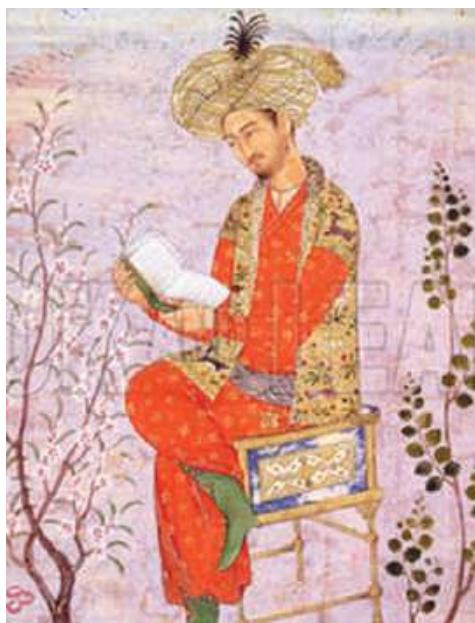
empire in India began, lasting for nearly three centuries beginning from 1526 to 1857. Six major rulers of this dynasty, Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb, known as the "Great Mughals", left their mark on Indian history. The empire declined after the death of Aurangzeb in 1707. The empire formally ended a century and a half later, when power passed to the British crown after the great revolt of 1857.

At the height of its power the Mughal empire stretched from Afghanistan to Bengal and from Kashmir down to the Tamil region in the south. Mughal rule created a uniform, centralized administration over the entire

country. The Mughals, especially Akbar, created a polity integrating Hindus and Muslims into a unified nation, forging a composite national identity. In addition, the Mughals left behind a heritage of great architecture, literature and art which has enriched India.

14.1 Zahiruddin Muhammad Babur (1526–1530)

The race for political supremacy in Central Asia amongst the Uzbeks (Turkic ethnic group), the Safavids (the members of the dynasty that ruled Iran patronising Shia Islam) and the Ottomans (Turkish people practicing Sunni Islam) forced Zahiruddin Muhammad Babur, the ruler of Samarkand, to seek his career prospects elsewhere. Historically the trade conducted by countries of Central Asia through the Silk Route with India had provided the required knowledge about the country (India) they were interested in. Babur who dreamed of repeating what Timur had done a century and a quarter earlier, succeeded in founding the Mughal kingdom with Delhi as its capital in 1526 in the wake of the political disintegration of the Delhi Sultanate.



Babur

Babur, a boy of eleven, inherited the throne of Samarkand (now a city in Uzbekistan) from his father. As there were enemies all round him, he lost his throne but soon reclaimed it. But soon he realized that, with the powerful Safavid dynasty in Iran and the Uzbeks in Central Asia, he should rather turn to the southeast towards India to build an empire of his own. As a Timurid, Bābur had an eye on the Punjab, part of which had been Timur's possession. Between 1519 and 1524 when he invaded Bhera, Sialkot and Lahore, he showed his definite intention to conquer Hindustan, where the political scene also favoured his adventure. After conquering Kabul and Ghazni, Babur crossed the Indus to India and established a small kingdom. The time for invading India was also ripe as there was discontent among the Afghans and the Rajputs, as Sultan Ibrahim Lodi of the Lodi dynasty was trying to expand his territory. Babur received an embassy from Daulat Khan Lodi, a principal opponent of Ibrahim Lodi, and Rana Sangha, ruler of Mewar and the chief of Rajput Confederacy, with a plea to invade India. When Babur marched to India he first defeated the forces of Daulat Khan Lodi at Lahore as he had gone back on his promise to help Babur.

First Battle of Panipat, 21 April 1526

Babur then turned towards the Lodi-governed Punjab. After several invasions, he defeated the formidable forces of Ibrahim Lodi with a numerically inferior army at Panipat. Babur won this battle with the help of strategic positioning of his forces and the effective use of artillery. Babur's victory provided hopes for him to settle in India permanently. Babur had conquered Delhi and Agra, but he still had to suppress the Rajputs and the Afghans.

Artillery is an army unit that uses large cannon-like weapons, transportable and usually operated by more than one person. Gun powder was first invented by the Chinese and found its way to Europe in the 13th century A.D. (CE). It was used in guns and cannons from the mid-fourteenth century onwards. In India we have no instances of artillery being used in war before Babur.

danger Babar marched against them. In the battle that ensued along the banks of Ghagra, a tributary of Ganges, Babur defeated the Afghans. But he died on his way from Agra to Lahore in 1530

There is a story about Babur's death. His son Humayun was ill and Babur in his love for him is said to have prayed, offering his own life if his son got well. Humayun recovered.

Battle of Khanwa, 1527

Babur decided to take on Rana Sanga of Chittor, who as ruler of Mewar, had a strong influence over Rajasthan and Malwa. Babur selected Khanwa, near Agra, as a favourable site for this inevitable encounter. The ferocious march of Rana Sanga with a formidable force strengthened by Afghan Muslims, Mahmud Lodi, brother of Ibrahim Lodi, and Hasan Khan Mewati, ruler of Mewat, confronted the forces of Babur. With strategic positioning of forces and effective use of artillery, Babur defeated Rana Sanga's forces. This victory was followed by the capture of forts at Gwalior and Dholpur which further strengthened Babur's position.

Battle of Chanderi, 1528

The next significant battle that ensured Babur's supremacy over the Malwa region was fought against Medini Rai at Chanderi. Following this victory Babur turned towards the growing rebellious activities of Afghans.

Battle of Ghagra, 1529

This was the last battle Babur fought against the Afghans. Sultan Ibrahim Lodi's brother Mahmud Lodi and Sultan Nusrat Shah, son-in-law of Ibrahim Lodi, conspired against Babur. Realising the

Estimate of Babur

Babur, the founder of Mughal Empire, was a scholar of Persian and Arabic. Babur's memoirs *Tuziuk-i-Baburi (Baburnama)* is considered a world classic. Babur found nothing admirable either in the Afghans who ruled India for some time or in the majority of the people they governed. But his description of India is delightful.

What Hindustan possessed, in Babur's view, is described as follows: 'The chief excellence of Hindustan is that it is a large country and has abundance of gold and silver. Another convenience of Hindustan is that the workmen of every profession and trade are innumerable and without end.'

Babur's dominions were now secure from Kandahar to the borders of Bengal. However, in the great area that marked the Rajput desert and the forts of Ranthambhor, Gwalior and Chanderi, there was no settled administration, as the Rajput chiefs were quarrelling among themselves. So Babur left a difficult task for his son Humayun.

14.2 Humayun (1530-1540 & 1555-1556)

Humayun, a cultured and learned person, was not a soldier like his father. He was faced with the problems of a weak financial

system and the predatory Afghans. Bahadur Shah, the ruler of Gujarat, also posed a great threat. Humayun's brother Kamran who was in-charge of Kabul and Kandahar extended his authority up to Punjab. Humayun remembering the promise he had made to his father on the eve of his death that he would treat his brothers kindly, agreed to Kamran's suzerainty over Punjab to avoid a civil war.

The growth of Afghan power in the regions around Bihar and Uttar Pradesh under the leadership of Sher Khan (later Sher Shah) made Humayun to initiate action. Defeating the Afghans at Daurah in 1532 Humayun besieged the powerful fort of Chunar. After a period of four months, Humayun, believing the word of Sher Shah that he would be loyal to the Mughals, withdrew the siege. This turned out to be a great mistake.

Humayun spent the succeeding years of his life in constructing a new city in Delhi, Dinpanah, while his enemies were strengthening themselves. Realising the ensuing danger from Bahadur Shah who had annexed Rajasthan and instigated and provided refuge to all anti-Mughal elements, Humayun marched against him. He captured Gujarat and Malwa and left them under the control of his brother Askari. Unable to put down the rebellions of the Gujarati people, Askari decided to proceed to Agra. This alarmed Humayun stationed at Mandu, for he was afraid that Askari would take Agra for himself. Hence, abandoning Gujarat and Malwa Humayun pursued his brother. Both the brothers reconciled after a meeting at Rajasthan.

When Humayun was deeply engrossed in the affairs of Bahadur Shah, Sher Khan had strengthened himself by defeating the ruler of Bengal. Sher Khan captured the fort of Rohtas and Bengal.

After capturing Chunar Humayun marched to Bengal to confront Sher Khan. When Humayun reached Gaur or Gauda he received information on the rebellion of Hindal, his younger brother. Humayun proceeded to Agra to quell the rebellion. Sher Khan who had been quiet all this time started attacking the army of Humayun. When Humayun reached Chausa with great difficulty there was a full-fledged battle.

Battle of Chausa (1539)

This battle was won by Sher Khan due to his superior political and military skills. Humayun suffered a defeat in which 7000 Mughal nobles and soldiers were killed and Humayun himself had to flee for his life by swimming across the Ganga. Humayun who had arrived at Agra assembled his army with the support of his brothers Askari and Hindal to counter Sher Khan. The final encounter took place at Kanauj.

Battle of Kanauj (1540)

This battle was won by Sher Khan and Humayun's army was completely routed, and he became a prince without a kingdom.

14.3 Sher Shah and Sur Dynasty

From the time Humayun abandoned the throne in the Battle of Kanauj to his regaining of power in 1555 Delhi was ruled by Sher Shah of the Sur Dynasty. Born in the family of a Jagirdar and named as Farid, he received the title of Sher Khan after killing a tiger (sher in Hindi). When he ascended the throne, he was called Sher Shah. Through his ability and efficiency, he emerged as the chief of Afghans in India. His military capability

and diplomacy made him victorious over Humayun and many other Rajput rulers. Malwa fell without a fight. Rana Uday Singh of Mewar surrendered without resistance. Sher Shah's next venture to capture Kalinjar failed as a gunshot caused his death in 1545. Sher Shah was succeeded by his second son Islam Shah who ruled till 1553. His death at a young age led to a state of confusion about succession. Humayun used this opportunity to regain Delhi and Agra from the Sur rulers.



Sher Shah

Sher Shah's Reforms

When Sher Shah was pursuing Humayun, he had left Khizr Khan as the Governor of Bengal. Khizr Khan married the daughter of the former ruler of Bengal, Sultan Mahmud, and started behaving like a king. On his return Sher Shah ordered him to be put in chains. As one familiar with the problem of provincial insubordination, he thought that the real solution to the problem would be to set

up a strong administrative system. So he made his government highly centralised. The local administrative structure of the Delhi Sultanate was followed with certain changes. The village headmen who were made responsible for the goods stolen within the area under their control became vigilant. The welfare of the peasants was a prime concern. When the peasant is ruined, Sher Shah believed, the king is ruined. Sher Shah took great care that the movements of the army did not damage crops. He followed a flexible revenue system. Land was surveyed and revenue settled according to the fertility of the soil. In some areas, the jagirdari and zamindari systems were allowed to continue. In yet other places he arranged to collect only a portion of the gross produce.

Jagirdari

It is a land tenure system developed during the Delhi Sultanate. Under the system the collection of the revenue of an estate and the power of governing it were bestowed upon an official of the state.

Zamindari

The term refers to another land tenure system. The word zamindar means landowner in Persian. In Mughal times the zamindars were drawn from the class of nobles. Akbar granted land to the nobles as well as to the descendants of old ruling families and allowed them to enjoy it hereditarily. Zamindars collected revenue from the tenants and cultivators and remitted a fixed amount to the state.

Sher Shah showed the same concern while dealing with traders. In order to encourage trade, he simplified trade

imposts, collecting taxes only at the point of entry and the point of sale. The standardization of the metal content of gold, silver and copper coins also facilitated trade. His currency system continued through the entire Mughal period and became the basis of the coinage under the British.

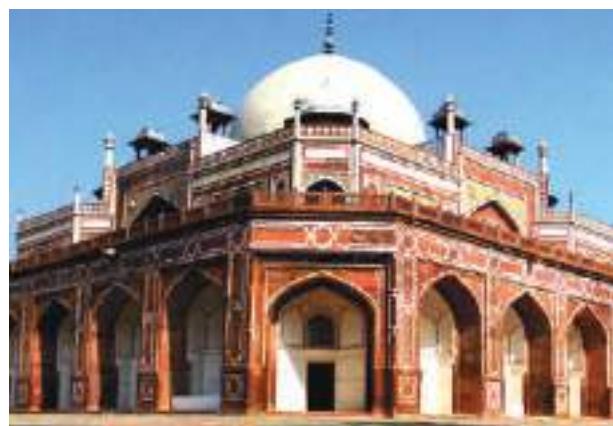
For enhancement of trade and commerce Sher Shah maintained a robust highway system by repairing old roads and laying down new roads. Apart from repairing the Grand Trunk road from the Indus in the west to Sonargaon in Bengal, he also built a road connecting Gujarat's seaports with Agra and Jodhpur. A road was laid connecting Lahore with Multan. The highways were endowed with a large network of *sarais*, rest houses, where the traders were provided with food and accommodation, ensuring brisk commerce. Some of the sarais constructed by Sher Shah still survive. These sarais also ensured the growth of towns in their vicinity.

Sher Shah practiced charity on a large scale. He gave stipends from the treasury to destitute people. Sher Shah was an orthodox and devout Sunni. He is said to have dispensed justice without bias, punishing the oppressors even if they were nobles or his relatives. Through stern punishments to rebellious zamindars and nobles and to thieves and robbers he ensured effective maintenance of law and order in the empire.

The fiscal administration for which Akbar and Todar Mal have been so highly praised was largely based on the methods of Sher Shah. During his short rule, Sher Shah did not have much time for building new cities and palaces. He started building a new walled city in Delhi, which later came to be known as Purana Qila (Old Fort). He built his own mausoleum in Sasaram.

14.4 Humayun's Return from Exile

After Sher Shah's death in 1545 his weak successors ruled for ten years. Humayun, who had fled after his defeat at Kanauj, had taken asylum in Persia. Humayun then went to Afghanistan with Persian troops. He succeeded in capturing Kandahar and Kabul. But his brother Kamran did not allow him to hold them in peace. The struggle between the brothers intensified, and yet in the end Kamran had to seek a compromise with Humayun. Meanwhile the Sur empire had fragmented, and so Humayun's invasion became easy. The Afghan forces in Punjab, on the approach of Mughals, began to flee. Humayun became the Emperor once again. He died very soon after regaining Delhi when he slipped down the stairs of the library in the fort at Delhi. In the colourful words of Lane Poole, "Humayun stumbled out of his life, as he has stumbled through it."



Humayun's Tomb

14.5 Emperor Akbar (1556–1605)

During Humayun's wanderings in the Rajputana desert, his wife gave birth to a son, Jalaluddin, known as Akbar, in 1542. Akbar was crowned at the age of fourteen. At the time of Akbar's ascension, the Afghans



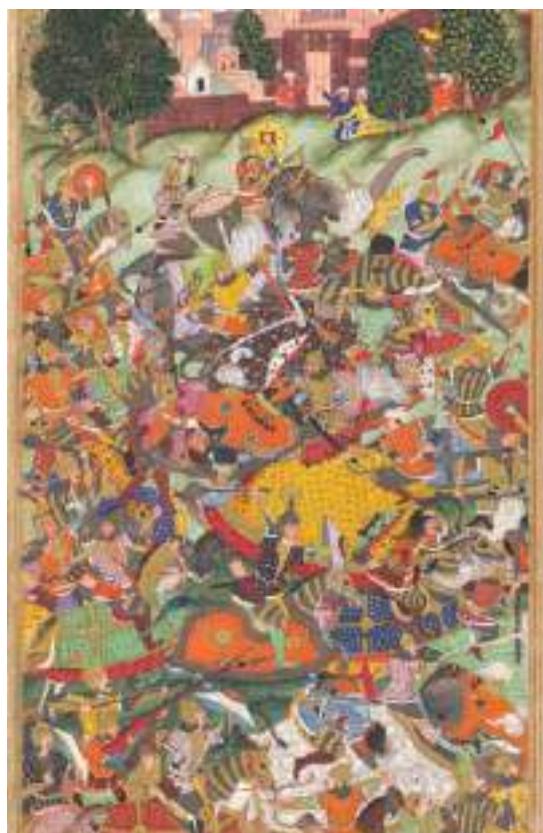
and Rajputs were still powerful and posed a great challenge. Yet he had a guardian and protector in Bairam Khan.



Akbar (Museum of Arts, Los Angeles)

Second Battle of Panipat

Hemu, the Hindu general of the displaced Afghan king Adil Shah, successor of Sher Shah, induced the king to permit him to lead the Afghan army against



The defeat of Hemu

the Mughals. Encouraged by the king, Hemu first took Gwalior, expelling the Mughal governor. Then he marched on Agra and captured it without any resistance. Hemu's generosity helped him to overcome potential enemies when he took Delhi. In November 1556 Akbar marched towards Delhi to meet the forces of Hemu in the Second Battle of Panipat. An arrow struck the eye of Hemu when the battle was likely to end in his favour. The leaderless Afghan army became demoralised and the Mughal forces emerged victorious. Hemu was captured and executed. This victory made Akbar the sovereign of Agra and Delhi and re-establish the Mughal empire.

Akbar and Bairam Khan

As a conqueror Akbar triumphed all over North India. The first four years of Akbar's rule saw the expansion of the Mughal empire from Kabul to Jaunpur, including Gwalior and Ajmer, under his regent Bairam Khan. Soon Bairam Khan began to behave haughtily towards his fellow nobles. Akbar, enraged by his behaviour issued a *farman* dismissing Bairam Khan. This led to Bairam Khan's revolt which was ably dealt with by Akbar. Bairam Khan, finally agreeing to submit himself to Akbar, proceeded to Mecca. But on his way he was murdered by an Afghan. The family of Bairam Khan was brought to Delhi and his son Abdur Rahim became one of the luminaries of Akbar's court with the title Khan-e-Khanan.

Akbar's Military Conquests

Akbar laid the foundation for a great empire through his vast conquests. Malwa was conquered in 1562 from Baz Bahadur who was made a mansabdar in Akbar's court. The Gondwana region of central India was annexed after a fierce battle with Rani Durgavati and her son Vir Narayan in 1564. The ruler

of Mewar, Rana Udai Singh, put up a great fight before losing Chittor, which was conquered by Akbar after a siege of six months. Rana Udai Singh retreated to the hills. Yet his generals Jaimal and Patta carried on their fight. Finally, the generals, along with 30,000 Rajputs were killed. Out of admiration for the gallant Jaimal and Patta, Akbar honoured them by erecting statues to their memory outside the chief gate of Agra fort. The capture of Chittor was followed by the surrender of Rajput states like Ranthambhor, Kalinjar, Bikaner, Jodhpur and Jaisalmer.

After subordinating the regions of central India, Akbar turned his attention to Gujarat, a wealthy province renowned for its maritime commerce. Akbar conquered Gujarat from Muzaffar Shah in 1573. Gujarat became a launch pad for the annexation of Deccan. After defeating Daud Khan, the Afghan ruler of Bihar and Bengal, both the provinces were annexed to the Mughal empire in 1576.

Akbar defeated Mirza Hakim of Kabul with the help of Raja Man Singh and Bhagwan Das. His conquest of Kashmir (1586) and Sindh (1591) consolidated the



empire in the northwest. After achieving the political integration of North India Akbar turned his attention to the Deccan. Akbar's forces had occupied Khandesh region in 1591. In 1596 Berar was acquired from Chand Bibi, who, as the regent of her nephew Muzaffar Shah, the Nizam Shahi ruler of Ahmednagar, valiantly defended Ahmednagar against the Mughal forces of Akbar. By 1600 parts of Ahmed Nagar had fallen into the hands of Mughal forces. Akbar fell sick in September 1604 and died on 27 October 1605.

Rajput Policy

Akbar took earnest efforts to win the goodwill of the Hindus. He abolished the *jizya* (poll tax) on non-Muslims and the tax on Hindu pilgrims. The practice of *sati* by Hindu widows was also abolished. The practice of making slaves of war prisoners was also discontinued. His conciliatory Rajput policy included matrimonial alliances with Rajput princely families, and according Rajput nobles high positions in the Mughal court. A tolerant religious policy ensured the cultural and emotional integration of the people. Even before Akbar, many Muslim kings had married Rajput princesses. But Akbar with his broadminded nature was instrumental in these matrimonial alliances becoming a synthesising force between two different cultures as he maintained close relations with the families.

Akbar had married Harkha Bhai (also referred to as Jodha in popular accounts), the daughter of Raja Bhar Mal (also known as Bihari Mal) of Amber. He also married the Rajput princesses of Bikaner and Jaisalmer. Prince Salim who was born of Harkha Bhai married the daughter of Raja Bhagwan Das. Raja Man Singh, son of Bhagwan Das, became the trusted general of Akbar. Even the Rajputs who chose not to have any matrimonial alliances were bestowed great honours in Akbar's court. His Rajput policy

secured the services of great warriors and administrators for the empire. Raja Todar Mal, an expert in revenue affairs, rose to the position of Diwan. Birbal was a favourite companion of Akbar.

Mewar and Marwar were the two Rajput kingdoms that defied the Mughal Empire. After the death of Rana Udai Singh, his son Rana Pratap Singh refused to acknowledge Akbar's suzerainty and continued to fight the Mughals till his death in 1597. The Battle of Haldighati in 1576 was the last pitched battle between the Mughal forces and Rana Pratap Singh. In Marwar (Jodhpur), the ruler Chandra Sen, son of Maldeo Rathore, resisted the Mughals till his death in 1581, though his brothers fought on the side of the Mughals. Udai Singh, the brother of Chandra Sen was made the ruler of Jodhpur by Akbar. Akbar's capital was at Agra in the beginning. Later he built a new city at Fatehpur Sikri. Though a deserted city now, it still stands with its beautiful mosque and great Buland Darwaza and many other buildings.



Jodha Akbar

Mansabdari System

Akbar provided a systematic and centralised system of administration which contributed to the success of the empire. He introduced the Mansabdari system. The nobles, civil and military

officials combined into one single service with each officer receiving the title of Mansabdar. Mansabdar rank was divided into Zat and Sawar. The former determined the number of soldiers each Mansabdar received ranging from 10 to 10,000. The latter determined the number of horses under a Mansabdar. Each officer could rise from the lowest to the highest ranks. Promotions and demotions were made through additions or reductions of Mansabs. The Mansabdari system diversified the ethnic base of his nobility. During Akbar's early years the nobles were drawn exclusively from Central Asians or Persians. But after the introduction of the Mansabdari system, the nobility encompassed Rajputs and Shaikhzadas (Indian Muslims). The salary of a Mansabdar was fixed in cash but was paid by assigning him a jagir (an estate from which he could collect money in lieu of his salary), which was subjected to regular transfers. The rank of Mansabdar was not hereditary and immediately after the death of a Mansabdar, the jagir was resumed by the state.

Akbar's Religious Policy

Akbar began his life as an orthodox Muslim but adopted an accommodative approach under the influence of Sufism. Akbar was interested to learn about the doctrines of all religions, and propagated a philosophy of Sulh-i-Kul (peace to all). Badauni, a contemporary author, who did not like Akbar's inter-religious interests, accused him of forsaking Islam. Akbar had established an Ibadat Khana, a hall of worship in which initially Muslim clerics gathered to discuss spiritual issues. Later he invited Christians, Zoroastrians, Hindus, Jains and even atheists to discussions.

In 1582, he discontinued the debates in the Ibadat Khana as it led to bitterness among different religions. However, he

did not give up his attempt to know the Truth. Akbar discussed personally with the leading lights of different religions like Purushotam and Devi (Hinduism), Meherji Rana (Zoroastrianism), the Portuguese Aquaviva and Monserrate (Christianity) and Hira Vijaya Suri (Jainism) to ascertain the Truth. Because of the discussions he felt that behind the multiplicity of names there was but one God. The exact word used by Akbar and Badauni to illustrate the philosophy of Akbar is Tauhid-i-Ilahi namely Din Ilahi. Tauhid-i-Ilahi literally meant divine monotheism.

It can be considered a sufistic order but not a new religion. He had become a Pir (Sufi Guru) who enrolled Murids (Sufi disciples) who would follow a set pattern of rules ascribed by the Guru. Thousands of disciples enrolled as his disciples. Akbar's intention was to establish a state based on the concept of secular principles, equal toleration, and respect to all sections irrespective of their religious beliefs. He set up a big translation department for translating works in Sanskrit, Arabic, Greek, etc, into Persian. The Ramayana, Mahabharata, the Atharva Veda, the Bible and the Quran were translated into Persian. The Din Ilahi ceased to exist after Akbar.

14.6 Jahangir (1605–1627)

Akbar was succeeded by his son Salim with the title Nur-ud-din Jahangir. He was Akbar's son by a Rajput wife. His ascension was challenged by his eldest son Prince Khusrau who staged a revolt with the blessings of Sikh Guru Arjun Dev. Prince Khusrau was defeated, captured and blinded, while Guru Arjun Dev was executed. Jahangir also tamed the rebel Afghan Usman Khan in Bengal. Mewar, which had defied Akbar under Rana Udai Singh and his son Rana Pratap Singh, was brought to terms by

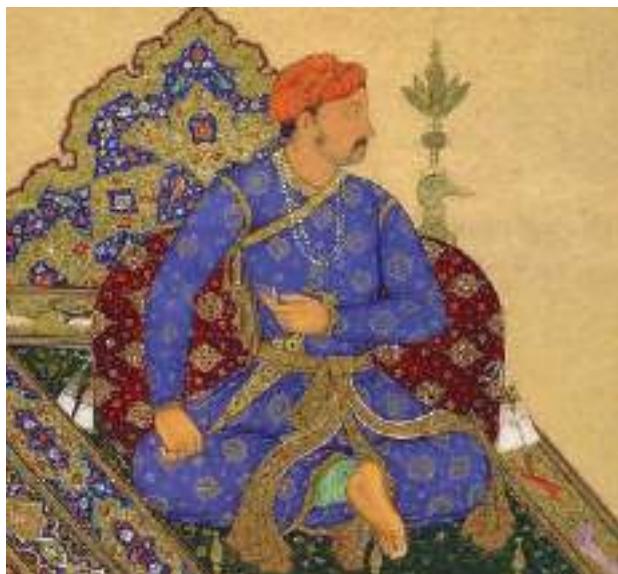
Malik Ambar

Brought as a slave from Ethiopia to India, Malik Ambar changed several hands before landing at the hands of the Prime Minister of Ahmad nagar named Chengiz Khan. Malik Ambar learnt about statecraft, military and administrative affairs from Chengiz Khan. After the death of Chengiz Khan his wife set Malik Ambar free. By dint of his hard work Malik rising through several ranks became the Military Commander and Regent of one of the south Indian Sultanates.

In the Deccan Muslims and Marathas had united to resist Mughal hegemony in their bid to preserve their distinct regional and political identity. Malik Ambar was the brain behind this move. Trained by Malik Ambar the Marathas became a force to reckon with after Malik's death at the age of 78 on 14 May 1626.



Jahangir after a military campaign led by his son Prince Khurram (later to become Emperor Shah Jahan) against Rana Amar Singh, the grandson of Rana Udai Singh. They concluded a treaty whereby Rana Amar Singh could rule his kingdom after accepting the suzerainty of Jahangir. In 1608 Ahmad Nagar in the Deccan had declared independence under Malik Ambar.



Jahangir

Several attempts by prince Khurram to conquer Ahmad Nagar ended in failure. Prince Khurram had conquered the fort of Kangra after a siege of 14 months. Kandahar, conquered by Akbar from the

Persians in 1595, was retaken by the Persian King Shah Abbas in 1622. Jahangir wanted to recapture it. But he could not achieve it due to the rebellion of Prince Khurram. Jahangir's reign witnessed the visit of two Englishmen – William Hawkins and Sir Thomas Roe. While the former could not get the consent of the Emperor for establishing an English factory in India, the latter, sent as ambassador by King James I, succeeded in securing permission to establish a British factory at Surat.

Jahangir was more interested in art and painting and gardens and flowers, than in government. His Persian wife Mehrunnisa, renamed as Nur-Jahan by Jahangir, became the real power behind the throne. The political intrigues that prevailed because of Nur-Jahan, led Prince Khurram to rebel against his father but due to the efforts of Mahabat Khan, a loyal general of Jahangir, the rebellion could not be fruitful. Prince Khurram had to retreat to the Deccan. The intrigues of Nur-Jahan also made Mahabat Khan to rise in revolt which was effectively handled by Nur-Jahan. Mahabat Khan also retreated to Deccan to join Prince Khurram. Immediately after the death of Jahangir, Nur-Jahan wanted to crown her son-in-law Shahryar Khan but due



Sir Thomas Roe in Jahangir's court

to the efforts of Nur-Jahan's brother and Prince Khurram's father-in-law Asaf Khan, Prince Khurram succeeded as the next Mughal emperor with the title Shah-Jahan. Nur-Jahan, who ruled the empire for ten years, lost her power and influence after Jahangir's death in December 1645.

14.7 Shah Jahan (1627-1658)

When Shah Jahan ascended the throne in Agra his position was secure and unchallenged. Yet the affairs of the empire needed attention. The Afghan Pir Lodi, with the title Khanjahan, who had been governor of the southern provinces of the empire was hostile. Despite Shah Jahan's order transferring him from the government of the Deccan, he aligned with Murtaza Nizam Shah II, the Sultan of Ahmed-Nagar, and conspired against Shah Jahan. As the situation turned serious, Shah Jahan proceeded to the Deccan in person. The newly appointed governor of the Deccan, Iradat Khan, who received the title Azam Khan led the imperial army and invaded the Balaghat. Seeing the devastation caused by the imperial troops, Murtaza changed his attitude towards Khanjahan. Khanjahan thereupon fled from Daulatabad into Malwa, but was pursued and finally slain. Peace thus having been

restored in the Deccan, Shah Jahan left the Deccan after dividing it into four provinces: Ahmednagar with Daulatabad; Khandesh; Berar; and Telengana. The viceroyalty of the four provinces was conferred by Shah Jahan on his son Aurangzeb, then eighteen years of age.

Deccan Sultanates

After flourishing for over a hundred years the Bahmani kingdom, that covered much of Maharashtra and Andhra along with a portion of Karnataka, disintegrated and powerful nobles carved out new dominions at Golkonda (Qutb Shahs), Bijapur (Adil Shahs), Berar (Imad Shahs), Bidar (Barid Shahs) and Ahmad Nagar (Nizam Shahs), which go by the collective name of Deccan Sultanates or Southern Sultanates.

Thus the Deccan was brought under the effective control of the Mughal empire during the reign of Shah Jahan. Ahmad Nagar, which offered resistance to the Mughals, was annexed despite the efforts of Malik Ambar. Shah Jahan, with the help of Mahabat Khan, subdued the Nizam Shahi rulers of Ahmad Nagar in 1636. When the Shi'ite Qutub Shahi ruler of Golkonda imprisoned his own minister Mir Jumla it was used as a pretext by

European Factories/ Settlements during Mughal Rule

Portuguese

In 1510, Albuquerque captured Goa from the ruler of Bijapur and made it the capital of the Portuguese Empire in the East. Subsequently Daman, Salsette and Bombay on the west coast and at Santhome near Madras and Hugli in Bengal on the east coast had become Portuguese settlements.

Dutch

The Dutch set up factories at Masulipatam (1605), Pulicat (1610), Surat (1616), Bimilipatam (1641), Karaikal (1645), Chinsura (1653), Kasimbazar, Baranagore, Patna, Balasore, Nagapattinam (all in 1658) and Cochin (1663).

Danes

Denmark also established trade settlements in India and their settlements were at Tranquebar in Tamilnadu (1620) and Serampore, their headquarters in Bengal.

French

Surat (1668), Masulipatnam (1669), Pondicherry, a small village then (1673), Chandernagore in Bengal (1690). Later they acquired Mahe in the Malabar, Yanam in Coromandal (both in 1725) and Karaikal (1739).

English

The Company first created a trading post in Surat (where a factory was built in 1612), and then secured Madras (1639), Bombay (1668), and Calcutta (1690). Though the Company had many factories, Fort William in Bengal, Fort St George in Madras, and the Bombay Castle were the three major trade settlements of the English.

Aurangzeb to invade Golkonda. A treaty made the Qutub Shahi ruler a vassal of the Mughal empire.

In 1638 Shah Jahan made use of the political intrigues in the Persian empire and annexed Kandahar, conquered by Akbar and lost by Jahangir.

The Portuguese had authority over Goa under their viceroy. In Bengal they had their chief settlements in faraway Hugli. Shah Jahan ordered the Mughal Governor of Bengal, to drive out the Portuguese from their settlement at Hugli. About 200 Portuguese at Hugli owned nearly 600 Indian slaves. They had forced many of them to be baptised into the Christian faith. Moreover Portuguese gunners from Goa had assisted the Bijapur forces against the Mughals. Though the Portuguese defended themselves valiantly, they were easily defeated.

In 1641, Shah Jahan's minister and father-in-law Asaf Khan died. Asaf Khan's sister and Shah Jahan's old enemy Nur Jahan, survived until December 1645, but lived in retirement and never caused him trouble again.



Nur Jahan

Taj Mahal: The Taj Mahal, is the epitome of Mughal architecture, a blend of Indian, Persian and Islamic styles. It was built by the Shah Jahan to immortalize his wife Mumtaz Mahal. Mumtaz Mahal died in childbirth in 1631, after having been the emperor's inseparable companion since their marriage in 1612. The plans for the complex have been attributed to various architects of the period, though the chief architect was Ustad Ahmad Lahawri, an Indian of Persian descent.

The complex - main gateway, garden, mosque and mausoleum (including its four minarets)- were conceived and designed as a unified entity. Building commenced in about 1632. More than 20,000 workers were employed from India, Persia, the Ottoman Empire and Europe to complete the mausoleum by about 1638–39; the adjunct buildings were finished by 1643, and decoration work continued until at least 1647.



Taj Mahal

A contemporary of Louis XIV of France, Shah Jahan ruled for thirty years. In his reign the famous Peacock Throne was made for the King. He built the Taj Mahal by the side of the Yamuna at Agra. Europeans like Bernier (French physician and traveller), Tavernier (French gem merchant and traveller), Mandelslo (German adventurer and traveller), Peter Mundy (English Trader) and Manucci (Italian writer and traveller) visited India during the reign of Shah Jahan and left behind detailed accounts of India.

During the last days of Shah Jahan, there was a contest for the throne amongst his four sons. Dara Shukoh, the eldest, was the favourite of his father. He had been nominated as heir apparent, a fact resented by his brothers. Aurangzeb, the third son,

Dara Shukoh, who lost the battle for the throne of Delhi to his brother Aurangzeb, was known as the Philosopher Prince. He brought different cultures into dialogue and found a close connection between Hinduism and Islam. He translated the Upanishads from Sanskrit to Persian.

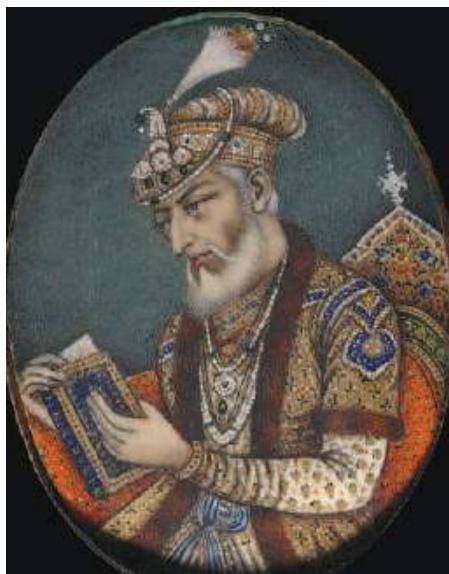
was astute, determined and unscrupulous. Dara, professed the Sunni religion, but was deeply interested in Sufism. A war of succession broke out between the four sons of Shah Jahan in which Aurangzeb emerged victorious.

Aurangzeb imprisoned Shah Jahan and crowned himself as the Mughal emperor. Shah Jahan died broken hearted as a royal prisoner in January 1666 and was buried in the Taj Mahal next to his wife.

14.8 Aurangzeb (1658–1707)

Aurangzeb Alamgir ("World Conqueror") ascended the throne in 1658 after getting rid of all the competitors for the throne, Dara Shukoh, Shuja and Murad, in a war of succession. His reign of fifty years falls into two equal parts. During the first twenty-five years he resided in the north, chiefly at Delhi, and personally occupied himself with the affairs of northern India, leaving the Deccan in the hands of his viceroys. Around 1681 he was prompted by the rebellion of one of his sons, Prince Akbar, to go to the Deccan. He never

returned to Delhi, dying disappointed at Ahmad Nagar in 1707.



Aurangzeb

Aurangzeb conducted several military campaigns to extend the frontiers of the Mughal empire. His wars in the northwest and northeast drained the treasury. Already under his father, the revenue of the crops had been raised from a third to a half, and the extensive and the prolonged military campaigns he waged required him to keep the peasantry heavily taxed. Aurangzeb retained Shah Jahanabad as his capital, but after some two decades the capital was shifted to wherever Aurangzeb would set up camp during his long military campaigns.

In the north there were three major uprisings against Aurangzeb. The Jats (Mathura district), the Satnamis (Haryana region), and the Sikhs rebelled against Aurangzeb. The Jat rebellion (1669), a constant feature even during the reign of Jahangir and Shah Jahan, was crushed temporarily but they remained restive even after the death of Aurangzeb. The Satnamis revolt was crushed with the help local Hindu zamindars. The Sikh (The Punjab) rebellion erupted due to the political intrigues of Ram Rai, a claimant for the position of Sikh Guru, against the incumbent Guru Tegh Bahadur.

This finally ended with the execution of Guru Tegh Bahadur, the ninth Sikh Guru.

Aurangzeb's decision that the jizya (poll tax) should be levied on Hindus of all classes agitated the chiefs of Rajasthan, who had until then served the empire faithfully. The death of Jaswant Singh of Marwar brought about a succession issue. The Rajput queen Rani Hadi, wife of Raja Jaswant Singh, resented the move of Aurangzeb to install Indra Singh, a grandnephew of Jaswant Singh, a titular chief of the state. This led to a revolt with the help of Rathor Rajputs, but was effectively put down. The Rana of Mewar, Rana Raj Singh, resenting the interference of Aurangzeb in the affairs of Marwar rose in revolt and he was supported by Prince Akbar, the rebellious son of Aurangzeb. However, the Rana could not match the Mughal forces and fought a guerrilla warfare till his death in 1680. In 1681 Rana Jai Singh, the new Rana of Mewar, signed a peace treaty with Aurangzeb.

Aurangzeb's Deccan Policy

The Deccan policy of Aurangzeb was motivated by the policy of containing the growing influence of the Marathas, the rebellious attitude of the Shia kingdoms of Deccan like Golkonda and Bijapur and to curtail the rebellious activities of his son Akbar who had taken refuge in the Deccan. Aurangzeb came to the Deccan in 1682 and remained in the Deccan till his death in 1707. The Adil Shahi ruler Sikkandar Adil Shah of Bijapur resisted the different forces sent by Aurangzeb. Aurangzeb first sent his son Azam Shah (1685) but to no avail. Then he sent another son, Shah Alam to capture Bijapur. Though Bijapur Sultan, a Shia Muslim, ably defended the fort, he lost in the end, because Aurangzeb himself entered the battlefield and inspired his forces to fight to the finish. Golkonda was captured in 1687 after defeating the ruler Abul Hasan.

Gol Gumbaz

Bijapur (modern Vijayapura) was the capital of the Adil Shahi dynasty during 1480-1686. It is famous for its magnificent buildings and dargahs. Gol Gumbaz (round dome) is the mausoleum of the seventh ruler of the dynasty Mohammad Adil Shah (1627-1656). Mohammad Adi Shah commissioned the mausoleum in his lifetime. Built of dark grey basalt and decorated plaster, the exterior of Gol Gumbaz is simple but beautiful. On the four corners of the bare walls are four doomed octagonal towers. Each tower has seven storeys and each storey has several windows which give the structure a striking look. The dome is the second largest in the world after St. Peter's Basilica in Rome. The huge chamber of 135 ft each way and 178 ft high contains an elevated platform on which five cenotaphs are placed. Those are of Muhammad Adil Shah, his wife Arus Bibi, a daughter, a grandson and his favourite mistress Rambha.

Against Marathas

The Marathas under Shivaji were a threat to Aurangzeb. Aurangzeb sent two of his great generals Shaista Khan and Jai Singh one after the other to capture Shivaji. Jai Singh captured Shivaji and took him to Delhi but Shivaji managed to escape to the Deccan. Shivaji, employing guerrilla tactics, defied the Mughal forces till his death at the age of 53 in 1680. Aurangzeb

was severely tested by the Marathas till his death in 1707 as the sons of Shivaji continued the rebellion. The death of Aurangzeb in 1707 marked a watershed in Indian history as the Mughal empire virtually came to end even though the weak successors of Aurangzeb held the throne the next 150 years.

Aurangzeb nursed a grudge against the Sikhs for having supported his



brother and principal rival to the throne, Dara Shukoh. Guru Tegh Bahadur, was killed at Aurangzeb's command. In 1680 Aurangzeb sent a formidable army under his son Akbar to subdue the rebellious Rajput kings, but the emperor had not reckoned with his son's traitorous conduct. Akbar, had declared himself the emperor, but was compelled to flee to the Deccan, where he enlisted the help of Shivaji's son, Sambhaji. Aurangzeb decided to take to the field himself, and eventually drove his own son into exile in Persia. Sambhaji was captured in 1689 and executed. The Sultanates of Bijapur and Golkonda were also reduced to utter submission.

Towards the end of his reign, Aurangzeb's empire began to disintegrate and this process was accelerated in the years after his death, when "successor states" came into existence. The empire had become too large and unwieldy. Aurangzeb did not have enough trustworthy men at his command to manage the more far-flung parts of the empire. Many of his political appointees broke loose and declared themselves independent. Aurangzeb's preoccupation with affairs in the Deccan prevented him from meeting political challenges emanating from other parts of the empire. Shortly after the death of Aurangzeb, the Mughal empire ceased to be an effective force in the political life of India.

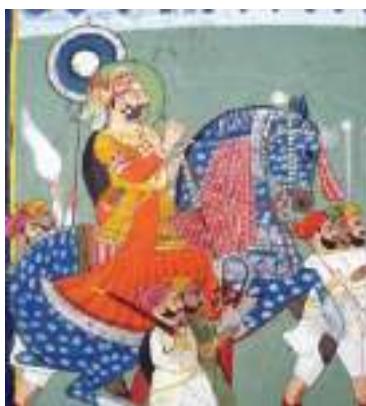
Aurangzeb re-imposed jizya. He also issued orders that new temples should not be constructed; but the repair of old long-standing temples was permitted. These measures were rooted not only in his religious faith but also due to political compulsions. Jizya had been levied for a long time in India. As a staunch Muslim, Aurangzeb had discontinued the practise of levying *abwab*, a tax levied on the lands over and above the original rent, not sanctioned by Shariah. Likewise, the order on temples was also an older one which

in practice applied to places where he had political adversaries. In areas where there was no political insubordination, Aurangzeb provided endowments to build temples. It should be noted that during the reign of Aurangzeb the number of Hindu officials increased when compared to the reign of Shah Jahan.

14.9 Mughal Society

The population of India is estimated to have been around 15 crores in the 16th century and 20 crores in the 18th century. Large areas of land were under forest cover and the area under cultivation would have been much less. As agriculture was the prime occupation of the society the village community was the chief institution of social organisation. Though the nature, composition and governance of village differed from place to place there were certain similarities in the village administration. The Muqaddam, privileged headman of the village, formed the Panch (Panchayat), an administrative organ of the village. The Panch was responsible for collection and maintenance of accounts at the village level. The Panch allotted the unoccupied lands of the village to artisans, menials and servants for their service to the village.

The middle class consisted of small Mansabdars, petty shopkeepers, hakims (doctors), musicians, artists, petty officials of Mughal administration. There was a salaried class, and received grants called Madad-i-Mash from the Mughal emperor, local rulers and zamindars. This section often became part of the rural gentry and a link between the village and the town. Delhi, Agra, Fatehpur Sikri, Lahore, Ahmadabad, Dacca and Multan were important cities of the empire which could be ranked along with contemporary European cities like London and Paris.



Raja Man Singh



Raja Birbal



Todar Mal

The inequality in the standard of life amongst the privileged and the underprivileged classes was clear. Among the lower strata of society, the men wore just a langota and the women a sari. Footwear was not common. The poor lived in houses made of mud and their diet consisted of wheat chapatis with pulses and vegetables. On the contrary the Mughal privileged class consisting of zamindars and nobles led an ostentatious life. The nobles were Mansabdars who received jagirs or land grants as payment according to their ranks. The jagirdars were exploitative and oppressive in nature. The nobles maintained a large train of servants, large stables of horses, elephants, etc. The nobles lived in fine houses containing gardens with fruit trees and running water. They wore the finest of clothing.

The Zamindars, members of dominant clans and castes with armed retainers, were a dominant class with privilege over lands of the peasants. Abul Fazal in his *Ain-i-Akbari* enlists the castes that were entitled to be zamindars. While mostly upper caste Hindus and Rajputs were zamindars, in certain localities Muslim zamindars existed. The zamindars had the right to evict the peasants, in default of payment of rent.

In Mughal social structure, the nobles came mostly from Central Asia

and Iran. Afghans, Indian Muslims (shaikhzadas), Rajputs and Marathas also obtained the status of nobility. It is estimated that during the reign of Akbar over 15% of the nobility consisted of Rajputs. Raja Man Singh, Raja Todar Mal and Raja Birbal were Rajput nobles of repute during Akbar. The Rajputs appointed Kayasths and Khatri for various positions in government administration. Jahangir, Shah Jahan and Aurangzeb employed Marathas in their nobility. For example, Shaji, father of Shivaji, served Shah Jahan for some time.

There were continuous migrations from Central Asia as there were better career prospects in India. These migrations led to the enrichment of culture through assimilation of diversity. Though the nobility was divided on ethnic lines they formed a composite class promoting a syncretic culture by patronising painters, musicians and singers of both Persian and Indian origin.

The caste system was a dominant institution in the society. Castes at lower levels were subject to much repression. Despite the popular Bhakti movement raising the banner of revolt against discrimination, the deprived and disadvantaged classes, who were landless peasants, were subject to forced labour.

The Hindu women had only limited right of inheritance. Widow remarriage

was not permitted among upper caste women. Along with household activities the women were involved in spinning yarn and helped in agricultural operations. Mughal administration discouraged the practise of sati that was prevalent among communities of the higher caste. Muslim brides were entitled to receive *mehr* (money mandatorily paid by the groom) at the time of marriage, and also had the right to inherit property, though it was not equal to the share of the male members of the family.

14.10 Economy

The Mughal economy was a forest-based agricultural economy. The forests provided the raw materials for the craftsmen. Timber went to carpenters, wood carvers and shipwrights, lacquerware makers; wild silk to reelers and weavers; charcoal to iron miners and metal smiths. Hence the relationship between manufacturing and the forest was very close.

Different classes of the rural population were involved in agriculture. Agriculture was the chief activity in the economy. Landless agricultural labourers without right to property formed almost a quarter of the population. Zamindars and village headmen possessed large tracts of land in which they employed labourers and paid them in cash and kind. Well irrigation was the dominant mode of irrigation.

The *Ain-i-Akbari* lists the various crops cultivated during the Rabi and Kharif seasons. Tobacco and maize were introduced in the seventeenth century. Chilli and groundnut came later. Pineapple was introduced in the sixteenth century. Grafted varieties of mango came to be developed by the Portuguese. Potato, tomato and guava came later. Indigo was another important commercial crop

during the Mughal period. Sericulture underwent spectacular growth in Bengal to the extent that it became the chief supplier of silk to world trade.

As the farmers were compelled to pay land tax they had to sell the surplus in the market. The land tax was a share of the actual produce and was a major source of revenue for the Mughal ruling class. The administration determined the productivity of the land and assessed the tax based on the total measurement. Akbar promulgated the Zabt System (introduced by Todar Mal): money revenue rates were now fixed on each unit of area according to the crops cultivated. The schedules containing these rates for different localities applicable year after year were called *dasturs*.

The urban economy was based on craft industry. Cotton textile industry employed large numbers of people as cotton carders, spinners, dyers, printers and washers. Iron, copper, diamond mining and gun making were other chief occupations. Kharkhanas were workshops where expensive craft products were produced. The royal kharkhanas manufactured articles for the use of the royal family and nobility. The excess production of the artisans was diverted to the merchants and traders for local and distant markets.

Trade and Commerce

The political integration of the country with efficient maintenance of law and order ensured brisk trade and commerce. The surplus was carried to different parts of the country through rivers, and through the roads on ox and camel drawn carts. Banjaras were specialised traders who carried goods in a large bulk over long distances. Bengal was the chief exporting centre of rice, sugar, muslin, silk and food

grains. The Coromandel coast was reputed for its textile production. Kashmiri shawls and carpets were distributed from Lahore which was an important centre of handicraft production. The movement of goods was facilitated by letters of credit called *hundi*. The network of sarais enabled the traders and merchants to travel to various places. The traders came from all religious communities: Hindus, Muslims and Jains. The Bohra Muslims of Gujarat, Marwaris of Rajasthan, Chettiaras on Coromandel coast, and Muslims of Malabar were prominent trading communities.

Europeans controlled trade with the West Asia and European countries, and restricted the involvement of Indian traders. Moreover, the Mughal empire, despite its vast resources and a huge army, was not a naval power. They did not realise that they were living in an era of expanding maritime trade.

Europeans imported spices, indigo, Bengal silk, muslin, calico and chintz. In return, India obtained large quantities of silver and gold. Mughal silver coinage fuelled the demand for silver.

14.11 Religion

The Mughal period witnessed a continuing assertion of all the basic elements in puranic traditions. Though it was difficult to speak of Hinduism as a single body of doctrine, in view of the countless faiths and innumerable customs and practices, having developed in mutual interaction and expressed in a large part in the same language (Sanskrit), the different sects of Hinduism yet shared the same idiom and the same or similar deities. The sixteenth and seventeenth centuries were the centuries of Vaishnavism. Tulsidas (*Ramcharitmanas*) a great proponent of Rama cult in his popular verses of devotion portrayed Rama as a god incarnate. The expression of bhakti was deeply emotional as

the object of bhakti (devotion) was Krishna, an incarnation of Vishnu.

The Bhakti movement made great strides during this period. Poets and saints emerged from various parts of the country. They were critical of rituals, and criticised the caste system. Rather than using Sanskrit for expressing their devotion, they employed the language of the common people. The radical ideas, and the easy but catchy language often set to music made them popular among the masses. Some of the major religious figures like Vallabhacharya and his son Vitthalnath propagated a religion of grace; and Surdas, an adherent to this sect, wrote *Sur-Saravali* in the local language. Eknath and Tukaram were Bhakti poets from Maharashtra. The Dasakuta movement, a bhakti movement in Karnataka, popularised by Vyasaraya, turned out to be a lower class movement.

The most important figure of the Bhakti movement was Kabir. Said to be a weaver, Kabir propounded absolute monotheism, condemned image worship and rituals, and the caste system. His popular poetry written in a simple language was spread orally across large parts of north India.

An interesting aspect of the Bhakti poets was that they came from lower castes practising craft and service



Kabir

occupations. Kabir was a weaver, Ravidas, a worker in hides, Sain, was a barber, and Dadu, a cotton carder. The Satnami sect in Haryana credited its origin to Kabir and his teachings. While Sanskrit and Persian were the languages of administration and intellectual activity, the vernacular languages demonstrated their literary vitality.

Sikhism

Sikhism originated as a popular monotheistic movement, and evolved into one of the recognised religions of the world. Guru Granth Sahib, the holy book of Sikhs, contained the sayings of Muslim saint Shaikh Farid and of Bhakti poets such as Namdev, Kabir, Sain and Ravidas. Guru Nanak believed in one God who was formless and omnipresent. He condemned image worship and religious rituals. He stressed ethical conduct, kindness to all human beings and condemned caste system.

Sufism

India was a fertile soil for the prevalence of Sufism or Muslim mysticism that had its origin in Iran. It was accepted by the orthodox theologians as long as it fulfilled the obligations of the *shariah*. Sufism played a key role in creating religious harmony.

Christianity

Along with the European traders came the Christian missionaries like Roberto De Nobili, Francis Xavier. The early missionaries were Catholics. The first Lutheran missionaries under Danish patronage arrived in 1706 at Tranquebar and Ziegenbalg translated the New Testament of the Bible into Tamil in 1714, and soon the Old Testament as well. This was the earliest translation of the Bible in any Indian language.

14.12 Science and Technology

The Madrasas continued to be concerned principally with Muslim theology and its vast literature. In great learning centres like Varanasi, astrology was taught and there was no institution in India, as noted by the French traveller Bernier, to the standards of colleges and universities in Europe. This made the imparting of scientific subjects almost impossible. Attention was, however, given to mathematics and astronomy. Akbar's court poet Faizi translated Bhaskaracharya's famous work on mathematics, *Lilavati*. Despite the presence of Europeans, there was no influence of them on the Indian society during the Mughal period.

The method of water-lift based on pin-drum gearing known as Persian wheel had been introduced during Babur's time. A complicated system of water lift by a series of gear-wheels had been installed in Fatehpur Sikri. Akbar was also credited with popularizing the device of cooling water using saltpetre. He is also the first known person in the world to have devised the 'ship's camel', a barge on which the ship is built to make it easier for the ship to be carried to the sea. Some mechanical devices like the screw for tightening, manually driven belt-drill for cutting diamonds were in use. Agricultural tools continued to be the same, made entirely of wood. In metallurgy, the inability to produce cast iron remained an obvious drawback. As Irfan Habib observed, 'India's backwardness in technology was obvious when the matchlock remained the most common weapon in Indian armies. In Europe the flintlock had long come into use. Indians continued to use the expensive bronze cannon, long after these had become obsolete in Europe. This was because of India's inability to make cast iron even in the seventeenth century.'

Architecture

Architectural progress during the Mughals is a landmark in world art. Mughal buildings were noted for the massive structures decorated with bulbous domes, splendidous minarets, cupolas in the four corners, elaborate designs, and pietra dura (pictorial mosaic work). The mosques built during the time of Babur and Humayun are not of much architectural significance. The Sur dynasty left behind a few spectacular specimens in the form of the Purana Qila at Delhi, and the tombs of Sher Shah and Islam Shah at Sasaram in Bihar. The Purana Qila with a raised citadel and the tombs on a terraced platform surrounded by large tanks were novel features.

During Akbar's reign, Humayun's tomb was enclosed with gardens and placed on a raised platform. Built by Indian artisans and designed by Persian architects it set a pattern to be followed in the future. The Agra fort built with red sandstone is a specimen where Rajput architectural styles were also incorporated. The new capital city of Akbar Fatehpur Sikri enclosed within its walls several inspiring buildings. The magnificent gateway to Fatehpur Sikri, the Buland Darwaza, built by Akbar with red sandstone and marble is considered to be a perfect architectural achievement. The mausoleum of Akbar



at Sikandra near Agra started by Akbar and completed by Jahangir includes some Buddhist architectural elements. The tomb of Itimad-ud-daula, father of Nurjahan, built by Jahangir was the first Mughal building built completely with white marble.

Mughal architecture reached its apex during the reign of Shah Jahan. The Taj Mahal is a marble structure on an elevated platform, the bulbous dome in the centre rising on a recessed gateway with four cupolas around the dome and with four free-standing minarets at each of its corners is a monument of universal fame. The Red Fort in Delhi, encompassed by magnificent buildings like Diwan-i Aam, Diwan-i-Khas, Moti Mahal and Hira Mahal reflect the architectural skills of the times of Shah Jahan. The Moti Masjid inside the Agra Fort made exclusively of marble, the Jama Masjid in Delhi, with its lofty gateway, series of domes and tall and slender minarets are the two significant mosques built by Shah Jahan. He also established a new township, Shah jahanabad (present-day Old Delhi) where Red Fort and Jama Masjid are located. Aurangzeb's reign witnessed the construction of Badshahi mosque in Lahore and the marble tomb of Rabia ud daurani, known as Bibi-ka-maqbara (Tomb of the Lady) at Aurangabad.

The Shalimar Gardens of Jahangir and Shah Jahan are showpieces of Indian



Red Fort



Fatehpur Sikri-Panch Mahal



Buland Darwaza

horticulture. Apart from the many massive structures, the Mughals contributed many civil works of public utility, the greatest of them being the bridge over the Gomati river at Jaunpur. The most impressive feat is the West Yamuna Canal which provided water to Delhi.

Mughal architecture influenced even temple construction in different parts of the country. The temple of Govind Dev at Vrindavan near Mathura and Bir Singh's temple of Chaturbhuj at Orchchaa (Madhya Pradesh) display Mughal influence.

Paintings

The Mughals achieved international recognition in the field of painting. Mughal miniatures are an important part of the museums of the world. Ancient Indian painting traditions kept alive in provinces like Malwa and Gujarat along with the central Asian influences created a deep impact in the world of painting. The masters of miniature painting, Abdu's Samad and Mir Sayyid Ali, who had come to India from Central Asia along with Humayun inspired Indian painters. The primary objective of painting was to illustrate literary works. The Persian text of Mahabharata and Akbar Namah were illustrated with paintings by various painters. Daswant and Basawan were famous painters of Akbar's court. European painting was introduced in Akbar's court by Portuguese priests. During Jahangir's time portrait painting and the painting of animals had developed. Mansur was a great name in this field. The great Dutch painter Rembrandt was influenced by Mughal miniatures. While Shah Jahan continued the tradition of painting, Aurangzeb's indifference to painting led to dispersal of the painters to different parts of the country and thereby led to promotion of painting in the provinces.

Music and Dance

According to Ain-i-Akbari, Tansen of Gwalior, credited with composing of many ragas, was patronised by Akbar along with 35 other musicians. Jahangir and Shah Jahan were patrons of music. Though there is a popular misconception that Aurangzeb was against music, a large number of books on Indian classical music were written during his regime. His queens, princes and nobles continued to patronise music. The later Mughal Muhammad Shah was instrumental in inspiring important developments in the field of music. Paintings in Babur Namah and Padshah Namah depict women dancing to the accompaniment of musical instruments.

Literature

Persian, Sanskrit and regional languages developed during the Mughal rule. Persian was the language of administration in Mughal Empire and the Deccan states. It influenced even the Rajput states where Persian words were used in administration. Abul Fazal patronised by Akbar compiled the history of Akbar in Akbar Nama and described Mughal administration in his work Ain-i-Akbari. The Ain-i-Akbari is commendable for its interest in science, statistics, geography and culture. Akbar Namah was emulated by Abdul Hamid Lahori and Muhammad Waris in their joint work Padshah Nama, a biography of Shah Jahan. Later Muhammad Kazim in his Alamgir Nama, a work on the reign of the first decade of Aurangzeb, followed the same pattern. Babur's autobiography written in Chaghatai Turkish was translated into Persian by Abdur Rahim Khan-e-Khanan. Dabistan is an impartial account of the beliefs and works of different religions. Persian literature was enriched by translations of Sanskrit works. The Mahabharata was translated under

the supervision of Abul Faizi, brother of Abul Fazal and a court poet of Akbar. The translation of Upanishads by Dara Shukoh, entitled *Sirr-I-Akbar* (the Great Secret), is a landmark. The *Masnawis* of Abul Faizi, Utbi and Naziri enriched Persian Poetry in India.

The Sanskrit works produced during the Mughal rule are impressive. Sanskrit literature of this period is noted for the kavyas and historical poetry. *Rajavalipataka*, a kavya, written by Prajna bhatta which completed the history of Kashmir belonged to reign of Akbar. Graeco-Arabic learning was transmitted to India through Persian works in the form of Sanskrit translations. Akbar's astronomer Nilakantha wrote the *Tajika Neelakanthi*, an astrological treatise. Shah Jahan's court poet Jaganatha Panditha wrote the monumental *Rasagangadhara*.



Abul Fazl presenting Akbarnama



Dara Shukoh

The greatest contribution in the field of literature during the Mughal rule was the development of Urdu as a common language of communication for people speaking different dialects. Regional languages acquired stability and maturity and some of the finest lyrical poetry was produced during this period. Abdur Rahim Khan-e-Khanan composed Bhakti poetry with a blend of Persian ideas of life and human relations in the Brij form of Hindi. Tulsidas who wrote in Awadhi, the Hindi dialect spoken in the eastern Uttar Pradesh, was very popular for his devotional ideals. Marathi literature had an upsurge due to the literary contribution of Eknath, Tukaram, Ramdas and Mukteshwar during this period. Eknath questioned the superiority of Sanskrit over other languages. The verses of Tukaram kindled monotheism. Mukteshwar composed *Ramayana* and *Mahabharata* in literary Marathi.

Krishnadevaraya, the Vijayanagar ruler, through his *Amuktamalyada* (an epic poem on the Tamil woman poet, Andal) and his court Poet Allasani Peddana with his *Manu Charitra* were the leading beacons of Telugu literature during this period. Malayalam which had separated from Tamil as a language received a separate literary identity during this period. *Ramayana* and *Mahabharata* were composed in Malayalam. In Assamese language the tradition of Bhakti poetry was emulated by Shankara Deva who initiated a new literary tradition. Assamese literary works were produced in the fields of astronomy, arithmetic, and treatment of elephants and horses. *Ramayana* and *Mahabharata* were also retold in the Assamese language. The Chaitanya cult which portrayed the love of Krishna and Radha in poetic verses promoted Bengali literature. The *Guru Granth Sahib*, the holy book of the Sikhs compiled by Guru Arjun in which the verses of the

Sikh Gurus as well as Shaikh Farid and other monotheists are a landmark in the evolution of Punjabi language.

During this period Tamil literature was dominated by Saivite and Vaishnavite literature. Kumaraguruparar, a great Saiva poet, is said to have visited Varanasi in the late seventeenth century. He composed important literary works such as Meenakshiammai Pillai Tamil and Neethineri Vilakkam. Thayumanavar wrote highly devotional verses with compassion for all humanity and he formulated a *sanmarga*

that tried to bridge differences between the various Saivite sects. The Christian missionaries like Roberto de Nobili and Constantine Joseph Beschi contributed much to Tamil language.

The empire the Mughals built at the national level made an everlasting impact on India as they knit the fragments into a single political unit, well aided by an effective central administration. Multiple identities also got synthesized in the process leading to the evolution of a unique culture that is Indian.

SUMMARY

- The three battles Babar fought to establish Mughal dynastic rule is described.
- Humayun's difficulties because of his brothers and hostility of Afghans and Bahadur Shah of Gujarat leading to the rise of Sur dynasty are explained.
- Rise of Sher Shah and his revenue and fiscal measures are highlighted
- Akbar's mansabdari system and inclusive religious policy as well as consolidation of Mughal rule through military conquests, notably the second Battle of Panipat, are dealt with.
- Jahangir's lack of interest in governance and Nur Jahan functioning as defacto ruler are discussed.
- The arrival of European trading companies and the trade centres established in Mughal India are detailed.
- Shah Jahan's Taj Mahal, epitome of Mughal architecture, and the war of succession fought among his three sons are elaborated.
- The constant wars between Mughals led by Aurangzeb and Marathas represented by Shivaji along with Aurangzeb's Rajput and Deccan policies are related.
- The salient features of Mughal society with special reference to the evolution of a composite culture in India are examined, exploring the developments in socio-economic and cultural spheres of life.

Elsewhere in the World

Akbar's period, 1556 to 1605, was the period of great rulers. His nearest contemporary was Elizabeth of England. Shakespeare was living around this time. Henry IV of France, first ruler of the Bourbon dynasty, and Abbas the Great of Persia, the strongest ruler of the Safavid dynasty, were ruling their kingdoms during his period. The revolt of the Netherlands against Spanish rule in Europe that commenced during this period lasted for about eighty years and ended in 1648.



Abbas the Great

EXERCISE

I. Choose the correct answer



1. Babur won the First Battle of Panipat in 1526 with the effective use of _____
 a) Infantry b) Cavalry c) Artillery d) Elephant corps
2. Battle of Ghagra was the last battle fought by Babur against _____
 a) Afghans b) Rajputs c) Turks d) Marathas
3. _____ won the Battle of Chausa due to his superior political and military skills.
 a) Babur b) Humayun c) Sher Khan d) Akbar
4. _____ is a land tenure system in which the collection of the revenue of an estate and the power of governing it were bestowed upon an official of the state.
 a) Jagirdari b) Mahalwari c) Zamindari d) Mansabdari
5. The fiscal administration of Akbar was largely based on the methods of -----
 a) Babur b) Humayun c) Sher Shah d) Ibrahim Lodi
6. _____ was executed by Jahangir for instigating prince Khusrau to rebel.
 a) Guru Arjan Dev b) Guru Har Gobind
 c) Guru Tegh Bahadur d) Guru Har Rai
7. _____ was the contemporary of Louis XIV of France.
 a) Akbar b) Jahangir c) Shah Jahan d) Aurangzeb

8. _____ reimposed Jizya in his rule.
 a) Akbar b) Jahangir c) Shah Jahan d) Aurangzeb
9. _____ is the first known person in the world to have devised the 'ship's camel', a barge on which a ship is built.
 a) Akbar b) Shah Jahan c) Sher Shah d) Babur
10. The Shalimar Gardens of Jahangir and _____ are watersheds in Indian horticulture.
 a) Akbar b) Shah Jahan c) Humayun d) Aurangzeb
11. Tansen of _____ was patronized by Akbar.
 a) Agra b) Gwalior c) Delhi d) Mathura
12. Padshah Namah was a biography of _____
 a) Babur b) Humayun c) Shah Jahan d) Akbar
13. _____ was an astrological treatise.
 a) Tajkanilakanthi b) Rasagangadhara c) Manucharita d) Rajavalipataka
14. Meenakshiammai Pillai Tamil was composed by _____.
 a) Thayumanavar b) Kumaraguruparar
 c) Ramalinga Adigal d) Sivappirakasar
15. Which of the following rulers was not a contemporary of Akbar.
 a) Elizabeth of England b) Shakespeare
 c) Henry IV of France d) Queen Victoria of England

II Find out the correct statement

A

1. Taj Mahal is the epitome of Mughal architecture, a blend of Indian, Persian and Islamic style.
2. The new capital city of Akbar, Agra, enclosed within its wall several inspiring buildings.
3. The Moti Masjid is made extensively of marble.
4. The Purana Qila is a raised citadel.

B

1. The Zat determined the number of soldiers each mansabdar received, ranging from 10 to 10000.
2. Sher Shah's currency system became the basis of the coinage under the British.
3. The Battle of Haldighati (1576) was the last pitched battle between the Mughal forces and Rana Pratap Singh.
4. The Guru Granth Sahib, the holy book of the Sikhs, was compiled by Guru Arjun Dev.

III From the following statements, find out the correct answer**A**

- (i) The ferocious march of Rana Sanga with a formidable force confronted the forces of Babur.
- (ii) After the battle of Kanauj, Akbar became a prince without a kingdom.
- (a) (i) is correct. (b) (ii) is correct.
 (c) (i) and (ii) are wrong. (d) (i) and (ii) are correct.

B

- (i) Sher Shah repaired the Grand Trunk Road from Indus in the west to Sonargaon in Bengal.
- (ii) Akbar laid the foundation for a great empire through his military conquests.
- (a) (i) is correct. (b) (ii) is correct
 (c) (i) and (ii) are correct. (d) (i) and (ii) are wrong

C

Assertion (A): Babur won the first Battle of Panipat.

Reason (R): Babur used artillery in the battle.

- (a) A is correct; R is the correct explanation of A.
 (b) A is wrong; R is correct.
 (c) A and R is wrong.
 (d) A is correct ; R is not the correct explanation of A.

D

Assertion (A): Towards the end of Aurangzeb's reign, the Mughal empire began to disintegrate.

Reason (R): Aurangzeb was friendly towards all Deccan rulers.

- (a) A is correct; R is not the correct explanation of A.
 (b) A is correct ; R is the correct explanation of A.
 (c) A is wrong and R is correct.
 (d) A is correct ; R is the correct explanation of A.

IV. (A) Which of the following pairs is wrongly matched

- | | | |
|------------------------|---|---------------------|
| 1. Bhaskaracharya | - | Neethineri Vilakkam |
| 2. Amuktamalyada | - | Krishnadevaraya |
| 3. Jagannatha Panditha | - | Rasagangadhara |
| 4. Allasani Peddana | - | Manucharita |

(B) Match the following

- | | | |
|--------------------|---|--------------|
| A. Abul Fazal | - | 1 Aurangzeb |
| B. Jama Masjid | - | 2 Akbar |
| C. Badshahi Mosque | - | 3 Sher Shah |
| D. Purana Qila | - | 4 Shah Jahan |
- (a) 2, 4, 1, 3 (b) 3, 2, 1, 4 (c) 3, 1, 4, 2 (d) 1, 3, 2, 4

V. Answer briefly

1. What prompted Babur to invade India?
2. How did Akbar deal with Bairam Khan?
3. Write a short note on a) William Hawkins b) Sir Thomas Roe
4. Nur Jahan was the power behind the throne during Jahangir's reign – Explain.
5. Which is called the epitome of Mughal architecture? Explain its structure.
6. What were the three major uprisings against Aurangzeb in the North?
7. Write a note on a) Sikhism b) Sufism.
8. How did the Bhakti Saints become popular among the masses?
9. Describe the development of Tamil language and literature during the Mughal period.
10. "The Mughals achieved international recognition in the field of painting" – Elucidate.

VI. Write a short note on each of the following

1. "Humayun stumbled out of his life as he stumbled through it" – Explain.
2. What do you know of Din-i-llahi ?
3. The siege of Chittor by Akbar.
4. The Mansabdari system of Akbar.
5. European factories established during the Mughal rule.
6. Dara Shukoh
7. Kharkhanas
8. Kabir
9. Abul Fazal
10. Sufism

VII. Answer in detail:

1. "Sher Shah was the forerunner of Akbar in revenue administration" – Explain.
2. Explain how Akbar's religious policy was different from the religious policy of Aurangzeb.
3. How did Aurangzeb's Deccan policy ruin the Mughal empire?
4. Analyze Mughal society in terms of its economy, trade and commerce.
5. Attempt an essay on the splendour of Mughal architecture.

VIII Activities

1. On the outline map of India, mark the following a) extent of Akbar's empire b) extent of Aurangzeb's empire.
2. Prepare a timeline of Mughal period.
3. Arrange for a debate on "the disintegration of the Mughal kingdom led to the establishment of European powers in India".

IX Assignments

1. Preparing an album by collecting pictures related to Mughal architecture.
2. Making a model of Taj Mahal
3. Attempting a brief account of important battles fought by Mughals during the course of their rule, along with pictures from Instagram.

GLOSSARY

ingenuity	inventiveness, cleverness	புத்திசூர்யம்
forsaking	abandoning	தைவிடப்பட்டதற்காக
intrigue	secret planning of something illicit, plotting	சூழ்ச்சி, சதி
traitorous	disloyal, backstabbing	துரோகத்தனமான, நம்பிக்கை மோசம் செய்கிற
emanating	originate, derive, emerge	வெளிவருகின்ற
shipwright	ship builder	கப்பல் கட்டுபவர்
lacqueware	articles that have a decorative lacquer coating	மர ஆபரணப் பொருள்
reeler	one who winds something on a reel	சிட்டத்தில் நூல் நூற்பவர்
flintlock	an old fashioned type of gun fired by a spark from a flint	கற்பொறி மூலம் இயங்கும் துப்பாக்கி
cupolas	a small dome, on the top of a larger dome, adorning a roof or ceiling	கோபுர வடிவக் குவிமாடம்

Sources for the Study of Mughal Empire

S.No	Name of the Author	Work	Language	Content
1.	Babur	<i>Tuzuk I Baburi</i>	Turkish	Autobiography of Babur
2.	Mirza Muhammad Haider (Cousin of emperor Babur)	<i>Tarikh I Rashidi</i>	Persian	History of Mughals of Central Asia
3.	Gulbadan Begum Daughter of Babur	<i>Humayun Namah</i>	Persian	History of Humayun
4.	Abbas Khan Sarwani	<i>Tarikh I Sher Shahi</i>	Persian	Describes the contest between Humayun and Sher Shah
5.	Rizaqullah Mushtaqi	<i>Waqiat I Mushtaqi</i>	Persian	Elaborates on Sher Shah and Islam Shah
6.	Firishta (in the service of Bijapur Sultan Aadil Shah II)	<i>Tarikh I Firishta</i>	Persian	History of Muhammedan Power in India till 1612.
7.	Abul Fazal	<i>Akbar Namah</i>	Persian	History of Mughals with special emphasis on Akbar
8.	Abul Fazal	<i>Ain I Akbari</i>	Persian	Administration of Akbar
9.	Khwaja Nizamuddin Ahmad	<i>Tabaqat I Akbari</i>	Persian	Deals with Mughals up to Akbar.
10.	Abdul Qadir Badauni (Member of Akbar's Court)	Muntakhab-Ut-Tawarikh	Persian	General History of Muslims
11.	Jahangir	<i>Tuzuk-i- Jahangiri</i>	Persian	Autobiography
12.	Mutamid Khan	<i>Iqbal Namah</i>	Persian	Description of the Mughals
13.	Abdul Hamid Lahori	<i>Padshah Namah</i>	Persian	Describes first ten years of reign of Sha Jahan.



REFERENCES

1. Abraham Eraly, *Emperors of the Peacock Throne: The Saga of The Great Mughals*, Penguin Books, New Delhi, 1997.
2. Irfan Habib, *Medieval India, The Story of a Civilization*, National Book Trust, New Delhi, 2007.
3. Stanely Lane-Poole, *Medieval India under Mohammedan Rule (AD 712-1764)*, Delhi, 1963.
4. Satish Chandra, *Medieval India*, NCERT, New Delhi,
5. Satish Chandra, *History of Medieval India*, Orient BlackSwan, New Delhi, 2007
6. R. Sathianathaier, *A Political and Cultural History of India, Vol. II*. Madras, 1980.



INTERNET RESOURCES

1. https://en.wikipedia.org/wiki/Mughal_Empire
2. <https://www.britannica.com/topic/Mughal-dynasty>
3. www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab99
4. www.newworldencyclopedia.org/entry/Mughal_Empire
5. <https://www.sscnet.ucla.edu/southasia/History/Mughals/mughals.html>
6. www.ncert.nic.in/NCERTS/l/gess104.pdf

TIME LINE (AD/CE)

Battle of Panipat I	1526
Battle of Khanwa	1527
Battle of Chanderi	1528
Battle of Ghagra	1529
Death of Babur	1530
Battle of Chausa	1539
Battle of Kanauj	1540
Death of Sher Shah	1545
Battle of Panipat II	1556
Conquest of Gujarat by Akbar	1573
Battle of Haldighati	1576
Death of Akbar	1605
Death of Aurangzeb	1707

Lesson

15

The Marathas



Learning Objectives

To acquire knowledge in

- Objective conditions that facilitated the rise of Marathas
- Shivaji's contribution to the establishment of Maratha kingdom
- Shivaji's administrative system
- Peshwa rule and Peshwa administration
- Maratha in Tamilnadu with special reference to Serfoji II



Introduction

The Marathas played a major role in the decline of Mughal power. Under the dynamic leadership of Shivaji, they posed a strong challenge to Mughal power during the 1670s. By the middle of the 18th century, they had succeeded in displacing Mughal power in central India. Nayak rule ended in 1674 in Thanjavur, when the Maratha General Venkoji (half brother of Shivaji) leading the Bijapur forces invaded Thanjavur and succeeded in establishing Maratha rule in the Tamil region. Maratha rule in Thanjavur which started from 1674 continued until the death of Serfoji II in 1832.

valleys and impregnable hill-forts were most favourable for military defence. The Marathas claimed a long tradition of military prowess and prided themselves on their loyalty, courage, discipline, cunningness, and endurance. They had earlier served under the Bahmani Sultans and later, after its disintegration, under the Sultans of Ahmadnagar, Bijapur, Golconda, Bidar and Berar.

Marathas avoided direct battles with the Mughal armies that were equipped with strong cavalry and deadly cannons. "Guerrilla warfare" was their strength. They possessed the ability to plan and execute the surprise lightning attacks at night. Further, they exhibited skills to change their tactics according to the battle situation without waiting for orders from a superior officer.

15.1 Causes of the Rise of the Marathas

(a) Physical features and Nature of the People

The region of the Marathas consisted of a narrow strip of land called Konkan. Its precipitous mountains, inaccessible

(b) Bhakti Movement and its Impact

The spread of the Bhakti movement inculcated the spirit of oneness among

“The religious revival [in Maratha country] was not Brahmanical” in its orthodoxy, it was heterodox in its spirit of protest against forms, ceremonies and class distinctions. The saints sprang chiefly from the lower order of the society other than Brahmins. – Justice Ranade.

the Marathas. Tukaram, Ramdas, and Eknath were the leading lights of the movement. The hymns of the Bhakti saints were sung in Marathi and they created a bond among people across the society.



Ramdas

(c) External causes

The degeneration of Bijapur and Golkonda prompted the Marathas to unite and fight together. The Deccan wars against the Sultans of Bijapur, Golkonda and Ahmednagar had exhausted the Mughal treasury. Shivaji rallied the Marathas who lay scattered in many parts of Deccan under his leadership and built a mighty kingdom, with Raigad as the capital.

15.2. Shivaji (1627–1680)

Shivaji was born in Shivneri near Junnar. He was the son of Shahji Bhonsle by his first wife Jijabai. Shahji was a descendant of the Yadava rulers of Devagiri from his mother's side and the Sisodias of Mewar on his father's side. Shahji Bhonsle served under Malik Ambar (1548–1626), former slave, and the Abyssinian minister of Ahmed Shah of Ahmednagar. After the death of Malik Ambar, Shahji played a vital role in its politics. After the annexation of Ahmednagar by the Mughals, he entered the service of the Sultan of Bijapur.

Shivaji and his mother were left under the care of Dadaji Kondadev who



Shivaji

administered Shahji Bhonsle's jagirs (land grants given in recognition of military or administrative services rendered) at Poona. Shivaji earned the goodwill of the Mavali peasants and chiefs, who were a martial people with knowledge about the hilly areas around Poona. Shivaji made himself familiar with the hilly areas around Poona. Religious heads, Ramdas and Tukaram, also influenced Shivaji. Ramdas was regarded by Shivaji as his guru.

Military Conquests

Shivaji began his military career at the age of nineteen. In 1646, he captured the fortress of Torna from the Sultan of Bijapur. The fort of Raigad, located five miles east of Torna, was captured and wholly rebuilt. After the death of Dadaji Kondadev in 1647, Shivaji took over all the jagirs of his father. Subsequently, the forts of Baramati, Indapura, Purandhar and Kondana came under his direct control. The Marathas had already captured Kalyan, an important town in that region.

Shivaji's father had been humiliated and imprisoned by the Sultan of Bijapur. He negotiated with Prince Murad, the

Mughal Viceroy of the Deccan and expressed his wish to join Mughal service. The Sultan of Bijapur released Shahji in 1649 on some conditions. So, Shivaji refrained from his military activities from 1649 to 1655. During this period, he consolidated his power and toned up his administration.

In 1656, Shivaji re-started his military activities. He captured Javli in the Satara district and the immense booty that he won made him popular among the Marathas. Many young men joined his army. A new fort, Pratapgarh, was built two miles west of Javli.

Confrontation against Bijapur

After Mohammad Adilshah of Bijapur died in November 1656, Adilshah II, a young man of eighteen, succeeded him. Aurangzeb captured Bidar, Kalyani and Parinder in 1657. So, both Shivaji and the Bijapur Sultan were forced to make peace with Aurangzeb. At this time Shah Jahan fell ill, and a war of succession was imminent in Delhi. Aurangzeb left for Delhi to take part in it. Using this opportunity, Shivaji invaded north Konkan and captured the cities of Kalyan, Bhivandi and fort of Mahuli.

Shivaji and Afzal Khan, 1659

As there was no danger from the Mughals, Bijapur Sultan decided to attack Shivaji. Afzal Khan was sent with a huge army. He boasted that he would bring the "mountain-rat" in chains. But, he found fighting in the mountainous country extremely difficult. So, he planned to trick Shivaji but he was outwitted. The Maratha forces ravaged South Konkan and Kolhapur district and captured the fort of Panhala. The Sultan of Bijapur himself led the army and the war dragged on for more than a year. Nothing substantial was gained. Finally, after negotiations,

Shivaji was recognised as the ruler of the territories in his possession.

Shivaji and the Mughals

In July 1658, Aurangzeb ascended the throne as the Emperor. Shaista Khan was appointed the Governor of the Deccan in 1660 with the main purpose of crushing Shivaji. Shivaji hit upon a bold plan. He entered Poona at night with 400 soldiers in the form of a marriage party and attacked the home of Shaista Khan. Aurangzeb was forced to recall Shaista Khan from the Deccan in December 1663.

Shivaji and Jaisingh

In 1664, Shivaji attacked Surat, the major Mughal port in Arabian Sea and his soldiers plundered the city. Aurangzeb despatched an army under the command of the Rajput general Raja Jai Singh to defeat Shivaji and annex Bijapur. At that time, Prince Muazzam, later Bahadur Shah I, was the Governor of the Deccan. Jai Singh made elaborate plans to encircle Shivaji on all sides. Even Raigarh was under threat. Purandar was besieged in June 1665. The heroic resistance of Shivaji became futile. Therefore he decided to come to negotiate with Jai Singh. According to the treaty of Purandar signed on 11 June 1665 Shivaji yielded the fortresses that he had captured and agreed to serve as a mansabdar and assist the Mughals in conquering Bijapur.



Shivaji and Jai Singh

Visit to Agra

Jai Singh persuaded Shivaji to visit the Mughal court. He fed Shivaji with high hopes and took personal responsibility for his safety at the capital. Shivaji and his son Sambhaji reached Agra in May 1666. But, they were not shown due respect. Humiliated, he burst out and abused the Emperor. When Shivaji was imprisoned, he managed to escape.

In 1666, Shivaji resumed his belligerent policy and led Maratha soldiers in new conquests. As the Mughals were busy with the Afghan risings in the North-West, they could not deal with Shivaji. Shivaji also occupied himself with the re-organisation of his internal administration. Prince Muazzam, Viceroy of the Deccan, was weak and indolent. Raja Jaswant Singh was friendly towards Shivaji. Sambhaji was also made a mansabdar of 5000.

Conflict with the Mughals (1670)

Aurangzeb took back a part of the jagir in Berar which was once given to Shivaji. Shivaji got annoyed and recalled his troops from Mughal service. He recovered almost all the forts he had ceded to the Mughals by the treaty of Purandar. In 1670, he again sacked Surat, the most important port on the western coast. In 1672, the Marathas imposed *chauth* or one fourth of the revenue as annual tribute on Surat.



Aurangzeb

Coronation

On 6 June 1674, Shivaji was crowned at Raigad. He assumed the title of "Chhatrapathi" (metaphor for "supreme king").



Raigad Fort

Deccan Campaigns

In 1676, Shivaji began his career of conquests in the south. A secret treaty was signed with the Sultan of Golkonda. Shivaji promised him some territories in return for his support. He captured Senji and Vellore and annexed the adjoining territories which belonged to his father, Shahji. He allowed his half-brother Venkoji or Ekoji to carry on administering Thanjavur. The Nayaks of Madurai promised a huge amount as tribute. The Carnatic campaigns added glory and prestige to Shivaji. Senji, the newly conquered place, acted as the second line of defence for his successors.

Last days of Shivaji

Shivaji's last days were not happy. His eldest son Sambhaji deserted him and joined the Mughal camp. Although he returned, he was imprisoned and sent to Panhala fort. The relentless campaigns affected Shivaji's health. He died in 1680 at the age of 53.

At the time of his death, Shivaji's kingdom comprised the Western Ghats and the Konkan between Kalyan and Goa. The provinces in the south included western Karnataka extending from Belgaum to the bank of Tungabhadra. Vellore, Senji and a few other districts were not settled at the time of his death.



15.3 Marathas after Shivaji

A year after the death of Shivaji, his eldest son and successor Sambhaji led a Maratha army into Mughal territory, captured Bahadurpur in Berar, and plundered its wealth. Provoked by this humiliation, Aurangzeb struck a compromise with the Mewar Rajputs and led an army into the Deccan. Bijapur and Golkonda were annexed in 1686 and 1687 respectively. The next task of Aurangzeb was to punish Sambhaji for giving protection to his rebellious son Prince Akbar. In 1689 the Mughal forces captured Sambhaji and killed him.

Sambhaji's death did not deter the Marathas. His younger brother Rajaram renewed the fight from the fortress of Senji in the Tamil country. The fight continued for many years. After the death of Rajaram in 1700, resistance continued under the leadership of his widow, Tara

Bai. Acting on behalf of his infant son, she despatched an army of 50,000 horsemen and infantry to Hyderabad. The capital was plundered and, as a result, trade in Masulipatnam, the major port of the region, remained disrupted for years. At the time of Aurangzeb's death in 1707 Marathas still had many fortified places under their control.

After Aurangzeb's death, Sambhaji's son Shahu was released from prison and claimed the Maratha throne. Tara Bai objected and it led to a civil war, in which Shahu emerged victorious and ascended the throne in 1708. Balaji Viswanath was very supportive of Shahu and helped him ascend to the throne in 1708. As a gesture of his gratitude Shahu appointed Balaji Viswanath as the Peshwa in 1713. In course of time, the Peshwa became the real ruler. Shahu retired to Satara and the Peshwa started to rule from Poona.

Tara Bai carried on a parallel rival government with Kolhapur as capital. But Raja Bai, the second wife of Rajaram and her son Sambhaji II imprisoned Tara Bai and her son in 1714. Sambhaji II ascended the throne of Kolhapur. However he had to accept the overlordship of Shahu. After Shahu died in 1749, Rama Raja who ascended the throne, made a pact with the Peshwa, according to which he became a titular head. Tara Bai was disappointed. Tara Bai and Rama Raja died in 1761 and 1777 respectively. Shahu II, the adopted son of Rama Raja, ruled till his death in 1808 as a nonentity. His son Pratap Singh who came to the throne next was deposed by the British government in 1839 on the charge that he plotted against the British Government. Pratap Singh died as a prisoner in 1847. His younger brother Shaji Appa Saheb, Shaji II, was made king by the British in 1839. Shaji II died in 1848 without a successor.



Tara Bai

- The *Amatya* or finance minister checked and countersigned all public accounts of the kingdom.
- The *Walkia-Nawis* or *Mantri* maintained the records of the king's activities and the proceedings in the court.
- *Summant* or *Dabir* or foreign secretary was to advise king on all matters of war and peace and to receive ambassadors and envoys from other countries.
- *Sachiv* or *Shuru Nawis* or home secretary was to look after the correspondence of the king with the power to revise the drafts. He also checked the accounts of the Parganas.
- *Pandit Rao* or *Danadhyaksha* or *Sadar* and *Muhtasib* or ecclesiastical head was in charge of religion, ceremonies and charities. He was the judge of canon law and censor of public morals.
- *Nyayadhisth* or chief justice was responsible for civil and military justice.
- *Sari Naubat* or commander-in-chief was in charge of recruitment, organization and discipline of the Army.

15.4 Maratha Administration

Central Government

Shivaji was not only a great warrior but a good administrator too. He had an advisory council to assist him in his day-to-day administration. This council of eight ministers was known as *Ashta Pradhan*. Its functions were advisory. The eight ministers were:

- The *Mukhya Pradhan* or *Peshwa* or prime minister whose duty was to look after the general welfare and interests of the State. He officiated for the king in his absence.

With the exception of the *Nyayadhisth* and *Pandit Rao*, all the other ministers were to command armies and lead expeditions. All royal letters, charters and treaties had to get the seal of the King and the Peshwa and the endorsement of the four ministers other than the *Danadyaksha*, *Nyayadhisth* and *Senapati*. There were eighteen departments under the charge of the various ministers.

Provincial Government

For the sake of administrative convenience, Shivaji divided the kingdom into four provinces, each under a viceroy. The provinces were divided into a number of

Pranths. The practice of granting jagirs was abandoned and all officers were paid in cash. Even when the revenues of a particular place were assigned to any official, his only link was with the income generated from the property. He had no control over the people associated with it. No office was to be hereditary. The fort was the nerve-centre of the activities of the Pranth. The lowest unit of the government was the village in which the traditional system of administration prevailed.

Revenue System

The revenue administration of Shivaji was humane and beneficent to the cultivators. The lands were carefully surveyed and assessed. The state demand was fixed at 30% of the gross produce to be payable in cash or kind. Later, the tax was raised to 40%. The amount of money to be paid was fixed. In times of famine, the government advanced money and grain to the cultivators which were to be paid back in instalments later. Liberal loans were also advanced to the peasants for purchasing cattle, seed, etc.

Chauth and Sardeshmukhi

As the revenue collected from the state was insufficient to meet its requirements, Shivaji collected two taxes, *Chauth* and *Sardeshmukhi*, from the adjoining territories of his empire, the Mughal provinces and the territories of the Sultan of Bijapur. *Chauth* was one-fourth of the revenue of the district conquered by the Marthas. *Sardeshmukhi* was an additional 10% of the revenue which Shivaji collected by virtue of his position as Sardeshmukh. Sardeshmukh was the superior head of many Desais or Deshmukhs. Shivaji claimed that he was the hereditary Sardeshmukh of his country.

Military Organization

Shivaji organized a standing army. As we have seen, he discouraged the practice of granting jagirs and making hereditary appointments. Quarters were provided to the soldiers. The soldiers were given regular salaries. The army consisted of four divisions: infantry, cavalry, an elephant corps and artillery. Though the soldiers were good at guerrilla methods of warfare, at a later stage they were also trained in conventional warfare.

The infantry was divided into regiments, brigades and divisions. The smallest unit with nine soldiers was headed by a Naik (corporal). Each unit with 25 horsemen was placed under one havildar (equivalent to the rank of a sergeant). Over five havildars were placed under one jamaladar and over ten jamaladars under one hazari. Sari Naubat was the supreme commander of cavalry. The cavalry was divided into two classes: the bargirs (soldiers whose horses were given by the state) and the shiledars (mercenary horsemen who had to find their own horses). There were water-carriers and farriers too.

Justice

The administration of justice was of a rudimentary nature. There were no regular courts and regular procedures. The panchayats functioned in the villages. The system of ordeals was common. Criminal cases were tried by the Patels. Appeals in both civil and criminal cases were heard by the *Nyayadhish* (chief justice) with the guidance of the *smritis*. *Hazir Majlim* was the final court of appeal.

15.5 Rule of the Peshwas (1713-1818)

The Peshwa or the prime minister was the foremost minister in the *Ashta Pradhan*,

the council of ministers of Shivaji. The Peshwas gained more powers and became dominant in the eighteenth Century. Balaji Viswanath was the first powerful Peshwa.

Peshwa is a Persian word which means "Foremost" or the "First Minister".

Balaji Viswanath (1713–1720)

Balaji Viswanath assisted the Maratha emperor Shahu to consolidate his control over the kingdom that had been plagued by a civil war. Kanhoji Angre was the most powerful naval chief on the western coast. During the civil war Kanhoji had supported Tarabai. The Peshwa convinced him of the common danger from the Europeans and secured his loyalty to Shahu.



Balaji Viswanath

The practice of granting jagirs was revived. And the office of Peshwa was made hereditary.

Baji Rao I (1720–1740)

After Balaji Viswanath, his son Baji Rao I was appointed Peshwa in 1720 by Shahu. Baji Rao enhanced the power and prestige of the Maratha Empire by defeating the Nizam of Hyderabad, the Rajput Governor of Malwa and the Governor of Gujarat. He freed Bundelkhand from the control of Mughals and for this the Marathas got one third of the territories from its ruler. The commander-in-chief, Trimbak Rao, who troubled the Peshwa, was defeated and killed in the battle of Dabhai near Baroda in 1731. And the Peshwa assumed the office of the commander-in-chief also. By the treaty of Warna signed in 1731, Sambhaji of Kolhapur was forced to accept

the sovereignty of Shahu. Thana, Salsette and Bassein were captured from the Portuguese in 1738 and they were driven out of the Konkan coast. At the same time, the English made friendly overtures to the Marathas and got the right to free trade in the Deccan region.



Baji Rao I

Balaji Baji Rao (1740–1761)

Balaji Baji Rao succeeded as the Peshwa after the death of his father Baji Rao. Known as Nana Sahib, he proved to be a good administrator and an expert in handling financial matters.



Balaji Baji Rao

Carnatic Expedition

Chanda Sahib, son-in-law of the Nawab of Arcot, after capturing Tiruchirappalli threatened to lay siege to Thanjavur. Its

Maratha ruler appealed to Shahu for help in 1739. Responding to this appeal, the Peshwa sent Raghoji Bhonsle (Sahu's brother-in-law) to Thanjavur. Raghoji Bhonsle defeated and killed the Nawab of Arcot, Dost Ali, in 1740. Tiruchirappalli was captured and Chanda Sahib imprisoned. As the Peshwa was subsequently engaged in military expeditions in Bundelkhand and Bengal, Mohammed Ali, who succeeded Dost Ali, could easily retake Arcot and recapture Tiruchirappalli in 1743. The Peshwa then sent his cousin Sadasiva Rao to the Carnatic. Although the authority of the Marathas was re-established, Tiruchirappalli could not be regained.

Battle of Udgir, 1760

A war of succession broke out after the death of Nizam Asaf Jah in 1748. Peshwa supported the eldest son of the Nizam. The army sent by Peshwa under Sadasiva Rao won the battle of Udgir in 1760. This success marked the climax of Maratha military might. The Peshwa took over Bijapur, Aurangabad, Dulatabad, Ahmadnagar and Burhanpur.

The Marathas had brought Rajputana under their domination after six expeditions between 1741 and 1748. In 1751 the Nawab of Bengal had to cede Orissa and pay an annual tribute to the Marathas. As the Marathas were always after the Mughal throne they entered Delhi in 1752 to drive out the Afghans and Rohillas from Delhi. Imad-ul-Mulk who was made the Wazir with the help of Marathas became a puppet in their hands. After bringing the Punjab under their control, they expelled the representative of Ahmad Shah Abdali, the founder of the Durani Empire in Afghanistan. A major conflict with Ahmad Shah Abdali became therefore inevitable.

The Marathas tried to find allies among the powers in the north-west. But their earlier deeds had antagonized all of them. The Sikhs, Jat chiefs and Muslims did not trust them. The Marathas did not help Siraj-ud-Daulah in the battle of Plassey in 1757. So no help was forthcoming from Bengal either. A move on the part of the Peshwa against the British, both in Karnataka and Bengal, would have probably checked their advance. But the Peshwa's undue interests in Delhi earned the enmity of various regional powers. Ahmad Shah Abdali brought about the disaster at Panipat in 1761.

The Third Battle of Panipat, 1761

The third battle of Panipat, 1761 is one of the decisive battles in the history of India. The defeat in the battle dealt a severe blow to the Marathas and the Mughal Empire and thereby paved the way for the rise of the British power in India.

Circumstances

The tottering Mughal Empire neglected the defence of the North-West frontier areas. This prompted Nadir Shah, the then ruler of Afghanistan, to invade India. In spite of his repeated demands, the Mughal ruler, Muhammad Shah, provided asylum to the Afghan rebels. So, his invasions started in 1739. Delhi was plundered. The Kohinoor diamond and the valuable peacock throne were taken away by Nadir Shah.

When Nadir Shah was assassinated in 1747, one of his military generals, Ahmad Shah Abdali became an independent ruler of Afghanistan. After consolidating his position, he started his military expeditions. The Mughal emperor made peace with him by ceding Multan and the Punjab. Mir Mannu, appointed by the Mughal Emperor as the governor of Punjab, was to act only as an agent of

Ahmad Shah Abdali. On Mir Mannu's death, the widow of Mir Mannu, with the help of the Wazir of Delhi, Imad-ul-Mulk, appointed Mir Munim as the Governor of the Punjab, without the consent of Abdali. Infuriated by this move Abdali invaded India and captured the Punjab. Mir Munim fled to Delhi. Pursuing him Abdali captured Delhi and pillaged it in January 1757. Mathura and Brindavan were desecrated.

Before leaving Delhi, Abdali appointed Mir Bakshi as his agent in Delhi. Timur Shah, his son, was made the Viceroy of Lahore. An expedition under Malhar Rao Holkar and Raghunatha Rao reached Delhi after Abdali had left. They removed the agent of Abdali at Delhi and appointed a man of their choice as the Wazir. Thereafter they captured Sirhind and Lahore in 1758. The Afghan forces were defeated, and Timur Shah deposed.

So, Abdali returned to India in October 1759 and recovered the Punjab. The Marathas were forced to withdraw from Lahore, Multan and Sirhind. The wildest anarchy prevailed in the region. So, the Peshwa sent Dattaji Scindia, the brother of Mahadhaji Scindia, to the Punjab to set matters right. But Abdali defeated and killed him in the battle (1760). Malhar Rao Holkar was also defeated at Sikandara. Thereupon the Peshwa recruited a huge army under the command of Sadasiva Rao.

Abdali responded by forming an alliance with Najib-ud-Daulah of Rohilkhand and Shuja-ud-Daulah of Oudh. The Marathas could not find allies among the northern powers, as they had already alienated from the Nawab of Oudh, the Sikh and Jat chiefs and gained the distrust of the Rajputs.

The Maratha army was under the nominal command of Vishwas Rao, the young son of the Peshwa. The real

command, however, was in the hands of Sadasiva Rao. On their way, they were joined by the Holkar, Scindia and Gaikwar. Around this time, Alamgir II, the Mughal Emperor had been assassinated and his eldest son crowned himself as Shah Alam II. But the Wazir who manoeuvred the assassination enthroned Shah Jahan III. Sadasiva Rao intruded and deposed Shah Jahan III and proclaimed Shah Alam II as Emperor. After the preliminaries were settled, Sadasiva Rao, instead of attacking the forces of Abdali, remained quiet for a long time, until the scarcity of food became acute. Abdali stationed his troops in the fertile *doab* from where he could get food without interruption.

Effects of the Battle of Panipat

The third battle of Panipat was fought on 14 January 1761. The Maratha army was completely routed. The Peshwa's son Viswas Rao, Sadasiva Rao and numerous Maratha commanders were killed. Holkar fled and the contingents of Scindia followed him. The Peshwa was stunned by the tragic news. The Peshwa died broken hearted in June 1761.

After the battle of Panipat, Abdali recognized Shah Alam II as the Emperor of Delhi. He got an annual tribute. The Marathas, though they received a severe blow initially, managed to restore their power within ten years in the north by becoming the guardian of the Mughal Emperor Shah Alam.

Peshwa Madhav Rao I

(1761–1772) and His Successors

In 1761, Madhav Rao, the son of Balaji Baji Rao, became the Peshwa under the regency of Raghoba, the younger brother of Peshwa. Madhav Rao tried to regain the Maratha power which was lost in the battle of Panipat. In 1763 a fierce battle was

fought with the Nizam of Hyderabad. His expeditions (1765–1767) against Haider Ali of Mysore were successful. However Haider Ali soon recovered almost all his lost territories. But Madhav Rao regained them in 1772 and Haider Ali was forced to sign a humiliating treaty.

The Peshwa reasserted control over northern India by defeating the Rohillas (Pathans) and subjugating the Rajput states and Jat Chiefs. Shah Alam II, the fugitive Emperor, was in Allahabad under the protection of the British. In 1771, the Marathas brought him back to Delhi. The Emperor ceded Kora and Allahabad to them. But the sudden death of Peshwa in 1772 brought an end to his glorious career.

As Madhav Rao I had no sons, his younger brother Narayan Rao became Peshwa in 1772. But he was murdered the next year. His posthumous son Sawai Madhav Rao (Madhav Rao II) was proclaimed Peshwa on the 40th day of his birth. After the death of Madhav Rao II, Baji Rao II, the son of Ragunath Rao became the Peshwa and was the last Peshwa.

15.6 The Anglo-Maratha Wars

(a) The First Anglo Maratha War (1775-1782)

Madhav Rao Narayan was an infant Peshwa under the regency of Nana Fadnavis. The usurping of power by Ragunath Rao, uncle of the former Peshwa Madhava Rao I, provided the scope for the Company administration to fish in the troubled waters. The Company administration in Bombay supported Ragunath Rao in return for getting Salsette and Bassein.



As Mahadaji Scindia and the Bhonsle of Nagpur turned pro-British, the Marathas had to concede Thane and Salsette to the latter. By the treaty of Salbai, in 1782, Ragunath Rao was pensioned off. Following this, peace prevailed between the Company and the Marathas for about two decades.



Anglo-Maratha War

(b) The Second Anglo-Maratha War (1803-1806)

The death of Nana Fadnavis resulted in a scramble for his huge possessions. Peshwa Baji Rao II was dethroned. In the then trying circumstances, he had to accept the help of the British. Wellesley, the then Governor General, forced the Subsidiary Alliance on the Peshwa. The treaty of Bassein was signed in 1802. According to the treaty the territory to be ceded should fetch an income of Rs. 26 Lakhs. The leading Maratha States regarded the treaty as humiliating and hence decided to defy it. So the second Anglo-Maratha war broke out. In spite of the brave resistance put up by the Marathas, the Maratha leaders were completely routed. The Subsidiary Alliance was accepted. The British got Doab, Ahmadnagar, Broach and all of the hilly regions.

(c) The Third Anglo-Maratha War (1817-1819)

Peshwa Baji Rao II became anti-British, as the prime minister of the Gaikwar (ruler) of Baroda Gangadhar Sastri was killed by Trimbakji, a favourite of Peshwa. At the instance of the Resident at Poona, Mountstuart Elphinstone, Trimabakji was imprisoned. The murderer however managed to escape from the prison with the assistance of the Peshwa. Peshwa was also charged with creating the Maratha confederacy and plotting with Scindia, Bhonsle and Holkar against the British. So, the British forced the Peshwa to sign a new treaty at Poona in 1817. Accordingly,

- The Peshwa resigned the headship of the Maratha confederacy.
- Ceded Konkan to the British and recognised the independence of the Gaikwar.

Baji Rao was not reconciled to this humiliation. So when the British were busily engaged in the suppression of the Pindaris, Baji Rao II burnt down the Poona Residency. General Smith rushed to Poona and captured it, with the Peshwa fleeing to Satara, which was also captured by General Smith. Baji Rao fled from place to place. General Smith defeated his forces at Ashta, Kirkee and Korgaon. Finally, Baji Rao surrendered to Elphinstone in 1818.

Outcome of the Third Anglo-Maratha War

- The British abolished the Peshwai (office of the Peshwa) and annexed all the Peshwa's dominions. But the jagirs of the fief holders were restored.
- Until his death in 1851 Baji Rao II remained a prisoner with an annual pension.
- Pratap Singh, a descendent of Shivaji, was made the king of a small kingdom carved around Satara.

- The Maratha Confederacy organised by Baji Rao I comprising Bhonsle, Holkar and Scindia was dissolved.
- Mountstuart Elphinstone, who had been Resident at Poona, became Governor of Bombay.

15.7 Maratha Administration under Peshwas (1714-1818)

The Peshwa was one of the Ashta Pradhan of Shivaji. This office was not a hereditary one. As the power and prestige of the king declined, the Peshwas rose to prominence. The genius of Balaji Vishwanath (1713-1720) made the office of the Peshwa supreme and hereditary. The Peshwas virtually controlled the whole administration, usurping the powers of the king. They were also recognized as the religious head of the state.

Central Secretariat

The centre of the Maratha administration was the Peshwa Secretariat at Poona. It dealt with the revenues and expenditure of all the districts, the accounts submitted by the village and district officials. The pay and rights of all grades of public servants and the budgets under civil, military and religious heads were also handled. The daily register recorded all revenues, all grants and the payments received from foreign territories.

Provinces

Provinces under the Peshwas were of various sizes. Larger provinces were under the provincial governors called *Sarsubahdars*. The divisions in the provinces were termed *Subahs* and *Pranths*. The Mamlatdar and Kamavistar were Peshwa's representatives in the districts. They were responsible for every branch of district administration. *Deshmukhs* and

Deshpandes were district officers who were in charge of accounts and were to observe the activities of Mamlatdars and Kamavistars. It was a system of checks and balances.

In order to prevent misappropriation of public money, the Maratha government collected a heavy sum (Rasad) from the Mamlatdars and other officials. It was collected on their first appointment to a district. In Baji Rao II's time, these offices were auctioned off. The clerks and menials were paid for 10 or 11 months in a year.

Village Administration

The village was the basic unit of administration and was self-supportive. The *Patel* was the chief village officer and was responsible for remitting revenue collections to the centre. He was not paid by the government. His post was hereditary. The Patel was helped by the *Kulkarni* or accountant and record-keeper. There were hereditary village servants who had to perform the communal functions. The carpenters, blacksmiths and other village artisans gave *begar* or compulsory labour.

Urban Administration

In towns and cities the chief officer was the *Kotwal*. The maintenance of peace and order, regulation of prices, settling civil disputes and sending of monthly accounts to the governments were his main duties. He was the head of the city police and also functioned as the magistrate.

Sources of Revenue

Land revenue was the main source of income. The Peshwas gave up the system of sharing the produce of the agricultural land followed under Shivaji's

rule. The Peshwas followed the system of tax farming. Land was settled against a stipulated amount to be paid annually to the government. The fertility of the land was assessed for fixation of taxes. Income was derived from the forests. Permits were given on the payment of a fee for cutting trees and using pastures. Revenue was derived even from the sale of grass, bamboo, fuel wood, honey and the like.

The land revenue assessment was based on a careful survey. Land was divided into three classes: according to the kinds of the crops, facilities for irrigation, and productivity of the land. The villagers were the original settlers who acquired the forest. They could not be deprived of their lands. But only the Patel could represent their rights to the higher authorities.

Other sources of revenue were Chauth and Sardeshmukhi.

The Chauth was divided into

- i. 25 percent for the ruler
- ii. 66 percent for Maratha officials and military heads for the maintenance of troops.
- iii. 6 percent for the Pant Sachiv (Chief, a Brahman by birth)
- iv. 3 percent for the tax collectors.

Customs, excise duties and sale of forest produce also yielded much income. Goldsmiths were allowed to mint coins on payment of royalty to the government and getting license for the purpose. They had to maintain a certain standard. When it was found that the standard was not being met all private mints were closed in 1760 and a central mint was established.

Miscellaneous taxes were also collected. It included 1. Tax on land, held by Deshmukhs and Deshpandes. 2. Tax on land kept for the village Mahars. 3. Tax

on the lands irrigated by wells. 4. House tax from all except Brahmins and village officials. 5. Annual fee for the testing of weights and measures. 6. Tax on the remarriage of widows. 7. Tax on sheep and buffaloes. 8. Pasture fee. 9. Tax on melon cultivation in river beds. 10. Succession duty. 11. Duty on the sale of horses, etc. When the Maratha government was in financial difficulty, it levied on all land-holders, Kurja-Patti or Tasti-Patti, a tax equal to one year's income of the taxpayer.

The administration of justice also earned some income. A fee of 25% was charged on money bonds. Fines were collected from persons suspected or found guilty of adultery. Brahmins were exempted from duty on things imported for their own use.

Police System

Watchmen, generally the Mahars, were employed in every village. But whenever crime was on the rise, government sent forces from the irregular infantry to control crimes. The residents of the disturbed area had to pay an additional house tax to meet the expenditure arising out of maintaining these armed forces.

Baji Rao II appointed additional police officers to detect and seize offenders. In the urban areas, magisterial and police powers were given to the Kotwal. Their additional duties were to monitor the prices, take a census of the inhabitants, conduct trials on civil cases, supply labour to the government and levy fees from the professional duties given to the Nagarka or police superintendent.

Judicial System

The Judicial System was very imperfect. There was no codified law. There were no rules of procedure. Arbitration was given

high priority. If it failed, then the case was transferred for decision to a panchayat appointed by the Patel in the village and by the leading merchants in towns. The panchayat was a powerful institution. Re-trial also took place. Appeals were made to the Mamlatdar.

In criminal cases there was a hierarchy of the judicial officers. At the top was the Raja Chhatrapati and below him were the Peshwa, Sar-Subahdar, the Mamlatdar and the Patel. Flogging and torture were inflicted to extort confession.

Army

The Maratha military system under the Peshwas was modelled on the Mughal military system. The mode of recruitment, payment of salaries, provisions for the families of the soldiers, and the importance given to the cavalry showed a strong resemblance to the Mughal military system.

The Peshwas gave up the notable features of the military system followed under Shivaji. Shivaji had recruited soldiers locally from Maratha region. But the Peshwas drafted soldiers from all parts of India and from all social groups. The army had Arabs, Abyssinians, Rajputs, Rohillas and Sikhs. The Peshwa's army comprised mercenaries of the feudal chieftains. As the fiefs of the rival chiefs were in the same area, there were lots of internal disputes. It affected the solidarity of the people of the Maratha state.

Cavalry

The cavalry was naturally the main strength of the Maratha army. Every jagirdar had to bring a stipulated number of horsemen for a general muster, every year. The horsemen were divided into three classes based on the quality of the horses they kept.

Infantry and Artillery

The Marathas preferred to serve in the cavalry. So men for infantry were recruited from other parts of the country. The Arabs, Rohillas, Sikhs and Sindhis in the Maratha infantry were paid a higher salary compared to the Maratha soldiers. The Maratha artillery was manned mostly by the Portuguese and Indian Christians. Later on, the English were also recruited.

Navy

The Maratha navy was built for the purpose of guarding the Maratha ports, thereby checking piracy, and collecting customs duties from the incoming and outgoing ships. Balaji Vishwanath built naval bases at Konkan, Khanderi and Vijayadurg. Dockyard facilities were also developed.

15.8 Maratha Rule in Tamilnadu

Circumstances leading to its establishment

Krishna Devaraya, during his reign (1509-1529), developed the Nayankara system. Accordingly, the Tamil country was divided

into three large Nayankaras: Senji, Thanjavur and Madurai. Under the new system the subordinate chieftains were designated as Palayakkars and their fiefdom as Palayams. Thanjavur which remained as a part of the Chola territories first and then of the Pandya kingdom became a vassal state of the Madurai Sultanate, from which it passed into the hands of Nayaks. The rivalry between the Nayaks of Madurai and Thanjavur finally led to the eclipse of Nayak rule of Thanjavur in 1673. Troops from Bijapur, led by the Maratha general Venkoji, defeated the Nayak of Madurai and captured Thanjavur. Venkoji crowned himself king, and Maratha rule began in Thanjavur in 1676.

When Shivaji invaded the Carnatic in 1677, he removed Venkoji and placed his half-brother Santaji on the throne. But Venkoji recaptured Thanjavur and, after his death, his son Shahji became the ruler of Thanjavur kingdom. Shahji had no heir to succeed. So his brother Serfoji I became the next ruler and remained in power for sixteen years (1712-1728). After him one of his brothers Tukkoji succeeded him (1728), followed by Pratap Singh (1739-1763), whose son Thuljaji ruled up to 1787. Serfoji II aged 10, was then crowned,

Raja Desinghu: The Maratha king Rajaram, threatened by Mughal forces, had to flee from Raigarh and take asylum in Senji. Pursuing him, the Mughal forces led by General Zulfikar Khan, and then by Daud Khan, succeeded in taking over Senji. During the Mughal expedition against Senji, a Bundela Rajput chieftain, Swarup Singh was employed as Kiladar (fort commandant) of Senji in 1700. In due course Swarup Singh gained control over the entire Senji. After his death in 1714, his son Tej Singh (Desinghu) assumed the governorship of Senji. Desinghu refused to pay tribute to the Mughal emperor and invited the wrath of Nawab Sadat-ul-lah Khan. In the ensuing battle Raja Desinghu, who was only twenty two years old then, was killed. His young wife committed sati. The gallantry displayed by the daring Rajput youth against the Nawab is immortalized in many popular ballads in Tamil.



Senji Fort



with Thuljoji's brother Amarsingh acting as Regent. Disputing this succession, the English thrust an agreement on Serfoji II, according to which the latter was forced to cede the administration of the kingdom to the British. Serfoji II was the last ruler of the Bhonsle dynasty of the Maratha principality of Thanjavur.

Serfoji II

Serfoji II was a remarkable ruler. He was educated by the German Christian missionary Friedrich Schwartz, Serfoji. Similarly Serfoji II turned out to be a well-known practitioner of Western science and medicine. Yet he was a devoted keeper of Indian traditions. He mastered several European languages and had an impressive library of books in every branch of learning. Serfoji's modernising projects included the establishment of a printing press (the first press for Marathi and Sanskrit) and enrichment of the Saraswati Mahal Library. His most innovative project, however, was the establishment of free modern public schools run by his court, for instruction in English and the vernacular languages.



Serfoji II

The Saraswati Mahal library, built by the Nayak rulers and enriched by Serfoji II contains a record of the day-to-day proceedings of the Maratha court - as Modi documents, French-Maratha correspondence of the 18th century. Modi was the script used to write the Marathi language. It is a treasure house of rare manuscripts and books in many languages



Saraswati Mahal library

Serfoji II found in his contemporary missionary scholar C.S. John in Tranquebar, an innovator in education. John carried out reforms and experiments in schooling ranging from residential arrangements for students and innovations in curriculum and pedagogy. But his most important proposal was a project submitted to the English colonial government in 1812, urging it to sponsor free schools for Indian children, for instruction in Tamil and English. This was at a time when English education was not available to non-Christian Indians.

Thomas Munro, governor of Madras, proposed a scheme for elementary public schools in the 1820s, but the Company government did not establish a modern school for natives in Madras till 1841. In contrast, from the start, the German missionaries had run several free vernacular and English schools in the southern provinces since 1707. Serfoji II was in advance of both the missionary and the colonial state, for as early as 1803 in Thanjavur

he had established the first modern public school for non-Christian natives. While Indian rulers often endowed educational institutions of higher learning, they did not establish elementary schools, nor did they administer any schools or colleges. Serfoji's most striking initiative was the founding and management of free elementary and secondary schools for orphans and the poor in Thanjavur city and other adjacent places. Included were schools for all levels, charity schools, colleges and *padashalas* for Sanskrit higher learning. The schools catered to the court elites, Vedic scholars, orphans and the poor.

A second innovation was the introduction of *navavidya* ('modern' or 'new' learning) in the state-run schools.

According to an 1823 report produced for Governor Munro's census of education, 21 of the 44 free schools in the wider Thanjavur district were run by Serfoji's government, 19 by the missionaries, one by a temple. There were three schools that were run by teachers themselves free of cost. In the state-run free schools Serfoji made modern education available to all.

In 1822, at the free school in *Muktambal Chattiram* the king's favourite almshouse established in 1803, 15 teachers taught a total of 464 students of diverse castes, in two classes, in the morning and in the evening. Serfoji also supported a free school for needy Christians, run by missionaries in the village of Kannandangudi.

Serfoji II established *Dhanvantari Mahal*, a research institution that produced herbal medicine for humans and animals. Maintaining case-sheets of patients was introduced. Physicians of modern medicine, Ayurveda, Unani and Siddha schools undertook research on drugs and herbs for medical cure. They produced eighteen volumes of research material. Serfoji also catalogued the

important herbs in the form of exquisite hand paintings.

Serfoji's strategic initiatives in modern education enabled the Thanjavur court elite and subjects to enter and benefit from the emerging colonial social and economic order. The court officials, mostly Brahmins, trained in European knowledge, technologies and arts became leading agents of colonial modernity, equal to the English-educated *dubashes*, writers and interpreters, both Hindu and Christian, who mediated between the Europeans and Indian courts. Two of Serfoji's pandits (one of them was Kottaiyur Sivakolundu Desigar) joined the Company's College of Fort St. George and became leaders in translation and print culture. The careers and projects of Serfoji and John illuminate the important roles that enterprising individuals, and small places, such as a Danish-Tamil fishing village and a Maratha-Tamil principality, played in the history of change in colonial Tamilnadu.

Serfoji II was a patron of traditional Indian arts like dance and music. He authored *Kumarasambhava Champa*, *Devendra Kuravanji*, and *Mudra rakshaschaya*. He introduced western musical instruments like clarinet, and violin in Carnatic music. He is also credited with popularising the unique Thanjavur style of painting. Serfoji was interested in painting, gardening, coin-collecting, martial arts and patronized chariot-racing, hunting and bull-fighting. He created the first zoological garden in Tamilnadu in the Thanjavur palace premises.

Serfoji II died on 7th March 1832 after almost forty years of his rule. His death was mourned throughout the kingdom and his funeral procession was attended by more than 90, 000 people. At his funeral, Rev. Bishop Heber observed: 'I have seen many crowned heads, but no one whose deportment was more princely'.

SUMMARY

- Shivaji's rise, his military conquests and his encounter with Aurangzeb are dealt with
- Shivaji's administrative reforms are explained
- Shivaji's successors and their achievements under the Peshwas Balaji Viswanath, Baji Rao and Balaji Baji Rao are discussed
- Third Battle of Panipat and its consequences for the Marathas and the Mughals are analyzed
- The resistance of Marathas against the British policy of Subsidiary System and the resultant outbreak of the three Anglo-Maratha Wars are highlighted
- Maratha ruler Serfoji II's remarkable contribution to the progress and development of Thanjavur region is focused

EXERCISE

I. Choose the correct answer

1. Guerilla warfare was the strength of _____ army.
 - a) Maratha
 - b) Mughal
 - c) British
 - d) Nayaks
2. _____ was the Guru of Shivaji.
 - a) Dadaji Kondadev
 - b) Ramdas
 - c) Tukaram
 - d) Shaji Bhonsale
3. Treaty of Purandar was signed between Shivaji and _____.
 - a) Afzalkhan
 - b) Shayistakhan
 - c) Jai Singh
 - d) Aurangazeb
4. The Council of Ministers of Shivaji was known as _____.
 - a) Ashta Pradhan
 - b) Astadiggajas
 - c) Navarathnas
 - d) Panchapandavas
5. Chaudh was _____ of the revenue collected from the district conquered by the Marathas.
 - a) 1/3
 - b) 1/4
 - c) 1/6
 - d) 1/10
6. In the Military organization of Shivaji, the smallest unit was headed by a _____.
 - a) Naik
 - b) Havildars
 - c) Bargirs
 - d) Shiledars
7. _____ was the Peshwa who enhanced the power of the Maratha Empire.
 - a) Baji Rao I
 - b) Balaji Viswanath
 - c) Balaji Baji Rao
 - d) Baji Rao II
8. The Kohinoor diamond was taken away by _____.
 - a) Ahmad Shah Abdali
 - b) Nadir Shah
 - c) Shuja-ud-Daulah
 - d) Najib-ud-Daulah
9. _____ treaty brought the first Anglo-Maratha War to an end.
 - a) Treaty of Madras
 - b) Treaty of Pune
 - c) Treaty of Salbai
 - d) Treaty of Bassein



10. _____ was the British Governor-General on the eve of the Second Anglo-Maratha War.
a) Lord Cornwallis b) Lord Wellesley c) Lord Hastings d) Lord Dalhousie

11. At the village level _____ was responsible for the remission of the revenue collections to the centre.
a) Deshmukhs b) Kulkarni c) Kotwal d) Patel

12. _____ built naval bases at Konkan, Khanderi and Vijayadurg.
a) Balaji Baji Rao b) Nana Sahib c) Baji Rao II d) Balaji Vishwanath

13. _____ developed the Nayakara System.
a) Serfoji II b) Raja Desinghu c) Krishnadeva Raya d) Pratap Singh

14. Serfoji II established _____ that produced herbal medicine for humans and animals.
a) Saraswathi Mahal b) Muktambal Chattram
c) Navavidya d) Dhanvantari Mahal

15. Name the book which was not written by Serfoji II.
a) Kumarasambhava Champu b) Devendra Kuravanji
c) Mudrarakshaschaya d) Kumarasambhavam

II. Find out the correct statement

A

- (i) Afzalkhan was appointed the Governor of the Deccan in 1660 with the main purpose of crushing Shivaji.
 - (ii) Senji acted as the first line of defence for Shivaji's successors.
 - (iii) The revenue administration of Shivaji was humane and beneficent to the cultivators.
 - (iv) Sardeshmukhi was an additional 15% of the revenue which Shivaji collected.

B

- (i) The English made friendly relations with the Marathas and got the right to free trade in Deccan region.
 - (ii) Sahu defeated and killed Dost Ali the Nawab of Arcot in 1749.
 - (iii) The Judicial System under Peshwas was perfect.
 - (iv) Venkoji was the last ruler of Bhonsle dynasty of Maratha principality of Thanjavur.

III. From the following, find out the *correct* answer

A (i) The administration of Justice under Shivaji was of a primitive nature.

- (ii) There were regular courts and procedure.

 - a) (i) is correct
 - b) (ii) is correct
 - c) (i) and (ii) are correct
 - d) (i) and (ii) are wrong

IV. A) Which of the following pair is *wrongly* matched

- 1. Shivaji - Mountain-rat
 - 2. Baji Rao I - Battle of Udgir
 - 3. Timur Shah - Viceroy of Lahore
 - 4. Desinghu - Senji

(B) Match the following

- | | | |
|-----------------|---|---------------------|
| a. Amatyā | - | 1) Records of Kings |
| b. Summant | - | 2) Public morals |
| c. Pandit Rao | - | 3) War and peace |
| d. Walkia Nawis | - | 4) Public accounts |

(a) 4, 1, 2, 3 b) 1, 2, 4, 3 c) 4, 3, 2, 1 d) 1, 4, 2, 3

(C) Arrange the successors of Shivaji chronologically.

1. Sambhaji, Shahu, Rajaram, Sambhaji II
 2. Sambhaji, Rajaram, Shahu, Sambhaji II
 3. Rajaram, Sambhaji, Shahu, Sambhaji II
 4. Sambhaji, Sambhaji II, Rajaram, Shahu

V. Write your answers briefly

1. Write a note on the conflict between Shivaji and Afzal Khan.
 2. What were the terms of the treaty of Purandhar?
 3. Write about Tara Bai.

4. Write a note on a) Chauth b) Sardeshmukhi
5. Point out the Provision of the Treaty of Basslin
6. What marked the climax of the Maratha military might?
7. Mention the terms of the treaty signed in 1817 between the British and the Peshwa.
8. Write a note on Saraswati Mahal Library.
9. In what aspect was Serfoji II in advance of both the missionaries and the colonial state?
10. What do you know about Kanhoji Angira?

VI. Write a short note on the following

1. Narrate the causes for the rise of the Marathas.
2. Describe the military organization under Shivaji.
3. Point out the results of the Third Battle of Panipat.
4. Give an account of the war fought during 1775-1782.
5. What were the outcomes of the Third Anglo-Maratha War?
6. What was the Nayakara System?
7. Explain the gallantry displayed by Raja Desinghu.
8. “The introduction of Navavidya was innovative” – How?

VII. Answer in detail

1. Highlight the military conquests of Shivaji.
2. Compare and contrast the Shivaji land revenue administration and Peshwa land revenue administration
3. Discuss the career and achievement of Baj Rao I.
4. Highlight the sources of revenue under the Peshwas.
5. Describe Serfoji II's contribution to modern education.

VIII. Activities

1. On the outline map of India, mark the Maratha Empire under Shivaji.
2. Attempt a biographical sketch on Shivaji.

IX. Assignment

1. Prepare a timeline chart for Maratha rulers.
2. List out the taxes that we pay to the government.
3. Visit Saraswathi Mahal Library and have a comparison with your nearby library.

GLOSSARY

impregnable	indestructible	தகர்க்க முடியாத
ravage	plunder	துறையாடு
belligerent policy	policy of intense war force	தீவிரமாகப் போரிடும் கொள்கை
relentless	unyielding	விட்டுக்கொடுக்காத
ecclesiastical head	head of the Roman Catholic church	திருச்சபைதலைவர்
endorsement	approval	ஒப்புதல்
breach	violate	மிறு
solidarity	unity for causes	ஒற்றுமை
pedagogy	teaching method	கற்பிக்கும் கலை



REFERENCES

1. V.D. Mahajan, *India Since 1526*, S. Chand & Company, New Delhi, 1991
2. Burton Stein, *A History of India*, OUP, 1998.
3. Jadunath Sarkar, *Shivaji and His Times*, Longmans, London, 1920.
4. Peterson, Indira Viswanathan, *Serfoji II: Scholar King of Thanjavur*, Oxford University Press, 2010



INTERNET RESOURCES

1. M.G. Ranade, *Rise of the Maratha Power*, archive.org/details/in.ernet
2. Britanica.com -online encyclopaedia

TIME LINE (AD/CE)

Birth of Shivaji	1627
Attack of Shivaji on Surat	1664
Treaty of Purandar	1665
Coronation of Shivaji	1674
Death of Shivaji	1680
Battle of Panipat III	1761
First Anglo-Maratha War	1775-1782
Second Anglo-Maratha War	1803-1806
Third Anglo-Maratha War	1817-1819
Death of Serfoji II	1832

Lesson

16

The Coming of the Europeans



Learning Objectives

To acquaint yourself with



I

- European interactions with Indian states and society during 1600-1750
- Commercial networks and institutions in India in the early modern period
- The Indian ports and their importance in Indian Ocean trade
- The impact of the entry of the European trading companies on Indian merchants, trade and commerce

II

- Portuguese trade interests in India
- The impact of the Portuguese and Dutch presence in India
- Rivalry and wars between the French and the Dutch
- The colonial settlements of Denmark and their importance
- Clashes over trading monopoly between the French and the British in the Carnatic region
- The emergence of England as an undisputed power after the Carnatic Wars

Introduction

The beginning of British rule in India is conventionally ascribed to 1757, after the Battle of Plassey was won by the English East India Company against the Nawab of Bengal. But the Europeans had arrived in India by the beginning of the sixteenth century. Their original intention was to procure pepper, cinnamon, cloves and other spices for the European markets and participate in the trade of the Indian Ocean.

The Portuguese were the first Europeans to establish themselves in

India. Vasco da Gama discovered the direct sea route to India from Europe around the Cape of Good Hope at the end of the fifteenth century. Subsequently, the Portuguese conquered Goa on the west coast in 1510. Goa then became the political headquarters for the Portuguese in India and further east in Malacca and Java. The Portuguese perfected a pattern of controlling the Indian Ocean trade through a combination of political aggressiveness and naval superiority. Their forts at Daman and Diu enabled them to control the shipping in the Arabian Sea, using their well-armed ships.

The other European nations who came to India nearly a century later, especially the Dutch and the English, modelled their activities on the Portuguese blueprint. Thus we need to understand the advent of the European trading companies as an ongoing process of engagement with Indian political authorities, local merchants and society, which culminated in the conquest of Bengal by the British in 1757.

This lesson has two parts. The political history of India and the changing scenario that emerged after 1600 are discussed in the first part. The second part deals with the arrival of European trading companies in India and the impact each one made on Indian society.

governor of the city, and the other, the governor of the castle which had been built on the river Tapti to protect the city. The governor of the city was in charge of civilian affairs and collecting the revenues from customs duties.



British factory at Surat

Akbar had also tried to extend his empire in the east beyond Bihar by conquering Bengal. But Bengal was not really integrated into the empire until nearly three decades later, when it became one of the provinces (*subah*) under Jahangir. Under Akbar, the revenue system of the empire had been revamped by Todar Mal so that a unified system of governance and revenue collection could function throughout the empire. At his death, therefore, Akbar left a powerful, economically prosperous and well-administered empire.

The Dutch, followed by the English, arrived in Surat in the early years of the 1600s to begin their trading activities. The Mughal governor permitted them to trade, and to set up their “factories” (as the business premises of the European traders which also functioned as warehouses were termed), but they were not allowed to have any territorial authority over any part of the city. This frustrated their ambitions to follow the Portuguese model.

The English acquired the islands of Bombay in 1668, and set up their headquarters in Bombay in 1687. Their primary objective was to develop Bombay as an alternate base for their operations.

But Surat under the protection of the Mughal state still remained the preferred centre of commercial activity for the merchants.

1600-1650: South India after Vijayanagar

South India, especially the Tamil region, presented a sharp contrast to the centralized stability of the Mughal empire in these decades. Politically the region was fragmented and unsettled. Under Vijayanagar rule, three Nayak kingdoms had been set up in the Tamil region: in Madurai, Thanjavur and Senji. The objective was to provide financial and manpower resources to the empire. After the defeat of Vijayanagar in 1565 in the Battle of Talikota by the combined forces of the rulers of Ahmednagar, Bijapur and Golkonda, the central authority of the once dominant kingdom became very weak. The Nayak kingdoms became virtually autonomous, though they made a ritualistic acknowledgment of the authority of the Vijayanagar emperor. In addition to the larger Nayak kingdoms, several local chiefs also controlled some parts of the region. The most notable of them was probably the Setupati of Ramanathapuram, who was also keen to assert his independence. Between 1590 and 1649 the region witnessed several military conflicts arising out of these

unsettled political conditions. Madurai and Thanjavur fought several times to establish their superiority. There were also rebellions against the Vijayanagar emperor. Besides these on-going conflicts, Golkonda invaded the Coromandel in 1646 and annexed the area between Pulicat and San Thome, which also changed the political scenario in the region.

The Dutch and the English were able to acquire territorial rights on the east coast during these years. They realized that they needed a base on the Coromandel coast to access the piece goods needed for trading with the spice-producing islands of Indonesia. The Dutch had successfully negotiated to acquire Pulicat (Palaverkadu) from the Nayak of Senji and constructed a fort there. The English got a piece of land further south from the local chief, Damarla Venkatadri Nayak on which they built Fort St. George in 1639. Thus an English settlement came up which eventually grew into Chennai (Madras), the capital of the Madras Presidency.

1650-1700: The Mughal Empire

Emperor Aurangzeb began an ambitious programme of extending his empire south to the Deccan, and the kingdoms of Ahmednagar, Bijapur and Golkonda were conquered in the 1680s. This extended the Mughal control of the Deccan as far south as Chennai. But the overextended Mughal empire soon began to reveal its inherent weakness. This became most apparent when the Marathas, under Shivaji, began to grow in power and military strength. They attacked Surat with impunity in 1664, though it was soon abandoned. But their second raid in 1670 devastated Surat and its trade took several years to recover. This seriously challenged the claim of Mughal invincibility and it sounded the beginning of the gradual disintegration of the Mughal empire.



Fort St. George

In the 1660s, after the attack on Surat, Shivaji turned his attention to south India, and defeated the Nayaks of Senji and Thanjavur. Though Senji was conquered by the Mughals a few years later, Thanjavur survived as a Maratha-ruled state. The Maratha kings, with their inclusive policy of assimilating Tamil intellectual and cultural traditions, made Thanjavur the cultural capital of the Tamil region.

1700-1750: The Mughal Empire and the Successor States

Aurangzeb, the last of the “great Mughals”, died in 1707. One of the major developments following his death was the establishment of what have been called ‘successor states’. Mughal viceroys in various parts of the country Oudh, Bengal, Hyderabad and the Carnatic set themselves up as independent rulers. The English and the Dutch had understood this vulnerability of the Mughal state.

In Bengal and the Carnatic, the Nawabs had borrowed heavily from the English, and assigned vast tracts of land to them so that the English could collect the land revenue as repayment for the loans. This marks the beginning of British rule as revenue collectors.

The name Carnatic originally referred to the region occupied by the Kannada-speaking people. In the eighteenth century it included the region lying between the Eastern Ghats and the Western Ghats, in the modern Indian states of Tamil Nadu, Karnataka, and southern Andhra Pradesh. The Nawab of Arcot controlled this region.

By this time the Dutch had given up Pulicat and moved their headquarters further south to Nagapattinam. They

had decided to shift their focus to the spice-producing islands of Indonesia and established their capital at Jakarta (Batavia). Chennai, in the meantime, had grown into a prosperous town. The English, after many years of struggle, became a power to reckon with in the region. Surat continued to suffer due to the uncertain political conditions, and by 1750, the local merchants had begun to declare themselves to be “under the protection” of the Dutch or the English in order to feel more secure. Bombay therefore became a viable alternative as a trade centre, attracting merchants from Surat and other parts of Gujarat.



Nagapattinam in 1702

16.2 The Economy

Agriculture

India was primarily an agricultural economy. Most of the population lived in the rural areas and they depended on agriculture for their livelihood. In addition to food grains, they grew several commercial crops. These included sugarcane, oil seeds, cotton and indigo. There was a brisk trade in food grains, ghee, jaggery and other food products from the surplus areas to the deficit areas within India. Food grains, particularly, were transported on coastal boats and the Tamil region, for instance, imported food grains from the Andhra region and Bengal.

On the west coast, food grains from Gujarat were exported to the Malabar region in return for pepper, cinnamon and ginger. Food grains were also shipped to the Dutch establishments in Sri Lanka and Batavia.

Cotton Manufactures

India also had a strong manufacturing base and was particularly famous for the variety of cotton fabrics produced at various centres across the country. Weaving was the second most important economic activity in the country, supported by subsidiary activities like spinning and dyeing. Manufacturing – that is, handicraft production – was carried on both in urban and rural areas. Luxury crafts, like metalwork were urban based. Weaving was mostly done in rural areas. India had a great advantage in that cotton was grown in the country. Indian craft communities also possessed specialized knowledge about dyeing cotton using chemicals like alum to produce a permanent colour. The Coromandel region was famous for its painted (*kalamkari*) fabrics which had designs drawn on the cloth and then dyed. By the sixteenth century these had become staple products for consumers in south-east Asia, especially the Indonesian islands. Cotton fabrics were the most important exports from all parts of India to the rest of the world. This continued well into the eighteenth century.

Marketing

Production for an external market was widespread, so that there was a high degree of commercialization of production beyond subsistence levels. This required the organization of marketing by agencies which were distinct from the producers, that is, a class of merchants. Merchants thus linked producers who were dispersed in the rural areas with urban markets

within the country, and with external markets outside the country. The extensive trade network in the country operated in several circuits, from the village markets, to regional markets and large urban commercial centres, culminating in the ports which were the gateways to the markets outside the country.

Merchant Groups

Just as the various kinds of markets functioned at different scales, merchants were also not a homogeneous group. There were traders and retailers who serviced markets in smaller centres. If mercantile activity can be deemed to be a pyramid, this class of merchants would be at the base of the pyramid. At its top were the great merchants, who were the prime movers in overseas trade with great reserves of capital, who controlled the producers in the hinterland of the ports. They generally employed the services of a network of brokers and sub-brokers to acquire goods from the interior regions or hinterland of the port towns. These agents could be said to form the middle tier of the merchant pyramid.

Banking and Rise of Merchant Capitalists

Commercial institutions were also well-developed to promote such extensive trade. Because a variety of coins were in circulation, there were money-changers or *shroffs* to test coins for their purity and decide their value in current terms. They also served as local bankers. Instead of transferring money as cash from one place to another, merchants issued bills of exchange, known as *hundis* which would be cashed by shroffs at different destinations at a specified rate of discount.

This well-developed infrastructure and organization of trade enabled the rich merchants to amass large fortunes. Such merchant princes or capitalists were found in all parts of India – the *banias* and Parsi merchants of Surat, the *nagarsets* of Ahmedabad, the Jagat Seths of Bengal, and the merchant communities of the Coromandel. Contemporary European observers noted that these merchants appropriated all the profits from trade to themselves, while the earnings and condition of the weavers and peasants were pitifully poor. This rendered them especially vulnerable to natural calamities like famines. In the Madras region, for instance, famine occurred at least ten times between 1678 and 1750. Sometimes there was widespread famine which lasted for several years on end. This drove the rural poor to sell themselves into slavery. Dutch records from the Coromandel regularly mention male and female slaves among the cargo sent to Batavia.

Overseas Trade

The overseas trade from both the east and west coast was incorporated into Indian Ocean trade which had stabilized into a well-set pattern by the sixteenth century. Shipping in the Indian Ocean was segmented and carried on over several demarcated stages. Ships coming from China and the Far East sailed up to Malacca, where their cargoes were unloaded, and in return, goods from the west were taken back. From Malacca, ships sailed to the west coast of India, to Calicut or Cambay or Surat in Gujarat. Such intermediate ports were known as “entreports”. Goods from Europe and West Asia were exchanged in these ports for goods from the east, as well as locally produced pepper, spices, dyes, clothes and food grains. In the sixteenth century, Calicut gradually lost out to the Gujarat

ports which were served by a much larger hinterland producing a wider range of products. The ports of the Coromandel coast, like Masulipatnam, Pulicat and other ports further south served as intermediate ports for the ships from Burma and the Malay peninsula.

16.3 Advent of Europeans

The arrival of the Europeans, beginning with the Portuguese, was the first major external shock to this well established and regulated system of trade. The primary interest of the Europeans was in securing spices for Europe directly. In the olden days, the spices were carried to the Persian Gulf ports and then overland to the Mediterranean. They soon learned that a simple bilateral exchange was not workable in the Asian markets. This was mainly because there was no demand in the local economies for the products of Europe, other than gold or silver. On the other hand, because of the universal demand in south-east Asian markets for Indian textiles, clothes from India served as a substitute medium of exchange. The demand for the painted fabrics of the Coromandel coast in the Indonesian islands, in particular, made the Dutch and the English set up their establishments on the east coast to procure the cloth that could be profitably exchanged for spices.

16.4 Collaboration with Indian Merchants

From the beginning of their trading venture in India, the Europeans realized that they could succeed only with the help and collaboration of the leading Indian merchants. The merchants, on their part, saw in the Europeans a great new business opportunity for expansion, and worked

with them. In Surat, the merchants were functioning with the security of the Mughal government to support them in case of any problems. But in Pulicat, and later in Chennai under the English and Pondicherry under the French, the merchants also saw in these early colonial enclaves a place of security from where they could carry on business safely, free from the continuing political turmoil in the Tamil region.

The Indian merchants were not at a disadvantage in their dealings with the Europeans till about 1700. In Surat, the situation changed because of the threat posed by the Maratha incursions and the inability of the Mughal state to provide security. In Chennai the English had stabilized and they could put pressure on merchants to accept unviable terms in order to increase their exports of cloth to Europe. Gradually, the power relations between the English and the local merchants began to change. The great merchant princes who were the dominant players on the trading scene in the previous century virtually disappeared.

The expansion of demand from Europe for Indian textiles also had an impact on the indigenous economy. Initially, this increased demand was beneficial to the local economy. The productive resources (labour, raw materials and capital) could respond positively. However, as the demand from Europe continued to grow, the pressure to increase production exponentially began to strain the productive resources. The frequent famines in the south and the shortage of food grains and raw materials, for instance, were additional burdens which the weaver had to bear. Thus, though the increased trade opportunities were beneficial in the short run, the long term effects were not necessarily positive.

Over these one hundred and fifty years, the English in India were gradually undergoing a metamorphosis from being traders to builders of a trading empire, eventually emerging as the virtual rulers of large parts of the country.

11

16.5 Arrival of Europeans and the Aftermath

Portuguese in India

During his first voyage Vasco da Gama came with 170 men in three vessels. The cordiality of Zamorin, the ruler of Calicut, made him comfortable. He journeyed back on 29 August 1498 with only fifty five surviving men and of the three ships, two were laden with Indian goods. Gama's success made Portugal to send 1200 men with 13 vessels under Pedro Alvarez Cabral. On 29 October 1502 Gama visited Calicut for the second time with a fleet of 20 vessels. Gama moved from Calicut to Cochin as its harbour was better. He soon realized that the monopolistic trade of the Arabs needed to be broken if European trade was to thrive. He used the enmity between the two Hindu rulers of Cochin and Calicut for this purpose. Before he returned to Portugal he established a factory [warehouse] in Cochin and a prison at Kannur.



Consolidation of the Portuguese Trade

The Portuguese stopped yearly expeditions and instead decided to appoint a Viceroy. The first Viceroy was Francisco d' Almeida

who followed what is known as 'Blue Water Policy,' and accordingly, he added more ships to strengthen the navy rather than adding more settlements. He destroyed the fleet of Zamorin and a fleet sent by the Sultan of Egypt. He befriended the ruler of Cochin and built fortresses at Cochin, Kannur and other places on the Malabar coast.

Albuquerque (1509-1515), the successor of Almeida, was the real founder of the Portuguese empire in India. He defeated Yusuf Adil Khan, the ruler of Bijapur in 1510 and captured Goa. He developed Goa into a centre of commerce by making all the ships sail on that route. He encouraged people of all faiths to settle in Goa. He was in favour of Europeans marrying Indian women and settling down in Portuguese controlled territories. His conquest of Malacca (in Malaysia) held by the Muslims, who commanded the trade route between India-China and Mecca and Cairo, extended the empire. He attacked the Arabs and was successful in taking Aden. In 1515 he took control of Ormuz.



Albuquerque



Albuquerque attempted to stop the practice of Sati.

Two more viceroys played a significant role in consolidating the Portuguese empire in India. They are Nino da Cunha and Antonio de Noronha. Da Cunha occupied Bassein and Diu in 1534 and 1537 respectively. The port of Daman was wrested from the hands of Imad-ul Mulk in 1559. Meanwhile in the middle of the sixteenth century, the Portuguese control over Ceylon increased with the completion of a fort in Colombo. It was

during the period of De Noronha (1571) the Mughal ruler Akbar visited Cambay in Gujarat and the first contacts between the Portuguese and the Mughal emperor established.



Akbar's Contact with European Traders

In 1580 Philip II, King of Spain, defeated Portugal and annexed it. In India the Dutch defeated the Portuguese in Ceylon and later seized the Portuguese fort on Malabar Coast. Thereafter rather than protecting their settlements in India, Portuguese began to evince greater interest in Brazil.

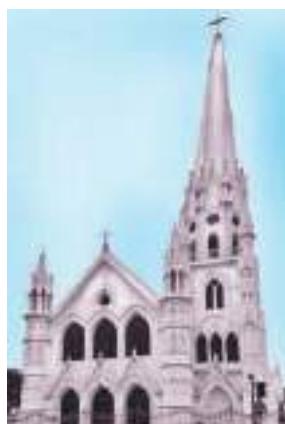
The Impact of Portuguese Presence

- For the first time in the political history of India the Europeans conquered and seized territories from the Indian rulers.
- Indian rulers remained divided and Europeans took advantage of it.
- The Europeans adopted new methods in the warfare. Gun powder and superior artillery played a significant role.
- The Portuguese could contain the monopolistic trade of the Arabs. But it did not really help them. Instead, it benefited the British who removed pirates on the sea routes and made the sea voyage safe.

- The marriages between Europeans and Indians, encouraged by the Portuguese in the territories occupied by them, created a new Eurasian racial group. They were the ones who were later taken to other Portuguese colonies in Africa and Asia.
- The presence of Portuguese is very much evident in Chennai's San Thome. Mylapore was the Portuguese 'Black Town' (Black Town of the British period was George Town)
- Following the establishment of Portuguese settlements, Jesuit missionaries visited India. Notable among them are: 1. Fr. Roberto de Nobili, whose linguistic ability enabled him to write extensively in Tamil and Sanskrit. He is considered the father of Tamil prose. 2. Fr. Henriques introduced printing in Tamil and is called the father of printing press.



Roberto de Nobile



San Thome Church

Clashes occurred between the Portuguese and the Muslim groups on the pearl fishery coast in the 1530s over the control of fishing and pearl diving rights and a delegation of Paravas complained to the Portuguese authorities at Cochin about the atrocities inflicted on them by Arab fleets and sought protection. Seizing the opportunity, the Portuguese sent their Roman Catholic priests (Padres) who converted thousands of fisher people to the Catholic religion. Following this

St. Francis Xavier, one of the founders of the Society of Jesus, arrived in Goa in 1542 and travelled as far as Thoothukudi and Punnakayal to baptize the converts. Xavier established a network of Jesuit mission centres. His visit is evident from the shrines dedicated to St. Xavier and the towering churches that came up in the fishing villages on the Coromandel Coast.

The Portuguese threatened disruption of trade by violence unless their protection, *cartaz*, was bought. Under the *cartaz* system, the Portuguese exacted money from the traders as price for protection against what they termed as piracy. But much of this was caused by Portuguese freebooters themselves and so the whole system was a blatant protection racket.

The Dutch

The first Dutch expedition to the South East Asia was in 1595 by a trader (Jan Huyghen van Linschoten), a merchant from Netherlands who lived in Lisbon. There were several companies floated by the traders and

The Amboyna Massacre – twenty servants of British East India Company, Portuguese and Japanese were tortured and killed by the agents of Dutch East India Company at Amboon Island in Indonesia in the year 1623.



Amboyna Massacre

individuals to trade with the East. The state intervened and amalgamated them all and created a Dutch East India company in 1602 [known as the United East Indies Company (in Dutch: Verenigde Oost-Indische Compagnie-abbreviated to VOC). The newly created company established its hold over the Spice Islands (Indonesia). In 1641 the Dutch captured Malacca from the Portuguese and in 1658 the Dutch forced Portuguese to part with Ceylon. The Dutch were successful in Spice Islands but they suffered reverses in India at the hands of the British.

Dutch in Tamil Nadu

The Portuguese who established a control over Pulicat since 1502 were overthrown by the Dutch. In Pulicat, located 60 kilometers north of Chennai, the Dutch built the Castle Geldria. The remains of this 400 year old fort can be seen even now. This fort was once the seat of Dutch power. The Dutch established control of Masulipatnam in 1605 and they established their settlement at Pulicat in 1610. The other Dutch colonial forts and possessions include Nagapattinam, Punnakayal, Porto Novo, Cuddalore (Tiruppattiripuliyur) and Devanampatinam.



Dutch Cemetery, Pulicat

Pulicat served as the Coromandel headquarters of the Dutch East India Company. Diamonds were exported from Pulicat to the western countries. Nutmeg, cloves, and mace too were sent from here to Europe. A gun powder factory was also set up by the Dutch to augment their military power.

One less known fact about the Dutch is they were involved in slave trade. People from Bengal and from settlements such as Tengapattinam and Karaikal were brought to Pulicat. The Dutch employed brokers at Madras for catching and shipping slaves. Famines, droughts and war that resulted in food shortage led to the flourishing of the slave trade.

Wil O Dijk, a Ph.D. Scholar at Leiden University in one of her research papers noted that the passenger list of slaves transported in VOC ships within and from the Bay of Bengal from June 1621 to November 1665 showed a total of 26,885 men, women and children – of which 1,379 died. She further wrote that the export of Coromandel slaves surged during a famine caused by the Nayak rulers of Thanjavur, Senji and Madurai, after the fall of Vijayanagara empire.

A subsequent invasion of the Bijapur army led to the destruction of fertile agricultural lands of Thanjavur pushing more people into slavery. This time (1646) around 2118 slaves, mostly drawn from places situated along the coasts like Adirampattinam, Tondi and Kayalpattinam.

The French

The French attempted to establish a trade link with India as early as 1527. Taking a cue from the Portuguese and the Dutch, the French commenced their commercial operations through the French East India

Company, established in 1664. Unlike other European powers which appeared in India through the private trading companies, the French commercial enterprise was a project of King Louis XIV. His minister of finance, Colbert, was instrumental in establishing the French East India Company.

As the French effort was a government initiative, it did not attract the general public of France who viewed it as yet another way to tax people.

Pondicherry through Madagascar

The French traders arrived in Madagascar (in Africa) in 1602. Though the French colonized Madagascar, they had to abandon it in 1674, excepting a small coastal trading post. Berber, a French agent in India obtained a *firman* [a royal command or authorization] on September 4, 1666 from Aurangzeb and the first French factory was established at Surat in December 1668, much against the opposition of the Dutch. Within a year the French established another factory at Masulipatnam.

Factory in the then context referred to a warehouse or a place where factors, or commercial agents, resided to transact business for their employers abroad.

Realizing the need for a stronger foothold in India, Colbert sent a fleet to India, led by Haye (Jacob Blanquet de la Haye). The French were able to remove the Dutch from San Thome in Mylapore in 1672. The French sought the support of Sher Khan Lodi, the local Governor, who represented the Sultan of Bijapur, against the Dutch. The Dutch befriended the King of Golkonda who was a traditional foe of Bijapur. It was Sher Khan Lodi who offered Pondicherry (Puducherry) as a suitable site for their settlement.

Pondicherry in 1673 was a small fishing village. Francis Martin who became the Governor of Pondicherry later had spent four years in Madagascar before arriving Surat. He made Pondicherry the strategic centre of French settlements in India.

“The countryside through which we passed (outskirts of Pondichérry) was well-cultivated and very beautiful. Rice was to be found in abundance... where there was water while cotton was grown....” Francis Martin about the landscape of Pondicherry in his diary.

Rivalry and Wars with the Dutch

French attempts to capture Pondicherry were not easy. They had to deal with their main rivals, the Dutch. From 1672 France and Holland were continuously at war. In India the French lacked men, money and arms, as they had diverted them to Chandranagore, another French settlement in Bengal. Therefore the Dutch could capture Pondicherry easily in 1693. It remained with the Dutch for six years. In 1697, according to the treaty of Ryswick, Pondicherry was once again restored to the French. However, it was handed over to the French only in 1699. Francis Martin remained as its governor till his death in 1706.

The French secured Mahe in 1725 and Karaikal in 1739. The French were also successful in establishing and extending their settlements in Qasim Bazaar, Chandranagore and Balasore in the Bengal region. Pierre Benoit Dumas (1668–1745) was another able French governor in Pondicherry. However, the French had to face the threat of the English who proved too strong for them. Eventually they lost out on their hard-earned fortunes to the English.

The influence of the French can still be seen in present day Pondicherry, Mahe, Karaikkal, and Chandranagore.

The Danes

Denmark and Norway (together till 1813) possessed colonial settlements in India and Tamil Nadu. Tarangambadi or Tranquebar in Tamil Nadu, Serampore in West Bengal and Nicobar Islands were their possessions in India. On March 17, 1616 the King of Denmark, Christian IV, issued a charter and created a Danish East India Company. This Company did not get any positive response from the Danish traders. Admiral Ove Gjedde led the first expedition to Ceylon in 1618. The Danes could not get any trade contract in Ceylon. While they were returning in disappointment their main vessel was sunk by the Portuguese at Karaikkal. Thirteen stranded sailors with their trade director Robert Crappe were taken to the Nayak ruler of Thanjavur. Robert Crappe ably negotiated with the Thanjavur King and struck an agreement. According to the agreement signed on 20 November 1620, the Danes received the village of Tarangambadi or Tranquebar and the right to construct a Fort there.



Tarangambadi Fort

The Danish fort at Tarangambadi was vulnerable to high tidal waves which frequently damaged roads and houses. Despite their involvement in the Thirty Years War and the financial loss they suffered, the Danish managed to set up a factory at Masulipatnam. Small trading

posts were established at Pipli (Hoogly River) and Balasore. Investors in Denmark wanted to dissolve the Danish East India Company, but King Christian IV resisted it. Finally after his death in 1648 his son Frederick abolished it.

A second Danish East India Company was started in 1696. Trade between Denmark and Tarangambadi resumed and many new trade outposts were also established. The Nayak king of Thanjavur gifted three more villages surrounding Tarangambadi. Two Danish Missionaries, the first protestant missionaries, arrived on 9 June 1706. The Danish settled in Andaman and Nicobar in 1755, but due to the threat of malaria they abandoned it in 1848. During the Napoleonic wars the British caused heavy damage to their possessions. Serampore was sold to the British in 1839 and Tranquebar and other settlements in 1845.

The Danes in Tamil Nadu

The Danish Fort built in Tarangambadi is still intact. Bartholomaeus Ziegenbalg along with Heinrich Pluetshau arrived in Tranquebar in September 1706, as the first Lutheran missionaries in India. They began preaching, and baptized their first converts within ten months of their stay. Their work was opposed both by Hindus and by the local Danish authorities, and in 1707-08 Ziegenbalg had to spend four months in prison on a charge that by converting the natives he was encouraging rebellion. The Copenhagen Missionary Society wanted to encourage an indigenous Christian Church, and accordingly instructed its missionaries simply to preach the Gospel, and not to bother about other matters. Ziegenbalg, however, contended that a concern for the



Bartholomaeus Ziegenbalg

physical welfare of “others” was implicit in the Gospel.

Ziegenbalg set up a printing press, and published studies of the Tamil language and of Indian religion and culture. His translation of the New Testament into Tamil in 1715 was first in any Indian language. The church building that he and his associates constructed in 1718 is still in use today. He succeeded in establishing a seminary for the training of local clergy. When he died on 23 February 1719, he left behind a full Tamil translation of the complete Bible and of Genesis to Ruth (Bible Story book series), many brief writings in Tamil, two church buildings, the seminary, and 250 baptized Christians.

Advent of the British

The English East India Company

A group of wealthy merchants of Leadenhall Street in London secured a royal charter from Queen Elizabeth I to have a share in the lucrative spice trade with the East. The Company, headed by a governor, was managed by a court of 24 Directors. In 1611, King James I obtained from Mughal Emperor Jahangir through William Hawkins, permission for regular trade. The English obtained some trading privileges in Surat. In 1615–19 Sir Thomas Roe was sent as an Ambassador of the English King James I. The Viceroy of Gujarat, Prince Khurram granted trading privileges, but the British could not operate freely because the Portuguese exercised a powerful influence in the region.

Madras was ceded to East India Company in 1639 by the Raja of Chandragiri with permission to build a fortified factory which was named Fort St. George. This was the first landholding recorded by the Company on Indian soil.

In 1645, the ruler of Golkonda overran the territories under the Company's control in Madras. Aurangzeb conquered Golkonda in 1687 and brought the Company territories under Mughal rule. But the privileges granted to the English continued. Within a short time Madras replaced Masulipatinam as the headquarters of the English on the Coromandel Coast. The island of Bombay, which Charles II had inherited as dowry, was transferred to the Company in 1668. The Charter of 1683 empowered the Company to raise military forces and the right to declare war or make peace with the powers in America, Africa and Asia. In 1688 Madras had a municipal government with a Mayor. In 1693 the Company obtained another grant of three villages surrounding Madras and in 1702 five more villages were granted.



Chandragiri Fort

Bengal

In Bengal it was a long drawn struggle for the British to obtain trading rights. The Company obtained trading privileges from Shah Shuja, the second son of Shahjahan and the Governor of Bengal, but there was no royal confirmation of such privileges. The trading rights for the British in Bengal were obtained only in 1680. Local officials interfered with the trading rights of the British and this resulted in the Company declaring war with the ruler representing the Mughals. Peace was restored in 1690 and the Company established its first settlement at Sultanuti, a site which

became the future Calcutta. The factory was fortified in 1696 and in 1698 the Company secured the zamindari rights over three villages, Sutanuti, Kalikata and Gobindpur in return for a payment of 1200 rupees a year. The fortified factory was called Fort St. William which became the headquarters of the Presidency in 1770.

Norris Mission

Sir William Norris, sent by the English King William III in 1698, met Aurangzeb to get full English jurisdiction over the English settlements. This was to confirm the existing privileges and to extend their trading rights further. But this request was conceded only during 1714-17, when a mission under Surman sent to the Mughal Emperor Farukhsiyar obtained *firman* (grant of trading rights) addressed to the local rulers of Gujarat, Hyderabad and Bengal.



The Carnatic Wars

The British had to fight three wars (1746-1763) with the French to establish their supremacy, which in history are called the Carnatic wars.

The Carnatic is a region in South India lying between the Eastern Ghats and the Coromandel Coast. This region constitutes the present day Tamil Nadu, eastern Karnataka, north-eastern Kerala and southern Andhra Pradesh.

First Carnatic War 1746-48

The Austrian War of Succession and Seven Years War fought in Europe had their repercussions in India. The Austrian ruler

Charles VI died in 1740 and was succeeded by his daughter Maria Theresa. France did not support her succession and joined hands with German-speaking territories of Austria such as Bavaria, Saxony and Spain. Frederick II (known as Frederick the Great of Prussia) taking advantage of the emerging political situation invaded and annexed Silesia, an Austrian province, with the support of France. The wars fought between Britain and France in Europe also led to clashes between these two countries over their colonial possessions in North America and India.

When the war broke out, the new Governor of Pondicherry, Dupleix appealed to Morse, the Governor of Madras, to remain neutral. But a British squadron under Commodore Barnett captured some of the French vessels with Indian goods and precipitated the situation. Dupleix, shocked by this incident, appealed to Anwar-ud-din, the Nawab of Carnatic, to help him to avoid war with the English. Calm prevailed for some time.



Dupleix

Meanwhile Dupleix contacted La Bourdonnais, the French Governor of Isle of France, who appeared in the Indian waters with eight warships. Peyton, who led the English squadron with his four ships, intercepted the French squadron and in the battle on 6 July 1746 Peyton suffered reverses and retreated to Hoogly, Calcutta expecting some more ships from Britain.

Fall of Madras

The French squadron succeeded in capturing the undefended Madras on 15 September 1746. Governor Morse was asked to surrender but the Madras Governor turned to Anwar-ud-din for

help. Dupleix was clever in convincing the Nawab that he was securing Madras from the British to be handed over to him. On 21 September 1746 the English were forced to part with Madras. But when the Nawab of Carnatic asked the French to hand over Madras to him as promised, the French dodged. Thereupon the Nawab sent a force of 10,000 men under the command of his son Mahfuz Khan.

The Battle of San Thome and Adyar

Nawab's forces blockaded Fort St. George but the French forces pushed the Nawab's forces to San Thome. The French received reinforcement and Mahfuz Khan attempted to halt the progress of the French on the banks of river Adyar. The French forces were able to wade through the water and inflict a severe attack on the Nawab's forces resulting in heavy losses.

Dupleix then set his eyes on Fort St. David at Cuddalore which was in British possession. The English, with the help of the Nawab of Arcot, was trying to regain the places lost but Dupleix again played a diplomatic game by promising that he would hoist the flag of the Nawab in the Fort St. George for a week and after that he requested the Nawab to hand over the town to the French. The Nawab agreed to withdraw his proposed help to the British. Two attempts of the British under Rear-Admiral Boscowen to take Pondicherry failed. By this time, in 1748, France and the English had signed the Treaty of Aix La Chapelle. Under this treaty the British and the French ceased their hostilities in India. It was agreed that the French would hand over Madras to the British in return for Louisburg in North America.

The Second Carnatic War: 1749-54

In Europe peace prevailed between the British and the French. But the two

Anandarangam Diary

Anandarangam (1709-1761), was born to a leading merchant of the time named Tiruvengadam Pillai. After his father's death at Pondicherry, in view of the support given by the French Governors Dumas and Dupleix became the greatest merchant at Pondicherry. Dupleix appointed him the Chief Dubhashi (one who knows two languages) and Chief Commercial Agent (1746). This enabled him to emerge as a man of substantial political influence at Pondicherry. But his real fame rests on his voluminous Diary in Tamil which is a very valuable source of history for the period from 1736 to 1760, particularly for the Governorship of Dupleix. It is also a good summary of Anandarangam's views and impressions on contemporary events.

colonial powers could not live in peace in India. They played one native ruler against the other. Dupleix wanted to enhance the French influence by involving in the wars of succession in both Hyderabad and Arcot.

Dupleix supported the claims of Muzzafar Jung, the grandson of Asaf Jah, who died in 1748 in Hyderabad, as the Nizam of Hyderabad. In the Carnatic, he supported the claim of Chanda Sahib. A triple alliance was formed amongst the French, Nizam and the Nawab of Carnatic.

The English, after losing Madras, a precious possession, had only Fort St. David under their control. In order to reduce the influence of the French, the English supported the rival candidates Nasir Jung for the throne of Nizam of Hyderabad and that of Muhammad Ali after the death of Anwar-ud-din in the Battle of Ambur in 1749.



Arcot Nawab Muhammad Ali

The Battle of Ambur (1749)

The Battle of Ambur: Muzaffar Jung, the contender for Nizami of Hyderabad, and Chanda Sahib, a claimant to the Nawabi of Carnatic, with the help of the disciplined French infantry inflicted huge casualties on the Nizam and Anwar-ud-din's forces. Anwar-ud-din was killed. Chanda Sahib entered Arcot as the Nawab. Muhammad Ali, son of Anwar-ud-din, escaped to Tiruchirappalli.

The battle of Ambur was followed by the entry of victorious forces to Deccan. Nazir Jung was killed by the French Army and Muzaffar Jung was made the Nizam of Hyderabad in December 1750. Dupleix's dream of establishing a French empire appeared good for some time. Dupleix received huge money and territories both from the Nizam and the Nawab of Arcot. When Muzaffar Jung required French protection, Dupleix sent Bussy, the French general, with a large French force. Muzaffar Jung did not live long and the same people who killed Nasir Jung also killed him. Bussy promptly placed Salabat Jung, brother of Nazir Jung, on the throne. In order to reduce the influence of British and also with a view to capturing Mohammad Ali (who fled to Tiruchirappalli after Anwar-ud-din was killed) Chanda Sahib decided to take Tiruchirappalli, with the help of the French and the Nizam.

Robert Clive was born in September 29, 1725. He had no interest in studies and was expelled from three schools for his indiscipline and lack of interest in studies. However, Clive had developed notoriety for fighting. Disgusted by his behaviour his father secured him a writer's post in the East India Company and sent him to Madras. Clive was later promoted as the governor of Fort St David and was involved in the Carnatic Wars and the siege of Trichinopoly. He won the Battle of Plassey in Bengal from where the British Empire came to evolve in India. Clive returned to India to take up his governorship and secured the Diwani rights from the defeated Mughal emperor in 1765. Clive amassed huge wealth and left India a fabulously rich man, with a personal fortune to the then value of 234, 000 pounds. This apart, his jagir in Bengal fetched him an annual rental income of 27,000 pounds. When he returned to England he faced a parliamentary inquiry over allegations of corruption. Though exonerated, Clive committed suicide.



Robert Clive

Clive in the Second Carnatic War

Dupleix was also determined to take over Tiruchirappalli with the help of Chanda Sahib. Chanda Sahib's troops were joined by 900 Frenchmen. Muhammad Ali had only 5000 soldiers and not more than 600 Englishmen to help him. Robert Clive's

idea changed the course of history. He suggested the idea of storming Arcot when the French and the Nawab were busy concentrating on Tiruchirappalli.

Clive moved from Fort St. David on 26 August 1752 with only 200 English and 300 Indian soldiers. As expected the English received help from many rulers from small territories. The Raja of Mysore and the ruler of Thanjavur rallied to support Muhammad Ali. Chanda Sahib dispatched a force of 3000 under his son Raja Sahib to take Arcot. Clive seized Arcot on August 31 and then successfully withstood a 53-day siege by Chanda Sahib's son, Raja Sahib, who was helped by the French forces. In the battle of Arni the English and the Maratha ruler Murari Rao faced an unequal number of French and the forces of Nawab of Arcot. In several battles that followed, including one at Kaveripakkam, Chanda Sahib was captured and executed. Muhammed Ali became the undisputed ruler of Carnatic.

In Europe Britain and France were not involved in any war and so neither of them approved the policy of their Companies fighting in India. The French government recalled Governor Dupleix. The Treaty of Pondicherry was signed in 1755 with the English; both countries agreed not to interfere in the quarrels of the Indian princes. The Treaty also defined their mutual territorial possessions in India, a situation that was maintained for nearly two centuries until Indian independence.

The Third Carnatic War: 1756-1763

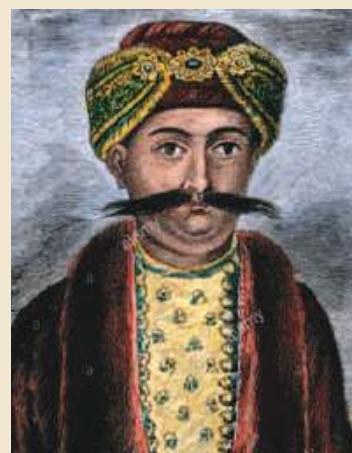
The third Carnatic War was an echo of the Seven Years War (1756-1763) which broke out in Europe in 1756. It was a global conflict and was fought between the two arch-rivals Britain and France. The war was fought in North America (resulting in

the American War of Independence), and West Africa (which later became the French West Africa). In India it manifested itself in the Third Carnatic war. Before turning our attention to the Third Carnatic War, let us see what happened in Bengal in the meantime.

Battle of Plassey (1757)

The East India Company abused the trade permits (*dastaks*) granted by the Mughal Emperor by not paying taxes to the Nawab of Bengal, and by involving itself in internal trade. This apart, the Company had given asylum to the son of the Nawab Siraj-ud-daula's hostile aunt. As the Company refused to oblige the Nawab, who demanded the return of his nephew, Fort St. William was captured and Europeans imprisoned. Responding to this situation, the Company at Fort St. George despatched a strong contingent under Robert Clive and Watson. The battle that ensued is called the Battle of Plassey.

It was alleged that 146 European prisoners were kept in a room measuring 18 by 15 feet and it is said that all except 23 prisoners died of suffocation. The veracity of this incident, known as the "Black Hole Tragedy of Calcutta" in British accounts, has been debated among historians.



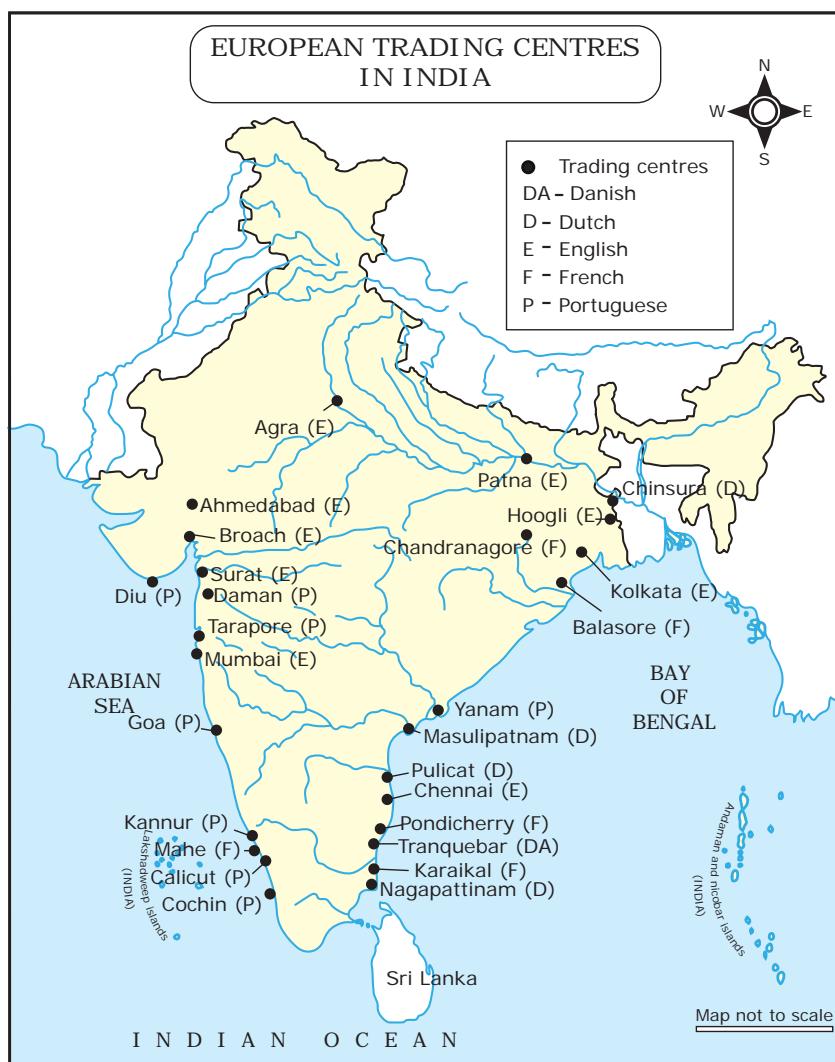
Nawab Siraj-ud daula

The battle of Plassey (1757) changed the position of the British from being a commercial power to that of a territorial power. It confirmed the privileges obtained by the Company and replaced Siraj-ud-daula with the betrayer Mir Jaffar. The Company's sovereignty over Calcutta was recognized and it was given sufficient land to maintain a military force. Mir Jaffar also agreed for a Company's resident in the court. Mir Jaffar was replaced by Mir Qasim and the latter tried to assert his independence, which was not to the liking of the Company officials.

Battle of Buxar (1764)

After fleeing from Bengal Mir Qasim aligned with the Mughal Emperor

Shah Alam II and the Nawab of Oudh, Shuja-ud-daulah, who were equally aggrieved by the interference of the Company in their internal affairs. They declared war against the British. The battle was fought at Buxar (1764). By virtue of its superior armed the Company forces won the battle. The victory of the British led to the signing of the Treaty of Allahabad (1765) by Robert Clive with Shah Alam II. By this treaty the Company got the Diwani right to collect land revenue from the princely states of Bengal, Bihar and Orissa. Besides, the Company obtained three districts, Burdwan, Chittagong and Midnapur, in Bengal and sovereignty over Calcutta. British virtually became the rulers of Bengal.



Outbreak of Third Carnatic War

With the outbreak of the Seven Years War, Clive captured Chandranagore, the French settlement in Bengal. With this the French influence ended in Bengal. But they retained their power in the south. The French government sent Count de Lally as the Supreme Commander of the French forces in India. As the British were active in Bengal, Lally promptly secured Fort St. David after a short siege. Lally's next move was Thanjavur but the French were after money from the Raja which he could not give. Without a penny the siege of Thanjavur was lifted because there was a threat of British attack on Pondicherry.



Lally



Bussy



Sir Eyre Coote

Lally wanted Bussy to come from Hyderabad to help him to defend Pondicherry in the case of attack. Bussy left Hyderabad and joined Lally. In Deccan the political situation changed quickly and the French lost both Rajahmundry (1758) and Masulipatam (1759). Salabat Jung, the Nizam of Hyderabad, without fighting a battle signed an agreement with the British. The Nizam transferred Masulipatam and Northern Circars from the French to the English.

The combined forces of Bussy and Lally captured Kanchipuram and proceeded to take Madras. As the British were busy in Bengal, Madras had only about 800 Englishmen and 2500 Indian soldiers. The Siege of Madras began on 12 December 1758. The French could not progress till February 1759, but both

sides suffered casualties. The French, however, could not continue with the siege as supplies were dwindling. Meanwhile General Pocock brought a fleet to the relief of Madras. Lally was forced to lift the siege and fall back on Kanchipuram.

The Battle of Wandiwash and the Fall of Pondicherry

Lally retired to Pondicherry leaving a French contingent in Arcot. The British moved towards Wandiwash but suddenly fell upon Kanchipuram and captured it. A fresh detachment of British forces arrived under the command of Sir Eyre Coote. The last ditch battle was fought between Eyre Coote and Lally at Wandawashi (Wandiwash) in January 1760. Bussy was defeated and taken prisoner. Lally retreated to Pondicherry but it was not besieged immediately. Meanwhile the British captured Senji and proceeded to Pondicherry and laid siege to it. Lally had reorganized the defences and put up a heroic resistance to the British. The siege of Pondicherry continued for several months and finally on 4 February 1761 Pondicherry fell. In the same year the British took control of Mahe, another French possession in the west coast. All French possessions were now lost. Finally, the hostilities came to an end with the signing of the Treaty of Paris (1763) at the end of the Seven Years War. Pondicherry and Chandranagore were restored to the French. The French had to henceforth be content with Pondicherry, Karaikal and Yanaon (Yanam) (all in Union Territory of Puducherry), Mahe (Kannur district in Kerala), and Chandranagore (Chandannagar in Bengal). The English emerged as the undisputed colonial power in India, changing from a trading company into that of a territorial power.

SUMMARY

I

- Akbar's expansion of his empire in Gujarat and Bengal facilitating his contact with European trading companies and the establishment of Dutch and English settlements with the consent of Akbar and Jahangir are narrated
- During the corresponding period how the Nayak rule in south India, especially the Nayak kingdoms in Madurai, Thanjavur and Senji had come about, are explained. Dutch Settlement in Pulicat with the permission of Nayak king in Senji is pointed out
- Shivaji stalling Aurangzeb's ambitious plans to extend his influence in south India and his victory over the Nayak rulers of Senji and Thanjavur facilitating Maratha rule in Thanjavur are highlighted
- The establishment of successor states after the death of Aurangzeb, the moving of the Dutch from Pulicat to Nagapattinam, and the English moving from Surat to Bombay are dealt with
- The economic condition of India during the period of survey of political developments (1600-1750), with focus on cotton cultivation in the field of agriculture, weaving in manufacturing sector and merchant groups involved in overseas trade are explained
- Advent of Europeans and their collaboration with Indian merchants, laying the foundation for building a trading empire by the English are traced

II

- Portuguese Settlements with Goa as headquarters and the impact of Portuguese presence in India, in particular in Tamilnadu, are elaborated
- The Dutch East India Company's activities with focus on slave trade are discussed
- Pondicherry becoming French settlement and the rivalry between the French and the Dutch resulting in elimination of Dutch presence in the south are explained
- The Danes establishing their Lutheran mission in Tranquebar and the role of Ziegenbalg as a missionary and the impact they made in the region are described
- English East India Company's rivalry with the French and the resultant three Carnatic Wars with focus on the leading roles played by Robert Clive on the side of the English and Dupleix on the side of the French are detailed
- Battles of Plassey and Buxar that decisively made the British a territorial power in India are highlighted

EXERCISE

I. Choose the correct answer

1. _____ became the political headquarters for the Portuguese in India.
 - a) Goa
 - b) Diu
 - c) Daman
 - d) Surat
2. _____ was the gateway to west Asia and Europe.
 - a) Diu
 - b) Calcutta
 - c) Bombay
 - d) Surat
3. The English got a piece of land from the local chief on which they built _____ in 1639.
 - a) Fort St. George
 - b) Fort St. Williams
 - c) Vellore Fort
 - d) Golconda Fort

4. _____ region was famous for its painted (Kalamkari) fabrics which had designs drawn on the clothes and then dyed.
 a) Kanara b) Malabar c) Konkan d) Coromandel
5. _____ is associated with “Blue Water Policy”.
 a) Francisco d’ Almeida b) Albuquerque
 c) Nino da cunha d) Antonio de Noronha
6. _____ is called the “Father of Printing Press”.
 a) Fr. Roberto de Nobile b) Albuquerque
 c) Fr. Henriques d) Francisco d’ Almeida
7. _____ was the Portuguese Black Town.
 a) Mylapore b) Santhome c) St. Thomas Mount d) Pulicat
8. _____ were responsible for “The Amboyna Massacre”.
 a) English East India Company b) Dutch East India Company
 c) Portuguese East India Company d) French East India Company
9. _____ served as the Coromandel headquarters of the Dutch East India Company.
 a) Karaikal b) Pulicat c) Masulipatnam d) Madras
10. Francis Martin made _____ the strategic centre of French settlements in India.
 a) Masulipatnam b) Nagapattinam c) Goa d) Pondicherry
11. _____ was inherited by Charles II as dowry, which he transferred to the English East India Company.
 a) Madras b) Calcutta c) Bombay d) Delhi
12. During the First Carnatic War, _____ was the Governor of Pondicherry.
 a) Peyton b) La Bourdonnais c) Dupleix d) Morse
13. Robert Clive consolidated the British rule in India by winning the _____
 a) Carnatic wars b) Seven Years’ Wars c) Battle of Buxar d) Battle of Plassey
14. Battle of Wandiwash was fought between _____
 a) Eyre Coote and Lally b) Robert Clive are Lally
 c) Eyre Coote and Bussy d) Robert Clive and Bussy
15. _____ concluded the Seven Years War.
 a) Treaty of Pondicherry b) Treaty of Allahabad
 c) Treaty of Paris d) Treaty of Srirangapatnam



II. A Find out the correct statement

1. The Europeans were quite aware of the wealth and power of the Mughals.
2. The Dutch followed by the English arrived at Bombay.
3. Thanjavur survived as a Mughal-ruled state.
4. Bombay, as an important trade centre, attracted merchants from Surat and other parts Odisha.

B Find out the wrong statement

1. Indian rulers admired foreigners and the Europeans took advantage of it.
2. The Dutch were successful in the Spice Islands.
3. Colbert was instrumental in establishing the French East India Company.
4. The influence of the French can still be seen in Pondicherry.

III. From the following statements, find out the correct answer.**A**

- i. The Battle of Plassey changed the British from a commercial power to that of a territorial power.
- ii. After the Battle of Wandiwash, the English emerged as a commercial power from that of a colonial power.

a) (i) is correct	b) (ii) is correct
c) (i) and (ii) are correct	d) (i) and (ii) are wrong

B

- i. Albuquerque was the real founder of the Portuguese Empire in India.
- ii. Albuquerque attempted to stop the practice of Sati.

a) (i) is correct	b) (ii) is wrong
c) Both (i) and (ii) are correct	d) Both (i) and (ii) are wrong

C

Assertion (A): Europeans had arrived in India in the 16th Century

Reason (R): Their intention was to procure pepper, cinnamon, cloves and other spices for European markets.

- a) A is correct; R is the correct explanation of A.
- b) A is correct; R is wrong.
- c) A is wrong; R is correct.
- d) A is correct; R is not the correct explanation A.

D

Assertion (A): India had a strong manufacturing base and was particularly famous for the variety of cotton fabrics.

Reason (R): Agriculture was the most important economic activity in the county.

- a) A & R are correct.
- b) A is correct; R is not the correct explanation of A.
- c) A is correct; R is the correct explanation of A.
- d) A & R are wrong.

IV A) Which of the following pairs is wrongly matched.

- | | |
|-------------------|---------------------|
| 1. Tarangambadi | - Danish |
| 2. Sir Thomas Roe | - French |
| 3. Anwar-ud-din | - Nawab of Carnatic |
| 4. Albuquerque | - Portuguese |

B) Match the following.

- | | | |
|-------------------|---|-----------------------|
| a. Zamorin | - | 1. Printing Press |
| b. Fr. Henriques | - | 2. Nizam of Hyderabad |
| c. Muzaffar Jung | - | 3. Chanda Saheb |
| d. Nawab of Arcot | - | 4. Ruler of Calicut |
| a) 4, 1, 2, 3 | | b) 4, 3, 2, 1 |
| | | c) 3, 2, 1, 4 |
| | | d) 2, 1, 4, 3 |

V Write brief answer

1. Why were the Nayak kingdoms setup? What were they?
2. How did the English establish their settlement at Madras?
3. Write a note on craft manufacture.
4. What do you know of shroffs and hundis?
5. Name the first Portuguese viceroy in India. Explain the policy that he introduced.
6. What is meant by Cartaz system?
7. Name the Dutch colonial forts and possessions in India.
8. What is a factory? List out the European factories established in the 16th Century.
9. What were the causes for the outbreak of the First Carnatic War?
10. Name the treaty signed in 1765. What were its terms?

VI Write short answers

1. The political condition in South India after 1565
2. The traders were not a homogeneous group – explain.
3. What made the Europeans to set up their establishments on the east coast?
4. “The expansion of demand for Indian textiles from Europe had an impact on the indigenous economy” – How?
5. Pulicat.
6. Tarangambadi.
7. The Battle of Ambur.
8. Anandarangam Pillai Diary.

VII Answer in detail

1. Describe the impact of Portuguese presence in India.
2. How did the English East India Company establish its trading rights in Madras, Bombay and Calcutta.
3. Highlight the causes for the Anglo-French rivalry in the Carnatic region.
4. “The British virtually became the rulers of Bengal” – When and How?
5. Attempt an account of Dupleix's career and achievements in India.

VIII Activities

1. On the outline map of India, mark the European trading centres.
2. Visit Fort St. George Museum and prepare a report about your visit.
3. Chennai Day and its associated activities.

IX Assignments

1. Prepare an album, collecting pictures related to the Portuguese and French settlements.
2. Write the biography of Robert Clive.

GLOSSARY

revamped	changed something again	திருத்தியமைக்கப்பட்ட
devastated	destroyed	அழிந்துபோதல்
political turmoil	a state of confusion	அரசியல் அமைதியின்மை
incursion	a sudden attack	ஊடுருவல்
metamorphosis	a complete change	உருமாற்றம்
stranded	struck by a difficult situation	கைவிடப்பட்ட
invincibility	impossible to defeat	வெல்லமுடியாத



REFERENCES

1. Sinnappa Arasaratnam, *Merchants, Companies and Commerce on the Coromandel Coast, 1650-1740*, Oxford University Press, New Delhi, 1986.
2. Om Prakash, *The New Cambridge History of India European Commercial Enterprise in Precolonial India*, Cambridge University Press, 1998.
3. Sanjay Subrahmanyam, *Improvising Empire: Portuguese Trade and Settlement in the Bay of Bengal, 1500-1700*, New Delhi, Oxford University Press, 1990.
4. M. Manickam, *Trade and Commerce in Pondicherry (A.D.1701-1793)*, Unpublished Ph.D. Thesis, Pondicherry University, 1995.
5. Bipan Chandra, *History of Modern India*, Orient Blackswan, New Delhi, 2009.
6. Danna Agmon, *Traders, Missionaries and Tamil Intermediaries in the Eighteenth century French India*. Ph.d thesis submitted in the department of Anthropology and History in the University of Michigan (US) 2011.

TIME LINE (AD/CE)

First Carnatic War	1746-48
Second Carnatic War	1749-54
Battle of Ambur	1749
Battle of Wandiwash	1760
Third Carnatic War	1756-63
Battle of Plassey	1757
Battle of Buxar	1764

Lesson

19

Towards Modernity



Learning Objectives

To acquaint oneself with

- Socio-Religious reforms initiated by Brahmo Samaj, Prarthana Samaj and Arya Samaj
- Ramakrishna Mission and the teachings of Swami Vivekananda
- Theosophical Society, Satya Shodhak Samaj, Sri Narayana Guru Dharma Paripalana Yogam.
- Islamic Reform Movements and Reform Movements in Tamilnadu
- Contributions of Christian Missionaries

Introduction

By the first quarter of the nineteenth century, India had produced a small English-educated intelligentsia, closely associated with British administration or British trade. The ideas and the work of the Christian missionaries had already begun to have its impact. Bengal was the first province to be affected by the British influence and so it was here that several ideas of reform originated. British administration, English education, and European literature brought to India a new wave of thoughts that challenged traditional knowledge. Rationalism as the basis for ethical thinking, the idea of human progress and evolution, the concept of natural rights associated with the Enlightenment, were the new ideas which led to what has been termed as Indian Renaissance. The spread of printing technology played a crucial role in the diffusion of ideas.

19.1 Emergence of Reform Movements

The British characterized Indian society in the nineteenth century as being caught in a vicious circle of superstitions and obscurantism. In their view idolatry and polytheism reinforced orthodoxy impelling the people to follow them blindly. The social conditions were equally depressing. And the condition of women was deplorable. The practice of sati came in for particular condemnation. The division of society according to birth resulting in the caste system was also criticized. Most importantly, the British argued that without their intervention there was no possibility of deliverance from these evils for Indians. Needless to say, this was a self-serving argument, articulated by missionaries and Utilitarians to justify British rule.

Utilitarians: believers in the doctrine of greatest happiness of the greatest number

India was a much bigger, more complex and diverse country in the early nineteenth century. Conditions varied vastly across it. The social and cultural evils had been fought by Indian reformers through the ages. But the advent of the British with their Enlightenment ideas undoubtedly posed a new challenge. This chapter looks at how social reform movements emerged in various parts of the country.

The development of the Western culture and ideology forced the traditional institutions to revitalize themselves. During the second half of the nineteenth century, the expression of protest and desire for change were articulated through various reform movements. These movements aimed at reforming and democratizing the social institutions and religious outlook of the Indian people. The emergence of new economic forces, spread of education, growth of nationalist sentiment, influence of modern Western thoughts, ideas and culture, and awareness of the changes taking place in Europe strengthened the resolve to reform.

What gave these reform movements an ideological unity were rationalism, religious universalism and humanism. This perspective enabled them to adopt a rational approach to tradition and evaluate the contemporary socio-religious practices from the standpoint of social utility. For example, Raja Rammohun Roy repudiated the infallibility of the Vedas and during the Aligarh Movement, Syed Ahmed Khan emphasized that religious tenets were not immutable. As Keshab Chandra Sen said, 'Our position is not that truths are to be in all religions, but that all established religions of the World are true.'

These movements enveloping the entire cultural stream of Indian society brought about significant practices in the realms of language, religion, art and

philosophy. These reform movements can be broadly classified into two categories:

1. Reformist Movements
2. Revivalist Movements

Both the movements depended in varying degrees on an appeal to the lost purity of religion. The primary difference between them lay in the degree to which they relied on tradition or on reason and conscience. The social reform movements formed an integral part of the religious reforms primarily because all the efforts towards social ills like caste- and gender-based inequality derived legitimacy from religion. Initially, the social reform movement had a narrow social base – they were limited to the upper and middle strata of the society that tried to adjust their modernized views to the existing social reality. From then on, the social reform movements began to percolate to the lower strata of society to reconstruct the social fabric. Heated debates among the intellectuals expressed in the form of public arguments, tracts and journals played a big role in taking new ideas to large sections of the people, as well as to reformulate older ideas in a new form.

At the start, organizations such as the Social Conference, Servants of India and the Christian missionaries were instrumental in giving an impetus to the social reform movements along with many enlightened individuals about whom we dwell on in the following pages. In later years, especially by the twentieth century, the national movement provided the leadership and organization for social reform.

Brahmo Samaj (1828)

Raja Rammohun Roy, was a man of versatile genius. He established the Brahmo Samaj in August, 1828. The Brahmo Samaj was committed to "the worship and adoration of the eternal, unsearchable, immutable

Being who is the Author and Preserver of the Universe". His long term agenda was to purify Hinduism and to preach monotheism for which he drew authority from the Vedas. He emphasized human dignity, opposed idolatry and social evils such as sati. A retired servant of the East India Company, he was conversant in many languages including Persian and Sanskrit. His ideas and activities were aimed at the political uplift of society through social reform. He was a determined crusader against the inhuman practice of Sati. His tract written in 1818, *A Conference Between an Advocate for and an Opponent of the Practice of Burning Widows*, cited sacred texts to prove that no religion sanctioned the burning alive of widows. His efforts fructified and the Company through an enactment of law (1829) declared the practice of sati a crime.

The overall contribution of Brahmo Samaj can be summed up as follows

1. It denounced polytheism, idol worship, and the faith in divine *avatars* (incarnations)
2. It condemned the caste system, dogmas and superstitions.
3. It wanted the abolition of child marriage, *purdah* system and the practice of sati
4. It supported widow remarriage



Raja Rammohun Roy

Inspired by the ideals of the French Revolution, Rammohun Roy left for Europe and died in Bristol. After his death

there was a steady decline but for the new lease life given to it by Devendranath Tagore (father of Rabindranath Tagore). After him the organization was taken forward by Keshab Chandra Sen from 1857. The strength of the organization is known from the number of branches it had in 1865, 54 Samajas (fifty in Bengal, two in North West Province, one each in Punjab and Madras). In course of time, the Brahmo Samaj broke into two namely Devendranath Tagore's, 'Brahmo Samaj of India' and Keshub Chandra Sen's 'Sadharan Brahmo Samaj'.

In Tamilnadu, Kasi Viswanatha Mudaliar was an adherent of the Samaj and he wrote a play titled *Brahmo Samaja Natakam* to expound the ideas of the Samaj. He also wrote a tract in support of widow remarriage. In 1864, a Tamil journal titled *Tathuva Bodhini* was started for the cause of the Brahmo Samaja.

The Brahmo Samaj met with great opposition from orthodox elements in Bengal society such as the Hindu Dharma Sabha. However, there were also reformers such as Ishwarchandra Vidyasagar, who advocated the same ideas but drew on Hindu scriptures as authority.

Even though the Brahmo Samaj did not win many adherents, it had a big impact on the intellectuals. In the early stages, many young men seized of the radical ideas avidly propagated them. Tagore's family was a Brahmo family and its influence can be seen in his writings and ideas.

The Prarthana Samaj (1867)

An off-shoot of the Brahmo Samaj, the Prarthana Samaj, was founded in 1867 in Bombay by Atmaram Pandurang (1823-98). The Prarthana Samaj as an organization never had any great influence but its members, like M. G. Ranade (1852-1901), R. G. Bhandarkar, and K.T. Telang, were

among the great leaders of nineteenth-century Maharashtra and they became the founders of the social reform movement in later years.

Prarthana Samaj was similar to Brahmo Samaj, but it was consciously linked with the *bhakti* tradition of the Maharashtrian saints. The Prarthana Samaj continued its work mainly through educational work directed at women and workers at the lower level. It concentrated on social reforms like inter-dining, inter-marriage, remarriage of widows, and uplift of women and depressed classes.

The National Social Conference organized at the initiative of M.G. Ranade met each year immediately after the Indian National Congress (1885) annual sessions. Justice Ranade was an erudite scholar with a keen intellect and under his able guidance the Prarthana Samaj became the active centre of a new social reformation in western India. He was one of the founders of the Widow Marriage Association and was an ardent promoter of the famous *Deccan Education Society*. Its object was to impart such education to the young as would fit them for the unselfish service of the country. When Ranade died in 1901, his leadership was taken over by Chandavarkar.

Arya Samaj (1875)



Dayananda Saraswati

The founder of the Arya Samaj was Dayananda Saraswati (1824–83). Dayananda, a Gujarati, left home in his youth to become an ascetic. For seventeen

years he wandered around India. In 1863 he became a wandering preacher, and five years later he added the establishment of schools to his activities. In 1872 he met the Brahmos in Calcutta. In 1875 he founded the Arya Samaj and published his major work the *Satyarth Prakash*. In his view, contemporary Hinduism had become degenerate. Therefore he rejected puranas, polytheism, idolatry, the role of Brahmin priests, pilgrimages, many rituals and the prohibition on widow marriage. As a good Sanskrit scholar, he made a call to "Back to the Vedas". He wanted to shape society on the basis of the Vedas. He disregarded the puranas. Like the other social reformers, he encouraged female education and remarriage of widows.

Swami Dayananda's sphere of influence was largely in the Punjab region where the trading community of Khatri's experienced great mobility in colonial times. However, in the Punjab region, there was much communal conflict among Hindus, Muslims and Sikhs. Dayananda's *Shuddhi* (purification) movement i.e., conversion of non-Hindus to Hindus was controversial and provoked controversies especially with the Ahmadiya movement.

Arya Samaj is considered to be a revivalist movement. Dayananda's influence continued into the twentieth century through the establishment of Dayananad Anglo Vedic (DAV) schools and colleges.

Ramakrishna Mission (1897)

As we saw above, the early reform movements in Bengal were radical, questioning and criticising tradition very strongly. In response to this emerged the Ramakrishna Mission as an important religious movement. Ramakrishna Paramahamsa (1836–1886), a poor priest in a temple at Dakshineswar near Kolkata, had no formal education but led an

intense spiritual life. He had a deep faith in the inherent truth of all religions and tested its belief by performing religious service in accordance with the practices of different religions. According to him 'all the religious views are but different ways to lead to the same goal.' In a backlash, the later generation of Western educated intellectuals were drawn to Ramakrishna's broad view, mysticism and spiritual fervour. He expounded his views in short stories and admirable parables which were compiled by an admirer as *Ramakrishna Kathamrita* (The Gospel of Sri Ramakrishna).



Ramakrishna
Paramahansa



Swami Vivekananda

The most famous among his disciples was a young graduate of the Calcutta University named Narendranath Dutta, afterwards famously called Swami Vivekananda (1863–1902). Emphasising practical work over philosophizing he established the modern institution of the Ramakrishna Mission. He carried Ramakrishna's message all over India and the world. His learning, eloquence, spiritual fervour and personality gathered round him a band of followers across the

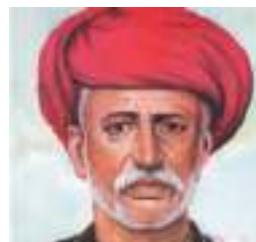
Swami Vivekananda was a personification of youth and boldness and referred to as the Morning Star of the Modern India. In the words of Valentine Chirol, 'the first Hindu whose personality won demonstrative recognition abroad for India's ancient civilization and for her newborn claim to nationhood.'

country, many of whom also joined the national movement. He attended in 1893 the famous, 'Parliament of Religions' at Chicago, and made a deep impact on those congregated there. The Mission opened schools, dispensaries and orphanages and helped people during their time of distress caused by calamities.

Theosophical Society (1886)

Even as Indian intellectuals felt challenged by western Enlightenment and rationalistic movements, there was a strain of thinking in the West which looked to the East for spiritual salvation. From this idea emerged the Theosophical Society, founded by Madam H.P. Blavatsky and Colonel H.S. Olcott in the United States of America in 1875. They came to India in 1879 and established their headquarters at Adyar in 1886. Under the leadership of Annie Besant, who came to India in 1893, the Theosophical Society gathered strength and won many adherents. The Theosophical Society started associations across south India. Though involved in many controversies, the Society played an important role in the revival of Buddhism in India. Iyotheethoss Pandithar, the radical Dalit thinker, was introduced to modern Buddhism through his interaction with Colonel Olcott who took him to Sri Lanka. There he met many Buddhist monks including the renowned revivalist Anagarika Dharmapala and Acharya Sumangala.

19.2 Satya Shodhak Samaj (1873)



Jyotiba Phule



Savitri Phule

While the movements discussed above were largely focussed on upper castes there were some exceptional movements which mobilized lower castes and articulated their perspective. The most important among them was Jyotiba Phule, who belonged to the Mali (gardener) community. Born in 1827, he received initial education in a mission school but had to discontinue it in 1833. Jyotiba Phule waged a life-long struggle against upper caste tyranny. In his quest for the truth, Phule read the Vedas, the Manu Samhita, the Puranas, and the thought of Buddha, Mahavira and the medieval Bhakti saints extensively. He also acquainted himself with Western thought, and Christian and Islamic religions. Phule judged the whole culture and tradition through the spirit of rationality and equality. While the principle of equality called for a total rejection of caste system, authoritarian family structure and subordination of women, the principle of rationality demanded the removal of superstitions and ritualism.

Phule held radical views on social, religious, political and economic issues. He considered the caste system as an antithesis of the principle of human equality. He sought to raise the morale of the non-Brahmins and united them to revolt against the centuries old inequality and social degradation. Towards this end Phule founded the *Satya Shodak Samaj* (Society for Seeking Truth) in 1875. His most important book is *Gulamgiri* (Slavery).

Phule looked upon education of the masses as a liberating and revolutionary factor.

Since women and deprived and downtrodden were the worst sufferers in the society, Phule argued that women's liberation was linked with the liberation of other classes in society. Equality between classes as also between men and women was stressed by Phule. During marriages he asked the bridegroom to promise the right of education to his bride.

Phule also tried to translate his ideas into actual struggles. He urged the British Government to impart compulsory primary education to the masses through teachers drawn from the cultivating classes. He started a school for girls in Poona in 1851 and one for depressed classes with the assistance of his wife Savitri. He also started schools for the "untouchables" and founded a home for widow's children.

In his work we find the beginnings of the later day non-Brahman movement of Maharashtra.

Pandita Ramabai (1858–1922)



Pandita Ramabai

Pandita Ramabai was foremost among the Indian leaders who worked for the emancipation of women. She came from a learned family and was a great scholar of Sanskrit and addressed many learned groups in different parts of the country. She was given the title of "Pandita" and "Saraswati" for her deep knowledge of Sanskrit. After the death of her parents she and her brother travelled to different parts of the country. They went to Calcutta in 1878. Two years later her brother also died. A little later in 1880 she married a Bengali belonging to a family of lower social status. Thus, even at that time she was bold enough to marry a man of a different caste and different language. After the death of her husband two years later she returned to Poona and started the Arya Mahila Samaj with the help of leaders like Ranade and Bhandarkar. 300 women were educated in the Samaj in 1882.

Ramabai started the Sharada Sadan (shelter for homeless) for the destitute widows with the help of Ranade and Bhandarkar. But soon she was accused of converting Hindu women to Christianity and hence had to shift her activities to Khedgoan near Poona. She established a Mukti Sadan (freedom house) there. Soon there were 2000 children and women in the house. Vocational training was given to make them self-reliant.

Sri Narayana Guru

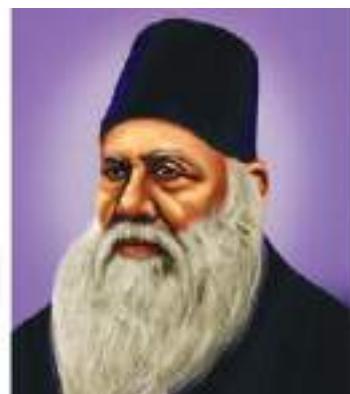
This movement emerged in Kerala and was born out of conflict between the depressed classes and the upper castes. It was started by Sri Narayana Guru (1854-1928) spearheading a social movement of the Ezhavas of Kerala, a community of toddy tappers. The Ezhavas were the single largest group in Kerala constituting 26% of population. A great scholar in Malayalam, Tamil and Sanskrit, Sri Narayana Guru established the Sri Narayana Guru Dharma Paripalana (SNDP) Yogam in 1902. The SNDP Yogam took up several issues such as (i) right of admission to public schools. (ii) recruitment to government services. (iii) access to roads and entry to temples; and (iv) political representation. The movement as a whole brought transformative structural changes such as upward social mobility, shift in traditional distribution of power and a federation of 'backward classes' into a large conglomeration. As a response to the prohibition on Ezhavas into temples, Sri Narayana Guru established new temples, and empowered the community to modernize itself. Great personalities such as the poet Kumaran Asan Dr. Palpu and Sahodaran Ayyappan emerged from the movement, and made a lasting impact in the democratization of Kerala Society. Even though the Guru himself was not directly involved in the movement, the Vaikom Satyagraha, organized to protest against the ban on the entry of Ezhavas on the temple

streets of Vaikom made a deep impact on subsequent temple entry movements.

19.3 Islamic Reform Movements

The Revolt of 1857 and its brutal suppression by the British had an adverse impact on the Muslims of South Asia. While they were viewed with suspicion by the British for the 1857 insurgency, the Muslims themselves withdrew into a shell and did not use the opportunities opened up by colonial modernity. Consequently, they lagged behind in education and attendant employment opportunities. In this context, a few decades later some reform movements emerged among the Muslims.

Aligarh Movement (1875)



Syed Ahmad Khan

Aligarh Movement was started by Syed Ahmad Khan in 1875. He wanted to reconcile Western scientific education with the teachings of the Quran. The Aligarh movement aimed at spreading (i) Modern education among Indian Muslims without weakening their allegiance to Islam, and (ii) Social reforms among Muslims relating to purdah, polygamy, and divorce.

Syed's progressive social ideas were propagated through his magazine *Tahdhib-ul-Akhluq* (Improvement of Manners and Morals). Syed Ahmad Khan's educational programme emphasized from the outset

the advantages of the use of English as the medium of instruction. In 1864 he founded a Scientific Society of Aligarh for the introduction of Western sciences through translations into Urdu of works on physical sciences. The same year he founded a modern school at Ghazipur. In 1868 he promoted the formation of education committees in several districts, to initiate modern education among the Muslims.

During his visit to Europe in 1869–70 he developed the plans of his life-work, a major educational institution for Indian Muslims. In order to promote English education among the Muslims, he founded in 1875 a modern school at Aligarh, which soon developed into the Muhammedan Anglo-Oriental College (1877). This college was to become the Muslim University after his death. It became the nursery of Muslim political and intellectual leaders.

In 1886 Syed Ahmad Khan founded the Muhammedan Anglo Oriental Educational Conference as a general forum for spreading liberal ideas among the Indian Muslims. He rejected blind adherence to religious law and asked for a reinterpretation of the Quran in the light of reason to suit the new trends of the time. He attempted to liberalize Indian Islam and made it amenable to new ideas and new interpretations. In this mission he had to face the brunt of vehement attacks of orthodox theologians.

Ahmadiya Movement (1889)

The Ahmadiya movement founded by Mirza Ghulam Ahmed (1835–1908) in 1889 established a different trend. While emphasizing the return to the original principles enunciated in the Quran, Ghulam Ahmed became controversial when he claimed to be a Messiah, which was considered heretical by mainstream Islam. But he won many converts. His

primary work was to defend Islam against the polemics of the Arya Samaj and the Christian missionaries. In social morals the Ahmadiya movement was conservative, adhering to polygamy, veiling of women, and the classical rules of divorce.

The Deoband Movement (1866)

The Deoband movement was organised by the orthodox section among the Muslim ulemas as a revivalist movement with the twin objective of propagating the pure teachings of the Quran and Hadis among Muslims. The movement was established in Deoband in Saranpur district (by Mohammad Qasim Nanotavi (1833–1877) and Rashid Ahmed Gangohi (1828–1905) to train religious leaders for the Muslim community. In contrast to the Aligarh Movement, which aimed at the welfare of Muslims through Western education and support of the British Government, the aim of the Deoband Movement was religious regeneration of the Muslim community. The instruction imparted at Deoband adhered to classical Islamic tradition.

The seminary at Deoband was founded in 1867 by theologians of the School of Wali-Allah. Muhammad Qasim Nanotavi took a prominent part in counter-polemics against the Christian missionaries and the Arya Samajists. The principal objectives of the seminary at Deoband were to re-establish contact between the theologians and the educated Muslim middle classes, and to revive the study of Muslim religious and scholastic sciences. As a religious university Deoband soon became an honoured institution, not only in Muslim India but also in the world of Islam at large.

Nadwat al-'ulama

A school less conservative than Deoband and more responsive to the demands of the modern age was the Nadwat al-'ulama, founded in 1894 at Lucknow by the

historian Shibli Nu'mani and other scholars. The school aimed to offer an enlightened interpretation of religion in order to fight the trends of agnosticism and atheism which had followed the advent of modern Western education.

Farangi Mahal

The third famous traditional school is the much older one at Farangi Mahal in Lucknow. Farangi Mahal accepted Sufism as a valid experience and a valid field of study. Another traditionalist movement was the *ahl-i-hadith* or of the followers of the dicta of the Prophet.

19.4 Parsi Reform Movements

Zoroastrians, persecuted in their Persian homeland, migrated in large numbers to the west coast of India in the tenth century. As a trading community they flourished over the centuries. A close-knit community it too was not left untouched by the reform movements of the nineteenth century.

The Rahnumai Madayasnan Sabha (Religious Reform Association) was founded in 1851 by a group of English educated Parsis for the “regeneration of the social conditions of the Parsis and the restoration of the Zoroastrian religion to its pristine purity”. The movement had Naoroji Furdonji, Dadabhai Naoroji, K. R. Cama and S.S. Bengalee as its leaders. The message of reform was spread by the newspaper *Rast-Goftar* (Truth Teller). Parsi religious rituals and practices were reformed and the Parsi creed redefined. In the social sphere, attempts were made to uplift the status of Parsi women through education, removal of the purdah, raising the age of marriage and the like. Gradually, the Parsis emerged as the most westernised section of the Indian society. They played a key role in the nationalist movement and in the industrialization of India.

19.5 Sikh Reform Movement

The Sikh community could not remain untouched by the rising tide of rationalist and progressive ideas of the nineteenth century. The Singh Sabha Movement was formed in 1873, with a two-fold objective (i) to make available modern western education to the Sikhs (ii) to counter the proselytizing activities of Christian missionaries as well as Hindu revivalists. A network of Khalsa Schools was established throughout Punjab. The Akali movement was an offshoot of the Singh Sabha Movement. The Akali movement aimed at liberating the Sikh Gurudwara from the corrupt control of the Udasi Mahants (priests). The Government passed the Sikh Gurudwara Act in 1922 (amended in 1925), which gave control to Shiromani Gurudwara Prabandhak Committee (SGPC) as the main body.

19.6 Reform Movements in Tamilnadu

As we saw earlier, the reform movements of the north India had its own impact on Tamilnadu. Brahmo Samaj and Arya Samaj had their branches. Keshab Chandra Sen visited Madras and lectured here. But Tamilnadu also saw its own reform movements.

Vaikunda Swamigal (1809-1851)



Vaikunda Swamigal

The Sri Vaikunda Swamigal's cult, which survives to this day, was organized in the 1830s. Born in a poor family (1809) at Sastankoil Vilai (now known as Swamithoppu), a village then in south Travancore (the present day Kanyakumari district), Muthukutti, spent his childhood in the village *pial* school, learning religious and moral texts. He also learnt the Bible and became well-versed in Christian theology. At the age of twenty two, Muthukutti, cured of a skin disease, after a holy bath in the sea during his visit to the Murugan temple at Tiruchendur (Thoothukudi district), claimed that Lord Vishnu had given him a rebirth as his son. On his return from Tiruchendur, assuming the new name of Sri Vaikundar, he practised austerities for two years. Soon his fame spread far and wide.

In his preaching Vaikundar attacked the traditional caste-ridden Travancore society and its ruler for collecting excessive taxes from the lower caste people. He was arrested and jailed by the Raja of Travancore for his "seditious speeches". When he was released from jail (1838) he became more popular among the people. His followers called him *Aiya* (father) and his cult came to be known as *Aiya Vazhi* (path of the father). His teachings were compiled as a text called *Akila Thirattu* which is recited religiously to this day.

Vaikunda Swamy instructed his followers to give up worship of pudams. He also exhorted them not to offer animal sacrifices to their deities. He advocated vegetarianism.

As a symbol of protest, Vaikunda Swamy urged his followers to wear a turban, a right which was permitted only to upper castes in those days. As a part of his effort to practice equality, Vaikunda Swamy regularly organized inter-dining through his Samathuva Sangam, among different castes. In his feeding centres called Nilal

Tangals, caste-based restrictions were broken down. The Vaikunda Swamy cult posed a serious challenge to the spread of Christianity in south Travancore even after his death in 1851.

Vallalar Ramalinga Swamigal (1823–1874)



Ramalinga Adigal

Ramalinga Swamigal was born in a modest family near Chidambaram and spent his early life in Madras. He never had formal schooling, but exhibited great scholarship. Inspired by the Saiva Thevaram and Thiruvasagam hymns, he began to compose moving poems on his own. In his time, Saiva religion was in the grip of Saiva monasteries such as those at Thiruvaduthurai, Dharumapuram and Thiruppanandal. Ramalinga Swamigal's poems expressed radical ideas and condemned bigotry and irrationality. He underwent certain mystical experiences which he expressed in his poems. This was resented by the orthodox elements in Saiva religion. He established the Sathya Dharma Salai at Vadalur where he began to feed poor people, especially in the context of the 1860s famine and pestilence, irrespective of caste and creed. He founded the Sathya Gnana Sabhai to organize his followers. This brought him into conflict with established Saivite orders, and matters came to a head when his followers published his poems under the title of *Thiruvarutpa* (Songs of Grace) in 1867. Orthodox Saivites under the Sri Lankan reformer Arumuga Navalar

criticized this as blasphemous and launched a tract war. But ultimately, Ramalinga Swamigal's contribution was recognized and his writings inspired universal ideas, and undermined sectarianism in Saiva religion.

Buddhist Revivalism and Iyotheethoss Pandithar (1845-1914)



Iyotheethoss Pandithar

As we saw in an earlier lesson, Buddhism had been practically wiped out in the Tamil country by the beginning of the second millennium. Towards the end of the nineteenth century, there was a revival of Buddhism. The publication of the complete edition of *Jeevaka Chintamani* (1887) and *Manimekalai* (1898) were landmarks in the recovery of heterodox traditions.

But the most important figure was Iyotheethoss Pandithar (1845-1914). A native doctor by profession, he was an erudite scholar. He also came under the influence of Colonel Olcott of the Theosophical Society. In the 1890s he began a movement among the Adi Dravidars arguing that they were the original Buddhists who had been consigned to 'untouchability' due to their opposition to Vedic Brahminism. He re-read classical Tamil and other texts to make his case. He also encouraged the conversion to Buddhism. He found the greatest following in north Tamilnadu and among the working classes of the

Kolar Gold Fields. In this movement, M. Singavelu and Prof P. Lakshmi Narasu also played an important role. Pandithar ran a weekly journal called *Oru Paisa Tamilan* (later *Tamilan*) from 1908 until his death.

19.7 Christian Missionaries

The official religious policy of the East India Company was one of neutrality towards the native religions. Their reason for continuing this policy was the belief that the earlier Portuguese rule had come to an end because of their attempts to forcibly convert people to Christianity. As a result of this concern, the Company government prohibited the entry of missionaries into the territories under their control.

In 1793 two English missionaries, William Carey and John Thomas, both Baptists, set out to India with the intention of starting a mission. In view of the ban on missionary activity they settled down in the Danish Colony of Serampore, north of Calcutta. Carey, along with two other missionaries, Joshua Marshman and William Ward established the Serampore Mission in 1799.

The Serampore missionaries were the first evangelical Baptist missionaries in India. They were followed later by other missionary groups belonging to different Protestant denominations. Before the arrival of the Serampore missionaries, several centuries earlier, there were Christian missions in the Portuguese territory of Goa, and also on the Malabar Coast and the Coromandel Coast. The work of the earlier missionaries was limited both geographically and in terms of the number of conversions to Christianity. Thus major attempts at proselytization began during the nineteenth century.

The missionaries organised schools for the socially and economically

deprived and pleaded for their economic improvement through employment in the state service. They also fought for their 'civil rights' that included access to public roads, and permission for the women of these groups to wear upper garments.

The missionaries gave shelter to orphaned children and other destitute widows in their missions and provided education for them in their boarding schools. Particularly after the famines which were quite common during the nineteenth century, about which we discussed in the previous lesson, the missionaries organized relief. Providing shelter and succour gave these an opportunity to convert people to Christianity. In Tirunelveli district many villages took to Christianity during famines, especially in the last quarter of nineteenth century. The same phenomenon was witnessed in Andhra where Malas and Madigas embraced Christianity in a big way.

The Company government did little to provide modern education for the native population. For a long time, the provision of elementary school facilities to the native population, especially in the interiors for the disprivileged and the poor people, was a responsibility willingly accepted by the

Christian missionaries. It must be noted that the Christian Missionaries took the initiative of establishing Hospitals and Dispensaries.

19.8 Significance of the Reform Movements

The orthodox sections of the society could not accept the scientific and ideological onslaught of the socio-religious reformers. As a result of this, the reformers were subjected to abuse, persecution, issuing of fatwas and even assassination attempts by the reactionaries. However, in spite of opposition, these movements contributed towards liberation of the individual from the conformity born out of fear. The translation of religious texts into vernacular languages, emphasis on an individual's right to interpret the scriptures, and simplification of rituals made worship a more personal experience. The movements emphasised the human intellect's capacity to reason and think. By weeding out corrupt elements in religious practices, the reformers enabled their followers to counter the official taunt that their religions and society were decadent and inferior. It gave the rising middle classes the much needed cultural roots to cling to.

SUMMARY

- The role played by Rammohun Roy, and Keshab Chandra Sen in Brahmo Samaj are discussed
- The contribution of Atmaram Pandurang, M.G. Ranade through Prarthana Samaj is examined
- Arya Samaj established by Dayananda Saraswati, and the Ramakrishna Mission founded by Swami Vivekananda are dealt with.
- Aligarh, Ahmadiya, and Deoband movements for reforming Islamic community are explained
- Parsi, Sikh reform movements as well as the work of Theosophical society are described.
- The social reform movements represented by Jyotiba Phule, Pandita Ramabai and Narayana Guru and by Ramalinga Adigal, Vaikunda Swamy and Iyotheethoss Pandithar in Tamilnadu are highlighted
- Services rendered by Christian missionaries are analysed.

EXERCISE

I. Choose the correct answer

1. _____ was the first province, where several ideas of reforms originated.
 - a) Punjab
 - b) Bengal
 - c) Bombay
 - d) Madras
2. "The Father of Indian Renaissance" was _____.
 - a) Swami Vivekananda
 - b) Dayananda Saraswathi
 - c) Raja Rammohan Roy
 - d) Atmaram Pandurang
3. The National Social Conference was organized at the initiative of _____.
 - a) M. G. Ranade
 - b) Devendranath Tagore
 - c) Keshab Chandra Sen
 - d) Ramakrishna Paramahamsa
4. "Back to the Vedas" was the motto of _____.
 - a) Raja Rammohan Roy
 - b) Dayananda Saraswathi
 - c) Vivekananda
 - d) Ramakrishna Paramahamsa
5. _____ expounded his views in short stories and admirable parables.
 - a) Ramakrishna Paramahamsa
 - b) Devendranath Tagore
 - c) Vivekananda
 - d) Jyotiba Phule
6. The Weekly Journal "Oru Paisa" Tamilan was run by _____.
 - a) Swami Vivekananda
 - b) Dayananda Saraswathi
 - c) Vaikunda Swamigal
 - d) Iyotheethoss Pandithar
7. The Theosophical Society was founded in _____.
 - a) India
 - b) United States of America
 - c) France
 - d) England
8. ----- was the adherent of Brahmo Samaj in Tamilnadu.
 - a) Ramalinga Adigal
 - b) Kasi Viswanatha Mudaliar
 - c) Iyotheethoss Pandithar
 - d) Pandita Ramabai
9. Syed Ahmad Khan founded a _____ for the introduction of Western Sciences.
 - a) Satya Shodak Samaj
 - b) Singh Sabha Movement
 - c) Scientific Society
 - d) Theosophical Society
10. The aim of the _____ was the religious regeneration of the Muslim community.
 - a) Deoband Movement
 - b) Ahmadiya Movement
 - c) Aligarh Movement
 - d) Wahabi Movement

II A. Find out the correct statement

- (i) Dr. Atmaram Pandurang founded the Shuddi Movement.
- (ii) Samathuva Sangam was founded by Vaikunda Swamigal.
- (iii) The founder of Ramakrishna Mission was Ramakrishna Paramahamsa.
- (iv) The Ahmadiyas have common mosque for prayer.

B.

Assertion (A): Syed Ahmad Khan founded a modern school at Aligarh, which developed into the Muhammadan Anglo-Oriental College.

Reason (R): He wanted to promote English education among the Muslims.

- (a) A is correct ; R is the correct explanation of A
- (b) A is wrong ; R is correct
- (c) Both A and R are wrong
- (d) A is correct; R is not the correct explanation of A

III Match the following

- | | | |
|-------------------------|---|--------------------------------|
| 1. English Missionaries | - | Morning Star |
| 2. Parsi Newspaper | - | William Carvey and John Thomas |
| 3. Deoband movement | - | Rast-Goftar |
| 4. Vivekananda | - | Mohammad Qasim Nanotavi |
- a) 3, 2, 1, 4 b) 1, 2, 3, 4 c) 4, 1, 2, 3 d) 2, 1, 4, 3

IV Give your answers briefly

1. What are the contributions of Raja Rammohun Roy to social reform?
2. What role did Jyotiba Phule play for social justice ?
3. Why was the Shuddi Movement considered a revivalist movement ?
4. Describe the contribution of SNDP Yogam.
5. What do you know about Ramalinga Adigal?

V Write a short note on the following

1. M.G Ranade
2. Swami Vivekananda
3. Ahmadiya Movement
4. Singh Sabha Movement
5. Vaikunda Swamigal.

**VI Answer in detail**

1. Discuss the role played by Christian missionaries in India.
2. Highlight the Social Reform Movement in Tamilnadu.

VII Activities

1. Collect information on the current activities of the Theosophical Society at Adyar.
2. Prepare an account of the essence of Swami Vivekananda's Chicago lecture.

VIII Assignments

1. Make a visit to the institutions established by the Ramakrishna Mission and write a report on its services
2. Prepare an album by collecting pictures of various social reformers and identify the institutions they founded.

GLOSSARY

vicious circle	continuing unpleasant situation	தொடர் சிக்கல்
erudite	scholarly	புலமைமிக்க
decry	denounce openly	கண்டனக்குரல் எழுப்பு
iconoclast	a critic of image worship	உருவ வழிபாட்டை எதிர்ப்பவர்
skepticism	disbelief	ஜயம்: அவநம்பிக்கை
agnosticism	one who is indifferent to religion or existence of god	கடவுள் பற்றி அக்கறையற்றவர்
polemics	a strong verbal or written attack on someone or something	எதிர்வாதம்
fatwa	a ruling by a recognized authority according to Islamic law	இஸ்லாமிய சட்டத்தின் அடிப்படையிலான தீர்ப்பு



REFERENCES

1. Anthony Giddens, *The Consequences of Modernity*, Stanford University Press, 1990
2. D.P. Chattopadhyaya, *History of Science, Philosophy and Culture in Indian Civilization*, Vol. III, Pearson Longman, 2008.
3. A.L. Basham, *A Cultural History of India*, OUP, 1975.
4. C.B. Firth, *Church History in India*, 1960.
5. Meghnad Desai, *The Rediscovery of India*, Allen Lane (Penguin), 2009.
6. Sumit Sarkar and Tanika Sarkar, *Women and Social Reform in Modern India: A Reader*, Indiana University Press, 2008.

TIME LINE (AD/CE)

Serampore Mission	1799
Birth of Vaikunda Swamigal	1809
Birth of Ramalinga Swamigal	1823
Brahmo Samaj	1828
Birth of Iyotheethoss Pandithar	1845
Prarthana Samaj	1867
Arya Samaj	1875
Aligarh Movement	1875
Ramakrishna Mission	1897
Sikh Gurudwara Act	1922